

# Language: English

## Book: Matthew

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### Matthew

#### Chapter 1

<sup>1</sup> The book of the genealogy of Jesus Christ, son of David, son of Abraham.

<sup>2</sup> Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers.

<sup>3</sup> Judah was the father of Perez and Zerah by Tamar, Perez the father of Hezron, and Hezron the father of Ram.

<sup>4</sup> Ram was the father of Amminadab, Amminadab the father of Nahshon, and Nahshon the father of Salmon.

<sup>5</sup> Salmon was the father of Boaz by Rahab, Boaz the father of Obed by Ruth, Obed the father of Jesse.

<sup>6</sup> Jesse was the father of David the king.

David was the father of Solomon by the wife of Uriah.

<sup>7</sup> Solomon was the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa.

<sup>8</sup> Asa was the father of Jehoshaphat, Jehoshaphat the father of Joram, and Joram an ancestor of Uzziah.

<sup>9</sup> Uzziah was the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah.

<sup>10</sup> Hezekiah was the father of Manasseh, Manasseh the father of Amon, and Amon the father of Josiah.

<sup>11</sup> Josiah was an ancestor of Jechoniah and his brothers at the time of the deportation to Babylon.

<sup>12</sup> After the deportation to Babylon, Jechoniah was the father of Shealtiel, Shealtiel was an ancestor of Zerubbabel.

<sup>13</sup> Zerubbabel was the father of Abiud, Abiud the father of Eliakim, and Eliakim the father of Azor.

<sup>14</sup> Azor was the father of Zadok, Zadok the father of Achim, and Achim the father of Eliud.

<sup>15</sup> Eliud was the father of Eleazar, Eleazar the father of Matthan, and Matthan the father of Jacob.

<sup>16</sup> Jacob was the father of Joseph the husband of Mary, by whom Jesus was born, who is called Christ.

<sup>17</sup> All the generations from Abraham to David were fourteen generations, from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations.

<sup>18</sup> The birth of Jesus Christ happened in the following way. His mother, Mary, was engaged to marry Joseph, but before they came together, she was found to be pregnant by the Holy Spirit. <sup>19</sup> But Joseph, her husband, was a righteous man and did not want to publicly disgrace her, so he intended to divorce her quietly. <sup>20</sup> As he thought about these things, an angel of the Lord appeared to him in a dream, saying, "Joseph son of David, do not fear to take Mary as your wife, because the one who is conceived in her is conceived by the Holy Spirit. <sup>21</sup> She will bear a son, and you will call his name Jesus, for he will save his people from their sins." <sup>22</sup> Now all this happened to fulfill what was spoken by the Lord through the prophet, saying, <sup>23</sup> "Behold, the virgin will become pregnant and will bear a son, and they will call his

name Immanuel"—which being translated is, "God with us." <sup>24</sup> Joseph got up from his sleep and did as the angel of the Lord commanded him, and he took her as his wife. <sup>25</sup> But he did not know her until she gave birth to a son. Then he called his name Jesus.

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## Matthew 1 General Notes

### Structure and formatting

Some translations set a quotation from the Old Testament farther to the right on the page than the rest of the text. The ULB does this for the quoted material in 1:23.

### Special concepts in this chapter

#### Genealogy

A genealogy is a list that records a person's ancestors or descendants. Jews used genealogies to choose the right man to become king. They did this because only a son of a king could become king. Most important people had records of their genealogies.

### Important figures of speech in this chapter

#### Use of the passive voice

Matthew uses the passive voice very purposefully in this chapter to indicate that Mary did not have a sexual relationship with anyone. She became pregnant with Jesus because the Holy Spirit performed a miracle. Many languages do not have a passive voice, so translators in those languages must find other ways to present the same truths.

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### Matthew 1:1

#### General Information:

The author begins with Jesus's genealogy in order to show that he is a descendant of King David and of Abraham. The genealogy continues through Matthew 1:16.

#### The book of the genealogy of Jesus Christ

You could translate this as a complete sentence. Alternate translation: "This is the list of the ancestors of Jesus Christ"

#### Jesus Christ, son of David, son of Abraham

There were many generations between Jesus, David, and Abraham. Here "son" means "descendant." Alternate translation: "Jesus Christ, a descendant of David, who was a descendant of Abraham"

#### son of David

Sometimes the phrase "son of David" is used as a title, but here it seems to be used only to identify Jesus's ancestry.

### Matthew 1:2

#### Abraham was the father of Isaac

"Abraham became the father of Isaac" or "Abraham had a son Isaac" or "Abraham had a son named Isaac." There are different ways you could translate this. Whichever way you translate it here, it would be best to translate it the same way throughout the list of Jesus's ancestors.

#### Isaac the father ... Jacob the father

Here the word "was" is understood. Alternate translation: "Isaac was the father ... Jacob was the father"

### Matthew 1:3

#### Perez ... Zerah ... Hezron ... Ram

These are names of men.

#### Perez the father ... Hezron the father

Here the word "was" is understood. Alternate translation: "Perez was the father ... Hezron was the father"

### Matthew 1:4

#### Connecting Statement:

This continues the genealogy of Jesus.

#### Amminadab the father ... Nahshon the father

Here the word "was" is understood. Alternate translation: "Amminadab was the father ... Nahshon was the father"

### Matthew 1:5

#### Salmon was the father of Boaz by Rahab

"Salmon was the father of Boaz, and Boaz's mother was Rahab" or "Salmon and Rahab were the parents of Boaz"

**Boaz the father ... Obed the father**

Here the word "was" is understood. Alternate translation: "Boaz was the father ... Obed was the father"

**Boaz the father of Obed by Ruth**

"Boaz was the father of Obed, and Obed's mother was Ruth" or "Boaz and Ruth were the parents of Obed"

**Matthew 1:6**

**David was the father of Solomon by the wife of Uriah**

"David was the father of Solomon, and Solomon's mother was Uriah's wife" or "David and the wife of Uriah were the parents of Solomon"

**the wife of Uriah**

"the widow of Uriah." Solomon was born after Uriah died.

**Matthew 1:7**

**Connecting Statement:**

This continues the genealogy of Jesus.

**Rehoboam the father of Abijah, Abijah the father of Asa**

The word "was" is understood in both of these phrases. Alternate translation: "Rehoboam was the father of Abijah, and Abijah was the father of Asa"

**Matthew 1:8**

**Joram**

This man was called both Joram and Jehoram in the Old Testament.

**Matthew 1:9**

**Connecting Statement:**

This continues the genealogy of Jesus.

**Matthew 1:10**

**Amon**

Sometimes this is translated "Amos."

**Matthew 1:11**

**Josiah was an ancestor of Jechoniah**

A more specific term for "ancestor" can also be used, particularly if the word "ancestor" would only be used for someone who lived before one's grandparents. Alternate translation: "Josiah was a grandfather of Jechoniah"

**at the time of the deportation to Babylon**

"when they were forced to move to Babylon" or "when the Babylonians conquered them and made them go live in Babylon." If your language needs to specify who went to Babylon, you could say "the Israelites" or "the Israelites who lived in Judah."

**Babylon**

Here this means the country of Babylon, not just the city of Babylon.

**Matthew 1:12**

**Connecting Statement:**

This continues the genealogy of Jesus.

**After the deportation to Babylon**

Use the same wording you used in Matthew 1:11.

**Shealtiel was an ancestor of Zerubbabel**

Shealtiel was Zerubbabel's grandfather.

**Matthew 1:13**

**General Information:**

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**Matthew 1:14**

**General Information:**

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**Matthew 1:15**

**Connecting Statement:**

This continues the genealogy of Jesus.

**Matthew 1:16**

**Connecting Statement:**

The author concludes Jesus's genealogy, which began in Matthew 1:1.

**Mary, by whom Jesus was born**

This can be stated in active form. Alternate translation: "Mary, who gave birth to Jesus"

**who is called Christ**

This can be stated in active form. Alternate translation: "whom people call Christ"

**Matthew 1:17**

**fourteen**

"14"

**deportation to Babylon**

Use the same wording you used in Matthew 1:11.

**Matthew 1:18**

**General Information:**

This begins a new part of the story in which the author describes the events leading up to the birth of Jesus.

**His mother, Mary, was engaged to marry Joseph**

"His mother, Mary, was going to marry Joseph." Parents normally arranged the marriages of their

children. Alternate translation: "The parents of Mary, the mother of Jesus, had promised her in marriage to Joseph"

**His mother, Mary, was engaged**

Translate in a way that makes it clear that Jesus was not already born when Mary was engaged to Joseph. Alternate translation: "Mary, who would be the mother of Jesus, was engaged"

**before they came together**

"before they got married." This may refer to Mary and Joseph sleeping together. Alternate translation: "before they had slept together"

**she was found to be pregnant**

This can be stated in active form. Alternate translation: "they realized that she was pregnant" or "it happened that she was pregnant"

**to be pregnant**

"to be carrying a child"

**by the Holy Spirit**

The power of the Holy Spirit had enabled Mary to have a baby before she had slept with a man.

**Matthew 1:19**

**Joseph, her husband**

Joseph had not married Mary yet, but when a man and woman promised to marry each other, Jews considered them husband and wife though they did not live together. Alternate translation: "Joseph, who was supposed to marry Mary"

**to divorce her quietly**

"to quietly cancel their plans to get married"

**Matthew 1:20**

**As he thought**

"As Joseph thought"

**appeared to him in a dream**

"came to him while Joseph was dreaming"

**son of David**

Here "son" means "descendant."

**the one who is conceived in her is conceived by the Holy Spirit**

This can be stated in active form. Alternate translation: "the Holy Spirit caused Mary to become pregnant with this child"

**Matthew 1:21**

**She will bear a son**

Because God sent the angel, the angel knew the baby was a boy.

**you will call his name**

"you must name him" or "you must give him the name." This is a command.

**for he will save**

Translator may add a footnote that says "The name 'Jesus' means 'the Lord saves.'"

**his people**

This refers to the Jews.

**Matthew 1:22**

**General Information:**

The author quotes the prophet Isaiah to show that Jesus's birth was according to scripture.

**all this happened**

The angel is no longer speaking. Matthew is now explaining the importance of what the angel said.

**what was spoken by the Lord through the prophet**

This can be stated in active form. Alternate translation: "what the Lord told the prophet to write long ago"

**the prophet**

There were many prophets. Matthew was speaking of Isaiah. Alternate translation: "the prophet Isaiah"

**Matthew 1:23**

**Behold ... Immanuel**

Here Matthew quotes the prophet Isaiah.

**Behold, the virgin**

"Pay attention, because what I am about to say is both true and important: the virgin"

**Immanuel**

This is a male name.

**Immanuel"—which being translated is, "God with us."**

This is not in the book of Isaiah. Matthew is explaining the meaning of the name "Immanuel." You could translate it as a separate sentence. Alternate translation: "Immanuel." This name means 'God with us.'"

**Matthew 1:24**

**Connecting Statement:**

The author concludes his description of the events leading up to the birth of Jesus.

**as the angel of the Lord commanded**

The angel had told Joseph to take Mary as his wife and to name the child Jesus.

**he took her as his wife**

"he married Mary"

**Matthew 1:25**

**he did not know her**

This is a euphemism. Alternate translation: "he did not have sexual relations with her"

**to a son**

"to a male baby" or "to her son." Make sure it is clear that Joseph is not portrayed as the actual father.

**Then he called his name Jesus**

"Joseph named the child Jesus"

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## Chapter 2

<sup>1</sup> After Jesus was born in Bethlehem of Judea in the days of Herod the king, learned men from the east arrived in Jerusalem saying, <sup>2</sup> "Where is he who was born King of the Jews? We saw his star in the east and have come to worship him." <sup>3</sup> When Herod the king heard this, he was troubled, and all Jerusalem with him. <sup>4</sup> Herod brought together all the chief priests and scribes of the people, and he asked them, "Where is the Christ to be born?" <sup>5</sup> They said to him, "In Bethlehem of Judea, for this is what was written by the prophet,

<sup>6</sup> 'But you, Bethlehem, in the land of Judah,  
are not the least among the rulers of Judah,  
for from you will come one who rules,  
who will shepherd my people Israel.'"

<sup>7</sup> Then Herod secretly called the learned men to ask them exactly what time the star had appeared. <sup>8</sup> He sent them to Bethlehem, saying, "Go and search carefully for the young child. When you have found him, bring me a report so that I also may come and worship him." <sup>9</sup> After they had heard the king, they went on their way, and the star that they had seen in the east went before them until it came and stood still over where the young child was. <sup>10</sup> When they saw the star, they rejoiced with very great joy. <sup>11</sup> They went into the house and saw the young child with Mary his mother. They fell down and worshiped him. They opened their treasures and offered him gifts of gold, frankincense, and myrrh. <sup>12</sup> God warned them in a dream not to return to Herod, so they departed to their own country by another way.

<sup>13</sup> After they had departed, an angel of the Lord appeared to Joseph in a dream and said, "Get up, take the young child and his mother, and flee to Egypt. Remain there until I tell you, for Herod will seek the young child to destroy him." <sup>14</sup> That night Joseph rose and took the young child and his mother and departed into Egypt. <sup>15</sup> He remained there until the death of Herod. This fulfilled what had been spoken by the Lord through the prophet, saying, "Out of Egypt I have called my Son."

<sup>16</sup> Then Herod, when he saw that he had been mocked by the learned men, was very angry. He sent and killed all the male children that were in Bethlehem and in all that region who were two years old and under, according to the time that he had determined exactly from the learned men. <sup>17</sup> Then was fulfilled what had been spoken through Jeremiah the prophet, saying,

<sup>18</sup> "A voice was heard in Ramah,  
weeping and great mourning,  
Rachel weeping for her children,  
and she refused to be comforted,  
because they were no more."

<sup>19</sup> When Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt and said, <sup>20</sup> "Get up and take the child and his mother and go to the land of Israel, for those who sought the child's life are dead." <sup>21</sup> Joseph rose, took the child and his mother, and came into the land of Israel. <sup>22</sup> But when he heard that Archelaus was reigning over Judea in the place of his father Herod, he was afraid to go there. After God warned him in a dream, he left for the region of Galilee <sup>23</sup> and went and lived in a city called Nazareth. This fulfilled what had been spoken through the prophets, that he would be called a Nazarene.

## Matthew 2 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 6 and 18, which is from the Old Testament.

### Special concepts in this chapter

#### "His star"

These words probably refer to a star that the learned men believed to be the sign of a new king of Israel. (See: sign)

## Other possible translation difficulties in this chapter

### "Learned men"

English translations use many different words to translate this phrase. These words include "magi" and "wise men." These men could have been scientists or astrologers. If you can, you should translate this with the general words "learned men."

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### Matthew 2:1

#### General Information:

A new part of the story begins here and continues through the end of the chapter. Matthew tells about Herod's attempt to kill the new King of the Jews.

#### Bethlehem of Judea

"the town of Bethlehem in the province of Judea"

#### in the days of Herod the king

"when Herod was king there"

#### Herod

This refers to Herod the Great.

#### learned men from the east

"men from the east who studied the stars"

#### from the east

"from a country far east of Judea"

### Matthew 2:2

#### Where is he who was born King of the Jews?

The men knew from studying the stars that the one who would become king had been born. They were trying to learn where he was. Alternate translation: "A baby who will become the king of the Jews has been born. Where is he?"

#### his star

They were not saying that the baby was the rightful owner of the star. Alternate translation: "the star that tells about him" or "the star that is associated with his birth"

#### in the east

"as it came up in the east" or "while we were in our country"

#### worship

Possible meanings are 1) they intended to worship the baby as divine, or 2) they wanted to honor him as a human king. If your language has a word that includes both meanings, you should consider using it here.

### Matthew 2:3

#### he was troubled

"he was worried." Herod was worried that this baby would replace him as king.

#### all Jerusalem

Here "Jerusalem" refers to the people. Also, "all" means "many." Matthew is exaggerating to emphasize how many people were worried. Alternate translation: "many of the people in Jerusalem"

### Matthew 2:4

#### General Information:

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### Matthew 2:5

#### In Bethlehem of Judea

"In the town of Bethlehem in the province of Judea"

#### this is what was written by the prophet

This can be stated in active form. Alternate translation: "this is what the prophet wrote long ago"

### Matthew 2:6

#### General Information:

The chief priests and scribes of the people quote the prophet Micah to show that the Christ would be born in Bethlehem.

#### you, Bethlehem, ... are not the least among the rulers of Judah

Micah was speaking to the people of Bethlehem as if they were with him but they were not. Also, "are not the least" can be translated with a positive phrase. Alternate translation: "you, people of Bethlehem, ... your town is among the most important towns in Judah"

#### who will shepherd my people Israel

Micah speaks of this ruler as a shepherd. This means he will lead and care for the people. Alternate translation: "who will lead my people Israel as a shepherd leads his sheep"

### Matthew 2:7

#### Herod secretly called the learned men

This means that Herod talked to the learned men without other people knowing.

#### men to ask them exactly what time the star had appeared.

This can be translated as a direct quotation. Alternate translation: "men, and he asked them, 'When exactly did this star appear?'"

**what time the star had appeared**

It is implied that the learned men told him when the star appeared. Alternate translation: "what time the star had appeared. The learned men told Herod when the star first appeared"

**Matthew 2:8**

**young child**

This refers to Jesus.

**bring me a report**

"report back to me" or "let me know"

**worship him**

See how you translated this in Matthew 2:2.

**Matthew 2:9**

**After they**

"After the learned men"

**they had seen in the east**

"they had seen come up in the east" or "they had seen in their country"

**went before them**

"guided them" or "led them"

**stood still over**

"stopped over"

**where the young child was**

"the place where the young child was staying"

**Matthew 2:10**

**General Information:**

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**Matthew 2:11**

**Connecting Statement:**

Here the scene shifts to the house where Mary, Joseph, and the young Jesus were living.

**They went**

"The learned men went"

**They fell down and worshiped him**

"They knelt down and put their faces close to the ground." They did this to honor Jesus.

**their treasures**

Here "treasures" refers to the boxes or bags they used to carry their treasures. Alternate translation: "the containers that held their treasures"

**Matthew 2:12**

**God warned them**

"Afterwards, God warned the learned men." God knew that Herod wanted to harm the child.

**dream not to return to Herod, so**

This can be translated as a direct quotation. Alternate translation: "dream, saying, 'Do not go back to King Herod,' so"

**Matthew 2:13**

**they had departed**

"the learned men had departed"

**appeared to Joseph in a dream**

"came to Joseph while he was dreaming"

**Get up, take ... flee ... Remain ... you**

God is speaking to Joseph, so these should all be singular forms.

**until I tell you**

The full meaning of this statement can be made explicit. Alternate translation: "until I tell you it is safe to come back"

**I tell you**

Here "I" refers to God. The angel is speaking for God.

**Matthew 2:14**

**General Information:**

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**Matthew 2:15**

**General Information:**

Matthew quotes the prophet Hosea to show that the Christ would spend time in Egypt.

**He remained**

It is implied that Joseph, Mary, and Jesus remained in Egypt. Alternate translation: "They remained"

**until the death of Herod**

Herod does not die until Matthew 2:19. This statement describes the length of their stay in Egypt, and it does not say that Herod died at this time.

**what had been spoken by the Lord through the prophet, saying**

This can be translated in active form. Alternate translation: "what the Lord had said through the prophet; he had said" or "what the Lord had told the prophet to tell the people; he had said"

**Out of Egypt I have called my Son**

"I have called my Son out of Egypt"

**my Son**

In Hosea this refers to the people of Israel. Matthew quoted it to say that this was true of God's Son, Jesus. Translate it using a word for son that could refer to the only son or the first son.

**Matthew 2:16**

**General Information:**

These events happen before Herod's death, which Matthew mentioned in [Matthew 2:15]

**Connecting Statement:**

Here the scene shifts back to Herod and tells what he did when he learned that the learned men had deceived him.

**he had been mocked by the learned men**

This can be stated in active form. Alternate translation: "the learned men had embarrassed him by tricking him"

**He sent and killed all the male children**

Herod did not kill the children himself. Alternate translation: "He gave orders for his soldiers to kill all the boys" or "He sent soldiers there to kill all the boy babies"

**two years old and under**

"2 years old and younger"

**according to the time**

"based on the time"

**Matthew 2:17**

**General Information:**

Matthew quotes the prophet Jeremiah to show that the death of all of the male children in the region of Bethlehem was according to scripture.

**Then was fulfilled**

This can be stated in active form. Alternate translation: "This fulfilled" or "Herod's actions fulfilled"

**what had been spoken through Jeremiah the prophet**

This can be stated in active form. Alternate translation: "what the Lord spoke long ago through the prophet Jeremiah"

**Matthew 2:18**

**A voice was heard ... they were no more**

Matthew is quoting the prophet Jeremiah.

**A voice was heard**

This can be stated in active form. Alternate translation: "People heard a voice" or "There was a loud sound"

**Rachel weeping for her children**

Rachel lived many years before this time. This prophecy shows Rachel, who has died, weeping for her descendants.

**she refused to be comforted**

This can be stated in active form. Alternate translation: "no one could comfort her"

**because they were no more**

"because the children were gone and would never return." Here "were no more" is a mild way of saying they are dead. Alternate translation: "because they were dead"

**Matthew 2:19**

**Connecting Statement:**

Here the scene shifts to Egypt, where Joseph, Mary, and the young Jesus are living.

**behold**

This marks the beginning of another event in the larger story. It may involve different people than the previous events. Your language may have a way of doing this.

**Matthew 2:20**

**those who sought the child's life**

Here "sought the child's life" is a way of saying they wanted to kill the child. "Alternate translation: "those who were looking for the child in order to kill him"

**those who sought**

This refers to King Herod and his advisors.

**Matthew 2:21**

**General Information:**

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**Matthew 2:22**

**Connecting Statement:**

This is the end of the part of the story that began in Matthew 2:1 about Herod's attempt to kill the new King of the Jews.

**But when he heard**

"But when Joseph heard"

**Archelaus**

This is the name of Herod's son.

**he was afraid**

"Joseph was afraid"

**Matthew 2:23**

**what had been spoken through the prophets**

This can be stated in active form. Alternate translation: "what the Lord spoke long ago through the prophets"

**he would be called a Nazarene**

Here "he" refers to Jesus. The prophets before the time of Jesus would have referred to him as the Messiah or the Christ. Alternate translation: "people would say that the Christ is a Nazarene"

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## Chapter 3

<sup>1</sup> In those days John the Baptist came preaching in the wilderness of Judea saying, <sup>2</sup> "Repent, for the kingdom of heaven is near." <sup>3</sup> For this is he who was spoken of by Isaiah the prophet, saying,

"The voice of one calling out in the wilderness,  
'Make ready the way of the Lord,  
make his paths straight.'"

<sup>4</sup> Now John wore clothing of camel's hair and a leather belt around his waist. His food was locusts and wild honey. <sup>5</sup> Then Jerusalem, all Judea, and all the region around the Jordan River went out to him. <sup>6</sup> They were baptized by him in the Jordan River, confessing their sins. <sup>7</sup> But when he saw many of the Pharisees and Sadducees coming to him for baptism, he said to them, "You offspring of vipers, who warned you to flee from the wrath that is coming? <sup>8</sup> Bear fruit worthy of repentance. <sup>9</sup> Do not think of saying among yourselves, 'We have Abraham for our father.' For I say to you that God is able to raise up children for Abraham even out of these stones. <sup>10</sup> Already the ax has been placed against the root of the trees. So every tree that does not produce good fruit is chopped down and thrown into the fire. <sup>11</sup> I baptize you with water for repentance. But he who comes after me is mightier than I, and I am not worthy even to carry his sandals. He will baptize you with the Holy Spirit and with fire. <sup>12</sup> His winnowing fork is in his hand to thoroughly clear off his threshing floor and to gather his wheat into the storehouse. But he will burn up the chaff with fire that can never be put out."

<sup>13</sup> Then Jesus came from Galilee to the Jordan River to be baptized by John. <sup>14</sup> But John kept trying to stop him, saying, "I need to be baptized by you, and do you come to me?" <sup>15</sup> Jesus responded and said to him, "Permit it now, for it is right for us to fulfill all righteousness." Then John permitted him. <sup>16</sup> After he was baptized, Jesus came up immediately from the water, and behold, the heavens were opened to him. He saw the Spirit of God coming down like a dove and resting upon him. <sup>17</sup> Behold, a voice came out of the heavens saying, "This is my beloved Son. I am very pleased with him."

## Matthew 3 General Notes

### Structure and formatting

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULB does this with the quoted material in verse 3.

### Special concepts in this chapter

#### "Bear fruit worthy of repentance"

Fruit is a common picture word in the scriptures. Writers use it to describe the results of either good or bad behavior. In this chapter, good fruit is the result of living as God commands. (See: fruit)

### Other possible translation difficulties in this chapter

#### "The kingdom of heaven is near"

No one knows for sure whether the "kingdom of heaven" was present or still coming when John spoke these words. English translations often use the phrase "at hand," but these words can be difficult to translate. Other versions use the phrases "is coming near" and "has come near."

## Matthew 3:1

### General Information:

This is the beginning of a new part of the story where Matthew tells of the ministry of John the Baptist.

### In those days

This is many years after Joseph and his family left Egypt and went to Nazareth. This is probably near the time that Jesus begins his ministry. Alternate translation: "Some time later" or "Some years later"

### Matthew 3:2

#### Repent

This is plural in form. John is speaking to the crowds.

#### the kingdom of heaven is near

The phrase "kingdom of heaven" refers to God ruling as king. This phrase is only in the book of Matthew. If possible, use the word "heaven" in your translation. Alternate translation: "our God in heaven will soon show himself to be king"

### Matthew 3:3

#### General Information:

Matthew quotes the prophet Isaiah to show that John the Baptist was God's appointed messenger to prepare for Jesus's ministry.

#### For this is he who was spoken of by Isaiah the prophet, saying

This can be stated in active form. Alternate translation: "For Isaiah the prophet was speaking of John the Baptist when he said"

#### The voice of one calling out in the wilderness

This can be expressed as a sentence. Alternate translation: "The voice of one calling out in the wilderness is heard" or "They hear the sound of someone calling out in the wilderness"

#### Make ready the way of the Lord ... make his paths straight

These two phrases mean the same thing.

#### Make ready the way of the Lord

"Get the road ready for the Lord." Doing this represents being prepared to hear the Lord's message when he comes. People do this by repenting of their sins. Alternate translation: "Prepare to hear the Lord's message when he comes" or "Repent and be ready for the Lord to come"

### Matthew 3:4

#### Now ... wild honey

The word "Now" is used here to mark a pause in the story. Here Matthew tells background information about John the Baptist.

#### wore clothing of camel's hair and a leather belt around his waist

This clothing symbolizes that John is a prophet like the prophets from long ago, especially the prophet Elijah.

### Matthew 3:5

#### Then Jerusalem, all Judea, and all the region

The words "Jerusalem," "Judea," and "the region" are metonyms for the people from those areas. The

word "all" is an exaggeration to emphasize that very many people went out. Alternate translation: "Then very many people from Jerusalem, Judea, and that region"

### Matthew 3:6

#### They were baptized by him ... River, confessing their sins

This can be stated in active form. Alternate translation: "John baptized them ... River after they confessed their sins"

#### They

This refers to the people coming from Jerusalem, Judea, and the region around the Jordan River.

### Matthew 3:7

#### General Information:

John the Baptist begins to rebuke the Pharisees and Sadducees.

#### You offspring of vipers, who

This is a metaphor. Here "offspring" means "having the characteristic of." Vipers are a kind of dangerous snakes and represent evil. This can be stated as a separate sentence. Alternate translation: "You evil poisonous snakes! Who" or "You are evil like poisonous snakes! Who"

#### who warned you to flee from the wrath that is coming?

John uses a question to rebuke the Pharisees and Sadducees because they were asking him to baptize them so that God would not punish them, but they did not want to stop sinning. Alternate translation: "you cannot flee from God's wrath like this." or "do not think that you can flee from God's wrath just because I baptize you."

#### flee from the wrath that is coming

The word "wrath" is being used to refer to God's punishment because his wrath precedes it. Alternate translation: "run away from the punishment that is coming" or "escape because God is about to punish you"

### Matthew 3:8

#### Bear fruit worthy of repentance

The phrase "bear fruit" is a metaphor referring to a person's actions. Alternate translation: "Let your actions show that you have truly repented"

### Matthew 3:9

#### We have Abraham for our father

"Abraham is our ancestor" or "We are descendants of Abraham." The Jewish leaders thought that God would not punish them since they were descendants of Abraham.

#### For I say to you

This adds emphasis to what John is about to say.

**God is able to raise up children for Abraham even out of these stones**

"God is able to make physical descendants out of even these stones and give them to Abraham"

### Matthew 3:10

**Connecting Statement:**

John the Baptist continues to rebuke the Pharisees and Sadducees.

**Already the ax has been placed against the root of the trees. So every tree that does not produce good fruit is chopped down and thrown into the fire**

This metaphor means God is ready to punish sinners. This can be stated in active form. Alternate translation: "God has his axe and he is ready to cut down and burn any tree that grows bad fruit" or "As a person gets his axe ready to cut down and burn a tree that grows bad fruit, God is ready to punish you for your sins"

### Matthew 3:11

**for repentance**

"to show that you have repented"

**But he who comes after me**

Jesus is the person who comes after John.

**is mightier than I**

"is more important than I am"

**He will baptize you with the Holy Spirit and with fire**

This metaphor compares John's baptism with water to the future baptism with fire. This means John's baptism only symbolically cleanses people of their sins. The baptism by Holy Spirit and fire will truly cleanse people of their sins. If possible, use the word "baptize" in your translation to keep the comparison to John's baptism.

### Matthew 3:12

**His winnowing fork is in his hand**

This metaphor compares the way Christ will separate the righteous people from the unrighteous people to the way a man separates wheat grain from chaff. Alternate translation: "Christ is like a man whose winnowing fork is in his hand"

**His winnowing fork is in his hand**

Here "in his hand" means the person is ready to act. Alternate translation: "Christ is holding a winnowing fork because he is ready"

**winnowing fork**

This is a tool for tossing wheat up into the air to separate the wheat grain from the chaff. The heavier grain falls back down and the unwanted chaff is blown away by the wind. It is similar in shape to a pitchfork but with wide tines made of wood.

**his threshing floor**

"his ground" or "the ground where he separates the grain from the chaff"

**gather his wheat into the storehouse ... burn up the chaff with fire that can never be put out**

This is a metaphor showing how God will separate righteous people from evil people. The righteous will go to heaven like wheat into a farmer's storehouse, and God will burn the people who are like chaff with a fire that will never be put out.

**can never be put out**

This can be stated in active form. Alternate translation: "will never burn out"

### Matthew 3:13

**Connecting Statement:**

Here the scene shifts to a later time when John the Baptist baptizes Jesus.

**to be baptized by John**

This can be stated in active form. Alternate translation: "so John could baptize him"

### Matthew 3:14

**I need to be baptized by you, and do you come to me?**

John uses a question to show his surprise at Jesus's request. Alternate translation: "You are more important than I am. I should not baptize you. You should baptize me."

### Matthew 3:15

**for us**

Here "us" refers to Jesus and John.

**John permitted him**

You may need to make explicit that John permitted Jesus to be baptized by John. Alternate translation: "John allowed Jesus to be baptized" or "John agreed to baptize Jesus"

### Matthew 3:16

**Connecting Statement:**

This is the end of the part of the story about John the Baptist. It describes what happened after he baptized Jesus.

**After he was baptized**

This can be stated in active form. Alternate translation: "After John baptized Jesus"

**behold**

The word "behold" here alerts us to pay attention to the surprising information that follows.

**the heavens were opened to him**

This can be stated in active form. Alternate translation: "Jesus saw the sky open" or "God opened the heavens to Jesus"

**coming down like a dove**

Possible meanings are 1) this is simply a statement that the Spirit was in the form of a dove or 2) this is a simile that compares the Spirit coming down upon Jesus gently, the way a dove would.

**Matthew 3:17**

**a voice came out of the heavens saying**

"Jesus heard a voice from heaven." Here "voice" refers to God speaking. Alternate translation: "God spoke from heaven"

**Son**

This is an important title for Jesus that describes his relationship to God.

---

## Chapter 4

<sup>1</sup> Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. <sup>2</sup> When he had fasted forty days and forty nights, he was hungry. <sup>3</sup> The tempter came and said to him, "If you are the Son of God, command these stones to become bread."

<sup>4</sup> But Jesus answered and said to him, "It is written, 'Man does not live on bread alone, but by every word that comes out of the mouth of God.'"

<sup>5</sup> Then the devil took him into the holy city and set him on the highest point of the temple building, <sup>6</sup> and said to him, "If you are the Son of God, throw yourself down, for it is written,

'He will command his angels to take care of you,'

and

'They will carry you in their hands,  
so that you will not hit your foot against a stone.'"

<sup>7</sup> Jesus said to him, "Again it is written, 'You must not test the Lord your God.'"

<sup>8</sup> Again, the devil took him up to a very high hill and showed him all the kingdoms of the world along with all their glory. <sup>9</sup> He said to him, "All these things I will give you, if you fall down and worship me."

<sup>10</sup> Then Jesus said to him, "Go away from here, Satan! For it is written, 'You will worship the Lord your God, and you will serve only him.'"

<sup>11</sup> Then the devil left him, and behold, angels came and served him.

<sup>12</sup> Now when Jesus heard that John had been handed over, he withdrew into Galilee. <sup>13</sup> He left Nazareth and went and lived in Capernaum, which is by the Sea of Galilee in the territories of Zebulun and Naphtali. <sup>14</sup> This happened to fulfill what was said by Isaiah the prophet,

<sup>15</sup> "The land of Zebulun and the land of Naphtali,  
toward the sea, beyond the Jordan,  
Galilee of the Gentiles!

<sup>16</sup> The people who sat in darkness  
have seen a great light,  
and to those who sat in the region and shadow of death,  
upon them has a light arisen."

<sup>17</sup> From that time Jesus began to preach and say, "Repent, for the kingdom of heaven is near." <sup>18</sup> As he was walking by the Sea of Galilee, he saw two brothers, Simon who is called Peter, and Andrew his brother, casting a net into the sea, for they were fishermen. <sup>19</sup> Jesus said to them, "Come, follow me, and I will make you fishers of men." <sup>20</sup> Immediately they left the nets and followed him. <sup>21</sup> As Jesus was going on from there he saw two other brothers, James son of Zebedee and John his brother. They were in the boat with Zebedee their father mending their nets. He called them, <sup>22</sup> and they immediately left the boat and their father and followed him.

<sup>23</sup> Jesus went about in all of Galilee, teaching in their synagogues, preaching the gospel of the kingdom and healing every kind of disease and sickness among the people. <sup>24</sup> The news about him went out into all of Syria, and the people brought to him all those who suffered from various diseases and pains, those who were possessed by demons, the epileptics, and the paralytics. Jesus healed them. <sup>25</sup> Large crowds followed him from Galilee, the Decapolis, Jerusalem, and Judea, and from beyond the Jordan.

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## Matthew 4 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 6, 15 and 16, which is from the Old Testament.

### Other possible translation difficulties in this chapter

#### "the kingdom of heaven has come near"

No one knows for use whether the "kingdom of heaven" was present or still coming when Jesus spoke these words. English translations often use the phrase "at hand," but these words can be difficult to translate. Other versions use the phrase "is coming near" and "has come near."

#### "If you are the Son of God"

The reader should not understand these words in verses 3 and 6 to mean that Satan did not know whether Jesus was the Son of God. God had already said that Jesus was his Son ([Matthew 3:17](#)), so Satan knew who Jesus was. He also knew that Jesus could make stones become bread and could throw himself off of high places and not be hurt. He was trying to make Jesus do these things and so disobey God and obey Satan. These words can be translated as "Show me your power if you are the Son of God" (See: [satan and sonofgod](#))

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### Matthew 4:1

#### General Information:

Here Matthew begins a new part of the story in which Satan tempts Jesus in the wilderness after Jesus has been there for 40 days.

#### Jesus was led up by the Spirit

This can be stated in active form. Alternate translation: "the Spirit led Jesus"

#### to be tempted by the devil

This can be stated in active form. Alternate translation: "so the devil could tempt Jesus"

### Matthew 4:2

#### he had fasted ... he was hungry

These refer to Jesus.

#### forty days and forty nights

"40 days and 40 nights." This refers to 24-hour periods. Alternate translation: "40 days"

### Matthew 4:3

#### The tempter

These words refer to the same being as "the devil" (verse 1). You may have to use the same word to translate both.

#### If you are the Son of God, command

It is best to assume that Satan knew that Jesus is the Son of God. Possible meanings are 1) this is a temptation to do miracles for Jesus's own benefit. Alternate translation: "You are the Son of God, so you can command" or 2) this is a challenge or accusation. Alternate translation: "Prove that you are the Son of God by commanding"

#### the Son of God

This is an important title for Jesus that describes his relationship to God.

#### command these stones to become bread.

You could translate this with a direct quotation. Alternate translation: "say to these stones, 'Become bread.'"

#### bread

Here "bread" refers to food in general. Alternate translation: "food"

### Matthew 4:4

#### General Information:

Jesus rebukes Satan with a quotation from Deuteronomy.

#### It is written

This can be stated in active form. Alternate translation: "Moses wrote this in the scriptures long ago"

#### Man does not live on bread alone

This implies that there is something more important to life than food.

#### but by every word that comes out of the mouth of God

Here "word" and "mouth" refer to what God says. Alternate translation: "but by listening to everything that God says"

### Matthew 4:5

#### General Information:

This page has intentionally been left blank.

### Matthew 4:6

**General Information:**

Satan quotes from the Psalms in order to tempt Jesus.

**If you are the Son of God, throw yourself down**

It is best to assume that Satan knew that Jesus is the Son of God. Possible meanings are 1) this is a temptation to do a miracle for Jesus's own benefit. Alternate translation: "Since you are truly the Son of God, you can throw yourself down" or 2) this is a challenge or accusation. Alternate translation: "Prove that you are truly the Son of God by throwing yourself down"

**the Son of God**

This is an important title for Jesus that describes his relationship to God.

**throw yourself down**

"let yourself fall to the ground" or "jump down"

**for it is written**

This can be stated in active form. Alternate translation: "for the writer wrote in the scriptures" or "for it says in the scriptures"

**'He will command his angels to take care of you,' and**

This can be translated with a direct quotation, and you can specify that it is God who will command. Alternate translation: "'God will say to his angels, 'Take care of him,'" and" or "'God will command his angels to take care of you,' and"

**They will carry you**

"The angels will hold you"

### Matthew 4:7

**General Information:**

Jesus rebukes Satan with another quotation from Deuteronomy.

**Again it is written**

It is understood that Jesus is quoting scripture again. This can be stated in active form. Alternate translation: "Again, I will tell you what Moses wrote in the scriptures"

**You must not test**

Here "you" refers to anyone. Alternate translation: "One should not test" or "No person should test"

### Matthew 4:8

**Again, the devil**

"Next, the devil"

### Matthew 4:9

**He said to him**

"The devil said to Jesus"

**All these things I will give you**

"I will give you all these things." The tempter is emphasizing here that he will give "all these things," not just some of them.

**fall down**

"put your face near the ground." This was a common action to show that a person was worshiping.

### Matthew 4:10

**General Information:**

Jesus rebukes Satan with another quotation from Deuteronomy.

**Connecting Statement:**

This is the end of the part of the story about how Satan tempted Jesus.

**For it is written**

This can be stated in active form. Alternate translation: "For Moses also wrote in the scriptures"

**You will worship ... you will serve**

Both instances of "you" are singular, a command to everyone who hears it.

### Matthew 4:11

**behold**

The word "behold" here alerts us to pay attention to the important new information that follows.

### Matthew 4:12

**General Information:**

This is the beginning of a new part of the story in which Matthew describes the beginning of Jesus's ministry in Galilee. These verses explain how Jesus came to be in Galilee.

**Now**

This word is used here to mark a change in the main story. Here Matthew starts to tell a new part of the story.

**John had been handed over**

This can be stated in active form and the information omitted from the euphemism can be stated. Alternate translation: "the king had handed John over to the prison" or "the king had arrested John"

### Matthew 4:13

#### **in the territories of Zebulun and Naphtali**

"Zebulun" and "Naphtali" are the names of the tribes that lived in these territories many years earlier before foreigners took control of the land of Israel.

### Matthew 4:14

#### **This happened**

This refers to Jesus's going to live in Capernaum.

#### **what was said**

This can be stated in active form. Alternate translation: "what God said"

### Matthew 4:15

#### **General Information:**

Matthew quotes the prophet Isaiah to show that Jesus's ministry in Galilee was a fulfillment of prophecy.

#### **The land of Zebulun and the land of Naphtali ... Galilee of the Gentiles!**

These are two descriptions of the same territory.

#### **toward the sea**

This is the Sea of Galilee.

### Matthew 4:16

#### **General Information:**

Matthew quotes the prophet Isaiah to show that Jesus's ministry in Galilee was a fulfillment of prophecy.

#### **The people who sat in darkness have seen a great light**

Here "darkness" is a metaphor for not knowing the truth about God. And "light" is a metaphor for God's true message that saves people from their sin.

#### **The people who sat**

These words can be combined with the sentence beginning with "The land of Zebulun" (verse 15). Alternate translation: "In the territory of Zebulun and Naphtali ... where many Gentiles live, the people who sat"

#### **who sat ... who sat**

"who were living ... who were living." The word "sat" is an idiom for having lived for a long time in one place, not to sitting on the ground or a piece of furniture.

#### **to those who sat in the region and shadow of death, upon them has a light arisen**

This basically has the same meaning as the first part of the sentence. Here "those who sat in the region and shadow of death" is a metaphor. It represents those who did not know God. These

people were in danger of dying and being separated from God forever.

### Matthew 4:17

#### **the kingdom of heaven is near**

The phrase "the kingdom of heaven" refers to God ruling as king. This phrase is only in the book of Matthew. If possible, include a word that means "heaven" in your translation. See how you translated this in [Matthew 3:2]

### Matthew 4:18

#### **General Information:**

This begins a new scene within the part of the story about Jesus's ministry in Galilee. Here he begins to gather men to be his disciples.

#### **casting a net into the sea**

The full meaning of this statement can be made explicit. Alternate translation: "throwing a net into the water to catch fish"

### Matthew 4:19

#### **Come, follow me**

Jesus invites Simon and Andrew to follow him, live with him, and become his disciples. Alternate translation: "Be my disciples"

#### **I will make you fishers of men**

This metaphor means Simon and Andrew will teach people God's true message, so others will also follow Jesus. Alternate translation: "I will teach you to gather men to me like you used to gather fish"

### Matthew 4:20

#### **General Information:**

This page has intentionally been left blank.

### Matthew 4:21

#### **Connecting Statement:**

Jesus calls more men to be his disciples.

#### **He called them**

"Jesus called John and James." This phrase also means that Jesus invited them to follow him, live with him, and become his disciples.

### Matthew 4:22

#### **they immediately left**

"at that moment they left"

#### **left the boat ... and followed him**

It should be clear that they immediately put their nets down and left that place with Jesus. If your language requires you to tell whether they were leaving for the rest of the day or for a long time or for the rest of their lives, you should probably

translate as they were leaving for the rest of their lives. It would be good to have a note saying that the Greek does not specify how long they would be gone.

### **Matthew 4:23**

#### **Connecting Statement:**

This is the end of the part of the story about the beginning of Jesus's ministry in Galilee. The rest of this chapter summarizes what he did and how the people responded.

#### **teaching in their synagogues**

"teaching in the synagogues of the Galileans" or "teaching in the synagogues of those people"

#### **preaching the gospel of the kingdom**

Here "kingdom" refers to God's reign as king. Alternate translation: "preaching the good news that God will show himself as king"

#### **every kind of disease and sickness**

The words "disease" and "sickness" are closely related but should be translated as two different words if possible. "Disease" is what causes a person to be sick. "Sickness" is the physical weakness or affliction that results from having a disease.

### **Matthew 4:24**

#### **those who were possessed by demons**

This can be stated in active form. Alternate translation: "those whom demons controlled"

#### **the epileptics**

The word "epileptic" refers to people who have epilepsy and so sometimes become unconscious and move uncontrollably.

### **Matthew 4:25**

#### **the Decapolis**

This name means "the Ten Towns." This is the name of a region to the southeast of the Sea of Galilee.

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## Chapter 5

<sup>1</sup> When Jesus saw the crowds, he went up on the mountain. When he had sat down, his disciples came to him. <sup>2</sup> He opened his mouth and taught them, saying,

<sup>3</sup> "Blessed are the poor in spirit,  
for theirs is the kingdom of heaven.

<sup>4</sup> Blessed are those who mourn,  
for they will be comforted.

<sup>5</sup> Blessed are the meek,  
for they will inherit the earth.

<sup>6</sup> Blessed are those who hunger and thirst for righteousness,  
for they will be filled.

<sup>7</sup> Blessed are the merciful,  
for they will obtain mercy.

<sup>8</sup> Blessed are the pure in heart,  
for they will see God.

<sup>9</sup> Blessed are the peacemakers,  
for they will be called sons of God.

<sup>10</sup> Blessed are those who have been persecuted for righteousness' sake,  
for theirs is the kingdom of heaven.

<sup>11</sup> "Blessed are you when people insult you and persecute you and say all kinds of evil things against you falsely for my sake. <sup>12</sup> Rejoice and be glad, for great is your reward in heaven. For in this way people persecuted the prophets who lived before you.

<sup>13</sup> "You are the salt of the earth. But if the salt has lost its taste, how can it be made salty again? It is never again good for anything except to be thrown out and trampled under people's feet. <sup>14</sup> You are the light of the world. A city set on a hill cannot be hidden. <sup>15</sup> Neither do people light a lamp and put it under a basket, but rather on the lampstand, and it shines for everyone in the house. <sup>16</sup> Let your light shine before people in such a way that they see your good deeds and glorify your Father who is in heaven.

<sup>17</sup> "Do not think that I have come to destroy the law or the prophets. I have come not to destroy them, but to fulfill them. <sup>18</sup> For truly I say to you that until heaven and earth pass away, not the smallest letter or the smallest part of a letter will in any way pass away from the law, until all things have been accomplished. <sup>19</sup> Therefore whoever breaks the least one of these commandments and teaches others to do so will be called least in the kingdom of heaven. But whoever keeps them and teaches them will be called great in the kingdom of heaven. <sup>20</sup> For I say to you that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will in no way enter the kingdom of heaven.

<sup>21</sup> "You have heard that it was said to them in ancient times, 'Do not murder,' and, 'Whoever murders will be subject to judgment.' <sup>22</sup> But I say to you that everyone who is angry with his brother will be subject to judgment; and whoever says to his brother, 'You worthless person!' will be subject to the council; and whoever says, 'You fool!' will be subject to the fire of hell. <sup>23</sup> Therefore if you are offering your gift at the altar and there remember that your brother has anything against you, <sup>24</sup> leave your gift there in front of the altar, and go on your way. First be reconciled with your brother, and then come and offer your gift. <sup>25</sup> Agree with your adversary quickly while you are with him on the way to court, or your adversary may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. <sup>26</sup> Truly I say to you, you will never come out from there until you have paid the last penny you owe.

<sup>27</sup> "You have heard that it was said, 'Do not commit adultery.' <sup>28</sup> But I say to you that everyone who looks on a woman to lust after her has already committed adultery with her in his heart. <sup>29</sup> If your right eye causes you to stumble, pluck it out and throw it away from you. For it is better for you that one of your members should perish than that your whole body should be thrown into hell. <sup>30</sup> If your right hand causes you to stumble, cut it off and throw it away from you. For it is better for you that one of your members should perish than that your whole body should go into hell. <sup>31</sup> It was also said, 'Whoever sends his wife

away, let him give her a certificate of divorce.' <sup>32</sup> But I say to you that everyone who divorces his wife, except on account of sexual immorality, makes her an adulteress. Whoever marries her after she has been divorced commits adultery.

<sup>33</sup> "Again, you have heard that it was said to those in ancient times, 'Do not swear a false oath, but carry out your oaths to the Lord.' <sup>34</sup> But I say to you, swear not at all, neither by heaven, for it is the throne of God; <sup>35</sup> nor by the earth, for it is the footstool for his feet; nor by Jerusalem, for it is the city of the great King. <sup>36</sup> Neither swear by your head, for you cannot make one hair white or black. <sup>37</sup> But let your speech be 'Yes, yes,' or 'No, no.' Anything that is more than this is from the evil one.

<sup>38</sup> "You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.' <sup>39</sup> But I say to you, do not resist one who is evil. Instead, whoever strikes you on your right cheek, turn to him the other also. <sup>40</sup> If anyone wishes to bring a lawsuit against you and takes away your tunic, let that person also have your cloak. <sup>41</sup> Whoever compels you to go one mile, go with him two. <sup>42</sup> Give to anyone who asks you, and do not turn away from anyone who wishes to borrow from you.

<sup>43</sup> "You have heard that it was said, 'You must love your neighbor and hate your enemy.' <sup>44</sup> But I say to you, love your enemies and pray for those who persecute you, <sup>[1]</sup><sup>45</sup> so that you may be sons of your Father who is in heaven. For he makes his sun to rise on the evil and the good, and sends rain on the just and the unjust. <sup>46</sup> For if you love those who love you, what reward do you get? Do not even the tax collectors do the same thing? <sup>47</sup> If you greet only your brothers, what do you do more than others? Do not even the Gentiles do the same thing? <sup>48</sup> Therefore you must be perfect, as your heavenly Father is perfect.

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## Footnotes

5:44 <sup>[1]</sup>The best ancient copies do not have

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## Matthew 5 General Notes

### Structure and formatting

Many people call the words in Matthew 5-7 the Sermon on the Mount. This is one long lesson that Jesus taught. Bibles divide this lesson into three chapters, but this can sometimes confuse the reader. If your translation divides the text into sections, be sure that the reader understands that the whole sermon is one large section.

Matthew 5:3-10, known as The Beatitudes or as The Blessings, has been set apart by being set farther to the right on the page than the rest of the text, with each line beginning with the word "blessed." This way of placing the words on the page highlights the poetic form of this teaching.

Jesus spoke about many different subjects in this sermon, so you may wish to help the reader by putting an empty line into the text whenever Jesus changed the subject.

### Special concepts in this chapter

#### "His disciples"

It is possible to refer to anyone who followed Jesus as a follower or disciple. Jesus selected twelve of his followers to become his closest disciples, "the twelve disciples." They would later become known as the apostles.

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### Matthew 5:1

#### Connecting Statement:

This is the beginning of a new part of the story in which Jesus begins to teach his disciples. This part continues through the end of chapter 7 and is frequently called the Sermon on the Mount.

### Matthew 5:2

#### He opened his mouth

This is an idiom. Alternate translation: "Jesus began to speak"

**taught them**

The word "them" refers to his disciples.

**Matthew 5:3**

**General Information:**

Here, Jesus begins to describe the characteristics of people who are blessed.

**the poor in spirit**

This means people who are humble. Alternate translation: "those who know they need God"

**for theirs is the kingdom of heaven**

Here "kingdom of heaven" refers to God's rule as king. This phrase is only in the book of Matthew. If possible, keep "heaven" in your translation. Alternate translation: "for God in heaven will be their king"

**Matthew 5:4**

**those who mourn**

Possible reasons they are sad are 1) the sinfulness of the world or 2) their own sins or 3) the death of someone. Do not specify the reason for mourning unless your language requires it.

**they will be comforted**

This can be stated in active form. Alternate translation: "God will comfort them"

**Matthew 5:5**

**the meek**

"the gentle" or "those who do not rely on their own power"

**they will inherit the earth**

"God will give them the entire earth"

**Matthew 5:6**

**those who hunger and thirst for righteousness**

This metaphor describes people who strongly desire to do what is right. Alternate translation: "those who desire to live right as much as they desire food and drink"

**they will be filled**

This can be stated in active form. Alternate translation: "God will fill them" or "God will satisfy them"

**Matthew 5:7**

**General Information:**

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**Matthew 5:8**

**the pure in heart**

"people whose hearts are pure." Here "heart" is a metonym for a person's inner being or intentions. Alternate translation: "those who only want to serve God"

**they will see God**

This means they will be able to live in God's presence. Alternate translation: "God will allow them to live with him"

**Matthew 5:9**

**the peacemakers**

These are the people who help others to have peace with one another.

**for they will be called sons of God**

This can be stated in active form. Alternate translation: "for God will call them his children" or "they will be children of God"

**sons of God**

It is best to translate "sons" with the same word your language would naturally use to refer to a human son or child.

**Matthew 5:10**

**those who have been persecuted**

This can be stated in active form. Alternate translation: "those people whom others treat unfairly"

**for righteousness' sake**

"because they do what God wants them to do"

**theirs is the kingdom of heaven**

Here "kingdom of heaven" refers to God's rule as king. This phrase is only in the book of Matthew. If possible, keep "heaven" in your translation. See how you translated this in [Matthew 5:3]

**Matthew 5:11**

**Connecting Statement:**

Jesus finishes describing the characteristics of people who are blessed.

**Blessed are you**

The word "you" is plural.

**say all kinds of evil things against you falsely**

"say all kinds of evil lies about you" or "say bad things about you that are not true"

**for my sake**

"because you follow me" or because you believe in me"

## Matthew 5:12

### General Information:

This page has intentionally been left blank.

## Matthew 5:13

### Connecting Statement:

Jesus begins to teach about how his disciples are like salt and light.

### You are the salt of the earth

Possible meanings are 1) just as salt makes food good, disciples of Jesus influence the people of the world so that they will be good. Alternate translation: "You are like salt for the people of the world" or 2) just as salt preserves food, disciples of Jesus keep people from becoming totally corrupt. Alternate translation: "As salt is for food, you are for the world"

### if the salt has lost its taste

Possible meanings are 1) "if the salt has lost its power to do things that salt does" or 2) "if the salt has lost its flavor."

### how can it be made salty again?

"how can it be made useful again?" Jesus uses a question to teach the disciples. Alternate translation: "there is no way for it to become useful again."

### except to be thrown out and trampled under people's feet

This can be stated in active form. Alternate translation: "except for people to throw it out into the road and walk on it"

## Matthew 5:14

### You are the light of the world

This means Jesus's followers bring the message of God's truth to all the people who do not know God. Alternate translation: "You are like a light for the people of the world"

### A city set on a hill cannot be hidden

At night when it is dark, people can see the city lights shining. This can be stated in active form. Alternate translation: "During the night, no one can hide the lights that shine from a city on a hill" or "Everyone sees the lights of a city on a hill"

## Matthew 5:15

### Neither do people light a lamp

"People do not light a lamp"

### put it under a basket

"place the lamp under a basket." This is saying it is foolish to create light only to hide it so people do not see the light of the lamp.

## Matthew 5:16

### Let your light shine before people

This means a disciple of Jesus should live in such a way that others can learn about God's truth.

Alternate translation: "Let your lives be like a light that shines before people"

### your Father who is in heaven

It is best to translate "Father" with the same word your language would naturally use to refer to a human father.

## Matthew 5:17

### Connecting Statement:

Jesus begins to teach about how he has come to fulfill the Old Testament law.

### the prophets

This refers to what the prophets wrote in the scriptures.

## Matthew 5:18

### truly I say to you

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

### until heaven and earth pass away

Here "heaven" and "earth" refer to the entire universe. Alternate translation: "as long as the universe lasts"

### all things have been accomplished

This can be stated in active form. Alternate translation: "all things have happened" or "God causes all things to happen"

### all things

The phrase "all things" refers to everything in the law. Alternate translation: "everything in the law" or "all that is written in the law"

## Matthew 5:19

### whoever breaks

Possible meanings are 1) "whoever disobeys" or 2) "whoever ignores."

### the least one of these commandments and teaches

"any of these commandments, even the least important one, and teaches"

### whoever ... teaches others to do so will be called

This can be stated in active form. Alternate translation: "if anyone ... teaches others to do so, God will call that person"

### least in the kingdom of heaven

The phrase "kingdom of heaven" refers to God's rule as king. This phrase is found only in Matthew.

If possible use "heaven" in your translation.  
Alternate translation: "the least important in his heavenly kingdom" or "the least important under the rule of our God in heaven"

**keeps them and teaches them**  
"obeys all these commandments and teaches others to do the same"

**great**  
most important

### Matthew 5:20

**For I say to you**  
This adds emphasis to what Jesus says next.

**you ... your ... you**  
These are plural.

**that unless your righteousness exceeds ... Pharisees, you will in no way enter**  
This can be stated in a positive form. Alternate translation: "that your righteousness must exceed ... Pharisees in order to enter"

### Matthew 5:21

**General Information:**  
Jesus is talking to a group of people about what they as individuals should and should not do. The "you" is plural in "you have heard." The understood "you" is singular in "Do not murder," but in some languages it may need to be translated as plural.

**Connecting Statement:**  
Jesus continues to teach about how he has come to fulfill the Old Testament law. Here he begins to speak about murder and anger.

**it was said to them in ancient times**  
This can be expressed with an active verb.  
Alternate translation: "God said to those who lived long ago" or "Moses said to your ancestors long ago"

**will be subject to judgment**  
Possible meanings are 1) "will have to go to the judge" or 2) "will be in danger of punishment."

### Matthew 5:22

**General Information:**  
Jesus is talking to a group of people about what they as individuals should and should not do. The "you" is plural in "I say to you."

**But I say**  
Jesus agrees with God and his word, but he does not agree with the way the religious leaders have applied God's word. The "I" is emphatic. This indicates that what Jesus says is just as important as the original commands. Try to translate this phrase in a way that shows that emphasis.

**brother**  
This refers to a fellow believer, not to a literal brother or a neighbor.

**worthless person ... fool**  
Both of these insults represent a person who cannot think correctly. "Worthless person" is close to "brainless," where "fool" adds the idea of disobedience to God.

**council**  
This was likely a local council, not the main Sanhedrin in Jerusalem.

### Matthew 5:23

**you**  
Jesus is talking to a group of people about what they as individuals should or should not do. All occurrences of "you" and "your" are singular, but in some languages they may need to be plural.

**offering your gift**  
"giving your gift" or "bringing your gift"

**at the altar**  
It is implied that this is God's altar at the temple in Jerusalem. Alternate translation: "to God at the altar in the temple"

**there remember**  
"while you are standing at the altar you remember"

**your brother has anything against you**  
"another person is angry with you because of something you did"

### Matthew 5:24

**First be reconciled with your brother**  
This can be stated in active form. Alternate translation: "First make peace with the person"

### Matthew 5:25

**Agree with your**  
Jesus is talking to a group of people about what they as individuals should or should not do. All occurrences of "you" and "your" are singular, but in some languages they may need to be plural.

**your adversary**  
This is a person who takes someone to court for doing something wrong to accuse him before a judge.

**may hand you over to the judge**  
Here "hand you over" means to give someone into the control of someone else. Alternate translation: "will let the judge deal with you"

**the judge may hand you over to the officer**

Here "hand you over" means to give someone into the control of someone else. Alternate translation: "the judge will give you over to the officer"

**officer**

a person who has authority to carry out the decisions of a judge

**you may be thrown into prison**

This can be stated in active form. Alternate translation: "the officer might put you in prison"

**Matthew 5:26**

**Truly I say to you**

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

**from there**

"from prison"

**Matthew 5:27**

**General Information:**

Jesus is talking to a group of people about what they as individuals should and should not do. The "you" is plural in "you have heard." The understood "you" is singular in "Do not commit adultery," but in some languages it may need to be translated as plural.

**Connecting Statement:**

Jesus continues to teach about how he has come to fulfill the Old Testament law. Here he begins to speak about adultery and lust.

**that it was said**

This can be stated in active form. Alternate translation: "that God said" or "that Moses said"

**commit**

This word means to act out or do something.

**Matthew 5:28**

**But I say**

Jesus agrees with God and his word, but he does not agree with the way the religious leaders have applied God's word. The "I" is emphatic. This indicates that what Jesus says is just as important as the original commands. Try to translate this phrase in a way that shows that emphasis. See how you translated this in Matthew 5:22.

**everyone who looks on a woman to lust after her has already committed adultery with her in his heart**

This metaphor indicates that a man who lusts after a woman is as guilty of adultery as a man who actually commits the act of adultery.

**to lust after her**

"and lusts after her" or "and desires to sleep with her"

**in his heart**

Here "heart" is a metonym for a person's thoughts. Alternate translation: "in his mind" or "in his thoughts"

**Matthew 5:29**

**If your right eye causes you to stumble, pluck it out and throw it away from you**

The irony here is that people use their eyes in part to keep from stumbling. Here "eye" is a metonym for what a person chooses to look at or learn about, "stumble" is a metaphor for "sin," and "pluck it out and throw it away from you" is a hyperbolic metaphor for doing everything possible to avoid sinning. Alternate translation: "if what you are interested in causes you to want to sin, do everything you can to stay away from it"

**If your**

Jesus is talking to a group of people about what they as individuals should or should not do. All instances of "you" and "your" are singular, but in some languages they may need to be translated as plural.

**right eye**

This refers to the eye on the right-hand side of the face. The Jews thought of the right hand as more important than the left, so the phrase "right eye" was a metaphor for the most important eye. You may need to translate "right" as "better" or "stronger."

**pluck it out**

This is an exaggerated command for a person to do whatever he needs to do to stop sinning. It means "forcefully remove it" or "destroy it." If the right eye is not specifically mentioned, you may need to translate this "destroy your eyes." If eyes have been mentioned, you may need to translate this "destroy them."

**throw it away from you**

"get rid of it"

**one of your members should perish**

"you should lose one part of your body"

**than that your whole body should be thrown into hell**

This can be stated in active form. Alternate translation: "than for God to throw your whole body into hell"

**Matthew 5:30**

**If your right hand causes**

In this metonymy, the hand stands for the actions of the whole person.

**right hand**

This means the most important hand, as opposed to the left hand. You may need to translate "right" as "better" or "stronger."

**cut it off**

This is an exaggerated command for a person to do whatever he needs to do to stop sinning.

**Matthew 5:31**

**Connecting Statement:**

Jesus continues to teach about how he has come to fulfill the Old Testament law. Here he begins to speak about divorce.

**It was also said**

This can be stated in active form. Alternate translation: "God also said" or "Moses also said"

**sends his wife away**

This is a euphemism for "divorces his wife."

**let him give**

"he must give"

**Matthew 5:32**

**But I say**

Jesus agrees with God and his word, but he does not agree with the way the religious leaders have applied God's word. The "I" is emphatic. This indicates that what Jesus says is just as important as the original commands. Try to translate this phrase in a way that shows that emphasis. See how you translated this in Matthew 5:22.

**makes her an adulteress**

It is the man who divorces the woman improperly who "causes her to commit adultery." In many cultures it would be normal for her to remarry, but if the divorce is improper, such a remarriage is adultery.

**her after she has been divorced**

This can be stated in active form. Alternate translation: "her after her husband has divorced her" or "the divorced woman"

**Matthew 5:33**

**General Information:**

Jesus is talking to a group of people about what they as individuals should and should not do. The "you" is plural in "you have heard." The "you" and "your" are singular in "Do not swear" and "carry out your oaths," but in some languages they may need to be translated as plural.

**Connecting Statement:**

Jesus continues to teach about how he has come to fulfill the Old Testament law. Here he begins to speak about swearing oaths.

**Again, you**

"Also, you" or "Here is another example. You"

**it was said to those in ancient times**

This can be expressed with an active verb. Alternate translation: "God said to those who lived long ago" or "Moses said to your ancestors long ago"

**Do not swear a false oath, but carry out your oaths to the Lord.**

"Do not swear that you will do something and then not do it. Instead do whatever you have sworn to the Lord that you will do"

**Matthew 5:34**

**But I say**

Jesus agrees with God and his word, but he does not agree with the way the religious leaders have applied God's word. The "I" is emphatic. This indicates that what Jesus says is equally important to the original commands from God. Try to translate this phrase in a way that shows that emphasis. See how you translated this in Matthew 5:22.

**swear not at all**

"do not swear at all" or "do not swear by anything"

**it is the throne of God**

Because God reigns from heaven, Jesus speaks of heaven as if it were a throne. Alternate translation: "it is from here that God rules"

**Matthew 5:35**

**Connecting Statement:**

Jesus finishes his words from verse 34, telling the people not to swear.

**nor by the earth ... city of the great King**

Here Jesus means that when people make a promise or when they say that something is true, they must not swear by anything. Some people were teaching that if a person swears by God that he will do something, then he must do it, but if he swears by something else, such as by heaven or earth, then it is less offensive if he does not do what he swore to do. Jesus says that swearing by heaven or earth or Jerusalem is just as serious as swearing by God because those things all belong to God.

**it is the footstool for his feet**

This metaphor means the earth also belongs to God. Alternate translation: "it is like a footstool where a king rests his feet"

**for it is the city of the great King**

"for it is the city that belongs to God, the great King"

### Matthew 5:36

#### General Information:

Previously Jesus told his hearers that God's throne, footstool, and earthly home are not theirs to swear by. Here he says that they may not swear even by their own heads.

#### your ... you

Jesus is talking to a group of people about what they as individuals should and should not do. All occurrences of these words are singular, but you may have to translate them as plural.

#### swear

This refers to taking an oath. See how you translated this in Matthew 5:34.

### Matthew 5:37

#### let your speech be 'Yes, yes,' or 'No, no.'

"if you mean 'yes,' say 'yes,' and if you mean 'no,' say 'no.'"

### Matthew 5:38

#### General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. The "you" in "you have heard" is plural.

#### Connecting Statement:

Jesus continues to teach about how he has come to fulfill the Old Testament law. Here he begins to speak about retaliating against an enemy.

#### that it was said

This can be stated in active form. See how you translated this in [Matthew 5:27]

#### eye for an eye, and a tooth for a tooth

The law of Moses allowed a person to harm a person in the same way he had harmed him, but he could not harm him worse.

### Matthew 5:39

#### General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. The "you" in "I say to you" is plural. The "you" in "whoever strikes you" and the understood "you" in "turn to him" are both singular, but in some languages they may need to be translated as plural.

#### But I say

Jesus agrees with God and his word, but he does not agree with the way the religious leaders have applied God's word. The "I" is emphatic. This indicates that what Jesus says is just as important as the original commands. Try to translate this phrase in a way that shows that emphasis.

#### one who is evil

"an evil person" or "someone who harms you"

#### strikes ... your right cheek

To strike the side of a man's face was an insult in Jesus's culture. As with the eye and the hand, the right cheek is the more important one, and striking that cheek was a terrible insult.

#### strikes

hits with the back of an open hand

#### turn to him the other also

"let him hit your other cheek also"

### Matthew 5:40

#### General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. All occurrences of "you" and "your" are singular. In some languages they may need to be translated as plural.

#### tunic ... cloak

The "tunic" was worn close to the body, like a heavy shirt or a sweater. The "cloak," the more valuable of the two, was worn over the "tunic" for warmth and also used as a blanket for warmth at night.

#### let that person also have

"give also to that person"

### Matthew 5:41

#### General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. The word "you" is singular, as is the understood "you" in the command "go." In some languages these may need to be translated as plural.

#### Whoever

"Anyone who." The context implies that he is speaking about a Roman soldier.

#### one mile

This is one thousand paces, which is the distance a Roman soldier could legally force someone to carry something for him. If "mile" is confusing, it can be translated as "one kilometer" or "a distance."

#### with him

This refers to the one who compels you to go.

#### go with him two

"go the mile he forces you to go, and then go another mile." If "mile" is confusing, you can translate it as "two kilometers" or "twice as far."

### Matthew 5:42

#### **do not turn away from**

"do not refuse to lend to." This can be stated in a positive form. Alternate translation: "lend to"

### Matthew 5:43

#### **General Information:**

Jesus is talking to a group of people about what they as individuals should and should not do. The "you" in "you have heard" is plural. The "you" and "your" are singular in "You must love your neighbor and hate your enemy," but in some languages they may need to be translated as plural.

#### **Connecting Statement:**

Jesus continues to teach about how he has come to fulfill the Old Testament law. Here he begins to speak about loving enemies.

#### **that it was said**

This can be stated in active form. See how you translated this in [Matthew 5:27]

#### **your neighbor**

Here the word "neighbor" does not refer to a specific neighbor, but to any members of one's community or people group. These are people whom one usually desires to treat kindly or at least believes he ought to treat kindly. Alternate translation: "your countrymen" or "those who belong to your people group"

### Matthew 5:44

#### **General Information:**

Jesus is talking to a group of people about what they as individuals should and should not do. All instances of "you" and "your" are plural.

#### **But I say**

Jesus agrees with God and his word, but he does not agree with the way the religious leaders have applied God's word. The "I" is emphatic. This indicates that what Jesus says is just as important as the original commands. Try to translate this phrase in a way that shows that emphasis. See how you translated this in Matthew 5:22.

#### **I say to you ... your enemies ... pray ... persecute you**

All instances of "you" and "your," as well as the command to pray, are plural.

### Matthew 5:45

#### **you may be sons of your Father**

It is best to translate "sons" with the same word your language would naturally use to refer to human sons or children.

#### **Father**

This is an important title for God.

### Matthew 5:46

#### **General Information:**

Jesus is talking to a group of people about what they as individuals should and should not do. All instances of "you" and "your" are plural.

#### **Connecting Statement:**

Jesus finishes teaching about how he has come to fulfill the Old Testament law. This section began in Matthew 5:17.

#### **what reward do you get?**

Jesus uses this question to teach the people that loving those who love them is not something special that God will reward them for. This rhetorical question can be translated as a statement. Alternate translation: "you will get no reward."

#### **Do not even the tax collectors do the same thing?**

This rhetorical question can be translated as a statement. Alternate translation: "Even the tax collectors do the same thing."

### Matthew 5:47

#### **what do you do more than others?**

This question can be translated as a statement. Alternate translation: "you do nothing more than others."

#### **greet**

This is a general term for showing a desire for the well-being of the hearer.

#### **Do not even the Gentiles do the same thing?**

This question can be translated as a statement. Alternate translation: "Even the Gentiles do the same thing."

### Matthew 5:48

#### **Father**

This is an important title for God.

## Chapter 6

<sup>1</sup> "Watch out that you do not do your acts of righteousness before people to be seen by them, or else you will have no reward from your Father who is in heaven. <sup>2</sup> So when you give alms, do not sound a trumpet before yourself as the hypocrites do in the synagogues and in the streets, so that they may be glorified by people. Truly I say to you, they have received their reward in full. <sup>3</sup> But when you give alms, do not let your left hand know what your right hand is doing <sup>4</sup> so that your alms may be given in secret. Then your Father who sees in secret will reward you.

<sup>5</sup> "When you pray, do not be like the hypocrites, for they love to stand and pray in the synagogues and on the street corners so that they may be seen by people. Truly I say to you, they have received their reward.

<sup>6</sup> But you, when you pray, enter your inner chamber. Shut the door and pray to your Father, who is in secret. Then your Father who sees in secret will reward you. <sup>7</sup> When you pray, do not make useless repetitions as the pagans do, for they think that they will be heard because of their many words. <sup>8</sup> Therefore, do not be like them, for your Father knows what things you need before you ask him.

<sup>9</sup> Therefore pray like this:

'Our Father in heaven,  
may your name be honored as holy.

<sup>10</sup> May your kingdom come.  
May your will be done  
on earth as it is in heaven.

<sup>11</sup> Give us today our daily bread.

<sup>12</sup> Forgive us our debts,  
as we also have forgiven our debtors.

<sup>13</sup> Do not bring us into temptation,  
but deliver us from the evil one.' [1]

<sup>14</sup> For if you forgive people their trespasses, your heavenly Father will also forgive you. <sup>15</sup> But if you do not forgive their trespasses, neither will your Father forgive your trespasses.

<sup>16</sup> "When you fast, do not have a sad face as the hypocrites do, for they disfigure their faces so that they may appear to people to be fasting. Truly I say to you, they have received their reward in full. <sup>17</sup> But you, when you fast, anoint your head and wash your face <sup>18</sup> so that you may not appear to people to be fasting, but only to your Father who is in secret; and your Father who sees in secret will reward you.

<sup>19</sup> "Do not store up for yourselves treasures on the earth, where moth and rust destroy, and where thieves break in and steal. <sup>20</sup> Instead, store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in and steal. <sup>21</sup> For where your treasure is, there will your heart be also. <sup>22</sup> The eye is the lamp of the body. Therefore, if your eye is good, the whole body is filled with light. <sup>23</sup> But if your eye is bad, your whole body is full of darkness. Therefore, if the light that is in you is actually darkness, how great is that darkness! <sup>24</sup> No one can serve two masters, for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and wealth. <sup>25</sup> Therefore I say to you, do not worry about your life, what you will eat or what you will drink; or about your body, what you will wear. For is not life more than food, and the body more than clothes? <sup>26</sup> Look at the birds in the sky. They do not sow or reap or gather into barns, but your heavenly Father feeds them. Are you not more valuable than they are? <sup>27</sup> Which one of you by being anxious can add one cubit to his lifespan? <sup>28</sup> Why are you anxious about clothing? Think about the lilies in the fields, how they grow. They do not labor, and they do not spin cloth. <sup>29</sup> Yet I say to you, even Solomon in all his glory was not clothed like one of these. <sup>30</sup> If God so clothes the grass in the fields, which exists today and tomorrow is thrown into the oven, how much more will he clothe you, you of little faith? <sup>31</sup> Therefore do not be anxious and say, 'What will we eat?' or 'What will we drink?' or 'What clothes will we wear?' <sup>32</sup> For the Gentiles search for these things, and your heavenly Father knows that you need them. <sup>33</sup> But seek first his kingdom and his righteousness, and all these things will be given to you. <sup>34</sup> Therefore, do not be anxious for tomorrow, for tomorrow will be anxious for itself. Each day has enough evil of its own.

## Footnotes

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6:13 <sup>[1]</sup>The best ancient copies do not have

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## Matthew 6 General Notes

### Structure and formatting

Matthew 6 continues Jesus's extended teaching known as "The Sermon on the Mount."

You may wish to set apart the prayer in 6:9-11 by placing it farther to the right on the page than the rest of the text.

Jesus spoke about many different subjects in this sermon, so you may wish to help the reader by putting an empty line into the text whenever Jesus changed the subject.

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### Matthew 6:1

#### General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. All occurrences of "you" and "your" are plural.

#### Connecting Statement:

Jesus continues to teach his disciples in his Sermon on the Mount, which began in Matthew 5:3. In this section, Jesus addresses the "acts of righteousness" of alms, prayer, and fasting.

#### Watch out

This is a way to warn people to be careful.  
Alternate translation: "Be careful" or "Beware"

#### before people to be seen by them

It is implied that those who see the person will honor him. This can be stated in active form.  
Alternate translation: "in front of people just so that they can see you and give you honor for what you have done"

#### Father

This is an important title for God.

### Matthew 6:2

#### do not sound a trumpet before yourself

This metaphor means to do something that purposefully gets people's attention. Alternate translation: "do not draw attention to yourself like someone who plays a loud trumpet in a crowd"

#### Truly I say to you

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

### Matthew 6:3

#### General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. All occurrences of "you" and "your" are plural.

#### Connecting Statement:

Jesus continues to teach his disciples about alms.

#### do not let your left hand know what your right hand is doing

This is a metaphor for total secrecy. Just as hands usually work together and each can be said to "know" what the other is doing at all times, you should not let even those closest to you know when you are giving to the poor.

### Matthew 6:4

#### your alms may be given in secret

This can be stated in active form. Alternate translation: "you can give to the poor without other people knowing"

### Matthew 6:5

#### General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. All occurrences of "you" and "your" in verses 5 and 7 are plural; in verse 6 they are singular, but in some languages they may need to be plural.

#### Connecting Statement:

Jesus begins to teach about prayer.

#### so that they may be seen by people

It is implied that those who see them will give them honor. This can be stated in active form. Alternate translation: "so that people will see them and give them honor"

**Truly I say to you**

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

**Matthew 6:6**

**General Information:**

Jesus is talking to a group of people about what they as individuals should and should not do. All occurrences of "you" and "your" in verses 5 and 7 are plural; in verse 6 they are singular, but in some languages they may need to be plural.

**enter your inner chamber. Shut the door**

"go to a private place" or "go where you can be alone"

**Father, who is in secret**

Possible meanings are 1) no one can see God. Alternate translation: "Father, who is invisible" or 2) God is in that private place with the praying person. Alternate translation: "Father, who is with you in private"

**Father**

This is an important title for God.

**your Father who sees in secret**

"your Father will see what you do in private and"

**Matthew 6:7**

**General Information:**

Jesus is talking to a group of people about what they as individuals should and should not do. All occurrences of "you" and "your" in verses 5 and 7 are plural; in verse 6 they are singular, but in some languages they may need to be plural.

**do not make useless repetitions**

Possible meanings are 1) the repetitions are useless. Alternate translation: "do not keep uselessly saying things over and over again" or 2) the words or sentences are meaningless. Alternate translation: "do not keep repeating meaningless words"

**they will be heard**

This can be stated in active form. Alternate translation: "their false gods will hear them"

**Matthew 6:8**

**General Information:**

Jesus is talking to a group of people about how they as individuals should pray. The words "you" and "your" are plural in the first sentence. Within the prayer, the words "you" and "your" are singular and refer to God, "Our Father in heaven."

**Father**

This is an important title for God.

**you ask him**

See how you translated "ask" in Matthew 5:42.

**Matthew 6:9**

**Our Father in heaven**

This is the beginning of the prayer and how Jesus teaches the people to address God.

**may your name be honored as holy**

Here "your name" refers to God himself. This can also be expressed with an active verb. Alternate translation: "may people honor you as holy" or "may people honor you because you are holy"

**may your name be honored as holy**

By saying this, people show that they want to honor God as holy. Alternate translation: "help us to honor your name as holy" or "we want to honor you as holy"

**Matthew 6:10**

**May your kingdom come**

Here "kingdom" refers to God's rule as king. Alternate translation: "May you rule over everyone and everything completely"

**May your will be done on earth as it is in heaven**

This can be stated in active form. Alternate translation: "May everything on earth happen in accordance with your will, just as everything in heaven does"

**Matthew 6:11**

**General Information:**

This is part of a prayer that Jesus was teaching the people. All instances of "we," "us," and "our" refer only to those who would pray this prayer. Those words do not also refer to God, to whom they would be praying.

**daily bread**

Here "bread" refers to food in general.

**Matthew 6:12**

**debts**

A debt is what one person owes another. This is a metaphor for sins.

**our debtors**

A debtor is a person who owes a debt to another person. This is a metaphor for those who have sinned against us.

**Matthew 6:13**

**Do not bring us into temptation**

The word "temptation," an abstract noun, can be expressed as a verb. Alternate translation: "Do not

let anything tempt us" or "Do not let anything cause us to desire to sin"

### Matthew 6:14

#### General Information:

All instances of "you" and "your" are plural. However, Jesus is telling his hearers what will happen to them as individuals if each person does not forgive others.

#### their trespasses

The abstract noun "trespasses" can be translated as a verb. Alternate translation: "when they trespass against you"

#### Father

This is an important title for God.

### Matthew 6:15

#### their trespasses ... your trespasses

The abstract noun "trespasses" can be translated as a verb. Alternate translation: "them when they trespass against you ... you when you trespass against God" or "them when they do things that harm you ... you when you do things that make your Father angry"

### Matthew 6:16

#### General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. All occurrences of "you" are plural.

#### Connecting Statement:

Jesus begins to teach about fasting.

#### they disfigure their faces

The hypocrites would not wash their faces and would not comb their hair. They did this purposely to draw attention to themselves so that people would see them and give them honor for fasting.

#### Truly I say to you

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

### Matthew 6:17

#### General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. All occurrences of "you" and "your" are singular, though in some languages they may also need to be translated as plural.

#### anoint your head

"put oil in your hair" or "groom your hair." To "anoint" the head here is to take normal care of one's hair. It has nothing to do with "Christ" meaning "anointed one." Jesus means that people

should look the same whether they are fasting or not.

### Matthew 6:18

#### General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. All occurrences of "you" and "your" are singular, though in some languages they may also need to be translated as plural.

#### Father who is in secret

Possible meanings are 1) no one can see God. Alternate translation: "Father, who is invisible" or 2) God is with that person who fasts secretly. Alternate translation: "Father, who is with you in private" See how you translated this in Matthew 6:6.

#### Father

This is an important title for God.

#### who sees in secret

"who sees what you do in private." See how you translated this in Matthew 6:6.

### Matthew 6:19

#### General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. All occurrences of "you" and "your" are plural.

#### Connecting Statement:

Jesus begins to teach about money and possessions.

#### treasures

riches, the things to which a person gives the most value

#### where moth and rust destroy

"where moth and rust ruin treasures"

#### moth

a small, flying insect that destroys cloth

#### rust

a brown substance that forms on metals

### Matthew 6:20

#### General Information:

Jesus is talking to a group of people about what they as individuals should or should not do.

#### store up for yourselves treasures in heaven

This is a metaphor that means do good things on earth so God will reward you in heaven.

### Matthew 6:21

#### General Information:

All occurrences of "your" are singular, though in some languages they may also need to be translated in plural.

#### there will your heart be also

Here "heart" means a person's thoughts and interests.

### Matthew 6:22

#### General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. The instances of "you" and "your" are all singular, but in some languages they may need to be plural.

#### The eye is the lamp of the body

This is a metaphor. Possible meanings are 1) the eye is like a lamp because it enables a person to see things, or 2) the eye is like a lamp shining on a person's body because it shows what the person is really like. Alternate translation: "A person's eyes are like a lamp for his body"

#### if your eye is good, the whole body is filled with light

Possible meanings are 1) "if your eye is good, it fills your body with light" or 2) "if your eye is good, it shows that your body is filled with light."

#### if your eye is good

Possible meanings are "if your eye is noble" or "if your eye sees clearly." Jesus speaks of the eye to talk about what a person thinks about and wants. Possible meanings of the metaphor are 1) "if you are generous" or 2) "if you look at and want at what is good"

#### the whole body is filled with light

Possible meanings are 1) "you are full of righteousness" or 2) "you understand what is truly good"

#### eye is

You may have to translate this as plural, "eyes are."

### Matthew 6:23

#### if your eye is bad, your whole body is full of darkness

Possible meanings are 1) "if your eye is bad, it fills your body with darkness" or 2) "if your eye is bad, it shows that your body is full of darkness."

#### if your eye is bad

Possible meanings are "if your eye is evil" or "if your eye does not see clearly." Jesus speaks of the eye to talk about what a person thinks about and wants. Possible meanings of the metaphor are 1) "if you are greedy," or 2) "if you do not look at and want what is right."

#### if your eye is bad

This does not refer to magic. Jewish people often used this as a metaphor for someone who is greedy.

#### your whole body is full of darkness

Possible meanings are "you are full of evil" or 2) "you will understand nothing about what is right."

#### if the light that is in you is actually darkness, how great is that darkness!

"if that which is supposed to cause light in your body causes darkness, then your body is in complete darkness"

### Matthew 6:24

#### for either he will hate the one and love the other, or else he will be devoted to one and despise the other

Both of these phrases mean basically the same thing. They emphasize that a person cannot love and be devoted both to God and money at the same time.

#### You cannot serve God and wealth

"You cannot love God and money at the same time"

### Matthew 6:25

#### General Information:

Here the instances of "you" and "your" are all plural.

#### I say to you

This adds emphasis to what Jesus says next.

#### to you

Jesus is talking to a group of people about what they as individuals should or should not do.

#### is not life more than food, and the body more than clothes?

Jesus uses a question to teach the people. Alternate translation: "obviously life is more than what you eat, and your body is more than what you wear." or "clearly there are things in life that are more important than food, and there are things concerning the body that are more important than clothes."

### Matthew 6:26

#### barns

places to store crops

#### Father

This is an important title for God.

#### Are you not more valuable than they are?

Jesus uses a question to teach the people. Alternate translation: "Obviously you are more valuable than birds."

## Matthew 6:27

### General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. All instances of "you" and "your" are plural.

### Which one of you by being anxious can add one cubit to his lifespan?

Jesus uses a question to teach the people. Here to "add one cubit to his lifespan" is a metaphor for adding time to how long a person will live.

Alternate translation: "None of you can, just by worrying, add years to your life. You cannot add even one minute to your life! So you should not worry about things you need."

### one cubit

A cubit, a measure of a little less than half a meter, is used here as a metaphor for a short period of time.

## Matthew 6:28

### Why are you anxious about clothing?

Jesus uses a question to teach the people. Alternate translation: "You should not be worried about what you will wear."

### Think about

"Consider"

### lilies ... They do not labor, and they do not spin cloth

Jesus speaks about the lilies as if they were people who wore clothes. The lilies being clothed is a metaphor for the plants having beautiful and colorful flowers.

### lilies

A lily is a kind of wild flower.

## Matthew 6:29

### even Solomon ... was not clothed like one of these

Jesus speaks about the lilies as if they were people who wore clothes. The lilies being clothed is a metaphor for the plants having beautiful and colorful flowers.

### I say to you

This adds emphasis to what Jesus says next.

### was not clothed like one of these

This can be stated in active form. Alternate translation: "did not wear clothes that are as beautiful as these lilies"

## Matthew 6:30

### so clothes the grass in the fields

Jesus continues to speak about the lilies as if they were people who wore clothes. The lilies being

clothed is a metaphor for the plants having beautiful and colorful flowers.

### grass

If your language has a general word that can refer both to "grass" and to the word you used for "lilies" in the previous verse, you can use it here.

### is thrown into the oven

The Jews at that time used grass in their fires to cook their food. This can be stated in active form. Alternate translation: "someone throws it into a fire" or "someone burns it"

### how much more will he clothe you ... faith?

Jesus uses this question to teach the people that God will provide what they need. Alternate translation: "he will certainly clothe you ... faith."

### you of little faith

"you who have such little faith." Jesus addresses the people this way because their anxiety about clothing shows they have little faith in God.

## Matthew 6:31

### Therefore

"Because of all of this,"

### What clothes will we wear

In this sentence, "clothes" is a synecdoche for material possessions. Alternate translation: "What possessions will we have"

## Matthew 6:32

### For the Gentiles search for these things

"For the Gentiles are concerned about what they will eat, drink, and wear"

### your heavenly Father knows that you need them

Jesus is implying that God will make sure their basic needs are met.

### Father

This is an important title for God.

## Matthew 6:33

### seek first his kingdom and his righteousness

Here "kingdom" refers to God's rule as king. Alternate translation: "concern yourselves first with serving God, who is your king, and doing what is right"

### all these things will be given to you

This can be stated in active form. Alternate translation: "God will provide all these things for you"

**Matthew 6:34**

**Therefore**

"Because of all this"

**tomorrow will be anxious for itself**

Jesus speaks of "tomorrow" as if it were a person who could worry. Jesus means that a person will have enough to worry about when the next day comes.

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## Chapter 7

<sup>1</sup> "Do not judge, and you will not be judged. <sup>2</sup> For with the judgment you judge, you will be judged, and with the measure that you measure, it will be measured out to you. <sup>3</sup> Why do you look at the tiny piece of straw that is in your brother's eye, but you do not take notice of the log that is in your own eye? <sup>4</sup> How can you say to your brother, 'Let me take out the piece of straw that is in your eye,' while the log is in your own eye? <sup>5</sup> You hypocrite! First take the log out of your own eye, and then you will see clearly to take out the piece of straw that is in your brother's eye. <sup>6</sup> Do not give what is holy to the dogs, and do not throw your pearls in front of the pigs. Otherwise they may trample them underfoot, and then turn and tear you to pieces.

<sup>7</sup> "Ask, and it will be given to you. Seek, and you will find. Knock, and it will be opened to you. <sup>8</sup> For everyone who asks, receives; everyone who seeks, finds; and to the person who knocks, it will be opened. <sup>9</sup> Or which one of you, if his son asks for a loaf of bread, will give him a stone? <sup>10</sup> Or if he asks for a fish, will give him a snake? <sup>11</sup> Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him? <sup>12</sup> Therefore, whatever things you want people to do to you, you should also do to them, for this is the law and the prophets.

<sup>13</sup> "Enter through the narrow gate. For wide is the gate and broad is the way that leads to destruction, and there are many people who go through it. <sup>14</sup> But the gate is narrow and the way is difficult that leads to life, and there are few who find it.

<sup>15</sup> "Beware of false prophets, who come to you in sheep's clothing but are truly ravenous wolves. <sup>16</sup> By their fruits you will know them. Do people gather grapes from a thornbush or figs from thistles? <sup>17</sup> In the same way, every good tree produces good fruit, but the bad tree produces bad fruit. <sup>18</sup> A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. <sup>19</sup> Every tree that does not produce good fruit is chopped down and thrown into the fire. <sup>20</sup> So then, you will recognize them by their fruits. <sup>21</sup> Not everyone who says to me, 'Lord, Lord,' will enter into the kingdom of heaven, but only those who do the will of my Father who is in heaven. <sup>22</sup> Many people will say to me in that day, 'Lord, Lord, did we not prophesy in your name, in your name drive out demons, and in your name do many miracles?' <sup>23</sup> Then will I openly declare to them, 'I never knew you! Get away from me, you who practice lawlessness!'

<sup>24</sup> "Therefore, everyone who hears my words and obeys them will be like a wise man who built his house upon a rock. <sup>25</sup> The rain came down, the floods came, and the winds blew and beat upon that house, but it did not fall down, for it was founded on the rock. <sup>26</sup> But everyone who hears my words and does not obey them will be like a foolish man who built his house upon the sand. <sup>27</sup> The rain came down, the floods came, and the winds blew and struck that house, and it fell, and its destruction was complete."

<sup>28</sup> It came about that when Jesus finished speaking these words, the crowds were astonished by his teaching, <sup>29</sup> for he taught them as one who had authority, and not as their scribes.

## Matthew 7 General Notes

### Structure and formatting

Jesus spoke about many different subjects in this sermon, so you may wish to help the reader by putting an empty line into the text whenever Jesus changed the subject.

### Special concepts in this chapter

#### Matthew 5-7

Many people call the words in Matthew 5-7 the Sermon on the Mount. This is one long lesson that Jesus taught. Bibles divide this lesson into three chapters, but this can sometimes confuse the reader. If your translation divides the text into sections, be sure that the reader understands that the whole sermon is one large section.

**"By their fruits you will know them"**

Fruit is a common image in the scriptures. It is used to describe the results of either good or bad actions. In this chapter, good fruit is the result of living as God commands. (See: fruit)

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**Matthew 7:1**

**General Information:**

Jesus is talking to a group of people about what they as individuals should and should not do. The instances of "you" and the commands are plural.

**Connecting Statement:**

Jesus continues to teach his disciples in his Sermon on the Mount, which began in Matthew 5:3.

**Do not judge**

It is implied here that "judge" has the strong meaning of "condemn harshly" or "declare guilty." Alternate translation: "Do not condemn people harshly"

**you will not be judged**

This can be stated in active form. Alternate translation: "God will not condemn you harshly"

**Matthew 7:2**

**For**

Be sure the reader understands the statement in 7:2 is based on what Jesus said in 7:1.

**with the judgment you judge, you will be judged**

This can be stated in active form. Alternate translation: "God will condemn you in the same way you condemn others"

**measure**

Possible meanings are 1) this is the amount of punishment given or 2) this is the standard used for judgment.

**it will be measured out to you**

This can be stated in active form. Alternate translation: "God will measure it out to you"

**Matthew 7:3**

**General Information:**

Jesus is talking to a group of people about what they as individuals should or should not do. The instances of "you" and "your" are all singular, but in some languages they may need to be plural.

**Why do you look ... brother's eye, but you do not take notice of the log that is in your own eye?**

Jesus uses this question to rebuke the people for paying attention to other people's sins and ignoring their own. Alternate translation: "You look ... brother's eye, but you do not notice the log that is in your own eye." or "Do not look ... brother's eye and ignore the log that is in your own eye."

**the tiny piece of straw that is in your brother's eye**

This is a metaphor that refers to the less important faults of a fellow believer.

**tiny piece of straw**

"speck" or "splinter" or "bit of dust." Use a word for the smallest thing that commonly falls into a person's eyes.

**brother**

All occurrences of "brother" in 7:3-5 refer to a fellow believer, not to a literal brother or a neighbor.

**the log that is in your own eye**

This is a metaphor for a person's most important faults. A log could not literally go into a person's eye. Jesus is exaggerating to emphasize that a person should pay attention to his own more important faults before he deals with another person's less important faults.

**log**

the largest part of a tree that someone has cut down

**Matthew 7:4**

**How can you say ... your own eye?**

Jesus asks this question to challenge the people to pay attention to their own sins before they pay attention to another person's sins. Alternate translation: "You should not say ... your own eye."

**Matthew 7:5**

**General Information:**

This page has intentionally been left blank.

**Matthew 7:6**

**General Information:**

Jesus is talking to a group of people about what they as individuals should or should not do. The instances of "you" and "your" are all plural.

**dogs ... pigs**

Jews considered these animals dirty, and God told the Jews not to eat them. They are metaphors for wicked people who do not value holy things. It would be best to translate these words literally.

**pearls**

These are similar to round, valuable stones or beads. They are a metaphor for the knowledge of God or precious things in general.

**they may trample**  
"the pigs may trample"

**then turn and tear**  
"the dogs will then turn and tear"

### Matthew 7:7

**General Information:**  
Jesus is talking to a group of people about what they as individuals should or should not do. The instances of "you" and "your" are all plural.

**Ask ... Seek ... Knock**  
These are metaphors for praying to God. The verb form shows that we are to keep praying until he answers. If your language has a form for continuing to do something over and over, use it here.

**Ask**  
request things from someone, in this case God. See how you translated this word in Matthew 5:42.

**it will be given to you**  
This can be stated in active form. Alternate translation: "God will give you what you need"

**Seek**  
look for someone, in this case God

**Knock**  
To knock on a door was a polite way to request that the person inside the house or room open the door. If knocking on a door is impolite or not done in your culture, use the word that describes how people politely ask for doors to be opened. Alternate translation: "Tell God you want him to open the door"

**it will be opened to you**  
This can be stated in active form. Alternate translation: "God will open it for you"

### Matthew 7:8

**who ... asks**  
See how you translated "ask" in Matthew 5:42.

### Matthew 7:9

**Or which one of you ... a stone?**  
Jesus uses a question to teach the people. Alternate translation: "There is not one person among you ... a stone."

**son asks**  
See how you translated "asks" in Matthew 5:42.

**a loaf of bread**  
This refers to food in general. Alternate translation: "some food"

**stone**  
This noun should be translated literally.

### Matthew 7:10

**Or if he asks for a fish, will give him a snake?**  
Jesus asks another question to teach the people. It is understood that Jesus is still referring to a man and his son. Alternate translation: "And there is not one person among you, if his son asks for a fish, will give him a snake."

**he asks**  
See how you translated "asks" in Matthew 5:42.

**fish ... snake**  
These nouns should be translated literally.

### Matthew 7:11

**General Information:**  
Jesus is talking to a group of people about what they as individuals should or should not do. The instances of "you" and "your" are plural.

**how much more will your Father in heaven give ... him?**  
Jesus uses a question to teach the people. Alternate translation: "then your Father in heaven will most certainly give ... him."

**Father**  
This is an important title for God.

**ask him**  
See how you translated "asks" in Matthew 5:42.

### Matthew 7:12

**whatever things you want people to do to you**  
"whatever way you want others to act toward you"

**for this is the law and the prophets**  
Here "law" and "prophets" refer to what Moses and the prophets wrote. Alternate translation: "for this is what Moses and the prophets teach in the scriptures"

### Matthew 7:13

**General Information:**  
This image of walking through a wide gate to destruction or a narrow gate to life represents how people live and the results of how they live. When you translate, use appropriate words for "wide" and "broad" that are as different as possible from "narrow" in order to emphasize the differences between the two sets of gates and ways.

**Enter through the narrow gate ... many people who go through it**  
This is an image of people traveling on a road and going through a gate into a kingdom. One kingdom is easy to enter; the other is hard to enter.

**Enter through the narrow gate**

You may need to move this to the end of verse 14:  
"Therefore, enter through the narrow gate."

**the gate ... the way**

Possible meanings are 1) "the way" refers to the road that leads to the gate of a kingdom, or 2) the "the gate" and "the way" both refer to the entrance to the kingdom.

**to destruction**

This abstract noun can be translated with a verb.  
Alternate translation: "to the place where people die"

**Matthew 7:14**

**Connecting Statement:**

Jesus continues to speak of people choosing how they are going to live as if they are choosing whether to go on one path or another.

**to life**

The abstract noun "life" can be translated using the verb "live." Alternate translation: "to the place where people live"

**Matthew 7:15**

**Beware of**

"Be on guard against"

**who come to you in sheep's clothing but are truly ravenous wolves**

This metaphor means that false prophets will pretend they are good and want to help people, but they are really evil and will do people harm.

**ravenous wolves**

wolves that are extremely hungry and that consume or destroy everything they touch

**Matthew 7:16**

**By their fruits you will know them**

This metaphor refers to a person's actions.  
Alternate translation: "Just as you know a tree by the fruit that grows on it, you will know false prophets by how they act"

**Do people gather ... thistles?**

Jesus uses a question to teach the people. The people would have known that the answer is no.  
Alternate translation: "People do not gather ... thistles."

**Matthew 7:17**

**every good tree produces good fruit**

Jesus continues to use the metaphor of fruit to refer to good prophets who produce good works or words.

**the bad tree produces bad fruit**

Jesus continues to use the metaphor of fruit to refer to bad prophets who produce evil works.

**Matthew 7:18**

**General Information:**

This page has intentionally been left blank.

**Matthew 7:19**

**Every tree that does not produce good fruit is chopped down and thrown into the fire**

Jesus continues to use fruit trees as a metaphor to refer to false prophets. Here, he only states what will happen to the bad trees. It is implied that the same thing will happen to the false prophets.

**is chopped down and thrown into the fire**

This can be stated in active form. Alternate translation: "people chop down and burn"

**chopped down**

See how you translated this in Matthew 3:10

**Matthew 7:20**

**you will recognize them by their fruits**

The word "their" can refer to either the prophets or the trees. This metaphor implies that the fruit of trees and the deeds of prophets both reveal whether they are good or bad. If possible, translate this in a way so that it can refer to both trees and prophets.

**Matthew 7:21**

**will enter into the kingdom of heaven**

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in the book of Matthew. If possible, keep "heaven" in your translation. Alternate translation: "will live with God in heaven when he shows himself to be king"

**those who do the will of my Father who is in heaven**

"whoever does what my Father in heaven desires"

**Father**

This is an important title for God.

**Matthew 7:22**

**in that day**

Jesus said "that day" knowing his hearers would understand he was referring to the day of judgment. You should include "the day of judgment" only if your readers would not understand otherwise.

**did we not prophesy ... drive out demons ... do many miracles?**

The people use a question to emphasize that they did these things. Alternate translation: "we prophesied ... we drove out demons ... we did many miracles."

**we**

This "we" does not include Jesus.

**in your name**

Possible meanings are 1) "by your authority" or "by your power" or 2) "because we were doing what you wanted us to do" or 3) "because we asked you for the power to do it"

**Matthew 7:23**

**I never knew you**

This means the person does not belong to Jesus. Alternate translation: "You are not my follower" or "I have nothing to do with you"

**Matthew 7:24**

**Therefore**

"For that reason"

**my words**

Here "words" refers to what Jesus says.

**like a wise man who built his house upon a rock**

Jesus compares those who obey his words to a person who builds his house where nothing can harm it.

**rock**

This is the bedrock below the topsoil and clay, not a large stone or boulder above the ground.

**Matthew 7:25**

**it was founded**

This can be stated in active form. Alternate translation: "he put its foundation"

**Matthew 7:26**

**like a foolish man who built his house upon the sand**

Jesus continues the simile from the previous verse. He compares those who do not obey his words to foolish house-builders. Only a fool would build a house on a sandy place where rain, floods, and wind can sweep the sand away.

**Matthew 7:27**

**Connecting Statement:**

This is the end of Jesus's Sermon on the Mount, which began in Matthew 5:3.

**fell**

Use the general word in your language that describes what happens when a house falls down.

**its destruction was complete**

The rain, floods, and wind completely destroyed the house.

**Matthew 7:28**

**General Information:**

These verses describe how the people in the crowds reacted to Jesus's teaching in the Sermon on the Mount.

**It came about that when**

This phrase shifts the story from Jesus's teachings to what happened next. Alternate translation: "When" or "After"

**were astonished by his teaching**

It is clear in 7:29 that they were amazed not just at what Jesus taught but also the way he taught it. Alternate translation: "were amazed by the way he taught"

**Matthew 7:29**

**General Information:**

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## Chapter 8

<sup>1</sup> When Jesus had come down from the hill, large crowds followed him. <sup>2</sup> Behold, a leper came to him and bowed before him, saying, "Lord, if you are willing, you can make me clean."

<sup>3</sup> Jesus reached out his hand and touched him, saying, "I am willing. Be clean." Immediately he was cleansed of his leprosy. <sup>4</sup> Jesus said to him, "See that you say nothing to any man. Go on your way, show yourself to the priest, and offer the gift that Moses commanded, for a testimony to them."

<sup>5</sup> When he was coming into Capernaum, a centurion came to him, begging him <sup>6</sup> and saying, "Lord, my servant lies at home paralyzed and in terrible agony."

<sup>7</sup> Then Jesus said to him, "I will come and heal him."

<sup>8</sup> The centurion answered and said, "Lord, I am not worthy that you should enter under my roof. Only say the word and my servant will be healed. <sup>9</sup> For I also am a man under authority, and I have soldiers under me. I say to this one, 'Go,' and he goes, and to another one, 'Come,' and he comes, and to my servant, 'Do this,' and he does it."

<sup>10</sup> When Jesus heard this, he was amazed and said to those who were following him, "Truly I say to you, I have not found anyone with such faith in Israel. <sup>11</sup> I tell you, many will come from the east and the west, and they will recline at the table with Abraham, Isaac, and Jacob, in the kingdom of heaven. <sup>12</sup> But the sons of the kingdom will be cast out into the outer darkness, where there will be weeping and grinding of teeth." <sup>13</sup> Jesus said to the centurion, "Go! As you have believed, so may it be done for you." And the servant was healed at that very hour.

<sup>14</sup> When Jesus had come into Peter's house, he saw Peter's mother-in-law lying sick with a fever. <sup>15</sup> Jesus touched her hand, and the fever left her. Then she got up and started serving him. <sup>16</sup> When evening had come, the people brought to Jesus many who were possessed by demons. He drove out the spirits with a word and healed all who were sick. <sup>17</sup> This was to fulfill what was spoken through Isaiah the prophet, saying,

"He took our illnesses  
and bore our diseases."

<sup>18</sup> Now when Jesus saw the crowd around him, he gave instructions to leave for the other side of the Sea of Galilee. <sup>19</sup> Then a scribe came to him and said, "Teacher, I will follow you wherever you go."

<sup>20</sup> Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head."

<sup>21</sup> Another of the disciples said to him, "Lord, allow me first to go and bury my father."

<sup>22</sup> But Jesus said to him, "Follow me, and leave the dead to bury their own dead."

<sup>23</sup> When Jesus had entered a boat, his disciples followed him into it. <sup>24</sup> Behold, there arose a great storm on the sea, so that the boat was covered with the waves. But Jesus was asleep. <sup>25</sup> The disciples came to him and woke him up, saying, "Save us, Lord; we are perishing!"

<sup>26</sup> Jesus said to them, "Why are you afraid, you of little faith?" Then he got up and rebuked the winds and the sea. Then there was a great calm.

<sup>27</sup> The men marveled and said, "What sort of man is this, that even the winds and the sea obey him?"

<sup>28</sup> When Jesus had come to the other side and to the country of the Gadarenes, two men who were possessed by demons met him. They were coming out of the tombs and were very violent, so that no traveler could pass that way. <sup>29</sup> Behold, they cried out and said, "What do we have to do with you, Son of God? Have you come here to torment us before the set time?"

<sup>30</sup> Now a herd of many pigs was there feeding, not too far away from them. <sup>31</sup> The demons kept pleading with Jesus and saying, "If you cast us out, send us away into that herd of pigs."

<sup>32</sup> Jesus said to them, "Go!" The demons came out and went into the pigs; and behold, the whole herd rushed down the steep hill into the sea and they died in the water. <sup>33</sup> Those who had been tending the pigs ran away and they went into the city and reported everything, especially what had happened to the men who had been possessed by demons. <sup>34</sup> Behold, all the city came out to meet Jesus. When they saw him, they begged him to leave their region.

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## Matthew 8 General Notes

### Structure and formatting

This chapter begins a new section.

### Special concepts in this chapter

#### Miracles

Jesus performed miracles to show that he could control things that no other people could control. He also showed that it is proper to worship him because he performed miracles. (See: authority)

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#### Matthew 8:1

##### General Information:

This is the beginning of a new part of the story that contains several accounts of Jesus healing people. This theme continues through Matthew 9:35.

##### When Jesus had come down from the hill, large crowds followed him

"After Jesus came down from the hill, a large crowd followed him." The crowd may have included both people who had been with him on the mountain and people who had not been with him.

#### Matthew 8:2

##### Behold

The word "behold" alerts us to a new person in the story. Your language may have a way of doing this.

##### a leper

"a man who had leprosy" or "a man who had a skin disease"

##### bowed before him

This is a sign of humble respect before Jesus.

##### if you are willing

"if you want to" or "if you desire." The leper knew that Jesus had the power to heal him, but he did not know if Jesus would want to touch him.

##### you can make me clean

Here "clean" means to be healed and to be able to live in the community again. Alternate translation: "you can heal me" or "please heal me"

#### Matthew 8:3

##### Be clean

By saying this, Jesus healed the man.

##### Immediately he was cleansed

"At that moment he was cleansed"

##### he was cleansed of his leprosy

The result of Jesus saying "Be clean" was that the man was healed. This can be stated in active form. Alternate translation: "he was well" or "the leprosy left him" or "the leprosy ended"

#### Matthew 8:4

##### to him

This refers to the man that Jesus just healed.

##### say nothing to any man

"do not say anything to anyone" or "do not tell anyone I healed you"

##### show yourself to the priest

Jewish law required that the person show his healed skin to the priest, who would then allow him or her to return to the community, to be with other people.

##### offer the gift that Moses commanded, for a testimony to them

The law of Moses required that someone healed of leprosy give a thanksgiving offering to the priest. When the priest accepted the gift, people would know that the man had been healed. Lepers were ostracized, banned from the community, until they had proof of their healing.

**to them**

This can possibly refer to 1) the priests or 2) all the people or 3) the critics of Jesus. If possible, use a pronoun that could refer to any of these groups.

**Matthew 8:5**

**Connecting Statement:**

Here the scene shifts to a different time and place and tells about Jesus healing another person.

**When he was coming into Capernaum**

"When Jesus was coming into Capernaum"

**Matthew 8:6**

**paralyzed**

unable to move because of disease or stroke

**Matthew 8:7**

**Jesus said to him**

"Jesus said to the centurion"

**I will come and heal him**

"I will come to your house and make your servant well"

**Matthew 8:8**

**under my roof**

This is an idiom that refers to inside the house. Alternate translation: "into my house"

**say the word**

Here "word" represents a command. Alternate translation: "give the command"

**will be healed**

This can be stated in active form. Alternate translation: "will become well"

**Matthew 8:9**

**under authority ... under me**

To be "under" someone means to be less important and to obey the commands of someone more important.

**Matthew 8:10**

**Truly I say to you**

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

**I have not found anyone with such faith in Israel**

Jesus's hearers would have thought that the Jews in Israel, who claim to be children of God, would have greater faith than anyone. Jesus is saying they are wrong and that the centurion's faith was greater.

**Matthew 8:11**

**you**

Here "you" is plural and refers to "those who were following him" in [Matthew 8:10]

**from the east and the west**

Using the opposites "east" and "west" is a way of saying "everywhere." Alternate translation: "from everywhere" or "from far away in every direction"

**recline at the table**

People in that culture would lie down beside the table while eating. This phrase indicates that all those at the table are family and close friends. The joy in the kingdom of God is frequently spoken of as if the people there were feasting. Alternate translation: "live as family and friends"

**in the kingdom of heaven**

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in the book of Matthew. If possible, keep "heaven" in your translation. Alternate translation: "when our God in heaven shows that he is king"

**Matthew 8:12**

**sons of the kingdom will be cast out**

This can be stated in active form. Alternate translation: "God will cast the sons of the kingdom out"

**the sons of the kingdom**

The phrase "the sons of the kingdom" is a metonym, referring to the unbelieving Jews of the kingdom of Judea. There is also irony here because the "sons" will be thrown out while the strangers will be welcomed. Alternate translation: "those who should have allowed God to rule over them"

**the outer darkness**

Here "outer darkness" is a metonym for the place where God sends those who reject them. This is a place that is completely separated from God forever. Alternate translation: "the dark place away from God"

**weeping and grinding of teeth**

"Grinding of teeth" here is a symbolic act, representing extreme sadness and suffering. Alternate translation: "weeping and showing their extreme suffering"

**Matthew 8:13**

**so may it be done for you**

This can be stated in active form. Alternate translation: "so I will do it for you"

**the servant was healed**

This can be stated in active form. Alternate translation: "Jesus healed the servant"

**at that very hour**

"at the exact time Jesus said he would heal the servant"

**Matthew 8:14**

**Connecting Statement:**

Here the scene shifts to a different time and place and tells of Jesus healing another person.

**Jesus had come**

The disciples were probably with Jesus, but the focus of the story is on what Jesus said and did, so introduce the disciples only if needed to avoid wrong meaning.

**Peter's mother-in-law**

"the mother of Peter's wife"

**Matthew 8:15**

**the fever left her**

If your language would understand this personification to mean that the fever could think and act on its own, this can be translated as "she became better" or "Jesus healed her."

**got up**

"got out of bed"

**Matthew 8:16**

**Connecting Statement:**

Here the scene shifts to later that evening and tells of Jesus healing more people and casting out demons.

**When evening had come**

Because Jews did not work or travel on the Sabbath, "evening" may imply after the Sabbath. They waited until evening to bring people to Jesus. You do not need to mention the Sabbath unless you need to avoid wrong meaning.

**many who were possessed by demons**

This can be stated in active form. Alternate translation: "many people whom demons possessed" or "many people whom demons controlled"

**He drove out the spirits with a word**

Here "word" stands for a command. Alternate translation: "He commanded the spirits to leave"

**Matthew 8:17**

**This was to fulfill**

"Jesus did this to fulfill"

**what was spoken through Isaiah the prophet**

This can be stated in active form. Alternate translation: "what Isaiah the prophet had spoken"

**He took our illnesses and bore our diseases**

Matthew is quoting the prophet Isaiah to show that when Jesus healed people, he fulfilled what Isaiah had said would happen. These two phrases mean basically the same thing and emphasize that Jesus truly did this. Alternate translation: "Truly he took our illnesses"

**Matthew 8:18**

**Connecting Statement:**

Here the scene shifts and tells about Jesus's response to some people who wanted to follow him.

**Now**

This word is used here to mark a change in the main story. Here Matthew starts to tell a new part of the story.

**he gave instructions**

"he told his disciples"

**Matthew 8:19**

**Then**

This means after Jesus "gave instructions" but before he could get into the boat.

**wherever**

to any place

**Matthew 8:20**

**Foxes have holes, and the birds of the sky have nests**

Jesus answers with this proverb. This means even wild animals have somewhere to rest.

**Foxes**

Foxes are animals like dogs. They eat nesting birds and other small animals. If foxes are unknown in your area, use a general term for dog-like creatures or other furry animals.

**holes**

Foxes make holes in the ground to live in. Use the appropriate word for the place where the animal you use for "foxes" lives.

**the Son of Man**

Jesus is speaking about himself.

**nowhere to lay his head**

This refers to a place to sleep. Alternate translation: "no place of his own to sleep"

**Matthew 8:21**

**allow me first to go and bury my father**

It is unclear whether the man's father has died and he will bury him immediately, or if the man wants to stay for a longer amount of time until his father dies so he can bury him then. The main point is that

the man wants to do something else first before he follows Jesus.

### Matthew 8:22

#### leave the dead to bury their own dead

Jesus does not mean literally that dead people will bury other dead people. Possible meanings of "the dead": 1) it is a metaphor for those who will soon die, or 2) it is a metaphor for those who do not follow Jesus and are spiritually dead. The main point is that a disciple must not let anything delay him from following Jesus.

### Matthew 8:23

#### Connecting Statement:

Here the scene shifts to the account of Jesus calming a storm as he and his disciples cross the Sea of Galilee.

#### entered a boat

"got onto a boat"

#### his disciples followed him

Try to use the same words for "disciple" and "follow" that you used in ([Matthew 8:21-22](#)).

### Matthew 8:24

#### Behold

This marks the beginning of another event in the larger story. Your language may have a way of showing this. Alternate translation: "Suddenly" or "Without warning"

#### there arose a great storm on the sea

This can be stated in active form. Alternate translation: "a powerful storm arose on the sea"

#### so that the boat was covered with the waves

This can be stated in active form. Alternate translation: "so that the waves covered the boat"

### Matthew 8:25

#### General Information:

Matthew quotes the prophet Isaiah to show that Jesus's healing ministry was a fulfillment of prophecy.

#### woke him up, saying, "Save us

Possible meanings are 1) they first woke Jesus and then they said, "Save us" or 2) as they were waking Jesus up, they were saying "Save us."

#### us ... we

If you need to translate these words as inclusive or exclusive, then inclusive is best. The disciples probably meant they wanted Jesus to save the disciples and himself from drowning.

#### we are perishing

"we are going to die very soon." The word "perishing" is a strong word for "dying."

### Matthew 8:26

#### to them

"to the disciples"

#### Why are you afraid ... faith?

Jesus was rebuking the disciples with this rhetorical question. Alternate translation: "You should not be afraid ... faith!" or "There is nothing for you to be afraid of ... faith!"

#### you of little faith

"you who have such little faith." Jesus addresses his disciples this way because their anxiety about the storm shows they have little faith in him to control it. See how you translated this in Matthew 6:30.

### Matthew 8:27

#### What sort of man is this, that even the winds and the sea obey him?

"Even the winds and the sea obey him! What sort of man is this?" This rhetorical question shows that the disciples were surprised. Alternate translation: "This man is unlike any man we have ever seen! Even the wind and the waves obey him!"

#### even the winds and the sea obey him

For people or animals to obey or disobey is not surprising, but for wind and water to obey is very surprising. This personification describes the natural elements as being able to hear and respond like people.

### Matthew 8:28

#### Connecting Statement:

Here the author returns to the theme of Jesus healing people. This begins an account of Jesus healing two demon-possessed men.

#### to the other side

"to the other side of the Sea of Galilee"

#### the Gadarenes

This name refers to the people who lived in the town of Gadara.

#### two men who were possessed by demons

This can be stated in active form. Alternate translation: "two men whom demons possessed" or "two men whom demons were controlling"

#### They ... were very violent, so that no traveler could pass that way

The demons that were controlling these two men were so dangerous that no one could go through that area.

**Matthew 8:29**

**Behold**

This marks the beginning of another event in the larger story. Your language may have a way of showing this.

**What do we have to do with you, Son of God?**

The demons use a question but they are being hostile toward Jesus. Alternate translation: "Do not bother us, Son of God!"

**Son of God**

This is an important title for Jesus, which describes his relationship to God.

**Have you come here to torment us before the set time?**

Again, the demons use a question in a hostile way. Alternate translation: "You should not disobey God by punishing us before the specific time God has set when he will punish us!"

**Matthew 8:30**

**Now**

This word is used here to mark a pause in the story. Here Matthew tells background information about a herd of pigs that had been there before Jesus arrived.

**Matthew 8:31**

**If you cast us out**

It is implied that the demons knew that Jesus was going to cast them out. Alternate translation: "Because you are going to cast us out"

**us**

This is exclusive, meaning the demons only.

**Matthew 8:32**

**to them**

This refers to the demons inside the men.

**The demons came out and went into the pigs**

"The demons left the men and entered the pigs"

**behold**

This alerts us to pay attention to the surprising information that follows.

**rushed down the steep hill**

"ran quickly down the steep slope"

**they died in the water**

"they fell into the water and drowned"

**Matthew 8:33**

**Connecting Statement:**

This concludes the account of Jesus healing two demon-possessed men.

**tending the pigs**

"taking care of the pigs"

**what had happened to the men who had been possessed by demons**

This can be stated in active form. Alternate translation: "what Jesus did to help the men whom demons had controlled"

**Matthew 8:34**

**Behold**

This marks the beginning of another event in the larger story. It may involve different people than the previous events. Your language may have a way of showing this.

**all the city**

The word "city" is a metonym for the people of the city. The word "all" is probably an exaggeration to emphasize how very many people came out. Not necessarily every person came out.

**their region**

"their area"

**Chapter 9**

<sup>1</sup> Jesus entered a boat, crossed over, and came into his own city. <sup>2</sup> Behold, they brought to him a paralyzed man lying on a mat. Seeing their faith, Jesus said to the paralyzed man, "Son, be encouraged. Your sins have been forgiven."

<sup>3</sup> Behold, some of the scribes said among themselves, "This man is blaspheming." <sup>4</sup> Jesus knew their thoughts and said, "Why are you thinking evil in your hearts? <sup>5</sup> For which is easier, to say, 'Your sins are forgiven,' or to say, 'Get up and walk'? <sup>6</sup> But that you may know that the Son of Man has authority on earth to forgive sins, ... " he said to the paralytic, "Get up, pick up your mat, and go to your house." <sup>7</sup> Then the man got up and went away to his house. <sup>8</sup> When the crowds saw this, they were afraid and glorified God, who had given such authority to people. <sup>9</sup> As Jesus passed by from there, he saw a man named Matthew sitting at the tax collector's tent. He said to him, "Follow me." He got up and followed him.

<sup>10</sup> As Jesus sat down to eat in the house, behold, many tax collectors and sinners came and dined with Jesus and his disciples. <sup>11</sup> When the Pharisees saw it, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?"

<sup>12</sup> When Jesus heard this, he said, "People who are strong in body do not need a physician, only those who are sick. <sup>13</sup> You should go and learn what this means: 'I desire mercy and not sacrifice.' For I came not to call the righteous to repent, but sinners."

<sup>14</sup> Then the disciples of John came to him and said, "Why do we and the Pharisees often fast, but your disciples do not fast?"

<sup>15</sup> Jesus said to them, "Can the sons of the wedding hall mourn while the bridegroom is still with them? But the days will come when the bridegroom will be taken away from them, and then they will fast. <sup>16</sup> No man puts a piece of new cloth on an old garment, for the patch will tear away from the garment, and a worse tear will be made. <sup>17</sup> Neither do people put new wine into old wineskins. If they do, the skins will burst, the wine will be spilled, and the wineskins will be destroyed. Instead, they put new wine into fresh wineskins, and both will be preserved."

<sup>18</sup> While Jesus was saying these things to them, behold, an official came and bowed down to him. He said, "My daughter has just now died, but come and lay your hand on her, and she will live." <sup>19</sup> Then Jesus got up and followed him, and so did his disciples.

<sup>20</sup> Behold, a woman who suffered from a discharge of blood for twelve years came up behind Jesus and touched the edge of his garment. <sup>21</sup> For she had said to herself, "If only I touch his clothes, I will be made well."

<sup>22</sup> But Jesus turned and saw her, and said, "Daughter, take courage; your faith has made you well." And the woman was healed from that hour. <sup>23</sup> When Jesus came into the official's house, he saw the flute players and the crowd making a commotion. <sup>24</sup> He said, "Go away, for the girl is not dead, but she is asleep." But they laughed at him in mockery. <sup>25</sup> When the crowd had been put outside, he entered the room and took her by the hand, and the girl got up. <sup>26</sup> The news about this spread into all that region.

<sup>27</sup> As Jesus passed by from there, two blind men followed him. They kept shouting and saying, "Have mercy on us, Son of David!"

<sup>28</sup> When Jesus had come into the house, the blind men came to him. Jesus said to them, "Do you believe that I can do this?"

They said to him, "Yes, Lord."

<sup>29</sup> Then Jesus touched their eyes and said, "Let it be done to you according to your faith," <sup>30</sup> and their eyes were opened. Then Jesus strictly commanded them and said, "See that no one knows about this." <sup>31</sup> But the two men went out and spread the news about this throughout that region.

<sup>32</sup> As those two men were going away, behold, a mute man possessed by a demon was brought to Jesus.

<sup>33</sup> When the demon had been driven out, the mute man spoke. The crowds were astonished and said, "This has never been seen before in Israel!"

<sup>34</sup> But the Pharisees were saying, "By the ruler of the demons, he drives out demons."

<sup>35</sup> Jesus went about all the cities and the villages. He continued teaching in their synagogues, preaching the gospel of the kingdom and healing all kinds of disease and all kinds of sickness. <sup>36</sup> When he saw the crowds, he had compassion for them, because they were troubled and discouraged. They were like sheep without a shepherd. <sup>37</sup> He said to his disciples, "The harvest is plentiful, but the laborers are few. <sup>38</sup> Therefore urgently pray to the Lord of the harvest, so that he may send out laborers into his harvest."

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## Matthew 9 General Notes

### Special concepts in this chapter

#### "Sinners"

When the people of Jesus's time spoke of "sinners," they were talking about people who did not obey the law of Moses and instead committed sins like stealing or sexual sins. When Jesus said that he came to call "sinners," he meant that only people who believe that they are sinners can be his followers. This is true even if they are not what most people think of as "sinners." (See: sin)

### Other possible translation difficulties in this chapter

#### Passive voice

Many sentences in this chapter tell that a person had something happen to him without saying who caused that something to happen. You may have to translate the sentence so that it tells the reader who performed the action.

#### Rhetorical questions

Speakers in this chapter asked questions to which they already knew the answer. They asked the questions to show that they were not happy with the hearers or to teach them or to get them to think. Your language may have another way of doing this.

#### Proverbs

Proverbs are very short sentences that use words that are easy to remember. They teach about something that is generally true. People who understand proverbs usually have to know much about the language and culture of the speaker. When you translate the proverbs in this chapter, you may have to use many more words than the speakers used so that your readers can understand things that the original audiences understood.

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### Matthew 9:1

#### Connecting Statement:

Matthew returns to the theme, which he began in Matthew 8:1, of Jesus healing people. This begins an account of Jesus healing a paralyzed man.

#### Jesus entered a boat

It is implied that the disciples were with Jesus.

#### a boat

This is probably the same boat as in Matthew 8:23. You only need to specify this if needed to avoid confusion.

#### into his own city

"to the town where he lived." This refers to Capernaum.

### Matthew 9:2

#### Behold

This marks the beginning of another event in the larger story. It may involve different people than the previous events. Your language may have a way of showing this.

#### they brought

"some men from the city brought"

#### their faith

This refers to the faith of the men and may also include the faith of the paralyzed man.

#### Son

The man was not Jesus's real son. Jesus was speaking to him politely. If this is confusing, it can

also be translated "My friend" or "Young man" or even omitted.

**Your sins have been forgiven**

This can be stated in active form. Alternate translation: "I have forgiven your sins"

**Matthew 9:3**

**Behold**

This marks the beginning of another event in the larger story. It may involve different people than the previous events. Your language may have a way of doing this.

**among themselves**

Possible meanings are 1) each one was thinking to himself, or 2) they were speaking among themselves.

**blaspheming**

Jesus was claiming to be able to do things the scribes thought only God can do.

**Matthew 9:4**

**knew their thoughts**

Jesus knew what they were thinking either supernaturally or because he could see them talking to each other.

**Why are you thinking evil in your hearts?**

Jesus used this question to rebuke the scribes. Here "hearts" refers to their minds or their thoughts. Alternate translation: "Do not think evil thoughts."

**evil**

This is moral evil or wickedness, not simply error in fact.

**Matthew 9:5**

**For which is easier, to say, 'Your sins are forgiven,' or to say, 'Get up and walk'?**

Jesus uses this question to make the scribes think about what might prove whether or not he could really forgive sins. Alternate translation: "I just said 'Your sins are forgiven.' You may think that it is harder to say 'Get up and walk,' because the proof of whether or not I can heal the man will be shown by whether or not he gets up and walks." or "You may think that it is easier to say 'Your sins are forgiven' than it is to say 'Get up and walk.'"

**which is easier, to say, 'Your sins are forgiven,' or to say, 'Get up and walk'?**

The quotes can be translated as indirect quotes. Alternate translation: "which is easier, to tell someone that his sins are forgiven, or to tell him to get up and walk?" or "you may think that it is easier to tell someone that his sins are forgiven than to tell him to get up and walk."

**Your sins are forgiven**

Here "your" is singular. This can be stated in active form. Alternate translation: "I have forgiven your sins"

**Matthew 9:6**

**that you may know**

"I will prove to you." The "you" is plural.

**your mat ... your house**

Here "you" is singular.

**go to your house**

Jesus is not forbidding the man to go elsewhere. He is giving the man the opportunity to go home.

**Matthew 9:7**

**General Information:**

This page has intentionally been left blank.

**Matthew 9:8**

**they were afraid**

Possible meanings are 1) they were afraid, or 2) they were in awe. "Awe" is a feeling of wonder a person has when they see or experience something great or powerful.

**who had given**

"because he had given"

**such authority**

This refers to the authority to declare sins forgiven.

**Matthew 9:9**

**Connecting Statement:**

This concludes the account of Jesus healing a paralyzed man. Jesus then calls a tax collector to be one of his disciples.

**As Jesus passed by from there**

This phrase marks the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

**passed by**

"was leaving" or "was going"

**Matthew ... him ... He**

Church tradition says that this Matthew is the author of this Gospel, but the text gives no reason to change the pronouns from "him" and "He" to "me" and "I."

**He said to him**

"Jesus said to Matthew"

**He got up and followed him**

"Matthew got up and followed Jesus." This means Matthew became Jesus's disciple.

**Matthew 9:10**

**the house**

This is probably Matthew's house, but it could also be Jesus's house. Specify only if needed to avoid confusion.

**behold**

This marks the beginning of another event in the larger story. It may involve different people than the previous events. Your language may have a way of doing this.

**sinners**

people who did not obey the law of Moses but committed what others thought were very bad sins

**Matthew 9:11**

**When the Pharisees saw it**

"When the Pharisees saw that Jesus was eating with the tax collectors and sinful people"

**Why does your teacher eat with tax collectors and sinners?**

The Pharisees use this question to criticize what Jesus is doing. Alternate translation: "Your teacher should not eat with tax collectors and sinner."

**Matthew 9:12**

**When Jesus heard this**

Here "this" refers to the question the Pharisees asked about Jesus eating with tax collectors and sinners.

**People who are strong in body do not need a physician, only those who are sick**

Jesus answers with a proverb. He means that he eats with these kinds of people because he has come to help sinners.

**People who are strong in body**

"People who are healthy"

**physician**

doctor

**those who are sick**

The phrase "need a physician" is understood. Alternate translation: "people who are sick need a physician"

**Matthew 9:13**

**You should go and learn what this means**

Jesus is about to quote the scriptures. Alternate translation: "You should learn the meaning of what God said in the scriptures"

**You should go**

Here "you" is plural and refers to the Pharisees.

**I desire mercy and not sacrifice**

Jesus is quoting what the prophet Hosea wrote in the scriptures. Here, "I" refers to God.

**For I came**

Here "I" refers to Jesus.

**the righteous**

Jesus is using irony. He does not think there are any people who are righteous and do not need to repent. Alternate translation: "those who think they are righteous"

**Matthew 9:14**

**Connecting Statement:**

The disciples of John the Baptist question the fact that Jesus's disciples do not fast.

**do not fast**

"continue to eat regularly"

**Matthew 9:15**

**Can the sons of the wedding hall mourn while the bridegroom is still with them?**

Jesus uses a question to answer John's disciples. They all knew that people do not mourn and fast at a wedding celebration. Jesus uses this proverb to show that his disciples do not mourn because he is still there with them. Alternate translation: "The sons of the wedding hall never mourn while the bridegroom is still with them."

**sons of the wedding hall**

This is an idiom that refers to the men who serve a bridegroom during a wedding. Alternate translation: "bridegroom's attendants"

**the days will come when**

This is a way of referring to some time in the future. Alternate translation: "the time will come when" or "someday"

**the bridegroom will be taken away from them**

This can be stated in active form. Alternate translation: "the bridegroom will not be able to be with them any longer" or "someone will take the bridegroom away from them"

**will be taken away**

Jesus is probably referring to his own death, but this should not be made explicit here in the translation. To maintain the imagery of a wedding, it is best to just state that the bridegroom will not be there any longer.

## Matthew 9:16

### Connecting Statement:

Jesus continues to answer the question that the disciples of John had asked. He did this by giving two examples of old things and new things that people do not put together.

### No man puts a piece of new cloth on an old garment

"No one sews a piece of new cloth on an old garment" or "People do not sew a piece of new cloth as a patch an old garment"

### an old garment ... the garment

"old clothing ... the clothing"

### the patch will tear away from the garment

If someone were to wash the garment, the patch of new cloth would shrink, but the old garment would not shrink. This would tear the patch off the garment and leave a bigger hole.

### the patch

"the piece of new cloth." This is the piece of cloth used to cover a hole in the old garment.

### a worse tear will be made

This can be stated in active form. Alternate translation: "this will make the tear worse"

## Matthew 9:17

### Connecting Statement:

Jesus continues to answer the question that disciples of John had asked.

### Neither do people put new wine into old wineskins

Jesus uses another proverb to answer John's disciples. This means the same as the proverb in Matthew 9:16.

### Neither do people put

"Neither does anyone pour" or "People never put"

### new wine

This refers to wine that has not fermented yet. If grapes are unknown in your area, use the general term for fruit. Alternate translation: "grape juice"

### old wineskins

This refers to wineskins that have stretched and dried out because they were already used for fermenting wine.

### wineskins

"wine bags" or "skin bags." These were bags made out of animal skins.

### the wine will be spilled, and the wineskins will be destroyed

This can be stated in active form. Alternate translation: "and this will ruin the wineskins and spill the wine"

### the skins will burst

When the new wine ferments and expands, the skins tear open because they can no longer stretch out.

### fresh wineskins

"new wineskins" or "new wine bags." This refers to wineskins that no one has used.

### both will be preserved

This can be stated in active form. Alternate translation: "this will keep safe both the wineskins and the wine"

## Matthew 9:18

### Connecting Statement:

This begins an account of Jesus bringing to life the daughter of a Jewish official after she had died.

### these things

This refers to the answer Jesus gave John's disciples about fasting.

### behold

The word "behold" alerts us to a new person in the story. Your language may have a way of doing this.

### bowed down to him

This is a way someone would show respect in Jewish culture.

### come and lay your hand on her, and she will live

This shows that the Jewish official believed Jesus had the power to bring his daughter back to life.

## Matthew 9:19

### his disciples

"Jesus's disciples"

## Matthew 9:20

### Connecting Statement:

This describes how Jesus healed another woman while he was on the way to the Jewish official's house.

### Behold

The word "Behold" alerts us to a new person in the story. Your language may have a way of doing this.

### who suffered from a discharge of blood

"who had been bleeding" or "who frequently had a flow of blood." She was probably bleeding from her womb even when it was not the normal time for it. Some cultures may have a polite way of referring to this condition.

### twelve years

"12 years"

**his garment**

"his robe" or "what he was wearing"

**Matthew 9:21**

**For she had said to herself, "If only I touch his clothes, I will be made well."**

She said this to herself before she touched Jesus's garment. This tells why she touched Jesus's garment.

**If only I touch his clothes**

According to Jewish law, because she was bleeding she was not supposed to touch anyone. She touches his clothes so that Jesus's power would heal her and yet

**Matthew 9:22**

**But Jesus**

"The woman was hoping she could touch him secretly, but Jesus"

**Daughter**

The woman was not Jesus's real daughter. Jesus was speaking to her politely. If this is confusing, it can also be translated "Young woman" or even omitted.

**your faith has made you well**

"because you believed in me, I will heal you"

**the woman was healed from that hour**

This can be stated in active form. Alternate translation: "Jesus healed her at that moment"

**Matthew 9:23**

**Connecting Statement:**

This returns to the account of Jesus bringing the daughter of the Jewish official back to life.

**the flute players and the crowd making a commotion**

This was a common way to mourn for someone who has died.

**flute players**

"people who play flutes"

**and the crowd making a commotion**

The phrase "making a commotion" applies only to "the crowd" and does not include the flute players. Alternation translation: "and the crowd making a lot of noise" or "and the noisy crowd"

**Matthew 9:24**

**Go away**

Jesus was speaking to many people, so use the plural command form if your language has one.

**the girl is not dead, but she is asleep**

Jesus is using a play on words. It was common in Jesus's day to refer to a dead person as one who "sleeps." But here the dead girl will get up, as though she had only been sleeping.

**Matthew 9:25**

**When the crowd had been put outside**

This can be stated in active form. Alternate translation: "After Jesus had sent the crowd outside" or "After the family had sent the people outside"

**got up**

"got out of bed." This is the same meaning as in Matthew 8:15.

**Matthew 9:26**

**General Information:**

This is a summary statement that describes the result of Jesus raising this girl from the dead.

**Connecting Statement:**

This completes the account of Jesus bringing the daughter of the Jewish official back to life.

**The news about this spread into all that region**

"The people of that whole region heard about it" or "The people who saw that the girl was alive started telling everyone in the whole area about it"

**Matthew 9:27**

**Connecting Statement:**

This begins the account of Jesus healing two blind men.

**As Jesus passed by from there**

As Jesus was leaving the region

**passed by**

"was leaving" or "was going"

**followed him**

This means they were walking behind Jesus, not necessarily that they had become his disciples.

**Have mercy on us**

It is implied that they wanted Jesus to heal them.

**Son of David**

Jesus was not David's literal son, so this may be translated as "Descendant of David." However, "Son of David" is also a title for the Messiah, and the men were probably calling Jesus by this title.

### Matthew 9:28

#### When Jesus had come into the house

This could be either Jesus's own house or the house in Matthew 9:10.

#### Yes, Lord

The full content of their answer is not stated, but it is understood. Alternate translation: "Yes, Lord, we believe you can heal us"

### Matthew 9:29

#### touched their eyes and said

It is not clear whether he touched both men's eyes at the same time or used only his right hand to touch one then the other. As the left hand was customarily used for unclean purposes, it is most likely that he used only his right hand. It is also not clear whether he spoke as he was touching them or touched them first and then spoke to them.

#### Let it be done to you according to your faith

This can be stated in active form. Alternate translation: "I will do as you have believed" or "Because you believe, I will heal you"

### Matthew 9:30

#### their eyes were opened

This means they were able to see. This can be stated in active form. Alternate translation: "God healed their eyes" or "the two blind men were able to see"

#### See that no one knows about this

Here "See" means "be sure." Alternate translation: "Be sure no one finds out about this" or "Do not tell anyone that I healed you"

### Matthew 9:31

#### But the two men

"The two men did not do what Jesus told them to do. They"

#### spread the news

"told many people what had happened to them"

### Matthew 9:32

#### Connecting Statement:

This is the account of Jesus healing a demon-possessed man who could not speak, and how people responded.

#### behold

The word "behold" alerts us to a new person in the story. Your language may have a way of doing this.

#### a mute man ... was brought to Jesus

This can be stated in active form. Alternate translation: "someone brought a mute man ... to Jesus"

#### mute

not able to talk

#### possessed by a demon

This can be stated in active form. Alternate translation: "whom a demon had possessed" or "whom a demon was controlling"

### Matthew 9:33

#### When the demon had been driven out

This can be stated in active form. Alternate translation: "After Jesus had forced the demon out" or "After Jesus had commanded the demon to leave"

#### the mute man spoke

"the mute man began to speak" or "the man who had been mute spoke" or "the man, who was no longer mute, spoke"

#### The crowds were astonished

"The people were amazed"

#### This has never been seen

This can be stated in active form. Alternate translation: "This has never happened before" or "No one has ever done anything like this before"

### Matthew 9:34

#### he drives out demons

"he forces demons to leave"

#### he drives

The pronoun "he" refers to Jesus.

### Matthew 9:35

#### Connecting Statement:

This is the end of the part of the story that began in [Matthew 8:1]

#### all the cities

The word "all" is an exaggeration to emphasize how very many cities Jesus went to. He did not necessarily go to every one of them. Alternate translation: "many of the cities"

#### cities ... villages

"large villages ... small villages" or "large towns ... small towns"

#### the gospel of the kingdom

Here "kingdom" refers to God's rule as king. See how you translated this in [Matthew 4:23]

**all kinds of disease and all kinds of sickness**

"every disease and every sickness." The words "disease" and "sickness" are closely related but should be translated as two different words if possible. "Disease" is what causes a person to be sick. "Sickness" is the physical weakness or affliction that results from having a disease.

**Matthew 9:36**

**General Information:**

This begins a new part of the story where Jesus teaches his disciples and sends them to preach and heal as he has done.

**They were like sheep without a shepherd**

This simile means they did not have a leader to take care of them. Alternate translation: "The people did not have a leader"

**Matthew 9:37**

**General Information:**

Jesus uses a proverb about harvesting to tell his disciples how they should respond to the needs of the crowds mentioned in the previous section.

**The harvest is plentiful, but the laborers are few**

Jesus uses a proverb to respond to what he is seeing. Jesus means there are a lot of people who are ready to believe God but only few people to teach them God's truth.

**The harvest is plentiful**

"There is plenty of ripe food for someone to collect"

**laborers**

"workers"

**Matthew 9:38**

**pray to the Lord of the harvest**

"pray to God, because he is in charge of the harvest"

## Chapter 10

<sup>1</sup> Jesus called his twelve disciples together and gave them authority over unclean spirits, to drive them out, and to heal all kinds of disease and all kinds of sickness. <sup>2</sup> Now the names of the twelve apostles were these. The first, Simon (whom he also called Peter), and Andrew his brother; James son of Zebedee, and John his brother; <sup>3</sup> Philip, and Bartholomew; Thomas, and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; <sup>4</sup> Simon the Zealot, and Judas Iscariot, who would betray him.

<sup>5</sup> These twelve Jesus sent out. He instructed them and said, "Do not go to any place where Gentiles live, and do not enter any town of the Samaritans. <sup>6</sup> Go instead to the lost sheep of the house of Israel; <sup>7</sup> and as you go, preach and say, 'The kingdom of heaven is near.' <sup>8</sup> Heal the sick, raise the dead, cleanse the lepers, and cast out demons. Freely you have received, freely give. <sup>9</sup> Do not carry any gold, silver, or copper in your belts. <sup>10</sup> Do not take a traveling bag for your journey, or an extra tunic, or sandals, or a staff, for a laborer deserves his food. <sup>11</sup> Whatever city or village you enter, find who is worthy in it, and stay there until you leave. <sup>12</sup> As you enter into the house, greet it. <sup>13</sup> If the house is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you. <sup>14</sup> As for those who do not receive you or listen to your words, when you depart from that house or city, shake off the dust from your feet. <sup>15</sup> Truly I say to you, it will be more bearable for the land of Sodom and Gomorrah in the day of judgment than for that city.

<sup>16</sup> "See, I send you out as sheep in the midst of wolves, so be as wise as serpents and innocent as doves. <sup>17</sup> Watch out for people! They will deliver you up to councils, and they will whip you in their synagogues. <sup>18</sup> Then you will be brought before governors and kings for my sake, as a testimony to them and to the Gentiles. <sup>19</sup> When they deliver you up, do not be anxious about how or what you will speak, for what to say will be given to you at that time. <sup>20</sup> For it is not you who will speak, but the Spirit of your Father who will speak in you. <sup>21</sup> Brother will deliver up brother to death, and a father his child. Children will rise up against their parents and cause them to be put to death. <sup>22</sup> You will be hated by everyone because of my name. But whoever endures to the end, that person will be saved. <sup>23</sup> When they persecute you in this city, flee to the next, for truly I say to you, you will not have gone through the cities of Israel before the Son of Man has come.

<sup>24</sup> "A disciple is not greater than his teacher, nor a servant above his master. <sup>25</sup> It is enough for the disciple that he should be like his teacher, and the servant like his master. If they have called the master of the house Beelzebul, how much worse would be the names they call the members of his household! <sup>26</sup> Therefore do not fear them, for there is nothing concealed that will not be revealed, and nothing hidden that will not be known. <sup>27</sup> What I tell you in the darkness, say in the daylight, and what you hear softly in your ear, proclaim upon the housetops. <sup>28</sup> Do not be afraid of those who kill the body but are unable to kill the soul. Instead, fear him who is able to destroy both soul and body in hell. <sup>29</sup> Are not two sparrows sold for a small coin? Yet not one of them falls to the ground without your Father's knowledge. <sup>30</sup> But even the hairs of your head are all numbered. <sup>31</sup> Do not fear. You are more valuable than many sparrows. <sup>32</sup> Therefore everyone who confesses me before men, I will also confess before my Father who is in heaven. <sup>33</sup> But he who denies me before men, I will also deny before my Father who is in heaven.

<sup>34</sup> "Do not think that I came to bring peace upon the earth. I did not come to bring peace, but a sword. <sup>35</sup> For I came to set

a man against his father,  
and a daughter against her mother,  
and a daughter-in-law against her mother-in-law.

<sup>36</sup> A man's enemies will be those of his own household. <sup>37</sup> He who loves father or mother more than me is not worthy of me; he who loves son or daughter more than me is not worthy of me. <sup>38</sup> He who does not pick up his cross and follow after me is not worthy of me. <sup>39</sup> He who finds his life will lose it. But he who loses his life for my sake will find it.

**40** "He who welcomes you welcomes me, and he who welcomes me also welcomes him who sent me. **41** He who welcomes a prophet in the name of a prophet will receive a prophet's reward, and he who welcomes a righteous man in the name of a righteous man will receive a righteous man's reward. **42** Whoever gives to one of these little ones even a cup of cold water to drink in the name of a disciple, truly I say to you, he will in no way lose his reward."

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## Matthew 10 General Notes

### Special concepts in this chapter

#### The sending of the twelve disciples

Many verses in this chapter describe how Jesus sent the twelve disciples out. He sent them to tell his message about the kingdom of heaven. They were to tell his message only in Israel and not to share it with the Gentiles.

### Other possible translation difficulties in this chapter

#### The twelve disciples

The following are the lists of the twelve disciples:

In Matthew:

Simon (Peter), Andrew, James son of Zebedee, John son of Zebedee, Philip, Bartholomew, Thomas, Matthew, James son of Alphaeus, Thaddaeus, Simon the Zealot and Judas Iscariot.

In Mark:

Simon (Peter), Andrew, James the son of Zebedee and John the son of Zebedee (to whom he gave the name Boanerges, that is, sons of thunder), Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Zealot, and Judas Iscariot.

In Luke:

Simon (Peter), Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon (who was called the Zealot), Judas the son of James, and Judas Iscariot.

Thaddaeus is probably the same person as Jude, the son of James.

#### "The kingdom of heaven has come near"

No one knows for sure whether the "kingdom of heaven" was present or still coming when Jesus spoke these words. English translations often use the phrase "at hand," but these words can be difficult to translate. Other versions use the phrases "is coming near" and "has come near."

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## Matthew 10:1

### Connecting Statement:

This begins an account of Jesus sending out his twelve disciples to do his work.

**called his twelve disciples together**  
"summoned his 12 disciples"

### gave them authority

Be sure that the text clearly communicates that this authority was 1) to drive out unclean spirits and 2) to heal disease and sickness.

### to drive them out

"to make the unclean spirits leave"

### all kinds of disease and all kinds of sickness

"every disease and every sickness." The words "disease" and "sickness" are closely related but should be translated as two different words if possible. "Disease" is what causes a person to be sick. "Sickness" is the physical weakness or affliction that results from having a disease.

## Matthew 10:2

### General Information:

Here the author provides the names of the twelve apostles as background information.

### Now

This word is used here to mark a pause in the story. Here Matthew tells the names of the twelve apostles.

**twelve apostles**

This is the same group as the "twelve disciples" in Matthew 10:1.

**first**

This is first in order, not in rank.

**Matthew 10:3**

**Matthew the tax collector**

"Matthew, who was a tax collector"

**Matthew 10:4**

**the Zealot**

Possible meanings are 1) "the Zealot" is a title that shows that he was part of the group of people who wanted to free the Jewish people from Roman rule. Alternate translation: "the patriot" or "the nationalist" or 2) "the Zealot" is a description that shows that he was zealous for God to be honored. Alternate translation: "the zealous one" or "the passionate one"

**who would betray him**

"who would betray Jesus"

**Matthew 10:5**

**General Information:**

Although verse 5 begins by saying that he sent out the twelve, Jesus gave these instructions before he sent them out.

**Connecting Statement:**

Here Jesus begins to give instructions to his disciples about what they should do and expect when they go to preach.

**These twelve Jesus sent out**

"Jesus sent out these twelve men" or "It was these twelve men whom Jesus sent out"

**sent out**

Jesus sent them out for a particular purpose.

**He instructed them**

"He told them what they needed to do" or "He commanded them"

**Matthew 10:6**

**lost sheep of the house of Israel**

This is a metaphor comparing the entire nation of Israel to sheep who have strayed from their shepherd.

**house of Israel**

This refers to the nation of Israel. Alternate translation: "people of Israel" or "descendants of Israel"

**Matthew 10:7**

**as you go**

Here "you" is plural and refers to the twelve apostles.

**The kingdom of heaven is near**

The phrase "kingdom of heaven" refers to God ruling as king. This phrase is only in the book of Matthew. If possible, use the word "heaven" in your translation. See how you translated this in [Matthew 3:2]

**Matthew 10:8**

**Connecting Statement:**

Jesus continues to instruct his disciples about what they should do when they go to preach.

**Heal ... raise ... cleanse ... cast out ... you have received ... give**

These verbs and pronouns are plural and refer to the twelve apostles.

**raise the dead**

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

**Freely you have received, freely give**

Jesus did not state what the disciples had received or were to give. Some languages may require this information in the sentence. Here "freely" means that there was no payment. Alternate translation: "Freely you have received these things, freely give them to others" or "You received these things without paying, so give them to others without making them pay"

**Freely you have received, freely give**

Here "received" is a metaphor that represents being made able to do things, and "give" is a metaphor that represents doing things for others. Alternate translation: "Freely you have received the ability to do these things, freely do them for others" or "Freely I have made you able to do these things, freely do them for others"

**Matthew 10:9**

**your**

This refers to the twelve apostles and so is plural.

**gold, silver, or copper**

These are metals out of which coins were made. This list is a metonym for money, so if the metals are unknown in your area, translate the list as "money."

**belts**

"money belts." A belt is a long strip of cloth or leather worn around the waist. It was often wide enough that it could be folded and used to carry money. Alternate translation: "purses" or "pouches"

## Matthew 10:10

### traveling bag

This could either be any bag used to carry things on a journey, or a bag used by someone to collect food or money.

### an extra tunic

Use the same word you used for "tunic" in Matthew 5:40.

### laborer worker

### his food

Here "food" refers to anything a person needs. Alternate translation: "what he needs"

## Matthew 10:11

### Connecting Statement:

Jesus continues to instruct his disciples about what they should do when they go out to preach.

### Whatever city or village you enter

"Whenever you enter a city or village" or "When you go into any city or village"

### city ... village

"large village ... small village" or "large town ... small town." See how you translated this in Matthew 9:35.

### you

This is plural and refers to the twelve apostles.

### worthy

A "worthy" person is a person who is willing to welcome the disciples.

### stay there until you leave

The full meaning of the statement can be made explicit. Alternate translation: "stay in that person's house until you leave the town or village"

## Matthew 10:12

### As you enter into the house, greet it

The phrase "greet it" means greet the house. A common greeting in those days was "Peace be to this house!" Here "house" represents the people who live in the house. Alternate translation: "As you enter the house, greet the people who live in it"

### you

This is plural and refers to the twelve apostles.

## Matthew 10:13

### your ... your

These are plural and refer to the twelve apostles.

### the house is worthy ... not worthy

Here "the house" represents those who live in the house. A "worthy" person is a person who is willing to welcome the disciples. Jesus compares this person to one who is "not worthy," a person who does not welcome the disciples. Alternate translation: "the people who live in that house receive you well" or "the people who live in that house treat you well"

### let your peace come upon it

The word "it" refers to the house, which represents the people who live in the house. Alternate translation: "let them receive your peace" or "let them receive the peace that you greeted them with"

### if it is not worthy

The word "it" means the house. Here "house" refers to the people who live in the house. Alternate translation: "if they do not receive you well" or "if they do not treat you well"

### let your peace return to you

Possible meanings are 1) if the household was not worthy, then God would hold back peace or blessings from that household or 2) if the household was not worthy, then the apostles were supposed to do something, such as asking God not to honor their greeting of peace. If your language has a similar meaning of taking back a greeting or its effects, that should be used here.

## Matthew 10:14

### Connecting Statement:

Jesus continues to instruct his disciples about what they should do when they go to preach.

### As for those who do not receive you or listen

"If no people in that house or city will receive you or listen"

### you ... your

This is plural and refers to the twelve apostles.

### listen to your words

Here "words" refers to what the disciples say. Alternate translation: "listen to your message" or "listen to what you have to say"

### city

You should translate this the same way you did in Matthew 10:11.

### shake off the dust from your feet

"shake the dust off your feet as you leave." This is a sign that God has rejected the people of that house or city.

### Matthew 10:15

#### Truly I say to you

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

#### it will be more bearable

"the suffering will be less"

#### the land of Sodom and Gomorrah

This refers to the people who lived in Sodom and Gomorrah. Alternate translation: "the people who lived in the cities of Sodom and Gomorrah"

#### that city

This refers to the people in the city that does not receive the apostles or listen to their message. Alternate translation: "the people of the city that does not receive you"

### Matthew 10:16

#### Connecting Statement:

Jesus continues to instruct his disciples. Here he begins to tell them about the persecution they will endure when they go out to preach.

#### See, I send

The word "See" here adds emphasis to what follows. Alternate translation: "Look, I send" or "Listen, I send" or "Pay attention to what I am about to tell you. I send"

#### I send you out

Jesus is sending them out for a particular purpose.

#### as sheep in the midst of wolves

Sheep are defenseless animals that wolves often attack. Jesus is stating that people may harm the disciples. Alternate translation: "as sheep among people who are like dangerous wolves" or "as sheep among people who act the way dangerous animals act"

#### be as wise as serpents and innocent as doves

Jesus is telling the disciples they must be cautious and harmless among the people. If comparing the disciples to serpents or doves is confusing, it might be better not to state the similes. Alternate translation: "act with understanding and caution, as well as with innocence and virtue"

### Matthew 10:17

#### Watch out for people! They will

You can translate with "because" to show how these two statements relate. Alternate translation: "Watch out for people because they will"

#### will deliver you up to

"will put you under the control of"

#### councils

local religious leaders or elders who together keep peace in the community

#### whip you

"beat you with a whip"

### Matthew 10:18

#### you will be brought

This can be stated in active form. Alternate translation: "they will bring you" or "they will drag you"

#### for my sake

"because you belong to me" or "because you follow me"

#### to them and to the Gentiles

The pronoun "them" refers either to the "governors and kings" or to the Jewish accusers.

### Matthew 10:19

#### Connecting Statement:

Jesus continues to instruct his disciples about the persecution they will endure when they go out to preach.

#### When they deliver you up

"When people take you to the councils." The "people" here are the same "people" as in Matthew 10:17.

#### you ... you

These are plural and refer to the twelve apostles.

#### do not be anxious

"do not worry"

#### how or what you will speak

"how you are to speak or what you are to say." The two ideas may be combined: "what you are to say"

#### for what to say will be given to you

This can be stated in active form. Alternate translation: "for the Holy Spirit will tell you what to say"

#### at that time

"right then" or "at that time"

### Matthew 10:20

#### you ... your

These are plural and refer to the twelve apostles.

#### the Spirit of your Father

If necessary, this can be translated as "the Spirit of God your heavenly Father" or a footnote can be added to make it clear that this refers to God the Holy Spirit and not to the spirit of an earthly father.

**Father**

This is an important title for God.

**in you**

"through you"

**Matthew 10:21**

**Connecting Statement:**

Jesus continues to instruct his disciples about the persecution they will endure when they go out to preach.

**Brother will deliver up brother to death**

"One brother will deliver up his brother to death" or "Brothers will deliver up their brothers to death." Jesus speaks of something that will happen many times.

**deliver up brother to death**

The abstract noun "death" can be translated as a verb. Alternate translation: "hand brother over to authorities who will execute him"

**a father his child**

These words can be translated as a complete sentence. Alternate translation: "fathers will deliver up their children to death"

**rise up against**

"rebel against" or "turn against"

**cause them to be put to death**

This can be translated in active form. Alternate translation: "have them put to death" or "have the authorities execute them"

**Matthew 10:22**

**You will be hated by everyone**

This can be translated in active form. Alternate translation: "Everyone will hate you" or "All people will hate you"

**You**

This is plural and refers to the twelve disciples.

**because of my name**

Here "name" refers to the entire person. Alternate translation: "because of me" or "because you trust in me"

**whoever endures**

"whoever stays faithful"

**to the end**

It is not clear whether the "end" means when a person dies, when the persecution ends, or the end of the age when God shows himself to be king. The main point is that they endure as long as necessary.

**that person will be saved**

This can be stated in active form. Alternate translation: "God will deliver that person"

**Matthew 10:23**

**in this city**

Here "this" does not refer to a specific city. Alternate translation: "in one city"

**flee to the next**

"flee to the next city"

**truly I say to you**

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

**before the Son of Man has**

Jesus is speaking about himself. Alternate translation: "before I, the Son of Man, have"

**has come**

"arrives"

**Matthew 10:24**

**Connecting Statement:**

Jesus continues to instruct his disciples about the persecution they will endure when they go out to preach.

**A disciple is not greater than his teacher, nor a servant above his master**

Jesus is using a proverb to teach his disciples a general truth. Jesus is emphasizing that the disciples should not expect people to treat them any better than the people treat Jesus.

**A disciple is not greater than his teacher**

"A disciple is always less important than his teacher" or "A teacher is always more important than his disciple"

**nor a servant above his master**

"and a servant is always less important than his master" or "and a master is always more important than his servant"

**Matthew 10:25**

**It is enough for the disciple that he should be like his teacher**

"The disciple should be satisfied to become like his teacher"

**be like his teacher**

If necessary, you can make explicit how the disciple becomes like the teacher. Alternate translation: "know as much as his teacher knows"

**the servant like his master**

If necessary, you can make explicit how the servant becomes like the master. Alternate translation: "the

servant should be satisfied to become only as important as his master"

**If they have called the master ... how much worse ... they call ... the members of his household**

Again Jesus is emphasizing that since people have mistreated him, his disciples should expect people to treat them the same or worse.

**how much worse would be the names they call the members of his household**

"the names that they call the members of his household will certainly be much worse" or "they will certainly call the members of his household much worse names"

**If they have called**

"Since people have called"

**the master of the house**

Jesus is using this as a metaphor for himself.

**Beelzebul**

This name can either be 1) transcribed directly as "Beelzebul" or 2) translated with its original, intended meaning of "Satan."

**his household**

This is a metaphor for Jesus's disciples.

**Matthew 10:26**

**Connecting Statement:**

Jesus continues to instruct his disciples about the persecution they will endure when they go out to preach.

**do not fear them**

Here "them" refers to the people who mistreat followers of Jesus.

**there is nothing concealed that will not be revealed, and nothing hidden that will not be known**

Both of these statements mean the same thing. Being concealed or hidden represents being kept secret, and being revealed represents being made known. Jesus is emphasizing that God will make all things known. This can be stated in active form. Alternate translation: "God will reveal the things that people hide"

**Matthew 10:27**

**What I tell you in the darkness, say in the daylight, and what you hear softly in your ear, proclaim upon the housetops**

Both of these statements mean the same thing. Jesus is emphasizing that the disciples should tell everyone what he tells the disciples in private. Alternate translation: "Tell people in the daylight what I tell you in the darkness, and proclaim upon the housetops what you hear softly in your ear"

**What I tell you in the darkness, say in the daylight**

Here "darkness" is a metonym for "night" which is a metonym for "private." Here "daylight" is a metonym for "public." Alternate translation: "What I tell you privately at night, say in public in the daylight"

**what you hear softly in your ear**

This is a way of referring to whispering. Alternate translation: "what I whisper to you"

**proclaim upon the housetops**

Housetops where Jesus lived were flat, and people far away could hear anyone speaking with a loud voice from one. Here "housetops" refers to any place where all people can hear. Alternate translation: "speak loudly in a public place for all to hear"

**Matthew 10:28**

**General Information:**

Here Jesus also begins to give reasons why his disciples should not be afraid of the persecution they might experience.

**Connecting Statement:**

Jesus continues to instruct his disciples about the persecution they will endure when they go to preach.

**Do not be afraid of those who kill the body but are unable to kill the soul**

This is not distinguishing between people who cannot kill the soul and people who can kill the soul. No person can kill the soul. Alternate translation: "Do not be afraid of people. They can kill the body, but they cannot kill the soul"

**kill the body**

This means to cause physical death. If these words are awkward, they can be translated as "kill you" or "kill other people."

**body**

the part of a person that can be touched, as opposed to the soul or spirit

**kill the soul**

This means to harm people after they have physically died.

**soul**

the part of a person that cannot be touched and that lives on after the physical body dies

**fear him who is able**

You can add "because" to clarify why people should fear God. Alternate translation: "fear God because he is able"

### Matthew 10:29

#### **Are not two sparrows sold for a small coin?**

Jesus states this proverb as a question to teach his disciples. Alternate translation: "Think about the sparrows. They have so little value that you can buy two of them for only one small coin."

#### **sparrows**

These are very small, seed-eating birds. Alternate translation: "small birds"

#### **a small coin**

This is often translated as the least valuable coin available in your country. It refers to a copper coin worth about one-sixteenth of a day's wage for a laborer. Alternate translation: "very little money"

#### **not one of them falls to the ground without your Father's knowledge**

This can be stated in a positive form. Alternate translation: "your Father knows when every one of them falls to the ground"

#### **Father**

This is an important title for God.

### Matthew 10:30

#### **even the hairs of your head are all numbered**

This can be stated in active form. Alternate translation: "God knows even how many hairs are on your head"

#### **numbered**

"counted"

### Matthew 10:31

#### **You are more valuable than many sparrows**

"God values you more than many sparrows"

### Matthew 10:32

#### **Connecting Statement:**

Jesus continues to instruct his disciples about the reasons why they should not be afraid of the persecution that they might experience.

#### **everyone who confesses me ... I will also confess before my Father**

"whoever confesses me ... I will also confess before my Father" or "if anyone confesses me ... I will also confess him before my Father"

#### **confesses me before men**

"tells others that he is my disciple" or "acknowledges before other people that he is loyal to me"

#### **I will also confess before my Father who is in heaven**

You can make explicit the information that is understood. Alternate translation: "I will also

acknowledge before my Father who is in heaven that that person belongs to me"

#### **my Father who is in heaven**

"my heavenly Father"

#### **Father**

This is an important title for God.

### Matthew 10:33

#### **he who denies me ... I will also deny before my Father**

"whoever denies me ... I will also deny before my Father" or "if anyone denies me ... I will also deny him before my Father"

#### **denies me before men**

"denies to other people that he is loyal to me" or "refuses to acknowledge to others that he is my disciple"

#### **I will also deny before my Father who is in heaven**

You can make explicit the information that is understood. Alternate translation: "I will deny before my Father who is in heaven that this person belongs to me"

### Matthew 10:34

#### **Connecting Statement:**

Jesus continues to instruct his disciples about the reasons why they should not be afraid of the persecution that they might experience.

#### **Do not think**

"Do not suppose" or "You must not think"

#### **upon the earth**

This refers to the people who live on the earth. Alternate translation: "to the people of the earth" or "to people"

#### **a sword**

This refers to division, fighting, and killing among people.

### Matthew 10:35

#### **to set ... against**

"to cause ... to fight against"

#### **a man against his father**

"a son against his father"

### Matthew 10:36

#### **A man's enemies**

"A person's enemies" or "A person's worst enemies"

#### **those of his own household**

"members of his own family"

### Matthew 10:37

#### Connecting Statement:

Jesus continues to instruct his disciples about the reasons why they should not be afraid of the persecution that they might experience.

#### He who loves ... is not worthy

Here "he" means any person in general. Alternate translation: "Those who love ... are not worthy" or "If you love ... you are not worthy"

#### loves

The word for "love" here refers to "brotherly love" or "love from a friend." Alternate translation: "cares for" or "is devoted to" or "is fond of"

#### worthy of me

"deserve to belong to me" or "worthy to be my disciple"

### Matthew 10:38

#### pick up his cross and follow after me

"carry his cross and follow me." The cross represents suffering and death. Taking up the cross represents being willing to suffer and die. Alternate translation: "obey me even to the point of suffering and dying"

#### pick up

"take up" or "pick up and carry"

### Matthew 10:39

#### He who finds his life will lose it. But he who loses ... will find it

Jesus uses a proverb to teach his disciples. This should be translated with as few words as possible. Alternate translation: "Those who find their lives will lose them. But those who lose their lives ... will find them" or "If you find your life you will lose it. But if you lose your life ... you will find it"

#### finds

This is a metaphor for "keeps" or "saves." Alternate translation: "tries to keep" or "tries to save"

#### will lose it

This does not mean the person will die. It is a metaphor that means the person will not experience spiritual life with God. Alternate translation: "will not have true life"

#### who loses his life

This does not mean to die. It is a metaphor that means a person considers obeying Jesus more important than his own life. Alternate translation: "who denies himself"

#### for my sake

"because he trusts me" or "on my account" or "because of me." This is the same idea as "for my sake" in Matthew 10:18.

#### will find it

This metaphor means the person will experience spiritual life with God. Alternate translation: "will find true life"

### Matthew 10:40

#### Connecting Statement:

Jesus continues to instruct his disciples about the reasons why they should not be afraid of the persecution that they might experience.

#### He who welcomes

This means he receives someone as a guest.

#### He who

The word "He" refers to anyone in general. Alternate translation: "Whoever" or "Anyone who" or "The one who"

#### you

This is plural and refers to the twelve apostles to whom Jesus is speaking.

#### He who welcomes you welcomes me

Jesus means that when someone welcomes you, it is like welcoming him. Alternate translation: "When someone welcomes you, it is like he is welcoming me" or "If someone welcomes you, it is as if he were welcoming me"

#### he who welcomes me also welcomes him who sent me

This means that when someone welcomes Jesus, it is like welcoming God. Alternate translation: "When someone welcomes me, it is like he is welcoming God the Father who sent me" or "If someone welcomes me, it is as if he were welcoming God the Father who sent me"

### Matthew 10:41

#### in the name of a prophet

"because that prophet is a prophet" or "because he knows that that person is a prophet." That is, the one who welcomes will receive the reward because he knew that the person he was welcoming was a prophet.

#### a prophet's reward

This refers to the reward that God gives the prophet, not to the reward that a prophet gives to another person.

#### in the name of a righteous man

"because that righteous man is a righteous man" or "because he knows that that person is righteous." That is, the one who welcomes will receive the

reward because he knew that the person he was welcoming was a righteous man.

**a righteous man's reward**

This refers to the reward God gives to a righteous person, not a reward that a righteous person gives to another person.

**Matthew 10:42**

**Connecting Statement:**

Jesus finishes instructing his disciples about what they should do and expect when they go to preach.

**Whoever gives**

"Anyone who gives"

**one of these little ones**

"one of these lowly ones" or "the least important of these." The phrase "one of these" here refers to one of Jesus's disciples.

**in the name of a disciple**

"because that disciple" or "because he knows that that person is a disciple." That is, the one who welcomes will receive the reward because he knew that the person he was welcoming was a disciple.

**truly I say to you**

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

**he will ... his reward**

Here "he" and "his" refer to the one who is giving.

**he will in no way lose**

"God will not deny him." This has nothing to do with having a possession taken away. It can be stated in positive form. Alternate translation: "God will certainly give him"

## Chapter 11

<sup>1</sup> It came about that when Jesus had finished instructing his twelve disciples, he departed from there to teach and preach in their cities. <sup>2</sup> Now when John heard in the prison about the deeds of the Christ, he sent a message by his disciples <sup>3</sup> and said to him, "Are you the one who is coming, or should we look for another?"

<sup>4</sup> Jesus answered and said to them, "Go and report to John what you see and hear. <sup>5</sup> The blind are receiving sight, the lame are walking, lepers are being cleansed, the deaf are hearing again, the dead are being raised back to life, and the gospel is being preached to the poor. <sup>6</sup> Blessed is anyone who does not stumble because of me."

<sup>7</sup> As these men went on their way, Jesus began to say to the crowds about John, "What did you go out in the desert to see—a reed being shaken by the wind? <sup>8</sup> But what did you go out to see—a man dressed in soft clothing? Really, those who wear soft clothing live in kings' houses. <sup>9</sup> But what did you go out to see—a prophet? Yes, I say to you, and much more than a prophet. <sup>10</sup> This is he of whom it was written,

'See, I am sending my messenger before your face,  
who will prepare your way before you.'

<sup>11</sup> Truly I say to you that among those born of women, there has not arisen anyone greater than John the Baptist. Yet the least important person in the kingdom of heaven is greater than he is. <sup>12</sup> From the days of John the Baptist until now, the kingdom of heaven suffers violence, and men of violence take it by force.

<sup>13</sup> For all the prophets and the law have been prophesying until John; <sup>14</sup> and if you are willing to accept it, he is Elijah who was to come. <sup>15</sup> He who has ears to hear, let him hear. <sup>16</sup> To what should I compare this generation? It is like children sitting in the marketplaces calling out to the others, <sup>17</sup> saying:

'We played a flute for you,  
and you did not dance.  
We mourned,  
and you did not weep.'

<sup>18</sup> For John came not eating bread or drinking wine, and they say, 'He has a demon.' <sup>19</sup> The Son of Man came eating and drinking and they say, 'Look, he is a gluttonous man and a drunkard, a friend of tax collectors and sinners!' But wisdom is justified by her deeds."

<sup>20</sup> Then Jesus began to denounce the cities in which most of his miracles were done, because they had not repented. <sup>21</sup> "Woe to you, Chorazin! Woe to you, Bethsaida! If the miracles had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. <sup>22</sup> But, I tell you it will be more tolerable for Tyre and Sidon at the day of judgment than for you. <sup>23</sup> You, Capernaum, do you think you will be exalted to heaven? No, you will be brought down to Hades. For if in Sodom there had been done the miracles that were done in you, it would still have remained until today. <sup>24</sup> But I say to you that it will be easier for the land of Sodom in the day of judgment than for you."

<sup>25</sup> At that time Jesus said, "I praise you, Father, Lord of heaven and earth, because you concealed these things from the wise and understanding, and revealed them to little children. <sup>26</sup> Yes, Father, for this was pleasing in your sight. <sup>27</sup> All things have been entrusted to me from my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him. <sup>28</sup> Come to me, all you who labor and are heavy burdened, and I will give you rest. <sup>29</sup> Take my yoke on you and learn from me, for I am meek and lowly in heart, and you will find rest for your souls. <sup>30</sup> For my yoke is easy and my burden is light."

## Matthew 11 General Notes

### Structure and formatting

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULB does this with the quoted material in 11:10.

Some scholars believe that [Matthew 11:20](#) begins a new stage in the ministry of Christ because of Israel's rejection of him.

### Special concepts in this chapter

#### Hidden revelation

After [Matthew 11:20](#) Jesus begins to reveal information about himself and about the plans of God the Father, while hiding this information from those who reject him ([Matthew 11:25](#)).

### Other possible translation difficulties in this chapter

#### "The kingdom of heaven is near"

No one knows for sure whether the "kingdom of heaven" was present or still coming when John spoke these words. English translations often use the phrase "at hand," but these words can be difficult to translate. Other versions use the phrases "is coming near" and "has come near."

### Matthew 11:1

#### General Information:

This is the beginning of a new part of the story where Matthew tells of how Jesus responded to disciples of John the Baptist.

#### It came about that when

This phrase shifts the story from Jesus's teachings to what happened next. Alternate translation: "Then when" or "After"

#### had finished instructing

"had finished teaching" or "had finished commanding."

#### his twelve disciples

This refers to the twelve chosen apostles of Jesus.

#### in their cities

Here "their" refers to all the Jews in general.

### Matthew 11:2

#### Now

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

#### when John heard in the prison about

This is the first mention of John being in prison. Some languages may need to state that he had been put in prison or that he was in prison. Alternate translation: "Now John had been put in prison. When he heard about" or "When John, who was in prison, heard about"

#### he sent a message by his disciples

John the Baptist sent his own disciples with a message to Jesus.

### Matthew 11:3

#### said to him

The pronoun "him" refers to Jesus.

#### Are you the one who is coming

"Are you the one whom we are expecting to come." This is another way to refer to the Messiah or Christ.

#### should we look for another

"should we be expecting someone else." The pronoun "we" refers to all Jews, not only John's disciples.

### Matthew 11:4

#### report to John

"tell John"

### Matthew 11:5

#### lepers are being cleansed

This can be stated in active form. Alternate translation: "I am healing lepers"

#### the dead are being raised back to life

Here to raise up is an idiom for causing someone who has died to become alive again. This can be stated in active form. Alternate translation: "people who have died are being caused to live again" or "I am causing those who have died to become alive again" and

**the gospel is being preached to the poor**

This can be stated in active form. Alternate translation: "I am preaching good news to the poor"

**the poor**

This nominal adjective can be translated as a noun phrase. Alternate translation: "poor people"

**Matthew 11:6**

**General Information:**

This page has intentionally been left blank.

**Matthew 11:7**

**Connecting Statement:**

Jesus begins to talk to the crowds about John the Baptist.

**What did you go out in the desert to see—a reed ... wind?**

Jesus uses a question to cause the people to think about what kind of person John the Baptist is. Alternate translation: "Surely you did not go out to the desert to see a reed ... wind!"

**a reed being shaken by the wind**

Possible meanings are 1) Jesus mean the literal plants by the Jordan River or 2) Jesus is using a metaphor to mean a kind of person. Alternate translation: "a man who easily changes his mind and is like a reed blowing back and forth in the wind"

**being shaken by the wind**

This can be translated in active form. Alternate translation: "swaying in the wind" or "blowing in the wind"

**Matthew 11:8**

**But what did you go out to see—a man ... clothing?**

Jesus uses a question to cause the people to think about what kind of person John the Baptist is. Alternate translation: "And surely you did not go out to the desert to see a man ... clothing!"

**dressed in soft clothing**

"wearing expensive clothing." Rich people wore this kind of clothing.

**Really**

This word adds emphasis to what follows. Alternate translation: "Indeed"

**kings' houses**

"kings' palaces"

**Matthew 11:9**

**Connecting Statement:**

Jesus continues to talk to the crowds about John the Baptist.

**But what did you go out to see—a prophet?**

Jesus uses a question to make the people think about what kind of man John the Baptist is. Alternate translation: "But surely you went out to the desert to see a prophet!"

**Yes, I say to you,**

"I say to you yes,"

**much more than a prophet**

This can be translated as a complete sentence. Alternate translation: "the person you saw was much more than a prophet"

**much more than**

much more important than

**Matthew 11:10**

**General Information:**

Here, Jesus quotes the prophet Malachi to show that the life and ministry of John the Baptist fulfilled prophecy.

**This is he of whom it was written**

This can be stated in active form. Alternate translation: "This is what the prophet Malachi wrote long ago about John the Baptist"

**I am sending my messenger**

The pronouns "I" and "my" refer to God. Malachi is quoting what God said.

**before your face**

Here "your" is singular, because God was speaking to the Messiah in the quotation. Also, "face" refers to the whole person. Alternate translation: "in front of you" or "to go ahead of you"

**prepare your way before you**

This is a metaphor that means the messenger will prepare the people to receive the Messiah's message.

**Matthew 11:11**

**Connecting Statement:**

Jesus continues to talk to the crowds about John the Baptist.

**Truly I say to you**

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

**among those born of women, there has not arisen anyone greater than John the Baptist**

The word "arisen" is a metaphor for being active, referring here to John's activity as a prophet. Alternate translation: "no one born of women has been a greater prophet than John the Baptist"

**among those born of women**

Even though Adam and Eve were not born of a woman, this is a way of referring to all humans. Alternate translation: "out of all people who have ever lived"

**the least important person in the kingdom of heaven**

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in Matthew. If possible, try to keep "heaven" in your translation. Alternate translation: "the least important person under the rule of our God in heaven"

**is greater than he is**

"is more important than John is"

**Matthew 11:12**

**From the days of John the Baptist**

"From the time John began preaching his message." The word "days" probably refers here to a period of months or even years.

**the kingdom of heaven suffers violence, and men of violence take it by force**

There are various possible interpretations of this verse. The UDB assumes that it means that some people want to use God's kingdom for their own selfish purposes and that they are willing to use force against other people to accomplish this. Other versions assume a positive interpretation, that the call to enter the kingdom of God has become so urgent that people must act in an extreme manner in order to answer that call and to resist the temptation to sin further. A third interpretation is that violent people are harming God's people and trying to stop God from ruling.

**Matthew 11:13**

**Connecting Statement:**

Jesus continues to talk to the crowds about John the Baptist.

**all the prophets and the law have been prophesying until John**

Here "prophets and the law" refer to the things that the prophets and Moses wrote in scripture. Alternate translation: "these are the things that the prophets and Moses have prophesied through the scriptures until the time of John the Baptist"

**Matthew 11:14**

**if you**

Here "you" is plural and refers to the crowd.

**he is Elijah who was to come**

The word "he" refers to John the Baptist. This does not mean John the Baptist is literally Elijah. Jesus means John the Baptist fulfills the prophecy about "Elijah, who is to come" or the next Elijah. Alternate

translation: "when the prophet Malachi said that Elijah would return, he was speaking about John the Baptist"

**Matthew 11:15**

**He who has ears to hear, let him hear**

Jesus is emphasizing that what he has just said is important and may take some effort to understand and put into practice. The phrase "ears to hear" here is a metonym for the willingness to understand and obey. Alternate translation: "Let the one who is willing to listen, listen" or "The one who is willing to understand, let him understand and obey"

**He who has ... let him hear**

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. Alternate translation: "You who have ... listen"

**Matthew 11:16**

**Connecting Statement:**

Jesus continues to talk to the crowds about John the Baptist.

**To what should I compare this generation?**

Jesus uses a question to introduce a comparison between the people of that day and what children might say in the marketplace. Alternate translation: "This is what this generation is like"

**this generation**

"the people living now" or "these people" or "you people of this generation"

**marketplaces**

large, open-air areas where people buy and sell items

**Matthew 11:17**

**Connecting Statement:**

Jesus continues the parable that begins with the words "It is like" in verse 16.

**saying ... and you did not weep**

Jesus uses a parable to describe the people who were alive at that time. He compares them to a group of children who are trying to get the other children to play with them. However, no matter what they do, the other children will not join them. Jesus means that it does not matter if God sends someone like John the Baptist, who lives in the desert and fasts, or someone like Jesus, who celebrates with sinners and does not fast. The people, most specifically the Pharisees and religious leaders, still remain stubborn and refuse to accept God's truth.

**We played a flute for you**

"We" refers to the children sitting in the marketplace. Here "you" is plural and refers to the other group of children.

**and you did not dance**

"but you did not dance to the happy music"

**We mourned**

This means they sang sad songs like women did at funerals.

**and you did not weep**

"but you did not cry with us"

**Matthew 11:18**

**Connecting Statement:**

Jesus concludes talking to the crowds about John the Baptist.

**not eating bread or drinking wine**

Here "bread" refers to food. It does not mean that John never ate food. It means he fasted often, and when he ate, he did not eat good, expensive food. Alternate translation: "frequently fasting and not drinking alcohol" or "not eating fancy food and not drinking wine"

**they say, 'He has a demon.'**

This can be translated as an indirect quote. Alternate translation: "they say that he has a demon." or "they accuse him of having a demon."

**they say**

All occurrences of "they" refer to the people of that generation, and most specifically to the Pharisees and religious leaders.

**Matthew 11:19**

**The Son of Man came**

Jesus is referring to himself. Alternate translation: "I, the Son of Man, came"

**came eating and drinking**

This is the opposite of John's behavior. This means more than just consuming the normal amount of food and drink. It means Jesus celebrated and enjoyed good food and drink like other people did.

**they say, 'Look, he is a gluttonous man and a drunkard ... sinners!'**

This can be translated as an indirect quote. Alternate translation: "they say that he is a gluttonous man and a drunkard ... sinners." or "they accuse him of eating and drinking too much and of being ... sinners." If you translated "The Son of Man" as "I, the Son of man," you can state this as an indirect statement and use the first person. Alternate translation: "they say that I am a gluttonous man and a drunkard ... sinners."

**he is a gluttonous man and a drunkard**

"he is a greedy eater and a drunk" or "he continually eats too much food and drinks too much alcohol"

**But wisdom is justified by her deeds**

This is a proverb that Jesus applies to this situation, because the people who rejected both him and John were not being wise. Jesus and John the Baptist are the wise ones, and the results of their deeds prove it.

**wisdom is justified by her deeds**

Here "wisdom" is described as a woman who is proven to be right by what she does. Jesus means that the results of a wise person's actions prove that he is truly wise. This can be stated in active form. Alternate translation: "the results of a wise person's deeds prove that he is wise"

**Matthew 11:20**

**General Information:**

Jesus begins to denounce the people of the cities where he previously did miracles.

**denounce the cities**

Here "the cities" refers to the people who live there. Alternate translation: "rebuked the people of the cities" or "accuse the people of the cities of doing wrong"

**cities**

"towns"

**in which most of his miracles were done**

This can be translated in active form. Alternate translation: "in which he did most of his miracles"

**miracles**

"mighty works" or "works of power"

**Matthew 11:21**

**Woe to you, Chorazin! Woe to you, Bethsaida!**

Jesus speaks as if the people of the cities of Chorazin and Bethsaida were there listening to him, but they were not.

**Woe to you**

"How terrible it will be for you." Here "you" is singular and refers to the city. If it is more natural to refer to the people instead of a city, you could translate with a plural "you."

**Chorazin ... Bethsaida ... Tyre ... Sidon**

The names of these cities are used as metonyms for the people living in these cities.

**If the miracles ... in sackcloth and ashes**

Jesus is describing a situation that could have happened in the past, but it did not.

**If the miracles had been done in Tyre and Sidon which were done in you**

This can be translated with active forms. Alternate translation: "If I had done the miracles among the

people of Tyre and Sidon that I have done among you"

**which were done in you**

Here the "you" is plural and refers to Chorazin and Bethsaida. If it is more natural for your language, you could use a dual "you" to refer to the two cities, or a plural "you" to refer to the people of the cities.

**they would have repented long ago**

The pronoun "they" refers to the people of Tyre and Sidon.

**would have repented**

"would have shown they were sorry for their sins"

**Matthew 11:22**

**it will be more tolerable for Tyre and Sidon at the day of judgment than for you**

Here "Tyre and Sidon" refers to the people who live there. Alternate translation: "God will show more mercy to the people of Tyre and Sidon in the day of judgment than to you" or "God will punish you more severely at the day of judgment than the people of Tyre and Sidon"

**than for you**

Here the "you" is plural and refers to Chorazin and Bethsaida. If it is more natural for your language, you could use a dual "you" to refer to the two cities, or a plural "you" to refer to the people of the cities. The implied information can be made explicit. Alternate translation: "than for you, because you did not repent and believe in me, even though you saw me do miracles"

**Matthew 11:23**

**Connecting Statement:**

Jesus continues to rebuke the people of the cities where he previously did miracles.

**You, Capernaum**

Jesus now speaks to the people in the city of Capernaum as if they were listening to him, but they were not. The pronoun "you" is singular and refers to Capernaum throughout these two verses.

**You**

All occurrences of "you" are singular. If it is more natural to refer to the people of the city, you could translate with a plural "you."

**Capernaum ... Sodom**

The names of these cities refer to the people living in Capernaum and in Sodom.

**do you think you will be exalted to heaven?**

"do you think you will be raised up to heaven?" Jesus uses a rhetorical question to rebuke the people of Capernaum for their pride. It can be stated in active form: Alternate translation: "you cannot raise yourself up to heaven!" or "the praise

of other people will not raise you up to heaven!" or "God will not bring you up to heaven like you think he will!"

**you will be brought down to Hades**

This can be stated in active form. Alternate translation: "God will send you down to Hades"

**For if in Sodom ... it would still have remained until today**

Jesus is describing a situation that could have happened in the past, but it did not.

**if in Sodom there had been done the miracles that were done in you**

This can be stated in active form. Alternate translation: "if I had done the miracles among the people of Sodom that I have done among you"

**miracles**

"mighty works" or "works of power"

**it would still have remained**

The pronoun "it" refers to the city of Sodom.

**Matthew 11:24**

**I say to you**

This phrase adds emphasis to what Jesus says next.

**it will be easier for the land of Sodom in the day of judgment than for you**

Here "land of Sodom" refer to the people who lived there. Alternate translation: "God will show more mercy to the people of Sodom in the day of judgment than to you" or "God will punish you more severely in the day of judgment than the people of Sodom"

**than for you**

The implicit information can be made explicit. Alternate translation: "than for you, because you did not repent and believe in me, even though you saw me do miracles"

**Matthew 11:25**

**General Information:**

Here, Jesus prays to his heavenly Father while still in the presence of the crowd.

**Father**

This is an important title for God.

**Lord of heaven and earth**

"Lord who rules over heaven and earth." The phrase "heaven and earth" is a merism that refers to all people and things in the universe. Alternate translation: "Lord who rules over the whole universe"

**you concealed these things ... and revealed them**

It is not clear what is meant by "these things." If your language needs to specify what is meant, an

alternative translation might be best. Alternate translation: "you concealed these truths ... and revealed them"

**you concealed these things from**

"you hid these things from" or "you have not made these things known to." This verb is the opposite of "revealed."

**from the wise and understanding**

These nominal adjectives can be translated as adjectives. Alternate translation: "from people who are wise and understanding"

**the wise and understanding**

Jesus is using irony. He does not think these people are really wise. Alternate translation: "people who think they are wise and understanding"

**revealed them**

"made them known." The pronoun "them" refers to "these things" earlier in this verse.

**to little children**

Jesus compares ignorant people to little children. Jesus is emphasizing that many of those who believe him either are not well educated or do not think of themselves as wise.

**Matthew 11:26**

**General Information:**

Here, Jesus continues praying to his heavenly Father while still in the presence of the crowd.

**for this was pleasing in your sight**

The phrase "in your sight" is a metonym that stands for how a person considers something. Alternate translation: "for you considered it good to do this"

**Matthew 11:27**

**General Information:**

Here, Jesus begins to address the people again.

**All things have been entrusted to me from my Father**

This can be stated in active form. Alternate translation: "My Father has entrusted all things to me" or "My Father has given everything over to me"

**All things**

Possible meanings are 1) God the Father has revealed everything about himself and his kingdom to Jesus or 2) God has given all authority to Jesus.

**my Father**

This is an important title for God that describes the relationship between God and Jesus.

**no one knows the Son except the Father**

This double negative emphasizes that the Father is the only one who knows the Son. Alternate translation: "the only one who knows the Son is the Father"

**no one knows**

The word "knows" here means more than just being acquainted with someone. It means knowing someone intimately because of having a special relationship with him.

**the Son**

Jesus was referring to himself in the third person.

**Son**

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

**no one knows the Father except the Son**

"only the Son knows the Father"

**Matthew 11:28**

**all you**

All occurrences of "you" are plural.

**who labor and are heavy burdened**

Jesus speaks of people being discouraged in their attempts to obey all the laws as if those laws were heavy burdens and the people were laboring to carry them. Alternate translation: "who are discouraged from trying so hard" or "Who are discouraged from trying so hard to obey the laws perfectly"

**I will give you rest**

"I will allow you to rest from your labor and burden"

**Matthew 11:29**

**Take my yoke on you**

Jesus continues the metaphor. Jesus is inviting the people to become his disciples and follow him.

**I am meek and lowly in heart**

Here "meek" and "lowly in heart" mean basically the same thing. Jesus combines them to emphasize that he will be much kinder than the religious leaders. Alternate translation: "I am gentle and humble" or "I am very gentle"

**lowly in heart**

Here "heart" is a metonym for a person's inner being. The phrase "lowly in heart" is an idiom that means "humble." Alternate translation: "humble"

**you will find rest for your souls**

Here "soul" refers to the entire person. Alternate translation: "you will find rest for yourselves" or "you will be able to rest"

**Matthew 11:30**

**Connecting Statement:**

Jesus finishes speaking to the crowd.

**For my yoke is easy and my burden is light**

Both of these phrases mean the same thing. Jesus is emphasizing that it is easier to obey him than it is the Jewish law. Alternate translation: "For what I

place on you, you will be able to carry because it is light"

**my burden is light**

The word "light" here is the opposite of heavy, not the opposite of dark.

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## Chapter 12

<sup>1</sup> At that time Jesus went on the Sabbath day through the grainfields. His disciples were hungry and began to pluck heads of grain and eat them. <sup>2</sup> But when the Pharisees saw that, they said to Jesus, "See, your disciples do what is unlawful to do on the Sabbath."

<sup>3</sup> But Jesus said to them, "Have you never read what David did when he was hungry, and the men who were with him? <sup>4</sup> He went into the house of God and ate the bread of the presence, which was unlawful for him to eat and unlawful for those who were with him, but lawful only for the priests. <sup>5</sup> Have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath but are guiltless? <sup>6</sup> But I say to you that one greater than the temple is here. <sup>7</sup> If you had known what this meant, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless. <sup>8</sup> For the Son of Man is Lord of the Sabbath."

<sup>9</sup> Then Jesus left from there and went into their synagogue. <sup>10</sup> Behold, there was a man who had a withered hand. The Pharisees asked Jesus, saying, "Is it lawful to heal on the Sabbath?" so that they might accuse him of sinning.

<sup>11</sup> Jesus said to them, "What man would there be among you, who, if he had just one sheep, and if this sheep fell into a pit on the Sabbath, would not take hold of it and raise it out? <sup>12</sup> How much more valuable, then, is a man than a sheep! Therefore it is lawful to do good on the Sabbath." <sup>13</sup> Then Jesus said to the man, "Stretch out your hand." He stretched it out, and it was restored to health, just like the other hand. <sup>14</sup> But the Pharisees went out and plotted against him. They were seeking how they might destroy him.

<sup>15</sup> Jesus, knowing this, withdrew from there. Many people followed him, and he healed them all. <sup>16</sup> He commanded them not to make him known to others, <sup>17</sup> that it might be fulfilled, what had been said through Isaiah the prophet, saying,

<sup>18</sup> "See, my servant whom I have chosen;  
my beloved one, in whom my soul is well pleased.  
I will put my Spirit upon him,  
and he will proclaim justice to the Gentiles.

<sup>19</sup> He will not strive nor cry aloud;  
neither will anyone hear his voice in the streets.

<sup>20</sup> He will not break any bruised reed;  
he will not quench any smoking flax,  
until he leads justice to victory,

<sup>21</sup> and in his name the Gentiles will have hope."

<sup>22</sup> Then someone blind and mute, possessed by a demon, was brought to Jesus. He healed him, with the result that the mute man spoke and saw. <sup>23</sup> All the crowds were amazed and said, "Can this man be the Son of David?"

<sup>24</sup> But when the Pharisees heard of this miracle, they said, "This man does not cast out demons except by Beelzebul, the prince of the demons."

<sup>25</sup> But Jesus knew their thoughts and said to them, "Every kingdom divided against itself is made desolate, and every city or house divided against itself will not stand. <sup>26</sup> If Satan drives out Satan, he is divided against himself. How then will his kingdom stand? <sup>27</sup> And if I drive out demons by Beelzebul, by whom do your sons drive them out? For this reason they will be your judges. <sup>28</sup> But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you. <sup>29</sup> How can anyone enter the house of the strong man and take away his belongings without tying up the strong man first? Then he will steal his belongings from his house. <sup>30</sup> The one who is not with me is against me, and the one who does not gather with me scatters. <sup>31</sup> Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. <sup>32</sup> Whoever speaks any word against the Son of Man, that will be forgiven him. But whoever speaks against the Holy Spirit, that will not be forgiven him,

neither in this world, nor in that which is to come. <sup>33</sup> Make a tree good and its fruit good, or make the tree bad and its fruit bad, for a tree is recognized by its fruit. <sup>34</sup> You offspring of vipers, since you are evil, how can you say good things? For out of the abundance of the heart his mouth speaks. <sup>35</sup> The good man from the good treasure of his heart produces what is good, and the evil man from the evil treasure of his heart produces what is evil. <sup>36</sup> I say to you that in the day of judgment people will give an account for every idle word they will have said. <sup>37</sup> For by your words you will be justified, and by your words you will be condemned."

<sup>38</sup> Then certain scribes and Pharisees answered Jesus and said, "Teacher, we wish to see a sign from you."

<sup>39</sup> But Jesus answered and said to them, "An evil and adulterous generation seeks for a sign. But no sign will be given to it except the sign of Jonah the prophet. <sup>40</sup> For as Jonah was three days and three nights in the stomach of the big fish, so will the Son of Man be three days and three nights in the heart of the earth. <sup>41</sup> The men of Nineveh will stand up at the judgment with this generation of people and will condemn it. For they repented at the preaching of Jonah, and see, someone greater than Jonah is here. <sup>42</sup> The Queen of the South will rise up at the judgment with the men of this generation and condemn them. She came from the ends of the earth to hear the wisdom of Solomon, and see, someone greater than Solomon is here. <sup>43</sup> When an unclean spirit has gone away from a man, it passes through waterless places and looks for rest, but does not find it. <sup>44</sup> Then it says, 'I will return to my house from which I came.' Having returned, it finds the house empty—it had been swept clean and put in order. <sup>45</sup> Then it goes and takes along with it seven other spirits more evil than itself, and they all come in to live there. Then the final condition of that man becomes worse than the first. It will be just like that with this evil generation."

<sup>46</sup> While Jesus was still speaking to the crowds, behold, his mother and his brothers stood outside, seeking to speak to him. <sup>47</sup> Someone said to him, "Look, your mother and your brothers stand outside, seeking to speak to you."

<sup>48</sup> But Jesus answered and said to him who told him, "Who is my mother and who are my brothers?" <sup>49</sup> Then he stretched out his hand toward his disciples and said, "See, here are my mother and my brothers!" <sup>50</sup> For whoever does the will of my Father who is in heaven, that person is my brother, and sister, and mother."

## Matthew 12 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 12:18-21, which is from the Old Testament.

### Special concepts in this chapter

#### The Sabbath

This chapter has much to say about how God's people are to obey the Sabbath. Jesus said that the rules that the Pharisees made up did not help people obey the Sabbath the way God wanted them to. (See: sabbath)

#### "Blasphemy against the Spirit"

No one knows for sure what actions people perform or what words they say when they commit this sin. However, they probably insult the Holy Spirit and his work. Part of the Holy Spirit's work is to make people understand that they are sinners and that they need to have God forgive them. Therefore, anyone who does not try to stop sinning is probably committing blasphemy against the Spirit. (See: blasphemy and holyspirit)

### Matthew 12:1

#### General Information:

This is the beginning of a new part of the story where Matthew tells of growing opposition to

Jesus's ministry. Here, the Pharisees criticize his disciples for picking grain on the Sabbath.

#### At that time

This marks a new part of the story. Alternate translation: "A little later"

**grainfields**

This is a place to plant grain. If wheat is unknown and "grain" is too general, then you can use "fields of the plant they made bread from."

**pluck heads of grain and eat them**

Picking grain in others' fields and eating it was not considered stealing. The question was whether one could do this otherwise lawful activity on the Sabbath.

**to pluck heads of grain and eat them**

"to pick some of the wheat and eat it" or "to pick some of the grain and eat it"

**heads of grain**

The heads of grain are the topmost part of the wheat plant. It holds the mature grain or seeds of the plant.

**Matthew 12:2**

**do what is unlawful to do on the Sabbath**

Picking grain in others' fields and eating it was not considered stealing. The question was whether one could do this otherwise lawful activity on the Sabbath.

**the Pharisees**

This does not mean all of the Pharisees. Alternate translation: "some Pharisees"

**See, your disciples**

"Look, your disciples." The Pharisees use this word to draw attention to what the disciples are doing.

**Matthew 12:3**

**Connecting Statement:**

Jesus responds to the Pharisees' criticism.

**to them**

"to the Pharisees"

**Have you never read ... with him?**

Jesus uses a question to respond to the criticism of the Pharisees. Jesus is challenging them to think about the meaning of the scriptures they have read. Alternate translation: "I know you have read about ... with him"

**when he was hungry, and the men who were with him**

The phrase "were hungry" is understood from the phrase "was hungry." Alternate translation: "when he was hungry and the men who were with him were hungry" or "when he and those with him were hungry"

**Matthew 12:4**

**the house of God**

During the time of David there was no temple yet. Alternate translation: "the tabernacle" or "the place for worshiping God"

**bread of the presence**

This is sacred bread that priests placed before God in the tabernacle. Alternate translation: "bread that the priest placed before God" or "sacred bread"

**those who were with him**

"the men who were with David"

**but lawful only for the priests**

"but, according to the law, only the priests could eat it"

**Matthew 12:5**

**Connecting Statement:**

Jesus continues to respond to the Pharisees.

**Have you not read in the law that ... but are guiltless?**

Jesus uses a question to respond to the criticism of the Pharisees. Jesus is challenging them to think about the meaning of what they have read in the scriptures. Alternate translation: "Surely you have read in the law of Moses that ... but are guiltless." or "You should know that the law teaches that ... but are guiltless."

**profane the Sabbath**

"do on the Sabbath what the law forbids them to do on that day"

**are guiltless**

"God will not punish them" or "God does not consider them guilty"

**Matthew 12:6**

**I say to you**

This adds emphasis to what Jesus says next.

**one greater than the temple**

"someone who is more important than the temple." Jesus was referring to himself as the one greater.

**Matthew 12:7**

**General Information:**

Here Jesus quotes the prophet Hosea to rebuke the Pharisees.

**Connecting Statement:**

Jesus continues to respond to the Pharisees.

**If you had known what this meant, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless**

Here Jesus quotes scripture. Alternate translation: "The prophet Hosea wrote this long ago: 'I desire mercy and not sacrifice.' If you had understood what this meant, you would not have condemned the guiltless"

**I desire mercy and not sacrifice**

In the law of Moses, God did command the Israelites to offer sacrifices. This means God considers mercy more important than the sacrifices.

**I desire**

The pronoun "I" refers to God.

**the guiltless**

This can be translated as an adjective. Alternate translation: "those who are not guilty"

### **Matthew 12:8**

**the Son of Man is**

Jesus was referring to himself. Alternate translation: "I, the Son of Man, am"

**is Lord of the Sabbath**

"rules over the Sabbath" or "makes the laws about what people can do on the Sabbath"

### **Matthew 12:9**

**General Information:**

Here the scene shifts to a later time when the Pharisees criticize Jesus for healing a man on the Sabbath.

**Then Jesus left from there**

"Jesus left the grainfields" or "Then Jesus left"

**their synagogue**

Possible meanings are 1) the word "their" refers to the Jews of that town. Alternate translation: "the synagogue" or 2) the word "their" refers to the Pharisees that Jesus had just spoken to, and this was the synagogue that they and other Jews in that town attended. The word "their" does not mean that the Pharisees owned the synagogue. Alternate translation: "the synagogue that they attended"

### **Matthew 12:10**

**Behold**

The word "Behold" alerts us to a new person in the story. Your language may have a way of doing this.

**a man who had a withered hand**

"a man who had a paralyzed hand" or "a man with a crippled hand"

**The Pharisees asked Jesus, saying, "Is it lawful to heal on the Sabbath?" so that they might accuse him of sinning.**

"The Pharisees wanted to accuse Jesus of sinning, so they asked him, 'Is it lawful to heal on the Sabbath?'"

**Is it lawful to heal on the Sabbath**

"According to the law of Moses, may a person heal another person on the Sabbath"

**so that they might accuse him of sinning**

They did not just want to accuse Jesus in front of the people. The Pharisees wanted Jesus to give an answer that contradicted the law of Moses so they could take him before a judge and legally charge him with breaking the law.

### **Matthew 12:11**

**Connecting Statement:**

Jesus responds to the Pharisees' criticism.

**What man would there be among you, who, if he had just one sheep ... would not take hold of it and raise it out?**

Jesus uses a question to respond to the Pharisees. He is challenging them to think about what kind of work they do on the Sabbath. Alternate translation: "Every one of you, if you only had one sheep ... would grab the sheep and raise it out."

**raise**

lift

### **Matthew 12:12**

**How much more valuable, then, is a man than a sheep!**

The phrase "how much more" adds emphasis to the statement. Alternate translation: "Obviously, a man is much more valuable than a sheep!" or "Just think about how much more important a man is than a sheep"

**it is lawful to do good on the Sabbath**

"those who do good on the Sabbath are obeying the law"

### **Matthew 12:13**

**Then Jesus said to the man, "Stretch out your hand."**

This can be translated as an indirect quotation. Alternate translation: "Then Jesus commanded the man to stretch out his hand."

**to the man**

"to the man with the paralyzed hand" or "to the man with the crippled hand"

**Stretch out your hand**

"Hold out your hand" or "Extend your hand"

**He stretched**

"The man stretched"

**it was restored to health**

This can be stated in active form. Alternate translation: "it was healthy again" or "it became well again"

**Matthew 12:14**

**plotted against him**

"planned to harm Jesus"

**were seeking how they might destroy him**

"were discussing how they might kill Jesus"

**Matthew 12:15**

**General Information:**

This account explains how the actions of Jesus fulfilled one of the prophecies of Isaiah.

**Jesus, knowing this, withdrew**

"Jesus was aware of what the Pharisees were planning, so he withdrew"

**withdrew from**

"departed from" or "left"

**Matthew 12:16**

**not to make him known to others**

"not to tell anyone else about him"

**Matthew 12:17**

**that it might be fulfilled, what**

The phrase "that it might be fulfilled" can be translated as the beginning of a new sentence. If so, the previous verse should end with a period. Alternate translation: "This was to fulfill what"

**what had been said through Isaiah the prophet, saying,**

This can be stated in active form. Alternate translation: "what God had said long ago through the prophet Isaiah:"

**Matthew 12:18**

**Connecting Statement:**

Here Matthew quotes the prophet Isaiah to show that Jesus's ministry fulfilled scripture.

**See**

"Look" or "Listen" or "Pay attention to what I am about to tell you"

**my ... I**

All occurrences of these words refer to God. Isaiah is quoting what God said to him.

**my beloved one, in whom my soul is well pleased**

"he is my beloved one, and I am very pleased with him"

**in whom my soul is well pleased**

Here "soul" refers to the whole person. Alternate translation: "with whom I am very pleased"

**he will proclaim justice to the Gentiles**

The means that God's servant will tell the Gentiles that there will be justice. It can be stated clearly that God is the one who will bring about justice, and the abstract noun "justice" can be expressed as "what is right." Alternate translation: "he will announce to the nations that God will do for them what is right"

**Matthew 12:19**

**Connecting Statement:**

Matthew continues to quote the prophet Isaiah.

**neither will anyone hear his voice in the streets**

Here people not hearing his voice represents him not speaking loudly. And, "in the street" is an idiom that means "publicly." Alternate translation: "he will not he shout in the cities and towns"

**He ... his**

All occurrences of these words refer to God's chosen servant.

**Matthew 12:20**

**He**

All occurrences of "he" refer to God's chosen servant.

**He will not break any bruised reed; he will not quench any smoking flax**

Both of these statements mean the same thing. They are metaphors emphasizing that God's servant will be gentle and kind. Both "bruised reed" and "smoking flax" represent weak and hurting people. If the metaphor is confusing, you could translate the literal meaning. Alternate translation: "He will be kind to weak people, and he will be gentle to those who are hurting"

**bruised reed**

"damaged plant"

**he will not quench any smoking flax**

"he will not put out any smoking flax" or "he will not stop any smoking flax from burning"

**smoking flax**

This refers to a lamp wick after the flame has gone out and when it is only smoking.

**flax, until**

This can be translated with a new sentence: "flax. This is what he will do until"

**he leads justice to victory**

Leading someone to victory represents causing him to be victorious. Causing justice to be victorious

represents making things right that had been wrong. Alternate translation: "he makes everything right"

### Matthew 12:21

#### **in his name the Gentiles will have hope**

The Gentiles will trust him to fulfill his promises. The abstract noun "hope" can be translated here with the verbs "trust" or "confidently wait" or "confidently expect." Alternate translation: "the Gentiles will trust in his name" or "the Gentiles will confidently wait for him to fulfill his promises"

#### **in his name**

The word "his" refers to God's servant who was spoken of in [Matthew 12:18]

### Matthew 12:22

#### **General Information:**

Here the scene shifts to a later time when the Pharisees accuse Jesus of healing a man by the power of Satan.

#### **Then someone blind and mute, possessed by a demon, was brought to Jesus**

This can be stated in active form. Alternate translation: "Then someone brought to Jesus a man who was blind and mute because a demon was controlling him"

#### **someone blind and mute**

"someone who could not see and could not talk"

### Matthew 12:23

#### **All the crowds were amazed**

"All the people who had seen Jesus heal the man were greatly surprised"

#### **the Son of David**

This is a title for the Christ or Messiah.

#### **Son of**

Here this means "descendant of."

### Matthew 12:24

#### **this miracle**

This refers to the miracle of the healing of a blind, deaf, and demon-possessed man.

#### **This man does not cast out demons except by Beelzebul ... demons**

This double negative emphasizes that they think that the power of Beelzebul is the only thing that makes it possible for Jesus casts out demons. Alternate translation: "This man is only able to cast out demons because he is a servant of Beelzebul"

#### **This man**

The Pharisees avoid calling Jesus by name to show they reject him.

#### **the prince of the demons**

"the chief of the demons"

### Matthew 12:25

#### **General Information:**

Here Jesus begins to respond to the Pharisees' accusation that he healed the man by the power of Satan.

#### **Every kingdom divided against itself is made desolate, and every city or house divided against itself will not stand**

Jesus uses a proverb to respond to the Pharisees. Both of these statements mean the same thing. They emphasize that it would not make sense for Beelzebul to use his power to fight other demons.

#### **Every kingdom divided against itself is made desolate**

Here "kingdom" refers to those who live in the kingdom. This can be translated in active form. Alternate translation: "A kingdom will not last when its people fight among themselves"

#### **every city or house divided against itself will not stand**

Here "city" refers to the people who live there, and "house" refers to a family. Being "divided against itself" represents its people fighting each other. Alternate translation: "it ruins a city or a family when the people fight each other"

### Matthew 12:26

#### **Connecting Statement:**

Jesus continues to respond to the Pharisees' accusation that he healed the man by the power of Satan.

#### **If Satan drives out Satan**

The second use of Satan refers to the demons that serve Satan. Alternate translation: "If Satan works against his own demons"

#### **How then will his kingdom stand?**

Jesus uses this question to show the Pharisees that what they were saying was illogical. Alternate translation: "His kingdom would not be able to stand!" or "His kingdom would not last!"

### Matthew 12:27

#### **Beelzebul**

This name refers to the same person as "Satan" (verse 26).

#### **by whom do your sons drive them out?**

Jesus uses another question to challenge the Pharisees. Alternate translation: "then you must say your followers also drive out demons by the power of Beelzebul. But you know this is not true."

**your sons**

Jesus was speaking to the Pharisees. The phrase "your sons" refers to their followers. This was a common way of referring to those who follow teachers or leaders. Alternate translation: "your followers"

**For this reason they will be your judges**

"Because your followers cast out demons by the power of God, they prove that you are wrong about me."

**Matthew 12:28**

**Connecting Statement:**

Jesus continues to respond to the Pharisees.

**But if I**

Here "if" does not mean Jesus is questioning how he drives out demons. Here Jesus uses the word to introduce a true statement. Alternate translation: "But because I"

**then the kingdom of God has come upon you**

"then the kingdom of God has arrived among you." Here "kingdom" refers to God's rule as king. Alternate translation: "this means God is establishing his rule among you"

**come upon you**

Here "you" is plural and refers to the people of Israel.

**Matthew 12:29**

**How can anyone enter the house ... belongings from his house**

Jesus uses a parable to continue his response to the Pharisees. Jesus means he can drive out demons because he is more powerful than Satan.

**How can anyone enter ... without tying up the strong man first?**

Jesus uses a question to teach the Pharisees and the crowd. Alternate translation: "No one can enter ... without tying up the strong man first." or "If a person wants to enter ... he must first tie up the strong man."

**without tying up the strong man first**

"without taking control of the strong man first"

**Then he will steal**

"The he can steal" or "Then he will be able to steal"

**Matthew 12:30**

**who is not with me**

"who does not support me" or "who does not work with me"

**is against me**

"opposes me" or "works against me"

**the one who does not gather with me scatters**

Jesus is using a metaphor that refers to a person either gathering the flock of sheep to a shepherd or making them scatter away from the shepherd. Jesus means that a person is either helping to make people become disciples of Jesus or he is making people reject Jesus.

**Matthew 12:31**

**Connecting Statement:**

Jesus continues to respond to the Pharisees.

**I say to you**

This adds emphasis to what Jesus says next.

**say to you**

Here "you" is plural. Jesus is speaking directly to the Pharisees, but he is also teaching the crowd.

**every sin and blasphemy will be forgiven men**

This can be stated in active form. Alternate translation: "God will forgive every sin that people commit and every evil thing they say" or "God will forgive every person who sins or says evil things"

**blasphemy against the Spirit will not be forgiven**

This can be stated in active form. Alternate translation: "God will not forgive the person who speaks evil things about the Holy Spirit"

**Matthew 12:32**

**Whoever speaks any word against the Son of Man**

Here "word" refers to what someone says. Alternate translation: "If a person says anything bad about the Son of Man"

**the Son of Man**

Jesus is speaking about himself.

**that will be forgiven him**

This can be stated in active form. Alternate translation: "God will forgive a person for that"

**that will not be forgiven him**

This can be stated in active form. Alternate translation: "God will not forgive that person"

**neither in this world, nor in that which is to come**

Here "this world" and "that which is to come" refer to the present life and the next life. Alternate translation: "in this life or in the next life" or "now or ever"

**Matthew 12:33**

**Connecting Statement:**

Jesus continues to respond to the Pharisees.

**Make a tree good and its fruit good, or make the tree bad and its fruit bad**

Possible meanings are 1) "If you make a tree good, its fruit will be good, and if you make the tree bad, its fruit will be bad" or 2) "If a tree is good, it will have good fruit, and if a tree is bad, it will have bad fruit." This was a proverb. People were to apply its truth to how they can know whether a person is good or bad.

**good ... bad**

"healthy ... diseased"

**a tree is recognized by its fruit**

This can be translated in active form. Alternate translation: "people recognize a tree by its fruit" or "people know whether a tree is good or bad by looking at its fruit"

**Matthew 12:34**

**You offspring of vipers**

Here "offspring" means "having the characteristic of." Vipers are poisonous snakes that are dangerous and represent evil. See how you translated a similar phrase in [Matthew 3:7]

**You ... you**

These are plural and refer to the Pharisees.

**how can you say good things?**

Jesus uses a question to rebuke the Pharisees. Alternate translation: "you cannot say good things." or "you can only say evil things."

**out of the abundance of the heart his mouth speaks**

Here "heart" is a metonym for the thoughts in a person's mind. Here "mouth" is a synecdoche that represents a person as a whole. Alternate translation: "what a person says with his mouth reveals what is in his mind"

**Matthew 12:35**

**The good man from the good treasure of his heart produces what is good, and the evil man from the evil treasure of his heart produces what is evil**

Jesus speaks about the "heart" as if it were a container that a person fills with good or evil things. This is a metaphor that means what a person says reveals what the person is truly like. If you want to keep this imagery, see the UDB. You can also translate the literal meaning. Alternate translation: "A man who is truly good will speak good things, and the man who is truly evil will speak evil things"

**Matthew 12:36**

**Connecting Statement:**

Jesus concludes his response to the Pharisees' accusation that he healed the man by the power of Satan.

**I say to you**

This adds emphasis to what Jesus says next.

**people will give an account for**

"God will ask people about" or "people will have to explain to God"

**every idle word they will have said**

Here "word" refers to something that someone says. This refers to statements that do no good. This is a metonym for statements made by people who are lazy or otherwise not doing anything good. Alternate translation: "every idle thing they will said"

**idle**

empty, useless, careless

**Matthew 12:37**

**you will be justified ... you will be condemned**

This can be stated in active form. Alternate translation: "God will justify you ... God will condemn you"

**Matthew 12:38**

**Connecting Statement:**

The dialogue in these verses happens immediately after Jesus responded to the Pharisees' accusation that he healed a man by the power of Satan.

**we wish**

"we want"

**to see a sign from you**

You can make explicit why they want to see a sign. Alternate translation: "to see a sign from you that proves what you say is true"

**Matthew 12:39**

**General Information:**

Here Jesus begins to rebuke the scribes and Pharisees.

**An evil and adulterous generation seeks for a sign ... given to it**

Jesus is speaking to the Jews of his generation. Alternate translation: "You are an evil and adulterous generation who demands signs from me ... given to you"

**adulterous generation**

Here "adulterous" is a metaphor for people who are not faithful to God. Alternate translation: "unfaithful generation" or "godless generation"

**no sign will be given to it except the sign of Jonah**

This double negative emphasizes that the sign of Jonah is the only sign that will be given. Alternate translation: "The only sign that will be given to it is the sign of Jonah"

**no sign will be given to it**

This can be stated in active form. Alternate translation: "God will not give it a sign"

**the sign of Jonah**

"what happened to Jonah" or "the miracle that God did for Jonah"

**Matthew 12:40**

**three days and three nights**

This means complete 24-hour periods. Alternate translation: "three complete days"

**the Son of Man**

Jesus is speaking about himself.

**in the heart of the earth**

This means inside a physical grave.

**Matthew 12:41**

**Connecting Statement:**

Jesus continues to rebuke the scribes and Pharisees.

**The men of Nineveh**

"The citizens of Nineveh"

**at the judgment**

"on judgment day" or "when God judges people"

**this generation of people**

This refers to the Jews living during the time Jesus was preaching.

**and will condemn it**

Possible meanings are 1) "condemn" here represents accusing. Alternate translation: "and will accuse this generation of people" or 2) God will condemn this generation of people because they did not repent as the people of Nineveh had. Alternate translation: "and God will condemn this generation"

**and see**

"and look." This emphasizes what Jesus says next.

**someone greater**

"someone more important"

**someone**

Jesus is speaking about himself.

**than Jonah is here**

You can make explicit the implicit meaning of Jesus's statement. Alternate translation: "than Jonah is here, yet you still have not repented, which is why God will condemn you"

**Matthew 12:42**

**Connecting Statement:**

Jesus continues to rebuke the scribes and Pharisees.

**Queen of the South**

This refers to the Queen of Sheba. Sheba was a land south of Israel.

**will rise up at the judgment**

"will stand up at the judgment"

**at the judgment**

"on judgment day" or "when God judges people." See how you translated this in Matthew 12:41.

**this generation**

This refers to the Jews living during the time Jesus was preaching.

**and condemn them**

See how you translated a similar statement in [Matthew 12:41]

**She came from the ends of the earth**

Here "ends of the earth" is an idiom that means "far away." Alternate translation: "She came from very far away"

**She came from the ends of the earth to hear the wisdom of Solomon**

This statement explains why the Queen of the South will condemn the people of Jesus's generation. Alternate translation: "For she came"

**and see**

"and look." This adds emphasis to what Jesus says next.

**someone greater**

"someone more important"

**someone**

Jesus is speaking about himself.

**than Solomon is here**

You can make explicit the implicit meaning of Jesus's statement. Alternate translation: "than Solomon is here, yet you do not listen. That is why God will condemn you"

**Matthew 12:43**

**Connecting Statement:**

Jesus continues to rebuke the scribes and Pharisees. He begins to tell a parable.

**waterless places**

"dry places" or "places where no people live"

**does not find it**

Here "it" refers to rest.

### Matthew 12:44

**Then it says, 'I will return to my house from which I came.'**

This can be translated as a statement rather than a quotation. Alternate translation: "So, the unclean spirit decides to return to the house from which it came."

#### **to my house from which I came**

This is a metaphor for the person in whom the unclean spirit was living. Alternate translation: "to the place I left"

#### **it finds the house empty**

Again, "house" is a metaphor for the person in whom the unclean spirit was living. Here, "empty" suggests that no one is living in the house. There is no other spirit living in the person.

#### **it had been swept clean and put in order.**

This can be stated in active form. Alternate translation: "someone had swept the house clean and has put everything in the house where it belongs"

### Matthew 12:45

#### **Connecting Statement:**

Jesus finishes the parable that he began with the words "When an unclean spirit" in verse 43.

#### **It will be just like that with this evil generation**

This means that if the people of Jesus's generation do not believe him and become his disciples, they will be in a worse situation than they were before he came.

### Matthew 12:46

#### **General Information:**

The arrival of Jesus's mother and brothers becomes an opportunity for him to describe his spiritual family.

#### **behold**

The word "behold" alerts us to a new people in the story. Your language may have a way of doing this.

#### **his mother**

This is Mary, Jesus's human mother.

#### **his brothers**

These are probably other children born to Mary, but it is possible that the word "brothers" here refers to Jesus's cousins.

#### **seeking to speak**

"wanting to speak"

### Matthew 12:47

**Someone said to him, "Look, your mother and your brothers stand outside, seeking to speak to you."**

This can be translated as an indirect quotation. Alternate translation: "Someone told Jesus that his mother and brothers were outside and wanted to speak to him."

### Matthew 12:48

#### **Connecting Statement:**

This is the end of the part of the story that began in Matthew 12:1, where Matthew tells of growing opposition to Jesus's ministry.

#### **who told him**

The details of the message the person told Jesus are understood and not repeated here. Alternate translation: "who told him that his mother and brothers wanted to speak to him"

#### **Who is my mother and who are my brothers?**

Jesus uses these questions to teach the people. Alternate translation: "I will tell you who are really my mother and brothers"

### Matthew 12:49

#### **See**

"Look" or "Listen" or "Pay attention to what I am about to tell you"

#### **here are my mother and my brothers**

This is a metaphor that means Jesus's disciples belong to Jesus's spiritual family. This is more important than belonging to his physical family.

### Matthew 12:50

#### **whoever does**

"anyone who does"

#### **Father**

This is an important title for God.

#### **that person is my brother, and sister, and mother**

This is a metaphor meaning that those who obey God belong to Jesus's spiritual family. This is more important than belonging to his physical family.

## Chapter 13

<sup>1</sup> On that day Jesus went out of the house and sat beside the sea. <sup>2</sup> A very large crowd gathered around him, so he got into a boat and sat in it while the whole crowd stood on the beach. <sup>3</sup> Then Jesus said many things to them in parables. He said, "Behold, a farmer went out to sow seed. <sup>4</sup> As he sowed, some seeds fell beside the road, and the birds came and devoured them. <sup>5</sup> Other seeds fell on rocky ground, where they did not have much soil. Immediately they sprang up because the soil had no depth. <sup>6</sup> But when the sun had risen, they were scorched because they had no root, and they withered away. <sup>7</sup> Other seeds fell among the thorn plants. The thorn plants grew up and choked them. <sup>8</sup> Other seeds fell on good soil and produced a crop, some one hundred times as much, some sixty, and some thirty. <sup>9</sup> He who has ears, let him hear."

<sup>10</sup> The disciples came and said to Jesus, "Why do you talk to the crowd in parables?"

<sup>11</sup> Jesus answered and said to them, "You have been given the privilege of understanding mysteries of the kingdom of heaven, but to them it is not given. <sup>12</sup> For whoever has will be given more, and he will have an abundance. But whoever does not have, even what he has will be taken away from him. <sup>13</sup> This is why I talk to them in parables:

Though they are seeing,  
they do not see;  
and though they are hearing,  
they do not hear, or understand.

<sup>14</sup> To them the prophecy of Isaiah is fulfilled, that which says,

'Listening, you will hear, but you will never understand;  
seeing, you will see, but you will never know.

<sup>15</sup> For the heart of this people has become dull,  
and with their ears they hardly hear,  
and they have shut their eyes.

Otherwise they might see with their eyes,  
and hear with their ears,  
and understand with their heart and turn again,

and I would heal them.'" <sup>16</sup> But blessed are your eyes, for they see; and your ears, for they hear. <sup>17</sup> Truly I say to you that many prophets and righteous men desired to see the things that you see and did not see them. They desired to hear the things that you hear and did not hear them. <sup>18</sup> Listen then to the parable of the farmer who sowed his seed. <sup>19</sup> When anyone hears the word of the kingdom but does not understand it, the evil one comes and snatches away what has been sown in his heart. This is the seed that was sown beside the road. <sup>20</sup> What was sown on rocky ground is the person who hears the word and immediately receives it with joy, <sup>21</sup> yet he has no root in himself and he endures for a while. When tribulation or persecution arises because of the word, he quickly falls away. <sup>22</sup> What was sown among the thorn plants, this is the person who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and he becomes unfruitful. <sup>23</sup> The seed that was sown on the good soil, this is the person who hears the word and understands it. He bears fruit and produces a crop, yielding in one case a hundred, in another sixty, and in another thirty times as much as was planted."

<sup>24</sup> Jesus presented another parable to them. He said, "The kingdom of heaven is like a man who sowed good seed in his field. <sup>25</sup> But while people slept, his enemy came and also sowed weeds among the wheat and then went away. <sup>26</sup> When the blades sprouted and then produced their crop, then the weeds appeared also. <sup>27</sup> The servants of the landowner came and said to him, 'Sir, did you not sow good seed in your field? How does it now have weeds?'

<sup>28</sup> "He said to them, 'An enemy has done this.'

"The servants said to him, 'So do you want us to go and pull them out?'

**29** "The landowner said, 'No. Because while you are pulling out the weeds, you might uproot the wheat with them. **30** Let both grow together until the harvest. At the time of the harvest I will say to the reapers, "First pull out the weeds and tie them in bundles to burn them, but gather the wheat into my barn.'"

**31** Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. **32** This seed is indeed the smallest of all seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the sky come and nest in its branches." **33** Jesus then told them another parable. "The kingdom of heaven is like yeast that a woman took and mixed with three measures of flour until all the dough had risen."

**34** All these things Jesus said to the crowds in parables; and he said nothing to them without a parable. **35** This was in order that what had been said through the prophet might be fulfilled, when he said,

"I will open my mouth in parables.

I will say things that were hidden from the foundation of the world."

**36** Then Jesus left the crowds and went into the house. His disciples came to him and said, "Explain to us the parable of the weeds of the field."

**37** Jesus answered and said, "He who sows the good seed is the Son of Man. **38** The field is the world; and the good seed, these are the sons of the kingdom. The weeds are the sons of the evil one, **39** and the enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels. **40** Therefore, as the weeds are gathered up and consumed by fire, so will it be at the end of the age. **41** The Son of Man will send out his angels, and they will gather out of his kingdom all stumbling blocks and those who commit lawlessness. **42** They will throw them into the furnace of fire, where there will be weeping and grinding of teeth. **43** Then will the righteous people shine like the sun in the kingdom of their Father. He who has ears, let him hear."

**44** "The kingdom of heaven is like a treasure hidden in a field. A man found it and hid it. In his joy he goes, sells everything he possesses, and buys that field. **45** Again, the kingdom of heaven is like a man who is a merchant looking for valuable pearls. **46** When he found one very valuable pearl, he went and sold everything that he possessed and bought it."

**47** "Again, the kingdom of heaven is like a net that was cast into the sea, and that gathered all kinds of fish. **48** When it was filled, the fishermen drew it up on the beach. Then they sat down and gathered the good ones into containers, but the bad ones they threw away. **49** It will be this way at the end of the age. The angels will come and separate the wicked from among the righteous. **50** They will throw them into the furnace of fire, where there will be weeping and grinding of teeth."

**51** "Have you understood all these things?"

The disciples said to him, "Yes."

**52** Then Jesus said to them, "Therefore every scribe who has become a disciple to the kingdom of heaven is like a man who is the owner of a house, who draws out old and new things from his treasure." **53** Then it came about that when Jesus had finished these parables, he departed from that place.

**54** Then Jesus entered his own region and taught the people in their synagogue. The result was that they were astonished and said, "Where does this man get his wisdom and these miraculous powers from? **55** Is not this man the carpenter's son? Is not his mother called Mary? Are not his brothers James, Joseph, Simon, and Judas? **56** Are not all his sisters with us? Where did he get all these things?" **57** They were offended by him.

But Jesus said to them, "A prophet is not without honor except in his own country and in his own family."

**58** He did not do many miracles there because of their unbelief.

## Matthew 13 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 13:14-15, which is from the Old Testament.

This chapter begins a new section. It contains some of Jesus's parables about the kingdom of heaven.

### Important figures of speech in this chapter

#### Metonymy

Jesus often says the word "heaven" when he wants his hearers to think of God, who lives in heaven ([Matthew 13:11](#)).

#### Implicit information

Speakers usually do not say things that they think their hearers already understand. When Matthew wrote that Jesus "sat beside the sea"

#### Metaphor

Speakers often use words for things that can be touched to speak of things that cannot be touched. Jesus spoke of a bird eating a seed to describe how Satan kept people from understanding Jesus's message ([Matthew 13:19](#)).

### Other possible translation difficulties in this chapter

#### Passive voice

Many sentences in this chapter tell that a person had something happen to him without saying who caused that something to happen. For example, "they were scorched"

#### Parables

The parables were short stories that Jesus told so that people would easily understand the lesson he was trying to teach them. He also told the stories so that those who did not want to believe in him would not understand the truth ([Matthew 13:11-13](#)).

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### Matthew 13:1

#### General Information:

This is the beginning of a new part of the story where Jesus begins to teach the crowds, using parables, about the kingdom of heaven.

#### On that day

These events happened on the same day as those in the previous chapter.

#### out of the house

It is not mentioned at whose house Jesus was staying.

#### sat beside the sea

It is implied that he sat down to teach the people.

### Matthew 13:2

#### so he got into a boat

It is implied that Jesus got into a boat because it would make it easier to teach the people.

#### a boat

This was probably an open, wooden fishing boat with a sail.

### Matthew 13:3

#### Connecting Statement:

Jesus describes the kingdom of heaven by telling a parable about a person who sows seeds.

#### Jesus said many things to them in parables

"Jesus told them many things in parables"

#### to them

"to the people in the crowd"

#### Behold

"Look" or "Listen." This word calls attention to what is to be said next. Alternate translation: "Pay attention to what I am about to tell you"

#### a farmer went out to sow seed

"a farmer went out to scatter seeds in a field"

### Matthew 13:4

**As he sowed**

"As the farmer scattered the seed"

**beside the road**

This refers to a "path" next to the field. The ground there would have been hard from people walking on it.

**devoured them**

"ate all the seeds"

### Matthew 13:5

**rocky ground**

This is ground full of rocks with just a thin layer of soil on top of the rocks.

**Immediately they sprang up**

"The seeds quickly sprouted and grew"

### Matthew 13:6

**they were scorched**

This can be stated in active form. Alternate translation: "the sun scorched the plants, and they became too hot"

**they withered away**

"the plants became dry and died"

### Matthew 13:7

**fell among the thorn plants**

"fell where plants with thorns grew"

**choked them**

"choked the new sprouts." Use your word for the way weeds prevent other plants from growing well.

### Matthew 13:8

**produced a crop**

"grew more seeds" or "gave fruit"

**some one hundred times as much, some sixty, and some thirty**

The words "seeds," "produced," and "crop" are understood from the previous phrase. These can be expressed clearly. Alternate translation: "some seeds produced one hundred times as much crop, some seeds produced sixty times as much crop, and some seeds produced thirty times as much crop"

**one hundred ... sixty ... thirty**

"100 ... 60 ... 30"

### Matthew 13:9

**Connecting Statement:**

Jesus finishes telling a parable about a person who sows seeds.

**He who has ears, let him hear**

Jesus is emphasizing that what he has just said is important and may take some effort to understand and put into practice. The phrase "has ears" here is a metonym for the willingness to understand and obey. See how you translated a similar phrase in [Matthew 11:15]

**He who ... let him**

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. See how you translated a similar phrase in [Matthew 11:15]

### Matthew 13:10

**General Information:**

This page has intentionally been left blank.

### Matthew 13:11

**General Information:**

Jesus explains to his disciples why he teaches with parables.

**You have been given the privilege of understanding mysteries of the kingdom of heaven, but to them it is not given**

This can be translated with the active form and with implied information expressed clearly. Alternate translation: "God has given you the privilege of understanding mysteries of the kingdom of heaven, but God has not given it to these people" or "God has made you able to understand mysteries of the kingdom of heaven, but he has not enabled these people to understand"

**You have been given the privilege**

The word "You" is plural here and refers to the disciples.

**mysteries of the kingdom of heaven**

Here "kingdom of heaven" refers to God's rule. The phrase "kingdom of heaven" occurs only in the book of Matthew. If possible, try to keep it in your translation. Alternate translation: "the secrets about our God in heaven and his rule"

### Matthew 13:12

**has will be given more**

This can be translated in active form. Alternate translation: "has understanding, God will give him more understanding"

**whoever does not have**

"whoever does not have understanding" or "whoever does not receive what I teach"

**even what he has will be taken away from him**

This can be stated in active form. Alternate translation: "God will take away even what he has"

**Matthew 13:13**

**Connecting Statement:**

Jesus continues to explain to his disciples why he teaches in parables.

**to them ... they**

All occurrences of "them" and "they" refer to the people in the crowd.

**Though they are seeing, they do not see; and though they are hearing, they do not hear, or understand.**

Jesus uses this parallelism to tell and emphasize to the disciples that the crowd refuses to understand God's truth.

**Though they are seeing**

These words could refer to 1) them seeing what Jesus does. Alternate translation: "Though they see what I do" or 2) their ability to see with their eyes. Alternate translation: "Though they are able to see"

**they do not see**

Here "see" represents understanding. Alternate translation: "they do not understand"

**though they are hearing**

These words could refer to 1) them hearing what Jesus teaches. Alternate translation: "Though they hear what I say" or 2) their ability to hear with their ears. Alternate translation: "Though they are able to hear"

**they do not hear**

Here "hear" represents listening well. Alternate translation: "they do not listen well" or "they do not pay attention"

**Matthew 13:14**

**General Information:**

Here Jesus quotes the prophet Isaiah to show that the people's failure to understand Jesus's teaching is a fulfillment of prophecy.

**To them the prophecy of Isaiah is fulfilled, that which says**

This can be stated in active form. Alternate translation: "They are fulfilling what God said long ago through the prophet Isaiah"

**Listening, you will hear, but you will never understand; seeing, you will see, but you will never know**

This begins a quote from the prophet Isaiah about the unbelieving people of Isaiah's day. Jesus uses this quote to describe the very crowd that was listening to him. These statements are again parallel and emphasize that the people refused to understand God's truth.

**Listening, you will hear, but you will never understand**

"You will hear things, but you will not understand them." You can make explicit what the people will hear. Alternate translation: "You will hear what God says through the prophets, but you will not understand its true meaning"

**seeing, you will see, but you will never know**

You can make explicit what the people will see. Alternate translation: "you will see what God does through the prophets, but you will not understand it"

**Matthew 13:15**

**Connecting Statement:**

Jesus finishes quoting the prophet Isaiah.

**For the heart of this people ... I would heal them**

God describes the people of Israel as if they had physical diseases that cause them to be unable to learn, to see, and to hear. God wants them to come to him so he will heal them. This is all a metaphor describing the people's spiritual condition. It means the people are stubborn and refuse to receive and understand God's truth. If they would, then they would repent and God would forgive them and welcome them back as his people. If the meaning is clear, keep the metaphor in your translation.

**the heart of this people has become dull**

Here "heart" refers to the mind. Alternate translation: "these people's minds are slow to learn" or "these people can no longer learn"

**with their ears they hardly hear**

They are not physically deaf. Here "hardly hear" means they refuse to listen and learn God's truth. Alternate translation: "they refuse to use their ears to listen"

**they have shut their eyes**

This means they refuse to understand, not that they have literally closed their eyes. Alternate translation: "they refuse to use their eyes to see"

**understand with their heart**

The word "heart" here is a metonym for people's innermost being. You may need to use the word in your language for the source of people's thinking and feelings. Alternate translation: "understand with their minds"

**turn again**

"turn back to me" or "repent"

**I would heal them**

"have me heal them." This means God would heal them spiritually by forgiving their sins and receiving them again as his people. Alternate translation: "have me receive them again"

### Matthew 13:16

#### Connecting Statement:

Jesus finishes explaining to his disciples why he teaches with parables.

#### But blessed are your eyes, for they see; and your ears, for they hear

Both of these statements mean the same thing. Jesus is emphasizing that they have pleased God because they have believed what Jesus has said and done.

#### But blessed are your eyes, for they see

Here "eyes" refers to the whole person. Alternate translation: "You are blessed because your eyes are able to see"

#### your ... you

All occurrences of these words are plural and refer to the disciples.

#### your ears, for they hear

Here "ears" refer to the whole person. You can also make clear the understood information. Alternate translation: "blessed are your ears, for they hear" "you are blessed because your ears are able to hear"

### Matthew 13:17

#### Truly I say to you

"I tell you the truth." This adds emphasis to what Jesus says next.

#### you

All occurrences of this word are plural and refer to the disciples.

#### the things that you see

You can make explicit what they have seen. Alternate translation: "the things you have seen me do"

#### the things that you hear

You can make explicit what they have heard. Alternate translation: "the things you have heard me say"

### Matthew 13:18

#### Connecting Statement:

Here Jesus begins to explain to his disciples the parable about a person who sows seeds, which he began in Matthew 13:3.

### Matthew 13:19

#### the word of the kingdom

"the message about God's rule as king"

#### the evil one comes and snatches away what has been sown in his heart

Jesus speaks of Satan causing the person to forget what he has heard as if Satan were a bird snatching the seed from the ground. Alternate translation: "The evil one causes him to forget the message that he has heard just as a bird snatches away seed from the ground"

#### the evil one

This refers to Satan.

#### snatches away

Try to use a word that means to grab something away from someone who is the rightful owner.

#### what has been sown in his heart

This can be translated in active form: Alternate translation: "the message that God sowed in his heart" or "the message that he heard"

#### in his heart

Here "heart" refers to the mind of the hearer.

#### This is the seed that was sown beside the road

"This is the meaning of the seed that was sown beside the road" or "The road where seed was sown represents this person"

#### beside the road

See how you translated this in Matthew 13:4.

### Matthew 13:20

#### Connecting Statement:

Jesus continues to explain to his disciples the parable about a person who sows seeds.

#### What was sown on rocky ground

The phrase "what was sown" refers to seed that fell. Alternate translation: "The seed that fell on rocky ground"

#### What was sown on rocky ground is

"The rocky ground where seed was sown represents" or "The rocky ground where seed fell represents"

#### the person who hears the word

In the parable, the seed represents the word.

#### the word

This represents God's message. Alternate translation: "the message" or "God's teaching"

#### receives it with joy

Believing the word is spoken of as receiving it. Alternate translation: "joyfully believes it"

### Matthew 13:21

**yet he has no root in himself and he endures for a while**  
"yet he has shallow roots and only lasts for a little while." The root represents what makes a person continue to believe God's message. Alternate translation: "But like a plant that does not grow deep roots, he only endures for a little while"

#### **he quickly falls away**

Here "falls away" means stops believing. Alternate translation: "immediately he falls away" or "he quickly stops believing the message"

### Matthew 13:22

#### **Connecting Statement:**

Jesus continues to explain to his disciples the parable about a person who sows seeds.

#### **What was sown**

This refers to seed that was sown or that fell. Alternate translation: "The seed that was sown" or "The seed that fell"

#### **What was sown among the thorn plants**

"The ground with the thorn plants where seed was sown"

#### **this is the person**

"this represents the person"

#### **the word**

"the message" or "God's teaching"

#### **the cares of the world and the deceitfulness of riches choke the word**

Jesus speaks about the cares of the world and the deceitfulness of riches distracting a person from obeying God's word as if they were weeds that could wind around a plant and keep it from growing. Alternate translation: "as weeds prevent good plants from growing, the cares of the world and the deceitfulness of riches keep this person from listening to God's word"

#### **cares of the world**

"the things in this world that people worry about"

#### **the deceitfulness of riches**

Jesus describes "riches" as if it were a person who could deceive someone. This means people think having more money will make them happy, but it will not. Alternate translation: "the love of money"

#### **he becomes unfruitful**

The person is spoken of as if he were a plant. Being unfruitful represents being unproductive. Alternate translation: "he becomes unproductive" or "he does not do what God wants"

### Matthew 13:23

#### **The seed that was sown on the good soil**

You may have to consider "the seed" as a metonym for the soil on which the seed was sown. Alternate translation: "The good soil where seeds were sown"

#### **He bears fruit and produces a crop**

The person is spoken of as if he were a plant. Alternate translation: "Like a healthy plant that bears a crop of fruit, he is productive"

#### **a crop, yielding in one case a hundred, in another sixty, and in another thirty times as much as was planted**

See how you translated similar phrases in [Matthew 13:8]

#### **a hundred ... sixty ... thirty**

100 ... 60 ... 30

### Matthew 13:24

#### **Connecting Statement:**

Here Jesus describes the kingdom of heaven by telling a parable about a field with both wheat and weeds growing in it.

#### **Jesus presented another parable**

This metaphor speaks of Jesus telling the people the parable as if he were putting a tangible object in front of them so they could examine it. Alternate translation: "Jesus told them another parable"

#### **The kingdom of heaven is like a man**

The translation should not equate the kingdom of heaven to a man, but rather the kingdom of heaven is like the situation described in the parable.

#### **The kingdom of heaven is like**

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in Matthew. If possible, use "heaven" in your translation. Alternate translation: "When our God in heaven shows himself to be king, it will be like"

#### **good seed**

"good food seeds" or "good grain seeds." The audience probably thought that Jesus was talking about wheat.

### Matthew 13:25

#### **his enemy came**

"his enemy came to the field"

#### **weeds**

These weeds look like food plants when they are young, but their grain is poison. Alternate translation: "bad seed" or "weed seeds"

### Matthew 13:26

**When the blades sprouted**

"When the wheat seeds sprouted" or "When the plants came up"

**produced their crop**

"produced grain" or "produced the wheat crop"

**then the weeds appeared also**

"then people could see there were weeds in the field also"

### Matthew 13:27

**Connecting Statement:**

Jesus continues to tell a parable about a field with both wheat and weeds growing in it.

**the landowner**

This is the same person who sowed good seed in his field.

**did you not sow good seed in your field?**

The servants used a question to emphasize their surprise. Alternate translation: "you sowed good seed in your field!"

**did you not sow**

The landowner probably had his servants plant the seeds. Alternate translation: "did we not sow"

### Matthew 13:28

**He said to them**

"The landowner said to the servants"

**So do you want us**

The word "us" refers to the servants.

### Matthew 13:29

**Connecting Statement:**

Jesus concludes the parable about a field with both wheat and weeds growing in it.

**The landowner said**

"The landowner said to his servants"

### Matthew 13:30

**I will say to the reapers, "First pull out the weeds and tie them in bundles to burn them, but gather the wheat into my barn."**

You can translate this as an indirect quote. Alternate translation: "I will tell the reapers to first gather up the weeds and tie them in bundles to burn them, and then gather the wheat into my barn."

**barn**

a farm building that can be used for storing grain

### Matthew 13:31

**Connecting Statement:**

Jesus describes the kingdom of heaven by telling a parable about a very small seed that grows into a very big plant.

**The kingdom of heaven is like**

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in Matthew. If possible, use "heaven" in your translation. See how you translated this in [Matthew 13:24]

**mustard seed**

a very small seed that grows into a large plant

### Matthew 13:32

**This seed is indeed the smallest of all seeds**

Mustard seeds were the smallest seeds known to the original hearers.

**But when it has grown**

"But when the plant has grown"

**it is greater than**

"it is larger than"

**becomes a tree**

A mustard plant can grow about 2 to 4 meters tall.

**birds of the sky**

"birds"

### Matthew 13:33

**Connecting Statement:**

Jesus describes the kingdom of heaven by telling a parable about the effect that yeast has on flour.

**The kingdom of heaven is like yeast**

The kingdom is not like the yeast, but the spread of the kingdom is like the spreading of the yeast.

**The kingdom of heaven is like**

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in Matthew. If possible, use "heaven" in your translation. See how you translated this in [Matthew 13:24]

**three measures of flour**

Say "a large amount of flour" or use a term that your culture uses for measuring large amounts of flour.

**until all the dough had risen**

The implied information is that the yeast and the three measures of flour were made into dough for baking.

### Matthew 13:34

**All these things Jesus said to the crowds in parables; and he said nothing to them without a parable**

Both sentences mean the same thing. They are combined to emphasize that Jesus taught the crowds only with parables.

#### **All these things**

This refers to what Jesus taught beginning at Matthew 13:1.

#### **he said nothing to them without a parable**

"he taught them nothing except by parables." The double negative can be expressed in a positive way. Alternate translation: "everything he taught them he said in parables"

### Matthew 13:35

#### **General Information:**

Here the author quotes from the Psalms to show that Jesus's teaching in parables fulfilled prophecy.

#### **what had been said through the prophet might be fulfilled, when he said**

This can be stated in active form. Alternate translation: "what God told one of the prophets to write long ago might come true"

#### **when he said**

"when the prophet said"

#### **I will open my mouth**

This is an idiom that means to speak. Alternate translation: "I will speak"

#### **things that were hidden**

This can be stated in active form. Alternate translation: "things that God has kept hidden"

#### **from the foundation of the world**

The author speaks of the world as if it were a building set on a foundation. Alternate translation: "since the beginning of the world" or "since God created the world"

### Matthew 13:36

#### **Connecting Statement:**

Here the scene shifts to the house where Jesus and his disciples were staying. Jesus begins to explain to them the parable of the field that had both wheat and weeds, which he told beginning in Matthew 13:24.

#### **went into the house**

"went indoors" or "went into the house where he was staying"

### Matthew 13:37

#### **He who sows the good seed**

"The one who sows the good seed" or "The sower of the good seed"

#### **the Son of Man**

Jesus is referring to himself.

### Matthew 13:38

#### **the sons of the kingdom**

The idiom "sons of" refers to those who belong to or to have the same character as someone or something. Alternate translation: "the people who belong to the kingdom"

#### **of the kingdom**

Here "kingdom" refers to God the king. Alternate translation: "of God"

#### **the sons of the evil one**

The idiom "sons of" refers those who belong to or to have the same character as someone or something. Alternate translation: "the people who belong to the evil one"

### Matthew 13:39

#### **the enemy who sowed them**

"the enemy who sowed the weeds"

### Matthew 13:40

#### **Connecting Statement:**

Jesus finishes explaining to his disciples the parable of the field with both wheat and weeds.

#### **Therefore, as the weeds are gathered up and consumed by fire**

This can be translated in active form. Alternate translation: "Therefore, as people gather up weeds and burn them in the fire"

### Matthew 13:41

#### **The Son of Man will send out his angels**

Here Jesus is speaking of himself. Alternate translation: "I, the Son of Man, will send out my angels"

#### **all stumbling blocks**

everything that causes people to sin

#### **those who commit lawlessness**

"those who are lawless" or "evil people"

### Matthew 13:42

#### **furnace of fire**

This is a metaphor for the fires of hell. If the term "furnace" is not known, "oven" can be used.  
Alternate translation: "fiery furnace"

#### **weeping and grinding of teeth**

"Grinding of teeth" here is a symbolic act, representing extreme sadness and suffering. See how you translated this in [Matthew 8:12]

### Matthew 13:43

#### **shine like the sun**

If this simile is not understandable in your language, you can use: "be as easy to see as the sun."

#### **Father**

This is an important title for God.

#### **He who has ears, let him hear**

Jesus is emphasizing that what he has just said is important and may take some effort to understand and put into practice. The phrase "has ears" here is a metonym for the willingness to understand and obey. See how you translated a similar phrase in [Matthew 11:15]

#### **He who has ... let him hear**

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. See how you translated this in [Matthew 11:15]

### Matthew 13:44

#### **General Information:**

In this parable, Jesus uses a simile to teach his disciples what the kingdom of heaven is like.

#### **Connecting Statement:**

Jesus describes the kingdom of heaven by telling a parable about a person who sold his possessions to purchase something of great value.

#### **The kingdom of heaven is like**

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in Matthew. If possible, use "heaven" in your translation. See how you translated this in [Matthew 13:24]

#### **like a treasure hidden in a field**

This can be stated in active form. Alternate translation: "a treasure that someone had hidden in a field"

#### **treasure**

a very valuable and precious thing or collection of things

#### **hid it**

"covered it up"

#### **sells everything he possesses, and buys that field**

The implied information is that the person buys the field to take possession of the hidden treasure.

### Matthew 13:45

#### **General Information:**

In this parable, Jesus uses a simile to teach his disciples what the kingdom of heaven is like.

#### **Connecting Statement:**

Jesus describes the kingdom of heaven by telling a parable about a person who sold his possessions to purchase something of great value.

#### **like a man who is a merchant looking for valuable pearls**

The implied information is that the man was looking for valuable pearls that he could buy.

#### **a merchant**

a trader or wholesale dealer who often obtains merchandise from distant places

#### **valuable pearls**

A "pearl" is a smooth, hard, shiny, white or light-colored bead formed inside mollusks in the sea and highly prized as a gem or to make into valuable jewelry. Alternate translation: "fine pearls" or "beautiful pearls"

### Matthew 13:46

#### **General Information:**

This page has intentionally been left blank.

### Matthew 13:47

#### **Connecting Statement:**

Jesus describes the kingdom of heaven by telling a parable about fishermen who use a large net to catch fish.

#### **the kingdom of heaven is like a net**

The kingdom is not like the net, but the kingdom draws all kinds of people like a net catches all kinds of fish.

#### **the kingdom of heaven is like**

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in Matthew. If possible, use "heaven" in your translation. See how you translated this in [Matthew 13:24]

#### **like a net that was cast into the sea**

This can be stated in active form. Alternate translation: "like a net that some fishermen cast into the sea"

**was cast into the sea**  
"was thrown into the sea"

### **Matthew 13:48**

**drew it up on the beach**  
"pulled the net up onto the beach" or "pulled the net ashore"

**the good ones**  
Sometimes other creatures go into nets, but fishermen usually cast nets to catch fish, so most modern translations read, "the good fish."

**the bad ones**  
Sometimes other creatures go into nets, but fishermen usually cast nets to catch fish, so most modern translations read, "the bad fish."

**threw away**  
"did not keep"

### **Matthew 13:49**

**Connecting Statement:**  
Jesus explains the parable about fishermen who use a large net to catch fish.

**will come**  
"will come out" or "will go out" or "will come from heaven"

**the wicked from among the righteous**  
These nominal adjectives can be stated as adjectives. Alternate translation: "the wicked people from the righteous people"

### **Matthew 13:50**

**They will throw them**  
"The angels will throw the wicked people"

**furnace of fire**  
This is a metaphor for the fires of hell. If the term "furnace" is not known, "oven" can be used. See how you translated this in [Matthew 13:42]

**weeping and grinding of teeth**  
"Grinding of teeth" here is a symbolic act, representing extreme sadness and suffering. See how you translated this in [Matthew 8:12]

### **Matthew 13:51**

**Connecting Statement:**  
Jesus describes the kingdom of heaven by telling a parable about a person who manages a household. This is the end of the part of the story about Jesus teaching the crowds about the kingdom of heaven through using parables.

**Have you understood all these things?" The disciples said to him, "Yes."**  
If necessary, both direct quotations can be translated as indirect quotations. Alternate translation: "Jesus asked them if they had understood all this, and they said that they did understand."

### **Matthew 13:52**

**has become a disciple to the kingdom of heaven**  
Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in the book of Matthew. If possible, keep "heaven" in your translation. Alternate translation: "has learned the truth about our God in heaven, who is king" or "has submitted himself to God's rule"

**is like a man who is the owner of a house, who draws out old and new things from his treasure**  
Jesus speaks another parable. He compares scribes, who know very well the scriptures that Moses and the prophets wrote, and who also now accept Jesus's teachings, to a house owner who uses both old and new treasures.

**treasure**  
A treasure is a very valuable and precious thing or a collection of things. Here it may refer to the place where these things are stored, the "treasury" or "storeroom."

### **Matthew 13:53**

**Then it came about that when**  
This phrase shifts the story from Jesus's teachings to what happened next. Alternate translation: "Then when" or "After"

### **Matthew 13:54**

**General Information:**  
This is the beginning of a new part of the story that runs through Matthew 17:27, where Matthew tells of continued opposition to Jesus's ministry and teaching about the kingdom of heaven. Here, the people of Jesus's home town reject him.

**his own region**  
"his hometown." This refers to the town of Nazareth, where Jesus grew up.

**in their synagogue**  
The pronoun "their" is referring to the people of the region.

**they were astonished**  
"they were amazed"

**Where does this man get his wisdom and these miraculous powers from?**  
The people believed that Jesus was just an ordinary man. They use this question to express their

amazement that he was so wise and was able to do miracles. Alternate translation: "How can an ordinary man like this be so wise and do such great miracles?" or "It is strange that he is able to speak with such wisdom and do these miracles!"

**Matthew 13:55**

**Is not this man the carpenter's son? Is not his mother called Mary? Are not his brothers James, Joseph, Simon, and Judas?**

The crowd uses these questions to express their belief that they know who Jesus is and that he is just an ordinary man. Alternate translation: "He is just the son of a carpenter. We know his mother Mary, and his brothers James, Joseph, Simon, and Judas."

**the carpenter's son**

A carpenter is someone who makes things with wood or stone. If "carpenter" is not known, "builder" can be used.

**Matthew 13:56**

**Are not all his sisters with us?**

The crowd uses these questions to express their belief that they know who Jesus is and that he is just an ordinary man. Alternate translation: "And all his sisters are with us, too."

**Where did he get all these things?**

The crowd uses this question to show their understanding that Jesus must have gotten his

abilities from somewhere. They were probably expressing their doubt that he got his abilities from God. Alternate translation: "He must have gotten his ability to do these things from somewhere!" or "We do not know where he got these abilities!"

**all these things**

This refers to Jesus's wisdom and ability to do miracles.

**Matthew 13:57**

**They were offended by him**

This can be stated in active form. Alternate translation: "The people of Jesus's hometown took offense at him" or "The people rejected Jesus"

**A prophet is not without honor**

This can be stated in positive form. Alternate translation: "A prophet receives honor everywhere" or "People everywhere honor a prophet"

**his own country**

"his own region" or "his own hometown"

**in his own family**

"in his own home"

**Matthew 13:58**

**He did not do many miracles there**

"Jesus did not do many miracles in his own hometown"

## Chapter 14

<sup>1</sup> About that time, Herod the tetrarch heard the news about Jesus. <sup>2</sup> He said to his servants, "This is John the Baptist; he has risen from the dead. Therefore these powers are at work in him."

<sup>3</sup> For Herod had arrested John, bound him, and put him in prison because of Herodias, his brother Philip's wife. <sup>4</sup> For John had said to him, "It is not lawful for you to have her as your wife." <sup>5</sup> Herod would have killed him, but he feared the people, because they regarded him as a prophet.

<sup>6</sup> But when Herod's birthday came, the daughter of Herodias danced in the midst and pleased Herod. <sup>7</sup> In response, he promised with an oath to give her whatever she should ask. <sup>8</sup> After being instructed by her mother, she said, "Give me here, on a platter, the head of John the Baptist." <sup>9</sup> The king was grieved by her request, but because of his oath and because of all those at dinner with him, he ordered that it should be done. <sup>10</sup> He sent and beheaded John in the prison. <sup>11</sup> Then his head was brought on a platter and given to the girl and she took it to her mother. <sup>12</sup> Then his disciples came, took up the corpse, and buried it. After this, they went and told Jesus.

<sup>13</sup> Now when Jesus heard this, he withdrew from there in a boat to a deserted place. When the crowds heard of it, they followed him on foot from the cities. <sup>14</sup> Then Jesus came before them and saw the large crowd. He had compassion on them and healed their sick. <sup>15</sup> When the evening had come, the disciples came to him and said, "This is a deserted place, and the hour has already passed. Dismiss the crowds, so that they can go into the villages and buy food for themselves."

<sup>16</sup> But Jesus said to them, "They have no need to go away. You give them something to eat."

<sup>17</sup> They said to him, "We have here only five loaves of bread and two fish."

<sup>18</sup> Jesus said, "Bring them to me." <sup>19</sup> Then Jesus ordered the crowd to sit down on the grass. He took the five loaves and the two fish. Looking up to heaven, he blessed and broke the loaves and gave them to the disciples, and the disciples gave them to the crowd. <sup>20</sup> They all ate and were filled. Then they took up what remained of the broken pieces of food—twelve baskets full. <sup>21</sup> Those who ate were about five thousand men, besides women and children.

<sup>22</sup> Immediately he made the disciples get into the boat and go before him to the other side, while he sent away the crowds. <sup>23</sup> After he had sent away the crowds, he went up on the mountain by himself to pray. When evening came, he was there alone. <sup>24</sup> But the boat was now a long way from land, being tossed about by the waves, for the wind was blowing against them. <sup>25</sup> In the fourth watch of the night Jesus approached them, walking on the sea. <sup>26</sup> When the disciples saw him walking on the sea, they were troubled and said, "It is a ghost," and they cried out in fear.

<sup>27</sup> But Jesus spoke to them right away and said, "Be brave! It is I! Do not be afraid."

<sup>28</sup> Peter answered him and said, "Lord, if it is you, command me to come to you on the water."

<sup>29</sup> Jesus said, "Come."

So Peter got out from the boat and walked on the water to go to Jesus. <sup>30</sup> But when Peter saw the strong wind, he became afraid. As he began to sink, he cried out and said, "Lord, save me!"

<sup>31</sup> Jesus immediately stretched out his hand, took hold of Peter, and said to him, "You of little faith, why did you doubt?"

<sup>32</sup> Then when Jesus and Peter went into the boat, the wind ceased blowing. <sup>33</sup> Then the disciples in the boat worshiped Jesus and said, "Truly you are the Son of God."

<sup>34</sup> When they had crossed over, they came to land at Gennesaret. <sup>35</sup> When the men in that place recognized Jesus, they sent messages everywhere into the surrounding area, and they brought to him everyone who was sick. <sup>36</sup> They begged him that they might just touch the edge of his garment, and as many as touched it were healed.

## Matthew 14 General Notes

### Structure and formatting

Verses 1 and 2 continue the account from chapter 13. Verses 3-12 stop the account and speak of things that happened earlier, possibly soon after Satan tempted Jesus

### Possible translation difficulties in this chapter

#### Passive voice

Many sentences in this chapter tell that a person had something happen to him without saying who caused that something to happen. For example, the writer does not tell who brought John's head to Herodias's daughter

#### Matthew 14:1

##### General Information:

These verses explain Herod's reaction when he heard about Jesus. This event happens some time after the events that follow in the narrative.

##### About that time

"In those days" or "While Jesus was ministering in Galilee"

##### heard the news about Jesus

"heard reports about Jesus" or "heard about the fame of Jesus"

#### Matthew 14:2

##### He said

"Herod said"

##### has risen from the dead

The words "the dead" speak of all dead people together in the underworld. To rise from the dead speaks of coming alive again.

##### Therefore these powers are at work in him

Some Jews at that time believed if a person came back from the dead he would have powers to do mighty things.

#### Matthew 14:3

##### General Information:

Matthew recounts the story of John the Baptist's death in order to show why Herod reacted the way he did when he heard about Jesus.

##### Connecting Statement:

Here the author begins to tell about how Herod had executed John the Baptist. These events occur some time before the event in the previous verses.

##### Herod had arrested John, bound him, and put him in prison

It says that Herod did these things although he actually ordered others to do them for him.  
Alternate translation: "Herod ordered his soldiers

to arrest and bind John the Baptist and put him in prison"

##### Philip's wife

Philip was Herod's brother. Herod had taken Philip's wife to be his own wife.

#### Matthew 14:4

##### For John ... as your wife

If needed, you can present the events of 14:3-4 in the order that they happened, as in the UDB.

##### For John had said to him, "It is not lawful for you to have her as your wife."

This can be expressed as an indirect quote, if needed. Alternate translation: "For John had said to Herod that it was not lawful for Herod to have Herodias as his wife."

##### For John had said to him

"For John had kept saying to Herod"

##### It is not lawful

Philip was still alive when Herod married Herodias.

#### Matthew 14:5

##### would have killed him

"wanted to kill John"

##### he feared

"Herod feared"

##### they regarded him

"they regarded John"

#### Matthew 14:6

##### in the midst

You can make explicit the implicit information. Alternate translation: "in the midst of the guests attending the birthday celebration"

#### Matthew 14:7

##### General Information:

This page has intentionally been left blank.

### Matthew 14:8

#### After being instructed by her mother

This can be stated in active form. Alternate translation: "After her mother instructed her"

#### instructed

"coached" or "told"

#### she said

"the daughter of Herodias said to Herod"

#### platter

a very large plate

### Matthew 14:9

#### The king was grieved by her request

The abstract noun "request" can be stated as a verb. Alternate translation: "The king was grieved because she had asked him to kill John"

#### The king

"King Herod"

#### grieved

sad and upset, as when a friend or family member dies

#### he ordered that it should be done

This can be stated in active form. Alternate translation: "he ordered his men to do what she said"

### Matthew 14:10

#### Connecting Statement:

This concludes the account of how Herod executed John the Baptist.

### Matthew 14:11

#### his head was brought on a platter and given to the girl

This can be stated in active form. Alternate translation: "someone brought his head on a platter and gave it to the girl"

#### platter

a very large plate

#### girl

Use the word for a young, unmarried girl.

### Matthew 14:12

#### his disciples

"the disciples of John"

#### the corpse

"the dead body"

#### they went and told Jesus

The full meaning of this statement can be made explicit. Alternate translation: "the disciples of John went and told Jesus what had happened to John the Baptist"

### Matthew 14:13

#### Now

This word is used here to mark a change in the main story. Here Matthew returns to telling about Jesus.

#### heard this

"heard what happened to John" or "heard the news about John"

#### he withdrew

"he left" or "he went away"

#### from there

"from that place"

#### When the crowds heard of it

"When the crowds heard where Jesus had gone" or "When the crowds heard that he had left"

#### the crowds

"the crowds of people" or "the huge group of people" or "the people"

#### on foot

This means that the people in the crowd were walking.

### Matthew 14:14

#### Then Jesus came before them and saw the large crowd

"When Jesus came ashore, he saw a large crowd"

### Matthew 14:15

#### Connecting Statement:

This begins the account of Jesus feeding five thousand people with only five small loaves of bread and two small fish.

#### the disciples came to him

"Jesus's disciples came to him"

#### the hour has already passed

Possible meanings of the words "the hour" are 1) they refer to the time for teaching. Alternate translation: "there is no more time for you to teach" Or 2) they refer to the day. Alternate translation: "the day is already over."

### Matthew 14:16

#### They have no need

"The people in the crowd have no need"

**You give them**

The word "You" is plural, referring to the disciples.

**Matthew 14:17**

**They said to him**

"The disciples said to Jesus"

**five loaves of bread**

Loaves of bread are lumps of dough that have been shaped and baked.

**Matthew 14:18**

**Bring them to me**

"Bring the loaves and fish to me"

**Matthew 14:19**

**Connecting Statement:**

This concludes the account of Jesus feeding five thousand people.

**sit down**

"lie down." Use the verb for the position people in your culture usually are in when they eat.

**He took**

"He held in his hands." He did not steal them.

**broke the loaves**

"tore the loaves"

**loaves**

"loaves of bread" or "whole breads"

**Looking up**

Possible meanings are 1) "While looking up" or 2) "After looking up"

**Matthew 14:20**

**and were filled**

This can be translated in active form. Alternate translation: "until they were full" or "until they were no longer hungry"

**they took up**

"the disciples gathered up" or "some people gathered up"

**twelve baskets full**

"12 baskets full"

**Matthew 14:21**

**Those who ate**

"Those who ate the bread and the fish"

**five thousand men**

"5,000 men"

**Matthew 14:22**

**Connecting Statement:**

The following verses describe events that happened right after Jesus fed the five thousand people.

**Immediately he**

"As soon as Jesus had finished feeding all the people, he"

**Matthew 14:23**

**When evening came**

"Late in the evening" or "When it became dark"

**Matthew 14:24**

**being tossed about by the waves**

"and the disciples could not control the boat because of the large waves"

**Matthew 14:25**

**In the fourth watch of the night**

The fourth watch is between 3 a.m. and sunrise. Alternate translation: "Just before dawn"

**walking on the sea**

"walking on top of the water"

**Matthew 14:26**

**they were troubled**

"they were very afraid"

**ghost**

a spirit that has left the body of a person who has died

**Matthew 14:27**

**General Information:**

This page has intentionally been left blank.

**Matthew 14:28**

**Peter answered him**

"Peter answered Jesus"

**Matthew 14:29**

**General Information:**

This page has intentionally been left blank.

**Matthew 14:30**

**when Peter saw the strong wind**

Here "saw the strong wind" means he became aware of the wind. Alternate translation: "when Peter saw that the wind was tossing the waves back and forth" or "when he realized how strong the wind was"

### **Matthew 14:31**

#### **You of little faith, why**

"You who have such little faith, why." Jesus addressed Peter this way because Peter became afraid. It can also be translated as an exclamation. Alternate translation: "You have so little faith! Why"

#### **why did you doubt?**

Jesus uses a question to tell Peter than he should not have doubted. You can make explicit what Peter should not have doubted. Alternate translation: "you should not have doubted that I could keep you from sinking."

### **Matthew 14:32**

#### **General Information:**

This page has intentionally been left blank.

### **Matthew 14:33**

#### **Son of God**

This is an important title for Jesus that describes his relationship to God.

### **Matthew 14:34**

#### **Connecting Statement:**

Matthew describes in 14:34-36 what happened after Jesus walked on the water. He summarizes how the people were responding to Jesus's ministry.

#### **When they had crossed over**

"When Jesus and his disciples had crossed over the lake"

#### **Gennesaret**

This is a small town on the northwest shore of the Sea of Galilee.

### **Matthew 14:35**

#### **they sent messages**

"the men of that area sent messages"

### **Matthew 14:36**

#### **They begged him**

"The sick people begged him"

#### **his garment**

"his robe" or "what he was wearing"

#### **were healed**

This can be stated in active form. Alternate translation: "became well"

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## Chapter 15

<sup>1</sup> Then some Pharisees and scribes came to Jesus from Jerusalem. They said, <sup>2</sup> "Why do your disciples violate the traditions of the elders? For they do not wash their hands when they eat bread."

<sup>3</sup> He answered and said to them, "Then why do you violate the commandment of God for the sake of your traditions? <sup>4</sup> For God said, 'Honor your father and your mother,' and 'He who speaks evil of his father or mother will surely die.' <sup>5</sup> But you say, 'Whoever says to his father or mother, "Whatever help you would have received from me is now a gift given to God," <sup>6</sup> that person does not need to honor his father.' In this way you have made void the word of God <sup>[1]</sup> for the sake of your traditions. <sup>7</sup> You hypocrites! Well did Isaiah prophesy about you when he said,

<sup>8</sup> 'This people honors me with their lips,  
but their heart is far from me.

<sup>9</sup> They worship me in vain  
because they teach as their doctrines the commandments of people.'"

<sup>10</sup> Then he called the crowd to himself and said to them, "Listen and understand— <sup>11</sup> Nothing that enters into the mouth defiles a person. Instead, what comes out of the mouth, this is what defiles a person."

<sup>12</sup> Then the disciples came and said to Jesus, "Do you know that the Pharisees were offended when they heard this statement?"

<sup>13</sup> Jesus answered and said, "Every plant that my heavenly Father has not planted will be rooted up. <sup>14</sup> Let them alone, they are blind guides. If a blind person guides another blind person, both will fall into a pit."

<sup>15</sup> Peter responded and said to Jesus, "Explain this parable to us."

<sup>16</sup> Jesus said, "Are you also still without understanding? <sup>17</sup> Do you not understand that whatever goes into the mouth passes into the stomach and then goes out into the latrine? <sup>18</sup> But the things that come out of the mouth come from the heart. They are the things that defile a person. <sup>19</sup> For from the heart proceed evil thoughts, murder, adultery, sexual immorality, theft, false witness, and slander. <sup>20</sup> These are the things that defile a person. But to eat with unwashed hands does not defile a person."

<sup>21</sup> Then Jesus went away from there and withdrew toward the regions of the cities of Tyre and Sidon. <sup>22</sup> Behold, a Canaanite woman came out from that region. She shouted out and said, "Have mercy on me, Lord, Son of David! My daughter is severely demon-possessed."

<sup>23</sup> But Jesus answered her not a word. His disciples came and begged him, saying, "Send her away, for she is shouting after us."

<sup>24</sup> But Jesus answered and said, "I was not sent to anyone except to the lost sheep of the house of Israel."

<sup>25</sup> But she came and bowed down before him, saying, "Lord, help me."

<sup>26</sup> He answered and said, "It is not proper to take the children's bread and throw it to the little dogs."

<sup>27</sup> She said, "Yes, Lord, but even the little dogs eat some of the crumbs that fall from their masters' tables."

<sup>28</sup> Then Jesus answered and said to her, "Woman, great is your faith; let it be done for you just as you wish." Her daughter was healed from that hour.

<sup>29</sup> Jesus left that place and went near to the Sea of Galilee. Then he went up a hill and sat there. <sup>30</sup> Large crowds came to him. They brought with them lame, blind, mute, and crippled people, and many others who were sick. They presented them at Jesus' feet, and he healed them. <sup>31</sup> So the crowd marveled when they saw the mute persons speak, the crippled made well, the lame walking, and the blind seeing. They glorified the God of Israel.

<sup>32</sup> Jesus called his disciples to him and said, "I have compassion on the crowd because they have stayed with me for three days already and have nothing to eat. I do not want to send them away without eating, or they may faint on the way."

<sup>33</sup> The disciples said to him, "Where can we get enough loaves of bread in such a deserted place to satisfy so large a crowd?"

<sup>34</sup> Jesus said to them, "How many loaves do you have?"

They said, "Seven, and a few small fish." <sup>35</sup> Then Jesus commanded the crowd to sit down on the ground.

<sup>36</sup> He took the seven loaves and the fish, and after giving thanks, he broke the loaves and gave them to the disciples. The disciples gave them to the crowd. <sup>37</sup> The people all ate and were satisfied. Then they gathered up seven baskets full of the broken pieces that were left over. <sup>38</sup> Those who ate were four thousand men, besides women and children. <sup>39</sup> Then Jesus sent the crowds away and got into the boat and went into the region of Magadan.

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## Footnotes

15:6 <sup>[1]</sup>The best ancient copies have

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## Matthew 15 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 15:8-9, which is from the Old Testament.

### Special concepts in this chapter

#### The "traditions of the elders"

The "traditions of the elders" were oral laws that the Jewish religious leaders developed because they wanted to make sure that everyone obeyed the law of Moses. However, they often worked harder to obey these rules than to obey the law of Moses itself. Jesus rebuked the religious leaders for this, and they became angry as a result. (See: lawofmoses)

#### Jews and Gentiles

The Jews of Jesus's time thought that only Jews could please God by the way they lived. Jesus healed a Canaanite Gentile woman's daughter to show his followers that he would accept both Jews and Gentiles as his people.

### Other possible translation difficulties in this chapter

#### Sheep

The Bible often speaks of people as if they were sheep because sheep need someone to take care of them. This is because they do not see well and they often go to where other animals can kill them easily.

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### Matthew 15:1

#### General Information:

The scene shifts to events that occur some time after events of the previous chapter. Here Jesus responds to the criticisms of the Pharisees.

### Matthew 15:2

#### Why do your disciples violate the traditions of the elders?

The Pharisees and scribes use this question to criticize Jesus and his disciples. Alternate translation: "Your disciples do not respect the rules that our ancestors have given us."

**traditions of the elders**

This is not the same as the law of Moses. This refers to later teachings and interpretations of the law given by religious leaders after Moses.

**they do not wash their hands**

This washing is not only to clean hands. This refers to a ceremonial washing according to the tradition of the elders. Alternate translation: "they do not wash their hands properly"

**when they eat bread**

The word "bread" here is a synecdoche for any kind of food, and the word "when" refers to what people generally do before eating meals. Alternate translation: "before they eat"

**Matthew 15:3**

**Then why do you violate the commandment of God for the sake of your traditions?**

Jesus answers with a question to criticize what the religious leaders do. Alternate translation: "And I see that you refuse to obey God's commands just so that you can follow what your ancestors taught you!"

**Matthew 15:4**

**General Information:**

Jesus quotes twice from Exodus to show how God expects people to treat their parents.

**Connecting Statement:**

Jesus continues to respond to the Pharisees.

**He who speaks evil of his father or mother will surely die**

"The people should execute anyone who speaks evil of his father or mother"

**Matthew 15:5**

**But you say**

Here "you" is plural and refers to the Pharisees and scribes.

**Matthew 15:6**

**Connecting Statement:**

Jesus continues to rebuke the Pharisees.

**that person does not need to honor his father**

The words beginning with "But you say"

**does not need to honor his father**

It is implied that "his father" means "his parents." This means the religious leaders taught that a person does not need to show respect to his parents by taking care of them.

**you have made void the word of God**

Here "the word of God" refers specifically to God's commands. Alternate translation: "you have treated the word of God as if it were invalid" or "you have ignored God's commands"

**for the sake of your traditions**

"because you want to follow your traditions"

**Matthew 15:7**

**General Information:**

Here Jesus quotes the prophet Isaiah to rebuke the Pharisees and scribes.

**Connecting Statement:**

Jesus concludes his response to the Pharisees and scribes.

**Well did Isaiah prophesy about you**

"Isaiah told the truth in this prophecy about you"

**when he said**

It is implied that Isaiah is speaking what God told him. Alternate translation: "when he told what God said"

**Matthew 15:8**

**General Information:**

Jesus continues to quote the prophet Isaiah to rebuke the Pharisees and scribes.

**This people honors me with their lips**

Here "lips" refers to speaking. Alternate translation: "These people say all the right things to me"

**me**

All occurrences of this word refer to God.

**but their heart is far from me**

Here "heart" refers to a person's thoughts or emotions. This phrase is a way of saying the people are not truly devoted to God. Alternate translation: "but they do not really love me"

**Matthew 15:9**

**They worship me in vain**

"Their worship means nothing to me" or "They only pretend to worship me"

**the commandments of people**

"the rules that people make up"

**Matthew 15:10**

**Connecting Statement:**

Jesus begins to teach the crowd and his disciples about what defiles a person and why the Pharisees and scribes were wrong to criticize him.

### Matthew 15:11

#### **enters into the mouth ... comes out of the mouth**

Jesus is contrasting what a person eats to what a person says. Jesus means that God is concerned with what a person says rather than what a person eats.

### Matthew 15:12

#### **the Pharisees were offended when they heard this statement**

This can be stated in active form. Alternate translation: "this statement made the Pharisees angry" or "this statement offended the Pharisees"

### Matthew 15:13

#### **Every plant that my heavenly Father has not planted will be rooted up**

This is a metaphor. Jesus means that the Pharisees do not actually belong to God, so God will remove them.

#### **my heavenly Father**

This is an important title for God that describes the relationship between God and Jesus.

#### **will be rooted up**

This can be stated in active form. Alternate translation: "my Father will uproot" or "he will take out of the ground" or "he will remove"

### Matthew 15:14

#### **Let them alone**

The word "them" refers to the Pharisees.

#### **blind guides ... both will fall into a pit**

Jesus uses another metaphor to describe the Pharisees. Jesus means that the Pharisees do not understand God's commands or how to please him. Therefore, they cannot teach others how to please God.

### Matthew 15:15

#### **Connecting Statement:**

Peter wants Jesus to explain the parable that Jesus told in [Matthew 15:13-14](#).

#### **to us**

"to us disciples"

### Matthew 15:16

#### **Connecting Statement:**

Jesus explains the parable that he told in [Matthew 15:13-14](#).

#### **Are you also still without understanding?**

Jesus uses a question to rebuke the disciples for not understanding the parable. Also, the word "you" is emphasized. Jesus cannot believe his own disciples do not understand. Alternate translation: "I am disappointed that you, my disciples, still do not understand what I teach!"

### Matthew 15:17

#### **Do you not understand ... into the latrine?**

Jesus uses a question to rebuke the disciples for not understanding the parable. Alternate translation: "Surely you understand ... into the latrine."

#### **passes into the stomach**

"goes into the stomach"

#### **latrine**

This a polite term for the place where people bury body waste.

### Matthew 15:18

#### **Connecting Statement:**

Jesus continues to explain the parable that he told in [Matthew 15:13-14](#).

#### **things that come out of the mouth**

This refers to what a person says. Alternate translation: "words that a person says"

#### **from the heart**

Here "heart" refers to a person's mind or innermost being. Alternate translation: "from inside the person" or "from a person's mind"

### Matthew 15:19

#### **murder**

the act of killing innocent people

### Matthew 15:20

#### **to eat with unwashed hands**

This refers to eating without first ceremonially washing one's hands according to the traditions of the elders. Alternate translation: "eating without first washing one's hands"

### Matthew 15:21

#### **General Information:**

This begins an account of Jesus healing the daughter of a Canaanite woman.

#### **Jesus went away**

It is implied that the disciples went with Jesus. Alternate translation: "Jesus and his disciples went away"

### Matthew 15:22

#### **Behold, a Canaanite woman came**

The word "behold" alerts us to a new person in the story. Your language may have a way of doing this. Alternate translation: "There was a Canaanite woman who came"

#### **a Canaanite woman came out from that region**

"a woman who was from that region and who belonged to the group of people called Canaanites came." The country of Canaan no longer existed by this time. She was a part of a people group that lived near the cities of Tyre and Sidon.

#### **Have mercy on me**

This phrase implies that she is requesting that Jesus heal her daughter. Alternate translation: "Have mercy and heal my daughter"

#### **Son of David**

Jesus was not David's literal son, so this may be translated as "Descendant of David." However, "Son of David" is also a title for the Messiah, and the woman may have been calling Jesus by this title.

#### **My daughter is severely demon-possessed**

This can be stated in active form. Alternate translation: "A demon is controlling my daughter terribly" or "A demon is tormenting my daughter severely"

### Matthew 15:23

#### **answered her not a word**

Here "word" refers to what a person says. Alternate translation: "said nothing to her"

### Matthew 15:24

#### **I was not sent to anyone except to the lost sheep ... Israel**

This double negative emphasizes that the lost sheep are the only ones to whom Jesus was sent. Alternate translation: "I was sent only to the lost sheep ... Israel"

#### **I was not sent to anyone**

This can be stated in active form. Alternate translation: "God did not send me to anyone"

#### **to the lost sheep of the house of Israel**

This is a metaphor comparing the entire nation of Israel to sheep who have gone away from their shepherd. See how you translated this in [Matthew 10:6]

### Matthew 15:25

#### **she came**

"the Canaanite woman came"

#### **bowed down before him**

This shows that the woman humbled herself before Jesus.

### Matthew 15:26

#### **It is not proper to take the children's bread and throw it to the little dogs**

Jesus responds to the woman with a proverb. The basic meaning is that it is not right to take what is supposed to belong to Jews and give it to non-Jews.

#### **the children's bread**

Here "bread" refers to food in general. Alternate translation: "the children's food"

#### **the little dogs**

The Jews considered dogs to be unclean animals. Here they are used as an image for non-Jews.

### Matthew 15:27

#### **even the little dogs eat some of the crumbs that fall from their masters' tables**

The woman responds by using the same imagery as Jesus used in the proverb he just spoke. She means non-Jews should be able to have a small amount of the good things Jews are throwing away.

#### **little dogs**

Use words here for dogs of any size that people keep as pets. See how you translated this in Matthew 15:26.

### Matthew 15:28

#### **let it be done**

This can be stated in active form. Alternate translation: "I will do"

#### **Her daughter was healed**

This can be stated in active form. Alternate translation: "Jesus healed her daughter" or "Her daughter became well"

#### **from that hour**

This is an idiom. Alternate translation: "at exactly the same time" or "immediately"

### Matthew 15:29

#### **General Information:**

This page has intentionally been left blank.

### Matthew 15:30

#### **lame, blind, mute, and crippled people**

"those who could not walk, those who could not see, those who could not talk, and those whose arms or legs did not function"

**They presented them at Jesus' feet**

Apparently some of these sick or crippled people were unable to stand up, so when their friends brought them to Jesus, they placed them on the ground in front of him. Alternate translation: "The crowds placed the sick people on the ground in front of Jesus"

**Matthew 15:31**

**the crippled made well**

This can be stated in active form. Alternate translation: "the crippled become well"

**the crippled ... the lame ... the blind**

These nominal adjectives can be stated as adjectives. Alternate translation: "the crippled persons ... the lame persons ... the blind persons"

**Matthew 15:32**

**Connecting Statement:**

This begins the account of Jesus feeding four thousand people with seven loaves of bread and a few small fish.

**without eating, or they may faint on the way**

"without eating because they might faint on the way"

**Matthew 15:33**

**Where can we get enough loaves of bread in such a deserted place to satisfy so large a crowd?**

The disciples use a question to state that there is nowhere to get food for the crowd. Alternate translation: "There is nowhere nearby that we can get enough bread for such a large crowd."

**Matthew 15:34**

**Seven, and a few small fish**

The understood information can be made clear. Alternate translation: "We have seven loaves of bread, and we also have a few small fish"

**Matthew 15:35**

**sit down on the ground**

Use your language's word for how people customarily eat when there is no table, whether sitting or lying down.

**Matthew 15:36**

**He took the seven loaves and the fish**

"Jesus held the seven loaves and the fish in his hands"

**he broke the loaves**

"he tore the loaves"

**gave them**

"gave the bread and the fish"

**Matthew 15:37**

**they gathered**

"the disciples gathered" or "some people gathered"

**Matthew 15:38**

**Those who ate**

"The people who ate"

**four thousand men**

"4,000 men"

**Matthew 15:39**

**the region**

"the area"

**Magadan**

This region is sometimes called "Magdala."

## Chapter 16

- <sup>1</sup> The Pharisees and Sadducees came and tested him by asking him to show them a sign from the sky. <sup>2</sup> But he answered and said to them, "When it is evening, you say, 'It will be fair weather, for the sky is red.' <sup>3</sup> When it is morning, you say, 'It will be foul weather, for the sky is red and overcast.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. <sup>4</sup> An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of Jonah." Then Jesus left them and went away.
- <sup>5</sup> When the disciples reached the other side, they had forgotten to take bread. <sup>6</sup> Jesus said to them, "Watch out and beware of the yeast of the Pharisees and Sadducees."
- <sup>7</sup> The disciples reasoned among themselves and said, "It is because we took no bread."
- <sup>8</sup> Jesus was aware of this and said, "You of little faith, why do you reason among yourselves and say that it is because you have taken no bread? <sup>9</sup> Do you not understand? Do you not remember the five loaves for the five thousand, and how many baskets you gathered up? <sup>10</sup> Or the seven loaves for the four thousand, and how many baskets you took up? <sup>11</sup> How is it that you do not understand that I was not speaking to you about bread? Watch out and beware of the yeast of the Pharisees and Sadducees." <sup>12</sup> Then they understood that he was not telling them to beware of yeast in bread, but to beware of the teaching of the Pharisees and Sadducees.
- <sup>13</sup> Now when Jesus came to the regions near Caesarea Philippi, he asked his disciples, saying, "Who do people say that the Son of Man is?"
- <sup>14</sup> They said, "Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets."
- <sup>15</sup> He said to them, "But who do you say that I am?"
- <sup>16</sup> Answering, Simon Peter said, "You are the Christ, the Son of the living God."
- <sup>17</sup> Jesus answered and said to him, "Blessed are you, Simon son of Jonah, for flesh and blood have not revealed this to you, but my Father who is in heaven. <sup>18</sup> I also say to you that you are Peter, and upon this rock I will build my church. The gates of Hades will not prevail against it. <sup>19</sup> I will give to you the keys of the kingdom of heaven. Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." <sup>20</sup> Then Jesus commanded the disciples not to tell anyone that he was the Christ.
- <sup>21</sup> From that time Jesus started to tell his disciples that he must go to Jerusalem, suffer many things at the hand of the elders and chief priests and scribes, be killed, and be raised back to life on the third day.
- <sup>22</sup> Then Peter took him aside and rebuked him, saying, "May this be far from you, Lord! May this never happen to you!"
- <sup>23</sup> But Jesus turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me, for you do not think about the things of God, but about the things of people." <sup>24</sup> Then Jesus said to his disciples, "If anyone wants to follow me, he must deny himself, take up his cross, and follow me. <sup>25</sup> For whoever wants to save his life will lose it, and whoever loses his life for my sake will find it. <sup>26</sup> For what does it profit a person if he gains the whole world but forfeits his life? What can a person give in exchange for his life? <sup>27</sup> For the Son of Man will come in the glory of his Father with his angels. Then he will reward every person according to his deeds. <sup>28</sup> Truly I say to you, there are some of you standing here who will not taste death until they see the Son of Man coming in his kingdom."
-

## Matthew 16 General Notes

### Special concepts in this chapter

#### Yeast

Jesus spoke of the way people thought about God as if it were bread, and he spoke of what people taught about God as if it were the yeast that makes bread dough become larger and the baked bread taste good. He did not want his followers to listen to what the Pharisees and Sadducees taught. This was because if they did listen, they would not understand who God is and how he wants his people to live.

### Important figures of speech in this chapter

#### Metaphor

Jesus told his people to obey his commands. He did this by telling them to "follow" him. It is as if he were walking on a path and they were walking after him.

### Other possible translation difficulties in this chapter

#### Background information

Matthew continues his account from chapter 15 in verses 1-20. The account stops in verse 21 so Matthew can tell the reader that Jesus told his disciples again and again that people would kill him after he arrived in Jerusalem. Then the account continues in verses 22-27 with what happened the first time Jesus told the disciples that he would die.

#### Paradox

A paradox is a true statement that appears to describe something impossible. Jesus uses a paradox when he says, "Whoever wants to save his life will lose it, and whoever loses his life for my sake will find it" ([Matthew 16:25](#)).

### Matthew 16:1

#### General Information:

This begins an encounter between Jesus and the Pharisees and Sadducees.

#### tested him

Here "tested" is used in a negative sense. Alternate translation: "challenged him" or "wanted to trap him"

### Matthew 16:2

#### When it is evening

The situation can be stated more clearly. Alternate translation: "If the sky is red in the evening" or "If the sky is red when the sun is setting"

#### When it is evening

"When the sun is setting"

#### fair weather

This means clear, calm, and pleasant weather.

#### for the sky is red

As the sun is setting, Jews knew that if the color of the sky changes to red, it is a sign the next day will be clear and calm.

### Matthew 16:3

#### Connecting Statement:

Jesus continues his response to the Pharisees and Sadducees.

#### When it is morning

The situation can be stated more clearly. Alternate translation: "If the sky is red in the morning" or "If the sky is red when the sun is rising"

#### foul weather

"cloudy, stormy weather"

#### red and overcast

"red and cloudy"

#### You know how to interpret the appearance of the sky

"You know how to look at the sky and understand what kind of weather you will have"

#### but you cannot interpret the signs of the times

"but you do not know how to look at what is happening right now and understand what it means"

### Matthew 16:4

#### An evil and adulterous generation seeks for a sign ... given to it

Jesus is speaking to his present generation. Alternate translation: "You are an evil and

adulterous generation who demands signs from me ... given to you" See how you translated this in [Matthew 12:39]

**An evil and adulterous generation**

Here "adulterous" is a metaphor for people who are not faithful to God. See how you translated this in [Matthew 12:39]

**no sign will be given to it except the sign of Jonah**

This double negative emphasizes that the sign of Jonah is the only sign that will be given. Alternate translation: "The only sign that will be given to it is the sign of Jonah"

**no sign will be given to it**

This can be stated in active form. Alternate translation: "God will not give it a sign"

**the sign of Jonah**

"what happened to Jonah" or "the miracle that God did for Jonah." See how you translated this in Matthew 12:39.

**Matthew 16:5**

**Connecting Statement:**

Here the scene shifts to a later time. Jesus uses an opportunity to warn his disciples about the Pharisees and Sadducees.

**the other side**

You can make clear the understood information. Alternate translation: "the other side of the lake" or "the other side of the Sea of Galilee"

**Matthew 16:6**

**the yeast of the Pharisees and Sadducees**

Here "yeast" is a metaphor that refers to evil ideas and wrong teaching. Translate as "yeast" here and do not explain its meaning in your translation. This meaning will be made clear in 16:12.

**Matthew 16:7**

**reasoned among themselves**

"discussed this with each other" or "thought about this"

**Matthew 16:8**

**You of little faith**

"You who have such little faith." Jesus addresses his disciples this way because their concern about not bringing bread shows they have little faith in Jesus to provide for them. See how you translated this in Matthew 6:30.

**why do you reason ... taken no bread?**

Jesus uses a question to rebuke his disciples for not understanding what he just said. Alternate translation: "I am disappointed that you think it was

because you forgot to bring bread that I talked about the yeast of the Pharisees and Sadducees."

**Matthew 16:9**

**Connecting Statement:**

Jesus continues to warn his disciples about the Pharisees and Sadducees.

**Do you not understand? Do you not remember ... you gathered up?**

Jesus use questions to rebuke the disciples. Alternate translation: "Surely you understand and remember ... you gathered up!" or "You should understand. You should remember ... you gathered up."

**five thousand**

"5,000"

**Matthew 16:10**

**four thousand**

"4,000"

**Or the seven loaves ... you took up?**

"Do you also not remember the seven loaves ... you took up?" Jesus uses a question to rebuke his disciples. Alternate translation: "Surely you also remember the seven loaves ... you took up!"

**Matthew 16:11**

**Connecting Statement:**

Jesus continues to warn his disciples about the Pharisees and Sadducees.

**How is it that you do not understand that I was not speaking to you about bread?**

Jesus uses this question to rebuke the disciples. Alternate translation: "You should have understood that I was not really speaking about bread."

**the yeast of the Pharisees and Sadducees**

Here "yeast" represents evil ideas and wrong teaching. Translate as "yeast" and do not explain the meaning in your translation. In 16:12 the disciples will understand the meaning.

**Matthew 16:12**

**they ... them**

These refer to the disciples.

**Matthew 16:13**

**Connecting Statement:**

Here the scene shifts to a later time. Jesus asks his disciples if they understand who he is.

**Now**

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

**the Son of Man**

Jesus is referring to himself.

**Matthew 16:14**

**General Information:**

This page has intentionally been left blank.

**Matthew 16:15**

**General Information:**

This page has intentionally been left blank.

**Matthew 16:16**

**the Son of the living God**

This is an important title for Jesus that shows his relationship to God.

**the living God**

Here "living" contrasts the God of Israel to all the false gods and idols that people worshiped. Only the God of Israel is alive and has power to act.

**Matthew 16:17**

**flesh and blood have not revealed**

Here "flesh and blood" refers to a human being. Alternate translation: "a human did not reveal"

**this to you**

Here "this" refers to Peter's statement that Jesus is the Christ and the Son of the Living God.

**but my Father who is in heaven**

The understood information can be made clear. Alternate translation: "but it was my Father in heaven who revealed this to you"

**my Father**

This is an important title for God that describes the relationship between God and Jesus.

**Matthew 16:18**

**I also say to you**

This adds emphasis to what Jesus says next.

**you are Peter**

The name Peter means "rock."

**upon this rock I will build my church**

Here "build my church" is a metaphor for uniting the people who believe in Jesus into a community. Possible meanings are 1) "this rock" represents Peter, or 2) "this rock" represents the truth that Peter had just said in [Matthew 16:16]

**The gates of Hades will not prevail against it**

Here "Hades" is spoken of as if it were a city surrounded by walls with gates that keep dead people in and other people out. Here "Hades"

represents death, and its "gates" represent its power. Possible meanings are 1) "the powers of death will not overcome my church" or 2) "my church will break down the power of death the way an army breaks into a city."

**Matthew 16:19**

**I will give to you**

Here "you" is singular and refers to Peter.

**the keys of the kingdom of heaven**

Keys are objects that are used to lock or unlock doors. Here they represent authority.

**the kingdom of heaven**

This refers to God's rule as king. The phrase "kingdom of heaven" is used only in the book of Matthew. If possible, use "heaven" in your translation.

**Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven**

Here "bind" is a metaphor meaning to forbid something, and "loose" is a metaphor meaning to allow something. Also, "in heaven" is a metonym that represents God himself. Alternate translation: "God in heaven will approve whenever you forbid or allow something on earth"

**Matthew 16:20**

**General Information:**

This page has intentionally been left blank.

**Matthew 16:21**

**Connecting Statement:**

Jesus tells his disciples for the first time that he will die soon.

**suffer many things at the hand of the elders ... scribes**

Here "hand" represents power. Alternate translation: "suffer many things because of the elders ... scribes"

**scribes, be killed, and be raised back to life on the third day**

Here to raise back to life is an idiom for causing someone who has died to become alive again. This can be stated in active form. The elders and chief priests would accuse Jesus so that others would kill him. Alternate translation: "scribes. People will then kill him, and on the third day God will make him become alive again"

**third day**

"Third" is the ordinal form of "three."

**Matthew 16:22**

**Then Peter took him aside**

Jesus tells them for the first time that he will die soon

**Peter took him aside**

"Peter spoke to Jesus when no one else could hear them"

**May this be far from you**

This is an idiom that means "may this never happen." Alternate translation: "No" or "Never" or "May God forbid this"

**Matthew 16:23**

**Get behind me, Satan! You are a stumbling block to me**  
Jesus means that Peter is acting like Satan because Peter is trying to prevent Jesus from accomplishing what God sent him to do. Alternate translation: "Get behind me, because you are acting like Satan! You are a stumbling block to me" or "Get behind me, Satan! I call you Satan because you are a stumbling block to me"

**Get behind me**

"Get away from me"

**you do not think about the things of God, but about the things of people**

"you do not think about what God thinks is important; instead, you only think about the things that people think are important"

**Matthew 16:24**

**to follow me**

Following Jesus here represents being one of his disciples. Alternate translation: "to be my disciple" or "to be one of my disciples"

**must deny himself**

"must not give in to his own desires" or "must forsake his own desires"

**take up his cross, and follow me**

"carry his cross, and follow me." The cross represents suffering and death. Taking up the cross represents being willing to suffer and die. Alternate translation: "and obey me even to the point of suffering and dying" or "and he must obey me even to the point of suffering and dying"

**and follow me**

Following Jesus here represents obeying him. Alternate translation: "and obey me"

**Matthew 16:25**

**For whoever wants**

"For anyone who wants"

**will lose it**

This does not mean the person must necessarily die. It is a metaphor that means the person will consider obeying Jesus as being more important than his own life.

**for my sake**

"because he trusts me" or "on my account" or "because of me"

**will find it**

This metaphor means the person will experience spiritual life with God. Alternate translation: "will find true life"

**Matthew 16:26**

**For what does it profit a person ... his life?**

Jesus uses a question to teach his disciples. Alternate translation: "It does not profit a person ... his life."

**if he gains the whole world**

The words "the whole world" are an exaggeration for great riches. Alternate translation: "if he gains everything he desires"

**but forfeits his life**

"but he loses his life"

**What can a person give in exchange for his life?**

Jesus uses a question to teach his disciples. Alternate translation: "There is nothing that a person can give to regain his life."

**Matthew 16:27**

**the Son of Man ... his Father ... Then he**

Here Jesus refers to himself in the third person. Alternate translation: "I, the Son of man ... my Father ... Then I"

**will come in the glory of his Father**

"will come, having the same glory as his Father." This can be stated in first person. Alternate translation: "will come, having the same glory as my Father"

**with his angels**

Possible meanings are 1) Alternate translation: "with his Father's angels" or "with my Father's angels" or 2) Alternate translation: "with the Son of Man's angels" or "with my angels." You do not have to specify in your translations to whom the angels belong. Alternate translation: "and the angels will be with him" or "and the angels will be with me"

**his Father**

This is an important title for God that describes the relationship between God and the Son of Man, Jesus.

**according to his deeds**

"according to what that person has done"

**Matthew 16:28**

**Truly I say to you**

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

**you**

All occurrences of this word are plural and refer to the disciples.

**will not taste death**

Here "taste" means to experience. Alternate translation: "will not experience death" or "will not die"

**until they see the Son of Man coming in his kingdom**

Here "his kingdom" represents him being King. Alternate translation: "until they see the Son of Man coming as King" or "until they see the evidence that the Son of Man is King"

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## Chapter 17

<sup>1</sup> Six days later Jesus took with him Peter, James, and John his brother, and brought them up a high mountain by themselves. <sup>2</sup> He was transfigured before them. His face shone like the sun, and his garments became as brilliant as the light. <sup>3</sup> Behold, there appeared to them Moses and Elijah talking with him. <sup>4</sup> Peter answered and said to Jesus, "Lord, it is good for us to be here. If you desire, I will make here three shelters—one for you, and one for Moses, and one for Elijah."

<sup>5</sup> While he was still speaking, behold, a bright cloud overshadowed them, and behold, there was a voice out of the cloud, saying, "This is my beloved Son, in whom I am well pleased. Listen to him."

<sup>6</sup> When the disciples heard it, they fell facedown and were very afraid. <sup>7</sup> Then Jesus came and touched them and said, "Get up and do not be afraid." <sup>8</sup> Then they looked up but saw no one except Jesus only.

<sup>9</sup> As they were coming down the mountain, Jesus commanded them, saying, "Report this vision to no one until the Son of Man has risen from the dead."

<sup>10</sup> His disciples asked him, saying, "Why then do the scribes say that Elijah must come first?"

<sup>11</sup> Jesus answered and said, "Elijah will indeed come and restore all things. <sup>12</sup> But I tell you, Elijah has already come, but they did not recognize him. Instead, they did whatever they wanted to him. In the same way, the Son of Man will also suffer at their hands." <sup>13</sup> Then the disciples understood that he was speaking to them about John the Baptist.

<sup>14</sup> When they had come to the crowd, a man came to him, knelt before him, and said, <sup>15</sup> "Lord, have mercy on my son, for he is epileptic and suffers severely. For he often falls into the fire or the water. <sup>16</sup> I brought him to your disciples, but they could not cure him."

<sup>17</sup> Jesus answered and said, "Unbelieving and perverse generation, how long will I have to stay with you? How long must I bear with you? Bring him here to me." <sup>18</sup> Jesus rebuked the demon, and it came out of him, and the boy was healed from that hour.

<sup>19</sup> Then the disciples came to Jesus privately and said, "Why could we not cast it out?"

<sup>20</sup> Jesus said to them, "Because of your small faith. For I truly say to you, if you have faith even as small as a grain of mustard seed, you can say to this mountain, 'Move from here to there,' and it will move, and nothing will be impossible for you." <sup>21</sup><sup>[1]</sup>

<sup>22</sup> While they stayed in Galilee, Jesus said to his disciples, "The Son of Man will be given over into the hands of people, <sup>23</sup> and they will kill him, and the third day he will be raised up." The disciples were deeply grieved.

<sup>24</sup> When they had come to Capernaum, the men who collected the two-drachma tax came to Peter and said, "Does not your teacher pay the two-drachma tax?"

<sup>25</sup> He said, "Yes."

When Peter came into the house, Jesus spoke to him first and said, "What do you think, Simon? From whom do the kings of the earth collect tolls or taxes? From their sons or from others?"

<sup>26</sup> "From others," Peter answered.

"Then the sons are free," Jesus said. <sup>27</sup> But so that we do not cause the tax collectors to stumble, go to the sea, throw in a hook, and draw in the fish that comes up first. When you have opened its mouth, you will find a shekel. Take it and give it to the tax collectors for me and you."

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### Footnotes

17:21 <sup>[1]</sup>The best ancient copies do not have v. 21,

## Matthew 17 General Notes

### Special concepts in this chapter

#### Elijah

The Old Testament prophet Malachi lived many years before Jesus was born. Malachi had said that before the Messiah came a prophet named Elijah would return. Jesus explained that Malachi had been talking about John the Baptist. Jesus said this because John the Baptist had done what Malachi had said that Elijah would do. (See: prophet and christ)

#### "transfigured"

Scripture often speaks of God's glory as a great, brilliant light. When people see this light, they are afraid. Matthew says in this chapter that Jesus's body shone with this glorious light so that his followers could see that Jesus truly was God's Son. At the same time, God told them that Jesus was his Son. (See: glory and fear)

### Matthew 17:1

#### General Information:

This begins the account of Jesus's transfiguration.

#### Peter, James, and John his brother

"Peter, James, and James's brother John"

### Matthew 17:2

#### He was transfigured before them

When they looked at him, his appearance was different from what it had been.

#### He was transfigured

This can be stated in active form. Alternate translation: "His appearance had changed" or "He appeared very different"

#### before them

"in front of them" or "so they could clearly him"

#### His face shone like the sun, and his garments became as brilliant as the light

These are similes that emphasize how bright Jesus's appearance became.

#### his garments

"what he was wearing"

### Matthew 17:3

#### Behold

This word alerts us to pay attention to the surprising information that follows.

#### to them

This refers to Peter, James, and John.

#### with him

"with Jesus"

### Matthew 17:4

#### answered and said

"said." Peter is not responding to a question.

#### it is good for us to be here

It is not clear whether "us" refers only to Peter, James, and John, or if it refers to everyone there, including Jesus, Elijah, and Moses. If you can translate so that both options are possible, do so.

### Matthew 17:5

#### behold

This alerts the reader to pay attention to the surprising information that follows.

#### overshadowed them

"came over them"

#### there was a voice out of the cloud

Here "voice" refers to God speaking. Alternate translation: "God spoke to them from out of the cloud"

### Matthew 17:6

#### the disciples heard it

"the disciples heard God speak"

### Matthew 17:7

#### General Information:

This page has intentionally been left blank.

### Matthew 17:8

#### they ... saw no one except Jesus only

This double negative emphasizes that Jesus was the only thing that they saw. Alternate translation: "they ... saw only Jesus"

### Matthew 17:9

**Connecting Statement:**

The following events happen immediately after the three disciples witness Jesus's transfiguration.

**As they**

"As Jesus and the disciples"

**the Son of Man**

Jesus is speaking about himself.

### Matthew 17:10

**Why then do the scribes say that Elijah must come first?**

The disciples are referring to the belief that Elijah will come back to life and return to the people of Israel before the Messiah comes.

### Matthew 17:11

**restore all things**

"put things in order" or "get the people ready to receive the Messiah"

### Matthew 17:12

**But I tell you**

This adds emphasis to what Jesus says next.

**they ... their**

All occurrences of these words may mean either 1) the Jewish leaders or 2) all the Jewish people.

**the Son of Man will also suffer at their hands**

Here "hands" refers to power. Alternate translation: "they will make the Son of Man suffer"

**the Son of Man will**

Jesus is referring to himself. Alternate translation: "I, the Son of Man, will"

### Matthew 17:13

**General Information:**

This page has intentionally been left blank.

### Matthew 17:14

**Connecting Statement:**

This begins an account of Jesus healing a boy who had an evil spirit. These events happen immediately after Jesus and his disciples descend from the mountain.

### Matthew 17:15

**have mercy on my son**

It is implied that the man wants Jesus to heal his son. Alternate translation: "have mercy on my son and heal him"

**is epileptic**

This means that he sometimes had seizures. He would become unconscious and move uncontrollably. Alternate translation: "has seizures"

### Matthew 17:16

**General Information:**

This page has intentionally been left blank.

### Matthew 17:17

**Unbelieving and perverse generation, how**

"This generation does not believe in God and loves to do evil rather than good. How"

**how long will I have to stay with you? How long must I bear with you?**

These questions show Jesus is unhappy with the people. Alternate translation: "I am tired of being with you! I am tired of your unbelief and corruption!"

### Matthew 17:18

**the boy was healed**

This can be stated in active form. Alternate translation: "the boy became well"

**from that hour**

This is an idiom. Alternate translation: "immediately" or "at that moment"

### Matthew 17:19

**we**

Here "we" refers to the disciples and does not include Jesus.

**Why could we not cast it out?**

"Why could we not make the demon come out of the boy?"

### Matthew 17:20

**For I truly say to you**

"I tell you the truth." This adds emphasis to what Jesus says next.

**if you have faith even as small as a grain of mustard seed**

Jesus compares the size of a mustard seed to the amount of faith needed to do a miracle. A mustard seed is very small, but it grows into a large plant. Jesus means it only takes a small amount of faith to do a great miracle.

**nothing will be impossible for you**

This can be stated in a positive form. Alternate translation: "you will be able to do anything"

### Matthew 17:21

**General Information:**

This page has intentionally been left blank.

### Matthew 17:22

**Connecting Statement:**

Here the scene shifts momentarily, and Jesus foretells his death and resurrection a second time.

**they stayed**

"Jesus and his disciples stayed"

**The Son of Man will be given over**

This can be stated in active form. Alternate translation: "Someone will deliver the Son of Man"

**given over into the hands of people**

The word "hands" here is a metonym for the power that people use hands to exercise. Alternate translation: "taken and put under the power of people" or "taken and given to people who will control him"

**The Son of Man**

Jesus is referring to himself in the third person.

**into the hands of people**

Here "hands" refers to power or control. Alternate translation: "to the control of the people" or "to the people"

### Matthew 17:23

**him ... he**

Jesus is referring to himself in the third person.

**third day**

"Third" is the ordinal form of "three."

**he will be raised up**

Here to raise up is an idiom for causing someone who has died to become alive again. This can be stated in active form. Alternate translation: "God will raise him up" or "God will cause him to become alive again"

**deeply grieved**

very sad and upset, as when a friend or family member dies. See how you translated "grieved" in Matthew 14:9.

### Matthew 17:24

**Connecting Statement:**

Here the scene shifts again to a later time when Jesus teaches Peter about paying the temple tax.

**When they**

"When Jesus and his disciples"

**the two-drachma tax**

This was a tax that Jewish men paid to support the temple in Jerusalem. Alternate translation: "the temple tax"

### Matthew 17:25

**the house**

"the place where Jesus was staying"

**What do you think, Simon? From whom do the kings of the earth collect tolls or taxes? From their sons or from others?**

Jesus asks these questions to teach Simon, not to gain information for himself. Alternate translation: ""Listen, Simon. When kings collect taxes, they collect it from people who are not members of their own family. Do you agree that this is true?"

**their sons**

Possible meanings are that this word 1) is a synecdoche that refers to any members of the kings' family or 2) is a metaphor for the people of the kings' own country. Alternate translation: "their own family" or "the people of their own country"

### Matthew 17:26

**General Information:**

This is the end of the part of the story that began in Matthew 13:54, where Matthew tells of continued opposition to Jesus's ministry and teaching about the kingdom of heaven.

**Connecting Statement:**

Jesus continues to teach Peter about paying the temple tax.

**"From others," Peter answered**

If you translated Jesus's questions as statements in [Matthew 17:25]

**From others**

"From people who are not members of their own family." See how you translated these words in [Matthew 17:25](#).

**the sons**

Possible meanings are that this word 1) is a synecdoche that refers to any members of the kings' family or 2) is a metaphor for the people of the kings' own country. See how you translated these words in [Matthew 17:25]

### Matthew 17:27

**But so that we do not cause the tax collectors to stumble, go**

Causing people to stumble is a metaphor for offending them. Possible meanings are 1) Jesus was concerned that the tax collectors would think he had done something very wrong. Alternate translation: "so that we do not cause the tax

collectors to think that we do something that is very bad" or 2) Jesus was concerned that the tax collectors might think that he was a sinner and so could not be the Messiah. Alternate translation: "so that we do not cause the tax collectors to reject me"

**throw in a hook**

Fishermen tied hooks to the end of a line, then threw it in the water to catch fish.

**its mouth**

"the fish's mouth"

**a shekel**

a silver coin worth four days' wages

**Take it**

"Take the shekel"

**for me and you**

Here "you" is singular and refers to Peter. Each man had to pay a half shekel tax. So one shekel would be enough for Jesus and Peter to pay their taxes.

## Chapter 18

<sup>1</sup> At that time the disciples came to Jesus and said, "Who is greatest in the kingdom of heaven?"

<sup>2</sup> Jesus called to himself a little child, set him among them, <sup>3</sup> and said, "Truly I say to you, unless you turn and become like little children, you will in no way enter the kingdom of heaven. <sup>4</sup> Therefore, whoever humbles himself like this little child is the greatest in the kingdom of heaven. <sup>5</sup> Whoever welcomes a little child like this in my name receives me. <sup>6</sup> But whoever causes one of these little ones who believes in me to stumble, it would be better for him that a large millstone should be hung about his neck, and that he should be sunk into the depths of the sea.

<sup>7</sup> "Woe to the world because of stumbling blocks! For it is necessary that those stumbling blocks come, but woe to the person through whom those stumbling blocks come! <sup>8</sup> If your hand or your foot causes you to stumble, cut it off and throw it away from you. It is better for you to enter into life maimed or lame than to be thrown into the eternal fire having two hands or two feet. <sup>9</sup> If your eye causes you to stumble, pluck it out and throw it away from you. It is better for you to enter into life with one eye than to be thrown into the fiery hell having both eyes. <sup>10</sup> See that you do not despise any of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. <sup>11</sup><sup>12</sup> What do you think? If anyone has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine on the hillside and go off seeking the one that went astray? <sup>13</sup> If he finds it, truly I say to you, he rejoices over it more than over the ninety-nine that did not go astray. <sup>14</sup> In the same way, it is not the will of your Father in heaven that one of these little ones should perish.

<sup>15</sup> "If your brother sins against you, go and rebuke him, between you and him alone. If he listens to you, you will have gained your brother. <sup>16</sup> But if he does not listen to you, take one or two others along with you so that by the mouth of two or three witnesses every word might be confirmed. <sup>17</sup> And if he refuses to listen to them, tell the matter to the church. If he also refuses to listen to the church, let him be to you as a pagan and a tax collector. <sup>18</sup> I tell you truly, whatever things you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. <sup>19</sup> Again I tell you truly, if two of you agree on earth about anything they ask, it will be done for them by my Father who is in heaven. <sup>20</sup> For where two or three are gathered together in my name, there I am in their midst."

<sup>21</sup> Then Peter came and said to Jesus, "Lord, how often will my brother sin against me and I forgive him? Until seven times?"

<sup>22</sup> Jesus said to him, "I do not tell you seven times, but until seventy times seven. <sup>23</sup> Therefore the kingdom of heaven is similar to a certain king who wanted to settle accounts with his servants. <sup>24</sup> As he began the settling, one servant was brought to him who owed him ten thousand talents. <sup>25</sup> But since he did not have the means to repay, his master commanded him to be sold, together with his wife and children and everything that he had, and payment to be made. <sup>26</sup> So the servant fell down, bowed down before him, and said, 'Master, have patience with me, and I will pay you everything.' <sup>27</sup> So the master of that servant, since he was moved with compassion, released him and forgave him the debt. <sup>28</sup> But that servant went out and found one of his fellow servants, who owed him one hundred denarii. He took hold of him, began to choke him, and said, 'Pay me what you owe.'

<sup>29</sup> "But his fellow servant fell down and pleaded with him, saying, 'Have patience with me, and I will repay you.' <sup>30</sup> But the first servant refused. Instead, he went and threw him into prison until he should pay him what he owed. <sup>31</sup> When his fellow servants saw what had happened, they were deeply grieved. They came and told their master everything that had happened.

<sup>32</sup> "Then that servant's master called him and said to him, 'You wicked servant, I forgave you all that debt because you pleaded with me. <sup>33</sup> Should you not have had mercy on your fellow servant, even as I had mercy on you?' <sup>34</sup> His master was angry and handed him over to the torturers until he would pay all that was owed. <sup>35</sup> So also my heavenly Father will do to you if you do not forgive your brother from your heart."

## Footnotes

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18:11 <sup>[1]</sup>The best ancient Greek copies do not have the sentence that some translations include,

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## Matthew 18 General Notes

### Special concepts in this chapter

#### What should Jesus's followers do when other followers sin against them?

Jesus taught that his followers must treat each other well and not be angry with each other. They should forgive anyone who is sorry for his sin, even if he has committed the same sin before. If he is not sorry for his sin, Jesus's followers should speak with him alone or in a small group. If he is still not sorry after that, then Jesus's followers can treat him as guilty. (See: repent and sin)

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### Matthew 18:1

#### General Information:

This is the beginning of a new part of the story that runs through Matthew 18:35, where Jesus teaches about life in the kingdom of heaven. Here, Jesus uses a little child to teach the disciples.

#### At that time

Very soon after the events described in the previous verse.

#### Who is greatest

"Who is the most important" or "Who among us will be the most important"

#### in the kingdom of heaven

The phrase "kingdom of heaven" refers to God's rule as king. This phrase is used only in the book of Matthew. If possible, keep "heaven" in your translation. Alternate translation: "in God's kingdom" or "when our God in heaven establishes his rule on earth"

### Matthew 18:2

#### General Information:

This page has intentionally been left blank.

### Matthew 18:3

#### Truly I say to you

"I tell you the truth." This adds emphasis to what Jesus says next.

#### unless you turn ... children, you will in no way enter the kingdom of heaven

This can be stated in positive form. Alternate translation: "you will enter the kingdom of heaven only if you turn ... children"

#### become like little children

Jesus uses a simile to teach the disciples that they should not be concerned with who is most

important. They should be concerned with becoming humble like a child.

#### enter the kingdom of heaven

The phrase "kingdom of heaven" refers to God's rule as king. This phrase is used only in the book of Matthew. If possible, keep "heaven" in your translation. Alternate translation: "enter God's kingdom" or "belong to our God in heaven when he establishes his rule on earth"

### Matthew 18:4

#### Connecting Statement:

Jesus continues teaching the disciples that they need to be humble like a child if they want to be important in God's kingdom.

#### is the greatest

"is the most important" or "will be the most important"

#### in the kingdom of heaven

The phrase "kingdom of heaven" refers to God's rule as king. This phrase is used only in the book of Matthew. If possible, keep "heaven" in your translation. Alternate translation: "in God's kingdom" or "when our God in heaven establishes his rule on earth"

### Matthew 18:5

#### in my name

Here "my name" refers to the entire person. Alternate translation: "because of me" or "because he is my disciple"

#### Whoever ... in my name receives me

Jesus means that it is the same as welcoming him. Alternate translation: "When someone ... in my name, it is like he is welcoming me" or "When someone ... in my name, it is as if he were welcoming me"

### Matthew 18:6

**that a large millstone should be hung about his neck, and that he should be sunk into the depths of the sea**

This can be stated in active form. Alternate translation: "if someone put a large millstone around his neck and threw him into the deep sea"

#### millstone

This is a large, heavy, circular stone used for grinding wheat grain into flour. Alternate translation: "a heavy stone"

### Matthew 18:7

#### Connecting Statement:

Jesus continues to use a little child to teach the disciples and warns against the terrible consequences of causing children to sin.

#### to the world

Here "world" refers to people. Alternate translation: "to the people of the world"

**stumbling blocks ... those stumbling blocks come ... the person through whom those stumbling blocks come**

Here "stumbling" is a metaphor for sin. Alternate translation: "things that cause people to sin ... things come that cause people to sin ... any person who causes others to sin"

### Matthew 18:8

**If your hand or your foot causes you to stumble, cut it off and throw it away from you**

Jesus exaggerates here to emphasize that people must do anything necessary to remove from their lives what causes them to sin.

#### your ... you

All occurrences of these words are singular. Jesus is speaking to all people in general. It may be more natural for your language to translate with a plural "you."

#### into life

"into eternal life"

**than to be thrown into the eternal fire having two hands or two feet**

This can be stated in active form. Alternate translation: "than to have both hands and feet when God throws you into the eternal fire"

### Matthew 18:9

**If your eye causes you to stumble, pluck it out and throw it away from you**

The command to destroy the eye, perhaps the most important part of the body, is probably an exaggeration for his hearers to do anything necessary to remove from their lives anything that causes them to sin.

#### causes you to stumble

Here "stumble" is a metaphor for sin. Alternate translation: "causes you to sin"

#### your ... you

All occurrences of these words are singular. Jesus is speaking to all people in general. It may be more natural for your language to translate with a plural "you."

#### into life

"into eternal life"

**than to be thrown into the fiery hell having both eyes**

This can be stated in active form. Alternate translation: "than to have both eyes when God throws you into the fiery hell"

#### the fiery hell

"hell, which is full of fire" or "the fire of hell"

### Matthew 18:10

#### See that

"Be careful that" or "Be sure that"

**you do not despise any of these little ones**

"you do not think of these little ones as being unimportant." This can be stated in positive form. Alternate translation: "you show respect to these little ones"

#### For I say to you

This add emphasis to what Jesus says next.

**that in heaven their angels always look on the face of my Father who is in heaven**

Jewish teachers taught that only the most important angels could be in God's presence. Jesus means that the most important angels speak to God about these little ones.

#### always look on the face of my Father

This is an idiom that means they are in God's presence. Alternate translation: "are always close to my Father" or "are always in the presence of my Father"

#### my Father

This is an important title for God that describes the relationship between God and Jesus.

### Matthew 18:11

#### General Information:

This page has intentionally been left blank.

### Matthew 18:12

#### Connecting Statement:

Jesus continues to use a little child to teach the disciples and tells a parable to explain God's care for people.

**What do you think?**

Jesus uses this question to get people's attention.  
Alternate translation: "Think about how people act."  
or "Think about this."

**you**

This word is plural.

**a hundred ... ninety-nine**

"100 ... 99"

**does he not leave ... astray?**

Jesus uses a question to teach his disciples.  
Alternate translation: "he will always leave ...  
astray."

**Matthew 18:13**

**If he finds it ... that did not go astray**

This is the end of the parable that begins with the words "If anyone" in verse 12.

**truly I say to you**

"I tell you the truth." This adds emphasis to what Jesus says next. The word "you" is plural.

**Matthew 18:14**

**it is not the will of your Father in heaven that one of these little ones should perish**

"your Father in heaven does not want any of these little ones to die" or "your Father in heaven does not want even one of these little ones to die"

**your**

This word is plural.

**Father**

This is an important title for God.

**Matthew 18:15**

**Connecting Statement:**

Jesus begins to teach his disciples about forgiveness and reconciliation.

**your brother**

This refers to a fellow believer in God, not a physical brother. Alternate translation: "your fellow believer"

**you will have gained your brother**

"you will have made your relationship with your brother good again"

**Matthew 18:16**

**so that by the mouth of two or three witnesses every word might be confirmed**

Here "mouth" and "word" refer to what a person says. This can be stated in active form. Alternate translation: "so that two or three witnesses may say that what you say about your brother is true"

**Matthew 18:17**

**if he refuses to listen to them**

"if your fellow believer refuses to listen to the witnesses who came with you"

**to the church**

"to the whole community of believers"

**let him be to you as a pagan and a tax collector**

"treat him as you would treat a pagan or tax collector." This implies that they should remove him from the community of believers.

**Matthew 18:18**

**I tell you truly**

"I tell you the truth." This adds emphasis to what Jesus says next.

**you**

All occurrences of this word are plural.

**whatever things you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven**

Here "bind" is a metaphor meaning to forbid something, and "loose" is a metaphor meaning to allow something. Also, "in heaven" is a metonym that represents God himself. See how you translated similar phrases in [Matthew 16:19]

**Matthew 18:19**

**if two of you**

It is implied that Jesus means "if at least two of you" or "if two or more of you."

**they ... them**

These refer to the "two of you." Alternate translation: "you ... you"

**my Father**

This is an important title for God that describes the relationship between God and Jesus.

**Matthew 18:20**

**two or three**

It is implied that Jesus means "two or more" or "at least two."

**are gathered**

"meet"

**in my name**

Here "name" refers to the entire person. Alternate translation: "because of me" or "because they are my disciples"

### Matthew 18:21

**seven times**  
"7 times"

### Matthew 18:22

**seventy times seven**  
Possible meanings are 1) "70 times 7" or 2) "77 times." If using a number would be confusing, you can translate it as "more times than you can count" or "you must always forgive him."

### Matthew 18:23

**Connecting Statement:**  
Jesus uses a parable to teach about forgiveness and reconciliation.

**the kingdom of heaven is similar**  
This introduces a parable. See how you translated a similar parable introduction in [Matthew 13:24]

**to settle accounts with his servants**  
"his servants to pay him what they owed him" or "to have his servants tell him what they had done with the goods he had entrusted to them"

### Matthew 18:24

**the settling**  
This abstract noun can be stated as a verb.  
Alternate translation: "to settle accounts"

**one servant was brought**  
This can be stated in active form. Alternate translation: "someone brought one of the king's servants"

**ten thousand talents**  
"10,000 talents" or "more money than the servant could ever repay"

### Matthew 18:25

**his master commanded him to be sold ... and payment to be made**  
This can be stated in active form. Alternate translation: "the king commanded his servants to sell the man ... and to pay the debt with the money from the sale"

### Matthew 18:26

**fell down, bowed down**  
This shows that the servant approached the king in the most humble way possible.

**before him**  
"before the king"

### Matthew 18:27

**he was moved with compassion**  
"he felt compassion for the servant"

**released him**  
"let him go"

### Matthew 18:28

**Connecting Statement:**  
Jesus continues telling a parable to his disciples.

**one hundred denarii**  
"100 denarii" or "one hundred days' wages"

**He took hold of him**  
"The first servant took hold of his fellow servant"

### Matthew 18:29

**fell down**  
This shows that the fellow servant approached the first servant in the most humble way possible. See how you translated this in [Matthew 18:26]

**and pleaded with him**  
"and begged him"

### Matthew 18:30

**Connecting Statement:**  
Jesus continues telling a parable to his disciples.

**he went and threw him into prison**  
"the first servant went and threw his fellow servant into prison"

### Matthew 18:31

**his fellow servants**  
"other servants"

**told their master**  
"told the king"

**deeply grieved**  
very sad and upset, as when a friend or family member dies. See how you translated this phrase in Matthew 17:23.

### Matthew 18:32

**Connecting Statement:**  
Jesus continues telling a parable to his disciple.

**Then that servant's master called him**  
"Then the king called the first servant"

**you pleaded with me**  
"you begged me"

**Matthew 18:33**

**Should you not have ... you?**

The king uses a question to scold the first servant.  
Alternate translation: "You should have ... you!"

**Matthew 18:34**

**General Information:**

This is the end of the part of the story that began in Matthew 18:1, where Jesus teaches about life in the kingdom of heaven.

**Connecting Statement:**

Jesus concludes his parable about forgiveness and reconciliation.

**His master**

"The king"

**handed him over**

"gave him over." Most likely the king himself did not take the first servant to the torturers. Alternate translation: "he ordered his servants to give him over"

**to the torturers**

"to those who would torture him"

**that was owed**

This can be stated in active form. Alternate translation: "that the first servant owed the king"

**Matthew 18:35**

**my heavenly Father**

This is an important title for God that describes the relationship between God and Jesus.

**you ... your**

All occurrences of these words are plural. Jesus is speaking to his disciples, but this parable teaches a general truth that applies to all believers.

**from your heart**

Here "heart" is a metonym for a person's inner being. The phrase "from your heart" is an idiom that means "sincerely." Alternate translation: "sincerely" or "completely"

## Chapter 19

<sup>1</sup> It came about that when Jesus had finished these words, he departed from Galilee and came to the region of Judea that is beyond the Jordan River. <sup>2</sup> Great crowds followed him, and he healed them there.

<sup>3</sup> Pharisees came to him, testing him, saying to him, "Is it lawful for a man to divorce his wife for any cause?"

<sup>4</sup> Jesus answered and said, "Have you not read that he who made them from the beginning made them male and female? <sup>5</sup> He who made them also said, 'For this reason a man will leave his father and mother and join to his wife, and the two will become one flesh.' <sup>6</sup> So they are no longer two, but one flesh. Therefore what God has joined together, let no one tear apart."

<sup>7</sup> They said to him, "Why then did Moses command us to give a certificate of divorce and then to send her away?"

<sup>8</sup> He said to them, "For your hardness of heart, Moses allowed you to divorce your wives, but from the beginning it was not that way. <sup>9</sup> I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery." <sup>[1]</sup>

<sup>10</sup> The disciples said to Jesus, "If that is the case of a man with his wife, it is not good to marry."

<sup>11</sup> But Jesus said to them, "Not everyone can accept this saying, but only those to whom it is given. <sup>12</sup> For there are eunuchs who were born that way from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. He who is able to accept this teaching, let him accept it."

<sup>13</sup> Then some little children were brought to him so that he would lay his hands on them and pray, but the disciples rebuked them. <sup>14</sup> But Jesus said, "Permit the little children, and do not forbid them to come to me, for the kingdom of heaven belongs to such ones." <sup>15</sup> He placed his hands on the children, and then he went away from there.

<sup>16</sup> Behold, a man came to Jesus and said, "Teacher, what good thing must I do that I may have eternal life?"

<sup>17</sup> Jesus said to him, "Why do you ask me about what is good? Only one is good, but if you want to enter into life, keep the commandments."

<sup>18</sup> The man said to him, "Which commandments?"

Jesus said, "Do not murder, do not commit adultery, do not steal, do not bear false witness, <sup>19</sup> honor your father and your mother, and love your neighbor as yourself."

<sup>20</sup> The young man said to him, "All these things I have obeyed. What do I still need?"

<sup>21</sup> Jesus said to him, "If you wish to be perfect, go, sell your possessions, and give to the poor, and you will have treasure in heaven; and come, follow me." <sup>22</sup> But when the young man heard what Jesus said, he went away sorrowful, for he had many possessions.

<sup>23</sup> Jesus said to his disciples, "Truly I say to you, it is hard for a rich man to enter the kingdom of heaven.

<sup>24</sup> Again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

<sup>25</sup> When the disciples heard it, they were very astonished and said, "Who then can be saved?"

<sup>26</sup> Jesus looked at them and said, "With people this is impossible, but with God all things are possible."

<sup>27</sup> Then Peter answered and said to him, "See, we have left everything and followed you. What then will we have?"

**28** Jesus said to them, "Truly I say to you, in the new age when the Son of Man sits on his glorious throne, you who have followed me will also sit upon twelve thrones, judging the twelve tribes of Israel. **29** Every one who has left houses, brothers, sisters, father, mother, children, or land for my name's sake will receive one hundred times as much and will inherit eternal life. **30** But many who are first will be last, and the last will be first.

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## Footnotes

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19:9 <sup>[1]</sup>The best ancient copies do not have

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## Matthew 19 General Notes

### Special concepts in this chapter

#### Divorce

Jesus taught about divorce because the Pharisees wanted people to think Jesus's teachings about divorce were wrong ([Matthew 19:3-12](#)). Jesus talked about what God had first said about marriage when he created it.

### Important figures of speech in this chapter

#### Metonymy

Jesus often says the word "heaven" when he wants his hearers to think of God, who lives in heaven ([Matthew 19:12](#)).

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### Matthew 19:1

#### General Information:

This is the beginning of a new part of the story that runs through [Matthew 22:46]

#### It came about that when

This phrase shifts the story from Jesus's teachings to what happened next. Alternate translation: "When" or "After"

#### had finished these words

Here "words" refers to what Jesus taught starting in [Matthew 18:1]

#### departed from

"walked away from" or "left"

### Matthew 19:2

#### General Information:

This page has intentionally been left blank.

### Matthew 19:3

#### Connecting Statement:

Jesus begins to teach about marriage and divorce.

#### came to him

"came to Jesus"

#### testing him, saying to him

Here "tested" is used in a negative sense. Alternate translation: "and challenged him by asking him" or "and wanted to trap him by asking him"

### Matthew 19:4

#### Have you not read that he who made them from the beginning made them male and female?

Jesus uses this question to remind the Pharisees of what the scripture says about men, women, and marriage. Alternate translation: "Surely you have read that in the beginning when God created people he made them male and female."

### Matthew 19:5

#### General Information:

Jesus quotes from Genesis to show that a husband and wife should not divorce.

#### He who made them also said, 'For this reason ... flesh.'

This is part of what Jesus expected the Pharisees to have understood from the scripture. The direct quotation can be expressed as an indirect quotation. Alternate translation: "And surely you know that God also said that for this reason ... flesh."

#### For this reason

This is a part of the quotation from Genesis story about Adam and Eve. In that context the reason a

man will leave his father and mother is because God created a woman to be the man's companion.

**join to his wife**

"stay close to his wife" or "live with his wife"

**the two will become one flesh**

This is a metaphor that emphasizes the unity of a husband and a wife. Alternate translation: "they will become like one person"

**Matthew 19:6**

**So they are no longer two, but one flesh**

This is a metaphor that emphasizes the unity of a husband and a wife. Alternate translation: "So a husband and wife are no longer like two persons, but they are like one person"

**Matthew 19:7**

**They said to him**

"The Pharisees said to Jesus"

**command us**

"command us Jews"

**certificate of divorce**

This is a document that legally ends the marriage.

**Matthew 19:8**

**For your hardness of heart**

The phrase "hardness of heart" is a metaphor that means "stubbornness." Alternate translation: "Because of your stubbornness" or "Because you are stubborn"

**your hardness ... allowed you ... your wives**

Here "you" and "your" are plural. Jesus is speaking to the Pharisees, but Moses gave this command many years earlier to their ancestors. Moses's command applied to all Jewish men in general.

**from the beginning**

Here "beginning" refers to when God first created man and woman.

**Matthew 19:9**

**I say to you**

This adds emphasis to what Jesus says next.

**marries another**

You can make clear the understood information. Alternate translation: "marries another woman"

**Matthew 19:10**

**General Information:**

This page has intentionally been left blank.

**Matthew 19:11**

**to whom it is given**

This can be stated in active form. Alternate translation: "to whom God gives it" or "whom God enables to follow it"

**Matthew 19:12**

**there are eunuchs who were made eunuchs by men**

This can be stated in active form. Alternate translation: "there are men whom other men have made eunuchs"

**eunuchs who made themselves eunuchs**

Possible meanings are 1) "men who have made themselves eunuchs by removing their private parts" or 2) "men who choose to remain unmarried and sexually pure."

**for the sake of the kingdom of heaven**

Here "kingdom of heaven" refers to God's rule as king. This phrase is found only in the book of Matthew. If possible, keep "heaven" in your translation. Alternate translation: "so they can better serve our God in heaven"

**Matthew 19:13**

**Connecting Statement:**

Jesus receives and blesses little children.

**some little children were brought to him**

This can be stated in active form. Alternate translation: "some people brought little children to Jesus"

**Matthew 19:14**

**Permit**

allow

**do not forbid them to come to me**

"do not stop them from coming to me"

**for the kingdom of heaven belongs to such ones**

Here "kingdom of heaven" refers to God's rule as king. This phrase is found only in the book of Matthew. If possible, keep "heaven" in your translation. Alternate translation: "for when our God in heaven establishes his rule on earth, he will be king over such as these" or "for God will allow such as these into his kingdom"

**belongs to such ones**

"belongs to those who are like children." This is a simile that means those who are humble like children will enter God's kingdom.

### Matthew 19:15

**General Information:**

This page has intentionally been left blank.

### Matthew 19:16

**Connecting Statement:**

Here the scene shifts to a different time when Jesus explains to a rich man what it will cost to follow him.

**Behold**

The word "behold" alerts us to a new person in the story. Your language may have a way of doing this.

**good thing**

This means a thing that pleases God.

### Matthew 19:17

**Why do you ask me about what is good?**

Jesus uses this rhetorical question to encourage the man to think about his reason for asking Jesus about what is good. Alternate translation: "You ask me about what is good" or "Think about why you ask me about what is good."

**Only one is good**

"God alone is completely good"

**to enter into life**

"to receive eternal life"

### Matthew 19:18

**General Information:**

This page has intentionally been left blank.

### Matthew 19:19

**love your neighbor as yourself**

The Jewish people believed that their neighbors were only other Jews. Jesus is extending that definition to include all people. Alternate translation: "love every other person as much as you love yourself"

### Matthew 19:20

**General Information:**

This page has intentionally been left blank.

### Matthew 19:21

**If you wish**

"If you want"

**to the poor**

This nominal adjective can be stated as an adjective. Alternate translation: "to those who are poor"

**you will have treasure in heaven**

The phrase "treasure in heaven" is a metaphor that refers to a reward from God. Alternate translation: "God will reward you in heaven"

### Matthew 19:22

**General Information:**

This page has intentionally been left blank.

### Matthew 19:23

**Connecting Statement:**

Jesus explains to his disciples the rewards of giving up material possessions and relationships to follow him.

**Truly I say to you**

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

**to enter the kingdom of heaven**

Here "kingdom of heaven" refers to God's rule as king. This phrase is found only in the book of Matthew. If possible, keep "heaven" in your translation. Alternate translation: "to accept our God in heaven as their king" or "to enter God's kingdom"

### Matthew 19:24

**it is easier ... kingdom of God**

Jesus uses an exaggeration to illustrate how very difficult it is for rich people to enter the kingdom of God.

**the eye of a needle**

the hole near one end of a needle, through which thread is passed

### Matthew 19:25

**they were very astonished**

"the disciples were amazed." It is implied that they were astonished because they believed having riches was proof that God approved of someone.

**Who then can be saved?**

The disciples use a question to emphasize their surprise. This can be stated in active form. Alternate translation: "Then there is no one whom God will save!" or "Then there is no one who will receive eternal life!"

### Matthew 19:26

**General Information:**

This page has intentionally been left blank.

**Matthew 19:27**

**we have left everything**

"we have left all our wealth" or "we have given up all our possessions"

**What then will we have?**

"What good thing will God give us?"

**Matthew 19:28**

**Truly I say to you**

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

**in the new age**

"in the new time." This refers to when God restores all things. Alternate translation: "at the time when God makes all things new"

**the Son of Man**

Jesus is speaking about himself.

**sits on his glorious throne**

Sitting on his throne represents ruling as a king. His throne being glorious represents his rule being glorious. Alternate translation: "sits as king on his glorious throne" or "rules gloriously as king"

**sit upon twelve thrones**

Here sitting on thrones refers to ruling as kings. The disciples will not be equal to Jesus who is also on a throne. They will receive authority from him. Alternate translation: "sit as kings on 12 thrones"

**the twelve tribes of Israel**

Here "tribes" refers to people from those tribes. Alternate translation: "the people of the 12 tribes of Israel"

**Matthew 19:29**

**for my name's sake**

Here "name" refers to the entire person. Alternate translation: "because of me" or "because he believes in me"

**receive one hundred times as much**

"receive from God 100 times as many good things as they gave up"

**will inherit eternal life**

This is an idiom that means "God will bless them with eternal life" or "God will cause them to live forever."

**Matthew 19:30**

**But many who are first will be last, and the last will be first**

Here "first" and "last" refer to people's status or importance. Jesus is contrasting people's status now with their status in the kingdom of heaven. Alternate translation: "But many who seem to be important now will be the least important, and many who seem to be unimportant now will be very important"

## Chapter 20

<sup>1</sup> "For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. <sup>2</sup> After he had agreed with the laborers for one denarius a day, he sent them into his vineyard. <sup>3</sup> He went out again about the third hour and saw other laborers standing idle in the marketplace. <sup>4</sup> To them he said, 'You also, go into the vineyard, and I will give you what is right.' So they went to work. <sup>5</sup> Again he went out about the sixth hour and again the ninth hour, and did the same. <sup>6</sup> Once more about the eleventh hour he went out and found others standing idle. He said to them, 'Why do you stand here idle all the day long?'

<sup>7</sup> "They said to him, 'Because no one has hired us.'

"He said to them, 'You also go into the vineyard.' <sup>8</sup> When evening came, the owner of the vineyard said to his manager, 'Call the laborers and pay them their wages, beginning from the last to the first.'

<sup>9</sup> "When the laborers who had been hired at the eleventh hour came, each of them received a denarius. <sup>10</sup> When the first laborers came, they thought that they would receive more, but they also received one denarius each. <sup>11</sup> When they received their wages, they complained about the landowner. <sup>12</sup> They said, 'These last laborers have spent only one hour in work, but you have made them equal to us, we who have borne the burden of the day and the scorching heat.'

<sup>13</sup> "But the owner answered and said to one of them, 'Friend, I do you no wrong. Did you not agree with me for one denarius? <sup>14</sup> Take what belongs to you and go your way. I choose to give to these last hired laborers just the same as to you. <sup>15</sup> Is it not lawful for me to do as I want with what belongs to me? Or are you envious because I am good?' <sup>16</sup> So the last will be first, and the first last." [1]

<sup>17</sup> As Jesus was going up to Jerusalem, he took the twelve disciples aside, and on the way he said to them, <sup>18</sup> "See, we are going up to Jerusalem, and the Son of Man will be given over to the chief priests and scribes. They will condemn him to death <sup>19</sup> and will deliver him to the Gentiles for them to mock, to flog, and to crucify him. But on the third day he will be raised up."

<sup>20</sup> Then the mother of the sons of Zebedee came to Jesus with her sons. She bowed down before him and asked for something from him.

<sup>21</sup> Jesus said to her, "What do you wish?"

She said to him, "Command that these my two sons may sit, one at your right hand and one at your left hand, in your kingdom."

<sup>22</sup> But Jesus answered and said, "You do not know what you are asking. Are you able to drink the cup that I am about to drink?"

They said to him, "We are able."

<sup>23</sup> He said to them, "My cup you will indeed drink. But to sit at my right hand and at my left hand is not mine to give, but it is for those for whom it has been prepared by my Father." <sup>24</sup> When the other ten disciples heard this, they were very angry with the two brothers. <sup>25</sup> But Jesus called them to himself and said, "You know that the rulers of the Gentiles dominate them, and their important men exercise authority over them. <sup>26</sup> But it must not be this way among you. Instead, whoever wishes to become great among you must be your servant, <sup>27</sup> and whoever wishes to be first among you must be your servant, <sup>28</sup> just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

<sup>29</sup> As they went out from Jericho, a great crowd followed him. <sup>30</sup> There were two blind men sitting by the road. When they heard that Jesus was passing by, they shouted, "Lord, Son of David, have mercy on us."

<sup>31</sup> The crowd rebuked them, telling them to be quiet, but they cried out even more loudly, "Lord, Son of David, have mercy on us."

<sup>32</sup> Then Jesus stood still and called to them and said, "What do you wish me to do for you?"

<sup>33</sup> They said to him, "Lord, that our eyes may be opened." <sup>34</sup> Then Jesus, being moved with compassion, touched their eyes. Immediately they received their sight and followed him.

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## Footnotes

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20:16 <sup>[1]</sup>The best ancient copies do not have

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## Matthew 20 General Notes

### Special concepts in this chapter

#### The parable of the landowner and his vineyard

Jesus tells this parable ([Matthew 20:1-16](#)) to teach his disciples that what God says is right is different from what people say is right.

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#### Matthew 20:1

##### Connecting Statement:

Jesus tells a parable about a landowner who hires workers, to illustrate how God will reward those who belong to the kingdom of heaven.

##### For the kingdom of heaven is like

This is the beginning of a parable. See how you translated the introduction to the parable in [Matthew 13:24]

#### Matthew 20:2

##### After he had agreed

"After the landowner had agreed"

##### one denarius

This was the daily wage at that time. Alternate translation: "one day's wages"

##### he sent them into his vineyard

"he sent them to work in his vineyard"

#### Matthew 20:3

##### Connecting Statement:

Jesus continues telling a parable.

##### He went out again

"The landowner went out again"

##### the third hour

The third hour is around nine in the morning.

##### standing idle in the marketplace

"standing in the marketplace not doing anything" or "standing in the marketplace with no work to do"

##### marketplace

a large, open-air area where people buy and sell food and other items

#### Matthew 20:4

##### General Information:

This page has intentionally been left blank.

#### Matthew 20:5

##### Connecting Statement:

Jesus continues telling a parable.

##### Again he went out

"Again the landowner went out"

##### the sixth hour and again the ninth hour

The sixth hour is around noon. The ninth hour is around three in the afternoon.

##### did the same

This means the landowner went to the marketplace and hired workers.

#### Matthew 20:6

##### the eleventh hour

This is about five in the afternoon.

##### standing idle

"not doing anything" or "not having any work"

#### Matthew 20:7

##### General Information:

This page has intentionally been left blank.

#### Matthew 20:8

##### Connecting Statement:

Jesus continues telling a parable.

##### beginning from the last to the first

You can make clear the understood information. Alternate translation: "beginning with the workers who started working last, then the workers who

started working earlier, and finally the workers who started working first" or "first paying the workers I hired last, then paying the workers I hired earlier in the day, and finally paying the workers I hired first"

### Matthew 20:9

#### who had been hired

This can be stated in active form. Alternate translation: "whom the landowner hired"

### Matthew 20:10

#### one denarius

This was the daily wage at that time. Alternate translation: "one day's wages"

### Matthew 20:11

#### Connecting Statement:

Jesus continues telling a parable.

#### When they received

"When the workers who had worked the longest received"

#### the landowner

"the vineyard owner"

### Matthew 20:12

#### you have made them equal to us

"you have paid them the same amount of money as you paid us"

#### we who have borne the burden of the day and the scorching heat

The phrase "borne the burden of the day" is an idiom that means "worked the entire day." Alternate translation: "we who have worked the entire day, even during the hottest part"

### Matthew 20:13

#### Connecting Statement:

Jesus continues telling a parable.

#### one of them

"one of the workers who had worked the longest"

#### Friend

Use a word that one man would use to address another man whom he is politely rebuking.

#### Did you not agree with me for one denarius?

The landowner uses a question to rebuke the workers who were complaining. Alternate translation: "We already agreed that I would give you one denarius."

#### one denarius

This was the daily wage at that time. Alternate translation: "one day's wages"

### Matthew 20:14

#### General Information:

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### Matthew 20:15

#### Connecting Statement:

Jesus concludes his parable about a landowner who hires workers.

#### Is it not lawful for me to do as I want with what belongs to me?

The landowner uses a question to correct the workers who were complaining. Alternate translation: "It is lawful for me to do what I want with my own possessions."

#### Is it not lawful for me

"Do I not have the right" or "Is it not proper." The landowner is reminding the laborers that everyone allows people to do what they wish with their own property. He is not asking if there is a law against what he is doing.

#### Or are you envious because I am good?

The landowner uses a question to rebuke the workers who were complaining. Alternate translation: "You should not be envious because I am good."

#### I am good

In the context here, the reader should understand the landowner being "good" as "generous," the opposite of the laborers being "evil," which is "envious."

### Matthew 20:16

#### So the last will be first, and the first last

Here "first" and "last" refer to people's status or importance. Jesus is contrasting people's status now with their status in the kingdom of heaven. See how you translated a similar statement in Matthew 19:30. Alternate translation: "So those who seem to be unimportant now will be the most important, and those who seem to be the most important now will be the least important"

#### So the last will be first

Here the parable has ended and Jesus is speaking. Alternate translation: "Then Jesus said, 'So the last will be first'"

### Matthew 20:17

#### Connecting Statement:

Jesus foretells his death and resurrection a third time as he and his disciples travel to Jerusalem.

#### going up to Jerusalem

Jerusalem was on top of a hill, so people had to travel up to get there.

### Matthew 20:18

#### See, we are going

Jesus uses the word "See" to tell the disciples the must pay attention to what he is about to tell them.

#### we are going

Here "we" refers to Jesus and the disciples.

#### the Son of Man will be given over

This can be stated in active form. Alternate translation: "someone will give the Son of Man over"

#### Son of Man ... him

Jesus is referring to himself in the third person. If necessary, you can translate these in the first person.

#### They will condemn

The chief priests and scribes will condemn Jesus.

### Matthew 20:19

#### and will deliver him to the Gentiles for them to mock

The chief priests and scribes will deliver Jesus to the Gentiles, and the Gentiles will mock him.

#### to flog

"to whip him" or "to beat him with whips"

#### third day

"Third" is the ordinal form of "three."

#### him ... him ... he

Jesus is referring to himself in the third person. If necessary, you can translate these in the first person.

#### he will be raised up

The words "be raised up" are an idiom for "be made alive again." This can be stated in active form. Alternate translation: "God will raise him up" or "God will make him alive again"

### Matthew 20:20

#### Connecting Statement:

In response to the question that the mother of two of the disciples asks, Jesus teaches his disciples about authority and serving others in the kingdom of heaven.

#### the sons of Zebedee

This refers to James and John.

### Matthew 20:21

#### at your right hand ... at your left hand

These refer to having positions of power, authority, and honor.

#### in your kingdom

Here "kingdom" refers to Jesus ruling as king. Alternate translation: "when you are king"

### Matthew 20:22

#### You do not know

Here "you" is plural and refers to the mother and the sons.

#### Are you able

Here "you" is plural, but Jesus is only talking to the two sons.

#### drink the cup that I am about to drink

To "drink the cup" or "drink from the cup" is an idiom that means to experience suffering. Alternate translation: "suffer what I am about to suffer"

#### They said

"The sons of Zebedee said" or "James and John said"

### Matthew 20:23

#### My cup you will indeed drink

To "drink a cup" or "drink from a cup" is an idiom that means to experience suffering. Alternate translation: "You will indeed suffer as I will suffer"

#### right hand ... left hand

These refer to having positions of power, authority, and honor. See how you translated this in [Matthew 20:21]

#### but it is for those for whom it has been prepared by my Father

This can be stated in active form. Alternate translation: "for my Father has prepared those places, and he will give them to whom he chooses"

#### my Father

This is an important title for God that describes the relationship between God and Jesus.

### Matthew 20:24

#### heard this

"heard what James and John had asked Jesus"

#### they were very angry with the two brothers

If necessary, you can make explicit why the ten disciples were angry. Alternate translation: "they were very angry with the two brothers because each of them also wanted to sit in a place of honor next to Jesus"

### Matthew 20:25

#### Connecting Statement:

Jesus finishes teaching his disciples about authority and serving others.

**called them**

"called the twelve disciples"

**the rulers of the Gentiles dominate them**

"the Gentile kings forcefully rule over their people"

**their important men**

"the important men among the Gentiles"

**exercise authority over them**

"have control over the people"

**Matthew 20:26**

**whoever wishes**

"whoever wants" or "whoever desires"

**Matthew 20:27**

**to be first**

"to be important"

**Matthew 20:28**

**the Son of Man ... his life**

Jesus is speaking about himself in the third person. If necessary, you can translate this in the first person.

**did not come to be served**

This can be stated in active form. Alternate translation: "did not come so that other people would serve him" or "did not come so that other people would serve me"

**but to serve**

You can make clear the understood information. Alternate translation: "but to serve other people"

**to give his life as a ransom for many**

Jesus's life being a "ransom" is a metaphor for his being punished in order to set people free from being punished for their own sins. Alternate translation: "to give his life as a substitute for many" or "to give his life as a substitute to set many free"

**to give his life**

To give one's life is an idiom meaning to die voluntarily, usually in order to help others. Alternate translation: "to die"

**for many**

You can make clear the understood information. Alternate translation: "for many people"

**Matthew 20:29**

**Connecting Statement:**

This begins an account of Jesus healing two blind men.

**As they went**

This refers to the disciples and Jesus.

**followed him**

"followed Jesus"

**Matthew 20:30**

**There were two blind men sitting**

This is sometimes translated as "Behold, there were two blind men sitting." Matthew is alerting us to a new people in the story. Your language may have a way of doing this.

**When they heard**

"When the two blind men heard"

**was passing by**

"was walking by them"

**Son of David**

Jesus was not David's literal son, so this may be translated as "Descendant of King David." However, "Son of David" is also a title for the Messiah, and the men were probably calling Jesus by this title.

**Matthew 20:31**

**General Information:**

This page has intentionally been left blank.

**Matthew 20:32**

**called to them**

"called to the blind men"

**do you wish**

"do you want"

**Matthew 20:33**

**that our eyes may be opened**

The men speak of becoming able to see as if there eyes were to be opened. Because of Jesus's previous question, we understand that they were expressing their desire. Alternate translation: "we want you to open our eyes" or "we want to be able to see"

**Matthew 20:34**

**being moved with compassion**

"having compassion" or "feeling compassion for them"

## Chapter 21

<sup>1</sup> As Jesus and his disciples approached Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, <sup>2</sup> saying to them, "Go into the next village, and you will immediately find a donkey tied up there, and a colt with her. Untie them and bring them to me. <sup>3</sup> If anyone says anything to you about that, you will say, 'The Lord has need of them,' and that person will immediately send them with you."

<sup>4</sup> Now all this happened to fulfill what was spoken through the prophet, saying,

<sup>5</sup> "Tell the daughter of Zion,  
'See, your King is coming to you,  
Humble and riding on a donkey—  
on a colt, the foal of a donkey.'"

<sup>6</sup> Then the disciples went and did just as Jesus had instructed them. <sup>7</sup> They brought the donkey and the colt and put their cloaks on them, and Jesus sat upon the cloaks. <sup>8</sup> Most of the crowd spread their cloaks on the road, and others cut branches off the trees and spread them in the road. <sup>9</sup> Then the crowds that went before Jesus and those that followed him were shouting,

"Hosanna to the son of David!  
Blessed is the one who comes in the name of the Lord!  
Hosanna in the highest!"

<sup>10</sup> When Jesus had come into Jerusalem, all the city was stirred and said, "Who is this?"

<sup>11</sup> The crowds answered, "This is Jesus the prophet from Nazareth in Galilee."

<sup>12</sup> Then Jesus entered the temple. He cast out all those who bought and sold in the temple, and turned over the tables of the money changers and the seats of those who sold doves. <sup>13</sup> He said to them, "It is written, 'My house will be called a house of prayer,' but you make it a den of robbers."

<sup>14</sup> Then the blind and the lame came to him in the temple, and he healed them. <sup>15</sup> But when the chief priests and the scribes saw the marvelous things that he did, and when they heard the children shouting in the temple and saying, "Hosanna to the Son of David," they became very angry.

<sup>16</sup> They said to him, "Do you hear what they are saying?"

Jesus said to them, "Yes! But have you never read,

'Out of the mouths of little children and nursing infants  
you have prepared praise?'"

<sup>17</sup> Then Jesus left them and went out of the city to Bethany and spent the night there.

<sup>18</sup> Now in the morning as he returned to the city, he was hungry. <sup>19</sup> Seeing a fig tree along the roadside, he went to it and found nothing on it except leaves. He said to it, "May there be no fruit from you ever again," and immediately the fig tree withered.

<sup>20</sup> When the disciples saw it, they marveled and said, "How did the fig tree immediately wither away?"

<sup>21</sup> Jesus answered and said to them, "Truly I say to you, if you have faith and do not doubt, you will not only do what was done to this fig tree, but you will even say to this mountain, 'Be taken up and thrown into the sea,' and it will be done. <sup>22</sup> Whatever you ask for in prayer, believing, you will receive."

<sup>23</sup> When Jesus had come into the temple, the chief priests and the elders of the people came to him as he was teaching and said, "By what authority do you do these things, and who gave you this authority?"

<sup>24</sup> Jesus answered and said to them, "I also will ask you one question. If you tell me, I will tell you by what authority I do these things. <sup>25</sup> The baptism of John—from where did it come? From heaven or from men?"

They discussed among themselves, saying, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?' <sup>26</sup> But if we say, 'From men,' we fear the crowd, because they all view John as a prophet." <sup>27</sup> Then they answered Jesus and said, "We do not know."

He also said to them, "Neither will I tell you by what authority I do these things. <sup>28</sup> But what do you think? A man had two sons. He went to the first and said, 'Son, go labor today in the vineyard.'

<sup>29</sup> "The son answered and said, 'I will not,' but afterward he changed his mind and went.

<sup>30</sup> "Then the man went to the second son and said the same thing. He answered and said, 'I will go, sir,' but he did not go. <sup>31</sup> Which of the two sons did his father's will?"

They said, "The first one."

Jesus said to them, "Truly I say to you, the tax collectors and the prostitutes will enter the kingdom of God before you do. <sup>32</sup> For John came to you in the way of righteousness, but you did not believe him. But the tax collectors and the prostitutes believed him. But you, even when you saw this, you did not repent afterward and believe him.

<sup>33</sup> "Listen to another parable. There was a man, a landowner. He planted a vineyard, set a hedge about it, dug a winepress in it, built a watchtower, and rented it out to vine growers. Then he went into another country. <sup>34</sup> When the time of the fruit harvest approached, he sent some servants to the vine growers to collect his fruit. <sup>35</sup> But the vine growers took his servants, beat one, killed another, and stoned still another. <sup>36</sup> Again, the owner sent other servants, more than the first, but the vine growers treated them in the same way. <sup>37</sup> After that, the owner sent his own son to them, saying, 'They will respect my son.'

<sup>38</sup> "But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him and take over the inheritance.' <sup>39</sup> So they took him, threw him out of the vineyard and killed him. <sup>40</sup> Now when the owner of the vineyard comes, what will he do to those vine growers?"

<sup>41</sup> They said to him, "He will violently destroy those wicked people, and he will then rent out the vineyard to other vine growers, men who will give him his share of crops at the harvest time."

<sup>42</sup> Jesus said to them, "Did you never read in the scriptures,

'The stone which the builders rejected  
has been made the cornerstone.  
This was from the Lord,  
and it is marvelous in our eyes'?

<sup>43</sup> Therefore I say to you, the kingdom of God will be taken away from you and will be given to a nation that produces its fruits. <sup>44</sup> Whoever falls on this stone will be broken to pieces. But anyone on whom it falls will be crushed." <sup>45</sup> When the chief priests and the Pharisees heard his parables, they understood he was speaking about them. <sup>46</sup> Seeking to arrest him, they were afraid of the crowd, because the people regarded him as a prophet.

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## Matthew 21 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 21:5,16 and 42, which is from the Old Testament.

## Special concepts in this chapter

### The donkey and the colt

Jesus rode into Jerusalem on an animal. In this way he was like a king who came into a city after he had won an important battle. Also, the kings of Israel in the Old Testament rode on donkeys. Other kings rode on horses. So Jesus was showing that he was the king of Israel and that he was not like other kings.

Matthew, Mark, Luke, and John all wrote about this event. Matthew and Mark wrote that the disciples brought Jesus a donkey. John wrote that Jesus found a donkey. Luke wrote that they brought him a colt. Only Matthew wrote that there were both a donkey and a colt. No one knows for sure whether Jesus rode the donkey or the colt. It is best to translate each of these accounts as it appears in the ULB without trying to make them all say exactly the same thing. (See: [Matthew 21:1-7](#) and [Mark 11:1-7](#) and [Luke 19:29-36](#) and [John 12:14-15](#))

### Hosanna

This is what the people shouted to welcome Jesus into Jerusalem. This word means "save us," but people used it to praise God.

## Other possible translation difficulties in this chapter

### "The kingdom of God will be taken away from you"

No one knows for sure what this phrase means. No one knows if Jesus meant that God would someday give the kingdom back or not.

### Matthew 21:1

#### Connecting Statement:

This begins the account of Jesus's entry into Jerusalem. Here he gives his disciples instructions about what they are to do.

#### Bethphage

This is a village near Jerusalem.

### Matthew 21:2

#### a donkey tied up

You can state this in active form. Alternate translation: "a donkey that someone has tied up"

#### tied up there

You can make explicit how the donkey is tied. Alternate translation: "tied up there to a post" or "tied up there to a tree"

#### colt

young male donkey

### Matthew 21:3

#### General Information:

This page has intentionally been left blank.

### Matthew 21:4

#### General Information:

Here the author quotes the prophet Zechariah to show that Jesus fulfilled prophecy by riding a donkey into Jerusalem.

#### Now

This word is used here to mark a pause in the story. Here Matthew explains that Jesus's actions fulfilled scripture.

#### all this happened to fulfill what was spoken through the prophet

This can be stated in active form. Alternate translation: "this happened so that Jesus would fulfill what God spoke through the prophet long ago"

#### through the prophet

There were many prophets. Matthew was speaking of Zechariah. Alternate translation: "the prophet Zechariah"

### Matthew 21:5

#### the daughter of Zion

The "daughter" of a city means the people of the city. Alternate translation: "the people of Zion" or "the people who live in Zion"

#### Zion

This is another name for Jerusalem.

#### on a donkey—on a colt, the foal of a donkey

The phrase "on a colt, the foal of a donkey" is explaining that the donkey is a young animal. Alternate translation: "on a young, male donkey"

### Matthew 21:6

#### General Information:

This page has intentionally been left blank.

### Matthew 21:7

#### cloaks

These were outer clothing or long coats.

### Matthew 21:8

#### crowd spread their cloaks on the road, and others cut branches off the trees and spread them in the road

These are ways to show honor to Jesus as he was entering Jerusalem.

### Matthew 21:9

#### Hosanna

This word means "save us," but it can also mean "praise God!"

#### the son of David

Jesus was not David's literal son, so this may be translated as "descendant of king David." However, "Son of David" is also a title for the Messiah, and the crowd was probably calling Jesus by this title.

#### in the name of the Lord

Here "in the name" means "in the power" or "as a representative." Alternate translation: "in the power of the Lord" or "as the representative of the Lord"

#### Hosanna in the highest

Here "highest" refers to God who rules from the highest heaven. Alternate translation: "Praise God, who is in the highest heaven" or "Praise be to God"

### Matthew 21:10

#### all the city was stirred

Here "city" refers to the people living there. Alternate translation: "many people from all over the city were stirred"

#### stirred

"excited"

### Matthew 21:11

#### General Information:

This page has intentionally been left blank.

### Matthew 21:12

#### Connecting Statement:

This begins the account of Jesus entering into the temple.

#### Jesus entered the temple

Jesus did not enter the actual temple. He entered the courtyard around the temple.

#### who bought and sold

Merchants were selling animals and other items that travelers bought to offer the proper sacrifices at the temple.

### Matthew 21:13

#### General Information:

Jesus quotes the prophet Isaiah to rebuke the vendors and money changers.

#### He said to them

"Jesus said to those who were changing money and buying and selling things"

#### It is written

This can be stated in active form. Alternate translation: "The prophets wrote long ago" or "God said long ago"

#### My house will be called

This can be stated in active form. Alternate translation: "My house will be"

#### My house

Here "My" refers to God and "house" refers to the temple.

#### a house of prayer

This is an idiom. Alternate translation: "a place where people pray"

#### a den of robbers

Jesus uses a metaphor to scold the people for buying and selling items in the temple. Alternate translation: "like a place where robbers hide"

### Matthew 21:14

#### the blind and the lame

These nominal adjectives can be stated as adjectives. Alternate translation: "those who were blind and those who were lame"

#### lame

those who have an injured foot or leg that makes walking difficult

### Matthew 21:15

#### the marvelous things

"the wonderful things" or "the miracles." This refers to Jesus healing the blind and lame people in Matthew 21:14.

#### Hosanna

This word means "save us" but can also mean "praise God!" See how you translated this in Matthew 21:9.

#### the Son of David

Jesus was not David's literal son, so this may be translated as "descendant of king David." However,

"Son of David" is also a title for the Messiah, and the children were probably calling Jesus by this title. See how you translated this in Matthew 21:9.

**they became very angry**

It is implied that they were angry because they did not believe Jesus was the Christ and they did not want other people praising him. Alternate translation: "they became very angry because people were praising him"

**Matthew 21:16**

**General Information:**

Jesus quotes from the Psalms to justify how the people had responded to him.

**Do you hear what they are saying?**

The chief priests and scribes ask this question to rebuke Jesus because they are angry with him. Alternate translation: "You should not allow them to say these things about you!"

**But have you never read ... praise'?**

Jesus asks this question to remind the chief priests and scribes of what they have studied in the scriptures. Alternate translation: "Yes, I hear them, but you should remember what you read in the scriptures ... praise."

**Out of the mouths of little children and nursing infants you have prepared praise**

The phrase "out of the mouths" refers to speaking, and "prepared praise" is a metonym for preparing the children and infants to praise. Alternate translation: "You prepared little children and nursing infants to give praise to God"

**Matthew 21:17**

**Jesus left them**

"Jesus left the chief priests and scribes"

**Matthew 21:18**

**Connecting Statement:**

In verses 18 through 22, Jesus uses a fig tree to teach his disciples about faith and prayer.

**Now**

This word is used here to mark a pause in the story. Here Matthew explains that Jesus is hungry and that is why he stops at the fig tree.

**Matthew 21:19**

**he ... found nothing on it except leaves**

This double negative emphasizes that leaves were the only things that he found. Alternate translation: "he ... found only leaves on it"

**withered**

died and dried up

**Matthew 21:20**

**How did the fig tree immediately wither away?**

The disciples use a question to emphasize how surprised they are. Alternate translation: "We are astonished that the fig tree has dried up so quickly!"

**wither away**

"dry up and die"

**Matthew 21:21**

**Truly I say to you**

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

**if you have faith and do not doubt**

Jesus expresses the same idea both positively and negatively to emphasize that this faith must be genuine. Alternate translation: "if you truly believe"

**you will even say to this mountain, 'Be taken up and thrown into the sea,'**

You can translate this direct quotation as an indirect quotation. This can also be stated in active form. Alternate translation: "you will even be able to tell this mountain to get up and throw itself into the sea,"

**it will be done**

This can be stated in active form. Alternate translation: "it will happen"

**Matthew 21:22**

**General Information:**

This page has intentionally been left blank.

**Matthew 21:23**

**Connecting Statement:**

This begins the account of the religious leaders questioning Jesus's authority.

**had come into the temple**

It is implied that Jesus did not enter the actual temple. He entered the courtyard around the temple.

**these things**

This refers to Jesus teaching and healing in the temple. It probably also refers to Jesus driving out the buyers and sellers the previous day.

**Matthew 21:24**

**General Information:**

This page has intentionally been left blank.

### Matthew 21:25

**Connecting Statement:**

Jesus continues to respond to the religious leaders.

**from where did it come?**

"where did he get the authority to do that?"

**If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?'**

This has quotes within a quote. You could translate the direct quotations as an indirect quotations.

Alternate translation: "If we say that we believe John received his authority from heaven, then Jesus will ask us why we did not believe John."

**From heaven**

Here "heaven" refers to God. Alternate translation: "from God in heaven"

**Why then did you not believe him?**

The religious leaders know that Jesus could scold them with this rhetorical question. Alternate translation: "Then you should have believed John the Baptist"

### Matthew 21:26

**But if we say, 'From men,'**

This is a quote within a quote. You could translate the direct quotation as an indirect quotation.

Alternate translation: "But if we say that we believe John received his authority from men,"

**we fear the crowd**

"we fear what the crowd would think or even do to us"

**they all view John as a prophet**

"they believe John is a prophet"

### Matthew 21:27

**General Information:**

This page has intentionally been left blank.

### Matthew 21:28

**Connecting Statement:**

Jesus tells a parable about two sons to rebuke the religious leaders and to illustrate their unbelief.

**But what do you think?**

Jesus uses a question to challenge the religious leaders to think deeply about the parable he will tell them. Alternate translation: "Tell me what you think about what I am about to tell you."

### Matthew 21:29

**he changed his mind**

This refers to the son reconsidering his thoughts and deciding to act differently from how he had said he would act.

### Matthew 21:30

**General Information:**

This page has intentionally been left blank.

### Matthew 21:31

**They said**

"The chief priests and elders said"

**Jesus said to them**

"Jesus said to the chief priests and elders"

**Truly I say to you**

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

**the tax collectors and the prostitutes will enter the kingdom of God before you do**

Here "kingdom of God" refers to God's rule as king.

Alternate translation: "when God establishes his rule on earth, he will agree to bless the tax collectors and prostitutes by ruling over them before he agrees to do that for you"

**before you do**

Possible meanings are 1) God will accept the tax collectors and prostitutes sooner than he will accept the Jewish religious leaders, or 2) God will accept the tax collectors and prostitutes instead of the Jewish religious leaders.

### Matthew 21:32

**John came to you**

Here "you" is plural and refers to all the people of Israel, not just the religious leaders. Alternate translation: "John came to the people of Israel"

**in the way of righteousness**

This is an idiom that means John showed the people the right way to live. Alternate translation: "and told you the way God wants you to live"

**you did not believe him**

Here "you" is plural and refers to the religious leaders.

### Matthew 21:33

**Connecting Statement:**

To rebuke the religious leaders and illustrate their unbelief, Jesus tells a parable about rebellious servants.

**a landowner**

"a person who owned a piece of property"

**a hedge**

"a wall" or "a fence"

**dug a winepress in it**

"dug a hole in the vineyard in which to press the grapes"

**rented it out to vine growers**

The owner still owned the vineyard, but he allowed the vine growers to take care of it. When the grapes became ripe, they were to give some of them to the owner and keep the rest.

**vine growers**

These were people who knew how to take care of vines and grapes.

**Matthew 21:34**

**to collect his fruit**

The landowner expected the vine growers pay him for allowing them to use the vineyard by giving him some of the fruit they had grown.

**Matthew 21:35**

**Connecting Statement:**

Jesus continues telling a parable.

**his servants**

"the landowner's servants"

**Matthew 21:36**

**General Information:**

This page has intentionally been left blank.

**Matthew 21:37**

**General Information:**

This page has intentionally been left blank.

**Matthew 21:38**

**Connecting Statement:**

Jesus continues telling a parable.

**Matthew 21:39**

**General Information:**

This page has intentionally been left blank.

**Matthew 21:40**

**Now**

The word "now" does not mean "at this moment," but it is used to draw attention to the important point that follows.

**Matthew 21:41**

**They said to him**

Matthew does not make clear who answered Jesus. If you need to specify an audience you can translate as "The people said to Jesus."

**He will violently destroy those wicked people**

"He will bring those wicked people to a miserable end" or "He will make those evil people die in misery"

**Matthew 21:42**

**General Information:**

Jesus quotes the prophet Isaiah to show that God will honor the one whom the religious leaders reject.

**Connecting Statement:**

Here Jesus begins to explain the parable of the rebellious servants.

**Jesus said to them**

It is unclear to whom Jesus asks the following question. If you need to make "them" specific, use the same audience as you did in Matthew 21:41.

**Did you never read ... eyes'?**

Jesus uses a question to make his audience think deeply about what this scripture means. Alternate translation: "Think about what you have read ... eyes."

**The stone which the builders rejected has been made the cornerstone**

Jesus is quoting from the Psalms. This is a metaphor that means the religious leaders, like builders, will reject Jesus, but God will make him the most important in his kingdom, like the cornerstone in a building.

**has been made the cornerstone**

This can be stated in active form. Alternate translation: "has become the cornerstone"

**This was from the Lord**

"The Lord has caused this great change"

**it is marvelous in our eyes**

Here "in our eyes" refers to seeing. Alternate translation: "it is wonderful to see"

**Matthew 21:43**

**I say to you**

This adds emphasis to what Jesus says next.

**to you**

Here "you" is plural. Jesus was speaking to the religious leaders who had rejected him.

**the kingdom of God will be taken away from you and will be given to a nation that produces its fruits**

Here "kingdom of God" refers to God's rule as king. This can be stated in active form. Alternate translation: "God will take his kingdom away from you and will give it to a nation that produces the kingdom's fruits" or "God will reject you, and he will be king over people from other nations that produce the kingdom's fruits"

**that produces its fruits**

"Fruits" here is a metaphor for "results" or "outcome." Alternate translation: "that produces good results"

#### **Matthew 21:44**

**Whoever falls on this stone will be broken to pieces**

Here, "this stone" is the same stone as in [Matthew 21:42]

**But anyone on whom it falls will be crushed**

This means basically the same thing as the previous sentence. It is a metaphor that means the Christ will have the final judgment and will destroy everyone who rebels against him.

#### **Matthew 21:45**

**Connecting Statement:**

The religious leaders react to the parable that Jesus told.

**his parables**

"Jesus's parables"

#### **Matthew 21:46**

**General Information:**

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## Chapter 22

<sup>1</sup> Jesus spoke to them again in parables, saying, <sup>2</sup> "The kingdom of heaven is like a certain king who prepared a marriage feast for his son. <sup>3</sup> He sent out his servants to call those who had been invited to come to the marriage feast, but they would not come. <sup>4</sup> Again the king sent other servants, saying, 'Tell them who are invited, "See, I have prepared my dinner. My oxen and fattened cattle have been killed, and all things are ready. Come to the marriage feast."' <sup>5</sup> But they paid no attention and went away, one to his farm, another to his business. <sup>6</sup> The others seized the king's servants, treated them shamefully, and killed them. <sup>7</sup> The king was angry, and he sent his soldiers and they destroyed those murderers and burned their city. <sup>8</sup> Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy. <sup>9</sup> Therefore go to the highway crossings and invite as many people to the marriage feast as you can find.' <sup>10</sup> The servants went out to the highways and gathered together all the people they found, both bad and good. So the wedding hall was filled with guests. <sup>11</sup> But when the king came in to look at the guests, he saw a man there who was not wearing wedding clothes. <sup>12</sup> The king said to him, 'Friend, how did you come in here without wedding clothes?' But the man was speechless. <sup>13</sup> Then the king said to the servants, 'Bind this man hand and foot, and throw him out into the outer darkness, where there will be weeping and the grinding of teeth.' <sup>14</sup> For many people are called, but few are chosen."

<sup>15</sup> Then the Pharisees went and planned how they might entrap Jesus in his own talk. <sup>16</sup> Then they sent to him their disciples, together with the Herodians. They said to Jesus, "Teacher, we know that you are truthful, and that you teach God's way in truth. You care for no one's opinion, and you do not show partiality between people. <sup>17</sup> So tell us, what do you think? Is it lawful to pay taxes to Caesar or not?"

<sup>18</sup> But Jesus understood their wickedness and said, "Why are you testing me, you hypocrites? <sup>19</sup> Show me the coin for the tax." Then they brought a denarius to him. <sup>20</sup> Jesus said to them, "Whose image and name are these?"

<sup>21</sup> They said to him, "Caesar's."

Then Jesus said to them, "Then give to Caesar the things that are Caesar's, and to God the things that are God's." <sup>22</sup> When they heard it, they marveled. Then they left him and went away.

<sup>23</sup> On that day some Sadducees, who say there is no resurrection, came to him. They asked him, <sup>24</sup> saying, "Teacher, Moses said, 'If a man dies, having no children, his brother must marry his wife and raise children for his brother.' <sup>25</sup> There were seven brothers. The first married and then died. Having left no children, he left his wife to his brother. <sup>26</sup> Then the second brother did the same thing, then the third, all the way to the seventh brother. <sup>27</sup> After them all, the woman died. <sup>28</sup> Now in the resurrection, whose wife will she be of the seven brothers? For they all had married her."

<sup>29</sup> But Jesus answered and said to them, "You are mistaken because you do not know the scriptures or the power of God. <sup>30</sup> For in the resurrection they neither marry nor are given in marriage. Instead, they are like angels in heaven. <sup>31</sup> But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, <sup>32</sup> 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? God is not the God of the dead, but of the living." <sup>33</sup> When the crowds heard this, they were astonished at his teaching.

<sup>34</sup> But when the Pharisees heard that Jesus had silenced the Sadducees, they gathered themselves together. <sup>35</sup> One of them, an expert in the law, asked him a question, testing him— <sup>36</sup> "Teacher, which is the greatest commandment in the law?"

<sup>37</sup> Jesus said to him, "'Love the Lord your God with all your heart, with all your soul, and with all your mind.' <sup>38</sup> This is the great and first commandment. <sup>39</sup> And a second commandment is like it—'Love your neighbor as yourself.' <sup>40</sup> On these two commandments depend the whole law and the prophets."

<sup>41</sup> Now while the Pharisees were still gathered together, Jesus asked them a question. <sup>42</sup> He said, "What do you think about the Christ? Whose son is he?"

They said to him, "The son of David."

<sup>43</sup> Jesus said to them, "How then does David in the Spirit call him Lord, saying,

<sup>44</sup> 'The Lord said to my Lord,  
"Sit at my right hand,  
until I make your enemies your footstool"?'

<sup>45</sup> If David then calls the Christ 'Lord,' how is he David's son?" <sup>46</sup> No one was able to answer him a word, and no man dared ask him any more questions from that day on.

## Matthew 22 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verse 44, which is from the Old Testament.

### Special concepts in this chapter

#### Wedding Feast

In the parable of the wedding feast ([Matthew 22:1-14](#)), Jesus taught that when God offers to save a person, that person needs to accept the offer. Jesus spoke of life with God as a feast that a king prepares for his son, who has just gotten married. In addition, Jesus emphasized that not everyone whom God invites will properly prepare themselves to come to the feast. God will throw these people out from the feast.

### Other possible translation difficulties in this chapter

#### Implicit information

Speakers usually do not say things that they think their hearers already understand. When the king in the parable said, "My oxen and fattened calves have been killed" ([Matthew 22:4](#)), he assumed that the hearers would understand that those who had killed the animals had also cooked them.

#### Paradox

A paradox is a true statement that appears to describe something impossible. To the Jews, the ancestors were the masters of the descendants, but in one psalm David calls one of his descendants "Lord." Jesus tells the Jewish leaders that this is a paradox, saying, "If David then calls the Christ 'Lord,' how is he David's son?" ([Matthew 22:45](#)).

### Matthew 22:1

#### Connecting Statement:

To rebuke the religious leaders and to illustrate their unbelief, Jesus tells a parable about a marriage feast.

#### to them

"to the people"

### Matthew 22:2

#### The kingdom of heaven is like

This is the beginning of a parable. See how you translated this in Matthew 13:24.

### Matthew 22:3

#### those who had been invited

This can be stated in active form. Alternate translation: "the people the king had invited"

### Matthew 22:4

#### Connecting Statement:

Jesus continues telling a parable.

#### servants, saying, "Tell them who are invited, "See ... feast."

This direct quotation can be stated as an indirect quotation. Also, this can be stated in active form. Alternate translation: "servants, ordering them to tell those whom he invited, 'See ... feast.'"

#### See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

#### My oxen and fattened cattle have been killed

It is implied that the animals are cooked and ready to eat. This can be stated in active form. Alternate translation: "My servants have killed and cooked my oxen and my fattened cattle"

**My oxen and fattened cattle**  
"My best oxen and calves for eating"

### Matthew 22:5

**Connecting Statement:**  
Jesus continues telling a parable.

**But they paid no attention**  
"But the guests the king invited ignored the invitation"

### Matthew 22:6

**General Information:**  
This page has intentionally been left blank.

### Matthew 22:7

**they destroyed those murderers**  
"they killed those murderers." If your language has a strong word for "killed," you might want to use it here.

### Matthew 22:8

**Connecting Statement:**  
Jesus continues telling a parable.

**those who were invited**  
This can be stated in active form. Alternate translation: "those whom I invited"

### Matthew 22:9

**the highway crossings**  
"where the main roads of the city cross." The king is sending the servants to the place where they are most likely to find people.

### Matthew 22:10

**both bad and good**  
"both the good people and the bad people"

**So the wedding hall was filled with guests**  
This can be stated in active form. Alternate translation: "So the guests filled the wedding hall"

**hall**  
a large room

### Matthew 22:11

**Connecting Statement:**  
Jesus continues telling a parable.

### Matthew 22:12

**how did you come in here without wedding clothes?**  
The king uses a question to scold the guest. Alternate translation: "you are not wearing proper clothes for a wedding. You should not be here."

**the man was speechless**  
"the man was silent"

### Matthew 22:13

**Connecting Statement:**  
Jesus concludes his parable about a marriage feast.

**Bind this man hand and foot**  
"Tie him up so that he cannot move his hands or feet"

**the outer darkness**  
Here "outer darkness" is a metonym for the place where God sends those who reject them. This is a place that is completely separated from God forever. See how you translated this in [Matthew 8:12]

**weeping and the grinding of teeth**  
"Grinding of teeth" is symbolic action, representing extreme sadness and suffering. See how you translated this in [Matthew 8:12]

### Matthew 22:14

**For many people are called, but few are chosen**  
This can be stated in active form. Alternate translation: "For God invites many people, but he only chooses a few"

**For**  
This marks a transition. Jesus has ended the parable and now explains the point of the parable.

### Matthew 22:15

**Connecting Statement:**  
This begins an account of the religious leaders trying to trap Jesus with several difficult questions. Here the Pharisees ask him about paying taxes to Caesar.

**how they might entrap Jesus in his own talk**  
"how they could cause Jesus to say something wrong so they could arrest him"

### Matthew 22:16

**their disciples ... Herodians**  
The disciples of the Pharisees supported paying taxes only to Jewish authorities. The Herodians supported paying taxes to the Roman authorities. It is implied that the Pharisees believed that no

matter what Jesus said, he would offend one of these groups.

**Herodians**

These were officials and followers of the Jewish king Herod. He was friends with Roman authorities.

**you do not show partiality between people**

"you do not show special honor to anyone" or "you do not consider anyone more important than anyone else"

**Matthew 22:17**

**to pay taxes to Caesar**

People did not pay taxes directly to Caesar but to one of his tax collectors. Alternate translation: "to pay the taxes that Caesar requires"

**Matthew 22:18**

**Why are you testing me, you hypocrites?**

Jesus uses a question to scold those who were trying to trap him. Alternate translation: "Do not test me, you hypocrites!" or "I know that you hypocrites are only trying to test me!"

**Matthew 22:19**

**denarius**

This was a Roman coin worth one day's wages.

**Matthew 22:20**

**to them**

Here "them" refers to the Herodians and the disciples of the Pharisees.

**Whose image and name are these?**

Jesus uses a question to get the people to think deeply about what he is saying. Alternate translation: "Tell me whose image and name you see on this coin."

**Matthew 22:21**

**Caesar's**

You can make clear the understood information in their response. Alternate translation: "The coin has Caesar's image and name on it"

**things that are Caesar's**

"things that belong to Caesar"

**things that are God's**

"things that belong to God"

**Matthew 22:22**

**General Information:**

This page has intentionally been left blank.

**Matthew 22:23**

**Connecting Statement:**

The Sadducees try to trap Jesus by asking him a difficult question about marriage and the resurrection of the dead.

**Matthew 22:24**

**Teacher, Moses said, 'If a man dies ... brother.'**

The religious leaders were asking Jesus about what Moses had written in the scriptures. If your language does not allow quotes within quotes, this could be stated as an indirect quote. Alternate translation: "Teacher, Moses said that if a man dies ...brother."

**his brother ... his wife ... his brother**

Here "his" refers to the dead man.

**Matthew 22:25**

**Connecting Statement:**

The Sadducees continue asking Jesus a question.

**The first**

"The oldest"

**Matthew 22:26**

**the second ... the third ... the seventh**

"the next oldest ... the next oldest ... the youngest" or "his oldest younger brother ... that brother's oldest younger brother ... the youngest"

**Matthew 22:27**

**After them all**

"After every brother had died"

**Matthew 22:28**

**Now**

Here the Sadducees shift from the story about the seven brothers to their actual question.

**in the resurrection**

"when dead people come back to life"

**Matthew 22:29**

**You are mistaken**

It is implied that Jesus means that they are mistaken about what they think about the resurrection. Alternate translation: "You are mistaken about the resurrection"

**the power of God**

"what God is able to do"

### Matthew 22:30

#### in the resurrection

"when dead people rise back to life"

#### they neither marry

"people will not marry"

#### nor are given in marriage

This can be stated in active form. Alternate translation: "nor will people give their children in marriage"

### Matthew 22:31

#### Connecting Statement:

Jesus begins asking a question to show that people who have died will live again. He is scolding the Sadducees by asking this question. He is not looking for an answer.

#### have you not read

This is the beginning of a question that end with the words "the God of Jacob" in verse 32. Jesus asks this question to remind the religious leaders of what they know from scripture. If this rhetorical question is translated as a statement, the question mark in verse 32 would be changed to a period. Alternate translation: "you have read"

#### what was spoken to you by God

This can be stated in active form. Alternate translation: "what God spoke to you"

### Matthew 22:32

#### Connecting Statement:

Jesus finishes asking the question he began in verse 31.

#### the God of Jacob'?

This question begins in verse 31 and ends in verse 32. Jesus uses this question to remind the Sadducees of what is in the scripture and to rebuke them for not understanding it. If you translated the rhetorical question as a statement in verse 31, then the question mark here would be changed to a period. Alternate translation: "the God of Jacob."

#### 'I am the God of ... Jacob'

You can translate the direct quotation as an indirect quotation. Alternate translation: "that he is the God of ... Jacob"

#### of the dead, but of the living

These nominal adjectives can be stated as adjectives. Alternate translation: "of dead people, but he is the God of living people"

### Matthew 22:33

#### General Information:

This page has intentionally been left blank.

### Matthew 22:34

#### General Information:

This page has intentionally been left blank.

### Matthew 22:35

#### Connecting Statement:

A Pharisee who was an expert in the law tries to trap Jesus by asking him a difficult question about the greatest commandment.

### Matthew 22:36

#### General Information:

This page has intentionally been left blank.

### Matthew 22:37

#### General Information:

Jesus quotes a verse from Deuteronomy as the greatest commandment.

#### with all your heart, with all your soul, and with all your mind

These three phrases are used together to mean "completely" or "earnestly." Here "heart" and "soul" are metonyms for a person's inner being.

### Matthew 22:38

#### the great and first commandment

Here "great" and "first" mean the same thing. They emphasize that this is the most important commandment.

### Matthew 22:39

#### General Information:

Jesus quotes a verse from Leviticus as the second greatest commandment.

#### your neighbor

Here "neighbor" means more than just those who live nearby. Jesus means a person must love all people.

### Matthew 22:40

#### On these two commandments depend the whole law and the prophets

Here the phrase "the whole law and the prophets" refers to all of scripture. Alternate translation: "Everything that Moses and the prophets wrote in the scriptures is based on these two commandments"

### Matthew 22:41

**Connecting Statement:**

Jesus asks the Pharisees a difficult question in order to stop their attempts to trap him.

**Now**

This word is used here to mark a new part of the story in which Jesus asks the religious leaders a question.

### Matthew 22:42

**son ... son of David**

In both of these "son" means "descendant."

### Matthew 22:43

**General Information:**

Jesus quotes from the Psalms to show that the Christ is more than just "the son of David."

**How then does David in the Spirit call him Lord**

Jesus uses a question to make the religious leaders think deeply about the Psalm he is about to quote. Alternate translation: "Then, tell me why David in the Spirit calls him Lord"

**David in the Spirit**

"David, whom the Holy Spirit is inspiring." This means the Holy Spirit is influencing what David says.

**call him**

Here "him" refers to the Christ, who is also the descendant of David.

### Matthew 22:44

**The Lord said**

Here "Lord" refers to God the Father.

**to my Lord**

Here "Lord" refers to the Christ. Also, "my" refers to David. This means the Christ is superior to David.

**Sit at my right hand**

To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "Sit in the place of honor beside me"

**until I make your enemies your footstool**

This is an idiom. Alternate translation: "until I conquer your enemies" or "until I make your enemies bow down before you"

### Matthew 22:45

**General Information:**

This is the end of the part of the story that began in Matthew 19:1, that tells of Jesus ministering in Judea.

**Connecting Statement:**

This is the end of the account of the religious leaders trying to trap Jesus with several difficult questions.

**If David then calls the Christ 'Lord,' how is he David's son?**

Jesus uses a question to make the religious leaders think deeply about what he is saying. Alternate translation: "David calls him 'Lord,' so the Christ has to be more than just a descendant of David."

**If David then calls the Christ**

David referred to Jesus as "Lord" because Jesus was not only a descendant of David, but he was also superior to him.

### Matthew 22:46

**to answer him a word**

Here "word" refers to what people say. Alternate translation: "to answer him anything" or "to answer him"

**any more questions**

It is implied that no one asked him the kind of questions that were intended to make him say something wrong so the religious leaders could arrest him.

## Chapter 23

<sup>1</sup> Then Jesus spoke to the crowds and to his disciples. <sup>2</sup> He said, "The scribes and the Pharisees sit in Moses' seat. <sup>3</sup> Therefore whatever they command you to do, do these things and observe them. But do not imitate their deeds, for they say things but then do not do them. <sup>4</sup> Yes, they bind heavy burdens that are difficult to carry, and then they put them on people's shoulders. But they themselves will not move a finger to carry them. <sup>5</sup> They do all their deeds to be seen by people. For they make their phylacteries wide, and they enlarge the edges of their garments. <sup>6</sup> They love the places of honor at feasts and the chief seats in the synagogues, <sup>7</sup> and special greetings in the marketplaces, and to be called 'Rabbi' by people. <sup>8</sup> But you must not be called 'Rabbi,' for you have only one teacher, and all of you are brothers. <sup>9</sup> And call no man on earth your father, for you have only one Father, and he is in heaven. <sup>10</sup> Neither must you be called 'teacher,' for you have only one teacher, the Christ. <sup>11</sup> But he who is greatest among you will be your servant. <sup>12</sup> Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

<sup>13</sup> But woe to you, scribes and Pharisees, hypocrites! You shut the kingdom of heaven against people. For you do not enter it yourselves, and neither do you allow those about to enter to do so. <sup>14</sup><sup>15</sup> Woe to you, scribes and Pharisees, hypocrites! For you go over sea and land to make one convert, and when he has become one, you make him twice as much a son of hell as you.

<sup>16</sup> "Woe to you, you blind guides, you who say, 'Whoever swears by the temple, it is nothing. But whoever swears by the gold of the temple, he is bound to his oath.' <sup>17</sup> You blind fools! Which is greater, the gold or the temple that makes the gold holy? <sup>18</sup> And, 'Whoever swears by the altar, it is nothing. But whoever swears by the gift that is on it, he is bound to his oath.' <sup>19</sup> You blind people! Which is greater, the gift or the altar that makes the gift holy? <sup>20</sup> Therefore, he who swears by the altar swears by it and by everything on it. <sup>21</sup> The one who swears by the temple swears by it and by the one who lives in it. <sup>22</sup> And the one who swears by heaven swears by the throne of God and by him who sits on it.

<sup>23</sup> "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, but you have left undone the weightier matters of the law—justice and mercy and faithfulness. But these you ought to have done and not to have left the other undone. <sup>24</sup> You blind guides, you who strain out a gnat but swallow a camel!

<sup>25</sup> "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the plate, but inside they are full of robbery and self-indulgence. <sup>26</sup> You blind Pharisee! Clean first the inside of the cup and of the plate, so that the outside may become clean also.

<sup>27</sup> "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which on the outside look beautiful, but on the inside are full of dead men's bones and everything unclean. <sup>28</sup> In the same way, you also outwardly appear righteous to men, but on the inside you are full of hypocrisy and lawlessness.

<sup>29</sup> "Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the tombs of the righteous. <sup>30</sup> You say, 'If we had lived in the days of our fathers, we would not have been partners with them in shedding the blood of the prophets.' <sup>31</sup> Therefore you testify against yourselves that you are sons of those who murdered the prophets. <sup>32</sup> You also fill up the measure of your fathers. <sup>33</sup> You serpents, you offspring of vipers, how will you escape the judgment of hell? <sup>34</sup> Therefore, see, I am sending you prophets and wise men and scribes. Some of them you will kill and crucify, and some you will whip in your synagogues and chase from city to city. <sup>35</sup> The result is that upon you will come all the righteous blood that has been shed on the earth, from the blood of righteous Abel, to the blood of Zechariah son of Berekiah, whom you murdered between the sanctuary and the altar. <sup>36</sup> Truly I say to you, all these things will come upon this generation.

<sup>37</sup> "Jerusalem, Jerusalem, you who kill the prophets and stone those who are sent to you! How often did I long to gather your children together, just as a hen gathers her chicks under her wings, but you were not willing! <sup>38</sup> See, your house is left to you desolate. <sup>39</sup> For I say to you, You will not see me from now on until you say, 'Blessed is he who comes in the name of the Lord.'"

## Footnotes

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23:14 <sup>[1]</sup>The best ancient copies do not have verse 14 (some copies add the verse after verse 12).

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## Matthew 23 General Notes

### Special concepts in this chapter

#### Hypocrites

Jesus calls the Pharisees hypocrites many times ([Matthew 23:13, 15, 23, 25, 27, 29](#)) and carefully tells what he means by doing that. The Pharisees made rules that no one could actually obey, and then they persuaded the ordinary people that they were guilty because they could not obey the rules. Also, the Pharisees obeyed their own rules instead of obeying God's original commands in the law of Moses.

### Other possible translation difficulties in this chapter

#### Name calling

In most cultures, it is wrong to insult people. The Pharisees took many of the words in this chapter as insults. Jesus called them "hypocrites," "blind guides," "fools," and "serpents" ([Matthew 23:16-17](#)). Jesus uses these words to say that God would surely punish them because they were doing wrong.

#### Paradox

A paradox is a true statement that appears to describe something impossible. Jesus uses a paradox when he says, "He who is greatest among you will be your servant" ([Matthew 23:11-12](#)).

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### Matthew 23:1

#### General Information:

This is the beginning of a new part of the story, in which Jesus teaches about salvation and the final judgment. Here he begins to warn the people about the scribes and Pharisees.

### Matthew 23:2

#### sit in Moses' seat

Here "seat" represents the authority to rule and make judgments. Alternate translation: "have authority as Moses had" or "have authority to say what the law of Moses means"

### Matthew 23:3

#### whatever ... do these things and observe them

"all the things ... do them and observe them" or "everything ... do it and observe it"

### Matthew 23:4

**they bind heavy burdens that are difficult to carry, and then they put them on people's shoulders. But they themselves will not move a finger to carry them**

Here "bind heavy burdens ... put them on people's shoulders" is a metaphor for the religious leaders making many difficult rules and making the people obey them. And "will not move a finger" is an idiom that means the religious leaders will not help the people. Alternate translation: "they make you obey

many rules that are difficult to follow. But they do nothing at all to help you follow the rules"

### Matthew 23:5

#### They do all their deeds to be seen by people

This can be stated in active form. Alternate translation: "They do all their deeds so that people can see what they do"

#### For they make their phylacteries wide, and they enlarge the edges of their garments

Both of these are things the Pharisees do to appear as if they honor God more than other people.

#### phylacteries

small leather boxes containing paper with scripture written on it

#### they enlarge the edges of their garments

The Pharisees made the tassels on the bottom of their robes especially long to show their devotion to God.

### Matthew 23:6

#### Connecting Statement:

Jesus continues speaking to the crowds and disciples about the Pharisees.

#### places of honor ... chief seats

Both of these are the places where the most important people sit.

### Matthew 23:7

#### marketplaces

large, open-air areas where people buy and sell items

#### to be called 'Rabbi' by people.

This can be stated in active form. Alternate translation: "for people to call them 'Rabbi.'"

### Matthew 23:8

#### But you must not be called

This can be stated in active form. Alternate translation: "But you must not let anyone call you"

#### you

All occurrences of "you" are plural and refer to all of Jesus's followers.

#### all of you are brothers

Here "brothers" means "fellow believers."

### Matthew 23:9

#### call no man on earth your father

Jesus is using hyperbole to tell his hearers that they must not allow even the most important people to be more important to them than God is. Alternate translation: "do not call any man on earth your father" or "do not say that any man on earth is your father"

#### you have only one Father

"Father" here is an important title for God.

### Matthew 23:10

#### Neither must you be called

This can be stated in active form. Alternate translation: "Also, do not let anyone call you"

#### you have only one teacher, the Christ

When Jesus said "the Christ," he was speaking about himself in the third person. Alternate translation: "I, the Christ, am your only teacher"

### Matthew 23:11

#### he who is greatest among you

"the person who is most important among you"

#### among you

Here "you" is plural and refers to Jesus's followers.

### Matthew 23:12

#### exalts himself

"makes himself important"

#### will be humbled

This can be stated in active form. Alternate translation: "God will humble"

#### will be exalted

This can be stated in active form. Alternate translation: "God will make important" or "God will honor"

### Matthew 23:13

#### General Information:

Jesus speaks of the kingdom of heaven as if it were a house, the door into which the Pharisees have shut from the outside so that neither they nor anyone else can enter the house. If you do not keep the metaphor of the house, be sure to change all instances of "shut" and "enter." Also, since the words "kingdom of heaven," which refer to God, who lives in heaven, occur only in Matthew, try to use your language's word for "heaven" in your translation.

#### Connecting Statement:

Jesus begins to rebuke the religious leaders because of their hypocrisy.

#### But woe to you

"How terrible it will be for you!" See how you translated this in Matthew 11:21.

#### You shut the kingdom of heaven against people ... you do not enter it ... neither do you allow those about to enter to do so

Jesus is speaking of the kingdom of heaven, which is God ruling over his people, as if it were a house, the door into which the Pharisees have shut from the outside so that neither they nor anyone else can enter the house. The phrase "kingdom of heaven" is found only in the book of Matthew. If possible, use your language's word for "heaven" in your translation. Alternate translation: "You make it impossible for people to enter the kingdom of heaven ... you do not enter it ... neither do you allow those about to enter to do so" or "You prevent people from accepting God, who lives in heaven, as king ... you do not accept him as king ... and you make it impossible for those about to accept him as king to do so"

### Matthew 23:14

#### General Information:

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### Matthew 23:15

#### you go over sea and land

This is an idiom that means they go to distant places. Alternate translation: "you travel great distances"

**to make one convert**

"to make one person accept your religion"

**son of hell**

Here "son of" is an idiom that means "one belonging to." Alternate translation: "person who belongs in hell" or "person who should go to hell"

**Matthew 23:16**

**blind guides**

The Jewish leaders were spiritually blind. Although they thought of themselves as teachers, they were unable to understand God's truth. See how you translated "blind guides" in [Matthew 15:14]

**by the temple, it is nothing**

"by the temple does not have to keep his oath"

**is bound to his oath**

"is tied to his oath." The phrase "bound to his oath" is a metaphor for being required to do what one has said he would do in an oath. Alternate translation: "must do what he promised to do"

**Matthew 23:17**

**blind fools**

The Jewish leaders were spiritually blind. Although they thought of themselves as teachers, they were unable to understand God's truth.

**Which is greater, the gold or the temple that makes the gold holy?**

Jesus uses this question to rebuke the Pharisees because they treated the gold as if it were more important than the temple. Alternate translation: "The temple that has dedicated the gold to God is more important than the gold!"

**the temple that makes the gold holy**

"the temple that makes the gold belong to God alone"

**Matthew 23:18**

**And**

The understood information can be made clear. Alternate translation: "And you also say"

**it is nothing**

"he does not have to do what he has sworn to do" or "he does not have to keep his oath"

**the gift**

This is an animal or grain that a person would bring to God by putting it on God's altar.

**is bound to his oath**

"is tied to his oath." Being required to do what one has said he would do in an oath is spoken of as if he is tied to the oath. Alternate translation: "must do what he promised to do"

**Matthew 23:19**

**blind people**

The Jewish leaders were spiritually blind. Although they thought of themselves as teachers, they were unable to understand God's truth.

**Which is greater, the gift or the altar that makes the gift holy?**

Jesus uses this question to rebuke the Pharisees for treating the gift as if it were more important than the altar. Alternate translation: "The altar that makes the gift holy is greater than the gift!"

**the altar that makes the gift holy**

"the altar that makes the gift special to God"

**Matthew 23:20**

**by everything on it**

"by all the gifts that people have placed on it"

**Matthew 23:21**

**the one who lives in it**

God the Father

**Matthew 23:22**

**him who sits on it**

God the Father

**Matthew 23:23**

**Woe to you ... hypocrites!**

"How terrible it will be for you ... hypocrites!" See how you translated this in Matthew 11:21.

**mint and dill and cumin**

These are various leaves and seeds people used to make food taste good.

**you have left undone**

"you have not obeyed"

**the weightier matters**

"the more important matters"

**But these you ought to have done**

"You ought to have obeyed these more important laws"

**and not to have left the other undone**

This can be stated in positive and active form. Alternate translation: "and to make sure the other is done" or "and to make sure to do the other"

**Matthew 23:24**

**You blind guides**

Jesus uses this metaphor to describe the Pharisees. Jesus means that the Pharisees do not understand

God's commands or how to please him. Therefore, they cannot teach others how to please God. See how you translated this metaphor in [Matthew 15:14]

**you who strain out a gnat but swallow a camel**

Being careful to follow the less important laws and ignoring the more important laws is as foolish as being careful not to swallow the smallest unclean animal but eating the meat of the largest unclean animal. Alternate translation: "you are as foolish as a person who strains out a gnat that falls into his drink but swallows a camel!"

**strain out a gnat**

This means to pour a liquid through a cloth to remove a gnat from a drink.

**gnat**

a small flying insect

**Matthew 23:25**

**Woe to you ... hypocrites!**

"How terrible it will be for you ... hypocrites!" See how you translated this in Matthew 11:21.

**For you clean the outside of the cup and of the plate, but inside they are full of robbery and self-indulgence**

This is a metaphor that means the scribes and Pharisees appear pure on the outside to others, but on the inside they are wicked.

**they are full of robbery and self-indulgence**

"they take what belongs to others, and they do almost everything to benefit themselves"

**Matthew 23:26**

**You blind Pharisee**

The Pharisees were spiritually blind. Although they thought of themselves as teachers, they were unable to understand God's truth.

**Clean first the inside of the cup and of the plate, so that the outside may become clean also**

This is a metaphor that means that if they would become pure in their inner being, then the result is that they would be pure on the outside as well.

**Matthew 23:27**

**you are like whitewashed tombs ... unclean**

This is a simile that means the scribes and Pharisees may appear to be pure on the outside, but they are wicked on the inside.

**whitewashed tombs**

"tombs that someone has painted white." The Jews would paint tombs white so that people would easily see them and avoid touching them. Touching a tomb would make a person ceremonially unclean.

**Matthew 23:28**

**General Information:**

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**Matthew 23:29**

**of the righteous**

This nominal adjective can be stated as an adjective. Alternate translation: "of the righteous people"

**Matthew 23:30**

**in the days of our fathers**

"during the time of our forefathers"

**we would not have been partners with them**

"we would not have joined with them"

**shedding the blood of**

Here "blood" refers to life. To shed blood means to kill. Alternate translation: "killing" or "murdering"

**Matthew 23:31**

**sons of those who murdered the prophets**

Possible meanings are 1) the word "sons" is a metonym for "descendants." Alternate translation: "descendants of those who murdered the prophets" or 2) the word "sons" is a metaphor for people who are like others. Alternate translation: "just like those who murdered the prophets."

**Matthew 23:32**

**You also fill up the measure of your fathers**

Jesus uses this as a metaphor meaning the Pharisees will complete the wicked behavior that their forefathers started when they killed the prophets. Alternate translation: "You also finish the sins your ancestors began"

**Matthew 23:33**

**You serpents, you offspring of vipers**

Serpents are snakes, and vipers are poisonous snakes. They are dangerous and often symbols of evil. Alternate translation: "You who are as evil and dangerous as poisonous snakes"

**offspring of vipers**

Here "offspring" means "having the characteristic of." See how you translated a similar phrase in Matthew 3:7.

**how will you escape the judgment of hell?**

Jesus uses this question as a rebuke. Alternate translation: "there is no way for you to escape the judgment of hell!"

### Matthew 23:34

#### Connecting Statement:

Jesus continues to rebuke the religious leaders because of their hypocrisy.

#### I am sending you prophets and wise men and scribes

Sometimes the present tense is used to show that someone will do something very soon. Alternate translation: "I will send prophets, wise men, and scribes to you"

#### chase from city to city

You may need to make explicit that the purpose of chasing is to persecute. Alternate translation: "chase from city to city and persecute them" or "persecute them in city after city"

### Matthew 23:35

#### upon you will come all the righteous blood that has been shed on the earth ... blood ... blood

The phrase "upon you will come" is an idiom that means to receive punishment. To shed blood is a metonym meaning to kill people, so "righteous blood that has been shed on the earth" represents righteous people who have been killed. Alternate translation: "God will punish you for the murders of all the righteous people ... murder .. murder"

#### Abel ... Zechariah

Abel was the first righteous victim of murder, and Zechariah, who was murdered by Jews in the temple, was probably thought to be the last. These two men represent all the righteous people who have been murdered.

#### Zechariah

This Zechariah is unknown. He was not the father of John the Baptist.

#### whom you murdered

Jesus does not mean the people to whom he is speaking actually murdered Zechariah. He means their ancestors did.

### Matthew 23:36

#### Truly I say to you

"I tell you the truth." This adds emphasis to what Jesus says next.

### Matthew 23:37

#### Connecting Statement:

Jesus mourns over the people of Jerusalem because they reject every messenger that God sends to them.

#### Jerusalem, Jerusalem

Jesus speaks to the people of Jerusalem as though they were the city itself.

#### those who are sent to you

This can be stated in active form. Alternate translation: "those whom God sends to you"

#### your children

Jesus is speaking to Jerusalem as if it is a woman and the people are her children. Alternate translation: "your people" or "your inhabitants"

#### just as a hen gathers her chicks under her wings

This is a simile that emphasizes Jesus's love for the people and how he wanted to take care of them.

#### hen

a female chicken. You can translate with any bird that protects her children under her wing.

### Matthew 23:38

#### your house is left to you desolate

"God will leave your house, and it will be empty"

#### your house

Possible meanings are 1) "the city of Jerusalem" or 2) "the temple."

### Matthew 23:39

#### I say to you

This adds emphasis to what Jesus says next.

#### Blessed is he who comes in the name of the Lord

Here "in the name" means "in the power" or "as a representative." See how you translated this in [Matthew 21:9]

## Chapter 24

<sup>1</sup> Jesus went out from the temple and was going on his way. His disciples came to him to point out to him the buildings of the temple. <sup>2</sup> But he answered and said to them, "Do you not see all these things? Truly I say to you, not one stone will be left on another that will not be torn down."

<sup>3</sup> As he sat on the Mount of Olives, the disciples came to him privately and said, "Tell us, when will these things happen? What will be the sign of your coming and of the end of the age?"

<sup>4</sup> Jesus answered and said to them, "Be careful that no one leads you astray. <sup>5</sup> For many will come in my name. They will say, 'I am the Christ,' and will lead many astray. <sup>6</sup> You will hear of wars and rumors of wars. See that you are not troubled, for these things must happen; but the end is not yet. <sup>7</sup> For nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. <sup>8</sup> But all these things are only the beginning of birth pains. <sup>9</sup> Then they will deliver you up to tribulation and kill you. You will be hated by all the nations for my name's sake. <sup>10</sup> Then many will stumble, and betray one another and hate one another. <sup>11</sup> Many false prophets will rise up and lead many astray. <sup>12</sup> Because lawlessness will increase, the love of many will grow cold. <sup>13</sup> But the one who endures to the end will be saved. <sup>14</sup> This good news of the kingdom will be preached in the whole world as a testimony to all the nations. Then the end will come.

<sup>15</sup> "Therefore, when you see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place" (let the reader understand), <sup>16</sup> "let those who are in Judea flee to the mountains, <sup>17</sup> let him who is on the housetop not go down to take anything out of his house, <sup>18</sup> and let him who is in the field not return to take his cloak. <sup>19</sup> But woe to those who are pregnant and to those who are nursing infants in those days! <sup>20</sup> Pray that your flight will not occur in the winter or on a Sabbath. <sup>21</sup> For there will be great tribulation, such as has not been from the beginning of the world until now, no, nor ever will be again. <sup>22</sup> Unless those days had been shortened, no flesh would be saved. But for the sake of the elect those days will be shortened. <sup>23</sup> Then if anyone says to you, 'Look, here is the Christ!' or, 'There is the Christ!' do not believe it. <sup>24</sup> For false Christs and false prophets will arise and show great signs and wonders, so as to lead astray, if possible, even the elect. <sup>25</sup> See, I have told you ahead of time. <sup>26</sup> Therefore, if they say to you, 'Look, he is in the wilderness,' do not go out to the wilderness. Or, 'See, he is in the inner rooms,' do not believe it. <sup>27</sup> For as the lightning shines out from the east and flashes all the way to the west, so will be the coming of the Son of Man. <sup>28</sup> Wherever a dead animal is, there the vultures will gather.

<sup>29</sup> "But immediately after the tribulation of those days

the sun will be darkened,  
the moon will not give its light,  
the stars will fall from the sky,

and the powers of the heavens will be shaken. <sup>30</sup> Then the sign of the Son of Man will appear in the sky, and all the tribes of the earth will mourn. They will see the Son of Man coming on the clouds of the sky with power and great glory. <sup>31</sup> He will send his angels with a great sound of a trumpet, and they will gather together his elect from the four winds, from one end of the sky to the other.

<sup>32</sup> "Learn a lesson from the fig tree. As soon as the branch becomes tender and puts out its leaves, you know that summer is near. <sup>33</sup> So also, when you see all these things, you should know that he is near, at the very gates. <sup>34</sup> Truly I say to you, this generation will not pass away until all of these things will have happened. <sup>35</sup> Heaven and the earth will pass away, but my words will never pass away. <sup>36</sup> But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but only the Father. <sup>37</sup> As the days of Noah were, so will be the coming of the Son of Man. <sup>38</sup> For as in those days before the flood they were eating and drinking, marrying and giving in marriage until the day that Noah entered the ark, <sup>39</sup> and they knew nothing until the flood came and took them all away—so will be the coming of the Son of Man. <sup>40</sup> Then two men will be in a field—one will be taken, and one will be left. <sup>41</sup> Two women will be grinding with a mill—one will be taken, and one will be left. <sup>42</sup> Therefore be on your guard, for you do not know on what day your Lord will come. <sup>43</sup> But know this, that if the master of the house had known in

what time of night the thief was coming, he would have been on guard and would not have allowed his house to be broken into. <sup>44</sup> Therefore you must also be ready, for the Son of Man will come at an hour that you do not expect.

<sup>45</sup> "So who is the faithful and wise servant whom his master has set over his household in order to give them their food at the right time? <sup>46</sup> Blessed is that servant whom his master will find doing that when he comes. <sup>47</sup> Truly I say to you that the master will set him over all his possessions. <sup>48</sup> But if an evil servant says in his heart, 'My master has been delayed,' <sup>49</sup> and begins to beat his fellow servants, and eats and drinks with drunkards, <sup>50</sup> then the master of that servant will come on a day that the servant does not expect and at an hour that he does not know. <sup>51</sup> His master will cut him in pieces and assign him a place with the hypocrites, where there will be weeping and grinding of teeth.

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## Matthew 24 General Notes

### Structure and formatting

In this chapter, Jesus begins to prophesy about the future from that time until he returns as king of everything. (See: prophet)

### Special concepts in this chapter

#### "The end of the age"

In this chapter, Jesus gives an answer to his disciples when they ask how they will know when he will come again.

#### The example of Noah

In the time of Noah, God sent a great flood to punish people for their sins. He warned them many times about this coming flood, but it actually began suddenly. In this chapter, Jesus draws a comparison between that flood and the last days. (See: sin)

### Other possible translation difficulties in this chapter

#### "Let"

The ULB uses this word to begin several commands of Jesus, such as "let those who are in Judea flee to the mountains" (24:16), "let him who is on the housetop not go down to take anything out of his house" (24:17), and "let him who is in the field not return to take his cloak" (24:18). There are many different ways to form a command. Translators must select the most natural ways in their own languages. Note that this word does not mean "permit."

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### Matthew 24:1

#### Connecting Statement:

Jesus begins to describe events that will happen before he comes again during the end times.

#### from the temple

It is implied that Jesus was not in the temple itself. He was in the courtyard around the temple.

### Matthew 24:2

#### Do you not see all these things?

Jesus uses a question to make the disciples think deeply about what he will tell them. Alternate translation: "Let me tell you something about all these buildings."

#### Truly I say to you

"I tell you the truth." This adds emphasis to what Jesus says next.

#### not one stone will be left on another that will not be torn down

It is implied that enemy soldiers will tear down the stones. This can be stated in active form. Alternate translation: "when the enemy soldiers come, they will tear down every stone in these buildings"

### Matthew 24:3

#### What will be the sign of your coming and of the end of the age

Here "your coming" refers to when Jesus will come in power, establishing God's reign on earth and bringing this age to an end. Alternate translation: "What will be the sign that you are about to come and that the world is about to end"

#### Matthew 24:4

**Be careful that no one leads you astray**

Here "leads you astray" is a metaphor for persuading someone to believe something that is not true. Alternate translation: "Be careful that no one deceives you"

#### Matthew 24:5

**many will come in my name**

The name here is the name of Messiah or Christ, not of Jesus and seems to be a metonym for the authority of the Christ. Alternate translation: "many will claim to have my authority as Christ"

**will lead many astray**

Here "leads you astray" is a metaphor for persuading someone to believe something that is not true. Alternate translation: "will deceive many people"

#### Matthew 24:6

**See that you are not troubled**

This can be stated in active form. Alternate translation: "Do not let these things trouble you"

#### Matthew 24:7

**For nation will rise against nation, and kingdom against kingdom**

Both of these mean the same thing. Jesus is emphasizing that people everywhere will fight each other.

#### Matthew 24:8

**the beginning of birth pains**

This refers to the pains a woman feels before giving birth to a child. This metaphor means these wars, famines, and earthquakes are just the beginning of the events that will lead to the end of the age.

#### Matthew 24:9

**they will deliver you up to tribulation and kill you**

"people will give you over to the authorities, who will make you suffer and will kill you."

**You will be hated by all the nations**

Here "nations" is a metonym, referring to the people of nations. This can be stated in active form. Alternate translation: "People from every nation will hate you"

**for my name's sake**

Here "name" refers to the complete person. Alternate translation: "because you believe in me"

#### Matthew 24:10

**General Information:**

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#### Matthew 24:11

**will rise up**

"Rise" here is an idiom for "become established." Alternate translation: "will come"

**and lead many astray**

Here "lead ... astray" is a metaphor for persuading someone to believe something that is not true. Alternate translation: "and deceive many people"

#### Matthew 24:12

**lawlessness will increase**

The abstract noun "lawlessness" can be translated with the phrase "disobeying the law." Alternate translation: "disobeying the law will increase" or "people will disobey God's law more and more"

**the love of many will grow cold**

Possible meanings are 1) "many people will no longer love other people" or 2) "many people will no longer love God."

#### Matthew 24:13

**the one who endures to the end will be saved**

This can be stated in active form. Alternate translation: "God will save the person who endures to the end"

**the one who endures**

"the person who stays faithful"

**to the end**

It is not clear whether the word "end" refers to when a person dies or when the persecution ends or the end of the age when God shows himself to be king. The main point is that they endure as long as necessary.

**the end**

"the end of the world" or "the end of the age"

#### Matthew 24:14

**This good news of the kingdom will be preached**

Here "kingdom" refers to God's rule as king. This can be stated in active form. Alternate translation: "People will tell the good news that God will rule"

**all the nations**

Here, "nations" stands for people. Alternate translation: "all people in all places"

### Matthew 24:15

**the abomination of desolation, which was spoken of by Daniel the prophet**

This can be stated in active form. Alternate translation: "the shameful one who defiles the things of God, about whom Daniel the prophet wrote"

**let the reader understand**

This is not Jesus speaking. Matthew added this to alert the reader that Jesus was using words that they would need to think about and interpret.

### Matthew 24:16

**General Information:**

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### Matthew 24:17

**let him who is on the housetop**

Housetops where Jesus lived were flat, and people could stand on them.

### Matthew 24:18

**General Information:**

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### Matthew 24:19

**in those days**

"at that time"

### Matthew 24:20

**that your flight will not occur**

"that you will not have to flee" or "that you will not have to run away"

**the winter**

"the cold season"

### Matthew 24:21

**General Information:**

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### Matthew 24:22

**Unless those days had been shortened, no flesh would be saved**

This can be stated in positive and active form. Alternate translation: "If God had not shortened the time of suffering, everyone would have died" or "Because God shortened those days, some people lived"

**no flesh**

"nobody" or "no one." Here, "flesh" is poetic way of referring to people.

**those days will be shortened**

This can be stated in active form. Alternate translation: "God will shorten the time of suffering"

### Matthew 24:23

**Connecting Statement:**

Jesus continues speaking to his disciples.

**do not believe it**

"do not believe the false thing they have said to you"

### Matthew 24:24

**so as to lead astray, if possible, even the elect**

Here "lead astray" is a metaphor for persuading someone to believe something that is not true. This can be translated as two sentences. Alternate translation: "so as to deceive, if possible, even the elect" or "so as to deceive people. If possible, they would even deceive the elect"

### Matthew 24:25

**General Information:**

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### Matthew 24:26

**if they say to you, 'Look, he is in the wilderness,' do**

This can be stated as an indirect quotation. Alternate translation: "if someone tells you that the Christ is in the wilderness, do"

**Or, 'See, he is in the inner rooms,'**

This can be stated as an indirect quotation. Alternate translation: "Or, if someone tells you that the Christ is in the inner room,"

**in the inner rooms**

"in a secret room" or "in secret places"

### Matthew 24:27

**as the lightning shines ... so will be the coming**

This means that the Son of Man will come very quickly and will be easy to see.

**the Son of Man**

Jesus is speaking about himself in the third person.

### Matthew 24:28

**Wherever a dead animal is, there the vultures will gather**

This is probably a proverb that the people of Jesus's time understood. Possible meanings are 1) when the Son of Man comes, everyone will see him and know that he has come, or 2) wherever spiritually dead people are, false prophets will be there to tell them lies.

**vultures**

birds that eat the bodies of dead or dying creatures

**Matthew 24:29**

**immediately after the tribulation of those days the sun**  
"as soon as the tribulation of those days has finished, the sun"

**the tribulation of those days**  
"that time of suffering"

**the sun will be darkened**  
This can be stated in active form. Alternate translation: "God will make the sun dark"

**the powers of the heavens will be shaken**  
This can be stated in active form. Alternate translation: "God will shake things in the sky and above the sky"

**Matthew 24:30**

**the Son of Man**  
Jesus is speaking about himself in the third person.

**all the tribes**  
Here "tribes" refers to people. Alternate translation: "all the people of the tribes" or "all the people"

**Matthew 24:31**

**He will send his angels with a great sound of a trumpet**  
"He will have a trumpet sounded and send his angels" or "He will have an angel blow a trumpet, and he will send his angels"

**He ... his**  
Jesus is speaking about himself in the third person.

**they will gather**  
"his angels will gather"

**his elect**  
These are the people whom the Son of Man has chosen.

**from the four winds, from one end of the sky to the other**  
Both of these mean the same thing. They are idioms that mean "from everywhere." Alternate translation: "from all over the world"

**Matthew 24:32**

**General Information:**  
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**Matthew 24:33**

**he is near, at the very gates**  
Jesus is speaking about himself in the third person and using the imagery of a king or important official getting close to the gates of a walled city. This metaphor means the time for Jesus to come is soon. Alternate translation: "I am near and will soon appear"

**Matthew 24:34**

**Truly I say to you**  
"I tell you the truth." This adds emphasis to what Jesus says next.

**this generation will not pass away**  
Here "pass away" is a polite way of saying "die." Alternate translation: "the people of this generation will not all die"

**this generation**  
Possible interpretations are 1) "all people alive today," referring to the people alive when Jesus was speaking, or 2) "all people alive when these things I have just told you about happen." Try to translate so that both interpretations are possible.

**until all of these things will have happened**  
"until God causes all these things to happen"

**Matthew 24:35**

**Heaven and the earth will pass away**  
The words "heaven" and "earth" are a synecdoche that includes everything that God has created, especially those things that seem permanent. Jesus is saying that his word, unlike these things, is permanent. Alternate translation: "Even heaven and the earth will pass away"

**my words will never pass away**  
Here "words" refers to what Jesus has said. Alternate translation: "what I say will always be true"

**Matthew 24:36**

**that day and hour**  
Here "day" and "hour" refer to the exact time that the Son of Man will return.

**nor the Son**  
"not even the Son"

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

**Father**  
This is an important title for God.

### Matthew 24:37

**As the days of Noah were, so will be the coming of the Son of Man**

"At the time when the Son of Man comes, it will be like the time of Noah."

**so will be the coming of the Son of Man**

Jesus is speaking about himself in the third person. Alternate translation: "so will it be when I, the Son of Man, come"

### Matthew 24:38

**General Information:**

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### Matthew 24:39

**away—so will be the coming of the Son of Man**

This can be translated as a separate sentence. Alternate translation: "away. This is how it will be when the Son of Man comes"

### Matthew 24:40

**Connecting Statement:**

Jesus begins to tell his disciples to be ready for his return.

**Then**

This is when the Son of Man comes.

**one will be taken, and one will be left**

Possible meanings are 1) the Son of Man will take one away to heaven and will leave the other on earth for punishment or 2) the angels will take one away for punishment and leave the other for blessing.

### Matthew 24:41

**General Information:**

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### Matthew 24:42

**Therefore**

"Because what I have just said is true"

**be on your guard**

"pay attention"

### Matthew 24:43

**that if the master of the house ... broken into**

Jesus uses a parable of a master and servants to illustrate that his disciples should be prepared for his return.

**the thief**

Jesus is saying he will come when people are not expecting him, not that he will come to steal.

**he would have been on guard**

"he would have guarded his house"

**would not have allowed his house to be broken into**

This can be stated in active form. Alternate translation: "would not have allowed anyone to get into his house to steal things"

### Matthew 24:44

**the Son of Man**

Jesus is speaking about himself in the third person.

### Matthew 24:45

**Connecting Statement:**

Jesus continues his proverb of a master and servants to illustrate that his disciples should be prepared for his return.

**So who is the faithful and wise servant whom his master ... time?**

Jesus uses this question to make his disciples think. Alternate translation: "So who is the faithful and wise servant? He is the one whom his master ... time." or "Be like the faithful and wise servant, whom his master ... time."

**give them their food**

"give the people in the master's home their food"

### Matthew 24:46

**General Information:**

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### Matthew 24:47

**Truly I say to you**

"I tell you the truth." This adds emphasis to what Jesus says next.

### Matthew 24:48

**Connecting Statement:**

Jesus concludes his proverb of a master and servants to illustrate that his disciples should be prepared for his return.

**says in his heart**

Here "heart" refers to the mind. Alternate translation: "thinks in his mind"

**My master has been delayed**

This can be stated in active form. Alternate translation: "My master is slow to return" or "My master will not return for a long time"

**Matthew 24:49**

**General Information:**

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**Matthew 24:50**

**on a day that the servant does not expect and at an hour that he does not know**

Both of these statements mean the same thing.

They emphasize that the master will come when the servant is not expecting him.

**Matthew 24:51**

**cut him in pieces**

This is an idiom that means to make the person suffer terribly.

**assign him a place with the hypocrites**

"put him with the hypocrites" or "send him to the place where hypocrites are sent"

**there will be weeping and grinding of teeth**

"Grinding of teeth" here is a symbolic act, representing extreme suffering. See how you translated this in [Matthew 8:12]

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## Chapter 25

<sup>1</sup> "Then the kingdom of heaven will be like ten virgins who took their lamps and went to meet the bridegroom. <sup>2</sup> Five of them were foolish and five were wise. <sup>3</sup> For when the foolish virgins took their lamps, they did not take any oil with them. <sup>4</sup> But the wise virgins took containers of oil along with their lamps. <sup>5</sup> Now while the bridegroom was delayed, they all got sleepy and slept. <sup>6</sup> But at midnight there was a cry, 'Look, the bridegroom! Go out and meet him.'

<sup>7</sup> Then all those virgins rose up and trimmed their lamps. <sup>8</sup> The foolish said to the wise, 'Give us some of your oil because our lamps are going out.'

<sup>9</sup> "But the wise answered and said, 'Since there will not be enough for us and you, go instead to those who sell and buy some for yourselves.' <sup>10</sup> While they went away to buy, the bridegroom came, and those who were ready went with him to the marriage feast, and the door was shut.

<sup>11</sup> "Afterward the other virgins also came and said, 'Master, master, open for us.'

<sup>12</sup> "But he answered and said, 'Truly I say to you, I do not know you.' <sup>13</sup> Watch therefore, for you do not know the day or the hour.

<sup>14</sup> "For it is like when a man was about to go into another country. He called his own servants and entrusted his possessions to them. <sup>15</sup> To one of them he gave five talents, to another he gave two, and to yet another he gave one talent. Each one received an amount according to his own ability, and that man went on his journey. <sup>16</sup> The one who received the five talents went at once and worked with them and gained another five talents. <sup>17</sup> In the same way, the one who had received two talents gained another two. <sup>18</sup> But the servant who had received one talent went away, dug a hole in the ground, and hid his master's money. <sup>19</sup> Now after a long time the master of those servants came back and settled accounts with them. <sup>20</sup> The servant who had received the five talents came and brought another five talents. He said, 'Master, you entrusted me with five talents. See, I have gained five talents more.'

<sup>21</sup> "His master said to him, 'Well done, good and faithful servant! You have been faithful over a few things. I will put you in charge over many things. Enter into the joy of your master.'

<sup>22</sup> "The servant who had received two talents came and said, 'Master, you gave me two talents. See, I have gained two more talents.'

<sup>23</sup> "His master said to him, 'Well done, good and faithful servant! You have been faithful over a few things. I will put you in charge over many things. Enter into the joy of your master.'

<sup>24</sup> "Then the servant who had received one talent came and said, 'Master, I know that you are a hard man. You reap where you did not sow, and you harvest where you did not scatter. <sup>25</sup> I was afraid, so I went away and hid your talent in the ground. See, you have here what belongs to you.'

<sup>26</sup> "But his master answered and said to him, 'You wicked and lazy servant, you knew that I reap where I have not sowed and harvest where I have not scattered. <sup>27</sup> Therefore you should have given my money to the bankers, and at my coming I would have received back my own with interest. <sup>28</sup> Therefore take away the talent from him and give it to the servant who has ten talents. <sup>29</sup> For to everyone who possesses more will be given, and he will have an abundance. But from anyone who does not possess anything, even what he does have will be taken away. <sup>30</sup> Throw the worthless servant out into the outer darkness, where there will be weeping and grinding of teeth.'

<sup>31</sup> "When the Son of Man comes in his glory and all the angels with him, then he will sit on his glorious throne. <sup>32</sup> Before him will be gathered all the nations, and he will separate the people one from another, as a shepherd separates the sheep from the goats. <sup>33</sup> He will place the sheep on his right hand, but the goats on his left. <sup>34</sup> Then the King will say to those on his right hand, 'Come, you who have been blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. <sup>35</sup> For I was hungry and you gave me food; I was thirsty and you gave me a drink; I was a stranger and you took me in; <sup>36</sup> I was naked and you clothed me; I was sick and you cared for me; I was in prison and you came to me.'

<sup>37</sup> "Then the righteous will answer and say, 'Lord, when did we see you hungry and feed you? Or thirsty and give you a drink?' <sup>38</sup> When did we see you a stranger and take you in? Or naked and clothe you? <sup>39</sup> When did we see you sick or in prison and come to you?"

<sup>40</sup> "Then the King will answer and say to them, 'Truly I say to you, what you did for one of the least of these brothers of mine, you did it for me.' <sup>41</sup> Then he will say to those on his left hand, 'Depart from me, you cursed, into the eternal fire that has been prepared for the devil and his angels, <sup>42</sup> because I was hungry, but you did not give me food; I was thirsty, but you did not give me a drink; <sup>43</sup> I was a stranger, but you did not take me in; naked, but you did not clothe me; sick and in prison, but you did not care for me.'

<sup>44</sup> "Then they will also answer and say, 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not serve you?'"

<sup>45</sup> "Then he will answer them and say, 'Truly I say to you, what you did not do for one of the least of these, you did not do for me.' <sup>46</sup> These will go away into eternal punishment, but the righteous into eternal life."

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## Matthew 25 General Notes

### Structure and formatting

This chapter continues the teaching of the previous chapter.

### Special concepts in this chapter

#### The parable of the ten virgins

Jesus told the parable of the ten virgins ([Matthew 25:1-13](#)) to tell his followers to be ready for him to return. His hearers could understand the parable because they knew Jewish wedding customs.

When the Jews arranged marriages, they would plan for the wedding to take place weeks or months later. At the proper time, the young man would go to his bride's house, where she would be waiting for him. The wedding ceremony would take place, and then the man and his bride would travel to his home, where there would be a feast.

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### Matthew 25:1

#### Connecting Statement:

Jesus tells a parable about wise and foolish virgins to illustrate that his disciples should be prepared for his return.

#### the kingdom of heaven will be like

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in Matthew. If possible, use "heaven" in your translation. See how you translated this in [Matthew 13:24]

#### lamps

These could have been 1) lamps or 2) torches made by putting cloth around the end of a stick and wetting the cloth with oil.

### Matthew 25:2

#### Five of them

"Five of the virgins"

### Matthew 25:3

#### did not take any oil with them

"had with them only the oil in their lamps"

### Matthew 25:4

#### General Information:

This page has intentionally been left blank.

### Matthew 25:5

#### Now

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

#### while the bridegroom was delayed

This can be stated in active form. Alternate translation: "while the bridegroom was taking a long time to arrive"

#### they all got sleepy

"all ten virgins got sleepy"

### Matthew 25:6

**there was a cry**  
"someone shouted"

### Matthew 25:7

**Connecting Statement:**  
Jesus continues telling a parable.

**trimmed their lamps**  
"adjusted their lamps so they would burn brightly"

### Matthew 25:8

**The foolish said to the wise**  
These nominal adjectives can be stated as adjectives. Alternate translation: "The foolish virgins said to the wise virgins"

**our lamps are going out**  
This is an idiom. Alternate translation: "the fire in our lamps is about to burn out"

### Matthew 25:9

**General Information:**  
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### Matthew 25:10

**they went away**  
"the five foolish virgins went away"

**to buy**  
The understood information can be stated clearly. Alternate translation: "to buy more oil"

**those who were ready**  
These are the virgins who had extra oil.

**the door was shut**  
This can be stated in active form. Alternate translation: "the servants shut the door"

### Matthew 25:11

**open for us**  
This implicit information can be stated explicitly. Alternate translation: "open the door for us so we can come inside"

### Matthew 25:12

**Connecting Statement:**  
Jesus concludes the parable about the ten virgins.

**Truly I say to you**  
"I tell you the truth." This adds emphasis to what the master says next.

**I do not know you**  
"I do not know who you are." This is the end of the parable.

### Matthew 25:13

**you do not know the day or the hour**  
Here "day" and "hour" refer to an exact time. The implied information can be stated explicitly. Alternate translation: "you do not know the exact time when the Son of Man will return"

### Matthew 25:14

**Connecting Statement:**  
Jesus tells a parable about faithful and unfaithful servants to illustrate that his disciples should remain faithful during his absence and be prepared for his return.

**it is like**  
The word "it" here refers to the kingdom of heaven (Matthew 13:24).

**was about to go**  
"was ready to go" or "was to go soon"

**entrusted his possessions to them**  
"put them in charge of his possessions"

**his possessions**  
"what he owned"

### Matthew 25:15

**five talents**  
"five talents of gold." Avoid translating this into modern money. A "talent" of gold was worth twenty years' wages. The parable is contrasting the relative amounts of five, two, and one, as well as the large amount of wealth involved. Alternate translation: "five bags of gold" or "five bags of gold, each worth 20 years' wages"

**to another he gave two ... gave one talent**  
The word "talents" is understood from the previous phrase. Alternate translation: "to another he gave two talents of gold ... gave one talent of gold" or "to another he gave two bags of gold ... gave one bag of gold"

**according to his own ability**  
The implicit information can be stated explicitly. Alternate translation: "according to each servant's skill in managing wealth"

### Matthew 25:16

**worked with them**  
"invested the talents" or "used them in business" or "traded with them"

**gained another five talents**

"out of his investments he earned another five talents"

**Matthew 25:17**

**Connecting Statement:**

Jesus continues telling a parable about the servants and the talents.

**gained another two**

"earned another two talents"

**Matthew 25:18**

**General Information:**

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**Matthew 25:19**

**Connecting Statement:**

Jesus continues telling the parable about the servants and the talents.

**Now**

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

**Matthew 25:20**

**I have gained five talents more**

"I have earned five more talents"

**talents**

A "talent" was worth twenty years' wages. Avoid translating this into modern money. See how you translated this in [Matthew 25:15]

**Matthew 25:21**

**Well done**

"You have done well" or "You have done right." Your culture might have an expression that a master (or someone in authority) would use to show that he approves of what his servant (or someone under him) has done.

**Enter into the joy of your master**

The phrase "Enter into the joy" is an idiom. Also, the master is speaking about himself in the third person. Alternate translation: "Come and be happy with me"

**Matthew 25:22**

**Connecting Statement:**

Jesus continues telling the parable about the servants and the talents.

**I have gained two more talents**

"I have earned two more talents"

**Matthew 25:23**

**Well done**

"You have done well" or "You have done right." Your culture might have an expression that a master (or someone in authority) would use to show that he approves of what his servant (or someone under him) has done. See how you translated this in Matthew 25:21.

**Enter into the joy of your master**

The phrase "Enter into the joy" is an idiom. Also, the master is speaking about himself in the third person. Alternate translation: "Come and be happy with me" See how you translated this in [Matthew 25:21]

**Matthew 25:24**

**Connecting Statement:**

Jesus continues telling the parable about the servants and the talents.

**a hard man**

Possible meanings are 1) a man who demands much from other people or 2) a man who does not treat others well.

**You reap where you did not sow, and you harvest where you did not scatter**

The words "reap where you did not sow" and "harvest where you did not scatter" mean the same thing. They refer to a farmer who gathers crops that other people have planted. The servant uses this metaphor to accuse the master of taking what rightfully belongs to others.

**scatter**

"scatter seed." This refers to sowing seed by gently throwing handfuls of it onto the soil.

**Matthew 25:25**

**See, you have here what belongs to you**

"Look, here is what is yours"

**Matthew 25:26**

**Connecting Statement:**

Jesus continues telling a parable about the servants and the talents.

**You wicked and lazy servant, you knew**

"You are a wicked servant who does not want to work. You knew"

**I reap where I have not sowed and harvest where I have not scattered**

The words "reap where I have not sowed" and "harvest where I have not scattered" mean the same thing. They refer to a farmer who gathers crops that people who work for him have planted. See how you translated this in [Matthew 25:24]

### Matthew 25:27

#### received back my own

The understood information can be stated clearly.  
Alternate translation: "received back my own money"

#### interest

payment from the banker for the temporary use of the master's money

### Matthew 25:28

#### Connecting Statement:

Jesus concludes the parable about the servants and the talents.

#### take away the talent

The master is speaking to other servants.

#### talent

A "talent" was worth twenty years' wages. Avoid translating this into modern money. See how you translated this in [Matthew 25:15]

### Matthew 25:29

#### who possesses

It is implied that the person who possesses something also uses it wisely. Alternate translation: "who uses well what he has"

#### he will have an abundance

"he will have much more"

#### from anyone who does not possess anything

It is implied that the person does possess something but he does not use it wisely. Alternate translation: "from anyone does not use well what he has"

#### will be taken away

This can be stated in active form. Alternate translation: "God will take away" or "I will take away"

### Matthew 25:30

#### the outer darkness

Here "outer darkness" is a metonym for the place where God sends those who reject them. This is a place that is completely separated from God forever. See how you translated this in [Matthew 8:12]

#### weeping and grinding of teeth

"Grinding of teeth" is symbolic action, representing extreme sadness and suffering. See how you translated this in [Matthew 8:12]

### Matthew 25:31

#### Connecting Statement:

Jesus begins to tell his disciples how he will judge people when he returns at the end time.

#### the Son of Man

Jesus is speaking about himself in the third person.

### Matthew 25:32

#### Before him will be gathered all the nations

This can be stated in active form. Alternate translation: "He will gather all the nations before him"

#### Before him

"In front of him"

#### all the nations

Here "nations" refers to people. Alternate translation: "all people from every country"

#### as a shepherd separates the sheep from the goats

Jesus uses a simile to describe how he will separate the people.

### Matthew 25:33

#### He will place the sheep on his right hand, but the goats on his left

This is a metaphor that means the Son of Man will separate all people. He will put the righteous people at his right side, and he will put the sinners at his left side.

### Matthew 25:34

#### the King ... his right hand

Here, "the King" is another title for the Son of Man. Jesus was referring to himself in the third person. Alternate translation: "I, the King, ... my right hand"

#### Come, you who have been blessed by my Father

This can be stated in active form. Alternate translation: "Come, you whom my Father has blessed"

#### my Father

This is an important title for God that describes the relationship between God and Jesus.

#### inherit the kingdom prepared for you

This can be stated in active form. Alternate translation: "inherit the kingdom that God has made ready for you"

#### inherit the kingdom prepared for you

Here "kingdom" refers to God's rule as king. Alternate translation: "receive the blessings of God's rule that he has planned to give you"

**from the foundation of the world**

The author speaks of the world as if it were a building set on a foundation. Alternate translation: "since he first created the world"

**Matthew 25:35**

**General Information:**

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**Matthew 25:36**

**General Information:**

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**Matthew 25:37**

**the righteous**

This can be stated as an adjective. Alternate translation: "the righteous people"

**Or thirsty**

The understood information can be stated clearly. Alternate translation: "Or when did we see you thirsty"

**Matthew 25:38**

**Or naked**

This is the end of a series of questions that begins in verse 37. The understood information can be stated clearly. Alternate translation: "Or when did we see you naked"

**Matthew 25:39**

**General Information:**

This page has intentionally been left blank.

**Matthew 25:40**

**the King**

This is another title for the Son of Man. Jesus is speaking about himself in the third person.

**say to them**

"say to those at his right hand"

**Truly I say to you**

"I tell you the truth." This emphasizes what the King says next.

**one of the least**

"one of the least important"

**these brothers of mine**

Here "brothers" refers to anyone, male or female, who obeys the King. Alternate translation: "my brothers and sisters here" or "these who are like my brothers and sisters"

**you did it for me**

"I consider that you did it for me"

**Matthew 25:41**

**Then he will**

"Then the King will." Jesus is speaking about himself in the third person.

**you cursed**

"you people whom God has cursed"

**the eternal fire that has been prepared**

This can be stated in active form. Alternate translation: "the eternal fire that God has prepared"

**his angels**

the devil's helpers

**Matthew 25:42**

**General Information:**

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**Matthew 25:43**

**naked, but you did not clothe me**

The words "I was" preceding "naked" are understood. Alternate translation: "I was naked, but you did not give me clothes"

**sick and in prison**

The words "I was" preceding "sick" are understood. Alternate translation: "I was sick and in prison"

**Matthew 25:44**

**Connecting Statement:**

Jesus finishes telling his disciples how he will judge people when he returns at the end time.

**they will also answer**

"those on his left will also answer"

**Matthew 25:45**

**for one of the least of these**

"for any of the least important ones of my people"

**you did not do for me**

"I consider that you did not do it for me" or "I was really the one whom you did not help"

**Matthew 25:46**

**General Information:**

This is the end of the part of the story that began in Matthew 23:1, where Jesus teaches about salvation and the final judgment.

**These will go away into eternal punishment**

"The King will send these to a place where they will receive punishment that never ends"

**but the righteous into eternal life**

The understood information can be made clear.  
Alternate translation: "but the King will send the

righteous to the place where they will live forever with God"

**the righteous**

This nominative adjective can be stated as an adjective. Alternate translation: "the righteous people"

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## Chapter 26

<sup>1</sup> It came about that when Jesus had finished all these words, he said to his disciples, <sup>2</sup> "You know that after two days the Passover is coming, and the Son of Man will be given over to be crucified."

<sup>3</sup> Then the chief priests and the elders of the people were gathered together in the palace of the high priest, who was named Caiaphas. <sup>4</sup> They plotted together to arrest Jesus stealthily and kill him. <sup>5</sup> For they were saying, "Not during the festival, so that a riot does not arise among the people."

<sup>6</sup> Now while Jesus was in Bethany in the house of Simon the leper, <sup>7</sup> as he was reclining at table, a woman came to him having an alabaster jar of very expensive ointment, and she poured it upon his head. <sup>8</sup> But when his disciples saw it, they became angry and said, "What is the reason for this waste? <sup>9</sup> This could have been sold for a large amount and given to the poor."

<sup>10</sup> But Jesus, knowing this, said to them, "Why are you causing trouble for this woman? For she has done a beautiful thing for me. <sup>11</sup> You always have the poor with you, but you will not always have me. <sup>12</sup> For when she poured this ointment on my body, she did it for my burial. <sup>13</sup> Truly I say to you, wherever this good news is preached in the whole world, what this woman has done will also be spoken of in memory of her."

<sup>14</sup> Then one of the twelve, who was named Judas Iscariot, went to the chief priests <sup>15</sup> and said, "What are you willing to give me to turn him over to you?" They weighed out thirty pieces of silver for him. <sup>16</sup> From that moment he sought an opportunity to turn him over to them.

<sup>17</sup> Now on the first day of unleavened bread the disciples came to Jesus and said, "Where do you want us to prepare for you to eat the Passover meal?"

<sup>18</sup> He said, "Go into the city to a certain man and say to him, 'The Teacher says, "My time is at hand. I will keep the Passover at your house with my disciples.'" <sup>19</sup> The disciples did as Jesus directed them, and they prepared the Passover meal.

<sup>20</sup> When evening came, he sat down to eat with the twelve disciples. <sup>21</sup> As they were eating, he said, "Truly I say to you that one of you will betray me."

<sup>22</sup> They were very sorrowful, and each one began to ask him, "Surely not I, Lord?"

<sup>23</sup> He answered, "The one who dips his hand with me in the dish is the one who will betray me. <sup>24</sup> The Son of Man will go, just as it is written about him. But woe to that man by whom the Son of Man is betrayed! It would be better for that man if he had not been born."

<sup>25</sup> Judas, who would betray him said, "Is it I, Rabbi?"

He said to him, "You have said it yourself."

<sup>26</sup> As they were eating, Jesus took bread, blessed it, and broke it. He gave it to the disciples and said, "Take, eat. This is my body." <sup>27</sup> He took a cup and gave thanks, and gave it to them and said, "Drink it, all of you. <sup>28</sup> For this is my blood of the covenant that is poured out for many for the forgiveness of sins. <sup>29</sup> But I say to you, I will not drink again of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

<sup>30</sup> When they had sung a hymn, they went out to the Mount of Olives. <sup>31</sup> Then Jesus said to them, "All of you will fall away tonight because of me, for it is written,

'I will strike the shepherd  
and the sheep of the flock will be scattered.'

<sup>32</sup> But after I am raised up, I will go ahead of you into Galilee."

<sup>33</sup> But Peter said to him, "Even if all fall away because of you, I will never fall away."

**34** Jesus said to him, "Truly I say to you, this very night, before the rooster crows, you will deny me three times."

**35** Peter said to him, "Even if I must die with you, I will not deny you." All the other disciples said the same thing.

**36** Then Jesus went with them to a place called Gethsemane and said to his disciples, "Sit here while I go over there and pray." **37** He took Peter and the two sons of Zebedee with him and began to become sorrowful and troubled. **38** Then he said to them, "My soul is deeply sorrowful, even to death. Remain here and watch with me." **39** He went a little farther, fell on his face, and prayed. He said, "My Father, if it is possible, let this cup pass from me. Yet, not as I will, but as you will." **40** He came to the disciples and found them sleeping, and he said to Peter, "What, could you not watch with me for one hour? **41** Watch and pray that you do not enter into temptation. The spirit indeed is willing, but the flesh is weak." **42** He went away a second time and prayed. He said, "My Father, if this cannot pass away unless I drink it, your will be done." **43** He came again and found them sleeping, for their eyes were heavy. **44** So leaving them again, he went away and prayed a third time, saying the same words. **45** Then Jesus came to the disciples and said to them, "Are you still sleeping and taking your rest? Look, the hour is at hand, and the Son of Man is being betrayed into the hands of sinners. **46** Arise, let us go. Look, the one who is betraying me is near."

**47** While he was still speaking, Judas, one of the twelve, came. A large crowd came with him from the chief priests and elders of the people. They came with swords and clubs. **48** Now the man who was going to betray Jesus had given them a signal, saying, "The one I kiss is the man. Seize him." **49** Immediately he came up to Jesus and said, "Greetings, Rabbi!" and he kissed him.

**50** Jesus said to him, "Friend, do what you have come to do." Then they came, laid hands on Jesus, and seized him. **51** Behold, one of those who was with Jesus stretched out his hand, drew his sword, and struck the servant of the high priest, and cut off his ear. **52** Then Jesus said to him, "Put your sword back in its place, for all those who take up the sword will perish by the sword. **53** Do you think that I could not call upon my Father, and he would send me more than twelve legions of angels? **54** But how then would the scriptures be fulfilled, that this must happen?" **55** At that time Jesus said to the crowd, "Have you come out with swords and clubs to seize me like a robber? Every day I sat teaching in the temple, and you did not arrest me. **56** But all this has happened so that the writings of the prophets might be fulfilled." Then all the disciples abandoned him and fled.

**57** Those who had seized Jesus led him away to Caiaphas the high priest, where the scribes and the elders had gathered together. **58** But Peter followed him from a distance to the courtyard of the high priest. He went inside and sat down with the officers to see the outcome. **59** Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death. **60** They did not find any, even though many false witnesses came forward. But later two came forward **61** and said, "This man said, 'I am able to destroy the temple of God and rebuild it in three days.'"

**62** The high priest stood up and said to him, "Do you have no answer? What is it that they are testifying against you?" **63** But Jesus was silent. The high priest said to him, "I command you by the living God, tell us whether you are the Christ, the Son of God."

**64** Jesus replied to him, "You have said it yourself. But I tell you, from now on you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven."

**65** Then the high priest tore his clothes and said, "He has spoken blasphemy! Why do we still need witnesses? Look, now you have heard the blasphemy. **66** What do you think?"

They answered and said, "He is deserving of death." **67** Then they spit in his face and beat him with their fists, while some slapped him **68** and said, "Prophecy to us, you Christ. Who is it that struck you?"

**69** Now Peter was sitting outside in the courtyard, and a servant girl came to him and said, "You were also with Jesus of Galilee."

**70** But he denied it in front of them all, saying, "I do not know what you are talking about."

<sup>71</sup> When he went out to the gateway, another servant girl saw him and said to those there, "This man was also with Jesus of Nazareth."

<sup>72</sup> He again denied it with an oath, "I do not know the man!"

<sup>73</sup> After a little while those who were standing by came and said to Peter, "Surely you are also one of them, for the way you speak gives you away."

<sup>74</sup> Then he began to curse and swear, "I do not know the man," and immediately a rooster crowed.

<sup>75</sup> Peter remembered the words that Jesus had said, "Before the rooster crows you will deny me three times." Then he went outside and wept bitterly.

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## Matthew 26 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 26:31, which is from the Old Testament.

### Special concepts in this chapter

#### Sheep

Sheep are a common image used in Scripture to refer to the people of Israel. In [Matthew 26:31](#), however, Jesus used the words "the sheep" to refer to his disciples and to say that they would run away when he was arrested.

#### Passover

The Passover festival was when the Jews would celebrate the day God killed the firstborn sons of the Egyptians but "passed over" the Israelites and let them live.

#### The eating of the body and blood

[Matthew 26:26-28](#) describes Jesus's last meal with his followers. At this time, Jesus told them that what they were eating and drinking were his body and his blood. Nearly all Christian churches celebrate "the Lord's Supper," the "Eucharist", or "Holy Communion" to remember this meal.

### Other possible translation difficulties in this chapter

#### Judas's kiss for Jesus

[Matthew 26:49](#) describes how Judas kissed Jesus so the soldiers would know whom to arrest. The Jews would kiss each other when they greeted each other.

#### "I am able to destroy the temple of God"

Two men accused Jesus of saying that he could destroy the temple in Jerusalem and then rebuild it "in three days" ([Matthew 26:61](#)). They were accusing him of insulting God by claiming that God had given him the authority to destroy the temple and the power to rebuild it. What Jesus actually said was that if the Jewish authorities were to destroy this temple, he would certainly raise it up in three days ([John 2:19](#)).

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## Matthew 26:1

### General Information:

This is the beginning of a new part of the story that tells of Jesus's crucifixion, death, and resurrection. Here he tells his disciples how he will suffer and die.

### It came about that when

"After" or "Then, after." This phrase shifts the story from Jesus's teachings to what happened next.

### all these words

This refers to all that Jesus taught starting in Matthew 24:3.

## Matthew 26:2

### the Son of Man will be given over to be crucified

This can be stated in active form. Alternate translation: "some men will give the Son of Man to other people who will crucify him"

**the Son of Man**

Jesus is speaking about himself in the third person.

**Matthew 26:3**

**Connecting Statement:**

These verses give background information about the Jewish leaders' plot to arrest and kill Jesus.

**were gathered together**

This can be stated in active form. Alternate translation: "came together" or "met together"

**Matthew 26:4**

**Jesus stealthily**

"Jesus secretly"

**Matthew 26:5**

**Not during the festival**

What the leaders did not want to do during the festival can be made clearer. Alternate translation: "We should not kill Jesus during the festival"

**the festival**

This is the yearly Passover festival.

**Matthew 26:6**

**Connecting Statement:**

This begins the account of a woman pouring expensive oil on Jesus before his death.

**Now**

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

**Simon the leper**

It is implied that this is a man whom Jesus had healed from leprosy.

**Matthew 26:7**

**he was reclining**

"Jesus was lying on his side." You can use your language's word for the position people usually are in when they eat.

**a woman came to him**

"a woman came to Jesus"

**alabaster jar**

This is a costly container made of soft stone.

**ointment**

oil that has a pleasing smell

**she poured it upon his head**

The woman did this to honor Jesus.

**Matthew 26:8**

**What is the reason for this waste?**

The disciples ask this question out of their anger over the woman's actions. Alternate translation: "This woman has done a bad thing by wasting this ointment!"

**Matthew 26:9**

**This could have been sold for a large amount and given**

This can be stated in active form. Alternate translation: "She could have sold this for a large amount of money and given the money"

**to the poor**

Here "the poor" can be stated as an adjective. Alternate translation: "to poor people"

**Matthew 26:10**

**Why are you causing trouble for this woman?**

Jesus asks this question as a rebuke of his disciples. Alternate translation: "You should not be causing trouble for this woman!"

**Why are you**

All occurrences of "you" are plural and refer to the disciples.

**Matthew 26:11**

**the poor**

This can be stated as an adjective. Alternate translation: "poor people"

**Matthew 26:12**

**ointment**

This is oil that has a pleasing smell. See how you translated this in Matthew 26:7.

**Matthew 26:13**

**Truly I say to you**

"I tell you the truth." This adds emphasis to what Jesus says next.

**wherever this good news is preached**

This can be stated in active form. Alternate translation: "wherever people preach this good news"

**what this woman has done will also be spoken of in memory of her**

This can be stated in active form. Alternate translation: "they will remember what this woman has done and will tell others about her" or "people will remember what this woman has done and will tell others about her"

### Matthew 26:14

**Connecting Statement:**

Judas Iscariot agrees to help the Jewish leaders arrest and kill Jesus.

### Matthew 26:15

**to turn him over to you**  
"to bring Jesus to you"

**thirty pieces of silver**

Since these words are the same as those in an Old Testament prophecy, keep this form instead of changing it to modern money.

**thirty pieces**  
"30 pieces"

### Matthew 26:16

**to turn him over to them**  
"to enable them to seize him"

### Matthew 26:17

**Connecting Statement:**

This begins the account of Jesus celebrating the Passover with his disciples.

**Now**

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

### Matthew 26:18

**He said, "Go into the city to a certain man and say to him, 'The Teacher says, 'My time is at hand. I will keep the Passover at your house with my disciples.'"**

This has quotations within quotations. You can state some of the direct quotations as indirect quotations. Alternate translation: "He told his disciples to go into the city to a certain man and tell him that the Teacher says to him, 'My time is at hand. I will keep the Passover at your house with my disciples.'" or "He told his disciples to go into the city to a certain man and say to him that the Teacher's time is at hand and he will keep the Passover with his disciples at that man's house."

**My time**

Possible meanings are 1) "The time that I told you about" or 2) "The time God has set for me."

**is at hand**

Possible meanings are 1) "is near" or 2) "has come."

**keep the Passover**

"eat the Passover meal" or "celebrate the Passover by eating the special meal"

### Matthew 26:19

**General Information:**

This page has intentionally been left blank.

### Matthew 26:20

**he sat down to eat**

Use the word for the position people in your culture usually are in when they eat.

### Matthew 26:21

**Truly I say to you**

"I tell you the truth." This adds emphasis to what Jesus says next.

### Matthew 26:22

**Surely not I, Lord?**

"I am surely not the one, am I, Lord?" Possible meanings are 1) this is a rhetorical question since the apostles were sure they would not betray Jesus. Alternate translation: "Lord, I would never betray you!" or 2) this was a sincere question since Jesus's statement probably troubled and confused them.

### Matthew 26:23

**General Information:**

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### Matthew 26:24

**The Son of Man**

Jesus is speaking about himself in the third person.

**will go**

Here "go" is a polite way to refer to dying. Alternate translation: "will go to his death" or "will die"

**just as it is written about him**

This can be stated in active form. Alternate translation: "just as the prophets wrote about him in the scriptures"

**that man by whom the Son of Man is betrayed**

This can be stated in active form. Alternate translation: "the man who betrays the Son of Man"

### Matthew 26:25

**Is it I, Rabbi?**

"Rabbi, am I the one who will betray you?" Judas may be using a rhetorical question to deny that he is the one who will betray Jesus. Alternate translation: "Rabbi, surely I am not the one who will betray you."

**You have said it yourself**

This is an idiom that Jesus uses to mean "yes" without being completely clear about what he means. Alternate translation: "You are saying it" or "You are admitting it"

**Matthew 26:26**

**Connecting Statement:**

Jesus institutes the Lord's Supper as he celebrates the Passover with his disciples.

**took ... blessed ... broke**

See how you translated these words in Matthew 14:19.

**Matthew 26:27**

**He took**

Translate "took" as you did in Matthew 14:19.

**a cup**

Here "cup" refers to the cup and the wine in it.

**gave it to them**

"gave it to the disciples"

**Drink it**

"Drink the wine from this cup"

**Matthew 26:28**

**For this is my blood**

"For this wine is my blood"

**blood of the covenant**

"blood that shows that the covenant is in effect" or "blood that makes the covenant possible"

**is poured out**

This can be stated in active form. Alternate translation: "will soon flow out of my body" or "will flow out of my wounds when I die"

**Matthew 26:29**

**I say to you**

This adds emphasis to what Jesus says next.

**fruit of the vine**

This is an idiom. Alternate translation: "wine"

**in my Father's kingdom**

Here "kingdom" refers to God's rule as king. Alternate translation: "when my Father establishes his rule on earth"

**my Father's**

Father is an important title for God that describes the relationship between God and Jesus.

**Matthew 26:30**

**Connecting Statement:**

Jesus continues to teach his disciples as they walk to the Mount of Olives.

**hymn**

a song of praise to God

**Matthew 26:31**

**General Information:**

Jesus quotes the prophet Zechariah to show that in order to fulfill prophecy, all of his disciples will leave him.

**fall away**

"leave me"

**for it is written**

This can be stated in active form. Alternate translation: "for the prophet Zechariah wrote long ago in the scriptures"

**I will strike**

Here "I" refers to God. It is implied that God will cause or allow people to harm and kill Jesus.

**the shepherd ... sheep of the flock**

These are metaphors that refer to Jesus and the disciples.

**the sheep of the flock will be scattered**

This can be stated in active form. Alternate translation: "they will scatter all the sheep of the flock" or "the sheep of the flock will run off in all directions"

**Matthew 26:32**

**after I am raised up**

Here to raise up is an idiom for causing someone who has died to become alive again. This can be stated in active form. Alternate translation: "after God raises me up" or "after God brings me back to life"

**Matthew 26:33**

**fall away**

See how you translated this in Matthew 26:31.

**Matthew 26:34**

**Truly I say to you**

"I tell you the truth." This adds emphasis to what Jesus says next.

**before the rooster crows**

Roosters often crow about the time the sun comes up, so the hearers might have understood these words as a metonym for the sun coming up.

However, the actual crowing of a rooster is an important part of the story later on, so keep the word "rooster" in the translation.

**rooster**

a male chicken, a bird that calls out loudly around the time the sun comes up

**crow**

This is the common English word for what a rooster does to make his loud call.

**you will deny me three times**

"you will say three times that you are not my follower"

**Matthew 26:35**

**General Information:**

This page has intentionally been left blank.

**Matthew 26:36**

**Connecting Statement:**

This begins the account of Jesus praying in Gethsemane.

**Matthew 26:37**

**began to become sorrowful**

"he became very sad"

**Matthew 26:38**

**My soul is deeply sorrowful**

Here "soul" refers to the whole person. Alternate translation: "I am very sad"

**even to death**

This is an idiom. Alternate translation: "and I feel as if I could even die"

**Matthew 26:39**

**fell on his face**

He purposely lay face down on the ground to pray.

**My Father**

This is an important title for God that shows the relationship between God and Jesus.

**let this cup pass from me**

Jesus speaks of the work that he must do, including dying on the cross, as if it were a bitter liquid that God has commanded him to drink from a cup. The word "cup" is an important word in the New Testament, so try to use an equivalent for that in your translation.

**this cup**

Here "cup" is a metonym that stands for the cup and the contents within it. The contents in the cup are a metaphor for the suffering that Jesus will have

to endure. Jesus is asking the Father if it is possible for him not to have to experience the death and suffering that Jesus knows will soon happen.

**Yet, not as I will, but as you will**

This can be expressed as a full sentence. Alternate translation: "But do not do what I want; instead, do what you want"

**Matthew 26:40**

**he said to Peter, "What, could you not watch**

Jesus is speaking to Peter, but the "you" is plural, referring to Peter, James, and John.

**What, could you not watch with me for one hour?**

Jesus uses a question to scold Peter, James, and John. Alternate translation: "I am disappointed that you could not stay awake with me for one hour!"

**Matthew 26:41**

**you do not enter into temptation**

Here the abstract noun "temptation" can be stated as a verb. Alternate translation: "no one tempts you to sin"

**The spirit indeed is willing, but the flesh is weak**

Here "spirit" is a metonym that stands for a person's desires to do good. "Flesh" stands for the needs and desires of a person's body. Jesus means that the disciples may have the desire to do what God wants, but as humans they are weak and often fail.

**Matthew 26:42**

**He went away**

"Jesus went away"

**a second time**

The first time is described in [Matthew 26:39]

**My Father**

This is an important title for God that describes the relationship between God and Jesus.

**if this cannot pass away unless I drink it**

"if the only way this can pass away is if I drink it." Jesus speaks of the work that he must do as if it were a bitter liquid that God has commanded him to drink.

**if this**

Here "this" refers to the cup and the contents within it, a metaphor for suffering, as in Matthew 26:39).

**unless I drink it**

"unless I drink from it" or "unless I drink from this cup of suffering." Here "it" refers to the cup and the contents within it, a metaphor for suffering, as in Matthew 26:39).

**your will be done**

This can be stated in active form. Alternate translation: "may what you want happen" or "do what you want to do"

**Matthew 26:43**

**their eyes were heavy**

This is an idiom. Alternate translation: "they were very sleepy"

**Matthew 26:44**

**third time**

The first time is described in [Matthew 26:39]

**Matthew 26:45**

**Are you still sleeping and taking your rest?**

Jesus uses a question to scold the disciples for going to sleep. Alternate translation: "I am disappointed that you are still sleeping and resting!"

**the hour is at hand**

This is an idiom. Alternate translation: "the time has come"

**the Son of Man is being betrayed**

This can be stated in active form. Alternate translation: "someone is betraying the Son of Man"

**the Son of Man**

Jesus is speaking about himself in the third person.

**betrayed into the hands of sinners**

Here "hands" refers to power or control. Alternate translation: "betrayed into the power of sinners" or "betrayed so that sinners will have power over him"

**Look**

"Pay attention to what I am about to tell you"

**Matthew 26:46**

**General Information:**

This page has intentionally been left blank.

**Matthew 26:47**

**Connecting Statement:**

This begins the account of when Judas betrayed Jesus and the religious leaders arrested him.

**While he was still speaking**

"While Jesus was still speaking"

**clubs**

large pieces of hard wood for hitting people

**Matthew 26:48**

**Now ... Seize him**

Here "Now" is used to mark a pause in the main story. Here Matthew tells background information about Judas and the signal he planned to use to betray Jesus.

**saying, "The one I kiss is the man. Seize him."**

This direct quotation can be stated as an indirect quotation. Alternate translation: "saying that the one he kissed was the one they should seize."

**kiss**

This was a respectful way to greet one's teacher.

**Matthew 26:49**

**he came up to Jesus**

"Judas came up to Jesus"

**kissed him**

"met him with a kiss." Good friends would kiss each other on the cheek, but a disciple would probably kiss his master on the hand to show respect. No one knows for sure how Judas kissed Jesus.

**Matthew 26:50**

**Then they came**

Here "they" refers to the people with clubs and swords that came with Judas and the religious leaders.

**laid hands on Jesus, and seized him**

"grabbed Jesus, and arrested him"

**Matthew 26:51**

**Behold**

The word "behold" here alerts us to pay attention to the surprising information that follows.

**Matthew 26:52**

**who take up the sword**

The word "sword" is a metonym for the act of killing someone with a sword. The implied information can be stated explicitly. Alternate translation: "who pick up a sword to kill others" or "who want to kill other people"

**sword will perish by the sword**

"sword will die by means of the sword" or "sword—it is with the sword that someone will kill them"

**Matthew 26:53**

**Do you think that I could not call ... angels?**

Jesus uses a question to remind the person with the sword that Jesus could stop those who are arresting

him. Alternate translation: "Surely you know that I could call ... angels."

**Do you think**

Here "you" is singular and refers to the person with the sword.

**my Father**

This is an important title for God that describes the relationship between God and Jesus.

**more than twelve legions of angels**

The word "legion" is a military term that refers to a group of about 6,000 soldiers. Jesus means God would send enough angels to easily stop those who are arresting Jesus. The exact number of angels is not important. Alternate translation: "more than 12 really large groups of angels"

**Matthew 26:54**

**But how then would the scriptures be fulfilled, that this must happen?**

Jesus uses a question to explain why he is letting these people arrest him. This can be stated in active form. Alternate translation: "But if I did that, I would not be able to fulfill what God said in the scriptures must happen"

**Matthew 26:55**

**Have you come out with swords and clubs to seize me like a robber?**

Jesus is using this question to point out the wrong actions of those arresting him. Alternate translation: "You know that I am not a robber, so it is wrong for you to come out to me bringing swords and clubs"

**clubs**

large pieces of hard wood for hitting people

**in the temple**

It is implied that Jesus was not in the actual temple. He was in the courtyard around the temple.

**Matthew 26:56**

**the writings of the prophets might be fulfilled**

This can be stated in active form. Alternate translation: "I would fulfill all that the prophets wrote in the scriptures"

**abandoned him**

"left him." If your language has a word that means they left him when they should have stayed with him, use it here.

**Matthew 26:57**

**Connecting Statement:**

This begins the account of Jesus's trial before the council of Jewish religious leaders.

**Matthew 26:58**

**Peter followed him**

"Peter followed Jesus"

**courtyard of the high priest**

an open area near the high priest's house

**He went inside**

"Peter went inside"

**the officers**

These were probably the servants of the "scribes and elders" (Matthew 26:57).

**Matthew 26:59**

**Now**

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

**so that they**

Here "they" refers to the chief priests and the members of the council.

**might put him to death**

"might have a reason to execute him"

**Matthew 26:60**

**two came forward**

"two men came forward" or "two witnesses came forward"

**Matthew 26:61**

**This man said, 'I am able to destroy ... days.'**

If your language does not allow quotes within quotes you can rewrite it as a single quote.

Alternate translation: "This man said that he is able to destroy ... days."

**This man said**

"This man Jesus said"

**in three days**

"within three days," before the sun goes down three times, not "after three days," after the sun has gone down the third time

**Matthew 26:62**

**What is it that they are testifying against you?**

The chief priest is not asking Jesus for information about what the witnesses said. He is asking Jesus to prove what the witnesses said is wrong. Alternate translation: "What is your response to what the witnesses are testifying against you?"

### Matthew 26:63

#### Son of God

This is an important title that describes the relationship between the Christ and God.

#### the living God

Here "living" contrasts the God of Israel to all the false gods and idols that people worshiped. Only the God of Israel is alive and has power to act. See how you translated this in Matthew 16:16.

### Matthew 26:64

#### You have said it yourself

This is an idiom that Jesus uses to mean "yes" without being completely clear about what he means. Alternate translation: "You are saying it" or "You are admitting it"

#### But I tell you, from now on you

Here "you" is plural. Jesus is speaking to the high priest and to the other persons there.

#### from now on you will see the Son of Man

Possible meanings are 1) the phrase "from now on" is an idiom that means they will see the Son of Man in his power at some time in the future or 2) the phrase "from now on" means that from the time of Jesus's trial and onward, Jesus is showing himself to be the Messiah who is powerful and victorious.

#### the Son of Man

Jesus is speaking about himself in third person.

#### sitting at the right hand of Power

Here "Power" is metonym that represents God. To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "sitting in the place of honor beside the all-powerful God"

#### coming on the clouds of heaven

"riding to earth on the clouds of heaven"

### Matthew 26:65

#### the high priest tore his clothes

Tearing clothing was a sign of anger and sadness.

#### He has spoken blasphemy

The reason the high priest called Jesus's statement blasphemy is probably that he understood Jesus's words in [Matthew 26:64]

#### Why do we still need witnesses?

The high priest uses this question to emphasize that he and the members of the council do not need to hear from any more witnesses. Alternate translation: "We do not need to hear from any more witnesses!"

#### now you have heard

Here "you" is plural and refers to the members of the council.

### Matthew 26:66

#### General Information:

This page has intentionally been left blank.

### Matthew 26:67

#### Then they

Possible meanings are 1) "Then some of the men" or 2) "Then the soldiers."

#### spit in his face

This was done as an insult.

#### slapped him

hit him in the face with the palms of their hands

### Matthew 26:68

#### Prophecy to us

Here "Prophecy to us" means to tell by means of God's power. It does not mean to tell what will happen in the future.

#### you Christ

Those hitting Jesus do not really think he is the Christ. They call him this to mock him.

### Matthew 26:69

#### General Information:

These events happen at the same time as Jesus's trial before the religious leaders.

#### Connecting Statement:

This begins the account of how Peter denies three times that he knows Jesus, as Jesus said he would do.

#### Now

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

### Matthew 26:70

#### I do not know what you are talking about

Peter was able to understand what the servant girl was saying. He used these words to deny that he had been with Jesus.

### Matthew 26:71

#### When he went out

"When Peter went out"

#### gateway

opening in the wall around a courtyard

**said to those there**

"said to the people who were sitting there"

**Matthew 26:72**

**He again denied it with an oath**

"He denied it again by swearing"

**Matthew 26:73**

**one of them**

"one of those who were with Jesus"

**one of them, for the way you speak gives you away**

This can be translated with a new sentence. "one of them. We can tell you are from Galilee because you speak like a Galilean"

**Matthew 26:74**

**to curse**

"to call down a curse on himself"

**rooster crowed**

A rooster is a bird that calls out loudly around the time the sun comes up. A rooster that has called out is said to have "crowed." See how you translated this in Matthew 26:34.

**Matthew 26:75**

**Peter remembered the words that Jesus had said,**

**"Before the rooster crows you will deny me three times."**

This direct quotation can be stated as an indirect quotation. Alternate translation: "Peter remembered that Jesus told him that before the rooster crowed, he would deny Jesus three times."

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## Chapter 27

<sup>1</sup> Now when morning came, all the chief priests and elders of the people plotted against Jesus to put him to death. <sup>2</sup> They bound him, led him away, and delivered him to Pilate the governor.

<sup>3</sup> Then when Judas, who had betrayed him, saw that Jesus had been condemned, he repented and returned the thirty pieces of silver to the chief priests and elders, <sup>4</sup> and said, "I have sinned by betraying innocent blood."

But they said, "What is that to us? See to that yourself." <sup>5</sup> Then he threw down the pieces of silver in the temple, and departed, and went out and hanged himself. <sup>6</sup> The chief priests took the pieces of silver and said, "It is not lawful to put this into the treasury because it is the price of blood." <sup>7</sup> They discussed the matter together, and they bought with the money the potter's field in which to bury strangers. <sup>8</sup> For this reason that field has been called, "The Field of Blood" to this day. <sup>9</sup> Then that which had been spoken by Jeremiah the prophet was fulfilled, saying, "They took the thirty pieces of silver, the price set on him by the sons of Israel, <sup>10</sup> and they gave it for the potter's field, as the Lord had directed me."

<sup>11</sup> Now Jesus stood before the governor, and the governor asked him, "Are you the King of the Jews?"

Jesus answered him, "You say so."

<sup>12</sup> But when he was accused by the chief priests and elders, he answered nothing. <sup>13</sup> Then Pilate said to him, "Do you not hear how many things they accuse you of?" <sup>14</sup> But he did not answer even one word, so that the governor was greatly amazed. <sup>15</sup> Now at the festival it was the custom of the governor to set free one prisoner chosen by the crowd. <sup>16</sup> At that time they had a notorious prisoner named Jesus Barabbas. <sup>17</sup> So when they were gathered together, Pilate said to them, "Who do you want me to set free for you? Barabbas, or Jesus who is called Christ?" <sup>18</sup> He knew that they had handed Jesus over to him because of envy.

<sup>19</sup> While he was sitting on the judgment seat, his wife sent word to him and said, "Have nothing to do with that innocent man. For I have suffered much today because of a dream I had about him."

<sup>20</sup> Now the chief priests and the elders persuaded the crowd that they should ask for Barabbas and destroy Jesus. <sup>21</sup> The governor asked them, "Which of the two do you want me to set free for you?"

They said, "Barabbas."

<sup>22</sup> Pilate said to them, "What should I do with Jesus who is called Christ?"

They all answered, "Crucify him."

<sup>23</sup> Then he said, "Why, what evil has he done?"

But they cried out even louder, "Crucify him."

<sup>24</sup> So when Pilate saw that he was gaining nothing, but instead a riot was starting, he took water, washed his hands in front of the crowd, and said, "I am innocent of the blood of this man. You see to it."

<sup>25</sup> All the people said, "May his blood be on us and our children." <sup>26</sup> Then he set Barabbas free for them, but he scourged Jesus and handed him over to be crucified.

<sup>27</sup> Then the soldiers of the governor took Jesus into the government headquarters and they gathered the whole company of soldiers. <sup>28</sup> They stripped him and put a scarlet robe on him. <sup>29</sup> They made a crown of thorns and put it on his head, and placed a staff in his right hand. They knelt down before him and mocked him, saying, "Hail, King of the Jews!" <sup>30</sup> They spat on him, and they took the staff and struck him on the head again and again. <sup>31</sup> When they had mocked him, they took the robe off him and put his own garments on him, and led him away to crucify him.

<sup>32</sup> As they came out, they found a man from Cyrene named Simon, whom they forced to go with them so that he might carry his cross. <sup>33</sup> They came to a place called Golgotha, which means "The Place of a

Skull." <sup>34</sup> They gave him wine to drink mixed with gall. But when he tasted it, he would not drink. <sup>35</sup> When they had crucified him, they divided up his garments by casting lots, <sup>36</sup> and they sat and kept guard over him. <sup>37</sup> Above his head they put the charge against him, which read, "This is Jesus, the king of the Jews." <sup>38</sup> Two robbers were crucified with him, one on the right of him and one on the left. <sup>39</sup> Those who passed by insulted him, shaking their heads <sup>40</sup> and saying, "You who were going to destroy the temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross!"

<sup>41</sup> In the same way the chief priests were mocking him, along with the scribes and elders, and said, <sup>42</sup> "He saved others, but he cannot save himself. He is the King of Israel. Let him come down off the cross, and then we will believe in him." <sup>43</sup> He trusts in God, let God rescue him now, if God consents to release him. For he even said, 'I am the Son of God.'" <sup>44</sup> In the same way the robbers who were crucified with him also insulted him.

<sup>45</sup> Now from the sixth hour darkness came over the whole land until the ninth hour. <sup>46</sup> About the ninth hour, Jesus cried with a loud voice and said, "Eli, Eli, lama sabachthani?" which means, "My God, my God, why have you abandoned me?"

<sup>47</sup> When some of those who were standing there heard it, they said, "He is calling for Elijah."

<sup>48</sup> Immediately one of them ran and took a sponge, filled it with sour wine, put it on a reed staff, and gave it to him to drink. <sup>49</sup> The rest of them said, "Leave him alone. Let us see whether Elijah comes to save him." <sup>50</sup> Then Jesus cried out again with a loud voice and gave up his spirit.

<sup>51</sup> Behold, the curtain of the temple was split in two from the top to the bottom, and the earth shook, and the rocks split apart. <sup>52</sup> The tombs were opened, and the bodies of the holy people who had fallen asleep were raised. <sup>53</sup> They came out of the tombs after his resurrection, entered the holy city, and appeared to many. <sup>54</sup> Now when the centurion and those who were watching Jesus saw the earthquake and the things that had happened, they became very afraid and said, "Truly this was the Son of God." <sup>55</sup> Many women who had followed Jesus from Galilee to attend to his needs were there watching from a distance. <sup>56</sup> Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

<sup>57</sup> When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. <sup>58</sup> He approached Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. <sup>59</sup> Joseph took the body, wrapped it in a clean linen cloth, <sup>60</sup> and laid it in his own new tomb that he had cut into the rock. Then he rolled a large stone against the door of the tomb and went away. <sup>61</sup> Mary Magdalene and the other Mary were there, sitting opposite the tomb.

<sup>62</sup> The next day, which was the day after the Preparation, the chief priests and the Pharisees were gathered together with Pilate. <sup>63</sup> They said, "Sir, we remember that when that deceiver was alive, he said, 'After three days will I rise again.' <sup>64</sup> Therefore command that the tomb be made secure until the third day, otherwise his disciples may come and steal him and say to the people, 'He has risen from the dead,' and the last deception will be worse than the first."

<sup>65</sup> Pilate said to them, "Take a guard. Go and make it as secure as you know how." <sup>66</sup> So they went and made the tomb secure, sealing the stone and placing the guard.

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## Footnotes

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27:16 <sup>[1]</sup> Many ancient copies do not have

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## Matthew 27 General Notes

### Special concepts in this chapter

#### "Delivered him to Pilate the governor"

The Jewish leaders needed to get permission from Pontius Pilate, the Roman governor, before they could kill Jesus. This was because Roman law did not allow them to kill Jesus themselves. Pilate was going to set one prisoner free, and he wanted to set Jesus free, but they wanted him to free a very bad prisoner named Barabbas instead.

#### The tomb

The tomb in which Jesus was buried ([Matthew 27:60](#)) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they could place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

### Important figures of speech in this chapter

#### Sarcasm

The soldiers said, "Hail, King of the Jews!"

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#### Matthew 27:1

##### Connecting Statement:

This begins the account of Jesus's trial before Pilate.

##### Now

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

##### plotted against Jesus to put him to death

The Jewish leaders were planning how they could convince the Roman leaders to kill Jesus.

#### Matthew 27:2

##### General Information:

This page has intentionally been left blank.

#### Matthew 27:3

##### General Information:

This event happened after Jesus's trial in front of the council of Jewish religious leaders, but we do not know if it happened before or during Jesus's trial before Pilate.

##### Connecting Statement:

The author has stopped telling the story of Jesus's trial so he can tell the story of how Judas killed himself.

##### Then when Judas

If your language has a way of showing that a new story is starting, you may want to use that here.

##### that Jesus had been condemned

This can be stated in active form. Alternate translation: "that the Jewish leaders had condemned Jesus"

##### the thirty pieces of silver

This was the money that the chief priests had given Judas to betray Jesus. See how you translated it in Matthew 26:15.

#### Matthew 27:4

##### innocent blood

This is an idiom that refers to the death of an innocent person. Alternate translation: "a person who does not deserve to die"

##### What is that to us?

The Jewish leaders use this question to emphasize that they do not care about what Judas said. Alternate translation: "That is not our problem!" or "That is your problem!"

#### Matthew 27:5

##### threw down the pieces of silver in the temple

Possible meanings are 1) he threw the pieces of silver while in the temple courtyard, or 2) he was standing in the temple courtyard, and he threw the pieces of silver into the temple.

#### Matthew 27:6

##### It is not lawful to put this

"Our laws do not allow us to put this"

##### put this

"put this silver"

##### the treasury

This is the place they kept the money they used to provide for things needed for the temple and the priests.

**price of blood**

This is an idiom that means money paid to a person who helped kill someone. Alternate translation: "money paid for a man to die"

**Matthew 27:7**

**potter's field**

This was a field that was bought to bury strangers who died in Jerusalem.

**Matthew 27:8**

**that field has been called**

This can be stated in active form. Alternate translation: "people call that field"

**to this day**

This means to the time that Matthew is writing this book.

**Matthew 27:9**

**General Information:**

The author quotes Old Testament scripture to show that Judas's suicide was a fulfillment of prophecy.

**Then that which had been spoken by Jeremiah the prophet was fulfilled**

This can be stated in active form. Alternate translation: "This fulfilled what the prophet Jeremiah spoke"

**the price set on him by the sons of Israel**

This can be stated in active form. Alternate translation: "the price the sons of Israel set on him"

**the sons of Israel**

This refers to those among the people of Israel who paid to kill Jesus and speaks of them as though they were doing what all the people of Israel wanted them to do. Alternate translation: "some of the descendants of Israel" or "the leaders of Israel"

**Matthew 27:10**

**directed me**

Here "me" refers to Jeremiah.

**Matthew 27:11**

**Connecting Statement:**

This continues the story of Jesus's trial before Pilate, which began in Matthew 27:2.

**Now**

The word "Now" is used here to mark a return to the main events of the story.

**the governor**

"Pilate"

**You say so**

Possible meanings are 1) by saying this, Jesus implied that he is the King of the Jews. Alternate translation: "Yes, as you said, I am" or "Yes. It is as you said" or 2) by saying this, Jesus was saying that Pilate, not Jesus, was the one calling him the King of the Jews. Alternate translation: "You yourself have said so"

**Matthew 27:12**

**But when he was accused by the chief priests and elders**

This can be stated in active form. Alternate translation: "But when the chief priests and elders accused him"

**Matthew 27:13**

**Do you not hear how many things they accuse you of?**

Pilate asks this question because he is surprised that Jesus remains silent. Alternate translation: "I am surprised that you do not answer these people who accuse you of doing so many bad things!"

**how many things they accuse you of**

"how many things they testify against you about"

**Matthew 27:14**

**did not answer even one word, so that the governor was greatly amazed**

"did not say even one word; this greatly amazed the governor." This is an emphatic way of saying that Jesus was completely silent.

**Matthew 27:15**

**Now**

This word is used here to mark a pause in the story so Matthew can give information to help the reader understand what happens beginning in [Matthew 27:17]

**the festival**

This is the Passover celebration.

**prisoner chosen by the crowd**

This can be stated in active form. Alternate translation: "prisoner whom the crowd would choose"

**Matthew 27:16**

**they had a notorious prisoner**

"there was a notorious prisoner"

**notorious**

well known for doing something bad

### Matthew 27:17

#### they were gathered

This can be stated in active form. Alternate translation: "the crowd gathered"

#### Jesus who is called Christ

This can be stated in active form. Alternate translation: "whom some people call the Christ"

### Matthew 27:18

#### they had handed Jesus over to him

"the Jewish leaders had brought Jesus to him." They had done this so that Pilate would judge Jesus.

### Matthew 27:19

#### While he was sitting

"While Pilate was sitting"

#### sitting on the judgment seat

"sitting on the judge's seat." This is where a judge would sit while making a decision.

#### sent word

"sent a message"

#### I have suffered much today

"I have been very upset today"

### Matthew 27:20

#### Now ... destroy Jesus

Here "Now" is used to mark a pause in the story. Matthew tells background information about why the crowd chose Barabbas.

#### they should ask for Barabbas and destroy Jesus

The phrase "ask for Barabbas" is an ellipsis for "ask Pilate to release Barabbas." The phrase "destroy Jesus" here is a euphemism for "kill Jesus," and because the people in the crowd would not kill Jesus themselves, it is a metonym or ellipsis for the crowd telling Pilate to have his soldiers kill Jesus. Alternate translation: "they should ask Pilate to release Jesus and tell him to have his soldiers kill Jesus"

### Matthew 27:21

#### asked them

"asked the crowd"

### Matthew 27:22

#### who is called Christ

This can be stated in active form. Alternate translation: "whom some people call the Christ"

### Matthew 27:23

#### has he done

"has Jesus done"

#### they cried out

"the crowd cried out"

### Matthew 27:24

#### he was gaining nothing

"he was doing no good" or "he was unable to convince the people"

#### washed his hands in front of the crowd

Pilate does this as a sign that he is not responsible for Jesus's death.

#### the blood

Here "blood" refers to a person's death. Alternate translation: "the death"

#### You see to it

This is an idiom that means "This is your responsibility."

### Matthew 27:25

#### May his blood be on us and our children

Here "blood" is a metonym that stands for a person's death. The phrase "be on us and our children" is an idiom that means they accept the responsibility of what is happening. Alternate translation: "Yes! We and our descendants will be responsible for executing him"

### Matthew 27:26

#### Then he set Barabbas free for them

Possible meanings are 1) Pilate set Barabbas free because the crowd had asked him to or 2) Pilate released Barabbas and put him under the control of the crowd.

#### he scourged Jesus and handed him over to be crucified

It is implied that Pilate ordered his soldiers to scourge Jesus. Handing Jesus over to be crucified is a metaphor for ordering his soldiers to crucify Jesus. Alternate translation: "he ordered his soldiers to scourge Jesus and to crucify him" (See: and )

#### scourged Jesus

"beat Jesus with a whip" or "whipped Jesus"

### Matthew 27:27

#### Connecting Statement:

This begins the account of Jesus's crucifixion and death.

**company of soldiers**  
"group of soldiers"

**Matthew 27:28**

**stripped him**  
"pulled off his clothes"

**scarlet**  
bright red

**Matthew 27:29**

**a crown of thorns**  
"a crown from thorny branches" or "a crown from branches with thorns on them"

**a staff in his right hand**  
They gave Jesus a stick to hold to represent a scepter that a king holds. They did this to mock Jesus.

**Hail, King of the Jews**  
They were saying this to mock Jesus. They were calling Jesus "King of the Jews," but they did not really believe he was a king. And yet what they were saying was true.

**Hail**  
"We honor you" or "May you live a long time"

**Matthew 27:30**

**They spat on him**  
The past tense of the verb "spit" can be either "spit" or "spat."

**Matthew 27:31**

**General Information:**  
This page has intentionally been left blank.

**Matthew 27:32**

**As they came out**  
This means Jesus and the soldiers came out of the city. Alternate translation: "As they came out of Jerusalem"

**they found a man**  
"the soldiers saw a man"

**whom they forced to go with them so that he might carry his cross**  
"whom the soldiers forced to go with them so that he could carry Jesus's cross"

**Matthew 27:33**

**place called Golgotha**  
This can be stated in active form. Alternate translation: "place that people called Golgotha"

**Matthew 27:34**

**him wine to drink mixed with gall**  
Wine alone might have reduced the pain of crucifixion. This can be stated in active form. Alternate translation: "him wine, which they had mixed with gall"

**gall**  
Gall is the bitter yellow liquid that bodies use in digestion. The people were mocking Jesus by mixing it with the wine and so making the wine undrinkable.

**Matthew 27:35**

**his garments**  
These were the clothes Jesus had been wearing.

**Matthew 27:36**

**General Information:**  
This page has intentionally been left blank.

**Matthew 27:37**

**the charge against him**  
"a written explanation of why he was being crucified"

**Matthew 27:38**

**Two robbers were crucified with him**  
This can be stated in active form. Alternate translation: "The soldiers crucified two robbers with Jesus"

**Matthew 27:39**

**shaking their heads**  
They did this to make fun of Jesus.

**Matthew 27:40**

**If you are the Son of God, come down from the cross**  
They did not believe that Jesus is the Son of God, so they wanted him to prove it if it was true. Alternate translation: "If you are the Son of God, prove it by coming down from the cross"

**the Son of God**  
This is an important title for the Christ that describes his relationship to God.

**Matthew 27:41**

**General Information:**  
This page has intentionally been left blank.

### Matthew 27:42

#### **He saved others, but he cannot save himself**

Possible meanings are 1) the Jewish leaders do not believe that Jesus saved others or that he can save himself, or 2) they believe he did save others but are laughing at him because now he cannot save himself.

#### **He is the King of Israel**

The leaders are mocking Jesus. They call him "King of Israel," but they do not really believe he is king. Alternate translation: "He says that he is the King of Israel"

### Matthew 27:43

#### **Connecting Statement:**

The Jewish leaders continue mocking Jesus.

#### **For he even said, 'I am the Son of God.'**

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "For Jesus even said that he is the Son of God."

#### **Son of God**

This is an important title for Jesus that describes his relationship to God.

### Matthew 27:44

#### **the robbers who were crucified with him**

This can be stated in active form. Alternate translation: "the robbers that the soldiers crucified with Jesus"

### Matthew 27:45

#### **Now**

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

#### **from the sixth hour ... until the ninth hour**

"from about noon ... for three hours" or "from about twelve o'clock midday ... until about three o'clock in the afternoon"

#### **darkness came over the whole land**

The word "darkness" is an abstract noun. Alternate translation: "it became dark over the whole land"

### Matthew 27:46

#### **Jesus cried**

"Jesus called out" or "Jesus shouted"

#### **Eli, Eli, lama sabachthani**

These words are what Jesus cried out in his own language. Translators usually leave these words as they are.

### Matthew 27:47

#### **General Information:**

This page has intentionally been left blank.

### Matthew 27:48

#### **one of them**

Possible meanings are 1) one of the soldiers or 2) one of those who stood by and watched.

#### **sponge**

This is a sea animal that is harvested and used to take up and hold liquids. These liquids can later be pushed out.

#### **gave it to him**

"gave it to Jesus"

### Matthew 27:49

#### **General Information:**

This page has intentionally been left blank.

### Matthew 27:50

#### **gave up his spirit**

Here "spirit" refers to that which gives life to a person. This phrase is a way of saying that Jesus died. Alternate translation: "he died, giving his spirit over to God" or "he breathed his last breath"

### Matthew 27:51

#### **Connecting Statement:**

This begins the account of the events that happened when Jesus died.

#### **Behold**

The word "behold" here alerts us to pay attention to the surprising information that follows.

#### **the curtain of the temple was split in two**

This can be stated in active form. Alternate translation: "the curtain of the temple tore in two" or "God caused the curtain of the temple to tear in two"

### Matthew 27:52

#### **The tombs were opened, and the bodies of the holy people who had fallen asleep were raised**

This can be stated in active form. Alternate translation: "God opened the tombs and made many godly people who had died become alive again"

#### **the bodies of the holy people who had fallen asleep were raised**

Here to raise is an idiom for causing someone who has died to become alive again. This can be translated in active form. Alternate translation:

"God put life back into to the dead bodies of many godly people who had fallen asleep"

**fallen asleep**

This is a polite way of referring to dying. Alternate translation: "died"

**Matthew 27:53**

**They came out ... appeared to many**

The order of the events that Matthew describes (beginning with the words "The tombs were opened" in verse 52) is unclear. After the earthquake when Jesus died and the tombs were opened 1) the holy people came back to life, and then, after Jesus came back to life, the holy people entered Jerusalem, where many people saw them, or 2) Jesus came back to life, and then the holy ones came back to life and entered the city, where many people saw them.

**Matthew 27:54**

**Now**

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

**those who were watching Jesus**

"those who were guarding Jesus." This refers to the other soldiers who were guarding Jesus with the centurion. Alternate translation: "the other soldiers with him who were guarding Jesus"

**Son of God**

This is an important title for Jesus that describes his relationship to God.

**Matthew 27:55**

**General Information:**

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**Matthew 27:56**

**the mother of the sons of Zebedee**

"the mother of James and John" or "the wife of Zebedee"

**Matthew 27:57**

**Connecting Statement:**

This begins the account of Jesus's burial.

**Arimathea**

This is the name of a city in Israel.

**Matthew 27:58**

**Then Pilate ordered it to be given to him**

This can be stated in active form. Alternate translation: "Then Pilate ordered the soldiers to give the body of Jesus to Joseph"

**Matthew 27:59**

**linen**

a fine, costly cloth

**Matthew 27:60**

**that he had cut into the rock**

It is implied that Joseph had workers who cut the tomb into the rock.

**Then he rolled a large stone**

Most likely Joseph had other people there to help him roll the stone.

**Matthew 27:61**

**opposite the tomb**

"across from the tomb"

**Matthew 27:62**

**the Preparation**

This is the day that people got everything ready for the Sabbath.

**were gathered together with Pilate**

"met with Pilate"

**Matthew 27:63**

**when that deceiver was alive**

"when Jesus, the deceiver, was alive"

**he said, 'After three days will I rise again.'**

This has a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "he said that after three days he will rise again." or "he said that after three day he would rise again."

**Matthew 27:64**

**command that the tomb be made secure**

This can be stated in active form. Alternate translation: "command your soldiers to guard the tomb"

**the third day**

"day number three." This refers to the day after two nights have passed.

**his disciples may come and steal him**

"his disciples may come and steal his body"

**his disciples may ... say to the people, 'He has risen from the dead,' and**

This has a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "his disciples may ... tell the people that he has risen from the dead, and"

**from the dead**

From among all those who have died. The expression "the dead" describes all dead people together in the underworld. To rise from among them speaks of becoming alive again.

**and the last deception will be worse than the first**

The understood information can be stated clearly. Alternate translation: "and if they deceive people by saying that, it will be worse than the way he deceived people before when he said that he was the Christ"

**Matthew 27:65**

**a guard**

This consisted of four to sixteen Roman soldiers.

**Matthew 27:66**

**sealing the stone**

Possible meanings are 1) they put a cord around the stone and attached it with seals to the rock wall on either side of the entrance to the tomb or 2) they put seals between the stone and the wall.

**placing the guard**

"telling the soldiers to stand where they could keep people from tampering with the tomb"

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## Chapter 28

<sup>1</sup> Now after the Sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came to see the tomb. <sup>2</sup> Behold, there was a great earthquake, for an angel of the Lord descended from heaven, came and rolled away the stone, and sat on it. <sup>3</sup> His appearance was like lightning, and his clothing as white as snow. <sup>4</sup> The guards shook with fear and became like dead men. <sup>5</sup> The angel addressed the women and said to them, "Do not be afraid, for I know that you seek Jesus, who has been crucified. <sup>6</sup> He is not here, but is risen, just as he said. Come see the place where the Lord was lying. <sup>7</sup> Go quickly and tell his disciples, 'He has risen from the dead. See, he is going ahead of you to Galilee. There you will see him.' See, I have told you."

<sup>8</sup> The women quickly left the tomb with fear and great joy, and ran to tell his disciples. <sup>9</sup> Behold, Jesus met them and said, "Greetings!" The women came, took hold of his feet and worshiped him. <sup>10</sup> Then Jesus said to them, "Do not be afraid. Go tell my brothers to leave for Galilee. There they will see me."

<sup>11</sup> Now while the women were going, behold, some of the guards went into the city and told the chief priests all the things that had happened. <sup>12</sup> When the priests had met with the elders and discussed the matter with them, they gave a large amount of money to the soldiers <sup>13</sup> and told them, "Say to others, 'The disciples of Jesus came by night and stole his body while we were sleeping.' <sup>14</sup> If this report reaches the governor, we will persuade him and take any worries away from you." <sup>15</sup> So the soldiers took the money and did as they had been instructed. This report spread widely among the Jews and continues even today.

<sup>16</sup> But the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. <sup>17</sup> When they saw him, they worshiped him, but some doubted. <sup>18</sup> Jesus came to them and spoke to them and said, "All authority has been given to me in heaven and on earth. <sup>19</sup> Go therefore and make disciples of all the nations. Baptize them into the name of the Father, of the Son, and of the Holy Spirit. <sup>20</sup> Teach them to obey all the things that I have commanded you. See, I am with you always, even to the end of the age."

## Matthew 28 General Notes

### Special concepts in this chapter

#### The tomb

The tomb in which Jesus was buried ([Matthew 28:1](#)) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they could place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

#### "Make disciples"

The last two verses ([Matthew 28:19-20](#)) are commonly known as "The Great Commission" because they contain a very important command given to all Christians. Christians are to "make disciples" by going to people, sharing the gospel with them and training them to live as Christians.

### Other possible translation difficulties in this chapter

#### An angel of the Lord

Matthew, Mark, Luke, and John all wrote about angels in white clothing with the women at Jesus's tomb. Two of the authors called them men, but that is only because the angels looked human. Two of the authors wrote about two angels, but the other two authors wrote about only one of them. It is best to translate each of these passages as it appears in the ULB without trying to make the passages all say exactly the same thing. (See: [Matthew 28:1-2](#) and [Mark 16:5](#) and [Luke 24:4](#) and [John 20:12](#))

### Matthew 28:1

#### Connecting Statement:

This begins the account of the resurrection of Jesus from the dead.

#### Now after the Sabbath, as it began to dawn toward the first day of the week

"After the Sabbath, as the sun began to come up Sunday morning"

#### Now

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

#### the other Mary

"the other woman named Mary." This is Mary the mother of James and Joseph (Matthew 27:56).

### Matthew 28:2

#### Behold

The word "behold" here alerts us to pay attention to the surprising information that follows. Your language may have a way of doing this.

#### there was a great earthquake, for an angel of the Lord descended ... and rolled away the stone

Possible meanings are 1) the earthquake happened because the angel came down and rolled away the stone or 2) all these events happened at the same time .

#### earthquake

a sudden and violent shaking of the ground

### Matthew 28:3

#### His appearance

"The angel's appearance"

#### was like lightning

This is a simile that emphasizes how bright in appearance the angel was. Alternate translation: "was bright like lightning"

#### his clothing as white as snow

This is a simile that emphasizes how bright and white the angel's clothes were. The verb "was" from the previous phrase can be repeated. Alternate translation: "his clothing was very white, like snow"

### Matthew 28:4

#### became like dead men

This is a simile that means the soldiers fell down and did not move. Alternate translation: "fell to the ground and lay there like dead men"

### Matthew 28:5

#### the women

"Mary Magdalene and the other woman named Mary"

#### who has been crucified

This can be stated in active form. Alternate translation: "whom the people and the soldiers crucified" or "whom they crucified"

### Matthew 28:6

#### was lying

This means that Jesus's body was lying on the flat surface inside the tomb, not that Jesus was saying things that were not true.

### Matthew 28:7

#### tell his disciples, 'He has risen from the dead. See, he is going ahead of you to Galilee. There you will see him.'

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "tell his disciples that he has risen from the dead and that Jesus has gone ahead of you to Galilee, where you will see him."

#### He has risen

"He has come back to life"

#### from the dead

From among all those who have died. The expression "the dead" describes all dead people together in the underworld. To rise from among them speaks of becoming alive again.

#### going ahead of you ... you will see him

Here "you" is plural. It refers to the women and the disciples.

#### I have told you

Here "you" is plural and refers to the women.

### Matthew 28:8

#### The women

"Mary Magdalene and the other woman named Mary"

### Matthew 28:9

#### Behold

The word "behold" here alerts us to pay attention to the surprising information that follows. Your language may have a way of doing this.

#### Greetings

This is an ordinary greeting, much like "Hello" in English.

**took hold of his feet**  
"got down on their knees and held onto his feet"

### **Matthew 28:10**

**my brothers**  
This refers to Jesus's disciples.

### **Matthew 28:11**

**Connecting Statement:**  
This begins the account of the reaction of the Jewish religious leaders when they heard of Jesus's resurrection.

**Now**  
This word is used here to mark a new part of the story.

**the women**  
Here this refers to Mary Magdalene and the other Mary.

**behold**  
This marks the beginning of another event in the larger story. It may involve different people than the previous events. Your language may have a way of doing this.

### **Matthew 28:12**

**discussed the matter with them**  
"decided on a plan among themselves." The priests and elders decided to give the money to the soldiers.

### **Matthew 28:13**

**Say to others, 'The disciples of Jesus came ... while we were sleeping.'**  
If your language does not allow quotations within quotations you may translate this as a single quote. Alternate translation: "Tell others that Jesus' disciples came ... while you were sleeping."

### **Matthew 28:14**

**If this report reaches the governor**  
"If the governor hears that you were asleep when Jesus's disciples took his body"

**the governor**  
"Pilate" (Matthew 27:2)

**we will persuade him and take any worries away from you**  
"do not worry. We will talk to him so that he does not punish you."

### **Matthew 28:15**

**did as they had been instructed**  
This can be translated in active form. Alternate translation: "did what the priests had told them to do"

**This report spread widely among the Jews and continues even today**  
"Many Jews heard this report and continue to tell others about it even today"

**even today**  
This refers to the time Matthew wrote the book.

### **Matthew 28:16**

**Connecting Statement:**  
This begins the account of Jesus meeting with his disciples after his resurrection.

### **Matthew 28:17**

**they worshiped him, but some doubted**  
Possible meanings are 1) they all worshiped Jesus even though some of them doubted, or 2) some of them worshiped Jesus, but others did not worship him because they doubted.

**but some doubted**  
It can be stated explicitly what the disciples doubted. Alternate translation: "some doubted that he was really Jesus and that he had become alive again"

### **Matthew 28:18**

**All authority has been given to me**  
This can be stated in active form. Alternate translation: "My Father has given me all authority"

**in heaven and on earth**  
Here "heaven" and "earth" are used together to mean everyone and everything in heaven and earth. The words "in heaven and on earth" can be translated as "over everyone and everything in heaven and on earth."

### **Matthew 28:19**

**of all the nations**  
Here "nations" refers to the people, and the saying is probably a hyperbole. Alternate translation: "of the people in every nation"

**into the name**  
Here "name" refers to authority. Alternate translation: "by the authority"

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

**Matthew 28:20**

**See**

"Look" or "Listen" or "Pay attention to what I am about to tell you"

**even to the end of the age**

"until the end of this age" or "until the end of the world"

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## Book: Mark

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### Mark

#### Chapter 1

<sup>1</sup> This is the beginning of the gospel of Jesus Christ, the Son of God.

<sup>2</sup> As it is written in Isaiah the prophet,

"Look, I am sending my messenger before your face,  
the one who will prepare your way.

<sup>3</sup> The voice of one crying out in the wilderness,  
'Make ready the way of the Lord;  
make his paths straight.'"

<sup>4</sup> John came, baptizing in the wilderness and preaching a baptism of repentance for the forgiveness of sins. <sup>5</sup> The whole country of Judea and all the people of Jerusalem went out to him. They were baptized by him in the Jordan River, confessing their sins. <sup>6</sup> John wore a coat of camel's hair and a leather belt around his waist, and he ate locusts and wild honey.

<sup>7</sup> He was preaching, saying, "One will come after me who is more powerful than I; the strap of his sandals I am not worthy to stoop down and untie. <sup>8</sup> I baptized you with water, but he will baptize you with the Holy Spirit."

<sup>9</sup> It happened in those days that Jesus came from Nazareth in Galilee, and he was baptized by John in the Jordan River. <sup>10</sup> As Jesus came up out of the water, he saw the heavens split open and the Spirit coming down on him like a dove. <sup>11</sup> A voice came out of the heavens, "You are my beloved Son. I am very pleased with you."

<sup>12</sup> Then the Spirit compelled him to go out into the wilderness. <sup>13</sup> He was in the wilderness forty days being tempted by Satan. He was with the wild animals, and the angels served him.

<sup>14</sup> Now after John was arrested, Jesus came into Galilee proclaiming the gospel of God. <sup>15</sup> He said, "The time is fulfilled, and the kingdom of God is near. Repent and believe the gospel."

<sup>16</sup> When he was walking beside the Sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea, for they were fishermen. <sup>17</sup> Jesus said to them, "Come, follow me, and I will make you fishers of men." <sup>18</sup> Then immediately they left the nets and followed him. <sup>19</sup> As Jesus was walking on a little farther, he saw James son of Zebedee and John his brother; they were in the boat mending the nets. <sup>20</sup> He called them, and they left their father Zebedee in the boat with the hired servants, and they followed him.

<sup>21</sup> Then they came into Capernaum, and on the Sabbath, Jesus went into the synagogue and taught. <sup>22</sup> They were astonished at his teaching, for he was teaching them as someone who has authority and not as the scribes. <sup>23</sup> Just then a man in their synagogue who had an unclean spirit cried out, <sup>24</sup> saying, "What do we have to do with you, Jesus of Nazareth? Have you come to destroy us? I know who you are. You are the Holy One of God!"

<sup>25</sup> Jesus rebuked the demon and said, "Be quiet and come out of him!" <sup>26</sup> The unclean spirit threw him down and went out from him while crying out with a loud voice. <sup>27</sup> All the people were amazed, so they asked each other, "What is this? A new teaching with authority! He even commands the unclean spirits and they obey him!" <sup>28</sup> The news about him went out everywhere into the whole region of Galilee.

<sup>29</sup> After coming out of the synagogue, they came into the house of Simon and Andrew, along with James and John. <sup>30</sup> Now Simon's mother-in-law was lying sick with a fever, and they told Jesus about her. <sup>31</sup> So he came, took her by the hand, and raised her up; the fever left her, and she started serving them.

<sup>32</sup> That evening after the sun had set, they brought to him all who were sick or possessed by demons. <sup>33</sup> The whole city gathered together at the door. <sup>34</sup> He healed many who were sick with various diseases and cast out many demons, but he did not allow the demons to speak because they knew him.

<sup>35</sup> He got up very early, while it was still dark; he left and went out into a solitary place and there he prayed. <sup>36</sup> Simon and those who were with him searched for him. <sup>37</sup> They found him and they said to him, "Everyone is looking for you."

<sup>38</sup> He said, "Let us go elsewhere, out into the surrounding towns, so that I may preach there also. That is why I came out here." <sup>39</sup> He went throughout all of Galilee, preaching in their synagogues and casting out demons.

<sup>40</sup> A leper came to him. He was begging him; he knelt down and said to him, "If you are willing, you can make me clean."

<sup>41</sup> Moved with compassion, Jesus reached out his hand and touched him, saying to him, "I am willing. Be clean." <sup>42</sup> Immediately the leprosy left him, and he was made clean. <sup>43</sup> Jesus strictly warned him and sent him away. <sup>44</sup> He said to him, "Be sure to say nothing to anyone, but go, show yourself to the priest, and offer for your cleansing what Moses commanded, as a testimony to them." <sup>45</sup> But he went out and began to declare it freely and spread the word, so much so that Jesus could no longer enter a town openly but he stayed out in remote places. Yet people were still coming to him from everywhere.

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## Mark 1 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 1:2-3, which is a quotation from the Old Testament.

### Special concepts in this chapter

#### "You can make me clean"

Leprosy was a disease of the skin that made a person unclean and unable to properly worship God. Jesus is capable of making people physically "clean" or healthy as well as spiritually "clean" or right with God. (See: clean)

#### Prophecy

Mark begins this book about Jesus Christ with the words that the prophet Isaiah wrote long before that time. Then he tells how John the Baptist and Jesus Christ fulfilled that prophecy.

#### Repentance

Repent means stop sinning. John the Baptist taught people to repent so that God would forgive their sins. Jesus taught people to repent and to believe the good news about the kingdom of God.

#### The work of Jesus

Jesus went around preaching the good news of God, casting demons out of people, and healing people who were sick.

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### Mark 1:1

#### General Information:

The author of this book is Mark, also called John Mark. He was the son of one of the women named Mary mentioned in the four Gospels. He was also the nephew of Barnabas. This whole book is about Jesus Christ.

#### Son of God

This is an important title for Jesus.

### Mark 1:2

#### General Information:

Mark begins this book with the words that the prophet Isaiah wrote long ago about a messenger who would come and tell the people to get ready for the Lord's coming. Verses 4-15 show how this prophecy was fulfilled by John the Baptist and Jesus Christ.

**before your face**

This is an idiom that means "ahead of you."

**your face ... your way**

Here the word "your" refers to the Lord and is singular.

**the one**

This refers to the messenger.

**will prepare your way**

Doing this represents preparing the people for the Lord's arrival. Alternate translation: "will prepare the people for your arrival"

**Mark 1:3**

**Connecting Statement:**

This verse tells how the messenger in verse 2 would prepare the Lord's way.

**The voice of one crying out in the wilderness**

This phrase can be expressed as a sentence. Alternate translation: "The voice of one crying out in the wilderness is heard" or "They hear the sound of someone crying out in the wilderness"

**Make ready the way of the Lord ... make his paths straight**

These two phrases mean the same thing.

**Make ready the way of the Lord**

"Get the road ready for the Lord." Doing this represents being prepared to hear the Lord's message when he comes. Alternate translation: "Prepare yourselves for the Lord to come" or "Be ready for the Lord when he comes"

**Mark 1:4**

**General Information**

The events in Mark 1:4-15 are a fulfillment of what Isaiah had prophesied. John was the "messenger" of verse 2 and "the one calling out in the wilderness" of verse 3.

**John came**

Translators can make it explicit that John's coming was a fulfillment of Isaiah's prophecy. Alternate translation: "So John came" or "In fulfillment of that prophecy, John came"

**Mark 1:5**

**The whole country of Judea and all the people of Jerusalem**

The words "The whole country" are a metonym for the people who live in the country and a generalization that refers to a great number of people, not to every single person. Alternate translation: "Many people from Judea and Jerusalem"

**They were baptized by him in the Jordan River, confessing their sins**

They did these things at the same time. The people were baptized because they repented of their sins. Alternate translation: "When they repented of their sins, John baptized them in the Jordan River"

**Mark 1:6**

**he ate locusts and wild honey**

Locusts and wild honey were foods that John could find in the wilderness. Wild honey is honey that wild bees make.

**Mark 1:7**

**He was preaching**

"John was preaching"

**the strap of his sandals I am not worthy to stoop down and untie**

John was comparing himself to a servant to show how great the one to come would be. Alternate translation: "I am not even worthy to do the lowly task of removing his shoes"

**the strap of his sandals**

People often wore sandals that were made of leather and were tied to their feet with leather straps.

**stoop down**

"bend down"

**Mark 1:8**

**but he will baptize you with the Holy Spirit**

John was contrasting how he was purifying people with water with how the one to come would purify people with the Holy Spirit. To baptize with the Holy Spirit is a metaphor meaning that that person would send the Holy Spirit to purify people. The Holy Spirit would then live in them and empower them to stop sinning and to obey God. If possible, use the same word for "baptize" here as you used for John's baptism.

**Mark 1:9**

**It happened in those days**

This marks the beginning of a new event in the story.

**he was baptized by John**

This can be stated in active form. Alternate translation: "John baptized him"

**Mark 1:10**

**the Spirit coming down on him like a dove**

Possible meanings are 1) this is a simile, and the Spirit descended upon Jesus as a bird descends from the sky toward the ground or 2) the Spirit

literally looked like a dove as he descended upon Jesus.

### Mark 1:11

#### **A voice came out of the heavens**

This represents God speaking. Sometimes people avoid referring directly to God because they respect him. Alternate translation: "God spoke from the heavens"

#### **beloved Son**

This is an important title for Jesus. The Father calls Jesus his "beloved Son" because of his eternal love for him.

### Mark 1:12

#### **Connecting Statement:**

After Jesus's baptism, he is in the wilderness for 40 days and then goes to Galilee to teach and call his disciples.

#### **compelled him to go out**

"forced Jesus to go out"

### Mark 1:13

#### **He was in the wilderness**

"He stayed in the wilderness"

#### **forty days**

"40 days"

#### **He was with**

"He was among"

### Mark 1:14

#### **after John was arrested**

"after John was placed in prison." Mark is referring to when King Herod had John arrested. This can be stated in active form. Alternate translation: "after King Herod had John arrested" or "after soldiers arrested John"

#### **proclaiming the gospel**

"telling many people about the good news"

### Mark 1:15

#### **The time is fulfilled**

"It is now time"

#### **the kingdom of God is near**

Possible meanings are 1) God was beginning to rule. Alternate translation: "God is beginning to rule over all" or 2) God would soon rule over all. Alternate translation: "God is about to rule over all"

### Mark 1:16

#### **he saw Simon and Andrew**

"Jesus saw Simon and Andrew"

#### **casting a net in the sea**

The full meaning of this statement can be made explicit. Alternate translation: "throwing a net into the water to catch fish"

### Mark 1:17

#### **Come, follow me**

"Follow me" or "Come with me"

#### **I will make you fishers of men**

This metaphor means Simon and Andrew will teach people God's true message, so others will also follow Jesus. Alternate translation: "I will teach you to gather men to me like you gather fish"

#### **men**

human beings, persons, people, not specifically males

### Mark 1:18

#### **General Information:**

This page has intentionally been left blank.

### Mark 1:19

#### **in the boat**

This was probably James and John's boat.

#### **mending the nets**

"repairing the nets"

### Mark 1:20

#### **called them**

It may be helpful to state clearly why Jesus called to James and John. Alternate translation: "called them to come with him"

#### **hired servants**

"servants who worked for them"

#### **they followed him**

James and John went with Jesus.

### Mark 1:21

#### **Connecting Statement:**

Jesus teaches in the synagogue of the town of Capernaum on the Sabbath. By sending a demon out of a man he amazes the people in all the nearby area around Galilee.

#### **came into Capernaum**

"arrived at Capernaum"

### Mark 1:22

#### **for he was teaching them as someone who has authority and not as the scribes**

The idea of "teach" can be stated clearly when talking about "someone who has authority" and "the scribes." Alternate translation: "for he was teaching them as someone who has authority teaches and not as the scribes teach"

### Mark 1:23

#### **General Information:**

This page has intentionally been left blank.

### Mark 1:24

#### **What do we have to do with you, Jesus of Nazareth?**

The demon asked this rhetorical question meaning that there was no reason for Jesus to interfere with him or any other demon. Alternate translation: "Jesus of Nazareth, leave us alone! There is no reason for you to interfere with us."

#### **we ... us**

These pronouns are exclusive. They refer to the demon inside the man and all other demons, but do not include the listener.

#### **Have you come to destroy us?**

The demon asked this rhetorical question to urge Jesus not to harm him or any other demon. Alternate translation: "Do not destroy us!"

### Mark 1:25

#### **General Information:**

This page has intentionally been left blank.

### Mark 1:26

#### **threw him down**

Here the word "him" refers to the demon-possessed man.

#### **and went out from him while crying out with a loud voice**

"and cried out with a loud voice as it went out from him"

### Mark 1:27

#### **so they asked each other, "What is this? ... they obey him!"**

The people used a question to show how amazed they were. It can be expressed as an exclamation. Alternate translation: "so they said to each other, 'This is amazing! ... they obey him!'"

#### **A new teaching with authority!**

The people used this exclamation to express their amazement at Jesus' teaching. It can also be expressed as a full sentence. Alternate translation:

"He gives a new teaching, and he speaks with authority!" or "He teaches something new, and he has authority!"

#### **He even commands the unclean spirits and they obey him!**

This was evidence of Jesus' authority.

### Mark 1:28

#### **General Information:**

This page has intentionally been left blank.

### Mark 1:29

#### **General Information:**

This page has intentionally been left blank.

### Mark 1:30

#### **Now Simon's mother-in-law was lying sick with a fever**

The word "Now" marks a pause in the story. In this sentence, Mark introduces Simon's mother-in-law to the story and gives background information about her.

### Mark 1:31

#### **raised her up**

"caused her to stand" or "made her able to get out of bed"

#### **the fever left her**

You may want to make explicit who healed her. Alternate translation: "Jesus healed her of the fever"

#### **she started serving them**

You may want to make explicit that she served food. Alternate translation: "she provided them with food and drinks"

### Mark 1:32

#### **they brought to him**

"the people brought to Jesus"

#### **all who were sick or possessed by demons**

The word "all" is an exaggeration to emphasize the great number of people who came. Alternate translation: "many who were sick or possessed by demons"

### Mark 1:33

#### **The whole city gathered together at the door**

The word "city" is a metonym for the people who lived in the city. Here the word "whole" is probably a generalization to emphasize that most people from the city gathered. Alternate translation: "Many people from that city gathered outside the door"

**Mark 1:34**

**He healed**  
"Jesus healed"

**Mark 1:35**

**Connecting Statement:**  
Jesus takes time to pray in the midst of his time of healing people. He then goes to towns throughout Galilee to preach, heal, and cast out demons.

**He got up**  
"Jesus got up"

**a solitary place**  
"a place where he could be alone"

**Mark 1:36**

**Simon and those who were with him**  
Here "him" refers to Simon. Also, those with him include Andrew, James, John, and possibly other people.

**Mark 1:37**

**Everyone is looking for you**  
The word "Everyone" is an exaggeration to emphasize that many people were looking for Jesus. Alternate translation: "Many people are looking for you"

**Mark 1:38**

**General Information:**  
Here the words "he" and "I" refer to Jesus.

**Let us go elsewhere**  
"We need to go to some other place." Here Jesus uses the word "us" to refer to himself, along with Simon, Andrew, James, and John.

**Mark 1:39**

**He went throughout all of Galilee**  
The words "throughout all" are an exaggeration used to emphasize that Jesus went to many locations during his ministry. Alternate translation: "He went to many places in Galilee"

**Mark 1:40**

**A leper came to him. He was begging him; he knelt down and said to him**  
"A leper came to Jesus. He knelt down and was begging Jesus and said"

**If you are willing, you can make me clean**  
In the first phrase, the words "to make me clean" are understood because of the second phrase.

Alternate translation: "If you are willing to make me clean, then you can make me clean"

**are willing**  
"want" or "desire"

**you can make me clean**  
In biblical times, a person who had any of certain skin diseases was considered unclean until his skin had healed enough that he was no longer contagious. Alternate translation: "you can heal me"

**Mark 1:41**

**Moved with compassion, Jesus**  
Here the word "moved" is an idiom meaning to feel emotion about another's need. Alternate translation: "Having compassion for him, Jesus" or "Jesus felt compassion for the man, so he"

**I am willing**  
It may be helpful to state what Jesus is willing to do. Alternate translation: "I am willing to make you clean"

**Mark 1:42**

**General Information:**  
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**Mark 1:43**

**General Information:**  
The word "him" used here refers to the leper whom Jesus healed.

**Mark 1:44**

**Be sure to say nothing to anyone**  
"Be sure to not say anything to anyone"

**show yourself to the priest**  
Jesus told the man to show himself to the priest so that the priest could look at his skin to see if his leprosy was really gone. The law of Moses required people to present themselves to the priest if they had been unclean but were no longer unclean.

**show yourself**  
The word "yourself" here represents the skin of the leper. Alternate translation: "show your skin"

**a testimony to them**  
It is best to use the pronoun "them," if possible, in your language. Possible meanings are 1) "a testimony to the priests" or 2) "a testimony to the people."

**Mark 1:45**

**But he went out**  
The word "he" refers to the man Jesus healed.

**began to declare it freely**

Here "declare it freely" is a metaphor for telling people in many places about what had happened. Alternate translation: "began to tell people in many places about what Jesus had done"

**so much so that**

The man spread the news so much that

**that Jesus could no longer enter a town openly**

This was the result of the man spreading the news so much. Here "openly" is a metaphor for "publicly." Jesus could not enter the towns because many

people would crowd around him. Alternate translation: "that Jesus could no longer enter a town publicly" or "that Jesus could no longer enter the towns in a way that many people would see him"

**remote places**

"lonely places" or "places where no one lived"

**from everywhere**

The word "everywhere" is a hyperbole used to emphasize how very many places the people came from. Alternate translation: "from all over the region"

## Chapter 2

<sup>1</sup> When Jesus came back to Capernaum after a few days, it was heard that he was at home. <sup>2</sup> So many gathered there that there was no more space, not even at the door, and he spoke the word to them. <sup>3</sup> Then some men came to him who were bringing a paralyzed man; four people were carrying him. <sup>4</sup> When they could not get near him because of the crowd, they removed the roof that was above Jesus, and after they made an opening, they lowered the mat the paralyzed man was lying on. <sup>5</sup> Seeing their faith, Jesus said to the paralyzed man, "Son, your sins are forgiven."

<sup>6</sup> Now some of the scribes were sitting there, and they reasoned in their hearts, <sup>7</sup> "How can this man speak this way? He blasphemes! Who can forgive sins but God alone?"

<sup>8</sup> Immediately Jesus knew in his spirit what they were thinking within themselves. He said to them, "Why are you thinking this in your hearts? <sup>9</sup> Which is easier, to say to the paralyzed man, 'Your sins are forgiven,' or to say, 'Get up, take up your mat and walk'? <sup>10</sup> But in order that you may know that the Son of Man has authority on earth to forgive sins," he said to the paralytic, <sup>11</sup> "I say to you, get up, take up your mat, and go to your house."

<sup>12</sup> He got up and immediately took up the mat, and went out of the house in front of everyone, so that they were all amazed and they gave glory to God, and they said, "We never saw anything like this."

<sup>13</sup> He went out again by the lake, and all the crowd came to him, and he taught them. <sup>14</sup> As he passed by, he saw Levi son of Alphaeus sitting at the tax collector's tent and he said to him, "Follow me." He got up and followed him.

<sup>15</sup> Jesus was having a meal in Levi's house and many tax collectors and sinners were dining with him and his disciples, for there were many and they followed him. <sup>16</sup> When the scribes, who were Pharisees, saw that Jesus was eating with sinners and tax collectors, they said to his disciples, "Why does he eat with tax collectors and sinners?"

<sup>17</sup> When Jesus heard this he said to them, "People who are strong in body do not need a physician; only people who are sick need one. I did not come to call righteous people, but sinners."

<sup>18</sup> Now John's disciples and the Pharisees were fasting. Some people came and said to him, "Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?"

<sup>19</sup> Jesus said to them, "Can the wedding attendants fast while the bridegroom is still with them? As long as they have the bridegroom with them, they cannot fast. <sup>20</sup> But the days will come when the bridegroom will be taken away from them, and in those days, they will fast. <sup>21</sup> No one sews a piece of new cloth on an old garment. Otherwise the patch tears away from it, the new from the old, and there is a worse tear. <sup>22</sup> No one puts new wine into old wineskins. Otherwise the wine will burst the skins and both the wine and the wineskins are lost. Instead, new wine is put into fresh wineskins."

<sup>23</sup> On the Sabbath day Jesus went through some grainfields, and his disciples began picking heads of grain as they made their way. <sup>24</sup> The Pharisees said to him, "Look, why are they doing something that is not lawful on the Sabbath day?"

<sup>25</sup> He said to them, "Have you never read what David did when he was in need and hungry—he and the men who were with him— <sup>26</sup> how he went into the house of God when Abiathar was high priest, and ate the bread of the presence, which is unlawful for anyone to eat except the priests, and he even gave some to those who were with him?" <sup>27</sup> Jesus said, "The Sabbath was made for mankind, not mankind for the Sabbath. <sup>28</sup> Therefore, the Son of Man is Lord, even of the Sabbath."

## Mark 2 General Notes

### Special concepts in this chapter

#### "Sinners"

When the people of Jesus's time spoke of "sinners," they were talking about people who did not obey the law of Moses and instead committed sins like stealing or sexual sins. When Jesus said that he came to call "sinners," he meant that only people who believe that they are sinners can be his followers. This is true even if they are not what most people think of as "sinners." (See: sin)

#### Fasting and Feasting

People would fast, or not eat food for a long time, when they were sad or were showing God that they were sorry for their sins. When they were happy, like during weddings, they would have feasts, or meals where they would eat much food. (See: fast)

### Important figures of speech in this chapter

#### Rhetorical Questions

The Jewish leaders used rhetorical questions to show that they were angry because of what Jesus said and did and that they did not believe that he was God's Son

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#### Mark 2:1

##### Connecting Statement:

After preaching and healing people throughout Galilee, Jesus returns to Capernaum, where he heals and forgives the sin of a paralyzed man.

##### it was heard that he was at home

This can be stated in active form. Alternate translation: "the people there heard that he was staying at his home"

#### Mark 2:2

##### So many gathered there

The word "there" refers to the house that Jesus stayed at in Capernaum. Alternate translation: "So many people gathered there" or "So many people came to the house"

##### there was no more space

This refers to there being no space inside the house. Alternate translation: "there was no more room for them inside"

##### he spoke the word to them

"Jesus spoke his message to them"

#### Mark 2:3

##### four people were carrying him

"four of them were carrying him." It is likely that there were more than four people within the group that brought the man to Jesus.

##### were bringing a paralyzed man

"were bringing a man who was unable to walk or use his arms"

#### Mark 2:4

##### could not get near him

"could not get close to where Jesus was"

##### they removed the roof that was above Jesus, and after they made an opening, they lowered the mat the paralyzed man was lying on

Houses where Jesus lived had flat roofs made of clay and covered with tiles. Alternate translation: "they removed the tiles from the part of the roof above where Jesus was. And when they had dug through the clay roof, they lowered the mat the paralyzed man was lying on" or "they made a hole in the roof above Jesus, and then they lowered the paralyzed man on the mat"

#### Mark 2:5

##### Seeing their faith

"Seeing the men's faith." Possible meanings are 1) that only the men who carried the paralyzed man had faith or 2) that the paralyzed man and the men who brought him to Jesus all had faith.

##### Son

The word "Son" here shows Jesus cared for the man as a father cares for a son. Alternate translation: "My son"

##### your sins are forgiven

Jesus did not clearly say who was forgiving the man's sins. Alternate translation: "your sins are gone" or "you do not have to pay for your sins" or "your sins do not count against you"

### Mark 2:6

#### reasoned in their hearts

Here "their hearts" is a metonym for the people's thoughts. Alternate translation: "were thinking to themselves"

### Mark 2:7

#### How can this man speak this way?

The scribes used this question to show their anger that Jesus said "Your sins are forgiven." Alternate translation: "This man should not speak this way!"

#### Who can forgive sins but God alone?

The scribes used this question to say that since only God can forgive sins, then Jesus should not say "Your sins are forgiven." Alternate translation: "Only God can forgive sins!"

### Mark 2:8

#### in his spirit

"in his inner being" or "in himself"

#### they were thinking within themselves

Each of the scribes was thinking to himself; they were not talking to each other.

#### Why are you thinking this in your hearts?

Jesus uses this question to tell the scribes that what they are thinking is wrong. Alternate translation: "What you are thinking is wrong." or "Do not think that I am blaspheming."

#### this in your hearts

The word "hearts" is a metonym for their inner thoughts and desires. Alternate translation: "this inside yourselves" or "these things"

### Mark 2:9

#### Which is easier, to say to the paralyzed man, ... take up your mat and walk?

Jesus uses this question to make the scribes think about what might prove whether or not he could really forgive sins. Alternate translation: "I just said to the paralyzed man, 'Your sins are forgiven.' You may think that it is harder to say 'Get up, take up your mat and walk,' because the proof of whether or not I can heal him will be shown by whether or not he gets up and walks." or "You may think that it is easier to say to the paralyzed man 'Your sins are forgiven' than it is to say 'Get up, take up your mat and walk.'"

### Mark 2:10

#### But in order that you may know

"But so that you may know." The word "you" refers to the scribes and the crowd.

#### that the Son of Man has authority

Jesus refers to himself as the "Son of Man."

Alternate translation: "that I am the Son of Man and I have authority"

### Mark 2:11

#### General Information:

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### Mark 2:12

#### in front of everyone

"while all the people there were watching"

### Mark 2:13

#### Connecting Statement:

Jesus is teaching the crowd beside the Sea of Galilee, and he calls Levi to follow him.

#### the lake

This is the Sea of Galilee, which is also known as the Lake of Gennesaret.

#### the crowd came to him

"the people went where he was"

### Mark 2:14

#### Levi son of Alphaeus

Alphaeus was Levi's father.

#### the tax collector's tent

We do not know what kind of a structure this was or what it was made of. It may have been a tent or booth. It probably included a table and some kind of protection from sun and rain.

### Mark 2:15

#### Connecting Statement:

It is now later in the day, and Jesus is at Levi's house for a meal.

#### Levi's house

"the home of Levi"

#### sinners

In this verse, the word "sinners" refers to people who did not obey the law of Moses but committed what others thought were very bad sins

#### for there were many and they followed him

Possible meanings are 1) "for there were many tax collectors and sinful people who followed Jesus" or 2) "for Jesus had many disciples and they followed him."

### Mark 2:16

#### Why does he eat with tax collectors and sinners?

The scribes and Pharisees asked this question to show they disapproved of Jesus's hospitality. This can be worded as a statement. Alternate translation: "He should not eat with tax collectors and sinners!"

### Mark 2:17

#### Connecting Statement:

Jesus responds to what the scribes had said to his disciples about his eating with tax collectors and sinful people.

#### he said to them

"he said to the scribes"

#### People who are strong in body do not need a physician; only people who are sick need one

Jesus used this proverb about sick people and doctors to teach them that only people who know that they are sinful realize that they need Jesus.

#### strong in body

"healthy"

#### I did not come to call righteous people, but sinners

Jesus expects his hearers to understand he came for those who want help. Alternate translation: "I came for people who understand they are sinful, not for people who believe they are righteous"

#### but sinners

The words "I came to call" are understood from the phrase before this. Alternate translation: "but I came to call sinners"

### Mark 2:18

#### Connecting Statement:

Jesus tells parables to show why his disciples should not fast while he is with them.

#### the Pharisees were fasting ... the disciples of the Pharisees

These two phrases refer to the same group of people, but the second is more specific. Both refer to the followers of the Pharisee sect, but they do not focus on the leaders of the Pharisees. Alternate translation: "the disciples of the Pharisees were fasting ... the disciples of the Pharisees"

#### Some people

"Some men." It is best to translate this phrase without specifying exactly who these men are. If in your language you have to be more specific, the possible meanings are 1) these men were not among John's disciples or the disciples of the Pharisees or 2) these men were among John's disciples.

#### came and said to him

"came and said to Jesus"

### Mark 2:19

#### Can the wedding attendants fast while the bridegroom is still with them?

Jesus uses this question to remind the people of something they already know and to encourage them to apply it to him and his disciples. Alternate translation: "Wedding attendants do not fast while the bridegroom is with them. Rather they celebrate and feast."

### Mark 2:20

#### the bridegroom will be taken away

This can be stated in active form. Alternate translation: "the bridegroom will go away"

#### away from them ... they will fast

The words "them" and "they" refer to the wedding attendants.

### Mark 2:21

#### No one sews a piece of new cloth on an old garment

Sewing a piece of new cloth on an old garment will make the hole on an old garment worse if the piece of new cloth has not yet shrunk. Both the new cloth and old garment will be ruined.

### Mark 2:22

#### Connecting Statement:

Jesus begins to tell another parable. This one is about putting new wine into old wineskins rather than into new wineskins.

#### new wine

"grape juice." This refers to wine that has not fermented yet. If grapes are unknown in your area, use the general term for fruit juice.

#### old wineskins

This refers to wineskins that have been used many times.

#### wineskins

These were bags made out of animal skins. They could also be called "wine bags" or "skin bags."

#### the wine will burst the skins

New wine expands as it ferments. If it is put in new wineskins, the wineskins will stretch. But old wineskins are brittle and cannot stretch. If new wine is poured into old wineskins, the wineskins will tear open.

#### are lost

"will be ruined"

**fresh wineskins**

"new wineskins" or "new wine bags." This refers to wineskins that have never been used.

**Mark 2:23**

**Connecting Statement:**

Jesus gives the Pharisees an example from scripture to show why the disciples were not wrong to pick grain on the Sabbath.

**began picking heads of grain**

The disciples were picking heads of grain to eat the kernels, or seeds, in them while they were walking. They were not harvesting the grain to take it home. Plucking grain in others' fields and eating it was not considered stealing. The question was whether it was lawful to do this on the Sabbath.

**heads of grain**

The "heads" are the topmost part of the wheat plant, which is a kind of tall grass. The heads hold the mature grain or seeds of the plant.

**as they made their way**

"as they walked along"

**Mark 2:24**

**Connecting Statement:**

The Pharisees ask a question about what the disciples were doing (verse 23).

**doing something that is not lawful on the Sabbath day**

Plucking grain in others' fields and eating it (verse 23) was not considered stealing. The question was whether it was lawful to do this on the Sabbath.

**Look, why are they doing something that is not lawful on the Sabbath day?**

The Pharisees ask Jesus a question to condemn him. This can be translated as a statement. Alternate translation: "Look! They are breaking the Jewish law concerning the Sabbath."

**Look**

"Look at this" or "Listen." This is a word used to get the attention of someone to show them something. If there is a word in your language that is used to draw a person's attention to something, you could use that here.

**Mark 2:25**

**Connecting Statement:**

Jesus begins to scold the Pharisees by asking them a question.

**He said to them**

"Jesus said to the Pharisees"

**Have you never read what David did**

This question ends in 2:26. Jesus is reminding the scribes and Pharisees of something David did on the Sabbath. If this rhetorical question is translated as a statement or a command, then the question mark in 2:26 should become a period. Alternate translation: "You have read what David did" or "Remember what you read about what David did"

**read what David did**

Jesus refers to reading about David in the Old Testament. This can be translated showing the implicit information. Alternate translation: "read in the scriptures what David did"

**Mark 2:26**

**Connecting Statement:**

Jesus finishes asking the question he began in verse 25.

**how he went into the house of God ... to those who were with him?**

This question began in 2:25. If you translated the rhetorical question as a statement or command in verse 25, then the question mark here should become a period. Alternate translation: "how he went into the house of God ... to those who were with him."

**how he went into the house of God ... to those who were with him**

This can be expressed as a statement separate from verse 25. If so, verse 25 should end with a period instead of a dash. Alternate translation: "He went into the house of God ... to those who were with him"

**how he went**

The word "he" refers to David.

**the bread of the presence**

This refers to the twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God.

**Mark 2:27**

**The Sabbath was made for mankind**

Jesus makes clear why God established the Sabbath. This can be stated in active form. Alternate translation: "God made the Sabbath for mankind"

**mankind**

"man" or "people" or "the needs of people." This word refers to both men and women.

**not mankind for the Sabbath**

The words "was made" are understood from the previous phrase. They can be repeated here. Alternate translation: "mankind was not made for

the Sabbath" or "God did not make mankind for the Sabbath"

**Mark 2:28**

**General Information:**

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## Chapter 3

<sup>1</sup> Again Jesus walked into the synagogue, and there was a man with a withered hand. <sup>2</sup> Some people watched him closely to see if he would heal him on the Sabbath so that they could accuse him. <sup>3</sup> Jesus said to the man with the withered hand, "Get up and stand here in the middle of everyone." <sup>4</sup> Then he said to the people, "Is it lawful to do good on the Sabbath day or to do harm; to save a life or to kill?" But they were silent. <sup>5</sup> He looked around at them with anger, and he was grieved by their hardness of heart, and he said to the man, "Stretch out your hand." He stretched it out, and his hand was restored. <sup>6</sup> The Pharisees went out and immediately began to plot with the Herodians as to how they might put him to death.

<sup>7</sup> Then Jesus, with his disciples, went to the sea, and a great crowd of people followed from Galilee and from Judea <sup>8</sup> and from Jerusalem and from Idumea and beyond the Jordan and around Tyre and Sidon. When they heard about the things he was doing, a great crowd came to him. <sup>9</sup> He told his disciples to have a small boat ready for him because of the crowd, so that they would not press against him. <sup>10</sup> For he healed many, so that everyone who had afflictions eagerly approached him in order to touch him. <sup>11</sup> Whenever the unclean spirits saw him, they fell down before him and cried out, and they said, "You are the Son of God." <sup>12</sup> He strictly ordered them not to make him known.

<sup>13</sup> He went up on the mountain, and he called for those he wanted, and they came to him. <sup>14</sup> He appointed the twelve (whom he named apostles) so that they might be with him and he might send them to proclaim the message, <sup>15</sup> and to have authority to cast out demons. <sup>16</sup> He appointed the twelve: Simon, to whom he gave the name Peter; <sup>17</sup> James son of Zebedee, and John the brother of James, to whom he gave the name Boanerges, that is, sons of thunder; <sup>18</sup> and Andrew, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Thaddaeus, Simon the Zealot, <sup>19</sup> and Judas Iscariot, who would betray him.

<sup>20</sup> Then he went home, and the crowd came together again, so that they could not even eat bread. <sup>21</sup> When his family heard about it, they went out to seize him, for they said, "He is out of his mind."

<sup>22</sup> The scribes who came down from Jerusalem said, "He is possessed by Beelzebul" and "By the ruler of the demons he drives out demons."

<sup>23</sup> Jesus called them to himself and said to them in parables, "How can Satan cast out Satan? <sup>24</sup> If a kingdom is divided against itself, that kingdom cannot stand. <sup>25</sup> If a house is divided against itself, that house will not be able to stand. <sup>26</sup> If Satan has risen up against himself and is divided, he is not able to stand, but has come to an end. <sup>27</sup> But no one can enter into the house of a strong man and steal his belongings without tying up the strong man first, and then he will plunder his house. <sup>28</sup> Truly I say to you, all sins of the sons of men will be forgiven, even all the blasphemies which they utter, <sup>29</sup> but whoever blasphemes against the Holy Spirit will never have forgiveness, but is guilty of an eternal sin."

<sup>30</sup> Jesus said this because they were saying, "He has an unclean spirit."

<sup>31</sup> Then his mother and his brothers came and stood outside. They sent for him, summoning him. <sup>32</sup> A crowd was sitting around him and they said to him, "Your mother and your brothers and your sisters are outside, and they are looking for you."

<sup>33</sup> He answered them, "Who are my mother and my brothers?" <sup>34</sup> He looked around at those who were sitting in a circle around him and said, "See, here are my mother and my brothers! <sup>35</sup> For whoever does the will of God, that person is my brother, and sister, and mother."

## Mark 3 General Notes

### Special concepts in this chapter

#### Sabbath

It was against the law of Moses to do work on the Sabbath. The Pharisees believed healing a sick person on the Sabbath was "work," so they said that Jesus did wrong when he healed a person on the Sabbath. (See: lawofmoses)

#### "Blasphemy against the Spirit"

No one knows for sure what actions people perform or what words they say when they commit this sin. However, they probably insult the Holy Spirit and his work. Part of the Holy Spirit's work is to make people understand that they are sinners and that they need to have God forgive them. Therefore, anyone who does not try to stop sinning is probably committing blasphemy against the Spirit. (See: blasphemy and holyspirit)

### Other possible translation difficulties in this chapter

#### The twelve disciples

The following are the lists of the twelve disciples:

In Matthew:

Simon (Peter), Andrew, James son of Zebedee, John son of Zebedee, Philip, Bartholomew, Thomas, Matthew, James son of Alphaeus, Thaddaeus, Simon the Zealot and Judas Iscariot.

In Mark:

Simon (Peter), Andrew, James the son of Zebedee and John the son of Zebedee (to whom he gave the name Boanerges, that is, sons of thunder), Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Zealot, and Judas Iscariot.

In Luke:

Simon (Peter), Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon (who was called the Zealot), Judas the son of James, and Judas Iscariot.

Thaddaeus is probably the same person as Jude, the son of James.

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### Mark 3:1

#### Connecting Statement:

Jesus heals a man on the Sabbath in the synagogue and shows how he feels about what the Pharisees had done with the Sabbath rules. The Pharisees and Herodians begin planning to put Jesus to death.

#### a man with a withered hand

"a man with a crippled hand"

### Mark 3:2

#### Some people watched him closely to see if he would heal him

"Some people watched Jesus closely to see if he would heal the man with the withered hand"

#### Some people

"Some of the Pharisees." Later, in Mark 3:6, these people are identified as Pharisees.

#### so that they could accuse him

If Jesus were to heal the man that day, the Pharisees would accuse him of breaking the law by working on the Sabbath. Alternate translation: "so that they could accuse him of wrongdoing" or "so that they could accuse him of breaking the law"

### Mark 3:3

#### in the middle of everyone

"in the middle of this crowd"

### Mark 3:4

#### Is it lawful to do good on the Sabbath ... or to kill?

Jesus said this to challenge them. He wanted them to acknowledge that it is lawful to heal people on the Sabbath.

#### to do good on the Sabbath day or to do harm ... to save a life or to kill

These two phrases are similar in meaning, except that the second is more extreme.

**to save a life or to kill**

It may be helpful to repeat "is it lawful," as that is the question Jesus is asking again in another way. Alternate translation: "is it lawful to save a life or to kill"

**to save a life**

"to save someone's life" or "to save someone from dying"

**But they were silent**

"But they refused to answer him"

**Mark 3:5**

**He looked around**

"Jesus looked around"

**was grieved**

"was deeply saddened"

**by their hardness of heart**

This metaphor describes how the Pharisees were unwilling to have compassion on the man with the withered hand. Alternate translation: "because they were unwilling to have compassion on the man"

**Stretch out your hand**

"Reach out with your hand"

**his hand was restored**

This can be stated with an active form. Alternate translation: "Jesus restored his hand" or "Jesus made his hand the way it was before"

**Mark 3:6**

**began to plot**

"began to make a plan"

**the Herodians**

This is the name of an informal political party that supported Herod Antipas.

**how they might put him to death**

"how they might kill Jesus"

**Mark 3:7**

**Connecting Statement:**

A great crowd of people follows Jesus, and he heals many people.

**the sea**

This refers to the Sea of Galilee.

**Mark 3:8**

**Idumea**

This is the region, previously known as Edom, which covered the southern half of the province of Judea.

**the things he was doing**

This refers to the miracles Jesus was performing. Alternate translation: "the great miracles that Jesus was performing"

**came to him**

"came to where Jesus was"

**Mark 3:9**

**General Information:**

Verse 9 tells what Jesus asked his disciples to do because of the large crowd of people around him. Verse 10 tells why such a large crowd was around Jesus. The information in these verses can be reordered to present the events in the order they happened, as in the UDB.

**He told his disciples to have a small boat ... not press against him**

As the large crowd was pushing forward toward Jesus, he was in danger of being crushed by them. They would not crush him intentionally. It was just that there were so many people.

**Mark 3:10**

**For he healed many, so that everyone ... to touch him**

This tells why so many people were crowding around Jesus that he thought they might crush him. Alternate translation: "For, because Jesus had healed many people, everyone ... to touch him"

**For he healed many**

The word "many" refers to the large number of people Jesus had already healed. Alternate translation: "For he healed many people"

**everyone who had afflictions eagerly approached him in order to touch him**

They did this because they believed that touching Jesus would make them well. This can be expressed clearly. Alternate translation: "all the sick people pushed forward eagerly trying to touch him so that they might be healed"

**Mark 3:11**

**saw him**

"saw Jesus"

**they fell down ... cried out, and they said**

Here "they" refers to the unclean spirits. It is they who are causing the people they possess to do things. This can be made explicit. Alternate translation: "they caused the people they were possessing to fall down before him and to cry out to him"

**they fell down before him**

The unclean spirits did not fall down before Jesus because they loved him or wanted to worship him.

They fell down before him because they were afraid of him.

**You are the Son of God**

Jesus has power over unclean spirits because he is the "Son of God."

**Son of God**

This is an important title for Jesus.

**Mark 3:12**

**He strictly ordered them**

"Jesus strictly ordered the unclean spirits"

**not to make him known**

"not to reveal who he was"

**Mark 3:13**

**General Information:**

Jesus chooses the men he wants to be his apostles.

**Mark 3:14**

**so that they might be with him and he might send them to proclaim the message**

"so that they would be with him and he could send them to proclaim the message"

**Mark 3:15**

**General Information:**

This page has intentionally been left blank.

**Mark 3:16**

**Simon, to whom he gave the name Peter**

The author begins to list the names of the twelve apostles. Simon is the first man listed.

**Mark 3:17**

**to whom he gave**

The phrase "to whom" refers to both James son of Zebedee and his brother John.

**the name Boanerges, that is, sons of thunder**

Jesus called them this because they were like thunder. Alternate translation: "the name Boanerges, which means men who are like thunder" or "the name Boanerges, which means thunder men"

**Mark 3:18**

**Thaddaeus**

This is the name of a man.

**Mark 3:19**

**who would betray him**

"who would betray Jesus" The word "who" refers to Judas Iscariot.

**Mark 3:20**

**Then he went home**

"Then Jesus went to the house where he was staying."

**they could not even eat bread**

The word "bread" represents food. Alternate translation: "Jesus and his disciples could not eat at all" or "they could not eat anything"

**Mark 3:21**

**they went out to seize him**

Members of his family went to the house so that they could take hold of him and force him to go home with them.

**for they said**

Possible meanings for the word "they" are 1) his relatives or 2) some people in the crowd.

**out of his mind**

This idiom describes how they thought he was acting. Alternate translation: "crazy" or "insane"

**Mark 3:22**

**By the ruler of the demons he drives out demons**

"By the power of Beelzebul, who is the ruler of the demons, Jesus drives out demons"

**Mark 3:23**

**Connecting Statement:**

Jesus explains with a parable why it is foolish for people to think that Jesus is controlled by Satan.

**Jesus called them to himself**

"Jesus called the people to come to him"

**How can Satan cast out Satan?**

Jesus asked this rhetorical question in response to the scribes saying that he cast out demons by Beelzebul. This question can be written as a statement. Alternate translation: "Satan cannot cast out himself!" or "Satan does not go against his own evil spirits!"

**Mark 3:24**

**If a kingdom is divided against itself**

The word "kingdom" is a metonym for the people who live in the kingdom. Alternate translation: "If the people who live in a kingdom are divided against each other"

**cannot stand**

Here "stand" is a metaphor that means endure, or continue to exist. Alternate translation: "cannot endure" or "will end"

**Mark 3:25**

**house**

This is a metonym for the people who live in a house. Alternate translation: "family" or "household"

**Mark 3:26**

**If Satan has risen up against himself and is divided**

The word "himself" is a reflexive pronoun that refers back to Satan, and it is also a metonym for his evil spirits. Alternate translation: "If Satan and his evil spirits were fighting one another" or "If Satan and his evil spirits have risen up against each other and are divided"

**is not able to stand**

Here "stand" is a metaphor that means endure, or stay strong. Alternate translation: "cannot endure" or "cannot stay strong"

**Mark 3:27**

**plunder**

to steal a person's valuables and possessions

**Mark 3:28**

**Truly I say to you**

This indicates that the statement that follows is especially true and important.

**the sons of men**

"those who have been born of man." This expression is used to emphasize peoples' humanity. Alternate translation: "people"

**utter**

speak

**Mark 3:29**

**will never have forgiveness**

The idea in the noun forgiveness can be expressed with a phrase. Alternate translation: "will never be forgiven"

**is guilty of an eternal sin**

"Eternal sin" is a metonym for "a sin that will be eternally punished." Alternate translation: "is guilty of a sin that will be punished eternally"

**Mark 3:30**

**they were saying**

"the people were saying"

**has an unclean spirit**

This is an idiom that means to be possessed by an unclean spirit. Alternate translation: "is possessed by an unclean spirit"

**Mark 3:31**

**Then his mother and his brothers came**

"Then Jesus's mother and brothers came"

**They sent for him, summoning him**

"They sent someone inside to tell him that they were outside and to have him come out to them"

**Mark 3:32**

**are looking for you**

"are asking for you"

**Mark 3:33**

**Who are my mother and my brothers?**

Jesus uses this question to teach the people. Alternate translation: "I will tell you who are really my mother and brothers."

**Mark 3:34**

**here are my mother and my brothers**

This is a metaphor that means Jesus's disciples belong to Jesus's spiritual family. This is more important than belonging to his physical family.

**Mark 3:35**

**whoever does ... that person is**

"those who do ... they are"

**that person is my brother, and sister, and mother**

This is a metaphor that means Jesus's disciples belong to Jesus's spiritual family. This is more important than belonging to his physical family. Alternate translation: "that person is like a brother, sister, or mother to me"



## Chapter 4

<sup>1</sup> Again he began to teach beside the sea, and a large crowd gathered around him. He stepped into a boat that was on the sea, and he sat down in it. The whole crowd was on the shore beside the sea. <sup>2</sup> He taught them many things in parables, and in his teaching, this is what he said to them. <sup>3</sup> "Listen! A farmer went out to sow his seed. <sup>4</sup> As he sowed, some seed fell beside the road, and the birds came and devoured it. <sup>5</sup> Other seed fell on the rocky ground, where it did not have much soil. Immediately it sprang up, because it did not have deep soil. <sup>6</sup> But when the sun rose, the plants were scorched, and because they had no root, they dried up. <sup>7</sup> Other seed fell among the thorn plants. The thorn plants grew up and choked it, and it did not produce a crop. <sup>8</sup> Other seed fell into good soil and it produced a crop growing up and increasing and yielding thirty, sixty, and even a hundred times." <sup>9</sup> Then he said, "Whoever has ears to hear, let him hear!"

<sup>10</sup> When Jesus was alone, those around him with the twelve asked him about the parables. <sup>11</sup> He said to them, "To you is given the mystery of the kingdom of God. But to those outside everything is in parables,

<sup>12</sup> so that when they look,  
 yes they look,  
 but do not see,  
 and so that when they hear,  
 yes they hear,  
 but do not understand,  
 or else they would turn  
 and God would forgive them."

<sup>13</sup> He said to them, "Do you not understand this parable? How then will you understand all the parables?"

<sup>14</sup> The sower sows the word. <sup>15</sup> These are the ones beside the road, where the word is sown. When they hear, Satan immediately comes and takes away the word that is sown in them. <sup>16</sup> And these are the seed sown on the rocky ground; who, when they hear the word immediately receive it with joy. <sup>17</sup> But they do not have root in themselves, but they endure for a while. Afterward when tribulation or persecution arises on account of the word, they immediately fall away. <sup>18</sup> Still others are the ones sown among the thorns. They are those who hear the word, <sup>19</sup> but the cares of the world and the deceitfulness of wealth and the desires for other things come in and choke the word, and it is unproductive. <sup>20</sup> Those that were sown on the good soil are the ones who hear the word, accept it and bear fruit, thirty, sixty, or even a hundred times as much.

<sup>21</sup> Jesus said to them, "Do you bring a lamp inside the house to put it under a basket or under the bed? You bring it in and you put it on a lampstand. <sup>22</sup> For nothing is hidden that will not be known, and nothing is secret that will not come out into the open. <sup>23</sup> If anyone has ears to hear, let him hear!" <sup>24</sup> He said to them, "Pay attention to what you hear, for the measure you use will be measured to you, and more will be added to you. <sup>25</sup> Because whoever has, to him will be given more, and whoever does not have, even what he has will be taken."

<sup>26</sup> He also said, "The kingdom of God is like a man who sows his seed on the ground. <sup>27</sup> He sleeps at night and gets up by day, and the seed sprouts and grows, though he does not know how. <sup>28</sup> The earth bears grain by itself: First the blade, then the ear, then the mature grain in the ear. <sup>29</sup> When the crop is ripe, he immediately sends in the sickle because the harvest has come."

<sup>30</sup> Again he said, "To what can we compare the kingdom of God, or what parable can we use to explain it?"

<sup>31</sup> It is like a mustard seed, which, when it is sown, is the smallest of all the seeds on earth. <sup>32</sup> Yet, when it is sown, it grows and becomes greater than all the garden plants, and it forms large branches, so that the birds of heaven can make their nests in its shade."

<sup>33</sup> With many parables like this he spoke the word to them, as much as they were able to understand, <sup>34</sup> and he did not speak to them without a parable. But when he was alone, he explained everything to his own disciples.

<sup>35</sup> On that day, when evening had come, he said to them, "Let us go over to the other side." <sup>36</sup> So they left the crowd, taking Jesus with them, just as he was, in the boat. There were other boats going along with

him. <sup>37</sup> Just then a violent windstorm arose, and the waves were breaking into the boat so that the boat was almost full of water. <sup>38</sup> But Jesus himself was in the stern, asleep on a cushion. They woke him up, saying, "Teacher, do you not care that we are about to die?"

<sup>39</sup> He got up, rebuked the wind, and said to the sea, "Peace! Be still!" Then the wind ceased, and there was a great calm. <sup>40</sup> Then he said to them, "Why are you afraid? Do you still not have faith?"

<sup>41</sup> They were filled with great fear and said to one another, "Who then is this, because even the wind and the sea obey him?"

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## Mark 4 General Notes

### Structure and formatting

Mark 4:3-10 forms one parable. The parable is explained in 4:14-23.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 4:12, which is a quotation from the Old Testament.

### Special concepts in this chapter

#### Parables

The parables were short stories that Jesus told so that people would easily understand the lesson he was trying to teach them. He also told the stories so that those who did not want to believe in him would not understand the truth.

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#### Mark 4:1

##### Connecting Statement:

As Jesus teaches from a boat at the seaside, he tells them the parable of the soils.

##### the sea

This is the Sea of Galilee.

#### Mark 4:2

##### General Information:

This page has intentionally been left blank.

#### Mark 4:3

##### Listen!

"Pay attention!"

##### A farmer went out to sow his seed

This means that he tossed seeds onto the ground so they could grow.

#### Mark 4:4

##### some seed ... devoured it

"some seeds ... devoured them"

#### Mark 4:5

##### Other seed ... it did not have ... it sprang ... it did not have

"Other seeds ... they did not have ... they sprang ... they did not have"

##### it sprang up

"the seed that landed on the rocky ground began to grow quickly"

##### soil

This refers to the loose dirt on the ground in which you can plant seeds.

#### Mark 4:6

##### the plants were scorched

This may be stated in active form. Alternate translation: "it scorched the young plants"

##### because they had no root, they dried up

"because the young plants had no roots, they dried up"

#### Mark 4:7

##### Other seed ... choked it ... it did not produce

"Other seeds ... choked them ... they did not produce"

#### Mark 4:8

##### yielding thirty, sixty, and even a hundred times

The amount of grain produced by each plant is being compared to the single seed from which it grew. Ellipsis is used here to shorten the phrases but they can be written out. Alternate translation: "Some plants bore thirty times as much as the seed that the man had planted, some produced sixty

times as much grain, and some produced a hundred times as much grain"

**thirty ... sixty ... a hundred**

"30 ... 60 ... 100." These may be written as numerals.

**Mark 4:9**

**Whoever has ears to hear, let him hear**

Jesus is emphasizing that what he has just said is important and may take some effort to understand and put into practice. The phrase "has ears" is a metonym for being willing to understand and obey. Alternate translation: "Whoever is willing to listen, listen" or "Whoever is willing to understand, let him understand and obey"

**Whoever has ... let him hear**

Since Jesus wanted his audience to pay attention, this can also be expressed with the word "you." Alternate translation: "If you have ears to hear, then hear" or "If you are willing to understand, then understand and obey"

**Mark 4:10**

**When Jesus was alone**

This does not mean that Jesus was completely alone; rather, it means that the crowds were gone and Jesus was only with the twelve and some of his other close followers.

**Mark 4:11**

**To you is given**

This can be stated in active form. "God has given you" or "I have given you"

**to those outside**

"to those outside our group" or "to those who are not among us." This refers to all the other people who were not among the twelve or Jesus's other close followers.

**everything is in parables**

It can be stated that Jesus gives the parables to the people. Alternate translation: "I have spoken everything in parables"

**Mark 4:12**

**when they look ... when they hear**

It is assumed that Jesus is speaking about the people looking at what he shows them and hearing what he tells them. Alternate translation: "when they look at what I am doing ... when they hear what I am saying"

**they look, but do not see**

Possible meanings are 1) the word "look" here refers to making an effort to see and "see" refers to actually being able to see what they have looked for

and is a metaphor for "understand." Alternate translation: "they look, but they do not understand" Or 2) here the word translated "look" refers to seeing what one is looking at and the word translated "see" refers to understanding what they are seeing.

**they would turn**

"they would turn to God." Here "turn" is a metaphor for "repent." Alternate translation: "they would repent"

**Mark 4:13**

**He said to them**

"Then Jesus said to his disciples"

**Do you not understand this parable? How then will you understand all the parables?**

Jesus used these questions to show how sad he was that his disciples could not understand his parable. Alternate translation: "If you cannot understand this parable, think about how hard it will be for you to understand all the other parables."

**Mark 4:14**

**General Information:**

Jesus begins to explain the parable he told in [Mark 4:3-8]

**The sower**

"The farmer who sows his seed"

**sows the word**

Sowing God's word represents teaching it. Alternate translation: "teaches people God's word" or "represents one who teaches God's word"

**the word**

The phrase "the word" represents God's message. Alternate translation: "God's message"

**Mark 4:15**

**These are the ones beside the road**

Here Jesus speaks about people. Alternate translation: "These people are the seeds that fall beside the road" or "These people are like seeds that fall beside a road"

**When they hear**

"When they hear the word"

**Mark 4:16**

**these are the seed sown on the rocky ground**

"These people are the seeds that fall on the rocky ground" or "These people are like seeds that fall on the rocky ground"

### Mark 4:17

#### **they do not have root in themselves**

Having no root represents not fully understanding or believing God's word. Alternate translation: "they are like young plants that have no roots"

#### **endure**

In this parable, "endure" means "continue to believe." Alternate translation: "continue in their belief"

#### **tribulation or persecution arises on account of the word**

The phrase "on account of the word" means "because they believe God's message. Alternate translation: "tribulation or persecution comes because they believe God's message"

#### **they immediately fall away**

In this parable, "fall away" means "stop believing God's message"

### Mark 4:18

#### **Still others are the ones sown among the thorns**

"Still other people are the seeds that fall among the thorns" or "And other people are like seeds that fall among the thorns"

### Mark 4:19

#### **the cares of the world and the deceitfulness of wealth and the desires for other things come in and choke the word**

The words "cares," "deceitfulness," and "desires" are spoken of as if they were weeds that wrap around plants and keep them from growing. Alternate translation: "the cares of the world and the deceitfulness of wealth and the desires for other things come in and choke God's message in their lives like thorns that choke young plants"

#### **the cares of the world**

"the worries in this life" or "the concerns about this present life"

#### **the deceitfulness of wealth**

"the lie that wealth will make them happy" or "the lie that having many possessions will make them happy"

#### **it is unproductive**

"the word does not produce a crop in them." The word being unproductive means that it does not have an effect on the person's life.

### Mark 4:20

#### **Those that were sown on the good soil are the ones who hear the word, accept it and bear fruit**

"The seeds that fall on the good soil represent people who hear the word, accept it and bear fruit"

#### **and bear fruit, thirty, sixty, or even a hundred times as much**

Fruit represents the results or effect of God's word in a person's life. The numbers tell how much fruit there might be, or how great the results might be. Alternate translation: "and produce good results, like plants that bear thirty, sixty, or even a hundred times as much fruit as what was sown"

### Mark 4:21

#### **Jesus said to them**

"Jesus said to the crowd"

#### **Do you bring a lamp inside the house to put it under a basket or under the bed?**

This question may be written as a statement. Alternate translation: "You certainly do not bring a lamp inside the house to put it under a basket, or under a bed!"

### Mark 4:22

#### **For nothing is hidden that will not be known ... come out into the open**

This can be stated in positive form. Alternate translation: "For everything that is hidden will be made known, and everything that is secret will come out into to open"

#### **nothing is hidden ... nothing is secret**

"there is nothing that is hidden ... there is nothing that is secret" Both of the phrases have the same meaning. Jesus is emphasizing that everything that is secret will be made known.

### Mark 4:23

#### **If anyone has ears to hear, let him hear**

Jesus is emphasizing that what he has just said is important and may take some effort to understand and put into practice. The phrase "ears to hear" here is a metonym for the willingness to understand and obey. See how you translated a similar phrase in [Mark 4:9]

#### **If anyone ... let him hear**

Since Jesus wanted his audience to pay attention, this can also be expressed with the word "you." See how you translated a similar phrase in [Mark 4:9]

### Mark 4:24

#### **He said to them**

"Jesus said to the crowd"

#### **for the measure you use**

Possible meanings are 1) Jesus is talking about a literal measure and giving generously to others or 2) this is a metaphor in which Jesus speaks of "understanding" as if it were "measuring."

**will be measured to you, and more will be added to you.**  
This can be stated in active form. Alternate translation: "God will measure that amount for you, and he will add it to you"

**Mark 4:25**

**to him will be given more ... even what he has will be taken**  
This can be stated in active form. Alternate translation: "to him God will give more ... from him God will take away" or "God will give more to him ... God will take away from him"

**Mark 4:26**

**Connecting Statement:**  
Jesus tells the people parables to teach them about the kingdom of God. Later he explains the parables to his disciples.

**like a man who sows his seed**  
When someone sows seed, he plants the seed by scattering it on the ground. Alternate translation: "like a farmer who plants his seed" or "like a farmer who scatters his seed"

**Mark 4:27**

**He sleeps at night and gets up by day**  
This is something that the man habitually does. Alternate translation: "He sleeps each night and gets up each day" or "He sleeps each night and gets up the next day"

**gets up by day**  
"is up during the day" or "is active during the day"

**though he does not know how**  
"though the man does not know how the seed sprouts and grows"

**Mark 4:28**

**the blade**  
the stalk or sprout

**the ear**  
the head on the stalk or the part of the plant that holds the fruit

**Mark 4:29**

**he immediately sends in the sickle**  
Here "the sickle" is a metonym that stands for the farmer or the people whom the farmer sends out to harvest the grain. Alternate translation: "he immediately goes into the field with a sickle to harvest the grain" or "he immediately sends people with sickles into the field to harvest the grain"

**sickle**  
a curved blade or a sharp hook used to cut grain

**because the harvest has come**  
Here the words "has come" are part of an idiom that means it is time for something. Alternative translation: "because it is time for harvesting the grain" or "because the grain is ready to be gathered"

**Mark 4:30**

**To what can we compare the kingdom of God, or what parable can we use to explain it?**  
Jesus asked this question to cause his hearers to think about what the kingdom of God is like. Alternate translation: "With this parable I can explain what the kingdom of God is like."

**Mark 4:31**

**when it is sown**  
This can be stated in active form. Alternate translation: "when someone sows it" or "when someone plants it"

**Mark 4:32**

**it forms large branches**  
The mustard tree is described as causing its branches to grow large. Alternate translation: "it has large branches"

**Mark 4:33**

**he spoke the word to them**  
"Word" here is a synecdoche for "the message of God." The word "them" refers to the crowds. Alternate translation: "he taught them the message of God"

**as much as they were able to understand**  
"and if they were able to understand some, he kept telling them more"

**Mark 4:34**

**when he was alone**  
This means that he was away from the crowds, but his disciples were still with him.

**he explained everything**  
Here "everything" refers to all his parables. Alternate translation: "he explained all his parables"

**Mark 4:35**

**Connecting Statement:**  
As Jesus and his disciples take a boat to escape the crowds of people, a great storm arises. His disciples

are afraid when they see that even the wind and the sea obey Jesus.

**he said to them**

"Jesus said to his disciples"

**the other side**

"the other side of the Sea of Galilee" or "the other side of the sea"

**Mark 4:36**

**General Information:**

This page has intentionally been left blank.

**Mark 4:37**

**a violent windstorm arose**

Here "arose" is an idiom for "began." Alternate translation: "a violent windstorm began"

**the boat was almost full of water**

It may be helpful to state that the boat was filling up with water. Alternate translation: "the boat was in danger of being filled with water"

**Mark 4:38**

**the stern**

The stern is the back part of the boat.

**They woke him up**

The word "they" refers to the disciples.

**do you not care that we are about to die?**

The disciples asked this question to show that they were in great danger and that they were upset that Jesus was not helping them. This question can be written as a statement. Alternate translation: "you

need to pay attention to what is happening; we are all about to die!"

**we are about to die**

The word "we" includes the disciples and Jesus.

**Mark 4:39**

**Peace! Be still!**

These two phrases are similar and used to emphasize what Jesus wanted the wind and the sea to do.

**a great calm**

"a great stillness over the sea" or "a great calm over the sea"

**Mark 4:40**

**Then he said to them**

"And Jesus said to his disciples"

**Why are you afraid? Do you still not have faith?**

Jesus asks these questions to make his disciples consider why they are afraid when he is with them. These questions can be written as statements. Alternate translation: "You should not be afraid. You need to have more faith."

**Mark 4:41**

**Who then is this, because even the wind and the sea obey him?**

The disciples ask this question in amazement at what Jesus did. This question can be written as a statement. Alternate translation: "This man is not like ordinary men; even the wind and the sea obey him!"

## Chapter 5

<sup>1</sup> They came to the other side of the sea, to the region of the Gerasenes. <sup>2</sup> When Jesus was getting out of the boat, a man with an unclean spirit came up to him out of the tombs. <sup>3</sup> The man lived in the tombs. No one could restrain him anymore, not even with a chain. <sup>4</sup> He had been bound many times with shackles and with chains. He tore the chains apart and his shackles were shattered. No one had the strength to subdue him. <sup>5</sup> Every night and day in the tombs and in the mountains, he cried out and cut himself with sharp stones. <sup>6</sup> When he saw Jesus from a distance, he ran to him and bowed down before him. <sup>7</sup> He cried out with a loud voice, "What do I have to do with you, Jesus, Son of the Most High God? I beg you by God himself, do not torment me." <sup>8</sup> For he had been saying to him, "Come out of the man, you unclean spirit."

<sup>9</sup> He asked him, "What is your name?"

He answered him, "My name is Legion, for we are many." <sup>10</sup> He begged him again and again not to send them out of the region. <sup>11</sup> Now a great herd of pigs was there feeding on the hill, <sup>12</sup> and they begged him, saying, "Send us into the pigs; let us enter into them." <sup>13</sup> So he allowed them; the unclean spirits came out and entered into the pigs, and the herd rushed down the steep hill into the sea, and about two thousand pigs drowned in the sea. <sup>14</sup> Then those who were feeding the pigs ran away and reported what had happened in the city and in the countryside, and so people went out to see what had happened. <sup>15</sup> Then they came to Jesus and they saw the demon-possessed man, the one who had been possessed by Legion, sitting there, clothed and in his right mind; and they were afraid. <sup>16</sup> Those who had seen what happened to the demon-possessed man told them about it in detail, and they also told them about the pigs. <sup>17</sup> Then they started to beg him to leave their region.

<sup>18</sup> When he was getting into the boat, the demon-possessed man begged him that he might be with him.

<sup>19</sup> But Jesus did not permit him, but said to him, "Go to your house and to your people and tell them what the Lord has done for you, and how he has shown you mercy." <sup>20</sup> So he went away and began to proclaim in the Decapolis the great things that Jesus had done for him, and everyone was amazed.

<sup>21</sup> Now when Jesus had crossed over again to the other side in the boat, a great crowd gathered around him, as he was beside the sea. <sup>22</sup> Then one of the leaders of the synagogue named Jairus came, and when he saw him, fell at his feet. <sup>23</sup> He begged again and again, saying, "My little daughter is near death. I beg you, come and lay your hands on her that she may be made well and live." <sup>24</sup> So he went with him, and a great crowd followed him and pressed close around him.

<sup>25</sup> Now a woman was there who had a flow of blood for twelve years. <sup>26</sup> She had suffered much from many doctors and had spent everything that she had, but instead of getting better she grew worse. <sup>27</sup> When she had heard the reports about Jesus, she came up behind him in the crowd and touched his cloak. <sup>28</sup> For she said, "If I touch just his clothes, I will be healed." <sup>29</sup> When she touched him, the bleeding stopped, and she felt in her body that she was healed from her affliction.

<sup>30</sup> Jesus immediately realized in himself that power had gone out from him. He turned around in the crowd and said, "Who touched my clothes?"

<sup>31</sup> His disciples said to him, "You see this crowd pressed around you, and you say, 'Who touched me?'"

<sup>32</sup> But Jesus looked around to see who had done it. <sup>33</sup> The woman, knowing what had happened to her, feared and trembled. She came and fell down before him and told him the whole truth. <sup>34</sup> He said to her, "Daughter, your faith has made you well. Go in peace and be healed from your affliction."

<sup>35</sup> While he was speaking, some people came from the leader of the synagogue, saying, "Your daughter is dead. Why trouble the teacher any longer?"

<sup>36</sup> But when Jesus overheard the message that was spoken, he said to the leader of the synagogue, "Do not be afraid. Just believe." <sup>37</sup> He did not permit anyone to accompany him except Peter, James, and John, the brother of James. <sup>38</sup> They came to the house of the leader of the synagogue and he saw there people making a lot of noise; they were weeping and wailing loudly. <sup>39</sup> When he entered the house, he said to them, "Why are you upset and why do you weep? The child is not dead but sleeps." <sup>40</sup> They began to mock

him. But he put them all outside and took the father of the child and the mother and those who were with him, and he went in where the child was. <sup>41</sup> He took the hand of the child and said to her, "Talitha, koum!" which is translated, "Little girl, I say to you, get up." <sup>42</sup> Immediately the child got up and walked (for she was twelve years of age). They were immediately astonished with overwhelming amazement. <sup>43</sup> He strictly ordered them that no one should know about this. Then he told them to give her something to eat.

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## Mark 5 General Notes

### Possible translation difficulties in this chapter

#### "Talitha, koum"

The words "Talitha, koum"

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#### Mark 5:1

##### Connecting Statement:

After Jesus calms the great storm, he heals a man who has many demons, but the local people in Gerasa are not glad about his healing, and they beg Jesus to leave.

##### They came

The word "They" refers to Jesus and his disciples.

##### the sea

This refers to the Sea of Galilee.

##### Gerasenes

This name refers to the people who live in Gerasa.

#### Mark 5:2

##### with an unclean spirit

This is an idiom meaning that the man is "controlled" or "possessed" by the unclean spirit. Alternate translation: "controlled by an unclean spirit" or "that an unclean spirit possessed"

#### Mark 5:3

##### General Information:

This page has intentionally been left blank.

#### Mark 5:4

##### He had been bound many times

This can be written in active form. Alternate translation: "People had bound him many times"

##### his shackles were shattered

This can be written in active form. Alternate translation: "he shattered his shackles"

##### shackles

pieces of metal that people wrap around the arms and legs of prisoners and attach with chains to objects that do not move so the prisoners cannot move

##### No one had the strength to subdue him

The man was so strong that no one could subdue him. Alternate translation: "He was so strong that no one was strong enough to subdue him"

##### subdue him

"control him"

#### Mark 5:5

##### cut himself with sharp stones

Often when a person is possessed by a demon, the demon will cause the person to do self-destructive things, such as cutting himself.

#### Mark 5:6

##### When he saw Jesus from a distance

When the man first saw Jesus, Jesus would have been getting out of the boat.

##### bowed down

This means that he knelt down before Jesus out of reverence and respect, not out of worship.

#### Mark 5:7

##### General Information:

The information in verses 7 and 8 may be reordered to present the events in the order that they happened, as in the UDB.

##### He cried out

"The unclean spirit cried out"

##### What do I have to do with you, Jesus, Son of the Most High God?

The unclean spirit asks this question out of fear. This can be written as a statement. Alternate translation: "Leave me alone, Jesus, Son of the Most High God! There is no reason for you to interfere with me."

##### Jesus ... do not torment me

Jesus has the power to torment unclean spirits.

**Son of the Most High God**

This is an important title for Jesus.

**I beg you by God himself**

Here the unclean spirit is swearing by God as he makes a request of Jesus. Consider how this type of request is made in your language. Alternate translation: "I beg you before God" or "I swear by God himself and beg you"

**Mark 5:8**

**General Information:**

This page has intentionally been left blank.

**Mark 5:9**

**He asked him**

"And Jesus asked the unclean spirit"

**He answered him, "My name is Legion, for we are many."**

One spirit was speaking for many here. He spoke of them as if they were a legion, a Roman army unit of about 6,000 soldiers. Alternate translation: "And the spirit said to him, 'Call us an army, for many of us are inside the man.'"

**Mark 5:10**

**He begged him**

"The unclean spirit begged Jesus"

**not to send them**

"not to send him and the other unclean spirits"

**Mark 5:11**

**General Information:**

This page has intentionally been left blank.

**Mark 5:12**

**they begged him**

"the unclean spirits begged Jesus"

**Mark 5:13**

**he allowed them**

It may be helpful to state clearly what Jesus allowed them to do. Alternate translation: "Jesus allowed the unclean spirits to do what they asked permission to do"

**into the sea, and about two thousand pigs drowned in the sea**

You can make the words after the comma a separate sentence: "into the sea. There were about two thousand pigs, and they drowned in the sea"

**about two thousand pigs**

"about 2,000 pigs"

**Mark 5:14**

**reported what had happened in the city and in the countryside**

"told people in the city and in the countryside what had happened"

**Mark 5:15**

**Legion**

This was the name of the many demons that had been in the man. See how you translated this in Mark 5:9.

**in his right mind**

This is an idiom meaning that he is thinking clearly. Alternate translation: "of a normal mind" or "thinking clearly"

**they were afraid**

The word "they" refers to the group of people who went out to see what had happened.

**Mark 5:16**

**Those who had seen what happened**

"The people who had witnessed what had happened"

**Mark 5:17**

**General Information:**

This page has intentionally been left blank.

**Mark 5:18**

**the demon-possessed man**

Though the man is no longer demon-possessed, he is still described in this way. Alternate translation: "the man who had been demon-possessed"

**Mark 5:19**

**But Jesus did not permit him**

What Jesus did not allow the man to do can be stated clearly. Alternate translation: "But he did not allow the man to come with them"

**Mark 5:20**

**Decapolis**

This is the name of a region that means Ten Cities. It is located to the southeast of the Sea of Galilee.

**everyone was amazed**

It may be helpful to state why the people were amazed. Alternate translation: "all the people who heard what the man said were amazed"

**Mark 5:21**

**Connecting Statement:**

After healing the demon-possessed man in region of the Gerasenes, Jesus and his disciples return across the lake to Capernaum where one of the leaders of the synagogue asks Jesus to heal his daughter.

**the other side**

This refers to the other side of the sea

**beside the sea**

"on the seashore" or "on the shore"

**the sea**

This is the Sea of Galilee.

**Mark 5:22**

**Jairus**

This is the name of a man.

**Mark 5:23**

**lay your hands**

"Laying on hands" refers to a prophet or teacher placing his hand on someone and imparting either healing or a blessing. In this case, Jairus is asking Jesus to heal his daughter.

**that she may be made well and live**

This can be stated in active form. Alternate translation: "and heal her and make her live"

**Mark 5:24**

**So he went with him**

"So Jesus went with Jairus." Jesus's disciples also went with him. Alternate translation: "So Jesus and the disciples went with Jairus"

**pressed close around him**

This means they crowded around Jesus and pressed themselves together to be closer to Jesus.

**Mark 5:25**

**Connecting Statement:**

While Jesus is on his way to heal the man's little 12-year-old girl, a woman who has been sick for 12 years interrupts by touching Jesus for her healing.

**Now a woman was there**

The word "Now" is used here to mark a pause in the story. Here the author starts to tell a new part of the story with a new person. Consider how new people are introduced into a story in your language.

**who had a flow of blood for twelve years**

The woman did not have an open wound; rather, her monthly flow of blood would not stop. Your

language may have a polite way to refer to this condition.

**for twelve years**

"for 12 years"

**Mark 5:26**

**she grew worse**

"her sickness got worse" or "her bleeding increased"

**Mark 5:27**

**the reports about Jesus**

She had heard reports about Jesus of how he healed people. Alternate translation: "that Jesus healed people"

**cloak**

outer garment or coat

**Mark 5:28**

**I will be healed**

This can be stated in active form. Alternate translation: "it will heal me" or "his power will heal me"

**Mark 5:29**

**she was healed from her affliction**

This can be stated in active form. Alternate translation: "the sickness left her" or "she was no longer sick"

**Mark 5:30**

**that power had gone out from him**

When the woman touched Jesus, Jesus felt his power healing her. Jesus himself did not lose any of his power to heal people when he healed her. Alternate translation: "that his healing power had healed someone"

**Mark 5:31**

**this crowd pressed around you**

This means they crowded around Jesus and pressed themselves together to be closer to Jesus. See how you translated this in Mark 5:24.

**Mark 5:32**

**General Information:**

This page has intentionally been left blank.

**Mark 5:33**

**fell down before him**

"knelt down before him." She knelt down before Jesus as an act of honor and submission.

**told him the whole truth**

The phrase "the whole truth" refers to how she had touched him and had become well. Alternate translation: "told him the whole truth about how she had touched him"

**Mark 5:34**

**Daughter**

Jesus called the woman "Daughter." This was a kind way for a teacher to speak to a woman. Jesus showed that he cared about her.

**your faith**

"your faith in me"

**Mark 5:35**

**While he was speaking**

"While Jesus was speaking"

**some people came from the leader of the synagogue**

"The leader of the synagogue" is a metonym for the synagogue leader's house or household. It is most likely that these were family members or servants and not some other people who happened to be in the house. Alternate translation: "some people came from the house of the leader of the synagogue" or "some people from the synagogue leader's household came"

**the leader of the synagogue**

This refers to Jairus ([Mark 5:22](#)).

**synagogue, saying**

"synagogue, saying to Jairus"

**Why trouble the teacher any longer?**

This question can be written as a statement. Alternate translation: "It is useless to bother the teacher any longer" or "There is no need to bother the teacher any longer."

**the teacher**

This refers to Jesus.

**Mark 5:36**

**the message that was spoken**

This can be stated as in active form. Alternate translation: "the message that they told Jairus"

**Just believe**

If necessary, you can state what Jesus is commanding Jairus to believe. Alternate translation: "Just believe I can make you daughter live"

**Mark 5:37**

**General Information:**

In verses 37 and 38, the author gives background information about the Pharisees' washing traditions in order to show why the Pharisees were bothered that Jesus's disciples did not wash their hands before eating. If you need to reorder the events in these verses, it may be helpful to use a verse bridge, as in the UDB.

**He did not permit anyone to accompany him except Peter ... James**

This double negative emphasizes that Peter and the others were the only ones whom he permitted to accompany him. Alternate translation: "He only permitted Peter ... James to accompany him"

**He did not permit**

Jesus did not permit

**to accompany him**

"to come with him." It may be helpful to state where they were going. Alternate translation: "to accompany him to Jairus' house"

**Mark 5:38**

**General Information:**

In verses 37 and 38, the author gives background information about the Pharisees' washing traditions in order to show why the Pharisees were bothered that Jesus's disciples did not wash their hands before eating. If you need to reorder the events in these verses, it may be helpful to use a verse bridge, as in the UDB.

**he saw**

Jesus saw

**Mark 5:39**

**he said to them**

"Jesus said to the people who were weeping"

**Why are you upset and why do you weep?**

Jesus asked this question to help them see their lack of faith. This may be written as a statement. Alternate translation: "This is not a time to be upset and crying."

**The child is not dead but sleeps**

Jesus uses the common word for sleep, and so should the translation.

**Mark 5:40**

**They began to mock him**

Jesus used the common word for sleep (verse 39). The reader should understand that the people who hear Jesus speak are laughing at him because they truly do know the difference between a dead person and a sleeping person and they think he does not.

**put them all outside**

"sent all the other people outside the house"

**those who were with him**

This refers to Peter, James, and John.

**went in where the child was**

It may be helpful to state where the child is.

Alternate translation: "went into the room where the child was lying"

**Mark 5:41**

**Talitha, kum**

This is an Aramaic sentence that Jesus spoke to the little girl in her language. Write these words as they sound, using your alphabet.

**Mark 5:42**

**she was twelve years of age**

"she was 12 years old"

**Mark 5:43**

**He strictly ordered them that no one should know about this. Then**

This can be stated as a direct quote. Alternate translation: "He ordered them strictly, 'No one should know about this!' Then" or "He ordered them strictly, 'Do not tell anyone about what I have done!' Then"

**He strictly ordered them**

"He strongly commanded them"

**Then he told them to give her something to eat.**

This can be stated as a direct quote. Alternate translation: "And he told them, 'Give her something to eat.'"

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## Chapter 6

<sup>1</sup> He went out from there and came to his hometown, and his disciples followed him. <sup>2</sup> When the Sabbath came, he taught in the synagogue. Many people heard him and they were amazed. They said, "Where did he get these teachings?" "What is this wisdom that has been given to him?" "What are these miracles that he does with his hands?" <sup>3</sup> "Is this not the carpenter, the son of Mary and the brother of James and Joses and Judas and Simon? Are his sisters not here with us?" They were offended by Jesus. <sup>[1]</sup>

<sup>4</sup> Then Jesus said to them, "A prophet is not without honor, except in his hometown and among his own relatives and in his own household." <sup>5</sup> He could not do any mighty work, except to lay his hands on a few sick people and heal them. <sup>6</sup> He was amazed at their unbelief. Then he went around the villages teaching.

<sup>7</sup> Then he called the twelve and began to send them out two by two, and he gave them authority over the unclean spirits, <sup>8</sup> and instructed them to take nothing for their journey, except a staff—no bread, no bag, and no money in their belts— <sup>9</sup> but to wear sandals, and not to wear two tunics. <sup>10</sup> He said to them, "Whenever you enter a house, remain until you go away from there. <sup>11</sup> If any town will not receive you or listen to you, when you leave that place, shake the dust off your feet as a testimony to them." <sup>12</sup> They went out and proclaimed that people should repent. <sup>13</sup> They cast out many demons, and anointed many sick people with oil and healed them.

<sup>14</sup> King Herod heard this, for Jesus' name had become well known. Some were saying, "John the Baptist has been raised from the dead, and that is why these miraculous powers are at work in him." <sup>15</sup> Some others said, "He is Elijah." Still others said, "He is a prophet, like one of the prophets in ancient times."

<sup>16</sup> But when Herod heard this he said, "John, whom I beheaded, has been raised."

<sup>17</sup> For Herod sent to have John arrested and he had him bound in prison on account of Herodias (his brother Philip's wife), because he had married her. <sup>18</sup> For John told Herod, "It is not lawful for you to have your brother's wife." <sup>19</sup> But Herodias held on to anger against him and wanted to kill him, but she could not, <sup>20</sup> for Herod feared John; he knew that he was a righteous and holy man, and he kept him safe. Listening to him made him greatly perplexed, yet he heard him gladly.

<sup>21</sup> Then an opportunity came when Herod had his birthday and he made a dinner for his officials and for the commanders and leaders of Galilee. <sup>22</sup> The daughter of Herodias herself came in and danced for them, and she pleased Herod and his dinner guests. The king said to the girl, "Ask me for anything you want and I will give it to you." <sup>23</sup> He swore to her saying, "Whatever you ask of me, I will give you, up to half of my kingdom."

<sup>24</sup> She went out and said to her mother, "What should I ask him for?"

She said, "The head of John the Baptist."

<sup>25</sup> She immediately hurried back to the king, and she asked, saying, "I want you to give me, right now, the head of John the Baptist on a wooden platter." <sup>26</sup> Though this deeply grieved the king, he could not refuse her request because of the oath he had made and because of his dinner guests. <sup>27</sup> So the king sent a soldier from his guard and commanded him to bring him John's head. The guard went and beheaded him in the prison. <sup>28</sup> He brought his head on a platter and gave it to the girl, and the girl gave it to her mother. <sup>29</sup> When his disciples heard of this, they came and took his body and placed it in a tomb.

<sup>30</sup> The apostles came together with Jesus and told him all that they had done and taught. <sup>31</sup> Then he said to them, "Come away by yourselves into a deserted place and rest a while." For many were coming and going, and they did not even have time to eat. <sup>32</sup> So they went away in the boat to a deserted place by themselves. <sup>33</sup> But they saw them leaving and many recognized them, and they ran there together on foot from all the towns, and they arrived there before them. <sup>34</sup> When they came ashore, he saw a great crowd and he had compassion on them because they were like sheep without a shepherd. So he began to teach them many things.

<sup>35</sup> When the hour was late, his disciples came to him and said, "This is a deserted place and the hour is already late. <sup>36</sup> Send them away so that they may go into the nearby countryside and villages to buy something to eat for themselves."

<sup>37</sup> But he answered and said to them, "You give them something to eat."

They said to him, "Can we go and buy two hundred denarii worth of bread and give it to them to eat?"

<sup>38</sup> He said to them, "How many loaves do you have? Go and see."

When they found out, they said, "Five loaves and two fish." <sup>39</sup> He commanded all the people to sit down in groups upon the green grass. <sup>40</sup> They sat down in groups of hundreds and fifties. <sup>41</sup> He took the five loaves and the two fish, and looking up to heaven he blessed and broke the loaves and gave them to the disciples to set before the people. He also divided the two fish among them all. <sup>42</sup> They all ate until they were satisfied. <sup>43</sup> They took up broken pieces of bread, twelve baskets full, and also pieces of the fish. <sup>44</sup> There were five thousand men who ate the loaves.

<sup>45</sup> Immediately he made his disciples get into the boat and go ahead of him to the other side, to Bethsaida, while he sent the crowd away. <sup>46</sup> After taking leave of them, he went up the mountain to pray. <sup>47</sup> Evening came, and the boat was now in the middle of the sea, and he was alone on land. <sup>48</sup> He saw that they were straining against the oars, for the wind was against them. About the fourth watch of the night he came to them, walking on the sea, and he wanted to pass by them. <sup>49</sup> But when they saw him walking on the sea, they thought he was a ghost and cried out, <sup>50</sup> because they saw him and were troubled. Immediately he spoke to them and said to them, "Be courageous! It is I! Do not be afraid!" <sup>51</sup> He got into the boat with them, and the wind ceased blowing. They were completely amazed. <sup>52</sup> For they had not understood what the loaves meant. Instead, their hearts were hardened.

<sup>53</sup> When they had crossed over, they came to land at Gennesaret and anchored the boat. <sup>54</sup> When they came out of the boat, the people recognized him immediately, <sup>55</sup> and they ran throughout the whole region and began to bring the sick on their mats to wherever they heard he was. <sup>56</sup> Wherever he entered into villages, or cities, or into the country, they would put the sick in the marketplaces. They begged him to let them touch the edge of his garment, and as many as touched him were healed.

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## Footnotes

6:3 <sup>[1]</sup>The man called Josès here is called

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## Mark 6 General Notes

### Special concepts in this chapter

#### "Anointed with oil"

In the ancient Near East, people would try to heal sick people by putting olive oil on them.

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#### Mark 6:1

##### Connecting Statement:

Jesus returns to his hometown, where he is not accepted.

##### his hometown

This refers to the town of Nazareth, where Jesus grew up and where his family lived. This does not mean that he owned land there.

#### Mark 6:2

##### What is this wisdom that has been given to him?

This question can be asked in active form. Alternate translation: "What is this wisdom that he has gained?"

##### that he does with his hands

This phrase emphasizes that Jesus himself does the miracles. Alternate translation: "that he himself works"

### Mark 6:3

**Is this not the carpenter, the son of Mary and the brother of James and Joses and Judas and Simon? Are his sisters not here with us?**

These questions can be written as statements.  
Alternate translation: "He is just an ordinary carpenter! We know him and his family. We know Mary his mother. We know his younger brothers James, Joses, Judas and Simon. And his younger sisters also live here with us."

### Mark 6:4

**to them**  
"to the crowd"

**A prophet is not without honor, except**  
This sentence uses a double negative to emphasize the positive. Alternate translation: "A prophet is always honored, except" or "People always honor prophets, except those"

### Mark 6:5

**to lay his hands on a few sick people**  
Prophets and teachers would put their hands on people in order to heal them or bless them. In this case, Jesus was healing people.

### Mark 6:6

**General Information:**  
This page has intentionally been left blank.

### Mark 6:7

**Connecting Statement:**  
Jesus sends his disciples out in sets of two to preach and to heal.

**he called the twelve**  
Here the word "called" means that he summoned the twelve to come to him.

**two by two**  
"2 by 2" or "in pairs"

### Mark 6:8

**General Information:**  
Jesus's instructions in verses 8 and 9 can be reordered to separate what he told the disciples to do from what he told them not to do, as in the UDB.

**to take nothing for their journey, except a staff**  
This double negative emphasizes that a staff is the only thing that they were to take. Alternate translation: "to take only a staff for their journey"

**no bread**  
Here "bread" is a synecdoche for food in general.  
Alternate translation: "no food"

### Mark 6:9

**General Information:**  
This page has intentionally been left blank.

### Mark 6:10

**He said to them**  
"Jesus said to the twelve"

**remain until you go away from there**  
Here "remain" represents daily going back to that house to eat and sleep there. Alternate translation: "eat and sleep in that house until you leave that area"

### Mark 6:11

**as a testimony to them**  
"as a testimony against them." The testimony can be stated clearly. Alternate translation: "as a testimony that they did not welcome you" or "to show them that they did wrong when they did not welcome you"

### Mark 6:12

**They went out**  
The word "They" refers to the twelve and does not include Jesus. Also, it may be helpful to state that they went out to various towns. Alternate translation: "They went out to various towns"

**repent**  
"stop sinning"

### Mark 6:13

**They cast out many demons**  
It may be helpful to state that they cast the demons out of people. Alternate translation: "They cast many demons out of people"

### Mark 6:14

**Connecting Statement:**  
Before this time, Herod commanded that John the Baptist be killed. When Herod hears about Jesus's miracles, he worries, thinking that someone has raised John the Baptist from the dead.

**King Herod heard this**  
The word "this" refers to everything that Jesus and his disciples had been doing in various towns, including casting out demons and healing people.

**Some were saying, "John the Baptist has been raised"**  
Some people thought that Jesus was John the Baptist. This can be stated more clearly. Alternate translation: "Some people were saying, 'He is John the Baptist, who has been raised'"

**John the Baptist has been raised from the dead**  
"Raised from the dead" is an idiom that means "caused to live again." This can be stated in active form. Alternate translation: "God has raised John the Baptist from the dead" or "John the Baptist has become alive again"

### Mark 6:15

**Some others said, "He is Elijah."**  
It may be helpful to state why some people thought he was Elijah. Alternate translation: "Some others said, 'He is Elijah, whom God promised to send back again.'"

### Mark 6:16

**whom I beheaded**  
Herod said "I beheaded" because he had commanded his soldier to behead John. Alternate translation: "whom I commanded my soldier to behead"

**has been raised**  
This can be stated in active form. Alternate translation: "has risen" or "has become alive again"

### Mark 6:17

**General Information:**  
Here the author begins to give background information about Herod and why he beheaded John the Baptist.

**Herod sent to have John arrested and he had him bound in prison**  
This can be stated in active form. Alternate translation: "Herod sent his soldiers to arrest John and to bind him in prison"

**on account of Herodias**  
"because of Herodias"

**his brother Philip's wife**  
"the wife of his brother Philip." Herod's brother Philip is not the same Philip who was an evangelist in the book of Acts or the Philip who was one of Jesus's twelve disciples.

**because he had married her**  
"because Herod had married her"

### Mark 6:18

**General Information:**  
This page has intentionally been left blank.

### Mark 6:19

**Herodias held on to anger against him**  
"Herodias continued to be angry at John"

**and wanted to kill him**  
Herodias wanted someone to kill John. Alternate translation: "and she wanted someone to kill him"

**but she could not**  
What she could not do can be stated clearly. Alternate translation: "but she could not kill him" or "but she could not have him killed"

### Mark 6:20

**for Herod feared John; he knew**  
These two clauses can be linked differently to show more clearly why Herod feared John. Alternate translation: "for Herod feared John because he knew"

**he knew that he was a righteous**  
"Herod knew that John was a righteous"

**Listening to him**  
"Listening to John"

### Mark 6:21

**Connecting Statement:**  
The author continues to give background information about Herod and the beheading of John the Baptist.

**an opportunity came**  
"a convenient day" or "there was an opportune time." This was a time when Herodias could finally do something so that John the Baptist would be killed.

**he made a dinner for his officials ... of Galilee**  
This means that he invited those people to a special dinner to celebrate his birthday with him. Alternate translation: "he had a banquet for his officials ... of Galilee" or "he invited his officials ... of Galilee to eat and celebrate with him"

**a dinner**  
a formal meal or banquet

### Mark 6:22

**Herodias herself**  
The word "herself" is a reflexive pronoun used to emphasize that it was significant that it was Herodias's own daughter who danced at the dinner.

**came in**  
"came into the room"

**Mark 6:23**

**Whatever you ask ... my kingdom**

"I will give you whatever you ask me to give to you, even half of what I own and rule, if you ask for that"

**Mark 6:24**

**went out**

"went out of the room"

**Mark 6:25**

**on a wooden platter**

"on a board" or "on a large wooden dish"

**Mark 6:26**

**because of the oath he had made**

The oath was what Herod swore to the girl in verse 23. Alternate translation: "because of what he had sworn to the girl" or "because he had sworn to give the girl whatever she asked for"

**and because of his dinner guests**

This can be stated more clearly. Alternate translation: "and because his dinner guests had heard his oath"

**Mark 6:27**

**General Information:**

This page has intentionally been left blank.

**Mark 6:28**

**on a platter**

"on a tray"

**Mark 6:29**

**When his disciples**

"When John's disciples"

**Mark 6:30**

**Connecting Statement:**

After the disciples return from preaching and healing, they go somewhere to be alone, but there are many people who come to hear Jesus teach. When it becomes late, he feeds the people and then sends everyone away while he prays alone.

**Mark 6:31**

**a deserted place**

a place where there are no people

**many were coming and going**

This means that people were continually coming to the apostles and then going away from them.

**they did not even**

The word "they" refers to the apostles.

**Mark 6:32**

**So they went away**

Here the word "they" includes both the apostles and Jesus.

**Mark 6:33**

**they saw them leaving and many recognized them, and they ran there together on foot from all the towns, and they arrived there before them**

The people saw Jesus and the apostles leaving, and many of the people recognized Jesus and the apostles, and the people ran there together on foot from all the towns, and the people arrived there before Jesus and the apostles did.

**on foot**

The people are going on foot by land, which contrasts with how the disciples went by boat.

**Mark 6:34**

**When they came ... on them because they were like ... to teach them**

When Jesus and the disciples came ... on the people in the crowd because the people in the crowd were like ... to teach the people in the crowd

**they were like sheep without a shepherd**

Jesus compares the people to sheep who are confused when they do not have their shepherd to lead them.

**Mark 6:35**

**When the hour was late**

This means it was late in the day. Alternate translation: "When it was getting late" or "Late in the afternoon"

**a deserted place**

This refers to a place where there are no people. See how you translated this in Mark 6:31.

**Mark 6:36**

**General Information:**

This page has intentionally been left blank.

**Mark 6:37**

**But he answered and said to them**

"But Jesus answered and said to his disciples"

**Can we go and buy two hundred denarii worth of bread and give it to them to eat?**

The disciples ask this question to say that there is no way they could afford to buy enough food for this crowd. Alternate translation: "We could not buy

enough bread to feed this crowd, even if we had two hundred denarii!"

**two hundred denarii**

"200 denarii." The singular form of the word "denarii" is "denarius." A denarius was a Roman silver coin worth one day's wages.

**Mark 6:38**

**loaves**

lumps of bread dough that have been shaped and baked

**Mark 6:39**

**green grass**

Describe the grass with the color word used in your language for healthy grass, which may or may not be the color green.

**Mark 6:40**

**in groups of hundreds and fifties**

This refers to the number of people in each of the groups. Alternate translation: "with about fifty people in some groups and about a hundred people in other groups"

**Mark 6:41**

**looking up to heaven**

This means that he looked up toward the sky, which is associated with the place where God lives.

**he blessed**

"he spoke a blessing" or "he gave thanks"

**He also divided the two fish among them all**

"he divided the two fish so that everyone could have some"

**Mark 6:42**

**General Information:**

This page has intentionally been left blank.

**Mark 6:43**

**They took up**

Possible meaning are 1) "The disciples took up" or 2) "The people took up."

**broken pieces of bread, twelve baskets full**

"twelve baskets full of broken pieces of bread"

**twelve baskets**

"12 baskets"

**Mark 6:44**

**There were five thousand men who ate the loaves**

Telling the number of men in the crowd hints at how large the crowd was. The women and children also ate. Alternate translation: "So many people ate the loaves of bread; the number of just the men was five thousand"

**five thousand men**

"5,000 men"

**Mark 6:45**

**to the other side**

This refers to the Sea of Galilee. This can be stated clearly. Alternate translation: "to the other side of the Sea of Galilee"

**Bethsaida**

This is a town on the northern shore of the Sea of Galilee.

**Mark 6:46**

**After taking leave of them**

"After saying goodbye to them" or "After they had left." Use the common words your language uses for a time when friends leave each other and expect to see each other after a few hours or days.

**Mark 6:47**

**General Information:**

This page has intentionally been left blank.

**Mark 6:48**

**Connecting Statement:**

A storm arises while the disciples are trying to cross the lake. Seeing Jesus walking on the water terrifies them. They do not understand how Jesus can calm the storm.

**fourth watch**

This is the time between 3 a.m. and sunrise.

**Mark 6:49**

**a ghost**

the spirit of a dead person or some other kind of spirit

**Mark 6:50**

**General Information:**

This page has intentionally been left blank.

### Mark 6:51

#### **They were completely amazed**

If you need to be more specific, it can be stated what they were amazed by. Alternate translation: "They were completely amazed at what he had done"

### Mark 6:52

#### **what the loaves meant**

Here the phrase "the loaves" refers to when Jesus multiplied the loaves of bread. Alternate translation: "what it meant when Jesus multiplied the loaves of bread" or "what it meant when Jesus caused the few loaves to become many"

#### **their hearts were hardened**

Having a hard heart represents being too stubborn to understand. Alternate translation: "they were too stubborn to understand"

### Mark 6:53

#### **Connecting Statement:**

When Jesus and his disciples arrive at Gennesaret in their boat, people see him and bring people for him to heal. This happens wherever they go.

#### **Gennesaret**

This is the name of the region to the northwest of the Sea of Galilee.

### Mark 6:54

#### **General Information:**

This page has intentionally been left blank.

### Mark 6:55

#### **they ran throughout the whole region**

It may be helpful to state why they ran through the region. Alternate translation: "they ran throughout the whole district in order to tell others that Jesus was there"

#### **they ran ... they heard**

The word "they" refers to the people who recognized Jesus, not to the disciples.

#### **the sick**

This phrase refers to people. Alternate translation: "the sick people"

### Mark 6:56

#### **Wherever he entered**

"Wherever Jesus entered"

#### **they would put**

Here "they" refers to the people. It does not refer to Jesus's disciples.

#### **the sick**

This phrase refers to people. Alternate translation: "the sick people"

#### **They begged him**

Possible meanings are 1) "The sick begged him" or 2) "The people begged him."

#### **let them touch**

The word "them" refers to the sick.

#### **the edge of his garment**

"the hem of his robe" or "the edge of his clothes"

#### **as many as**

"all those who"

## Chapter 7

<sup>1</sup> The Pharisees and some of the scribes who had come from Jerusalem gathered around him. <sup>2</sup> They saw that some of his disciples ate bread with hands that were unclean, that is, unwashed. <sup>3</sup> (For the Pharisees and all the Jews do not eat unless they wash their hands carefully, because they hold to the tradition of the elders. <sup>4</sup> When the Pharisees come from the marketplace, they do not eat unless they bathe themselves, and they hold to many other things they have received, such as the washing of cups, pots, copper vessels, and the couches upon which they eat.) <sup>5</sup> The Pharisees and the scribes asked Jesus, "Why do your disciples not walk according to the tradition of the elders, but eat their bread with unclean hands?"

<sup>6</sup> But he said to them, "Isaiah prophesied well about you hypocrites. As it is written,

'This people honors me with their lips,  
but their heart is far from me.

<sup>7</sup> In vain they worship me,  
teaching the commands of men as their doctrines.'

<sup>8</sup> You abandon the commandment of God and hold on to the tradition of men." <sup>9</sup> He also said to them, "How well you reject the commandment of God so you may keep your tradition! <sup>10</sup> For Moses said, 'Honor your father and your mother,' and, 'He who speaks evil of his father or mother will surely be put to death.' <sup>11</sup> But you say, 'If a man says to his father or mother, "Whatever help you would have received from me is Corban"' (that is to say, 'a Gift'), <sup>12</sup> then you no longer permit him to do anything for his father or his mother. <sup>13</sup> You are making the word of God void by your tradition which you have handed down. And many similar things you do." <sup>14</sup> He called the crowd again and said to them, "Listen to me, all of you, and understand. <sup>15</sup> There is nothing from outside of a person that can defile him when it enters into him. It is what comes out of the person that defiles him." <sup>16</sup><sup>17</sup> Now when Jesus left the crowd and entered the house, his disciples asked him about the parable. <sup>18</sup> Jesus said, "Are you also still without understanding? Do you not know that whatever enters into a person from outside cannot defile him, <sup>19</sup> because it cannot go into his heart, but it goes into his stomach and then passes out into the latrine?" With this statement Jesus declared all foods clean. <sup>20</sup> He said, "It is that which comes out of the person that defiles him. <sup>21</sup> For from within a person, out of the heart, proceed evil thoughts, sexual immorality, theft, murder, <sup>22</sup> adultery, coveting, wickedness, deceit, sensuality, envy, slander, pride, folly. <sup>23</sup> All these evils come from within, and they are what defile a person."

<sup>24</sup> He got up from there and went away to the region of Tyre and Sidon. There he went into a house, and he wanted no one to know where he was, yet he could not be hidden. <sup>25</sup> But immediately <sup>[2]</sup> a woman whose little daughter had an unclean spirit heard about him and came and fell down at his feet. <sup>26</sup> Now the woman was a Greek, a Syrophenician by descent. She begged him to cast out the demon from her daughter. <sup>27</sup> He said to her, "Let the children first be fed. For it is not proper to take the children's bread and throw it to the dogs."

<sup>28</sup> But she answered and said to him, "Yes, Lord, even the dogs under the table eat the children's crumbs."

<sup>29</sup> He said to her, "Because of what you have said, you are free to go. The demon has gone out of your daughter." <sup>30</sup> She went back to her house and found the child lying on the bed, and the demon was gone.

<sup>31</sup> Then he went out again from the region of Tyre, and went through Sidon to the Sea of Galilee up into the region of the Decapolis. <sup>32</sup> They brought to him someone who was deaf and had difficulty speaking, and they begged him to lay his hand on him. <sup>33</sup> Then taking him aside away from the crowd privately, he put his fingers into his ears, and then he spit and touched his tongue. <sup>34</sup> Then he looked up to heaven, sighed, and said to him, "Ephphatha," that is to say, "Open!" <sup>35</sup> At once his ears were opened, the bond of his tongue was released, and he began to speak plainly.

<sup>36</sup> Jesus ordered them to tell no one. But the more he ordered them, the more abundantly they proclaimed it. <sup>37</sup> They were extremely astonished, saying, "He has done all things well. He even makes the deaf hear and the mute speak."

## Footnotes

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7:16 <sup>[1]</sup>The best ancient copies do not have verse 16.

7:25 <sup>[2]</sup>Some ancient copies do not have the words,

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## Mark 7 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 7:6-7, which is from the Old Testament.

### Special concepts in this chapter

#### Hand washing

The Pharisees washed many things that were not dirty because they were trying to make God think that they were good. They washed their hands before they ate, even when their hands were not dirty, though the law of Moses did not say that they had to do it. Jesus told them that they were wrong and that people make God happy by thinking and doing the right things. (See: lawofmoses and clean)

### Other possible translation difficulties in this chapter

#### "Ephphatha"

This is an Aramaic word. Mark wrote it the way it sounds using Greek letters and then explained what it means.

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### Mark 7:1

#### Connecting Statement:

Jesus rebukes the Pharisees and scribes.

#### gathered around him

"gathered around Jesus"

### Mark 7:2

#### They saw

"The Pharisees and the scribes saw"

#### that is, unwashed

The word "unwashed" explains why the disciples' hands were defiled. It can be expressed in active form. Alternate translation: "that is, with hands that they had not washed" or "that is, they had not washed their hands"

### Mark 7:3

#### General Information:

In verses 3 and 4, the author gives background information about the Pharisees' washing traditions in order to show why the Pharisees were bothered that Jesus's disciples did not wash their hands before eating. If you need to reorder the events in these verses, it may be helpful to use a verse bridge, as in the UDB.

#### For the Pharisees and all the Jews do not eat unless they wash their hands carefully

The words "do not" and "unless" are a double negative. This can be stated in a positive way. Alternate translation: "For the Pharisees and all the Jews eat only after they wash their hands carefully"

#### unless they wash their hands carefully

This kind of hand washing was an important ceremonial or religious act, not just an act of making ones hands clean physically. The Jews washed their hands carefully to obey all religious traditions and rules about cleanness. This can be made explicit. Alternate translation: "unless they make their hands ceremonially clean"

#### elders

Jewish elders were leaders in their communities and were also judges for the people.

### Mark 7:4

#### they hold to many other things they have received

The words "things they have received" refers to traditions that they learned from their elders. Alternate translation: "they follow many other traditions" or "they do many other things that they were taught to do"

#### copper vessels

"copper kettles" or "metal containers"

**the couches upon which they eat**

"benches" or "beds." At that time, the Jews would recline when eating.

**Mark 7:5**

**Why do your disciples not walk according to the tradition of the elders, but eat their bread with unclean hands?**

Here "walk according to" is a metaphor for "obey." The Pharisees and scribes asked this question to challenge Jesus's authority. This can be written as a statement. Alternate translation: "Your disciples should not disobey the traditions of our elders by eating their bread with unclean hands."

**unclean**

The hands were ritually unclean because the disciples had not performed the ceremonial washing. The Pharisees were not accusing them of eating with physical dirt on their hands.

**bread**

This is a synecdoche, representing food in general. Alternate translation: "food"

**Mark 7:6**

**General Information:**

Here Jesus quotes the prophet Isaiah, who had written scripture many years earlier.

**with their lips**

Here "lips" is a metonym for speaking. Alternate translation: "by what they say"

**but their heart is far from me**

Here "heart" refers to a person's thoughts or emotions. This is a way of saying the people are not truly devoted to God. Alternate translation: "but they do not really love me"

**Mark 7:7**

**General Information:**

This page has intentionally been left blank.

**Mark 7:8**

**Connecting Statement:**

Jesus continues to rebuke the scribes and Pharisees.

**You abandon the commandment of God**

"You refuse to obey the commandment of God"

**hold on to**

This phrase is a metaphor for strictly obeying. Alternate translation: "strictly obey"

**Mark 7:9**

**How well you reject the commandment ... keep your tradition**

Jesus uses this ironic statement to rebuke his listeners for forsaking God's commandment. Alternate translation: "You think you have done well in how you have rejected the commandment of God so you may keep your own traditions, but what you have done is not good at all"

**How well you reject**

"How skillfully you reject"

**Mark 7:10**

**He who speaks evil of his father or mother will surely be put to death**

This may be stated in active form. Alternate translation: "The authorities must execute a person who speaks evil about his father or mother"

**who speaks evil of**

"who curses"

**Mark 7:11**

**General Information:**

In verses 11 and 12, Jesus shows how the Pharisees teach people that they do not have to obey God's commandment to honor their parents. In verse 11 Jesus tells what the Pharisees allow people to say about their possessions, and in verse 12 he tells how that affects what people do for their parents.

**is Corban**

"Corban" is a Hebrew word that refers to things that people promise to give to God. Translators normally transliterate it using the target language alphabet. Some translators translate its meaning, and then leave out Mark's explanation of the meaning that follows. Alternate translation: "is a gift to God" or "belongs to God"

**Whatever help you would have received from me is Corban**

A person might say this so that he would not have to give anything to help his parents. This can be stated clearly. Alternate translation: "I will not help you, because whatever help you would have received from me is Corban"

**a Gift**

This phrase explains the meaning of the Hebrew word "Corban." Mark explained the meaning so that his non-Jewish readers could understand what Jesus said. This seems to have been the proper name of a sacrifice. You may need to make explicit who the gift was given to. Alternate translation: "a Gift to God"

### Mark 7:12

#### **then you no longer permit him to do anything for his father or his mother**

Possible meanings are that by telling people that they could say that their possessions are Corban, 1) the Pharisees did not allow people to help their parents, or 2) the Pharisees allowed people to refuse to help their parents. Alternate translation: "then you permit him to do nothing for his father or his mother"

#### **then you no longer permit him to do anything for his father or his mother**

Here "do anything" refers to helping his parents by giving to them. This can be translated as "then you no longer permit him to give anything to his father or his mother" or "then you permit him to give nothing to his father or his mother"

### Mark 7:13

#### **the word of God**

Jesus is speaking specifically of the command to love father and mother. Alternate translation: "God's command"

#### **void**

canceled or done away with

#### **many similar things you do**

"you are doing many other things similar to this"

### Mark 7:14

#### **Connecting Statement:**

Jesus tells a parable to the crowd to help them understand what he has been saying to the scribes and Pharisees.

#### **He called**

"Jesus called"

#### **Listen to me, all of you, and understand**

The words "Listen" and "understand" are related. Jesus uses them together to emphasize that his hearers should pay close attention to what he is saying.

#### **understand**

It may be helpful to state what Jesus is telling them to understand. Alternate translation: "try to understand what I am about to tell you"

### Mark 7:15

#### **nothing from outside of a person**

Jesus is speaking about what a person eats. This is in contrast to "what comes out of the person." Alternate translation: "nothing from outside a person that he can eat"

#### **It is what comes out of the person**

This refers to the things a person does or says. This is in contrast to what is "outside a person that ... enters into him." Alternate translation: "It is what comes out of a person that he says or does"

### Mark 7:16

#### **General Information:**

This page has intentionally been left blank.

### Mark 7:17

#### **Connecting Statement:**

The disciples still do not understand what Jesus has just said to the scribes, Pharisees, and crowds. Jesus explains his meaning more thoroughly to them.

#### **Now**

This word is used here to mark a new part of the story. Jesus is now away from the crowd, in a house with his disciples.

### Mark 7:18

#### **Connecting Statement:**

Jesus begins to teach his disciples by asking a question.

#### **Are you also still without understanding?**

Jesus uses this question to express his disappointment that they do not understand. This can be expressed as a statement. Alternate translation: "After all I have said and done, I would expect you to understand."

### Mark 7:19

#### **Connecting Statement:**

Jesus finishes asking the question he is using to teach his disciples.

#### **because ... latrine?**

This is the end of the question that begins with the words "Do you not see" in verse 18. Jesus uses this question to teach his disciples something they should already know. It can be expressed as a statement. "You should already understand that whatever enters into a person from outside cannot defile him, because it cannot go into his heart, but it goes into his stomach and then passes out into the latrine."

#### **it cannot go into his heart**

Here "heart" is a metonym for a person's inner being or mind. Here Jesus means that food does not affect a person's character. Alternate translation: "it cannot go into his inner being" or "it cannot go into his mind"

**because it**

Here "it" refers to what goes into a person; that is, what a person eats.

**all foods clean**

It may be helpful to explain clearly what this phrase means. Alternate translation: "all foods clean, meaning that people can eat any food without God considering the eater defiled"

**Mark 7:20**

**He said**

"Jesus said"

**It is that which comes out of the person that defiles him**

"What defiles a person is what comes out of him"

**Mark 7:21**

**out of the heart, proceed evil thoughts**

Here "heart" is a metonym for a person's inner being or mind. Alternate translation: "out of the inner being, come evil thoughts" or "out of the mind, come evil thoughts"

**Mark 7:22**

**sensuality**

not controlling one's lustful desires

**slander**

or blasphemy

**Mark 7:23**

**come from within**

Here the word "within" describes a person's heart. Alternate translation: "come from within a person's heart" or "come from within a person's thoughts"

**Mark 7:24**

**Connecting Statement:**

When Jesus goes away to Tyre, he heals the daughter of a Gentile woman who has extraordinary faith.

**Mark 7:25**

**had an unclean spirit**

This is an idiom meaning that she was possessed by the unclean spirit. Alternate translation: "was possessed by an unclean spirit"

**fell down**

"knelt." This is an act of honor and submission.

**Mark 7:26**

**Now the woman was a Greek, a Syrophenician by descent**

The word "Now" is used here to mark a pause in the story, as the author gives us background information about the woman.

**Syrophenician**

This is the name of the woman's nationality. She was born in the Phoenician region in Syria.

**Mark 7:27**

**Let the children first be fed. For it is not proper ... throw it to the dogs**

Here Jesus speaks about the Jews as if they are children and the Gentiles as if they are dogs. Alternate translation: "Let the children of Israel first be fed. For it is not right to take the children's bread and throw it to the Gentiles, who are like dogs"

**Let the children first be fed**

This can be stated in active form. Alternate translation: "We must first feed the children of Israel"

**proper**

morally right

**bread**

This refers to food in general. Alternate translation: "food"

**dogs**

This refers to small dogs kept as pets.

**Mark 7:28**

**General Information:**

This page has intentionally been left blank.

**Mark 7:29**

**you are free to go**

Jesus was implying that she no longer needed to stay to ask him to help her daughter. He would do it. Alternate translation: "you may go now" or "you may go home in peace"

**The demon has gone out of your daughter**

Jesus has caused the unclean spirit to leave the woman's daughter. This can be expressed clearly. Alternate translation: "I have caused the evil spirit to leave your daughter"

**Mark 7:30**

**General Information:**

This page has intentionally been left blank.

### Mark 7:31

#### Connecting Statement:

After healing people in Tyre, Jesus goes to the Sea of Galilee. There he heals a deaf man, which amazes the people.

#### went out again from the region of Tyre

"left the region of Tyre"

#### up into the region

Possible meanings are 1) "in the region" as Jesus is at the sea in the region of the Decapolis or 2) "through the region" as Jesus went through the region of the Decapolis to get to the sea.

#### Decapolis

This is the name of a region that means Ten Cities. It is located to the southeast of the Sea of Galilee. See how you translated this in [Mark 5:20]

### Mark 7:32

#### They brought

"And people brought"

#### who was deaf

"who was not able to hear"

#### they begged him to lay his hand on him

Prophets and teachers would put their hands on people in order to heal them or bless them. In this case, people are begging Jesus to heal a man. Alternate translation: "they begged Jesus to put his hand on the man to heal him"

### Mark 7:33

#### Then taking him ... privately, he

"Then Jesus took the man ... privately, and he"

#### he put his fingers into his ears

Jesus is putting his own fingers in the man's ears.

#### then he spit and touched his tongue

It may be helpful to state that Jesus spit on his fingers. Alternate translation: "then he spit on his fingers and touched the man's tongue with them"

### Mark 7:34

#### looked up to heaven

This means that he looked up toward the sky, which is associated with the place where God lives.

#### sighed

This means that Jesus groaned or that he let out a long deep breath that could be heard.

#### said to him

"said to the man"

#### Ephphatha

This is an Aramaic word. It should be copied into your language using your alphabet.

### Mark 7:35

#### his ears were opened

This means he was able to hear. Alternate translation: "his ears were opened and he was able to hear" or "he was able to hear"

#### the bond of his tongue was released

This metaphor speaks of the man's tongue as if it were bound by a rope or chain that kept the man from speaking and that Jesus broke or loosened so the man could speak. This can be stated in active form. Alternate translation: "Jesus released the bond of his tongue" or "Jesus set his tongue free" or "Jesus enabled the man to speak"

### Mark 7:36

#### But the more he ordered them, the more abundantly they proclaimed it

The refers to him ordering them not to tell anyone about what he had done. Alternate translation: "But though he continually ordered them not to tell anyone, they continually proclaimed it"

#### the more abundantly

"the more widely" or "the more"

### Mark 7:37

#### were extremely astonished

"were utterly amazed" or "were exceedingly astonished" or "were astonished beyond all measure"

#### the deaf hear and the mute speak

These refer to people. Alternate translation: "the deaf people hear and the mute people speak" or "people who cannot hear, hear, and people who cannot speak, speak"

## Chapter 8

<sup>1</sup> In those days, there was again a great crowd, and they had nothing to eat. Jesus called his disciples and said to them, <sup>2</sup> "I have compassion on the crowd because they continue to be with me already for three days and have nothing to eat. <sup>3</sup> If I send them away to their home without eating, they may faint on the way. Some of them have come a long way."

<sup>4</sup> His disciples answered him, "Where can we get enough loaves of bread in such a deserted place to satisfy these people?"

<sup>5</sup> He asked them, "How many loaves do you have?"

They said, "Seven." <sup>6</sup> He commanded the crowd to sit down on the ground. He took the seven loaves, gave thanks, and broke them. He gave them to his disciples to set before them, and they set them before the crowd. <sup>7</sup> They also had a few small fish, and after he gave thanks for them, he commanded the disciples to serve these as well. <sup>8</sup> They ate and were satisfied, and they picked up the remaining broken pieces, seven large baskets. <sup>9</sup> There were about four thousand people. Then he sent them away. <sup>10</sup> Immediately he got into the boat with his disciples, and they went into the region of Dalmanutha.

<sup>11</sup> Then the Pharisees came out and began to argue with him. They sought from him a sign from heaven, to test him. <sup>12</sup> He sighed deeply in his spirit and said, "Why does this generation seek for a sign? Truly I say to you, no sign will be given to this generation." <sup>13</sup> Then he left them, got into a boat again, and went away to the other side.

<sup>14</sup> Now the disciples had forgotten to take bread with them. They had no more than one loaf of bread in the boat. <sup>15</sup> He instructed them, saying, "Keep watch and be on guard against the yeast of the Pharisees and the yeast of Herod."

<sup>16</sup> The disciples were arguing with one another about having no bread.

<sup>17</sup> When he understood this, he asked them, "Why are you arguing about having no bread? Do you still not see or understand? Do you have hardened hearts? <sup>18</sup> You have eyes, do you not see? You have ears, do you not hear? Do you not remember? <sup>19</sup> When I broke the five loaves among the five thousand, how many baskets full of broken pieces of bread did you take up?"

They said to him, "Twelve."

<sup>20</sup> "When I broke the seven loaves among the four thousand, how many basketfuls of broken pieces of bread did you take up?"

They said to him, "Seven."

<sup>21</sup> He said, "Do you not yet understand?"

<sup>22</sup> They came to Bethsaida. The people there brought to him a blind man and begged Jesus to touch him.

<sup>23</sup> Jesus took hold of the blind man by the hand and led him out of the village. When he had spit on his eyes and laid his hands on him, he asked him, "Do you see anything?"

<sup>24</sup> He looked up, and said, "I see men who look like walking trees."

<sup>25</sup> Then he again laid his hands upon his eyes, and the man opened his eyes, his sight was restored, and he saw all things clearly. <sup>26</sup> Jesus sent him away to his home and said, "Do not enter the village."

<sup>27</sup> Jesus went out with his disciples into the villages of Caesarea Philippi. On the way he asked his disciples, "Who do the people say that I am?"

<sup>28</sup> They answered him and said, "John the Baptist. Others say, 'Elijah,' and others, 'One of the prophets.'"

<sup>29</sup> He asked them, "But who do you say that I am?"

Peter said to him, "You are the Christ." <sup>30</sup> Jesus warned them not to tell anyone about him.

<sup>31</sup> He began to teach them that the Son of Man must suffer many things, and would be rejected by the elders and the chief priests and the scribes, and would be killed, and after three days rise up. <sup>32</sup> He spoke that message openly. Then Peter took him aside and began to rebuke him. <sup>33</sup> But Jesus turned and looked at his disciples and then he rebuked Peter and said, "Get behind me, Satan! You are not setting your mind on the things of God, but on the things of people." <sup>34</sup> Then he called the crowd and his disciples together, and he said to them, "If anyone wants to follow me, he must deny himself, take up his cross, and follow me. <sup>35</sup> For whoever wants to save his life will lose it, and whoever loses his life for my sake and for the gospel will save it. <sup>36</sup> What does it profit a person to gain the whole world and then forfeit his life? <sup>37</sup> What can a person give in exchange for his life? <sup>38</sup> Whoever is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in the glory of his Father with the holy angels."

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## Mark 8 General Notes

### Special concepts in this chapter

#### Bread

When Jesus worked a miracle and provided bread for a large crowd of people, they probably thought about when God miraculously provided food for the people of Israel when they were in the wilderness.

Yeast is the ingredient that causes bread to become larger before it is baked. In this chapter, Jesus uses yeast as a metaphor for things that change the way people think, speak, and act.

#### "Adulterous generation"

When Jesus called the people an "adulterous generation," he was telling them that they were not faithful to God. (See: faithful and peopleofgod)

### Important figures of speech in this chapter

#### Rhetorical Questions

Jesus used many rhetorical questions as a way of both teaching the disciples

### Other possible translation difficulties in this chapter

#### Paradox

A paradox is a true statement that appears to describe something impossible. Jesus uses a paradox when he says, "Whoever wants to save his life will lose it, and whoever loses his life for my sake will find it" ([Mark 8:35-37](#)).

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### Mark 8:1

#### Connecting Statement:

A great, hungry crowd is with Jesus. He feeds them using only seven loaves and a few fish before Jesus and his disciples get in a boat to go to another place.

#### In those days

This phrase is used to introduce a new event in the story.

### Mark 8:2

**they continue to be with me already for three days and have nothing to eat**

"this is this third day these people have been with me, and they have nothing to eat"

### Mark 8:3

#### they may faint

Possible meanings are 1) literal, "they may lose consciousness temporarily" or 2) hyperbolic exaggeration, "they may become weak."

### Mark 8:4

**Where can we get enough loaves of bread in such a deserted place to satisfy these people?**

The disciples are expressing surprise that Jesus would expect them to be able to find enough food. Alternate translation: "This place is so deserted that there is no place here for us to get enough loaves of bread to satisfy these people!"

**loaves of bread**

Loaves of bread are lumps of dough that have been shaped and baked.

**Mark 8:5**

**He asked them**

"Jesus asked his disciples"

**Mark 8:6**

**He commanded the crowd to sit down on the ground.**

This can be written as a direct quote. "Jesus commanded the crowd, 'Sit down on the ground.'"

**sit down**

Use your language's word for how people customarily eat when there is no table, whether sitting or lying down.

**Mark 8:7**

**They also had**

Here the word "they" is used to refer to Jesus and his disciples.

**he gave thanks for them**

"Jesus gave thanks for the fish"

**Mark 8:8**

**They ate**

"The people ate"

**they picked up**

"the disciples picked up"

**the remaining broken pieces, seven large baskets**

This refers to the broken pieces of fish and bread that were left over after the people ate. Alternate translation: "the remaining broken pieces of bread and fish, which filled seven large baskets"

**Mark 8:9**

**Then he sent them away**

It may be helpful to clarify when he sent them away. Alternate translation: "After they ate, Jesus sent them away"

**Mark 8:10**

**they went into the region of Dalmanutha**

It may be helpful to clarify how they got to Dalmanutha. Alternate translation: "they sailed around the Sea of Galilee to the region of Dalmanutha"

**Dalmanutha**

This is the name of a place on the northwestern shore of the Sea of Galilee.

**Mark 8:11**

**Connecting Statement:**

In Dalmanutha, Jesus refuses to give the Pharisees a sign before he and his disciples get in a boat and leave.

**They sought from him**

"They asked him for"

**a sign from heaven**

They wanted a sign that would prove that Jesus's power and authority were from God. Possible meanings are 1) The word "heaven" is a metonym for God. Alternate translation: "a sign from God" or 2) the word "heaven" refers to the sky. Alternate translation: "a sign from the sky"

**to test him**

The Pharisees tried to test Jesus to make him prove that he was from God. Some information can be made explicit. Alternate translation: "to prove that God had sent him"

**Mark 8:12**

**He sighed deeply in his spirit**

This means that he groaned or that he let out a long deep breath that could be heard. It probably shows Jesus's deep sadness that the Pharisees refused to believe him. See how you translated this in Mark 7:34.

**in his spirit**

"in himself"

**Why does this generation seek for a sign?**

Jesus is scolding them. This question may be written as a statement. Alternate translation: "This generation should not seek a sign."

**this generation**

When Jesus speaks of "this generation," he is referring to the people who lived at that time. The Pharisees are included in this group. Alternate translation: "you and the people of this generation"

**no sign will be given**

This can be stated in active form. Alternate translation: "I will not give a sign"

**Mark 8:13**

**he left them, got into a boat again**

Jesus's disciples went with him. Some information can be made explicit. Alternate translation: "he left them, got into a boat again with his disciples"

**to the other side**

This describes the Sea of Galilee, which can be stated clearly. Alternate translation: "to the other side of the sea"

### Mark 8:14

#### Connecting Statement:

While Jesus and his disciples are in a boat, they have a discussion about the lack of understanding among the Pharisees and Herod, though they had seen many signs.

#### Now

This word is used here to mark a pause in the story. Here the author tells background information about the disciples forgetting to bring bread.

#### no more than one loaf

The negative phrase "no more" is used to emphasize how small an amount of bread they had. Alternate translation: "only one loaf"

### Mark 8:15

#### Keep watch and be on guard

These two terms have a common meaning and are repeated here for emphasis. They can be combined. Alternate translation: "Keep watch"

#### the yeast of the Pharisees and the yeast of Herod

Here Jesus is speaking to his disciples in a metaphor they do not understand. Jesus is comparing the Pharisees' and Herod's teachings to yeast, but you should not explain this when you translate it because the disciples themselves did not understand it.

### Mark 8:16

#### no bread

The word "no" is an exaggeration. The disciples did have one loaf of bread

### Mark 8:17

#### Why are you arguing about having no bread?

Here Jesus is mildly rebuking his disciples because they should have understood what he had been talking about. This can be written as a statement. Alternate translation: "You should not be thinking that I am talking about actual bread."

#### Do you still not see or understand?

These questions have the same meaning and are used together to emphasize that they do not understand. This can be written as one question or as a statement. Alternate translation: "Do you not yet understand?" or "You should perceive and understand by now the things I say and do."

#### Do you have hardened hearts?

Here "hearts" is a metonym for a person's mind and "hardened" is a metaphor for not being able or willing to understand something. Jesus uses a question to scold the disciples. This can be written as a statement. Alternate translation: "You are so

slow to understand what I mean!" or "You are unwilling to understand what I mean!"

### Mark 8:18

#### You have eyes, do you not see? You have ears, do you not hear? Do you not remember?

Jesus continues to mildly rebuke his disciples. These questions can be written as statements. Alternate translation: "You have eyes, but you do not understand what you see. You have ears, but you do not understand what you hear. You should remember."

### Mark 8:19

#### the five thousand

This refers to the 5,000 people Jesus fed. Alternate translation: "the 5,000 people"

#### how many baskets full of broken pieces of bread did you take up

It may be helpful to state when they collected the baskets of pieces. Alternate translation: "how many baskets full of broken pieces of bread did you collect after everyone finished eating"

### Mark 8:20

#### the four thousand

This refers to the 4,000 people Jesus fed. Alternate translation: "the 4,000 people"

#### how many basketfuls of broken pieces of bread did you take up

It may be helpful to state when they collected these. Alternate translation: "how many baskets full of broken pieces of bread did you collect after everyone finished eating"

### Mark 8:21

#### Do you not yet understand?

Jesus is mildly rebuking his disciples for not understanding. This can be written as a statement. Alternate translation: "You should understand by now the things I say and do."

### Mark 8:22

#### Connecting Statement:

When Jesus and his disciples get out of their boat at Bethsaida, Jesus heals a blind man.

#### Bethsaida

This is a town on the northern shore of the Sea of Galilee. See how you translated the name of this town in [Mark 6:45]

#### to touch him

It may be helpful to state why they wanted Jesus to touch the man. Alternate translation: "to touch him in order to heal him"

### Mark 8:23

#### When he had spit on his eyes ... he asked him

"When Jesus had spit on the man's eyes ... Jesus asked the man"

### Mark 8:24

#### He looked up

"The man looked up"

#### I see men who look like walking trees

The man sees men walking around, yet they are not clear to him, so he compares them to trees.

Alternate translation: "Yes, I see people! They are walking around, but I cannot see them clearly. They look like trees"

### Mark 8:25

#### Then he again

"Then Jesus again"

#### and the man opened his eyes, his sight was restored

The phrase "his sight was restored" can be written in active form. Alternate translation: "restoring the man's sight, and then the man opened his eyes"

### Mark 8:26

#### General Information:

This page has intentionally been left blank.

### Mark 8:27

#### Connecting Statement:

Jesus and his disciples talk on their way to the villages of Caesarea Philippi about who Jesus is and what will happen to him.

### Mark 8:28

#### They answered him and said

"They answered him, saying,"

#### John the Baptist

The disciples answer that this was who some people said Jesus was. This can be shown more clearly. Alternate translation: "Some people say that you are John the Baptist"

#### Others say ... others

The word "others" refers to other people. This refers to their responses to Jesus's question. Alternate translation: "Other people say you are ... other people say you are"

### Mark 8:29

#### He asked them

"Jesus asked his disciples"

### Mark 8:30

#### Jesus warned them not to tell anyone about him.

Jesus did not want them to tell anyone that he was the Christ. This can be made more explicit. This can also be written as a direct quote. Alternate translation: "Jesus warned them not to tell anyone that he is the Christ." or "Jesus warned them, 'Do not tell anyone that I am the Christ.'"

### Mark 8:31

#### Son of Man

This is an important title for Jesus.

#### would be rejected by the elders and the chief priests and the scribes, and would be killed, and after three days rise up

This can be stated in active form. Alternate translation: "that the elders and the chief priests and the scribes would reject him, and that men would kill him, and that after three days he would rise up"

### Mark 8:32

#### He spoke that message openly

Possible meanings are 1) "He said this so that people could hear him" or 2) "He said this in a way that was easy to understand."

#### began to rebuke him

Peter rebuked Jesus for saying the things he said would happen to the Son of Man. This can be made explicit. Alternate translation: "began to rebuke him for saying these things"

### Mark 8:33

#### Connecting Statement:

After rebuking Peter for his not wanting Jesus to die and rise, Jesus tells both his disciples and the crowd how to follow him.

#### Get behind me, Satan

Jesus means that Peter is acting like Satan because Peter is trying to prevent Jesus from accomplishing what God sent him to do. Alternate translation: "Get behind me, because you are acting like Satan"

#### Get behind me

"Get away from me"

### Mark 8:34

#### follow me

Following Jesus here represents being one of his disciples. Alternate translation: "be my disciple" or "be one of my disciples"

#### must deny himself

"must not give in to his own desires" or "must forsake his own desires"

**take up his cross, and follow me**

"carry his cross and follow me." The cross represents suffering and death. Taking up the cross represents being willing to suffer and die. Alternate translation: "must obey me even to the point of suffering and dying"

**follow me**

Following Jesus here represents obeying him. Alternate translation: "obey me"

**Mark 8:35**

**For whoever wants**

"For anyone who wants"

**life**

This refers to both physical life and spiritual life.

**for my sake and for the gospel**

"because of me and because of the gospel." Jesus is talking about people who lose their lives because they follow Jesus and the gospel. This can be stated clearly. Alternate translation: "because he follows me and tells others the gospel"

**Mark 8:36**

**What does it profit a person to gain the whole world and then forfeit his life?**

This can be written as a statement. Alternate translation: "Even if a person gains the whole world, it will not benefit him if he forfeits his life."

**to gain the whole world and then forfeit his life**

This can also be expressed as a condition starting with the word "if." Alternate translation: "if he gains the whole world and then forfeits his life"

**to gain the whole world**

The words "the whole world" are an exaggeration for great riches. Alternate translation: "to gain everything he ever wanted"

**forfeit**

To forfeit something is to lose it or to have another person take it away.

**Mark 8:37**

**What can a person give in exchange for his life?**

This can be written as a statement. Alternate translation: "There is nothing a person can give in exchange for his life." or "No one can give anything in exchange for his life."

**What can a person give**

If in your language "giving" requires someone to receive what is given, "God" can be stated as the receiver. Alternate translation: "What can a person give to God"

**Mark 8:38**

**ashamed of me and my words**

"ashamed of me and my message"

**in this adulterous and sinful generation**

Jesus speaks of this generation as "adulterous," meaning that they are unfaithful in their relationship with God. Alternate translation: "in this generation of people who have committed adultery against God and are very sinful" or "in this generation of people who are unfaithful to God and are very sinful"

**the Son of Man will be ashamed**

Jesus speaks of himself in the third person. Alternate translation: "I, the Son of Man, will be ashamed"

**when he comes**

"when he comes back"

**in the glory of his Father**

When Jesus returns he will have the same glory as his Father.

**with the holy angels**

"accompanied by the holy angels"

**Chapter 9**

<sup>1</sup> He said to them, "Truly I say to you, there are some of you who are standing here who will not taste death before they see the kingdom of God come with power."

<sup>2</sup> Six days later, Jesus took Peter and James and John with him up a high mountain, alone by themselves. Then he was transfigured before them. <sup>3</sup> His garments became radiantly brilliant, extremely white, whiter than any bleacher on earth could bleach them. <sup>4</sup> Then Elijah with Moses appeared to them, and they were talking with Jesus. <sup>5</sup> Peter answered and said to Jesus, "Rabbi, it is good for us to be here, and so let us make three shelters, one for you, one for Moses, and one for Elijah." <sup>6</sup> (For he did not know what to say, for they were terrified.)

<sup>7</sup> A cloud came and overshadowed them. Then a voice came out of the cloud, "This is my beloved Son. Listen to him." <sup>8</sup> Suddenly, when they looked around, they no longer saw anyone with them, but only Jesus.

<sup>9</sup> As they were coming down the mountain, he commanded them to tell no one what they had seen until the Son of Man had risen from the dead. <sup>10</sup> So they kept the matter to themselves, but they discussed among themselves what "rising from the dead" could mean. <sup>11</sup> They asked him, "Why do the scribes say that Elijah must come first?"

<sup>12</sup> He said to them, "Elijah does come first to restore all things. Why then is it written that the Son of Man must suffer many things and be despised? <sup>13</sup> But I say to you that Elijah has come, and they did whatever they wanted to him, just as it is written about him."

<sup>14</sup> When they came to the disciples, they saw a great crowd around them, and scribes were arguing with them. <sup>15</sup> As soon as they saw Jesus, the whole crowd was amazed and as they ran up to him they greeted him. <sup>16</sup> He asked his disciples, "What are you arguing with them about?"

<sup>17</sup> Someone in the crowd answered him, "Teacher, I brought my son to you. He has a spirit that makes him unable to speak. <sup>18</sup> It seizes him and it throws him down, and he foams at the mouth, grinds his teeth, and becomes rigid. I asked your disciples to drive it out of him, but they could not."

<sup>19</sup> He answered them, "Unbelieving generation, how long will I have to stay with you? How long will I bear with you? Bring him to me." <sup>20</sup> They brought the boy to him. When the spirit saw Jesus, it immediately threw him into a convulsion. The boy fell on the ground and foamed at the mouth. <sup>21</sup> Jesus asked his father, "For how much time has he been like this?"

The father said, "Since childhood. <sup>22</sup> It has often thrown him into the fire or into the waters and tried to destroy him. If you are able to do anything, have pity on us and help us."

<sup>23</sup> Jesus said to him, "'If you are able'? All things are possible for the one who believes."

<sup>24</sup> Immediately the father of the child cried out and said, "I believe! Help my unbelief!"

<sup>25</sup> When Jesus saw the crowd running to them, he rebuked the unclean spirit and said, "You mute and deaf spirit, I command you, come out of him, and never enter into him again."

<sup>26</sup> It cried out and convulsed the boy greatly and then came out. The boy looked like one who was dead, so that many said, "He is dead." <sup>27</sup> But Jesus took him by the hand and lifted him up, and the boy stood up.

<sup>28</sup> When Jesus came into the house, his disciples asked him privately, "Why could we not cast it out?"

<sup>29</sup> He said to them, "This kind cannot be cast out except by prayer."

<sup>30</sup> They went out from there and passed through Galilee. He did not want anyone to know where they were, <sup>31</sup> for he was teaching his disciples. He said to them, "The Son of Man will be given over into the

hands of men, and they will put him to death. When he has been put to death, after three days he will rise again." <sup>32</sup> But they did not understand this statement, and they were afraid to ask him.

<sup>33</sup> Then they came to Capernaum. After he entered the house he asked them, "What were you discussing on the way?" <sup>34</sup> But they were silent. For they had been arguing with one with another on the way about who was the greatest. <sup>35</sup> Sitting down, he called the twelve together and he said to them, "If anyone wants to be first, he must be last of all and servant of all." <sup>36</sup> He took a little child and placed him in their midst. He took him in his arms and said to them, <sup>37</sup> "Whoever receives such a child in my name receives me; whoever receives me does not receive me but the one who sent me."

<sup>38</sup> John said to him, "Teacher, we saw someone driving out demons in your name and we stopped him, because he does not follow us."

<sup>39</sup> But Jesus said, "Do not stop him, for there is no one who will do a mighty work in my name and can soon afterwards say anything bad about me. <sup>40</sup> Whoever is not against us is for us. <sup>41</sup> Whoever gives you a cup of water to drink in my name because you belong to Christ, truly I say to you, he will not lose his reward. <sup>42</sup> Whoever causes one of these little ones who believes in me to stumble, it would be better for him to have a large millstone tied around his neck and be thrown into the sea. <sup>43</sup> If your hand causes you to stumble, cut it off. It is better for you to enter into life maimed than to have two hands and to go into hell, into the unquenchable fire. <sup>44</sup><sup>[1]</sup><sup>45</sup> If your foot causes you to stumble, cut it off. It is better for you to enter into life lame than to have your two feet and be thrown into hell. <sup>46</sup><sup>[2]</sup><sup>47</sup> If your eye causes you to stumble, tear it out. It is better for you to enter into the kingdom of God with one eye than to have two eyes and to be thrown into hell, <sup>48</sup> where their worm does not die, and the fire is not put out. <sup>49</sup> For everyone will be salted with fire. <sup>50</sup> Salt is good, but if the salt has lost its saltiness, how can you make it salty again? Have salt among yourselves, and be at peace with one another."

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## Footnotes

9:44 <sup>[1]</sup>The best ancient copies do not have this phrase, and verse 44 is not included in the ULB,

9:46 <sup>[2]</sup>The best ancient copies do not have this phrase, and verse 46 is not included in the ULB,

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## Mark 9 General Notes

### Special concepts in this chapter

#### "transfigured"

Scripture often speaks of God's glory as a great, brilliant light. When people see this light, they are afraid. Mark says in this chapter that Jesus's clothing shone with this glorious light so that his followers could see that Jesus truly was God's Son. At the same time, God told them that Jesus was his Son. (See: glory and fear)

### Important figures of speech in this chapter

#### Hyperbole

Jesus said things that he did not expect his followers to understand literally. When he said, "If your hand causes you to stumble, cut it off" ([Mark 9:43](#)), he was exaggerating so they would know that they should stay away from anything that caused them to sin, even if it was something they loved or thought they needed.

### Other possible translation difficulties in this chapter

#### Elijah and Moses

Elijah and Moses suddenly appeared to Jesus, James, John, and Peter, and then they disappeared. All four of them saw Elijah and Moses, and because Elijah and Moses spoke with Jesus, the reader should understand that Elijah and Moses appeared physically.

#### "Son of Man"

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

**Paradox**

A paradox is a true statement that appears to describe something impossible. Jesus used a paradox when he said, "If anyone wants to be first, he must be last of all and servant of all" ([Mark 9:35](#)).

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**Mark 9:1**

**He said to them**

"Jesus said to his disciples"

**the kingdom of God come with power**

The kingdom of God coming represents God showing himself as king. Alternate translation: "God show himself with great power as king"

**Mark 9:2**

**alone by themselves**

The author uses the reflexive pronoun "themselves" here to emphasize that they were alone and that only Jesus, Peter, James, and John went up the mountain.

**he was transfigured**

"Transfigure" means for a person's outward appearance to change. This can be stated in active form. Alternate translation: "his appearance had changed" or "he appeared very different"

**before them**

"in front of them"

**Mark 9:3**

**radiantly brilliant**

"shining" or "glowing." Jesus's garments were so white they were emitting or giving off light.

**extremely**

"very"

**whiter than any bleacher on earth could bleach them**

Bleaching describes the process of making natural white wool even whiter by using chemicals like bleach or ammonia. Alternate translation: "whiter than any person on earth could whiten them"

**Mark 9:4**

**Elijah with Moses appeared**

It may be helpful to state who these men are. Alternate translation: "two prophets who had lived long ago, Elijah and Moses, appeared"

**they were talking**

The word "they" refers to Elijah and Moses.

**Mark 9:5**

**Peter answered and said to Jesus**

"Peter said to Jesus." Here the word "answered" is used to introduce Peter into the conversation. Peter was not answering a question.

**it is good for us to be here**

It is not clear whether "us" refers only to Peter, James, and John, or if it refers to everyone there, including Jesus, Elijah, and Moses. If you can translate so that both options are possible, do so.

**shelters**

simple, temporary places in which to sit or sleep

**Mark 9:6**

**For he did not know what to say, for they were terrified**

This parenthetical sentence tells background information about Peter, James, and John.

**they were terrified**

"they were very frightened" or "they were very afraid"

**Mark 9:7**

**came and overshadowed**

"appeared and covered"

**Then a voice came out of the cloud**

Here "a voice came out" is a metonym for someone speaking. It can also be stated clearly who spoke. Alternate translation: "Then someone spoke from the cloud" or "Then God spoke from the cloud"

**This is my beloved Son. Listen to him**

God the Father expresses his love for his "beloved Son," the Son of God.

**beloved Son**

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

**Mark 9:8**

**when they looked**

Here "they" refers to Peter, James, and John.

**Mark 9:9**

**he commanded them to tell no one ... until the Son of Man had risen**

This implies that he was permitting them to tell people about what they had seen after he rose from being dead.

**risen from the dead**

"risen from among the dead." This speaks of becoming alive again. The phrase "the dead" refers to "dead people" and is a metonym for death. Alternate translation: "risen from death"

### Mark 9:10

#### **rising from the dead**

"to rise from among the dead." This speaks of becoming alive again. The phrase "the dead" refers to "dead people" and is a metonym for death. Alternate translation: "rising from death"

#### **So they kept the matter to themselves**

Here "kept the matter to themselves" is an idiom that means they did not tell anyone about what they had seen. Alternate translation: "So they did not tell anyone about what they had seen"

### Mark 9:11

#### **Connecting Statement:**

Though Peter, James, and John wondered what Jesus might mean by "rising from the dead," they asked him instead about Elijah's coming.

#### **They asked him**

The word "they" refers to Peter, James, and John.

#### **Why do the scribes say that Elijah must come first?**

Prophecy foretold that Elijah would come again from heaven. Then the Messiah, who is the Son of Man, would come to rule and reign. The disciples are confused about how the Son of Man could die and rise again. Alternate translation: "Why do the scribes say that Elijah must come before the Messiah comes?"

### Mark 9:12

#### **Elijah does come first to restore all things**

By saying this, Jesus affirms that Elijah would come first.

#### **Why then is it written ... be despised?**

Jesus uses this question to remind his disciples that the scriptures also teach that the Son of Man must suffer and be despised. This may be expressed as a statement. Alternate translation: "But I also want you to consider what is written about the Son of Man. The scriptures say that he must suffer many things and be hated."

#### **be despised**

This may be stated in active form. Alternate translation: "people would hate him"

### Mark 9:13

#### **they did whatever they wanted to him**

It may be helpful to state what people did to Elijah. Alternate translation: "our leaders treated him very badly, just as they wanted to do"

### Mark 9:14

#### **Connecting Statement:**

When Peter, James, John, and Jesus came down from the mountain, they found the scribes arguing with the other disciples.

#### **When they came to the disciples**

Jesus, Peter, James, and John returned to the other disciples who had not gone with them up the mountain.

#### **they saw a great crowd around them**

"Jesus and those three disciples saw a great crowd around the other disciples"

#### **scribes were arguing with them**

The scribes were arguing with the disciples who had not gone with Jesus.

### Mark 9:15

#### **was amazed**

It may be helpful to state why they were amazed. Alternate translation: "was amazed that Jesus had come"

### Mark 9:16

#### **General Information:**

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### Mark 9:17

#### **He has a spirit**

This means the boy is possessed by an unclean spirit. "He has an unclean spirit" or "He is possessed by an unclean spirit"

### Mark 9:18

#### **down, and he foams at the mouth, grinds his teeth, and becomes**

A convulsion, or seizure, can cause a person to have trouble breathing or swallowing. This causes white foam to come out of the mouth. If your language has a way to describe that, you could use it. Alternate translation: "down, and bubbles come out of his mouth, and he grinds his teeth and becomes"

#### **becomes rigid**

"becomes stiff" or "his body becomes rigid"

#### **they could not**

This refers to the disciples not being about to drive the spirit out of the boy. Alternate translation: "they could not drive it out of him"

### Mark 9:19

#### He answered them

Though it was the boy's father who made a request of Jesus, Jesus responds to the whole crowd. This can be made clear. Alternate translation: "Jesus responded to the crowd"

#### Unbelieving generation

"You unbelieving generation." Jesus calls the crowd this as he begins to respond to them.

#### how long will I have to stay with you? How long will I bear with you?

Jesus uses these questions to express his frustration. Both questions have the same meaning. They can be written as statements. Alternate translation: "Your unbelief tires me! I wonder how long I must bear with you."

#### bear with you

"endure you" or "put up with you"

#### Bring him to me

"Bring the boy to me"

### Mark 9:20

#### spirit

This refers to the unclean spirit. See how you translated this in Mark 9:17.

#### convulsion

This is the violent shaking of a person's body that can occur when that person has no control over his body.

### Mark 9:21

#### For how much time

"How long"

#### Since childhood

"Since he was a small child." It may be helpful to state this as a full sentence. Alternate translation: "He has been like this since he was a small child"

### Mark 9:22

#### have pity

"have compassion"

### Mark 9:23

#### 'If you are able'?

Jesus repeated what the man had said to him. Alternate translation: "Do you say to me 'If you are able'?" or "Why do you say 'If you are able'?"

#### 'If you are able'?

Jesus used this question to rebuke the man's doubt. It can be expressed as a statement. Alternate

translation: "You should not say to me, 'If you are able.'" or "You ask me if I am able. Of course I am able."

#### All things are possible for the one who believes

"God can do anything for people who believe in him"

#### for the one

"for the person" or "for anyone"

#### believes

This refers to belief in God. Alternate translation: "believes in God"

### Mark 9:24

#### Help my unbelief

The man is asking Jesus to help him overcome his unbelief and increase his faith. Alternate translation: "Help me when I do not believe" or "Help me have more faith"

### Mark 9:25

#### the crowd running to them

This means that more people were running toward where Jesus was and that the crowd there was growing larger.

#### You mute and deaf spirit

The words "mute" and "deaf" can be explained. Alternate translation: "You unclean spirit, you who are causing the boy to be unable to speak and unable to hear"

### Mark 9:26

#### It cried out

"The unclean spirit cried out"

#### convulsed the boy greatly

"shook the boy violently"

#### came out

It is implied that the spirit came out of the boy. Alternate translation: "came out of the boy"

#### The boy looked like one who was dead

The boy's appearance is compared to that of a dead person. Alternate translation: "The boy appeared dead" or "The boy looked like a dead person"

#### so that many

"so that many people"

### Mark 9:27

#### took him by the hand

This means that Jesus grasped the boy's hand with his own hand. Alternate translation: "grasped the boy by the hand"

**lifted him up**  
"helped him get up"

**Mark 9:28**

**privately**  
This means they were alone.

**cast it out**  
"cast the unclean spirit out." This refers to casting the spirit out of the boy. Alternate translation: "cast the unclean spirit out of the boy"

**Mark 9:29**

**This kind cannot be cast out except by prayer**  
The words "cannot" and "except" are both negative words. In some languages it is more natural to use a positive statement. Alternate translation: "This kind can be cast out only by prayer"

**This kind**  
This describes unclean spirits. Alternate translation: "This kind of unclean spirit"

**Mark 9:30**

**Connecting Statement:**  
After he heals the demon-possessed boy, Jesus and his disciples leave the house where they are staying. He takes time to teach his disciples alone.

**They went out from there**  
"Jesus and his disciples left that region"

**passed through**  
"traveled through" or "passed by"

**Mark 9:31**

**for he was teaching his disciples**  
Jesus was teaching his disciples privately, away from the crowd. This can be stated clearly. Alternate translation: "for he was teaching his disciples privately"

**The Son of Man will be given over**  
This can be translated in active form. Alternate translation: "Someone will give the Son of Man over"

**The Son of Man**  
Here Jesus refers to himself as the Son of Man. This is an important title for Jesus. "I, the Son of Man,"

**into the hands of men**  
Here "hands" is a metonym for control. Alternate translation: "into the control of men" or "so that men will be able to control him"

**When he has been put to death, after three days he**  
This can be stated in active form. Alternate translation: "After they have put him to death and three days have passed, he"

**Mark 9:32**

**they were afraid to ask him**  
They were afraid to ask Jesus what his statement meant. Alternate translation: "they were afraid to ask him what it meant"

**Mark 9:33**

**Connecting Statement:**  
When they come to Capernaum, Jesus teaches his disciples about being humble servants.

**they came to**  
"they arrived at." The word "they" refers to Jesus and his disciples.

**were you discussing**  
"were you discussing with one another"

**Mark 9:34**

**they were silent**  
They were silent because they were ashamed to tell Jesus what they had been discussing. Alternate translation: "they were silent because they were ashamed"

**who was the greatest**  
Here "the greatest" refers to "the greatest" among the disciples. Alternate translation: "who was the greatest among them"

**Mark 9:35**

**If anyone wants to be first, he must be last of all**  
Here the words "first" and "last" are opposites of one another. Jesus speaks of being the "most important" as being "first" and of being the "least important" as being "last." Alternate translation: "If anyone wants God to consider him to be the most important person of all, he must consider himself to be the least important of all"

**of all ... of all**  
"of all people ... of all people"

**Mark 9:36**

**in their midst**  
"among them." The word "their" refers to the crowd.

**He took him in his arms**  
This means that he hugged the child or picked him up and placed him on his lap.

**Mark 9:37**

**such a child**  
"a child like this"

**in my name**  
This means to do something because of love for Jesus. Alternate translation: "because he loves me" or "for my sake"

**the one who sent me**  
This refers to God, who has sent him to earth. Alternate translation: "God, who has sent me"

**Mark 9:38**

**John said to him**  
"John said to Jesus"

**driving out demons**  
"sending away demons." This refers to casting demons out of people. Alternate translation: "driving demons out of people"

**in your name**  
Here "name" is associated with Jesus's authority and power. Alternate translation: "by the authority of your name" or "by the power of your name"

**he does not follow us**  
This means that he is not among their group of disciples. Alternate translation: "he is not one of us" or "he does not walk with us"

**Mark 9:39**

**General Information:**  
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**Mark 9:40**

**is not against us**  
"is not opposing us"

**is for us**  
It can be explained clearly what this means. Alternate translation: "is trying to achieve the same goals that we are"

**Mark 9:41**

**gives you a cup of water to drink in my name because you belong to Christ**  
Jesus speaks about giving someone a cup of water as an example of how one person may help another. This is a metaphor for helping someone in any way.

**not lose**  
This negative sentence emphasizes the positive meaning. In some languages, it is more natural to use a positive statement. Alternate translation: "definitely receive"

**Mark 9:42**

**millstone**  
a large, round stone used for grinding grain into flour

**Mark 9:43**

**If your hand causes you to stumble**  
Here "hand" is a metonym for desiring to do something sinful that you would do with your hand. Alternate translation: "If you want to do something sinful with one of your hands"

**to enter into life maimed**  
"to be maimed and then to enter into life" or "to be maimed before entering into life"

**to enter into life**  
Dying and then beginning to live eternally is spoken of as entering into life. Alternate translation: "to enter into eternal life" or "to die and begin to live forever"

**maimed**  
missing a body part as a result of having it removed or being injured. Here it refers to missing a hand. Alternate translation: "without a hand" or "missing a hand"

**into the unquenchable fire**  
"where the fire cannot be put out"

**Mark 9:44**

**General Information:**  
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**Mark 9:45**

**If your foot causes you to stumble**  
Here the word "foot" is a metonym for desiring to do something sinful that you would do with your feet, such as going to a place you should not go to. Alternate translation: "If you want to do something sinful with one of your feet"

**to enter into life lame**  
"to be lame and then to enter into life" or "to be lame before entering into life"

**to enter into life**  
Dying and then beginning to live eternally is spoken of as entering into life. Alternate translation: "to enter into eternal life" or "to die and begin to live forever"

**lame**  
"unable to walk easily." Here it refers not being able to walk well because of missing a foot. Alternate translation: "without a foot" or "missing a foot"

**be thrown into hell**

This can be stated in active form. Alternate translation: "for God to throw you into hell"

**Mark 9:46**

**General Information:**

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**Mark 9:47**

**If your eye causes you to stumble, tear it out**

Here the word "eye" is a metonym for either 1) desiring to sin by looking at something. Alternate translation: "If you want to do something sinful by looking at something, tear your eye out" or 2) Desiring to sin because of what you have looked at. Alternate translation: "If you want to do something sinful because of what you look at, tear your eye out"

**to enter into the kingdom of God with one eye than to have two eyes**

This refers to the state of a person's physical body when he dies. A person does not take his physical body with him into eternity. Alternate translation: "to enter into the kingdom of God after having lived on earth with only one eye than to have lived on earth with two eyes"

**to be thrown into hell**

This can be stated in the active form. Alternate translation: "for God to throw you into hell"

**Mark 9:48**

**where their worm does not die**

The meaning of this statement can be made explicit. Alternate translation: "where worms that eat people there do not die"

**Mark 9:49**

**everyone will be salted with fire**

This can be stated in active form. Alternate translation: "God will salt everyone with fire" or "Just as salt purifies a sacrifice, God will purify everyone by allowing them to suffer"

**will be salted with fire**

Here "fire" is a metaphor for suffering, and putting salt on people is a metaphor for purifying them. So "will be salted with fire" is a metaphor for being purified through suffering. Alternate translation: "will be made pure in the fire of suffering" or "will suffer in order to be purified as a sacrifice is purified with salt"

**Mark 9:50**

**its saltiness**

"its salty taste"

**how can you make it salty again?**

This can be written as a statement. Alternate translation: "you cannot make it salty again."

**salty again**

"taste salty again"

**Have salt among yourselves**

Jesus speaks of doing good things for one another as if good things were salt that people possess. Alternate translation: "Do good to each other, like salt adds flavor to food"

## Chapter 10

<sup>1</sup> Jesus left that place and went to the region of Judea and to the area beyond the Jordan River, and the crowds came to him again. He was teaching them again, as he was accustomed to do. <sup>2</sup> Then Pharisees came to him to test him and asked, "Is it lawful for a husband to divorce his wife?"

<sup>3</sup> He answered, "What did Moses command you?"

<sup>4</sup> They said, "Moses allowed a man to write a certificate of divorce and then to send her away."

<sup>5</sup> "It was because of your hard hearts that he wrote you this law," Jesus said to them. <sup>6</sup> "But from the beginning of creation, 'God made them male and female.'

<sup>7</sup> 'For this reason  
a man will leave his father and mother  
and be united to his wife,

<sup>8</sup> and the two will become one flesh.'

So they are no longer two, but one flesh. <sup>9</sup> Therefore what God has joined together, let no man tear apart."

<sup>10</sup> When they were in the house, the disciples asked him again about this. <sup>11</sup> He said to them, "Whoever divorces his wife and marries another woman commits adultery against her. <sup>12</sup> If she divorces her husband and marries another man, she commits adultery."

<sup>13</sup> Then they brought their little children to him so that he might touch them, but the disciples rebuked them. <sup>14</sup> But when Jesus noticed it, he was angry and said to them, "Permit the little children to come to me, and do not forbid them, for the kingdom of God belongs to those who are like them. <sup>15</sup> Truly I say to you, whoever will not receive the kingdom of God as a little child will definitely not enter it." <sup>16</sup> Then he took the children into his arms and blessed them as he placed his hands on them.

<sup>17</sup> When he began his journey, a man ran up to him and knelt before him and asked, "Good Teacher, what must I do to inherit eternal life?"

<sup>18</sup> Jesus said, "Why do you call me good? No one is good except God alone. <sup>19</sup> You know the commandments: 'Do not murder, do not commit adultery, do not steal, do not testify falsely, do not defraud, honor your father and mother.'"

<sup>20</sup> The man said, "Teacher, all these things I have obeyed from the time I was a youth."

<sup>21</sup> Jesus looked at him and loved him. He said to him, "One thing you lack. You must sell all that you have and give it to the poor, and you will have treasure in heaven. Then come, follow me." <sup>22</sup> But because of this statement he looked very sad and he went away sorrowful, because he had many possessions.

<sup>23</sup> Jesus looked around and said to his disciples, "How difficult it is for those who are rich to enter the kingdom of God!" <sup>24</sup> The disciples were astonished at his words. But Jesus said to them again, "Children, how hard it is to enter into the kingdom of God! <sup>25</sup> It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God."

<sup>26</sup> They were greatly astonished and said to each other, "Then who can be saved?"

<sup>27</sup> Jesus looked at them and said, "With people it is impossible, but not with God. For all things are possible with God."

<sup>28</sup> Peter began to speak to him, "Look, we have left everything and have followed you."

<sup>29</sup> Jesus said, "Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands for my sake and for the gospel <sup>30</sup> who will not receive a hundred times as much now in this age: houses and brothers and sisters and mothers and children and lands, with

persecutions, and in the world to come, eternal life. <sup>31</sup> But many who are first will be last, and the last first."

<sup>32</sup> They were on the road going up to Jerusalem, and Jesus was going ahead of them. The disciples were amazed, and those who were following behind were afraid. Then Jesus took the twelve aside again and began to tell them what would soon happen to him. <sup>33</sup> "See, we are going up to Jerusalem, and the Son of Man will be given over to the chief priests and the scribes. They will condemn him to death and give him over to the Gentiles. <sup>34</sup> They will mock him, spit on him, whip him, and put him to death. But after three days he will rise."

<sup>35</sup> James and John, the sons of Zebedee, came up to him and said, "Teacher, we want you to do for us whatever we ask you."

<sup>36</sup> He said to them, "What do you want me to do for you?"

<sup>37</sup> They said, "Allow us to sit with you in your glory, one at your right hand and the other at your left."

<sup>38</sup> But Jesus replied to them, "You do not know what you are asking. Are you able to drink the cup which I will drink or be baptized with the baptism with which I will be baptized?"

<sup>39</sup> They said to him, "We are able."

Jesus said to them, "The cup that I will drink, you will drink, and with the baptism with which I am baptized, you also will be baptized. <sup>40</sup> But who is to sit at my right hand or at my left hand is not mine to give, but it is for those for whom it has been prepared." <sup>41</sup> When the other ten disciples heard about this, they began to be very angry with James and John. <sup>42</sup> Jesus called them to himself and said, "You know those who are considered rulers of the Gentiles dominate them, and their high officials exercise authority over them. <sup>43</sup> But it is not this way among you. Whoever wishes to become great among you must be your servant, <sup>44</sup> and whoever wishes to be first among you must be the slave of all. <sup>45</sup> For the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

<sup>46</sup> They came to Jericho. As he left Jericho with his disciples and a great crowd, the son of Timaeus, Bartimaeus, a blind beggar, sat by the road. <sup>47</sup> When he heard that it was Jesus the Nazarene, he began to shout and to say, "Jesus, Son of David, have mercy on me!"

<sup>48</sup> Many rebuked the blind man, telling him to be quiet. But he cried out all the more, "Son of David, have mercy on me!"

<sup>49</sup> Jesus stopped and commanded him to be called. They called the blind man, saying, "Be brave! Get up! He is calling for you." <sup>50</sup> He threw aside his coat, sprang up, and came to Jesus.

<sup>51</sup> Jesus answered him and said, "What do you want me to do for you?"

The blind man said, "Rabboni, I want to receive my sight."

<sup>52</sup> Then Jesus said to him, "Go. Your faith has healed you." Immediately he could see again, and he followed him on the road.

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## Mark 10 General Notes

### Structure and formatting

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULB does this with the quoted material in 10:7-8.

### Special concepts in this chapter

#### Jesus's teaching about divorce

The Pharisees wanted to find a way to make Jesus say that it is good to break the law of Moses, so they asked him about divorce. Jesus tells how God originally designed marriage to show that the Pharisees taught wrongly about divorce.

## Important figures of speech in this chapter

### Metaphor

Metaphors are pictures of visible objects that speakers use to explain invisible truths. When Jesus spoke of "the cup which I will drink," he was speaking of the pain he would suffer on the cross as if it were a bitter, poisonous liquid in a cup.

## Other possible translation difficulties in this chapter

### Paradox

A paradox is a true statement that appears to describe something impossible. Jesus used a paradox when he said, "Whoever wishes to become great among you must be your servant" ([Mark 10:43](#)).

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### Mark 10:1

#### Connecting Statement:

After Jesus and his disciples leave Capernaum, Jesus reminds the Pharisees, as well as his disciples, what God really expects in marriage and divorce.

#### Jesus left that place

Jesus's disciples were traveling with him. They were leaving Capernaum. Alternate translation: "Jesus and his disciples left Capernaum"

#### and to the area beyond the Jordan River

"and to the land on the other side of the Jordan River" or "and to the area east of the Jordan River"

#### He was teaching them again

The word "them" refers to the crowds.

#### he was accustomed to do

"was his custom" or "he usually did"

### Mark 10:2

#### General Information:

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### Mark 10:3

#### What did Moses command you

Moses gave the law to their ancestors, which they now were also supposed to follow. Alternate translation: "What did Moses command your ancestors about this"

### Mark 10:4

#### a certificate of divorce

This was a paper saying that the woman was no longer his wife.

### Mark 10:5

#### "It was because ... this law," Jesus said to them.

In some languages speakers do not interrupt a quote to say who is speaking. Rather they say who is speaking at the beginning or end of the complete

quote. Alternate translation: "Jesus said to them, 'It was because ... this law.'"

#### because of your hard hearts that he wrote you this law

Long before this time, Moses wrote this law for the Jews and their descendants because they had hard hearts. The Jews of Jesus's time also had hard hearts, so Jesus included them by using the words "your" and "you." Alternate translation: "because your ancestors had hard hearts like yours that he wrote this law"

#### your hard hearts

Here "hearts" is a metonym for a person's inner being or mind. The phrase "hard hearts" is a metaphor for "stubbornness." Alternate translation: "your stubbornness"

### Mark 10:6

#### God made them

"God made people"

### Mark 10:7

#### Connecting Statement:

Jesus continues to quote what God said in the book of Genesis.

#### For this reason

"Therefore" or "Because of this"

#### be united to his wife

"join with his wife"

### Mark 10:8

#### and the two ... one flesh

Jesus finishes quoting what God said in the book of Genesis.

#### they are no longer two, but one flesh

This is a metaphor to illustrate their close union as husband and wife. Alternate translation: "the two people are like one person" or "they are no longer two, but together they are one body"

### Mark 10:9

**Therefore what God has joined together, let no man tear apart**

The phrase "what God has joined together" refers to any married couple. Alternate translation: "Therefore since God has joined together husband and wife, let no one tear them apart"

### Mark 10:10

**When they were**

"When Jesus and his disciples were"

**were in the house**

Jesus's disciples were speaking to him privately. Alternate translation: were alone in the house"

**asked him again about this**

The word "this" refers to the conversation that Jesus had just had with the Pharisees about divorce.

### Mark 10:11

**Whoever**

"Anyone who"

**commits adultery against her**

Here "her" refers to the first woman he was married to.

### Mark 10:12

**she commits adultery**

In this situation she commits adultery against her previous husband. Alternate translation: "she commits adultery against him" or "she commits adultery against the first man"

### Mark 10:13

**Connecting Statement:**

When the disciples rebuke the people for bringing their little children to Jesus, he blesses the children and reminds the disciples that people must be as humble as a child to enter the kingdom of God.

**Then they brought**

"Now people were bringing." This is the next event in the story.

**he might touch them**

This means that Jesus would touch them with his hands and bless them. Alternate translation: "he might touch them with his hands and bless them" or "he might lay his hands on them and bless them"

**rebuked them**

"rebuked the people"

### Mark 10:14

**Jesus noticed it**

The word "it" refers to the disciples rebuking the people who were bringing the children to Jesus.

**was angry**

Jesus was angry with the disciples.

**Permit the little children to come to me, and do not forbid them**

These two clauses have similar meanings, repeated for emphasis. In some languages it is more natural to emphasize this in another way. Alternate translation: "Be sure to allow the little children to come to me"

**do not forbid**

"allow"

**for the kingdom of God belongs to those who are like them**

The kingdom belonging to people represents the kingdom including them. Alternate translation: "the kingdom of God includes people who are like them" or "because only people like them are members of the kingdom of God"

### Mark 10:15

**whoever will not receive ... child will definitely not enter it**

"if anyone will not receive ... child, he will definitely not enter it"

**as a little child**

Jesus is comparing how people must receive the kingdom of God to how little children would receive it. Alternate translation: "in the same manner as a little child would"

**will not receive the kingdom of God**

"will not accept God as their king"

**definitely not enter it**

The word "it" refers to the kingdom of God.

### Mark 10:16

**he took the children into his arms**

"he hugged the children"

### Mark 10:17

**to inherit eternal life**

Here the man speaks of "receiving" as if it were "inheriting." This metaphor is used to emphasize the importance of receiving. Also, "inherit" here does not mean that someone has to die first. Alternate translation: to receive eternal life"

**Mark 10:18**

**Why do you call me good?**

Jesus asks this question to remind the man that no man is good the way God is good. Alternate translation: "You do not understand what you are saying when you call me good."

**No one is good except God alone**

This double negative emphasizes that God is the only one who is good. Alternate translation: "The only one who is good is God"

**Mark 10:19**

**do not testify falsely**

"do not testify falsely against anyone" or "do not lie about someone in court"

**Mark 10:20**

**General Information:**

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**Mark 10:21**

**One thing you lack**

"There is one thing you are missing." Here "lack" is a metaphor for needing to do something. Alternate translation: "One thing you need to do" or "There is one thing you have not yet done" or

**give it to the poor**

Here the word "it" refers to the things he sells and is a metonym for the money he receives when he sells them. Alternate translation: "give the money to the poor"

**the poor**

This refers to poor people. Alternate translation: "poor people"

**treasure**

wealth, valuable things

**Mark 10:22**

**had many possessions**

"owned many things"

**Mark 10:23**

**How difficult it is**

"It is very difficult"

**Mark 10:24**

**Jesus said to them again**

"Jesus said to his disciples again"

**Children, how**

"My children, how." Jesus is teaching them as a father would teach his children. Alternate translation: "My friends, how"

**how hard it is**

"it is very hard"

**Mark 10:25**

**It is easier for a camel ... kingdom of God**

It is impossible for a camel to go through the eye of a needle. Jesus uses an exaggeration to emphasize how very difficult it is for rich people to get into the kingdom of God.

**It is easier for a camel**

This speaks of an impossible situation. If you cannot state this in this way in your language, you can use the word "would." Alternate translation: "It would be easier for a camel"

**the eye of a needle**

Here "the eye" refers to the small hole in one end of a sewing needle. The thread goes through this hole and ties to the needle. Alternate translation: "the hole of a needle"

**Mark 10:26**

**They were**

"The disciples were"

**Then who can be saved?**

This can be written as a statement. Alternate translation: "If that is so, then no one will be saved!"

**Mark 10:27**

**With people it is impossible, but not with God**

The understood information may be supplied. Alternate translation: "It is impossible for people to save themselves, but God can save them"

**Mark 10:28**

**Look, we have left everything and have followed you**

Here the word "Look" is used to draw attention to the words that come next. Similar emphasis can be expressed in other ways. Alternate translation: "We have left everything and have followed you"

**have left everything**

"have left everything behind"

**Mark 10:29**

**Truly I say to you, there is no one**

This sentence ends in verse 30. It can be stated in positive form. If so, in verse 30, "who will not

receive" would become "will receive." Alternate translation: "Truly I say to you, everyone"

**or lands**

"or plots of ground" or "or the land that he owns"

**for my sake**

"for my cause" or "for me"

**for the gospel**

"to proclaim the gospel"

**Mark 10:30**

**who will not receive**

This sentence began in verse 29. If you the sentence was stated in positive form in verse 29, verse 30 would be changed to positive form also. Alternate translation: "will receive"

**this age**

"the world as you know it" or "this present age"

**brothers and sisters and mothers and children**

Like the list in verse 29, this describes the family in general. The word "fathers" is missing in verse 30, but it does not significantly change the meaning.

**with persecutions, and in the world to come, eternal life**

This can be reworded so that the ideas in the abstract noun "persecution" are expressed with the verb "persecute." Because the sentence is so long and complicated, "will receive" can be repeated. Alternate translation: "and even though people persecute them, in the world to come, they will receive eternal life"

**in the world to come**

"in the future world" or "in the future"

**Mark 10:31**

**are first will be last, and the last first**

Here the words "first" and "last" are opposites of one another. Jesus speaks of being the "important" as being "first" and of being the "unimportant" as being "last." Alternate translation: "are important will be unimportant, and those who are unimportant will be important"

**the last first**

The phrase "the last" refers to people who are "last." Also, the understood verb in this clause may be supplied. Alternate translation: "those who are last will be first"

**Mark 10:32**

**They were on the road ... and Jesus was going ahead of them**

"Jesus and his disciples were walking on the road ... and Jesus was in front of his disciples"

**those who were following behind**

"those who were following behind them." Some people were walking behind Jesus and his disciples.

**Mark 10:33**

**See**

"Look" or "Listen" or "Pay attention to what I am about to tell you"

**the Son of Man will**

Jesus is speaking about himself. This can be stated clearly. Alternate translation: "I, the Son of Man, will"

**the Son of Man will be given over to**

The words "given over" mean "betrayed" or "put into the power of." This can be stated in active form. Alternate translation: "someone will hand the Son of Man to" or "they will hand the Son of Man over to"

**They will condemn**

The word "They" refers to the chief priests and the scribes.

**give him over to the Gentiles**

"betray him to the Gentiles" or "put him under the control of the Gentiles"

**Mark 10:34**

**They will mock**

"People will mock"

**put him to death**

"kill him"

**he will rise**

This refers to rising from the dead. Alternate translation: "he will rise from being dead"

**Mark 10:35**

**we ... us**

These words refer only to James and John.

**Mark 10:36**

**General Information:**

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**Mark 10:37**

**in your glory**

"when you are glorified." The phrase "in your glory" refers to when Jesus is glorified and rules over his kingdom. Alternate translation: "when you rule in your kingdom"

**Mark 10:38**

**You do not know**  
"You do not understand"

**drink the cup which I will drink**  
Here "cup" refers to what Jesus must suffer. Suffering is often referred to as drinking from a cup. Alternate translation: "drink the cup of suffering that I will drink" or "drink from the cup of suffering that I will drink from"

**be baptized with the baptism with which I will be baptized**  
Here "baptism" and being baptized represent suffering. Just as water covers a person during baptism, suffering will overwhelm Jesus. Alternate translation: "endure the baptism of suffering which I will suffer"

**Mark 10:39**

**We are able**  
They respond this way, meaning that they are able to drink the same cup and endure the same baptism.

**you will drink**  
"you will drink as well"

**Mark 10:40**

**But who is to sit at my right hand or at my left hand is not mine to give**  
"But I am not the one who allows people to sit at my right hand or my left hand"

**but it is for those for whom it has been prepared**  
"but those places are for those for whom they have been prepared." The word "it" refers to the places to his right hand and to his left hand.

**it has been prepared**  
This can be stated in active form. Alternate translation: "God has prepared it" or "God has prepared them"

**Mark 10:41**

**heard about this**  
The word "this" refers to James and John asking to sit at Jesus's right and left hands.

**Mark 10:42**

**Jesus called them**  
"Jesus called his disciples"

**those who are considered rulers of the Gentiles**  
This can be stated in active form. Possible meanings are 1) people in general consider these people the rulers of the Gentiles. Alternate translation: "those whom people consider to be the

rulers of the Gentiles" or 2) the Gentiles consider these people their rulers. Alternate translation: "those whom the Gentiles think of as their rulers"

**dominate**  
have control or power over

**exercise authority**  
"flaunt their authority." This means that they show or use their authority in an overbearing way.

**Mark 10:43**

**But it is not this way among you**  
This refers back to the previous verse about the Gentile rulers. This can be stated clearly. Alternate translation: "But do not be like them"

**become great**  
"be highly respected"

**Mark 10:44**

**to be first**  
This is a metaphor for being the most important. Alternate translation: "to be the most important"

**Mark 10:45**

**For the Son of Man did not come to be served**  
This can be translated in active form. Alternate translation: "For the Son of Man did not come to have people serve him"

**to be served, but to serve**  
"to be served by people, but to serve people"

**for many**  
"for many people"

**Mark 10:46**

**Connecting Statement:**  
As Jesus and his disciples continue walking toward Jerusalem, Jesus heals blind Bartimaeus, who then walks with them.

**the son of Timaeus, Bartimaeus, a blind beggar**  
"a blind beggar named Bartimaeus, the son of Timaeus." Bartimaeus is the name of a man. Timaeus is his father's name.

**Mark 10:47**

**When he heard that it was Jesus**  
Bartimaeus heard people saying that it was Jesus. Alternate translation: "When he heard people saying that it was Jesus"

**Son of David**  
Jesus is called the Son of David because he is a descendant of King David. Alternate translation:

"You who are the Messiah descended from King David"

**Mark 10:48**

**Many rebuked**  
"Many people rebuked"

**all the more**  
"even more"

**Mark 10:49**

**commanded him to be called.**  
This can be translated in active form or as a direct quote. Alternate translation: "commanded others to call him." or "commanded them, 'Call him to come over here.'"

**They called**  
The word "They" refers to the crowd.

**Be brave**  
"Have courage" or "Do not be afraid"

**He is calling for you**  
"Jesus is calling for you"

**Mark 10:50**

**sprang up**  
"jumped up"

**Mark 10:51**

**answered him**  
"answered the blind man"

**to receive my sight**  
"to be able to see"

**Mark 10:52**

**Your faith has healed you**  
This phrase is written this way to place emphasis on the man's faith. Jesus heals the man because he believes that Jesus can heal him. This can be made explicit. Alternate translation: "I am healing you because you have believed in me"

**he followed him**  
"he followed Jesus"

## Chapter 11

<sup>1</sup> Now as they came to Jerusalem, they were close to Bethphage and Bethany at the Mount of Olives, and Jesus sent out two of his disciples <sup>2</sup> and said to them, "Go into the village opposite us. As soon as you enter it, you will find a colt that has never been ridden. Untie it and bring it to me. <sup>3</sup> If anyone says to you, 'Why are you doing this?' you should say, 'The Lord has need of it and will immediately send it back here.'"

<sup>4</sup> They went away and found a colt tied at a door outside in the street, and they untied it. <sup>5</sup> Some people were standing there and said to them, "What are you doing, untying that colt?" <sup>6</sup> They spoke to them as Jesus told them, and the people let them go their way. <sup>7</sup> They brought the colt to Jesus and threw their cloaks on it, and he sat on it. <sup>8</sup> Many people spread their garments on the road, and others spread branches they had cut from the fields. <sup>9</sup> Those who went before him and those who followed shouted,

"Hosanna! Blessed is the one  
who comes in the name of the Lord.

<sup>10</sup> Blessed is the coming kingdom of our father David!  
Hosanna in the highest!"

<sup>11</sup> Then Jesus entered into Jerusalem and went into the temple and looked around at everything. Now the time being late, he went out to Bethany with the twelve. <sup>12</sup> The next day while they were going out from Bethany, he was hungry. <sup>13</sup> Seeing from far away a fig tree that had leaves, he went to see if he could find any fruit on it, and when he came to it, he found nothing but leaves, for it was not the season for figs. <sup>14</sup> He spoke to it, "No one will ever eat fruit from you again." And his disciples heard it.

<sup>15</sup> They came to Jerusalem, and he entered the temple and began to cast out the sellers and the buyers in the temple. He turned over the tables of the money changers and the seats of those who sold pigeons. <sup>16</sup> He did not allow anyone to carry anything through the temple that could be sold. <sup>17</sup> He taught them and said, "Is it not written,

'My house will be called  
a house of prayer for all the nations'?

But you have made it a den of robbers."

<sup>18</sup> The chief priests and the scribes heard what he had said, and they looked for a way to destroy him. For they feared him because the entire crowd was amazed at his teaching. <sup>19</sup> When evening came, they left the city.

<sup>20</sup> As they walked by in the morning, they saw the fig tree withered away to its roots. <sup>21</sup> Peter remembered and said, "Rabbi, look! The fig tree you cursed has withered away."

<sup>22</sup> Jesus answered them, "Have faith in God. <sup>23</sup> Truly I say to you that if anyone says to this mountain, 'Get up and cast yourself into the sea,' and if he does not doubt in his heart but believes that what he said will happen, that is what God will do. <sup>24</sup> Therefore I say to you: Everything you pray and ask for, believe that you received it, and it will be yours. <sup>25</sup> When you stand and pray, you must forgive whatever you have against anyone, so that your Father who is in heaven will also forgive you your trespasses." <sup>26</sup><sup>[1]</sup>

<sup>27</sup> They came to Jerusalem again. As Jesus was walking in the temple, the chief priests, the scribes, and the elders came to him. <sup>28</sup> They said to him, "By what authority do you do these things, and who gave you the authority to do them?"

<sup>29</sup> Jesus said to them, "I will ask you one question. Tell me and I will tell you by what authority I do these things. <sup>30</sup> The baptism of John, was it from heaven or from men? Answer me." <sup>31</sup> They discussed between themselves and argued and said, "If we say, 'From heaven,' he will say, 'Why then did you not believe him?' <sup>32</sup> But if we say, 'From men,' ... ." They were afraid of the people, for everyone was convinced that John was a prophet. <sup>33</sup> Then they answered Jesus and said, "We do not know."

Then Jesus said to them, "Neither will I tell you by what authority I do these things."

**Footnotes**

11:26 <sup>[1]</sup>The best ancient copies of Mark do not have this sentence:

**Mark 11 General Notes**

**Structure and formatting**

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 11:9-10, 17, which is from the Old Testament.

**Special concepts in this chapter**

**The donkey and the colt**

Jesus rode into Jerusalem on an animal. In this way he was like a king who came into a city after he had won an important battle. Also, the kings of Israel in the Old Testament rode on a donkeys. Other kings rode on horses. So Jesus was showing that he was the king of Israel and that he was not like other kings.

Matthew, Mark, Luke, and John all wrote about this event. Matthew and Mark wrote that the disciples brought Jesus a donkey. John wrote that Jesus found a donkey. Luke wrote that they brought him a colt. Only Matthew wrote that there were both a donkey had a colt. No one knows for sure whether Jesus rode the donkey or the colt. It is best to translate each of these accounts as it appears in the ULB without trying to make them all say exactly the same thing. (See: [Matthew 21:1-7](#) and [Mark 11:1-7](#) and [Luke 19:29-36](#) and [John 12:14-15](#))

**Mark 11:1**

**Now as they came to Jerusalem, they were close to Bethphage and Bethany at the Mount of Olives**  
 "When Jesus and his disciples came near to Jerusalem, they came to Bethphage and Bethany, near the Mount of Olives" They have come to Bethphage and Bethany in the vicinity of Jerusalem.

**Bethphage**

This is the name of a village.

**Mark 11:2**

**opposite us**

"ahead of us"

**a colt**

This refers to a young donkey that is large enough to carry a man.

**that has never been ridden**

This can be written in active form. Alternate translation: "that no one has ever ridden"

**Mark 11:3**

**Why are you doing this**

It can be written clearly what the word "this" refers to. Alternate translation: "Why are you untying and taking the colt"

**has need of it**

"needs it"

**will immediately send it back here**

Jesus will send it back promptly when he is finished using it. Alternate translation: "will immediately send it back when he no longer needs it"

**Mark 11:4**

**They went**

"The two disciples went"

**colt**

This refers to a young donkey that is large enough to carry a man. See how you translated this in Mark 11:2.

**Mark 11:5**

**What are you doing, untying that colt?**

The people wanted to know why the two men were untying the colt. They may have been concerned that the two men were doing something they should not have been doing. Alternate translation: "Why are you untying that colt?"

**Mark 11:6**

**They spoke**

"They responded"

**as Jesus told them**

"as Jesus had told them to respond." This refers to how Jesus had told them to respond to people's questions about taking the colt.

**let them go their way**

This means that they allowed them to continue doing what they were doing. Alternate translation: "let them take the donkey with them"

**Mark 11:7**

**They brought the colt to Jesus**

The word "They" refers to the two disciples.

**threw their cloaks on it, and he sat on it**

"laid their cloaks on its back and Jesus sat on it." It is easier to ride a colt or a horse when there is a blanket or something similar on its back. In this case, the disciples put their cloaks on it.

**cloaks**

"coats" or "robes"

**Mark 11:8**

**Many people spread their garments on the road**

It was a tradition to lay garments on the road in front of important people to honor them. This can be made explicit. Alternate translation: "Many people spread their garments on the road to honor him"

**others spread branches they had cut from the fields**

It was a tradition to lay palm branches on the road in front of important people to honor them. Alternate translation: "others spread on the road branches that they had cut from the fields to honor him"

**Mark 11:9**

**who followed**

"who followed him"

**Hosanna**

This word means "save us," but people also shouted it joyfully when they wanted to praise God. You can translate it according to how it was used, or you can write "Hosanna" using your language's way of spelling that word. Alternate translation: "Praise God"

**Blessed is the one**

This is referring to Jesus. This can be stated clearly. Alternate translation: "Blessed are you, the one"

**in the name of the Lord**

This is a metonym for the Lord's authority. Alternate translation: "with the authority of the Lord"

**Blessed is**

"May God bless"

**Mark 11:10**

**Blessed is the coming kingdom of our father David**

"Blessed is our father David's coming kingdom." This refers to Jesus coming and ruling as king. The word "blessed" can be translated as an active verb. Alternate translation: "Blessed be the coming of your kingdom" or "May God bless you as you rule your coming kingdom"

**of our father David**

Here David's descendant who will rule is referred to as David himself. Alternate translation: "of the greatest descendant of our father David" or "that David's greatest descendant will rule"

**Hosanna in the highest**

Possible meanings are 1) "Praise God who is in heaven" or 2) "Let those who are in heaven shout 'Hosanna'."

**the highest**

Here heaven is spoken of as "the highest." Alternate translation: "the highest heaven" or "heaven"

**Mark 11:11**

**the time being late**

"because it was late in the day"

**he went out to Bethany with the twelve**

"he and his twelve disciples left Jerusalem and went to Bethany"

**Mark 11:12**

**he was hungry**

"Jesus was hungry"

**Mark 11:13**

**Connecting Statement:**

This happens while Jesus and his disciples are walking to Jerusalem.

**if he could find any fruit on it**

"if there was any fruit on it"

**he found nothing but leaves**

This means that he did not find any figs. Alternate translation: "he found only leaves and no figs on the tree"

**the season**

"the time of year"

**Mark 11:14**

**He spoke to it, "No one will ever eat fruit from you again**  
Jesus speaks to the fig tree and curses it. He speaks to it so that his disciples hear him.

**He spoke to it**  
"He spoke to the tree"

**his disciples heard it**  
The word "it" refers to Jesus speaking to the fig tree.

**Mark 11:15**

**They came**  
"Jesus and his disciples came"

**began to cast out the sellers and the buyers in the temple**  
Jesus is driving these people out of the temple. This can be written clearly. Alternate translation: "began to drive the sellers and buyers out of the temple"

**the sellers and the buyers**  
"the people who were buying and selling"

**Mark 11:16**

**to carry anything through the temple that could be sold**  
"to carry anything that could be sold through the temple"

**Mark 11:17**

**General Information:**  
God had said earlier in his word, through the prophet Isaiah, that his temple would be a house of prayer for all the nations.

**Is it not written, 'My house will be called ... the nations'?**  
Jesus is rebuking the Jewish leaders for their misuse of the temple. This can be written as a statement. Alternate translation: "It is written in the scriptures that God said, 'I want my house to be called a house where people from all nations may pray.'"

**But you have made it a den of robbers**  
Jesus compares the people to robbers and the temple to a robbers' den. Alternate translation: "But you are like robbers who have made my house into a robbers' den"

**a den of robbers**  
"a cave where robbers hide"

**Mark 11:18**

**they looked for a way**  
"they sought a way" or "they tried to find a way"

**to destroy him**  
"to kill him"

**Mark 11:19**

**When evening came**  
"In the evening"

**they left the city**  
"Jesus and his disciples left the city"

**Mark 11:20**

**Connecting Statement:**  
Jesus uses the example of the fig tree to remind the disciples to have faith in God.

**walked by**  
"were walking along the road"

**they saw the fig tree withered away to its roots**  
Translate this statement to clarify that the tree died. Alternate translation: "they saw that the fig tree had withered away down to its roots and died"

**withered away**  
"dried up"

**Mark 11:21**

**Peter remembered**  
It may be helpful to state what Peter remembered. Alternate translation: "Peter remembered what Jesus had said to the fig tree"

**Mark 11:22**

**Jesus answered them**  
"Jesus replied to his disciples"

**Mark 11:23**

**Truly I say to you**  
"I tell you the truth." This phrase adds emphasis to what Jesus says next.

**if he does not doubt in his heart but believes**  
Here "heart" is a metonym for a person's mind or inner being. Alternate translation: "if he truly believes in his heart" or "if he does not doubt but believes"

**God will do**  
"God will make happen"

**Mark 11:24**

**Therefore I say to you**  
"So I tell you"

**it will be yours**

It is understood that this will happen because God will provide what you ask for. This can be stated clearly. Alternate translation: "God will give it to you"

**Mark 11:25**

**When you stand and pray**

It is common in Hebrew culture to stand when praying to God. Alternate translation: "When you pray"

**whatever you have against anyone**

"whatever grudge you have against anyone." Here the word "whatever" refers to any grudge you hold against someone for sinning against you or any anger you have against someone.

**Mark 11:26**

**General Information:**

This page has intentionally been left blank.

**Mark 11:27**

**Connecting Statement:**

The next day when Jesus returns to temple, he gives the chief priests, scribes, and elders an answer to their question about his casting the money changers out of the temple area, by asking them a question that they were not willing to answer.

**They came to**

"Jesus and his disciples came to"

**Jesus was walking in the temple**

This means that Jesus was walking around inside of the temple; he was not walking into the temple.

**Mark 11:28**

**They said to him**

The word "They" refers to the chief priests, the scribes, and the elders.

**By what authority do you do these things, and who gave you the authority to do them?**

Possible meanings: 1) Both of these questions have the same meaning and are asked together to strongly question Jesus's authority and so can be combined. Alternate translation: "Who gave you authority to do these things?" 2) They are two separate questions, the first asking about the nature of the authority and the second about who gave it to him.

**you do these things**

The words "these things" refer to Jesus turning over the sellers' tables in the temple and speaking against what the chief priests and scribes taught.

Alternate translation: "things like those you did here yesterday"

**Mark 11:29**

**Tell me**

"Answer me"

**Mark 11:30**

**The baptism of John**

"The baptism that John performed"

**was it from heaven or from men**

"was it authorized by heaven or by men"

**from heaven**

Here "heaven" refers to God. Alternate translation: "from God"

**from men**

"from people"

**Mark 11:31**

**If we say, 'From heaven,'**

This refers to the source of the baptism of John. Alternate translation: "If we say, 'It was from heaven,'"

**From heaven**

Here "heaven" refers to God. See how you translated this in [Mark 11:30]

**not believe him**

The word "him" refers to John the Baptist.

**Mark 11:32**

**But if we say, 'From men,'**

The religious leaders imply that they will suffer from the people if they give this answer. This refers to the source of the baptism of John. Alternate translation: "But if we say, 'The baptism of John was from men,'" or "But if we say, 'From men,' that would not be good." or "But we do not want to say that it was from men."

**From men**

"It came from a person"

**They were afraid of the people**

The author, Mark, explains why the religious leaders did not want to say that John's baptism was from men. This can be stated clearly. "They said this to each other because they were afraid of the people" or "They did not want to say that John's baptism was from men because they were afraid of the people"

**Mark 11:33**

"We do not know where the baptism of John came from"

**We do not know**

This refers to the baptism of John. This understood information may be supplied. Alternate translation:

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## Chapter 12

<sup>1</sup> Then Jesus began to teach them in parables. He said, "A man planted a vineyard, put a hedge around it, and dug a pit for a winepress. He built a watchtower and then leased the vineyard to vine growers. Then he went away on a journey. <sup>2</sup> At the right time, he sent a servant to the vine growers to receive from them some of the fruit of the vineyard. <sup>3</sup> But they took him, beat him, and sent him away empty-handed. <sup>4</sup> Again he sent to them another servant, and they wounded him in the head and treated him shamefully. <sup>5</sup> He sent yet another, and this one they killed. They treated many others in the same way, beating some and killing others. <sup>6</sup> He had still one more person to send, a beloved son. He was the last one he sent to them. He said, 'They will respect my son.'

<sup>7</sup> "But the vine growers said to one another, 'This is the heir. Come, let us kill him, and the inheritance will be ours.' <sup>8</sup> They seized him, killed him, and threw him out of the vineyard. <sup>9</sup> Therefore, what will the owner of the vineyard do? He will come and destroy the vine growers and will give the vineyard to others.

<sup>10</sup> Have you not read this scripture?

'The stone which the builders rejected  
has been made the cornerstone.

<sup>11</sup> This was from the Lord,  
and it is marvelous in our eyes."

<sup>12</sup> After this the Jewish leaders sought a way to arrest Jesus because they understood that he spoke the parable against them. But they were afraid of the crowd. So they left him and went away.

<sup>13</sup> Then they sent some of the Pharisees and the Herodians to him to trap him with words. <sup>14</sup> When they came, they said to him, "Teacher, what people think is not a concern to you because you do not show partiality to anyone. You truly teach the way of God. Is it lawful to pay taxes to Caesar or not? Should we pay or not?"

<sup>15</sup> But Jesus knew their hypocrisy and said to them, "Why do you test me? Bring me a denarius so I can look at it." <sup>16</sup> They brought one to Jesus. He said to them, "Whose likeness and inscription is this?"

They said, "Caesar's."

<sup>17</sup> Jesus said, "Give to Caesar the things that are Caesar's, and to God the things that are God's." They marveled at him.

<sup>18</sup> Then Sadducees, who say there is no resurrection, came to him. They asked him, saying, <sup>19</sup> "Teacher, Moses wrote for us, 'If a man's brother dies and leaves a wife behind him, but had no child, the man should take the brother's wife, and raise up children for his brother.' <sup>20</sup> There were seven brothers; the first took a wife and then died, having no children. <sup>21</sup> Then the second took her and died, leaving no child, and the third in the same way. <sup>22</sup> The seven left no children. Last of all, the woman also died. <sup>23</sup> In the resurrection, when they rise again, whose wife will she be? For all seven brothers had her as their wife."

<sup>24</sup> Jesus said, "Is this not the reason you are mistaken, because you do not know the scriptures nor the power of God? <sup>25</sup> For when they rise from the dead, they neither marry nor are given in marriage, but they are like angels in heaven. <sup>26</sup> But concerning the dead that are raised, have you not read in the book of Moses, in the account about the bush, how God spoke to him and said, 'I am the God of Abraham and the God of Isaac and the God of Jacob'? <sup>27</sup> He is not the God of the dead, but of the living. You are quite mistaken."

<sup>28</sup> One of the scribes came and heard their discussion; he saw that Jesus answered them well. He asked him, "What commandment is the most important of all?"

<sup>29</sup> Jesus answered, "The most important is, 'Hear, Israel, the Lord our God, the Lord is one. <sup>30</sup> You must love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.' <sup>31</sup> The second commandment is this, 'You must love your neighbor as yourself.' There is no other greater commandment than these."

<sup>32</sup> The scribe said, "Good, Teacher! You have truly said that God is one, and that there is no other besides him. <sup>33</sup> To love him with all the heart and with all the understanding and with all the strength, and to love one's neighbor as oneself is even more than all burnt offerings and sacrifices."

<sup>34</sup> When Jesus saw that he had given a wise answer, he said to him, "You are not far from the kingdom of God." After that, no one dared to ask Jesus any more questions.

<sup>35</sup> While Jesus was teaching in the temple courts, he said, "How is it that the scribes say the Christ is the son of David? <sup>36</sup> David himself, in the Holy Spirit, said,

'The Lord said to my Lord,  
"Sit at my right hand  
until I put your enemies under your feet.'"

<sup>37</sup> David himself calls him 'Lord,' so how can the Christ be David's son?" The large crowd gladly listened to him.

<sup>38</sup> In his teaching Jesus said, "Beware of the scribes, who like to walk in long robes and be greeted in the marketplaces, <sup>39</sup> and have the most important seats in the synagogues and the places of honor at feasts.

<sup>40</sup> They also devour widows' houses, and they pray long prayers for people to see. These men will receive greater condemnation."

<sup>41</sup> Then Jesus sat down across from an offering box in the temple area; he was watching people as they dropped their money into the box. Many rich people put in large amounts of money. <sup>42</sup> Then a poor widow came and put in two mites, worth about a penny. <sup>43</sup> He called his disciples and said to them, "Truly I say to you, this poor widow has put in more than all of them who contributed to the offering box. <sup>44</sup> For all of them gave out of their abundance. But this widow, out of her poverty, put in all of the money which she had to live on."

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## Mark 12 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 12:10-11, 36, which is from the Old Testament.

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#### Mark 12:1

##### Connecting Statement:

Jesus speaks this parable against the chief priests, the scribes, and the elders.

##### Then Jesus began to teach them

The word "them" here refers to the chief priests, the scribes, and the elders to whom Jesus had been talking in the previous chapter.

##### put a hedge around it

He put a barrier around the vineyard. It could have been a row of shrubs, a fence, or a stone wall.

##### dug a pit for a winepress

This means that he carved a pit on the rock, which would be the bottom part of the winepress used for collecting the squeezed grape juice. Alternate translation: "carved a pit into rock for the winepress" or "he made a vat to collect the juice from the winepress"

##### leased the vineyard to vine growers

The owner still owned the vineyard, but he allowed the vine growers to take care of it. When the grapes became ripe, they were to give some of them to the owner and keep the rest.

#### Mark 12:2

##### At the right time

This refers to the time of harvest. This can be made clear. Alternate translation: "When the time came to harvest the grapes"

#### Mark 12:3

##### But they took him

"But the vine growers took the servant"

##### empty-handed

This means that they did not give him any of the fruit. Alternate translation: "without any grapes"

**Mark 12:4**

**he sent to them**

"the owner of the vineyard sent to the vine growers"

**they wounded him in the head**

This can be written more clearly. Alternate translation: "they beat that one on the head, and they hurt him terribly"

**Mark 12:5**

**yet another ... many others**

These phrases refer to other servants. Alternate translation: "yet another servant ... many other servants"

**They treated many others in the same way**

This refers to servants that the owner sent. The phrase "in the same way" refers to them being mistreated. This can be written clearly. Alternate translation: "They also mistreated many other servants whom he sent"

**Mark 12:6**

**a beloved son**

It is implied that this is the owner's son. Alternate translation: "his beloved son"

**Mark 12:7**

**the heir**

This is the owner's heir, who would inherit the vineyard after his father died. Alternate translation: "the owner's heir"

**the inheritance**

The tenants are referring to the vineyard as "the inheritance." Alternate translation: "this vineyard"

**Mark 12:8**

**They seized him**

"The vine growers seized the son"

**Mark 12:9**

**Therefore, what will the owner of the vineyard do?**

Jesus asks a question and then gives the answer to teach the people. The question may be written as a statement. Alternate translation: "So I will tell you what the owner of the vineyard will do."

**Therefore**

Jesus has finished telling the parable and is now asking the people what they think will happen next.

**destroy**

kill

**will give the vineyard to others**

The word "others" refers to other vine growers who will care for the vineyard. Alternate translation: "he will give the vineyard to vine growers to care for it"

**Mark 12:10**

**General Information:**

This scripture was written long before in God's word.

**Have you not read this scripture?**

Jesus reminds the people of a scripture passage. He uses a rhetorical question here to rebuke them. This can be written as a statement. Alternate translation: "Surely you have read this scripture." or "You should remember this scripture."

**has been made the cornerstone**

This can be stated in active form. Alternate translation: "the Lord made into the cornerstone"

**Mark 12:11**

**This was from the Lord**

"The Lord has done this"

**it is marvelous in our eyes**

Here "in our eyes" stands for seeing, which is a metaphor for the people's opinion. Alternate translation: "we have seen it and think that it is marvelous" or "we think that it is wonderful"

**Mark 12:12**

**sought a way**

"wanted to find a way"

**they were afraid of the crowd**

They were afraid of what the crowd would do to them if they arrested Jesus. This can be made clear. Alternate translation: "but they feared what the crowd would do if they arrested him"

**against them**

"to accuse them"

**Mark 12:13**

**Connecting Statement:**

In an effort to trap Jesus, some of the Pharisees and Herodians, and then the Sadducees, come to Jesus with questions.

**Then they sent**

"Then the Jewish leaders sent"

**the Herodians**

This was the name of an informal political party that supported Herod Antipas.

**to trap him**

Here the author describes tricking Jesus as trying to "trap him." Alternate translation: "to trick him"

**Mark 12:14**

**When they came, they said**

Here "they" refers to those sent from among the Pharisees and the Herodians.

**what people think is not a concern to you**

The abstract noun "concern" may be translated as a verb. Alternate translation: "you are not concerned about what people think of you" or "you do not try to win people's favor"

**you do not show partiality to anyone**

"you do not judge people by how they look" or "you judge people by what is in their hearts"

**Mark 12:15**

**Jesus knew their hypocrisy**

They were acting hypocritically. This can be explained more clearly. Alternate translation: "Jesus knew that they did not really want to know what God wanted them to do"

**Why do you test me?**

Jesus rebukes the Jewish leaders because they were trying to trick him. This can be written as a statement. Alternate translation: "I know you are trying to make me say something wrong so you can accuse me."

**denarius**

This coin was worth a day's wages.

**Mark 12:16**

**They brought one**

"The Pharisees and the Herodians brought a denarius"

**likeness and inscription**

"picture and name"

**They said, "Caesar's"**

Here "Caesar's" refers to his likeness and inscription. Alternate translation: "They said, 'They are Caesar's likeness and inscription'"

**Mark 12:17**

**Give to Caesar the things that are Caesar's**

Jesus is teaching that his people must respect the government by paying taxes. This figure of speech can be clarified by changing Caesar to Roman government. Alternate translation: "Give to the Roman government the things that belong to the Roman government"

**and to God**

The understood verb may be supplied. Alternate translation: "and give to God"

**They marveled at him**

They were amazed at what Jesus had said. This can be made explicit. Alternate translation: "They marveled at him and at what he had said"

**Mark 12:18**

**who say there is no resurrection**

This phrase explains who the Sadducees were. This can be written more clearly. Alternate translation: "who say there is no resurrection from the dead"

**Mark 12:19**

**Moses wrote for us, 'If a man's brother dies ... brother.'**

The Sadducees are quoting what Moses had written in the law. Moses's quote can be expressed as an indirect quote. Alternate translation: "Moses wrote for us that if a man's brother dies ... brother."

**wrote for us**

"wrote for us Jews." The Sadducees were a group of Jews. Here they use the word "us" to refer to themselves and all Jews.

**the man should take the brother's wife**

"the man should marry his brother's wife"

**raise up children for his brother**

"have a son for his brother." The man's first son would be considered to be the dead brother's son, and the son's descendants would be considered to be the dead brother's descendants. This can be stated clearly. Alternate translation: "have a son who will be considered to be the dead brother's son"

**Mark 12:20**

**There were seven brothers**

The Sadducees tell Jesus a story because they want to ask him a question about it to test him. The story is not about things that really happened. Alternate translation: "Suppose there were seven brothers"

**the first**

the first brother

**the first took a wife**

"the first brother married a woman." Here marrying a woman is spoken of as "taking" her.

**Mark 12:21**

**the second ... the third**

These numbers refer to each of the brothers and can be expressed as such. Alternate translation: "the second brother ... the third brother"

**the second took her**

"the second married her." Here marrying a woman is spoken of as "taking" her.

**the third in the same way**

"the third brother married her as his other brothers had done, and he also died leaving no children"

**Mark 12:22**

**The seven**

This refers to all the brothers. Alternate translation: "The seven brothers"

**The seven left no children**

Each of the brothers married the woman and then died before he had any children with her. This can be stated clearly. Alternate translation: "Eventually all seven brothers married that woman one by one, but none of them had any children with her, and one by one they died"

**Mark 12:23**

**In the resurrection, when they rise again, whose wife will she be?**

The Sadducees are testing Jesus by asking this question. If your readers can only understand this as a request for information, this can be written as a statement. Alternate translation: "Now tell us whose wife she will be in the resurrection, when they all rise again."

**Mark 12:24**

**Is this not the reason you are mistaken, because ... power of God?**

Jesus rebukes the Sadducees because they are mistaken about God's law. This may be written as a statement. Alternate translation: "You are mistaken because ... power of God."

**you do not know the scriptures**

This means that they do not understand what is written in the Old Testament scriptures.

**the power of God**

"how powerful God is"

**Mark 12:25**

**For when they rise**

Here the word "they" refers to the brothers and the woman from the example.

**rise**

Waking and getting up from sleep is a metaphor for becoming alive after having been dead.

**from the dead**

The expression "the dead" describes all dead people together in the underworld. To rise from among

them speaks of becoming alive again. Alternate translation: "from among all those who have died"

**they neither marry nor are given in marriage**

"they do not marry, and they are not given in marriage"

**nor are given in marriage**

This can be stated in active form. Alternate translation: "and no one gives them in marriage"

**heaven**

This refers to the place where God lives.

**Mark 12:26**

**that are raised**

This can be expressed with an active verb. Alternate translation: "who rise" or "who rise to live again"

**the book of Moses**

"the book that Moses wrote"

**the account about the bush**

This refers to the part of the book of Moses that tells about when God spoke to Moses out of a bush that was burning but that did not burn up. Alternate translation: "the passage about the burning bush" or "the words about the fiery bush"

**the bush**

This refers to a shrub, a woody plant that is smaller than a tree.

**how God spoke to him**

"about when God spoke to Moses"

**I am the God of Abraham ... Isaac ... Jacob**

This means that Abraham, Isaac, and Jacob worship God. These men have died physically, but they are still alive spiritually and still worship God.

**Mark 12:27**

**not the God of the dead, but of the living**

Here "the dead" refers to people who are dead, and "the living" refers to people who are alive. Also, the words "the God" can be stated clearly in the second phrase. Alternate translation: "not the God of dead people, but the God of living people"

**the living**

This includes people who are alive physically and spiritually.

**You are quite mistaken**

It may be helpful to state what they are mistaken about. Alternate translation: "When you say that dead people do not rise again, you are quite mistaken"

**quite mistaken**

"completely mistaken" or "very wrong"

**Mark 12:28**

**He asked him**  
"The scribe asked Jesus"

**Mark 12:29**

**The most important is**  
"The most important" refers to the most important commandment. Alternate translation: "The most important commandment is"

**Hear, Israel, the Lord our God, the Lord is one**  
"Listen, O Israel! The Lord our God is one Lord"

**Mark 12:30**

**with all your heart, with all your soul, with all your mind, and with all your strength**  
Here "heart" and "soul" are metonyms for a person's inner being. These four phrases are used together to mean "completely" or "earnestly."

**Mark 12:31**

**love your neighbor as yourself**  
Jesus uses this simile to compare how people are to love each other with the same love as they love themselves. Alternate translation: "love your neighbor as much as you love yourself"

**than these**  
Here the word "these" refers to the two commandments that Jesus had just told the people.

**Mark 12:32**

**Good, Teacher**  
"Good answer, Teacher" or "Well said, Teacher"

**God is one**  
This means that there is only one God. Alternate translation: "there is only one God"

**that there is no other**  
The word "God" is understood from the previous phrase. Alternate translation: "that there is no other God"

**Mark 12:33**

**with all the heart ... all the understanding ... all the strength**  
Here "heart" is a metonym for person's thoughts, feelings, or inner being. These three phrases are used together to mean "completely" or "earnestly."

**to love one's neighbor as oneself**  
This simile compares how people are to love each other with the same love that they love themselves. Alternate translation: "to love your neighbor as much as you love yourself"

**is even more than**  
This idiom means that something is more important than something else. In this case, these two commandments are more pleasing to God than burnt offering and sacrifices. This may be written clearly. Alternate translation: "is even more important than" or "is even more pleasing to God than"

**Mark 12:34**

**You are not far from the kingdom of God**  
This can be stated in positive form. Here Jesus speaks of the man being ready to submit to God as king as being physically close to the kingdom of God, as if it were a physical place. Alternate translation: "You are close to submitting to God as king"

**no one dared**  
This can be stated in positive form. Alternate translation: "everyone was afraid"

**Mark 12:35**

**While Jesus was teaching in the temple courts, he said**  
Some time has passed and Jesus is now in the temple. This is not part of the previous conversation. Alternate translation: "Later, while Jesus was teaching in the temple area, he said to the people"

**How is it that the scribes say the Christ is the son of David?**  
Jesus uses this question to get the people to think deeply about the Psalm he is about to quote. This can be written as a statement. Alternate translation: "Consider why the scribes say the Christ is the son of David."

**the son of David**  
"a descendant of David"

**Mark 12:36**

**David himself**  
This word "himself" refers to David and is used to place emphasis on him and what he said. Alternate translation: "It was David who"

**in the Holy Spirit**  
This means that he was inspired by the Holy Spirit. That is, the Holy Spirit directed David in what he said. Alternate translation: "inspired by the Holy Spirit"

**said, 'The Lord said to my Lord'**  
Here David calls God "The Lord" and calls the Christ "my Lord." This can be written more clearly. Alternate translation: "said about the Christ, 'The Lord God said to my Lord'"

**Sit at my right hand**

Jesus is quoting a psalm. Here God is speaking to the Christ. To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "Sit in the place of honor beside me"

**until I put your enemies under your feet**

In this quote, God speaks of defeating enemies as putting them under the feet of the victor. Alternate translation: "until I completely defeat your enemies"

**Mark 12:37**

**calls him 'Lord,'**

Here the word "him" refers to the Christ.

**so how can the Christ be David's son?**

This can be written as a statement. Alternate translation: "so consider how the Christ can be a descendant of David"

**Mark 12:38**

**be greeted in the marketplaces**

This can be expressed with an active form. These greetings showed that the people respected the scribes. Alternate translation: "to have people greet them respectfully in the marketplaces"

**Mark 12:39**

**the most important seats ... the places of honor**

You may want to make explicit that the scribes liked to sit in these places. Alternate translation: "to sit in the most important seats ... to have people seat them in the places of honor"

**Mark 12:40**

**They also devour widows' houses**

Here Jesus describes the scribes' cheating of widows and stealing of their houses as "devouring" their houses. Alternate translation: "They also cheat widows in order to steal their houses from them"

**widows' houses**

The words "widows" and "houses" are synecdoches for helpless people and all of a person's important possessions, respectively. Alternate translation: "everything from helpless people"

**These men will receive greater condemnation**

This can be stated in active form. Alternate translation: "God will certainly punish them with greater condemnation" or "God will certainly punish them severely"

**will receive greater condemnation**

The word "greater" implies a comparison. Here the comparison is to other men who are punished. Alternate translation: "will receive greater condemnation than other people"

**Mark 12:41**

**Connecting Statement:**

Still in the temple area, Jesus comments on the value of the widow's offering.

**an offering box**

This box, which everyone could use, held temple offerings.

**Mark 12:42**

**two mites**

"two small copper coins." These were the least valuable coins available.

**worth about a penny**

"worth very little." A penny is worth very little. Translate "penny" with the name of the smallest coin in your language if you have one that is worth very little.

**Mark 12:43**

**General Information:**

In verse 43 Jesus says that the widow put more money in the offering than the rich people put in, and in verse 44 he tells his reason for saying that. The information can be reordered so that Jesus tells his reason first and then says that the widow put in more, as in the UDB.

**He called**

"Jesus called"

**Truly I say to you**

This indicates that the statement that follows is especially true and important. See how you translated this in Mark 3:28.

**all of them who contributed to**

"all the other people who put money into"

**Mark 12:44**

**abundance**

much wealth, many valuable things

**her poverty**

"lack" or "the little she had"

**to live on**

"to survive on"

## Chapter 13

<sup>1</sup> As Jesus was walking away from the temple, one of his disciples said to him, "Teacher, look at the wonderful stones and wonderful buildings!"

<sup>2</sup> Jesus said to him, "Do you see these great buildings? Not one stone will be left on another which will not be torn down."

<sup>3</sup> As he sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately, <sup>4</sup> "Tell us, when will these things happen? What will be the sign when all these things are about to happen?"

<sup>5</sup> Jesus began to say to them, "Be careful that no one leads you astray. <sup>6</sup> Many will come in my name and say, 'I am he,' and they will lead many astray. <sup>7</sup> When you hear of wars and rumors of wars, do not be frightened; these things must happen, but the end is not yet. <sup>8</sup> For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in many places, and famines. These are the beginnings of birth pains.

<sup>9</sup> "Be on your guard. They will give you over to councils, and you will be beaten in synagogues. You will stand before both governors and kings for my sake, as a testimony to them. <sup>10</sup> But the gospel must first be proclaimed to all the nations. <sup>11</sup> When they arrest you and hand you over, do not worry about what you should say. For in that hour, what you should say will be given to you; it will not be you who speak, but the Holy Spirit. <sup>12</sup> Brother will deliver up brother to death, and a father his child. Children will rise up against their parents and cause them to be put to death. <sup>13</sup> You will be hated by everyone because of my name. But whoever endures to the end, that person will be saved.

<sup>14</sup> "When you see the abomination of desolation standing where it should not be standing," (let the reader understand) "let those who are in Judea flee to the mountains, <sup>15</sup> let him who is on the housetop not go down into the house or take anything out of it, <sup>16</sup> and let him who is in the field not return to take his cloak. <sup>17</sup> But woe to those who are pregnant and to those who are nursing infants in those days! <sup>18</sup> Pray that it might not occur in the winter. <sup>19</sup> For those will be days of great tribulation, such as has not been from the beginning of creation, which God created, until now, no, nor ever will be again. <sup>20</sup> Unless the Lord had shortened the days, no flesh would be saved. But for the sake of the elect, those whom he chose, he cut short the days. <sup>21</sup> Then if anyone says to you, 'Look, here is the Christ!' or 'Look, there he is!' do not believe it. <sup>22</sup> For false Christs and false prophets will appear and will give signs and wonders so as to deceive, if possible, even the elect. <sup>23</sup> Be on guard! I have told you all these things ahead of time.

<sup>24</sup> "But after the tribulation of those days,

'the sun will be darkened,  
the moon will not give its light,

<sup>25</sup> the stars will fall from the sky,  
and the powers that are in the heavens  
will be shaken.'

<sup>26</sup> Then they will see the Son of Man coming in the clouds with great power and glory. <sup>27</sup> Then he will send his angels and he will gather together his elect from the four winds, from the ends of the earth to the ends of the sky.

<sup>28</sup> Learn a lesson from the fig tree. As soon as the branch becomes tender and puts out its leaves, you know that summer is near. <sup>29</sup> So also, when you see these things happening, recognize that he is near, close to the gates. <sup>30</sup> Truly I say to you, this generation will not pass away until all of these things occur. <sup>31</sup> Heaven and earth will pass away, but my words will never pass away. <sup>32</sup> But concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but the Father.

<sup>33</sup> "Be alert! Watch, because you do not know what time it is. <sup>34</sup> It is like a man who goes on a journey —he leaves his house and puts his servants in charge of the house, each one with his work, and he commands the doorkeeper to stay alert. <sup>35</sup> Therefore stay alert because you do not know when the master of the house will come home; it could be in the evening, at midnight, when the rooster crows, or in the

morning. <sup>36</sup> If he comes suddenly, do not let him find you sleeping. <sup>37</sup> What I say to you I say to everyone: Watch!"

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## Footnotes

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13:33 <sup>[1]</sup>Some ancient copies of the Greek text read:

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## Mark 13 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 13:24-25, which is from the Old Testament.

### Special concepts in this chapter

#### The return of Christ

Jesus said much about what would happen before he returned ([Mark 13:6-37](#)). He told his followers that bad things would happen to the world and bad things would happen to them before he returned, but they needed to be ready for him to return at any time.

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#### Mark 13:1

##### General Information:

As they leave the temple area, Jesus tells his disciples what will happen to the wonderful temple that Herod the Great has built.

##### the wonderful stones and wonderful buildings

The "stones" refer to the stones that the buildings were built with. Alternate translation: "the wonderful buildings and the wonderful stones that they are made of"

#### Mark 13:2

##### Do you see these great buildings? Not one stone

This question is used to draw attention to the buildings. This can be written as a statement. Alternate translation: "Look at these great buildings! Not one stone" or "You see these great buildings now, but not one stone"

##### Not one stone will be left on another which will not be torn down

It is implied that enemy soldiers will tear down the stones. This can be stated in active form. Alternate translation: "Not one stone will remain on top of another, for enemy soldiers will come and destroy these buildings"

#### Mark 13:3

##### Connecting Statement:

In answer to the disciples' questions about the temple's destruction and what is going to happen, Jesus tells them what was going to take place in the future.

##### As he sat on the Mount of Olives opposite the temple, Peter

It can be expressed clearly that Jesus and his disciples had walked to the Mount of Olives. Alternate translation: "After arriving at the Mount of Olives, which is opposite the temple, Jesus sat down. Then Peter"

**privately**  
when they were alone

#### Mark 13:4

##### these things happen ... are about to happen

This refers to what Jesus had just said will happen to the stones of the temple. This can be made clear. Alternate translation: "these things happen to the buildings of the temple ... are about to happen to the temple buildings"

**when all these things**  
"that all these things"

#### Mark 13:5

**to them**  
"to his disciples"

**leads you astray**  
Here "leads you astray" is a metaphor for "persuades you to believe what is not true."  
Alternate translation: "deceives you"

**Mark 13:6**

**lead many astray**

Here "lead many astray" is a metaphor "persuades many to believe what is not true." Alternate translation: "deceive many people"

**in my name**

This is metonym. Possible meanings are 1) Alternate translation: "claiming my authority" or 2) Alternate translation: "claiming that God sent them."

**I am he**

"I am the Christ"

**Mark 13:7**

**hear of wars and rumors of wars**

"hear of wars and reports about wars." Possible meanings are 1) "hear the sounds of wars close by and news of wars far away" or 2) "hear of wars that have started and reports about wars that are about to start"

**but the end is not yet**

"but it is not yet the end" or "but the end will not happen until later" or "but the end will be later"

**the end**

This probably refers to the end of the world.

**Mark 13:8**

**will rise against**

This idiom means to fight against one another. Alternate translation: "will fight against"

**kingdom against kingdom**

The words "will rise" are understood from the previous phrase. Alternate translation: "kingdom will rise against kingdom" or "the people of one kingdom will fight against the people of another kingdom"

**These are the beginnings of birth pains**

Jesus speaks of these disasters as the beginnings of birth pains because more severe things will happen after them. Alternate translation: "These events will be like the first pains a woman suffers when she is about to bear a child"

**Mark 13:9**

**Be on your guard**

"Be ready for what people will do to you"

**will give you over to councils**

"take you and put you under the control of councils"

**you will be beaten**

This can be stated in active form. Alternate translation: "people will beat you"

**You will stand before**

This means to be put on trial and judged. Alternate translation: "You will be put on trial before" or "You will be brought to trial and judged by"

**for my sake**

"because of me" or "on account of me"

**as a testimony to them**

This means they will testify about Jesus. This can be made clear. Alternate translation: "and testify to them about me" or "and you will tell them about me"

**Mark 13:10**

**But the gospel must first be proclaimed to all the nations**

Jesus is still speaking about things that must happen before the end comes. This can be made clear. Alternate translation: "But the gospel must first be proclaimed to all the nations before the end will come"

**Mark 13:11**

**hand you over**

Here this means to put people under the control of the authorities. Alternate translation: "give you over to the authorities"

**but the Holy Spirit**

The words "who will speak" are understood from the previous phrase. Alternate translation: "but the Holy Spirit, who will speak through you"

**Mark 13:12**

**Brother will deliver up brother to death**

"One brother will put another brother under the control of people who will kill him" or "Brothers will put their brothers under the control of people who will kill them." This will happen many times to many different people. Jesus is not speaking of just one person and his brother.

**Brother ... brother**

This refers to both brothers and sisters. Alternate translation: "People ... their siblings"

**a father his child**

The words "will deliver up to death" are understood from the previous phrase. This means that some fathers will betray their children, and this betrayal will cause their children to be killed. Alternate translation: "fathers will deliver up their children to death" or "fathers will betray their children, handing them over to be killed"

**Children will rise up against their parents**

This means that children will oppose their parents and betray them. Alternate translation: "Children will oppose their parents"

**cause them to be put to death**

This means that the authorities will sentence the parents to be put to death. This can be stated in active form. Alternate translation: "cause the authorities to sentence the parents to die" or "the authorities will kill the parents"

**Mark 13:13**

**You will be hated by everyone**

This can be stated in active form. Alternate translation: "Everyone will hate you"

**because of my name**

Jesus uses the metonym "my name" to refer to himself. Alternate translation: "because of me" or "because you believe in me"

**whoever endures to the end, that person will be saved**

This may be stated in active form. Alternate translation: "whoever endures to the end, God will save that person" or "God will save whoever endures to the end"

**whoever endures to the end**

Here "endures" represents continuing to be faithful to God even while suffering. Alternate translation: "whoever suffers and stays faithful to God to the end"

**to the end**

Possible meanings are 1) "to the end of his life" or 2) "to the end of that time of trouble"

**Mark 13:14**

**the abomination of desolation**

This phrase is from the book of Daniel. Jesus's audience would have been familiar with this passage and the prophecy about the abomination entering the temple and defiling it. Alternate translation: "the shameful thing that defiles the things of God"

**standing where it should not be standing**

Jesus's audience would have known that this refers to the temple. This can be made explicit. Alternate translation: "standing in the temple, where it should not be standing"

**let the reader understand**

Mark added this to get the readers' attention, so that they would think about what Jesus meant when he spoke about the abomination of desolation standing where it should not be standing. Alternate translation: "may everyone who reads this understand what it means"

**Mark 13:15**

**on the housetop**

Housetops where Jesus lived were flat, and people could stand on them.

**Mark 13:16**

**not return**

This refers to returning to his house. This can be made explicit. Alternate translation: "not return to his house"

**to take his cloak**

"to get his cloak"

**Mark 13:17**

**those who are nursing infants**

women who give babies breast milk

**Mark 13:18**

**Pray that it**

"Pray that these times" or "Pray that these things"

**the winter**

"the cold season" or "the cold, rainy season." This refers to the time of year when it is cold and unpleasant and difficult to travel.

**Mark 13:19**

**such as has not been from the beginning**

"greater than there has ever been since the beginning of the world." This describes how great and terrible the tribulation will be. There has never been a tribulation as terrible as this one will be.

**the beginning of creation, which God created**

the beginning of creation, when God created the world

**no, nor ever will be again**

"and greater than there will ever be again" or "and after that tribulation, there will never again be a tribulation like it"

**Mark 13:20**

**Unless the Lord had shortened the days**

The writer uses past tense to describe a future event. Alternate translation: "If the Lord had not decided that he would shorten those days"

**had shortened the days**

"had shortened the time." It may be helpful to specify which "days" are referred to. Alternate translation: "had reduced the days of suffering" or "had shortened the time of suffering"

**no flesh would be saved**

The word "flesh" refers to people, and "saved" refers to physical salvation. Alternate translation: "no one would be saved" or "everyone would die"

**for the sake of the elect**

"in order to help the elect"

**the elect, those whom he chose**

The phrase "those whom he chose" means the same thing as "the elect." Together, they emphasize that God chose these people.

**Mark 13:21**

**General Information:**

In verse 21 Jesus gives a command, and in 22 he tells the reason for the command. This can be reordered with the reason first, and the command second, as in the UDB.

**Mark 13:22**

**false Christs**

"people who claim they are Christ"

**so as to deceive**

"in order to deceive" or "hoping to deceive" or "trying to deceive"

**so as to deceive, if possible, even the elect**

The phrase "even the elect" implies that the false Christs and false prophets will expect to deceive some people, but they will not know if they will be able to deceive the elect. Alternate translation: "in order to deceive people, and even deceive the elect, if that is possible"

**the elect**

"the people whom God has chosen"

**Mark 13:23**

**Be on guard**

"Be watchful" or "Be alert"

**I have told you all these things ahead of time**

Jesus told them these things to warn them. Alternate translation: "I have told you all these things ahead of time to warn you"

**Mark 13:24**

**the sun will be darkened**

This can be stated in active form. Alternate translation: "the sun will become dark"

**the moon will not give its light**

Here the moon is spoken of as if it were alive and able to give something to someone else. Alternate translation: "the moon will not shine" or "the moon will be dark"

**Mark 13:25**

**the stars will fall from the sky**

This does not mean that they will fall to earth but that they will fall from where they are now. Alternate translation: "the stars will fall from their places in the sky"

**the powers that are in the heavens will be shaken**

This can be stated in active form. Alternate translation: "the powers in the heavens will shake" or "God will shake the powers that are in the heavens"

**the powers that are in the heavens**

"the powerful things in the heavens." These words could refer to 1) the sun, moon, and stars or 2) powerful spiritual beings

**in the heavens**

"in the sky"

**Mark 13:26**

**Then they will see**

"Then people will see"

**with great power and glory**

"powerfully and gloriously"

**Mark 13:27**

**he will gather**

The word "he" refers to God and is a metonym for his angels, as they are the ones who will gather the elect. Alternate translation: "they will gather" or "his angels will gather"

**the four winds**

The whole earth is spoken of as "the four winds," which refer to the four directions: north, south, east, and west. Alternate translation: "the north, south, east, and west" or "all parts of the earth"

**from the ends of the earth to the ends of the sky**

These two extremes are given to emphasize that the elect will be gathered from the entire earth. Alternate translation: "from every place on earth"

**Mark 13:28**

**Connecting Statement:**

Jesus gives two short parables here to remind people to be aware when the things that he has been explaining happen.

**the branch becomes tender and puts out its leaves**

The phrase "the branch" refers to the branches of the fig tree. Alternate translation: "its branches become tender and put out their leaves"

**tender**

"green and soft"

**puts out its leaves**

Here the fig tree is spoken of as if it were alive and able to willingly cause its leaves to grow. Alternate translation: "its leaves begin to sprout"

**summer**

the warm part of the year or the growing season

**Mark 13:29**

**these things**

This refers to the days of tribulation. Alternate translation: "these things I have just described"

**recognize that he is near**

Many modern translations read, "you recognize" or "you know." It is not clear whether Jesus is stating a fact or issuing a command.

**he is near**

"the Son of Man is near"

**close to the gates**

This idiom means that he is very near and has almost arrived, referring to a traveler being close to arriving at the city gates. Alternate translation: "and is almost here"

**Mark 13:30**

**Truly I say to you**

This indicates that the statement that follows is especially important. See how you translated this in Mark 3:28.

**will not pass away**

"Pass away" is a polite way of saying "die."  
Alternate translation: "will not die" or "will not end"

**until all of these things**

The phrase "these things" refers to the days of tribulation.

**Mark 13:31**

**Heaven and earth**

The two extremes are given to refer to all of the sky, including the sun, moon, stars, and planets, and all of the earth. Alternate translation: "The sky, the earth, and everything in them"

**will pass away**

"will cease to exist." Here this phrase refers to the world ending.

**my words will never pass away**

Jesus speaks of words not losing their power as if they were something that will never physically die. Alternate translation: "my words will never lose their power"

**Mark 13:32**

**that day or that hour**

This refers to the time that the Son of Man will return. Alternate translation: "that day or that hour that the Son of Man will return" or "the day or the hour that I will return"

**no one knows, not even the angels in heaven, nor the Son, but the Father**

These words specify some of those who do not know when the Son of Man will return, different from the Father, who does know. Alternate translation: "no one knows—neither the angels in heaven nor the Son know—but the Father" or "neither the angels in heaven nor the Son know; no one knows but the Father"

**the angels in heaven**

Here "heaven" refers to the place where God lives.

**but the Father**

It is best to translate "Father" with the same word that your language naturally uses to refer to a human father. Also, this is an ellipsis, stating that the Father knows when the Son will return. Alternate translation: "but only the Father knows"

**Mark 13:33**

**what time it is**

It can be stated clearly what "time" refers to here. Alternate translation: "when all these events will happen"

**Mark 13:34**

**each one with his work**

"telling each one what work he should do"

**Mark 13:35**

**it could be in the evening**

"he could return in the evening"

**rooster crows**

The rooster is a bird that "crows" very early in the morning by making a loud call.

**Mark 13:36**

**find you sleeping**

Here Jesus speaks of not being ready as "sleeping." Alternate translation: "find you not ready for his return"

**Mark 13:37**

**General Information:**

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## Chapter 14

<sup>1</sup> It was now two days before the Passover and the Festival of Unleavened Bread. The chief priests and the scribes were seeking ways to stealthily arrest Jesus and then kill him. <sup>2</sup> For they were saying, "Not during the festival, so that a riot does not arise among the people."

<sup>3</sup> While Jesus was in Bethany in the house of Simon the leper, as he was reclining at the table, a woman came to him having an alabaster jar of very expensive perfume, which was pure nard. She broke the jar and poured the nard on his head. <sup>4</sup> But there were some who were angry. They spoke among themselves and said, "What is the reason for the waste of this perfume?" <sup>5</sup> This perfume could have been sold for more than three hundred denarii, and given to the poor." Then they scolded her.

<sup>6</sup> But Jesus said, "Leave her alone. Why are you troubling her? She has done a beautiful thing for me. <sup>7</sup> You always have the poor with you, and whenever you desire you can do good to them, but you will not always have me. <sup>8</sup> She has done what she could. She has anointed my body for burial. <sup>9</sup> Truly I say to you, wherever the gospel is preached in the whole world, what this woman has done will be spoken of, in memory of her."

<sup>10</sup> Then Judas Iscariot, one of the twelve, went away to the chief priests so that he might give him over to them. <sup>11</sup> When the chief priests heard it, they were glad and promised to give him money. He began looking for an opportunity to give him over to them.

<sup>12</sup> On the first day of unleavened bread, when they sacrificed the Passover lamb, his disciples said to him, "Where do you want us to go to prepare, so you may eat the Passover meal?"

<sup>13</sup> He sent two of his disciples and said to them, "Go into the city, and a man bearing a pitcher of water will meet you. Follow him. <sup>14</sup> Where he enters a house, follow him in and say to the owner of that house, 'The Teacher says, "Where is my guest room where I will eat the Passover with my disciples?'" <sup>15</sup> He will show you a large furnished upper room that is ready. Make the preparations for us there." <sup>16</sup> The disciples left and went to the city. They found everything as he had said to them, and they prepared the Passover meal.

<sup>17</sup> When it was evening, he came with the twelve. <sup>18</sup> As they were lying down at the table and eating, Jesus said, "Truly I say to you, one of you eating with me will betray me."

<sup>19</sup> They were all very sorrowful, and one by one they said to him, "Surely not I?"

<sup>20</sup> Jesus answered and said to them, "It is one of the twelve, the one now dipping bread with me in the bowl. <sup>21</sup> For the Son of Man will go as it is written about him. But woe to that man through whom the Son of Man is betrayed! It would have been better for him if he had not been born."

<sup>22</sup> As they were eating, Jesus took bread, blessed it, and broke it. He gave it to them and said, "Take this. This is my body." <sup>23</sup> He took a cup, gave thanks, and gave it to them, and they all drank from it. <sup>24</sup> He said to them, "This is my blood of the covenant, the blood that is poured out for many. <sup>25</sup> Truly I say to you, I will not drink again of this fruit of the vine until that day when I drink it new in the kingdom of God."

<sup>26</sup> When they had sung a hymn, they went out to the Mount of Olives. <sup>27</sup> Jesus said to them, "All of you will fall away, for it is written,

'I will strike the shepherd  
and the sheep will be scattered.'

<sup>28</sup> But after I am raised up, I will go ahead of you into Galilee."

<sup>29</sup> Peter said to him, "Even if all fall away, I will not."

<sup>30</sup> Jesus said to him, "Truly I say to you, today—yes, this very night—before the rooster crows twice you will deny me three times."

**31** But Peter said emphatically, "If I must die with you, I will not deny you." They all made the same promise.

**32** They came to the place called Gethsemane, and Jesus said to his disciples, "Sit here while I pray." **33** He took Peter, James, and John with him and began to be distressed and deeply troubled. **34** He said to them, "My soul is deeply grieved, even to the point of death. Remain here and watch." **35** Going a little farther, Jesus fell to the ground and prayed that if it were possible the hour might pass from him. **36** He said, "Abba, Father, all things are possible with you. Remove this cup from me. But not my will, but yours." **37** He came back and found them sleeping, and he said to Peter, "Simon, are you asleep? Could you not watch for one hour? **38** Watch and pray that you do not enter into temptation. The spirit indeed is willing, but the flesh is weak." **39** Again he went away and prayed, and he used the same words. **40** When he came back again, he found them sleeping, for their eyes were heavy. They did not know what to say to him. **41** He came the third time and said to them, "Are you still sleeping and taking your rest? Enough! The hour has come. Look! The Son of Man is being betrayed into the hands of sinners. **42** Get up; let us go. Look, the one who is betraying me is near."

**43** While he was still speaking, Judas, one of the twelve, arrived, and a large crowd was with him with swords and clubs, from the chief priests, the scribes, and the elders. **44** Now his betrayer had given them a sign, saying, "The one I kiss is the man. Seize him and lead him away under guard." **45** When Judas arrived, immediately he came up to Jesus and said, "Rabbi," and he kissed him. **46** Then they laid hands on him and seized him. **47** But one of them who stood by drew his sword and struck the servant of the high priest and cut off his ear.

**48** Jesus said to them, "Do you come out as against a robber, with swords and clubs, to arrest me? **49** When I was daily with you and I was teaching in the temple, you did not arrest me. But this was done that the scriptures might be fulfilled." **50** All those with Jesus left him and ran away.

**51** A young man, wearing only a linen garment that was wrapped around him, was following Jesus. When the men seized him, **52** he left the linen garment and ran away naked.

**53** They led Jesus to the high priest. There were gathered with him all the chief priests, the elders, and the scribes. **54** Now Peter followed him from a distance, as far as the courtyard of the high priest. He sat among the officers, warming himself near the fire. **55** Now the chief priests and the entire Jewish council were seeking testimony against Jesus so they might put him to death. But they did not find any. **56** For many brought false testimony against him, but even their testimony did not agree. **57** Some stood up and brought false testimony against him; they said, **58** "We heard him say, 'I will destroy this temple made with hands, and in three days I will build another made without hands.'" **59** Yet even their testimony did not agree.

**60** The high priest stood up among them and asked Jesus, "Have you no answer? What is it these men testify against you?" **61** But he was silent and answered nothing. Again the high priest questioned him and said, "Are you the Christ, the Son of the Blessed One?"

**62** Jesus said, "I am;

and you will see the Son of Man  
when he sits at the right hand of power  
and comes with the clouds of heaven."

**63** The high priest tore his garments and said, "Do we still need witnesses? **64** You have heard the blasphemy. What is your decision?" They all condemned him as one who deserved death.

**65** Some began to spit on him and to cover his face and strike him with their fists and say to him, "Prophecy!" The officers took him and beat him.

**66** While Peter was below in the courtyard, one of the servant girls of the high priest came to him. **67** She saw Peter warming himself, and she looked closely at him and said, "You were also with the Nazarene, Jesus."

**68** But he denied it, saying, "I neither know nor understand what you are talking about." Then he went out into the gateway. And the rooster crowed. <sup>[1]</sup>

**69** But the servant girl saw him and began to say again to those who stood there, "This man is one of them!"

**70** But he denied it again. After a little while those who stood there were saying to Peter, "Surely you are one of them, for you also are a Galilean."

**71** But he began to put himself under curses and to swear, "I do not know this man you are talking about."

**72** The rooster immediately crowed a second time. Then Peter remembered the words that Jesus had said to him: "Before the rooster crows twice, you will deny me three times," and he broke down and wept.

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## Footnotes

14:68 <sup>[1]</sup>Some ancient copies do not have,

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## Mark 14 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 14:27, 62, which is from the Old Testament.

### Special concepts in this chapter

#### The eating of the body and blood

[Mark 14:22-25](#) describes Jesus's last meal with his followers. At this time, Jesus told them that what they were eating and drinking were his body and his blood. Nearly all Christian churches celebrate "the Lord's Supper," the "Eucharist," or "Holy Communion" to remember this meal.

### Other possible translation difficulties in this chapter

#### Abba, Father

"Abba" is an Aramaic word that the Jews used to speak to their fathers. Mark writes it as it sounds and then translates it.

#### "Son of Man"

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

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### Mark 14:1

#### Connecting Statement:

Just two days before the Passover, the chief priests and scribes are secretly plotting to kill Jesus.

#### stealthily

without people noticing

### Mark 14:2

#### For they were saying

The word "they" refers to the chief priests and the scribes.

#### Not during the festival

This refers to them not arresting Jesus during the festival. Alternate translation: "We must not do it during the festival"

### Mark 14:3

#### Connecting Statement:

Though some were angry that the oil was used to anoint Jesus, Jesus says that the woman has anointed his body for burial before he will die.

#### Simon the leper

This man previously had leprosy but was no longer ill. This is a different man than Simon Peter and Simon the Zealot.

**he was reclining at the table**

In Jesus's culture, when people gathered to eat, they reclined on their sides, propping themselves up on pillows beside a low table.

**alabaster jar**

This is a jar made from alabaster. Alabaster is a very expensive yellow-white stone. Alternate translation: "beautiful white stone jar"

**of very expensive perfume, which was pure nard**

"that contained expensive, fragrant perfume called nard." Nard is a very expensive, sweet-smelling oil used to make perfume.

**on his head**

"on Jesus's head"

**Mark 14:4**

**What is the reason for the waste of this perfume?**

They asked this question to show that they disapproved of the woman pouring the perfume on Jesus. This can be written as a statement. Alternate translation: "It is terrible that she wasted that perfume!"

**Mark 14:5**

**This perfume could have been sold**

This can be stated in active form. Alternate translation: "We could have sold this perfume" or "She could have sold this perfume"

**three hundred denarii**

"300 denarii." Denarius is the singular form of denarii. A denarius is a roman silver coin and it is worth one day's wage.

**given to the poor**

The phrase "the poor" refers to poor people. This refers to giving the money from the sale of the perfume to the poor. Alternate translation: "the money given to poor people"

**Mark 14:6**

**Why are you troubling her?**

Jesus rebukes the guests for questioning this woman's action. This can be written as a statement. Alternate translation: "You should not trouble her!"

**Mark 14:7**

**the poor**

This refers to poor people. Alternate translation: "poor people"

**Mark 14:8**

**General Information:**

This page has intentionally been left blank.

**Mark 14:9**

**Truly I say to you**

This indicates that the statement that follows is especially true and important. See how you translated this in Mark 3:28.

**wherever the gospel is preached**

This can be stated in active form. Alternate translation: "wherever my followers preach the gospel"

**what this woman has done will be spoken of**

"what this woman has done will also be spoken of"

**Mark 14:10**

**Connecting Statement:**

After the woman anoints Jesus with perfume, Judas promises to deliver Jesus to the chief priests.

**so that he might give him over to them**

Judas did not deliver Jesus over to them yet, rather he went to make arrangements with them. Alternate translation: "in order to arrange with them that he would give Jesus over to them"

**give him over**

"bring him to them so they could capture him" or "put him in their power" or "betray him"

**Mark 14:11**

**When the chief priests heard it**

It may be helpful to state clearly what the chief priests heard. Alternate translation: "When the chief priests heard what he was willing to do for them"

**to give him money**

"to give him silver coins"

**give him over to them**

"put them in their power" or "betray him to them"

**Mark 14:12**

**Connecting Statement:**

Jesus sends two of the disciples to prepare the Passover meal.

**when they sacrificed the Passover lamb**

At the beginning of the Festival of Unleavened Bread, it was customary to sacrifice a lamb. Alternate translation: "when it was customary to sacrifice the Passover lamb"

**eat the Passover**

Here the "Passover" refers to the Passover meal. Alternate translation: "eat the Passover meal"

**Mark 14:13**

**bearing a pitcher of water**

"carrying a large jar full of water"

**Mark 14:14**

**The Teacher says, "Where is my guest room ... with my disciples?"**

This can be written as an indirect quote. Translate this so that it is a polite request. Alternate translation: "Our Teacher would like to know where the guest room is where he may eat the Passover with his disciples."

**guest room**

a room for visitors

**Mark 14:15**

**Make the preparations for us there**

They were to prepare the meal for Jesus and his disciples to eat. Alternate translation: "Prepare the meal for us there"

**Mark 14:16**

**The disciples left**

"The two disciples left"

**as he had said**

"as Jesus had said"

**Mark 14:17**

**Connecting Statement:**

That evening as Jesus and the disciples eat the Passover meal, Jesus tells them that one of them will betray him.

**he came with the twelve**

It may be helpful to state where they came to. Alternate translation: "he came with the twelve to the house"

**Mark 14:18**

**lying down at the table**

In Jesus's culture, when people gathered to eat, they lay down on their sides, propping themselves up on pillows beside a low table.

**Truly I say to you**

This indicates that the statement that follows is especially true and important. See how you translated this in Mark 3:28.

**Mark 14:19**

**one by one**

This means that "one at a time" each disciple asked him.

**Surely not I?**

Possible meanings are 1) this was a question for which the disciples expected the answer to be no or 2) this was a rhetorical question that did not require a response. Alternate translation: "Surely I am not the one who will betray you!"

**Mark 14:20**

**It is one of the twelve, the one now**

"He is one of the twelve of you, the one now"

**dipping bread with me in the bowl**

In Jesus's culture, people would often eat bread, dipping it in a shared bowl of sauce or of oil mixed with herbs.

**Mark 14:21**

**For the Son of Man will go as it is written about him**

Here Jesus refers to the scriptures prophesying about his death. If you have a polite way to talk about death in your language, use it here. Alternate translation: "For the Son of Man will die in the way that the scriptures say"

**it is written**

"the scripture says" or "as they wrote in the scripture"

**through whom the Son of Man is betrayed**

This can be stated more directly. Alternate translation: "who betrays the Son of Man"

**Mark 14:22**

**bread**

This was a flat loaf of unleavened bread, which was eaten as part of the Passover meal.

**broke it**

This means that he broke the bread into pieces for the people to eat. Alternate translation: "broke it into pieces"

**Take this. This is my body**

"Take this bread. It is my body." Though most understand this to mean that the bread is a symbol of Jesus's body and that it is not actual flesh, it is best to translate this statement literally.

**Mark 14:23**

**He took a cup**

Here "cup" is a metonym for wine. Alternate translation: "He took the cup of wine"

**Mark 14:24**

**This is my blood of the covenant, the blood that is poured out for many**

The covenant is for the forgiveness of sins. This can be written more explicitly. Alternate translation: "This is my blood that confirms the covenant, the blood that is poured out so that many may receive the forgiveness of sins"

**This is my blood**

"This wine is my blood." Though most understand this to mean that the wine is a symbol of Jesus's blood and that it is not actual blood, it is best to translate this statement literally.

**Mark 14:25**

**Truly I say to you**

This indicates that the statement that follows is especially true and important. See how you translated this in Mark 3:28.

**fruit of the vine**

"wine." This is a descriptive way to refer to wine.

**new**

Possible meanings are 1) "again" or 2) "in a new way"

**Mark 14:26**

**hymn**

A hymn is a type of song. It was traditional for them to sing an Old Testament psalm.

**Mark 14:27**

**Jesus said to them**

"Jesus said to his disciples"

**will fall away**

This is an idiom that means leave. Alternate translation: "will leave me"

**I will strike**

"kill." Here "I" refers to God.

**the sheep will be scattered**

This can be stated in active form. Alternate translation: "I will scatter the sheep"

**Mark 14:28**

**I am raised up**

This idiom means that God will cause Jesus to become alive again after he has died. This can be written in active form. Alternate translation: "God raises me from the dead" or "God makes me alive again"

**I will go ahead of you**

"I will go before you"

**Mark 14:29**

**all fall away**

"everyone else falls away" or "everyone else leaves you"

**Mark 14:30**

**Truly I say to you**

This indicates that the statement that follows is especially true and important. See how you translated this in Mark 3:28.

**rooster crows**

The rooster is a male bird that calls out loudly very early in the morning. When he makes that sound he "crows."

**twice**

two times

**you will deny me**

"you will say that you do not know me"

**Mark 14:31**

**said emphatically**

"said insistently" or "said strongly"

**If I must die**

"Even if I must die"

**They all made the same promise**

This means that all of the disciples said the same thing that Peter said.

**Mark 14:32**

**Connecting Statement:**

When they go to Gethsemane on the Mount of Olives, Jesus encourages three of his disciples to stay awake while he prays. Twice he awakens them, and the third time he tells them to wake up because it is time for the betrayal.

**They came to the place**

The word "they" refers to Jesus and his disciples.

**Mark 14:33**

**distressed**

overwhelmed with sorrow

**deeply troubled**

The word "deeply" refers to Jesus being greatly troubled in his soul. Alternate translation: "extremely troubled"

**Mark 14:34**

**My soul is**

Jesus speaks of himself as his "soul." Alternate translation: "I am"

**even to the point of death**

Jesus is exaggerating because he feels so much distress and sorrow that he feels like he is about to die, though he knows he will not die until after the sun rises.

**watch**

The disciples were to stay alert while Jesus prayed. This does not mean that they were supposed to watch Jesus pray.

**Mark 14:35**

**if it were possible**

This means that if God would allow it to happen. Alternate translation: "if God would allow it"

**the hour might pass**

Here "this hour" refers to Jesus's time of suffering, both now in the garden and later. Alternate translation: "that he would not have to go through this time of suffering"

**Mark 14:36**

**Abba**

a term used by Jewish children to address their father. Since it is followed by "Father," it is best to transliterate this word.

**Father**

This is an important title for God.

**Remove this cup from me**

Jesus speaks of the suffering that he must endure as if it were a cup.

**But not my will, but yours**

Jesus is asking God to do what he wants to be done and not what Jesus wants. Alternate translation: "But do not do what I want, do what you want"

**Mark 14:37**

**found them sleeping**

The word "them" refers to Peter, James, and John.

**Simon, are you asleep? Could you not watch for one hour?**

Jesus rebukes Simon Peter for sleeping. This can be written as a statement. Alternate translation: "Simon, you are asleep when I told you to stay awake. You could not even stay awake for one hour."

**Mark 14:38**

**that you do not enter into temptation**

Jesus speaks of being tempted as if it were entering into a physical place. Alternate translation: "that you are not tempted"

**The spirit indeed is willing, but the flesh is weak**

Jesus warns Simon Peter that he is not strong enough to do what he wants to do in his own strength. Alternate translation: "You are willing in your spirit, but you are too weak to do what you want to do" or "You want to do what I say, but you are weak"

**The spirit ... the flesh**

These refer to two different aspects of Peter. "The spirit" is his inmost desires. "The flesh" is his human ability and strength.

**Mark 14:39**

**used the same words**

"prayed again what he prayed before"

**Mark 14:40**

**found them sleeping**

The word "them" refers to Peter, James, and John.

**for their eyes were heavy**

Here the author speaks of a sleepy person having a hard time keeping his eyes open as having "heavy eyes." Alternate translation: "for they were so sleepy they were having a hard time keeping their eyes open"

**Mark 14:41**

**He came the third time**

Jesus had gone and prayed again. Then he returned to them a third time. This can be made clear. Alternate translation: "Then he went and prayed again. He returned the third time"

**Are you still sleeping and taking your rest?**

Jesus rebukes his disciples for not staying awake and praying. You can translate this rhetorical question as a statement if needed. Alternate translation: "You are still sleeping and resting!"

**The hour has come**

The time of Jesus's suffering and betrayal is about to begin.

**Look!**

"Listen!"

**The Son of Man is being betrayed**

Jesus warns his disciples that his betrayer is approaching them. This can be stated in active

form. Alternate translation: "I, the Son of Man, am being betrayed"

**Mark 14:42**

**General Information:**

This page has intentionally been left blank.

**Mark 14:43**

**one of the twelve**

"one of the twelve disciples"

**Mark 14:44**

**General Information:**

Here Mark gives background information about how Judas had arranged with the Jewish leaders to betray Jesus.

**his betrayer**

This refers to Judas.

**The one I kiss is the man**

Here "the man" refers to the man that Judas was going to identify. Alternate translation: "The man I kiss is the one you want"

**Mark 14:45**

**he kissed him**

"Judas kissed him"

**Mark 14:46**

**laid hands on him and seized him**

These two phrases have the same meaning to emphasize that they seized Jesus. Alternate translation: "grabbed Jesus and seized him" or "seized him"

**Mark 14:47**

**who stood by**

"who was standing nearby"

**Mark 14:48**

**Jesus said to them**

"Jesus said to the crowd"

**Do you come out as against a robber, with swords and clubs, to arrest me?**

Jesus is rebuking the crowd. This can be written as a statement. Alternate translation: "It is ridiculous that you come here to seize me with swords and clubs, as if I were a robber!"

**Mark 14:49**

**But this was done that**

"But this has happened so that"

**Mark 14:50**

**All those with Jesus**

This refers to the disciples.

**Mark 14:51**

**linen**

cloth made from the fibers of a flax plant

**that was wrapped around him**

This can be stated in active form. Alternate translation: "that he had wrapped around himself"

**When the men seized him**

"When the men seized that man"

**Mark 14:52**

**he left the linen garment**

Because the man was trying to run away, the others would have grabbed at his clothing, trying to stop him.

**Mark 14:53**

**Connecting Statement:**

After the crowd of the chief priests, scribes, and elders lead Jesus to the high priest, Peter watches nearby while some stand to give false testimony against Jesus.

**There were gathered with him all the chief priests, the elders, and the scribes**

This can be reordered so that it is easier to understand. "All of the chief priests, the elders, and the scribes had gathered there together"

**Mark 14:54**

**Now**

This word is used here to mark a change in the story as the author tells us about Peter.

**as far as the courtyard of the high priest**

As Peter followed Jesus, he stopped at the high priest's courtyard. This can be written clearly. Alternate translation: "and he went as far as the courtyard of the high priest"

**He sat among the officers**

Peter sat with the officers who were working at the courtyard. Alternate translation: "He sat in the courtyard among the officers"

**the officers**

These were probably the servants of the "the chief priests, the elders, and the scribes" (Mark 14:54).

**Mark 14:55**

**Now**

This word is used here to mark a change in the story as the author returns to telling us about Jesus being put on trial.

**they might put him to death**

They were not the ones who would execute Jesus; rather, they would order someone else to do it. Alternate translation: "they might have Jesus executed" or "they might have someone execute Jesus"

**But they did not find any**

They did not find testimony against Jesus with which they could convict him and have him put to death. Alternate translation: "But they did not find any testimony with which to convict him"

**Mark 14:56**

**brought false testimony against him**

Here speaking false testimony is described as if it were a physical object that someone can carry. Alternate translation: "accused him by speaking false testimony against him"

**their testimony did not agree**

"they contradicted each other"

**Mark 14:57**

**brought false testimony against him**

Here speaking false testimony is described as if it were a physical object that someone can carry. Alternate translation: "accused him by speaking false testimony against him"

**Mark 14:58**

**We heard him say**

"We heard Jesus say." The word "we" refers to the people who brought false testimony against Jesus and does not include the people to whom they are speaking.

**made with hands ... made without hands**

Here "hands" refers to men. Alternate translation: "made by men ... without man's help" or "built by men ... without man's help"

**in three days**

"within three days." This means that the temple would be built within a three-day period.

**will build another**

The word "temple" is understood from the previous phrase. It may be repeated. Alternate translation: "will build another temple"

**Mark 14:59**

**their testimony did not agree**

"these witnesses contradicted each other"

**Mark 14:60**

**Connecting Statement:**

When Jesus answers that he is the Christ, the high priest and all of the leaders there condemn him as one who deserves to die.

**stood up among them**

Jesus stands up in the middle of the angry crowd to speak to them. Translate this to show who was present when Jesus stood up to speak. Alternate translation: "stood up among the chief priests, scribes, and elders"

**Have you no answer? What is it these men testify against you?**

The chief priest is not asking Jesus for information about what the witnesses said. He is asking Jesus to prove what the witnesses said is wrong. Alternate translation: "Are you not going to reply? What do you say in response to the testimony these men are speaking against you?"

**Mark 14:61**

**the Son of the Blessed One**

Here God is called "the Blessed One." It is best to translate "Son" with the same word your language would naturally use to refer to a "son" of a human father. Alternate translation: "the Son of God"

**Mark 14:62**

**I am**

This likely has a double meaning: 1) to respond to the high priest's question and 2) to call himself "I Am," which is what God called himself in the Old Testament.

**he sits at the right hand of power**

Here "power" is a metonym that represents God. To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "he sits in the place of honor beside the all-powerful God"

**comes with the clouds of heaven**

Here the clouds are described as accompanying Jesus when he returns. Alternate translation: "when he comes down through the clouds in the sky"

**Mark 14:63**

**tore his garments**

The high priest tore his clothes purposefully to show his outrage and horror at what Jesus has said. Alternate translation: "tore his garments in outrage"

**Do we still need witnesses?**

This can be written as a statement. Alternate translation: "We certainly do not need any more people who will testify against this man!"

**Mark 14:64**

**You have heard the blasphemy**

This refers to what Jesus said, which the high priest called blasphemy. Alternate translation: "You have heard the blasphemy he has spoken"

**They all**

all the people in the room

**Mark 14:65**

**Some began to**

some of the people in the room

**to cover his face**

They covered his face with a cloth or blindfold, so he could not see. Alternate translation: "to cover his face with a blindfold"

**Prophesy**

They mocked him, asking him to prophesy who was hitting him. Alternate translation: "Prophesy who hit you"

**officers**

men who guarded the governor's house

**Mark 14:66**

**Connecting Statement:**

As Jesus had predicted, Peter denies Jesus three times before the rooster crows.

**below in the courtyard**

"outside in the courtyard"

**one of the servant girls of the high priest**

The servant girls worked for the high priest. Alternate translation: "one of the servant girls who worked for the high priest"

**Mark 14:67**

**General Information:**

This page has intentionally been left blank.

**Mark 14:68**

**denied**

This means to claim that something is not true. In this case, Peter was saying that what the servant girl said about him was not true.

**neither know nor understand what you are talking about**

Both "know" and "understand" have the same meaning here. The meaning is repeated to add emphasis to what Peter is saying. Alternate translation: "I really do not understand what you are talking about"

**Mark 14:69**

**the servant girl**

This is the same servant girl who identified Peter previously.

**one of them**

The people were identifying Peter as one of Jesus's disciples. This can be made clearer. Alternate translation: "one of Jesus's disciples" or "one of those who have been with that man they arrested"

**Mark 14:70**

**General Information:**

This page has intentionally been left blank.

**Mark 14:71**

**to put himself under curses**

If in your language you have to name the person who curses someone, state God. Alternate translation: "to say for God to curse him"

**Mark 14:72**

**rooster immediately crowed**

The rooster is a male bird that calls out loudly very early in the morning. If he has made that sound he has "crowed."

**a second time**

"Second" here is an ordinal number.

**he broke down**

This idiom means that he was overwhelmed with grief and lost control of his emotions. Alternate translation: "he was overwhelmed with grief" or "he lost control of his emotions"

## Chapter 15

<sup>1</sup> Early in the morning, the chief priests, with the elders and scribes and the entire Jewish council consulted together. Then they bound Jesus and led him away. They handed him over to Pilate. <sup>2</sup> Pilate asked him, "Are you the King of the Jews?"

He answered him, "You say so." <sup>3</sup> The chief priests were accusing him of many things.

<sup>4</sup> Pilate again asked him, "Do you give no answer? See how many things they are accusing you of!" <sup>5</sup> But Jesus no longer answered Pilate, and that amazed him.

<sup>6</sup> Now at the time of the festival, Pilate usually released to them one prisoner, a prisoner they requested.

<sup>7</sup> There was a man called Barabbas in prison with the rebels who had committed murder during the rebellion. <sup>8</sup> The crowd came to Pilate and began to ask him to do for them as he had done in the past. <sup>9</sup> Pilate answered them and said, "Do you want me to release to you the King of the Jews?" <sup>10</sup> For he knew that it was because of envy that the chief priests had handed Jesus over to him. <sup>11</sup> But the chief priests stirred up the crowd to cry out that Barabbas should be released instead. <sup>12</sup> Pilate answered them again and said, "What then should I do with the King of the Jews?"

<sup>13</sup> They shouted again, "Crucify him!"

<sup>14</sup> Pilate said to them, "What evil has he done?"

But they shouted more and more, "Crucify him." <sup>15</sup> Pilate wanted to satisfy the crowd, so he released Barabbas to them. He scourged Jesus and then handed him over to be crucified.

<sup>16</sup> The soldiers led him inside the courtyard (which is the government headquarters), and they called together the whole company of soldiers. <sup>17</sup> They put a purple robe on Jesus, and they twisted together a crown of thorns and put it on him. <sup>18</sup> They began to salute him and say, "Hail, King of the Jews!" <sup>19</sup> They were striking his head with a reed staff and spitting on him. They went to their knees and they bowed down before him. <sup>20</sup> When they had mocked him, they took off of him the purple robe and put his own garments on him, and then led him out to crucify him. <sup>21</sup> A certain man, Simon of Cyrene, was coming in from the country (he was the father of Alexander and Rufus), and they forced him to carry his cross.

<sup>22</sup> The soldiers brought Jesus to the place called Golgotha (which is translated "Place of a Skull"). <sup>23</sup> They offered him wine mixed with myrrh, but he did not drink it. <sup>24</sup> They crucified him and divided up his garments by casting lots to determine what piece each soldier would take. <sup>25</sup> It was the third hour when they crucified him. <sup>26</sup> On a sign they wrote the charge against him, "The king of the Jews." <sup>27</sup> With him they crucified two robbers, one on the right of him and one on his left. <sup>28</sup><sup>[1]</sup><sup>29</sup> Those who passed by insulted him, shaking their heads and saying, "Aha! You who would destroy the temple and rebuild it in three days, <sup>30</sup> save yourself and come down from the cross!"

<sup>31</sup> In the same way the chief priests were mocking him with each other, along with the scribes, and said, "He saved others, but he cannot save himself. <sup>32</sup> Let the Christ, the King of Israel, come down now from the cross, that we may see and believe." Those who were crucified with him also insulted him.

<sup>33</sup> At the sixth hour, darkness came over the whole land until the ninth hour. <sup>34</sup> At the ninth hour Jesus cried out with a loud voice, "Eloi, Eloi, lama sabachthani?" which is interpreted, "My God, my God, why have you abandoned me?" <sup>35</sup> Some of those standing by heard his words and said, "Look, he is calling for Elijah."

<sup>36</sup> Someone ran, put sour wine on a sponge, put it on a reed staff, and gave it to him to drink. The man said, "Let us see if Elijah comes to take him down." <sup>37</sup> Then Jesus cried out with a loud voice and died.

<sup>38</sup> The curtain of the temple was split in two from the top to the bottom. <sup>39</sup> When the centurion who stood and faced Jesus saw that he had died in this way, he said, "Truly this man was the Son of God." <sup>40</sup> There were also women who looked on from a distance. Among them were Mary Magdalene, Mary (the mother of James the younger and of Joses), <sup>[2]</sup> and Salome. <sup>41</sup> When he was in Galilee they followed him and served him. Many other women also came up with him to Jerusalem.

<sup>42</sup> When evening had come, because it was the Day of Preparation, that is, the day before the Sabbath, <sup>43</sup> Joseph of Arimathea came there. He was a respected member of the council who was waiting for the kingdom of God. He boldly went in to Pilate and asked for the body of Jesus. <sup>44</sup> Pilate was amazed that Jesus was already dead; he called the centurion and asked him if Jesus was dead. <sup>45</sup> When Pilate learned from the centurion that Jesus was dead, he gave the body to Joseph. <sup>46</sup> Joseph had bought a linen cloth. He took him down from the cross, wrapped him in the linen cloth, and laid him in a tomb that had been cut out of a rock. Then he rolled a stone against the entrance of the tomb. <sup>47</sup> Mary Magdalene and Mary the mother of Jesus saw the place where Jesus was buried.

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## Footnotes

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15:28 <sup>[1]</sup>The best ancient copies do not have Mark 15:28,

15:40 <sup>[2]</sup>The man called

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## Mark 15 General Notes

### Special concepts in this chapter

#### "The curtain of the temple was split in two"

The curtain in the temple was an important symbol that showed that people needed to have someone speak to God for them. They could not speak to God directly because all people are sinful and God hates sin. God split the curtain to show that Jesus's people can now speak to God directly because Jesus has paid for their sins.

#### The tomb

The tomb in which Jesus was buried ([Mark 15:46](#)) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they could place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

### Important figures of speech in this chapter

#### Sarcasm

Both by pretending to worship Jesus ([Mark 15:19](#)) and by pretending to speak to a king ([Mark 15:18](#)), the soldiers and the Jews showed that they hated Jesus and did not believe that he was the Son of God. (See: and mock)

### Other possible translation difficulties in this chapter

#### Eloi, Eloi, lama sabachthani?

This is a phrase in Aramaic. Mark transliterates its sounds by writing them using Greek letters. He then explains its meaning.

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### Mark 15:1

#### Connecting Statement:

When the chief priests, the elders, the scribes, and the council give Jesus over to Pilate, they accuse Jesus of doing many bad things. When Pilate asks if what they had said is true, Jesus does not answer him.

#### they bound Jesus and led him away

They commanded for Jesus to be bound, but it would have been the guards who actually bound him and led him away. Alternate translation: "they commanded for Jesus to be bound and then he was

led away" or "they commanded the guards to bind Jesus and then they led him away"

#### They handed him over to Pilate

They had Jesus led to Pilate and transferred control of Jesus over to him.

### Mark 15:2

#### You say so

Possible meanings are 1) by saying this, Jesus was saying that Pilate, not Jesus, was the one calling him the King of the Jews. Alternate translation: "You yourself have said so" or 2) by saying this, Jesus implied that he is the King of the Jews.

Alternate translation: "Yes, as you said, I am" or "Yes. It is as you said"

**Mark 15:3**

**were accusing him of many things**  
"were saying that Jesus had done many bad things"

**Mark 15:4**

**Pilate again asked him**  
"Pilate asked Jesus again"

**Do you give no answer**  
This can be stated in positive form. Alternate translation: "Do you have an answer"

**See**  
"Look" or "Listen" or "Pay attention to what I am about to tell you"

**Mark 15:5**

**that amazed him**  
It surprised Pilate that Jesus did not reply and defend himself.

**Mark 15:6**

**Connecting Statement:**  
Pilate, hoping the crowd will choose Jesus, offers to release a prisoner, but the crowd asks for Barabbas instead.

**Now**  
This word is used here to mark a pause in the story as the author tells background information about Pilate's tradition of releasing a prisoner at feasts and about Barabbas.

**Mark 15:7**

**General Information:**  
The writer continues giving background information that will enable the reader to understand the part of the story that follows.

**the rebels who had committed murder during the rebellion**  
The writer writes as though he believes that the readers know which rebels and which rebellion he is talking about, not as though he is introducing new participants to the story.

**Mark 15:8**

**to do for them as he had done in the past**  
This refers to Pilate releasing a prisoner at feasts. This can be made clear. Alternate translation: "to release a prisoner to them as he had done in the past"

**Mark 15:9**

**General Information:**  
This page has intentionally been left blank.

**Mark 15:10**

**For he knew that it was because of envy ... Jesus over to him**  
This is background information about why Jesus was handed over to Pilate.

**it was because of envy that the chief priests**  
They envied Jesus, probably because so many people were following him and becoming his disciples. Alternate translation: "the chief priests were envious of Jesus. This is why they" or "the chief priests were envious of Jesus's popularity among the people. This is why they"

**Mark 15:11**

**stirred up the crowd**  
The author speaks of the chief priests rousing or urging the crowd as if the crowd were a bowl of something that they were stirring. Alternate translation: "roused the crowd" or "urged the crowd"

**released instead**  
They requested Barabbas to be released instead of Jesus. Alternate translation: "released instead of Jesus"

**Mark 15:12**

**Connecting Statement:**  
The crowd asks for Jesus's death, so Pilate turns him over to the soldiers, who mock him, crown him with thorns, strike him, and lead him out to crucify him.

**What then should I do with the King of the Jews**  
Pilate asks what he should do with Jesus if he releases Barabbas to them. This can be written clearly. Alternate translation: "If I release Barabbas, what then should I do with the King of the Jews"

**Mark 15:13**

**General Information:**  
This page has intentionally been left blank.

**Mark 15:14**

**Pilate said to them**  
"Pilate said to the crowd"

**Mark 15:15**

**to satisfy the crowd**

"make the crowd happy by doing what they wanted him to do"

**He scourged Jesus**

Pilate did not actually scourge Jesus but rather his soldiers did.

**scourged**

"flogged." To "scourge" is to beat with an especially painful whip.

**then handed him over to be crucified**

Pilate told his soldiers to take Jesus away to crucify him. This can be stated in active form. Alternate translation: "told his soldiers to take him away and crucify him"

**Mark 15:16**

**the courtyard (which is the government headquarters)**

This was where the Roman soldiers in Jerusalem lived, and where the governor stayed when he was in Jerusalem. Alternate translation: "the courtyard of the soldiers' barracks" or "the courtyard of the governor's residence"

**the whole company of soldiers**

"the whole unit of soldiers" "the whole cohort of soldiers"

**Mark 15:17**

**They put a purple robe on Jesus**

Purple was a color worn by royalty. The soldiers did not believe that Jesus was king. They clothed him this way to mock him because others said that he was the King of the Jews.

**a crown of thorns**

"a crown made of thorny branches"

**Mark 15:18**

**began to salute him**

The reader should understand that they were mocking Jesus by pretending to salute him.

**Hail, King of the Jews**

The greeting "Hail" with a raised hand was only used to greet the Roman emperor. The soldiers did not believe that Jesus was the king of the Jews. Rather they said this to mock him.

**Mark 15:19**

**a reed**

"a stick" or "a staff"

**went to their knees**

"kneeled" or "knelt" or "got on their knees"

**Mark 15:20**

**General Information:**

This page has intentionally been left blank.

**Mark 15:21**

**Simon ... Alexander ... Rufus**

These are names of men.

**Cyrene**

This is the name of a place.

**from the country**

"from outside the city"

**he was the father of Alexander and Rufus**

This is background information about the man whom the soldiers forced to carry Jesus's cross.

**they forced him to carry his cross**

According to Roman law, a soldier could force a man he came upon along the road to carry a load. In this case, they forced Simon to carry Jesus's cross.

**Mark 15:22**

**Connecting Statement:**

The soldiers bring Jesus to Golgotha, where they crucify him with two others. Many people mock him.

**Place of a Skull**

"Skull Place" or "Place of the Skull." This the name of a place. It does not mean that there are lots of skulls there.

**Skull**

A skull is the head bones, or a head without any flesh on it.

**Mark 15:23**

**wine mixed with myrrh**

It may be helpful to explain that myrrh is a pain-relieving medicine. Alternate translation: "wine mixed with a medicine called myrrh" or "wine mixed with a pain-relieving medicine called myrrh"

**Mark 15:24**

**General Information:**

This page has intentionally been left blank.

**Mark 15:25**

**the third hour**

"Third" here is a ordinal number. This refers to nine o'clock in the morning. Alternate translation: "nine o'clock in the morning"

**Mark 15:26**

**On a sign**

The soldiers attached this sign to the cross above Jesus. Alternate translation: "They attached to the cross above Jesus's head a sign on which"

**the charge against him**

"the crime they were accusing him of doing"

**Mark 15:27**

**one on the right of him and one on his left**

This can be written more clearly. Alternate translation: "one on a cross on the right side of him and one on a cross on the left side of him"

**Mark 15:28**

**General Information:**

This page has intentionally been left blank.

**Mark 15:29**

**shaking their heads**

This action showed that the people disapproved of Jesus.

**Aha!**

This is a exclamation of mockery. Use the appropriate exclamation in your language.

**You who would destroy the temple and rebuild it in three days**

The people refer to Jesus by what he earlier prophesied that he would do. Alternate translation: "You who said you would destroy the temple and rebuild it in three days"

**Mark 15:30**

**General Information:**

This page has intentionally been left blank.

**Mark 15:31**

**In the same way**

This refers to the way that the people who were walking by Jesus were mocking him.

**were mocking him with each other**

"were saying mocking things about Jesus among themselves"

**Mark 15:32**

**Let the Christ, the King of Israel, come down**

The leaders did not believe that Jesus is the Christ, the King of Israel. Alternate translation: "He calls himself the Christ and the King of Israel. So let him come down" or "If he is really the Christ and the King of Israel, he should come down"

**believe**

The means to believe in Jesus. Alternate translation: "believe in him"

**insulted**

mocked, slandered

**Mark 15:33**

**the sixth hour**

This refers to noon or 12 p.m.

**darkness came over the whole land**

Here the author describes it becoming dark outside as if the darkness were a wave that moved over the land. Alternate translation: "the whole land became dark"

**Mark 15:34**

**At the ninth hour**

This refers to three o'clock in the afternoon. Alternate translation: "At three o'clock in the afternoon" or "In the middle of the afternoon"

**Eloi, Eloi, lama sabachthani**

These are Aramaic words that should be copied as is into your language with similar sounds.

**is interpreted**

"means"

**Mark 15:35**

**Some of those standing by heard his words and said**

It can be stated clearly that they misunderstood what Jesus said. Alternate translation: "When some of those standing there heard his words, they misunderstood and said"

**Mark 15:36**

**sour wine**

"vinegar"

**reed staff**

"stick." This was a staff made from a reed.

**gave it to him**

"gave it to Jesus." The man held up the staff so that Jesus could drink wine from the sponge. Alternate translation: "held it up to Jesus"

**Mark 15:37**

**General Information:**

This page has intentionally been left blank.

**Mark 15:38**

**The curtain of the temple was split in two**

Mark is showing that God himself split the temple curtain. This can be translated in active form.

Alternate translation: "God split the curtain of the temple in two"

**Mark 15:39**

**the centurion**

This is the centurion who supervised the soldiers who crucified Jesus.

**who stood and faced Jesus**

Here "faced" is an idiom that means to look towards someone. Alternate translation: "who stood in front of Jesus"

**that he had died in this way**

"how Jesus had died" or "the way Jesus had died"

**Son of God**

This is an important title for Jesus.

**Mark 15:40**

**looked on from a distance**

"watched from far away"

**(the mother of James ... and of Joses)**

"who was the mother of James ... and of Joses." This can be written without the parentheses.

**James the younger**

"the younger James." This man was referred to as "the younger" probably to distinguish him from another man named James.

**Joses**

This Joses was not that same person as the younger brother of Jesus. See how you translated the same name in [Mark 6:3]

**Salome**

Salome is the name of a woman.

**Mark 15:41**

**When he was in Galilee they followed him ... with him to Jerusalem**

"When Jesus was in Galilee these women followed him ... with him to Jerusalem." This is background information about the women who watched the crucifixion from a distance.

**came up with him to Jerusalem**

Jerusalem was higher than almost any other place in Israel, so it was normal for people to speak of going up to Jerusalem and going down from it.

**Mark 15:42**

**Connecting Statement:**

Joseph of Arimathea asks Pilate for the body of Jesus, which he wraps in linen and puts in a tomb.

**evening had come**

Here evening is spoken of as if it were something that is able to "come" from one place to another.

Alternate translation: "it had become evening" or "it was evening"

**Mark 15:43**

**Joseph of Arimathea came there. He was a respected**

The phrase "came there" refers to Joseph coming to Pilate, which is also described after the background information is given, but his coming is referenced before for emphasis and to help introduce him to the story. There may be a different way to do this in your language. Alternate translation: "Joseph of Arimathea was a respected"

**Joseph of Arimathea**

"Joseph from Arimathea." Joseph is the name of a man, and Arimathea is the name of the place his is from.

**He was a respected member of the council ... for the kingdom of God**

This is background information about Joseph.

**went in to Pilate**

"went to Pilate" or "went in to where Pilate was"

**asked for the body of Jesus**

It can be stated clearly that he wanted to get the body so that he could bury it. Alternate translation: "asked for permission to get the body of Jesus in order to bury it"

**Mark 15:44**

**Pilate was amazed that Jesus was already dead; he called the centurion**

When Pilate heard that Jesus was dead, he was surprised, so he asked the centurion if it was true. This can be made clear. Alternate translation: "Pilate was amazed when he heard that Jesus was already dead, so he called the centurion"

**Mark 15:45**

**he gave the body to Joseph**

"he permitted Joseph to take Jesus's body"

**Mark 15:46**

**linen**

Linen is cloth made from the fibers of a flax plant. See how you translated this in Mark 14:51.

**He took him down ... Then he rolled a stone**

You may need to make explicit that Joseph probably had help from other people when he took Jesus's body down from the cross, prepared it for the tomb, and closed the tomb. Alternate translation: "He and others took him down ... Then they rolled a stone"

**a tomb that had been cut out of a rock**

This can be stated in active form. Alternate translation: "a tomb that someone had previously cut out of solid rock"

**a stone against**

"a huge flat stone in front of"

**Mark 15:47**

**Joses**

This Joses was not that same person as the younger brother of Jesus. See how you translated the same name in [Mark 6:3]

**the place where Jesus was buried**

This can be stated in active form. Alternate translation: "the place where Joseph and the others buried Jesus's body"

## Chapter 16

<sup>1</sup> When the Sabbath day was over, Mary Magdalene, Mary the mother of James, and Salome bought spices that they might come and anoint Jesus' body. <sup>2</sup> Very early on the first day of the week, they went to the tomb when the sun had come up. <sup>3</sup> They were saying to one another, "Who will roll away the stone for us from the entrance to the tomb?" <sup>4</sup> When they looked up, they saw that the stone had been rolled away, for it was very large. <sup>5</sup> They entered the tomb and saw a young man dressed in a white robe, sitting on the right side, and they were alarmed.

<sup>6</sup> He said to them, "Do not be alarmed. You seek Jesus, the Nazarene, who was crucified. He is risen! He is not here. Look at the place where they had laid him. <sup>7</sup> But go, tell his disciples and Peter, 'He is going ahead of you to Galilee. There you will see him, just as he told you.'"

<sup>8</sup> They went out and ran from the tomb; they were trembling and amazed. They said nothing to anyone because they were so afraid. <sup>9</sup><sup>[1]</sup> [Early on the first day of the week, after he arose, he appeared first to Mary Magdalene, from whom he had cast out seven demons. <sup>10</sup> She went and told those who were with him, while they were mourning and weeping. <sup>11</sup> They heard that he was alive and that he had been seen by her, but they did not believe.

<sup>12</sup> After these things he appeared in a different form to two of them as they were walking out into the country. <sup>13</sup> They went back and told the rest, but they did not believe them.

<sup>14</sup> Jesus later appeared to the eleven as they were reclining at the table, and he rebuked them for their unbelief and hardness of heart, because they did not believe those who saw him after he rose from the dead. <sup>15</sup> He said to them, "Go into all the world, and preach the gospel to the entire creation. <sup>16</sup> He who believes and is baptized will be saved, and he who does not believe will be condemned. <sup>17</sup> These signs will go with those who believe: In my name they will cast out demons. They will speak in new languages. <sup>18</sup> They will pick up snakes with their hands, and if they drink anything deadly, it will not hurt them. They will lay hands on the sick, and they will get well."

<sup>19</sup> After the Lord Jesus had spoken to them, he was taken up into heaven and sat down at the right hand of God. <sup>20</sup> The disciples left and preached everywhere, while the Lord worked with them and confirmed the word by the signs that went with them.] <sup>[2]</sup>

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### Footnotes

16:9 <sup>[1]</sup>The best ancient copies do not have Mark 16:9-20.

16:20 <sup>[2]</sup>See the note on Mark 16:9.

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## Mark 16 General Notes

### Special concepts in this chapter

#### The tomb

The tomb in which Jesus was buried ([Mark 15:46](#)) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they could place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

### Other possible translation difficulties in this chapter

#### A young man dressed in a white robe

Matthew, Mark, Luke, and John all wrote about angels in white clothing with the women at Jesus's tomb. Two of the authors called them men, but that is only because the angels were in human form. Two of the authors wrote about two angels, but the other two authors wrote about only one of them. It is best to

translate each of these passages as it appears in the ULB without trying to make the passages all say exactly the same thing. (See: [Matthew 28:1-2](#) and [Mark 16:5](#) and [Luke 24:4](#) and [John 20:12](#))

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### Mark 16:1

**Connecting Statement:**

On the first day of the week, women come early because they expect to use spices to anoint Jesus's body. They are surprised to see a young man who tells them Jesus is alive, but they are afraid and do not tell anyone.

**When the Sabbath day was over**

That is, after the Sabbath, the seventh day of the week, had ended and the first day of the week had begun.

### Mark 16:2

**General Information:**

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### Mark 16:3

**General Information:**

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### Mark 16:4

**the stone had been rolled away**

This can be stated in active form. Alternate translation: "someone had rolled away the stone"

### Mark 16:5

**General Information:**

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### Mark 16:6

**He is risen!**

The angel is emphatically stating that Jesus has risen from the dead. This can be translated in active form. Alternate translation: "He arose!" or "God raised him from the dead!" or "He raised himself from the dead!"

### Mark 16:7

**General Information:**

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### Mark 16:8

**General Information:**

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### Mark 16:9

**Connecting Statement:**

Jesus appears first to Mary Magdalene, who tells the disciples, then he appears to two others as they walk in the country, and later he appears to the eleven disciples.

**on the first day of the week**

"on Sunday"

### Mark 16:10

**General Information:**

This page has intentionally been left blank.

### Mark 16:11

**They heard**

"They heard Mary Magdalene say"

**he had been seen by her**

This can be stated in active form. Alternate translation: "Mary Magdalene had seen him" or "she had seen him"

### Mark 16:12

**he appeared in a different form to two of them**

The "two of them" saw Jesus, but he looked different from how he had looked previously.

**two of them**

"two of his disciples"

### Mark 16:13

**they did not believe them**

The rest of the disciples did not believe what the two who had been walking in the country said.

### Mark 16:14

**Connecting Statement:**

When Jesus meets with the eleven, he rebukes them for their unbelief and tells them to go out into all the world to preach the gospel.

**the eleven**

These are the eleven apostles who remain after Judas has left them.

**they were reclining at the table**

This is a metonym for eating, which was the usual way people in that day ate meals. Alternate translation: "they were eating a meal"

**reclining**

In Jesus's culture, when people gathered to eat, they lay down on their sides, propping themselves up on pillows beside a low table.

**hardness of heart**

Jesus is rebuking his disciples because they would not believe in him. Translate this idiom so it is understood that the disciples were not believing Jesus. Alternate translation: "refusal to believe"

**Mark 16:15**

**Go into all the world**

Here "the world" is a metonym for the people in the world. Alternate translation: "Go everywhere there are people"

**the entire creation**

This is an exaggeration and a metonym for people everywhere. Alternate translation: "absolutely everybody"

**Mark 16:16**

**He who believes and is baptized will be saved**

The word "He" refers to anyone. This sentence can be made active. Alternate translation: "God will save all people who believe and allow you to baptize them"

**he who does not believe will be condemned**

The word "he" refers to anyone. This clause can be made active. Alternate translation: "God will condemn all people who do not believe"

**Mark 16:17**

**These signs will go with those who believe**

Mark speaks of miracles as though they were people going along with the believers. Alternate translation: "People watching those who believe will see these things happen and know that I am with the believers"

**In my name they**

Possible meanings are 1) Jesus is giving a general list: "In my name they will do things like these: They" or 2) Jesus is giving an exact list: "These are the things they will do in my name: They."

**In my name**

Here "name" is associated with Jesus's authority and power. See how "in your name" is translated in [Mark 9:38]

**Mark 16:18**

**General Information:**

This page has intentionally been left blank.

**Mark 16:19**

**he was taken up into heaven and sat**

This can be stated in active form. Alternate translation: "God took him up into heaven, and he sat"

**sat down at the right hand of God**

To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "sat in the place of honor beside God"

**Mark 16:20**

**worked with them**

worked together with them, helped them as they worked

**confirmed the word**

This idiom means they proved that their message was true. Alternate translation: "showed that his message, which they were speaking, was true"

**by the signs that went with them**

"by enabling them wherever they went to do miracles that showed that they truly were his disciples"

## Book: Luke

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### Luke

#### Chapter 1

<sup>1</sup> Many have taken on the work of putting together an account of the things that have been accomplished among us, <sup>2</sup> just as they were passed down to us by those who from the first were eyewitnesses and servants of the word. <sup>3</sup> So it seemed good to me also, because I have accurately investigated everything from the beginning, to write an orderly account for you, most excellent Theophilus, <sup>4</sup> so that you might know the certainty of the things you have been taught.

<sup>5</sup> In the days of Herod king of Judea there was a certain priest named Zechariah from the division of Abijah; his wife Elizabeth was also a descendant of Aaron. <sup>6</sup> They were both righteous before God, walking blamelessly in all the commandments and statutes of the Lord. <sup>7</sup> But they had no child because Elizabeth was barren, and they were both advanced in their days.

<sup>8</sup> Now it came about that Zechariah was in God's presence, carrying out the priestly duties in the order of his division. <sup>9</sup> According to the customary way of choosing which priest would serve, he had been chosen by lot to enter into the temple of the Lord to burn incense. <sup>10</sup> The whole crowd of people was praying outside at the hour when the incense was burned. <sup>11</sup> Now an angel of the Lord appeared to him and stood at the right side of the incense altar. <sup>12</sup> When Zechariah saw him, he was troubled, and fear fell on him. <sup>13</sup> But the angel said to him, "Do not be afraid, Zechariah, because your prayer has been heard. Your wife Elizabeth will bear you a son. You will call his name John. <sup>14</sup> You will have joy and gladness, and many will rejoice at his birth. <sup>15</sup> For he will be great in the sight of the Lord. He must never drink wine or strong drink, and he will be filled with the Holy Spirit from his mother's womb. <sup>16</sup> Many of the descendants of Israel will be turned to the Lord their God. <sup>17</sup> He will go before the face of the Lord in the spirit and power of Elijah, to turn the hearts of the fathers to the children and the disobedient to the wisdom of the righteous—to make ready for the Lord a people prepared for him."

<sup>18</sup> Zechariah said to the angel, "How can I know this? For I am an old man and my wife is advanced in her days." <sup>19</sup> The angel answered and said to him, "I am Gabriel, who stands in the presence of God. I was sent to speak to you, to bring you this good news. <sup>20</sup> Behold! You will be silent, unable to speak, until the day these things take place. This is because you did not believe my words, which will be fulfilled at the right time." <sup>21</sup> Now the people were waiting for Zechariah. They were surprised that he was spending so much time in the temple. <sup>22</sup> But when he came out, he could not speak to them. They realized that he had seen a vision while he was in the temple. He kept on making signs to them and remained silent. <sup>23</sup> It came about that when the days of his service were over, he went to his house.

<sup>24</sup> After these days, his wife Elizabeth conceived and for five months she kept herself hidden. She said, <sup>25</sup> "This is what the Lord has done for me when he looked at me with favor in order to take away my shame before people."

<sup>26</sup> In the sixth month, the angel Gabriel was sent from God to a city in Galilee named Nazareth, <sup>27</sup> to a virgin engaged to a man whose name was Joseph, who was a descendant of David, and the virgin's name was Mary. <sup>28</sup> He came to her and said, "Greetings, you who are highly favored! The Lord is with you." <sup>29</sup> But she was very confused by his words and she wondered what kind of greeting this could be. <sup>30</sup> The angel said to her, "Do not be afraid, Mary, for you have found favor with God. <sup>31</sup> See, you will conceive in your womb and bear a son. You will call his name 'Jesus.' <sup>32</sup> He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his ancestor David. <sup>33</sup> He will reign over the house of Jacob forever, and there will be no end to his kingdom."

<sup>34</sup> Mary said to the angel, "How will this happen, since I have not known any man?"

**35** The angel answered and said to her, "The Holy Spirit will overshadow you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God. **36** See, your relative Elizabeth has also conceived a son in her old age. This is the sixth month for her, she who was called barren. **37** For nothing will be impossible for God."

**38** Mary said, "See, I am the female servant of the Lord. Let it be for me according to your message." Then the angel left her.

**39** Then Mary arose in those days and quickly went into the hill country, to a city in Judea. **40** She went into the house of Zechariah and greeted Elizabeth. **41** Now it happened that when Elizabeth heard Mary's greeting, the baby in her womb jumped, and Elizabeth was filled with the Holy Spirit. **42** She cried out with a loud shout and said, "Blessed are you among women, and blessed is the fruit of your womb. **43** Why has it happened to me that the mother of my Lord should come to me? **44** For see, when the sound of your greeting came to my ears, the baby in my womb jumped for joy. **45** Blessed is she who believed that there would be a fulfillment of the things that were told her from the Lord."

**46** Mary said,

"My soul praises the Lord,

**47** and my spirit has rejoiced in God my Savior.

**48** For he has looked

at the low condition of his female servant.

For see, from now on all generations will call me blessed.

**49** For the Mighty One has done great things for me,  
and his name is holy.

**50** His mercy lasts from generation to generation  
for those who fear him.

**51** He has displayed strength with his arm;  
he has scattered those who were proud  
about the thoughts of their hearts.

**52** He has thrown down princes from their thrones  
and he has raised up those of low condition.

**53** He has filled the hungry with good things,  
but the rich he has sent away empty-handed.

**54** He has given help to Israel his servant,  
so as to remember to show mercy

**55** (as he said to our fathers)  
to Abraham and his descendants forever."

**56** Mary stayed with Elizabeth about three months and then returned to her house.

**57** Now the time had come for Elizabeth to deliver her baby and she gave birth to a son. **58** Her neighbors and her relatives heard that the Lord had shown his great mercy to her, and they rejoiced with her.

**59** Now it happened on the eighth day that they came to circumcise the child. They would have called him "Zechariah," after the name of his father. **60** But his mother answered and said, "No. He will be called John." **61** They said to her, "There is no one among your relatives who is called by this name." **62** They made signs to his father as to how he wanted him to be named. **63** His father asked for a writing tablet and wrote, "His name is John." They all were astonished at this. **64** Immediately his mouth was opened and his tongue was freed. He spoke and praised God. **65** Fear came on all who lived around them. All these matters were spread throughout all the hill country of Judea. **66** All who heard them stored them in their hearts, saying, "What then will this child become?" For the hand of the Lord was with him.

**67** His father Zechariah was filled with the Holy Spirit and prophesied, saying,

**68** "Praised be the Lord, the God of Israel,  
for he has come to help  
and he has accomplished redemption for his people.

**69** He has raised up a horn of salvation for us

- in the house of his servant David
- 70 (as he spoke by the mouth of his holy prophets from long ago),  
71 salvation from our enemies  
and from the hand of all who hate us.
- 72 He will do this to show mercy to our fathers  
and to remember his holy covenant,
- 73 the oath that he swore  
to Abraham our father.
- 74 He swore to grant to us that we,  
having been delivered out of the hand of our enemies,  
would serve him without fear
- 75 in holiness and righteousness  
before him all our days.
- 76 Yes, and you, child,  
will be called a prophet of the Most High,  
for you will go before the face of the Lord  
to prepare his paths,  
to prepare people for his coming,
- 77 to give knowledge of salvation to his people  
by the forgiveness of their sins.
- 78 This will happen because  
of the tender mercy of our God,  
because of which the sunrise  
from on high will come to help us,  
79 to shine on those who sit in darkness  
and in the shadow of death.  
He will do this to guide our feet  
into the path of peace."

80 Now the child grew and became strong in spirit, and he was in the wilderness until the day of his public appearance to Israel.

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## Luke 1 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 1:46-55, 68-79.

### Special concepts in this chapter

#### "He will be called John"

Most people in the ancient Near East would give a child the same name as someone in their family. People were surprised that Elizabeth and Zechariah named their son John, because there was no one else in their family with that name.

### Important figures of speech in this chapter

Luke's language is simple and straightforward. He does not use many figures of speech.

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## Luke 1:1

### General Information:

Luke explains why he writes to Theophilus.

**of the things that have been accomplished among us**  
"about those things that have happened among us"  
or "about those events that have happened among us"

### among us

No one knows for sure who Theophilus was. If he was a Christian, the word "us" here would include

him and so be inclusive, and if not, it would be exclusive.

### Luke 1:2

#### were eyewitnesses and servants of the word

An "eyewitness" is a person who saw something happen, and a servant of the word is a person who serves God by telling people God's message. You may need to make it clear how they were servants of the word. Alternate translation: "saw what had happened and served God by telling people his message"

#### servants of the word

The word "word" is a synecdoche for a message made up of many words. Alternate translation: "servants of the message" or "servants of God's message"

### Luke 1:3

#### accurately investigated

"carefully researched." Luke was careful to find out exactly what happened. He probably talked to the different people who saw what happened to make sure that what he wrote down about these events was correct.

#### most excellent Theophilus

Luke said this to show honor and respect for Theophilus. This may mean that Theophilus was an important government official. This section should use the style that your culture uses to address people of high status. Some people may prefer to also put this greeting at the beginning and say, "To most excellent Theophilus" or "Dear most excellent Theophilus."

#### most excellent

"honorable" or "noble"

#### Theophilus

This name means "friend of God." It may describe this man's character or it may have been his actual name. Most translations have it as a name.

### Luke 1:4

#### General Information:

This page has intentionally been left blank.

### Luke 1:5

#### General Information:

Zechariah and Elizabeth are introduced. Verses 5-7 give background information about them.

#### Connecting Statement:

The angel prophesies the birth of John.

#### In the days of Herod king of Judea

The phrase "In the days of" is used to indicate a new event. Alternate translation: "During the time that King Herod ruled over Judea"

#### there was a certain

"there was a particular" or "there was a." This is a way of introducing a new character in a story. Consider how your language does this.

#### division

It is understood that this refers to the priests. Alternate translation: "division of priests" or "group of priests"

#### of Abijah

"who descended from Abijah." Abijah was an ancestor of this group of priests and all of them were descended from Aaron, who was the first Israelite priest.

### Luke 1:6

#### before God

"in God's sight" or "in God's opinion"

#### all the commandments and statutes of the Lord

"all that the Lord had commanded and required"

### Luke 1:7

#### But

This contrast word shows that what follows here is the opposite of what is expected. People expected that if they did what was right, God would allow them to have children. Although this couple did what was right, they did not have any children.

#### they were both advanced in their days

This is a euphemism that says that they were very old. Alternate translation: "they had both lived many days" or "they had both lived many years" or "they were both very old"

### Luke 1:8

#### Now it came about

This phrase is used to mark a shift in the story from the background information to the participants.

#### Zechariah was in God's presence, carrying out the priestly duties

It is implied that Zechariah was in God's temple and that these priestly duties were part of worshipping God.

#### in the order of his division

"when it was his group's turn" or "when the time came for his group to serve"

**Luke 1:9**

**According to the customary way of choosing which priest would ... burn incense**

This sentence gives us information about priestly duties.

**the customary way**

"the traditional method" or "the usual way"

**chosen by lot**

A lot was a marked stone that was thrown or rolled on the ground in order to decide something. The priests believed that God guided the lot to show them which priest he wanted them to choose.

**to burn incense**

The priests were to burn sweet-smelling incense as an offering to God each morning and evening on a special altar inside the temple.

**Luke 1:10**

**The whole crowd of people**

"A large number of people" or "Many people"

**outside**

The courtyard was the enclosed area surrounding the temple. Alternate translation: "outside the temple building" or "in the courtyard outside the temple"

**at the hour**

"at the set time." It is unclear if this was the morning or evening time for the incense offering.

**Luke 1:11**

**Connecting Statement:**

While Zechariah does his duty in the temple, an angel comes from God to give him a message.

**Now**

This word marks the beginning of the action in the story.

**appeared to him**

"suddenly came to him" or "was suddenly there with Zechariah." This expresses that the angel was present with Zechariah, and not simply a vision.

**Luke 1:12**

**Zechariah ... was troubled ... fear fell on him**

These two phrases mean the same thing, and emphasize how afraid Zechariah was.

**When Zechariah saw him**

"When Zechariah saw the angel." Zechariah was afraid because the appearance of the angel was frightening. He had not done anything wrong, so he was not afraid that the angel would punish him.

**fear fell on him**

Fear is described as if it was something that attacked or overpowered Zechariah.

**Luke 1:13**

**Do not be afraid**

"Stop being afraid of me" or "You do not need to be afraid of me"

**your prayer has been heard**

This can be stated in active form. It is implied that God will give Zechariah what he has asked for. Alternate translation: "God has heard your prayer and will give you what you have asked for"

**bear you a son**

"have a son for you" or "give birth to your son"

**Luke 1:14**

**You will have joy and gladness**

The words "joy" and "gladness" mean the same thing and are used to emphasize how great the joy will be. Alternate translation: "you will have great joy" or "you will be very glad"

**at his birth**

"because of his birth"

**Luke 1:15**

**For he will be great**

"This is because he will be great." Zechariah and the "many" will rejoice because John will be "great in the sight of the Lord." The rest of verse 15 tells how God wants John to live.

**he will be great in the sight of the Lord**

"he will be a very important person for the Lord" or "God will consider him to be very important"

**he will be filled with the Holy Spirit**

This can be stated in active form. Alternate translation: "the Holy Spirit will empower him" or "the Holy Spirit will guide him" Make sure it does not sound similar to what an evil spirit might do to a person.

**from his mother's womb**

"even while he is in his mother's womb" or "even before he is born"

**Luke 1:16**

**Many of the descendants of Israel will be turned to the Lord their God**

Here "be turned" is a metaphor for a person repenting and worshiping the Lord. This can be stated in active form. Alternate translation: "He will cause many of the people of Israel to repent and worship the Lord their God"

### **Luke 1:17**

#### **will go before the face of the Lord**

Before the Lord comes, he will go and announce to the people that the Lord will come to them.

#### **the face of the Lord**

Here "the face of" someone can be an idiom that refers to the that person's presence. It is sometimes omitted in translation. Alternate translation: "the Lord"

#### **in the spirit and power of Elijah**

"with the same spirit and power that Elijah had." The word "spirit" either refers to God's Holy Spirit or to Elijah's attitude or way of thinking. Make sure that the word "spirit" does not mean ghost or evil spirit.

#### **turn the hearts of the fathers to the children**

"persuade fathers to care about their children again" or "cause fathers to restore their relationships with their children"

#### **turn the hearts**

The heart is spoken of as if it were something that could be turned to go in a different direction. This refers to changing someone's attitude toward something.

#### **the disobedient**

Here this refers to people who do not obey the Lord.

#### **make ready for the Lord a people prepared for him**

What the people will be prepared to do can be stated clearly. Alternate translation: "make ready for the Lord a people who are prepared to believe his message"

### **Luke 1:18**

#### **How can I know this?**

"How can I know for sure that what you said will happen?" Here, "know" means to learn by experience, suggesting Zechariah was asking for a sign as proof. Alternate translation: "What can you do to prove to me that this will happen?"

#### **my wife is advanced in her days**

This is a euphemism that says that she was very old. See how you translated similar words in [Luke 1:7]

### **Luke 1:19**

#### **I am Gabriel, who stands in the presence of God**

This is stated as a rebuke to Zechariah. The presence of Gabriel, coming directly from God, should be enough proof for Zechariah.

#### **who stands**

"who serves"

#### **I was sent to speak to you**

This can be stated in active form. Alternate translation: "God sent me to speak to you"

### **Luke 1:20**

#### **Behold**

"Pay attention, because what I am about to say is both true and important"

#### **silent, unable to speak**

These mean the same thing, and are repeated to emphasize the completeness of his silence. Alternate translation: "completely unable to speak" or "not able to speak at all"

#### **not believe my words**

"not believe what I said"

#### **at the right time**

"at the appointed time"

### **Luke 1:21**

#### **Now**

This marks a shift in the story from what happened inside the temple to what happened outside. Alternate translation: "While that was happening" or "While the angel and Zechariah were talking"

### **Luke 1:22**

#### **They realized that he had seen a vision while he was in the temple. He kept on making signs to them and remained silent**

These things probably happened at the same time, and Zechariah's signs helped the people understand that he had had a vision. It might be helpful to your audience to change the order to show that. Alternate translation: "He kept on making signs to them and remained silent. So they realized that he had seen a vision while he was in the temple"

#### **a vision**

The earlier description indicated that Gabriel actually came to Zechariah in the temple. The people, not knowing that, assumed Zechariah saw a vision.

### **Luke 1:23**

#### **It came about**

This phrase moves the story ahead to when Zechariah's service was ended.

#### **he went to his house**

Zechariah did not live in Jerusalem, where the temple was located. He traveled to his home town.

### Luke 1:24

#### After these days

The phrase "these days" refers to the time Zechariah was serving in the temple. It is possible to state more clearly what this refers to. Alternate translation: "After Zechariah's time of serving at the temple"

#### his wife

"Zechariah's wife"

#### kept herself hidden

"did not leave her house"

### Luke 1:25

#### This is what the Lord has done for me

This phrase refers to the fact that the Lord allowed her to become pregnant.

#### This is what

This is a positive exclamation. She is very happy with what the Lord has done for her.

#### looked at me with favor

"to look at" here is an idiom that means "to treat" or "to deal with." Alternate translation: "regarded me kindly" or "had pity on me"

#### my shame

This refers to the shame she felt when she was not able to have children.

### Luke 1:26

#### In the sixth month

"in the sixth month of Elizabeth's pregnancy." It may be necessary to state this clearly if it would be confused with the sixth month of the year.

#### the angel Gabriel was sent from God

This can be stated in active form. Alternate translation: "God told the angel Gabriel to go"

### Luke 1:27

#### a virgin engaged to ... Joseph

Mary's parents had agreed that Mary would marry Joseph. Though they had not had sexual relations, Joseph would have thought and spoken of her as his wife.

#### who was a descendant of David

"he belonged to the same tribe as King David"

#### the virgin's name was Mary

This introduces Mary as a new character in the story.

### Luke 1:28

#### He came to her

"The angel came to Mary"

#### Greetings

This was a common greeting. It means: "Rejoice" or "Be glad."

#### you who are highly favored!

"you who have received great grace!" or "you who have received special kindness!"

#### The Lord is with you

"with you" here is an idiom that implies support and acceptance. Alternate translation: "The Lord is pleased with you"

### Luke 1:29

#### she was very confused by his words and she wondered what kind of greeting this could be

Mary understood the meaning of the individual words, but she did not understand why the angel said this amazing greeting to her.

### Luke 1:30

#### Do not be afraid, Mary

The angel does not want Mary to be afraid of his appearance, because God sent him with a positive message.

#### you have found favor with God

The idiom "to find favor" means to be positively received by someone. The sentence can be altered to show God as the actor. Alternate translation: "God has decided to give you his grace" or "God is showing you his kindness"

### Luke 1:31

#### you will conceive in your womb and bear a son ... Jesus

Mary will bear "a son" who will be called "the Son of the Most High." Jesus is therefore a human son born of a human mother, and he is also the Son of God. These terms should be translated very carefully.

### Luke 1:32

#### the Son of the Most High

Mary will bear "a son" who will be called "the Son of the Most High." Jesus is therefore a human son born of a human mother, and he is also the Son of God. These terms should be translated very carefully.

#### will be called

Possible meanings are 1) "people will call him" or 2) "God will call him"

**Son of the Most High**

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

**give him the throne of his ancestor David**

The throne represents the king's authority to rule. Alternate translation: "give him authority to rule as king as his ancestor David did"

**Luke 1:33**

**there will be no end to his kingdom**

The negative phrase "no end" emphasizes that it continues forever. It could also be stated with a positive phrase. Alternate translation: "his kingdom will never end"

**Luke 1:34**

**How will this happen**

Though Mary did not understand how it could happen, she did not doubt that it would happen.

**I have not known any man**

Mary used this polite expression to say that she had not engaged in sexual activity. Alternate translation: "I am a virgin"

**Luke 1:35**

**The Holy Spirit will overshadow you**

The process of Mary's conception would begin with the Holy Spirit coming to her.

**the power of the Most High**

It was God's "power" that would supernaturally cause Mary to become pregnant even while she still remained a virgin. Make sure this does not imply any physical or sexual union—this was a miracle.

**will overshadow you**

"will cover you like a shadow"

**So the holy one to be born will be called the Son of God**

This can be stated in active form. Alternate translation: "So the holy one who will be born they will call the Son of God" or "So the baby that will be born will be holy, and people will call him the Son of God"

**the holy one**

"the holy child" or "the holy baby"

**Son of God**

This is an important title for Jesus.

**Luke 1:36**

**See, your relative**

"Pay attention, because what I am about to say is both true and important: your relative"

**your relative Elizabeth**

If you need to state a specific relationship, Elizabeth was probably Mary's aunt or great-aunt.

**has also conceived a son in her old age**

"Elizabeth has also become pregnant with a son even though she is already very old" or "Elizabeth, even though she is old, has also become pregnant and will bear a son." Make sure it does not sound as though both Mary and Elizabeth were old when they conceived.

**the sixth month for her**

"the sixth month of her pregnancy"

**Luke 1:37**

**For nothing**

"Because nothing" or "This shows that nothing"

**nothing will be impossible for God**

Elizabeth's pregnancy was proof that God was able to do anything—even enable Mary to become pregnant without her sleeping with a man. The double negatives in this statement can be stated with positive terms. Alternate translation: "everything will be possible for God" or "God can do anything"

**Luke 1:38**

**See, I am the female servant**

"Here I am, the female servant" or "I am glad to be the female servant." She is responding humbly and willingly.

**I am the female servant of the Lord**

Choose an expression that shows her humility and obedience to the Lord. She was not boasting about being the Lord's servant.

**Let it be for me**

"Let this happen to me." Mary was expressing her willingness for the things to happen that the angel had told her were about to happen.

**Luke 1:39**

**Connecting Statement:**

Mary goes to visit her relative Elizabeth, who is going to give birth to John.

**arose**

This idiom means she not only stood up, but also "got ready." Alternate translation: "started out" or "got ready"

**the hilly country**

"the hilly area" or "the mountainous part of Israel"

**Luke 1:40**

**She went**

It is implied that Mary finished her journey before she went in to Zechariah's house. This could be stated clearly. Alternate translation: "When she arrived, she went"

**Luke 1:41**

**Now it happened**

The phrase is used to mark a new event in this part of the story.

**in her womb**

"in Elizabeth's womb"

**jumped**

moved suddenly

**Luke 1:42**

**cried out with a loud shout and said**

The phrases "cried out" and "loud shout" mean the same thing and are used to emphasize how excited Elizabeth was. You may want to combine them into one phrase. Alternate translation: "exclaimed loudly"

**Blessed are you among women**

The idiom "among women" means "more than any other woman"

**the fruit of your womb**

Mary's baby is spoken of as if it is the fruit that a plant produces. Alternate translation: "the baby in your womb" or "the baby you will bear"

**Luke 1:43**

**Why has it happened to me that the mother of my Lord should come to me?**

Elizabeth is not asking for information. She was showing how surprised and happy she was that the mother of the Lord had come to her. Alternate translation: "How wonderful it is that the mother of my Lord has come to me!"

**the mother of my Lord**

It can be made clear that Elizabeth was calling Mary "the mother of my Lord" by adding the word "you." Alternate translation: "you, the mother of my Lord"

**Luke 1:44**

**For see**

This phrase alerts Mary to pay attention to Elizabeth's surprising statement that follows.

**when the sound of your greeting came to my ears**

Hearing a sound is spoken of as if the sound came to the ears. Alternate translation: "when I heard the sound of your greeting"

**jumped for joy**

"moved suddenly with joy" or "turned forcefully because he was so happy"

**Luke 1:45**

**Blessed is she who believed ... that were told her from the Lord**

Elizabeth is talking about Mary to Mary. Alternate translation: "Blessed are you who believed ... that were told you from the Lord"

**Blessed is she who believed**

The passive verb can be translated in active form. Alternate translation: "God will bless her because she believed"

**there would be a fulfillment of the things**

"the things would actually happen" or "the things would come true"

**the things that were told her from the Lord**

The word "from" is used here instead of "by" because it was the angel Gabriel whom Mary actually heard speak

**Luke 1:46**

**General Information:**

Mary begins a song of praise to the Lord her Savior.

**My soul praises**

The word "soul" refers to the spiritual part of a person. Mary is saying that her worship comes from deep inside her. Alternate translation: "My inner being praises" or "I praise"

**Luke 1:47**

**my spirit has rejoiced**

Both "soul" and "spirit" refer to the spiritual part of a person. Mary is saying that her worship comes from deep inside her. Alternate translation: "my heart has rejoiced" or "I rejoice"

**has rejoiced in**

"has felt very joyful about" or "was very happy about"

**God my Savior**

"God, the One who saves me" or "God, who saves me"

**Luke 1:48**

**For he**

"This is because he"

**looked at**

"looked at with concern" or "cared about"

**low condition**

"poverty." Mary's family was not rich.

**For see**

This phrase calls attention to the statement that follows.

**from now on**

"now and in the future"

**all generations**

"the people in all generations"

**Luke 1:49**

**the Mighty One has**

"God, the Powerful One, has"

**his name**

Here "name" refers to the entire person of God.  
Alternate translation: "he"

**Luke 1:50**

**His mercy**

"God's mercy"

**from generation to generation**

"from one generation to the next generation" or  
"throughout every generation" or "to people in  
every time period"

**Luke 1:51**

**displayed strength with his arm**

Here "his arm" is a metonym that stands for God's  
power. Alternate translation: "shown that he is very  
powerful"

**has scattered those ... hearts**

"has caused those ... hearts to run away in different  
directions"

**who were proud about the thoughts of their hearts**

Here "hearts" is a metonym for people's inner  
beings. Alternate translation: "who were proud in  
their thoughts" or "who were proud"

**Luke 1:52**

**He has thrown down princes from their thrones**

A throne is a chair that a ruler sits on, and it is a  
symbol of his authority. If a prince is brought down  
from his throne, it means he no longer has the  
authority to reign. Alternate translation: "He has  
taken away the authority of princes" or "He has  
made rulers stop ruling"

**raised up those of low condition**

In this word picture, people who are important are  
higher than people who are less important.  
Alternate translation: "has made humble people  
important" or "has given honor to people whom  
others have not honored"

**of low condition**

"in poverty." See how you translated this in Luke  
1:48.

**Luke 1:53**

**He has filled the hungry ... the rich he has sent away empty**

The contrast between these two opposite actions  
should be made clear in the translation if possible.

**filled the hungry with good things**

Possible meanings are 1) "given the hungry good  
food to eat" or 2) "given the needy good things."

**Luke 1:54**

**General Information:**

The information in verses 54 and 55 can be  
rearranged, as in the UDB, to make the meaning  
clearer.

**He has given help to**

"The Lord has helped"

**Israel his servant**

If readers confuse this with the man named Israel,  
it could be translated as "his servant, the nation of  
Israel" or "Israel, his servants."

**so as to**

"in order to"

**to remember**

God cannot forget. When God "remembers," it is an  
idiom that means God acts upon his earlier  
promise.

**Luke 1:55**

**General Information:**

The information in verses 54 and 55 can be  
rearranged, as in the UDB, to make the meaning  
clearer.

**as he said to our fathers**

"just as he promised our ancestors he would do."

This phrase supplies background information about  
God's promise to Abraham. Alternate translation:  
"because he promised our ancestors he would be  
merciful"

**his descendants**

"Abraham's descendants"

**Luke 1:56**

**returned to her house**

"Mary returned to her (Mary's) house" or "Mary returned to her own house"

**Luke 1:57**

**Now**

This word marks the beginning of the next event in the story.

**deliver her baby**

"give birth to her baby"

**Luke 1:58**

**Her neighbors and her relatives**

"Elizabeth's neighbors and relatives"

**shown his great mercy to her**

"been very kind to her"

**Luke 1:59**

**Now it happened**

This phrase is used here to mark a change in the main story. Here Luke starts to tell a new part of the story.

**on the eighth day**

Here "eighth day" refers to the time after the birth of the baby, counted from the first day, which was the day he was born. Alternate translation: "on the eighth day of the baby's life"

**they came to circumcise the child**

This was often a ceremony where one person circumcised the baby and friends were there to celebrate with the family. Alternate translation: "they came for the baby's circumcision ceremony"

**They would have called him**

"They were going to name him" or "They wanted to give him the name"

**after the name of his father**

"his father's name"

**Luke 1:60**

**General Information:**

This page has intentionally been left blank.

**Luke 1:61**

**by this name**

"by that name" or "by the same name"

**Luke 1:62**

**They**

This refers to the people who were there for the circumcision ceremony.

**made signs**

"motioned." Either Zechariah was unable to hear, as well as unable to speak, or the people assumed that he could not hear.

**to his father**

"to the baby's father"

**how he wanted him to be named**

"what name Zechariah wanted to give the baby"

**Luke 1:63**

**His father asked for a writing tablet**

Since he could not speak, it may be helpful to state this differently. Alternate translation: "His father indicated that he wanted them to give him a writing tablet" or "His father showed that he wanted a writing tablets"

**a writing tablet**

"something on which to write"

**astonished**

greatly surprised or amazed

**Luke 1:64**

**his mouth was opened ... his tongue was freed**

These two phrases are word pictures that together emphasize that Zechariah was suddenly able to speak.

**his mouth was opened and his tongue was freed**

These phrases can be stated in active form. Alternate translation: "God opened his mouth and freed his tongue"

**Luke 1:65**

**Fear came on all who lived around them**

"All who lived around Zechariah and Elizabeth were afraid." It may be helpful to state clearly why they were afraid. Alternate translation: "All who lived around them were in awe of God because he had done this to Zechariah"

**all who lived around them**

The word "all" here is a generalization. Alternate translation: "those who lived around them" or "many who lived in that area"

**All these matters were spread throughout all the hill country of Judea**

The phrase "these matters were spread" is a metaphor for people talking about them. The passive verb here can also be translated in active

form. Alternate translation: "All these matters were talked about by people throughout all the hill country of Judea" or "People throughout the hill country of Judea talked about all these matters"

### **Luke 1:66**

#### **All who heard them**

"All who heard about these matters"

#### **stored them in their hearts**

People carefully remembering things so that they can think about them later is spoken of as if they were putting those things safely in their hearts. Alternate translation: "kept them in mind" or "thought carefully about these matters" or "thought a lot about these events"

#### **hearts, saying**

"hearts. They asked"

#### **What then will this child become?**

"What kind of great person will this baby grow up to be?" It is also possible that this question was meant to be a statement of their surprise at what they had heard about the baby. Alternate translation: "What a great man this child will be!"

#### **the hand of the Lord was with him**

The phrase "the hand of the Lord" refers to the Lord's power. Alternate translation: "the Lord's power was with him" or "the Lord was working in him powerfully"

### **Luke 1:67**

#### **Connecting Statement:**

Zechariah tells what will happen with his son John.

#### **His father Zechariah was filled with the Holy Spirit and prophesied**

This can be stated in active form. Alternate translation: "The Holy Spirit filled his father Zechariah, and Zachariah prophesied"

#### **His father**

John's father

#### **prophesied, saying**

Consider natural ways of introducing direct quotes in your language. Alternate translation: "prophesied and said" or "prophesied, and this is what he said"

### **Luke 1:68**

#### **the God of Israel**

"Israel" here refers to the nation of Israel. The relationship between God and Israel could be stated more directly. Alternate translation: "the God who reigns over Israel" or "the God whom Israel worships"

#### **his people**

"God's people"

### **Luke 1:69**

#### **He has raised up a horn of salvation for us in the house of his servant David**

The horn of an animal is a symbol of its power to defend itself. To raise up here is to bring into existence or to enable to act. The Messiah is spoken of as if he were a horn with the power to save Israel. Alternate translation: "He has brought to us someone who is in the house of his servant David with the power to save us"

#### **in the house of his servant David**

David's "house" here represents his family, specifically, his descendants. Alternate translation: "in the family of his servant David" or "who is a descendant of his servant David"

### **Luke 1:70**

#### **as he spoke**

"just as God said"

#### **he spoke by the mouth of his holy prophets from long ago**

God speaking by the prophets' mouths represents God causing his prophets to say what he wanted them to say. Alternate translation: "he caused his holy prophets who lived long ago to say"

### **Luke 1:71**

#### **salvation from our enemies**

The abstract noun "salvation" can be expressed with the verbs "save" or "rescue." Alternate translation: "who will save us from our enemies"

#### **our enemies ... all who hate us**

These two phrases mean basically the same thing and are repeated to emphasize how strongly their enemies are against them.

#### **hand**

The hand is a metonym for the power that the person uses the hand to exercise. Alternate translation: "power" or "control"

### **Luke 1:72**

#### **to show mercy to**

"to be merciful to" or "to act according to his mercy toward"

#### **remember**

Here the word "remember" means to keep a commitment or fulfill something.

### **Luke 1:73**

#### **the oath that he swore**

These words refer to "his holy covenant" (Luke 1:72).

**Luke 1:74**

**to grant to us**

"to make it possible for us"

**that we, having been delivered out of the hand of our enemies, would serve him without fear**

This can be stated in active form. Alternate translation: "that after he rescued us from the hand of our enemies we would serve him without fear"

**out of the hand of our enemies**

Here "hand" refers to the control or power a person. This could be stated clearly. Alternate translation: "from the control of our enemies"

**without fear**

This refers back to the fear of their enemies. Alternate translation: "without being afraid of our enemies"

**Luke 1:75**

**in holiness and righteousness**

This can be restated to remove the abstract nouns "holiness" and "righteousness." Possible meanings are 1) we would serve God in holy and righteous ways. Alternate translation: "doing what is holy and righteous" or 2) we would be holy and righteous. Alternate translation: "being holy and righteous"

**before him**

This is an idiom which means "in his presence"

**Luke 1:76**

**Yes, and you**

Zechariah uses this phrase to begin his direct address to his son. You may have a similar way to direct speech in your language.

**you, child, will be called a prophet**

This can be stated in active form. Alternate translation: "as for you, child, people will know that you are a prophet"

**of the Most High**

These words are a euphemism for God. Alternate translation: "who serves the Most High" or "who speaks for God Most High"

**will go before the face of the Lord**

Before the Lord comes, he will go and announce to the people that the Lord will come to them. See how you translated this in Luke 1:17.

**the face of the Lord**

"the face of" someone can be an idiom that refers to the that person's presence. It is sometimes omitted in translation. Alternate translation: "the Lord" See how you translated this in [Luke 1:17]

**to prepare his paths**

This is a metaphor that means that John will prepare the people to listen to and believe the Lord's message.

**Luke 1:77**

**to give knowledge of salvation to his people by the forgiveness of their sins**

The phrase "give knowledge" is a metaphor for teaching. The abstract nouns "salvation" and "forgiveness" can be expressed with the verbs "save" and "forgive." Alternate translation: "to teach his people salvation through the forgiveness of their sins" or "to teach his people how God saves people by forgiving their sins"

**Luke 1:78**

**because of the tender mercy of our God**

It might be helpful to state that God's mercy helps people. Alternate translation: "because God is compassionate and merciful to us"

**the sunrise from on high**

Light is often a metaphor for truth. Here, the Savior giving spiritual truth to people is spoken of as if he were a sunrise that shines light on the earth. Alternate translation: "the Savior, who is like a sunrise, will come from on high"

**from on high**

"from heaven"

**Luke 1:79**

**to shine**

Light is often a metaphor for truth. Here, the spiritual truth that the Savior will provide is spoken of as if it is a sunrise that lights up the earth

**shine on**

"give knowledge to" or "give spiritual light to"

**those who sit in darkness and in the shadow of death**

Darkness is here a metaphor for the absence of spiritual truth. Here, people who lack spiritual truth are spoken of as if they are sitting in darkness. Also "shadow of death" represents the threat of death. Alternate translation: "those who do not know the truth and are in spiritual darkness and fear dying"

**guide our feet into the path of peace**

Here "guide" is a metaphor for teaching, and "path of peace" is a metaphor for living at peace with God. The phrase "our feet" is a synecdoche that represents the whole person. Alternate translation: "teach us how to live at peace with God"

**Luke 1:80**

**General Information:**

This tells briefly about John's growing years.

**Now**

This word is used here to mark a change in the main story. Luke quickly moves from the birth of John to the beginning of his ministry as an adult.

**became strong in spirit**

"became spiritually mature" or "strengthened his relationship with God"

**was in the wilderness**

"lived in the wilderness." Luke does not say at what age John began to live in the wilderness.

**until**

This does not necessarily mark a stopping point. John continued to live out in the desert even after he started preaching publicly.

**the day of his public appearance**

"when he began to preach in public"

**the day**

This is used here in the general sense of "the time" or "the occasion."

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## Chapter 2

<sup>1</sup> Now in those days, it came about that Caesar Augustus sent out a decree ordering that a census be taken of all the people living in the world. <sup>2</sup> This was the first census made while Quirinius was governor of Syria. <sup>3</sup> So everyone went to his own city to be registered for the census. <sup>4</sup> Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and family line of David. <sup>5</sup> He went there to register along with Mary, who was engaged to him and was pregnant. <sup>6</sup> Now it came about that while they were there, the time came for her to deliver her baby. <sup>7</sup> She gave birth to a son, her firstborn child, and she wrapped him in long strips of cloth and laid him in a manger, because there was no room for them in the inn.

<sup>8</sup> There were shepherds in that region who were staying in the fields, guarding their flock at night. <sup>9</sup> An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with great fear. <sup>10</sup> Then the angel said to them, "Do not be afraid, because I bring you good news that will bring great joy to all the people. <sup>11</sup> Today a Savior was born for you in the city of David! He is Christ the Lord! <sup>12</sup> This is the sign that will be given to you: You will find a baby wrapped in strips of cloth and lying in a manger." <sup>13</sup> Suddenly there was together with the angel a great multitude from heaven, praising God and saying,

<sup>14</sup> "Glory to God in the highest,

and may there be peace on earth  
among people with whom he is pleased." [1]

<sup>15</sup> It came about that when the angels had gone away from them into heaven, the shepherds said to each other, "Let us now go to Bethlehem and see this thing that has happened, which the Lord has made known to us." <sup>16</sup> They hurried there and found Mary, Joseph, and the baby, who was lying in a manger. <sup>17</sup> After they had seen him, they made known what had been said to them about this child. <sup>18</sup> All who heard it were amazed at what was spoken to them by the shepherds. <sup>19</sup> But Mary kept thinking about all the things she had heard, treasuring them in her heart. <sup>20</sup> The shepherds returned, glorifying and praising God for everything that they had heard and seen, just as it had been spoken to them.

<sup>21</sup> When it was the end of the eighth day, when he was circumcised, he was named Jesus, the name he had been given by the angel before he was conceived in the womb.

<sup>22</sup> When the required number of days for their purification had passed, according to the law of Moses, they brought him up to the temple in Jerusalem to present him to the Lord. <sup>23</sup> As it is written in the law of the Lord, "Every male who opens the womb will be set apart to the Lord." <sup>24</sup> So they offered a sacrifice according to what was said in the law of the Lord, "a pair of doves or two young pigeons." <sup>25</sup> Behold, there was a man in Jerusalem whose name was Simeon, and this man was righteous and devout. He was waiting for the consolation of Israel, and the Holy Spirit was upon him. <sup>26</sup> It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. <sup>27</sup> Led by the Spirit, Simeon came into the temple. When the parents brought in the infant Jesus, to do for him according to the custom of the law, <sup>28</sup> he took him into his arms and praised God, and he said,

<sup>29</sup> "Now let your servant depart in peace, Lord,

according to your word.

<sup>30</sup> For my eyes have seen your salvation,

<sup>31</sup> which you have prepared in the presence of all peoples:

<sup>32</sup> A light for revelation to the Gentiles  
and glory to your people Israel."

<sup>33</sup> His father and mother [2] were amazed at what was said about him. <sup>34</sup> Simeon blessed them and said to Mary his mother, "Behold, this child is appointed for the downfall and rising up of many people in Israel

and for a sign that is rejected—<sup>35</sup> and a sword will pierce your own soul—so that the thoughts of many hearts may be revealed." <sup>36</sup> A prophetess named Anna was there. She was the daughter of Phanuel from the tribe of Asher. She was advanced in her days. She had lived with her husband for seven years after her virginity, <sup>37</sup> and was a widow for eighty-four years. She never left the temple but was serving with fastings and prayers, night and day. <sup>38</sup> At that very hour she came near to them and began giving thanks to God, and she spoke about the child to everyone who had been waiting for the redemption of Jerusalem. <sup>39</sup> When they had finished everything they were required to do according to the law of the Lord, they returned to Galilee, to their own town of Nazareth.

<sup>40</sup> The child grew and became strong; he was full of wisdom, and the grace of God was upon him.

<sup>41</sup> His parents went every year to Jerusalem for the Festival of the Passover. <sup>42</sup> When he was twelve years old, they again went up at the customary time for the festival. <sup>43</sup> After they had stayed the full number of days for the feast, they began to return home. But the boy Jesus stayed behind in Jerusalem and his parents did not know it. <sup>44</sup> They assumed that he was with the group that was traveling with them, so they traveled a day's journey. Then they started to search carefully for him among their relatives and friends. <sup>45</sup> When they did not find him, they returned to Jerusalem and started to search carefully for him there. <sup>46</sup> It came about that after three days they found him in the temple, sitting in the middle of the teachers, listening to them and asking them questions. <sup>47</sup> All who heard him were amazed at his understanding and his answers. <sup>48</sup> When they saw him, they were astonished. His mother said to him, "Son, why have you treated us this way? Look, your father and I have been anxiously searching for you." <sup>49</sup> He said to them, "Why were you searching for me? Did you not know that I had to be about my Father's business?" <sup>50</sup> But they did not understand what he meant by those words. <sup>51</sup> Then he went back home with them to Nazareth and was obedient to them. His mother treasured all these things in her heart.

<sup>52</sup> But Jesus continued to grow in wisdom and stature, and increased in favor with God and people.

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## Footnotes

2:14 <sup>[1]</sup>Some ancient Greek copies have different spellings that suggest two possible meanings of the last phrase of verse 14, the second being preferred. The suggestions are:

2:33 <sup>[2]</sup>Some copies of the ancient Greek text add to the text the name of his father,

2:49 <sup>[3]</sup>Some scholars translate "about my Father's business" as

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## Luke 2 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 2:14, 29-32.

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### Luke 2:1

#### General Information:

This gives background to show why Mary and Joseph have to move at the time of Jesus's birth.

#### Now

This word marks the beginning of a new part of the story.

#### it came about that

This phrase is used to show that this is the beginning of an account. If your language has a way of showing the start of an account, you may use that. Some versions do not include this phrase.

#### Caesar Augustus

"King Augustus" or "Emperor Augustus." Augustus was the first emperor of the Roman Empire.

#### sent out a decree ordering

This command was probably carried by messengers throughout the empire. Alternate translation: "sent messengers with a decree ordering"

#### that a census be taken of all the people living in the world

This can be stated in active form. Alternate translation: "that they register all the people living in the world" or "that they count all the people in the world and write down their names"

**the world**

Here the word "world" represents only the part of the world that Caesar August ruled. Alternate translation: "the Empire" or "the Roman world"

**Luke 2:2**

**Quirinius**

Quirinius was appointed to be the governor of Syria.

**Luke 2:3**

**everyone went**

"everyone started off" or "everyone was going"

**his own city**

This refers to the cities where people's ancestors lived. People may have lived in a different city. Alternate translation: "the city in which his ancestors lived"

**to be registered for the census**

"to have his name written in the register" or "to be included in the official count"

**Luke 2:4**

**General Information:**

The UDB rearranges verses 4 and 5 into a verse bridge in order to make it easier to shorten the sentences.

**Joseph also**

This introduces Joseph as a new participant in the story.

**to the city of David, which is called Bethlehem**

The phrase "the city of David" was a name for Bethlehem that tells why Bethlehem was important. Although it was a small town, King David was born there, and there was a prophecy that the Messiah would be born there. Alternate translation: "to Bethlehem, the city of King David" or "to Bethlehem, the town where King David was born"

**because he was of the house and family line of David**

"because Joseph was a descendant of David"

**Luke 2:5**

**to register**

This means to report to the officials there so they could include him in the count. Use a term for an official government count if possible.

**along with Mary**

Mary traveled with Joseph from Nazareth. It is likely that women were also taxed, so Mary would have needed to travel and be registered as well.

**who was engaged to him**

"his fiancée" or "who was promised to him." An engaged couple was considered legally married, but there would not have been physical intimacy between them.

**Luke 2:6**

**General Information:**

The UDB rearranges verses 6 and 7 into a verse bridge in order to keep together the details about the place they stayed.

**Now it came about**

This phrase marks the beginning of the next event in the story.

**while they were there**

"while Mary and Joseph were in Bethlehem"

**the time came for her to deliver her baby**

"it was time to give birth to her baby"

**Luke 2:7**

**wrapped him in long strips of cloth**

In some cultures mothers comfort their babies by wrapping them tightly in cloth or a blanket. Alternate translation: "wrapped cloths firmly around him" or "wrapped him tightly in a blanket"

**laid him in a manger**

This was some kind of box or frame that people put hay or other food in for animals to eat. It was most likely clean and may have had something soft and dry like hay in it as a cushion for the baby. Animals were often kept near the home to keep them secure and to feed them easily. Mary and Joseph stayed in a room that was used for animals.

**there was no room for them in the inn**

"there was no space for them to stay in the guest room." This was probably because so many people went to Bethlehem to register. Luke adds this as background information.

**Luke 2:8**

**General Information:**

This page has intentionally been left blank.

**Luke 2:9**

**An angel of the Lord**

"An angel from the Lord" or "An angel who served the Lord"

**appeared to them**

"came to the shepherds"

**the glory of the Lord**

The source of the bright light was the glory of the Lord, which appeared at the same time as the angel.

**Luke 2:10**

**Do not be afraid**

"Stop being afraid"

**that will bring great joy to all the people**

"that will make all the people very happy"

**all the people**

Some understand this to refer to the Jewish people. Others understand it to refer to all people.

**Luke 2:11**

**the city of David**

This refers to Bethlehem.

**Luke 2:12**

**This is the sign that will be given to you**

This can be stated in active form. Alternate translation: "God will give you this sign" or "You will see this sign from God"

**the sign**

"the proof." This could either be a sign to prove that what the angel was saying was true, or it could be a sign that would help the shepherds recognize the baby.

**wrapped in strips of cloth**

This was the normal way that mothers protected and cared for their babies in that culture. See how you translated this in [Luke 2:7]

**lying in a manger**

This was some kind of box or frame that people put hay or other food in for animals to eat. See how you translated this in Luke 2:7.

**Luke 2:13**

**a great multitude from heaven**

These words could refer to a literal army of angels, or it could be a metaphor for an organized group of angels. Alternate translation: "a large group of angels from heaven"

**praising God**

"giving praise to God"

**Luke 2:14**

**Glory to God in the highest**

Possible meanings are 1) "Give honor to God in the highest place" or 2) "Give the highest honor to God."

**may there be peace on earth among people with whom he is pleased**

"may those people on earth with whom God is pleased have peace"

**Luke 2:15**

**It came about**

This phrase is used to mark a shift in the story to what the shepherds did after the angels left.

**from them**

"from the shepherds"

**to each other**

"to one another"

**Let us ... to us**

Since the shepherds were speaking to one another, languages that have inclusive forms for "we" and "us" should use the inclusive form here.

**Let us**

"We should"

**this thing that has happened**

This refers to the birth of the baby, and not to the appearance of the angels.

**Luke 2:16**

**lying in a manger**

A manger is a box or frame that people put hay or other food in for animals to eat. See how you translated this in Luke 2:7.

**Luke 2:17**

**what had been said to them**

This can be stated in active form. Alternate translation: "what the angels had told the shepherds"

**this child**

"the baby"

**Luke 2:18**

**what was spoken to them by the shepherds**

This can be stated in active form. Alternate translation: "what the shepherds told them"

**Luke 2:19**

**treasuring them in her heart**

A person who thinks is something is very valuable or precious is "treasuring" it. Mary considered the things she was told about her son to be very precious. Alternate translation: "carefully remembering them" or "joyfully remembering them"

### Luke 2:20

#### **shepherds returned**

"shepherds went back to the sheep"

#### **glorifying and praising God**

These are very similar and emphasize how excited they were about what God had done. Alternate translation: "talking about and praising God's greatness"

### Luke 2:21

#### **General Information:**

The laws God gave the Jewish believers told them when to circumcise a boy baby and what sacrifice the parents had to bring.

#### **When it was the end of the eighth day**

This phrase shows the passing of time before this new event.

#### **the end of the eighth day**

"the end of the eighth day of his life." The day he was born was counted as the first day.

#### **he was named**

Joseph and Mary gave him his name.

#### **the name he had been given by the angel**

This can be stated in active form. Alternate translation: "the name the angel had called him"

### Luke 2:22

#### **When the required number ... had passed**

This shows the passing of time before this new event.

#### **the required number of days**

This can be stated in active form. Alternate translation: "the number of days that God required"

#### **for their purification**

"for them to become ceremonially clean." You can also state God's role. Alternate translation: "for God to consider them clean again"

#### **they brought him up to the temple**

"Mary and Joseph brought the baby up to the temple"

#### **to present him to the Lord**

"to bring him to the Lord" or "to bring him into the Lord's presence." This was a ceremony acknowledging God's claim on the firstborn children who were male.

### Luke 2:23

#### **As it is written**

This can be stated in active form. Alternate translation: "As Moses wrote" or "They did this because Moses wrote"

#### **Every male who opens the womb**

This is an idiom meaning the first male born into a family. This referred to both animals and people. Alternate translation: "The first male that a mother gives birth to" or "Every firstborn male"

### Luke 2:24

#### **what was said in the law of the Lord**

"that which the law of the Lord also says." This is a different place in the law. It refers to all males, whether firstborn or not.

### Luke 2:25

#### **Behold**

The word "behold" alerts us to a new person in the story. Your language may have a way of doing this.

#### **was righteous and devout**

These abstract terms can be expressed as actions. Alternate translation: "did what was right and feared God" or "obeyed God's laws and feared God"

#### **consolation of Israel**

The word "Israel" is a metonym for the people of Israel. To "console" someone is to give them comfort, or "consolation." The words "consolation of Israel" are a metonym for the Christ or Messiah who would comfort or bring consolation to the people of Israel. Alternate translation: "the one who would comfort the people of Israel"

#### **the Holy Spirit was upon him**

"the Holy Spirit was with him." God was with him in a special way and gave him wisdom and direction in his life.

### Luke 2:26

#### **It had been revealed to him by the Holy Spirit**

This can be stated in active form. Alternate translation: "The Holy Spirit had shown him" or "The Holy Spirit had told him"

#### **he would not see death before he had seen the Lord's Christ**

"he would see the Lord's Messiah before he died"

### Luke 2:27

#### **Led by the Spirit**

This can be stated in active form. Alternate translation: "As the Holy Spirit directed him"

**came**

Some languages may say "went."

**into the temple**

"into the temple courtyard." Only priests could enter the temple building.

**the parents**

"Jesus's parents"

**the custom of the law**

"the custom of the law of God"

**Luke 2:28**

**he took him into his arms**

"Simeon took the infant Jesus into his arms" or "Simeon held Jesus in his arms"

**Luke 2:29**

**Now let your servant depart in peace**

"I am your servant; let me depart in peace." Simeon was referring to himself.

**depart**

This is a euphemism meaning "die"

**according to your word**

"Word" here is a metonym for "promise." Alternate translation: "as you have promised"

**Luke 2:30**

**my eyes have seen**

This expression means, "I have personally seen" or "I, myself, have seen"

**your salvation**

This expression refers to the person who would bring salvation—the infant Jesus—whom Simeon was holding. Alternate translation: "the savior whom you sent" or "the one whom you sent to save"

**Luke 2:31**

**which you**

Depending on how you translate the previous phrase, this may need to be changed to "whom you."

**have prepared**

"have planned" or "caused to happen"

**Luke 2:32**

**A light for revelation to the Gentiles**

This metaphor means that the child will help people to understand God's will. The Gentiles understanding God's will is spoken of as if they were people using physical light to see a solid object. You may need to make explicit what it is that

the Gentiles will see. Alternate translation: "This child will enable the Gentiles to understand God's will as light allows people to see clearly"

**for revelation**

It may be necessary to state what is to be revealed. Alternate translation: "that will reveal God's truth"

**glory to your people Israel**

"he will be the reason that glory will come to your people Israel"

**Luke 2:33**

**what was said about him**

This can be stated in active form. Alternate translation: "the things that Simeon said about him"

**Luke 2:34**

**said to Mary his mother**

"said to the child's mother, Mary." Make sure it does not sound like Mary is the mother of Simeon.

**Behold**

Simeon used this expression to tell Mary that what he is about to say is extremely important to her.

**this child is appointed for the downfall and rising up of many people in Israel**

The words "downfall" and "rising up" express turning away from God and drawing closer to God. Alternate translation: "this child will cause many people in Israel to fall away from God or to rise closer to God"

**Luke 2:35**

**a sword will pierce your own soul**

This metaphor describes the deep sadness that Mary would feel. Alternate translation: "your sadness will be painful as though a sword pierced your soul"

**the thoughts of many hearts may be revealed**

Here "hearts" is a metonym for people's inner beings. This can be stated in active form. Alternate translation: "he may reveal the thoughts of many people" or "he may reveal what many people secretly think"

**Luke 2:36**

**A prophetess named Anna was there**

This introduces a new participant into the story.

**Phanuel**

This is a man's name.

**She was advanced in her days**

This is a euphemism that says that she was very old. See how you translated similar words in [Luk 2:7]

**seven years**  
"7 years"

**after her virginity**  
"after she married him"

### **Luke 2:37**

**a widow for eighty-four years**  
Possible meanings are 1) she had been a widow for 84 years or 2) she was a widow and was now 84 years old.

**never left the temple**  
This is probably an exaggeration meaning that she spent so much time in the temple that it seemed as though she never left it. Alternate translation: "was always at the temple" or "was often at the temple"

**with fastings and prayers**  
"by abstaining from food on many occasions and by offering many prayers"

### **Luke 2:38**

**came near to them**  
"approached them" or "went to Mary and Joseph"

**the redemption of Jerusalem**  
Here the word "redemption" is used to refer to the person who would do it. Alternate translation: "the one who would redeem Jerusalem" or "the person who would bring God's blessings and favor back to Jerusalem"

### **Luke 2:39**

**Connecting Statement:**  
Mary, Joseph, and Jesus leave the town of Bethlehem and return to the city of Nazareth for his childhood.

**they were required to do according to the law of the Lord**  
This can be stated in active form. Alternate translation: "that the law of the Lord required them to do"

**their own town of Nazareth**  
This phrase means they lived in Nazareth. Make sure it does not sound like they owned the town. Alternate translation: "the town of Nazareth, where they lived"

### **Luke 2:40**

**full of wisdom**  
"becoming wiser" or "learning what was wise"

**the grace of God was upon him**  
"God blessed him" or "God was with him in a special way"

### **Luke 2:41**

**His parents went ... Festival of the Passover**  
This is background information.

**His parents**  
"Jesus's parents"

### **Luke 2:42**

**they again went up**  
Jerusalem was higher than almost any other place in Israel, so it was normal for Israelites to speak of going up to Jerusalem.

**at the customary time**  
"at the normal time" or "as they did every year"

**the festival**  
The Festival of the Passover, which involved eating a ceremonial meal.

### **Luke 2:43**

**After they had stayed the full number of days for the feast**  
"When the entire time for celebrating the feast was over" or "After celebrating the feast for the required number of days"

### **Luke 2:44**

**They assumed**  
"They thought"

**they traveled a day's journey**  
"they traveled one day" or "they went as far as people walk in one day"

### **Luke 2:45**

**General Information:**  
This page has intentionally been left blank.

### **Luke 2:46**

**It came about that**  
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

**in the temple**  
This refers to the courtyard around the temple. Only the priests were allowed in the temple. Alternate translation: "in the temple courtyard" or "at the temple"

**in the middle of**  
This does not mean the exact center. Rather, it means "among" or "together with" or "surrounded by."

**the teachers**

"the religious teachers" or "those who taught people about God"

**Luke 2:47**

**All who heard him were amazed**

They could not understand how a twelve-year-old boy with no religious education could answer so well.

**at his understanding**

"at how much he understood" or "that he understood so much about God"

**his answers**

"at how well he answered them" or "that he answered their questions so well"

**Luke 2:48**

**When they saw him**

"When Mary and Joseph found Jesus"

**why have you treated us this way?**

This was an indirect rebuke because he had not gone with them on the way back home. This caused them to worry about him. Alternate translation: "you should not have done this to us!"

**Look**

This word is often used to show the beginning of a new or important event. It also can be used to show where the action begins. If your language has a phrase that is used in this way, consider whether it would be natural to use it here.

**Luke 2:49**

**Why were you searching for me?**

Jesus uses two questions to mildly rebuke his parents, and to begin to tell them that he had a purpose from his heavenly Father that they did not understand. Alternate translation: "You did not need to be concerned about me."

**Did you not know ... business?**

Jesus uses this second question to try to say that his parents should have known about the purpose for which his Father sent him. Alternate translation: "You should have known ... business."

**about my Father's business**

Possible meanings are 1) Jesus meant these words literally, to indicate that he was doing the work that his Father had given him, or 2) these words are an idiom that indicate where Jesus was, "in my Father's house." Since the next verse says that his parents did not understand what he was telling them, it would be best not to explain it more.

**my Father's business**

At age 12, Jesus, the Son of God, understood that God was his real Father

**Luke 2:50**

**General Information:**

This page has intentionally been left blank.

**Luke 2:51**

**he went back home with them**

"Jesus went back home with Mary and Joseph"

**was obedient to them**

"obeyed them" or "was always obeying them"

**treasured all these things in her heart**

Here "heart" is a metonym for a person's mind or inner being. Alternate translation: "carefully remembered all these things"

**Luke 2:52**

**grow in wisdom and stature**

"become wiser and stronger." These refer to mental and physical growth.

**increased in favor with God and people**

This refers to spiritual and social growth. These could be stated separately. Alternate translation: "God blessed him more and more, and people liked him more and more"

## Chapter 3

<sup>1</sup> In the fifteenth year of the reign of Tiberius Caesar—while Pontius Pilate was governor of Judea, Herod was tetrarch of Galilee, his brother Philip was tetrarch of the region of Iturea and Trachonitis, and Lysanias was tetrarch of Abilene, <sup>2</sup> during the high priesthood of Annas and Caiaphas—the word of God came to John son of Zechariah in the wilderness. <sup>3</sup> He went into all the region around the Jordan, preaching a baptism of repentance for the forgiveness of sins. <sup>4</sup> As it is written in the book of the words of Isaiah the prophet,

"A voice of one crying out in the wilderness,  
'Make ready the way of the Lord,  
make his paths straight.

<sup>5</sup> Every valley will be filled,  
and every mountain and hill will be made low,  
and the crooked roads will be made straight,  
and the uneven places will be built into roads,

<sup>6</sup> and all flesh will see the salvation of God."

<sup>7</sup> So John said to the crowds who were coming out to be baptized by him, "You offspring of vipers! Who warned you to run away from the wrath that is coming? <sup>8</sup> Therefore, produce fruits that are worthy of repentance, and do not begin to say within yourselves, 'We have Abraham for our father,' for I tell you that God is able to raise up children for Abraham from these stones. <sup>9</sup> Even now the ax is set against the root of the trees. So every tree that does not produce good fruit is chopped down and thrown into the fire."

<sup>10</sup> Then the crowds kept asking him, saying, "What then are we to do?"

<sup>11</sup> He answered and said to them, "If someone has two tunics, he should share it with a person who has none, and the one having food should do the same."

<sup>12</sup> Tax collectors also came to be baptized, and they said to him, "Teacher, what must we do?"

<sup>13</sup> He said to them, "Do not collect more money than you have been ordered to collect."

<sup>14</sup> Some soldiers also asked him, saying, "What about us? What must we do?"

He said to them, "Do not take money from anyone by force, and do not accuse anyone falsely. Be content with your wages."

<sup>15</sup> Now as the people were eagerly expecting the Christ to come, everyone was wondering in their hearts concerning John, whether he might be the Christ. <sup>16</sup> John answered by saying to them all, "As for me, I baptize you with water, but someone is coming who is more powerful than I, and I am not worthy even to untie the strap of his sandals. He will baptize you with the Holy Spirit and with fire. <sup>17</sup> His winnowing fork is in his hand to thoroughly clear off his threshing floor and to gather the wheat into his storehouse. But he will burn up the chaff with fire that can never be put out."

<sup>18</sup> With many other exhortations also, John was announcing the good news to the people. <sup>19</sup> When Herod the tetrarch had been reproved for marrying his brother's wife Herodias, and for all the other evil things that Herod had done, <sup>20</sup> he added this to them all, that he locked John up in prison.

<sup>21</sup> Now it came about, when all the people were baptized, Jesus also was baptized, and while he was praying, the heavens opened, <sup>22</sup> and the Holy Spirit in bodily form came down on him like a dove, and a voice came from heaven, "You are my beloved Son. I am pleased with you."

<sup>23</sup> When Jesus began his ministry, he was about thirty years of age. He was the son (as it was assumed) of Joseph, the son of Heli, <sup>24</sup> the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph.

<sup>25</sup> Joseph was the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, <sup>26</sup> the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda.

<sup>27</sup> Joda was the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Salathiel, the son of Neri, <sup>28</sup> the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er,

<sup>29</sup> the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi. <sup>30</sup> Levi was the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim,

<sup>31</sup> the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, <sup>32</sup> the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon.

<sup>33</sup> Nahshon was the son of Amminadab, the son of Admin, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, <sup>34</sup> the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,

<sup>35</sup> the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah. <sup>36</sup> Shelah was the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,

<sup>37</sup> the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalalel, the son of Cainan, <sup>38</sup> the son of Enos, the son of Seth, the son of Adam, the son of God.

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## Luke 3 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 3:4-6, which is from the Old Testament.

### Special concepts in this chapter

#### Justice

John's instructions to the soldiers and tax collectors in this chapter are not complicated. They are things that should have been obvious to them. He instructed them to live justly. (See: justice and [Luke 3:12-15](#))

#### Genealogy

A genealogy is a list which records a person's ancestors or descendants. Such lists were very important in determining who had the right to be king, because the king's authority was usually passed down or inherited from his father. It was also common for other important people to have a recorded genealogy.

### Important figures of speech in this chapter

#### Metaphor

Prophecy often involves the use of metaphors to express its meaning. Spiritual discernment is needed for proper interpretation of the prophecy. The prophecy of Isaiah is an extended metaphor describing the ministry of John the Baptist

### Other possible translation difficulties in this chapter

#### "(Herod) had John locked up in prison"

This event can cause confusion because the author says John was imprisoned and then says he was baptizing Jesus. The author probably uses this phrase in anticipation of Herod's imprisonment of John. This would mean that this statement is still in the future at the time of the narrative.

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## Luke 3:1

### General Information:

Verses 1-3 give background information to tell what is happening when Jesus's cousin John begins his ministry.

### Connecting Statement:

As the prophet Isaiah had foretold, John begins to preach good news to the people.

### Philip ... Lysanias

These are the names of men.

### Iturea and Trachonitis ... Abilene

These are names of territories.

### Luke 3:2

#### **during the high priesthood of Annas and Caiaphas**

"while Annas and Caiaphas were serving together as the high priest." Annas was the high priest, and the Jews continued to recognize him as such even after the Romans appointed his son-in-law, Caiaphas, to replace him as high priest.

#### **the word of God came**

The writer speaks of God's message as though it were a person who moved toward those who heard it. Alternate translation: "God spoke his message"

### Luke 3:3

#### **preaching a baptism of repentance**

The terms "baptism" and "repentance" could be stated as actions. Alternate translation: "and he preached that people should be baptized to show that they were repenting"

#### **for the forgiveness of sins**

They would repent so that God would forgive their sins. The term "forgiveness" can be stated as an action. Alternate translation: "so that their sins would be forgiven" or "so that God would forgive their sins"

### Luke 3:4

#### **General Information:**

The author, Luke, quotes a passage from Isaiah the prophet concerning John the Baptist.

#### **As it is written in the book of the words of Isaiah the prophet,**

These words introduce a quotation from the prophet Isaiah. They can be stated in active form, and the missing words can be supplied. Alternate translation: "This happened as Isaiah the prophet had written in the book that contains his words:" or "John fulfilled the message that the prophet Isaiah had written in his book:"

#### **A voice of one crying out in the wilderness**

This can be expressed as a sentence. Alternate translation: "The voice of one crying out in the wilderness is heard" or "They hear the sound of someone crying out in the wilderness"

#### **Make ready the way of the Lord, make his paths straight**

The second command explains or adds more detail to the first.

#### **Make ready the way of the Lord**

"Get the road ready for the Lord." Doing this represents preparing to hear the Lord's message when he comes. Alternate translation: "Prepare yourselves for the Lord to come" or "Be ready for the Lord when he comes"

#### **the way**

"the path" or "the road"

### Luke 3:5

#### **Every valley will be filled ... every mountain and hill will be made low**

When people prepare the road for an important person who is coming, they cut down the high places and fill in the low places so that the road will be level. This is part of the metaphor started in the previous verse.

#### **Every valley will be filled**

This can be stated in active form. Alternate translation: "They will fill in every low place in the road"

#### **every mountain and hill will be made low**

This can be stated in active form. Alternate translation: "they will level every mountain and hill" or "they will remove every high place in the road"

### Luke 3:6

#### **see the salvation of God**

This can be stated as an action. Alternate translation: "learn how God saves people from sin"

### Luke 3:7

#### **to be baptized by him**

This can be stated in active form. Alternate translation: "for John to baptize them"

#### **You offspring of vipers**

This is a metaphor. Here "offspring of" means "having the characteristic of." Vipers are poisonous snakes that are dangerous and represent evil. Alternate translation: "You evil poisonous snakes" or "You are evil, like poisonous snakes"

#### **Who warned you ... coming?**

He was not really expecting them to answer. John was rebuking the people because they were asking him to baptize them so that God would not punish them, but they did not want to stop sinning. Alternate translation: "You cannot flee from God's wrath like this!" or "You cannot escape from God's wrath just by being baptized!"

#### **from the wrath that is coming**

The word "wrath" is used here to refer to God's punishment because his wrath precedes it. Alternate translation: "from the punishment that God is sending" or "from God's wrath on which he is about to act"

### Luke 3:8

#### **produce fruits that are worthy of repentance**

In this metaphor, a person's behavior is compared to fruit. Just as a plant is expected to produce fruit

that is appropriate for that kind of plant, a person who says that he has repented is expected to live righteously. Alternate translation: "produce the kind of fruit that shows that you have repented" or "do the good things that show that you have turned away from your sin"

**to say within yourselves**

"saying to yourselves" or "thinking"

**We have Abraham for our father**

"Abraham is our ancestor" or "We are Abraham's descendants." If it is unclear why they would say this, you may also add the implied information: "so God will not punish us."

**raise up children for Abraham**

"create children for Abraham"

**from these stones**

John was probably referring to the actual stones along the Jordan River.

**Luke 3:9**

**the ax is set against the root of the trees**

The ax that is in position so it can cut the roots of a tree is a metaphor for the punishment that is about to begin. It can be stated in active form. Alternate translation: "God is like the man who has placed his ax against the root of the trees"

**every tree ... is chopped down and thrown into the fire**

"fire" here is a metaphor for punishment. This can be stated in active form. Alternate translation: "he chops down every tree ... and throws it into the fire"

**Luke 3:10**

**asking him, saying**

"asking him and said" or "asking John"

**Luke 3:11**

**Connecting Statement:**

John begins to respond to questions that people in the crowd ask him.

**answered and said to them**

"answered them, saying" or "answered them" or "said"

**do the same**

This refers back to giving to someone what he needs. Alternate translation: "give food to someone who does not have any" or "share extra food just as you shared the extra tunic"

**Luke 3:12**

**to be baptized**

This can be stated in active form. Alternate translation: "for John to baptize them"

**Luke 3:13**

**Do not collect more money**

"Do not ask for more money" or "Do not demand more money." Tax collectors had been collecting more money than they should have been collecting. John tells them to stop doing that.

**than you have been ordered to collect**

This is passive to show that the tax collector's authority comes from Rome. Alternate translation: "than what the Romans have authorized you to take"

**Luke 3:14**

**What about us? What must we do?**

"How about us soldiers, what must we do?" John is not included in the words "us" and "we." The soldiers have implied that John had told the crowd and the tax collector what they must do and want to know what they as soldiers are to do.

**do not accuse anyone falsely**

It seems that the soldiers were making false charges against people in order to get money. This can be stated clearly. Alternate translation: "in the same way, do not accuse anyone falsely in order to get money from them" or "do not say that an innocent person has done something illegal"

**Be content with your wages**

"Be satisfied with your pay"

**Luke 3:15**

**as the people**

"because the people." This refers to the same people who came to John.

**everyone was wondering in their hearts concerning John, whether he might be the Christ.**

"everyone was unsure what to think about John; they asked themselves, 'Could he be the Christ?'" or "no one was sure what to think about John because they were wondering whether he might be the Christ."

**Luke 3:16**

**John answered by saying to them all**

John's answer about a greater person coming clearly implies that John is not the Christ. It may be helpful to state this clearly for your audience. Alternate translation: "John clarified that he was not the Christ by saying to them all"

**I baptize you with water**

"I baptize using water" or "I baptize by means of water"

**not worthy even to untie the strap of his sandals**

"not important enough even to loosen the straps of his sandals." Untying the straps of sandals was a duty of a slave. John was saying that the one who would come is so great that John was not even worthy enough to be his slave.

**He will baptize you with the Holy Spirit and with fire**

This metaphor compares literal baptism that brings a person into contact with water to a spiritual baptism that brings them into contact with the Holy Spirit and with fire.

**fire**

Here the word "fire" may refer to 1) judgment or 2) purification. It is preferred to leave it as "fire"

**Luke 3:17**

**His winnowing fork is in his hand**

"He is holding a winnowing fork because he is ready." John speaks of the Christ coming to judge people as if he were a farmer who is ready to separate wheat grain from chaff. Alternate translation: "He is ready to judge people like a farmer who is ready"

**winnowing fork**

This is a tool for tossing wheat into the air to separate the wheat grain from the chaff. The heavier grain falls back down and the unwanted chaff is blown away by the wind. It is similar to a pitchfork.

**to thoroughly clear off his threshing floor**

The threshing floor was the place where wheat was stacked in preparation for threshing. To "clear off" the floor is to finish threshing the grain. Alternate translation: "to finish threshing his grain"

**to gather the wheat**

The wheat is the acceptable harvest that is kept and stored.

**will burn up the chaff**

The chaff is not useful for anything, so people burn it up.

**Luke 3:18**

**With many other exhortations**

"With many other strong urgings"

**Luke 3:19**

**General Information:**

Verses 19 and 20 tell what is going to happen to John but has not happened at this time.

**Herod the tetrarch**

Herod was a tetrarch, not a king. He had only limited rule over the region of Galilee.

**When Herod the tetrarch had been reproved**

It is implied that John reproved Herod. This can also be translated with an active form. Alternate translation: "When Herod the tetrarch had been reproved by John" or "When John reproved Herod the tetrarch" )

**for marrying his brother's wife Herodias**

"because Herod married Herodias, his own brother's wife." This was evil because Herod's brother was still alive. This can be stated clearly. Alternate translation: "because he married his brother's wife, Herodias, while his brother was still alive"

**Luke 3:20**

**he locked John up in prison**

Because Herod was tetrarch, he probably locked John up by ordering his soldiers to lock John up. Alternate translation: "he had his soldiers lock John up in prison" or "he told his soldiers to put John in prison"

**Luke 3:21**

**General Information:**

The previous verse says that Herod put John in prison. It might be helpful to make it clear that the account starting in verse 21 happened before John was arrested. The UDB does this by starting verse 21 with "But before John was put in prison."

**Connecting Statement:**

Jesus begins his ministry with his baptism.

**Now it came about**

This phrase marks the beginning of a new event in the story. If your language has a way for doing this, you could consider using it here.

**when all the people were baptized**

"while John baptized all the people." The phrase "all the people" refers to the people present with John.

**Jesus also was baptized**

This can be stated in active form. Alternate translation: "John baptized Jesus also"

**the heavens opened**

"the sky opened" or "the sky became open." This is more than a simple clearing of clouds, but it's not clear what it means. It possibly means that a hole appeared in the sky.

**Luke 3:22**

**the Holy Spirit in bodily form came down on him like a dove**

"in physical form the Holy Spirit came down like a dove onto Jesus"

**a voice came from heaven**

Here "a voice came from heaven" represents people on earth hearing God in heaven speaking. It can be made clear that God spoke to Jesus. Alternate translation: "a voice from heaven said" or "God spoke to Jesus from heaven, saying"

**my beloved Son**

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

**Luke 3:23**

**General Information:**

Luke lists the ancestors of Jesus through the line of his supposed father, Joseph.

**When**

This word is used here to mark a change from the story to background information about Jesus's age and ancestors.

**thirty years of age**

"30 years old"

**He was the son (as it was assumed) of Joseph**

"It was thought that he was the son of Joseph" or "People assumed that he was the son of Joseph"

**Luke 3:24**

**the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph**

This continues the list that begins with the words "He was the son ... of Joseph, the son of Heli" in verse 24. Consider how people normally list ancestors in your language. You should use the same wording throughout the whole list. Possible formats are 1) "He was the son ... of Joseph, the son of Heli, who was the son of Matthat, who was the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph" or 2) "He was the son ... of Joseph. Joseph was the son of Heli. Heli was the son of Matthat. Matthat was the son of Levi. Levi was the son of Melchi. Melchi was the son of Jannai. Jannai was the son of Joseph" or 3) "His father ... was Joseph. Joseph's father was Heli. Heli's father was Matthat. Matthat's father was Levi. Levi's father was Melchi. Melchi's father was Jannai. Jannai's father was Joseph"

**Luke 3:25**

**the son of Mattathias, the son of Amos ... Naggai**

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

**Luke 3:26**

**the son of Maath ... Joda**

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

**Luke 3:27**

**Joda was the son of Joanan, the son of Rhesa ... Neri**

This is a continuation of the list of Jesus's ancestors that begins in [Luke 3:23]

**the son of Salathiel**

The name Salathiel may be a different spelling of the name Shealtiel (as some versions have it), but identification is difficult.

**Luke 3:28**

**the son of Melchi ... Er**

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

**Luke 3:29**

**the son of Joshua, the son of Eliezer ... Levi**

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

**Luke 3:30**

**the son of Simeon, the son of Judah ... Eliakim**

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

**Luke 3:31**

**the son of Melea ... David**

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

**Luke 3:32**

**the son of Jesse ... the son of Nahshon**

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

**Luke 3:33**

**the son of Amminadab, the son of Admin ... Judah**

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

**Luke 3:34**

**the son of Jacob ... Nahor**

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

**Luke 3:35**

**the son of Serug ... Shelah**

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

**Luke 3:36**

**the son of Cainan, the son of Arphaxad ... Lamech**

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

**Luke 3:37**

**the son of Methuselah ... Cainan**

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

**Luke 3:38**

**the son of Enos ... Adam**

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

**Adam, the son of God**

"Adam, created by God" or "Adam, who was from God" or "Adam, the son, we could say, of God"

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## Chapter 4

<sup>1</sup> Then Jesus, being full of the Holy Spirit, returned from the Jordan River and was led by the Spirit in the wilderness, <sup>2</sup> where for forty days he was tempted by the devil. He ate nothing during those days, and at the end of that time he was hungry. <sup>3</sup> The devil said to him, "If you are the Son of God, command this stone to become bread."

<sup>4</sup> Jesus answered him, "It is written, 'Man does not live on bread alone.'"

<sup>5</sup> Then the devil led Jesus up and showed him all the kingdoms of the world in an instant of time. <sup>6</sup> The devil said to him, "I will give to you all this authority and all their glory, for they have been given to me, and I can give it to anyone I want. <sup>7</sup> So then, if you will bow down and worship me, it will be yours."

<sup>8</sup> But Jesus answered and said to him, "It is written, 'You will worship the Lord your God, and you will serve only him.'"

<sup>9</sup> Then the devil led Jesus to Jerusalem and put him on the very highest point of the temple building, and said to him, "If you are the Son of God, throw yourself down from here. <sup>10</sup> For it is written,

'He will give orders to his angels regarding you,  
to protect you,'

<sup>11</sup> and, 'They will lift you up in their hands,  
so that you will not strike your foot against a stone.'"

<sup>12</sup> Answering him, Jesus said, "It is said, 'Do not put the Lord your God to the test.'"

<sup>13</sup> When the devil had finished tempting Jesus, he went away and left him until another time.

<sup>14</sup> Then Jesus returned to Galilee in the power of the Spirit, and news about him spread throughout the entire surrounding region. <sup>15</sup> Then he began to teach in their synagogues and he was praised by all.

<sup>16</sup> He came into Nazareth, where he had been raised, and, as was his custom, he entered the synagogue on the Sabbath day and he stood up to read aloud. <sup>17</sup> The scroll of the prophet Isaiah was handed to him. He opened the scroll and found the place where it was written,

<sup>18</sup> "The Spirit of the Lord is upon me,  
because he anointed me  
to announce good news to the poor.  
He has sent me to proclaim freedom to the captives  
and recovery of sight to the blind,  
to set free those who are oppressed,  
<sup>19</sup> to proclaim the year of the Lord's favor."

<sup>20</sup> Then he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. <sup>21</sup> He began to speak to them, "Today this scripture has been fulfilled in your hearing."

<sup>22</sup> Everyone there spoke well of him and they were amazed at the gracious words which were coming out of his mouth, and they asked, "Is this not the son of Joseph?"

<sup>23</sup> He said to them, "Surely you will say this proverb to me, 'Doctor, heal yourself. Whatever we heard that you did in Capernaum, do the same in your hometown.'" <sup>24</sup> But he said, "Truly I say to you, no prophet is received in his own hometown. <sup>25</sup> But in truth I tell you that there were many widows in Israel during the time of Elijah, when the sky was shut up for three years and six months and a great famine came upon all the land. <sup>26</sup> But Elijah was sent to none of them, but only to Zarephath in Sidon, to a widow living there.

<sup>27</sup> There were many lepers in Israel during the time of Elisha the prophet, but none of them were cleansed except Naaman the Syrian." <sup>28</sup> All the people in the synagogue were filled with rage when they heard these things. <sup>29</sup> They got up, forced him out of the town, and led him to the cliff of the hill on which

their town was built, so they might throw him off the cliff. <sup>30</sup> But he passed through the middle of them and he went to another place.

<sup>31</sup> Then he went down to Capernaum, a city in Galilee, and he began to teach them on the Sabbath. <sup>32</sup> They were astonished at his teaching, because he spoke with authority. <sup>33</sup> Now in the synagogue there was a man who had the spirit of an unclean demon, and he cried out with a loud voice, <sup>34</sup> "Ah! What do we have to do with you, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!"

<sup>35</sup> Jesus rebuked the demon, saying, "Do not speak! Come out of him!" When the demon had thrown the man down in the middle of them, he came out of him, and did not harm him in any way.

<sup>36</sup> All the people were very amazed, and they kept talking about it with one another. They said, "What kind of words are these? He commands the unclean spirits with authority and power and they come out."

<sup>37</sup> So news about him began to spread into every part of the surrounding region.

<sup>38</sup> Then Jesus left the synagogue and entered into the house of Simon. Now Simon's mother-in-law was suffering with a high fever, and they pleaded with him on her behalf. <sup>39</sup> So he stood over her and rebuked the fever, and it left her. Immediately she got up and started serving them.

<sup>40</sup> When the sun was setting, people brought to Jesus everyone who was sick with various kinds of diseases. He laid his hands on every one of them and healed them. <sup>41</sup> Demons also came out from many of them, crying out and saying, "You are the Son of God!" Jesus rebuked the demons and would not let them speak, because they knew that he was the Christ.

<sup>42</sup> When daybreak came, he went out into a solitary place. Crowds of people were looking for him and came to the place where he was. They tried to keep him from going away from them. <sup>43</sup> But he said to them, "I must also preach the gospel about the kingdom of God to many other cities, because this is the reason I was sent here."

<sup>44</sup> Then he continued to preach in the synagogues throughout Judea.

## Luke 4 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 4:10-11, 18-19, which is from the Old Testament.

### Other possible translation difficulties in this chapter

#### Jesus was tempted by the devil

While it is true that the devil sincerely believed that he could persuade Jesus to obey him, it is important not to imply that Jesus actually ever really wanted to obey him.

#### Luke 4:1

##### Then Jesus

After John had baptized Jesus.

##### was led by the Spirit

This can be stated in active form. Alternate translation: "the Spirit led him"

#### Luke 4:2

##### Connecting Statement:

Jesus fasts for 40 days, and the devil meets him to try to persuade him to sin.

##### for forty days he was tempted

Most versions say that the temptation was throughout the forty days. The UDB states "While he was there, the devil kept tempting him" to make this clear.

##### forty days

"40 days"

##### he was tempted by the devil

This can be stated in active form, and you can make explicit what it was the devil tempted him to do. Alternate translation: "the devil tried to persuade him to disobey God"

**He ate nothing**

The word "he" refers to Jesus.

**Luke 4:3**

**If you are the Son of God**

The devil challenges Jesus to prove that he is the Son of God.

**this stone**

The devil either holds a stone in his hand or points to a nearby stone.

**Luke 4:4**

**Jesus answered him, "It is written ... alone."**

Jesus's rejection of the devil's challenge is clearly implied in his answer. It may be helpful to state this clearly for your audience, as the UDB does.

Alternate translation: "Jesus replied, 'No, I will not do that because it is written ... alone.'"

**It is written**

The quotation is from Moses's writings in the Old Testament. This can be stated in active form. Alternate translation: "Moses has written in the scriptures"

**Man does not live on bread alone**

The word "bread" refers to food in general. Food as compared to God, by itself, is not enough to sustain a person. Jesus quotes the scripture to say why he would not turn the stone into bread. Alternate translation: "People cannot live on just bread" or "It is not just food that makes a person live" or "God says there are more important things than food"

**Luke 4:5**

**Then the devil led Jesus up ... world**

"Then the devil led Jesus up to a very high place ... world." It is uncertain where the devil led Jesus and how he showed all the kingdoms of the world to him.

**in an instant of time**

"in an instant" or "instantly"

**Luke 4:6**

**they have been given to me**

This can be stated in active form. Possible meanings are that "them" refers to 1) the authority and splendor of the kingdoms or 2) the kingdoms. Alternate translation: "God has given them to me"

**Luke 4:7**

**if you will bow down ... worship me**

These two phrases are very similar. They can be combined. Alternate translation: "if you will bow down in worship to me"

**it will be yours**

"I will give you all these kingdoms, with their splendor"

**Luke 4:8**

**It is written**

Jesus refused to do what the devil asked. It may be helpful to state this clearly. Alternate translation: "No, I will not worship you, because it is written"

**answered and said to him**

"responded to him" or "replied to him"

**It is written**

This can be stated in active form. Alternate translation: "Moses has written in the scriptures"

**You will worship the Lord your God**

Jesus was quoting a command from the scriptures to say why he would not worship the devil.

**You**

This refers to the people in the Old Testament who received God's Law. You could use the singular form of 'you' because each person was to obey it, or you could use the plural form of 'you' because all of the people were to obey it.

**him**

The word "him" refers to the Lord God.

**Luke 4:9**

**the very highest point**

This was the corner of the temple roof. If someone fell from there, they would be seriously injured or die.

**If you are the Son of God**

The devil is challenging Jesus to prove that he is the Son of God.

**Son of God**

This is an important title for Jesus.

**throw yourself down**

"jump down to the ground"

**Luke 4:10**

**For it is written**

The devil implies that his quote from the Psalms means Jesus will not be hurt if he is the Son of God. This can be stated clearly, as the UDB does. Alternate translation: "You will not be hurt, because it is written"

**it is written**

This can be stated in active form. Alternate translation: "the writer has written"

**He will give orders**

"He" refers to God. The devil partially quoted from the Psalms in an effort to persuade Jesus to jump off the building.

**Luke 4:11**

**General Information:**

This page has intentionally been left blank.

**Luke 4:12**

**It is said**

Jesus tells the devil why he will not do what the devil told him to do. His refusal to do it can be stated clearly. Alternate translation: "No, I will not do that, because it is said"

**It is said**

Jesus quotes from the writings of Moses in Deuteronomy. This can be stated in active form. Alternate translation: "Moses has said" or "Moses has said in the scriptures"

**Do not put the Lord your God to the test**

Possible meanings are 1) Jesus should not test God by jumping off the temple, or 2) the devil should not test Jesus to see if he is the Son of God. It is best to translate the verse as stated rather than to try to explain the meaning.

**Luke 4:13**

**until another time**

"until another occasion"

**had finished tempting Jesus**

This does not imply that the devil was successful in his temptation—Jesus resisted every attempt. This can be stated clearly. Alternate translation: "had finished trying to persuade Jesus to sin"

**Luke 4:14**

**Connecting Statement:**

Jesus returns to Galilee, teaches in the synagogue (4:15), and tells the people there that he is fulfilling scripture of Isaiah the prophet (4:17-21).

**Then Jesus returned**

This begins a new event in the story.

**in the power of the Spirit**

"and the Spirit was giving him power." God was with Jesus in a special way, enabling him to do things that humans usually could not.

**news about him spread**

"people spread the news about Jesus" or "people told other people about Jesus" or "knowledge about him was passed on from person to person." Those who heard Jesus told other people about him, and

then those other people told even more people about him.

**throughout the entire surrounding region**

This refers to the areas or places around Galilee.

**Luke 4:15**

**he was praised by all**

"everyone said great things about him" or "all the people spoke about him in a good way"

**Luke 4:16**

**where he had been raised**

"where his parents had raised him" or "where he lived when he was a child" or "where he grew up"

**as was his custom**

"as he did each Sabbath." It was his usual practice to go to the synagogue on the Sabbath day.

**Luke 4:17**

**The scroll of the prophet Isaiah was handed to him**

This can be stated in active form. Alternate translation: "Someone gave him the scroll of the prophet Isaiah"

**scroll of the prophet Isaiah**

This refers to the book of Isaiah written on a scroll. Isaiah had written the words many years before, and someone else had copied them onto a scroll.

**the place where it was written**

"the place in the scroll with these words." This sentence continues on into the next verse.

**Luke 4:18**

**The Spirit of the Lord is upon me**

"The Holy Spirit is with me in a special way." When someone says this, he is claiming to speak the words of God.

**he anointed me**

In the Old Testament, ceremonial oil was poured on a person when they were given power and authority to do a special task. Jesus uses this metaphor to refer to the Holy Spirit being on him to prepare him for this work. Alternate translation: "the Holy Spirit is upon me to empower me" or "the Holy Spirit gave me power and authority"

**the poor**

"the poor people"

**proclaim freedom to the captives**

"tell people who are being held captive that they can go free" or "set free the prisoners of war"

**recovery of sight to the blind**

"give sight to the blind" or "make the blind be able to see again"

**set free those who are oppressed**

"set free those who are treated harshly"

**Luke 4:19**

**to proclaim the year of the Lord's favor**

"tell everyone that the Lord is ready to bless his people" or "announce that this is the year that the Lord will show his kindness"

**Luke 4:20**

**rolled up the scroll**

A scroll was closed by rolling it like a tube to protect the writing inside it.

**attendant**

This refers to a synagogue worker who brought out and put away with proper care and reverence the scrolls containing the scriptures.

**sat down**

It was customary for teachers to be seated while teaching.

**were fixed on him**

This idiom means "were focused on him" or "were looking intently at him"

**Luke 4:21**

**this scripture has been fulfilled in your hearing**

Jesus was saying that he was fulfilling that prophecy by his actions and speech at that very time. This can be stated in active form. Alternate translation: "I am fulfilling what this scripture says right now as you are listening to me"

**in your hearing**

This idiom means "while you are listening to me"

**Luke 4:22**

**amazed at the gracious words which were coming out of his mouth**

"surprised about the gracious things that he was saying." Here "gracious" may refer to 1) how well or how persuasively Jesus spoke, or 2) that Jesus spoke words about God's grace.

**Is this not the son of Joseph?**

People thought that Joseph was Jesus's father. Joseph was not a religious leader, so they were surprised that his son would preach what he did. Alternate translation: "This is just Joseph's son!" or "His father is only Joseph!"

**Luke 4:23**

**Surely**

"Certainly" or "There is no doubt that"

**Doctor, heal yourself**

If someone claims to be able to heal diseases that he himself has, there is no reason to believe he is really a doctor. People will speak this proverb to Jesus to say that they will only believe he is a prophet if they see him do what they have heard that he did in other places.

**Whatever we heard ... do the same in your hometown**

The people of Nazareth do not believe Jesus is a prophet because of his low status as Joseph's son. They will not believe unless they personally see him do miracles.

**Luke 4:24**

**Truly I say to you**

"It is certainly true." This is an emphatic statement about what follows.

**no prophet is received in his own hometown**

Jesus makes this general statement in order to rebuke the people. He means that they are refusing to believe the reports of his miracles in Capernaum. They think they already know all about him.

**own hometown**

"hometown" or "native city" or "country where he grew up"

**Luke 4:25**

**General Information:**

Jesus reminds the people who are listening to him in the synagogue about Elijah and Elisha

**But in truth I tell you**

"I tell you truthfully." Jesus uses this phrase to emphasize the importance, truth, and accuracy of the statement that follows.

**widows**

Widows are women whose husbands have died and who have not married again.

**during the time of Elijah**

The people to whom Jesus was speaking would have known that Elijah was one of God's prophets. If your readers would not know that, you can make this implicit information explicit as in the UDB. Alternate translation: "when Elijah was prophesying in Israel"

**when the sky was shut up**

This is a metaphor. The sky is pictured as a ceiling that was closed, and so no rain would fall from it. Alternate translation: "when no rain fell down from the sky" or "when there was no rain at all"

**a great famine**

"a serious lack of food." A famine occurs when the crops do not produce enough food for the people for a long period of time.

**Luke 4:26**

**to Zarephath in Sidon, to a widow living there**

The people living in the town of Zarephath were Gentiles, not Jews. The people listening to Jesus would have understood that the people of Zarephath were Gentiles. Alternate translation: "to a Gentile widow living in Zarephath in Sidon"

**Luke 4:27**

**none of them were cleansed except Naaman the Syrian**

This double negative emphasizes that Naaman was the only one who was cleansed. This can also be translated in active form. Alternate translation: "the only one of them who was cleansed was Naaman" or "the only one of them whom God cleansed was Naaman"

**were cleansed**

People who had leprosy were considered to be unclean. When they were healed from leprosy, they were clean. Alternate translation: "were healed"

**Naaman the Syrian**

A Syrian is a person from the country of Syria. The people of Syria were Gentiles, not Jews. Alternate translation: "the Gentile Naaman from Syria"

**Luke 4:28**

**All the people in the synagogue were filled with rage when they heard these things**

The people of Nazareth were deeply offended that Jesus had cited scriptures where God had helped Gentiles instead of Jews.

**Luke 4:29**

**forced him out of the town**

"forced him to leave the town" or "shoved him out of the city"

**cliff of the hill**

"edge of the cliff"

**Luke 4:30**

**through the middle of them**

"through the middle of the crowd" or "between the people who were trying to kill him."

**he went to another place**

"he went away" or "he went on his way" Jesus went where he had planned to go instead of where the people were trying to force him to go.

**Luke 4:31**

**Connecting Statement:**

Jesus then goes to Capernaum, teaches the people in the synagogue there, and commands a demon to leave a man (4:35).

**Then he**

"Then Jesus." This indicates a new event.

**went down to Capernaum**

The phrase "went down" is used here because Capernaum is lower in elevation than Nazareth.

**Capernaum, a city in Galilee**

"Capernaum, another city in Galilee"

**Luke 4:32**

**astonished**

greatly surprised, greatly amazed

**he spoke with authority**

"he spoke as one with authority" or "his words had great power"

**Luke 4:33**

**Now ... there was a man**

This phrase is used to mark the introduction of a new character into the story; in this case, a demon-possessed man.

**who had the spirit of an unclean demon**

"who was possessed by an unclean demon" or "who was controlled by an evil spirit"

**he cried out with a loud voice**

"he shouted loudly"

**Luke 4:34**

**What do we have to do with you**

This is an idiom. Alternate translation: "What do we have in common" or "What right do you have to bother us"

**What do we have to do with you, Jesus of Nazareth?**

This question could be written as a statement. Alternate translation: "What do you, Jesus of Nazareth, have to do with us!" or "We have nothing to do with you, Jesus of Nazareth!" or "You have no right to bother us, Jesus of Nazareth!"

**Luke 4:35**

**Jesus rebuked the demon, saying**

"Jesus scolded the demon, saying" or "Jesus sternly said to the demon"

**Come out of him**

He commanded the demon to stop controlling the man. Alternate translation: "Leave him alone" or "Do not live in this man any longer"

**Luke 4:36**

**What kind of words are these?**

The people were expressing how amazed they were that Jesus had the authority to command demons to leave a person. This can be written as a statement. Alternate translation: "These are amazing words!" or "His words are amazing!"

**He commands the unclean spirits with authority and power**

"He has authority and power to command the unclean spirits"

**Luke 4:37**

**So news about him began to spread ... the surrounding region**

This is a comment about what happened after the story. The spread of the news was caused by the events within the story itself.

**news about him began to spread**

"reports about Jesus began to spread" or "people began to spread the news about Jesus"

**Luke 4:38**

**Connecting Statement:**

Jesus is still in Capernaum, but he is now at the house of Simon.

**Then Jesus left**

This introduces a new event.

**Simon's mother-in-law**

"the mother of Simon's wife"

**was suffering with**

This is an idiom that means "was very sick with"

**a high fever**

"very hot skin"

**pleaded with him on her behalf**

This means they asked Jesus to heal her from the fever. This can be stated clearly. Alternate translation: "asked Jesus to heal her from the fever" or "asked Jesus to cure her fever"

**Luke 4:39**

**So he stood**

The word "So" makes it clear that he did this because the people pleaded with him on behalf of Simon's mother-in-law.

**stood over her**

"went to her and leaned over her"

**rebuked the fever, and it left her**

"spoke sternly to the fever, and it left her" or "commanded the fever to leave her, and it did." It may be helpful to state clearly what he told the fever to do. Alternate translation: "commanded that her skin should become cool, and it did" or "commanded the sickness to leave her, and it did"

**rebuked the fever**

"rebuked the hotness"

**started serving them**

Here this means she began to prepare food for Jesus and the other people in the house.

**Luke 4:40**

**laid his hands on**

"placed his hands on" or "touched"

**Luke 4:41**

**Demons also came out**

It is implied that Jesus made the demons leave the demon-possessed people. This can be stated clearly. Alternate translation: "Jesus also forced demons to come out"

**crying out and saying**

These mean about the same thing, and probably refer to cries of fear or anger. Some translations use only one term. Alternate translation: "screaming" or "shouting"

**Son of God**

This is an important title for Jesus.

**rebuked the demons**

"spoke sternly to the demons"

**would not let them**

"did not allow them to"

**Luke 4:42**

**Connecting Statement:**

Though the people want Jesus to stay in Capernaum, he goes to preach in other Judean synagogues.

**When daybreak came**

"At sunrise" or "At dawn"

**a solitary place**

"a deserted place" or "a place where there were no people"

**Luke 4:43**

**to many other cities**

"to the people in many other cities"

**this is the reason I was sent here**

This can be stated in active form. Alternate translation: "this is the reason God sent me here"

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**Luke 4:44**

**throughout Judea**

Since Jesus had been in Galilee, the term "Judea" here probably refers to the entire region where the Jews lived at that time. Alternate translation: "where the Jews lived"

## Chapter 5

<sup>1</sup> Now it happened while the people were crowding around Jesus and listening to the word of God, that he was standing by the lake of Gennesaret. <sup>2</sup> He saw two boats pulled up by the edge of the lake. The fishermen had gotten out of them and were washing their nets. <sup>3</sup> Jesus got into one of the boats, which was Simon's, and asked him to put it out in the water a short distance from the land. Then he sat down and taught the people out of the boat. <sup>4</sup> When he had finished speaking, he said to Simon, "Take the boat out into the deeper water and let down your nets for a catch."

<sup>5</sup> Simon answered and said, "Master, we have labored all night and caught nothing, but at your word, I will let down the nets." <sup>6</sup> When they had done this, they gathered a very large number of fish, and their nets were breaking. <sup>7</sup> So they motioned to their partners in the other boat that they should come and help them. They came and filled both the boats, so that they began to sink. <sup>8</sup> But Simon Peter, when he saw it, fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, Lord." <sup>9</sup> For he and all who were with him were amazed at the catch of fish which they had taken. <sup>10</sup> And so also were James and John, sons of Zebedee, who were partners with Simon.

Jesus said to Simon, "Do not be afraid, because from now on you will catch men." <sup>11</sup> When they had brought their boats to land, they left everything and followed him.

<sup>12</sup> It came about that while he was in one of the cities, a man full of leprosy was there. When he saw Jesus, he fell on his face and begged him, saying, "Lord, if you are willing, you can make me clean."

<sup>13</sup> Then Jesus reached out his hand and touched him, saying, "I am willing. Be clean." Immediately the leprosy left him.

<sup>14</sup> He instructed him to tell no one but told him, "Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them." <sup>15</sup> But the report about him spread even farther, and large crowds of people came together to hear him teach and to be healed of their sicknesses. <sup>16</sup> But he often withdrew into the deserted places and prayed.

<sup>17</sup> It came about on one of those days that he was teaching, and there were Pharisees and teachers of the law sitting there who had come from every village of Galilee and Judea and from Jerusalem. The power of the Lord was with him to heal. <sup>18</sup> Now some men came carrying on a mat a man who was paralyzed, and they looked for a way to bring him inside in order to lay him down in front of Jesus. <sup>19</sup> They could not find a way to bring him in because of the crowd, so they went up to the housetop and let the man down through the tiles, on his mat, into the midst of the people, right in front of Jesus. <sup>20</sup> Seeing their faith, Jesus said, "Man, your sins are forgiven you."

<sup>21</sup> The scribes and the Pharisees began to question this, saying, "Who is this who speaks blasphemies? Who can forgive sins but God alone?"

<sup>22</sup> But Jesus, knowing what they were thinking, answered and said to them, "Why are you questioning this in your hearts? <sup>23</sup> Which is easier to say, 'Your sins are forgiven you' or to say 'Get up and walk'? <sup>24</sup> But that you may know that the Son of Man has authority on earth to forgive sins,"—he said to the paralyzed man—"I tell you, get up, pick up your mat and go to your house." <sup>25</sup> Immediately he got up in front of them and picked up the mat on which he was lying. Then he went away to his house, glorifying God.

<sup>26</sup> Everyone was amazed and they glorified God. They were filled with fear, saying, "We have seen extraordinary things today."

<sup>27</sup> After these things happened, Jesus went out from there and saw a tax collector named Levi sitting at the tax collector's tent. He said to him, "Follow me." <sup>28</sup> So Levi got up and followed him, leaving everything behind.

<sup>29</sup> Then Levi gave a big banquet in his house for Jesus. There were many tax collectors there and other people who were reclining at the table and eating with them. <sup>30</sup> But the Pharisees and their scribes were complaining to his disciples, saying, "Why do you eat and drink with tax collectors and sinners?"

<sup>31</sup> Jesus answered them, "People who are well do not need a physician; only those who are sick. <sup>32</sup> I did not come to call the righteous, but sinners to repentance."

<sup>33</sup> They said to him, "The disciples of John often fast and pray, and the disciples of the Pharisees do the same. But your disciples eat and drink."

<sup>34</sup> Jesus said to them, "Can anyone make the wedding attendants of the bridegroom fast while the bridegroom is still with them? <sup>35</sup> But the days will come when the bridegroom will be taken away from them, then in those days they will fast." <sup>36</sup> Then Jesus also spoke a parable to them. "No one tears a piece of cloth from a new garment and uses it to mend an old garment. If he does that, he will tear the new garment, and the piece of cloth from the new garment will not fit with the cloth of the old garment. <sup>37</sup> No one puts new wine into old wineskins. If he does that, the new wine will burst the skins, and the wine will be spilled, and the wineskins will be destroyed. <sup>38</sup> But new wine must be put into fresh wineskins. <sup>39</sup> No one after drinking old wine wants the new, for he says, 'The old is better.'"

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## Luke 5 General Notes

### Special concepts in this chapter

#### "You will catch men"

Peter, James, and John were fishermen. When Jesus told them that they would catch men, he was using a metaphor to tell them he wanted them to help people believe the good news about him.

#### Sinners

When the people of Jesus's time spoke of "sinners," they were talking about people who did not obey the law of Moses and instead committed sins like stealing or sexual sins. When Jesus said that he came to call "sinners," he meant that only people who believe that they are sinners can be his followers. This is true even if they are not what most people think of as "sinners." (See: sin)

#### Fasting and Feasting

People would fast, or not eat food for a long time, when they were sad or were showing God that they were sorry for their sins. When they were happy, like during weddings, they would have feasts, or meals where they would eat much food. (See: fast)

### Important figures of speech in this chapter

#### Irony

Jesus uses irony to condemn the Pharisees. This passage includes "people in good health" and "righteous people." This does not mean that there are people who do not need Jesus. There are no "righteous people." Everybody needs Jesus. (See: and [Luke 5:31-32](#))

### Other possible translation difficulties in this chapter

#### Implicit information

In several parts of this chapter the author left out some implicit information that his original readers would have understood and thought about. Modern readers might not know some of those things, so they might have trouble understanding all that the author was communicating. The UDB often shows how that information can be presented so that modern readers will be able to understand those passages.

#### Past Events

Parts of this chapter are sequences of events that have already happened. In a given passage, Luke sometimes writes as if the events have already happened while other events are still in progress (even though they are complete at the time he writes). This can cause difficulty in translation by creating an illogical order of events. It may be necessary to make these consistent by writing as if all the events have already happened.

#### "Son of Man"

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

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### Luke 5:1

**Connecting Statement:**

Jesus preaches from Simon Peter's boat at the lake of Gennesaret.

**Now it happened**

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

**listening to the word of God**

Possible meanings are 1) "listening to the message God wanted them to hear" or 2) "listening to Jesus's message about God"

**the lake of Gennesaret**

These words refer to the Sea of Galilee. Galilee was on the west side of the lake, and the land of Gennesaret was on the east side, so it was called by both names. Some English versions translate this as the proper name of the body of water, "the Lake of Gennesaret."

### Luke 5:2

**washing their nets**

They were cleaning their fishing nets in order to use them again to catch fish.

### Luke 5:3

**one of the boats, which was Simon's, and**  
"the boat belonging to Simon and"

**asked him to put it out in the water**  
"asked Simon to move the boat"

**he sat down and taught the people**  
Sitting was the normal position for a teacher.

**taught the people out of the boat**  
"taught the people while he sat in the boat." Jesus was in the boat a short distance from the shore and he was speaking to the people who were on the shore.

### Luke 5:4

**When he had finished speaking**  
"When Jesus had finished teaching the people"

### Luke 5:5

**at your word**  
"because you have told me to do this"

### Luke 5:6

**General Information:**  
This page has intentionally been left blank.

### Luke 5:7

**motioned**

They were too far from shore to call, so they made gestures, probably by waving their arms.

**they began to sink**

"the boats began to sink." The reason could be stated clearly. Alternate translation: "the boats began to sink because the catch of fish was so heavy" or "the boats began to sink because there were so many fish"

### Luke 5:8

**fell down at Jesus' knees**

Possible meanings are 1) "knelt down before Jesus" or 2) "bowed down at Jesus' feet" or 3) "lay down on the ground at Jesus' feet." Peter did not fall accidentally. He did this as a sign of humility and respect for Jesus.

**sinful man**

The word here for "man" means "adult male" and not the more general "human being."

### Luke 5:9

**the catch of fish**  
"the large number of fish"

### Luke 5:10

**partners with Simon**  
"Simon's partners in his fishing business"

**you will catch men**  
The image of catching fish is being used as a metaphor for gathering people to follow Christ. Alternate translation: "you will fish for people" or "you will gather people for me" or "you will bring people to be my disciples"

### Luke 5:11

**General Information:**  
This page has intentionally been left blank.

### Luke 5:12

**Connecting Statement:**  
Jesus heals a leper in a different city that is not named.

**It came about**  
This phrase marks a new event in the story.

**a man full of leprosy**  
"a man who was covered with leprosy." This introduces a new character in the story.

**he fell on his face**

Here "fell on his face" is an idiom that means to bow down. Alternate translation: "he knelt and touched the ground with his face" or "he bowed down to the ground"

**if you are willing**

"if you want to"

**you can make me clean**

It is understood that he was asking Jesus to heal him. This can be stated clearly. Alternate translation: "please make me clean, because you are able"

**make me clean**

This refers to ceremonial cleanness, but it is understood that he is unclean because of the leprosy. He is really asking Jesus to heal him of his disease. This can be stated clearly. Alternate translation: "heal me from leprosy so I will be clean"

**Luke 5:13**

**Be clean**

This refers to ceremonial cleanness, but it is understood that he is unclean because of the leprosy. He is really asking Jesus to heal him of his disease. This can be stated clearly. Alternate translation: "Be healed"

**the leprosy left him**

"he no longer had leprosy"

**Luke 5:14**

**He instructed him to tell no one but told him, "Go on your way"**

Jesus's instruction can be stated as a direct quote. Alternate translation: "He said, 'Do not tell anyone, but go on your way'"

**to tell no one**

The understood information can be stated clearly. Alternate translation: "to not tell anyone that he had been healed"

**sacrifice for your cleansing**

The law required a person to make a specific sacrifice after they were healed. This allowed the person to be ceremonially clean, and able to again participate in religious rituals.

**for a testimony**

"as proof of your healing"

**to them**

Possible meanings are 1) "to the priests" or 2) "to all the people."

**Luke 5:15**

**the report about him**

"the news about Jesus." This could mean either "the report about Jesus's healing the man with leprosy" or "the report about Jesus's healing people."

**the report about him spread even farther**

"the report about him went out even farther." This can be stated in active form. Alternate translation: "people kept telling the news about him in other places"

**Luke 5:16**

**the deserted places**

"lonely places" or "places where there were no other people"

**Luke 5:17**

**Connecting Statement:**

One day when Jesus was teaching in a building, some men brought a paralyzed man for Jesus to heal.

**It came about**

This phrase marks the beginning of a new part of the story.

**Luke 5:18**

**Now some men came**

These are new people in the story. Your language may have a way of showing that these are new people.

**mat**

sleeping pad or bed or stretcher

**was paralyzed**

"could not move himself"

**Luke 5:19**

**They could not find a way to bring him in because of the crowd, so**

In some languages it might be more natural to reorder this. Alternate translation: "But because of the crowd of people, they could not find a way to bring the man inside. So"

**because of the crowd**

It is clear that the reason they could not enter was that the crowd was so large that there was no room for them.

**they went up to the housetop**

Houses had flat roofs, and some houses had a ladder or staircase outside to make it easy to go up there. This can be stated. Alternate translation: "they went up to the flat roof of the house"

**right in front of Jesus**

"directly in front of Jesus" or "immediately in front of Jesus"

**Luke 5:20**

**Seeing their faith, Jesus said**

It is understood that they believe Jesus can heal the paralyzed man. This can be stated. Alternate translation: "When Jesus perceived that they believed that he could heal the man, he said to him"

**Man**

This is a general word that people used when speaking to a man whose name they did not know. It was not rude, but it also did not show special respect. Some languages might use a word like "friend" or "sir."

**your sins are forgiven you**

This can be stated in active form. Alternate translation: "you are forgiven" or "I forgive your sins"

**Luke 5:21**

**question this**

"discuss this" or "reason about this." What they questioned can be stated. Alternate translation: "discuss whether or not Jesus had authority to forgive sins"

**Who is this who speaks blasphemies?**

This question shows how shocked and angry they were at what Jesus said. This can be written as a statement. Alternate translation: "This man is blaspheming God!" or "He blasphemes God by saying that!"

**Who can forgive sins but God alone?**

The implied information is that if a person claims to forgive sins he says he is God. This can be written as a clear statement. Alternate translation: "No one can forgive sins but God alone!" or "God is the only one who can forgive sins!"

**Luke 5:22**

**Why are you questioning this in your hearts?**

This can be written as a statement. Alternate translation: "You should not argue about this in your hearts." or "You should not doubt that I have the authority to forgive sins."

**in your hearts**

Here "hearts" is a metonym for people's minds or inner beings.

**Luke 5:23**

**Which is easier to say, 'Your sins are forgiven you' or to say 'Get up and walk'?**

Jesus uses this question to make the scribes think about what might prove whether or not he could really forgive sins. Alternate translation: "I just said 'Your sins are forgiven you.' You may think that it is harder to say 'Get up and walk,' because the proof of whether or not I can heal the man will be shown by whether or not he gets up and walks." or "You may think that it is easier to say 'Your sins are forgiven' than it is to say 'Get up and walk.'"

**easier to say**

The unspoken implication is that one thing is "easier to say because no one will know what has happened," but the other thing is "harder to say because everyone will know what has happened." People could not see if the man's sins were forgiven, but they would all know he was healed if he got up and walked.

**Luke 5:24**

**you may know**

Jesus was speaking to the scribes and Pharisees. The word "you" is plural.

**the Son of Man**

Jesus was referring to himself.

**I tell you**

Jesus was saying this to the paralyzed man. The word "you" is singular.

**Luke 5:25**

**Immediately he got up**

"At once he got up" or "Right away he got up"

**he got up**

It may be helpful to clearly say that he was healed. Alternate translation: "the man was healed! He got up"

**Luke 5:26**

**filled with fear**

"very afraid" or "filled with awe"

**extraordinary things**

"amazing things" or "strange things"

**Luke 5:27**

**Connecting Statement:**

When Jesus leaves the house, he calls Levi, the Jewish tax collector, to follow him.

**After these things happened**

The phrase "these things" refers to what happened in the previous verses. This signals a new event.

**saw a tax collector**

"looked at a tax collector with attention" or "looked carefully at a tax collector"

**Follow me**

To "follow" someone is to become that person's disciple. Alternate translation: "Be my disciple" or "Come, follow me as your teacher"

**Luke 5:28**

**followed him, leaving everything behind**

"followed him and left his work as a tax collector"

**Luke 5:29**

**in his house**

"in Levi's house"

**reclining at the table**

It was customary to lie on a couch while eating at a feast and to prop oneself up with the left arm on some pillows. Alternate translation: "eating together" or "eating at the table"

**Luke 5:30**

**to his disciples**

"to Jesus's disciples"

**Why do you eat ... sinners?**

The Pharisees and scribes ask this question to express their disapproval that Jesus's disciples are eating with sinners. Alternate translation: "You should not eat ... sinners!"

**sinners**

people who did not obey the law of Moses but committed what others thought were very bad sins

**you eat and drink with ... sinners**

The Pharisees and scribes believed that religious people should separate themselves from people they consider to be sinners. The word "you" is plural.

**Luke 5:31**

**Connecting Statement:**

At the meal, Jesus speaks with the Pharisees and scribes.

**People who are well ... sick**

Jesus uses this proverb to begin to tell them that he calls sinners to repentance the way a physician calls sick people to be healed.

**physician**

"doctor"

**only those who are sick**

You may need to supply the words that have been omitted. Alternate translation: "only those who are sick need a physician"

**Luke 5:32**

**I did not come to call the righteous, but sinners to repentance**

Jesus uses irony to condemn the Pharisees because they think of themselves as righteous. Anyone who wants to follow Jesus has to think of himself as a sinner, not as righteous. Jesus does not mean that he thinks there are righteous people who do not need to repent.

**the righteous**

This nominal adjective can be translated as a noun phrase. Alternate translation: "righteous people"

**Luke 5:33**

**They said to him**

"The religious leaders said to Jesus"

**Luke 5:34**

**Can anyone make the wedding attendants of the bridegroom fast while the bridegroom is still with them?**

Jesus uses this question to cause the people to think about a situation that they already know. This can be written as a statement. Alternate translation: "No one tells the wedding attendants of the bridegroom to fast while he is still with them."

**wedding attendants**

"guests" or "friends." These are friends who celebrate with a man who is getting married.

**the wedding attendants of the bridegroom fast**

Fasting is a sign of sadness. The religious leaders understood that the wedding attendants would not fast while the bridegroom was with them.

**Luke 5:35**

**the days will come when**

"soon" or "some day"

**the bridegroom will be taken away from them**

Jesus is comparing himself to the bridegroom, and the disciples to the wedding attendants. He does not explain the metaphor, so the translation should explain it only if necessary.

**Luke 5:36**

**General Information:**

Jesus tells a story to the scribes and pharisees who were at Levi's house.

**No one tears ... uses it ... he ... he**

"No one rips ... uses it ... he ... he" or "People never tear ... use it ... they ... they"

**mend**  
repair

**will not fit with**

"will not match" or "will not be the same as"

**Luke 5:37**

**new wine**

"grape juice." This refers to wine that has not yet fermented.

**wineskins**

These were bags made out of animal skins. They could also be called "wine bags" or "bags made of skin."

**the new wine will burst the skins**

When the new wine would ferment and expand, it would break the old skins because they could no longer stretch out. Jesus's audience would have understood how wine expands when it ferments.

**the wine will be spilled**

This can be stated in active form. Alternate translation: "the wine will spill out of the bags"

**Luke 5:38**

**fresh wineskins**

"new wineskins" or "new wine bags." This refers to new wineskins, unused.

**Luke 5:39**

**drinking old wine ... wants the new**

This metaphor contrasts the old teaching of the religious leaders against the new teaching of Jesus. The point is that people who are used to the old teaching are not willing to listen to the new things that Jesus is teaching.

**for he says, 'The old is better.'**

It may be helpful to add the implicit information. Alternate translation: "for he says, 'The old is better,' and he is therefore not willing to try the new wine."

## Chapter 6

<sup>1</sup> Now it happened on a Sabbath that Jesus was going through the grainfields, and his disciples were picking the heads of grain, rubbing them between their hands, and eating the grain. <sup>2</sup> But some of the Pharisees said, "Why are you doing something that is not lawful to do on the Sabbath day?"

<sup>3</sup> Answering them, Jesus said, "Have you not even read what David did when he was hungry, he and the men who were with him? <sup>4</sup> He went into the house of God and took the bread of the presence and ate some of it, and also gave some to the men who were with him to eat, even though it was only lawful for the priests to eat it." <sup>5</sup> Then he said to them, "The Son of Man is Lord of the Sabbath."

<sup>6</sup> It happened on another Sabbath that he went into the synagogue and taught the people there. A man was there whose right hand was withered. <sup>7</sup> The scribes and the Pharisees were watching him closely to see whether he would heal someone on the Sabbath, so that they might find a reason to accuse him. <sup>8</sup> But he knew what they were thinking and he said to the man whose hand was withered, "Get up and stand here in the middle of everyone." So the man got up and stood there. <sup>9</sup> Jesus said to them, "I ask you, is it lawful on the Sabbath to do good or to do harm, to save a life or to destroy it?" <sup>10</sup> Then he looked around at them all and said to the man, "Stretch out your hand." He did so, and his hand was restored. <sup>11</sup> But they were filled with senseless rage, and they talked to each other about what they might do to Jesus.

<sup>12</sup> It happened in those days that he went out to the mountain to pray. He continued all night in prayer to God. <sup>13</sup> When it was day, he called his disciples to him, and he chose twelve of them, whom he also named apostles. <sup>14</sup> The names of the apostles were Simon (whom he also named Peter) and his brother Andrew, James, John, Philip, Bartholomew, <sup>15</sup> Matthew, Thomas, James son of Alphaeus, Simon who was called the Zealot, <sup>16</sup> Judas son of James, and Judas Iscariot, who became a traitor. <sup>17</sup> Then Jesus came down the mountain with them and stood on a level place with a large crowd of his disciples and a large number of the people from Judea and Jerusalem and the seacoast of Tyre and Sidon. <sup>18</sup> They had come to listen to him and to be healed of their diseases. People who were troubled with unclean spirits were also healed. <sup>19</sup> Everyone in the crowd kept trying to touch him because power to heal was coming out from him, and he healed them all.

<sup>20</sup> Then he looked at his disciples and said,

"Blessed are you who are poor,  
for yours is the kingdom of God.

<sup>21</sup> Blessed are you who hunger now,  
for you will be filled.

Blessed are you who weep now,  
for you will laugh.

<sup>22</sup> Blessed are you when people hate you,  
and when they exclude you and insult you  
and reject your name as evil,  
because of the Son of Man.

<sup>23</sup> Rejoice in that day and leap for joy, because you will surely have a great reward in heaven, for their ancestors treated the prophets in the same way.

<sup>24</sup> But woe to you who are rich,  
for you have already received your comfort.

<sup>25</sup> Woe to you who are full now,  
for you will be hungry later.

Woe to you who laugh now,  
for you will mourn and weep later.

<sup>26</sup> Woe to you when all men speak well of you,  
for that is how their ancestors treated the false prophets.

<sup>27</sup> "But I say to you who are listening, love your enemies and do good to those who hate you. <sup>28</sup> Bless those who curse you and pray for those who mistreat you. <sup>29</sup> To him who strikes you on the one cheek, offer him also the other. If someone takes away your coat, do not withhold your tunic either. <sup>30</sup> Give to

everyone who asks you. If someone takes away something that belongs to you, do not ask him to give it back to you. <sup>31</sup> As you want people to do to you, you should do the same to them. <sup>32</sup> If you only love people who love you, what reward is there for you? For even sinners love those who love them. <sup>33</sup> If you do good only to people who do good to you, what reward is there for you? For even sinners do the same. <sup>34</sup> If you only lend to people from whom you hope to be repaid, what reward is there for you? Even sinners lend to sinners, to receive back the same amount. <sup>35</sup> But love your enemies and do good to them. Lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he himself is kind toward unthankful and evil people. <sup>36</sup> Be merciful, just as your Father is merciful. <sup>37</sup> Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive others, and you will be forgiven. <sup>38</sup> Give, and it will be given to you. A good amount—pressed down, shaken together and spilling over—will pour into your lap. For with the measure you use, it will be measured back to you."

<sup>39</sup> Then he also told them a parable. "Can a blind person guide another blind person? If he did, they would both fall into a pit, would they not? <sup>40</sup> A disciple is not greater than his teacher, but everyone when he is fully trained will be like his teacher. <sup>41</sup> Why do you look at the tiny piece of straw that is in your brother's eye, but you do not notice the log that is in your own eye? <sup>42</sup> How can you say to your brother, 'Brother, let me take out the piece of straw that is in your eye,' when you yourself do not even see the log that is in your own eye? You hypocrite! First take the log out of your own eye, and then you will see clearly to take out the piece of straw that is in your brother's eye. <sup>43</sup> For there is no good tree that produces rotten fruit, nor is there a rotten tree that produces good fruit. <sup>44</sup> For each tree is known by the kind of fruit it produces. For people do not gather figs from a thornbush, nor do they gather grapes from a briar bush. <sup>45</sup> The good man from the good treasure of his heart produces what is good, and the evil man from the evil treasure of his heart produces what is evil. For out of the abundance of the heart his mouth speaks.

<sup>46</sup> "Why do you call me, 'Lord, Lord,' and yet you do not obey the things that I say? <sup>47</sup> Every person who comes to me and hears my words and obeys them, I will tell you what he is like. <sup>48</sup> He is like a man building a house, who dug down deep in the ground and built the house's foundation on solid rock. When a flood came, the torrent of water flowed against that house but could not shake it, because it had been well built. <sup>49</sup> But the person who hears my words and does not obey them, he is like a man who built a house on top of the ground without a foundation. When the torrent of water flowed against that house, it immediately collapsed, and the ruin of that house was complete."

## Luke 6 General Notes

### Structure and formatting

Luke 6:20-49 contains many blessings and woes that appear to correspond to Matthew 5-7. This part of Matthew has traditionally been called the "Sermon on the Mount." In Luke, they are not as connected to a teaching on the kingdom of God as they are in Matthew's gospel. (See: kingdomofgod)

### Special concepts in this chapter

#### "Eating the grain"

When the disciples plucked and ate the grain in a field they were walking through on the Sabbath ([Luke 6:1](#)), the Pharisees said that they were breaking the law of Moses. The Pharisees said that the disciples were doing work by picking the grain and so disobeying God's command to rest and not work on the Sabbath.

The Pharisees did not think the disciples were stealing. That is because the law of Moses required farmers to allow travelers to pluck and eat small amounts of grain from plants in fields they traveled through or near. (See: lawofmoses and works and sabbath)

### Important figures of speech in this chapter

#### Metaphor

Metaphors are pictures of visible objects that speakers use to explain invisible truths. Jesus used a metaphor of a generous grain merchant to teach his people to be generous

### Rhetorical Questions

Rhetorical questions are questions to which the speaker already knows the answer. The Pharisees scolded Jesus by asking him a rhetorical question when they thought he was breaking the Sabbath

### Other possible translation difficulties in this chapter

#### Implicit information

Speakers usually do not say things that they think their hearers already understand. When Luke wrote that the disciples were rubbing the heads of grain between their hands, he expected his reader to know that they were separating the part they would eat from what they would throw away

#### The twelve disciples

The following are the lists of the twelve disciples:

In Matthew:

Simon (Peter), Andrew, James son of Zebedee, John son of Zebedee, Philip, Bartholomew, Thomas, Matthew, James son of Alphaeus, Thaddaeus, Simon the Zealot and Judas Iscariot.

In Mark:

Simon (Peter), Andrew, James the son of Zebedee and John the son of Zebedee (to whom he gave the name Boanerges, that is, sons of thunder), Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Zealot, and Judas Iscariot.

In Luke:

Simon (Peter), Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon (who was called the Zealot), Judas the son of James, and Judas Iscariot.

Thaddaeus is probably the same person as Jude, the son of James.

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### Luke 6:1

#### Connecting Statement:

While Jesus and his disciples are walking through grainfields, some Pharisees begin to question the disciples about what they are doing on the Sabbath, which, in God's law, has been set aside for God.

#### Now it happened

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you can consider using it here.

#### grainfields

These are large sections of land where people had scattered wheat seed to grow wheat.

#### heads of grain

These are the topmost parts of the grain plant, which is a kind of large grass. It holds the mature, edible seeds of the plant.

#### grain, rubbing them between their hands, and eating

They did this to separate the grain seeds. This can be stated clearly. Alternate translation: "grain. They rubbed them in their hands to separate the grains from the husks and ate"

### Luke 6:2

#### General Information:

The word "you" here is plural, and refers to the disciples.

#### Why are you doing something that is not lawful to do on the Sabbath day?

They asked this question to accuse the disciples of breaking the law. It can be written as a statement. Alternate translation: "Picking grain on the Sabbath is against God's law!"

#### doing something

The Pharisees considered even the small action of rubbing a handful of grain to be unlawful work. This can be stated clearly. Alternate translation: "doing work"

### Luke 6:3

#### Have you not even read ... him?

Jesus is rebuking the Pharisees for not learning from the scriptures. This can be written as a statement. Alternate translation: "You should learn from what you have read ... him!" or "Certainly you have read ... him!"

#### Luke 6:4

##### **the bread of the presence**

This is the sacred bread that priests placed before God in the tabernacle. It represented God's presence. Alternate translation: "the bread of Yahweh's presence" or "the bread that the priest placed before God" or "the sacred bread"

#### Luke 6:5

##### **The Son of Man is**

Jesus was referring to himself. Alternate translation: "I, the Son of Man, am"

##### **is Lord of the Sabbath**

The title "Lord" here emphasizes his authority over the Sabbath. Alternate translation: "has the authority to determine what is right for people to do on the Sabbath!"

#### Luke 6:6

##### **General Information:**

It is now another Sabbath day and Jesus is in the synagogue.

##### **Connecting Statement:**

The scribes and Pharisees watch as Jesus heals a man on the Sabbath.

##### **It happened**

This phrase is used here to mark the beginning of a new event in the story.

##### **A man was there**

This introduces a new character in the story.

##### **hand was withered**

The man's hand was damaged in such a way that he could not stretch it. It was probably almost bent into a fist, making it look small and wrinkled.

#### Luke 6:7

##### **were watching him closely**

"were watching Jesus carefully"

##### **so that they might find**

"because they wanted to find"

#### Luke 6:8

##### **in the middle of everyone**

"in front of everyone." Jesus wanted the man to stand where everyone there could see him.

#### Luke 6:9

##### **to them**

"to the Pharisees"

##### **I ask you, is it lawful on the Sabbath to do good or to do harm, to save a life or to destroy it?**

Jesus asks this question to force the Pharisees to admit that he was right to heal on the Sabbath. The intent of the question is thus rhetorical: to get them to admit what they all know is true rather than to obtain information. However, Jesus says, "I ask you," so this question is not like other rhetorical questions that might need to be translated as statements. This should be translated as a question.

##### **to do good or to do harm**

"to help someone or to harm someone"

#### Luke 6:10

##### **Stretch out your hand**

"Hold out your hand" or "Extend your hand"

##### **restored**

healed

#### Luke 6:11

##### **General Information:**

This page has intentionally been left blank.

#### Luke 6:12

##### **General Information:**

Jesus chooses twelve apostles after he prays all night.

##### **It happened in those days**

This phrase is used here to mark the beginning of a new part of the story.

##### **in those days**

"around that time" or "not long after" or "one day around then"

##### **he went out**

"Jesus went out"

#### Luke 6:13

##### **When it was day**

"When it was morning" or "The next day"

##### **he chose twelve of them**

"he chose twelve of the disciples"

##### **whom he also named apostles**

"whom he also made apostles" or "and he appointed them to be apostles"

#### Luke 6:14

##### **The names of the apostles were**

Luke wrote a list of the names of the apostles. The ULB uses these words to introduce the list.

**his brother Andrew**  
"Simon's brother, Andrew"

**Luke 6:15**

**the Zealot**  
Possible meanings are 1) "the Zealot" is a title that indicates he was part of the group of people who wanted to free the Jewish people from Roman rule. Alternate translation: "the patriot" or "the nationalist" or 2) "the Zealot" is a description that indicates he was zealous for God to be honored. Alternate translation: "the passionate one"

**Luke 6:16**

**became a traitor**  
It may be necessary to explain what "traitor" means in this context. Alternate translation: "betrayed his friend" or "turned his friend over to enemies"

**Luke 6:17**

**Connecting Statement:**  
Though Jesus especially addresses his disciples, there are many people around who listen.

**with them**  
"with the twelve he had chosen" or "with his twelve apostles"

**Luke 6:18**

**to be healed**  
This can be stated in active form. Alternate translation: "for Jesus to heal them"

**People who were troubled with unclean spirits were also healed**  
This can be stated in active form. Alternate translation: "Jesus also healed people who were troubled with unclean spirits"

**troubled with unclean spirits**  
"bothered by unclean spirits" or "controlled by evil spirits"

**Luke 6:19**

**power to heal was coming out from him**  
"he had power to heal people" or "he was using his power to heal people"

**Luke 6:20**

**Blessed are you**  
Jesus speaks this phrase three times. Each time, it indicates that God gives favor to certain people or that their situation is positive or good.

**Blessed are you who are poor**  
"You who are poor receive God's favor" or "You who are poor benefit"

**for yours is the kingdom of God**  
Languages that do not have a word for kingdom might say, "for God is your king" or "because God is your ruler."

**yours is the kingdom of God**  
"the kingdom of God belongs to you." This could mean 1) "you belong to God's kingdom" or 2) "you will have authority in God's kingdom."

**Luke 6:21**

**you will laugh**  
"you will laugh with joy" or "you will be joyful"

**Luke 6:22**

**Blessed are you**  
"You receive God's favor" or "You benefit" or "How good it is for you"

**exclude you**  
"reject you"

**because of the Son of Man**  
"because you associate with the Son of Man" or "because they reject the Son of Man"

**Luke 6:23**

**in that day**  
"when they do those things" or "when that happens"

**leap for joy**  
This idiom means "be extremely joyful"

**a great reward**  
"a large payment" or "good gifts"

**Luke 6:24**

**woe to you**  
"how terrible it is for you." Jesus speaks this phrase three times. It is the opposite of "blessed are you." Each time, it indicates that God's anger is directed at the people, or that something negative or bad awaits them.

**woe to you who are rich**  
"how terrible it is for you who are rich" or "trouble will come to you who are rich"

**your comfort**  
"what comforts you" or "what satisfies you" or "what makes you happy"

**Luke 6:25**

**who are full now**

"whose stomachs are full now" or "who eat much now"

**who laugh now**

"who are happy now"

**Luke 6:26**

**Woe to you**

"How terrible it is for you" or "How sad you should be"

**when all men speak**

Here "men" is used in the generic sense the includes all people. Alternate translation: "when all people speak" or "when everyone speaks"

**that is how their ancestors treated the false prophets**

"their ancestors also spoke well of the false prophets"

**Luke 6:27**

**Connecting Statement:**

Jesus continues to speak to his disciples and the crowd who is listening to him as well.

**to you who are listening**

Jesus now begins to speak to the entire crowd, rather than just to his disciples.

**love ... do good**

Each of these commands is to be followed continually, not just a single time.

**love your enemies and**

This does not mean those listening were to only love their enemies and not their friends. This can be stated clearly. Alternate translation: "love your enemies, not only your friends, and"

**Luke 6:28**

**Bless ... pray**

Each of these commands is to be followed continually, not just a single time.

**Bless those**

God is the one who blesses. This can made explicit. Alternate translation: "Ask God to bless those"

**those who curse you**

"those who habitually curse you"

**those who mistreat you**

"those who habitually mistreat you"

**Luke 6:29**

**To him who strikes you**

"If anyone hits you"

**on the one cheek**

"on one side of your face"

**offer him also the other**

It may be helpful to state what the attacker will do to the person. Alternate translation: "turn your face so that he can strike the other cheek also"

**do not withhold**

"do not prevent him from taking"

**Luke 6:30**

**Give to everyone who asks you**

"If anyone asks you for something, give it to him"

**do not ask him to give**

"do not require him to give" or "do not demand that he give"

**Luke 6:31**

**As you want people to do to you, you should do the same to them**

In some languages it may be more natural to reverse the order. Alternate translation: "You should do to people the same as what you want them to do to you" or "Treat people they way you want them to treat you"

**Luke 6:32**

**what reward is there for you?**

"what reward will you receive?" or "what praise will you receive for doing that?" This can be written as a statement. Alternate translation: "you will not receive any reward for that." or "God will not reward you for that."

**Luke 6:33**

**General Information:**

This page has intentionally been left blank.

**Luke 6:34**

**people from whom you hope to be repaid**

Here the word "hope" means to confidently expect that what one desires will happen. The person who hopes in this way believes that what he desires will happen. The verb "to be repaid" can be expressed with an active form. Alternate translation: "people whom you expect will repay you" or "people whom you believe will repay you"

**to receive back the same amount**

The law of Moses commanded the Jews not to receive interest on money they loaned to other Jews.

**Luke 6:35**

**expecting nothing in return**

"not expecting the person to return what you have given him" or "not expecting the person to give you anything"

**your reward will be great**

"you will receive a great reward" or "you will receive good payment" or "you will get good gifts because of it"

**you will be sons of the Most High**

It is best to translate "sons" with the same word your language would naturally use to refer to a human son or child.

**sons of the Most High**

Make sure that the word "sons" is plural so it is not confused with Jesus's title "The Son of the Most High."

**unthankful and evil people**

"people who do not thank him and who are evil"

**Luke 6:36**

**your Father**

This refers to God. It is best to translate "Father" with the same word your language would naturally use to refer to a human father.

**Luke 6:37**

**Do not judge**

"Do not judge people" or "Do not harshly criticize people"

**and you**

"and as a result you"

**you will not be judged**

Jesus does not say who will not judge. Possible meanings are 1) "God will not judge you" or 2) "no one will judge you"

**Do not condemn**

"Do not condemn people"

**you will not be condemned**

Jesus does not say who will not condemn. Possible meanings are 1) "God will not condemn you" or 2) "no one will condemn you"

**you will be forgiven**

Jesus does not say who will forgive. Possible meanings are 1) "God will forgive you" or 2) "people will forgive you"

**Luke 6:38**

**it will be given to you**

Jesus does not say exactly who will give. Possible meanings are 1) "someone will give it to you" or 2) "God will give it to you"

**A good amount—pressed down, shaken together and spilling over—will pour into your lap**

Jesus speaks either of God or of people giving generously as if he were speaking of a generous grain merchant. Alternate translation: "God will pour into your lap a generous amount—pressed down, shaken together and spilling over" or "Like a generous grain merchant who presses down the grain and shakes it together and pours in so much grain that it spills over, they will give generously to you"

**A good amount**

"A generous amount" or "A large amount"

**it will be measured back to you**

Jesus does not say exactly who will measure. Possible meanings are 1) "they will measure things back to you" or 2) "God will measure things back to you"

**Luke 6:39**

**Connecting Statement:**

Jesus includes some examples to make his point.

**Can a blind person guide another blind person?**

Jesus used this question to get the people to think about something that they already know. This can be written as a statement. Alternate translation: "We all know that a blind person cannot guide another blind person."

**blind person**

The person who is "blind" is a metaphor for a person who has not been taught as a disciple.

**If he did**

Some languages might prefer, "if one did."

**they would both fall into a pit, would they not?**

This can be written as a statement. Alternate translation: "both of them would fall into a hole."

**Luke 6:40**

**A disciple is not greater than his teacher**

"A disciple does not surpass his teacher." Possible meanings are 1) "A disciple does not have more knowledge than his teacher" or 2) "A disciple does not have more authority than his teacher."

**everyone when he is fully trained**

"every disciple who has been trained well" or "every disciple whose teacher has fully taught him"

### Luke 6:41

#### **Why do you look ... brother's eye, but you do not notice the log that is in your own eye?**

Jesus uses this question to challenge the people to pay attention to their own sins before they pay attention to another person's sins. Alternate translation: "Do not look ... brothers eye while you ignore the log that is in your own eye."

#### **the tiny piece of straw that is in your brother's eye**

This is a metaphor that refers to the less important faults of a fellow believer.

#### **tiny piece of straw**

"speck" or "splinter" or "bit of dust." Use a word for the smallest thing that commonly falls into a person's eyes.

#### **brother**

Here "brother" refers to a fellow Jew or a fellow believer in Jesus.

#### **do not notice the log that is in your own eye**

"do not notice that you have a log in your own eye"

#### **the log that is in your own eye**

This is a metaphor for a person's most important faults. A log could not literally go into a person's eye. Jesus exaggerates to emphasize that a person should pay attention to his own more important faults before he deals with another person's less important faults.

#### **log**

"beam" or "plank"

### Luke 6:42

#### **How can you say ... eye?**

Jesus asks this question to challenge the people to pay attention to their own sins before they pay attention to another person's sins. Alternate translation: "You should not say ... eye."

### Luke 6:43

#### **General Information:**

People can tell if a tree is good or bad, and what type of tree it is, by the fruit it produces. Jesus uses this as an unexplained metaphor—we know what kind of person someone is when we see his actions.

#### **For there is**

"This is because there is." This indicates that what follows is the reason why we should not judge our brother.

#### **good tree**

"healthy tree"

#### **rotten fruit**

fruit that is decaying or bad or worthless

### Luke 6:44

#### **each tree is known**

People recognize the kind of tree by the fruit it bears. This can be stated in active form. Alternate translation: "people know the type of a tree" or "people recognize a tree"

#### **thornbush**

a plant or shrub that has thorns

#### **briar bush**

a vine or shrub that has thorns

### Luke 6:45

#### **General Information:**

Jesus compares the thoughts of a person to his good or evil treasure. When a good person has good thoughts, he engages in good actions. When an evil person thinks evil thoughts, he engages in evil actions.

#### **The good man**

The word "good" here means righteous or moral.

#### **good man**

The word "man" here refers to a person, male or female. Alternate translation: "good person"

#### **the good treasure of his heart**

Here the good thoughts of a person are spoken of as if they were treasures stored in the heart of that person, and "his heart" is a metonym for the person's inner being. Alternate translation: "the good things he keeps deep inside himself" or "the good things he values very intensely"

#### **produces what is good**

Producing what is good is a metaphor for doing what is good. Alternate translation: "does what is good"

#### **the evil treasure of his heart**

Here the evil thoughts of a person are spoken of as if they were evil things stored in the heart of that person, and "his heart" is a metonym the person's inner being. Alternate translation: "the evil things he keeps deep inside himself" or "the evil things he values very intensely"

#### **out of the abundance of the heart his mouth speaks**

Here "heart" represents the person's mind or inner being. The phrase "his mouth" represents the person as a whole. Alternate translation: "what he thinks in his heart affects what he says with his mouth" or "a person will speak aloud what truly values inside of himself"

**Luke 6:46**

**Lord, Lord**

Here the repetition of these words is used as an exclamation. People repeat a name or title in this way when trying to find someone or to get someone's attention.

**Luke 6:47**

**General Information:**

In verse 47-48 Jesus compares the person who obeys his teaching to a man who builds a house on rock where it will be safe from floods.

**Every person who comes to me and hears my words and obeys them, I will tell you what he is like**

It may be clearer to change the order of this sentence. Alternate translation: "I will tell you what every person is like who comes to me and hears my words and obeys them"

**Luke 6:48**

**dug down deep in the ground and built the house's foundation on solid rock**

"dug down deep into the ground until he found a large, solid rock. Then he built his house on that rock so that it would be strong and stable." Some cultures may not be familiar with this process of building a house and may need to use another image for a stable foundation.

**torrent of water**

"fast-moving water" or "river"

**flowed against**

"crashed against"

**shake it**

Possible meanings are 1) "cause it to shake" or 2) "destroy it."

**because it had been well built**

This can be stated in active form. Alternate translation: "because the man had built it well"

**Luke 6:49**

**General Information:**

Jesus compares the person who hears but does not obey his teaching to a man who builds a house that has no foundation and so will collapse when the flood comes.

**But the person**

"But" shows a strong contrast to the previous person who built with a foundation.

**on top of the ground without a foundation**

Some cultures may not know that a house with a foundation is stronger. Additional information may be helpful. Alternate translation: "but he did not dig down and build first a foundation"

**torrent of water**

"fast-moving water" or "river"

**flowed against**

"crashed against"

**collapsed**

fell down or came apart

**the ruin of that house was complete**

"that house was completely destroyed"

## Chapter 7

<sup>1</sup> After Jesus had finished everything he was saying in the hearing of the people, he entered Capernaum.

<sup>2</sup> Now a centurion had a slave who was highly regarded by him, and he was sick and about to die. <sup>3</sup> When the centurion heard about Jesus, he sent to him elders of the Jews, asking him to come and heal his servant. <sup>4</sup> When they had come to Jesus, they asked him earnestly, saying, "He is worthy to have you do this for him, <sup>5</sup> because he loves our nation, and he is the one who built the synagogue for us."

<sup>6</sup> So Jesus continued on his way with them. But when he was not far from the house, the centurion sent friends to say to him, "Lord, do not trouble yourself, because I am not worthy for you to come under my roof. <sup>7</sup> For this reason I did not even consider myself worthy to come to you, but just say a word and my servant will be healed. <sup>8</sup> For I also am a man who is under authority, with soldiers under me. I say to this one, 'Go,' and he goes, and to another one, 'Come,' and he comes, and to my servant, 'Do this,' and he does it."

<sup>9</sup> When Jesus heard this, he was amazed at him, and turning to the crowd following him said, "I say to you, not even in Israel have I found such faith." <sup>10</sup> When those who had been sent returned to the house, they found the servant was healthy.

<sup>11</sup> Soon after that, Jesus went to a town called Nain, and his disciples and a great crowd went with him.

<sup>12</sup> As he came near to the gate of the town, behold, a man who had died was being carried out, the only son of his mother (who was a widow), and a rather large crowd from the town was with her. <sup>13</sup> When the Lord saw her, he was deeply moved with compassion for her and said to her, "Do not cry." <sup>14</sup> Then he went up and touched the wooden frame on which they carried the body, and those carrying it stood still. He said, "Young man, I say to you, arise." <sup>15</sup> The dead man sat up and began to speak, and Jesus gave him to his mother.

<sup>16</sup> Then fear overcame all of them, and they kept praising God, saying, "A great prophet has been raised among us" and "God has looked upon his people." <sup>17</sup> This news about Jesus spread throughout the whole of Judea and all the neighboring regions.

<sup>18</sup> John's disciples told him about all these things. Then John called two of his disciples <sup>19</sup> and sent them to the Lord to say, "Are you the one who is to come, or should we look for another?"

<sup>20</sup> When they had come near to Jesus, the men said, "John the Baptist has sent us to you to say, 'Are you the one who is coming, or should we look for another?'"

<sup>21</sup> In that hour he healed many people from sicknesses and afflictions and from evil spirits, and to many blind people he gave sight. <sup>22</sup> Jesus answered and said to them, "After you have gone on your way, report to John what you have seen and heard. Blind people are receiving sight, lame people are walking, lepers are being cleansed, deaf people are hearing, people who have died are being raised back to life, and the poor are being told good news. <sup>23</sup> The person who does not stop believing in me because of my actions is blessed."

<sup>24</sup> After John's messengers had gone away, Jesus began to say to the crowds about John, "What did you go out into the desert to see? A reed shaken by the wind? <sup>25</sup> But what did you go out to see? A man dressed in soft clothes? Look, those who wear splendid clothing and who live in luxury are in kings' palaces. <sup>26</sup> But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet. <sup>27</sup> This is he of whom it is written,

'See, I am sending my messenger before your face,  
who will prepare your way before you.'

<sup>28</sup> I say to you, among those born of women none is greater than John. Yet the one who is least in the kingdom of God is greater than he is." <sup>29</sup> (When all the people heard this, including the tax collectors, they declared that God is righteous, because they had been baptized with the baptism of John. <sup>30</sup> But the Pharisees and the experts in the law rejected God's purpose for themselves, because they had not been

baptized by John.) <sup>31</sup> "To what, then, can I compare the people of this generation? What are they like? <sup>32</sup> They are like children playing in the marketplace, who sit and call to one another and say,

'We played a flute for you,  
and you did not dance.

We sang a funeral song,

and you did not cry.' <sup>33</sup> For John the Baptist came eating no bread and drinking no wine, and you say, 'He has a demon.' <sup>34</sup> The Son of Man came eating and drinking, and you say, 'Look, he is a gluttonous man and a drunkard, a friend of tax collectors and sinners!' <sup>35</sup> But wisdom is justified by all her children."

<sup>36</sup> Now one of the Pharisees invited Jesus to eat with him. So after Jesus entered into the Pharisee's house, he reclined at the table to eat. <sup>37</sup> Behold, there was a woman in the city who was a sinner. When she found out that he was reclining at the table in the Pharisee's house, she brought an alabaster jar of perfumed oil. <sup>38</sup> As she stood behind him near his feet, weeping, she began to wet his feet with her tears, and she wiped them with her hair and kissed them and anointed them with perfumed oil. <sup>39</sup> When the Pharisee who had invited Jesus saw this, he thought to himself, saying, "If this man were a prophet, then he would know who and what type of woman is touching him, that she is a sinner."

<sup>40</sup> Jesus responded and said to him, "Simon, I have something to say to you."

He said, "Say it, Teacher!"

<sup>41</sup> Jesus said, "A certain moneylender had two debtors. The one owed five hundred denarii, and the other fifty. <sup>42</sup> When they could not pay him, he forgave them both. Therefore, which of them will love him more?"

<sup>43</sup> Simon answered him and said, "I suppose the one whom he forgave the most."

Jesus said to him, "You have judged correctly." <sup>44</sup> Jesus turned to the woman and said to Simon, "You see this woman. I have entered into your house. You gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. <sup>45</sup> You did not give me a kiss, but from the time I came in she did not stop kissing my feet. <sup>46</sup> You did not anoint my head with oil, but she has anointed my feet with perfumed oil. <sup>47</sup> For this reason I say to you, her sins, which were many, have been forgiven—for she loved much. But the one who is forgiven little, loves little." <sup>48</sup> Then he said to her, "Your sins are forgiven."

<sup>49</sup> Those reclining together began to say among themselves, "Who is this that even forgives sins?"

<sup>50</sup> Then Jesus said to the woman, "Your faith has saved you. Go in peace."

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## Luke 7 General Notes

### Structure and formatting

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULB does this with the quoted material in 7:27.

Several times in this chapter Luke changes his topic without marking the change. You should not try to make these rough changes smooth.

### Special concepts in this chapter

#### Centurion

The centurion who asked Jesus to heal his slave ([Luke 7:2](#)) was doing many unusual things. A Roman soldier would almost never go to a Jew for anything, and most wealthy people did not love or care for their slaves. (See: centurion and faith)

### John's Baptism

John baptized people to show that those he was baptizing knew they were sinners and were sorry for their sin. (See: repent and sin)

### "Sinners"

Luke refers to a group of people as "sinners." The Jewish leaders considered these people to be hopelessly ignorant of the law of Moses, and so called them "sinners." In reality, the leaders were sinful. This situation can be taken as irony.

### "Feet"

The feet of the people in the ancient Near East were very dirty because they wore sandals and the roads and trails were dusty and muddy. Only slaves washed other people's feet. The woman who washed Jesus's feet was showing him great honor.

### Other possible translation difficulties in this chapter

#### "Son of Man"

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

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#### Luke 7:1

##### General Information:

Jesus enters Capernaum, where he heals a centurion's servant.

##### in the hearing of the people

The idiom "in the hearing" emphasizes that he wanted them to hear what he said. Alternate translation: "to the people who were listening to him" or "to the people who were present" or "for the people to hear"

##### he entered Capernaum

This begins a new event in the story.

#### Luke 7:2

##### who was highly regarded by him

"whom the centurion valued" or "whom he respected"

#### Luke 7:3

##### General Information:

This page has intentionally been left blank.

#### Luke 7:4

##### asked him earnestly

"pleaded with him" or "begged him"

##### He is worthy

"The centurion is worthy"

#### Luke 7:5

##### our nation

"our people." This refers to the Jewish people.

#### Luke 7:6

##### continued on his way

"went along"

##### not far from the house

"near the house"

##### do not trouble yourself

The centurion was speaking politely to Jesus. Alternate translation: "do not trouble yourself by coming to my house" or "I do not wish to bother you"

##### come under my roof

This phrase is an idiom that means "come into my house." If your language has an idiom that means "come into my house," think about whether it would be good to use here.

#### Luke 7:7

##### just say a word

The servant understood that Jesus could heal the servant just by speaking. Here "word" refers to a command. Alternate translation: "just give the order"

##### my servant will be healed

The word that is translated here as "servant" is normally translated as "boy." It may indicate that the servant was very young or show the centurion's affection for him.

#### Luke 7:8

##### I also am a man who is under authority

"I also have someone over me that I must obey"

##### under me

"under my authority"

**to my servant**

The word that is translated here as "servant" is the typical word for a servant.

**Luke 7:9**

**he was amazed at him**

"he was amazed at the centurion"

**I say to you**

Jesus said this to emphasize the surprising thing that he was about to tell them.

**not even in Israel have I found such faith.**

The implication is that Jesus expected Jewish people to have this kind of faith, but they did not. He did not expect Gentiles to have this kind of faith, yet this man did. You may need to add this implied information. Alternate translation: "I have not found any Israelite who trusts me as much as this Gentile does!"

**Luke 7:10**

**those who had been sent**

It is understood that these were the people the centurion sent. This can be stated. Alternate translation: "the people whom the Roman officer had sent to Jesus"

**Luke 7:11**

**Connecting Statement:**

Jesus goes to the city of Nain, where he heals a man who had died.

**Nain**

This is the name of a city.

**Luke 7:12**

**behold, a man who had died**

The word "behold" alerts us to the introduction of the dead man into the story. Your language may have a way of doing this. Alternate translation: "there was a dead man who"

**a man who had died was being carried out**

This can be stated in active form. Alternate translation: "people were carrying out of the city a man who had died"

**carried out, the only son of his mother (who was a widow), and a rather large crowd**

"carried out. He was his mother's only son, and she was a widow. A rather large crowd." This is background information about the dead man and his mother.

**widow**

a woman whose husband has died and who has not remarried

**Luke 7:13**

**was deeply moved with compassion for her**

"felt very sorry for her"

**Luke 7:14**

**he went up**

"he went forward" or "he approached the dead man"

**the wooden frame on which they carried the body**

This was a stretcher or bed used to move the body to the burial place. It did not have to be something in which the body was buried. Other translations may have the less common "bier" or "funeral couch."

**I say to you, arise**

Jesus says this to emphasize that the young man needs to obey him. "Listen to me! Arise"

**Luke 7:15**

**The dead man**

The man was not still dead; he was now alive. It may be necessary to state this clearly. Alternate translation: "The man who had been dead"

**Luke 7:16**

**Connecting Statement:**

This tells what happens as a result of Jesus healing the man who had died.

**fear overcame all of them**

"fear filled all of them." This can be stated in active form. Alternate translation: "they all became very afraid"

**A great prophet has been raised among us**

They were referring to Jesus, not to some unidentified prophet. "Raised" here is an idiom for "caused to become." This can be stated in active form. Alternate translation: "God has caused one of us to become a great prophet"

**looked upon**

This idiom means "cared for"

**Luke 7:17**

**This news about Jesus spread**

"This news" refers to the things people were saying in verse 16. This can be stated in active form. Alternate translation: "People spread this report about Jesus" or "People told others this report about Jesus"

**This news**

"This report" or "This message"

**Luke 7:18**

**John's disciples told him about all these things**  
This introduces a new event in the story.

**told him**  
"told John"

**all these things**  
"all the things Jesus was doing"

**Luke 7:19**

**Connecting Statement:**  
John sends two of his disciples to question Jesus.

**Luke 7:20**

**the men said, "John the Baptist has sent us to you to say, 'Are you ... or should we look for another?'"**  
This sentence can be rewritten so that it only has one direct quote. Alternate translation: "the men said that John the Baptist had sent them to him to ask, 'Are you the one who is coming, or should we look for another?'" or "the men said, 'John the Baptist has sent us to you to ask if you are the one who is coming, or if we should look for another.'"

**Luke 7:21**

**In that hour**  
"At that time"

**from evil spirits**  
It may be helpful to restate the healing. Alternate translation: "he healed them from evil spirits" or "he set people free from evil spirits"

**Luke 7:22**

**said to them**  
"said to John's messengers" or "said to the messengers that John sent"

**report to John**  
"tell John"

**people who have died are being raised back to life**  
"dead people are being caused to live again"

**the poor**  
This nominal adjective can be translated as a noun phrase. Alternate translation: "poor people"

**Luke 7:23**

**The person who does not stop believing in me because of my actions is blessed**  
This can be stated in active form. Alternate translation: "God will bless the person who does not stop believing in me because of my actions"

**The person who does not ... is blessed**  
"People who do not ... are blessed" or "Anyone who does not ... is blessed" or "Whoever does not ... is blessed." This is not a specific person.

**does not stop believing in me because of**  
"continues to believe in me despite"

**believing in me**  
"trusting me completely"

**Luke 7:24**

**Connecting Statement:**  
Jesus begins to speak to the crowd about John the Baptist. He asks rhetorical questions to lead them to think about what John the Baptist is really like.

**What did you go out into the desert to see? A reed shaken by the wind?**  
This expects a negative answer. These questions can be written as a question with an answer or as a statement. Alternate translation: "Did you go out to see a reed shaken by the wind? Of course not!" or "Surely you did not go out to see a reed being shaken by the wind!"

**A reed shaken by the wind**  
Possible meanings of this metaphor are 1) a person who easily changes his mind, as reeds are easily moved by the wind, or 2) a person who talks a lot but does not say anything important, as reeds rattle when the wind blows.

**Luke 7:25**

**But what did you go out to see? A man dressed in soft clothes?**  
This expects a negative answer. These questions can be written as a question with an answer or as a statement. Alternate translation: "Did you go out to see a man dressed in soft clothes? Of course not!" or "You certainly did not go out to see a man dressed in soft clothes!"

**dressed in soft clothes**  
This refers to expensive clothing. Normal clothing was rough. Alternate translation: "wearing expensive clothing"

**kings' palaces**  
A palace is a large, expensive house that a king lives in.

**Luke 7:26**

**But what did you go out to see? A prophet?**  
This expects a positive answer. These questions can be written as a question with an answer or as a statement. Alternate translation: "Did you go out to see a prophet? Of course you did!" or "But you actually went out to see a prophet!"

**Yes, I say to you**

Jesus says this to emphasize the importance of what he will say next.

**more than a prophet**

This phrase means that John was indeed a prophet, but that he was even greater than a typical prophet. Alternate translation: "not just an ordinary prophet" or "much more important than a normal prophet"

**Luke 7:27**

**This is he of whom it is written**

This can be stated in active form. Alternate translation: "John is the one the prophets wrote about long ago"

**See, I am sending**

In this verse, Jesus is quoting the prophet Malachi and saying that John is the messenger of which Malachi spoke.

**before your face**

This idiom means "in front of you" or "to go ahead of you"

**your**

The word "your" is singular because God was speaking to the Messiah in the quotation.

**Luke 7:28**

**I say to you**

Jesus is speaking to the crowd, so "you" is plural. Jesus uses this phrase to emphasize the truth of the surprising thing he is about to say next.

**among those born of women**

"among those to whom a woman has given birth." This is a metaphor that refers to all people. Alternate translation: "of all the people who have ever lived"

**none is greater than John**

"John is the greatest"

**the one who is least in the kingdom of God**

This refers to anyone who is part of the kingdom that God will establish.

**is greater than he is**

The spiritual state of people in the kingdom of God will be higher than that of the people before the kingdom was established. Alternate translation: "has higher spiritual status than John"

**Luke 7:29**

**General Information:**

Luke, the author of this book, comments on how people responds to John and Jesus.

**When all the people heard this, including the tax collectors, they declared that God is righteous, because they had been baptized with the baptism of John**

This verse could be reordered to be more clear. Alternate translation: "When all the people who had been baptized by John, including the tax collectors, heard this, they declared that God is righteous"

**they declared that God is righteous**

"they said that God had shown himself to be righteous" or "they declared that God had acted righteously"

**because they had been baptized with the baptism of John**

This can be stated in active form. Alternate translation: "because they had let John baptize them" or "because John had baptized them"

**Luke 7:30**

**rejected God's purpose for themselves**

"rejected what God wanted them to do" or "chose to disobey what God told them"

**they had not been baptized by John**

This can be stated in active form. Alternate translation: "they did not let John baptize them" or "they rejected John's baptism"

**Luke 7:31**

**Connecting Statement:**

Jesus continues speaking to the people about John the Baptist.

**To what, then, can I compare the people of this generation? What are they like?**

Jesus uses these questions to introduce a comparison. They can be written as a statement. Alternate translation: "This is what I compare this generation to. This is what they are like."

**I compare ... What are they like**

These are two ways of saying that this is a comparison.

**the people of this generation**

The people living when Jesus spoke.

**Luke 7:32**

**They are like**

These words are the beginning of Jesus's comparison. Jesus is saying that the people are like children who are never satisfied with the way other children act.

**marketplace**

a large, open-air area where people come to sell their goods

**and you did not dance**

"but you did not dance to the music"

**and you did not cry**

"but you did not cry with us"

**Luke 7:33**

**eating no bread**

Possible meanings are 1) "frequently fasting" or 2) "not eating normal food."

**you say, 'He has a demon.'**

Jesus was quoting what people were saying about John. This can be stated without the direct quote. Alternate translation: "you say that he has a demon." or "you accuse him of having a demon."

**Luke 7:34**

**The Son of Man came**

Jesus expected the people to understand that he was referring to himself. Alternate translation: "I, the Son of Man, came"

**you say, 'Look, he is a gluttonous man and a drunkard, a friend of tax collectors and sinners!'**

This can be translated as an indirect quote. If you translated "The Son of Man" as "I, the Son of man," you can state this as an indirect statement and use the first person. Alternate translation: "you accuse him of eating and drinking too much and of being a friend of tax collectors and sinners." or "you say that I am a gluttonous man and a drunkard, a friend of tax collectors sinners."

**he is a gluttonous man**

"he is a greedy eater" or "he continually eats too much food"

**a drunkard**

"a drunk" or "he continually drinks too much alcohol"

**Luke 7:35**

**wisdom is justified by all her children**

This appears to be a proverb that Jesus applied to this situation, probably to teach that wise people would understand that the people should not have rejected Jesus and John.

**Luke 7:36**

**General Information:**

It was a custom in that time for onlookers to attend dinners without eating.

**Connecting Statement:**

A Pharisee invites Jesus to eat at his house.

**Now one of the Pharisees**

The marks the beginning of a new part of the story and introduces the Pharisee into the story.

**reclined at the table to eat**

"sat down at the table for the meal." It was the custom at a relaxed meal such as this dinner for men to eat while lying down comfortably around the table.

**Luke 7:37**

**Behold, there was a woman**

The word "behold" alerts us to a new person in the story. Your language may have a way of doing this.

**who was a sinner**

"who lived a sinful lifestyle" or "who had a reputation for living a sinful life." She may have been a prostitute.

**an alabaster jar**

"a jar made of soft stone." Alabaster is a soft, white rock. People stored precious things in alabaster jars.

**of perfumed oil**

"with perfume in it." The oil had something in it that made it smell nice. People rubbed it on themselves or sprinkled their clothing with it in order to smell nice.

**Luke 7:38**

**anointed them with perfumed oil**

"poured perfume on them"

**Luke 7:39**

**he thought to himself, saying**

"he said to himself"

**If this man were a prophet, then he would know who and what type of woman is touching him, that she is a sinner**

The Pharisee thought that Jesus was not a prophet because he allowed the sinful woman to touch him. Alternate translation: "Apparently Jesus is not a prophet, because a prophet would know that this woman who is touching him is a sinner"

**that she is a sinner**

Simon assumed that a prophet would never allow a sinner to touch him. This part of his assumption can be stated clearly. Alternate translation: "that she is a sinner, and he would not allow her to touch him"

**Luke 7:40**

**Simon**

This was the name of the Pharisee who invited Jesus into his home. This was not Simon Peter.

**Luke 7:41**

**General Information:**

To emphasize what he is going to tell Simon the Pharisee, Jesus tells him a story.

**A certain moneylender had two debtors**

"Two men owed money to a certain moneylender"

**five hundred denarii ... fifty**

"500 days' wages ... 50." "Denarii" is the plural of "denarius." A "denarius" was a silver coin.

**the other fifty**

The understood information can be stated clearly. Alternate translation: "the other debtor owed fifty denarii" or "the other debtor owed 50 days' wages"

**Luke 7:42**

**he forgave them both**

"he forgave their debts" or "he canceled their debts"

**Luke 7:43**

**I suppose**

Simon was cautious about his answer. Alternate translation: "Probably"

**You have judged correctly**

"You are right"

**Luke 7:44**

**Jesus turned to the woman**

Jesus directed Simon's attention to the woman by turning to her.

**You gave me no water for my feet**

It was a basic responsibility of a host to provide water and a towel for guests to wash and dry their feet after walking on dusty roads.

**You ... but she**

Jesus twice uses these phrases to contrast Simon's lack of courtesy with the woman's extreme actions of gratitude.

**she has wet my feet with her tears**

The woman used her tears in place of the missing water.

**wiped them with her hair**

The woman used her hair in place of the missing towel.

**Luke 7:45**

**You did not give me a kiss**

A good host in that culture would greet his guest with a kiss on the cheek. Simon did not do this.

**did not stop kissing my feet**

"has continued to kiss my feet"

**kissing my feet**

The woman kissed the feet of Jesus rather than his cheek as a sign of extreme repentance and humility.

**Luke 7:46**

**You did not ... but she**

Jesus continues to contrast Simon's poor hospitality with the actions of the woman.

**anoint my head with oil**

"put oil on my head." This was the custom to welcome an honored guest. Alternate translation: "welcome me by anointing my head with oil"

**anointed my feet**

The woman greatly honored Jesus by doing this. She demonstrated humility by anointing his feet instead of his head.

**Luke 7:47**

**I say to you**

This emphasizes the importance of the statement that follows.

**her sins, which were many, have been forgiven**

This can be stated in active form. Alternate translation: "God has forgiven her many sins"

**for she loved much**

Her love was the evidence that her sins were forgiven. Some languages require that the object of "love" be stated. Alternate translation: "for she greatly loves the one who forgave her" or "for she loves God very much"

**the one who is forgiven little**

"anyone who is forgiven only a few things." In this sentence Jesus states a general principle. However, he expected Simon to understand that he showed very little love for Jesus.

**Luke 7:48**

**Then he said to her**

"Then he said to the woman"

**Your sins are forgiven**

"You are forgiven." This can be stated in active form. Alternate translation: "I forgive your sins"

**Luke 7:49**

**reclining together**

"reclining together around the table" or "eating together"

**Who is this that even forgives sins?**

The religious leaders knew that only God could forgive sins and did not believe that Jesus was God. This question was probably intended to be an accusation. Alternate translation: "Who does this man think he is? Only God can forgive sins!" or "Why is this man pretending to be God, who alone can forgive sins?"

**Luke 7:50**

**Your faith has saved you**

"Because of your faith, you are saved." The abstract noun "faith" could be stated as an action. Alternate translation: "Because you believe, you are saved"

**Go in peace**

This is a way of saying good-bye while giving a blessing at the same time. Alternate translation: "As you go, do not worry anymore" or "May God give you peace as you go"

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## Chapter 8

<sup>1</sup> It happened soon afterward that Jesus began traveling around to different cities and villages, preaching and proclaiming the good news about the kingdom of God. The twelve were with him, <sup>2</sup> as well as certain women who had been healed of evil spirits and diseases: Mary who was called Magdalene, from whom seven demons had been driven out; <sup>3</sup> Joanna, the wife of Chuza, Herod's manager; Susanna; and many others, who, out of their possessions, provided for their needs.

<sup>4</sup> While a large crowd of people was gathering, and people were coming to him from town after town, he told a parable: <sup>5</sup> "A farmer went out to sow his seed. As he sowed, some fell beside the road and it was trampled underfoot, and the birds of the sky devoured it. <sup>6</sup> Some fell on the rock, and as soon as it grew up, it withered away, because it had no moisture. <sup>7</sup> Some fell among thorns, and the thorns grew up together with the seed and choked it. <sup>8</sup> But some fell on good soil and produced a crop that was a hundred times greater." After Jesus had said these things, he called out, "Whoever has ears to hear, let him hear."

<sup>9</sup> His disciples asked him what this parable meant. <sup>10</sup> He said, "The knowledge of the secrets of the kingdom of God has been given to you, but for others I speak in parables, so that

'seeing they may not see,

and hearing they may not understand.' <sup>11</sup> Now this is the meaning of the parable: The seed is the word of God. <sup>12</sup> The ones along the road are those who have heard, but then the devil comes and takes away the word from their hearts so they may not believe and be saved. <sup>13</sup> The ones on the rock are those who, when they hear the word, receive it with joy. But they have no root; they believe for a while, and in a time of testing they fall away. <sup>14</sup> The seeds that fell among the thorns are people who hear the word, but as they go on their way, they are choked by the cares and riches and pleasures of this life, and their fruit does not mature. <sup>15</sup> But the seed that fell on the good soil, these are the ones who, hearing the word with an honest and good heart, hold it securely and bear fruit with patient endurance.

<sup>16</sup> "No one lights a lamp and covers it with a bowl or puts it under a bed. Rather, he puts it on a lampstand so that everyone who enters may see the light. <sup>17</sup> For nothing is hidden that will not be made known, nor is anything secret that will not be known and come into the light. <sup>18</sup> So listen carefully, for to the one who has, more will be given to him, but the one who does not have, even what he thinks he has will be taken away from him."

<sup>19</sup> Then his mother and brothers came to him, but they could not get near him because of the crowd. <sup>20</sup> He was told, "Your mother and your brothers are standing outside, wanting to see you." <sup>21</sup> But Jesus answered and said to them, "My mother and my brothers are those who hear the word of God and do it."

<sup>22</sup> Now one day he got into a boat with his disciples, and he said to them, "Let us go over to the other side of the lake." They set sail. <sup>23</sup> But as they sailed he fell asleep. A terrible windstorm came down on the lake, and their boat was filling with water, and they were in danger. <sup>24</sup> Then Jesus' disciples came over to him and woke him up, saying, "Master! Master! We are about to die!"

He awoke and rebuked the wind and the raging of the water, and they ceased, and there was a calm. <sup>25</sup> Then he said to them, "Where is your faith?"

But they were afraid and amazed, and they asked one another, "Who then is this, that he commands even the winds and the water, and they obey him?"

<sup>26</sup> They sailed to the region of the Gerasenes, which is across the lake from Galilee. <sup>27</sup> When Jesus stepped on the land, he was met by a certain man from the city who had demons. For a long time he had worn no clothes, and he did not live in a house but among the tombs. <sup>28</sup> When he saw Jesus, he cried out and fell down before him and he said with a loud voice, "What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me." <sup>29</sup> For Jesus had commanded the unclean spirit to come out of the man. For many times it had seized him, and though he was bound with chains and shackles and kept under guard, he had broken his chains and he would be driven by the demon into the wilderness.

<sup>30</sup> Then Jesus asked him, "What is your name?"

He said, "Legion," for many demons had entered into him. <sup>31</sup> They kept begging him not to command them to go away into the abyss. <sup>32</sup> Now a large herd of pigs was there feeding on the hillside. The demons begged him to let them go into them, and he gave them permission. <sup>33</sup> So the demons came out of the man and went into the pigs, and the herd rushed down the steep slope into the lake and was drowned. <sup>34</sup> When those tending the pigs saw what had happened, they ran off and told about it in the city and countryside. <sup>35</sup> So the people went out to see what had happened, and they came to Jesus and found the man from whom the demons had gone out. He was sitting at the feet of Jesus, clothed and in his right mind; and they were afraid. <sup>36</sup> Then those who had seen it told them how the man who had been possessed by demons had been healed. <sup>37</sup> Then all the people of the region of the Gerasenes asked Jesus to depart from them, for they were overwhelmed with great fear. So he got into the boat and returned.

<sup>38</sup> The man from whom the demons had gone out begged him to let him go with him, but Jesus sent him away, saying, <sup>39</sup> "Return to your home and give a full account of what God has done for you." The man went on his way, proclaiming throughout the whole city what Jesus had done for him.

<sup>40</sup> Now when Jesus returned, the crowd welcomed him, for they were all expecting him. <sup>41</sup> Behold, a man named Jairus, who was one of the leaders of the synagogue, came and fell down at Jesus' feet, and he begged him to come to his house <sup>42</sup> because his only daughter, a girl of about twelve years of age, was dying. As Jesus was on his way, the crowds of people pressed together around him.

<sup>43</sup> Now a woman was there who had been bleeding for twelve years <sup>[1]</sup> and could not be healed by anyone. <sup>44</sup> She came behind Jesus and touched the edge of his coat, and immediately her bleeding stopped. <sup>45</sup> Jesus said, "Who was it who touched me?"

When all denied it, Peter said, "Master, the crowds of people are all around you and they are pressing in against you."

<sup>46</sup> But Jesus said, "Someone did touch me, for I know that power has gone out from me." <sup>47</sup> When the woman saw that she could not escape notice, she came trembling and fell down before him. In the presence of all the people she declared why she had touched him and how she had been immediately healed. <sup>48</sup> Then he said to her, "Daughter, your faith has made you well. Go in peace."

<sup>49</sup> While he was still speaking, someone came from the synagogue leader's house, saying, "Your daughter is dead. Do not trouble the teacher any longer."

<sup>50</sup> But when Jesus heard this, he answered Jairus, "Do not be afraid; only believe, and she will be healed."

<sup>51</sup> When he came to the house, he allowed no one to enter with him, except Peter and John and James, and the father of the child and her mother. <sup>52</sup> Now all were mourning and wailing for her, but he said, "Do not weep; she is not dead but asleep." <sup>53</sup> But they began to mock him, knowing that she was dead. <sup>54</sup> But he took her by the hand and called out, saying, "Child, get up!" <sup>55</sup> Her spirit returned, and she rose up immediately. He ordered them to get her something to eat. <sup>56</sup> Her parents were astonished, but he ordered them to tell no one what had happened.

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## Footnotes

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8:43 <sup>[1]</sup>Scholars are divided whether the phrase

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## Luke 8 General Notes

### Structure and formatting

Several times in this chapter Luke changes his topic without marking the change. You should not try to make these rough changes smooth.

## Special concepts in this chapter

### Miracles

Jesus made a storm stop by speaking to it, he made a dead girl alive by speaking to her, and he made evil spirits leave a man by speaking to them. (See: miracle)

## Important figures of speech in this chapter

### Parables

The parables were short stories that Jesus told so that people would easily understand the lesson he was trying to teach them. He also told the stories so that those who did not want to believe in him would not understand the truth ([Luke 8:4-15](#)).

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### Luke 8:1

#### General Information:

These verses give background information about Jesus's preaching while traveling.

#### It happened

This phrase is used here to mark a new part of the story.

### Luke 8:2

#### who had been healed of evil spirits and diseases

This can be stated in active form. Alternate translation: "whom Jesus had set free from evil spirits and healed of diseases"

#### Mary

One of the "certain women."

#### Mary who was called Magdalene ... seven demons had been driven out

This can be stated in active form. Alternate translation: "Mary, whom people called Magdalene ... Jesus had driven out seven demons"

### Luke 8:3

#### Joanna ... Susanna

Two of the "certain women"

#### Joanna, the wife of Chuza, Herod's manager

Joanna was Chuza's wife, and Chuza was Herod's manager. "Joanna, the wife of Herod's manager, Chuza"

#### provided for their needs

"financially supported Jesus and his twelve disciples"

### Luke 8:4

#### General Information:

Jesus tells the parable of the soils to the crowd. He explains its meaning to his disciples in 8:11:15.

#### coming to him

"coming to Jesus"

### Luke 8:5

#### A farmer went out to sow his seed

"A farmer went out to scatter some seed in a field" or "A farmer went out to scatter some seeds in a field"

#### some fell

"some of the seed fell" or "some of the seeds fell"

#### it was trampled underfoot

This can be stated in active form. Alternate translation: "people walked on it" or "people walked on them"

#### birds of the sky

This idiom can be translated simply as "birds" or as "birds flew down and" to keep the sense of "sky."

#### devoured it

"ate it all" or "ate them all"

### Luke 8:6

#### it withered away

"each plant became dry and shriveled up" or "the plants became dry and shriveled up"

#### it had no moisture

"it was too dry" or "they were too dry." The cause can also be stated. Alternate translation: "the ground was too dry"

### Luke 8:7

#### Connecting Statement:

Jesus finishes telling the parable to the crowd.

#### choked it

The thorn plants took all the nutrients, water, and sunlight, so the farmer's plants could not grow well.

### Luke 8:8

#### produced a crop

"grew a harvest" or "grew more seeds"

**a hundred times greater**

This means a hundred times more than the seeds that were sown.

**Whoever has ears to hear, let him hear**

Jesus is emphasizing that what he has just said is important and may take some effort to understand and put into practice. The phrase "ears to hear" here is a metonym for the willingness to understand and obey. Since Jesus is speaking directly to his audience, you may prefer to use the second person here. Alternate translation: "Let the one who is willing to listen, listen" or "The one who is willing to understand, let him understand and obey" or "If you are willing to listen, listen" or "If you are willing to understand, then understand and obey"

**Luke 8:9**

**General Information:**

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**Luke 8:10**

**Connecting Statement:**

Jesus begins to speak to his disciples.

**The knowledge of ... God has been given to you**

This can be stated in active form. Alternate translation: "God has given to you the knowledge of ... God" or "God has made you able to understand ... God"

**the secrets of the kingdom of God**

These are truths that have been hidden, but that Jesus is now revealing them.

**for others**

"for other people." This refers to the people who rejected the teaching of Jesus and did not follow him.

**seeing they may not see**

"though they see, they will not perceive." This is a quote from the prophet Isaiah. Some languages may need to state the object of the verbs. Alternate translation: "though they see things, they will not understand them" or "though they see things happen, they will not understand what they mean"

**hearing they may not understand**

"though they hear, they will not understand." This is a quote from the prophet Isaiah. Some languages may need to state the object of the verbs. Alternate translation: "though they hear instruction, they will not understand the truth"

**Luke 8:11**

**Connecting Statement:**

Jesus begins to explain the meaning of the parable that he told in [Luke 8:5-8](#).

**The seed is the word of God**

"The seed is the message from God"

**Luke 8:12**

**The ones along the road are those**

"The seeds that fell along the path are those." Jesus tells what happens to the seeds as it relates to people. Alternate translation: "The seeds that fell along the road represent people" or "In the parable, the seeds that fell along the road represent people"

**are those who**

Jesus speaks of the seeds showing something about people as if the seeds were the people. Alternate translation: "show what happens to people who"

**the devil comes and takes away the word from their hearts**

Here "hearts" is a metonym for people's minds or inner beings. Alternate translation: "the devil comes and takes away the message of God from their inner thoughts"

**takes away**

In the parable this was a metaphor of a bird snatching away the seeds. Try to use words in your language that keep that image.

**hearts so they may not believe and be saved.**

This is the devil's purpose. Alternate translation: "hearts because the devil thinks, 'They must not believe and they must not be saved.'" or "hearts so it will not be that they believe and God saves them."

**Luke 8:13**

**General Information:**

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**Luke 8:14**

**The seeds that fell among the thorns are people**

"The seeds that fell among the thorns represent people" or "In the parable the seeds that fell among the thorns represent people"

**they are choked by the cares and riches and pleasures of this life**

This can be stated in active form. Alternate translation: "the cares and riches and pleasures of this life choke them"

**cares**

things that people worry about

**pleasures of this life**

"the things in this life that people enjoy"

**they are choked by the cares and riches and pleasures of this life, and their fruit does not mature**

This metaphor refers to the way weeds cut off light and nutrients from plants and keep them from

growing. Alternate translation: "as weeds prevent good plants from growing, the cares, riches, and pleasures of this life keep these people from becoming mature"

**their fruit does not mature**

"they do not bear ripe fruit." Mature fruit is a metaphor for good works. Alternate translation: "so like a plant that does not produce mature fruit, they do not produce good works"

**Luke 8:15**

**the seed that fell on the good soil, these are the ones**  
"the seed that fell on the good soil represents the people" or "in the parable the seed that fell on the good soil represents the people"

**hearing the word**

"hearing the message"

**with an honest and good heart**

Here "heart" is a metonym for a person's thoughts or intentions. Alternate translation: "with an honest and good desire"

**bear fruit with patient endurance**

"produce fruit by enduring patiently" or "produce fruit by continued effort." Fruit is a metaphor for good works. Alternate translation: "like healthy plants that produce good fruit, they produce good works by persevering"

**Luke 8:16**

**Connecting Statement:**

Jesus continues with another parable.

**No one**

This marks the beginning of another parable.

**Luke 8:17**

**nothing is hidden that will not be made known**

This double negative can be written as a positive statement. Alternate translation: "everything that is hidden will be made known"

**nor is anything secret that will not be known and come into the light**

This double negative can be written as a positive statement. Alternate translation: "and everything that is secret will be made known and will come into the light"

**Luke 8:18**

**to the one who has, more will be given to him**

It is clear from the context that Jesus is talking about understanding and believing. This can be stated clearly and changed to active form. Alternate translation: "whoever has understanding will be given more understanding" or "God will enable

those who believe the truth to understand even more"

**the one who does not have, even what he thinks he has will be taken away from him**

It is clear from the context that Jesus is talking about understanding and believing. This can be stated clearly and changed to active form. Alternate translation: "whoever does not have understanding will lose even what understanding he thinks he has" or "God will cause those who do not believe the truth not to understand even the little that they think they have understood"

**Luke 8:19**

**brothers**

These were Jesus's younger brothers—the sons of Mary and Joseph who were born after Jesus. Since the Father of Jesus was God, and their father was Joseph, they were technically his half-brothers. This detail is not normally translated.

**Luke 8:20**

**He was told**

This can be stated in active form. Alternate translation: "People told him" or "Someone told him"

**wanting to see you**

"and they want to see you"

**Luke 8:21**

**My mother and my brothers are those who hear the word of God and do it**

This metaphor expresses that the people who were coming to listen to Jesus were as important to him as his own family was. Alternate translation: "Those who hear the word of God and obey it are like a mother and brothers to me"

**the word of God**

"the message God has spoken"

**Luke 8:22**

**Connecting Statement:**

Jesus and his disciples use a boat to cross Lake Genneseret. The disciples learn more about Jesus's power through the storm that arises.

**the lake**

This is the lake of Genneseret, which is also called the Sea of Galilee.

**They set sail**

This expression means they began to travel across the lake in their sailboat.

### Luke 8:23

**as they sailed**  
"as they went"

**fell asleep**  
"began to sleep"

**A terrible windstorm came down**  
"A storm of very strong winds began" or "Very strong winds suddenly began to blow"

**their boat was filling with water**  
The strong winds caused high waves which pushed water over the sides of the boat. This can be stated clearly. Alternate translation: "the winds caused high waves that started to fill up their boat with water"

### Luke 8:24

**rebuked**  
spoke sharply to

**the raging of the water**  
"the violent waves"

**they ceased**  
"the wind and the waves stopped" or "they became still"

### Luke 8:25

**Where is your faith?**  
Jesus rebukes them mildly because they do not trust him to take care of them. This can be written as a statement. Alternate translation: "You should have faith!" or "You should trust me!"

**Who then is this, that he commands even the winds and the water, and they obey him?**  
This question expresses shock and confusion over how Jesus is able to control the storm. Alternate translation: "What kind of man is this? He commands even the winds and the water, and they obey him!"

### Luke 8:26

**Connecting Statement:**  
Jesus and his disciples come ashore at Gerasa, where Jesus removes many demons from a man.

**the region of the Gerasenes**  
Gerasenes were people from the city called Gerasa.

**across the lake from Galilee**  
"on the other side of the lake from Galilee"

### Luke 8:27

**a certain man from the city**  
"a man from the city of Gerasa"

**a certain man from the city who had demons**  
The man had demons; it was not the city that had demons. Alternate translation: "a certain man from the city, and this man had demons"

**who had demons**  
"who was controlled by demons" or "whom demons controlled"

**For a long time he had worn no clothes ... but among the tombs**  
This is background information about the man who had demons.

**he had worn no clothes**  
"he had not worn clothes"

**tombs**  
These are places where people put dead bodies, possibly caves or small buildings that the man could use for shelter.

### Luke 8:28

**When he saw Jesus**  
"When the man who had the demon saw Jesus"

**he cried out**  
"he screamed" or "he shrieked"

**fell down before him**  
"lay down on the ground before Jesus." He did not fall accidentally.

**he said with a loud voice**  
"he said loudly" or "he shouted out"

**What have you to do with me**  
This idiom means "Why are you bothering me?"

**Son of the Most High God**  
This is an important title for Jesus.

### Luke 8:29

**many times it had seized him**  
"many times it had taken control of the man" or "many times it had gone into him." This tells about what the demon had done many times before Jesus met the man.

**though he was bound ... and kept under guard**  
This can be stated in active form. Alternate translation: "though the people had bound him ... and guarded him"

**he would be driven by the demon**

This can be stated in active form. Alternate translation: "the demon would make him go"

**Luke 8:30**

**Legion**

Translate this with a word that refers to a large number of soldiers or people. Some other translations say "Army." Alternate translation: "Battalion" or "Brigade"

**Luke 8:31**

**kept begging him**

"kept begging Jesus"

**Luke 8:32**

**Now a large herd of pigs was there feeding on the hillside**

This is supplied as background information to introduce the pigs.

**was there feeding on the hillside**

"was nearby eating grass on a hill"

**Luke 8:33**

**So the demons came out**

The word "so" is used here to explain that the reason the demons came out the man was because Jesus had told them that they could go into the pigs.

**rushed**

ran very fast

**the herd ... was drowned**

"the herd ... drowned." No one caused the pigs to drown once they were in the water.

**Luke 8:34**

**General Information:**

This page has intentionally been left blank.

**Luke 8:35**

**found the man from whom the demons had gone out**

"saw the man whom the demons had left"

**in his right mind**

"sane" or "behaving normally"

**sitting at the feet of Jesus**

"sitting at the feet" here is an idiom that means "sitting humbly nearby" or "sitting in front of." Alternate translation: "sitting on the ground in front of Jesus"

**they were afraid**

It may be helpful to state explicitly that they were afraid of Jesus. Alternate translation: "they were afraid of Jesus"

**Luke 8:36**

**those who had seen it**

"those who had seen what had happened"

**the man who had been possessed by demons had been healed**

This can be stated in active form. Alternate translation: "Jesus had healed the man whom demons had possessed" or "Jesus had healed the man whom demons had controlled"

**Luke 8:37**

**the region of the Gerasenes**

"that area of the Gerasenes" or "the area where the Gerasene people lived." See how you translated this in 8:26 Luke 8:26

**they were overwhelmed with great fear**

This can be stated in active form. Alternate translation: "they were very afraid"

**and returned**

This is not the last thing that Jesus did in that place, so this can also be stated as "in order to return" or "to go back."

**returned**

The destination can be stated. Alternate translation: "returned across the lake"

**Luke 8:38**

**The man**

The events in these verses happened before Jesus left in the boat. It may be helpful to state this clearly at the beginning. Alternate translation: "Before Jesus and his disciples left, the man" or "Before Jesus and his disciples set sail, the man"

**Luke 8:39**

**your home**

"your household" or "your family"

**give a full account of what God has done for you**

"tell them everything about what God has done for you"

**Luke 8:40**

**Connecting Statement:**

When Jesus and his disciples return to Galilee on the other side of the lake, he heals the 12-year-old daughter of the ruler of the synagogue as well as a

woman who has been bleeding for 12 years (8:43-48).

**the crowd welcomed him**  
"the crowd joyfully greeted him"

#### **Luke 8:41**

**one of the leaders of the synagogue**  
"one of the leaders at the local synagogue" or "a leader of the people who met at the synagogue in that city"

**fell down at Jesus' feet**  
Possible meanings are 1) "bowed down at Jesus' feet" or 2) "lay down on the ground at Jesus' feet." Jairus did not fall accidentally. He did this as a sign of humility and respect for Jesus.

#### **Luke 8:42**

**was dying**  
"was about to die"

**As Jesus was on his way**  
Some translators may need to first say that Jesus had agreed to go with Jairus. Alternate translation: "So Jesus agreed to go with him. As he was on his way"

**the crowds of people pressed together around him**  
"the people were crowding tightly around Jesus"

#### **Luke 8:43**

**a woman was there**  
This introduces a new character in the story.

**had been bleeding**  
"had a flow of blood." She was probably bleeding from her womb even when it was not the normal time for it. Some cultures may have a polite way of referring to this condition.

**and could not be healed by anyone**  
This can be stated in active form. Alternate translation: "but no one could heal her"

#### **Luke 8:44**

**touched the edge of his coat**  
"touched the fringe of his robe." Jewish men wore tassels on the edges of their robes as a part of their ceremonial dress as commanded in God's Law. This is likely what she touched.

#### **Luke 8:45**

**the crowds of people are all around you and they are pressing in against you**  
By saying this, Peter was implying that anyone could have touched Jesus. This implicit information can be made explicit if necessary. Alternate

translation: "there are many people crowding around you and pressing in against you, so any one of them might have touched you"

#### **Luke 8:46**

**Someone did touch me**  
It may be helpful to distinguish this intentional "touch" from the accidental touches of the crowd. Alternate translation: "Someone deliberately touched me"

**I know that power has gone out from me**  
Jesus did not lose power or become weak, but his power healed the woman. Alternate translation: "I know that healing power went out from me" or "I felt my power heal someone"

#### **Luke 8:47**

**that she could not escape notice**  
"that she could not keep secret what she had done." It may be helpful to state what she did. Alternate translation: "that she could not keep it a secret that she was the one who had touched Jesus"

**she came trembling**  
"she came trembling with fear"

**fell down before him**  
Possible meanings are 1) "bowed down in front of Jesus" or 2) "lay down on the ground at Jesus's feet." She did not fall accidentally. This was a sign of humility and respect for Jesus.

**In the presence of all the people**  
"In the sight of all the people"

#### **Luke 8:48**

**Daughter**  
This was a kind way of speaking to a woman. Your language may have another way of showing this kindness.

**your faith has made you well**  
"because of your faith, you have become well." The abstract noun "faith" could be stated as an action. Alternate translation: "because you believe, you are healed"

**Go in peace**  
This idiom is a way of saying, "Goodbye" and giving a blessing at the same time. Alternate translation: "As you go, do not worry anymore" or "May God give you peace as you go"

#### **Luke 8:49**

**While he was still speaking**  
"While Jesus was still speaking to the woman"

**synagogue leader**

This refers to Jairus (Luke 8:41).

**Do not trouble the teacher**

This statement implies that Jesus will not be able to do anything to help now that the girl is dead.

**the teacher**

This refers to Jesus.

**Luke 8:50**

**she will be healed**

"she will be well" or "she will live again"

**Luke 8:51**

**When he came to the house**

"When they came to the house." Jesus went there with Jairus. Some of Jesus's disciples also went with them.

**he allowed no one to enter with him, except Peter ... mother**

This double negative emphasizes that Peter and the others were the only ones whom Jesus allowed to enter. This could be stated positively. Alternate translation: "he allowed only Peter ... mother to enter with him"

**the father of the child**

This refers to Jairus.

**Luke 8:52**

**all were mourning and wailing for her**

This was the normal way of showing grief in that culture. Alternate translation: "all the people there were showing how sad they were and crying loudly because the girl had died"

**Luke 8:53**

**began to mock him, knowing that she**

"laughed at him because they knew the girl"

**Luke 8:54**

**he took her by the hand**

"Jesus took hold of the girl's hand"

**Luke 8:55**

**Her spirit returned**

"Her spirit returned to her body." The Jews understood that life was the result of the spirit coming into a person. Alternate translation: "She started breathing again" or "She came back to life" or "She became alive again"

**Luke 8:56**

**to tell no one**

This could be stated differently. Alternate translation: "not to tell anyone"

## Chapter 9

<sup>1</sup> He called the twelve together and gave them power and authority to drive out all demons and to cure diseases. <sup>2</sup> He sent them out to preach the kingdom of God and to heal the sick. <sup>3</sup> He said to them, "Take nothing for your journey—no staff, no wallet, no bread, no money, and no extra tunic. <sup>4</sup> Whatever house you enter, stay there until you leave. <sup>5</sup> Wherever they do not receive you, when you leave that town, shake off the dust from your feet as a testimony against them." <sup>6</sup> Then they departed and went through the villages, proclaiming the gospel and healing everywhere.

<sup>7</sup> Now Herod the tetrarch heard about all that was happening, and he was perplexed, because it was said by some that John had risen from the dead, <sup>8</sup> and others said that Elijah had appeared, and still others that one of the prophets of long ago had risen. <sup>9</sup> Herod said, "I beheaded John. Who is this about whom I hear such things?" And so he tried to see him.

<sup>10</sup> When the apostles returned, they told him everything they had done. Then he took them with him, and they went away privately to a town called Bethsaida. <sup>11</sup> But when the crowds heard about this, they followed him. He welcomed them and spoke to them about the kingdom of God, and he cured those who needed healing. <sup>12</sup> Now the day was about to come to an end, and the twelve came to him and said, "Send the crowd away that they may go into the surrounding villages and countryside to find lodging and food, because we are here in an isolated place."

<sup>13</sup> But he said to them, "You give them something to eat."

They said, "We have no more than five loaves of bread and two fish—unless we go and buy food for all these people."

<sup>14</sup> (There were about five thousand men.) He said to his disciples, "Have them sit down in groups of about fifty each." <sup>15</sup> So they did this, and made the people sit down. <sup>16</sup> Taking the five loaves and the two fish, he looked up to heaven, he blessed them and broke them into pieces, and he gave them to the disciples to set before the crowd. <sup>17</sup> They all ate and were satisfied, and what was left over was picked up—twelve baskets of broken pieces.

<sup>18</sup> It came about while Jesus was praying by himself, the disciples were with him. He questioned them, saying, "Who do the crowds say that I am?"

<sup>19</sup> They answered, "John the Baptist. But others say Elijah, and others say that one of the prophets from long ago has risen."

<sup>20</sup> Then he said to them, "But who do you say that I am?"

Peter answered, "The Christ of God."

<sup>21</sup> But he warned and instructed them to tell this to no one, <sup>22</sup> saying, "The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and he will be killed and on the third day be raised." <sup>23</sup> Then he said to them all, "If anyone wants to come after me, he must deny himself and take up his cross daily and follow me. <sup>24</sup> Whoever would save his life will lose it, but whoever loses his life for my sake will save it. <sup>25</sup> What profit is there for a person to gain the whole world and yet lose or forfeit himself? <sup>26</sup> Whoever is ashamed of me and my words, of him will the Son of Man be ashamed when he comes in his own glory and the glory of the Father and of the holy angels. <sup>27</sup> But truly I say to you, there are some standing here who will not taste death before they see the kingdom of God."

<sup>28</sup> Now about eight days after Jesus said these words, he took with him Peter and John and James and went up on the mountain to pray. <sup>29</sup> As he was praying, the form of his face was changed, and his clothes became brilliant white. <sup>30</sup> Behold, two men were talking with him, Moses and Elijah, <sup>31</sup> who appeared in glory, talking with him about his departure, which he was about to bring to completion in Jerusalem. <sup>32</sup> Now Peter and those who were with him were heavy with sleep, but when they became fully awake, they saw his glory and the two men who were standing with him. <sup>33</sup> As they were going away from Jesus, Peter said to him, "Master, it is good for us to be here. Let us make three shelters, one for you, one for Moses, and one for Elijah." (He did not know what he was saying.) <sup>34</sup> As he was saying this, a cloud came and

overshadowed them, and they were afraid as they entered into the cloud. <sup>35</sup> A voice came out of the cloud, saying, "This is my Son, the one who is chosen; listen to him." <sup>36</sup> When the voice had spoken, Jesus was found alone. They kept silent and told no one in those days anything of what they had seen.

<sup>37</sup> Now on the next day, when they came down from the mountain, a large crowd met him. <sup>38</sup> Behold, a man from the crowd cried out, saying, "Teacher, I beg you to look at my son, for he is my only child. <sup>39</sup> You see, a spirit takes control over him and he suddenly screams; it causes him to have convulsions so that he foams at the mouth. It hardly ever leaves him and it bruises him badly. <sup>40</sup> I begged your disciples to force it out, but they could not."

<sup>41</sup> Jesus answered and said, "You unbelieving and perverse generation, how long must I be with you and put up with you? Bring your son here." <sup>42</sup> While the boy was coming, the demon threw him to the ground and shook him with convulsions. But Jesus rebuked the unclean spirit and healed the boy, and gave him back to his father. <sup>43</sup> Then they were all amazed at the greatness of God. While they all were marveling at everything he was doing, he said to his disciples, <sup>44</sup> "Let these words go deeply into your ears: The Son of Man will be betrayed into the hands of men." <sup>45</sup> But they did not understand this statement. It was hidden from them, so they could not know its meaning, and yet they were afraid to ask about this statement.

<sup>46</sup> Then an argument started among them about which of them would be the greatest. <sup>47</sup> But Jesus, knowing the reasoning in their hearts, took a little child and put him by his side <sup>48</sup> and said to them, "Whoever welcomes this child in my name, welcomes me; and whoever welcomes me, welcomes the one who sent me. For whoever is least among you all is the one who is great."

<sup>49</sup> John answered, "Master, we saw someone forcing out demons in your name and we prevented him, because he does not follow along with us." <sup>50</sup> "Do not stop him," Jesus said, "because whoever is not against you is for you."

<sup>51</sup> When the days drew near for him to be taken up, he set his face to go to Jerusalem. <sup>52</sup> He sent messengers on ahead of him, and they went and entered into a Samaritan village to prepare everything for him. <sup>53</sup> But the people there did not welcome him because he had set his face to go to Jerusalem. <sup>54</sup> When the disciples James and John saw this, they said, "Lord, do you want us to command fire to come down from heaven and destroy them?" <sup>55</sup> But he turned and rebuked them, <sup>56</sup> and they went on to another village.

<sup>57</sup> As they were going along the road, someone said to him, "I will follow you wherever you go."

<sup>58</sup> Jesus said to him, "Foxes have holes, and birds in the sky have nests, but the Son of Man has nowhere to lay his head." <sup>59</sup> Then he said to another, "Follow me."

But he said, "Lord, first let me go and bury my father."

<sup>60</sup> But he said to him, "Leave the dead to bury their own dead. But as for you, go and proclaim far and wide the kingdom of God."

<sup>61</sup> Then someone else said, "I will follow you, Lord, but first let me say goodbye to those in my home."

<sup>62</sup> Jesus replied to him, "No one who puts his hand to the plow and looks back is fit for the kingdom of God."

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## Luke 9 General Notes

### Special concepts in this chapter

#### "To preach the kingdom of God"

No one knows for sure what the words "kingdom of God" here refer to. Some say it refers to the reign of God on earth, and others say it refers to the gospel message that Jesus died to pay for his people's sins. It is best to translate this as "to preach about the kingdom of God" or "to teach them about how God was going to show himself as king."

**Elijah**

God had promised the Jews that the prophet Elijah would return before the Messiah came, so some people who saw Jesus do miracles thought Jesus was Elijah ([Luke 9:9](#), [Luke 9:19](#)). However, Elijah did come to earth to speak with Jesus ([Luke 9:30](#)). (See: prophet and christ and elijah)

**"Kingdom of God"**

The term "kingdom of God" is used in this chapter to refer to a kingdom that was still in the future when the words were spoken. (See: kingdomofgod)

**Glory**

Scripture often speaks of God's glory as a great, brilliant light. When people see this light, they are afraid. Luke says in this chapter that Jesus's clothing shone with this glorious light so that his followers could see that Jesus truly was God's Son. At the same time, God told them that Jesus was his Son. (See: glory and fear)

**Other possible translation difficulties in this chapter**

**Paradox**

A paradox is a true statement that appears to describe something impossible. An example in this chapter is: "Whoever would save his life will lose it, but whoever loses his life for my sake will save it." ([Luke 9:24](#)).

**"Son of Man"**

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

**"Receiving"**

This word appears several times in this chapter and means different things. When Jesus says, "If someone receives a little child like this in my name, he also is receiving me, and if someone receives me, he is also receiving the one who sent me" ([Luke 9:48](#)), he is speaking of people serving the child. When Luke says, "the people there did not receive him" ([Luke 9:53](#)), he means that the people did not believe in or accept Jesus. (See: believe)

**Luke 9:1**

**Connecting Statement:**

Jesus reminds his disciples not to depend on money and their things, gives them power, and then sends them out to various places.

**power and authority**

These two terms are used together to show that the twelve had both the ability and the right to heal people. Translate this phrase with a combination of words that include both of these ideas.

**all demons**

Possible meanings are 1) "every demon" or 2) "every kind of demon."

**diseases**

sicknesses

**Luke 9:2**

**sent them out**

"sent them to various places" or "told them to go"

**Luke 9:3**

**He said to them**

"Jesus said to the twelve." It may be helpful to state that this happened before they went out. Alternate translation: "Before they left, Jesus said to them"

**Take nothing**

"Do not take anything with you" or "Do not bring anything with you"

**staff**

large stick that people use for balance when climbing or walking on uneven ground, as well as for defense against attackers

**wallet**

a bag a traveler uses for carrying what he needs on a journey

**bread**

This is here used as a general reference to "food."

**Luke 9:4**

**Whatever house you enter**

"Any house you enter"

**stay there**

"remain there" or "temporarily live in that house as a guest"

**until you leave**

"until you leave that town" or "until you leave that place"

**Luke 9:5**

**Wherever they do not receive you, when you leave**

"Here is what you should do in any town where people do not receive you: When you leave"

**shake off the dust from your feet as a testimony against them**

To "shake off the dust from your feet" was an expression of strong rejection in that culture. It showed they did not want even the dust of that town to remain on them.

**Luke 9:6**

**they departed**

"they left the place where Jesus was"

**healing everywhere**

"healing wherever they went"

**Luke 9:7**

**General Information:**

Verses 7-9 interrupt the story to give information about Herod.

**Now Herod**

The word "Now" marks a pause in the main story. Here Luke tells background information about Herod.

**Herod the tetrarch**

This refers to Herod Antipas, who was the ruler of one-fourth of Israel.

**perplexed**

unable to understand, confused

**it was said by some**

This can be stated in active form. Alternate translation: "some people said"

**Luke 9:8**

**still others that one of the prophets of long ago had risen**

The word "said" is understood from the previous phrase. Alternate translation: "still others said that one of the prophets of long ago had risen"

**Luke 9:9**

**I beheaded John. Who is this**

Herod assumes that it is impossible for John to rise from the dead. This can be stated clearly. Alternate translation: "It cannot be John because I had his head cut off. So who is this man"

**I beheaded John**

Herod's soldiers would have carried out executions. Alternate translation: "I commanded my soldiers to cut off John's head"

**Luke 9:10**

**Connecting Statement:**

Though the disciples return to Jesus and they go to Bethsaida to spend time together, the crowds follow Jesus for healing and to listen to his teaching. He performs a miracle to provide bread and fish to the crowds as they return home.

**apostles returned**

"apostles came back to where Jesus was"

**everything they had done**

This refers to the teaching and healing that they did when they went to the other cities.

**Bethsaida**

This is the name of a city.

**Luke 9:11**

**General Information:**

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**Luke 9:12**

**the day was about to come to an end**

"the day was about to end" or "it was near the end of the day." The end of the day was at sunset. Alternate translation: "it was almost sunset"

**an isolated place**

This was a place far away from where people lived. Alternate translation: "a remote place" or "a place where no one lives"

**Luke 9:13**

**five loaves of bread**

A loaf of bread is a lump of dough that is shaped and baked.

**two fish—unless we go and buy food for all these people**

If "unless" is difficult to understand in your language, you could make a new sentence. "two fish. In order to feed all these people, we would have to go and buy food"

**Luke 9:14**

**about five thousand men**

"about 5,000 men." This number does not include the women and children who might have been present.

**Have them sit down**

"Tell them to sit down"

**fifty each**

"50 each"

**Luke 9:15**

**So they did this**

"This" refers to what Jesus told them to do Luke 9:14. They told the people to sit down in groups of about fifty people.

**Luke 9:16**

**Taking the five loaves**

"Jesus took the five loaves of bread"

**up to heaven**

This refers to looking up, toward the sky. The Jews believed that heaven was located above the sky.

**he blessed them**

This refers to the loaves of bread and the fish.

**to set before**

"to pass out to" or "to give to"

**Luke 9:17**

**were satisfied**

This idiom means they ate enough food so they were not hungry. Alternate translation: "they had as much as they wanted to eat"

**Luke 9:18**

**Connecting Statement:**

Jesus is praying, with only his disciples near him, and they begin to talk about who Jesus is. Jesus tells them that he will soon die and resurrect and urges them to follow him even if it becomes very hard to do that.

**It came about**

This phrase is used here to mark the beginning of a new event.

**praying by himself**

"praying alone." The disciples were with Jesus, but he was praying personally and privately by himself.

**Luke 9:19**

**John the Baptist**

It may be helpful to restate part of the question here. Alternate translation: "The crowds say you are John the Baptist"

**that one of the prophets from long ago has risen**

It may be helpful to clarify how this answer relates to Jesus's question. Alternate translation: "that you are one of the prophets from long ago and have risen"

**has risen**

"has come back to life"

**Luke 9:20**

**Then he said to them**

"Then Jesus said to his disciples"

**Luke 9:21**

**he warned and instructed them**

The combination of "warned" and "instructed" is a hendiadys that means "strongly warned" or "strictly instructed." Alternate translation: "he strongly warned them" or he strictly instructed them"

**them to tell this to no one.**

"not to tell anyone." or "that they should not tell anyone." This could be stated as a direct quote. Alternate translation: "them, 'Do not tell anyone.'"

**Luke 9:22**

**The Son of Man must suffer many things**

"People will cause the Son of Man to suffer greatly"

**The Son of Man ... and he will**

Jesus is referring to himself. Alternate translation: "I, the Son of Man ... and I will"

**be rejected by the elders and chief priests and scribes**

This can be stated in active form. Alternate translation: "the elders, chief priests, and scribes will reject him"

**he will be killed**

This can be stated in active form. Alternate translation: "they will kill him"

**on the third day**

"three days after he dies" or "on the third day after his death"

**be raised**

This can be stated in active form. Alternate translation: "God will make him alive again" or "he will live again"

### Luke 9:23

**he said**

"Jesus said"

**to them all**

This refers to the disciples who were with Jesus.

**come after me**

Coming after Jesus represents being one of his disciples. Alternate translation: "be my disciple" or "be one of my disciples"

**must deny himself**

"must not give in to his own desires" or "must forsake his own desires"

**take up his cross daily and follow me**

"carry his cross and follow me every day." The cross represents suffering and death. Taking up the cross represents being willing to suffer and die. To follow Jesus represents obeying him. Alternate translation: "must obey me every day even to the point of suffering and dying"

### Luke 9:24

**General Information:**

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### Luke 9:25

**What profit is there for a person to gain the whole world and yet lose or forfeit himself?**

The implied answer to this question is that it is not good. Alternate translation: "It will not benefit someone at all to gain the whole world and yet lose or forfeit himself."

**to gain the whole world**

"to get everything in the world"

**lose or forfeit himself**

"ruin himself or give up his life"

### Luke 9:26

**my words**

"what I say" or "what I teach"

**of him will the Son of Man be ashamed**

This can be stated in active form. Alternate translation: "the Son of Man will also be ashamed of him"

**the Son of Man ... when he comes in his own glory**

Jesus was speaking about himself. Alternate translation: "I, the Son of Man ... when I come in my own glory"

**the Father**

This is an important title for God.

### Luke 9:27

**But truly I say to you**

Jesus uses this phrase to emphasize the importance of what he will say next.

**there are some standing here who will not taste death**

"some of you who are standing here will not taste death"

**before they see**

Jesus was speaking to the people he was talking about. Alternate translation: "before you see"

**will not taste death before they see the kingdom of God**

"Taste death" is an idiom that means "die." This can be stated in positive form. Alternate translation: "will see the kingdom of God before they die" or "will see the kingdom of God before you die"

### Luke 9:28

**Connecting Statement:**

Eight days after Jesus tells his disciples that some would not die before they saw the kingdom of God, Jesus goes up the mountain to pray with Peter, James, and John, who all fall asleep while Jesus is changed to a dazzling appearance.

**these words**

This refers to what Jesus said to his disciples in the preceding verses.

### Luke 9:29

**General Information:**

This page has intentionally been left blank.

### Luke 9:30

**Behold**

The word "Behold" here alerts us to pay attention to the surprising information that follows. Alternate translation: "Suddenly"

### Luke 9:31

**who appeared in glory**

This phrase gives information about how Moses and Elijah looked. Some languages would translate it as a separate clause. Alternate translation: "and they appeared in glorious splendor" or "and they were shining brightly"

**his departure**

"his leaving" or "how Jesus would leave this world." This was a polite way of talking about his death. Alternate translation: "his death"

**Luke 9:32**

**Now**

This word is used here to mark a pause in the main story. Here Luke tells about Peter, James, and John.

**heavy with sleep**

This idiom means "very sleepy."

**they saw his glory**

This refers to the brilliant light that surrounded them. Alternate translation: "they saw brilliant light coming from Jesus" or "they saw very bright light coming out of Jesus"

**the two men who were standing with him**

This refers to Moses and Elijah.

**Luke 9:33**

**As they were going away**

"As Moses and Elijah were going away"

**shelters**

simple, temporary places in which to sit or sleep

**Luke 9:34**

**As he was saying this**

"While Peter was saying these things"

**they were afraid**

These adult disciples were not afraid of clouds. This phrase indicates that some kind of unusual fear came over them with the cloud. Alternate translation: "they were terrified"

**they entered into the cloud**

This can be expressed in terms of what the cloud did. Alternate translation: "the cloud surrounded them"

**Luke 9:35**

**A voice came out of the cloud**

It is understood that the voice could only have belonged to God. Alternate translation: "God spoke to them from the cloud"

**Son**

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

**the one who is chosen**

This can be stated with an active form. Alternate translation: "the one I have chosen" or "I have chosen him"

**Luke 9:36**

**They kept silent ... what they had seen**

This is information that tells what happened after the story as a result of the events in the story itself.

**kept silent ... told no one**

The first phrase refers to their immediate response, and the second refers to what they did in the following days.

**Luke 9:37**

**Connecting Statement:**

The next day after Jesus's dazzling appearance, Jesus heals a demon-possessed boy that the disciples were unable to make better.

**Luke 9:38**

**Behold, a man from the crowd**

The word "behold" alerts us to the new person in the story. Your language may have a way of doing this. English uses "There was a man in the crowd who"

**Luke 9:39**

**You see, a spirit**

The phrase "You see" introduces us to the evil spirit in the man's story. Your language may have a way of doing this. Alternate translation: "There is an evil spirit that"

**he foams at the mouth**

"foam comes out of his mouth." When a person has a seizure, he can have trouble breathing or swallowing. This causes white foam to form around his mouth.

**Luke 9:40**

**General Information:**

This page has intentionally been left blank.

**Luke 9:41**

**Jesus answered and said**

"Jesus answered by saying"

**You unbelieving and perverse generation**

Jesus says this to the crowd that has gathered, and not to his disciples.

**perverse generation**

"corrupt generation"

**how long must I be with you and put up with you?**

Here "you" is plural. Jesus uses these questions to express his sadness that the people do not believe. They can be written as statements. Alternate translation: "I have been with you so long, yet you do not believe. I wonder how long I must put up with you."

**Bring your son here**

Here "your" is singular. Jesus is speaking directly to the father who addressed him.

**Luke 9:42**

**General Information:**

This page has intentionally been left blank.

**Luke 9:43**

**they were all amazed at the greatness of God**

Jesus performed the miracle, but the crowd recognized that God was the power behind the healing.

**everything he was doing**

"everything Jesus was doing"

**Luke 9:44**

**Let these words go deeply into your ears**

This is an idiom that means they should pay attention. Alternate translation: "Listen carefully and remember" or "Do not forget this"

**The Son of Man will be betrayed into the hands of men**

This can be stated with an active clause. Here "hands" refers to power or control. Alternate translation: "Someone will betray the Son of Man and put him under the control of men"

**The Son of Man will be betrayed into the hands of men**

Jesus is speaking about himself in the third person. The word "hands" is a synecdoche for the people whose hands they are or a metonym for the power that uses those hands. You may need to make explicit who these men are. Alternate translation: "I, the Son of Man will be betrayed into the hands of men" or "The Son of Man will be betrayed into the power of his enemies" or "I, the Son of Man will be betrayed to my enemies"

**Luke 9:45**

**It was hidden from them**

This can be stated in active form. Alternate translation: "God hid the meaning from them"

**Luke 9:46**

**General Information:**

The disciples begin to argue about who will be the most powerful among them.

**among them**

"among the disciples"

**Luke 9:47**

**knowing the reasoning in their hearts**

Here "hearts" is a metonym for their minds. Alternate translation: "knowing the reasoning in their minds" or "knowing what they were thinking"

**Luke 9:48**

**in my name**

This refers to a person doing something as a representative of Jesus. Alternate translation: "because of me"

**in my name, welcomes me**

This metaphor could also be stated as a simile. Alternate translation: "in my name, it is like he is welcoming me"

**the one who sent me**

"God, who sent me"

**the one who is great**

"the one whom God considers to be most important"

**Luke 9:49**

**John answered**

"In reply, John said" or "John replied to Jesus." John was responding to what Jesus had said about being the greatest. He was not answering a question.

**we saw**

John speaks of himself but not Jesus, so "we" here is exclusive.

**in your name**

This means the person was speaking with the power and authority of Jesus.

**Luke 9:50**

**Do not stop him**

This can be stated positively. Alternate translation: "Allow him to continue"

**whoever is not against you is for you**

Some modern languages have sayings that mean the same thing. Alternate translation: "if a person does not keep you from working, it is as if he were helping you" or "if someone is not working against you, he is working with you"

**Luke 9:51**

**General Information:**

It is now obvious that Jesus has decided to go to Jerusalem.

**When the days drew near for him to be taken up**

Here "be taken up" implies that Jesus will be taken up to heaven. This can be stated in active form. Alternate translation: "When the time was coming for him to go up heaven" or "When it was almost time for him to leave this world"

**set his face**

This idiom means he "firmly decided." Alternate translation: "made up his mind" or "decided"

**Luke 9:52**

**to prepare everything for him**

This means to make arrangements for his arrival there, possibly including a place to speak, a place to stay, and food.

**Luke 9:53**

**did not welcome him**

"did not want him to stay"

**because he had set his face to go to Jerusalem**

The Samaritans and the Jews hated each other. Therefore the Samaritans would not help Jesus on his journey to Jerusalem, the Jewish capital.

**Luke 9:54**

**saw this**

"saw that the Samaritans did not receive Jesus"

**command fire to come down from heaven and destroy them**

James and John suggested this method of judgment because they knew that this was how the prophets such as Elijah had judged people who rejected God.

**Luke 9:55**

**he turned and rebuked them**

"Jesus turned and rebuked James and John." Jesus did not condemn the Samaritans as the disciples expected.

**Luke 9:56**

**General Information:**

This page has intentionally been left blank.

**Luke 9:57**

**someone**

This was not one of the disciples.

**Luke 9:58**

**Foxes have holes ... nowhere to lay his head**

Jesus responds with a proverb to teach the man about being Jesus's disciple. Jesus implies that if the man were to follow him, that man too might not have a home. Alternate translation: "Foxes have holes ... nowhere to lay his head. So do not expect that you will have a home"

**Foxes**

These are land animals similar to small dogs. They sleep in a den or a burrow in the ground.

**birds in the sky**

"birds that fly in the air"

**the Son of Man has ... his head**

Jesus is speaking about himself in the third person. Alternate translation: "I, the Son of Man, have ... my head"

**nowhere to lay his head**

"nowhere to rest my head" or "nowhere to sleep." Jesus exaggerates to emphasize that he has no permanent home and that people did not often invite him to stay with them.

**Luke 9:59**

**Connecting Statement:**

Jesus continues to talk with the people along the road.

**Follow me**

By saying this Jesus is asking the person to become his disciple and to go with him.

**first let me go and bury my father**

It is unclear whether the man's father has died and he will bury him immediately, or if the man wants to stay for a longer amount of time until his father dies so he can bury him then. The main point is the man wants to do something else first before he follows Jesus.

**first let me go**

"before I do that, let me go"

**Luke 9:60**

**Leave the dead to bury their own dead**

Jesus does not mean literally that dead people will bury other dead people. Possible meanings of "the dead" are 1) it is a metaphor for those who will soon die, or 2) it is a metaphor for those who do not follow Jesus and are spiritually dead. The main point is that a disciple must not let anything delay him from following Jesus.

**the dead**

This refers to dead people in general. Alternate translation: "the dead people"

**Luke 9:61**

**I will follow you**

"I will join you as a disciple" or "I am ready to follow you"

**first let me say goodbye to those in my home**

"before I do that, let me tell my people at my home that I am leaving"

**Luke 9:62**

**No one ... fit for the kingdom of God**

Jesus responds with a proverb to teach the man about being his disciple. Jesus means that a person is not suitable for the kingdom to God if he focuses on people in his past instead of following Jesus.

**No one who puts his hand to the plow**

Here "puts his hand to" something is an idiom that means the person starts to do something. Alternate translation: "No one who starts to plow his field"

**looks back**

Anyone who is looking back while plowing cannot guide the plow where it needs to go. That person must focus on looking forward in order to plow well.

**fit for the kingdom of God**

"useful for the kingdom of God" or "suitable for the kingdom of God"

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## Chapter 10

<sup>1</sup> Now after these things, the Lord appointed seventy <sup>[1]</sup> others, and sent them out two by two ahead of him to every town and place where he himself was about to go. <sup>2</sup> He said to them, "The harvest is plentiful, but the laborers are few. Therefore ask the Lord of the harvest to send out laborers into his harvest. <sup>3</sup> Go on your way. See, I send you out as lambs in the midst of wolves. <sup>4</sup> Do not carry a money bag, or a traveler's bag, or sandals, and greet no one on the road. <sup>5</sup> Whatever house you enter, first say, 'May peace be on this house!' <sup>6</sup> If a son of peace is there, your peace will rest upon him, but if not, it will return to you. <sup>7</sup> Remain in that same house, eating and drinking what they provide, for the laborer is worthy of his wages. Do not move around from house to house. <sup>8</sup> Whatever town you enter, and they receive you, eat what is set before you <sup>9</sup> and heal the sick that are there. Say to them, 'The kingdom of God has come close to you.' <sup>10</sup> Whenever you enter a town and they do not receive you, go out into its streets and say, <sup>11</sup> 'Even the dust from your town that clings to our feet we wipe off against you! But know this: The kingdom of God is near.' <sup>12</sup> I say to you that on that day it will be more tolerable for Sodom than for that town. <sup>13</sup> Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. <sup>14</sup> But it will be more tolerable for Tyre and Sidon at the judgment than for you. <sup>15</sup> You, Capernaum, do you think you will be exalted to heaven? No, you will be brought down to Hades. <sup>16</sup> The one who listens to you listens to me, and the one who rejects you rejects me, and the one who rejects me rejects the one who sent me."

<sup>17</sup> The seventy returned with joy, saying, "Lord, even the demons submitted to us in your name."

<sup>18</sup> Jesus said to them, "I was watching Satan fall from heaven as lightning. <sup>19</sup> See, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing will in any way hurt you. <sup>20</sup> Nevertheless do not rejoice only in this, that the spirits submit to you, but rejoice even more that your names are engraved in heaven."

<sup>21</sup> At that same hour he rejoiced greatly in the Holy Spirit and said, "I praise you, Father, Lord of heaven and earth, because you concealed these things from the wise and understanding and revealed them to those who are untaught, like little children. Yes, Father, for so it was well pleasing in your sight. <sup>22</sup> "All things have been entrusted to me from my Father, and no one knows who the Son is except the Father, and no one knows who the Father is except the Son and those to whom the Son chooses to reveal him." <sup>23</sup> Then he turned around to the disciples and said privately, "Blessed are those who see the things that you see. <sup>24</sup> I say to you, many prophets and kings desired to see the things you see, and they did not see them, and to hear the things that you hear, and they did not hear them."

<sup>25</sup> Behold, an expert in the law stood up so that he might test him, saying, "Teacher, what must I do to inherit eternal life?"

<sup>26</sup> Jesus said to him, "What is written in the law? How do you read it?"

<sup>27</sup> He gave an answer and he said, "You will love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and your neighbor as yourself."

<sup>28</sup> Jesus said to him, "You have answered correctly. Do this, and you will live." <sup>29</sup> But he, desiring to justify himself, said to Jesus, "Who is my neighbor?"

<sup>30</sup> Jesus answered him and said, "A certain man was going down from Jerusalem to Jericho. He fell among robbers, who stripped him of his belongings, and beat him, and left him half dead. <sup>31</sup> By chance a certain priest was going down that way, and when he saw him, he passed by on the other side. <sup>32</sup> In the same way, a Levite also, when he came to the place and saw him, passed by on the other side. <sup>33</sup> But a certain Samaritan, as he journeyed, came to where he was. When he saw him, he was moved with compassion. <sup>34</sup> He approached him and bound up his wounds, pouring oil and wine on them. He set him on his own animal, and brought him to an inn, and took care of him. <sup>35</sup> The next day he took out two denarii, and gave them to the host, and said, 'Take care of him, and whatever extra you spend, when I return, I will repay you.' <sup>36</sup> Which of these three do you think was a neighbor to him who fell among the robbers?"

<sup>37</sup> He said, "The one who showed mercy to him."

Jesus said to him, "Go and do the same."

<sup>38</sup> Now as they were traveling along, he entered into a certain village, and a certain woman named Martha welcomed him into her house. <sup>39</sup> She had a sister named Mary, who sat at the Lord's feet and heard his word. <sup>40</sup> But Martha was overly busy with preparing to serve a meal. She came up to Jesus and said, "Lord, do you not care that my sister left me to serve alone? Therefore tell her to help me."

<sup>41</sup> But the Lord answered and said to her, "Martha, Martha, you are anxious and troubled about many things, <sup>42</sup> but only one thing is necessary. Mary has chosen what is best, which will not be taken away from her."

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## Footnotes

10:1 <sup>[1]</sup>Many of the best ancient copies read

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## Luke 10 General Notes

### Special concepts in this chapter

#### Harvest

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

#### Neighbor

A neighbor is anyone who lives nearby. The Jews helped their Jewish neighbors who needed help, and they expected their Jewish neighbors to help them. Jesus wanted them to understand that people who were not Jews were also their neighbors, so he told them a parable

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### Luke 10:1

#### General Information:

Jesus sends out 70 more people ahead of him.

#### Now

This word is used here to mark a new event in the story.

#### seventy

"70." Some versions say "seventy-two" or "72." You may want to include a footnote that says that.

#### sent them out two by two

"sent them out in groups of two" or "sent them out with two people in each group"

### Luke 10:2

#### He said to them

This was before the men actually went out. Alternate translation: "He had said to them" or "Before they went out he told them"

#### The harvest is plentiful, but the laborers are few

"There is a big crop, but not enough workers to bring it in." Jesus means there are many people ready to enter God's kingdom, but there are not enough disciples to go teach and help the people.

### Luke 10:3

#### Go on your way

"Go to the cities" or "Go to the people"

#### I send you out as lambs in the midst of wolves

Wolves attack and kill sheep. This metaphor therefore means that there are people who would attempt to harm the disciples that Jesus is sending out. The names of other animals could be substituted. Alternate translation: "when I send you out, people will want to harm you, as wolves attack sheep"

### Luke 10:4

#### Do not carry a money bag, or a traveler's bag, or sandals

"Do not take with you a bag, a traveler's bag, or sandals"

**greet no one on the road**

"do not greet anyone on the road." Jesus was emphasizing that they should go quickly to the towns and do this work. He was not telling them to be rude.

**Luke 10:5**

**May peace be on this house**

This was both a greeting and a blessing. Here "house" refers to those who live in the house. Alternate translation: "May the people in this household receive peace"

**Luke 10:6**

**a son of peace**

The phrase "son of peace" here is a metaphor for a person who wants peace with God and with people. Alternate translation: "a peaceful person"

**your peace will rest upon him**

Here "peace" is described as a living thing that can choose where to stay. Alternate translation: "he will have the peace you blessed him with"

**if not**

It may be helpful to restate the entire phrase. Alternate translation: "if there is no person of peace there" or "if the owner of the house is not a peaceful person"

**it will return to you**

Here "peace" is described as a living thing that can choose to leave. Alternate translation: "you will have that peace" or "he will not receive the peace you blessed him with"

**Luke 10:7**

**Remain in that same house**

Jesus was not saying that they should stay in the house all day, but that they should sleep at the same house every night they were there. Alternate translation: "Continue to sleep at that house"

**for the laborer is worthy of his wages**

This is a general principle that Jesus was applying to the men he was sending out. Since they would be teaching and healing the people, the people should provide them with a place to stay and with food.

**Do not move around from house to house**

Moving around from house to house means going to different houses. It can be made clear that he was talking about staying overnight at different houses. "Do not go sleep at a different house each night"

**Luke 10:8**

**and they receive you**

"if they welcome you"

**eat what is set before you**

This can be stated in active form. Alternate translation: "eat whatever food they give you"

**Luke 10:9**

**the sick**

This refers to sick people in general. Alternate translation: "the sick people"

**The kingdom of God has come close to you**

The abstract noun "kingdom" can be expressed with the verbs "reign" or "rule." Possible meanings are 1) the kingdom of God will begin soon. Alternate translation: "God will soon rule everywhere as king" or 2) the activities of kingdom of God are happening all around you. Alternate translation: "The proof that God is reigning is all around you"

**Luke 10:10**

**and they do not receive you**

"and the people of the city reject you"

**Luke 10:11**

**Even the dust from your town that clings to our feet we wipe off against you**

This is a symbolic action to show that they reject the people of the city. Alternate translation: "Just as you rejected us, we thoroughly reject you. We even reject the dust from your town that clings to our feet"

**we wipe off**

Since Jesus was sending these people out in groups of two, it would be two people saying this. So languages that have a dual form of "we" would use it.

**But know this: The kingdom of God is near**

The phrase "But know this" emphasizes the importance of what is said next. Alternate translation: "But be aware that the kingdom of God is near" or "But be sure of this: The kingdom of God is near"

**The kingdom of God is near**

The abstract noun "kingdom" can be expressed with the verbs "reign" or "rule." See how you translated a similar sentence in [Luke 10:8]

**Luke 10:12**

**I say to you**

Jesus was saying this to the 70 people he was sending out. He said this to show that he was about to say something very important.

**that day**

The disciples would have understood that this refers to the time of final judgment of sinners. Alternate translation: "judgment day"

**it will be more tolerable for Sodom than for that town**  
"God will not judge Sodom as severely as he will judge that town." Alternate translation: "God will judge the people of that town more severely than he will judge the people of Sodom"

#### **Luke 10:13**

**Woe to you, Chorazin! Woe to you, Bethsaida!**  
Jesus speaks as if the people of the cities of Chorazin and Bethsaida are there listening to him, but they are not.

**If the mighty works which were done in you had been done in Tyre and Sidon**

Jesus is describing a situation that could have happened in the past but did not. Alternate translation: "If someone had performed the miracles for the people of Tyre and Sidon that I performed for you"

**they would have repented long ago, sitting**  
"the wicked people who lived there would have shown that they were sorry for their sins by sitting"

**sitting in sackcloth and ashes**  
"wearing sackcloth and sitting in ashes"

#### **Luke 10:14**

**But it will be more tolerable for Tyre and Sidon at the judgment than for you**  
It may be helpful to clearly state the reason for their judgment. Alternate translation: "But because you did not repent and believe in me even though you saw me do miracles, God will judge you more severely than he will judge the people of Tyre and Sidon"

**at the judgment**  
"on that final day when God judges everyone"

#### **Luke 10:15**

**You, Capernaum**  
Jesus now speaks to the people in the city of Capernaum as if they are listening to him, but they are not.

**do you think you will be exalted to heaven?**  
Jesus uses a question to rebuke the people of Capernaum for their pride. The expression "exalted to heaven" means "greatly exalted" or "honored." Alternate translation: "you will certainly not go up to heaven!" or "God will not honor you!"

**you will be brought down to Hades**  
This can be stated in active form. Alternate translation: "you will go down to Hades" or "God will send you to Hades"

#### **Luke 10:16**

**The one who listens to you listens to me**  
The comparison can be clearly stated as a simile. Alternate translation: "When someone listens to you, it is as if they were listening to me"

**the one who rejects you rejects me**  
The comparison can be clearly stated as a simile. Alternate translation: "when someone rejects you, it is as if they were rejecting me"

**the one who rejects me rejects the one who sent me**  
The comparison can be clearly stated as a simile. Alternate translation: "when someone rejects me, it is as if they were rejecting the one who sent me"

**the one who sent me**  
This refers to God the Father, who appointed Jesus for this special task. Alternate translation: "God, who sent me"

#### **Luke 10:17**

**The seventy returned**  
Some languages will need to say that the seventy actually went out first, as the UDB does. This is implicit information that can be made explicit.

**seventy**  
You may want to add a footnote: "Some versions have '72' instead of '70.'"

**in your name**  
Here "name" refers to Jesus's power and authority.

#### **Luke 10:18**

**I was watching Satan fall from heaven as lightning**  
Jesus used a simile to compare how God was defeating Satan when his 70 disciples were preaching in the towns to the way lightning strikes.

**fall from heaven as lightning**  
Possible meanings are 1) fall as quickly as lightning strikes, or 2) fall down from heaven as lightning strikes downward. Since both meanings are possible, it may be best to keep the image.

#### **Luke 10:19**

**authority to tread on serpents and scorpions**  
"authority to trample on snakes and crush scorpions." Possible meanings are 1) snakes and scorpions are a metaphor for evil spirits. Alternate translation: "the right to defeat evil spirits" or 2) this refers to actual snakes and scorpions.

**tread on serpents and scorpions**  
This implies that they would do this and not be injured. Alternate translation: "walk on snakes and scorpions, which will not hurt you,"

**scorpions**

Scorpions are small animals with two claws and a poisonous stinger on their tail.

**over all the power of the enemy**

"I have given you authority to crush the power of the enemy" or "I have given you authority to defeat the enemy." The enemy is Satan.

**Luke 10:20**

**do not rejoice only in this, that the spirits submit to you, but rejoice even more that your names are engraved in heaven**

"do not rejoice only because the spirits submit to you" can also be stated in positive form. Alternate translation: "rejoice that your names are written in heaven even more than you rejoice that the spirits submit to you"

**your names are engraved in heaven**

This can be stated in active form. Alternate translation: "God has written your names in heaven" or "your names are on the list of people who are citizens of heaven"

**Luke 10:21**

**that same hour**

"that same time"

**Father**

This is an important title for God.

**Lord of heaven and earth**

The phrase "heaven" and "earth" represents everything that exists. Alternate translation: "Master over everyone and everything in heaven and earth"

**these things**

This refers to Jesus's previous teaching about the authority of the disciples. It may be best to simply say "these things" and let the reader determine the meaning.

**the wise and understanding**

The words "wise" and "understanding" are nominal adjectives that refer to people with these qualities. Because God had concealed truth from them, these people were not actually wise and understanding, even though they thought they were. Alternate translation: "from people who think they are wise and have understanding"

**those who are untaught, like little children**

This refers to those who may not have much education but who are willing to accept Jesus's teachings in the same way that little children willingly listen to those they trust. Alternate translation: "people who may have little education, but who listen to God as little children do"

**for so it was well pleasing in your sight**

"for it pleased you to do this"

**Luke 10:22**

**All things have been entrusted to me from my Father**

This can be stated in active form. Alternate translation: "My Father has handed everything over to me"

**Father ... Son**

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

**no one knows who the Son is except the Father**

This double negative emphasizes that the Father is the only one who knows. Alternate translation: "The only one who knows who the Son is, is the Father"

**knows ... knows**

The word that is translated as "knows" means to know from personal experience. God the Father knows Jesus in this way.

**the Son**

Jesus is referring to himself in the third person.

**no one knows who the Father is except the Son and those ... him**

This double negative emphasizes that the Son is the only one who knows. Alternate translation: "The only one who knows who the Father is, is the Son"

**those to whom the Son chooses to reveal him**

"whoever the Son desires to show the Father to"

**Luke 10:23**

**Then he turned around to the disciples and said privately**

The word "privately" indicates that he was alone with his disciples. Alternate translation: "Later, when he was alone with his disciples, he turned to them and said"

**Blessed are those who see the things that you see**

This probably refers to the good works and miracles that Jesus was doing. Alternate translation: "How good it is for those who see the things that you see me doing"

**Luke 10:24**

**and they did not see them**

This implies that Jesus was not yet doing those things. Alternate translation: "but they could not see them because I was not doing them yet"

**the things that you hear**

This probably refers to the teaching of Jesus. Alternate translation: "the things that you have heard me say"

**and they did not hear them**

This implies that Jesus was not yet teaching.

Alternate translation: "but they could not hear them because I had not yet started to teach"

**Luke 10:25**

**Connecting Statement:**

Jesus replies with a story to a Jewish teacher who wants to test Jesus.

**Behold, an expert in the law**

This alerts us to a new event and a new person in the story.

**stood up**

This is an idiom that probably here means "began to act." Your language may have a different way of showing that the expert in the law had been present, listening to Jesus, and was now beginning to act. He was not necessarily sitting before he "stood up" and began to speak.

**test him**

"challenge Jesus"

**Luke 10:26**

**What is written in the law? How do you read it?**

Jesus is not seeking information. He uses these questions to test the Jewish teacher's knowledge. Alternate translation: "Tell me what Moses wrote in the law and what you think it means."

**What is written in the law?**

This can be asked in active form. Alternate translation: "What did Moses write in the law?"

**How do you read it?**

"What have you read in it?" or "What do you understand it to say?"

**Luke 10:27**

**You will love ... neighbor as yourself**

The man is quoting what Moses wrote in the law.

**with all your heart, with all your soul, with all your strength, and with all your mind**

Here "heart" and "soul" are metonyms for a person's inner being. These four phrases are used together to mean "completely" or "earnestly."

**your neighbor as yourself**

This simile can be stated more clearly. Alternate translation: "love your neighbor as much as you love yourself"

**Luke 10:28**

**General Information:**

This page has intentionally been left blank.

**Luke 10:29**

**But he, desiring to justify himself, said**

"But the expert in the law wanted to find a way to justify himself, so he said" or "But wanting to appear righteous, the expert in the law said"

**Who is my neighbor?**

The man wanted to know whom he was required to love. Alternate translation: "Whom should I consider to be my neighbor and love as I love myself?" or "Which people are my neighbors that I should love?"

**Luke 10:30**

**Jesus answered him and said**

Jesus answers the man by telling a parable. Alternate translation: "In response, Jesus told him this story"

**A certain man**

This introduces a new character in the parable.

**He fell among robbers, who**

"He was surrounded by robbers, who" or "Some robbers attacked him. They"

**stripped him of his belongings**

"took everything he had" or "stole all his things"

**half dead**

This idiom means "almost dead."

**Luke 10:31**

**By chance**

This was not something that any person had planned.

**a certain priest**

This expression introduces a new person in the story, but does not identify him by name.

**and when he saw him**

"and when the priest saw the injured man." A priest is a very religious person, so the audience would assume that he would help the injured man. Since he did not, this phrase could be stated as "but when he saw him" to call attention to this unexpected result.

**he passed by on the other side**

It is implied that he did not help the man. Alternate translation: "he did not help the injured man but instead walked past him on the other side of the road"

### Luke 10:32

#### **a Levite ... the other side**

The Levite served in the temple. He would be expected to help his fellow Jewish man. Since he did not, it may be helpful to state that. Alternate translation: "a Levite ... the other side and did not help him"

### Luke 10:33

#### **But a certain Samaritan**

This introduces a new person in the story without giving his name. We know only that he was from Samaria.

#### **a certain Samaritan**

The Jews despised the Samaritans and would have assumed that he would not help the injured Jewish man.

#### **When he saw him**

"When the Samaritan saw the injured man"

#### **he was moved with compassion**

"he felt sorry for him"

### Luke 10:34

#### **bound up his wounds, pouring oil and wine on them**

He would have put the oil and wine on the wounds first. Alternate translation: "he put wine and oil on the wounds and wrapped them with cloth"

#### **pouring oil and wine on them**

Wine was used to clean the wound, and oil was probably used to prevent infection. This can be stated. Alternate translation: "pouring oil and wine on them to help heal them"

#### **his own animal**

"his own pack animal." This was an animal that he used to carry heavy loads. It was probably a donkey.

### Luke 10:35

#### **two denarii**

"two day's wages." "Denarii" is the plural of "denarius."

#### **the host**

"the innkeeper" or "the person who took care of the inn"

#### **whatever extra you spend, when I return, I will repay you**

This could be reordered. Alternate translation: "when I return, I will repay you whatever extra amount you spend"

### Luke 10:36

#### **Which of these three do you think ... robbers?**

This could be written as two questions. Alternate translation: "What do you think? Which of these three men ... robbers?"

#### **was a neighbor**

"showed himself to be a true neighbor"

#### **to him who fell among the robbers**

"to the man whom the robbers attacked"

### Luke 10:37

#### **He said, "The one who showed mercy to him."**

"The expert in the law said, 'The one who showed mercy to him.'"

#### **Go and do the same**

Here "do the same" refers to showing mercy to others. Alternate translation: "In the same way, go and show mercy to anyone else who needs help" or "In the same way, go and help everyone you can"

### Luke 10:38

#### **General Information:**

Jesus comes to Martha's house, where her sister Mary listens to Jesus with great attention.

#### **Now**

This word is used here to mark a new event.

#### **as they were traveling along**

"as Jesus and his disciples were traveling along"

#### **a certain village**

This introduces the village as a new location, but does not name it.

#### **a certain woman named Martha**

This introduces Martha as a new character. Your language may have a way of introducing new people.

### Luke 10:39

#### **sat at the Lord's feet**

This was the normal and respectful position for a learner at that time. Alternate translation: "sat on the floor near Jesus"

#### **heard his word**

This refers to everything that Jesus taught while at Martha's house. Alternate translation: "listened to the Lord teach"

### Luke 10:40

#### **overly busy**

"very busy" or "too busy"

**do you not care ... alone?**

Martha is complaining that the Lord is allowing Mary to sit listening to him when there is so much work to do. She respects the Lord, so she uses a rhetorical question to make her complaint more polite. Alternate translation: "it seems like you do not care ... alone."

**Luke 10:41**

**Martha, Martha**

Jesus repeats Martha's name for emphasis. Alternate translation: "Dear Martha" or "You, Martha"

**Luke 10:42**

**only one thing is necessary**

Jesus is contrasting what Mary is doing with what Martha is doing. It may be helpful to make this explicit. Alternate translation: "the only thing that is really necessary is to listen to my teaching" or "listening to my teaching is more necessary than preparing a meal"

**which will not be taken away from her**

Possible meanings are 1) "and I will not take this opportunity away from her" or 2) "and she will not lose what she has gained as she was listening to me"

## Chapter 11

<sup>1</sup> It happened one day that Jesus was praying in a certain place. When he had finished, one of his disciples said to him, "Lord, teach us to pray just as John taught his disciples."

<sup>2</sup> Jesus said to them, "When you pray say,

'Father, may your name be honored as holy.  
May your kingdom come.

<sup>3</sup> Give us our daily bread each day.

<sup>4</sup> Forgive us our sins,  
as we forgive everyone who is in debt to us.  
Do not lead us into temptation."

<sup>5</sup> Jesus said to them, "Which of you will have a friend, and will go to him at midnight, and say to him, 'Friend, lend to me three loaves of bread, <sup>6</sup> since a friend of mine just came in from the road, and I do not have anything to set before him'? <sup>7</sup> Then the one inside who answered him may say, 'Do not bother me. The door is already shut, and my children, along with me, are in bed. I am not able to get up and give bread to you.' <sup>8</sup> I say to you, even if he does not get up and give bread to you because you are his friend, yet because of your shameless persistence, he will get up and give you as many loaves of bread as you need. <sup>9</sup> I also say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. <sup>10</sup> For every asking person receives; and the seeking person finds; and to the person who knocks, it will be opened. <sup>11</sup> Which father among you, if your son asks for a fish, will give him a snake instead of a fish? <sup>12</sup> Or if he asks for an egg, will you give a scorpion to him? <sup>13</sup> Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father from heaven give the Holy Spirit to those who ask him?"

<sup>14</sup> Now Jesus was driving out a demon that was mute. When the demon had gone out, the man who had been mute spoke, and the crowd was amazed. <sup>15</sup> But some of the people said, "By Beelzebul, the ruler of demons, he is driving out demons." <sup>16</sup> Others tested him and sought from him a sign from heaven.

<sup>17</sup> But Jesus knew their thoughts and said to them, "Every kingdom divided against itself is made desolate, and a house divided against itself falls. <sup>18</sup> If Satan is divided against himself, how will his kingdom stand? For you say I cast out demons by Beelzebul. <sup>19</sup> If I drive out demons by Beelzebul, by whom do your followers drive them out? Because of this, they will be your judges. <sup>20</sup> But if I drive out demons by the finger of God, then the kingdom of God has come to you. <sup>21</sup> When a strong man who is fully armed guards his own palace, his possessions are safe, <sup>22</sup> but when a stronger man overcomes him, the stronger man takes away the armor in which the man trusted and plunders the man's possessions. <sup>23</sup> The one who is not with me is against me, and the one who does not gather with me scatters. <sup>24</sup> When an unclean spirit has gone away from a man, it passes through waterless places and looks for rest. Finding none, it says, 'I will return to my house from which I came.' <sup>25</sup> Having returned, it finds the house had been swept clean and put in order. <sup>26</sup> Then it goes and takes along with it seven other spirits more evil than itself and they all come in to live there. Then the final condition of that man becomes worse than the first."

<sup>27</sup> It happened that, as he said these things, a certain woman raised her voice above the crowd and said to him, "Blessed is the womb that bore you and the breasts that nursed you."

<sup>28</sup> But he said, "Rather, blessed are they who hear the word of God and keep it."

<sup>29</sup> As the crowds were increasing, Jesus began to say, "This generation is an evil generation. It seeks a sign, though no sign will be given to it except the sign of Jonah. <sup>30</sup> For just as Jonah became a sign to the Ninevites, so too the Son of Man will be a sign to this generation. <sup>31</sup> The Queen of the South will rise up at the judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon, and see, someone greater than Solomon is here. <sup>32</sup> The men of Nineveh will stand up at the judgment with this generation of people and will condemn it, for they repented at the preaching of Jonah, and see, someone greater than Jonah is here."

<sup>33</sup> No one, after lighting a lamp, puts it in a hidden place or under a basket, but on a lampstand, so that those who enter may see the light. <sup>34</sup> Your eye is the lamp of the body. When your eye is good, the whole body is filled with light. But when your eye is bad, your body is full of darkness. <sup>35</sup> Therefore, watch out that the light in you is not darkness. <sup>36</sup> If then your whole body is full of light, not having any member in darkness, then your whole body will be like when a lamp shines its brightness on you."

<sup>37</sup> When he had finished speaking, a Pharisee asked him to eat with him at his house, so Jesus went in and reclined. <sup>38</sup> The Pharisee was surprised that Jesus did not first wash before dinner. <sup>39</sup> But the Lord said to him, "Now then, you Pharisees clean the outside of cups and bowls, but the inside of you is filled with robbery and evil. <sup>40</sup> You senseless men! Did not the one who made the outside also make the inside? <sup>41</sup> Give what is inside as alms, and then all things will be clean for you.

<sup>42</sup> "But woe to you Pharisees, because you tithe mint and rue and every other garden herb, but you neglect justice and the love of God. It is necessary to act justly and love God, without failing to do the other things also. <sup>43</sup> Woe to you Pharisees, for you love the front seats in the synagogues and respectful greetings in the marketplaces. <sup>44</sup> Woe to you, for you are like unmarked graves that people walk over without knowing it."

<sup>45</sup> One of the experts in the law said to him, "Teacher, what you say insults us too." <sup>46</sup> Jesus said, "Woe to you, teachers of the law! For you put people under burdens that are hard to carry, but you do not touch the burdens with one of your own fingers. <sup>47</sup> Woe to you, because you build tombs for the prophets, and it was your ancestors who killed them. <sup>48</sup> So you are witnesses and you consent to the works of your ancestors, for they indeed killed them and you build their tombs. <sup>49</sup> For this reason also, God's wisdom said, 'I will send to them prophets and apostles, and they will persecute and kill some of them.' <sup>50</sup> As a result, this generation will be charged for all the blood of the prophets shed since the foundation of the world, <sup>51</sup> from Abel's blood to the blood of Zechariah, who was killed between the altar and the temple. Yes, I say to you, this generation will be held responsible. <sup>52</sup> Woe to you experts in the law, because you have taken away the key of knowledge; you do not enter in yourselves, and you hinder those who are entering."

<sup>53</sup> After Jesus left there, the scribes and the Pharisees opposed him and argued with him about many things, <sup>54</sup> lying in wait to catch him in something he might say.

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## Footnotes

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11:11 <sup>[1]</sup>The best ancient copies have the shorter reading. Some ancient copies have a longer reading, which also is found in Matthew 7:9:

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## Luke 11 General Notes

### Structure and formatting

The ULB sets the lines in 11:2-4 farther to the right on the page than the rest of the text because they are a special prayer.

### Special concepts in this chapter

#### The Lord's Prayer

When Jesus's followers asked him to teach them how to pray, he taught them this prayer. He did not expect them to use the same words every time they prayed, but he did want them to know what God wanted them to pray about.

#### Jonah

Jonah was an Old Testament prophet who was sent to the Gentile city of Nineveh to tell them to repent. When he told them to repent, they repented. (See: prophet and sin and repent)

**Light and darkness**

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

**Washing**

The Pharisees would wash themselves and the things they ate with. They would even wash things that were not dirty. The law of Moses did not tell them to wash these things, but they would wash them anyway. This was because they thought that if they obeyed both the rules that God had made and some rules that God had not made, God would think that they were better people. (See: lawofmoses and clean)

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**Luke 11:1**

**General Information:**

This is the beginning of the next part of the story. Jesus teaches his disciples to pray.

**It happened**

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

**Luke 11:2**

**Jesus said to them**

"Jesus said to his disciples"

**Father**

Jesus is commanding the disciples to honor the name of God the Father by addressing him as "Father" when praying to him. This is an important title for God.

**may your name be honored as holy**

"cause everyone to honor your name." "Name" often refers to the entire person. Alternate translation: "may all people honor you"

**May your kingdom come**

The action of God ruling over everyone is spoken of as if it were God himself. Alternate translation: "May you come and rule over everyone"

**Luke 11:3**

**Connecting Statement:**

Jesus continues to teach his disciples how to pray.

**Give us**

This is an imperative, but it should be translated as a request, rather than as a command. It may be helpful to add something such as "please" to it to make this clear. Alternate translation: "Please give us"

**our daily bread**

Bread was an inexpensive food that people ate every day. It is used here to refer to food in general. Alternate translation: "the food we need each day"

**Luke 11:4**

**Forgive us ... Do not lead us**

These are imperatives, but they should be translated as requests, rather than as commands. It may be helpful to add something such as "please" to them to make this clear. Alternate translation: "Please forgive us ... Please do not lead us"

**Forgive us our sins**

"Forgive us for sinning against you" or "Forgive our sins"

**as we forgive**

"since we also forgive"

**who is in debt to us**

"who has sinned against us" or "who has done wrong things to us"

**Do not lead us into temptation**

This can be stated in positive form. Alternate translation: "Lead us away from temptation"

**Luke 11:5**

**Connecting Statement:**

Jesus continues to teach his disciples about prayer.

**lend to me three loaves of bread**

"let me borrow three loaves of bread" or "give me three loaves of bread and I will pay you later." The host does not have any food ready to give to his guest.

**three loaves of bread**

Bread is a food that people in Israel commonly ate. If people in your community do not know what bread is, you may translate it with a more general expression for food. Alternate translation: "some food"

**Luke 11:6**

**Connecting Statement:**

Jesus finishes asking a question that begins in verse 5.

**since a friend ... to set before him'?**

Jesus finishes asking the question that begins with the words "Which of you will have a friend" in verse

5. The whole question can be translated as a statement. Alternate translation: "Suppose you have a friend and will go to him at midnight and say to him, 'Friend, lend to me three loaves of bread, since a friend ... to set before him.'"

**just came in from the road**

It is implied that the visitor has come far from his home. Alternate translation: "was traveling and just came to my house"

**anything to set before him**

"any food ready to give him"

**Luke 11:7**

**I am not able to get up**

"It is not convenient for me to get up"

**give bread to you**

Bread is a food that people in Israel commonly ate. If people in your community do not know what bread is, you may translate it with a more general expression for food. Alternate translation: "give you some food"

**Luke 11:8**

**I say to you**

Jesus was speaking to the disciples. The word "you" is plural.

**give bread to you ... give you as many loaves of bread**

Bread is a food that people in Israel commonly ate. If people in your community do not know what bread is, you may translate it with a more general expression for food. Alternate translation: "give you some food ... give you as much food"

**give bread to you because you are ... your ... you ... you need**

Jesus addresses the disciples as if they were the ones asking for bread. Alternate translation: "give bread to him because he is ... his ... him ... he needs"

**because of your shameless persistence**

The phrase can be reworded to eliminate the abstract noun "persistence." Alternate translation: "because you persist shamelessly" or "because you boldly continue to ask him"

**Luke 11:9**

**ask ... seek, and you will find ... knock**

Jesus gives these commands to encourage his disciples to pray continually. Some languages may also require more information with these verbs. Use the form of "you" that would be most appropriate in this context. Alternate translation: "keep asking for what you need ... keep seeking what you need from God, and you will find it ... keep knocking on the door"

**it will be given to you**

This can be stated in active form. Alternate translation: "God will give it to you" or "you will receive it"

**knock**

To knock at a door is to hit it a few times to let a person inside the house know you are standing outside. It can also be translated using the way people in your culture show that they have arrived, such as "call out" or "cough" or "clap." Here, it means a person should keep praying to God until he answers.

**it will be opened to you**

This can be stated in active form. Alternate translation: "God will open the door for you" or "God will welcome you inside"

**Luke 11:10**

**General Information:**

This page has intentionally been left blank.

**Luke 11:11**

**Connecting Statement:**

Jesus finishes teaching his disciples about prayer.

**Which father among you ... will ... a fish?**

Jesus uses a question to teach his disciples. It could also be written as a statement. Alternate translation: "None of you fathers ... would ... a fish."

**Luke 11:12**

**Or ... egg, will you give a scorpion to him?**

Jesus uses a question to teach his disciples. It could also be written as a statement. Alternate translation: "And you would never give him a scorpion ... egg."

**scorpion**

A scorpion is similar to a spider, but it has a tail with a poisonous sting. If scorpions are not known where you are, you could translate this as "poisonous spider" or "spider that stings"

**Luke 11:13**

**if you who are evil know**

"since you who are evil know" or "even though you are sinful, you know"

**how much more will ... give ... him?**

Jesus again uses a question to teach his disciples. This can be translated as a statement. Alternate translation: "you can be sure that ... will give ... him."

### Luke 11:14

#### Now

The author uses this word to mark the beginning of a new event.

#### Jesus was driving out a demon

It may be helpful to add extra information. Alternate translation: "Jesus was driving a demon out of a person" or "Jesus was making a demon leave a person"

#### demon that was mute

The demon has power to prevent people from speaking. Alternate translation: "demon that caused the man to be unable to speak"

#### Now

This word is used here to mark where the action starts. If your language has a way for doing this, you could consider using it here. When the demon comes out of the man, some of the people criticize Jesus, and that leads to Jesus teaching about evil spirits.

#### When the demon had gone out

It may be helpful to add extra information. Alternate translation: "When the demon had gone out of the man" or "When the demon left the man"

#### the man who had been mute spoke

"the man who had been unable to speak now spoke"

### Luke 11:15

#### General Information:

Jesus is accused of using Satan's power to drive a demon out of a mute man.

#### By Beelzebul, the ruler of demons, he is driving out demons

"He is driving out demons by the power of Beelzebul, the ruler of demons"

#### Beelzebul

another name for Satan

### Luke 11:16

#### Others tested him

"Other people tested Jesus." They wanted him to prove that his authority was from God.

#### and sought from him a sign from heaven

"and asked him to give a sign from heaven" or "by demanding that he give a sign from heaven." This was how they wanted him to prove that his authority was from God.

### Luke 11:17

#### General Information:

Jesus begins to respond to the crowd.

#### Every kingdom divided against itself is made desolate

"kingdom" here refers to the people in it. This can also be stated in active form. Alternate translation: "If people of a kingdom fight among themselves, they will destroy their kingdom"

#### a house divided against itself falls

Here "house" refers to a family. Alternate translation: "if family members fight each other, they will ruin their family"

#### falls

"crashes down and is destroyed." This image of the house collapsing refers to the destruction of a family when the members fight each other.

### Luke 11:18

#### If Satan is divided against himself

"Satan" here is referring to the demons who follow Satan as well as to Satan himself. Alternate translation: "If Satan and members of his kingdom are fighting among themselves"

#### If Satan ... how will his kingdom stand?

Jesus uses a question to teach the people. This can be translated as a statement. Alternate translation: "If Satan ... his kingdom will not last." or "If Satan ... his kingdom will fall apart."

#### For you say I cast out demons by Beelzebul

"For you say that it is by the power of Beelzebul that I make demons leave people." The next part of his argument can be stated explicitly: Alternate translation: "For you say that it is by the power of Beelzebul that I make demons leave people. That would mean that Satan is divided against himself"

### Luke 11:19

#### If I ... by whom do your followers drive them out?

"If I ... by whose power do your followers force demons to leave people?" Jesus uses a question to teach the people. The meaning of Jesus's question can be made explicit. Alternate translation: "If I ... then we must agree that your followers also drive out demons by Beelzebul's power. But you do not believe that it is true."

#### they will be your judges

"your followers who cast out demons by God's power will judge you for saying that I cast out demons by Beelzebul's power"

### Luke 11:20

#### by the finger of God

The "finger of God" refers to God's power.

#### then the kingdom of God has come to you

"this shows that God's kingdom has come to you"

### Luke 11:21

#### Connecting Statement:

Jesus begins a parable about a strong man who is defeated by a stronger man.

#### When a strong man ... are safe

The "strong man" here is a metaphor for Satan.

#### his own palace

Possible meanings of the word "palace" are 1) the entire premises of the "strong man" or 2) it refers to the courtyard of a palace and is a synecdoche for the palace. If you have a word for the house and other areas close to it that the strong man can constantly guard, you may want to use it here.

#### his possessions are safe

"no one can steal his things"

### Luke 11:22

#### a stronger man

The stronger man in the parable is a metaphor for Jesus, who is stronger than Satan.

#### takes away the armor

"removes the weapons and protection"

#### plunders the man's possessions

"steals his possessions" or "takes away anything that he wants"

### Luke 11:23

#### The one who is not with me is against me, and the one who does not gather with me scatters

This refers to any person or any group of people. "Anyone who is not with me is against me, and anyone who does not gather with me scatters" or "Those who are not with me are against me, and those who do not gather with me scatter"

#### one who is not with me

"one who does not support me" or "one who does not work with me"

#### is against me

"works against me"

#### the one who does not gather with me scatters

Jesus is referring to gathering disciples who follow him. This can be stated explicitly. Alternate translation: "anyone who does not cause people to come and follow me causes them to go away from me"

### Luke 11:24

#### waterless places

This refers to "desolate places" where the evil spirits wander.

#### Finding none

"If the spirit does not find any rest there"

#### my house from which I came

This refers to the person in which he used to live. Alternate translation: "the person in whom I used to live"

### Luke 11:25

#### finds the house had been swept clean and put in order

This metaphor speaks about the person as if he were a house that is swept clean, with things put in their places. It is implied that the house is still empty. This can be stated in active form with that information made explicit. Alternate translation: "finds that the person is like a house that someone has swept clean and organized by putting everything where it belongs, but has left empty" or "finds that the person is like a house that is clean and organized, but empty"

### Luke 11:26

#### worse than the first

The word "first" refers to the condition of the man while he had the unclean spirit before it left him. Alternate translation: "worse than his condition was before the spirit left"

### Luke 11:27

#### General Information:

This is a break in Jesus's teachings. A woman speaks a blessing and Jesus responds.

#### It happened that

This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

#### raised her voice above the crowd

This idiom means "spoke loudly above the noise of the crowd"

#### Blessed is the womb that bore you and the breasts that nursed you

The parts of a woman's body are used to refer to the whole woman. Alternate translation: "How good it is for the woman who bore you and nursed you at her breasts" or "How happy the woman who bore you and nursed you at her breasts must be"

### Luke 11:28

#### Rather, blessed are they

"It is even better for those"

#### hear the word of God

"hear the message God has spoken"

#### and keep it

"and obey it"

## Luke 11:29

### Connecting Statement:

Jesus continues teaching the crowd.

### As the crowds were increasing

"As more people were joining the crowd" or "As the crowd was growing larger"

### This generation is an evil generation. It seeks ... to it

Here "generation" refers to the people in it. Alternate translation: "The people living at this time are evil people. They seek ... to them" or "You people living at this time are evil people. You seek ... to you"

### It seeks a sign

The information about what kind of sign it seeks can be made explicit. Alternate translation: "It wants me to perform a miracle as proof that I have come from God"

### no sign will be given to it except the sign of Jonah

This double negative emphasizes that the sign of Jonah is the only sign that will be given. Alternate translation: "The only sign that will be given to it is the sign of Jonah"

### no sign will be given to it

This can be stated in active form. Alternate translation: "God will not give it a sign"

### the sign of Jonah

"what happened to Jonah" or "the miracle that God did for Jonah"

## Luke 11:30

### For just as Jonah became a sign ... so too ... this generation

This means that Jesus will serve as a sign from God for the Jews of that day in exactly the same way as Jonah served as a sign from God to the people of Nineveh.

### Son of Man will

Jesus is referring to himself. Alternate translation: "I, the Son of Man, will"

### this generation

"the people living today"

## Luke 11:31

### Queen of the South

This refers to the Queen of Sheba. Sheba was a kingdom south of Israel.

### will rise up

"will appear"

### she came from the ends of the earth

This idiom means that she came from very far away. Alternate translation: "she came a very great distance" or "she came from a place very far away"

### someone greater than Solomon is here

Jesus is speaking about himself. Alternate translation: "I, who am greater than Solomon, am here"

## Luke 11:32

### The men of Nineveh

It may be helpful to state explicitly that this refers to the ancient city of Nineveh. Alternate translation: "The men who lived in the ancient city of Nineveh"

### The men

This includes both men and woman. Alternate translation: "The people"

### this generation of people

"the people of this time"

### for they repented

"for the people of Nineveh repented"

### someone greater than Jonah is here

Jesus is speaking about himself. It may be helpful to explicitly state that they have not listened to him. Alternate translation: "even though I am greater than Jonah, you still have not repented"

## Luke 11:33

### General Information:

Jesus begins a parable in which he speaks of his teaching as light that he wants his disciples to obey and share with others.

### puts it in a hidden place or under a basket

"hides it or puts in under a basket"

### but on a lampstand

The understood subject and verb in this clause may be supplied. Alternate translation: "but a person places it on a lampstand" or "but a person puts it on a table"

## Luke 11:34

### General Information:

Jesus continues his parable, in which he speaks of his teaching as light that he wants his disciples to obey and share with others. He speaks of people who do not know or accept his teaching as being in darkness.

### Your eye is the lamp of the body

In this part of the metaphor, the things they saw Jesus do provided understanding just as an eye

provides light for the body. Alternate translation: "Your eye is like the lamp of the body"

**Your eye**

The eye is a metonym for vision.

**the body**

The body is a synecdoche for a person's life.

**When your eye is good**

Here "eye" here is a metonym for vision. Alternate translation: "When your vision is good" or "when you see well"

**the whole body is filled with light**

This can be stated in active form. Alternate translation: "the light will fill your whole body" or "you will be able to see everything clearly"

**when your eye is bad**

Here "eye" is a metonym for vision. Alternate translation: "When your vision is bad" or "when you see poorly"

**your body is full of darkness**

"you will not be able to see anything"

**Luke 11:35**

**General Information:**

Jesus continues his parable, in which he speaks of his teaching as light that he wants his disciples to obey and share with others. He speaks of people who do not know or accept his teaching as being in darkness.

**watch out that the light in you is not darkness**

"look carefully to make sure that what you think is light is not actually darkness"

**Luke 11:36**

**General Information:**

Jesus ends his parable.

**If then your whole body is full of light, not having any member in darkness**

Jesus speaks of his teaching as light that he wants his disciples to obey and share with others. He speaks of people who do not know or accept his teaching as being in darkness.

**not having any member in darkness**

"with none of its parts in darkness"

**then your whole body will be like when a lamp shines its brightness on you**

Jesus states the same truth he has just presented as a metaphor, but this time he uses a simile. He speaks of people who are full of truth as if they are a lamp that shines brightly.

**Luke 11:37**

**General Information:**

Jesus finishes teaching the crowd, and a Pharisee invites Jesus to eat at his house.

**When he had finished speaking**

The author uses these words to mark the beginning of a new event.

**at his house**

This refers to the Pharisee's house.

**reclined**

It was the custom at a relaxed meal such as this dinner for men to eat while lying down comfortably around the table. You might want to translate using the word your language uses for the way people's bodies are when they eat. Alternate translation: "sat down at the table"

**Luke 11:38**

**wash**

The Pharisees had a rule that people must wash their hands in order to be ceremonially clean before God. Alternate translation: "wash his hands" or "wash his hands in order to be ritually clean"

**Luke 11:39**

**General Information:**

Jesus begins to speak to the Pharisee using a metaphor. He compares the way they clean cups and bowls to how they clean themselves.

**the outside of cups and bowls**

Washing of the outside of containers was a part of the ritual practices of the Pharisees.

**but the inside of you is filled with robbery and evil**

This part of the metaphor contrasts the careful way they clean the outside of the dishes with the way they ignore their own internal condition.

**Luke 11:40**

**You senseless men**

This expression can refer to men or women, even though all of the Pharisees to whom Jesus was speaking to here were men.

**Did not the one who made the outside also make the inside?**

Jesus uses a question to rebuke the Pharisees for not understanding that what is in their hearts matters to God. This can be translated as a statement. Alternate translation: "The one who made the outside also made the inside!"

### **Luke 11:41**

#### **Give what is inside as alms**

This refers to what they should be doing with their cups and bowls. Alternate translation: "Give what is inside your cups and bowls as alms" or "Be generous to the poor"

#### **all things will be clean for you**

"you will be completely clean" or "you will be clean both inside and outside"

### **Luke 11:42**

#### **you tithe mint and rue and every other garden herb**

"you give God one tenth of your mint and rue and other herbs from your garden." Jesus was giving an example of how extreme the Pharisees were in giving a tenth of their income.

#### **mint and rue**

These are herbs. People put just a little bit of these leaves into their food to give it flavor. If people do not know what mint and rue are, you can use the name of herbs they know or a general expression such as "herbs."

#### **every other garden herb**

Possible meanings are 1) "every other vegetable" 2) "every other garden herb" or 3) "every other garden plant."

#### **the love of God**

"to love God" or "love for God." God is the one who is loved.

#### **without failing to do the other things also**

"without failing" emphasizes that this should always be done. This can be stated in positive form. Alternate translation: "and to always do the other good things as well"

### **Luke 11:43**

#### **the front seats**

"the best seats"

#### **respectful greetings**

"you like people to greet you with special honor"

### **Luke 11:44**

#### **Connecting Statement:**

Jesus finishes speaking to the Pharisees.

#### **you are like unmarked graves that people walk over without knowing it**

The Pharisees are like unmarked graves because they look ceremonially clean, but they cause people around them to become unclean.

#### **unmarked graves**

These graves were holes dug in the ground where a dead body was buried. They did not have the white stones that people normally place over graves so that others would see them.

#### **without knowing it**

When the Jews walked over a grave, they would become ceremonially unclean. These unmarked graves caused them to accidentally do that. This can be stated clearly. Alternate translation: "without realizing it and become ceremonially unclean"

### **Luke 11:45**

#### **General Information:**

Jesus begins to respond to a Jewish teacher.

#### **One of the experts in the law**

This introduces a new character into the story.

#### **what you say insults us too**

Jesus's comments about the Pharisees also seemed to apply to the teachers of the Jewish laws.

### **Luke 11:46**

#### **Woe to you, teachers of the law!**

Jesus makes it clear that he intended to condemn the actions of the teachers of the law along with the Pharisees.

#### **you put people under burdens that are hard to carry**

"you put burdens on people that are too heavy and they cannot carry them." Jesus speaks about someone giving people many rules as if the person were giving them heavy things to carry. Alternate translation: "you burden people by giving them too many rules to follow"

#### **touch the burdens with one of your own fingers**

Possible meanings are 1) "do anything at all to help people carry those burdens" or 2) "make any effort to carry those burdens yourselves."

### **Luke 11:47**

#### **General Information:**

This page has intentionally been left blank.

### **Luke 11:48**

#### **So you are witnesses and you consent**

Jesus is rebuking the Pharisees and teachers of the law. They know about the murder of the prophets, but do not condemn their ancestors for killing them. Alternate translation: "So, rather than denouncing them, you confirm and agree"

### Luke 11:49

#### For this reason

This refers back to the previous statement that the teachers of the law burdened people with rules.

#### God's wisdom said

"wisdom" is treated as if it was able to speak for God. Alternate translation: "God in his wisdom said" or "God wisely said"

#### I will send to them prophets and apostles

"I will send prophets and apostles to my people." God had declared beforehand that he would send prophets and apostles to the ancestors of the Jewish audience to whom Jesus was speaking.

#### they will persecute and kill some of them

"my people will persecute and kill some of the prophets and apostles." God had declared beforehand that the ancestors of the Jewish audience to whom Jesus was speaking would persecute and kill the prophets and apostles.

### Luke 11:50

#### this generation will be charged for all the blood of the prophets shed since the foundation of the world

God will hold the people to whom Jesus is speaking responsible for the murder of the prophets by their ancestors. Alternate translation: "God will hold this generation responsible for the deaths of all the prophets whom people have killed since the foundation of the world"

#### for all the blood of the prophets shed

The "blood ... shed" refers to the blood that was spilled when the prophets were killed. Alternate translation: "for all the murders of the prophets"

#### since the foundation of the world

The author speaks of the world as if it were a building set on a foundation. Alternate translation: "since the creation of the world" or "since God created the world"

### Luke 11:51

#### Zechariah

This was probably the priest in the Old Testament who rebuked the people of Israel for idolatry. This was not the Father of John the Baptist.

#### who was killed

This could be stated in active form. Alternate translation: "that the people killed"

### Luke 11:52

#### Connecting Statement:

Jesus finishes responding to the Jewish teacher.

#### you have taken away the key of knowledge; you do not enter in yourselves, and you hinder those who are entering

Jesus speaks about life in God's kingdom as if it were in a house that the teachers will neither enter nor allow others to enter. This means the teachers do not truly know God, and they prevent others from knowing him as well by teaching about scripture things that are not true. Alternate translation: "you have made it impossible for people to know how to live in God's kingdom; you do not want to live in it yourselves, and you keep others from knowing"

#### the key of knowledge

Possible meanings are 1) "the key that opens the door to knowledge," in which case "knowledge" is what is behind the door, or 2) "the key, which is the knowledge of how to open the door," in which case Jesus is not telling what is behind the door.

#### you do not enter in yourselves

"you yourselves do not go in to get knowledge"

### Luke 11:53

#### General Information:

This is the end of the part of the story where Jesus eats at the Pharisee's house.

#### After Jesus left there

"After Jesus left the Pharisee's house"

#### argued with him about many things

The scribes and Pharisees did not argue in order to defend their views, but to try to trap Jesus so they could accuse him of breaking the law of God.

### Luke 11:54

#### lying in wait to catch him in something he might say

The scribes and Pharisees hoped Jesus would say something wrong so that they could accuse him of breaking God's law. They did not want to learn from him.

#### lying in wait to catch him

The writer speaks of the Pharisees as if they were thieves hiding by the side of a road waiting for someone to come by whom they could overpower and rob. In this case, they were waiting for Jesus to say something for which they could accuse him. Alternate translation: "waiting and hoping to accuse him"

## Chapter 12

<sup>1</sup> In the meantime, when many thousands of the people were gathered together so much that they trampled on each other, he began to say to his disciples first of all, "Beware of the yeast of the Pharisees, which is hypocrisy." <sup>2</sup> But there is nothing concealed that will not be revealed, and nothing hidden that will not be known. <sup>3</sup> So whatever you have said in the darkness will be heard in the light, and what you have spoken in the ear in the inner rooms will be proclaimed upon the housetops. <sup>4</sup> I say to you, my friends, do not be afraid of those who kill the body, and after that they have no more that they can do. <sup>5</sup> But I will warn you about whom to fear. Fear the one who, after he has killed, has authority to throw you into hell. Yes, I say to you, fear him. <sup>6</sup> Are not five sparrows sold for two small coins? Yet not one of them is forgotten in the sight of God. <sup>7</sup> But even the hairs of your head are all numbered. Do not fear. You are more valuable than many sparrows. <sup>8</sup> I say to you, everyone who confesses me before men, the Son of Man will also confess before the angels of God, <sup>9</sup> but he who denies me before men will be denied before the angels of God. <sup>10</sup> Everyone who speaks a word against the Son of Man, it will be forgiven him, but to him who blasphemes against the Holy Spirit, it will not be forgiven. <sup>11</sup> When they bring you before the synagogues, the rulers, and the authorities, do not worry about how you will speak in your defense, or what you will say, <sup>12</sup> for the Holy Spirit will teach you in that hour what you should say."

<sup>13</sup> Then someone from the crowd said to him, "Teacher, tell my brother to divide the inheritance with me."

<sup>14</sup> Jesus said to him, "Man, who appointed me a judge or a mediator over you?" <sup>15</sup> He said to them, "Watch that you keep yourselves from all greedy desires, because a person's life does not consist of the abundance of his possessions." <sup>16</sup> Then Jesus told them a parable, saying, "The field of a rich man yielded abundantly, <sup>17</sup> and he reasoned with himself, saying, 'What will I do, because I do not have a place to store my crops?' <sup>18</sup> He said, 'This is what I will do. I will tear down my barns and build bigger ones, and there I will store all of my grain and other goods. <sup>19</sup> I will say to my soul, "Soul, you have many goods stored up for many years. Rest easy, eat, drink, be merry.'" <sup>20</sup> But God said to him, 'Foolish man, tonight your soul is required of you, and the things you have prepared, whose will they be?' <sup>21</sup> That is what someone is like who stores up treasure for himself and is not rich toward God."

<sup>22</sup> Jesus said to his disciples, "Therefore I say to you, do not worry about your life, what you will eat; or about your body, what you will wear. <sup>23</sup> For life is more than food, and the body is more than clothes. <sup>24</sup> Think about the ravens, that they do not sow or reap. They have no storeroom or barn, but God feeds them. How much more valuable you are than the birds! <sup>25</sup> Which of you by being anxious can add a cubit to his lifespan? <sup>26</sup> If then you are not able to do such a very little thing, why do you worry about the rest? <sup>27</sup> Think about the lilies—how they grow. They do not labor, neither do they spin. Yet I say to you, even Solomon in all his glory was not clothed like one of these. <sup>28</sup> If God so clothes the grass in the field, which exists today, and tomorrow is thrown into the oven, how much more will he clothe you, O you of little faith! <sup>29</sup> Do not seek what you will eat and what you will drink, and do not be anxious. <sup>30</sup> For all the nations of the world seek these things, and your Father knows that you need them. <sup>31</sup> But seek his kingdom, and these things will be added to you. <sup>32</sup> Do not fear, little flock, because your Father is very pleased to give you the kingdom. <sup>33</sup> Sell your possessions and give alms. Make for yourselves purses which will not wear out—treasure in the heavens that does not run out, where no thief comes near, and no moth destroys. <sup>34</sup> For where your treasure is, there your heart will be also.

<sup>35</sup> "Keep your loins girded and your lamps lit, <sup>36</sup> and be like people waiting expectantly for their master when he returns from the marriage feast, so that when he comes and knocks, they may immediately open the door for him. <sup>37</sup> Blessed are those servants whom the master will find watching when he comes. Truly I say to you, he will gird himself to serve and have them sit down at the table, and he will come and serve them. <sup>38</sup> If the master comes in the second watch of the night, or if even in the third watch, and finds them ready, blessed are those servants. <sup>39</sup> But understand this, that if the master of the house had known the hour the thief was coming, he would not have let his house be broken into. <sup>40</sup> You also must be ready, because the Son of Man is coming at an hour that you do not expect."

<sup>41</sup> Peter said, "Lord, are you telling this parable only to us, or also to everyone?"

<sup>42</sup> The Lord said, "Who then is the faithful and wise manager whom his lord will set over his other servants to give them their portion of food at the right time? <sup>43</sup> Blessed is that servant whom his lord finds doing that when he comes. <sup>44</sup> Truly I say to you that he will set him over all his property. <sup>45</sup> But if that servant says in his heart, 'My lord delays his return,' and begins to beat the male servants and female servants and to eat and drink and to become drunk, <sup>46</sup> the lord of that servant will come in a day when he does not expect and in an hour that he does not know and will cut him in pieces and appoint a place for him with the unfaithful. <sup>47</sup> That servant, having known his lord's will and not having prepared or done according to his will, will be beaten with many blows. <sup>48</sup> But the one who did not know and did what deserved a beating, he will be beaten with a few blows. But everyone who has been given much, from them much will be required, and the one who has been entrusted with much, even more will be asked.

<sup>49</sup> "I came to cast fire upon the earth, and how I wish that it were already kindled. <sup>50</sup> But I have a baptism to be baptized with, and how I am distressed until it is completed! <sup>51</sup> Do you think that I came to bring peace on the earth? No, I tell you, but rather division. <sup>52</sup> For from now on there will be five in one house divided—three people against two, and two people against three. <sup>53</sup> They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law."

<sup>54</sup> Jesus was saying to the crowds also, "When you see a cloud rising in the west, immediately you say, 'A shower is coming,' and so it happens. <sup>55</sup> When a south wind is blowing, you say, 'There will be a scorching heat,' and it happens. <sup>56</sup> Hypocrites, you know how to interpret the appearance of the earth and the heavens, but how is it that you do not know how to interpret the present time? <sup>57</sup> Why do you not judge what is right for yourselves? <sup>58</sup> For when you go with your adversary before the magistrate, on the way make an effort to be reconciled with him so that he does not drag you to the judge, and so that the judge does not deliver you to the officer, and the officer does not throw you into prison. <sup>59</sup> I say to you, you will never come out from there until you have paid the very last bit of money."

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## Luke 12 General Notes

### Special concepts in this chapter

#### "Blasphemy against the Spirit"

No one knows for sure what actions people perform or what words they say when they commit this sin. However, they probably insult the Holy Spirit and his work. Part of the Holy Spirit's work is to make people understand that they are sinners and that they need to have God forgive them. Therefore, anyone who does not try to stop sinning is probably committing blasphemy against the Spirit. (See: blasphemy and holyspirit)

#### Servants

God expects his people to remember that everything in the world belongs to God. God gives his people things so they can serve him. He wants them to please him by doing what he wants them to do with everything he has given them. One day Jesus will ask his servants what they have done with everything he gave them to use. He will give a reward to those who have done what he wanted them to do, and he will punish those who have not.

#### Division

Jesus knew that those who did not choose to follow him would hate those who did choose to follow him. He also knew that most people love their families more than they love anyone else. So he wanted his followers to understand that following and pleasing him had to be more important to them than having their family love them ([Luke 12:51-56](#)).

### Other possible translation difficulties in this chapter

#### "Son of Man"

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

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## Luke 12:1

### General Information:

Jesus begins to teach his disciples in front of thousands of people.

### In the meantime

This is probably while the scribes and Pharisees were looking for a way to trap him. The author uses these words to mark the beginning of a new event.

### when many thousands of the people ... they trampled on each other

This is background information that tells the setting of the story.

### many thousands of the people

"a very great crowd"

### they trampled on each other

This is probably an exaggeration to emphasize that so many people were crowded close together that they would step on each other. Alternate translation: "they were stepping on each other" or "they were stepping on one another's feet"

### he began to say to his disciples first of all

"Jesus first started speaking to his disciples, and said to them"

### Beware of the yeast of the Pharisees, which is hypocrisy

Just as yeast spreads through a whole lump of bread dough, their hypocrisy was spreading through the whole community. Alternate translation: "Guard yourself against the hypocrisy of the Pharisees, which is like yeast" or "Be careful that you do not become hypocrites like the Pharisees. Their evil behavior influences everyone just as yeast affects a lump of dough"

## Luke 12:2

### But there is

The word "But" connects this verse to the previous verse about the hypocrisy of the Pharisees.

### there is nothing concealed that will not be revealed

"everything that is hidden will be shown." This can be stated in active form. Alternate translation: "people will find out about everything that people do secretly"

### nothing hidden that will not be known

This means the same thing as the first part of the sentence in order to emphasize its truth. It can also be stated in active form. Alternate translation: "people will learn about everything that others try to hide"

## Luke 12:3

### whatever you have said in the darkness will be heard in the light

Here "darkness" is a metonym for "night" which is a metonym for "private. And "light" is a metonym for "day" which is a metonym for "public. The phrase "will be heard" can be stated in active form. Alternate translation: "whatever you have said privately at night, people will hear it in the daylight"

### spoken in the ear

whispered

### in the inner rooms

"in a closed room." This refers to private speech. Alternate translation: "in privacy" or "secretly"

### will be proclaimed

"will be shouted loudly." This can be stated in active form. Alternate translation: "people will proclaim"

### upon the housetops

Houses in Israel had flat roofs, so people could go up and stand on top of them. If readers would be distracted trying to imagine how people would get up on the house tops, this could also be translated with a more general expression, such as "from a high place so that everyone will be able to hear."

## Luke 12:4

### I say to you, my friends

Jesus readdresses his disciples to mark a shift in his speech to a new topic, in this case, to speak about not being afraid.

### they have no more that they can do

"they cannot cause any more harm"

## Luke 12:5

### Fear the one who, after ... has authority

The phrase "the one" refers to God. This could be reworded. Alternate translation: "Fear God who, after ... has authority" or "Fear God, because after ... he has authority"

### after he has killed

"after he kills you"

### has authority to throw you into hell

This is a general statement about God's authority to judge people. It does not mean this will happen to the disciples. Alternate translation: "has authority to throw people into hell"

**Luke 12:6**

**Are not five sparrows sold for two small coins?**

Jesus uses a question to teach the disciples.  
Alternate translation: "You know that five sparrows are sold for only two small coins."

**sparrows**

very small, seed-eating birds

**not one of them is forgotten in the sight of God**

This could be stated in active form and in positive form. Alternate translation: "God never forgets any of them" or "God indeed remembers every sparrow"

**Luke 12:7**

**even the hairs of your head are all numbered**

This could be stated in active form. Alternate translation: "God knows even how many hairs are on your head"

**Do not fear**

The reason for the fear is not stated. Possible meanings are 1) "Do not be afraid of what will happen to you" or 2) "So do not be afraid of people who could hurt you."

**You are more valuable than many sparrows**

"You are worth more to God than many sparrows"

**Luke 12:8**

**I say to you**

Jesus readdresses his audience to mark a shift in his speech to a new topic, in this case, to speak about confession.

**everyone who confesses me before men**

What is confessed can be stated clearly. Alternate translation: "whoever tells others that he is my disciple" or "anyone who acknowledges before others that he is loyal to me"

**the Son of Man**

Jesus is referring to himself. Alternate translation: "I, the Son of Man"

**Luke 12:9**

**he who denies me before men will be denied**

"I will deny before the angels of God that I know anyone who denies me" or "I, the Son of Man will deny before the angels of God that I know anyone who denies me"

**denies me**

"claims that he does not know me" or "claims that he is not my disciple"

**before men**

where people can hear

**will be denied**

"will be treated as though I do not know him" or "will be treated as if he is not my disciple"

**Luke 12:10**

**Everyone who speaks a word against the Son of Man**

"Everyone who says something bad about the Son of Man"

**it will be forgiven him**

"he will be forgiven." This can be stated in active form. Alternate translation: "God will forgive him for that"

**blasphemes against the Holy Spirit**

"speaks evil against the Holy Spirit"

**but to him ... it will not be forgiven**

This can be expressed with an active verb. Alternate translation: "but he ... God will not forgive him" or "but he ... God will consider him guilty forever"

**Luke 12:11**

**When they bring you**

It is not stated who brings them into judgment.

**before the synagogues**

"into the synagogues to question you before the religious leaders"

**rulers ... authorities**

It may be necessary to combine these into one statement. Alternate translation: "other people who have power in the country"

**Luke 12:12**

**in that hour**

"at that time" or "then"

**Luke 12:13**

**General Information:**

This is a break in Jesus's teachings. A man asks Jesus to do something and Jesus responds to him.

**divide the inheritance with me**

In that culture, inheritances came from the father, usually after the father had died. You may need to make explicit that the speaker's father had probably died. Alternate translation: "share my father's property with me now that our father is dead"

**Luke 12:14**

**Man**

Possible meanings are 1) this is simply a way to address a stranger or 2) Jesus is rebuking the man.

Your language might have a way of addressing people in either of these ways. Some people do not translate this word at all.

**who appointed me a judge or a mediator over you?**

Jesus uses a question to rebuke the man. Alternate translation: "no one appointed me a judge or mediator over you." or "I am not your judge or mediator."

**you**

This word refers to the man and his brother and so is plural.

**Luke 12:15**

**He said to them**

The word "them" here probably refers to the whole crowd of people. Alternate translation: "And Jesus said to the crowd"

**keep yourselves from all greedy desires**

"guard yourself from every form of greed."  
Alternate translation: "do not allow yourself to love having things" or "do not let the urge to have more things control you"

**a person's life**

This is a general statement of fact. It does not refer to any specific person. Some languages have a way of expressing that.

**the abundance of his possessions**

"how many things he owns" or "how much wealth he has"

**Luke 12:16**

**Connecting Statement:**

Jesus continues his teaching by telling a parable.

**Then Jesus told them**

Jesus was probably still speaking to the entire crowd.

**yielded abundantly**

"grew a very good harvest"

**Luke 12:17**

**What will I do, because I do not have a place to store my crops?**

This question reflects what the man was thinking to himself. Alternate translation: "I do not know what to do, because I do not have any place big enough to store all my crops!"

**Luke 12:18**

**barns**

buildings where farmers store the crops they have harvested

**all of my grain and other goods**

"all of my grain and the other good things that I own"

**Luke 12:19**

**I will say to my soul, "Soul, you have ... years. Rest ... merry."**

"I will say to myself, 'I have ... years. Rest ... merry.'" or "I will tell myself that I have ... years, so I can rest ... merry."

**many goods**

"many good things" or "many possessions"

**Luke 12:20**

**Connecting Statement:**

Jesus quotes how God responds to the rich man, as he finishes telling his parable.

**tonight your soul is required of you**

The "soul" refers to the life of a person. Alternate translation: "you will die tonight" or "I will take your life from you tonight"

**the things you have prepared, whose will they be?**

"who will own what you have stored up?" or "who will have what you prepared?" God uses a question to make the man realize that he would no longer possess those things. Alternate translation: "the things that you have prepared will belong to someone else!"

**Luke 12:21**

**stores up treasure**

"saves up valuable things"

**is not rich toward God**

has not used his time and possessions for the things that are important to God

**Luke 12:22**

**Connecting Statement:**

Jesus continues teaching his disciples in front of the crowd.

**Therefore**

"For that reason" or "Because of what this story teaches"

**I say to you**

"I want to tell you something important" or "you need to listen carefully to this"

**about your body, what you will wear**

"about your body and what you will wear" or "about having enough clothes to put on your body"

### Luke 12:23

#### life is more than food

This is a general statement of value. Alternate translation: "life is more important than the food you eat"

#### the body is more than clothes

"your body is more important than the clothes you wear"

### Luke 12:24

#### ravens

This refers either to 1) crows, a kind of bird that eats mostly grain, or 2) ravens, a kind of bird that eats the flesh of dead animals. Jesus's audience would have considered the ravens worthless since the Jewish people could not eat these types of birds.

#### storeroom ... barn

These are places where food is stored.

#### How much more valuable you are than the birds!

This is an exclamation, not a question. Jesus emphasizes the fact that people are much more valuable to God than birds.

### Luke 12:25

#### Which of you by being anxious can add a cubit to his lifespan?

Jesus uses a question to teach his disciples. Alternate translation: "None of you can make your life any longer by being anxious!"

#### add a cubit to his lifespan

This is a metaphor because a cubit is a measure of length rather than of time. The image is of a person's life stretched out as if it were a board, a rope, or some other physical object.

#### cubit

the length from a man's elbow to the end of his fingers

### Luke 12:26

#### If then you are not able to do such a very little thing, why do you worry about the rest?

Jesus uses another question to teach his disciples. Alternate translation: "Since you cannot do even this small thing, you should not worry about the other things."

### Luke 12:27

#### Think about the lilies—how they grow

"Think about how the lilies grow."

#### lilies

Lilies are beautiful flowers that grow wild in the fields. If your language does not have a word for

lily, you can use the name of another flower like that or translate it as "flowers"

#### neither do they spin

The process of making thread or yard for cloth is called "spinning." It may be helpful to make this explicit. Alternate translation: "neither do they make thread in order to make cloth" or "and they do not make yarn"

#### Solomon in all his glory was

"Solomon, who had great wealth, was" or "Solomon, who wore beautiful clothes, was"

### Luke 12:28

#### If God so clothes the grass in the field, which

"If God clothes the grass in the field like that, and it" or "If God gives the grass in the field such beautiful clothing, and it." God making the grass beautiful is spoken of as if God were putting beautiful clothes on the grass. Alternate translation: "If God makes the grass in the field beautiful like this, and it"

#### is thrown into the oven

This can be stated in active form. Alternate translation: "someone throws it into a fire"

#### how much more will he clothe you

This is an exclamation, not a question. Jesus emphasizes that he will certainly take care of people even better than he does the grass. This could be stated clearly. Alternate translation: "he will certainly clothe you even better"

### Luke 12:29

#### Do not seek what you will eat and what you will drink

"Do not focus on what you will eat and drink" or "Do not greatly desire more to eat and drink"

### Luke 12:30

#### all the nations of the world

Here "nations" refers to "unbelievers." Alternate translation: "all people of other nations" or "all the unbelievers in the world"

#### your Father

This is an important title for God.

### Luke 12:31

#### seek his kingdom

"focus on God's kingdom" or "greatly desire God's kingdom"

#### these things will be added to you

"these things also will be given to you." "These things" refers to food and clothing. This could be stated in active form. Alternate translation: "God will also give you these things"

### Luke 12:32

#### little flock

Jesus is calling his disciples a flock. A flock is a group of sheep or goats that a shepherd cares for. As a shepherd cares for his sheep, God cares for Jesus's disciples. Alternate translation: "small group" or "dear group"

#### your Father

This is an important title for God.

### Luke 12:33

#### give alms

It may be helpful to state what they receive. Alternate translation: "give alms from the money you earn from the sales"

#### Make for yourselves purses ... treasure in the heavens

The purses and treasure in the heavens are the same thing. They both represent God's blessing in heaven.

#### Make for yourselves

This is the result of giving to the poor. Alternate translation: "In this way you will make for yourselves"

#### purses which will not wear out

"money bags that will not get holes in them"

#### does not run out

"does not diminish" or "does not become less"

#### no thief comes near

"thieves do not come near"

#### no moth destroys

"moths do not destroy"

#### moth

A "moth" is a small insect that eats holes in fabric. You may need to use a different insect, such as an ant or termite.

### Luke 12:34

#### where your treasure is, there your heart will be also

"your heart will be focused on where you store your treasure"

#### your heart

Here "heart" refers to a person's thoughts.

### Luke 12:35

#### General Information:

Jesus begins to tell a parable.

#### Keep your loins girded

These words are a metaphor for being ready to do hard work. People in Jesus's culture wore long flowing robes. They would tuck these robes into their belts to keep them out of the way while they worked. Alternate translation: "Always be ready to serve" or "Be dressed and ready to serve"

#### and your lamps lit

This is a metaphor or metonym for staying awake at night and another metaphor for always being ready to work, even when it would otherwise be time to rest. It can be stated in active form. Alternate translation: "keep your lamps burning"

### Luke 12:36

#### be like people waiting expectantly for their master

Jesus commands the disciples to be ready for him to return the same way servants should be ready for their master to return.

#### waiting expectantly

If your language has a word for one person waiting and looking for someone he expects will come soon, you may want to use it here.

#### returns from the marriage feast

"returns home from a marriage feast"

#### open the door for him

This refers to the door of the master's house. It was the responsibility of his servants to open it for him.

### Luke 12:37

#### Blessed are

"How good it is for"

#### whom the master will find watching when he comes

"whose master finds them waiting for him when he returns" or "who are ready when the master returns"

#### he will gird himself to serve and have them sit down

Because the servants have been faithful and ready to serve their master, the master will now reward them by serving them.

#### he will gird himself to serve

"he will tuck in his robe to serve." If people are not familiar with robes, this can also be translated in a more general way. Alternate translation: "he will dress himself to serve"

### Luke 12:38

#### in the second watch of the night

The second watch was between 9:00 p.m. and midnight. Alternate translation: "late at night" or "just before midnight"

**or if even in the third watch**

The third watch was from midnight to 3:00 a.m.  
Alternate translation: "or if he comes very late at night"

**Luke 12:39**

**had known the hour**  
"had known when"

**he would not have let his house be broken into**  
This can be stated in active form. Alternate translation: "he would not have let the thief break into his house"

**Luke 12:40**

**because the Son of Man is coming at an hour that you do not expect**  
The similarity between a thief (Luke 12:39) and the Son of Man is that people do not know when either one will come, so they need to be ready. Jesus is not saying that he himself is a thief.

**the Son of Man is coming**  
Jesus is talking about himself. Alternate translation: "I, the Son of Man, am coming"

**Luke 12:41**

**General Information:**  
Here there is a stop in the story as Peter asks Jesus a question about the previous parable.

**Luke 12:42**

**Connecting Statement:**  
Jesus begins to tell another parable.

**Who then is ... right time?**  
Jesus uses a question to answer Peter's question indirectly. He expected those who wanted to be faithful managers to understand that the parable was about them. Alternate translation: "I said it for everyone who is ... right time."

**the faithful and wise manager**  
Jesus tells another parable about how servants should be faithful while they wait for their master to return.

**whom his lord will set over his other servants**  
"whom his lord puts in charge of his other servants"

**Luke 12:43**

**Blessed is that servant**  
"How good it is for that servant"

**whom his lord finds doing that when he comes**  
"if his lord finds him doing that work when he comes back"

**Luke 12:44**

**Truly I say to you**  
This expression means they should pay special attention to what he is about to say.

**will set him over all his property**  
"will put him in charge of all his property"

**Luke 12:45**

**that servant**  
This refers to the servant whose lord has put him in charge of the other servants.

**says in his heart**  
Here "heart" is a metonym for a person's mind or inner being. Alternate translation: "thinks to himself"

**My lord delays his return**  
"My master will not return soon"

**male servants and female servants**  
The words that are translated here as "male servants and female servants" are normally translated as "boys" and "girls." They may indicate that the servants were young or that they were dear to their master. If your language can shorten this phrase to "male and female servants," you may want to do so here.

**Luke 12:46**

**in a day when he does not expect and in an hour that he does not know**  
The words "day" and "hour" form a merism of time that refers to any time, and the words "expect" and "know" have similar meanings, so the two phrases here are parallel to emphasize that the coming of the lord will be a total surprise to the servant. However, the phrases should not be combined unless your language has no different words for "know" and "expect" or "day" and "hour." Alternate translation: "at a time when the servant is not expecting him"

**cut him in pieces and appoint a place for him with the unfaithful**  
Possible meanings are 1) this is an exaggeration for the master dealing out harsh punishment toward the slave, or 2) this describes the manner in which the servant will be executed and buried as punishment.

**Luke 12:47**

**That servant, having known his lord's will and not having prepared or done according to his will, will be beaten with many blows**  
This can be translated in active form. Alternate translation: "But as for the servant who knows his

lord's will does not prepare or do according to it, the master will beat him with many blows"

**his lord's will ... according to his will**  
"what his master wanted him to do ... it"

### Luke 12:48

**Connecting Statement:**  
Jesus finishes telling the parable.

**But the one ... few blows**  
Both the servant who knows the master's will and the servant who does not know it are punished, but the words that begin with "That servant" (verse 47) show the servant who intentionally disobeyed his master was punished more severely than the other servant.

**But everyone who has been given much, from them much will be required**  
This can be stated in active form. Alternate translation: "They will require more of anyone who has received much" or "The master will require more of everyone he has given much to"

**the one ... much, even more will be asked**  
This can be stated in active form. Alternate translation: "the master will ask even more of the one ... much" or "the master will require even more of the one ... much"

**the one who has been entrusted with much**  
This can be stated in active form. Alternate translation: "the one to whom the master has given much property to take care of" or "the one to whom the master has given much responsibility"

### Luke 12:49

**Connecting Statement:**  
Jesus continues to teach his disciples.

**I came to cast fire upon the earth**  
"I came to throw fire on the earth" or "I came to set the earth on fire." Possible meanings are 1) Jesus has come to judge people or 2) Jesus has come to purify believers or 3) Jesus has come to cause division among people.

**how I wish that it were already kindled**  
This exclamation emphasizes how much he wants this to happen. Alternate translation: "I wish very much that it was already lit" or "how I wish that it had already begun"

### Luke 12:50

**I have a baptism to be baptized with**  
Here "baptism" refers to what Jesus must suffer. Just as water covers a person during baptism, suffering will overwhelm Jesus. Alternate translation: "I must go through a baptism of terrible

suffering" or "I must be overwhelmed by suffering as a person being baptized is covered by water"

**But**  
The word "but" is used to show that he cannot cast the fire on the earth until after he goes through his baptism.

**how I am distressed until it is completed**  
This exclamation emphasizes how distressed he was. Alternate translation: "I am terribly distressed and will be so until I complete this baptism of suffering"

### Luke 12:51

**Do you think that I came to bring peace on the earth? No, I tell you, but rather division**  
Jesus asks a question to let them know that he is going to correct their wrong understanding. You may need to supply the words "I came" that are omitted in the second sentence. Alternate translation: "You think that I came to bring peace on the earth, but I tell you I did not. Instead, I came to bring division"

**division**  
"hostility" or "discord"

### Luke 12:52

**there will be five in one house**  
It may be helpful to state that this refers to people. Alternate translation: "there will be five people in one house"

**against ... against**  
"will oppose ... will oppose"

### Luke 12:53

**against**  
"will oppose"

### Luke 12:54

**General Information:**  
Jesus begins to speak to the crowd.

**When you see a cloud rising ... happens**  
This condition normally meant rain was coming in Israel.

**A shower is coming**  
"Rain is coming" or "It is going to rain"

### Luke 12:55

**When a south wind is blowing**  
This condition normally meant hot weather was coming in Israel.

**Luke 12:56**

**the earth and the heavens**  
"the earth and the sky"

**how is it that you do not know how to interpret the present time?**

Jesus uses a question to rebuke the crowd. Jesus uses this question to convict them. It can be translated as a statement. Alternate translation: "you should know how to interpret the present time."

**Luke 12:57**

**Why do you not judge what is right for yourselves?**

Jesus uses a question to rebuke the crowd. It can be translated as a statement. Alternate translation: "You yourselves should discern what is right."

**for yourselves**  
"on your own initiative"

**Luke 12:58**

**For when you go ... prison**

Jesus presents a situation here that continues through verse 59. This may be a parable to teach Jesus's hearers that they need to repent of their

sins before God condemns them on the day of judgment. Alternate translation: "If when you go ... prison"

**when you go**

Though Jesus is talking to a crowd, the situation he is presenting is something that a person would go through alone. So in some languages the word "you" would be singular.

**be reconciled with him**

"be reconciled with your adversary"

**the judge**

This refers to the magistrate, but the term here is more specific and threatening.

**does not deliver you**

"does not take you"

**Luke 12:59**

**Connecting Statement:**

This is the end of the situations that begins in verse 58.

**the very last bit of money**

"the entire amount of money that your adversary demands"

## Chapter 13

<sup>1</sup> At that time, some people there told him about the Galileans whose blood Pilate mixed with their own sacrifices. <sup>2</sup> Jesus answered and said to them, "Do you think that these Galileans were more sinful than all the other Galileans because they suffered in this way? <sup>3</sup> No, I tell you. But if you do not repent, all of you will perish in the same way. <sup>4</sup> Or those eighteen people in Siloam on whom a tower fell and killed them, do you think they were worse sinners than other men in Jerusalem? <sup>5</sup> No, I say. But if you do not repent, all of you will also perish."

<sup>6</sup> Jesus told this parable, "Someone had a fig tree planted in his vineyard and he came and looked for fruit on it but found none. <sup>7</sup> The man said to the gardener, 'Look, for three years I have come and tried to find fruit on this fig tree and found none. Cut it down. Why let it waste the ground?'

<sup>8</sup> "The gardener answered and said, 'Sir, leave it alone this year while I dig around it and put manure on it. <sup>9</sup> If it bears fruit next year, good; but if it does not, cut it down!'"

<sup>10</sup> Now Jesus was teaching in one of the synagogues during the Sabbath. <sup>11</sup> Behold, a woman was there who for eighteen years had a spirit of weakness. She was bent over and was not able to straighten up completely. <sup>12</sup> When Jesus saw her, he called to her and said, "Woman, you are freed from your weakness." <sup>13</sup> He placed his hands on her, and immediately she was made straight again and glorified God.

<sup>14</sup> But the synagogue ruler was indignant because Jesus had healed on the Sabbath. So the ruler answered and said to the crowd, "There are six days in which it is necessary to labor. Come and be healed then, not on the Sabbath day."

<sup>15</sup> The Lord answered him and said, "Hypocrites! Does not each of you untie his ox or his donkey from the stall and lead it to drink on the Sabbath? <sup>16</sup> So too this daughter of Abraham, whom Satan bound for eighteen long years, should her bonds not be untied on the Sabbath day?" <sup>17</sup> As he said these things, all those who opposed him were ashamed, but the whole crowd was rejoicing over all the glorious things he did.

<sup>18</sup> Then Jesus said, "What is the kingdom of God like, and what can I compare it to? <sup>19</sup> It is like a mustard seed that a man took and threw into his garden, and it grew into a big tree, and the birds of heaven built their nests in its branches."

<sup>20</sup> Again he said, "To what can I compare the kingdom of God? <sup>21</sup> It is like yeast that a woman took and mixed with three measures of flour until all the flour was leavened."

<sup>22</sup> Then Jesus traveled through the towns and villages, teaching and making his way toward Jerusalem. <sup>23</sup> Someone said to him, "Lord, are only a few people to be saved?"

So he said to them, <sup>24</sup> "Struggle to enter through the narrow door, because, I say to you, many will try to enter, but will not be able to enter. <sup>25</sup> Once the owner of the house gets up and locks the door, then you will stand outside and pound the door and say, 'Lord, Lord, let us in.'

'He will answer and say to you, 'I do not know you or where you are from.'

<sup>26</sup> "Then you will say, 'We ate and drank in front of you and you taught in our streets.'

<sup>27</sup> "But he will reply, 'I say to you, I do not know where you are from. Get away from me, all you workers of unrighteousness!' <sup>28</sup> There will be crying and the grinding of teeth when you see Abraham, Isaac, Jacob, and all the prophets in God's kingdom, but you are thrown out. <sup>29</sup> They will come from the east, west, north, and south, and be seated at a table in the kingdom of God. <sup>30</sup> Know this, those who are least important will be first, and those who are most important will be last."

<sup>31</sup> In that same hour, some Pharisees came and said to him, "Go and leave here because Herod wants to kill you."

<sup>32</sup> Jesus said, "Go and tell that fox, 'Look, I cast out demons and perform healings today and tomorrow, and the third day I will reach my goal.' <sup>33</sup> In any case, it is necessary for me to continue on today, tomorrow, and the following day, since it is not acceptable for a prophet to be destroyed outside of Jerusalem. <sup>34</sup> Jerusalem, Jerusalem, who kills the prophets and stones those sent to you. How often I desired to gather your children the way a hen gathers her brood under her wings, but you did not desire this. <sup>35</sup> See, your house is abandoned. I say to you, you will not see me until you say, 'Blessed is he who comes in the name of the Lord.'"

## Luke 13 General Notes

### Possible translation difficulties in this chapter

#### Unknown events

The people and Jesus speak about two events that they knew about but about which no one today knows anything except what Luke has written ([Luke 13:1-5](#)). Your translation should tell only what Luke tells.

#### Paradox

A paradox is a true statement that appears to describe something impossible. A paradox occurs in this chapter: "those who are least important will be first, and those who are most important will be last" ([Luke 13:30](#)).

### Luke 13:1

#### Connecting Statement:

Jesus is still speaking in front of the crowd. Some people in the crowd ask him a question and he begins to respond. This continues the story that begins in Luke 12:1.

#### At that time

This phrase connects this event to the end of chapter 12, when Jesus was teaching a crowd of people.

#### whose blood Pilate mixed with their own sacrifices

Here "blood" refers to the death of the Galileans. They were probably killed while they were offering their sacrifices. This could be stated explicitly as in the UDB.

#### whose blood Pilate mixed with their own sacrifices

Pilate probably ordered his soldiers to kill people rather than doing it himself. Alternate translation: "whom Pilate's soldiers killed as they were sacrificing animals"

### Luke 13:2

#### Do you think that these Galileans were more sinful ... way?

"Were these Galileans more sinful ... way?" or "Does this prove that these Galileans were more sinful ... way?" Jesus uses this question to challenge the understanding of the people. He answers the question in verse 3.

### Luke 13:3

**No, I tell you. But if you do not repent ... same way**  
Jesus answers the question he asked in 13:2. Jesus explains that the Galileans who were killed were not more sinful than other Galileans.

#### No, I tell you

Here "I tell you" emphasizes "no." Alternate translation: "They certainly were not more sinful" or "You are wrong to think that their suffering proves that they were more sinful"

#### all of you will perish in the same way

"all of you also will die." The phrase "in the same way" means they will experience the same result, not that they will die by the same method.

#### perish

die

### Luke 13:4

#### Or those

This is Jesus's second example of people who suffered. Alternate translation: "Or consider those" or "Think about those"

#### eighteen people

"18 people"

#### Siloam

This is the name of an area in Jerusalem.

#### do you think they were worse sinners ... Jerusalem?

Jesus uses this question to challenge the understanding of the people. He answers the question in 13:4. Alternate translation: "does this prove that they were more sinful ... Jerusalem?"

**they were worse sinners**

The crowd assumed that they died in this terrible way because they were especially sinful. This could be explicitly stated. Alternate translation: "they died because they were worse sinners"

**other men**

"other people." The word here is the general term for a person.

**Luke 13:5**

**No, I say**

Jesus answers the question he asked in 13:4. Alternate translation: "They certainly did not die because they were more sinful"

**perish**

die

**Luke 13:6**

**General Information:**

Jesus begins to tell the crowd a parable to explain his last statement, "But if you do not repent, all of you will also perish."

**Someone had a fig tree planted in his vineyard**

The owner of a vineyard had another person plant a fig tree in the vineyard.

**vineyard**

Possible meanings are 1) this was a garden where grapes were grown, or 2) this was a garden where fruit trees were grown. Alternate translation: "garden" or "orchard"

**Luke 13:7**

**Why let it waste the ground?**

The man uses a question to emphasize that the tree is useless and the gardener should cut it down. Alternate translation: "Do not let it waste the ground."

**Luke 13:8**

**leave it alone**

"do not do anything to the tree" or "do not cut it down"

**put manure on it**

"put manure in the soil." Manure is animal dung. People put it in the ground to make the soil good for plants and trees. Alternate translation: "put fertilizer on it"

**Luke 13:9**

**Connecting Statement:**

Jesus finishes telling his parable. This is the end of the story that began in Luke 12:1.

**If it bears fruit next year, good**

It may be helpful to state what will happen. Alternate translation: "If it has figs on it next year, good; we can allow it to keep growing"

**cut it down**

The servant was making a suggestion; he was not giving a command to the owner. Alternate translation: "tell me to cut it down" or "I will cut it down"

**Luke 13:10**

**General Information:**

Verses 10-11 give background information about the setting of this part of the story and about a crippled woman who is introduced into the story.

**Now**

The author uses this word to mark the beginning of a new event.

**during the Sabbath**

"on a Sabbath day." Some languages would say "a Sabbath" because we do not know which particular Sabbath day it was.

**Luke 13:11**

**Behold, a woman was there**

The word "behold" here alerts us to a new person in the story.

**eighteen years**

"18 years"

**a spirit of weakness**

"an evil spirit that made her weak"

**Luke 13:12**

**Woman, you are freed from your weakness**

"Woman, you are healed from your disease." This can be expressed with an active verb: Alternate translation: "Woman, I have set you free from your weakness"

**Woman, you are freed from your weakness**

By saying this, Jesus healed her. This can be expressed with a sentence that shows that he was causing it to happen, or by a command. Alternate translation: "Woman, I now free you from your weakness" or "Woman, be freed from your weakness"

**Luke 13:13**

**He placed his hands on her**

"He touched her"

**she was made straight again**

This could be stated in active form. Alternate translation: "she was able to stand up straight again"

**Luke 13:14**

**was indignant**

"was very angry"

**answered and said**

"said" or "responded"

**be healed then**

This could be stated in active form. Alternate translation: "let someone heal you during those six days"

**on the Sabbath day**

"on a Sabbath day." Some languages would say "a Sabbath" because we do not know which particular Sabbath day it was.

**Luke 13:15**

**The Lord answered him**

"The Lord responded to the synagogue ruler"

**Hypocrites**

Jesus speaks directly to the synagogue ruler, but the plural form includes the other religious rulers also. This can be stated explicitly. Alternate translation: "You and your fellow religious leaders are hypocrites"

**Does not each of you untie his ox or his donkey from the stall and lead it to drink on the Sabbath?**

Jesus uses a question to get them to think about something they already knew. Alternate translation: "Every one of you unties his ox or his donkey from the stall and leads it to drink on the Sabbath."

**ox ... donkey**

These are animals that people care for by giving them water.

**on the Sabbath**

"on a Sabbath." Some languages would say "a Sabbath" because we do not know which particular Sabbath day it was.

**Luke 13:16**

**daughter of Abraham**

This is an idiom that means, "descendant of Abraham"

**whom Satan bound**

Jesus compares people tying animals to the way Satan restricted the woman with this disease. Alternate translation: "whom Satan kept crippled by her illness" or "whom Satan bound with this disease"

**eighteen long years**

"18 long years." The word "long" here emphasizes that eighteen years was a very long time for the woman to suffer. Other languages may have other ways of emphasizing this.

**should her bonds not be untied ... day?**

Jesus uses a question to tell the synagogue rulers that they are wrong. Jesus speaks about the women's disease as if it were ropes that bound her. This can be translated as an active statement. Alternate translation: "it is right to release her from the bonds of this illness ... day."

**Luke 13:17**

**As he said these things**

"When Jesus said these things"

**the glorious things he did**

"the glorious things Jesus was doing"

**Luke 13:18**

**Connecting Statement:**

Jesus begins to tell a parable to the people in the synagogue.

**What is the kingdom of God like, and what can I compare it to?**

Jesus uses two questions to introduce what he is about to teach. Alternate translation: "I will tell you what the kingdom of God is like and what I can compare it to."

**what can I compare it to?**

This is basically the same as the previous question. Some languages can use both questions, and some would use only one.

**Luke 13:19**

**It is like a mustard seed**

Jesus compares the kingdom to a mustard seed. Alternate translation: "The kingdom of God is like a mustard seed"

**a mustard seed**

A mustard seed is a very small seed that grows into a large plant. If this seed is not known, the phrase can be translated with the name of another seed like it or simply as "a small seed."

**threw into his garden**

"planted in his garden." People planted some kinds of seeds by throwing them so that they scattered in the garden.

**a big tree**

The word "big" is an exaggeration that contrasts the tree with the tiny seed. Alternate translation: "a very large shrub"

**birds of heaven**

"birds of the sky." Alternate translation: "birds that fly in the sky" or "birds"

**Luke 13:20**

**To what can I compare the kingdom of God?**

Jesus uses another question to introduce what he is about to teach. Alternate translation: "I will tell you another thing to which I can compare to the kingdom of God."

**Luke 13:21**

**Connecting Statement:**

Jesus finishes speaking to the people in the synagogue. This is the end of this part of the story.

**It is like yeast**

Jesus compares the kingdom of God to yeast in bread dough. Alternate translation: "The kingdom of God is like yeast"

**like yeast**

Only a little bit of yeast is needed to make a lot of dough rise. This can be made clear, as it is in the UDB.

**three measures of flour**

This is a large amount of flour, since each measure was about 13 liters. You may need to use a term that your culture uses to measure flour. Alternate translation: "a large amount of flour"

**Luke 13:22**

**General Information:**

This page has intentionally been left blank.

**Luke 13:23**

**are only a few people to be saved?**

This could be stated in active form. Alternate translation: "will God save only a few people?"

**Luke 13:24**

**General Information:**

Jesus responds to a question by using a metaphor about entering God's kingdom.

**Struggle to enter through the narrow door**

"Work hard to go through the narrow doorway." Jesus is speaking about the entrance to God's kingdom as if it were a small doorway to a house. Since Jesus is talking to a group, the "you" implied in this command is plural.

**the narrow door**

The fact that the door is narrow implies that it is difficult to go through it. Translate it in a way to keep this restrictive meaning.

**many will try to enter, but will not be able to enter**

It is implied that they will not be able to enter because of the difficulty of entering. The next verse explains the difficulty.

**Luke 13:25**

**Connecting Statement:**

Jesus continues to talk about entering into God's kingdom.

**Once the owner**

"After the owner"

**the owner of the house**

This refers to the owner of the house with the narrow door in the previous verses. This is a metaphor for God as the ruler of the kingdom.

**you will stand outside**

Jesus was talking to a crowd. The form of "you" is plural. He is addressing them as if they will not enter through the narrow door into the kingdom.

**pound the door**

"hit on the door." This is an attempt to gain the owner's attention.

**Luke 13:26**

**General Information:**

This page has intentionally been left blank.

**Luke 13:27**

**Get away from me**

"Go away from me"

**Luke 13:28**

**crying and the grinding of teeth**

These actions are symbolic acts, indicating great regret and sadness. Alternate translation: "crying and grinding of teeth because of your great regret"

**when you see**

Jesus continues to speak to the crowd as if they will not enter into the kingdom of heaven.

**but you are thrown out**

"but you yourselves will have been thrown outside." This can be stated in active form. Alternate translation: "but God will have forced you outside"

**Luke 13:29**

**from the east, west, north, and south**

This means "from every direction."

**be seated at a table in the kingdom of God**

It was common to speak of the joy in God's kingdom as a feast. Alternate translation: "they will feast in the kingdom of God"

**Luke 13:30**

**Connecting Statement:**

Jesus continues to talk about entering into God's kingdom. This is the end of this conversation.

**will be first ... will be last**

Being first represents being important or honored. Alternate translation: "will be the most important ... will be the least important" or "God will honor ... God will shame"

**Luke 13:31**

**Connecting Statement:**

This is the next event in this part of the story. Jesus is still on his way towards Jerusalem when some Pharisees speak to him about Herod.

**In that same hour**

"Right at that time" or "Soon after Jesus finished speaking"

**Go and leave here because Herod wants to kill you**

Translate this as a warning to Jesus. They were advising him to go somewhere else and be safe.

**Herod wants to kill you**

Herod would order people to kill Jesus. Alternate translation: "Herod wants to send his men to kill you"

**Luke 13:32**

**that fox**

Jesus was calling Herod a fox. A fox is a small wild dog. Possible meanings are 1) Herod was not much of a threat at all 2) Herod was deceptive.

**Luke 13:33**

**In any case**

"Nevertheless" or "However" or "Whatever happens"

**it is not acceptable for a prophet to be destroyed outside of Jerusalem**

The Jewish leaders claimed to serve God and that Jerusalem was their holy city, but it was in Jerusalem that their ancestors had killed many of God's prophets, and Jesus knew that they would kill him there also. This can be stated in positive terms. Alternate translation: "it is only in Jerusalem that it is acceptable for prophets to be destroyed" or "even though you think you are serving God and Jerusalem is your holy city, you disobey God by killing his prophets, and in doing so you defile Jerusalem"

**to be destroyed**

"to be killed"

**Luke 13:34**

**Connecting Statement:**

Jesus finishes responding to the Pharisees. This is the end of this part of the story.

**Jerusalem, Jerusalem**

Jesus speaks as if the people of Jerusalem are there listening to him. Jesus says this twice to show how sad he is for them.

**who kills the prophets and stones those sent to you**

If it would be strange to address the city, you can make it clear that Jesus was really addressing the people in the city: "you people who kill the prophets and stone those sent to you"

**those sent to you**

This can be stated in active form. Alternate translation: "those God has sent to you"

**How often I desired**

"I so often desired." This is an exclamation and not a question.

**to gather your children**

The people of Jerusalem are described as her "children." Alternate translation: "to gather your people" or "to gather the people of Jerusalem"

**the way a hen gathers her brood under her wings**

This describes how a hen protects her young from harm by covering them with her wings.

**Luke 13:35**

**your house is abandoned**

This is a prophecy about something that would happen soon. It means that God has stopped protecting the people of Jerusalem, so enemies can attack them and drive them away. Possible meanings are 1) God will abandon them. Alternate translation: "God will abandon you" or 2) their city will be empty. Alternate translation: "your house will be abandoned"

**you will not see me until you say**

"you will not see me until the time comes when you will say" or "the next time you see me, you will say"

**the name of the Lord**

Here "name" refers to the Lord's power and authority.



## Chapter 14

<sup>1</sup> It happened one Sabbath, when he went into the house of one of the leaders of the Pharisees to eat bread, that they were watching him closely. <sup>2</sup> Behold, there in front of him was a man who was suffering from edema. <sup>3</sup> Jesus asked the experts in the Jewish law and the Pharisees, "Is it lawful to heal on the Sabbath, or not?" <sup>4</sup> But they kept silent. So Jesus took hold of him, healed him, and sent him away. <sup>5</sup> He said to them, "Which of you who has a son or an ox that falls into a well on the Sabbath day will not immediately pull him out?" <sup>6</sup> They were not able to give an answer to these things.

<sup>7</sup> When Jesus noticed how those who were invited chose the seats of honor, he spoke a parable, saying to them, <sup>8</sup> "When you are invited by someone to a wedding feast, do not sit down in the place of honor, because someone may have been invited who is more honored than you. <sup>9</sup> When the person who invited both of you arrives, he will say to you, 'Give this other person your place,' and then in shame you will proceed to take the lowest place. <sup>10</sup> But when you are invited, go and sit down in the lowest place, so that when the one who has invited you comes, he may say to you, 'Friend, go up higher.' Then you will be honored in the presence of all who sit at the table with you. <sup>11</sup> For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

<sup>12</sup> Jesus also said to the man who had invited him, "When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or your rich neighbors, as they may also invite you in return, and you will be repaid. <sup>13</sup> But when you give a banquet, invite the poor, the crippled, the lame, and the blind, <sup>14</sup> and you will be blessed, because they cannot repay you. For you will be repaid in the resurrection of the just."

<sup>15</sup> When one of them who sat at the table with Jesus heard these things, he said to him, "Blessed is he who will eat bread in the kingdom of God!"

<sup>16</sup> But Jesus said to him, "A certain man prepared a large dinner and invited many. <sup>17</sup> At the dinner hour, he sent his servant to say to those who were invited, 'Come, because everything is now ready.'

<sup>18</sup> "They all alike began to make excuses. The first said to him, 'I have bought a field, and I must go out and see it. Please excuse me.'

<sup>19</sup> "Another said, 'I have bought five pairs of oxen, and I am going to try them out. Please excuse me.'

<sup>20</sup> "Then another man said, 'I have married a wife, and therefore I cannot come.'

<sup>21</sup> "The servant came and told his master these things. Then the master of the house became angry and said to his servant, 'Go out quickly into the streets and lanes of the town and bring in here the poor, the crippled, the blind, and the lame.'

<sup>22</sup> "The servant said, 'Master, what you commanded has been done, and yet there is still room.'

<sup>23</sup> "The master said to the servant, 'Go out into the highways and hedges and compel them to come in, that my house may be filled. <sup>24</sup> For I say to you, none of those men who were invited will taste my dinner.'"

<sup>25</sup> Now large crowds were going with him, and he turned and said to them, <sup>26</sup> "If anyone comes to me and does not hate his own father, mother, wife, children, brothers and sisters, and even his own life, he cannot be my disciple. <sup>27</sup> Whoever does not carry his own cross and come after me cannot be my disciple. <sup>28</sup> For which of you who desires to build a tower does not first sit down and count the cost to calculate if he has what he needs to complete it? <sup>29</sup> Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to mock him, <sup>30</sup> saying, 'This man began to build and was not able to finish.' <sup>31</sup> Or what king, as he goes to encounter another king in war, will not sit down first and take advice about whether he is able with ten thousand men to fight the other king who comes against him with twenty thousand men? <sup>32</sup> If not, while the other army is still far away, he sends a delegation and asks for conditions of peace. <sup>33</sup> So therefore, any one of you who does not give up all his possessions cannot be my disciple. <sup>34</sup> Salt is good, but if the salt has lost its taste, how can it be made salty again? <sup>35</sup> It is of no use for the soil or even for the manure pile. It is thrown away. He who has ears to hear, let him hear."

## Luke 14 General Notes

### Structure and formatting

Verse 3 says, "Jesus asked the experts in the Jewish law and the Pharisees, 'Is it lawful to heal on the Sabbath, or not?'" Many times, the Pharisees got angry with Jesus for healing on the Sabbath. In this passage, Jesus dumbfounds the Pharisees. It was normally the Pharisees who tried to trap Jesus.

### Changes of subject

Many times in this chapter Luke changes from one subject to another without marking the changes.

### Important figures of speech in this chapter

#### Parable

Jesus told the parable in [Luke 14:15-24](#) to teach that the kingdom of God will be something that everyone can enjoy. But people will refuse to be part of it. (See: [and kingdomofgod](#))

### Other possible translation difficulties in this chapter

#### Paradox

A paradox is a true statement that appears to describe something impossible. A paradox occurs in this chapter: "for everyone who exalts himself will be humbled, and he who humbles himself will be exalted" ([Luke 14:11](#)).

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### Luke 14:1

#### General Information:

It is the Sabbath, and Jesus is at a Pharisee's house. Verse 1 gives background information for the event that follows.

#### It happened one Sabbath

This indicates a new event.

#### to eat bread

"to eat" or "for a meal." Bread was an important part of a meal and is used in this sentence to refer to a meal.

#### watching him closely

They wanted to see if they could accuse him of doing anything wrong.

### Luke 14:2

#### Behold, there in front of him was a man

The word "behold" alerts us to a new person in the story. Your language may have a way of doing this. English uses "There in front of him was a man"

#### was suffering from edema

Edema is swelling caused by water building up in parts of the body. Some languages may have a name for this condition. Alternate translation: "was suffering because parts of his body were swollen with water"

### Luke 14:3

#### Is it lawful to heal on the Sabbath, or not

"Does the law permit us to heal on the Sabbath, or does it forbid it"

### Luke 14:4

#### But they kept silent

The religious leaders refused to answer Jesus's question.

#### So Jesus took hold of him

"So Jesus took hold of the man who suffered from edema"

### Luke 14:5

#### Which of you who has a son or an ox ... will not immediately pull him out?

Jesus uses a question because he wanted them to admit that they would help their son or ox, even on the Sabbath. Therefore, it was right for him to heal people even on the Sabbath. Alternate translation: "If one of you has a son or an ox ... you would surely pull him out immediately."

### Luke 14:6

#### They were not able to give an answer

They knew the answer and that Jesus was right, but they did not want to admit that he was correct. Alternate translation: "They had nothing to say"

**Luke 14:7**

**Connecting Statement:**

Jesus continues to speak to the guests at the house of the Pharisee who had invited him to a meal.

**those who were invited**

It may be helpful to identify these people, and to state this in active form. Alternate translation: "those whom the leader of the Pharisees had invited to the meal"

**the seats of honor**

"the seats for honored people" or "the seats for important people"

**Luke 14:8**

**When you are invited by someone**

This can be stated in active form. Alternate translation: "When someone invites you"

**When you ... than you**

These occurrences of "you" are singular. Jesus is speaking to the group as if to each individual person.

**because someone may have been invited who is more honored than you**

This can be stated in active form. Alternate translation: "because the host may have invited a person who is more important than you are"

**Luke 14:9**

**say to you ... your place ... you will proceed**

These occurrences of "you" and "your" are singular. Jesus is speaking to the group as if to each individual person.

**both of you**

This occurrence of "you" refers to the two people who want the same seat of honor.

**in shame**

"you will feel ashamed and"

**the lowest place**

"the least important place" or "the place for the least important person"

**Luke 14:10**

**Connecting Statement:**

Jesus continues speaking to the people at the Pharisee's house.

**when you are invited**

This can be stated in active form. Alternate translation: "when someone invites you"

**the lowest place**

"the seat meant for the least important person"

**go up higher**

"move to a seat for a more important person"

**Then you will be honored**

This can be stated in active form. Alternate translation: "Then the one who invited you will honor you"

**Luke 14:11**

**who exalts himself**

"who tries to look important" or "who takes an important position"

**will be humbled**

"will be shown to be unimportant" or "will be given an unimportant position." This can be stated in active form. Alternate translation: "God will humble"

**humbles himself**

"who chooses to look unimportant" or "who takes an unimportant position"

**will be exalted**

"will be shown to be important" or "will be given an important position." This can be stated in active form. Alternate translation: "God will exalt"

**Luke 14:12**

**Connecting Statement:**

Jesus continues speaking at the Pharisee's house, but addresses his host directly.

**the man who had invited him**

"the Pharisee who had invited him to his house for a meal"

**When you give**

"you" is singular because Jesus is speaking directly to the Pharisee that invited him.

**do not invite**

This probably does not mean they can never invite these people. More likely it means they should invite others as well. Alternate translation: "do not only invite" or "do not always invite"

**as they may**

"because they might"

**invite you in return**

"invite you to their dinner or banquet"

**you will be repaid**

This can be stated in active form. Alternate translation: "in this way they will repay you"

**Luke 14:13**

**Connecting Statement:**

Jesus continues speaking to the Pharisee who had invited him to his home.

**invite the poor**

It may be helpful to add "also" since this statement is probably not exclusive. Alternate translation: "also invite the poor"

**Luke 14:14**

**you will be blessed**

This can be stated in active form. Alternate translation: "God will bless you"

**they cannot repay you**

"they cannot invite you to a banquet in return"

**you will be repaid**

This can be stated in active form. Alternate translation: "God will repay you"

**in the resurrection of the just**

This refers to the final judgment. Alternate translation: "when God brings the righteous people back to life"

**Luke 14:15**

**General Information:**

One of the men at the table speaks to Jesus and Jesus responds to him by telling a parable.

**one of them who sat at the table**

This introduces a new person.

**Blessed is he**

The man was not talking about a specific person. Alternate translation: "Blessed is anyone" or "How good it is for everyone"

**he who will eat bread**

The word "bread" is used to refer to the whole meal. Alternate translation: "he who will eat at the meal"

**Luke 14:16**

**But Jesus said to him**

Jesus begins telling a parable.

**A certain man prepared a large dinner and invited many**

The reader should be able to infer that the man probably had his servants prepare the meal and invite the guests.

**A certain man**

This phrase is a way of referring to the man without giving any specific information about his identity.

**invited many**

"invited many people" or "invited many guests"

**Luke 14:17**

**At the dinner hour**

"At the time for the dinner" or "When the dinner was about to begin"

**those who were invited**

This can be stated in active form. Alternate translation: "those he had invited"

**Luke 14:18**

**General Information:**

All of the people who were invited gave the servant excuses about why they could not come to the banquet.

**Connecting Statement:**

Jesus continues telling his parable.

**to make excuses**

"to say why they could not come to the dinner"

**The first said to him**

The reader should be able to infer that these people spoke directly to the servant whom the master had sent out

**Please excuse me**

"Please forgive me" or "Please accept my apology"

**Luke 14:19**

**Another said**

The reader should be able to infer that these people spoke directly to the servant whom the master had sent out

**five pairs of oxen**

Oxen were used in pairs to pull farming tools. Alternate translation: "10 oxen to work in my fields"

**I am going to try them out**

He wanted to use the oxen and see how well they worked together pulling farm tools.

**Luke 14:20**

**another man said**

The reader should be able to infer that these people spoke directly to the servant whom the master had sent out

**married a wife**

Use an expression that is natural in your language. Some languages may say "gotten married" or "taken a wife."

### Luke 14:21

**became angry**

"became angry with the people he had invited"

**bring in here**

"invite in here to eat the dinner"

### Luke 14:22

**The servant said**

It may be necessary to state clearly the implied information that the servant did what the master commanded him. Alternate translation: "After the servant went out and did that, he came back and said"

**what you commanded has been done**

This can be stated in active form. Alternate translation: "I have done what you commanded"

### Luke 14:23

**the highways and hedges**

This refers to roads and paths outside of the city. Alternate translation: "the main roads and paths outside of the city"

**compel them to come in**

"demand that they come in"

**compel them**

The word "them" refers to anyone the servants find. "compel anyone you find to come in"

**that my house may be filled**

"so that people may fill my house"

### Luke 14:24

**Connecting Statement:**

Jesus finishes his parable.

**For I say to you**

The word "you" is plural, so it is unclear to whom it is addressed.

**those men**

The word here for "men" means "male adults" and not just people in general.

**who were invited**

This can be stated in active form. Alternate translation: "whom I invited"

**will taste my dinner**

"will enjoy the dinner I have prepared"

### Luke 14:25

**General Information:**

Jesus begins to teach the crowds that were traveling with him.

### Luke 14:26

**If anyone comes to me and does not hate his own father ... he cannot be my disciple**

Here, "hate" is an exaggeration for the lesser love people are to show to people other than Jesus.

Alternate translation: "If anyone comes to me and does not love me more than he loves his father ... he cannot be my disciple" or "Only if a person loves me more than he loves his own father ... can he be my disciple"

### Luke 14:27

**Whoever does not carry his own cross and come after me cannot be my disciple**

This could be stated in positive form. Alternate translation: "Only he who carries his own cross and comes after me can be my disciple" or "If anyone wants to be my disciple, he must carry his own cross and follow me"

**carry his own cross**

Jesus does not mean every Christian must be crucified. The Romans often made people carry their own crosses before they crucified them as a sign of their submission to Rome. This metaphor means they must submit to God and be willing to suffer in any way to be Jesus's disciples.

### Luke 14:28

**General Information:**

Jesus continues to explain to the crowd that it is important to count the cost of being a disciple.

**For which of you who desires to build a tower does not first sit down and count the cost to calculate if he has what he needs to complete it?**

Jesus uses this question to prove that people count the cost of a project before they begin it. Alternate translation: "If a person wanted to build a tower, he would certainly first sit down and determine if he had enough money to complete it."

**tower**

This may have been a watchtower. "a tall building" or "a high lookout platform"

### Luke 14:29

**Otherwise**

It may be helpful to give more information.

Alternate translation: "If he does not first count the cost"

**when he has laid a foundation**

"when he has built a base" or "when he has completed the first part of the building"

**is not able to finish**

It is understood that he was not able to finish because he did not have enough money. This could be stated. Alternate translation: "does not have enough money to be able to finish"

**Luke 14:30**

**General Information:**

This page has intentionally been left blank.

**Luke 14:31**

**General Information:**

Jesus continues to explain to the crowd that it is important to count the cost of being a disciple.

**Or**

Jesus used this word to introduce another situation where people count the cost before making a decision.

**what king ... will not sit down first and take advice ... men?**

Jesus uses another question to teach the crowd about counting the cost. Alternate translation: "you know that a king ... would sit down first and take counsel ... men."

**take advice**

Possible meanings are 1) "think carefully " or 2) "listen to his advisors."

**ten thousand ... twenty thousand**

"10,000 ... 20,000"

**Luke 14:32**

**If not**

It may be helpful to restate the information given in the previous verse. Alternate translation: "If he realizes that he will not be able to defeat the other king"

**conditions of peace**

"terms to end the war" or "what the other king wants him to do in order to end the war"

**Luke 14:33**

**any one of you who does not give up all his possessions cannot be my disciple**

This can be stated with positive verbs. Alternate translation: "only those of you who give up all your possessions can be my disciples"

**give up all his possessions**

"leave behind all that he has"

**Luke 14:34**

**Salt is good**

"Salt is useful." Jesus is teaching a lesson about those who want to be his disciple.

**how can it be made salty again?**

Jesus uses a question to teach the crowd. Alternate translation: "it cannot be made salty again." or "no one can make it salty again."

**Luke 14:35**

**Connecting Statement:**

Jesus finishes teaching the crowd.

**manure pile**

People use manure to fertilize gardens and fields. Salt without taste is so useless it is not even worth mixing with manure. Alternate translation: "compost heap" or "fertilizer"

**It is thrown away**

This can be stated in active form. Alternate translation: "Someone just throws it away"

**He who has ears to hear, let him hear**

Jesus is emphasizing that what he has just said is important and may take some effort to understand and put into practice. The phrase "ears to hear" here is a metonym for the willingness to understand and obey. See how you translated this phrase in [Luke 8:8]

**He who ... let him**

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. See how you translated this phrase in [Luke 8:8]

## Chapter 15

<sup>1</sup> Now all the tax collectors and other sinners were coming to Jesus to listen to him. <sup>2</sup> Both the Pharisees and the scribes grumbled to each other, saying, "This man welcomes sinners, and even eats with them."

<sup>3</sup> Jesus spoke this parable to them, saying, <sup>4</sup> "Which one of you, if he has a hundred sheep and then loses one of them, will not leave the ninety-nine in the wilderness, and go after the lost one until he finds it? <sup>5</sup> Then when he has found it, he lays it across his shoulders and rejoices. <sup>6</sup> When he comes to the house, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my lost sheep.' <sup>7</sup> I say to you that even so, there will be joy in heaven over one sinner who repents, more than over ninety-nine righteous persons who do not need to repent.

<sup>8</sup> Or what woman who has ten silver coins, if she were to lose one coin, would not light a lamp, sweep the house, and seek diligently until she has found it? <sup>9</sup> When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin which I lost.' <sup>10</sup> Even so, I say to you, there is joy in the presence of the angels of God over one sinner who repents."

<sup>11</sup> Then Jesus said, "A certain man had two sons, <sup>12</sup> and the younger of them said to his father, 'Father, give me the portion of the wealth that falls to me.' So he divided his property between them. <sup>13</sup> Not many days later, the younger son gathered together all he owned and went to a country far away, and there he wasted all his wealth by living recklessly. <sup>14</sup> Now when he had spent everything, a severe famine spread through that country, and he began to be in need. <sup>15</sup> He went and hired himself out to one of the citizens of that country, who sent him into his fields to feed pigs. <sup>16</sup> He was longing to eat the carob pods that the pigs ate because no one gave him anything. <sup>17</sup> But when the young son came to himself, he said, 'How many of my father's hired servants have more than enough bread, and I am here, perishing from hunger! <sup>18</sup> I will get up and leave here and go to my father, and will say to him, "Father, I have sinned against heaven and against you. <sup>19</sup> I am no longer worthy to be called your son; make me as one of your hired servants."' <sup>20</sup> So the young son got up and left and came toward his father. While he was still far away, his father saw him and was moved with compassion, and he ran and embraced him and kissed him. <sup>21</sup> The son said to him, 'Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.'

<sup>22</sup> "The father said to his servants, 'Bring quickly the best robe, and put it on him, and put a ring on his hand, and sandals on his feet. <sup>23</sup> Then bring the fattened calf and kill it. Let us feast and be merry! <sup>24</sup> For my son was dead, and now he is alive. He was lost, and now he is found.' Then they began to be merry.

<sup>25</sup> "Now his older son was out in the field. As he came and approached the house, he heard music and dancing. <sup>26</sup> He called to one of the servants and asked what these things might be. <sup>27</sup> The servant said to him, 'Your brother has come home and your father has killed the fattened calf because he has received him in good health.'

<sup>28</sup> "The older son was angry and would not go in, and his father came out and pleaded with him. <sup>29</sup> But the older son answered and said to his father, 'Look, these many years I slaved for you, and I never neglected a command of yours, and yet you never gave me a young goat that I might be merry with my friends, <sup>30</sup> but when your son came, who has devoured your living with prostitutes, you killed for him the fattened calf.'

<sup>31</sup> "The father said to him, 'Child, you are always with me, and all that is mine is yours. <sup>32</sup> But it was proper for us to be merry and rejoice, for this brother of yours was dead, and is now alive; he was lost, and has now been found.'"

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## Luke 15 General Notes

### Structure and formatting

**The parable of the prodigal son**  
[Luke 15:11-32]

## Special concepts in this chapter

### Sinners

When the people of Jesus's time spoke of "sinners," they were talking about people who did not obey the law of Moses and instead committed sins like stealing or sexual sins. But Jesus told three parables

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### Luke 15:1

#### General Information:

We do not know where this takes place; it simply occurs one day when Jesus is teaching.

#### Now

This marks the beginning of a new event.

#### all the tax collectors

This is an exaggeration to stress that there were very many of them. Alternate translation: "many tax collectors"

### Luke 15:2

#### This man welcomes sinners

"This man lets sinners into his presence" or "This man associates with sinners"

#### This man

They were talking about Jesus.

#### even eats with them

The word "even" shows that they thought it was bad enough that Jesus allowed sinners to come to him, but it was worse that he would eat with them.

### Luke 15:3

#### General Information:

Jesus begins to tell several parables. These parables are situations about things that anyone could experience. They are not about particular people. The first parable is about what a person would do if one of his sheep was lost.

#### to them

Here "them" refers to the religious leaders.

### Luke 15:4

#### Which one of you ... will not leave ... until he finds it?

Jesus uses a question to remind the people that if any of them lost one of their sheep, they would certainly go looking for it. Alternate translation: "Each of you ... would certainly leave ... until he finds it."

#### Which one of you, if he has a hundred sheep ... loses ... he finds it

Since the parable starts with "Which one of you," some languages would continue the parable in the second person. Alternate translation: "Which one of you, if you have a hundred sheep ... lose ... you find it"

#### hundred ... ninety-nine

"100 ... 99"

### Luke 15:5

#### Then when he has found it, he lays ... rejoices

Since the parable starts in the previous verse with "Which one of you," some languages would continue the parable in the second person.

Alternate translation: "Then when you have found it you will lay ... rejoice"

#### lays it across his shoulders

This is the way a shepherd carries a sheep. This could be stated. Alternate translation: "lays it across his shoulders to carry it home"

### Luke 15:6

#### When he comes to the house, he calls together his friends and his neighbors

Since the parable starts in the verse 4 with "Which one of you," some languages would continue the parable in the second person. Alternate translation: "When you come home you will call together your friends and your neighbors"

#### When he comes to the house

"When the owner of the sheep comes home" or "When you come home." Refer to the owner of the sheep as you did in the previous verse.

### Luke 15:7

#### even so

"in the same way" or "as the shepherd and his friends and neighbors would rejoice"

#### there will be joy in heaven

"everyone in heaven will rejoice"

#### ninety-nine righteous persons who do not need to repent

Jesus uses sarcasm to say that the Pharisees were wrong to think that they did not need to repent. Your language may have a different way to express this idea. Alternate translation: "ninety-nine persons like you, who think they are righteous and do not need to repent"

#### ninety-nine

"99"

### Luke 15:8

**Connecting Statement:**

Jesus begins telling another parable. It is about a woman with 10 silver coins.

**Or what woman ... would not light a lamp ... and seek diligently until she has found it?**

Jesus uses a question to remind the people that if they lost a silver coin, they would certainly look for it diligently. Alternate translation: "Any woman ... would certainly light a lamp ... and seek diligently until she has found it."

### Luke 15:9

**General Information:**

This page has intentionally been left blank.

### Luke 15:10

**Even so**

"In the same way" or "Just as people would rejoice with the woman"

**over one sinner who repents**

"when one sinner repents"

### Luke 15:11

**Connecting Statement:**

Jesus begins telling another parable. It is about a young man who asks his father for his part of the inheritance.

**A certain man**

This introduces a new character in the parable. Some languages might say "There was a man who"

### Luke 15:12

**give me**

The son wanted his father to give it to him immediately. Languages that have a command form that means that they want it done immediately should use that form.

**the portion of the wealth that falls to me**

"the part of your wealth that you plan for me to receive when you die"

**between them**

"between his two sons"

### Luke 15:13

**gathered together all he owned**

"packed his things" or "put his things in his bag"

**living recklessly**

"living without thinking about the consequences of his actions" or "living wildly"

### Luke 15:14

**Now**

This word is used here to mark a stop in the main story. Here Jesus explains how the younger son went from having plenty to being in need.

**a severe famine spread through that country**

"a drought occurred there and the entire country did not have enough food"

**to be in need**

"to lack what he needed" or "to not have enough"

### Luke 15:15

**He went**

The word "he" refers to the younger son.

**hired himself out to**

"took a job with" or "began to work for"

**one of the citizens of that country**

"a man of that country"

**to feed pigs**

"to give food to the man's pigs"

### Luke 15:16

**was longing to eat**

"wished very much that he could eat." It is understood that this is because he was very hungry. This could be stated. Alternate translation: "he was so hungry that he would have happily eaten"

**carob pods**

These are the husks of beans that grow on the carob tree. Alternate translation: "carob bean pods" or "bean husks"

### Luke 15:17

**came to himself**

This idiom means he realized what the truth was, that he had made a terrible mistake. Alternate translation: "clearly understood his situation"

**How many of my father's hired servants have more than enough bread**

This is part of an exclamation, and not a question. Alternate translation: "All my father's hired servants have more than enough bread to eat"

**bread**

This is a synecdoche for any kind and all kinds of food. Alternate translation: "food"

**perishing from hunger**

This is probably not an exaggeration. Jesus may have meant that the young man in his parable was actually starving then.

**perishing**

"dying" or "being destroyed"

**Luke 15:18**

**I will get up**

This is an idiom that means he will begin to act. It does not mean that he was sitting or lying down when he said these words.

**I have sinned against heaven**

Jewish people sometimes avoided saying the word "God" and used the word "heaven" instead. Alternate translation: "I have sinned against God"

**Luke 15:19**

**I am no longer worthy to be called your son**

"I was once worthy to be called your son, but not now." This can be stated in active form. Alternate translation: "You called me son in the past, but now I am not worthy for you to call me son"

**make me as one of your hired servants**

"hire me as an employee" or "hire me and I will become one of your servants." This is a request, not a command. It may be helpful to add "please" as the UDB does.

**Luke 15:20**

**So the young son got up and left and came toward his father**

"So he left that country and started going back to his father." The word "so" marks an event that happened because of something else that happened first. In this case, the young man was in need and had decided to go home.

**got up**

This is an idiom that means he began to act. It does not mean that he had been sitting or lying down. See how you translated similar words in [Luke 15:18]

**While he was still far away**

"While he was still far away from his home" or "While he was still far away from his father's house"

**was moved with compassion**

"had pity on him" or "loved him deeply from his heart"

**embraced him and kissed him**

The father did this to show his son that he loved him and was glad that the son was coming home. If people think that it is strange or wrong for a man to embrace or hug and kiss his son, you can substitute a way that men in your culture show affection to their sons. Alternate translation: "welcomed him affectionately"

**Luke 15:21**

**sinned against heaven**

Jewish people sometimes avoided saying the word "God" and used the word "heaven" instead. See how you translated this in [Luke 15:18]

**I am no longer worthy to be called your son**

This can be stated in active form. See how you translated a similar phrase in [Luke 15:18]

**Luke 15:22**

**best robe**

"the best robe in the house." Alternate translation: "the best coat" or "the best garment"

**put a ring on his hand**

A ring was a sign of authority that men wore on one of their fingers.

**sandals**

Wealthy people of that time wore sandals. However, in many cultures the modern equivalent would be "shoes."

**Luke 15:23**

**fattened calf**

A calf is a young cow. People would give one of their calves special food so that it would grow well, and then when they wanted to have a special feast, they would eat that calf. Alternate translation: "the best calf" or "the young animal we have been making fat"

**kill it**

The implied information that they were to cook the meat can be made explicit. Alternate translation: "kill it and cook it"

**Luke 15:24**

**my son was dead, and now he is alive**

This metaphor speaks of the son being gone as if he were dead. Alternate translation: "it is as if my son were dead and became alive again" or "I felt like my son had died, but he is now alive"

**He was lost, and now he is found**

This metaphor speaks of the son being gone as if he had been lost. Alternate translation: "It is as if I had lost my son and now I have found him" or "My son went to where I could not bring him back, but now he has returned home"

**Luke 15:25**

**Now**

This word is used here to mark a stop in the main story. Here Jesus starts to tell about the older son in a new part of the story.

**out in the field**

It is implied that he was out in the field because he was working there.

**Luke 15:26**

**one of the servants**

The word that is translated here as "servant" is normally translated as "boy." It may indicate that the servant was very young.

**what these things might be**

"what was happening"

**Luke 15:27**

**the fattened calf**

A calf is a young cow. People would give one of their calves special food so that it would grow well, and then when they wanted to have a special feast, they would eat that calf. See how you translated this phrase in [Luke 15:23]

**he has received him in good health**

"your father has received your brother, and your brother is healthy" or "your brother is well and has returned to your father"

**Luke 15:28**

**General Information:**

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**Luke 15:29**

**these many years**

"for many years"

**I slaved for you**

"I worked extremely hard for you" or "I worked as hard as a slave for you"

**never neglected a command of yours**

"never disobeyed any of your commands" or "always obeyed everything you told me to do"

**a young goat**

A young goat was smaller and less expensive than a fattened calf. Alternate translation: "even a young goat"

**Luke 15:30**

**your son**

"that son of yours." The older son refers to his brother this way in order to show how angry he is.

**devoured your living**

Food is a metaphor for money. After one eats food, the food is no longer there and there is nothing to eat. The money that the brother had received was no longer there and there was no more to spend. Alternate translation: "wasted all your wealth" or "thrown away all your money"

**with prostitutes**

Possible meanings are 1) he assumed this is how his brother spent the money or 2) he speaks of prostitutes to exaggerate the sinfulness of his brother's actions in the "country far away"

**fattened calf**

A calf is a young cow. People would give one of their calves special food so that it would grow well, and then when they wanted to have a special feast, they would eat that calf. See how you translated this phrase in [Luke 15:23]

**Luke 15:31**

**The father said to him**

The word "him" refers to the older son.

**Child**

"My dear child" or "My dear son." The father was addressing his son tenderly.

**Luke 15:32**

**this brother of yours**

The father was reminding the older son that the one who just came home was his brother.

**this brother of yours was dead, and is now alive**

This metaphor speaks of the brother being gone as if he were dead. See how you translated this phrase in [Luke 15:24]

**he was lost, and has now been found**

This metaphor speaks of the son being gone as if he had been lost. See how you translated this phrase in [Luke 15:24]

## Chapter 16

<sup>1</sup> Jesus also said to the disciples, "There was a certain rich man who had a manager, and it was reported to him that this manager was wasting his possessions. <sup>2</sup> So the rich man called him and said to him, 'What is this that I hear about you? Give an account of your management, for you can no longer be manager.'

<sup>3</sup> "The manager said to himself, 'What should I do, since my master is taking away my management job? I do not have strength to dig, and I am ashamed to beg. <sup>4</sup> I know what I will do, so that when I am removed from my management job, people will welcome me into their houses.'

<sup>5</sup> "Then the manager called for each one of his master's debtors, and he asked the first one, 'How much do you owe to my master?' <sup>6</sup> He said, 'A hundred baths of olive oil.' He said to him, 'Take your bill, sit down quickly, and write fifty.'

<sup>7</sup> "Then the manager said to another, 'How much do you owe?' He said, 'A hundred cors of wheat.' He said to him, 'Take your bill, and write eighty.'

<sup>8</sup> "The master then commended the unrighteous manager because he had acted shrewdly. For the sons of this world are more shrewd in dealing with their own people than are the sons of light. <sup>9</sup> I say to you, make friends for yourselves by means of unrighteous wealth so that when it is gone, they may welcome you into the eternal dwellings.

<sup>10</sup> "He who is faithful in very little is also faithful in much, and he who is unrighteous in very little is also unrighteous in much. <sup>11</sup> If you have not been faithful in using unrighteous wealth, who will trust you with true wealth? <sup>12</sup> If you have not been faithful in using other people's property, who will give you money of your own?

<sup>13</sup> "No servant can serve two masters, for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and wealth."

<sup>14</sup> Now the Pharisees, who were lovers of money, heard all these things, and they ridiculed him. <sup>15</sup> He said to them, "You justify yourselves in the sight of men, but God knows your hearts. That which is exalted among men is detestable in the sight of God. <sup>16</sup> The law and the prophets were in effect until John came. From that time on, the gospel of the kingdom of God is preached, and everyone tries to force their way into it. <sup>17</sup> But it is easier for heaven and earth to pass away than for one stroke of a letter of the law to become invalid.

<sup>18</sup> Everyone who divorces his wife and marries another commits adultery, and he who marries one who is divorced from her husband commits adultery.

<sup>19</sup> "Now there was a certain rich man who was clothed in purple and fine linen and was enjoying every day his great wealth. <sup>20</sup> A certain beggar named Lazarus was laid at his gate, covered with sores, <sup>21</sup> and longing to eat what fell from the rich man's table. Even the dogs came and licked his sores. <sup>22</sup> It came about that the beggar died and was carried away by the angels to Abraham's side. The rich man also died and was buried, <sup>23</sup> and in Hades, being in torment, he lifted up his eyes and saw Abraham far away and Lazarus at his side. <sup>24</sup> So he cried out and said, 'Father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am in anguish in this flame.'

<sup>25</sup> "But Abraham said, 'Child, remember that in your lifetime you received your good things, and Lazarus in like manner evil things. But now he is comforted here, and you are in agony. <sup>26</sup> Besides all this, a great chasm has been put in place, so that those who want to cross over from here to you cannot, and no one can cross over from there to us.'

<sup>27</sup> "The rich man said, 'I beg you, Father Abraham, that you would send him to my father's house— <sup>28</sup> for I have five brothers—in order that he may warn them, so that it may not be that they come into this place of torment.'

<sup>29</sup> "But Abraham said, 'They have Moses and the prophets; let them listen to them.'

30 "The rich man replied, 'No, Father Abraham, but if someone would go to them from the dead, they will repent.'

31 "But Abraham said to him, 'If they do not listen to Moses and the prophets, neither will they be persuaded if someone rises from the dead.'"

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## Luke 16 General Notes

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### Luke 16:1

#### Connecting Statement:

Jesus begins telling another parable. It is about a master and the manager of his debtors. This is still the same part of the story and the same day that began in [Luke 15:3]

#### Jesus also said to the disciples

The last section was directed at Pharisees and scribes, though Jesus's disciples may have been part of the crowd listening.

#### There was a certain rich man

This introduces a new character in the parable.

#### it was reported to him

This can be stated in active form. Alternate translation: "people reported to the rich man"

#### wasting his possessions

"foolishly managing the rich man's wealth"

### Luke 16:2

#### What is this that I hear about you?

The rich man uses a question to scold the manager. Alternate translation: "I have heard what you are doing."

#### Give an account of your management

"Set your records in order to pass on to someone else" or "Prepare the records you have written about my money"

### Luke 16:3

#### What should I do ... job?

The manager asks this question of himself, as a means of reviewing his options. Alternate translation: "I need to think about what I should do ... job."

#### my master

This refers to the wealthy man. The manager was not a slave. Alternate translation: "my employer"

#### I do not have strength to dig

"I am not strong enough to dig the ground" or "I am not able to dig"

### Luke 16:4

#### when I am removed from my management job

This can be stated in active form. Alternate translation: "when I lose my management job" or "when my master takes away my management job"

#### people will welcome me into their houses

This implies that those people will provide a job, or other things that he needs to live.

### Luke 16:5

#### his master's debtors

"the people who were in debt to his master" or "the people who owed things to his master." In this story the debtors owed olive oil and wheat.

### Luke 16:6

#### He said ... He said to him

"The debtor said ... The manager said to the debtor"

#### A hundred baths of olive oil ... fifty

A bath is about 22 liters. Alternate translation: "I owe 2,200 liters of olive oil ... 1,100 liters"

#### hundred ... fifty

"100 ... 50"

#### Take your bill

A "bill" is a piece of paper that tells how much someone owes.

### Luke 16:7

#### the manager said to another ... He said ... He said to him

"the manager said to another debtor ... The debtor said ... The manager said to the debtor"

#### A hundred cors of wheat

A cor is about 220 liters. You may convert this to a modern measure. Alternate translation: "I owe 22,000 liters of wheat" or "I owe one hundred large baskets of wheat"

#### write eighty

"write eighty cors of wheat." You may convert this to a modern measure. Alternate translation: "write 17,600 liters of wheat" or "write eighty large baskets of wheat"

**eighty**  
"80"

### **Luke 16:8**

#### **Connecting Statement:**

Jesus finishes telling the parable about the master and the manager of his debtors. In verse 9, Jesus continues to teach his disciples.

#### **The master then commended**

The text does not say how the master learned of the manager's action.

#### **commended**

"praised" or "spoke well of" or "approved of"

#### **he had acted shrewdly**

"he had acted cleverly" or "he had done a sensible thing"

#### **the sons of this world**

This refers to those who, like the unrighteous manager, do not know or care about God. Alternate translation: "the people of this world" or "worldly people"

#### **the sons of light**

Here "light" is a metaphor for everything godly. Alternate translation: "the people of God" or "godly people"

### **Luke 16:9**

#### **I say to you**

"I" refers to Jesus. The phrase "I say to you" marks the end of the story and now Jesus tells the people how to apply the story to their lives.

#### **make friends for yourselves by means of unrighteous wealth**

The focus here is on using the money to help other people. Alternate translation: "make people your friends by helping them with worldly wealth"

#### **by means of unrighteous wealth**

Possible meanings are 1) Jesus uses hyperbole when he calls money "unrighteous" because it has no eternal value. Alternate translation: "by using money, which has no eternal value" or "by using worldly money" or 2) Jesus uses metonymy when he calls money "unrighteous" because people sometimes earn it or use it in unrighteous ways. Alternate translation: "by using even money that you earned dishonestly"

#### **they may welcome**

Possible meanings are 1) "the friends you helped with your money may welcome" or 2) "God and his angels may welcome"

#### **eternal dwellings**

This refers to heaven, where God lives.

### **Luke 16:10**

#### **He who is faithful ... is also faithful ... he who is unrighteous ... is also unrighteous**

"People who are faithful ... are also faithful ... people who are unrighteous ... are also unrighteous." This would include women.

#### **faithful in very little**

"faithful even with small things." Make sure this does not sound like they are not very faithful.

#### **unrighteous in very little**

"unrighteous even in small things." Make sure this does not sound like they are not often unrighteous.

### **Luke 16:11**

#### **unrighteous wealth**

See how you translated this in [Luke 16:9]

#### **who will trust you with true wealth?**

Jesus uses a question to teach the people. Alternate translation: "no one will trust you with true wealth." or "no one will give you true wealth to manage."

#### **true wealth**

This refers to wealth that is more genuine, real, or lasting than money.

### **Luke 16:12**

#### **who will give you money of your own?**

Jesus uses this question to teach the people. Alternate translation: "no one will give you wealth for yourself."

### **Luke 16:13**

#### **No servant can**

"A servant cannot"

#### **serve two masters**

It is implied that he cannot "serve two different masters at the same time"

#### **for either he will hate the one and love the other, or else he will be devoted to one and despise the other**

These two clauses are essentially the same. The only significant difference is that the first master is hated in the first case, but the second master is hated in the second case.

#### **he will hate**

"the servant will hate"

#### **be devoted to one**

"love one very strongly"

#### **despise the other**

"hold the other in contempt" or "hate the other"

**despise**

This means essentially the same as "hate" in the previous clause.

**You cannot serve**

Jesus was talking to a group of people, so languages that have a plural form of "you" would use that.

**Luke 16:14**

**General Information:**

This is a break in Jesus teachings, as verse 14 tells us background information about how the Pharisees ridiculed Jesus. In verse 15, Jesus continues teaching and responds to the Pharisees.

**Now**

This word marks a shift to the background information.

**who were lovers of money**

"who loved having money" or "who were very greedy for money"

**they ridiculed him**

"the Pharisees ridiculed Jesus"

**Luke 16:15**

**He said to them**

"And Jesus said to the Pharisees"

**You justify yourselves in the sight of men**

"You make yourselves look good to other people"

**God knows your hearts**

Here "hearts" refers to the desires of people. Alternate translation: "God understands your true desires" or "God knows your motives"

**That which is exalted among men is detestable in the sight of God**

This can be stated in active form. Alternate translation: "Those things that men think are very important are things that God hates"

**Luke 16:16**

**The law and the prophets**

This refers to all of God's word that had been written up to that time.

**were in effect**

"had authority" or "were what people needed to obey"

**John came**

This refers to John the Baptist. Alternate translation: "John the Baptist came"

**the gospel of the kingdom of God is preached**

This can be stated in active form. Alternate translation: "I am teaching people about the good news of the kingdom of God"

**everyone tries to force their way into it**

This refers to the people who were listening to and accepting the teaching of Jesus. Alternate translation: "many people are doing everything they can to enter it"

**Luke 16:17**

**it is easier for heaven and earth to pass away than for one stroke of a letter of the law to become invalid**

This contrast could be stated in the reverse order. Alternate translation: "even the smallest stroke of the letter of the law will last longer than heaven and earth will exist"

**than for one stroke of a letter**

A "stroke" is the smallest part of a letter. It refers to something in the law that may seem to be insignificant. Alternate translation: "than for even the smallest detail of the law"

**become invalid**

"disappear" or "cease to exist"

**Luke 16:18**

**Everyone who divorces his wife**

"Anyone who divorces his wife" or "Any man who divorces his wife"

**commits adultery**

"is guilty of adultery"

**he who marries one**

"any man who marries a woman"

**Luke 16:19**

**General Information:**

These verses give background information about the story Jesus begins to tell about the rich man and Lazarus.

**Connecting Statement:**

As Jesus continues teaching the people he begins to tell a story. It is about a rich man and Lazarus.

**Now**

This marks a shift in Jesus's speech as he begins to tell a story that will help people understand what he was teaching them.

**a certain rich man**

This phrase introduces a person in Jesus's story. It is not clear if this is a real person or if it is simply a person in a story that Jesus tells in order to make a point.

**who was clothed in purple and fine linen**

"who wore clothing made with fine linen and purple dye" or "who wore very expensive clothes." Purple dye and fine linen cloth were very expensive.

**was enjoying every day his great wealth**

"enjoyed eating expensive food every day" or "continued to spend much money, buying whatever he desired"

**Luke 16:20**

**A certain beggar named Lazarus was laid at his gate**

This can be stated in active form. Alternate translation: "People had laid a certain beggar named Lazarus at his gate"

**A certain beggar named Lazarus**

This phrase introduces another person in Jesus's story. It is not clear if this is a real person or simply a person in a story that Jesus tells in order to make a point.

**at his gate**

"at the gate to the rich man's house" or "at the entrance to the rich man's property"

**covered with sores**

"with sores all over his body"

**Luke 16:21**

**longing to eat what fell**

"wishing he could eat the scraps of food that fell"

**Even the dogs came**

The word "Even" here shows that what follows is worse than what has already been told about Lazarus. Alternate translation: "In addition to that, the dogs came" or "Worse yet, the dogs came"

**dogs**

The Jews considered dogs to be unclean animals. Lazarus was too sick and weak to stop the dogs from licking his wounds.

**Luke 16:22**

**It came about that**

This phrase is used here to mark an event in the story. If your language has a way for doing this, you could consider using it here.

**was carried away by the angels**

This can be stated in active form. Alternate translation: "the angels carried him away"

**to Abraham's side**

This implies that Abraham and Lazarus were reclining next to each other at a feast, which was a customary style of feasting. The joy in heaven is often represented in the scriptures by the idea of a feast.

**was buried**

This can be stated in active form. Alternate translation: "people buried him"

**Luke 16:23**

**at his side**

This implies that Abraham and Lazarus were reclining next to each other at a feast, which was the customary style of feasting. The joy in heaven is often represented in the scriptures by the idea of a feast.

**in Hades, being in torment**

"he went to Hades, where, suffering in terrible pain"

**he lifted up his eyes**

This idiom means "he looked up"

**Luke 16:24**

**he cried out and said**

"the rich man called out to say" or "he shouted out to Abraham"

**Father Abraham**

Abraham was the ancestor of all the Jews, including the rich man.

**have mercy on me**

"please have pity on me" or "please be merciful to me"

**and send Lazarus**

"by sending Lazarus" or "and tell Lazarus to come to me"

**he may dip the tip of his finger**

This indicates the smallness of the amount requested. Alternate translation: "he may wet the tip of his finger"

**I am in anguish in this flame**

"I am in terrible pain in this flame" or "I am suffering terribly in this fire"

**Luke 16:25**

**Child**

The rich man was one of Abraham's descendants.

**good things**

"fine things" or "pleasant things"

**in like manner evil things**

"in like manner received evil things" or "in like manner received things that caused him to suffer"

**in like manner**

This refers the fact that they both received something while they lived on earth. It is not saying

that what they received was the same. Alternate translation: "while he was living received"

**he is comforted here**

"he is comfortable here" or "he is happy here"

**in agony**

"suffering"

**Luke 16:26**

**Besides all this**

"In addition to this reason"

**a great chasm has been put in place**

This can be stated in active form. Alternate translation: "God has placed a huge ravine between you and us"

**a great chasm**

"a steep, deep and wide valley" or "a big separation" or "a huge ravine"

**those who want to cross over ... cannot**

"those people who want to cross over the chasm ... cannot" or "if anyone wants to cross over ... he cannot"

**Luke 16:27**

**General Information:**

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**Luke 16:28**

**in order that he may warn them**

"so that Lazarus may warn them"

**this place of torment**

"this place where we suffer torment" or "this place where we suffer terrible pain"

**Luke 16:29**

**They have Moses and the prophets**

It is implied that Abraham refused to send Lazarus to the rich man's brothers. This could be stated. Alternate translation: "No, I will not do that,

because your brothers have what Moses and the prophets wrote long ago"

**Moses and the prophets**

This refers to their writings. Alternate translation: "what Moses and the prophets wrote"

**let them listen to them**

"your brothers should pay attention to Moses and the prophets"

**Luke 16:30**

**if someone would go to them from the dead**

The rich man would like this to happen. Alternate translation: "if a person who has died would go to them" or "if someone who has died would go and warn them"

**from the dead**

The expression "the dead" describes all dead people together in the underworld. Alternate translation: "from among all those who have died"

**Luke 16:31**

**Connecting Statement:**

Jesus finishes telling the story about the rich man and Lazarus.

**If they do not listen to Moses and the prophets**

Here "Moses and the prophets" represent the things that they wrote. Alternate translation: "If they do not pay attention to what Moses and the prophets wrote"

**neither will they be persuaded if someone rises from the dead**

This can be stated in active form. Alternate translation: "neither will a person who comes back from the dead be able to convince them" or "they will not believe even if a person comes back from the dead"

**rises from the dead**

The words "the dead" speak of all dead people together in the underworld. To rise from among them is to become alive again.

## Chapter 17

<sup>1</sup> Jesus said to his disciples, "It is certain there will be stumbling blocks, but woe to that person through whom they come! <sup>2</sup> It would be better for him if a millstone were hung around his neck and he were thrown into the sea than that he should cause one of these little ones to stumble. <sup>3</sup> Watch yourselves. If your brother sins, rebuke him, and if he repents, forgive him. <sup>4</sup> If he sins against you seven times in the day, and seven times returns to you, saying, 'I repent,' you must forgive him!"

<sup>5</sup> The apostles said to the Lord, "Increase our faith."

<sup>6</sup> The Lord said, "If you had faith like a mustard seed, you would say to this mulberry tree, 'Be uprooted, and be planted in the sea,' and it would obey you. <sup>7</sup> But which of you, who has a servant plowing or keeping sheep, will say to him when he has come in from the field, 'Come immediately and sit down to eat?' <sup>8</sup> Will he not say to him, 'Prepare something for me to eat, and put a belt around your clothes and serve me until I have finished eating and drinking. Then afterward you will eat and drink?' <sup>9</sup> He does not thank the servant because he did the things that were commanded, does he? <sup>10</sup> Even so you also, when you have done everything that you are commanded, should say, 'We are unworthy servants. We have only done what we ought to do.'"

<sup>11</sup> It came about that as he traveled to Jerusalem, he went along the border between Samaria and Galilee.

<sup>12</sup> As he entered into a certain village, there he was met by ten men who were lepers. They stood far away from him <sup>13</sup> and they lifted up their voices, saying, "Jesus, Master, have mercy on us."

<sup>14</sup> When he saw them, he said to them, "Go and show yourselves to the priests." As they went away they were cleansed. <sup>15</sup> When one of them saw that he was healed, he turned back, with a loud voice glorifying God. <sup>16</sup> He fell on his face at Jesus' feet, giving him thanks. Now he was a Samaritan. <sup>17</sup> Then Jesus said, "Were not the ten cleansed? Where are the nine? <sup>18</sup> Were there no others who returned to give glory to God, except this foreigner?" <sup>19</sup> He said to him, "Arise, and go. Your faith has made you well."

<sup>20</sup> Being asked by the Pharisees when the kingdom of God would come, Jesus answered them and said, "The kingdom of God does not come with careful observing. <sup>21</sup> Neither will they say, 'Look, here it is!' or, 'There it is!' For look, the kingdom of God is within you."

<sup>22</sup> He said to the disciples, "The days are coming when you will desire to see one of the days of the Son of Man, but you will not see it. <sup>23</sup> Then they will say to you, 'Look, there! Look, here!' But do not go out or run after them, <sup>24</sup> for as the lightning shines brightly when it flashes from one part of the sky to another part of the sky, so will the Son of Man be in his day. <sup>25</sup> But first he must suffer many things and be rejected by this generation. <sup>26</sup> As it happened in the days of Noah, even so will it also happen in the days of the Son of Man. <sup>27</sup> They ate, they drank, they married, and they were given in marriage until the day that Noah entered into the ark—and the flood came and destroyed them all. <sup>28</sup> In the same way, even as it happened in the days of Lot—they were eating and drinking, buying and selling, planting and building. <sup>29</sup> But in the day that Lot went out from Sodom, it rained fire and sulfur from heaven and destroyed them all. <sup>30</sup> After the same manner it will be in the day that the Son of Man is revealed. <sup>31</sup> In that day let him who is on the housetop not go down to get his goods out of the house, and in the same way let him who is in the field not return. <sup>32</sup> Remember Lot's wife. <sup>33</sup> Whoever seeks to gain his life will lose it, but whoever loses his life will save it. <sup>34</sup> I tell you, in that night there will be two people in one bed. One will be taken, and the other will be left. <sup>35</sup> There will be two women grinding grain together. One will be taken, and the other will be left." <sup>36</sup>[1]

<sup>37</sup> They asked him, "Where, Lord?"

He said to them, "Where there is a body, there will the vultures also be gathered together."

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### Footnotes

17:36 [1] Luke 17:36 the best ancient copies do not have verse 36,

## Luke 17 General Notes

### Special concepts in this chapter

#### Old Testament Examples

Jesus used the lives of Noah and of Lot to teach his followers. Noah was ready for the flood when it came, and they needed to be ready for him to return, because he would not warn them when he came. Lot's wife loved the evil city she had been living in so much that God also punished her when he destroyed it, and they needed to love Jesus more than anything else,

Those who read your translation may need help so they can understand what Jesus was teaching here.

### Important figures of speech in this chapter

#### Rhetorical Questions

Jesus asked his disciples three questions ([Luke 17:7-9](#)) to teach them that even those who serve him well are righteous only because of his grace. (See: and grace and righteous)

### Other possible translation difficulties in this chapter

#### "Son of Man"

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

#### Paradox

A paradox is a true statement that appears to describe something impossible. A paradox occurs in this chapter: "Whoever seeks to gain his life will lose it, but whoever loses his life will save it" ([Luke 17:33](#)).

### Luke 17:1

#### Connecting Statement:

Jesus continues teaching, but he directs his attention back to his disciples. This is still the same part of the story and the same day that began in Luke 15:3.

#### It is certain there will be stumbling blocks

"Things that tempt people to sin will certainly happen"

#### to that person through whom they come

"to anyone who causes the temptations to come" or "to any person who causes people to be tempted"

### Luke 17:2

#### It would be better for him if a millstone were hung around his neck and he were thrown into the sea than that he should cause one of these little ones to stumble

You may need to make explicit that Jesus is comparing the punishment for causing people to sin to being thrown into the sea. Alternate translation: "It would be better for him if a millstone were hung around his neck and he were thrown into the sea than that he should suffer the more severe punishment for causing one of these little ones to stumble" or "He would suffer less if a millstone were hung around his neck and he were thrown into the sea than if he should cause one of these little ones to stumble"

#### if a millstone were hung around his neck and he were thrown into the sea

This was a terrible punishment. It can be stated in active form. Alternate translation: "if they were to put a millstone around his neck and throw him into the sea" or "if someone were to put a heavy stone around his neck and push him into the sea"

#### for him ... his neck ... he were ... he should

The words "him," "his," and "he" refer to "that person" through whom things that cause people to sin come.

#### a millstone

This is a very large, heavy circular stone used for grinding wheat grain into flour. Alternate translation: "a heavy stone"

#### these little ones

This here refers to people whose faith is still weak. Alternate translation: "these people whose faith is small"

#### to stumble

This was a way of referring to unintentional sin. Alternate translation: "to sin"

### Luke 17:3

#### If your brother sins

This is a conditional statement that talks about an event that will probably happen in the future.

**your brother**

"brother" is here used in the sense of someone with the same belief. Alternate translation: "a fellow believer"

**rebuke him**

"tell him strongly that what he did was wrong" or "correct him"

**Luke 17:4**

**seven times in the day, and seven times**

The number seven in the Bible is a symbol for completeness. Alternate translation: "many times in a day, and each time"

**Luke 17:5**

**General Information:**

There is a brief break in Jesus's teachings as the disciples speak to him. Then Jesus continues teaching.

**Increase our faith**

"Please give us more faith" or "Please add more faith to our faith"

**Luke 17:6**

**If you had faith like a mustard seed, you**

A mustard seed is a very small seed. Jesus implies that they do not have even a small amount of faith. Alternate translation: "If you had faith that was even as small as a mustard seed, you" or "Your faith is not as big as a mustard seed—but if it were, you"

**mulberry tree**

If this type of tree is not familiar, it may be helpful to substitute another type of tree. Alternate translation: "fig tree" or "tree"

**Be uprooted, and be planted in the sea**

These can be stated in active form. Alternate translation: "Uproot yourself and plant yourself in the sea" or "Take your roots out of the ground, and put your roots down into the ocean"

**it would obey you**

"the tree would obey you." This result is conditional. It would happen only if they had faith.

**Luke 17:7**

**But which of you, who ... sheep, will say ... sit down to eat'?**

Jesus asks his disciples a question to help them think about the role of a servant. This could be translated as a statement. Alternate translation: "But none of you who ... sheep would say ... sit down to eat."

**a servant plowing or keeping sheep**

"a servant that plows your field or takes care of your sheep"

**Luke 17:8**

**Will he not say to him ... eat and drink'?**

Jesus uses a second question explain how the disciples would actually treat a servant. This can be a statement. Alternate translation: "He would certainly say to him ... eat and drink"

**put a belt around your clothes and serve me**

"tie your clothes at your waist and serve me" or "dress up properly and take care of me." People would tie their clothes closely around their waist so that their clothes would not get in their way while they worked.

**Then afterward**

"Then after you serve me"

**Luke 17:9**

**He does not thank the servant ... commanded, does he?**

Jesus uses this question to show how people treat servants. This can be a statement. Alternate translation: "He would not thank the servant ... commanded."

**the things that were commanded**

This can be stated in active form. Alternate translation: "the things you commanded him to do"

**does he?**

"right?" or "is this not true?"

**Luke 17:10**

**Connecting Statement:**

Jesus finishes teaching. This is the end of this part of the story.

**you also**

Jesus was speaking to his disciples, so languages that have a plural form of "you" would use it.

**that you are commanded**

This can be stated in active form. Alternate translation: "that God has commanded you"

**We are unworthy servants**

This is an exaggeration to express that they did not do anything worthy of praise. Alternate translation: "We are ordinary slaves" or "We servants do not deserve your praise"

**Luke 17:11**

**General Information:**

This begins the story of Jesus healing 10 men of leprosy.

**It came about that**

This phrase is used here to mark the beginning of a new event. If your language has a way for doing this, you could consider using it here.

**as he traveled to Jerusalem**

"as Jesus and the disciples were traveling to Jerusalem"

**Luke 17:12**

**General Information:**

This is the beginning of the background information and the setting of the story of Jesus healing the ten lepers.

**a certain village**

This phrase does not identify the village.

**there he was met by ten men who were lepers**

This can be stated in active form. Alternate translation: "ten men who were lepers met him" or "ten men who had leprosy met him"

**They stood far away from him**

This was a respectful gesture, because lepers were not allowed to approach other people.

**Luke 17:13**

**General Information:**

This is the end of the background information and the setting of the story of Jesus healing the ten lepers.

**they lifted up their voices**

The idiom "to lift up one's voice" means to speak loudly. Alternate translation: "they called with loud voices" or "they called aloud"

**have mercy on us**

They were specifically asking to be healed. Alternate translation: "please show us mercy by healing us"

**Luke 17:14**

**show yourselves to the priests**

Lepers were required to have the priests verify that their leprosy was healed. Alternate translation: "show yourselves to the priests so they can examine you"

**they were cleansed**

When people were healed, they were no longer ceremonially unclean. This can be made explicit. Alternate translation: "they were healed of their leprosy and so became clean" or "they were cured of their leprosy"

**Luke 17:15**

**saw that he was healed**

"realized that he was healed" or "realized that Jesus had healed him"

**he turned back**

"he went back to Jesus"

**with a loud voice glorifying God**

"and glorified God loudly"

**Luke 17:16**

**He fell on his face at Jesus' feet**

"he knelt down and put his face close to Jesus' feet." He did this to honor Jesus.

**Now he was a Samaritan**

The word "now" is used to mark a break in the main story. Here Luke tells background information about the man who returned to Jesus.

**Luke 17:17**

**Then Jesus said**

Jesus responded to what the man did, but he was speaking to the group of people around him. Alternate translation: "So Jesus said to the crowd"

**Were not the ten cleansed?**

This is the first of three rhetorical questions. Jesus used them to show the people around him how surprised and disappointed he was that only one of the ten men came back to glorify God. Alternate translation: "Ten men were healed." or "God healed ten men."

**Where are the nine?**

"Why did not the other nine come back?" This can be a statement. Alternate translation: "The other nine men should have come back, too."

**Luke 17:18**

**Were there no others who returned to give glory to God, except this foreigner?**

This can be a statement. Alternate translation: "There were no others who returned to give glory to God, except this foreigner!" or "God healed ten men, yet only this foreigner came back to give glory to God!"

**this foreigner**

Samaritans had non-Jewish ancestors and they did not worship God in the same way that the Jews did.

**Luke 17:19**

**Connecting Statement:**

This is the end of the part of the story about Jesus healing the 10 lepers.

**Your faith has made you well**

"Because of your faith you have become well." The idea of "faith" can be expressed with the verb "believe." Alternate translation: "Because you believe, you are well again"

**Luke 17:20**

**General Information:**

We do not know where this event takes place; it simply happens one day when Jesus is talking with the Pharisees.

**Being asked by the Pharisees when the kingdom of God would come,**

This is the beginning of a new event. Some translations start it with "One day" or "Once." It can be stated in active form. Alternate translation: "One day the Pharisees asked Jesus, 'When will the kingdom of God come?'"

**The kingdom of God does not come with careful observing**

People thought that they would be able to see signs of the kingdom coming. The idea of signs can be stated clearly. Alternate translation: "The kingdom of God does not come with signs that people can observe"

**Luke 17:21**

**the kingdom of God is within you**

The idea of the noun "kingdom" can be expressed with the verb "rules." Alternate translation: "God rules within you"

**the kingdom of God is within you**

Jesus was speaking to the religious leaders who were hostile to him. Possible meanings are 1) the word "you" refers to people in general. Alternate translation: "the kingdom of God is within people" or 2) the word translated "within" means "among." Alternate translation: "the kingdom of God is among you"

**Luke 17:22**

**Connecting Statement:**

Jesus begins to teach his disciples.

**The days are coming when**

The idea of days days coming represents something being soon. Alternate translation: "A time is coming when" or "Soon"

**you will desire to see**

"you will want very much to see" or "you will wish to experience"

**one of the days of the Son of Man**

This refers to the kingdom of God. Alternate translation: "one of the days when the Son of Man will rule as king"

**the Son of Man**

Jesus is speaking about himself.

**but you will not see it**

"you will not experience it"

**Luke 17:23**

**Look, there! Look, here!**

This refers to seeking the Messiah. Alternate translation: "Look, the Messiah is over there! He is over here!"

**do not go out or run after them**

The purpose of going out can be stated clearly. Alternate translation: "do not go with them to look"

**Luke 17:24**

**as the lightning shines brightly ... so will the Son of Man be**

When lightning flashes, people can see it clearly. This is a metaphor for the way the Son of Man will appear: when he does, everyone will see him clearly. Alternate translation: "as the people can see lightning clearly when it flashes ... so they will clearly see the Son of Man"

**so will the Son of Man be in his day**

This refers to the future kingdom of God. Alternate translation: "it will be like that on the day when the Son of Man comes to reign"

**so will the Son of Man be**

Jesus speaks of himself in the third person. Alternate translation: "so will I, the Son of Man, be"

**Luke 17:25**

**But first he must suffer**

"But first the Son of Man must suffer." Jesus is speaking about himself in the third person.

**be rejected by this generation**

This can be stated in active form. Alternate translation: "the people of this generation must reject him"

**Luke 17:26**

**As it happened ... even so will it also happen**

"As people were doing things ... even so people will be doing the same things"

**in the days of Noah**

The "days of Noah" refers to the time during Noah's life just before God punished the people of the world. Alternate translation: "when Noah was living"

**in the days of the Son of Man**

The "days of the Son of Man" refers to the period just before the Son of Man will come. Alternate

translation: "when the Son of Man is about to come"

**Luke 17:27**

**They ate, they drank, they married, and they were given in marriage**

People were doing ordinary things. They did not know or care that God was about to judge them.

**they were given in marriage**

This can be stated in active form. Alternate translation: "parents were allowing their daughters to marry men"

**the ark**

"the ship" or "the barge"

**destroyed them all**

This does not include Noah and his family who were in the ark. Alternate translation: "destroyed all those who were not in the boat"

**Luke 17:28**

**they were eating and drinking**

"the people of Sodom were eating and drinking"

**Luke 17:29**

**it rained fire and sulfur from heaven**

"fire and burning sulfur fell from the sky like rain"

**destroyed them all**

This does not include Lot and his family. Alternate translation: "destroyed all those who stayed in the city"

**Luke 17:30**

**After the same manner it will be**

"It will be like that." Alternate translation: "In the same way people will not be ready"

**in the day that the Son of Man is revealed**

This can be stated in active form. Alternate translation: "when the Son of Man appears" or "when the Son of man comes"

**the Son of Man is revealed**

Jesus is speaking about himself. Alternate translation: "I, the Son of Man, am revealed"

**Luke 17:31**

**let him who is on the housetop not go down**

"whoever is on the housetop must not go down" or "if anyone is on his housetop, he must not go down." This is a statement of what people should not do, not a command to the hearers.

**on the housetop**

Their housetops were flat and people could walk or sit on them.

**his goods**

"his possessions" or "his things"

**return**

They are not to go back to the house to get anything. They are to flee quickly.

**Luke 17:32**

**Remember Lot's wife**

"Remember what happened to Lot's wife" This is a warning. She looked back toward Sodom and God punished her along with the people of Sodom. Alternate translation: "Do not do what Lot's wife did"

**Luke 17:33**

**Whoever seeks to gain his life will lose it**

"People who try save their lives will lose them" or "Whoever tries to save his old way of life will lose his life"

**but whoever loses his life will save it**

"but people who lose their lives will save them" or "but whoever abandons his old way of life will save his life"

**Luke 17:34**

**I tell you**

As Jesus continues to address his disciples, he emphasizes the importance of what he is telling them.

**in that night**

This refers to what will happen if he, the Son of Man, comes during the night.

**there will be two people in one bed**

The emphasis is not on these two people, but on the fact that some people will be taken away and the others will be left.

**bed**

"couch" or "cot"

**One will be taken, and the other will be left**

"One person will be taken and the other person will be left behind." This can be stated in active form. Alternate translation: "God will take one person and leave the other" or "Angels will take one and leave behind the other"

**Luke 17:35**

**There will be two women grinding grain together**

The emphasis is not on these two women or their activity, but on the fact that some people will be taken away and the others will be left.

**grinding grain together**

"grinding grain together"

**Luke 17:36**

**General Information:**

This page has intentionally been left blank.

**Luke 17:37**

**General Information:**

The disciples ask Jesus a question about his teaching and he answers them.

**Where, Lord?**

"Lord, where will this happen?"

**Where there is a body, there will the vultures also be gathered together**

Apparently this is a proverb that means "It will be obvious" or "You will know it when it happens."

Alternate translation: "As vultures gathering shows that there is a dead body, so these things show that the Son of Man is coming"

**vultures**

Vultures are large birds that fly together and eat the flesh of dead animals that they find. You could describe these birds this way or use the word for local birds that do this.

## Chapter 18

<sup>1</sup> Then he spoke a parable to them about how they should always pray and not become discouraged, <sup>2</sup> saying, "In a certain city there was a judge who did not fear God and did not respect people. <sup>3</sup> Now there was a widow in that city, and she came often to him, saying, 'Help me get justice against my opponent.'

<sup>4</sup> For a long time he was not willing to help her, but after a while he said to himself, "Though I do not fear God or respect man, <sup>5</sup> yet because this widow causes me trouble, I will help her get justice, so that she does not wear me out by her constant coming." <sup>6</sup> Then the Lord said, "Listen to what the unjust judge says. <sup>7</sup> Now will not God also bring justice to his chosen ones who cry out to him day and night? Will he delay long over them? <sup>8</sup> I say to you that he will bring justice to them speedily. Even so, when the Son of Man comes, will he indeed find faith on the earth?"

<sup>9</sup> Then he also spoke this parable to some who trusted in themselves that they were righteous and who despised other people, <sup>10</sup> "Two men went up into the temple to pray—the one was a Pharisee and the other was a tax collector. <sup>11</sup> The Pharisee stood and prayed these things about himself, 'God, I thank you that I am not like other people—robbers, unrighteous people, adulterers—or even like this tax collector. <sup>12</sup> I fast two times every week. I give tithes of all that I get.'

<sup>13</sup> But the tax collector, standing at a distance, would not even lift up his eyes to heaven, but hit his breast, saying, 'God, have mercy on me, a sinner.' <sup>14</sup> I say to you, this man went back down to his house justified rather than the other, because everyone who exalts himself will be humbled, but everyone who humbles himself will be exalted."

<sup>15</sup> The people were also bringing to him their infants so that he might touch them, but when the disciples saw it, they rebuked them. <sup>16</sup> But Jesus called them to him, saying, "Permit the little children to come to me, and do not forbid them. For the kingdom of God belongs to such ones. <sup>17</sup> Truly I say to you, whoever will not receive the kingdom of God like a child will definitely not enter it."

<sup>18</sup> A certain ruler asked him, saying, "Good teacher, what must I do to inherit eternal life?"

<sup>19</sup> Jesus said to him, "Why do you call me good? No one is good, except God alone. <sup>20</sup> You know the commandments—do not commit adultery, do not murder, do not steal, do not testify falsely, honor your father and mother."

<sup>21</sup> The ruler said, "All these things I have obeyed from the time I was a youth."

<sup>22</sup> When Jesus heard that, he said to him, "One thing you still lack. You must sell all that you have and distribute it to the poor, and you will have treasure in heaven—and come, follow me."

<sup>23</sup> But when the ruler heard these things, he became extremely sad, for he was very rich. <sup>24</sup> Then Jesus, seeing him <sup>[1]</sup> said, "How difficult it is for those who are rich to enter the kingdom of God! <sup>25</sup> For it is easier for a camel to go through a needle's eye, than for a rich person to enter the kingdom of God."

<sup>26</sup> Those hearing it said, "Then who can be saved?"

<sup>27</sup> Jesus answered, "The things which are impossible with people are possible with God."

<sup>28</sup> Peter said, "Well, we have left everything that is our own and have followed you."

<sup>29</sup> Jesus then said to them, "Truly, I say to you that there is no one who has left house, or wife, or brothers, or parents, or children, for the sake of the kingdom of God, <sup>30</sup> who will not receive much more in this time, and in the age to come, eternal life."

<sup>31</sup> After he gathered the twelve to himself, he said to them, "See, we are going up to Jerusalem, and all the things that have been written by the prophets about the Son of Man will be accomplished. <sup>32</sup> For he will be given over to the Gentiles, and will be mocked, and shamefully treated, and spit upon. <sup>33</sup> After whipping him, they will kill him, and on the third day he will rise again." <sup>34</sup> They understood none of these things, and this word was hidden from them, and they did not understand the things that were said.

<sup>35</sup> It came about that, as Jesus approached Jericho, a certain blind man was sitting by the road begging, <sup>36</sup> and hearing a crowd going by, he asked what was happening. <sup>37</sup> They told him that Jesus of Nazareth was passing by. <sup>38</sup> So the blind man cried out, saying, "Jesus, Son of David, have mercy on me." <sup>39</sup> The ones who were walking ahead rebuked the blind man, telling him to be quiet. But he cried out all the more, "Son of David, have mercy on me."

<sup>40</sup> Jesus stood still and commanded that the man be brought to him. Then when the blind man was near, Jesus asked him, <sup>41</sup> "What do you want me to do for you?"

He said, "Lord, I want to receive my sight."

<sup>42</sup> Jesus said to him, "Receive your sight. Your faith has healed you." <sup>43</sup> Immediately he received his sight and followed him, glorifying God. All the people, when they saw this, gave praise to God.

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## Footnotes

18:24 <sup>[1]</sup>Some ancient Greek copies have the phrase:

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## Luke 18 General Notes

### Structure and formatting

Jesus told two parables ([Luke 18:1-8](#) and [Luke 18:9-14](#)) and then taught that his followers were to be humble ([Luke 18:15-17](#)), to use everything they owned to help the poor ([Luke 18:18-30](#)), and to expect him to die soon ([Luke 18:31-34](#)). Then they all began to walk to Jerusalem, and Jesus healed a blind man ([Luke 18:35-43](#)).

### Special concepts in this chapter

#### Judges

People expected judges always to do what God said was right and to make sure that other people did what was right. But some judges did not care about doing right or making sure others did right. Jesus called this kind of judge unjust. (See: justice)

#### Pharisees and tax collectors

The Pharisees thought that they themselves were the best examples of righteous good people, and they thought that tax collectors were the most unrighteous sinners. (See: righteous and sin)

### Other possible translation difficulties in this chapter

#### "Son of Man"

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

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#### Luke 18:1

##### Connecting Statement:

Jesus begins to tell a parable as he continues to teach his disciples. This is the same part of the story that began in [Luke 17:20]

##### Then he

"Then Jesus"

#### Luke 18:2

##### saying

A new sentence could begin here (if the comma at the end of the previous verse is changed to a period): "He said"

##### a certain city

Here "certain city" is a way to let the listener know that the narrative that follows takes place in a city, but the name of the city itself is not important.

##### did not respect people

"did not care about other people"

### Luke 18:3

#### Now there was a widow

Jesus uses this phrase to introduce a new character to the story.

#### widow

A widow is a woman whose husband has died and who has not remarried. Jesus's hearers would have thought of her as a person who had no one to protect her from those who wanted to harm her.

#### she came often to him

The word "him" refers to the judge.

#### Help me get justice against

"Give me a just ruling against"

#### my opponent

"my enemy" or "the person who is trying to harm me." This is an opponent in a lawsuit. It is not clear whether the widow is suing the opponent or the opponent is suing the widow.

### Luke 18:4

#### man

This refers here to "people" in general.

### Luke 18:5

#### causes me trouble

"bothers me"

#### wear me out

"exhaust me"

#### by her constant coming

"by continually coming to me"

### Luke 18:6

#### General Information:

Jesus has finished telling his parable and is now commenting about it to his disciples.

#### Listen to what the unjust judge says

"Think about what the unjust judge just said."  
Translate this in a way that people will understand that Jesus has already told what the judge said.

### Luke 18:7

#### Connecting Statement:

This is the beginning of an explanation of the parable in Luke 18:1-5.

#### Now

This word indicates that Jesus has ended the parable and has started explaining its meaning.

#### will not God also bring ... night?

Jesus uses a question to teach the disciples. This can be a statement. Alternate translation: "God will also certainly bring ... night!"

#### his chosen ones

"the people he has chosen"

#### Will he delay long over them?

Jesus uses a question to teach the disciples. This can be a statement. Alternate translation: "He will certainly not delay long over them!"

### Luke 18:8

#### Connecting Statement:

This is the end of the explanation of the parable in Luke 18:1-5 that began in Luke 18:7.

#### when the Son of Man comes, will he indeed find faith on the earth?

Jesus asks this question so that his hearers will stop thinking that God is slow to help those who call to him for justice and will understand that the real problem is that they do not truly have faith in God. Alternate translation: "when the Son of Man comes, you need to be sure that he will find that you truly have faith in him." or "when the Son of Man comes, he will find few on earth who believe."

#### the Son of Man comes, will he indeed find

Jesus is referring to himself. Alternate translation: "I, the Son of Man come, will I indeed find"

### Luke 18:9

#### General Information:

Jesus begins to tell another parable to some other people who were persuaded that they themselves were righteous.

#### Then he

"Then Jesus"

#### to some

"to some people"

#### who trusted in themselves that they were righteous

"who had convinced themselves that they were righteous" or "who thought they were righteous"

#### despised

strongly disliked or hated

### Luke 18:10

#### into the temple

"into the temple courtyard"

### Luke 18:11

#### **The Pharisee stood and prayed these things about himself**

The meaning of the Greek text of this phrase is not clear. Possible meanings are 1) "The Pharisee stood and prayed about himself in this way" or 2) "The Pharisee stood by himself and prayed."

#### **robbers**

Robbers are people who steal from other people by forcing the other people to give things to them, or by threatening to harm them if they refuse to give what the robbers ask for.

#### **or even like this tax collector**

The Pharisees believed that tax collectors were as sinful as robbers, unrighteous people, and adulterers. This could be made explicit. Alternate translation: "and I am certainly not like this sinful tax collector, who cheats people"

### Luke 18:12

#### **all that I get**

"everything I earn"

### Luke 18:13

#### **Connecting Statement:**

Jesus finishes telling his parable.

#### **standing at a distance**

"stood away from the Pharisee." This was a sign of humility. He did not feel worthy to be near the Pharisee.

#### **lift up his eyes to heaven**

To "lift up his eyes" means to look at something. Alternate translation: "look toward heaven" or "look upward"

#### **hit his breast**

This is a physical expression of great sorrow, and shows this man's repentance and humility. Alternate translation: "hit his breast to show his sorrow"

#### **God, have mercy on me, a sinner**

"God, please be merciful to me. I am a sinner" or "God, please have mercy on me even though I have committed many sins"

### Luke 18:14

#### **Connecting Statement:**

Jesus comments on what the parable teaches.

#### **this man went back down to his house justified**

He was justified because God forgave his sin. Alternate translation: "God forgave the tax collector"

#### **rather than the other**

"rather than the other man" or "and not the other man." Alternate translation: "but God did not forgive the Pharisee"

#### **because everyone who exalts himself**

With this phrase, Jesus switches from the story to state the general principle that the story illustrates.

#### **will be humbled**

This can be stated in active form. Alternate translation: "God will humble"

#### **will be exalted**

This can be stated in active form. Alternate translation: "God will greatly honor"

### Luke 18:15

#### **Connecting Statement:**

This is the next event in the part of the story which began in Luke 17:20. Jesus welcomes the children and talks about them.

#### **touch them, but**

This could also be translated as separate sentences: "touch them. But"

#### **they rebuked them**

"the disciples tried to stop the parents from bringing their children to Jesus"

### Luke 18:16

#### **Jesus called them to him**

"Jesus told the people to bring their infants to him"

#### **Permit the little children to come to me, and do not forbid them**

These two sentences have similar meaning and they are combined for emphasis. Some languages emphasize in a different way. Alternate translation: "You must certainly allow the children to come to me"

#### **belongs to such ones**

This could be stated as a simile. Alternate translation: "belongs to people who are like these little children"

### Luke 18:17

#### **Truly I say to you**

"Surely I say to you." Jesus used this expression to emphasize the importance of what he was about to say.

#### **whoever will not receive the kingdom of God like a child will definitely not enter it**

God requires people to accept his rule over them with trust and humility. Alternate translation: "whoever wants to enter God's kingdom must receive it with trust and humility like a child"

### Luke 18:18

#### Connecting Statement:

This is the next event in the part of the story which began in Luke 17:20. Jesus begins to talk with a ruler about entering the kingdom of heaven.

#### A certain ruler

This introduces a new character in the story. It only identifies him by his position.

#### what must I do

"what do I need to do" or "what is required of me"

#### inherit eternal life

"receive life that does not end." The term "inherit" usually refers to the property that a man left to his children when he dies. Therefore, this metaphor may mean he understood himself to be a child of God and desired for God to give him eternal life.

### Luke 18:19

#### Why do you call me good? No one is good, except God alone

Jesus asks the question because he knows that the ruler will not like Jesus's answer to the ruler's question in verse 18. Jesus does not expect the ruler to answer Jesus's question. Jesus wants the ruler to understand that Jesus's answer to the ruler's question comes from God, who alone is good. Alternate translation: "You know that no one is good, except God alone, so to call me good is to compare me with God"

#### No one is good, except God alone

This double negative emphasizes that God is the only one who is good. Alternate translation: "The only one who is good is God"

### Luke 18:20

#### General Information:

This page has intentionally been left blank.

### Luke 18:21

#### All these things

"All of these commandments"

### Luke 18:22

#### When Jesus heard that

"When Jesus heard the man say that"

#### he said to him

"he answered him"

#### One thing you still lack

"You still need to do one more thing" or "There is one thing that you have not yet done"

#### sell all that you have

"sell all your possessions" or "sell everything that you own"

#### distribute it to the poor

"give away the money to the poor people"

#### come, follow me

"come with me as my disciple"

### Luke 18:23

#### General Information:

This page has intentionally been left blank.

### Luke 18:24

#### How difficult it is ... kingdom of God!

This is an exclamation, and not a question. Alternate translation: "It is so very hard ... kingdom of God!"

### Luke 18:25

#### a camel to go through a needle's eye

It is impossible for a camel to fit through the eye of a needle. Jesus was probably using hyperbole to mean it is extremely difficult for a rich man to enter God's kingdom.

#### needle's eye

The needle's eye is the hole in a sewing needle through which the thread is passed.

### Luke 18:26

#### Those hearing it said

"The people who listening to Jesus said"

#### Then who can be saved?

It is possible that they were asking for an answer. But it is more likely that they used the question to emphasize their surprise at what Jesus said. Alternate translation: "Then no one can be saved from sin!" or in active form: "Then God will not save anyone!"

### Luke 18:27

#### are impossible with people are possible with God

"people cannot do are possible for God to do" or "people cannot do, God can do"

### Luke 18:28

#### Well, we

This phrase refers only to the disciples, and contrasts them with the rich ruler.

#### we have left

"we have given up" or "we have left behind"

**everything that is our own**  
"all our wealth" or "all our possessions"

### Luke 18:29

**Truly, I say to you**  
Jesus uses this expression to stress the importance of what he is about to say.

**there is no one who**  
This expression is intended to include not only the disciples, but also everyone else who has made the same sacrifices.

### Luke 18:30

**Connecting Statement:**  
This is the end of the conversation about entering the kingdom of heaven.

**who will not receive**  
This could be stated in positive form. First the words "there is not one who" in the previous verse

**in this time**  
"in this present world"

**in the age to come, eternal life**  
"he will also receive eternal life in the age to come"

### Luke 18:31

**Connecting Statement:**  
This is the next event in this part of the story that began in Luke 17:20. Jesus is talking to his disciples alone.

**gathered the twelve to himself**  
Jesus took the twelve disciples to a place away from other people where they could be alone.

**See, we are going up to Jerusalem**  
This indicates a significant change in the ministry of Jesus as he goes to Jerusalem for the final time.

**that have been written by the prophets**  
This can be stated in active form. Alternate translation: "that the prophets have written"

**the prophets**  
This refers to the Old Testament prophets.

**Son of Man**  
Jesus speaks of himself as "the Son of Man."  
Alternate translation: "me, the Son of Man,"

**will be accomplished**  
This can be stated in active form. Alternate translation: "will happen" or "will occur"

### Luke 18:32

**For he will be given over to the Gentiles**  
This can be stated in active form. Alternate translation: "For the Jewish leaders will give him over to the Gentiles"

**he**  
Jesus speaks of himself. Alternate translation: "I"

**will be mocked, and shamefully treated, and spit upon**  
This can be stated in active form. Alternate translation: "they will mock him, treat him shamefully, and spit on him"

### Luke 18:33

**him ... him ... he**  
Jesus speaks of himself. Alternate translation: "me ... me ... I"

**on the third day**  
This refers to the third day after his death. However, the disciples did not yet understand this, so it is best not to add this explanation when translating this verse.

### Luke 18:34

**General Information:**  
This verse is not part of the main story, but rather a comment about this part of the story.

**They understood none of these things**  
"They did not understand any of these things"

**these things**  
This refers to Jesus's description of how he would suffer and die in Jerusalem, and that he would rise from the dead.

**this word was hidden from them**  
This can be stated in active form, but it is not clear whether it is God or Jesus who hid the word from them. Alternate translation: "Jesus hid his message from them" or "God prevented them from understanding the meaning of what Jesus was telling them"

**the things that were said**  
This can be stated in active form. Alternate translation: "the things that Jesus said"

### Luke 18:35

**General Information:**  
Jesus heals a blind man as he approaches Jericho. These verses give background information and information about the setting of the story.

**It came about**

This phrase is used here to mark the beginning of a new part of the story.

**a certain blind man was sitting**

"there was a blind man sitting." Here "certain" means only that the man is an important new participant in the story. Luke does not mention his name.

**Luke 18:36**

**and hearing**  
and hearing

It may be helpful to start a new sentence here after changing the comma at the end of the previous verse (verse 35) to a period. Alternate translation: "When he heard"

**Luke 18:37**

**They told him**

"People in the crowd told the blind man"

**Jesus of Nazareth**

Jesus came from the town of Nazareth, which was located in Galilee.

**was passing by**

"was walking past him"

**Luke 18:38**

**So**

This word marks an event that happened because of something else that happened first. In this case, the crowd had told the blind man that Jesus was walking by.

**cried out**

"called out" or "shouted"

**Son of David**

Jesus was a descendant of David, Israel's most important king.

**have mercy on me**

"show me pity" or "show me compassion"

**Luke 18:39**

**The ones who were walking ahead**

"The people who were walking at the front of the crowd"

**to be quiet**

"to be silent" or "not to shout"

**cried out all the more**

This could mean that he cried out louder or that he cried out more persistently.

**Luke 18:40**

**that the man be brought to him**

This can be stated in active form. Alternate translation: "the people to bring the blind man to him"

**Luke 18:41**

**to receive my sight**

"to be able to see"

**Luke 18:42**

**Receive your sight**

This is a command, but Jesus is not commanding the man to do anything. Jesus is healing the man by commanding him to be healed. Alternate translation: "You will now receive your sight"

**Your faith has healed you**

These words are a metonym. It was because of the man's faith that Jesus healed the man. Alternate translation: "I have healed you because you have believed in me"

**Luke 18:43**

**glorifying God**

"giving glory to God" or "praising God"

## Chapter 19

<sup>1</sup> Jesus entered and was passing through Jericho. <sup>2</sup> Behold, there was a man there named Zacchaeus. He was a chief tax collector and was rich. <sup>3</sup> He was trying to see who Jesus was, but could not see over the crowd, because he was small in height. <sup>4</sup> So he ran on ahead of the people and climbed up into a sycamore tree to see him, because Jesus was about to pass that way. <sup>5</sup> When Jesus came to the place, he looked up and said to him, "Zacchaeus, come down quickly, for today I must stay at your house." <sup>6</sup> So he hurried and came down and welcomed him joyfully. <sup>7</sup> When everyone saw this, they all complained, saying, "He has gone in to visit a man who is a sinner." <sup>8</sup> Zacchaeus stood and said to the Lord, "Look, Lord, the half of my possessions I give to the poor, and if I have cheated anyone of anything, I will restore four times the amount."

<sup>9</sup> Jesus said to him, "Today salvation has come to this house, because he too is a son of Abraham. <sup>10</sup> For the Son of Man came to seek and to save the people who are lost."

<sup>11</sup> As they heard these things, he continued speaking and told a parable, because he was near to Jerusalem, and they thought that the kingdom of God was about to appear immediately. <sup>12</sup> He said therefore, "A certain nobleman went into a far country to receive for himself a kingdom and then to return. <sup>13</sup> He called ten of his servants and gave them ten minas and said to them, 'Conduct business until I come back.'

<sup>14</sup> "But his citizens hated him and sent a delegation after him, saying, 'We will not have this man reign over us.' <sup>15</sup> It happened when he returned, having received the kingdom, he commanded the servants to whom he had given the money to be called to him, that he might know what profit they had made by doing business.

<sup>16</sup> "The first came before him, saying, 'Lord, your mina has made ten minas more.'

<sup>17</sup> "The nobleman said to him, 'Well done, good servant. Because you were faithful in very little, you will have authority over ten cities.'

<sup>18</sup> "The second came, saying, 'Your mina, lord, has made five minas.'

<sup>19</sup> "The nobleman said to him, 'You take charge over five cities.'

<sup>20</sup> "Another came, saying, 'Lord, here is your mina, which I kept safely in a cloth, <sup>21</sup> for I was afraid of you, because you are a demanding person. You take up what you did not put in, and you reap what you did not sow.'

<sup>22</sup> "The nobleman said to him, 'By your own words I will judge you, you wicked servant. You knew that I am a demanding person, taking up what I did not put in, and reaping what I did not sow. <sup>23</sup> Then why did you not put my money in the bank, so that when I returned I would have collected it with interest?' <sup>24</sup> The nobleman said to them that stood by, 'Take away from him the mina, and give it to him that has the ten minas.'

<sup>25</sup> "They said to him, 'Lord, he has ten minas.'

<sup>26</sup> "'I say to you, that everyone who has will be given more, but from him that has not, even that which he has will be taken away. <sup>27</sup> But these enemies of mine, those who did not want me to reign over them, bring them here and kill them before me.'"

<sup>28</sup> When he had said these things, he went on ahead, going up to Jerusalem.

<sup>29</sup> It came about that when he came near to Bethphage and Bethany, to the mountain that is called Olives, he sent two of the disciples, <sup>30</sup> saying, "Go into the next village. As you enter, you will find a colt that has never been ridden. Untie it and bring it to me. <sup>31</sup> If anyone asks you, 'Why are you untying it?' say, 'The Lord has need of it.'" <sup>32</sup> Those who were sent went and found the colt just as Jesus had told them.

<sup>33</sup> As they were untying the colt, the owners said to them, "Why are you untying the colt?"

<sup>34</sup> They said, "The Lord has need of it." <sup>35</sup> They brought it to Jesus, and they threw their cloaks upon the colt and set Jesus on it. <sup>36</sup> As he went, they spread their cloaks on the road.

<sup>37</sup> As he was now approaching the place where the Mount of Olives descends, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen, saying,

<sup>38</sup> "Blessed is the king who comes in the name of the Lord!  
Peace in heaven and glory in the highest!"

<sup>39</sup> Some of the Pharisees in the multitude said to him, "Teacher, rebuke your disciples."

<sup>40</sup> Jesus answered and said, "I tell you, if these were silent, the stones would cry out."

<sup>41</sup> When Jesus approached the city, he wept over it, <sup>42</sup> saying, "If only you had known in this day, even you, the things which bring you peace! But now they are hidden from your eyes. <sup>43</sup> For the days will come upon you when your enemies will build a barricade around you and surround you and press in on you from every side. <sup>44</sup> They will strike you down to the ground, and your children with you. They will not leave one stone upon another because you did not recognize the time of your visitation."

<sup>45</sup> Jesus entered the temple and began to cast out those who were selling, <sup>46</sup> saying to them, "It is written, 'My house will be a house of prayer,' but you have made it a den of robbers."

<sup>47</sup> So Jesus was teaching daily in the temple. The chief priests and the scribes were seeking to destroy him, as were the leaders of the people, <sup>48</sup> but they could not find a way to do it because all the people were listening to him intently.

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## Luke 19 General Notes

### Structure and formatting

After Jesus helped a man named Zacchaeus repent of his sins

### Special concepts in this chapter

#### "Sinner"

The Pharisees referred to a group of people as "sinners." The Jewish leaders thought these people were sinful, but in reality the leaders were also sinful. This can be taken as irony.

#### Servants

God expects his people to remember that everything in the world belongs to God. God gives his people things so they can serve him. He wants them to please him by doing what he wants them to do with everything he has given them. One day Jesus will ask his servants what they have done with everything he gave them to use. He will give a reward to those who have done what he wanted them to do, and he will punish those who have not.

#### The donkey and the colt

Jesus rode into Jerusalem on an animal. In this way he was like a king who came into a city after he had won an important battle. Also, the kings of Israel in the Old Testament rode on a donkeys. Other kings rode on horses. So Jesus was showing that he was the king of Israel and that he was not like other kings.

Matthew, Mark, Luke, and John all wrote about this event. Matthew and Mark wrote that the disciples brought Jesus a donkey. John wrote that Jesus found a donkey. Luke wrote that they brought him a colt. Only Matthew wrote that there were both a donkey and a colt. No one knows for sure whether Jesus rode the donkey or the colt. It is best to translate each of these accounts as it appears in the ULB without trying to make them all say exactly the same thing. (See: [Matthew 21:1-7](#) and [Mark 11:1-7](#) and [Luke 19:29-36](#) and [John 12:14-15](#))

**Spreading garments and branches**

When a king would enter one of the cities he ruled, people would cut branches from trees and would take off the clothes that they wore to stay warm in cold weather and spread them all on the road so the king would ride over them. They did this to honor the king and show that they loved him.

**The merchants in the temple**

Jesus forced the people who were selling animals in the temple to leave. He did this to show everyone that he had authority over the temple and that only those who were righteous, who did what God said was good, could be in it. (See: righteous)

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**Luke 19:1**

**General Information:**

Verses 1-2 begin to give background information for the events that follow.

**Luke 19:2**

**Behold, there was a man there**

The word "behold" alerts us to a new person in the story. Your language may have a way of doing this. Alternate translation: "There was a man who was"

**He was a chief tax collector and was rich**

This is background information about Zacchaeus.

**Luke 19:3**

**General Information:**

This verse completes the background information begun in [Luke 19:1-2]

**He was trying**

"Zacchaeus was trying"

**because he was small in height**

"because he was short"

**Luke 19:4**

**So he ran**

The author has finished giving the background to the event and now begins to describe the event itself.

**a sycamore tree**

"a sycamore fig tree." It produces small round fruit about 2.5 centimeters across. Alternate translation: "a fig tree" or "a tree"

**Luke 19:5**

**the place**

"the tree" or "where Zacchaeus was"

**Luke 19:6**

**So he hurried**

"So Zacchaeus hurried"

**Luke 19:7**

**they all complained**

The Jews hated the tax collectors and did not think any good person should associate with them.

**He has gone in to visit a man who is a sinner**

"Jesus has gone into the house of a sinner to visit him"

**a sinner**

"an obvious sinner" or "a real sinner"

**Luke 19:8**

**the Lord**

This refers to Jesus.

**restore four times the amount**

"return to them four times as much as I took from them"

**Luke 19:9**

**salvation has come to this house**

It was understood that salvation comes from God. Alternate translation: "God has saved this household"

**this house**

The word "house" here refers to the people living in the house or the family.

**he too**

"this man too" or "Zacchaeus also"

**son of Abraham**

Possible meanings are 1) "descendant of Abraham" and 2) "person who has faith as Abraham did."

**Luke 19:10**

**the Son of Man came**

Jesus is speaking about himself. Alternate translation: "I, the Son of Man, came"

**the people who are lost**

"the people who have wandered away from God" or "those who by sinning have wandered away from God"

### Luke 19:11

#### General Information:

Jesus begins to tell a parable to the crowd. This verse gives background information about why Jesus tells the parable.

#### that the kingdom of God was about to appear immediately

The Jews believed that the Messiah would establish the kingdom as soon as he came to Jerusalem. Alternate translation: "that Jesus would immediately begin to rule over God's kingdom"

### Luke 19:12

#### A certain nobleman

"A certain man who was a member of the ruling class" or "A certain man from an important family"

#### to receive for himself a kingdom

This is the image of a lesser king going to a greater king. The greater king would give the lesser king the right and authority to rule over his own country.

### Luke 19:13

#### Connecting Statement:

Jesus continues to tell the parable he began in Luke 19:11.

#### He called

"The nobleman called." It may be helpful to state that the man did this before he left to receive his kingdom. Alternate translation: "Before he left, he called"

#### gave them ten minas

"gave each of them one mina"

#### ten minas

A mina was 600 grams, probably of silver. Each mina was equal to 100 days' wages, what people would be paid for about four months' work, so ten minas would have been about three years' wages. Alternate translation: "ten valuable coins" or "a large amount of money"

#### Conduct business

"Trade with this money" or "Use this money in order to earn more"

### Luke 19:14

#### his citizens

"the people of his country"

#### a delegation

"a group of people to represent them" or "several messengers"

### Luke 19:15

#### It happened

This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

#### having received the kingdom

"after he had become king"

#### to be called to him

This can be stated in active form. Alternate translation: "to come to him"

#### what profit they had made

"how much money they had earned"

### Luke 19:16

#### Connecting Statement:

Jesus continues to tell the parable he began in Luke 19:11.

#### The first

"The first servant"

#### came before him

"came before the nobleman"

#### your mina has made ten minas more

It is implied that the servant was the one who caused the profit. Alternate translation: "I used your mina to make a profit of ten more minas"

#### mina

A mina was 600 grams, probably of silver. Each mina was equal to 100 days' wages, what people would be paid for about four months' work. See how you translated this in [Luke 19:13]

### Luke 19:17

#### Well done

"You have done well." Your language may have a phrase that an employer would use to show approval, such as "Good job."

#### very little

This refers to the one mina, which the nobleman apparently did not consider to be a lot of money.

### Luke 19:18

#### Connecting Statement:

Jesus continues to tell the parable he began in Luke 19:11.

#### The second

"The second servant"

**Your mina, lord, has made five minas**

It is implied that the servant was the one who caused the profit. Alternate translation: "Lord, I used your mina to make a profit of five more minas"

**mina**

A mina was 600 grams, probably of silver. Each mina was equal to 100 days' wages, what people would be paid for about four months' work. See how you translated this in [Luke 19:13]

**Luke 19:19**

**You take charge over five cities**

"You will have authority over five cities"

**Luke 19:20**

**Connecting Statement:**

Jesus continues to tell the parable he began in Luke 19:11.

**Another came**

"Another servant came"

**mina**

A mina was 600 grams, probably of silver. Each mina was equal to 100 days' wages, what people would be paid for about four months' work. See how you translated this in [Luke 19:13]

**kept safely in a cloth**

"wrapped in a cloth and stored away"

**Luke 19:21**

**a demanding person**

"a stern man" or "a man who expects a lot from his servants"

**You take up what you did not put in**

This was probably a proverb. A person who takes out of storage or out of a bank things that he did not put in is a metaphor for someone who benefits from other people's hard work. Alternate translation: "You take out what you did not put in" or "You are like a person who takes out what other people put in"

**you reap what you did not sow**

This was probably a proverb. A person who harvests food that someone else has planted is a metaphor for someone who benefits from other people's hard work. Alternate translation: "you are like a person who reaps the fruit of what other people sowed"

**Luke 19:22**

**Connecting Statement:**

Jesus continues to tell the parable he began in Luke 19:11.

**By your own words**

His "words" refer to all that he had said. Alternate translation: "Based on what you have said"

**You knew that I am a demanding person**

The nobleman was repeating what the servant had said about him. He was not saying that it was true. Alternate translation: "You say that I am a demanding person"

**Luke 19:23**

**why did you not put my money ... interest?**

The nobleman uses a question to rebuke the wicked servant. Alternate translation: "you should have put my money ... interest."

**put my money in the bank**

"lent my money to a bank." Cultures that do not have banks might translate it as "let someone borrow my money."

**bank**

A bank is a business that safely holds money for people. A bank lends that money to others for a profit. Therefore it pays an extra amount, or interest, to the people who keep their money in the bank.

**I would have collected it with interest**

"I could have collected that amount plus the interest it would have earned" or "I would have gained a profit from it"

**interest**

Interest is money that a bank pays people who put their money in the bank.

**Luke 19:24**

**Connecting Statement:**

Jesus continues to tell the parable he began in Luke 19:11.

**The nobleman**

The nobleman had become king. See how you translated this in Luke 19:12.

**them that stood by**

"the people who were standing near them"

**mina**

A mina was 600 grams, probably of silver. Each mina was equal to 100 days' wages, what people would be paid for about four months' work. See how you translated this in [Luke 19:13]

**Luke 19:25**

**he has ten minas.**

"he already has ten minas!"

## Luke 19:26

### Connecting Statement:

Jesus continues to tell the parable he began in Luke 19:11.

### I say to you

It can be stated clearly that the nobleman is speaking. Alternate translation: "And the nobleman replied, 'I say to you' or "But the nobleman said 'I tell you this"

### everyone who has will be given more

It is implied that what he has is the money he earned by using his mina faithfully. This can be stated in active form. Alternate translation: "everyone who uses well what he has been given, I will give him more" or "to everyone who uses well what I have given him I will give more"

### from him that has not

It is implied that the reason he does not have money is because he did not use his mina faithfully. Alternate translation: "from the person who does not use well what I have given him"

### will be taken away

This can be stated in active form. Alternate translation: "I will take away from him"

## Luke 19:27

### these enemies of mine

Since the enemies were not right there, some languages would say "those enemies of mine."

## Luke 19:28

### Connecting Statement:

This is the end of the part of the story about the nobleman and his servants. This verse tells us what Jesus does after this part of the story.

### When he had said these things

"When Jesus had said these things"

### going up to Jerusalem

Jerusalem was higher than Jericho, so it was normal for Israelites to speak of going up to Jerusalem.

## Luke 19:29

### General Information:

Jesus approaches Jerusalem.

### It came about that

This phrase is used here to mark the beginning of a new event. If your language has a way for doing this, you could consider using it here.

### when he came near

The word "he" refers to Jesus. His disciples were also traveling with him.

### Bethphage

Bethphage is a village on the Mount of Olives, which is across the Kidron Valley from Jerusalem.

### the mountain that is called Olives

"the hill that is called the Mount of Olives" or "the hill that is called 'Olive Tree Mountain'"

## Luke 19:30

### a colt

"a young donkey" or "a young riding animal"

### that has never been ridden

This can be stated in active form. Alternate translation: "that no one has ever ridden"

## Luke 19:31

### If anyone asks you, 'Why are you untying it?' say

The inner quote can also be translated as an indirect quote. Alternate translation: "If any one asks you why you are untying it, say"

## Luke 19:32

### Those who were sent

This can be stated in active form. Alternate translation: "The two disciples that Jesus sent"

## Luke 19:33

### the owners

"the owners of the colt"

## Luke 19:34

### General Information:

This page has intentionally been left blank.

## Luke 19:35

### threw their cloaks upon the colt

"put their robes on the young donkey." Cloaks are outer robes.

### set Jesus on it

"helped Jesus get up on and ride on the colt"

## Luke 19:36

### they spread their cloaks

"people spread their cloaks." This is a sign of giving honor to someone.

**Luke 19:37**

**As he was now approaching**

"As Jesus was going near." Jesus's disciples were traveling with him.

**where the Mount of Olives descends**

"where the road goes down from the Mount of Olives"

**mighty works which they had seen**

"great things they had seen Jesus do"

**Luke 19:38**

**Blessed is the king**

They were saying this about Jesus.

**in the name of the Lord**

Here "name" refers to power and authority. Also, "Lord" refers to God.

**Peace in heaven**

"May there be peace in heaven" or "We want to see peace in heaven"

**glory in the highest**

"may there be glory in the highest" or "we want to see glory in the highest." The words "the highest" refer to heaven, which is a metonym for God, who lives in heaven. Alternate translation: "Let everyone give glory to God in the highest heaven"

**Luke 19:39**

**in the multitude**

"in the large crowd"

**rebuke your disciples**

"tell your disciples to stop doing these things"

**Luke 19:40**

**I tell you**

Jesus said this to emphasize what he would say next.

**if these were silent**

Jesus is describing something that could have happened but did not. Some translators may need to make it clear what Jesus was implying when he said this. Alternate translation: "I will not rebuke them, for if these people were to be silent"

**the stones would cry out**

"the stones would call out praises"

**Luke 19:41**

**the city**

This refers to Jerusalem.

**he wept over it**

To weep over something means to weep because of something. The word "it" refers to the city of Jerusalem, but it represents the people who lived in that city. Alternate translation: "he cried about the people of Jerusalem"

**Luke 19:42**

**If only you had known ... bring you peace**

Jesus expresses his sadness that the people of Jerusalem had missed the opportunity to be at peace with God.

**you**

The word "you" is singular because Jesus is speaking to the city. But if this would be unnatural in your language, you could use a plural form of "you" to refer to the people of the city.

**they are hidden from your eyes**

"your eyes" refer to the ability to see. This can be stated in active form. Alternate translation: "you can no longer see them"

**Luke 19:43**

**Connecting Statement:**

Jesus continues speaking.

**For**

What follows is the reason for Jesus's sadness.

**the days will come upon you when your enemies**

This indicates that they will experience difficult times. Some languages do not talk about time "coming." Alternate translation: "in the future these things will happen to you: Your enemies" or "soon you will endure troublesome times. Your enemies"

**you ... your**

The word "you" is singular because Jesus is speaking to the city as he would to a woman. But if this would be unnatural in your language, you could use a plural form of "you" to refer to the people of the city.

**barricade**

This refers to a wall to keep the people from getting out of the city.

**Luke 19:44**

**They will strike you down to the ground, and your children with you**

Jesus is speaking to the people of the city as if he were speaking to the city itself as he would speak to a woman. He speaks of the people who live in the city as if they are the woman's children, and thus the city's children. To strike down a city is to destroy its walls and buildings, and to strike down its children is to kill those who live in it. Alternate translation: "They will completely destroy you and

kill all who live in you" or "They will completely destroy your city and kill all of you"

**They will not leave one stone upon another**

"They will not leave any of the stones in place."  
Jesus uses hyperbole here to emphasize the extent of the devastation that enemies will cause in Jerusalem. The enemies will completely destroy the city, which is built of stones. Alternate translation: "They will destroy Jerusalem"

**you did not recognize**

"you were not aware of" or "you were not grateful during"

**the time of your visitation**

The abstract noun "visitation" can be translated as a verb phrase. Alternate translation: "the time when God visited you" or "the time during which God was with you."

**visitation**

This is a "visit" by an overseer to make sure that things are going well with those over whom he is in charge, not a casual social visit.

**Luke 19:45**

**Connecting Statement:**

This is the next event in this part of the story. Jesus enters the temple in Jerusalem.

**Jesus entered the temple**

You may need to make explicit that he first entered Jerusalem, where the temple was located. Alternate translation: "Jesus entered Jerusalem and then went to the temple courtyard"

**entered the temple**

Only priests were allowed to enter the temple building. Alternate translation: "went into the temple courtyard"

**cast out**

"throw out" or "force out"

**Luke 19:46**

**It is written**

This is a quotation from Isaiah. This can be stated in active form. Alternate translation: "The scriptures say" or "A prophet wrote these words in the scriptures"

**My house**

The word "My" refers to God and "house" refers to the temple.

**house of prayer**

"a place where people pray to me"

**a den of robbers**

Jesus speaks of the temple as if it were a place where thieves come together. Alternate translation: "a place where thieves hide"

**Luke 19:47**

**Connecting Statement:**

This is the end of this part of the story. Verses 47-48 tell about ongoing action that continues after the main part of the story ends.

**in the temple**

"in the temple courtyard" or "at the temple"

**destroy him**

This hyperbole refers to killing Jesus. Alternate translation: "kill him"

**Luke 19:48**

**were listening to him intently**

"were paying close attention to what Jesus was saying"

## Chapter 20

<sup>1</sup> It came about one day as Jesus was teaching the people in the temple and preaching the gospel that the chief priests and the scribes came to him with the elders. <sup>2</sup> They spoke, saying to him, "Tell us by what authority you do these things, or who it is who gave you this authority."

<sup>3</sup> He answered and said to them, "I will also ask you a question, and you tell me. <sup>4</sup> The baptism of John: Was it from heaven or from men?"

<sup>5</sup> They reasoned with themselves, saying, "If we say, 'From heaven,' he will say, 'Then why did you not believe him?' <sup>6</sup> But if we say, 'From men,' all the people will stone us, for they are persuaded that John was a prophet." <sup>7</sup> So they answered that they did not know where it came from.

<sup>8</sup> Jesus said to them, "Neither will I tell you by what authority I do these things."

<sup>9</sup> He told the people this parable, "A man planted a vineyard, rented it out to vine growers, and went into another country for a long time. <sup>10</sup> At the appointed time he sent a servant to the vine growers, that they should give him of the fruit of the vineyard. But the vine growers beat him, and sent him away empty-handed. <sup>11</sup> He then sent yet another servant and they also beat him, treated him shamefully, and sent him away empty-handed. <sup>12</sup> He also sent yet a third and they also wounded him, and threw him out. <sup>13</sup> So the lord of the vineyard said, 'What will I do? I will send my beloved son. Maybe they will respect him.'

<sup>14</sup> "But when the vine growers saw him, they discussed among themselves, saying, 'This is the heir. Let us kill him, that the inheritance may be ours.' <sup>15</sup> They threw him out of the vineyard and killed him. What then will the lord of the vineyard do to them? <sup>16</sup> He will come and destroy these vine growers, and will give the vineyard to others."

When they heard it, they said, "May it never be!"

<sup>17</sup> But Jesus looked at them, and said, "What is the meaning of that which is written:

'The stone that the builders rejected  
has become the cornerstone'?

<sup>18</sup> Every one who falls on that stone will be broken to pieces, and the one on whom it falls will be crushed."

<sup>19</sup> So the scribes and the chief priests sought to lay hands on him in that very hour, for they knew that he had spoken this parable against them. But they were afraid of the people. <sup>20</sup> Watching him carefully, they sent out spies who pretended to be righteous, that they might find fault with his speech, so as to deliver him up to the rule and to the authority of the governor. <sup>21</sup> They asked him, saying, "Teacher, we know that you say and teach rightly, and are not partial to anyone, but you teach the truth about the way of God. <sup>22</sup> Is it lawful for us to pay taxes to Caesar, or not?"

<sup>23</sup> But Jesus understood their craftiness, and said to them, <sup>24</sup> "Show me a denarius. Whose image and name is on it?"

They said, "Caesar's."

<sup>25</sup> He said to them, "Then give to Caesar the things that are Caesar's, and to God the things that are God's." <sup>26</sup> They were not able to find fault with what he had said in front of the people, but marveling at his answer, they were silent.

<sup>27</sup> When some of the Sadducees came to him, the ones who say that there is no resurrection, <sup>28</sup> they asked him, saying, "Teacher, Moses wrote to us that if a man's brother dies, having a wife, and being childless, the man should take the brother's wife, and raise up children for his brother. <sup>29</sup> There were seven brothers and the first took a wife, and died childless, <sup>30</sup> and the second as well. <sup>31</sup> The third took her, and in the same way the seven also left no children and died. <sup>32</sup> Afterward the woman also died. <sup>33</sup> In the resurrection then, whose wife will she be? For the seven had her as their wife."

<sup>34</sup> Jesus said to them, "The sons of this age marry and are given in marriage. <sup>35</sup> But those who are regarded as worthy in that age to receive the resurrection from the dead will neither marry nor be given in marriage. <sup>36</sup> Neither can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection. <sup>37</sup> But that the dead are raised, even Moses showed, in the place concerning the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob. <sup>38</sup> Now he is not the God of the dead, but of the living, because all live to him."

<sup>39</sup> Some of the scribes answered, "Teacher, you have answered well." <sup>40</sup> For they did not dare ask him any more questions.

<sup>41</sup> Jesus said to them, "How do they say that the Christ is David's son? <sup>42</sup> For David himself says in the Book of Psalms,

The Lord said to my Lord,  
'Sit at my right hand,  
<sup>43</sup> until I make your enemies  
your footstool.'

<sup>44</sup> David therefore calls the Christ 'Lord,' so how is he David's son?"

<sup>45</sup> In the hearing of all the people he said to his disciples, <sup>46</sup> "Beware of the scribes, who desire to walk in long robes and love special greetings in the marketplaces and chief seats in the synagogues and places of honor at feasts. <sup>47</sup> They also devour widows' houses, and for a show they make long prayers. Men like this will receive greater condemnation."

## Luke 20 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 20:17, 42-43, which is from the Old Testament.

### Special concepts in this chapter

#### Using questions to trap people

When Jesus asked the Pharisees who gave John the authority to baptize ([Luke 20:4](#)), they could not answer because any answer they gave would give someone a reason to say that they were wrong ([Luke 20:5-6](#)). They thought that they would be able to say that Jesus was wrong when they asked him if people should pay taxes to Caesar ([Luke 20:22](#)), but Jesus gave them an answer that they had not thought of.

### Other possible translation difficulties in this chapter

#### Paradox

A paradox is a true statement that appears to describe something impossible. In this chapter, Jesus quotes a psalm that records David calling his son "Lord," that is, "master." However, to the Jews, ancestors were greater than their descendants. In this passage, Jesus is trying to lead his hearers to the true understanding that the Messiah will himself be divine, and that he himself is the Messiah. ([Luke 20:41-44](#)).

#### Luke 20:1

##### Connecting Statement:

The chief priests, scribes, and elders question Jesus in the temple.

##### It came about

This phrase is used here to mark the beginning of a new part of the story.

#### in the temple

"in the temple courtyard" or "at the temple"

#### Luke 20:2

##### General Information:

This page has intentionally been left blank.

### Luke 20:3

#### General Information:

Jesus responds to the chief priests, scribes, and elders.

#### He answered and said to them

"Jesus replied"

#### I will also ask you a question, and you tell me

The words "I will ... ask you a question" are a statement. The words "you tell me" are a command.

### Luke 20:4

#### Was it from heaven or from men

Jesus knows that John's authority comes from heaven, so he is not asking for information. He asks the question so the Jewish leaders will have to tell what they think to all who are listening. This question is rhetorical, but you will probably have to translate it as a question. Alternate translation: "Do you think John's authority to baptize people came from heaven or from men" or "Was it God who told John to baptize people, or did people tell him to do it"

#### from heaven

"from God." Jewish people avoided referring to God by his name "Yahweh." Often they used the word "heaven" to refer to him.

### Luke 20:5

#### They reasoned

"They discussed" or "They considered their answer"

#### with themselves

"among themselves" or "with each other"

#### If we say, 'From heaven,' he

Some languages might prefer an indirect quote. Alternate translation: "If we say that John's authority is from heaven, he"

#### From heaven

"From God." Jewish people avoided referring to God by his name "Yahweh." Often they used the word "heaven" to refer to him. See how these words are translated in [Luke 20:4]

#### he will say

"Jesus will say"

### Luke 20:6

#### if we say, 'From men,'

Some languages might prefer an indirect quote. Alternate translation: "if we say that John's authority is from men,"

#### stone us

"kill us by throwing stones on us." God's Law commanded that his people stone those of his people who mocked him or his prophets.

### Luke 20:7

#### So they answered

"So the chief priests, scribes and elders answered." The word "so" marks an event that happened because of something else that happened first. In this case, they had reasoned with themselves (Luke 20:5-6), and they did not have an answer they wanted to say.

#### they answered that they did not know where it came from.

This could be stated as a direct quote. Alternate translation: "they said, 'We do not know where it came from.'"

#### where it came from

"where John's baptism came from." Alternate translation: "where John's authority to baptize came from" or "who authorized John to baptize people"

### Luke 20:8

#### Neither will I tell you

"And I will not tell you." Jesus knew they were not willing to tell him the answer, so he responded in the same manner. Alternate translation: "Just as you will not tell me, I will not tell you"

### Luke 20:9

#### General Information:

Jesus begins to tell a parable to the people in the temple courtyard.

#### rented it out to vine growers

"allowed some vine growers to use it in exchange for payment" or "allowed some vine growers to use it and pay him later." Payment might be in the form of money or a portion of the harvest.

#### vine growers

These are people who tend grape vines and grow grapes. Alternate translation: "grape farmers"

### Luke 20:10

#### the appointed time

"the time they had agreed to pay him." This would have been at the harvest time.

#### of the fruit of the vineyard

"some of the grapes" or "some of what they produced in the vineyard." It could also refer to the things they made from grapes or the money they earned by selling the grapes.

**sent him away empty-handed**

An empty hand is a metaphor for "nothing."  
Alternate translation: "sent him away without paying him" or "sent him away without the grapes"

**Luke 20:11**

**beat him**

"beat that servant"

**treated him shamefully**

"humiliated him"

**sent him away empty-handed**

Having an empty hand is a metaphor for having nothing. Alternate translation: "sent him away without paying him" or "sent him away without any grapes"

**Luke 20:12**

**yet a third**

"even a third servant" or "yet another servant." The word "yet" hints at the fact that the landowner should not have had to send the second servant, but he went beyond that and sent a third servant.

**wounded him**

"injured that servant"

**threw him out**

"threw him out of the vineyard"

**Luke 20:13**

**What will I do?**

This question emphasizes that the vineyard owner thought carefully about what he was going to do. Alternate translation: "Here is what I will do:"

**Luke 20:14**

**when the vine growers saw him**

"when the farmers saw the owner's son"

**Let us kill him**

They were not asking permission. They said this to encourage each other to kill the heir.

**Luke 20:15**

**They threw him out of the vineyard**

"The vine growers forced the son out of the vineyard"

**What then will the lord of the vineyard do to them?**

Jesus uses a question to get his listeners to pay attention to what the owner of the vineyard will do. Alternate translation: "So now, listen to what the lord of the vineyard will do to them."

**Luke 20:16**

**Connecting Statement:**

Jesus finishes telling his parable to the crowd.

**May it never be**

"May it never happen"

**Luke 20:17**

**Connecting Statement:**

Jesus continues teaching the crowd.

**But Jesus looked at them**

"But Jesus stared at them" or "But he looked straight at them." He did this to hold them accountable to understand what he was saying.

**What is the meaning of that which is written: 'The stone ... cornerstone'?**

Jesus uses a question to teach the crowd. Alternate translation: "You should be able to understand that which is written: 'The stone ... cornerstone.'"

**that which is written**

"this scripture"

**The stone that the builders rejected has become the cornerstone**

This is the first of three metaphors in a prophecy from the book of Psalms. This one refers to the Messiah as if he were a stone that builders chose not to use, but that God made the most important stone.

**The stone that the builders rejected**

"The stone that the builders said was not good enough to use for building." In those days people used stones to build the walls of houses and other buildings.

**the builders**

This refers to the religious rulers who are rejecting Jesus as Messiah.

**the cornerstone**

"the chief stone of the building" or "the most important stone of the building"

**Luke 20:18**

**Every one who falls ... broken to pieces**

This second metaphor speaks of people who reject the Messiah as if they fall over a stone and are injured.

**will be broken to pieces**

This is a result of falling onto the stone. It can be stated in active form. Alternate translation: "will break up into pieces"

**the one on whom it falls**

"the one that stone falls on." This third metaphor speaks about the Messiah judging those who reject him as if he were a large stone that would crush them.

**Luke 20:19**

**sought to lay hands on him**

In this verse, to "lay hands on" someone is to arrest that person. Alternate translation: "looked for a way to arrest Jesus"

**in that very hour**

"immediately"

**they were afraid of the people**

This is the reason that they did not arrest Jesus right away. The people respected Jesus, and the religious leaders were afraid of what the people might do if they arrested him. Alternate translation: "they did not arrest him because they were afraid of the people"

**Luke 20:20**

**they sent out spies**

"the scribes and chief priests sent spies to watch Jesus"

**that they might find fault with his speech**

"because they wanted to accuse Jesus of saying something bad"

**to the rule and to the authority of the governor**

"Rule" and "authority" are two ways of saying that they wanted the governor to judge Jesus. It can be translated with one or both expressions. Alternate translation: "so that the governor would punish Jesus"

**Luke 20:21**

**Connecting Statement:**

This is the beginning of the next event in the story. Some time has passed since Jesus was questioned in the temple by the chief priests. The spies are now questioning Jesus.

**They asked him**

"The spies asked Jesus"

**Teacher, we know ... way of God**

The spies were trying to deceive Jesus. They did not believe these things about Jesus.

**we know**

"we" refers only to the spies.

**are not partial to anyone**

Possible meanings are 1) "you tell the truth even if important people do not like it" or 2) "you do not favor one person over another"

**but you teach the truth about the way of God**

This is part of what the spies were saying that they knew about Jesus.

**Luke 20:22**

**Is it lawful ... or not?**

They hoped that Jesus would say either "yes" or "no." If he said "yes," then the Jewish people would be angry with him for telling them to pay taxes to a foreign government. If he said "no," then the religious leaders could tell the Romans that Jesus was teaching the people to break the Roman laws.

**Is it lawful**

They were asking about God's law, not about Caesar's law. Alternate translation: "Does our law permit us"

**Caesar**

Because Caesar was the ruler of the Roman government, they could refer to the Roman government by Caesar's name.

**Luke 20:23**

**But Jesus understood their craftiness**

"But Jesus understood how tricky they were" or "But Jesus saw that they were trying to trap him." The word "their" refers to the spies.

**Luke 20:24**

**a denarius**

This is a Roman silver coin worth a day's wages.

**Whose image and name is on it?**

Jesus uses a question to respond to those who were trying to trick him. Alternate translation: "Tell me, whose image and name do you see on it?"

**image and name**

"picture and name"

**Luke 20:25**

**He said to them**

"Then Jesus said to them"

**Caesar**

Here "Caesar" refers to the Roman government.

**and to God**

The word "give" is understood from the previous phrase. It can be repeated here. Alternate translation: "and give to God"

**Luke 20:26**

**Connecting Statement:**

This is the end of this event about the spies and the part of the story which began in Luke 20:1.

**They were not able to find fault with what he had said**  
"The spies could not find anything wrong with what he said"

**but marveling at his answer, they were silent**  
"but they were amazed at his answer and did not say anything"

### Luke 20:27

**General Information:**

We do not know where this takes place, though it possibly takes place in the temple courtyard. Jesus is talking with some Sadducees.

**the ones who say that there is no resurrection**  
This phrase identifies the Sadducees as being the group of Jews that say that no one would rise from the dead. It does not imply that some Sadducees believed that there is a resurrection and some did not.

### Luke 20:28

**if a man's brother dies, having a wife, and being childless**  
"if a man's brother dies when he has a wife but does not have children"

**the man should take the brother's wife**  
"the man should marry his dead brother's widow"

**raise up children for his brother**  
The Jews considered the first son born to a woman who married her dead husband's brother as if he were the son of the woman's first husband. This son inherited the property of his mother's first husband and carried on his name.

### Luke 20:29

**General Information:**

The Sadducees tell Jesus a short story in verses 29-32. This is a story they made up as an example. In verse 33, they ask Jesus a question about the story they told.

**There were seven brothers**  
This may have happened, but it is probably a story that they made up to test Jesus.

**the first**  
"brother number one" or "the oldest"

**died childless**  
"died without having any children" or "died, but did not have any children"

### Luke 20:30

**the second as well**  
The Sadducees kept the story short by not repeating many of the details. Alternate translation:

"the second married her and the same thing happened" or "the second brother married her and died without having any children"

**the second**  
"brother number two" or "the oldest brother who was still alive"

### Luke 20:31

**The third took her**  
"The third married her"

**The third**  
"Brother number three" or "The oldest brother who was still alive"

**and in the same way the seven also left no children and died**  
The speakers kept the story short by omitting details. Alternate translation: "in the same way the rest of the seven brothers married her and died without having any children"

**the seven**  
"all seven of the brothers" or "each of the seven brothers"

### Luke 20:32

**General Information:**  
This page has intentionally been left blank.

### Luke 20:33

**Connecting Statement:**  
The Sadducees finish asking Jesus their question.

**In the resurrection**  
"When people are raised from the dead" or "When dead people become alive again." Some languages have a way of showing that the Sadducees did not believe that there would be a resurrection, such as "In the supposed resurrection" or "When dead people are supposedly raised from the dead."

### Luke 20:34

**Connecting Statement:**  
Jesus begins to answer the Sadducees.

**The sons of this age**  
"The people of this world" or "The people of this time." This is in contrast with those in heaven or the people who live after the resurrection.

**marry and are given in marriage**  
In that culture they spoke of men marrying women and women being given in marriage to their husband. This can also be stated in active form. Alternate translation: "get married"

### Luke 20:35

#### **those who are regarded as worthy in that age**

This can be stated in active form. Alternate translation: "the people in that age whom God will consider to be worthy"

#### **to receive the resurrection from the dead**

"to be raised from the dead" or "to rise from death"

#### **from the dead**

From among all those who have died. The expression "the dead" describes all dead people together in the underworld. To receive resurrection from among them speaks of becoming alive again.

#### **will neither marry nor be given in marriage**

In that culture they spoke of men marrying women and women being given in marriage to their husband. This can also be stated in active form. Alternate translation: "will not marry" or "will not get married." This is after the resurrection.

### Luke 20:36

#### **Neither can they die anymore**

This is after the resurrection. Alternate translation: "They will not be able to die anymore"

#### **are sons of God, being sons of the resurrection**

"are children of God because he has brought them back from the dead"

### Luke 20:37

#### **Connecting Statement:**

Jesus finishes answering the Sadducees.

#### **But that the dead are raised, even Moses showed**

The word "even" is here because the Sadducees might not have been surprised that some scriptures say that the dead are raised, but they did not expect Moses to have written something like that. Alternate translation: "But even Moses showed that dead people rise from the dead"

#### **the dead are raised**

This can be stated in active form. Alternate translation: "God causes the dead to live again"

#### **in the place concerning the bush, where he calls the Lord**

The implied information can be supplied. Alternate translation: "in the scripture about the burning bush, where he wrote about the Lord being"

#### **the God of Abraham and the God of Isaac and the God of Jacob**

"the God of Abraham, Isaac, and Jacob." They all worshiped the same God.

### Luke 20:38

#### **Now**

This word is used here to mark a break in the main teaching. Here Jesus explains how this story proves that people rise from the dead.

#### **he is not the God of the dead, but of the living**

These two phrases have similar meaning. They are used together for emphasis. Some languages have different ways of showing emphasis. Alternate translation: "the Lord is the God of living people only"

#### **but of the living**

"but the God of living people." Since these people died physically, they must still be alive spiritually. Alternate translation: "but the God of people whose spirits are alive, even though their bodies may have died"

#### **because all live to him**

"because in God's sight they all are still alive" or "because their spirits are alive in God's presence"

### Luke 20:39

#### **Some of the scribes answered**

"Some of the scribes said to Jesus." There were scribes present when the Sadducees were questioning Jesus.

### Luke 20:40

#### **For they**

It is unclear if this refers to the scribes, or the Sadducees, or both. It is best to keep the statement general.

#### **they did not dare ask him any more questions**

"they were afraid to ask him any more questions" or "they did not risk asking him any more questions." They understood that they did not know as much as Jesus did, but they did not want to say that. This can be made explicit. Alternate translation: "they did not ask him any more tricky questions because they feared that his wise answers would make them appear foolish again"

### Luke 20:41

#### **General Information:**

Jesus asks the scribes a question.

#### **How do they say ... son?**

"Why do they say ... son?" Jesus uses a question to make the scribes think about who the Messiah is. Alternate translation: "Let's think about them saying ... son." or "I will talk about them saying ... son."

**they say**

The prophets, the religious rulers, and the Jewish people in general knew that the Messiah was the son of David. Alternate translation: "everyone says" or "people say"

**David's son**

"King David's descendant." The word "son" is used here to refer to a descendant. In this case it refers to the one who would reign over God's kingdom.

**Luke 20:42**

**The Lord said to my Lord**

This is a quotation from the book of Psalms which says "Yahweh said to my Lord." But the Jews stopped saying "Yahweh" and often said "Lord" instead. Alternate translation: "The Lord God said to my Lord" or "God said to my Lord"

**my Lord**

David was referring to the Christ as "my Lord."

**Sit at my right hand**

To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "Sit in the place of honor beside me"

**Luke 20:43**

**until I make your enemies your footstool**

The Messiah's enemies are spoken of as if they were furniture on which he would rest his feet. This was an image of submission. Alternate translation: "until I make your enemies like a footstool for you" or "until I conquer your enemies for you"

**Luke 20:44**

**David therefore calls the Christ 'Lord,'**

In the culture of that time, a father was more respected than a son. David's use of the title 'Lord'

for the Christ implies that he was greater than David.

**so how is he David's son?**

"so how can the Christ be David's son?" This can be a statement. Alternate translation: "and this shows that the Christ is not merely David's descendant"

**Luke 20:45**

**Connecting Statement:**

Jesus now directs his attention to his disciples and speaks mainly to them.

**Luke 20:46**

**Beware of**

"Be on guard against"

**who desire to walk in long robes**

Long robes would show that they were important. Alternate translation: "who like to walk around wearing their important robes"

**Luke 20:47**

**They also devour widows' houses**

"They also eat up widows' houses." The scribes are spoken of as if they were hungry animals that eat up the widows' houses. The word "houses" is a synecdoche for both where the widow lives and all the possessions she puts in her home. Alternate translation: "They also take away from widows all their possessions"

**for a show they make long prayers**

"they pretend to be righteous and make long prayers" or "they make long prayers so that people will see them"

**Men like this will receive greater condemnation**

"They will receive a more severe judgment." This can be stated in active form. Alternate translation: "God will certainly punish them very severely"

## Chapter 21

<sup>1</sup> Jesus looked up and saw the rich men who were putting their gifts into the treasury. <sup>2</sup> He saw a certain poor widow putting in two mites. <sup>3</sup> So he said, "Truly I say to you, this poor widow put in more than all of them. <sup>4</sup> All of these gave gifts out of their abundance. But this widow, out of her poverty, put in all she had to live on."

<sup>5</sup> As some spoke of the temple, how it was decorated with beautiful stones and offerings, he said, <sup>6</sup> "As for these things that you see, the days will come when not one stone will be left on another which will not be torn down." <sup>7</sup> So they asked him, saying, "Teacher, when will these things happen? What will be the sign when these things are about to happen?" <sup>8</sup> Jesus answered, "Be careful that you are not deceived. For many will come in my name, saying, 'I am he,' and, 'The time is near.' Do not go after them. <sup>9</sup> When you hear of wars and riots, do not be terrified, for these things must happen first, but the end will not happen immediately."

<sup>10</sup> Then he said to them, "Nation will rise against nation, and kingdom against kingdom. <sup>11</sup> There will be great earthquakes, and in various places famines and plagues. There will be terrifying events and great signs from heaven. <sup>12</sup> But before all of these things, they will lay their hands on you and will persecute you, delivering you over to the synagogues and prisons, bringing you before kings and governors because of my name. <sup>13</sup> It will lead to an opportunity for your testimony. <sup>14</sup> Therefore resolve in your hearts not to prepare your defense ahead of time, <sup>15</sup> for I will give you words and wisdom that all your adversaries will not be able to resist or contradict. <sup>16</sup> But you will be given over also by parents, brothers, relatives, and friends, and they will put some of you to death. <sup>17</sup> You will be hated by everyone because of my name. <sup>18</sup> But not a hair from your head will perish. <sup>19</sup> In your endurance you will gain your lives.

<sup>20</sup> "When you see Jerusalem surrounded by armies, then recognize that its desolation is near. <sup>21</sup> Then let those in Judea flee to the mountains, let those who are in the city leave it, and those who are out in the country must not enter the city. <sup>22</sup> For these are days of vengeance, so that all the things that are written will be fulfilled. <sup>23</sup> Woe to those who are pregnant and to those who are nursing in those days! For there will be great distress upon the land, and wrath to this people. <sup>24</sup> They will fall by the edge of the sword, and they will be led captive into all the nations, and Jerusalem will be trampled by the Gentiles until the times of the Gentiles are fulfilled.

<sup>25</sup> "There will be signs in the sun, in the moon, and in the stars, and on the earth. The nations will be in distress, anxious because of the roar of the sea and waves. <sup>26</sup> There will be men fainting from fear and from expectation of the things which are coming upon the world. For the powers of the heavens will be shaken. <sup>27</sup> Then they will see the Son of Man coming in a cloud with power and great glory. <sup>28</sup> But when these things begin to happen, stand up and lift up your heads, because your redemption is coming near."

<sup>29</sup> Jesus told them a parable, "Look at the fig tree, and all the trees. <sup>30</sup> When they sprout buds, you see for yourselves and know that summer is already near. <sup>31</sup> So also, when you see these things happening, recognize that the kingdom of God is near. <sup>32</sup> Truly I say to you, this generation will not pass away until all these things take place. <sup>33</sup> Heaven and earth will pass away, but my words will never pass away.

<sup>34</sup> "But pay attention to yourselves, so that your hearts are not burdened with excessive drinking and drunkenness and the worries of life, and that day does not close on you suddenly <sup>35</sup> like a trap. For it will come upon everyone living on the face of the whole earth. <sup>36</sup> But be alert at all times, praying that you may be strong enough to escape all these things that will take place, and to stand before the Son of Man."

<sup>37</sup> So during the days he was teaching in the temple, and at night he went out and stayed on the mountain that is called Olives. <sup>38</sup> All of the people came early in the morning to hear him in the temple.

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## Luke 21 General Notes

### Structure and formatting

Jesus told his disciples much about what would happen before he returned.

## Special concepts in this chapter

**"For many will come in my name, saying, 'I am he,'"**

Jesus taught that before he returned many people would falsely claim to be him returning. It will also be a time when many people will hate Jesus's followers and even want to kill them.

**"Until the times of the Gentiles are fulfilled"**

The Jews spoke of the time between when the Babylonians forced their ancestors to go to Babylon and the time when the Messiah would come as "the times of the Gentiles," the time when the Gentiles would rule over the Jews.

## Other possible translation difficulties in this chapter

**"Son of Man"**

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

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### Luke 21:1

**Connecting Statement:**

Jesus begins teaching his disciples, but it is uncertain whether this occurs on the same day that the Sadducees question Jesus

**gifts**

You may need to make explicit what the gifts are.  
Alternate translation: "gifts of money"

**treasury**

The "treasury" means the boxes in the temple courtyard where people put money as a gift to God.

### Luke 21:2

**a certain poor widow**

This is a way of introducing a new character to the story.

**two mites**

"two small coins" or "two tiny copper coins." These were the least valuable of the coins people used then. Alternate translation: "two pennies" or "two small coins of little value"

### Luke 21:3

**Truly I say to you**

This means that what Jesus was about to say was very important.

**I say to you**

Jesus was talking to his disciples. The word "you" is plural.

**this poor widow put in more than all of them**

God considers her gift, a small amount of money, more significant than the large amounts of money the men gave. Alternate translation: "the small gift of this widow is more valuable than the larger gifts of the rich men"

### Luke 21:4

**gave gifts out of their abundance**

"have a lot of money but only gave a small portion of it"

**out of her poverty**

"who has very little money"

### Luke 21:5

**Connecting Statement:**

Jesus switches from talking about the widow to teaching about the temple.

**offerings**

things people had given to God

### Luke 21:6

**these things that you see**

This refers to the beautiful temple and its decorations.

**the days will come when**

"there will be a time when" or "someday"

**when not one stone will be left on another which will not be torn down**

Jesus uses hyperbole here to emphasize the extent of the devastation that enemies will cause to the temple. The enemies will completely destroy the temple, which is built of stones. Alternate translation: "when all these things will be destroyed" or "when enemies will destroy all of these things"

**not one stone will be left on another which will not be torn down**

This can be stated in positive form. Alternate translation: "every stone will be removed from its place and torn down"

**left on another which will not be torn down**

A new sentence can be started here, and it can be stated in active form. Alternate translation: "left on

another. They will all be torn down" or "left on another. Enemies will tear down every stone"

### **Luke 21:7**

#### **they asked him**

"the disciples asked Jesus" or "Jesus's disciples asked him"

#### **these things**

This refers to what Jesus has just said about enemies destroying the temple.

### **Luke 21:8**

#### **that you are not deceived**

Jesus was talking to his disciples. The word "you" is plural. Alternate translation: "that you do not believe lies" or "that no one deceives you"

#### **in my name**

People coming in his name claim to represent him. Alternate translation: "claiming to be me" or "claiming to have my authority"

#### **I am he**

"I am the Christ" or "I am the Messiah"

#### **Do not go after them**

"Do not believe them" or "Do not become their disciples"

### **Luke 21:9**

#### **wars and riots**

Here "wars" probably refers to fighting between countries, and "riots" probably refers to people fighting against their own leaders or against others in their country. Alternate translation: "wars and rebellions" or "wars and revolutions"

#### **do not be terrified**

"do not let these things terrify you" or "do not be afraid"

#### **the end**

Possible meanings are: (1) The end of the era in which the disciples to whom Jesus spoke were in at the time. Alternate translation: "the end of the age" or (2) The end of the heavens and earth as we know them. Alternate translation: "the end of the world"

#### **will not happen immediately**

Implied word can be supplied here. Alternate translation: "will not happen immediately after the wars and riots" or "will not happen immediately after those things happen"

### **Luke 21:10**

#### **Then he said to them**

"Then Jesus said to his disciples." Since this is a continuation of Jesus speaking from the previous

verse, some languages may prefer not to say "Then he said to them."

#### **Nation will rise against nation**

Here "nation" is a metonym for the people of the nation, and "rise against" is a metonym for attack. The word "nation" represents nations in general, not one particular nation. Alternate translation: "The people of one nation will attack the people of other nations" or "The people of some nations will attack the people of other nations"

#### **Nation**

This refers to ethnic groups of people rather than to countries.

#### **kingdom against kingdom**

The words "will rise" are understood from the previous phrase and mean attack. Alternate translation: "kingdom will rise against kingdom" or "the people of some kingdoms will attack the people of other kingdoms"

### **Luke 21:11**

#### **in various places famines and plagues**

The words "there will be" are understood from the previous phrase. Alternate translation: "there will be famines and plagues in many places" or "there will be times of hunger and diseases in different places"

#### **terrifying events**

"events that terrify people" or "events that cause people to be very afraid"

### **Luke 21:12**

#### **these things**

This refers to the terrible things that Jesus has said will happen.

#### **they will lay their hands on you**

"they will grab you." This expression refers to people exercising authority over the disciples. Alternate translation: "they will arrest you"

#### **they will**

"people will" or "enemies will"

#### **you**

Jesus was talking to his disciples. The word "you" is plural.

#### **delivering you over to the synagogues**

The word "synagogues" is a metonym for the people in the synagogues, specifically the leaders. Alternate translation: "giving you over to the leaders of the synagogues" or "taking you to the synagogues so that the people there can do to you whatever they want to do"

**and prisons**

"and delivering you over to the prisons" or "and putting you in prisons"

**because of my name**

The word "name" is here used to refer to Jesus himself. Alternate translation: "because of me" or "because you follow me"

**Luke 21:13**

**for your testimony**

"for you to tell them your testimony about me"

**Luke 21:14**

**Therefore**

"Because of this," referring to everything Jesus has said, beginning in [Luke 21:10]

**resolve in your hearts**

Here "hearts" is a metonym for people's minds. Alternate translation: "make up your mind" or "decide firmly"

**not to prepare your defense ahead of time**

"not to figure out ahead of time what you will say in order to defend yourself against their accusations"

**Luke 21:15**

**wisdom that all your adversaries will not be able to resist or contradict**

"wisdom that none of your adversaries will be able to resist or contradict"

**I will give you words and wisdom**

"I will tell you what wise things to say"

**words and wisdom**

These can be combined into one phrase. Alternate translation: "words of wisdom" or "wise words"

**contradict**

show to be false

**Luke 21:16**

**you will be given over also by parents, brothers, relatives, and friends**

This can be translated in active form. Alternate translation: "even your parents, brothers, relatives, and friends will give you over to the authorities"

**they will put some of you to death**

"they will kill some of you." Possible meanings are 1) "the authorities will kill some of you" or 2) "those who deliver you up will kill some of you." The first meaning is more likely.

**Luke 21:17**

**You will be hated by everyone**

This can be translated in active form. The word "everyone" emphasizes how many people will hate the disciples, either through 1) exaggeration Alternate translation: "It will seem like you are hated by everyone" or "It will seem like everyone hates you" or 2) a generalization. Alternate translation: "You will be hated by most people" or "Most people will hate you"

**because of my name**

"my name" here refers to Jesus. Alternate translation: "because of me" or "because you follow me"

**Luke 21:18**

**But not a hair from your head will perish**

Jesus speaks of one of the smallest parts of a person. He is emphasizing that the whole person will not perish. Jesus had already said that some of them would be put to death, so some understand this to mean that they would not be harmed spiritually. Alternate translation: "But these things cannot really harm you" or "Even every hair on your head will be safe"

**Luke 21:19**

**In your endurance**

"By holding firm." This can be stated in the opposite way. Alternate translation: "If you do not quit"

**you will gain your lives**

"you will save yourselves"

**Luke 21:20**

**Jerusalem surrounded by armies**

This can be stated in active form. Alternate translation: "armies surrounding Jerusalem"

**that its desolation is near**

The word "desolation," which describes a place that is empty, is a metonym for Jerusalem after it has been destroyed and the Jews can no longer live there. Alternate translation: "that it will soon be destroyed" or "that they will soon destroy it"

**Luke 21:21**

**flee**

run away from danger

**in the country**

This refers to the rural areas outside Jerusalem, and not to the nation. Alternate translation: "outside the city"

**enter the city**  
"enter Jerusalem"

**Luke 21:22**

**these are days of vengeance**  
"these are days of punishment" or "this will be the time when God will punish this city"

**all the things that are written**  
This can be stated in active form. Alternate translation: "all the things that the prophets wrote in the scriptures long ago"

**will be fulfilled**  
This can be stated in active form. Alternate translation: "will happen"

**Luke 21:23**

**to those who are nursing**  
"to mothers who are nursing their babies"

**there will be great distress upon the land**  
Possible meanings are 1) the people of the land will be distressed or 2) there will be physical disasters in the land.

**wrath to this people**  
"there will be wrath to the people at that time." God will bring this wrath. Alternate translation: "this people will experience God's anger" or "God will be very angry and will punish this people"

**Luke 21:24**

**They will fall by the edge of the sword**  
"They will be killed by the edge of the sword." Here "fall by the edge of the sword" represents being killed by enemy soldiers. Alternate translation: "Enemy soldiers will kill them"

**they will be led captive into all the nations**  
This can be stated in active form. Alternate translation: "their enemies will capture them and take them to other countries"

**into all the nations**  
The word "all" is an exaggeration to emphasize that they will be led into many countries. Alternate translation: "into many other countries"

**Jerusalem will be trampled by the Gentiles**  
Possible meanings are 1) the Gentiles will conquer Jerusalem and occupy it or 2) the Gentiles will destroy the city of Jerusalem or 3) the Gentiles will destroy the people of Jerusalem.

**trampled by the Gentiles**  
This metaphor speaks of Jerusalem as if the people of other nations was walking on it and crushing it down with their feet. This refers to domination.

Alternate translation: "conquered by the Gentiles" or "destroyed by the other nations"

**the times of the Gentiles are fulfilled**  
This can be stated in active form. Alternate translation: "the period of the Gentiles has come to an end"

**Luke 21:25**

**The nations will be in distress**  
Here "the nations" refers to the people in them. Alternate translation: "The people of the nations will be distressed"

**distress, anxious because of the roar of the sea and waves**  
"distress because they will be anxious about the roar of the sea and its waves" or "distress, and the loud noise of the sea and its rough movements will frighten them." This seems to refer to unusual storms or disasters involving the seas.

**Luke 21:26**

**the things which are coming upon the world**  
"the things that will happen in the world" or "the things that will happen to the world"

**the powers of the heavens will be shaken**  
This can be stated in active form. Possible meanings are 1) "God will shake the sun, moon, and stars so they will not move in their normal ways" or 2) "God will trouble the powerful spirits in the heavens." The first is recommended.

**Luke 21:27**

**Son of Man coming**  
Jesus is referring to himself. Alternate translation: "me, the Son Man, coming"

**coming in a cloud**  
"coming down in a cloud"

**with power and great glory**  
Here "power" probably refers to his authority to judge the world. Here "glory" may refer to a bright light. God sometimes shows his greatness with a very bright light. Alternate translation: "powerfully and gloriously" or "and he will be powerful and very glorious"

**Luke 21:28**

**stand up**  
Sometimes when people are afraid, they crouch down in order to avoid being seen or hurt. When they are no longer afraid, they get up. Alternate translation: "stand up with confidence"

**lift up your heads**  
Lifting the head is a metonym for looking up. When they lift their heads up, they will be able to see

their rescuer coming to them. Alternate translation: "look up"

**because your redemption is coming near**

God, who redeems, is spoken of as if he were the redemption that he causes. The word "redemption" is an abstract noun that can be translated as a verb. Alternate translation: "because God will soon redeem you"

**redemption**

God rescuing his people from those who want to harm them is spoken of as if he were buying back people who had become slaves because they could not pay their debts. Alternate translation: "rescue" or "salvation"

**Luke 21:29**

**Connecting Statement:**

As Jesus continues teaching his disciples, he tells them a parable.

**Luke 21:30**

**When they sprout buds**

"When new leaves start to grow"

**summer is already near**

"summer is about to start." Summer in Israel follows the sprouting of fig tree leaves and is the time when the figs ripen. Alternate translation: "harvest time is ready to start"

**Luke 21:31**

**So also, when you see these things happening**

The appearance of the signs that Jesus just described signal the arrival of the kingdom of God just as appearance of the leaves of the fig tree signal the arrival of summer.

**the kingdom of God is near**

"God will soon establish his kingdom." Alternate translation: "God will soon rule as king"

**Luke 21:32**

**Connecting Statement:**

Jesus continues teaching his disciples.

**Truly I say to you**

This expression emphasizes the importance of what Jesus is about to say.

**this generation**

Possible meanings are 1) the generation that will see the first of the signs Jesus speaks of or 2) the generation Jesus is speaking to. The first is more likely.

**will not pass away until**

This could be stated in positive form. Alternate translation: "will still be alive when"

**Luke 21:33**

**Heaven and earth will pass away**

"Heaven and earth will cease to exist." The word "heaven" here refers to the sky and the universe beyond it.

**my words will never pass away**

"my words will never cease to exist" or "my words will never fail." Jesus uses "words" here to refer to everything he says.

**will never pass away**

This could be stated in positive form. Alternate translation: "will remain forever"

**Luke 21:34**

**so that your hearts are not burdened**

The "heart" here refers to the mind and thoughts of the person. Alternate translation: "so that you are not occupied"

**are not burdened**

Jesus here speaks of the following sins as if they were a physical weight that a person had to carry.

**excessive drinking ... drunkenness**

"drinking too much wine and becoming drunk." Excessive drinking is the action, and intoxication is the effect of that action.

**the worries of life**

"the things you worry about as you live every day"

**that day does not close on you suddenly**

The rest of this sentence, "like a trap," is in verse 35. Just as a trap closes on an animal when the animal does not expect it, that day will happen when people do not expect it. Alternate translation: "that day does not happen when you are not expecting it, as when a trap closes suddenly on an animal" or "that day does not surprise you like a trap"

**that day**

This refers to the day when the Messiah returns. Alternate translation: "the day when the Son of Man comes"

**Luke 21:35**

**like a trap**

The first part of this statement, "that day does not close on you suddenly," is in verse 34. Just as a trap closes on an animal when the animal does not expect it, that day will happen when people do not expect it. Alternate translation: "that day does not happen when you are not expecting it, as when a

trap closes suddenly on an animal" or "that day does not surprise you like a trap"

**it will come upon everyone**

"it will affect everyone" or "the events of that day will affect everyone"

**on the face of the whole earth**

The surface of the earth is spoken of as if it were the outward part of the face of a person. Alternate translation: "on the surface of the whole earth" or "on the entire earth"

**Luke 21:36**

**Connecting Statement:**

Jesus finishes teaching his disciples.

**be alert**

"be ready for my coming"

**strong enough to escape all these things**

Possible meanings are 1) "strong enough to endure these things" or 2) "able to avoid these things."

**these things that will take place**

"these things that will happen." Jesus has just told them about terrible things that will happen, such as persecution, war, and captivity.

**to stand before the Son of Man**

"to stand with confidence before the Son of Man." This probably refers to when the Son of Man judges everyone. A person who is not ready will be afraid of the Son of Man and will not stand with confidence.

**Luke 21:37**

**Connecting Statement:**

This is the end of the part of the story that begins in [Luke 20:1]

**during the days he was teaching**

"during the daytime he would teach" or "he would teach each day." The following verses tell about things that Jesus and the people did each day during the week before he died.

**in the temple**

Only priests were allowed in the temple. Alternate translation: "at the temple" or "in the temple courtyard"

**at night he went out**

"at night he would go out of the city" or "he went out each night"

**Luke 21:38**

**All of the people**

The word "all" is probably an exaggeration to emphasize that the crowd was very large. Alternate translation: "A very large number of people in the city" or "Almost everyone in the city"

**came early in the morning**

"would come early each morning"

**to hear him in the temple**

"to hear him teach in the temple courtyard"

## Chapter 22

<sup>1</sup> Now the Festival of Unleavened Bread was approaching, which is called the Passover. <sup>2</sup> The chief priests and the scribes were seeking how they could put Jesus to death, for they were afraid of the people.

<sup>3</sup> Then Satan entered into Judas, the one called Iscariot, who was one of the twelve. <sup>4</sup> Judas went to the chief priests and captains and discussed with them how he would betray Jesus to them. <sup>5</sup> They were glad and agreed to give him money. <sup>6</sup> He consented and looked for an opportunity to give him over to them away from the crowd.

<sup>7</sup> Then came the day of unleavened bread, on which the Passover lamb had to be sacrificed. <sup>8</sup> So Jesus sent Peter and John, saying, "Go and prepare for us the Passover meal, so that we may eat it."

<sup>9</sup> They said to him, "Where do you want us to make preparations?"

<sup>10</sup> He answered them, "Look, when you have entered the city, a man bearing a pitcher of water will meet you. Follow him into the house that he goes into. <sup>11</sup> Then say to the master of the house, 'The Teacher says to you, "Where is the guest room, where I will eat the Passover with my disciples?'" <sup>12</sup> He will show you a large furnished upper room. Make the preparations there." <sup>13</sup> So they went, and found everything as he had said to them. Then they prepared the Passover meal.

<sup>14</sup> When the hour came, he sat down with the apostles. <sup>15</sup> Then he said to them, "I have greatly desired to eat this Passover with you before I suffer. <sup>16</sup> For I say to you, I will not eat it again until it is fulfilled in the kingdom of God." <sup>17</sup> Then Jesus took a cup, and when he had given thanks, he said, "Take this, and share it among yourselves. <sup>18</sup> For I say to you, I will not drink of the fruit of the vine again until the kingdom of God comes." <sup>19</sup> Then he took bread, and when he had given thanks, he broke it, and gave to them, saying, "This is my body, which is given for you. Do this in remembrance of me." <sup>20</sup> He took the cup in the same way after supper, saying, "This cup is the new covenant in my blood, which is poured out for you. <sup>21</sup> But pay attention. The hand of the one who betrays me is with me at the table. <sup>22</sup> For the Son of Man indeed goes as it has been determined. But woe to that man through whom he is betrayed!" <sup>23</sup> They began to discuss among themselves which one of them it might be who would do this.

<sup>24</sup> Then there arose also a quarrel among them about which of them was considered to be greatest. <sup>25</sup> He said to them, "The kings of the Gentiles are lords over them, and the ones who have authority over them are called doers of good deeds. <sup>26</sup> But it must not be like this with you. Instead, let the greatest among you become like the youngest and the one who leads like the one who serves. <sup>27</sup> For who is greater, the one who sits at the table, or the one who serves? Is it not the one who sits at the table? Yet I am among you as one who serves. <sup>28</sup> But you are the ones who have continued with me in my trials. <sup>29</sup> I set you over a kingdom, even as my Father has set me over a kingdom, <sup>30</sup> that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

<sup>31</sup> "Simon, Simon, be aware, Satan asked to have you, that he might sift you as wheat. <sup>32</sup> But I have prayed for you, that your faith may not fail. After you have turned back again, strengthen your brothers."

<sup>33</sup> Peter said to him, "Lord, I am ready to go with you both to prison and to death."

<sup>34</sup> Jesus replied, "I tell you, Peter, the rooster will not crow this day, before you deny three times that you know me."

<sup>35</sup> Then Jesus said to them, "When I sent you out without a purse, a bag of provisions, or sandals, did you lack anything?"

They answered, "Nothing."

<sup>36</sup> Then he said to them, "But now, the one who has a purse, let him take it, and likewise a bag of provisions. The one who does not have a sword should sell his cloak and buy one. <sup>37</sup> For I say to you, what is written about me must be fulfilled, 'He was counted with the lawless ones.' For what is predicted about me is being fulfilled."

**38** Then they said, "Lord, look! Here are two swords."

He said to them, "It is enough."

**39** Jesus went, as he often did, to the Mount of Olives, and the disciples followed him. **40** When they arrived, he said to them, "Pray that you do not enter into temptation." **41** He went away from them about a stone's throw, and he knelt down and prayed, **42** saying, "Father, if you are willing, remove this cup from me. Nevertheless not my will, but yours be done." **43** Then an angel from heaven appeared to him, strengthening him. **44** Being in agony, he prayed more earnestly, and his sweat became like great drops of blood falling down upon the ground. **45** When he rose up from his prayer, he came to the disciples and found them sleeping because of their sorrow **46** and asked them, "Why are you sleeping? Rise and pray, that you may not enter into temptation."

**47** While he was still speaking, behold, a crowd appeared, with Judas, one of the twelve, leading them. He came near to Jesus to kiss him, **48** but Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?"

**49** When those who were around Jesus saw what was happening, they said, "Lord, should we strike with the sword?" **50** Then one of them struck the servant of the high priest, and cut off his right ear.

**51** Jesus said, "That is enough!" He touched his ear, and healed him. **52** Jesus said to the chief priests, to the captains of the temple, and to elders who came against him, "Do you come out as against a robber, with swords and clubs? **53** When I was daily with you in the temple, you did not lay your hands on me. But this is your hour, and the authority of darkness."

**54** Seizing him, they led him away and brought him into the high priest's house. But Peter followed from a distance. **55** After they had kindled a fire in the middle of the courtyard and had sat down together, Peter sat in the midst of them. **56** A certain female servant saw him as he sat in the light of the fire and looked straight at him and said, "This man also was with him."

**57** But Peter denied it, saying, "Woman, I do not know him."

**58** After a little while someone else saw him, and said, "You are also one of them."

But Peter said, "Man, I am not."

**59** After about an hour another man insisted and said, "Truly this man also was with him, for he is a Galilean."

**60** But Peter said, "Man, I do not know what you are saying." Immediately, while he was speaking, a rooster crowed. **61** Turning, the Lord looked at Peter, and Peter remembered the word of the Lord, when he said to him, "Before a rooster crows today you will deny me three times." **62** Peter went outside and wept bitterly.

**63** Then the men holding Jesus in custody mocked and beat him. **64** They put a cover over him and asked him, saying, "Prophecy! Who is the one who hit you?" **65** They spoke many other things against Jesus, blaspheming him.

**66** As soon as it was day, the elders of the people gathered together, both chief priests and scribes. They led him into the Council **67** and said, "If you are the Christ, tell us."

But he said to them, "If I tell you, you will not believe, **68** and if I ask you, you will not answer. **69** But from now on, the Son of Man will be seated at the right hand of the power of God."

**70** They all said, "Then you are the Son of God?"

Jesus said to them, "You say that I am."

**71** They said, "Why do we still need a witness? For we ourselves have heard from his own mouth."

## Luke 22 General Notes

### Special concepts in this chapter

#### The eating of the body and blood

[Luke 22:19-20](#) describes Jesus's last meal with his followers. At that time, Jesus told them that what they were eating and drinking were his body and his blood. Nearly all Christian churches celebrate "the Lord's Supper," the "Eucharist," or "Holy Communion" to remember this meal.

#### The new covenant

Some people think that Jesus established the new covenant during the supper. Others think he established it after he went up to heaven. Others think it will not be established until Jesus comes again. Your translation should say no more about this than the ULB does. (See: covenant)

### Other possible translation difficulties in this chapter

#### "Son of Man"

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

#### Luke 22:1

##### General Information:

Judas agrees to betray Jesus. These verses give background information about this event.

##### Now

This word is used here to introduce a new event.

##### Festival of Unleavened Bread

The festival was called by this name because during the festival the Jews did not eat bread that was made with yeast. Alternate translation: "festival when they would eat unleavened bread"

##### was approaching

"was almost ready to begin"

#### Luke 22:2

##### seeking how

"looking for an opportunity" or "thinking of ways in which"

##### they could put Jesus to death

The priests and scribes did not have the authority to kill Jesus themselves, but they hoped to get others to kill him. Alternate translation: "they could get someone to put Jesus to death" or "they could get someone to kill Jesus"

##### afraid of the people

Possible meanings are 1) "scared of what the people might do" or 2) "scared that the people would make Jesus king."

#### Luke 22:3

##### General Information:

This is the beginning of the action in this part of the story.

#### Satan entered into Judas, the one called Iscariot

What happened might have been similar to demon possession, but other demon-possessed people are obviously unable to control any of their own actions. Here Judas Iscariot seems to do everything he desires, but Satan was somehow at work in a special way. Whatever the intended meaning, Satan "entering" Judas Iscariot is a metaphor for Satan taking control of Judas Iscariot. Alternate translation: "Satan took control of Judas, the one called Iscariot"

#### Luke 22:4

##### chief priests

"the leaders of the priests"

##### captains

officers of the temple guards

##### how he would betray Jesus to them

"how he would help them arrest Jesus"

#### Luke 22:5

##### They were glad

"The chief priests and captains were glad"

##### to give him money

"to give Judas money"

#### Luke 22:6

##### He consented

"He agreed"

##### looked for an opportunity to give him over to them away from the crowd

This is an ongoing action that continues after this part of the story ends.

**away from the crowd**

"privately" or "when there was no crowd around him"

**Luke 22:7**

**General Information:**

Jesus sends Peter and John to prepare for the Passover meal. This verse gives background information about the event.

**the day of unleavened bread**

"the day of bread without yeast." This was the day the Jews would take all bread made with yeast out of their homes. Then they would celebrate the Festival of Unleavened Bread for seven days.

**the Passover lamb had to be sacrificed**

Each family or group of people would kill a lamb and eat it together, so many lambs were killed. This can be stated in active form. Alternate translation: "people had to kill a lamb for their Passover meal"

**Luke 22:8**

**prepare**

This is a general word meaning "make ready." Jesus was not necessarily telling Peter and John to do all the cooking.

**so that we may eat it**

Jesus was including Peter and John when he said "we." Peter and John would be part of the group of the disciples that would eat the meal.

**Luke 22:9**

**you want us to make preparations**

The word "us" does not include Jesus. Jesus would not be part of the group that would prepare the meal.

**make preparations**

"make preparations for the meal" or "prepare the meal"

**Luke 22:10**

**He answered them**

"Jesus answered Peter and John"

**Look**

Jesus used this word to tell them to pay close attention and to do exactly what he tells them.

**a man bearing a pitcher of water will meet you**

"you will see a man carrying a pitcher of water"

**bearing a pitcher of water**

"carrying a jar with water in it." He probably would be carrying the jar on his shoulder.

**Follow him into the house**

"Follow him, and go into the house"

**Luke 22:11**

**The Teacher says to you, "Where is the guest room, where I ... my disciples?"**

The quote beginning with "Where is the guest room" is a direct quote of what Jesus, the teacher, wants to say to the master of his house. It can be translated as an indirect quotation. Alternate translation: "Our teacher asks where the guest room is in which he ... his disciples." or "Our teacher says to show us the guest room where he ... us and the rest of his disciples."

**The Teacher**

This refers to Jesus.

**eat the Passover**

"eat the Passover meal"

**Luke 22:12**

**Connecting Statement:**

Jesus continues giving instructions to Peter and John.

**He will show you**

"The owner of the house will show you"

**upper room**

"room upstairs." If your community does not have houses with rooms above other rooms, you may need to consider how to describe buildings in the city.

**Luke 22:13**

**So they went**

"So Peter and John went"

**Luke 22:14**

**Connecting Statement:**

This is the next event in the part of the story about the Passover. Jesus and his disciples are sitting to eat the Passover meal.

**When the hour came**

"When it was time to eat the meal"

**he sat down**

"Jesus sat down"

**Luke 22:15**

**I have greatly desired**

"I have wanted very much"

**before I suffer**

Jesus is referring ahead to his death. The word for "suffer" here means to go through an unusually difficult or painful experience.

**Luke 22:16**

**For I say to you**

Jesus uses this phrase to emphasize the importance of what he will say next.

**until it is fulfilled**

This can be stated in active form. Possible meanings are 1) until the purpose of the Passover Festival is accomplished. Alternate translation: "until God fulfills it" or "until God completes the purpose of the Passover Festival" or 2) "until we celebrate the final Passover Festival"

**Luke 22:17**

**took a cup**

"picked up a cup of wine"

**when he had given thanks**

"when he had given thanks to God"

**he said**

"he said to his apostles"

**share it among yourselves**

They were to share the contents of the cup, and not the cup itself. Alternate translation: "share the wine in the cup among yourselves" or "each of you drink some of the wine from the cup"

**Luke 22:18**

**For I say to you**

This phrase is used to emphasize the importance of what Jesus will say next.

**fruit of the vine**

This refers to the juice that is squeezed from the grapes that grow on grapevines. Wine is made from fermented grape juice.

**until the kingdom of God comes**

"until God establishes his kingdom" or "until God rules in his kingdom"

**Luke 22:19**

**bread**

This bread did not have yeast in it, so it was flat.

**he broke it**

"he ripped it" or "he tore it." He may have divided it into many pieces or he may have divided it into two pieces and given them to the apostles to divide among themselves. If possible, use an expression that would apply to either situation.

**This is my body**

Possible meanings are 1) "This bread is my body" and 2) "This bread represents my body."

**my body, which is given for you**

This can be stated in active form. Alternate translation: "my body, which I will give for you" or "my body, which I will sacrifice for you"

**Do this**

"Eat this bread"

**in remembrance of me**

"in order to remember me"

**Luke 22:20**

**This cup**

The word "cup" refers to the wine in the cup. Alternate translation: "The wine in this cup" or "This cup of wine"

**the new covenant in my blood, which is poured out for you**

Here "blood, which is poured out" represents death. Jesus's death will establish the new covenant that God will make with his people. Alternate translation: "the new covenant that God will put into effect because I have shed my blood for you"

**Luke 22:21**

**Connecting Statement:**

Jesus continues speaking to his apostles.

**The hand of the one who betrays me**

The hand here is a synecdoche that refers to the whole person. Jesus speaks of Judas betraying him as if it has already happened. Alternate translation: "The person who is about to betray me" or "The man who is ready to betray me"

**Luke 22:22**

**For the Son of Man indeed goes**

"For, indeed, the Son of Man will go" or "For the Son of Man will die"

**the Son of Man indeed goes**

Jesus is speaking about himself in the third person. Alternate translation: "I, the Son of Man, indeed go"

**as it has been determined**

This can be stated in active form. Alternate translation: "as God has determined" or "as God has planned"

**But woe to that man through whom he is betrayed**

This can be stated in active form. Alternate translation: "But woe to the man who betrays the Son of Man" or "But how terrible it will be for that man who betrays the Son of Man"

### Luke 22:23

**General Information:**

This page has intentionally been left blank.

### Luke 22:24

**Then there arose also a quarrel among them**

"Then the apostles began to argue among themselves"

**was considered to be greatest**

This can be stated in active form. Alternate translation: "was the most important" or "the people thought was most important"

### Luke 22:25

**He said to them**

"Jesus said to the apostles"

**are lords over them**

"rule forcefully over the Gentiles"

**are called**

Their people probably did not think that those rulers did good to them. Alternate translation: "like to be called" or "call themselves"

### Luke 22:26

**Connecting Statement:**

Jesus continues teaching his apostles.

**it must not be like this with you**

"you should not act like that"

**the youngest**

Older people were respected in that culture. The leaders were usually older people and were called "elders." The youngest person would be the least likely to lead, and the least important. Alternate translation: "the least important"

**and the one who leads like the one who serves**

Words from the phrase before this apply to this phrase. Alternate translation: "and let the one who leads become like the one who serves"

**the one who serves**

"a servant"

### Luke 22:27

**For**

This connects Jesus's commands in verse 26 with this whole verse. It means that the most important person should serve because Jesus is a servant.

**For who is greater ... serves?**

"For who is more important ... serves?" Jesus uses this question to begin to explain to the apostles who

is truly great. Alternate translation: "I want you to think about who is greater ... serves."

**the one who sits at the table**

"the one who is dining"

**Is it not the one who sits at the table?**

Jesus uses another question to teach the disciples. Alternate translation: "Of course the one who sits at the table is more important than the servant!"

**Yet I am among you as one who serves**

"But I am with you to be a servant" or "But I am with you to show you how a servant acts." The word "yet" is here because there is a contrast between what people would expect Jesus to be like and what he really was like.

### Luke 22:28

**have continued with me in my trials**

"have stayed with me as I have struggled" or "have stayed with me while Satan has tempted me"

### Luke 22:29

**I set you over a kingdom, even as my Father has set me over a kingdom**

Some languages may need to change the order. Alternate translation: "Just as my father has given a kingdom to me, I give a kingdom to you"

**I set you over a kingdom**

"I make you rulers in God's kingdom" or "I give you authority to rule in the kingdom" or "I will make you kings"

**even as my Father has set me over a kingdom**

"just as my Father has given me authority to rule as king in his kingdom"

### Luke 22:30

**you will sit on thrones**

Kings sit on thrones. Sitting on a throne is a symbol of ruling. Alternate translation: "you will work as kings" or "you will do the work of kings"

### Luke 22:31

**General Information:**

Jesus speaks directly to Simon.

**Simon, Simon**

Jesus said his name twice to show that what he was about to say to him was very important.

**to have you, that he might sift you**

The word "you" refers to all of the apostles. Languages that have different forms of "you" should use the plural form.

**sift you as wheat**

This means that Satan wanted to test the disciples to find something wrong. Alternate translation: "test you like someone passes grain through a sieve"

**Luke 22:32**

**But I have prayed for you**

The word "you" here refers specifically to Simon. Languages that have different forms of "you" should use the singular form.

**that your faith may not fail**

This can be stated in positive form. Alternate translation: "that you will continue to have faith" or "that you will continue to trust me"

**After you have turned back again**

Here "turned back again" is a metaphor for starting to believe in someone again. Alternate translation: "After you start believing in me again" or "After you start serving me again"

**strengthen your brothers**

"encourage your brothers to be strong in their faith" or "help your brothers believe in me"

**your brothers**

This refers to the other disciples. Alternate translation: "your fellow believers" or "the other disciples"

**Luke 22:33**

**General Information:**

This page has intentionally been left blank.

**Luke 22:34**

**the rooster will not crow this day, before you deny three times that you know me**

The order of the parts of the verse can be reversed. Alternate translation: "you will deny three times that you know me before the rooster crows this day"

**the rooster will not crow this day, before you deny**

This can be stated positively. Alternate translation: "the rooster will crow this day only after you deny" or "before the rooster crows today, you will deny"

**the rooster will not crow**

Here, the crowing of the rooster refers to a certain time of day. Roosters often crow just before the sun appears in the morning. Therefore, this refers to dawn.

**rooster**

a bird that calls out loudly around the time the sun comes up

**this day**

The Jewish day begins at sunset. Jesus was speaking after the sun had set. The rooster would crow just before morning. The morning was part of "this day." Alternate translation: "tonight" or "in the morning"

**Luke 22:35**

**Connecting Statement:**

Jesus turns his attention back to speaking to all of his disciples.

**Jesus said to them, "When ... did you lack anything?"**

**They answered, "Nothing."**

Jesus uses a question to help the apostles remember how well the people provided for them as they traveled. Though this is a rhetorical question and Jesus is not asking for information, you should translate it as a question unless only a statement would cause the disciples to reply that they had lacked nothing.

**When I sent you out**

Jesus is talking to his apostles, so the word "you" is plural.

**purse**

A purse is a bag for holding money. Here it is used to refer to "money."

**a bag of provisions**

"travelers' bag" or "bag of food"

**Nothing**

It may be helpful to some audiences to include more about the conversation. Alternate translation: "We did not lack anything" or "We had everything we needed"

**Luke 22:36**

**and likewise a bag of provisions**

"and let him also take a bag of provisions" or "and also a bag of provisions"

**The one who does not have a sword should sell his cloak**

Jesus was not referring to a specific person who did not have a sword. Alternate translation: "If anyone does not have a sword, he should sell his cloak"

**cloak**

"coat" or "outer garment"

**Luke 22:37**

**Connecting Statement:**

Jesus finishes speaking with his disciples.

**what is written about me**

This can be stated in active form. Alternate translation: "what a prophet wrote about me in the scriptures"

**must be fulfilled**

The apostles would have understood that God would cause everything written in the scriptures to happen. Alternate translation: "God will fulfill" or "God will cause to happen"

**He was counted with the lawless ones**

Here Jesus is quoting the scriptures. This can be stated in active form. Alternate translation: "People counted him as a member of the group of lawless men"

**the lawless ones**

"those who break the law" or "the criminals"

**For what is predicted about me is being fulfilled**

Possible meanings are 1) "For what the prophet predicted about me is about to happen" or 2) "For my life is coming to an end"

**Luke 22:38**

**they said**

This refers to at least two of Jesus's apostles.

**It is enough**

Possible meanings are 1) they have enough swords. "We now have enough swords." or 2) Jesus wants them to stop talking about having swords. "No more of this talk about swords."

**Luke 22:39**

**General Information:**

Jesus goes to the Mount of Olives to pray.

**Luke 22:40**

**that you do not enter into temptation**

"that you are not tempted" or "that nothing tempts you and causes you to sin"

**Luke 22:41**

**about a stone's throw**

"about the distance that someone can throw a stone." Alternate translation: "a short distance" or with an estimated measurement like "about thirty meters"

**Luke 22:42**

**Father, if you are willing**

Jesus will bear the guilt of every person's sin on the cross. He prays to his Father, asking if there is another way.

**Father**

This is an important title for God.

**remove this cup from me**

Jesus refers to what he will soon experience as if it were a cup of bitter liquid that he would have to drink. Alternate translation: "allow me to not drink from this cup" or "allow me to not experience what is about to happen"

**Nevertheless not my will, but yours be done**

This can be stated in active form. Alternate translation: "However, do what is according to your will rather than what is according to my will"

**Luke 22:43**

**appeared to him**

"appeared to Jesus"

**strengthening him**

"encouraging him"

**Luke 22:44**

**Being in agony, he prayed**

"He was suffering greatly, and so he prayed"

**he prayed more earnestly**

"he prayed more intensely"

**his sweat became like great drops of blood falling down upon the ground**

"his sweat was falling to the ground like large drops of blood"

**Luke 22:45**

**When he rose up from his prayer, he**

"When Jesus got up after praying, he" or "After praying, Jesus got up and he"

**found them sleeping because of their sorrow**

"saw that they were sleeping because they were tired from their sadness"

**Luke 22:46**

**Why are you sleeping?**

Possible meanings are 1) "I am surprised that you are sleeping now." or 2) "You should not be sleeping now!"

**that you may not enter into temptation**

"so that you may not be tempted" or "so that nothing tempts you and causes you to sin"

**Luke 22:47**

**behold, a crowd appeared**

The word "behold" alerts us to a new group in the story. Your language may have a way of doing this. Alternate translation: "there was a crowd that appeared"

**leading them**

Judas was showing the people where Jesus was. He was not telling the crowd what to do. Alternate translation: "leading them to Jesus"

**to kiss him**

"to greet him with a kiss" or "to greet him by kissing him." When men greeted other men who were family or friends, they would kiss them on one cheek or both cheeks. If your readers would find it embarrassing to say that a man would kiss another man, you could translate it in a more general way: "to give him a friendly greeting."

**Luke 22:48**

**are you betraying the Son of Man with a kiss?**

Jesus uses a question to rebuke Judas for betraying him with a kiss. Normally a kiss is a sign of love. Alternate translation: "it is a kiss you are using to betray the Son of Man!"

**the Son of Man with**

Jesus is using this term to refer to himself. Alternate translation: "me, the Son of Man, with"

**Luke 22:49**

**those who were around Jesus**

This refers to Jesus's disciples.

**what was happening**

This refers to the priests and soldiers coming to arrest Jesus.

**strike with the sword**

The question is about the type of fight they should engage in

**Luke 22:50**

**one of them**

"one of the disciples"

**struck the servant of the high priest**

"struck the servant of the high priest with a sword"

**Luke 22:51**

**That is enough**

"Do not do any more of that"

**touched his ear**

"touched the servant where his ear had been cut off"

**Luke 22:52**

**Do you come out as against a robber, with swords and clubs?**

"Do you come out with swords and clubs because you think I am a robber?" Jesus uses this question

to scold the Jewish leaders. Alternate translation: "You know that I am not a robber, yet you come out to me bringing swords and clubs."

**Luke 22:53**

**I was daily with you**

"I was among you every day"

**in the temple**

Only priests entered the temple. Alternate translation: "in the temple courts" or "at the temple"

**lay your hands on me**

In this verse, to lay hands on someone is to arrest that person. Alternate translation: "arrest me"

**this is your hour**

"this is the time for you to do whatever you want"

**the authority of darkness**

It may be helpful to repeat the reference to time. "Darkness" is a metonym for Satan. Alternate translation: "the time of the authority of darkness" or "the time when God is allowing Satan to do whatever he wants"

**Luke 22:54**

**led him away**

"led Jesus away from the garden where they had arrested him"

**into the high priest's house**

"into the courtyard of the high priest's house"

**Luke 22:55**

**they had kindled a fire**

"some people had made a fire." The fire was to keep the people warm during the cool night. Alternate translation: "some people started a fire to keep warm"

**the middle of the courtyard**

This was the courtyard at the high priest's house. It had walls around it, but no roof.

**in the midst of them**

"together with them"

**Luke 22:56**

**he sat in the light of the fire**

He sat near the fire and its line shone on him.

**and looked straight at him and said**

"and she looked straight at Peter and said to the other people in the courtyard"

**This man also was with him**

The woman was telling the people about Peter being with Jesus. She probably did not know Peter's name.

**Luke 22:57**

**But Peter denied it**

"But Peter said that it was not true"

**Woman, I do not know him**

Peter did not know the woman's name. He was not insulting her by calling her "woman." If people would think he was insulting her, you could use a culturally acceptable way for a man to address a woman he does not know, or you could leave out the word.

**Luke 22:58**

**You are also one of them**

"You are also one of those who were with Jesus"

**Man, I am not**

Peter did not know the man's name. He was not insulting him by calling him "Man." If people would think he was insulting him, you could use a culturally acceptable way for a man to address a man he does not know, or you could leave out the word.

**Luke 22:59**

**insisted and said**

"said insistently" or "said loudly"

**Truly this man**

Here "this man" refers to Peter. The speaker probably did not know Peter's name.

**he is a Galilean**

The man could probably tell Peter was from Galilee from the way he talked.

**Luke 22:60**

**Man**

Peter did not know the man's name. He was not insulting him by calling him "Man." If people would think he was insulting him, you could use a culturally acceptable way for a man to address a man he does not know, or you could leave out the word. See how you translated this in Luke 22:58.

**I do not know what you are saying**

"I do not know what you are talking about." This expression means that Peter completely disagrees with the man. Alternate translation: "what you said is not true at all" or "what you said is completely false"

**while he was speaking**

"while Peter was speaking"

**a rooster crowed**

Roosters often crow just before the sun appears in the morning. See how you translated a similar phrase in Luke 22:34.

**Luke 22:61**

**Turning, the Lord looked at Peter**

"The Lord turned and looked at Peter"

**the word of the Lord**

"what Jesus had said" when Jesus had said that Peter would betray Jesus

**a rooster crows**

Roosters often crow just before the sun appears in the morning. See how you translated a similar phrase in Luke 22:34.

**today**

The Jewish day started at sundown and continued to the next evening. Jesus had spoken the previous evening about what would happen shortly before dawn or at dawn. Alternate translation: "tonight"

**deny me three times**

"deny three times that you know me"

**Luke 22:62**

**Peter went outside**

"Peter went out of the courtyard"

**Luke 22:63**

**General Information:**

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**Luke 22:64**

**They put a cover over him**

"They covered his eyes so that he could not see"

**Prophecy! Who is the one who hit you?**

The guards did not believe that Jesus was a prophet. Rather, they believed that a real prophet would know who hit him even if he could not see. They called Jesus a prophet, but they were teasing him and showing him why they did not think that he was a prophet. Alternate translation: "Prove that you are a prophet. Tell us who hit you!" or "Hey prophet, who hit you?"

**Prophecy!**

"Speak words from God!" The implied information is that God would have to tell Jesus who struck him since Jesus was blindfolded and could not see.

### **Luke 22:65**

**General Information:**

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### **Luke 22:66**

**General Information:**

It is now the next day and Jesus is brought before the council.

**As soon as it was day**

"At dawn the next morning"

**They led him into the Council**

Possible meanings are 1) "The elders had Jesus brought into the Council" or 2) "The guards led Jesus into the council of the elders." Some languages may avoid saying who led him by using the pronoun "they" or by using a passive verb: "Jesus was led into the council"

### **Luke 22:67**

**and said**

A new sentence can be started here if a period is put at the end of the previous verse. Alternate translation: "The elders said to Jesus"

**If you are the Christ, tell us**

"Tell us if you are the Christ"

**If I tell you, you will not believe**

This was a way for Jesus to respond without giving them a reason to say that he was guilty of blasphemy. Alternate translation: "If I tell you, you will not believe me"

### **Luke 22:68**

**if I ask you, you will not answer**

This was a way for Jesus to rebuke them without giving them a reason to convict him. These words, along with "If I tell you, you will not believe" (verse 67), show that Jesus did not believe that the council really wanted to know the truth.

### **Luke 22:69**

**Connecting Statement:**

Jesus continues speaking to the council.

**from now on**

"from this day" or "starting from today"

**the Son of Man will**

Jesus uses this phrase to refer to himself. Alternate translation: "I, the Son of Man, will"

**seated at the right hand of the power of God**

To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God.

Alternate translation: "seated in the place of honor beside the power of God"

**the power of God**

"the all-powerful God." Here "power" refers to his supreme authority.

### **Luke 22:70**

**Then you are the Son of God?**

The council asked this question because they wanted Jesus to explicitly confirm their understanding that he was saying he was the Son of God. Alternate translation: "So when you said that, did you mean that you are the Son of God?"

**Son of God**

This is an important title for Jesus.

**You say that I am**

"Yes, it is just like you say"

### **Luke 22:71**

**Why do we still need a witness?**

They use a question for emphasis. Alternate translation: "We have no further need for witnesses!"

**heard from his own mouth**

The phrase "his own mouth" refers to his speech. Alternate translation: "heard him say himself that he was the Son of God"

## Chapter 23

<sup>1</sup> The whole company of them rose up and brought Jesus before Pilate. <sup>2</sup> They began to accuse him, saying, "We found this man misleading our nation, forbidding to give tribute to Caesar, and saying that he himself is Christ, a king."

<sup>3</sup> Pilate asked him, saying, "Are you the King of the Jews?"

Jesus answered him and said, "You say so."

<sup>4</sup> Pilate said to the chief priests and the multitudes, "I find no guilt in this man."

<sup>5</sup> But they were insisting, saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee even to this place." <sup>6</sup> So when Pilate heard this, he asked whether the man was a Galilean. <sup>7</sup> When he learned that he was under Herod's authority, he sent Jesus to Herod, who himself also was at Jerusalem in those days.

<sup>8</sup> When Herod saw Jesus, he was very glad, because he had wanted to see him for a long time. He had heard about him and he hoped to see some sign done by him. <sup>9</sup> Herod questioned Jesus in many words, but Jesus answered him nothing. <sup>10</sup> The chief priests and the scribes stood, vigorously accusing him. <sup>11</sup> Herod with his soldiers showed Jesus contempt and they mocked him. Then they dressed him in splendid clothes and sent him back to Pilate. <sup>12</sup> For Herod and Pilate had become friends with each other that very day, for before this they had been enemies with each other.

<sup>13</sup> Pilate then called together the chief priests and the rulers and the crowd of people <sup>14</sup> and said to them, "You brought to me this man like a man who is misleading the people, and see, I, having questioned him before you, find no guilt in this man concerning those things of which you accuse him. <sup>15</sup> No, nor does Herod, for he sent him back to us, and see, nothing worthy of death has been done by him. <sup>16</sup> I will therefore punish him and release him." <sup>17</sup><sup>18</sup> But they cried out all together, saying, "Away with this man, and release to us Barabbas!" <sup>19</sup> Barabbas was a man who had been put into prison for a certain rebellion in the city and for murder. <sup>20</sup> Pilate addressed them again, desiring to release Jesus. <sup>21</sup> But they shouted, saying, "Crucify him, crucify him." <sup>22</sup> He said to them a third time, "Why, what evil has this man done? I have found no guilt deserving death in him. Therefore after punishing him, I will release him." <sup>23</sup> But they were insistent with loud voices, demanding for him to be crucified. Their voices convinced Pilate. <sup>24</sup> So Pilate decided to grant their demand. <sup>25</sup> He released the one they asked for who had been put in prison for rebellion and murder. But he delivered up Jesus to their will.

<sup>26</sup> As they led him away, they seized one Simon of Cyrene, coming from the country, and they laid the cross on him to carry, following Jesus.

<sup>27</sup> A great crowd of the people, and of women who grieved and mourned for him, were following him. <sup>28</sup> But turning to them, Jesus said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. <sup>29</sup> For see, the days are coming in which they will say, 'Blessed are the barren and the wombs that did not bear, and the breasts that did not nurse.'

<sup>30</sup> Then they will begin to say to the mountains,

'Fall on us,' and to the hills, 'Cover us.' <sup>31</sup> For if they do these things while the tree is green, what will happen when it is dry?"

<sup>32</sup> Other men, two criminals, were led away with him to be put to death.

<sup>33</sup> When they came to the place that is called "The Skull," there they crucified him and the criminals—one on his right and one on his left. <sup>34</sup> Jesus said, "Father, forgive them, for they do not know what they are doing." Then they cast lots, dividing up his garments.

<sup>35</sup> The people stood watching while the rulers also were mocking him, saying, "He saved others. Let him save himself, if he is the Christ of God, the chosen one."

<sup>36</sup> The soldiers also ridiculed him, approaching him, offering him vinegar, <sup>37</sup> and saying, "If you are the King of the Jews, save yourself." <sup>38</sup> There was also a sign over him, "This is the King of the Jews."

<sup>39</sup> One of the criminals who was hanging there insulted him by saying, "Are you not the Christ? Save yourself and us."

<sup>40</sup> But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? <sup>41</sup> We indeed are here justly, for we are receiving what we deserve for our deeds. But this man did nothing wrong." <sup>42</sup> Then he said, "Jesus, remember me when you come into your kingdom."

<sup>43</sup> Jesus said to him, "Truly I say to you, today you will be with me in paradise."

<sup>44</sup> It was now about the sixth hour, and darkness came over the whole land until the ninth hour <sup>45</sup> as the sun turned dark. Then the curtain of the temple was split in two. <sup>46</sup> Crying with a loud voice, Jesus said, "Father, into your hands I commit my spirit." Having said this, he died.

<sup>47</sup> When the centurion saw what was done, he glorified God, saying, "Surely this was a righteous man." <sup>48</sup> When all the multitudes who came together to witness this sight saw the things that were done, they returned beating their breasts. <sup>49</sup> But all those who knew him, and the women who followed him from Galilee, stood at a distance, watching these things.

<sup>50</sup> Behold, there was a man named Joseph, who was a member of the Council. He was a good and righteous man. <sup>51</sup> This man had not agreed with their plan and action. He was from Arimathea, a city of the Jews, and he was looking for the kingdom of God. <sup>52</sup> This man, approaching Pilate, asked for the body of Jesus. <sup>53</sup> He took it down, wrapped it in fine linen, and placed it in a tomb that was cut in stone, where no one had ever been laid. <sup>54</sup> It was the Day of the Preparation, and the Sabbath was about to begin. <sup>55</sup> The women who had come with Jesus out of Galilee followed and saw the tomb and how his body was laid. <sup>56</sup> They returned and prepared spices and ointments.

Then on the Sabbath they rested according to the commandment.

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## Footnotes

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23:17 <sup>[1]</sup>The best ancient copies do not have Luke 23:17,

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## Luke 23 General Notes

### Structure and formatting

The ULB sets the last line of this chapter apart because it is more connected with chapter 24 than with chapter 23.

### Special concepts in this chapter

#### Accuse

The chief priests and scribes accused Jesus of doing evil because they wanted Pilate to kill Jesus. But they were accusing him falsely, because Jesus had never done what they accused him of doing.

#### "The curtain of the temple was split in two"

The curtain in the temple was an important symbol that showed that people needed to have someone speak to God for them. They could not speak to God directly because all people are sinful and God hates sin. God split the curtain to show that Jesus's people can now speak to God directly because Jesus has paid for their sins.

#### The tomb

The tomb in which Jesus was buried ([Luke 23:53](#)) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they could

place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

### Other possible translation difficulties in this chapter

#### "I find no fault in this man"

Pilate was saying that he did not know of any reason why he should punish Jesus: Jesus had not broken any laws. Pilate was not saying that Jesus was perfect.

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#### Luke 23:1

##### General Information:

Jesus is brought before Pilate.

##### The whole company of them

"All of the Jewish leaders" or "All the members of the Council"

##### rose up

This is an idiom that means that they began to act decisively.

##### before Pilate

To appear before someone means to enter into their authority. Alternate translation: "to be judged by Pilate"

#### Luke 23:2

##### We found

"We" refers only the Council members, and not to Pilate or any other people nearby.

##### misleading our nation

"causing our people to do things that are not right" or "causing trouble by telling lies to our people"

##### forbidding to give tribute

"telling them not to pay taxes"

##### to Caesar

Caesar represents the Emperor of Rome. Alternate translation: "to the Emperor"

#### Luke 23:3

##### Pilate asked him

"Pilate asked Jesus"

##### You say so

Possible meanings are 1) by saying this, Jesus implied that he is the King of the Jews. Alternate translation: "Yes, as you said, I am" or "Yes. It is as you said" or 2) by saying this, Jesus was saying that Pilate, not Jesus, was the one calling him the King of the Jews. Alternate translation: "You yourself have said so"

#### Luke 23:4

##### multitudes

large groups of people

##### I find no guilt in this man

"I do not find this man guilty of anything"

#### Luke 23:5

##### stirs up

"causes trouble among"

##### all Judea, beginning from Galilee even to this place

This can be translated as a new sentence. Alternate translation: "all Judea. He began causing trouble in Galilee and now is causing trouble here"

#### Luke 23:6

##### heard this

"heard that Jesus began to teach in Galilee"

##### he asked whether the man was a Galilean

Pilate wanted to know from which area Jesus came because he wanted to have a lower-ranking government official judge Jesus. If Jesus were from Galilee, Pilate could have Herod judge Jesus because Herod had authority over Galilee.

##### the man

This refers to Jesus.

#### Luke 23:7

##### he learned

"Pilate found out"

##### he was under Herod's authority

The passage does not state the implied fact that Herod was the ruler of Galilee. Alternate translation: "Jesus was under the authority of Herod because Herod ruled over Galilee"

##### he sent

"Pilate sent"

##### who himself

This refers to Herod.

##### in those days

"at that time"

**Luke 23:8**

**he was very glad**  
"Herod was very glad"

**he had wanted to see him**  
"Herod had wanted to see Jesus"

**He had heard about him**  
"Herod had heard about Jesus"

**he hoped to see some sign done by him**  
Here the word "hope" means to expect that something one desires might happen. Alternate translation: "Herod expected that he might see some sign done by him"

**to see some sign done by him**  
This can be stated in active form. Alternate translation: "to see him do some kind of sign" or "that he might see Jesus do some sign"

**sign**  
a miracle that would show that Jesus was more than a mere man

**Luke 23:9**

**Herod questioned Jesus in many words**  
"Herod asked Jesus a lot of questions"

**answered him nothing**  
"did not reply" or "did not give Herod an answer"

**Luke 23:10**

**the scribes stood**  
"the scribes were standing there"

**vigorously accusing him**  
They were showing great anger and using strong words and accusing him of many things.

**Luke 23:11**

**Herod with his soldiers**  
"Herod and his soldiers"

**dressed him in splendid clothes**  
"put beautiful clothes on him." The translation should not imply that this was done to honor or care for Jesus. They did it to mock Jesus and to make fun of him.

**Luke 23:12**

**Herod and Pilate had become friends with each other that very day**  
The implied information is that they became friends because Herod appreciated Pilate allowing him to judge Jesus. Alternate translation: "Herod and Pilate became friends with each other that very day

because Pilate had sent Jesus to Herod for judgment"

**before this they had been enemies with each other**  
This information is enclosed in parentheses to show that it is background information. Use a format that your audience would understand.

**Luke 23:13**

**called together the chief priests and the rulers and the crowd of people**  
"called the chief priests and the rulers and the crowd of people to come meet together"

**the crowd of people**  
It is not likely that Pilate asked a crowd to come. The crowd was probably still there waiting to see what would happen to Jesus. Alternate translation: "the crowd that was still there"

**Luke 23:14**

**this man**  
This refers to Jesus.

**like a man who**  
"saying that he"

**misleading the people**  
"urging the people to act badly" or "trying to get the people to rebel against the government"

**I, having questioned him before you,**  
"I have questioned Jesus in your presence and." It is implied that they were witnesses to the proceedings. Alternate translation: "I have questioned Jesus with you here as witnesses, and I"

**find no guilt in this man**  
"do not think that he is guilty"

**Luke 23:15**

**Connecting Statement:**  
Pilate continues speaking to the Jewish leaders and to the crowd.

**No, nor does Herod**  
We can understand what Herod did not do from what Pilate said about himself in verse 14. Alternate translation: "Nor does Herod find guilt in this man" or "Even Herod thinks he is innocent"

**nor does Herod, for**  
"nor does Herod, because" or "nor does Herod. We know this because"

**he sent him back to us**  
"Herod sent Jesus to return to us." The word "us" refers to Pilate, his soldiers, and the priests and scribes, but not those who were listening to Pilate.

**nothing worthy of death has been done by him**

This can be stated in active form. Alternate translation: "he has not done anything to deserve a death sentence"

**Luke 23:16**

**I will therefore punish him**

Because Pilate had found no fault in Jesus he should have released him without punishment. It is not necessary to try to make this statement fit logically into the translation. Pilate punished Jesus, whom he knew to be innocent, only because he was afraid of the crowd.

**Luke 23:17**

**General Information:**

This page has intentionally been left blank.

**Luke 23:18**

**General Information:**

Verse 19 tells us background information about who Barabbas is.

**they cried out all together**

"all the people in the crowd shouted"

**Away with this man, and release**

"Take this man away! Release." They are asking him to have his soldiers kill Jesus. Alternate translation: "Take this man away and execute him! Release"

**release to us**

"us" refers to the crowd only, and not to Pilate and his soldiers.

**Luke 23:19**

**Barabbas was a man ... for murder**

This is background information that Luke gives about who Barabbas was.

**who had been put into prison**

This can be stated in active form. Alternate translation: "whom the Romans had put in prison"

**a certain rebellion in the city**

"trying to persuade the people of the city to rebel against the Roman government"

**Luke 23:20**

**addressed them again**

"spoke to them again" or "spoke again to the people in the crowd and to the religious rulers"

**desiring to release Jesus**

"because he wanted to set Jesus free"

**Luke 23:21**

**General Information:**

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**Luke 23:22**

**He said to them a third time**

"Pilate said to the crowd again, for the third time"

**what evil has this man done?**

Pilate uses this question to cause the crowd to understand that Jesus is innocent. Alternate translation: "this man has not done anything wrong!"

**I have found no guilt deserving death in him**

"I have not learned of anything he has done for which I should put him to death"

**after punishing him, I will release him**

As in Luke 23:16, Pilate should have released Jesus without punishment because he was innocent. However, he offered to punish Jesus to appease the crowd.

**I will release him**

"I will set him free"

**Luke 23:23**

**they were insistent**

"the crowd insisted"

**with loud voices**

"with shouting"

**for him to be crucified**

This can be stated in active form. Alternate translation: "for Pilate to have his soldiers crucify Jesus"

**Their voices convinced Pilate**

"The crowd kept shouting until they convinced Pilate"

**Luke 23:24**

**to grant their demand**

"to do what the crowd requested"

**Luke 23:25**

**He released the one they asked for**

Pilate released Barrabas from prison. Alternate translation: "Pilate freed Barabbas, whom the crowd had asked be released"

**who had been put in prison ... murder**

This is background information about where Barrabas was at that time. It can be stated in active

form. Alternate translation: "whom the Romans had put in prison ... murder"

**he delivered up Jesus to their will**

"Pilate commanded the soldiers to bring Jesus to them to do whatever the crowd wanted to do"

**Luke 23:26**

**As they led him away**

"While the soldiers led Jesus away from where Pilate was"

**seized**

The Roman soldiers had the authority to compel people to carry their loads. Do not translate this in a way that indicates that Simon was arrested or had done anything wrong.

**one Simon of Cyrene**

"a man named Simon, from the city of Cyrene"

**coming from the country**

"who was coming into Jerusalem from the countryside"

**laid the cross on him**

"put the cross on his shoulders"

**following Jesus**

"and he followed behind Jesus"

**Luke 23:27**

**A great crowd**

"A large crowd"

**great crowd of the people, and of women**

The woman were part of the large crowd, and not a separate crowd.

**mourned for him**

"mourned for Jesus"

**were following him**

This does not mean that they were Jesus's disciples. It simply means they were walking along behind him.

**Luke 23:28**

**turning to them**

This indicates that Jesus turned to face the women and address them directly.

**Daughters of Jerusalem**

The "daughter" of a city means the women of the city. This was not rude. It was a normal form of address to a group of women from one location. Alternate translation: "You women who are from Jerusalem"

**do not weep for me, but weep for yourselves and for your children**

The person is a metonym for what happens to the person. Alternate translation: "do not weep about the bad things that will happen to me. Instead, weep because worse things will happen to you and to your children" or "you are weeping because bad things are happening to me, but you will weep even more when worse things happen to you and your children"

**Luke 23:29**

**Connecting Statement:**

Jesus finishes speaking to the crowd.

**For see**

This introduces the reason why the women of Jerusalem should weep for themselves.

**the days are coming**

"there will soon be a time"

**in which they will say**

"when people will say"

**the barren**

"women who have not given birth to children"

**the wombs that did not bear ... the breasts that did not nurse**

These clauses are used to more fully describe "the barren." Those women neither gave birth nor nursed children. It may be helpful to combine these together with "the barren." Alternate translation: "the women who have never given birth to children or nursed babies"

**they**

This can refer to either the Romans or the Jewish leaders, or to people in general.

**Luke 23:30**

**Then**

at that time

**to the hills**

Words are left out to keep the phrase short. Alternate translation: "they will say to the hills"

**Luke 23:31**

**For if they do these things while the tree is green, what will happen when it is dry?**

Jesus uses a question to help the crowd understand that people are doing bad things now in good times, so certainly they will do worse things in the bad times in the future. Alternate translation: "You can see that they are doing these bad things while the tree is green, so you can be sure that they will do worse things when the tree is dry."

**the tree is green**

The green tree is a metaphor for something that is good. If your language has a similar metaphor, you should use it here.

**it is dry**

The dry wood is a metaphor for something that will be useful only to burn.

**Luke 23:32**

**Other men, two criminals, were led away with him to be put to death**

This can be stated in active form. Alternate translation: "The soldiers led away with Jesus two criminals to execute them also"

**Other men, two criminals**

"Two other men who were criminals" or "Two criminals." Luke avoids saying "other criminals" because Jesus was innocent, even though he was treated as a criminal. Luke calls the other two men criminals, but not Jesus.

**Luke 23:33**

**When they came**

The word "they" includes the soldiers, the criminals, and Jesus.

**they crucified him**

"the Roman soldiers crucified Jesus"

**one on his right and one on his left**

"they crucified one criminal on Jesus's right side and the other criminal on Jesus's left side"

**Luke 23:34**

**Father, forgive them**

The word "them" refers to those who were crucifying Jesus. Jesus speaks to his Father with compassion toward the men crucifying him.

**Father**

This is an important title for God.

**for they do not know what they are doing**

"because they do not understand what they are doing." The Roman soldiers did not understand that they were crucifying the Son of God. Alternate translation: "for they do not really know whom they are crucifying"

**they cast lots**

The soldiers participated in a type of gambling. Alternate translation: "they gambled"

**cast lots, dividing up his garments**

"cast lots to decide who among the soldiers would take home each piece of Jesus's clothing"

**Luke 23:35**

**The people stood**

"The people were standing there"

**him**

This refers to Jesus.

**He saved others. Let him save himself**

Luke records the ironic words of the rulers. The only way Jesus could save others was by dying instead of saving himself.

**Let him save himself**

"Jesus should be able to save himself." They said this to mock Jesus. They did not believe he could save himself. Alternate translation: "We would like to see him prove who he is by saving himself from the cross"

**the chosen one**

"the one that God has chosen"

**Luke 23:36**

**him**

Jesus

**approaching him**

"coming close to Jesus"

**offering him vinegar**

"offering Jesus vinegar to drink." Vinegar is a cheap drink that common people drink. The soldiers were mocking Jesus by giving a cheap drink to someone who claims to be a king.

**Luke 23:37**

**If you are the King of the Jews, save yourself**

The soldiers were mocking Jesus. Alternate translation: "We do not believe you are the King of the Jews, but if you are, prove us wrong by saving yourself"

**Luke 23:38**

**a sign over him**

"a placard at the top of Jesus's cross that stated"

**This is the King of the Jews**

The people who put this sign above Jesus were mocking him. They did not really think he was a king.

**Luke 23:39**

**insulted him**

"reviled Jesus"

**Are you not the Christ? Save yourself**

The criminal uses a question to mock Jesus.  
Alternate translation: "You claim to be the Christ. Save yourself" or "If you really were the Christ, you would save yourself"

**Save yourself and us**

The criminal did not really think that Jesus could rescue them from the cross.

**Luke 23:40**

**the other rebuked him**

"the other criminal rebuked him"

**Do you not fear God, since you are under the same sentence of condemnation?**

The criminal uses a question to scold the other criminal. Alternate translation: "You should fear God, because you are under the same sentence of condemnation."

**you are under the same sentence of condemnation**

"the government has condemned you to be punished in the same way"

**Luke 23:41**

**We indeed ... for we ... we deserve**

These usages of "we" refer only to the two criminals, and not to Jesus or the other people.

**We indeed are here justly**

"Truly we deserve this punishment"

**this man**

This refers to Jesus.

**Luke 23:42**

**Then he said**

"The criminal also said"

**remember me**

"think about me and treat me well"

**come into your kingdom**

To "come into" a kingdom means to begin to rule.  
Alternate translation: "begin to rule as king"

**Luke 23:43**

**Truly I say to you, today**

"Truly" adds emphasis to what Jesus is saying.  
Alternate translation: "I want you to know that today"

**paradise**

This is the place that righteous people go to when they die. Jesus was assuring the man that he would be with God and God would accept him. Alternate translation: "the place where the righteous people live" or "the place where people live well"

**Luke 23:44**

**about the sixth hour**

"about noon." This reflects the custom at the time of counting hours beginning with daybreak at 6 a.m.

**darkness came over the whole land**

"the entire land became dark"

**until the ninth hour**

"until 3 p.m." This reflects the custom at the time of counting hours beginning with daybreak at 6 a.m.

**Luke 23:45**

**as the sun turned dark**

This does not refer to sundown. Rather, the light of the sun turned dark during the middle of the day. Use a term to describe the sun becoming dark rather than the sun going down.

**the curtain of the temple**

"the curtain inside the temple." This was the curtain that separated the most holy place from the rest of the temple.

**the curtain of the temple was split in two**

"the curtain of the temple was torn into two pieces." This can be stated in active form. Alternate translation: "God tore the temple curtain into two pieces"

**Luke 23:46**

**Crying with a loud voice**

"Shouting loudly." It may be helpful to show how this is related to the events of the previous verses. Alternate translation: "When that happened, Jesus shouted loudly"

**Father**

This is an important title for God.

**into your hands I commit my spirit**

"The phrase "into your hands" refers to God's care. Alternate translation: "I entrust my spirit to your care" or "I give my spirit to you, knowing you will care for it"

**Having said this**

"After Jesus said this"

**he died**

"Jesus died"

**Luke 23:47**

**the centurion**

This was the title for the Roman officer who was in charge of the other Roman soldiers. He supervised the crucifixion.

**what was done**

This can be stated in active form. Alternate translation: "all the things that had happened"

**this was a righteous man**

"this man did nothing wrong" or "this man did not do anything wrong"

**Luke 23:48**

**multitudes**

large groups of people

**who came together**

"who gathered together"

**witness this sight**

"see this event" or "observe what was happening"

**the things that were done**

This can be stated in active form. Alternate translation: "what had happened"

**returned beating**

"returned to their homes beating"

**beating their breasts**

This was a symbol of sorrow and regret. Alternate translation: "hitting their own chests to show that they were sorrowful"

**Luke 23:49**

**followed him**

"traveled with Jesus"

**at a distance**

"some distance away from Jesus"

**these things**

"what happened"

**Luke 23:50**

**General Information:**

The author begins to give background information about the man who buried Jesus's body.

**Behold, there was a man**

The word "behold" alerts us to a new person in the story. Your language may have a way of doing this. Alternate translation: "There was a man who was"

**the Council**

"the Jewish Council"

**Luke 23:51**

**General Information:**

The author finishes giving background information about the man who buried Jesus's body. It may be helpful to reorder some of the information in this

verse and the previous verse with a verse bridge, as the UDB does.

**with their plan and action**

What the decision was can be stated clearly. Alternate translation: "with either the Council's decision to kill Jesus or with their action in killing him"

**a city of the Jews**

"a city in which most people were Jews"

**Luke 23:52**

**This man, approaching Pilate, asked for the body of Jesus**

"This man went to Pilate and requested the body of Jesus, to bury it."

**Luke 23:53**

**He took it down**

"Joseph took Jesus's body from the cross." He probably had help, so this may be a synecdoche. Alternate translation: "Joseph and some helpers took it down"

**wrapped it in fine linen**

"wrapped the body in a fine linen cloth." This was the normal burial custom at that time.

**that was cut in stone**

This can be stated in active form. Alternate translation: "which someone had cut in a rock cliff"

**where no one had ever been laid**

This can be translated as a new sentence. Alternate translation: "No one had ever before put a body in that tomb"

**Luke 23:54**

**the Day of the Preparation**

"the day when people got ready for the Jewish day of rest called the Sabbath"

**the Sabbath was about to begin**

For the Jews, the day began at sunset. Alternate translation: "it was soon going to be sunset, the start of the Sabbath"

**Luke 23:55**

**who had come with Jesus out of Galilee**

"who had traveled with Jesus from the region of Galilee"

**followed and saw the tomb and how his body was laid**

This can be translated in active form. Alternate translation: "walked along behind Joseph and the men who were with him; the women saw the tomb and how the men laid Jesus's body inside the tomb"

**Luke 23:56**

**They returned**

"The women went to the houses where the women were staying"

**prepared spices and ointments**

Because they had had no time to honor Jesus by putting fragrant spices and ointments on his body on the day he died, they were going to do it on the

morning of the first day of the week. Alternate translation: "prepared spices and ointments to put on Jesus's body"

**they rested**

"the women did no work"

**according to the commandment**

"according to the Jewish law" or "as the Jewish law required." According to the law, they were not allowed to prepare his body on the Sabbath.

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## Chapter 24

<sup>1</sup> Very early on the first day of the week, they came to the tomb, bringing the spices which they had prepared. <sup>2</sup> They found the stone rolled away from the tomb. <sup>3</sup> They entered in, but did not find the body of the Lord Jesus. <sup>4</sup> It happened that, while they were confused about this, suddenly, two men stood by them in bright shining garments. <sup>5</sup> As the women were terrified and bowed down their faces to the earth, they said to the women, "Why do you seek the living among the dead?" <sup>6</sup> He is not here, but has been raised! Remember how he spoke to you when he was still in Galilee, <sup>7</sup> saying that the Son of Man must be delivered up into the hands of sinful men and be crucified, and on the third day rise again." <sup>8</sup> The women remembered his words <sup>9</sup> and returned from the tomb and told all these things to the eleven and all the rest. <sup>10</sup> Now Mary Magdalene, Joanna, Mary the mother of James, and the other women with them reported these things to the apostles. <sup>11</sup> But this message seemed like idle talk to the apostles, and they did not believe the women. <sup>12</sup> Yet Peter rose up and ran to the tomb, and, stooping and looking in, he saw the linen cloths by themselves. Peter then departed to his home, wondering what had happened.

<sup>13</sup> Behold, two of them were going that very day to a village named Emmaus, which was sixty stadia from Jerusalem. <sup>14</sup> They discussed with each other about all the things that had happened. <sup>15</sup> It happened that, while they discussed and questioned together, Jesus himself approached and went with them. <sup>16</sup> But their eyes were prevented from recognizing him. <sup>17</sup> Jesus said to them, "What are these matters you two are discussing as you walk?" They stood there looking sad.

<sup>18</sup> One of them, named Cleopas, answered him, "Are you the only person in Jerusalem who does not know the things which have happened there these days?"

<sup>19</sup> Jesus said to them, "What things?"

They answered him, "The things concerning Jesus the Nazarene, who was a prophet, mighty in deed and word before God and all the people, <sup>20</sup> and how the chief priests and our rulers delivered him up to be condemned to death and crucified him. <sup>21</sup> But we hoped that he was the one who was going to redeem Israel. Yes, and what is more, it is now the third day since all these things happened. <sup>22</sup> But also, some women of our company amazed us, having been at the tomb early in the morning. <sup>23</sup> When they did not find his body, they came, saying that they had also seen a vision of angels who said that he was alive. <sup>24</sup> Some men who were with us went to the tomb, and found it just as the women had said. But they did not see him."

<sup>25</sup> Jesus said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken! <sup>26</sup> Was it not necessary for the Christ to suffer these things, and to enter into his glory?" <sup>27</sup> Then beginning from Moses and through all the prophets, Jesus interpreted to them the things concerning himself in all the scriptures.

<sup>28</sup> As they approached the village to which they were going, Jesus acted as though he were going further. <sup>29</sup> But they compelled him, saying, "Stay with us, for it is toward evening and the day is almost over." So Jesus went in to stay with them. <sup>30</sup> It happened that, when he had sat down with them to eat, he took the bread, blessed it, and breaking it, he gave it to them. <sup>31</sup> Then their eyes were opened, and they knew him, and he vanished out of their sight. <sup>32</sup> They said one to another, "Was not our heart burning within us, while he spoke to us on the way, while he opened to us the scriptures?" <sup>33</sup> They rose up that very hour and returned to Jerusalem. They found the eleven gathered together and those who were with them, <sup>34</sup> saying, "The Lord is risen indeed, and has appeared to Simon." <sup>35</sup> So they told the things that happened on the way, and how Jesus was recognized by them in the breaking of the bread.

<sup>36</sup> As they spoke these things, Jesus himself stood in the midst of them, and said to them, "Peace be to you." <sup>37</sup> But they were terrified and filled with fear and thought that they were seeing a spirit. <sup>38</sup> Jesus said to them, "Why are you troubled? Why do questions arise in your heart? <sup>39</sup> See my hands and my feet, that it is I myself. Touch me and see. For a spirit does not have flesh and bones, as you see me having." <sup>40</sup> When he had said this, he showed them his hands and his feet. <sup>41</sup> They still could not believe it because of joy, and they were amazed. Jesus said to them, "Do you have anything to eat?" <sup>42</sup> They gave him a piece of a broiled fish, <sup>43</sup> and he took it and ate it before them.

<sup>44</sup> He said to them, "These are my words that I spoke to you when I was with you, that all that was written in the law of Moses and the Prophets and the Psalms must be fulfilled." <sup>45</sup> Then he opened their minds, that they might understand the scriptures. <sup>46</sup> He said to them, "Thus it is written, that the Christ should suffer and rise again from the dead on the third day. <sup>47</sup> Repentance and forgiveness of sins should be preached in his name to all the nations, beginning from Jerusalem. <sup>48</sup> You are witnesses of these things. <sup>49</sup> See, I am sending you what my Father promised. But remain in the city until you are clothed with power from on high."

<sup>50</sup> Then Jesus led them out until they were near Bethany. He lifted up his hands and blessed them. <sup>51</sup> It happened that, while he was blessing them, he left them and was carried up into heaven. <sup>52</sup> So they worshiped him and returned to Jerusalem with great joy. <sup>53</sup> They were continually in the temple, blessing God.

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## Luke 24 General Notes

### Special concepts in this chapter

#### The tomb

The tomb in which Jesus was buried ([Luke 24:1](#)) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they could place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

#### The faith of the women

Most of Luke's original readers would have thought of women as less important than men, but Luke carefully shows that some women loved Jesus very much and had more faith than the twelve disciples had.

#### Resurrection

Luke wants his readers to understand that Jesus came alive again in a physical body ([Luke 24:38-43](#)).

### Other possible translation difficulties in this chapter

#### "Son of Man"

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

#### "On the third day"

Jesus told his followers that he would become alive again "on the third day" ([Luke 18:33](#)). He died on a Friday afternoon (before sunset) and became alive again on a Sunday, so he became alive again "on the third day" because the Jews said that the day began and ended at sunset, and they counted any part of the day as a day. Friday was the first day, Saturday was the second day, and Sunday was the third day.

#### Two men in bright shining robes

Matthew, Mark, Luke, and John all wrote about angels in white clothing with the women at Jesus's tomb. Two of the authors called them men, but that is only because the angels were in human form. Two of the authors wrote about two angels, but the other two authors wrote about only one of them. It is best to translate each of these passages as it appears in the ULB without trying to make the passages all say exactly the same thing. (See: [Matthew 28:1-2](#) and [Mark 16:5](#) and [Luke 24:4](#) and [John 20:12](#))

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### Luke 24:1

#### General Information:

The women ([Luke 23:55](#)) return to the tomb with spices to put on Jesus's body.

#### Very early on the first day of the week

"Before dawn on Sunday"

#### they came to the tomb

"the women arrived at the tomb." These were the women spoken of in [Luke 23:55](#).

#### the tomb

This tomb was cut in the rock of a cliff.

#### bringing the spices

These were the same spices they prepared in [Luke 23:56](#).

## Luke 24:2

### They found the stone

"They saw that the stone was"

### the stone rolled away

This can be stated in active form. Alternate translation: "that someone had rolled the stone"

### the stone

This was a large, cut, round stone big enough to completely block the doorway to the tomb. It required several men to roll it.

## Luke 24:3

### did not find the body of the Lord Jesus

You can state explicitly that they did not find it because it was not there. Alternate translation: "the body of the Lord Jesus was not there"

## Luke 24:4

### General Information:

Two angels appear and begin speaking to the women.

### It happened

This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

## Luke 24:5

### were terrified

"became very afraid"

### bowed down their faces to the earth

"bowed low to the ground." This action expresses their humility and submission to the men.

### Why do you seek the living among the dead?

The men use a question to mildly criticize the women for looking in a tomb for a living person. Alternate translation: "You are looking for a living person among dead people!" or "You should not be looking for someone who is alive in a place where they bury dead people!"

### Why do you seek

Here "you" is plural, referring to the women who came.

## Luke 24:6

### but has been raised

"but he has been made alive again." "Raised" here is an idiom for "caused to live again." This can be stated in active form. Alternate translation: "because God has made him alive again"

### Remember how

"Remember what"

### to you

The word "you" is plural. It refers to the women and possibly the other disciples in addition.

## Luke 24:7

### Connecting Statement:

The angels finish speaking to the women.

### that the Son of Man

This is the beginning of an indirect quote. It can also be translated with a direct quote, as in the UDB.

### the Son of Man must be delivered up into the hands of sinful men and be crucified

The phrase "must be" means this is something that would certainly happen because God had already decided that it would happen. This can be translated in active form. Alternate translation: "it was necessary that they hand the Son of Man over to sinful men who would crucify him"

### into the hands

Here "hands" refers to power or control.

### third day

The Jews counted any portion of a day as a day. Therefore, the day Jesus was raised was the "third day" because it followed the day of his burial and the Sabbath day.

## Luke 24:8

### remembered his words

Here "words" refers to the statement that Jesus made. Alternate translation: "remembered what Jesus said"

## Luke 24:9

### Connecting Statement:

The women go to tell the apostles about what they found at the tomb.

### the eleven and all the rest

"the eleven apostles and all the rest of the disciples who were with them"

### the eleven

This is Luke's first reference to the "eleven" because there had always been twelve before. But Judas left the twelve and betrayed Jesus.

## Luke 24:10

### Now

This word is used here to mark a stop in the main story. Here Luke gives the names of some of the

women who came from the tomb and told the apostles what had happened there.

### Luke 24:11

**But this message seemed like idle talk to the apostles**  
"But the apostles thought that what the women said was foolish talk"

### Luke 24:12

#### Yet Peter

This phrase contrasts Peter to the other apostles. He did not dismiss what the women said, but ran to the tomb to see for himself.

#### rose up

This is an idiom that means "began to act." Whether Peter was sitting or standing when he decided to act is not important. Alternate translation: "started out"

#### stooping

Peter had to bend over in order to see inside the tomb because tombs cut in solid rock were very low. Alternate translation: "bending himself at the waist"

#### the linen cloths by themselves

"only the linen cloths." This refers to the cloths that had been wrapped around Jesus's body when he was buried in [Luke 23:53]

#### departed to his home

"went away to his home"

### Luke 24:13

#### General Information:

Two of the disciples are on their way to Emmaus.

#### Behold

The author uses this word to mark the beginning of a new event.

#### two of them

"two of the disciples"

#### that very day

"that same day." This refers to the day when the women found the tomb to be empty.

#### Emmaus

This is the name of a town.

#### sixty stadia

"eleven kilometers." A "stadium" was 185 meters.

### Luke 24:14

#### General Information:

This page has intentionally been left blank.

### Luke 24:15

#### It happened that

This phrase is used here to mark where the action starts. It starts with Jesus approaching them. If your language has a way for doing this, you could consider using it here.

#### Jesus himself

The word "himself" emphasizes the fact that the very Jesus they were talking about actually appeared to them. So far the women had seen the angels, but no one had seen Jesus.

### Luke 24:16

#### their eyes were prevented from recognizing him

"their eyes were kept from recognizing Jesus." The men's ability to recognize Jesus is spoken of as their eyes' ability to recognize him. This can be stated in active form. It is most likely that it was God who prevented them from recognizing Jesus. Alternate translation: "something happened to them so they could not recognize him" or "God prevented them from recognizing him"

### Luke 24:17

#### Jesus said to them

"Jesus said to the two men"

### Luke 24:18

#### Cleopas

This is the name of a man.

#### Are you the only person ... days?

Cleopas uses this question to show his surprise that this man appears not to know about the things that have happened in Jerusalem. Alternate translation: "You must be the only person ... days."

#### Are you

Here "you" is singular.

### Luke 24:19

#### What things

"What things have happened" or "What things have taken place"

#### a prophet, mighty in deed and word before God and all the people

This means that God caused Jesus to be mighty and that the people saw that he was mighty. Alternate translation: "a prophet to whom God gave power to do and teach great things that were amazing to all the people"

### Luke 24:20

**delivered him up**  
"gave him over"

**to be condemned to death and crucified him**  
This can be stated in active form. Alternate translation: "in order for the governor to put Jesus to death by crucifying him"

### Luke 24:21

**Connecting Statement:**  
The two men continue responding to Jesus.

**But we hoped that he was the one**  
Here the word "hope" means "expect" or "think" that something might be true. By saying "we hoped" the two men show that they no longer think that Jesus is the one who will redeem Israel. Alternate translation: "But we thought that he might be the one"

**who was going to redeem Israel**  
The Romans ruled over the Jews. Alternate translation: "who would free the Israelites from our Roman enemies"

**Yes, and what is more,**  
This introduces another reason why they believed Jesus would not free Israel. Alternate translation: "Now that does not seem possible because"

**the third day**  
The Jews counted any portion of a day as a day. Therefore, the day Jesus was raised was the "third day" because it followed the day of his burial and the Sabbath day. See how you translated this in [Luke 24:7]

**since all these things happened**  
"since all the many actions that led up to the death of Jesus have taken place"

### Luke 24:22

**But also**  
This introduces another reason why it the men did not understand what was happening concerning Jesus.

**of our company**  
"in our group"

**having been at the tomb**  
The women were the ones who were at the tomb.

### Luke 24:23

**a vision of angels**  
"angels in a vision"

### Luke 24:24

**Connecting Statement:**  
The two men finish responding to Jesus.

**they did not see him**  
"they did not see Jesus"

### Luke 24:25

**Jesus said to them**  
Jesus is speaking to the two disciples.

**slow of heart to believe**  
Here "heart" is a metonym for a person's mind. Alternate translation: "your minds are slow to believe" or "you are slow to believe"

### Luke 24:26

**Was it not necessary ... glory?**  
Jesus uses a question to remind the disciples about what the prophets said. Alternate translation: "It was necessary ... glory."

**to enter into his glory**  
This refers to Jesus beginning to rule and to receive honor and glory.

### Luke 24:27

**beginning from Moses**  
Moses wrote the first books of the Bible. Alternate translation: "beginning with the writings of Moses"

**Jesus interpreted to them**  
"Jesus explained to them"

### Luke 24:28

**Jesus acted as though he were going further**  
The two men understood from his actions that he was going on to another destination. Perhaps he kept walking on the road when they turned off to enter the gate into the village. There is no indication that Jesus deceived them with words.

### Luke 24:29

**they compelled him**  
You may need to make explicit what they compelled him to do. This is probably an exaggeration to show that they needed to speak with him for a long time before they could change his mind. The word "compel" means to use physical force, but it seems that they persuaded him using only words. Alternate translation: "they were able to persuade him to stay"

**it is toward evening and the day is almost over**  
The Jewish day ended at sundown.

**Jesus went in**  
"Jesus entered the house"

**stay with them**  
"stay with the two disciples"

### **Luke 24:30**

**It happened**  
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

**the bread**  
This refers to bread made without yeast. It does not refer to food in general.

**blessed it**  
"gave thanks for it" or "thanked God for it"

### **Luke 24:31**

**Then their eyes were opened**  
Their "eyes" represent their understanding. This can be stated in active form. Alternate translation: "Then they understood" or "Then they realized"

**they knew him**  
"they recognized him." These disciples had known him before his death.

**he vanished out of their sight**  
This means that suddenly he was no longer there. It does not mean that he became invisible.

### **Luke 24:32**

**Was not our heart burning ... scriptures?**  
They use a question to emphasize how amazed they were about their encounter with Jesus. The intense feelings they had while talking to Jesus are spoken of as if they were a fire burning inside them. Alternate translation: "Our hearts were burning ... scriptures."

**within us**  
The two men were speaking to each other. The word "us" is dual inclusive for languages that make these distinctions.

**while he opened to us the scriptures**  
Jesus did not open a book or scroll. "opened" refers to their understanding. Alternate translation: "while he explained the scriptures to us" or "while he enabled us to understand the scriptures"

### **Luke 24:33**

**Connecting Statement:**  
The two men go to Jerusalem to the eleven disciples to tell them about Jesus.

**They rose up**  
"They" refers to the two men.

**rose up**  
"got up" or "stood up"

**the eleven**  
This refers to Jesus's apostles. Judas was no longer included with them.

### **Luke 24:34**

**saying**  
"and those people told the two men"

### **Luke 24:35**

**So they told**  
"So the two men told them"

**the things that happened on the way**  
This refers to Jesus appearing to them while they were on their way to the village of Emmaus.

**how Jesus was recognized by them**  
This can be stated in active form. Alternate translation: "how they recognized Jesus"

**in the breaking of the bread**  
"when Jesus broke the bread" or "when Jesus tore the bread"

### **Luke 24:36**

**General Information:**  
Jesus appears to the disciples. When the two men previously arrived at the house where the Eleven were, Jesus was not with them.

**Jesus himself**  
The word "himself" focuses on Jesus and the surprise of Jesus actually appearing to them. Most of them had not seen him after his resurrection.

**in the midst of them**  
"among them"

**Peace be to you**  
"May you have peace" or "May God give you peace!" The word "you" is plural.

### **Luke 24:37**

**But they were terrified**  
"But" indicates a strong contrast. Jesus told them to be at peace, but they were very afraid instead.

**terrified and filled with fear**  
"startled and afraid." These two phrases mean about the same thing, and are used together to emphasize their fear.

**a spirit**

Here it refers to the spirit of a dead person.

**Luke 24:38**

**Why are you troubled?**

Jesus uses a question to comfort them. Alternate translation: "Do not be frightened."

**Why do questions arise in your heart?**

Jesus uses a question to mildly rebuke them. Jesus was telling them not to doubt that he was alive. The word "heart" is a metonym for a persons' mind. Alternate translation: "Do not doubt in your minds!" or "Stop doubting!"

**Luke 24:39**

**Touch me and see. For a spirit does not have flesh and bones, as you see me having**

Jesus asks them to confirm by touch that he is not a ghost. It may be helpful to combine and reorder these two sentences. Alternate translation: "Touch me and feel that I have flesh and bones that a ghost would not have"

**flesh and bones**

This is a way of referring to the physical body.

**Luke 24:40**

**his hands and his feet**

It is understood that his hands and feet contained the nail marks from his crucifixion that would prove it was really Jesus. This can be made explicit. Alternate translation: "the wounds in his hands and his feet"

**Luke 24:41**

**They still could not believe it because of joy**

"They were so full of joy that they still could not believe it was really true"

**Luke 24:42**

**General Information:**

This page has intentionally been left blank.

**Luke 24:43**

**ate it before them**

Jesus does this to prove that he has a physical body. Spirits would not be able to eat food.

**before them**

"in front of them" or "while they were watching"

**Luke 24:44**

**when I was with you**

"when I was with you before"

**all that was written ... Psalms must be fulfilled**

This can be stated in active form. Alternate translation: "God would fulfill all that was written ... Psalms" or "God would cause all that was written ... Psalms to happen"

**all that was written in the law of Moses and the Prophets and the Psalms**

The words "law of Moses," "the Prophets," and "the Psalms" are proper names for parts of the Hebrew Bible. This can be stated in active form and using common nouns. Alternate translation: "all that Moses wrote in the law, all that the prophets wrote, and all that the writers of the Psalms wrote about me"

**Luke 24:45**

**Then he opened their minds, that they might understand the scriptures**

To "open the mind" is an idiom that means to enable someone to understand. Alternate translation: "Then he enabled them to understand the scriptures"

**Luke 24:46**

**Thus it is written**

This can be stated in active form. Alternate translation: "This is what people long ago wrote"

**rise again from the dead**

In this verse the words "rise again" mean "come alive again." The words "the dead" speak of all dead people together in the underworld.

**the third day**

The Jews counted any portion of a day as a day. Therefore, the day Jesus was raised was the "third day" because it followed the day of his burial and the Sabbath day. See how you translated this in [Luke 24:7]

**Luke 24:47**

**Repentance and forgiveness of sins should be preached in his name to all the nations**

This can be stated in active form. Alternate translation: "Followers of the Christ should preach to people in all the nations that they need to repent and that they need God to forgive their sins through Jesus"

**in his name**

His "name" here refers to his authority. Alternate translation: "by the Christ's authority"

**all the nations**

"all the ethnic communities" or "all the people groups"

**beginning from Jerusalem**

"starting in Jerusalem"

**Luke 24:48**

**Connecting Statement:**

Jesus continues speaking to the disciples.

**You are witnesses**

"You are to tell others that what you saw about me is true." The disciples had observed Jesus's life, death, and resurrection and could describe to other people what he did.

**Luke 24:49**

**I am sending you what my Father promised**

"I will give you what my Father promised to give you." God had promised to give the Holy Spirit. The UDB makes this explicit.

**Father**

This is an important title for God.

**you are clothed with power**

God's power will cover them in the same way that clothes cover a person. This can be stated in active form. Alternate translation: "you receive power"

**from on high**

"from above" or "from God"

**Luke 24:50**

**Jesus led them out**

"Jesus led the disciples outside the city"

**He lifted up his hands**

This was the action that priests performed when they blessed the people.

**Luke 24:51**

**It happened**

"It came about." This introduces a new event in the story.

**while he was blessing them**

"while Jesus was asking God to do good to them"

**was carried**

Since Luke does not specify who carried Jesus up, we do not know if it was God himself or one or more angels. If your language would have to specify who did the carrying, it would be better to use "went" instead, as the UDB does.

**Luke 24:52**

**General Information:**

These verses tell us about the ongoing actions of the disciples as the story ends.

**they worshiped him**

"the disciples worshiped Jesus"

**and returned**

"and then returned"

**Luke 24:53**

**continually in the temple**

This is an exaggeration to express that they went into the temple courtyard every day.

**in the temple**

Only priests were allowed into the temple building. Alternate translation: "in the temple courtyard"

**blessing God**

"praising God"



## Book: John

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### John

#### Chapter 1

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

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

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

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

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

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

<sup>29</sup> The next day John saw Jesus coming to him and said, "Look, there is the Lamb of God who takes away the sin of the world!" <sup>30</sup> This is the one of whom I said, 'The one who comes after me is more than me, for he was before me.' <sup>31</sup> I did not know him, but it was so that he could be revealed to Israel that I came baptizing with water." <sup>32</sup> John testified, saying, "I saw the Spirit coming down like a dove from heaven, and it stayed upon him. <sup>33</sup> I did not recognize him, but he who sent me to baptize in water said to me, 'The one on whom you see the Spirit come down and remain, he is the one who will baptize with the Holy Spirit.' <sup>34</sup> I have both seen and testified that this is the Son of God."

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

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

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

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## John 1 General Notes

### Structure and formatting

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

### Special concepts in this chapter

#### "The Word"

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

#### Light and darkness

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

#### "Children of God"

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

### Important figures of speech in this chapter

#### Metaphors

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

### Other possible translation difficulties in this chapter

#### "In the beginning"

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

#### "Son of Man"

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

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### John 1:1

#### **In the beginning**

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

#### **the Word**

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

### John 1:2

#### **General Information:**

This page has intentionally been left blank.

### John 1:3

#### **All things were made through him**

This can be translated with an active verb.

Alternate translation: "God made all things through him"

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

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

### John 1:4

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

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

#### **In him**

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

#### **life**

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

### John 1:5

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

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

### John 1:6

#### **General Information:**

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### John 1:7

#### **testify about the light**

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

### John 1:8

#### **General Information:**

This page has intentionally been left blank.

### John 1:9

#### **The true light**

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

### John 1:10

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

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

#### **the world did not know him**

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

### John 1:11

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

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

#### **receive him**

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

### John 1:12

#### **believed in his name**

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

#### **he gave the right**

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

**children of God**

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

**John 1:13**

**General Information:**

This page has intentionally been left blank.

**John 1:14**

**The Word**

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

**became flesh**

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

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

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

**Father**

This is an important title for God.

**full of grace**

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

**John 1:15**

**He who comes after me**

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

**is greater than I am**

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

**for he was before me**

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

**John 1:16**

**fullness**

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

**grace after grace**

"blessing after blessing"

**John 1:17**

**General Information:**

This page has intentionally been left blank.

**John 1:18**

**the only God**

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

**the only God**

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

**Father**

This is an important title for God.

**John 1:19**

**the Jews sent**

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

**John 1:20**

**He confessed—he did not deny, but confessed**

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

**John 1:21**

**What are you then?**

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

**John 1:22**

**Connecting Statement:**

John continues to speak with the priests and Levites.

**they said to him**

"the priests and Levites said to John"

**we ... us**

the priests and Levites, not John

### John 1:23

**He said**  
"John said"

#### **I am a voice, crying in the wilderness**

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

#### **Make the way of the Lord straight**

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

### John 1:24

**Now some from the Pharisees**  
This is background information about the people who questioned John.

### John 1:25

**General Information:**  
This page has intentionally been left blank.

### John 1:26

**General Information:**  
Verse 28 tells us background information about the setting of the story.

### John 1:27

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

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

### John 1:28

**General Information:**  
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### John 1:29

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

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

### John 1:30

**The one who comes after me is more than me, for he was before me**  
See how you translated this in John 1:15.

### John 1:31

**General Information:**  
This page has intentionally been left blank.

### John 1:32

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

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

### John 1:33

**The one on whom**  
"The one upon whom"

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

### John 1:34

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

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

### John 1:35

**Again, the next day**  
This is another day. It is the second day that John sees Jesus.

### John 1:36

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

### John 1:37

**General Information:**  
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**John 1:38**

**General Information:**

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**John 1:39**

**tenth hour**

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

**John 1:40**

**General Information:**

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

**John 1:41**

**General Information:**

This page has intentionally been left blank.

**John 1:42**

**son of John**

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

**John 1:43**

**General Information:**

This page has intentionally been left blank.

**John 1:44**

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

This is background information about Philip.

**John 1:45**

**General Information:**

This page has intentionally been left blank.

**John 1:46**

**Nathaniel said to him**

"Nathaniel said to Philip"

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

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

**John 1:47**

**in whom is no deceit**

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

**John 1:48**

**General Information:**

This page has intentionally been left blank.

**John 1:49**

**Son of God**

This is an important title for Jesus.

**John 1:50**

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

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

**John 1:51**

**Truly, truly**

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

## Chapter 2

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

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

<sup>9</sup> The head waiter tasted the water that had become wine, but he did not know where it came from (but the servants who had drawn the water knew). Then he called the bridegroom <sup>10</sup> and said to him, "Every man serves the good wine first and then the cheaper wine when they are drunk. But you have kept the good wine until now." <sup>11</sup> This first sign Jesus did in Cana of Galilee, and he revealed his glory, and his disciples believed in him. <sup>12</sup> After this Jesus, his mother, his brothers, and his disciples went down to Capernaum and they stayed there for a few days.

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

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

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

## John 2 General Notes

### Special concepts in this chapter

#### Wine

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

#### Driving out the money changers

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

#### "He knew what was in man"

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

### Other possible translation difficulties in this chapter

#### "His disciples remembered"

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

### John 2:1

**General Information:**

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

**Three days later**

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

### John 2:2

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

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

### John 2:3

**General Information:**

This page has intentionally been left blank.

### John 2:4

**Woman**

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

**why do you come to me?**

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

**My time has not yet come**

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

### John 2:5

**General Information:**

This page has intentionally been left blank.

### John 2:6

**two to three metretres**

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

### John 2:7

**to the brim**

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

### John 2:8

**the head waiter**

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

### John 2:9

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

This is background information.

### John 2:10

**drunk**

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

### John 2:11

**Connecting Statement:**

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

**Cana**

This is a place name.

**revealed his glory**

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

### John 2:12

**went down**

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

**his brothers**

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

### John 2:13

**General Information:**

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

**went up to Jerusalem**

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

### John 2:14

**were sitting there**

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

**sellers of oxen and sheep and pigeons**

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

**money changers**

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

**John 2:15**

**So**

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

**John 2:16**

**Stop making the house of my Father a marketplace**

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

**the house of my Father**

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

**my Father**

This is an important title that Jesus uses for God.

**John 2:17**

**it was written**

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

**your house**

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

**consume**

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

**John 2:18**

**sign**

This refers to an event that proves something is true.

**these things**

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

**John 2:19**

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

Jesus dared them to destroy the temple so that he could raise it up in three days. That would be the sign that he had authority to drive the sellers and animals out of the temple area. Jesus knew that they would not destroy the temple building. You can translate the words "destroy" and "raise" using the

usual words for tearing down and rebuilding a building. If a command form in your language would indicate that Jesus truly intended for them to destroy the temple, it can be translated as a condition with the word "if" instead. Alternate translation: "If you destroy this temple, I will rebuild it in three days"

**raise it up**

"cause it to stand"

**John 2:20**

**forty-six years ... three days**

"46 years ... 3 days"

**you will raise it up in three days?**

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

"Raise" is an idiom for "rebuild." Alternate translation: "you will rebuild it in three days?" or "you cannot possibly rebuild it in three days!"

**John 2:21**

**General Information:**

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

**John 2:22**

**General Information:**

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

**believed**

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

**this statement**

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

**John 2:23**

**Now when he was in Jerusalem**

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

**believed in his name**

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

**the signs that he did**

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

**John 2:24**

**General Information:**

This page has intentionally been left blank.

**John 2:25**

**about man, for he knew what was in man**

Here the word "man" represents people in general.

Alternate translation: "about people, for he knew what was in people"

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**Chapter 3**

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

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

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

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

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

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

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

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

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## John 3 General Notes

### Special concepts in this chapter

#### Light and darkness

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

### Possible translation difficulties in this chapter

#### "Son of Man"

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

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#### John 3:1

##### General Information:

Nicodemus comes to see Jesus.

##### Now

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

#### John 3:2

##### we know

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

#### John 3:3

##### Connecting Statement:

Jesus and Nicodemus continue talking.

##### Truly, truly

See how you translated this in John 1:51.

##### born again

"born from above" or "born of God"

##### he cannot see the kingdom of God

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

#### John 3:4

##### How can a man be born when he is old?

Nicodemus uses this question to emphasize that this cannot happen. Alternate translation: "A man certainly cannot be born again when he is old!"

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

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

##### a second time

"again" or "twice"

##### womb

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

#### John 3:5

##### Truly, truly

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

##### born of water and the Spirit

There are two possible meanings: 1) "baptized in water and in the Spirit" or 2) "born physically and spiritually"

##### he cannot enter into the kingdom of God

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

#### John 3:6

##### General Information:

This page has intentionally been left blank.

#### John 3:7

##### Connecting Statement:

Jesus continues speaking to Nicodemus.

##### You must be born again

"You must be born from above"

#### John 3:8

##### The wind blows wherever it wishes

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

### John 3:9

#### How can these things be?

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

### John 3:10

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

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

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

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

### John 3:11

#### you do not accept

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

#### Truly, truly

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

#### we speak

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

### John 3:12

#### Connecting Statement:

Jesus continues responding to Nicodemus.

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

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

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

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

#### heavenly things

spiritual things

### John 3:13

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

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

only one who has ascended into heaven is he who descended from heaven"

### John 3:14

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

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

#### in the wilderness

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

### John 3:15

#### General Information:

This page has intentionally been left blank.

### John 3:16

#### God so loved the world

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

#### loved

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

### John 3:17

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

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

#### to condemn

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

### John 3:18

#### Son of God

This is an important title for Jesus.

### John 3:19

#### Connecting Statement:

Jesus finishes responding to Nicodemus.

**The light has come into the world**

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

**men loved the darkness**

Here "darkness" is a metaphor for evil.

**John 3:20**

**so that his deeds will not be exposed**

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

**John 3:21**

**plainly seen that his deeds**

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

**John 3:22**

**After this**

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

**John 3:23**

**Aenon**

This word means "springs," as of water.

**Salim**

a village or town next to the Jordan River

**because there was much water there**

"because there were many springs in that place"

**were being baptized**

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

**John 3:24**

**General Information:**

This page has intentionally been left blank.

**John 3:25**

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

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

**a dispute**

a fight using words

**John 3:26**

**you have testified, look, he is baptizing,**

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

**John 3:27**

**A man cannot receive anything unless**

"Nobody has any power unless"

**it has been given to him from heaven**

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

**John 3:28**

**You yourselves**

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

**I have been sent before him**

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

**John 3:29**

**Connecting Statement:**

John the Baptist continues speaking.

**The bride belongs to the bridegroom**

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

**This, then, is my joy made complete**

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

**my joy**

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

### **John 3:30**

#### **He must increase**

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

### **John 3:31**

#### **He who comes from above is above all**

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

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

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

#### **He who comes from heaven is above all**

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

### **John 3:32**

#### **He testifies about what he has seen and heard**

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

#### **no one accepts his testimony**

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

### **John 3:33**

#### **He who has received his testimony**

"Anyone who believes what Jesus says"

#### **has confirmed**

"proves" or "agrees"

### **John 3:34**

#### **Connecting Statement:**

John the Baptist finishes speaking.

#### **For the one whom God has sent speaks**

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

#### **For he does not give the Spirit by measure**

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

### **John 3:35**

#### **Father ... Son**

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

#### **given ... into his hand**

This means to be put in his power or control.

### **John 3:36**

#### **He who believes**

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

#### **the wrath of God stays on him**

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



## Chapter 4

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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## John 4 General Notes

### Structure and formatting

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

### Special concepts in this chapter

#### "It was necessary for him to pass through Samaria"

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

#### "The hour is coming"

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

#### The proper place of worship

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

#### Harvest

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

#### "The Samaritan woman"

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

## Other possible translation difficulties in this chapter

### "In spirit and truth"

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

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### John 4:1

#### General Information:

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

#### Connecting Statement:

A long sentence begins here.

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

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

#### Now when Jesus knew

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

### John 4:2

#### Jesus himself was not baptizing

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

### John 4:3

#### he left Judea and went back again to Galilee

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

### John 4:4

#### General Information:

This page has intentionally been left blank.

### John 4:5

#### General Information:

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### John 4:6

#### General Information:

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### John 4:7

#### Give me some water

This is a polite request, not a command.

### John 4:8

#### For his disciples had gone

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

### John 4:9

#### Then the Samaritan woman said to him

The word "him" refers to Jesus.

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

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

#### have no dealings with

"do not associate with"

### John 4:10

#### living water

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

### John 4:11

#### General Information:

This page has intentionally been left blank.

### John 4:12

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

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

#### our father Jacob

"our ancestor Jacob"

#### drank from it

"drank water that came from it"

### John 4:13

#### will be thirsty again

"will need to drink water again"

### John 4:14

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

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

#### eternal life

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

### John 4:15

#### Sir

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

#### draw water

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

### John 4:16

#### General Information:

This page has intentionally been left blank.

### John 4:17

#### You have said correctly

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

### John 4:18

#### What you have said is true

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

### John 4:19

#### Sir

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

#### I see that you are a prophet

"I can understand that you are a prophet"

### John 4:20

#### Our fathers

"Our forefathers" or "Our ancestors"

### John 4:21

#### Believe me

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

#### you will worship the Father

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

#### Father

This is an important title for God.

### John 4:22

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

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

#### for salvation is from the Jews

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

#### salvation is from the Jews

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

### John 4:23

#### Connecting Statement:

Jesus continues speaking to the Samaritan woman.

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

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

#### the Father

This is an important title for God.

#### in spirit and truth

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

Spirit and in truth" or "with the Spirit's help and in truth"

**in ... truth**  
thinking correctly of what is true about God

#### John 4:24

**General Information:**  
This page has intentionally been left blank.

#### John 4:25

**I know that the Messiah ... Christ**  
Both of these words mean "God's promised king."

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

#### John 4:26

**General Information:**  
This page has intentionally been left blank.

#### John 4:27

**At that moment his disciples returned**  
"Just as Jesus was saying this, his disciples returned from town"

**Now they were wondering why he was speaking with a woman**  
It was very unusual for a Jew to speak with a woman he did not know, especially if that woman was a Samaritan.

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

#### John 4:28

**General Information:**  
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#### John 4:29

**Come, see a man who told me everything that I have ever done**  
The Samaritan woman exaggerates to show that she is impressed by how much Jesus knows about her. Alternate translation: "Come see a man who knows very much about me, even though I have never met him before"

**This could not be the Christ, could it?**  
The woman is not sure that Jesus is the Christ, so she asks a question that expects "no" for an answer, but she also asks a question instead of making a

statement because she wants the people to decide for themselves.

#### John 4:30

**General Information:**  
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#### John 4:31

**In the meantime**  
"While the woman was going into town"

**the disciples were urging him**  
"the disciples were telling Jesus" or "the disciples were encouraging Jesus"

#### John 4:32

**I have food to eat that you do not know about**  
Here Jesus is not talking about literal "food," but is preparing his disciples for a spiritual lesson in John 4:34.

#### John 4:33

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

#### John 4:34

**My food is to do the will of him who sent me and to complete his work**  
Here "food" is a metaphor that represents "obeying God's will." Alternate translation: "Just as food satisfies a hungry person, obeying God's will is what satisfies me"

#### John 4:35

**Do you not say**  
"Is this not one of your popular sayings"

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

#### John 4:36

**and gathers fruit for everlasting life**  
Here "fruit for everlasting life" is a metaphor that represents people who believe Christ's message

and receive eternal life. Alternate translation: "and the people who believe the message and receive eternal life are like the fruit that a harvester gathers"

### John 4:37

#### Connecting Statement:

Jesus continues speaking to his disciples.

#### One sows, and another reaps

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

### John 4:38

#### you have entered into their labor

"you are now joining in their work"

### John 4:39

#### believed in him

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

#### He told me everything that I have done

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

### John 4:40

#### General Information:

This page has intentionally been left blank.

### John 4:41

#### his word

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

### John 4:42

#### world

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

### John 4:43

#### General Information:

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

#### from there

from Judea

### John 4:44

#### For Jesus himself declared

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

#### a prophet has no honor in his own country

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

### John 4:45

#### at the festival

Here the festival is the Passover.

### John 4:46

#### Now

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

#### royal official

someone who is in the service of the king

### John 4:47

#### General Information:

This page has intentionally been left blank.

### John 4:48

#### Unless you see signs and wonders, you will not believe

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

### John 4:49

#### General Information:

This page has intentionally been left blank.

### John 4:50

#### believed the word

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

### John 4:51

#### While

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

**John 4:52**

**General Information:**

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**John 4:53**

**So he himself and his whole household believed**

The reflexive pronoun "himself" is used here to emphasize the word "he." If you have a way of

doing this in your language, you may consider using it.

**John 4:54**

**sign**

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

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## Chapter 5

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

Now that day was a Sabbath. <sup>10</sup> So the Jews said to him who was healed, "It is the Sabbath and you are not permitted to carry your mat." <sup>11</sup> He replied, "He who made me healthy said to me, 'Pick up your mat and walk.'" <sup>12</sup> They asked him, "Who is the man that said to you, 'Pick it up and walk?'" <sup>13</sup> However, the one who was healed did not know who it was because Jesus had gone away secretly, for there was a crowd in the place.

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

<sup>16</sup> Now because of these things the Jews persecuted Jesus, because he did these things on the Sabbath.

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

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

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

<sup>30</sup> "I can do nothing from myself. As I hear, I judge, and my judgment is righteous because I am not seeking my own will but the will of him who sent me. <sup>31</sup> If I should testify about myself, my testimony would not be true. <sup>32</sup> There is another who testifies about me, and I know that the testimony that he gives about me is true. <sup>33</sup> You have sent to John, and he has testified the truth. <sup>34</sup> But the testimony that I receive is not from man. I say these things that you might be saved. <sup>35</sup> John was a lamp that was burning and shining, and you were willing to rejoice in his light for a while. <sup>36</sup> Yet the testimony that I have is greater than that of John, for the works that the Father has given me to accomplish, the very works that I do, testify about me that the Father has sent me. <sup>37</sup> The Father who sent me has himself testified about me. You have neither heard his voice nor seen his form at any time. <sup>38</sup> You do not have his word remaining in you, for you are not believing in the one whom he has sent. <sup>39</sup> You search the scriptures because you think that in them you have eternal life, and these same scriptures testify about me, <sup>40</sup> and you are not willing to come to me so that you may have life. <sup>41</sup> I do not receive glory from men, <sup>42</sup> but I know that you do not have the love of God in yourselves. <sup>43</sup> I have come in my Father's name, and you do not receive me. If another should come in his own name, you would receive him. <sup>44</sup> How can you believe, you who accept glory from one another but are not seeking the glory that comes from the only God? <sup>45</sup> Do

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

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## Footnotes

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

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

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## John 5 General Notes

### Special concepts in this chapter

#### Healing water

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

#### Testimony

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

#### The resurrection of life and the resurrection of judgment

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

### Other possible translation difficulties in this chapter

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

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

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### John 5:1

#### General Information:

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

#### After this

This refers to after Jesus healed the official's son. See how you translated this in John 3:22.

#### there was a Jewish festival

"the Jews were celebrating a festival"

#### went up to Jerusalem

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

### John 5:2

#### pool

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

#### Bethesda

a place name

#### roofed porches

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

### John 5:3

#### A large number of people

"Many people"

### John 5:4

#### General Information:

This page has intentionally been left blank.

## John 5:5

### General Information:

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

### was there

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

### thirty-eight years

"38 years"

## John 5:6

### he realized

"he understood" or "he found out"

### he said to him

"Jesus said to the paralyzed man"

## John 5:7

### Sir, I do not have

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

### when the water is stirred up

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

### into the pool

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

### another steps down before me

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

## John 5:8

### Get up

"Stand up"

### take up your bed, and walk

"pick up your sleeping mat, and walk"

## John 5:9

### the man was healed

"the man became healthy again"

### Now that day

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

## John 5:10

### So the Jews said to him

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

### It is the Sabbath

"It is God's Day of Rest"

## John 5:11

### He who made me healthy

"The man who made me well"

## John 5:12

### They asked him

"The Jewish leaders asked the man who was healed"

## John 5:13

### General Information:

This page has intentionally been left blank.

## John 5:14

### Jesus found him

"Jesus found the man he had healed"

### See

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

## John 5:15

### General Information:

This page has intentionally been left blank.

## John 5:16

### Now

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

### the Jews

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

## John 5:17

### is working

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

### My Father

This is an important title for God.

## John 5:18

### making himself equal to God

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

### John 5:19

#### Connecting Statement:

Jesus continues speaking to the Jewish leaders.

#### Truly, truly

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

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

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

#### Son ... Father

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

### John 5:20

#### you will be amazed

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

#### For the Father loves the Son

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

#### loves

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

### John 5:21

#### Father ... Son

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

#### life

This refers to "spiritual life."

### John 5:22

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

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

### John 5:23

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

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

### John 5:24

#### Truly, truly

See how you translated this in John 1:51.

#### he who hears my word

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

#### will not be condemned

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

### John 5:25

#### Truly, truly

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

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

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

#### Son of God

This is an important title for Jesus.

### John 5:26

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

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

#### Father ... Son

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

#### life

This means spiritual life.

### John 5:27

#### Father ... Son of Man

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

#### the Father has given the Son authority to carry out judgment

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

### John 5:28

#### Do not be amazed at this

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

**hear his voice**  
"hear my voice"

### John 5:29

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

**to the resurrection of judgment**  
This tells what will happen to those who have done evil. Alternate translation: "will rise to be judged" or "will rise and be judged"

### John 5:30

**the will of him who sent me**  
The word "him" refers to God the Father.

### John 5:31

**General Information:**  
This page has intentionally been left blank.

### John 5:32

**There is another who testifies about me**  
"There is someone else who tells people about me"

**another**  
This refers to God.

**the testimony that he gives about me is true**  
"what he tells people about me is true"

### John 5:33

**General Information:**  
This page has intentionally been left blank.

### John 5:34

**the testimony that I receive is not from man**  
"I do not need people's testimony"

**that you might be saved**  
You can translate this in an active form. Alternate translation: "so God can save you"

### John 5:35

**John was a lamp that was burning and shining, and you were willing to rejoice in his light for a while**  
Here "lamp" and "light" are metaphors. John taught the people about God and this was like a lamp shining its light into the dark. Alternate translation: "John taught you about God and this was like a lamp shining its light. And for a while what John said made you happy"

### John 5:36

**the works that the Father has given me to accomplish ... that the Father has sent me**  
God the Father has sent God the Son, Jesus, to earth. Jesus completes what the Father gives him to do.

**Father**  
This is an important title for God.

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

### John 5:37

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

### John 5:38

**You do not have his word remaining in you, for you are not believing in the one whom he has sent**  
"You do not believe in the one he has sent. That is how I know that you do not have his word remaining in you"

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

**his word**  
"the message he spoke to you"

### John 5:39

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

### John 5:40

**you are not willing to come to me**  
"you refuse to believe my message"

### John 5:41

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

**receive**  
accept

**John 5:42**

**you do not have the love of God in yourselves**

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

**John 5:43**

**in my Father's name**

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

**Father**

This is an important title for God.

**receive**

welcome as a friend

**If another should come in his own name**

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

**John 5:44**

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

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

**believe**

This means to trust in Jesus.

**accept glory ... seeking the glory**

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

**John 5:45**

**in whom you have hoped**

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

**John 5:46**

**General Information:**

This page has intentionally been left blank.

**John 5:47**

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

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

**my words**

"what I say"

## Chapter 6

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

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

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

<sup>41</sup> Then the Jews grumbled about him because he had said, "I am the bread that has come down from heaven." <sup>42</sup> They said, "Is not this Jesus son of Joseph, whose father and mother we know? How then does he now say, 'I have come down from heaven?'" <sup>43</sup> Jesus replied and said to them, "Stop grumbling among yourselves. <sup>44</sup> No one can come to me unless the Father who sent me draws him, and I will raise him up on the last day. <sup>45</sup> It is written in the prophets, 'Everyone will be taught by God.' Everyone who has heard

and learned from the Father comes to me. <sup>46</sup> Not that anyone has seen the Father, except he who is from God—he has seen the Father. <sup>47</sup> Truly, truly, he who believes has eternal life. <sup>48</sup> I am the bread of life. <sup>49</sup> Your fathers ate the manna in the wilderness, and they died. <sup>50</sup> This is the bread which comes down from heaven, so that a person may eat some of it and not die. <sup>51</sup> I am the living bread that came down from heaven. If anyone eats some of this bread, he will live forever. The bread that I will give is my flesh for the life of the world."

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

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

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

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

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## Footnotes

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

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## John 6 General Notes

### Special concepts in this chapter

#### King

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

### Important metaphors in this chapter

#### Bread

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

#### Eating the flesh and drinking the blood

When Jesus said, "Unless you eat the flesh of the Son of Man and drink his blood, you will not have life in yourselves," he knew that before he died he would tell his followers to do this by eating bread and

drinking wine. In the event this chapter describes, he expected that his hearers would understand that he was using a metaphor but would not understand what the metaphor referred to. (See: flesh and blood)

### Other possible translation difficulties in this chapter

#### Parenthetical Ideas

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

#### "Son of Man"

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

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#### John 6:1

##### General Information:

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

##### After these things

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

##### Jesus went away

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

#### John 6:2

##### A great crowd

"A large number of people"

##### signs

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

#### John 6:3

##### General Information:

This page has intentionally been left blank.

#### John 6:4

##### Now the Passover, the Jewish festival, was near

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

#### John 6:5

##### General Information:

The action in the story begins in verse 5.

#### John 6:6

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

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

##### for he himself knew

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

#### John 6:7

##### Two hundred denarii worth of bread

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

#### John 6:8

##### General Information:

This page has intentionally been left blank.

#### John 6:9

##### loaves

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

##### what are these among so many?

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

#### John 6:10

##### sit down

"lie down"

##### Now there was much grass in the place

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

**So the men sat down, about five thousand in number**  
While the crowd probably included women and children ([John 6:4-5](#)), here John is counting only the men.

### John 6:11

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

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

### John 6:12

**General Information:**  
This page has intentionally been left blank.

### John 6:13

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

**they gathered**  
"the disciples gathered"

**left over**  
the food that no one had eaten

### John 6:14

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

**the prophet**  
the special prophet who Moses said would come into the world

### John 6:15

**General Information:**  
This page has intentionally been left blank.

### John 6:16

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

### John 6:17

**It was dark by this time, and Jesus had not yet come to them**  
Use your language's way of showing that this is background information.

### John 6:18

**General Information:**  
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### John 6:19

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

**about twenty-five or thirty stadia**  
A "stadium" is 185 meters. Alternate translation: "about five or six kilometers"

### John 6:20

**Do not be afraid**  
"Stop being afraid!"

### John 6:21

**they were willing to receive him into the boat**  
It is implied that Jesus gets into the boat. Alternate translation: "they gladly received him into the boat"

### John 6:22

**the sea**  
"the Sea of Galilee"

**there was no other boat there except the one**  
This double negative emphasizes that the one boat is the only one that was there. Alternate translation: "there was only that one boat there"

### John 6:23

**However, there were ... the Lord had given thanks**  
Use your language's way of showing that this is background information.

**boats that came from Tiberias**

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

### John 6:24

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

### John 6:25

**General Information:**  
This page has intentionally been left blank.

**John 6:26**

**Truly, truly**

See how you translated this in John 1:51.

**John 6:27**

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

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

**Son of Man ... God the Father**

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

**has set his seal on him**

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

**John 6:28**

**General Information:**

This page has intentionally been left blank.

**John 6:29**

**General Information:**

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**John 6:30**

**General Information:**

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**John 6:31**

**Our fathers**

"Our forefathers" or "Our ancestors"

**heaven**

This refers to the place where God lives.

**John 6:32**

**Truly, truly**

See how you translated this in John 1:51.

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

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

**my Father**

This is an important title for God.

**John 6:33**

**gives life to the world**

"gives spiritual life to the world"

**the world**

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

**John 6:34**

**General Information:**

This page has intentionally been left blank.

**John 6:35**

**I am the bread of life**

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

**believes in**

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

**John 6:36**

**General Information:**

This page has intentionally been left blank.

**John 6:37**

**Everyone whom the Father gives me will come to me**

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

**Father**

This is an important title for God.

**he who comes to me I will certainly not throw out**

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

**John 6:38**

**Connecting Statement:**

Jesus continues speaking to the crowd.

**him who sent me**

"my Father, who sent me"

**John 6:39**

**I would lose not one of all those**

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

**will raise them up**

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

**John 6:40**

**General Information:**

This page has intentionally been left blank.

**John 6:41**

**Connecting Statement:**

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

**grumbled**

talked unhappily

**I am the bread**

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

**John 6:42**

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

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

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

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

**John 6:43**

**Connecting Statement:**

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

**John 6:44**

**raise him up**

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

**draws**

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

**Father**

This is an important title for God.

**John 6:45**

**It is written in the prophets**

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

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

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

**John 6:46**

**Connecting Statement:**

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

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

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

**Father**

This is an important title for God.

**John 6:47**

**Truly, truly**

See how you translated this in John 1:51.

**he who believes has eternal life**

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

**John 6:48**

**I am the bread of life**

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

**John 6:49**

**Your fathers**

"Your forefathers" or "Your ancestors"

**died**

This refers to physical death.

**John 6:50**

**This is the bread**

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

**not die**

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

**John 6:51**

**living bread**

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

**for the life of the world**

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

**John 6:52**

**Connecting Statement:**

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

**How can this man give us his flesh to eat?**

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

**John 6:53**

**Truly, truly**

See how you translated this in John 1:51.

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

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

**you will not have life in yourselves**  
"you will not receive eternal life"

**John 6:54**

**Connecting Statement:**

Jesus continues speaking to all those listening to him.

**Whoever eats my flesh and drinks my blood has everlasting life**

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

**raise him up**

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

**at the last day**

"on the day when God judges everyone"

**John 6:55**

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

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

**John 6:56**

**remains in me, and I in him**

"has a close relationship with me"

**John 6:57**

**so he who eats me**

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

**living Father**

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

**Father**

This is an important title for God.

**John 6:58**

**This is the bread that has come down from heaven**

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

**This is the bread that has come down from heaven**

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

**He who eats this bread will live forever**

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

**He who eats this bread**

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

**the fathers**

"the forefathers" or "the ancestors"

**John 6:59**

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

Here John gives background information about when this event happened.

**John 6:60**

**Connecting Statement:**

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

**who can hear it?**

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

**hear it**

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

**John 6:61**

**Does this offend you?**

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

**John 6:62**

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

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

**John 6:63**

**profits**

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

**words**

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

**The words that I have spoken to you**

"What I have told you"

**are spirit, and they are life**

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

**John 6:64**

**Connecting Statement:**

Jesus finishes speaking to the crowd.

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

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

**John 6:65**

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

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

**Father**

This is an important title for God.

**come to me**

"follow me and receive eternal life"

**John 6:66**

**no longer walked with him**

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

**his disciples**

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

**John 6:67**

**the twelve**

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

**John 6:68**

**Lord, to whom would we go?**

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

**John 6:69**

**General Information:**

This page has intentionally been left blank.

**John 6:70**

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

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

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**John 6:71**

**General Information:**

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

## Chapter 7

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

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

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

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

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

<sup>45</sup> Then the officers came back to the chief priests and Pharisees, who said to them, "Why did you not bring him?" <sup>46</sup> The officers answered, "Never has anyone spoken like this." <sup>47</sup> So the Pharisees answered them, "Have you also been deceived? <sup>48</sup> Have any of the rulers believed in him, or any of the Pharisees?"

**49** But this crowd that does not know the law, they are cursed." **50** Nicodemus (one of the Pharisees, who came to him earlier) said to them, **51** "Does our law judge a man before hearing from him and knowing what he does?" **52** They answered and said to him, "Are you also from Galilee? Search and see that no prophet comes from Galilee."

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

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## Footnotes

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

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## John 7 General Notes

### Structure and formatting

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

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

### Special concepts in this chapter

#### "My time has not yet come"

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

#### "Living water"

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

### Important figures of speech in this chapter

#### Prophecy

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

#### Irony

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

### Other possible translation difficulties in this chapter

#### "Did not believe in him"

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

#### "The Jews"

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

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## John 7:1

### General Information:

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

### After these things

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

### traveled

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

### the Jews were seeking to kill him

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

## John 7:2

### Now the Jewish Festival of Shelters was near

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

## John 7:3

### brothers

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

### the works that you do

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

## John 7:4

### he himself

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

### the world

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

## John 7:5

### For even his brothers did not believe in him

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

### his brothers

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

brothers. Alternate translation: "his younger brothers"

## John 7:6

### My time has not yet come

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

### your time is always ready

"any time is good for you"

## John 7:7

### The world cannot hate you

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

### I testify about it that its works are evil

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

## John 7:8

### Connecting Statement:

Jesus continues speaking to his brothers.

### my time has not yet been fulfilled

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

## John 7:9

### General Information:

This page has intentionally been left blank.

## John 7:10

### General Information:

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

### when his brothers

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

### he also went up

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

### not publicly but in secret

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

### John 7:11

#### **The Jews were looking for him**

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

### John 7:12

#### **he leads the crowds astray**

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

### John 7:13

#### **fear**

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

#### **the Jews**

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

### John 7:14

#### **General Information:**

Jesus is now teaching the Jews in the temple.

### John 7:15

#### **How does this man know so much?**

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

### John 7:16

#### **but is of him who sent me**

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

### John 7:17

#### **Connecting Statement:**

Jesus continues speaking to the Jews.

### John 7:18

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

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

### John 7:19

#### **Connecting Statement:**

Jesus continues speaking to the Jews.

#### **Did not Moses give you the law?**

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

#### **keeps the law**

"obeys the law"

#### **Why do you seek to kill me?**

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

### John 7:20

#### **You have a demon**

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

#### **Who seeks to kill you?**

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

### John 7:21

#### **one work**

"one miracle" or "one sign"

#### **you all marvel**

"you all are shocked"

### John 7:22

#### **not that it is from Moses, but from the ancestors**

Here John provides additional information about circumcision.

#### **on the Sabbath you circumcise a man**

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

#### **on the Sabbath**

"on the Jewish Day of Rest"

### John 7:23

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

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

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

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

**on the Sabbath**  
"on the Jewish Day of Rest"

### John 7:24

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

### John 7:25

**Is not this the one they seek to kill?**  
This remark appears in the form of a question to add emphasis. Alternate translation: "This is Jesus whom they are seeking to kill!"

### John 7:26

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

**It cannot be that the rulers indeed know that this is the Christ, can it?**  
This remark appears in the form of a question to add emphasis. Alternate translation: "Maybe they have decided that he is truly the Messiah!"

### John 7:27

**General Information:**  
This page has intentionally been left blank.

### John 7:28

**cried out**  
"spoke in a loud voice"

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

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

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

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

### John 7:29

**General Information:**  
This page has intentionally been left blank.

### John 7:30

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

### John 7:31

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

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

### John 7:32

**General Information:**  
This page has intentionally been left blank.

### John 7:33

**I am still with you for a short amount of time**  
"I will remain with you for only a short period of time"

**then I go to him who sent me**  
Here Jesus refers to God the Father, who sent him.

### John 7:34

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

### John 7:35

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

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

### John 7:36

#### What is this word that he said

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

### John 7:37

#### General Information:

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

#### great day

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

#### If anyone is thirsty

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

#### let him come to me and drink

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

### John 7:38

#### He who believes in me, just as the scripture says

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

#### rivers of living water will flow

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

#### living water

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

#### from his belly

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

### John 7:39

#### General Information:

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

#### But he

Here "he" refers to Jesus.

#### the Spirit had not yet been given

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

#### because Jesus was not yet glorified

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

### John 7:40

#### This is indeed the prophet

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

### John 7:41

#### Does the Christ come from Galilee?

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

### John 7:42

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

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

#### Have the scriptures not said ... was?

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

#### where David was

"where David lived"

### John 7:43

#### So there arose a division in the crowds because of him

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

### John 7:44

#### but no one laid hands on him

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

**John 7:45**

**the officers**  
"the temple guards"

**John 7:46**

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

**John 7:47**

**So the Pharisees**  
"Because they said that, the Pharisees"

**answered them**  
"answered the officers"

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

**John 7:48**

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

**John 7:49**

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

**But this crowd that does not know the law, they are cursed**  
"As for this crowd that does not know the law, God will cause them to perish!"

**John 7:50**

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

**John 7:51**

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

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

**John 7:52**

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

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

**no prophet comes from Galilee**  
This probably refers to the belief that Jesus was born in Galilee.

**John 7:53**

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

## Chapter 8

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

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

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

<sup>31</sup> Jesus said to those Jews who had believed him, "If you remain in my word, then you are truly my disciples; <sup>32</sup> and you will know the truth, and the truth will set you free." <sup>33</sup> They answered him, "We are descendants of Abraham and have never been slaves of anyone; how can you say, 'You will be set free'?" <sup>34</sup> Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is the slave of sin. <sup>35</sup> The slave does not remain in the house forever; the son remains forever. <sup>36</sup> Therefore, if the Son sets you free, you will be truly free. <sup>37</sup> I know that you are Abraham's descendants; you seek to kill me because my word has no place in you. <sup>38</sup> I say what I have seen with my Father, and you also do what you heard from your father." <sup>39</sup> They answered and said to him, "Our father is Abraham." Jesus said to them, "If you were Abraham's children, you would do the works of Abraham. <sup>40</sup> Yet, now you seek to kill me, a man who has told you the truth that I heard from God. Abraham did not do this. <sup>41</sup> You do the works of your father." They said to him, "We were not born in sexual immorality; we have one Father: God." <sup>42</sup> Jesus said to them, "If God were your Father, you would love me, for I came from God and am here; for neither have I come of myself, but he sent me. <sup>43</sup> Why do you not understand my words? It is because you cannot hear my words. <sup>44</sup> You are of your father, the devil, and you wish to do the desires of your father. He was a murderer from the beginning and does not stand in the truth because there is no truth in him. When he speaks a lie, he speaks from his own nature because he is a liar and the father of lies. <sup>45</sup> Yet, because I speak the truth, you do not believe me. <sup>46</sup> Which one of you convicts me of sin? If I speak the truth, why

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

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## Footnotes

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

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

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## John 8 General Notes

### Structure and formatting

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

### Special concepts in this chapter

#### A light and darkness

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

#### I AM

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

#### The Scribes and Pharisees' trap

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

### Other possible translation difficulties in this chapter

#### "Son of Man"

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

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### John 8:1

**General Information:**

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

**Connecting Statement:**

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

### John 8:2

**all the people**

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

### John 8:3

**The scribes and the Pharisees brought**

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

**a woman caught in the act of adultery**

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

### John 8:4

**General Information:**

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

### John 8:5

**such people**

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

**what do you say about her?**

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

### John 8:6

**to trap him**

This means to use a trick question.

**so that they might have something to accuse him about**

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

### John 8:7

**General Information:**

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

**When they continued**

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

**The one among you who has no sin**

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

**let him**

"let that person"

### John 8:8

**he stooped down**

"he bent down"

### John 8:9

**General Information:**

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

**one by one**

"one after another"

### John 8:10

**Woman, where are your accusers**

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

### John 8:11

**General Information:**

This page has intentionally been left blank.

### John 8:12

**General Information:**

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

**I am the light of the world**

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

**the world**

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

**he who follows me**

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

**will not walk in the darkness**

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

**light of life**

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

**John 8:13**

**You testify about yourself**

"You are just saying these things about yourself"

**your testimony is not true**

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

**John 8:14**

**Even if I testify about myself**

"Even if I say these things about myself"

**John 8:15**

**the flesh**

"human standards and the laws of men"

**I judge no one**

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

**John 8:16**

**if I judge**

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

**my judgment is true**

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

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

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

**I am not alone**

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

**I am with the Father who sent me**

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

**the Father**

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

**John 8:17**

**Connecting Statement:**

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

**Yes, and in your law**

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

**it is written**

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

**the testimony of two men is true**

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

**John 8:18**

**I am he who testifies about myself**

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

**the Father who sent me testifies about me**

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

**the Father**

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

**John 8:19**

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

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

**my Father**

This is an important title for God.

**John 8:20**

**General Information:**

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

**his hour had not yet come**

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

**John 8:21**

**Connecting Statement:**

Jesus continues speaking to the crowd.

**die in your sin**

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

**you cannot come**

"you are not able to come"

**John 8:22**

**The Jews said**

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

**John 8:23**

**You are from below**

"You were born in this world"

**I am from above**

"I came from heaven"

**You are of this world**

"You belong to this world"

**I am not of this world**

"I do not belong to this world"

**John 8:24**

**you will die in your sins**

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

**that I AM**

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

**John 8:25**

**They said**

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

**John 8:26**

**these things I say to the world**

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

**John 8:27**

**the Father**

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

**John 8:28**

**When you have lifted up**

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

**lifted up the Son of Man**

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

**I AM**

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

**As the Father taught me, I speak these things**

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

**John 8:29**

**He who sent me**

The word "He" refers to God.

**John 8:30**

**As Jesus was saying these things**

"As Jesus spoke these words"

**many believed in him**

"many people trusted him"

**John 8:31**

**remain in my word**

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

**my disciples**

"my followers"

**John 8:32**

**the truth will set you free**

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

**the truth**

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

**John 8:33**

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

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

**John 8:34**

**Truly, truly**

See how you translated this in John 1:51.

**is the slave of sin**

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

**John 8:35**

**in the house forever**

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

**the son remains forever**

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

**John 8:36**

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

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

**if the Son sets you free**

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

**John 8:37**

**Connecting Statement:**

Jesus continues speaking to the Jews.

**my word has no place in you**

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

**John 8:38**

**I say what I have seen with my Father**

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

**you also do what you heard from your father**

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

**John 8:39**

**father**

forefather

**John 8:40**

**Abraham did not do this**

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

**John 8:41**

**You do the works of your father**

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

**We were not born in sexual immorality**

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

**we have one Father: God**

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

**John 8:42**

**love**

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

**John 8:43**

**Why do you not understand my words?**

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

**It is because you cannot hear my words**

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

### John 8:44

**You are of your father, the devil**  
"You belong to your father, Satan"

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

### John 8:45

**Connecting Statement:**  
Jesus continues speaking to the Jews.

**because I speak the truth**  
"because I tell you true things about God"

### John 8:46

**Which one of you convicts me of sin?**  
Jesus uses this question to emphasize that he has never sinned. Alternate translation: "None of you can show that I have ever sinned!"

**If I speak the truth**  
"If I say things that are true"

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

### John 8:47

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

### John 8:48

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

**Do we not truly say that you are a Samaritan and have a demon?**  
The Jewish leaders use this question to accuse Jesus and to dishonor him. Alternate translation: "We are certainly right in saying that you are a Samaritan and that a demon lives in you!"

### John 8:49

**General Information:**  
This page has intentionally been left blank.

### John 8:50

**Connecting Statement:**  
Jesus continues answering the Jews.

**there is one seeking and judging**  
This refers to God.

### John 8:51

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

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

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

### John 8:52

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

**If anyone keeps my word**  
"If anyone obeys my teaching"

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

### John 8:53

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

**father**  
forefather

**Who do you make yourself out to be?**  
The Jews use this question to rebuke Jesus for thinking that he is more important than Abraham. Alternate translation: "You should not think that you are so important!"

### John 8:54

**it is my Father who glorifies me—about whom you say that he is your God**  
The word "Father" is an important title for God. No one knows God the Father like Jesus, the Son of

God. Alternate translation: "it is my Father who honors me, and you say that he is your God"

### **John 8:55**

#### **keep his word**

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

### **John 8:56**

#### **my day**

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

#### **he saw it and was glad**

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

### **John 8:57**

#### **Connecting Statement:**

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

#### **The Jews said to him**

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

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

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

### **John 8:58**

#### **Truly, truly**

See how you translated this in John 1:51.

#### **I AM**

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

### **John 8:59**

#### **Then they picked up stones to throw at him**

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

**Chapter 9**

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

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

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

## John 9 General Notes

### Special concepts in this chapter

#### "Who sinned?"

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

#### "He does not keep the Sabbath"

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

### Important metaphors in this chapter

#### Light and darkness

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

#### Seeing and being blind

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

### Other possible translation difficulties in this chapter

#### "Son of Man"

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

### John 9:1

#### General Information:

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

#### Now

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

#### as Jesus passed by

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

### John 9:2

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

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

### John 9:3

#### General Information:

This page has intentionally been left blank.

### John 9:4

#### We

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

#### day ... Night

Here "day" and "night" are metaphors. Jesus is comparing the time when people can do God's work to daytime, the time when people normally work, and nighttime to when they cannot do God's work.

### John 9:5

#### in the world

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

#### the light of the world

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

### John 9:6

#### made mud with the saliva

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

**smear the mud on his eyes**  
"smear the mud on the man's eyes"

### John 9:7

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

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

### John 9:8

**Is not this the man that used to sit and beg?**  
This remark appears in the form of a question to express the surprise of the people. Alternate translation: "This man is the one who used to sit and beg!"

### John 9:9

**General Information:**  
This page has intentionally been left blank.

### John 9:10

**Connecting Statement:**  
The neighbors of the man who had been blind continue to speak to him.

**Then how were your eyes opened?**  
"Then what caused you to be able to see?" or "How is it that you can see now?"

### John 9:11

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

### John 9:12

**General Information:**  
This page has intentionally been left blank.

### John 9:13

**They brought the man who used to be blind to the Pharisees**  
The people insisted that the man go with them to the Pharisees. They did not physically force him to go.

### John 9:14

**General Information:**  
This verse tells background information about when Jesus healed the man.

**Sabbath day**  
"Jewish Day of Rest"

### John 9:15

**Then again the Pharisees asked him**  
"So the Pharisees also asked him"

### John 9:16

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

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

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

### John 9:17

**He is a prophet**  
"I think he is a prophet"

### John 9:18

**General Information:**  
Here John stops the main story. Here he provides background information about the Jews' disbelief.

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

### John 9:19

**They asked the parents**  
"They" refers to the Jewish leaders.

### John 9:20

**General Information:**  
This page has intentionally been left blank.

### John 9:21

**he is an adult**  
"he is a man" or "he is no longer a child"

### John 9:22

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

**they were afraid of the Jews**

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

**afraid**

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

**would confess him to be the Christ**

"would say that Jesus is the Christ"

**he would be thrown out of the synagogue**

Here "be thrown out of the synagogue" is a metaphor for no longer being allowed to go into the synagogue and no longer belonging to the group of people who attend services at the synagogue. Alternate translation: "he would not be allowed to go into the synagogue" or "he would no longer belong to the synagogue"

**John 9:23**

**He is an adult**

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

**John 9:24**

**they called the man**

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

**Give glory to God**

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

**this man**

This refers to Jesus.

**John 9:25**

**that man**

This refers to the man who had been blind.

**John 9:26**

**Connecting Statement:**

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

**John 9:27**

**Why do you want to hear it again?**

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

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

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

**John 9:28**

**You are his disciple**

"You are following Jesus!"

**but we are disciples of Moses**

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

**John 9:29**

**We know that God has spoken to Moses**

"We are sure that God has spoken to Moses"

**we do not know where this one is from**

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

**John 9:30**

**that you do not know where he is from**

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

**John 9:31**

**does not listen to sinners ... he listens to him**

"does not answer the prayers of sinners ... God answers his prayers"

**John 9:32**

**Connecting Statement:**

The man who had been blind continues speaking to the Jews.

**Since the world began**

"Since the beginning of time" or "As far back as anyone can remember"

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

This is a passive statement. You can translate it in an active form. Alternate translation: "no one has ever heard of anyone who healed a man who was blind from birth"

### John 9:33

**If this man were not from God, he could do nothing**

This sentence uses a double negative pattern.  
Alternate translation: "Only a man from God could do something like that"

### John 9:34

**You were completely born in sins, and you are teaching us?**

This remark appears in the form of a question to add emphasis. It also implies that the man was born blind because of the sins of his parents. Alternate translation: "You were born as a result of your parents' sins. You are not qualified to teach us!"

**they threw him out**

"they threw him out of the synagogue"

### John 9:35

**General Information:**

Jesus finds the man whom he healed ([John 9:1-7](#)) and begins to speak to him and the crowd.

**believe in the Son of Man**

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

**the Son of Man**

Here the reader needs to understand that Jesus was speaking as if "the Son of Man" were another person. The man who had been born blind did not realize that Jesus was speaking of himself when he spoke of "the Son of Man." You should translate so that the man does not learn that Jesus is the Son of Man until verse 37.

### John 9:36

**General Information:**

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### John 9:37

**General Information:**

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### John 9:38

**General Information:**

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### John 9:39

**came into this world**

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

**so that those who do not see may see**

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

**so that those who see**

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

**may become blind**

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

### John 9:40

**and asked him, "Are we also blind?"**

Here "blind" is a metaphor for not understanding spiritual things. The Pharisees do not believe that they are spiritually blind, but they realize that Jesus might say that they are spiritually blind, so they use this question to challenge him. Alternate translation: "and said to him, 'Are you saying that we are blind?'" or "and said to him, 'You seem to be saying that we, too, are blind.'"

### John 9:41

**If you were blind, you would have no sin**

Blindness is a metaphor for not understanding spiritual things, and having sin is a metonym for being guilty of sin. Alternate translation: "If you truly were spiritually blind, you would not be guilty of your sin"

**but now you say, 'We see,' so your sin remains**

Here "seeing" is a metaphor for understanding spiritual things, and "sin remaining" is a metonym for continuing to be guilty of one's sin. Alternate translation: "but since you think that you understand spiritual truth, you remain guilty of your sin"

## Chapter 10

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

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

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

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

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

## John 10 General Notes

### Special concepts in this chapter

#### Blasphemy

When a person claims that he is God or that God has told him to speak when God has not told him to speak, this is called blasphemy. The law of Moses commanded the Israelites to kill blasphemers by stoning them to death. When Jesus said, "I and the Father are one," the Jews thought he was blaspheming, so they took up stones to kill him. (See: blasphemy and lawofmoses)

### Important metaphors in this chapter

#### Sheep

Jesus spoke of people as sheep because sheep do not see well, they do not think well, they often walk away from those who care for them, and they cannot defend themselves when other animals attack them. God's people also rebel against him and do not know when they are doing wrong.

#### Sheep pen

A sheep pen was a space with a stone wall around it in which shepherds would keep their sheep. Once they were inside the sheep pen, the sheep could not run away, and animals and thieves could not easily get inside to kill or steal them.

#### Laying down and taking up life

Jesus speaks of his life as if it were a physical object that he could lay down on the ground, a metaphor for dying, or pick up again, a metaphor for becoming alive again.

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### John 10:1

#### General Information:

Jesus begins to speak in parables.

#### Connecting Statement:

Jesus continues to speak to the Pharisees. This is the same part of the story which began in John 9:35.

#### Truly, truly

See how you translated this in John 1:51.

#### sheep pen

This is a fenced area where a shepherd keeps his sheep.

#### a thief and a robber

This is the use of two words with similar meanings to add emphasis.

### John 10:2

#### General Information:

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### John 10:3

#### The gatekeeper opens for him

"The gatekeeper opens the gate for the shepherd"

#### The gatekeeper

This is a hired man who watches the gate of the sheep pen at night while the shepherd is away.

#### The sheep hear his voice

"The sheep hear the shepherd's voice"

### John 10:4

#### he goes ahead of them

"he walks in front of them"

#### for they know his voice

"because they recognize his voice"

### John 10:5

#### General Information:

This page has intentionally been left blank.

### John 10:6

#### they did not understand

Possible meanings: 1) "the disciples did not understand" or 2) "the crowd did not understand."

#### this parable

This is an illustration from the work of shepherds, using metaphors. The "shepherd" is a metaphor for Jesus. The "sheep" represent those who follow Jesus, and the "strangers" are the Jewish leaders, including the Pharisees, who try to deceive the people.

### John 10:7

#### Connecting Statement:

Jesus begins to explain the meaning of the parables he had spoken.

**Truly, truly**

See how you translated this in John 1:51.

**I am the gate of the sheep**

Here "gate" is a metaphor that means Jesus provides access into the sheepfold where God's people dwell in his presence. Alternate translation: "I am like the gate that the sheep use to enter into the sheepfold"

**John 10:8**

**Everyone who came before me**

This refers to other teachers who have taught the people, including the Pharisees and other Jewish leaders. Alternate translation: "All of the teachers who came without my authority"

**a thief and a robber**

These words are metaphors. Jesus calls those teachers "a thief and a robber" because their teachings were false, and they were trying to lead God's people while not understanding the truth. As a result, they deceived the people.

**John 10:9**

**I am the gate**

Here "gate" is a metaphor. By referring to himself as "the gate," Jesus is showing that he offers a true way to enter the kingdom of God. Alternate translation: "I myself am like that gate"

**pasture**

The word "pasture" means a grassy area where sheep eat.

**John 10:10**

**does not come except to steal and kill and destroy**

In some languages it is more natural to use a positive statement. Alternate translation: "comes only to steal, kill, and destroy"

**steal and kill and destroy**

Here the implied metaphor is "sheep," which represents God's people. Alternate translation: "steal and kill and destroy the sheep"

**so that they will have life**

The word "they" refers to the sheep. "Life" refers to eternal life. Alternate translation: "so that they will really live, lacking nothing"

**John 10:11**

**Connecting Statement:**

Jesus continues his parable about the good shepherd.

**I am the good shepherd**

Here "good shepherd" is a metaphor that represents Jesus. Alternate translation: "I am like a good shepherd"

**lays down his life**

To lay down something means to give up control of it. To lay down one's life is a mild way to refer to dying. Alternate translation: "dies"

**John 10:12**

**The hired servant**

The "hired servant" is a metaphor that represents the Jewish leaders and teachers. Alternate translation: "The one who is like a hired servant"

**abandons the sheep**

Here the word "sheep" is a metaphor that represents God's people. Like a hired servant who abandons the sheep, Jesus says that the Jewish leaders and teachers do not care for God's people.

**John 10:13**

**does not care for the sheep**

Here the word "sheep" is a metaphor that represents God's people. Jesus says that the Jewish leaders and teachers are like a hired servant who abandons the sheep, and they do not care for God's people.

**John 10:14**

**I am the good shepherd**

Here the "good shepherd" is a metaphor for Jesus. Alternate translation: "I am like a good shepherd"

**John 10:15**

**The Father knows me, and I know the Father**

God the Father and God the Son know each other unlike anyone else knows them. "Father" is an important title for God.

**I lay down my life for the sheep**

This is a mild way for Jesus to say that he will die to protect his sheep. Alternate translation: "I die for the sheep"

**John 10:16**

**I have other sheep**

Here "other sheep" is a metaphor for followers of Jesus who are not Jews.

**one flock and one shepherd**

Here "flock" and "shepherd" are metaphors. All of Jesus's followers, Jews and non-Jews, will be like one flock of sheep. He will be like a shepherd who cares for all of them.

### John 10:17

**Connecting Statement:**

Jesus finishes speaking to the crowd.

**This is why the Father loves me: I lay down my life**

God's eternal plan was for God the Son to give his life to pay for the sins of humanity. Jesus's death on the cross reveals the intense love of the Son for the Father and of the Father for the Son.

**Father**

This is an important title for God.

**loves**

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

**I lay down my life so that I may take it again**

This is a mild way for Jesus to say he will die and then will become alive again. Alternate translation: "I allow myself to die in order that I may bring myself back to life"

### John 10:18

**I lay it down of myself**

The reflexive pronoun "myself" is used here to emphasize that Jesus lays down his own life. No one takes it from him. Alternate translation: "I myself lay it down"

**I have received this command from my Father**

"This is what my Father has commanded me to do." The word "Father" is an important title for God.

### John 10:19

**Connecting Statement:**

These verses tell how the Jews responded to what Jesus had said.

### John 10:20

**Why do you listen to him?**

This remark appears in the form of a question to emphasize the point that the people should not listen to Jesus. Alternate translation: "Do not listen to him!"

### John 10:21

**Can a demon open the eyes of the blind?**

This remark appears in the form of a question to add emphasis. Alternate translation: "Certainly a demon cannot cause a blind man to see!" or "Certainly a demon cannot give sight to blind people!"

### John 10:22

**General Information:**

During the Festival of Dedication, some Jews begin to question Jesus. Verses 22 and 23 give background information about the setting of the story.

**It was winter**

Winter is the coldest time of the year. You may use your language's term for the coldest season if your reader understands that in Israel this was in December, not in June.

**Festival of the Dedication**

This is an eight-day winter holiday Jews use to remember a miracle where God made a small amount of oil remain lit in a lampstand for eight days. They lit the lampstand to dedicate the Jewish temple to God. To dedicate something is to promise to use it for a special purpose.

### John 10:23

**Jesus was walking in the temple**

The area where Jesus was walking was actually a courtyard that was outside the temple building. Alternate translation: "Jesus was walking in the temple courtyard"

**porch**

This is a structure attached to the entrance of a building; it has a roof and it may or may not have walls.

### John 10:24

**Then the Jews surrounded him**

Here "Jews" is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "Then the Jewish leaders surrounded him"

**hold us doubting**

This is an idiom. Alternate translation: "keep us wondering" or "keep us from knowing for sure"

### John 10:25

**Connecting Statement:**

Jesus begins to respond to the Jews.

**in the name of my Father**

Here "name" is a metonym for the power of God. Here "Father" is an important title for God. Jesus performed miracles through his Father's power and authority. Alternate translation: "through my Father's power" or "with my Father's power"

**these testify concerning me**

His miracles offer proof about him like a person who testifies would offer proof in a court of law.

Alternate translation: "these offer proof concerning me"

### John 10:26

#### **not my sheep**

The word "sheep" is a metaphor for the followers of Jesus. Alternate translation: "not my followers" or "not my disciples"

### John 10:27

#### **My sheep hear my voice**

The word "sheep" is a metaphor for the followers of Jesus. The metaphor of Jesus as the "shepherd" is also implied. Alternate translation: "Just as sheep obey the voice of their true shepherd, my followers heed my voice"

### John 10:28

#### **no one will snatch them out of my hand**

Here the word "hand" is a metonym that represents the protective care of Jesus. Alternate translation: "no one will steal them away from me" or "they will remain secure forever in my care"

### John 10:29

#### **My Father, who has given them to me**

The word "Father" is an important title for God.

#### **snatch them out of the hand of the Father**

The word "hand" is a metonym that represents God's possession and protective care. Alternate translation: "steal them from my Father"

### John 10:30

#### **I and the Father are one**

Here "are one" means they are completely united and alike. It does not mean they are the same person. Alternate translation: "I and the Father are completely united" or "I and the Father are exactly alike"

#### **Father**

The word "Father" is an important title for God.

### John 10:31

#### **Then the Jews took up stones again**

The word "Jews" is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "Then the Jewish leaders started picking up stones again"

### John 10:32

#### **Jesus answered them, "I have shown you many good works from the Father"**

Jesus performed the miracles by the power of God. The word "Father" is an important title for God.

#### **For which of those works are you stoning me?**

This question uses irony. Jesus knows the Jewish leaders do not want to stone him because he has done good works.

### John 10:33

#### **The Jews answered him**

The word "Jews" is a synecdoche that represents the Jewish leaders who opposed Jesus. Alternate translation: "The Jewish opponents replied" or "The Jewish leaders answered him"

#### **making yourself God**

"claiming to be God"

### John 10:34

#### **Is it not written in your law, 'I said, "You are gods"?'**

Jesus uses a question to emphasize that the Jewish leaders should know that this is written in scripture. Alternate translation: "You should already know that it is written in your law, 'I said, "You are gods."'"

#### **You are gods**

Here Jesus quotes a scripture where God calls his followers "gods," perhaps because he has chosen them to represent him on earth.

### John 10:35

#### **the word of God came**

Jesus speaks of God's message as though it were a person who moved toward those who heard it. Alternate translation: "God spoke his message"

#### **the scripture cannot be broken**

Possible meanings are 1) "no one can change the scripture" or 2) "the scripture will always be true."

### John 10:36

#### **do you say to him whom the Father set apart and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?**

Jesus used this question to rebuke his opponents for saying that he was blaspheming when he called himself "the Son of God." Alternate translation: "you should not say to the very one whom the Father set apart to send into the world, 'You are blaspheming,' when I say that I am the Son of God!'"

#### **You are blaspheming**

"You are insulting God." Jesus's opponents understood that when said that he is the Son of God, he was implying that he is equal with God.

#### **Father ... Son of God**

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

**John 10:37**

**Connecting Statement:**

Jesus finishes responding to the Jews.

**Father**

This is an important title for God.

**believe me**

Here the word "believe" means to accept or trust what Jesus said is true.

**John 10:38**

**believe in the works**

Here "believe in" is to acknowledge that the works Jesus does are from the Father.

**the Father is in me and that I am in the Father**

These are idioms that express the close personal relationship between God and Jesus. Alternate translation: "my Father and I are completely joined together as one"

**John 10:39**

**went away out of their hand**

The word "hand" is a metonym that represents the custody or possession of the Jewish leaders. Alternate translation: "got away from them again"

**John 10:40**

**beyond the Jordan**

Jesus had been on the west side of the Jordan River. Alternate translation: "to the east side of the Jordan River"

**he stayed there**

Jesus remained on the east side of Jordan for a short period of time. Alternate translation: "Jesus stayed there for several days"

**John 10:41**

**John indeed did no signs, but all the things that John has said about this man are true**

"It is true that John did no signs, but he certainly did speak the truth about this man, who does signs."

**signs**

These are miracles that prove that something is true or that give someone credibility.

**John 10:42**

**believed in**

Here "believed in" means accepted or trusted what Jesus said was true.

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## Chapter 11

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

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

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

<sup>47</sup> Then the chief priests and the Pharisees gathered the council together and said, "What will we do? This man does many signs. <sup>48</sup> If we leave him alone like this, all will believe in him; the Romans will come and take away both our place and our nation." <sup>49</sup> However, a certain man among them, Caiaphas, who was high priest that year, said to them, "You know nothing. <sup>50</sup> You do not consider that it is better for you

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

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

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## John 11 General Notes

### Special concepts in this chapter

#### Light and darkness

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

#### Passover

After Jesus made Lazarus become alive again, the Jewish leaders were trying hard to kill him, so he started traveling from place to place in secret. Now the Pharisees knew that he would probably come to Jerusalem for the Passover because God had commanded all Jewish men to celebrate the Passover in Jerusalem, so they planned to catch him and kill him then. (See: passover)

### Important figures of speech in this chapter

#### "One man dies for the people"

The law of Moses commanded the priests to kill animals so that God would forgive the people's sins. The high priest Caiaphas said, "It is better for you that one man dies for the people than that the whole nation perishes" ([John 11:50](#)). He said this because he loved his "place" and "nation" ([John 11:48](#)) more than he loved the God who had made Lazarus become alive again. He wanted Jesus to die so that the Romans would not destroy the temple and Jerusalem, but God wanted Jesus to die so that he could forgive all of his people's sins.

#### Condition that is contrary to fact

When Martha said, "If you had been here, my brother would not have died," she was speaking of a situation that could have happened but did not happen. Jesus had not come sooner, and her brother died.

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### John 11:1

#### General Information:

These verses introduce the story of Lazarus and give background information about him and his sister Mary.

### John 11:2

#### It was Mary who anointed the Lord ... her hair

As John introduces Mary, the sister of Martha, he also shares information concerning what would later happen in the story.

### John 11:3

#### sent for Jesus

"asked Jesus to come"

#### love

Here "love" refers to brotherly love, a natural, human love between friends or relatives.

### John 11:4

#### This sickness is not to death

Jesus implies that he knows what will happen related to Lazarus and his sickness. Alternate translation: "Death will not be the final result of this sickness"

#### death

This refers to physical death.

#### but instead it is for the glory of God so that the Son of God may be glorified by it

Jesus implies that he knows what the outcome will be. Alternate translation: "but the purpose is that

the people might see how great God is because of what his power will allow me to do"

**Son of God**

This is an important title for Jesus.

**John 11:5**

**Now Jesus loved Martha and her sister and Lazarus**

This is background information.

**John 11:6**

**General Information:**

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**John 11:7**

**General Information:**

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**John 11:8**

**Rabbi, right now the Jews are trying to stone you, and you are going back there again?**

This remark appears in the form of a question to emphasize that the disciples do not want Jesus to go to Jerusalem. Alternate translation: "Teacher, you surely do not want to go back there! The Jews were trying to stone you the last time you were there!"

**the Jews**

This is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "the Jewish leaders"

**John 11:9**

**Are there not twelve hours of light in a day?**

This remark appears in the form of a question to add emphasis. Alternate translation: "You know that the day has twelve hours of light!"

**If someone walks in the daytime, he will not stumble, because he sees by the light of this world**

People who walk in the light of the day can see well and do not stumble. "Light" is a metaphor for "truth." Jesus is implying that people who live according to truth will be able to successfully do the things that God wants them to do.

**John 11:10**

**Connecting Statement:**

Jesus continues speaking to his disciples.

**if he walks at night**

Here "night" is a metaphor that refers to one's walking without God's light.

**the light is not in him**

Possible meanings are 1) "he cannot see" or "he does not have God's light."

**John 11:11**

**Our friend Lazarus has fallen asleep**

"Has fallen asleep" is an idiom that means "has begun to sleep" or "is sleeping." Jesus meant that Lazarus had died, but the disciples did not understand this. So it is important to keep the idea of sleeping in the translation.

**but I am going so that I may wake him out of sleep**

"Wake him out of sleep" is an idiom that means "cause someone who is sleeping to wake up." Jesus meant that he was going to bring Lazarus back to life. But his disciples did not understand this. So it is important to keep the idea of waking him up in the translation. Alternate translation: "but I am going there to wake him up"

**John 11:12**

**if he has fallen asleep**

The disciples misunderstand Jesus to mean that Lazarus is resting and will recover.

**John 11:13**

**General Information:**

In this verse there is a stop in the story. Here John comments on the disciples' misunderstanding about what Jesus meant when he said Lazarus was asleep.

**John 11:14**

**Then Jesus said to them plainly**

"So Jesus told them in words that they could understand"

**John 11:15**

**Connecting Statement:**

Jesus continues speaking to his disciples.

**for your sakes**

"for your benefit"

**that I was not there so that you may believe**

"that I was not there. Because of this you will learn to trust me more"

**John 11:16**

**who was called Didymus**

You can translate this in an active form. Alternate translation: "whom they called Didymus"

**Didymus**

This is a male name that means "twin."

### John 11:17

**General Information:**

Jesus is now in Bethany. These verses give background information about the setting and about what has happened before Jesus arrived.

**he found that Lazarus had already been in the tomb for four days**

You can translate this in an active form. Alternate translation: "he learned that people had put Lazarus in a tomb four days before"

### John 11:18

**fifteen stadia away**

"about three kilometers away." A "stadium" is 185 meters.

### John 11:19

**about their brother**

Lazarus was their younger brother. Alternate translation: "about their younger brother"

### John 11:20

**General Information:**

This page has intentionally been left blank.

### John 11:21

**my brother would not have died**

Lazarus was the younger brother. Alternate translation: "my younger brother would still be alive"

### John 11:22

**General Information:**

This page has intentionally been left blank.

### John 11:23

**Your brother will rise again**

Lazarus was the younger brother. Alternate translation: "Your younger brother will become alive again"

### John 11:24

**he will rise again**

"he will become alive again"

### John 11:25

**I am the resurrection and the life**

The abstract nouns "resurrection" and "life" can be stated as verbal phrases. Alternate translation: "I am the one who raises those who die and causes them to live again"

**he who believes in me, even if he dies, will live**

"even a person who dies will live forever, if he believes in me"

### John 11:26

**whoever lives and believes in me will never die**

"those who live and trust in me will never be separated eternally from God" or "those who live and trust in me will be spiritually alive with God forever"

**will never die**

Here "die" refers to spiritual death.

### John 11:27

**She said to him**

"Martha said to Jesus"

**Yes, Lord, I believe that you are the Christ, the Son of God ... coming into the world**

Martha believes that Jesus is Lord, the Christ (the Messiah), the Son of God.

**Son of God**

This is an important title for Jesus.

### John 11:28

**she went away and called her sister Mary**

Mary is the younger sister of Martha. Alternate translation: "she went away and called her younger sister Mary"

**Teacher**

This is a title referring to Jesus.

**is calling for you**

"is asking that you come"

### John 11:29

**General Information:**

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### John 11:30

**Now Jesus had not yet come into the village**

Here John provides a brief break in the story to give background information regarding the location of Jesus.

### John 11:31

**General Information:**

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**John 11:32**

**fell down at his feet**

Mary lay down or knelt at the feet of Jesus to show respect.

**my brother would not have died**

Lazarus was Mary's younger brother. See how you translated this in [John 11:21]

**John 11:33**

**he was deeply moved in his spirit and was troubled**

John combines these phrases that have similar meanings to express the intense emotional distress and possible anger that Jesus experienced. Alternate translation: "he was greatly upset"

**John 11:34**

**Where have you laid him**

This is a milder way of asking, "Where have you buried him?"

**John 11:35**

**Jesus wept**

"Jesus began to cry" or "Jesus started crying"

**John 11:36**

**loved**

This refers to brotherly love or human love for a friend or family member.

**John 11:37**

**Could not this man, who opened the eyes of a blind man, also have made this man not die?**

This remark appears in the form of a question to express the Jews' surprise that Jesus did not heal Lazarus. Alternate translation: "He could heal a man who was blind, so he should have been able to heal this man so he would not have died!" or "Since he did not keep this man from dying, maybe he did not really heal the man who was born blind, as they say he did!"

**opened the eyes**

This is an idiom. Alternate translation: "healed the eyes"

**John 11:38**

**Now it was a cave, and a stone lay against it**

John pauses the story briefly to describe the tomb where the people had buried Lazarus.

**John 11:39**

**Martha, the sister of Lazarus**

Martha and Mary were older sisters of Lazarus. Alternate translation: "Martha, the older sister of Lazarus"

**by this time the body will be decaying**

"by this time there will be a bad smell" or "the body is already stinking"

**John 11:40**

**Did I not say to you that, if you believed, you would see the glory of God?**

This remark appears in the form of a question to add emphasis to the point that God is about to do something wonderful. Alternate translation: "I told you that if you trusted me, you would see what God can do!"

**John 11:41**

**Jesus lifted up his eyes**

This is an idiom that means to look up. Alternate translation: "Jesus looked up toward heaven"

**Father, I thank you that you listened to me**

Jesus prays directly to the Father so that others around him will hear his prayer. Alternate translation: "Father, I thank you that you have heard me" or "Father, I thank you that you have heard my prayer"

**Father**

This is an important title for God.

**John 11:42**

**that you have sent me**

Jesus had authority to teach the people because God the Father had sent him to do that. Also where the Father sent Jesus can be made explicit. Alternate translation: "that I am here because you have sent me to them"

**John 11:43**

**After he had said this**

"After Jesus had prayed"

**he cried out with a loud voice**

"he shouted"

**John 11:44**

**his feet and hands were bound with cloths, and his face was bound about with a cloth**

A burial custom of this time was to wrap the dead body with long strips of linen cloth. This can be stated in active form. Alternate translation: "Someone had wrapped strips of cloth around his

hands and feet. They had also tied a cloth around his face"

**Jesus said to them**

The word "them" refers to the people who were there and saw the miracle.

**John 11:45**

**General Information:**

These verses tell us what happened after Jesus raised Lazarus from the dead.

**John 11:46**

**General Information:**

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**John 11:47**

**General Information:**

Because so many people have told them that Lazarus is alive again, the chief priests and Pharisees gather the Jewish council for a meeting.

**Then the chief priests**

"Then the leaders among the priests"

**Then**

The author uses this word to tell the reader that the events that begin in this verse are a result of the events of [John 11:45-46](#).

**What will we do?**

It is implied here that the council members are talking about Jesus. Alternate translation: "What are we going to do about Jesus?"

**John 11:48**

**all will believe in him**

The Jewish leaders were afraid that the people would try to make Jesus their king. Alternate translation: "everyone will trust in him and rebel against Rome"

**the Romans will come**

This is a synecdoche for the Roman army. Alternate translation: "the Roman army will come"

**take away both our place and our nation**

"destroy both our temple and our nation"

**John 11:49**

**a certain man among them**

This is a way to introduce a new character to the story. If you have a way to do this in your language, you can use it here.

**You know nothing**

This is an exaggeration that Caiaphas uses to insult his hearers. Alternate translation: "You do not

understand what is happening" or "You speak as though you know nothing"

**John 11:50**

**than that the whole nation perishes**

Caiaphas implies that the Roman army would kill all of the people of the Jewish nation if Jesus is allowed to live and cause a rebellion. The word "nation" here is a synecdoche that represents all of the Jewish people. Alternate translation: "than that the Romans kill all the people of our nation"

**John 11:51**

**General Information:**

In verses 51 and 52 John explains that Caiaphas was prophesying even though he did not realize it at the time. This is background information.

**die for the nation**

The word "nation" is a synecdoche and refers to the people of the nation of Israel.

**John 11:52**

**and not only for the nation**

The words "that he should die" are understood from the previous clause. Alternate translation: "and that he should die not only for the nation"

**would be gathered together into one**

This is an ellipsis. The word "people" is implied by the context. Alternate translation: "would be gathered into one people"

**children of God**

This refers to people who belong to God through faith in Jesus and are spiritually God's children.

**John 11:53**

**General Information:**

This page has intentionally been left blank.

**John 11:54**

**General Information:**

Jesus leaves Bethany and goes to Ephraim.

**walk openly among the Jews**

Here "Jews" is a synecdoche for the Jewish leaders and "walk openly" is a metaphor for "live where everyone could see him." Alternate translation: "live where all the Jews could see him" or "walk openly among the Jewish leaders who opposed him"

**the country**

the rural area outside cities where fewer people live

**There he stayed with the disciples**

Jesus and his disciples stayed in Ephraim for a while. Alternate translation: "There he stayed with his disciples for a short period of time"

**John 11:55**

**General Information:**

Here the story shifts to telling about what many of the Jews are doing now that Passover is near.

**went up to Jerusalem**

The phrase "went up" is used here because Jerusalem is higher in elevation than the surrounding areas.

**John 11:56**

**General Information:**

The content of verse 57 occurs before that of verse 56. If this order might confuse your readers, you can combine these verses and put the text of verse 57 before the text of verse 56.

**They were looking for Jesus**

The word "they" refers to the Jewish people who had traveled to Jerusalem.

**What do you think? That he will not come to the festival?**

The speakers were sure that if Jesus came to the festival the Jewish leaders would arrest him. The meaning of these rhetorical questions is not clear. Possible meanings are 1) the speakers were not sure that he would come. Alternate translation: "Do you think that he will come to the festival?" or "I do not know what to think. He might come to the festival, or he might not." 2) The speakers were sure that Jesus would not come. Alternate translation: "We can be sure that he will not come to the festival."

**John 11:57**

**Now the chief priests**

This is background information that explains why the Jewish worshipers were wondering if Jesus would come to the festival or not. If your language has a way to mark background information, use it here.

## Chapter 12

<sup>1</sup> Six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. <sup>2</sup> So they made him a dinner there, and Martha was serving, but Lazarus was one of those who were lying down at the table with Jesus. <sup>3</sup> Then Mary took a litra of perfume made of very precious pure nard, anointed the feet of Jesus with it, and wiped his feet with her hair. The house was filled with the fragrance of the perfume. <sup>4</sup> Judas Iscariot, one of his disciples, the one who would betray him, said, <sup>5</sup> "Why was this perfume not sold for three hundred denarii and given to the poor?" <sup>6</sup> Now he said this, not because he cared about the poor, but because he was a thief. He had the moneybag and would steal from what was put in it. <sup>7</sup> Jesus said, "Allow her to keep what she has for the day of my burial." <sup>8</sup> You will always have the poor with you. But you will not always have me."

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

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

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

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

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

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

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

"Lord, who has believed our report,

and to whom has the arm  
of the Lord been revealed?"

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

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

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

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

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## John 12 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 12:38 and 40, which is from the Old Testament.

Verse 16 is a commentary on these events. It is possible to put this entire verse in parentheses in order to set it apart from the narrative of the story.

### Special concepts in this chapter

#### Mary anointed Jesus's feet

The Jews would put oil on a person's head to make that person feel welcome and comfortable. They would also put oil on a person's body after the person had died but before they buried the body. But they would never think to put oil on a person's feet, because they thought that feet were dirty.

#### The donkey and the colt

Jesus rode into Jerusalem on an animal. In this way he was like a king who came into a city after he had won an important battle. Also, the kings of Israel in the Old Testament rode on a donkeys. Other kings rode on horses. So Jesus was showing that he was the king of Israel and that he was not like other kings.

Matthew, Mark, Luke, and John all wrote about this event. Matthew and Mark wrote that the disciples brought Jesus a donkey. John wrote that Jesus found a donkey. Luke wrote that they brought him a colt. Only Matthew wrote that there were both a donkey and a colt. No one knows for sure whether Jesus rode the donkey or the colt. It is best to translate each of these accounts as it appears in the ULB without trying to make them all say exactly the same thing. (See: [Matthew 21:1-7](#) and [Mark 11:1-7](#) and [Luke 19:29-36](#) and [John 12:14-15](#))

#### Glory

Scripture often speaks of God's glory as a great, brilliant light. When people see this light, they are afraid. In this chapter John says that the glory of Jesus is his resurrection ([John 12:16](#)).

## Important figures of speech in this chapter

### The metaphors of light and darkness

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

## Other possible translation difficulties in this chapter

### Paradox

A paradox is a true statement that appears to describe something impossible. A paradox occurs in 12:25: "He who loves his life will lose it; but he who hates his life in this world will keep it for eternal life." But in 12:26 Jesus explains what it means to keep one's life for eternal life. ([John 12:25-26](#)).

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### John 12:1

#### General Information:

Jesus is at dinner in Bethany when Mary anoints his feet with oil.

#### Six days before the Passover

The author uses these words to mark the beginning of a new event.

#### had raised from the dead

This is an idiom. Alternate translation: "had made alive again"

### John 12:2

#### General Information:

This page has intentionally been left blank.

### John 12:3

#### a litra

You may convert this to a the measure system used in your area. The word "litra" was used for measures of about 300 milliliters of liquids or about 300 grams of solids. Because the perfume was a liquid, the word here probably refers to the liquid measure as guessed by those who saw the size of the container.

#### perfume

This is a good-smelling liquid made by using the oils of pleasant smelling plants and flowers.

#### nard

This is a perfume made from a pink, bell-shaped flower in the mountains of Nepal, China, and India.

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

This can be translated in an active form. Alternate translation: "The scent of her perfume filled the house"

### John 12:4

#### the one who would betray him

"the one who later enabled Jesus's enemies to seize him"

### John 12:5

#### Why was this perfume not sold for three hundred denarii and given to the poor?

This is a rhetorical question. You can translate it as a strong statement. Alternate translation: "This perfume could have been sold for three hundred denarii and the money could have been given to the poor!"

#### three hundred denarii

You can translate this as a numeral. Alternate translation: "300 denarii"

#### denarii

A denarius was the amount of silver that a common laborer could earn in one day of work.

### John 12:6

#### Now he said this ... would steal from what was put in it

John explains why Judas asked the question about the poor. If your language has a way of indicating background information, you can use it here.

#### he said this, not because he cared about the poor, but because he was a thief

"he said this because he was a thief. He did not care about the poor"

### John 12:7

#### Allow her to keep what she has for the day of my burial

Jesus implies that the woman's actions can be understood as anticipating his death and burial. Alternate translation: "Allow her to show how much she appreciates me! In this way she has prepared my body for burial"

### John 12:8

**You will always have the poor with you**

Jesus implies that there will always be opportunities to help the poor people. Alternate translation: "There will always be poor people among you, and you can help them whenever you want"

**But you will not always have me**

In this way, Jesus implies that he will die. Alternate translation: "But I will not always be here with you"

### John 12:9

**Now**

This word is used here to mark a stop in the main story. Here John tells about a new group of people that has come to Bethany from Jerusalem.

**the dead**

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

### John 12:10

**General Information:**

This page has intentionally been left blank.

### John 12:11

**because of him**

The fact that Lazarus was alive again caused many Jews to believe in Jesus.

**believed in Jesus**

This implies that many of the Jewish people were trusting in Jesus as the Son of God. Alternate translation: "were putting their trust in Jesus"

### John 12:12

**General Information:**

Jesus enters Jerusalem and the people honor him as a king.

**On the next day**

The author uses these words to mark the beginning of a new event.

**a great crowd**

"a great crowd of people"

### John 12:13

**Hosanna**

This means "May God save us now!"

**Blessed**

This expresses a desire for God to cause good things to happen to a person.

**comes in the name of the Lord**

Here the word "name" is a metonym for the person's authority and power. Alternate translation: "comes as the representative of the Lord" or "comes in the power of the Lord"

### John 12:14

**Jesus found a young donkey and sat on it**

Here John gives background information that Jesus secures a donkey. He implies that Jesus will ride the donkey into Jerusalem. Alternate translation: "he found a young donkey and sat on it, riding into the city"

**as it was written**

You can translate this in an active form. Alternate translation: "as the prophets wrote in the Scripture"

### John 12:15

**daughter of Zion**

"Daughter of Zion" here is a metonym that refers to the people of Jerusalem. Alternate translation: "you people of Jerusalem"

### John 12:16

**General Information:**

John, the writer, interrupts here to give the reader some background information about what the disciples later understood.

**His disciples did not understand these things**

Here the words "these things" refer to the words that the prophet had written about Jesus.

**when Jesus was glorified**

You can translate this in an active form. Alternate translation: "when God glorified Jesus"

**they had done these things to him**

The words "these things" refer to what the people did when Jesus rode into Jerusalem on a donkey (praising him and waving the palm branches).

### John 12:17

**Now**

This word is used here to mark a break in the main narrative. Here John explains that many of the people came to meet Jesus because they heard others say that he had raised Lazarus from the dead.

### John 12:18

**they heard that he had done this sign**

"they heard others say that he had done this sign"

**this sign**

A "sign" is an event or occurrence that proves something is true. In this case, the "sign" of raising Lazarus proves that Jesus is the Messiah.

**John 12:19**

**Look, you can do nothing good**

The Pharisees imply here that it might be impossible to stop Jesus. Alternate translation: "It seems like we can do nothing to stop him"

**see, the world has gone after him**

The Pharisees use this exaggeration to express their shock that so many people have come out to meet Jesus. Alternate translation: "It looks like everyone is becoming his disciple"

**the world**

Here "the world" is a metonym that represents

**John 12:20**

**Now certain Greeks**

The phrase "now certain" marks the introduction of new characters to the story.

**Greeks ... to worship at the festival**

John implies that these "Greeks" were going to worship God during the Passover. Alternate translation: "Greeks ... to worship God at the Passover festival"

**John 12:21**

**Bethsaida**

This was a town in the province of Galilee.

**John 12:22**

**they told Jesus**

Philip and Andrew tell Jesus about the Greeks' request to see him. You can translate this by adding the implied words. Alternate translation: "they told Jesus what the Greeks had said"

**John 12:23**

**General Information:**

Jesus begins to respond to Philip and Andrew.

**The hour has come for the Son of Man to be glorified**

Jesus implies that it is now the right time for God to honor the Son of Man through his upcoming suffering, death and resurrection. Alternate translation: "God will soon honor me when I die and rise again"

**John 12:24**

**Truly, truly, I say to you**

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

**unless a grain of wheat falls into the earth and dies ... it will bear much fruit**

Here "a grain of wheat" or "seed" is a metaphor for Jesus's death, burial and resurrection. Just as a seed is planted and grows again into a plant that will bear much fruit, so will many people trust in Jesus after he is killed, buried, and raised back to life.

**John 12:25**

**He who loves his life will lose it**

Here "loves his life" means to consider one's own physical life to be more valuable than the lives of others. Alternate translation: "Whoever values his own life more than the lives of others will not receive eternal life"

**he who hates his life in this world will keep it for eternal life**

Here the one who "hates his life" refers to one who loves his own life less than he loves the lives of others. Alternate translation: "whoever considers the lives of others as more important than his own life will live with God forever"

**John 12:26**

**where I am, there will my servant also be**

Jesus implies that those who serve him will be with him in heaven. Alternate translation: "when I am in heaven, my servant will also be there with me"

**the Father will honor him**

Here "Father" is an important title for God.

**John 12:27**

**what should I say? 'Father, save me from this hour?'**

This remark appears in the form of a rhetorical question. Although Jesus desires to avoid crucifixion, he chooses to be obedient to God and to be killed. Alternate translation: "I will not pray, 'Father, save me from this hour!'"

**Father**

This is an important title for God.

**this hour**

Here "this hour" is a metonym that represents when Jesus would suffer and die on the cross.

### John 12:28

#### **glorify your name**

Here the word "name" is a metonym that refers to God. Alternate translation: "make your glory known" or "reveal your glory"

#### **a voice came from heaven**

This represents God speaking. Sometimes people avoid referring directly to God because they respect him. Alternate translation: "God spoke from the heavens"

### John 12:29

#### **General Information:**

This page has intentionally been left blank.

### John 12:30

#### **General Information:**

Jesus explains why the voice spoke from heaven.

### John 12:31

#### **Now is the judgment of this world**

Here "this world" is a metonym that refers to all the people in the world. Alternate translation: "Now is the time for God to judge all of the people"

#### **Now will the ruler of this world be thrown out**

Here "ruler" refers to Satan. You can translate this in an active form. Alternate translation: "Now is the time when I will destroy the power of Satan, who rules this world"

### John 12:32

#### **When I am lifted up from the earth**

Here Jesus refers to his crucifixion. You can translate this in an active form. Alternate translation: "When people raise me high on a cross"

#### **will draw everyone to myself**

Through his crucifixion, Jesus will provide a way for everyone to trust in him.

### John 12:33

#### **General Information:**

Here John tells us background information about what Jesus said about being "lifted up."

#### **He said this to indicate what kind of death he would die**

John interprets Jesus's words to mean that people will crucify him. Alternate translation: "He said this to let the people know how he would die"

### John 12:34

#### **The Son of Man must be lifted up**

The phrase "lifted up" means crucified. You may translate this in a way that includes the implied words "on a cross." Alternate translation: "The Son of Man must be lifted up on a cross"

#### **Who is this Son of Man?**

Possible meanings are 1) "What is the identity of this Son of Man?" or 2) "What kind of Son of Man are you talking about?"

### John 12:35

#### **The light will still be with you for a short amount of time. Walk while you have the light, so that darkness does not overtake you. He who walks in the darkness does not know where he is going**

Here "light" is a metaphor for Jesus's teachings which reveal the truth of God. To "walk in darkness" is a metaphor that means to live without God's truth. Alternate translation: "My words are like a light to you, to help you understand how to live as God wants you to. I will not be with you much longer. You need to follow my instructions while I am still with you. If you reject my words, it will be like walking in darkness and you cannot see where you are going"

### John 12:36

#### **While you have the light, believe in the light so that you may be sons of light**

The "light" is a metaphor for the teachings of Jesus which reveal the truth of God. "sons of light" is a metaphor for those who accept the message of Jesus and live according to God's truth. Alternate translation: "While I am with you, believe what I teach so that God's truth will be in you"

### John 12:37

#### **General Information:**

This is a stop in the main story. Here John begins to explain about the fulfillment of prophecies that had been spoken by the prophet Isaiah.

### John 12:38

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

You can translate this in an active form. Alternate translation: "in order to fulfill the message of Isaiah the prophet"

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

This appears in the form of two rhetorical questions to express the prophet's dismay that the people do not believe his message. They may be stated as a single rhetorical question, Alternate translation: "Lord, hardly anyone has believed our message,

even though they have seen that you are powerfully able to save them!"

**the arm of the Lord**

This is a metonym that refers to the Lord's ability to rescue with power.

**John 12:39**

**General Information:**

This page has intentionally been left blank.

**John 12:40**

**he has hardened their heart ... understand with their heart**

Here "hearts" is a metonym for a person's mind. The phrase "hardened their heart" is a metaphor for making someone become stubborn. Also, to "understand with their heart" means to "truly understand." Alternate translation: "he has made them stubborn ... truly understand"

**and turn**

Here "turn" is a metaphor for "repent." Alternate translation: "and they would repent"

**John 12:41**

**General Information:**

This page has intentionally been left blank.

**John 12:42**

**so that they would not be banned from the synagogue**

You can translate this in an active form. Alternate translation: "so people would not stop them from going to the synagogue"

**John 12:43**

**They loved the glory that comes from people more than the glory that comes from God**

The word "glory" here is a metonym for the praise that people give others who are glorious. Alternate translation: "They wanted people to praise them more than they wanted God to praise them"

**John 12:44**

**General Information:**

Here John returns to the main story. This is another time when Jesus begins to speak to the crowd.

**Jesus cried out and said**

Here John implies that a crowd of people had gathered to hear Jesus speak. Alternate translation: "Jesus shouted out to the crowd that had gathered"

**John 12:45**

**the one who sees me sees him who sent me**

Here the word "him" refers to God. Alternate translation: "the one who sees me sees God, who sent me"

**John 12:46**

**Connecting Statement:**

Jesus continues speaking to the crowd.

**I have come as a light into the world**

Here the "light" is a metaphor for the revelation that comes from God. Also, "world" is a metonym for "people." See how you translated a similar phrase in [John 8:12]

**may not remain in the darkness**

Here "darkness" is a metaphor for living in ignorance of God's truth. Alternate translation: "may not continue to be spiritually blind"

**the world**

Here "the world" is a metonym that represents all of the people in the world.

**John 12:47**

**If anyone hears my words but does not keep them, I do not judge him; for I have not come to judge the world, but to save the world**

Here "to judge the world" implies condemnation. Jesus did not come to condemn people. Alternate translation: "If anyone hears my teaching and rejects it, I do not condemn him. I have not come to condemn people. Instead, I have come to save those who trust in me"

**John 12:48**

**on the last day**

"at the time when God judges people's sins"

**John 12:49**

**Father**

This is an important title for God.

**John 12:50**

**I know that his command is eternal life**

"I know that the words that he commanded me to speak are the words that give life forever"

## Chapter 13

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

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

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

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

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

## John 13 General Notes

### Structure and formatting

The events of this chapter are commonly referred to as the last supper or the Lord's supper. This Passover feast in many ways parallels Jesus's sacrifice as the lamb of God. (See: passover)

### Special concepts in this chapter

#### The washing of feet

People in the ancient Near East thought that feet were very dirty. Only servants would wash people's feet. The disciples did not want Jesus to wash their feet because they considered him their master and themselves his servants, but he wanted to show them that they needed to serve each other.

#### I AM

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

### Other possible translation difficulties in this chapter

#### "Son of Man"

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

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#### John 13:1

##### General Information:

It is not yet Passover and Jesus is together with his disciples for supper. These verses explain the setting of the story and give background information about Jesus and Judas.

##### Father

This is an important title for God.

##### loved

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

#### John 13:2

##### Connecting Statement:

John begins to give background information for a part of the story that begins in verse 4.

##### Now

This word shows that the author has stopped describing the action and is about to give background information before continuing the story. You should translate using the way your language introduces background information.

##### the devil had already put it into the heart of Judas Iscariot son of Simon, to betray Jesus

The phrase "put it into the heart" is an idiom that means to cause someone to think about something. Alternate translation: "the devil had already caused

Judas Iscariot, the son of Simon, to think about betraying Jesus"

#### John 13:3

##### Connecting Statement:

John continues to tell us background information about what Jesus knew. The action in the story begins in verse 4.

##### Father

This is an important title for God.

##### had given everything over into his hands

Here "his hands" is a metonym for power and authority. Alternate translation: "had given him complete power and authority over everything"

##### he had come from God and was going back to God

Jesus had always been with the Father, and would return there after his work on earth was finished.

#### John 13:4

##### Connecting Statement:

John has finished giving the background to this part of the story [John 13:2-3](#) and tells what Jesus did next.

##### got up from dinner and took off his outer clothing

Because the region was very dusty, it was customary for the host of a dinner to provide a servant to wash the feet of the guests. Jesus took off his outer clothing so he would look like a servant.

### John 13:5

#### **began to wash the feet of the disciples**

Because the region was very dusty, it was customary for the host of a dinner to provide a servant to wash the feet of the guests. Jesus did the work of the servant by washing the disciples' feet.

### John 13:6

#### **Lord, are you going to wash my feet?**

Peter's question shows that he is not willing for Jesus to wash his feet. Alternate translation: "Lord, it is not right for you to wash the feet of me, a sinner!"

### John 13:7

#### **General Information:**

This page has intentionally been left blank.

### John 13:8

#### **If I do not wash you, you have no share with me**

Here Jesus begins to speak about "washing" to mean making someone spiritually clean or pure. Since Jesus said in 13:7 that the disciples would not fully understand what was happening, translations should keep the "washing" imagery and not try to explain it in the text.

#### **If I do not wash you**

It can be stated explicitly that Jesus is talking about washing feet. Alternate translation: "If I do not wash your feet" (

#### **you have no share with me**

The word "share" means a part of an inheritance. Here it is a metaphor meaning that Peter would not have fellowship or anything in common with Jesus. Alternate translation: "you will not be my disciple" or "you will not belong to me"

### John 13:9

#### **General Information:**

This page has intentionally been left blank.

### John 13:10

#### **Connecting Statement:**

Jesus continues to speak to Simon Peter.

#### **He who is bathed has no need, except to wash his feet, but he is completely clean; you are clean, but not everyone**

Here Jesus speaks about "bathed" and "wash" and "clean" to mean making someone spiritually clean or pure. Since Jesus said in 13:7 that the disciples would not fully understand what was happening, translations should keep the "washing" imagery and not try to explain it in the text.

#### **He who is bathed has no need, except to wash his feet, but he is completely clean**

The word "but" shows the contrast between a person needing to be cleaned and a person already being being clean. In some languages "but" would not be used. Alternate translation: "He who is bathed has no need, except to wash his feet, because he is completely clean" or "He who is bathed has no need, except to wash his feet; he is completely clean"

#### **He who is bathed has no need, except to wash his feet**

This double negative emphasizes that to wash the feet is the only thing that he who is bathed needs. Alternate translation: "He who is bathed needs only to wash his feet" or "The only thing a person who has bathed needs is to wash his feet"

#### **has no need**

It is implied that this need concerns washing the whole body. Alternate translation: "has no need to be fully bathed" or "does not need me to wash his whole body"

### John 13:11

#### **Not all of you are clean**

Here "clean" means spiritually clean or pure. Since Jesus said in 13:7 that the disciples would not fully understand what was happening, translations should keep the "clean" imagery and not try to explain it in the text.

### John 13:12

#### **Do you understand what I have done for you?**

This remark appears in the form of a question so Jesus can emphasize the importance of what he is teaching his disciples. Alternate translation: "You need to understand what I have done for you!"

### John 13:13

#### **You call me 'teacher' and 'Lord,'**

Here Jesus implies that his disciples have great respect for him. Alternate translation: "You show me great respect when you call me 'teacher' and 'Lord.'"

### John 13:14

#### **General Information:**

This page has intentionally been left blank.

### John 13:15

#### **you should also do just as I did for you**

Jesus implies that his disciples should be willing to follow his example and serve one another. Alternate translation: "you should also humbly serve each other"

### John 13:16

**Connecting Statement:**

Jesus continues to speak to his disciples.

**Truly, truly**

See how you translated this in John 1:51.

**greater**

"more important"

### John 13:17

**you are blessed**

Here "bless" means to cause good, beneficial things to happen to a person. You can translate this in an active form. Alternate translation: "God will bless you"

### John 13:18

**this is so that the scripture will be fulfilled**

With this sentence, Jesus introduces something he will tell them in verse 21 that fulfills what the scripture says. You can translate this in an active form. Alternate translation: "this is in order to fulfill the scripture"

**the scripture**

"this scripture"

**He who eats my bread lifted up his heel against me**

Jesus quoted the scripture that will be fulfilled. Here the phrase "eats my bread" is an idiom for someone who pretends to be a friend. The phrase "lifted up his heel" is also an idiom, which means someone who has become an enemy. If you have idioms in your language that have these meanings, you can use them here. Alternate translation: "The one who has pretended to be my friend has turned out to be an enemy"

### John 13:19

**I tell you this now before it happens**

"I am telling you now what is going to happen before it happens"

**I AM**

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

### John 13:20

**Truly, truly**

See how you translated this in John 1:51.

### John 13:21

**troubled**

concerned, upset

**Truly, truly**

See how you translated this in John 1:51.

### John 13:22

**The disciples looked at each other, wondering of whom he was speaking.**

"The disciples looked at each other and wondered: 'Who will betray Jesus?'"

### John 13:23

**One of his disciples, whom Jesus loved**

This refers to John.

**lying down at the table**

During the time of Christ, Jews would often dine together in the Greek style, in which they lay on their sides on low couches.

**Jesus' side**

Lying with one's head against the side of another diner in the Greek style was considered to be the place of greatest friendship with him.

**loved**

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

### John 13:24

**General Information:**

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### John 13:25

**General Information:**

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### John 13:26

**Iscariot**

This indicates that Judas was from the village of Kerioth.

### John 13:27

**Then after the bread**

The words "Judas took" are understood from the context. Alternate translation: "Then after Judas took the bread"

**Satan entered into him**

This is an idiom that means Satan took complete control of Judas. Alternate translation: "Satan took control of him" or "Satan started to command him"

**so Jesus said to him**

Here Jesus is speaking to Judas.

**What you are doing, do it quickly**

"Do quickly what you are planning to do"

**John 13:28**

**General Information:**

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**John 13:29**

**that he should give something to the poor**

You can translate this as a direct quote. Alternate translation: "'Go and give some money to the poor'"

**John 13:30**

**he went out immediately. It was night**

John seems to draw attention here to the fact that Judas will do his evil or "dark" deed in the darkness of the night. Alternate translation: "he went out immediately into the dark night"

**John 13:31**

**Now the Son of Man is glorified, and God is glorified in him**

You can translate this in an active form. Alternate translation: "Now people are about to see how the Son of Man will receive honor and how God will receive honor through what the Son of Man is doing"

**John 13:32**

**God will also glorify the Son in himself, and he will glorify him at once**

The word "him" refers to the Son of Man. The word "himself" is a reflexive pronoun that refers to God. Alternate translation: "God himself will immediately give honor to the Son of Man"

**John 13:33**

**Little children**

Jesus uses the term "Little children" to communicate that he loves the disciples as though they were his children.

**as I said to the Jews**

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

**John 13:34**

**Connecting Statement:**

Jesus continues speaking to his disciples.

**love**

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

**John 13:35**

**everyone**

You may need to make explicit that this exaggeration refers only to those people who see how the disciples love each other.

**John 13:36**

**General Information:**

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**John 13:37**

**lay down my life**

"give up my life" or "die"

**John 13:38**

**Will you lay down your life for me?**

This remark appears in the form of a question to add emphasis to Jesus's statement. Alternate translation: "You say that you will die for me, but the truth is that you will not!"

**the rooster will not crow before you have denied me three times**

"you will say that you do not know me three times before the rooster crows"

## Chapter 14

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

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

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## John 14 General Notes

### Special concepts in this chapter

#### "My Father's house"

Jesus used these words to speak of heaven, where God lives, not of the temple. (See: heaven)

#### The Holy Spirit

Jesus told his disciples that he would send the Holy Spirit to them. The Holy Spirit is the Comforter ([John 14:16](#)) who is always with God's people to help them and to speak to God for them. He is also the Spirit of truth ([John 14:17](#)) who tells God's people what is true about God so they know him better and serve him well. (See: holyspirit)

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**John 14:1**

**Connecting Statement:**

The part of the story from the previous chapter continues. Jesus reclines at the table with his disciples and continues to speak to them.

**Do not let your heart be troubled**

Here "heart" is a metonym for a person's inner being. Alternate translation: "Stop being so anxious and worried"

**John 14:2**

**In my Father's house are many rooms**

"There are many places to live in my Father's house"

**In my Father's house**

This refers to heaven, where God lives.

**Father**

This is an important title for God.

**many rooms**

The word "room" can refer to a single room, or to a larger dwelling.

**I am going to prepare a place for you**

Jesus will prepare a place in heaven for every person who trusts in him. The "you" is plural and refers to all his disciples.

**John 14:3**

**General Information:**

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**John 14:4**

**the way**

Possible meanings of this metaphor are 1) "the way to God" or 2) "the one who takes people to God."

**John 14:5**

**how can we know the way?**

"how can we know how to get there?"

**John 14:6**

**the truth**

Possible meanings of this metaphor are 1) "the true person" or 2) "the one who speaks true words about God."

**the life**

This is a metaphor that means Jesus can give life to people. Alternate translation: "the one who can make people alive"

**no one comes to the Father except through me**

This double negative emphasizes that through Jesus is the only way that anyone can come to the Father. Alternate translation: "everyone comes to the Father only through me" or "the only way anyone comes to the Father is through me"

**comes to the Father**

You may need to make explicit that "comes" includes the idea of living with the Father forever. Alternate translation: "No one can come to the Father and live with him unless he comes through me"

**Father**

This is an important title for God.

**John 14:7**

**General Information:**

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**John 14:8**

**Lord, show us the Father**

The "Father" is an important title for God.

**John 14:9**

**I have been with you for such a long time and you still do not know me, Philip?**

This remark appears in the form of a question to add emphasis to Jesus's words. Alternate translation: "Philip, I have been with you disciples already for a very long time. You should know me by now!"

**Whoever has seen me has seen the Father**

To see Jesus, who is God the Son, is to see God the Father. The "Father" is an important title for God.

**How can you say, 'Show us the Father'?**

This remark appears in the form of a question to emphasize Jesus's words to Philip. Alternate translation: "So you really should not be saying, 'Show us the Father!'"

**John 14:10**

**Connecting Statement:**

Jesus asks Philip a question and then he continues to speak to all of his disciples.

**Do you not believe ... in me?**

This remark appears in the form of a question to emphasize Jesus's words to Philip. Alternate translation: "You really should believe ... in me."

**Father**

This is an important title for God.

**The words that I say to you I do not speak from my own authority**

"What I am telling you is not from me" or "The words I tell you are not from me"

**The words that I say to you**

Here "you" is plural. Jesus is now speaking to all of his disciples.

**John 14:11**

**I am in the Father, and the Father is in me**

This is an idiom that means God the Father and Jesus have a unique relationship. Alternate translation: "I am one with the Father, and the Father is one with me" or "my Father and I are just as though we were one"

**John 14:12**

**Truly, truly**

See how you translated this in John 1:51.

**believes in me**

This means to believe that Jesus is the Son of God.

**Father**

This is an important title that describes the relationship between God and Jesus.

**John 14:13**

**Whatever you ask in my name**

Here "name" is a metonym that represents the authority of Jesus. Alternate translation: "Whatever you ask, using my authority"

**so that the Father will be glorified in the Son**

You can translate this in an active form. Alternate translation: "so I can show everyone how great my Father is"

**Father ... Son**

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

**John 14:14**

**If you ask me anything in my name, I will do it**

Here "name" is a metonym that represents the authority of Jesus. Alternate translation: "If you ask me anything as one of my followers, I will do it" or "Whatever you ask of me, I will do it because you belong to me"

**John 14:15**

**General Information:**

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**John 14:16**

**another Comforter**

This refers to the Holy Spirit.

**John 14:17**

**Spirit of truth**

This refers to the Holy Spirit who teaches people what is true about God.

**The world cannot receive him because it does not**

Here the "world" is a metonym that refers to the people who oppose God. Alternate translation: "The unbelieving people in this world will never welcome him because they do not" or "Those who oppose God will not accept him because they do not"

**John 14:18**

**leave you as orphans**

Here Jesus implies that he will not leave his disciples with no one to care for them. Alternate translation: "leave you with no one to care for you"

**John 14:19**

**the world**

Here the "world" is a metonym that represents the people who do not belong to God. Alternate translation: "the unbelievers"

**John 14:20**

**you will know that I am in my Father**

God the Father and Jesus live as one person. Alternate translation: "you will know that my Father and I are just like one person"

**my Father**

This is an important title for God.

**you are in me, and that I am in you**

"you and I are just like one person"

**John 14:21**

**loves**

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

**he who loves me will be loved by my Father**

You can translate this in an active form. Alternate translation: "my Father will love anyone who loves me"

**my Father**

This is an important title for God.

### John 14:22

#### **Judas (not Iscariot)**

This refers to another disciple whose name was Judas, not to the disciple who was from the village of Kerioth who betrayed Jesus.

#### **why is it that you will show yourself to us**

Here the word "show" refers to revealing how wonderful Jesus is. Alternate translation: "why will you reveal yourself only to us" or "why will you only let us see how wonderful you are"

#### **not to the world**

Here "world" is a metonym that represents the people who oppose God. Alternate translation: "not to those who do not belong to God"

### John 14:23

#### **Connecting Statement:**

Jesus responds to Judas (not Iscariot).

#### **If anyone loves me, he will keep my word**

"The one who loves me will do what I have told him to do"

#### **loves**

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

#### **My Father**

This is an important title for God.

#### **we will come to him and we will make our home with him**

The Father and the Son will share life with those who obey what Jesus commands. Alternate translation: "we will come to live with him, and will have a personal relationship with him"

### John 14:24

#### **The word that you hear is not from me but from the Father who sent me**

"The things I have told you are not things that I have decided to say on my own"

#### **The word**

"The message"

#### **that you hear**

Here when Jesus says "you" he is speaking to all of his disciples.

### John 14:25

#### **General Information:**

This page has intentionally been left blank.

### John 14:26

#### **Father**

This is an important title for God.

### John 14:27

#### **world**

The "world" is a metonym that represents those people who do not love God.

#### **Do not let your heart be troubled, and do not be afraid**

Here "heart" is a metonym for a person's inner being. Alternate translation: "So stop being anxious, and do not be afraid"

### John 14:28

#### **loved**

This kind of love comes from God and desires the good of others, even when it does not benefit oneself. This kind of love cares for others, no matter what they do.

#### **I am going to the Father**

Here Jesus implies that he will return to his Father. Alternate translation: "I am going back to the Father"

#### **the Father is greater than I**

Here Jesus implies that the Father has greater authority than the Son while the Son is on the earth. Alternate translation: "the Father has greater authority than I have here"

#### **Father**

This is an important title for God.

### John 14:29

#### **General Information:**

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### John 14:30

#### **the ruler of this world is**

Here "ruler" refers to Satan. See how you translated this in John 12:31. Alternate translation: "Satan, who rules this world, is"

#### **the ruler ... is coming**

Here Jesus implies that Satan is coming to attack him. Alternate translation: "Satan is coming to attack me"

### John 14:31

#### **in order that the world will know**

Here the "world" is a metonym for the people who do not belong to God. Alternate translation: "in order that the ones who do not belong to God may know"

**the Father**

This is an important title for God.

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## Chapter 15

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

### John 15 General Notes

#### Structure and formatting

#### Special concepts in this chapter

##### Vine

Jesus used the vine as a metaphor for himself. This is because the vine of the grape plant is what takes water and minerals from the ground to the leaves and grapes. Without the vine, the grapes and leaves die. He wanted his followers to know that unless they loved and obeyed him, they would be unable to do anything that pleased God.

#### John 15:1

##### Connecting Statement:

The part of the story from the previous chapter continues. Jesus reclines at the table with his disciples and continues to speak to them.

##### I am the true vine

Here the "true vine" is a metaphor. Jesus compares himself to a vine or a vine stem. He is the source of

life that causes people to live in a way that pleases God. Alternate translation: "I am like a vine that produces good fruit"

##### my Father is the gardener

The "gardener" is a metaphor. A "gardener" is a person who takes care of the vine to ensure it is as fruitful as possible. Alternate translation: "my Father is like a gardener"

**my Father**

This is an important title for God.

**John 15:2**

**He takes away every branch in me that does not bear fruit**

Here "every branch" represents people, and "bear fruit" represents living in a way that pleases God.

**takes away**

"cuts off and takes away"

**prunes every branch**

"trims every branch"

**John 15:3**

**You are already clean because of the message that I have spoken to you**

The implied metaphor here is the "clean branches" that have already been "pruned." Alternate translation: "It is as if you have already been pruned and are clean branches because you have obeyed what I have taught you"

**you**

The word "you" throughout this passage is plural and refers to the disciples of Jesus.

**John 15:4**

**Remain in me, and I in you**

"If you remain joined to me, I will remain joined to you" or "Remain joined to me, and I will remain joined to you"

**unless you remain in me**

By remaining in Christ, those who belong to him depend on him for everything. Alternate translation: "unless you stay joined to me and depend upon me for everything"

**John 15:5**

**I am the vine, you are the branches**

The "vine" is a metaphor that represents Jesus. The "branches" is a metaphor that represent those who trust in Jesus and belong to him. Alternate translation: "I am like a vine, and you are like branches that are attached to the vine"

**He who remains in me and I in him**

"He who stays joined to me and I stay joined to him"

**he bears much fruit**

The implied metaphor here is the fruitful branch that represents the believer who pleases God. Just as a branch that is attached to the vine will bear much fruit, those who stay joined to Jesus will do many things that please God. Alternate translation: "you will bear much fruit"

**John 15:6**

**he is thrown away like a branch and dries up**

Here the implied metaphor is the unfruitful branch that represents those who do not stay joined to Jesus. You can translate this in an active form. Alternate translation: "the vinedresser throws him away like a branch and it dries up"

**they are burned up**

You can translate this in an active form. Alternate translation: "the fire burns them"

**John 15:7**

**ask whatever you wish**

Jesus implies that believers must ask God to answer their prayers. Alternate translation: "ask God whatever you wish"

**it will be done for you**

You can translate this in an active form. Alternate translation: "he will do it for you"

**John 15:8**

**My Father is glorified in this, that**

You can translate this in an active form. Alternate translation: "It causes people to honor my Father when"

**My Father**

This is an important title for God.

**in this, that you bear much fruit**

Here "fruit" is a metaphor for living to please God. Alternate translation: "when you live in a way that pleases him"

**prove that you are my disciples**

"show you are my disciples" or "demonstrate you are my disciples"

**John 15:9**

**As the Father has loved me, I have also loved you**

Jesus shares the love that God the Father has for him with those who trust in him. Here "Father" is an important title for God.

**Remain in my love**

"Continue to accept my love"

**John 15:10**

**If you keep my commandments, you will remain in my love, as I have kept the commandments of my Father and remain in his love**

When Jesus's followers obey him, they show their love for him. Alternate translation: "When you do the things I have told you to do, you are living in my love, just as I obey my Father and live in his love"

**my Father**

Here "Father" is an important title for God.

**John 15:11**

**I have spoken these things to you so that my joy will be in you**

"I have told you these things so that you will have the same kind of joy that I have"

**so that your joy will be made full**

You can translate this in an active form. Alternate translation: "so that you will be completely joyful" or "so that your joy may have nothing missing"

**John 15:12**

**General Information:**

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**John 15:13**

**life**

This refers to physical life.

**John 15:14**

**General Information:**

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**John 15:15**

**everything that I heard from my Father I have made known to you**

"I have told you everything my Father told me"

**my Father**

Here "Father" is an important title for God.

**John 15:16**

**You did not choose me**

Jesus implies that his followers did not decide on their own to become his disciples. Alternate translation: "You did not decide to become my disciples"

**go and bear fruit, and that your fruit should remain**

Here "fruit" is a metaphor that represents a life that is pleasing to God. Alternate translation: "live lives that please God so that the results of what you do last forever"

**whatever you ask of the Father in my name, he will give it to you**

Here "name" is a metonym that represents the authority of Jesus. Alternate translation: "Because you belong to me, whatever you ask of the Father, he will give it to you"

**the Father**

This is an important title for God.

**John 15:17**

**General Information:**

This page has intentionally been left blank.

**John 15:18**

**the world**

the people who do not belong to God and are opposed to him

**John 15:19**

**the world**

the people who do not belong to God and are opposed to him

**love**

This refers to human, brotherly love or love for a friend or family member.

**John 15:20**

**Remember the word that I said to you**

Here "word" is a metonym for the message of Jesus. Alternate translation: "Remember the message that I spoke to you"

**John 15:21**

**because of my name**

Here "my name" is a metonym that represents Jesus. People will make his followers suffer because they belong to him. Alternate translation: "because you belong to me"

**John 15:22**

**If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin**

Jesus implies here that he has shared God's message with those who do not trust him. Alternate translation: "Because I have come and told them God's message, they have no excuse when God judges them for their sins"

**they would not have sin**

"they would not be guilty of sin"

**John 15:23**

**He who hates me also hates my Father**

To hate God the Son is to hate God the Father.

**Father**

This is an important title for God.

### John 15:24

**If I had not done the works ... they would have no sin, but**

You can translate this double negative in a positive form. Alternate translation: "Because I have done the works ... they have sin, and"

**they would have no sin**

"they would not be guilty of sin." See how you translated "they would not have sin" in John 15:22.

**they have seen and hated both me and my Father**

To hate God the Son is to hate God the Father.

### John 15:25

**to fulfill the word that is written in their law**

You can translate this in an active form. "Word" here is a metonym for the entire message of God. Alternate translation: "to fulfill the prophecy in their law"

**law**

This refers generally to the entire Old Testament, which contained all of God's instructions for his people.

### John 15:26

**will send ... from the Father ... the Spirit of truth ... he will testify about me**

God the Father would soon send God the Spirit to show the world that Jesus is God the Son.

**Father**

This is an important title for God.

**the Spirit of truth**

This is a title for the Holy Spirit. Alternate translation: "the Spirit who tells the truth about God and me"

### John 15:27

**You also must testify**

Here "testify" means to tell others about Jesus. Alternate translation: "You also must tell everyone what you know about me"

**You also must**

Some English versions of the Bible translate "must" as "will." Alternate translation: "You also will"

**the beginning**

Here the "beginning" is a metonym that means the first days of Jesus's ministry. Alternate translation: "from the very first days when I began teaching the people and doing miracles"

## Chapter 16

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

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

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## John 16 General Notes

### Special concepts in this chapter

#### The Holy Spirit

Jesus told his disciples that he would send the Holy Spirit to them. The Holy Spirit is the Comforter ([John 16:7](#)) who is always with God's people to help them and to speak to God for them. He is also the Spirit of truth ([John 16:13](#)) who tells God's people what is true about God so they know him better and serve him well. (See: holyspirit)

**"The hour is coming"**

Jesus used these words to begin prophecies about times that could be shorter or longer than sixty minutes. "The hour" in which people would persecute his followers ([John 16:2](#)) was days, weeks, and years long, but "the hour" in which his disciples would scatter and leave him alone ([John 16:32](#)) was less than sixty minutes long. (See: prophet)

**Important figures of speech in this chapter**

**Simile**

Jesus said that just as a woman is in pain as she gives birth to a baby and his followers would be sad when he died. But the woman is glad after the baby is born, and his followers would be happy when he became alive again.

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**John 16:1**

**Connecting Statement:**

The story that began in the previous chapter continues. Jesus reclines at the table with his disciples and continues to speak to them.

**you will not fall away**

The phrase "fall away" means "stop trusting" or "stop believing." You may need to specify the the trusting or believing is "in me" or the reason for which the hearers might "fall away." Alternate translation: "you will not stop trusting" or "you will not stop believing in me because of the difficulties you must face"

**John 16:2**

**the hour is coming when everyone who kills you will think that he is offering a service to God**

"it will someday happen that people who kill you will think they are doing something good for God."

**John 16:3**

**They will do these things because they have not known the Father nor me**

They will kill some believers because they do not know God the Father or Jesus.

**Father**

This is an important title for God.

**John 16:4**

**when their hour comes**

Here "hour" is a metonym that refers to the time when people will persecute Jesus's followers. Alternate translation: "when they cause you to suffer"

**in the beginning**

This is a metonym that refers to the first days of Jesus's ministry. Alternate translation: "when you first started following me"

**John 16:5**

**General Information:**

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**John 16:6**

**sorrow has filled your heart**

Here "heart" is a metonym for a person's inner being. Alternate translation: "you are now very sad"

**John 16:7**

**if I do not go away, the Comforter will not come to you**

You can translate this in a positive form. Alternate translation: "the Comforter will come to you only if I go away"

**Comforter**

This is a title for the Holy Spirit, who will be with the disciples after Jesus goes away. See how you translated this in John 14:26.

**John 16:8**

**the Comforter will prove the world to be wrong about sin**

When the Holy Spirit came, he began to show people that they were sinners.

**Comforter**

This refers to the Holy Spirit. See how you translated this in John 14:16.

**world**

This is a metonym that refers to the people in the world.

**John 16:9**

**about sin, because they do not believe in me**

"they are guilty of sin because they do not trust in me"

### John 16:10

**about righteousness, because I am going to the Father, and you will no longer see me**

"when I return to God, and they see me no more, they will know that I did the right things"

#### **Father**

This is an important title for God.

### John 16:11

**about judgment, because the ruler of this world has been judged**

"God will hold them accountable and will punish them for their sins, just as he will punish Satan, the one who rules this world"

**because the ruler of this world has**

Here "ruler" refers to Satan. See how you translated this in John 12:31. Alternate translation: "because Satan, who rules this world, has"

### John 16:12

**things to say to you**

"messages for you" or "words for you"

**you cannot bear them**

The word "bear" or carry here is a metaphor. Possible meanings are 1) being able to understand the words. Alternate translation: "you cannot understand them" Or 2) being able to obey the words. Alternate translation: "you cannot obey them"

### John 16:13

**the Spirit of truth**

This is the Holy Spirit, who will tell the people the truth about God.

**he will guide you into all the truth**

The "truth" refers to spiritual truth. Alternate translation: "he will teach you all the spiritual truth you need to know"

**he will say whatever he hears**

Jesus implies that God the Father will speak to the Spirit. Alternate translation: "he will say whatever God tells him to say"

### John 16:14

**he will take from what is mine and he will tell it to you**

Here "things of mine" refers to Jesus's teaching and mighty works. Alternate translation: "he will reveal to you that what I have said and done are indeed true"

### John 16:15

**Father**

This is an important title for God.

**the Spirit will take from what is mine and he will tell it to you**

The Holy Spirit will tell people that the words and works of Jesus are true. Alternate translation: "The Holy Spirit will tell everyone that my words and works are true"

### John 16:16

**In a short amount of time**

"Soon" or "Before much time passes"

**after another short amount of time**

"again, before much time passes"

### John 16:17

**General Information:**

There is a break in Jesus's speaking as his disciples ask each other about what Jesus meant.

**A short amount of time you will no longer see me**

The disciples did not understand that this refers to Jesus's death on the cross.

**after another short amount of time you will see me**

Possible meanings are 1) This could refer to Jesus's resurrection or 2) This could refer to Jesus's coming at the end of time.

**the Father**

This is an important title for God.

### John 16:18

**General Information:**

This page has intentionally been left blank.

### John 16:19

**Connecting Statement:**

Jesus continues speaking to his disciples.

**Is this what you are asking each other, what I meant by saying, ... see me?**

Jesus uses this question so his disciples will focus on what he has just told them, so he can explain further. Alternate translation: "You are asking each other what I meant when I said, ... see me."

### John 16:20

**Truly, truly, I say to you**

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

**but the world will be glad**

Here the "world" is a metonym for the people who oppose God. Alternate translation: "but the people who oppose God will be glad"

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

You can translate this in an active form. Alternate translation: "but your sadness will become joy" or "but afterwards instead of being sad you will be very happy"

**John 16:21**

**General Information:**

This page has intentionally been left blank.

**John 16:22**

**your heart will be glad**

Here "heart" is a metonym for a person's inner being. Alternate translation: "you will be very happy" or "you will be very joyful"

**John 16:23**

**Truly, truly, I say to you**

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

**if you ask anything of the Father in my name, he will give it to you**

Here the word "name" is a metonym that refers to the person and authority of Jesus. Alternate translation: "if you ask anything of the Father, he will give it to you because you belong to me"

**Father**

This is an important title for God.

**in my name**

Here "name" is a metonym that refers to the person and authority of Jesus. The Father will honor the requests of the believers because of their relationship with Jesus. Alternate translation: "because you are my followers" or "on my authority"

**John 16:24**

**your joy will be fulfilled**

You can translate this in an active form. Alternate translation: "you will become very joyful"

**John 16:25**

**in figures of speech**

"in language that is not clear"

**the hour is coming**

"it will soon happen"

**tell you plainly about the Father**

"tell you about the Father in a way that you will clearly understand"

**Father**

This is an important title for God.

**John 16:26**

**you will ask in my name**

Here "name" is a metonym for the person and authority of Jesus. Alternate translation: "you will ask because you belong to me"

**Father**

This is an important title for God.

**John 16:27**

**the Father himself loves you because you have loved me**

When a person loves Jesus, the Son, they also love the Father, because the Father and the Son are one.

**John 16:28**

**I came from the Father ... I am leaving the world and I am going to the Father**

After his death and resurrection, Jesus would return to God the Father.

**I came from the Father ... going to the Father**

Here "Father" is an important title for God.

**world**

The "world" is a metonym that refers to the people who live in the world.

**John 16:29**

**Connecting Statement:**

The disciples respond to Jesus.

**John 16:30**

**General Information:**

This page has intentionally been left blank.

**John 16:31**

**Do you believe now?**

This remark appears in the form of a question to show that Jesus is puzzled that his disciples are only now ready to trust him. Alternate translation: "So, now you finally place your trust in me!"

**John 16:32**

**Connecting Statement:**

Jesus continues speaking to his disciples.

**you will be scattered**

You can translate this in an active form. Alternate translation: "others will scatter you"

**the Father is with me**

This is an important title for God.

**John 16:33**

**so that you will have peace in me**

Here "peace" refers to inner peace. Alternate translation: "so that you may have inner peace because of your relationship with me"

**I have conquered the world**

Here "the world" refers to the troubles and persecution that believers will endure from those who oppose God. Alternate translation: "I have conquered the troubles of this world"

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## Chapter 17

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

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## John 17 General Notes

### Structure and formatting

This chapter forms one long prayer.

### Special concepts in this chapter

#### Glory

Scripture often speaks of God's glory as a great, brilliant light. When people see this light, they are afraid. In this chapter Jesus asks God to show his followers his true glory ([John 17:1](#)).

#### Jesus is eternal

Jesus existed before God created the world ([John 17:5](#)). John wrote about this in [John 1:1](#).

### Other possible translation difficulties in this chapter

#### Prayer

Jesus is God's one and only Son ([John 3:16](#)), so he could pray differently from the way other people pray. He used many words that sounded like commands. Your translation should make Jesus sound like a son speaking with love and respect to his father and telling him what the father needs to do so that the father will be happy.

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### John 17:1

**Connecting Statement:**

The story that began in the previous chapter continues. Jesus had been speaking to his disciples, but now he begins to pray to God.

**he lifted up his eyes to the heavens**

This is an idiom that means to look upward.  
Alternate translation: "he looked up to the sky"

**heavens**

This refers to the sky.

**Father ... glorify your Son so that the Son will glorify you**

Jesus asks God the Father to honor him so that he can give honor to God.

**Father ... Son**

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

**the hour has come**

Here the word "hour" is a metonym that refers to the time for Jesus to suffer and die. Alternate translation: "it is time for me to suffer and die"

### John 17:2

**all flesh**

This refers to all people.

### John 17:3

**This is eternal life ... know you, the only true God, and ... Jesus Christ**

Eternal life is to know the only true God, God the Father, and also God the Son.

### John 17:4

**the work that you have given me to do**

Here "work" is a metonym that refers to Jesus's entire earthly ministry.

### John 17:5

**Father, glorify me along with yourself with the glory that I had with you before the world was made**

Jesus had glory with God the Father "before the world was made" because Jesus is God the Son. Alternate translation: "Father, give me honor by bringing me into your presence as I was before we made the world"

**Father**

This is an important title for God.

### John 17:6

**Connecting Statement:**

Jesus begins to pray for his disciples.

**I revealed your name**

Here "name" is a metonym that refers to the person of God. Alternate translation: "I taught who you really are and what you are like"

**from the world**

Here "world" is a metonym that refers to the people of the world that oppose God. This means that God has separated the believers spiritually from the people who do not believe in him.

**kept your word**

This is an idiom that means to obey. Alternate translation: "obeyed your teaching"

### John 17:7

**General Information:**

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### John 17:8

**General Information:**

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### John 17:9

**I do not pray for the world**

Here the word "world" is a metonym that refers to the people who oppose God. Alternate translation: "I am not praying for those who do not belong to you"

### John 17:10

**General Information:**

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### John 17:11

**in the world**

This is a metonym that refers to being on earth and being among the people who oppose God. Alternate translation: "among the people who do not belong to you"

**Holy Father, keep them ... that they will be one ... as we are one**

Jesus asks the Father to keep those who trust in him so they can have a close relationship with God.

**Father**

This is an important title for God.

**keep them in your name that you have given me**

Here the word "name" is a metonym for God's power and authority. Alternate translation: "keep them safe by your power and authority, which you have given me"

### John 17:12

#### **I kept them safe in your name**

Here "name" is a metonym that refers to the power and protection of God. Alternate translation: "I kept them safe with your protection"

#### **not one of them was destroyed, except for the son of destruction**

This double negative emphasizes that the son of destruction was the only one who was destroyed. Alternate translation: "the only one among them who was destroyed was the son of destruction"

#### **the son of destruction**

This refers to Judas, who betrayed Jesus. Alternate translation: "the one whom you long ago decided you would destroy"

#### **so that the scriptures would be fulfilled**

You can translate this in an active form. Alternate translation: "to fulfill the prophecy about him in the scriptures"

### John 17:13

#### **the world**

These words are a metonym for the people who live in the world.

#### **so that they will have my joy fulfilled in themselves**

You can translate this in an active form. Alternate translation: "so that you might give them great joy"

### John 17:14

#### **I have given them your word**

"I have spoken your message to them"

#### **the world ... because they are not of the world ... I am not of the world**

Here "the world" is a metonym that refers to the people who oppose God. Alternate translation: "the people who oppose you ... because they do not belong to those who do not believe ... I do not belong to them"

### John 17:15

#### **the world**

In this passage, "the world" is a metonym for the people who oppose God.

#### **keep them safe from the evil one**

This refers to Satan. Alternate translation: "protect them from Satan, the evil one"

### John 17:16

#### **General Information:**

This page has intentionally been left blank.

### John 17:17

#### **Set them apart by the truth**

The purpose for setting them apart can be stated clearly. The phrase "by the truth" here represents by teaching the truth. Alternate translation: "Make them your own people by teaching them the truth"

#### **Your word is truth**

"Your message is true" or "What you say is true"

### John 17:18

#### **into the world**

Here into "the world" is a metonym that means to the people who live in the world. Alternate translation: "to the people of the world"

### John 17:19

#### **so that they themselves may also be set apart in truth**

You can translate this in an active form. Alternate translation: "so that they may also truly set themselves apart to you"

### John 17:20

#### **those who will believe in me through their word**

"those who will believe in me because these teach about me"

### John 17:21

#### **they will all be one, just as you, Father, are in me, and I am in you. May they also be in us**

Those who trust in Jesus become united with the Father and the Son when they believe.

#### **Father**

This is an important title for God.

#### **the world**

Here the "the world" is a metonym that refers to the people who do not yet know God. Alternate translation: "the people who do not know God"

### John 17:22

#### **The glory that you gave me, I have given to them**

"I have honored my followers just as you have honored me"

#### **so that they will be one, just as we are one**

You can translate this in an active form. Alternate translation: "so that you can unite them just as you have united us"

### John 17:23

#### **that they may be brought to complete unity**

"that they may be completely united"

**that the world will know**

Here "the world" is a metonym that refers to the people who do not know God. Alternate translation: "that all the people will know"

**loved**

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

**John 17:24**

**Father**

This is an important title for God.

**where I am**

Here "where I am" refers to heaven. Alternate translation: "with me in heaven"

**to see my glory**

"to see my greatness"

**before the foundation of the world**

Here Jesus refers to the time before creation. Alternate translation: "before the world was created" or "before you created the world"

**John 17:25**

**Connecting Statement:**

Jesus finishes his prayer.

**Righteous Father**

Here "Father" is an important title for God.

**the world did not know you**

The "world" is a metonym for the people who do not belong to God. Alternate translation: "those who do not belong to you do not know what you are like"

**John 17:26**

**I made your name known to them, and I will make it known**

The word "name" refers to God. Alternate translation: "I revealed to them what you are like, and I will continue to do that"

**love ... loved**

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

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## Chapter 18

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

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

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

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

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

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

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

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

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## John 18 General Notes

### Structure and formatting

Verse 14 says, "Now Caiaphas was the one who had given the advice to the Jews that it would be better that one man die for the people." The author says this to help the reader understand why it was to Caiaphas that they took Jesus. You might want to put these words in parentheses.

### Special concepts in this chapter

#### "It is not lawful for us to put any man to death"

The Roman government did not allow the Jews to kill criminals, so the Jews needed to ask Pilate, the governor, to kill him ([John 18:31](#)).

#### Jesus's kingdom

No one knows for sure what Jesus meant when he told Pilate that his kingdom was not "of this world" ([John 18:36](#)). Some people think that Jesus means that his kingdom is only spiritual and that he has no visible kingdom on this earth. Other people think that Jesus meant that he would not build and rule his kingdom by force, the way other kings build theirs. It is possible to translate the words "is not of this world" as "is not from this place" or "comes from another place."

#### King of the Jews

Pilate asked Jesus if he were the King of the Jews

---

### John 18:1

#### General Information:

Verses 1-2 give background information for the events that follow. Verse 1 tells where they took place, and verse 2 gives background information about Judas.

#### After Jesus spoke these words

The author uses these words to mark the beginning of a new event.

#### the Kidron Brook

This was a low place in Jerusalem separating the Temple Mount from the Mount of Olives. It has a small stream in it only after heavy rains. Many modern English translations read, "the Kidron Valley"

#### where there was a garden

This was a grove of olive trees. Alternate translation: "where there was a grove of olive trees"

### John 18:2

#### General Information:

This page has intentionally been left blank.

### John 18:3

#### General Information:

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### John 18:4

#### General Information:

Jesus begins to speak with the soldiers, officers, and Pharisees.

#### Then Jesus, who knew all the things that were happening to him

"Then Jesus, who knew everything that was about to happen to him"

### John 18:5

#### Jesus of Nazareth

"Jesus, the man from Nazareth"

#### I am

The word "he" is implied in the text. Alternate translation: "I am he"

#### who betrayed him

"who handed him over"

### John 18:6

#### I am

Here the word "he" is not present in the original text, but it is implied. Alternate translation: "I am he"

#### fell to the ground

The men fell to the ground because of Jesus's power. Alternate translation: "fell down because of Jesus's power"

### John 18:7

#### Jesus of Nazareth

"Jesus, the man from Nazareth"

### John 18:8

#### I am

Here the word "he" is not present in the original text, but it is implied. Alternate translation: "I am he"

### John 18:9

#### General Information:

In this verse there is a stop in the main story. Here John gives background information about Jesus fulfilling Scripture.

#### This was in order to fulfill the word that he said

Here "the word" refers to the words Jesus had prayed. You can translate this in an active form. Alternate translation: "This happened in order to fulfill the words that he had said when he was praying to his Father"

### John 18:10

#### Malchus

a male servant of the high priest

### John 18:11

#### sheath

the cover for a knife or sword that keeps the knife or sword from cutting the owner

#### Should I not drink the cup that the Father has given me?

This remark appears in the form of a question to add emphasis to Jesus's statement. Alternate translation: "I must surely drink the cup that the Father has given to me!"

#### the cup

Here "cup" is a metaphor that refers to the suffering that Jesus must endure.

#### Father

This is an important title for God.

### John 18:12

#### the Jews

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

#### seized Jesus and tied him up

The soldiers tied Jesus's hands to prevent him from escaping. Alternate translation: "captured Jesus and tied him up to prevent him from escaping"

### John 18:13

#### General Information:

This page has intentionally been left blank.

### John 18:14

#### General Information:

Verse 14 tells us background information about Caiaphas.

### John 18:15

#### Now that disciple was known to the high priest, and he entered with Jesus

You can translate this in an active form. Alternate translation: "Now the high priest knew that disciple so he was able to enter with Jesus"

### John 18:16

#### So the other disciple, who was known to the high priest

You can translate this in an active form. Alternate translation: "So the other disciple, whom the high priest knew"

#### the doorkeeper

The doorkeeper was a woman.

#### and he brought Peter in

The word "he" refers to the other disciple.

### John 18:17

#### Are you not also one of the disciples of this man?

This appears in the form of a question to enable the servant to express her remark somewhat cautiously. Alternate translation: "You are also one of the arrested man's disciples! Are you not?"

### John 18:18

#### Now the servants and the officers were standing there, and they had made a charcoal fire, for it was cold, and they were warming themselves

These were the high priest's servants and the temple guards. Alternate translation: "It was cold, so the high priest's servants and temple guards made a charcoal fire and were standing and warming themselves around it"

**Now**

This word is used here to mark a stop in the main story. Here John adds information about the people who were warming themselves around the fire.

**John 18:19**

**General Information:**

Here the story is about Jesus again.

**The high priest**

This was Caiaphas (John 18:13).

**about his disciples and his teaching**

Here "his teaching" refers to what Jesus had been teaching the people. Alternate translation: "about his disciples and what he had been teaching the people"

**John 18:20**

**I have spoken openly to the world**

You may need to make explicit that the word "world" is a metonym for those people who had heard Jesus teach. Here the exaggeration "the world" emphasizes that Jesus has spoken openly.

**where all the Jews come together**

Here "all the Jews" is an exaggeration that emphasizes that Jesus spoke where anyone who wanted to hear him could hear him.

**John 18:21**

**Why did you ask me?**

This remark appears in the form of a question to add emphasis to what Jesus is saying. Alternate translation: "You should not be asking me these questions!"

**John 18:22**

**Is that how you answer the high priest?**

This remark appears in the form of a question to add emphasis. Alternate translation: "That is not how you should answer the high priest!"

**John 18:23**

**wrongly ... wrong**

These words refer to moral wrong, like blasphemy, not to mere mistakes about facts.

**testify about the wrong**

"tell me what I said that was wrong"

**if rightly, why do you hit me?**

This remark appears in the form of a question to add emphasis to what Jesus is saying. Alternate translation: "if I said only what was right, you should not be hitting me!"

**John 18:24**

**General Information:**

This page has intentionally been left blank.

**John 18:25**

**General Information:**

Here the story is about Peter again.

**Now**

This word is used to mark a stop in the story. Here John tells more information about Peter.

**Are you not also one of his disciples?**

The speaker uses a questions to somewhat cautiously make a comment. Alternate translation: "You are also one of the arrested man's disciples, are you not?"

**John 18:26**

**Did I not see you in the garden with him?**

This appears in the form of a question to enable the servant to express his remark somewhat cautiously. Alternate translation: "I saw you in the garden with him, did I not?"

**John 18:27**

**Then Peter denied it again**

Peter again denied knowing and being with Jesus. Alternate translation: "Peter denied him again"

**immediately the rooster crowed**

Here the writer assumes that the reader will remember that Jesus had said Peter would deny him before the rooster crowed. Alternate translation: "immediately the rooster crowed, just as Jesus had said would happen"

**John 18:28**

**General Information:**

Here the story is about Jesus again. The soldiers and Jesus's accusers bring him to Caiaphas. This verse gives background information about why they did not enter the Praetorium.

**Then they led Jesus from Caiaphas**

Here it is implied that they led Jesus from Caiaphas' house. Alternate translation: "Then they led Jesus from Caiaphas' house"

**they did not enter the government headquarters so that they would not be defiled**

Pilate was not a Jew, so if the Jewish leaders entered his headquarters, they would be defiled. This would have prevented them from celebrating the Passover. "they themselves remained outside Pilate's headquarters because Pilate was a Gentile. They did not want to become defiled"

### John 18:29

**General Information:**

This page has intentionally been left blank.

### John 18:30

**If this man was not an evildoer, we would not have given him over to you**

You can translate this double negative in a positive form. Alternate translation: "This man is an evildoer, and we had to give him over to you"

**given him over**

This phrase here means to hand over to an enemy.

### John 18:31

**The Jews said to him**

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

**It is not lawful for us to put any man to death**

According to Roman law, the Jews could not put a man to death. Alternate translation: "According to Roman law, we cannot put a person to death"

### John 18:32

**General Information:**

In this verse there is a stop in the main story. Here John tells how what was said in verse 31 fulfills Scripture about Jesus.

**so that the word of Jesus would be fulfilled which he had spoken**

You can translate this in an active form. Alternate translation: "in order to fulfill what Jesus had said earlier"

**to indicate by what kind of death he would die**  
"regarding how he would die"

### John 18:33

**General Information:**

This page has intentionally been left blank.

### John 18:34

**General Information:**

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### John 18:35

**I am not a Jew, am I?**

This remark appears in the form of a question so Pilate can emphasize his complete lack of interest in the cultural affairs of the Jewish people. Alternate translation: "Well I am certainly not a Jew, and I have no interest in these matters!"

**Your own people**

"Your fellow Jews"

### John 18:36

**My kingdom is not of this world**

Here "world" is a metonym for the people who oppose Jesus. Possible meanings are 1) "My kingdom is not part of this world" or 2) "I do not need this world's permission to rule as their king" or "It is not from this world that I have authority to be king."

**so that I would not be given over to the Jews**

You can translate this in an active form. Alternate translation: "and would prevent the Jewish leaders from arresting me"

**the Jews**

Here "Jews" is a synecdoche that refers to the Jewish leaders who opposed Jesus.

### John 18:37

**Are you a king then?**

"So, you are a king?" Pilate asked this question to confirm that Jesus is calling himself a king, since Jesus said in the previous verse that he has a kingdom. This can be translated as a statement. Alternate translation: "So, you are a king."

**testify to the truth**

Here "the truth" refers to the truth about God. Alternate translation: "tell people the truth about God"

**who belongs to the truth**

This is an idiom that refers to anyone who loves the truth about God.

**my voice**

Here "voice" is a synecdoche that refers to words Jesus says. Alternate translation: "the things I say" or "me"

### John 18:38

**What is truth?**

This remark appears in the form of a question to reflect Pilate's belief that no one really knows what truth is. Alternate translation: "No one can know what is true!"

**the Jews**

Here "Jews" is a synecdoche that refers to the Jewish leaders who opposed Jesus.

### John 18:39

**General Information:**

This page has intentionally been left blank.

**John 18:40**

**Not this man, but Barabbas**

This is an ellipsis. You can add the implied words.

Alternate translation: "No! Do not release this man!

Release Barabbas instead"

**Now Barabbas was a revolutionary**

Here John provides background information about Barabbas.

**revolutionary**

person who wants to take over the government

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## Chapter 19

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

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

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

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

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

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

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

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

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

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

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

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

This is what the soldiers did.

<sup>25</sup> Now standing beside Jesus' cross were his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. <sup>26</sup> When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, see, your son!" <sup>27</sup> Then he said to the disciple, "See, your mother!" From that hour the disciple took her to his own home.

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

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

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

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## John 19 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 19:24, which is from the Old Testament.

### Special concepts in this chapter

#### "Purple garment"

Purple is a color like red or blue. The people were mocking Jesus, so they put him in a purple garment. This was because kings wore purple garments. They spoke and acted like they were giving honor to a king, but everyone knew that they were doing it because they hated Jesus.

#### "You are not Caesar's friend"

Pilate knew that Jesus was not a criminal, so he did not want to have his soldiers kill him. But the Jews told him that Jesus was claiming to be a king, and anyone who did that was breaking Caesar's laws ([John 19:12](#)).

#### The tomb

The tomb in which Jesus was buried ([John 19:41](#)) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they placed the body after they had put oil and spices on it and wrapped it in cloth. Then they rolled a large rock in front of the tomb so no one could see inside or enter.

### Important figures of speech in this chapter

#### Sarcasm

The soldiers were insulting Jesus when they said, "Hail, King of the Jews." Pilate was insulting the Jews when he asked, "Should I crucify your king?" He was probably also insulting both Jesus and the Jews when he wrote, "Jesus of Nazareth, King of the Jews."

## Other possible translation difficulties in this chapter

### Gabbatha, Golgotha

These are two Hebrew words. After translating the meanings of these words ("The Pavement" and "The Place of a Skull"), the author transliterates their sounds by writing them with Greek letters.

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### John 19:1

#### Connecting Statement:

The story that began in the previous chapter continues. Jesus is standing before Pilate as he is being accused by the Jews.

#### Then Pilate took Jesus and whipped him

Pilate himself did not whip Jesus. Here "Pilate" is a metonym for the soldiers whom Pilate ordered to whip Jesus. Alternate translation: "Then Pilate's soldiers took Jesus out of the room and whipped him"

### John 19:2

#### General Information:

This page has intentionally been left blank.

### John 19:3

#### Hail, King of the Jews

The greeting "Hail" with a raised hand was only used to greet Caesar. As the soldiers use the crown of thorns and the purple robe to mock Jesus, it is ironic that they do not recognize that he is indeed a king.

### John 19:4

#### I find no guilt in him

Pilate states this twice to say he does not believe Jesus is guilty of any crime. He does not want to punish him. Alternate translation: "I see no reason to punish him"

### John 19:5

#### crown of thorns ... purple garment

The crown and the purple robe are things only kings wear. The soldiers dressed Jesus in this manner to mock him. See John 19:2.

### John 19:6

#### General Information:

This page has intentionally been left blank.

### John 19:7

#### The Jews answered him

Here "Jews" is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "The Jewish leaders answered Pilate"

**he has to die because he claimed to be the Son of God**  
Jesus was condemned to death by crucifixion because he claimed he was "the Son of God."

#### Son of God

This is an important title for Jesus.

### John 19:8

#### General Information:

This page has intentionally been left blank.

### John 19:9

#### General Information:

This page has intentionally been left blank.

### John 19:10

#### Are you not speaking to me?

This remark appears in the form of a question. Here Pilate expresses his surprise that Jesus does not take the opportunity to defend himself. Alternate translation: "I cannot believe you are refusing to speak to me!" or "Answer me!"

#### Do you not know that I have authority to release you, and authority to crucify you?

This remark appears in the form of a question to add emphasis. Alternate translation: "You should know that I have authority to release you or to order my soldiers to crucify you!"

### John 19:11

#### You do not have any authority over me except for what has been given to you from above

This double negative emphasizes that what has been given from above is the only thing that allows Pilate to have power. Alternate translation: "The authority you have over me is only what has been given to you from above"

#### what has been given to you from above

The words "from above" are a euphemism for "by God. This can be stated in active form and the one who has given can be specified. Alternate translation: "what God has given you"

#### from above

This is a respectful way of referring to something coming from God.

#### gave me over

"handed me over"

## John 19:12

### At this answer

Here "this answer" refers to Jesus's answer.  
Alternate translation: "When Pilate heard Jesus's answer"

### Pilate tried to release him

The form of "tried" in the original indicates that Pilate tried "hard" or "repeatedly" to release Jesus.  
Alternate translation: "he tried hard to release Jesus" or "he tried again and again to release Jesus"

### but the Jews cried out

Here "Jews" is a synecdoche that refers to the Jewish leaders that opposed Jesus. In the original, the form of "cried out" indicates that they cried out or shouted repeatedly. Alternate translation: "but the Jewish leaders kept shouting"

### you are not a friend of Caesar

"you are opposing Caesar" or "you are opposing the emperor"

### makes himself a king

"claims that he is a king"

## John 19:13

### he brought Jesus out

Here "he" refers to Pilate and is a metonym for the soldiers whom he ordered to bring Jesus out.  
Alternate translation: "Pilate ordered the soldiers to bring Jesus out"

### sat down

Important people like Pilate sat down when they performed an official duty, while people who were not so important stood up.

### in the judgment seat

This is the special chair that an important person like Pilate sat in when he was making an official judgment. If your language has a special way to describe this action, you can use it here.

### in a place called "The Pavement," but

This is a special stone platform where only the important people were allowed to go. You can translate this in an active form. Alternate translation: "in a place the people called The Pavement, but"

### Aramaic

This was the language that the Jews in Judea spoke among themselves. Some translations say "Hebrew," following the form of the Greek word.

## John 19:14

### Connecting Statement:

Some time has passed and it is now the sixth hour, as Pilate orders his soldiers to crucify Jesus.

### Now

This word marks a stop in the story. Here John provides information about the upcoming Passover and the time of day.

### the sixth hour

"noontime"

### Pilate said to the Jews

Here "Jews" is a synecdoche that refers to the Jewish leaders who opposed Jesus. Alternate translation: "Pilate said to the Jewish leaders"

## John 19:15

### Should I crucify your King?

Here "I" is a synecdoche that refers to Pilate's soldiers who will actually perform the crucifixion. Alternate translation: "Do you really want me to tell my soldiers to nail your king to a cross?"

## John 19:16

### Then Pilate gave Jesus over to them to be crucified

Though it was Roman soldiers who actually crucified Jesus, word "them" here refers to "the Jews" [John 19:14]

## John 19:17

### to the place called "The Place of a Skull,"

You can translate this in an active form. Alternate translation: "to the place that the people called 'The Place of a Skull,'"

### which in the Aramaic language is called "Golgotha."

You can translate this in an active form. Alternate translation: "which in the Aramaic language they call 'Golgotha.'"

### Aramaic

This was the language that the Jews in Judea spoke among themselves. Some translations say "Hebrew," following the form of the Greek word.

## John 19:18

### with him two other men

This is an ellipsis. You can translate this, adding the implied words. Alternate translation: "they also nailed two other criminals to their crosses"

## John 19:19

### Pilate also wrote a sign and put it on the cross

Here "Pilate" is a synecdoche for the person who wrote on the sign. Here "on the cross" refers to Jesus's cross. Alternate translation: "Pilate also commanded someone to write on a sign and to attach it to Jesus's cross"

**There it was written: JESUS OF NAZARETH, THE KING OF THE JEWS**

You can translate this in an active form. Alternate translation: "The sign said, 'Jesus of Nazareth, King of the Jews'"

**John 19:20**

**the place where Jesus was crucified**

You can translate this in an active form. Alternate translation: "the place where the soldiers crucified Jesus"

**The sign was written in Aramaic, in Latin, and in Greek**

You can translate this in an active form. Alternate translation: "The one who prepared the sign wrote the words in 3 languages: Aramaic, Latin, and Greek"

**Aramaic**

This was the language that the Jews in Judea spoke among themselves. Some translations say "Hebrew," following the form of the Greek word.

**Latin**

This was the language of the Roman government.

**John 19:21**

**Then the chief priests of the Jews said to Pilate**

The chief priests had to go back to Pilate's headquarters to protest to him about the words on the sign. Alternate translation: "The chief priests went back to Pilate and said"

**John 19:22**

**What I have written I have written**

Pilate implies that he will not change the words on the sign. Alternate translation: "I have written what I wanted to write, and I will not change it"

**John 19:23**

**also the tunic**

"and they also took his tunic." The soldiers kept the tunic separate and did not divide it. Alternate translation: "they kept his tunic separate"

**John 19:24**

**General Information:**

At the end of this verse there is a break stop in the main story. John tells the reader how this event fulfills Scripture.

**let us cast lots for it to decide whose it will be**

The soldiers will gamble and the winner will receive the shirt. Alternate translation: "let us gamble for the tunic and the winner will get to keep it"

**This happened so that the scripture would be fulfilled which said**

You can translate this in an active form. Alternate translation: "This fulfilled the scripture that said" or "This happened to make the scripture come true which said"

**cast lots**

This was how the soldiers divided Jesus's clothing among themselves. Alternate translation: "gamble"

**John 19:25**

**General Information:**

This page has intentionally been left blank.

**John 19:26**

**the disciple whom he loved**

This is John, the writer of this Gospel.

**Woman, see, your son**

Here the word "son" is a metaphor. Jesus wants his disciple, John, to be like a son to his mother. Alternate translation: "Woman, here is the man who will act like a son to you"

**John 19:27**

**See, your mother**

Here the word "mother" is a metaphor. Jesus wants his mother to be like a mother to his disciple, John. Alternate translation: "Think of this woman as if she were your own mother"

**From that hour**

"From that very moment"

**John 19:28**

**knowing that everything was now accomplished**

You can translate this in an active form. Alternate translation: "knowing that he had completed everything" or "he knew that he had done everything that God had sent him to do"

**John 19:29**

**A container full of sour wine was placed there**

You can translate this in an active form. Alternate translation: "Someone had placed there a full container of sour wine"

**sour wine**

"bitter wine"

**they put**

Here "they" refers to the Roman guards.

**a sponge**

a small object that can soak up and hold much liquid

**on a hyssop staff**  
"on a branch of a plant called hyssop"

### John 19:30

**He bowed his head and gave up his spirit**  
John implies here that Jesus gave his spirit back to God. Alternate translation: "He bowed his head and gave God his spirit" or "He bowed his head and died"

### John 19:31

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

**day of preparation**  
This is the time before the Passover when people prepared food for the Passover.

**to break their legs and to remove them**  
Breaking the victims' legs caused them to die almost immediately so that the soldiers could take the dead bodies off the crosses. You may need to add this information. Alternate translation: "to break their legs so they would die and to have the soldiers remove them"

### John 19:32

**who had been crucified with Jesus**  
You can translate this in an active form. Alternate translation: "whom they had crucified near Jesus"

### John 19:33

**General Information:**  
This page has intentionally been left blank.

### John 19:34

**General Information:**  
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### John 19:35

**The one who saw this**  
This sentence gives background information to the story. John is telling readers that he was there and that we can trust what he has written.

**has testified, and his testimony is true**  
To "testify" means to tell about something that one has seen. Alternate translation: "has told the truth about what he has seen"

**so that you would also believe**  
Here "believe" means to put one's trust in Jesus. Alternate translation: "so that you will also put your trust in Jesus"

### John 19:36

**General Information:**  
In this verse and the next there is a stop in the main story. John tells us about how these events fulfill what was said in Scripture.

**in order to fulfill scripture**  
You can translate this in an active form. Alternate translation: "to fulfill the words that someone wrote in the scripture"

**Not one of his bones will be broken**  
This is a quotation from Psalm 34. You can translate this in an active form. Alternate translation: "No one will break any of his bones"

### John 19:37

**They will look at him whom they pierced**  
This is a quotation from Zechariah 12.

### John 19:38

**Joseph of Arimathea**  
Arimathea was a small town. Alternate translation: "Joseph from the town of Arimathea"

**for fear of the Jews**  
Here "Jews" is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "for fear of the Jewish leaders"

**if he could take away the body of Jesus**  
John implies that Joseph of Arimathea wanted to bury the body of Jesus. Alternate translation: "for permission to take the body of Jesus down from the cross for burial"

### John 19:39

**Nicodemus**  
Nicodemus was one of the Pharisees who believed in Jesus. See how you translated this name in John 3:1.

**myrrh and aloes**  
These are plant substances that smell nice and that people used to prepare a body for burial.

**about one hundred litras**  
You may convert this to a the measure system used in your area. The word "litra" was used for measures of about 300 grams of solids or about 300 milliliters of liquids. Because myrrh and aloes were more like solids than liquids, the measurement here is probably of weight, about 30 kilograms, rather than of volume, about 30 liters.

**John 19:40**

**General Information:**

This page has intentionally been left blank.

**John 19:41**

**Now in the place where he was crucified there was a garden ... had yet been buried**

Here John marks a pause in the story. Here he provides background information about the location of the tomb where they would bury Jesus.

**Now in the place where he was crucified there was a garden**

You can translate this in an active form. Alternate translation: "Now in the place where they crucified Jesus, there was a garden"

**in which no person had yet been buried**

You can translate this in an active form. Alternate translation: "in which people had buried no one"

**John 19:42**

**Because it was the day of preparation for the Jews**

According to Jewish law, no one could work after sundown on Friday. It was the beginning of the Sabbath and Passover. Alternate translation: "Because the Passover was about to begin that evening"

## Chapter 20

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

<sup>30</sup> Now Jesus did many other signs in the presence of the disciples, signs that have not been written in this book, <sup>31</sup> but these have been written so that you would believe that Jesus is the Christ, the Son of God, and so that believing, you would have life in his name.

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## John 20 General Notes

### Special concepts in this chapter

#### The tomb

The tomb in which Jesus was buried ([John 20:1](#)) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they could place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

#### "Receive the Holy Spirit"

If your language uses the same word for "breath" and "spirit," be sure that the reader understands that Jesus was performing a symbolic action by breathing, and that what the disciples received was the Holy Spirit, not Jesus's breath. (See: [and holyspirit](#))

### Other possible translation difficulties in this chapter

#### Rabboni

John used Greek letters to describe the sound of the word, and then he explained that it means "Teacher." You should do the same, using the letters of your language.

#### Jesus's resurrection body

No one is sure what Jesus's body looked like after he became alive again. His disciples knew it was Jesus because they could see his face and touch the places where the soldiers had put the nails through his hands and feet, But he could also walk through solid walls and doors. It is best not to try to say more than what the ULB says.

#### Two angels in white

Matthew, Mark, Luke, and John all wrote about angels in white clothing with the women at Jesus's tomb. Two of the authors called them men, but that is only because the angels were in human form. Two of the authors wrote about two angels, but the other two authors wrote about only one of them. It is best to translate each of these passages as it appears in the ULB without trying to make the passages all say exactly the same thing. (See: [Matthew 28:1-2](#) and [Mark 16:5](#) and [Luke 24:4](#) and [John 20:12](#))

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### John 20:1

#### General Information:

This is the third day after Jesus was buried.

#### first day of the week

"Sunday"

#### she saw the stone rolled away

You can translate this in an active form. Alternate translation: "she saw that someone had rolled away the stone"

### John 20:2

#### disciple whom Jesus loved

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

#### They took away

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

#### the Lord ... laid him

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

### John 20:3

#### the other disciple

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

### John 20:4

**General Information:**

This page has intentionally been left blank.

### John 20:5

**linen cloths**

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

### John 20:6

**linen cloths**

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

### John 20:7

**cloth that had been on his head**

Here "his head" refers to "Jesus's head." You can translate this in an active form. Alternate translation: "cloth that someone had used to cover Jesus's face"

**but was folded up in a place by itself**

This can be stated in active form. Alternate translation: "but someone had folded it and put it aside, separate from the linen cloths"

### John 20:8

**the other disciple**

John apparently expresses his humility by referring to himself as "the other disciple," rather than including his name in this book.

**he saw and believed**

Until he saw that the tomb was empty, he did not believe that Jesus had risen from the dead, but when he saw that the tomb was empty, he did believe. Alternate translation: "he saw these things and now believed that Jesus had risen from the dead"

### John 20:9

**they still did not know the scripture**

These words refer to the disciples. Possible meanings are 1) they did not know that that scripture exists or 2) they did not understand that that scripture said that Jesus would come alive again.

**rise**

become alive again

**the dead**

All those who have died. This expression describes all dead people together in the underworld.

### John 20:10

**went back home again**

The disciples continued to stay in Jerusalem. Alternate translation: "went back to where they were staying in Jerusalem"

### John 20:11

**General Information:**

This page has intentionally been left blank.

### John 20:12

**She saw two angels in white**

The angels were wearing white clothing. Alternate translation: "She saw two angels dressed in white clothing"

### John 20:13

**They said to her**

"They asked her"

**Because they took away my Lord, and I do not know where they have put him**

The words "my Lord" here are a metonym for the Lord's body. Alternate translation: "Because they took away the body of my Lord, and I do not know where they have put it"

### John 20:14

**General Information:**

This page has intentionally been left blank.

### John 20:15

**Jesus said to her**

"Jesus asked her"

**if you have taken him away, tell me where you have put him, and I will take him away**

Here the word "him" is a metonym that refers to Jesus's dead body. Alternate translation: "if you have taken his dead body away, tell me where you have put it, and I will take it away"

### John 20:16

**Rabboni**

The word "Rabboni" means "teacher" in Aramaic.

**Aramaic**

This was the language that the Jews in Judea spoke among themselves. Some translations say "Hebrew," following the form of the Greek word.

### John 20:17

#### brothers

Jesus used the word "brothers" to refer to his disciples.

#### I will go up to my Father and your Father, and my God and your God

Jesus rose from the dead and then predicted he would go up into heaven, back to his Father, who is God. Alternate translation: "I am about to return to heaven to be with my Father and your Father, to the one who is my God and your God"

#### my Father and your Father

These are important titles that describe the relationship between Jesus and God, and between believers and God.

### John 20:18

#### Mary Magdalene came and told the disciples

Mary Magdalene went to where the disciples were staying and told them what she had seen and heard. Alternate translation: "Mary Magdalene went to where the disciples were and told them"

### John 20:19

#### General Information:

It is now evening and Jesus appears to the disciples.

#### that day, the first day of the week

This refers to Sunday.

#### the doors being locked where the disciples were

You can translate this in an active form. Alternate translation: "the disciples had locked the doors where they were"

#### for fear of the Jews

Here "Jews" is a synecdoche for the Jewish leaders who might arrest the disciples. Alternate translation: "because they were afraid that the Jewish leaders might arrest them"

#### Peace to you

This is a common greeting that means "May God give you peace" .

### John 20:20

#### he showed them his hands and his side

Jesus showed the disciples his wounds. Alternate translation: "he showed them the wounds in his hands and his side"

### John 20:21

#### Peace to you

This is a common greeting that means "May God give you peace."

#### Father

This is an important title for God.

### John 20:22

#### General Information:

This page has intentionally been left blank.

### John 20:23

#### they are forgiven

You can translate this in an active form. Alternate translation: "God will forgive them"

#### whoever's sins you keep back

"If you do not forgive another's sins"

#### they are kept back

You can translate this in an active form. Alternate translation: "God will not forgive them"

### John 20:24

#### Didymus

This is a male name that means "twin." See how this name is translated in [John 11:15]

### John 20:25

#### disciples later said to him

The word "him" refers to Thomas.

#### Unless I see ... his side, I will not believe

You can translate this double negative in a positive form. Alternate translation: "I will believe only if I see ... his side"

#### in his hands ... into his side

The word "his" refers to Jesus.

### John 20:26

#### his disciples

The word "his" refers to Jesus.

#### while the doors were closed

You can translate this in an active form. Alternate translation: "when they had locked the doors"

#### Peace to you

This is a common greeting that means "May God give you peace" .

### John 20:27

#### Do not be unbelieving, but believe

Jesus uses the double negative "Do not be unbelieving" to emphasize the words that follow, "but believe." If your language does not allow double negatives or the reader would not understand that Jesus is emphasizing the words that follow, you can leave these words untranslated.

Alternate translation: "This is what is most important for you to do: you must believe"

**believe**

Here "believe" means to trust in Jesus. Alternate translation: "put your trust in me"

**John 20:28**

**General Information:**

This page has intentionally been left blank.

**John 20:29**

**you have believed**

Thomas believes that Jesus is alive because he has seen him. Alternate translation: "you have believed that I am alive"

**Blessed are those**

This means "God gives great happiness to those."

**who have not seen**

This means those who have not seen Jesus. Alternate translation: "who have not seen me alive"

**John 20:30**

**General Information:**

As the story is nearing the end, the author comments about the many things Jesus did.

**signs**

The word "signs" refers to miracles that show that God is the all-powerful one who has complete authority over the universe.

**signs that have not been written in this book**

You can translate this in an active form. Alternate translation: "signs that the author did not write about in this book"

**John 20:31**

**but these have been written**

You can translate this in an active form. Alternate translation: "but the author wrote about these signs"

**Son of God**

This is an important title for Jesus.

**life in his name**

Here "life" is a metonym that means Jesus gives life. Alternate translation: "you may have life because of Jesus"

**life**

This refers to spiritual life.

## Chapter 21

<sup>1</sup> After these things Jesus revealed himself again to the disciples at the Sea of Tiberias. This is how he revealed himself: <sup>2</sup> Simon Peter was together with Thomas called Didymus, Nathaniel from Cana in Galilee, the sons of Zebedee, and two other disciples of Jesus. <sup>3</sup> Simon Peter said to them, "I am going fishing." They said to him, "We, too, will come with you." They went and got into a boat, but they caught nothing during the whole night.

<sup>4</sup> Now, when it was already early in the morning, Jesus stood on the beach, but the disciples did not know it was Jesus. <sup>5</sup> So Jesus said to them, "Young men, do you have anything to eat?"

They answered him, "No."

<sup>6</sup> He said to them, "Throw your net on the right side of the boat, and you will find some." So they threw their net and were not able to draw it in because of the large number of fish.

<sup>7</sup> Then the disciple whom Jesus loved said to Peter, "It is the Lord." When Simon Peter heard that it was the Lord, he tied up his outer garment (for he was undressed), and threw himself into the sea. <sup>8</sup> The other disciples came in the boat (for they were not far from the land, about two hundred cubits off), and they were pulling the net full of fish. <sup>9</sup> When they got out upon the land, they saw a charcoal fire there and fish laid on it, with bread.

<sup>10</sup> Jesus said to them, "Bring some of the fish that you have just caught." <sup>11</sup> Simon Peter then went up and drew the net to land, full of large fish, 153 of them, but even with so many, the net was not torn. <sup>12</sup> Jesus said to them, "Come and eat breakfast." None of the disciples dared ask him, "Who are you?" They knew it was the Lord. <sup>13</sup> Jesus came, took the bread, and gave it to them, and the fish also. <sup>14</sup> This was the third time that Jesus revealed himself to the disciples after he had risen from the dead.

<sup>15</sup> After they ate breakfast, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?"

Peter said to him, "Yes Lord, you know that I love you."

Jesus said to him, "Feed my lambs."

<sup>16</sup> He said to him again a second time, "Simon son of John, do you love me?"

Peter said to him, "Yes Lord, you know that I love you."

Jesus said to him, "Shepherd my sheep."

<sup>17</sup> He said to him a third time, "Simon son of John, do you love me?"

Peter was sorrowful because Jesus had said to him a third time, "Do you love me?" He said to him, "Lord, you know all things, you know that I love you."

Jesus said to him, "Feed my sheep. <sup>18</sup> Truly, truly, I say to you, when you were young, you used to gird yourself and walk wherever you wanted, but when you become old, you will stretch out your hands, and someone else will gird you and carry you where you will not want to go."

<sup>19</sup> Now Jesus said this in order to indicate with what kind of death Peter would glorify God. After he had said this, he said to Peter, "Follow me."

<sup>20</sup> Peter turned around and saw the disciple whom Jesus loved following them, the one who had also leaned back against the side of Jesus at the dinner and who had said, "Lord, who is the one who will betray you?" <sup>21</sup> Peter saw him and then said to Jesus, "Lord, what will this man do?"

<sup>22</sup> Jesus said to him, "If I want him to stay until I come, what is that to you? Follow me."

<sup>23</sup> So this statement spread among the brothers, that that disciple would not die. Yet Jesus did not say to Peter that the other disciple would not die, but, "If I want him to stay until I come, what is that to you?"

<sup>24</sup> This is the disciple who testifies about these things, and who wrote these things, and we know that his testimony is true. <sup>25</sup> There are also many other things that Jesus did. If each one were written down, I suppose that even the world itself could not contain the books that would be written.

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## John 21 General Notes

### Important figures of speech in this chapter

#### The metaphor of sheep

Before Jesus died, he spoke of himself taking care of his people as if he were a good shepherd taking care of sheep

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#### John 21:1

##### General Information:

Jesus shows himself again to the disciples at the Sea of Tiberias. Verses 2 and 3 tell us what happens in the story before Jesus appears.

##### After these things

"Some time later"

#### John 21:2

##### with Thomas called Didymus

You can translate this in an active form. Alternate translation: "with Thomas whom we called Didymus"

##### Didymus

This is a male name that means "twin." See how this name is translated in [John 11:15]

#### John 21:3

##### General Information:

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#### John 21:4

##### General Information:

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#### John 21:5

##### Young men

This is a term of endearment that means "My dear friends."

#### John 21:6

##### you will find some

Here "some" refers to fish. Alternate translation: "you will catch some fish in your net"

##### draw it in

"pull the net in"

#### John 21:7

##### loved

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

##### he tied up his outer garment

"he secured his outer garment around him" or "he put on his tunic"

##### for he was undressed

This is background information. Peter had taken off some of his clothes to make it easier to work, but now that he was about to greet the Lord, he wanted to wear more clothing. Alternate translation: "for he had taken off some of his clothes"

##### threw himself into the sea

Peter jumped into the water and swam to shore. Alternate translation: "jumped into the sea and swam to shore"

##### threw himself

This is an idiom that means Peter jumped into the water very quickly.

#### John 21:8

##### for they were not far from the land, about two hundred cubits off

This is background information.

##### two hundred cubits

"90 meters." A cubit was a little less than half a meter.

#### John 21:9

##### General Information:

This page has intentionally been left blank.

#### John 21:10

##### General Information:

This page has intentionally been left blank.

## John 21:11

### Simon Peter then went up

Here "went up" means Simon Peter had to go back to the boat. Alternate translation: "So Simon Peter went back to the boat"

### drew the net to land

"pulled the net to the shore"

### the net was not torn

You can translate this as an active form. Alternate translation: "the net did not break"

### full of large fish, 153

"full of large fish, one hundred and fifty-three."  
There were 153 large fish.

## John 21:12

### breakfast

the morning meal

## John 21:13

### General Information:

This page has intentionally been left blank.

## John 21:14

### the third time

You can translate this ordinal term as "time number 3."

## John 21:15

### General Information:

Jesus begins to have a conversation with Simon Peter.

### do you love me

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves.

### you know that I love you

When Peter answers, he uses the word for "love" that refers to brotherly love or love for a friend or family member.

### Feed my lambs

Here "lambs" is a metaphor for those persons who love Jesus and follow him. Alternate translation: "Feed the people I care for"

## John 21:16

### do you love me

The kind of love that comes from God is focused on having good things happen to others even when

those good things do not happen to the one who loves.

### Shepherd my sheep

"Take care of my sheep." Here "sheep" is a metaphor for those who love and follow Jesus. Alternate translation: "Care for the people I care for"

## John 21:17

### He said to him a third time

The pronoun "he" refers to Jesus. Here "a third time" means "time number 3." Alternate translation: "Jesus said to him a third time"

### do you love me

This time when Jesus asks this question he uses the word for "love" that refers to brotherly love or love for a friend or family member.

### Feed my sheep

Here "sheep" is a metaphor that represents those who belong to Jesus and follow him. Alternate translation: "Care for the people I care for"

## John 21:18

### Truly, truly

See how you translated this in John 1:51.

### you used to gird yourself ... someone else will gird you

Here girding is a metonym for dressing and being ready for action. Alternate translation: "you used to dress yourself ... someone else will dress you"

## John 21:19

### Now

John uses this word to show he is giving background information before he continues the story.

### to indicate with what kind of death Peter would glorify God

Here John implies that Peter would die on a cross. Alternate translation: "to indicate that Peter would die on a cross to honor God"

### Follow me

Here the word "follow" means "to be a disciple." Alternate translation: "Keep on being my disciple"

## John 21:20

### the disciple whom Jesus loved

John refers to himself in this way throughout the book, rather than mentioning his name.

### loved

This is the kind of love that comes from God and always desires the good of others, even when it does not benefit oneself. This kind of love cares for others, no matter what they do.

**at the dinner**

This is a reference to the Last Supper (John 13).

**John 21:21**

**Peter saw him**

Here "him" refers to "the disciple whom Jesus loved."

**Lord, what will this man do?**

Peter wants to know what will happen to John.  
Alternate translation: "Lord, what will happen to this man?"

**John 21:22**

**Jesus said to him**

"Jesus said to Peter"

**If I want him to stay**

Here "him" refers to the "disciple whom Jesus loved" in John 21:20.

**I come**

This refers to Jesus's second coming, his return to earth from heaven.

**what is that to you?**

This remark appears in the form of a question to express a mild rebuke. Alternate translation: "that is not your concern." or "you should not be concerned about that."

**John 21:23**

**among the brothers**

Here "the brothers" refers to all the followers of Jesus.

**John 21:24**

**General Information:**

This is the end of the Gospel of John. Here the author, the Apostle John, gives a closing comment about himself and what he has written in this book.

**the disciple**

"the disciple John"

**who testifies about these things**

Here "testifies" means that he personally sees something. Alternate translation: "who has seen all these things"

**we know**

Here "we" refers to those who trust in Jesus.  
Alternate translation: "we who trust in Jesus know"

**John 21:25**

**If each one were written down**

You can translate this in an active form. Alternate translation: "If someone wrote down all of them"

**even the world itself could not contain the books**

John exaggerates to emphasize that Jesus did many more miracles than what people could write about in many books.

**the books that would be written**

You can translate this in an active form. Alternate translation: "the books that people could write about what he did"

## Book: Acts

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### Acts

#### Chapter 1

<sup>1</sup> The former account I wrote, Theophilus, told all that Jesus began to do and to teach, <sup>2</sup> until the day that he was taken up, after he had given commands through the Holy Spirit to the apostles he had chosen. <sup>3</sup> After his suffering, he presented himself alive to them with many convincing proofs. For forty days he appeared to them, and he spoke about the kingdom of God. <sup>4</sup> When he was meeting together with them, he commanded them not to leave Jerusalem, but to wait for the promise of the Father, about which he said, "You heard from me <sup>5</sup> that John indeed baptized with water, but you will be baptized with the Holy Spirit in a few days."

<sup>6</sup> When they were assembled together they asked him, "Lord, is this the time you will restore the kingdom to Israel?" <sup>7</sup> He said to them, "It is not for you to know the times or the seasons which the Father has determined by his own authority. <sup>8</sup> But you will receive power when the Holy Spirit comes upon you, and you will be my witnesses both in Jerusalem and in all Judea and Samaria, and to the ends of the earth." <sup>9</sup> When the Lord Jesus had said these things, as they were looking up, he was raised up, and a cloud hid him from their eyes. <sup>10</sup> While they were looking intensely to heaven as he went, suddenly, two men stood by them in white clothing. <sup>11</sup> They said, "You men of Galilee, why do you stand here looking into heaven? This Jesus who has been taken up from you into heaven, will return in the same manner as you saw him going into heaven."

<sup>12</sup> Then they returned to Jerusalem from the mountain that is called Olives, which is near to Jerusalem, a Sabbath day's journey. <sup>13</sup> When they arrived, they went up into the upper chamber, where they were staying. They were Peter, John, James, Andrew, Philip, Thomas, Bartholomew, Matthew, James son of Alphaeus, Simon the Zealot, and Judas son of James. <sup>14</sup> They all were devoted with one purpose to prayer, together with the women, and Mary the mother of Jesus, and his brothers.

<sup>15</sup> In those days Peter stood up in the midst of the brothers, about 120 names, and said, <sup>16</sup> "Brothers, it was necessary that the scripture should be fulfilled, that the Holy Spirit spoke before by the mouth of David concerning Judas, who guided the ones who arrested Jesus. <sup>17</sup> For he was one of us and received a share of this ministry." <sup>18</sup> (Now this man bought a field with the earnings he received for his wickedness, and there he fell headfirst, and his body burst open, and all his intestines poured out. <sup>19</sup> All those living in Jerusalem heard about this, so they called that field in their language "Akeldama," that is, "Field of Blood.") <sup>20</sup> "For it is written in the Book of Psalms,

'Let his field be made desolate,  
and do not let even one person live there';  
'Let someone else take his position of leadership.'

<sup>21</sup> It is necessary, therefore, that one of the men who accompanied us all the time the Lord Jesus went in and out among us, <sup>22</sup> beginning from the baptism of John to the day that he was taken up from us, become a witness with us of his resurrection." <sup>23</sup> They put forward two men, Joseph called Barsabbas, who was also called Justus, and Matthias. <sup>24</sup> They prayed and said, "You, Lord, know the hearts of all people, so reveal which of these two is the one whom you have chosen <sup>25</sup> to take the place in this ministry and apostleship from which Judas turned away to go to his own place." <sup>26</sup> They cast lots for them, and the lot fell to Matthias, and he was numbered with the eleven apostles.

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## Acts 1 General Notes

### Structure and formatting

This chapter records an event, commonly known as the "Ascension," when Jesus returned to heaven after he became alive again. He will not come back until he returns at his "second coming." (See: heaven and resurrection)

The UDB has set the words "Dear Theophilus" apart from the other words. This is because English speakers often start letters this way. You might want to start this book the way people start letters in your culture.

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULB does this with the two quotes from Psalms in 1:20.

### Special concepts in this chapter

#### Baptize

The word "baptize" has two meanings in this chapter. It refers to the water baptism of John and to the baptism of the Holy Spirit ([Acts 1:5](#)). (See: baptize)

#### "He spoke about the kingdom of God"

Some scholars believe that when Jesus "spoke about the kingdom of God," he explained to the disciples why the kingdom of God did not come before he died. Others believe that the kingdom of God did begin while Jesus was alive and that here Jesus was explaining that it was beginning in a new form.

### Other possible translation difficulties in this chapter

#### The twelve disciples

The following are the lists of the twelve disciples:

In Matthew:

Simon (Peter), Andrew, James son of Zebedee, John son of Zebedee, Philip, Bartholomew, Thomas, Matthew, James son of Alphaeus, Thaddaeus, Simon the Zealot and Judas Iscariot.

In Mark:

Simon (Peter), Andrew, James the son of Zebedee and John the son of Zebedee (to whom he gave the name Boanerges, that is, sons of thunder), Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Zealot, and Judas Iscariot.

In Luke:

Simon (Peter), Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon (who was called the Zealot), Judas the son of James, and Judas Iscariot.

Thaddaeus is probably the same person as Jude, the son of James.

#### Akeldama

This is a phrase in Hebrew or Aramaic. Luke used Greek letters so his readers would know how it sounded, and then he told what it means. You should probably spell it the way it sounds in your language and then explain the meaning.

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### Acts 1:1

#### The former account I wrote

The "former account" is the Gospel of Luke.

#### Theophilus

Luke wrote this book to a man named Theophilus. Some translations follow their own culture's way of addressing a letter and write "Dear Theophilus" at

the beginning of the sentence. Theophilus means "friend of God"

### Acts 1:2

#### until the day that he was taken up

This refers to Jesus's ascension into heaven. Alternate translation: "until the day on which God took him up to heaven" or "until the day that he ascended into heaven"

**he had given commands through the Holy Spirit**  
The Holy Spirit had led Jesus to instruct his apostles on certain things.

### Acts 1:3

**After his suffering**  
This refers to Jesus's suffering and death on the cross.

**he presented himself alive to them**  
Jesus appeared to his apostles and to many other disciples.

### Acts 1:4

**General Information:**  
Here the word "he" refers to Jesus. Except where otherwise noted, the word "you" in the book of Acts is plural.

**Connecting Statement:**  
This event happened during the 40 days that Jesus appeared to his followers after he had risen from the dead.

**When he was meeting together with them**  
"When Jesus was meeting together with his apostles"

**the promise of the Father, about which he said**  
This is a reference to the Holy Spirit. Alternate translation: "the Holy Spirit, whom the Father promised to send, about whom Jesus said"

### Acts 1:5

**John indeed baptized with water ... baptized with the Holy Spirit**  
Jesus contrasts how John baptized people in water with how God would baptize believers in the Holy Spirit.

**John indeed baptized with water**  
"John indeed baptized people with water"

**you will be baptized**  
This can be stated in active form. Alternate translation: "God will baptize you"

### Acts 1:6

**General Information:**  
Here the word "they" refers to the apostles.

**is this the time you will restore the kingdom to Israel**  
"will you now make Israel a great kingdom again"

### Acts 1:7

**the times or the seasons**  
Possible meanings are 1) the words "times" and "seasons" refer to different kinds of time. Alternate translation: "the general period of time or the specific date" or 2) the two words are basically synonymous. Alternate translation: "the exact time"

### Acts 1:8

**you will receive power ... and you will be my witnesses**  
The apostles will receive power that will enable them to be witnesses for Jesus. Alternate translation: "God will empower you ... to be my witnesses"

**to the ends of the earth**  
Possible meanings are 1) "all over the world" or 2) "to the places on earth that are farthest away"

### Acts 1:9

**as they were looking up**  
"as they watched." The apostles "were looking" at Jesus because Jesus rose into the sky. Alternate translation: "as they were looking up at the sky"

**he was raised up**  
This can be stated in active form. Alternate translation: "he rose up into the sky" or "God raised him up into the sky"

**a cloud hid him from their eyes**  
"a cloud blocked their view so that they could no longer see him"

### Acts 1:10

**looking intently to heaven**  
"staring at the sky" or "gazing at the sky"

### Acts 1:11

**of Galilee**  
"from Galilee"

**will return in the same manner**  
Jesus ascended into the sky, through the clouds, and the clouds hid him [Acts 1:9](#). He will return from the sky, through (or on) the clouds, and people will be able to see him.

### Acts 1:12

**Then they returned**  
"The apostles returned"

**a Sabbath day's journey**  
This refers to the distance which, according to Rabbinical tradition, a person was allowed to walk

on a Sabbath day. Alternate translation: "about one kilometer away"

### Acts 1:13

#### When they arrived

"When they reached their destination." Verse 12 says they were returning to Jerusalem.

#### the upper chamber

"the room on the upper level of the house"

### Acts 1:14

#### They all were devoted ... to prayer

They all spent much time ... praying

#### with one purpose

The phrase "with one purpose" translates a word that speaks of people who agree with each other and who work together to accomplish a common purpose.

### Acts 1:15

#### Connecting Statement:

This event happened during the time that Peter and the other believers were staying together in the upper room.

#### In those days

These words mark the beginning of a new part of the story. They refer to the period of time after Jesus ascended. On many days after Jesus ascended, the disciples met in the upper chamber. Alternate translation: "During that time"

#### 120 names

"one hundred and twenty names"

#### names

The word "names" is a metonym for the people whose names they were. Alternate translation: "people"

#### in the midst of the brothers

Here the word "brothers" refers to fellow believers and includes both men and women.

### Acts 1:16

#### it was necessary that the scripture should be fulfilled

This can be stated in active form. Alternate translation: "the things that we read about in scripture had to take place"

#### by the mouth of David

The word "mouth" refers to the words that David wrote. Alternate translation: "through the words of David"

### Acts 1:17

#### General Information:

Although Peter is addressing the entire group of people, here the word "us" refers only to the apostles.

#### Connecting Statement:

In verse 17 Peter continues his speech to the believers that he began in Acts 1:16.

### Acts 1:18

#### General Information:

The author begins to tell the reader background information about how Judas died and what people called the field where he died. This is not part of Peter's speech.

#### Now this man

The words "this man" refers to Judas Iscariot.

#### the earnings he received for his wickedness

"the money that he earned from the evil thing that he did." The words "his wickedness" refer to Judas Iscariot's betraying Jesus to the people who killed him.

#### there he fell headfirst, and his body burst open, and all his intestines poured out

This suggests that Judas fell from a high place, rather than just falling down. The fall was severe enough to cause his body to burst open. Other passages of scripture mention that he hanged himself.

### Acts 1:19

#### General Information:

The author finishes telling the reader background information about how Judas died and what people called the field where he died. This is not part of Peter's speech.

#### Field of Blood

When the people living in Jerusalem heard of the way in which Judas died, they renamed the field.

### Acts 1:20

#### General Information:

Based on the situation with Judas that Peter just recounted, he recalls two Psalms of David that relate to the incident. The quote ends at the end of this verse.

#### Connecting Statement:

Peter continues his speech to the believers that he began in Acts 1:16.

#### For it is written in the Book of Psalms

This can be stated in active form. Alternate translation: "For David wrote in the Book of Psalms"

**Let his field be made desolate, and do not let even one person live there**

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words.

**Let his field be made desolate**

Possible meanings are 1) that the word "field" refers to the field where Judas died or 2) that the word "field" refers to Judas's dwelling place and is a metaphor for his family line.

**be made desolate**  
"become empty"

**Acts 1:21**

**General Information:**

Here the word "us" refers to the apostles and does not include the audience to whom Peter is speaking.

**Connecting Statement:**

Peter finishes his speech to the believers that he began in Acts 1:16.

**It is necessary, therefore**

Based on the scriptures that he quoted and on what Judas had done, Peter tells the group what they must do.

**the Lord Jesus went in and out among us**

Going in and out among a group of people is a metaphor for openly being part of that group. Alternate translation: "the Lord Jesus lived among us"

**Acts 1:22**

**beginning from the baptism of John ... become a witness with us of his resurrection**

The qualification for the new apostle that began with the words "It is necessary ... that one of the men who accompanied us" in verse 21 ends here. The subject of the verb "become" is thus "one of the men." Here is a reduced form of the sentence: "It is necessary ... that one of the men who accompanied us ... beginning from the baptism of John ... must become a witness with us."

**beginning from the baptism of John**

The noun "baptism" can be translated as a verb. Possible meanings: 1) "beginning from when John baptized Jesus" or 2) "beginning from when John baptized people"

**to the day that he was taken up from us**

This can be stated in active form. Alternate translation: "until the day when Jesus left us and rose up to heaven" or "until the day that God took him up from us"

**become a witness with us of his resurrection**

"must begin to testify with us about his resurrection"

**Acts 1:23**

**They put forward two men**

Here the word "They" refers to all of the believers who were present. Alternate translation: "They proposed two men who fulfilled the requirements that Peter listed"

**Joseph called Barsabbas, who was also called Justus**

This can be translated with an active form. Alternate translation: "Joseph, whom people also called Barsabbas and Justus"

**Acts 1:24**

**They prayed and said**

Here the word "They" refers to all of the believers, but it was probably one of the apostles who spoke these words. Alternate translation: "The believers prayed together and one of the apostles said"

**You, Lord, know the hearts of all people**

Here the word "hearts" refers to the thoughts and motives. Alternate translation: "You, Lord, know the thoughts and motives of everyone"

**Acts 1:25**

**to take the place in this ministry and apostleship**

Here the word "apostleship" defines what kind of "ministry" this is. Alternate translation: "to take Judas's place in this apostolic ministry" or "to take Judas's place in serving as an apostle"

**from which Judas turned away**

Here the expression "turned away" means that Judas stopped performing this ministry. Alternate translation: "which Judas stopped fulfilling"

**to go to his own place**

This phrase refers to Judas's death and likely to his judgment after death. Alternate translation: "to go where he belongs"

**Acts 1:26**

**They cast lots for them**

The apostles cast lots to decide between Joseph and Matthias.

**the lot fell to Matthias**

The lot indicated that Matthias was the one to replace Judas.

**he was numbered with the eleven apostles**

This can be stated in active form. Alternate translation: "the believers considered him to be an apostle with the other eleven"



## Chapter 2

<sup>1</sup> When the day of Pentecost came, they were all together in the same place. <sup>2</sup> Suddenly a sound like the rush of a violent wind came from heaven, and it filled the whole house where they were sitting. <sup>3</sup> There appeared to them tongues like fire that were distributed, and they sat upon each one of them. <sup>4</sup> They were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them the ability.

<sup>5</sup> Now there were Jews who were living in Jerusalem, godly men, from every nation under heaven. <sup>6</sup> When this sound was heard, the multitude came together and was confused because everyone heard them speaking in his own language. <sup>7</sup> They were amazed and marveled; they said, "Really, are not all these who are speaking Galileans?" <sup>8</sup> Why is it that we are hearing them, each in our own language in which we were born? <sup>9</sup> Parthians and Medes and Elamites, and those who live in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, <sup>10</sup> Phrygia and Pamphylia, in Egypt and the parts of Libya toward Cyrene, and visitors from Rome, <sup>11</sup> Jews and proselytes, Cretans and Arabians, we hear them telling in our languages about the mighty works of God." <sup>12</sup> They were all amazed and perplexed; they said to one another, "What does this mean?" <sup>13</sup> But others mocked and said, "They are full of new wine."

<sup>14</sup> But Peter stood with the eleven, raised his voice, and declared to them, "Men of Judea and all of you who live at Jerusalem, let this be known to you; pay attention to my words. <sup>15</sup> For these people are not drunk as you assume, for it is only the third hour of the day. <sup>16</sup> But this is what was spoken through the prophet Joel:

<sup>17</sup> 'It will be in the last days,' God says,  
I will pour out my Spirit on all flesh.  
Your sons and your daughters will prophesy,  
your young men will see visions,  
and your old men will dream dreams.

<sup>18</sup> Surely on my servants  
and my female servants in those days  
I will pour out my Spirit, and they will prophesy.

<sup>19</sup> I will show wonders in the sky above  
and signs on the earth below,  
blood, fire, and vapor of smoke.

<sup>20</sup> The sun will be turned to darkness  
and the moon to blood  
before the great and remarkable  
day of the Lord comes.

<sup>21</sup> It will be that everyone who calls  
on the name of the Lord will be saved.'

<sup>22</sup> Men of Israel, hear these words: Jesus of Nazareth was a man accredited to you by God with the mighty deeds and wonders and signs which God did through him in your midst, as you yourselves know.

<sup>23</sup> This man was handed over by God's predetermined plan and foreknowledge; and you, by the hand of lawless men, put him to death by nailing him to a cross. <sup>24</sup> But God raised him up, freeing him from the agonies of death, because it was impossible for him to be held by it. <sup>25</sup> For David says about him,

'I saw the Lord always before my face,  
for he is beside my right hand  
so that I should not be moved.

<sup>26</sup> Therefore my heart was glad  
and my tongue rejoiced.  
Also, my flesh will live in hope.

<sup>27</sup> For you will not abandon my soul to Hades,  
neither will you allow  
your Holy One to see decay.

<sup>28</sup> You have made known to me the ways of life;  
you will make me full of gladness with your face.'

<sup>29</sup> Brothers, it is proper for me to speak to you confidently about the patriarch David, that he both died and was buried, and his tomb is with us to this day. <sup>30</sup> Therefore, he was a prophet and knew that God had sworn with an oath to him that he would set one of the fruit of his loins on his throne. <sup>31</sup> He saw what was to happen in the future and spoke about the resurrection of the Christ, that he was neither abandoned to Hades, nor did his flesh see decay.

<sup>32</sup> This Jesus—God raised him up, of which we all are witnesses. <sup>33</sup> Therefore, having been exalted to the right hand of God and having received the promised Holy Spirit from the Father, he has poured out what you see and hear.

<sup>34</sup> For David did not ascend to the heaven, but he says,

'The Lord said to my Lord,  
"Sit at my right hand

<sup>35</sup> until I make your enemies  
the footstool for your feet."

<sup>36</sup> Therefore, let all the house of Israel certainly know that God has made him both Lord and Christ, this Jesus whom you crucified."

<sup>37</sup> Now when they heard this, they were pierced in their hearts, and said to Peter and the rest of the apostles, "Brothers, what must we do?"

<sup>38</sup> Then Peter said to them, "Repent and be baptized, each of you, in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. <sup>39</sup> For the promise is to you and to your children and to all who are far off, as many people as the Lord our God will call." <sup>40</sup> With many other words he testified and exhorted them, saying, "Be saved from this perverse generation." <sup>41</sup> Then they received his word and were baptized, and there were added in that day about three thousand souls. <sup>42</sup> They devoted themselves to the apostles' teaching and fellowship, in the breaking of bread and in prayers.

<sup>43</sup> Fear came upon every soul, and many wonders and signs were done through the apostles. <sup>44</sup> All who believed were together and had all things in common, <sup>45</sup> and they sold their property and possessions and distributed them to all, according to the needs anyone had. <sup>46</sup> So day after day they devoted themselves with one purpose in the temple. They also broke bread in homes, and they shared food together with glad and generous hearts, <sup>47</sup> praising God and having favor with all the people, and every day the Lord added to their number those who were being saved.

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## Acts 2 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry that is quoted from the Old Testament in 2:17-21, 25-28, and 34-35.

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULB does this with the quoted material in 2:31.

The events described in this chapter are commonly called "Pentecost." Many people believe that the church began to exist when the Holy Spirit came to live inside believers at Pentecost.

### Special concepts in this chapter

#### Tongues

The word "tongues" has two meanings in this chapter. Luke describes what came down from heaven (Acts 2:3)[../act/02/03.md] as tongues that looked like fire. This is different from "a tongue of flame," which is a fire that looks like a tongue. Luke also uses the word "tongues" to describe the languages that the people spoke after the Holy Spirit filled them ([Acts 2:4]).

**Last days**

No one knows for sure when the "last days" ([Acts 2:17](#)) began. Your translation should not say more than the ULB does about this. (See: lastday)

**Baptize**

The word "baptize" in this chapter refers to Christian baptism ([Acts 2:38-41](#)). Though the event described in [Acts 2:1-11](#) is the baptism of the Holy Spirit that Jesus promised in [Acts 1:5](#), the word "baptize" here does not refer to that event. (See: baptize)

**The prophecy of Joel**

Many of the things that Joel said would happen did happen on the day of Pentecost ([Acts 2:17-18](#)), but some things Joel spoke of have not happened yet ([Acts 2:19-20](#)). (See: prophet)

**Wonders and signs**

These words refer to things that only God could do, things that showed that Jesus was who the disciples said he was.

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**Acts 2:1**

**General Information:**

This is a new event; it is now the Day of Pentecost, 50 days after Passover. Here the word "they" refers to the apostles and the other 120 believers that Luke mentions in [Acts 1:15](#).

**Acts 2:2**

**Suddenly**

This word explains that no one expected to hear the sound or to have it fill the house.

**a sound like the rush of a violent wind came from heaven**

Possible meanings are 1) "heaven" refers to the place where God lives. Alternate translation: "a sound came from heaven" or 2) "heaven" refers to the sky. Alternate translation: "a sound came from the sky"

**the whole house**

This may have been a house or a larger building.

**Acts 2:3**

**There appeared to them tongues like fire**

These might have been something that looked like tongues or like fire, not actual tongues or fire. Possible meanings are 1) tongues that looked like they were made of fire or 2) small flames of fire that looked like tongues. When fire burns in a small space, such as on a lamp, the flame can be shaped like a tongue.

**that were distributed, and they sat upon each one of them**

This means that the "tongues like fire" spread out so that there was one on each person.

**Acts 2:4**

**They were all filled with the Holy Spirit and**

This can be stated in active form. Alternate translation: "The Holy Spirit filled all of those who were there and they"

**speak in other tongues**

They were speaking in languages that they did not already know.

**as the Spirit gave them the ability**

The Holy Spirit gave them the ability to speak; they were dependent on the Spirit to speak in different languages.

**Acts 2:5**

**General Information:**

Here the word "them" refers to the believers; the word "his" refers to each person in the multitude. Verse 5 gives background information about the large number of Jews who were living in Jerusalem, many of whom were present during this event.

**godly men**

Here "godly men" refers to people who were devout in their worship of God and tried to obey all of the Jewish laws.

**every nation under heaven**

"every nation in the world." The word "every" is an exaggeration that emphasizes that the people came from many different nations. Alternate translation: "many different nations"

**Acts 2:6**

**When this sound was heard**

This refers to the sound that was similar to a strong wind. Alternate translation: "When they heard this sound"

**the multitude**

"the large crowd of people"

### Acts 2:7

#### **They were amazed and marveled**

These two words share similar meanings. Together they emphasize the intensity of amazement. Alternate translation: "They were greatly amazed"

#### **Really, are not all these who are speaking Galileans?**

The people ask this question to express their amazement. The question could be changed to an exclamation. Alternate translation: "All of these Galileans could not possibly know our languages!"

### Acts 2:8

#### **Why is it that we are hearing them, each in our own language in which we were born?**

Possible meanings are 1) this is a rhetorical question that expresses how amazed they were or 2) this is a real question for which the people wanted an answer.

#### **in our own language in which we were born**

"in our own languages that we have learned from birth"

### Acts 2:9

#### **Parthians ... Medes ... Elamites**

These are names of people groups.

#### **Mesopotamia ... Judea ... Cappadocia ... Pontus ... Asia**

These are names of large areas of land.

### Acts 2:10

#### **Phrygia ... Pamphylia ... Egypt ... Libya ... Cyrene**

These are names of large areas of land.

### Acts 2:11

#### **Cretans ... Arabians**

These are names of people groups.

#### **proselytes**

converts to the Jewish religion

### Acts 2:12

#### **amazed and perplexed**

These two words share similar meanings. Together they emphasize that the people could not understand what was happening. Alternate translation: "surprised and confused"

### Acts 2:13

#### **They are full of new wine**

Some people accuse the believers of having drunk too much wine. Alternate translation: "They are drunk"

#### **new wine**

This refers to wine that is in the process of fermentation.

### Acts 2:14

#### **Connecting Statement:**

Peter begins his speech to the Jews who were there on the Day of Pentecost.

#### **stood with the eleven**

All the apostles stood up in support of Peter's statement.

#### **raised his voice**

This is an idiom for "spoke loudly."

#### **declared to them**

Made a formal, important speech to them. See how you translated "make declarations" in Acts 2:4.

#### **let this be known to you**

This means that Peter is about to explain the meaning of what the people had witnessed. This can be stated in active form. Alternate translation: "know this" or "let me explain this to you"

#### **pay attention to my words**

Peter was referring to what he was saying. Alternate translation: "listen carefully to what I am saying"

### Acts 2:15

#### **it is only the third hour of the day**

"It is only nine o'clock in the morning." Peter expected his audience to know that people do not get drunk that early in the day.

### Acts 2:16

#### **General Information:**

Here Peter tells them a passage about which the prophet Joel wrote in the Old Testament that relates to what is happening with the languages in which the believers spoke. This is written in the form of poetry as well as being a quotation.

#### **this is what was spoken through the prophet Joel**

This can be stated in active form. Alternate translation: "this is what God told the prophet Joel to write" or "this is that which the prophet Joel spoke"

### Acts 2:17

#### **It will be**

"This is what will happen" or "This is what I will do"

**I will pour out my Spirit on all flesh**

Here the words "pour out" mean to give generously and abundantly. Alternate translation: "I will give my Spirit abundantly to all flesh"

**all flesh**

This is a hyperbolic metonym that refers to all people by speaking of them as all living creatures, who have flesh. Alternate translation: "all people"

**Acts 2:18**

**Connecting Statement:**

Peter continues to quote the prophet Joel.

**my servants and my female servants**

"both my male and my female servants." These words emphasize that God will pour out his Spirit on all of his servants, both men and women.

**I will pour out my Spirit**

Here the words "pour out" mean to give generously and abundantly. See how you translated this in [Acts 2:17]

**Acts 2:19**

**vapor of smoke**

"thick smoke" or "clouds of smoke"

**Acts 2:20**

**Connecting Statement:**

Peter finishes quoting the prophet Joel.

**The sun will be turned to darkness**

This means that the sun will appear to be dark instead of light. Alternate translation: "The sun will become dark"

**the moon to blood**

This means that the moon will appear to be red like blood. Alternate translation: "the moon will be turned to blood" or "the moon will appear to be red"

**the great and remarkable day**

The words "great" and "remarkable" share similar meanings and emphasize the intensity of greatness. Alternate translation: "the very great day"

**remarkable**

great and beautiful

**Acts 2:21**

**everyone who calls on the name of the Lord will be saved**

This can be stated in active form. Alternate translation: "the Lord will save everyone who calls on him"

**Acts 2:22**

**Connecting Statement:**

Peter continues his speech to the Jews that he began in Acts 1:16.

**hear these words**

"listen to what I am about to say"

**accredited to you by God with the mighty deeds and wonders and signs**

This means that God proved that he had appointed Jesus for his mission, and proved who he was by his many miracles.

**Acts 2:23**

**by God's predetermined plan and foreknowledge**

The nouns "plan" and "foreknowledge" can be translated as verbs. This means that God planned out and knew beforehand what would happen to Jesus. Alternate translation: "because God planned out and knew beforehand everything that would happen"

**This man was handed over**

Possible meanings: 1) "you handed Jesus over into the hands of his enemies" or 2) "Judas betrayed Jesus to you."

**you, by the hand of lawless men, put him to death by nailing him to a cross**

Although "lawless men" actually crucified Jesus, Peter accuses the crowd of having killed him because they demanded his death.

**by the hand of lawless men**

Here "hand" refers to the actions of the lawless men. Alternate translation: "through the actions of lawless men" or "by what lawless men did"

**lawless men**

Possible meanings are 1) the unbelieving Jews who accused Jesus of crimes or 2) the Roman soldiers who performed the execution of Jesus.

**Acts 2:24**

**But God raised him up**

Here to raise up is an idiom for causing someone who has died to become alive again. Alternate translation: "But God caused him to live again"

**freeing him from the agonies of death**

He speaks of the agonies of dying as if God were freeing Christ from ropes that were binding Jesus. Alternate translation: "ending the pains of death"

**for him to be held by it**

This can be stated in active form. Alternate translation: "for death to hold him"

**for him to be held by it**

Peter speaks of Christ remaining dead as if death were a person who held him captive. Alternate translation: "for him to remain dead"

**Acts 2:25**

**General Information:**

Here Peter quotes a passage that David wrote in a Psalm which relates to Jesus's crucifixion and resurrection. Since Peter says that David said these words about Jesus, the words "I" and "my" refer to Jesus and the words "Lord" and "he" refer to God.

**For David says about him, 'I saw**

The context makes it plain that this is an elliptical way of saying that David was speaking as if David were the Messiah. Alternate translation: "For David spoke these words as if he were the Christ: 'I saw'"

**before my face**

"in front of me." Alternate translation: "in my presence" or "with me"

**beside my right hand**

To be at someone's "right hand" often means to be in a position to help and sustain. Alternate translation: "right beside me" or "with me to help me"

**I should not be moved**

Here the word "moved" means to be troubled. This can be stated in active form. Alternate translation: "people will not be able to cause me trouble" or "nothing will trouble me"

**Acts 2:26**

**my heart was glad and my tongue rejoiced**

People consider the "heart" the center of emotions and the "tongue" voices those emotions. Alternate translation: "I was glad and rejoiced"

**my flesh will live in hope**

Possible meanings of the phrase "my flesh" are 1) it indicates that the writer is a mortal who will die. Alternate translation: "even though I am only mortal, I will live in hope" or 2) it is a synecdoche for the writer's entire person. Alternate translation: "I will live in hope"

**will live in hope**

Here the word "hope" refers to a person's confidence that what he desires will happen. Since the speaker hoped that God would rescue him, "in hope" could be translated as "in confidence in God." The phrase "live in hope" can also be translated with the phrases "confidently expect," "confidently wait," or "trust." Alternate translation: "will live with confidence in God" or "will confidently wait for God to rescue me"

**Acts 2:27**

**General Information:**

Since Peter says that David said these words about Jesus, the words "my," "Holy One," and "me" refer to Jesus and the words "you" and "your" refer to God.

**Connecting Statement:**

Peter finishes quoting David.

**neither will you allow your Holy One to see decay**

The Messiah, Jesus, refers to himself with the words "your Holy One." Alternate translation: "neither will you allow me, your Holy One, to see decay"

**to see decay**

Here the word "see" means to experience something. The word "decay" refers to the decomposition of his body after death. Alternate translation: "to decay"

**Acts 2:28**

**the ways of life**

"the ways that lead to life"

**full of gladness with your face**

Here the word "face" refers to the presence of God. Alternate translation: "very glad when I see you" or "very glad when I am in your presence"

**gladness**

joy, happiness

**Acts 2:29**

**General Information:**

The words "he" and "his" refer to David.

**Connecting Statement:**

Peter continues the speech to the Jews that surround him and the other believers in Jerusalem, which he began in Acts 1:16.

**Brothers, it**

"My fellow Jews, it"

**it is proper for me to speak**

Or "it is possible." He is able to speak because it is proper for him to do so.

**he both died and was buried**

This can be stated in active form. Alternate translation: "he died and people buried him"

### Acts 2:30

**he would set one of the fruit of his loins on his throne**  
"God would set one of David's fruit upon David's throne." Alternate translation: "God would appoint one of David's fruit to be king in David's place"

**one of the fruit of his loins**  
This is a metaphor for a child or other descendant. Alternate translation: "one of his children" or "one of his descendants"

### Acts 2:31

**he was neither abandoned to Hades, nor did his flesh see decay**  
This can be stated in active form. Alternate translation: "Neither did God abandon him to Hades nor did his flesh see decay" or "God did not abandon him to Hades, and his flesh did not see decay"

**did his flesh see decay**  
Here the word "see" means to experience something. The word "decay" refers to the decomposition of his body after death. See how you translated this in [Acts 2:27]

### Acts 2:32

**This Jesus—God raised him up**  
Peter talks again about Jesus. Alternate Translation: "It is this Jesus whom God raised up" or "God raised up this Jesus"

**God raised him up**  
This is an idiom. Alternate translation: "God caused him to live again"

### Acts 2:33

**having been exalted to the right hand of God**  
This can be stated in active form. Alternate translation: "because God has exalted Jesus up to his right hand"

**having been exalted to the right hand of God**  
"Right hand of God" here is an idiom that means that Christ will rule as God, with God's authority. Alternate translation: "Christ is in the position of God"

**he has poured out what**  
Here the words "poured out" mean that Jesus, who is God, made these events to happen. It is implicit that he did this by giving the Holy Spirit to the believers. Alternate translation: "he has caused to happen these things that"

**has poured out**  
"has given generously and abundantly." See how you translated a similar phrase in Acts 2:17. Alternate translation: "given abundantly"

### Acts 2:34

**General Information:**  
Peter again quotes one of David's Psalms. David is not speaking of himself in this Psalm. "The Lord" and "my" refer to God; "my Lord" and "your" refer to Jesus the Messiah.

**Connecting Statement:**  
Peter finishes his speech to the Jews that he began in Acts 1:16.

**Sit at my right hand**  
To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "Sit in the place of honor beside me"

### Acts 2:35

**until I make your enemies the footstool for your feet**  
This means that God will completely defeat the Messiah's enemies and make them subject to him. Alternate translation: "until I make you victorious over all of your enemies"

### Acts 2:36

**all the house of Israel**  
This refers to the entire nation of Israel. Alternate translation: "every Israelite"

### Acts 2:37

**General Information:**  
Here the word "they" refers to the people in the crowd to whom Peter spoke.

**Connecting Statement:**  
The Jews respond to Peter's speech and Peter answers them.

**when they heard this**  
"when the people heard what Peter had said"

**they were pierced in their hearts, and said**  
This can be stated in active form. Alternate translation: "Peter's words pierced their hearts, and they said"

**pierced in their hearts**  
This means that the people felt guilty and became very sad. Alternate translation: "deeply troubled"

### Acts 2:38

**be baptized**  
This can be stated in active form. Alternate translation: "allow us to baptize you"

**in the name of Jesus Christ**

"In the name of" here is a metonym for "by the authority of" Alternate translation: "by the authority of Jesus Christ"

**Acts 2:39**

**all who are far off**

This means either 1) "all people who live far away" or 2) "all people who are far from God."

**Acts 2:40**

**he testified and exhorted them**

"he seriously told them." Here the word "testified" and "begged" share similar meanings and emphasize that Peter urged them strongly to respond to what he was saying. Alternate translation: "he strongly urged them"

**exhorted**

or "pleaded with"

**Be saved from this perverse generation**

The implication is that God will punish "this perverse generation." Alternate translation: "Be saved from the punishment that these wicked people will suffer"

**Be saved**

Possible meanings are 1) Peter was urging people to let God save them. Alternate translation: "Let God save you," or 2) Peter was simply urging them in a general way to avoid being punished. Alternate translation: "Save yourselves" or "Flee" or "Escape"

**Acts 2:41**

**Connecting Statement:**

This is the end of the part of the story that happened on the Day of Pentecost.

**they received his word**

Here the word "received" means that they accepted what Peter said to be true. Alternate translation: "they believed what Peter said"

**were baptized**

This can be stated in active form. Alternate translation: "people baptized them"

**there were added in that day about three thousand souls**

This can be stated in active form. Alternate translation: "about three thousand souls joined the believers on that day"

**about three thousand souls**

Here the word "souls" refers to people. Alternate translation: "about 3,000 people"

**Acts 2:42**

**Connecting Statement:**

This section explains how the believers continued to live after the Day of Pentecost.

**the breaking of bread**

Bread was part of their meals. These words could refer to 1) any meals they might eat together. Alternate translation: "eating meals together" or 2) meals they would eat together in order to remember Christ's death and resurrection. Alternate translation: "eating the Lord's Supper together"

**Acts 2:43**

**Fear came upon every soul**

Here the word "Fear" refers to deep respect and awe for God. The word "soul" refers to the entire person. Alternate translation: "Each person felt a deep respect and awe for God"

**many wonders and signs were done through the apostles**

Possible meanings are 1) "the apostles performed many wonders and signs" or 2) "God performed many wonders and signs through the apostles"

**wonders and signs**

"miraculous deeds and supernatural events." See how you translated this in Acts 2:22.

**Acts 2:44**

**All who believed were together**

Possible meanings are 1) "All of them believed the same thing" or 2) "All who believed were together in the same place."

**had all things in common**

"shared their belongings with one another"

**Acts 2:45**

**property and possessions**

"land and things they owned"

**distributed them to all**

Here the word "them" refers to the profit that they made from selling their property and possessions. Alternate translation: "distributed the proceeds to all"

**according to the needs anyone had**

They distributed the proceeds that they earned from selling their property and possessions to any believer who had a need.

**Acts 2:46**

**they devoted themselves with one purpose in the temple**  
You may need to supply the words that have been omitted in this ellipse. What they devoted themselves to doing is stated in verse 42. Alternate translation: "they devoted themselves to the apostles' teaching with one purpose in the temple"

**with one purpose**

This phrase translates a word that speaks of people who agree with each other and who work together to accomplish a common purpose.

**They also broke bread in homes**

Bread was part of their meals. Alternate translation: "They also ate meals together in their homes"

**Acts 2:47**

**praising God and having favor with all the people**

"praising God. All the people approved of them"

**those who were being saved**

This can be stated in active form. Alternate translation: "those whom the Lord saved"

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## Chapter 3

<sup>1</sup> Now Peter and John were going up into the temple at the hour of prayer, the ninth hour. <sup>2</sup> Now a man who was lame from his mother's womb was being carried to the temple gate called Beautiful. They would place him there every day so he could ask those who were going into the temple for alms. <sup>3</sup> When he saw Peter and John about to enter the temple, he asked them for alms. <sup>4</sup> Peter, fastening his eyes upon him, with John, said, "Look at us." <sup>5</sup> The lame man looked at them, expecting to receive something from them. <sup>6</sup> But Peter said, "Silver and gold I do not have, but what I do have, I will give to you. In the name of Jesus Christ of Nazareth, walk." <sup>7</sup> Taking him by the right hand, Peter raised him up, and immediately the man's feet and ankles were made strong. <sup>8</sup> Leaping up, the lame man stood and began to walk; and he entered with Peter and John into the temple, walking, leaping, and praising God. <sup>9</sup> All the people saw him walking and praising God. <sup>10</sup> They noticed that it was the man who had been asking people for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement because of what had happened to him.

<sup>11</sup> As he was holding on to Peter and John, all the people ran together to them in the porch that is called Solomon's, greatly marveling. <sup>12</sup> When Peter saw this, he answered the people, "You Israelite men, why do you marvel? Why do you fix your eyes on us, as if we made him walk by our own power or godliness? <sup>13</sup> The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, has glorified his servant Jesus. He is the one whom you handed over and rejected before the face of Pilate, when he had decided to release him. <sup>14</sup> You rejected the Holy and Righteous One, and you asked instead for a murderer to be given to you. <sup>15</sup> You killed the Founder of life, whom God raised from the dead—and we are witnesses of this. <sup>16</sup> On the basis of faith in his name, his name made this man, whom you see and know, strong. The faith that is through Jesus has given him this perfect health in the presence of you all. <sup>17</sup> Now, brothers, I know that you acted in ignorance, as did also your rulers. <sup>18</sup> But the things which God foretold by the mouth of all the prophets, that his Christ should suffer, he has now fulfilled. <sup>19</sup> Repent, therefore, and turn, so that your sins may be blotted out, <sup>20</sup> so that times of refreshing may come from the presence of the Lord; and that he may send the Christ who has been appointed for you, Jesus. <sup>21</sup> He is the One heaven must receive until the time of the restoration of all things, about which God spoke from ancient times by the mouth of his holy prophets. <sup>22</sup> Moses indeed said, 'The Lord God will raise up a prophet like me from among your brothers. You must listen to everything he tells you. <sup>23</sup> It will happen that every person who does not listen to that prophet will be completely destroyed from among the people.' <sup>24</sup> Yes, and all the prophets from Samuel and those who came after him, they spoke out and announced these days. <sup>25</sup> You are the sons of the prophets and of the covenant that God made with your ancestors, as he said to Abraham, 'In your seed all the families of the earth will be blessed.' <sup>26</sup> After God raised up his servant, he sent him to you first, in order to bless you by turning every one of you from your wickedness."

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## Acts 3 General Notes

### Special concepts in this chapter

#### The covenant God made with Abraham

This chapter explains that Jesus came to the Jews because God was fulfilling part of the covenant he had made with Abraham. Peter thought that the Jews were the ones who were truly guilty of killing Jesus, but he wanted them to understand that Jesus, by living and dying, had fulfilled God's promise to Abraham and that if they repented, God would forgive them.

#### Other possible translation difficulties in this chapter

##### "You delivered up"

The Romans were the ones who killed Jesus, but they killed him because the Jews captured him, brought him to the Romans, and told the Romans to kill him. For this reason Peter thought that they were the ones who were truly guilty of killing Jesus. But he tells them that they are also the first ones to whom God has sent Jesus's followers to invite them to repent ([Acts 3:26](#)). (See: repent)

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### Acts 3:1

**Connecting Statement:**

One day Peter and John go to the temple.

**into the temple**

They did not go into the temple building where only the priests were allowed. Alternate translation: "to the temple courtyard" or "into the temple area"

### Acts 3:2

**a man who was lame from his mother's womb was being carried**

This can be stated in active form. Alternate translation: "people were carrying a man who was lame from from his mother's womb"

**from his mother's womb**

"ever since he was born"

**the temple gate called Beautiful**

This was one of the gates in the high, strong wall that surrounded the temple. People sometimes gathered near the gate.

**lame**

unable to walk

### Acts 3:3

**General Information:**

This page has intentionally been left blank.

### Acts 3:4

**Peter, fastening his eyes upon him, with John, said**

Both Peter and John looked at the man, but only Peter spoke.

**fastening his eyes upon him**

Possible meanings are 1) "looking directly at him" or 2) "looking intently at him"

### Acts 3:5

**The lame man looked at them**

Here the word "looked" means to pay attention to something. Alternate translation: "The lame man paid close attention to them"

### Acts 3:6

**Silver and gold I do not have**

"I do not own any silver or gold"

**Silver and gold**

These words refer to money.

**what I do have**

It is understood that Peter has the ability to heal the man.

**In the name of Jesus Christ**

Here the word "name" refers to power and authority. Alternate translation: "With the authority of Jesus Christ"

### Acts 3:7

**Peter raised him up**

"Peter caused him to stand"

### Acts 3:8

**he entered ... into the temple**

He did not go inside the temple building where only the priests were allowed. Alternate translation: "he entered ... the temple area" or "he entered ... into the temple courtyard"

### Acts 3:9

**General Information:**

This page has intentionally been left blank.

### Acts 3:10

**noticed that it was the man**

"realized that it was the man" or "recognized him as the man"

**the Beautiful Gate**

This was the name of one of the entrances to the temple area. See how you translated a similar phrase in Acts 3:2.

**they were filled with wonder and amazement**

Here the words "wonder" and "amazement" share similar meanings and emphasize the intensity of the people's amazement. Alternate translation: "they were extremely amazed"

### Acts 3:11

**General Information:**

The phrase "in the porch that is called Solomon's" makes it clear that they were not inside the temple where only the priests were allowed to enter. Here the words "us" and "we" refer to Peter and John but not to the crowd to whom Peter is talking.

**Connecting Statement:**

After healing the man who could not walk, Peter talks to the people.

**the porch that is called Solomon's**

"Solomon's Porch." This was a covered walkway that consisted of rows of pillars that supported a roof, and which people named after king Solomon. It was in the temple courtyard.

**greatly marveling**

"extremely surprised"

### Acts 3:12

#### When Peter saw this

Here the word "this" refers to the amazement of the people.

#### You Israelite men

"Fellow Israelites." Peter was addressing the crowd.

#### why do you marvel?

Peter asks this question to emphasize that they should not be surprised by what had happened. Alternate translation: "you should not be surprised."

#### Why do you fix your eyes on us, as if we made him walk by our own power or godliness?

Peter asks this question to emphasize that the people should not think that he and John had healed the man by their own abilities. This could be written as two statements. Alternate translation: "Do not fix your eyes on us. We did not make him walk by our own power or godliness."

#### fix your eyes on us

This means that they looked intently at them without stopping. Alternate translation: "stare at us" or "look at us"

### Acts 3:13

#### Connecting Statement:

Peter continues his speech to the Jews that he began in Acts 3:12.

#### rejected before the face of Pilate

Here the phrase "before the face of" means "in the presence of." Alternate translation: "rejected in Pilate's presence"

#### when he had decided to release him

"when Pilate had decided to release Jesus"

### Acts 3:14

#### for a murderer to be given to you

This can be stated in active form. Alternate translation: "for Pilate to release a murderer to you"

### Acts 3:15

#### General Information:

Here the word "we" includes just Peter and John.

#### the Founder of life

This refers to Jesus. Possible meanings are 1) "the one who gives people eternal life" or 2) "the ruler of life" or 3) "the one who leads people to life"

### Acts 3:16

#### On the basis of faith in his name

Possible meanings are 1) this is the reason the man was made strong. Alternate translation: "Because of faith in his name" or 2) this is how the man was made strong. Alternate translation: "By faith in his name"

#### On the basis of faith in his name

The word "his" refers to the Founder of life, Jesus. The abstract noun "faith" can be translated with the verb "believe." Possible meanings are 1) the lame man had faith in Jesus. Alternate translation: "Because he believed in Jesus name" or 2) Peter and John, and perhaps the lame man, had faith in Jesus. Alternate translation: "Because we believed in Jesus's name"

#### his name

The phrase "his name" is a metonym either for Jesus or for Jesus's power.

#### made this man ... strong

"made this man ... well"

#### The faith that is through Jesus

Possible meanings are 1) this is the faith that Jesus enables people to have. Alternate translation: "The faith that comes from Jesus" or 2) this is faith in Jesus.

### Acts 3:17

#### Now

Here Peter shifts the audience's attention from the lame man and continues to talk to them directly.

#### you acted in ignorance

Possible meanings are 1) that the people did not know that Jesus was the Messiah or 2) that the people did not understand the significance of what they were doing.

### Acts 3:18

#### God foretold by the mouth of all the prophets

When the prophets spoke, it was as though God himself was speaking because he told them what to say. Alternate translation: "God foretold by telling all of the prophets what to speak"

#### God foretold

"God spoke about ahead of time" or "God told about before they happened"

#### the mouth of all the prophets

Here the word "mouth" refers to the words that the prophets spoke and wrote down. Alternate translation: "the words of all the prophets"

### Acts 3:19

#### and turn

"and turn to the Lord." Here "turn" is a metaphor for starting to obey the Lord. Alternate translation: "and start obeying the Lord"

#### so that your sins may be blotted out

Here "blotted out" is a metaphor for forgiving. Sins are spoken of as if they are written in a book and God erases them from the book when he forgives them. This can be stated in active form. Alternate translation: "so that God will forgive you for sinning against him"

### Acts 3:20

#### times of refreshing

Possible meanings are 1) "times when God will strengthen your spirits" or 2) "times when God will revive you"

#### from the presence of the Lord

Here the words "presence of the Lord" is a metonym for the Lord himself. Alternate translation: "from the Lord"

#### that he may send the Christ

"that he may again send the Christ." This refers to Christ's coming again.

#### who has been appointed for you

This may be stated in active form. Alternate translation: "whom he has appointed for you"

### Acts 3:21

#### Connecting Statement:

Peter continues the speech that he began in Acts 3:12 to the Jews who stood in the temple area.

#### He is the One heaven must receive

"He is the One heaven must welcome." Peter speaks of heaven as if it were a person who welcomes Jesus into his home.

#### heaven must receive until

This means that it is necessary for Jesus to remain in heaven because that is what God has planned.

#### until the time of the restoration of all things

Possible meanings are 1) "until the time when God will restore all things" or 2) "until the time when God will fulfill everything that he foretold."

#### about which God spoke from ancient times by the mouth of his holy prophets

When the prophets spoke long ago, it was as if God himself was speaking because he told them what to say. Alternate translation: "about which things God spoke long ago by telling his holy prophets to speak about them"

#### the mouth of his holy prophets

Here the word "mouth" refers to the words that the prophets spoke and wrote down. Alternate translation: "the words of his holy prophets"

### Acts 3:22

#### General Information:

Peter begins to quote something Moses told the Israelites before the Messiah came.

#### will raise up a prophet like me from among your brothers

"will cause one of your brothers to become a true prophet, and everyone will know about him"

#### your brothers

"your nation"

### Acts 3:23

#### that prophet will be completely destroyed

This can be stated in active form. Alternate translation: "that prophet, God will completely destroy"

### Acts 3:24

#### Connecting Statement:

Peter finishes his speech to the Jews that he began in Acts 3:12.

#### Yes, and all the prophets

"In fact, all the prophets." Here the word "Yes" adds emphasis to what follows.

#### from Samuel and those who came after him

"beginning with Samuel and continuing with the prophets who lived after he did"

#### these days

"these times" or "the things that are happening now"

### Acts 3:25

#### You are the sons of the prophets and of the covenant

Here the word "sons" refers to heirs who will receive what the prophets and the covenant promised. Alternate translation: "You are the heirs of the prophets and heirs of the covenant"

#### In your seed

"Because of your offspring"

#### all the families of the earth will be blessed

Here the word "families" refers to people groups or nations. This can be stated in active form. Alternate translation: "I will bless all the people groups in the world"

**Acts 3:26**

**After God raised up his servant**

"After God caused Jesus to become his servant and made him famous"

**his servant**

This refers to the Messiah, Jesus.

**turning every one of you from your wickedness**

Here "turning ... from" is a metaphor for causing someone stop doing something. Alternate translation: "causing every one of you to stop doing wicked things" or "causing every one of you to repent from your wickedness"

## Chapter 4

<sup>1</sup> As Peter and John were speaking to the people, the priests and the captain of the temple and the Sadducees came upon them. <sup>2</sup> They were deeply troubled because Peter and John were teaching the people and proclaiming in Jesus the resurrection from the dead. <sup>3</sup> They laid hands on them and put them in custody until the next morning, since it was now evening. <sup>4</sup> But many of the people who had heard the message believed; and the number of the men who believed was about five thousand.

<sup>5</sup> It came about on the next day that their rulers, elders, and scribes gathered together in Jerusalem. <sup>6</sup> Annas the high priest was there, and Caiaphas, and John, and Alexander, and all who were relatives of the high priest. <sup>7</sup> When they had set Peter and John in their midst, they asked them, "By what power, or in what name, have you done this?" <sup>8</sup> Then Peter, filled with the Holy Spirit, said to them, "You rulers of the people, and elders, <sup>9</sup> if we are on trial today concerning a good deed done to a sick man, and by what means this man was healed, <sup>10</sup> let it be known to you all and to all the people of Israel that this man stands before you healthy in the name of Jesus Christ of Nazareth, whom you crucified, but whom God raised from the dead. <sup>11</sup> Jesus Christ is the stone which you builders rejected but which has been made the cornerstone. <sup>12</sup> There is no salvation in any other person, for there is no other name under heaven given among men by which we must be saved."

<sup>13</sup> Now when they saw the boldness of Peter and John and realized that they were ordinary, uneducated men, they were surprised, becoming aware that Peter and John had been with Jesus. <sup>14</sup> Because they saw the man who was healed standing with them, they had nothing to say against this. <sup>15</sup> But after they had commanded the apostles to leave the council meeting, they talked among themselves. <sup>16</sup> They said, "What should we do with these men? For a remarkable sign has been done through them, and this is evident to everyone who lives in Jerusalem, and we cannot deny it. <sup>17</sup> But in order that it spreads no further among the people, let us warn them not to speak anymore to anyone in this name." <sup>18</sup> Then they called them in and commanded them not to speak or teach at all in the name of Jesus. <sup>19</sup> But Peter and John answered and said to them, "Whether it is proper in the sight of God to obey you rather than him, you judge. <sup>20</sup> We are not able to stop speaking about the things we have seen and heard." <sup>21</sup> After further warning Peter and John, they let them go. They were unable to find any excuse to punish them, because all of the people were glorifying God for what had been done. <sup>22</sup> The man who had experienced this sign of healing was more than forty years old.

<sup>23</sup> After they were set free, Peter and John came to their own people and reported all that the chief priests and the elders had said to them. <sup>24</sup> When they heard it, they raised their voices with one purpose to God and said, "Lord, you made the heavens and the earth and the sea, and all that is in them. <sup>25</sup> You spoke by the Holy Spirit through the mouth of your servant, our father David,

'Why did the Gentile nations rage,  
and the peoples imagine useless things?'

<sup>26</sup> You said,  
'The kings of the earth set themselves together,  
and the rulers gathered together  
against the Lord, and against his Christ.'

<sup>27</sup> Indeed, both Herod and Pontius Pilate, together with the Gentiles and the people of Israel, gathered together in this city against your holy servant Jesus, whom you anointed. <sup>28</sup> They gathered together to do all that your hand and your plan had decided in advance would happen. <sup>29</sup> Now, Lord, look upon their warnings and grant to your servants to speak your word with all boldness. <sup>30</sup> Stretch out your hand to heal and to give signs and wonders through the name of your holy servant Jesus." <sup>31</sup> After they had prayed, the place where they were gathered together was shaken, and they were all filled with the Holy Spirit and they spoke the word of God with boldness.

<sup>32</sup> The great number of those who believed were of one heart and soul. No one said that anything he possessed was his own, but they had everything in common. <sup>33</sup> With great power the apostles were proclaiming their testimony about the resurrection of the Lord Jesus, and great grace was upon them all.

<sup>34</sup> There was no person among them who lacked anything, for all who owned title to lands or houses sold

them and brought the money from the things that were sold <sup>35</sup> and laid it at the apostles' feet, and it was distributed to each one according to their need.

<sup>36</sup> Joseph, whom the apostles called Barnabas (which is translated Son of Encouragement), a Levite, a man from Cyprus, <sup>37</sup> sold a field that belonged to him and brought the money and laid it at the apostles' feet.

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## Acts 4 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry that is quoted from the Old Testament in 4:25-26.

### Special concepts in this chapter

#### Unity

The first Christians wanted very much to be united. They wanted to believe the same things and share everything they owned and help those who needed help.

#### "Signs and wonders"

This phrase refers to things that only God can do. The Christians wanted God to do what only he can do so that people would believe that what they said about Jesus was true.

### Important figures of speech in this chapter

#### Cornerstone

The cornerstone was the first piece of stone that people put down when they were building a building. This is a metaphor for the most important part of something, the part on which everything depends. To say that Jesus is the cornerstone of the church is to say that nothing in the church is more important than Jesus and that everything about the church depends on Jesus. (See: and faith)

### Other possible translation difficulties in this chapter

#### Name

"There is no other name under heaven given among men by which we must be saved" ([Acts 4:12](#)). With these words Peter was saying that no other person who has ever been on the earth or will ever be on earth can save people.

---

#### Acts 4:1

##### Connecting Statement:

The religious leaders arrest Peter and John after Peter's having healed the man who was born lame.

##### came upon them

"approached them" or "came to them"

#### Acts 4:2

##### They were deeply troubled

"They were very angry." The Sadducees, in particular, would have been angry about what Peter and John were saying because they did not believe in resurrection.

##### proclaiming in Jesus the resurrection from the dead

Peter and John were saying that God would raise people from the dead in the same way as he had raised Jesus from among the dead. Translate this in

a way that allows "the resurrection" to refer to both Jesus's resurrection and the general resurrection of other people.

##### from the dead

From among all those who have died. This expression describes all dead people together in the underworld. To come back from among them speaks of becoming alive again.

#### Acts 4:3

##### They laid hands on them

"The priests, the captain of the temple, and the Sadducees arrested Peter and John"

##### since it was now evening

It was common practice not to question people at night.

#### Acts 4:4

**the number of the men who believed**

This refers only to men and does not include how many women or children believed.

**was about five thousand**

"grew to about five thousand"

#### Acts 4:5

**General Information:**

Here the word "their" refers to the Jewish people as a whole.

**Connecting Statement:**

The rulers question Peter and John, who answer without fear.

**It came about ... that**

This phrase is used here to mark where the action starts. If your language has a way for doing this, you could consider using it here.

**their rulers, elders, and scribes**

This is a reference to the Sanhedrin, the Jewish ruling court, which consisted of these three groups of people.

#### Acts 4:6

**John, and Alexander**

These two men were members of the high priest's family. This is not the same John as the apostle.

#### Acts 4:7

**By what power**

"Who gave you power"

**in what name**

Here the word "name" refers to authority. Alternate translation: "by whose authority"

#### Acts 4:8

**Then Peter, filled with the Holy Spirit, said**

This can be stated in active form. See how you translated this in [Acts 2:4]

#### Acts 4:9

**we are on trial today**

This can be stated in active form. Alternate translation: "you are questioning us today"

**by what means this man was healed**

This can be stated in active form. Alternate translation: "by what means we have made this man well"

#### Acts 4:10

**let it be known to you all and to all the people of Israel**

This can be stated in active form. Alternate translation: "May all of you and all of the people of Israel know this"

**to you all and to all the people of Israel**

"to you who are questioning us and to all the other people of Israel"

**in the name of Jesus Christ of Nazareth**

Here the word "name" refers to power and authority. Alternate translation: "by the power of Jesus Christ of Nazareth"

**whom God raised from the dead**

Here to raise up is an idiom for causing someone who has died to become alive again. Alternate translation: "whom God caused to live again"

#### Acts 4:11

**Connecting Statement:**

Peter completes his speech to the Jewish religious rulers that he began in Acts 4:8.

**Jesus Christ is the stone ... which has been made the cornerstone**

Peter is quoting from the Psalms. This is a metaphor that means the religious leaders, like builders, rejected Jesus, but God will make him the most important in his kingdom, as a cornerstone in a building is important.

**you builders rejected**

"you builders thought was worth nothing"

#### Acts 4:12

**General Information:**

Here the word "we" refers to Peter as well as those to whom he is speaking.

**There is no salvation in any other person**

The noun "salvation" can be translated as a verb. This can be stated positively. Alternate translation: "He is the only person who is able to save"

**no other name under heaven given among men**

This can be stated in active form. Alternate translation: "no other name under heaven that God has given among men"

**no other name ... given among men by which**

The phrase "name ... given among men" refers to the person of Jesus. Alternate translation: "no other person under heaven, who is given among men, by whom"

**under heaven**

This is a way of referring to everywhere in the world. Alternate translation: "in the world"

**by which we must be saved**

This can be stated in active form. Alternate translation: "which can save us" or "who can save us"

**Acts 4:13**

**General Information:**

Here the second instance of "they" refers to Peter and John. All other occurrences of the word "they" in this section refer to the Jewish leaders.

**the boldness of Peter and John**

Here the abstract noun "boldness" refers to the way in which Peter and John responded to the Jewish leaders, and can be translated with an adverb or an adjective. Alternate translation: "how boldly Peter and John had spoken" or "how bold Peter and John were"

**boldness**

bravery, courage, lack of fear. A person with boldness is not afraid.

**realized that they were ordinary, uneducated men**

The Jewish leaders "realized" this because of the way Peter and John spoke.

**and realized**

"and understood"

**ordinary, uneducated men**

The words "ordinary" and "uneducated" share similar meanings. They emphasize that Peter and John had received no formal training in Jewish law.

**Acts 4:14**

**the man who was healed**

This can be stated in active form. Alternate translation: "the man whom Peter and John had healed"

**nothing to say against this**

"nothing to say against Peter and John's healing of the man." Here the word "this" refers to what Peter and John had done.

**Acts 4:15**

**the apostles**

This refers to Peter and John.

**Acts 4:16**

**What should we do with these men?**

The Jewish leaders ask this question out of frustration because they could not think of what to do with Peter and John. Alternate translation: "There is nothing that we can do with these men!"

**For a remarkable sign has been done through them, and this is evident to everyone who lives in Jerusalem**

This can be stated in active form. Alternate translation: "For God has done a remarkable sign through them, and everyone who lives in Jerusalem has seen it" or "For everyone who lives in Jerusalem knows that they have done a remarkable sign"

**sign**

The miracle of healing was a sign that Peter and John were obeying God, who did the healing.

**everyone who lives in Jerusalem**

This is a generalization. It may also be an exaggeration to show that the leaders think that this is a very big problem. Alternate translation: "many of the people who live in Jerusalem" or "people who live throughout Jerusalem"

**Acts 4:17**

**in order that it spreads no further**

Here the word "it" refers to any miracles or teaching Peter and John might continue to do. Alternate translation: "in order that news of this miracle spreads no further" or "in order that no more people hear about this miracle"

**not to speak anymore to anyone in this name**

Here the word "name" refers to the person of Jesus. Alternate translation: "not to speak anymore to anyone about this person, Jesus"

**Acts 4:18**

**General Information:**

This page has intentionally been left blank.

**Acts 4:19**

**Whether it is proper in the sight of God**

Here the phrase "in the sight of God" refers to God's opinion. Alternate translation: "Whether God thinks it is right"

**Acts 4:20**

**General Information:**

Here the word "we" refers to Peter and John but not to those whom they are addressing.

**Acts 4:21**

**After further warning**

The Jewish leaders again threatened to punish Peter and John.

**They were unable to find any excuse to punish them**

Although the Jewish leaders threatened Peter and John, they could not find a reason to punish them without causing the people to riot.

**for what had been done**

This can be stated in active form. Alternate translation: "for what Peter and John had done"

**Acts 4:22**

**General Information:**

This verse gives background information about the age of the lame man who was healed.

**The man who had experienced this sign of healing**

"The man whom Peter and John had miraculously healed"

**this sign**

The miracle of healing was a sign that Peter and John were obeying God, who did the healing.

**Acts 4:23**

**came to their own people**

The phrase "their own people" refers to the rest of the believers. Alternate translation: "went to the other believers"

**Acts 4:24**

**General Information:**

Speaking together, the people quote a Psalm of David from the Old Testament. Here the word "they" refers to the rest of the believers, but not to Peter and John.

**they raised their voices with one purpose to God**

To raise the voice is an idiom for speaking. "they began speaking with one purpose to God"

**with one purpose**

This phrase translates a word that speaks of people who agree with each other and who work together to accomplish a common purpose.

**Acts 4:25**

**You spoke by the Holy Spirit through the mouth of your servant, our father David**

This means that the Holy Spirit caused David to speak or write down what God said.

**through the mouth of your servant, our father David**

Here the word "mouth" refers to the words that David spoke or wrote down. Alternate translation: "by the words of your servant, our father David"

**our father David**

Here the word "father" refers to an ancestor.

**Why did the Gentile nations rage, and the peoples imagine useless things?**

This is a rhetorical question that emphasizes the futility of opposing God. Alternate translation: "The Gentile nations should not have raged, and the peoples should not have imagined useless things."

**the peoples imagine useless things**

These "useless things" consist of plans to oppose God. Alternate translation: "the peoples imagine useless things against God"

**peoples**

people groups

**Acts 4:26**

**Connecting Statement:**

The believers complete their quotation from King David in the Psalms that they began in Acts 4:25.

**The kings of the earth set themselves together, and the rulers gathered together against the Lord**

These two lines mean basically the same thing. The two lines emphasize the combined effort of the earth's rulers to oppose God.

**set themselves together ... gathered together**

These two phrases mean that they joined their armies together to fight a battle. Alternate translation: "set their armies together ... gathered their troops together"

**against the Lord, and against his Christ**

Here the word "Lord" refers to God. In the Psalms, the word "Christ" refers to the Messiah or God's anointed one.

**Acts 4:27**

**Connecting Statement:**

The believers continue praying.

**in this city**

"this city" refers to Jerusalem.

**your holy servant Jesus**

"Jesus, who serves you faithfully"

**Acts 4:28**

**to do all that your hand and your plan had decided**

Here the word "hand" is used to mean God's power. Additionally, the phrase "your hand and your desire decided" shows God's power and plan. Alternate translation: "to do all that you in your power had decided and planned they would do"

**Acts 4:29**

**look upon their warnings**

Here the words "look upon" are a request for God to take notice of the way in which the Jewish leaders threatened the believers. Alternate translation: "notice how they threaten to punish us"

**speak your word with all boldness**

The word "word" here is a metonym for God's message. The abstract noun "boldness" can be translated as an adverb. Alternate translation:

"speak your message boldly" or "be bold when we speak your message"

### Acts 4:30

#### Connecting Statement:

The believers complete the prayer that they began in Acts 4:24.

#### Stretch out your hand to heal and to give

Here the word "hand" refers to God's power. This is a request for God to show how powerful he is. Alternate translation: "Show your power by healing people and by giving"

#### through the name of your holy servant Jesus

Here the word "name" refers to power and authority. Alternate translation: "through the power of your holy servant Jesus"

#### your holy servant Jesus

"Jesus, who serves you faithfully." See how you translated this in Acts 4:27.

### Acts 4:31

#### the place ... was shaken

This can be stated in active form. Alternate translation: "the place ... shook"

#### they were all filled with the Holy Spirit

This can be stated in active form. See how you translated this in Acts 2:4. Alternate translation: "the Holy Spirit had filled them all" or "God had filled them all with the Holy Spirit"

### Acts 4:32

#### were of one heart and soul

Here the word "heart" refers to the thoughts and the word "soul" refers to the emotions. Together they refer to the total person. Alternate translation: "thought the same way and wanted the same things"

#### they had everything in common

"they shared their belongings with one another." See how you translated this in Acts 2:44.

### Acts 4:33

#### great grace was upon them all

Possible meanings are: 1) that God was greatly blessing the believers or 2) that the people in Jerusalem held the believers in very high esteem.

### Acts 4:34

#### all who owned title to lands or houses

The word "all" here is a generalization. Alternate translation: "Many people who owned title to lands or houses" or "People who owned title to lands or houses"

#### owned title to lands or houses

"owned land or houses"

#### the money from the things that were sold

This can be stated in active form. Alternate translation: "the money that they received from the things that they sold"

### Acts 4:35

#### laid it at the apostles' feet

This means that they presented the money to the apostles. Alternate translation: "presented it to the apostles" or "gave it to the apostles"

#### it was distributed to each one according to their need

The noun "need" can be translated with a verb. This can be stated in active form. Alternate translation: "they distributed the money to each believer who needed it"

### Acts 4:36

#### General Information:

Luke introduces Barnabas into the story.

#### Son of Encouragement

The apostles used this name to show that Joseph was a person who encouraged others. "Son of" is an idiom used to describe a person's behavior or character. Alternate translation: "Encourager" or "one who encourages"

### Acts 4:37

#### laid it at the apostles' feet

This means that they presented to money to the apostles. See how you translated this in [Acts 4:35]



**Chapter 5**

<sup>1</sup> Now a certain man named Ananias, with Sapphira his wife, sold a piece of property, <sup>2</sup> and he kept back part of the sale money (his wife also knew it), and brought the other part of it and laid it at the apostles' feet. <sup>3</sup> But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back part of the price of the land? <sup>4</sup> While it remained unsold, did it not remain your own, and after it was sold, was it not under your authority? Why did you put it in your heart to do this? You have not lied to men, but to God." <sup>5</sup> Hearing these words, Ananias fell down and breathed his last, and great fear came upon all who heard it. <sup>6</sup> The young men arose and wrapped him up, and they carried him out and buried him.

<sup>7</sup> After about three hours, his wife came in, not knowing what had happened. <sup>8</sup> Peter said to her, "Tell me whether you sold the land for so much." She said, "Yes, for so much." <sup>9</sup> Then Peter said to her, "How is it that you have agreed together to test the Spirit of the Lord? Look, the feet of the men who buried your husband are at the door, and they will carry you out." <sup>10</sup> She immediately fell down at his feet and breathed her last. When the young men came in, they found her dead, and carried her out and buried her beside her husband. <sup>11</sup> Great fear came upon the whole church and upon all who heard these things.

<sup>12</sup> Many signs and wonders were taking place among the people through the hands of the apostles. They were all together in Solomon's Porch. <sup>13</sup> But none of the rest had the courage to join them; however, they were held in high esteem by the people. <sup>14</sup> Still more believers were being added to the Lord, multitudes of men and women, <sup>15</sup> so that they even carried the sick into the streets and laid them on beds and couches, so that as Peter came by, his shadow might fall on some of them. <sup>16</sup> There also came together a great number of people from the towns around Jerusalem, bringing the sick and those afflicted with unclean spirits, and they were all healed.

<sup>17</sup> But the high priest rose up, and all those who were with him (which is the sect of the Sadducees); and they were filled with jealousy <sup>18</sup> and laid hands on the apostles, and held them in custody in the common prison. <sup>19</sup> Yet during the night an angel of the Lord opened the doors of the prison and led them out, and said, <sup>20</sup> "Go, stand in the temple and speak to the people all the words of this life." <sup>21</sup> When they heard this, they entered into the temple about daybreak and taught. But the high priest came, and those who were with him, and called the council together, all the elders of the people of Israel, and sent to the prison to have the apostles brought. <sup>22</sup> But the officers that went did not find them in the prison, and they returned and reported, <sup>23</sup> "We found the prison securely shut and the guards standing at the door, but when we had opened it, we found no one inside." <sup>24</sup> Now when the captain of the temple and the chief priests heard these words, they were much perplexed concerning them as to what would come of it. <sup>25</sup> Then someone came and told them, "The men whom you put in the prison are standing in the temple and teaching the people." <sup>26</sup> So the captain went with the officers and brought them back, but without violence, for they feared the people, that they might be stoned. <sup>27</sup> When they had brought them, they set them before the council. The high priest interrogated them, <sup>28</sup> saying, "We ordered you with a command not to teach in this name, and yet you have filled Jerusalem with your teaching and desire to bring this man's blood upon us." <sup>29</sup> But Peter and the apostles answered, "We must obey God rather than men. <sup>30</sup> The God of our fathers raised up Jesus, whom you killed by hanging him on a tree. <sup>31</sup> God exalted him to his right hand to be a Prince and a Savior, to give repentance to Israel, and forgiveness of sins. <sup>32</sup> We are witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey him."

<sup>33</sup> When the council members heard this, they were furious and they wanted to kill the apostles. <sup>34</sup> But a Pharisee named Gamaliel, a teacher of the law who was honored by all the people, stood up in the council and gave a command to take the men outside for a little while. <sup>35</sup> Then he said to them, "Men of Israel, pay close attention to what you propose to do with these people. <sup>36</sup> For before these days, Theudas rose up claiming to be somebody, and a number of men, about four hundred, joined him. He was killed, and all who had been obeying him were scattered and came to nothing. <sup>37</sup> After this man, Judas of Galilee rose up in the days of the census and drew away some people after him. He also perished, and all who had been obeying him were scattered. <sup>38</sup> Now I say to you, keep away from these men and let them alone, for if this plan or work is of men, it will be overthrown. <sup>39</sup> But if it is of God, you will not be able to overthrow them; you may even find that you are fighting against God." So they were persuaded. <sup>40</sup> Then they called the apostles in and beat them and commanded them not to speak in the name of Jesus, and let them go. <sup>41</sup> They went away from before the council rejoicing that they were counted worthy to suffer dishonor for

the Name. <sup>42</sup> Thereafter every day, in the temple and from house to house, they were continuously teaching and proclaiming the good news that the Christ is Jesus.

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## Acts 5 General Notes

### Special concepts in this chapter

#### "Satan filled your heart to lie to the Holy Spirit"

No one knows for sure if Ananias and Sapphira were truly Christians when they decided to lie about the land that they sold (Acts 5:1-10), because Luke does not say. However, Peter knew that they lied to the believers, and he knew that they had listened to and obeyed Satan.

When they lied to the believers, they also lied to the Holy Spirit. This is because the Holy Spirit lives inside believers.

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### Acts 5:1

#### Connecting Statement:

Continuing the story of how the new Christians shared their belongings with other believers, Luke tells about two believers, Ananias and Sapphira.

#### Now

This word is used here to mark a stop in the main story to tell a new part of the story.

### Acts 5:2

#### his wife also knew it

"his wife also knew that he kept back part of the sale money"

#### laid it at the apostles' feet

This means that they presented to money to the apostles. See how you translated this in [Acts 4:35]

### Acts 5:3

#### General Information:

If your language does not use rhetorical questions, you may reword these as statements.

#### why has Satan filled your heart to lie ... land?

Peter uses this question to rebuke Ananias. Alternate translation: "you should not have let Satan fill your heart to lie ... land."

#### Satan filled your heart

Here the word "heart" is a metonym for the will and emotions. The phrase "Satan filled your heart" is a metaphor. Possible meanings of the metaphor are 1) "Satan completely controlled you" or 2) "Satan convinced you"

#### to lie to the Holy Spirit and to keep back part of the price

This implies that Ananias had told the apostles that he was giving the entire amount that he had received from selling his land.

### Acts 5:4

#### While it remained unsold, did it not remain your own ... authority?

Peter uses this question to rebuke Ananias. Alternate translation: "While it remained unsold, it was your own ... authority."

#### While it remained unsold

"Before you sold it"

#### after it was sold, was it not under your authority?

Peter uses this question to rebuke Ananias. Alternate translation: "after it was sold, you had control over the money that you received."

#### after it was sold

This can be stated in active form. Alternate translation: "after you sold it"

#### Why did you put it in your heart to do this?

Peter used this question to rebuke Ananias. Here the word "heart" refers to the will and emotions. Alternate translation: "You should not have thought of doing this thing." or "It is Satan who has put this activity in your heart."

### Acts 5:5

#### fell down and breathed his last

Here "breathed his last" means "breathed his final breath" and is a polite way of saying that he died. Ananias fell down because he died; he did not die because he fell down. Alternate translation: "died and fell to the ground"

### Acts 5:6

#### The young men arose

This means that they began to act. This does not necessarily mean that they had been sitting or that Peter and Ananias had been at the front of the room or a meeting hall. If your language has a phrase that speaks of people responding to something by beginning to act, you may use it.

### Acts 5:7

#### his wife came in

"Ananias' wife came in" or "Sapphira came in"

#### what had happened

"that her husband had died"

### Acts 5:8

#### for so much

"for this much money." This refers to the amount of money that Ananias had given to the apostles.

### Acts 5:9

#### General Information:

Here the word "you" is plural and refers to both Ananias and Sapphira.

#### How is it that you have agreed together to test the Spirit of the Lord?

Peter asks this question to rebuke Sapphira.  
Alternate translation: "You should not have agreed together to test the Spirit of the Lord!"

#### you have agreed together

"the two of you have agreed together"

#### to test the Spirit of the Lord

Here the word "test" means to challenge or to prove. They were trying to see if they could get away with lying to God without receiving punishment.

#### Look, the feet of the men

The word "Look" is an idiom for "Pay attention!" Peter is probably telling Sapphira to pay attention to the sound of the men's footsteps, which indicate that they are about to enter the building, not to look at their feet. Here the phrase "the feet" can be either a synecdoche for the men whose feet they are or a metonym for the sound that they make.  
Alternate translation: "Pay attention! The men" or "Listen! The footsteps of the men"

#### they will carry

"the men will carry"

### Acts 5:10

#### Connecting Statement:

This is the end of the part of the story about Ananias and Sapphira.

#### fell down at his feet

This means that when she died, she fell on the floor in front of Peter. This expression should not be confused with falling down at a person's feet as a sign of humility.

#### breathed her last

Here "breathed his last" means "breathed her final breath" and is a polite way of saying "she died." See how you translated a similar phrase in [Acts 5:5]

### Acts 5:11

#### General Information:

This page has intentionally been left blank.

### Acts 5:12

#### General Information:

It is not clear whether here the word "They" refers to the believers or only to the apostles.

#### Connecting Statement:

Luke continues to tell what happens in the early days of the church.

#### Many signs and wonders were taking place among the people through the hands of the apostles

"Many signs and wonders took place among the people through the hands of the apostles." This can be stated in active form. Alternate translation: "The apostles performed many signs and wonders among the people"

#### signs and wonders

"supernatural events and miraculous deeds." See how you translated these terms in Acts 2:22

#### through the hands of the apostles

Here the word "hands" refers to the apostles.  
Alternate translation: "through the apostles"

#### all together

This phrase translates a word that speaks of people who agree with each other and who work together to accomplish a common purpose. The people were more than just in the same place at the same time.

#### Solomon's Porch

This was a covered walkway that consisted of rows of pillars that supported a roof, and which people named after king Solomon. See how you translated "the porch that is called Solomon's" in Acts 3:11.

### Acts 5:13

#### General Information:

The words "them" and "they" refer to the apostles.

#### none of the rest

Possible meanings are 1) the apostles were in Solomon's Porch, but the rest of the believers were afraid to join them there, or 2) all the believers were in Solomon's Porch, and the word "none" is a hyperbole that means that most of the people who were not believers were afraid to join them.

**they were held in high esteem by the people**

This can be stated in active form. Alternate translation: "the people held the believers in high esteem"

**Acts 5:14**

**more believers were being added to the Lord**

This could be stated in active form. See how you translated "were added" in [Acts 2:41]

**Acts 5:15**

**General Information:**

Here the word "they" refers to the people who lived in Jerusalem.

**his shadow might fall on some of them**

It is implied that God would heal them if Peter's shadow touched them.

**Acts 5:16**

**those afflicted with unclean spirits**

"those whom unclean spirits had afflicted"

**they were all healed**

This can be stated in active form. Alternate translation: "God healed them all" or "the apostles healed them all"

**Acts 5:17**

**Connecting Statement:**

The religious leaders began to persecute the believers.

**But**

This begins a contrasting story. You may translate this in the way that your language introduces a contrasting narrative.

**the high priest rose up**

Here the phrase "rose up" means that the high priest decided to take action, not that he stood up from a seated position. Alternate translation: "the high priest took action"

**they were filled with jealousy**

The abstract noun "jealousy" can be translated as an adjective. This could be stated in active form. Alternate translation: "they became very jealous"

**Acts 5:18**

**laid hands on**

This means they had the believers arrested. See how you translated this in [Acts 4:3]

**Acts 5:19**

**General Information:**

Here the word "them" refers to the apostles.

**Acts 5:20**

**in the temple**

This phrase here refers to the temple courtyard, not to the temple building, where only the priests were allowed. Alternate translation: "in the temple courtyard"

**all the words of this life**

The word "words" here is a metonym for the message that the apostles had already proclaimed. Possible meanings are 1) "all this message of eternal life" or 2) "the whole message of this new way of living"

**Acts 5:21**

**General Information:**

Here the word "they" refers to the apostles.

**into the temple**

They went into the temple courtyard, not into the temple building, where only the priests were allowed. Alternate translation: "into the temple courtyard"

**about daybreak**

"as it began to be light." Although the angel led them out of the jail during the night, the sun was rising by the time the apostles reached the temple courtyard.

**sent to the prison to have the apostles brought**

This implies someone went to the jail. Alternate translation: "sent someone to the jail to bring the apostles"

**Acts 5:22**

**General Information:**

This page has intentionally been left blank.

**Acts 5:23**

**we found no one inside**

Possible meanings are 1) they found no one inside the apostles' cell Alternate translation: "we did not find them inside" or 2) the apostles had been the only prisoners and now there were no prisoners at all in the jail.

**Acts 5:24**

**General Information:**

Here the word "you" is plural and refers to the captain of the temple and the chief priests.

**they were much perplexed**

"they were very puzzled" or "they were very confused"

**concerning them**

"concerning the words they had just heard" or "concerning these things"

**as to what would come of it**

"and what would happen as a result" or "what would happen next"

**Acts 5:25**

**General Information:**

Here the word "you" is plural and refers to the captain of the temple and the chief priests.

**standing in the temple**

They did not go into the part of the temple building where only the priests were allowed. Alternate translation: "standing in the temple courtyard"

**Acts 5:26**

**Connecting Statement:**

The captain and the officers bring the apostles before the Jewish religious council.

**brought them back**

"brought the apostles back"

**they feared the people, that they might be stoned**

This can be expressed with an active form. Alternate translation: "they feared that the people might stone them"

**Acts 5:27**

**they had brought them, they set them ... interrogated them**

"the captain and officers had brought the apostles, the captain and the officers set the apostles ... interrogated the apostles"

**interrogated**

questioned to find out what was true

**Acts 5:28**

**We ... us**

The speakers were referring to themselves, but not to the apostles, so these words are exclusive.

**you ... your**

These words refer to the apostles and so are plural.

**in this name**

Here the word "name" refers to the person of Jesus. See how you translated this in [Acts 4:17]

**you have filled Jerusalem with your teaching**

Teaching many people in a city is spoken of as if they were filling the city with a teaching. Alternate translation: "you have taught many people in Jerusalem about him" or "you have taught about him throughout the Jerusalem"

**desire to bring this man's blood upon us**

Here the word "blood" is a metonym for death, and to bring someone's blood on people is a metaphor for saying that they are guilty of that person's death. Alternate translation: "desire to make us responsible for this man's death"

**Acts 5:29**

**General Information:**

Here the word "We" refers to the apostles, and not to the audience.

**Peter and the apostles answered**

Peter spoke on behalf of all of the apostles when he said the following words.

**Acts 5:30**

**The God of our fathers raised up Jesus**

Here "raised up" is an idiom. Alternate translation: "The God of our fathers caused Jesus to live again"

**by hanging him on a tree**

Here Peter uses the word "tree" to refer to the cross, which was made of wood. Alternate translation: "by hanging him on a cross"

**Acts 5:31**

**God exalted him to his right hand**

To be at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "God exalted him to the place of honor beside him"

**give repentance to Israel, and forgiveness of sins**

The words "repentance" and "forgiveness" can be translated as verbs. Alternate translation: "give the people of Israel an opportunity to repent and have God forgive their sins"

**Israel**

The word "Israel" refers to the Jewish people.

**Acts 5:32**

**those who obey him**

"those who submit to God's authority"

**Acts 5:33**

**General Information:**

This page has intentionally been left blank.

### Acts 5:34

**Connecting Statement:**

Gamaliel addresses the council members.

**Gamaliel, a teacher of the law who was honored by all the people**

Luke introduces Gamaliel and provides background information about him.

**who was honored by all the people**

This can be stated in active form. Alternate translation: "whom all the people honored"

**to take the men outside**

The words "the men" refers to the apostles.

### Acts 5:35

**pay close attention to**

"think carefully about" or "be cautious about."  
Gamaliel was warning them not to do something that they would later regret.

### Acts 5:36

**Theudas rose up**

Possible meanings are 1) "Theudas rebelled" or 2) "Theudas appeared."

**claiming to be somebody**

"claiming to be somebody important"

**He was killed**

This can be stated in active form. Alternate translation: "People killed him"

**all who had been obeying him were scattered**

This can be stated in active form. Alternate translation: "all the people scattered who had been obeying him" or "all who had been obeying him went in different directions"

**came to nothing**

This means that they did not do what they had planned to do.

### Acts 5:37

**After this man**

"After Theudas"

**in the days of the census**

"during the time of the census"

**drew away some people after him**

This means that he persuaded some people to rebel with him against the Roman government. Alternate translation: "caused many people to follow him" or "caused many people to join him in rebellion"

### Acts 5:38

**keep away from these men and let them alone**

Gamaliel is telling the Jewish leaders not to punish the apostles any more and not to put them back in jail.

**if this plan or work is of men**

"if men have devised this plan or are doing this work"

**it will be overthrown**

This can be stated in active form. Alternate translation: "someone will overthrow it"

### Acts 5:39

**Connecting Statement:**

Gamaliel finishes addressing the council members.

**if it is of God**

Here the word "it" refers to "this plan or work."  
Alternate translation: "if God has devised this plan or commanded these men to do this work"

**So they were persuaded**

This can be stated in active form. Alternate translation: "So Gamaliel persuaded them"

### Acts 5:40

**General Information:**

Here the word "they" refers to the council members and all instances of "them" refer to the apostles.

**they called the apostles in and beat them**

The council members would have ordered the temple guards to do these things.

**to speak in the name of Jesus**

Here "name" refers to the authority of Jesus. See how you translated a similar phrase in Acts 4:18.  
Alternate translation: "to speak anymore in the authority of Jesus"

### Acts 5:41

**General Information:**

All instances of "they" refer to the apostles.

**they were counted worthy to suffer dishonor for the Name**

The apostles rejoiced because God had honored them by letting the Jewish leaders dishonor them.  
This can be stated in active form. Alternate translation: "God had counted them worthy to suffer dishonor for the Name"

**for the Name**

Here "the Name" refers to Jesus. Alternate translation: "for Jesus"

**Acts 5:42**

**General Information:**

The word "they" refers to the apostles.

**Thereafter every day**

"After that day, every day." This phrase marks what the apostles did every day through the following days.

**in the temple and from house to house**

They did not go into the temple building where only the priests went. Alternate translation: "in the temple courtyard and in different people's houses"

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## Chapter 6

<sup>1</sup> Now in these days, when the number of the disciples was multiplying, a complaint by the Grecian Jews began against the Hebrews, because their widows were being overlooked in the daily distribution of help.

<sup>2</sup> The twelve called the multitude of the disciples to them and said, "It is not right for us to give up the word of God in order to serve tables." <sup>3</sup> You should therefore choose, brothers, seven men from among yourselves, men of good reputation, full of the Spirit and of wisdom, whom we may appoint over this business. <sup>4</sup> As for us, we will always continue in prayer and in the ministry of the word." <sup>5</sup> Their speech pleased the whole multitude. So they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a proselyte from Antioch. <sup>6</sup> The believers brought these men before the apostles, who prayed and then placed their hands upon them.

<sup>7</sup> So the word of God continued to spread, and the number of disciples in Jerusalem increased greatly, and a large number of the priests became obedient to the faith.

<sup>8</sup> Now Stephen, full of grace and power, was doing great wonders and signs among the people. <sup>9</sup> But there arose some people who belonged to the synagogue called the synagogue of the Freedmen, of the Cyrenians and Alexandrians, and some from Cilicia and Asia. These people were debating with Stephen.

<sup>10</sup> But they were not able to stand against the wisdom and the Spirit with which Stephen spoke. <sup>11</sup> Then they bribed some men to say, "We have heard Stephen speak blasphemous words against Moses and against God." <sup>12</sup> They stirred up the people, the elders, and the scribes, and they approached Stephen and seized him and brought him before the council. <sup>13</sup> They brought false witnesses, who said, "This man does not stop speaking words against this holy place and the law. <sup>14</sup> For we have heard him say that this Jesus of Nazareth will destroy this place and change the customs that Moses handed down to us." <sup>15</sup> Everyone who sat in the council fixed their eyes on him and saw his face was like the face of an angel.

## Acts 6 General Notes

### Special concepts in this chapter

#### The distribution to the widows

The believers in Jerusalem gave help—probably money but possibly food—every day to women whose husbands had died. All of these widows had been raised as Jews, but some of them had lived in Judea and spoke Hebrew. Others had lived in Gentile areas and spoke Greek. Those who gave out the money or food gave it to the Hebrew-speaking widows but not to the Greek-speaking widows. To please God, the church leaders appointed Greek-speaking men to make sure the Greek-speaking widows received their share of help. One of these Greek-speaking men was Stephen.

### Other possible translation difficulties in this chapter

#### "His face was like the face of an angel"

No one knows for sure what it was about Stephen's face that was like the face of an angel, because Luke does not tell us. It is best for the translation to say only what the ULB says about this.

### Acts 6:1

#### General Information:

This is the beginning of a new part of the story. Luke gives important background information to understand the story.

#### Now in these days

Consider how new parts of a story are introduced in your language.

#### was multiplying

"was greatly increasing"

#### Grecian Jews ... Hebrews

These were both groups of Jews who had become believers. The writer assumes that the reader understands that these people were all believers because at this point all believers had grown up as Jews.

#### Grecian Jews

These were believers who had grown up as Jews or become converts living somewhere in the Roman Empire outside of Israel and speaking Greek. Their language and culture were somewhat different from those who had grown up in Israel.

**the Hebrews**

These were believers who had grown up as Jews or become converts in Israel speaking Hebrew or Aramaic.

**widows**

A widow is a woman who has not remarried since her husband died.

**their widows were being overlooked**

This can be stated in active form. Alternate translation: "the Hebrew believers were overlooking the Grecian widows"

**being overlooked**

"being ignored" or "being forgotten." There were so many who needed help that some were missed.

**daily distribution of help**

The disciples were able to help the widows because believers were giving money to the apostles Acts 4:34-35. Possible meanings are 1) the disciples used the money to buy food, which they would give to the widows, or 2) the disciples gave the money directly to the widows.

**Acts 6:2**

**General Information:**

Here the word "us" refers to the 12 apostles and not to their hearers, so it is exclusive.

**The twelve**

This refers to the eleven apostles plus Matthias, who was selected in Acts 1:26.

**the multitude of the disciples**

"all of the disciples" or "all the believers"

**give up the word of God**

This is an exaggeration in order to emphasize the importance of their task of teaching the word of God. Alternate translation: "stop preaching and teaching the word of God"

**serve tables**

This is a phrase meaning to serve food to the people.

**Acts 6:3**

**General Information:**

Here the word "you" refers to the believers and so is plural.

**men of good reputation, full of the Spirit and of wisdom**

Possible meanings are 1) the men have three qualities—a good reputation, being full of the Spirit, and being full of wisdom or 2) the men have a reputation for two qualities—being full of the Spirit, and being full of wisdom .

**men of good reputation**

"men that people know are good" or "men whom people trust"

**over this business**

"to be responsible to do this task"

**Acts 6:4**

**General Information:**

Here the word "us" refers to the 12 apostles and not to their hearers, so it is exclusive.

**the ministry of the word**

"the ministry of teaching and preaching the message"

**Acts 6:5**

**Their speech pleased the whole multitude**

"All the disciples liked their suggestion"

**Stephen ... Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus**

These are Greek names, so it seems that all of the men elected were from the Grecian Jewish group of believers.

**proselyte**

a Gentile who converted to the Jewish religion

**Acts 6:6**

**placed their hands upon them**

This represented giving a blessing and imparting responsibility and authority for the work to the seven.

**Acts 6:7**

**General Information:**

This verse gives an update on the church's growth.

**the word of God continued to spread**

The writer speaks of the growing number of people who believed the word as if the word of God itself were covering a larger area. Alternate translation: "the number of people who believed the word of God increased" or "the number of people who believed the message from God increased"

**became obedient to the faith**

"followed the teaching of the new belief"

**the faith**

Possible meanings are 1) the gospel message of trust in Jesus or 2) the teaching of the church or 3) the Christian teaching.

## Acts 6:8

### General Information:

The writer begins to give background information about Stephen and other people that is important to understanding the story.

### Connecting Statement:

This is the beginning of a new part of the story.

### Now Stephen

This introduces Stephen as the main character in this part of the story.

### Stephen, full of grace and power, was doing

The words "grace" and "power" here refer to power from God. This could be stated explicitly. Alternate translation: "God was giving Stephen power to do"

## Acts 6:9

### General Information:

The writer continues giving background information about Stephen and other people that is important to understanding the story.

### there arose some people ... Asia. These people were debating with Stephen

The word "arose" is an idiom that represents beginning to act. These people did not begin to rise into the air, nor did they necessarily get up from a sitting position. Alternate translation: "some people ... Asia, began to debate against Stephen"

### the synagogue of the Freedmen, of the Cyrenians and Alexandrians, and some from Cilicia and Asia

Possible meanings are 1) the Cyrenians, the Alexandrians and those from Cilicia and Asia were all members of the synagogue of the Freedmen; 2) the Cyrenians and the Alexandrians were members of the synagogue of the Freedmen, but those from Cilicia and Asia were not; or 3) there were three separate groups of people: those from the synagogue, those from Cyrene and Alexandria, and those from Cilicia and Asia.

### synagogue of the Freedmen

"Freedmen" were probably ex-slaves from these different locations. It is unclear if the other people listed were part of the synagogue or just participated in the debate with Stephen.

### the Cyrenians and Alexandrians

"people from Cyrene and Alexandria." Cyrene and Alexandria were cities in Northern Africa. They were south of the Mediterranean Sea.

### some from Cilicia and Asia

Cilicia was a city and Asia was a Roman province, both north of the Mediterranean Sea.

### debating with Stephen

"arguing with Stephen"

## Acts 6:10

### Connecting Statement:

The writer finishes giving background information about Stephen and other people that is important to understanding the story.

### not able to stand against

This phrase means they could not prove false what he said. Alternate translation: "could not argue against"

### Spirit

this refers to the Holy Spirit

## Acts 6:11

### General Information:

Here the word "We" refers only to the men they persuaded to lie. The word "they" refers back to the people from the synagogue of the freedmen

### some men to say

They were given money to give false testimony. Alternate translation: "some men to lie and say"

### blasphemous words against

"bad things about"

## Acts 6:12

### General Information:

The word "they" most likely refers back to the people from the synagogue of the Freedmen (Acts 6:9). They were responsible for the false witnesses and for inciting the council, the elders, the scribes, and the other people.

### stirred up the people, the elders, and the scribes

"caused the people, the elders, and the scribes to be very angry at Stephen"

### seized him

"grabbed him and held him so he could not get away"

## Acts 6:13

### General Information:

The word "they" most likely refers back to the people from the synagogue of the Freedmen (Acts 6:9).

### does not stop speaking

"continually speaks"

## Acts 6:14

### General Information:

The words "we" and "us" refer only to the speakers, not to the hearers, and so is exclusive.

**handed down to us**

The phrase "handed down" means "passed on."  
Alternate translation: "taught our ancestors"

**Acts 6:15**

**fixed their eyes on him**

This is an idiom that means they looked intently at him. Here "eyes" is a metonym for sight. Alternate

translation: "looked intently at him" or "stared at him"

**was like the face of an angel**

This phrase compares his face to that of an angel but does not say specifically what they have in common.

## Chapter 7

<sup>1</sup> The high priest said, "Are these things true?" <sup>2</sup> Stephen said,

"Brothers and fathers, listen to me: The God of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran; <sup>3</sup> he said to him, 'Leave your land and your relatives, and go into the land that I will show you.'

<sup>4</sup> "Then he left the land of the Chaldeans and lived in Haran; from there, after his father died, God brought him into this land, where you live now. <sup>5</sup> He gave none of it as an inheritance to him, no, not even enough to set a foot on. But he promised—even though Abraham had no child yet—that he would give the land as a possession to him and to his descendants after him. <sup>6</sup> God was speaking to him like this, that his descendants would live for a while in a foreign land, and that the inhabitants there would bring them into slavery and mistreat them for four hundred years. <sup>7</sup> 'But I will judge the nation that they serve,' said God, 'and after that they will come out and worship me in this place.' <sup>8</sup> Then God gave Abraham the covenant of circumcision, so Abraham became the father of Isaac and circumcised him on the eighth day; Isaac became the father of Jacob, and Jacob the father of the twelve patriarchs.

<sup>9</sup> "Because the patriarchs were jealous of Joseph, they sold him into Egypt; but God was with him <sup>10</sup> and rescued him from all his tribulation. He gave Joseph favor and wisdom in the presence of Pharaoh, king of Egypt, who appointed him governor over Egypt and over all his household.

<sup>11</sup> "Now a famine and great tribulation came over all Egypt and Canaan, and our fathers could find no food. <sup>12</sup> But when Jacob heard that there was grain in Egypt, he sent out our fathers on their first trip. <sup>13</sup> On their second trip Joseph made himself known to his brothers, and Joseph's family became known to Pharaoh. <sup>14</sup> Joseph sent his brothers back to invite Jacob his father to come to Egypt, along with all his relatives, seventy-five persons in all. <sup>15</sup> So Jacob went down into Egypt, and he died, he and our fathers. <sup>16</sup> They were carried over to Shechem and laid in the tomb that Abraham had bought for a price in silver from the sons of Hamor in Shechem.

<sup>17</sup> "As the time of the promise approached, the promise that God had made to Abraham, the people grew and multiplied in Egypt, <sup>18</sup> until there arose another king over Egypt, a king who did not know about Joseph. <sup>19</sup> He deceived our people and mistreated our fathers, forcing them to expose their newborn infants so they would not be kept alive.

<sup>20</sup> "At that time Moses was born; he was very beautiful before God and was nourished for three months in his father's house. <sup>21</sup> When he was placed outside, Pharaoh's daughter adopted him and raised him as her own son. <sup>22</sup> Moses was educated in all the wisdom of the Egyptians, and he was mighty in his words and works.

<sup>23</sup> "But when he was about forty years old, it came into his heart to visit his brothers, the descendants of Israel. <sup>24</sup> Seeing an Israelite being mistreated, Moses defended him and avenged him who was oppressed by striking the Egyptian: <sup>25</sup> he thought that his brothers would understand that God, by his hand, was giving them salvation, but they did not understand. <sup>26</sup> On the next day he appeared to them when they were fighting, and he tried to make peace between them, saying, 'Men, you are brothers; why are you wronging one another?'

<sup>27</sup> "But the one who had wronged his neighbor pushed him away, and said, 'Who appointed you a ruler and a judge over us? <sup>28</sup> Would you like to kill me, as you killed the Egyptian yesterday?' <sup>29</sup> Moses ran away after hearing this statement; he became a foreigner in the land of Midian, where he became the father of two sons.

<sup>30</sup> "When forty years were past, an angel appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush. <sup>31</sup> When Moses saw the fire, he marveled at the sight; and as he approached to look at it, the voice of the Lord came, saying, <sup>32</sup> 'I am the God of your fathers, the God of Abraham, and of Isaac, and of Jacob.' Moses trembled and did not dare to look.

**33** "The Lord said to him, 'Take off the sandals from your feet, for the place where you are standing is holy ground. **34** I have certainly seen the oppression of my people who are in Egypt; I have heard their groaning, and I have come down to rescue them; now come, I will send you to Egypt.'

**35** "This Moses whom they rejected, when they said, 'Who appointed you a ruler and a judge?'—he was the one whom God sent as both a ruler and deliverer. God sent him by the hand of the angel who appeared to Moses in the bush. **36** Moses led them out of Egypt, after doing miracles and signs in Egypt and at the Sea of Reeds, and in the wilderness during forty years.

**37** "It is the same Moses who said to the people of Israel, 'God will raise up a prophet for you from among your brothers, a prophet like me.' **38** This is the man who was in the assembly in the wilderness with the angel who had spoken to him on Mount Sinai, who was with our fathers, and who received living words to give to us.

**39** "But our fathers refused to obey him; they pushed him away from themselves, and in their hearts they turned back to Egypt. **40** At that time they said to Aaron, 'Make us gods who will lead us. As for this Moses, who led us out of the land of Egypt, we do not know what has happened to him.' **41** So they made a calf in those days and brought a sacrifice to the idol, and rejoiced because of the work of their hands. **42** But God turned and gave them up to worship the stars in the sky, as it is written in the book of the prophets,

'Did you bring me offerings and sacrifices  
during the forty years in the wilderness, house of Israel?

**43** You accepted the tabernacle of Molech  
and the star of the god Rephan,  
and the images that you made to worship them:  
and I will carry you away beyond Babylon.'

**44** "Our fathers had the tabernacle of the testimony in the wilderness, just as God commanded when he spoke to Moses, that he should make it like the pattern that he had seen. **45** Later, our fathers, under Joshua, received the tabernacle and brought it with them when they took possession of the land. God took the land from the nations and drove them out before the face of our fathers. The tabernacle remained in the land until the time of David, **46** who found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob <sup>[1]</sup>. **47** But it was Solomon who built the house for God.

**48** "However, the Most High does not live in houses made with hands, as the prophet says,

**49** 'Heaven is my throne,  
and the earth is the footstool for my feet.  
What kind of house can you build for me? says the Lord,  
or what is the place for my rest?

**50** Did my hand not make all these things?'

**51** "You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit; you act just as your fathers acted. **52** Which of the prophets did your fathers not persecute? They killed the prophets who appeared in advance of the coming of the Righteous One; and you have now become the betrayers and murderers of him also, **53** you people who received the law that angels had ordained, but you did not keep it."

**54** Now when the council members heard these things, they were furious in their hearts and they ground their teeth at Stephen. **55** But he, being full of the Holy Spirit, looked up intently into heaven and saw the glory of God; and he saw Jesus standing at the right hand of God. **56** Stephen said, "Look, I see the heavens opened, and the Son of Man standing at the right hand of God."

**57** At this the council members covered their ears, and shouting out with a loud voice, they rushed at him with one purpose. **58** They forced him out of the city and began to stone him. The witnesses laid down their outer clothing at the feet of a young man named Saul.

**59** As they were stoning Stephen, he was calling out to the Lord and saying, "Lord Jesus, receive my spirit." **60** He knelt down and cried out with a loud voice, "Lord, do not hold this sin against them." When he had said this, he fell asleep.

## Footnotes

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7:46 <sup>[1]</sup>The phrase:

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## Acts 7 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry that is quoted from the Old Testament in 7:42-43 and 49-50.

It appears that 8:1 is part of the narrative of this chapter.

### Special concepts in this chapter

#### "Stephen said"

Stephen told the history of Israel very briefly. He paid special attention to the times that the Israelites had rejected the people God had chosen to lead them. At the end of the story, he said that the Jewish leaders he was talking to had rejected Jesus just as the evil Israelites had always rejected the leaders God had appointed for them.

#### "Full of the Holy Spirit"

The Holy Spirit completely controlled Stephen so that he said only and all of what God wanted him to say.

#### Foreshadowing

When an author speaks of something that is not important at that time but will be important later in the story, this is called foreshadowing. Luke mentions Saul, also known as Paul, here, even though he is not an important person in this part of the story. This is because Paul is an important person in the rest of the Book of Acts.

### Important figures of speech in this chapter

#### Implied information

Stephen was talking to Jews who knew the law of Moses well, so he did not explain things that his hearers already knew. But you may need to explain some of these things so that your readers will be able to understand what Stephen was saying. For example, you may need to make explicit that when Joseph's brothers "sold him into Egypt"

#### Metonymy

Stephen spoke of Joseph ruling "over Egypt" and over all of Pharaoh's household. By this he meant that Joseph ruled over the people of Egypt and of the people and possessions in Pharaoh's household.

### Other possible translation difficulties in this chapter

#### Background knowledge

The Jewish leaders to whom Stephen spoke already knew much about the events he was telling them about. They knew what Moses had written in the Book of Genesis. If the Book of Genesis has not been translated into your language, it may be difficult for your readers to understand what Stephen said.

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## Acts 7:1

#### Connecting Statement:

The part of the story about Stephen, which began in Acts 6:8, continues. Stephen begins his response to the high priest and the council by talking about things that happened in Israel's history. Most of this history comes from Moses's writings.

## Acts 7:2

#### General Information:

The word "our" includes both Steven, the Jewish council to whom he spoke, and the entire audience.

#### Brothers and fathers, listen to me

Stephen was being very respectful to the council in greeting them as extended family.

### Acts 7:3

#### General Information:

The word "your" refers to Abraham and so is singular.

### Acts 7:4

#### General Information:

In verse 4 the words "he," "his," and "him" refer to Abraham. In verse 5 the words "He" and "he" refer to God, but the word "him" refers to Abraham. Here the word "you" refers to the Jewish council and audience.

### Acts 7:5

#### He gave none of it

"He did not give any of it"

#### enough to set a foot on

Possible meanings for this phrase are 1) enough ground to stand on or 2) enough ground to take a step. Alternate translation: "a very tiny piece of ground"

#### as a possession to him and to his descendants after him

"for Abraham to own and to give to his descendants"

### Acts 7:6

#### God was speaking to him like this

It may be helpful to state that this occurred later than the statement in the previous verse. Alternate translation: "Later God told Abraham"

#### four hundred years

"400 years"

### Acts 7:7

#### I will judge the nation

"nation" refers to the people in it. Alternate translation: "I will judge the people of the nation"

#### the nation that they serve

"the nation that they will serve"

### Acts 7:8

#### gave Abraham the covenant of circumcision

The Jews would have understood that this covenant required Abraham to circumcise the males of his family. Alternate translation: "made a covenant with Abraham to circumcise the males of his family"

#### so Abraham became the father of Isaac

The story transitions to Abraham's descendants.

#### Jacob the father

"Jacob became the father." Stephen shortened this.

### Acts 7:9

#### the patriarchs

"the founders of our tribes" or "our ancestors." A patriarch is a man who rules a family.

#### sold him into Egypt

The Jews knew their ancestors sold Joseph to be a slave in Egypt. Alternate translation: "sold him as a slave in Egypt"

#### was with him

This is an idiom for helping someone. Alternate translation: "helped him"

### Acts 7:10

#### over Egypt

This refers to the people of Egypt. Alternate translation: "over all the people of Egypt"

#### all his household

This refers to all his possessions. Alternate translation: "everything he owned"

### Acts 7:11

#### Now a famine and great tribulation came

"a famine came." The ground stopped producing food and this caused a terrible suffering.

#### our fathers

This refers Jacob and his sons, who were the ancestors of the Jewish people.

### Acts 7:12

#### grain

Grain was the most common food at that time.

#### our fathers

Here this phrase refers to Joseph's older brothers, who were Jacob's sons.

### Acts 7:13

#### On their second trip

"On their next trip"

#### made himself known

Joseph revealed to his brothers his identity as their brother.

#### Joseph's family became known to Pharaoh

This can be stated in active form. Alternate translation: "Pharaoh learned that they were Joseph's family"

**Acts 7:14**

**sent his brothers back**

"sent his brothers back to Canaan" or "sent his brothers back home"

**Acts 7:15**

**he died**

Make sure it does not sound as though he died as soon as he arrived in Egypt. Alternate translation: "eventually Jacob died"

**he and our fathers**

"Jacob and his sons, who became our ancestors"

**Acts 7:16**

**They were carried over ... and laid**

This can be stated in active form. Alternate translation: "Jacob's descendants carried Jacob's body and his son's bodies over ... and buried them"

**for a price in silver**

"with money"

**Acts 7:17**

**As the time of the promise ... the people grew and multiplied**

In some languages it may be helpful to say that the people increased in number before saying that the time of the promise arrived.

**time of the promise approached**

It was close to the time that God would fulfill his promise to Abraham.

**Acts 7:18**

**there arose another king**

"another king began to rule"

**over Egypt**

"Egypt" refers to the people of Egypt. Alternate translation: "over the people of Egypt"

**who did not know about Joseph**

"Joseph" refers to the reputation of Joseph. Alternate translation: "who did not know that Joseph had helped Egypt"

**Acts 7:19**

**General Information:**

The word "our" includes Stephen and his audience.

**Acts 7:20**

**At that time Moses was born**

This introduces Moses into the story.

**very beautiful before God**

This phrase is an idiom that means Moses was very beautiful.

**was nourished**

This can be stated in active form. Alternate translation: "his parents nourished him" or "his parents cared for him"

**Acts 7:21**

**When he was placed outside**

Moses was "placed outside" because of Pharaoh's command. This can be stated in active form. Alternate translation: "When his parents placed him outside" or "When they abandoned him"

**Pharaoh's daughter ... raised him as her own son**

She did for him every good thing a mother would do for her own son. Use your language's normal word for what a mother does to make sure her son becomes a healthy adult.

**adopted him**

If your language has a word for an informal procedure, not a formal legal procedure, in which one family takes a child in and raises him, you may want to use that here. Pharaoh's daughter did do for Moses what any mother would do for her child, but this involved no formal legal procedure.

**as her own son**

"as if he were her own son"

**Acts 7:22**

**Moses was educated**

This can be stated in active form. Alternate translation: "The Egyptians educated Moses"

**all the wisdom of the Egyptians**

This is an exaggeration to emphasize that he was trained in the best schools in Egypt.

**mighty in his words and works**

"effective in his speech and actions" or "influential in what he said and did"

**Acts 7:23**

**it came into his heart**

Here "heart" is a metonym for "mind." The phrase "it came into his heart" is an idiom that means to decide something. Alternate translation: "it came into his mind" or "he decided"

**visit his brothers, the descendants of Israel**

This refers to his people, and not just to his family. Alternate translation: "see how his own people, the children of Israel, were doing"

### Acts 7:24

#### **Seeing an Israelite being mistreated ... the Egyptian**

This can be stated in active form by rearranging the order. Alternate translation: "Seeing an Egyptian mistreating an Israelite, Moses defended and avenged the Israelite by striking the Egyptian who was oppressing him"

#### **striking the Egyptian**

Moses hit the Egyptian so hard that he died.

### Acts 7:25

#### **he thought**

"he imagined"

#### **by his hand, was giving them salvation**

Here "hand" refers to the actions of Moses. Alternate translation: "was giving them salvation through what he, Moses, was doing"

#### **was giving them salvation**

The abstract noun "salvation" can be translated using the verb "save." Alternate translation: "was saving them" or "was rescuing them"

### Acts 7:26

#### **when they were fighting**

Some translations make it clear that two men were fighting. Alternate translation: "when two men of Israel were fighting"

#### **make peace between them**

"make them stop fighting"

#### **Men, you are brothers**

Moses was addressing the Israelites who were fighting.

#### **why are you wronging one another?**

Moses asked this question to encourage them to stop fighting. Alternate translation: "you should not do wrong to each other!"

### Acts 7:27

#### **General Information:**

Here the word "us" refers to the Israelites but does not include Moses.

#### **Who appointed you a ruler and a judge over us?**

The man used this question to rebuke Moses. Alternate translation: "No one appointed you ruler or judge over us." or "You have no authority over us!"

### Acts 7:28

#### **Would you like to kill me, as you killed the Egyptian yesterday?**

The man used this question to warn Moses that he and probably others knew Moses had killed the Egyptian.

### Acts 7:29

#### **General Information:**

Stephen's audience already knew that Moses had married a Midianite woman when he fled Egypt.

#### **after hearing this**

The implied information is that Moses understood that the Israelites knew that he had killed an Egyptian the day before (Acts 7:28).

### Acts 7:30

#### **When forty years were past**

"After 40 years passed." This was the amount of time Moses had been in Midian. Alternate translation: "Forty years after Moses fled from Egypt"

#### **an angel appeared**

Stephen's audience knew that God spoke through the angel.

### Acts 7:31

#### **he marveled at the sight**

Moses was surprised that the bush was not burning up in the fire. This was previously known by Stephen's audience. Alternate translation: "because the bush was not burning up"

#### **as he approached to look at it**

This may mean Moses initially drew close to the bush to investigate.

### Acts 7:32

#### **I am the God of your fathers**

"I am the God whom your ancestors worshiped"

#### **Moses trembled and did not dare to look**

This may mean Moses drew back in fear when he heard the voice.

#### **Moses trembled**

Moses shook from fear. This can be made clear. Alternate translation: "Moses trembled with fear"

### Acts 7:33

#### **Take off the sandals**

God told Moses this so he would honor God.

**for the place where you are standing is holy ground**  
The implied information is that where God is present, the immediate area around God is considered holy or is made holy by God.

**Acts 7:34**

**certainly seen**  
"seen for sure." The word "certainly" adds emphasis to "seen."

**the oppression of my people**  
The abstract noun "oppression" can be translated using the verb "oppress." Alternate translation: "the way the Egyptians are oppressing my people"

**my people**  
The word "my" emphasizes that these people belonged to God. Alternate translation: "the descendants of Abraham, Isaac, and Jacob"

**I have come down to rescue them**  
"will personally cause their release"

**now come**  
"get ready." God uses an order here.

**Acts 7:35**

**General Information:**  
Verses 35-38 contain a series of connected phrases referring to Moses. Each phrase begins with statements such as "This Moses" or "This same Moses" or "This is the man" or "It is the same Moses." If possible, use similar statements to emphasize Moses. After the Israelites left Egypt, they spent 40 years wandering around the wilderness before God led them into the land he had promised them.

**This Moses whom they rejected**  
This refers back to the events recorded in Acts 7:27-28.

**deliverer**  
"rescuer"

**by the hand of the angel ... bush**  
The hand is a metonym for the action performed by the person. In this case, the angel had commanded Moses to return to Egypt. Stephen speaks as if the angel had a physical hand. You may need to make explicit what action the angel did. Alternate translation: "by the action of the angel" or "by having the angel ... bush command him to return to Egypt"

**Acts 7:36**

**during forty years**  
Stephen's audience knew about the forty years the Israelites spent in the wilderness. Alternate

translation: "during the 40 years that the Israelite people lived in the wilderness"

**Acts 7:37**

**raise up a prophet**  
"cause a man to be a prophet"

**from among your brothers**  
"from among your own people"

**Acts 7:38**

**This is the man who was in the assembly**  
"This is the man Moses who was among the Israelites"

**This is the man**  
The phrase "This is the man" throughout this passage refers to Moses.

**who received living words to give to us**  
God was the one who gave those words. Alternate translation: "to whom God spoke living words to give to us"

**living words**  
Possible meanings are 1) "a message that endures" or 2) "words that give life."

**Acts 7:39**

**pushed him away from themselves**  
This metaphor emphasizes their rejection of Moses. Alternate translation: "they rejected him as their leader"

**in their hearts they turned back**  
Here "hearts" is a metonym for people's thoughts. To do something in the heart means to desire to do something. Alternate translation: "they desired to turn back"

**Acts 7:40**

**General Information:**  
The quotation in this verse is from the writings of Moses.

**At that time**  
"When they decided to return to Egypt"

**Acts 7:41**

**they made a calf**  
Stephen's audience knew the calf they made was a statue. Alternate translation: "they made a statue that looked like a calf"

**a calf ... the idol ... the work of their hands**  
These phrases all refer to the same statue of the calf.

## Acts 7:42

### General Information:

Stephen's quotation here is from the prophet Amos.

### God turned

"God turned away." This action expresses that God was not pleased with the people and no longer helped them. Alternate translation: "God stopped correcting them"

### gave them up

"abandoned them"

### the stars in the sky

Possible meanings for the original phrase are 1) the stars only or 2) the sun, moon, and stars.

### the book of the prophets

This was apparently a collection of the writings of several of the Old Testament prophets into one scroll. It would also have included the writings of Amos.

### Did you bring me offerings and sacrifices ... Israel?

God asked this question to show Israel they did not worship him with their sacrifices. Alternate translation: "You did not honor me when brought offerings and sacrifices ... Israel."

### house of Israel

This refers to the whole nation of Israel. Alternate translation: "all you Israelites"

## Acts 7:43

### General Information:

The quotation from the prophet Amos continues here.

### Connecting Statement:

Stephen continues his response to the high priest and the council which he began in Acts 7:2.

### You accepted

It is implied that they took these idols with them as they traveled in the wilderness. Alternate translation: "you carried with you from place to place"

### tabernacle of Molech

the tent that housed the false god Molech

### the star of the god Rephan

the star that is identified with the false god Rephan

### the images that you made

They made statues or images of the gods Molech and Rephan in order to worship them.

### I will carry you away beyond Babylon

"I will remove you to places even farther than Babylon." This would be God's act of judgment.

## Acts 7:44

### the tabernacle of the testimony

The tent that housed the ark (a box) with the 10 commandments carved in stone inside it

## Acts 7:45

### our fathers, under Joshua, received the tabernacle and brought it with them

The phrase "under Joshua" means that their ancestors did these things in obedience to Joshua's direction. Alternate translation: "our fathers, in accordance with Joshua's instructions, received the tabernacle and brought it with them"

### God took the land from the nations and drove them out before the face of our fathers

This sentence tells why the ancestors were able to take possession of the land. Alternate translation: "God forced the nations to leave the land before the face of our fathers"

### God ... drove them out before the face of our fathers

Here "the face of our fathers" refers to the presence of their ancestors. Possible meanings are 1) "As our ancestors watched, God ... drove them out" or 2) "When our ancestors came, God ... drove them out"

### the nations

This refers to the people who lived in the land before Israel. Alternate translation: "the people who previously lived here"

### drove them out

"forced them to leave the land"

## Acts 7:46

### he might find a dwelling place for the house of Jacob

Here "house" is probably a metonym for the ark of the covenant. David wanted to build a place for the ark, which represented God's presence, so people could go there to worship God. Alternate translation: "he might build a place where people could worship the God of Jacob"

### the house of Jacob

Many versions read, "the God of Jacob."

## Acts 7:47

### General Information:

This page has intentionally been left blank.

## Acts 7:48

### made with hands

The hand is a synecdoche for the whole person. Alternate translation: "made by people"

## Acts 7:49

### General Information:

In verses 49 and 50, Stephen quotes from the prophet Isaiah. In the quotation, God is speaking about himself.

### Heaven is my throne ... the earth is the footstool for my feet

The prophet is comparing the greatness of God's presence to how impossible it is for man to build a place for God to rest on earth since the whole earth is nothing but a place for God to rest his feet.

### What kind of house can you build for me?

God asks this question to show how useless man's efforts are to take care of God. Alternate translation: "You can not build a house adequate enough for me!"

### what is the place for my rest?

God asks this question to show man that he cannot provide God any rest. Alternate translation: "There is no place of rest good enough for me!"

## Acts 7:50

### General Information:

In verses 49 and 50, Stephen quotes from the prophet Isaiah. In the quotation, God is speaking about himself.

### Did my hand not make all these things?

God asks this question to show that man did not create anything. Alternate translation: "My hand made all these things!"

## Acts 7:51

### Connecting Statement:

With a sharp rebuke, Stephen finishes his response to the high priest and the council, which he began in Acts 7:2.

### You stiff-necked people

Stephen shifts from identifying with the Jewish leaders to rebuking them.

### uncircumcised in heart and ears

The Jews regarded uncircumcised people as disobedient to God. Stephen uses "hearts and ears" to represent to the Jewish leaders who acted the way Gentiles act when they do not obey or listen to God. Alternate translation: "you refuse to obey and hear"

## Acts 7:52

### Which of the prophets did your fathers not persecute?

Stephen asked this question to show them that they learned nothing from the errors of their forefathers. Alternate translation: "Your forefathers persecuted every prophet!"

### Righteous One

This refers to the Christ, the Messiah.

### you have now become the betrayers and murderers of him also

"you have also betrayed and murdered him"

### murderers of him

"murderers of the Righteous One" or "murderers of the Christ"

## Acts 7:53

### the law that angels had ordained

"the laws that God caused angels to give to our ancestors"

## Acts 7:54

### Connecting Statement:

The council reacts to Stephen's words.

### Now when the council members heard these things

This is the turning point; the sermon ends and the council members react.

### they were furious in their hearts

This means that they were extremely angry.

### ground their teeth at Stephen

This action expressed their strong anger at Stephen or hatred of Stephen. Alternate translation: "they became so angry that they ground their teeth together" or "moved their teeth back and forth as they looked at Stephen"

## Acts 7:55

### looked up intently into heaven

"stared up into heaven." It appears that only Stephen saw this vision and not anyone else in the crowd.

### saw the glory of God

People normally experienced the glory of God as a bright light. Alternate translation: "saw a bright light from God"

### and he saw Jesus standing at the right hand of God

To stand at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "and he saw Jesus standing in the place of honor and authority beside God"

## Acts 7:56

### Son of Man

Stephen refers to Jesus by the title "Son of Man."

**Acts 7:57**

**covered their ears**

"put their hands on their ears." They did this to show that they did not want to hear any more of what Stephen said.

**with one purpose**

This phrase translates a word that speaks of people who agree with each other and who work together to accomplish a common purpose.

**Acts 7:58**

**They forced him out of the city**

"They seized Stephen and forcefully took him out of the city"

**outer clothing**

These are cloaks or robes they would wear outside to stay warm, similar in function to a jacket or coat.

**at the feet**

"in front of." They were placed there so Saul could watch them.

**a young man**

Saul was probably around 30 years old at the time.

**Acts 7:59**

**receive my spirit**

"take my spirit." It may be helpful to add "please" to show that this was a request. Alternate translation: "please receive my spirit"

**Acts 7:60**

**Connecting Statement:**

This ends the story of Stephen.

**He knelt down**

This is an act of submission to God.

**do not hold this sin against them**

This can be stated in a positive way. Alternate translation: "forgive them for this sin"

**fell asleep**

Here to fall asleep is a euphemism for dying. Alternate translation: "died"

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## Chapter 8

<sup>1</sup> Saul was in agreement with his death.

So there began on that day a great persecution against the church that was in Jerusalem; and the believers were all scattered throughout the regions of Judea and Samaria, except the apostles. <sup>2</sup> Devout men buried Stephen and made great lamentation over him. <sup>3</sup> But Saul tried to destroy the church. He would enter house after house, drag off both men and women, and put them in prison.

<sup>4</sup> Yet the believers who had been scattered went about preaching the word. <sup>5</sup> Philip went down to the city of Samaria and proclaimed to them the Christ. <sup>6</sup> Crowds of people were giving close attention to what was being said by Philip; with one mind they heard him, and they saw the signs he did. <sup>7</sup> Unclean spirits came out of many who were possessed, crying out with a loud voice, and many who were paralyzed and lame were healed. <sup>8</sup> So there was much joy in that city.

<sup>9</sup> But there was a certain man in the city named Simon, who had earlier been practicing sorcery; he used to astonish the people of Samaria while claiming that he was an important person. <sup>10</sup> All the Samaritans, from the least to the greatest, paid attention to him; they said, "This man is that power of God which is called Great." <sup>11</sup> They listened to him because he had astonished them for a long time with his sorceries. <sup>12</sup> But when they believed Philip as he proclaimed the gospel about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. <sup>13</sup> Even Simon himself believed, and after he was baptized he stayed with Philip constantly. When he saw signs and mighty works taking place, he was amazed.

<sup>14</sup> Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John. <sup>15</sup> When they had come down, they prayed for them, that they might receive the Holy Spirit. <sup>16</sup> For until that time, the Holy Spirit had not come upon any of them; they had only been baptized into the name of the Lord Jesus. <sup>17</sup> Then Peter and John placed their hands on them, and they received the Holy Spirit. <sup>18</sup> Now when Simon saw that the Holy Spirit was given through the laying on of the apostles' hands, he offered them money. <sup>19</sup> He said, "Give me this authority, too, that whoever I place my hands on might receive the Holy Spirit."

<sup>20</sup> But Peter said to him, "May your silver perish along with you, because you thought to obtain the gift of God with money. <sup>21</sup> You have no part or allotted portion in this matter, because your heart is not right with God. <sup>22</sup> Therefore repent of this wickedness of yours, and pray to the Lord, so that he might perhaps forgive you for the intention of your heart. <sup>23</sup> For I see that you are in the poison of bitterness and in the bonds of unrighteousness."

<sup>24</sup> Simon answered and said, "Pray to the Lord for me, so that nothing you have said may happen to me."

<sup>25</sup> When they had testified and spoken the word of the Lord, Peter and John returned to Jerusalem, proclaiming the gospel to many villages of the Samaritans.

<sup>26</sup> Now an angel of the Lord spoke to Philip and said, "Arise and go toward the south to the road that goes down from Jerusalem to Gaza." (This road is in a desert.) <sup>27</sup> He arose and went. Behold, there was a man from Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians. He was in charge of all her treasure. He had come to Jerusalem to worship. <sup>28</sup> He was returning and sitting in his chariot, and was reading the prophet Isaiah.

<sup>29</sup> The Spirit said to Philip, "Go over and stay close to this chariot."

<sup>30</sup> So Philip ran to him, and heard him reading Isaiah the prophet, and said, "Do you understand what you are reading?"

<sup>31</sup> Then he said, "How can I, unless someone guides me?" He invited Philip to come up into the chariot and sit with him.

<sup>32</sup> Now the passage of the scripture which the Ethiopian was reading was this,

"He was led like a sheep to the slaughter,  
and like a lamb before his shearer is silent,  
so he did not open his mouth.

**33** In his humiliation  
justice was taken away from him.  
Who can give a full account of his descendants?  
For his life was taken from the earth."

**34** So the eunuch asked Philip, and said, "I beg you, tell me who is the prophet speaking about, himself, or someone else?" **35** Philip began to speak, and beginning with this scripture he proclaimed the gospel about Jesus to him. **36** As they went on the road, they came to some water and the eunuch said, "Look, there is water here. What prevents me from being baptized?" **37**<sup>[1]</sup>**38** So the Ethiopian commanded the chariot to stop. They went down into the water, both Philip and the eunuch, and Philip baptized him. **39** When they came up out of the water, the Spirit of the Lord took Philip away, and the eunuch saw him no more, but went on his way rejoicing. **40** But Philip appeared at Azotus and he went through that region, proclaiming the gospel to all the cities until he came to Caesarea.

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## Footnotes

8:37 <sup>[1]</sup>The best ancient copies do not have Acts 8:37,

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## Acts 8 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry that is quoted from the Old Testament in 8:32-33.

The first sentence of verse 1 ends the description of the events in chapter 7. Luke begins a new part of his history with the words "So there began."

### Special concepts in this chapter

#### Receiving the Holy Spirit

In this chapter for the first time Luke speaks of people receiving the Holy Spirit (Acts 8:15-19). The Holy Spirit had already enabled the believers to speak in tongues, to heal the sick, and to live as a community, and he had filled Stephen. But when the Jews started putting believers in prison, those believers who could leave Jerusalem did leave, and as they went, they told people about Jesus. When the people who heard about Jesus received the Holy Spirit, the church leaders knew that those people had truly become believers.

#### Proclaimed

This chapter more than any other in the Book of Acts speaks of the believers proclaiming the word, proclaiming the good news, and proclaiming that Jesus is the Christ. The word "proclaim" translates a Greek word that means to tell good news about something.

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### Acts 8:1

#### General Information:

It may be helpful to your audience to move these parts of the story about Stephen together by using a verse bridge as the UDB does.

#### Connecting Statement:

The story shifts from Stephen to Saul in these verses.

#### So there began ... except the apostles

This part of verse 1 is background information about the persecution that began after Stephen's death. This explains why Saul was persecuting the believers in verse 3.

#### that day

This refers to the day that Stephen died (Acts 7:59-60).

**the believers were all scattered**

The word "all" is a generalization to express that a large number of the believers left Jerusalem because of the persecution.

**except the apostles**

This statement implies that the apostles remained in Jerusalem even though they also experienced this great persecution.

**Acts 8:2**

**Devout men**

"God-fearing men" or "Men who feared God"

**made great lamentation over him**

"greatly mourned his death"

**Acts 8:3**

**house after house**

"houses one by one"

**drag off both men and women**

"took away both men and women by force." Saul forcefully took Jewish believers out of their homes and put them into prison.

**men and women**

This refers to men and women who believed in Jesus.

**Acts 8:4**

**who had been scattered**

The cause for the scattering, the persecution, was stated previously. This can be stated in active form. Alternate translation: "who had fled the great persecution"

**the word**

This is a metonym for "the message." You may need to make explicit that the message was about Jesus. Alternate translation: "the message about Jesus"

**Acts 8:5**

**Connecting Statement:**

This begins the story of Philip, whom the people had chosen as a deacon.

**went down to the city of Samaria**

The phrase "went down" is used here because Samaria is lower in elevation than Jerusalem.

**the city of Samaria**

Possible meanings are 1) Luke expected the readers to know which city he was writing about. Alternate translation: "the main city in Samaria" or 2) Luke did not expect his readers to know which city he was writing about. Alternate translation: "a city in Samaria"

**proclaimed to them the Christ**

The title "Christ" refers to Jesus, the Messiah. Alternate translation: "told them about Jesus Christ" or "told them about Jesus the Messiah"

**Acts 8:6**

**Crowds of people**

"Many people in the city of Samaria." The location was specified in Acts 8:5.

**were giving close attention**

The reason people paid attention was because of all the healing Philip did.

**with one mind**

This phrase translates a word that speaks of people who agree with each other and who work together to accomplish a common purpose.

**Acts 8:7**

**who were possessed**

"who had them" or "who were controlled by them"

**Acts 8:8**

**So there was much joy in that city**

The phrase "that city" refers to the people who were rejoicing. Alternate translation: "So the people of the city were rejoicing"

**Acts 8:9**

**General Information:**

Simon is introduced to the story of Philip. This verse gives the beginning of the background information about Simon and who he was among the Samaritans.

**But there was a certain man ... named Simon**

This is a way of introducing a new person into the story. Your language may use different wording to introduce a new person into the story.

**the city**

"the city in Samaria" (Acts 8:5)

**Acts 8:10**

**General Information:**

Simon is introduced to the story of Philip. This verse continues to give the beginning of the background information about Simon and who he was among the Samaritans.

**All the Samaritans**

The word "all" is a generalization. Alternate translation: "Many of the Samaritans" or "The Samaritans in the city"

**from the least to the greatest**

These two phrases refer to everyone from one extreme to the other. Alternate translation: "no matter how important they were"

**This man is that power of God which is called Great**  
People were saying that Simon was the divine power known as "The Great Power."

**that power of God which is called Great**  
Possible meanings are 1) the powerful representative of God or 2) God or 3) the most powerful man or 4) an angel. Since the term is unclear, it may be best to simply translate it as "the Great power of God."

**Acts 8:11**

**General Information:**

Simon is introduced to the story of Philip. This verse ends the background information about Simon and who he was among the Samaritans.

**Acts 8:12**

**Connecting Statement:**

Verses 12 and 13 give more information about Simon and some of the Samaritans coming to believe in Jesus.

**they were baptized**

This can be stated in active form. Alternate translation: "Philip baptized them" or "Philip baptized the new believers"

**Acts 8:13**

**Connecting Statement:**

Verses 12 and 13 give more information about Simon and some of the Samaritans coming to believe in Jesus.

**Simon himself believed**

The word "himself" is here used to emphasize that Simon believed. Alternate translation: "Simon was also one of those who believed"

**he was baptized**

This can be stated in active form. Alternate translation: "Philip baptized Simon"

**Acts 8:14**

**Connecting Statement:**

Luke continues the news of what was happening in Samaria.

**Now when the apostles in Jerusalem heard**

This marks the beginning of a new part of the story of the Samaritans.

**Samaria**

This refers to the many people who had become believers throughout the district of Samaria.

**had received**

"had believed" or "had accepted"

**Acts 8:15**

**When they had come down**

"when Peter and John had come down"

**come down**

This phrase is used here because Samaria is lower in elevation than Jerusalem.

**they prayed for them**

"Peter and John prayed for the Samaritan believers"

**that they might receive the Holy Spirit**

"that the Samaritan believers might receive the Holy Spirit"

**Acts 8:16**

**they had only been baptized**

This can be stated in active form. Alternate translation: "Philip had only baptized the Samaritan believers"

**they had only been baptized into the name of the Lord Jesus**

Here "name" represents authority, and being baptized into his name represents being baptized in order to be under his authority. Alternate translation: "they had only been baptized to become disciples of the Lord Jesus"

**Acts 8:17**

**Peter and John placed their hands on them**

The word "them" refers to the Samaritan people who believed Stephen's message of the gospel.

**placed their hands on them**

This symbolic action shows that Peter and John wanted God to give the Holy Spirit to the believers.

**Acts 8:18**

**the Holy Spirit was given through the laying on of the apostles' hands**

This can be stated in active form. Alternate translation: "the apostles gave the Holy Spirit by laying their hands on people"

**Acts 8:19**

**that whoever I place my hands on might receive the Holy Spirit**

"that I can give the Holy Spirit to anyone on whom I place my hands"

### Acts 8:20

#### General Information:

Here the words him, your, you, and yours all refer to Simon.

#### May your silver perish along with you

"May you and your money be destroyed"

#### the gift of God

Here this refers to the ability of a person to give the Holy Spirit by laying his hands on someone.

### Acts 8:21

#### You have no part or allotted portion in this matter

The words "part" and "allotted portion" mean the same thing and are used for emphasis. Alternate translation: "You may not participate in this work"

#### your heart is not right

Here "heart" is a metonym for a person's thoughts or motives. Alternate translation: "you are not right in your heart" or "the motives of your mind are not right"

### Acts 8:22

#### this wickedness

"these evil thoughts"

#### he might perhaps forgive

"he may be willing to forgive"

#### for the intention of your heart

Here "heart" is a metonym for a person's thoughts. Alternate translation: "for what you intended to do" or "for what you were thinking of doing"

### Acts 8:23

#### in the poison of bitterness

Here "in the poison of bitterness" is a metaphor for being very envious. It speaks of envy as if it tastes bitter and poisons the person who is envious. Alternate translation: "very envious"

#### in the bonds of unrighteousness

The phrase "bonds of unrighteousness" is spoken as if unrighteousness could make Simon a prisoner. It is metaphor that means Simon is not able to stop himself from sinning. Alternate translation: "because you continue sinning you are like a prisoner" or "sin has made you its prisoner"

### Acts 8:24

#### General Information:

Here the word "you" refers to Peter and John.

#### so that nothing you have said may happen to me

This refers to Peter's rebuke about Simon's silver perishing along with him.

#### nothing you have said may happen to me

This can be stated another way. Alternate translation: "the things you have said may not happen to me"

### Acts 8:25

#### Connecting Statement:

This concludes the part of the story about Simon and the Samaritans.

#### testified

Peter and John told what they personally knew about Jesus to the Samaritans.

#### spoken the word of the Lord

Here "word" is a metonym for "message." Peter and John explained the message about Jesus to the Samaritans.

#### to many villages of the Samaritans

Here "villages" refers to the people in them. Alternate translation: "to the people in many Samaritan villages"

### Acts 8:26

#### Connecting Statement:

This begins the part of the story about Philip and the man from Ethiopia.

#### Now

This marks a transition in the story.

#### Arise and go

These verbs work together to emphasize that he should get ready to start a long journey that will take some time. Alternate translation: "Get ready to travel"

#### goes down from Jerusalem to Gaza

The phrase "goes down" is used here because Jerusalem is higher in elevation than Gaza.

#### This road is in a desert

Most scholars believe Luke added this comment to describe the area through which Philip would travel.

### Acts 8:27

#### General Information:

This verse gives background information about the man from Ethiopia.

#### Behold

The word "behold" alerts us to a new person in the story. Your language may have a way of doing this.

**eunuch**

The emphasis of "eunuch" here is about the Ethiopian's being a high government official, not so much his physical state of being castrated.

**Candace**

This was a title for the queens of Ethiopia. It is similar to the way the word Pharaoh was used for the kings of Egypt.

**He had come to Jerusalem to worship**

This implies that he was a Gentile who believed in God and had come to worship at the Jewish temple. Alternate translation: "He had come to worship God at the temple in Jerusalem"

**Acts 8:28**

**chariot**

Possibly "wagon" or "carriage" is more fitting in this context. Chariots are normally mentioned as a vehicle for war, not as a vehicle for long-distance travel. Also, people stood to ride in chariots.

**reading the prophet Isaiah**

This is the Old Testament book Isaiah. Alternate translation: "reading from the book of the prophet Isaiah"

**Acts 8:29**

**stay close to this chariot**

Philip understood that this meant he was to stay close to the person riding in the chariot. Alternate translation: "accompany the man in this chariot"

**Acts 8:30**

**reading Isaiah the prophet**

This is the Old Testament book Isaiah. Alternate translation: "reading from the book of the prophet Isaiah"

**Do you understand what you are reading?**

The Ethiopian was intelligent and could read, but he lacked spiritual discernment. Alternate translation: "Do you understand the meaning of what you are reading?"

**Acts 8:31**

**How can I, unless someone guides me?**

This question was asked to state emphatically that he could not understand without help. Alternate translation: "I cannot understand unless someone guides me."

**He invited Philip to ... sit with him**

It is implied here that Philip agreed to travel down the road with him to explain the scriptures.

**He invited**

Possible meanings are that 1) he offered a sincere invitation or 2) he made a sincere request.

**Acts 8:32**

**General Information:**

This a passage from the book of Isaiah. Here the word "he" refers to the Messiah.

**like a lamb before his shearer is silent**

A shearer is a person who cuts the wool off the sheep so that it may be used.

**Acts 8:33**

**General Information:**

This verse continues quoting a passage from the book of Isaiah. Here the words "his" and "him" refer to the Messiah.

**In his humiliation justice was taken away from him**

This can be stated in active form. Alternate translation: "He was humiliated and they did not judge him fairly" or "He allowed himself to be humbled before his accusers and he suffered injustice"

**Who can give a full account of his descendants?**

This question was used to emphasize that he will not have descendants. Alternate translation: "No one will be able to speak about his descendants, for there will not be any."

**his life was taken from the earth**

This referred to his death. It can be stated in active form. Alternate translation: "men killed him" or "men took his life from the earth"

**Acts 8:34**

**I beg you**

"Please tell me"

**Acts 8:35**

**this scripture**

This refers to Isaiah's writings in the Old Testament. Alternate translation: "the writings of Isaiah"

**Acts 8:36**

**they went on the road**

"they continued to travel along the road"

**What prevents me from being baptized?**

The eunuch uses this question as a way of asking Philip for permission to be baptized. Alternate translation: "Please allow me to be baptized."

**Acts 8:37**

**General Information:**

This page has intentionally been left blank.

**Acts 8:38**

**commanded the chariot to stop**

"told the driver of the chariot to stop"

**Acts 8:39**

**Connecting Statement:**

This is the end of the part of the story about Philip and the man from Ethiopia. The story of Philip ends at Caesarea.

**the Spirit of the Lord took Philip away**

The words "took Philip away" imply that the Spirit took forceful, physical action, perhaps a miracle

that moved Philip in an instant. The angel probably did not just suggest or even command that Philip leave the eunuch and go elsewhere.

**the eunuch saw him no more**

"the eunuch did not see Philip again"

**Acts 8:40**

**Philip appeared at Azotus**

There was no indication of Philip's traveling between where he baptized the Ethiopian and Azotus. He just suddenly disappeared along the road to Gaza and reappeared at the town of Azotus.

**that region**

This refers to the area around the town of Azotus.

**to all the cities**

"to all the cities in that region"

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## Chapter 9

<sup>1</sup> But Saul, still speaking threats even of murder against the disciples of the Lord, went to the high priest <sup>2</sup> and asked him for letters for the synagogues in Damascus, so that if he found any who belonged to the Way, whether men or women, he might bring them bound to Jerusalem. <sup>3</sup> As he was traveling, it happened that as he came near to Damascus, suddenly there shone all around him a light out of heaven; <sup>4</sup> and he fell upon the ground and heard a voice saying to him, "Saul, Saul, why are you persecuting me?" <sup>5</sup> Saul replied, "Who are you, Lord?" The Lord said, "I am Jesus, whom you are persecuting; <sup>6</sup> but rise, enter into the city, and it will be told you what you must do." <sup>7</sup> The men who traveled with Saul stood speechless, hearing the voice, but seeing no one. <sup>8</sup> Saul arose from the ground, and when he opened his eyes, he could see nothing; so they led him by the hand and brought him into Damascus. <sup>9</sup> For three days he was without sight, and he neither ate nor drank.

<sup>10</sup> Now there was a disciple at Damascus named Ananias. The Lord said to him in a vision, "Ananias!" He said, "See, I am here, Lord."

<sup>11</sup> The Lord said to him, "Arise, and go to the street which is called Straight, and at the house of Judas ask for a man from Tarsus named Saul, for he is praying. <sup>12</sup> He has seen in a vision a man named Ananias coming in and laying his hands on him, so that he might see again."

<sup>13</sup> But Ananias answered, "Lord, I have heard from many about this man, how much harm he has done to your holy people in Jerusalem. <sup>14</sup> He has authority from the chief priests to put in bonds everyone here who calls upon your name."

<sup>15</sup> But the Lord said to him, "Go, for he is a chosen instrument of mine, to carry my name before the Gentiles and kings and the children of Israel; <sup>16</sup> for I will show him how much he must suffer for the cause of my name."

<sup>17</sup> So Ananias departed, and entered into the house. Laying his hands on him, he said, "Brother Saul, the Lord Jesus, who appeared to you on the road when you were coming, has sent me so that you might receive your sight and be filled with the Holy Spirit." <sup>18</sup> Immediately something like scales fell from Saul's eyes, and he received his sight; he arose and was baptized; <sup>19</sup> and he ate and was strengthened.

He stayed with the disciples in Damascus for several days. <sup>20</sup> Right away he proclaimed Jesus in the synagogues, saying that he is the Son of God. <sup>21</sup> All who heard him were amazed and said, "Is not this the man who destroyed those in Jerusalem who called on this name? He has come here to take them bound to the chief priests." <sup>22</sup> But Saul became more and more powerful, and he was causing distress among the Jews who lived in Damascus by proving that Jesus is the Christ.

<sup>23</sup> After many days, the Jews planned together to kill him. <sup>24</sup> But their plan became known to Saul. They watched the gates day and night in order to kill him. <sup>25</sup> But his disciples took him by night and let him down through the wall, lowering him in a basket.

<sup>26</sup> When he had come to Jerusalem, Saul attempted to join the disciples, but they were all afraid of him, not believing that he was a disciple. <sup>27</sup> But Barnabas took him and brought him to the apostles, and he told them how Saul had seen the Lord on the road and that the Lord had spoken to him, and how at Damascus Saul had spoken boldly in the name of Jesus. <sup>28</sup> He was with them, going in and out around Jerusalem. He spoke boldly in the name of the Lord Jesus <sup>29</sup> and debated with the Grecian Jews; but they kept trying to kill him. <sup>30</sup> When the brothers learned of this, they brought him down to Caesarea and sent him away to Tarsus.

<sup>31</sup> So then, the church throughout all Judea, Galilee, and Samaria had peace and was built up; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, the church grew in numbers. <sup>32</sup> Now it came about that, as Peter went throughout the whole region, he came down also to God's holy people who lived in the town of Lydda. <sup>33</sup> There he found a certain man named Aeneas, who had been in his bed for eight years, for he was paralyzed. <sup>34</sup> Peter said to him, "Aeneas, Jesus Christ heals you. Get up and make your bed," and right away he got up. <sup>35</sup> So everyone who lived in Lydda and in Sharon saw the man and they turned to the Lord.

<sup>36</sup> Now there was in Joppa a certain disciple named Tabitha (which is translated "Dorcas"). This woman was full of good works and merciful deeds that she did for the poor. <sup>37</sup> It came about in those days that she fell sick and died; when they had washed her, they laid her in an upper room. <sup>38</sup> Since Lydda was near Joppa, and the disciples had heard that Peter was there, they sent two men to him, pleading with him, "Come to us without delay." <sup>39</sup> Peter arose and went with them. When he had arrived, they brought him to the upper room, and all the widows stood by him weeping, showing him the tunics and garments that Dorcas had made while she had been with them. <sup>40</sup> Peter put them all out of the room, knelt down, and prayed; then, turning to the body, he said, "Tabitha, arise." Then she opened her eyes, and seeing Peter she sat up. <sup>41</sup> Peter then gave her his hand and raised her up; and when he called God's holy people and the widows, he presented her alive to them. <sup>42</sup> This matter became known throughout all Joppa, and many people believed on the Lord. <sup>43</sup> It happened that Peter stayed for many days in Joppa with a man named Simon, a tanner.

## Acts 9 General Notes

### Special concepts in this chapter

#### "The Way"

No one knows for sure who first started calling believers "followers of the Way." This is probably what the believers called themselves, because the Bible often speaks of a person living his life as if that person were walking on a path or "way." If this is true, the believers were "following the way of the Lord" by living in a way that pleased God.

#### "Letters for the synagogues in Damascus"

The "letters" Paul asked for were probably legal papers that permitted him to put Christians in prison. The synagogue leaders in Damascus would have obeyed the letter because it was written by the high priest. If the Romans had seen the letter, they also would have allowed Saul to persecute the Christians, because they permitted the Jews to do as they desired to people who broke their religious laws.

### Other possible translation difficulties in this chapter

#### What Saul saw when he met Jesus

It is clear that Saul saw a light and that it was because of this light that he "fell upon the ground." Some people think that Saul knew that it was the Lord speaking to him without seeing a human form, because the Bible often speaks of God as being light and living in light. Other people think that later in his life he was able to say, "I have seen the Lord Jesus" because it was a human form that he saw here.

### Acts 9:1

#### General Information:

Verses 1-2 give background information telling us what Saul has been doing since the stoning of Stephen.

#### Connecting Statement:

The story shifts back to Saul and his salvation.

#### still speaking threats even of murder against the disciples

The noun "murder" can be translated as a verb. Alternate translation: "still speaking threats, even to murder the disciples"

### Acts 9:2

#### General Information:

Verses 1-2 give background information telling us what Saul has been doing since the stoning of

Stephen. Here the word "him" refers to the high priest and "he" refers to Saul.

#### for the synagogues

This refers to the people in the synagogues. Alternate translation: "for the people in the synagogues" or "for the leaders in the synagogues"

#### if he found any

"when he found people" or "if he found people"

#### who belonged to the Way

"who followed the teachings of Jesus Christ"

#### the Way

This term appears to have been a title for Christianity at that time.

#### he might bring them bound to Jerusalem

"he might take them as prisoners to Jerusalem." Paul's purpose can be made clear by adding "so that the Jewish leaders could judge and punish them"

### Acts 9:3

#### Connecting Statement:

After the high priest gave Saul the letters, Saul left for Damascus.

#### As he was traveling

Saul left Jerusalem and now travels to Damascus.

#### it happened that

This is an expression that marks a change in the story to show something different is about to happen.

#### there shone all around him a light out of heaven

"a light from heaven shone all around him"

#### out of heaven

Possible meanings are 1) out of heaven, where God lives or 2) out of the sky. The first meaning is preferable. Use that meaning if your language has a separate word for it.

### Acts 9:4

#### he fell upon the ground and heard

Possible meanings are that 1) "Saul threw himself to the ground and heard" or 2) "the light caused Saul to fall to the ground, and he heard" or 3) "Saul fell to the ground the way one who faints falls, and he heard"

#### why are you persecuting me?

This rhetorical question communicates a rebuke to Saul. Alternate translation: "You are persecuting me!" or "Stop persecuting me!"

### Acts 9:5

#### General Information:

Every occurrence of the word "you" here is singular.

#### Who are you, Lord?

Saul was not acknowledging that Jesus is the Lord. He uses that title because he understood that he spoke to someone of supernatural power.

### Acts 9:6

#### but rise, enter into the city

"get up and go into the city Damascus"

#### it will be told you

This can be stated in the active form. Alternate translation: "someone will tell you"

### Acts 9:7

#### stood speechless, hearing the voice, but seeing no one

This can be stated as a new sentence. Alternate translation: "stood speechless. They heard the voice, but they did not see anyone"

#### but seeing no one

"but they saw no one" or "but they did not see anyone." Apparently only Saul experienced the light.

### Acts 9:8

#### when he opened his eyes

This implies that he had closed his eyes because the light was too bright.

#### he could see nothing

"he could not see anything." Saul was blind.

### Acts 9:9

#### was without sight

"was blind" or "could not see anything"

#### he neither ate nor drank

It is not stated whether he chose not to eat or drink as a form of worship, or if he had no appetite because he was too distressed from his situation. It is preferable not to specify the reason.

### Acts 9:10

#### General Information:

The story of Saul continues, and Luke introduces another man named Ananias. This is not the same Ananias who died earlier in Acts [Acts 5:3]

#### Now there was

This introduces Ananias as a new character.

#### He said

"Ananias said"

### Acts 9:11

#### go to the street which is called Straight

"go to Straight Street"

#### house of Judas

This Judas was not the disciple who had betrayed Jesus. This Judas was owner of a house in Damascus where Saul was staying.

#### a man from Tarsus named Saul

"a man from the city of Tarsus named Saul" or "Saul of Tarsus"

### Acts 9:12

#### **laying his hands on him**

This was a symbol of giving a spiritual blessing to Saul.

#### **he might see again**

"he might regain his ability to see"

### Acts 9:13

#### **your holy people in Jerusalem**

Here "holy people" refers to Christians. Alternate translation: "the people in Jerusalem who believe in you"

### Acts 9:14

#### **authority ... to put in bonds everyone here**

It is implied that the extent of the power and authority granted Saul was limited to the Jewish people at this point in time.

#### **put in bonds**

Putting someone in bonds is a metonym for arresting that person. Alternate translation: "arrest"

#### **calls upon your name**

Here "your name" refers to Jesus.

### Acts 9:15

#### **he is a chosen instrument of mine**

"chosen instrument" refers to something that is set apart for service. Alternate translation: "I have chosen him to serve me"

#### **to carry my name**

This is an expression for identifying or speaking out for Jesus. Alternate translation: "in order that he might speak about me"

### Acts 9:16

#### **for the cause of my name**

This is an expression meaning "for telling people about me."

### Acts 9:17

#### **General Information:**

The word "you" here is singular and refers to Saul.

#### **Connecting Statement:**

Ananias goes to the house where Saul is staying. After Saul is healed, the story shifts from Ananias back to Saul.

#### **So Ananias departed, and entered into the house**

It may be helpful to state that Ananias went to the house before he entered into it. Alternate

translation: "So Ananias went, and after he found the house where Saul was, he entered it"

#### **Laying his hands on him**

Ananias put his hands on Saul. This was a symbol of giving a blessing to Saul.

#### **so that you might receive your sight and be filled with the Holy Spirit**

This can be stated in active form. Alternate translation: "so that you might see again and that the Holy Spirit might fill you"

### Acts 9:18

#### **something like scales fell**

"something that appeared like fish scales fell"

#### **he received his sight**

"he was able to see again"

#### **he arose and was baptized**

This can be stated in active form. Alternate translation: "he got up and Ananias baptized him"

### Acts 9:19

#### **General Information:**

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### Acts 9:20

#### **General Information:**

Here the first "he" refers to Saul. The second "he" refers to Jesus, the Son of God.

#### **Son of God**

This is an important title for Jesus.

### Acts 9:21

#### **General Information:**

Here "him" and "He" refer to Saul.

#### **All who heard him**

The word "All" is a generalization. Alternate translation: "Those who heard him" or "Many who heard him"

#### **Is not this the man who destroyed those in Jerusalem who called on this name?**

This is a rhetorical and negative question that emphasizes that Saul was indeed the man who had persecuted the believers. Alternate translation: "This is the man who destroyed those in Jerusalem who called on this name Jesus!"

#### **this name**

Here "name" refers to Jesus. Alternate translation: "the name of Jesus"

### Acts 9:22

#### **causing distress among the Jews**

They were distressed in the sense that they could not find a way to refute Saul's arguments that Jesus was the Christ.

### Acts 9:23

#### **General Information:**

The word "him" in this section refers to Saul.

#### **the Jews**

This refers to the leaders of the Jews. Alternate translation: "the Jewish leaders"

### Acts 9:24

#### **But their plan became known to Saul**

This can be stated in active form. Alternate translation: "But someone told their plan to Saul" or "But Saul learned about their plan"

#### **They watched the gates**

This city had a wall surrounding it. People could normally only enter and exit the city through the gates.

### Acts 9:25

#### **his disciples**

people who believed Saul's message about Jesus and were following his teaching

#### **let him down through the wall, lowering him in a basket**

"used ropes to lower him in a large basket through an opening in the wall"

### Acts 9:26

#### **General Information:**

Here the words "he" and "him" refer to Saul.

#### **but they were all afraid of him**

Here "they were all" is a generalization, but it is possible that it refers to every person. Alternate translation: "but they were afraid of him"

### Acts 9:27

#### **General Information:**

Here "him" refers to Saul and "he" refers to Barnabas.

#### **had spoken boldly in the name of Jesus**

This is a way of saying he preached or taught the gospel message of Jesus Christ without fear. Alternate translation: "had openly preached the message about Jesus"

### Acts 9:28

#### **He was with them, going in and out around Jerusalem**

Here the word "He" refers to Saul, and the word "them" probably refers to the apostles and other disciples in Jerusalem. This is an idiom meaning that Paul was able to associate freely with the believers in Jerusalem.

#### **in the name of the Lord Jesus**

Possible meanings are 1) this simply refers to the Lord Jesus and tells who Paul spoke about. Alternate translation: "about the Lord Jesus" or 2) "name" is a metonym for authority. Alternate translation: "under the authority of the Lord Jesus" or "with the authority that the Lord Jesus gave him"

### Acts 9:29

#### **debated with the Grecian Jews**

Saul tried to reason with the Jews who spoke Greek.

### Acts 9:30

#### **the brothers**

Here the words "the brothers" refer to the believers in Jerusalem.

#### **brought him down to Caesarea**

The phrase "brought him down" is used here because Caesarea is lower in elevation than Jerusalem.

#### **sent him away to Tarsus**

Caesarea was a seaport. They brothers probably sent Saul to Tarsus by ship.

### Acts 9:31

#### **General Information:**

Verse 31 is a statement that gives an update on the church's growth.

#### **the church throughout all Judea, Galilee, and Samaria**

This is the first use of the singular "church" to refer to more than one local congregation. Here it refers to all the believers in all the groups throughout Israel.

#### **had peace**

"lived peacefully." This means the persecution that started with the murder of Stephen was finished.

#### **was built up**

The agent was either God or the Holy Spirit. This can be stated in active form. Alternate translation: "God helped them grow" or "the Holy Spirit built them up"

**walking in the fear of the Lord**

"Walking" here is a metaphor for "living." Alternate translation: "living in obedience to the Lord" or "continuing to honor the Lord"

**in the comfort of the Holy Spirit**

"with the Holy Spirit strengthening and encouraging them"

**Acts 9:32**

**Connecting Statement:**

Here the story shifts from Saul to a new part of the story about Peter.

**Now it came about**

This phrase is used to mark a new part of the story.

**throughout the whole region**

This is an generalization for Peter's visiting the believers in many places in the region of Judea, Galilee, and Samaria.

**he came down**

The phrase "came down" is used here because Lydda is lower in elevation than the other places where he was traveling.

**Lydda**

Lydda is a city located about 18 kilometers southeast of Joppa. This city is called Lod in the Old Testament and in modern Israel.

**Acts 9:33**

**There he found a certain man**

Peter was not intentionally searching for a paralyzed person, but happened upon him. Alternate translation: "There Peter met a man"

**a certain man named Aeneas**

This introduces Aeneas as a new character in the story.

**who had been in his bed ... was paralyzed**

This is background information about Aeneas.

**paralyzed**

This means he was unable to walk. He probably was unable to move any part of his body below his waist.

**Acts 9:34**

**make your bed**

"roll up your mat"

**Acts 9:35**

**everyone who lived in Lydda and in Sharon**

This is a generalization referring to many of the people there. Alternate translation: "those who

lived in Lydda and in Sharon" or "many people who lived in Lydda and Sharon"

**in Lydda and in Sharon**

The city of Lydda was located in the Plain of Sharon.

**saw the man**

It may be helpful to state that they saw that he was healed. Alternate translation: "saw the man whom Peter had healed"

**and they turned to the Lord**

Here "turned to the Lord" is a metaphor for starting to obey the Lord. Alternate translation: "and they repented of their sins and started obeying the Lord"

**Acts 9:36**

**General Information:**

Verses 36 and 37 give background information about the woman named Tabitha.

**Connecting Statement:**

Luke continues the story with a new event about Peter.

**Now there was**

This introduces a new part in the story.

**Tabitha (which is translated "Dorcas"). This woman**

Tabitha is her name in the Aramaic language, and Dorcas is her name in the Greek language. Both names mean "gazelle." Alternate translation: "Tabitha, which in the Greek language was Dorcas. This woman"

**was full of good works and merciful deeds**

"doing many good things and performed merciful deeds"

**Acts 9:37**

**General Information:**

Verses 36 and 37 give background information about the woman named Tabitha.

**It came about in those days**

This refers to the time when Peter was in Joppa. This can be stated. Alternate translation: "It came about while Peter was nearby"

**washed her**

This was washing to prepare for her burial.

**they laid her in an upper room**

This was a temporary display of the body during the funeral process.

**Acts 9:38**

**they sent two men to him**

"the disciples sent two men to Peter"

**Acts 9:39**

**to the upper room**

"to the upstairs room where Dorcas' body was lying"

**all the widows**

It is possible that all the widows of the town were there since it was not a large town.

**widows**

women whose husbands had died and therefore needed help

**while she had been with them**

"while she was still alive with the disciples"

**Acts 9:40**

**put them all out of the room**

"told them all to leave the room." Peter had everyone leave so he could be alone to pray for Tabitha.

**Acts 9:41**

**gave her his hand and raised her up**

Peter took hold of her hand and helped her to sit up in the bed and then stand up on the floor.

**God's holy people and the widows**

The widows were possibly also believers but are mentioned specifically because Tabitha was so important to them.

**Acts 9:42**

**Connecting Statement:**

The story of Tabitha ends in verse 42. Verse 43 tells us what happens to Peter after the story ends.

**This matter became known throughout all Joppa**

This refers to the miracle of Peter's raising Tabitha from the dead. It can be stated in active form.

Alternate translation: "People throughout all Joppa heard about this matter"

**believed on the Lord**

"believed in the gospel of the Lord Jesus"

**Acts 9:43**

**Connecting Statement:**

The story of Tabitha ends in verse 42. Verse 43 tells us what happens to Peter after the story ends.

**It happened that**

"It came about that." This introduces the beginning of the next event in the story.

**Simon, a tanner**

"a man named Simon who made leather from animal skins"

## Chapter 10

<sup>1</sup> Now there was a certain man in the city of Caesarea, Cornelius by name, a centurion of what was called the Italian Company of Soldiers. <sup>2</sup> He was a devout man, one who feared God with all his household, gave many alms to the people, and prayed to God constantly. <sup>3</sup> About the ninth hour of the day, he clearly saw in a vision an angel of God coming to him. The angel said to him, "Cornelius!" <sup>4</sup> Cornelius stared at the angel and was very afraid and said, "What is it, sir?"

The angel said to him, "Your prayers and your alms have gone up as a memorial offering into God's presence. <sup>5</sup> Now send men to the city of Joppa to bring a man named Simon who is called Peter. <sup>6</sup> He is staying with a tanner named Simon, whose house is by the seaside."

<sup>7</sup> When the angel who spoke to him had left, Cornelius called two of his house servants, and a devout soldier from among those who served him. <sup>8</sup> Cornelius told them all that had happened and sent them to Joppa.

<sup>9</sup> Now on the next day at about the sixth hour, as they were on their journey and were approaching the city, Peter went up upon the housetop to pray. <sup>10</sup> He then became hungry and wanted something to eat, but while the people were cooking some food, a trance came on him, <sup>11</sup> and he saw the sky open and a certain container descending, something like a large sheet coming down to the earth, let down by its four corners. <sup>12</sup> In it were all kinds of four-footed animals and things that crawled on the earth, and birds of the sky. <sup>13</sup> Then a voice spoke to him: "Rise, Peter, kill and eat."

<sup>14</sup> But Peter said, "Not so, Lord; for I have never eaten anything that was defiled and unclean."

<sup>15</sup> But the voice came to him again a second time: "What God has made clean, you must not call defiled."

<sup>16</sup> This happened three times; then the container was immediately taken back up into the sky.

<sup>17</sup> Now while Peter was very confused about what the vision that he had seen could mean, behold, the men who were sent by Cornelius stood before the gate, after they had asked their way to the house. <sup>18</sup> They called out and asked whether Simon, who was also called Peter, was staying there.

<sup>19</sup> While Peter was still thinking about the vision, the Spirit said to him, "Behold, three men are looking for you. <sup>1</sup><sup>20</sup> Arise and go down and go with them. Do not hesitate to go with them, because I have sent them."

<sup>21</sup> So Peter went down to the men and said, "I am he whom you are seeking. Why have you come?"

<sup>22</sup> They said, "A centurion named Cornelius, a righteous man and one who fears God, and is well spoken of by all the nation of the Jews, was instructed by a holy angel to send for you to come to his house, so he could listen to a message from you." <sup>23</sup> So Peter invited them to come in and stay with him.

On the next morning he got up and went with them, and some of the brothers from Joppa accompanied him. <sup>24</sup> On the following day they came to Caesarea. Cornelius was waiting for them; he had called together his relatives and his close friends. <sup>25</sup> It came about that when Peter entered, Cornelius met him and fell down at his feet to worship him. <sup>26</sup> But Peter helped him up, saying, "Stand up! I too am a man."

<sup>27</sup> While Peter was talking with him, he went in and found many people gathered together. <sup>28</sup> He said to them, "You yourselves know that it is not lawful for a Jewish man to associate with or to visit a foreigner. But God has shown me that I should not call any man defiled or unclean. <sup>29</sup> That is why I came without arguing, when I was sent for. So I ask you why you sent for me."

<sup>30</sup> Cornelius said, "Four days ago at this very hour, I was praying at the ninth hour in my house; and see, a man stood before me in bright clothing. <sup>31</sup> He said, 'Cornelius, your prayer has been heard by God, and your alms have reminded God about you. <sup>32</sup> So send someone to Joppa, and call to you a man named Simon who is called Peter. He is staying in the house of a tanner named Simon, by the seaside.' <sup>2</sup><sup>33</sup> So at once I sent for you. You are kind to have come. Now then, we are all here present in the sight of God to hear everything that you have been instructed by the Lord to say." <sup>3</sup>

<sup>34</sup> Then Peter opened his mouth and said, "Truly I understand that God is not partial. <sup>35</sup> Instead, in every nation anyone who fears him and does what is right is acceptable to him. <sup>36</sup> You know the message that he sent to the people of Israel, when he announced the good news about peace through Jesus Christ, who is Lord of all— <sup>37</sup> you yourselves know the events that took place, which occurred throughout all Judea, beginning in Galilee, after the baptism that John announced; <sup>38</sup> the events concerning Jesus of Nazareth, how God anointed him with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him. <sup>39</sup> We are witnesses of all the things Jesus did, both in the country of the Jews and in Jerusalem. They killed him by hanging him on a tree, <sup>40</sup> but God raised him up on the third day and caused him to be seen, <sup>41</sup> not by all the people, but to the witnesses who were chosen beforehand by God—by us who ate and drank with him after he rose from the dead. <sup>42</sup> He commanded us to proclaim to the people and to testify that this is the one who has been chosen by God to be the Judge of the living and the dead. <sup>43</sup> About him all the prophets testify, that everyone who believes in him receives forgiveness of sins through his name."

<sup>44</sup> While Peter was still saying these things, the Holy Spirit fell on all of those who were listening to his message. <sup>45</sup> The people who belonged to the circumcision group of believers—all of those who came with Peter—were amazed, because the gift of the Holy Spirit was poured out also on the Gentiles. <sup>46</sup> For they heard these Gentiles speaking in tongues and exalting God. Then Peter answered, <sup>47</sup> "Can anyone keep water from these people so they should not be baptized, these people who have received the Holy Spirit as well as we?" <sup>48</sup> Then he commanded them to be baptized in the name of Jesus Christ. Then they asked him to stay with them for several days.

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## Footnotes

10:19 <sup>[1]</sup>Some ancient copies have,

10:32 <sup>[2]</sup>Some ancient copies add:

10:33 <sup>[3]</sup>Instead of

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## Acts 10 General Notes

### Special concepts in this chapter

#### Unclean

The Jews believed that they could become unclean in God's sight if they visited or ate food with a Gentile. This was because the Pharisees had made a law against it because they wanted to keep people from eating foods that the law of Moses said were unclean. The law of Moses did say that some foods were unclean, but it did not say that God's people could not visit or eat with Gentiles. (See: clean and lawofmoses)

#### Baptism and the Holy Spirit

The Holy Spirit "fell on" those who were listening to Peter. This showed the Jewish believers that Gentiles could receive the word of God and receive the Holy Spirit just as the Jewish believers had. After that, the Gentiles were baptized.

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### Acts 10:1

#### General Information:

The writer begins to give background information about Cornelius.

#### Connecting Statement:

This is the beginning of the part of the story about Cornelius.

#### Now there was a certain man

This was a way of introducing a new person to this part of the historical account.

#### in the city of Caesarea, Cornelius by name, a centurion of what was called the Italian Company of Soldiers

"from Caesarea whose name was Cornelius. He was an officer in charge of 60 soldiers from the Italian Company of Soldiers, in the Roman army"

### Acts 10:2

#### General Information:

The writer finishes giving background information about Cornelius.

#### a devout man

a man who wanted to do what God expected of him

#### feared God

worshiped God with deep respect and awe

#### prayed to God constantly

The word "constantly" is a generalization. Alternate translation: "prayed to God often" or "he prayed to God regularly"

### Acts 10:3

#### the ninth hour

"three o'clock in the afternoon." This was the normal afternoon prayer time for Jews.

#### he clearly saw

"Cornelius clearly saw"

### Acts 10:4

#### Your prayers and your alms have gone up ... into God's presence

It is implied that his gifts and prayers had been accepted by God. Alternate translation: "God is pleased by your prayers and alms. They have gone up ... to him"

### Acts 10:5

#### General Information:

This page has intentionally been left blank.

### Acts 10:6

#### a tanner

a person who makes leather from animal skins

### Acts 10:7

#### When the angel who spoke to him had left

"When Cornelius' vision of the angel had ended."

#### a devout soldier

a soldier who wanted to do what God expected of him. See how you translated "devout" in [Acts 10:2](#).

### Acts 10:8

#### told them all that had happened

Cornelius explained his vision to his two servants and to one of his soldiers.

#### sent them to Joppa

"sent two of his two servants and the one soldier to Joppa."

### Acts 10:9

#### General Information:

Here the word "they" refers to Cornelius' two servants and the soldier under Cornelius' command (Acts 10:7).

#### Connecting Statement:

The story shifts away from Cornelius to tell us what God is doing with to Peter.

#### about the sixth hour

"around noon"

#### up upon the housetop

The roofs of the houses were flat, and people often did many different activities on them.

### Acts 10:10

#### while the people were cooking some food

"before the people finished cooking the food"

#### a trance came on him

This metaphor means that Peter went into the trance without expecting it or desiring it. Alternate translation: "he went into a trance"

#### trance

Peter saw things in his mind, not with his physical eyes.

### Acts 10:11

#### he saw the sky open

This was the beginning of Peter's vision. It can be a new sentence.

#### something like a large sheet ... four corners

The container holding the animals had the appearance of a large square piece of cloth.

#### let down by its four corners

"with its four corners suspended" or "with its four corners higher than the rest of it"

### Acts 10:12

#### things that crawled on the earth

snakes and insects, as opposed to "four-footed animals"

### Acts 10:13

#### a voice spoke to him

The person speaking is not specified. The "voice" was probably God, although it could possibly have been an angel from God.

### Acts 10:14

#### Not so

"I will not do that"

#### I have never eaten anything that was defiled and unclean

It is implied that some of the "four-footed animals and things that crawled on the earth, and birds of the sky"

### Acts 10:15

#### What God has made clean, you must not call defiled

This refers to the animals in the sheet.

#### What God has made clean

If God is the speaker, he is referring to himself in the third person. Alternate translation: "What I, God, have made clean"

### Acts 10:16

#### This happened three times

Possible meanings are 1) Peter heard the words "What God has made clean, you must not call defiled" three times or 2) a total of three times the sheet came down from heaven and Peter heard and responded to the voice. It would be best to translate without adding information here.

### Acts 10:17

#### Peter was very confused

This means that Peter was having difficulty understanding what the vision meant.

#### behold

The word "behold" here alerts us to pay attention to the surprising information that follows, in this case, the two men standing at the gate.

#### stood before the gate

"stood before the gate to the house." It is implied that this house had a wall with a gate one would use to enter the property.

#### after they had asked their way to the house

This happened before they arrived at the house. This could be stated earlier in the verse, as the UDB does.

### Acts 10:18

#### They called out

Cornelius' men remained outside the gate while asking about Peter.

### Acts 10:19

#### thinking about the vision

"wondering about the meaning of the vision"

#### the Spirit

"the Holy Spirit"

#### Behold, three

"Pay attention, because what I am about to say is both true and important: three"

#### three men are looking for you

Some ancient texts have a different number of men.

### Acts 10:20

#### go down

"go down from the roof of the house"

#### Do not hesitate to go with them

It would be natural for Peter not to want to go with them, because they were strangers and they were Gentiles.

### Acts 10:21

#### I am he whom you are seeking

"I am the man you are looking for"

### Acts 10:22

#### General Information:

The word "They" here refer to the two servants and the soldier from Cornelius (Acts 10:7).

#### A centurion named Cornelius ... listen to a message from you

This can be divided into several sentences and stated in active form as the UDB does.

#### fears God

worships God with deep respect and awe

#### all the nation of the Jews

This number of people is exaggerated with the word "all" to emphasize how widely this was known among the Jews.

### Acts 10:23

#### General Information:

The word "them" here refer to the two servants and the soldier from Cornelius (Acts 10:7).

#### So Peter invited them to come in and stay with him

The journey to Caesarea was too long for them to begin that afternoon.

#### stay with him

"be his guests"

#### some of the brothers from Joppa

This refers to believers who lived in Joppa.

### Acts 10:24

#### On the following day

This was the next day after they left Joppa. The journey to Caesarea took longer than one day.

#### Cornelius was waiting for them

"Cornelius expected them"

### Acts 10:25

#### when Peter entered

"when Peter entered the house"

#### fell down at his feet to worship him

"he knelt down and put his face close to Peter's feet." He did this to honor Peter.

#### fell down

He purposely did this to show that he was worshipping.

### Acts 10:26

#### Stand up! I too am a man

Peter was rebuking Cornelius mildly for worshipping Peter. Alternate translation: "Do not worship me! I am only a man, as you are"

### Acts 10:27

#### General Information:

The word "him" here refers to Cornelius, and "he" refers to Peter.

#### Connecting Statement:

Peter addresses the people who are gathered in Cornelius' house.

#### many people gathered together

"many Gentile people gathered together." It is implied that these people Cornelius had invited were Gentiles.

### Acts 10:28

#### General Information:

Here the words "You" and "yourselves" include Cornelius as well as the Gentiles who were present and so are plural.

#### it is not lawful for a Jewish man

"it is forbidden for a Jewish man." This refers to the Jewish religious law.

#### a foreigner

people who are not Jews

### Acts 10:29

#### General Information:

Here both instances of "you" include Cornelius as well as the Gentiles who were present and so are plural.

### Acts 10:30

#### General Information:

In verses 31 and 32 Cornelius quotes what the angel had said to him when he appeared to him at the ninth hour. The words "you" and "your" are all singular. The word "we" here does not include Peter.

#### Connecting Statement:

Cornelius responds to Peter's question.

#### Four days ago

Cornelius is referring to the day before the third night before he is speaking to Peter. Biblical culture counts the current day, so the day before three nights ago is "four days ago." Current Western culture does not count the current day, so many Western translations read, "three days ago."

#### praying

Some ancient authorities say "fasting and praying" instead of simply "praying."

#### at the ninth hour

The normal afternoon time that the Jews pray to God.

### Acts 10:31

#### your prayer has been heard by God

This can be stated in active form. Alternate translation: "God has heard your prayer"

#### reminded God about you

"brought you to God's attention." This does not imply that God had forgotten.

### Acts 10:32

#### call to you a man named Simon who is called Peter

"tell Simon who is also called Peter to come to you"

### Acts 10:33

#### at once

"right away"

#### You are kind to have come

This expression is a polite way of thanking Peter for coming. Alternate translation: "I certainly thank you for coming"

**we are all here**

This refers to Cornelius and his family but not to Peter, so this is exclusive.

**present in the sight of God**

"present with God"

**that you have been instructed by the Lord to say**

This can be stated in active form. Alternate translation: "that the Lord has told you to say"

**Acts 10:34**

**Connecting Statement:**

Peter begins speaking to everyone in the house of Cornelius.

**opened his mouth**

"began to speak"

**Truly**

This means that what he is about to say is especially important to know.

**God is not partial**

"God does not favor certain people"

**Acts 10:35**

**anyone who fears him and does what is right is acceptable to him**

"he accepts anyone who fears him and does what is right"

**to him**

to God

**fears**

worships with deep respect and awe

**Acts 10:36**

**General Information:**

All instances of "he" here refers to God.

**Connecting Statement:**

Peter continues to talk to Cornelius and his guests.

**who is Lord of all**

Here "all" means "all people."

**Acts 10:37**

**throughout all Judea**

The word "all" is a generalization. Alternate translation: "throughout Judea" or "in many places in Judea"

**after the baptism that John announced**

"after John preached to the people to repent and then baptized them"

**Acts 10:38**

**the events ... and with power**

This long sentence, which begins in verse 36, can be shortened into several sentences as in the UDB.

**God anointed him with the Holy Spirit and with power**

The Holy Spirit and God's power are spoken of as if they are something that can be poured out onto a person.

**all who were oppressed by the devil**

The word "all" is a generalization. Alternate translation: "those who were oppressed by the devil" or "many people who were oppressed by the devil"

**God was with him**

The idiom "was with him" means "was helping him."

**Acts 10:39**

**General Information:**

The word "We" refer to Peter and the apostles and believers who were with Jesus when he was on earth, not to his hearers. The word "him" here refers to Jesus.

**in the country of the Jews**

This refers mainly to Judea at that time.

**hanging him on a tree**

This is another expression that refers to crucifixion. Alternate translation: "nailing him to a wooden cross"

**Acts 10:40**

**General Information:**

Both instances of "him" refer to Jesus.

**God raised him up**

Here to raise up is an idiom for causing someone who has died to become alive again. Alternate translation: "God caused him to live again"

**the third day**

"the third day after he died"

**caused him to be seen**

"permitted many people to see him after he was raised from the dead"

**Acts 10:41**

**General Information:**

The word "us" refers to Peter and the apostles and believers who were with Jesus when he was on earth, not to his hearers. The words "him" and "he" here refers to Jesus.

**from the dead**

From among all those who have died. This expression describes all dead people together in the underworld.

**Acts 10:42**

**General Information:**

Here the word "us" includes Peter and believers. It excludes his audience.

**that this is the one who has been chosen by God**

This can be stated in active form. Alternate translation: "that God chose this Jesus"

**the living and the dead**

This refers to people who are still living and people who have died. Alternate translation: "the people who are alive and the people who are dead"

**Acts 10:43**

**Connecting Statement:**

Peter finishes his speech to everyone in the house of Cornelius, which he began in [Acts 10:34](#).

**About him all the prophets testify**

"All the prophets testify about Jesus"

**everyone who believes in him receives forgiveness of sins**

This could be stated in active form. Alternate translation: "God will forgive the sins of everyone who believes in Jesus because of what Jesus has done"

**through his name**

Here "his name" refers to the actions of Jesus. His name means God who saves. Alternate translation: "through what Jesus has done for them"

**Acts 10:44**

**the Holy Spirit fell**

Here the word "fell" indicates that the event happened suddenly. Alternate translation: "the Holy Spirit suddenly came"

**all of those who were listening**

Here "all" refers to all the Gentiles at the house who were listening to Peter.

**Acts 10:45**

**the gift of the Holy Spirit was poured out also**

This can be stated in active form. Alternate translation: "God also poured out the Holy Spirit"

**the gift of the Holy Spirit**

That is, the Holy Spirit himself was the gift.

**poured out**

The Holy Spirit is spoken of as if he were something that could be poured out upon people. It implies a generous amount. Alternate translation: "generously given"

**the gift**

"the free gift"

**also on the Gentiles**

Here "also" refers to the fact that the Holy Spirit had already been given to the Jewish believers.

**Acts 10:46**

**Gentiles speaking in tongues and exalting God**

These were known spoken languages that caused the Jews to acknowledge that the Gentiles were indeed praising God.

**speaking in tongues**

Here "tongues" is a metonym for languages. Alternate translation: "speaking in other languages"

**Acts 10:47**

**Can anyone keep water from these people so they should not be baptized, these people who have received ... we?**

Peter uses this question to convince the Jewish Christians that the Gentile believers should be baptized. Alternate translation: "No one should keep water from these people! We should baptize them because they have received ... we!"

**Acts 10:48**

**General Information:**

The words "he" and "him" refer to Peter.

**Connecting Statement:**

This is the end of the part of the story about Cornelius.

**he commanded them to be baptized**

It is implied that the Jewish Christians were the ones who would baptize them. Alternate translation: "Peter commanded the Gentile believers to allow the Jewish Christians to baptize them" or "Peter commanded the Jewish Christians to baptize them"

**be baptized in the name of Jesus Christ**

Here "in the name of Jesus Christ" expresses that the reason for their baptism was that they believed in Jesus. Alternate translation: "be baptized as believers in Jesus Christ"

## Chapter 11

<sup>1</sup> Now the apostles and the brothers who were in Judea heard that the Gentiles also had received the word of God. <sup>2</sup> When Peter had come up to Jerusalem, they who belonged to the circumcision group criticized him; <sup>3</sup> they said, "You associated with uncircumcised men and ate with them!" <sup>4</sup> But Peter started to explain the matter to them in detail, saying, <sup>5</sup> "I was praying in the city of Joppa, and in a trance I saw a vision of a container coming down, like a large sheet let down from heaven by its four corners. It descended to me. <sup>6</sup> I gazed at it and I thought about it. I saw the four-legged animals of earth, wild beasts, things that crawled, and birds of the sky. <sup>7</sup> Then I heard a voice say to me, 'Get up, Peter; kill and eat!'

<sup>8</sup> I said, 'Not so, Lord; for nothing unholy or unclean has ever entered into my mouth.'

<sup>9</sup> But the voice answered again from heaven, 'What God has made clean, you must not call defiled.' <sup>10</sup> This happened three times, and then everything was taken back up into heaven again.

<sup>11</sup> "Behold, right away there were three men standing in front of the house where we were; they had been sent from Caesarea to me. <sup>12</sup> The Spirit commanded me to go with them, and that I should make no distinction regarding them. These six brothers went with me, and we went into the man's house. <sup>13</sup> He told us how he had seen the angel standing in his house and saying, 'Send men to Joppa and bring back Simon who is called Peter. <sup>14</sup> He will speak to you a message by which you will be saved—you and all your household.' <sup>15</sup> As I began to speak to them, the Holy Spirit came on them, just as on us in the beginning. <sup>16</sup> I remembered the words of the Lord, how he said, 'John indeed baptized with water; but you will be baptized with the Holy Spirit.' <sup>17</sup> Then if God gave to them the same gift as he gave to us when we believed on the Lord Jesus Christ, who was I, that I could oppose God?"

<sup>18</sup> When they heard these things, they said nothing in response, but they glorified God and said, "Then God has given repentance for life to the Gentiles also."

<sup>19</sup> Now those who had been scattered by the persecution that arose over Stephen spread as far as Phoenicia, Cyprus, and Antioch, speaking the word only to Jews. <sup>20</sup> But some of them, men from Cyprus and Cyrene, came to Antioch and spoke also to Greeks, proclaiming to them the gospel about the Lord Jesus. <sup>21</sup> The hand of the Lord was with them; a great number believed and turned to the Lord. <sup>22</sup> News about them came to the ears of the church in Jerusalem, and they sent out Barnabas as far as Antioch. <sup>23</sup> When he came and saw the grace of God, he was glad and he encouraged them all to remain with the Lord with purpose of heart. <sup>24</sup> For he was a good man and full of the Holy Spirit and of faith, and many people were added to the Lord. <sup>25</sup> Barnabas then went out to Tarsus to search carefully for Saul. <sup>26</sup> When he found him, he brought him to Antioch. It came about, that for an entire year they gathered together with the church and taught many people. The disciples were first called Christians in Antioch.

<sup>27</sup> Now in these days some prophets came down from Jerusalem to Antioch. <sup>28</sup> One of them, Agabus by name, stood up and indicated by the Spirit that a great famine would occur over all the world. This happened in the days of Claudius. <sup>29</sup> So the disciples, as each one was able, determined to send a contribution for the relief of the brothers in Judea. <sup>30</sup> They did this; they sent money to the elders by the hand of Barnabas and Saul.

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## Acts 11 General Notes

### Special concepts in this chapter

#### "The Gentiles also had received the word of God"

Almost all of the first believers were Jewish. Luke writes in this chapter that many Gentiles started to believe in Jesus. They believed that the message about Jesus was true and so began to "receive the word of God." Some of the believers in Jerusalem did not believe that Gentiles could truly follow Jesus, so Peter went to them and told them what had happened to him and how he had seen the Gentiles receive the Word of God and receive the Holy Spirit.

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### Acts 11:1

**General Information:**

This is the beginning of a new event in the story.

**Now**

This marks a new part of the story.

**the brothers**

The phrase "brothers" here refers to the believers in Judea.

**who were in Judea**

"who were in the province of Judea"

**had received the word of God**

This expression refers to the fact that the Gentiles believed the gospel message about Jesus. Alternate translation: "believed the message of God about Jesus"

### Acts 11:2

**Connecting Statement:**

Peter arrives in Jerusalem and begins talking to the Jews there.

**had come up to Jerusalem**

Jerusalem was higher than almost any other place in Israel, so it was normal for Israelites to speak of coming up to Jerusalem and going down from it.

**they who belonged to the circumcision group**

This is a reference to some of the Jews who believed that every believer must be circumcised. Alternate translation: "some Jewish believers in Jerusalem who wanted all followers of Christ to be circumcised"

### Acts 11:3

**uncircumcised men**

The phrase "uncircumcised men" refers to Gentiles.

**ate with them**

It was against Jewish tradition for Jews to eat with Gentiles.

### Acts 11:4

**Connecting Statement:**

Peter responds to the Jews by telling them about his vision and about what had happened at Cornelius' house.

**Peter started to explain**

Peter did not criticize the Jewish believers but reacted in a friendly, explanatory manner.

**in detail**

"exactly what happened"

### Acts 11:5

**in a trance I saw**

Peter saw something that was only in his mind. It was not physical. His mind was not working in its usual way. See how you translated similar words in Acts 10:10.

**like a large sheet**

The container holding the animals had the appearance of a large square piece of cloth. See how you translated this in Acts 10:11.

**by its four corners**

"with its four corners suspended" or "with its four corners higher than the rest of it." See how you translated this in Acts 10:11.

### Acts 11:6

**four-legged animals of earth**

From Peter's response, it can be implied that the law of Moses commanded the Jews not to eat some of them. See how you translated a similar phrase in [Acts 10:12]

**wild beasts**

This probably refer to the animals people do not or cannot tame or control.

**things that crawled**

snakes and insects, as opposed to "four-footed animals." See how you translated this in Acts 10:12.

### Acts 11:7

**I heard a voice**

The person speaking is not specified. The "voice" was probably God, although it could possibly have been an angel from God. See how you translated "a voice" in [Acts 10:13]

### Acts 11:8

**Not so**

"I will not do that." See how you translated this in Acts 10:14.

**nothing unholy or unclean has ever entered into my mouth**

Apparently the animals in the sheet were animals which the Jewish law in the Old Testament forbade the Jews to eat. This can be said in a positive way. Alternate translation: "I have eaten only meat from holy and clean animals"

**unclean**

In the Old Testament Jewish law, a person became ritually "unclean" in various ways, such as eating certain forbidden animals.

### Acts 11:9

**What God has made clean, you must not call defiled**  
This refers to the animals in the sheet.

### Acts 11:10

**This happened three times**

Possible meanings are 1) Peter heard the words "What God has made clean, you must not call defiled" three times or 2) a total of three times the sheet came down from heaven and Peter heard and responded to the voice. It would be best to translate without adding information here. See how you translated "This happened three times" in Acts 10:16.

### Acts 11:11

**General Information:**

Here "we" refers to Peter and the believers in Joppa. It does not include his current audience in Jerusalem.

**Behold**

This word alerts us to the new people in the story. Your language may have a way of doing this.

**right away**

"immediately" or "at that exact moment"

**they had been sent**

This can be stated in active form. Alternate translation: "someone had sent them"

### Acts 11:12

**that I should make no distinction regarding them**

"that I should not be concerned that they were Gentiles"

**These six brothers went with me**

"These six brothers went with me to Caesarea"

**These six brothers**

"These six Jewish believers"

**into the man's house**

This refers to the house of Cornelius.

### Acts 11:13

**Simon who is called Peter**

"Simon who is also called Peter." See how you translated the same phrase in Acts 10:32.

### Acts 11:14

**all your household**

This refers to all the people in the household. Alternate translation: "everyone who lives in your house"

### Acts 11:15

**General Information:**

Here the word "us" refers to Peter, the other apostles, and all of the Jewish believers who had received the Holy Spirit at Pentecost.

**As I began to speak to them, the Holy Spirit came on them**

This implies that Peter had not finished speaking but had intended to say more.

**the Holy Spirit came on them, just as on us in the beginning**

Peter leaves out some things to keep the story short. Alternate translation: "the Holy Spirit came on the Gentile believers, just as he came on the Jewish believers at Pentecost"

**in the beginning**

Peter is referring to the day of Pentecost.

### Acts 11:16

**you will be baptized with the Holy Spirit**

This can be stated in active form. Alternate translation: "God will baptize you with the Holy Spirit"

### Acts 11:17

**General Information:**

The word "them" refers to Cornelius and his Gentile guests and household. The word "us" refers to the speaker and his hearers and so is inclusive.

**Connecting Statement:**

Peter finishes his speech (which he began in Acts 11:4) to the Jews about his vision and about what had happened at the house of Cornelius.

**Then if God gave to them ... who was I, that I could oppose God?**

Peter uses this question to emphasize that he was only obeying God. Alternate translation: "Since God gave to them ... I decided that I could not oppose God!"

**the same gift**

Peter refers to the gift of the Holy Spirit.

### Acts 11:18

**General Information:**

The word "they" refers to the Jewish believers to whom Peter spoke.

**they said nothing in response**

"they did not argue with Peter"

**God has given repentance for life to the Gentiles also**

"God has given repentance that leads to life to the Gentiles also." Here "life" refers to eternal life. The

abstract nouns "repentance" and "life" can be translated as the verbs "repent" and "live."  
Alternate translation: "God has also given the Gentiles the ability to repent and then live eternally" or "God has allowed the Gentiles also to repent and live eternally"

### Acts 11:19

#### Connecting Statement:

Luke tells about what happened to the believers who fled after the stoning of Stephen.

#### Now

This introduces the new part of the story.

#### those who had been scattered by the persecution that arose over Stephen spread

The Jews began persecuting Jesus's followers because Stephen had said and done things that the Jews did not like. Because of this persecution, many of Jesus's followers left Jerusalem and went to many different places.

#### spread

"went in many different directions"

#### who had been scattered by the persecution that arose over Stephen spread

This can be translated in active form. Alternate translation: "whom the Jews had been persecuting because of Stephen, and so had left Jerusalem, spread"

#### the persecution that arose over Stephen

the persecution that happened because of what Stephen had said and done

#### only to Jews

The believers thought God's message was for the Jewish people, and not for the Gentiles.

### Acts 11:20

#### spoke also to Greeks

These Greek-speaking people were Gentiles, not Jews. Alternate translation: "also spoke to Gentiles who spoke Greek"

### Acts 11:21

#### The hand of the Lord was with them

God's hand signifies his powerful help. Alternate translation: "God was powerfully enabling those believers to preach effectively"

#### turned to the Lord

Here "turned to the Lord" is a metaphor for starting to obey the Lord. Alternate translation: "they repented of their sins and began to obey the Lord"

### Acts 11:22

#### General Information:

The word "he" refers to Barnabas. The word "they" refers to the believers of the church at Jerusalem.

#### ears of the church

Here "ears" refers to the believers' hearing about the event. Alternate translation: "the believers in the church"

### Acts 11:23

#### General Information:

The word "he" refers to Barnabas. The word "them" refers to the believers he met on his way to Antioch.

#### saw the grace of God

"saw how God acted kindly toward the believers"

#### he encouraged them

"he kept on encouraging them"

#### to remain with the Lord

"to remain faithful to the Lord" or "to continue to trust in the Lord"

#### with purpose of heart

Here the "heart" refers to a person's will and desire. Alternate translation: "with all their will" or "with complete commitment"

### Acts 11:24

#### General Information:

The word "he" refers to Barnabas.

#### full of the Holy Spirit

The Holy Spirit controlled Barnabas as he obeyed the Holy Spirit.

#### many people were added to the Lord

Here "added" means they came to believe the same thing as the others. Alternate translation: "many more people also believed in the Lord"

### Acts 11:25

#### out to Tarsus

"out to the city of Tarsus"

### Acts 11:26

#### General Information:

The word "he" refers to Barnabas and "him" to Saul.

#### When he found him

It probably took some time and effort for Barnabas to locate Saul.

**It came about**

This begins a new event in the story.

**they gathered together with the church**

"Barnabas and Saul gathered together with the church"

**The disciples were first called Christians in Antioch**

This implies that it was other people who called the believers Christians. This can be stated in active form. Alternate translation: "People in Antioch were the first to call the disciples Christians"

**Acts 11:27**

**General Information:**

Here Luke tells background information about a prophecy in Antioch.

**Now**

This word is used here to mark a break in the main story-line.

**came down from Jerusalem to Antioch**

Jerusalem was higher in elevation than Antioch, so it was normal for Israelites to speak of going up to Jerusalem or going down from it.

**Acts 11:28**

**Agabus by name**

"whose name was Agabus"

**indicated by the Spirit**

"the Holy Spirit enabled him to prophesy"

**a great famine would occur**

"a great shortage of food would happen"

**over all the world**

This was a generalization referring to the part of the world that they were interested in. Alternate translation: "all over the inhabited world" or "throughout the Roman Empire"

**in the days of Claudius**

Luke's audience would know that Claudius was the emperor of Rome at that time. Alternate translation: "when Claudius was the Roman emperor"

**Acts 11:29**

**So**

This word means marks an event that happened because of something else that happened first. In this case, they sent money because of Agabus' prophesy or the famine.

**as each one was able**

The richer people sent more; the poorer people sent less.

**the brothers in Judea**

"the believers in Judea"

**Acts 11:30**

**General Information:**

The words "They" and "they" refer to the believers in the church in Antioch (Acts 11:27).

**by the hand of Barnabas and Saul**

The hand is a synecdoche for the action of the whole person. Alternate translation: "by having Barnabas and Saul take it to them"

## Chapter 12

<sup>1</sup> Now about that time Herod the king laid hands on some who belonged to the church so that he might mistreat them. <sup>2</sup> He killed James the brother of John with the sword. <sup>3</sup> After he saw that this pleased the Jews, he proceeded to arrest Peter also. That was during the days of unleavened bread. <sup>4</sup> After arresting him, he put him in prison, assigning him over to four squads of soldiers to guard him; he was intending to bring him to the people after the Passover. <sup>5</sup> So Peter was kept in the prison, but prayer was made earnestly to God for him by those in the church. <sup>6</sup> On the night before Herod was going to bring him out for trial, Peter was sleeping between two soldiers, bound with two chains, while guards in front of the door were keeping watch over the prison. <sup>7</sup> Behold, an angel of the Lord suddenly appeared by him, and a light shone in the prison cell. He struck Peter on the side and woke him and said, "Get up quickly," and his chains fell off his hands. <sup>8</sup> The angel said to him, "Gird yourself and put on your sandals." Peter did so. The angel said to him, "Put on your outer garment and follow me." <sup>9</sup> So Peter followed the angel and went out. He did not know that what was done by the angel was real. He thought he was seeing a vision. <sup>10</sup> After they had passed by the first guard and the second, they came to the iron gate that led into the city; it opened for them by itself. They went out and went down a street, and the angel left him right away. <sup>11</sup> When Peter came to himself, he said, "Now I truly know that the Lord has sent his angel and delivered me out of the hand of Herod, and from everything the Jewish people were expecting." <sup>12</sup> When he realized this, he went to the house of Mary the mother of John, also called Mark, where many people had gathered and were praying. <sup>13</sup> When he knocked at the door of the gate, a servant girl named Rhoda came to answer. <sup>14</sup> When she recognized Peter's voice, out of joy she failed to open the gate; instead, she came running into the room; she reported that Peter was standing at the gate. <sup>15</sup> So they said to her, "You are insane." But she insisted that it was so. They said, "It is his angel." <sup>16</sup> But Peter continued knocking, and when they had opened the door, they saw him and were amazed. <sup>17</sup> Peter motioned to them with his hand to be silent, and he told them how the Lord had brought him out of prison. He said, "Report these things to James and the brothers." Then he left and went to another place. <sup>18</sup> Now when it became day, there was no small disturbance among the soldiers over what had happened to Peter. <sup>19</sup> After Herod had searched for him and could not find him, he questioned the guards and ordered them to be put to death.

Then Herod went down from Judea to Caesarea and stayed there. <sup>20</sup> Now Herod was very angry with the people of Tyre and Sidon. They went to him with one purpose, and after persuading Blastus, the king's assistant, to help them, they asked for peace because their country received its food from the king's country. <sup>21</sup> On a set day Herod dressed himself in royal clothing and sat on a throne; he made a speech to them. <sup>22</sup> The people shouted, "This is the voice of a god, not of a man!" <sup>23</sup> Immediately an angel of the Lord struck him, because he did not give God the glory; he was eaten by worms and died.

<sup>24</sup> But the word of God increased and multiplied.

<sup>25</sup> So when Barnabas and Saul had completed their mission, they returned from Jerusalem, <sup>[1]</sup> bringing with them John, also called Mark.

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### Footnotes

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12:25 <sup>[1]</sup>Some ancient copies read,

## Acts 12 General Notes

### Structure and formatting

Chapter 12 tells what happened to King Herod while Barnabas was bringing Saul back from Tarsus and they were delivering money from Antioch Jerusalem (11:25-30). He killed many of the leaders of the church, and he put Peter in prison. After God helped Peter escape the prison, Herod killed the prison guards, and then God killed Herod. In the last verse of the chapter, Luke tells how Barnabas and Saul return to Antioch.

## Important figures of speech in this chapter

### Personification

The "word of God" is spoken of as if it were a living thing that could grow and become many.

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### Acts 12:1

#### General Information:

This is background information about Herod's killing James.

#### Connecting Statement:

This begins the new persecution, first of James's death and then of Peter's imprisonment and then release.

#### Now

This begins a new part of the story.

#### about that time

This refers to the time of the famine.

#### laid hands on

This means Herod had the believers arrested. See how you translated this in [Acts 4:3]

#### some who belonged to the church

Only James and Peter are specified, which implies that these were leaders of the church in Jerusalem.

#### so that he might mistreat them

"in order to cause the believers to suffer"

### Acts 12:2

#### He killed James ... with the sword

This tells the manner in which James was killed.

#### He killed James

Possible meanings are 1) Herod himself killed James or 2) Herod ordered someone to kill James. Alternate translation: "Herod gave the order and they killed James"

### Acts 12:3

#### General Information:

Here the word "he" refers to Herod (Acts 12:1).

#### After he saw that this pleased the Jews

"When Herod realized that putting James to death pleased the Jewish leaders"

#### pleased the Jews

"made the Jewish leaders happy"

#### That was

"Herod did this" or "This happened"

#### the days of unleavened bread

This refers to the Jewish religious feast time during the Passover season. Alternate translation: "the

festival when the Jewish people ate bread without yeast"

### Acts 12:4

#### four squads of soldiers

"four groups of soldiers." Each squad had four soldiers that guarded Peter, one group at a time. The groups divided the 24 hour day into four shifts. Each time two soldiers would have been at his side and the other two soldiers by the entrance.

#### he was intending to bring him to the people

"Herod planned to judge Peter in the presence of the people" or "Herod planned to judge Peter before the Jewish people"

### Acts 12:5

#### So Peter was kept in the prison

This implies that the soldiers continually guarded Peter in prison. This can be stated in active form. Alternate translation: "So the soldiers guarded Peter in the prison"

#### prayer was made earnestly to God for him by those in the church

This can be stated in active form. Alternate translation: "the group of believers in Jerusalem earnestly prayed to God for him"

#### earnestly

continuously and with dedication

### Acts 12:6

#### On the night before Herod was going to bring him out for trial

That Herod planned to execute him can be clarified. Alternate translation: "The happened on the day before Herod was going to bring Peter out from prison to put him on trial and then to execute him"

#### bound with two chains

"tied with two chains" or "fastened with two chains." Each chain would have been attached to one of the two guards who stayed beside Peter.

#### were keeping watch over the prison

"were guarding the prison doors"

### Acts 12:7

#### General Information:

The words "him" and "his" refer to Peter.

**Behold**

This word alerts us to pay attention to the surprising information that follows.

**by him**

"next to him" or "beside him"

**in the prison cell**

"in the prison room"

**He struck Peter**

"The angel tapped Peter" or "The angel poked Peter." Peter was evidently sleeping deeply enough that this was required to wake him.

**his chains fell off his hands**

The angel caused the chains to fall from Peter without touching them.

**Acts 12:8**

**Gird yourself and put on your sandals**

Peter had probably loosened his belt and taken off his sandals so he could go to sleep. The angel was telling Peter to get ready to leave the cell.

**Peter did so**

"Peter did what the angel told him to do" or "Peter obeyed"

**Acts 12:9**

**General Information:**

Here the word "He" refers to Peter. The words "they" and "They" refer to Peter and the angel.

**He did not know**

"He did not understand"

**what was done by the angel was real**

This could be changed to active form. Alternate translation: "the actions of the angel were real" or "what the angel did truly happened"

**Acts 12:10**

**After they had passed by the first guard and the second**

It is implied that the soldiers were not able to see Peter and the angel as they walked by. Alternate translation: "The first and second guards did not see them as they passed by, and then"

**had passed by**

"had walked by"

**and the second**

The word "guard" is understood from the previous phrase. Alternate translation: "and the second guard"

**they came to the iron gate**

"Peter and the angel arrived at the iron gate"

**that led into the city**

"that opened to the city" or "that went from the prison to the city"

**it opened for them by itself**

Here "by itself" means neither Peter nor the angel opened it. Alternate translation: "the gate swung open for them" or "the gate opened itself for them"

**went down a street**

"walked along a street"

**left him right away**

"left Peter suddenly" or "suddenly disappeared"

**Acts 12:11**

**When Peter came to himself**

This is an idiom. Alternate translation: "When Peter became fully awake and alert" or "When Peter became aware that what had happened was real"

**delivered me out of the hand of Herod**

Here "the hand of Herod" refers to "Herod's hold" or "Herod's plans." Alternate translation: "brought me from the harm Herod had planned for me"

**delivered me**

"rescued me"

**everything the Jewish people were expecting**

Here "the people of the Jews" probably referred mainly to the Jewish leaders. Alternate translation: "all that the Jewish leaders thought would happen to me"

**Acts 12:12**

**realized this**

He became aware that God had rescued him.

**John, also called Mark**

John was also called Mark. This can be stated in active form. Alternate translation: "John, whom people also called Mark"

**Acts 12:13**

**he knocked**

"Peter knocked." Tapping on the door was a normal Jewish custom to let others know you wish to visit them. You may need to change this to fit your culture.

**at the door of the gate**

"at the outer door" or "at the door of the entrance from the street to the courtyard"

**came to answer**

"came to the gate to ask who was knocking"

### Acts 12:14

#### General Information:

Here all instances of "she" refer to the servant girl Rhoda ([Acts 12:13](#)).

#### out of joy

"because she was so joyful" or "being overly excited"

#### failed to open the gate

"did not open the gate" or "forgot to open the gate"

#### came running into the room

You may prefer to say "went running into the room in the house"

#### she reported

"she told them" or "she said"

### Acts 12:15

#### General Information:

Here the words "she" and "her" both refer to the servant girl Rhoda ([Acts 10:13](#)), and the words "they" and "They" refer to the people who were inside praying ([Acts 10:12](#)).

#### You are insane

The people not only did not believe her, but rebuked her by saying she was crazy. Alternate translation: "You are crazy"

#### she insisted that it was so

"she insisted that what she said was true"

#### They said

"They answered"

#### It is his angel

"What you have seen is Peter's angel." Some Jews believed in guardian angels and may have thought that Peter's angel had come to them.

### Acts 12:16

#### General Information:

Here both instances of "they" refer to the people in the house. The word "him" refers to Peter.

#### But Peter continued knocking

The word "continued" means that Peter kept knocking the entire time those inside were talking.

### Acts 12:17

#### General Information:

Here both instances of "them" refer to the people who were inside praying ([Acts 12:12](#)).

#### Report these things

"Tell these things"

#### the brothers

"the other believers"

### Acts 12:18

#### Now

This word is used to mark a break in the story-line. Time has passed; it is now the next day.

#### when it became day

"in the morning"

#### there was no small disturbance among the soldiers over what had happened to Peter

This phrase is used to emphasize what really happened. This could be said in a positive way. Alternate translation: "there was a great disturbance among the soldiers over what had happened to Peter"

#### there was no small disturbance among the soldiers over what had happened to Peter

The abstract noun "disturbance" can be expressed with the words "disturbed" or "upset." Alternate translation: "the soldiers were very disturbed about what had happened to Peter"

### Acts 12:19

#### General Information:

The word "him" here refers to Peter, and both instances of "he" refers to Herod.

#### After Herod had searched for him and could not find him

"After Herod searched for Peter and could not find him"

#### After Herod had searched for him

Possible meanings are that 1) "Herod" here is a metonym for his soldiers, that is, when Herod heard Peter was missing, he sent other soldiers to search the prison, or 2) when Herod heard Peter was missing, he went himself to search the prison.

#### he questioned the guards and ordered them to be put to death

It was the normal punishment for the Roman government to kill the guards if their prisoner escaped.

#### Then Herod went down

The phrase "went down" is used here because Caesarea is lower in elevation than Judea.

### Acts 12:20

#### Connecting Statement:

Luke continues with another event in Herod's life.

#### Now

This word is used here to mark the next event in the story.

**very angry**

This phrase translates a word that speaks of a person being so angry that he is ready to kill other people.

**They went to him with one purpose**

Here the word "They" is a generalization. It is unlikely that all the people of Tyre and Sidon went to Herod. Alternate translation: "Men representing the people of Tyre and Sidon went with one purpose to talk with Herod"

**with one purpose**

This phrase translates a word that speaks of people who agree with each other and who work together to accomplish a common purpose.

**after persuading Blastus**

"after these men persuaded Blastus"

**Blastus**

a man's name

**the king's assistant**

This phrase refers to a person who assists the king in his personal life, not necessarily his work as ruler.

**they asked for peace**

"these men requested peace"

**their country received its food from the king's country**

They probably purchased this food. Alternate translation: "the people of Tyre and Sidon bought all their food from the people that Herod ruled"

**received its food**

It is implied that Herod restricted this supply of food because he was angry with the people of Tyre and Sidon.

**Acts 12:21**

**On a set day**

This was probably the day on which Herod agreed to meet with the representatives. Alternate translation: "On the day when Herod agreed to meet them"

**royal clothing**

expensive clothing that would demonstrate he was the king

**sat on a throne**

This was where Herod formally addressed people who came to see him.

**Acts 12:22**

**General Information:**

This page has intentionally been left blank.

**Acts 12:23**

**Connecting Statement:**

This is the end of the part of the story about Herod.

**Immediately an angel**

"Right away an angel" or "While the people were praising Herod, an angel"

**struck him**

"afflicted Herod" or "caused Herod to become very ill"

**he did not give God the glory**

Herod let those people worship him instead of telling them to worship God.

**he was eaten by worms and died**

Here "worms" refers to worms inside the body, probably intestinal worms. This can be stated in active form. Alternate translation: "worms ate Herod's insides and he died"

**Acts 12:24**

**the word of God increased and multiplied**

The word of God is spoken of as if it were a living plant able to grow and reproduce. Alternate translation: "the message of God spread to more places and more people believed in him"

**the word of God**

"the message God sent about Jesus"

**Acts 12:25**

**Connecting Statement:**

This verse continues the history from [11:30]

**completed their mission**

This refers back to when they brought money from the believers at Antioch in [Acts 11:29-30]

**they returned from Jerusalem**

They went back to Antioch from Jerusalem. Alternate translation: "Barnabas and Saul returned to Antioch"

## Chapter 13

<sup>1</sup> Now in the church in Antioch, there were some prophets and teachers. They were Barnabas, Simeon (who is called Niger), Lucius of Cyrene, Manaen (the foster brother of Herod the tetrarch), and Saul. <sup>2</sup> While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul, to do the work to which I have called them." <sup>3</sup> After they had fasted, prayed, and laid their hands on these men, they sent them off.

<sup>4</sup> So Barnabas and Saul, having been sent out by the Holy Spirit, went down to Seleucia; from there they sailed away to Cyprus. <sup>5</sup> While they were in the city of Salamis, they proclaimed the word of God in the synagogues of the Jews. They also had John for an assistant. <sup>6</sup> When they had gone through the whole island to Paphos, they found a certain magician, a Jewish false prophet, whose name was Bar-Jesus. <sup>7</sup> This magician associated with the proconsul, Sergius Paulus, who was an intelligent man. This man summoned Barnabas and Saul, because he sought to hear the word of God. <sup>8</sup> But Elymas "the magician" (that is how his name is translated) opposed them; he tried to turn the proconsul away from the faith. <sup>9</sup> But Saul, who is also called Paul, filled with the Holy Spirit, stared at him intensely <sup>10</sup> and said, "You son of the devil, you are full of all kinds of deceit and wickedness. You are an enemy of every kind of righteousness. You will never stop twisting the straight paths of the Lord, will you?" <sup>11</sup> Now look, the hand of the Lord is upon you, and you will become blind. You will not see the sun for a while." Immediately there fell on Elymas a mist and darkness; he started going around seeking people to lead him by the hand. <sup>12</sup> After the proconsul saw what had happened, he believed, because he was astonished at the teaching about the Lord.

<sup>13</sup> Now Paul and his friends set sail from Paphos and came to Perga in Pamphylia. But John left them and returned to Jerusalem. <sup>14</sup> Paul and his friends traveled from Perga and came to Antioch of Pisidia. There they went into the synagogue on the Sabbath day and sat down. <sup>15</sup> After the reading of the law and the prophets, the leaders of the synagogue sent them a message, saying, "Brothers, if you have any message of encouragement for the people here, say it." <sup>16</sup> So Paul stood up and motioned with his hand; he said, "Men of Israel and you who fear God, listen. <sup>17</sup> The God of this people Israel chose our fathers and exalted the people when they stayed in the land of Egypt, and with an uplifted arm he led them out of it. <sup>18</sup> For about forty years he put up with them in the wilderness. <sup>19</sup> After he had destroyed seven nations in the land of Canaan, he gave our people their land for an inheritance. <sup>20</sup> All these events took place over 450 years. After all these things, God gave them judges until Samuel the prophet. <sup>21</sup> Then the people asked for a king, and God gave them Saul son of Kish, a man from the tribe of Benjamin, to be king for forty years. <sup>22</sup> After God removed him from the kingship, he raised up David to be their king. It was about David that God testified, saying, 'I have found David son of Jesse to be a man after my heart, who does all I want him to do.' <sup>23</sup> From this man's descendants God has brought to Israel a Savior, Jesus, as he promised to do. <sup>24</sup> Before the arrival of Jesus, John proclaimed a baptism of repentance to all the people of Israel. <sup>25</sup> As John was finishing his work, he said, 'Who do you think I am? I am not the one. But listen, one is coming after me, the sandals of whose feet I am not worthy to untie.' <sup>26</sup> Brothers, children of the offspring of Abraham, and those among you who fear God, it is to us that the message about this salvation has been sent. <sup>27</sup> For they who live in Jerusalem and their rulers did not recognize him, and they fulfilled the voices of the prophets that are read every Sabbath by condemning him. <sup>28</sup> Even though they found no reason for the death penalty, they called on Pilate to kill him. <sup>29</sup> When they had completed all the things that were written about him, they took him down from the tree and laid him in a tomb. <sup>30</sup> But God raised him from the dead. <sup>31</sup> He was seen for many days by those who had come up with him from Galilee to Jerusalem. These people are now his witnesses to the people. <sup>32</sup> So we tell you the good news: The promise that came to our fathers <sup>33</sup> God has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm:

'You are my Son,  
today I have become your Father.'

<sup>34</sup> As to his raising him from the dead, never to return to decay, he has spoken in this way:

'I will give you the holy and sure blessings  
promised to David.'

<sup>35</sup> This is why he also says in another Psalm,

'You will not allow your Holy One  
to see decay.'

<sup>36</sup> For when David had served the purpose of God in his own generation, he fell asleep; he was laid with his fathers and his body experienced decay. <sup>37</sup> But he whom God raised up experienced no decay. <sup>38</sup> So let it be known to you, brothers, that through this man forgiveness of sins is proclaimed to you. The law of Moses could not make you righteous. <sup>39</sup> But by this man God makes righteous everyone who believes. <sup>40</sup> So then be careful that the thing the prophets spoke about does not happen to you:

<sup>41</sup> 'Look, you despisers,  
and be astonished and then perish;  
For I am doing a work in your days,  
a work that you would never believe,  
even if someone announces it to you.'"

<sup>42</sup> As Paul and Barnabas left, the people begged them that they might speak these same words again the next Sabbath. <sup>43</sup> When the synagogue meeting ended, many of the Jews and devout proselytes followed Paul and Barnabas, who were speaking to them and persuading them to continue in the grace of God.

<sup>44</sup> On the next Sabbath, almost the whole city was gathered together to hear the word of the Lord. <sup>45</sup> When the Jews saw the crowds, they were filled with envy and spoke against the things that were said by Paul and insulted him. <sup>46</sup> But Paul and Barnabas spoke out boldly and said, "It was necessary that the word of God should first be spoken to you. Seeing you push it away from yourselves and consider yourselves unworthy of eternal life, see, we will turn to the Gentiles. <sup>47</sup> For so has the Lord commanded us, saying,

'I have appointed you as a light for the Gentiles,  
that you should bring salvation  
to the uttermost parts of the earth.'"

<sup>48</sup> As the Gentiles heard this, they were glad and glorified the word of the Lord. As many as were appointed to eternal life believed. <sup>49</sup> The word of the Lord was spread out through the whole region. <sup>50</sup> But the Jews incited the devout women of high standing and the leading men of the city. They stirred up persecution against Paul and Barnabas and threw them out of their region. <sup>51</sup> But Paul and Barnabas shook off the dust from their feet against them. Then they went to the city of Iconium. <sup>52</sup> And the disciples were filled with joy and with the Holy Spirit.

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## Footnotes

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13:18 <sup>[1]</sup>Some ancient copies read,

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## Acts 13 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry that is quoted from the Old Testament in 13:33-35 and 13:41.

This chapter is where the second half of the Book of Acts begins. Luke writes more about Paul than about Peter. Luke also writes about the believers preaching to the Gentiles rather than to the Jews.

### Special concepts in this chapter

#### A light for the Gentiles

The Bible often speaks of unrighteous people, people who do not do what pleases God, as if they were walking around in darkness. It speaks of light as if it were what enables those sinful people to become righteous, to understand what they are doing wrong and begin to obey God. The Jews considered all

Gentiles as walking in darkness, but Paul and Barnabas spoke of telling the Gentiles about Jesus as if they were going to bring them physical light. (See: and righteous)

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### Acts 13:1

#### General Information:

Verse 1 gives background information about the people in the church at Antioch.

#### Connecting Statement:

Luke begins to tell about the mission trips on which the church at Antioch send Barnabas and Saul.

#### Now in the church in Antioch

"At that time in the church at Antioch"

#### Simeon ... Niger ... Lucius ... Manaen

These are men's names.

#### foster brother of Herod the tetrarch

Manaen was probably Herod's playmate or close friend while they were growing up.

### Acts 13:2

#### General Information:

The words "they" refers to the other three leaders ([Acts 13:1](#)), not including Barnabas and Saul, and it could include other believers.

#### Set apart for me Barnabas and Saul

"Appoint Barnabas and Saul to serve me"

#### I have called them

The verb here means that God chose them to do this work.

### Acts 13:3

#### General Information:

The words "they" and "their" refer to the other three leaders ([Acts 13:1](#)), not including Barnabas and Saul, and they could include other believers.

#### laid their hands on these men

"laid their hands on these men whom God had set apart for his service." This act showed that the leaders agreed that the Holy Spirit had called Barnabas and Saul to do this work.

#### sent them off

"sent those men off" or "sent those men off to do the work the Holy Spirit told them to do"

### Acts 13:4

#### General Information:

Here the word "they" refers to Barnabas and Saul.

#### So

This word marks an event that happened because of a previous event. In this case, the previous event is

Barnabas and Saul being set apart by the Holy Spirit.

#### went down

The phrase "went down" is used here because Seleucia is lower in elevation than Antioch.

#### Seleucia

a city by the sea

### Acts 13:5

#### General Information:

Here the words "They" and "their" refer to Barnabas and Saul.

#### city of Salamis

The city of Salamis was on Cyprus Island.

#### proclaimed the word of God

"Word of God" here is a synecdoche for "message of God." Alternate translation: "proclaimed the message of God"

#### synagogues of the Jews

Possible meanings are that 1) there were multiple Jewish synagogues in the city of Salamis where Barnabas and Saul preached or 2) Barnabas and Saul started at the synagogue at Salamis and continued to preach in all the synagogues they found while they traveled around the Island of Cyprus.

#### They also had John for an assistant

"John went with them and was helping them"

#### John

John Mark

#### assistant

"helper"

### Acts 13:6

#### General Information:

Here both instances of "they" refers to Paul, Silas, and John Mark.

#### the whole island

They crossed from one side of the island to the other and shared the gospel message in each town they passed through.

#### Paphos

a major city on Cyprus island where the proconsul lived

**they found**

Here "found" means they came upon him without looking for him. Alternate translation: "they met" or "they came upon"

**a certain magician**

"a particular person who practiced witchcraft" or "a person who practiced supernatural magic arts"

**whose name was Bar-Jesus**

"Bar-Jesus" means "Son of Jesus." There is no relation between this man and Jesus Christ. "Jesus" was a common name at that time.

**Acts 13:7**

**General Information:**

Here the word "he" refers to Sergius Paulus, the proconsul.

**associated with**

"was often with" or "was often in the company of"

**proconsul**

This was a governor in charge of a Roman province. Alternate translation: "governor"

**who was an intelligent man**

This is background information about Sergius Paulus.

**This man summoned**

The phrase "this man" refers to Sergius Paulus.

**he sought to hear the word of God**

"he wanted to hear the word of God"

**Acts 13:8**

**General Information:**

Here the word "them" refers to Paul, Silas, and John Mark, and "he" refers to Elymas.

**Elymas "the magician"**

This was Bar Jesus, who was also called "the magician"

**that is how his name is translated**

"that was what he was called in Greek"

**opposed them; he tried to turn**

"resisted them by trying to turn" or "attempted to stop them by trying to turn"

**tried to turn the proconsul away from the faith**

Here "to turn ... away from" is a metaphor for convincing someone to not do something. Alternate translation: "attempted to persuade the governor not to believe the gospel message"

**Acts 13:9**

**General Information:**

The word "him" refers to the magician Elymas, who is also called Bar Jesus ([Acts 13:6-8](#)).

**Connecting Statement:**

While on the island of Paphos, Paul begins to talk to Elymas.

**Saul, who is also called Paul**

"Saul" was his Jewish name, and "Paul" was his Roman name. Since he was speaking to a Roman official, he used his Roman name. Alternate translation: "Saul, who now called himself Paul"

**stared at him intensely**

"looked at him intensely"

**Acts 13:10**

**You son of the devil**

Paul is saying the man is acting like the devil. Alternate translation: "You are like the devil" or "You act like the devil"

**you are full of all kinds of deceit and wickedness**

"you are always intent in causing others to believe what is not true using falsehood and are always doing what is wrong"

**wickedness**

The word in this context means laziness and lack of diligence in following God's law.

**You are an enemy of every kind of righteousness**

Paul is grouping Elymas with the devil. Just as the devil is an enemy of God and is against righteousness, so also was Elymas.

**You will never stop twisting the straight paths of the Lord, will you?**

Paul uses this question to rebuke Elymas for opposing God. Alternate translation: "You are always saying that the truth about the Lord God is false!"

**the straight paths of the Lord**

Here "straight paths" refer to the ways that are true. Alternate translation: "the true ways of the Lord"

**Acts 13:11**

**General Information:**

The words "you," "he," and "him" refer to Elymas the magician.

**Connecting Statement:**

Paul finishes speaking to Elymas.

**the hand of the Lord is upon you**

Here "hand" represents the power of God and "upon you" implies punishment. Alternate translation: "The Lord will punish you"

**you will become blind**

This can be stated in active form. Alternate translation: "God will make you blind"

**You will not see the sun**

Elymas will be so completely blind that he not even be able to see the sun. Alternate translation: "You will not even see the sun"

**for a while**

"for a period of time" or "until the time appointed by God"

**there fell on Elymas a mist and darkness**

"the eyes of Elymas became blurry and then dark" or "Elymas started seeing unclearly and then he could not see anything"

**he started going around**

"Elymas wandered around" or "Elymas started feeling around and"

**Acts 13:12**

**General Information:**

Both instances of "he" refer to the proconsul.

**the proconsul**

A proconsul was a governor in charge of a Roman province. Alternate translation: "the governor"

**he believed**

"he believed in Jesus"

**he was astonished at the teaching about the Lord**

This can be stated in active form. Alternate translation: "the teaching about the Lord amazed him"

**Acts 13:13**

**General Information:**

Verse 13 gives background information about this part of the story. "Paul and his friends" were Barnabas and John Mark

**Connecting Statement:**

This is a new part of the story about Paul in Antioch in Pisidia.

**Now**

This marks the beginning of a new part of the story.

**set sail from Paphos**

"traveled by sailboat from Paphos"

**came to Perga in Pamphylia**

"arrived in Perga, which is in Pamphylia"

**But John left them**

"But John Mark left Paul and Barnabas"

**Acts 13:14**

**General Information:**

Verse 14 continues to give background information about this part of the story. The word "they" refers to Paul and his friends Barnabas and John Mark

**Antioch of Pisidia**

"the city of Antioch in the district of Pisidia." This is different from the city of Antioch that Paul and Barnabas left at the beginning of the chapter.

**Acts 13:15**

**General Information:**

The word "them" refers to Paul and his friends Barnabas and John Mark.

**After the reading of the law and the prophets**

The "law and the prophets" refer to parts of the Jewish scriptures which were read. Alternate translation: "After someone read from the books of the law and the writings of the prophets"

**sent them a message, saying**

"told someone to say to them" or "asked someone to say to them"

**Brothers**

The term "brothers" is here used by the people in the synagogue to refer to Paul and Barnabas as fellow Jews.

**if you have any message of encouragement**

"if you want to say anything to encourage us"

**encouragement**

or "exhortation"

**say it**

"please speak it" or "please tell it to us"

**Acts 13:16**

**General Information:**

The words "he" and "his" refer to Paul. The word "you" is plural.

**Connecting Statement:**

Paul begins his speech to those in the synagogue in Pisidian Antioch. He begins by talking about things that happened in Israel's history.

**motioned with his hand**

This could refer to moving his hands as a signal that he was ready to speak. Alternate translation: "moved his hands to show that he was about to speak"

**you who fear God**

This refers to Gentiles who had converted to Judaism. "you who are not Israelites but who worship God"

**God, listen**

"God, listen to me" or "God, listen to what I am about to say"

**Acts 13:17**

**General Information:**

The word "our" includes the speaker and the hears and so is plural. The words "they" and "them" refer to "the people." The word "he" refers to God.

**The God of this people Israel**

"The God the people of Israel worship"

**our fathers**

"our ancestors"

**exalted the people**

"caused the people to become very numerous"

**with an uplifted arm**

This refers to God's mighty power. Alternate translation: "with great power"

**out of it**

"out from the land of Egypt"

**Acts 13:18**

**he put up with them**

"God tolerated the people of Israel." This means "he tolerated them." Some versions have a different word that means "he took care of them." Alternate translation: "God endured their disobedience" or "God took care of them"

**Acts 13:19**

**General Information:**

Here both instances of "he" refer to God. The word "our" refers to Paul and his audience.

**nations**

Here the word "nations" refers to different people groups and not to lands with geographical boundaries.

**Acts 13:20**

**General Information:**

The word "them" refers to the people of Israel.

**took place over 450 years**

"took more than 450 years to accomplish"

**until Samuel the prophet**

"until the time of the prophet Samuel"

**Acts 13:21**

king for forty years

"their king for forty years" or "king, and he reigned over them for forty years"

**Acts 13:22**

**General Information:**

The quotation here is from Old Testament.

**removed him from the kingship**

This expression means God caused Saul to stop being king. Alternate translation: "rejected Saul from being king"

**he raised up David to be their king**

"God chose David to be their king"

**their king**

"the king of Israel" or "the king over the Israelites"

**It was about David that God testified, saying,**

"God gave this testimony about David:"

**I have found David ... to be**

"I have observed that David ... is"

**a man after my heart**

This expression means "a man who wants what I want."

**Acts 13:23**

**From this man's descendants**

"From David's descendants." This is placed at the beginning of the sentence to emphasize that the savior had to be one of David's descendants (Acts 13:22).

**has brought to Israel**

This refers to the people of Israel. Alternate translation: "gave to the people of Israel"

**as he promised to do**

"just as God promised he would do"

**Acts 13:24**

**a baptism of repentance to all the people of Israel**

You can translate the word "repentance" as the verb "repent." Alternate translation: "that all the people of Israel who wanted to repent of their sin needed to have him baptize them"

**Acts 13:25**

**Who do you think I am?**

John asked this question to compel the people to think about who he was. Alternate translation: "Think about who I am."

**I am not the one**

John was referring to the Messiah, whom they were expecting to come. Alternate translation: "I am not the Messiah"

**But listen**

This emphasizes the importance of what he will say next.

**one is coming after me**

This also refers to the Messiah. Alternate translation: "The Messiah will soon come"

**the sandals of whose feet I am not worthy to untie**

"I am not worthy even to untie his sandals." The Messiah is so much greater than John that he did not even feel worthy to do the lowest job for him.

**Acts 13:26**

**General Information:**

Here the word "us" includes Paul and his entire audience in the synagogue.

**Brothers, children of the offspring of Abraham, and those among you who fear God**

Possible meanings are 1) this is a list with three items, and Paul is addressing three groups of people together, or 2) the phrases "children of the offspring of Abraham" and "those among you who fear God" refer to the two groups of people whom Paul addresses as "brothers."

**those among you who fear God**

These words refer specifically to Gentiles who worshiped in the synagogue and obeyed much of the law of Moses but had not been circumcised.

**the message about this salvation has been sent**

This can be stated in active form. Alternate translation: "God has sent the message about this salvation"

**about this salvation**

The word "salvation" can be translated with the verb "save." Alternate translation: "that God will save people"

**Acts 13:27**

**General Information:**

The word "they" and "their" refers to the Jews who lived in Jerusalem.

**did not recognize him**

"did not realize that this man Jesus was the one whom God had sent to save them"

**the voices of the prophets**

Here the word "voices" is a metonym for the message that the voices spoke. Alternate translation: "the writings of the prophets" or "the messages of the prophets"

**that are read**

This can be stated in active form. Alternate translation: "which someone reads"

**Acts 13:28**

**General Information:**

Here the word "they" refers to the Jewish people and their religious leaders in Jerusalem. The word "him" here refers to Jesus.

**they found no reason for the death penalty**

It is implied that they found no legal reason for Jesus to be put to death. Alternate translation: "they found no legal reason for Jesus to be killed" or "they found no legal reason to kill Jesus"

**Acts 13:29**

**When they had completed all the things that were written about him**

"When they did to Jesus all the things that the prophets said would happen to him"

**they took him down from the tree**

It may be helpful to explicitly say Jesus died before this happened. Alternate translation: "they killed Jesus and then took him down from the cross after he died"

**from the tree**

"from the cross." This was another way people at that time referred to the cross.

**Acts 13:30**

**But God raised him**

"But" indicates a strong contrast between what the people did and what God did.

**raised him from the dead**

"raised him from among those who were dead." To be with "the dead" means to be dead. To raise up is an idiom for causing someone who has died to become alive again. Alternate translation: "caused him to live again"

**from the dead**

From among all those who have died. This expression describes all dead people together in the underworld. To raise someone from among them speaks of making that person alive again.

**Acts 13:31**

**He was seen for many days by those who had come up with him ... Jerusalem**

This can be stated in active form. Alternate translation: "The disciples who traveled with Jesus ... Jerusalem saw him for many days"

**many days**

We know from other writings that this period was 40 days. Translate "many days" with a term that would be appropriate for that length of time.

**are now his witnesses to the people**

"are now testifying to the people about Jesus" or "are now telling the people about Jesus"

**Acts 13:32**

**So**

This word marks an event that happened because of previous event. In this case, the previous event is God's raising Jesus from the dead.

**our fathers**

"our ancestors." Paul is still speaking to the Jews and Gentile converts in the synagogue at Antioch of Pisidia. These were the physical ancestors of the Jews, and the spiritual ancestors of the converts.

**Acts 13:33**

**God has fulfilled for us, their children, by raising up Jesus**

You may need to rearrange the parts of this sentence, which begins in verse 32. "God has fulfilled for us, their children, the promise that he made to our fathers, by raising up Jesus"

**for us, their children**

"for us, who are the children of our ancestors." Paul is still speaking to the Jews and Gentile converts in the synagogue at Antioch of Pisidia. These ancestors were the physical ancestors of the Jews and the spiritual ancestors of the converts.

**by raising up Jesus**

Here to raise up is an idiom for causing someone who has died to become alive again. Alternate translation: "by making Jesus alive again"

**As it is written in the second Psalm**

"This is what was written in the second Psalm"

**the second Psalm**

"Psalm 2"

**Son ... Father**

These are important titles that describe the relationship between Jesus and God.

**Acts 13:34**

**General Information:**

The quotation is from the prophet Isaiah.

**As to his raising him from the dead, never to return to decay, he has spoken in this way:**

"God has spoken in this way that he raised him up from the dead never to return to decay" "God used

these words to say that he raised him up from the dead, and so he would never die again"

**the dead**

All those who have died. This expression describes all dead people together in the underworld. To come back from among them speaks of becoming alive again.

**never to return to decay**

"and he will never die again"

**he has spoken in this way**

God has said using these words

**sure blessings**

"certain blessings"

**Acts 13:35**

**This is why he also says in another Psalm**

Paul's audience would have understood that this Psalm refers to the Messiah. Alternate translation: "In another Psalm of David, he also says about the Messiah"

**he also says**

"David also says." David is the author of Psalm 16, from which this quotation is taken.

**You will not allow your Holy One to see decay**

The phrase "see decay" is a metonym for "decay." Alternate translation: "You will not allow the body of your Holy One to rot"

**You will not allow**

David is speaking to God here.

**Acts 13:36**

**in his own generation**

"during his lifetime"

**served the purpose of God**

"did what God wanted him to do" or "did what pleased God"

**he fell asleep**

This was a polite way to refer to death. Alternate translation: "he died"

**was laid with his fathers**

"was buried with his ancestors who had died"

**his body experienced decay**

The phrase "his body experienced decay" is a less direct way of saying "his body decayed" or "his body rotted."

**Acts 13:37**

**he whom God raised up experienced**

"Jesus, whom God raised up, experienced"

**God raised up**

Here to raise up is an idiom for causing someone who has died to become alive again. Alternate translation: "God caused to live again"

**experienced no decay**

The phrase "experienced no decay" is a way to say "his body did not decay." Alternate translation: "did not rot"

**Acts 13:38**

**let it be known to you**

"know this" or "this is important for you to know"

**brothers**

Paul uses this term because they are his fellow Jews and followers of Judaism. They are not Christian believers at this point. Alternate translation: "my fellow Israelites and other friends"

**that through this man forgiveness of sins is proclaimed to you**

This can be stated in active form. Alternate translation: "that we proclaim to you that your sins can be forgiven through Jesus"

**forgiveness of sins**

The abstract noun "forgiveness" can be translated with the verb "to forgive." Alternate translation: "that God can forgive your sins"

**Acts 13:39**

**But by this man God makes righteous everyone who believes**

"But God makes righteous everyone who believes in this man"

**by this man**

Here "this man" refers to Jesus Christ.

**Acts 13:40**

**be careful**

It is implied that the thing they should be careful about is Paul's message. Alternate translation: "give close attention to the things I have said"

**that the thing the prophets spoke about**

"so that what the prophets spoke about"

**Acts 13:41**

**General Information:**

In his message to the people in the synagogue, Paul quotes the prophet Habakkuk. Here the word "I" refers to God.

**Connecting Statement:**

Paul finishes his speech in the synagogue in Pisidian Antioch, which he began in Acts 13:16.

**you despisers**

"you who feel contempt" or "you who ridicule"

**be astonished**

"be amazed" or "be shocked"

**then perish**

"then die"

**am doing a work**

"am doing something" or "am doing a great deed"

**in your days**

"during your lifetime"

**days, a work that**

"days. I am doing something that"

**even if someone announces it to you**

"even if someone tells you about it"

**Acts 13:42**

**As Paul and Barnabas left**

"When Paul and Barnabas were leaving"

**begged them that they might**

"begged them to"

**these same words**

Here "words" refers to the message that Paul had spoken. Alternate translation: "this same message"

**Acts 13:43**

**When the synagogue meeting ended**

Possible meanings are 1) this restates "As Paul and Barnabas left" in verse 42 or 2) Paul and Barnabas left the meeting before it ended and this occurs later.

**proselytes**

These were non-Jewish people who converted to Judaism.

**who were speaking to them and persuading them**

"and Paul and Barnabas were speaking to those people and persuading them"

**to continue in the grace of God**

It is implied that they believed Paul's message that Jesus was the Messiah. Alternate translation: "to continue to trust that God kindly forgives people's sins because of what Jesus did"

**Acts 13:44**

**almost the whole city was**

The "city" represents the people in the city. This phrase is used to show the great response to the Lord's word. Alternate translation: "almost all the people of the city were"

**to hear the word of the Lord**

It is implied that Paul and Barnabas were the ones who spoke the word of the Lord. Alternate translation: "to hear Paul and Barnabas speak about the Lord Jesus"

**Acts 13:45**

**General Information:**

Here the word "him" refers to Paul.

**the Jews**

Here "Jews" represents Jewish leaders. Alternate translation: "the Jewish leaders"

**were filled with envy**

Here envy is spoken of as if it were something that could fill up a person. Alternate translation: "became very envious"

**spoke against**

"contradicted" or "opposed"

**the things that were said by Paul**

This can be stated in active form. Alternate translation: "the things that Paul said"

**Acts 13:46**

**General Information:**

Both instances of the word "you" and the word "yourselves" refer to the Jews to whom Paul is speaking and so are plural. The word "we" refers to Paul and Barnabas but not the crowd that was present.

**It was necessary**

This implies that God had commanded this be done. Alternate translation: "God commanded"

**that the word of God should first be spoken to you**

This can be stated in active form. "Word of God" here is a synecdoche for "message from God." Alternate translation: "that we speak the message from God to you first" or "that we speak the word of God to you first"

**Seeing you push it away from yourselves**

Their rejection of the word of God is spoken of as if it were something they pushed away. Alternate translation: "Since you reject the word of God"

**consider yourselves unworthy of eternal life**

"have shown that you are not worthy of eternal life" or "act as though you are not worthy of eternal life"

**we will turn to the Gentiles**

"we will go to the Gentiles." Paul and Barnabas were implying that they would preach to the Gentiles. Alternate translation: "we will leave you and start preaching to the Gentiles"

**Acts 13:47**

**General Information:**

The word "us" refers to Paul and Barnabas but not the crowd that was present, so it is exclusive.

**commanded us ... 'I have appointed you as a light ... you should bring salvation to the uttermost parts of the earth.'**

Both instances of "you" here are singular, but when Paul said, "... the Lord commanded us," Paul was applying those singular words to both himself and Barnabas. The words in the quotation were originally spoken by God through Isaiah the prophet to God's servant. By quoting Isaiah's prophecy, Paul was saying that he and Barnabas were doing what God commanded his servant to do. Paul was not saying that God had spoken directly to him.

**as a light**

Here the truth about Jesus that Paul was preaching is spoken of as if it were a light that allowed people to see.

**bring salvation to the uttermost parts of the earth**

The abstract word "salvation" can be translated with the verb "to save." The phrase "uttermost parts" refers to everywhere. Alternate translation: "tell people everywhere in the world that I want to save them"

**Acts 13:48**

**glorified the word of the Lord**

Here "word" refers to the message about Jesus that they had believed. Alternate translation: "glorified God for the message about the Lord Jesus" or "glorified the Lord for his word"

**As many as were appointed to eternal life**

This can be stated in active form. Alternate translation: "As many as God appointed to eternal life" or "All the people whom God had chosen to receive eternal life"

**Acts 13:49**

**The word of the Lord was spread out through the whole region**

Here "word" refers to the message about Jesus. This can be stated in active form. Alternate translation: "Those who believed spread the word of the Lord through the whole region" or "Those who believed went everywhere in the region and told others about the message of Jesus"

**Acts 13:50**

**the Jews**

This probably refers to the leaders of the Jews. Alternate translation: "the Jewish leaders"

**incited ... women ... and ... men**

This means that they spoke to the women and men and caused them to be angry and act violently.  
Alternate translation: "stirred up ... women ... and ... men"

**the devout women of high standing**

The word "devout" means that these women feared God. The phrase "of high standing" means that people respected these women.

**the leading men**

"the most important men"

**They stirred up persecution against Paul and Barnabas**

The word "they" here probably refers to the devout women and the leading men. They listened to the Jews and then convinced the rest of the people in the city to persecute the apostles and throw them out.

**threw them out of their region**

"made Paul and Barnabas leave their land"

**region**

Here this word refers to the area that the people of the city considered their own, not to land within an official government border.

**Acts 13:51**

**General Information:**

Here the word "they" refers to Paul and Barnabas.

**Connecting Statement:**

Paul and Barnabas end their time in Antioch of Pisidia and go to Iconium.

**shook off the dust from their feet against them**

This was a symbolic act to indicate to the unbelieving people that God had rejected them and would punish them.

**Acts 13:52**

**the disciples**

This probably refers to the new believers in the Antioch of Pisidia that Paul and Silas just left.

## Chapter 14

<sup>1</sup> It came about in Iconium that Paul and Barnabas entered together into the synagogue of the Jews and spoke in such a way that a great multitude both of Jews and of Greeks believed. <sup>2</sup> But the Jews who were disobedient stirred up the minds of the Gentiles and made them bitter against the brothers. <sup>3</sup> So they stayed there for a long time, speaking boldly with the Lord's power, while he gave evidence about the message of his grace. He did this by granting signs and wonders to be done by the hands of Paul and Barnabas. <sup>4</sup> But the people of the city were divided; some sided with the Jews, others with the apostles. <sup>5</sup> Both Gentiles and Jews (together with their leaders) made an attempt to mistreat them and to stone them, <sup>6</sup> but as soon as they learned about this, they fled to the Lycaonian cities of Lystra and Derbe and the surrounding region, <sup>7</sup> where they continued to proclaim the gospel.

<sup>8</sup> At Lystra a certain man sat, powerless in his feet, a cripple from his mother's womb, who never had walked. <sup>9</sup> This man heard Paul speaking. Paul fixed his eyes on him and saw that he had faith to be made well. <sup>10</sup> So he said to him in a loud voice, "Stand up on your feet." Then the man jumped up and walked around.

<sup>11</sup> When the multitude saw what Paul had done, they raised their voice, saying in the dialect of Lycaonia, "The gods have become like men and come down to us." <sup>12</sup> They called Barnabas "Zeus," and Paul "Hermes," because he was the main speaker. <sup>13</sup> The priest of Zeus, whose temple was just outside the city, brought oxen and wreaths to the gates; he and the multitudes wanted to offer sacrifice. <sup>14</sup> But when the apostles, Barnabas and Paul, heard of it, they tore their clothing and quickly went out into the crowd, crying out, <sup>15</sup> "Men, why are you doing these things? We also are human beings, with the same nature as you. We are telling you good news that you should turn from these useless things to the living God, who made the heavens, the earth, the sea, and everything that is in them. <sup>16</sup> In the past ages, he allowed all the nations to walk in their own ways. <sup>17</sup> But still, he did not leave himself without witness, in that he did good and gave you the rains from heaven and fruitful seasons, filling your hearts with food and gladness." <sup>18</sup> Even with these words, Paul and Barnabas barely kept the multitudes from sacrificing to them.

<sup>19</sup> But some Jews from Antioch and Iconium came and persuaded the crowds. They stoned Paul and dragged him out of the city, thinking that he was dead. <sup>20</sup> Yet as the disciples were standing around him, he got up and entered the city. The next day, he went to Derbe with Barnabas. <sup>21</sup> After they had proclaimed the gospel in that city and made many disciples, they returned to Lystra, to Iconium, and to Antioch. <sup>22</sup> They kept strengthening the souls of the disciples and encouraging them to continue in the faith, saying, "We must enter into the kingdom of God through many tribulations." <sup>23</sup> When they had appointed for them elders in every church, and had prayed with fasting, they entrusted them to the Lord, in whom they had believed. <sup>24</sup> Then they passed through Pisidia and came to Pamphylia. <sup>25</sup> When they had spoken the word in Perga, they went down to Attalia. <sup>26</sup> From there they sailed to Antioch, where they had been committed to the grace of God for the work which they had now completed. <sup>27</sup> When they arrived in Antioch and gathered the church together, they reported all the things that God had done with them, and how he had opened a door of faith for the Gentiles. <sup>28</sup> They stayed for a long time with the disciples.

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## Acts 14 General Notes

### Special concepts in this chapter

#### "The message of his grace"

The message of Jesus is the message that God will show grace to those who believe in Jesus. (See: grace and believe)

#### Zeus and Hermes

The Gentiles in the Roman Empire worshiped many different false gods who do not really exist. Paul and Barnabas told them to believe in the "living God." (See: falsegod)

## Other possible translation difficulties in this chapter

**"We must enter into the kingdom of God through many sufferings."**

Jesus told his followers before he died that everyone who followed him would suffer persecution. Paul is saying the same thing using different words.

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### Acts 14:1

#### General Information:

The story of Paul and Barnabas in Iconium continues.

#### It came about in Iconium that

Possible meanings here are 1) "It happened in Iconium that" or 2) "In Iconium, as usual,"

#### spoke in such a way

"spoke so powerfully." It may be helpful to state that they spoke the message about Jesus. Alternate translation: "spoke the message about Jesus so powerfully"

### Acts 14:2

#### the Jews who were disobedient

This refers to the portion of the Jews who did not believe the message about Jesus.

#### stirred up the minds of the Gentiles

Causing the Gentiles to become angry is spoken of as if calm waters were disturbed.

#### the minds of the Gentiles

Here the word "minds" refers to the people. Alternate translation: "the Gentiles"

#### the brothers

Here "brothers" refers to Paul and Barnabas and the new believers.

### Acts 14:3

#### General Information:

Here the words "he," "his," and "He" refer to the Lord.

#### So they stayed there

"Nevertheless they stayed there." Paul and Barnabas stayed in Iconium to help the many people who had believed in Acts 14:1. "So" could be omitted if it adds confusion to the text.

#### gave evidence about the message of his grace

"demonstrated that the message about his grace was true"

#### about the message of his grace

"about the message of the Lord's grace"

#### by granting signs and wonders to be done by the hands of Paul and Barnabas

This can be stated in active form. Alternate translation: "by enabling Paul and Barnabas to perform signs and wonders"

#### by the hands of Paul and Barnabas

Here "hands" refers to the will and effort of these two men as guided by the Holy Spirit. Alternate translation: "by the ministry of Paul and Barnabas"

### Acts 14:4

#### the people of the city were divided

"the people of the city disagreed with each other"

#### sided with the Jews

"supported the Jews" or "agreed with the Jews." The first group mentioned did not agree with the message about grace.

#### with the apostles

The second group mentioned agreed with the message about grace. It may be helpful to restate the verb. Alternate translation: "sided with the apostles"

#### the apostles

Luke refers to Paul and Barnabas. Here "apostle" might be used in the general sense of "ones sent out."

### Acts 14:5

#### made an attempt to mistreat them

Here the words "made an attempt" implies that they were not able to mistreat Paul and Barnabas before Paul and Barnabas left the city.

#### to mistreat them and to stone

"to beat Paul and Barnabas and to kill them by throwing stones at them"

### Acts 14:6

#### Lycaonia

A district in Asia Minor

#### Lystra

A city in Asia Minor south of Iconium and north of Derbe

#### Derbe

A city in Asia Minor south of Iconium and Lystra

### Acts 14:7

**General Information:**

Here the word "they" refers to Paul and Barnabas.

**where they continued to proclaim the gospel**

"where Paul and Barnabas continued to proclaim the good news"

### Acts 14:8

**Connecting Statement:**

Paul and Barnabas are now in Lystra.

**a certain man sat**

This introduces a new person in the story.

**powerless in his feet**

"unable to move his legs" or "unable to walk on his feet"

**a cripple from his mother's womb**

"having been born as a cripple"

**cripple**

person who cannot walk

### Acts 14:9

**General Information:**

The words "him" and "he" refer to the crippled man.

**Paul fixed his eyes on him**

"Paul looked straight at him"

**had faith to be made well**

The abstract noun "faith" can be translated with the verb "believe." Alternate translation: "believed that Jesus could heal him" or "believed that Jesus could make him well"

### Acts 14:10

**he said to him**

"Paul said to the crippled man"

**jumped up**

"leaped in the air." This implies that his legs were completely healed.

### Acts 14:11

**what Paul had done**

This refers to Paul's healing the crippled man.

**they raised their voice**

To raise the voice is to speak loudly. Alternate translation: "they spoke loudly"

**in the dialect of Lycaonia**

"in their own Lycaonian language." The people of Lystra spoke Lycaonian and also Greek.

**The gods have become like men and come down to us**

These people believed that the gods needed to change their appearance in order to look like men. A large number of people believed Paul and Barnabas were their pagan gods who had come down from heaven. Alternate translation: "The gods have come down from heaven to us in the form of men"

### Acts 14:12

**Zeus**

The people of Iconium probably considered Zeus to be the king over all the other pagan gods.

**Hermes**

The people of Iconium probably considered Hermes to be the pagan god who brought messages to people from Zeus and the other gods.

### Acts 14:13

**The priest of Zeus, whose temple was just outside the city, brought**

It may be helpful to include additional information about the priest. Alternate translation: "There was a temple just outside the city where the people worshiped Zeus. When the priest who served in the temple heard what Paul and Barnabas had done, he brought"

**oxen and wreaths**

The oxen were to be sacrificed. The wreaths were either to crown Paul and Barnabas, or put on the oxen for sacrifice.

**to the gates**

The gates of the cities were often used as a meeting place for the people of the city.

**wanted to offer sacrifice**

"wanted to offer sacrifice to Paul and Barnabas as the gods Zeus and Hermes"

### Acts 14:14

**the apostles, Barnabas and Paul**

Luke is here probably using "apostle" in the general sense of "one sent out."

**they tore their clothing**

This was a symbolic action to show that they were deeply distressed and upset that the crowd wanted to sacrifice to them.

### Acts 14:15

**Men, why are you doing these things?**

Barnabas and Paul are rebuking the people for trying to sacrifice to them. Alternate translation: "Men, you must not do these things!"

**doing these things**  
"worshiping us"

**We also are human beings, with the same nature as you**  
By this statement, Barnabas and Paul are saying that they are not gods. Alternate translation: "We are just human beings like you. We are not gods"

**with the same nature as you**  
"like you in every way"

**telling you good news that you should turn**  
"telling you good news: you can turn" or "giving you good advice to turn." That is, the good news is that they can and should turn.

**turn from these useless things to the living God**  
Here "turn from ... to" is a metaphor meaning to stop doing one thing and start doing something else. Alternate translation: "stop worshiping these false gods that cannot help you, and instead begin to worship the living God"

**the living God**  
"the God who truly exists" or "the God who lives"

#### Acts 14:16

**In the past ages**  
"In previous times" or "Until now"

**to walk in their own ways**  
Walking in a way, or walking on a path, is a metaphor for living one's life. Alternate translation: "to live their lives the way they wanted to" or "to do whatever they wanted to do"

#### Acts 14:17

**Connecting Statement:**  
Paul and Barnabas continue speaking to the crowd outside the city of Lystra (Acts 14:8).

**he did not leave himself without witness**  
This could also be stated in positive form. Alternate translation: "God has certainly left a witness" or "God has indeed testified"

**in that**  
"as shown by the fact that"

**filling your hearts with food and gladness**  
Here "your hearts" refers to the people. Alternate translation: "giving you enough to eat and things about which to be happy"

#### Acts 14:18

**Paul and Barnabas barely kept the multitudes from sacrificing to them**  
Paul and Barnabas stopped the multitude from sacrificing to them, but it was difficult to do so.

**barely kept**  
"had difficulty preventing"

#### Acts 14:19

**General Information:**  
Here the words "he" and "him" refer to Paul.

**persuaded the crowds**  
It may be helpful to explicitly state what they persuaded the crowd to do. Alternate translation: "persuaded the people not to believe Paul and Barnabas, and to turn against them"

**the crowds**  
This may not be the same group as the "multitude" in the previous verse. Some time had passed, and this might be a different group that gathered together.

**thinking that he was dead**  
"because they thought that he was already dead"

#### Acts 14:20

**the disciples**  
These were new believers in the city of Lystra.

**entered the city**  
"Paul re-entered Lystra with the believers"

**he went to Derbe with Barnabas**  
"Paul and Barnabas went to the city of Derbe"

#### Acts 14:21

**General Information:**  
Here both instances of "they" refer to Paul and Barnabas.

**that city**  
"Derbe" (Acts 14:20)

#### Acts 14:22

**General Information:**  
Here the words "they" refer to Paul and Barnabas, and the word "We" includes Paul, Barnabas, and the disciples. The word "them" refers to the disciples.

**They kept strengthening the souls of the disciples**  
Here "souls" refers to the disciples. This emphasizes their inner thoughts and beliefs. Alternate translation: "Paul and Barnabas urged the believers to continue to believe the message about Jesus" or "Paul and Barnabas urged the believers to continue to grow strong in their relationship with Jesus"

**encouraging them to continue in the faith**  
"encouraging the believers to keep trusting in Jesus"

**saying, "We must enter into the kingdom of God through many tribulations."**

Some version translate this as an indirect quote, "saying that we must enter into the kingdom of God through many tribulations." The word "we" here includes Luke and the readers.

**We must enter**

Paul includes his hearers, so the word "we" is inclusive.

**Acts 14:23**

**they had appointed for them**

"Paul and Barnabas had appointed for the believers"

**they entrusted them ... they had believed**

Possible meanings are 1) "Paul and Barnabas entrusted the elders they had appointed ... the elders had believed" or 2) "Paul and Barnabas entrusted the elders they had appointed and the other disciples ... the elders and other disciples had believed"

**Acts 14:24**

**General Information:**

The word "they" refers to Paul and Barnabas.

**Acts 14:25**

**General Information:**

Both instances of "they" refer to Paul and Barnabas.

**had spoken the word**

"Word" here is a metonym for "message of God."

Alternate translation: "had spoken the message of God"

**went down to Attalia**

The phrase "went down" is used here because Attalia is lower in elevation than Perga.

**Acts 14:26**

**where they had been committed to the grace of God**

This can be stated in the active form. Alternate translation: "where believers and leaders in Antioch had committed Paul and Barnabas to the grace of God" or "where the people of Antioch prayed that God would care for and protect Paul and Barnabas"

**Acts 14:27**

**General Information:**

Here the words "they," "them," and "They" refer to Paul and Barnabas. The word "he" refers to God.

**gathered the church together**

"called the local believers to meet together"

**he had opened a door of faith for the Gentiles**

God's enabling the Gentiles to believe is spoken of as if he had opened a door that had prevented them from entering into faith. Alternate translation: "God had made it possible for the Gentiles to believe"

**Acts 14:28**

**General Information:**

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## Chapter 15

<sup>1</sup> Some men came down from Judea to Antioch and taught the brothers, saying, "Unless you are circumcised according to the custom of Moses, you cannot be saved." <sup>2</sup> This brought Paul and Barnabas into a sharp dispute and debate with them. So Paul and Barnabas, along with some others from among them, were appointed to go up to Jerusalem to meet with the apostles and elders about this question. <sup>3</sup> They therefore, being sent by the church, passed through both Phoenicia and Samaria and announced the conversion of the Gentiles. They brought great joy to all the brothers. <sup>4</sup> When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they reported all the things that God had done with them. <sup>5</sup> But certain men who believed, who belonged to the group of Pharisees, stood up and said, "It is necessary to circumcise them and to command them to keep the law of Moses." <sup>6</sup> So the apostles and the elders gathered together to consider this matter.

<sup>7</sup> After much debate, Peter stood up and said to them, "Brothers, you know that a good while ago God made a choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. <sup>8</sup> God, who knows the heart, has testified to them by giving them the Holy Spirit, just as he did to us. <sup>9</sup> He made no distinction between us and them, having cleansed their hearts by faith. <sup>10</sup> Now therefore why do you test God, that you should put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear? <sup>11</sup> But we believe that we will be saved through the grace of the Lord Jesus, just as they were."

<sup>12</sup> All the multitude kept silent while they listened to Barnabas and Paul report the signs and wonders God had worked among the Gentiles through them. <sup>13</sup> After they stopped speaking, James answered, saying,

"Brothers, listen to me. <sup>14</sup> Simon has told how God first graciously helped the Gentiles in order to take from them a people for his name. <sup>15</sup> The words of the prophets agree with this, as it is written,

<sup>16</sup> 'After these things I will return,  
and I will build again the tabernacle of David,  
which has fallen down;  
I will set up and restore its ruins again,  
<sup>17</sup> so that the remnant of men may seek the Lord,  
including all the Gentiles called by my name.'

<sup>18</sup> This is what the Lord says,  
who has done these things  
that have been known from ancient times. <sup>[1]</sup>

<sup>19</sup> Therefore, I have decided that we should not trouble those of the Gentiles who turn to God. <sup>20</sup> But we will write to them that they must keep away from the pollution of idols, from sexual immorality, and from the meat of strangled animals, and from blood. <sup>21</sup> For Moses has been proclaimed in every city from ancient generations and he is preached in the synagogues every Sabbath."

<sup>22</sup> Then it seemed good to the apostles and the elders, with the whole church, to choose Judas called Barsabbas, and Silas, who were leaders of the brothers, and send them to Antioch with Paul and Barnabas.

<sup>23</sup> They wrote this with their hands,

"From the apostles and elders, your brothers,  
to the Gentile brothers in Antioch, Syria, and Cilicia:  
Greetings!

<sup>24</sup> Because we have heard that certain men have gone out from us, with no orders from us, and have disturbed you with words that upset your souls, <sup>25</sup> it seemed good to us, who have come to one mind, to choose men and to send them to you with our beloved Barnabas and Paul, <sup>26</sup> men who have risked their lives for the name of our Lord Jesus Christ. <sup>27</sup> Therefore we have sent Judas and Silas, who will report to you the same things in their own words. <sup>28</sup> For it seemed good to the Holy Spirit and to us, to lay upon you no greater burden than these necessary things: <sup>29</sup> that you abstain from things

sacrificed to idols, blood, things strangled, and from sexual immorality. If you avoid these things, you will do well.  
Farewell."

**30** So they, when they were dismissed, came down to Antioch; after they gathered the multitude together, they delivered the letter. **31** When they had read it, they rejoiced because of the encouragement. **32** Judas and Silas, also prophets, encouraged the brothers with many words and strengthened them. **33** After they had spent some time there, they were sent away in peace from the brothers to those who had sent them. **34**<sup>[2]</sup>**35** But Paul and Barnabas stayed in Antioch, teaching and preaching (along with many others) the word of the Lord.

**36** After some days Paul said to Barnabas, "Let us return now and visit the brothers in every city where we proclaimed the word of the Lord, and see how they are." **37** Barnabas wanted to also take with them John, who was called Mark. **38** But Paul thought it was not good to take Mark, who had left them in Pamphylia and did not go further with them in the work. **39** Then there arose a sharp disagreement, so that they separated from each other, and Barnabas took Mark with him and sailed away to Cyprus. **40** But Paul chose Silas and left, after he was entrusted by the brothers to the grace of the Lord. **41** Then he went through Syria and Cilicia, strengthening the churches.

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## Footnotes

15:18 <sup>[1]</sup>There are some copies of the ancient Greek text that have a slightly different meaning,

15:34 <sup>[2]</sup>The best ancient copies do not have verse 34 (See: Acts 15:40),

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## Acts 15 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry that is quoted from the Old Testament in 15:16-17.

The meeting that Luke describes in this chapter is commonly called the "Jerusalem Council." This was a time when many church leaders got together to decide if believers needed to obey the whole law of Moses.

### Special concepts in this chapter

#### Brothers

In this chapter Luke begins to use the word "brothers" to refer to fellow Christians instead of fellow Jews.

#### Obeying the law of Moses

Some believers wanted the Gentiles to be circumcised because God had told Abraham and Moses that everyone who wanted to belong to him had to be circumcised and that this was "an everlasting covenant." But Paul and Barnabas had seen God give uncircumcised Gentiles the gift of the Holy Spirit, so they did not want the Gentiles to be circumcised. Both groups went to Jerusalem to have the church leaders decide what they should do.

#### "Abstain from things sacrificed to idols, blood, things strangled, and from sexual immorality"

It is possible that the church leaders decided on these laws so that Jews and Gentiles could not only live together but eat the same foods together.

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### Acts 15:1

#### Connecting Statement:

Paul and Barnabas are still in Antioch when there is a dispute about the Gentiles and circumcision.

#### Some men

"Some men." You can make explicit that these men were Jews who believed in Christ.

**came down from Judea**

The phrase "came down" is used here because Judea is higher in elevation than Antioch.

**taught the brothers**

Here "brothers" stands for believers in Christ. It is implied that they were in Antioch. Alternate translation: "taught the believers at Antioch" or "were teaching the believers at Antioch"

**Unless you are circumcised according to the custom of Moses, you cannot be saved**

This can be stated in active form. Alternate translation: "Unless someone circumcises you according to the custom of Moses, God cannot save you" or "God will not save you from your sins unless you receive circumcision according to the law of Moses"

**Acts 15:2**

**This brought ... into a sharp dispute and debate with them**

The abstract nouns "sharp dispute" and "debate" can be stated as verbs and where the men came from can be made explicit. Alternate translation: "... had confronted and debated with the men from Judea"

**go up to Jerusalem**

Jerusalem was higher than almost any other place in Israel, so it was normal for Israelites to speak of going up to Jerusalem.

**this question**

"this issue"

**Acts 15:3**

**General Information:**

Both instances of "They" here refer to Paul, Barnabas, and certain others (Acts 15:2).

**They therefore, being sent by the church**

This can be stated in active form. Alternate translation: "Therefore the community of believers sent them from Antioch to Jerusalem"

**passed through ... announced**

The words "passed through" and "announced" indicate they spent some time in different places sharing in detail what God was doing.

**announced the conversion of the Gentiles**

The abstract noun "conversion" means the Gentiles were rejecting their false gods and believing in God. Alternate translation: "announced to the community of believers in those places that Gentiles were believing in God"

**They brought great joy to all the brothers**

Their message causing the brothers to be joyful is spoken of as if "joy" were an object that they

brought to the brothers. Alternate translation: "What they said caused their fellow believers to rejoice"

**the brothers**

Here "brothers" refers to fellow believers.

**Acts 15:4**

**General Information:**

All instances of "they" and "them" here refer to Paul, Barnabas, and certain others (Acts 15:2).

**they were welcomed by the church and the apostles and the elders**

This can be stated in active form. Alternate translation: "the apostles, the elders, and the rest of the community of believers welcomed them"

**with them**

"through them"

**Acts 15:5**

**General Information:**

Here the word "them" refers to non-Jewish believers who were not circumcised and did not keep the Old Testament laws of God.

**Connecting Statement:**

Paul and Barnabas are now in Jerusalem to meet with the apostles and elders there.

**But certain men**

Here Luke contrasts those who believe that salvation is only in Jesus to others who believe salvation is by Jesus but also believe that circumcision is required for salvation.

**to keep the law of Moses**

"to obey the law of Moses"

**Acts 15:6**

**to consider this matter**

The church leaders decided to discuss whether or not Gentiles needed to be circumcised and obey the law of Moses in order for God to save them from their sins.

**Acts 15:7**

**General Information:**

The word "them" refers to apostles and elders

**Connecting Statement:**

Peter begins to speak to the apostles and elders who met to discuss whether Gentiles had to receive circumcision and keep the law ([Acts 15:5-6](#)).

**Brothers**

Peter is addressing all of the believers who are present.

**by my mouth**

Here "mouth" refers to Peter. Alternate translation: "from me" or "by me"

**the Gentiles should hear**

"the Gentiles would hear"

**the word of the gospel**

Here "word" stands for a message. Alternate translation: "the message about Jesus"

**Acts 15:8**

**General Information:**

The word "them" refers to the Gentiles, and both instances of "you" are plural.

**who knows the heart**

Here "heart" refers to the "minds" or "inner beings." Alternate translation: "who knows the people's minds" or "who knows what people think"

**has testified to them**

"has testified to the Gentiles"

**giving them the Holy Spirit**

"causing the Holy Spirit to come upon them"

**Acts 15:9**

**General Information:**

The word "he" refers to God, the word "us" refers to the speaker and the hearers, and the word "them" refers to the Gentiles.

**made no distinction**

God did not treat Jewish believers differently from Gentile believers.

**having cleansed their hearts by faith**

God's forgiving the Gentile believers' sins is spoken of as though he cleaned their hearts. Here "heart" stands for the person's inner being. Alternate translation: "forgiving their sins because they believe in Jesus"

**Acts 15:10**

**General Information:**

Peter includes his audience by his use of "our" and "we."

**Now**

This does not mean "at this moment," but is used to draw attention to the important point that follows.

**why do you test God, that you should put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?**

Peter uses a question with a word picture to tell the Jewish believers they should not require the non-Jewish believers to perform circumcision to be saved. Alternate translation: "Do not test God by

putting a burden on the non-Jewish believers which we Jews were not able to bear!"

**our fathers**

This refers to their Jewish ancestors.

**Acts 15:11**

**Connecting Statement:**

Peter finishes speaking to the apostles and elders.

**But we believe that we will be saved through the grace of the Lord Jesus, just as they were**

This can be stated in active form. Alternate translation: "But we believe the Lord Jesus will save us by his grace, just as he saved the non-Jewish believers"

**Acts 15:12**

**General Information:**

Here the word "them" refers to Paul and Barnabas.

**All the multitude**

"Everyone" or "The whole group" (Acts 15:6)

**God had worked**

"God had done" or "God had caused"

**Acts 15:13**

**General Information:**

Here the word "they" refers to Paul and Barnabas (Acts 15:12).

**Connecting Statement:**

James begins to speak to the apostles and elders (Acts 15:6).

**Brothers, listen**

"Fellow believers, listen." James was probably speaking only to men.

**Acts 15:14**

**in order to take from them a people**

"so that he might choose from among them a people"

**for his name**

"for God's name." Here "name" refers to God. Alternate translation: "for himself"

**Acts 15:15**

**Connecting Statement:**

James quotes the prophet Amos from the Old Testament.

**The words of the prophets agree**

Here "words" stands for a message. Alternate translation: "What the prophets said agrees" or "The prophets agree"

**agree with this**  
"confirm this truth"

**as it is written**  
This can be stated in active form. Alternate translation: "as they wrote" or "as the prophet Amos wrote long ago"

### Acts 15:16

**General Information:**  
Here "I" refers to God, who spoke through the words of his prophet.

**I will build again the tabernacle of David, which has fallen down ... its ruins again**  
This speaks of God's again choosing one of David's descendants to rule over his people as though he were setting up a tent again after it fell down.

**tabernacle**  
Here the word "tabernacle," a dwelling place, stands for David's family. The same word is used for the tent that Yahweh told Moses to construct.

### Acts 15:17

**the remnant of men may seek the Lord**  
This speaks about people wanting to obey God and learn more about him as if they were literally looking for him.

**remnant of men**  
Here "men" includes males and females. Alternate translation: "remnant of people"

**may seek the Lord**  
God is speaking about himself in the third person. Alternate translation: "may seek me, the Lord"

**including all the Gentiles called by my name**  
This can be stated in active form. Alternate translation: "including all the Gentiles who belong to me"

**my name**  
Here "my name" stands for God.

### Acts 15:18

**that have been known**  
This can be stated in active form. Alternate translation: "that people have known"

### Acts 15:19

**General Information:**  
Here "we" includes James, the apostles, and the elders.

**we should not trouble those of the Gentiles**  
You can make explicit in what way James does not want to trouble the Gentiles. Alternate translation:

"we should not require the Gentiles to become circumcised and obey the laws of Moses"

**who turn to God**  
A person who starts obeying God is spoken of as if the person is physically turning towards God.

### Acts 15:20

**they must keep away from the pollution of idols ... sexual immorality ... strangled ... blood**  
Sexual immorality, strangling animals, and consuming blood were often part of ceremonies to worship idols and false gods.

**pollution of idols**  
This possibly refers to eating the meat of an animal that someone has sacrificed to an idol or to anything to do with idol worship.

**from the meat of strangled animals, and from blood**  
God did not allow Jews to eat meat that still had the blood in it. Also, even earlier in Moses's writings in Genesis, God had forbidden the drinking of blood. Therefore, they could not eat an animal that someone strangled because the blood was not properly drained from the body of the animal.

### Acts 15:21

**Connecting Statement:**  
James finishes speaking to the apostles and elders. (See: Acts 15:2 and [Acts 15:13](#))

**Moses has been proclaimed in every city ... and he is preached in the synagogues every Sabbath**  
James is implying that Gentiles know how important these rules are because Jews preach them in every city where there is a synagogue. It also implies the Gentiles can go to the teachers from the synagogues to learn more about these rules.

**Moses has been proclaimed ... he is preached**  
Here "Moses" represents the law of Moses, and so does "he." This can be stated in active form. Alternate translation: "The law of Moses has been proclaimed ... the law is read" or "Jews have taught the law of Moses ... they read the law"

**in every city**  
The word "every" here is a generalization. Alternate translation: "in many cities"

### Acts 15:22

**General Information:**  
Here the word "them" refers to Judas and Silas.

**Judas called Barsabbas**  
This is the name of a man. "Barsabbas" is a second name that people called him.

**leaders of the brothers**

The word "brothers" here refers to the people there who believed in Jesus. Alternate translation: "leaders of the believers" or "leaders of the church"

**Acts 15:23**

**They wrote this with their hands**

One or more of the apostles and elders wrote the letter and gave it to Judas and Silas so Judas and Silas could give it to the Gentile brothers.

**From the apostles and elders, your brothers, to the Gentile brothers in Antioch, Syria, and Cilicia: Greetings!**

This is the introduction of the letter. Your language may have a way of introducing the author of the letter and to whom it is written. Alternate translation: "This letter is from your brothers, the apostles and elders. We are writing to you Gentile believers in Antioch, Syria, and Cilicia. Greetings to you" or "To our Gentile brothers in Antioch, Syria, and Cilicia. Greetings from the apostles and elders, your brothers"

**your brothers ... the Gentile brothers**

Here the word "brothers" refers to fellow believers. By using these words, the apostles and elders assure the Gentile believers that they accept them as fellow believers.

**Cilicia**

This is the name of a province on the coast in Asia Minor north of the Island of Cyprus.

**Acts 15:24**

**General Information:**

Here all instances of "we" and "us" refer to the writers but not the readers

**that certain men**

"that some men"

**with no orders from us**

"even though we gave no orders for them to go"

**disturbed you with words that upset your souls**

Here "souls" refers to the people. Alternate translation: "taught things that have troubled you"

**Acts 15:25**

**General Information:**

Here the words "us" and "our" refer to the writers but not the readers

**who have come to one mind**

"who are now agree completely"

**one mind**

This phrase translates a word that speaks of people who agree with each other and who work together to accomplish a common purpose.

**to choose men**

The men they sent were Judas, who was called Barsabbas, and Silas (Acts 15:22).

**Acts 15:26**

**men who have risked their lives**

These words refer to Barnabas and Paul, not to Judas and Silas.

**for the name of our Lord Jesus Christ**

Here "name" refers to the whole person. Alternate translation: "because they believe in our Lord Jesus Christ" or "because they serve our Lord Jesus Christ"

**Acts 15:27**

**General Information:**

Here the word "we" refers to the writers of the letter [Acts 15:22]

**who will report to you the same things in their own words**

This phrase emphasizes that Judas and Silas will say the same things that the apostles and elders had written. Alternate translation: "who themselves will tell you the same things about which we have written"

**Acts 15:28**

**General Information:**

Here the word "us" refers to the writers of the letter [Acts 15:22]

**to lay upon you no greater burden than these necessary things**

This speaks about laws that people need to obey as if they were objects that people carry on their shoulders.

**Acts 15:29**

**Connecting Statement:**

This concludes the letter from the Jerusalem church to the Gentile believers in Antioch.

**from things sacrificed to idols**

This means they are not allowed to eat the meat of an animal that someone sacrifices to an idol.

**blood**

This refers to drinking blood or eating meat from which the blood has not been drained.

**things strangled**

A strangled animal was killed but its blood was not drained.

**Farewell**

This announces the end of the letter. Alternate translation: "Goodbye"

**Acts 15:30**

**Connecting Statement:**

Paul, Barnabas, Judas, and Silas leave for Antioch.

**So they, when they were dismissed, came down to Antioch**

The word "they" refers to Paul, Barnabas, Judas, and Silas. Alternate translation: "So when the four men were dismissed, they came down to Antioch"

**when they were dismissed**

This can be stated in active form. Alternate translation: "when the apostles and elders dismissed the four men" or "when the believers in Jerusalem sent them"

**came down to Antioch**

The phrase "came down" is used here because Antioch is lower in elevation than Jerusalem.

**Acts 15:31**

**they rejoiced**

"the believers in Antioch rejoiced"

**because of the encouragement**

The abstract noun "encouragement" can be expressed with the verb "encourage." Alternate translation: "because what the apostles and elders wrote encouraged them"

**Acts 15:32**

**also prophets**

Prophets were teachers authorized by God to speak for him. Alternate translation: "because they were prophets" or "who were also prophets"

**the brothers**

"the fellow believers"

**strengthened them**

Judas and Silas' helping them to depend even more on Jesus is spoken of as if they were making them physically stronger.

**Acts 15:33**

**Connecting Statement:**

Judas and Silas return to Jerusalem while Paul and Barnabas remain in Antioch.

**After they had spent some time there**

This speaks about time as if it were a commodity that a person could spend. The word "they" refers to Judas and Silas. Alternate translation: "After they stayed there for a while"

**they were sent away in peace from the brothers**

This can be stated in active form. Alternate translation: "the brothers sent Judas and Silas back in peace"

**the brothers**

This refers to the believers in Antioch.

**to those who had sent them**

"to the believers in Jerusalem who sent Judas and Silas" (Acts 15:22)

**Acts 15:34**

**General Information:**

This page has intentionally been left blank.

**Acts 15:35**

**the word of the Lord**

Here "word" stands for a message. Alternate translation: "the message about the Lord"

**Acts 15:36**

**Let us return now**

"I suggest we now return"

**visit the brothers**

"care for the brothers" or "offer to help the believers"

**the word of the Lord**

Here "word" stands for the message. Alternate translation: "the message about the Lord"

**see how they are**

"learn how they are doing." They want to learn about the current condition of the brothers and how they are holding on to God's truth.

**Acts 15:37**

**to also take with them John, who was called Mark**

"to take John, who was also called Mark"

**Acts 15:38**

**Paul thought it was not good to take Mark**

The words "not good" are used to say the opposite of good. Alternate translation: "Paul thought that taking Mark would be bad"

**Pamphylia**

This was a province in Asia Minor. See how you translated this in Acts 2:10.

**did not go further with them in the work**

"did not continue to work with them then" or "did not continue to serve with them"

**Acts 15:39**

**General Information:**

Here the word "they" refers to Barnabas and Paul.

**Then there arose a sharp disagreement**

The abstract noun "disagreement" can be stated as the verb "disagree." Alternate translation: "They strongly disagreed with each other"

**Acts 15:40**

**after he was entrusted by the brothers to the grace of the Lord**

To entrust to someone means to place the care and responsibility for someone or something to another person. This can be stated in active form. Alternate translation: "after the believers in Antioch entrusted Paul to the grace of the Lord" or "after

the believers in Antioch prayed for the Lord to take care of Paul and show kindness to him"

**Acts 15:41**

**he went**

The previous sentence implies that Silas was with Paul. Alternate translation: "they went" or "Paul and Silas went" or "Paul took Silas and went"

**went through Syria and Cilicia**

These are provinces or areas in Asia Minor, near the island of Cyprus.

**strengthening the churches**

Encouraging the believers in the churches is spoken of as though Paul and Silas were making the believers physically stronger. The word "churches" refers to the groups of believers in Syria and Cilicia. Alternate translation: "encouraging the believers in the churches" or "helping the community of believers to depend even more in Jesus"

## Chapter 16

<sup>1</sup> Paul also came to Derbe and to Lystra, and behold, a certain disciple named Timothy was there, the son of a Jewish woman who was a believer, but his father was a Greek. <sup>2</sup> He was well spoken of by the brothers who were at Lystra and Iconium. <sup>3</sup> Paul wanted him to travel with him, so he took him and circumcised him because of the Jews that were in those places, for they all knew that his father was a Greek. <sup>4</sup> As they were going along through the cities, they were passing along the decrees to obey that were decided on by the apostles and elders who were in Jerusalem. <sup>5</sup> So the churches were strengthened in the faith and increased in number daily.

<sup>6</sup> Paul and his companions went through the regions of Phrygia and Galatia, since they had been forbidden by the Holy Spirit to proclaim the word in the province of Asia. <sup>7</sup> When they came near Mysia, they attempted to go into Bithynia, but the Spirit of Jesus prevented them. <sup>8</sup> So passing by Mysia, they came down to the city of Troas. <sup>9</sup> A vision appeared to Paul in the night: A man of Macedonia was standing there, begging him and saying, "Come over into Macedonia and help us." <sup>10</sup> When Paul had seen the vision, immediately we sought to go to Macedonia, concluding that God had called us to preach the gospel to them.

<sup>11</sup> Setting sail therefore from Troas, we made a straight course to Samothrace, and the next day we came to Neapolis. <sup>12</sup> From there we went to Philippi, which is a city of Macedonia, the most important city in the district and a Roman colony, and we stayed in this city for several days.

<sup>13</sup> On the Sabbath day we went outside the gate by the river, where we thought there would be a place of prayer. We sat down and spoke to the women who had come together. <sup>14</sup> A certain woman named Lydia, a seller of purple from the city of Thyatira, who worshiped God, listened to us. The Lord opened her heart to pay attention to what was said by Paul. <sup>15</sup> When she and her house were baptized, she pleaded with us, saying, "If you have judged me to be faithful to the Lord, come and stay in my house." And she persuaded us.

<sup>16</sup> It came about that, as we were going to the place of prayer, a certain slave girl who had a spirit of divination encountered us. She brought her masters much gain by fortunetelling. <sup>17</sup> This woman followed after Paul and us and shouted, saying, "These men are servants of the Most High God. They proclaim to you the way of salvation." <sup>18</sup> She did this for many days. But Paul, being greatly annoyed by her, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And it came out at that same hour.

<sup>19</sup> When her masters saw that their hope of profit was now gone, they seized Paul and Silas and dragged them into the marketplace before the authorities. <sup>20</sup> When they had brought them to the magistrates, they said, "These men are causing trouble in our city. They are Jews. <sup>21</sup> They proclaim customs that are not lawful for Romans to accept or practice."

<sup>22</sup> Then the crowd rose up together against Paul and Silas; the magistrates tore their garments off them and commanded them to be beaten with rods. <sup>23</sup> When they had laid many blows upon them, they threw them into prison and commanded the jailer to guard them securely. <sup>24</sup> After he got this command, the jailer threw them into the inner prison and fastened their feet in the stocks.

<sup>25</sup> Around midnight Paul and Silas were praying and singing hymns to God, and the other prisoners were listening to them. <sup>26</sup> Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and everyone's chains were unfastened. <sup>27</sup> The jailer was awakened from sleep and saw the open prison doors; he drew his sword and was about to kill himself, because he thought that the prisoners had escaped.

<sup>28</sup> But Paul shouted with a loud voice, saying, "Do not harm yourself, because we are all here."

<sup>29</sup> The jailer called for lights and rushed in and, trembling for fear, fell down before Paul and Silas, <sup>30</sup> and brought them out and said, "Sirs, what must I do to be saved?"

<sup>31</sup> They said, "Believe in the Lord Jesus, and you will be saved, you and your household." <sup>32</sup> They spoke the word of the Lord to him, together with everyone in his house. <sup>33</sup> Then the jailer took them at the same

hour of the night, and washed their wounds, and he and those in his entire house were baptized immediately. <sup>34</sup> Then as he brought Paul and Silas up into his house and he set food before them, he rejoiced greatly with those of his house, that he had believed in God.

<sup>35</sup> Now when it was day, the magistrates sent word to the guards, saying, "Let those men go."

<sup>36</sup> The jailer reported the words to Paul, saying, "The magistrates have sent word to me to let you go. Now therefore come out, and go in peace."

<sup>37</sup> But Paul said to them, "They have publicly beaten us without a trial, even though we are Roman citizens—and they threw us into prison. Do they now want to send us away secretly? No! Let them come themselves and lead us out."

<sup>38</sup> The guards reported these words to the magistrates, and when they heard that Paul and Silas were Romans, they were afraid. <sup>39</sup> The magistrates came and apologized to them and brought them out, asking them to go away from the city. <sup>40</sup> So Paul and Silas went out of the prison and came to the house of Lydia. When Paul and Silas saw the brothers, they encouraged them and then departed from the city.

## Acts 16 General Notes

### Special concepts in this chapter

#### Timothy's circumcision

Paul circumcised Timothy because they were telling the message of Jesus to Jews and Gentiles. Paul wanted the Jews to know that he respected the law of Moses even though the church leaders in Jerusalem had decided that Christians did not need to be circumcised.

#### The woman who had a spirit of divination

Most people want very much to know the future, but the law of Moses said that speaking with the spirits of dead people to learn about the future is a sin. This woman seems to have been able to tell the future very well. She was a slave, and her masters made much money from her work. Paul wanted her to stop sinning, so he told the spirit to leave her. Luke does not say that she began to follow Jesus or tell us anything more about her.

### Acts 16:1

#### Connecting Statement:

This continues the missionary journeys of Paul with Silas. Timothy is introduced into the story and joins Paul and Silas. Verses 1 and 2 give background information about Timothy.

#### Paul also came

Here "came" can be translated as "went."

#### Derbe

This is the name of a city in Asia Minor. See how you translated it in Acts 14:6.

#### behold

The word "behold" alerts us to a new person in the narrative. Your language may have a way of doing this.

#### who was a believer

The words "in Christ" are understood. Alternate translation: "who was a believer in Christ" or "who believed in Christ"

### Acts 16:2

#### He was well spoken of by the brothers

This can be stated in active form. Alternate translation: "The brothers spoke well of him" or "Timothy had a good reputation among the brothers" or "The brothers said good things about him"

#### by the brothers

Here "brothers" refers to believers. Alternate translation: "by the believers"

### Acts 16:3

#### wanted him ... took him ... circumcised him ... his father

"wanted Timothy ... took Timothy ... circumcised Timothy ... Timothy's father"

#### with him ... he took

"with Paul ... Paul took"

#### circumcised him

It is possible that Paul himself circumcised Timothy, but it is more likely that he had someone else circumcise Timothy.

**because of the Jews that were in those places**  
"because of the Jews living in the areas where Paul and Timothy would be traveling"

**for they all knew that his father was a Greek**  
Since Greek men did not have their sons circumcised, the Jews would have known Timothy was not circumcised, and they would have rejected Paul and Timothy before hearing their message about Christ.

#### Acts 16:4

**General Information:**  
The word "they" here refers to Paul, Silas (Acts 15:40), and Timothy ([Acts 16:3](#)).

**the decrees to obey**  
"the decrees for the church members to obey" or "the decrees for the believers to obey"

**that were decided on by the apostles and elders who were in Jerusalem**  
This can be stated in active form. Alternate translation: "that the apostles and elders in Jerusalem had decided on"

#### Acts 16:5

**the churches were strengthened in the faith and increased in number daily**  
This can be stated in active form. Alternate translation: "the believers became stronger in their faith, and there were more and more people becoming believers every day"

**the churches were strengthened in the faith**  
This speaks of helping someone to believe more confidently as if it were making them physically stronger.

#### Acts 16:6

**Phrygia**  
This is a region in Asia. See how you translated this name in Acts 2:10.

**they had been forbidden by the Holy Spirit**  
This can be stated in active form. Alternate translation: "the Holy Spirit had forbidden them" or "the Holy Spirit did not permit them"

**the word**  
Here "word" stands for "message." Alternate translation: "the message about Christ"

#### Acts 16:7

**When they came**  
Here "came" can be translated as "went" or "arrived."

**Mysia ... Bithynia**  
These are two more regions in Asia.

**the Spirit of Jesus**  
"the Holy Spirit"

#### Acts 16:8

**they came down to the city of Troas**  
The phrase "came down" is used here because Troas is lower in elevation than Mysia.

**they came down**  
Here "came" can be translated as "went."

#### Acts 16:9

**A vision appeared to Paul**  
"Paul saw a vision from God" or "Paul had a vision from God"

**begging him**  
Or "inviting him."

**Come over into Macedonia**  
The phrase "Come over" is used because Macedonia is across the sea from Troas.

#### Acts 16:10

**we sought to go to Macedonia ... God had called us**  
Here the words "we" and "us" refer to Paul and his companions, including Luke, the author of Acts.

**we sought to go to Macedonia**  
"we looked for a way to go to Macedonia" or "we prepared to go to Macedonia"

#### Acts 16:11

**Samothrace ... Neapolis**  
These are coastal cities near Philippi in Macedonia.

**we came to Neapolis**  
Here "came to" can be translated as "went to" or "arrived at."

#### Acts 16:12

**a Roman colony**  
This is a city outside of Italy where many people who came from Rome lived. The people there had the same rights and freedoms as people who lived in cities in Italy. They could govern themselves and they did not have to pay taxes.

#### Acts 16:13

**Connecting Statement:**  
Paul and his companions are now in Philippi on their missionary trip. The story of Lydia begins

here. This short story happens during Paul's travels.

### Acts 16:14

#### **A certain woman named Lydia**

Here "A certain woman" introduces a new person in the story. Alternate translation: "There was a woman named Lydia"

#### **a seller of purple**

Here "cloth" is understood. Alternate translation: "a merchant who sold purple cloth"

#### **Thyatira**

This is the name of a city.

#### **worshiped God**

A worshiper of God is a Gentile who gives praise to God and follows him, but does not obey all of the Jewish laws.

#### **The Lord opened her heart to pay attention**

For the Lord to cause someone to pay attention and believe a message is spoken of as if he were opening a person's heart. Alternate translation: "The Lord caused her to listen well and to believe"

#### **opened her heart**

Here "heart" stands for a person's mind. Also, the author speaks about the "heart" or "mind" as if it were a box that a person could open so it is ready for someone to fill it.

#### **what was said by Paul**

This can be stated in active form. Alternate translation: "what Paul said"

### Acts 16:15

#### **Connecting Statement:**

The story of Lydia ends here.

#### **When she and her house were baptized**

This can be stated in active form. Alternate translation: "When they baptized Lydia and members of her household"

#### **her house**

Here "house" represents the people who live in her house. Alternate translation: "the members of her household" or "her family and household servants"

### Acts 16:16

#### **General Information:**

Background information is given here to explain that this young fortune teller brought much financial gain to her masters by guessing people's futures.

#### **Connecting Statement:**

This begins the first event in another short story during Paul's travels; it is about a young fortune teller.

#### **It came about that**

This phrase marks the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

#### **a certain slave girl ... encountered**

The phrase "a certain" introduces a new person to the story. Alternate translation: "there was a slave girl ... who encountered"

#### **a spirit of divination**

An evil spirit spoke to her often about the immediate future of people.

### Acts 16:17

#### **the way of salvation**

How a person can be saved is spoken of here as if it were a way or path that a person walks on. Alternate translation: "how God can save you"

### Acts 16:18

#### **But Paul, being greatly annoyed by her, turned**

This can be stated in active form. Alternate translation: "But she greatly annoyed Paul, so he turned around"

#### **in the name of Jesus Christ**

Here "name" stands for speaking with the authority or as the representative of Jesus Christ.

#### **it came out at that same hour**

"the spirit came out immediately"

### Acts 16:19

#### **her masters**

"the owners of the slave girl"

#### **their hope of profit was now gone**

Here the word "hope" is the reason for which a person can expect that what he desires will happen. Now that the spirit was gone, the girl's masters could not expect to earn money from the spirit's telling people things. Alternate translation: "their opportunity to make money was now gone" or "they could no longer expect to make money"

#### **their hope of profit was now gone**

It can be stated clearly why they no longer expected to make money. Alternate translation: "she could no longer earn money for them by telling fortunes"

**into the marketplace**

"into the public square." This is a public place of business, where buying and selling of goods, cattle, or services takes place.

**before the authorities**

"into the presence of the authorities" or "so that the authorities could judge them"

**Acts 16:20**

**When they had brought them to the magistrates**

"When they had brought them to the judges"

**magistrates**

rulers, judges

**These men are causing trouble in our city**

Here the word "our" refers to the people of the city and includes the magistrates who ruled it.

**Acts 16:21**

**to accept or practice**

"to believe or to obey" or "to accept or to do"

**Acts 16:22**

**General Information:**

Here the words "their" and "them" refer to Paul and Silas.

**commanded them to be beaten with rods**

This can be stated in active form. Alternate translation: "commanded the soldiers to beat them with rods"

**Acts 16:23**

**they had ... upon them, they threw them ... guard them**

"the magistrates had ... upon Paul and Silas, the magistrates threw Paul and Silas ... keep Paul and Silas"

**had laid many blows upon them**

"had hit them many times with rods"

**commanded the jailer to guard them securely**

"told the jailer to make sure they did not get out"

**jailer**

a person responsible for all the people held in the jail or prison

**Acts 16:24**

**he got this command**

"he heard this command"

**fastened their feet in the stocks**

"securely locked their feet in the stocks"

**stocks**

a piece of wood with holes for preventing a person's feet from moving

**Acts 16:25**

**General Information:**

The word "them" refers to Paul and Silas.

**Connecting Statement:**

This continues Paul and Silas' time in Philippi in prison and tells what happens to their jailer.

**Acts 16:26**

**earthquake, so that the foundations of the prison were shaken**

This can be stated in active form. Alternate translation: "earthquake which shook the foundations of the prison"

**the foundations of the prison**

When the foundations shook, this caused the entire prison to shake.

**all the doors were opened**

This can be stated in active form. Alternate translation: "all the doors opened"

**everyone's chains were unfastened**

This can be stated in active form. Alternate translation: "everyone's chains came loose"

**Acts 16:27**

**The jailer was awakened from sleep**

This can be stated in active form. Alternate translation: "The jailer woke up"

**was about to kill himself**

"was ready to kill himself." The jailer preferred to commit suicide rather than suffer the consequences of letting the prisoners escape.

**Acts 16:28**

**General Information:**

Here the word "we" refers to Paul, Silas, and all of the other prisoners but excludes the jailer.

**Acts 16:29**

**called for lights**

The reason why the jailer needed light can be made explicit. Alternate translation: "called for someone to bring light so he could see who was still in the prison"

**for lights**

The word "lights" stands for something that makes light. Alternate translation: "for torches" or "for lamps"

**rushed in**  
"quickly entered the jail"

**fell down before Paul and Silas**  
The jailer humbled himself by bowing down at the feet of Paul and Silas.

### Acts 16:30

**brought them out**  
"led them outside the jail"

**what must I do to be saved**  
This can be stated in active form. Alternate translation: "what must I do for God to save me from my sins"

### Acts 16:31

**you will be saved**  
This can be stated in active form. Alternate translation: "God will save you" or "God will save you from your sins"

**your house**  
Here "house" stands for the people who live in the house. Alternate translation: "all the members of your household" or "your family"

### Acts 16:32

**General Information:**  
The word "They" refers to Paul and Silas (Acts 16:25), and the word "him" refers to the jailer.

**They spoke the word of the Lord to him**  
Here "word" stands for a message. Alternate translation: "They told him the message about the Lord Jesus"

### Acts 16:33

**General Information:**  
The words "them" and "their" refer to Paul and Silas (Acts 16:25), and the words "he" and "his" refer to the jailer.

**he and those in his entire house were baptized immediately**  
This can be stated in active form. Alternate translation: "Paul and Silas immediately baptized the jailer and all the members of his household"

### Acts 16:34

**General Information:**  
All instances of "he" and "his" refer to the jailer.

### Acts 16:35

**General Information:**  
This is the last event in the story of Paul and Silas in Philippi (Acts 16:12).

**Now**  
This word is used here to mark a stop in the main story. Here Luke tells the last event in the story that started in Acts 16:16.

**sent word to the guards**  
Here "word" stands for "message" or "command." Alternate translation: "sent a message to the guards" or "sent a command to the guards"

**sent word**  
Here "sent" means the magistrates told someone to go tell the guards their message.

**Let those men go**  
"Release those men" or "Allow those men to leave"

### Acts 16:36

**come out**  
"come outside of the jail"

### Acts 16:37

**General Information:**  
The word "they" refers to the magistrates. All instances of "we" and "us" refer only to Paul and Silas and so are exclusive.

**said to them**  
Probably Paul is speaking to the jailer, but he intends for the jailer to tell the magistrates what he says. Alternate translation: "said to the jailer"

**They have publicly beaten us**  
Here "They" refers to the magistrates who commanded their soldiers to beat them. Alternate translation: "The magistrates ordered their soldiers to beat us in public"

**without a trial, even though we are Roman citizens—and they threw us into prison**  
"men who are Roman citizens, and they had their soldiers put us in jail though they had not proven in court that we were guilty"

**Do they now want to send us away secretly? No!**  
Paul uses a question to emphasize that he will not allow the magistrates to send them out the city in secret after they had mistreated Paul and Silas. Alternate translation: "I will certainly not let them send us out of the city in secret!"

**Let them come themselves**  
Here "themselves" is used for emphasis.

**Acts 16:38**

**when they heard that Paul and Silas were Romans, they were afraid**

To be a Roman meant to be a legal citizen of the Empire. Citizenship provided freedom from torture and the right to a fair trial. The city leaders were afraid that more important Roman authorities might learn how the city leaders had mistreated Paul and Silas.

**they heard ... they were afraid**

"the magistrates heard ... the magistrates were afraid"

**Acts 16:39**

**General Information:**

All instances of "them" refer to Paul and Silas.

**Acts 16:40**

**General Information:**

Here the word "they" refers to Paul and Silas. The word "them" refers to the believers in Philippi.

**Connecting Statement:**

This is the end of Paul and Silas' time in Philippi.

**came to the house**

Here "came" can be translated as "went."

**the house of Lydia**

"the home of Lydia"

**saw the brothers**

Here "brothers" refers to believers, whether male or female. Alternate translation: "saw the believers"

## Chapter 17

<sup>1</sup> Now when they had passed through the cities of Amphipolis and Apollonia, they came to the city of Thessalonica, where there was a synagogue of the Jews. <sup>2</sup> Paul, as his custom was, went to them, and for three Sabbath days reasoned with them from the scriptures. <sup>3</sup> He was opening the scriptures and explaining that it was necessary for the Christ to suffer and to rise again from the dead. He said, "This Jesus whom I proclaim to you is the Christ." <sup>4</sup> Some of the Jews were persuaded and joined Paul and Silas, including a large number of devout Greeks, and not a few of the leading women. <sup>5</sup> But the unbelieving Jews, being moved with jealousy, took certain wicked men from the marketplace, gathered a crowd together, and set the city in an uproar. Assaulting the house of Jason, they were seeking to bring Paul and Silas out to the people. <sup>6</sup> But when they did not find them, they dragged Jason and certain other brothers before the officials of the city, crying, "These men who have turned the world upside down have come here also. <sup>7</sup> These men whom Jason has welcomed act against the decrees of Caesar; they say that there is another king—Jesus." <sup>8</sup> They troubled the crowd and the officials of the city who heard these things. <sup>9</sup> But after they took security from Jason and the rest, they let them go.

<sup>10</sup> That night the brothers sent Paul and Silas to Berea. When they arrived there, they went into the synagogue of the Jews. <sup>11</sup> Now these people were more noble than those in Thessalonica, for they received the word with all readiness of mind, examining the scriptures daily to see whether these things were so. <sup>12</sup> Therefore many of them believed, including some influential Greek women and many men. <sup>13</sup> But when the Jews of Thessalonica learned that Paul was also proclaiming the word of God at Berea, they went there and stirred up and troubled the crowds. <sup>14</sup> Then immediately, the brothers sent Paul to go to the sea, but Silas and Timothy stayed there. <sup>15</sup> Those who were leading Paul took him as far as the city of Athens. As they left Paul there, they received from him instructions for Silas and Timothy to come to him as quickly as possible.

<sup>16</sup> Now while Paul was waiting for them in Athens, his spirit was provoked within him as he saw the city full of idols. <sup>17</sup> So he reasoned every day in the synagogue with the Jews and others who worshiped God, as well as in the marketplace with those who happened to be there. <sup>18</sup> But also some of the Epicurean and Stoic philosophers encountered him. Some said, "What is this babbler trying to say?" Others said, "He seems to be one who calls people to follow strange gods," because he was proclaiming the gospel about Jesus and the resurrection. <sup>19</sup> They took Paul and brought him to the Areopagus, saying, "May we know this new teaching which you were speaking?" <sup>20</sup> For you bring some strange things to our ears. Therefore, we want to know what these things mean." <sup>21</sup> (Now all the Athenians and the strangers living there spent their time in nothing but either telling or listening about something new.)

<sup>22</sup> So Paul stood in the middle of the Areopagus and said,

"You men of Athens, I see that you are very religious in every way. <sup>23</sup> For as I passed along and observed the objects of your worship, I found an altar with this inscription, "TO AN UNKNOWN GOD." What therefore you worship in ignorance, this I announce to you.

<sup>24</sup> The God who made the world and everything in it, since he is Lord of heaven and earth, does not live in temples built with hands. <sup>25</sup> Neither is he served by men's hands, as though he needed anything, since he himself gives people life and breath and everything else. <sup>26</sup> From one man he made every nation of people to live on the surface of the earth, having determined their appointed seasons and the boundaries of their living areas, <sup>27</sup> so that they should search for God and perhaps they may feel their way toward him and find him. Yet he is not far from each one of us. <sup>28</sup> For in him we live and move and have our being, just as one of your own poets has said, 'For we also are his offspring.'

<sup>29</sup> "Therefore, since we are God's offspring, we ought not to think that the qualities of deity are like gold, or silver, or stone—images created by the art and imagination of man. <sup>30</sup> Therefore God overlooked the times of ignorance, but now he commands all men everywhere to repent. <sup>31</sup> This is because he has set a day when he will judge the world in righteousness by the man he has appointed. God has given proof of this man to everyone by raising him from the dead."

<sup>32</sup> Now when the men of Athens heard of the resurrection of the dead, some mocked Paul; but others said, "We will listen to you again about this matter." <sup>33</sup> After that, Paul left them. <sup>34</sup> But certain men

joined him and believed, including Dionysius the Areopagite, a woman named Damaris, and others with them.

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## Acts 17 General Notes

### Special concepts in this chapter

#### Misunderstandings about the Messiah

The Jews expected the Christ or Messiah to be a powerful king because the Old Testament says so many times. But it also says many times that the Messiah would suffer, and that was what Paul was telling the Jews. (See: christ)

#### The religion of Athens

Paul said that the Athenians were "religious," but they did not worship the true God. They worshiped many different false gods. In the past they had conquered other peoples and begun to worship the gods of the people they had conquered. (See: falsegod)

In this chapter Luke describes for the first time how Paul told the message of Christ to people who knew nothing of the Old Testament.

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### Acts 17:1

#### General Information:

Both instances of "they" refers to Paul and Silas (Acts 16:40).

#### Connecting Statement:

This continues the story of Paul, Silas, and Timothy's missionary trip. They arrive in Thessalonica, apparently without Luke, since he says "they" and not "we."

#### Now

This word is used here to mark a stop in the main story. Here Luke, the author, starts to tell a new part of the story.

#### passed through

"traveled through"

#### cities of Amphipolis and Apollonia

These are coastal cities in Macedonia.

#### they came to the city

Here "came to" can be translated as "went to" or "arrived at." Alternate translation: "they went to the city" or "they arrived at the city"

### Acts 17:2

#### went to them ... reasoned with them

"went to the Jews ... reasoned with the Jews"

#### as his custom was

"as his habit was" or "as his common practice was." Paul usually went to the synagogue on the Sabbath when Jews would be present.

#### for three Sabbath days

"on each Sabbath day for three weeks"

#### reasoned with them from the scriptures

"gave them reasons to believe from the scriptures" or "debated with them about the scriptures" or "discussed the scriptures with them." Paul explained what the scriptures mean in order to prove to the Jews that Jesus is the Messiah.

### Acts 17:3

#### General Information:

Here the word "He" refers to Paul (Acts 17:2).

#### He was opening the scriptures

Possible meanings are 1) to explain the scriptures in a way that people can understand is spoken of as if Paul were opening something so people can see what is inside of it) or 2) Paul was literally opening a book or scroll and reading from it.

#### it was necessary

"it was part of God's plan"

#### to rise again

"to come back to life"

#### from the dead

From among all those who have died. The expression "the dead" describes all dead people together in the underworld. To come back from among them speaks of becoming alive again.

### Acts 17:4

#### the Jews were persuaded

This can be stated in active form. Alternate translation: "the Jews believed" or "the Jews understood"

#### joined Paul

"became associated with Paul"

**devout Greeks**

This refers to Greeks who worshiped God but had not converted to Judaism through circumcision.

**not a few of the leading women**

This is an understatement to emphasize that many leading women joined them. Alternate translation: "many leading women"

**Acts 17:5**

**General Information:**

Here the word "they" refers to the unbelieving Jews and wicked men from the marketplace.

**being moved with jealousy**

The feeling of jealousy is spoken of as if jealousy were actually moving the person. Alternate translation: "feeling very jealous" or "feeling very angry"

**with jealousy**

It can be stated explicitly that these Jews were jealous because some of the Jews and Greeks believed Paul's message.

**took certain wicked men**

Here "took" does not mean the Jews took these people by force. It means the Jews persuaded these wicked men to help them.

**certain wicked men**

"some evil men." The word "men" here refers specifically to males.

**from the marketplace**

"from the public square." This is a public place of business, where buying and selling of goods, cattle, or services take place.

**set the city in an uproar**

Here "the city" stands for the people in the city. Alternate translation: "caused the people of the city to be in an uproar" or "caused the people of the city to riot"

**Assaulting the house**

"Violently attacking the house." This probably means the people were throwing rocks at the house and trying to break down the door of the house.

**Jason**

This is the name of a man.

**they were seeking to bring Paul ... out**

The word "seeking" here means that the people wanted to bring Paul out and were trying to bring him out.

**out to the people**

Possible meanings or "people" are 1) a governmental or legal group of citizens gathered to make a decision or 2) a mob.

**Acts 17:6**

**certain other brothers**

Here "brothers" refers to believers. Alternate translation: "some other believers"

**before the officials**

"into the presence of the officials"

**These men who have**

The Jewish leaders were speaking, and the phrase "These men" refers to Paul and Silas.

**turned the world upside down**

This phrase is another way of saying Paul and Silas were causing trouble everywhere they went. The Jewish leaders were exaggerating the influence Paul and Silas were having with their teaching. Alternate translation: "caused trouble everywhere in the world" or "caused trouble everywhere they have gone"

**Acts 17:7**

**Jason has welcomed**

This phrase signals that Jason was in agreement with the apostles' troubling message.

**Acts 17:8**

**They troubled the crowd**

"They caused the people in the city to be afraid"

**Acts 17:9**

**the rest**

The words "the rest" refers to other believers that the Jews brought before the officials.

**they took security ... they let them go**

"the officials took security ... they let Jason and the other believers go"

**took security**

Jason and the others gave the money to the officials to show that they would not cause any more trouble. This was not a fine or a punishment, so they might have expected the officials to give the money back later.

**Acts 17:10**

**General Information:**

Paul and Silas travel on to the town of Berea.

**the brothers**

The word "brothers" here refers to men and women believers. Alternate translation: "the believers"

### Acts 17:11

#### Now

The word "now" is used here to mark a stop in the main story. Here Luke tells background information about the people in Berea and how they were willing to listen to Paul and examine what he said.

#### more noble

These "well-born" people were willing to think more objectively about new ideas than other people. Alternate translation: "more open minded" or "more willing to listen"

#### received the word

Here "word" refers to a teaching. Alternate translation: "listened to the teaching"

#### with all readiness of mind

These Bereans were prepared to examine earnestly Paul's teachings about the scripture.

#### examining the scriptures daily

"carefully reading and evaluating the scriptures every day"

#### these things were so

"the things Paul said were true"

### Acts 17:12

#### General Information:

This page has intentionally been left blank.

### Acts 17:13

#### General Information:

Athens was south of Berea. Both were on the coast of Macedonia. Athens was one of the most important cities in Greece.

#### went there and stirred up

This speaks about their agitating people as though it were a person stirring a liquid and causing the things at the bottom of the liquid to rise to the surface. Alternate translation: "went there and agitated" or "went there and disturbed"

#### troubled the crowds

"worried the crowds" or "caused dread and fear among the people"

### Acts 17:14

#### brothers

The word "brothers" here refers to men and women believers. Alternate translation: "believers"

#### to go to the sea

"to go to the coast." From here Paul would probably sail to another city.

### Acts 17:15

#### who were leading Paul

"who were accompanying Paul" or "who were going along with Paul"

#### they received from him instructions for Silas and Timothy

"he told them to instruct Silas and Timothy." This can also be stated as a direct quotation as in the UDB.

### Acts 17:16

#### General Information:

This is another part of the story of Paul and Silas' travels. Paul is now in Athens where he is waiting for Silas and Timothy to join him.

#### Now

This word is used here to mark a stop in the main story. Here Luke starts to tell a new part of the story.

#### his spirit was provoked within him as he saw the city full of idols

Here "spirit" stands for Paul himself. This can be stated in active form. Alternate translation: "he became upset because he saw that there were idols everywhere in the city" or "seeing the idols everywhere in the city upset him"

### Acts 17:17

#### he reasoned

"he debated" or "he discussed." This means that his listeners also spoke and asked him questions. He was not the only speaker.

#### others who worshiped God

This refers to Gentiles who gave praise to God and followed him but did not obey all of the Jewish laws.

#### in the marketplace

"in the public square." This is a public place of business, where buying and selling of goods, cattle, or services take place.

### Acts 17:18

#### General Information:

Here the words "him," "He," and "he" refer to Paul.

#### Epicurean and Stoic philosophers

Philosophers are people who think about the world and try to understand how people should live. The Epicureans and the Stoics were two groups of philosophers. They believed that a god or gods existed, but they did not trust in or obey any god. Alternate translation: "thinkers called Epicureans and Stoics"

**encountered him**  
"happened upon him"

**Some said**  
"Some of the philosophers said"

**What is this babbler**  
The word "babbler" was used to refer to birds picking up seeds as food. It refers negatively to a person who only knows a little bit of information. The philosophers said Paul had bits of information which were not worth listening to. Alternate translation: "What is this uneducated person"

**Others said**  
"Other philosophers said"

**He seems to be one who calls people to follow**  
"He seems to be a proclaimer" or "He seems to be on a mission to add people to his philosophy"

**strange gods**  
This is not in the sense of "odd," but in the sense of "foreign," that is, gods that Greeks and Romans do not worship or know about.

#### Acts 17:19

**They took ... brought him**  
This does not mean they arrested Paul. The philosophers invited Paul to speak formally to their leaders.

**to the Areopagus**  
The "Areopagus" was the place where the leaders met. Alternate translation: "to the leaders that met on the Areopagus"

**the Areopagus, saying**  
Here the leaders on the Areopagus are speaking. This can be stated as a new sentence. Alternate translation: "the Areopagus. The leaders said to Paul"

**Areopagus**  
This is a prominent rock outcropping or hill in Athens upon which the supreme court of Athens may have met.

#### Acts 17:20

**For you bring some strange things to our ears**  
Paul's teachings about Jesus and the resurrection are spoken of as an object that a person can bring to another person. Here "ears" refers to what they hear. Alternate translation: "For you are teaching some things that we have never heard before"

#### Acts 17:21

**Now all the Athenians and the strangers living there**  
The word "all" is a generalization referring to many. Alternate translation: "Now many of the Athenians and the strangers living there"

**all the Athenians**  
"Athenians" are people from Athens, a city near the coast below Macedonia

**the strangers**  
"the foreigners"

**spent their time in nothing but either telling or listening**  
Here "time" is spoken of as if it were an object that a person could spend. Alternate translation: "used their time doing nothing but either telling or listening" or "were always doing nothing but telling or listening"

**spent their time in nothing but either telling or listening**  
The phrase "spent their time in nothing" is an exaggeration. Alternate translation: "did not do much but tell or listen" or "spent much of their time telling or listening"

**telling or listening about something new**  
"discussing new philosophical ideas" or "talking about what was new to them"

#### Acts 17:22

**General Information:**  
Paul begins his speech to the philosophers on the Areopagus.

**very religious in every way**  
Paul is referring to the Athenians' public display of honoring the gods through prayers, building altars, and offering sacrifices.

#### Acts 17:23

**as I passed along and observed the objects of your worship**  
"as I walked among the objects of your worship and observed them" or "as I walked around in the city, I observed the objects of your worship"

**To an Unknown God**  
Possible meanings are 1) "to a certain unknown god" or 2) "to a god not known." This was a specific writing or inscription on that altar.

#### Acts 17:24

**the world**  
In the most general sense, the "world" refers to the heavens and the earth and everything in them.

**since he is Lord**

"because he is the Lord." Here "he" is referring to the unknown god mentioned in Acts 17:23 that Paul is explaining is the Lord God.

**of heaven and earth**

The words "heaven" and "earth" are used together to mean all beings and things in heaven and earth.

**built with hands**

Here "hands" stands for people. Alternate translation: "built by the hands of people" or "that people built"

**Acts 17:25**

**Neither is he served by men's hands**

Here "served" has the sense of a doctor treating a patient to make the patient well again. Alternate translation: "Neither do men's hands take care of him"

**by men's hands**

Here "hands" stands for the whole person. Alternate translation: "by humans"

**since he himself**

"because he himself." The word "himself" is added for emphasis.

**Acts 17:26**

**General Information:**

Here the word "he" refer to God, the creator, and both instances of "their" refer to every nation of people living on the surface of the earth.

**one man**

This means Adam, the first person God created. This can be stated to include Eve. It was through Adam and Eve that God made all other people. Alternate translation: "one couple"

**having determined their appointed seasons and the boundaries of their living areas**

This can be stated as a new sentence. Alternate translation: "and he determined when and where they would live"

**Acts 17:27**

**General Information:**

All instances of "they" and "their" refer to the people who live on earth, all instances of "him" and "he" refer to God, and the word "us" includes the speaker, the hearers, and the people who live on earth.

**so that they should search for God and perhaps they may feel their way toward him and find him**

Here "search for God" represents desiring to know him, and "feel their way toward him and find him" represents praying and having a relationship with

him. Alternate translation: "so that they should want to know God and perhaps pray to him and become one of his people"

**Yet he is not far from each one of us**

This can be stated in positive form. Alternate translation: "Yet he is very near to every one of us"

**Acts 17:28**

**General Information:**

Here the words "him" and "his" refer to God

**For in him**

"Because of him"

**Acts 17:29**

**General Information:**

Both instances of "we" include the speaker, the hearers, and other people.

**are God's offspring**

Because God created everyone, all people are spoken of as if they were God's literal children.

**the qualities of deity are like**

Here "deity" refers to God's nature or attributes. Alternate translation: "God is like"

**images created by the art and imagination of man**

This can be stated in active form. Alternate translation: "which a man then uses his skill to make it into something that he has designed" or "images that people make by using their art and imagination"

**Acts 17:30**

**General Information:**

Here the word "he" refers to God.

**Therefore**

"Because what I have just said is true"

**God overlooked the times of ignorance**

"God decided not to punish people during the time of ignorance"

**times of ignorance**

This refers to the time before God fully revealed himself through Jesus Christ and before people truly knew how to obey God.

**all men**

This means all people, whether male or female. Alternate translation: "all people"

**Acts 17:31**

**Connecting Statement:**

Paul finishes his speech to the philosophers in the Areopagus, which he began in Acts 17:22.

**when he will judge the world in righteousness by the man he has appointed**

"when the man he has chosen will judge the world in righteousness"

**he will judge the world**

Here "world" refers to the people. Alternate translation: "he will judge all people"

**in righteousness**

"justly" or "fairly"

**God has given proof of this man**

"God has demonstrated his choice of this man"

**from the dead**

From among all those who have died. The expression "the dead" describes all dead people together in the underworld. To come back from among them speaks of becoming alive again.

**Acts 17:32**

**General Information:**

Here the word "We" refers to the men of Athens but not to Paul, so this is exclusive. Though some of them probably did want to hear Paul again, they may only have been being polite.

**Connecting Statement:**

This is the end of the part of the story about Paul in Athens.

**Now**

This word is used here to mark a stop in the main story. Here Luke changes from Paul's teachings to the reaction of the people of Athens.

**the men of Athens**

These are the people who were present at the Areopagus and were listening to Paul.

**some mocked Paul**

"some ridiculed Paul" or "some laughed at Paul." These did not believe it was possible for someone to die and then return to life.

**Acts 17:33**

**General Information:**

This page has intentionally been left blank.

**Acts 17:34**

**Dionysius the Areopagite**

Dionysius is a man's name. Areopagite implies that Dionysius was one of the judges at the council of Areopagus.

**Damaris**

This is the name of a woman.

## Chapter 18

<sup>1</sup> After these things Paul left Athens and went to Corinth. <sup>2</sup> There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. Paul went to them, <sup>3</sup> and because he worked at the same trade, he stayed with them and labored, for they were tentmakers by trade. <sup>4</sup> So Paul reasoned in the synagogue every Sabbath, trying to persuade both Jews and Greeks. <sup>5</sup> Now when Silas and Timothy came down from Macedonia, Paul devoted himself to the word, testifying to the Jews that Jesus was the Christ. <sup>6</sup> But when the Jews opposed and insulted him, Paul shook out his garment at them and said to them, "May your blood be upon your own heads; I am clean. From now on I will go to the Gentiles." <sup>7</sup> Then he left from there and went to the house of a man named Titius Justus, a man who worshiped God. His house was next to the synagogue. <sup>8</sup> Crispus, the leader of the synagogue, believed in the Lord, together with all his household; and many of the Corinthians who heard about it believed and were baptized. <sup>9</sup> The Lord said to Paul in the night in a vision, "Do not be afraid, but speak and do not be silent." <sup>10</sup> For I am with you, and no one will try to harm you, for I have many people in this city." <sup>11</sup> Paul lived there for a year and six months, teaching the word of God among them.

<sup>12</sup> But when Gallio became governor of Achaia, the Jews rose up with one mind against Paul and brought him before the judgment seat; <sup>13</sup> they said, "This man persuades people to worship God contrary to the law." <sup>14</sup> Yet when Paul was about to speak, Gallio said to the Jews, "You Jews, if indeed it were a matter of wrong or a wicked crime, it would be reasonable to put up with you. <sup>15</sup> But since these are questions about words and names and your own law, settle it yourselves. I do not wish to be a judge of these matters." <sup>16</sup> Gallio made them leave the judgment seat. <sup>17</sup> So they all seized Sosthenes, the ruler of the synagogue, and beat him in front of the judgment seat. But Gallio did not care what they did.

<sup>18</sup> Paul, after staying there for many more days, left the brothers and sailed for Syria with Priscilla and Aquila. Before he left the seaport, Cenchræe, he had his hair cut off because of a vow he had taken. <sup>19</sup> When they came to Ephesus, Paul left Priscilla and Aquila there, but he himself went into the synagogue and reasoned with the Jews. <sup>20</sup> When they asked Paul to stay a longer time, he declined. <sup>21</sup> But taking his leave of them, he said, "I will return again to you if it is God's will." He then set sail from Ephesus.

<sup>22</sup> When Paul had landed at Caesarea, he went up and greeted the Jerusalem church and then went down to Antioch. <sup>23</sup> After having spent some time there, Paul departed and went through the regions of Galatia and Phrygia, strengthening all the disciples.

<sup>24</sup> Now a certain Jew named Apollos, an Alexandrian by birth, came to Ephesus. He was eloquent in speech and mighty in the scriptures. <sup>25</sup> Apollos had been instructed in the teachings of the Lord. Being fervent in spirit, he spoke and taught accurately the things concerning Jesus, but he knew only the baptism of John. <sup>26</sup> Apollos began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately. <sup>27</sup> When he desired to pass over into Achaia, the brothers encouraged him and wrote to the disciples in Achaia to welcome him. When he arrived, he greatly helped those who believed by grace. <sup>28</sup> Apollos powerfully refuted the Jews in public debate, showing by the scriptures that Jesus is the Christ.

## Acts 18 General Notes

### Special concepts in this chapter

#### The baptism of John

Some Jews who lived far away from Jerusalem and Judea had heard of John the Baptist and followed his teachings. They had not yet heard about Jesus. One of these Jews was Apollos. He followed John the Baptist, but he did not know that the Messiah had come. John had baptized people to show that they were sorry for their sins, but this baptism was different from Christian baptism. (See: faithful and christ and repent)

### Acts 18:1

#### Connecting Statement:

This is another part of the story of Paul's travels as he goes to Corinth.

#### After these things

"After these events took place in Athens"

#### Athens

Athens was one of the most important cities in Greece. See how you translated this in Acts 17:15.

### Acts 18:2

#### General Information:

The writer begins to give background information about Aquila and Priscilla.

#### There he met

Possible meanings are that 1) Paul happened to find by chance or 2) Paul intentionally found.

#### a Jew named Aquila

Here the phrase "a certain" indicates this is introducing new person in the story.

#### a native of Pontus

Pontus was a province on the southern coast of the Black Sea.

#### had recently come

This is probably sometime in the past year.

#### Italy

This is the name of land. Rome is the capital city of Italy.

#### Claudius had commanded

Claudius was the current Roman emperor. See how you translated this in Acts 11:28.

### Acts 18:3

#### General Information:

The writer finishes giving background information about Aquila and Priscilla.

#### he worked at the same trade

"he did the same kind of work that they did"

### Acts 18:4

#### So Paul reasoned

"So Paul debated" or "So Paul discussed." He gave reasons. This means that rather than just preaching, Paul talked and interacted with the people.

#### trying to persuade both Jews and Greeks

Possible meanings are 1) "and he caused both Jews and Greeks to believe" or 2) "and he kept trying to persuade the Jews and the Greeks."

### Acts 18:5

#### General Information:

Silas and Timothy rejoin Paul.

### Acts 18:6

#### shook out his garment

This is a symbolic action to indicate that Paul will no longer try to teach the Jews there about Jesus. He is leaving them to God's judgment.

#### May your blood be upon your own heads

Here "blood" stands for the guilt of their actions. Here "heads" refers to the whole person. Paul tells the Jews they are solely responsible for the judgment they will face for their stubbornness if they refuse to repent. Alternate translation: "You alone bear the responsibility for your punishment for sin"

#### I am clean

The word "clean" here is a metaphor for Paul being innocent of wrong against either the people or God. Alternate translation: "I am innocent" or "God will not punish me when he punishes you"

### Acts 18:7

#### he left ... His house

"Paul left ... Titius' Justus's house"

#### Titius Justus

This is the name of a man.

#### worshiped God

A worshiper of God is a Gentile who gives praise to God and follows him but does not necessarily obey all of the Jewish laws.

### Acts 18:8

#### Crispus

This is the name of a man.

#### leader of the synagogue

a layperson who sponsored and administered the synagogue, not necessarily the teacher

#### all his household

Here "his household" refers to the people who lived together in his house. Alternate translation: "the people who lived with him in his house"

#### his household

Crispus's household

**were baptized**

This can be stated in active form. Alternate translation: "received baptism"

**Acts 18:9**

**Do not be afraid, but speak and do not be silent**

The Lord is giving one command in two different ways to emphasize that Paul should certainly continue preaching. Alternate translation: "You must not be afraid; instead, you should continue to speak and not become silent"

**speak and do not be silent**

The Lord gives the same command in two different ways to strongly command Paul to speak. Alternate translation: "you must certainly continue to speak"

**do not be silent**

It can be stated explicitly what the Lord wants Paul to speak. Alternate translation: "do not stop speaking about the gospel"

**Acts 18:10**

**I have many people in this city**

"there are many people in this city who have put their faith in me" or "many people in this city will put their faith in me"

**Acts 18:11**

**Paul lived there ... teaching the word of God among them**

This is a concluding statement for this part of the story. "Word of God" here is a synecdoche for the entire scriptures. Alternate translation: "Paul lived there ... teaching the scriptures among them"

**Acts 18:12**

**General Information:**

Achaia was the Roman province in which Corinth was located. Corinth was the largest city in southern Greece and the capital of the province.

**Connecting Statement:**

The unbelieving Jews bring Paul to the judgment seat before Gallio.

**Gallio**

This is the name of a man.

**the Jews**

This stands for the Jewish leaders that did not believe in Jesus.

**rose up**

This phrase means that the Jews began to act, not that they rose into the air or rose to stand from a sitting position. If your language has a different idiom for beginning to act, you may use it here.

**with one mind**

This phrase translates a word that speaks of people who agree with each other and who work together to accomplish a common purpose.

**brought him before the judgment seat**

The Jews took Paul by force to bring Paul before the court. Here "judgment seat" refers to the place where Gallio sat when he made legal decisions in court. Alternate translation: "took him so that the governor could judge him at the judgment seat"

**Acts 18:13**

**General Information:**

This page has intentionally been left blank.

**Acts 18:14**

**Gallio said**

Gallio was the Roman governor of the Province.

**Acts 18:15**

**your own law**

Here "law" can refer to either the law of Moses or the Jewish customs of Paul's time. Gallio is simply telling the Jews that they are to do what they think right and that he is not interested in being the judge.

**I do not wish to be a judge of these matters**

"I refuse to make a judgment about these matters"

**Acts 18:16**

**Gallio made them leave the judgment seat**

"Gallio dismissed the Jews from the judgment seat." Here "judgment seat" refers to the place where Gallio sits to make legal decisions in court. Alternate translation: "Gallio made them leave his presence in the court" or "Gallio made them leave the court"

**Acts 18:17**

**General Information:**

It is not clear what events this verse describes. The Jews had been accusing Paul, but it appears that they ended up beating Sosthenes and not Paul.

**So they all seized Sosthenes, the ruler of the synagogue, and beat him in front of the judgment seat**

Possible meanings are 1) the Gentiles beat Sosthenes in the court in front of the judgment seat because he was the Jewish leader or 2) Sosthenes was a believer in Christ, so even though he was "the ruler of the synagogue," the Jews beat him in front of the court.

**they all seized**

This may be an exaggeration to emphasize the strong feelings the people had. Alternate translation: "many people seized" or "many of them grabbed"

**Sosthenes, the ruler of the synagogue**

Sosthenes was "the ruler of the synagogue" at Corinth.

**beat him**

"repeatedly hit him" or "repeatedly punched him."

**Acts 18:18**

**General Information:**

Here both instances of "he" refer to Paul.

**left the brothers**

The word "brothers" refers to men and women believers. Alternate translation: "left the fellow believers"

**sailed for Syria with Priscilla and Aquila**

Paul got on a ship that sailed for Syria. Priscilla and Aquila went with him.

**Cenchreae**

This was a town near Corinth in Greece. It was on the coast, and Paul probably got on the ship there.

**he had his hair cut off**

This is a symbolic action that indicates that he had done something he had vowed to do. This can be stated in active form. Alternate translation: "he had someone cut off the hair on his head"

**Acts 18:19**

**Connecting Statement:**

This continues Paul's missionary journey as Paul, Priscilla, and Aquila leave Corinth. This seems to indicate that Silas and Timothy remain, since it says "he" here and not "they." The word "they" refers to Paul, Priscilla, and Aquila.

**reasoned with the Jews**

"gave the Jews reasons to believe" or "debated with the Jews about the scriptures" or "discussed the scriptures with the Jews." Paul explained what the scriptures mean in order to prove to the Jews that Jesus is the Messiah. See how you translated "reasoned with" in [Acts 17:2]

**Acts 18:20**

**General Information:**

Here the word "they" refers to the Jews in Ephesus.

**Acts 18:21**

**General Information:**

Here the word "them" refers to the Jews in Ephesus. The word "you" is plural.

**taking his leave of them**

"saying good-bye to them"

**Acts 18:22**

**General Information:**

Phrygia is a province in Asia which is now modern day Turkey. See how you translated this in Acts 2:10.

**Connecting Statement:**

Paul continues his missionary journey.

**landed at Caesarea**

"arrived at Caesarea." The word "landed" is used to show that he arrived by ship.

**he went up**

He traveled to the city of Jerusalem. The phrase "went up" is used here because Jerusalem is higher in elevation than Caesarea.

**greeted the Jerusalem church**

Here "church" refers to the believers in Jerusalem. Alternate translation: "greeted the members of the church of Jerusalem"

**then went down**

The phrase "went down" is used here because Antioch is lower in elevation than Jerusalem.

**Acts 18:23**

**Paul departed**

"Paul went away" or "Paul left"

**After having spent some time there**

This speaks about "time" as if it were a commodity that a person could spend. Alternate translation: "After staying there for a while"

**Acts 18:24**

**General Information:**

Apollos is introduced to the story. Verses 24 and 25 give background information about him.

**Connecting Statement:**

Luke tells what happens in Ephesus with Priscilla and Aquila.

**Now**

This word is used here to mark a stop in the main story.

**a certain Jew named Apollos**

The phrase "a certain" indicates that Luke is introducing a new person in the story.

**an Alexandrian by birth**

"a man who was born in the city of Alexandria."  
This was a city in Egypt on the north coast of Africa.

**eloquent in speech**

"a good speaker"

**mighty in the scriptures**

"he knew the scriptures thoroughly." He understood the Old Testament writings well.

**Acts 18:25**

**Apollos had been instructed in the teachings of the Lord**

This can be stated in active form. Alternate translation: "Other believers had taught Apollos how the Lord Jesus wanted people to live"

**Being fervent in spirit**

Here "spirit" refers to the entire person of Apollos. Alternate translation: "Being very enthusiastic"

**the baptism of John**

"the baptism that John performed." John's baptism was with water, but Jesus's baptism is with the Holy Spirit.

**Acts 18:26**

**the way of God**

How God wants people to live is spoken of as if it were a road that a person travels.

**more accurately**

"correctly" or "more fully"

**Acts 18:27**

**General Information:**

Here the he words "he" and "him" refer to Apollos ([Acts 18:24](#)).

**to pass over into Achaia**

"to go to the region of Achaia." The phrase "pass over" is used here because Apollos had to cross the Aegean Sea to get to Achaia from Ephesus.

**Achaia**

Achaia was a Roman Province in the southern section of Greece. See how you translated this in Acts 18:12.

**brothers**

The word "brothers" here refers to men and women believers. You can make explicit that these are believers in Ephesus. Alternate translation: "fellow believers in Ephesus"

**wrote to the disciples**

"wrote a letter to the Christians in Achaia"

**those who believed by grace**

"those who had believed in salvation by grace" or "those who by God's grace believed in Jesus"

**Acts 18:28**

**Apollos powerfully refuted the Jews in public debate**

"In public debate Apollos powerfully showed that the Jews were wrong"

**showing by the scriptures that Jesus is the Christ**

"as he showed them by the scriptures that Jesus is the Christ"

## Chapter 19

<sup>1</sup> It came about that while Apollos was at Corinth, Paul passed through the upper country and came to the city of Ephesus, and found certain disciples there. <sup>2</sup> Paul said to them, "Did you receive the Holy Spirit when you believed?"

They said to him, "No, we did not even hear about the Holy Spirit."

<sup>3</sup> Paul said, "Into what then were you baptized?"

They said, "Into John's baptism."

<sup>4</sup> So Paul replied, "John baptized with the baptism of repentance. He told the people that they should believe in the one who would come after him, that is, in Jesus." <sup>5</sup> When the people heard this, they were baptized in the name of the Lord Jesus. <sup>6</sup> Then when Paul had laid his hands on them, the Holy Spirit came on them and they spoke in tongues and prophesied. <sup>7</sup> In all they were about twelve men.

<sup>8</sup> Paul went into the synagogue and spoke boldly for three months, reasoning and persuading them about the kingdom of God. <sup>9</sup> But when some Jews were hardened and disobedient, they began to speak evil of the Way before the crowd. So Paul left them and took the disciples with him, reasoning with them every day in the lecture hall of Tyrannus. <sup>10</sup> This continued for two years, so that all who lived in Asia heard the word of the Lord, both Jews and Greeks. <sup>11</sup> God was doing extraordinary miracles by the hands of Paul, <sup>12</sup> so that even handkerchiefs and aprons that had touched him were taken to the sick and their illnesses left them and the evil spirits came out of them.

<sup>13</sup> But there were Jewish exorcists traveling through the area. They called on the name of the Lord Jesus so they could have power over evil spirits when they said, "By the Jesus whom Paul proclaims, I command you to come out." <sup>14</sup> The Jewish high priest, whose name was Sceva, had seven sons who were doing this.

<sup>15</sup> An evil spirit answered them, "Jesus I know, and Paul I know; but who are you?" <sup>16</sup> The evil spirit in the man leaped on the exorcists and subdued them and beat them up. Then they fled out of that house naked and wounded. <sup>17</sup> This became known to all, both Jews and Greeks, who lived at Ephesus. They became very afraid, and the name of the Lord Jesus was honored. <sup>18</sup> Also, many of the believers came and confessed and gave a full account of the evil things they had done. <sup>19</sup> Many who practiced magic brought their books together and burned them in the sight of everyone. When they counted the value of them, it was fifty thousand pieces of silver. <sup>20</sup> So the word of the Lord spread very widely in powerful ways.

<sup>21</sup> Now after these things were completed, Paul decided in the Spirit to pass through Macedonia and Achaia on his way to Jerusalem; he said, "After I have been there, I must also see Rome." <sup>22</sup> Paul sent to Macedonia two of those who served him, Timothy and Erastus. But he himself stayed in Asia for a while.

<sup>23</sup> At about that time there was no small disturbance in Ephesus concerning the Way. <sup>24</sup> A certain silversmith named Demetrius, who made silver shrines of Artemis, brought in much business for the craftsmen. <sup>25</sup> So he gathered together the workmen of that occupation and said, "Men, you know that in this business we make much money. <sup>26</sup> You see and hear that, not only at Ephesus, but almost throughout all Asia, this Paul has persuaded and turned away many people. He is saying that gods made by hands are not gods. <sup>27</sup> Not only is there danger that our trade will be discredited, but also that the temple of the great goddess Artemis might be regarded as worthless, and her greatness would be brought to nothing, she whom all Asia and the world worship."

<sup>28</sup> When they heard this, they were filled with anger and cried out, saying, "Great is Artemis of the Ephesians." <sup>29</sup> The whole city was filled with confusion, and the people rushed with one mind into the theater. They had seized Paul's travel companions, Gaius and Aristarchus, who came from Macedonia. <sup>30</sup> Paul wanted to enter in among the crowd of people, but the disciples prevented him. <sup>31</sup> Also, some of the officials of the province of Asia who were his friends sent him a message pleading with him not to enter the theater. <sup>32</sup> Some people were shouting one thing, and some another, for the crowd was in confusion. Most of them did not even know why they had come together. <sup>33</sup> Some of the crowd advised Alexander, whom the Jews were pushing forward. So Alexander motioned with his hand, wanting to give a defense to the assembly. <sup>34</sup> But when they recognized that he was a Jew, they all cried out for about two hours with

one voice, saying, "Great is Artemis of the Ephesians." <sup>35</sup> When the town clerk had quieted the crowd, he said, "You men of Ephesus, what man is there who does not know that the city of the Ephesians is temple keeper of the great Artemis and of the image which fell down from heaven? <sup>36</sup> Seeing then that these things are undeniable, you ought to be quiet and do nothing rash. <sup>37</sup> For you have brought these men to this court who are neither robbers of temples nor blasphemers of our goddess. <sup>38</sup> Therefore, if Demetrius and the craftsmen who are with him have an accusation against anyone, the courts are open and there are proconsuls. Let them accuse one another. <sup>39</sup> But if you are seeking anything more, it should be resolved in the regular assembly. <sup>40</sup> For we are in danger of being accused of rioting today, and there is no cause we can give to justify this uproar." When he had said this, he dismissed the assembly. <sup>[1]</sup>

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## Footnotes

19:40 <sup>[1]</sup>Some Greek copies number this last sentence as verse 41.

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## Acts 19 General Notes

### Special concepts in this chapter

#### Baptism

John baptized people to show that they were sorry for their sins. Jesus's followers baptized people who wanted to follow Jesus.

#### Temple of Diana

The temple of Diana was an important place in the city of Ephesus. Many people came to Ephesus to see this temple, and they bought statues of the goddess Diana while they were there. The people who sold statues of Diana were afraid that if people did not believe Diana was a real goddess, they would stop giving the sellers money for statues.

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### Acts 19:1

#### General Information:

The "upper country" was an area of Asia which today is part of modern-day Turkey to the north of Ephesus. Paul must have traveled by land around the top of the Aegean Sea in order to come to Ephesus (also in Turkey today), which is directly east of Corinth by sea.

#### Connecting Statement:

Paul travels to Ephesus.

#### It came about that

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

#### passed through

"traveled through"

### Acts 19:2

#### receive the Holy Spirit

This means to have the Holy Spirit come upon them.

#### we did not even hear about the Holy Spirit

"we have not even heard about the Holy Spirit"

### Acts 19:3

#### General Information:

The word "They" refers to the disciples ([Acts 19:1](#)). The word "you" is plural.

#### Into what then were you baptized?

This can be stated in active form. Alternate translation: "What kind of baptism did you receive?"

#### Into John's baptism

You can translate this as a complete sentence. Alternate translation: "We were baptized into John's baptism" or "We received the kind of baptism about which John taught"

### Acts 19:4

#### the baptism of repentance

You can translate the abstract noun "repentance" as the verb "repent." Alternate translation: "the baptism that people requested when they wanted to repent"

#### the one who would come

Here "the one" refers to Jesus.

**come after him**

This means to come after John the Baptist in time and not following after him physically.

**Acts 19:5**

**Connecting Statement:**

Paul continues staying in Ephesus.

**When the people**

Here "people" refers to the disciples in Ephesus who were talking with Paul (Acts 19:1),

**they were baptized**

This can be stated in active form. Alternate translation: "they received baptism"

**in the name of the Lord Jesus**

Here "name" refers to Jesus's power and authority. Alternate translation: "as believers in the Lord Jesus"

**Acts 19:6**

**General Information:**

All instances of "them" and "they" refer to "the people" ([Acts 19:5](#))

**laid his hands on them**

"placed his hands on them." He probably placed his hands on their shoulders or heads. Alternate translation: "placed his hands on their heads as he prayed"

**they spoke in tongues and prophesied**

Unlike in Acts 2:3-4, there are no details of who understood their messages.

**Acts 19:7**

**General Information:**

All instances of "them" and "they" refer to "the people" ([Acts 19:5](#))

**In all they were about twelve men**

This tells how many men were baptized.

**twelve men**

"12 men"

**Acts 19:8**

**Paul went into the synagogue and spoke boldly for three months**

"Paul regularly attended the synagogue meetings for three months and spoke there boldly"

**reasoning and persuading them**

Probable meanings are 1) the words "reasoning" and "persuading" are a hendiadys that means "arguing persuasively" or 2) the words describe two separate activities, "giving them reasons to believe" and "convincing them"

**about the kingdom of God**

Here "kingdom" stands for God's rule as king. Alternate translation: "about God's rule as king" or "about how God would show himself as king"

**Acts 19:9**

**some Jews were hardened and disobedient**

People who were stubbornly refusing to believe are spoken of as though they were becoming hard and unable to move. Alternate translation: "some Jews were stubborn and did not believe" or "some Jews stubbornly refused to accept and obey the message"

**to speak evil of the Way before the crowd**

What Christ wants people to believe is spoken of as though it were a road that a person travels. The phrase, "the Way," seems to have been a title for Christianity at the time. Alternate translation: "to speak evil about Christianity to the crowd" or "to speak to the crowd evil things about those who follow Christ and who obey his teaching about God" (See: and Acts 9:2)

**to speak evil of**

"to speak bad things about"

**in the lecture hall of Tyrannus**

"in the large room where Tyrannus had taught people"

**Tyrannus**

This is the name of a man.

**Acts 19:10**

**all who lived in Asia heard the word of the Lord**

Here "all" is a generalization that means very many people throughout Asia heard the gospel.

**the word of the Lord**

Here "word" stands for a message. Alternate translation: "the message about the Lord"

**Acts 19:11**

**God was doing extraordinary miracles by the hands of Paul**

Here "hands" stands for Paul's whole person. Alternate translation: "God was causing Paul to do extraordinary miracles" or "God was doing extraordinary miracles through Paul"

**Acts 19:12**

**General Information:**

Here the words "them" and "their" refer to those who were sick.

**even handkerchiefs and aprons that had touched him were taken to the sick and**

This can be stated in active form. Alternate translation: "when they took to sick people even handkerchiefs and aprons that had touched Paul"

**even handkerchiefs and aprons that had touched him**  
Possible meanings are 1) these were cloth items that Paul had touched or 2) these were cloth items that Paul had worn or used.

**handkerchiefs**  
cloths worn around the head

**aprons**  
clothing worn on the front of the body to protect the clothes of people

**the sick**  
This refers to sick people. Alternate translation: "sick people" or "those who were sick"

**their illnesses left them**  
"those who were sick became healthy"

### Acts 19:13

**General Information:**  
This is the beginning of another event that happened while Paul was in Ephesus. It is about Jewish exorcists.

**exorcists**  
people who send evil spirits away from people or places

**the name of the Lord Jesus**  
Here "name" refers to Jesus's power and authority.

**By the Jesus whom Paul proclaims**  
"Jesus" was a common name at the time, so these exorcists wanted people to know of whom they spoke.

**By the Jesus**  
This stands for the power and authority of Jesus. Alternate translation: "by the authority of Jesus" or "by the power of Jesus"

### Acts 19:14

**Sceva**  
This is the name of a man.

### Acts 19:15

**Jesus I know, and Paul I know**  
"I know Jesus and Paul" or "I know Jesus, and I know Paul"

**but who are you?**  
The spirit asked this question to emphasize that the exorcists had no authority over evil spirits.

Alternate translation: "but I do not know you!" or "but you have no authority over me!"

### Acts 19:16

**The evil spirit in the man leaped**  
This means that the evil spirit caused the man whom it was controlling to leap on the exorcists.

**exorcists**  
This refers to people who send evil spirits from people or places. See how you translated this in Acts 19:13.

**they fled ... naked**  
The exorcists fled with their clothes ripped off them.

### Acts 19:17

**the name of the Lord Jesus was honored**  
This can be stated in active form. Alternate translation: "they honored the name of the Lord Jesus" or "they considered the name of the Lord Jesus to be great"

**the name**  
This stands for the power and authority of Jesus.

### Acts 19:18

**Connecting Statement:**  
This ends the story about the Jewish exorcists.

### Acts 19:19

**brought their books**  
"collected their books." The word "books" refers to scrolls on which magical incantations and formulas were written.

**in the sight of everyone**  
"in front of everyone"

**the value of them**  
"the value of the books" or "the value of the scrolls"

**fifty thousand**  
"50,000"

**pieces of silver**  
A "piece of silver" was the approximate daily wage for a common laborer.

### Acts 19:20

**So the word of the Lord spread very widely in powerful ways**  
"So because of these powerful deeds, more and more people heard the message about the Lord Jesus"

## Acts 19:21

### Connecting Statement:

Paul talks about going Jerusalem but does not leave Ephesus yet.

### Now

This word is used here to mark a stop in the main story. Here Luke starts to tell a new part of the story.

### these things were completed

"Paul completed the work that God had for him to do in Ephesus"

### Paul decided in the Spirit

Possible meanings are 1) Paul decided with the help of the Holy Spirit or 2) Paul decided within his own spirit, which means he made up his mind.

### Achaia

Achaia was the Roman province in which Corinth was located. It was the largest city in southern Greece and the capital of the province. See how you translated this in Acts 18:12.

### I must also see Rome

"I must also travel to Rome"

## Acts 19:22

### Erastus

This is the name of a man.

### But he himself stayed in Asia for a while

It is made explicit in the next few verses that Paul remains in Ephesus.

### he himself

This is repeated for emphasis.

## Acts 19:23

### Connecting Statement:

Luke tells about a riot that broke out while Paul was in Ephesus.

### there was no small disturbance in Ephesus concerning the Way

This is a summary opening statement.

### there was no small disturbance

"the people became very upset" See how you translated this in Acts 12:18

### the Way

This was a term used to refer to Christianity. See how you translated this title in Acts 9:1.

## Acts 19:24

### General Information:

The writer introduces Demetrius to the story and gives background information about him. Ephesus had a large temple dedicated to the goddess Artemis, sometimes translated as "Diana." She was a false goddess of fertility.

### A certain silversmith named Demetrius

The use of the words "a certain" introduces a new person in the story.

### silversmith

a craftsman who works with silver metal to make statues and jewelry

### named Demetrius

This is the name of a man. Demetrius was a silversmith in Ephesus who was against Paul and the local church.

### brought in much business for the craftsmen

"enabled those who made the idols to make much money"

### shrines of Artemis

These were probably carved or molten images of the temple of Artemis or of the part of the temple in which the statue of Artemis stood.

## Acts 19:25

### the workmen of that occupation

An occupation is a profession or job. Alternate translation: "others who did that kind of work"

## Acts 19:26

### Connecting Statement:

Demetrius continues to speak to the craftsmen.

### You see and hear that

"You have come to know and understand that"

### persuaded and turned away many people

Paul's stopping people from worshiping idols is spoken of as though Paul were turning the people in a different direction. Alternate translation: "persuaded many people and caused them to stop worshiping the local gods"

### He is saying that gods made by hands are not gods

Here the word "hands" can refer to the whole person. Alternate translation: "He is saying that the idols that people make are not real gods"

## Acts 19:27

### that our trade will be discredited

This can be stated in active form. Alternate translation: "that what Paul is saying will discredit

our trade" or "that people will think that our trade is false"

**our trade**

This refers to their business of making and selling idols.

**the temple of the great goddess Artemis might be regarded as worthless**

This can be stated in active form. Alternate translation: "people will think that the temple of the great goddess Artemis is worthless" or "people will think there is no benefit in going to the temple to worship the great goddess Artemis"

**her greatness would be brought to nothing**

"Her greatness" is a metonym for her reputation of being great. Being "brought to nothing" is a metaphor for becoming nothing or no longer existing. Alternate translation: "People would no longer recognize how great she is" or "She will lose her reputation of being great"

**whom all Asia and the world worship**

This was an exaggeration to show how popular the goddess Artemis was. Here the words "Asia" and "the world" refer to the people in the province of Asia and the known world. Alternate translation: "whom many people in Asia and in other parts of the world worship"

**Acts 19:28**

**General Information:**

Here "they" refers to the craftsmen who made the idols ([Acts 19:24-25](#)).

**they were filled with anger**

This speaks of the craftsmen as though they were containers. Here "anger" is spoken of as if it were the contents that fill a container. Alternate translation: "they became very angry"

**cried out**

"shouted aloud" or "shouted loudly"

**Acts 19:29**

**The whole city was filled with confusion**

Here "city" refers to the people. The city is spoken of as if it were a container. And, "confusion" is spoken of as if it were the contents that filled the container. Alternate translation: "Then people all over the city became upset and started shouting"

**the people rushed with one mind**

This phrase translates a word that speaks of people who agree with each other and who work together to accomplish a common purpose.

**into the theater**

The Ephesus theater was used for public meetings and for entertainment such as plays and music. It

was an outdoor semi-circular area with bench seats that could hold thousands of people.

**Paul's travel companions**

The men who had been with Paul.

**Gaius and Aristarchus**

These are names of men. Gaius and Aristarchus came from Macedonia but were working with Paul in Ephesus at this time.

**Acts 19:30**

**General Information:**

This page has intentionally been left blank.

**Acts 19:31**

**officials of the province of Asia**

Ephesus was in the Roman Empire's province of Asia.

**enter the theater**

The Ephesus theater was used for public meetings and for entertainment such as plays and music. It was an outdoor semi-circular area with bench seats that could hold thousands of people. See how you translated "theater" in Acts 19:29.

**Acts 19:32**

**General Information:**

This page has intentionally been left blank.

**Acts 19:33**

**Alexander**

This is the name of a man.

**motioned with his hand**

You can make explicit that Alexander was showing the crowd that he wanted them to be quiet. Alternate translation: "gestured to the crowd to be quiet"

**to give a defense**

It is not clear whom or what Alexander wanted to defend. If your language requires this information, it might be best to use a general phrase like "to explain what was going on."

**Acts 19:34**

**with one voice**

The shouting together of the people at the same time is spoken of as though they were speaking with one voice. Alternate translation: "in unison" or "together"

**Acts 19:35**

**Connecting Statement:**

The clerk of Ephesus speaks to quiet the crowd.

**the town clerk**

This refers to the town "writer" or "secretary."

**what man is there who does not know that the city of the Ephesians is temple keeper ... heaven?**

The clerk asked this question to assure the crowd they were right and to comfort them. Alternate translation: "every man knows that the city of the Ephesians is temple keeper ... heaven."

**who does not know**

The town clerk uses "not" to emphasize that all of the people knew this.

**temple keeper**

The Ephesian people maintained and guarded the temple of Artemis.

**the image which fell down from heaven**

Within the temple of Artemis was an image of the goddess. It had been fashioned from a meteorite which fell from the sky. People thought that this rock had come directly from Zeus, the ruler of the Greek gods (idols).

**Acts 19:36**

**General Information:**

The word "you" is plural.

**Seeing then that these things are undeniable**

"Since you know these things"

**do nothing rash**

"do not do anything before you have had time to think about it"

**rash**

without careful thought

**Acts 19:37**

**General Information:**

The word "you" is plural.

**these men**

The words "these men" refer to Gaius and Aristarchus, Paul's traveling companions (Acts 19:29).

**Acts 19:38**

**Therefore**

"Because what I have just said is true." The town clerk had said in Acts 19:37 that Gaius and Aristarchus were not robbers or blasphemers.

**have an accusation against anyone**

The word "accusation" can be stated as the verb "accuse." Alternate translation: "want to accuse someone"

**proconsuls**

the Roman governor's representatives who made legal decisions in court

**Let them accuse one another**

This does not mean Demetrius and those with him will accuse each other. It means this is a place where people in general can speak their accusation. Alternate translation: "There people can accuse one another"

**Acts 19:39**

**Connecting Statement:**

The town clerk finishes speaking to the crowd.

**But if you are seeking anything more**

"But if you want to ask about anything more" or "But if you have something to discuss about other matters"

**it should be resolved in the regular assembly**

This can be stated in active form. Alternate translation: "let us settle it in the regular assembly"

**the regular assembly**

This refers to a regular public gathering of citizens over which the county clerk presided.

**Acts 19:40**

**For we are in danger of being accused of rioting today**

This can be stated in active form. Alternate translation: "in danger of the Roman authorities accusing us of starting this riot today"

## Chapter 20

<sup>1</sup> After the uproar was over, Paul sent for the disciples and after he encouraged them, he said farewell and left to go into Macedonia. <sup>2</sup> When he had gone through those regions and had spoken many words of encouragement to them, he came to Greece. <sup>3</sup> After he had spent three months there, a plot was formed against him by the Jews as he was about to sail for Syria, so he decided to return through Macedonia. <sup>4</sup> Accompanying him as far as Asia were Sopater son of Pyrrhus from Berea; Aristarchus and Secundus, both from the Thessalonian believers; Gaius of Derbe; Timothy; and Tychicus and Trophimus from Asia. <sup>5</sup> But these men had gone before us and were waiting for us at Troas. <sup>6</sup> We sailed away from Philippi after the days of unleavened bread, and in five days we came to them in Troas. There we stayed for seven days.

<sup>7</sup> On the first day of the week, when we were gathered together to break bread, Paul spoke to the believers. He was planning to leave the next day, so he prolonged his message until midnight. <sup>8</sup> There were many lamps in the upper room where we had come together. <sup>9</sup> In the window was sitting a young man named Eutychus, who fell into a deep sleep. As Paul spoke even longer, this young man, still sleeping, fell down from the third story and was picked up dead. <sup>10</sup> But Paul went down, stretched himself out on him, and embraced him. Then he said, "Do not be upset any more, for he is alive." <sup>11</sup> Then he went upstairs again and broke bread and ate. After talking with them much longer until dawn, he left. <sup>12</sup> They brought back the boy alive and were greatly comforted.

<sup>13</sup> We ourselves went ahead of Paul by ship and sailed away to Assos, where we planned to take Paul on board. This is what he himself desired to do, because he planned to go by land. <sup>14</sup> When he met us at Assos, we took him onto the ship and went to Mitylene. <sup>15</sup> Then we sailed from there and arrived the next day opposite the island of Chios. The following day we touched at the island of Samos, and the day after we came to the city of Miletus. <sup>16</sup> For Paul had decided to sail past Ephesus, so that he would not spend any time in Asia; for he was hurrying to be in Jerusalem for the day of Pentecost, if it were at all possible for him to do so.

<sup>17</sup> From Miletus he sent men to Ephesus and called to himself the elders of the church. <sup>18</sup> When they had come to him, he said to them, "You yourselves know, from the first day that I set foot in Asia, how I always spent my time with you. <sup>19</sup> I kept serving the Lord with all lowliness of mind and with tears, and in trials that happened to me because of the plots of the Jews. <sup>20</sup> You know how I did not keep back from declaring to you anything that was useful, and how I taught you in public and from house to house, <sup>21</sup> testifying to both Jews and Greeks about repentance toward God and of faith in our Lord Jesus. <sup>22</sup> Now look, I am going to Jerusalem, compelled by the Spirit, not knowing what will happen to me there, <sup>23</sup> except that the Holy Spirit testifies to me in every city that chains and afflictions await me. <sup>24</sup> But I do not consider my life valuable to myself, if only I may finish the race and complete the ministry that I received from the Lord Jesus, to testify to the gospel of the grace of God. <sup>25</sup> Now look, I know that you all, among whom I went about proclaiming the kingdom, will see my face no more. <sup>26</sup> Therefore I testify to you this day, that I am innocent of the blood of any man. <sup>27</sup> For I did not hold back from declaring to you the whole will of God. <sup>28</sup> Therefore be careful about yourselves, and about all the flock of which the Holy Spirit has appointed you overseers. Be careful to shepherd the church of God, which he purchased with his own blood. <sup>29</sup> I know that after my departure, vicious wolves will come in among you and will not spare the flock. <sup>30</sup> Even from your own number men will arise and distort the truth to draw away the disciples after them. <sup>31</sup> So be on guard. Remember that for three years I never stopped warning each one of you night and day with tears. <sup>32</sup> Now I commit you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are being sanctified. <sup>33</sup> I coveted no man's silver, gold, or clothing. <sup>34</sup> You yourselves know that these hands served my own needs and the needs of those who were with me. <sup>35</sup> In all things I gave you an example of how you should help the weak by laboring, and of how you should remember the words of the Lord Jesus, words that he himself said: 'It is more blessed to give than to receive.'"

<sup>36</sup> After he had spoken in this way, he knelt down and prayed with them all. <sup>37</sup> There was a lot of crying and they embraced Paul and kissed him. <sup>38</sup> They were in anguish most of all because of what he had said, that they would never see his face again. Then they escorted him to the ship.

## Footnotes

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20:28 <sup>[1]</sup> Instead of

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## Acts 20 General Notes

### Structure and formatting

In this chapter Luke describes Paul's last visits to believers in the provinces of Macedonia and Asia before he went to Jerusalem.

### Special concepts in this chapter

#### Race

Paul spoke of living for Jesus as if he were running in a race. By this he meant that he needed to keep working hard even when things were difficult and he wanted to quit. (See: and discipline)

#### "Compelled by the Spirit"

Paul thought that the Holy Spirit wanted him to go to Jerusalem even if Paul did not want to go there. The same Holy Spirit told other people that when Paul arrived in Jerusalem, people would try to harm him.

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### Acts 20:1

#### Connecting Statement:

Paul leaves Ephesus and continues his travels.

#### After the uproar

"After the riot" or "Following the riot"

#### he said farewell

"he said goodbye"

### Acts 20:2

#### had spoken many words of encouragement to them

"had greatly encouraged the believers" or "had said many things to encourage the believers"

### Acts 20:3

#### After he had spent three months there

"After he had stayed there three months." This speaks about time as if it were something a person could spend.

#### a plot was formed against him by the Jews

This can be stated in active form. Alternate translation: "the Jews formed a plot against him" or "the Jews formed a secret plan to harm him"

#### by the Jews

This means only some of the Jews. Alternate translation: "by some of the Jews"

#### as he was about to sail for Syria

"as he was ready to sail for Syria"

### Acts 20:4

#### Accompanying him

"Traveling with him." Here the word "him" refers to Paul (Acts 20:1).

#### Sopater ... Pyrrhus ... Secundus ... Tychicus ... Trophimus

These are names of men.

#### Berea ... Derbe

These are names of places.

#### Aristarchus ... Gaius

These are names of men. See how you translated these names in Acts 19:29.

### Acts 20:5

#### these men had gone before us

"these men had traveled ahead of us"

#### before us ... for us

Here "us" refers to the writer and Paul and those traveling with them, but not to the reader.

#### Troas

This is the name of a place.

### Acts 20:6

#### General Information:

All instances of "we" refer to the writer and Paul and those traveling with them, but not to the reader.

**the days of unleavened bread**

This refers to the Jewish religious feast time during the Passover season. See how you translated this in Acts 12:3.

**Acts 20:7**

**General Information:**

Here the word "we" refers to the writer, Paul, and those traveling with them, but not to the reader. (See: and [Acts 20:4-6](#))

**Connecting Statement:**

Luke tells about Paul's preaching in Troas and about what happened to Eutychus.

**the next day**

"when the sun came up again." If the writer was using the Jewish system of determining days, Paul was planning to travel after sunrise on "the first day of the week." If the writer was using the Greek system, Paul was planning to travel on the second day of the week.

**to break bread**

Bread was part of their meals. Possible meanings are 1) this refers simply to eating a meal together. Alternate translation: "to eat a meal" or 2) this refers to the meal they would eat together in order to remember Christ's death and resurrection. Alternate translation: "to eat the Lord's Supper"

**he prolonged his message**

"he continued to speak"

**Acts 20:8**

**upper room**

This may have been on the third floor of the house.

**Acts 20:9**

**In the window**

This was an opening in the wall with a ledge that was wide enough on which a person could sit.

**Eutychus**

This is the name of a man.

**who fell into a deep sleep**

This speaks about sleep as if it were a deep hole into which a person could fall. Alternate translation: "who slept soundly" or "who became more and more tired until finally he was sleeping soundly"

**third story and was picked up dead**

When they went down to check his condition, they saw he was dead. This can be stated in active form. Alternate translation: "third story; and when they went to pick him up, they found that he was dead"

**third story**

This means two floors above the ground floor. If your culture does not count the ground floor, you may state this as the "second story."

**Acts 20:10**

**on him ... embraced him ... he is alive**

Here "him" and "he" refers to the young man, Eutychus.

**he said**

Here "he" refers to Paul.

**Acts 20:11**

**General Information:**

Here the word "he" refers to Paul.

**Connecting Statement:**

This is the end of the part of the story about Paul's preaching at Troas and about Eutychus.

**broke bread**

Bread was a common food during meals. Here "broke bread" probably means that they shared a meal with more kinds of food than just bread.

**he left**

"he went away"

**Acts 20:12**

**the boy**

This refers to Eutychus (Acts 20:9). Possible meanings are 1) he was a young man over 14 years old or 2) he was a boy between 9 and 14 years old or 3) the word "boy" implies that he was a servant or a slave.

**Acts 20:13**

**General Information:**

Here the word "we" refers to the writer and those traveling with him, but not to the reader.

**Connecting Statement:**

The writer Luke, Paul, and his other companions continue their travels; however, Paul goes separately for part of the trip.

**We ourselves went**

The word "ourselves" adds emphasis and separates Luke and his traveling companions from Paul, who did not travel by boat.

**sailed away to Assos**

Assos is a town located directly below present day Behram in Turkey on the coast of the Aegean sea.

**he himself desired**

Here "he himself" refers to Paul. "Himself" is used to emphasize that this is what Paul wanted.

**to go by land**

"to travel on land"

**Acts 20:14**

**he met ... took him**

Here "he" and "him" refer to Paul.

**met us ... we took**

Here the words "we" and "us" refer to the writer and those traveling with him, but not to the reader.

**went to Mitylene**

Mitylene is a town located in present day Mitilini in Turkey on the coast of the Aegean sea.

**Acts 20:15**

**General Information:**

Here the word "we" refers to Paul, the writer, and those traveling with them, but not to the reader.

**opposite the island**

"near the island" or "across from the island"

**the island of Chios**

Chios is an island off the coast of modern day Turkey in the Aegean Sea.

**we touched at the island of Samos**

"we arrived at the island of Samos"

**island of Samos**

Samos is an island south of Chios in the Aegean Sea off the coast of modern day Turkey.

**the city of Miletus**

Miletus was a port city in western Asia Minor near the mouth of the Meander River.

**Acts 20:16**

**For Paul had decided to sail past Ephesus**

Paul sailed south past the port city of Ephesus, further south in order to land at Miletus.

**so that he would not spend any time**

This speaks about "time" as if it were a commodity that a person could spend or use up. Alternate translation: "so that he would not have to remain for a time" or "so that he would not have a delay"

**Acts 20:17**

**General Information:**

Here the word "he" refers to Paul.

**Connecting Statement:**

Paul calls the elders of the church of Ephesus and begins to speak to them.

**Miletus**

Miletus was a port city in western Asia Minor near the mouth of the Meander River. See how you translated this in [Acts 20:15]

**Acts 20:18**

**You yourselves**

Here "yourselves" is used for emphasis.

**I set foot in Asia**

Here "foot" stands for the entire person. Alternate translation: "I entered Asia"

**how I always spent my time with you**

This speaks about time as if it were something that a person could spend. Alternate translation: "how I always conducted myself when I was with you"

**Acts 20:19**

**lowliness of mind**

This speaks about something humble as if it were low to the ground. The word "mind" stands for a person's inner attitude. Alternate translation: "humility" or "humbleness"

**with tears**

Here "tears" stands for feeling sad and crying. Alternate translation: "with crying as I served the Lord"

**in trials that happened to me**

"Trials" is an abstract noun. The meaning can be expressed as a verb. Alternate translation: "while God was testing me"

**of the Jews**

This does not mean every Jew. This lets us know who plotted. Alternate translation: "of some of the Jews"

**Acts 20:20**

**You know how I did not keep back from declaring to you**

"You know how I was never silent, but I always declared to you"

**from house to house**

"I also taught when I was in your homes"

**Acts 20:21**

**about repentance toward God and of faith in our Lord Jesus**

The abstract nouns "repentance" and "faith" can be stated as verbs. Alternate translation: "that they need to repent before God and believe in our Lord Jesus Christ"

**our Lord Jesus**

The word "our" refers to Paul and the elders to whom he is speaking.

**Acts 20:22**

**General Information:**

Here the word "I" refers to Paul.

**compelled by the Spirit**

They can be stated in active form. Alternate translation: "because the Spirit compels me to go there"

**not knowing what will happen to me there**

"and I do not know what will happen to me there"

**Acts 20:23**

**chains and afflictions await me**

Here "chains" refers to Paul's being arrested and put in prison. Alternate translation: "people will put me in prison and cause me to suffer"

**Acts 20:24**

**if only I may finish the race and complete the ministry that I received from the Lord Jesus**

This speaks about Paul's "race" and "ministry" as if they are objects that Jesus gives and Paul receives. Here "race" and "ministry" mean basically the same thing. Paul repeats this for emphasis. Alternate translation: "so that I may complete the work that the Lord Jesus has commanded me to do"

**finish the race**

Paul speaks about completing the work that Jesus has commanded him to do as if he were running a race.

**to testify to the gospel of the grace of God**

"to tell people the good news about God's grace." This is the ministry that Paul received from Jesus.

**Acts 20:25**

**Connecting Statement:**

Paul continues to talk to the Ephesian elders (Acts 20:17).

**Now look, I know**

"Now, pay careful attention, because I know"

**I know that you all**

"I know that all of you"

**among whom I went about proclaiming the kingdom**

Here "kingdom" stands for God's rule as king. Alternate translation: "to whom I preached the message about God's reign as king" or "to whom I preached about how God will show himself as king"

**will see my face no more**

The word "face" here represents Paul's physical body. Alternate translation: "will not see me anymore on this earth"

**Acts 20:26**

**I am innocent of the blood of any man**

Here "blood" stands for a person's death, which, in this case, is not physical death but spiritual death when God declares a person guilty of sin. Paul had told them God's truth. Alternate translation: "I am not responsible for anyone whom God judges guilty of sin because they did not trust in Jesus"

**any man**

Here this means any person whether male or female. Alternate translation: "any person"

**Acts 20:27**

**For I did not hold back from declaring to you**

"For I did not keep silent and not tell you." This can be stated in positive form. Alternate translation: "For I certainly declared to you"

**Acts 20:28**

**Therefore**

"Because what I have just said is true," referring to all that Paul has said so far in his speech about his leaving them.

**the flock of which the Holy Spirit has appointed you overseers. Be careful to shepherd the church of God**

Believers are likened to a "flock" of sheep here. Church leaders are entrusted by God with the care of the community of believers just as a shepherd would care for his flock of sheep and protect them from wolves. Alternate translation: "the group of believers the Holy spirit has entrusted to you. Be sure to take care of the church of God"

**the church of God, which he purchased with his own blood**

The shedding of the blood of Christ here is likened to a payment to God for our sins. Alternate translation: "the people Christ saved from their sins by shedding his blood on the cross"

**his own blood**

Here "blood" stands for Christ's death.

**Acts 20:29**

**vicious wolves will come in among you and will not spare the flock**

This is a picture of people who teach false doctrine and who harm the community of believers as though they were wolves that eat the sheep of the flock. Alternate translation: "many enemies will come among you and try to harm the community of believers"

### Acts 20:30

#### **to draw away the disciples after them**

A false teacher convincing believers to start believing his false teaching is spoken of as if he were leading sheep away from the flock to follow him. Alternate translation: "in order to convince people who are disciples of Christ to become his disciples instead"

### Acts 20:31

#### **be on guard. Remember**

"be on guard and remember" or "be on guard as you remember"

#### **be on guard**

"be awake and alert" or "watch out." Christian leaders being alert about anyone that may harm the community of believers is spoken of as if they were guards in an army watching out for the enemy army.

#### **Remember that**

"Continue to remember that" or "Do not forget that"

**for three years I never stopped warning ... night and day**  
Paul taught them over the space of three years, but not necessarily every day for three years.

#### **I never stopped warning ... you**

This does not mean that the only words he spoke were words of warning. Rather, Paul is using hyperbole to remind them that he had told them often that evil men would try to deceive them. Alternate translation: "I warned ... you as often as I could"

#### **with tears**

Here "tears" refers to Paul's crying because of the strong emotion of concern he felt while he was warning the people.

### Acts 20:32

#### **I commit you to God and to the word of his grace**

Here "word" stands for a message. Alternate translation: "I ask God to take care of you and to help you to keep believing the message I spoke to you about his grace"

#### **which is able to build you up**

A person's faith becoming stronger is spoken of as if the person were a wall and someone were building him higher and stronger. Alternate translation: "which is able to make become stronger and stronger in your faith"

#### **to give you the inheritance**

This speaks about the "word of his grace" as if the word itself would give the inheritance to believers. Alternate translation: "God will give you the inheritance"

#### **the inheritance**

The blessings that God gives believers are spoken of as if they were money or property that a child inherits from his father.

### Acts 20:33

#### **I coveted no man's silver**

"I did not desire someone's silver" or "I did not want for myself anyone's silver"

#### **man's silver, gold, or clothing**

Clothing was considered a treasure; the more you had, the richer you were.

### Acts 20:34

#### **You yourselves**

The word "yourselves" is used here to add emphasis.

#### **these hands served my own needs**

The word "hands" here represents the entire person. Alternate translation: "I worked to earn money and pay for my own expenses"

### Acts 20:35

#### **Connecting Statement:**

Paul finishes speaking to the elders of the church of Ephesus; he began to speak them in Acts 20:18.

#### **you should help the weak by laboring**

"you should work so as to have money to help people who cannot earn it for themselves"

#### **the weak**

You can state this nominal adjective as an adjective. Alternate translation: "weak persons" or "those who are weak"

#### **weak**

"sick"

#### **the words of the Lord Jesus**

Here "words" refers to what Jesus has said.

#### **It is more blessed to give than to receive**

This means a person receives the favor of God and experiences more joy when he gives to other people rather than always receiving from other people.

### Acts 20:36

#### **Connecting Statement:**

Paul ends his time with the elders of the church of Ephesus by praying with them.

#### **he knelt down and prayed**

It was a common custom to kneel down while praying. It was a sign of humility before God.

**Acts 20:37**

**embraced Paul**

"hugged him closely" or "put their arms around him"

**kissed him**

Kissing someone on the cheek is an expression of brotherly or friendly love in the Middle East.

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**Acts 20:38**

**they would never see his face again**

The word "face" here represents Paul's physical body. Alternate translation: "they would not see him anymore on this earth"

## Chapter 21

<sup>1</sup> When we had gone away from them and set sail, we took a straight course to the city of Cos, and the next day to the city of Rhodes, and from there to the city of Patara. <sup>2</sup> When we found a ship crossing over to Phoenicia, we went aboard and set sail. <sup>3</sup> After sighting Cyprus, leaving it on the left side of the boat, we sailed on to Syria and landed at Tyre, where the ship was to unload its cargo. <sup>4</sup> After we found the disciples, we stayed there seven days. Through the Spirit they kept urging Paul not to go to Jerusalem. <sup>5</sup> When our days there were over, we left and went on our way, and they all, with their wives and children, accompanied us out of the city. Then we knelt down on the beach, prayed, <sup>6</sup> and said farewell to each other. Then we went on board the ship, and they returned home.

<sup>7</sup> When we had finished the voyage from Tyre, we arrived at Ptolemais. There we greeted the brothers and stayed with them for one day. <sup>8</sup> On the next day we left and went to Caesarea. We entered the house of Philip, the evangelist, who was one of the seven, and we stayed with him. <sup>9</sup> Now this man had four virgin daughters who prophesied.

<sup>10</sup> As we stayed there for some days, a certain prophet named Agabus came down from Judea. <sup>11</sup> He came to us and took Paul's belt. With it he tied his own feet and hands and said, "Thus says the Holy Spirit, 'This is how the Jews in Jerusalem will tie up the man who owns this belt, and they will hand him over into the hands of the Gentiles.'" <sup>12</sup> When we heard these things, both we and the people who lived in that place pleaded with Paul not to go up to Jerusalem.

<sup>13</sup> Then Paul answered, "What are you doing, weeping and breaking my heart? For I am ready, not only to be tied up, but also to die in Jerusalem for the name of the Lord Jesus."

<sup>14</sup> Since Paul would not be persuaded, we remained silent and then we said, "May the will of the Lord be done."

<sup>15</sup> After these days, we picked up our bags and went up to Jerusalem. <sup>16</sup> There also went with us some of the disciples from Caesarea. They brought with them a man named Mnason, a man from Cyprus, an early disciple, with whom we would stay.

<sup>17</sup> When we had arrived in Jerusalem, the brothers welcomed us gladly. <sup>18</sup> The next day Paul went with us to James, and all the elders were present. <sup>19</sup> When he had greeted them, he reported one by one the things that God had done among the Gentiles through his ministry. <sup>20</sup> When they heard it, they glorified God, and they said to him, "You see, brother, how many thousands have believed among the Jews. They are all zealous to keep the law. <sup>21</sup> They have been told about you, that you teach all the Jews who live among the Gentiles to abandon Moses, and that you tell them not to circumcise their children, and not to walk according the traditional ways. <sup>22</sup> What should we do? They will certainly hear that you have come. <sup>23</sup> So do what we say to you. We have four men who made a vow. <sup>24</sup> Take these men and purify yourself with them, and pay their expenses for them, so that they may shave their heads. So everyone will know that the things they have been told about you are false. They will learn that you also live correctly, obeying the law. <sup>25</sup> But concerning the Gentiles who have believed, we wrote about our decision that they should keep themselves from things sacrificed to idols, from blood, from what is strangled, and from sexual immorality." <sup>26</sup> Then Paul took the men, and the next day he purified himself along with them. Then they went into the temple, giving notice when the days of purification would be fulfilled and the offering would be presented for each of them.

<sup>27</sup> When the seven days were almost finished, some Jews from Asia, seeing Paul in the temple, stirred up the whole crowd and laid hands on him. <sup>28</sup> They were shouting, "Men of Israel, help us. This is the man who teaches all men everywhere things that are against the people, the law, and this place. Besides, he has also brought Greeks into the temple and has defiled this holy place." <sup>29</sup> For they had previously seen Trophimus the Ephesian with him in the city, and they thought that Paul had brought him into the temple. <sup>30</sup> All the city was excited, and the people ran together and laid hold of Paul. They dragged him out of the temple, and the doors were immediately shut. <sup>31</sup> As they were trying to kill him, news came up to the chief captain of the company of soldiers, that all Jerusalem was in an uproar. <sup>32</sup> Right away he took soldiers and centurions and ran down to the crowd. When the people saw the chief captain and the soldiers, they stopped beating Paul. <sup>33</sup> Then the chief captain approached and laid hold of Paul, and

commanded him to be bound with two chains. Then he asked who he was and what he had done. <sup>34</sup> Some in the crowd were shouting one thing and others another. Since the captain could not learn the truth because of all the noise, he ordered that Paul be brought into the fortress. <sup>35</sup> When he came to the steps, he was carried by the soldiers because of the crowd's violence. <sup>36</sup> For the crowd of people followed after and kept shouting out, "Away with him!"

<sup>37</sup> As Paul was about to be brought into the fortress, he said to the chief captain, "Is it permitted for me to say something to you?"

The captain said, "Do you know Greek? <sup>38</sup> Are you not then the Egyptian who some time ago started a rebellion and led the four thousand men of the 'Assassins' out into the wilderness?"

<sup>39</sup> Paul said, "I am a Jew, from the city of Tarsus in Cilicia. I am a citizen of no unimportant city. I beg you, allow me to speak to the people."

<sup>40</sup> When the captain had given him permission, Paul stood on the steps and motioned with the hand to the people. When there was a deep silence, he spoke to them in the Hebrew language. He said,

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## Acts 21 General Notes

### Structure and formatting

Acts 21:1-19 describes Paul's journey to Jerusalem. After he arrived in Jerusalem, the believers there told him that the Jews wanted to harm him and what he should do so they would not harm him (verses 20-26). Even though Paul did what the believers told him to do, the Jews tried to kill him. The Romans rescued him and gave him a chance to speak to the Jews.

The last verse of the chapter ends with an incomplete sentence. Most translations leave the sentence incomplete, as the ULB does.

### Special concepts in this chapter

#### "They are all determined to keep the law"

The Jews in Jerusalem were following the law of Moses. Even those who were following Jesus still kept the law. Both groups thought that Paul had been telling Jews in Greece not to keep the law. But it was only the Gentiles to whom Paul was saying that.

#### Nazarite vow

The vow that Paul and his three friends made was probably a Nazarite vow, because they shaved their heads ([Acts 21:23](#)).

#### Gentiles in the temple

The Jews accused Paul of bringing a Gentile man into a part of the temple into which God only allowed Jews to go. They thought that God wanted them to punish Paul by killing him. (See: holy)

#### Roman citizenship

The Romans thought that they needed to treat only Roman citizens justly. They could do as they desired with people who were not Roman citizens, but they had to obey the law with other Romans. Some people were born Roman citizens, and others gave money to the Roman government so they could become Roman citizens.

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## Acts 21:1

### General Information:

Here the word "we" refers to Luke, Paul, and those traveling with them, but not to the reader.

### Connecting Statement:

The writer Luke, Paul, and his companions continue their travels.

### we took a straight course to the city of Cos

"we went straight to the city of Cos" or "we went directly to the city of Cos"

### city of Cos

Cos is a Greek island off the coast of modern day Turkey in the South Aegean Sea region.

**city of Rhodes**

Rhodes is a Greek island off the coast of modern day Turkey in the South Aegean Sea region south of Cos and northeast of Crete.

**city of Patara**

Patara is a city on the southwest coast of modern day Turkey south of the Aegean Sea in the Mediterranean Sea.

**Acts 21:2**

**When we found a ship crossing over to Phoenicia**

Here "a ship crossing over" stands for the crew that would sail the ship. Alternate translation: "When we found a ship with a crew sailing over to Phoenicia"

**a ship crossing over**

Here "crossing" does not mean it was presently crossing but that it would be crossing to Phoenicia soon. Alternate translation: "a ship that would be going across the water" or "a ship that would be going"

**Acts 21:3**

**General Information:**

Here the word "we" refers to Luke, Paul, and those traveling with them, but not to the reader.

**Cyprus, leaving it on the left side of the boat**

The left is the "port" side of a boat. Here this means they sailed south of Cyprus. Alternate translation: "Cyprus, sailing south of it"

**where the ship was to unload its cargo**

Here "ship" stands for the crew that was sailing the ship. Alternate translation: "the crew would unload the cargo from the ship"

**Acts 21:4**

**Through the Spirit they kept urging Paul not to go to Jerusalem**

"The Spirit caused them to urge Paul again and again not to go to Jerusalem." The Spirit may have revealed to them that Paul would suffer in Jerusalem. Alternate translation: "Because the Spirit had told them that Paul would suffer in Jerusalem, they urged him again and again not to go there"

**Acts 21:5**

**General Information:**

Here the word "They" refers to the believers from Tyre.

**When our days there were over**

"When the seven days were over" or "When it was time to leave"

**knelt down on the beach, prayed**

It was a common custom to kneel down while praying. This was a sign of humility before God.

**Acts 21:6**

**said farewell to each other**

"said goodbye to one another"

**Acts 21:7**

**General Information:**

Here the word "we" refers to Luke, Paul and those traveling with them, but not to the reader.

**we arrived at Ptolemais**

Ptolemais was a city south of Tyre, Lebanon. Ptolemais is modern day Acre, Israel.

**the brothers**

"fellow believers"

**Acts 21:8**

**Connecting Statement:**

This begins Paul's time in Caesarea.

**one of the seven**

The "seven" refers to the men chosen to distribute food and aid to the widows in Acts 6:5.

**evangelist**

a person who tells people good news

**Acts 21:9**

**this man**

"Philip" from verse 8.

**Now**

This word is used here to mark a stop in the main story. Here Luke tells background information about Philip and his daughters.

**four virgin daughters who prophesied**

"four virgin daughters who regularly received and passed along messages from God"

**Acts 21:10**

**General Information:**

Here the words "we" and "us" refers to Luke, Paul, and those with them, but not to the reader.

**a certain prophet named Agabus**

This introduces a new person in the story.

**named Agabus**

Agabus was a man from Judea.

### Acts 21:11

**Connecting Statement:**

This tells about a prophecy made about Paul in Caesarea by the prophet Agabus.

**took Paul's belt**

"removed Paul's belt from Paul's waist"

**Thus says the Holy Spirit, 'This is how the Jews in Jerusalem will tie up ... of the Gentiles.'**

This is a quotation within a quotation. The inner quotation can be stated as an indirect quotation. Alternate translation: "The Holy Spirit says that this will be how the Jews in Jerusalem will tie up ... of the Gentiles."

**the Jews**

This does not mean all the Jews. Alternate translation: "the Jewish leaders" or "some of the Jews"

**hand him over**

"deliver him"

**into the hands of the Gentiles**

The word "hands" here represents control. Alternate translation: "into the legal custody of the Gentiles" or "to the Gentiles"

**the Gentiles**

This stands for the authorities among the Gentiles. Alternate translation: "the Gentile authorities"

### Acts 21:12

**General Information:**

Here the word "we" refers to Luke and the other believers but does not include the reader.

### Acts 21:13

**What are you doing, weeping and breaking my heart?**

Paul asks this question to show the believers they should stop trying to persuade him. Alternate translation: "Stop what you are doing. Your weeping is breaking my heart."

**breaking my heart**

This is a metaphor for making someone sad or discouraging them. Here "heart" stands for a person's emotions. Alternate translation: "discouraging me" or "making me very sad"

**not only to be tied up**

This can be stated in active form. Alternate translation: "not only for them to tie me up"

**for the name of the Lord Jesus**

Here "name" refers to the person of Jesus. Alternate translation: "for the sake of the Lord Jesus" or "because I believe in the Lord Jesus"

### Acts 21:14

**Paul would not be persuaded**

This can be stated in active form. Alternate translation: "Paul would not allow us to persuade him" or "we were unable to persuade Paul"

**persuaded**

You may need to make explicit what they could not persuade Paul not to do. Alternate translation: "persuaded not to go up to Jerusalem"

**May the will of the Lord be done**

This can be stated in active form. Alternate translation: "May everything happen as the Lord has planned it"

### Acts 21:15

**General Information:**

Here the word "we" refers to Luke, Paul, and those traveling with them, and not to the reader.

**Connecting Statement:**

This ends Paul's time in Caesarea.

### Acts 21:16

**They brought with them a man**

"Among them was a man"

**Mnason, a man from Cyprus**

Mnason was a man from the island of Cyprus.

**an early disciple**

This means Mnason was one of the first to believe in Jesus.

### Acts 21:17

**General Information:**

Here the words "we" and "us" refer to Luke, Paul, and those traveling with them, and not to the reader.

**Connecting Statement:**

Paul and his companions arrive in Jerusalem.

**the brothers welcomed us**

Here "brothers" refers to the believers in Jerusalem, whether male or female. Alternate translation: "the fellow believers welcomed us"

### Acts 21:18

**General Information:**

This page has intentionally been left blank.

### Acts 21:19

**General Information:**

Here the words "he" and "his" refer to Paul. The word "them" refers to the elders.

**he reported one by one**

"he gave a detailed account of all"

### Acts 21:20

**Connecting Statement:**

The elders in Jerusalem begin their response to Paul.

**they heard ... they glorified ... they said to him**

Here the word "they" refers to James and the elders. The word "him" refers to Paul.

**brother**

Here "brother" means "fellow believer."

**They are**

The word "they" refers to Jewish believers who wanted all believing Jews to keep the Jewish laws and customs.

**the law**

this phrase here refers to the law of Moses

### Acts 21:21

**They have been told about you ... not to walk according the traditional ways**

Apparently here there are some Jews that are distorting what Paul is teaching. He does not discourage the Jews from obeying the law of Moses. His message is that circumcision and the other customs are not necessary for Jesus to save them. You can make explicit that the leaders of the Jewish believers in Jerusalem knew that Paul was teaching God's true message.

**They have been told**

This can be stated in active form. Alternate translation: "People have told the Jewish believers"

**to abandon Moses**

Here "Moses" stands for the law of Moses. Alternate translation: "to stop obeying the laws that Moses gave us"

**not to walk according the traditional ways**

A person who obeys the traditions and customs is spoken of as if he were walking on a path. Alternate translation: "not to obey the old customs" or "not to practice the old customs"

**the traditional ways**

"the usual Jewish customs"

### Acts 21:22

**we do**

Here the word "we" refers to James and the elders

**They will**

The word "They" refers to the Jewish believers in Jerusalem who wanted to teach Jewish believers that they could still follow the laws of Moses ([Acts 21:20-21](#)).

**you have come**

The word "you" refers to Paul.

### Acts 21:23

**General Information:**

Here the word "we" refers to James and the elders

**four men who made a vow**

"four men who made a promise to God." This was the kind of vow where a person would not drink alcohol or cut his hair until the end of a set period of time.

### Acts 21:24

**Connecting Statement:**

James and the elders continue speaking to Paul.

**Take these men and purify yourself with them**

They had to make themselves ritually pure so they could worship in the temple.

**pay their expenses for them**

"pay for what they will need." The expenses would go toward buying a male and female lamb, a ram, and grain and drink offerings.

**they may shave their heads**

This was a sign that the person had completed what they promised God they would do.

**the things they have been told about you**

This can be stated in active form. Alternate translation: "the things that people are saying about you"

### Acts 21:25

**General Information:**

Here the word "we" refers to James and the elders.

**Connecting Statement:**

James and the elders in Jerusalem finish their request to Paul (Acts 21:18).

**they should keep themselves from things sacrificed to idols, from blood, from what is strangled**

All of these are rules about what they can eat. They are forbidden to eat meat of animals sacrificed to an idol, meat with blood still in it, and meat from a strangled animal because it would still have blood

in the meat. See how you translated similar phrases in [Acts 15:20]

**they should keep themselves from things sacrificed to idols**

This can be stated in active form. Alternate translation: "they stay away from the meat of an animal that someone sacrificed to an idol"

**from what is strangled**

This can be stated in active form. You can also state explicitly the assumed information about strangled animals. Alternate translation: "from animals that a person has strangled" or "from animals that a person killed for food but did not drain its blood"

**Acts 21:26**

**took the men**

These are the 4 men who made a vow.

**he purified himself along with them**

Before entering the temple area the Jews were required to be ceremonially or ritually clean. This cleansing had to do with Jews having contact with Gentiles.

**went into the temple**

They did not go into the temple itself where only the high priest was allowed to enter. They entered the temple courtyard. Alternate translation: "went into the temple courtyard"

**the days of purification**

This is a separate purification process from the purification process which they were required to fulfill in order to enter the temple area.

**the offering would be presented**

This can be stated in active form. Alternate translation: "they presented the animals for an offering"

**Acts 21:27**

**Connecting Statement:**

This begins the story of Paul's arrest.

**the seven days**

These are the seven days for purification.

**in the temple**

Paul was not in the temple itself. He was in the temple courtyard. Alternate translation: "in the temple courtyard"

**stirred up the whole crowd**

People who incited a crowd to become very angry at Paul are spoken of as if they stirred up the crowd's emotions. Alternate translation: "caused a large number of people to be very angry at Paul"

**laid hands on him**

Here "laid hands on" means to "seized" or to "grabbed." See how you translated "laid hands on" in [Acts 5:18]

**Acts 21:28**

**the people, the law, and this place**

"the people of Israel, the law of Moses, and the temple"

**Besides, he has also brought Greeks into the temple**

Only Jewish males were allowed in certain areas of the courtyard of the Jerusalem temple.

**Acts 21:29**

**General Information:**

Verse 29 gives background information about the Jews from Asia.

**For they had previously ... into the temple**

This is background information. Luke is explaining why the Jews from Asia thought Paul brought a Greek into the temple.

**Trophimus**

This was a Greek man that they accused Paul of having brought into the inner temple area that was only for Jews. See how you translated his name in Acts 20:4.

**Acts 21:30**

**All the city was excited**

The word "All" here is an exaggeration for emphasis. The word "city" represents the people in Jerusalem. Alternate translation: "Many people in the city became angry at Paul"

**laid hold of Paul**

"seized Paul" or "grabbed Paul"

**the doors were immediately shut**

They shut the doors so that there would not be rioting in the temple area. This can be stated in active form. Alternate translation: "some of the Jews immediately shut the temple doors" or "the temple guards immediately shut the doors"

**Acts 21:31**

**news came up to the chief captain of the company of soldiers**

Here "news" refers to the messenger who went to speak the news. Alternate translation: "someone gave news to the chief captain of the cohort"

**news came up to the chief captain**

The phrase "came up to" is used because the chief captain was in a fortress connected to the temple that was higher in elevation than the temple courtyard.

**the chief captain**

This is a Roman military leader of about 1,000 soldiers.

**the company of soldiers**

A company is a group of about 1,000 soldiers.

**all Jerusalem was in an uproar**

The word "Jerusalem" here represents the people of Jerusalem. The word "all" is an exaggeration to show a large crowd was upset. Alternate translation: "all the people in Jerusalem were in an uproar" or "the large crowd in Jerusalem was in an uproar" (See: and )

**Acts 21:32**

**General Information:**

The first word "he" refers to the chief captain of the guard mentioned in Acts 21:31.

**ran down**

From the fortress, there are stairs going down into the court.

**Acts 21:33**

**laid hold of Paul**

"took hold of Paul" or "arrested Paul"

**commanded him to be bound**

This can be stated in active form. Alternate translation: "commanded his soldiers to bind him"

**with two chains**

This means they bound Paul to two Roman soldiers, one on each side of him.

**he asked who he was and what he had done.**

This can be stated as a direct quotation. Alternate translation: "he asked, 'Who is this man? What has he done?'"

**he asked who he was**

The chief captain is speaking to the crowd, not to Paul.

**Acts 21:34**

**and others another**

The words "were shouting" are understood from the previous phrase. Alternate translation: "and others were shouting another" or "and others in the crowd were shouting something else"

**he ordered that Paul be brought**

This can be stated in active form. Alternate translation: "he ordered his soldiers to bring Paul"

**into the fortress**

This fortress was connected to the outer temple court.

**Acts 21:35**

**When he came to the steps, he was carried**

This can be stated in active form. Alternate translation: "When Paul came to the steps of the fortress, the soldiers carried him"

**Acts 21:36**

**Away with him**

The crowd is using somewhat milder and less exact language to ask for Paul's death. Alternate translation: "Put him to death" or "Kill him"

**Acts 21:37**

**As Paul was about to be brought**

This can be stated in active form. Alternate translation: "As the soldiers were ready to bring Paul"

**the fortress**

This fortress was connected to the outer temple court. See how you translated this in Acts 21:34.

**The captain said, "Do you know Greek?"**

The chief captain uses this questions to express surprise that Paul is not who he thought he was. Alternate translation: "So you know Greek." or "I didn't know you knew Greek."

**know Greek**

know how to speak and understand the Greek language

**Acts 21:38**

**Are you not then the Egyptian ... wilderness?**

The chief captain uses this question and the question "Do you speak Greek?"

**Are you not then the Egyptian**

Shortly before Paul's visit, an unnamed man from Egypt had launched a revolt against Rome in Jerusalem. Later he escaped into the wilderness and the commander wonders if Paul might be the same man.

**started a rebellion**

This word "rebellion" can be stated as a verb. Alternate translation: "caused people to rebel against the Roman government"

**the four thousand men**

"the 4,000 terrorists"

**Assassins**

This refers to a group of Jewish rebels who killed Romans and anyone who supported the Roman government.

**Acts 21:39**

**Connecting Statement:**

Paul is correcting the chief captain's wrong idea about who Paul is.

**Tarsus in Cilicia**

Cilicia was a Roman province across the Mediterranean Sea from Egypt, and Tarsus was a large, well-known city.

**I am a citizen of no unimportant city**

Paul uses the double negative in the phrase "no unimportant city" to emphasize that the chief captain should have known that Tarsus was an important city. Alternate translation: "I am a citizen of an important city"

**I beg you**

Or "I plead with you."

**allow me**

"please allow me" or please permit me"

**Acts 21:40**

**the captain had given him permission**

The word "permission" can be stated as a verb. Alternate translation: "the captain permitted Paul to speak" or "the captain allowed Paul to speak"

**Paul stood on the steps**

The word "steps" here refers to the steps on the stairway to the fortress.

**motioned with the hand to the people**

It can be stated explicitly why Paul motioned with the hand. Alternate translation: "motioned with his hand for the people to be quiet"

**When there was a deep silence**

"When the people were completely silent"

## Chapter 22

<sup>1</sup> "Brothers and fathers, listen to my defense which I will now make to you."

<sup>2</sup> When the crowd heard Paul speak to them in the Hebrew language, they became quiet. He said,

<sup>3</sup> "I am a Jew, born in Tarsus of Cilicia, but educated in this city at the feet of Gamaliel. I was instructed according to the strict ways of the law of our fathers. I am zealous for God, just as all of you are today. <sup>4</sup> I persecuted this Way to the death, binding up and delivering to prison both men and women, <sup>5</sup> as the high priest and all the elders can testify. I received letters from them for the brothers in Damascus, and I went there to bring them back in bonds to Jerusalem to be punished. <sup>6</sup> It happened that when I was traveling and nearing Damascus, about noon suddenly a great light from heaven began to shine around me. <sup>7</sup> I fell to the ground and heard a voice say to me, 'Saul, Saul, why are you persecuting me?'

<sup>8</sup> I answered, 'Who are you, Lord?'

He said to me, 'I am Jesus of Nazareth, whom you are persecuting.'

<sup>9</sup> Those who were with me saw the light, but they did not understand the voice of him who spoke to me.

<sup>10</sup> I said, 'What should I do, Lord?'

The Lord said to me, 'Arise and go into Damascus. There you will be told everything that has been appointed for you to do.' <sup>11</sup> I could not see because of that light's brightness, and being led by the hands of those who were with me, I came into Damascus. <sup>12</sup> There I met a man named Ananias, a devout man according to the law and well spoken of by all the Jews who lived there. <sup>13</sup> He came to me, stood by me, and said, 'Brother Saul, receive your sight.' In that very hour I saw him. <sup>14</sup> Then he said, 'The God of our fathers has appointed you to know his will, to see the Righteous One, and to hear the voice coming from his own mouth. <sup>15</sup> For you will be a witness for him to all men about what you have seen and heard. <sup>16</sup> Now why are you waiting? Arise, be baptized, and wash away your sins, calling on his name.' <sup>17</sup> After I had returned to Jerusalem, and while I was praying in the temple, a trance came on me. <sup>18</sup> I saw him say to me, 'Hurry and leave Jerusalem quickly, because they will not accept your testimony about me.' <sup>19</sup> I said, 'Lord, they themselves know that I imprisoned and beat those who believed in you in every synagogue. <sup>20</sup> When the blood of Stephen your witness was spilled, I also was standing by and agreeing, and I was guarding the cloaks of those who killed him.' <sup>21</sup> But he said to me, 'Go, because I will send you far away to the Gentiles.'"

<sup>22</sup> They listened to him until that statement. Then they raised their voices and said, "Away with such a fellow from the earth, for it is not right that he should live." <sup>23</sup> As they were shouting, throwing off their cloaks, and throwing dust into the air, <sup>24</sup> the chief captain commanded Paul to be brought into the fortress. He ordered that he should be questioned with scourging, so that he himself might know why they were shouting against him like that. <sup>25</sup> When they had tied him up with the thongs, Paul said to the centurion who was standing by, "Is it lawful for you to scourge a man who is a Roman and who has not been put on trial?"

<sup>26</sup> When the centurion heard this, he went to the chief captain and told him, saying, "What are you about to do? For this man is a Roman citizen." <sup>27</sup> The chief captain came and said to him, "Tell me, are you a Roman citizen?"

Paul said, "Yes."

<sup>28</sup> The chief captain answered, "It was only with a large amount of money that I acquired citizenship."

But Paul said, "I was born a Roman citizen." <sup>29</sup> Then the men who were going to question him left him immediately. The chief captain also was afraid, when he learned that Paul was a Roman citizen, because he had tied him up.

<sup>30</sup> On the next day, the chief captain wanted to know for certain about the Jews' accusations against Paul. So he untied his bonds and ordered the chief priests and all the council to meet. Then he brought Paul down and placed him in their midst.

## Acts 22 General Notes

### Structure and formatting

This is the second account of Paul's conversion in the book of Acts. Because this is such an important event in the early church, there are three accounts of Paul's conversion. (See: Acts 9 and Acts 26)

### Special concepts in this chapter

#### "In the Hebrew language"

Most Jews at this time spoke Aramaic and Greek. Most of the people who spoke Hebrew were educated Jewish scholars. This is why the people paid attention when Paul started speaking in Hebrew.

#### "The Way"

No one knows for sure who first started calling believers "followers of the Way." This is probably what the believers called themselves, because the Bible often speaks of a person living his life as if that person were walking on a path or "way." If this is true, the believers were "following the way of the Lord" by living in a way that pleased God.

#### Roman citizenship

The Romans thought that they needed to treat only Roman citizens justly. They could do as they desired with people who were not Roman citizens, but they had to obey the law with other Romans. Some people were born Roman citizens, and others gave money to the Roman government so they could become Roman citizens. The "chief captain" could have been punished for treating a Roman citizen the same way he would treat a non-citizen.

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### Acts 22:1

#### Connecting Statement:

Paul speaks to the Jewish crowd in Jerusalem.

#### Brothers and fathers

This is a polite way of addressing men who are Paul's age as well as the older men in the audience.

#### I will now make to you

"I will now explain to you" or "I will now present to you"

### Acts 22:2

#### the Hebrew language

The Hebrew language was the language of the Jews.

### Acts 22:3

#### but educated in this city at the feet of Gamaliel

This can be stated in active form. Alternate translation: "but I was a student of Gamaliel here in Jerusalem"

#### at the feet of Gamaliel

Here "feet" stands for the place where a student would sit while learning from a teacher. Alternate translation: "by Gamaliel"

#### Gamaliel

Gamaliel was one of the most prominent teachers of the Jewish law. See how you translated this name in Acts 5:34.

#### I was instructed according to the strict ways of the law of our fathers

This can be stated in active form. Alternate translation: "He instructed me how to carefully obey every law of our forefathers" or "The instruction I received followed the exact details of the law of our forefathers"

#### law of our fathers

"law of our ancestors." This refers to the law that God gave to the people of Israel through Moses.

#### I am zealous for God

"I am completely dedicated to obeying God" or "I am passionate about my service to God"

#### just as all of you are today

"in the same way all of you are today." Paul compares himself with the crowd.

### Acts 22:4

#### I persecuted this Way to the death

Here "this Way" represents the people who belonged to the group called "the Way." The word "death" can be translated with the verb "kill." Alternate translation: "I persecuted the people who belonged to this Way and I looked for ways to kill them"

**this Way**

This was a term used to refer to Christianity. See how you translated "the Way" in Acts 9:2.

**binding up and delivering to prison both men and women**

"tying up both men and women and taking them to prison"

**Acts 22:5**

**I received letters from them**

"The high priests and elders gave me letters"

**for the brothers in Damascus**

Here "brothers" refers to "fellow Jews."

**to bring them back in bonds to Jerusalem**

"to bind those of the Way with chains and bring them back to Jerusalem"

**to be punished**

This can be stated in active form. Alternate translation: "so that they would receive punishment" or "so that the Jewish authorities could punish them"

**Acts 22:6**

**Connecting Statement:**

Paul describes his encounter with Jesus.

**It happened that**

This phrase is used here to mark where the action starts. If your language has a way for doing this, you could consider using it here.

**Acts 22:7**

**heard a voice say to me**

Here "voice" stands for the person speaking. Alternate translation: "I heard someone say to me"

**Acts 22:8**

**General Information:**

This page has intentionally been left blank.

**Acts 22:9**

**they did not understand the voice of him who spoke to me**

Here "voice" stands for the person speaking. Alternate translation: "they did not understand what the one who spoke to me was saying"

**Acts 22:10**

**There you will be told**

This can be stated in active form. Alternate translation: "There someone will tell you" or "There you will learn"

**Acts 22:11**

**I could not see because of that light's brightness**

"I was left blind because of that light's brightness"

**being led by the hands of those who were with me, I came into Damascus**

Here "hands" stands for those leading Paul. This can be stated in active form. Alternate translation: "those with me guided me into Damascus"

**Acts 22:12**

**Ananias**

Though this is not the same Ananias who died earlier in [Acts 5:3]

**devout man according to the law**

Ananias was very serious about following God's law.

**law and well spoken of by all the Jews who lived there**

This can be stated in active form in a new sentence. Alternate translation: "law. All the Jews who lived there spoke well of him"

**Acts 22:13**

**General Information:**

The words "He" and "him" refer to Ananias.

**Brother Saul**

Here "Brother" is a polite way to address someone. Alternate translation: "My friend Saul"

**receive your sight**

The word "sight" can be translated with the verb "see." Alternate translation: "see again"

**In that very hour**

This was a customary way of saying something happened immediately. Alternate translation: "At that instant" or "Instantly" or "Immediately"

**Acts 22:14**

**General Information:**

The word "he" refers to Ananias (Acts 22:12).

**his will**

"what God is planning and will cause to happen"

**to hear the voice coming from his own mouth**

Both "voice" and "mouth" refer to the one speaking. Alternate translation: "to hear him speak directly to you"

**Acts 22:15**

**to all men**

Here "men" means all people whether male or female. Alternate translation: "to all people"

## Acts 22:16

### Connecting Statement:

Paul finishes telling what had happened to him in Damascus. He quotes what Ananias said to him. This is still part of his speech to the crowd in Jerusalem.

### Now

Here "now" does not mean "at this moment," but is used to draw attention to the important point that follows.

### why are you waiting?

This question was asked to exhort Paul to be baptized. Alternate translation: "do not wait!" or "do not delay!"

### be baptized

This can be stated in active form. Alternate translation: "let me baptize you" or "receive baptism"

### wash away your sins

As washing one's body removes dirt, calling on the name of Jesus for forgiveness cleanses one's inner being from sin. Alternate translation: "ask forgiveness for your sins"

### calling on his name

Here "name" refers to the Lord. Alternate translation: "calling on the Lord" or "trusting in the Lord"

## Acts 22:17

### Connecting Statement:

Paul begins to tell the crowd about his vision of Jesus.

### a trance came on me

This metaphor means that Paul went into the trance without expecting it or desiring it. See how you translated similar words in [Acts 10:10]

## Acts 22:18

### I saw him say to me

"I saw Jesus as he said to me"

### they will not accept your testimony about me

"those who live in Jerusalem will not believe what you tell them about me"

## Acts 22:19

### General Information:

Here the word "they" refers to the non-believing Jews in Jerusalem.

### they themselves know

The word "themselves" is used for emphasis.

### in every synagogue

Paul went to synagogues to find Jews who believed in Jesus.

## Acts 22:20

### the blood of Stephen your witness was spilled

Here "blood" stands for Stephen's life. To spill blood means to kill. This can be stated in active form. Alternate translation: "they killed Stephen, who testified about you"

## Acts 22:21

### Connecting Statement:

This ends what Paul was able to say to the crowd of Jewish people by the fortress.

## Acts 22:22

### General Information:

Here the words "him" and "he" refer to Paul.

### until that statement

"until Paul said that"

### Away with such a fellow from the earth

The phrase "from the earth" adds emphasis to "Away with such a fellow." Alternate translation: "Kill him"

## Acts 22:23

### As they were

"While they were." The phrase "As they were" is used to mark two events that are happening at the same time.

### throwing off their cloaks, and throwing dust into the air

These actions show that the Jews there are outraged because they feel Paul has spoken against God.

## Acts 22:24

### chief captain

This is a Roman military leader of about 1,000 soldiers. See how you translated this in Acts 21:31.

### commanded Paul to be brought

This can be stated in active form. Alternate translation: "ordered his soldiers to bring Paul"

### the fortress

This fortress was connected to the outer temple court. See how you translated this in Acts 21:34.

### He ordered that he should be questioned with scourging

The commander wants soldiers to torture Paul by whipping him to ensure he tells the truth. This can be stated in active form. Alternate translation: "He

ordered his soldiers to whip Paul to force him to tell the truth"

**He ordered that he**

The first "he" refers to chief captain. The second "he" refers to Paul.

**that he himself**

The word "himself" is used for emphasis.

**Acts 22:25**

**General Information:**

Here the word "they" refers to the soldiers.

**the thongs**

These were strips of leather or animal hide.

**Is it lawful for you to scourge a man who is a Roman and who has not been put on trial?**

Paul uses this question to make the centurion check the validity of having his soldiers whip Paul.

Alternate translation: "It is not lawful for you to whip a man who is a Roman and who was not given his legal right to a trial!"

**Acts 22:26**

**What are you about to do?**

This question is used to urge the commander to reconsider his plan to whip Paul. Alternate translation: "You should not do this!"

**Acts 22:27**

**General Information:**

Here the word "him" refers to Paul.

**The chief captain came**

Here "came" can be translated as "went."

**Acts 22:28**

**It was only with a large amount of money**

"It was only after I paid a lot of money to the Roman authorities." The captain makes this statement because he knows how hard it is to become a Roman citizen, and he suspects Paul is not telling truth.

**I acquired citizenship**

"I got citizenship." The word "citizenship" is an abstract noun. Alternate translation: "I became a citizen"

**I was born a Roman citizen**

If a man was a Roman citizen, then his children become Roman citizens automatically when they were born.

**Acts 22:29**

**the men who were going to question**

"the men who planned to question" or "the men who were preparing to question"

**Acts 22:30**

**General Information:**

Here the word "he" refers to the chief captain.

**So he untied his bonds**

Possibly the "chief captain" stands for the chief captain's soldiers. Alternate translation: "So the chief captain ordered his soldiers to untie Paul's bonds"

**he brought Paul down**

There was a stairway going down from the fortress to the temple courts.

**Chapter 23**

<sup>1</sup> Paul looked directly at the council members and said, "Brothers, I have lived before God in all good conscience until this day." <sup>2</sup> The high priest Ananias commanded those who stood by him to strike him on the mouth.

<sup>3</sup> Then Paul said to him, "God will strike you, you whitewashed wall. Are you sitting to judge me by the law, yet order me to be struck, against the law?"

<sup>4</sup> Those who stood by said, "Is this how you insult God's high priest?"

<sup>5</sup> Paul said, "I did not know, brothers, that he was high priest. For it is written, 'You must not speak evil of a ruler of your people.'"

<sup>6</sup> When Paul saw that the one part of the council were Sadducees and the other Pharisees, he spoke loudly in the council, "Brothers, I am a Pharisee, a son of Pharisees. It is because I have the hope of the resurrection of the dead that I am being judged." <sup>7</sup> When he said this, an argument began between the Pharisees and Sadducees, and the crowd was divided. <sup>8</sup> For the Sadducees say that there is no resurrection, no angels, and no spirits, but the Pharisees acknowledge all of them.

<sup>9</sup> So a large uproar occurred, and some of the scribes belonging to the Pharisees stood up and argued, saying, "We find nothing wrong with this man. What if a spirit or an angel has spoken to him?" <sup>10</sup> When there arose a great argument, the chief captain feared that Paul would be torn to pieces by them, so he commanded the soldiers to go down and take him by force from among the council members, and bring him into the fortress.

<sup>11</sup> The following night the Lord stood beside him and said, "Have courage, for as you have testified about me in Jerusalem, so you must also testify in Rome."

<sup>12</sup> When it became day, some Jews formed a conspiracy and put themselves under an oath, saying that they would not eat or drink anything until they had killed Paul. <sup>13</sup> There were more than forty men who formed this conspiracy. <sup>14</sup> They went to the chief priests and the elders and said, "We have sworn a great oath to eat nothing until we have killed Paul. <sup>15</sup> Now, therefore, let the council formally request the chief captain to bring him down to you, as if you would decide his case more precisely. As for us, we are ready to kill him before he comes here."

<sup>16</sup> But Paul's sister's son heard that they were lying in wait, so he went and entered the fortress and told Paul.

<sup>17</sup> Paul called one of the centurions and said, "Take this young man to the chief captain, for he has something to report to him."

<sup>18</sup> So the centurion took the young man and brought him to the chief captain and said, "Paul the prisoner called me to him, and asked me to bring this young man to you. He has something to say to you."

<sup>19</sup> The chief captain took him by the hand to a private place and asked him, "What is it that you have to report to me?"

<sup>20</sup> The young man said, "The Jews have agreed to ask you to bring down Paul tomorrow to the council, as if they were going to ask more precisely about his case. <sup>21</sup> But do not be persuaded by them, because there are more than forty men who are lying in wait for him. They have put themselves under oath neither to eat nor to drink until they have killed him. Even now they are ready, waiting for your approval."

<sup>22</sup> So the chief captain let the young man go, after instructing him, "Tell no one that you have reported these things to me."

<sup>23</sup> Then he called to him two of the centurions and said, "Get two hundred soldiers ready to go as far as Caesarea, and seventy horsemen also, and two hundred spearmen. You will leave at the third hour of the night." <sup>24</sup> He also ordered them to provide animals which Paul could ride and to take him safely to Felix the governor.

<sup>25</sup> Then he wrote a letter like this:

<sup>26</sup> "Claudius Lysias,  
To the most excellent Governor Felix,  
Greetings.

<sup>27</sup> This man was arrested by the Jews and was about to be killed by them when I came upon them with soldiers and rescued him, since I learned that he was a Roman citizen. <sup>28</sup> I wanted to know why they accused him, so I took him down to their council. <sup>29</sup> I learned that he was being accused about questions concerning their own law, but that there was no accusation against him that deserved death or imprisonment. <sup>30</sup> Then it was reported to me that there was a plot against the man, so I immediately sent him to you and instructed his accusers also to bring their charges against him in your presence. Farewell."

<sup>31</sup> So the soldiers obeyed their orders. They took Paul and brought him by night to Antipatris. <sup>32</sup> On the next day, most of the soldiers left the horsemen to go with him and they themselves returned to the fortress. <sup>33</sup> When the horsemen reached Caesarea and delivered the letter to the governor, they also presented Paul to him. <sup>34</sup> When the governor read the letter, he asked what province Paul was from. When he learned that he was from Cilicia, <sup>35</sup> he said, "I will hear you fully when your accusers come here." Then he commanded him to be kept in Herod's government headquarters.

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## Acts 23 General Notes

### Structure and formatting

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULB does this with the quoted material in 23:5.

### Special concepts in this chapter

#### Resurrection of the dead

The Pharisees believed that after people died, they would become alive again and God would either reward them or punish them. The Sadducees believed that once people died, they stayed dead and would never become alive again. (See: raise and reward)

#### "Called a curse"

Some Jews promised God that they would not eat or drink until they killed Paul, and they asked God to punish them if they did not do what they had promised to do.

#### Roman citizenship

The Romans thought that they needed to treat only Roman citizens justly. They could do as they desired with people who were not Roman citizens, but they had to obey the law with other Romans. Some people were born Roman citizens, and others gave money to the Roman government so they could become Roman citizens. The "chief captain" could have been punished for treating a Roman citizen the same way he would treat a non-citizen.

### Important figures of speech in this chapter

#### Whitewashed

This is a metaphor in scripture describing someone who appears to be good or clean or righteous when that person is evil or unclean or unrighteous.

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### Acts 23:1

#### Connecting Statement:

Paul stands before the chief priests and the council members (Acts 22:30).

#### Brothers

Here this means "Fellow Jews."

#### I have lived before God in all good conscience until this day

"I know that even to this day I have done what God has wanted me to do"

**Acts 23:2**

**Ananias**

This is the name of a man. Although he has the same name, the Ananias here is neither the Ananias mentioned in [Acts 5:1]

**Acts 23:3**

**whitewashed wall**

This refers to a wall that was painted white to make it look clean. Paul told Ananias that just as a wall can be painted to look clean so Ananias appeared to look morally clean, but he was really full of evil intent. Alternate translation: "white-painted wall" or "wall painted white"

**Are you sitting to judge ... against the law?**

Paul uses a question to point out Ananias' hypocrisy. Some modern translations read this as a statement, "You are sitting to judge ... against the law." Alternate translation: "You are wrong to sit there to judge ... against the law."

**order me to be struck**

This can be stated in active form. You can use the same word for "strike" as you did in the phrase "God will strike you." Alternate translation: "command people to strike me"

**Acts 23:4**

**Is this how you insult God's high priest?**

The men use this question to scold Paul for what he has said in [Acts 23:3]

**Acts 23:5**

**For it is written**

Paul is about to quote what Moses wrote in the law. This can be stated in active form. Alternate translation: "For Moses wrote in the law"

**Acts 23:6**

**Brothers**

Here "Brothers" means "Fellow Jews"

**a son of Pharisees**

Here "son" means he is the literal son of a Pharisee and also the descendant of Pharisees. Alternate translation: "and my father and forefathers were Pharisees"

**I have the hope of the resurrection of the dead**

Here the word "hope" is a person's confident expectation that what he desires really will happen. The abstract noun "hope" can be translated here with the verbs "confidently expect" or "confidently wait" or "trust." The abstract noun "resurrection" can be expressed with the verb phrase "become alive again." Alternate translation: "I confidently

expect the resurrection of the dead" or "I trust that the dead will become alive again"

**the dead**

The phrase "the dead" can be expressed as "those who have died."

**I am being judged**

This can be stated in active form. Alternate translation: "you are judging me"

**Acts 23:7**

**the crowd was divided**

"the people in the crowd strongly disagreed with one another"

**Acts 23:8**

**For the Sadducees ... but the Pharisees**

This is background information about the Sadducees and Pharisees.

**Acts 23:9**

**So a large uproar occurred**

"So they began shouting loudly at one another." The word "so" marks an event that happened because of something else that happened previously. In this case, the previous event is Paul's stating his belief in the resurrection.

**What if a spirit or an angel has spoken to him?**

The Pharisees use this question to suggest that Paul may have gotten his teaching from an angel or a spirit. They may be rebuking the Sadducees for not believing that spirits and angels exist and can speak to people. Alternate translation: "Maybe a spirit or an angel has spoken with him!"

**Acts 23:10**

**When there arose a great argument**

The words "a great argument" can be re-stated as "argue violently." Alternate translation: "When they began to argue violently"

**chief captain**

This is a Roman military leader of about 1,000 soldiers. See how you translated this in Acts 21:31.

**Paul would be torn to pieces by them**

This can be stated in active form. The phrase "be torn to pieces" might be an exaggeration of how the people might harm Paul. Alternate translation: "they might tear Paul to pieces" or "they would cause Paul great physical harm"

**take him by force**

"use physical force to take him away"

**into the fortress**

This fortress was connected to the outer temple court. See how you translated this in Acts 21:34.

**Acts 23:11**

**The following night**

This means the night after the day Paul went before the council. Alternate translation: "That night"

**testify in Rome**

The words "about me" are understood. Alternate translation: "testify about me in Rome"

**Acts 23:12**

**Connecting Statement:**

While Paul is in the prison at the fortress, the disbelieving religious Jews vow to kill him.

**formed a conspiracy**

"organized a group with a shared purpose." The purpose for organizing this group was to kill Paul.

**put themselves under an oath**

The noun "oath" is an abstract noun that refers to a promise that the men made to God to kill Paul. It can also be made explicit what would happen to the men if they did not do what they had promised to do. Alternate translation: "asked God to curse them if they did not do what they promised"

**Acts 23:13**

**forty men**

"40 men"

**who formed this conspiracy**

"who made this plan" or "who planned to kill Paul"

**Acts 23:14**

**General Information:**

Here the word "They" refers to the forty Jews in Acts 23:13.

**We have sworn a great oath to eat nothing until we have killed Paul**

"We have sworn to eat nothing until we have killed Paul. We asked God to curse us if we do not do what we promised to do"

**Acts 23:15**

**General Information:**

Here "you" is plural and refers to the chief priests and elders. Both "us" and "we" refer to the forty Jews who planned to kill Paul.

**Now, therefore**

"Because what we have just said is true" or "Because we have put ourselves under this curse"

**Now**

This does not mean "at this moment," but is used to draw attention to the important point that follows.

**bring him down to you**

"bring Paul from the fortress to meet with you"

**as if you would decide his case more precisely**

"as though you want to learn more about what Paul has done"

**Acts 23:16**

**Paul's sister's son**

"the son of Paul's sister" or "Paul's nephew"

**they were lying in wait**

"they were ready to ambush Paul" or "they were waiting to kill Paul"

**the fortress**

This fortress was connected to the outer temple court. See how you translated this in Acts 21:34.

**Acts 23:17**

**General Information:**

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**Acts 23:18**

**Paul the prisoner called me to him**

"Paul the prisoner asked me to come talk with him"

**this young man**

Since the chief captain calls him a young man, this suggests Paul's nephew may have been 12 to 15 years old.

**Acts 23:19**

**chief captain took him by the hand**

Since the chief captain took the young man by the hand and calls him a young man (verse 18), this suggests Paul's nephew may have been 12 to 15 years old.

**Acts 23:20**

**The Jews have agreed**

This does not mean all Jews, but all of the group that was there. Alternate translation: "Some of the Jews have agreed"

**to bring down Paul**

"to bring Paul down from the fortress"

**they were going to ask more precisely about his case**

"they wanted to learn more about what Paul has done"

### Acts 23:21

**forty men**  
"40 men"

**lying in wait for him**  
"ready to ambush Paul" or "ready to kill Paul"

**They have put themselves under oath neither to eat nor to drink until they have killed him**  
"They have sworn to eat and drink nothing until they have killed Paul. And they asked God to curse them if they do not do what they promised to do"

**for your approval**  
"for you to agree to do what they have asked you to do"

### Acts 23:22

**General Information:**  
This page has intentionally been left blank.

### Acts 23:23

**he called to him**  
"he called to himself." Both "he" and "him" refer to the chief captain.

**two of the centurions**  
"2 of the centurions"

**seventy horsemen**  
"70 horsemen"

**two hundred spearmen**  
"200 soldiers that are armed with spears"

**third hour of the night**  
This was about 9:00 p.m. at night.

### Acts 23:24

**Felix the governor**  
Felix, who resided at Caesarea, was the roman governor of the area.

### Acts 23:25

**General Information:**  
Here "he" refers to the chief captain.

### Acts 23:26

**General Information:**  
Claudius Lysias was the name of the chief captain. Governor Felix was the Roman governor over the whole region.

**Claudius Lysias to the most excellent Governor Felix, greetings**

This is a formal introduction to the letter. The chief captain begins by referring to himself. You can translate it in the first person. The words "am writing" are understood. Alternate translation: "I, Claudius Lysias, am writing to you, the most excellent Governor Felix, and I greet you"

**to the most excellent Governor Felix**

"to Governor Felix, you who deserve the greatest honors"

### Acts 23:27

**This man was arrested by the Jews**

Here "Jews" means "some of the Jews." This can be stated in active form. Alternate translation: "Some of the Jews arrested this man"

**was about to be killed by them**

This can be stated in active form. Alternate translation: "they were ready to kill him"

**I came upon them with soldiers**

"I with my soldiers arrived at the place where Paul and these Jews were"

### Acts 23:28

**General Information:**

Here the word "I" refers to Claudius Lysias, the chief captain. The word "they" refers to the Jews who accused Paul. The word "him" refers to Paul.

### Acts 23:29

**that he was being accused about questions concerning**

This can be stated in active form. Alternate translation: "that they were accusing him of questions about"

**but that there was no accusation against him that deserved death or imprisonment**

The abstract nouns "accusation," "death," and "imprisonment" can be stated as verbs. Alternate translation: "but nobody accused him of anything that should cause Roman authorities to kill him or to send him to prison"

### Acts 23:30

**Connecting Statement:**

The chief captain ends his letter to Governor Felix.

**Then it was reported to me**

This can be stated in active form. Alternate translation: "Then someone told me" or "Then I learned"

**sent him to you**

Here "you" refers to Governor Felix.

### Acts 23:31

#### Connecting Statement:

This ends Paul's time under arrest in Jerusalem and begins his time of arrest in Caesarea with Governor Felix.

#### So the soldiers obeyed their orders

The word "so" marks an event that happened because of something else that happened previously. In this case, the previous event is the chief captain's commanding the soldiers to escort Paul.

#### They took Paul and brought him by night

Here "brought" can be translated as "took."  
Alternate translation: "They got Paul and took him at night"

#### Antipatris

Antipatris was a city built by Herod in honor of his father, Antipater. It stood at a site located today in central Israel.

### Acts 23:32

#### to go with him

Here "him" refers to Paul.

### Acts 23:33

#### General Information:

This page has intentionally been left blank.

### Acts 23:34

#### he asked what province Paul was from. When he learned that he was from Cilicia

This can be stated with direct quotations. Alternate translation: "he asked Paul, 'What province are you from?' Paul said, 'I am from Cilicia.' When the governor learned this"

#### When he learned that he

"When the governor learned that Paul"

### Acts 23:35

#### he said

"the governor said"

#### I will hear you fully

"I will listen to all you have to say"

#### he commanded him to be kept

This can be stated in active form. Alternate translation: "he commanded soldiers to keep him" or "commanded soldiers to restrain him"

## Chapter 24

<sup>1</sup> After five days, Ananias the high priest, certain elders, and an orator named Tertullus went there. These men brought charges against Paul before the governor. <sup>2</sup> When Paul stood before the governor, Tertullus began to accuse him and said to the governor, "Because of you we have great peace, and your foresight brings good reform to our nation;

<sup>3</sup> so with all thankfulness we welcome everything that you do, most excellent Felix. <sup>4</sup> So that I detain you no more, I beg you in your kindness to hear us briefly. <sup>5</sup> For we have found this man to be a pest and one who causes all the Jews throughout the world to rebel. He is a leader of the Nazarene sect. <sup>6</sup> He even tried to desecrate the temple, so we arrested him. <sup>[1]</sup><sup>7</sup><sup>[2]</sup><sup>8</sup> When you examine Paul about all these matters, you will be able to learn about all the things of which we are accusing him." <sup>9</sup> The Jews also joined in the accusation, affirming that these charges were true.

<sup>10</sup> But when the governor motioned for Paul to speak, Paul answered, "I understand that for many years you have been a judge to this nation, and so I gladly explain myself to you.

<sup>11</sup> You can learn for yourself that it has not been more than twelve days since I went up to worship in Jerusalem. <sup>12</sup> When they found me in the temple, I did not argue with anyone, and I did not stir up a crowd, either in the synagogues, or in the city. <sup>13</sup> They cannot prove to you the accusations they are now making against me. <sup>14</sup> But I confess this to you, that according to the Way, which they call a sect, I serve the God of our fathers, believing all things that are according to the law and that has been written in the prophets. <sup>15</sup> I have a hope in God, which these men also have, that there will be a resurrection of both the righteous and the wicked. <sup>16</sup> So I always strive to have a blameless conscience before God and human beings. <sup>17</sup> Now after many years I came to give alms to my nation and present sacrifices. <sup>18</sup> When I did this, certain Jews from Asia found me in a purification ceremony in the temple, not with a crowd or an uproar. <sup>19</sup> These men ought to be before you now and accuse me, if they have anything. <sup>20</sup> Or else, these same men should say what wrong they found in me when I stood before the Jewish council, <sup>21</sup> unless it is about this one thing that I shouted out when I stood among them, 'It is concerning the resurrection of the dead that I am on trial before you today.'"

<sup>22</sup> Then Felix, who was well informed about the Way, postponed the hearing. He said, "When Lysias the commander comes down from Jerusalem, I will decide your case." <sup>23</sup> Then he commanded the centurion that Paul should be kept in custody, but to have some freedom so that none of his friends would be prevented from attending to his needs.

<sup>24</sup> After some days, Felix returned with Drusilla his wife, who was Jewish, and he sent for Paul and he heard from him about faith in Christ Jesus. <sup>25</sup> But when Paul reasoned with him about righteousness, self-control, and the coming judgment, Felix became frightened and said, "Go away for now. But when I have time later on, I will send for you." <sup>26</sup> At the same time he hoped that Paul would give money to him, so he often sent for him and spoke with him. <sup>27</sup> But when two years passed, Porcius Festus became the governor after Felix, but Felix wanted to gain favor with the Jews, so he left Paul bound.

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### Footnotes

24:6 <sup>[1]</sup>Some ancient copies add,

24:7 <sup>[2]</sup>Some ancient copies have for verse 7 and the beginning of verse 8,

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## Acts 24 General Notes

### Structure and formatting

Paul told the governor that he had not done what the Jews were accusing him of doing and that the governor should not punish him for what he did do.

## Special concepts in this chapter

### Respect

Both the Jewish leaders ([Acts 24:2-4](#)) and Paul ([Acts 24:10](#)) began their speeches with words that show respect to the governor.

## Other possible translation difficulties in this chapter

### Governmental leaders

The words "governor," "commander," and "centurion" may be difficult to translate into some languages.

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### Acts 24:1

#### Connecting Statement:

Paul is on trial in Caesarea. Tertullus presents Governor Felix with the charges against Paul.

#### After five days

"Five days after the Roman soldiers took Paul to Caesarea"

#### Ananias

This is the name of a man. He is not the same Ananias as in [Acts 5:1]

#### an orator

"a lawyer." Tertullus was an expert in Roman law who was there to accuse Paul in court.

#### Tertullus

This is the name of a man.

#### went there

"went to Caesarea where Paul was"

#### before the governor

"in the presence of the governor, who was judge in the court"

#### brought charges against Paul

"began to argue the case before the governor that Paul had broken the law."

### Acts 24:2

#### Because of you

Here the word "you" refers to Felix, the governor.

#### we have great peace

Here "we" refers to the citizens under Felix. Alternate translation: "we, the people that you govern, have great peace"

#### and your foresight brings good reform to our nation

"and your planning has greatly improved our nation"

### Acts 24:3

#### so with all thankfulness we welcome everything that you do

The word "thankfulness" is an abstract noun. It can be stated as an adjective or verb. Alternate translation: "so we are very thankful and we welcome everything that you do" or "so we thank you very much and welcome everything that you do"

#### most excellent Felix

"Governor Felix, who deserves greatest honor." Felix was the roman governor over the whole region. See how you translated a similar phrase in Acts 23:25.

### Acts 24:4

#### So that I detain you no more

Possible meanings are 1) "so that I will not take up too much of your time" or 2) "so that I will not tire you"

#### in your kindness to hear us briefly

"to be kind and listen to the short speech I am giving to state these men's case"

### Acts 24:5

#### General Information:

The word "we" refers to Ananias, certain elders, and Tertullus.

#### this man to be a pest

Here "pest" is a metaphor for a person who causes trouble. Alternate translation: "this man to be a trouble maker"

#### all the Jews throughout the world

The word "all" here is probably an exaggeration used to strengthen their accusation against Paul.

#### He is a leader of the Nazarene sect

The phrase "Nazarene sect" is another name for the Christians. Alternate translation: "He also leads the entire group whom people call the followers of the Nazarene"

**sect**

This is a smaller group of people within a larger group group. Tertullus considers the Christians to be a small group within Judaism.

**Acts 24:6**

**General Information:**

This page has intentionally been left blank.

**Acts 24:7**

**General Information:**

Here the word "you" is singular and refers to Governor Felix.

**Acts 24:8**

**Connecting Statement:**

Tertullus finishes presenting the charges against Paul before Governor Felix.

**to learn about all the things of which we are accusing him**

"to learn whether or not these charges that we bring against him are true" or "to learn whether or not he is guilty of the things we accuse him of"

**Acts 24:9**

**The Jews**

This refers to the Jewish leaders who were there at Paul's trial.

**Acts 24:10**

**Connecting Statement:**

Paul responds to Governor Felix about the charges brought against him.

**the governor motioned**

"the governor gestured"

**a judge to this nation**

Here "nation" refers to the people of the Jewish nation. Alternate translation: "a judge for the people of the Jewish nation"

**explain myself**

"explain my situation"

**Acts 24:11**

**twelve days since**

"12 days since"

**Acts 24:12**

**General Information:**

Here the word "they" refers to the Jews who were accusing Paul.

**I did not stir up a crowd**

"Stir up" here is a metaphor for agitating people into unrest, just as stirring a liquid agitates it. Alternate translation: "I did not cause a crowd to riot"

**Acts 24:13**

**the accusations**

"the blames for wrongdoings" or "the charges for crimes"

**Acts 24:14**

**I confess this to you**

"I acknowledge this to you"

**that according to the Way**

The phrase "the Way" was a title used for Christianity during Paul's time.

**a sect**

This is a smaller group of people within a larger group. Christianity was originally considered to be a small group within Judaism. See how you translated "sect" in Acts 24:5.

**the law**

Paul is referring to the law of Moses.

**Acts 24:15**

**I have a hope in God, which these men also have, that there will be a resurrection**

Here the word "hope" is a person's confident expectation that what he desires really will happen. The abstract noun "hope" can be translated here with the verbs "confidently expect" or "confidently wait" or "trust." Alternate translation: "Just as these men, I trust in God that there will be a resurrection"

**these men**

the Jews who are accusing Paul in court

**that there will be a resurrection of both the righteous and the wicked**

The abstract noun "resurrection" can be stated with the verb "resurrect." Alternate translation: "that God will resurrect all who have died, both the righteous and the unrighteous"

**the righteous and the wicked**

These nominal adjectives refer to righteous people and wicked people. Alternate translation: "righteous people and wicked people" or "those who have done what is right and those who have done what is evil"

**Acts 24:16**

**I always strive**

"I always work hard" or "I do my best"

**to have a blameless conscience**

Here "conscience" refers to a person's inner morality that chooses between right and wrong. Alternate translation: "to be blameless" or "to always do what is right"

**before God**

"in the presence of God"

**Acts 24:17**

**Now**

This word marks a shift in Paul's argument. Here he explains the situation in Jerusalem when some of the Jews arrested him.

**after many years**

"after many years away from Jerusalem"

**I came to give alms to my nation and present sacrifices**

Here "I came" can be translated as "I went." Alternate translation: "I went to help my people by bringing them money as a gift; I also went to present sacrifices"

**Acts 24:18**

**in a purification ceremony in the temple**

"in the temple after I had finished a ceremony to purify myself"

**in the temple, not with a crowd or an uproar**

This can be stated as a new sentence. Alternate translation: "in the temple. I had not gathered a crowd nor was I trying to start a riot"

**Acts 24:19**

**These men**

"The Jews from Asia"

**if they have anything**

"if they have anything to say"

**Acts 24:20**

**these same men**

This refers to the members of the council who were present in Jerusalem at Paul's trial.

**should say what wrong they found in me**

"should say what wrong thing I did that they were able to prove"

**Acts 24:21**

**Connecting Statement:**

Paul finishes responding to Governor Felix about the charges brought against him.

**It is concerning the resurrection of the dead**

The abstract noun "resurrection" can be stated as "God brings back to life." Alternate translation: "It is because I believe that God will bring back to life those who have died"

**I am on trial before you today**

This can be stated in active form. Alternate translation: "you are judging me today"

**Acts 24:22**

**General Information:**

Felix is the Roman governor of the area who resides at Caesarea. See how you translated this name in [Acts 23:24]

**the Way**

This is a title for Christianity. See how you translated this in Acts 9:2.

**When Lysias the commander comes down**

"when Lysias the commander comes down" or "at the time Lysias the commander comes down"

**Lysias**

This is the name of the chief captain. See how you translated this name in Acts 23:26.

**comes down from Jerusalem**

Jerusalem was higher than Caesarea so it was normal to speak of coming down from Jerusalem.

**I will decide your case**

"I will make a decision concerning these accusations against you" or "I will judge whether you are guilty"

**Acts 24:23**

**to have some freedom**

"to have some freedom not otherwise granted to prisoners"

**Acts 24:24**

**After some days**

"After several days"

**Drusilla his wife**

Drusilla is a woman's name.

**Acts 24:25**

**Felix became frightened**

Felix may have felt conviction of his sins.

**for now**

"for the present time"

**Acts 24:26**

**he hoped that Paul would give money to him**

Here the word "hope" means think that what one desires might happen. Sometimes prisoners gave money to government officials so that the officials would free them from prison early, and Felix hoped that Paul would do that. Alternate translation: "he thought that Paul might give money to him"

**so he often sent for him and spoke with him**

"so Felix often sent for Paul and spoke with Paul"

**Acts 24:27**

**Porcius Festus**

This was the Roman Governor who replaced Felix.

**wanted to gain favor with the Jews**

Here "the Jews" refers to the Jewish leaders. Alternate translation: "wanted the Jewish leaders to like him"

**he left Paul bound**

"he left Paul in prison"

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## Chapter 25

<sup>1</sup> Now, Festus entered the province, and after three days, he went from Caesarea up to Jerusalem. <sup>2</sup> The chief priests and the prominent Jews brought their charges against Paul, and they asked Festus earnestly — <sup>3</sup> asking him to do them a favor against Paul—to summon him to Jerusalem, for they were preparing an ambush to kill him along the way. <sup>4</sup> Festus answered that Paul was being held in custody at Caesarea, and that he himself was going there soon. <sup>5</sup> "Therefore, those who can," he said, "should go there with us. If there is something wrong with the man, you should accuse him."

<sup>6</sup> Festus stayed not more than eight or ten days and then he went down to Caesarea, and on the next day he sat on the judgment seat and commanded Paul to be brought to him. <sup>7</sup> When he arrived, the Jews from Jerusalem stood nearby, and they brought many serious charges which they could not prove.

<sup>8</sup> Paul defended himself and said, "I have committed no sin against the law of the Jews or against the temple or against Caesar."

<sup>9</sup> But Festus wanted to gain the favor of the Jews, and so he answered Paul and said, "Do you want to go up to Jerusalem and to be judged by me about these things there?" <sup>10</sup> Paul said, "I stand before the judgment seat of Caesar where I must be judged. I have wronged no Jews, just as you also very well know. <sup>11</sup> Though if I have done wrong and if I have done what is worthy of death, I do not refuse to die. But if their accusations are nothing, no one can hand me over to them. I appeal to Caesar." <sup>12</sup> After Festus talked with the council, he answered, "You have appealed to Caesar. To Caesar you will go!"

<sup>13</sup> Now after some days, King Agrippa and Bernice arrived at Caesarea to pay an official visit to Festus. <sup>14</sup> After they had been there for many days, Festus presented Paul's case to the king; he said, "A certain man was left behind here by Felix as a prisoner. <sup>15</sup> When I was in Jerusalem, the chief priests and the elders of the Jews brought charges against this man to me, and they asked for a sentence of condemnation against him. <sup>16</sup> I answered them that it was not the custom of the Romans to hand over anyone before the accused had faced his accusers and received an opportunity to defend himself against the charges. <sup>17</sup> Therefore, when they came together here, I did not wait, but the next day I sat in the judgment seat and I ordered the man to be brought in. <sup>18</sup> When the accusers stood up, they charged him with nothing that I considered wickedness. <sup>19</sup> Instead, they had certain disputes with him about their own religion and about a certain Jesus who was dead, whom Paul claims to be alive. <sup>20</sup> I was perplexed about how to investigate this matter, and so I asked him if he would be willing to go to Jerusalem to stand trial there about these charges. <sup>21</sup> But when Paul appealed to be kept in custody while awaiting the decision of the emperor, I ordered him to be held in custody until I could send him to Caesar." <sup>22</sup> Agrippa spoke to Festus, "I would also like to listen to this man." "Tomorrow," Festus said, "you will hear him."

<sup>23</sup> So on the next day, Agrippa and Bernice came with much ceremony; they came into the hall with the military officers and with the prominent men of the city. When Festus spoke the command, Paul was brought to them. <sup>24</sup> Festus said, "King Agrippa, and all you men who are here with us, you see this man; all the multitude of Jews appealed to me in Jerusalem and here also, and they shouted to me that he should no longer live. <sup>25</sup> I found he had done nothing worthy of death; but because he appealed to the emperor, I decided to send him to Rome. <sup>26</sup> But I do not have anything certain to write to my lord. For this reason, I have brought him to you, especially to you, King Agrippa, so that I might have something more to write about the case. <sup>27</sup> For it seems unreasonable for me to send a prisoner and to not also state the charges against him."

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## Acts 25 General Notes

### Special concepts in this chapter

#### Favor

This word is used in two different ways in this chapter. When the Jewish leaders asked Festus for a favor, they were asking him to do something special for them on that day. They wanted him to do for them something that he would not usually do. When Festus "wanted to gain the favor of the Jews," he wanted them to like him and be willing to obey him in the months and years to come. (See: favor)

### **Roman citizenship**

The Romans thought that they needed to treat only Roman citizens justly. They could do as they desired with people who were not Roman citizens, but they had to obey the law with other Romans. Some people were born Roman citizens, and others gave money to the Roman government so they could become Roman citizens. Roman officials could have been punished for treating a Roman citizen the same way they would treat a non-citizen.

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### **Acts 25:1**

#### **General Information:**

Festus becomes the governor of Caesarea. See how you translated this name in Acts 24:27.

#### **Connecting Statement:**

Paul continues to be a prisoner in Caesarea.

#### **Now**

This word marks the beginning of a new event in the story.

#### **Festus entered the province**

Possible meanings are 1) Festus arrived in the area to begin his rule or 2) Festus simply arrived in the area.

#### **he went from Caesarea up to Jerusalem**

The phrase "went up" is used here because Jerusalem is higher in elevation than Caesarea.

### **Acts 25:2**

#### **The chief priests and the prominent Jews brought their charges against Paul**

This speaks about accusations as if they were an object that a person could bring to someone else. Alternate translation: "The chief priests and the important Jews accused Paul to Festus"

### **Acts 25:3**

#### **to summon him to Jerusalem**

Some versions translate this as "to have him summoned to Jerusalem." The word "him" refers to Paul. The Jews wanted Festus to have his soldiers take Paul to Jerusalem.

#### **for they were preparing an ambush to kill him along the way**

They were going to hide along the road and kill Paul as he was passing by, but Festus was not aware of this part of their plan.

### **Acts 25:4**

#### **Festus answered that Paul was being held in custody at Caesarea, and that he himself was going there soon.**

This can be stated as a direct quotation. Alternate translation: "But Festus said, 'Paul is being held in custody in Caesarea, and I myself will soon return there.'"

### **Acts 25:5**

#### **General Information:**

Here the word "us" refers to Festus and the Romans traveling with him, but not to his audience.

#### **"Therefore, those who can," he said, "should go there with us**

The phrase "he said" can be moved to the beginning of the sentence. Alternate translation: "Then he said, 'Therefore, those who are able to go to Caesarea should go there with us'"

#### **If there is something wrong with the man**

"If Paul has done something wrong"

#### **you should accuse him**

"you should accuse him of violating laws" or "you should bring charges against him"

### **Acts 25:6**

#### **down to Caesarea**

Jerusalem is higher geographically than Caesarea. It was common to speak of coming down from Jerusalem.

#### **sat on the judgment seat**

Here "judgment seat" refers to Festus' ruling as judge over Paul's trial. Alternate translation: "sat upon the seat where he acted as judge" or "sat down as judge"

#### **Paul to be brought to him**

This can be stated in active form. Alternate translation: "his soldiers bring Paul to him"

### **Acts 25:7**

#### **When he arrived**

"When Paul came and stood before Festus"

#### **they brought many serious charges**

Charging a person with a crime is spoken of as if it were an object that a person could bring to court. Alternate translation: "they spoke against Paul many serious things"

### **Acts 25:8**

#### **against the temple**

Paul says he did not break any rules about who could enter the Jerusalem temple. Alternate translation: "against the entry rules of the temple"

### Acts 25:9

#### wanted to gain the favor of the Jews

Here "the Jews" means the Jewish leaders.  
Alternate translation: "wanted to please the Jewish leaders"

#### to go up to Jerusalem

Jerusalem was higher geographically than Caesarea. It was common to speak of going up to Jerusalem.

#### and to be judged by me about these things there

This can be stated in active form. Alternate translation: "where I will judge you with regard to these charges"

### Acts 25:10

#### I stand before the judgment seat of Caesar where I must be judged

The "judgment seat" refers to Caesar's authority to judge Paul. This can be stated in active form.  
Alternate translation: "I ask to go before Caesar, so he can judge me"

### Acts 25:11

#### Though if I have done wrong ... I do not refuse to die

Paul does not believe that he has done wrong, but he shows that he will submit to the law and will not refuse to be punished if he really has done wrong.

#### if I have done what is worthy of death

"if I have done some wrong that deserves the death penalty"

#### if their accusations are nothing

"if the charges against me are not true"

#### no one can hand me over to them

Possible meanings are 1) Festus does not have the legal authority to hand Paul over to these false accusers or 2) the governor should not give in to the request of the Jews.

#### I appeal to Caesar

"I ask to go before Caesar so he can judge me"

### Acts 25:12

#### with the council

This is not the Sanhedrin that is referred to as "council" throughout Acts. This is a political council in the Roman government. Alternate translation: "with his own government advisors"

### Acts 25:13

#### General Information:

King Agrippa and Bernice are new people in the story. Though he ruled over only a few territories,

King Agrippa was the current reigning king in Palestine. Bernice was Agrippa's sister.

#### Now

This word marks the beginning of a new event in the story.

#### to pay an official visit to Festus

"to visit Festus concerning official matters"

### Acts 25:14

#### After they

"After King Agrippa and Bernice"

#### A certain man was left behind here by Felix as a prisoner

This can be stated in active form. Alternate translation: "When Felix left office, he left a man in prison here"

#### Felix

Felix was the Roman governor of the area and resided in Caesarea. See how you translated this name in Acts 23:24.

### Acts 25:15

#### brought charges against this man to me

This is a metaphor that means to accuse someone in court. Alternate translation: "spoke to me against this man"

#### they asked for a sentence of condemnation against him

The abstract nouns "sentence" and "condemnation" can be expressed as verbs. The phrase "a sentence of condemnation" implies that they were requesting that Paul be executed. Alternate translation: "they asked me to sentence him to death" or "they asked me to condemn him to death"

### Acts 25:16

#### to hand over anyone

Here "hand over" represents sending someone to people who will punish or kill him. Alternate translation: "let someone punish anyone" or "to condemn anyone to death"

#### before the accused had faced his accusers

Here "faced his accusers" is an idiom that means to meet with the people who accuse him. Alternate translation: "before the person whom others have accused of a crime had met directly with those who accused him"

### Acts 25:17

#### Therefore

"Because what I have just said is true." Festus has just said that an accused man should be able to face his accusers and make his defense.

**when they came together here**

"when the Jewish leaders came to meet with me here"

**I sat in the judgment seat**

Here "judgment seat" refers to Festus ruling over Paul's trial as judge. Alternate translation: "I sat upon the seat to act as judge" or "I sat down as judge"

**I ordered the man to be brought in**

This can be stated in active form. Alternate translation: "I ordered the soldiers to bring Paul before me"

**Acts 25:18**

**General Information:**

This page has intentionally been left blank.

**Acts 25:19**

**their own religion**

Here "religion" means the belief system people have toward life and the supernatural.

**Acts 25:20**

**to stand trial there about these charges**

To "stand trial" is an idiom meaning to speak to a judge so the judge can decide if a person is right or wrong. Alternate translation: "to go to trial about these charges" or "for a judge to decide if these charges against him are true or not"

**Acts 25:21**

**Connecting Statement:**

Festus finishes explaining Paul's case to King Agrippa.

**But when Paul appealed to be kept in custody while awaiting the decision of the emperor**

This can be stated in active form. Alternate translation: "But when Paul insisted that he stay under Roman guard until the time when the emperor could decide his case"

**I ordered him to be held in custody**

This can be stated in active form. Alternate translation: "I ordered the soldiers to keep him in custody" or "I told the soldiers to guard him"

**Acts 25:22**

**"Tomorrow," Festus said, "you will hear him."**

The phrase "Festus said" can be moved to the beginning of the sentence. Alternate translation: "Festus said, 'I will arrange for you to listen to Paul tomorrow.'"

**Acts 25:23**

**General Information:**

Though he ruled over only a few territories, Agrippa was the current reigning king in Palestine. Bernice was his sister. See how you translated these names in Acts 25:13.

**with much ceremony**

"with a great ceremony to honor them"

**the hall**

This was a large room where people gathered for ceremonies, trials, and other events.

**Paul was brought to them**

This can be stated in active form. Alternate translation: "the soldiers brought Paul to appear before them"

**Acts 25:24**

**Connecting Statement:**

Festus again gives information about Paul's case to King Agrippa.

**all the multitude of Jews**

The word "all" is an exaggeration used to emphasize that a great number of Jews wanted Paul to die. Alternate translation: "a great number of the Jews" or "many of the Jewish leaders"

**they shouted to me**

"they spoke very strongly to me"

**he should no longer live**

This statement is made in the negative to emphasize the positive equivalent. Alternate translation: "he should die immediately"

**Acts 25:25**

**because he appealed to the emperor**

"because he said that he wanted the emperor to judge him"

**the emperor**

The emperor was the ruler of the Roman empire. He ruled over many countries and provinces.

**Acts 25:26**

**to write to my lord**

Festus used the word "lord" to refer to the emperor. Alternate translation: "to write to the emperor"

**I have brought him to you, especially to you, King Agrippa**

Here the first "you" is plural and refers to all the men to whom Festus is speaking. The second "you" is singular and refers to King Agrippa. Alternate translation: "I have brought Paul to all of you, but especially to you, King Agrippa"

**so that I might have something more to write**

"so that I will have something else to write" or "so that I will know what I should write"

**Acts 25:27**

**it seems unreasonable for me to send a prisoner and to not also state**

The negative words "unreasonable" and "to not ... state" can be stated in positive form. Alternate

translation: "it seems reasonable to me to send a prisoner and to also state"

**the charges against him**

Possible meanings are 1) the accusations that the Jewish leaders have brought against him or 2) the charges under Roman law that apply to Paul's case.

## Chapter 26

<sup>1</sup> So Agrippa said to Paul, "You may speak for yourself." Then Paul stretched out his hand and made his defense.

<sup>2</sup> "I consider myself happy, King Agrippa, to make my case before you today against all the accusations of the Jews, <sup>3</sup> especially because you are an expert in all the Jewish customs and questions. So I beg you to hear me patiently. <sup>4</sup> Truly, all the Jews know how I lived from my youth in my own nation and at Jerusalem. <sup>5</sup> They have known about me from the beginning, if they are willing to admit it, that I lived as a Pharisee, the strictest party of our religion. <sup>6</sup> Now I stand here to be judged because of my hope in the promise made by God to our fathers. <sup>7</sup> It is this promise that our twelve tribes hope to receive as they worship God earnestly night and day, and it is for this hope, king, that the Jews are accusing me. <sup>8</sup> Why should any of you judge it to be incredible that God raises the dead? <sup>9</sup> Now indeed, I myself thought that I should do many things against the name of Jesus of Nazareth. <sup>10</sup> I did these in Jerusalem. I locked up in prison many of God's holy people by the authority I received from the chief priests; and when they were killed, I cast my vote against them. <sup>11</sup> I punished them many times in all the synagogues and I tried to force them to blaspheme. I was furiously enraged against them and I persecuted them even to foreign cities. <sup>12</sup> While I was doing this, I went to Damascus with authority and orders from the chief priests; <sup>13</sup> and on the way there, in the middle of the day, king, I saw a light from heaven that was brighter than the sun, and it shone around both me and the men who were traveling with me. <sup>14</sup> When we all fell to the ground, I heard a voice speaking to me that said in the Hebrew language, 'Saul, Saul, why do you persecute me? It is hard for you to kick a goad.' <sup>15</sup> Then I said, 'Who are you, Lord?' The Lord replied, 'I am Jesus whom you persecute. <sup>16</sup> Now get up and stand on your feet; because for this purpose I appeared to you, to appoint you to be a servant and a witness concerning the things that you know about me now and the things that I will show to you later; <sup>17</sup> and I will rescue you from the people and from the Gentiles to whom I am sending you, <sup>18</sup> to open their eyes and to turn them from darkness to light and from the dominion of Satan to God, so that they may receive from God the forgiveness of sins and the inheritance that I give to them who are sanctified by faith in me.' <sup>19</sup> Therefore, King Agrippa, I did not disobey the heavenly vision; <sup>20</sup> but, to those in Damascus first, and then at Jerusalem, and throughout all the country of Judea, and also to the Gentiles, I gave them the message that that they should repent and turn to God, doing deeds worthy of repentance. <sup>21</sup> For this cause the Jews arrested me in the temple and tried to kill me. <sup>22</sup> Therefore I have received the help that comes from God until this very day, and I stand and testify to both small and great about nothing more than what the prophets and Moses said would happen— <sup>23</sup> that Christ must suffer, and by being the first to rise from the dead he would proclaim light to our own people and to the Gentiles."

<sup>24</sup> As Paul completed his defense, Festus said with a loud voice, "Paul, you are insane; your great learning makes you insane." <sup>25</sup> But Paul said, "I am not insane, most excellent Festus, but I am declaring words of truth and sound judgment. <sup>26</sup> For the king knows about these things; and so I speak boldly to him, for I am persuaded that none of this is hidden from him; for this has not been done in a corner. <sup>27</sup> Do you believe the prophets, King Agrippa? I know that you believe." <sup>28</sup> Agrippa said to Paul, "In a short time would you persuade me and make me a Christian?"

<sup>29</sup> Paul said, "I pray to God, that whether in a short or long time, not you only, but also all that hear me today, would be like me, but without these prison chains."

<sup>30</sup> Then the king stood up, and the governor, and Bernice also, and those who were sitting with them; <sup>31</sup> when they left the hall, they talked to one another and said, "This man does nothing worthy of death or of bonds."

<sup>32</sup> Agrippa said to Festus, "This man could have been freed if he had not appealed to Caesar."

## Acts 26 General Notes

### Structure and formatting

This is the third account of Paul's conversion in the book of Acts. Because this is such an important event in the early church, there are three accounts of Paul's conversion. (See: Acts 9 and Acts 22)

Paul told the King Agrippa why he had done what he had done and that the governor should not punish him for that.

### Special concepts in this chapter

#### Light and darkness

The Bible often speaks of unrighteous people, people who do not do what pleases God, as if they were walking around in darkness. It speaks of light as if it were what enables those sinful people to become righteous, to understand what they are doing wrong and begin to obey God. (See: righteous)

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#### Acts 26:1

##### Connecting Statement:

Festus has brought Paul before King Agrippa.

##### Agrippa

Agrippa was the current reigning king in Palestine, though he ruled over only a few territories. See how you translated this name in Acts 25:13.

##### stretched out his hand

"held out his hand" or "gestured with his hand"

##### made his defense

The abstract noun "defense" can be stated as a verb. Alternate translation: "began to defend himself against those who were accusing him"

#### Acts 26:2

##### Connecting Statement:

Paul gives his defense to King Agrippa.

##### I consider myself happy

Paul was happy because he considered his appearance before Agrippa to be an opportunity to speak about the gospel.

##### to make my case

This phrase means to describe one's situation, so that those in court can discuss and make a decision about it. Alternate translation: "to defend myself"

##### against all the accusations of the Jews

The abstract noun "accusations" can be stated as the verb "accuse." Alternate translation: "against all the Jews who are accusing me"

##### the Jews

This does not mean all the Jews. Alternate translation: "the Jewish leaders"

#### Acts 26:3

##### questions

You can make explicit what kinds of questions this means. Alternate translation: "questions about religious matters"

#### Acts 26:4

##### all the Jews

This is a generalization. Possible meanings are 1) Jews in general who knew about Paul. Alternate translation: "the Jews" or 2) Pharisees who knew Paul. Alternate translation: "the Jewish leaders"

##### in my own nation

Possible meanings are 1) among his own people, not necessarily in the geographical land of Israel or 2) in the land of Israel.

#### Acts 26:5

##### the strictest party of our religion

"a group within Judaism that lives by very strict rules"

#### Acts 26:6

##### Now

This word marks a shift from Paul discussing his past to talking about himself in the present.

##### I stand here to be judged

This can be stated in active form. Alternate translation: "I am here, where they are putting me on trial"

##### because of my hope in the promise made by God to our fathers

Here the word "hope" is a person's confident expectation that what he desires really will happen. The abstract noun "hope" can be translated here with the verbs "trust" or "confidently wait."

Alternate translation: "because I trust in the promise made by God to our fathers"

**because of my hope in the promise made by God to our fathers**

Hope in a promise is the expectation that the promise will be fulfilled. Alternate translation "because of my hope that God will do what he promised our forefathers he would do" or "because I confidently wait for God to do what he promised our forefather he would do"

**Acts 26:7**

**this promise that our twelve tribes hope to receive**

This speaks about a promise being fulfilled as if it were an object that is received. Alternate translation: "the promise that our twelve tribes confidently wait for God to fulfill"

**our twelve tribes**

The phrase "our twelve tribes" stands for the people in those tribes. Alternate translation: "our fellow Jews in the twelve tribes"

**worship God earnestly night and day**

The extremes "night" and "day" are used together to mean consistently mean Alternate translation: "continually worship God earnestly"

**king**

Paul is addressing King Agrippa by his title, not by his name. Your language may require that you add another word or part of a word, as in older English "O King," or that you add the king's name, as in "King Agrippa," or that you use another expression such as "Your Majesty."

**that the Jews**

This does not mean all the Jews. Alternate translation: "that the leaders of the Jews"

**Acts 26:8**

**General Information:**

Here "you" is plural and refers to the people who were listening to Paul.

**Why should any of you judge it to be incredible that God raises the dead?**

Paul uses a question to challenge the Jews there. They believe that God can raise the dead, but they do not believe that God brought Jesus back to life. This can be expressed as a statement. Alternate translation: "You should not judge it to be unbelievable that God raises the dead" Or "You should not say that it is impossible to believe that God raises the dead."

**raises the dead**

Here to raise up is an idiom for causing someone who has died to become alive again. Alternate translation: "makes dead people come alive again"

**Acts 26:9**

**Now indeed**

Paul uses this phrase to mark another shift in his defense. He is now beginning to describe how he formerly persecuted Jesus's people.

**against the name of Jesus**

The word "name" here stands for the teaching about the person. Alternate translation: "to stop people from teaching about Jesus"

**Acts 26:10**

**when they were killed, I cast my vote against them**

The phrase "were killed" can be stated in active form. Alternate translation: "I voted in agreement with the other Jewish leaders to condemn believers to die"

**Acts 26:11**

**I punished them many times**

Possible meanings are 1) Paul punished some believers many times or 2) Paul punished many different believers.

**Acts 26:12**

**Connecting Statement:**

While talking to King Agrippa, Paul tells about when the Lord spoke with him.

**While I was doing this**

Paul uses this phrase to mark another shift in his defense. He is now telling about when he saw Jesus and became his disciple.

**While**

This word is used to mark two events that are happening at the same time. In this case, Paul went to Damascus during the time when he persecuted Christians.

**with authority and orders**

Paul had letters from the Jewish leaders granting him authority to persecute the Jewish believers.

**Acts 26:13**

**General Information:**

This page has intentionally been left blank.

**Acts 26:14**

**I heard a voice speaking to me that said**

Here "voice" stands for the person speaking. Alternate translation: "I heard someone speaking to me who said"

**Saul, Saul, why do you persecute me?**

This is a rhetorical question. The speaker is alerting Saul to what Saul is doing to him, and implying that Saul should not do that. Alternate translation: "Saul, Saul, you are persecuting me." or "Saul, Saul, stop persecuting me."

**It is hard for you to kick a goad**

For Paul to resist Jesus and to persecute believers is spoken of as if he were an ox kicking at the sharp stick that a person uses to prod

**Acts 26:15**

**Connecting Statement:**

Paul continues giving his defense to King Agrippa, quoting his conversation with the Lord.

**Acts 26:16**

**Connecting Statement:**

Paul continues giving his defense to King Agrippa, quoting his conversation with the Lord.

**Acts 26:17**

**Connecting Statement:**

Paul continues giving his defense to King Agrippa, quoting his conversation with the Lord.

**Acts 26:18**

**Connecting Statement:**

Paul continues giving his defense to King Agrippa, quoting his conversation with the Lord.

**to open their eyes**

Paul helping people to understand the truth is spoken of as if he were helping them to open their physical eyes. Alternate translation: "to make them able to understand the truth"

**to turn them from darkness to light and from the dominion of Satan to God**

Paul convincing people to stop obeying Satan and doing evil things and to start obeying God and doing good things is spoken of as if Paul were taking them out of a dark place where Satan controlled them and into a place where there was light and God controlled them. Alternate translation: "to help them stop doing what is evil, stop obeying Satan, and start trusting and obeying God"

**they may receive from God the forgiveness of sins**

The abstract noun "forgiveness" can be stated as the verb "forgive." Alternate translation: "God may forgive their sins and they may receive"

**the inheritance that I give**

The abstract noun "inheritance" may be stated as the verb "inherit." Alternate translation: "they may inherit that which I give"

**the inheritance**

The blessings that Jesus gives to those who believe in him are spoken of as if they were an inheritance that children receive from their father.

**sanctified by faith in me**

Jesus choosing some people to belong to him is spoken of as if he literally set them apart from other people.

**by faith in me**

"because they believe in me." Here Paul finishes quoting the Lord.

**Acts 26:19**

**Therefore**

"Because what I have just said is true." Paul had just explained what the Lord had commanded him in his vision.

**I did not disobey**

This can be stated in positive form. Alternate translation: "I obeyed"

**the heavenly vision**

This refers to what the person in the vision told Paul. Alternate translation: "what the person from heaven told me in the vision"

**Acts 26:20**

**turn to God**

To start trusting God is spoken of as if a person turns to start walking toward God. Alternate translation: "trust in God"

**doing deeds worthy of repentance**

The abstract noun "repentance" can be stated as the verb "repented." Alternate translation: "and start doing good deeds to show they truly have repented"

**Acts 26:21**

**the Jews**

This does not mean all of the Jews. Alternate translation: "some Jews"

**Acts 26:22**

**to both small and great about nothing**

Here "small" and "great" refer to people who are unimportant and important, respectively, and are used together to mean "all people." Alternate translation: "to all people, whether unimportant or important, about nothing"

**about nothing more than what**

This can be stated in positive form. Alternate translation: "about the exact thing that"

**what the prophets**

Paul is referring to the collective writings of the Old Testament prophets.

**Acts 26:23**

**Connecting Statement:**

Paul finishes giving his defense to King Agrippa.

**that Christ must suffer**

You can make explicit that Christ must also die. Alternate translation: "that Christ must suffer and die"

**from the dead**

The phrase "the dead" refers to the spirits of people who have died. To rise from among them speaks of becoming alive again.

**he would proclaim light**

"he would proclaim the message about the light." To tell people about how God saves people is spoken of as if a person were speaking about the light. Alternate translation: "he would proclaim the message about how God saves people"

**Acts 26:24**

**Connecting Statement:**

Paul and King Agrippa continue to talk together.

**you are insane**

"you are speaking nonsense" or "you are crazy"

**your great learning makes you insane**

"you have learned so much that you are now crazy"

**Acts 26:25**

**I am not insane ... but**

This can be stated in positive form. Alternate translation: "I am sane ... and" or "I am able to think well ... and"

**most excellent Festus**

"Festus, who deserves highest honors"

**Acts 26:26**

**For the king ... to him ... from him**

Paul is still speaking to King Agrippa, but he is referring to him in the third person. Alternate translation: "For you ... to you ... from you"

**I am persuaded**

This can be stated in active form. Alternate translation: "I am sure"

**that none of this is hidden from him**

This can be stated in active and positive form. Alternate translation: "that he is aware of this" or "that you are aware of this"

**has not been done in a corner**

This can be stated in active form. Alternate translation: "has not happened in a corner"

**in a corner**

This means doing something in secret as if a person went and did something in the corner of a room where no one can see him. Alternate translation: "in a dark place" or "in secret"

**Acts 26:27**

**Do you believe the prophets, King Agrippa?**

Paul asks this question to remind Agrippa that Agrippa already believes what the prophets said about Jesus. This can be expressed as a statement. Alternate translation: "You already believe what the Jewish prophets said, King Agrippa."

**Acts 26:28**

**In a short time would you persuade me and make me a Christian?**

Agrippa asks this question to show Paul that he cannot convince Agrippa so easily without more proof. This can be expressed as a statement. Alternate translation: "Surely you do not think you can convince me so easily to believe in Jesus!"

**Acts 26:29**

**but without these prison chains**

Here "prison chains" stands for being a prisoner. Alternate translation: "but, of course, I do not want you to be a prisoner, as I am"

**Acts 26:30**

**General Information:**

Bernice was the sister of King Agrippa (Acts 25:13).

**Connecting Statement:**

This ends Paul's time before King Agrippa.

**Then the king stood up, and the governor**

"Then King Agrippa stood up, and Governor Festus"

**Acts 26:31**

**the hall**

This was a large room for ceremonies, trials, and other events.

**This man does nothing worthy of death or of bonds**

The abstract noun "death" can be stated as the verb "die." Here "bonds" stands for being in prison. Alternate translation: "This man does not deserve to die or to be in prison"

**Acts 26:32**

**This man could have been freed**

This can be stated in active form. Alternate translation: "This man could have gone free" or "I could have freed this man"

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## Chapter 27

<sup>1</sup> When it was decided that we should sail for Italy, they committed Paul and some other prisoners to a centurion named Julius, who belonged to the Augustan company of soldiers. <sup>2</sup> We boarded a ship from Adramyttium which was about to sail along the coast of Asia. So we went to sea. Aristarchus from Thessalonica in Macedonia went with us. <sup>3</sup> The next day we landed at the city of Sidon, where Julius treated Paul kindly and allowed him to go to his friends to receive their care. <sup>4</sup> From there we went to sea and sailed under the lee of Cyprus, close to the island, because the winds were against us. <sup>5</sup> When we had sailed across the sea past Cilicia and Pamphylia, we landed at Myra, a city of Lycia. <sup>6</sup> There, the centurion found a ship from Alexandria that was going to sail to Italy. He put us on it. <sup>7</sup> When we had sailed slowly for many days and had finally arrived with difficulty near Cnidus and the wind no longer allowed us to go that way, we sailed along the sheltered side of Crete, opposite Salmone. <sup>8</sup> We sailed along the coast with difficulty, until we came to a certain place called Fair Havens, which is near the city of Lasea.

<sup>9</sup> We had now taken much time, the time of the Jewish fast also had passed, and it had now become dangerous to sail. So Paul warned them, <sup>10</sup> and said, "Men, I see that the voyage we are about to take will be with injury and much loss, not only of the cargo and the ship, but also of our lives." <sup>11</sup> But the centurion was more persuaded by the master and by the owner of the ship than by those things that were spoken by Paul. <sup>12</sup> Because the harbor was not easy to spend the winter in, most of the sailors advised to sail from there, and if by any means we could reach the city of Phoenix, to spend the winter there. Phoenix is a harbor in Crete, facing both southwest and northwest. <sup>13</sup> When a south wind began to blow gently, the sailors thought that they had what they needed. So they weighed anchor and sailed along Crete, close to the shore. <sup>14</sup> But after a short time a wind of hurricane force, called the northeaster, began to beat down from the island. <sup>15</sup> When the ship was caught by the storm and could no longer head into the wind, we had to give way to the storm and were driven along by the wind. <sup>16</sup> We sailed along the lee of a small island called Cauda, and with difficulty we were able to secure the lifeboat. <sup>17</sup> When they had hoisted the lifeboat up, they used its ropes to bind the hull of the ship. They were afraid that they should run upon the sandbars of Syrtis, so they lowered the sea anchor and were driven along. <sup>18</sup> We took such a violent battering by the storm that the next day they began throwing the cargo overboard. <sup>19</sup> On the third day the sailors threw overboard the ship's equipment with their own hands. <sup>20</sup> When the sun and stars did not shine on us for many days, and the great storm still beat upon us, any more hope that we should be saved was abandoned. <sup>21</sup> When they had gone long without food, then Paul stood up among the sailors and said, "Men, you should have listened to me, and not have set sail from Crete, so as to get this injury and loss. <sup>22</sup> Now I urge you to take courage, for there will be no loss of life among you, but only the loss of the ship. <sup>23</sup> For last night an angel of the God to whom I belong, whom also I worship—his angel stood beside me <sup>24</sup> and said, 'Do not be afraid, Paul. You must stand before Caesar, and see, God in his kindness has given to you all those who are sailing with you.' <sup>25</sup> Therefore have courage, men! For I trust God that it will happen just as it was told to me. <sup>26</sup> But we must run aground upon some island."

<sup>27</sup> When the fourteenth night had come, as we were driven this way and that in the Adriatic Sea, about midnight the sailors thought that they were approaching some land. <sup>28</sup> They took soundings and found twenty fathoms; after a little while, they took more soundings and found fifteen fathoms. <sup>29</sup> They were afraid that we might crash on the rocks, so they lowered four anchors from the stern and prayed that morning would come soon. <sup>30</sup> The sailors were looking for a way to abandon the ship and had lowered the lifeboat into the sea, and pretended that they would throw down the anchors from the bow. <sup>31</sup> But Paul said to the centurion and to the soldiers, "Unless these men stay in the ship, you cannot be saved." <sup>32</sup> Then the soldiers cut away the ropes of the boat and let it drift away. <sup>33</sup> When daylight was coming on, Paul encouraged them all to take some food. He said, "This day is the fourteenth day that you have been on constant guard and have gone without food—you have not eaten anything. <sup>34</sup> So I urge you to share some food, for this is necessary for you to survive. For not one of you will lose a single hair from his head." <sup>35</sup> When he had said this, he took bread and he thanked God in the sight of everyone. Then he broke the bread and began to eat. <sup>36</sup> Then they were all encouraged and they also took food. <sup>37</sup> We were 276 souls on the ship. <sup>38</sup> When they had eaten enough, they made the ship lighter by throwing out the wheat into the sea. <sup>39</sup> When it was day, they did not recognize the land, but they saw a bay with a beach, and they discussed whether they could drive the ship onto it. <sup>40</sup> So they cut loose the anchors and left them in the sea. At the same time they loosed the ropes of the rudders and raised the foresail to the wind;

and so they headed to the beach. <sup>41</sup> But the ship struck a sandbar and ran aground. The bow was stuck there and remained unmovable, and the stern was broken up by the force of the waves. <sup>42</sup> The soldiers' plan was to kill the prisoners so that none of them could swim away and escape. <sup>43</sup> But the centurion wanted to save Paul, so he stopped their plan; and he ordered those who could swim to jump overboard first and get to land. <sup>44</sup> Then the rest of the men should follow, some on planks, and some on other things from the ship. In this way it happened that all of us were brought safely to land.

## Acts 27 General Notes

### Special concepts in this chapter

#### Sailing

People who lived near the sea traveled by boat powered by the wind. During some months of the year, the wind would blow in the wrong direction or so hard that sailing was impossible.

#### Trust

Paul trusted God to bring him safely to land. He told the sailors and soldiers to trust that God would also keep them alive. (See: trust)

#### Paul breaks bread

Luke uses almost the same words here to describe Paul taking bread, thanking God, breaking it, and eating it that he used to describe the last supper Jesus ate with his disciples. However, your translation should not make your reader think that Paul was leading a religious celebration here.

### Acts 27:1

#### General Information:

Adramyttium was a city possibly located on the west coast of modern-day Turkey. The word "we" includes the author of Acts, Paul, and the others traveling with Paul, but not the reader.

#### Connecting Statement:

Paul, as a prisoner, begins his journey to Rome.

#### When it was decided

This can be stated in active form. Alternate translation: "When the king and the governor decided"

#### sail for Italy

Italy is the name of the province Rome was in. See how you translated "Italy" in Acts 18:2.

#### they committed Paul and some other prisoners to a centurion named Julius, who belonged to the Augustan company of soldiers.

"they put a centurion named Julius, of the Imperial Regiment, in charge of Paul and some other prisoners"

#### they committed

Possible meanings are that 1) "they" refers to the governor and the king or 2) "they" refers to other Roman officials.

#### a centurion named Julius

Julius is a man's name.

#### the Augustan company of soldiers

Some versions translate the word Augustan as "Imperial" or "emperor's."

#### company of soldiers

This was a group of about 1,00 soldiers. See how you translated this in Acts 21:31.

### Acts 27:2

#### We boarded a ship from Adramyttium which was about to sail along the coast of Asia

If your language requires a person to act here, you can add human actors: "We boarded a ship that people had brought from Adramyttium; they were about to sail it along."

#### a ship from Adramyttium

Possible meanings are 1) a ship that had come from Adramyttium or 2) a ship that was registered or licensed in Adramyttium.

#### about to sail

"soon going to sail" or "would depart soon"

#### went to sea

"began our journey on the sea"

#### Aristarchus

Aristarchus came from Macedonia but had been working with Paul in Ephesus. See how you translated his name in Acts 19:29.

### Acts 27:3

#### General Information:

Here the word "we" refers to the writer, Paul, and those traveling with them, but not to the reader.

#### Julius treated Paul kindly

"Julius treated Paul with a friendly concern." See how you translated "Julius" in Acts 27:1.

#### go to his friends to receive their care

The abstract noun "care" can be stated as a verb. Alternate translation: "go to his friends so they could care for him" or "go to his friends so they could help him with whatever he needed"

### Acts 27:4

#### we went to sea and sailed

"we started sailing and went"

#### sailed under the lee of Cyprus, close to the island

"the lee of Cyprus" is the side of that island that blocks the strong wind, so sailing vessels are not forced off their course.

### Acts 27:5

#### Pamphylia

This was a province in Asia Minor. See how you translated this in Acts 2:10.

#### we landed at Myra, a city of Lycia

You can make explicit that they got off of the ship in Myra. Alternate translation: "came to Myra, a city of Lycia, where we got off the ship"

#### a city of Lycia

Lycia was a Roman province, located on the southwestern coast of modern-day Turkey.

### Acts 27:6

#### found a ship from Alexandria that was going to sail to Italy

It is implied that a crew would sail the ship to Italy. Alternate translation: "found a ship that a crew had sailed from Alexandria and was about to sail to Italy"

#### Alexandria

This is the name of a city.

### Acts 27:7

#### When we had sailed slowly ... finally arrived with difficulty

You can make explicit that the reason they were sailing slowly and with difficulty was because the wind was blowing against them.

#### near Cnidus

This is an ancient settlement located in modern-day Turkey.

#### the wind no longer allowed us to go that way

"we could no longer go that way because of the strong wind"

#### we sailed along the sheltered side of Crete

"we sailed along the side of Crete where there was less wind"

#### opposite Salmone

This is a coastal city in Crete.

### Acts 27:8

#### We sailed along the coast with difficulty

You can make explicit that even though the winds were not as strong as before, they were still strong enough to make sailing difficult.

#### Fair Havens

This was a port near Lasea, located on the south coast of Crete.

#### near the city of Lasea

This is a coastal city in Crete.

### Acts 27:9

#### We had now taken much time

Because of the direction the wind was blowing, the journey from Caesarea to Fair Havens had taken more time than planned.

#### We had now taken

The writer includes himself, Paul, and those who were traveling with them, but not the reader.

#### the time of the Jewish fast also had passed, and it had now become dangerous to sail

This fast took place on the Day of Atonement, which was usually either in the last part of September or the first part of October according to Western calendars. After this time, there was a higher risk of seasonal storms.

### Acts 27:10

#### I see that the voyage we are about to take will be with injury and much loss

"if we travel now, we will suffer much injury and loss"

#### with injury

If your language has a word for "injury" that results from wrongdoing, you may want to use it here.

#### we are about to take ... our lives

Paul includes himself and his hearers, so this is inclusive.

**loss, not only of the cargo and the ship, but also of our lives**

Here "loss" means destruction when referring to things and death when referring to people.

**not only of the cargo and the ship**

Cargo is something that a person transports from one place to another by boat. Alternate translation: "not only the ship and the goods on the ship"

**Acts 27:11**

**that were spoken by Paul**

This can be stated in active form. Alternate translation: "that Paul said"

**Acts 27:12**

**harbor was not easy to spend the winter in**

You can make explicit why it was not easy to stay in the harbor. Alternate translation: "harbor did not sufficiently protect docked ships during winter storms"

**harbor**

a place near land that is usually safe for ships

**city of Phoenix**

Phoenix was a port city on the south coast of Crete.

**to spend the winter there**

This speaks about the season of winter as if it were a commodity that someone can spend. Alternate translation: "to stay there for the cold season"

**facing both southwest and northwest**

Here "faces northwest and southwest" means the opening of the harbor was toward those directions. Alternate translation: "it opened to the northwest and southwest"

**southwest and northwest**

These directions are based on what one sees as one faces the setting sun. Northwest is a little to the right of the setting sun, and southwest is a little to the left of the setting sun.

**Acts 27:13**

**weighed anchor**

Here "weighed" means "pulled out of the water." An anchor is a heavy object attached to a rope that is secured to the boat. The anchor is tossed into the water and sinks to the bottom of the sea to keep the ship from drifting about.

**Acts 27:14**

**Connecting Statement:**

Paul and those traveling on the boat encounter a fierce storm.

**after a short time**

"after a little while"

**a wind of hurricane force**

"a very strong, dangerous wind"

**called the northeaster**

"called 'a strong wind from the northeast.'" The word for "the northeaster" in the original language is "Euroclydon." You can transliterate this word for your language.

**began to beat down from the island**

"came in from the island of Crete, and it blew strongly against our ship"

**Acts 27:15**

**When the ship was caught by the storm and could no longer head into the wind**

"When the wind blew so strongly against the front of the ship that we could not sail against it"

**we had to give way to the storm and were driven along by the wind**

This can be stated in active form. Alternate translation: "we stopped trying to sail forward, and we let the wind push us whichever way it blew"

**Acts 27:16**

**We sailed along the lee of a small island**

"We sailed on the side of the island where the wind was not so strong"

**a small island called Cauda**

This island was located on the south coast of Crete.

**lifeboat**

This was a smaller boat towed behind or secured onto a ship, used to take people and goods across water too shallow for the ship and also to escape from the ship if it sank. At this point the lifeboat was in the water being towed by the ship.

**Acts 27:17**

**they had hoisted the lifeboat up**

"they had lifted up the lifeboat" or "they had pulled the lifeboat aboard the ship"

**they used its ropes to bind the hull of the ship**

The "hull" is the body of the ship. They tied ropes around it so that the ship would not come apart during the storm.

**sandbars of Syrtis**

Sandbars are very shallow areas in the sea where ships can get stuck in the sand. Syrtis is located on the coast of Libya, northern Africa.

**they lowered the sea anchor**

A sea anchor is something that is towed in the water behind a ship to slow the ship down and make it more stable. It may be a large cloth or a stiff board. Alternate translation: "they let the floating anchor down into the water"

**were driven along**

This can be stated in active form. Alternate translation: "had to go in whatever direction the wind blew us"

**Acts 27:18**

**We took such a violent battering by the storm**

"The wind blew us so roughly back and forth that all of us were badly battered and bruised by the storm"

**they began throwing the cargo overboard**

The word "they" refers to the sailors. This is done to lighten the weight of the ship in an effort to prevent the ship from sinking.

**cargo**

Cargo is something that a person transports from one place to another by boat. See how you translated this in Acts 27:10. Alternate translation: "goods on the ship"

**Acts 27:19**

**the sailors threw overboard the ship's equipment with their own hands**

Here "equipment" refers to the sailors' equipment needed to sail the ship: tackle, hoists, beams of wood, block and tackle, ropes, lines, sails, and the like. This indicates how desperate the situation was.

**Acts 27:20**

**When the sun and stars did not shine on us for many days**

They could not see the sun and stars because of the dark storm clouds. Sailors needed to see the sun and stars in order to know where they were and what direction they were headed.

**the great storm still beat upon us**

"the terrible storm still blew us roughly back and forth"

**any more hope that we should be saved was abandoned**

This can be stated in active form. Alternate translation: "everyone abandoned hope that we would be saved"

**any more hope that we should be saved was abandoned**

Here the word "hope" is a person's thought that what he desires might happen. Here the men on the boat had no reason to believe that they would be

rescued, so they quit hoping. Alternate translation: "we quit thinking that we might be saved"

**be saved**

"be rescued." Since there is no mention of the people praying for God to save them, this might simply have the sense of "survive."

**Acts 27:21**

**Connecting Statement:**

Paul speaks to the sailors on the ship.

**When they had gone long without food**

Here "they" refers to the sailors. It is implied that Luke, Paul, and those with them had not eaten either. Alternate translation: "When we had gone a long time without food"

**among the sailors**

"among the men"

**so as to get this injury and loss**

"and as a result suffer this harm and loss"

**Acts 27:22**

**there will be no loss of life among you, but only the loss of the ship**

Paul is speaking to the sailors. It is implied that Paul also means that he and those with him will not die either. Alternate translation: "none of us will die: the storm will destroy only the ship"

**Acts 27:23**

**General Information:**

This page has intentionally been left blank.

**Acts 27:24**

**You must stand before Caesar**

The phrase "stand before Caesar" refers to Paul's going to court and letting Caesar judge him. Alternate translation: "You must stand before Caesar so he can judge you"

**has given to you all those who are sailing with you**

"has decided to allow all those who are sailing with you to live"

**Acts 27:25**

**just as it was told to me**

This can be stated in active form. Alternate translation: "just as the angel told me"

**Acts 27:26**

**we must run aground upon some island**

"we must steer our boat so that it wrecks on some island"

## Acts 27:27

### Connecting Statement:

The fierce storm continues.

### When the fourteenth night had come

The ordinal number "fourteenth" can be translated as "fourteen" or "14." Alternate translation: "After 14 days since the storm started, that night"

### as we were driven this way and that

This can be stated in active form. Alternate translation: "as the wind blew us back and forth"

### the Adriatic Sea

This is the sea between Italy and Greece.

## Acts 27:28

### They took soundings

"They measured the depth of the sea water." They measured the depth of water by dropping a line with a weight tied to the end of it into the water.

### found twenty fathoms

"found 20 fathoms." A "fathom" is a unit of measurement for measuring the depth of water. One fathom is about two meters. Alternate translation: "found 40 meters"

### found fifteen fathoms

"found 15 fathoms." A "fathom" is a unit of measurement for measuring the depth of water. One fathom is about two meters. Alternate translation: "found 30 meters"

## Acts 27:29

### anchors

An anchor is a heavy object attached to a rope that is secured to the boat. The anchor is tossed into the water and sinks to the bottom of the sea, keeping the ship from drifting about. See how you translated this in Acts 27:13.

### from the stern

"from the back of the ship"

## Acts 27:30

### the lifeboat

This was a smaller boat towed behind or secured onto a ship, used to take people and goods across water too shallow for the ship and also to escape from the ship if it sank. See how you translated this in Acts 27:16.

### from the bow

"from the front of the ship"

## Acts 27:31

### General Information:

Here the word "you" is plural and refers to the centurion and the Roman soldiers.

### Unless these men stay in the ship, you cannot be saved

Paul meant that if those men left the ship, then no one on the ship would be saved. This can be stated positively, and the passive phrase "be saved" can be stated in active form. Alternate translation: "You can be saved only if these men stay in the ship" or "Only if these men stay in the ship will you survive"

## Acts 27:32

### General Information:

This page has intentionally been left blank.

## Acts 27:33

### When daylight was coming on

"When it was almost sunrise"

### This day is the fourteenth day that

The ordinal number "fourteenth" can be stated as "fourteen." Alternate translation: "For 14 days"

## Acts 27:34

### not one of you will lose a single hair from his head

This was a customary way of saying no harm would come upon them. Alternate translation: "every one of you will survive this disaster unharmed"

## Acts 27:35

### broke the bread

"tore the bread" or "tore off a piece from the loaf of bread"

## Acts 27:36

### Then they were all encouraged

This can be stated in active form. Alternate translation: "This encouraged all of them"

## Acts 27:37

### We were 276 souls on the ship

"There were two hundred and seventy-six of us in the ship." This is background information.

### souls

This is a metonym for the people themselves. Alternate translation: "people"

## Acts 27:38

### General Information:

This page has intentionally been left blank.

**Acts 27:39**

**bay**

a large area of water partly surrounded by land

**did not recognize the land**

"saw land but could not recognize it as any place they knew"

**Acts 27:40**

**cut loose the anchors and left them**

"cut the ropes and left the anchors behind"

**rudders**

large oars or pieces of wood at the back of the ship used for steering

**the foresail**

"the sail at the front of the ship." The sail was a large piece of cloth that caught the wind to move the ship.

**they headed to the beach**

"they steered the ship toward the beach"

**Acts 27:41**

**a sandbar**

an underwater pile of sand that made the water suddenly shallow

**The bow**

the front end of the ship

**the stern**

"the back end of the ship"

**Acts 27:42**

**The soldiers' plan was**

"The soldiers were planning"

**Acts 27:43**

**so he stopped their plan**

"so he stopped them from doing what they planned to do"

**jump overboard**

"jump off the ship into the water"

**Acts 27:44**

**some on planks**

"some on wooden boards"

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## Chapter 28

<sup>1</sup> When we were brought safely through, we learned that the island was called Malta. <sup>2</sup> The native people offered to us not just ordinary kindness, but they lit a fire and welcomed us all because of the constant rain and cold. <sup>3</sup> But when Paul had gathered a bundle of sticks and placed them on the fire, a viper came out because of the heat and fastened onto his hand. <sup>4</sup> When the native people saw the animal hanging from his hand, they said one to another, "This man certainly is a murderer who has been saved from the sea; Justice does not permit him to live." <sup>5</sup> But then he shook the animal into the fire and suffered no harm. <sup>6</sup> They were waiting for him to swell up or suddenly fall down dead. But after they watched him for a long time and saw that nothing was wrong with him, they changed their minds and said that he was a god.

<sup>7</sup> Now in a nearby place there were lands belonging to the chief man of the island, a man named Publius. He welcomed us and kindly provided for us for three days. <sup>8</sup> It happened that the father of Publius was lying afflicted with a fever and dysentery. When Paul went to him, he prayed, placed his hands on him, and healed him. <sup>9</sup> After this happened, the rest of the people on the island who were sick also came and were healed. <sup>10</sup> The people also honored us with many honors. When we were preparing to sail, they gave us what we needed.

<sup>11</sup> After three months we set sail in a ship that had spent the winter at the island, a ship of Alexandria, with "the twin gods" as its figurehead. <sup>12</sup> After we landed at the city of Syracuse, we stayed there three days. <sup>13</sup> From there we sailed and arrived at the city of Rhegium. After one day a south wind sprang up, and in two days we came to the city of Puteoli. <sup>14</sup> There we found some brothers and were invited to stay with them for seven days. In this way we came to Rome. <sup>15</sup> From there the brothers, after they heard about us, came to meet us as far as the Market of Appius and the Three Taverns. When Paul saw the brothers, he thanked God and took courage.

<sup>16</sup> When we entered Rome, Paul was allowed to live by himself with the soldier who was guarding him.

<sup>17</sup> Then it came about that after three days Paul called together those men who were the leaders among the Jews. When they had come together, he said to them, "Brothers, although I have done nothing wrong against the people or the customs of our fathers, I was delivered as a prisoner from Jerusalem into the hands of the Romans. <sup>18</sup> After they questioned me, they wished to set me free, because there was no reason for the death penalty in my case. <sup>19</sup> But when the Jews spoke against their desire, I was forced to appeal to Caesar, although it is not as if I were bringing any accusation against my nation. <sup>20</sup> For this reason, therefore, I called upon you that I might see you and speak with you, since it is because of the hope of Israel that I am now wearing this chain."

<sup>21</sup> Then they said to him, "We neither received letters from Judea about you, nor did any of the brothers come and report or say anything bad about you. <sup>22</sup> But we want to hear from you what you think about this sect, because it is known by us that it is spoken against everywhere."

<sup>23</sup> When they had appointed a day for him, more people came to him at his dwelling place. He presented the matter to them, and testified about the kingdom of God. He tried to persuade them about Jesus, both from the law of Moses and from the prophets, from morning until evening. <sup>24</sup> Some were convinced about the things which were said, while others did not believe. <sup>25</sup> When they did not agree with one another, they left after Paul had spoken this one word: "The Holy Spirit spoke well through Isaiah the prophet to your fathers.

<sup>26</sup> He said, 'Go to this people and say,  
"Hearing you will hear, but you will never understand;  
seeing, you will see, but you will never know.

<sup>27</sup> For the heart of this people has become dull,  
and with their ears they hardly hear,  
and they have shut their eyes.  
Otherwise they might see with their eyes,  
and hear with their ears,  
and understand with their heart and turn again,  
and I would heal them.'"

**28** Therefore, you should know that this salvation of God has been sent to the Gentiles, and they will listen." **29**<sup>[1]</sup>

**30** Paul lived for two whole years in his own rented house, and he welcomed all who came to him. **31** He was proclaiming the kingdom of God and was teaching the things about the Lord Jesus Christ with all boldness without being hindered.

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## Footnotes

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28:29 <sup>[1]</sup>Acts 28:29—Some ancient copies have verse 29:

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## Acts 28 General Notes

### Structure and formatting

No one knows for sure why Luke ends his history without telling what happened to Paul after he had been in Rome for two years.

### Special concepts in this chapter

#### "Letters" and "brothers"

The Jewish leaders were surprised that Paul wanted to speak with them, because they had received no letters from the high priest in Jerusalem telling them that Paul was coming.

When the Jewish leaders spoke of "brothers," they were referring to fellow Jews, not to Christians.

### Other possible translation difficulties in this chapter

#### "He was a god"

The native people believed that Paul was a god, but they did not believe that he was the one true God. We do not know why Paul did not tell the native people that he was not a god.

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## Acts 28:1

### General Information:

Here the word "we" refers to Paul, the writer, and those who traveled with them, but not to the reader.

### Connecting Statement:

After the shipwreck, people on the island of Malta helped Paul and everyone on the ship. They stay there for 3 months.

### When we were brought safely through

This can be stated in active form. Alternate translation: "When we arrived safely"

### we learned

Paul and Luke learned the name of the island. Alternate translation: "we learned from the people" or "we found out from the residents"

### the island was called Malta

Malta is an island located south of the modern-day island of Sicily.

## Acts 28:2

### The native people

"The local people"

### offered to us not just ordinary kindness

Being kind to someone is spoken of as if it were an object that someone offers. Alternate translation: "were not only very kind to us"

### not just ordinary kindness

This phrase is used to emphasize the opposite of what is said. Alternate translation: "a great deal of kindness"

### they lit a fire

"they put together twigs and branches and burned them"

### welcomed us all

Possible meanings are 1) "welcomed all of the people from the ship" or 2) "welcomed Paul and all his companions."

### Acts 28:3

#### **a viper came out**

"a poisonous snake came out of the bundle of sticks"

#### **fastened onto his hand**

"bit Paul's hand and did not let go"

### Acts 28:4

#### **This man certainly is a murderer**

"For sure, this man is a murderer" or "This man is truly a murderer"

#### **Justice**

"Justice" was the name of a goddess that the people on the island worshiped. Alternate translation: "the goddess called Justice"

### Acts 28:5

#### **shook the animal into the fire**

"shook his hand so that the snake fell from his hand into the fire"

#### **suffered no harm**

"Paul was not hurt at all"

### Acts 28:6

#### **waiting for him to swell up**

They thought that his body would swell because of the snake venom.

#### **nothing was wrong with him**

This can be stated in positive form. Alternate translation: "everything about him was as it should be"

#### **they changed their minds**

To think differently about a situation is spoken of as if a person is changing his mind. Alternate translation: "they thought again"

#### **said that he was a god.**

Perhaps the people believed that someone who lived after a poisonous snake bite was divine or a god. This can be stated as a direct quotation. Alternate translation: "said, 'This man must be a god.'"

### Acts 28:7

#### **General Information:**

Here the words "us" and "we" refer to Paul, Luke, and those traveling with them, but not to the reader.

#### **Now in a nearby place**

"Now" is used to introduce a new person or event in the account.

#### **chief man of the island**

Possible meanings are 1) the main leader of the people or 2) someone who was the most important person on the island, perhaps because of his wealth.

### Acts 28:8

#### **It happened that the father of Publius ... fever and dysentery**

This is background information about Publius' father that is important to understanding the story.

#### **was lying afflicted**

"was in bed, ill"

#### **afflicted with a fever and dysentery**

Dysentery is an infectious disease of the intestines.

#### **placed his hands on him**

"touched him with his hands"

### Acts 28:9

#### **were healed**

This can be stated in active form. Alternate translation: "he healed them too"

### Acts 28:10

#### **honored us with many honors**

Probably they honored Paul and those with him by giving them gifts.

### Acts 28:11

#### **Connecting Statement:**

Paul's journey to Rome continues.

#### **that had spent the winter at the island**

"that the crew left at the island for the cold season"

#### **a ship of Alexandria**

Possible meanings are this refers to 1) a ship that came from Alexandria, or 2) a ship that was registered or licensed in Alexandria.

#### **the twin gods**

On the bow of the ship, there was a carving of the two idols called "the twin gods." Their names were Castor and Pollux.

### Acts 28:12

#### **city of Syracuse**

Syracuse is a city on the southeast coast of the modern-day island of Sicily, just southwest of Italy.

### Acts 28:13

#### city of Rhegium

This is the port city located at the southwestern tip of Italy.

#### a south wind sprang up

"the wind began to blow from the south"

#### city of Puteoli

Puteoli is located in modern-day Naples on the west coast of Italy.

### Acts 28:14

#### There we found

"There we met"

#### brothers

These were followers of Jesus, including both men and women. Alternate translation: "fellow believers"

#### were invited

This can be stated in active form. Alternate translation: "they invited us"

#### In this way we came to Rome

Once Paul reached Puteoli, the rest of the journey to Rome was on land. Alternate translation: "And after we stayed seven days with them, we went to Rome"

### Acts 28:15

#### General Information:

The Market of Appius was a popular market village about 60 kilometers south of the city of Rome on a road called the Appian Way. The Three Taverns was another village about 50 kilometers south of Rome.

#### after they heard about us

"after they heard we were coming"

#### he thanked God and took courage

Courage is spoken of as if it were an object that a person could take. Alternate translation: "this encouraged him, and he thanked God"

### Acts 28:16

#### General Information:

Here the word "we" refers to the writer, Paul, and those traveling with them, but not to the reader.

#### Connecting Statement:

Paul arrives in Rome as a prisoner but with the freedom to stay in his own place. He calls the local Jews together to explain what has happened to him.

#### When we entered Rome, Paul was allowed to

This can be stated in active form. Alternate translation: "After we had arrived in Rome, the Roman authorities gave Paul permission to"

### Acts 28:17

#### Then it came about that

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

#### the leaders among the Jews

These are the Jewish civil or religious leaders present in Rome.

#### Brothers

Here this means "Fellow Jews."

#### against the people

"against our people" or "against the Jews"

#### I was delivered as a prisoner from Jerusalem into the hands of the Romans

This can be stated in active form. Alternate translation: "some of the Jews arrested me in Jerusalem and placed me in the custody of the Roman authorities"

#### into the hands of the Romans

Here "hands" stands for power or control.

### Acts 28:18

#### there was no reason for the death penalty in my case

"there was no reason for them to execute me" or "I had done nothing to cause them to kill me"

### Acts 28:19

#### the Jews

This does not mean all of the Jews. Alternate translation: "the Jewish leaders"

#### spoke against their desire

"complained about what the Roman authorities wanted to do"

#### I was forced to appeal to Caesar

This can be stated in active form. Alternate translation: "I had to ask for Caesar to judge me"

#### although it is not as if I were bringing any accusation against my nation

The abstract noun "accusation" can be stated as the verb "accuse." Here "nation" stands for the people. Alternate translation: "but it was not because I wanted to accuse the people of my nation before Caesar"

## Acts 28:20

### the hope of Israel

Here the word "hope" is what a person desires to happen and is confident will happen. In this case it is what the people of Israel hope for. Alternate translation: "what Israel joyfully waits for" or "what the people of Israel confidently expect"

### the hope of Israel

Paul did not state clearly what Israel hoped for. He may have been referring 1) to their hope that the Messiah would come or 2) to their hope that God would cause those who have died to live again.

### Israel

Here "Israel" stands for the people. Alternate translation: "the people of Israel" or "the Jews"

### that I am now wearing this chain

Here "wearing this chain" stands for being a prisoner. Alternate translation: "that I am a prisoner"

## Acts 28:21

### General Information:

Here the word "We" refers to the Jewish leaders in Rome.

### Connecting Statement:

The Jewish leaders respond to Paul.

### nor did any of the brothers

Here "brothers" stands for fellow Jews. Alternate translation: "nor did any of our fellow Jews"

## Acts 28:22

### General Information:

Here the words "we" and "us" refer to the Jewish leaders in Rome.

### you think about this sect

A sect is a smaller group within a larger group. Here it refers to those who believe in Jesus. Alternate translation: "you think about this group to which you belong"

### because it is known by us

This can be stated in active form. Alternate translation: "because we know"

### it is spoken against everywhere

This can be stated in active form. Alternate translation: "many Jews all over the Roman Empire are saying bad things about it"

## Acts 28:23

### General Information:

Here all instances of "they" and "them" refer to the Jewish leaders in Rome. All instances of "him," "his," and "He" refer to Paul (Acts 28:17).

### had appointed a day for him

"had chosen a time for him to speak to them"

### testified about the kingdom of God

Here "kingdom of God" stands for God's rule as king. Alternate translation: "told them about God's rule as king" or "told them how God would show himself as king"

### from the prophets

Here "the prophets" refers to what they wrote. Alternate translation: "from what the prophets wrote"

## Acts 28:24

### Some were convinced about the things which were said

This can be stated in active form. Alternate translation: "Paul was able to convince some of them"

## Acts 28:25

### General Information:

Here the word "they" refers to the Jewish leaders in Rome (Acts 28:17). The word "your" refers to the people to whom Paul had been speaking.

### Connecting Statement:

As the Jewish leaders were ready to leave, Paul quoted the Old Testament scriptures that were appropriate for this time.

### after Paul had spoken this one word

Here "word" stands for a message or statement. Alternate translation: "after Paul had said one more thing" or "after Paul had made this statement"

### The Holy Spirit spoke well through Isaiah the prophet to your fathers.

This sentence contains quotations within quotations.

## Acts 28:26

### General Information:

Paul begins to quote the book that the prophet Isaiah wrote.

**He said, 'Go to this people and say, "Hearing you will hear, but you will never understand; seeing, you will see, but you will never know."**

This is the end of the sentence that begins with the words "The Holy Spirit spoke" in verse 25 and that contains quotations within quotations. You can translate one of the inner quotations as an indirect

quotation, or you can translate two of the inner quotations as indirect quotations. Alternate translation: "The Spirit told Isaiah to go tell them that they will hear but will not understand and they will see but they will not know"

**Hearing you will hear ... seeing, you will see**

The words "hear" and "see" are repeated for emphasis. "You will listen carefully ... you will look intently"

**but you will never understand ... but you will never know**

Both of these phrases mean basically the same thing. They emphasize that the Jewish people will not understand God's plan.

**Acts 28:27**

**General Information:**

Translate Paul's quotation of Isaiah as a direct quotation or an indirect quotation according to how you translated it in [Acts 28:25-26](#).

**Connecting Statement:**

Paul finishes quoting Isaiah the prophet.

**For the heart of this people has become dull**

People who stubbornly refuse to understand what God is saying or doing are spoken of as if their heart is dull. Here "heart" is a metonym for the mind.

**with their ears they hardly hear, and they have shut their eyes**

People who stubbornly refuse to understand what God is saying or doing are spoken of as if they are unable to hear and are shutting their eyes so that they will not see.

**understand with their heart**

Here "heart" stands for the mind.

**turn again**

To start obeying God is spoken of as though the person were physically turning toward God.

**I would heal them**

This does not mean God would only heal them physically. He would also heal them spiritually by forgiving their sins.

**Acts 28:28**

**Connecting Statement:**

Paul finishes speaking to the Jewish leaders in Rome.

**this salvation of God has been sent to the Gentiles**

God's message about how he saves people is spoken of as if it were an object that is sent. This can be stated in active form. Alternate translation: "God is sending his messengers to the Gentiles to tell them about how he will save them"

**they will listen**

"some of them will listen." This response of the Gentiles is in contrast to the way the Jews of that time responded.

**Acts 28:29**

**General Information:**

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**Acts 28:30**

**General Information:**

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**Acts 28:31**

**Connecting Statement:**

Luke ends the story of Paul in the book of Acts.

**He was proclaiming the kingdom of God**

Here "kingdom of God" refers to God's rule as king. Alternate translation: "He was preaching about God's rule as king" or "He was preaching about how God will show himself as king"

## Book: Romans

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### Romans

#### Chapter 1

<sup>1</sup> Paul, a servant of Jesus Christ, called to be an apostle and set apart for the gospel of God, <sup>2</sup> which he promised beforehand by his prophets in the holy scriptures, <sup>3</sup> concerning his Son who was a descendant of David according to the flesh. <sup>4</sup> Through the Spirit of holiness he was declared with power to be the Son of God by the resurrection from the dead, Jesus Christ our Lord. <sup>5</sup> Through him we have received grace and apostleship for obedience of faith among all the nations, for the sake of his name. <sup>6</sup> Among these nations, you also have been called to belong to Jesus Christ.

<sup>7</sup> To all in Rome who are beloved of God and called to be his holy people: Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>8</sup> First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed throughout the whole world. <sup>9</sup> For God is my witness, whom I serve in my spirit in the gospel of his Son, of how continually I make mention of you. <sup>10</sup> I always request in my prayers that by any means I may at last be successful now by the will of God in coming to you. <sup>11</sup> For I desire to see you, that I may give you some spiritual gift, in order to strengthen you. <sup>12</sup> That is, I long to be mutually encouraged among you, through each other's faith, yours and mine. <sup>13</sup> Now I do not want you to be uninformed, brothers, that I often intended to come to you (but I was hindered until now), in order to have some fruit among you also, just as I have had among the rest of the Gentiles. <sup>14</sup> I am a debtor both to Greeks and to foreigners, both to the wise and to the foolish. <sup>15</sup> So, as for me, I am ready to proclaim the gospel also to you who are in Rome.

<sup>16</sup> For I am not ashamed of the gospel, for it is the power of God for salvation for everyone who believes, for the Jew first and for the Greek. <sup>17</sup> For in it God's righteousness is revealed from faith to faith, as it has been written, "The righteous will live by faith."

<sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of people who through unrighteousness hold back the truth. <sup>19</sup> This is because that which is known about God is visible to them. For God has enlightened them. <sup>20</sup> For ever since the creation of the world, his invisible qualities, namely his eternal power and divine nature, have been clearly seen, having been discerned in the things that have been made. So they are without excuse. <sup>21</sup> This is because, although they knew about God, they did not glorify him as God, nor did they give him thanks. Instead, they became foolish in their thoughts, and their senseless hearts were darkened. <sup>22</sup> They claimed to be wise, but they became foolish. <sup>23</sup> They exchanged the glory of the imperishable God for the likenesses of an image of perishable man, of birds, of four-footed beasts, and of creeping things.

<sup>24</sup> Therefore God delivered them over to the lusts of their hearts for uncleanness, for their bodies to be dishonored among themselves. <sup>25</sup> It is they who exchanged the truth of God for a lie, and who worshiped and served the creation instead of the Creator, who is blessed forever. Amen.

<sup>26</sup> Because of this, God delivered them over to dishonorable lusts, for their women exchanged natural relations for those that were unnatural. <sup>27</sup> In the same way, the men also left their natural relations with women and burned in their lust for one another. These were men who committed shameless acts with men and received in themselves the penalty they deserved for their error.

<sup>28</sup> And just as they did not approve of having God in their awareness, he gave them up to a corrupted mind, for them to do those things that are not proper. <sup>29</sup> They have been filled with all unrighteousness, wickedness, covetousness, and malice. They are full of envy, murder, strife, deceit, and evil intentions. They are gossips, <sup>30</sup> slanderers, haters of God, insolent, arrogant, boastful, inventing ways of doing evil; they are disobedient to parents. <sup>31</sup> They are senseless, faithless, heartless, and unmerciful. <sup>32</sup> They

understand the ordinance of God, that those who practice such things are deserving of death. But not only do they do these things, they also approve of others who do them.

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## Romans 1 General Notes

### Structure and formatting

The first verse is a type of introduction. People in the ancient Mediterranean region often started their letters this way. Sometimes this is called a "salutation."

### Special concepts in this chapter

#### The gospel

When Paul writes of "the gospel" in this chapter (verses 1, 2, 9, 15, 16, 17), he is referring to the message about God's salvation for people through Jesus's sacrifice on the cross.

#### Harvest

This chapter uses the image of a harvest ([1:13](#)) to speak of the Roman Christians doing good works because they believe what Paul has told them about Jesus. (See: fruit and faith and righteous)

#### Universal Condemnation and the Wrath of God

This chapter explains that everyone is without excuse. We all know about the true God, Yahweh, from his creation all around us. Because of our sin and our sinful nature, every person justly deserves the wrath of God. This wrath was satisfied by Jesus dying on a cross for those who believe in him. (See: believe and sin)

### Important figures of speech in this chapter

#### "God gave them over"

Many scholars view the phrases "God gave them over" and "God gave them up" as theologically significant. In both cases, it means that God had stopped trying to teach the people the right way and had allowed them to do whatever they want, even though everything they wanted to do was evil.

### Other possible translation difficulties in this chapter

#### Difficult phrases and concepts

This chapter has many difficult ideas in it. The way Paul writes makes many of the phrases in this chapter difficult to translate. The translator may need to use the UDB to understand the meaning of the phrases and then translate them in a way that is easy for people to understand. Some of the difficult phrases include: "obedience of faith," "whom I serve in my spirit," "from faith to faith" and "exchanged the glory of the imperishable God for the likenesses of an image of perishable man."

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### Romans 1:1

#### Paul

Your language may have a particular way of introducing the author of a letter. You may also need to tell in this same verse who the people are to whom Paul wrote the letter

#### Christ, called to be an apostle and set apart for the gospel of God

You can translate this in an active form. Alternate translation: "Christ. God called me to be an apostle and chose me to tell people about the gospel"

#### called

appointed or chosen by God to be his child, to be his servant and proclaimer of his message of salvation through Jesus

### Romans 1:2

#### which he promised beforehand by his prophets in the holy scriptures

God promised his people that he would set up his kingdom. He told the prophets to write these promises in the Scriptures.

### Romans 1:3

#### concerning his Son

This refers to "the gospel of God," the good news that God promised to send his Son into the world.

#### Son

This is an important title for Jesus, the Son of God.

**who was a descendant of David according to the flesh**

Here the word "flesh" refers to the physical body.  
Alternate translation: "who is a descendant of David according to the physical nature" or "who was born into the family of David"

**Romans 1:4**

**he was declared with power to be the Son of God**

The word "he" refers to Jesus Christ. You can translate this in an active form. Alternate translation: "God declared him with power to be the Son of God"

**by the resurrection from the dead**

"by raising him from among the people who are dead." This expression speaks of all dead people together in the underworld, and coming alive again is spoken of as resurrection from among them.

**Spirit of holiness**

This refers to the Holy Spirit.

**Romans 1:5**

**Connecting Statement:**

Paul talks here about his obligation to preach.

**we have received grace and apostleship**

God has given Paul the gift of being an apostle. You can translate this in an active form. Alternate translation: "God caused me to be an apostle. This is a special privilege"

**for obedience of faith among all the nations, for the sake of his name**

Paul uses the word "name" as a metonym to refer to Jesus. Alternate translation: "in order to teach all nations to obey because of their faith in him"

**Romans 1:6**

**General Information:**

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**Romans 1:7**

**To all in Rome who are beloved of God and called to be his holy people**

You can translate this in an active form. Alternate translation: "I am writing this letter to all of you in Rome whom God loves and has chosen to become his people"

**Grace to you and peace**

You can translate this in an active form. Alternate translation: "May God give you grace and peace" or "May God bless you and give you inner peace"

**God our Father**

The word "Father" is an important title for God.

**Romans 1:8**

**the whole world**

the world Paul and his readers knew and could travel in, which was the Roman Empire

**Romans 1:9**

**For God is my witness**

Paul emphasizes that he earnestly prays for them and that God has seen him praying. The word "for" is often left untranslated.

**in my spirit**

A person's spirit is the part of him that can know God and believe in him.

**the gospel of his Son**

The good news (gospel) of the Bible is that the Son of God has given himself as the Savior of the world.

**Son**

This is an important title for Jesus, the Son of God.

**I make mention of you**

"I talk to God about you"

**Romans 1:10**

**I always request in my prayers that ... I may at last be successful ... in coming to you**

"Every time I pray, I ask God that ... I may succeed ... in coming to visit you"

**by any means**

"in whatever way God allows"

**at last**

"eventually" or "finally"

**now by the will of God**

"now, because God desires it,"

**Romans 1:11**

**Connecting Statement:**

Paul continues his opening statements to the people in Rome by stating his desire to see them in person.

**For I desire to see you**

"Because I really want to see you"

**some spiritual gift, in order to strengthen you**

Paul wants to strengthen the Roman Christians spiritually. Alternate translation: "some gift that will help you to grow spiritually"

**Romans 1:12**

**That is, I long to be mutually encouraged among you, through each other's faith, yours and mine**

You can translate this in an active form. Alternate translation: "I mean that I want us to encourage

each other by sharing our experiences of faith in Jesus"

### **Romans 1:13**

#### **I do not want you to be uninformed**

Paul is emphasizing that he wanted them to have this information. You can translate this double negative in a positive form. Alternate translation: "I want you to know"

#### **brothers**

Here this means fellow Christians, including both men and women.

#### **I was hindered until now**

You can translate this in an active form. Alternate translation: "something has always prevented me"

#### **in order to have some fruit among you**

The word "fruit" is a metaphor that represents people in Rome whom Paul wants to believe the gospel. Alternate translation: "that more people among you might trust in Jesus"

#### **the rest of the Gentiles**

the Gentiles in the other regions where he had gone

### **Romans 1:14**

#### **I am a debtor both to**

Using the metaphor "debtor," Paul speaks of his duty to serve God as if he owed God a financial debt. Alternate translation: "I must take the gospel to"

### **Romans 1:15**

#### **General Information:**

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### **Romans 1:16**

#### **I am not ashamed of the gospel**

You can translate this in a positive form. Possible meanings are that 1) Paul is not ashamed of believing the gospel because he knows it is true. Alternate translation: "I am confident in the gospel" 2) Paul is not ashamed of preaching the gospel because he knows that is true. Alternate translation: "I confidently preach the gospel"

#### **it is the power of God for salvation for everyone who believes**

Here "believes" means that one puts his trust in Christ. Alternate translation: "it is through the gospel that God powerfully saves those who put their trust in Christ"

#### **for the Jew first and for the Greek**

"for Jewish people and also for Greek people"

#### **first**

Here "first" means coming before all others in order of time.

### **Romans 1:17**

#### **For in it**

Here "it" refers to the gospel. Paul explains why he completely trusts in the gospel.

#### **God's righteousness is revealed from faith to faith**

Paul speaks about the gospel message as if it were an object that God could physically show to people. You can translate this in an active form. Alternate translation: "God has told us that it is by faith from beginning to end that people become righteous"

#### **as it has been written**

You can translate this in an active form. Alternate translation: "as someone has written in the Scriptures"

#### **The righteous will live by faith**

Possible meanings are 1) the words "by faith" describe "righteous," and those who by faith are righteous will live, or 2) the words "by faith" describe "will live," and those who are righteous will live by faith.

#### **The righteous**

The word "righteous" can be written as an adjective. Alternate translation: "Righteous people" or "A person who is righteous"

### **Romans 1:18**

#### **Connecting Statement:**

Paul reveals God's great anger against sinful man.

#### **For the wrath of God is revealed**

You can translate this in an active form. Alternate translation: "For God shows how angry he is"

#### **For**

Paul uses the word "for" to show he is about to tell why people know that what he has said in Romans 1:17 is true.

#### **the wrath of God is revealed from heaven against all ungodliness and unrighteousness of people**

The words "ungodliness" and "unrighteousness" are abstract nouns that can be expressed using the adjectives "ungodly," which describes the people, and "unrighteous," which describes their deeds. These nouns are metonyms for the people with whom God is angry. You can translate this in active form. Alternate translation: "God reveals from heaven how angry he is with people because they are ungodly and do unrighteous deeds"

**hold back the truth**

Here "truth" refers to true information about God. Alternate translation: "hide the true information about God"

**Romans 1:19**

**that which is known about God is visible to them**

You can translate this in an active form. Alternate translation: "they can know about God because of what they can plainly see"

**For God has enlightened them**

Here "enlightened them" means God has shown them the truth about him. Alternate translation: "Because God has shown everyone what he is like"

**Romans 1:20**

**world**

This refers to the heavens and the earth, as well as everything in them.

**his invisible qualities, namely his eternal power and divine nature, have been clearly seen**

Paul speaks of people understanding God's invisible qualities as if people have seen those qualities. This can be translated in active form. Alternate translation: "people have clearly understood God's invisible qualities, namely his eternal power and divine nature"

**divine nature**

"all the qualities and characteristics of God" or "the things about God that make him God"

**having been discerned**

This can be translated in active form. Alternate translation: "because people have discerned them" or "because people have understood them"

**in the things that have been made**

This can be translated in active form. Alternate translation: "in the things that God has made"

**they are without excuse**

"people do not have an excuse" or "these people can never say that they did not know"

**Romans 1:21**

**became foolish in their thoughts**

"began to think foolish things"

**their senseless hearts were darkened**

Here "darkness" is a metaphor that represents the people's lack of understanding. Here "hearts" is a metonym for a person's mind or inner being. Alternate translation: "they became unable to understand what God wanted them to know"

**Romans 1:22**

**They claimed to be wise, but they became foolish**

"While they were claiming that they were wise, they became foolish"

**They ... they**

the people in Romans 1:18

**Romans 1:23**

**exchanged the glory of the imperishable God**

"traded the truth that God is glorious and will never die"

**exchanged the glory of the imperishable God for the likenesses of an image of**

"stopped loving the glory of the God who never dies and instead chose to worship idols that looked like"

**perishable man**

"human beings, who will die"

**of birds, of four-footed beasts, and of creeping things**

"or that looked like birds, four-footed beasts, or creeping things"

**Romans 1:24**

**Therefore**

"Because what I have just said is true"

**God delivered them over to**

"God allowed them to indulge in"

**them ... their ... themselves**

These words refer to the "people" of Romans 1:18.

**the lusts of their hearts for uncleanness**

Here "lusts of their hearts" is a synecdoche that represents the evil things they wanted to do.

Alternate translation: "the morally impure things they desired greatly"

**for their bodies to be dishonored among themselves**

This is a euphemism that means they committed immoral sexual acts. You can translate this in an active form. Alternate translation: "and they committed sexually immoral and degrading acts"

**Romans 1:25**

**they**

This word refers to the "people" of Romans 1:18.

**who worshiped and served the creation**

Here "creation" refers to what God created.

Alternate translation: "They worshiped things that God created"

**instead of**

"rather than"

## Romans 1:26

### Because of this

"Because of idolatry and sexual sin"

### God delivered them over to dishonorable lusts

"God allowed them to do all the dishonorable things they very much wanted to do"

### dishonorable lusts

"shameful sexual desires"

### lusts, for their women

"lusts. For example, their women"

### exchanged natural relations for those that were unnatural

The idea of relations "that were unnatural" is a euphemism for immoral sexuality. Alternate translation: "started practicing sexuality in a way God did not design"

## Romans 1:27

### men also left their natural relations with women

Here "natural relations" is a euphemism for sexual relationships. Alternate translation: "many men stopped having natural sexual desire for women"

### burned in their lust for one another

"experienced strong sexual desire for other men"

### committed shameless acts with men and

"committed acts with men for which they should have been ashamed. But they were not ashamed, and they"

### men and received in themselves the penalty they deserved for their error

"men, and God has punished them justly for the error they committed"

### error

moral wrong, not a mistake about facts

## Romans 1:28

### And just as they did not approve of having God in their awareness

"They did not think it was necessary to know God"

### And just as

Possible meanings are 1) God "gave them up to a corrupted mind ... proper" (see the words in this verse) because they not only "exchanged the truth of God for a lie, and ... worshiped and served the creation" (Romans 1:25), but they also "did not approve ... awareness," or 2) God "gave them up ... proper" because "they did not approve ... awareness," in which case "And just as" should be translated "Because."

### they ... their ... them

These words refer to the "people" of Romans 1:18.

### he gave them up to a corrupted mind

Here "a corrupted mind" means a mind that thinks only about immoral things. Alternate translation: "God allowed their minds, which they had filled with worthless and immoral thoughts, to completely control them"

### not proper

"disgraceful" or "sinful"

## Romans 1:29

### They have been filled with all

You can translate this in an active form. Alternate translation: "They have in them a strong desire for all" or "They strongly desire to do deeds of"

### They are full of envy, murder, strife, deceit, and evil intentions

"Many are constantly envying other people ... Many constantly desire to murder people ... to cause arguments and quarrels among people ... to deceive others ... to speak hatefully about others"

## Romans 1:30

### slanderers

A slanderer says false things about another person in order to damage that person's reputation.

### inventing ways of doing evil

"thinking of new ways to do evil things to others"

## Romans 1:31

### General Information:

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## Romans 1:32

### They understand the ordinance of God, that

"They know how God wants them to live and that"

### that those who practice such things

Here "practice" refers to continually or habitually doing things that are evil. Alternate translation: "that those who keep on doing wicked things"

### are deserving of death

"deserve to die"

### these things

"these kinds of evil things"

### who do them

Here the verb "do" refers to continuing to do things that are evil. Alternate translation: "who keep on doing evil things"

## Chapter 2

<sup>1</sup> Therefore you are without excuse, you person, you who judge, for in things for which you judge the other person, you condemn yourself. For you who judge practice the same things. <sup>2</sup> But we know that God's judgment is according to truth when it falls on those who practice such things. <sup>3</sup> But consider this, you person, you who judge those who practice such things although you do the same things. Will you escape from the judgment of God? <sup>4</sup> Or do you think so little of the riches of his kindness, his delayed punishment, and his patience? Do you not know that his kindness is meant to lead you to repentance? <sup>5</sup> But it is to the extent of your hardness and unrepentant heart that you are storing up for yourself wrath on the day of wrath, that is, the day of the revelation of God's righteous judgment. <sup>6</sup> He will pay back to every person according to his actions: <sup>7</sup> to those who according to the perseverance of good deeds have sought glory, honor, and incorruptibility, he will give eternal life. <sup>8</sup> But to those who are self-seeking, who disobey the truth but obey unrighteousness, wrath and fierce anger will come. <sup>9</sup> God will bring tribulation and distress on every human soul that has practiced evil, to the Jew first, and also to the Greek. <sup>10</sup> But glory, honor, and peace will come to everyone who practices good, to the Jew first, and also to the Greek. <sup>11</sup> For there is no partiality with God. <sup>12</sup> For as many as have sinned without the law will also perish without the law, and as many as have sinned with respect to the law will be judged by the law. <sup>13</sup> For it is not the hearers of the law who are righteous before God, but it is the doers of the law who will be justified. <sup>14</sup> For when Gentiles, who do not have the law, do by nature the things of the law, they are a law to themselves, although they do not have the law. <sup>15</sup> By this they show that the actions required by the law are written in their hearts. Their conscience also bears witness to them, and their own thoughts either accuse or defend them <sup>16</sup> on the day when God will judge the secrets of all people, according to my gospel, through Jesus Christ.

<sup>17</sup> But if you say that you are a Jew and rest upon the law and boast in God, <sup>18</sup> and know his will and approve of what is excellent because you have been instructed from the law; <sup>19</sup> and if you are convinced that you yourself are a guide to the blind, a light to those who are in darkness, <sup>20</sup> an instructor of the foolish, a teacher of little children, and that you have in the law the form of knowledge and of the truth, then how does this affect the way you live your life? <sup>21</sup> You who teach others, do you not teach yourself? You who preach against stealing, do you steal? <sup>22</sup> You who say that one must not commit adultery, do you commit adultery? You who hate idols, do you rob temples? <sup>23</sup> You who boast in the law, do you dishonor God by transgressing the law? <sup>24</sup> For "the name of God is blasphemed among the Gentiles because of you," just as it has been written. <sup>25</sup> For circumcision is profitable to you if you obey the law, but if you are a transgressor of the law, your circumcision becomes uncircumcision. <sup>26</sup> If, then, the uncircumcised person keeps the requirements of the law, will not his uncircumcision be considered as circumcision? <sup>27</sup> And will not the one who is naturally uncircumcised condemn you if he fulfills the law? This is because you have the written law and circumcision, yet you are a transgressor of the law! <sup>28</sup> For he is not a Jew who is merely one outwardly; neither is circumcision that which is merely outward in the flesh. <sup>29</sup> But he is a Jew who is one inwardly, and circumcision is that of the heart, in the Spirit, not in the letter. The praise of such a person comes not from people but from God.

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## Romans 2 General Notes

### Structure and formatting

This chapter shifts its audience from Roman Christians to those who "judge" other people and do not believe in Jesus. (See: judge and believe)

#### "Therefore you are without excuse"

This phrase looks back at Chapter 1. In some ways, it actually concludes what Chapter 1 teaches. This phrase explains why everyone in the world must worship the true God.

## Special concepts in this chapter

### "Doers of the Law"

Those who try to obey the law will not be justified by trying to obey it. Those who are justified by believing in Jesus show that their faith is real by obeying God's commands. (See: justice and law of Moses)

## Important figures of speech in this chapter

### Rhetorical Questions

Paul uses several rhetorical questions in this chapter. It appears the intent of these rhetorical questions is to make the readers see their sin so they will trust in Jesus. (See: guilt and sin and faith)

## Other possible translation difficulties in this chapter

### "You who judge"

At times, this could be translated in a simpler way. But it is translated in this relatively awkward way because when Paul refers to "people who judge" he is also saying that everyone judges. It is possible to translate this as "those who judge (and everyone judges)."

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### Romans 2:1

#### Connecting Statement:

Paul has stated that all people are sinners and continues to remind his readers that all people are wicked.

#### Therefore you are without excuse

The word "therefore" marks a new section of the letter. It also makes a concluding statement based on what Paul has said in [Romans 1:1-32]

#### you are

Paul is writing here as if he were addressing a Jewish person who is arguing with him. Paul is doing this to teach his audience that God will punish everyone who continually sins, whether Jew or Gentile.

#### you

Here the pronoun "you" is singular.

**excuse, you person, you who judge, for in things for which you judge the other person, you condemn yourself**  
"excuse. You are just a human being, yet you judge others and say they deserve God's punishment. But you are only judging yourself because you do the same wicked deeds that they do"

#### you person

Another possible meaning is "whoever you are."

### Romans 2:2

#### But we know

Here the pronoun "we" may include Christian believers and also Jews who are not Christians.

#### God's judgment is according to truth when it falls on those

Here Paul speaks of "God's judgment" as if it were alive and could "fall" on people. Alternate

translation: "God will judge those people truly and fairly"

#### those who practice such things

"the people who do those wicked deeds"

### Romans 2:3

#### But consider this

"So consider this" or "Therefore, consider this"

#### consider this

"think about what I am going to tell you"

#### you person

Use the phrase "you, whoever you are" or use "you," (with the comma), followed by a general word for a human being.

#### you who judge those who practice such things although you do the same things

"you who say someone deserves God's punishment while you do the same wicked deeds"

#### Will you escape from the judgment of God?

This remark appears in the form of a question to add emphasis. You can also translate this question as a strong negative statement. Alternate translation: "You will certainly not escape God's judgment!"

### Romans 2:4

#### Or do you think so little of the riches of his kindness, his delayed punishment, and his patience ... repentance?

This remark appears in the form of a question to add emphasis. You can also translate this as a strong statement. Alternate translation: "You should not act like it does not matter that God is good and that he patiently waits a long time before he punishes people so that his goodness will cause them to repent!"

**think so little of the riches ... patience**

"consider the riches ... patience unimportant" or "consider ... patience not good"

**Do you not know that his kindness is meant to lead you to repentance?**

This remark appears in the form of a question to add emphasis. You can also translate this as a strong statement. Alternate translation: "You must know that God shows you he is good so that you might repent!"

**Romans 2:5**

**Connecting Statement:**

Paul continues to remind the people that all people are wicked.

**But it is to the extent of your hardness and unrepentant heart**

Paul uses a metaphor to compare a person who refuses to obey God to something hard, like a stone. He also uses the metonym "heart" to represent the person's mind or inner being. Alternate translation: "It is because you refuse to listen and repent"

**hardness and unrepentant heart**

This is a doublet that you can combine as "unrepentant heart."

**you are storing up for yourself wrath**

The phrase "storing up" implies a metaphor that usually refers to a person gathering his treasures and putting them in a safe place. Paul says, instead of treasures, that the person is gathering God's punishment. The longer they go without repenting, the more severe the punishment. Alternate translation: "you are making your punishment worse"

**on the day of wrath ... the day of the revelation of God's righteous judgment**

Both of these phrases refer to the same day. Alternate translation: "when God will show everyone that he is angry and that he judges all people fairly"

**Romans 2:6**

**pay back**

"give a fair reward or punishment"

**to every person according to his actions**

"each person according to what that person has done"

**Romans 2:7**

**who according to the perseverance of good deeds have who, by persevering and doing good deeds, have**

**have sought**

have tried to get

**glory, honor, and incorruptibility**

They want God to praise and honor them, and they want to never die.

**incorruptibility**

This refers to physical, not moral, decay.

**Romans 2:8**

**self-seeking**

"selfish" or "only concerned with what makes themselves happy"

**disobey the truth but obey unrighteousness**

These two phrases mean basically the same thing. The second intensifies the first.

**wrath and fierce anger will come**

The words "wrath" and "fierce anger" mean basically the same thing and emphasize God's anger. Alternate translation: "God will show his terrible anger"

**wrath**

Here the word "wrath" is a metonym that refers to God's severe punishment of wicked people.

**Romans 2:9**

**Connecting Statement:**

Though this section is speaking to the non-religious wicked person, Paul sums it up by stating both non-Jews and Jews are wicked before God.

**tribulation and distress on**

The words "tribulation" and "distress" mean basically the same thing here and emphasize how bad God's punishment will be. Alternate translation: "awful punishments to"

**on every human soul**

Here, Paul uses the word "soul" as a synecdoche that refers to the whole person. Alternate translation: "upon every person"

**has practiced evil**

"has continually done evil things"

**evil, to the Jew first, and also to the Greek**

"evil. He will judge the Jewish people first, and then those people who are not Jewish"

**first**

Possible meanings are 1) "first in order of time" or 2) "most certainly"

**Romans 2:10**

**But glory, honor, and peace will come**

"But God will praise, honor, and give peace"

**practices good**

"continually does what is good"

**good, to the Jew first, and also to the Greek**  
"good. God will reward the Jewish people first, and then those people who are not Jewish"

**first**

You should translate this the same way you did in Romans 2:9.

**Romans 2:11**

**For there is no partiality with God**

You can translate this in a positive form. Alternate translation: "For God treats all people the same"

**Romans 2:12**

**For as many as have sinned**

"For all those who have sinned"

**without the law will also perish without the law**

Paul repeats "without the law" to emphasize that it does not matter if people do not know the law of Moses. If they sin, God will judge them. Alternate translation: "without knowing the law of Moses will certainly still die spiritually"

**as many as have sinned**

"all those who have sinned"

**with respect to the law will be judged by the law**

God will judge sinful people according to his law. You can translate this in an active form. Alternate translation: "and who do know the law of Moses, God will judge them according to that law"

**Romans 2:13**

**Connecting Statement:**

Paul continues to let the reader know that perfect obedience to God's law is required even for those who never had God's law.

**it is not the hearers of the law**

Here "the law" refers to the law of Moses. Alternate translation: "it is not those who only hear the law of Moses"

**who are righteous before God**

"whom God considers righteous"

**but it is the doers of the law**

"but it is those who obey the law of Moses"

**who will be justified**

You can translate this in an active form. Alternate translation: "whom God will accept"

**Romans 2:14**

**For**

This verse is the beginning of an interruption of Paul's main argument, in which he gives the reader

extra information. If you have a way to mark an interruption like this in your language, you can use it here.

**a law to themselves ... do not have the law**

This is an idiom that means that these people naturally obey God's laws. Alternate translation: "have God's laws already inside them ... actually do not have the law"

**they do not have the law**

Here "the law" refers to the law of Moses." Alternate translation: "they do not actually have the laws that God gave to Moses"

**Romans 2:15**

**General Information:**

This verse is the end of an interruption of Paul's main argument, in which he gives the reader extra information. If you have a way to mark an interruption like this in your language, you can use it here.

**By this they show**

"By naturally obeying the law they show"

**that the actions required by the law are written in their hearts**

Here "hearts" is a metonym for the person's thoughts or inner person. The phrase "written in their hearts" is a metaphor for knowing something in their mind. You can translate this in an active form. Alternate translation: "that God has written on their hearts what the law requires them to do" or "that they know the actions that God wants them to do according to his law"

**bears witness to them**

Here "bears witness" refers to the knowledge they gain from the law that God has written in their hearts. Alternate translation: "tells them if they are disobeying or obeying God's law"

**Romans 2:16**

**when God will judge**

This finishes Paul's thought from Romans 2:13. You can put a period at the end of 2:15 and start a new sentence here. Alternate translation: "This will happen when God judges"

**Romans 2:17**

**Connecting Statement:**

Here begins Paul's discussion that the law the Jews possess actually condemns them because they do not obey it.

**if you say that you are a Jew**

"since you call yourself a Jew" or "if you want people to think of you as a Jew"

**rest upon the law**

The phrase "rest upon the law" represents believing that they can become righteous by obeying the law. Alternate translation: "rely on the law of Moses"

**Romans 2:18**

**know his will**

"and know God's will"

**because you have been instructed from the law**

This can be stated in active form. Alternate translation: "because people have taught you what is right from the law" or "because you have learned from the law"

**Romans 2:19**

**that you yourself are a guide to the blind, a light to those who are in darkness**

Here "the blind" and "those who walk in darkness" represent people who do not understand the law. Alternate translation: "that because you teach the law, you yourself are like a guide to blind people, and you are like a light to people who are lost in the dark"

**Romans 2:20**

**an instructor of the foolish**

"you correct those who do wrong"

**a teacher of little children**

Here Paul compares those who do not know anything about the law to very small children. Alternate translation: "you teach those who do not know the law"

**and that you have in the law the form of knowledge and of the truth**

The knowledge of the truth that is in the law comes from God. Alternate translation: "and you are sure you understand the truth that God has given in the law"

**Romans 2:21**

**You who teach others, do you not teach yourself?**

Paul is using a question to scold his listeners. You can translate this as a strong statement. Alternate translation: "You teach others, but you do not teach yourself!" or "You teach others, but you do not do what you teach!"

**You who preach against stealing, do you steal?**

Paul is using a question to scold his listeners. You can translate this as a strong statement. Alternate translation: "You tell people not to steal, but you steal!"

**Romans 2:22**

**You who say that one must not commit adultery, do you commit adultery?**

Paul is using a question to scold his listeners. You can translate this as a strong statement. Alternate translation: "You tell people not to commit adultery, but you commit adultery!"

**You who hate idols, do you rob temples?**

Paul is using a question to scold his listener. You can translate this as a strong statement. Alternate translation: "You say you hate idols, but you rob temples!"

**do you rob temples**

Possible meanings are 1) "do you steal items from local pagan temples to sell and make a profit" or 2) "do you keep back from the Jerusalem temple all the money that is due to God"

**Romans 2:23**

**You who boast in the law, do you dishonor God by transgressing the law?**

Paul uses a question to scold his listener. You can translate this as a strong statement. Alternate translation: "It is wicked that you claim to be proud of the law while at the same time you disobey it and bring shame to God!"

**Romans 2:24**

**the name of God is blasphemed among the Gentiles**

You can translate this in an active form. Alternate translation: "many Gentiles blaspheme the name of God"

**name of God**

The word "name" is a metonym that refers to the entirety of God, not just his name.

**Romans 2:25**

**Connecting Statement:**

Paul continues to show that God, by his law, condemns even the Jews who have God's law.

**For circumcision is profitable to you**

"I say all of this because it is good for you to be circumcised"

**if you are a transgressor of the law**

"if you do not obey the commandments found in the law"

**your circumcision becomes uncircumcision**

"it is as though you were no longer circumcised"

**Romans 2:26**

**the uncircumcised person**

"the person who is not circumcised"

**keeps the requirements of the law**

"obeys what God commands in the law"

**will not his uncircumcision be considered as circumcision?**

This is the first of two questions Paul asks here to emphasize that circumcision is not what makes one right before God. You can translate this question as a statement in an active form. Alternate translation: "God will consider him as circumcised."

**Romans 2:27**

**And will not the one who is naturally uncircumcised condemn you ... the law?**

This is the second of two questions that Paul asks here

**Romans 2:28**

**outwardly**

This refers to Jewish rituals, such as circumcision, which people can see.

**merely outward in the flesh**

This refers to the physical change to a man's body when someone circumcises him.

**flesh**

This is a synecdoche for the whole body. Alternate translation: "body"

**Romans 2:29**

**he is a Jew who is one inwardly, and circumcision is that of the heart**

These two phrases have similar meanings. The first phrase, "he is a Jew who is one inwardly," explains the second phrase, "circumcision is that of the heart."

**inwardly**

This refers to the values and motivations of the person whom God has transformed.

**of the heart**

Here "heart" is a metonym for the inner person.

**in the Spirit, not in the letter**

Here "letter" is a synecdoche that refers to written Scripture. Alternate translation: "through the work of the Holy Spirit, not because you know the Scriptures"

**in the Spirit**

This refers to the internal, spiritual part of a person that the Holy Spirit changes.

## Chapter 3

<sup>1</sup> Then what advantage does the Jew have? And what is the benefit of circumcision? <sup>2</sup> It is great in every way. First of all, the Jews were entrusted with revelation from God.

<sup>3</sup> For what if some Jews were without faith? Will their unbelief nullify God's faithfulness? <sup>4</sup> May it never be. Instead, let God be found to be true, even though every man is a liar. As it has been written,

"That you might be shown to be righteous in your words,  
and that you might prevail when you come into judgment."

<sup>5</sup> But if our unrighteousness shows the righteousness of God, what can we say? Can we say that God is unrighteous to bring his wrath upon us? (I am using a human argument.) <sup>6</sup> May it never be! For then how would God judge the world? <sup>7</sup> But if through my lie the truth of God increases his glory, why am I still being judged as a sinner? <sup>8</sup> Why not say, as we are slandered as saying, and as some affirm that we say, "Let us do evil, so that good may come"? Their condemnation is just.

<sup>9</sup> What then? Are we excusing ourselves? Not at all. For we have already accused both Jews and Greeks, all of them, of being under sin. <sup>10</sup> This is as it is written:

"No one is righteous, not one;

<sup>11</sup> there is no one who understands;  
there is no one who seeks God.

<sup>12</sup> They have all turned away;  
together they have become useless.  
There is no one who does good, no,  
not even one."

<sup>13</sup> "Their throat is an open grave.  
Their tongues have deceived.  
The poison of snakes is under their lips."

<sup>14</sup> "Their mouths are full of cursing and bitterness."

<sup>15</sup> "Their feet are swift to pour out blood.  
<sup>16</sup> Destruction and suffering are in their paths.

<sup>17</sup> These people have not known a way of peace."

<sup>18</sup> "There is no fear of God before their eyes."

<sup>19</sup> Now we know that whatever the law says, it speaks to the ones who are under the law, so that every mouth may be shut, and the whole world held accountable to God. <sup>20</sup> For no flesh will be justified by the works of the law in his sight. For through the law comes the knowledge of sin.

<sup>21</sup> But now apart from the law the righteousness of God has been revealed, to which the Law and the Prophets bear witness— <sup>22</sup> the righteousness of God through faith in Jesus Christ for all those who believe. For there is no distinction, <sup>23</sup> for all have sinned and come short of the glory of God, <sup>24</sup> and they are freely justified by his grace through the redemption that is in Christ Jesus. <sup>25</sup> For God provided Christ Jesus as an atoning sacrifice through faith in his blood. He offered Christ as proof of his justice, because of his disregard of previous sins <sup>26</sup> in his patience. This was to show his righteousness at this present time, so he might be just and the justifier of the one who has faith in Jesus.

<sup>27</sup> Where then is boasting? It is excluded. Through what kind of law? Of works? No, but through a law of faith. <sup>28</sup> We conclude then that a person is justified by faith without works of the law. <sup>29</sup> Or is God the God of Jews only? Is he not also the God of Gentiles? Yes, of Gentiles also. <sup>30</sup> If, indeed, God is one, he will justify the circumcision by faith, and the uncircumcision through faith.

<sup>31</sup> Do we then nullify the law through faith? May it never be! Instead, we uphold the law.

## Romans 3 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 4 and 10-18 of this chapter, which is from the Old Testament.

### Special concepts in this chapter

Chapter 3 answers the question, "What advantage does being a Jew have over being a Gentile?" (See: lawofmoses and save)

#### "For all have sinned and come short of the glory of God"

Because God is holy, anyone with him in heaven must be perfect. Any sin at all will condemn a person. (See: heaven and condemn)

#### The purpose of the law of Moses

Obedying the law cannot make a person right with God. Obeying God's law is a way a person shows they believe in God. People have always been justified only by faith. (See: justice and faith)

### Important figures of speech in this chapter

#### Rhetorical Questions

Paul frequently uses rhetorical questions in this chapter. It appears the intent of these rhetorical questions is to make the readers see their sin so they will trust in Jesus. (See: and guilt)

### Romans 3:1

#### Connecting Statement:

Paul proclaims the advantage that Jews have because God gave them his law.

#### Then what advantage does the Jew have? And what is the benefit of circumcision?

Paul presents ideas that people might have after they hear what he wrote in chapter 2. He does this in order to respond to them in verse 2. Alternate translation: "Some people might say, 'Then what advantage does the Jew have? And what is the benefit of circumcision?'" or "Some people might say, 'If that is true, then the Jews do not have any advantage, and there is no benefit in being circumcised.'"

### Romans 3:2

#### It is great in every way

Paul now responds to the concerns brought up in verse 1. Here "It" refers to being a member of the Jewish people. Alternate translation: "But there is great advantage to being a Jew"

#### First of all

Possible meanings are 1) "First in order of time" or 2) "Most certainly" or 3) "Most importantly."

#### the Jews were entrusted with revelation from God

Here "revelation" refers to God's words and promises. You can translate this in an active form. Alternate translation: "God gave his words that contain his promises to the Jews"

### Romans 3:3

#### For what if some Jews were without faith? Will their unbelief nullify God's faithfulness?

Paul uses these questions to make people think. Alternate translation: "Some Jews have not been faithful to God. We should not conclude from this that God will not fulfill his promise."

### Romans 3:4

#### May it never be

This expression strongly denies that this could happen. You may have an expression in your language that you could use here. "That is not possible!" or "Certainly not!"

#### Instead, let

"We should say this instead, let"

#### let God be found to be true

God will always be true and will keep his promises. Alternate translation: "God always does what he has promised"

#### even though every man is a liar

The words "every" and "liar" are exaggerations here to add emphasis that God alone is always true to his promises. Alternate translation: "even if every man were a liar"

#### As it has been written

You can translate this in an active form. Alternate translation: "The Scriptures themselves agree with what I am saying"

**That you might be shown to be righteous in your words, and that you might prevail when you come into judgment**

These two phrases have very similar meanings. You can translate this in an active form. Alternate translation: "Everyone must acknowledge that what you say is true, and you will always win your case when anyone accuses you"

### **Romans 3:5**

**But if our unrighteousness shows the righteousness of God, what can we say? Can we say that God is unrighteous to bring his wrath upon us?**

Paul uses these questions to present what some people were arguing and to get his readers to think about whether or not this argument is true. Alternate translation: "Some people say that since our unrighteousness shows God's righteousness, then God is unrighteous when he punishes us."

**to bring his wrath upon us**

Here "wrath" is a metonym for punishment. Alternate translation: "to bring his punishment upon us" or "to punish us"

**I am using a human argument**

"I am saying here what some people say" or "This is what some people say"

### **Romans 3:6**

**May it never be**

"We must never say that God is unrighteous"

**For then how would God judge the world?**

Paul uses this question to show that the arguments against the gospel are not valid, since the Jews believe that God will judge all people. Alternate translation: "We all know that God will in fact judge the world!"

**the world**

The "world" is a metonym for the people who live in the world. Alternate translation: "the people who live in the world"

### **Romans 3:7**

**But if through my lie the truth of God increases his glory, why am I still being judged as a sinner?**

Here Paul imagines someone continuing to reject the Christian gospel. That adversary argues that his sin shows that God is righteous, so God should not declare that person guilty of sin on judgment day.

**increases his glory**

"causes people to praise God for his glory"

### **Romans 3:8**

**Why not say ... come"?**

Here Paul raises a question of his own, to show how ridiculous the argument of his imaginary adversary is. Alternate translation: "I might as well be saying ... come!"

**as we are slandered as saying**

"as some lie to others, claiming that this what we are saying"

**evil ... good**

These Greek words are plural: "evil deeds ... good things"

**good may come**

You may need to make explicit that the speakers expect to receive good things. Alternate translation: "good things may come to us" or "we may receive good things"

**Their condemnation is just**

God will be acting justly when he condemns these enemies of Paul for telling lies about what Paul has been teaching.

### **Romans 3:9**

**Connecting Statement:**

Paul sums up that all are guilty of sin, none are righteous, and no one seeks God.

**What then? Are we excusing ourselves?**

Paul asks these questions to emphasize his point. Alternate translation: "We Jews should not try to imagine we are going to escape God's judgment, just because we are Jewish!"

**Not at all**

These words are stronger than a simple "no," but not as strong as "absolutely not!"

### **Romans 3:10**

**This is as it is written**

You can translate this in an active form. Alternate translation: "This is as the prophets have written in the Scriptures"

### **Romans 3:11**

**there is no one who understands**

There is no one who understands what is right. Alternate translation: "no one really understands what is right"

**there is no one who seeks God**

Here the phrase "seeks after God" means tries to have a relationship with God. Alternate translation: "no one sincerely tries to have a right relationship with God"

**Romans 3:12**

**They have all turned away**

This is an idiom that means the people do not even want to think about God. They want to avoid him. Alternate translation: "They have all turned away from God"

**together they have become useless**

Since no one does what is good, they are useless to God. Alternate translation: "Everyone has become useless to God"

**Romans 3:13**

**Their ... Their**

The word "their" refers to the "Jews and Greeks" of Romans 3:9.

**Their throat is an open grave**

The word "throat" is a metonym for everything that people say. Here "open grave" is a metaphor that refers to the stench of dead bodies, a metaphor for the evil words of the people.

**Their tongues have deceived**

The word "tongues" is a metonym for the false words that people speak. Alternate translation: "People speak lies"

**The poison of snakes is under their lips**

Here "poison of snakes" is a metaphor that is used to represent the great harm of the evil words that the people speak. The word "lips" refers to the words of the people. Alternate translation: "Their evil words injure people just like the poison of a venomous snake"

**Romans 3:14**

**Their mouths are full of cursing and bitterness**

Here "mouths" is a metonym that represents the evil words of the people. The word "full" exaggerates how often people speak bitterly and curse. Alternate translation: "They often speak curses and cruel words"

**Romans 3:15**

**Their feet are swift to pour out blood**

Here "feet" is a synecdoche that represents the people themselves. The word "blood" is a metaphor that refers to killing people. Alternate translation: "They are in a hurry to harm and murder people"

**Their feet**

The word "their" refers to the Jews and Greeks in Romans 3:9.

**Romans 3:16**

**their paths**

The word "their" refers to the Jews and Greeks in Romans 3:9.

**Destruction and suffering are in their paths**

Here "destruction and suffering" are metonyms that represent the harm that these people cause others to suffer. Alternate translation: "They try to destroy others and cause them to suffer"

**Romans 3:17**

**These people**

These words refer to the Jews and Greeks in Romans 3:9.

**a way of peace**

"how to live at peace with others." A "way" is a road or path.

**Romans 3:18**

**their**

This word refers to the Jews and Greeks in Romans 3:9.

**There is no fear of God before their eyes**

Here "fear" is a metonym that represents respect for God and willingness to honor him. Alternate translation: "They refuse to give God the respect he deserves"

**Romans 3:19**

**whatever the law says, it speaks to**

Paul speaks of the law here as if it were alive and had its own voice. Alternate translation: "everything that the law says people should do is for" or "all the commands that Moses wrote in the law are for"

**the ones who are under the law**

"those who must obey the law"

**so that every mouth may be shut**

Here "mouth" is a synecdoche that means the words people speak. You can translate this in an active form. Alternate translation: "so that no people will be able to say anything valid to defend themselves"

**the whole world held accountable to God**

Here "world" is a synecdoche that represents all the people who live in the world. Alternate translation: "that God can declare everyone in the world guilty"

### Romans 3:20

#### **flesh**

Here "flesh" refers to all human beings.

#### **For through the law**

Possible meanings are 1) "Therefore, through the law" or 2) "This is because through the law"

#### **through the law comes the knowledge of sin**

"when someone knows God's law, he realizes that he has sinned"

### Romans 3:21

#### **Connecting Statement:**

The word "but" here shows Paul has completed his introduction and is now beginning to make his main point.

#### **now**

The word "now" refers to the time since Jesus came to the earth.

#### **apart from the law the righteousness of God has been revealed**

You can translate this in an active form. Alternate translation: "God has made known a way to be right with him without obeying the law"

#### **to which the Law and the Prophets bear witness**

The words "the Law and the Prophets" refer to the parts of scripture that Moses and the prophets wrote. Paul describes them here as if they were people testifying in court. Alternate translation: "What Moses and the prophets wrote confirms this"

### Romans 3:22

#### **the righteousness of God through faith in Jesus Christ**

Here "righteousness" means being right with God. Alternate translation: "being right with God through trusting Jesus Christ"

#### **For there is no distinction**

Paul implies that God accepts all people in the same way. Alternate translation: "There is no difference at all between the Jews and the Gentiles"

### Romans 3:23

#### **come short of the glory of God**

Here the "glory of God" is a metonym that refers to the image of God and his nature. Alternate translation: "have failed to be like God"

### Romans 3:24

#### **they are freely justified by his grace through the redemption that is in Christ Jesus**

Here "justified" refers to being made right with God. You can translate this in an active form. Alternate translation: "God makes them right with

himself as a free gift, because Christ Jesus sets them free"

#### **they are freely justified**

This means that they are justified without having to earn or merit being justified. God freely justifies them. Alternate translation: "they are made right with God without earning it"

### Romans 3:25

#### **in his blood**

This is a metonym for the death of Jesus as a sacrifice for sins. Alternate translation: "in his death as a sacrifice for sins"

#### **his disregard**

Possible meanings are 1) his ignoring or 2) his forgiving.

### Romans 3:26

#### **This was to show his righteousness at this present time**

"God did this to show at this present time that he is righteous"

#### **so he might be just and the justifier of the one who has faith in Jesus**

"By this he shows that he is both just and the justifier of the one who has faith in Jesus"

#### **the justifier of the one who has faith in Jesus**

"the one who declares everyone righteous who has faith in Jesus"

### Romans 3:27

#### **Where then is boasting? It is excluded**

Paul asks this question to show that there is no reason for people to boast about obeying the law. Alternate translation: "So there is no way that we can boast that God favors us because we obeyed those laws. Boasting is excluded"

#### **It is excluded**

This can be translated as a statement. Alternate translation: "God does not allow it"

#### **Through what kind of law? Of works? No, but through a law of faith**

You may need to fill in the words omitted in the ellipsis. Alternate translation: "Through what kind of law is boasting excluded? Is it excluded through a law of works? No, it is excluded through a law of faith" You can also translate using active forms. Alternate translation: "On what grounds does God exclude boasting? Does he exclude it through a law of works? No, he excludes it through a law of faith" or "Why does God exclude boasting? Is it because of something that we have done? No, it is because we have believed"

#### **Through what kind of law? ... through a law of**

"On what grounds? ... on the grounds of"

**Through what kind of law? Of works?**

Paul asks these questions to get his readers ready to receive the point he is making. Alternate translation: "Let me tell you what kind of law he excludes it through. It is not through a law of works."

**Romans 3:28**

**a person is justified by faith**

This can be translated in active form. Here the words "by faith" refers to either 1) the means by which God justifies a person. Alternate translation: "God justifies a person through that person's faith" Or 2) the reason for which God justifies a person. Alternate translation: "God justifies a person because he has faith" Faith is not the actor that justifies a person.

**without works of the law**

"even if he has done no works of the law"

**Romans 3:29**

**Or is God the God of Jews only?**

Paul asks this question for emphasis. Alternate translation: "You who are Jews certainly should not think that you are the only ones whom God will accept!"

**Is he not also the God of Gentiles? Yes, of Gentiles also**

Paul asks this question to emphasize his point. Alternate translation: "He will also accept non-Jews, that is, Gentiles"

**Romans 3:30**

**he will justify the circumcision by faith, and the uncircumcision through faith**

Here "circumcision" is a metonym that refers to Jews and "uncircumcision" is a metonym that refers to non-Jews. Alternate translation: "God will make both Jews and non-Jews right with himself through their faith in Christ"

**Romans 3:31**

**Connecting Statement:**

Paul confirms the law though faith.

**Do we then nullify the law through faith?**

Paul asks a question that one of his readers might have. Alternate translation: "Someone might say that we can ignore the law because we have faith."

**May it never be**

This expression gives the strongest possible negative answer to the preceding rhetorical question. You may have a similar express in your language that you could use here. Alternate translation: "This is certainly not true" or "Certainly not"

**we uphold the law**

"we obey the law"

**we**

This pronoun refers to Paul, other believers, and the readers.

## Chapter 4

<sup>1</sup> What then will we say that Abraham, our forefather according to the flesh, found? <sup>2</sup> For if Abraham had been justified by works, he would have had a reason to boast, but not before God. <sup>3</sup> For what does the scripture say? "Abraham believed God, and it was counted to him as righteousness."

<sup>4</sup> Now for him who labors, his wage is not counted as a gift, but as what is owed. <sup>5</sup> But for him who does not work but instead believes in the one who justifies the ungodly, his faith is counted as righteousness. <sup>6</sup> David also pronounces blessing on the man to whom God counts righteousness without works.

<sup>7</sup> He says,

"Blessed are those  
whose lawless deeds are forgiven,  
and whose sins are covered.

<sup>8</sup> Blessed is the man  
against whom the Lord will not count sin."

<sup>9</sup> Then is this blessing pronounced only on those of the circumcision, or also on those of the uncircumcision? For we say, "Faith was counted to Abraham as righteousness." <sup>10</sup> How was it counted to him? Was it before or after he had been circumcised? It was not after, but before! <sup>11</sup> Abraham received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe but have not been circumcised, so that righteousness would be counted to them. <sup>12</sup> He is also the father of the circumcised who not only are circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

<sup>13</sup> For the promise to Abraham and to his descendants that he would be heir of the world did not come through the law but through the righteousness of faith. <sup>14</sup> For if those who live by the law are to be the heirs, faith is made empty, and the promise does nothing. <sup>15</sup> For the law brings about wrath, but where there is no law, there is no transgression. <sup>16</sup> For this reason it is by faith, in order that the promise may rest on grace and be guaranteed to all of Abraham's descendants—not only to those who are under the law, but also to those who share the faith of Abraham. He is the father of us all, <sup>17</sup> as it is written, "I have appointed you the father of many nations." Abraham was in the presence of him whom he trusted, that is, God, who gives life to the dead and calls the things that do not exist into existence. <sup>18</sup> In hope he believed against hope, that he would become the father of many nations, according to what he had been told, "So will your descendants be." <sup>19</sup> Without becoming weak in faith, he considered his own body as dead (because he was about a hundred years old), and the deadness of Sarah's womb. <sup>20</sup> But because of God's promise, Abraham did not hesitate in unbelief. Instead, he was strengthened in faith and gave glory to God. <sup>21</sup> He was fully convinced that what God had promised, he was also able to accomplish. <sup>22</sup> Therefore this was also "counted to him as righteousness." <sup>23</sup> But the words "it was counted to him" were not written for his sake alone. <sup>24</sup> They were written also for us, and it will be counted to us who believe in him who raised Jesus our Lord from the dead. <sup>25</sup> This is the one who was delivered up for our trespasses and was raised for our justification.

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## Romans 4 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 7-8 of this chapter, which is from the Old Testament.

## Special concepts in this chapter

### The purpose of the law of Moses

Paul builds upon material from chapter 3. He explains how Abraham, the father of Israel, was justified. Even Abraham could not be justified by what he did. Obeying the law of Moses does not make a person right with God. Obeying God's commands is a way a person shows they believe in God. People have always been justified only by faith. (See: justice and lawofmoses and faith)

### Circumcision

Circumcision was important to the Israelites. It identified a male as a descendant of Abraham. It was also a sign of the covenant between Abraham and Yahweh. However, no person was justified only by being circumcised. (See: circumcise and covenant)

## Important figures of speech in this chapter

### Rhetorical Questions

Paul uses rhetorical questions in this chapter. It appears the intent of these rhetorical questions is to make the readers see their sin so they will trust in Jesus. (See: and guilt and sin)

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### Romans 4:1

#### What then will we say that Abraham, our forefather according to the flesh, found?

Paul uses the question to catch the attention of the reader and to start talking about something new. Alternate translation: "This is what Abraham our physical ancestor found."

### Romans 4:2

#### General Information:

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### Romans 4:3

#### For what does the scripture say?

Paul uses this question to call attention to what he is about to say, not to receive an answer. He speaks of the Scriptures as if they were alive and could talk. Alternate translation: "For this is what is in the scripture:"

#### it was counted to him as righteousness

You can translate this in an active form. Alternate translation: "God considered Abraham to be a righteous person because he believed"

### Romans 4:4

#### his wage is not counted as a gift

"no one counts what his employer pays him as a gift from his employer"

#### but as what is owed

You can translate this in an active form. Alternate translation: "but as what his employer owes him"

### Romans 4:5

#### in the one who justifies

"in God, who justifies"

#### his faith is counted as righteousness

You can translate this in an active form. Alternate translation: "God considers that person's faith as righteousness" or "God considers that person righteous because of his faith"

### Romans 4:6

#### David also pronounces blessing on the man to whom God counts righteousness without works

"David also wrote about how God blesses the man whom God makes righteous without works"

### Romans 4:7

#### whose lawless deeds are forgiven ... whose sins are covered

The same concept is stated in two different ways. You can translate this in an active form. Alternate translation: "who have broken the law, but the Lord has forgiven ... whose sins the Lord has covered"

### Romans 4:8

#### General Information:

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### Romans 4:9

#### Then is this blessing pronounced only on those of the circumcision, or also on those of the uncircumcision?

This remark appears in the form of a question to show that Paul is beginning a discussion about the relationship between blessing and circumcision. Alternate translation: "I want to show you how it is that God blesses not only those who are circumcised, but also those who are not circumcised"

#### those of the circumcision

This is a metonym that refers to the Jewish people. Alternate translation: "the Jews"

**those of the uncircumcision**

This is a metonym that refers to the people who are not Jews. Alternate translation: "the Gentiles"

**For we say**

Paul is going to show that because God counted Abraham as righteous by faith, we can infer that it is people who have faith that God counts righteous.

**Faith was counted to Abraham as righteousness**

You can translate this in an active form. Alternate translation: "God considered the faith of Abraham as righteousness"

**Romans 4:10**

**How was it counted to him? Was it before or after he had been circumcised? It was not after, but before!**

Paul asks two questions to introduce the third sentence. If your language does not allow speakers to use questions to introduce what they are talking about, you may need to translate these all as statements. Alternate translation: "This is when righteousness was counted to him: it was not after he had been circumcised, but before!"

**How was it counted to him?**

Paul is asking in a general way about the circumstances in which God considered Abraham righteous. He is not asking what procedure God followed to consider Abraham righteous. This can be stated in active form. Alternate translation: "How did God consider Abraham to be righteous?"

**It was not after, but before**

This can be stated with the words that have been omitted in the ellipsis. Alternate translation: "It happened before he was circumcised, not after he was circumcised"

**Romans 4:11**

**a seal of the righteousness that he had by faith while he was still uncircumcised**

Here "righteousness that he had by faith" means that God considered him to be righteous because he had faith. Alternate translation: "a visible sign that God considered him righteous because he had believed in God before he was circumcised"

**so that righteousness would be counted to them**

You can translate this in an active form. Alternate translation: "so that God would consider them righteous"

**Romans 4:12**

**General Information:**

Paul is saying that circumcision alone does not make a man a descendant of Abraham, that is, a true Jew. A true Jew is one who has been circumcised and who lives by faith the way Abraham did.

**He is also the father of the circumcised**

Here "the circumcision" refers to Jews.

**who also walk in the footsteps of the faith that our father Abraham had**

Here "walk in the footsteps of the faith" is an idiom that means to follow someone's example. Alternate translation: "who follow our father Abraham's example in the faith that he had" or "who have faith as our father Abraham did"

**Romans 4:13**

**Connecting Statement:**

Paul confirms that even in the past believers were made right with God by faith and not by the law.

**law but through the righteousness of faith**

The words "the promise came" are understood from the first phrase. You can translate this by adding these implied words. Alternate translation: "law, but the promise came through faith, which God considers as righteousness"

**Romans 4:14**

**heirs**

The people to whom God has made promises are spoken of as if they were to inherit property and wealth from a family member.

**if those who live by the law are to be the heirs**

Here "live by the law" refers to obeying the law. Alternate translation: "if those who obey the law are the ones who will inherit the earth"

**faith is made empty, and the promise does nothing**

"faith has no value, and the promise is meaningless"

**Romans 4:15**

**there is no transgression**

This can be restated to remove the abstract noun "transgression." Alternate translation: "no one has disobeyed the law" or "it is impossible to disobey the law"

**Romans 4:16**

**For this reason**

"So"

**it is by faith**

The word "it" refers to receiving what God had promised. Alternate translation: "it is by faith that we receive the promise" or "we receive the promise by faith"

**in order that the promise may rest on grace**

Here "the promise may rest on grace" represents God giving what he promised because of his grace. Alternate translation: "so that what he promised"

might be a free gift" or "so that his promise would be because of his grace"

**those who are under the law**

This refers to the Jewish people, who were obligated to obey the law of Moses.

**those who share the faith of Abraham**

This refers to those who have faith as Abraham did before he was circumcised. Alternate translation: "those who believe as Abraham did"

**father of us all**

Here the word "us" refers to Paul and includes all Jewish and non-Jewish believers in Christ. Abraham is the physical ancestor of the Jewish people, but he is also the spiritual father of those who have faith.

**Romans 4:17**

**as it is written**

Where it is written can be made explicit. You can also translate this in an active form. Alternate translation: "as someone has written in the Scriptures"

**I have appointed you**

Here the word "you" is singular and refers to Abraham.

**Abraham was in the presence of him whom he trusted, that is, God, who gives life to the dead**

Here "of him whom he trusted" refers to God. Alternate translation: "Abraham was in the presence of God whom he trusted, who gives life to those who have died"

**calls the things that do not exist into existence**  
"creates everything from nothing"

**Romans 4:18**

**In hope he believed against hope**

This idiom means that Abraham hoped and believed even though what he hoped for seemed to be impossible. That is, Abraham trusted God to give him many descendants, even though it seemed to be impossible for him to have children. Alternate translation: "Even though it seemed that there was no reason to hope, Abraham hoped and believed" or "Even though it seemed to be impossible for him to have descendants, Abraham believed God and confidently expected"

**according to what he had been told**

You can translate this in an active form. Alternate translation: "just as God said to Abraham"

**So will your descendants be**

The full promise God gave to Abraham can be made explicit. Alternate translation: "You will have more descendants than you can count"

**Romans 4:19**

**General Information:**

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**Romans 4:20**

**did not hesitate in unbelief. Instead, he**

You can translate this double negative in a positive form. Alternate translation: "kept on acting in faith. He"

**he was strengthened in faith**

You can translate this in an active form. Alternate translation: "he became stronger in his faith"

**Romans 4:21**

**He was fully convinced**

"Abraham was completely sure"

**he was also able to accomplish**

"God was able to do"

**Romans 4:22**

**Therefore this was also "counted to him as righteousness."**

You can translate this in an active form. Alternate translation: "Therefore God counted Abraham's belief as righteousness" or "Therefore God considered Abraham righteous because Abraham believed him"

**also "counted to him as righteousness."**

"also, as the scripture says, 'counted to him as righteousness.'"

**Romans 4:23**

**for his sake alone**

"for Abraham only"

**it was counted to him**

You can translate this in an active form. Alternate translation: "God counted righteousness to him" or "God considered him righteous"

**Romans 4:24**

**for us**

The word "us" refers to Paul and includes all believers in Christ.

**They were written also for us**

You can translate this without the passive form "written." Alternate translation: "Those words were also for us"

**it will be counted to us who believe in him**

The word "it" refers to righteousness. You can translate this with an active form. Alternate

translation: "God will count righteousness to us who believe in him" or "God will consider us righteous if we believe in him"

**him who raised Jesus our Lord from the dead**

"Raised ... from the dead" here is an idiom for "caused to live again." Alternate translation: "him who caused Jesus our Lord to live again"

**Romans 4:25**

**who was delivered up for our trespasses and was raised for our justification**

You can translate this in an active form. Alternate translation: "whom God gave over to enemies for our trespasses and whom God brought back to life so he could make us right with him"

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## Chapter 5

<sup>1</sup> Since we are justified by faith, we have peace with God through our Lord Jesus Christ. <sup>2</sup> Through him we also have our access by faith into this grace in which we stand, and we boast in the hope of the glory of God. <sup>3</sup> Not only this, but we also boast in our tribulations. We know that tribulation brings about perseverance. <sup>4</sup> Perseverance produces character, and character produces hope, <sup>5</sup> and hope does not make ashamed because the love of God has been poured into our hearts through the Holy Spirit, who was given to us. <sup>6</sup> For while we were still weak, at the right time Christ died for the ungodly. <sup>7</sup> For one will hardly die for a righteous person, though perhaps someone would dare to die for a good person. <sup>8</sup> But God proves his own love toward us, because while we were still sinners, Christ died for us. <sup>9</sup> Much more, then, now that we are justified by his blood, we will be saved by him from the wrath of God. <sup>10</sup> For if, while we were enemies, we were reconciled to God through the death of his Son, much more, after having been reconciled, will we be saved by his life. <sup>11</sup> Not only this, but we also rejoice in God through our Lord Jesus Christ, through whom we now have received this reconciliation.

<sup>12</sup> So then, as through one man sin entered into the world, in this way death entered through sin. And death spread to all people, because all sinned. <sup>13</sup> For until the law, sin was in the world, but there is no accounting for sin when there is no law. <sup>14</sup> Nevertheless, death reigned from Adam until Moses, even over those who did not sin like Adam's disobedience, who is a pattern of him who was to come.

<sup>15</sup> But the gift is not like the trespass. For if by the trespass of one the many died, how much more did the grace of God and the gift by the grace of the one man, Jesus Christ, abound for the many! <sup>16</sup> For the gift is not like the outcome of that one man's sin. The judgment followed one trespass and brought condemnation, but the gift followed many trespasses and brought justification. <sup>17</sup> For if, by the trespass of the one, death ruled through the one, how much more will those who receive the abundance of grace and the gift of righteousness reign in life through the one, Jesus Christ. <sup>18</sup> So then, as one trespass led to condemnation for all people, so also through the one act of righteousness came justification and life for all people. <sup>19</sup> For as through the one man's disobedience the many were made sinners, even so through the obedience of the one will the many be made righteous. <sup>20</sup> But the law came in to increase the trespass. But where sin abounded, grace abounded even more. <sup>21</sup> This happened so that, as sin reigned in death, even so grace might reign through righteousness for everlasting life through Jesus Christ our Lord.

## Romans 5 General Notes

### Structure and formatting

Many scholars view verses 12-17 as some of the most important, but difficult, verses in Scripture to understand. Some of their richness and meaning has likely been lost while being translated from how the original Greek was constructed.

### Special concepts in this chapter

#### Results of justification

How Paul explains the results of our being justified is an important part of this chapter. These results include having peace with God, having access to God, being confident about our future, being able to rejoice when suffering, being eternally saved, and being reconciled with God. (See: justice)

#### "All sinned"

Scholars are divided over what Paul meant in verse 12: "And death spread to all people, because all sinned." Some believe that all of mankind was present in the "seed of Adam." So, as Adam is the father of all mankind, all of mankind was present when Adam sinned. Others believe that Adam served as a representative head for mankind. So when he sinned, all of mankind "fell" as a result. Whether people today played an active or passive role in Adam's original sin is one way these views differ. Other passages will help one decide.

#### The second Adam

Adam was the first man and the first "son" of God. He was created by God. He brought sin and death into the world by eating the forbidden fruit. Paul describes Jesus as the "second Adam" in this chapter and the

true son of God. He brings life and overcame sin and death by dying on the cross. (See: sonofgod and death)

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### Romans 5:1

#### Connecting Statement:

Paul begins to tell many different things that happen when God makes believers right with him.

#### Since we are justified

"Because we are justified"

#### we ... our

All occurrences of "we" and "our" refer to all believers and should be inclusive.

#### through our Lord Jesus Christ

"because of our Lord Jesus Christ"

#### Lord

Here "Lord" means that Jesus is God.

### Romans 5:2

#### Through him we also have our access by faith into this grace in which we stand

Here "by faith" refers to our trust in Jesus, which allows us to stand before God. Alternate translation: "Because we trust in Jesus, God allows us to come into his presence"

#### we boast in the hope of the glory of God

Here the word "hope" is a person's confident expectation that what he desires really will happen. The abstract noun "hope" can be translated here with the verbs "confidently expect" or "confidently wait" or "trust." Alternate translation: "we rejoice because we confidently expect to share in the glory of God"

### Romans 5:3

#### Not only this

The word "this" refers to the ideas described in [Romans 5:1-2](#).

#### we ... our ... We

These words refer to all believers and should be inclusive.

#### tribulation brings about perseverance

"suffering helps us learn to endure"

### Romans 5:4

#### Perseverance produces character

Perseverance is an abstract noun that can be translated as a verb. Here it is a metonym for the person who endures. You may need to make explicit what it is that a person endures. Alternate translation: "We develop character when we endure hardship"

#### character

the desire and ability to do what is right

#### character produces hope

"having character helps us to hope." Here the word "hope" is a person's confident expectation that what he desires really will happen, and it refers to the confident expectation that God will fulfill all his promises. The abstract noun "hope" can be translated here with the verbs "wait confidently" or "trust". Alternate translation: "character helps us to wait confidently" or "character helps us to trust God"

### Romans 5:5

#### our ... us

These words refer to all believers and should be inclusive.

#### hope does not make ashamed

Paul uses personification here as he speaks of "hope" as if it were alive. "Hope" is an abstract noun that can be translated as a verb. Alternate translation: "we are very confident that we will receive the things that we wait for"

#### make ashamed

"make us ashamed"

#### because the love of God has been poured into our hearts

Here "hearts" represents a person's thoughts, feelings, or inner person. The phrase "the love of God has been poured into our hearts" is a metaphor for God showing love to his people. This can be stated in active form. Alternate translation: "because he has loved us greatly" or "because God has shown us how much he loves us"

### Romans 5:6

#### we

The word "we" here refers to all believers and so should be inclusive.

### Romans 5:7

#### For one will hardly die for a righteous person

"It is hard to find someone who is willing to die, even for a righteous person"

#### though perhaps someone would dare to die for a good person

"but you might find someone who is willing to die for such a good person"

### Romans 5:8

#### proves

You can translate this verb in past tense using "demonstrated" or "showed."

#### us ... we

All occurrences of "us" and "we" refer to all believers and should be inclusive.

### Romans 5:9

#### Much more, then, now that we are justified by his blood, we will be saved

Paul is saying that because we are justified by Christ's blood, we can be much more certain that Christ will save us. Alternate translation: "Now that we are justified by his blood, we will more certainly be saved"

#### now that we are justified by his blood

Here "justified" means that God puts us in a right relationship with himself. You can translate this in an active form. Alternate translation: "now that God has made us right with himself because of Christ's death"

#### blood

This is a metonym for the sacrificial death of Jesus on the cross.

#### saved

God forgives us and rescues us from being punished in hell for our sin.

#### the wrath of God

Here "wrath" is a metonym that refers to God's punishment of those who have sinned against him. Alternate translation: "God's punishment"

### Romans 5:10

#### we were

All occurrences of "we" refer to all believers and should be inclusive.

#### his Son ... his life

"God's Son ... the life of God's Son"

#### we were reconciled to God through the death of his Son

The death of the Son of the God has provided eternal forgiveness and made all who believe in Jesus friends with God. You can translate this in an active form. Alternate translation: "God allowed us to have a peaceful relationship with him because his Son died for us"

#### Son

This is an important title for Jesus, the Son of God.

#### after having been reconciled

You can translate this in an active form. Alternate translation: "now that God has made us his friends again"

### Romans 5:11

#### General Information:

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### Romans 5:12

#### Connecting Statement:

Paul explains why death happened even before God gave the law to Moses.

#### through one man sin entered ... death entered through sin

Paul describes sin as a dangerous thing that came into the world through the actions of "one man," Adam. This sin then became an opening through which death, pictured here as another dangerous thing, also came into the world.

### Romans 5:13

#### For until the law, sin was in the world

This means that the people sinned before God gave the law. Alternate translation: "People in the world sinned before God gave his law to Moses"

#### but there is no accounting for sin when there is no law

This means that God did not charge the people with sinning before he gave the law. Alternate translation: "but God recorded no sin against the law before he gave the law"

### Romans 5:14

#### Nevertheless, death

"Even though what I have just said is true, death" or "There was no written law from the time of Adam to the time of Moses, but death" (Romans 5:13).

#### death reigned from Adam until Moses

Paul is speaking of death as if it were a king who ruled. Alternate translation: "people continued to die from the time of Adam until the time of Moses as a consequence of their sin"

#### Moses, even over those who did not sin like Adam's disobedience, who is

"Moses. Even people whose sins were different from Adam's continued to die, Adam being"

#### who is a pattern of him who was to come

Adam was a pattern of Christ, who appeared much later. He had much in common with him.

### Romans 5:15

#### **how much more did the grace of God and the gift by the grace of the one man, Jesus Christ, abound for the many**

Here "grace" refers to God's free gift that he made available to everyone through Jesus Christ.

Alternate translation: "even more through the man Jesus Christ, who died for us all, did God kindly offer us this gift of everlasting life, although we do not deserve it"

### Romans 5:16

#### **For the gift is not like the outcome of that one man's sin**

Here "the gift" refers to God's freely erasing the record of our sins. Alternate translation: "The gift is not like the result of Adam's sin"

#### **The judgment followed one trespass and brought condemnation**

The abstract nouns "judgment," "trespass," and "condemnation," can be expressed with verbs.

Alternate translation: "After one man trespassed, God judged all people and condemned them to be punished" or "God declared that all people deserved to have him punish them because one man committed one sin"

#### **but the gift followed many trespasses and brought justification**

The abstract nouns "gift," "trespass," and "justification" can be expressed as verbs. It is implied that God's gift of justification is greater than his judgement. Alternate translation: "but after people trespassed many times, God gave the gift and justified them" or "but the gift is greater because he gave it after many people had committed many sins, and by giving the gift he justified them"

### Romans 5:17

#### **trespass of the one**

This refers to the sin of Adam.

#### **death ruled**

Here Paul speaks of "death" as a king who ruled. The "rule" of death causes everyone to die. Alternate translation: "everyone died"

### Romans 5:18

#### **as one trespass led to condemnation for all people**

The abstract nouns "trespass" and "condemnation" can be expressed with the verbs "sin" and "condemn." Alternate translation: "as one trespass caused all people to be condemned" or "as all people are condemned because one person sinned against God"

#### **one trespass**

This refers to Adam's sin.

#### **condemnation for all people**

Here "condemnation" refers to God's punishment. Alternate translation: "all people deserve God's punishment for sin"

#### **through the one act of righteousness came justification and life for all people**

The abstract nouns "justification" and "life" can be expressed with the verbs "justify" and "live."

Alternate translation: "one act of righteousness allows all people to be justified and live" or "all people can be justified and live because one person did that one righteous act"

#### **the one act of righteousness**

This refers to Jesus's obedience to God in dying for our sins.

### Romans 5:19

#### **one man's disobedience**

the disobedience of Adam

#### **the many were made sinners**

You can translate this in an active form. Alternate translation: "many people sinned"

#### **the obedience of the one**

the obedience of Jesus

#### **of the one will the many be made righteous**

You can translate this in an active form. Alternate translation: "of the one, God will make many people right with him"

### Romans 5:20

#### **the law came in**

Here Paul speaks of the law as if it were a person. Alternate translation: "God gave his law to Moses"

#### **sin abounded**

"sin increased"

#### **grace abounded even more**

Here "grace" refers to God's undeserved blessings. Alternate translation: "God continued to act even more kindly toward them, in a way that they did not deserve"

### Romans 5:21

#### **sin reigned in death ... grace might reign through righteousness for everlasting life**

Here Paul speaks of sin as if it were a king who ruled over people and made them unable to obey God and ultimately killing them, and he speaks of grace as if it were a king who might rule over people and enable them to be right with God. Alternate translation: "as people obeyed their desire to sin and therefore had to die ... God might show grace to people and allow them to be right with him, resulting in everlasting life"

**our Lord**

Paul includes himself, his readers, and all believers.

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## Chapter 6

<sup>1</sup> What then will we say? Should we continue in sin so that grace may abound? <sup>2</sup> May it never be. We who died to sin, how can we still live in it? <sup>3</sup> Do you not know that as many as were baptized into Christ Jesus were baptized into his death? <sup>4</sup> We were buried, then, with him through baptism into death. This happened in order that just as Christ was raised from the dead by the glory of the Father, so also we might walk in newness of life. <sup>5</sup> For if we have become united with him in the likeness of his death, we will also be united with his resurrection. <sup>6</sup> We know this, that our old man was crucified with him in order that the body of sin might be destroyed. This happened so that we should no longer be enslaved to sin. <sup>7</sup> He who has died is declared righteous with respect to sin. <sup>8</sup> But if we have died with Christ, we believe that we will also live together with him. <sup>9</sup> We know that since Christ has been raised from the dead, he cannot die again; death no longer rules over him. <sup>10</sup> For in regard to the death that he died to sin, he died once for all. However, the life that he lives, he lives for God. <sup>11</sup> In the same way, you also must consider yourselves to be dead to sin, but alive to God in Christ Jesus.

<sup>12</sup> Therefore do not let sin rule in your mortal body so that you obey its lusts. <sup>13</sup> Do not present the members of your bodies to sin, to be tools used for unrighteousness. But present yourselves to God as those who have been brought from death to life, and present the members of your bodies to God as tools to be used for righteousness. <sup>14</sup> Do not allow sin to rule over you. For you are not under law, but under grace.

<sup>15</sup> What then? Are we to sin because we are not under law, but under grace? May it never be. <sup>16</sup> Do you not know that if you present yourselves as slaves, you are slaves to the one whom you obey? You are either slaves to sin, which leads to death, or slaves to obedience, which leads to righteousness. <sup>17</sup> But thanks be to God! For you were slaves of sin, but you have obeyed from the heart the pattern of teaching that you were given. <sup>18</sup> You have been made free from sin, and you have been made slaves of righteousness. <sup>19</sup> I speak like a man because of the weakness of your flesh. For just as you presented the members of your bodies as slaves to uncleanness and to lawlessness, resulting in more lawlessness, in the same way, now present the members of your bodies as slaves to righteousness for sanctification. <sup>20</sup> For when you were slaves of sin, you were free from righteousness. <sup>21</sup> At that time, what fruit then did you have of the things of which you are now ashamed? For the outcome of those things is death. <sup>22</sup> But now that you have been made free from sin and are enslaved to God, you have your fruit for sanctification. The result is eternal life. <sup>23</sup> For the wages of sin are death, but the gift of God is eternal life in Christ Jesus our Lord.

## Romans 6 General Notes

### Structure and formatting

Paul begins this chapter by answering how someone might object to what he taught in Chapter 5.

### Special concepts in this chapter

#### Against the Law

In this chapter, Paul refutes the teaching that Christians can live however they want after they are saved. Scholars call this "antinomianism" or being "against the law." To motivate godly living, Paul recalls the great price Jesus paid for a Christian to be saved. (See: save and godly)

#### Servants of sin

Before they believe in Jesus, people are servants of sin, that is, they are unable to resist their desire to sin. God frees Christians from serving sin. They are able to choose to serve Christ in their lives. Paul explains that when Christians choose to sin, they willingly choose to sin. (See: faith and sin)

#### Fruit

This chapter uses the imagery of fruit. The image of fruit usually refers to a person's faith producing good works in their life. (See: fruit and righteous)

## Important figures of speech in this chapter

### Rhetorical Questions

Paul uses rhetorical questions in this chapter. It appears the intent of these rhetorical questions is to make the readers see their sin so they will trust in Jesus. (See: and guilt and sin)

### Other possible translation difficulties in this chapter

#### Death

Paul uses "death" to refer to many different things in this chapter: physical death, spiritual death, sin reigning in the heart of man, and the end of something. He contrasts sin and death with the new life provided by Christ and the new way Christians are supposed to live after they are saved. (See: death)

### Romans 6:1

#### Connecting Statement:

Under grace, Paul tells those who believe in Jesus to live a new life as though dead to sin and alive to God.

#### What then will we say? Should we continue in sin so that grace may abound?

Paul asks these rhetorical questions to get the attention of his readers. Alternate translation: "So, what should we say about all of this? We certainly should not keep on sinning so that God will give us more and more grace!

#### we say

The pronoun "we" refers to Paul, his readers, and other people.

### Romans 6:2

#### We who died to sin, how can we still live in it?

Here "We who died to sin" refers to those who follow Jesus, who are now like dead people who cannot be affected by sin. Paul uses this rhetorical question to add emphasis. Alternate translation: "We are now like dead people on whom sin has no effect! So we certainly should not keep on sinning!"

### Romans 6:3

#### Do you not know that as many as were baptized into Christ Jesus were baptized into his death?

Paul uses this question to add emphasis. Alternate translation: "Remember, when someone baptized us to show that we have a relationship with Christ, this also shows that we died with Christ on the cross!

### Romans 6:4

#### We were buried, then, with him through baptism into death

Here Paul speaks of a believer's baptism in water as if it were a death and burial. Alternate translation: "When someone baptized us, it is just like that person buried us with Christ in the tomb"

#### just as Christ was raised from the dead by the glory of the Father, so also we might walk in newness of life

To raise from the dead is an idiom for causing a person to live again. This compares a believer's new spiritual life to Jesus coming back to life physically. The believer's new spiritual life enables that person to obey God. You can translate this in an active form. Alternate translation: "just as the Father brought Jesus back to life after he died, we might have new spiritual life and obey God"

#### the dead

All those who have died. This expression describes all dead people together in the underworld. To be raised from among them speaks of becoming alive again.

### Romans 6:5

#### become united with him in the likeness of his death ... be united with his resurrection

Paul compares our union with Christ to death. Those who are joined with Christ in death will share in his resurrection. You can translate this in an active form. Alternate translation: "died with him ... come back to life with him"

### Romans 6:6

#### our old man was crucified with him

The "old man" is a metaphor that refers to the person before he believes in Jesus. Paul describes our old sinful person as dying on the cross with Jesus when we believe in Jesus. You can translate this in an active form. Alternate translation: "our sinful person died on the cross with Jesus"

#### old man

This means the person who once was, but who does not exist now.

#### the body of sin

This is a metonym that refers to the whole sinful person. Alternate translation: "our sinful nature"

#### might be destroyed

You can translate this in an active form. Alternate translation: "might die"

**we should no longer be enslaved to sin**

This can be stated in active form. Alternate translation: "sin should no longer enslave us" or "we should no longer be slaves to sin"

**we should no longer be enslaved to sin**

Slavery to sin is a metaphor meaning having such a strong desire to sin that one is unable to stop himself from sinning. It is as if sin controls the person. Alternate translation: "we should no longer be controlled by sin"

**Romans 6:7**

**He who has died is declared righteous with respect to sin**

Here "righteous" refers to being right with God. You can translate this in an active form. Alternate translation: "When God declares a person right with him, that person is no longer controlled by sin"

**Romans 6:8**

**we have died with Christ**

Here "died" refers to the fact that believers are no longer controlled by sin.

**Romans 6:9**

**We know that since Christ has been raised from the dead**

Here to raise up is an idiom for causing someone who has died to become alive again. You can translate this in an active form. Alternate translation: "We know since God brought Christ back to life after he died"

**the dead**

All those who have died. This expression describes all dead people together in the underworld. To be raised from among them is to become alive again.

**death no longer rules over him**

Here "death" is described as if it were a king or ruler that has power over people. Alternate translation: "He cannot ever die again"

**Romans 6:10**

**he died once for all**

Possible meanings are 1) he died once, and he will not die again, nor will anyone else need to die, or 2) it is true now and will be true for all time that he died.

**Romans 6:11**

**In the same way, you also must consider**

"For this reason consider"

**consider yourselves to be**

"think of yourselves as" or "see yourselves as"

**dead to sin**

Just as one cannot force a corpse to do anything, sin has no power to force believers to dishonor God. Alternate translation: "as if you were dead to the power of sin"

**dead to sin, but alive to God**

"dead to the power of sin, but living to honor God"

**alive to God in Christ Jesus**

"living to honor God through the power Christ Jesus gives you"

**Romans 6:12**

**Connecting Statement:**

Paul reminds us that grace rules over us, not the law; we are not sin's slaves, but God's slaves.

**do not let sin rule in your mortal body**

Paul speaks of people sinning as if sin were their master or king that controlled them. Alternate translation: "Do not let sinful desires control you"

**your mortal body**

This phrase refers to the physical part of a person, which will die. Alternate translation: "you"

**so that you obey its lusts**

Obeying the mortal body's lusts would be the result of letting sin rule in the body. That is why Paul commands people not to let sin rule in their mortal body—so they they do not obey its lusts. Paul speaks of people doing the evil things they desire as if the body had evil desires and commanded people to do what it desires.

**Romans 6:13**

**Do not present the members of your bodies to sin, to be tools used for unrighteousness**

The picture is of the sinner offering his "members," the parts of his body to his master or king. One's "members" are a synecdoche for the whole person. Alternate translation: "Do not offer yourselves to sin so that you do what is not right"

**But present yourselves to God as those who have been brought from death to life**

Here the words "brought ... to life" refer to the believer's new spiritual life. Alternate translation: "But offer yourselves to God because he has given you new spiritual life" or "But offer yourselves to God as those who had died and are now alive"

**present the members of your bodies to God as tools to be used for righteousness**

Here "members" is a synecdoche that refers to the whole person. Alternate translation: "let God use you for what is pleasing to him"

### **Romans 6:14**

#### **Do not allow sin to rule over you**

Paul speaks of "sin" here as if it were a king who rules over people. Alternate translation: "Do not let sinful desires control what you do" or "Do not allow yourselves to do the sinful things you want to do"

#### **For you are not under law**

To be "under law" means to be subject to its limitations and weaknesses. You can make the full meaning explicit in your translation. Alternate translation: "For you are no longer bound to the law of Moses, which could not give you the power to stop sinning"

#### **but under grace**

To be "under grace" means that God's free gift provides the power to keep from sinning. You can make the full meaning explicit in your translation. Alternate translation: "but you are bound to God's grace, which does give you the power to stop sinning"

### **Romans 6:15**

#### **What then? Are we to sin because we are not under law, but under grace? May it never be**

Paul is using a question to emphasize that living under grace is not a reason to sin. Alternate translation: "However, just because we are bound to grace instead of the law of Moses certainly does not mean we are allowed to sin"

#### **May it never be**

"We would never want that to happen!" or "May God help me not to do that!" This expression shows an extremely strong desire that this does not take place. You may have a similar expression in your language that you could use here. See how you translated it in Romans 3:31.

### **Romans 6:16**

#### **Do you not know that if you present yourselves as slaves, you are slaves to the one whom you obey?**

Paul uses a question to scold anyone who may think God's grace is a reason to keep sinning. You can translate this as a strong statement. Alternate translation: "You should know that if you present yourselves as slaves to anyone, you are slaves to whomever you obey!"

#### **which leads to death ... which leads to righteousness**

"which results in death ... which results in righteousness"

### **Romans 6:17**

#### **But thanks be to God!**

"But I thank God!"

#### **For you were slaves of sin**

Being "slaves of sin" is a metaphor meaning they have such a strong desire to sin that they are unable to keep from sinning. It is as if sin controls the person. Alternate translation: "you were like slaves of sin" or "you were unable to keep from sinning"

#### **but you have obeyed from the heart**

Here the word "heart" refers to having sincere or honest motives for doing something. Alternate translation: "but you truly obeyed"

#### **the pattern of teaching that you were given**

Here "pattern" refers to the way of living that leads to righteousness. The believers change their old way of living to match this new way of living that Christian leaders teach to them. You can translate this in an active form. Alternate translation: "the teaching that Christian leaders gave you"

### **Romans 6:18**

#### **You have been made free from sin**

Here "free from sin" is a metaphor for them no longer having a strong desire to sin and therefore being able to stop themselves from sinning. You can translate this in an active form. Alternate translation: "Christ has freed you from sin" or "Your strong desire to sin has been taken away" or "You have been made free from sin's control over you" (See: and )

#### **you have been made slaves of righteousness**

Slavery of righteousness is a metaphor meaning having a strong desire to do what is right. It is as if righteousness controls the person. Alternate translation: "you have been made like slaves of righteousness" or "you are now controlled by righteousness"

#### **you have been made slaves of righteousness**

This can be stated in active form. Alternate translation: "Christ has made you slaves of righteousness" or "Christ has changed you so that now you are controlled by righteousness"

### **Romans 6:19**

#### **I speak like a man**

Paul may have expected his readers to wonder why he was speaking of slavery and freedom. Here he is saying that he is using these ideas from their everyday experience to help them understand that people are controlled either by sin or by righteousness. Alternate translation: "I am speaking about this in human terms" or "I am using examples from everyday life"

#### **because of the weakness of your flesh**

Often Paul uses the word "flesh" as the opposite of "spirit." Alternate translation: "because you do not fully understand spiritual things"

**presented the members of your bodies as slaves to uncleanness and to lawlessness**

Here, the word "members" refers to the whole person. Alternate translation: "offered yourselves as slaves to everything that is evil and not pleasing to God"

**present the members of your bodies as slaves to righteousness for sanctification**

Here the word "members" refers to the whole person. Alternate translation: "offer yourselves as slaves to what is right before God so that he might set you apart and give you the power to serve him"

**Romans 6:20**

**you were free from righteousness**

Here "free from righteousness" is a metaphor for not having to do what is righteous. The people were living as though they thought that they did not have to do what was right. Alternate translation: "it was as though you were free from righteousness" or "you behaved as though you did not have to do what was right" or

**Romans 6:21**

**At that time, what fruit then did you have of the things of which you are now ashamed?**

"Fruit" here is a metaphor for "result" or "outcome." Paul is using a question to emphasize that sinning results in nothing good. Alternate translation: "Nothing good came from those things that now cause you shame." or "You gained nothing by doing those things that now cause you shame."

**Romans 6:22**

**But now that you have been made free from sin and are enslaved to God**

This can be stated in active form. Alternate translation: "But now that you have become free

from sin and have become God's slaves" or "But now that God has freed you from sin and made you his slaves"

**But now that you have been made free from sin**

Being "free from sin" is a metaphor for being able not to sin. Alternate translation: "But now that God has made you able not to sin"

**and are enslaved to God**

Being "enslaved" to God is a metaphor for being able to serve and obey God. Alternate translation: "and God has made you able to serve him"

**you have your fruit for sanctification**

Here "fruit" is a metaphor for "result" or "benefit." Alternate translation: "the benefit is your sanctification" or "the benefit is that you live in a holy way"

**The result is eternal life**

"The result of all of this is that you will live forever with God"

**Romans 6:23**

**For the wages of sin are death**

The word "wages" refers to a payment given to someone for their work. "For if you serve sin, you will receive spiritual death as payment" or "For if you continue sinning, God will punish you with spiritual death"

**but the gift of God is eternal life in Christ Jesus our Lord**

"but God gives eternal life to those who belong to Christ Jesus our Lord"

## Chapter 7

<sup>1</sup> Or do you not know, brothers (for I am speaking to people who know about law), that the law rules over a person for whatever time he lives? <sup>2</sup> For the married woman is bound by law to the husband while he lives, but if the husband dies, she is released from the law of marriage. <sup>3</sup> So then, while her husband is living, if she lives with another man, she will be called an adulteress. But if the husband dies, she is free from the law, so she is not an adulteress if she lives with another man. <sup>4</sup> Therefore, my brothers, you were also made dead to the law through the body of Christ. This is so that you could be joined to another, that is, to him who was raised from the dead, in order that we might produce fruit for God. <sup>5</sup> For when we were in the flesh, the sinful passions, aroused by the law, were at work in the members of our bodies to bear fruit for death. <sup>6</sup> But now we have been released from the law. We have died to that by which we were bound. This is so that we might serve in newness of the Spirit, and not in oldness of the letter.

<sup>7</sup> What will we say then? Is the law itself sin? May it never be. However, I would never have known sin, if it were not through the law. For I would not have known covetousness unless the law said, "You must not covet." <sup>8</sup> But sin took the opportunity through the commandment and produced every kind of coveting in me. For apart from the law, sin was dead. <sup>9</sup> At one time I was alive without the law, but when the commandment came, sin regained life <sup>10</sup> and I died. The commandment that was to bring life turned out to be death for me. <sup>11</sup> For sin took the opportunity through the commandment and deceived me. Through the commandment it killed me. <sup>12</sup> So the law is holy, and the commandment is holy, righteous, and good.

<sup>13</sup> So did what is good become death to me? May it never be. But sin, in order that it might be shown to be sin, brought about death in me through what was good, and through the commandment sin might become sinful beyond measure. <sup>14</sup> For we know that the law is spiritual, but I am of the flesh. I have been sold under slavery to sin. <sup>15</sup> For what I do, I do not really understand. For what I want to do, I do not do, and what I hate, I do. <sup>16</sup> But if I do what I do not want, I agree with the law that the law is good. <sup>17</sup> But now it is no longer I who do it, but the sin that lives in me. <sup>18</sup> For I know that in me, that is in my flesh, lives no good thing. For the desire for good is with me, but I cannot do it. <sup>19</sup> For the good that I want, I do not do, but the evil that I do not want, that I do. <sup>20</sup> Now if I do what I do not want to do, then it is no longer I who am acting, but rather sin that lives in me. <sup>21</sup> So, I find this law: When I want to do good, evil is present with me. <sup>22</sup> For I rejoice in the law of God with my inner person. <sup>23</sup> But I see a different law in the members of my body. It fights against that new law in my mind. It takes me captive by the law of sin that is in the members of my body. <sup>24</sup> I am a miserable man! Who will deliver me from this body of death? <sup>25</sup> But thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind. However, with the flesh I serve the law of sin.

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## Romans 7 General Notes

### Structure and formatting

#### "Or do you not know"

Paul uses this phrase to discuss a new topic and connects what follows with the previous teaching.

### Special concepts in this chapter

#### "We have been released from the law"

Paul explains that the law of Moses is no longer in effect. While this is true, the timeless principles behind the law reflect the character of God. (See: lawofmoses)

### Important figures of speech in this chapter

#### Marriage

Scripture commonly uses marriage as a metaphor. Here Paul uses it to describe how the church relates to the law of Moses and now to Christ.

**Other possible translation difficulties in this chapter****Flesh**

This is a complex issue. "Flesh" is possibly a metaphor for our sinful nature. Paul is not teaching that our physical bodies are sinful. Paul appears to be teaching that as long as Christians are alive ("in the flesh"), we will continue to sin. But our new nature will be fighting against our old nature. (See: flesh and sin)

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**Romans 7:1****Connecting Statement:**

Paul explains how the law controls those who want to live under the law.

**Or do you not know, brothers ... that the law rules over a person for whatever time he lives?**

Paul asks this question to add emphasis. Alternate translation: "So you certainly know brothers ... that people have to obey laws only while they are alive"

**brothers**

Here this means fellow Christians, including both men and women.

**Romans 7:2****Connecting Statement:**

This verse begins a description of what Paul means by "the law controls a person for as long as he lives" ([Romans 7:1](#)).

**the married woman is bound by law to the husband**

Here "bound by law to the husband" is a metaphor for a woman being united to her husband according to the law of marriage. Alternate translation: "according to the law, the married woman is united to the husband"

**the married woman**

This refers to any woman who is married.

**Romans 7:3****Connecting Statement:**

This verse ends a description of what Paul means by "the law controls a person for as long as he lives" ([Romans 7:1](#)).

**she will be called an adulteress**

You can translate this in an active form. Alternate translation: "God will consider her an adulteress" or "people will call her an adulteress"

**she is free from the law**

Here being free from the law means not having to obey the law. In this case, the woman does not have to obey the law that says that a married woman cannot marry another man. Alternate translation: "she does not have to obey that law"

**Romans 7:4****Therefore, my brothers**

This relates back to Romans 7:1.

**brothers**

Here this means fellow Christians, including both men and women.

**you were also made dead to the law through the body of Christ**

You can translate this in an active form. Alternate translation: "you also died to the law when through Christ you died on the cross"

**to him who was raised from the dead**

"Raised" here is an idiom for "caused to live again." This can be translated in active form. Alternate translation: "to him who was caused to live again" or "to him whom God raised from the dead" or "to him whom God caused to live again"

**we might produce fruit for God**

Here "fruit" is a metaphor for actions that please God. Alternate translation: "we might be able to do things pleasing to God"

**Romans 7:5****to bear fruit for death**

Here "fruit" is a metaphor for a "result of one's actions" or "outcome of one's actions." Alternate translation: "which resulted in spiritual death" or "the outcome of which was our own spiritual death"

**Romans 7:6****Connecting Statement:**

Paul reminds us that God does not make us holy by the law.

**we have been released from the law**

You can translate this in an active form. Alternate translation: "God has released us from the law"

**we**

This pronoun refers to Paul and the believers.

**to that by which we were bound**

This refers to the law. You can translate this in an active form. Alternate translation: "to the law, which bound us"

**the letter**

This refers to the law of Moses. Alternate translation: "the law of Moses"

**Romans 7:7**

**What will we say then?**

Paul is introducing a new topic.

**May it never be**

"Of course that is not true!" This expression gives the strongest possible negative answer to the preceding rhetorical question. You may have a similar expression in your language that you could use here. See how you translated this in Romans 9:14.

**I would never have known sin, if it were not through the law**

Paul is speaking of sin as if it were a person who can act.

**sin**

"my desire to sin"

**Romans 7:8**

**But sin took the opportunity ... produced every kind of coveting**

Paul continues comparing sin to a person who can act.

**coveting**

This word includes both the desire to have what belongs to other people and wrong sexual desire.

**apart from the law, sin was dead**

"if there were no law, there would be no breaking of the law, so there would be no sin"

**Romans 7:9**

**sin regained life**

This can mean 1) "I realized that I was sinning" or 2) "I strongly desired to sin"

**Romans 7:10**

**The commandment that was to bring life turned out to be death for me**

Paul speaks of God's condemnation as if it resulted primarily in physical death. Alternate translation: "God gave me the commandment so I would live, but it killed me instead"

**Romans 7:11**

**For sin took the opportunity through the commandment and deceived me. Through the commandment it killed me**

As in [Romans 7:7-8]

**sin**

"my desire to sin"

**took the opportunity through the commandment**

Paul is comparing sin to a person who can act. See how you translated this in [Romans 7:8]

**it killed me**

Paul speaks of God's condemnation on sinners as if it resulted primarily in physical death. Alternate translation: "it separated me from God"

**Romans 7:12**

**the law is holy**

Possible meanings are that it is holy because 1) it comes from God or 2) it reveals God's true nature.

**Romans 7:13**

**Connecting Statement:**

Paul talks about the struggle inside his inner man between sin in his inner man and his mind with the law of God—between sin and good.

**So**

Paul is introducing a new topic.

**did what is good become death to me?**

Paul uses this question to add emphasis.

**what is good**

This refers to God's law.

**become death to me**

"cause me to die"

**May it never be**

This expression gives the strongest possible negative answer to the preceding rhetorical question. You may have a similar expression in your language that you could use here. Alternate translation: "Of course that is not true"

**sin ... brought about death in me**

Paul speaks of sin as though it were a person who could act.

**brought about death in me**

Paul speaks of being separated from God as if he were literally dead. Alternate translation: "separated me from God"

**through the commandment**

"because I disobeyed the commandment"

**Romans 7:14**

**General Information:**

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## Romans 7:15

### Connecting Statement:

Paul talks about the struggle inside his inner man between his flesh and the law of God—between sin and good.

### For what I do, I do not really understand

"I am not sure why I do some of the things that I do"

### For what I do

"Because what I do"

### what I want to do, I do not do

The words "I do not do" are an exaggeration to emphasize that Paul does not do what he wants to do as often as he would like or that he does what he does not want to do too often. Alternate translation: "I do not always do what I want to do"

### what I hate, I do

The words "I do," which implies that he always does what he hates to do, are an exaggeration to emphasize that Paul does what he does not want to do too often. Alternate translation: "the things that I know are not good are the things that I sometimes do"

## Romans 7:16

### But if I do

"However, if I do"

### I agree with the law that the law is good

To agree with the law here is to agree with God about the law. Alternate translation: "I agree with God that the law is good"

## Romans 7:17

### the sin that lives in me

Paul describes sin as a living being that has the power to influence him.

## Romans 7:18

### my flesh

Here "flesh" is a metonym for the sinful nature. Alternate translation: "my sinful nature"

## Romans 7:19

### the good

"the good deeds" or "the good actions"

### the evil

"the evil deeds" or "the evil actions"

## Romans 7:20

### rather sin that lives in me

Paul speaks of "sin" as if it were alive and living inside him.

## Romans 7:21

### this law: When I want to do good, evil is present with me

The words "this law" refer to the natural human desire to rebel against God and disobey him. Paul calls this a law because he has observed that this is the way people live. It is not a collection of written commands.

### evil is present with me

Paul speaks of evil here as if it were alive and living with him.

## Romans 7:22

### with my inner person

Here the phrase "inner person" refers to the personality, heart, or soul. Alternate translation: "with my heart" or "with my soul"

## Romans 7:23

### a different law in the members of my body ... fights against that new law in my mind

Paul has a desire to obey God, but at times he also has a desire to do things that God hates. He writes of the two desires he has as if they were two men fighting each other.

### a different law

These words refer to the natural human desire to rebel against God and disobey him. Paul calls this a law because he has observed that this is the way people live. It is not a collection of written commands.

### in the members of my body

The phrase "the members of my body" is another way of saying "my flesh"

### that new law in my mind

These words refer to the law of Moses, which was God's commands in written form ([Romans 7:22](#)).

### the law of sin that is in the members of my body

This "law of sin" is the same as the "different law," the natural human desire to rebel against God and disobey him. Paul calls this a law because he has observed that this is the way people live. It is not a collection of written commands.

## Romans 7:24

### Who will deliver me from this body of death?

Paul uses this question to express great emotion. If your language has a way of showing great emotion

through an exclamation or a question, use it here.  
Alternate translation: "I want someone to set me free from the control of what my body desires!"

**deliver me**  
"rescue me"

**this body of death**  
This is a metaphor that means a body that will experience physical death.

### **Romans 7:25**

**But thanks be to God through Jesus Christ our Lord**  
This is the answer to the question in [7:24](#).

**So then, I myself serve the law of God with my mind. However, with the flesh I serve the law of sin**  
The law of God and the law of sin are spoken of as if they were masters whom Paul serves as a slave.

With the mind or intellect Paul chooses to please and obey God, and with the flesh or physical nature he chooses to disobey God and to sin. Alternate translation: "My mind chooses to please God by obeying the law of Moses, but my flesh chooses to disobey God and sin"

**the law of God**  
These words refer to the law of Moses, which was God's commands in written form.

**the law of sin**  
These words refer to the natural human desire to rebel against God and disobey him. Paul calls this a law because he has observed that this is the way people live. It is not a collection of written commands.

## Chapter 8

<sup>1</sup> There is therefore now no condemnation for those who are in Christ Jesus. <sup>2</sup> For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death. <sup>3</sup> For what the law was unable to do because it was weak through the flesh, God did. He sent his own Son in the likeness of sinful flesh to be an offering for sin, and he condemned sin in the flesh. <sup>4</sup> He did this in order that the requirements of the law might be fulfilled in us, we who walk not according to the flesh, but according to the Spirit. <sup>5</sup> Those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. <sup>6</sup> For the mind set on the flesh is death, but the mind set on the Spirit is life and peace. <sup>7</sup> The mind set on the flesh is hostile toward God, for it does not submit to God's law, nor is it able to do so. <sup>8</sup> Those who are in the flesh cannot please God. <sup>9</sup> However, you are not in the flesh but in the Spirit, if indeed God's Spirit lives in you. But if anyone does not have the Spirit of Christ, he does not belong to him. <sup>10</sup> If Christ is in you, the body is dead with respect to sin, but the spirit is alive with respect to righteousness. <sup>11</sup> If the Spirit of him who raised Jesus from the dead lives in you, he who raised Christ from the dead will give life also to your mortal bodies through his Spirit, who lives in you.

<sup>12</sup> So then, brothers, we are debtors, but not to the flesh to live according to the flesh. <sup>13</sup> For if you live according to the flesh, you are about to die, but if by the Spirit you put to death the body's actions, you will live. <sup>14</sup> For as many as are led by the Spirit of God, these are sons of God. <sup>15</sup> You did not receive a spirit of slavery so that you live in fear again; but you received the Spirit of adoption, by which we cry, "Abba, Father!" <sup>16</sup> The Spirit himself bears witness with our spirit that we are children of God. <sup>17</sup> If we are children, then we are also heirs, heirs of God. And we are joint heirs with Christ, if indeed we suffer with him so that we may also be glorified with him.

<sup>18</sup> For I consider that the sufferings of this present time are not worthy to be compared with the glory that will be revealed to us. <sup>19</sup> For the eager expectation of the creation waits for the revealing of the sons of God. <sup>20</sup> For the creation was subjected to futility, not of its own will, but because of him who subjected it, in hope <sup>21</sup> that the creation itself will be delivered from slavery to decay, and that it will be brought into the freedom of the glory of the children of God. <sup>22</sup> For we know that the whole creation groans and labors in pain together even now. <sup>23</sup> Not only that, but even we ourselves, who have the firstfruits of the Spirit, groan inwardly, as we wait eagerly for our adoption, the redemption of our body. <sup>24</sup> For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he can see? <sup>25</sup> But if we hope for what we do not see, we wait for it with patience.

<sup>26</sup> In the same way, the Spirit also helps in our weakness. For we do not know how we should pray, but the Spirit himself intercedes for us with inexpressible groans. <sup>27</sup> He who searches out the hearts knows the mind of the Spirit, because he intercedes on behalf of God's holy people according to the will of God. <sup>28</sup> We know that for those who love God, he works all things together for good, <sup>[1]</sup> for those who are called according to his purpose. <sup>29</sup> Because those whom he foreknew he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers. <sup>30</sup> Those whom he predestined, these he also called. Those whom he called, these he also justified. Those whom he justified, these he also glorified.

<sup>31</sup> What, therefore, can we say about these things? If God is for us, who is against us? <sup>32</sup> He who did not spare his own Son but delivered him up on behalf of us all, how will he not also with him freely give us all things? <sup>33</sup> Who will bring any accusation against God's chosen ones? God is the one who justifies. <sup>34</sup> Who is the one who condemns? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, and who also is interceding for us. <sup>35</sup> Who will separate us from the love of Christ? Tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword? <sup>36</sup> Just as it is written,

"For your benefit we are killed all day long.  
We were considered as sheep for the slaughter."

<sup>37</sup> In all these things we are more than conquerors through the one who loved us. <sup>38</sup> For I have been convinced that neither death, nor life, nor angels, nor governments, nor things present, nor things to come, nor powers, <sup>39</sup> nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

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## Footnotes

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8:28 <sup>[1]</sup>Instead of

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## Romans 8 General Notes

### Structure and formatting

The first verse of this chapter is a transitional sentence. Paul concludes his teaching of Chapter 7 and leads into the words of Chapter 8.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with verse 36. Paul quotes these words from the Old Testament.

### Special concepts in this chapter

#### Indwelling of the Spirit

The Holy Spirit is said to live inside a person or inside their heart. If the Spirit is present, this signifies that a person is saved. (See: save)

#### "These are sons of God"

Jesus is the Son of God in a unique way. God also adopts Christians to be his children. (See: sonofgod and adoption)

#### Predestination

Twice in verses 29-30 Paul uses the word "predestined." Some take this to indicate that God has, from before the foundation of the world, chosen his own people to be eternally saved. Christians have different views on what the Bible teaches on this subject. So translators need to take extra care when translating this chapter, especially with regards to elements of causation. (See: predestine and save)

### Important figures of speech in this chapter

#### Metaphor

Paul poetically presents his teaching in verses 38 and 39 in the form of an extended metaphor. He explains that nothing can separate a person from the love of God in Jesus.

### Other possible translation difficulties in this chapter

#### No condemnation

This phrase must be translated carefully to avoid doctrinal confusion. People are still guilty of their sin. God disapproves of sinful acts, even those that believers in Jesus commit. God still punishes the sins of believers, but Jesus has paid the punishment for their sin. This is what Paul expresses here. The word "condemn" has several possible meanings. Here Paul emphasizes that people who believe in Jesus are no longer punished eternally for their sin by being "condemned to hell." (See: guilt and faith and condemn)

#### Flesh

This is a complex issue. "Flesh" is possibly a metaphor for our sinful nature. Paul is not teaching that our physical bodies are sinful. Paul appears to be teaching that as long as Christians are alive ("in the flesh"), we will continue to sin. But our new nature will be fighting against our old nature. (See: flesh)

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## Romans 8:1

### Connecting Statement:

Paul gives the answer to the struggle he has with sin and good.

### There is therefore now no condemnation for those who are in Christ Jesus

Here "condemnation" refers to the punishment of people. Alternate translation: "God will not condemn and punish those who are joined to Christ Jesus"

### There is therefore now

"For that reason, there is now" or "Because what I have just told you is true, there is now"

## Romans 8:2

### the law of the Spirit of life in Christ Jesus

This refers to God's Spirit. Alternate translation: "God's Spirit in Christ Jesus"

### has set you free from the law of sin and death

Being free from the law of sin and death is a metaphor for not being controlled by the law of sin and death. Alternate translation: "has caused the law of sin and death to no longer control you"

### the law of sin and death

Possible meanings are that this refers to 1) the written law, which provokes people to sin, which in turn causes them to die. Alternate translation: "the law which causes sin and death" or 2) the "different law" (see Romans 7:23) that people sin and die.

## Romans 8:3

### For what the law was unable to do because it was weak through the flesh, God did

Here the law is described as a person who could not break the power of sin. Alternate translation: "For the law did not have the power to stop us from sinning, because the power of sin within us was too strong. But God did stop us from sinning"

### through the flesh

"because of people's sinful nature"

### He ... sent his own Son in the likeness of sinful flesh ... an offering for sin ... he condemned sin

The Son of God forever satisfied God's holy anger against our sin by giving his own body and human life as the eternal sacrifice for sin.

### Son

This is an important title for Jesus, the Son of God.

### in the likeness of sinful flesh

"who looked like a sinful human being"

### to be an offering for sin

"so that he could die as a sacrifice for our sins"

### he condemned sin in the flesh

Possible meanings are 1) "flesh" refers to our human nature or lives. Alternate translation: "he destroyed sin in our human nature" or 2) "flesh" refers to Christ's body, and "in the flesh" refers to Christ's death. Alternate translation: "in Christ's flesh God condemned sin" or "by Christ's death God condemned sin."

### he condemned sin

In this verse, "condemned" is a metonym for "destroyed." Alternate translation: "he destroyed sin" or "he broke the power of the sin"

## Romans 8:4

### the requirements of the law might be fulfilled in us

You can translate this in an active form. Alternate translation: "we might fulfill what the law requires"

### we who walk not according to the flesh

Walking on a path is a metaphor for how a person lives his life. The flesh is an idiom for sinful human nature. Alternate translation: "we who do not obey our sinful desires"

### but according to the Spirit

"but who obey the Holy Spirit"

## Romans 8:5

### General Information:

This page has intentionally been left blank.

## Romans 8:6

### Connecting Statement:

Paul continues to contrast the flesh with the Spirit we now have.

### the mind set on the flesh ... the mind set on the Spirit

Here Paul speaks of both the "flesh" and the "spirit" as if they were living persons. Alternate translation: "the way sinful people think ... the way people who listen to the Holy Spirit think"

### death

Here this means the separation of a person from God.

## Romans 8:7

### General Information:

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## Romans 8:8

### Those who are in the flesh

This refers to people who do what their sinful nature tells them to do.

## Romans 8:9

### in the flesh

"acting according to your sinful natures." See how "the flesh" was translated in Romans 8:5.

### in the Spirit

"acting according to the Holy Spirit"

### Spirit ... God's Spirit ... Spirit of Christ

These all refer to the Holy Spirit.

### if indeed

This phrase does not mean Paul doubts that some of them have God's Spirit. Paul wants them to realize that they all have God's Spirit. Alternate translation: "since" or "because"

## Romans 8:10

### If Christ is in you

How Christ lives in a person could be made explicit. Alternate translation: "If Christ lives in you through the Holy Spirit"

### the body is dead with respect to sin

Possible meanings are 1) a person is spiritually dead to the power of sin or 2) the physical body will still die because of sin.

### the spirit is alive with respect to righteousness

Possible meanings are 1) a person is spiritually alive because God has given him power to do what is right or 2) God will bring the person back to life after he dies because God is righteous and gives believers eternal life.

## Romans 8:11

### If the Spirit ... lives in you

Paul assumes that the Holy Spirit lives in his readers. Alternate translation: "Since the Spirit ... lives in you"

### of him who raised ... from the dead lives

"of God, who raised ... from the dead, lives"

### raised Jesus

Here to raise is an idiom for causing someone who has died to become alive again. Alternate translation: "caused Jesus to live again"

### mortal bodies through his Spirit

"physical bodies through his Spirit" or "bodies, which will die someday, through his Spirit"

## Romans 8:12

### So then

"Because what I have just told you is true"

### brothers

Here this means fellow Christians, including both men and women.

### we are debtors, but not to

Paul is speaking of obedience as if it were paying back a debt. Alternate translation: "we need to obey, but not"

### but not to the flesh to live according to the flesh

Again Paul speaks of obedience as if it were paying back a debt. You can include the implied word "debtors." Alternate translation: "but we are not debtors to the flesh, and we do not have to obey our sinful desires"

## Romans 8:13

### For if you live according to the flesh

"Because if you live only to please your sinful desires"

### you are about to die

"you will certainly be separated from God"

### but if by the Spirit you put to death the body's actions

Paul speaks of the "old man," crucified with Christ, as the person who is responsible for his sinful desires. Alternate translation: "but if by the power of the Holy Spirit you stop obeying your sinful desires"

## Romans 8:14

### For as many as are led by the Spirit of God

You can translate this in an active form. Alternate translation: "For all the people whom the Spirit of God leads"

### sons of God

Here this means all believers in Jesus and is often translated as "children of God."

## Romans 8:15

### by which we cry

"who causes us to cry out"

### Abba, Father

"Abba" is "Father" in the Aramaic language.

## Romans 8:16

### General Information:

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## Romans 8:17

### heirs of God

Paul speaks of the Christian believers as if they will inherit property and wealth from a family member.

Alternate translation: "and we also will one day receive what God has promised us"

**we are joint heirs with Christ**

Paul speaks of the Christian believers as if they will inherit property and wealth from a family member. God will give to us what he gives to Christ. Alternate translation: "we will also receive what God has promised us and Christ together"

**that we may also be glorified with him**

God will honor Christian believers when he honors Christ. You can translate this in an active form. Alternate translation: "that God may glorify us along with him"

**Romans 8:18**

**Connecting Statement:**

Paul begins to remind the believers in Rome that sometime in the future, God will change their bodies in a glorious way.

**For**

This emphasizes "I consider." It does not mean "because."

**I consider that ... are not worthy to be compared with**

You can translate this in an active form. Alternate translation: "I cannot compare ... with"

**will be revealed**

You can translate this in an active form. Alternate translation: "God will reveal" or "God will make known"

**Romans 8:19**

**Connecting Statement:**

Paul continues to remind the believers in Rome that sometime in the future, God will change their bodies in a glorious way.

**the eager expectation of the creation waits for**

Paul describes everything that God created as a person who eagerly waits for something.

**for the revealing of the sons of God**

You can translate this in an active form. Alternate translation: "for the time when God will reveal his children"

**sons of God**

Here this means all believers in Jesus. You can also translate this as "children of God."

**Romans 8:20**

**Connecting Statement:**

Paul continues to remind the believers in Rome that sometime in the future, God will change their bodies in a glorious way.

**For the creation was subjected to futility**

You can translate this in an active form. Alternate translation: "For God caused what he had created to be unable to achieve what he intended"

**not of its own will, but because of him who subjected it**

Here Paul describes "creation" as a person who can desire. Alternate translation: "not because this is what the created things wanted, but because it is what God wanted"

**in hope**

Here the word "hope" is confident expectation that what one desires really will happen. The abstract noun "hope" can be translated here with the verbs "confidently expect" or "confidently wait." God could be absolutely sure that what he intended would happen. Alternate translation: "confidently expecting" or "confidently waiting"

**Romans 8:21**

**Connecting Statement:**

Paul continues to remind the believers in Rome that sometime in the future, God will change their bodies in a glorious way.

**the creation itself will be delivered**

You can translate this in an active form. Alternate translation: "God will save creation"

**from slavery to decay**

Here being in slavery to decay is a metaphor for being certain to decay. Alternate translation: "from being like a slave to decay"

**that it will be brought into the freedom of the glory of the children of God**

"Freedom" here is in contrast with slavery to decay. It is a metaphor meaning that the creation will not decay. Alternate translation: "that it will become gloriously free from decay like the children of God"

**Romans 8:22**

**Connecting Statement:**

Paul continues to remind the believers in Rome that sometime in the future, God will change their bodies in a glorious way.

**For we know that the whole creation groans and labors in pain together even now**

The creation is compared to a woman groaning while giving birth to a baby. Alternate translation: "For we know that everything that God created wants to be free and groans for it the way a woman giving birth groans for her baby to be born"

### **Romans 8:23**

#### **Connecting Statement:**

Paul continues to remind the believers in Rome that sometime in the future, God will change their bodies in a glorious way.

#### **as we wait eagerly for our adoption, the redemption of our body**

The abstract nouns "adoption" and "redemption" can be stated as verbs. Alternate translation: "as we wait eagerly for God to adopt us and redeem our bodies"

### **Romans 8:24**

#### **Connecting Statement:**

Paul continues to remind the believers in Rome that sometime in the future, God will change their bodies in a glorious way.

#### **For in this hope we were saved**

This can be stated in active form. Possible meanings are 1) "For God saved us so that we might have this hope" 2) "For God saved us because we have this hope"

#### **in this hope we were saved**

Here the word "hope" is a person's confident expectation that what he desires really will happen. The abstract noun "hope" can be translated here with the verbs "confidently expect" or "confidently wait" or "trust." Alternate translation: "it was so that we might confidently wait for this that we were saved" or "we were saved that we might trust God to do this"

#### **this hope**

The phrase "this hope" refers to the hope of our adoption, the redemption of our bodies (8:23).

#### **Now hope that is seen is not hope**

"Hope that is seen" is hope that has already been fulfilled. Alternate translation: "If we already have what we hope for, that is not hope" or "If we have what we want, we would not say that we hope for it"

#### **For who hopes for what he can see?**

Paul uses a question to help his audience understand what "hope" is. Alternate translation: "No one hopes for what he already has." or "No one waits for what has already happened."

### **Romans 8:25**

#### **Connecting Statement:**

Paul finishes reminding the believers in Rome that sometime in the future, God will change their bodies in a glorious way.

#### **if we hope for what we do not see**

Here the word "hope" means confidently expect that what one desires will happen. The person who hopes in this way believes that what he desires will happen. Alternate translation: "If we confidently expect to receive what we do not see" or "if we trust God for what we do not see"

#### **what we do not see**

Not seeing what we hope for represents not yet having it or experiencing it. Alternate translation: "what we do not yet have" or "what has not yet happened"

#### **we wait for it with patience**

"we wait for it patiently"

### **Romans 8:26**

#### **Connecting Statement:**

Though Paul has been emphasizing that there is a struggle in believers between the flesh and the Spirit, he affirms that the Spirit is aiding us.

#### **inexpressible groans**

"groanings that we cannot express in words"

### **Romans 8:27**

#### **He who searches out the hearts knows**

Here "He" refers to God. Here "hearts" is a metonym for a person's thoughts and emotions. The phrase "searches out the hearts" is a metaphor for examining thoughts and emotions. Alternate translation: "God, who knows what all our thoughts and feelings are, knows"

### **Romans 8:28**

#### **Connecting Statement:**

Paul reminds the believers that nothing can separate them from God's love.

#### **for those who are called**

You can translate this in an active form. Alternate translation: "for those whom God chose"

### **Romans 8:29**

#### **those whom he foreknew**

"those whom he knew before he even created them"

#### **he also predestined to be conformed**

"he also planned in advance that they would be conformed"

#### **to be conformed to the image of his Son**

You can translate this in an active form. Alternate translation: "that he would change them to be like his Son"

**Son**

This is an important title for Jesus, the Son of God.

**that he might be the firstborn**

"so that his Son would be the firstborn"

**among many brothers**

Here "brothers" refers to all believers, both male and female. Alternate translation: "among many brothers and sisters who belong to the family of God"

**Romans 8:30**

**Those whom he predestined**

"Those whom God made plans for in advance"

**these he also justified**

Here "justified" is in the past tense to emphasize that this will certainly happen. Alternate translation: "these he also put right with himself"

**these he also glorified**

The word "glorified" is in the past tense to emphasize that this will certainly happen. Alternate translation: "these he will also glorify"

**Romans 8:31**

**What, therefore, can we say about these things? If God is for us, who is against us?**

Paul uses questions to emphasize the main point of what he said previously. Alternate translation: "This is what we should know from all of this: since God is helping us, no one can defeat us."

**Romans 8:32**

**He who did not spare his own Son**

God the Father sent the Son of God, Jesus Christ, to the cross as the holy, infinite sacrifice necessary to satisfy God's infinite, holy nature against the sin of humanity. Here "Son" is an important title for Jesus, the Son of God.

**but delivered him up**

"but put him under the control of his enemies"

**how will he not also with him freely give us all things?**

Paul is using a question for emphasis. Alternate translation: "he will certainly and freely give us all things!"

**freely give us all things**

"kindly give us all things"

**Romans 8:33**

**Who will bring any accusation against God's chosen ones? God is the one who justifies**

Paul uses a question for emphasis. Alternate translation: "No one can accuse us before God because he is the one who makes us right with him"

**Romans 8:34**

**Who is the one who condemns?**

Paul uses a question for emphasis. He does not expect an answer. Alternate translation: "No one will condemn us!"

**who is at the right hand of God**

To be at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "who is at the place of honor beside God"

**Romans 8:35**

**Who will separate us from the love of Christ?**

Paul uses this question to teach that nothing can separate us from the love of Christ. Alternate translation: "No one will ever separate us from the love of Christ!" or "Nothing will ever separate us from the love of Christ!"

**Tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword?**

The words "shall separate us from the love of Christ" are understood from the previous question. Alternate translation: "Shall tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword separate us from the love of Christ?"

**Tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword?**

Paul uses this question to emphasize that even these things cannot separate us from the love of Christ. Alternate translation: "Even tribulation, distress, persecution, hunger, nakedness, danger, and sword cannot separate us from the love of Christ."

**Tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword?**

The abstract nouns can be expressed with verb phrases. Here "sword" is a metonym that represents being killed violently. Alternate translation: "Even if people cause us trouble, hurt us, take away our clothes and food, or kill us, they cannot separate us from the love of Christ."

**Tribulation, or distress**

These words both mean the same thing.

**Romans 8:36**

**For your benefit**

Here "your" is singular and refers to God. Alternate translation: "For you"

**we are killed all day long**

Here "we" refers to the writer and to other people, but not his audience, who was God. The phrase "all day long" is an exaggeration to emphasize how much danger they are in. Paul uses this part of Scripture to show that all who belong to God should

expect difficult times. This can be translated in an active form. Alternate translation: "our enemies continually seek to kill us"

**We were considered as sheep for the slaughter**

Here Paul compares to livestock those whom people kill because they are loyal to God. You can translate this in an active form. Alternate translation: "Our lives have no more value to them than the sheep they kill"

**Romans 8:37**

**we are more than conquerors**

"we have complete victory"

**through the one who loved us**

You can make explicit the kind of love that Jesus showed. Alternate translation: "because of Jesus, who loved us so much he was willing to die for us"

**Romans 8:38**

**I have been convinced**

"I am convinced" or "I am confident"

**governments**

Possible meanings are 1) demons or 2) human kings and rulers.

**nor powers**

Possible meanings are 1) spiritual beings with power or 2) human beings with power.

**Romans 8:39**

**General Information:**

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## Chapter 9

<sup>1</sup> I tell the truth in Christ. I do not lie, and my conscience bears witness with me in the Holy Spirit <sup>2</sup> that for me there is great sorrow and unceasing pain in my heart. <sup>3</sup> For I could wish that I myself would be cursed and set apart from Christ for the sake of my brothers, my kinsmen according to the flesh. <sup>4</sup> They are Israelites. They have adoption, the glory, the covenants, the gift of the law, the ministry in the temple, and the promises. <sup>5</sup> Theirs are the patriarchs from whom Christ has come with respect to the flesh—he who is God over all. May he be praised forever. Amen.

<sup>6</sup> But it is not as though the word of God has failed. For it is not everyone in Israel who truly belongs to Israel. <sup>7</sup> Neither are all Abraham's descendants truly his children. But, "It is through Isaac that your descendants will be called." <sup>8</sup> That is, the children of the flesh are not the children of God. But the children of the promise are regarded as descendants. <sup>9</sup> For this is the word of promise: "At this time I will come, and a son will be given to Sarah." <sup>10</sup> Not only this, but after Rebekah also had conceived by one man, our father Isaac— <sup>11</sup> for the children were not yet born and had not yet done anything good or bad, so that the purpose of God according to choice might stand, <sup>12</sup> not because of actions, but because of him who calls—it was said to her, "The older will serve the younger." <sup>13</sup> It is just as had been written: "Jacob I loved, but Esau I hated."

<sup>14</sup> What then will we say? Is there unrighteousness with God? May it never be. <sup>15</sup> For he says to Moses,

"I will have mercy on whom I will have mercy,  
and I will have compassion on whom I will have compassion."

<sup>16</sup> So then, it is not because of him who wills, nor because of him who runs, but because of God, who shows mercy. <sup>17</sup> For the scripture says to Pharaoh, "For this very purpose I raised you up, so that I might demonstrate my power in you, and so that my name might be proclaimed in all the earth." <sup>18</sup> So then, God has mercy on whom he wishes, and whom he wishes, he makes stubborn.

<sup>19</sup> You will say then to me, "Why does he still find fault? For who has ever withstood his will?" <sup>20</sup> On the contrary, man, who are you who answers against God? Will what has been molded say to the one who molds it, "Why did you make me this way?" <sup>21</sup> Does the potter not have the right over the clay to make from the same lump a container for honorable use, and another container for dishonorable use? <sup>22</sup> What if God, who is willing to show his wrath and to make his power known, endured with much patience containers of wrath prepared for destruction? <sup>23</sup> What if he did this in order that he might make known the riches of his glory upon containers of mercy, which he had previously prepared for glory? <sup>24</sup> What if he did this also for us, whom he also called, not only from among the Jews, but also from among the Gentiles? <sup>25</sup> As he says also in Hosea:

"I will call them 'my people' who were not my people,  
and her 'beloved' who was not beloved.

<sup>26</sup> Then it will be that where it was said to them,  
'You are not my people,'  
there they will be called 'sons of the living God.'"

<sup>27</sup> Isaiah cries out concerning Israel,

"Though the number of the sons of Israel were as the sand of the sea,  
it will be a remnant that will be saved,

<sup>28</sup> for the Lord will execute his word  
on the earth completely and without delay."

<sup>29</sup> As Isaiah had said previously,

"If the Lord of hosts  
had not left us descendants,  
we would be like Sodom,  
and we would have become like Gomorrah."

<sup>30</sup> What will we say then? That the Gentiles, who were not pursuing righteousness, laid hold of righteousness, the righteousness by faith. <sup>31</sup> But Israel, who did pursue a law of righteousness, did not arrive at that law. <sup>32</sup> Why not? Because they did not pursue it by faith, but as if by works. They stumbled over the stone of stumbling, <sup>33</sup> as it has been written,

"Look, I am laying in Zion a stone of stumbling  
and a rock of offense.  
He who believes in it will not be ashamed."

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## Romans 9 General Notes

### Structure and formatting

In this chapter, Paul changes what he is teaching about. In Chapters 9-11, he focuses on the nation of Israel.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 25-29 and 33 of this chapter. Paul quotes all of these words from the Old Testament.

### Special concepts in this chapter

#### Flesh

Paul uses the word "flesh" in this chapter only to refer to Israelites, people physically descending from Abraham through Jacob, whom God named Israel. (See: flesh)

In other chapters, Paul uses the word "brother" to mean fellow Christians. However, in this chapter, he uses "my brothers" to mean his kinsmen the Israelites.

Paul refers to those who believe in Jesus as "children of God" and "children of the promise."

### Important figures of speech in this chapter

#### Stone of stumbling

Paul explains that while some Gentiles accepted Jesus as their savior by believing in him, most Jews were trying to earn their salvation and so rejected Jesus. Paul, quoting the Old Testament, describes Jesus as a stone that the Jews stumble over when walking. This "stone of stumbling" causes them to "fall."

### Other possible translation difficulties in this chapter

#### "It is not everyone in Israel who truly belongs to Israel"

Paul uses the word "Israel" in this verse with two different meanings. The first "Israel" means the physical descendants of Abraham through Jacob. The second "Israel" means those who are God's people through faith. The UDB reflects this.

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## Romans 9:1

### Connecting Statement:

Paul tells of his personal desire that the people of the nation of Israel will be saved. Then he emphasizes the different ways in which God has prepared them to believe.

### I tell the truth in Christ. I do not lie

These two expressions mean basically the same thing. Paul uses them to emphasize that he is telling the truth.

### my conscience bears witness with me in the Holy Spirit

"the Holy Spirit controls my conscience and confirms what I say"

### Romans 9:2

**that for me there is great sorrow and unceasing pain in my heart**

Here "unceasing pain in my heart" is an idiom that Paul uses to share his emotional distress. Alternate translation: "that I grieve very greatly and deeply"

**great sorrow and unceasing pain**

These two expressions mean basically the same thing. Paul uses them together to emphasize how great his emotions are.

### Romans 9:3

**For I could wish that I myself would be cursed and set apart from Christ for the sake of my brothers, my kinsmen according to the flesh**

You can translate this in an active form. Alternate translation: "I personally would be willing to let God curse me and keep me apart from Christ forever if that would help my fellow Israelites, my own people group, to believe in Christ"

### Romans 9:4

**They are Israelites**

"They, like me, are Israelites. God chose them to be Jacob's descendants"

**They have adoption, the glory**

Here Paul uses the metaphor of "adoption" to indicate that the Israelites are like God's children. Alternate translation: "They have God as their father, and they have the glory"

### Romans 9:5

**General Information:**

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### Romans 9:6

**Connecting Statement:**

Paul emphasizes that those who are born in the family of Israel can really only be a true part of Israel through faith.

**But it is not as though the word of God has failed**

The word "word" is a metonym for the promise that God used the words to make. Alternate translation: "But we should not think that God has failed to keep his promises" or "We should know that God has kept his promises"

**For it is not everyone in Israel who truly belongs to Israel**

God did not make his promises to all the physical descendants of Israel (or Jacob), but to his spiritual descendants, that is, those who trust in Jesus.

### Romans 9:7

**Neither are all Abraham's descendants truly his children**

"Nor are they all children of God just because they are Abraham's descendants"

### Romans 9:8

**the children of the flesh are not**

Here "children of the flesh" is a metonym that refers to the physical descendants of Abraham. Alternate translation: "not all of Abraham's descendants are"

**children of God**

This is a metaphor that refers to people who are spiritual descendants, those who have faith in Jesus.

**children of the promise**

This refers to people who will inherit the promises that God gave to Abraham.

### Romans 9:9

**this is the word of promise**

"these are the words God used when he made the promise"

**a son will be given to Sarah**

You can translate this in an active form to express that God will give a son to Sarah. Alternate translation: "I will give Sarah a son"

### Romans 9:10

**our father**

Paul refers to Isaac as "our father" because Isaac was the ancestor of Paul and of the Jewish believers in Rome.

**had conceived**

"had become pregnant"

### Romans 9:11

**for the children were not yet born and had not yet done anything good or bad**

"before the children were born and before they had done anything, whether good or bad"

**so that the purpose of God according to choice might stand**

"so that what God wants to happen according to His choice will happen"

**for the children were not yet born**

"before the children were born"

## Romans 9:12

### Connecting Statement:

It may be necessary in your language to place this verse between verse 10 and verse 11: "... our father Isaac, it was said to her, 'The older will serve the younger.' For the children were not yet born and had not yet done anything good or bad, but so that the purpose of God according to choice might stand—not because of actions, but because of him who calls. It is just...."

**because of him**  
because of God

**it was said to her, "The older will serve the younger."**  
"God said to Rebekah, 'The older son will serve the younger son'"

## Romans 9:13

### Jacob I loved, but Esau I hated

The word "hated" is an exaggeration. God loved Jacob much more than he loved Esau. He did not literally hate Esau.

## Romans 9:14

### What then will we say?

Paul is using the question to get the attention of his readers.

### Is there unrighteousness with God?

"Is God unrighteous?" or "Is God unjust?"

### May it never be

"That is not possible!" or "Certainly not!" This expression strongly denies that this could happen. You may have a similar expression in your language that you could use here.

## Romans 9:15

### For he says to Moses

Paul speaks about God's talking with Moses as if it is being done in the present time. Alternate translation: "For God said to Moses"

## Romans 9:16

### it is not because of him who wills, nor because of him who runs

"it is not because of what people want or because they try hard"

### nor because of him who runs

Paul speaks of a person who does good things in order to gain God's favor as if that person were running a race.

## Romans 9:17

### For the scripture says

Here the scripture is personified as if God were talking to Pharaoh. Alternate translation: "The scripture records that God said"

### I ... my

God is referring to himself.

### you

The word "you" in this verse is singular.

### I raised you up

"Raised" here is an idiom for "caused something to be what it is." Alternate translation: "I made you the powerful man that you are"

### so that my name might be proclaimed

You can translate this in an active form. Alternate translation: "that people might proclaim my name"

### my name

This metonym refers either 1) to God in all of his being. Alternate translation: "who I am" or 2) To his reputation. Alternate translation: "how great I am"

### in all the earth

"wherever there are people"

## Romans 9:18

### whom he wishes, he makes stubborn

God makes stubborn whomever he wishes to make stubborn.

## Romans 9:19

### You will say then to me

Paul is talking to the critics of his teaching as though he were only talking to one person. You may need to use the plural here.

### Why does he still find fault? For who has ever withstood his will?

These rhetorical questions are complaints against God. You can translate them as strong statements. Alternate translation: "He should not find fault with us. No one has ever been able to withstand his will."

### he ... his

The words "he" and "his" here refer to God.

### has ... withstood his will

"has ... stopped him from doing what he wanted to do"

### Romans 9:20

**Will what has been molded say to the one who molds it, "Why ... way?"**

Paul uses the potter's right to make any kind of container he wants from the clay as a metaphor for the creator's right to do whatever he wants with his creation. Paul asks questions to emphasize his point. This can be translated as a strong statement. Alternate translation: "What a person has molded should never say to the one who molds it, 'Why ... way?'"

**Why did you make me this way?**

This question is a rebuke and can be translated as a strong statement. Alternate translation: "You should not have made me this way!"

### Romans 9:21

**Does the potter not have the right ... for dishonorable use?**

This rhetorical question is a rebuke. Alternate translation: "The potter certainly has the right ... for dishonorable use."

**honorable use ... dishonorable use**

Some modern translations read, "special use ... daily use."

### Romans 9:22

**containers of wrath prepared for destruction**

Paul speaks of people as if they were containers. This can be translated in active form. Alternate translation: "people to whom he would show wrath and whom he will certainly destroy"

### Romans 9:23

**he ... his**

The words "he" and "his" here refer to God.

**containers of mercy, which**

Paul speaks of people as if they were containers. Alternate translation: "those to whom he would show mercy, whom"

**the riches of his glory upon**

Paul compares God's wonderful actions here to great "riches." Alternate translation: "his glory, which is of great value, upon"

**which he had previously prepared for glory**

Here "glory" refers to life in heaven with God. Alternate translation: "whom he prepared ahead of time in order that they might live with him"

### Romans 9:24

**also for us**

The word "us" here refers to Paul and fellow believers.

**called**

Here "called" means God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.

### Romans 9:25

**Connecting Statement:**

In this section Paul explains how Israel's unbelief as a nation was told ahead of time by the prophet Hosea.

**As he says also in Hosea**

Here "he" refers to God. Alternate translation: "As God says also in the book that Hosea wrote"

**Hosea**

Hosea was a prophet.

**I will call them 'my people' who were not my people**

"I will choose those who were not my people to be my people"

**her 'beloved' who was not beloved**

Here "her" refers to Hosea's wife, Gomer, who represents the nation of Israel. You can translate this in an active form. Alternate translation: "I will choose her whom I did not love to be one whom I love"

### Romans 9:26

**sons of the living God**

The word "living" may refer to the fact that God is the only true God, and not like the false idols. Alternate translation: "children of the true God"

### Romans 9:27

**cries out**

"calls out"

**as the sand of the sea**

Here Paul compares the number of the people of Israel to the number of grains of sand in the sea. Alternate translation: "too many to count"

**will be saved**

Paul uses the word "saved" in a spiritual sense. If God saves a person, it means that through believing in Jesus's death on the cross, God has forgiven him and rescued him from being punished for his sin. You can translate this in an active form. Alternate translation: "God will save"

### Romans 9:28

**the Lord will execute his word on the earth**

"the Lord will punish people on the earth as he has said he will"

### **Romans 9:29**

#### **us ... we**

Here the words "us" and "we" refer to Isaiah and those to whom he spoke.

#### **we would be like Sodom, and we would have become like Gomorrah**

God killed all of the people of Sodom and Gomorrah because of their sin. Alternate translation: "we all would have been destroyed like the people of Sodom and Gomorrah" or "God would have destroyed all of us as he destroyed the people in the cities of Sodom and Gomorrah"

### **Romans 9:30**

#### **What will we say then?**

Paul uses this question to get the attention of his readers. Alternate translation: "So this is what we must say."

#### **That the Gentiles**

"We will say that the Gentiles"

#### **who were not pursuing righteousness**

"who were not trying to get righteousness" or "who were not trying to be righteous"

#### **righteousness, the righteousness by faith**

Here "by faith" refers to placing one's trust in Christ. You can make this explicit in your translation. Alternate translation: "righteousness because God made them right with him when they trusted in Christ"

### **Romans 9:31**

#### **who did pursue a law of righteousness**

"who tried to obey a law in order to get righteousness" or "who tried to be righteous by obeying a law"

#### **did not arrive at that law**

"could not keep that law" or "did not succeed at keeping that law"

### **Romans 9:32**

#### **Why not? Because they**

You can translate this rhetorical question as a statement and include the words from the ellipsis in your translation. Paul asks this question to get the attention of his readers. Alternate translation: "Why could they not attain righteousness? Because they" or "This is why they could not attain righteousness: they"

#### **by works**

This refers to things that people do to try to please God. You can make this explicit in your translation. Alternate translation: "by trying to do things that would please God" or "by keeping the Law"

### **Romans 9:33**

#### **as it has been written**

You can indicate that Isaiah wrote this. You can also translate it in an active form. Alternate translation: "as Isaiah the prophet wrote"

#### **in Zion**

Here Zion is a metonym that represents Israel. Alternate translation: "in Israel"

#### **stone of stumbling and a rock of offense**

These phrases mean basically the same thing and are metaphors that refer to Jesus and his death on the cross. It was as if the people stumbled over a stone because they were disgusted when they considered Jesus's death on the cross.

#### **believes in it**

Because the words "stone" and "rock" are a metaphors for a person, you may need to translate this as "believes in him."



## Chapter 10

<sup>1</sup> Brothers, my heart's desire and my plea to God is for them, for their salvation. <sup>2</sup> For I testify about them that they have a zeal for God, but not according to knowledge. <sup>3</sup> For, failing to understand the righteousness that comes from God, and seeking to establish their own righteousness, they did not submit to God's righteousness. <sup>4</sup> For Christ is the fulfillment of the law for righteousness for everyone who believes. <sup>5</sup> For Moses writes about the righteousness that comes from the law: "The man who does these things will live by them." <sup>6</sup> But the righteousness that comes from faith says this: "Do not say in your heart, 'Who will ascend into heaven?' (that is, to bring Christ down); <sup>7</sup> and do not say, 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). <sup>8</sup> But what does it say? "The word is near you, in your mouth and in your heart." That is the word of faith, which we proclaim. <sup>9</sup> For if with your mouth you confess Jesus as Lord, and believe in your heart that God raised him from the dead, you will be saved. <sup>10</sup> For with the heart one believes and has righteousness, and with the mouth one confesses and is saved. <sup>11</sup> For scripture says, "Everyone who believes on him will not be put to shame." <sup>12</sup> For there is no difference between Jew and Greek. For the same Lord is Lord of all, and he is rich to all who call upon him. <sup>13</sup> For everyone who calls on the name of the Lord will be saved. <sup>14</sup> How then can they call on him in whom they have not believed? How can they believe in him of whom they have not heard? How can they hear without a preacher? <sup>15</sup> Then how can they preach, unless they are sent?—As it is written, "How beautiful are the feet of those who proclaim good news!"

<sup>16</sup> But not all of them obeyed the good news. For Isaiah says, "Lord, who has believed our report?" <sup>17</sup> So faith comes from hearing, and hearing by the word of Christ. <sup>18</sup> But I say, "Did they not hear?" Yes, most certainly.

"Their sound has gone out into all the earth,  
and their words to the ends of the world."

<sup>19</sup> Moreover, I say, "Did Israel not know?" First Moses says,

"I will provoke you to jealousy by what is not a nation.  
By means of a nation without understanding, I will stir you up to anger."

<sup>20</sup> Then Isaiah was very bold when he says,

"I was found by those who did not seek me.  
I appeared to those who did not ask for me."

<sup>21</sup> But to Israel he says,

"All the day long I reached out my hands  
to a disobedient and stubborn people."

## Romans 10 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 18-20 of this chapter. These lines of poetry are from the Old Testament.

Some translations also set prose quotations from the Old Testament farther to the right than the rest of the text. The ULB does this with the quoted words in verse 8.

## Special concepts in this chapter

### God's righteousness

Paul teaches here that while many Jews earnestly tried to be righteous, they did not succeed. We cannot earn God's righteousness. God gives us Jesus's righteousness when we believe in him. (See: righteous and faith)

## Important figures of speech in this chapter

### Rhetorical questions

Paul uses many rhetorical questions in this chapter. He does this to convince his readers that God does not save only the Hebrew people, so Christians must be ready to go and share the gospel with the whole world. (See: and save)

## Other possible translation difficulties in this chapter

### "I will provoke you to jealousy by what is not a nation"

Paul uses this prophecy to explain that God will use the church to make the Hebrew people jealous. This is so they will seek God and believe the gospel.

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## Romans 10:1

### Connecting Statement:

Paul continues stating his desire for Israel to believe but emphasizes that both those who are Jews and those who are not can only be saved by faith in Jesus.

### Brothers

Here this means fellow Christians, including both men and women.

### my heart's desire

Here "heart" is a metonym for a person's emotions or inner being. Alternate translation: "my greatest desire"

### is for them, for their salvation

"is that God will save the Jews"

## Romans 10:2

### I testify about them

"I declare truthfully about them"

## Romans 10:3

### For, failing to understand the righteousness that comes from God

Here "righteousness refers to the way God puts people right with himself. You can make this explicit in the translation. Alternate translation: "For because they did not know how God puts people right with himself"

### they did not submit to God's righteousness.

"they did not accept God's way of putting people right with himself"

## Romans 10:4

### For Christ is the fulfillment of the law

"For Christ completely fulfilled the law"

### law for righteousness for everyone who believes

Here "believes" means "trusts." Alternate translation: "law, and he makes everyone who trusts in him right before God"

## Romans 10:5

### the righteousness that comes from the law

Paul speaks of "righteousness" as if it were alive and able to move. Alternate translation: "how the law makes a person right before God"

### "The man who does these things will live by them."

In order to be made right with God through the law, a person would have to keep the law perfectly, which is not possible. Alternate translation: "The person who perfectly obeys the law will live because the law will make him right before God"

### will live

The words "will live" can refer to 1) eternal life or 2) mortal life in fellowship with God.

## Romans 10:6

### But the righteousness that comes from faith says this

Here "righteousness" is described as a person who can speak. Alternate translation: "But Moses writes this about how faith makes a person right before God"

### Do not say in your heart

Moses was addressing the people as if he were speaking to only one person. Here "heart" is a metonym for a person's mind or inner being. Alternate translation: "Do not say to yourself"

**Who will ascend into heaven?**

Moses uses a question to teach his audience. His previous instruction of, "Do not say" requires a negative answer to this question. You can translate this question as a statement. Alternate translation: "No one is able to go up to heaven"

**that is, to bring Christ down**

"in order that they might have Christ come down to earth"

**Romans 10:7**

**Who will descend into the abyss?**

Moses uses a question to teach his audience. His previous instruction of, "Do not say" requires a negative answer to this question. You can translate this as a statement. Alternate translation: "No person can go down and enter the place where the spirits of dead persons are."

**the dead**

All those who have died. This expression describes all dead people together in the underworld. To be brought up from among them is to become alive again.

**dead**

This word speaks of physical death.

**Romans 10:8**

**But what does it say?**

The word "it" refers to the scripture. Alternate translation: "But this is what Moses says"

**The word is near you, in your mouth and in your heart**

Paul speaks of God's message as if it were a person who can move. The word "mouth" is a metonym that refers to what a person says. The phrase "in your heart" is metonym that refers to what a person thinks and believes. Alternate translation: "You have heard the message. You know how to speak it, and you know what it means"

**the word of faith**

"God's message that tells us that we must believe in him"

**Romans 10:9**

**if with your mouth you confess Jesus as Lord**

"if you confess that Jesus is Lord"

**believe in your heart**

Here "heart" is a metonym for a person's mind or inner person. Alternate translation: "believe in your mind" or "truly believe"

**raised him from the dead**

"Raised" here is an idiom for "caused to live again." Alternate translation: "caused him to live again"

**you will be saved**

You can translate this in an active form. Alternate translation: "God will save you"

**Romans 10:10**

**For with the heart one believes and has righteousness, and with the mouth one confesses and is saved**

Here "heart" is a metonym that represents the mind or will. Alternate translation: "For it is with the mind that a person trusts and is right before God, and it is with the mouth that a person confesses so that God saves him"

**with the mouth**

Here "mouth" is a synecdoche that represents a person's capacity to speak.

**Romans 10:11**

**For scripture says**

Paul speaks of the scripture as if it were alive and had a voice. You can make explicit who wrote the scripture that Paul uses here. Alternate translation: "For Isaiah wrote in the scripture"

**Everyone who believes on him will not be put to shame**

This is equivalent to: "If a person believes, then that person will not be shamed." The negative is used here for emphasis. You can translate this in an active form. Alternate translation: "God will honor everyone who believes in him" or "God will shame only those who do not believe in Jesus"

**Romans 10:12**

**For there is no difference between Jew and Greek**

Paul implies that God will treat all people the same. You can make this explicit in your translation. Alternate translation: "In this way, God treats the Jews and the non-Jews the same"

**he is rich to all who call upon him**

Here "he is rich" means that God blesses richly. You can make this explicit in your translation. Alternate translation: "he richly blesses all who trust in him"

**Romans 10:13**

**For everyone who calls on the name of the Lord will be saved**

Here the word "name" is a metonym for Jesus. You can translate this in an active form. Alternate translation: "The Lord will save everyone who trusts in him"

**Romans 10:14**

**How then can they call on him in whom they have not believed?**

Paul uses a question to emphasize the importance of taking the good news of Christ to those who have not heard. The word "they" refers to those who do

not yet belong to God. Alternate translation: "Those who do not believe in God cannot call on him!"

**How can they believe in him of whom they have not heard?**

Paul uses another question for the same reason. Alternate translation: "And they cannot believe in him if they have not heard his message!" or "And they cannot believe in him if they have not heard the message about him!"

**believe in**

trust and desire to obey

**How can they hear without a preacher?**

Paul uses another question for the same reason. Alternate translation: "And they cannot hear the message if someone does not tell them!"

**Romans 10:15**

**How beautiful are the feet of those who proclaim good news**

Paul uses "feet" to represent those who travel and take the message to those who have not heard it. The feet were considered a dirty and ugly part of the body, so the idea of beautiful feet would have seemed odd to Paul's readers. Alternate translation: "How beautiful are even the feet of those who proclaim good news" or "It is wonderful when messengers go and tell others the good news"

**Romans 10:16**

**not all of them obeyed**

Here "they" refers to the Jews. "not all of the Jews obeyed"

**Lord, who has believed our report?**

Paul is using this question, which Isaiah prophesied in the Scriptures, to emphasize that many Jews would not believe in Jesus. You can translate this as a statement. Alternate translation: "Lord, so many of them do not believe our message!"

**our report**

Here, "our" refers to God and Isaiah and so is inclusive.

**Romans 10:17**

**So faith comes from hearing**

The abstract noun "faith" can be stated as the verb "believes." There are also words that Paul left out, but they are understood. Alternate translation: "So a person believes in Christ by hearing the message about Christ"

**and hearing by the word of Christ**

Here "word" is a metonym that means "message." There are also words that Paul left out, but they are understood. Alternate translation: "and a person hears the message by someone preaching the message about Christ"

**Romans 10:18**

**But I say, "Did they not hear?" Yes, most certainly**

Paul uses a question for emphasis. You can translate this as a statement. Alternate translation: "But, I say the Jews certainly have heard the message about Christ"

**Their sound has gone out into all the earth, and their words to the ends of the world.**

Both of these statements mean basically the same thing and Paul uses them for emphasis. The word "their" refers to the sun, moon, and stars. Here they are described as human messengers that tell people about God. This refers to how their existence shows God's power and glory. You can make explicit that Paul is quoting Scripture here. Alternate translation: "As the Scriptures record, 'The sun, moon, and the stars are proof of God's power and glory, and everyone in the world sees them and knows the truth about God.'"

**Romans 10:19**

**Moreover, I say, "Did Israel not know?"**

Paul uses a question for emphasis. The word "Israel" is a metonym for the people who lived in the nation of Israel. Alternate translation: "Again I tell you the people of Israel did know the message."

**First Moses says, "I will provoke you ... I will stir you up**

This means that Moses wrote down what God said. "I" refers to God, and "you" refers to the Israelites. Alternate translation: "First Moses says that God will provoke you ... God will stir you up"

**by what is not a nation**

"by those you do not consider to be a real nation" or "by people who do not belong to any nation"

**By means of a nation without understanding**

Here "without understanding" means that the people do not know God. Alternate translation: "By a nation with people who do not know me or my commands"

**I will stir you up to anger**

"I will make you angry" or "I will cause you to become angry"

**you**

This refers to the nation of Israel.

**Romans 10:20**

**General Information:**

Here the words "I" and "me" refer to God.

**Then Isaiah was very bold when he says**

This means the prophet Isaiah wrote what God had said.

**I was found by those who did not seek me**

Prophets often speak of things in the future as if they have already happened. This emphasizes that the prophecy will certainly come true. You can translate this in an active form. Alternate translation: "Even though the Gentile people will not look for me, they will find me"

**I appeared**

"I made myself known"

**he says**

"He" refers to God, who is speaking through Isaiah.

**Romans 10:21**

**General Information:**

Here the word "my" refers to God.

**All the day long I**

This phrase is used to emphasize God's continual effort. "I continually"

**I reached out my hands to a disobedient and stubborn people**

"I tried to welcome you and to help you, but you refused my help and continued to disobey"

## Chapter 11

<sup>1</sup> I say then, did God reject his people? May it never be. For I also am an Israelite, a descendant of Abraham, of the tribe of Benjamin. <sup>2</sup> God did not reject his people, whom he foreknew. Do you not know what the scripture says about Elijah, how he pleaded with God against Israel? <sup>3</sup> "Lord, they have killed your prophets, they have broken down your altars. I alone am left, and they are seeking my life." <sup>4</sup> But what does God's answer say to him? "I have reserved for myself seven thousand men who have not bent the knee to Baal." <sup>5</sup> Even so then, at this present time also there is a remnant because of the choice of grace. <sup>6</sup> But if it is by grace, it is no longer based on works. Otherwise grace would no longer be grace. <sup>7</sup> What then? The thing that Israel was seeking, it did not obtain, but the chosen obtained it, and the rest were hardened. <sup>8</sup> It is just as it is written:

"God has given them a spirit of dullness,  
eyes so that they should not see,  
and ears so that they should not hear,  
to this very day."

<sup>9</sup> Then David says,

"Let their table become a snare and a trap,  
a stumbling block and a retribution for them.

<sup>10</sup> Let their eyes be darkened so that they may not see,  
and bend their backs continually."

<sup>11</sup> I say then, "Did they stumble so as to fall?" May it never be. Instead, by their trespass, salvation has come to the Gentiles, in order to provoke them to jealousy. <sup>12</sup> Now if their trespass is the riches of the world, and if their loss is the riches of the Gentiles, how much greater will their fulfillment be? <sup>13</sup> But now I am speaking to you Gentiles, and as long as I am an apostle to the Gentiles, I take pride in my ministry. <sup>14</sup> Perhaps I will provoke to jealousy those who are of my own flesh. Perhaps we will save some of them. <sup>15</sup> For if their rejection means the reconciliation of the world, what will their acceptance be but life from the dead? <sup>16</sup> If the firstfruits are holy, so is the lump of dough. If the root is holy, so are the branches. <sup>17</sup> But if some of the branches were broken off, if you, a wild olive branch, were grafted in among them, and if you shared with them in the rich root of the olive tree, <sup>18</sup> do not boast over the branches. But if you do boast, it is not you who supports the root, but the root that supports you. <sup>19</sup> You will say then, "Branches were broken off so that I might be grafted in." <sup>20</sup> That is true. Because of their unbelief they were broken off, but you stand firm because of your faith. Do not be arrogant in your thoughts, but fear. <sup>21</sup> For if God did not spare the natural branches, neither will he spare you. <sup>22</sup> Look at, then, the kind actions and the severity of God: severity came on the Jews who fell, but God's kindness comes on you, if you continue in his kindness. Otherwise you also will be cut off. <sup>23</sup> And even they, if they do not continue in their unbelief, will be grafted in. For God is able to graft them in again. <sup>24</sup> For if you were cut out of what is by nature a wild olive tree, and contrary to nature were grafted into a good olive tree, how much more will these, the natural branches, be grafted back into their own olive tree?

<sup>25</sup> For I do not want you to be uninformed, brothers, of this mystery, so that you may not be wise in your own thinking: A partial hardening has come upon Israel until the full number of the Gentiles comes in. <sup>26</sup> Thus all Israel will be saved, just as it is written:

"Out of Zion will come the Deliverer.  
He will remove ungodliness from Jacob,  
<sup>27</sup> and this will be my covenant with them,  
when I will take away their sins."

<sup>28</sup> As far as the gospel is concerned, they are enemies for your sake. But as far as election is concerned, they are beloved because of the patriarchs. <sup>29</sup> For the gifts and the call of God are irrevocable. <sup>30</sup> For just as you were formerly disobedient to God, now you have received mercy because of their disobedience. <sup>31</sup> In the same way, now these Jews have been disobedient. The result was that by the mercy shown to you

they may also now receive mercy. <sup>32</sup> For God has shut up all into disobedience in order that he might show mercy on all.

<sup>33</sup> Oh, the depth of the riches both of the wisdom and the knowledge of God!  
How unsearchable are his judgments,  
and his ways beyond discovering!

<sup>34</sup> "For who has known the mind of the Lord  
or who has become his advisor?

<sup>35</sup> Or who has first given anything to God,  
that God must repay him?"

<sup>36</sup> For from him and through him and to him are all things.

To him be the glory forever. Amen.

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## Footnotes

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11:6 <sup>[1]</sup>Some old copies read

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## Romans 11 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 9-10, 26-27, and 34-35, which is from the Old Testament.

### Special concepts in this chapter

#### Grafting

Paul uses the image of "grafting" to refer to the place of the Gentiles and Jews in the plans of God. Making one plant to be permanently part of another plant is called "grafting." Paul uses the picture of God grafting the Gentiles as a wild branch into his saving plans. But God has not forgotten about the Jews, who are spoken of as the natural plant. God will also save Jews who believe in Jesus.

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### Romans 11:1

#### Connecting Statement:

Though Israel as a nation has rejected God, God wants them to understand salvation comes by grace without works.

#### I say then

"I, Paul, say then"

#### did God reject his people?

Paul asks this question so that he can answer the questions of other Jews who are upset that God has included the Gentiles among his people, while the hearts of the Jewish people have been hardened.

#### May it never be.

"That is not possible!" or "Certainly not!" This expression strongly denies that this could happen. You may have a similar expression in your language that you could use here. See how you translated this in Romans 9:14.

#### tribe of Benjamin

This refers to the tribe descended from Benjamin, one of the 12 tribes into which God divided the people of Israel.

### Romans 11:2

#### whom he foreknew

"whom he knew ahead of time"

#### Do you not know what the scripture says about Elijah, how he pleaded with God against Israel?

You can translate this as a statement. Alternate translation: "Surely you know what the Scriptures record about when Elijah pleaded with God against Israel."

#### what the scripture says

Paul is referring to the scripture as if they were able to speak.

### **Romans 11:3**

#### **they have killed**

"They" refers to the people of Israel.

#### **I alone am left**

The pronoun "I" here refers to Elijah.

#### **seeking my life**

"desiring to kill me"

### **Romans 11:4**

#### **But what does God's answer say to him?**

Paul is using this question to bring the reader to his next point. Alternate translation: "But this is God's answer to him:"

#### **him**

The pronoun "him" refers to Elijah.

#### **seven thousand men**

"7,000 men"

### **Romans 11:5**

#### **remnant**

Here this means a small part of people whom God chose to receive his grace.

### **Romans 11:6**

#### **But if it is by grace**

Paul continues to explain how God's mercy works. Alternate translation: "But since God's mercy works by grace"

### **Romans 11:7**

#### **What then?**

"What should we conclude?" Paul asks this question to move his reader to his next point. You can translate this as a statement. Alternate translation: "This is what we need to remember" or "So"

### **Romans 11:8**

#### **God has given them a spirit of dullness, eyes so that they should not see, and ears so that they should not hear**

This is a metaphor about the fact that the people are spiritually dull. They are not able to hear or receive spiritual truth.

#### **spirit of**

Here this means "having the characteristics of," such as the "spirit of wisdom."

#### **eyes so that they should not see**

The concept of seeing with one's eyes was considered to be equivalent to gaining understanding.

#### **ears so that they should not hear**

The concept of hearing with the ears was considered to be equivalent to obedience.

### **Romans 11:9**

#### **Let their table become a snare and a trap**

"Table" here is a metonym that represents feasting, and "snare" and "trap" are metaphors that represent punishment. You can translate this in an active form. Alternate translation: "Please, God, make their feasts like a trap that catches them"

#### **a stumbling block**

A "stumbling block" is anything that causes a person to trip so that he falls down. Here it represents something that tempts a person to sin. Alternate translation: "something that tempts them to sin"

#### **a retribution for them**

"something that allows you to take revenge on them"

### **Romans 11:10**

#### **bend their backs continually**

Here "bend their backs" is a metonym for forcing slaves to carry heavy loads on their backs. This is a metaphor for making them suffer. Alternate translation: "make them suffer like people carrying heavy loads"

### **Romans 11:11**

#### **Connecting Statement:**

With Israel as a nation rejecting God, Paul warns the Gentiles to be careful they do not make the same mistake.

#### **Did they stumble so as to fall?**

Paul uses this question to add introduce the next thing he wants to say. If your language uses a different way to introduce new topics, you can use it here. Here the words "stumble" and "fall" are metaphors for sinning and having God reject the sinner. Alternate translation: "Has God rejected them forever because they sinned?"

#### **May it never be.**

"That is not possible!" or "Certainly not!" This expression strongly denies that this could happen. You may have a similar expression in your language that you could use here. See how you translated this in Romans 9:14.

#### **provoke ... to jealousy**

See how you translated this phrase in Romans 10:19.

## Romans 11:12

**if their trespass is the riches of the world, and if their loss is the riches of the Gentiles**

Both of these phrases mean basically the same thing. If you need to, you can combine them in your translation. Alternate translation: "when the Jews trespassed, the result was that God abundantly blessed the non-Jews"

**the riches of the world**

Because the Jews rejected Christ, God richly blessed the Gentiles by giving them the opportunity to receive Christ.

**the world**

Here the "world" is a metonym that refers to the people who live in the world, especially the Gentiles.

**how much greater will their fulfillment be?**

This can be translated as a statement. The words "their fulfillment" refer to either 1) the time when God blesses the Jews 2) when the Jews believe in Jesus. Alternate translation: "their fulfillment will be much greater." or "how much better will it be for the non-Jews when all the Jews believe in Jesus?" or "how much better will it be for the non-Jews when God fully blesses the Jews?"

## Romans 11:13

**General Information:**

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## Romans 11:14

**provoke to jealousy**

See how you translated this phrase in Romans 10:19.

**those who are of my own flesh**

This refers to "my fellow Jews."

**Perhaps we will save some of them**

God will save those who believe. Alternate translation: "Perhaps some will believe and therefore God will save them"

## Romans 11:15

**For if their rejection means the reconciliation of the world**

"For if because God rejected them, he will reconcile the rest of the world to himself"

**their rejection**

The pronoun "their" refers to Jewish unbelievers.

**the world**

Here "the world" is a metonym for the people who live in the world. Alternate translation: "the people in the world"

**what will their acceptance be but life from the dead?**

Paul asks this question to emphasize that when God accepts the Jews, it will be a wonderful thing. The abstract noun "acceptance" can be translated as a verb. Alternate translation: "how will it be when God accepts them? It will be like they have come back to life from among the dead!" or "then when God accepts them, it will be like they have died and become alive again!"

**the dead**

These words speak of all dead people together in the underworld.

## Romans 11:16

**If the firstfruits are holy, so is the lump of dough**

Paul is speaking of Abraham, Isaac, and Jacob, the Israelites' ancestors, as if they were the first grain or "firstfruits" to be harvested. He is also speaking of the Israelites who are descendants of those men as if they were a "lump of dough" made from the grain. Alternate translation: "If Abraham is counted as the first of what has been offered to God, all of our ancestors who followed should also be counted as God's possession"

**firstfruits**

The people always dedicated to God the first crops that they harvested. Here "firstfruits" stands for the first people to believe in Christ.

**If the root is holy, so are the branches**

Paul is speaking of Abraham, Isaac, and Jacob, the Israelites' ancestors, as if they were the root of a tree, and the Israelites, who are descendants of those men, as if they were the tree's "branches."

## Romans 11:17

**But if some of the branches were broken off**

Here Paul refers to the Jews who rejected Jesus as "broken branches." You can translate this in an active form. Alternate translation: "But if someone broke off some of the branches"

**if you, a wild olive branch, were grafted in among them**

Here Paul speaks of the Gentile Christians as if they were "grafted branches." You can translate this in an active form. Alternate translation: "if God grafted you, a wild olive branch, among them"

**if you, a wild olive branch**

The pronoun "you" is singular. Here "you" and the phrase "a wild olive branch," refer to a Gentile person, in general, who has accepted salvation through Jesus.

**the rich root of the olive tree**

Here "the rich root" is a metaphor that refers to the promises of God.

### Romans 11:18

#### **do not boast over the branches**

Here "the branches" is a metaphor that stands for the Jewish people. Alternate translation: "do not say you are better than the Jewish people God has rejected"

#### **it is not you who supports the root, but the root that supports you**

Again Paul implies that the Gentile believers are branches. God saves them only because of the covenant promises that he made to the Jews.

### Romans 11:19

#### **Branches were broken off**

Here "branches" refers to the Jews who rejected Jesus and whom God has now rejected. You can translate this in an active form. Alternate translation: "God broke branches off"

#### **I might be grafted in**

Paul uses this phrase to refer to the Gentile believers whom God has accepted. You can translate this in an active form. Alternate translation: "he might attach me in"

### Romans 11:20

#### **their ... they**

The pronouns "their" and "they" refer to the Jewish people who did not believe.

#### **but you stand firm because of your faith**

Paul speaks of the Gentile believers remaining faithful as if they were standing firm and no one could move them. Alternate translation: "but you remain because of your faith"

#### **be arrogant in your thoughts**

"think that you are better than you are" or "be proud"

### Romans 11:21

#### **For if God did not spare the natural branches, neither will he spare you**

Here the "natural branches" refers to the Jewish people who rejected Jesus. Alternate translation: "Since God did not spare those unbelieving Jews, who grew up like a tree's natural branches that came from the root, then know that if you do not believe, he will not spare you either"

### Romans 11:22

#### **the kind actions and the severity of God**

Paul is reminding the Gentile believers that although God may act very kindly toward them, he will not hesitate to judge and punish them.

#### **severity came on the Jews who fell ... God's kindness comes on you**

This can be restated to remove the abstract nouns "severity" and "kindness." Alternate translation: "God dealt harshly with the Jews who fell ... God acts kindly toward you"

#### **the Jews who fell**

Here "fell" is a metaphor that means to have done something wrong. Alternate translation: "the Jews who have done wrong" or "the Jews who have refused to trust in Christ"

#### **if you continue in his kindness**

This can be restated to remove the abstract noun "kindness." Alternate translation: "if you continue doing what is right so that he continues being kind to you"

#### **Otherwise you also will be cut off**

Paul again uses the metaphor of a branch, which God can "cut off" if he needs to. Here "cut off" is a metaphor for rejecting someone. You can translate this in an active form. Alternate translation: "Otherwise God will also cut you off" or "Otherwise God will also reject you"

### Romans 11:23

#### **if they do not continue in their unbelief**

The phrase "do not continue in their unbelief" is a double negative. You can translate this in a positive form. Alternate translation: "if they start believing"

#### **will be grafted in**

Paul speaks of the Jews as if they were branches that could be grafted back into a tree if they start to believe in Jesus. You can translate this in an active form. Alternate translation: "God will graft back in"

#### **graft**

This is a common process in which the end of a live branch of one tree is inserted into another tree so that the new branch will continue to grow in that tree.

#### **they ... them**

All occurrences of "they" or "them" refer to the Jews.

### Romans 11:24

#### **For if you were cut out of what is by nature a wild olive tree, and contrary to nature were grafted into a good olive tree, how much more will these, the natural branches, be grafted back into their own olive tree?**

Paul continues speaking of the Gentile believers and Jews as if they were branches of a tree. You can translate this in an active form. Alternate translation: "For if God had cut you out of what is by nature a wild olive tree, and contrary to nature had grafted you into a good olive tree, how much

more will he graft these Jews, who are the natural branches, into their own olive tree?"

**how much more will these, the natural branches, be grafted back into their own olive tree?**

This rhetorical question can be translated as a statement. Alternate translation: "then these Jews, who are the natural branches, will certainly be grafted back into their own olive tree."

**branches**

Paul is speaking of the Jews and Gentiles as if they were branches. The "natural branches" represent the Jews, and the "grafted branches" represent the Gentile believers.

**Romans 11:25**

**I do not want you to be uninformed**

Here Paul uses a double negative to emphasize the positive. You can translate this in a positive form. Alternate translation: "I very much want you to be informed"

**brothers**

Here "brothers" means fellow Christians, including both men and women.

**I**

The pronoun "I" refers to Paul.

**you ... you ... your**

The pronouns "you" and "your" refer to the Gentile believers.

**so that you may not be wise in your own thinking**

Paul does not want the Gentile believers to think they are wiser than the Jewish unbelievers. Alternate translation: "so that you will not think you are wiser than you are"

**A partial hardening has come upon Israel**

This is the mystery that Paul referred to earlier in the sentence. This can be made explicit. "A partial hardening" is a metaphor for many of the people remaining stubborn. Paul said this because some of the Jews stubbornly refused to trust Jesus. Alternate translation: "This mystery is that a partial hardening has come upon Israel" or "Many people of Israel remain stubborn"

**until the full number of the Gentiles**

Here "full number" means the amount determined by God. It does not mean all Gentiles. Alternate translation: "until the number of Gentiles determined by God"

**comes in**

This is a metaphor meaning to be saved or to become a Christian. Alternate translation: "is saved" or "believes in Christ"

**Romans 11:26**

**Connecting Statement:**

Paul says that, to the glory of God, a deliverer will come out of Israel.

**Thus all Israel will be saved**

This can be stated in active form. Alternate translation: "Thus God will save all Israel"

**just as it is written**

You can translate this in an active form. Alternate translation: "just as the scriptures record"

**Out of Zion**

Here "Zion" is used as a metonym for the place where God dwells. Alternate translation: "From where God is among the Jews"

**the Deliverer**

"the one who brings his people to safety"

**He will remove ungodliness**

Paul speaks of ungodliness as if it were an object that someone could remove, such as a garment..

**from Jacob**

Here "Jacob" is used as a metonym for Israel. Alternate translation: "from the Israelite people"

**Romans 11:27**

**I will take away their sins**

Here Paul speaks of sins as if they were objects that someone could take away. Alternate translation: "I will remove the burden of their sins"

**Romans 11:28**

**As far as the gospel is concerned**

You can make explicit why Paul mentions the gospel. Alternate translation: "Because the Jews rejected the gospel"

**they are enemies for your sake**

You can make explicit whose enemies they are, and how this was for the Gentiles' sake. Alternate translation: "they are God's enemies for your sake" or "God has treated them as enemies in order that you also might hear the gospel"

**as far as election is concerned**

You can make explicit why Paul mentions election. Alternate translation: "because God has elected the Jews" or "because God has chosen the Jews"

**they are beloved because of the patriarchs**

You can make explicit who loves the Jews and why Paul mentions their forefathers. You can also translate this in an active form. Alternate translation: "God still loves them because of what he promised to do for their ancestors"

### Romans 11:29

#### **For the gifts and the call of God are irrevocable**

Paul speaks of the spiritual and material blessings that God promised to give his people as if they were gifts. The call of God refers to the fact that God called the Jews to be his people. Alternate translation: "For God will never change his mind about what he has promised to give them, and about how he has called them to be his people" or "God will never take back his gifts or his call"

#### **are irrevocable**

"can never be taken back"

### Romans 11:30

#### **you were formerly disobedient to God**

"you did not obey God in the past"

#### **you have received mercy because of their disobedience**

Here mercy means God's undeserved blessings. Alternate translation: "because the Jews have rejected Jesus, you have received blessings that you did not deserve"

#### **you**

This refers to Gentile believers, and is plural.

### Romans 11:31

#### **General Information:**

This page has intentionally been left blank.

### Romans 11:32

#### **God has shut up all into disobedience**

God has treated people who disobey him like prisoners who are unable to escape from prison. Alternate translation: "God has made prisoners of those who disobey him. Now they cannot stop disobeying God"

### Romans 11:33

#### **Oh, the depth of the riches both of the wisdom and the knowledge of God**

Here "wisdom" and "knowledge" mean basically the same thing. Alternate translation: "How amazing

are the many benefits of both God's wisdom and knowledge"

#### **How unsearchable are his judgments, and his ways beyond discovering**

"We are completely unable to understand the things that he has decided and to find out the ways in which he acts toward us"

### Romans 11:34

#### **For who has known the mind of the Lord or who has become his advisor?**

Paul uses this question to emphasize that no one is as wise as the Lord. You can translate this as a statement. Alternate translation: "No one has ever known the mind of the Lord, and no one has become his advisor."

#### **the mind of the Lord**

Here "mind" is a metonym for knowing things or thinking about things. Alternate translation: "all that the Lord knows" or "what the Lord thinks about"

### Romans 11:35

#### **Or who has first given anything to God, that God must repay him?"**

Paul uses this question to emphasize his point. Alternate translation: "No one has ever given anything to God that he did not first receive from God"

### Romans 11:36

#### **For from him ... through him ... to him**

Here, all occurrences of "him" refers to God.

#### **To him be the glory forever**

This expresses Paul's desire for all people to honor God. You can make this explicit in your translation. Alternate translation: "May all people honor him forever"

## Chapter 12

<sup>1</sup> I urge you therefore, brothers, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God. This is your reasonable service. <sup>2</sup> Do not be conformed to this world, but be transformed by the renewal of your mind. Do this so that you can test and approve what is the good, acceptable, and perfect will of God.

<sup>3</sup> For by the grace that was given to me I say to everyone among you: Do not think of yourself more highly than you ought, but rather, think with sober judgment, each according to the measure of faith that God has given you. <sup>4</sup> For we have many members in one body, but not all the members have the same function. <sup>5</sup> In the same way, we who are many are one body in Christ, and are individually members of each other. <sup>6</sup> We have different gifts according to the grace that was given to us. If one's gift is prophecy, let it be done according to the proportion of his faith. <sup>7</sup> If one's gift is service, let him serve. If one has the gift of teaching, let him teach. <sup>8</sup> If one's gift is encouragement, let him encourage. If one's gift is giving, let him do it generously. If one's gift is leading, let it be done with diligence. If one's gift is in showing mercy, let it be done with cheerfulness.

<sup>9</sup> Let love be without hypocrisy. Abhor what is evil; hold on to that which is good. <sup>10</sup> Concerning love of the brothers, be affectionate to one another. Concerning honor, respect one another. <sup>11</sup> Concerning diligence, do not be hesitant. Concerning the spirit, be eager. Concerning the Lord, serve him. <sup>12</sup> Rejoice in hope, endure tribulation, be faithful in prayer. <sup>13</sup> Share in the needs of God's holy people. Find many ways to show hospitality. <sup>14</sup> Bless those who persecute you; bless and do not curse. <sup>15</sup> Rejoice with those who rejoice; weep with those who weep. <sup>16</sup> Be of the same mind toward one another. Do not think in proud ways, but accept lowly people. Do not be wise in your own thoughts. <sup>17</sup> Repay no one evil for evil. Do good things in the sight of all people. <sup>18</sup> If possible, as far as it depends on you, live at peace with all people. <sup>19</sup> Do not avenge yourselves, beloved, but give way to the wrath of God. For it is written, "Vengeance belongs to me; I will repay," says the Lord."

<sup>20</sup> But "if your enemy is hungry, feed him.  
If he is thirsty, give him a drink.  
For if you do this, you will heap coals of fire on his head."

<sup>21</sup> Do not be overcome by evil, but overcome evil with good.

## Romans 12 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verse 20, which is from the Old Testament.

Many scholars believe Paul uses the word "therefore" in [Romans 12:1](#) to refer back to all of Chapters 1-11. Having carefully explained the Christian gospel, Paul now explains how Christians should live in light of these great truths. Chapters 12-16 focus on living out one's Christian faith. Paul uses many different commands in these chapters to give these practical instructions. (See: faith)

### Special concepts in this chapter

#### Christian living

Under the law of Moses, people were required to offer temple sacrifices of animals or grain. Now Christians are required to live their lives as a type of sacrifice to God. Physical sacrifices are no longer required. (See: lawofmoses)

### Important figures of speech in this chapter

#### Body of Christ

The body of Christ is an important metaphor or image used in Scripture to refer to the church. Each church member has a unique and important function. Christians need each other.

## Romans 12:1

### Connecting Statement:

Paul tells what the life of a believer should be and how believers should serve.

### I urge you therefore, brothers, by the mercies of God, to present

Here "brothers" refers to fellow believers, both male and female. Alternate translation: "Fellow believers, because of the great mercy that God has given you I very much want you to present"

### to present your bodies a living sacrifice

Here Paul uses the word "bodies" to refer to the entire beings of all those he is addressing. Paul is comparing a believer in Christ who completely obeys God to the animals that the Jews killed and then offered to God. Alternate translation: "to offer yourselves completely to God while you are alive as if you were a dead sacrifice on a temple altar"

### holy, acceptable to God

Possible meanings are 1) "a sacrifice that you give to God alone and that pleases him" or 2) "acceptable to God because it is morally pure"

### This is your reasonable service

"This is the right way to worship God"

## Romans 12:2

### Do not be conformed to this world

This can be stated in active form. Alternate translation: "Do not behave as this world behaves" or "Do not do what this world does"

### this world

This refers to unbelievers who live in the world.

### but be transformed by the renewal of your mind

You can translate this in an active form. Alternate translation: "but let God change the way you think and behave"

## Romans 12:3

### by the grace that was given to me I say

Here "grace" refers to God's choosing Paul to be an apostle and leader of the church. You can make this explicit in your translation. You can also translate this in an active form. Alternate translation: "because God freely chose me to be an apostle, I can say"

### Do not think of yourself more highly than you ought

"Do not think you are better than other people"

### rather, think with sober judgment

"instead, you should be wise in how you think about yourselves"

### each according to the measure of faith that God has given you

Paul implies here that believers have different abilities that correspond to their faith in God. Alternate translation: "since God has given each of you different abilities because of your trust in him"

## Romans 12:4

### For

Paul uses this word to show that he will now explain why some Christians should not think they are better than others.

### we have many members in one body

Paul refers to all the believers in Christ as if they were different parts of the human body. He does this to illustrate that although believers may serve Christ in different ways, each person belongs to Christ and serves in an important way.

### members

Such parts of the body as eyes, ears, and hands.

## Romans 12:5

### are individually members of each other

Paul speaks of the believers as if God had physically joined them together like the parts of the human body. You can translate this in an active form. Alternate translation: "God has joined each believer together with all other believers"

## Romans 12:6

### We have different gifts according to the grace that was given to us

Paul speaks of believers' different abilities as being free gifts from God. You can translate this in an active form. Alternate translation: "God has freely given each of us different abilities to do things for him"

### let it be done according to the proportion of his faith

Possible meanings are 1) "let him speak prophecies that do not go beyond the amount of faith God has given us" or 2) "let him speak prophecies that agree with the teachings of our faith."

## Romans 12:7

### General Information:

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## Romans 12:8

### If one's gift is giving, let him do it

Here "giving" refers to giving money and other things to people. You can make this meaning explicit in your translation. Alternate translation: "If one has the gift of giving money or other goods to people in need, let him give"

## Romans 12:9

### Let love be without hypocrisy

You can translate this in an active form. Alternate translation: "You must love people sincerely and truly"

### love

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves.

## Romans 12:10

### Concerning love of the brothers, be affectionate

Here Paul begins a list of nine items, each of the form "Concerning ... be" to tell the believers what kind of people they should be. You may need to translate some of the items as "Concerning ... do." The list continues to Romans 12:13.

### Concerning love of the brothers

"As for how you love your fellow believers"

### love

In the original language a different word is used for "love" here than is used in 12:9. This word means brotherly love or love for a friend or family member. This is natural human love between friends or relatives.

### be affectionate

"show affection"

### Concerning honor, respect one another

"Honor and respect one another" or "Honor your fellow believers by respecting them"

## Romans 12:11

**Concerning diligence, do not be hesitant. Concerning the spirit, be eager. Concerning the Lord, serve him**  
"Do not be lazy in your duty, but be eager to follow the Spirit and to serve the Lord"

## Romans 12:12

### Rejoice in hope

"Rejoice because of your hope" or "Rejoice as you hope." Here the word "hope" is a person's confident expectation that what he desires really will happen. The abstract noun "hope" can be translated here with the verbs "confidently expect" or "confidently wait" or "trust." Alternate translation: "Rejoice because of what you confidently wait for" or "Rejoice as you confidently wait"

### endure tribulation

"be patient when you suffer" or "wait patiently whenever you have troubles"

### be faithful in prayer

"pray faithfully"

## Romans 12:13

### General Information:

This is the last item in the list that began in [Romans 12:9](#).

### Share in the needs of God's holy people

"When fellow Christians are in trouble, help them with what they need"

### Find many ways to show hospitality

"Always welcome Christians into your home when they need a place to stay"

## Romans 12:14

### General Information:

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## Romans 12:15

### General Information:

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## Romans 12:16

### Be of the same mind toward one another

This is an idiom that means to live in unity. Alternate translation: "Agree with one another" or "Live in unity with each other"

### Do not think in proud ways

"Do not think that you are more important than others"

### accept lowly people

"welcome people who do not seem important"

### Do not be wise in your own thoughts

"Do not think of yourselves as having more wisdom than everyone else"

## Romans 12:17

### Repay no one evil for evil

"Do not do evil things to anyone who has done evil things to you"

### Do good things in the sight of all people

"Do things that everyone considers to be good"

## Romans 12:18

### as far as it depends on you, live at peace with all people

"do whatever you can to live in peace with everyone"

### **Romans 12:19**

#### **give way to the wrath of God**

Here "wrath" is a metonym for God's punishment. Alternate translation: "allow God to punish those who harm you"

#### **For it is written**

You can translate this in an active form. Alternate translation: "For someone has written"

#### **Vengeance belongs to me; I will repay**

These two phrases mean basically the same thing and emphasize that God will avenge his people. Alternate translation: "I will certainly avenge you"

### **Romans 12:20**

#### **your enemy ... feed him ... give him a drink ... if you do this, you will heap**

All forms of "you" and "your" are addressed as to one person.

#### **But "if your enemy is hungry ... his head."**

Paul quotes another part of scripture. Alternate translation: "But the scripture also says, 'If your enemy is hungry ... his head.'"

#### **feed him**

"give him some food"

#### **you will heap coals of fire on his head**

Paul speaks of the blessings that the enemies will receive as if someone were pouring hot coals on their heads. Possible meanings are 1) "you will make the person who harmed you feel ashamed about how he has mistreated you" or 2) "you will give God a reason to judge your enemy more harshly"

### **Romans 12:21**

#### **Do not be overcome by evil, but overcome evil with good**

Paul describes "evil" as though it were a person. You can translate this in an active form. Alternate translation: "Do not let those who are evil defeat you, but defeat those who are evil by doing what is good"

#### **Do not be overcome by evil, but overcome evil**

These verbs are addressed as to one person and so are singular.

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## Chapter 13

<sup>1</sup> Let every soul be subject to higher authorities, for there is no authority unless it comes from God. The authorities that exist have been appointed by God. <sup>2</sup> Therefore he who rebels against that authority opposes the command of God; and those who oppose it will receive judgment on themselves. <sup>3</sup> For rulers are not a terror to those who do good deeds, but to those who do evil deeds. Do you desire to have no fear of the one in authority? Do what is good, and you will receive his praise. <sup>4</sup> For he is a servant of God to you for good. But if you do what is evil, be afraid; for he does not carry the sword for no reason. For he is a servant of God, an avenger for wrath on the one who does evil. <sup>5</sup> Therefore you must be subject, not only because of the wrath, but also because of conscience. <sup>6</sup> Because of this you pay taxes also. For authorities are servants of God, who attend to this very thing continually. <sup>7</sup> Pay to everyone what is owed to them: tax to whom tax is due, toll to whom toll is due, fear to whom fear is due, honor to whom honor is due.

<sup>8</sup> Owe no one anything, except to love one another. For he who loves his neighbor has fulfilled the law. <sup>9</sup> The commandments, "Do not commit adultery, do not murder, do not steal, do not covet," and if there is any other commandment it is summed up in this, "Love your neighbor as yourself." <sup>10</sup> Love does no harm to a neighbor. Therefore, love is the fulfillment of the law.

<sup>11</sup> Because of this, you know the time, that it is already the hour for you to awake out of sleep. For now our salvation is nearer than when we first believed. <sup>12</sup> The night has advanced, and the day is near. Let us therefore put aside the works of darkness, and let us put on the armor of light. <sup>13</sup> Let us walk appropriately, as in the day, not in drunken celebrations or drunkenness; and let us not walk in sexual immorality or in uncontrolled lust, and not in strife or jealousy. <sup>14</sup> But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its lusts.

### Romans 13 General Notes

#### Structure and formatting

In the first part of this chapter, Paul teaches Christians to obey rulers who govern them. At that time, ungodly Roman rulers governed the land. (See: godly)

#### Special concepts in this chapter

##### Ungodly rulers

Some readers will find it difficult to understand what Paul teaches about obeying rulers, especially if they are in places where rulers persecute the church. Christians must obey their rulers as well as obey God, unless the rulers do not allow Christians to do something God explicitly commands them to do. There are times when a believer must submit to these rulers and suffer at their hands. Christians understand that this world is temporary and they will ultimately be with God forever. (See: eternity)

#### Other possible translation difficulties in this chapter

##### Flesh

This is a complex issue. "Flesh" is possibly a metaphor for our sinful nature. Paul is not teaching that our physical bodies are sinful. Paul appears to be teaching that as long as Christians are alive ("in the flesh"), we will continue to sin. But our new nature will be fighting against our old nature. (See: flesh and sin)

### Romans 13:1

#### Connecting Statement:

Paul tells believers how to live under their rulers.

#### Let every soul be subject to

Here "soul" is a synecdoche for the whole person. "Every Christian should obey" or "Everyone should obey"

#### higher authorities

"government officials"

**for**  
because

**there is no authority unless it comes from God**  
"all authority comes from God"

**The authorities that exist have been appointed by God**  
You can translate this in an active form. Alternate translation: "And the people who are in authority are there because God put them there"

### **Romans 13:2**

**that authority**  
"that government authority" or "the authority that God placed in power"

**those who oppose it will receive judgment on themselves**  
You can translate this in an active form. Alternate translation: "God will judge those who oppose government authority"

### **Romans 13:3**

**For**  
Paul uses this word to begin his explanation of Romans 13:2 and to tell about what will result if the government condemns a person.

**rulers are not a terror to those who do good deeds, but to those who do evil deeds**  
"rulers do not cause terror for those who do good deeds, but for those who do evil deeds"

**Do you desire to have no fear of the one in authority?**  
Paul uses this question to get people to think about what they need to do in order not to be afraid of rulers. Alternate translation: "Let me tell you how you can be unafraid of the ruler."

**you will receive his praise**  
"the one in authority will say good things about you"

### **Romans 13:4**

**he does not carry the sword for no reason**  
You can translate this in a positive form. Alternate translation: "he carries the sword for a very good reason" or "he has the power to punish people, and he will punish people"

**carry the sword**  
Roman governors carried a short sword as a symbol of their authority.

**an avenger for wrath on the one who does evil**  
Here "wrath" represents the punishment people receive when they do evil deeds. Alternate translation: "a person who punishes, on God's behalf, those who do evil"

### **Romans 13:5**

**not only because of the wrath, but also because of conscience**  
"not only so the government will not punish you, but also so you will have a clear conscience before God"

### **Romans 13:6**

**Because of this**  
"Because the government punishes evildoers"

**you pay**  
Paul is addressing the believers here, so this is plural.

**For authorities**  
"This is why you should pay taxes: authorities"

**attend to**  
"administer" or "work on"

### **Romans 13:7**

**Pay to everyone**  
Paul is addressing the believers here, so this is plural.

**tax to whom tax is due, toll to whom toll is due, fear to whom fear is due, honor to whom honor is due**  
The word "pay" is understood from the previous phrase in the general sense of "give." Alternate translation: "pay tax to whom tax is due, pay toll to whom toll is due, pay fear to whom fear is due, and pay honor to him to whom honor is due"

**fear to whom fear is due, honor to whom honor is due**  
Here paying fear and honor is a metaphor for fearing and honoring those who deserve to be feared and honored. Alternate translation: "fear those who deserve to be feared, and honor those who deserved to be honored" or "respect those whom you ought to respect, and honor those whom you ought to honor"

**toll**  
This is a kind of tax.

### **Romans 13:8**

**Connecting Statement:**  
Paul tells believers how to act toward neighbors.

**Owe no one anything, except to love one another**  
This is a double negative. You can translate it in a positive form. Alternate translation: "Pay all you owe to everyone, and love one another"

**Owe**  
This verb is plural and applies to all the Roman Christians.

**anything, except to love one another**

This elliptical command includes the idea of "owe" from earlier in the sentence. Owing things or service to other people is a metaphor for the duty Christians have, in this case to love one another. Alternate translation: "anything, but remember that God has given you the duty to love one another"

**love**

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves.

**Romans 13:9**

**covet**

To covet is to desire to have or possess something that another person possesses.

**Romans 13:10**

**Love does no harm to a neighbor**

This phrase portrays love as a person who is being kind to other people. Alternate translation: "People who love their neighbors do not harm them"

**Romans 13:11**

**you know the time, that it is already the hour for you to awake out of sleep**

Paul speaks of the need for the Roman believers to change their behavior as if they needed to wake up from being asleep.

**hour**

"time"

**Romans 13:12**

**The night has advanced**

Paul speaks of the time when people do evil deeds as night. Alternate translation: "The sinful time is almost over" or "It is as though the night is almost finished"

**the day is near**

Paul speaks of the time when people do what is right as the day. Alternate translation: "the time of righteousness will begin soon" or "it is as though it will soon be day"

**Let us therefore put aside the works of darkness**

Paul speaks of "works of darkness" as if they are clothing that a person puts aside. Here to "put

aside" means to stop doing something. Here "darkness" is a metaphor for evil. Alternate translation: "Let us therefore stop doing the evil things that people do in the dark"

**let us put on the armor of light**

Here "light" is a metaphor for what is good and right. Paul speaks of people who are doing what is right as if they were putting on armor to protect themselves. Alternate translation: "let us start doing what is right. Doing this will protect us from what is evil, like armor protects a soldier"

**Romans 13:13**

**Let us**

Paul includes his readers and other believers with himself.

**Let us walk appropriately, as in the day**

Paul speaks of people living as true believers as if they were walking while it is day. Alternate translation: "Let us walk in a visible way knowing, that everyone can see us"

**sexual immorality or in uncontrolled lust**

These concepts mean basically the same thing. You can combine them in your translation. Alternate translation: "sexually immoral acts"

**strife**

This refers to plotting against and arguing with other people.

**jealousy**

This refers to negative feelings against another person's success or advantage over others.

**Romans 13:14**

**put on the Lord Jesus Christ**

Paul speaks of accepting the moral nature of Christ as if he were our outer clothing that people can see.

**put on**

If your language has a plural form for commands, use it here.

**make no provision for the flesh**

Here the "flesh" refers to the self-directed nature of people who oppose God. This is the sinful nature of human beings. Alternate translation: "do not allow your old evil heart any opportunity at all for doing wicked things"

## Chapter 14

<sup>1</sup> Receive anyone who is weak in faith, without giving judgment about arguments. <sup>2</sup> One person has faith to eat anything, another who is weak eats only vegetables. <sup>3</sup> May the one who eats everything not despise the one who does not; and may the one who does not eat everything not judge the other who eats everything. For God has accepted him. <sup>4</sup> Who are you, you who judge a servant belonging to someone else? It is before his own master that he stands or falls. But he will be made to stand, for the Lord is able to make him stand. <sup>5</sup> One person values one day above another. Another has concluded that every day is equal. Let each person be convinced in his own mind. <sup>6</sup> He who observes the day, observes it for the Lord; and he who eats, eats for the Lord, for he gives thanks to God. He who does not eat, refrains from eating for the Lord; he also gives thanks to God. <sup>7</sup> For none of us lives for himself, and none dies for himself. <sup>8</sup> For if we live, we live for the Lord, and if we die, we die for the Lord. Then whether we live or die, we are the Lord's. <sup>9</sup> For to this purpose Christ died and lived again, that he might be Lord of both the dead and those who are living. <sup>10</sup> But you, why do you judge your brother? And you, why do you despise your brother? For we will all stand before the judgment seat of God. <sup>11</sup> For it is written,

"As I live," says the Lord, "  
to me every knee will bend,  
and every tongue will confess to God."

<sup>12</sup> So then, each one of us will give an account of himself to God.

<sup>13</sup> Therefore, let us no longer judge one another, but instead decide this, that no one will place a stumbling block or a snare for his brother. <sup>14</sup> I know and am persuaded in the Lord Jesus that nothing is unclean by itself. Only for him who considers anything to be unclean, for him it is unclean. <sup>15</sup> If because of food your brother is hurt, you are no longer walking in love. Do not destroy with your food one for whom Christ died. <sup>16</sup> So do not allow what you consider to be good to be spoken of as evil. <sup>17</sup> For the kingdom of God is not about food and drink, but about righteousness, peace, and joy in the Holy Spirit. <sup>18</sup> For the one who serves Christ in this way is acceptable to God and approved by people. <sup>19</sup> So then, let us pursue the things of peace and the things that build up one another. <sup>20</sup> Do not destroy the work of God on account of food. All things are clean, but it is wrong for a man to eat anything that causes someone to stumble. <sup>21</sup> It is good not to eat meat, nor to drink wine, nor to do anything over which your brother stumbles. <sup>22</sup> The faith you have, keep between yourself and God. Blessed is the one who does not condemn himself by what he approves. <sup>23</sup> He who doubts is condemned if he eats, because it is not from faith. And whatever is not from faith is sin.

## Romans 14 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verse 11 of this chapter, which Paul quotes from the Old Testament.

### Special concepts in this chapter

#### Weak in faith

Paul teaches that Christians can have real faith and at the same time be "weak in faith" in a given situation. This describes Christians whose faith is immature, not strong, or misunderstood. (See: faith)

#### Dietary restrictions

Many religions in the ancient Near East restricted what was eaten. Christians have freedom to eat what they want. But they need to use this freedom wisely, in a way that honors the Lord and does not cause others to sin. (See: sin)

#### The judgment seat of God

The judgment seat of God or Christ represents a time when all people, including Christians, will be held accountable for the way they lived their lives.

### Romans 14:1

**Connecting Statement:**

Paul encourages believers to remember that they are answerable to God.

**weak in faith**

This refers to those who felt guilty over eating and drinking certain things.

**without giving judgment about arguments**

"and do not condemn them for their opinions"

### Romans 14:2

**One person has faith to eat anything**

Here "faith" refers to doing what a person believes God is telling him to do.

**another who is weak eats only vegetables**

This describes a person who believes God does not want him to eat meat.

### Romans 14:3

**General Information:**

This page has intentionally been left blank.

### Romans 14:4

**Who are you, you who judge a servant belonging to someone else?**

Paul is using a question to scold those who are judging others. You can translate this as a statement. Alternate translation: "You are not God, and you are not allowed to judge one of his servants!"

**you, you**

The form of "you" here is singular.

**It is before his own master that he stands or falls**

Paul speaks of God as if he were a master who owned servants. Alternate translation: "Only the master can decide if he will accept the servant or not"

**But he will be made to stand, for the Lord is able to make him stand**

Paul speaks of the servant who is acceptable to God as if he were being "made to stand" instead of falling. You can translate this in an active form. Alternate translation: "But the Lord will accept him because he is able to make the servant acceptable"

### Romans 14:5

**One person values one day above another. Another has concluded that every day is equal**

"One person thinks one day is more important than some of the others, but another person thinks that all days are the same"

**Let each person be convinced in his own mind**

You can make the full meaning explicit. You can also translate this in an active form. Alternate translation: "Let each person be sure what he is doing is to honor the Lord"

### Romans 14:6

**He who observes the day, observes it for the Lord**

Here "observes the day" refers to considering a day as a special day on which to worship the Lord. Alternate translation: "Whoever treats a day as special does so to honor the Lord" or "The person who worships on a certain day does it to honor the Lord"

**he who eats**

The word "everything" is understood from [Romans 14:3]

**eats for the Lord**

"eats to honor the Lord" or "eats that way in order to honor the Lord"

**He who does not eat**

The word "everything" is understood from [Romans 14:3]

**refrains from eating for the Lord**

His purpose in refraining from eating certain foods is to honor the Lord. Alternate translation: "refrains from eating certain foods in order to honor the Lord"

### Romans 14:7

**For none of us lives for himself**

Here "lives for himself" means to live only to please oneself. Alternate translation: "None of us should live merely to please himself"

**none of us**

Paul is including his readers, so this is inclusive.

**none dies for himself**

Here "dies for himself" means to die only to please oneself. Alternate translation: "None of us should die merely to please himself"

### Romans 14:8

**General Information:**

Paul is speaking of both himself and his readers, so all instances of "we" are inclusive.

### Romans 14:9

**General Information:**

This page has intentionally been left blank.

### Romans 14:10

**why do you judge your brother? And you, why do you despise your brother?**

By using these questions, Paul is demonstrating how he might need to scold individuals among his readers. Alternate translation: "it is wrong for you to judge your brother, and it is wrong for you to despise your brother!" or "stop judging and despising your brother!"

**brother**

Here this means a fellow Christian, male or female.

**For we will all stand before the judgment seat of God**

The "judgment seat" refers to God's authority to judge. Alternate translation: "For God will judge us all"

### Romans 14:11

**For it is written, "As**

You can translate this in an active form. Alternate translation: "For someone has written in the Scriptures: 'As"

**As I live**

This phrase is used to start an oath or solemn promise. Alternate translation: "You can be certain that this is true"

**to me every knee will bend, and every tongue will confess to God**

Paul uses the words "knee" and "tongue" to refer to the whole person. Also, the Lord uses the word "God" to refer to himself. Alternate translation: "every person will bow and give praise to me"

### Romans 14:12

**will give an account of himself to God**

"will have to explain his actions to God"

### Romans 14:13

**but instead decide this, that no one will place a stumbling block or a snare for his brother**

Here "stumbling block" and "snare" mean basically the same thing. Alternate translation: "but instead make it your goal not to do or say anything that might cause a fellow believer to sin"

**brother**

Here this means a fellow Christian, male or female.

### Romans 14:14

**I know and am persuaded in the Lord Jesus**

Here the words "know" and "am persuaded" mean basically the same thing; Paul uses them to emphasize his certainty. Alternate translation: "I am certain because of my relationship with the Lord Jesus"

**nothing is unclean by itself**

You can translate this in a positive form. Alternate translation: "everything by itself is clean"

**by itself**

"by its nature" or "because of what it is"

**Only for him who considers anything to be unclean, for him it is unclean**

Paul implies here that a person should stay away from anything that he thinks is unclean. You can make this explicit in your translation. Alternate translation: "But if a person thinks something is unclean, then for that person it is unclean and he should stay away from it"

### Romans 14:15

**If because of food your brother is hurt**

"If you hurt your fellow believer's faith over the matter of food." Here the word "your" refers to those who are strong in faith and "brother" refers to one who is weak in faith.

**brother**

Here this means a fellow Christian, male or female.

**you are no longer walking in love**

Paul speaks of the behavior of believers as if it were a walk. Alternate translation: "then you are no longer showing love"

### Romans 14:16

**So do not allow what you consider to be good to be spoken of as evil**

"If someone thinks that something is evil, do not do it, even if you consider it to be good"

### Romans 14:17

**For the kingdom of God is not about food and drink, but about righteousness, peace, and joy in the Holy Spirit**

Paul argues that God set up his kingdom so he could give us a right relationship with himself, and could provide peace and joy. Alternate translation: "For God did not set up his kingdom so that he could rule over what we eat and drink. He set up his kingdom so we could have a right relationship with him, and so he could give us peace and joy"

### Romans 14:18

**approved by people**

You can translate this in an active form. Alternate translation: "people will approve of him" or "people will respect him"

### **Romans 14:19**

#### **let us pursue the things of peace and the things that build up one another**

Here "build up one another" refers to helping each other grow in faith. Alternate translation: "let us seek to live peacefully together and help one another grow stronger in faith"

### **Romans 14:20**

#### **Do not destroy the work of God on account of food**

You can make explicit the full meaning of this sentence. Alternate translation: "Do not undo what God has done for a fellow believer just because you want to eat a certain kind of food"

#### **but it is wrong for a man to eat anything that causes someone to stumble**

Here anything that "causes someone to stumble" means it causes a weaker brother to do something that is against his conscience. Alternate translation: "but it would be a sin for someone to eat food that another brother thinks is wrong to eat, if by eating this causes the weaker brother to do something that is against his conscience"

### **Romans 14:21**

#### **It is good not to eat meat, nor to drink wine, nor to do anything over which your brother stumbles**

"It is good not to eat meat or drink wine or to do anything else that might cause your brother to sin"

#### **brother**

Here this means a fellow Christian, male or female.

#### **your**

This refers to the strong in faith and "brother" refers to the weak in faith.

### **Romans 14:22**

#### **The faith you have**

This refers back to the beliefs about food and drink.

#### **you ... yourself**

singular. Because Paul is addressing the believers, you may have to translate this using plural.

#### **Blessed is the one who does not condemn himself by what he approves**

"Blessed are those who do not feel guilty for what they decide to do"

### **Romans 14:23**

#### **He who doubts is condemned if he eats**

You can translate this in an active form. Alternate translation: "God will say that a person does wrong if he is not sure if it is right to eat a certain food, but he eats it anyway" or "A person who is not sure if it is right to eat a certain food, but then eats it anyway, will have a troubled conscience"

#### **because it is not from faith**

Anything that is "not from faith" is something that God does not want you to do. You can make explicit the full meaning here. Alternate translation: "and God will say that he is wrong because he is eating something he believes God does not want him to eat"

#### **whatever is not from faith is sin**

Anything that is "not from faith" is something that God does not want you to do. You can make explicit the full meaning here. Alternate translation: "you are sinning if you do something that you do not believe God wants you to do"

## Chapter 15

<sup>1</sup> Now we who are strong ought to bear the weaknesses of the weak, and ought not to please ourselves. <sup>2</sup> Let each one of us please his neighbor for that which is good, in order to build him up. <sup>3</sup> For even Christ did not please himself. Instead, it was just as it is written, "The insults of those who insulted you fell on me." <sup>4</sup> For whatever was previously written was written for our instruction in order that through patience and through encouragement of the scriptures we would have hope. <sup>5</sup> Now may the God of patience and of encouragement grant you to be of the same mind with each other according to Christ Jesus. <sup>6</sup> May he do this in order that with one mind you may glorify with one mouth the God and Father of our Lord Jesus Christ.

<sup>7</sup> Therefore receive one another, even as Christ also received you, to the glory of God. <sup>8</sup> For I say that Christ has been made a servant of the circumcision on behalf of God's truth, in order to confirm the promises given to the patriarchs, <sup>9</sup> and for the Gentiles to glorify God for his mercy. As it is written,

"Therefore I will give praise to you among the Gentiles  
and sing praise to your name."

<sup>10</sup> Again it says,

"Rejoice, you Gentiles, with his people."

<sup>11</sup> And again,

"Praise the Lord, all you Gentiles;  
let all the peoples praise him."

<sup>12</sup> Again, Isaiah says,

"The root of Jesse will come,  
the one who rises to rule over the Gentiles;  
in him the Gentiles will have hope."

<sup>13</sup> Now may the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.

<sup>14</sup> I myself am also convinced about you, my brothers. I am convinced that also you yourselves are full of goodness, filled with all knowledge. I am convinced that you are also able to instruct one another. <sup>15</sup> But I am writing more boldly to you about some things in order to remind you again, because of the grace given me by God. <sup>16</sup> This grace was that I should be a servant of Christ Jesus sent to the Gentiles, to offer as a priest the gospel of God, so that the offering of the Gentiles might become acceptable, sanctified by the Holy Spirit. <sup>17</sup> In Christ Jesus I have reason to boast of my service for God. <sup>18</sup> For I will not dare to speak of anything except what Christ has accomplished through me for the obedience of the Gentiles. These are things done by word and action, <sup>19</sup> by the power of signs and wonders, and by the power of the Spirit of God. This was so that from Jerusalem, and round about as far as Illyricum, I might fully carry out the gospel of Christ. <sup>20</sup> In this way, my desire has been to proclaim the gospel, but not where Christ is known by name, in order that I might not build upon another man's foundation. <sup>21</sup> It is as it is written:

"Those to whom no report of him came will see him,  
and those who have not heard will understand."

<sup>22</sup> Therefore I was also hindered many times from coming to you. <sup>23</sup> But now, I no longer have any place in these regions, and I have been longing for many years to come to you. <sup>24</sup> I hope to see you when I pass through there on my way to Spain, and to be helped by you on my journey there, once I have enjoyed your company for a while. <sup>25</sup> But now I am going to Jerusalem, serving God's holy people. <sup>26</sup> For it was the

good pleasure of Macedonia and Achaia to make a certain contribution to the poor among God's holy people who are in Jerusalem. <sup>27</sup> Yes, it was their good pleasure, and they owe it to them. For if the Gentiles have shared in their spiritual things, they owe it to the Jews to minister to them with their material things. <sup>28</sup> Therefore, when I have completed this task and have made sure that they receive all that was collected, I will go to Spain and visit you on the way. <sup>29</sup> I know that when I come to you I will come in the fullness of the blessing of Christ.

<sup>30</sup> Now I urge you, brothers, by our Lord Jesus Christ, and by the love of the Spirit, that you strive together with me in your prayers to God for me. <sup>31</sup> Pray that I may be rescued from those who are disobedient in Judea, and that my service for Jerusalem may be acceptable to God's holy people. <sup>32</sup> Pray that I may come to you in joy through the will of God, and that I may, together with you, find rest. <sup>33</sup> May the God of peace be with you all. Amen.

## Romans 15 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 9-11 and 21 of this chapter. These lines of poetry are from the Old Testament.

Some translations also set prose quotations from the Old Testament farther to the right than the rest of the text. The ULB does this with the quoted words in verse 12.

In [Romans 15:14](#), Paul begins to speak more personally. He shifts from teaching to telling of his personal plans.

### Important figures of speech in this chapter

#### Strong/Weak

These terms are used to refer to people who are mature and immature in their faith. Paul teaches that those who are strong in faith need to help those who are weak in faith. (See: faith)

#### Romans 15:1

##### Connecting Statement:

Paul concludes this section about believers' living for others by reminding them how Christ lived.

##### Now

Translate this using the words your language uses to introduce a new idea into an argument.

##### we who are strong

Here "strong" refers to the people who are strong in their faith. They believe that God allows them to eat any kind of food. Alternate translation: "we who are strong in faith"

##### we

This refers to Paul, his readers, and other believers.

##### the weak

Here "the weak" refers to the people who are weak in their faith. They believe that God does not allow them to eat some kinds of food. Alternate translation: "those who are weak in faith"

#### Romans 15:2

##### to build him up

By this, Paul means to strengthen someone's faith. Alternate translation: "to strengthen his faith"

#### Romans 15:3

##### it was just as it is written

Here Paul refers to a scripture where Christ

##### The insults of those who insulted you fell on me

Those who blasphemed God insulted Christ. This is an indirect way of saying that those who slandered Christ were blaspheming God.

#### Romans 15:4

##### For whatever was previously written was written for our instruction

You can translate this in an active form. Alternate translation: "For in times past, the prophets wrote everything in the Scriptures to teach us"

##### our ... we

Paul includes his readers and other believers.

**in order that through patience and through encouragement of the scriptures**

The meanings in the abstract nouns "patience" and "encouragement" can be expressed with the verbs "endure" and "encourage." Alternate translation "in order that by enduring and by being encouraged by the scriptures" or "in order that as we endure and as the scriptures encourage us"

**we would have hope**

Here the word "hope" is a person's confident expectation that what he desires really will happen. The abstract noun "hope" can be translated here with the verbs "confidently expect" or "confidently wait" or "trust." What the hope is about can be stated clearly. Alternate translation: "we would confidently wait for God" or "we would confidently expect that God will do what he has promised"

**Romans 15:5**

**Now**

This word is used here to mark a break in the main teaching. Here Paul starts to tell a new part of the teaching.

**may ... God ... grant**

"I pray that ... God ... will grant"

**to be of the same mind with each other**

Here to be of the "same mind" is a metonym that means to be in agreement with each other. Alternate translation: "to be in agreement with each other" or "to be united"

**Romans 15:6**

**with one mind you may glorify with one mouth**

The phrases "one mind" and "one mouth" both represent people being united together. Alternate translation: "you may be united when you praise"

**with one mind**

This phrase translates a word that speaks of people who agree with each other and who work together to accomplish a common purpose.

**Romans 15:7**

**receive one another ... received you**

"accept one another ... accepted you"

**Romans 15:8**

**For I say**

The word "I" refers to Paul.

**Christ has been made a servant of the circumcision**

Here "the circumcision" is a metonym that refers to the Jews. You can translate this in an active form. Alternate translation: "Jesus Christ has become a servant of the Jews"

**in order to confirm the promises**

This is one of the two purposes for which Christ became a servant of the circumcision.

**the promises given to the patriarchs**

Here "the fathers" refers to the ancestors of the Jewish people. You can translate this in active form. Alternate translation: "the promises that God gave to the ancestors of the Jews"

**Romans 15:9**

**and for the Gentiles to glorify God for his mercy**

This is the second reason for which Christ became a servant of the circumcision. Alternate translation: "and in order that the Gentiles might glorify God for his mercy"

**As it is written**

You can translate this in an active form. Alternate translation: "As someone has written in the Scriptures"

**sing praise to your name**

Here "your name" is a metonym that refers to God. Alternate translation: "sing praise to you"

**Romans 15:10**

**Again it says**

"Again the scripture says"

**with his people**

This refers to God's people. You can make this explicit in your translation. Alternate translation: "with the people of God"

**Romans 15:11**

**praise him**

"praise the Lord"

**Romans 15:12**

**root of Jesse**

Jesse was the physical father of King David. Alternate translation: "descendant of Jesse"

**in him the Gentiles will have hope**

Here "him" refers to the descendant of Jesse and King David, the Messiah. The Gentiles will trust him to fulfill his promises. The abstract noun "hope" can be translated here with the verbs "trust" or "confidently wait" or "confidently expect." Alternate translation: "the Gentiles will trust in him" or "the Gentiles will confidently wait for him to fulfill his promises"

### **Romans 15:13**

#### **the God of hope**

"the God who gives hope" or "the God who causes us to hope." The abstract noun "hope" can be translated here with the verbs "confidently expect" or "confidently wait" or "trust." Alternate translation: "the God who causes us to confidently wait for him to fulfill his promises" or "the God who helps us to trust in him"

#### **fill you with all joy and peace**

Here "fill you" is a metaphor for "cause you to have." Alternate translation: "cause you to have great joy and peace" or "give you great joy and peace"

#### **in believing**

"as you believe in him"

### **Romans 15:14**

#### **Connecting Statement:**

Paul reminds the believers in Rome that God chose him to reach the Gentiles.

#### **I myself am also convinced about you, my brothers**

Paul is quite sure that the believers in Rome are honoring each other in their behavior. Alternate translation: "I myself am completely sure that you yourselves have acted toward others in a completely good way"

#### **brothers**

Here this means fellow Christians, including both men and women.

#### **filled with all knowledge**

Paul exaggerates here to emphasize his point. Alternate translation: "filled with sufficient knowledge to follow God"

### **Romans 15:15**

#### **the grace given me by God**

Paul speaks of grace as if it were a physical gift that God had given him. God had appointed Paul an apostle even though he had persecuted believers before he decided to follow Jesus. You can translate this in an active form. Alternate translation: "the grace that God gave me"

### **Romans 15:16**

#### **the offering of the Gentiles might become acceptable**

Paul speaks of the Gentiles as if they were an offering brought to God. Alternate translation: "the Gentiles might be like an offering that pleases God"

#### **sanctified by the Holy Spirit**

"having been made holy by the Holy Spirit." This can be stated in active form. Alternate translation:

"which the Holy Spirit made holy" or "which the Holy Spirit dedicated to God"

### **Romans 15:17**

#### **General Information:**

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### **Romans 15:18**

#### **I will not dare to speak of anything except what Christ has accomplished**

This double negative emphasizes that what Christ has accomplished is the only thing that Paul wants to speak about. Alternate translation: "I will dare to speak only of what Christ has accomplished"

#### **for the obedience of the Gentiles**

"so that the Gentiles will obey God"

#### **These are things done by word and action**

This can be translated in active form. Alternate translation: Alternate translation: "These are things that Christ has accomplished through what I have said and done"

### **Romans 15:19**

#### **signs and wonders**

These two words mean basically the same thing and refer to various kinds of miracles.

#### **so that from Jerusalem, and round about as far as Illyricum**

This is from the city of Jerusalem as far as the province of Illyricum, a region close to Italy.

### **Romans 15:20**

#### **In this way, my desire has been to proclaim the gospel, but not where Christ is known by name**

Paul only wants to preach to people who have never heard of Christ. Alternate translation: "And so, my desire has been to preach the good news in places where people have never heard of Christ"

#### **in order that I might not build upon another man's foundation**

Paul speaks of his ministry work as if he were building a house on a foundation. Alternate translation: "in order that I might not be simply continuing the work that someone else already started. I do not want to be like a man who builds a house on someone else's foundation"

### **Romans 15:21**

#### **It is as it is written**

Here Paul refers to what Isaiah wrote in the scriptures. You can translate this in an active form and make the meaning explicit. Alternate translation: "What is happening is like what Isaiah wrote in the scriptures"

**Those to whom no report of him came**

Here Paul speaks of the "report" or message about Christ as if it were alive and able to move by itself. Alternate translation: "Those whom no one had told the news about him"

**Romans 15:22**

**Connecting Statement:**

Paul tells the believers in Rome about his personal plans to visit them and asks the believers to pray.

**I was also hindered**

You can translate this in an active form. Alternate translation: "they also hindered me" or "people also hindered me"

**Romans 15:23**

**I no longer have any place in these regions**

Paul implies that the reason he no longer has any place is because the Gospel had been preached in all these regions. Alternate translation: "there are no more places in these regions where people have not heard about Christ"

**Romans 15:24**

**I hope to see you**

Paul wanted to see the believers in Rome. He did not know if he actually would be able to see them. Alternate translation: "I want to see you" or "I plan to see you"

**Spain**

This is a roman province west of Rome that Paul desired to visit.

**to be helped by you on my journey**

Here Paul implies that he wants the Roman believers to provide some financial assistance to him for his journey to Spain. You may have to translate this in an active form. Alternate translation: "that you will help me on my journey"

**have enjoyed your company**

"have enjoyed spending some time with you" or "have enjoyed visiting you"

**Romans 15:25**

**serving God's holy people**

You may need to make explicit how Paul was serving the people. Alternate translation: "bringing aid to God's holy people" )

**Romans 15:26**

**it was the good pleasure of Macedonia and Achaia**

Here the words "Macedonia" and "Achaia" are synecdoches for the people who live in those areas.

Alternate translation: "the believers in the provinces of Macedonia and Achaia were happy"

**Romans 15:27**

**Yes, it was their good pleasure**

"The believers in Macedonia and Achaia were pleased to do it"

**and they owe it to them**

"and the people of Macedonia and Achaia owe it to God's people in Jerusalem" or "and they are obligated to help them"

**if the Gentiles have shared in their spiritual things**

"since the Gentiles have shared in the spiritual things of the Jerusalem believers"

**minister to them**

The word "minister" here means to serve in a formal way as part of their service to God, much like the priests offered sacrifices in the temple.

**with their material things**

"by giving them material things"

**Romans 15:28**

**and have made sure that they receive all that was collected**

This can be stated in active form. Alternate translation: "and have safely delivered this offering to them"

**Romans 15:29**

**I know that when I come to you I will come in the fullness of the blessing of Christ**

This phrase means that Christ will bless Paul and the Roman believers. Alternate translation: "And I know that when I visit you, Christ will abundantly bless us"

**Romans 15:30**

**Now**

If your language has a way to show that Paul has stopped talking about the good things he is confident of (Romans 15:29) and is now starting to talk about the dangers he faces, use it here.

**I urge you**

"I encourage you"

**brothers**

Here this means fellow Christians, including both men and women.

**you strive**

"you work hard" or "you struggle"

**Romans 15:31**

**I may be rescued from those who are disobedient**

This can be stated in active form. Alternate translation: "God may rescue me from those who are disobedient" or "God may keep those who are disobedient from harming me"

**that my service for Jerusalem may be acceptable to God's holy people**

Here Paul expresses his desire that the believers in Jerusalem will gladly accept the money from the believers in Macedonia and Achaia. Alternate translation: "pray that the believers in Jerusalem

will be glad to receive the money that I am bringing them"

**Romans 15:32**

**General Information:**

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**Romans 15:33**

**May the God of peace**

The "God of peace" means the God who causes believers to have inner peace. Alternate translation: "I pray that God, who causes all of us to have inner peace, will"

## Chapter 16

<sup>1</sup> I commend to you Phoebe our sister, who is a servant of the church that is in Cenchreae, <sup>2</sup> in order that you may receive her in the Lord. Do this in a manner worthy of God's holy people, and provide her with whatever help she may need from you, for she has been a great help to many and to myself as well.

<sup>3</sup> Greet Priscilla and Aquila, my fellow workers in Christ Jesus, <sup>4</sup> who for my life risked their own lives. I give thanks to them, and not only I, but also all the churches of the Gentiles.

<sup>5</sup> Greet the church that is in their house. Greet Epaeetus my beloved, who is the firstfruit of Asia to Christ.

<sup>6</sup> Greet Mary, who has labored hard for you.

<sup>7</sup> Greet Andronicus and Junia, my kinsmen and fellow prisoners. They are well known among the apostles, and they were in Christ before me.

<sup>8</sup> Greet Ampliatus, my beloved in the Lord.

<sup>9</sup> Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.

<sup>10</sup> Greet Apelles, the approved in Christ. Greet those who are of the household of Aristobulus.

<sup>11</sup> Greet Herodion, my kinsman. Greet those of the household of Narcissus who are in the Lord.

<sup>12</sup> Greet Tryphaena and Tryphosa, laborers in the Lord. Greet Persis the beloved, who has labored much in the Lord.

<sup>13</sup> Greet Rufus, chosen in the Lord, and his mother and mine.

<sup>14</sup> Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them.

<sup>15</sup> Greet Philologus and Julia, Nereus and his sister, and Olympas, and all God's holy people who are with them.

<sup>16</sup> Greet one another with a holy kiss. All the churches of Christ greet you.

<sup>17</sup> Now I urge you, brothers, to watch out for those who cause divisions and stumbling contrary to the teaching that you have learned. Turn away from them. <sup>18</sup> For people such as these do not serve our Lord Christ, but their own stomach. By their smooth and flattering speech they deceive the hearts of the innocent. <sup>19</sup> For your example of obedience reaches everyone. I rejoice, therefore, over you, but I want you to be wise as to that which is good, and innocent to that which is evil. <sup>20</sup> The God of peace will soon crush Satan under your feet.

The grace of our Lord Jesus Christ be with you.

<sup>21</sup> Timothy, my fellow worker, greets you, and Lucius, Jason, and Sosipater, my kinsmen. <sup>22</sup> I, Tertius, who write this epistle down, greet you in the Lord. <sup>23</sup> Gaius, the host for me and for the whole church, greets you. Erastus, the treasurer of the city, greets you, with Quartus the brother. <sup>24</sup>[\[1\]](#)

<sup>25</sup> Now to him who is able to make you strong according to my gospel and the preaching of Jesus Christ,

according to the revelation of the mystery that had been kept secret for long ages

<sup>26</sup> but now has been revealed and made known through the prophetic writings to all nations, by the command of the eternal God, to bring about the obedience of faith—

<sup>27</sup> to the only wise God, through Jesus Christ, be glory forever. Amen.

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## Footnotes

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16:24 <sup>[1]</sup>The best ancient copies do not have this verse. (See: Romans 16:20). v. 24

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## Romans 16 General Notes

### Structure and formatting

In this chapter, Paul gives personal greetings to some of the Christians in Rome. It was common to end a letter in the ancient Near East with this type of personal greeting.

### Other possible translation difficulties in this chapter

Because of the personal nature of this chapter, much of the context is unknown. This will make translation more difficult.

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#### Romans 16:1

##### Connecting Statement:

Paul now greets many of the believers in Rome by name.

##### I commend to you Phoebe

"I want you to respect Phoebe"

##### Phoebe

This is a woman's name.

##### our sister

The word "our" refers to Paul and all believers.  
Alternate translation: "our sister in Christ"

##### Cenchreae

This was a town in Greece.

#### Romans 16:2

##### receive her in the Lord

Paul encourages the Roman believers to welcome Phoebe as a fellow believer. Alternate translation: "welcome her because we all belong to the Lord"

##### in a manner worthy of God's holy people

"in the way that believers should welcome other believers"

**provide her with whatever help she may need from you**  
"help her by giving her whatever she needs"

##### has been a great help to many and to myself as well

"has supported many people, and she has also supported me"

#### Romans 16:3

##### Priscilla and Aquila

Priscilla was the wife of Aquila.

##### my fellow workers in Christ Jesus

Paul's "fellow workers" are people who also tell others about Jesus. Alternate translation: "who work with me to tell people about Christ Jesus"

#### Romans 16:4

##### General Information:

This page has intentionally been left blank.

#### Romans 16:5

##### Greet the church that is in their house

"Greet the believers who meet in their house to worship"

##### Epaenetus

This is the name of a man.

##### firstfruit of Asia to Christ

Paul speaks of Epaenetus as if he were a fruit that he harvested. Alternate translation: "first person in Asia to believe in Jesus"

#### Romans 16:6

##### Mary

This is a woman's name.

#### Romans 16:7

##### Andronicus

This is a man's name.

##### Junia

"Junia" is a woman's name. Some versions have "Junias," which would be a man's name.

##### They are well known among the apostles

You can translate this in an active form. "The apostles Alternate translations: "The apostles know them very well"

#### Romans 16:8

##### Ampliatius

This is a man's name.

##### my beloved in the Lord

"my dear friend and fellow believer"

**Romans 16:9**

**Urbanus ... Stachys**

These are the names of men.

**Romans 16:10**

**Apelles ... Aristobulus**

These are the names of men.

**the approved in Christ**

The word "approved" refers to someone who has been tested and proved to be genuine. Alternate translation: "whom Christ has approved"

**Romans 16:11**

**Herodion ... Narcissus**

These are the names of men.

**who are in the Lord**

This refers to those who trust in Jesus. Alternate translation: "who are believers" or "who belong to the Lord"

**Romans 16:12**

**Tryphaena ... Tryphosa ... Persis**

These are women's names.

**Romans 16:13**

**Rufus**

This is a man's name.

**chosen in the Lord**

You can translate this in an active form. Alternate translation: "whom the Lord has chosen"

**his mother and mine**

Paul speaks of the mother of Rufus as if she were his own mother. Alternate translation: "his mother, whom I also think of as my mother"

**Romans 16:14**

**Asyncritus ... Phlegon ... Hermes ... Patrobas ... Hermas**

These are men's names.

**brothers**

Here this means fellow Christians, including both men and women.

**Romans 16:15**

**Philologus ... Nereus ... Olympas**

These are men's names.

**Julia**

The name of a woman. Julia was probably the wife of Philologus.

**Romans 16:16**

**a holy kiss**

an expression of affection for fellow believers

**All the churches of Christ greet you**

Here Paul speaks in a general manner concerning the churches of Christ. Alternate translation: "The believers in all the churches in this area send their greetings to you"

**Romans 16:17**

**Connecting Statement:**

Paul gives one last warning to the believers about unity and living for God.

**brothers**

Here this means fellow Christians, including both men and women.

**who cause divisions and stumbling**

This refers to those who argue and cause others to stop trusting in Jesus. Alternate translation: "who cause believers to argue with one another and to stop having faith in God"

**contrary to the teaching that you have learned**

"teaching things that do not agree with the truth you have already learned"

**Turn away from them**

"Turn away" here is an metaphor for "refuse to listen." Alternate translation: "Do not listen to them"

**Romans 16:18**

**Christ, but their own stomach**

The words "they serve" are understood from the previous phrase. This can be expressed as a separate sentence. Alternate translation: "Christ. Rather, they serve their own stomach"

**but their own stomach**

Here "stomach" is a metonym that refers to physical desires. Serving their stomach represents satisfying their desires. Alternate translation: "but they only want to satisfy their own selfish desires"

**By their smooth and flattering speech**

The words "smooth" and "flattering" mean basically the same thing. Paul is emphasizing how these people are deceiving believers. Alternate translation: "By saying things that seem to be good and true"

**they deceive the hearts of the innocent**

Here "hearts" is a metonym for the minds and inner beings of people. Alternate translation: "they deceive the innocent believers"

**innocent**

This refers to those who are simple, inexperienced, and naive. Alternate translation: "those who innocently trust them" or "those who do not know these teachers are fooling them"

**Romans 16:19**

**For your example of obedience reaches everyone**

Here Paul speaks of the Roman believers' obedience as if it were a person who could go to people. Alternate translation: "For everyone has heard how you obey Jesus"

**innocent to that which is evil**

"not involved in doing evil things"

**Romans 16:20**

**The God of peace will soon crush Satan under your feet**

To say that a person will crush their enemy under their feet means that the person will have complete victory over their enemy. Here Paul speaks of the victory over Satan as if the Roman believers were trampling an enemy under their feet. Alternate translation: "Soon God will give you peace and complete victory over Satan"

**Romans 16:21**

**Connecting Statement:**

Paul gives greetings from the believers who are with him.

**Lucius, Jason, and Sosipater**

These are men's names.

**Romans 16:22**

**Tertius, who write this epistle down**

Tertius is the man who wrote down what Paul spoke.

**greet you in the Lord**

"greet you as a fellow believer"

**Romans 16:23**

**Gaius ... Erastus ... Quartus**

These are men's names.

**the host**

This refers to Gaius, the person in whose house Paul and his fellow believers gathered for worship.

**the treasurer**

This is a person who takes care of the money for a group.

**Romans 16:24**

**General Information:**

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**Romans 16:25**

**Connecting Statement:**

Paul closes with a prayer of blessing.

**Now**

Here the word "now" marks the closing section of the letter. If you have a way of doing this in your language, you can use it here.

**to make you strong**

"to make your faith strong"

**according to my gospel and the preaching of Jesus Christ**

"by the good news that I have preached about Jesus Christ"

**according to the revelation of the mystery that had been kept secret for long ages**

Paul says that God has revealed previously hidden truths to the believers. He speaks of these truths as if they were a secret. You can translate this in an active form. Alternate translation: "because God has revealed to us believers the secret that he was keeping for long ages"

**for long ages**

since the beginning of time

**Romans 16:26**

**but now has been revealed and made known through the prophetic writings to all nations, by the command of the eternal God**

The verbs "revealed" and "made known" mean basically the same thing. Paul uses both of them to emphasize his point. You can combine these words and translate this in an active form. Alternate translation: "but the eternal God has now made known to all the nations through the prophetic writings"

**to bring about the obedience of faith**

Here "obedience" and "faith" are abstract nouns. You can use the verbs "obey" and "trust" in your translation. You may need to make explicit who will obey and trust. Alternate translation: "so that all nations will obey God because they trust in him"

**Romans 16:27**

**to the only wise God ... be glory forever. Amen**

Here "through Jesus Christ" refers to what Jesus did. To give "glory" means to praise God. Alternate translation: "Because of what Jesus Christ has done for us, we will praise forever the one who alone is God and who alone is wise. Amen"



## Book: 1 Corinthians

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### 1 Corinthians

#### Chapter 1

<sup>1</sup> Paul, called by Christ Jesus to be an apostle by the will of God, and Sosthenes our brother,

<sup>2</sup> to the church of God at Corinth, those who have been sanctified in Christ Jesus and called to be holy people, together with all those in every place who call on the name of our Lord Jesus Christ, who is their Lord and ours.

<sup>3</sup> May grace and peace be to you from God our Father and the Lord Jesus Christ.

<sup>4</sup> I always give thanks to my God for you because of the grace of God that Christ Jesus gave to you. <sup>5</sup> He has made you rich in every way, in all speech and with all knowledge, <sup>6</sup> just as the testimony about Christ has been confirmed as true among you. <sup>7</sup> Therefore you lack no spiritual gift as you eagerly wait for the revelation of our Lord Jesus Christ. <sup>8</sup> He will also strengthen you to the end, so that you will be blameless on the day of our Lord Jesus Christ. <sup>9</sup> God is faithful, who called you into the fellowship of his Son, Jesus Christ our Lord.

<sup>10</sup> Now I urge you, brothers, through the name of our Lord Jesus Christ, that you all agree, and that there be no divisions among you. I urge that you be joined together with the same mind and by the same purpose. <sup>11</sup> For I have been informed concerning you, my brothers, by Chloe's people that there are factions among you. <sup>12</sup> I mean this: Each one of you says, "I am with Paul," or "I am with Apollos," or "I am with Cephas," or "I am with Christ." <sup>13</sup> Is Christ divided? Was Paul crucified for you? Were you baptized into the name of Paul? <sup>14</sup> I thank God that I baptized none of you, except Crispus and Gaius. <sup>15</sup> This was so that no one would say that you were baptized into my name. <sup>16</sup> (I also baptized the household of Stephanas. Beyond that, I do not know if I baptized any others.) <sup>17</sup> For Christ did not send me to baptize but to preach the gospel—not with clever speech, in order that the cross of Christ would not be emptied of its power.

<sup>18</sup> For the message about the cross is foolishness to those who are perishing. But among those who are being saved, it is the power of God. <sup>19</sup> For it is written,

"I will destroy the wisdom of the wise.  
I will set aside the understanding of the intelligent."

<sup>20</sup> Where is the wise person? Where is the scholar? Where is the debater of this world? Has not God turned the wisdom of the world into foolishness? <sup>21</sup> Since the world in its wisdom did not know God, God was pleased to save those who believe through the foolishness of preaching. <sup>22</sup> For Jews ask for miraculous signs and Greeks seek wisdom. <sup>23</sup> But we preach Christ crucified, a stumbling block to Jews and foolishness to Gentiles. <sup>24</sup> But to those whom God has called, both Jews and Greeks, we preach Christ as the power and the wisdom of God. <sup>25</sup> For the foolishness of God is wiser than people, and the weakness of God is stronger than people.

<sup>26</sup> Look at your calling, brothers. Not many of you were wise according to the flesh. Not many of you were powerful. Not many of you were of noble birth. <sup>27</sup> But God chose the foolish things of the world to shame the wise. God chose what is weak in the world to shame what is strong. <sup>28</sup> God chose what is low and despised in the world. He even chose things that are regarded as nothing, to bring to nothing things that are held as valuable. <sup>29</sup> He did this so that no flesh would have a reason to boast before him. <sup>30</sup> Because of what God did, now you are in Christ Jesus, who became for us wisdom from God. He became our righteousness, holiness, and redemption. <sup>31</sup> As a result, as it is written, "Let the one who boasts, boast in the Lord."

## 1 Corinthians 1 General Notes

### Structure and formatting

The first three verses are a greeting. In the ancient Near East, this was a common way of starting a letter.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verse 19, which is from the Old Testament.

### Special concepts in this chapter

#### Disunity

In this chapter, Paul scolds the church for being divided and for following different apostles. (See: apostle)

#### Spiritual gifts

Spiritual gifts are specific supernatural abilities to help the church. The Holy Spirit gives these gifts to Christians after they come to believe in Jesus. Paul lists spiritual gifts in Chapter 12. Some scholars believe the Holy Spirit gave some of these gifts only in the early church to help establish the developing church. Other scholars believe all the gifts of the Spirit are still available to help all Christians throughout the church history. (See: faith)

### Important figures of speech in this chapter

#### Idioms

In this chapter, Paul refers to the return of Christ using two different phrases: "the revelation of our Lord Jesus Christ" and "the day of our Lord Jesus Christ."

#### Rhetorical questions

Paul uses rhetorical questions to scold the Corinthians for dividing into factions and for relying on human wisdom.

### Other possible translation difficulties in this chapter

#### Stumbling block

A stumbling block is a rock people stumble over. Here it represents the difficulty Jews have in believing that God allowed his Messiah to be crucified.

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### 1 Corinthians 1:1

#### Paul

Your language may have a particular way of introducing the author of a letter. Alternate translation: "I, Paul"

#### Sosthenes our brother

This indicates that both Paul and the Corinthians knew Sosthenes. Alternate translation: "Sosthenes, the brother you and I know"

### 1 Corinthians 1:2

#### to the church of God at Corinth

Your language may have a particular way of introducing the intended audience. Alternate translation: "am writing this letter to you in Corinth who believe in God"

#### those who have been sanctified in Christ Jesus

Here "sanctified" refers to people who have been set apart as God's people. This can be stated in

active form. Alternate translation: "to those whom Christ Jesus has set apart for God" or "to those whom God has set apart for himself because they belong to Christ Jesus"

#### called to be holy people

This can be stated in active form. Alternate translation: "whom God has called to be holy people"

#### together with all those in every place who call on the name of our Lord Jesus Christ

Possible meanings are 1) this phrase tells who else is called to be holy, or 2) this phrase tells who else this letter is written to.

#### who call on the name of our Lord Jesus Christ

The word "name" here is a metonym for person of Jesus Christ. Alternate translation: "who call on the Lord Jesus Christ"

**their Lord and ours**

The word "ours" includes Paul's audience. Jesus is the Lord of Paul and the Corinthians and all the churches.

**1 Corinthians 1:3**

**General Information:**

Paul and Sosthenes wrote this letter to the Christians who belonged to the church in Corinth. Unless otherwise noted, such words as "you" and "your" refer to Paul's audience and so are plural.

**1 Corinthians 1:4**

**Connecting Statement:**

Paul describes the believers' position and fellowship in Christ as they wait for his coming.

**because of the grace of God that Christ Jesus gave to you**

Paul speaks of grace as though it were a physical object that Jesus gives Christians as a gift. Alternate translation: "because Christ Jesus has made it possible for God to be kind to you"

**1 Corinthians 1:5**

**He has made you rich**

Possible meanings are 1) "Christ has made you rich" or 2) "God has made you rich."

**made you rich in every way**

Paul is speaking in general terms. Alternate translation: "made you rich with all kinds of spiritual blessings"

**in all speech**

God has enabled you to tell others about God's message in many ways.

**all knowledge**

God has enabled you to understand God's message in many ways.

**1 Corinthians 1:6**

**the testimony about Christ has been confirmed as true among you**

Possible meanings are 1) "you saw for yourselves that what we had said about Christ was true" or 2) "other people learned from seeing how you now live that what we and you say about Christ is true."

**1 Corinthians 1:7**

**Therefore**

"Because what I have just said is true,"

**you lack no spiritual gift**

This can be stated in positive form. Alternate translation: "you have every spiritual gift"

**the revelation of our Lord Jesus Christ**

Possible meanings are 1) "the time when God will reveal the Lord Jesus Christ" or 2) "the time when our Lord Jesus Christ will reveal himself."

**1 Corinthians 1:8**

**you will be blameless**

There will be no reason for God to condemn you.

**1 Corinthians 1:9**

**God is faithful, who called ... our Lord**

"God, who called ... our Lord, will do everything he has said he will do"

**his Son**

This is an important title for Jesus, the Son of God.

**1 Corinthians 1:10**

**Connecting Statement:**

Paul reminds the Corinthian believers that they are to live in unity with each other and that the message of the cross of Christ, not baptism by people, is what saves.

**brothers**

Here this means fellow Christians, including both men and women.

**through the name of our Lord Jesus Christ**

"Name" here is a metonym for the person of Jesus Christ. Alternate translation: "by means of our Lord Jesus Christ"

**that you all agree**

"that you live in harmony with one another"

**that there be no divisions among you**

"that you do not divide into separate groups among yourselves"

**be joined together with the same mind and by the same purpose**

"live in unity, agree with other, and work together to accomplish the same things"

**1 Corinthians 1:11**

**Chloe's people**

This refers to family members, servants, and others who are part of the household of which Chloe, a woman, is the head.

**there are factions among you**

"you are in groups that quarrel one with another"

**1 Corinthians 1:12**

**Each one of you says**

Paul is expressing a general attitude of division.

## 1 Corinthians 1:13

### Is Christ divided?

Paul used a question to emphasize that there is only Christ, so it does not make sense for Christians to be divided among themselves. Alternate translation: "Christ is certainly not divided!" or "There is only one Christ!"

### Was Paul crucified for you?

Paul used a question to emphasize that it was Christ, not Paul or Apollos, who was crucified. This can also be translated in active form. Alternate translation: "It certainly was not Paul whom they put to death on the cross for your salvation!"

### Were you baptized into the name of Paul?

Paul used a question to emphasize that we all are baptized into the name of Christ. This can also be translated in active form. Alternate translation: "It was not into the name of Paul that people baptized you!"

### into the name of Paul

"In the name of" here is a metonym for "by the authority of." Alternate translation: "by Paul's authority"

## 1 Corinthians 1:14

**I baptized none of you, except**  
"among you I baptized only"

### Crispus

He was a synagogue ruler who became a Christian.

### Gaius

He traveled with the Apostle Paul.

## 1 Corinthians 1:15

**This was so that no one would say that you were baptized into my name**

Here "name" represents "authority." This means Paul did not baptize others because they may claim that they became Paul's disciples. This can be stated in active form. Alternate translation: "For some of you might have claimed that I baptized you to make you my disciples"

## 1 Corinthians 1:16

### the household of Stephanas

This refers to the family members and slaves in the house where Stephanas, a man, was the head.

## 1 Corinthians 1:17

### Christ did not send me to baptize

This means that baptism was not the primary goal of Paul's ministry.

**not with clever speech, in order that the cross of Christ would not be emptied of its power**

The phrase "in order ... would not" can be stated in positive form, and "be emptied" can be stated in active form. Alternate translation: "not with clever speech, because clever speech would empty the cross of its power" or "not with clever speech, because this would cause the cross of Christ to lose its power"

**in order that the cross of Christ would not be emptied of its power**

Paul speaks of God's power to save people who trust in Christ as if the cross on which Christ died had power. The cross being emptied of its power represents people not recognizing God's power to save them through Christ's death. If Paul were to use clever speech, people might pay more attention to his clever speech than to Christ's death. Alternate translation: "in order that people might recognize God's power to save them through Jesus's death on the cross" or "because clever speech would distract people from God's power as shown in the cross"

## 1 Corinthians 1:18

### Connecting Statement:

Paul emphasizes God's wisdom rather than man's wisdom.

### the message about the cross

"the preaching about the crucifixion" or "the message of Christ's dying on the cross"

### is foolishness

"is senseless" or "is silly"

### to those who are perishing

"dying." This refers to dying in rebellion against God.

### it is the power of God

"it is God working powerfully in us"

## 1 Corinthians 1:19

### I will set aside the understanding of the intelligent

"I will confuse intelligent people" or "I will make the plans that intelligent people make completely fail"

## 1 Corinthians 1:20

### Where is the wise person? Where is the scholar? Where is the debater of this world?

Paul emphasizes that truly wise people are nowhere to be found. Alternate translation: "Compared with the wisdom of the gospel, there are no wise people, no scholars, no debaters!"

**the scholar**

a person who is recognized as someone who has studied a great deal

**the debater**

a person who argues about what he knows or who is skilled in such arguments

**Has not God turned the wisdom of the world into foolishness?**

Paul uses this question to emphasize what God has done to the wisdom of this world. Alternate translation: "God has shown that everything they call wisdom is really foolishness"

**1 Corinthians 1:21**

**those who believe**

Possible meanings are 1) "all who believe the message" or 2) "all who believe in Christ."

**1 Corinthians 1:22**

**General Information:**

This page has intentionally been left blank.

**1 Corinthians 1:23**

**General Information:**

Here the word "we" refers to Paul and other Bible teachers.

**Christ crucified**

"about Christ, who died on a cross"

**a stumbling block**

Just as a person can stumble over a block on a road, so the message of salvation through the crucifixion of the Christ keeps Jews from believing in Jesus. Alternate translation: "not acceptable" or "very offensive"

**1 Corinthians 1:24**

**to those whom God has called**

"to the people God calls"

**we preach Christ**

"we teach about Christ" or "we tell all people about Christ"

**we preach Christ as the power and the wisdom of God**

Possible meanings are 1) "we preach that God acted powerfully and wisely by sending Christ to die for us" or "we preach that through Christ God has shown how strong and wise he is."

**the power ... of God**

Another possible meaning is that Christ is powerful and it is through Christ that God saves us.

**the wisdom of God**

Another possible meaning is that God shows the content of his wisdom through Christ.

**1 Corinthians 1:25**

**the foolishness of God is wiser than people, and the weakness of God is stronger than people**

Possible meanings are 1) Paul is speaking ironically about God's foolishness and weakness. Paul knows God is not foolish or weak. Alternate translation: "what seems to be the foolishness of God is wiser than people's wisdom, and what seems to be the weakness of God is stronger than the people's strength" or 2) Paul is speaking from the point of view of the Greek people who may think God is foolish or weak. Alternate translation: "what people call God's foolishness is really wiser than what people call wisdom, and what people call God's weakness is really stronger than people's strength"

**1 Corinthians 1:26**

**Connecting Statement:**

Paul emphasizes the believer's position before God.

**Not many of you**

This can be stated in positive form. Alternate translation: "Very few of you"

**wise according to the flesh**

"wise according to human standards" or "what most people would call wise"

**of noble birth**

"special because your family is important"

**1 Corinthians 1:27**

**God chose ... wise. God chose ... strong**

Paul repeats many of the same words in two sentences that mean almost the same thing to emphasize the difference between God's way of doing things and how people think God should do them.

**God chose the foolish things of the world to shame the wise**

"God chose to use the things that the world thinks are foolish to shame those whom the world thinks are wise"

**God chose what is weak in the world to shame what is strong**

"God chose to use things that the world thinks are weak to shame the things that the world thinks are strong"

**1 Corinthians 1:28**

**what is low and despised**

"the things that are humble and hated"

**things that are regarded as nothing**

This can be stated in active form. Alternate translation: "that which people usually regard as without value"

**nothing, to bring to nothing things that are held as valuable**

"nothing. He did this so he could show that the things that are held as valuable are really worthless"

**things that are held as valuable**

This can be stated in active form. Alternate translation: "things that people think are worth money" or "things that people think are worth respect"

**1 Corinthians 1:29**

**He did this**

"God did this"

**no flesh**

The word "flesh" here is a metonym for people, who are made of flesh. Alternate translation: "no people"

**1 Corinthians 1:30**

**Because of what God did**

This refers to the work of Christ on the cross.

**us ... our**

These words refer to Paul, those with him, and the Corinthians.

**Christ Jesus, who became for us wisdom from God**

Possible meanings are 1) "Christ Jesus, who has made clear to us how wise God is" or 2) "Christ Jesus, who has given us God's wisdom."

**1 Corinthians 1:31**

**Let the one who boasts, boast in the Lord**

"If a person boasts, he should boast about how great the Lord is"

## Chapter 2

<sup>1</sup> When I came to you, brothers, I did not come with eloquence of speech or wisdom as I proclaimed hidden truths about God. <sup>[1]</sup><sup>2</sup> For I decided to know nothing when I was among you except Jesus Christ, and him crucified. <sup>3</sup> And I was with you in weakness and in fear and in much trembling. <sup>4</sup> And my message and my proclamation were not with persuasive words of wisdom, but with the demonstration of the Spirit and of power, <sup>5</sup> so that your faith might not be in the wisdom of humans, but in the power of God.

<sup>6</sup> Now we do speak wisdom among the mature, but not the wisdom of this world, or of the rulers of this age, who are passing away. <sup>7</sup> Instead, we speak God's wisdom in hidden truth, the hidden wisdom that God predestined before the ages for our glory. <sup>8</sup> None of the rulers of this age understood it, for if they had understood it, they would not have crucified the Lord of glory. <sup>9</sup> But as it is written,

"No eye has seen,  
no ear has heard,  
no human heart has imagined  
what God has prepared for those who love him"—

<sup>10</sup> For God has revealed these things to us through the Spirit. For the Spirit searches everything out, even the deep things of God. <sup>[2]</sup><sup>11</sup> For who knows a person's thoughts except the spirit of the person in him? So also, no one knows the deep things of God except the Spirit of God. <sup>12</sup> But we did not receive the spirit of the world but the Spirit who is from God, so that we might know the things freely given to us by God. <sup>13</sup> We speak about these things in words not taught by human wisdom but by the Spirit, interpreting spiritual things to spiritual people. <sup>14</sup> The unspiritual person does not receive the things that belong to the Spirit of God, for they are foolishness to him. He cannot understand them because they are spiritually discerned. <sup>15</sup> The one who is spiritual judges all things, but he is not judged by others.

<sup>16</sup> "For who can know the mind of the Lord,  
that he can instruct him?"

But we have the mind of Christ.

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### Footnotes

2:1 <sup>[1]</sup>A few important and ancient Greek copies read,

2:10 <sup>[2]</sup>Some ancient Greek copies say

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## 1 Corinthians 2 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 9 and 16. These poetic lines are from the Old Testament.

### Special concepts in this chapter

#### Wisdom

Paul continues the discussion from the first chapter that contrasts human wisdom and God's wisdom. For Paul, human wisdom can be foolish. He says the wisdom from the Holy Spirit is the only true wisdom. Paul uses the phrase "hidden wisdom" when he refers to previously unknown truths. (See: wise and foolish)

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## 1 Corinthians 2:1

### Connecting Statement:

Paul contrasts human wisdom and God's wisdom. He emphasizes that spiritual wisdom comes from God.

### brothers

Here this means fellow Christians, including both men and women.

## 1 Corinthians 2:2

### I decided to know nothing ... except Jesus Christ

When Paul said that he "decided to know nothing" he exaggerated to emphasize that he decided to focus on and teach about nothing other than Jesus Christ. Alternate translation: "I decided to teach nothing ... except Jesus Christ" or "I decided not to teach anything ... except Jesus Christ"

### to know nothing when I was among you except Jesus Christ

The double negative here emphasizes that Jesus Christ was the only thing Paul wanted to think about. Alternate translation: "when I was among you to know only Jesus Christ"

## 1 Corinthians 2:3

### I was with you

"I was visiting with you"

### in weakness

Possible meanings are: 1) "physically weak" or 2) "feeling like I could not do what I needed to do."

## 1 Corinthians 2:4

### my message and my proclamation were not with persuasive words of wisdom

The ideas in the nouns "message" and "proclamation" can be expressed with the verbs "speak" and "preach." Alternate translation: "I did not speak and preach with persuasive words of wisdom"

### persuasive words of wisdom

These are words that sound wise and with which the speaker hopes to cause people to do or believe something. Alternate translation: "wise and persuasive words"

## 1 Corinthians 2:5

so that your faith might not be in the wisdom of humans  
"so that you will not trust in human wisdom"

### but in the power of God

"but your faith will be in the power of God" or "but you will trust in the power of God"

## 1 Corinthians 2:6

### General Information:

Paul interrupts his main argument to explain what he means by "wisdom" and to whom he desires to speak.

### Now we do speak

The word "Now" is used here to mark a break in the main teaching. Paul begins to explain that true wisdom is God's wisdom.

### speak wisdom

The abstract noun "wisdom" can be stated as the adjective "wise." Alternate translation: "speak wise words" or "speak a wise message"

### the mature

"mature believers"

## 1 Corinthians 2:7

### before the ages

"before God created anything"

### for our glory

"in order to ensure our future glory"

## 1 Corinthians 2:8

### the Lord of glory

"Jesus, the glorious Lord"

## 1 Corinthians 2:9

### No eye has seen, no ear has heard, no human heart has imagined

This is a triplet referring to all parts of a person to emphasize that no man has ever been aware of the things that God has prepared.

### what God has prepared for those who love him

The Lord has created in heaven wonderful surprises for those who love him.

## 1 Corinthians 2:10

### these things

the truths about Jesus and his death on the cross

### the Spirit searches everything out

"the Spirit studies everything accurately" or "the Spirit investigates everything." This implies that the Spirit knows everything.

## 1 Corinthians 2:11

### For who knows a person's thoughts except the spirit of the person in him?

Paul uses this question to emphasize that no one knows what a person is thinking except the person

himself. Alternate translation: "No one knows what a person is thinking except that person's spirit"

**spirit of the person**

This refers to a person's inner being, his own spiritual nature.

**no one knows the deep things of God except the Spirit of God**

"only the Spirit of God knows the deep things of God"

**1 Corinthians 2:12**

**General Information:**

Here the word "we" includes both Paul and his audience.

**freely given to us by God**

This can be stated in active form. Alternate translation: "that God freely gave to us" or "that God has kindly given us"

**1 Corinthians 2:13**

**interpreting spiritual things to spiritual people**

The meaning of the original language here is uncertain. Other translations of the Bible translate this as "interpreting spiritual things with spiritual words."

**to spiritual people**

Here "spiritual people" refers to those who are led by the Holy Spirit to obey God.

**1 Corinthians 2:14**

**General Information:**

Here the word "we" includes both Paul and his audience.

**unspiritual person**

the non-Christian person, who has not received the Holy Spirit

**because they are spiritually discerned**

"because understanding these things requires the aid of the Spirit"

**1 Corinthians 2:15**

**The one who is spiritual**

"The believer who has received the Spirit"

**he is not judged by others**

This can be translated in active form. Alternate translation: "others cannot judge him" or "no one can judge him"

**1 Corinthians 2:16**

**For who can know the mind of the Lord, that he can instruct him?**

Paul uses this question to emphasize that no one knows the mind of the Lord. No one is as wise as the Lord. Alternate translation: "No one can know the mind of the Lord, so no one can teach him anything he does not already know"

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## Chapter 3

<sup>1</sup> And I, brothers, could not speak to you as spiritual people, but instead as to fleshly people, as to little children in Christ. <sup>2</sup> I fed you milk, not solid food, for you were not ready for it; and even now you are not yet ready. <sup>3</sup> For you are still fleshly. For where jealousy and strife exist among you, are you not living according to the flesh, and are you not walking by human standards? <sup>4</sup> For when one says, "I follow Paul," and another says, "I follow Apollos," are you not merely human beings? <sup>5</sup> Who then is Apollos? Who is Paul? Servants through whom you believed, just as the Lord gave tasks to each. <sup>6</sup> I planted and Apollos watered, but God gave the growth. <sup>7</sup> So then, neither he who plants nor he who waters is anything. But it is God who gives the growth. <sup>8</sup> Now he who plants and he who waters are one, and each will receive his own wages according to his own labor. <sup>9</sup> For we are God's fellow workers. You are God's garden, God's building.

<sup>10</sup> According to the grace of God that was given to me as a skilled master builder, I laid a foundation and another is building on it. But let each man be careful how he builds on it. <sup>11</sup> For no one can lay a foundation other than the one that has been laid, that is, Jesus Christ. <sup>12</sup> Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, or straw, <sup>13</sup> his work will be revealed, for the day will reveal it. For it will be revealed in fire. The fire will test the quality of what each one has done. <sup>14</sup> If anyone's work remains, he will receive a reward; <sup>15</sup> but if anyone's work is burned up, he will suffer loss, but he himself will be saved, as though escaping through fire.

<sup>16</sup> Do you not know that you are God's temple and that the Spirit of God lives in you? <sup>17</sup> If anyone destroys God's temple, God will destroy that person. For God's temple is holy, and so are you.

<sup>18</sup> Let no one deceive himself. If anyone among you thinks he is wise in this age, let him become a "fool" that he may become wise. <sup>19</sup> For the wisdom of this world is foolishness with God. For it is written,

"He catches the wise in their craftiness."

<sup>20</sup> And again,

"The Lord knows that the reasoning of the wise is futile."

<sup>21</sup> For this reason, let no one boast in men. All things are yours, <sup>22</sup> whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come. All things are yours, <sup>23</sup> and you are Christ's, and Christ is God's.

## 1 Corinthians 3 General Notes

### Structure and formatting

Some translations set quotations from the Old Testament farther to the right on the page to make them easier to read. The ULB does this with the quoted words of verses 19 and 20.

### Special concepts in this chapter

#### Fleshly people

The Corinthian believers were immature because of their unrighteous actions. He calls them "fleshly," meaning acting as nonbelievers. This term is used in opposition to those who are "spiritual." Christians following their "flesh" are acting foolishly. They are following the wisdom of the world. (See: righteous, flesh, spirit and foolish and wise)

### Important figures of speech in this chapter

#### Metaphor

There are many metaphors in this chapter. Paul uses "little children" and "milk" to illustrate spiritual immaturity. He uses the metaphors of planting and watering to describe the roles he and Apollos played

in growing the church in Corinth. Paul uses other metaphors to help teach spiritual truths to the Corinthians and to help them to understand his teachings.

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### 1 Corinthians 3:1

#### **brothers**

Here this means fellow Christians, including both men and women.

#### **spiritual people**

people who obey the Spirit

#### **fleshly people**

people who follow their own desires

#### **as to little children in Christ**

The Corinthians are compared to children very young in age and understanding. Alternate translation: "as to very young believers in Christ"

### 1 Corinthians 3:2

#### **I fed you milk, not solid food**

Babies can only drink milk because they have not grown enough to eat solid food. Paul uses this image as a metaphor to mean that the Corinthians can only understand easy truths. They are not mature enough to understand greater truths.

#### **you are not yet ready**

It is implied that they are not ready to understand more difficult teachings. Alternate translation: "you still are not ready to understand the harder teachings about following Christ"

### 1 Corinthians 3:3

#### **still fleshly**

still behaving according to sinful or worldly desires

#### **are you not living according to the flesh, and are you not walking by human standards?**

Paul uses questions to rebuke the Corinthians for their sinful behavior. Here "walking" is a metaphor for how a person lives or behaves. Alternate translation: "you should be ashamed because you are behaving according to your sinful desires and you are living according to human standards!"

### 1 Corinthians 3:4

#### **are you not merely human beings?**

Paul uses a question to rebuke the Corinthians. Alternate translation: "you should be ashamed because you are living the same way that people who do not have the Spirit live."

### 1 Corinthians 3:5

#### **Who then is Apollos? Who is Paul?**

Paul is emphasizing that he and Apollos are not the original source of the gospel, and therefore the

Corinthians should not follow them. Alternate translation: "It is wrong to form groups to follow Apollos or Paul!" or

#### **Who is Paul?**

Paul is speaking of himself as though he were speaking of someone else. Alternate translation: "I am not important!" or "Who am I?"

#### **Servants through whom you believed**

Paul answers his own question by saying that he and Apollos are God's servants. Alternate translation: "Paul and Apollos are servants of Christ, and you believed in Christ because we served him"

#### **Servants through whom you believed, just as the Lord gave tasks to each**

This can be stated with the understood information. Alternate translation: "We are servants through whom you believed, and to each of us the Lord gave different tasks"

### 1 Corinthians 3:6

#### **I planted**

The knowledge of God is compared to a seed which must be planted in order to grow. Alternate translation: "When I preached God's word to you, I was like one who plants seeds in a garden"

#### **Apollos watered**

As seeds need water, faith needs further teaching in order for it to grow. Alternate translation: "and when Apollos continued to teach you God's word, he was like one who waters a garden"

#### **but God gave the growth**

As plants grow and develop, so faith and knowledge in God also grow and become deeper and stronger. Alternate translation: "but God caused you to grow" or "but just as God causes plants to grow, he caused you to grow spiritually"

### 1 Corinthians 3:7

#### **neither he who plants ... is anything. But it is God who gives the growth**

Paul stresses that neither he nor Apollos is responsible for the believers' spiritual growth, but it is God's doing.

#### **it is God who gives the growth**

Here to give growth means to cause growth. The abstract noun "growth" can be translated with a verbal phrase. Alternate translation: "it is God who causes you to grow"

### 1 Corinthians 3:8

#### **he who plants and he who waters are one**

Paul speaks of telling people the good news and teaching those who have accepted it as if they were planting and watering plants.

#### **are one**

Possible meanings are "one" are 1) "united in purpose" or 2) "equal in importance."

#### **wages**

an amount of money that a worker receives for his work

### 1 Corinthians 3:9

#### **we**

This refers to Paul and Apollos but not the Corinthian church.

#### **God's fellow workers**

Paul considers himself and Apollos as working together.

#### **You are God's garden**

Possible meanings are 1) being God's garden represents belonging to God. Alternate translation: "You are like a garden that belongs to God" or 2) being God's garden represents God causing us to grow. Alternate translation: "You are like a garden that God makes grow"

#### **God's building**

Possible meanings are 1) being God's building represents belonging to God. Alternate translation: "and you are like a building that belongs to God" or 2) being God's building represents God causing us to become what he wants. Alternate translation: "and you are like a building that God is constructing"

### 1 Corinthians 3:10

#### **According to the grace of God that was given to me**

This can be stated in active form. Alternate translation: "According to the task that God freely gave me to do"

#### **I laid a foundation**

Paul equates his teaching of faith and salvation in Jesus Christ to laying a foundation for a building.

#### **another is building on it**

Paul is referring to the person or people who are teaching the Corinthians at that time as if they are carpenters who are constructing the building above the foundation.

#### **let each man**

This refers to God's workers in general. Alternate translation: "let each person who serves God"

### 1 Corinthians 3:11

#### **Connecting Statement:**

Paul continues his metaphor about a foundation.

#### **no one can lay a foundation other than the one that has been laid**

The phrase "has been laid" can be stated in active form. Alternate translation: "no one can lay a foundation other than the one and only foundation"

### 1 Corinthians 3:12

#### **General Information:**

Paul speaks of what builders usually do when constructing a building to describe what the teachers in Corinth are actually doing. Builders usually only use gold, silver, or precious stones as decorations on buildings.

#### **Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, or straw**

The building materials used to build a new building are being compared to the spiritual values used to build a person's behavior and activities during his lifetime. Alternate translation: "Whether a person builds with valuable materials that will last or with cheap materials that burn easily"

#### **precious stones**

"expensive stones"

### 1 Corinthians 3:13

#### **his work will be revealed**

This can be stated in active form. Alternate translation: "God will show everyone what the builder has done"

#### **for the day will reveal it**

The "day" refers to the time when God will judge everyone. When God shows everyone what these teachers have done, it will be like the sun has come up to reveal what happened during the night.

#### **For it will be revealed in fire. The fire will test the quality of what each one has done**

Just as fire will reveal the strengths or destroy the weaknesses of a building, God's fire will judge man's efforts and activities. Alternate translation: "God will use fire to show the quality of his work"

### 1 Corinthians 3:14

#### **work remains**

"work lasts" or "work survives"

### 1 Corinthians 3:15

#### **if anyone's work is burned up**

This is a metaphor for a person's work being shown to have no value. This can be stated in active form. Alternate translation: "if the fire destroys anyone's

work" or "if the judgement shows that a person's work has no value"

**he will suffer loss**

The abstract noun "loss" can be expressed with the verb "lose." Alternate translation: "he will lose his reward"

**but he himself will be saved, as though escaping through fire**

This can be stated in active form. Alternate translation: "but God will save him as though through fire"

**as though escaping through fire**

This is a simile showing the danger that such a person is in if his works have no value. (See:

**1 Corinthians 3:16**

**Do you not know that you are God's temple and that the Spirit of God lives in you?**

Paul uses a question to rebuke the Corinthians. Alternate translation: "You act as though you do not know that you are God's temple and the Spirit of God lives in you!"

**Do you ... you are ... in you**

All instances of "you" in this verse are plural.

**1 Corinthians 3:17**

**General Information:**

This page has intentionally been left blank.

**1 Corinthians 3:18**

**Let no one deceive himself**

Nobody should believe the lie that he himself is wise in this world.

**in this age**

according to the way people who do not believe decide what is wise

**let him become a "fool"**

"that person should be willing to have people who do not believe call him a fool"

**1 Corinthians 3:19**

**He catches the wise in their craftiness**

God traps the people who think they are clever and uses their own schemes to trap them.

**1 Corinthians 3:20**

**The Lord knows that the reasoning of the wise is futile**

"The Lord knows that what people who think they are wise plan to do is futile"

**futile**

useless

**1 Corinthians 3:21**

**General Information:**

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**1 Corinthians 3:22**

**General Information:**

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**1 Corinthians 3:23**

**you are Christ's, and Christ is God's**

"you belong to Christ, and Christ belongs to God"

## Chapter 4

<sup>1</sup> This is how a person should regard us, as servants of Christ and stewards of the hidden truths of God. <sup>2</sup> Now what is required of stewards is that they are found to be trustworthy. <sup>3</sup> But for me it is a very small thing that I should be judged by you or by any human court. For I do not even judge myself. <sup>4</sup> I am not aware of any charge being made against me, but that does not justify me. The one who judges me is the Lord. <sup>5</sup> Therefore do not pronounce judgment about anything before the time, before the Lord comes. He will bring to light the hidden things of darkness and reveal the purposes of the heart. Then each one will receive his praise from God.

<sup>6</sup> Now, brothers, I applied these principles to myself and Apollos for your sakes, so that from us you might learn the meaning of the saying,

"Do not go beyond what is written."

This is so that none of you may be puffed up in favor of one against the other. <sup>7</sup> For who sees any difference between you and others? What do you have that you did not receive? If you have received it, why do you boast as if you did not receive it? <sup>8</sup> Already you have all you could want! Already you have become rich! You began to reign—and that quite apart from us! Indeed, I wish you did reign, so that we could reign with you. <sup>9</sup> For I think God has put us apostles on display as the last in line, in a procession and like men sentenced to death. We have become a spectacle to the world—to angels, and to human beings. <sup>10</sup> We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we are held in dishonor. <sup>11</sup> Up to this present hour we are hungry and thirsty, we are poorly clothed, we are beaten, and we are homeless. <sup>12</sup> We labor hard, working with our own hands. When we are slandered, we bless. When we are persecuted, we endure. <sup>13</sup> When we are slandered, we speak with kindness. We have become as the refuse of the world and the filthiest of all things, even till now.

<sup>14</sup> I do not write these things to shame you, but to warn you as my beloved children. <sup>15</sup> For even if you have ten thousand guardians in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. <sup>16</sup> So I urge you to be imitators of me. <sup>17</sup> That is why I sent you Timothy, my beloved and faithful child in the Lord. He will remind you of my ways in Christ, just as I teach them everywhere and in every church. <sup>18</sup> Now some of you have become puffed up, acting as though I were not coming to you. <sup>19</sup> But I will come to you soon, if the Lord wills. Then I will know not merely the words of these who are so puffed up, but I will see their power. <sup>20</sup> For the kingdom of God does not consist in words but in power. <sup>21</sup> What do you want? Should I come to you with a rod or with love and in a spirit of gentleness?

### 1 Corinthians 4 General Notes

#### Special concepts in this chapter

##### Pride

Paul contrasts the Corinthians' pride with the apostles' humility. The Corinthian believers had no reason to be proud. All that they had, and all they were, was a gift from God. (See: apostle)

#### Important figures of speech in this chapter

##### Metaphors

Paul uses many metaphors in this chapter. He describes the apostles as servants. Paul speaks of a victory parade where the apostles are the prisoners who will be killed. He uses a rod to stand for punishment. He calls himself their father because he is their "spiritual father." (See: and spirit)

##### Irony

Paul uses irony to shame the Corinthians for being proud. The Corinthian believers are reigning but the apostles are suffering.

### Rhetorical questions

Paul uses several rhetorical questions in this chapter. He uses them to emphasize important points as he teaches the Corinthians.

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### 1 Corinthians 4:1

#### Connecting Statement:

Having just reminded the people not to be proud concerning who had taught them about the Lord and who had baptized them, Paul reminds the Corinthian believers that all believers are to be humble servants.

### 1 Corinthians 4:2

#### of stewards is that they

Paul is speaking of himself as if he were speaking about other people. Alternate translation: "of us stewards is that we"

### 1 Corinthians 4:3

**it is a very small thing that I should be judged by you**  
Paul is comparing the difference between human judgment and God's judgment. Man's judgment is not important compared to God's true judgment upon man.

### 1 Corinthians 4:4

**I am not aware of any charge being made against me**  
"I have not heard anyone accuse me of doing wrong"

#### that does not justify me

It would still be possible for Paul to be guilty even if there were no charge against him. This can be translated in active form. Alternate translation: "that does not mean that God has declared me innocent"

#### The one who judges me is the Lord

"It is the Lord who will decide if I am innocent or guilty"

### 1 Corinthians 4:5

#### Therefore

"Because what I have just said is true,"

#### He will bring to light the hidden things of darkness and reveal the purposes of the heart

Here "bring to light the hidden things of darkness" is a metaphor for making known to everyone things that were done in secret. Here "heart" is a metonym for people's thoughts and intentions. Alternate translation: "Like a light that shines on things in darkness, God will show what people have secretly done and what they secretly planned"

### 1 Corinthians 4:6

#### brothers

Here this means fellow Christians, including both men and women.

#### for your sakes

"for your welfare"

### 1 Corinthians 4:7

**between you ... do you have that you did not receive ... you have received ... do you boast ... you did not**  
Paul is speaking to the Corinthians as if they were one person, so all instances of "you" here are singular.

#### For who sees any difference between you and others?

Paul is rebuking the Corinthians who think they are better than those who heard the gospel from someone else. Alternate translation: "For there is no difference between you and others." or "For you are not superior to other people."

#### What do you have that you did not receive?

Paul uses this question to emphasize that they did not earn the things they have. Alternate translation: "Everything that you have is what you have received." or "God gave to you everything that you have!"

#### why do you boast as if you did not receive it?

Paul was rebuking them for boasting in what they had. Alternate translation: "you should not boast as if you had not received it." or "you have no right to boast!"

### 1 Corinthians 4:8

#### General Information:

Paul uses irony here to shame the Corinthians and make them realize that they are sinning when they are proud of themselves and their teachers.

### 1 Corinthians 4:9

#### God has put us apostles on display

Paul expresses two ways that God has put his apostles on display for the world to see.

#### has put us apostles on display

God has displayed the apostles just like prisoners who are at the end of a Roman military parade and who are humiliated before their execution.

#### like men sentenced to death

God put the apostles on display like men who are about to be executed.

**to the world—to angels, and to human beings**

Possible meanings are 1) "the world" consists of both supernatural

**1 Corinthians 4:10**

**We are fools ... in dishonor**

Paul uses irony to shame the Corinthians so they will think about what he is saying.

**You are held in honor**

"People treat you Corinthians as though you were important people"

**we are held in dishonor**

"people shame us apostles"

**1 Corinthians 4:11**

**Up to this present hour**

"Until now" or "Up to now"

**we are beaten**

This refers to hitting with the hand, not with whips or clubs. This can be stated in active form. Alternate translation: "people beat us"

**we are homeless**

Paul means that they have to move around from place to place. Although they have places to stay, they have no permanent home.

**1 Corinthians 4:12**

**When we are slandered, we bless**

This can be stated in active form. Alternate translation: "When people slander us, we bless them" or "When people scorn us, we bless them"

**When we are persecuted**

This can be stated in active form. Alternate translation: "When people persecute us"

**1 Corinthians 4:13**

**When we are slandered**

This can be stated in active form. Alternate translation: "When people slander us"

**We have become as the refuse of the world**

"People began to consider us—and they still consider us—to be the garbage of the world"

**the refuse of the world**

"the worst kind of garbage in the world"

**1 Corinthians 4:14**

**I do not write these things to shame you, but to warn you**

"I do not intend to shame you, but I want to correct you"

**my beloved children**

Because Paul had led the Corinthians to Christ, they are like his spiritual children.

**1 Corinthians 4:15**

**ten thousand guardians**

This is an exaggeration of the number of people guiding them, to emphasize the importance of the one spiritual father. Alternate translation: "very many guardians" or "a large crowd of guardians"

**I became your father in Christ Jesus through the gospel**

Paul is emphasizing firstly that his relationship with the Corinthians is most importantly "in Christ," secondly that it came because he told them the good news, and thirdly that he is the one who is like a father to them. Alternate translation: "it was because God joined you to Christ when I told you the good news that I was the one who became your father"

**I became your father**

Because Paul had led the Corinthians to Christ, he is like a father to them.

**1 Corinthians 4:16**

**General Information:**

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**1 Corinthians 4:17**

**my beloved and faithful child in the Lord**

"whom I love and whom I teach about the Lord as if he were my own child"

**1 Corinthians 4:18**

**Now**

This word indicates that Paul is shifting his topic. Here he begins to rebuke the arrogant behavior of the Corinthian believers.

**1 Corinthians 4:19**

**I will come to you**

"I will visit you"

**1 Corinthians 4:20**

**General Information:**

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**1 Corinthians 4:21**

**What do you want?**

Paul was making a last appeal to the Corinthians, as he has been rebuking them for the errors they had made. Alternate translation: "Tell me what you want to happen now."

**Should I come to you with a rod or with love and in a spirit of gentleness?**

Paul is offering the Corinthians two opposing attitudes he could use when approaching them.

Alternate translation: "If you want, I can come to

punish you, or I can come to show you how much I love you by being gentle with you."

**of gentleness**

"of kindness" or "of tenderness"

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## Chapter 5

<sup>1</sup> We heard a report that there is sexual immorality among you, a kind of immorality that is not even permitted among the pagans: A man has his father's wife. <sup>2</sup> You are puffed up! Should you not mourn instead, so that the one who did this deed might be removed from among you? <sup>3</sup> For even though I am absent in body, I am present in spirit. I have already passed judgment on the one who did this, just as though I were there. <sup>4</sup> When you are assembled in the name of our Lord Jesus and I am with you in spirit, and the power of our Lord Jesus is present, <sup>5</sup> deliver this man over to Satan for the destruction of the flesh, so that his spirit may be saved on the day of the Lord. <sup>6</sup> Your boasting is not good. Do you not know that a little yeast leavens the whole loaf? <sup>7</sup> Cleanse yourselves of the old yeast so that you may be a new batch of dough, unleavened, just as you really are. For Christ, our Passover lamb, has been sacrificed. <sup>8</sup> So let us then celebrate the festival, not with the old yeast, the yeast of bad behavior and wickedness. Instead, let us celebrate with the unleavened bread of sincerity and truth.

<sup>9</sup> I wrote to you in my letter not to associate with sexually immoral people. <sup>10</sup> In no way did I mean the immoral people of this world, or the greedy, or swindlers, or idolaters, since to stay away from them you would need to go out of the world. <sup>11</sup> But now I am writing to you not to associate with anyone who is called a brother but who is living in sexual immorality, or who is greedy, or is an idolater, or is verbally abusive, or is a drunkard, or a swindler. Do not even eat a meal with such a person. <sup>12</sup> For how am I involved with judging those who are outside the church? Instead, are you not to judge those who are inside the church? <sup>13</sup> But God judges those who are on the outside.

"Remove the evil person from among you."

### 1 Corinthians 5 General Notes

#### Structure and formatting

Some translations set quotations from the Old Testament farther to the right on the page to make them easier to read. The ULB does this with the quoted words of verse 13.

#### Important figures of speech in this chapter

##### Euphemisms

Paul uses euphemisms to describe sensitive topics. This chapter deals with sexual immorality of one church member. (See: and fornication)

##### Metaphor

Paul uses an extended comparison that contains many metaphors. Yeast represents evil. The loaf probably represents the whole congregation. The unleavened bread represents living purely. So the whole passage means: Don't you know that a little evil will affect the whole congregation? So get rid of the evil so you can live purely. Christ has been sacrificed for us. So let us be sincere and truthful and not wicked and behaving badly. (See: evil, unleavenedbread, purify, and passover)

##### Rhetorical questions

Paul uses rhetorical questions in this chapter. He uses them to emphasize important points as he teaches the Corinthians.

### 1 Corinthians 5:1

#### Connecting Statement:

Paul now specifically states about what sin of theirs he has heard, and how the Corinthian believers are proud of their acceptance of that man and his sin.

#### that is not even permitted among the pagans

This can be stated in active form. Alternate translation: "that not even the Gentiles permit"

#### A man has his father's wife

"A man among you is committing adultery with his father's wife"

**father's wife**

the wife of his father, but probably not his own mother

**1 Corinthians 5:2**

**Should you not mourn instead ... among you?**

This rhetorical question is used to scold the Corinthians. Alternate translation: "You should mourn over this instead ... among you!"

**the one who did this deed might be removed**

This can be stated in active form. Alternate translation: "you can remove from among you the one who did this deed"

**1 Corinthians 5:3**

**I am present in spirit**

"I am with you in spirit." Being with them in spirit represents caring about them or wanting to be with them. Alternate translation: "I care about you" or "I want to be with you"

**I have already passed judgment on the one who did this**

Possible meanings are 1) "I have decided what you should do with the one who did this" or 2) "I have found the person who did this guilty"

**1 Corinthians 5:4**

**When you are assembled**

"When you are together" or "When you meet together"

**in the name of our Lord Jesus**

Possible meanings are 1) the name of the Lord Jesus is a metonym that represents his authority. Alternate translation: "with the authority of our Lord Jesus" or 2) being assembled in the Lord's name implies meeting together to worship him. Alternate translation: "to worship our Lord Jesus"

**1 Corinthians 5:5**

**deliver this man over to Satan**

This means make the man leave the Christian community so that he will no longer be protected from Satan. Alternate translation: "hand this man over to Satan by sending him away from the Christian community"

**for the destruction of the flesh**

Possible meanings are 1) "flesh" refers to his physical body. Alternate translation: "so that Satan may harm his body" or 2) "flesh" is a metaphor for the sinful nature. Alternate translation: "so that his sinful nature will be destroyed" or "so that he will not continue to live according to his sinful nature"

**so that his spirit may be saved on the day of the Lord**

This can be stated in active form. Alternate translation: "so that God may save his spirit on the day of the Lord"

**1 Corinthians 5:6**

**Your boasting is not good**

"Your boasting is bad"

**Do you not know that a little yeast leavens the whole loaf?**

Paul uses this proverb to mean that a small part of something affects the whole thing. In this case, one person who is sinning can harm the entire Christian community.

**Do you not know that a little yeast ... loaf?**

Here Paul uses a rhetorical question to teach his audience. Alternate translation: "You know that a little yeast ... loaf." or "A little yeast ... loaf."

**1 Corinthians 5:7**

**Cleanse yourselves of the old yeast so that you may be a new batch of dough, unleavened**

Paul uses the proverb from 5:6 to teach his audience. Here "old yeast" is a metaphor for the sins that the people were committing. "Unleavened dough" is the type of bread that God told the Israelites was acceptable to eat when celebrating Passover. Paul is telling his audience to stop sinning so that they may be acceptable to God.

**Christ, our Passover lamb, has been sacrificed**

As the Passover lamb covered the sins of Israel by faith each year, so did Christ's death cover the sins of all who trust in Christ by faith for eternity. This can be stated in active form. Alternate translation: "the Lord has sacrificed Christ, our Passover lamb"

**1 Corinthians 5:8**

**not with the old yeast, the yeast of bad behavior and wickedness ... the unleavened bread of sincerity and truth**

Paul continues using the proverb from 5:6 to teach his audience. Here "yeast" is a metaphor for sin, and "unleavened bread" is metaphor for behaviors acceptable to God.

**1 Corinthians 5:9**

**General Information:**

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**1 Corinthians 5:10**

**the immoral people of this world**

This means unbelievers who have chosen to live immoral lives.

**the greedy**

"those who are greedy" or "those who are willing to be dishonest to get what others have"

**swindlers**

This means people who cheat to get others' property.

**you would need to go out of the world**

"you would need to avoid all people"

**1 Corinthians 5:11**

**Connecting Statement:**

Paul tells them how to treat believers in the church who refuse to be corrected for their involvement in sexual immorality or other obvious sins.

**anyone who is called**

"anyone who calls himself"

**brother**

Here this means a fellow Christian, either a man or a woman.

**1 Corinthians 5:12**

**how am I involved with judging those who are outside the church?**

Paul uses a question to emphasize that he is not the one to judge people outside the church. This can also be stated in active form. Alternate translation: "I am not the one who should judge people who do not belong to the church."

**are you not to judge those who are inside the church?**

Paul is using a question to scold the Corinthians. Alternate translation: "you should know that you are the ones who should judge those who are inside the church."

**1 Corinthians 5:13**

**General Information:**

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## Chapter 6

<sup>1</sup> When one of you has a dispute against another, does he dare to bring a lawsuit before the unrighteous rather than before God's holy people? <sup>2</sup> Do you not know that God's holy people will judge the world? If then you will judge the world, are you not able to settle matters of little importance? <sup>3</sup> Do you not know that we will judge the angels? How much more, then, can we judge matters of this life? <sup>4</sup> If then you have to make judgments that pertain to daily life, why do you lay such cases as these before those who have no standing in the church? <sup>5</sup> I say this to your shame. Is there no one among you wise enough to settle a dispute between brothers? <sup>6</sup> But one brother brings a lawsuit against another brother—and this before unbelievers! <sup>7</sup> The fact that you have lawsuits with one another is already a defeat for you. Why not rather suffer the wrong? Why not rather allow yourselves to be cheated? <sup>8</sup> But you yourselves do wrong and you cheat, and you do this to your own brothers! <sup>9</sup> Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who submit to homosexual acts, nor men who perform homosexual acts, <sup>10</sup> nor thieves, nor the greedy, nor drunkards, nor slanderers, nor swindlers will inherit the kingdom of God. <sup>11</sup> That is what some of you were like. But you have been cleansed, you have been sanctified, you have been justified in the name of the Lord Jesus Christ and by the Spirit of our God.

<sup>12</sup> "Everything is lawful for me," but not everything is profitable. "Everything is lawful for me," but I will not be mastered by any of them. <sup>13</sup> "Food is for the stomach, and the stomach is for food," but God will do away with both of them. The body is not intended for sexual immorality. Instead, the body is for the Lord, and the Lord will provide for the body. <sup>14</sup> God both raised the Lord and will also raise us up by his power. <sup>15</sup> Do you not know that your bodies are members of Christ? Should I then take the members of Christ and join them to a prostitute? May it not be! <sup>16</sup> Do you not know that he who is joined to a prostitute becomes one body with her? As scripture says, "The two will become one flesh." <sup>17</sup> But he who is joined to the Lord becomes one spirit with him. <sup>18</sup> Run away from sexual immorality! Every other sin that a person commits is outside the body, but the sexually immoral person sins against his own body. <sup>19</sup> Do you not know that your body is a temple of the Holy Spirit, who lives within you, whom you have from God? Do you not know that you are not your own? <sup>20</sup> For you were bought with a price. Therefore glorify God with your body and in your spirit, which belong to God.

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## 1 Corinthians 6 General Notes

### Special concepts in this chapter

#### Lawsuits

Paul teaches that a Christian should not take another Christian to court before a non-Christian judge. It is better to be cheated. Christians will judge the angels. So they should be able to solve problems among themselves. (See: judge)

### Important figures of speech in this chapter

#### Metaphor

The temple of the Holy Spirit is an important metaphor. It refers to the place where the Holy Spirit stays and is worshiped.

#### Rhetorical questions

Paul uses several rhetorical questions in this chapter. He uses them to emphasize important points as he teaches the Corinthians.

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## 1 Corinthians 6:1

### Connecting Statement:

Paul explains how believers are to settle disagreements with other believers.

### dispute

in this case a legal complaint, argument, or disagreement

**does he dare ... holy people?**

Paul is angry because the Corinthians are doing a great wrong by taking their disputes with each other to the civil court. Alternate translation: "it is wrong for him to dare ... holy people." or "he should fear God and not ... God's holy people."

**to bring a lawsuit before the unrighteous rather than before God's holy people**

to ask unrighteous people, rather than God's holy people, to judge who is right and who is wrong

**1 Corinthians 6:2**

**Do you not know that God's holy people will judge the world?**

Paul uses a question to shame the Corinthians for their behavior. Alternate translation: "You act like you do not know that God's holy people will judge the world."

**If then you will judge the world, are you not able to settle matters of little importance?**

Because they will be given greater responsibility later, they should be responsible for lesser things now. Alternate translation: "You will judge the world in the future, so you should be able to settle this small matter now."

**1 Corinthians 6:3**

**judge matters of this life**

"stop arguments about things that have to do with this life"

**Do you not know that we will judge the angels?**

Paul is surprised that they do not seem to know. Alternate translation: "You know that we will judge the angels."

**we**

Paul includes himself and the Corinthians.

**How much more, then, can we judge matters of this life?**

Because they will be given greater responsibility later, they should be responsible for lesser things now. Alternate translation: "Because we know we will judge the angels, we can also be sure that God will enable us to judge matters in this life."

**1 Corinthians 6:4**

**If then you have to make judgments that pertain to daily life**

"If you are called upon to make decisions about daily life" or "If you must settle matters that are important in this life"

**do you lay such cases as these before those who have no standing in the church?**

Possible meanings are that 1) this is a rhetorical question and Paul is rebuking the Corinthians for laying their cases before people of no standing in

the church. Alternate translation: "you should not lay such cases as these before those who have no standing in the church." or 2) this is a command to lay their cases before even people of no standing in the church, rather than to people outside of the church. Alternate translation: "lay cases such as these even before people in the church who have no standing, not before people outside of the church."

**1 Corinthians 6:5**

**to your shame**

"to your dishonor" or "to show how you have failed in this matter"

**Is there no one among you wise enough to settle a dispute between brothers?**

Paul is shaming the Corinthians. Alternate translation: "You should be ashamed that you cannot find a wise believer to settle arguments between brothers"

**brothers**

Here this means fellow Christians, including both men and women.

**dispute**

argument or disagreement

**1 Corinthians 6:6**

**But one brother brings a lawsuit against another brother—and this before unbelievers**

"But brothers who have disputes with each other ask judges who do not believe in Christ to make decisions for them" or "It is bad that brothers have such bad disputes with each other that they go to court; it is even worse that those courts are run by unbelievers"

**brother brings a lawsuit against another brother**

Here "brother" means fellow Christian, including both men and women.

**brings a lawsuit**

asks the civil court to judge the matter

**and this before unbelievers**

Possible meanings are 1) "and the brothers have unbelieving judges make decisions for them" or 2) "and unbelievers in the community see brothers disputing with one another"

**1 Corinthians 6:7**

**is already a defeat**

"is already a failure"

**Why not rather suffer the wrong? Why not rather allow yourselves to be cheated?**

Paul continues to shame the Corinthians. Alternate translation: "It would be better to let others wrong you and cheat you than to take them to court."

## 1 Corinthians 6:8

### **your own brothers**

Here "brothers" means fellow Christians, including both men and women.

## 1 Corinthians 6:9

### **Do you not know that ... kingdom of God?**

Paul emphasizes that they should already know this truth. Alternate translation: "You already know that ... kingdom of God."

### **inherit**

Receiving what God has promised believers is spoken of as if it were inheriting property and wealth from a family member.

### **inherit the kingdom of God**

God will not judge them as righteous at the judgment, and they will not enter eternal life.

### **nor men who submit to homosexual acts, nor men who perform homosexual acts**

Both of these phrases refer to men who have sex with other men.

## 1 Corinthians 6:10

### **thieves**

people who steal from others

### **the greedy**

people who are willing to use evil means to take others' property

## 1 Corinthians 6:11

### **you have been cleansed**

This can be stated in active form. Alternate translation: "God has cleansed you"

### **you have been sanctified**

This can be stated in active form. Alternate translation: "God has set you apart for himself"

### **you have been justified**

This can be stated in active form. Alternate translation: "God has made you right with him"

### **in the name of the Lord Jesus Christ**

"Name" here is a metonym for the power and authority of Jesus Christ. Alternate translation: "by the power and authority of our Lord Jesus Christ"

## 1 Corinthians 6:12

### **Connecting Statement:**

Paul reminds the Corinthian believers that God wants them pure because Christ has bought them with his death. Their bodies are now God's temple.

He does so by saying what the Corinthians might say and then correcting them.

### **"Everything is lawful for me," but**

Possible meanings are 1) Paul is saying what some Corinthians might be thinking. Alternate translation: "People say, 'I am allowed to do anything,' but" or 2) Paul is saying what he thinks is true. Alternate translation: "I am allowed to do anything, but"

### **but not everything is profitable**

Paul is answering whoever says, "Everything is lawful for me." Alternate translation: "but not everything is good for me"

### **I will not be mastered by any of them**

This can be stated in active form. Alternate translation: "I will not allow these things to rule over me like a master"

## 1 Corinthians 6:13

### **"Food is for the stomach, and the stomach is for food," but God will do away with both of them**

Possible meanings are 1) Paul is correcting what some Corinthians might be thinking, "food is for the stomach, and the stomach is for food," by answering that God will do away with both the stomach and food or 2) Paul actually agrees that "food is for the stomach, and the stomach is for food," but he is adding that God will do away with both of them.

### **Food is for the stomach, and the stomach is for food**

One possible meaning is that the speaker is speaking indirectly of the body and sex, but you should translate this literally as "stomach" and "food."

### **do away with**

"destroy"

## 1 Corinthians 6:14

### **raised the Lord**

"caused the Lord to live again"

## 1 Corinthians 6:15

### **Do you not know that your bodies are members of Christ?**

The word translated as "members" refers to parts of a body. Our belonging to Christ is spoken of as if we were parts of his body. We belong to him so much that even our bodies belong to him. Paul uses this question to remind the people of something they should already know. Alternate translation: "You should know that your bodies belong to Christ."

### **Should I then take the members of Christ and join them to a prostitute? May it not be!**

Paul uses this question to emphasize how wrong it is for someone who belongs to Christ to go to a

prostitute. Alternate translation: "I am part of Christ. I will not take my body and join myself to a prostitute!" or "We are parts of Christ's body. We must not take our bodies and join ourselves to prostitutes!"

**May it not be!**

"That should never happen!" or "We must never do that!"

### **1 Corinthians 6:16**

**Do you not know that ... her?**

Paul begins to teach the Corinthians by emphasizing a truth that they already know. "I want to remind you that ... her."

**he who is joined to a prostitute becomes one body with her**

This can also be stated in active form. Alternate translation: "when a man joins his body to the body of a prostitute, it is as if their bodies become one body"

### **1 Corinthians 6:17**

**he who is joined to the Lord becomes one spirit with him**

This can also be stated in active form. Alternate translation: "when the Lord joins his spirit to the spirit of a person, it is as if their spirits become one spirit"

### **1 Corinthians 6:18**

**Run away from**

Paul speaks of a person rejecting sexual sin as if that person were running away from danger. Alternate translation: "Get away from"

**immorality! Every other sin that a person commits is outside the body, but**

Possible meanings are 1) Paul is showing that sexual sin is especially bad because it is not only against others but against the sinner's own body or 2) Paul is quoting what some Corinthians were thinking. Alternate translation: "immorality! Some of you are saying, 'Every sin that a person commits is outside the body,' but I say that"

**sin that a person commits**

"evil deed that a person does"

### **1 Corinthians 6:19**

**Do you not know ... God? Do you not know that you are not your own?**

Paul is continuing to teach the Corinthians by emphasizing what they already know. Alternate translation: "I want to remind you ... God and that you are not your own."

**your body**

the body of each individual Christian is a temple of the Holy Spirit

**temple of the Holy Spirit**

A temple is dedicated to divine beings, and it is also where they dwell. In the same way, the bodies of believers are like temples because the Holy Spirit lives within them.

### **1 Corinthians 6:20**

**For you were bought with a price**

God paid for the freedom of the Corinthians from the slavery of sin. This can be stated in an active form. Alternate translation: "God paid for your freedom"

**Therefore**

"Because what I have just said is true,"



## Chapter 7

<sup>1</sup> Now concerning the issues you wrote about: "It is good for a man not to touch a woman." <sup>2</sup> But because of temptations for many immoral acts, each man should have his own wife, and each woman should have her own husband. <sup>3</sup> The husband should fulfill his duty to have sexual relations with his wife, and in the same way the wife to her husband. <sup>4</sup> It is not the wife who has authority over her own body, it is the husband. In the same way, the husband does not have authority over his own body, but the wife does. <sup>5</sup> Do not deprive each other, except by mutual agreement and for a specific period of time. Do this so that you may devote yourselves to prayer. Then you should come together again, so that Satan may not tempt you because of your lack of self-control.

<sup>6</sup> But I say these things to you as a concession and not as a command. <sup>7</sup> I wish that everyone were as I am. But each one has his own gift from God. One has this kind of gift, and another that kind. <sup>8</sup> To the unmarried and to widows I say that it is good for them if they remain unmarried, as I am. <sup>9</sup> But if they cannot exercise self-control, they should marry. For it is better for them to marry than to burn with passion. <sup>10</sup> Now to the married I give this command—not I, but the Lord—the wife should not separate from her husband <sup>11</sup> (but if she does separate from her husband, she should remain unmarried or else be reconciled to her husband), and the husband should not divorce his wife. <sup>12</sup> But to the rest I say—I, not the Lord—that if any brother has a wife who is an unbeliever, and if she is content to live with him, he should not divorce her. <sup>13</sup> If a woman has an unbelieving husband, and if he is content to live with her, she should not divorce him. <sup>14</sup> For the unbelieving husband is set apart because of his wife, and the unbelieving wife is set apart because of the brother. Otherwise your children would be unclean, but actually they are set apart. <sup>15</sup> But if the unbeliever departs, let him go. In such cases, the brother or sister is not bound to their vows. God has called us to live in peace. <sup>16</sup> For how do you know, woman, whether you will save your husband? Or how do you know, man, whether you will save your wife? <sup>17</sup> However, as the Lord has given each one his portion, let each one walk as God has called him. This is my rule in all the churches. <sup>18</sup> Was anyone circumcised when he was called to believe? He should not try to appear uncircumcised. Was anyone uncircumcised when he was called to faith? He should not be circumcised. <sup>19</sup> For it is neither circumcision nor uncircumcision that matters. What matters is obeying the commandments of God. <sup>20</sup> Each one should remain in the calling he was in when God called him to believe. <sup>21</sup> Were you a slave when God called you? Do not be concerned about it. But if you can become free, take advantage of it. <sup>22</sup> For someone who is called by the Lord as a slave is the Lord's freeman. In the same way, the one who was free when he was called to believe is Christ's slave. <sup>23</sup> You have been bought with a price, so do not become slaves of men. <sup>24</sup> Brothers, in whatever situation he was in when he was called, let each one remain with God in that.

<sup>25</sup> Now concerning virgins, I have no commandment from the Lord. But I give my opinion as one who, by the Lord's mercy, is trustworthy. <sup>26</sup> Therefore, I think that because of the disaster that is coming, it is good for a man to remain as he is. <sup>27</sup> Are you bound to a wife? Do not seek a divorce. If you are free of a wife, do not seek a wife. <sup>28</sup> But if you do marry, you have not sinned, and if a virgin marries, she has not sinned. But those who do will have many kinds of fleshly trouble, and I want to spare you from this. <sup>29</sup> But this I say, brothers: The time is short. From now on, let those who have wives live as though they had none. <sup>30</sup> Those who weep should act as though they were not weeping, and those who rejoice as though they were not rejoicing, and those who buy as though they did not possess anything, <sup>31</sup> and those who use the world should not act as though they are using it to the full. For the world in its present form is coming to an end. <sup>32</sup> I would like you to be free from worries. The unmarried man is concerned about the things of the Lord, how to please him. <sup>33</sup> But the married man is concerned about the things of the world, how to please his wife— <sup>34</sup> he is divided. The unmarried woman or the virgin is concerned about the things of the Lord, how to be set apart in body and in spirit. But the married woman is concerned about the things of the world, how to please her husband. <sup>35</sup> I say this for your own benefit, and not to put any constraint on you. I say this for what is right, so that you may be devoted to the Lord without any distraction. <sup>36</sup> But if anyone thinks that he is not treating his virgin with respect—if she is beyond the age of marriage and it must be so—he should do what he wants. He is not sinning. They should marry. <sup>37</sup> But if he is standing firm in his heart, if he is not under pressure but can control his own will, and if he has decided in his own heart to do this, to keep his own a virgin, he will do well. <sup>38</sup> So the one who marries his virgin does well, and the one who chooses not to marry will do even better. <sup>39</sup> A woman is bound to

her husband while he lives. But if her husband dies, she is free to marry anyone she wishes, but only in the Lord. <sup>40</sup> Yet in my judgment she would be happier if she lives as she is. And I think that I also have the Spirit of God.

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## 1 Corinthians 7 General Notes

### Structure and formatting

Paul begins to answer a series of questions that the Corinthians may have asked him. The first question is about marriage. The second question is about a slave trying to become free, a Gentile becoming a Jew, or a Jew becoming a Gentile.

### Special concepts in this chapter

#### Divorce

Paul says married Christians should not divorce. A Christian married to an unbeliever should not leave their husband or wife. If the unbelieving husband or wife leaves, this is not a sin. Paul advises that, because of the difficult times and because it is near to the time that Jesus will return, it is good to remain unmarried. (See: believe and sin)

### Important figures of speech in this chapter

#### Euphemisms

Paul uses many euphemisms to discreetly refer to sexual relations. This is often a sensitive topic. Many cultures do not wish to speak openly about these matters.

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### 1 Corinthians 7:1

#### Connecting Statement:

Paul gives the believers some specific instructions on marriage.

#### Now

Paul is introducing a new topic in his teaching.

#### the issues you wrote about

The Corinthians had written a letter to Paul to ask for answers to certain questions.

#### "It is good for a man not to touch a woman."

Possible meanings are 1) Paul is quoting what the Corinthians had written. Alternate translation: "you wrote, 'It is good for a man not to touch a woman.'" or 2) Paul is saying what he really thinks. Alternate translation: "my answer is that yes, it is good for a man not to touch a woman."

#### It is good

"It is most helpful"

#### for a man

Possible meanings are 1) "a man" refers to a married man. Alternate translation: "a husband" or 2) "a man" refers to any man.

#### not to touch a woman

Possible meanings are 1) "touch a woman" is a euphemism for having sexual relations. Alternate translation: "not to have sexual relations with his wife for a while" or 2) "touch a woman" is a

metonym for marry. Alternate translation: "not to marry"

### 1 Corinthians 7:2

#### But because

Possible meanings are 1) Paul is responding to what the Corinthians had written. Alternate translation: "That is true, but because" or 2) Paul is saying what he really thinks.

**But because of temptations for many immoral acts, each**  
"But because Satan tempts people to commit sexual sin, each" or "But we desire to commit sexual sin because of our sinful nature, so each"

### 1 Corinthians 7:3

#### fulfill his duty to have sexual relations with his wife

Husbands should regularly have sexual relations with their wives. Alternate translation: "should give to his wife her sexual rights"

#### in the same way the wife to her husband

The words "should fulfill" and "duty to have sexual relations" are understood from the previous phrase, as is the meaning of the euphemism. Alternate translation: "in the same way, the wife should fulfill her duty to have sexual relations with her husband" or "in the same way, the wife should give to her husband his sexual rights"

## 1 Corinthians 7:4

### General Information:

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## 1 Corinthians 7:5

### Do not deprive each other, except by mutual agreement and for

This double negative emphasizes that mutual agreement is necessary. Alternate translation: "Only if you both agree to deprive each other should you do so, and even then only do so for"

### Do not deprive each other

The word "deprive" means to keep from someone something that the other person has the right to receive, in this case marital relations. "Do not refuse to have marital relations with your spouse"

### so that you may devote yourselves to prayer

in order to have a period of especially deep prayer

### devote yourselves

"commit yourselves"

### come together again

"sleep together again"

### because of your lack of self-control

"because after some days, your sexual desires will be harder to keep under control"

## 1 Corinthians 7:6

### I say these things to you as a concession and not as a command

Possible meanings are Paul is telling the Corinthians that he is allowing them, but not commanding them, 1) to marry and sleep together or 2) to stop sleeping together for a time.

## 1 Corinthians 7:7

### were as I am

Either Paul had never married or his wife had died. It is unlikely that he had been through a divorce.

### But each one has his own gift from God. One has this kind of gift, and another that kind

"But God enables people to do different things. He enables one person to do one thing and another person to do something different"

## 1 Corinthians 7:8

### the unmarried

"those who are not married"

### to widows

"to women whose husbands have died"

### it is good

See how you translated this in 1 Corinthians 7:1.

## 1 Corinthians 7:9

### to burn with passion

"to live with the constant desire to sleep with someone"

## 1 Corinthians 7:10

### should not separate from

Paul's readers knew no difference between separating and divorcing. To stop living with someone was to end the marriage. Alternate translation: "should not divorce"

## 1 Corinthians 7:11

### be reconciled to her husband

This can be stated in active form. Alternate translation: "she should make peace with her husband and return to him"

### should not divorce

Paul's readers knew no difference between divorcing and simply separating. To do either was to end the marriage. Alternate translation: "should not separate from"

## 1 Corinthians 7:12

### content

willing or satisfied

## 1 Corinthians 7:13

### General Information:

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## 1 Corinthians 7:14

### For the unbelieving husband is set apart because of his wife

Possible meanings are 1) "For God has set apart the unbelieving husband for himself because of his believing wife" or 2) "God treats the unbelieving husband as he would treat a son for the sake of his believing wife"

### the unbelieving wife is set apart because of the brother

Possible meanings are 1) "God has set apart the unbelieving wife for himself because of her husband who believes" or 2) "God treats the unbelieving wife as he would treat a daughter for the sake of her husband who believes"

### the brother

the believing man or husband

**they are set apart**

Possible meanings are 1) "God has set them apart for himself" or 2) "God treats them as he would treat his own children"

**1 Corinthians 7:15**

**In such cases, the brother or sister is not bound to their vows**

Here "brother" and "sister" refers to a Christian husband or wife. Here "not bound to their vows" is a metaphor that mean the person is not obligated to do what they vowed to do. This can be stated in active form. Alternate translation: "In such cases, God does not require the believing spouse to continue to obey the marriage vow"

**1 Corinthians 7:16**

**do you know, woman ... you will save your husband ... do you know, man ... you will save your wife**

Paul is speaking to the Corinthians as if they were one person, so all instances of "you" and "your" here are singular.

**how do you know, woman, whether you will save your husband?**

Paul uses a question to cause women to think deeply about what he is saying. Alternate translation: "you cannot know if you will save your unbelieving husband."

**how do you know, man, whether you will save your wife?**

Paul uses a question to cause men to think deeply about what he is saying. Alternate translation: "you cannot know if you will save your unbelieving wife."

**1 Corinthians 7:17**

**However**

No matter what is true for the people in any of the situations Paul has just been discussing, he addresses the following words to everyone.

**as the Lord has given each one his portion**

God giving people skills and work to do and guiding the events of their lives is spoken of as if he were dividing physical objects and giving parts out to them. Alternate translation: "as the Lord has assigned each one his life"

**each one**

"each believer"

**let each one walk as God has called him**

The word "walk" is a metaphor for "live." Possible meanings of the word "called" are 1) it refers to people responding to the gospel. Alternate translation: "each one should live as he was when he became a Christian." Or 2) it is a metaphor for "commanded" or "instructed." Alternate translation: "each one should live as God has instructed him to"

or "each one should follow God's commands as he lives his life"

**This is my rule in all the churches**

Paul was teaching believers in all the churches to act in this manner.

**1 Corinthians 7:18**

**Was anyone circumcised when he was called to believe? He**

Paul was addressing the circumcised ones

**Was anyone uncircumcised when he was called to faith? He**

Paul was now addressing the uncircumcised ones. Alternate translation: "If someone was uncircumcised when God called him to believe, he"

**1 Corinthians 7:19**

**General Information:**

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**1 Corinthians 7:20**

**remain in the calling**

Here "calling" refers to the work or social position in which you were involved. Alternate translation: "live and work as you did"

**1 Corinthians 7:21**

**Were you ... called you? Do not be ... you can become**

Paul is speaking to the Corinthians as if they were one person, so all instances of "you" and the command "be" here are singular.

**Were you a slave when God called you? Do not be concerned**

This can be stated as a statement. Alternate translation: "To anyone who was a slave when God called you to believe, I say this: do not be concerned"

**1 Corinthians 7:22**

**the Lord's freeman**

This freeman is forgiven by God and therefore free from Satan and sin.

**1 Corinthians 7:23**

**You have been bought with a price**

This can be stated in active form. Alternate translation: "Christ bought you by dying for you"

**1 Corinthians 7:24**

**Brothers**

Here this means fellow Christians, including both men and women.

**whatever situation he was in when he was called**  
"whether he was married or unmarried, slave or free, when he was called"

**he was called**  
You may need to make explicit who called and use an active verb. Alternate translation: "God called him"

**called**  
called to believe in Christians

**let each one remain**  
"each one should remain." That is, each one should remain slave, free, married, or unmarried, as he was when he first believed in Christ.

**with God**  
"as a person responsible to God"

### 1 Corinthians 7:25

**Now concerning virgins, I have no commandment from the Lord**  
Paul knows no teaching of Jesus that speaks about this situation. Alternate translation: "The Lord has not commanded me to say anything to people who have never married"

**virgins**  
This is probably a synecdoche for anyone who has never married. Alternate translation: "people who have never married"

**I give my opinion**  
"I tell you what I think"

**as one who, by the Lord's mercy, is trustworthy**  
"because, by the Lord's mercy, I am trustworthy"

### 1 Corinthians 7:26

**General Information:**  
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### 1 Corinthians 7:27

**General Information:**  
Paul is speaking to the Corinthians as if he were speaking to each person, so all these instances of "you" and the command "do not seek" here are singular.

**Are you bound to a wife? Do not ...**  
Paul uses this question to introduce a possible condition. The question can be translated as a phrase with "if." Alternate translation: "If you are bound to a wife, do not"

**bound**  
married

**Do not seek a divorce**  
"Do not try to divorce her" or "Do try to separate from her"

**do not seek a wife**  
"do not try to get married"

### 1 Corinthians 7:28

**fleshly trouble**  
The word "fleshly" is a metonym for mortal life. Alternate translation: "trouble in this life"

**I want to spare you from this**  
The word "this" refers to the kinds of worldly trouble that married people might have. Alternate translation: "I want to help you not to have worldly trouble"

**virgin**  
This is probably a synecdoche for anyone who has never married. See how you translated "virgins" in [1 Corinthians 7:25]

### 1 Corinthians 7:29

**The time is short**  
"There is little time" or "Time is almost gone"

### 1 Corinthians 7:30

**weep**  
cry or grieve with tears

### 1 Corinthians 7:31

**those who use the world**  
"those who deal every day with unbelievers"

**should not act as though they are using it to the full**  
"should show by their actions that they have their hope in God"

### 1 Corinthians 7:32

**free from worries**  
Being "free from" something is an idiom which means having the ability to live without it.  
Alternate translation: "without needing to worry"

**concerned about**  
"focused on"

### 1 Corinthians 7:33

**General Information:**  
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**1 Corinthians 7:34**

**he is divided**

"he is trying to please God and please his wife at the same time"

**The unmarried woman or the virgin**

Possible meanings are 1) "virgin" refers only to virgins, while "unmarried woman" could be a divorcée or any other unmarried non-virgin, and 2) "unmarried woman" explains what Paul means by "virgin."

**1 Corinthians 7:35**

**constraint**

restriction

**may be devoted to**

"can concentrate on"

**1 Corinthians 7:36**

**not treating his virgin with respect**

"not being kind to his virgin" or "not honoring his virgin"

**his virgin**

Possible meanings are 1) "the woman whom he promised to marry" or "his fiancée" or 2) "his virgin daughter."

**They should marry**

Possible meanings are 1) "He should marry his fiancée" or 2) "He should let his daughter get married."

**1 Corinthians 7:37**

**But if he is standing firm in his heart**

Here "standing firm" is a metaphor for deciding something with certainty. Here "heart" is metonym

for a person's mind or thoughts. Alternate translation: "But if he has decided firmly in his own mind"

**1 Corinthians 7:38**

**So the one who marries his virgin does well, and the one who chooses not to marry will do even better**

Or "So the one who allows his virgin daughter to marry does well, and the one who chooses not to have her marry will do even better." See how you translated "virgin" and "He should marry" in [1 Corinthians 7:36](#).

**1 Corinthians 7:39**

**A woman is bound to her husband**

Here "bound" is a metaphor for a close relationship between people in which they support each other emotionally, spiritually, and physically. Here it means the union of marriage. Alternate translation: "A woman is married to her husband" or "A woman is united with her husband"

**while he lives**

"for as long as he lives" or "until he dies"

**in the Lord**

"if the new husband is a believer"

**1 Corinthians 7:40**

**my judgment**

"my understanding of God's word"

**happier**

more contented, more joyful

**lives as she is**

"remains unmarried"

## Chapter 8

<sup>1</sup> Now concerning food sacrificed to idols: We know that we all have knowledge. Knowledge puffs up, but love builds up. <sup>2</sup> If anyone thinks he knows something, that person does not yet know as he should know. <sup>3</sup> But if anyone loves God, that person is known by him. <sup>4</sup> Therefore, concerning the eating of food sacrificed to idols: We know that an idol in this world is nothing and that there is no God but one. <sup>5</sup> For even if there were so-called gods, either in heaven or on earth (just as there are many "gods" and many "lords"), <sup>6</sup> yet for us there is only one God, the Father, from whom are all things and for whom we live, and one Lord Jesus Christ, through whom all things exist, and through whom we exist.

<sup>7</sup> However, this knowledge is not in everyone. Instead, some previously practiced idol worship, and they eat this food as if it were something sacrificed to an idol. Their conscience is thereby defiled because it is weak. <sup>8</sup> But food will not present us to God. We are not worse if we do not eat, nor better if we do eat it. <sup>9</sup> But take care that your freedom does not become a reason for someone who is weak in faith to stumble.

<sup>10</sup> For suppose that someone sees you, who have knowledge, eating a meal in an idol's temple. Is not his weak conscience emboldened to eat what is offered to idols? <sup>11</sup> So because of your understanding about the true nature of idols, the weaker one, the brother for whom Christ died, is destroyed. <sup>12</sup> Thus, when you sin against your brothers and wound their weak consciences, you sin against Christ. <sup>13</sup> Therefore, if food causes my brother to stumble, I will never eat meat again, so that I may not cause my brother to fall.

### 1 Corinthians 8 General Notes

#### Structure and formatting

In Chapters 8-10, Paul answers the question: "Is it acceptable to eat meat that has been sacrificed to an idol?"

#### Special concepts in this chapter

##### Meat sacrificed to idols

Paul answers the question about eating meat sacrificed to idols by saying that idols are supposed to be gods but that those gods do not really exist. Therefore nothing is wrong with the meat. Christians are free to eat it. However, someone who does not understand this may see a Christian eating it. They may then be encouraged to eat the meat as an act of worship to the idol.

#### 1 Corinthians 8:1

##### General Information:

"We" means Paul and, though specifically writing to the Corinthian believers, includes all believers.

##### Connecting Statement:

Paul reminds the believers that though idols have no power, believers must be careful not to affect the weaker believers who might think that the believers care about idols if the believers eat food that was sacrificed to idols. He tells believers to be careful with the freedom that they have in Christ.

##### Now concerning

Paul uses this phrase to move on to the next question the Corinthians had asked him.

##### food sacrificed to idols

Gentile worshipers would offer grain, fish, fowl, or meat to their gods. The priest would burn a portion of it on the altar. Paul is speaking of the portion the

priest would give back for the worshiper to eat or sell in the market.

##### Knowledge puffs up

"Knowledge puffs people up." Here "puffs up" is a metaphor for making someone proud. The abstract noun "knowledge" can be expressed with the verb "know." Alternate translation: "Knowledge makes people proud" or "People who think that they know a lot become proud"

##### but love builds up

The abstract noun "love" can be expressed as a verb. Alternate translation: "but when we love people, we build them up"

##### love builds up

Building people up represents helping them become mature and strong in their faith. Alternate translation: "love strengthens people" or "when we love people, we strengthen them"

### 1 Corinthians 8:2

**thinks he knows something**

"believes he knows everything about something"

### 1 Corinthians 8:3

**that person is known by him**

This can be stated in active form. Alternate translation: "God knows that person"

### 1 Corinthians 8:4

**General Information:**

"We" here refers to all believers and include Paul's audience.

**We know that an idol in this world is nothing and that there is no God but one**

Paul is probably quoting phrases that some Corinthians used. Being "nothing" represents having no power. Alternate translation: "We all know, as you yourselves like to say, that an idol in this world has no power and that there is no God but one"

### 1 Corinthians 8:5

**so-called gods**

"things that people call gods"

**many "gods" and many "lords"**

Paul does not believe that many gods and many lords exist, but he recognizes that the pagans believe they do.

### 1 Corinthians 8:6

**General Information:**

"Us" and "we" here refer to all believers and include Paul's audience.

**yet for us there is only one God**

"yet we know that there is only one God"

### 1 Corinthians 8:7

**General Information:**

Paul is speaking here of "weak" brothers, people who cannot separate food sacrificed to idols from the worship of those idols. If a Christian eats food that has been sacrificed to an idol, weak brothers might think that God will allow them to worship the idol by eating the food. Even if the eater has not worshiped the idol and is simply eating the food, he has still corrupted his weak brothers' conscience.

**everyone ... some**

"all people ... some people who are now Christians"

**defiled**

ruined or harmed, especially as regards the person's relationship with God

### 1 Corinthians 8:8

**food will not present us to God**

Paul speaks of food as though it were a person who could make God welcome us. Alternate translation: "food does not give us favor with God" or "the food we eat does not make God pleased with us"

**We are not worse if we do not eat, nor better if we do eat it**

"Some people might think that if we do not eat some things, God will love us less. But they are wrong. Those who think that God will love us more if we do eat those things are also wrong"

### 1 Corinthians 8:9

**someone who is weak**

believers not strong in their faith

### 1 Corinthians 8:10

**sees you, who have**

Paul is speaking to the Corinthians as if they were one person, so these words are singular.

**his ... conscience**

what he understands to be right and wrong

**emboldened to eat**

"encouraged to eat"

### 1 Corinthians 8:11

**your understanding**

Paul is speaking to the Corinthians as if they were one person, so the word "your" here is singular.

**the weaker one ... is destroyed**

The brother or sister who is not strong in his or her faith will sin or lose his or her faith.

### 1 Corinthians 8:12

**General Information:**

This page has intentionally been left blank.

### 1 Corinthians 8:13

**Therefore**

"Because what I have just said is true"

**if food causes**

"Food" here is a metonym for the eating of food. Alternate translation: "if by eating I cause" or "if I, because of what I eat, cause"

## Chapter 9

<sup>1</sup> Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? <sup>2</sup> If I am not an apostle to others, at least I am to you. For you are the seal of my apostleship in the Lord. <sup>3</sup> This is my defense to those who examine me: <sup>4</sup> Do we not have the right to eat and drink? <sup>5</sup> Do we not have the right to take along a wife who is a believer, as do the rest of the apostles, and the brothers of the Lord, and Cephas? <sup>6</sup> Or do only I and Barnabas not have the right to not work at a trade? <sup>7</sup> Who serves as a soldier at his own expense? Who plants a vineyard and does not eat its fruit? Or who shepherds a flock and does not drink milk from it? <sup>8</sup> Do I say these things based on human authority? Does not the law also say this? <sup>9</sup> For it is written in the law of Moses, "Do not put a muzzle on an ox when it is threshing the grain." Is it really the oxen that God cares about? <sup>10</sup> Is he not speaking about us? It was written for us, because the one who plows should plow in hope, and the one who threshes should thresh in the hope of sharing in the harvest. <sup>11</sup> If we sowed spiritual things among you, is it too much for us to reap physical things from you? <sup>12</sup> If others exercised this right from you, do we not have even more? But we did not claim this right. Instead we endured everything rather than be a hindrance to the gospel of Christ. <sup>13</sup> Do you not know that those who perform sacred duties get their food from the temple? Do you not know that those who serve at the altar share in what is offered on the altar? <sup>14</sup> In the same way, the Lord commanded that those who proclaim the gospel should get their living from the gospel. <sup>15</sup> But I have not claimed any of these rights. And I do not write this so something might be done for me. It would be better for me to die than—No one will make my boast empty! <sup>16</sup> For if I preach the gospel, I have no reason for boasting, because I must do this. And woe be to me if I do not preach the gospel! <sup>17</sup> For if I do this willingly, I have a reward. But if not willingly, I still have a stewardship that was entrusted to me. <sup>18</sup> What then is my reward? That when I preach, I may offer the gospel without charge and so not take full use of my right in the gospel. <sup>19</sup> For though I am free from all, I became a servant to all, in order that I might win more. <sup>20</sup> To the Jews I became like a Jew, in order to win Jews. To those under the law, I became like one under the law in order to win those under the law. I did this even though I myself was not under the law. <sup>21</sup> To those outside the law, I became like one outside the law, although I was not outside the law of God myself, but under the law of Christ. I did this so that I may win those outside the law. <sup>22</sup> To the weak I became weak, so that I may win the weak. I have become all things to all people, so that I may by all means save some. <sup>23</sup> I do all things for the gospel's sake, so that I may participate in its blessings. <sup>24</sup> Do you not know that in a race all the runners run the race, but that only one receives the prize? So run to win the prize. <sup>25</sup> Every athlete exercises self-control in all things. They do it to receive a wreath that is perishable, but we do it to receive one that is imperishable. <sup>26</sup> Therefore this is how I run, as not without purpose; this is how I box, not as one beating the air. <sup>27</sup> But I subdue my body and make it a slave, so that after I have preached to others, I myself may not be disqualified.

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### Footnotes

9:20 <sup>[1]</sup>The ULB has:

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## 1 Corinthians 9 General Notes

### Structure and formatting

Paul defends himself in this chapter. Some people claimed that he was trying to gain financially from the church.

### Special concepts in this chapter

#### Earning money from the church

People accused Paul of just wanting money from the church. Paul answered that he rightfully could get money from the church. The Old Testament taught that those who worked should get their living from their work. He and Barnabas purposefully never used this right and earned their own living.

## Important figures of speech in this chapter

### Metaphor

Paul uses many metaphors in this chapter. These metaphors teach complex truths.

## Other possible translation difficulties in this chapter

### Contextualization

This passage is important because Paul "contextualizes" ministering the gospel to different audiences. This means that Paul makes himself and the gospel understandable without his actions hindering the gospel being received. The translator should take extra care to preserve aspects of this "contextualization" if possible. (See: goodnews)

### Rhetorical questions

Paul uses many rhetorical questions in this chapter. He uses them to emphasize various points as he teaches the Corinthians.

## 1 Corinthians 9:1

### Connecting Statement:

Paul explains how he uses the liberty he has in Christ.

### Am I not free?

Paul uses this rhetorical question to remind the Corinthians of the rights he has. Alternate translation: "I am a free person."

### Am I not an apostle?

Paul uses this rhetorical question to remind the Corinthians of who he is and the rights he has. Alternate translation: "I am an apostle."

### Have I not seen Jesus our Lord?

Paul uses this rhetorical question to remind the Corinthians of who he is. Alternate translation: "I have seen Jesus our Lord."

### Are you not my work in the Lord?

Paul uses this rhetorical question to remind the Corinthians of their relationship to him. Alternate translation: "You believe in Christ because I have worked the way the Lord wants me to."

### my work

"the result of the work that I have done"

## 1 Corinthians 9:2

### you are the seal of my apostleship in the Lord

The word "seal" here is a metaphor for the evidence needed to prove something. Alternate translation: "you are evidence I can use to prove that the Lord has chosen me to be an apostle"

## 1 Corinthians 9:3

### This is my defense ... me:

Possible meanings are 1) the words that follow are Paul's defense or 2) the words in 1 Corinthians 9:1-2 are Paul's defense. Alternate translation: "This is my defense ... me."

## 1 Corinthians 9:4

### Do we not have the right to eat and drink?

Paul uses a rhetorical question to challenge what some people think about him and Barnabas. Alternate translation: "We have the right to receive food and drink from the churches."

### we

Here "we" refers to Paul and Barnabas.

## 1 Corinthians 9:5

### Do we not have the right ... Cephas?

Paul uses a rhetorical question to challenge what some people think about him and Barnabas. Alternate translation: "We certainly have the right ... Cephas."

### a wife who is a believer

"a believing wife" or "a Christian wife"

## 1 Corinthians 9:6

### Or do only I and Barnabas not have the right to not work at a trade?

Paul uses a rhetorical question to challenge what some people think about him and Barnabas. Alternate translation: "You seem to think that Barnabas and I are the only apostles who have no authority to not work at a trade"

### not have the right to not work at a trade

If this double negative causes confusion in your language, you can state it as a simple positive. Alternate translation: "have to work at a trade" or "have to have another job"

## 1 Corinthians 9:7

### Who serves as a soldier at his own expense?

Paul uses this rhetorical question as a part of his argument to show that he and Barnabas have the right to be supported by the church for their work. Alternate translation: "We all know that no soldier

has to buy his own supplies." or "We all know that every soldier receives his supplies from the government."

**Who plants a vineyard and does not eat its fruit?**

Paul uses this rhetorical question as a part of his argument to show that he and Barnabas have the right to be supported by the church for their work. Alternate translation: "We all know that the one who plants a vineyard will be allowed to eat its fruit." or "No one expects that someone who plants a vineyard will be forbidden to eat its fruit."

**Or who shepherds a flock and does not drink milk from it?**

Paul uses this rhetorical question as a part of his argument to show that he and Barnabas have the right to be supported by the church for their work. Alternate translation: "We all know that those who shepherd flocks may drink milk from the flocks"

**1 Corinthians 9:8**

**Do I say these things based on human authority? Does not the law also say this?**

Paul uses these rhetorical questions as a part of his argument to show that he and Barnabas have the right to be supported by the church for their work. Alternate translation: "I am not saying these things based on human authority. The law also says this."

**1 Corinthians 9:9**

**Do not put**

Moses was speaking to the Israelites as if they were one person, so this command is singular.

**Is it really the oxen that God cares about?**

Paul uses this rhetorical question as a part of his argument to show that he and Barnabas have the right to be supported by the church for their work. Alternate translation: "God does not only care about the oxen."

**1 Corinthians 9:10**

**Is he not speaking about us?**

Paul uses this rhetorical question as a part of his argument to show that he and Barnabas have the right to be supported by the church for their work. Alternate translation: "Instead, God was certainly speaking about us."

**should plow in hope**

"should plow, expecting to receive something for his work" or "should plow, expecting to share in the harvest"

**should thresh in the hope of sharing in the harvest**

"should thresh, expecting to share in the harvest"

**sharing in the harvest**

"receiving some of the crop that is collected"

**1 Corinthians 9:11**

**If we sowed spiritual things among you, is it too much for us to reap physical things from you?**

Here "sowed spiritual things" and "reap physical things" are metaphors meaning Paul and Barnabas taught the Corinthians about Christ and spiritual things, so they deserve for the church to support them for their work. Alternate translation: "If we taught you about Christ and spiritual truths, is it too much for us to receive money from you for our work?"

**is it too much for us to reap physical things from you?**

Paul uses this rhetorical question as a part of his argument to show that he and Barnabas have the right to be supported by the church for their work. Alternate translation: "then it should not be too much for us to reap physical things from you."

**1 Corinthians 9:12**

**If others exercised ... you, do we not have even more?**

Paul uses this rhetorical question as a part of his argument to show that he and Barnabas have the right to be supported by the church for their work. Alternate translation: "If others exercised ... you, then we have that right even more."

**If others exercised this right**

Paul and the Corinthians both know that others exercised the right. Alternate translation: "Since others exercised this right"

**others**

other workers of the gospel

**this right**

the right to have the believers at Corinth provide for the living expenses of those who told them the good news

**be a hindrance to**

"be a burden to" or "stop the spread of"

**1 Corinthians 9:13**

**Do you not know that those who perform sacred duties get their food from the temple?**

Paul uses a rhetorical question to remind the Corinthians of what they know so he can add new information. Alternate translation: "I want to remind you that those who perform sacred duties get their food from the temple."

**perform sacred duties**

"perform sacred duties in the temple" or "work in the temple"

**Do you not know that those who serve at the altar share in what is offered on the altar?**

Paul uses a rhetorical question to remind the Corinthians of what they know so he can add new

information. Alternate translation: "I want to remind you that those who serve at the altar get some of the foods and meat that people offer on the altar."

### 1 Corinthians 9:14

#### **get their living from the gospel**

The words "the gospel" here are a metonym for 1) the people to whom they tell the gospel, "receive their food and other things they need from those to whom they teach the good news," or 2) the result of working to tell the gospel, "receive their food and other things they need because they work to tell the good news."

### 1 Corinthians 9:15

#### **these rights**

"these things that I deserve"

#### **so something might be done for me**

This can be stated in active form. Alternate translation: "so you will do something for me"

#### **It would be better for me to die than—No one will make my boast empty!**

Paul seems to have started a new sentence before finishing the first one. Some modern translations read, "It would be better for me to die than to have someone deprive me of this boast."

#### **It would be better for me to**

"I would rather." Paul is speaking of what he desires, not necessarily of what God thinks is best.

#### **make my boast empty**

"take away this opportunity I have to boast" or "make it so I have nothing to boast about"

### 1 Corinthians 9:16

#### **I must do this**

"I must preach the gospel"

#### **woe be to me if**

"may I suffer misfortune if"

### 1 Corinthians 9:17

#### **if I do this willingly**

"if I preach willingly" or "if I preach because I want to"

#### **But if not willingly**

The words "I do this" are understood from the previous phrase. Alternate translation: "But if I do this unwillingly" or "But if I do this even though I do not want to" or "But if I do this because I was forced to do it"

#### **I still have a stewardship that was entrusted to me**

This can be stated in active form. Alternate translation: "I still must complete this work that

God entrusted to me" or "I still must do this work that God gave me to complete"

### 1 Corinthians 9:18

#### **What then is my reward?**

Paul is preparing them for the new information he is going to give them. Alternate translation: "This is my reward."

#### **That when I preach, I may offer the gospel without charge**

"My reward for preaching is that I can preach without receiving payment"

#### **offer the gospel**

"preach the gospel"

#### **so not take full use of my right in the gospel**

"so not ask people to support me as I travel and preach"

### 1 Corinthians 9:19

#### **I am free from all**

Paul uses the image of freedom from slavery to talk about not being obligated to others. Alternate translation: "I am free of obligation to all" or "Though I am not obligated to anyone"

#### **I became a servant to all**

Paul uses the image of slavery to talk about his willingness to meet others' needs. Alternate translation: "I became like a servant to all" or "I became willing to serve all"

#### **win more**

"persuade others to believe" or "help others trust in Christ"

### 1 Corinthians 9:20

#### **I became like a Jew**

"I acted like a Jew" or "I practiced Jewish customs"

#### **I became like one under the law**

"I became like one committed to following the demands of the Jewish leadership, accepting their understanding of the Jewish scriptures"

### 1 Corinthians 9:21

#### **To those outside the law, I became like one outside the law**

To be "outside the law" is a metaphor that means not to be obligated to obey the law. "The "law" refers to the law of Moses, and "those outside the law" refers to the Gentiles. Alternate translation: "To Gentiles, who are not obligated to follow the law of Moses, I became like them"

**although I was not outside the law of God myself, but under the law of Christ**

The phrases "not outside the law" and "under the law" are metaphors that mean to be obligated to obey the law. Alternate translation: "although I was not one of those who is not obligated to obey the law of God, but I was obligated to obey the law of Christ"

**1 Corinthians 9:22**

**General Information:**

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**1 Corinthians 9:23**

**General Information:**

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**1 Corinthians 9:24**

**Connecting Statement:**

Paul explains that he uses the liberty he has in Christ to discipline himself.

**Do you not know that in a race all the runners run the race, but that only one receives the prize?**

Paul is reminding the Corinthians of what they know so he can add new information. Alternate translation: "Let me remind you that although all runners run the race, only one runner receives the prize."

**run the race**

Paul compares living the Christian life and working for God to running a race and being an athlete. As in a race, the Christian life and work require strict discipline on the part of the runner, and, as in a race, the Christian has a specific goal.

**run to win the prize**

Paul is speaking of the reward God will give his faithful people as if it were a prize given for an athletic contest.

**1 Corinthians 9:25**

**a wreath that is perishable ... one that is imperishable**

A wreath is a bunch of leaves twisted together. Wreaths were given as prizes to athletes who won games and races. Paul speaks of eternal life as if it were a wreath that would never dry up.

**1 Corinthians 9:26**

**run ... box**

These are both metaphors for living the Christian life and serving God by working as hard as one can to succeed and so gain something good and to avoid failing and so losing something good.

**run**

This is running in a race to win a prize.

**run, as not without purpose**

If this double negative would confuse the reader in your language, you can state it as a simple positive. Alternate translation: "run: with purpose"

**box**

to beat another person with the fists in a sporting contest

**1 Corinthians 9:27**

**I myself may not be disqualified**

This passive sentence can be rephrased to an active form. The judge of a race or competition is a metaphor for God. Alternate translation: "the judge will not disqualify me" or "God will not say that I have failed to obey the rules"



## Chapter 10

<sup>1</sup> I do not want you to be uninformed, brothers, that our fathers were all under the cloud and all passed through the sea. <sup>2</sup> All were baptized into Moses in the cloud and in the sea, <sup>3</sup> and all ate the same spiritual food. <sup>4</sup> All drank the same spiritual drink. For they drank from a spiritual rock that followed them, and that rock was Christ. <sup>5</sup> But God was not well pleased with most of them, and their corpses were scattered about in the wilderness. <sup>6</sup> Now these things were examples for us, so we would not be those who lust for evil things as they lusted. <sup>7</sup> Do not be idolaters, as some of them were. This is as it is written, "The people sat down to eat and drink, and rose up to play." <sup>8</sup> Let us not commit sexual immorality, as many of them did. In one day, twenty-three thousand people died because of it. <sup>9</sup> Neither let us put Christ to the test, as many of them tested him and were destroyed by snakes. <sup>10</sup> Also do not grumble, as many of them did and were destroyed by an angel of death. <sup>11</sup> Now these things happened to them as examples for us. They were written for our instruction—for us on whom the end of the ages has come. <sup>12</sup> Therefore let anyone who thinks he stands be careful that he does not fall. <sup>13</sup> No temptation has overtaken you that is not common to all humanity. Instead, God is faithful. He will not let you be tempted beyond your ability. With the temptation he will also provide the way of escape, so that you may be able to endure it.

<sup>14</sup> Therefore, my beloved ones, run away from idolatry. <sup>15</sup> I speak to you as people who have understanding, so you may judge what I say. <sup>16</sup> The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? <sup>17</sup> Because there is one loaf of bread, we who are many are one body. We all take of one loaf of bread together. <sup>18</sup> Look at the Israel that is according to the flesh. Are not those who eat the sacrifices participants in the altar? <sup>19</sup> What am I saying then? That an idol is anything? Or that food sacrificed to an idol is anything? <sup>20</sup> But I say about the things they sacrifice, that they offer these things to demons and not to God. I do not want you to be participants with demons! <sup>21</sup> You cannot drink the cup of the Lord and the cup of demons. You cannot participate at the table of the Lord and the table of demons. <sup>22</sup> Or do we provoke the Lord to jealousy? Are we stronger than he is?

<sup>23</sup> "Everything is lawful," but not everything is profitable. "Everything is lawful," but not everything builds people up. <sup>24</sup> No one should seek his own good. Instead, each one should seek the good of his neighbor. <sup>25</sup> Eat everything sold in the market without asking questions of conscience. <sup>26</sup> For "the earth is the Lord's, and the fullness of it." <sup>27</sup> If an unbeliever invites you to eat a meal, and you wish to go, eat whatever is set before you without asking questions of conscience. <sup>28</sup> But if someone says to you, "This has been offered in sacrifice," then do not eat it, both for the sake of the one who informed you, and for the sake of conscience—<sup>[1]</sup><sup>29</sup> the conscience of the other man, I mean, and not yours. For why should my freedom be judged by another's conscience? <sup>30</sup> If I partake of the meal with gratitude, why am I being insulted for that for which I gave thanks? <sup>31</sup> Therefore, whether you eat or drink, or whatever you do, do all to the glory of God. <sup>32</sup> Be blameless both to Jews and to Greeks, and to the church of God. <sup>33</sup> In the same way I try to please all people in all things. I do not seek my benefit, but that of the many. I do this so that they may be saved.

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### Footnotes

10:28 <sup>[1]</sup>Some ancient copies of the Greek text add,

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## 1 Corinthians 10 General Notes

### Structure and formatting

Chapters 8-10 together answer the question: "Is it acceptable to eat meat that has been sacrificed to an idol?"

In this chapter, Paul uses the exodus to warn people not to sin. Then he returns to discussing meat offered to idols. He uses the Lord's Supper as an example. (See: sin)

**Special concepts in this chapter**

**Exodus**

Paul uses the experiences of Israel leaving Egypt and roaming the desert as a warning to the believers. Although the Israelites all followed Moses, God did not allow most of them to enter the Promised Land. Some worshiped an idol, some tested God, and some grumbled. Paul warns Christians not to sin. We can resist temptation because God provides a way of escape. (See: promisedland)

**Eating meat sacrificed to idol**

Paul discusses meat offered to idols. Christians are allowed to eat, but doing so may hurt others. So when buying meat or eating meat with a friend, do not ask if it has been offered to idols. But if someone tells you it has been offered to idols, don't eat it for the sake of that person. Do not offend anyone. Seek to save them instead. (See: save)

**Rhetorical questions**

Paul uses many rhetorical questions in this chapter. He uses them to emphasize important points as he teaches the Corinthians.

**1 Corinthians 10:1**

**Connecting Statement:**

Paul reminds the Corinthians of the example of their ancient Jewish fathers' experiences with immorality and idolatry.

**our fathers**

Paul is referring to the time of Moses in the book of Exodus when Israel fled through the Red Sea as the Egyptian army pursued them. Here "our" refers to Paul and includes the Corinthians. The Corinthians were not actual descendants of the Israelites who escaped Egypt. Paul means that all Christians are spiritual descendants of Israel. Alternate translation: "our ancestors"

**were all under the cloud**

When the Israelites left Egypt, God traveled with them in a pillar of cloud. Alternate translation: "were all led by God who was in the cloud"

**passed through the sea**

This sea is known by two names, the Red Sea and the Sea of Reeds.

**passed through**

"walked through" or "traveled through"

**1 Corinthians 10:2**

**All were baptized into Moses in the cloud and in the sea**

To be "baptized into Moses" means to become united with or to become a follower of Moses through baptism. The Israelites were not baptized in the way that Christians were baptized in the New Testament. Paul is comparing Christian being baptized as followers of Christ with the Israelites, who became followers of Moses as they walked across the Red Sea with God leading them in the cloud. Alternate translation: "It was like all of them were baptized when they followed Moses across the sea as God led them in the cloud"

**All were baptized**

This can be stated in active form. Alternate translation: "All received baptism"

**1 Corinthians 10:3**

**all ate the same spiritual food**

Here "spiritual food" refers to the manna that God supernaturally supplied to the Israelites while they traveled in the wilderness. Alternate translation: "All ate the same food that God supernaturally provided from heaven"

**1 Corinthians 10:4**

**drank the same spiritual drink ... spiritual rock**

Here "spiritual drink" refers to the water that God supernaturally caused to flow out of a rock. Alternate translation: "drank the same water that God supernaturally caused to come out of the rock ... supernatural rock"

**that rock was Christ**

The "rock" was a literal, physical rock, so it would be best to translate this literally. If your language cannot say that a rock "was" a person's name, treat the word "rock" as a metonym for the power of Christ that worked through the rock. Alternate translation: "it was Christ who worked through that rock"

**1 Corinthians 10:5**

**not well pleased**

"displeased" or "angry"

**most of them**

"most of the Israelite fathers" or "most of our ancestors"

**their corpses were scattered about**

"God scattered their dead bodies around" or "God killed them and scattered their bodies"

**in the wilderness**

the desert land between Egypt and Israel through which the Israelites wandered for 40 years

**1 Corinthians 10:6**

**General Information:**

This page has intentionally been left blank.

**1 Corinthians 10:7**

**idolaters**

people who worship idols

**sat down to eat and drink**

"sat down to eat a meal"

**play**

Paul is quoting the Jewish scriptures. His readers would have understood from this one word that the people were worshipping an idol by singing and dancing and engaging in sexual activities, not simply enjoying innocent fun.

**1 Corinthians 10:8**

**In one day, twenty-three thousand people died**

"God killed 23,000 people in one day"

**because of it**

"because they committed those unlawful sexual acts"

**1 Corinthians 10:9**

**as many of them tested him**

or "as many of them did"

**tested him and were destroyed by snakes**

This can be stated in active form. Alternate translation: "tested him. As a result, snakes destroyed them"

**1 Corinthians 10:10**

**grumble**

"complain"

**did and were destroyed by an angel of death**

This can be stated in active form. Alternate translation: "did. As a result, an angel of death destroyed them"

**1 Corinthians 10:11**

**these things happened to them**

"God punished our ancestors"

**examples for us**

Here "us" refers to all believers.

**the end of the ages**

"the last days"

**1 Corinthians 10:12**

**does not fall**

does not sin or reject God

**1 Corinthians 10:13**

**No temptation has overtaken you that is not common to all humanity**

This can be stated as a positive. Alternate translation: "Every temptation that has overtaken you is common to all humanity" or "The temptations that affect you are temptations that all people experience"

**He will not let you be tempted beyond your ability**

"He will only allow you to be tempted in ways that you are strong enough to resist"

**will not let you be tempted**

This can be stated in active form. Alternate translation: "will not allow anyone to tempt you"

**1 Corinthians 10:14**

**Connecting Statement:**

Paul continues to remind them to be pure and to stay away from idolatry and immorality as he talks about communion, which represents the blood and body of Christ.

**run away from idolatry**

Paul is speaking of the practice of worshipping idols as if it were a physical thing like a dangerous animal. Alternate translation: "do all you can to get away from worshipping idols"

**1 Corinthians 10:15**

**General Information:**

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**1 Corinthians 10:16**

**The cup of blessing**

Paul is speaking of God's blessing as though it were the wine in the cup used in the ritual of the Lord's Supper.

**that we bless**

"for which we thank God"

**is it not a sharing in the blood of Christ?**

Paul is reminding the Corinthians of what they already know, that the cup of wine that we share represents us sharing in the blood of Christ. Alternate translation: "we share in the blood of Christ."

**The bread that we break, is it not a sharing in the body of Christ?**

Paul is reminding the Corinthians of what they already know. Alternate translation: "We share in the body of Christ when we share bread."

**a sharing in**

"taking part in" or "equally participating with others in"

**1 Corinthians 10:17**

**loaf of bread**

a single unit of baked bread that is sliced or broken into pieces before it is eaten

**1 Corinthians 10:18**

**the Israel that is according to the flesh**

This refers to people who belonged to Israel because they were descendants of Israel. Alternate translation: "the natural Israel" or "the physical Israel" or "the people of Israel"

**Are not those who eat the sacrifices participants in the altar?**

Paul uses a question to remind the Corinthians of what they already know so that he can give them new information. Alternate translation: "Those who eat the sacrifices share in the activities and the blessings of the altar."

**1 Corinthians 10:19**

**What am I saying then? That an idol is anything? Or that food sacrificed to an idol is anything?**

Paul uses these rhetorical questions to clear up any confusion the Corinthians might have about what he meant. The second and third questions are elliptical, and the understood words can be provided. Alternate translation: "I am not saying that an idol is anything or that food sacrificed to an idol is anything." or "I am not saying that an idol is a real god or that food that has been sacrificed to idols has any power." or "What am I saying then? Am I saying that an idol is anything? Or am I saying that food sacrificed to an idol is anything?"

**1 Corinthians 10:20**

**the things they sacrifice**

You may need to make explicit that the word "they" refers to Gentile pagans. Alternate translation: "the things that the Gentile pagans sacrifice"

**1 Corinthians 10:21**

**You cannot drink the cup of the Lord and the cup of demons**

Drinking from the cup of the Lord is a symbol of being united to the Lord, and drinking from the cup of demons is a symbol of being united to demons. It is impossible to be united to both the Lord and

demons. Alternate translation: "You cannot be united to the Lord by drinking from his cup and also be united to demons by drinking from their cup"

**You cannot drink the cup**

Here "cup" is a metonym for the wine in the cup. Alternate translation: "You cannot drink from the cup" or "You cannot drink the wine from the cup"

**the cup of the Lord**

This refers to the cup of wine that people drink from when celebrating the Lord's supper.

**the cup of demons**

This refers to anything people might drink during a meal dedicated to demons.

**You cannot participate at the table of the Lord and the table of demons**

Here "participate at the table" refers to eating a meal together. The "table of the Lord" refers to a meal that people eat to honor the Lord. Alternate translation: "You cannot eat together at the table of the Lord and at the table of demons" or "You cannot join in eating to honor the Lord and join in eating to honor demons"

**1 Corinthians 10:22**

**Or do we provoke the Lord to jealousy?**

Paul uses a rhetorical question to remind the people of what they already know. Alternate translation: "Surely you do not want to provoke the Lord to jealousy."

**provoke**

to anger or irritate

**Are we stronger than he is?**

Paul uses a rhetorical question to remind the people of what they already know. Alternate translation: "You are not stronger than he is."

**1 Corinthians 10:23**

**Connecting Statement:**

In the rest of this chapter, Paul reminds the Corinthians that though they are free, they must care about others and not do things that could lead others to sin.

**Everything is lawful**

Possible meanings are 1) Paul is saying what some Corinthians might be thinking. Alternate translation: "People say, 'I am allowed to do anything'" or 2) Paul is saying what he thinks is true. Alternate translation: "I am allowed to do anything." This should be translated as in 1 Corinthians 6:12.

**not everything is profitable**

"some things are not profitable" or "some things do not help people"

**not everything builds people up**

Building people up represents helping them become mature and strong in their faith. See how you translated "builds up" in [1 Corinthians 8:1]

**1 Corinthians 10:24**

**General Information:**

This page has intentionally been left blank.

**1 Corinthians 10:25**

**Eat everything sold in the market**

Or "You may eat anything sold in the market." Paul is granting permission, not issuing a command.

**without asking questions of conscience**

Questions of conscience are questions that a person asks because he wants to know if something is sinful or not. In this case, a person might ask if the food at the market was offered to idols; if he thinks that it is sinful to eat food sacrificed to idols, he would feel guilty about eating it. Paul is saying that the person does not need to ask if the food has been sacrificed to an idol or not. Alternate translation: "without asking questions that could make the conscience feel guilty" or "without asking questions about whether it is sinful to eat it"

**1 Corinthians 10:26**

**General Information:**

This quotation is from the Psalms in the Old Testament.

**and the fullness of it**

"and everything in it." This means that everything on the earth belongs to the Lord. By saying this, Paul shows that even meat at the market that was offered to idols belongs to the Lord.

**1 Corinthians 10:27**

**without asking questions of conscience**

See how you translated a similar phrase in 1 Corinthians 10:25.

**1 Corinthians 10:28**

**General Information**

Some translations put verse 28 and the first part of verse 29 in parentheses because the second part of verse 29 appears to give a reason for what Paul taught in verses 25-27 about not asking questions of conscience.

**This has been offered in sacrifice**

Here being offered in sacrifice means that it was offered to idols. This was the part of the meat that the worshiper was allowed to bring home after killing an animal as a sacrifice to an idol.

**for the sake of the one who informed you**

This is the first reason not to eat the meat. Alternate translation: "for the good of the one who informed you"

**and for the sake of conscience**

This is the second reason not to eat the meat. Alternate translation: "and because of conscience" or "and in order not to cause concerns about whether or not it is sinful"

**1 Corinthians 10:29**

**General Information**

Some translations put verse 28 and the first part of verse 29 in parentheses because the second part of verse 29 appears to give a reason for what Paul taught in verses 25-27 about not asking questions of conscience.

**the conscience of the other man, I mean, and not yours**

Here Paul explains whose conscience he was writing about in verse 28.

**For why should my freedom be judged by another's conscience?**

This is a rhetorical question, and it can be expressed as a statement. The verb "be judged" can be translated with an active form. Alternate translation: "For another person's conscience should not judge my freedom."

**my freedom**

The abstract noun "freedom" can be expressed with the adjective "free." Alternate translation: "my being free" or "what I do because I am free"

**1 Corinthians 10:30**

**If I partake of the meal with gratitude**

The meaning of the abstract noun "gratitude" can be expressed with the phrase "give thanks." It can be made explicit that the thanksgiving is to God. Alternate translation: "If I give thanks to God for the food when I share in the meal"

**why am I being insulted for that for which I gave thanks?**

This is a rhetorical question, and it can be expressed as a statement. The verb "be insulted" can be translated with an active form. Alternate translation: "I should not be insulted for that for which I gave thanks." or "People should not be insult me for eating food that I have thanked God for." (See: and )

**1 Corinthians 10:31**

**General Information:**

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**1 Corinthians 10:32**

**Be blameless both to Jews and to Greeks, and to the church of God**

"Be blameless in the opinion of both Jews and Greeks, and of the church of God" or "Make sure that neither Jews nor Greeks nor the church of God can accuse you of doing wrong"

**1 Corinthians 10:33**

**please all people**

"make all people glad"

**I do not seek my benefit, but that of the many**

"I do not do things I desire for myself, but things that help as many people as possible"

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## Chapter 11

<sup>1</sup> Be imitators of me, just as I am an imitator of Christ.

<sup>2</sup> Now I praise you because you remember me in everything. I praise you because you hold firmly to the traditions just as I delivered them to you. <sup>3</sup> Now I want you to understand that Christ is the head of every man, that a man is the head of a woman, and that God is the head of Christ. <sup>4</sup> Any man who prays or prophesies with his head covered dishonors his head. <sup>5</sup> But any woman who prays or prophesies with her head uncovered dishonors her head. For it is the same thing as if her head were shaved. <sup>6</sup> For if a woman will not cover her head, she should cut her hair short. If it is disgraceful for a woman to have her hair cut off or for her to shave her head, let her cover her head. <sup>7</sup> For a man should not have his head covered, since he is the image and glory of God. But the woman is the glory of the man. <sup>8</sup> For man was not made from woman. Instead, woman was made from man. <sup>9</sup> For neither was man created for woman. Instead, woman was created for man. <sup>10</sup> This is why the woman ought to have a symbol of authority on her head, because of the angels. <sup>11</sup> Nevertheless, in the Lord, the woman is not independent from the man, nor is the man independent from the woman. <sup>12</sup> For as the woman comes from the man, so does the man come from the woman. And all things come from God. <sup>13</sup> Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered? <sup>14</sup> Does not even nature itself teach you that if a man has long hair, it is a dishonor for him? <sup>15</sup> Does not nature teach you that if a woman has long hair, it is her glory? For her hair has been given to her as a covering. <sup>16</sup> But if anyone wants to argue about this, we do not have any other practice, nor do the churches of God.

<sup>17</sup> But in the following instructions, I do not praise you. For when you come together, it is not for the better but for the worse. <sup>18</sup> For in the first place, I hear that when you come together in the church, there are divisions among you, and in part I believe it. <sup>19</sup> For there must also be factions among you, so that those who are approved may become evident among you. <sup>20</sup> For when you come together, it is not the Lord's Supper that you eat. <sup>21</sup> When you eat, each one eats his own food before the others have their meal. One is hungry, and another becomes drunk. <sup>22</sup> Do you not have houses to eat and to drink in? Do you despise the church of God and humiliate those who have nothing? What should I say to you? Should I praise you? I will not praise you for this! <sup>23</sup> For I received from the Lord what I also passed on to you, that the Lord Jesus, on the night when he was betrayed, took bread. <sup>24</sup> After he had given thanks, he broke it and said, "This is my body, which is for you. Do this to remember me." <sup>25</sup> In the same way he took the cup after supper, and he said, "This cup is the new covenant in my blood. Do this as often as you drink it, to remember me." <sup>26</sup> For every time you eat this bread and drink this cup, you proclaim the Lord's death until he comes. <sup>27</sup> Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of the body and the blood of the Lord. <sup>28</sup> Let a person examine himself first, and in this way let him eat of the bread and drink of the cup. <sup>29</sup> For he who eats and drinks without discerning the body eats and drinks judgment to himself. <sup>30</sup> That is why many among you are weak and ill, and some of you have fallen asleep. <sup>31</sup> But if we examine ourselves, we will not be judged. <sup>32</sup> But when we are judged by the Lord, we are disciplined, so that we may not be condemned along with the world. <sup>33</sup> Therefore, my brothers, when you come together to eat, wait for one another. <sup>34</sup> If anyone is hungry, let him eat at home, so that when you come together it will not be for judgment. And about the other things you wrote, I will give instructions when I come.

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## 1 Corinthians 11 General Notes

### Structure and formatting

This is the beginning of a new section of the letter (Chapters 11-14). Paul now talks about proper church services. In this chapter, he deals with two different problems: women in the church services (verses 1-16) and the Lord's Supper (verses 17-34).

## Special concepts in this chapter

### Proper conduct in a church service

#### Disorderly women

Paul's instructions here are debated among scholars. There may have been women who were abusing their Christian freedom and causing disorder in the church by going against established cultural customs. The disorder that their actions created would have caused him to be concerned.

#### The Lord's Supper

There were problems in how the Corinthians were handling the Lord's Supper. They did not act in a unified manner. During the feast celebrated along with the Lord's Supper, some of them ate their own food without sharing. Some of them got drunk while the poor people remained hungry. Paul taught that the believers dishonored Christ's death if they participated in the Lord's Supper while they were sinning or while they were in broken relationships with each other. (See: sin and reconcile)

## Important figures of speech in this chapter

#### Rhetorical questions

Paul uses rhetorical questions to scold the people for their unwillingness to follow the rules for worship he has suggested.

#### The head

Paul uses "head" as a metonym for authority in verse 3 and also to refer to a person's actual head in verse 4 and following. Since the verses are so close together, it is likely that Paul intentionally used "head" in this way. This would show that the ideas in these verses are connected.

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### 1 Corinthians 11:1

#### Connecting Statement:

After reminding them to follow him in the same way that he follows Christ, Paul gives some specific instructions about how women and men are to live as believers.

### 1 Corinthians 11:2

#### you remember me in everything

"you think of me at all times" or "you always try act as I would want you to act" The Corinthians had not forgotten who Paul was or what he had taught them.

#### you hold firmly

Paul speaks of the Corinthians believing what he taught them and obeying his commands as if he had given them a solid object that they were holding on to while someone tried to take it away. Alternate translation: "you believe and practice"

### 1 Corinthians 11:3

#### Now I want

Possible meanings are 1) "Because of this, I want" or 2) "However, I want."

#### is the head of

has authority over

#### a man is the head of a woman

Possible meanings are 1) "men are to have authority over women" or 2) "the husband is to have authority over the wife"

### 1 Corinthians 11:4

#### with his head covered

This means to have some kind of garment on his head that covers his hair.

#### dishonors his head

Possible meanings are 1) "brings disgrace on himself" or 2) "brings disgrace on Christ, who is his head."

### 1 Corinthians 11:5

#### woman who prays ... dishonors her head

Possible meanings are 1) "woman who prays ... brings disgrace on herself" or 2) "wife who prays ... brings disgrace on her husband."

#### with her head uncovered

That is, without the cloth that was worn on the top of the head and that covered the hair and shoulders.

#### as if her head were shaved

as if she had removed all the hair on her head with a razor

### 1 Corinthians 11:6

#### **If it is disgraceful for a woman**

It was a mark of disgrace or humiliation for a woman to have her hair shaved off or cut short.

#### **cover her head**

place on her head the cloth that was worn on the top of the head and that covered the hair and shoulders

### 1 Corinthians 11:7

#### **should not have his head covered**

This can be stated in active form. Alternate translation: Possible meanings are 1) "must not cover his head" or 2) "does not need to cover his head"

#### **glory of the man**

Just as man reflects God's greatness, the woman reflects the man's character.

### 1 Corinthians 11:8

#### **For man was not made from woman. Instead, woman was made from man**

God made the woman by taking a bone from the man and making the woman from that bone. This can be stated in active form. Alternate translation: "God did not make the man from the woman. Instead, he made the woman from the man"

### 1 Corinthians 11:9

#### **For neither ... for man**

These words and all of 1 Corinthians 11:8 could be put in parentheses so that the reader can see that the word "this" in "this is why ... the angels" clearly refers back to the words "the woman is the glory of the man" in 1 Corinthians 11:7.

### 1 Corinthians 11:10

#### **have a symbol of authority on her head**

Possible meanings are 1) "to symbolize that she has man as her head" or 2) "to symbolize that she has the authority to pray or prophesy."

### 1 Corinthians 11:11

#### **Nevertheless, in the Lord**

"While what I have just said is all true, the most important thing is this: in the Lord"

#### **in the Lord**

Possible meanings are 1) "among Christians, who belong to the Lord" or 2) "in the world as created by God."

#### **the woman is not independent from the man, nor is the man independent from the woman**

This can be stated positively. Alternate translation: "the woman depends on the man, and the man depends on the woman"

### 1 Corinthians 11:12

#### **For as the woman comes from the man, so does the man come from the woman**

This means that the first woman, Eve, was made from the rib of the first man, Adam, and since then all men have been born by women.

#### **all things come from God**

"God created everyone and everything" or "God created all"

### 1 Corinthians 11:13

#### **Judge for yourselves**

"Judge this issue according to the local customs and church practices you know"

#### **Is it proper for a woman to pray to God with her head uncovered?**

Paul expects the Corinthians to agree with him. This can be stated in active form. "To honor God as she prays to him, a woman should have a covering on her head."

### 1 Corinthians 11:14

#### **Does not even nature itself teach you ... for him?**

Paul expects the Corinthians to agree with him. Alternate translation: "Nature itself even teaches you ... for him."

#### **Does not even nature itself teach you ... for him?**

He is speaking of the way people in society normally act as if it were a person who teaches. Alternate translation: "You know just from looking at the way people normally act ... for him."

### 1 Corinthians 11:15

#### **For her hair has been given to her**

This can be stated in active form. Alternate translation: "For God created woman with hair"

### 1 Corinthians 11:16

#### **General Information:**

This page has intentionally been left blank.

### 1 Corinthians 11:17

#### **Connecting Statement:**

As Paul talks about communion, the Lord's supper, he reminds them to have right attitudes as well as unity. He reminds them that if they fail in those things when taking communion, they will become

sick and die, as has already happened to some of them.

**in the following instructions, I do not praise you. For when**

Another possible meaning is "as I give you these instructions, there is something for which I cannot praise you: when"

**the following instructions**

"the instructions I am about to talk about"

**come together**

"gather together" or "meet"

**it is not for the better but for the worse**

"you do not help each other; instead, you harm each other"

### 1 Corinthians 11:18

**in the church**

"as believers." Paul is not talking about being inside a building.

**there are divisions among you**

"you divide yourselves into opposing groups"

### 1 Corinthians 11:19

**For there must also be factions among you, so that those who are approved may become evident among you**

Possible meanings 1) Paul is being ironic to shame the Corinthians for dividing the people they thought were more important from those they thought were less important. Alternate translation: "For you seem to want to have factions among you so that everyone will know whom you consider to be most important" or 2) Paul means factions are necessary so that God can show those whom he approves. Alternate translation: "For it is necessary for there to be factions among you so that you will know which people God has approved"

**factions**

opposing groups of people

### 1 Corinthians 11:20

**come together**

"gather together"

**it is not the Lord's Supper that you eat**

"you may believe you are eating the Lord's Supper, but you are not, because you do not treat it with respect"

### 1 Corinthians 11:21

**General Information:**

This page has intentionally been left blank.

### 1 Corinthians 11:22

**to eat and to drink in**

"in which to gather for a meal"

**despise**

hate or treat with dishonor and disrespect

**humiliate**

embarrass or cause to feel shame

**What should I say to you? Should I praise you?**

Paul is rebuking the Corinthians. Alternate translation: "I can say nothing good about this. I cannot praise you."

### 1 Corinthians 11:23

**For I received from the Lord what I also passed on to you, that the Lord**

"For it was from the Lord that I heard what I told you, and it was this: the Lord"

**on the night when he was betrayed**

This can be stated in active form. Alternate translation: "on the night that Judas Iscariot betrayed him"

### 1 Corinthians 11:24

**he broke it**

"he pulled pieces from it"

**This is my body**

"The bread I am holding is my body"

### 1 Corinthians 11:25

**the cup**

It is best to translate this literally. The Corinthians knew which cup he took, so it is not simply "a cup" or "some cup" or "any cup." Possible meanings are that it was 1) the cup of wine that one would expect him to use or 2) the third or fourth of the four cups of wine that the Jews drank at the Passover meal.

**Do this as often as you drink it, to remember me**

"Drink from this cup, and as often as you drink from it, remember me"

### 1 Corinthians 11:26

**proclaim the Lord's death**

teach about the crucifixion and resurrection

**until he comes**

Where Jesus comes to can be made explicit.

Alternate translation: "until Jesus comes back to the earth"

**1 Corinthians 11:27**

**eats the bread or drinks the cup of the Lord**

"eats the bread of the Lord or drinks the cup of the Lord"

**1 Corinthians 11:28**

**examine**

Paul speaks of a person looking at his relationship to God and how he has been living his life as if that person is looking over something he wants to buy. See how "test the quality" is translated in [1 Corinthians 3:13]

**1 Corinthians 11:29**

**without discerning the body**

Possible meanings are 1) "and does not recognize that the church is the body of the Lord" or 2) "and does not consider that he is handling the Lord's body."

**1 Corinthians 11:30**

**weak and ill**

These words mean almost the same thing and can be combined, as in UDB.

**and some of you have fallen asleep**

"Sleep" here is a euphemism for death. Alternate translation: "and some of you have died" .

**some of you**

If this would sound like Paul is talking to those who have died, you may need to make explicit that he is

not. Alternate translation: "some of the members of your group"

**1 Corinthians 11:31**

**examine**

Paul speaks of a person looking at his relationship to God and how he has been living his life as if that person is looking over something he wants to buy. See how this is translated in [1 Corinthians 11:28]

**we will not be judged**

This can be stated in active form. Alternate translation: "God will not judge us"

**1 Corinthians 11:32**

**we are judged by the Lord, we are disciplined, so that we may not be condemned**

This can be stated in active form. Alternate translation: "the Lord judges us, he disciplines us, so that he will not condemn us"

**1 Corinthians 11:33**

**wait for one another**

"allow the others to arrive before beginning the meal"

**1 Corinthians 11:34**

**let him eat at home**

"let him eat before attending this gathering"

**it will not be for judgment**

"it will not be an occasion for God to discipline you"

## Chapter 12

<sup>1</sup> About spiritual gifts, brothers, I do not want you to be uninformed. <sup>2</sup> You know that when you were pagans, you were led astray to idols who could not speak, in whatever ways you were led by them. <sup>3</sup> Therefore I want you to know that no one who speaks by the Spirit of God can say, "Jesus is accursed." No one can say, "Jesus is Lord," except by the Holy Spirit.

<sup>4</sup> Now there are different gifts, but the same Spirit. <sup>5</sup> There are different ministries, but the same Lord; <sup>6</sup> and there are different kinds of work, but it is the same God who works all in all. <sup>7</sup> Now to each one is given the outward display of the Spirit for the benefit of all. <sup>8</sup> For to one is given by the Spirit the word of wisdom, and to another the word of knowledge by the same Spirit. <sup>9</sup> To another is given faith by the same Spirit, and to another gifts of healing by the one Spirit. <sup>10</sup> To another is given miraculous works, and to another prophecy. To another is given the ability to distinguish between spirits, to another various kinds of tongues, and to another the interpretation of tongues. <sup>11</sup> All these are the work of one and the same Spirit, giving the gifts to each one individually, as he chooses.

<sup>12</sup> For as the body is one and has many members and all are members of the same body, so it is with Christ. <sup>13</sup> For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slave or free, and all were made to drink of one Spirit. <sup>14</sup> For the body is not a single member, but many. <sup>15</sup> If the foot says, "Since I am not the hand, I am not part of the body," it is not any less a part of the body. <sup>16</sup> And if the ear says, "Because I am not an eye, I am not part of the body," it is not any less a part of the body. <sup>17</sup> If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? <sup>18</sup> But God has appointed each member, each one of them, into the body as he has desired. <sup>19</sup> If they were all the same member, where would the body be? <sup>20</sup> So now they are many members, but only one body. <sup>21</sup> The eye cannot say to the hand, "I have no need of you." Nor does the head say to the feet, "I have no need of you." <sup>22</sup> But the members of the body that appear to be weaker are essential, <sup>23</sup> and the parts of the body that we think are less honorable, we give them greater honor, and our unpresentable members have more dignity. <sup>24</sup> Now our presentable members have no such need. Rather, God has composed the body, giving greater honor to those members that lack it. <sup>25</sup> He did this so there may be no division within the body, but that the members should care for one another with the same affection. <sup>26</sup> So when one member suffers, all the members suffer together; or when one member is honored, all the members rejoice together. <sup>27</sup> Now you are the body of Christ and individually members of it. <sup>28</sup> And God has appointed in the church first apostles, second prophets, third teachers, then those who do miracles, then gifts of healing, those who provide helps, those who do the work of administration, and those who have various kinds of tongues. <sup>29</sup> Are all of them apostles? Are all prophets? Are all teachers? Do all do miracles? <sup>30</sup> Do all of them have gifts of healing? Do all of them speak with tongues? Do all of them interpret tongues? <sup>31</sup> Zealously seek the greater gifts. And now I will show you a more excellent way.

## 1 Corinthians 12 General Notes

### Structure and formatting

#### Gifts of the Holy Spirit

This chapter begins a new section. Chapters 12-14 discuss spiritual gifts within the church.

### Special concepts in this chapter

#### The church, the body of Christ

This is an important metaphor in Scripture. The church has many different parts. Each part has different functions. They combine to make one church. All of the different parts are necessary. Each part is to be concerned for all the other parts, even those that seem less important.

**Other possible translation difficulties in this chapter**

**"No one can say, 'Jesus is Lord,' except by the Holy Spirit."**

In reading the Old Testament, the Jews would have substituted the word "Lord" for the word "Yahweh." This sentence probably means that no one can say that Jesus is Yahweh, God in the flesh, without the Holy Spirit's influence drawing them to accept this truth. If this statement is translated poorly, it can have unintended theological consequences.

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**1 Corinthians 12:1**

**Connecting Statement:**

Paul lets the Corinthians know that God has given special gifts to believers. These gifts are to help the body of believers.

**I do not want you to be uninformed**

This can be stated as a positive. Alternate translation: "I want you to be informed"

**1 Corinthians 12:2**

**you were led astray to idols who could not speak, in whatever ways you were led by them**

Here "led astray" is a metaphor for being persuaded to do something wrong. Being led astray to idols represents being wrongly persuaded to worship idols. The phrases "were led astray" and "you were led by them" can be stated in active form. Alternate translation: "you were persuaded in some way to worship idols who cannot speak" or "you believed lies somehow and so you worshiped idols who cannot speak"

**1 Corinthians 12:3**

**no one who speaks by the Spirit of God can say**

Possible meanings are 1) "no Christian who has the Spirit of God in him can say" or 2) "no one who is prophesying by the power of the Spirit of God can say."

**Jesus is accursed**

"God will punish Jesus" or "God will make Jesus suffer"

**No one can say, "Jesus is Lord," except by the Holy Spirit**

This double negative emphasizes that "by the Holy Spirit" is what makes it possible for one to say, "Jesus is Lord." Alternate translation: "One can say, 'Jesus is Lord,' only by the Holy Spirit"

**by the Holy Spirit**

"with the help of the Holy Spirit" or "by the power that the Holy Spirit gives him"

**1 Corinthians 12:4**

**General Information:**

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**1 Corinthians 12:5**

**General Information:**

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**1 Corinthians 12:6**

**works all in all**

Possible meanings are 1) "makes active all the gifts in everyone who has received them" or 2) "works all things in all people."

**1 Corinthians 12:7**

**to each one is given**

This can be stated in active form. God is the one who does the giving

**1 Corinthians 12:8**

**to one is given by the Spirit the word**

This can be stated in active form. Alternate translation: "by means of the Spirit God gives to one person the word"

**the word**

"the message"

**by the Spirit**

God gives the gifts through the work of the Spirit.

**wisdom ... knowledge**

The difference between these two words is not as important here as the fact that God gives them both by the same Spirit.

**the word of wisdom**

Paul is communicating one idea through two words. Alternate translation: "wise words"

**the word of knowledge**

Paul is communicating one idea through two words. Alternate translation: "words that show knowledge"

**1 Corinthians 12:9**

**is given**

This can be stated in active form. See how this is translated in [1 Corinthians 12:8]

**to another gifts of healing by the one Spirit**

The words "are given" are understood from the previous phrase. Alternate translation: "to another gifts of healing by the one Spirit are given"

**1 Corinthians 12:10**

**to another prophecy**

The phrase "is given by the same Spirit" is understood from the previous phrases. Alternate translation: "to another prophecy is given by the same Spirit"

**to another various kinds of tongues**

The phrase "are given by the same Spirit" is understood from the previous phrases. Alternate translation: "to another various kinds of tongues are given by the same Spirit"

**various kinds of tongues**

Here "tongues" represents languages. Alternate translation: "the ability to speak different languages"

**to another the interpretation of tongues**

The phrase "is given by the same Spirit" is understood from the previous phrases. Alternate translation: "to another the interpretation of tongues is given by the same Spirit"

**the interpretation of tongues**

This is the ability to listen to what someone says in one language and use another language to tell people what that person is saying. Alternate translation: "the ability to interpret what is said in other languages"

**1 Corinthians 12:11**

**one and the same Spirit**

God gives the gifts through the work of the one and only Holy Spirit. See how this is translated in 1 Corinthians 12:8.

**1 Corinthians 12:12**

**Connecting Statement:**

Paul continues to talk of the variety of gifts God gives believers. God gives different gifts to different believers, but Paul wants them to know that all believers are made into one body, which is called the body of Christ. For this reason believers should have unity.

**1 Corinthians 12:13**

**For by one Spirit we were all baptized**

Possible meanings are 1) the Holy Spirit is the one who baptizes us, "For one Spirit baptized us" or 2) that the Spirit, like the water of baptism, is the medium through which we are baptized into the body, "For in one Spirit we were all baptized"

**all were made to drink of one Spirit**

This is a metaphor meaning everyone received and share in the same Spirit. The phrase "all were made" can be stated in active form. Alternate translation: "God gave us all the same Spirit, which we share as people might share a drink"

**1 Corinthians 12:14**

**General Information:**

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**1 Corinthians 12:15**

**General Information:**

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**1 Corinthians 12:16**

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**1 Corinthians 12:17**

**where would the sense of hearing be? ... where would the sense of smell be?**

This can be made a statement. Alternate translation: "you could not hear anything. ... you could not smell anything."

**1 Corinthians 12:18**

**General Information:**

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**1 Corinthians 12:19**

**the same member**

The word "member" is a general word for the parts of the body, like the head, arm, or knee. Alternate translation: "the same part of the body"

**where would the body be?**

This can be made a statement. Alternate translation: "there would be no body."

**1 Corinthians 12:20**

**General Information:**

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**1 Corinthians 12:21**

**I have no need of you**

"I do not need you"

**1 Corinthians 12:22**

**General Information:**

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### 1 Corinthians 12:23

**less honorable**  
"less important"

**our unpresentable members**  
This probably refers to the private parts of the body, which people keep covered.

### 1 Corinthians 12:24

**General Information:**  
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### 1 Corinthians 12:25

**there may be no division within the body, but**  
"the body may be unified, and"

### 1 Corinthians 12:26

**one member is honored**  
This can be stated in active form. Alternate translation: "someone gives honor to one member"

### 1 Corinthians 12:27

**Now you are**  
Here the word "now" is used to draw attention to the important point that follows.

### 1 Corinthians 12:28

**first apostles**  
Possible meanings for "first" are 1) the first in the list or 2) the most important in the list.

**those who provide helps**  
"those who provide help to other believers"

**those who do the work of administration**  
"those who govern the church"

**those who have various kinds of tongues**  
Here "tongues" represents languages. Alternate translation: "those who have the ability to speak different languages"

### 1 Corinthians 12:29

**General Information:**  
Paul is reminding his readers of what they already know.

**Are all of them apostles? Are all prophets? Are all teachers? Do all do miracles?**  
The answer Paul expects to all of these rhetorical questions is no. You may need to translate them as statements. Alternate translation: "Not all of them are apostles, are they? Not all are prophets, are they? Not all are teachers, are they? Not all do miracles, do they?" or "You and I all know that not all of them are apostles, not all are prophets, not all are teachers, and not all do powerful deeds."

### 1 Corinthians 12:30

**Do all of them have gifts of healing?**  
This can be a statement. Alternate translation: "Not all of them have gifts of healing."

**Do all of them speak with tongues?**  
This can be a statement. Alternate translation: "Not all of them speak with tongues."

**speak with tongues**  
Here "tongues" represents languages. Alternate translation: "speak different languages"

**Do all of them interpret tongues?**  
This can be a statement. Alternate translation: "Not all of them interpret tongues."

**interpret tongues**  
Here "tongues" represents languages. To "interpret tongues" means to listen to what someone says in one language and use another language to tell people what that person is saying. Alternate translation: "interpret what is said in other languages"

### 1 Corinthians 12:31

**Zealously seek the greater gifts.**  
Possible meanings are 1) "You must eagerly seek from God the gifts that best help the church." or 2) "You are eagerly looking for gifts that you think are greater because you think they are more exciting to have."

## Chapter 13

<sup>1</sup> Suppose that I speak with the tongues of men and of angels. But if I do not have love, I have become a noisy gong or a clanging cymbal. <sup>2</sup> Suppose that I have the gift of prophecy and understand all hidden truths and knowledge, and that I have all faith so as to remove mountains. But if I do not have love, I am nothing. <sup>3</sup> Suppose that I give all my possessions to feed the poor, and that I give my body to be burned. But if I do not have love, I gain nothing. <sup>[1]</sup><sup>4</sup> Love is patient and kind. Love is not jealous and does not boast. It is not puffed up <sup>5</sup> or rude. It does not seek its own. It is not provoked, nor does it keep a count of wrongs. <sup>6</sup> It does not rejoice in unrighteousness. Instead, it rejoices in the truth. <sup>7</sup> Love bears all things, believes all things, hopes all things, and endures all things. <sup>8</sup> Love never ends. If there are prophecies, they will pass away. If there are tongues, they will cease. If there is knowledge, it will pass away. <sup>9</sup> For we know in part and we prophesy in part. <sup>10</sup> But when the perfect comes, that which is incomplete will pass away. <sup>11</sup> When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became an adult, I put away childish things. <sup>12</sup> For now we see indirectly in a mirror, but then face to face. Now I know in part, but then I will know fully just as I have been fully known. <sup>13</sup> But now these three remain: faith, hope, and love. But the greatest of these is love.

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### Footnotes

13:3 <sup>[1]</sup>Most important and ancient Greek copies, and ancient translations read,

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## 1 Corinthians 13 General Notes

### Structure and formatting

Paul seems to interrupt his teaching about spiritual gifts to speak about love.

### Special concepts in this chapter

#### Love

Love is the most important characteristic of the believer. This chapter fully describes love. Paul tells why love is more important than the gifts of the Spirit. (See: love)

### Important figures of speech in this chapter

#### Metaphor

Paul uses many different metaphors in this chapter. He uses these metaphors to instruct the Corinthians, especially on difficult topics. Readers often need spiritual discernment to understand these teachings.

---

### 1 Corinthians 13:1

#### Connecting Statement:

Having just talked about the gifts that God gives to believers, Paul emphasizes what is more important.

#### the tongues of ... angels

Possible meanings are 1) Paul is exaggerating for the sake of effect and does not believe that people speak the language that angels use or 2) Paul thinks that some who speak in tongues actually speak the language that angels use.

#### I have become a noisy gong or a clanging cymbal

I have become like instruments that make loud, annoying sounds

#### gong

a large, thin, round metal plate that is hit with a padded stick to make a loud, low-pitched sound

#### a clanging cymbal

a thin, round metal plate that is hit with a padded stick to make a loud, high-pitched sound

### 1 Corinthians 13:2

#### General Information:

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### 1 Corinthians 13:3

#### **I give my body to be burned**

The phrase "to be burned" can be made active.  
Alternate translation: "I allow those who persecute me to burn me to death"

### 1 Corinthians 13:4

#### **Love is ... Love is not ... It is not**

Paul describes the characteristics of love by speaking about love as if it were a person. Alternate translation: "Whoever loves is ... He is not ... He is not"

### 1 Corinthians 13:5

#### **It does not ... It is not ... does it keep**

Paul continues to describe the characteristics of love by speaking about love as if it were a person. Alternate translation: "He does not ... He does not ... does he keep"

#### **seek its own**

The word "seek" here means to desire and work for something. The person who loves wants and works for what is good for others as much as or more than what is good for himself.

#### **It is not provoked**

"It does not become angry easily." The person who loves controls his anger.

#### **nor does it keep a count of wrongs**

The person who loves others does not keep a record of the wrongs that people have done to him.

### 1 Corinthians 13:6

#### **It does not ... it rejoices**

Paul continues to describe the characteristics of love by speaking about love as if it were a person. Alternate translation: "He does not ... he rejoices"

#### **does not rejoice in unrighteousness. Instead, it rejoices in the truth**

This can be stated in positive form. Alternate translation: "rejoices only in righteousness and truth"

### 1 Corinthians 13:7

#### **Connecting Statement:**

Paul continues speaking about love as if it were a person.

#### **bears all things, believes all things, hopes all things, and endures all things**

The phrase "all things" here appears to be an idiom meaning "always". Alternate translation: "always

perseveres, always believes, always hopes, and always endures"

#### **hopes all things**

This means that whoever loves others always expects that what is good will happen.

### 1 Corinthians 13:8

#### **General Information:**

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### 1 Corinthians 13:9

#### **General Information:**

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### 1 Corinthians 13:10

#### **General Information:**

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### 1 Corinthians 13:11

#### **General Information:**

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### 1 Corinthians 13:12

#### **For now we see indirectly in a mirror**

Mirrors in Paul's day were made of polished metal rather than glass and provided a dim, vague reflection.

#### **now we see**

Possible meanings are 1) "now we see Christ" or 2) "now we see God."

#### **but then face to face**

The understood words "we will see" can be supplied. Seeing face to face is a metaphor or synecdoche for being physically present with the one we will see. Alternate translation: "but then we will see face to face"

#### **I will know fully**

The word "Christ" is understood. Alternate translation: "I will know Christ fully"

#### **just as I have been fully known**

This can be stated as active. Alternate translation: "just as Christ has known me fully"

### 1 Corinthians 13:13

#### **faith, hope, and love**

These abstract nouns can be expressed in phrases with verbs. Alternate translation: "we must trust the Lord, be confident that he will do what he has promised, and love him and others"

## Chapter 14

<sup>1</sup> Pursue love and be zealous for spiritual gifts, especially that you may prophesy. <sup>2</sup> For the one who speaks in a tongue does not speak to people but to God. For no one understands him because he speaks mysteries in the Spirit. <sup>3</sup> But the one who prophesies speaks to people to build them up, to exhort them, and to comfort them. <sup>4</sup> The one who speaks in a tongue builds up himself, but the one who prophesies builds up the church. <sup>5</sup> Now I wish that you all spoke in tongues. But even more than that, I wish that you would prophesy. The one who prophesies is greater than the one who speaks in tongues (unless someone interprets so that the church may receive edification). <sup>6</sup> But now, brothers, if I come to you speaking in tongues, how will I benefit you? I cannot, unless I speak to you with revelation, or knowledge, or prophecy, or teaching. <sup>7</sup> In the same way, when lifeless instruments are producing sounds—like the flute or the harp—if they do not produce different tones, how will anyone know what tune the flute or harp is playing? <sup>8</sup> For if the trumpet is played with an uncertain sound, how will anyone know when it is time to prepare for battle? <sup>9</sup> It is the same way for you with the tongue. If you utter speech that is not clear, how will what is said be understood? You will be speaking into the air. <sup>10</sup> There are doubtless many kinds of languages in the world, and none is without meaning. <sup>11</sup> But if I do not know the meaning of a language, I will be a foreigner to the speaker, and the speaker will be a foreigner to me. <sup>12</sup> So it is with you. Since you are eager for the manifestations of the Spirit, seek for the edification of the church so that you might abound. <sup>13</sup> So the one who speaks in a tongue should pray that he may interpret. <sup>14</sup> For if I pray in a tongue, my spirit prays, but my mind is unfruitful. <sup>15</sup> What am I to do? I will pray with my spirit, but I will also pray with my mind. I will sing with my spirit, and I will also sing with my mind. <sup>16</sup> Otherwise, if you bless God with the spirit, how will the outsider say "Amen" when you are giving thanks if he does not know what you are saying? <sup>17</sup> For you certainly give thanks well enough, but the other person is not built up. <sup>18</sup> I thank God that I speak in tongues more than all of you. <sup>19</sup> But in the church I would rather speak five words with my understanding so that I might instruct others, than ten thousand words in a tongue.

<sup>20</sup> Brothers, do not be children in your thinking. Rather, in regard to evil, be like infants. But in your thinking be mature. <sup>21</sup> In the law it is written,

"By men of strange tongues  
and by the lips of strangers  
I will speak to this people.  
Even then they will not hear me,"  
says the Lord.

<sup>22</sup> So then, tongues are a sign, not to believers, but to unbelievers. But prophecy is for a sign, not for unbelievers, but for believers. <sup>23</sup> If, therefore, the whole church comes together and all speak in tongues, and outsiders and unbelievers come in, would they not say that you are insane? <sup>24</sup> But if you all were prophesying and an unbeliever or an outsider came in, he would be convicted by all he hears. He would be judged by all that is said. <sup>25</sup> The secrets of his heart would be revealed. As a result, he would fall on his face and worship God. He would declare that God is really among you.

<sup>26</sup> What is next then, brothers? When you come together, each one has a psalm, a teaching, a revelation, a tongue, or an interpretation. Do everything so that you build up the church. <sup>27</sup> If anyone speaks in a tongue, let there be two or at most three, and each one in turn, and then someone should interpret what is said. <sup>28</sup> But if there is no one to interpret, let each of them keep silent in the church. Let each one speak to himself alone and to God. <sup>29</sup> Let two or three prophets speak, and let the others listen with discernment to what is said. <sup>30</sup> But if there is a revelation to one who is sitting, let the first be silent. <sup>31</sup> For each of you can prophesy one by one so that each one may learn and all may be exhorted. <sup>32</sup> For the spirits of the prophets are subject to the prophets. <sup>33</sup> For God is not a God of confusion, but of peace.

This is the rule in all the churches of God's holy people. <sup>34</sup> The women should keep silent in the churches. For they are not permitted to speak. Instead, they should be in submission, as also the law says. <sup>35</sup> If there is anything they desire to learn, let them ask their husbands at home. For it is disgraceful for a woman to speak in the church. <sup>36</sup> Did the word of God come from you? Are you the only ones it has reached?

<sup>37</sup> If anyone thinks himself to be a prophet or spiritual, he should acknowledge that the things I write to you are a command of the Lord. <sup>38</sup> But if anyone does not recognize this, let him not be recognized.

<sup>39</sup> So then, brothers, earnestly desire to prophesy, and do not forbid anyone from speaking in tongues. <sup>40</sup> But let all things be done properly and in order.

## 1 Corinthians 14 General Notes

### Structure and formatting

In this chapter, Paul returns to discussing spiritual gifts.

Some translations set what is quoted from the Old Testament farther to the right on the page than the rest of the text. The ULB does this with the words of verse 21.

### Special concepts in this chapter

#### Tongues

Scholars disagree on the exact meaning of the gift of tongues. Paul describes the gift of tongues as a sign for unbelievers. It does not serve the whole church, unless someone interprets what is spoken. It is very important that the church uses this gift properly.

#### Prophecy

Scholars disagree on the exact meaning of prophecy as a spiritual gift. Paul says prophets can build up the entire church. He describes prophecy as a gift for believers. (See: prophet)

### 1 Corinthians 14:1

#### Connecting Statement:

Paul wants the Corinthians to know that though teaching is more important because it instructs people, it must be done with love.

#### Pursue love

Paul speaks of love as if it were a person. Alternate translation: "Follow after love" or "Work hard to love people"

#### especially that you may prophesy

"and work especially hard to be able to prophesy"

### 1 Corinthians 14:2

#### in the Spirit

Possible meanings are 1) the person speaks by the power of the Holy Spirit or 2) he speaks in his own spirit.

### 1 Corinthians 14:3

#### to build them up

Building people up represents helping them become mature and strong in their faith. See how you translated "builds up" in [1 Corinthians 8:1]

#### to exhort them

or "to encourage them"

### 1 Corinthians 14:4

#### builds up

Building people up represents helping them become mature and strong in their faith. See how you translated "builds up" in [1 Corinthians 8:1]

### 1 Corinthians 14:5

#### spoke in tongues

Here "tongues" represents languages. Alternate translation: "had the ability to speak different languages"

#### The one who prophesies is greater

Paul is emphasizing that the gift of prophecy is greater than the gift of speaking in tongues. Alternate translation: "The one who prophesies has a greater gift"

#### interprets

This means to listen to what someone says in one language and use another language to tell people what that person is saying.

#### the church may receive edification

The abstract noun "edification" can be translated using the verb "edify," which means to build something up. This is a metonym for the words through which the people in the church learn God's word and love God more, and the word "church" here is a metonym for the people who make up the church. Alternate translation: "the people in the church may become stronger" or "the one who

prophesies may help the people know and love God better"

### 1 Corinthians 14:6

#### how will I benefit you?

This can be a statement. Alternate translation: "I will not benefit you." or "I will not have done anything that helps you."

### 1 Corinthians 14:7

#### they do not produce different tones

This refers to sounds of different pitch that make up the melody, not to the difference between a flute sound and a harp sound.

#### how will anyone know what tune the flute or harp is playing?

Paul wants the Corinthians to answer this themselves. Alternate translation: "no one will know what tune the flute or harp is playing."

#### tune

melody or song

### 1 Corinthians 14:8

#### how will anyone know when it is time to prepare for battle?

Paul wants the Corinthians to answer this themselves. Alternate translation: "no one would know when it is time to prepare for battle."

### 1 Corinthians 14:9

**you with the tongue. If you utter speech**  
or "you. If with the tongue you utter speech"

#### with the tongue

The word "tongue" here is a synecdoche for all the parts of the body which a person uses in order to speak.

#### If you utter speech that is not clear

Clear speech is language that people can understand. Paul was talking about people speaking in other languages during church services. Alternate translation: "If you speak in a language that people do not know"

#### how will what is said be understood

These passive clauses can be translated in active form. Alternate translation: "how will anyone understand what you have said"

### 1 Corinthians 14:10

#### none is without meaning

This can be stated as a positive. Alternate translation: "they all have meaning"

### 1 Corinthians 14:11

#### General Information:

This page has intentionally been left blank.

### 1 Corinthians 14:12

#### General Information:

All instances of "you" and the imperatives are plural.

#### for the manifestations of the Spirit

"to do things that show that the Spirit controls you"

#### seek for the edification of the church so that you might abound

Some modern translations read, "seek that you might abound in those things that edify the church." Paul speaks of the church as if it were a house that one could build. Alternate translation: "try to succeed greatly in making God's people more able to serve God so that things will go well with you"

### 1 Corinthians 14:13

#### interpret

This means to listen to what someone says in one language and use another language to tell people what that person is saying.

### 1 Corinthians 14:14

#### my mind is unfruitful

The mind not understanding what is being prayed and, therefore, receiving no benefit from the prayer is spoken of as if the "mind is unfruitful." Alternate translation: "I do not understand it in my mind" or "my mind does not benefit from the prayer, because I do not understand the words I am saying"

### 1 Corinthians 14:15

#### What am I to do?

Paul is introducing his conclusion. Alternate translation: "This is what I will do."

#### pray with my spirit ... pray with my mind ... sing with my spirit ... sing with my mind

Prayers and songs must be in a language that the people present can understand.

#### with my mind

"with words that I understand"

### 1 Corinthians 14:16

#### you bless God ... you are giving thanks ... you are saying

Though "you" is singular here, Paul is addressing everyone who prays only in the spirit, but not with the mind.

**how will the outsider say "Amen" ... saying?**

This can be a statement. Alternate translation: "the outsider will never be able to say 'Amen' ... saying."

**the outsider**

Possible meanings are 1) "another person" or 2) "people who are new to your group."

**say "Amen"**

"agree"

**1 Corinthians 14:17**

**you certainly give**

Paul is speaking to the Corinthians as if they were one person, so the word "you" here is singular.

**the other person is not built up**

Building people up represents helping them become mature and strong in their faith. This can be stated in active form. See how you translated "builds up" in [1 Corinthians 8:1]

**1 Corinthians 14:18**

**I speak in tongues**

Here "tongues" represents languages. Alternate translation: "I speak different languages"

**1 Corinthians 14:19**

**than ten thousand words in a tongue**

Paul was not counting words, but used exaggeration to emphasize that a few understandable words are far more valuable than even a great number of words in a language that people cannot understand. Also, here "tongue" represents a language. Alternate translation: "10,000 words in a different language" or "a great many words in a different language"

**1 Corinthians 14:20**

**General Information:**

Paul tells the Corinthians that people being able to speak in different languages was told ahead of time by the prophet Isaiah, many years before such speaking happened at the start of Christ's church.

**do not be children in your thinking**

Here "children" is a metaphor for being spiritually immature. Alternate translation: "do not think like children"

**1 Corinthians 14:21**

**In the law it is written,**

This can be stated in active form. Alternate translation: "The prophet wrote these words in the law:"

**By men of strange tongues and by the lips of strangers**

These two phrases mean basically the same thing and are used together for emphasis.

**1 Corinthians 14:22**

**Connecting Statement:**

Paul gives specific instructions about an orderly way to use gifts in the church.

**sign, not for unbelievers, but for believers**

"sign only for believers"

**1 Corinthians 14:23**

**would they not say that you are insane?**

This can be a statement. Alternate translation: "they would say that you are insane."

**1 Corinthians 14:24**

**he would be convicted by all he hears. He would be judged by all that is said**

Paul says basically the same thing twice for emphasis. Alternate translation: "he would realize that he is guilty of sin because he hears what you are saying"

**1 Corinthians 14:25**

**The secrets of his heart would be revealed**

Here "heart" is a metonym for a person's thoughts. This can be stated in active form. Alternate translation: "God would reveal to him the secrets of his heart" or "He would recognize his own private inner thoughts"

**he would fall on his face and worship God**

"Fall on his face" here is an idiom, meaning to bow down. Alternate translation: "He would bow down and worship God"

**1 Corinthians 14:26**

**What is next then, brothers?**

Paul uses a question to introduce the next part of his message. Alternate translation: "Because everything I have just told you is true, this is what you need to do, my fellow believers."

**interpretation**

This is the ability to listen to what someone says in one language and use another language to tell people what that person is saying.

**1 Corinthians 14:27**

**speaks in a tongue**

Here "tongue" represents a language. Alternate translation: "speaks in a different languages"

**and each one in turn**

"and they should speak one after another" or "and they should speak one at a time"

**interpret what is said**

This can be stated in active form. Alternate translation: "interpret what they said"

**interpret**

This means to listen to what someone says in one language and use another language to tell people what that person is saying.

**1 Corinthians 14:28**

**General Information:**

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**1 Corinthians 14:29**

**Let two or three prophets speak**

Possible meanings are 1) only two or three prophets speak at any one meeting or 2) only two or three prophets take turns speaking at any one time.

**to what is said**

This can be stated in active form. Alternate translation: "to what they say"

**1 Corinthians 14:30**

**there is a revelation**

"God reveals something" or "God speaks"

**to one who is sitting**

"to one of the people sitting there listening to the prophets"

**the first**

the person who has been speaking

**1 Corinthians 14:31**

**prophecy one by one**

Only one person should prophesy at a time.

**all may be exhorted**

This can be stated in active form. Alternate translation: "you may exhort all"

**1 Corinthians 14:32**

**General Information:**

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**1 Corinthians 14:33**

**God is not a God of confusion**

God does not create confusing situations by making people all speak at the same time.

**1 Corinthians 14:34**

**keep silent**

Possible meanings are 1) stop speaking, 2) stop speaking when someone is prophesying, or 3) be absolutely silent during the church service.

**1 Corinthians 14:35**

**General Information:**

This page has intentionally been left blank.

**1 Corinthians 14:36**

**Did the word of God come from you? Are you the only ones it has reached?**

Paul emphasizes that the Corinthians are not the only ones who understand what God wants Christians to do. Alternate translation: "The word of God did not come from you in Corinth; you are not the only people who understand God's will."

**the word of God**

"Word of God" here is a metonym for the message from God. Alternate translation: "God's message"

**1 Corinthians 14:37**

**he should acknowledge**

A true prophet or truly spiritual person will accept Paul's writings as coming from the Lord.

**1 Corinthians 14:38**

**if anyone does not recognize this, let him not be recognized**

"if anyone ignores this, let him be ignored"

**let him not be recognized**

This can be stated in active form. Alternate translation: "you should not recognize him"

**1 Corinthians 14:39**

**do not forbid anyone from speaking in tongues**

Paul makes it clear that speaking in tongues at a church gathering is permissible and acceptable.

**1 Corinthians 14:40**

**But let all things be done properly and in order**

Paul is stressing that church gatherings should be held in an orderly manner. Alternate translation: "But do all things properly and in order" or "But do everything in an orderly, appropriate way"

## Chapter 15

<sup>1</sup> Now I want to make known to you, brothers, the gospel I proclaimed to you, which you received and on which you stand, <sup>2</sup> and by which you are being saved, if you hold firmly to the word I preached to you, unless you believed in vain. <sup>3</sup> For I delivered to you as of first importance what I also received, that Christ died for our sins according to the scriptures, <sup>4</sup> that he was buried, and that he was raised on the third day according to the scriptures. <sup>5</sup> Christ appeared to Cephas, and then to the twelve; <sup>6</sup> then he appeared to more than five hundred brothers at once. Most of them are still alive, but some have fallen asleep. <sup>7</sup> Then he appeared to James, then to all the apostles. <sup>8</sup> Last of all, he appeared to me, as if to one born prematurely. <sup>9</sup> For I am the least of the apostles. I am unworthy to be called an apostle because I persecuted the church of God. <sup>10</sup> But by the grace of God I am what I am, and his grace in me was not in vain. Instead, I labored harder than all of them. Yet it was not I, but the grace of God that is with me. <sup>11</sup> Therefore whether it is I or they, so we preach and so you believed.

<sup>12</sup> Now if Christ is proclaimed as raised from the dead, how can some of you say there is no resurrection of the dead? <sup>13</sup> But if there is no resurrection of the dead, then not even Christ has been raised; <sup>14</sup> and if Christ has not been raised, then our preaching is in vain, and your faith also is in vain. <sup>15</sup> Also, we are found to be false witnesses about God, because we testified that God raised Christ from the dead. But he did not raise him, if indeed the dead are not raised. <sup>16</sup> For if the dead are not raised, not even Christ has been raised; <sup>17</sup> and if Christ has not been raised, your faith is in vain and you are still in your sins. <sup>18</sup> Then those who have fallen asleep in Christ have also perished. <sup>19</sup> If only in this life we hope in Christ, of all people we are most to be pitied.

<sup>20</sup> But now Christ has been raised from the dead as the firstfruits of those who sleep. <sup>21</sup> For since death came by a man, by a man also came the resurrection of the dead. <sup>22</sup> For as in Adam all die, so also in Christ all will be made alive. <sup>23</sup> But each in his own order: Christ, who is the firstfruits, and then those who belong to Christ will be made alive at his coming. <sup>24</sup> Then will be the end, when he will hand over the kingdom to God the Father, when he will abolish all rule and all authority and power. <sup>25</sup> For he must reign until he has put all his enemies under his feet. <sup>26</sup> The last enemy to be destroyed is death. <sup>27</sup> For "he has put everything under his feet." But when it says "he has put everything," it is clear that this does not include the one who put everything in subjection under him. <sup>28</sup> When all things are subjected under him, then the Son himself will be subjected under the one who put all things into subjection under him, that God may be all in all.

<sup>29</sup> Or else what will those do who are baptized for the dead? If the dead are not raised at all, why are they baptized for them? <sup>30</sup> Why then are we in danger every hour? <sup>31</sup> I die every day! This is as sure as my boasting in you, which I have in Christ Jesus our Lord. <sup>32</sup> What do I gain, from a human point of view, if I fought with beasts at Ephesus, if the dead are not raised?

"Let us eat and drink,  
for tomorrow we die."

<sup>33</sup> Be not deceived: "Bad company corrupts good morals." <sup>34</sup> Sober up! Live righteously! Do not keep sinning. For some of you have no knowledge of God. I say this to your shame.

<sup>35</sup> But someone will say, "How are the dead raised, and with what kind of body will they come?" <sup>36</sup> You fool! What you sow will not come to life unless it dies. <sup>37</sup> What you sow is not the body that will be, but a bare grain. It may become wheat or something else. <sup>38</sup> But God will give it a body as he chooses, and to each seed its own body. <sup>39</sup> Not all flesh is the same. Instead, there is one flesh for human beings, and another flesh for animals, and another flesh for birds, and another for fish. <sup>40</sup> There are also heavenly bodies and earthly bodies. But the glory of the heavenly body is one kind and the glory of the earthly is another. <sup>41</sup> There is one glory of the sun, and another glory of the moon, and another glory of the stars. For one star differs from another star in glory. <sup>42</sup> So also is the resurrection of the dead. What is sown is perishable, and what is raised is imperishable. <sup>43</sup> It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. <sup>44</sup> It is sown a natural body; it is raised a spiritual body. If there is a

natural body, there is also a spiritual body. <sup>45</sup> So also it is written, "The first man Adam became a living soul." The last Adam became a life-giving spirit. <sup>46</sup> But the spiritual did not come first but the natural, and then the spiritual. <sup>47</sup> The first man is of the earth, made of dust. The second man is from heaven. <sup>48</sup> Just as the one made from dust is, so also are those who are made of the dust, and as the man of heaven is, so also are those who are of heaven. <sup>49</sup> Just as we have borne the image of the man of dust, we will also bear the image of the man of heaven.

<sup>50</sup> Now this I say, brothers, that flesh and blood cannot inherit the kingdom of God. Neither does what is perishable inherit what is imperishable. <sup>51</sup> Look! I tell you a mystery: We will not all sleep, but we will all be changed. <sup>52</sup> We will be changed in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed. <sup>53</sup> For this perishable body must put on what is imperishable, and this mortal body must put on immortality. <sup>54</sup> But when this perishable body has put on what is imperishable, and when this mortal body has put on immortality, then will come about the saying that is written, "Death is swallowed up in victory."

<sup>55</sup> "Death, where is your victory?  
Death, where is your sting?"

<sup>56</sup> The sting of death is sin, and the power of sin is the law. <sup>57</sup> But thanks be to God, who gives us the victory through our Lord Jesus Christ! <sup>58</sup> Therefore, my dear brothers, be steadfast and immovable. Always abound in the work of the Lord, because you know that your labor in the Lord is not in vain.

## 1 Corinthians 15 General Notes

### Structure and formatting

#### Resurrection

This chapter includes a very important teaching about the resurrection of Jesus. The Greek people did not believe that people could live after they died. Paul defends the resurrection of Jesus. He teaches why it is important to all believers. (See: resurrection and believe)

### Special concepts in this chapter

#### Resurrection

Paul presents the resurrection as the ultimate proof that Jesus is God. Christ is the first of many whom God will raise to life. The resurrection is central to the gospel. Few doctrines are as important as this one. (See: goodnews and raise)

### Important figures of speech in this chapter

Paul uses many different figures of speech in this chapter. He uses them to express difficult theological teachings in a way that people can understand.

### 1 Corinthians 15:1

#### Connecting Statement:

Paul reminds the Corinthians that it is the gospel that saves them and he tells them again what the gospel is. Then he gives them a short history lesson which ends with what will yet happen.

#### make known to you, brothers, the gospel

Possible meanings are 1) Paul wants to remind them by making the gospel known again, "help you remember, brothers, the gospel" or 2) he wants to make sure they understand the gospel, "make clear to you, brothers, the gospel."

#### on which you stand

Paul is speaking of the Corinthians as if they were a house and the gospel as if it were the foundation on which the house was standing.

### 1 Corinthians 15:2

#### you are being saved

This can be stated in active form. "God will save you"

#### the word I preached to you

"the message I preached to you"

### 1 Corinthians 15:3

**as of first importance**

Possible meanings are 1) as the most important of many things or 2) as the first in time of important things.

**for our sins**

"to pay for our sins" or "so that God could forgive our sins"

**according to the scriptures**

"just as the propets predicted in the scriptures." Here "scriptures" means the Old Testament.

### 1 Corinthians 15:4

**he was buried**

This can be stated in active form. Alternate translation: "they buried him"

**he was raised**

This can be stated in active form. Alternate translation: "God raised him"

**was raised**

"was caused to live again"

### 1 Corinthians 15:5

**appeared to**

"showed himself to"

**and then to the twelve**

The information that is understood here can be included. Alternate translation: "and then he appeared to the twelve disciples"

**to the twelve**

Paul used the term "the twelve" to mean the original disciples, known as apostles, that followed Jesus. Although, when Jesus appeared to the apostles, Judas had already died, Paul still refers to the groups as "twelve." Alternate translation: "to the rest of the apostles"

### 1 Corinthians 15:6

**five hundred**

500

**some have fallen asleep**

"Sleep" here is a common euphemism for death. Alternate translation: "some have died"

### 1 Corinthians 15:7

**General Information:**

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### 1 Corinthians 15:8

**Last of all**

"Finally, after he had appeared to the others"

**Last of all, he appeared to me, as if to one born prematurely**

This is a simile, but its meaning is unclear. These words could refer to 1) a baby that is born unexpectedly early, in which case Paul means that he was unexpectedly called to be an apostle, or 2) a baby who is born early and is very small, in which case Paul means that he had not learned from Christ and grown spiritually as the other apostles had, or 3) a baby who is born dead, in which case Paul means that Christ appeared to him when he was spiritually dead.

**one born prematurely**

"a baby born too early"

### 1 Corinthians 15:9

**General Information:**

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### 1 Corinthians 15:10

**the grace of God I am what I am**

God's grace or kindness has made Paul as he is now.

**his grace in me was not in vain**

Paul is emphasizing through litotes that God worked through Paul. Alternate translation: "because he was kind to me, I was able to do much good work"

**the grace of God that is with me**

Paul speaks of the work he was able to do because God was kind to him as if grace were actually doing the work. Alternate translation: Possible meanings are 1) this is literally true, and God actually did the work and kindly used Paul as a tool or 2) Paul is using a metaphor and saying that God was kind to let Paul do the work and to make Paul's work have good results.

### 1 Corinthians 15:11

**General Information:**

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### 1 Corinthians 15:12

**how can some of you say there is no resurrection of the dead?**

Paul is using this question to begin a new topic. Alternate translation: "you should not be saying that there is no resurrection of the dead!"

**raised**

made alive again

### 1 Corinthians 15:13

**if there is no resurrection of the dead, then not even Christ has been raised**

Paul uses this statement to argue that there is a resurrection of the dead. He knows that Christ has been raised and so infers that all who die will be resurrected. To say that there is no resurrection is to say that Christ has not been raised, but this is false because Paul has seen the resurrected Christ

**not even Christ has been raised**

This can be translated in active form. Alternate translation: "God has not raised even Christ"

### 1 Corinthians 15:14

**General Information:**

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### 1 Corinthians 15:15

**Connecting Statement:**

Paul wants to assure the Corinthians that Christ rose from the dead.

**we are found to be false witnesses about God**

Paul is arguing that if Christ did not rise from the dead, then they are bearing false witness or lying about Christ's coming alive again.

**we are found to be**

This can be stated in active form. Alternate translation: "everyone will realize that we are"

### 1 Corinthians 15:16

**General Information:**

This page has intentionally been left blank.

### 1 Corinthians 15:17

**your faith is in vain and you are still in your sins**

Their faith is based on Christ having risen from the dead, so if that did not happen, their faith will do them no good.

### 1 Corinthians 15:18

**General Information:**

This page has intentionally been left blank.

### 1 Corinthians 15:19

**If only in this life we hope in Christ**

Here to hope in Christ is to confidently expect good from him. Alternate translation: "If only in this life we can confidently expect Christ to help us" or "If we can trust in Christ to save us only in this life"

**of all people we are most to be pitied**

"people should feel sorry for us more than they do for anyone else"

### 1 Corinthians 15:20

**now Christ**

"as it is, Christ" or "this is the truth: Christ"

**Christ has been raised from the dead**

"Raised" here is an idiom for "caused to live again." This can be stated in active form. Alternate translation: "God has raised Christ from the dead"

**dead as the firstfruits**

Here "firstfruits" is a metaphor, comparing Christ to the first of the harvest, which would be followed by the rest of the harvest. Christ was the first to be raised from the dead, and all who believe in him will also be raised from the dead. Alternate translation: "dead, like the first part of the harvest" or "dead; he is like the first part of the harvest"

**those who sleep**

Sleep here is a euphemism for death. Alternate translation: "those who have died"

### 1 Corinthians 15:21

**death came by a man**

The abstract noun "death" can be expressed with the verb "die." Alternate translation: "people die because of what one man did"

**by a man also came the resurrection of the dead**

The abstract noun "resurrection" can be expressed with the verb "raise." Alternate translation: "people are raised from the dead because of another man" or "people will become alive again because of what one man did"

### 1 Corinthians 15:22

**General Information:**

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### 1 Corinthians 15:23

**who is the firstfruits**

Here "firstfruits" is a metaphor, comparing Christ to the first of the harvest, which would be followed by the rest of the harvest. Christ was the first to be raised from the dead. Alternate translation: "who is like the first part of the harvest"

### 1 Corinthians 15:24

**General Information:**

Here the word "he" refers to Christ.

**he will abolish all rule and all authority and power**  
"he will stop those people who rule, who have authority, and who have power, from doing what they are doing"

### 1 Corinthians 15:25

**For he must reign until he has put all his enemies under his feet**

Possible meanings are 1) all occurrences of "he" and "his" refer to Christ or 2) "For Christ must reign until God the Father has put all Christ's enemies under Christ's feet"

**until he has put all his enemies under his feet**  
Kings who won wars would put their feet on the necks of those whom they had defeated to their power over their enemies. Alternate translation: "until he has put all his enemies under his power"

### 1 Corinthians 15:26

**The last enemy to be destroyed is death**  
Paul speaks of death here as if it were a person who will be killed. The passive verb can be stated as active. Possible meanings are 1) Christ will destroy death or 2) God the Father will destroy death. Alternate translation: "The final enemy that he will destroy is death itself"

### 1 Corinthians 15:27

**he has put everything under his feet**  
Possible meanings are 1) "God the Father has put everything under Christ's feet" or 2) "Christ has put everything under his own feet"

**put everything under his feet**  
Kings who won wars would put their feet on the necks of those whom they had defeated to show they have power over their enemies. See how "put ... under his feet" is translated in [1 Corinthians 15:25]

**this does not include the one who put everything in subjection under him**  
"this does not include God the Father, who put everything in subjection under the Son"

### 1 Corinthians 15:28

**all things are subjected under him**  
This can be stated as active. Alternate translation: "God the Father has made all things subject to the Son"

**the Son himself will be subjected**  
This can be stated as active. Alternate translation: "the Son himself will become subject"

**the Son himself**  
In the previous verses he was referred to as "Christ." Alternate translation: "Christ, that is, the Son himself,"

**Son**  
This is an important title that describes the relationship between Jesus and God.

### 1 Corinthians 15:29

**Or else what will those do who are baptized for the dead?**  
Paul uses this question to teach the Corinthians. It can be stated in active form. Alternate translation: "Otherwise it would be useless for Christians to receive baptism for the dead."

**If the dead are not raised at all, why are they baptized for them?**  
Paul uses this question to argue that the dead are raised. Apparently some people, probably some members of the church in Corinth, were being baptized for the dead. Paul infers that those people did so because they believed that the dead would be raised.

**If the dead are not raised at all**  
This can be translated in active form. Alternate translation: "If God does not raise the dead at all"

**are not raised**  
"are not caused to live again"

**why are they baptized for them?**  
Paul uses this question to teach the Corinthians. It can be stated in active form. Alternate translation: "there would be no reason for them to have people baptize them on behalf of dead people."

### 1 Corinthians 15:30

**Why then are we in danger every hour?**  
Paul uses this question to teach the Corinthians. The reason he and others were in danger is that some people were angry that they taught that Jesus will raise people from death. Alternate translation: "If people will not rise from the dead, we gain nothing by being in danger every hour for teaching that people will rise."

### 1 Corinthians 15:31

**I die every day!**  
This exaggeration means he was in danger of dying. He knew that some people wanted to kill him because they did not like what he was teaching. Alternate translation: "Every day I am in danger of dying" or "Every day I risk my life!"

**This is as sure as my boasting in you**  
Paul uses this statement as evidence that he faces death every day. Alternate translation: "You can

know that this is true, because you know about my boasting in you" or "You can know that this is true, because you know about how much I boast in you"

**my boasting in you, which I have in Christ Jesus our Lord**

Paul boasted in them because of what Christ Jesus had done for them. Alternate translation: "my boasting in you, which I do because of what Christ Jesus our Lord has done for you"

**my boasting in you**

"the way I tell other people how good you are"

**1 Corinthians 15:32**

**What do I gain ... if I fought with beasts at Ephesus ... not raised?**

Paul wants the Corinthians to understand without him having to tell them. This can be a statement. Alternate translation: "I gained nothing ... by fighting with beasts at Ephesus ... not raised."

**I fought with beasts at Ephesus**

Paul is referring to something that he actually did. Possible meanings are 1) Paul was speaking figuratively about his arguments with learned pagans or other conflicts with people who wanted to kill him or 2) he was actually put into the arena to fight against dangerous animals.

**Let us eat and drink, for tomorrow we die**

Paul concludes that if there is no further life after death, it is better for us to enjoy this life as we can, for tomorrow our life will end without any further hope.

**1 Corinthians 15:33**

**Bad company corrupts good morals**

If you live with bad people, you will act like them. Paul is quoting a common saying.

**1 Corinthians 15:34**

**Sober up**

"You must think seriously about this"

**1 Corinthians 15:35**

**Connecting Statement:**

Paul gives some specifics about how the resurrection of the believers' bodies will take place. He gives a picture of natural and spiritual bodies (15:36-44) and compares the first man Adam with the last Adam, Christ (15:45-49).

**But someone will say, "How are the dead raised, and with what kind of body will they come?"**

Possible meanings are 1) The person is asking sincerely or 2) the person is using the question to mock the idea of a resurrection. Alternate translation: "But some will say that they cannot

imagine how God will raise the dead, and what kind of body God would give them in the resurrection."

**someone will say**

"someone will ask"

**with what kind of body will they come**

That is, will it be a physical body or a spiritual body? What shape will the body have? What will the body be made of? Translate using the most general question that someone who wants to know the answers to these questions would ask.

**1 Corinthians 15:36**

**You fool! What you sow**

Paul is speaking to the Corinthians as if they were one person, so both instances of "you" here are singular.

**fool**

"unthinking person." Paul is accusing them of not thinking carefully, He is not accusing them of moral error.

**What you sow will not come to life unless it dies**

A seed will not grow unless it is first buried underground. In the same way, a person has to die before God can resurrect him.

**1 Corinthians 15:37**

**What you sow is not the body that will be**

Paul uses the metaphor of the seed again to say that God will resurrect the dead body of the believer, but that body will not appear as it was.

**What you sow**

Paul is speaking to the Corinthians as if they were one person, so the word "you" here is singular.

**1 Corinthians 15:38**

**God will give it a body as he chooses**

"God will decide what kind of body it will have"

**1 Corinthians 15:39**

**Not all flesh is the same ... there is one flesh ... another flesh**

"Not all kinds of bodies are the same ... there is one kind of body ... another kind of body"

**1 Corinthians 15:40**

**heavenly bodies**

"bodies in the sky"

**earthly bodies**

"bodies on the earth." This refers to the kinds of bodies mentioned in 15:41.

**the glory of the heavenly body is one kind and the glory of the earthly is another**

"the glory that the bodies in the sky have is different from the glory that the bodies on the earth have"

**glory**

Possible meanings are 1) "brightness" or "radiance" or 2) "beauty" or "splendor"

### 1 Corinthians 15:41

**General Information:**

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### 1 Corinthians 15:42

**What is sown ... what is raised**

The writer speaks of a person's body being buried as if it were a seed that is planted in the ground. And he speaks of a person's body being raised from the dead as if it were a plant growing from the seed. The passive verbs can be stated in active form. Alternate translation: "What goes into the ground ... what comes out of the ground" or "What people bury ... what God raises"

**is raised**

"is caused to live again"

**is perishable ... is imperishable**

"can rot ... cannot rot"

### 1 Corinthians 15:43

**It is sown ... it is raised**

The writer speaks of a person's body being buried as if it were a seed that is planted in the ground. And he speaks of a person's body being raised from the dead as if it were a plant growing from the seed. The passive verbs can be stated in active form. Alternate translation: "It goes into the ground ... it comes out of the ground" or "People bury it ... God raises it"

### 1 Corinthians 15:44

**It is sown ... it is raised**

The writer speaks of a person's body being buried as if it were a seed that is planted in the ground. And he speaks of a person's body being raised from the dead as if it were a plant growing from the seed. The passive verbs can be stated in active form. Alternate translation: "It goes into the ground ... it comes out of the ground" or "People bury it ... God raises it"

### 1 Corinthians 15:45

**General Information:**

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### 1 Corinthians 15:46

**But the spiritual did not come first but the natural, and then the spiritual**

"The natural being came first. The spiritual being is from God and came later."

**natural**

created by earthly processes, not yet connected to God

### 1 Corinthians 15:47

**The first man is of the earth, made of dust**

God made the first man, Adam, from the dust of the earth.

**dust**

dirt

### 1 Corinthians 15:48

**the man of heaven**

Jesus Christ

**those who are of heaven**

"those who belong to God"

### 1 Corinthians 15:49

**we have borne the image of the man of dust, we will also bear the image of the man of heaven**

"we have been just like the man of dust, we will also be just like the man of heaven"

### 1 Corinthians 15:50

**Connecting Statement:**

Paul wants the Corinthians to realize that some believers will not die physically but will still get a resurrected body through Christ's victory.

**flesh and blood cannot inherit the kingdom of God.**

**Neither does what is perishable inherit what is imperishable**

Possible meanings are 1) the two sentences mean the same thing. Alternate translation: "human beings who will surely die cannot inherit the permanent kingdom of God" or 2) the second sentence finishes the thought begun by the first. Alternate translation: "weak human beings cannot inherit the kingdom of God. Neither can those who will certainly die inherit a kingdom that will last forever"

**flesh and blood**

Those who inhabit a body that is doomed to die.

**inherit**

Receiving what God has promised believers is spoken of as if property and wealth were being inherited from a family member.

**is perishable ... is imperishable**

"can rot ... cannot rot." See how these words are translated in 1 Corinthians 15:42.

**1 Corinthians 15:51**

We will not all sleep

Sleep here is a euphemism for death. Alternate translation: "We will not all die"

**we will all be changed**

This can be stated as active. Alternate translation: "God will change us all"

**1 Corinthians 15:52**

**We will be changed**

This can be stated in active form. Alternate translation: "God will change us"

**in the twinkling of an eye**

It will happen as fast as it takes for a person to blink his or her eye.

**at the last trumpet**

"when the last trumpet sounds"

**the dead will be raised**

This can be translated in active form. Alternate translation: "God will raise the dead"

**raised**

"caused to live again"

**imperishable**

"in a form that cannot rot." See how a similar phrase is translated in 1 Corinthians 15:42.

**1 Corinthians 15:53**

**this perishable body ... is imperishable**

"this body that can rot ... cannot rot." See how similar phrases are translated in 1 Corinthians 15:42.

**must put on**

Paul is speaking of God making our bodies so they will never die again as if God were putting new clothes on us.

**1 Corinthians 15:54**

**when this perishable body has put on what is imperishable**

Here the body is spoken of as if it were a person, and becoming imperishable is spoken of as if being

imperishable were clothing that a body would wear. Alternate translation: "when this perishable body has become imperishable" or "when this body that can rot can no longer rot"

**when this mortal body has put on immortality**

Here the body is spoken of as if it were a person, and becoming immortal is spoken of as if being immortal was clothing that a body would wear. Alternate translation: "when this mortal body has become immortal" or "when this body that can die can no longer die"

**1 Corinthians 15:55**

**Death, where is your victory? Death, where is your sting?**

Paul speaks as if death were a person, and he uses this question to mock the power of death, which Christ has defeated. Alternate translation: "Death has no victory. Death has no sting."

**your ... your**

These are singular.

**1 Corinthians 15:56**

**The sting of death is sin**

It is through sin that we are destined to face death, that is, to die.

**the power of sin is the law**

God's law that was passed down by Moses defines sin and shows us how we sin before God.

**1 Corinthians 15:57**

**gives us the victory**

"has defeated death for us"

**1 Corinthians 15:58**

**Connecting Statement:**

Paul wants believers, while they work for the Lord, to remember the changed, resurrected bodies that God is going to give them.

**be steadfast and immovable**

Paul speaks of someone who lets nothing stop him from doing what he has decided to do as if he could not be physically moved. Alternate translation: "be determined"

**Always abound in the work of the Lord**

Paul speaks of efforts made in working for the Lord as if they were objects that a person could acquire more of. Alternate translation: "Always work for the Lord faithfully"

## Chapter 16

<sup>1</sup> Now concerning the collection for God's holy people: as I instructed the churches of Galatia, so you are to do. <sup>2</sup> On the first day of the week, each of you is to put something aside and store it up as he may prosper. Do this so that there will be no collections when I come. <sup>3</sup> When I arrive, to whomever you approve, I will give letters of introduction to them and will send them with your gift to Jerusalem. <sup>4</sup> If it is appropriate for me to go also, they will go with me. <sup>5</sup> But I will come to you when I pass through Macedonia. For I will pass through Macedonia. <sup>6</sup> Perhaps I may stay with you or even spend the winter, so that you may help me on my way, wherever I go. <sup>7</sup> For I do not wish to see you now for only a passing visit. For I hope to spend more time with you, if the Lord permits. <sup>8</sup> But I will stay in Ephesus until Pentecost, <sup>9</sup> for a wide door has opened for me, and there are many adversaries.

<sup>10</sup> Now when Timothy comes, see that he is with you unafraid, for he is laboring at the work of the Lord, as I am doing. <sup>11</sup> Let no one despise him. Help him on his way in peace, so that he may come to me. For I am expecting him to come along with the brothers. <sup>12</sup> Now concerning our brother Apollos, I strongly encouraged him to visit you with the brothers. But it was not at all his will that he come now. However, he will come when the time is right.

<sup>13</sup> Be watchful, stand fast in the faith, act like men, be strong. <sup>14</sup> Let all that you do be done in love.

<sup>15</sup> You know the household of Stephanas, that they were the firstfruits of Achaia, and that they have devoted themselves to the service of God's holy people. Now I urge you, brothers, <sup>16</sup> to be in submission to such people and to everyone who helps in the work and labors with us. <sup>17</sup> I rejoice at the coming of Stephanas, Fortunatus, and Achaicus. They have made up for your absence. <sup>18</sup> For they have refreshed my spirit and yours. So then, acknowledge people like them.

<sup>19</sup> The churches of Asia send greetings to you. Aquila and Priscilla greet you in the Lord, with the church that is in their home. <sup>20</sup> All the brothers greet you. Greet one another with a holy kiss.

<sup>21</sup> I, Paul, write this with my own hand. <sup>22</sup> If anyone does not love the Lord, may he be accursed. Our Lord, come! <sup>23</sup> The grace of the Lord Jesus be with you. <sup>24</sup> My love be with you all in Christ Jesus. <sup>[1]</sup>

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### Footnotes

16:24 <sup>[1]</sup>A few important and ancient Greek copies and some ancient translations have

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## 1 Corinthians 16 General Notes

### Structure and formatting

Paul briefly covers many topics in this chapter. It was common in the ancient Near East for the last part of letters to have personal greetings.

### Special concepts in this chapter

#### Preparation for his coming

Paul gives practical instructions to help prepare the Corinthian church for his visit. He tells them to start collecting money every Sunday for the believers in Jerusalem. He hopes to come and spend the winter with them. He tells them to help Timothy when he comes. He had hopes Apollos would go to them, but Apollos did not think it was the right time. Paul also tells them to obey Stephanus. Finally, he sends his greetings to everyone.

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### 1 Corinthians 16:1

**Connecting Statement:**

In his closing notes, Paul reminds the Corinthian believers to collect money for the needy believers in Jerusalem.

**for God's holy people**

Paul was collecting money from his churches for the poor Jewish Christians in Jerusalem and Judea.

### 1 Corinthians 16:2

**store it up**

Possible meanings are: 1) "keep it at home" or 2) "leave it with the church"

**as he may prosper**

"according to how he prospers" or "according to how much he earns"

**so that there will be no collections when I come**

"so that you will not have to collect more money while I am with you"

### 1 Corinthians 16:3

**to whomever you approve, I will give letters of introduction to them and will send them**

Some modern translations read, "to whomever you have approved by letter of introduction, I will send"

### 1 Corinthians 16:4

**General Information:**

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### 1 Corinthians 16:5

**General Information:**

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### 1 Corinthians 16:6

**you may help me on my way**

This means they might give Paul money or other things he needs so that he and his ministry team could continue to travel.

### 1 Corinthians 16:7

**I hope to spend more time with you, if the Lord permits**

Paul wanted to see the believers in Corinth, but he did not know if he actually would be able to do that. Alternate translation: "I expect to spend more time with you, if the Lord permits" or "I plan to spend more time with you, if the Lord permits"

### 1 Corinthians 16:8

**Pentecost**

Paul would stay in Ephesus until this festival, which comes in May or June, 50 days after Passover. He would then travel through Macedonia, and later try to arrive in Corinth before winter started.

### 1 Corinthians 16:9

**a wide door has opened**

Paul speaks of the opportunity God has given him to win people to the gospel as if it were a door that God had opened so he could walk through it.

### 1 Corinthians 16:10

**Now**

"Now" here marks a change in topic. Here Paul begins to talk about Timothy's visit to Corinth.

**see that he is with you unafraid**

"see that he has no cause to fear being with you"

### 1 Corinthians 16:11

**Let no one despise him**

Because Timothy was much younger than Paul, sometimes he was not shown the respect he deserved as a minister of the gospel.

### 1 Corinthians 16:12

**our brother Apollos**

Here the word "our" refers to Paul and his readers, so it is inclusive.

### 1 Corinthians 16:13

**Be watchful, stand fast in the faith, act like men, be strong**

Paul is describing what he wants the Corinthians to do as if he were giving four commands to soldiers in war. These four commands mean almost the same thing and are used for emphasis.

**Be watchful**

Paul speaks of people being aware of what is happening as if they were guards keeping watch over a city or vineyard. This can be stated more clearly. Alternate translation: "Be careful whom you trust" or "Watch out for danger"

**stand fast in the faith**

Paul speaks of people continuing to believe in Christ according to his teaching as if they were soldiers refusing to retreat when the enemy attacks. Possible meanings are 1) "keep strongly believing what we have taught you" or 2) "keep strongly trusting in Christ"

**act like men**

In the society in which Paul and his audience lived, men usually provided for families by doing the heavy work and fighting against invaders. This can be stated more clearly. Alternate translation: "be responsible"

**1 Corinthians 16:14**

**Let all that you do be done in love**

"Everything you do should show people that you love them"

**1 Corinthians 16:15**

**Connecting Statement:**

Paul begins to close his letter and sends greetings from other churches, as well as from Prisca, Aquila, and Paul himself.

**household of Stephanas**

Stephanas was one of the first believers in the church at Corinth.

**the firstfruits of Achaia**

"the first people in Achaia to believe in Christ"

**Achaia**

This is the name of a province in Greece.

**1 Corinthians 16:16**

**General Information:**

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**1 Corinthians 16:17**

**Stephanas, Fortunatus, and Achaicus**

These men were either some of the first Corinthian believers or church elders who were co-workers with Paul.

**Stephanas, Fortunatus, and Achaicus**

These are men's names.

**They have made up for your absence**

"They made up for the fact that you were not here."

**1 Corinthians 16:18**

**For they have refreshed my spirit**

Paul is saying he was encouraged by their visit.

**acknowledge people like them**

The word "acknowledge" here might be an understatement. Paul wants the Corinthians to honor Stephanas, Fortunatus, and Achaicus

**1 Corinthians 16:19**

**General Information:**

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**1 Corinthians 16:20**

**General Information:**

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**1 Corinthians 16:21**

**I, Paul, write this with my own hand**

Paul was making it clear that the instructions in this letter are from him, even though one of his co-laborers wrote what Paul was saying in the rest of the letter. Paul wrote this last part with his own hand.

**1 Corinthians 16:22**

**may he be accursed**

"may God curse him." See how "accursed" was translated in 1 Corinthians 12:3.

**1 Corinthians 16:23**

**General Information:**

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**1 Corinthians 16:24**

**General Information:**

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## Book: 2 Corinthians

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### 2 Corinthians

#### Chapter 1

<sup>1</sup> Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, to the church of God that is in Corinth, and to all God's holy people in the entire region of Achaia.

<sup>2</sup> May grace be to you and peace from God our Father and the Lord Jesus Christ.

<sup>3</sup> May the God and Father of our Lord Jesus Christ be praised. He is the Father of mercies and the God of all comfort. <sup>4</sup> God comforts us in all our tribulation, so that we can comfort those who are in any tribulation. We comfort others with the same comfort that God used to comfort us. <sup>5</sup> For just as the sufferings of Christ abound for our sake, so also our comfort abounds through Christ. <sup>6</sup> But if we are afflicted, it is for your comfort and salvation; and if we are comforted, it is for your comfort. Your comfort is working effectively in your endurance of the same sufferings that we also suffer. <sup>7</sup> Our hope concerning you is unshaken, for we know that as you share the sufferings, you also share our comfort. <sup>8</sup> For we do not want you to be uninformed, brothers, about the tribulation we had in Asia. We were utterly burdened beyond our strength, so that we despaired even of life. <sup>9</sup> Indeed, we had the sentence of death on us. But that was to make us not put our trust in ourselves, but instead in God, who raises the dead. <sup>10</sup> He rescued us from such a deadly peril, and he will rescue us. On him we have set our hope that he will rescue us. <sup>11</sup> He will do this as you also help us by your prayer. Then many will give thanks on our behalf for the favor given to us through the prayers of many.

<sup>12</sup> Our boast is this: Our conscience testifies that we have conducted ourselves in the world with integrity and godly sincerity, not relying on fleshly wisdom but on the grace of God. <sup>13</sup> We write to you nothing that you cannot read and understand, and I hope that you will fully understand <sup>14</sup> as you have understood us in part, that you can boast of us on the day of our Lord Jesus, just as we will boast of you.

<sup>15</sup> Because I was confident about this, I wanted to come to you first, so that you might receive a second favor. <sup>16</sup> I was planning to visit you on my way to Macedonia. Then I wanted to visit you again on my trip from Macedonia, and then for you to send me on my way to Judea. <sup>17</sup> When I was thinking this way, was I hesitating? Do I plan things according to the flesh, so that I say "Yes, yes" and "No, no" at the same time?

<sup>18</sup> But just as God is faithful, our word to you is not "Yes" and "No." <sup>19</sup> For the Son of God, Jesus Christ, whom Silvanus, Timothy and I proclaimed among you, is not "Yes" and "No." Instead, he is always "Yes."

<sup>20</sup> For all the promises of God are "Yes" in him. So also through him we say "Amen" to the glory of God. <sup>21</sup> Now it is God who confirms us with you in Christ, and he anointed us, <sup>22</sup> he set his seal on us and he gave us the Spirit in our hearts as a guarantee of what is to come.

<sup>23</sup> But I call God as witness to my soul that the reason I did not come to Corinth was so that I might spare you. <sup>24</sup> This is not because we want to be lords over your faith. Instead, we are fellow laborers with you for your joy, as you stand firm in your faith.

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#### 2 Corinthians 1 General Notes

##### Structure and formatting

The first paragraph reflects a common way to begin a letter in the ancient Near East.

##### Special Concepts

###### Paul's integrity

People were criticizing Paul and saying he was not sincere. He refutes them by explaining his motives for what he was doing.

**Comfort**

Comfort is a major theme of this chapter. The Holy Spirit comforts Christians. The Corinthians probably were afflicted and needed to be comforted.

**Important figures of speech in this chapter**

**Rhetorical question**

Paul uses two rhetorical questions to defend himself against a charge of not being sincere.

**Other possible translation difficulties in this chapter**

**We**

Paul uses the pronoun "we". This likely represents at least Timothy and himself. It may also include other people.

**Guarantee**

Paul says the Holy Spirit is the guarantee, which means pledge or down payment, of a Christian's eternal life. Christians are securely saved. But they will not experience all of God's given promises until after they die. The Holy Spirit is a personal guarantee that this will happen. This idea comes from a business term. A person gives some valuable item to another person as a "guarantee" that they will repay money. (See: eternity and save)

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**2 Corinthians 1:1**

**Paul ... to the church of God that is in Corinth**

Your language may have a particular way of introducing the author of a letter and its intended audience. Alternate translation: "I, Paul ... wrote this letter to you, the church of God that is in Corinth"

**Timothy our brother**

This indicates that both Paul and the Corinthians knew Timothy and considered him to be their spiritual brother.

**Achaia**

This is the name of a Roman province in the southern part of modern-day Greece.

**2 Corinthians 1:2**

**General Information:**

The word "you" throughout this letter refers to the people of the church in Corinth and to the rest of the Christians in that area.

**May grace be to you and peace**

This is a common greeting that Paul uses in his letters.

**2 Corinthians 1:3**

**May the God and Father of our Lord Jesus Christ be praised**

This can be stated in active form. Alternate translation: "May we always praise the God and Father of our Lord Jesus Christ"

**the Father of mercies and the God of all comfort**

These two phrases express the same idea in two different ways. Both phrases refer to God.

**the Father of mercies and the God of all comfort**

Possible meanings are 1) that the words "mercies" and "all comfort" describe the character of "Father" and "God" or 2) that the words "Father" and "God" refer to one who is the source of "mercies" and "all comfort."

**2 Corinthians 1:4**

**comforts us in all our tribulation**

Here "us" and "our" include the Corinthians.

**2 Corinthians 1:5**

**For just as the sufferings of Christ abound for our sake**

Paul speaks of Christ's sufferings as if they were objects that could increase in number. Alternate translation: "For just as Christ suffered greatly for our sake"

**the sufferings of Christ**

Possible meanings are 1) that this refers to the suffering that Paul and Timothy experience because they preach the message about Christ or 2) that this refers to the suffering that Christ experienced on their behalf.

**our comfort abounds**

Paul speaks of comfort as if it were an object that could increase in size.

**2 Corinthians 1:6**

**But if we are afflicted**

Here the word "we" refers to Paul and Timothy, but not to the Corinthians. This can be stated in active form. Alternate translation: "But if people afflict us"

**if we are comforted**

This can be stated in active form. Alternate translation: "if God comforts us"

**Your comfort is working effectively**

"You experience effective comfort"

**2 Corinthians 1:7**

**Our hope concerning you is unshaken**

Hope is spoken of here as if it were a building that could be shaken and destroyed. Paul means that his hope for the Corinthians is strong and he continues to have hope for them. Alternate translation: "Our hope concerning you is strong" or "We have not stopped having hope for you"

**Our hope concerning you is unshaken**

Paul was probably hoping that the Corinthian Christians would continue to have faith in God, even though they were suffering, and that they would be comforted. Alternate translation: "We continue to be confident concerning you" or "We continue to confidently expect good for you"

**2 Corinthians 1:8**

**we do not want you to be uninformed**

This can be stated in positive terms. Alternate translation: "we want you to know"

**We were utterly burdened beyond our strength**

The word "burdened" is a metaphor for feeling stressed or overwhelmed. This can be stated in active form. Alternate translation: "We felt so overwhelmed beyond our strength" or "The troubles we had caused us so much more stress than we could handle"

**we despaired even of life**

"we could not see any way we could stay alive" or "we were sure we would die"

**2 Corinthians 1:9**

**we had the sentence of death on us**

Paul and Timothy are comparing their feeling of despair to that of someone condemned to die. Alternate translation: "we were in despair like someone who is condemned to die"

**but instead in God**

The words "put our trust" are left out of this phrase. Alternate translation: "but instead to put our trust in God"

**who raises the dead**

Here to raise is an idiom for causing someone who has died to become alive again. Alternate translation: "who causes the dead to live again"

**2 Corinthians 1:10**

**He rescued us from such a deadly peril**

"He saved us from such a dangerous situation where we could have died"

**On him we have set our hope that he will rescue us**

Paul and those with him hoped firmly in God. Alternate translation: "We trust in him to rescue us" or "We confidently expect that he will rescue us"

**2 Corinthians 1:11**

**He will do this as you also help us**

"God will rescue us from danger as you, the people of the church of Corinth, also help us"

**the favor given to us**

This can be stated in active form. Alternate translation: "the favor that God has given to us"

**2 Corinthians 1:12**

**General Information:**

In this verse Paul uses the words "we," "our," and "ourselves" to refer to himself and Timothy and possibly others who served with them. These words do not include the people he was writing to.

**Our boast is this**

Paul uses the word "boast" ironically here. Boasting is usually a bad thing, but Paul is confident that he has lived "with integrity and godly sincerity," and he is telling the Corinthians so.

**Our conscience testifies**

Paul speaks of not being guilty as if his conscience were a person that could speak. Alternate translation: "We know by our conscience"

**not relying on fleshly wisdom but on the grace of God**

Here "fleshly" represents human. Alternate translation: "not relying on human wisdom but on the grace of God"

**2 Corinthians 1:13**

**We write to you nothing that you cannot read and understand**

The double negative here emphasizes the positive. This can be stated in positive terms. Alternate translation: "Everything we write to you is something you can read and understand" or "You can read and understand everything we write to you"

**I hope that you will fully understand**

Paul wanted them to understand, and he expected that they should be able to understand, but he didn't know for sure if they would. Alternate translation: "I expect that you will fully understand" or "I trust you will fully understand"

**2 Corinthians 1:14****General Information:**

In this vers Paul uses the word "us" to refer to himself and Timothy and possibly others who served with them. This word does not include the people he was writing to.

**you can boast**

The word "boast" here is used in the positive sense of feeling great satisfaction and joy in something.

**2 Corinthians 1:15****Connecting Statement:**

Paul explains his sincere expectation with pure motives to come see the believers in Corinth after his first letter.

**Because I was confident about this**

The word "this" refers to Paul's previous comments about the Corinthians.

**so that you might receive a second favor**

Paul hoped to visit the Corinthians two times. Each visit would be a favor to the people. Alternate translation: "so that you might benefit from me visiting you twice"

**2 Corinthians 1:16****send me on my way to Judea**

"assist me on my way to Judea"

**2 Corinthians 1:17****was I hesitating?**

Paul uses this question to emphasize he was sure about his decision to visit the Corinthians. The expected answer to the question is no. Alternate translation: "I was not hesitating." or "I was confident in my decision."

**Do I plan things according to the flesh ... at the same time?**

Paul uses this question to emphasize that his plans to visit the Corinthians were sincere. Alternate translation: "I do not plan things according to the flesh ... at the same time"

**the flesh**

This phrase is a metonym for the way mortal people do things. Alternate translation: "human standards" or "the way most people act"

**Do I plan things ... so that I say "Yes, yes" and "No, no" at the same time?**

This means that Paul did not say both that he would visit and that he would not visit at the same time. The words "yes" and "no" are repeated for emphasis. Alternate translation: "I do not plan things ... so that I say 'Yes, I will certainly visit' and 'No, I will definitely not visit' at the same time!"

**2 Corinthians 1:18****our word to you**

"what we say to you"

**2 Corinthians 1:19****For the Son of God ... is not "Yes" and "No." Instead, he is always "Yes."**

Jesus says "Yes" concerning the promises of God, which means that he guarantees that they are true. Alternate translation: "For the Son of God ... does not say 'Yes' and 'No' concerning God's promises. Instead, he always says 'Yes.'"

**the Son of God**

This is an important title for Jesus that describes his relationship to God.

**2 Corinthians 1:20****all the promises of God are "Yes" in him**

This means that Jesus guarantees all of God's promises. Alternate translation: "all the promises of God are guaranteed in Jesus Christ"

**"Yes" in him ... through him we say**

The word "him" refers to Jesus Christ.

**2 Corinthians 1:21****God who confirms us with you**

Possible meanings are 1) "God who confirms our relationship with each other because we are in Christ" or 2) "God who confirms both our and your relationship with Christ."

**he anointed us**

Possible meanings are 1) "he sent us to preach the gospel" or 2) "he chose us to be his people."

**2 Corinthians 1:22****he set his seal on us**

Paul speaks of God showing that we belong to him as if God had put a mark on us as a sign that we belong to him. Alternate translation: "he has put his mark of ownership on us" or "he has shown that we belong to him"

**gave us the Spirit in our hearts**

The word "heart" is often used to refer to the innermost part of a person. Alternate translation: "gave us the Spirit to live within each of us"

**the Spirit ... as a guarantee**

The Spirit is spoken of as if he were a partial downpayment toward eternal life.

**2 Corinthians 1:23**

**as witness to my soul**

The word "soul" here is a metonym for the whole person. Alternate translation: "as witness for me" or "to testify for me"

**so that I might spare you**

"so that I might not cause you more suffering"

**2 Corinthians 1:24**

**be lords over your faith**

"control what your faith should be" or "control what you believe"

**we are fellow laborers with you for your joy**

"we are working with you so that you may have joy"

**stand firm in your faith**

The word "stand" can refer to not changing.  
Alternate translation: "remain firm in your faith"

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## Chapter 2

<sup>1</sup> So I decided for my own part that I would not again come to you in sorrow. <sup>2</sup> If I caused you sorrow, who could make me glad but the very one who was made sorrowful by me? <sup>3</sup> I wrote as I did in order that when I came to you I might not be hurt by those who should have made me rejoice. I have confidence about all of you that my joy is the same joy you all have. <sup>4</sup> For I wrote to you from great tribulation, with anguish of heart, and with many tears. I did not write you so that you would be made sorrowful. Instead, I wanted you to know the depth of the love that I have for you.

<sup>5</sup> If anyone has caused sorrow, he has caused sorrow not only to me, but in some measure—not to burden you—to all of you. <sup>6</sup> This punishment of that person by the majority is enough. <sup>7</sup> So now rather than punish him, you should forgive and comfort him. Do this so that he is not overwhelmed by too much sorrow. <sup>8</sup> So I exhort you to confirm your love for him. <sup>9</sup> This was the reason I wrote, so that I might test you and know whether you are obedient in everything. <sup>10</sup> If you forgive anyone, I forgive that person as well. What I have forgiven—if I have forgiven anything—it is forgiven for your sake in the presence of Christ. <sup>11</sup> This is so that Satan will not trick us. For we are not ignorant of his schemes.

<sup>12</sup> A door was opened to me by the Lord when I came to the city of Troas to preach the gospel of Christ there. <sup>13</sup> I had no relief in my spirit because I did not find my brother Titus there. So I left them and went on to Macedonia.

<sup>14</sup> But may thanks be to God, who in Christ always leads us in triumph. Through us he reveals the sweet aroma of the knowledge of him everywhere. <sup>15</sup> For we are to God the sweet aroma of Christ, both among those who are saved and among those who are perishing. <sup>16</sup> To the people who are perishing, it is an aroma from death to death. To the ones being saved, it is an aroma from life to life. Who is worthy of these things? <sup>17</sup> For we are not like so many people who sell the word of God for profit. Instead, with purity of motives, we speak in Christ, as we are sent from God, in the sight of God.

## 2 Corinthians 2 General Notes

### Special Concepts

#### Harsh writing

In this chapter, Paul refers to a letter he previously wrote to the Corinthians. Some scholars believe this refers to the letter known as First Corinthians. Other scholars believe this refers to a letter Paul wrote after the letter known as First Corinthians and before this letter. In either case, Paul had told the church to rebuke an erring member. Paul is now encouraging them to be gracious to that person.

### Other possible translation difficulties in this chapter

#### Aroma

A sweet aroma is a pleasing smell. Scripture often describes things that are pleasing to God as having a pleasing aroma.

### 2 Corinthians 2:1

#### Connecting Statement:

Because of his great love for them, Paul makes it clear that his rebuke in a previous letter to them caused him pain as well as pain to the church people in Corinth and the immoral man.

**I decided for my own part**  
"I made the decision"

#### in sorrow

Possible meanings are 1) this is a metonym that refers to causing the Corinthians sorrow. Alternate translation: "in a way that would cause you sorrow" or 2) this refers to Paul's own sorrow. Alternate translation: "while I am sorrowful"

**sorrow**  
great sadness

**2 Corinthians 2:2**

**If I caused you sorrow, who could make me glad but the very one who was made sorrowful by me?**

Paul uses this rhetorical question to emphasize that neither he nor they would benefit if his coming to them would cause them pain. Alternate translation: "If I caused you sorrow, the only ones who could make me glad would be the very ones whom I had made sorrowful."

**sorrow ... sorrowful**

See how you translated "sorrow" in 2 Corinthians 2:1.

**the very one who was made sorrowful by me**

This can be stated in active form. Alternate translation: "the very one whom I had hurt"

**2 Corinthians 2:3**

**I wrote as I did**

Paul is referring to a letter he wrote previously to the Corinthians. Alternate translation: "I wrote as I did in my previous letter"

**I might not be hurt by those who should have made me rejoice**

Paul is speaking about the behavior of certain Corinthian believers who caused him emotional pain. This can be stated in active form. Alternate translation: "those who should have made me rejoice might not hurt me"

**my joy is the same joy you all have**

"what gives me joy is what gives you joy, too"

**2 Corinthians 2:4**

**from great tribulation**

Here the word "tribulation" refers to emotional pain.

**with anguish of heart**

Here the word "heart" refers to the location of the emotions. Alternate translation: "with extreme sorrow"

**with many tears**

"with much crying"

**2 Corinthians 2:5**

**not to burden you**

The "burden" here is the message. Possible meanings are 1) Paul does not want to say words that will make the Corinthians sad. Alternate translation: "not to say this too harshly" Or 2) Paul does not want to say more than is true. Alternate translation: "not to exaggerate"

**2 Corinthians 2:6**

**This punishment of that person by the majority is enough**

This can be stated in active form. The word "punishment" can be translated using a verb. Alternate translation: "The way that the majority has punished that person is enough"

**is enough**

"is sufficient"

**2 Corinthians 2:7**

**he is not overwhelmed by too much sorrow**

This means to have a strong emotional response of too much sorrow. This can be stated in active form. Alternate translation: "too much sorrow does not overwhelm him"

**2 Corinthians 2:8**

**Connecting Statement:**

Paul encourages the church in Corinth to show love and to forgive the person they have punished. He writes that he, also, has forgiven him.

**confirm your love for him**

"show him that you truly love him"

**2 Corinthians 2:9**

**you are obedient in everything**

Possible meanings are 1) "you are obedient to God in everything" or 2) "you are obedient in everything that I have taught you"

**2 Corinthians 2:10**

**it is forgiven for your sake**

This can be stated in active form. Alternate translation: "I have forgiven it for your sake"

**forgiven for your sake**

Possible meanings are 1) "forgiven out of my love for you" or 2) "forgiven for your benefit."

**2 Corinthians 2:11**

**For we are not ignorant of his schemes**

This can be stated in positive form. Alternate translation: "For we know his schemes well"

**2 Corinthians 2:12**

**Connecting Statement:**

Paul encourages the believers in Corinth by telling them of the opportunities he has had to preach the gospel in Troas and Macedonia.

**A door was opened to me by the Lord ... to preach the gospel**

Paul speaks of his opportunity to preach the gospel as if it were a door through which he was allowed to walk. This can be stated in active form. Alternate translation: "The Lord opened a door to me ... to preach the gospel" or "The Lord gave me the opportunity ... to preach the gospel"

**2 Corinthians 2:13**

**I had no relief in my spirit**

"My mind was troubled" or "I was worried"

**my brother Titus**

Paul speaks of Titus as his spiritual brother.

**So I left them**

"So I left the people of Troas"

**2 Corinthians 2:14**

**God, who in Christ always leads us in triumph**

Paul speaks of God as if he were a victorious general leading a victory parade, and of himself and his coworkers as those who take part in that parade. Possible meanings are 1) Paul and his coworkers are being led as prisoners in the parade. Alternate translation: "God, who leads us as prisoners in Christ's victory parade" or 2) Paul and his coworkers are led as victorious soldiers in the parade. Alternate translation: "God, who leads us as victorious soldiers in Christ's triumphal parade"

**Through us he reveals the sweet aroma of the knowledge of him everywhere**

Paul speaks of people learning about Christ from Paul and his companions as if they were smoke from incense that has a pleasing smell spreading around so people could smell it. He mixes his metaphor by saying that God "reveals" that pleasing smell. Alternate translation: "He causes the knowledge of Christ to spread to everyone who hears us, just as the sweet smell of burning incense spreads to everyone near it"

**everywhere**

"everywhere we go"

**2 Corinthians 2:15**

**we are to God the sweet aroma of Christ**

Paul speaks of his ministry as if it were an offering or incense that was being burned, creating a pleasant smell to God.

**the sweet aroma of Christ**

Possible meanings are 1) "the sweet aroma which is the knowledge of Christ" or 2) "the sweet aroma that Christ offers."

**those who are saved**

This can be stated in active form. Alternate translation: "those whom God has saved"

**2 Corinthians 2:16**

**it is an aroma**

"the knowledge of Christ is an aroma." This refers back to [2 Corinthians 2:14]

**an aroma from death to death**

Possible meanings are 1) that the word "death" is repeated for emphasis and the phrase means "an aroma that causes death" or 2) "an aroma of death that causes people to die"

**the ones being saved**

This can be stated in active form. Alternate translation: "the ones whom God is saving"

**aroma from life to life**

Possible meanings are 1) that the word "life" is repeated for emphasis and the phrase means "an aroma that gives life" or 2) "an aroma of life that gives people life"

**Who is worthy of these things?**

"Who is qualified to do these things?" The phrase "these things" refers to preaching God's message about Christ. Paul uses a rhetorical question to express amazement that anyone could be worthy of doing this. Alternate translation: "Who is worthy to spread the knowledge of Christ?" or "It is amazing that anyone is worthy of these things!"

**2 Corinthians 2:17**

**who sell the word of God**

"Word" here is a metonym for "message." Alternate translation: "who sell God's message"

**purity of motives**

"pure motives"

**we speak in Christ**

"we speak as people who are joined to Christ" or "we speak with the authority of Christ"

**as we are sent from God**

This can be stated in active form. Alternate translation: "as people whom God has sent"

**in the sight of God**

This represents the presence of God. Paul and his coworkers preach the gospel with the awareness that God is watching them. Alternate translation: "speaking in the presence of God"

## Chapter 3

<sup>1</sup> Are we beginning to praise ourselves again? We do not need letters of recommendation to you or from you, like some people, do we? <sup>2</sup> You yourselves are our letter of recommendation, written on our hearts, known and read by all people. <sup>3</sup> You show that you are a letter from Christ, the result of our ministry. It was written not with ink but by the Spirit of the living God. It was not written on tablets of stone, but on tablets of human hearts. <sup>4</sup> And this is the confidence that we have through Christ before God. <sup>5</sup> We are not competent in ourselves to claim anything as coming from us. Rather, our competence is from God. <sup>6</sup> It is God who made us able to be servants of a new covenant. This is a covenant not of the letter but of the Spirit. For the letter kills, but the Spirit gives life. <sup>7</sup> Now the ministry of death—engraved in letters on stones—came in such glory that the sons of Israel could not look directly at Moses' face. This is because of the glory of his face, a glory that was fading. <sup>8</sup> How much more glorious will the ministry of the Spirit be? <sup>9</sup> For if the ministry of condemnation had glory, how much more does the ministry of righteousness abound in glory! <sup>10</sup> For indeed, that which was once made glorious is no longer glorious in this respect, because of the glory that exceeds it. <sup>11</sup> For if that which was passing away had glory, how much more will what is permanent have glory!

<sup>12</sup> Since we have such a hope, we are very bold. <sup>13</sup> We are not like Moses, who put a veil over his face so that the sons of Israel were not able to look directly at the ending of a glory that was passing away. <sup>14</sup> But their minds were hardened. For to this day, when they read the old covenant, that same veil remains. It has not been removed, because only in Christ is it taken away. <sup>15</sup> But even today, whenever Moses is read, a veil covers their hearts. <sup>16</sup> But when a person turns to the Lord, the veil is taken away. <sup>17</sup> Now the Lord is the Spirit. Where the Spirit of the Lord is, there is freedom. <sup>18</sup> Now all of us, with unveiled faces, see the glory of the Lord. We are being transformed into the same glorious likeness from one degree of glory into another, just as from the Lord, who is the Spirit.

## 2 Corinthians 3 General Notes

### Structure and formatting

Paul continues his defense. Paul views the Corinthian Christians as the proof of his work.

### Special concepts in this chapter

#### Law of Moses

Paul alludes to God giving the Ten Commandments on stone tablets. This represents the law of Moses. The law was good because it came from God. But God punished the Israelites because they disobeyed it. This chapter may be difficult for translators to understand if the Old Testament has not yet been translated. (See: lawofmoses and covenant and reveal)

### Important figures of speech in this chapter

#### Metaphors

Paul uses many metaphors in this chapter to explain complex spiritual truths. It is unclear whether this makes Paul's teachings easier or more difficult to understand.

### Other possible translation difficulties in this chapter

#### "This is a covenant not of the letter but of the Spirit."

Paul contrasts the old and new covenants. The new covenant is not a system of rules and regulations. Here "Spirit" probably refers to the Holy Spirit. It may also refer to the new covenant being "spiritual" in nature. (See: spirit)

**2 Corinthians 3:1****Connecting Statement:**

Paul reminds the Corinthians that he is not boasting as he tells them about what he has done through Christ.

**Are we beginning to praise ourselves again?**

Paul uses this question to emphasize that they are not bragging about themselves. Alternate translation: "We are not beginning to praise ourselves again."

**We do not need letters of recommendation to you or from you, like some people, do we?**

Paul says this to express that the Corinthians already know about Paul and Timothy's good reputation. The question prompts a negative answer. Alternate translation: "We certainly do not need letters of recommendation to you or from you, like some people do."

**letters of recommendation**

This is a letter that a person writes to introduce and give their approval of someone else.

**2 Corinthians 3:2****General Information:**

Paul begins an extended metaphor that speaks of the way that the Corinthians have been obeying Christ as if it were a letter that Christ had written first to Paul and his companions and then to all the people in the world.

**You yourselves are our letter of recommendation**

Paul speaks of the Corinthians as if they are a letter of recommendation. That they have become believers serves to validate Paul's ministry to others. Alternate translation: "You yourselves are like our letter of recommendation"

**written on our hearts**

Here the word "hearts" refers to their thoughts and emotions. Possible meanings are 1) Paul and his coworkers are sure about the Corinthians being their letter of recommendation or 2) Paul and his coworkers care very deeply for the Corinthians.

**written on our hearts**

This can be stated in active form with "Christ" as the implied subject. Alternate translation: "which Christ has written on our hearts"

**known and read by all people**

This can be stated in active form. Alternate translation: "that all people can know and read"

**2 Corinthians 3:3****General Information:**

Paul continues the extended metaphor that he began in [2 Corinthians 3:2]

**you are a letter from Christ**

Paul clarifies that Christ is the one who has written the letter. Alternate translation: "you are a letter that Christ has written"

**the result of our ministry**

Because of the work Paul and his companions had done, the world could look at the Corinthians and see how Christ blesses people in this life. Some modern translations read, "delivered by us."

**It was written not with ink ... on tablets of human hearts**

Paul clarifies that the Corinthians are like a spiritual letter, not like a letter that humans write with physical objects.

**It was written not with ink but by the Spirit of the living God**

This can be stated in active form. Alternate translation: "It was written not with ink but it was written by the Spirit of the living God" or "It is not a letter that people wrote with ink but a letter that the Spirit of the living God wrote"

**It was not written on tablets of stone, but on tablets of human hearts**

This can be stated in active form. Alternate translation: "It is not a letter that people engraved on stone tablets but a letter that the Spirit of the living God wrote on tablets of human hearts"

**tablets of human hearts**

Paul speaks of their hearts as if they are flat pieces of stone or clay upon which people engraved letters.

**2 Corinthians 3:4****this is the confidence**

This refers to what Paul has just said. His confidence comes from knowing that the Corinthians are the validation of his ministry before God.

**2 Corinthians 3:5****competent in ourselves**

"qualified in ourselves" or "sufficient in ourselves"

**to claim anything as coming from us**

Here the word "anything" refers to anything pertaining to Paul's apostolic ministry. Alternate translation: "to claim that anything we have done in ministry comes from our own efforts"

**our competence is from God**

"God gives us our sufficiency"

**2 Corinthians 3:6****a covenant not of the letter**

Here the word "letter" means letters of the alphabet and refers to words that people write

down. The phrase alludes to the Old Testament law. Alternate translation: "a covenant not based on commands that men have written"

**but of the Spirit**

The Holy Spirit is the one who establishes God's covenant with people. Alternate translation: "but a covenant of the Spirit" or "but a covenant based on what the Spirit does"

**the letter kills**

Paul speaks of the Old Testament law as a person who kills. Following that law leads to spiritual death. Alternate translation: "the written law leads to death"

**2 Corinthians 3:7**

**Connecting Statement:**

Paul contrasts the fading glory of the old covenant with the superiority and freedom of the new covenant. He contrasts the veil of Moses with the clarity of present revelation. During the time of Moses there was a less clear picture of what is now revealed.

**Now the ministry of death ... came in such glory**

Paul emphasizes that although the law leads to death, it was still very glorious.

**the ministry of death**

This refers to the Old Testament law that God gave through Moses. Alternate translation: "the ministry that causes people to die because it is based on the law"

**engraved in letters on stones**

"carved in letters on stone." This can be stated in active form. Alternate translation: "that God carved in letters on stone"

**in such glory**

"in so much glory"

**This is because**

"They could not look because"

**2 Corinthians 3:8**

**How much more glorious will the ministry of the Spirit be?**

Paul uses this question to emphasize that "the service that the ministry of the Spirit" must be more glorious than "the ministry of death" [2 Corinthians 3:7]

**the ministry of the Spirit**

This refers to the new covenant, of which Paul is a minister. Alternate translation: "the ministry that gives life because it is based on the Spirit"

**2 Corinthians 3:9**

**the ministry of condemnation**

"the ministry of condemnation." This refers to the Old Testament law. Alternate translation: "the ministry that condemns people because it is based on the law"

**how much more does the ministry of righteousness abound in glory!**

Here the word "how" marks this phrase as an exclamation, not as a question. Alternate translation: "then the ministry of righteousness must abound in so much more glory!"

**the ministry of righteousness abound in glory**

Paul speaks of "the ministry of righteousness" as if it were an object that could produce or multiply another object. He means that "the ministry of righteousness" is far more glorious than the law, which also had glory.

**the ministry of righteousness**

This refers to the new covenant, of which Paul is a minister. Alternate translation: "the ministry that makes people righteous because it is based on the Spirit"

**2 Corinthians 3:10**

**that which was once made glorious is no longer glorious ... because of the glory that exceeds it**

The Old Testament law no longer appears glorious when compared with the new covenant, which is much more glorious.

**that which was once made glorious**

This can be stated in active form. Alternate translation: "the law which God once made glorious"

**in this respect**

"in this way"

**2 Corinthians 3:11**

**that which was passing away**

This refers to "the service of condemnation," which Paul speaks of as if it were an object capable of disappearing. Alternate translation: "that which was becoming useless"

**2 Corinthians 3:12**

**Since we have such a hope**

This hope is a confident hope. It refers to what Paul has just said. His hope comes from knowing that the new covenant leads to an eternal glory. Alternate translation: "Since we confidently expect this" or "Since we confidently wait to receive this glory"

**such a hope**  
"such confidence"

## 2 Corinthians 3:13

**the ending of a glory that was passing away**  
The refers to the glory that shined on Moses's face. Alternate translation: "the glory on Moses's face as it faded away completely"

## 2 Corinthians 3:14

**But their minds were hardened**  
Paul speaks of the minds of the Israelite people as objects that could be made hard. This expression means that they were unable to understand what they saw. Alternate translation: "But the Israelites could not understand what they saw"

**For to this day**  
to the time at which Paul was writing to the Corinthians

**when they read the old covenant, that same veil remains**  
Just as the Israelites could not see the glory on Moses's face because he covered his face with a veil, there is a spiritual veil that prevents people from understanding when they read the old covenant.

**when they read the old covenant**  
"when they hear someone read the old covenant"

**It has not been removed, because only in Christ is it taken away**  
Here both occurrences of the word "it" refer to "the same veil." This can be stated in active form. Alternate translation: "No one removes the veil, because only in Christ does God remove it"

## 2 Corinthians 3:15

**But even today**  
This phrase refers to the time at which Paul was writing to the Corinthians.

**whenever Moses is read**  
Here the word "Moses" refers to the Old Testament law. This can be stated in active form. Alternate translation: "whenever someone reads the Mosaic law"

**a veil covers their hearts**  
Here the word "hearts" represents what people think, and the people being unable to understand the old covenant is spoken of as if they have a veil that covers their hearts the way a physical veil would cover their eyes. Alternate translation: "they are unable to understand what they are hearing"

## 2 Corinthians 3:16

**when a person turns to the Lord**  
Here "turns to" is a metaphor that means to become loyal to someone. Alternate translation: "when a person starts to worship the Lord" or "when a person starts to trust in the Lord"

**the veil is taken away**  
God gives them the ability to understand. This can be stated in active form. Alternate translation: "God lifts the veil away" or "God gives them the ability to understand"

## 2 Corinthians 3:17

**General Information:**  
This page has intentionally been left blank.

## 2 Corinthians 3:18

**Now all of us**  
Here the word "us" refers to all believers, including Paul and the Corinthians.

**with unveiled faces, see the glory of the Lord**  
Unlike the Israelites who could not see God's glory reflected on Moses's face because he had covered it with a veil, there is nothing to prevent believers from seeing and understanding God's glory.

**We are being transformed into the same glorious likeness**  
The Spirit is changing believers to be glorious like him. This can be stated in active form. Alternate translation: "The Lord is transforming us into his same glorious likeness"

**from one degree of glory into another**  
"from one amount of glory to another amount of glory." This means that the Spirit is constantly increasing the glory of believers.

**just as from the Lord**  
"just as this comes from the Lord"

## Chapter 4

<sup>1</sup> Therefore, because we have this ministry, and just as we have received mercy, we do not become discouraged. <sup>2</sup> Instead, we have rejected secret and shameful ways. We do not walk in craftiness, and we do not mishandle the word of God, but by presenting the truth, we recommend ourselves to everyone's conscience in the sight of God. <sup>3</sup> But if our gospel is veiled, it is veiled only to those who are perishing. <sup>4</sup> In their case, the god of this world has blinded their unbelieving minds. As a result, they are not able to see the light of the gospel of the glory of Christ, who is the image of God. <sup>5</sup> For we do not proclaim ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. <sup>6</sup> For God is the one who said, "Light will shine out of darkness." He has shone in our hearts, to give the light of the knowledge of the glory of God in the presence of Jesus Christ.

<sup>7</sup> But we have this treasure in jars of clay, so that it is clear that the exceedingly great power belongs to God and not to us. <sup>8</sup> We are afflicted in every way, but not overwhelmed. We are perplexed but not filled with despair. <sup>9</sup> We are persecuted but not abandoned; struck down but not destroyed; <sup>10</sup> always carrying around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body. <sup>11</sup> For we who are alive are always being given over to death for Jesus' sake, so that the life of Jesus may be revealed in our mortal flesh. <sup>12</sup> So death is at work in us, but life is at work in you. <sup>13</sup> But we have the same spirit of faith according to that which was written: "I believed, and so I spoke." We also believe, and so we also speak, <sup>14</sup> because we know that the one who raised the Lord Jesus will also raise us with Jesus and bring us with you into his presence. <sup>15</sup> For everything is for your sake, so that the grace that is reaching more and more people may cause thanksgiving to increase to the glory of God.

<sup>16</sup> So we do not become discouraged. Even though outwardly we are wasting away, inwardly we are being renewed day by day. <sup>17</sup> For this momentary, light affliction is producing for us an eternal burden of glory that exceeds all measurement. <sup>18</sup> For we are not watching for things that are seen, but for things that are unseen. The things that we can see are temporary, but the things that are unseen are eternal.

## 2 Corinthians 4 General Notes

### Structure and formatting

This chapter begins with the word "therefore." This connects it to what the previous chapter teaches. How these chapters are divided may be confusing to the reader.

### Special concepts in this chapter

#### Ministry

Paul ministers to people by telling them about Christ. He does not try to trick people into believing. If they do not understand the gospel, it is because the problem is ultimately spiritual. (See: spirit)

### Important figures of speech in this chapter

#### Light and darkness

The Bible often speaks of unrighteous people, people who do not do what pleases God, as if they were walking around in darkness. It speaks of light as if it were what enables those sinful people to become righteous, to understand what they are doing wrong and begin to obey God. (See: righteous)

#### Life and death

Paul does not refer here to physical life and death. Life represents the new life a Christian has in Jesus. Death represents the old way of living before believing in Jesus. (See: life and death and faith)

### Other possible translation difficulties in this chapter

#### Hope

Paul uses a repeated pattern in a purposeful way. He makes a statement. Then he denies a seemingly opposite or contradictory statement or gives an exception. Together these give the reader hope in difficult circumstances. (See: hope)

## 2 Corinthians 4:1

### **Connecting Statement:**

Paul writes that he is honest in his ministry by preaching Christ, not praising himself. He shows the death and the life of Jesus in how he lives so that life can work in the Corinthian believers.

### **we have this ministry**

Here the word "we" refers to Paul and his coworker, but not to the Corinthians.

### **and just as we have received mercy**

This phrase explains how Paul and his coworkers "have this ministry." It is a gift that God has given to them through his mercy. Alternate translation: "because God has shown us mercy"

## 2 Corinthians 4:2

### **we have rejected secret and shameful ways**

This means that Paul and his coworkers refuse to do "secret and shameful" things. It does not mean that they had done these things in the past.

### **secret and shameful ways**

The word "secret" describes the things that people do secretly. Things that are shameful should cause people who do them to feel ashamed. Alternate translation: "the things that people do secretly because they cause shame"

### **walk in craftiness**

The word "walk" is a metaphor for the way a person lives his life. Alternate translation: "live by deceiving people"

### **we do not mishandle the word of God**

The phrase "word of God" here is a metonym for the message from God. The words "we do not mishandle" use two negative thoughts to express a positive thought. Alternate translation: "we handle God's message correctly" or "we use the word of God properly"

### **we recommend ourselves to everyone's conscience**

This means that they provide enough evidence for each person who hears them to decide whether they are right or wrong.

### **in the sight of God**

This refers to God's presence. God's understanding and approval of Paul's truthfulness is referred to as God being able to see them. Alternate translation: "before God" or "with God as witness"

## 2 Corinthians 4:3

### **But if our gospel is veiled, it is veiled only to those who are perishing**

This refers back to what Paul said starting in [2 Corinthians 3:14]

### **if our gospel is veiled, it is veiled**

This can be stated in active form. Alternate translation: "if a veil covers our gospel, that veil covers it"

### **our gospel**

"the gospel that we preach"

## 2 Corinthians 4:4

### **the god of this world has blinded their unbelieving minds**

Paul speaks of their minds as if they had eyes, and their inability to understand as their minds being unable to see. Alternate translation: "the god of this world has prevented unbelievers from understanding"

### **the god of this world**

"the god who rules this world." This phrase refers to Satan.

### **they are not able to see the light of the gospel of the glory of Christ**

As the Israelites could not see God's glory that shined on Moses's face because he covered it with a veil (2 Corinthians 3:13), unbelievers are not able to see Christ's glory that shines in the gospel. This means that they are unable to understand "the gospel of the glory of Christ"

### **the light of the gospel**

"the light that comes from the gospel"

### **the gospel of the glory of Christ**

"the gospel about Christ's glory"

## 2 Corinthians 4:5

### **but Christ Jesus as Lord, and ourselves as your servants**

You can supply the verb for these phrases. Alternate translation: "but we proclaim Christ Jesus as Lord, and we proclaim ourselves as your servants"

### **for Jesus' sake**

"because of Jesus"

## 2 Corinthians 4:6

### **Light will shine out of darkness**

With this sentence, Paul refers to God creating light, as described in the book of Genesis.

### **He has shone ... to give the light of the knowledge of the glory of God**

Here the word "light" refers to the ability to understand. Just as God created light, he also creates understanding for believers. Alternate translation: "He has shone ... to enable us to understand the glory of God"

**in our hearts**

Here the word "hearts" refers to the mind and thoughts. Alternate translation: "in our minds"

**the light of the knowledge of the glory of God in the presence**

"the light, which is the knowledge of the glory of God, in the presence"

**the glory of God in the presence of Jesus Christ**

"the glory of God in the face of Jesus Christ." Just as God's glory shone upon Moses's face (2 Corinthians 3:7), it also shines upon Jesus's face. This means that when Paul preaches the gospel, people are able to see and understand the message about God's glory.

**2 Corinthians 4:7**

**But we have**

Here the word "we" refers to Paul and his coworkers, but not to the Corinthians.

**we have this treasure in jars of clay**

Paul speaks of the gospel as if it were a treasure and their bodies as if they were breakable jars made out of clay. This emphasizes that they are of little value compared to the worth of the gospel that they preach.

**so that it is clear**

"so that it is clear to people" or "so that people clearly know"

**2 Corinthians 4:8**

**We are afflicted in every way**

This can be stated in active form. Alternate translation: "People afflict us in every way"

**2 Corinthians 4:9**

**We are persecuted but not abandoned**

This can be stated in active form. Alternate translation: "People persecute us, but God does not abandon us" or "People persecute us, but God does not stop caring for us"

**abandoned; struck down but not destroyed**

This can be stated in active form and as a new sentence. Alternate translation: "abandoned. People strike us down but do not destroy us"

**struck down**

"hurt badly"

**2 Corinthians 4:10**

**always carrying around in our body the death of Jesus**

Paul speaks of his sufferings as if they are an experience of the death of Jesus. Alternate translation: "often in danger of dying, as Jesus died"

or "always suffering in such a way that we experience the death of Jesus"

**the life of Jesus may also be revealed in our body**

This can be stated in active form. Possible meanings are 1) "people can see that we will live in bodies again because Jesus is alive" or 2) "we can show other people in our bodies the spiritual life that Jesus gives."

**2 Corinthians 4:11**

**we who are alive are always being given over to death for Jesus' sake**

Carrying the death of Jesus represents being in danger of dying because of being loyal to Jesus. Alternate translation: "God is always leading those of us who are alive to face death because we are joined to Jesus" or "People are always causing us who are alive to be in danger of dying because we are joined to Jesus"

**so that the life of Jesus may be revealed in our mortal flesh**

This can be stated in active form. Alternate translation: "so that God may reveal the life of Jesus in our mortal flesh"

**the life of Jesus may be revealed**

Possible meanings are 1) Paul is referring to the life that Jesus lives. Alternate translation: "God may reveal that Jesus is alive" 2) Paul is referring to the life that Jesus gives to his people. Alternate translation: "God may reveal the life that Jesus gives to his people"

**our mortal flesh**

Paul is referring to our physical bodies, which will die someday.

**2 Corinthians 4:12**

**death is at work in us, but life is at work in you**

Paul speaks of death and life as if they are persons who can work. This means that they are always in danger of physical death so that the Corinthians can have spiritual life.

**2 Corinthians 4:13**

**the same spirit of faith**

"the same attitude of faith." Here the word "spirit" refers a person's attitude and temperament.

**according to that which was written**

This can be stated in active form. Alternate translation: "as the one who wrote these words"

**I believed, and so I spoke**

This is a quote from the Psalms.

## 2 Corinthians 4:14

### **that the one who raised the Lord Jesus will**

Here to raise up is an idiom for causing someone who has died to become alive again. Alternate translation: "that the one who caused the Lord Jesus to live again will" or "God, who raised the Lord Jesus, will"

## 2 Corinthians 4:15

### **For everything is for your sake**

Here the word "everything" refers to all of the sufferings that Paul has described in previous verses.

### **the grace that is reaching more and more people may cause thanksgiving to increase to the glory of God**

Paul speaks of more and more people experiencing God's grace as if grace were "reaching" people. And, Paul speaks of more and more people giving thanks to God as if thanksgiving were an object that could become larger by itself. Alternate translation: "God may show his grace to many people, causing more and more people to give thanks, to the glory of God"

## 2 Corinthians 4:16

### **Connecting Statement:**

Paul writes that the Corinthian difficulties are minor and do not last long when compared to the unseen eternal things.

### **So we do not become discouraged**

This can be stated as a positive. Alternate translation: "So we remain confident"

### **outwardly we are wasting away**

This refers to their physical bodies decaying and dying. Alternate translation: "our physical bodies are getting weak and dying"

### **inwardly we are being renewed day by day**

This refers to their inward, spiritual lives getting stronger. Alternate translation: "our spiritual beings are being strengthened day by day"

### **inwardly we are being renewed day by day**

This can be stated in active form. Alternate translation: "God is renewing our inward being more each day"

## 2 Corinthians 4:17

### **this momentary, light affliction is producing for us an eternal burden of glory**

Paul speaks of his sufferings and the glory that God will give him as if they were objects that can be weighed. He uses irony to call affliction, which people usually think of as if it were a heavy burden, a light burden and glory, which people usually think of as relief from suffering, as if it were a heavy burden. Through this metaphor he is saying that the glory to come will be much greater than the affliction.

### **that exceeds all measurement**

The glory that Paul will experience is so great that no one can measure it. The abstract noun "measurement" can be translated as the verb "measure." Alternate translation: "that no one can measure"

## 2 Corinthians 4:18

### **things that are seen ... things that are unseen ... things that are unseen**

This can be stated in active form. Alternate translation: "things that we can see ... things that we cannot see ... things that we cannot see"

### **but for things that are unseen**

You can supply the verb for this phrase. Alternate translation: "but we are watching for things that are unseen"

## Chapter 5

<sup>1</sup> We know that if our earthly house—the tent—is destroyed, we have a building from God. It is a house not made by human hands, but an eternal house, in heaven. <sup>2</sup> For in this tent we groan, longing to be clothed with our heavenly residence. <sup>3</sup> We long for this because by putting it on we will not be found to be naked. <sup>4</sup> For indeed while we are in this tent, we groan, being burdened. We do not want to be unclothed. Instead, we want to be clothed, so that what is mortal may be swallowed up by life. <sup>5</sup> The one who prepared us for this very thing is God, who gave us the Spirit as a guarantee of what is to come. <sup>6</sup> Therefore always be confident, knowing that while we are at home in the body, we are away from the Lord. <sup>7</sup> For we walk by faith, not by sight. <sup>8</sup> So we have confidence. We would prefer to be away from the body and at home with the Lord. <sup>9</sup> So we make it our goal, whether we are at home or away, to please him. <sup>10</sup> For we must all appear before the judgment seat of Christ, so that each one may receive what is due for the things done in the body, whether for good or for bad.

<sup>11</sup> Therefore, knowing the fear of the Lord, we persuade people. What we are is clearly seen by God, and I hope that it is also clear to your conscience. <sup>12</sup> We are not commending ourselves to you again, but we are giving you a reason to be proud of us, so you may have an answer for those who boast about appearances but not about what is in the heart. <sup>13</sup> For if we are out of our minds, it is for God; and if we are in our right minds, it is for your sake. <sup>14</sup> For the love of Christ controls us, because we have concluded this: That one person died for all, and that therefore all have died. <sup>15</sup> He died for all, so that those who live should no longer live for themselves but for him who for their sake died and was raised. <sup>16</sup> For this reason, from now on we do not regard anyone according to the flesh, even though we once regarded Christ according to the flesh. But now we no longer regard him that way. <sup>17</sup> Therefore, if anyone is in Christ, he is a new creation. The old things have passed away. See, they have become new. <sup>18</sup> All these things are from God. He reconciled us to himself through Christ and has given us the ministry of reconciliation. <sup>19</sup> That is, in Christ God is reconciling the world to himself, not counting their trespasses against them. He is entrusting to us the message of reconciliation.

<sup>20</sup> So we are appointed as representatives of Christ, as though God were making his appeal through us. We plead with you, for the sake of Christ: "Be reconciled to God!" <sup>21</sup> He made him who knew no sin to become sin for us, so that we might become the righteousness of God in him.

## 2 Corinthians 5 General Notes

### Special concepts in this chapter

#### **New bodies in heaven**

Paul knows that when he dies he will receive a much better body. Because of this, he is not afraid of being killed for preaching the gospel. So he tells others that they too can be reconciled to God. Christ will take away their sin and give them his righteousness. (See: goodnews, reconcile, sin, and righteous)

#### **New creation**

The old and new creation probably refer to how Paul illustrates the old and new self. These concepts are also the same as the old and new man. The term "old" probably does not refer to the sinful nature with which a person is born. It refers to the old way of living or the Christian formerly being bound to sin. The "new creation" is the new nature or new life that God gives a person after they come to believe in Christ. (See: faith)

### Important figures of speech in this chapter

#### **Home**

The Christian's home is no longer in the world. A Christian's real home is in heaven. By using this metaphor, Paul emphasizes that the Christian's circumstances in this world are temporary. It gives hope to those who are suffering. (See: heaven and and hope)

**Other possible translation difficulties in this chapter****"The message of reconciliation"**

This refers to the gospel. Paul calls for people who are hostile to God to repent and be reconciled to him. (See: repent and reconcile)

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**2 Corinthians 5:1****Connecting Statement:**

Paul continues by contrasting believers' earthly bodies to the heavenly ones God will give.

**if our earthly house—the tent—is destroyed, we have a building from God**

Here a temporary "house" or "tent" is a metaphor for a person's physical body and a permanent "building from God" is a metaphor for the new body that God will give believers after they die.

**if our earthly house—the tent—is destroyed, we have**

This can be stated in active form. Alternate translation: "if people destroy our earthly house—the tent—we have" or "if people kill our bodies, we have"

**if our earthly house—the tent—is destroyed**

"if the tent that is our home on earth is destroyed"

**It is a house not made by human hands**

Here "house" means the same thing as "building from God." Here "hands" is a synecdoche that represents the human as a whole. This can be stated in active form. Alternate translation: "It is a house that humans did not make"

**2 Corinthians 5:2****in this tent we groan**

Here "this tent" means the same thing as "the earthly dwelling that we live in." A groan is a sound that a person makes when they eagerly desire to have something that is good.

**longing to be clothed with our heavenly residence**

The words "our heavenly residence" means the same thing as "the place God will give us to live in." Paul speaks of the new body that believers receive after they die as if it were both a house to live in and a piece of clothing that a person can put on.

**2 Corinthians 5:3****by putting it on**

"by putting on our heavenly dwelling"

**we will not be found to be naked**

This can be stated in active form. Alternate translation: "we will not be naked" or "God will not find us naked"

**2 Corinthians 5:4****while we are in this tent**

Paul speaks of the physical body as if it were a "tent."

**in this tent, we groan**

The word "tent" refers to "the earthly dwelling that we live in." The word groan is a sound that a person makes when they eagerly desire to have something that is good. See how you translated this in 2 Corinthians 5:2.

**being burdened**

Paul refers to the difficulties that the physical body experiences as if they were heavy objects that are difficult to carry.

**We do not want to be unclothed ... we want to be clothed**

Paul speaks of the body as if it were clothing. Here "to be unclothed" refers to the death of the physical body; "to be clothed" refers to having the resurrection body that God will give.

**to be unclothed**

"to be without clothes" or "to be naked"

**so that what is mortal may be swallowed up by life**

Paul speaks of life as if it were an animal that eats "what is mortal." The physical body that will die will be replaced by a resurrection body that will live forever.

**so that what is mortal may be swallowed up by life**

This can be stated in active form. Alternate translation: "so that life may swallow up what is mortal"

**2 Corinthians 5:5****who gave us the Spirit as a guarantee of what is to come**

The Spirit is spoken of as if he were a down payment toward eternal life. See how you translated a similar phrase in [2 Corinthians 1:22]

**2 Corinthians 5:6****Connecting Statement:**

Because believers will have a new body and have the Holy Spirit as a pledge, Paul reminds them to live by faith so that they may please the Lord.

**while we are at home in the body**

Paul speaks of the physical body as if it were a place where a person dwells. Alternate translation: "while we are living in this earthly body"

**we are away from the Lord**

"we are not at home with the Lord" or "we are not in heaven with the Lord"

**2 Corinthians 5:7**

**we walk by faith, not by sight**

Here "walk" is a metaphor for "live" or "behave."  
Alternate translation: "we live according to faith, not according to what we see"

**2 Corinthians 5:8**

**We would prefer to be away from the body and at home with the Lord**

You may need to make explicit that they do not prefer to remain alive in this present world.  
Alternate translation: "We would prefer to be away from the body and at home with the Lord than to remain in the body and away from the Lord"

**We would prefer to be away from the body**

Here the word "body" refers to the physical body.

**at home with the Lord**

"at home with the Lord in heaven"

**2 Corinthians 5:9**

**whether we are at home or away**

Possible meanings are 1) "whether we are at home in the body or away from it" or 2) "whether we are at home with the Lord or away from him." Either way, Paul means that, whether in this life or in the next life, believers should try to please the Lord.

**to please him**

"to please the Lord"

**2 Corinthians 5:10**

**we must all appear before the judgment seat of Christ**

Here "judgment seat of Christ" represents Christ himself, who will judge all people. Alternate translation: "we all must stand in the presence of Christ to be judged" or "Christ will judge all of us"

**appear**

"go" or "be present" or "stand"

**each one may receive what is due**

"each person may receive what he deserves"

**the things done in the body**

This can be stated in active form. Alternate translation: "the things he has done in the physical body"

**whether for good or for bad**

"whether those things were good or bad"

**2 Corinthians 5:11**

**knowing the fear of the Lord**

"knowing what it means to fear the Lord"

**we persuade people**

Possible meanings are 1) "we persuade people of the truth of the gospel" or 2) "we persuade people that we are legitimate apostles."

**What we are is clearly seen by God**

This can be stated in active form. Alternate translation: "God clearly sees what kind of people we are"

**I hope that it is also clear to your conscience**

Paul wanted the the Corinthians to know what kind of people he and those with him were. "I expect that it is also clear to your conscience" or "I trust that it is also clear to your conscience"

**that it is also clear to your conscience**

"that you are also convinced of it"

**2 Corinthians 5:12**

**We are not commending ourselves to you again**

"We are not recommending ourselves to you again" or "We are not trying to show you again that we are worthy"

**so you may have an answer for those**

"so you may have something to say to those"

**those who boast about appearances but not about what is in the heart**

Here the word "appearances" refers to outward expressions of things like ability and status. The word "heart" refers to the inward character of a person. Alternate translation: "those who praise their own actions, but do not care about what they really are in their inner being"

**2 Corinthians 5:13**

**if we are out of our minds ... if we are in our right minds**

Paul is speaking about the way others think of him and his coworkers. Alternate translation: "if people think we are crazy ... if people think we are sane"

**2 Corinthians 5:14**

**the love of Christ**

Possible meanings are 1) "our love for Christ" or 2) "Christ's love for us."

**died for all**

"died for all people"

## 2 Corinthians 5:15

### **him who for their sake died and was raised**

"him who for their sake died and whom God caused to live again" or "Christ, who died for their sake and whom God raised"

### **for their sake**

Possible meanings are 1) these words refer only to "died" or 2) these words refer to both "died" and "was raised."

## 2 Corinthians 5:16

### **Connecting Statement:**

Because of Christ's love and death, we are not to judge by human standards. We are appointed to teach others how to be united with and have peace with God through Christ's death and to receive God's righteousness through Christ.

### **For this reason**

This refers to what Paul has just said about living for Christ instead of living for self.

### **regard anyone**

"judge anyone" or "think about anyone"

### **the flesh**

This phrase is a metonym for the way mortal people do things. See how you translated it in [2 Corinthians 1:17]

## 2 Corinthians 5:17

### **he is a new creation**

Paul speaks of the person who believes in Christ as if that person were a new person that God had created. Alternate translation: "he is a new person"

### **The old things have passed away**

Here "the old things" refers to the things that characterized a person before he trusted in Christ.

### **See**

The word "See" here alerts us to pay attention to the surprising information that follows.

## 2 Corinthians 5:18

### **All these things are from God**

"God has done all these things." This refers to what Paul has just said in the previous verse about new things replacing old things.

### **the ministry of reconciliation**

This can be translated with a verbal phrase. Alternate translation: "the ministry of reconciling people to him"

## 2 Corinthians 5:19

### **That is, in Christ**

"This means that in Christ"

### **in Christ God is reconciling the world to himself**

Here the word "world" refers to people in the world. Alternate translation: "in Christ, God is reconciling mankind to himself"

### **He is entrusting to us the message of reconciliation**

God has given Paul the responsibility to spread the message that God is reconciling people to himself.

### **the message of reconciliation**

"the message about reconciliation"

## 2 Corinthians 5:20

### **we are appointed as representatives of Christ**

This can be stated in active form. Alternate translation: "God has appointed us as Christ's representatives"

### **representatives of Christ**

"those who speak for Christ"

### **Be reconciled to God**

This can be stated in active form. Alternate translation: "Let God reconcile you to himself"

## 2 Corinthians 5:21

### **General Information:**

The words "us" and "we" refer to Paul and his readers and so are inclusive.

### **He made him who knew no sin to become sin for us**

"Christ new no sin, but God made him to become sin for us"

### **knew no sin**

"never sinned"

### **to become sin for us**

The word "sin" is a metonym for the sacrifice that is offered so that God will forgive sin. Alternate translation: "to become the sacrifice for which God will forgive our sins"

### **us, so that**

"us. He did this so that"

### **so that we might become the righteousness of God in him**

The phrase "the righteousness of God" refers to the righteousness that God requires and that comes from God. Alternate translation: "so that through Christ we might have the righteousness that God requires"

## Chapter 6

<sup>1</sup> Working together with him, we also urge you not to receive the grace of God in vain. <sup>2</sup> For he says,

"In a favorable time I paid attention to you,  
and in the day of salvation I helped you."

Look, now is the favorable time. Look, now is the day of salvation. <sup>3</sup> We do not place a stumbling block in front of anyone, for we do not wish our ministry to be discredited. <sup>4</sup> Instead, in every way we commend ourselves as God's servants in much endurance, in affliction, in distress, in hardship, <sup>5</sup> in beatings, in imprisonments, in riots, in hard labor, in sleepless nights, in hunger, <sup>6</sup> in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in sincere love, <sup>7</sup> in the word of truth, in the power of God; with the armor of righteousness for the right hand and the left. <sup>8</sup> We are God's servants in glory and dishonor, in slander and praise; regarded as deceivers and yet truthful; <sup>9</sup> as unknown, yet well known; as dying, yet, look, we live; as being disciplined, yet not killed; <sup>10</sup> as sorrowful, yet rejoicing; as poor, yet many are enriched; as having nothing, yet possessing all things.

<sup>11</sup> We have spoken the whole truth to you, Corinthians, and our heart is wide open. <sup>12</sup> You are not restrained by us, but you are restrained in your own hearts. <sup>13</sup> Now in fair exchange—I speak as to children—open yourselves wide also. <sup>14</sup> Do not be yoked together with unbelievers. For what association does righteousness have with lawlessness? For what fellowship does light have with darkness? <sup>15</sup> What agreement can Christ have with Belial? Or what share does a believer have together with an unbeliever? <sup>16</sup> And what agreement is there between the temple of God and idols? For we are the temple of the living God, just as God said:

"I will dwell among them  
and walk among them.  
I will be their God,  
and they will be my people."

<sup>17</sup> Therefore,

"Come out from among them,  
and be set apart," says the Lord.  
"Touch no unclean thing,  
and I will welcome you.

<sup>18</sup> I will be a Father to you,  
and you will be my sons and daughters,"  
says the Lord Almighty.

## 2 Corinthians 6 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 2 and 16-18, which are words from the Old Testament.

### Special concepts in this chapter

#### Servants

Paul refers to Christians as servants of God. God calls Christians to serve him in all circumstances. Paul describes some of the difficult circumstances in which he and his companions served God.

**Important figures of speech in this chapter****Contrasts**

Paul uses four pairs of contrasts: righteousness versus lawlessness, light versus darkness, Christ versus Satan, and the temple of God versus idols. These contrasts show a difference between Christians and non-Christians. (See: righteous and light and darkness)

**Light and darkness**

The Bible often speaks of unrighteous people, people who do not do what pleases God, as if they were walking around in darkness. It speaks of light as if it were what enables those sinful people to become righteous, to understand what they are doing wrong and begin to obey God. (See: righteous)

**Rhetorical questions**

Paul uses a series of rhetorical questions to teach his readers. All of these questions make essentially the same point: Christians should not intimately fellowship with those who live in sin. Paul repeats these questions for emphasis. (See: and sin)

**Other possible translation difficulties in this chapter****We**

Paul likely uses the pronoun "we" to represent at least Timothy and himself. It may also include other people.

**2 Corinthians 6:1****Connecting Statement:**

Paul summarizes how working together for God is supposed to be.

**Working together with him**

Paul is implying that he and Timothy are working with God. Alternate translation: "Working together with God"

**we also urge you not to receive the grace of God in vain**

"we beg you to make use of the grace that you have received from God"

**2 Corinthians 6:2****General Information:**

In this verse, Paul quotes a portion from the prophet Isaiah.

**For he says**

"For God says." This introduces a quotation from the prophet Isaiah. Alternate translation: "For God says in scripture"

**Look**

The word "Look" here alerts us to pay attention to the surprising information that follows.

**2 Corinthians 6:3****We do not place a stumbling block in front of anyone**

Paul speaks of anything that would prevent a person from trusting in Christ as if it were a physical object over which that person trips and falls. Alternate translation: "We do not want to do anything that will prevent people from believing our message"

**we do not wish our ministry to be discredited**

The word "discredited" refers to people speaking badly about Paul's ministry, and working against the message he proclaims. This can be stated in active form. Alternate translation: "we do not want anyone to be able to speak badly about our ministry"

**2 Corinthians 6:4****General Information:**

When Paul uses "we" here, he is referring to himself and Timothy.

**in every way we commend ourselves as God's servants**

Possible meanings are 1) "Because we are God's servants we recommend ourselves to you in every way" or 2) "in every way we show that we are God's servants"

**in every way**

This tells how they commend themselves. Alternate translation: "in everything we do"

**in much endurance, in affliction, in distress, in hardship**

Paul mentions various difficult situations in which they commend themselves as God's servants.

**2 Corinthians 6:5****in beatings, in imprisonments, in riots, in hard labor, in sleepless nights, in hunger**

Paul continues to mention various difficult situations in which they commend themselves as God's servants.

## 2 Corinthians 6:6

### **in purity ... in sincere love**

Paul lists several moral virtues that they maintained in difficult situations, commending themselves as God's servants.

## 2 Corinthians 6:7

### **in the word of truth**

"by speaking God's message about truth" or "by speaking God's true message"

### **in the power of God**

"by showing God's power to people"

### **with the armor of righteousness for the right hand and the left**

Paul speaks of their righteousness as if it were weapons that they use to fight spiritual battles.

### **the armor of righteousness**

"righteousness as our armor" or "righteousness as our weapons"

### **for the right hand and the left**

Possible meanings are 1) that there is a weapon in one hand and a shield in the other or 2) that they are completely equipped for battle, able to fend off attacks from any direction.

## 2 Corinthians 6:8

### **regarded as deceivers**

"people regard us as deceivers" or "people say that we are liars"

### **and yet truthful**

You may need to fill in the words left out of the ellipsis. Alternate translation: "but we are truthful"

## 2 Corinthians 6:9

### **as if we were unknown, yet we are well known**

This can be stated in active form. Alternate translation: "as if people did not know us, and yet people know us well"

### **as if we were being punished for our actions, yet we are not killed**

This can be stated in active form. Alternate translation: "as if people were punishing us for our actions, yet they have not killed us"

## 2 Corinthians 6:10

### **General Information:**

This page has intentionally been left blank.

## 2 Corinthians 6:11

### **spoken the whole truth to you**

"spoken honestly to you"

### **our heart is wide open**

Paul speaks of his great affection for the Corinthians as having a heart that is open. Here "heart" is a metonym for a person's emotions. Alternate translation: "we love you very much"

## 2 Corinthians 6:12

### **You are not restrained by us, but you are restrained in your own hearts**

Paul speaks of the Corinthians' lack of love for him as if their hearts were squeezed into a tight space. Here "heart" is a metonym for a person's emotions.

### **You are not restrained by us**

This can be stated in active form. Alternate translation: "We have not restrained you" or "We have not given you any reason to stop loving us"

### **you are restrained in your own hearts**

This can be stated in active form. Alternate translation: "your own hearts are restraining you" or "you have stopped loving us for your own reasons"

## 2 Corinthians 6:13

### **open yourselves wide also**

Paul urges the Corinthians to love him as he has loved them. Alternate translation: "love us back" or "love us much as we have loved you"

## 2 Corinthians 6:14

### **Connecting Statement:**

Paul encourages the believers at Corinth to be separated from idols and live clean lives for God.

### **Do not be yoked together with unbelievers**

This can be stated in positive terms. Alternate translation: "Only be yoked together with believers"

### **be yoked together with unbelievers**

Paul speaks of working together toward a common purpose as if it were two animals tied together to pull a plow or cart. Alternate translation: "team up with" or "have a close relationship with"

### **For what association does righteousness have with lawlessness?**

This is a rhetorical question that anticipates a negative answer. Alternate translation: "For righteousness can have no association with lawlessness."

### **For what fellowship does light have with darkness?**

Paul asks this question to emphasize that light and darkness cannot coexist since light dispels

darkness. The words "light" and "darkness" refer to the moral and spiritual qualities of believers and unbelievers. Alternate translation: "Light can have no fellowship with darkness."

## 2 Corinthians 6:15

### **What agreement can Christ have with Belial?**

This is a rhetorical question that anticipates a negative answer. Alternate translation: "There is no agreement between Christ and Belial."

### **Belial**

This is another name for the devil.

### **Or what share does a believer have together with an unbeliever?**

This is a rhetorical question that anticipates a negative answer. Alternate translation: "A believer shares nothing in common with an unbeliever."

## 2 Corinthians 6:16

### **General Information:**

Paul paraphrases portions from several Old Testament prophets: Moses, Zechariah, Amos, and possibly others.

### **And what agreement is there between the temple of God and idols?**

This is a rhetorical question that anticipates a negative answer. Alternate translation: "There is no agreement between the temple of God and idols."

### **we are the temple of the living God**

Paul refers to all Christians as forming a temple for God to dwell in. Alternate translation: "we are like a temple where the living God dwells"

### **I will dwell among them and walk among them.**

This is an Old Testament quotation that speaks of God being with the people in two different ways. The words "dwell among" speak of living where others live, while the words "walk among" speak of being with them as they go about their lives. Alternate translation: "I will be with them and help them"

## 2 Corinthians 6:17

### **General Information:**

Paul quotes portions from the Old Testament prophets Isaiah and Ezekiel.

### **be set apart**

This can be stated in active form. Alternate translation: "set yourselves apart" or "allow me to set you apart"

### **Touch no unclean thing**

This can be stated in positive terms. Alternate translation: "Touch only things that are clean" or "Stay away from things that are unclean"

## 2 Corinthians 6:18

### **General Information:**

This page has intentionally been left blank.

## Chapter 7

<sup>1</sup> Beloved, since we have these promises, let us cleanse ourselves of all defilement of flesh and spirit. Let us perfect holiness in the fear of God.

<sup>2</sup> Make room for us! We have not wronged anyone. We have not corrupted anyone or taken advantage of anyone. <sup>3</sup> It is not to condemn you that I say this. For I have already said that you are in our hearts, for us to die together and to live together. <sup>4</sup> I have great confidence in you, and great is my boast about you. I am filled with comfort. I overflow with joy even in all our tribulation.

<sup>5</sup> When we came to Macedonia, our bodies had no rest. Instead, we were troubled in every way by conflicts on the outside and fears on the inside. <sup>6</sup> But God, who comforts the lowly, comforted us by the arrival of Titus. <sup>7</sup> It was not only by his arrival that God comforted us. It was also by the comfort that Titus had received from you. He told us of your great affection, your sorrow, and your zeal for me. So I rejoiced even more. <sup>8</sup> Even though my letter made you sorrowful, I do not regret it. But I did regret it when I saw that my letter made you sorrowful, though only for a little while. <sup>9</sup> Now I rejoice, not because you were sorrowful, but because your sorrow brought you to repentance. You experienced a godly sorrow, so you suffered no loss because of us. <sup>10</sup> For godly sorrow brings about repentance that accomplishes salvation without regret. Worldly sorrow, however, brings about death. <sup>11</sup> See what great diligence this godly sorrow produced in you. How great was the determination in you to prove you were innocent. How great was your indignation, your fear, your longing, your zeal, and your desire to see that justice should be done! In everything you have proved yourselves to be innocent in this matter. <sup>12</sup> Although I wrote to you, I did not write for the sake of the wrongdoer, nor for the one who suffered the wrong, but so that your earnestness toward us should be made known to you in the sight of God. <sup>13</sup> It is by this that we are encouraged.

In addition to our own comfort, we also rejoiced even more because of Titus' joy, because his spirit was refreshed by all of you. <sup>14</sup> For if I boasted to him about you, I was not put to shame. On the contrary, just as everything we said to you was true, our boasting about you to Titus proved to be true. <sup>15</sup> His affection for you is even greater as he remembers the obedience of all of you, how you welcomed him with fear and trembling. <sup>16</sup> I rejoice because I have complete confidence in you.

## 2 Corinthians 7 General Notes

### Structure and formatting

In verses 2-4, Paul finishes his defense. He then writes about Titus's return and the comfort it brought.

### Special concepts in this chapter

#### Clean and unclean

Christians are "clean" in the sense that God has cleansed them from sin. They do not need to be concerned with being clean according to the law of Moses. Ungodly living can still make a Christian unclean. (See: clean and lawofmoses)

#### Sadness and sorrow

The words "sad" and "sorrow" in this chapter indicate that the Corinthians were upset to the point of repenting. (See: repent)

### Other possible translation difficulties in this chapter

#### We

Paul likely uses the pronoun "we" to represent at least Timothy and himself. It may also include other people.

#### Original situation

This chapter discusses in detail a previous situation. We can figure out some aspects of this situation from the information in this chapter. But it is best not to include this type of implicit information in a translation.

## 2 Corinthians 7:1

### Connecting Statement:

Paul continues to remind the Corinthians to be separated from sin and to seek holiness purposefully.

### Beloved

"You whom I love" or "Dear friends"

### let us cleanse ourselves of all defilement of flesh and spirit

Here Paul is saying to stay away from any form of sin that would affect one's relationship with God.

### of all defilement of flesh and spirit

"of all things that defile our body and spirit" or "of all things in our body and spirit that make us unacceptable to God"

### Let us perfect holiness

"Let us do all we can to be perfectly holy"

### in the fear of God

"out of deep respect for God" or "because we fear God"

## 2 Corinthians 7:2

### Connecting Statement:

Having already warned the people of Corinth about other leaders who were striving to get these Corinthian believers to follow them, Paul reminds the people of the way he feels about them.

### Make room for us

This refers back to what Paul said starting in [2 Corinthians 6:11]

## 2 Corinthians 7:3

### It is not to condemn you that I say this

"I do not say this to accuse you of having done wrong." The word "this" refers to what Paul just said about not having wronged anyone.

### you are in our hearts

Paul speaks of his and his associates' great love for the Corinthians as if they held them in their hearts. Alternate translation: "you are very dear to us"

### for us to die together and to live together

This means that Paul and his associates will continue to love the Corinthians no matter what happens. Alternate translation: "whether we live or whether we die"

### for us to die

"us" includes the Corinthian believers.

## 2 Corinthians 7:4

### great is my boast about you

"I boast much about you" or "I am very proud of you"

### I am filled with comfort

This can be stated in active form. Alternate translation: "You fill me with comfort"

### I overflow with joy

Paul speaks of joy as if it is a liquid that fills him until he overflows. Alternate translation: "I am extremely joyful"

### even in all our tribulation

"even though we suffer greatly"

## 2 Corinthians 7:5

### When we came to Macedonia

Here the word "we" refers to Paul and Timothy but not to the Corinthians or Titus.

### our bodies had no rest

The word "body" often refers to the whole person. Alternate translation: "we had no rest" or "we were very tired"

### we were troubled in every way

This can be stated in active form. Alternate translation: "we experienced trouble in every way"

### by conflicts on the outside and fears on the inside

Possible meanings for "outside" are 1) "outside of our bodies" or 2) "outside of the church." The word "inside" refers to their inward emotions. Alternate translation: "by conflicts with other people and by fears within ourselves"

## 2 Corinthians 7:6

### General Information:

This page has intentionally been left blank.

## 2 Corinthians 7:7

### by the comfort that Titus had received from you

Paul received comfort from knowing that the Corinthians had comforted Titus. Alternate translation: "by learning about the comfort that Titus had received from you"

## 2 Corinthians 7:8

### General Information:

This refers to Paul's previous letter to these Corinthian believers where he rebuked them for their acceptance of a believer's sexual immorality with his father's wife.

**Connecting Statement:**

Paul praises them for their godly sorrow, their zeal to do right, and the joy that it brought him and Titus.

**when I saw that my letter**

"when I learned that my letter"

**2 Corinthians 7:9**

**not because you were sorrowful**

This can be stated in active form. Alternate translation: "not because what I said in my letter made you sorrowful"

**sorrowful ... sorrow ... sorrow**

or "distressed ... distress ... distress"

**so you suffered no loss because of us**

"so you suffered no loss because we rebuked you." This means that although the letter caused them sorrow, they eventually benefited from the letter because it led them to repentance. Alternate translation: "so that we did not harm you in any way"

**2 Corinthians 7:10**

**For godly sorrow brings about repentance that accomplishes salvation**

The word "repentance" may be repeated to clarify its relationship to what precedes it and what follows it. "For godly sorrow produces repentance, and repentance leads to salvation"

**without regret**

Possible meanings are 1) Paul has no regret that he caused them sorrow because that sorrow led to their repentance and salvation or 2) the Corinthians will not regret experiencing sorrow because it led to their repentance and salvation.

**Worldly sorrow, however, brings about death**

This kind of sorrow leads to death instead of salvation because it does not produce repentance. Alternate translation: "Worldly sorrow, however, leads to spiritual death"

**2 Corinthians 7:11**

**See what great diligence**

"Look and see for yourselves what great diligence"

**How great was the determination in you to prove you were innocent.**

Here the word "How" makes this statement an exclamation. Alternate translation: "Your determination to prove you were innocent was very great!"

**your indignation**

"your anger"

**that justice should be done**

This can be stated in active form. Alternate translation: "that someone should carry out justice"

**2 Corinthians 7:12**

**the wrongdoer**

"the one who did wrong"

**your earnestness toward us should be made known to you in the sight of God**

This can be stated in active form. Alternate translation: "so that you would know in the sight of God your earnestness toward us"

**earnestness**

sincere, serious desire for what is good

**in the sight of God**

This represents God's presence. See how you translated this in [2 Corinthians 4:2]

**2 Corinthians 7:13**

**It is by this that we are encouraged**

Here the word "this" refers to the way the Corinthians responded to Paul's previous letter, as he described in the previous verse. This can be stated in active form. Alternate translation: "This is what encourages us"

**his spirit was refreshed by all of you**

Here the word "spirit" refers to a person's temperament and disposition. This can be stated in active form. Alternate translation: "all of you refreshed his spirit" or "all of you made him stop worrying"

**2 Corinthians 7:14**

**For if I boasted to him about you**

"For although I boasted to him about you"

**I was not put to shame**

"you did not disappoint me"

**our boasting about you to Titus proved to be true**

"you proved that our boasting about you to Titus was true"

**2 Corinthians 7:15**

**the obedience of all of you**

This noun "obedience" can be stated with a verb, "obey." Alternate translation: "how all of you obeyed"

**you welcomed him with fear and trembling**

Here "fear" and "trembling" share similar meanings and emphasize the intensity of fear. Alternate translation: "you welcomed him with great reverence"

**with fear and trembling**

Possible meanings are 1) "with great reverence for God" or 2) "with great reverence for Titus."

**2 Corinthians 7:16**

**General Information:**

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## Chapter 8

<sup>1</sup> We want you to know, brothers, about the grace of God that has been given to the churches of Macedonia. <sup>2</sup> During a great test of tribulation, the abundance of their joy and the extremity of their poverty have produced great riches of generosity. <sup>3</sup> For I testify that they gave as much as they were able, and even beyond what they were able, and of their own free will <sup>4</sup> they begged us with much earnestness for the privilege of sharing in this service to God's holy people. <sup>5</sup> This did not happen as we had hoped, but they first gave themselves to the Lord and then to us by the will of God. <sup>6</sup> So we urged Titus, who had already begun this task, to complete among you this act of grace. <sup>7</sup> But you abound in everything—in faith, in speech, in knowledge, in all diligence, and in your love for us. So also make sure that you excel in this act of grace. <sup>1</sup><sup>8</sup> I say this not as a command but to test the sincerity of your love by comparing it to the eagerness of other people. <sup>9</sup> For you know the grace of our Lord Jesus Christ. Even though he was rich, for your sakes he became poor, so that through his poverty you might become rich. <sup>10</sup> In this matter I will give you advice that will help you. One year ago, you not only started to do something, but you desired to do it. <sup>11</sup> Now finish it. Just as there was an eagerness and desire to do it then, may you also bring it to completion, as much as you can. <sup>12</sup> For if you are eager to do this deed, it is a good and acceptable thing. It must be based on what a person has, not on what he does not have. <sup>13</sup> For this is not to cause relief for others and tribulation for you, but for fairness. <sup>14</sup> Your abundance at the present time will supply what they need. This is also so that their abundance may supply your need, and so that there may be fairness. <sup>15</sup> It is as it is written:

"The one with much did not have anything left over,  
and the one who had little did not have any lack."

<sup>16</sup> But thanks be to God, who put into Titus' heart the same earnest care that I have for you. <sup>17</sup> For he not only accepted our appeal, but he was also very earnest about it. He came to you of his own free will. <sup>18</sup> We have sent with him the brother who is praised among all of the churches for his work in proclaiming the gospel. <sup>19</sup> Not only this, but he also was chosen by the churches to be our traveling companion with this act of grace, which is being administered by us for the glory of the Lord himself and our good will. <sup>20</sup> We are avoiding the possibility that anyone should complain about this act of generosity that we are carrying out. <sup>21</sup> We take care to do what is good, not only before the Lord, but also before people. <sup>22</sup> We are also sending another brother with them. We have tested him in many ways and found him diligent for many tasks. He is even more eager now because of the great confidence he has in you. <sup>23</sup> As for Titus, he is my partner and fellow worker for you. As for our brothers, they are messengers from the churches. They are a glory to Christ. <sup>24</sup> So show them the proof of your love, and show to the churches the reason for our boasting about you.

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### Footnotes

8:7 <sup>[1]</sup>There is evidence that corrections were made to verse 7 by later copyists who were referring to other ancient texts. Most modern translations follow those corrections, and they now read,

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## 2 Corinthians 8 General Notes

### Structure and formatting

Chapters 8 and 9 begin a new section. Paul writes about how churches in Greece helped needy believers in Jerusalem.

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULB does this with the quoted words of verse 15.

**Special concepts in this chapter****Gift to the church in Jerusalem**

The church in Corinth started preparing to give money to the poor believers in Jerusalem. The churches in Macedonia also had given generously. Paul sends Titus and two other believers to Corinth to encourage the Corinthians to give generously. Paul and the others will carry the money to Jerusalem. They want people to know it is being done honestly.

**Other possible translation difficulties in this chapter****We**

Paul likely uses the pronoun "we" to represent at least Timothy and himself. It may also include other people.

**Paradox**

A "paradox" is a true statement that appears to describe something impossible. These words in verse 2 are a paradox: "the abundance of their joy and the extremity of their poverty have produced great riches of generosity." In verse 3 Paul explains how their poverty produced riches. Paul also uses riches and poverty in other paradoxes. ([2 Corinthians 8:2](#))

**2 Corinthians 8:1****Connecting Statement:**

Having explained his changed plans and his ministry direction, Paul talks about giving.

**the grace of God that has been given to the churches of Macedonia**

This can be stated in active form. Alternate translation: "the grace that God has given to the churches of Macedonia"

**2 Corinthians 8:2****the abundance of their joy and the extremity of their poverty have produced great riches of generosity**

Paul speaks of "joy" and "poverty" as if they were living things that can produce generosity. Alternate translation: "because of the people's great joy and extreme poverty, they have become very generous"

**the abundance of their joy**

Paul speaks of joy as if it were a physical object that could increase in size or quantity.

**extremity of their poverty ... riches of generosity**

Though the churches of Macedonia have suffered testings of affliction and poverty, by God's grace they have been able to collect money for the believers in Jerusalem.

**great riches of generosity**

"a very great generosity." The words "great riches" emphasize the greatness of their generosity.

**2 Corinthians 8:3****they gave**

This refers to the churches in Macedonia.

**of their own free will**

"voluntarily"

**2 Corinthians 8:4****this service to God's holy people**

Paul is referring to providing money to the believers in Jerusalem. Alternate translation: "this ministry of providing for the believers in Jerusalem"

**2 Corinthians 8:5****This did not happen as we had hoped**

The Macedonians did even more than Paul and those with him had hoped for. Alternate translation: "This did not happen merely as we had thought it might" or "But even more than we had expected"

**2 Corinthians 8:6****who had already begun this task**

Paul is referring to the collection of money from the Corinthians for the believers in Jerusalem. Alternate translation: "who had encouraged your giving in the first place"

**to complete among you this act of grace**

Titus was to help the Corinthians to complete the collection of money. Alternate translation: "to encourage you to finish collecting and giving your generous gift"

**2 Corinthians 8:7****make sure that you excel in this act of grace**

Here "this act of grace" refers the gift that the Corinthians were to give. Alternate translation: "make sure that you are very generous in your giving"

**2 Corinthians 8:8****by comparing it to the eagerness of other people**

Paul is encouraging the Corinthians to give generously by comparing their generosity with the generosity of the Macedonian churches.

**2 Corinthians 8:9****the grace of our Lord**

In this context, the word "grace" emphasizes the generosity with which Jesus had blessed the Corinthians.

**Even though he was rich, for your sakes he became poor**

Paul speaks of Jesus before his incarnation as being rich, and of his becoming human as becoming poor.

**through his poverty you might become rich**

Paul speaks of the Corinthians becoming spiritually rich as a result of Jesus becoming human.

**2 Corinthians 8:10****In this matter**

This refers to their collecting money to give to the believers in Jerusalem. Alternate translation: "With regard to the collection"

**2 Corinthians 8:11****there was an eagerness and desire to do it**

This can be stated with a verbal phrase. Alternate translation: "you were eager and desired to do it"

**bring it to completion**

"complete it" or "finish it"

**2 Corinthians 8:12****a good and acceptable thing**

Here the words "good" and "acceptable" share similar meanings and emphasize the goodness of the thing. Alternate translation: "a very good thing"

**It must be based on what a person has**

"Giving must be based on what a person has"

**2 Corinthians 8:13****For this is not to cause relief for others and tribulation for you**

The word "this" refers to collecting money for the believers in Jerusalem. The abstract nouns "relief" and "tribulation" can be stated as verbs. Alternate translation: "We are not asking you to give money to relieve others and make yourselves suffer"

**but for fairness**

"but so that there should be equality" or "but so that there might be equality between others and you." Paul is explaining why he is asking the

Corinthians to give money to the believers in Jerusalem.

**2 Corinthians 8:14****This is also so that their abundance may supply your need**

Since the Corinthians are acting in the present time, it is implied that the believers in Jerusalem will also help them at some time in the future. Alternate translation: "This is also so that in the future their abundance may supply your need"

**2 Corinthians 8:15****as it is written**

Here Paul quotes from Exodus. This can be stated in active form. Alternate translation: "as Moses wrote"

**did not have any lack**

"had all he needed"

**2 Corinthians 8:16****who put into Titus' heart the same earnest care that I have for you**

Here the word "heart" refers to the emotions. This means that God caused Titus to love them. Alternate translation: "who made Titus care for you as much as I do"

**same earnest care**

"the same enthusiasm" or "same deep concern"

**2 Corinthians 8:17****For he not only accepted our appeal**

Paul is referring to his asking Titus to return to Corinth and complete the collection. Alternate translation: "For he not only agreed to our request that he help you with the collection"

**2 Corinthians 8:18****with him**

"with Titus"

**the brother who is praised among all of the churches**

This can be stated in active form. Alternate translation: "the brother whom believers among all of the churches praise"

**2 Corinthians 8:19****Not only this**

"Not only do believers among all of the churches praise him"

**he also was chosen by the churches**

This can be stated in active form. Alternate translation: "the churches also chose him"

**our traveling companion with this act of grace**

"to travel with us as we carry out this act of generosity." This refers to taking the offering to Jerusalem.

**which is being administered by us**

This can be translated in active form. Alternate translation: "which we are taking care of"

**for the glory of the Lord himself and our good will**

You may need to fill in the ideas missing in the ellipsis. Alternate translation: "so that people will praise the Lord and so that they will see how eager we are to help"

**2 Corinthians 8:20**

**about this act of generosity that we are carrying out**

This refers to taking the offering to Jerusalem. The abstract noun "generosity" can be translated with an adjective. Alternate translation: "concerning the way we are handling this generous gift"

**2 Corinthians 8:21**

**We take care to do what is good, not only before the Lord, but also before people.**

"We are careful to do not only what the Lord thinks is good but also what people think is good"

**before the Lord ... before people**

"in the Lord's opinion ... in people's opinion"

**2 Corinthians 8:22**

**with them**

The word "them" refers to Titus and the previously mentioned brother.

**2 Corinthians 8:23**

**he is my partner and fellow worker for you**

"he is my partner, who works with me to help you"

**As for our brothers**

This refers to the two other men who will accompany Titus.

**they are messengers from the churches**

This can be stated in active form. Alternate translation: "the churches have sent them as their messengers"

**They are a glory to Christ**

This can be stated with a verbal phrase. Alternate translation: "They will cause people to see Christ's glory" or "They will cause people to honor Christ"

**2 Corinthians 8:24**

**General Information:**

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## Chapter 9

<sup>1</sup> Concerning the service for God's holy people, it is not necessary for me to write to you. <sup>2</sup> I know about your desire, which I boasted about to the people of Macedonia. I told them that Achaia has been getting ready since last year. Your eagerness has motivated most of them to action. <sup>3</sup> Now I have sent the brothers so that our boasting about you may not be futile, and so that you would be ready, as I said you would be. <sup>4</sup> Otherwise, if any Macedonians come with me and find you unprepared, we would be ashamed—I say nothing about you—for being so confident in you. <sup>5</sup> So I thought it was necessary to urge the brothers to come to you and to make arrangements in advance for the gift you have promised. This is so that it might be ready as a blessing, and not as something extorted.

<sup>6</sup> The point is this: The one who sows sparingly will also reap sparingly, and the one who sows for the purpose of a blessing will also reap a blessing. <sup>7</sup> Let each one give as he has planned in his heart, not reluctantly or under compulsion, for God loves a cheerful giver. <sup>8</sup> And God is able to make all grace overflow for you, so that, always, in all things, you may have all you need. This will be so that you may multiply every good deed. <sup>9</sup> It is as it is written:

"He has distributed his riches and given them to the poor.  
His righteousness lasts forever."

<sup>10</sup> He who supplies seed to the farmer who sows and bread for food will also supply and multiply your seed for sowing. He will increase the harvest of your righteousness. <sup>11</sup> You will be enriched in every way so you can be generous. This will bring about thanksgiving to God through us. <sup>12</sup> For carrying out this service not only meets the needs of God's holy people, but it also is overflowing into many acts of thanksgiving to God. <sup>13</sup> Because of your being tested and proved by this service, you will also glorify God by obedience to your confession of the gospel of Christ. You will also glorify God by the generosity of your contribution to them and to everyone. <sup>14</sup> They long for you, and they are praying for you. They do this because of the very great grace of God that is on you. <sup>15</sup> May thanks be to God for his inexpressible gift!

## 2 Corinthians 9 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verse 9, which is quoted from the Old Testament.

### Important figures of speech in this chapter

#### Metaphors

Paul uses three agricultural metaphors. He uses them to teach about giving to needy believers. The metaphors help Paul explain that God will reward those who give generously. Paul does not say how or when God will reward them. (See: and reward)

### 2 Corinthians 9:1

#### General Information:

When Paul refers to Achaia, he is talking about a Roman province located in southern Greece where Corinth is located.

#### Connecting Statement:

Paul continues on the subject of giving. He wants to make sure that the collection of their offering for the needy believers in Jerusalem takes place before he comes so that it does not seem as though he

takes advantage of them. He talks about how giving blesses the giver and glorifies God.

#### the service for God's holy people

This refers to the collection of money to give to the believers in Jerusalem. The full meaning of this statement can be made explicit. Alternate translation: "the ministry for the believers in Jerusalem"

## 2 Corinthians 9:2

### **Achaia has been getting ready**

Here the word "Achaia" refers to the people who live in this province, and specifically to the people of the church in Corinth. Alternate translation: "the people of Achaia have been preparing"

## 2 Corinthians 9:3

### **the brothers**

This refers to Titus and the two men who accompany him.

### **our boasting about you may not be futile**

Paul does not want others to think that the things that he had boasted about the Corinthians were false.

## 2 Corinthians 9:4

### **find you unprepared**

"find you unprepared to give"

## 2 Corinthians 9:5

### **the brothers to come to you**

From Paul's perspective, the brothers are going. Alternate translation: "the brothers to go to you"

### **not as something extorted**

This can be stated in active form. Alternate translation: "not as something that we have extorted from you" or "not as something that you gave us because we forced you to give it to us"

## 2 Corinthians 9:6

### **the one who sows ... reap a blessing**

Paul uses the image of a farmer sowing seeds to describe the results of giving. As a farmer's harvest is based on how much he sows, so will God's blessings be little or much, based on how generously the Corinthians give.

## 2 Corinthians 9:7

### **give as he has planned in his heart**

Here the word "heart" refers to the thoughts and emotions. Alternate translation: "give as he has determined"

### **not reluctantly or under compulsion**

This can be translated with verbal phrases. Alternate translation: "not because he feels guilty or because someone is forcing him to give"

### **for God loves a cheerful giver**

God wants people to give gladly to help provide for fellow believers.

## 2 Corinthians 9:8

### **God is able to make all grace overflow for you**

Grace is spoken of as if it were a physical object of which a person can have more than he can use. As a person gives financially to other believers, God also gives to the giver everything he needs. Alternate translation: "God is able to give you many things" or "God is able to give you very much"

### **grace**

This refers here to the physical things a Christian needs, not to the need for God to save him from his sins.

### **so that you may multiply every good deed**

"so that you may be able to do more and more good deeds"

## 2 Corinthians 9:9

### **It is as it is written**

"This is just as it is written." This can be stated in active form. Alternate translation: "This is just as the writer wrote"

## 2 Corinthians 9:10

### **He who supplies**

"God who supplies"

### **bread for food**

Here the word "bread" refers to food in general. Alternate translation: "food to eat"

### **will also supply and multiply your seed for sowing**

Paul speaks of the Corinthians' possessions as if they were seeds and of giving to others as if they were sowing seeds. Alternate translation: "will also supply and multiply your possessions so that you can sow them by giving them to others"

### **He will increase the harvest of your righteousness**

Paul compares the benefits that the Corinthians will receive from their generosity to that of a harvest. Alternate translation: "God will bless you even more for your righteousness"

### **the harvest of your righteousness**

"the harvest that comes from your righteous actions." Here the word "righteousness" refers to the righteous actions of the Corinthians in giving their resources to the believers in Jerusalem.

## 2 Corinthians 9:11

### **You will be enriched**

This can be stated in active form. Alternate translation: "God will enrich you"

**This will bring about thanksgiving to God through us**  
The word this refers to the Corinthian's generosity.  
Alternate translation: "Because of your generosity, those who receive the gifts we bring them will thank God" or "When we give your gifts to those who need them, they will give thanks to God"

## 2 Corinthians 9:12

### **For carrying out this service**

Here the word "service" refers to Paul and his companions bringing the contribution to the believers in Jerusalem. Alternate translation: "For our carrying out this service for the believers in Jerusalem"

### **but it also is overflowing into many acts of thanksgiving to God**

Paul speaks of the Corinthian believers' act of service as if it were a liquid of which there is more than a container can hold. Alternate translation: "It also causes people to do many deeds for which people will thank God"

## 2 Corinthians 9:13

### **Because of your being tested and proved by this service**

This can be stated in active form. Alternate translation: "Because this service has tested and proven you"

**you will also glorify God by obedience ... by the generosity of your contribution to them and to everyone**  
Paul says that the Corinthians will glorify God both by being faithful to Jesus and by giving generously to other believers who have need.

### **the generosity of your contribution**

The abstract nouns "generosity" and "contribution" can be stated respectively as an adverb and a verb. Alternate translation: "what you have contributed generously" (

### **contribution**

This word refers here to a gift that is part of a larger gift that many people are giving.

## 2 Corinthians 9:14

### **General Information:**

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## 2 Corinthians 9:15

### **for his inexpressible gift**

"for his gift, which words cannot describe." Possible meanings are 1) that this gift refers to "the very great grace" that God has given to the Corinthians, which has led them to be so generous or 2) that this gift refers to Jesus Christ, whom God gave to all believers.

## Chapter 10

<sup>1</sup> I, Paul, myself urge you, by the humility and gentleness of Christ. I am meek when I am in your presence, but I am bold toward you when I am away. <sup>2</sup> I beg of you that, when I am present with you, I will not need to be bold with the confidence that I think I will need to be bold when I oppose those who think that we are walking according to the flesh. <sup>3</sup> For even though we walk in the flesh, we do not make war according to the flesh. <sup>4</sup> For the weapons we fight with are not fleshly. Rather, they have divine power to destroy strongholds. They bring misleading arguments to nothing. <sup>5</sup> We also destroy every high thing that rises up against the knowledge of God. We take every thought captive into obedience to Christ. <sup>6</sup> And we are getting ready to punish every act of disobedience, as soon as your obedience is complete. <sup>7</sup> Look at what is clearly in front of you. If anyone is convinced that he is Christ's, let him remind himself that just as he is Christ's, so also are we. <sup>8</sup> For even if I boast a little too much about our authority, which the Lord gave for us to build you up and not to destroy you, I will not be ashamed. <sup>9</sup> I do not want it to appear that I am terrifying you by my letters. <sup>10</sup> For some people say, "His letters are serious and powerful, but his bodily presence is weak. His words are not worth listening to." <sup>11</sup> Let such people be aware that what we are in the words of our letters when we are absent is what we will be in our actions when we are there. <sup>12</sup> We are not so bold as to group ourselves or compare ourselves with those who praise themselves. But when they measure themselves by one another and compare themselves with each other, they have no insight. <sup>13</sup> We, however, will not boast beyond limits. Instead, we will do so only within the limits of what God has assigned to us, limits that reach even as far as you. <sup>14</sup> For we are not overextending ourselves as though we did not reach you. We were the first to reach as far as you with the gospel of Christ. <sup>15</sup> We have not boasted beyond limits about the labors of others. Rather, our hope is that as your faith continues to grow, our work among you will greatly expand, <sup>16</sup> so that we may preach the gospel even in regions beyond you, without boasting of work already done in another's area.

<sup>17</sup> "But let the one who boasts, boast in the Lord."

<sup>18</sup> For it is not the one who recommends himself who is approved, but the one whom the Lord recommends.

## 2 Corinthians 10 General Notes

### Structure and formatting

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULB does this with the quoted words of verse 17.

In this chapter, Paul returns to defending his authority. He also compares the way he speaks and the way he writes.

### Special concepts in this chapter

#### Boasting

"Boasting" is often thought of as bragging, which is not good. But in this letter "boasting" means confidently exulting or rejoicing.

### Important figures of speech in this chapter

#### Metaphor

In verses 3-6, Paul uses many metaphors from war. He probably uses them as part of a larger metaphor about Christians being spiritually at war.

### Other possible translation difficulties in this chapter

#### Flesh

"Flesh" is possibly a metaphor for a person's sinful nature. Paul is not teaching that our physical bodies are sinful. Paul appears to be teaching that as long as Christians are alive ("in the flesh"), we will continue to sin. But our new nature will be fighting against our old nature. (See: flesh)

## 2 Corinthians 10:1

### Connecting Statement:

Paul shifts the subject from giving to affirming his authority to teach as he does.

### by the humility and gentleness of Christ

The word "humility" and "gentleness" are abstract nouns, and can be expressed in another way. Alternate translation: "by Christ, who is humble and gentle"

## 2 Corinthians 10:2

### we are walking

The word "walking" is a metaphor for the way a person lives his life. "we are acting"

### according to the flesh

The word "flesh" is a metonym for the mortal body, which in turn is a metaphor for the person himself. See how you translated it in [2 Corinthians 1:17]

## 2 Corinthians 10:3

### we walk in the flesh

Here "walk" is an metaphor for "live" and "flesh" is a metonym for physical life. Alternate translation: "we live our lives in physical bodies"

### the flesh

This phrase is a metonym for the way mortal people do things. See how you translated it in [2 Corinthians 1:17]

### we do not make war

Paul speaks of his trying to persuade the Corinthians to believe him and not the false teachers as if he were fighting a physical war. These words should be translated literally.

### make war according to the flesh

Possible meanings are 1) the word "flesh" is a metonym for physical life. Alternate translation: "fight against our enemies using physical weapons" or 2) the word "flesh" is a metonym for sinful human nature. Alternate translation: "make war in sinful ways"

## 2 Corinthians 10:4

### the weapons we fight with ... bring misleading arguments to nothing

Paul speaks of godly wisdom that shows human wisdom to be false as if it were a weapon with which he is destroying an enemy stronghold. Alternate translation: "the weapons we fight with ... show people that what our enemies say is completely wrong"

### we fight

Paul speaks of his trying to persuade the Corinthians to believe him and not the false teachers as if he were fighting a physical war. These words should be translated literally.

### are not fleshly

Possible meanings are 1) the word "fleshly" is a metonym for merely physical. Alternate translation: "are not physical" or 2) the word "fleshly" is a metonym for sinful human nature. Alternate translation: "are not sinful" or "do not enable us to do wrong"

## 2 Corinthians 10:5

### every high thing that rises up

Paul is still speaking with the metaphor of a war, as if "the knowledge of God" were an army and "every high thing" were a wall that people had made to keep the army out. Alternate translation: "every false argument that proud people think of to protect themselves"

### every high thing

"everything that proud people do"

### rises up against the knowledge of God

Paul speaks of arguments as if they were a wall standing high against an army. The words "rises up" mean "stands tall," not that the "high thing" is floating up into the air. Alternate translation: "people use so they will not have to know who God is"

### We take every thought captive into obedience to Christ

Paul speaks of people's thoughts as if they were enemy soldiers whom he captures in battle. Alternate translation: "We show how all the false ideas those people have are wrong and teach the people to obey Christ"

## 2 Corinthians 10:6

### punish every act of disobedience

The words "act of disobedience" are a metonym for the people who commit those acts. Alternate translation: "punish every one of you who disobeys us"

## 2 Corinthians 10:7

### Look at what is clearly in front of you.

Possible meanings are 1) this is a command or 2) this is a statement, "You are looking only at what you can see with your eyes." Some think this is a rhetorical question that may also be written as a statement. Alternate translation: "Are you looking at what is clearly in front of you?" or "You seem unable to see what is clearly in front of you."

**let him remind himself**  
"he needs to remember"

**that just as he is Christ's, so also are we**  
"that we belong to Christ just as much as he does"

## 2 Corinthians 10:8

**to build you up and not to destroy you**  
Paul speaks of helping the Corinthians to know Christ better as if he were constructing a building. Alternate translation: "to help you become better followers of Christ and not to discourage you so you stop following him"

## 2 Corinthians 10:9

**I am terrifying you**  
"I am trying to frighten you"

## 2 Corinthians 10:10

**serious and powerful**  
"demanding and forceful"

**his bodily presence is weak**  
"when he is here physically, he is not impressive"

## 2 Corinthians 10:11

**Let such people be aware**  
"I want such people to be aware"

**what we are in the words of our letters when we are absent is what we will be in our actions when we are there**  
"we will do the same things when we are there with you that we have written about in our letters while we have been away from you"

**we ... our**  
All instances of these words refer to Paul's ministry team but not the Corinthians.

## 2 Corinthians 10:12

**We are not so bold as to group ourselves ... praise ourselves**  
"Bold people would group themselves ... praise themselves, but we are not that bold, so we do not."  
Paul is using irony here: most people think of boldness as a good thing, but Paul is saying that those who have the boldness to praise themselves are doing wrong.

**to group ourselves or compare ourselves with those**  
"to say we are as good as those"

**they measure themselves by one another and compare themselves with each other**  
Paul is saying much the same thing twice.

**they measure themselves by one another**  
Paul is speaking of goodness as though it were something whose length people could measure. Alternate translation: "they look at each other and try to see who is better"

**have no insight**  
"show everyone that they do not know anything"

## 2 Corinthians 10:13

**General Information:**  
Paul speaks of the authority he has as if it were a land over which he rules, those things over which he has authority as being within the borders or "limits" of his land, and those things not under his authority as being beyond the "limits."

**will not boast beyond limits. Instead**  
This is an idiom. Alternate translation: "will not boast about things over which we have no authority. Instead" or "will boast only about things over which we have authority. And"

**within the limits of what God**  
"about things under the authority that God"

**limits that reach even as far as you**  
Paul speaks of the authority he has as if it were a land over which he rules. Alternate translation: "and you are within the border of our authority"

## 2 Corinthians 10:14

**we are not overextending ourselves**  
"we are not doing more than we should." Possible meanings are 1) "we are not boasting more than we should" or 2) "we are not claiming to have more authority than we do."

## 2 Corinthians 10:15

**We have not boasted beyond limits about the labors of others**  
This is an idiom. See how similar words were translated in [2 Corinthians 10:13]

**our hope is that**  
"we hope that" or "we desire that" or "we trust that"

## 2 Corinthians 10:16

**another's area**  
"an area God has assigned to someone else"

## 2 Corinthians 10:17

**boast in the Lord**  
"boast about what the Lord has done"

**2 Corinthians 10:18**

**recommends himself**

This means that he provides enough evidence for each person who hears him to decide whether he is right or wrong. See how "recommend ourselves" is translated in 2 Corinthians 4:2.

**who is approved**

This can be stated in active form. Alternate translation: "whom the Lord approves"

**but the one whom the Lord recommends**

You can make clear the understood information. Alternate translation: "but it is the one whom the Lord recommends who is approved"

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## Chapter 11

<sup>1</sup> I wish that you could put up with me in some foolishness. But you are indeed putting up with me! <sup>2</sup> For I am jealous about you. I have a godly jealousy for you, since I promised you in marriage to one husband. I promised to present you as a pure virgin to Christ. <sup>3</sup> But I am afraid that somehow, as the serpent deceived Eve by his craftiness, your thoughts might be led astray away from a sincere and pure devotion to Christ. <sup>4</sup> For suppose that someone comes and proclaims another Jesus than the one we preached. Or suppose that you receive a different spirit than what you received. Or suppose that you receive a different gospel than the one you received. You put up with these things well enough! <sup>5</sup> For I think that I am not in the least inferior to those so-called super-apostles. <sup>6</sup> But even if I am untrained in speech, I am not untrained in knowledge. In every way and in all things we have made this known to you. <sup>7</sup> Did I sin by humbling myself so you might be exalted? For I freely preached the gospel of God to you. <sup>8</sup> I robbed other churches by accepting support from them so that I could serve you. <sup>9</sup> When I was with you and I was in need, I did not burden anyone. For my needs were met by the brothers who came from Macedonia. In everything I have kept myself from being a burden to you, and I will continue to do that. <sup>10</sup> As the truth of Christ is in me, this boasting of mine will not be silenced in the parts of Achaia. <sup>11</sup> Why? Because I do not love you? God knows. <sup>12</sup> And what I do I will keep doing, so that I may cut off the opportunity of those who want an opportunity to be found to be like us in the things they boast about. <sup>13</sup> For such people are false apostles and deceitful workers. They disguise themselves as apostles of Christ. <sup>14</sup> And this is no surprise, for even Satan disguises himself as an angel of light. <sup>15</sup> It is no great surprise if his servants also disguise themselves as servants of righteousness. Their fate will be what their deeds deserve.

<sup>16</sup> I say again: Let no one think I am a fool. But if you do, receive me as a fool so I may boast a little. <sup>17</sup> What I am saying with this boastful confidence—I am not talking the way the Lord would—I am saying as a fool. <sup>18</sup> Since many people boast according to the flesh, I will also boast. <sup>19</sup> For you gladly put up with fools. You are wise yourselves! <sup>20</sup> For you put up with someone if he enslaves you, if he devours you, if he takes advantage of you, if he exalts himself, or if he slaps you in the face. <sup>21</sup> I will say to our shame that we were too weak to do that. Yet if anyone is bold—I am speaking like a fool—I too will be bold. <sup>22</sup> Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I. <sup>23</sup> Are they servants of Christ? (I speak as though I were insane.) I am more: in harder labor, in more prisons, in beatings beyond measure, in facing many deadly dangers. <sup>24</sup> From Jews I received five times the "forty lashes minus one." <sup>25</sup> Three times I was beaten with rods. Once I was stoned. Three times I was shipwrecked. I have spent a night and a day on the open sea. <sup>26</sup> I have been on frequent journeys, in danger from rivers, in danger from robbers, in danger from my own people, in danger from the Gentiles, in danger in the city, in danger in the wilderness, in danger at sea, in danger from false brothers. <sup>27</sup> I have served in labor and toil, in many sleepless nights, in hunger and thirst, often in fasting, in cold and nakedness. <sup>28</sup> Apart from everything else, there is the daily pressure of my concern for all the churches. <sup>29</sup> Who is weak, and I am not weak? Who has been caused to stumble, and I do not burn? <sup>30</sup> If I must boast, I will boast about what shows my weaknesses. <sup>31</sup> The God and Father of the Lord Jesus, the one who is blessed forever, knows that I am not lying!

<sup>32</sup> At Damascus, the governor under King Aretas was guarding the city of Damascus to arrest me. <sup>33</sup> But I was lowered in a basket through a window in the wall, and I escaped from his hands.

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## 2 Corinthians 11 General Notes

### Structure and formatting

In this chapter, Paul continues defending his authority.

### Special concepts in this chapter

#### False teaching

The Corinthians were quick to accept false teachers who taught things about Jesus and the gospel that were different from what Paul taught and that were not true. Unlike these false teachers, Paul sacrificially served the Corinthians. (See: goodnews)

**Light**

Light is commonly used in the New Testament as a metaphor. Paul here uses light to indicate the revealing of God and his righteousness. Darkness describes sin. Sin seeks to remain hidden from God. (See: light, righteous and darkness and sin)

**Important figures of speech in this chapter****Metaphor**

Paul begins this chapter with an extended metaphor. He compares himself to a father who is giving his daughter, a pure virgin, as a bride to her bridegroom. Wedding practices change depending on the cultural background. But the idea of helping to present someone as a grown and holy child is explicitly pictured in this passage.

**Irony**

This chapter is full of irony. Paul is hoping to shame the Corinthian believers with his irony.

"You tolerate these things well enough!" Paul thinks that they should not tolerate the way the false apostles treated them. Paul does not think they are really apostles at all.

The statement, "For you gladly put up with fools. You are wise yourselves!" means that the Corinthian believers think they were very wise but Paul does not agree.

"I will say to our shame that we were too weak to do that." Paul is speaking about behavior he thinks is very wrong in order to avoid it. He is speaking as if he thinks he is wrong for not doing it. He uses a rhetorical question also as irony. "Did I sin by humbling myself so you might be exalted?"

**Rhetorical questions**

In refuting the false apostles, who claim to be superior, Paul uses a series of rhetorical questions. Each question is coupled with an answer: "Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I. Are they servants of Christ? (I speak as though I were out of my mind.) I am more."

He also uses a series of rhetorical questions to empathize with his converts: "Who is weak, and I am not weak? Who has been caused to stumble, and I do not burn?"

**"Are they servants of Christ?"**

This is sarcasm, a special type of irony used to mock or insult. Paul does not believe these false teachers actually serve Christ, only that they pretend to do so.

**Other possible translation difficulties in this chapter****Paradox**

A "paradox" is a true statement that appears to describe something impossible. This sentence in verse 30 is a paradox: "If I must boast, I will boast about what shows my weaknesses." Paul does not explain why he would boast in his weakness until 2 Corinthians 12:9. ([2 Corinthians 11:30](#))

**2 Corinthians 11:1****Connecting Statement:**

Paul continues to affirm his apostleship.

**put up with me in some foolishness**

"allow me to act like a fool"

**2 Corinthians 11:2****jealous ... jealousy**

These words speak of a good, strong desire that the Corinthians be faithful to Christ, and that no one should persuade them to leave him.

**I promised you in marriage to one husband. I promised to present you as a pure virgin to Christ**

Paul speaks of his care for the Corinthian believers as if he had promised another man that he would prepare his daughter to marry him and he is most concerned that he be able to keep his promise to the man. Alternate translation: "I was like a father who promised to present his daughter to one husband. I promised to keep you as a pure virgin so I could give you to Christ"

## 2 Corinthians 11:3

**But I am afraid that somehow, as the serpent deceived Eve by his craftiness, your thoughts might be led astray away from a sincere and pure devotion to Christ**

"But I am afraid that somehow your thoughts might be led astray from a sincere and pure devotion to Christ just as the serpent deceived Eve by his craftiness"

**your thoughts might be led astray away**

Paul speaks of thoughts as if they were animals that people could lead along the wrong path. Alternate translation: "someone might cause you to believe lies"

## 2 Corinthians 11:4

**For suppose that ... preached. Or suppose that ... received. Or suppose that ... received. You put**

Paul lists three situations that are likely to happen or may have actually happened. These sentences can be combined into one sentence. Alternate translation: "For when ... preached, or when ... received, or when ... received, you put"

**a different spirit than what you received. Or suppose that you receive a different gospel than the one you received**

"a different spirit than the Holy Spirit, or a different gospel than you received from us"

**put up with these things**

"deal with these things." See how these words were translated in 2 Corinthians 11:1.

## 2 Corinthians 11:5

**those so-called super-apostles**

Paul uses irony here to show that those teachers are less important than people say there are. Alternate translation: "those teachers whom some think are better than anyone else"

## 2 Corinthians 11:6

**I am not untrained in knowledge**

This negative phrase emphasizes the positive truth that he is trained in knowledge. The abstract noun "knowledge" can be translated with a verbal phrase. Alternate translation: "I am certainly trained in knowledge" or "I am trained to know what they know"

## 2 Corinthians 11:7

**Did I sin by humbling myself so you might be exalted?**

Paul is beginning to claim that he treated the Corinthians well. This rhetorical question can be translated as a statement, if necessary. Alternate translation: "I think we agree that I did not sin by humbling myself so you might be exalted"

**freely preached the gospel of God to you**

"preached the gospel of God to you without expecting anything from you in return"

## 2 Corinthians 11:8

**I robbed other churches**

This is an exaggeration to emphasize that Paul received money from churches who were not obligated to give to him. Alternate translation: "In a way, I robbed other churches" or "It was as if I robbed other churches"

**I could serve you**

The full meaning of this can be made explicit.

Alternate translation: "I could serve you at no cost"

## 2 Corinthians 11:9

**In everything I have kept myself from being a burden to you**

"I have never in any way been a financial burden to you." Paul speaks of someone for whom one has to spend money as if they were heavy items that people have to carry. The full meaning of this can be made explicit. Alternate translation: "I have done all I can to make sure you do not have to spend money so that I can be with you"

**the brothers who came**

These "brothers" were probably all male.

**I will continue to do that**

"I never will be a burden to you"

## 2 Corinthians 11:10

**As the truth of Christ is in me, this**

Paul is emphasizing that because his readers know that he tells the truth about Christ, they can know that he is telling the truth here. "As surely as you know that I truly know and proclaim the truth about Christ, you can know that what I am about to say is true. This"

**this boasting of mine will not be silenced**

This can be stated in active form. Alternate translation: "no one will be able to make me stop boasting and stay silent"

**this boasting of mine**

This refers to what Paul spoke about starting in (2 Corinthians 11:7).

**parts of Achaia**

"regions of Achaia." The word "parts" speaks of areas of land, not political divisions.

## 2 Corinthians 11:11

**Why? Because I do not love you?**

Paul uses rhetorical questions to emphasize love for the Corinthians. These questions can be combined

or made into a statement. Alternate translation: "Is it because I do not love you that I do not want to be a burden to you?" or "I will continue to keep you from paying for my needs because this shows others that I love you"

**God knows**

You can make clear the understood information.  
Alternate translation: "God knows I love you"

**2 Corinthians 11:12**

**Connecting Statement:**

As Paul continues to affirm his apostleship, he talks about false apostles.

**so that I may cut off the opportunity of those who want an opportunity to be found to be like us in the things they boast about**

Paul speaks of a false claim that his enemies state as if it were something that he can cut off. Alternate translation: "so that they have no reason to boast that they are doing the same work that we are doing"

**to be found to be like us**

"to appear to be like us" or "to appear to be doing the same work we are doing"

**us in the things they boast about**

"us, as they are boasting that they are"

**2 Corinthians 11:13**

**For such people**

"I do what I do because people like them"

**deceitful workers**

"dishonest workers"

**disguise themselves as apostles**

"are not apostles, but they try to make themselves look like apostles"

**2 Corinthians 11:14**

**this is no surprise**

By stating this in a negative form Paul is emphasizing that the Corinthians should expect to meet many "false apostles"

**Satan disguises himself as an angel of light**

"Satan is not an angel of light, but he tries to make himself look like an angel of light"

**an angel of light**

Here "light" is a metaphor for righteousness.  
Alternate translation: "an angel of righteousness"

**2 Corinthians 11:15**

**It is no great surprise if**

By stating this in a negative form Paul is emphasizing that the Corinthians should expect to meet many "false apostles"

**his servants also disguise themselves as servants of righteousness**

"his servants are not servants of righteousness, but they try to make themselves look like servants of righteousness"

**2 Corinthians 11:16**

**receive me as a fool so I may boast a little**

"receive me as you would receive a fool: let me talk, and consider my boasting the words of a fool"

**2 Corinthians 11:17**

**General Information:**

This page has intentionally been left blank.

**2 Corinthians 11:18**

**many people boast according to the flesh**

These people "boast" in the bad sense of claiming to be better people than they really are.

**according to the flesh**

Here the metonym "flesh" refers to man in his sinful nature and his achievements. Alternate translation: "about their own human achievements"

**I will also boast**

Paul uses the word "boast" ironically. See how you translated "boasting" in [2 Corinthians 1:12]

**2 Corinthians 11:19**

**put up with fools**

"accept fools." See how a similar phrase was translated in 2 Corinthians 11:1.

**You are wise yourselves!**

Paul is shaming the Corinthians by using irony.  
Alternate translation: "You think you are wise, but you are not!"

**2 Corinthians 11:20**

**enslaves you**

Paul uses exaggeration when he speaks of someone forcing others to obey rules as if he were forcing them to be slaves. Alternate translation: "makes you follow rules he has thought of"

**he devours you**

Paul speaks of the super-apostles' taking people's material resources as if they were eating the people

themselves. Alternate translation: "he takes all your property"

**takes advantage of you**

A person takes advantage of another person by knowing things that the other person does not and using that knowledge to help himself and harm the other person.

**2 Corinthians 11:21**

**I will say to our shame that we were too weak to do that**  
"I shamefully admit that we were not bold enough to treat you like that." Paul is using irony to tell the Corinthians that it was not because he was weak that he treated them well. Alternate translation: "I am not ashamed to say that we had the power to harm you, but we treated you well"

**Yet if anyone is bold ... I too will be bold**

"Whatever anyone boasts about ... I will dare to boast about it also." Paul's boldness here is the boldness to boast.

**2 Corinthians 11:22**

**Are they Hebrews? ... Are they Israelites? ... Are they descendants of Abraham?**

Paul is asking questions the Corinthians might be asking and then answering them to emphasize that he is as much a Jew as the super-apostles are. You should keep the question-and-answer form if possible. Alternate translation: "They want you to think they are important and to believe what they say because they are Hebrews and Israelites and descendants of Abraham. Well, so am I."

**2 Corinthians 11:23**

**Connecting Statement:**

As Paul continues to confirm his apostleship, he states specific things that have happened to him since he became a believer.

**Are they servants of Christ? (I speak as though I were insane.) I am more**

Paul is asking questions the Corinthians might be asking and then answering them to emphasize that he is as much a Jew as the super-apostles are. You should keep the question-and-answer form if possible. Alternate translation: "They say they are servants of Christ—I speak as though I were insane—but I am more"

**as though I were insane**

"as though I were unable to think well"

**I am more**

You can make clear the understood information. Alternate translation: "I am more a servant of Christ than they are"

**in harder labor**

"I have worked harder than they have"

**in more prisons**

"I have been in prison more often"

**in beatings beyond measure, in facing**

This is an idiom, and is exaggerated to emphasize that he had been beaten many, many times.

Alternate translation: "I have been beaten very many times, and I have faced" or "I have been beaten too many times to bother counting, and I have faced"

**in facing many deadly dangers**

"and I have almost died many times"

**2 Corinthians 11:24**

**forty lashes minus one**

This was a common expression for being whipped 39 times. In Jewish law the most they were allowed to whip a person at one time was forty lashes. So they commonly whipped a person thirty-nine times so that they would not be guilty of whipping someone too many times if they accidentally counted wrong.

**2 Corinthians 11:25**

**I was beaten with rods**

This can be stated in active form. Alternate translation: "people beat me with wooden rods"

**I was stoned**

This can be stated in active form. Alternate translation: "people threw stones at me until they thought I was dead"

**I have spent a night and a day on the open sea**

Paul was referring to floating in the water after the ship he was on sank.

**2 Corinthians 11:26**

**in danger from false brothers**

The full meaning of this statement can be made explicit. Alternate translation: "and in danger from people who claimed to be brothers in Christ, but who betrayed us"

**2 Corinthians 11:27**

**I have served in labor**

The words "I have served" have been added to shorten the sentence that begins in [2 Corinthians 11:24](#). You can end [2 Corinthians 11:26](#) with a comma and begin this verse with the words "in labor."

**labor and toil**

This hendiadys emphasizes how hard Paul worked. Alternate translation: "extremely hard work"

**nakedness**

Here Paul exaggerates to show his need of clothing. Alternate translation: "without enough clothing to keep me warm"

**2 Corinthians 11:28**

**there is the daily pressure of my concern for all the churches**

Here Paul's concern for the churches is spoken of as if it were a heavy object weighing him down. Alternate translation: "I am so concerned everyday for all the churches that I feel like I have a heavy object weighing me down"

**2 Corinthians 11:29**

**Who is weak, and I am not weak?**

The word "weak" may refer to a spiritual condition or to a physical condition. No one is sure what Paul is speaking of, so it is best to use the same word here. This rhetorical question can be translated as a statement. Alternate translation: "Whenever anyone is weak, I feel that weakness also." or "I am weak whenever anyone else is weak."

**Who has been caused to stumble, and I do not burn?**

Paul uses this question to express his anger when a fellow believer is caused to sin. Here his anger is spoken of as a burning inside him. This rhetorical question can be translated as a statement. Alternate translation: "Whenever anyone causes a brother to sin, I am angry."

**has been caused to stumble**

Paul speaks of sin as if it were tripping over something and then falling. Alternate translation: "has been led to sin" or "has thought that God would permit him to sin because of something that someone else did"

**I do not burn**

Paul speaks of being angry about sin as if he had a fire inside his body. Alternate translation: "I am not angry about it"

**2 Corinthians 11:30**

**what shows my weaknesses**

"what shows how weak I am"

**2 Corinthians 11:31**

**I am not lying**

Paul is using litotes to emphasize that he is telling the truth. Alternate translation: "I am telling the absolute truth"

**2 Corinthians 11:32**

**the governor under King Aretas was guarding the city**

"the governor whom King Aretas had appointed had told men to guard the city"

**to arrest me**

"so that they might catch and arrest me"

**2 Corinthians 11:33**

**I was lowered in a basket**

This can be stated in active form. Alternate translation: "some people put me in a basket and lowered me to the ground"

**from his hands**

Paul uses the governor's hands as metonymy for the governor. Alternate translation: "from the governor"



## Chapter 12

<sup>1</sup> I must boast, even if it is unprofitable. But I will go on to visions and revelations from the Lord. <sup>2</sup> I know a man in Christ who fourteen years ago who—whether in the body or out of the body, I do not know, God knows—was caught up into the third heaven. <sup>3</sup> And I know that this man—whether in the body, or out of the body, I do not know, God knows—<sup>4</sup> was caught up into paradise and heard inexpressible words that people are not permitted to speak. <sup>5</sup> On behalf of such a person I will boast. But on behalf of myself I will not boast, except about my weaknesses. <sup>6</sup> If I should choose to boast, I will not be a fool, because I would be speaking the truth. But I will keep from boasting, so that no one will think more of me than what he sees in me or hears from me. <sup>7</sup> To keep me from exalting myself because of the surpassing greatness of the revelations, a thorn in the flesh was given to me, a messenger from Satan to afflict me—so I would not exalt myself. <sup>8</sup> Three times I pleaded with the Lord about this, for him to take it away from me. <sup>9</sup> But he said to me, "My grace is enough for you, for power is made perfect in weakness." So I would much rather boast about my weakness, so that the power of Christ might reside on me. <sup>10</sup> Therefore I am content for Christ's sake in weaknesses, in insults, in troubles, in persecutions and distressing situations. For whenever I am weak, then I am strong.

<sup>11</sup> I have become a fool! You forced me to this, for I should have been praised by you. For I was not at all inferior to the so-called super-apostles, even though I am nothing. <sup>12</sup> The true signs of an apostle were performed among you with all perseverance, signs and wonders and miracles. <sup>13</sup> For how were you less important than the rest of the churches, except that I was not a burden to you? Forgive me for this wrong!

<sup>14</sup> Look! I am ready to come to you a third time. I will not be a burden to you, for I do not seek what is yours. I want you. For children should not save up for the parents. Instead, the parents should save up for the children. <sup>15</sup> I will most gladly spend and be spent for your souls. If I love you more, am I to be loved less? <sup>16</sup> But as it is, I did not burden you. But since I am so crafty, I am the one who caught you by deceit. <sup>17</sup> Did I take advantage of you by anyone I sent to you? <sup>18</sup> I urged Titus to go to you, and I sent the other brother with him. Did Titus take advantage of you? Did we not walk in the same spirit? Did we not walk in the same steps?

<sup>19</sup> Do you think all of this time we have been defending ourselves to you? It is in the sight of God that we speak in Christ, and all for your strengthening, beloved. <sup>20</sup> For I fear that when I come I may not find you as I wish. I fear that you might not find me as you wish. I fear that there may be quarreling, jealousy, outbursts of anger, rivalries, slander, gossip, arrogance, and disorder. <sup>21</sup> I fear that when I come back, my God might humble me before you. I fear that I might be grieved by many of those who have sinned before now and who did not repent of the uncleanness and sexual immorality and lustful indulgence that they practiced.

## 2 Corinthians 12 General Notes

### Structure and formatting

Paul continues defending his authority in this chapter.

When Paul was with the Corinthians, he proved himself to be an apostle by his powerful deeds. He had not ever taken anything from them. Now that he is coming for the third time, he will still not take anything. He hopes that when he visits, he will not need to be harsh with them. (See: apostle)

### Special concepts in this chapter

#### Paul's vision

Paul now defends his authority by telling about a wonderful vision of heaven. Although he speaks in the third person in verses 2-5, verse 7 indicates that he was the person who experienced the vision. It was so great a vision that God gave him a physical handicap to keep him humble. (See: heaven)

#### Third heaven

Many scholars believe the "third" heaven is the dwelling place of God. This is because Scripture also uses "heaven" to refer to the sky (the "first" heaven) and the universe (the "second" heaven).

**Important figures of speech in this chapter****Rhetorical questions**

Paul uses many rhetorical questions as he defends himself against his enemies who accused him: "For how were you less important than the rest of the churches, except that I was not a burden to you?" "Did Titus take advantage of you? Did we not walk in the same way? Did we not walk in the same steps?" and "Do you think all of this time we have been defending ourselves to you?"

**Sarcasm**

Paul uses sarcasm, a special type of irony, when he reminds them how he had helped them at no cost. He says, "Forgive me for this wrong!" He also uses regular irony when he says: "But, since I am so crafty, I am the one who caught you by deceit." He uses it to introduce his defense against this accusation by showing how impossible it was to be true.

**Other possible translation difficulties in this chapter****Paradox**

A "paradox" is a true statement that appears to describe something impossible. This sentence in verse 5 is a paradox: "I will not boast, except about my weaknesses." Most people do not boast about being weak. This sentence in verse 10 is also a paradox: "For whenever I am weak, then I am strong." In verse 9, Paul explains why both of these statements are true. ([2 Corinthians 12:5](#))

**2 Corinthians 12:1****Connecting Statement:**

In defending the apostleship that God gave him, Paul continues to state specific things that have happened to him since he became a believer.

**even if it is unprofitable**

"even if boasting is does not do any good"

**I will go on to**

"I will continue talking, but now about"

**visions and revelations from the Lord**

Possible meanings are 1) Paul uses the words "visions" and "revelations" to mean the same thing in hendiadys for emphasis. Alternate translation: "things that the Lord has allowed only me to see" or 2) Paul is speaking of two different things. Alternate translation: "secret things that the Lord has let me see with my eyes and other secrets that he has told me about"

**2 Corinthians 12:2****I know a man in Christ**

Paul is actually speaking of himself as if he were speaking of someone else, but this should be translated literally if possible.

**whether in the body or out of the body, I do not know**

Paul continues to describe himself as if this happened to another person. "I do not know if this man was in his physical body or in his spiritual body"

**the third heaven**

This refers to the dwelling place of God rather than the sky or outer space (the planets, stars, and the universe).

**2 Corinthians 12:3****General Information:**

Paul continues to speak of himself as though he were speaking of someone else.

**2 Corinthians 12:4****was caught up into paradise and heard inexpressible words**

This continues Paul's account of what happened to "this man"

**caught up**

suddenly and forcefully held and taken

**paradise**

Possible meanings are 1) heaven or 2) the third heaven or 3) a special place in heaven.

**inexpressible words**

Possible meanings of "inexpressible" are that 1) Paul means something other than "it is unlawful for people to speak" these words, and so people are unable to communicate the ideas expressed in the words or 2) Paul means the same thing as "it is unlawful for people to speak" these words, emphasizing that God does not permit people to speak the words.

**2 Corinthians 12:5****of such a person**

"of that person"

**I will not boast, except about my weaknesses**

This double negative emphasizes that Paul will boast only about his weaknesses. It can be stated in positive form. Alternate translation: "I will boast only of my weaknesses"

## 2 Corinthians 12:6

**no one will think more of me than what he sees in me or hears from me**

"no one will give me more credit than what he sees in me or hears from me"

## 2 Corinthians 12:7

### General Information:

This verse reveals that Paul was speaking about himself beginning in 2 Corinthians 12:2.

### Connecting Statement:

As Paul defends his apostleship, he tells of the weakness that God gave him to keep him humble.

### because of the surpassing greatness of the revelations

"because those revelations were so much greater than anything anyone else had ever seen"

### a thorn in the flesh was given to me

This can be stated in active form. Alternate translation: "God gave me a thorn in the flesh" or "God allowed me to have a thorn in the flesh"

### a thorn in the flesh

Here Paul's physical problems are compared to a thorn piercing his flesh. Alternate translation: "an affliction" or "a physical problem"

### a messenger from Satan

"a servant of Satan"

## 2 Corinthians 12:8

### Three times

Paul put these words at the beginning of the sentence to emphasize that he had prayed many times about his "thorn" (2 Corinthians 12:7).

### Lord about this

"Lord about this thorn in the flesh," or "Lord about this affliction"

## 2 Corinthians 12:9

### My grace is enough for you

"I will be kind to you, and that is all you need"

### for power is made perfect in weakness

"for my power works best when you are weak"

### the power of Christ might reside on me

Paul speaks of Christ's power as if it were a tent built over him. Possible meanings are 1) "people might see that I have the power of Christ" or 2) "I might truly have the power of Christ."

## 2 Corinthians 12:10

**I am content for Christ's sake in weaknesses ... situations**

Possible meanings are 1) "I am content in weakness ... situations if these things come because I belong to Christ" or 2) "I am content in weakness ... if these things cause more people to know Christ."

### in weaknesses

"when I am weak"

### in insults

"when people try to make me angry by saying that I am a bad person"

### in troubles

"when I am suffering"

### distressing situations

"when there is trouble"

### For whenever I am weak, then I am strong

Paul is saying that when he is no longer strong enough to do what needs to be done, Christ, who is more powerful than Paul could ever be, will work through Paul to do what needs to be done.

However, it would be best to translate these words literally, if your language allows.

## 2 Corinthians 12:11

### Connecting Statement:

To strengthen them, Paul reminds the believers in Corinth of the true signs of an apostle and of his humility while before them.

### I have become a fool

"I am acting like a fool"

### You forced me to this

"You forced me to talk this way"

### I should have been praised by you

This can be stated in active form. Alternate translation: "it is praise that you should have given me"

### praised

"commended"

### For I was not at all inferior to

By using the negative form, Paul is saying strongly that those Corinthians who think that he is inferior are wrong. Alternate translation: "For I am just as good as"

### super-apostles

Paul uses irony here to show that those teachers are less important than people say they are. See how this is translated in [2 Corinthians 11:5]

## 2 Corinthians 12:12

### **The true signs of an apostle were performed**

This can be stated in active form, with emphasis on the "signs." Alternate translation: "It is the true signs of an apostle that I performed"

### **signs ... signs**

Use the same word both times.

### **with all perseverance**

"with as much perseverance as we had" or "with great perseverance"

### **signs and wonders and miracles**

These are the "true signs of an apostle" that Paul performed "with complete perseverance."

## 2 Corinthians 12:13

### **how were you less important than the rest of the churches, except that ... you?**

Paul is emphasizing that the Corinthians are wrong to accuse him of wanting to do them harm. This rhetorical question can be translated as a statement. Alternate translation: "I treated you the same way I treated all the other churches, except that ... you."

### **I was not a burden to you**

"I did not ask you for money or other things I needed"

### **Forgive me for this wrong!**

Paul is being ironic to shame the Corinthians. Both he and they know that he has done them no wrong, but they have been treating him as though he has wronged them.

### **this wrong**

not asking them for money and other things he needed

## 2 Corinthians 12:14

### **I want you**

The full meaning of this statement can be made explicit. Alternate translation: "What I want is that you love and accept me"

### **children should not save up for the parents**

Young children are not responsible for saving money or other goods to give to their healthy parents.

## 2 Corinthians 12:15

### **I will most gladly spend and be spent**

Paul speaks of his work and his physical life as if they were money that he or God could spend. Alternate translation: "I will gladly do any work and gladly allow God to permit people to kill me"

### **for your souls**

The word "souls" is a metonym for the people themselves. Alternate translation: "for you" or "so you will live well"

### **If I love you more, am I to be loved less?**

This rhetorical question can be translated as a statement. Alternate translation: "If I love you so much, you should not love me so little." or "If I love you so much, you should love me more than you do."

### **more**

It is not clear what it is that Paul's love is "more" than. It is probably best to use "very much" or a "so much" that can be compared to "so little" later in the sentence.

## 2 Corinthians 12:16

### **But since I am so crafty, I am the one who caught you by deceit**

Paul uses irony to shame the Corinthians who think he lied to them even if he did not ask them for money. Alternate translation: "But others think I was deceptive and used trickery"

## 2 Corinthians 12:17

### **Did I take advantage of you by anyone I sent to you?**

Both Paul and the Corinthians know the answer is no. This rhetorical question can be translated as a statement. Alternate translation: "No one that I sent to you has taken advantage of you!"

## 2 Corinthians 12:18

### **Did Titus take advantage of you?**

Both Paul and the Corinthians know the answer is no. This rhetorical question can be translated as a statement. Alternate translation: "Titus did not take advantage of you."

### **Did we not walk in the same spirit?**

Paul speaks of living as if it were walking on a road. Possible meanings of "spirit" are 1) Paul and his companions acted rightly with the Corinthians, as had Titus. Alternate translation: "We all had the same attitude and acted the same way" Or 2) Paul, his companions, and Titus all obeyed the Holy Spirit as they served the Corinthians. Alternate translation: "We all lived in obedience to the same Spirit" This rhetorical question can be translated as a statement.

### **Did we not walk in the same steps?**

Paul speaks of living as if it were walking on a road. Both Paul and the Corinthians know the answer to the question is yes. This rhetorical question can be translated as a statement. Alternate translation: "We all did things the same way."

## 2 Corinthians 12:19

### **Do you think all of this time we have been defending ourselves to you?**

Paul uses this question to acknowledge something that the people may have been thinking. He does this so that he can assure them that it is not true. Alternate translation: "Perhaps you think that all of this time we have been defending ourselves to you."

### **in the sight of God**

This represents the presence of God. Paul and his coworkers are aware that God is watching them while they teach the Corinthians. Alternate translation: "before God" or "with God as witness" or "in the presence of God"

### **and all for your strengthening**

The reason Paul and his coworkers speak in Christ is so that the Corinthians might be strengthened. Paul speaks of knowing how to obey God and desiring to obey him as if it were physical growth. Alternate translation: "and we do all this in order to strengthen you" or "and we do all this so that you may know God and obey him better"

## 2 Corinthians 12:20

### **I may not find you as I wish**

"I may not like what I find" or "I may not like what I see you doing"

### **you might not find me as you wish**

"you might not like what you see in me"

### **there may be quarreling, jealousy, outbursts of anger, rivalries, slander, gossip, arrogance, and disorder**

The abstract nouns "quarreling, jealousy, outbursts of anger, rivalries, slander, gossip, arrogance, and disorder" can be translated using verbs. Possible meanings are 1) "some of you will be arguing with us, jealous of us, suddenly becoming very angry

with us, trying to take our places as leaders, speaking falsely about us, telling about our private lives, being proud, and opposing us as we try to lead you" or 2) "some of you will be arguing with each other, jealous of each other, suddenly becoming very angry with each other, quarreling with each other over who will be the leader, speaking falsely about each other, telling about each other's private lives, being proud, and opposing those whom God has chosen to lead you"

## 2 Corinthians 12:21

### **I might be grieved by many of those who have sinned before now and who did not repent ... that they practiced**

This can be stated in active form. Alternate translation: "I will grieve because many of you have sinned before now and have not repented ... that you have practiced"

### **did not repent of the uncleanness and sexual immorality and lustful indulgence**

Possible meanings are 1) Paul is saying almost the same thing three times for emphasis. Alternate translation: "did not stop committing the sexual sins that they practiced" or 2) Paul is speaking of three different sins.

### **of the uncleanness**

The abstract noun uncleanness can be translated as "things that do not please God." Alternate translation: "of secretly thinking about and desiring things that do not please God"

### **of the ... sexual immorality**

The abstract noun "immorality" can be translated as "immoral deeds." Alternate translation: "of doing sexually immoral deeds"

### **of the ... lustful indulgence**

The abstract noun "indulgence" can be translated using a verb phrase. Alternate translation: "of ... doing things that satisfy immoral sexual desire"

## Chapter 13

<sup>1</sup> This is the third time that I am coming to you. "Every matter must be established by the mouth of two or three witnesses." <sup>2</sup> I have already said to those who sinned before and to all the rest when I was there the second time, and I say it again: When I come again, I will not spare them. <sup>3</sup> I tell you this because you are looking for proof that Christ is speaking through me. He is not weak toward you. Rather, he is powerful in you. <sup>4</sup> For he was crucified in weakness, but he is alive by God's power. For we also are weak in him, but we will live with him by the power of God among you. <sup>5</sup> Examine yourselves, to see if you are in the faith. Test yourselves. Do you not realize this about yourselves, that Jesus Christ is in you?—unless, of course, you have failed the test. <sup>6</sup> And I hope that you will recognize that we have not failed the test. <sup>7</sup> Now we pray to God that you may not do any wrong. I do not pray this so that we may appear to have passed the test. Rather, I pray that you may do what is proper, although we may seem to have failed the test. <sup>8</sup> For we are not able to do anything against the truth, but only for the truth. <sup>9</sup> For we rejoice when we are weak and you are strong. We also pray that you may be made complete. <sup>10</sup> I write these things while I am away from you so that when I am with you I do not have to deal harshly with you in the use of my authority—which the Lord gave to me so that I may build you up, and not tear you down.

<sup>11</sup> Finally, brothers, rejoice! Work for restoration, be encouraged, think alike, live in peace. And the God of love and peace will be with you. <sup>12</sup> Greet each other with a holy kiss. All God's holy people greet you. <sup>[1]</sup>

<sup>13</sup> The grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with all of you. <sup>[2]</sup>

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### Footnotes

13:12 <sup>[1]</sup>Some copies number this sentence as verse 13.

13:13 <sup>[2]</sup>Some translations number this sentence as verse 14.

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## 2 Corinthians 13 General Notes

### Structure and formatting

In this chapter, Paul finishes defending his authority. He then concludes the letter with a final greeting and blessing.

### Special concepts in this chapter

#### Preparation

Paul instructs the Corinthians as he prepares to visit them. He is hoping to avoid needing to discipline anyone in the church so he can visit them joyfully. (See: disciple)

### Other possible translation difficulties in this chapter

#### Power and weakness

Paul repeatedly uses the contrasting words "power" and "weakness" in this chapter. The translator should use words that are understood to be opposites of each other.

#### "Examine yourselves to see if you are in the faith. Test yourselves."

Scholars are divided over what these sentences mean. Some scholars say that Christians are to test themselves to see whether their actions align with their Christian faith. The context favors this understanding. Others say these sentences mean that Christians should look at their actions and question whether they are genuinely saved. (See: faith and save)

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## 2 Corinthians 13:1

### Connecting Statement:

Paul establishes that Christ is speaking through him and that Paul is wanting to restore them, encourage them, and unify them.

### Every matter must be established by the mouth of two or three witnesses

Here a "matter" is an accusation and "mouth" is a metonym for the testimony a person gives through his mouth. This can be stated in active form. Alternate translation: "Believe that someone has done something wrong only after two or three people have given the same testimony"

## 2 Corinthians 13:2

### all the rest

"all you other people"

## 2 Corinthians 13:3

### General Information:

This page has intentionally been left blank.

## 2 Corinthians 13:4

### he was crucified

This can be made active. Alternate translation: "they crucified him"

### but we will live with him by the power of God

God gives us the power and ability to live life in and with him.

## 2 Corinthians 13:5

### in you

Possible meanings are 1) living inside each individual or 2) "among you," part of and the most important member of the group.

### you have failed the test

"you have examined and tested yourself and found that you are not in the faith and Jesus Christ is not in you"

## 2 Corinthians 13:6

### I hope that

"I desire that" or "I trust that"

## 2 Corinthians 13:7

### that you may not do any wrong

"that you will not sin at all" or "that you will not refuse to listen to us when we correct you." Paul is

emphasizing the opposite with his statement.

Alternate translation: "that you will do everything right"

### to have passed the test

"to be great teachers and live the truth"

## 2 Corinthians 13:8

### we are not able to do anything against the truth

"we are not able to keep people from learning the truth"

### truth, but only for the truth

"truth; everything we do will enable people to learn the truth"

## 2 Corinthians 13:9

### may be made complete

"may become spiritually mature"

## 2 Corinthians 13:10

### so that I may build you up, and not tear you down

Paul speaks of helping the Corinthians to know Christ better as if he were constructing a building. See how you translated a similar phrase in [2 Corinthians 10:8]

## 2 Corinthians 13:11

### Connecting Statement:

Paul closes his letter to the Corinthian believers.

### Work for restoration

"Work toward maturity"

### think alike

"agree with one another" or "live in harmony with one another"

## 2 Corinthians 13:12

### with a holy kiss

"with Christian love"

### God's holy people

"those whom God has set apart for himself"

## 2 Corinthians 13:13

### General Information:

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## Book: Galatians

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### Galatians

#### Chapter 1

<sup>1</sup> Paul, an apostle—not an apostle from men nor by human agency, but through Jesus Christ and God the Father, who raised him from the dead— <sup>2</sup> and all the brothers with me, to the churches of Galatia:

<sup>3</sup> Grace to you and peace from God our Father and the Lord Jesus Christ, <sup>4</sup> who gave himself for our sins so that he might deliver us from this present evil age, according to the will of our God and Father, <sup>5</sup> to him be the glory forever and ever. Amen.

<sup>6</sup> I am amazed that you are turning away so quickly from him who called you by the grace of Christ. I am amazed that you are turning to a different gospel, <sup>7</sup> not that there is another gospel, but there are some men who cause you trouble and want to distort the gospel of Christ. <sup>8</sup> But even if we or an angel from heaven should proclaim to you a gospel other than the one we proclaimed to you, let him be cursed. <sup>9</sup> As we have said before, so now I say again, "If someone proclaims to you a gospel other than the one you received, let him be cursed." <sup>10</sup> For am I now seeking the favor of men or of God? Am I seeking to please men? If I am still trying to please men, I am not a servant of Christ.

<sup>11</sup> For I want you to know, brothers, that the gospel I proclaimed is not man's gospel. <sup>12</sup> I did not receive it from any man, nor was I taught it. Instead, it was by revelation of Jesus Christ to me. <sup>13</sup> You have heard about my former life in Judaism, how I was persecuting the church of God beyond measure and that I was trying to destroy it. <sup>14</sup> I advanced in Judaism beyond many of those who were my own age, from out of my own people. That is how extremely zealous I was for the traditions of my fathers. <sup>15</sup> But when God, who had set me apart from my mother's womb, and who called me through his grace, was pleased <sup>16</sup> to reveal his Son in me, so that I might preach him among the Gentiles, I did not immediately consult with flesh and blood. <sup>17</sup> I did not go up to Jerusalem to those who had become apostles before me. Instead, I went to Arabia and then returned to Damascus.

<sup>18</sup> Then after three years I went up to Jerusalem to get to know Cephas and I stayed with him fifteen days. <sup>19</sup> But I saw none of the other apostles except James, the Lord's brother. <sup>20</sup> In what I write to you, I assure you before God that I am not lying. <sup>21</sup> Then I went to the regions of Syria and Cilicia. <sup>22</sup> I was still not known by face to the churches of Judea that are in Christ. <sup>23</sup> They only heard it being said, "The man who once persecuted us is now proclaiming as good news the faith he once tried to destroy." <sup>24</sup> So they glorified God because of me.

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#### Galatians 1 General Notes

##### Structure and formatting

Paul started this letter differently than his other letters. He adds that he was "not an apostle from men nor by human agency, but through Jesus Christ and God the Father, who raised him from the dead ones." Paul probably included these words because false teachers were opposing him and trying to undermine his authority.

##### Special concepts in this chapter

###### Heresy

God eternally saves people only through the true, biblical gospel. God condemns any other version of the gospel. Paul asks God to curse those who teach a false gospel. They might not be saved. They should be treated as non-Christians. (See: save, eternity, goodnews and condemn and curse)

**Paul's qualifications**

Some people in the early church were teaching that Gentiles needed to obey the law of Moses. To refute this teaching, in verses 13-16 Paul explains how he was formerly a zealous Jew. But God still needed to save him and show him the true gospel. As a Jew, and the apostle to Gentile people, Paul was uniquely qualified to address this issue. (See: lawofmoses)

**Other possible translation difficulties in this chapter**

**"You are turning so quickly to a different gospel"**

The Book of Galatians is one of Paul's earliest letters in Scripture. It shows that heresies troubled even the early church.

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**Galatians 1:1**

**General Information:**

Paul, an apostle, writes this letter to the churches in the area of Galatia. Unless noted otherwise, all instances of "you" and "your" in this letter refer to the Galatians and are plural.

**who raised him**

"who caused him to live again"

**Galatians 1:2**

**brothers**

Here this means fellow Christians, including both men and women, since all believers in Christ are members of one spiritual family, with God as their heavenly Father. Alternate translation: "brothers and sisters"

**Galatians 1:3**

**General Information:**

This page has intentionally been left blank.

**Galatians 1:4**

**for our sins**

"Sins" is a metonym the punishment for sin. Alternate translation: "to take the punishment we deserved because of our sins"

**that he might deliver us from this present evil age**

Here "this ... age" represents the powers at work in the age. Alternate translation: "that he might bring us to a place of safety from the evil powers at work in the world today"

**our God and Father**

This refers to "God our Father." He is our God and our Father.

**Galatians 1:5**

**General Information:**

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**Galatians 1:6**

**Connecting Statement:**

Paul gives his reason for writing this letter: he reminds them to continue to understand the gospel.

**I am amazed**

"I am surprised" or "I am shocked." Paul was disappointed that they were doing this.

**you are turning away so quickly from him**

Here "turning away ... from him" is a metaphor for started to doubt or no longer trust God. Alternate translation: "you are so quickly starting to doubt him"

**him who called you**

"God, who called you"

**called**

Here this means God has appointed or chosen people to be his children, to serve him, and to proclaim his message of salvation through Jesus.

**by the grace of Christ**

"because of Christ's grace" or "because of Christ's gracious sacrifice"

**you are turning to a different gospel**

Here "turning to" is a metaphor that means to start to believe something. Alternate translation: "you are instead starting to believe a different gospel"

**Galatians 1:7**

**some men**

"some people"

**Galatians 1:8**

**But even if we or an angel from heaven should proclaim ... let him be cursed**

Paul said this to show how strongly he felt about anyone who might proclaim a gospel other than the one he had proclaimed. If anyone would do that, that person should be cursed. Alternate translation: "But even if we or an angel from heaven were to proclaim ... let him be cursed"

**But even if we or an angel from heaven should proclaim**  
The word "even" shows that Paul did not believe that they or an angel from heaven would ever proclaim a different gospel. But he includes himself and angels in his statement to emphasize how wrong it would be for anyone to proclaim a different gospel.

**other than the one**  
"different from the gospel" or "different from the message"

**let him be cursed**  
"God should punish that person forever." If your language has a common way of calling a curse down on someone, you should use that.

### Galatians 1:9

**General Information:**  
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### Galatians 1:10

**For am I now seeking the favor of men or of God? Am I seeking to please men?**  
These rhetorical questions expect the answer "no." Alternate translation: "I do not seek the favor of men, but instead I seek the favor of God. I am not seeking to please men."

**If I am still trying to please men, I am not a servant of Christ**  
Both the "if" phrase and the "then" phrase are contrary to fact. "I am not still trying to please men; I am a servant of Christ" or "If I were still trying to please men, then I would not be a servant of Christ"

### Galatians 1:11

**Connecting Statement:**  
Paul explains that he did not learn the gospel from others; he learned it from Jesus Christ.

**brothers**  
See how you translated this in Galatians 1:2.

**is not man's gospel**  
By using this phrase, Paul was not trying to say that Jesus Christ is not himself human. Because Christ is both man and God, however, he is not a sinful human being. Paul is writing about where the gospel came from; it did not come from sinful human beings, but it came from Jesus Christ.

### Galatians 1:12

**it was by revelation of Jesus Christ to me**  
Possible meanings are 1) "Jesus Christ himself revealed the gospel to me" or 2) "God made me know the gospel when he showed me who Jesus Christ was."

### Galatians 1:13

**former life**  
"behavior at one time" or "prior life" or "earlier life"

### Galatians 1:14

**I advanced**  
This metaphor pictures Paul as being ahead of other Jews his age in their goal to be perfect Jews.

**those who were my own age**  
"the Jewish people who are the same age as I am"

**my fathers**  
"my ancestors"

### Galatians 1:15

**and who called me through his grace**  
Possible meanings of "through his grace" are 1) this tells why God called Paul. Alternate translation: "and who called me to serve him because he is gracious" or 2) this tells how God called Paul. Alternate translation: "and who called me by means of his grace."

### Galatians 1:16

**to reveal his Son in me**  
Possible meanings are 1) "to allow me to know his Son" or 2) "to show the world through me that Jesus is God's Son."

**Son**  
This is an important title for Jesus, the Son of God.

**preach him**  
"proclaim that he is God's Son" or "preach the good news about God's Son"

**consult with flesh and blood**  
This is an expression that means talking with other people. Alternate translation: "ask people to help me understand the message"

### Galatians 1:17

**go up to Jerusalem**  
"go to Jerusalem." Jerusalem was in a region of high hills, making it necessary to climb many hills in order to get there, and so it was common to describe travel to Jerusalem as "going up to Jerusalem."

### Galatians 1:18

**General Information:**  
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**Galatians 1:19**

**I saw none of the other apostles except James**

This double negative emphasizes that James was the only apostle whom Paul saw. Alternate translation: "I saw only one of the other apostles, and that was James" or "the only other apostle I saw was James"

**Galatians 1:20**

**before God**

Paul wants the Galatians to understand that Paul is completely serious and that he knows that God hears what he says and will judge him if he does not tell the truth.

**In what I write to you, I assure you before God that I am not lying**

Paul uses litotes to emphasize that he is telling the truth. Alternate translation: "I am not lying to you in the messages I write to you" or "in the things I write to you I am telling you the truth"

**Galatians 1:21**

**the regions of Syria and Cilicia**

"the parts of the world called Syria and Cilicia"

**Galatians 1:22**

**I was still not known by face to the churches of Judea that are in Christ**

"No one in the churches of Judea that are in Christ knew what I looked like" or "None of the people in the churches of Judea that are in Christ had ever met me"

**Galatians 1:23**

**They only heard it being said**

"They only knew what they heard others saying about me"

**Galatians 1:24**

**General Information:**

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## Chapter 2

<sup>1</sup> Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. <sup>2</sup> I went up because of a revelation and set before them the gospel that I preach among the Gentiles. I spoke privately to those who seemed to be important, in order to make sure that I was not running—or had not run—in vain. <sup>3</sup> But not even Titus, who was with me and who was a Greek, was forced to be circumcised. <sup>4</sup> The false brothers came in secretly to spy on the liberty we have in Christ Jesus. They desired to enslave us, <sup>5</sup> but we did not yield in submission to them for a moment, so that the truth of the gospel would remain with you. <sup>6</sup> But those who seemed to be important (whatever they were does not matter to me, God shows no partiality)—those, I say, who seemed important added nothing to me. <sup>7</sup> On the contrary, they saw that I had been entrusted with the gospel to those who are uncircumcised, just as Peter had been entrusted with the gospel to those who are circumcised. <sup>8</sup> For God, who worked in Peter for the apostleship to those who are circumcised, also worked in me to the Gentiles. <sup>9</sup> When James, Cephas, and John, who had a reputation as pillars, recognized the grace that had been given to me, they gave the right hand of fellowship to Barnabas and me. They agreed that we should go to the Gentiles and they should go to the circumcised. <sup>10</sup> They requested only that we remember the poor, the very thing that I was eager to do.

<sup>11</sup> But when Cephas came to Antioch, I opposed him to his face because he stood condemned. <sup>12</sup> Before certain men came from James, Cephas was eating with the Gentiles. But when these men came, he stopped and kept away from the Gentiles. He was afraid of those who were demanding circumcision. <sup>13</sup> Also the rest of the Jews joined in this hypocrisy. Even Barnabas was led astray with them by their hypocrisy. <sup>14</sup> But when I saw that their behavior was not following the truth of the gospel, I said to Cephas in front of all of them, "If you are a Jew but are living like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews?" <sup>15</sup> We ourselves are Jews by birth and not Gentile sinners; <sup>16</sup> yet we know that no person is justified by the works of the law but through faith in Christ Jesus. So we also have believed in Christ Jesus so that we might be justified by faith in Christ and not by the works of the law. For by the works of the law no flesh will be justified. <sup>17</sup> But if, while we seek to be justified in Christ, we too were found to be sinners, is Christ then a minister of sin? Absolutely not! <sup>18</sup> For if I rebuild those things I once destroyed, I prove myself to be a transgressor. <sup>19</sup> For through the law I died to the law, so that I might live for God. I have been crucified with Christ. <sup>[1]20</sup> It is no longer I who live, but Christ lives in me. The life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. <sup>21</sup> I do not set aside the grace of God, for if righteousness could be gained through the law, then Christ died for nothing!

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### Footnotes

2:19 <sup>[1]</sup>Some translations include this sentence with verse 20.

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## Galatians 2 General Notes

### Structure and formatting

Paul continues to defend the true gospel. This began in [Galatians 1:11](#).

### Special concepts in this chapter

#### Circumcised and uncircumcised

The law of Moses required Jewish males to be circumcised. The Jews called Gentiles "the uncircumcised."

#### Slavery and freedom

Paul introduces these ideas in Galatians 2:4. He uses the metaphor of slavery for people who are obligated to obey the law of Moses. He uses the metaphor of freedom, or liberty, for people who are not obligated to obey the law of Moses because they trust in Jesus Christ to make them righteous.

**The false brothers**

When Paul says that false brothers wanted to make the believers slaves, he is referring to Jews who claimed to be Christians and who wanted to convince Gentile Christians to obey the law of Moses.

**The hypocrisy of Cephas**

Jews normally did not eat with Gentiles because Gentiles did not obey the law of Moses. Cephas knew that Gentile Christians are not obligated to obey the law of Moses, and because of this, he knew that it was permissible to eat with them. However, when some men came saying that Gentile Christians are obligated to obey the law, Cephas stopped eating with the Gentiles Christians, as if he, too, believed that they need to obey the law of Moses. Paul rebuked Cephas for treating the Gentile Christians like that.

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**Galatians 2:1**

**Connecting Statement:**

Paul continues to give the history of how he learned the gospel from God, not the apostles.

**went up**

"traveled." Jerusalem is located in hilly country. The Jews also viewed Jerusalem as the place on earth that is closest to heaven, so Paul may have been speaking figuratively, or it may be that it was reflecting the difficult, uphill, journey to get to Jerusalem.

**Galatians 2:2**

**those who seemed to be important**

"the most important leaders among the believers"

**I was not running—or had not run—in vain**

Paul uses running as a metaphor for work. Alternate translation: "I was doing, or had done, profitable work"

**in vain**

"for no benefit" or "for nothing"

**Galatians 2:3**

**to be circumcised**

This can be stated in active form. Alternate translation: "to have someone circumcise him"

**Galatians 2:4**

**The false brothers came in secretly**

"People who pretended to be Christians came into the church," or "People who pretended to be Christians came among us"

**spy on the liberty**

secretly watch people to see how they live in liberty

**liberty**

freedom

**They desired**

"These spies desired" or "These false brothers wanted"

**to enslave us**

"to make us slaves to the law." Paul is speaking about being forced to follow the Jewish rituals that the law commanded. He is speaking about this as if it were slavery. The most important ritual was circumcision. Alternate translation: "to force us to obey the law"

**Galatians 2:5**

**yield in submission**

"submit" or "listen"

**Galatians 2:6**

**added nothing to me**

The word "me" here represents what Paul was teaching. Alternate translation: "added nothing to what I teach" or "did not tell me to add anything to what I teach"

**Galatians 2:7**

**On the contrary**

"Instead" or "Rather"

**I had been entrusted ... Peter had been entrusted**

This can be stated in active form. Alternate translation: "God trusted me ... God trusted Peter"

**had been entrusted with the gospel to those**

"had been given the responsibility of preaching the gospel to those"

**Galatians 2:8**

**General Information:**

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**Galatians 2:9**

**who had a reputation as pillars**

A pillar is a post that supports a building. This is a metaphor meaning important leaders. Alternate translation: "who were known to be important leaders" or "who were known to be important leaders of the church"

**recognized the grace that had been given to me**  
This can be stated in active form. Alternate translation: "recognized the grace that God had given to me"

**the grace that had been given to me**  
The abstract noun "grace" can be translated with the phrase "be kind." Alternate translation: "that God had been kind to me"

**gave ... the right hand of fellowship**  
Grasping and shaking the right hand was a symbol of fellowship. Alternate translation: "welcomed ... as fellow workers" or "welcomed ... with honor"

### Galatians 2:10

**remember the poor**  
You may need to make explicit what about the poor he was to remember. Alternate translation: "remember to take care of the needs of the poor"

### Galatians 2:11

**I opposed him to his face**  
The words "to his face" are a metonym for "where he could see and hear me." Alternate translation: "I confronted him in person" or "I challenged his actions in person"

### Galatians 2:12

**Before**  
in relation to time

**he stopped**  
"he stopped eating with them"

**He was afraid of those who were demanding circumcision**  
The reason Cephas was afraid can be stated explicitly. Alternate translation: "He was afraid that these men who required circumcision would judge that he was doing something wrong" or "He was afraid that these men who required circumcision would blame him for doing something wrong"

**those who were demanding circumcision**  
Jews who had become Christians, but who demanded that those who believe in Christ live according to Jewish customs

**kept away from**  
"stayed away from" or "avoided"

### Galatians 2:13

**this hypocrisy**  
Paul calls Peter's staying away from the Gentiles "this hypocrisy" because Peter was pretending to be like those Jews who say that Gentile Christians have to be circumcised.

**Even Barnabas was led astray with them by their hypocrisy**  
Here to be "led astray" is a metaphor for being persuaded to do something wrong. Alternate translation: "Even Barnabas was persuaded to be a hypocrite because of them"

### Galatians 2:14

**their behavior was not following the truth of the gospel**  
"they were not living according to the truth of the gospel"

**how can you force the Gentiles to live like Jews?**  
This rhetorical question is a rebuke and can be translated as a statement. The word "you" is singular and refers to Peter. Alternate translation: "you are wrong to force the Gentiles to live like Jews."

**force**  
Possible meanings are 1) force by using words or 2) persuade.

### Galatians 2:15

**Connecting Statement:**  
Paul tells the believers that Jews who know the law, as well as Gentiles who do not know the law, are saved only by faith in Christ and not by keeping the law.

**not Gentile sinners**  
"not those whom the Jews call Gentile sinners"

### Galatians 2:16

**we**  
This probably refers to Paul and others but not to the Galatians, who were primarily Gentiles.

**no flesh**  
The word "flesh" is a synecdoche for the whole person. Alternate translation: "no person"

### Galatians 2:17

**while we seek to be justified in Christ**  
The phrase "justified in Christ" means justified because we are united with Christ and justified by means of Christ.

**we too were found to be sinners**  
The words "were found to be" are an idiom that emphasizes that "we are" certainly sinners. Alternate translation: "we see that we also certainly are sinners"

**Absolutely not!**  
"Of course, that is not true!" This expression gives the strongest possible negative answer to the preceding rhetorical question "Does Christ become

a servant of sin?" You may have a similar expression in your language that you could use here.

**Galatians 2:18**

**General Information:**

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**Galatians 2:19**

**General Information:**

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**Galatians 2:20**

**Son of God**

This is an important title for Jesus.

**Galatians 2:21**

**I do not set aside the grace of God**

"I do not reject the grace of God" or "I do not consider God's grace to be worthless"

**the grace of God**

Paul is speaking of God's kindness to us. Christ died for us so that we can be justified.

**if righteousness could be gained through the law, then Christ died for nothing**

Paul uses this statement to argue that righteousness cannot be gained through the law. If it could be then there was no need for Christ to die to give us righteousness, because we could gain it ourselves by obeying the law.

**if righteousness could be gained through the law**

"if people could become righteous by obeying the law"

**then Christ died for nothing**

"then Christ would have accomplished nothing by dying"

## Chapter 3

<sup>1</sup> Foolish Galatians! Who has put a spell on you? It was before your eyes that Jesus Christ was publicly displayed as crucified. <sup>2</sup> This is the only thing I want to learn from you: Did you receive the Spirit by the works of the law or by the hearing of faith? <sup>3</sup> Are you so foolish? Having begun by the Spirit, are you now going to be perfected by the flesh? <sup>4</sup> Have you suffered so many things for nothing—if indeed it was for nothing? <sup>5</sup> Does he who gives the Spirit to you and works miracles among you do so by the works of the law or by the hearing of faith? <sup>6</sup> Just as Abraham "believed God and it was credited to him as righteousness," <sup>7</sup> in the same way, understand, then, that those of faith are the children of Abraham. <sup>8</sup> The scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you all the nations will be blessed." <sup>9</sup> So then, those of faith are blessed along with Abraham, the man of faith. <sup>10</sup> All who rely on the works of the law are under a curse; and so it is written, "Cursed is everyone who does not abide by all the things written in the book of the law, and do them." <sup>11</sup> Now it is clear that no one is justified before God by the law, because "the righteous will live by faith." <sup>12</sup> But the law is not of faith, rather, "The person who does the works of the law must live by them." <sup>13</sup> Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who hangs on a tree"— <sup>14</sup> so that the blessing of Abraham might come to the Gentiles in Christ Jesus, so that by faith we might receive the promise of the Spirit.

<sup>15</sup> Brothers, let me speak in human terms. Once a man-made contract is established by law, no one can set it aside or add to it. <sup>16</sup> Now the promises were spoken to Abraham and to his descendant. It does not say, "to descendants," referring to many, but instead to only one, "and to your descendant," who is Christ. <sup>17</sup> Now what I am saying is this: The law, which came 430 years afterward, does not set aside the covenant previously established by God, to nullify the promise. <sup>18</sup> For if the inheritance comes by the law, then it no longer comes by promise. But God freely gave it to Abraham by a promise. <sup>19</sup> What, then, was the purpose of the law? It was added because of transgressions until the descendant of Abraham would come to whom the promise had been made. The law was ordained through angels by the hand of an intermediary. <sup>20</sup> Now an intermediary implies more than one person. But God is one. <sup>21</sup> So is the law against the promises of God? Absolutely not! For if a law had been given that could give life, then righteousness would certainly have come by the law. <sup>22</sup> But the scripture imprisoned everything under sin so that the promise by faith in Jesus Christ might be given to those who believe.

<sup>23</sup> Now before faith came, we were held captive under the law, imprisoned until faith should be revealed. <sup>24</sup> So then the law became our guardian until Christ came, so that we might be justified by faith. <sup>25</sup> But now that faith has come, we are no longer under a guardian. <sup>26</sup> For you are all sons of God through faith in Christ Jesus. <sup>27</sup> For as many of you who were baptized into Christ have clothed yourselves with Christ. <sup>28</sup> There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus. <sup>29</sup> Then if you are Christ's, you are Abraham's descendants, and heirs according to promise.

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## Galatians 3 General Notes

### Special concepts in this chapter

#### Equality in Christ

All Christians are equally united to Christ. Ancestry, gender, and status do not matter. All are equal with each other. All are equal in the eyes of God.

### Important figures of speech in this chapter

#### Rhetorical Questions

Paul uses many different rhetorical questions in this chapter. He uses them to convince the Galatians of their sin. (See: and sin)

**Other possible translation difficulties in this chapter****Flesh**

This is a complex issue. "Flesh" is possibly a metaphor for our sinful nature. Paul is not teaching that the physical part of man is sinful. "Flesh" is used in this chapter to contrast with that which is spiritual. (See: flesh)

**"Those of faith are children of Abraham"**

Scholars are divided on what this means. Some believe Christians inherit the promises that God gave to Abraham, so Christians replace the physical descendants of Israel. Others believe Christians spiritually follow Abraham, but they do not inherit the promises that God gave to Abraham. In light of Paul's other teachings and the context here, Paul is probably writing about the Jewish and Gentile Christians sharing the same faith as Abraham did.

**Galatians 3:1****General Information:**

Paul is rebuking the Galatians by asking rhetorical questions.

**Connecting Statement:**

Paul reminds the believers in Galatia that God gave them his Spirit when they believed the gospel, not because they obeyed his law.

**Who has put a spell on you?**

Paul is using irony and a rhetorical question to say that the Galatians are acting as though someone has put a spell on them. He does not really believe that someone has put a spell on them. Alternate translation: "You behave as if someone has put a spell on you!"

**put a spell on you**

"done magic on you" or "done witchcraft on you"

**It was before your eyes that Jesus Christ was publicly displayed as crucified**

Paul speaks of his clear teaching of Jesus being crucified as if he had put on public display a picture of Jesus being crucified. And he speaks of the Galatians having heard his teaching as if they had seen the picture. Alternate translation: "You yourselves heard the clear teaching about Jesus being crucified"

**Galatians 3:2****This is the only thing I want to learn from you**

This continues the irony from verse 1. Paul knows the answers to the rhetorical questions he is about to ask.

**Did you receive the Spirit by the works of the law or by the hearing of faith?**

Translate this rhetorical question as a question if you can, because the reader will be expecting a question here. Also, be sure that the reader knows that the answer to the question is "by the hearing of faith," not "by doing what the law says." Alternate translation: "You received the Spirit, not by doing what the law says, but by the hearing of faith."

**the hearing of faith**

"believing what you heard"

**Galatians 3:3****Are you so foolish?**

This rhetorical question shows that Paul is surprised and even angry that the Galatians are foolish. Alternate translation: "You are very foolish!"

**by the flesh**

The word "flesh" is a metonym for effort. Alternate translation: "by your own effort" or "by your own work"

**Galatians 3:4****Have you suffered so many things for nothing—if indeed it was for nothing?**

Paul uses this question to rebuke the Galatians for behaving as though their faith in Christ and their suffering for it were for nothing. Alternate translation: "You have suffered so many things: Do not let it be for nothing!" or "You suffered so many things from those who opposed your faith in Christ. If you now think that righteousness comes by obeying the law, then your suffering was for nothing!"

**Have you suffered so many things**

The Galatians had believed that God makes people righteous because they trust in Jesus Christ, not because they obey the law. Because of this, they suffered many things from those who opposed their faith in Christ.

**for nothing**

"uselessly" or "without benefit to you"

**Galatians 3:5****Does he ... do so by the works of the law or by the hearing of faith?**

Paul asks another rhetorical question to remind the Galatians how people receive the Spirit. Alternate translation: "He ... does not do it by the works of the law; he does it by hearing with faith."

**by the works of the law**

This represents people doing the works that the law requires. Alternate translation: "because you do what the law tells us to do"

**by the hearing of faith**

Your language may require that what the people heard and whom they trusted be stated explicitly. Alternate translation: "because you heard the message and had faith in Jesus" or "because you listened to the message and trusted in Jesus"

**Galatians 3:6**

**Connecting Statement:**

Paul reminds the Galatian believers that even Abraham received righteousness by faith and not by the law.

**it was credited to him as righteousness**

God saw Abraham's faith in God, so then God considered Abraham righteous.

**Galatians 3:7**

**those of faith**

"those who have faith." The meaning of the noun "faith" can be expressed with the verb "believe." Alternate translation: "those who believe"

**the children of Abraham**

This represents people whom God views as he viewed Abraham. Alternate translation: "righteous in the same way that Abraham was righteous"

**Galatians 3:8**

**The scripture, foreseeing ... faith, preached the gospel**

Because God's promise to Abraham was written in the scripture before Christ fulfilled the promise, the scripture is like someone who knows the future before it happens and who preaches the gospel. Alternate translation: "In the scripture, God showed before it happened ... faith, and he presented the gospel"

**In you**

The word "you" refers to Abraham. Ultimately God would bless the nations through one of Abraham's descendants. Alternate translation: "Because of you" or "Through you"

**all the nations**

"all the people-groups in the world." God was showing that his plan of salvation was not only for the Jewish people, but for both Jews and non-Jews.

**Galatians 3:9**

**the man of faith**

Possible meanings are 1) Abraham was the man who believed and trusted in God or 2) Abraham was faithful to God.

**Galatians 3:10**

**All who rely on ... the law are under a curse**

Being under a curse represents being cursed. Here it refers to being eternally punished. "Those who rely on ... the law are cursed" or "God will eternally punish those who rely on ... the law"

**the works of the law**

"what the law says we must do"

**Galatians 3:11**

**Now it is clear**

What is clear can be stated explicitly. Alternate translation: "The scriptures are clear" or "The scriptures teach clearly"

**no one is justified before God by the law**

This can be stated with an active verb. Alternate translation: "God justifies no one by the law"

**no one is justified before God by the law**

Paul is correcting their belief that if they obeyed the law, God would justify them. Alternate translation: "no one is justified before God by obeying the law" or "God does not justify anyone for their obedience to the law"

**the righteous will live by faith**

The nominal adjective "righteous" refers to righteous people. Alternate translation: "righteous people will live by faith"

**Galatians 3:12**

**must live by them**

Possible meanings are 1) "must obey them all" or 2) "will be judged by his ability to do what the law demands."

**Galatians 3:13**

**Connecting Statement:**

Paul reminds these believers again that keeping the law could not save a person and that the law did not add a new condition to the promise by faith given to Abraham.

**from the curse of the law**

The noun "curse" can be expressed with the verb "curse." Alternate translation: "from being cursed because of the law" or "from being cursed for not obeying the law"

**from the curse of the law ... becoming a curse for us ...**

**Cursed is everyone**

The word "curse" here is a metonym for God condemning the person whom he has cursed. Alternate translation: "from us having God condemn us because we broke the law ... having God condemn him instead of us ... God condemns everyone"

**hangs on a tree**

Paul expected his audience to understand that he was referring to Jesus hanging on the cross.

### **Galatians 3:14**

**so that the blessing of Abraham might come**

"and because Christ became a curse for us, the blessing of Abraham will come"

**so that by faith we might receive**

Possible meanings are 1) this is because Christ became a curse for us. Alternate translation: "and because Christ became a curse for us, we will receive by faith" or 2) this is because the blessing in Abraham came in Christ Jesus. Alternate translation: "and because the blessing in Abraham came in Christ Jesus, we will receive by faith"

**we might receive the promise**

The word "we" includes the people who would read the letter and so is inclusive.

### **Galatians 3:15**

**Brothers**

See how you translated this in Galatians 1:2.

**in human terms**

"as a person" or "of things most people understand"

### **Galatians 3:16**

**Now**

This word shows that Paul has stated a general principle and is now beginning to introduce a specific case.

**referring to many**

"referring to many descendants"

**to your descendant**

The word "your" is singular and refers to a specific person, who is a particular descendant of Abraham

### **Galatians 3:17**

**The law, which came 430 years afterward, does not set aside the covenant previously established by God**

In some languages it might be strange to speak of a law coming or setting aside a covenant. It might be clearer to make explicit who gave the law. Alternate translation: "When God gave the law 430 years

later, he did not set aside the covenant that he had previously established"

**set aside**

"cancel"

**430 years**

"four hundred and thirty years"

**God, to nullify the promise**

"God; that is, it does not nullify the promise"

**nullify the promise**

"to make the promise worthless" or "to make things as if the promise had never been made"

### **Galatians 3:18**

**For if the inheritance comes by the law, then it no longer comes by promise**

Paul uses this argument to show that the inheritance does not come by obeying the law but by believing God's promise. Alternate translation: "If people could receive the inheritance by obeying the law, then it would no longer be true that people receive the inheritance by believing God's promise"

**the inheritance**

Paul speaks of what God has promised to give to believers as if it were an inheritance of property and wealth from a family member. Alternate translation: "the gift"

### **Galatians 3:19**

**Connecting Statement:**

Paul tells the believers in Galatia why God gave the law.

**What, then, was the purpose of the law?**

Paul uses a rhetorical question to introduce the next topic he wants to discuss. It can also be translated as a statement. Alternate translation: "I will tell you what the purpose of the law is." or "Let me tell you why God gave the law."

**It was added**

This can be stated in active form. Alternate translation: "God added it" or "God added the law"

**The law was ordained through angels**

This can be stated in active form. Alternate translation: "God ordained the law through angels" or "God gave the law through angels"

**by the hand of an intermediary**

The words "by the hand of" are a metonym for the intermediary himself. An intermediary represents one person to another. Paul was probably talking about Moses, who represented God to the people of Israel. Alternate translation "by an intermediary" or "by his representative, Moses"

### Galatians 3:20

#### **Now an intermediary implies more than one person**

An intermediary represents one person to another. Alternate translation: "Now if we say that there was an intermediary, that means that there must have been more than one person."

**intermediary**  
representative

#### **But God is one**

Paul uses this statement to contrast the law and the promise. Paul seems to be saying that the promise is superior to the law since God used an intermediary to give the law, but he did not use an intermediary when he made the promise. "God is one" is an important statement from the Old Testament, so it would be best to translate it as Paul wrote it. If this does not make sense in your language, you could translate it as "God is one God."

### Galatians 3:21

#### **against the promises**

"opposed to the promises" or "in conflict with the promises"

#### **if a law had been given that could give life**

This can be stated in active form, and the abstract noun "life" can be translated with the verb "live." Alternate translation: "if God had given a law that enabled those who kept it to live"

#### **righteousness would certainly have come by the law**

"we could have become righteous by obeying that law"

### Galatians 3:22

#### **the scripture imprisoned everything under sin**

The idea of being imprisoned under sin represents being controlled by sin. Possible meanings are 1) "the scripture caused everyone to be controlled by sin" or 2) "the scripture says that everyone is controlled by sin."

#### **the promise by faith in Jesus Christ**

The word "promise" represents what God promised. Alternate translation: "what God promised to those who have faith in Christ"

### Galatians 3:23

#### **Connecting Statement:**

Paul reminds those in Galatia that believers are free in God's family, not slaves under the law.

#### **we were held captive under the law, imprisoned**

This can be stated in active form. Alternate translation: "the law held us captive and we were in prison" or "the law held us captive in prison"

#### **we were held captive under the law, imprisoned**

The way the law controlled us is spoken of as if the law were a prison guard holding us as captives. Alternate translation: "the law controlled us like a prison guard"

#### **until faith should be revealed**

This can be stated in active form, and who this faith is in can be stated clearly. Alternate translation: "until God would reveal that he justifies those who have faith in Christ" or "until God would reveal that he justifies those who trust in Christ"

### Galatians 3:24

#### **guardian**

More than simply "one who gives oversight to a child," this was usually a slave who was responsible for enforcing rules and behaviors given by the parent and would report to the parent on the child's actions.

#### **until Christ came**

"until the time when Christ came"

#### **so that we might be justified**

Before Christ came, God had planned to justify us. When Christ came, he carried out his plan to justify us. This can be stated in active form. Alternate translation: "so that God would declare us to be righteous"

### Galatians 3:25

#### **General Information:**

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### Galatians 3:26

#### **General Information:**

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### Galatians 3:27

#### **For as many of you who were baptized into Christ**

"For all of you who were baptized into Christ"

#### **have clothed yourselves with Christ**

Possible meanings are 1) this is a metaphor meaning that they have been united to Christ. Alternate translation: "have become united with Christ" or "belong to Christ" or 2) this is a metaphor meaning that they have become like Christ. Alternate translation: "have become like Christ"

**Galatians 3:28**

**There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female**  
"God sees no difference between Jew and Greek, slave and free, male and female"

**Galatians 3:29**

**heirs**  
The people to whom God has made promises are spoken of as if they were to inherit property and wealth from a family member.

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## Chapter 4

<sup>1</sup> I am saying that the heir, for whatever time he is a child, is no different from a slave, though he is owner of the entire estate. <sup>2</sup> But he is under guardians and managers until the date set by his father. <sup>3</sup> So also, when we were children, we were enslaved to the elemental principles of the world. <sup>4</sup> But when the fullness of time had come, God sent out his Son, born of a woman, born under the law <sup>5</sup> so that he might redeem those under the law, so that we might receive adoption as sons. <sup>6</sup> And because you are sons, God has sent the Spirit of his Son into our hearts, who cries out, "Abba, Father." <sup>7</sup> So you are no longer a slave, but a son, and if a son, then you are also an heir through God.

<sup>8</sup> But at that time, when you did not know God, you were made to be slaves to those who are, by their natural powers, not gods at all. <sup>9</sup> But now that you have come to know God, or rather that you are known by God, how is it that you are turning back to the weak and worthless elemental principles? Do you want to be enslaved all over again? <sup>10</sup> You observe days and new moons and seasons and years! <sup>11</sup> I am afraid for you that somehow my labor with you may have been for nothing.

<sup>12</sup> I beg you, brothers, become like me, for I also have become like you. You did me no wrong. <sup>13</sup> But you know that it was because of a disease of the flesh that I proclaimed the gospel to you the first time, <sup>14</sup> and though my physical condition put you to the test, you did not despise or reject me. Instead you welcomed me as if I were an angel of God, as if I were Christ Jesus himself. <sup>15</sup> Where then is your blessing now? For I testify to you that, if it were possible, you would have torn out your own eyes and given them to me. <sup>16</sup> So then, have I become your enemy because I am telling you the truth? <sup>17</sup> They are zealous to win you over, but for no good purpose. They want to shut you out so you may be zealous for them. <sup>18</sup> It is always good to be zealous for a good purpose, and not only when I am present with you. <sup>19</sup> My little children, again I am suffering the pains of childbirth for you until Christ is formed in you. <sup>20</sup> I wish I could be present with you now and change my tone, because I am perplexed about you.

<sup>21</sup> Tell me, you who desire to be under the law, do you not listen to the law? <sup>22</sup> For it is written that Abraham had two sons, one by the slave girl and one by the free woman. <sup>23</sup> One was born by the slave girl according to the flesh, but the other was born by the free woman through promise. <sup>24</sup> These things may be interpreted as an allegory, for these women represent two covenants. One of them is from Mount Sinai and she bears children into slavery. This is Hagar. <sup>25</sup> Now Hagar represents Mount Sinai in Arabia; and she represents the present Jerusalem, for she is in slavery with her children. <sup>26</sup> But the Jerusalem that is above is free, and she is our mother. <sup>27</sup> For it is written,

"Rejoice, you barren one who does not give birth;  
cry out and shout for joy,  
you who are not suffering the pains of childbirth;  
because the children of the desolate woman are more numerous  
than those of the woman who has a husband."

<sup>28</sup> But you, brothers, like Isaac, are children of promise. <sup>29</sup> At that time the one who was born according to the flesh persecuted the one born according to the Spirit. It is the same now. <sup>30</sup> But what does the scripture say? "Send away the slave girl and her son. For the son of the slave girl will not share in the inheritance with the son of the free woman." <sup>31</sup> Therefore, brothers, we are not children of a slave girl, but of the free woman.

## Galatians 4 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verse 27, which is quoted from the Old Testament.

**Special concepts in this chapter****Sonship**

Sonship is a complex issue. Scholars have many views on Israel's sonship. Paul uses sonship to teach how being under the law differs from being free in Christ. Not all of Abraham's physical descendants inherited God's promises to him. Only his descendants through Isaac and Jacob inherited the promises. And God only adopts into his family those who follow Abraham spiritually through faith. They are children of God with an inheritance. Paul calls them "children of promise." (See: inherit, promise, spirit and faith and adoption)

**Other possible translation difficulties in this chapter****Abba, Father**

"Abba" is an Aramaic word. In ancient Israel, people used it to informally refer to their fathers. Paul "transliterates" its sounds by writing them with Greek letters.

**Galatians 4:1****Connecting Statement:**

Paul continues to remind the Galatian believers that Christ came to redeem those who were under the law, and that he changed them from being slaves into being sons.

**no different from**  
"the same as"

**Galatians 4:2****guardians**

people with legal responsibility for children

**managers**

people whom others trust to control what is valuable, in this case children

**Galatians 4:3****General Information:**

The word "we" here refers to all Christians, including Paul's readers.

**when we were children**

Here "children" is a metaphor for being spiritually immature. Alternate translation: "when we were like children"

**we were enslaved to the elemental principles of the world**

Here "enslaved" is a metaphor for being unable to stop one's self from doing something. This can be stated in active form. Alternate translation: "the elemental principles of the world controlled us" or "we had to obey the elemental principles of the world as if we were slaves"

**the elemental principles of the world**

These words could refer to 1) the laws or moral principles of the world, or 2) spiritual powers that some people thought control what happens on earth.

**Galatians 4:4****Son**

This is an important title for Jesus, the Son of God.

**Galatians 4:5****redeem**

Paul uses the metaphor of a person buying back lost property or buying the freedom of a slave as a picture of Jesus paying for his people's sins by dying on the cross.

**Galatians 4:6****you are sons**

Paul uses the word for male children here because the subject is inheritance. In his culture and that of his readers, inheritance passed most commonly, but not always, to male children. He was neither specifying nor excluding female children here.

**God has sent the Spirit of his Son into our hearts, who cries out, "Abba, Father."**

By crying out "Abba, Father" the Spirit assures us that we are God's children and he loves us.

**God has sent the Spirit of his Son into our hearts**

The heart is metonym for the part of a person that thinks and feels. Alternate translation: "God has sent his Son's Spirit to show us how to think and act"

**his Son**

This is an important title for Jesus, the Son of God.

**who cries**

The Spirit is the one who cries.

**Abba, Father**

This is the way a young child would address his father in Paul's home language, but not in the language of the Galatian readers. To keep the sense of a foreign language, translate this as a word that sounds as much like "Abba" as your language allows.

**Galatians 4:7****you are no longer a slave, but a son**

Paul uses the word for male child here because the subject is inheritance. In his culture and that of his readers, inheritance passed most commonly, but not always, to male children. He was neither specifying nor excluding female children here.

**you are no longer a slave ... you are also an heir**

Paul is addressing his readers as though they are one person, so "you" here is singular.

**heir**

The people to whom God has made promises are spoken of as if they were to inherit property and wealth from a family member.

**Galatians 4:8****General Information:**

Paul continues to rebuke the Galatians by asking rhetorical questions.

**Connecting Statement:**

Paul reminds the Galatian believers that they are again trying to live under God's laws rather than living by faith.

**those who are**

"those things that are" or "those spirits who are"

**Galatians 4:9****you are known by God**

This can be stated in active form. Alternate translation: "God knows you"

**how is it that you are turning back to ... principles?**

Here "turning back to" is a metaphor for starting to pay attention to something again. This is the first of two rhetorical questions. Alternate translation: "you should not start paying attention to ... principles." or "you should not be concerned with ... principles."

**elemental principles**

See how you translated this phrase in Galatians 4:3.

**Do you want to be enslaved all over again?**

Paul uses this question to rebuke the people for behaving in a way that would make them like slaves. Alternate translation: "It seems that you want to be slaves again." or "You behave as though you wanted to be like slaves again."

**Do you want to be enslaved all over again?**

Here being "enslaved" is a metaphor for being obligated to obey certain rules or customs. Alternate translation: "Do you want to have to obey rules again like a slave has to obey his master?" or "It seems that you want to be controlled all over again!"

**Galatians 4:10****You observe days and new moons and seasons and years**

Paul is speaking of their being careful to celebrate certain times, thinking that doing that will make them right with God. Alternate translation: "You carefully celebrate days and new moons and seasons and years"

**Galatians 4:11****may have been for nothing**

"may have been useless" or "has not had any effect"

**Galatians 4:12****Connecting Statement:**

Paul reminds the Galatian believers how kindly they treated him when he was with them, and he encourages them to continue to trust him while he is not there with them.

**beg**

Here this means to ask or urge strongly. This is not the word used to ask for money or food or physical objects.

**brothers**

See how you translated this in Galatians 1:2.

**You did me no wrong**

This can be stated in positive form. Alternate translation: "You treated me well" or "You treated me as you should have"

**Galatians 4:13****disease of the flesh**

"physical disease" or "disease of the body"

**Galatians 4:14****and though my physical condition put you to the test**

"and though it was difficult for you to see me so physically ill"

**my physical condition**

Paul was speaking about a health problem that he had. We do not know what the problem was.

**despise**

hate very much

**Galatians 4:15****General Information:**

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**Galatians 4:16****General Information:**

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### Galatians 4:17

**to win you over**

"to convince you to join them"

**to shut you out**

"to shut you out from us" or "to make you stop being loyal to us"

**zealous for them**

"zealous to do what they tell you to do"

### Galatians 4:18

**General Information:**

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### Galatians 4:19

**Connecting Statement:**

Paul tells believers that grace and law cannot work together.

**My little children**

This is a metaphor for disciples or followers.  
Alternate translation: "You who are disciples because of me"

**I am suffering the pains of childbirth for you until Christ is formed in you**

Paul uses childbirth as a metaphor for his concern about the Galatians. Alternate translation: "I am in pain as though I were a woman having to give birth to you, and I will continue to be in pain until Christ truly controls you"

### Galatians 4:20

**change my tone**

Paul wishes he could sound happy instead of sounding angry or confused. Alternate Translation: "change the way I sound" or "change the way I am speaking to you" or "speak to you differently"

### Galatians 4:21

**Tell me, you ... law, do you not listen to the law?**

Paul is introducing what he will say next. Alternate translation: "I want to tell you something, you ... law; you need to learn what the law really says." or "Let me tell you who ... law what the law really says."

### Galatians 4:22

**General Information:**

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### Galatians 4:23

**General Information:**

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### Galatians 4:24

**Connecting Statement:**

Paul begins a story to illustrate a truth—that law and grace cannot exist together.

**These things may be interpreted as an allegory**

"This story of the two sons is like a picture of what I will tell you now"

**as an allegory**

An "allegory" is a story in which the people and things in it represent other things. In Paul's allegory, the two women referred to in Galatians 4:22 represent two covenants.

**women represent**

"women are a picture of"

**Mount Sinai**

"Mount Sinai" here is a synecdoche for the law that Moses gave to the Israelites there. Alternate translation: "Mount Sinai, where Moses gave the law to Israel"

**she bears children into slavery**

Paul treats the law as if it were a person. Alternate translation: "the people under this covenant are like slaves who have to obey the law"

### Galatians 4:25

**she represents**

"she is a picture of"

**she is in slavery with her children**

Hagar is a slave and her children are slaves with her. Alternate translation: "Jerusalem, like Hagar, is a slave, and her children are slaves with her"

### Galatians 4:26

**is free**

"is not bound" or "is not a slave"

### Galatians 4:27

**Rejoice**

be happy

**you barren one ... you who are not suffering**

Here "you" refers to the barren woman and is singular.

### Galatians 4:28

**brothers**

See how you translated this in Galatians 1:2.

**children of promise**

Possible meanings are that the Galatians have become God's children 1) by believing God's

promise or 2) because God worked miracles to fulfill his promises to Abraham, first by giving Abraham a son and then by making the Galatians children of Abraham and thus sons of God.

**Galatians 4:29**

**according to the flesh**

This refers to Abraham's becoming Ishmael's father by taking Hagar as a wife. Alternate translation: "by means of human action" or "because of what people did"

**according to the Spirit**

"because of something the Spirit did"

**Galatians 4:30**

**General Information:**

This page has intentionally been left blank.

**Galatians 4:31**

**brothers**

See how you translated this in Galatians 1:2.

**of a slave girl, but of the free woman**

The words "we are children" are understood from the previous phrase. This can be translated as a separate sentence. Alternate translation: "of a slave girl. Rather, we are children of the free woman"

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## Chapter 5

<sup>1</sup> For freedom Christ has set us free. Stand firm, therefore, and do not again be subject to a yoke of slavery.

<sup>2</sup> Look, I, Paul, say to you that if you let yourselves be circumcised, Christ will not benefit you in any way.

<sup>3</sup> I testify again to every man who lets himself be circumcised that he is obligated to obey the whole law. <sup>4</sup> You are cut off from Christ, you who would be justified by the law; you no longer experience grace. <sup>5</sup> For through the Spirit, by faith, we eagerly wait for the hope of righteousness. <sup>6</sup> In Christ Jesus neither circumcision nor uncircumcision has value, but only faith working through love. <sup>7</sup> You were running well. Who prevented you from obeying the truth? <sup>8</sup> This persuasion does not come from him who calls you! <sup>9</sup> A little yeast leavens the whole batch of dough. <sup>10</sup> I have confidence in the Lord that you will think nothing different. The one who is troubling you will suffer the judgment, whoever he is. <sup>11</sup> Brothers, if I still proclaim circumcision, why am I still being persecuted? In that case the stumbling block of the cross has been removed. <sup>12</sup> As for those who are disturbing you, I wish they would cut themselves off!

<sup>13</sup> For you were called to freedom, brothers. But do not use your freedom as an opportunity for the flesh; rather, through love serve one another. <sup>14</sup> For the whole law is fulfilled in one word: "You must love your neighbor as yourself." <sup>15</sup> But if you bite and devour one another, watch out that you are not consumed by one another.

<sup>16</sup> But I say, walk by the Spirit and you will not carry out the desires of the flesh. <sup>17</sup> For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh. For these oppose each other, so that you cannot do the things you want. <sup>18</sup> But if you are led by the Spirit, you are not under the law. <sup>19</sup> Now the works of the flesh are evident: sexual immorality, impurity, sensuality, <sup>20</sup> idolatry, sorcery, hostilities, strife, jealousy, outbursts of anger, rivalry, dissension, divisions, <sup>21</sup> envy, drunkenness, drunken celebrations, and things like these. I warn you, as I warned you before, that those who practice such things will not inherit the kingdom of God. <sup>22</sup> But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith, <sup>23</sup> gentleness, and self-control; against such things there is no law. <sup>24</sup> Those who belong to Christ Jesus have crucified the flesh with its passions and desires.

<sup>25</sup> If we live by the Spirit, let us also walk by the Spirit. <sup>26</sup> Let us not become boastful, provoking one another, envying one another.

## Galatians 5 General Notes

### Structure and formatting

Paul continues writing about the law of Moses as if it were something that traps or enslaves a person. (See: lawofmoses)

### Special concepts in this chapter

#### Fruit of the Spirit

The phrase "the fruit of the Spirit" is not plural, even though it begins a list of several things. Translators should keep the singular form if possible. (See: fruit)

### Important figures of speech in this chapter

#### Illustrations

Paul uses several metaphors in this chapter to illustrate his points and help explain complicated issues.

### Other possible translation difficulties in this chapter

**"You are cut off from Christ, you who would be justified by the law; you no longer experience grace."**

Some scholars think Paul teaches that being circumcised causes a person to lose their salvation. Other scholars think Paul means that obeying the law to try to get right with God will keep a person from being saved by grace. (See: grace)

## Galatians 5:1

### Connecting Statement:

Paul applies the allegory in the previous chapter by reminding the believers to use their liberty in Christ because all the law is fulfilled in loving neighbors as ourselves.

### For freedom Christ has set us free

"It is so that we can be free that Christ has set us free." It is implied that Christ sets believers free from the old covenant. Here freedom from the old covenant is a metaphor for not being obligated to obey it. Alternate translation: "Christ has set us free from the old covenant so that we might be free" or "Christ has set us free so that we might live as free people"

### Stand firm

Standing firm here represents being determined not to change. How they are not to change can be stated clearly. Alternate translation: "Do not give in to the arguments of people who teach something else" or "Be determined to stay free"

### do not again be subject to a yoke of slavery

Here being under control of a yoke of slavery represents being obligated to obey the law. Alternate translation: "do not live like one who is under the control of a yoke of slavery to the law"

## Galatians 5:2

### if you let yourselves be circumcised

Paul is using circumcision as a metonym for Judaism. Alternate translation: "if you turn to the Jewish religion"

## Galatians 5:3

### I testify

"I declare" or "I serve as a witness"

### to every man who lets himself be circumcised

Paul is using circumcision as a metonym for being Jewish. Alternate translation: "to every person who has become a Jew"

### he is obligated to obey

"he must obey"

## Galatians 5:4

### You are cut off from Christ

Here "cut off" is a metaphor for separation from Christ. Alternate translation: "You have ended your relationship with Christ" or "You are no longer united with Christ"

### you who would be justified by the law

Paul is speaking ironically here. He actually teaches that no one can be justified by trying to do the deeds required by the law. Alternate translation: "all you who think you can be justified by doing the deeds required by the law" or "you who want to be justified by the law"

### you no longer experience grace

Who that grace comes from can be stated clearly. Alternate translation: "God will not be gracious to you"

## Galatians 5:5

### General Information:

Here the word "we" refers to Paul and those who oppose the circumcision of Christians. He is probably including the Galatians.

### For through the Spirit

"This is because through the Spirit"

### by faith, we eagerly wait for the hope of righteousness

Possible meanings are 1) "we are waiting by faith for the hope of righteousness" or 2) "we are waiting for the hope of righteousness that comes by faith."

### we eagerly wait

"We wait with excitement" or "we wait with great desire"

### for the hope of righteousness

They confidently expect that God will make them righteous. Alternate translation: "for the righteousness that we hope for" or "for the righteousness that we confidently expect to receive"

## Galatians 5:6

### neither circumcision nor uncircumcision

These are metonymy for being a Jew or a non-Jew. Alternate translation: "neither being a Jew nor not being a Jew"

### neither ... has value, but only faith working through love

"neither ... has value; rather, God is concerned with our faith in him, which we show by loving others"

### has value

"has meaning" or "gives value to a person" or "makes God think a person is important"

## Galatians 5:7

### You were running

"You were practicing what Jesus taught"

### Galatians 5:8

**This persuasion does not come from him who calls you**  
"The one who persuades you to do that is not God, the one who calls you"

#### him who calls you

What he calls them to can be stated clearly.  
Alternate translation: "the one who calls you to be his people"

#### persuasion

To persuade someone is to get that person to change what he believes and so to act differently.

### Galatians 5:9

#### A little yeast leavens the whole batch of dough

Paul uses this proverb to mean that a small part of something affects the whole thing. In this case, one person who is teaching something false can harm the entire Christian community.

### Galatians 5:10

#### you will think nothing different

"you will not believe anything different from what I am telling you"

#### The one who is troubling you will suffer the judgment

"God will punish the one who is troubling you"

#### is troubling you

"is causing you to be uncertain about what is truth" or "stirs up trouble among you"

#### whoever he is

Possible meanings are 1) Paul does not know the names of the people who are telling the Galatians that they need to obey the law of Moses or 2) Paul does not want the Galatians to care about whether those who "confuse" them are rich or poor or great or small or religious or not religious.

### Galatians 5:11

#### Brothers, if I still proclaim circumcision, why am I still being persecuted?

Paul uses this rhetorical question to show the evidence that he is not proclaiming circumcision. This can be expressed as a statement. Alternate translation: "Brothers, you can see that I am not proclaiming circumcision because I am still being persecuted."

#### Brothers

See how you translated this in Galatians 1:2.

#### if I still proclaim circumcision

"if I still proclaim that men have to be circumcised"

#### why am I still being persecuted?

This can be expressed in active form. Alternate translation: "why are the Jews still persecuting me?" (See:

#### In that case the stumbling block of the cross has been removed

Paul is describing a situation that has not happened as evidence that he does not preach circumcision. Since the stumbling block of the cross has not been removed, that is evidence that Paul does not preach circumcision.

#### In that case the stumbling block of the cross has been removed

Paul had just said that he was still being persecuted. Here he implies that if the offense of the cross were removed, the Jews would have no reason to persecute him. The relationship between the two sentences can be made clearer by making this implied information explicit. Alternate translation: "If I am still preaching circumcision, then the stumbling block of the cross has been removed, and there is no reason for the Jews to persecute me"

#### In that case

"If I were still proclaiming circumcision" or "If I were still saying that people need to be circumcised"

#### the stumbling block of the cross has been removed

This can be expressed without the passive form. Alternate translation: "the cross would no longer be a stumbling block" or "the cross would no longer cause people to stumble"

#### the stumbling block of the cross

Here the words "stumbling block" are a metaphor for something that angers or offends some people and leads them to reject the truth. In this case, teaching that people are saved by "the cross" offends those who believe a person is saved by obeying the law. These people "stumble" when they reject the teaching about the cross.

#### the cross

Here "the cross" is a metonym for the teaching that because Jesus Christ died on the cross and is alive again, God saves people who believe in Christ. People do not have to be circumcised or become Jews. Alternate translation: "the message about the cross"

### Galatians 5:12

#### cut themselves off

Possible meanings are 1) literal, to cut off their male organs so as to become eunuchs or 2) metaphorical, completely withdraw from the Christian community.

### Galatians 5:13

#### For

Paul is giving the reason for his words in Galatians 5:12.

#### you were called to freedom

This can be expressed in an active form. Alternate translation: "Christ has called you to freedom"

#### you were called to freedom

It is implied that Christ has set believers free from the old covenant. Here freedom from the old covenant is a metaphor for not being obligated to obey it. Alternate translation: "You were called to freedom from the old covenant" or "Christ has chosen you to not be obligated to the old covenant"

#### brothers

See how you translated this in Galatians 1:2.

#### an opportunity for the flesh

The word "flesh" here is a metonym for people's sinful nature. The relationship between the opportunity and the sinful nature can be stated more clearly. Alternate translation: "an opportunity for you to behave according to your sinful nature"

### Galatians 5:14

#### the whole law is fulfilled in one word

The word "word" here is a metonym for a commandment. Possible meanings are 1) "you can state the whole law in just one commandment, which is this" or 2) "by obeying one commandment, you obey all the commandments, and that one commandment is this."

#### You must love your neighbor as yourself

The words "you," "your," and "yourself" are all singular.

### Galatians 5:15

#### General Information:

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### Galatians 5:16

#### Connecting Statement:

Paul explains how the Spirit gives control over sin.

#### walk by the Spirit

Walking is a metaphor for living. Alternate translation: "conduct your life in the power of the Holy Spirit" or "live your life in dependence on the Spirit"

#### you will not carry out the desires of the flesh

"you will not do what your sinful nature desires" or "you will not do the sinful things that you, a sinner, want to do"

#### the desires of the flesh

The word "flesh" here is a metonym for the sinful nature and is spoken of as if it were a person and wanted to sin. Alternate translation: "what you want to do because of your sinful nature" or "the things you want to do because you are sinful"

### Galatians 5:17

#### General Information:

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### Galatians 5:18

#### not under the law

"not obligated to obey the law of Moses"

### Galatians 5:19

#### the works of the flesh

The word "flesh" here is a metonym for the sinful nature. The sinful nature is spoken of as if it were a person who does things. The abstract noun "works" can be translated with the verb "does." Alternate translation: "the things the sinful nature does" or "the things people do because of their sinful nature" or "the things people do because they are sinful"

### Galatians 5:20

#### General Information:

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### Galatians 5:21

#### inherit

Receiving what God has promised believers is spoken of as if it were inheriting property and wealth from a family member.

### Galatians 5:22

#### the fruit of the Spirit is love ... faith

Here "fruit" here is a metaphor for "result" or "outcome." Alternate translation: "what the Spirit produces is love ... faith" or "the Spirit produces in God's people love ... faith"

### Galatians 5:23

#### gentleness ... self-control

The list of characteristics described as "the fruit of the Spirit," which begins in the previous verse with the words "love, joy, peace," ends here. The word "fruit" is a metaphor for "result" or "outcome."

### Galatians 5:24

#### have crucified the flesh with its passions and desires

Paul speaks of the sinful nature of Christians who have refused to live by it as if it were a person and

they have killed it on a cross. Alternate translation: "refuse to live according the sinful nature with its passions and desires, as if they killed it on a cross"

**the flesh with its passions and desires**

The word "flesh" here is a metonym for the sinful nature. The sinful nature is spoken of as if it were a person that had passions and desires. Alternate translation: "their sinful nature and the things they strongly want to do because of it"

**passions and desires**

If your language does not have different words for "passions" and "desires," you can treat this as a hendiadys or doublet that simply emphasizes the idea of desires that are wrong, that harm the one who desires and if fulfilled would harm other people.

**Galatians 5:25**

**If we live by the Spirit**

"Since God's Spirit has caused us to be alive"

**walk by the Spirit**

"Walk" here is a metaphor for living every day. Alternate translation: "allow the Holy Spirit to guide us so we do things that please and honor God"

**Galatians 5:26**

**Let us**

"We should"

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## Chapter 6

<sup>1</sup> Brothers, if someone is caught in any trespass, you who are spiritual should restore him in a spirit of gentleness. Be concerned about yourself, so you also may not be tempted. <sup>2</sup> Carry one another's burdens, and so fulfill the law of Christ. <sup>3</sup> For if anyone thinks he is something when he is nothing, he deceives himself. <sup>4</sup> Each one should examine his own work, and then his reason to boast will be in himself alone and not in someone else. <sup>5</sup> For each one will carry his own burden.

<sup>6</sup> The one who is taught the word must share all good things with the one who teaches. <sup>7</sup> Do not be deceived. God is not mocked, for whatever a man plants, that he will also reap. <sup>8</sup> For he who plants seed to his own flesh, from the flesh will reap destruction. The one who plants seed to the Spirit, from the Spirit will reap eternal life. <sup>9</sup> Let us not become weary in doing good, for at the right time we will reap a harvest, if we do not give up. <sup>10</sup> So then, as we have the opportunity, let us do good to all people, especially to those who belong to the household of faith.

<sup>11</sup> See what large letters I write to you with my own hand. <sup>12</sup> Those who want to make a good impression in the flesh are trying to compel you to be circumcised. They do this only to avoid being persecuted for the cross of Christ. <sup>13</sup> For not even those who circumcised themselves keep the law, but they want you to be circumcised so that they may boast about your flesh. <sup>14</sup> But may I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. <sup>15</sup> For neither circumcision counts for anything nor uncircumcision, but what counts is a new creation. <sup>16</sup> To all who walk according to this standard, peace and mercy be upon them, even upon the Israel of God.

<sup>17</sup> From now on let no one trouble me, for I carry on my body the marks of Jesus.

<sup>18</sup> The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

## Galatians 6 General Notes

### Structure and formatting

This chapter concludes Paul's letter. His final words address some issues that do not seem to be connected to the rest of his letter.

#### Brothers

Paul writes the words in this chapter to Christians. He calls them "brothers." This refers to Paul's Christian brothers and not his Jewish brothers.

### Special concepts in this chapter

#### New Creation

People who are born again are a new creation in Christ. Christians have been given new life in Christ. They have a new nature in them after they come to faith in Christ. To Paul, this is more significant than a person's ancestry. (See: bornagain and faith)

### Other possible translation difficulties in this chapter

#### Flesh

This is a complex issue. "Flesh" is contrasted with "spirit." In this chapter, flesh is also used to refer to the physical body. (See: flesh and sin and spirit)

## Galatians 6:1

### Connecting Statement:

Paul teaches believers how they should treat other believers and how God rewards.

### Brothers

See how you translated this in Galatians 1:2.

### if someone

"if anyone among you"

**if someone is caught in any trespass**

Possible meanings are 1) someone else found that person in the act. Alternate translation: "if someone is discovered in an act of sin" or 2) that person committed the sin without intending to do evil. Alternate translation: "if someone gave in and sinned"

**you who are spiritual**

"those of you who are guided by the Spirit" or "you who are living in the guidance of the Spirit"

**restore him**

"correct the person who sinned" or "exhort the person who sinned to return to a correct relationship with God"

**in a spirit of gentleness**

Possible meanings are 1) that the Spirit is directing the one who is offering correction or 2) "with an attitude of gentleness" or "in a kind way."

**Be concerned about yourself, ... tempted.**

These words treat the Galatians as though they are all one person to emphasize that he is talking to each of them. Alternate translation: "Be concerned about yourselves ... tempted." or "I say to each one of you, 'Be concerned about yourself, ... tempted.'"

**so you also may not be tempted**

This can be stated in active form. Alternate translation: "so that nothing will tempt you also to sin"

**Galatians 6:2**

**General Information:**

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**Galatians 6:3**

**For if**

"Because if." The words that follow tell why the Galatians should 1) "carry one other's burdens" (Galatians 6:2) or 2) be careful that they themselves are not tempted (Galatians 6:1) or 3) "not become conceited" (Galatians 5:26).

**he is something**

"he is someone important" or "he is better than others"

**he is nothing**

"he is not important" or "he is not better than others"

**Galatians 6:4**

**Each one should**

"Each person must"

**Galatians 6:5**

**each one will carry his own burden**

"each person will be judged by his own work only" or "each person will be responsible for his own work only"

**each one will**

"each person will"

**Galatians 6:6**

**The one**

"The person"

**the word**

"the message," everything God has said or commanded

**Galatians 6:7**

**for whatever a man plants, that he will also reap**

Planting represents doing things that end in some kind of result, and gathering in represents experiencing the results of what one has done. Alternate translation: "for just as a farmer gathers in the fruit of whatever kind of seeds he plants, so everyone experiences the results of whatever he does"

**whatever a man plants**

Paul is not specifying males here. Alternate translation: "whatever a person plants" or "whatever someone plants"

**Galatians 6:8**

**plants seed to his own flesh**

Planting seeds is a metaphor for doing deeds that will have consequences later. In this case, the person is doing sinful actions because of his sinful nature. Alternate translation: "plants seed according to what he wants because of his sinful nature" or "does the things he wants to do because of his sinful nature"

**will reap destruction**

God punishing the person is spoken of as if the person were harvesting a crop. Alternate translation: "will receive punishment for what he did"

**plants seed to the Spirit**

Planting seeds is a metaphor for doing deeds that will have consequences later. In this case, the person is doing good actions because he is listening to God's Spirit. Alternate translation: "does the things God's Spirit loves"

**from the Spirit will reap eternal life**

"will receive eternal life as a reward from God's Spirit"

### Galatians 6:9

#### **Let us not become weary in doing good**

"We should continue to do good"

#### **doing good**

doing good to others for their well-being

#### **for at the right time**

"for in due time" or "because at the time God has chosen"

### Galatians 6:10

#### **So then**

"As a result of this" or "Because of this"

#### **especially to those**

"most of all to those" or "in particular to those"

#### **those who belong to the household of faith**

"those who are members of God's family through faith in Christ"

### Galatians 6:11

#### **Connecting Statement:**

As Paul closes this letter, he gives one more reminder that the law does not save and that the Galatians should remember the cross of Christ.

#### **large letters**

This can mean that Paul wants to emphasize 1) the statements that follow or 2) that this letter came from him.

#### **with my own hand**

Possible meanings are 1) Paul probably had a helper who wrote most of this letter as Paul told him what to write, but Paul himself wrote this last part of the letter or 2) Paul wrote the whole letter himself.

### Galatians 6:12

#### **make a good impression**

"cause others to think well of them" or "cause others to think that they are good people"

#### **in the flesh**

"with visible evidence" or "by their own efforts"

#### **to compel**

"to force" or "to strongly influence"

#### **only to avoid being persecuted for the cross of Christ**

"so that the Jews will not persecute them for claiming that the cross of Christ alone is what saves people"

#### **the cross of Christ**

These words are a metonym for faith that Christ died on the cross so God would forgive his people's sins. Alternate translation: "believing that God forgives his people's sins because Jesus died on the cross"

### Galatians 6:13

#### **so that they may boast about your flesh**

"so that they may be proud that they have added you to the people who try to keep the law"

### Galatians 6:14

#### **But may I never boast except in the cross**

"I do not ever want to boast in anything other than the cross" or "May I boast only in the cross"

#### **the world has been crucified to me**

This can be stated in active form. Alternate translation: "I think of the world as already dead" or "I treat the world like a criminal God has killed on a cross"

#### **I to the world**

The words "have been crucified" are understood from the phrase before this. Alternate translation: "and I have been crucified to the world"

#### **I to the world**

Possible meanings are 1) "the world thinks of me as already dead" or 2) "the world treats me like a criminal that God has killed on the cross"

#### **the world**

Possible meanings are 1) the people of the world, those who care nothing for God or 2) the things that those who care nothing for God think are important.

### Galatians 6:15

#### **neither circumcision counts for anything nor uncircumcision**

"neither circumcision nor uncircumcision is important to God"

#### **a new creation**

Possible meanings are 1) a new believer in Jesus Christ or 2) the new life of a believer.

### Galatians 6:16

#### **walk according to this standard**

The word "walk" here is a metaphor for living life, and a standard is something against which people measure other things. Alternate translation: "live this way"

**peace and mercy be upon them, even upon the Israel of God**

Possible meanings are 1) that believers in general are the Israel of God or 2) "may peace and mercy be upon Gentile believers and upon the Israel of God" or 3) "may peace be upon those who follow the rule, and may mercy be upon even the Israel of God."

**Galatians 6:17**

**From now on**

This can also mean "Lastly" or "As I end this letter."

**let no one trouble me**

Possible meanings are 1) Paul is commanding the Galatians not to trouble him, "I am commanding you this: do not trouble me," or 2) Paul is telling the Galatians that he is commanding all people not to trouble him, "I am commanding everyone this: do not trouble me," or 3) Paul is expressing a desire, "I do not want anyone to trouble me."

**trouble me**

Possible meanings are 1) "speak of these matters to me" or 2) "cause me hardship" or "give me hard work."

**for I carry on my body the marks of Jesus**

These marks were scars from people who beat and whipped Paul because they did not like him teaching about Jesus. Alternate translation: "for the scars on my body show that I serve Jesus"

**Galatians 6:18**

**The grace of our Lord Jesus Christ be with your spirit**

The word "your" here refers to the Galatians and so is plural. The words "your spirit" are a synecdoche and represent the people themselves. Alternate translation: "May our Lord Jesus Christ be kind to you"

**brothers**

See how you translated this in Galatians 1:2.

## Book: Ephesians

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### Ephesians

#### Chapter 1

<sup>1</sup> Paul, an apostle of Christ Jesus through the will of God, to God's holy people in Ephesus, who are faithful in Christ Jesus. <sup>[1]</sup>

<sup>2</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>3</sup> May the God and Father of our Lord Jesus Christ be praised, who has blessed us with every spiritual blessing in the heavenly places in Christ. <sup>4</sup> God chose us in him from the foundation of the world, that we may be holy and blameless in his sight in love. <sup>5</sup> God predestined us <sup>[2]</sup> for adoption as sons through Jesus Christ, according to the good pleasure of his will. <sup>6</sup> Our adoption results in the praise of his glorious grace that he has freely given us in the One he loves. <sup>7</sup> In Jesus Christ we have redemption through his blood and the forgiveness of our trespasses, according to the riches of his grace. <sup>8</sup> He multiplied this grace to us with all wisdom and understanding. <sup>9</sup> God made known to us the mystery of his will, according to what pleased him, and which he demonstrated in Christ, <sup>10</sup> with a view to a plan for the fullness of time, to bring all things together, all things in heaven and on earth, under one head, even Christ. <sup>11</sup> In Christ we were given an inheritance, having been predestined according to the plan of him who works out everything according to the purpose of his will. <sup>12</sup> God appointed us as heirs so that we, who are the first to hope in Christ, would be for the praise of his glory. <sup>13</sup> In Christ, you also, when you had heard the word of truth, the gospel of your salvation, you believed in him and were sealed with the promised Holy Spirit, <sup>14</sup> who is the guarantee of our inheritance until the redemption of the possession, to the praise of his glory.

<sup>15</sup> For this reason, ever since I heard about your faith in the Lord Jesus and your love for all God's holy people, <sup>16</sup> I have not stopped thanking God for you as I mention you in my prayers. <sup>17</sup> I pray that the God of our Lord Jesus Christ, the Father of glory, will give to you a spirit of wisdom and revelation in the knowledge of him. <sup>18</sup> I pray that the eyes of your heart may be enlightened, that you may know the hope to which he has called you and the riches of his glorious inheritance among all God's holy people. <sup>19</sup> In my prayers I ask that you may know the incomparable greatness of his power toward us who believe, according to the working of the strength of his might. <sup>20</sup> This is the same power that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places. <sup>21</sup> He seated Christ far above all rule and authority and power and dominion, and every name that is named. Christ will rule, not only in this age, but also in the age to come. <sup>22</sup> God subjected all things under Christ's feet and gave him to the church as head over all things. <sup>23</sup> The church is his body, the fullness of him who fills all in all.

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#### Footnotes

1:1 <sup>[1]</sup>Some important and ancient Greek copies do not have,

1:5 <sup>[2]</sup>Some interpreters place the last phrase of Ephesians 1:4

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### Ephesians 1 General Notes

#### Structure and formatting

##### "I pray"

Paul structures part of this chapter like a prayer of praise to God. But Paul is not just talking to God. He is teaching the church in Ephesus. He also tells the Ephesians how he is praying for them.

## Special concepts in this chapter

### Predestination

Many scholars believe this chapter teaches on a subject known as "predestination." This is related to the biblical concept of "predestine." Some scholars take this to indicate that God has, from before the foundation of the world, chosen some people to eternally save. Christians have different views on what the Bible teaches on this subject. So translators need to take extra care when translating this chapter. (See: predestine)

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### Ephesians 1:1

#### General Information:

Paul names himself as the writer of this letter to the believers at the church at Ephesus. Except where noted, all instances of "you" and "your" refers to the Ephesian believers as well as all believers and so are plural.

#### Paul, an apostle ... to God's holy people in Ephesus

Your language may have a particular way of introducing the author of a letter and its intended audience. Alternate translation: "I, Paul, an apostle ... write this letter to you, God's holy people Ephesus"

#### who are faithful in Christ Jesus

"In Christ Jesus" and similar expressions are metaphors that frequently occur in the New Testament letters. They express the strongest kind of relationship possible between Christ and those who believe in him.

### Ephesians 1:2

#### Grace to you and peace

This is a common greeting and blessing that Paul often uses in his letters.

### Ephesians 1:3

#### General Information:

In this book, unless otherwise stated, the words "us" and "we" refer to Paul and the believers in Ephesus, as well as all believers.

#### Connecting Statement:

Paul opens his letter by talking about the believers' position and their safety before God.

#### May the God and Father of our Lord Jesus Christ be praised

This can be stated in an active form. Alternate translation: "Let us praise the God and Father of our Lord Jesus Christ"

#### who has blessed us

"for God has blessed us"

#### every spiritual blessing

"every blessing coming from the Spirit of God"

#### in the heavenly places

"in the supernatural world." The word "heavenly" refers to the place where God is.

#### in Christ

Possible meanings 1) the phrase "in Christ" refers to what Christ has done. Alternate translation: "through Christ" or "through what Christ has done" or 2) "in Christ" is a metaphor referring to our close relationship with Christ. Alternate translation: "by uniting us with Christ" or "because we are united with Christ"

### Ephesians 1:4

#### from the foundation of the world

The author speaks of the world as if it were a building set on a foundation. Alternate translation: "from the time he created the world"

#### holy and blameless

Paul uses two similar words to emphasize moral goodness.

### Ephesians 1:5

#### God predestined us for adoption

The word "us" refers to Paul, the Ephesian church, and all believers in Christ. Alternate translation: "God planned long ago to adopt us"

#### God predestined us

"God chose us ahead of time" or "God chose us long ago"

#### for adoption as sons

Here "adoption" refers to becoming part of God's family. Here the word "sons" refers to males and females. Alternate translation: "to be adopted as his children"

#### through Jesus Christ

God brought believers into his family by the work of Jesus Christ.

#### his will

"God's will"

### Ephesians 1:6

#### General Information:

The words "his" and "he" refer to God.

**he has freely given us in the One he loves**

"he has kindly given to us by means of the One he loves"

**the One he loves**

"the One he loves, Jesus Christ" or "his Son, whom he loves"

**Ephesians 1:7**

**riches of his grace**

Paul speaks of God's grace as if it were material wealth. Alternate translation: "greatness of God's grace" or "abundance of God's grace"

**Ephesians 1:8**

**He multiplied this grace to us**

"He gave us this great amount of grace" or "He was extremely kind to us"

**with all wisdom and understanding**

Possible meanings are 1) "because he has all wisdom and understanding" 2) "so that we might have great wisdom and understanding"

**Ephesians 1:9**

**according to what pleased him**

Possible meanings are 1) "because he wanted to make it known to us" or 2) "which was what he wanted."

**which he demonstrated in Christ**

"he demonstrated this purpose in Christ"

**in Christ**

"by means of Christ"

**Ephesians 1:10**

**with a view to a plan**

A new sentence can be started here. If you start a new sentence here, you will need to end 1:9 with a period instead of a comma. Alternate translation: "He did this with a view to a plan" or "He did this, thinking about a plan"

**for the fullness of time**

"for when the time is right" or "for the time that he has appointed"

**Ephesians 1:11**

**we were given an inheritance, having been predestined according to the plan of him who works**

This can be stated in active form. Alternate translation: "God gave us an inheritance, having predestined us according to his plan. For he works"

**Ephesians 1:12**

**so that we, who are the first to hope in Christ**

The pronoun "we" refer to Paul and the other Jewish believers, not to the Ephesian believers.

**the first to hope in Christ**

"the first people to hope in Christ." They confidently expected that Christ would fulfill God's promises. Alternate translation: "the first to trust in Christ"

**so that we, ... Christ, would be for the praise of his glory.**

Possible meanings are 1) other people would praise God because of the grace he had shown the believers ([Ephesians 1:6](#)). Alternate translation: "we, ... Christ, would live in a way that brings glory to God." or "people would praise God because of the glorious grace he showed us who ... Christ." Or 2) believers would praise God for his glory. Alternate translation: "so that we, ... Christ, would praise him for his glory as long as we live."

**Ephesians 1:13**

**General Information:**

Paul has been speaking in the previous two verses about himself and the other Jewish believers, but now he begins speaking about the Ephesian believers.

**the word of truth**

Possible meanings are 1) "the message about the truth" or 2) "the true message."

**were sealed with the promised Holy Spirit**

Wax was placed on a letter and stamped with a symbol representing the person who wrote the letter. Paul uses this custom as a picture to show how God has used the Holy Spirit to assure us that we belong to him. Alternate translation: "God has sealed you with the Holy Spirit that he promised"

**Ephesians 1:14**

**the guarantee of our inheritance**

What God has promised and will provide is spoken of as though it were property or wealth that one would inherit from a family member. Alternate translation: "the guarantee that we will receive what God has promised"

**the redemption of the possession**

The abstract nouns "redemption" and "possession" can be translated using the verbs "redeem" and "possess," respectively. Possible meanings of "possession" are 1) God possesses. Alternate translation: "God redeems us as his own people" Or 2) Christians possess. Alternate translation: "we take possession of our inheritance"

## **Ephesians 1:15**

### **Connecting Statement:**

Paul prays for the Ephesian believers and praises God for the power that believers have through Christ.

## **Ephesians 1:16**

### **I have not stopped thanking God**

Paul uses "not stopped" to emphasize that he continues to thank God. Alternate translation: "I continue to thank God"

## **Ephesians 1:17**

### **a spirit of wisdom and revelation in the knowledge of him**

"spiritual wisdom to understand his revelation"

## **Ephesians 1:18**

### **that the eyes of your heart may be enlightened**

Here "heart" is a metonym for a person's mind. The phrase "eyes of your heart" is a metaphor for one's ability to gain understanding. Alternate translation: "that you may gain understanding and be enlightened"

### **that the eyes of your heart may be enlightened**

This may be stated in the active tense. Alternate translation: "that God may enlighten your heart" or "that God may enlighten your understanding"

### **may be enlightened**

"may be made to see"

### **the hope to which he has called you**

Here "the hope" refers to what God wants us to confidently expect. Alternate translation: "what he has called you to confidently expect" or "what he has called you to confidently wait for"

### **to which he has called you**

to which he has invited you

### **the riches of his glorious inheritance among all God's holy people**

What God has promised and will provide is spoken of as though it were property or wealth that one would inherit from a family member. Alternate translation: "the riches of all the glorious things he has promised to give to all God's holy people"

### **all God's holy people**

"all those whom he has set apart for himself" or "all those who belong completely to him"

## **Ephesians 1:19**

### **the incomparable greatness of his power**

God's power is far beyond all other power.

### **toward us who believe**

"for us who believe"

### **the working of the strength of his might**

"the strength of his might that is at work for us"

### **the strength of his might**

"his mighty strength" or "his very great strength"

## **Ephesians 1:20**

### **raised him**

"made him alive again"

### **when he raised him from the dead**

Here "the dead" is a nominal adjective that means all dead people together in the underworld. To be raised from among them means to become alive again. Alternate translation: "when he brought him back to life" or "when he caused him to be alive again"

### **seated him at his right hand in the heavenly places**

The person who sits "at the right hand" of a king sits at his right side and rules with all the authority of the king at whose right hand or side he sits. This is a metonym of location that represents the authority that the person in that location possesses. Alternate translation: "gave him all authority to rule from heaven"

### **seated him at his right hand**

To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "seated him in the place of honor and authority beside him"

### **in the heavenly places**

"in the supernatural world." The word "heavenly" refers to the place where God is. See how you translated this in Ephesians 1:3.

## **Ephesians 1:21**

### **far above all rule and authority and power and dominion**

Rulers, authorities, dominions, and powers are different terms for the ranks of supernatural beings, both angelic and demonic. Alternate translation: "far above all types of supernatural beings"

### **every name that is named**

This can be stated in active form. Alternate translation: Possible meanings are 1) "every name that man gives" or 2) "every name that God gives"

### **name**

Possible meanings are 1) title or 2) position of authority.

### **in this age**

"at this time"

**in the age to come**  
"in the future"

**Ephesians 1:22**

**subjected all things under Christ's feet**

Here "feet" represents Christ's lordship, authority, and power. Alternate translation: "put all things under Christ's power" or "made all things subject to Christ"

**head over all things**

Here "head" refers to the leader or the one who is in charge. Alternate translation: "ruler over all things"

**Ephesians 1:23**

**The church is his body**

Just as with a human body, the head

**his body, the fullness of him who fills all in all**

Possible meanings are 1) the body is the fullness of Christ. This means Christ fills or gives to the church everything that he has to give, and Christ also fills all things in every way or 2) "the fullness" refers back to "him," that is, Christ in 1:22, and "him" in 1:23 refers to God the Father. This means the full deity of the Father dwells within Christ, and the Father fills all things in every way or 3) the body is the completion of Christ. This means that Christ as the "head" is completed by the church, which is "his body," and Christ fills all things in every way.

## Chapter 2

<sup>1</sup> And as for you, you were dead in your trespasses and sins, <sup>2</sup> in which you once walked, according to the ways of this world. You were living according to the ruler of the authorities of the air, the spirit that is working in the sons of disobedience. <sup>3</sup> Once we all lived among these people, fulfilling the evil desires of our flesh, and carrying out the desires of the flesh and of the mind. We were by nature children of wrath, like the rest of humanity. <sup>4</sup> But God is rich in mercy because of his great love with which he loved us. <sup>5</sup> While we were dead in trespasses, he made us alive together in Christ—by grace you have been saved. <sup>6</sup> God raised us up together with Christ, and God made us sit together in the heavenly places in Christ Jesus, <sup>7</sup> so that in the ages to come he might show to us the immeasurably great riches of his grace expressed in his kindness toward us in Christ Jesus. <sup>8</sup> For by grace you have been saved through faith, and this did not come from you, it is the gift of God, <sup>9</sup> not from works, so that no one may boast. <sup>10</sup> For we are God's workmanship, created in Christ Jesus to do good deeds that God planned long ago for us, so that we would walk in them.

<sup>11</sup> Therefore remember that once you were Gentiles in the flesh. You are called "uncircumcision" by what is called the "circumcision" in the flesh made by human hands. <sup>12</sup> For at that time you were separated from Christ, foreigners to citizenship in Israel, strangers to the covenants of the promise, having no hope and without God in the world. <sup>13</sup> But now in Christ Jesus you who once were far away from God have been brought near by the blood of Christ. <sup>14</sup> For he himself is our peace, because he made us both one. By his flesh he broke down the dividing wall of hostility. <sup>15</sup> He set aside the law with its commands and ordinances so that he might create in himself one new man out of two, so making peace. <sup>16</sup> Christ reconciles both peoples into one body to God through the cross, putting to death the hostility. <sup>17</sup> Jesus came and proclaimed the good news of peace to you who were far away and peace to those who were near. <sup>18</sup> For through Jesus we both have access in one Spirit to the Father. <sup>19</sup> So then, now you Gentiles are no longer foreigners and strangers. Rather you are fellow citizens with God's holy people and members of the household of God. <sup>20</sup> You have been built on the foundation of the apostles and prophets, and Christ Jesus himself is the cornerstone. <sup>21</sup> In him the whole building fits together and grows as a holy temple in the Lord. <sup>22</sup> It is in him that you also are being built together as a dwelling place for God in the Spirit.

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## Ephesians 2 General Notes

### Structure and formatting

This chapter focuses on a Christian's life before coming to believe in Jesus. Paul then uses this information to explain how a person's former way of living is distinct from a Christian's new identity "in Christ." (See: faith)

### Special concepts in this chapter

#### One body

Paul teaches about the church in this chapter. The church is made of two different groups of people (Jews and Gentiles). They are now one group or "body." The church is also known as the body of Christ. Jews and Gentiles are united in Christ.

### Important figures of speech in this chapter

#### "Dead in trespasses and sins"

Paul teaches that those who are not Christians are "dead" in their sin. Sin binds or enslaves them. This makes them spiritually "dead." Paul writes that God makes Christians alive in Christ.

#### Descriptions of worldly living

Paul uses many different ways to describe how non-Christians act. They "lived according to the ways of this world" and are "living according to the ruler of the authorities of the air," "fulfilling the evil desires of our sinful nature," and "carrying out the desires of the body and of the mind."

## Other possible translation difficulties in this chapter

### "It is the gift of God"

Some scholars believe "it" here refers to being saved. Other scholars believe that it is faith that is the gift of God. Because of how the Greek tenses agree, "it" here more likely refers to all of being saved by God's grace through faith.

### Flesh

This is a complex issue. "Flesh" is possibly a metaphor for a person's sinful nature. The phrase "Gentiles in the flesh" indicates the Ephesians once lived without any concern for God. "Flesh" is also used in this verse to refer to the physical part of man. (See: flesh)

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## Ephesians 2:1

### Connecting Statement:

Paul reminds the believers of their past and the way they now are before God.

### you were dead in your trespasses and sins

This speaks of sinful people being unable to obey God as if they were people who were physically dead.

### in your trespasses and sins

The words "trespasses" and "sins" have similar meanings. Paul uses them together to emphasize the greatness of the people's sin. They can also be translated using the verbs "trespass" and "sin," respectively. Alternate translation: "because you had trespassed and sinned"

## Ephesians 2:2

### in which you once walked

The word "walked" is a metaphor for the way they lived their lives. To say that they "walked in" their trespasses and sins [Ephesians 2:1]

### according to the ways of this world

The apostles also used "world" to refer to the selfish behaviors and corrupt values of the people living in this world. Alternate translation: "according to the values of people living in the world" or "following the principles of this present world"

### according to the ruler of the authorities of the air

"doing what the ruler of the authorities of the air wants them to do." These words expand upon "according to the age of this world." The "ruler of the authorities of the air" is the devil or Satan.

### the spirit that is working in the sons of disobedience

These words expand upon "the ruler of the authorities of the air." This is another way of speaking of the devil or Satan.

## the sons of disobedience

## Ephesians 2:3

### the desires of the flesh and of the mind

The words "flesh" and "mind" represent the entire person.

### flesh

This word is a metonym for the body, which is made of flesh. Alternate translation: "body"

### children of wrath

people with whom God is angry

## Ephesians 2:4

### God is rich in mercy

"God is abundant in mercy" or "God is very kind to us"

### because of his great love with which he loved us

"because of his great love for us" or "because he loves us very much"

## Ephesians 2:5

### by grace you have been saved

This can be stated in an active form. Alternate translation: "God saved us because of his great kindness toward us"

## Ephesians 2:6

### God raised us up together with Christ

Here to raise up is an idiom for causing someone who has died to become alive again. Possible meanings are 1) because God has caused Christ to come alive again, God has already given Paul and the believers in Ephesus new spiritual life. Alternate translation: "God has given us new life because we belong to Christ" or 2) because God has caused Christ to come alive again, the believers in Ephesus can know that after they die they will live with Christ, and Paul can speak of the believers living again as if it has already happened. Alternate translation: "We can be sure that God will give us life as he has caused Christ to come alive again"

**in the heavenly places**

"in the supernatural world." The word "heavenly" refers to the place where God is. See how this is translated in Ephesians 1:3.

**in Christ Jesus**

"In Christ Jesus" and similar expressions are metaphors that frequently occur in the New Testament letters. They express the strongest kind of relationship possible between Christ and those who believe in him.

**Ephesians 2:7**

**in the ages to come**

"in the future"

**Ephesians 2:8**

**For by grace you have been saved through faith**

God's kindness to us is the reason he made it possible for us to be saved from judgment if we simply trust in Jesus. Alternate translation: "God saved you by grace because of your faith in him"

**this did not**

The word "this" refers back to "by grace you have been saved by faith."

**Ephesians 2:9**

**not from works, so that no one may boast**

You may want to start a new sentence here. Alternate translation: "Salvation does not come from works, so that no one may boast" or "God does not save a person because of what that person does, so no one can boast and say that he earned his salvation"

**Ephesians 2:10**

**in Christ Jesus**

"In Christ Jesus" and similar expressions are metaphors that frequently occur in the New Testament letters. They express the strongest kind of relationship possible between Christ and those who believe in him.

**we would walk in them**

Walking on a path is a metaphor for how a person lives his life. Here "in them" refers to the "good deeds." Alternate translation: "we would always and continually do those good deeds"

**Ephesians 2:11**

**Connecting Statement:**

Paul reminds these believers that God has now made Gentiles and Jews into one body through Christ and his cross.

**Gentiles in the flesh**

This refers to people who were not born Jewish.

**uncircumcision**

Non-Jewish people were not circumcised as babies and thus the Jews considered them people who do not follow any of God's laws. Alternate translation: "uncircumcised pagans"

**circumcision**

This was another term for Jewish people because all male infants were circumcised. Alternate translation: "circumcised people"

**what is called the "circumcision" in the flesh made by human hands**

Possible meanings are 1) "Jews, who are circumcised by humans" or 2) "Jews, who circumcise the physical body."

**by what is called**

This can be translated with an active form. Alternate translation: "by what people call" or "by those whom people call"

**Ephesians 2:12**

**separated from Christ**

"not knowing Christ" or "not belonging to Christ"

**foreigners to citizenship in Israel**

"foreigners, not citizens of Israel"

**strangers to the covenants of the promise**

Paul speaks to the Gentile believers as if they had been foreigners, kept out of the land of God's covenant and promise. Alternate translation: "not belonging to those with whom God made the covenants of the promise"

**having no hope**

They had no reason to confidently expect anything good to happen. Specifically, they had no hope that God would save them and give them eternal life with him. Alternate translation: "not hoping in God" or "not confidently waiting for eternal life with God"

**Ephesians 2:13**

**But now in Christ Jesus**

Paul is marking a contrast between the Ephesians before they believed in Christ and after they believed in Christ.

**you who once were far away from God have been brought near by the blood of Christ**

Not belonging to God due to sin is spoken of as being far away from God. Belonging to God because of the blood of Christ is spoken of as being brought near to God. Alternate translation: "you who once did not belong to God now belong to God because of the blood of Christ"

**by the blood of Christ**

The blood of Christ is a metonym for his death. Alternate translation: "by Christ's death" or "when Christ died for us"

**Ephesians 2:14**

**he himself is our peace**

The word "himself" here emphasizes that Jesus alone is the reason that Jews and Gentiles can worship God as one peaceful community. Alternate translation: "he is the one who enables us to live in peace with each other"

**our peace**

The word "our" refers to Paul and his readers and so is inclusive.

**he made us both one**

"he made the Jews and Gentiles one"

**By his flesh**

The words "his flesh," his physical body, are a metonym for his body dying. Alternate translation: "By the death of his body on the cross" or "By dying on the cross" or "By his actions as a mortal man"

**he broke down the dividing wall of hostility**

Paul is speaking of Jews and Gentiles being hostile to each other and unable to worship God together as if they were on different sides of a wall. Because Jesus died, Gentiles as well as Jews can now worship God. Alternate translation: "he made it possible for Jews and Gentiles not to be hostile to each other anymore"

**Ephesians 2:15**

**He set aside the law with its commands and ordinances**

Jesus's blood satisfied the law of Moses so that both the Jews and Gentiles can live at peace in God.

**one new man**

a single new people, the people of redeemed humanity

**in himself**

It is union with Christ that makes reconciliation possible between Jews and Gentiles.

**Ephesians 2:16**

**Christ reconciles both peoples**

"Christ brings the Jews and the Gentiles together in peace"

**through the cross**

The cross here represents Christ's death on the cross. Alternate translation: "by means of Christ's death on the cross"

**putting to death the hostility**

Stopping their hostility is spoken of as if he killed their hostility. By dying on the cross Jesus eliminated the reason for Jews and Gentiles to be hostile toward each other. Neither are now required to live according to the law of Moses. Alternate translation: "stopping them from hating one another"

**Ephesians 2:17**

**Connecting Statement:**

Paul tells the Ephesian believers that present Gentile believers are also now made one with the Jewish apostles and prophets; they are a temple for God in the Spirit.

**proclaimed the good news of peace**

"proclaimed the good news that tells that God and people can be at peace with each other" or "proclaimed the good news that is itself the way that people can be at peace with each other"

**you who were far away**

This refers to the Gentiles or non-Jews.

**those who were near**

This refers to the Jews.

**Ephesians 2:18**

**For through Jesus we both have access**

Here "we both" refers the believing Jews

**in one Spirit**

All believers, both Jewish and Gentile, are given the right to enter into the presence of God the Father by the same Holy Spirit.

**Ephesians 2:19**

**you Gentiles ... the household of God**

Paul is using a metaphor to tell his Gentile readers that though God formerly did not consider them part of his people, God now considers them part of his people.

**foreigners and strangers ... fellow citizens ... and members of the household**

The words "foreigners" and "strangers" mean almost the same thing, so "strangers and foreigners" may be a doublet. However, Paul is contrasting "foreigners and strangers" with "fellow citizens ... and members." The word "citizens" refers to having political rights, so here "foreigners" probably refers to people living in a country not their own and having no political rights. The word "members" refers to being part of a family, so "strangers" probably refers to people who are not part of a family.

### **Ephesians 2:20**

#### **You have been built on the foundation**

Paul speaks of God's people as if they were a building. Christ is the cornerstone, the apostles are the foundation, and the believers are the structure.

#### **You have been built**

This can be stated in the active tense. Alternate translation: "God has built you"

### **Ephesians 2:21**

#### **the whole building fits together and grows as a holy temple**

Paul continues to speak of Christ's family as if it were a building. In the same way a builder fits stones together while building, so Christ is fitting us together.

#### **In him ... in the Lord**

"In Christ ... in the Lord Jesus" These metaphors express the strongest kind of relationship possible between Christ and those who believe in him.

### **Ephesians 2:22**

#### **in him**

"in Christ" This metaphor expresses the strongest kind of relationship possible between Christ and those who believe in him.

#### **you also are being built together as a dwelling place for God in the Spirit**

This describes how believers are being put together to become a place where God will permanently live through the power of the Holy Spirit.

#### **you also are being built together**

This can be stated in active form. Alternate translation: "God is also building you together"

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## Chapter 3

<sup>1</sup> For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles— <sup>2</sup> I assume that you have heard of the stewardship of the grace of God that was given to me for you. <sup>3</sup> The mystery was made known to me by revelation, as I have written briefly. <sup>4</sup> When you read about this, you will be able to understand my insight into this mystery about Christ. <sup>5</sup> In other generations this mystery was not made known to the sons of men. But now it has been revealed by the Spirit to his holy apostles and prophets. <sup>6</sup> This hidden truth is that the Gentiles are fellow heirs, and fellow members of the body, and they share the promise in Christ Jesus through the gospel.

<sup>7</sup> For I became a servant of this gospel by the gift of God's grace given to me through the working of his power. <sup>8</sup> To me—although I am the least of all God's holy people—this grace was given, to preach to the Gentiles the unsearchable riches of Christ <sup>9</sup> and to bring to light for everyone the plan—the mystery hidden for ages in God, who created all things. <sup>10</sup> This plan was made known through the church so the rulers and authorities in the heavenly places would come to know the many-sided nature of the wisdom of God. <sup>11</sup> This happened according to the eternal plan that he accomplished in Christ Jesus our Lord. <sup>12</sup> For in Christ we have boldness and access with confidence because of our faith in him. <sup>13</sup> Therefore I ask you not to be discouraged because of my tribulations for you, which is your glory.

<sup>14</sup> For this reason I bend my knees to the Father, <sup>15</sup> from whom every family in heaven and on earth is named. <sup>16</sup> I pray that he would grant you, according to the riches of his glory, to be strengthened with power through his Spirit, who is in your inner person. <sup>17</sup> I pray that Christ may live in your hearts through faith and that you may be rooted and founded in his love, <sup>18</sup> in order that you might be able to understand, along with all God's holy people, what is the width, the length, the height, and the depth, <sup>19</sup> and to know the love of Christ, which goes beyond knowledge, so that you may be filled with all the fullness of God.

<sup>20</sup> Now to him who is able to do far beyond all that we ask or think, according to his power that works in us, <sup>21</sup> to him be glory in the church and in Christ Jesus to all generations forever and ever. Amen.

## Ephesians 3 General Notes

### Structure and formatting

#### "I pray"

Paul structures part of this chapter as a prayer to God. But Paul is not just talking to God. He is both praying for and instructing the church in Ephesus.

### Special concepts in this chapter

#### Mystery

Paul refers to the church as a "mystery." The role of the church in the plans of God was once not known. But God has now revealed it. Part of this mystery involves the Gentiles having equal standing with the Jews in the plans of God.

### Ephesians 3:1

**For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles—**

Paul started a sentence, but he did not finish it.

#### For this reason

This refers to what Paul was speaking about in chapter 2. Alternate translation: "Because of God's grace to you Gentiles" or "Because God has made you Gentiles members of his household"

#### the prisoner of Christ Jesus

Paul was in prison because people did not like him preaching about Christ Jesus. Alternate translation: "the prisoner for Christ Jesus" or "the prisoner for preaching about Christ Jesus"

### Ephesians 3:2

**the stewardship of the grace of God that was given to me for you**

"the responsibility that God gave me to bring his grace to you"

### **Ephesians 3:3**

#### **The mystery was made known to me by revelation**

This can be stated in active form. Alternate translation: "I learned about the mystery by revelation" or "God revealed the mystery to me"

#### **The mystery**

The mystery is God's plan, which God had not clearly told people about earlier. Alternate translation: "God's secret plan" or "The hidden truth"

#### **as I have written briefly**

Paul refers to another letter he had written to these people.

### **Ephesians 3:4**

#### **General Information:**

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### **Ephesians 3:5**

#### **In other generations this mystery was not made known to the sons of men**

This can be stated in active form. Alternate translation: "God did not make this truth known to people in the past"

#### **But now it has been revealed by the Spirit**

This can be stated in active form. Alternate translation: "But now the Spirit has revealed it" or "But now the Spirit has made it known"

#### **his holy apostles and prophets**

"the apostles and prophets whom God set apart to do this work"

### **Ephesians 3:6**

#### **the Gentiles are fellow heirs ... through the gospel**

This is the hidden truth Paul began to explain in the previous verse. The Gentiles who receive Christ also receive the same things as the Jewish believers.

#### **fellow members of the body**

The church is often referred to as the body of Christ.

#### **in Christ Jesus**

"In Christ Jesus" and similar expressions are metaphors that frequently occur in the New Testament letters. They express the strongest kind of relationship possible between Christ and those who believe in him.

#### **through the gospel**

Possible meanings are 1) because of the gospel the Gentiles are fellow sharers in the promise or 2) because of the gospel the Gentiles are fellow heirs

and members of the body and fellow sharers in the promise.

### **Ephesians 3:7**

#### **General Information:**

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### **Ephesians 3:8**

#### **unsearchable**

unable to be completely known

#### **riches of Christ**

Paul speaks of the truth about Christ and the blessings he brings as if they were material wealth.

### **Ephesians 3:9**

#### **the mystery hidden for ages in God, who created all things**

This can be stated in active form. "God, who created all things, kept this plan hidden for long ages in the past"

### **Ephesians 3:10**

#### **This plan was made known through the church**

This can be stated in active form. Alternate translation: "God made this plan known by means of the church"

#### **rulers and authorities**

These words share similar meanings. Paul uses them together to emphasize that every spiritual being will know God's wisdom. See how you translated similar words in [Ephesians 1:21]

#### **in the heavenly places**

"in the supernatural world." The word "heavenly" refers to the place where God is. See how this is translated in Ephesians 1:3.

#### **the many-sided nature of the wisdom of God**

God's great and complex wisdom is spoken of as if it were an object with many sides. Alternate translation: "the great and complex wisdom of God"

### **Ephesians 3:11**

#### **according to the eternal plan**

"in keeping with the eternal plan" or "consistent with the eternal plan"

### **Ephesians 3:12**

#### **Connecting Statement:**

Paul praises God in his sufferings and prays for these Ephesian believers.

#### **we have boldness**

"we are without fear" or "we have courage"

**access with confidence**

It may be helpful to state explicitly that this access is into God's presence. Alternate translation: "access into God's presence with confidence" or "freedom to enter into God's presence with confidence"

**confidence**

"certainty" or "assurance"

**Ephesians 3:13**

**for you, which is your glory**

Here "your glory" is a metonym for the pride they should feel or will feel in the future kingdom. The Christians in Ephesus should be proud of what Paul is suffering in prison. This can be stated as a new sentence. Alternate translation: "for you. This is for your benefit" or "for you. You should be proud of this"

**Ephesians 3:14**

**For this reason**

You may need to make explicit what the reason is. Alternate translation: "Because God has done all this for you"

**I bend my knees to the Father**

Bowed knees are a picture of the whole person in an attitude of prayer. Alternate translation: "I bow down in prayer to the Father" or "I humbly pray to the Father"

**Ephesians 3:15**

**from whom every family in heaven and on earth is named**

The act of naming here probably also represents the act of creating. Alternate translation: "who created and named every family in heaven and on earth"

**Ephesians 3:16**

**I pray that he would grant you, according to the riches of his glory, to be strengthened with power**

"I pray that God, because he is so great and powerful, would allow you to become strong with his power." This is the first item for which Paul bends his knees and prays.

**would grant**

"would give" or "would cause"

**in your inner person**

Here the phrase "inner person" refers to the personality, heart, or soul. Alternate translation: "in your heart" or "in your soul"

**Ephesians 3:17**

**Connecting Statement:**

Paul continues the prayer he began in Ephesians 3:14.

**I pray that Christ may live in your hearts through faith and that you may be rooted and founded in his love**

This is the second item which Paul prays that God will "grant" the Ephesians "according to the riches of his glory." The first is that they would "be strengthened" (Ephesians 3:16).

**that Christ may live in your hearts through faith**

Here "heart" represents a person's inner being, and "through" expresses the means by which Christ lives within the believer. Christ lives in the hearts of believers because God graciously allows them to have faith. Alternate translation: "that Christ may live within you because you trust in him"

**you may be rooted and founded in his love**

Paul speaks of their faith as if it were a tree that has deep roots or a house built on a solid foundation. Alternate translation: "that you will be like a firmly rooted tree and a building built on stone because of his love"

**Ephesians 3:18**

**that you might be able to understand**

This is the first item which Paul says will be the result of the Christians being rooted and grounded in Christ's love (Ephesians 3:17).

**all God's holy people**

"all believers in Christ" or "all the saints"

**the width, the length, the height, and the depth**

Possible meanings are 1) these words describe the greatness of God's wisdom, Alternate translation: "how very wise God is" or 2) these words describe the intensity of Christ's love for us. Alternate translation: "how much Christ loves us"

**Ephesians 3:19**

**to know the love of Christ, which goes beyond knowledge**

This is the second item which Paul says will be the result of the Christians being rooted and grounded in Christ's love (Ephesians 3:17).

**that you may be filled with all the fullness of God**

This is the third item for which Paul bends his knees and prays (Ephesians 3:14). The first is that they would "be strengthened" (Ephesians 3:16), and the second is that they "can understand" (Ephesians 3:18).

**Ephesians 3:20**

**General Information:**

The words "we" and "us" in this book continue to include Paul and all believers.

**Connecting Statement:**

Paul concludes his prayer with a blessing.

**Now to him who**

"Now to God, who"

**to do far beyond all that we ask or think**

"to do much more than all that we ask or think" or  
"to do things that are much greater than all that we  
ask him for or think about"

**Ephesians 3:21**

**General Information:**

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## Chapter 4

<sup>1</sup> I, therefore, as the prisoner for the Lord, urge you to walk worthily of the calling by which you were called. <sup>2</sup> I urge you to live with great humility and gentleness and patience, bearing with one another in love. <sup>3</sup> Do your best to keep the unity of the Spirit in the bond of peace. <sup>4</sup> There is one body and one Spirit, just as also you were called in one hope of your calling. <sup>5</sup> And there is one Lord, one faith, one baptism, <sup>6</sup> and one God and Father of all, who is over all and through all and in all. <sup>7</sup> To each one of us grace has been given according to the measure of the gift of Christ. <sup>8</sup> It is as scripture says:

"When he ascended on high,  
he led the captives into captivity,  
and he gave gifts to the people."

<sup>9</sup> What is the meaning of "he ascended," except that he also descended into the lower regions of the earth? <sup>10</sup> He who descended is the same person who also ascended far above all the heavens, that he might fill all things. <sup>11</sup> Christ gave some to be apostles, some as prophets, some as evangelists, and some as pastors and teachers <sup>12</sup> to equip God's holy people for the work of service, for the building up of the body of Christ, <sup>13</sup> until we all reach the unity of faith and knowledge of the Son of God, so that we become mature and reach the measure of the fullness of Christ. <sup>14</sup> Christ builds us up so that we should no longer be children who are tossed back and forth by the waves, carried away by every wind of doctrine and by the trickery of people in their deceitful schemes. <sup>15</sup> Instead, speaking the truth in love, we are to grow up in every way into him who is the head, that is, Christ. <sup>16</sup> Christ builds the whole body, and it is joined and held together by every supporting ligament, and when each part works together, that makes the body grow so that it builds itself up in love.

<sup>17</sup> Therefore, I say and insist on this in the Lord, that you must no longer walk as the Gentiles walk, in the futility of their minds. <sup>18</sup> They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardness of their hearts. <sup>19</sup> They have become shameless and have committed themselves to sensuality, and they practice every kind of uncleanness with greed. <sup>20</sup> But that is not how you learned about Christ. <sup>21</sup> I assume that you have heard about him, and that you were taught in him, as the truth is in Jesus. <sup>22</sup> You were taught to put off what belongs to your former manner of life, to put off the old man. It is the old man that is corrupt because of its deceitful desires. <sup>23</sup> You were taught to be renewed in the spirit of your minds, <sup>24</sup> and to put on the new man that is created in the image of God—in true righteousness and holiness.

<sup>25</sup> Therefore, get rid of lies, and let each one of you speak truth with his neighbor, because we are members of one another. <sup>26</sup> Be angry and do not sin. Do not let the sun go down on your anger. <sup>27</sup> Do not give an opportunity to the devil. <sup>28</sup> The one who had been stealing must steal no longer. Instead, he must labor, working at what is good with his hands, so that he may have something to share with those who are in need. <sup>29</sup> Do not let any harmful talk come out of your mouth. Use only words that are good for the edification of those who need it, so that your words give grace to the hearers. <sup>30</sup> And do not grieve the Holy Spirit of God, for it is by him that you were sealed for the day of redemption. <sup>31</sup> Put away all bitterness, rage, anger, quarreling, and insults, along with every kind of evil. <sup>32</sup> Be kind to each other, tenderhearted, forgiving one another, just as God in Christ forgave you.

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## Ephesians 4 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verse 8, which is quoted from the Old Testament.

## Special concepts in this chapter

### Spiritual gifts

Spiritual gifts are specific supernatural abilities that the Holy Spirit gives to Christians after they come to believe in Jesus. These spiritual gifts were foundational to developing the church. Paul lists here only some of the spiritual gifts. (See: faith)

### Unity

Paul considers it very important that the church is united. This is a major theme of this chapter.

## Other possible translation difficulties in this chapter

### Old man and new man

The term "old man" probably refers to the sinful nature with which a person is born. The "new man" is the new nature or new life that God gives a person after they come to believe in Christ.

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### Ephesians 4:1

#### Connecting Statement:

Because of what Paul has been writing to the Ephesians, he tells them how they should live their lives as believers and again emphasizes that believers are to agree with each other.

#### as the prisoner for the Lord

"as someone who is in prison because of his choice to serve the Lord"

#### walk worthily of the calling

Walking is a common way to express the idea of living one's life.

### Ephesians 4:2

to live with **great humility and gentleness and patience**  
"to always be very humble, gentle, and patient"

### Ephesians 4:3

to keep the **unity of the Spirit in the bond of peace**  
Here Paul speaks of "peace" as if it were a bond that ties people together. This is a metaphor for being united with other people by living peacefully with them. Alternate translation: "to live peacefully with one another and remain united, as the Spirit made possible"

### Ephesians 4:4

#### one body

The church is often referred to as the body of Christ.

#### one Spirit

"one Holy Spirit"

#### you were called in one hope of your calling

Here the word "call" means "invite" or "choose." This can be stated in active form. Alternate translation: "God invited you to one hope when he

invited you" or "God chose you to hope for one thing when he chose you"

#### one hope

Here the word "hope" refers to the thing to hope for. Alternate translation: "one thing to hope for" or "one thing to confidently wait for"

### Ephesians 4:5

#### General Information:

This page has intentionally been left blank.

### Ephesians 4:6

**Father of all ... over all ... through all ... and in all**  
The word "all" here means "everything."

### Ephesians 4:7

#### Connecting Statement:

Paul reminds believers of the gifts that Christ gives believers to use in the church, which is the whole body of believers.

#### To each one of us grace has been given

This can be stated using an active form. Alternate translation: "God has given grace to each one of us" or "God gave a spiritual gift to each believer"

#### grace has been given

Here grace refers to a spiritual gift or ability. Alternate translation: "a spiritual gift has been given" or "ability has been given"

#### according to the measure of the gift of Christ

Here "the gift of Christ" refers to a gift that Christ has given. Alternate translation: "according to the amount that Christ has given us"

### Ephesians 4:8

#### General Information:

The quotation here is from the book of Psalms in the Old Testament. King David wrote this psalm.

**When he ascended on high**  
"When he went up to the very high place"

### **Ephesians 4:9**

**he ascended**  
"he went up"

**he also descended**  
"he also came down"

**into the lower regions of the earth**  
Possible meanings are 1) the lower regions are a part of the earth. Alternate translation: "into the lowest place on earth" or 2) "the lower regions" is another way of referring to the earth. Alternate translation: "into the lower regions, the earth"

### **Ephesians 4:10**

**that he might fill all things**  
"so that he might be present everywhere in his power"

**fill**  
"complete" or "satisfy"

### **Ephesians 4:11**

**General Information:**  
This page has intentionally been left blank.

### **Ephesians 4:12**

**to equip God's holy people**  
"to prepare the people he has set apart" or "to provide the believers with what they need"

**for the work of service**  
"so they can serve others"

**for the building up of the body of Christ**  
Paul is speaking of people who grow spiritually as if they were doing exercises to increase the strength of their physical bodies.

**building up**  
"improvement" or "strengthening"

**body of Christ**  
The "body of Christ" refers to all of the individual members of Christ's Church.

### **Ephesians 4:13**

**reach the unity of faith and knowledge of the Son of God**  
The believers need to know Jesus as the Son of God if they are to be united in faith and mature as believers.

**reach the unity of faith**  
"become equally strong in faith" or "become united together in faith"

**Son of God**  
This is an important title for Jesus.

**become mature**  
"become mature believers"

**mature**  
"fully developed" or "grown up" or "complete"

### **Ephesians 4:14**

**be children**  
Paul refers to believers who have not grown spiritually as if they were children who have had very little experience in life. Alternate translation: "be like children"

**tossed back and forth ... carried away by every wind of doctrine**  
This speaks of a believer who has not become mature and follows wrong teaching as if that believer were a boat that the wind is blowing in different directions on the water.

**by the trickery of people in their deceitful schemes**  
"by crafty people who trick believers with clever lies"

### **Ephesians 4:15**

**into him who is the head**  
Paul uses the human body to describe how Christ causes believers to work together in harmony as the head of a body causes the body parts to work together to grow healthy.

### **Ephesians 4:16**

**Christ builds the whole body ... makes the body grow so that it builds itself up in love**  
Paul uses the human body to describe how Christ causes believers to work together in harmony as the head of a body causes the body parts to work together to grow healthy.

**by every supporting ligament**  
A "ligament" is a strong band that connects bones or holds organs in place in the body.

### **Ephesians 4:17**

**Connecting Statement:**  
Paul tells the Ephesians what they should no longer do now that they as believers are sealed by the Holy Spirit of God.

**Therefore, I say and insist on this in the Lord**

"Because what I have just said, I will say something more to strongly encourage you because we all belong to the Lord"

**that you must no longer walk as the Gentiles walk, in the futility of their minds**

The word "walk" here is a metaphor for the way a person lives his life, especially whether he does right or does wrong. Alternate translation: "stop living the way the Gentiles live, with their worthless thoughts"

**Ephesians 4:18**

**They are darkened in their understanding, alienated from the life of God**

Here "darkened in their understanding" is a metaphor that means not to be able to understand the truth. And "alienated from the life of God" is a metaphor that means to not have the life that God gives. Alternate translation: "They do not understand what is true, and they do not have the life that God gives to people"

**because of the ignorance that is in them**

"because they refuse to learn what is true"

**because of the hardness of their hearts**

Here "hearts" is a metonym for people's minds. The phrase "hardness of their hearts" is a metaphor that means "stubbornness." Alternate translation: "because they are stubborn" or "because they refuse to listen to God"

**Ephesians 4:19**

**have committed themselves to sensuality**

Paul speaks of these people as if they were objects that they themselves were giving to other people, and he speaks of the way they want to satisfy their physical desires as if it were the person to whom they give themselves. Alternate translation: "only want to satisfy their physical desires"

**they practice every kind of uncleanness with greed**

"they are continually practicing every kind of uncleanness"

**uncleanness**

This word for ritual uncleanness is a metaphor for the guilt that comes from sinful acts. It can be translated using the word "unclean." Alternate translation: "sinful act"

**Ephesians 4:20**

**But that is not how you learned about Christ**

The word "that" refers to the way the Gentiles live, as described in [Ephesians 4:17-19](#). This emphasizes that what the believers learned about Christ was the opposite of that. Alternate translation: "But what you learned about Christ was not like that"

**Ephesians 4:21**

**I assume that you have heard ... and that you were taught**

Paul knows that the Ephesians have heard and been taught.

**you were taught in him**

Possible meanings are 1) "Jesus's people have taught you" or 2) "someone has taught you because you are Jesus's people."

**as the truth is in Jesus**

"as everything about Jesus is true"

**Ephesians 4:22**

**to put off what belongs to your former manner of life**

Paul is speaking of moral qualities as if they were pieces of clothing. Alternate translation: "to stop living according to your former manner of life"

**to put off the old man**

Paul is speaking of moral qualities as if they were pieces of clothing. Alternate translation: "to stop living as your former self did"

**old man**

The "old man" refers to the "old nature" or "former self."

**that is corrupt because of its deceitful desires**

Paul speaks of the sinful human nature as if it were a dead body falling apart in its grave.

**Ephesians 4:23**

**to be renewed in the spirit of your minds**

This may be translated with an active form. Alternate translation: "to allow God to change your attitudes and thoughts" or "to allow God to give you new attitudes and thoughts"

**Ephesians 4:24**

**in true righteousness and holiness**

"truly righteous and holy"

**Ephesians 4:25**

**get rid of lies**

"stop telling lies"

**we are members of one another**

"we belong to one another" or "we are members of God's family"

**Ephesians 4:26**

**Be angry and do not sin**

"You may get angry, but do not sin" or "If you become angry, do not sin"

**Do not let the sun go down on your anger**

The sun going down represents nightfall or the end of the day. Alternate translation: "You must stop being angry before night comes" or "Do not let the sun set while you are still angry with someone"

**Ephesians 4:27**

**Do not give an opportunity to the devil**

"Do not give the devil an opportunity to lead you into sin"

**Ephesians 4:28**

**General Information:**

This page has intentionally been left blank.

**Ephesians 4:29**

**harmful talk**

This refers to speech that is cruel or rude.

**for the edification of those**

"for encouraging those" or "for strengthening those"

**give grace to the hearers**

"help those who hear you"

**Ephesians 4:30**

**do not grieve**

"do not distress" or "do not upset"

**for it is by him that you were sealed for the day of redemption**

The Holy Spirit assures believers that God will redeem them. Paul speaks of the Holy Spirit as if he

were a mark that God puts on believers to show that he owns them. Alternate translation: "for he is the seal that assures you that God will redeem you on the day of redemption" or "for he is the one who assures you that God will redeem you on the day of redemption" or

**the day of redemption**

Here redemption is a metaphor for causing people to no longer be affected by sin. The idea in the noun "redemption" can be expressed with a phrase. Alternate translation: "the day when God will redeem his people" or "the day when God will free his people from sin"

**Ephesians 4:31**

**Connecting Statement:**

Paul finishes his instructions on what believers should not do and ends with what they must do.

**Put away all bitterness, rage, anger**

"Put away" here is a metaphor for not continuing to have certain attitudes or behaviors. Alternate translation: "You must not allow these things to be part of your life: bitterness, rage, anger"

**rage**

intense anger

**Ephesians 4:32**

**Be kind**

"Instead, be kind"

**tenderhearted**

"gentle and compassionate towards others"

## Chapter 5

<sup>1</sup> Therefore be imitators of God, as beloved children. <sup>2</sup> And walk in love, as also Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

<sup>3</sup> But sexual immorality or any kind of uncleanness or of greed must not even be named among you, for these are improper for God's holy people. <sup>4</sup> Let there be no filthiness, no foolish talk, and no crude jokes—all of which are improper. Instead there should be thanksgiving. <sup>5</sup> For you know and are certain that no sexually immoral, impure, or greedy person—that is, an idolater—has any inheritance in the kingdom of Christ and God. <sup>6</sup> Let no one deceive you with empty words, for because of these things the wrath of God is coming upon the sons of disobedience. <sup>7</sup> Therefore, do not join in with them. <sup>8</sup> For you were once darkness, but now you are light in the Lord. Walk as children of light <sup>9</sup> (for the fruit of the light consists in all goodness, righteousness, and truth), <sup>10</sup> and test and approve what is pleasing to the Lord. <sup>11</sup> Do not associate with the unfruitful works of darkness, but rather expose them. <sup>12</sup> For it is disgraceful even to mention the things they do in secret. <sup>13</sup> But when anything is exposed by the light, it becomes visible. <sup>14</sup> For anything that becomes visible is light. Therefore it says,

"Awake, you sleeper,  
and arise from the dead,  
and Christ will shine on you."

<sup>15</sup> Look carefully how you walk—not as unwise but as wise. <sup>16</sup> Redeem the time because the days are evil. <sup>17</sup> Therefore, do not be foolish, but understand what the will of the Lord is. <sup>18</sup> And do not get drunk with wine, for that leads to reckless behavior. Instead, be filled with the Holy Spirit, <sup>19</sup> speaking to each other in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart, <sup>20</sup> always giving thanks for everything, in the name of our Lord Jesus Christ to God the Father, <sup>21</sup> being subject to one another in reverence for Christ.

<sup>22</sup> Wives, submit to your husbands, as to the Lord. <sup>23</sup> For the husband is the head of the wife as Christ also is the head of the church, himself the Savior of the body. <sup>24</sup> But as the church is subject to Christ, so also wives to their husbands in everything. <sup>25</sup> Husbands, love your wives, as Christ loved the church and gave himself up for her <sup>26</sup> so that he might sanctify her, having cleansed her by the washing of water with the word, <sup>27</sup> so that he might present the church to himself as glorious, without stain or wrinkle or any such thing, but holy and blameless. <sup>28</sup> In the same way husbands ought to love their own wives as their own bodies. He who loves his own wife loves himself. <sup>29</sup> For no one ever hated his own flesh, but nourishes and treats it with care, just as Christ nourishes and treats the church with care, <sup>30</sup> because we are members of his body. <sup>31</sup> "For this reason a man will leave his father and mother and will be joined to his wife, and the two will become one flesh." <sup>32</sup> This hidden truth is great—but I am speaking about Christ and the church. <sup>33</sup> Nevertheless, each of you also must love his own wife as himself, and the wife must respect her husband.

## Ephesians 5 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verse 14.

### Special concepts in this chapter

#### Darkness and Light

In this chapter Paul teaches how God's people should live. He uses the image of darkness to represent sin and the image of light to represent righteousness.

#### Christ and his church as a model for marriage

Paul teaches husbands and wives to relate to each other as Christ and the church relate to each other.

## Other possible translation difficulties in this chapter

### **Wives, submit to your husbands**

Scholars are divided over how to understand this passage in its historical and cultural context. Some scholars believe men and women are perfectly equal in all things. Other scholars believe God created men and women to serve in distinctly different roles in marriage and the church. Translators should be careful not to let how they understand this issue affect how they translate this passage.

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### **Ephesians 5:1**

#### **Connecting Statement:**

Paul continues to tell the believers how they should and should not live as God's children.

#### **Therefore be imitators of God**

"Therefore you should do what God does."

Therefore refers back to Ephesians 4:32 which tells why believers should imitate God, because Christ forgave believers.

#### **as beloved children**

God desires us to imitate or follow him since we are his children. Alternate translation: "as dearly loved children imitate their fathers" or "because you are his children and he loves you dearly"

### **Ephesians 5:2**

#### **walk in love**

Walking is a common way to express the idea of living one's life. Alternate translation: "live a life of love" or "always love each other"

#### **a fragrant offering and sacrifice to God**

"like a sweet-smelling offering and sacrifice to God"

### **Ephesians 5:3**

#### **But sexual immorality or any kind of uncleanness or of greed must not even be named among you**

"Do not do anything that would let anyone think that you are guilty of sexual immorality or any kind of uncleanness or greed"

#### **any kind of uncleanness**

"any moral uncleanness"

#### **uncleanness**

This word for ritual uncleanness is a metaphor for the guilt that comes from sinful acts. It can be translated using the word "unclean." Alternate translation: "sinful act"

### **Ephesians 5:4**

#### **Instead there should be thanksgiving**

"Instead you should thank God"

### **Ephesians 5:5**

#### **inheritance**

Receiving what God has promised believers is spoken of as if it were inheriting property and wealth from a family member.

### **Ephesians 5:6**

#### **empty words**

words that have no truth to them

### **Ephesians 5:7**

#### **General Information:**

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### **Ephesians 5:8**

#### **For you were once darkness**

Just as one cannot see in the dark, so people who love to sin lack spiritual understanding.

#### **but now you are light in the Lord**

Just as one can see in the light, so people whom God has saved understand how to please God.

#### **Walk as children of light**

Walking on a path is a metaphor for how a person lives his life. Alternate translation: "Live as people who understand what the Lord wants them to do"

### **Ephesians 5:9**

#### **the fruit of the light consists in all goodness, righteousness, and truth**

"Fruit" here is a metaphor for "result" or "outcome." Alternate translation: "the result of living in the light is good work, right living, and truthful behavior"

### **Ephesians 5:10**

#### **General Information:**

This page has intentionally been left blank.

### **Ephesians 5:11**

#### **Do not associate with the unfruitful works of darkness**

Paul speaks of the useless, sinful things that unbelievers do as if they are evil deeds people do in the dark so no one will see them. Alternate

translation: "Do not do useless, sinful things with unbelievers"

**unfruitful works**

actions that do nothing good, useful, or profitable. Paul is comparing evil actions to an unhealthy tree that produces nothing good.

**expose them**

Speaking against the works of darkness is spoken of as bringing them out into the light so that people can see them. Alternate translation: "bring them out into the light" or "uncover them" or "show and tell people how wrong these actions are"

**Ephesians 5:12**

**General Information:**

This page has intentionally been left blank.

**Ephesians 5:13**

**when anything is exposed by the light**

This can be stated in active form. Alternate translation: "when the light shines on something"

**Ephesians 5:14**

**General Information:**

It is unknown if this quotation is a combination of quotations from the prophet Isaiah or a quotation from a hymn sung by the believers.

**anything that becomes visible is light**

"people can clearly see everything that comes into the light." Paul makes this general statement in order to imply that God's Word shows people's actions to be good or bad. The Bible often speaks of God's truth as if it were light that could reveal the character of something.

**Awake, you sleeper, and arise from the dead**

Possible meanings are 1) Paul is addressing unbelievers who need to wake up from being dead spiritually just as a person who has died must come alive again in order to respond, or 2) Paul is addressing the Ephesian believers and using death as a metaphor for their spiritual weakness.

**the dead**

All those who have died. This expression describes all dead people together in the underworld. To arise from among them speaks of becoming alive again.

**you sleeper ... shine on you**

These instances of "you" refer to the "sleeper" and are singular.

**Christ will shine on you**

Christ will enable an unbeliever to understand how evil his deeds are and how Christ will forgive him and give him new life, just as light shows what actually is there that darkness hid.

**Ephesians 5:15**

**Look carefully how you walk—not as unwise but as wise**

Wise people can identify sin, so they guard themselves from it and flee from it. Alternate translation: "Therefore you must be careful to live as a wise person rather than a foolish person"

**Ephesians 5:16**

**Redeem the time**

Using time wisely is spoken of as if it were redeeming the time. Alternate translation: "Do the best things you can with your time" or "Use time wisely" or "Put time to its best use"

**because the days are evil**

The word "days" is a metonym for what people do during those days. Alternate translation: "because the people around you are doing all kinds of evil things"

**Ephesians 5:17**

**General Information:**

This page has intentionally been left blank.

**Ephesians 5:18**

**Connecting Statement:**

Paul ends his instructions on how all believers should live.

**And do not get drunk with wine**

"You should not get drunk from drinking wine"

**Instead, be filled with the Holy Spirit**

"Instead, you should be controlled with the Holy Spirit"

**Ephesians 5:19**

**psalms and hymns and spiritual songs**

Possible meanings are that 1) Paul is using these words as a merism for "all sorts of songs to praise God" or 2) Paul is listing specific forms of music.

**psalms**

These are probably songs from the Old Testament book of Psalms that Christians sang.

**hymns**

These are songs of praise and worship that may have been written specifically for Christians to sing.

**spiritual songs**

Possible meanings are 1) these are songs that Holy Spirit inspires a person to sing right at that moment or 2) "spiritual songs" and "hymns" are doublets and mean basically the same thing.

**with all your heart**

Here "heart" is a metonym for a person's thoughts or inner being. The phrase "with all your heart" means to do something with enthusiasm. Alternate translation: "with all of your being" or "enthusiastically"

**Ephesians 5:20**

**in the name of our Lord Jesus Christ**

"because you belong to our Lord Jesus Christ" or "as people who belong to our Lord Jesus Christ"

**Ephesians 5:21**

**General Information:**

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**Ephesians 5:22**

**Connecting Statement:**

Paul begins to explain how Christians are to submit themselves to one another (Ephesians 5:21). He starts with instructions to wives and husbands on how they should act toward each other.

**Ephesians 5:23**

**the head of the wife ... the head of the church**

The word "head" represents the leader.

**Ephesians 5:24**

**Christ, so also wives to their husbands**

"Christ, so also must wives be subject to their husbands" or "Christ. In the same way, wives also must be subject to their husbands"

**Ephesians 5:25**

**love your wives**

"unselfishly serve your wives"

**gave himself up**

"allowed people to kill him"

**for her**

Paul speaks of the assembly of believers as though it were a woman whom Jesus will marry. Alternate translation: "for us"

**Ephesians 5:26**

**sanctify her ... cleansed her**

Paul speaks of the assembly of believers as though it were a woman whom Jesus will marry. Alternate translation: "sanctified us ... cleansed us"

**having cleansed her by the washing of water with the word**

Possible meanings are 1) Paul is referring to God making Christ's people clean by God's word and

through water baptism in Christ or 2) Paul speaks of God making us spiritually clean from our sins by the message as if God were making our bodies clean by washing them with water.

**Ephesians 5:27**

**without stain or wrinkle**

Paul speaks of the church as though it were a garment that is clean and in good condition. He uses the same idea in two ways to emphasize the church's purity.

**holy and blameless**

The word "blameless" means basically the same thing as "holy." Paul uses the two together to emphasize the church's purity.

**Ephesians 5:28**

**as their own bodies**

That people love their own bodies may be stated explicitly. Alternate translation: "as husbands love their own bodies"

**Ephesians 5:29**

**his own flesh**

The word "flesh" here is a metonym for the body that is made of flesh. Alternate translation: "his own body"

**but nourishes**

"but feeds"

**Ephesians 5:30**

**we are members of his body**

Here Paul speaks of the close union of believers with Christ as if they were part of his own body, for which he would naturally care.

**Ephesians 5:31**

**General Information:**

The quotation is from the writings of Moses in the Old Testament. The words "his" and "himself" refer to a male believer who marries.

**Ephesians 5:32**

**General Information:**

This page has intentionally been left blank.

**Ephesians 5:33**

**General Information:**

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## Chapter 6

<sup>1</sup> Children, obey your parents in the Lord, for this is proper. <sup>2</sup> "Honor your father and mother" (which is the first commandment with promise), <sup>3</sup> "so that it may be well with you and you may live long on the earth." <sup>4</sup> Fathers, do not provoke your children to anger. Instead, raise them in the discipline and instruction of the Lord.

<sup>5</sup> Slaves, be obedient to your masters according to the flesh with deep respect and trembling, in the honesty of your heart. Be obedient to them as you would be obedient to Christ. <sup>6</sup> Be obedient not only when your masters are watching, in order to please them. Instead, be obedient as slaves of Christ, who do the will of God from your heart. <sup>7</sup> Serve with all your heart, as though you were serving the Lord and not people, <sup>8</sup> because we know that for whatever good deed each person does, he will receive a reward from the Lord, whether he is slave or free.

<sup>9</sup> Masters, treat your slaves in the same way. Do not threaten them. You know that he who is both their Master and yours is in heaven, and there is no partiality with him.

<sup>10</sup> Finally, be strong in the Lord and in the strength of his might. <sup>11</sup> Put on the whole armor of God, so that you may be able to stand against the scheming plans of the devil. <sup>12</sup> For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers over this present darkness, against the spiritual forces of evil in the heavenly places. <sup>13</sup> Therefore put on the whole armor of God, so that you may be able to stand in the evil day, and after you have done everything, to stand firm. <sup>14</sup> Stand firm then, with the belt of truth buckled around your waist, and having put on the breastplate of righteousness, <sup>15</sup> and, with your feet fitted with the readiness that comes from the gospel of peace. <sup>16</sup> In all circumstances take up the shield of faith, by which you will be able to put out all the flaming arrows of the evil one. <sup>17</sup> And take the helmet of salvation and the sword of the Spirit, which is the word of God. <sup>18</sup> With every prayer and request, pray at all times in the Spirit. To this end, always be watching with all perseverance as you offer prayers for all God's holy people. <sup>19</sup> And pray for me, that a message might be given to me when I open my mouth. Pray that I might make known with boldness the hidden truth about the gospel. <sup>20</sup> It is for the gospel that I am an ambassador who is kept in chains, so that I may declare it boldly, as I ought to speak.

<sup>21</sup> Tychicus, the beloved brother and faithful servant in the Lord, will make everything known to you, so that you may know how I am doing. <sup>22</sup> I have sent him to you for this very purpose, so that you may know how we are, and so that he may encourage your hearts.

<sup>23</sup> Peace be to the brothers, and love with faith from God the Father and the Lord Jesus Christ. <sup>24</sup> Grace be to all those who love our Lord Jesus Christ with an incorruptible love.

## Ephesians 6 General Notes

### Special concepts in this chapter

#### Slavery

Paul does not write in this chapter about whether slavery is good or bad. Paul teaches about working to please God whether as a slave or as a master. What Paul teaches here about slavery would have been surprising. In his time, masters were not expected to treat their slaves with respect and not threaten them.

### Important figures of speech in this chapter

#### Armor of God

This extended metaphor describes how Christians can protect themselves when spiritually attacked.

## **Ephesians 6:1**

### **Connecting Statement:**

Paul continues to explain how Christians are to submit themselves to each other. He gives instructions to children, fathers, workers, and masters.

### **Children, obey your parents in the Lord**

"Children, as followers of the Lord, obey your parents" or "Children, it is your duty as Christians to obey your parents"

## **Ephesians 6:2**

### **General Information:**

Here Paul quotes Moses. Moses was talking to the people of Israel as though they were one person, so "your" is singular. You may need to translate it as plural.

## **Ephesians 6:3**

### **General Information:**

Here Paul continues quoting Moses. Moses was talking to the people of Israel as though they were one person, so "you" is singular. You may need to translate it as plural.

## **Ephesians 6:4**

### **do not provoke your children to anger**

"do not make your children angry" or "do not cause your children to be angry"

### **raise them in the discipline and instruction of the Lord**

The abstract nouns "discipline" and "instruction" can be expressed as verbs. Alternate translation: "teach them to become adults by making sure that they know and do what the Lord wants them to do"

## **Ephesians 6:5**

### **be obedient to**

"obey." This is a command.

### **your masters according to the flesh**

The word "flesh" here is a metonym for the physical world. Alternate translation: "your human masters" or "your masters in this world"

### **deep respect and trembling**

The phrase "deep respect and trembling" uses two similar ideas to emphasize the importance of slaves honoring their masters.

### **and trembling**

Here "trembling" is an exaggeration used to emphasize how important it is that slaves obey their masters. Alternate translation: "and fear" or "as though you were shaking with fear"

### **in the honesty of your heart**

Here "heart" is a metonym for a person's mind or intentions. Alternate translation: "with honesty" or "with sincerity"

## **Ephesians 6:6**

### **as slaves of Christ**

Serve your earthly master as though your earthly master were Christ himself.

### **from your heart**

Here "heart" is a metonym for "thoughts" or "intentions." Alternate translation: "with sincerity" or "enthusiastically"

## **Ephesians 6:7**

### **Serve with all your heart**

Here "heart" is a metonym for "thoughts" or "inner being." Alternate translation: "Serve with all of your being" or "Be completely dedicated when you serve"

## **Ephesians 6:8**

### **General Information:**

This page has intentionally been left blank.

## **Ephesians 6:9**

### **treat your slaves in the same way**

"you also must treat your slaves well" or "just as slaves must do good to their masters, you also must do good to your slaves" (Ephesians 6:5)

### **You know that he who is both their Master and yours is in heaven**

"You know that Christ is the Master of both slaves and their masters, and that he is in heaven"

### **there is no partiality with him**

"he judges everyone the same way"

## **Ephesians 6:10**

### **Connecting Statement:**

Paul gives instructions to make believers strong in this battle we live for God.

### **the strength of his might**

"his great power." See how "the strength of his power" is translated near the end of Ephesians 1:21.

## **Ephesians 6:11**

### **Put on the whole armor of God, so that you may be able to stand against the scheming plans of the devil**

Christians should use all the resources God gives to stand firmly against the devil just as a soldier puts on armor to protect himself from enemy attacks.

**the scheming plans**  
"the tricky plans"

### **Ephesians 6:12**

#### **flesh and blood**

This expression refers to people, not spirits who do not have human bodies.

#### **against the powers over this present darkness**

Here it is implied that "the powers" refers to powerful spiritual beings. Here "darkness" is a metaphor for things that are evil. Alternate translation: "against the powerful spiritual beings that rule over people during this present evil time"

### **Ephesians 6:13**

#### **Therefore put on the whole armor of God**

Christians should use the protective resources God gives them in fighting the devil in the same way a soldier puts on armor to protect himself against his enemies.

#### **so that you may be able to stand ... to stand firm**

The words "stand" and "stand firm" represent successfully resisting or fighting something. Alternate translation: "so that you may be able to resist evil ... to remain strong"

#### **in the evil day**

Here the word "day" can refer to any short period of time, even a period longer than a day. Alternate translation: "at the evil time" or "when people do evil deeds"

### **Ephesians 6:14**

#### **Stand firm**

Successfully resist or fight against something. You may need to make explicit what it is that the readers are to resist. See how you translated these words in [Ephesians 6:13]

#### **the belt of truth**

Truth holds everything together for a believer just as a belt holds the clothing of a soldier together.

#### **truth ... righteousness**

We are to know the truth and act in ways that please God.

#### **the breastplate of righteousness**

Possible meanings are 1) the gift of righteousness covers a believer's heart just as a breastplate protects the chest of a soldier or 2) our living as God wants us gives us a clear conscience that protects our hearts the way a breastplate protects a soldier's chest.

### **Ephesians 6:15**

**and, with your feet fitted with the readiness that comes from the gospel of peace**

Just as a soldier wears shoes to give him solid footing, the believer must have solid knowledge of the gospel of peace in order to be ready to proclaim it.

### **Ephesians 6:16**

**In all circumstances take up the shield of faith**

The believer must use the faith that God gives for protection when the devil attacks just as a soldier uses a shield to protect him from enemy attacks.

#### **the flaming arrows of the evil one**

The attacks of the devil against a believer are like flaming arrows shot at a soldier by an enemy.

### **Ephesians 6:17**

#### **take the helmet of salvation**

Salvation given by God protects the believer's mind just as a helmet protects the head of a soldier.

#### **the sword of the Spirit, which is the word of God**

The writer speaks of God's instructions to his people as if they were a sword that his people could use to fight an enemy,

### **Ephesians 6:18**

**With every prayer and request, pray at all times in the Spirit**

"Pray at all times in the Spirit as you pray and make specific requests"

#### **To this end**

"For this reason" or "Keeping this in mind." This refers to the attitude of taking God's armor.

**be watching with all perseverance as you offer prayers for all God's holy people**

"be watching, and even when it is difficult, keep praying for all the believers "

### **Ephesians 6:19**

#### **Connecting Statement:**

In his closing, Paul asks them to pray for his boldness in telling the gospel while he is in prison and says he is sending Tychicus to comfort the Corinthians (6:21).

#### **that a message might be given to me**

This can be stated in active form. Alternate translation: "that God might give me the word" or "God might give me the message"

**when I open my mouth. Pray that I might make known with boldness**

"when I speak. Pray that I boldly explain"

**open my mouth**

This is a metonym for speaking. Alternate translation: "speak"

**Ephesians 6:20**

**It is for the gospel that I am an ambassador who is kept in chains**

The words "in chains" are a metonym for being in prison. Alternate translation: "I am now in prison because I am a representative of the gospel"

**so that I may declare it boldly, as I ought to speak**

The word "pray" is understood from verse 19. Alternate translation: "so pray that whenever I teach the gospel, I will speak it as boldly as I should" or "pray that I may speak the gospel as boldly as I should"

**Ephesians 6:21**

**Tychicus**

Tychicus was one of several men who served with Paul.

**the beloved brother**

"my beloved brother"

**make everything known**

"will tell you everything about me"

**Ephesians 6:22**

**so that he may encourage your hearts**

Here "hearts" is a metonym for people's inner beings. Alternate translation: "so that he may encourage you"

**Ephesians 6:23**

**Connecting Statement:**

Paul closes his letter to the Ephesian believers with a blessing of peace and grace on all believers who love Christ.

**Ephesians 6:24**

**General Information:**

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## Book: Philippians

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### Philippians

#### Chapter 1

<sup>1</sup> Paul and Timothy, servants of Christ Jesus, to all God's holy people in Christ Jesus who are at Philippi, with the overseers and deacons.

<sup>2</sup> May grace be to you and peace from God our Father and the Lord Jesus Christ.

<sup>3</sup> I thank my God every time I remember you, <sup>4</sup> always, in every prayer of mine for all of you, making my prayer with joy <sup>5</sup> because of your partnership in the gospel from the first day until now. <sup>6</sup> I am confident of this very thing, that he who began a good work in you will continue to complete it until the day of Christ Jesus. <sup>7</sup> It is proper for me to feel this way about all of you because I have you in my heart. You all have been my partners in grace both in my imprisonment and in my defense and confirmation of the gospel. <sup>8</sup> For God is my witness, how I long for all of you with the compassion of Christ Jesus. <sup>9</sup> So this is my prayer: that your love may abound more and more in knowledge and all understanding <sup>10</sup> so that you may approve what is excellent, and so you may be sincere and blameless until the day of Christ, <sup>11</sup> filled with the fruit of righteousness that comes through Jesus Christ to the glory and praise of God.

<sup>12</sup> Now I want you to know, brothers, that what has happened to me has really served to advance the gospel. <sup>13</sup> As a result, my chains in Christ came to light throughout the whole palace guard and to everyone else. <sup>14</sup> Most of the brothers have far more confidence in the Lord because of my chains, and they have courage to fearlessly speak the word. <sup>15</sup> Some indeed even proclaim Christ out of envy and strife, and also others out of good will. <sup>16</sup> The latter do it out of love, knowing that I am put here for the defense of the gospel. <sup>17</sup> But the former proclaim Christ out of selfish ambition, not sincerely. They think they will cause me distress while I am in chains. <sup>18</sup> What then? Only that in every way—whether from false motives or from true—Christ is proclaimed, and in this I rejoice. Yes, and I will rejoice, <sup>19</sup> for I know that this will result in my deliverance through your prayers and the help of the Spirit of Jesus Christ. <sup>20</sup> It is my eager expectation and hope that I will in no way be ashamed, but with all boldness, now as always, Christ will be exalted in my body, whether by life or by death. <sup>21</sup> For to me to live is Christ and to die is gain. <sup>22</sup> But if I am to live in the flesh, that means fruitful labor for me. Yet which to choose? I do not know. <sup>23</sup> For I am hard pressed between the two. My desire is to depart and be with Christ, which is far better, <sup>24</sup> yet to remain in the flesh is more necessary for your sake. <sup>25</sup> Being convinced of this, I know that I will remain and continue with you all, for your progress and joy in the faith, <sup>26</sup> so that in me you may have increasing reasons to boast in Christ Jesus when I come to you again. <sup>27</sup> Only conduct yourselves in a manner worthy of the gospel of Christ, so that whether I come to see you or am absent, I may hear about you, that you are standing firm in one spirit, with one mind striving together for the faith of the gospel. <sup>28</sup> Do not be frightened in any respect by those who are your opponents. This is a sign to them of their destruction, but of your salvation—and this from God. <sup>29</sup> For it has been freely given to you for the sake of Christ not only to believe in him, but also to suffer for his sake, <sup>30</sup> having the same conflict which you saw in me, and now you hear in me.

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#### Philippians 1 General Notes

##### Structure and formatting

Paul includes a prayer in the beginning of this letter. At that time, religious leaders sometimes began informal letters with a prayer.

## Special concepts in this chapter

### The day of Christ

This probably refers to the day when Christ returns. Paul often connected the return of Christ with motivating godly living. (See: godly)

## Other possible translation difficulties in this chapter

### Paradox

A paradox is a true statement that appears to describe something impossible. This statement in verse 21 is a paradox: "to die is gain." In verse 23 Paul explains why this is true. ([Philippians 1:21](#))

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## Philippians 1:1

### General Information:

Paul and Timothy wrote this letter to the church at Philippi. Because Paul writes later in the letter saying "I," it is generally assumed that he is the author and that Timothy, who is with him, writes as Paul speaks. All instances of "you" and "your" in the letter refer to the believers in the Philippian church and are plural. The word "our" probably refers to all believers in Christ, including Paul, Timothy, and the Philippian believers.

### Paul and Timothy ... and deacons

If your language has a particular way of introducing the authors of a letter, use it here.

### Paul and Timothy, servants of Christ Jesus

"Paul and Timothy, who are servants of Christ Jesus"

### all God's holy people in Christ Jesus

This refers to those whom God chose to belong to him by being united to Christ. Alternate translation: "all God's people in Christ Jesus" or "all those who belong to God because they are united with Christ"

### the overseers and deacons

"the leaders of the church"

## Philippians 1:2

### General Information:

This page has intentionally been left blank.

## Philippians 1:3

### every time I remember you

Here "remember you" means when Paul thinks about the Philippians while he is praying. Alternate translation: "every time I think of you"

## Philippians 1:4

### General Information:

This page has intentionally been left blank.

## Philippians 1:5

### because of your partnership in the gospel

Paul is expressing thanks to God that the Philippians have joined him in teaching people the gospel. He may have been referring to them praying for him and sending money so that he could travel and tell others. Alternate translation: "because you are helping me proclaim the gospel"

## Philippians 1:6

### I am confident

"I am sure"

### he who began ... you

"God, who began ... you,"

## Philippians 1:7

### It is proper for me

"It is right for me" or "It is good for me"

### I have you in my heart

Here "heart" is a metonym for a person's emotions. This idiom expresses strong affection. Alternate translation: "I love you very much"

### have been my partners in grace

"have been partakers of grace with me" or "have shared in grace with me"

## Philippians 1:8

### God is my witness,

"God knows" or "God understands"

### with the compassion of Christ Jesus

The abstract noun "compassion" can be translated with the verb "love." Alternate translation: "and I love you as Christ Jesus dearly loves us all"

## Philippians 1:9

### Connecting Statement:

Paul prays for the believers in Philippi and talks about the joy there is in suffering for the Lord.

**may abound**

Paul speaks of love as if it were objects that people could obtain more of. Alternate translation: "may increase"

**in knowledge and all understanding**

Here "understanding" refers to understanding about God. This can be stated clearly. Alternate translation: "as you learn and understand more about what pleases God"

**Philippians 1:10**

**approve**

This refers to examining things and taking only those that are good. Alternate translation: "test and choose"

**what is excellent**

"what is most pleasing to God"

**sincere and blameless**

The words "sincere" and "blameless" mean basically the same thing. Paul combines them to emphasize moral purity. Alternate translation: "completely blameless"

**Philippians 1:11**

**filled with the fruit of righteousness that comes through Jesus Christ**

Being filled with something is a metaphor that represents being characterized by it or by habitually doing it. Possible meanings of "fruit of righteousness" are that 1) it is a metaphor that represents righteous behavior. Alternate translation: "habitually doing what is righteous because Jesus Christ enables you" or 2) it is a metaphor that represents good deeds as a result of being righteous. Alternate translation: "habitually doing good works because Jesus makes you righteous"

**to the glory and praise of God**

Possible meanings are 1) "Then other people will see how you honor God" or 2) "Then people will praise and give honor to God because of the good things they see you do." These alternate translations would require a new sentence.

**Philippians 1:12**

**General Information:**

Paul says that two things have happened because of "the progress of the gospel": many people inside and outside the palace have found out why he is in prison, and other Christians are no longer afraid to proclaim the good news.

**Now I want**

Here the word "Now" is used to mark a new part of the letter.

**brothers**

Here this means fellow Christians, including both men and women, because all believers in Christ are members of one spiritual family, with God as their heavenly Father.

**what has happened to me**

Paul is talking about his time in prison. Alternate translation: "what I suffered because I was put into prison for preaching about Jesus"

**has really served to advance the gospel**

"has caused more people to hear the gospel"

**Philippians 1:13**

**my chains in Christ came to light**

"Chains in Christ" here is a metonym for being in prison for the sake of Christ. "Came to light" is a metaphor for "became known." Alternate translation: "It became known that I am in prison for the sake of Christ"

**my chains in Christ came to light throughout the whole palace guard and to everyone else**

This can be stated in active form. Alternate translation: "the palace guards and many other people in Rome know that I am in chains for the sake of Christ"

**my chains in Christ**

Here Paul uses the preposition "in" to mean "for the sake of." Alternate translation: "my chains for the sake of Christ" or "my chains because I teach people about Christ"

**my chains**

Here the word "chains" is a metonym for imprisonment. Alternate translation: "my imprisonment"

**palace guard**

This was a group of soldiers that helped protect the Roman emperor.

**Philippians 1:14**

**Most of the brothers have far more confidence in the Lord**

Some modern translations read, "Most of the brothers in the Lord have far more confidence."

**fearlessly speak the word**

"fearlessly speak God's message"

**Philippians 1:15**

**Some indeed even proclaim Christ**

"Some people preach the good news about Christ"

**out of envy and strife**

"because they do not want people listening to me, and they want to cause trouble"

**and also others out of good will**

"but other people do it because they are kind and they want to help"

**Philippians 1:16**

**The latter**

"Those who proclaim Christ out of good will"

**I am put here for the defense of the gospel**

This can be stated in active form. Possible meanings are 1) "God chose me to defend the gospel" or 2) "I am in prison because I defend the gospel."

**for the defense of the gospel**

"to teach everyone that the message of Jesus is true"

**Philippians 1:17**

**But the former**

"But the others" or "But the ones who proclaim Christ out of envy and strife"

**while I am in chains**

Here the phrase "in chains" is a metonym for imprisonment. Alternate translation: "while I am imprisoned" or "while I am in prison"

**Philippians 1:18**

**What then?**

Paul uses this question to tell how he feels about the situation he wrote about in [Philippians 15-17]

**Only that in every way—whether from false motives or from true—Christ is proclaimed**

"As long as people preach about Christ, it does not matter if they do it for good reasons or for bad reasons"

**in this I rejoice**

"I am happy because people are preaching about Jesus"

**I will rejoice**

"I will celebrate" or "I will be glad"

**Philippians 1:19**

**this will result in my deliverance**

"because people proclaim Christ, God will deliver me"

**in my deliverance**

"Deliverance" here is an abstract noun that refers to one person bringing another person to a safe place. You may have to specify that it is God whom Paul expects to deliver him. Alternate translation: "in my being brought to a safe place" or "in God bringing me to a safe place"

**through your prayers and the help of the Spirit of Jesus Christ**

"because you are praying and the Spirit of Jesus Christ is helping me"

**Spirit of Jesus Christ**

"Holy Spirit"

**Philippians 1:20**

**It is my eager expectation and hope**

Here the word "expectation" and the phrase "hope" mean basically the same thing. Paul uses them together to emphasize how strong his expectation is. Alternate translation: "I eagerly and confidently hope"

**with all boldness**

You may need to state explicitly the missing clause in this elliptical sentence, that Paul will act boldly. You may also need to translate the abstract noun "boldness" as a clause. Alternate translation: "because I act with all boldness" or "after I have acted boldly"

**Christ will be exalted in my body**

The phrase "in my body" is a metonym for what happens to Paul's body. This includes what he does if he lives and what others may do to him, even if they kill him. This can be stated in active form. Possible meanings are 1) "I will honor Christ no matter what happens to my body" or 2) "people will praise Christ no matter what I do or what others do to me"

**whether by life or by death**

"whether I live or die" or "if I go on living or if I die"

**Philippians 1:21**

**For to me**

These words are emphatic. They indicate that this is Paul's personal experience.

**to live is Christ**

Here pleasing and serving Christ is spoken of as Paul's only purpose for living. Alternate translation: "to go on living is an opportunity to please Christ"

**to die is gain**

Here death is spoken of as "gain." Possible meanings for "gain" are 1) Paul's death will help spread the message of the gospel or 2) Paul will be in a better situation.

**Philippians 1:22**

**But if I am to live in the flesh**

The word "flesh" here is a metonym for the body, and "living in the flesh" is a metonym for being alive. Alternate translation: "But if I am to remain alive in my body" or "But if I continue to live"

**that means fruitful labor for me**

The words "fruitful labor" here refer to work that has good results. Alternate translation: "that means I will be able to do work that produces good results"

**Yet which to choose?**

"But which should I choose?"

**Philippians 1:23**

**For I am hard pressed between the two**

Paul speaks of how hard it is for him to choose between living and dying as if two heavy objects, like rocks or logs, were pushing on him from opposite sides at the same time. Your language might prefer the objects to pull rather than push. Alternate translation: "I am under tension. I do not know if I should choose to live or to die"

**My desire is to depart and be with Christ**

Paul uses a euphemism here to show that he is not afraid of dying. Alternate translation: "I would like to die because I would go to be with Christ"

**Philippians 1:24**

**General Information:**

This page has intentionally been left blank.

**Philippians 1:25**

**Being convinced of this**

"Since I am sure that it is better for you that I stay alive"

**I know that I will remain**

"I know that I will continue to live" or "I know that I will keep on living"

**Philippians 1:26**

**so that in me**

"so that because of me" or "so that because of what I do"

**Philippians 1:27**

**that you are standing firm in one spirit, with one mind striving together for the faith of the gospel**

The phrases "standing firm in one spirit" and "with one mind striving together" share similar meanings and emphasize the importance of unity.

**with one mind striving together**

"striving together with one mind." Agreeing with one another is spoken of as having one mind. Alternate translation: "agreeing with one another and striving together"

**striving together**

"working hard together"

**for the faith of the gospel**

Possible meanings are 1) "to spread the faith that is based on the gospel" or 2) "to believe and live as the gospel teaches us"

**Philippians 1:28**

**Do not be frightened in any respect**

This is a command to the Philippian believers. If your language has a plural command form, use it here.

**This is a sign to them of their destruction, but of your salvation—and this from God**

"Your courage will show them that God will destroy them. It will also show you that God will save you"

**and this from God**

"and this is from God." Possible meanings are the word "this" refers to 1) the believers' courage or 2) the sign or 3) destruction and salvation.

**Philippians 1:29**

**General Information:**

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**Philippians 1:30**

**having the same conflict which you saw in me, and now you hear in me**

"suffering in the same way that you saw me suffer, and that you hear I am still suffering"

## Chapter 2

<sup>1</sup> If there is any encouragement in Christ, if there is any comfort provided by love, if there is any fellowship in the Spirit, if there are any tender mercies and compassions, <sup>2</sup> then make my joy full by being of the same mind, having the same love, being united in spirit, and having one purpose. <sup>3</sup> Do nothing out of ambition or empty conceit. Instead with humility consider others better than yourselves. <sup>4</sup> Let each of you look out not only for his own interests, but also for the interests of others. <sup>5</sup> Have this mind in yourselves which also was in Christ Jesus,

<sup>6</sup> who, though he existed in the form of God,  
did not consider his equality with God as something to hold on to.

<sup>7</sup> Rather, he emptied himself,  
taking the form of a servant,  
and he was born in the likeness of men.

And being found in the form of a man,  
<sup>8</sup> he humbled himself  
and became obedient to the point of death,  
even death on a cross!

<sup>9</sup> Therefore also God highly exalted him  
and gave him the name that is above every name,

<sup>10</sup> so that at the name of Jesus every knee should bow,  
in heaven and on earth and under the earth,

<sup>11</sup> and every tongue confess that Jesus Christ is Lord,  
to the glory of God the Father.

<sup>12</sup> So then, my beloved, as you always obey, not only in my presence but now much more in my absence, work out your own salvation with fear and trembling. <sup>13</sup> For it is God who is working in you both to will and to work for his good pleasure. <sup>14</sup> Do all things without complaining or arguing <sup>15</sup> so that you may become blameless and pure, children of God without blemish in the middle of a crooked and depraved generation, in which you shine as lights in the world. <sup>16</sup> Hold on to the word of life so that on the day of Christ I may boast that I did not run in vain or labor in vain. <sup>17</sup> But even if I am being poured out as an offering on the sacrifice and service of your faith, I am glad and rejoice with you all. <sup>18</sup> In the same manner you also should be glad and rejoice with me.

<sup>19</sup> But I hope in the Lord Jesus to send Timothy to you soon, so that I may also be encouraged when I know the things about you. <sup>20</sup> For I have no one else like him, who is truly concerned for you. <sup>21</sup> For they all seek their own interests, not the things of Jesus Christ. <sup>22</sup> But you know his proven worth, because as a son with his father, so he served with me in the gospel. <sup>23</sup> So I hope to send him as soon as I see how things will go with me. <sup>24</sup> But I am confident in the Lord that I myself will also come soon. <sup>25</sup> But I think it is necessary to send Epaphroditus back to you. He is my brother and fellow worker and fellow soldier, and your messenger and servant for my needs. <sup>26</sup> For he was very distressed, and he longed to be with you all, because you heard that he was sick. <sup>27</sup> For indeed he was so sick that he almost died. But God had mercy on him, and not on him only, but also on me, so that I might not have sorrow upon sorrow. <sup>28</sup> So it is all the more eagerly that I am sending him, so that when you see him again you may rejoice, and I can have less sorrow. <sup>29</sup> Therefore, welcome him in the Lord with all joy. Honor people like him. <sup>30</sup> For it was for the work of Christ that he came near death. He risked his life so that he could bring to completion what was lacking in your service to me.

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## Philippians 2 General Notes

### Structure and formatting

Some translations, like the ULB, set apart the lines of verses 6-11. These verses describe the example of Christ. They teach important truths about the person of Jesus.

## Special concepts in this chapter

### Practical instructions

In this chapter Paul gives many practical instructions to the church in Philippi.

### Other possible translation difficulties in this chapter

#### "If there is any"

This appears to be a type of statement that expresses something that may or may not be true. However, in this chapter it expresses something that is true. The translator may also translate this phrase as "Since there is."

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### Philippians 2:1

#### Connecting Statement:

Paul advises the believers to have unity and humility and reminds them of Christ's example.

#### If there is any encouragement in Christ

"If Christ has encouraged you" or "If you are encouraged because of Christ"

#### if there is any comfort provided by love

The phrase "by love" probably refers to Christ's love for the Philippians. Alternate translation: "if his love has given you any comfort" or "if his love for you has comforted you in any way"

#### if there is any fellowship in the Spirit

"if you have fellowship with the Spirit"

#### if there are any tender mercies and compassions

"if you have experienced many of God's acts of tender mercy and compassion"

### Philippians 2:2

#### make my joy full

Paul speaks here of joy as if it were a container that can be filled. Alternate translation: "cause me to rejoice greatly"

### Philippians 2:3

#### Do nothing out of ambition or empty conceit

"Do not serve yourselves or think of yourselves as better than others"

#### ambition

"selfish ambition"

### Philippians 2:4

#### Let each of you look out not only for his own interests, but also for the interests of others

"Do not care only about what you need and desire, but also about what others need and desire"

### Philippians 2:5

#### Have this mind in yourselves which also was in Christ Jesus

"Have the same attitude that Christ Jesus had" or "Think about one another the way Christ Jesus thought of people"

### Philippians 2:6

#### he existed in the form of God

"everything that is true of God was true of him"

#### did not consider his equality with God as something to hold on to

Here "equality" refers to "equal status" or "equal honor." Holding onto equality with God represents demanding that he continue to be honored as God is honored. Christ did not do that. Though he did not cease to be God, he ceased to act as God. Alternate translation: "did not think that he had to have the same status as God"

### Philippians 2:7

#### he emptied himself

Paul speaks of Christ as if he were a container in order to say that Christ refused to act with his divine powers during his ministry on earth.

#### he was born in the likeness of men

"he was born a human being" or "he became a human being"

### Philippians 2:8

#### became obedient to the point of death

Paul speaks of death here in a figurative way. The translator can understand "to the point of death" either as a metaphor of location

#### death, even death on a cross

"death, that is, death on a cross" or "death—more specifically, death on a cross"

### Philippians 2:9

#### the name that is above every name

Here "name" is a metonym that refers to rank or honor. Alternate translation: "the rank that is above"

any other rank" or "the honor that is above any other honor"

**above every name**

The name is more important, more to be praised than any other name.

**Philippians 2:10**

**at the name of Jesus every knee should bow**

Here "knee" is a synecdoche for the whole person. Bowing, or kneeling, is a symbolic act of worship. Alternate translation: "at the name of Jesus everyone will bow to worship him" )

**under the earth**

Possible meanings are 1) the place where people go when they die or 2) the place where demons dwell.

**Philippians 2:11**

**every tongue**

Here "tongue" refers to the whole person. Alternate translation: "every person" or "every being"

**to the glory of God the Father**

Here the word "to" expresses result: "with the result that they will praise God the Father"

**Philippians 2:12**

**Connecting Statement:**

Paul encourages the Philippian believers and shows them how to live the Christian life before others and reminds them of his example.

**my beloved**

"my dear fellow believers"

**in my presence**

"when I am there with you"

**in my absence**

"when I am not there with you"

**work out your own salvation**

To "work out" one's salvation means to work in a way that is appropriate to one's salvation or to work in a way that shows one's salvation. The abstract noun "salvation" can be expressed with a phrase about God saving people. Alternate translation: "work in a way that is appropriate because you have been saved" or "work hard to do the good things that show that God has saved you"

**salvation with fear and trembling**

Paul uses the words "fear" and "trembling" together to show the attitude of reverence that people should have for God. Alternate translation: "salvation, trembling with fear" or "salvation with deep reverence"

**Philippians 2:13**

**both to will and to work for his good pleasure**

"so that you will want to do what pleases him and will be able to do what pleases him"

**Philippians 2:14**

**General Information:**

This page has intentionally been left blank.

**Philippians 2:15**

**blameless and pure**

The words "blameless" and "pure" are very similar in meaning and are used together to strengthen the idea. Alternate translation: "completely innocent"

**in the middle of a crooked and depraved generation**

The words "crooked" and "depraved" are used together to emphasize that the people are very sinful. Alternate translation: "among very sinful people"

**in which you shine as lights in the world**

Shining as lights in the world represents living in a good and righteous way so that people in the world can see that God is good and true. Alternate translation: "among whom your righteous lives are like lights in the world"

**Philippians 2:16**

**Hold on to the word of life**

"Hold on to" here means "firmly believe." Alternate translation: "Continue to firmly believe the word of life"

**the word of life**

"the message that brings life" or "the message that shows how to live the way God wants you to"

**on the day of Christ**

This refers to when Jesus comes back to set up his kingdom and rule over the earth. Alternate translation: "when Christ returns"

**I did not run in vain or labor in vain**

The phrases "run in vain" and "labor in vain" here mean the same thing. Paul uses them together to emphasize how hard he has worked to help people believe in Christ. Alternate translation: "I did not work so hard for nothing"

**run**

The scriptures often use the image of walking to represent conducting one's life. Running is living life intensely.

### Philippians 2:17

**But even if I am being poured out as an offering on the sacrifice and service of your faith, I am glad and rejoice with you all**

Paul speaks of his death as if he were a drink offering which is poured upon the animal sacrifice to honor God. What Paul means is that he would gladly die for the Philippians if that would make them more pleasing to God. Alternate translation: "But, even if the Romans kill me and it is as if my blood pours out as an offering, I will be glad and rejoice with you all if my death will make your faith and obedience more pleasing to God"

### Philippians 2:18

**General Information:**

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### Philippians 2:19

**Connecting Statement:**

Paul tells the Philippian believers about his plan to send Timothy soon and that they should treat Epaphroditus as special.

**But I hope in the Lord Jesus to send Timothy to you soon**

Paul wanted to send Timothy to them, but he would do so only if the Lord Jesus wanted him to do that. Alternate translation: "But I plan to send Timothy to you soon, as long as that is what the Lord Jesus wants me to" or "But if it is the will of the Lord Jesus, I expect to send Timothy to you soon"

### Philippians 2:20

**For I have no one else like him, who**

"No one else here loves you as much as he does: he"

### Philippians 2:21

**For they all**

Here the word "they" refers to a group of people Paul does not feel he can trust to send to Philippi. Paul is expressing his displeasure with those who should have been able to go but are not going because Paul does not trust them to fulfill their mission.

### Philippians 2:22

**as a son with his father, so he served with me**

Fathers and sons love each other and work together. Timothy was not really Paul's son, but he worked with Paul as a son works with his father.

**in the gospel**

Here "the gospel" stands for the activity of telling people about Jesus. Alternate translation: "in telling people about the gospel"

### Philippians 2:23

**I hope to send him as soon as I see how things will go with me**

Paul wanted to send Timothy soon, but he would wait until he saw how things would go with himself. He would send Timothy immediately after that. Alternate translation: "I hope to send him immediately after I see how things will go with me"

**I hope to send him**

"I plan to send him" or "I expect to send him"

**I see how things will go with me**

"I find out what happens concerning me" or "I learn what will happen to me"

### Philippians 2:24

**I am confident in the Lord that I myself will also come soon**

"I am sure, if it is the Lord's will, that I will also come soon"

### Philippians 2:25

**Epaphroditus**

This is the name of a man sent by the Philippian church to minister to Paul in prison.

**fellow worker and fellow soldier**

Here Paul is speaking of Epaphroditus as if he were a soldier. He means that Epaphroditus is trained and is dedicated to serving God, no matter how great the hardship he must suffer. Alternate translation: "fellow believer who works and struggles along with us"

**your messenger and servant for my needs**

"who brings your messages to me and helps me when I am in need"

### Philippians 2:26

**he was very distressed, and he longed to be with you all**

"he was very worried and wanted to be with you all"

### Philippians 2:27

**sorrow upon sorrow**

The cause of the sorrow can be made explicit. Alternate translation: "the sorrow of losing him added to the sorrow I already have from being in prison"

### Philippians 2:28

**I can have less sorrow**

"I will not be as sad as I have been"

**Philippians 2:29**

**welcome him**

The word "him" refers to Epaphroditus. Alternate translation: "gladly receive Epaphroditus"

**in the Lord with all joy**

"as a fellow believer in the Lord with all joy" or "with the great joy we have because the Lord Jesus loves us"

**Philippians 2:30**

**he came near death**

"he almost died." Paul speaks of dying as if death were a place that people could go to.

**so that he could bring to completion what was lacking in your service to me**

The meanings of the abstract nouns "completion" and "service" can be expressed as verbs. Alternate translation: "so that he could complete what you could not do in serving me"

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## Chapter 3

<sup>1</sup> Finally, my brothers, rejoice in the Lord. For me to write these same things again to you is no trouble for me, and it keeps you safe. <sup>2</sup> Watch out for the dogs. Watch out for those evil workers. Watch out for the mutilation. <sup>3</sup> For it is we who are the circumcision—the ones who worship by the Spirit of God, and take pride in Christ Jesus, and have no confidence in the flesh. <sup>4</sup> Even so, I myself could have confidence in the flesh. If anyone thinks he has confidence in the flesh, I could have even more. <sup>5</sup> I was circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; with regard to the law, a Pharisee. <sup>6</sup> As for zeal, I persecuted the church; as for righteousness under the law, I was blameless. <sup>7</sup> But whatever things were a profit for me, I have considered them as loss because of Christ. <sup>8</sup> In fact, now I count all things to be loss because of the surpassing value of the knowledge of Christ Jesus my Lord. For him I have given up all things—and I consider them rubbish—so that I may gain Christ <sup>9</sup> and be found in him, not having a righteousness of my own from the law, but that which is through faith in Christ—the righteousness from God that is by faith. <sup>10</sup> So now I want to know him and the power of his resurrection and the fellowship of his sufferings, becoming like him in his death, <sup>11</sup> so somehow I may experience the resurrection from the dead. <sup>12</sup> Not that I have already obtained these things, or am already perfect, but I press on to take hold of that for which I was taken hold of by Christ Jesus. <sup>13</sup> Brothers, I do not think that I myself have yet taken hold of it. But one thing I do: Forgetting what is behind and straining forward to what is ahead, <sup>14</sup> I press on toward the goal with a view to the prize of the upward call of God in Christ Jesus. <sup>15</sup> All of us who are mature, let us think this way; and if you think differently about anything, God will also reveal that to you. <sup>16</sup> Nevertheless, let us live up to what we have already attained.

<sup>17</sup> Be imitators of me, brothers. Closely watch those who are walking by the example that you have in us. <sup>18</sup> Many are walking—those about whom I have often told you, and now I am telling you with tears—as enemies of the cross of Christ. <sup>19</sup> Their end is destruction. For their god is their stomach, and their glory is in their shame. They think about earthly things. <sup>20</sup> But our citizenship is in heaven, from where we also wait for a Savior, the Lord Jesus Christ. <sup>21</sup> He will transform our lowly bodies into bodies formed like his glorious body, formed by the might of his power to subject all things to himself.

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## Philippians 3 General Notes

### Structure and formatting

In verses 4-8, Paul lists how he qualifies for being considered a righteous Jew. In every way, Paul was an exemplary Jew. But he contrasts this with the greatness of knowing Jesus. (See: righteous)

### Special concepts in this chapter

#### Dogs

The people of the ancient Near East used dogs as an image to refer to people in a negative way. Not all cultures use the term "dogs" in this way.

#### Resurrected Bodies

We know very little about what people will be like in heaven. Paul teaches here that Christians will have some kind of glorious body and will be free from sin. (See: heaven and sin)

### Important figures of speech in this chapter

#### Prize

Paul uses an extended illustration to describe the Christian life. The goal of the Christian life is attempting to grow to be like Christ until a person dies. We can never achieve this goal perfectly, but we must strive for it.

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## Philippians 3:1

### Connecting Statement:

In order to warn his fellow believers about Jews who would try to get them to follow the old laws, Paul gives his own testimony about when he persecuted believers.

### Finally, my brothers

"Now moving along, my brothers" or "Concerning other matters, my brothers"

### brothers

See how you translated this in Philippians 1:12.

### rejoice in the Lord

"be happy because of all the Lord has done"

### For me to write these same things again to you is no trouble for me

"It is no trouble for me to write these things again to you"

### and it keeps you safe

Here "it" refers to Paul's writing the same things twice. Alternate translation: "doing this keeps you safe because these teachings will protect you from those who teach what is not true"

## Philippians 3:2

### General Information:

Paul begins to warn the Philippians against people who say that Christians have to obey the Jewish ceremonial law. Obedience to this law is symbolized by the synecdoche of circumcision.

### Watch out for

"Beware of" or "Be on guard against"

### the dogs ... those evil workers ... the mutilation

These are three different ways of describing the same group of false teachers. Paul is using strong expressions to show how he feels about these Jewish teachers who claim to be Christians.

### dogs

The word "dogs" was used by the Jews to refer to those who were not Jews. They were considered unclean. Paul speaks of the false teachers as though they were dogs, to insult them. If you have a different animal in your culture that is considered unclean or whose name is used as an insult, you could use this animal instead.

### the mutilation

This exaggeration plays on the idea of circumcision. Paul speaks of those who wanted to trim off the foreskin as if they were totally mutilating the body. The action of mutilation is a metonym for the people who would perform the action. Alternate translation: "those who mutilate the body"

## Philippians 3:3

### General Information:

Paul continues warning the Philippians against people who say that Christians have to obey the Jewish ceremonial law. Obedience to this law is symbolized by the synecdoche of circumcision.

### For it is we who are

Paul uses "we" to refer to himself and all true believers in Christ, including the Philippian believers.

### the circumcision

Paul uses this phrase to refer to believers in Christ who are not physically circumcised but are spiritually circumcised, which means they have received the Holy Spirit through faith. Alternate translation: "the truly circumcised ones" or "truly God's people"

### have no confidence in the flesh

Here "flesh" is a metonym for anything concerning one's body, such as his ancestry, whether or not he has been circumcised, and what he does. To have no confidence in the flesh means to understand that those things cannot make a person right with God. Alternate translation: "do not trust in anything about ourselves to make us right with God"

## Philippians 3:4

### Even so, I myself could have confidence in the flesh. If anyone thinks he has confidence in the flesh, I could have even more

Here Paul describes a situation that could be true but is not. Here "flesh" is a metonym for anything concerning one's body, such as one's ancestry, whether or not one has been circumcised, and what one does. To have confidence in the flesh means to believe that those things can make a person right with God. See how you translated a similar phrase in 3:3. Alternate translation: "However, I could trust in something about myself to make me right with God. If anyone thinks he can trust in anything about himself, I could trust in myself even more"

### I myself

Paul uses "myself" for emphasis. Alternate translation: "certainly I"

## Philippians 3:5

### I was circumcised

This can be stated in active form. Alternate translation: "A priest circumcised me"

### on the eighth day

"seven days after I was born"

### a Hebrew of Hebrews

Possible meanings are 1) "a Hebrew son with Hebrew parents" or 2) "the purest Hebrew."

**with regard to the law, a Pharisee**

The Pharisees were committed to obeying all of the law. Being a Pharisee showed that Paul was committed to obeying all of the law. Alternate translation: "as a Pharisee, I was committed to obeying all of the law"

**Philippians 3:6**

**As for zeal, I persecuted the church**

Paul's zeal was his enthusiasm for honoring God. He believed that by persecuting the church he proved how zealous he was for God. Alternate translation: "I had so much zeal for God that I persecuted the church" or "Because I wanted so much to honor God, I persecuted the church"

**I persecuted the church**

"I attacked Christians"

**as for righteousness under the law, I was blameless**

"Righteousness under the law" refers to being righteous by obeying the law. Paul obeyed the law so carefully that he believed that no one could find any part of it that he disobeyed. Alternate translation: "I was so righteous by obeying the law that I was blameless"

**Philippians 3:7**

**whatever things were a profit for me**

Paul is referring here to the praise he received for being an eager Pharisee. He speaks of this praise as if he had viewed it in the past as a businessman's profit. Alternate translation: "anything that other Jews praised me for"

**profit ... loss**

These are common business terms. If many people in your culture do not understand formal business terms, you could translate these terms as "things that made my life better" and "things that made my life worse."

**I have considered them as loss**

Paul speaks of that praise as if he were now viewing it as a business loss instead of a profit. In other words, Paul says that all his religious acts of righteousness are worthless before Christ.

**Philippians 3:8**

**In fact**

"Really" or "Truly"

**now I count**

The word "now" emphasizes how Paul has changed since he quit being a Pharisee and became a believer in Christ. Alternate translation: "now that I have trusted in Christ, I count"

**I count all things to be loss**

Paul is continuing the business metaphor from [Philippians 3:7]

**because of the surpassing value of the knowledge of Christ Jesus my Lord**

"because knowing Christ Jesus my Lord is worth so much more"

**so that I may gain Christ**

"so that I may have only Christ"

**Philippians 3:9**

**be found in him**

The phrase "be found" is an idiom that emphasizes the idea of "be." Alternate translation: "be truly united with Christ"

**not having a righteousness of my own from the law**

Paul knows that he cannot become righteous by obeying the law.

**but that which is through faith in Christ**

The word "that" refers to righteousness. Paul knows that he can become righteous only by believing in Christ. Alternate translation: "but having the righteousness that comes by believing in Christ"

**Philippians 3:10**

**the power of his resurrection**

"his power that gives us life"

**the fellowship of his sufferings**

"what it is like to suffer as he suffered" or "what it is like to participate in suffering with him"

**becoming like him in his death**

Possible meanings are 1) Paul wants to be like Christ by dying as Christ died or 2) Paul wants his desire to sin to become as dead as Jesus was before he was raised.

**Philippians 3:11**

**so somehow I may experience the resurrection from the dead**

The word "somehow" means Paul does not know what is going to happen to him in this life, but whatever happens, it will result in eternal life. Alternate translation: "so that no matter what happens to me now, I will come back to life after I die"

**Philippians 3:12**

**Connecting Statement:**

Paul urges the believers at Philippi to follow his present example because of heaven and the new bodies that wait for believers. He speaks of how he works as hard as he can to be like Christ, knowing

that God will allow him to live forever in heaven, as if he were a runner racing for the finish line.

**obtained these things**

These include knowing Christ, knowing the power of his resurrection, sharing in Christ's suffering, and being united with Christ in his death and resurrection ([Philippians 3:8-11](#)).

**or am already perfect**

"so I am not yet perfect" or "so I am not yet mature"

**but I press on**

"but I keep trying"

**to take hold of that for which I was taken hold of by Christ Jesus**

Receiving spiritual things from Christ is spoken of as if Paul could grasp them with his hands, and Jesus choosing Paul to belong to him is spoken of as if Jesus grasped Paul with his hands. This can be stated in an active form. Alternate translation: "to receive these things for which Jesus claimed me as his own"

**Philippians 3:13**

**Brothers**

See how you translated this in Philippians 1:12.

**I myself have yet taken hold of it**

Receiving spiritual things from Christ is spoken of as if Paul could grasp them with his hands. Alternate translation: "all these things belong to me yet"

**Forgetting what is behind and straining forward to what is ahead,**

Like a runner in a race is no longer concerned about the part of the race that is completed but only focuses on what is ahead, Paul speaks of setting aside his religious works of righteousness and only focusing on the race of life that Christ has set before him to complete. Alternate translation: "I do not care what I have done in the past; I only work as hard as I can on what is ahead."

**Philippians 3:14**

**I press on toward the goal with a view to the prize of the upward call of God in Christ Jesus**

Paul speaks of the way he does all he can to serve Christ and live in obedience to him as if he were a racer running as fast as he can to win a race. Alternate translation: "I do all I can to be like Christ, like a runner racing to the finish line, so that I may belong to him, and God may call me to himself after I die"

**the upward call**

Possible meanings are that Paul speaks of living eternally with God as if God were to call Paul to ascend 1) to heaven as Jesus did or 2) the steps to the podium where winners of races received prizes,

as a metaphor for meeting God face to face and receiving eternal life.

**Philippians 3:15**

**All of us who are mature, let us think this way**

Paul wants his fellow believers to have the same desires he listed in [Philippians 3:8-11](#). Alternate translation: "I encourage all of us believers who are strong in the faith to think the same way"

**God will also reveal that to you**

"God will also make it clear to you" or "God will make sure you know it"

**Philippians 3:16**

**General Information:**

Paul uses "we" to include the Philippian believers.

**Nevertheless, let us live up to what we have already attained.**

"However, let us keep living by the same standard we have achieved."

**Nevertheless**

"No matter what else is true"

**Philippians 3:17**

**Be imitators of me**

"Do what I do" or "Live as I live"

**brothers**

See how you translated this in Philippians 1:12.

**those who are walking by the example that you have in us**

"those who already are living as we live" or "those who already are doing what we do"

**Philippians 3:18**

**Many are walking ... as enemies of the cross of Christ**

These words are Paul's main thought for this verse.

**Many are walking**

A person's behavior is spoken of as if that person were walking along a path. Alternate translation: "Many are living" or "Many are conducting their lives"

**those about whom I have often told you, and now I am telling you with tears**

Paul interrupts his main thought with these words that describe the "many." You can move them to the beginning or end of the verse if you need to.

**I have often told you**

"I have told you many times"

**am telling you with tears**

"am telling you with great sadness"

**as enemies of the cross of Christ**

Here "the cross of Christ" refers to Christ's suffering and death. The enemies are those who say they believe in Jesus but are not willing to suffer or die like Jesus did. Alternate translation: "in a way that shows they are actually against Jesus, who was willing to suffer and die on a cross"

**Philippians 3:19**

**Their end is destruction**

"Someday God will destroy them." The last thing that happens to them is that God will destroy them.

**their god is their stomach**

Here "stomach" refers to a person's desires for physical pleasure. Calling it their god means that they want these pleasures more than they want to obey God. Alternate translation: "they desire food and other physical pleasures more than they desire to obey God"

**their glory is in their shame**

Here "shame" stands for the actions that the people should be ashamed about but are not. Alternate translation: "they are proud of the things that should cause them shame"

**They think about earthly things**

Here "earthly" refers to everything that gives physical pleasure and does not honor God.

Alternate translation: "All they think about is what will please themselves rather than what will please God"

**Philippians 3:20**

**General Information:**

By Paul's use of "our" and "we" here, he includes himself and the believers in Philippi.

**our citizenship is in heaven**

Possible meanings are 1) "we are citizens of heaven" or 2) "our homeland is heaven" or 3) "our true home is heaven."

**Philippians 3:21**

**He will transform our lowly bodies**

"He will change our weak, earthly bodies"

**into bodies formed like his glorious body**

"into bodies like his glorious body"

**body, formed by the might of his power to subject all things to himself**

This can be stated in active form. Alternate translation: "body. He will change our bodies with the same power he uses to control all things"

## Chapter 4

<sup>1</sup> Therefore, my beloved brothers whom I long for, my joy and crown, in this way stand firm in the Lord, beloved friends.

<sup>2</sup> I am pleading with Euodia, and I am pleading with Syntyche, be of the same mind in the Lord. <sup>3</sup> Yes, I ask you, my true companion, to help these women who labored with me in spreading the gospel, along with Clement and the rest of my fellow workers, whose names are in the Book of Life.

<sup>4</sup> Rejoice in the Lord always. Again I will say, rejoice. <sup>5</sup> Let your gentleness be known to all people. The Lord is near. <sup>6</sup> Do not be anxious about anything. Instead, in everything by prayer and earnest appeal with thanksgiving, let your requests be known to God, <sup>7</sup> and the peace of God, which surpasses all understanding, will guard your hearts and your thoughts in Christ Jesus.

<sup>8</sup> Finally, brothers, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is anything excellent, if there is anything to be praised, think about these things. <sup>9</sup> The things that you have learned and received and heard and seen in me, do these things, and the God of peace will be with you.

<sup>10</sup> I greatly rejoice in the Lord because now at last you have renewed your concern for me. You had indeed been concerned for me before, but there was no opportunity for you to help. <sup>11</sup> I am not saying this because I am in need. For I have learned to be content in all circumstances. <sup>12</sup> I know what it is to be poor, and I also know what it is to have plenty. In every way and in all things I have learned the secret of how to be well fed or to be hungry, and how to have an abundance or to be in need. <sup>13</sup> I can do all things through him who strengthens me. <sup>14</sup> However, you did well to share with me in my difficulties. <sup>15</sup> You Philippians know that in the beginning of the gospel, when I left Macedonia, no church supported me in the matter of giving and receiving except you alone. <sup>16</sup> Even when I was in Thessalonica, you sent help for my needs more than once. <sup>17</sup> It is not that I seek the gift. Instead, I seek the fruit that increases to your credit. <sup>18</sup> I have received everything in full, and even more. I have been well supplied now that I have received from Epaphroditus the things you sent. They are a sweet-smelling aroma, a sacrifice acceptable and pleasing to God. <sup>19</sup> My God will meet all your needs according to his riches in glory in Christ Jesus. <sup>20</sup> Now to our God and Father be the glory forever and ever. Amen.

<sup>21</sup> Greet all God's holy people in Christ Jesus. The brothers who are with me greet you. <sup>22</sup> All God's holy people who are here greet you, especially those of Caesar's household.

<sup>23</sup> The grace of the Lord Jesus Christ be with your spirit. <sup>[1]</sup>

### Footnotes

4:23 <sup>[1]</sup>Some ancient and important Greek copies add,

## Philippians 4 General Notes

### Special concepts in this chapter

#### "My joy and my crown"

Paul had helped the Philippians become spiritually mature. As a result, Paul rejoiced and God honored him and his work. He considered discipling other Christians and encouraging them to grow spiritually as important to Christian living. (See: spirit and disciple)

### Other possible translation difficulties in this chapter

#### Euodia and Syntyche

Apparently these two women disagreed with each other. Paul was encouraging them to agree.

## Philippians 4:1

### Connecting Statement:

Paul continues with some specific instructions to the believers in Philippi on unity and then gives instructions to help them live for the Lord.

**Therefore, my beloved brothers whom I long for**  
"So, my fellow believers whom I love and greatly desire to see"

### brothers

See how you translated this in Philippians 1:12.

### my joy and crown

Paul uses the word "joy" to mean that the Philippian church is the cause of his happiness. A "crown" was made of leaves, and a man wore it on his head as a sign of honor after he won an important game. Here the word "crown" means the Philippian church brought honor to Paul before God. Alternate translation: "You give me joy because you have believed in Jesus, and you are my reward and honor for my work"

**in this way stand firm in the Lord, beloved friends**  
"continue living for the Lord in the way that I have taught you, dear friends"

## Philippians 4:2

### I am pleading with Euodia, and I am pleading with Syntyche

These are women who were believers and helped Paul in the church at Philippi. Alternate translation: "I beg Euodia, and I beg Syntyche"

### be of the same mind in the Lord

The phrase "be of the same mind" means to have the same attitude or opinion. Alternate translation: "agree with each other because you both believe in the same Lord"

## Philippians 4:3

### General Information:

When Paul says, "my true companion," the word "you" is singular. Paul does not say the name of the person. He calls him that to show he worked with Paul to spread the gospel.

### Yes, I ask you, my true companion

Here "you" refers to the "true fellow worker" and is singular.

### true companion

This metaphor is from farming, where two animals would be bound to the same yoke, and so they work together. Alternate translation: "fellow worker"

### along with Clement

Clement was a man who was a believer and worker in the church at Philippi.

### whose names are in the Book of Life

"whose names God has written in the Book of Life"

## Philippians 4:4

### Rejoice in the Lord

"Be happy because of all the Lord has done." See how you translated this in Philippians 3:1.

## Philippians 4:5

### The Lord is near

Possible meanings are 1) The Lord Jesus is near to the believers in spirit or 2) the day the Lord Jesus will return to the earth is near.

## Philippians 4:6

**in everything by prayer and earnest appeal with thanksgiving, let your requests be known to God**  
"whatever happens to you, ask God for everything you need with prayer and thanks"

## Philippians 4:7

### the peace of God

"the peace that God gives"

### which surpasses all understanding

"which is more than we can understand"

### will guard your hearts and your thoughts in Christ

This presents God's peace as a soldier who protects our hearts and thoughts from worrying. Here "hearts" is a metonym for a person's emotions. Alternate translation: "will be like a soldier and guard your emotions and thoughts in Christ" or "will protect you in Christ and will keep you from worrying about the troubles of this life"

### your thoughts

The word translated "thoughts" can also be translated "minds," referring to the part of the person that thinks.

## Philippians 4:8

### Finally

As Paul ends his letter, he gives a summary of how believers should live to have peace with God.

### brothers

See how you translated this in Philippians 1:12.

### whatever things are lovely

"whatever things are pleasing"

### whatever things are of good report

"whatever thing people admire" or "whatever things people respect"

**if there is anything excellent**  
"if they are morally good"

**if there is anything to be praised**  
"and if they are things that people praise"

### **Philippians 4:9**

**that you have learned and received and heard and seen in me**  
"that I have taught and shown you"

### **Philippians 4:10**

**Connecting Statement:**  
Paul begins to thank the Philippians for a gift that they have sent him.

### **Philippians 4:11**

**Connecting Statement:**  
Paul begins to explain that he is thanking them for this gift simply because he is grateful, not because he needs them to give him anything more.

**to be content**  
"to be satisfied" or "to be happy"

**in all circumstances**  
"no matter what my situation is"

### **Philippians 4:12**

**I know what it is to be poor ... to have plenty**  
Paul knows how to live happily having either no possessions or many possessions.

**how to be well fed or to be hungry, and how to have an abundance or to be in need**  
These two phrases mean basically the same thing. Paul uses them to emphasize that he has learned how to be content in any situation.

### **Philippians 4:13**

**I can do all things through him who strengthens me**  
"I can do all things because Christ gives me strength"

### **Philippians 4:14**

**in my difficulties**  
Paul speaks of his hardships as if they were a place that he is in. Alternate translation: "when things became difficult"

### **Philippians 4:15**

**the beginning of the gospel**  
Paul uses the word "gospel" here to mean his preaching of the gospel. Alternate translation: "as I began to preach the gospel"

**no church supported me in the matter of giving and receiving except you alone**  
This double negative emphasizes that the Philippians were unique. Alternate translation: "the only church that supported me in the matter of giving and receiving was you" or "you were the only church that sent me money or helped me"

### **Philippians 4:16**

**General Information:**  
This page has intentionally been left blank.

### **Philippians 4:17**

**Connecting Statement:**  
Paul continues explaining that he is thanking the Philippians for their gift to him simply because he is grateful, not because he needs them to give him anything more (see Philippians 3:11).

**It is not that I seek the gift**  
Paul is explaining that his reason for writing about gifts is not that he hopes that they will give him more gifts. Alternate translation: "My reason for writing this is not that I want you to give me more"

**I seek the fruit that increases to your credit**  
Paul explains his reason for writing about gifts. Here "fruit that increases to you credit" is a metaphor for either 1) more good deeds that can be recorded for the Philippians. Alternate translation: "Rather I want God to recognize the increasing good deeds that you do" or 2) more blessings for the good things that the Philippians do. Alternate translation: "Rather I want God to bless you more because of the good deeds that you do"

### **Philippians 4:18**

**Connecting Statement:**  
Paul finishes thanking the Philippians for their gift (see Philippians 3:11) and assures them that God will take care of them.

**I have received everything in full**  
Possible meanings are 1) Paul has received everything that the Philippians sent or 2) Paul is using humor to continue the business metaphor from Philippians 3:8 and saying that this part of the letter is a receipt for commercial goods that Epaphroditus delivered.

**even more**  
"even more than necessary"

**They are a sweet-smelling aroma, a sacrifice acceptable and pleasing to God**  
Paul speaks of the gift from the Philippian church as if it were a sacrifice offered to God on an altar. Paul implies that the church's gift is very pleasing to God, like the sacrifices that the priests burned, which had a smell that pleased God. Alternate

translation: "I assure you these gifts are very pleasing to God, like an acceptable sacrifice"

### **Philippians 4:19**

#### **will meet all your needs**

This phrase translates the same word that is translated "have been well supplied" in verse 18. It is an idiom meaning "will provide everything you need"

#### **according to his riches in glory in Christ Jesus**

"from his glorious riches that he gives through Christ Jesus"

### **Philippians 4:20**

#### **Now to our God**

The word "Now" marks the closing prayer and the end of this section of the letter.

### **Philippians 4:21**

#### **The brothers**

This refers to those people who were either ministering with or to Paul.

#### **brothers**

See how you translated this in Philippians 1:12.

#### **all God's holy people**

Some versions translate this as "every holy person" or "every saint."

### **Philippians 4:22**

#### **All God's holy people**

Some versions translate this as "All the believers" or "All of the saints."

#### **especially those of Caesar's household**

This refers to servants who worked in Caesar's palace. "especially the fellow believers who work in the palace of Caesar"

### **Philippians 4:23**

#### **with your spirit**

Paul refers to the believers by using the word "spirit," which is the part of a person that can relate to God. Alternate translation: "with you"

## Book: Colossians

### Colossians

#### Chapter 1

<sup>1</sup> Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother,

<sup>2</sup> to God's holy people and faithful brothers in Christ who are at Colossae. May grace be to you, and peace from God our Father. <sup>[1]</sup>

<sup>3</sup> We give thanks to God, the Father of our Lord Jesus Christ, and we always pray for you. <sup>4</sup> We have heard of your faith in Christ Jesus and of the love that you have for all God's holy people, <sup>5</sup> because of the hope reserved for you in heaven, which you heard about in the word of truth, the gospel <sup>6</sup> which has come to you. In the same way this gospel is bearing fruit and is growing in all the world—just as it has been doing among you since the day you heard it and understood the grace of God in truth. <sup>7</sup> This is the gospel as you learned it from Epaphras, our beloved fellow servant, who is a faithful servant of Christ on our behalf. <sup>[2]</sup><sup>8</sup> Epaphras has made known to us your love in the Spirit.

<sup>9</sup> Because of this love, from the day we heard this we have not stopped praying for you. We pray that you will be filled with the knowledge of his will in all wisdom and spiritual understanding, <sup>10</sup> so that you will walk in a manner that is worthy of the Lord and that pleases him in every way: by bearing fruit in every good work and growing in the knowledge of God, <sup>11</sup> by being strengthened with all power, according to his glorious might, so that you may have great endurance and patience, and by joyfully <sup>12</sup> giving thanks to the Father, who made you able <sup>[3]</sup> to have a share in the inheritance of God's holy people in light. <sup>13</sup> He has rescued us from the dominion of darkness and transferred us to the kingdom of his beloved Son, <sup>14</sup> in whom we have redemption, the forgiveness of sins. <sup>[4]</sup><sup>15</sup> He is the image of the invisible God, the firstborn of all creation. <sup>16</sup> For in him all things were created, those in the heavens and those on the earth, the visible and the invisible things. Whether thrones or dominions or governments or authorities, all things were created through him and for him. <sup>17</sup> He himself is before all things, and in him all things hold together. <sup>18</sup> He is the head of the body, the church. He is the beginning, the firstborn from among the dead, so he has first place among all things. <sup>19</sup> For God was pleased to have all his fullness dwell in the Son, <sup>20</sup> and through the Son to reconcile all things to himself, having made peace through the blood of his cross, whether things on earth or things in heaven. <sup>21</sup> At one time you also were alienated and hostile in mind and in evil deeds. <sup>22</sup> But now he has reconciled you by his physical body through death to present you holy, blameless, and above accusation before him, <sup>23</sup> if indeed you continue in the faith, established and firm, not moved away from the hope of the gospel that you heard, which was proclaimed to every person created under heaven. This is the gospel of which I, Paul, became a servant.

<sup>24</sup> Now I rejoice in my sufferings for you, and I fill up in my flesh what is lacking of the afflictions of Christ for the sake of his body, which is the church. <sup>25</sup> It is of this church that I am a servant, according to the stewardship from God that was given to me for you, to fulfill the word of God. <sup>26</sup> This is the mystery that was hidden for ages and for generations but now has been revealed to God's holy people. <sup>27</sup> It is to them that God wanted to make known the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory. <sup>28</sup> We proclaim him, warning every person and teaching every person with all wisdom, so that we may present every person mature in Christ. <sup>29</sup> For this I labor and strive according to his energy that is at work in me in power.

#### Footnotes

1:2 <sup>[1]</sup>Some important and ancient Greek copies add,

1:7 <sup>[2]</sup>Some important and ancient Greek copies read,

1:12 <sup>[3]</sup>Some ancient Greek copies read,

1:14 <sup>[4]</sup>Some ancient Greek copies read,

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## Colossians 1 General Notes

### Structure and formatting

As in a typical letter, Paul begins his letter in verses 1-2 by introducing Timothy and himself to the Christians in Colossae.

Paul writes much of this chapter around two subjects: who Christ is, and what Christ has done for the Christian.

### Special concepts in this chapter

#### Secret truth

Paul refers to a "secret truth" in this chapter. The role of the church in the plans of God was once unknown. But God has now revealed it. Part of this involves the Gentiles having equal standing with the Jews in the plans of God. (See: reveal)

### Important figures of speech in this chapter

#### Images for Christian living

Paul uses many different images to describe Christian living. In this chapter, he uses the images of "walking" and "bearing fruit." (See: fruit)

### Other possible translation difficulties in this chapter

#### Paradox

A paradox is a true statement that appears to describe something impossible. Verse 24 is a paradox: "Now I rejoice in my sufferings for you." People do not usually rejoice when they suffer. But in verses 25-29 Paul explains why his suffering is good. ([Colossians 1:24](#))

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### Colossians 1:1

#### General Information:

Though this letter is from Paul and Timothy to the Colossian believers, later in the letter Paul makes it clear that he is the writer. Most likely Timothy was with him and wrote the words down as Paul spoke. Throughout this letter the words "we," "our," and "ours" include the Colossians unless noted otherwise. The words "you," "your," and "yours" refer to the Colossian believers and so are plural unless noted otherwise.

#### an apostle of Christ Jesus through the will of God

"whom God chose to be an apostle of Christ Jesus"

### Colossians 1:2

#### General Information:

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### Colossians 1:3

#### We give ... our Lord ... we always

These words do not include the Colossians.

### Colossians 1:4

#### We have heard

Paul is excluding his audience.

#### your faith in Christ Jesus

"your belief in Christ Jesus"

### Colossians 1:5

#### because of the hope reserved for you in heaven

Here "hope" stands for what the believer can confidently expect, that is, the things that God has promised to do for all believers. These things are spoken of as if they were physical objects that God was keeping in heaven for the believers to possess later. Alternate translation: "because of what you hope for that is reserved for you in heaven" or "because you are confident that God, who is in heaven, will do the many good things that he has promised you"

#### the word of truth, the gospel

Possible meanings are 1) "the message about the truth, the gospel" or 2) "the true message, the gospel."

### Colossians 1:6

**this gospel is bearing fruit and is growing**

"Fruit" here is a metaphor for "result" or "outcome." Alternate translation: "This gospel is having good results, more and more" or "This gospel is having increasing results"

**in all the world**

This is a generalization referring to the part of the world that they knew about. Alternate translation: "throughout the world"

**the grace of God in truth**

"the true grace of God"

### Colossians 1:7

**our beloved ... our behalf**

The word "our" does not include the Colossians.

**gospel as you learned it from Epaphras, our beloved fellow servant, who**

"gospel. It is exactly what you learned from Epaphras, who is our beloved fellow servant and who" or "gospel. It is exactly what Epaphras, our beloved fellow servant, taught you. He"

**Epaphras, our beloved fellow servant, who is a faithful servant of Christ on our behalf**

Here "on our behalf" means that Epaphras was doing work for Christ that Paul himself would have done if he were not in prison.

**Epaphras**

the man who preached the gospel to the people in Colossae

### Colossians 1:8

**to us**

The word "us" does not include the Colossians.

**your love in the Spirit**

Paul speaks of the Holy Spirit as if he were a place in which the believers were located. Alternate translation: "how the Holy Spirit has enabled you to love believers"

### Colossians 1:9

**Connecting Statement:**

Because the Spirit has enabled them to love others, Paul prays for them and tells them here how he prays for them.

**Because of this love**

"Because the Holy Spirit has enabled you to love other believers"

**we heard ... we have not stopped ... We pray**

The word "we" does not include the Colossians.

**from the day we heard this**

"from the day Epaphras told us these things"

**that you will be filled with the knowledge of his will**

Paul speaks of the Colossian believers as though they were containers. Alternate translation: "that God will fill you with what you need to know so that you can do his will"

**in all wisdom and spiritual understanding**

"so that the Holy Spirit will make you wise and able to understand what God wants you to do"

### Colossians 1:10

**that you will walk in a manner that is worthy of the Lord and that pleases him**

Walking here signifies behavior in life. Alternate translation: "that you will live as God expects you to and so please him"

**by bearing fruit in every good work and growing**

Paul is speaking of the Colossian believers as if they were trees or plants that grow and bear fruit. Alternate translation: "by making sure that all of your good works please God and people and growing"

**growing in the knowledge of God**

"always getting to know God better" or "always learning more about God"

### Colossians 1:11

**General Information:**

This page has intentionally been left blank.

### Colossians 1:12

**made you able to have a share**

"allowed you to share"

**made you able**

Here Paul is focusing on his readers as receivers of God's blessings. But he does not mean that he himself has no share in those blessings.

**inheritance**

Receiving what God has promised believers is spoken of as if it were inheriting property and wealth from a family member.

**in light**

This idea is opposite to the idea of the dominion of darkness in the next verse. Alternate translation: "in the glory of his presence"

### Colossians 1:13

**Connecting Statement:**

Paul talks about the ways in which Christ is excellent.

**He has rescued us**  
"God has rescued us"

**the dominion of darkness**  
"Darkness" here is a metaphor for evil. Alternate translation: "the evil forces that controlled us"

**his beloved Son**  
"Son" is an important title for Jesus, the Son of God.

### **Colossians 1:14**

**General Information:**  
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### **Colossians 1:15**

**He is the image of the invisible God**  
"His Son is the image of the invisible God." Here "image" does not mean a representation of something that is visible. Instead, "image" here means that by knowing the Son, we learn what God the Father is like.

**the firstborn of all creation**  
The expression "firstborn" does not refer to when Jesus was born. Instead, it refers to his position as the eternal Son of God the Father. In this sense, "firstborn" is a metaphor meaning "most important." Jesus is the most important and the unique Son of God. Alternate translation: "God's Son, the most important one over all creation"

**of all creation**  
The noun "creation" can be translated with a verb. Alternate translation: "over all that God created"

### **Colossians 1:16**

**For in him all things were created**  
Here "him" refers to the Son. This can be stated in active form. Alternate translation: "For in him God created all things"

**all things were created through him and for him**  
Here "him" refers to the Son. This can be stated in active form. Alternate translation: "God created all things through him and for him"

### **Colossians 1:17**

**He himself is before all things**  
"It is he who existed before all things"

**in him all things hold together**  
Paul is speaking here of the Son controlling all things as if he were physically holding them together. "he holds everything together"

### **Colossians 1:18**

**He is the head**  
"Jesus Christ, the Son of God, is the head"

**He is the head of the body, the church**  
Paul speaks of Jesus's position over the church as if he were the head on the human body. As the head rules the body, so does Jesus rule the church.

**the beginning**  
"the originating authority." He is the first chief or founder.

**firstborn from among the dead**  
Jesus is the first person to die and come back to life, never to die again.

### **Colossians 1:19**

**General Information:**  
This page has intentionally been left blank.

### **Colossians 1:20**

**the Son**  
This is an important title for Jesus, the Son of God.

**through the blood of his cross**  
"by means of the blood Jesus shed on the cross"

**the blood of his cross**  
Here "blood" stands for the death of Christ on the cross.

**whether things on earth or things in heaven**  
This phrase explains what "all things" means. Some languages might prefer to put it closer to "all things."

### **Colossians 1:21**

**Connecting Statement:**  
Paul makes it clear that God has now revealed that Christ exchanges the sin of Gentile believers for his holiness.

**At one time you also**  
"There was a time when you Colossian believers also"

**were alienated**  
were no longer living in loving relationship with God

### **Colossians 1:22**

**blameless, and above accusation**  
Paul uses two concepts, "blameless" and "above accusation," that mean almost the same thing to emphasize the idea of perfection. Alternate translation: "holy and perfect"

**before him**

This expression of location stands for "in God's view" or "in God's mind"

**Colossians 1:23****not moved away from the hope of the gospel that you heard**

To be moved away from the hope of the gospel is a metaphor meaning to stop hoping in what God promised in the gospel. Alternate translation: "continuing in the hope of the gospel that you heard" or "continuing to hope in the promises of God that you heard about in the gospel"

**not moved away from the hope of the gospel that you heard**

The hope of the gospel is the confident expectation that God will do what the gospel teaches he will do. Alternate translation: "continuing to confidently expect what is promised in the gospel"

**which was proclaimed**

This can be translated with an active phrase. Alternate translation: "which believers proclaimed"

**to every person created under heaven**

God created everyone. The phrase "under heaven" is a metonym for in the world. Alternate translation: "to every person in the world"

**the gospel of which I, Paul, became a servant**

Paul was a servant of God. Alternate translation: "the gospel that I, Paul, serve God by proclaiming"

**Colossians 1:24****I fill up in my flesh what is lacking of the afflictions of Christ**

Paul speaks about the suffering that he continues to experience. He may be acknowledging here that there is much suffering that he and all other Christians must endure before Christ comes again, and that Christ in a spiritual sense joins with them in experiencing these hardships. Paul certainly does not mean that Christ's sufferings alone were not enough to provide salvation for the believers.

**I fill up in my flesh**

Paul speaks of his body as if it were a container that could hold suffering.

**for the sake of his body, which is the church**

Paul often speaks of the church, the group of all Christian believers, as if it were Christ's body.

**Colossians 1:25****to fulfill the word of God**

This means to bring about the purpose of God's gospel message, which is that it be preached and

believed. "Word of God" here is a metonym for the message from God. Alternate translation: "to be obedient to what God has instructed"

**Colossians 1:26****This is the mystery that was hidden**

This can be stated in active form. Alternate translation: "This is the mystery that God had hidden"

**for ages and for generations**

The words "ages" and "generations" refer to the time period from the creation of the world until the time when the gospel was preached.

**now has been revealed to God's holy people**

This can be stated in active form. Alternate translation: "now God has revealed it to his holy people"

**Colossians 1:27****the riches of the glory of this mystery**

Paul speaks of the value of this mystery about God as if it were a treasure of material wealth. Alternate translation: "the greatness of the glory of this mystery"

**which is Christ in you**

The mystery that God has made known is "Christ in you." Paul speaks of believers as if they were containers in which Christ is present. This is one of his ways of expressing the union of the believers with Christ. Alternate translation: "which is that Christ is in you" or "which is that Christ is united to you"

**the hope of glory**

The fact that Christ is in believers gives believers hope that they will share in God's glory. Alternate translation: "so you can confidently expect to share in God's glory" or "so you can confidently wait for God's glory"

**Colossians 1:28****We proclaim ... we may present**

These instances of "we" include Paul and his companions but do not include the Colossians.

**so that we may present every person**

You may need to make explicit to whom they will present every person. Alternate translation: "so that we may present to God every person"

**Colossians 1:29****General Information:**

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## Chapter 2

<sup>1</sup> For I want you to know how great a struggle I have had for you, for those at Laodicea, and for as many as have not seen my face in the flesh. <sup>2</sup> I work so that their hearts may be encouraged by being brought together in love and into all the riches of full assurance of understanding, into the knowledge of the mystery of God, that is, Christ. <sup>3</sup> In him all the treasures of wisdom and knowledge are hidden. <sup>4</sup> I say this so that no one may trick you with persuasive speech. <sup>5</sup> Although I am not with you in the flesh, yet I am with you in spirit. I rejoice to see your good order and the strength of your faith in Christ.

<sup>6</sup> As you received Christ Jesus the Lord, walk in him. <sup>7</sup> Be rooted in him, be built on him, be established in faith just as you were taught, and abound in thanksgiving.

<sup>8</sup> See that no one captures you through philosophy and empty deceit, according to the tradition of men, conforming to the elemental spirits of the world, and not conforming to Christ. <sup>9</sup> For in him all the fullness of God lives in bodily form. <sup>10</sup> You have been filled in him, who is the head over every ruler and authority. <sup>11</sup> In him you were also circumcised with a circumcision not done by humans in the removal of the body of flesh, but in the circumcision of Christ. <sup>12</sup> You were buried with him in baptism, and in him you were raised up through faith in the power of God, who raised him from the dead. <sup>13</sup> When you were dead in your trespasses and in the uncircumcision of your flesh, he made you alive together with him and forgave us all of our trespasses. <sup>14</sup> He blotted out the written record of debts that was hostile to us with its regulations. He took it away by nailing it to the cross. <sup>15</sup> He disarmed the rulers and authorities and made a public spectacle of them, triumphing over them by the cross.

<sup>16</sup> So then, let no one judge you in eating or in drinking, or about a festival or a new moon, or about Sabbath days. <sup>17</sup> These are a shadow of the things to come, but the substance is Christ. <sup>18</sup> Let no one who wants humility and the worship of angels judge you out of your prize. Such a person enters into the things he has seen and becomes puffed up for no reason by his fleshly thinking. <sup>19</sup> He does not hold on to the head. It is from the head that the whole body throughout its joints and ligaments is supplied and held together; it grows with the growth given by God.

<sup>20</sup> If you died together with Christ to the elemental spirits of the world, why do you live as obligated to the world: <sup>21</sup> "Do not handle, nor taste, nor touch"? <sup>22</sup> All these things will perish with use, according to the commandments and teachings of men. <sup>23</sup> These rules have the appearance of wisdom, with their self-made religion and humility and severe treatment of the body. But they have no value against the indulgence of the flesh.

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### Footnotes

2:13 <sup>[1]</sup>Some ancient Greek copies read,

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## Colossians 2 General Notes

### Special concepts in this chapter

#### Circumcision and baptism

In verses 11-12, Paul uses both the old covenant sign of circumcision and the new covenant sign of baptism to show how Christians are united with Christ and freed from sin.

### Other possible translation difficulties in this chapter

#### Flesh

This is a complex issue. "Flesh" is possibly a metaphor for our sinful nature. Paul is not teaching that the physical part of man is sinful. Paul appears to be teaching that, while Christians are alive ("in the flesh"), we will continue to sin. But our new nature will be fighting against our old nature. Paul also uses "flesh" in this chapter to refer to the physical body.

**Implicit information**

Paul mentions several issues in this chapter that imply information about the context of the church in Colossae. It is best to allow the text to remain uncertain over the actual details.

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**Colossians 2:1**

**Connecting Statement:**

Paul continues to encourage the believers in Colossae and Laodicea to understand that Christ is God and that he lives in believers, so they should live in the same way they received him.

**how great a struggle I have had for you**

Paul has exerted much effort in developing their purity and their understanding of the gospel.

**Laodicea**

This was a city very close to Colossae where there was another church for which Paul was praying.

**as many as have not seen my face in the flesh**

Here "face in the flesh" represents the person as a whole. Alternate translation: "all those who have never seen me personally" or "all those whom I have never met face to face"

**Colossians 2:2**

**so that their hearts**

Paul includes the Colossians even though he uses a different pronoun. Alternate translation: "so that their hearts and yours"

**brought together**

This means brought together in a close relationship.

**all the riches of full assurance of understanding**

Paul speaks of a person who is completely sure that the good news is true as though that person were rich in physical things.

**the mystery of God**

This is knowledge that can be revealed only by God.

**that is, Christ**

Jesus Christ is the mystery revealed by God.

**Colossians 2:3**

**In him all the treasures of wisdom and knowledge are hidden**

Only Christ can reveal God's true wisdom and knowledge. This can be stated in active form. Alternate translation: "God has hidden all the treasures of wisdom and knowledge in Christ"

**the treasures of wisdom and knowledge**

Paul speaks of God's wisdom and knowledge as if they were material wealth. Alternate translation: "the very precious wisdom and knowledge"

**wisdom and knowledge**

These words mean basically the same thing here. Paul uses them together to emphasize that all spiritual understanding comes from Christ.

**Colossians 2:4**

**trick**

This means to cause someone to believe something that is not true, so he acts on that belief, and suffers harm as a result.

**persuasive speech**

speech that will make people change what they believe

**Colossians 2:5**

**not with you in the flesh**

The person's flesh, or physical body, is a metonym for the person. Alternate translation: "not physically present with you"

**I am with you in spirit**

Being with someone in spirit is a metaphor for thinking continually about that person. Alternate translation: "I continually think about you"

**good order**

the proper way of doing things

**the strength of your faith**

"how nothing and no one can cause you to stop believing"

**Colossians 2:6**

**walk in him**

Walking on a path is a metaphor for how a person lives his life. The words "in him" refer to being in close relationship with Christ and so doing what pleases him. Alternate translation: "live your lives the way he wants you to" or "live so that people can see that you belong to him"

**Colossians 2:7**

**Be rooted ... be built ... be established ... abound**

These words explain what it means to "walk in him."

**Be rooted in him**

Paul speaks of a person with true faith in Christ as if that person were a tree growing in solid ground with deep roots.

**be built on him**

Paul speaks of a person with true faith in Christ as if that person were a building that has a strong foundation.

**be established in faith**

"trust in Jesus for everything"

**just as you were taught**

This is best stated without naming or otherwise calling attention to the teacher, who was Epaphras (Colossians 1:7). Alternate translation: "just as you learned" or "just as they taught you" or "just as he taught you"

**abound in thanksgiving**

Paul speaks of thanksgiving as if it were objects that a person could obtain more of. Alternate translation: "be very thankful to God"

**Colossians 2:8**

**Connecting Statement:**

Paul urges the believers to be careful not to turn to the words and rules of others because nothing can add to the fullness of God that believers have in Christ.

**See that**

"Make sure that"

**captures you**

Paul speaks of the way a person can believe false teachings

**philosophy**

religious doctrines and beliefs that are not from God's word but are based on man's thoughts about God and life

**empty deceit**

Paul speaks of false ideas that produce nothing and so are without value as though they are containers with nothing in them.

**the tradition of men ... the elemental spirits of the world**

The "tradition of men" may refer to Jewish traditions, while "the elemental spirits of the world" refers to pagan (Gentile) belief systems. Both of these are worthless.

**the elemental spirits of the world**

Possible meanings are 1) spiritual powers that some people thought control what happens on earth, or 2) the laws or moral principles of the world.

**Colossians 2:9**

**in him all the fullness of God lives in bodily form**

"God's total nature lives in physical form in Christ"

**Colossians 2:10**

**You have been filled in him**

Paul speaks of people as though they were containers into which God has placed Christ. Alternate translation: "You are made complete in Christ"

**who is the head over every ruler and authority**

Christ is the ruler over every other ruler

**Colossians 2:11**

**In him you were also circumcised**

Paul is speaking of those who belong to Christ as if they were inside Christ's body. This can also be made active. Alternate translation: "When you joined the church in baptism, God circumcised you"

**a circumcision not done by humans**

With this metaphor, Paul says that God has made Christian believers acceptable to himself in a way that reminded him of circumcision, the ceremony through which Hebrew male babies were added to the community of Israel.

**Colossians 2:12**

**You were buried with him in baptism**

Paul speaks of being baptized and joining the assembly of believers as if it were being buried with Christ. This can be made active. Alternate translation: "God buried you with Christ when you joined the church in baptism"

**in him you were raised up**

With this metaphor, Paul speaks of the new spiritual life of believers that God made possible by making Christ come alive again. This can be made active. Alternate translation: "because you have joined yourself to Christ, God raised you up" or "in him God caused you to live again"

**you were raised up**

Here to raise up is an idiom for causing someone who has died to become alive again. This can be stated in active form. Alternate translation: "God raised you up" or "God caused you to live again"

**Colossians 2:13**

**When you were dead**

Paul speaks of unresponsiveness to God as if it were death. Alternate translation: "When you Colossian believers were unable to respond to God"

**you were dead ... he made you alive**

With this metaphor Paul speaks of coming into new spiritual life as if it were coming back to life physically.

**dead in your trespasses and in the uncircumcision of your flesh**

You were dead on two accounts: 1) you were spiritually dead, living a life of sin against Christ and 2) you were not circumcised according to the law of Moses.

**forgave us all of our trespasses**

"he forgave us, both us Jews and you Gentiles, of all our trespasses"

**Colossians 2:14**

**He blotted out the written record of debts that was hostile to us**

Paul speaks of God forgiving our sins as if God were forgiving a debt that we owe him.

**blotted out the written record**

When someone blots out words, they cover the words with ink so that no one can read them.

**that was hostile to us**

"that was opposed to us"

**Colossians 2:15**

**made a public spectacle of them**

In Roman times, it was common practice for the Roman armies to have a victory parade when they returned home, displaying all the prisoners they had captured and goods they had obtained. God was victorious over the evil powers and authorities.

**by the cross**

Here "the cross" stands for Christ's death on the cross.

**Colossians 2:16**

**in eating or in drinking**

The law of Moses included what one could eat and drink. "for what you eat or what you drink"

**about a festival or a new moon, or about Sabbath days**

The law of Moses specified the days to celebrate, to worship, and to offer sacrifice. "for the way you celebrate festivals or new moons or the Sabbath"

**Colossians 2:17**

**These are a shadow of the things to come, but the substance is Christ**

A shadow shows the shape of an object, but it is not the object itself. In a similar way, the festivals, celebrations, and Sabbaths show us something about how God would save people, but those things do not save people. The savior is Christ. Alternate translation: "These are like a shadow of what would happen, but the reality is Christ" or "These are like a shadow of the savior who would come, but the savior is Christ"

**Colossians 2:18**

**Let no one ... judge you out of your prize**

Here Paul refers to false teachers as if they were corrupt judges at an athletic contest who would unjustly disqualify the believers from winning the prizes they deserve, and he speaks of Christ saving a person as if Christ were giving a prize to the winner of such a contest. Alternate translation: "Let no one ... disqualify you from winning a prize"

**who wants humility**

The word "humility" is a metonym for actions one does to make others think that one is humble. Alternate translation: "who wants you to do things to show that you are humble"

**enters into the things he has seen**

Here Paul speaks about people who claim to have dreams and visions from God and who talk proudly about them.

**becomes puffed up for no reason by his fleshly thinking**

Here Paul says that sinful ways of thinking make a person arrogant. Alternate translation: "puffs himself up for no reason by means of his fleshly thinking"

**puffed up**

Here a person who boasts is spoken of as if he were an object into which someone had blown air to make it larger than it should be.

**his fleshly thinking**

Here the idea of flesh stands for the sinful human nature. "the sinful thoughts he naturally thinks"

**Colossians 2:19**

**He does not hold on to the head**

A person not trusting in Christ is spoken of as if they do not hold firmly to the head. Christ is spoken of as if he were the head of a body. Alternate translation: "He does not firmly grasp Christ, who is like the head of a body" or "He does not cling to Christ, who is like the head of a body"

**It is from the head that the whole body throughout its joints and ligaments is supplied and held together**

Paul speaks of the church, which is ruled and empowered by Christ, as if it were a human body. Alternate translation: "It is from the head that God supplies the whole body throughout its joints and ligaments and holds it together"

**Colossians 2:20**

**If you died together with Christ to the elemental spirits of the world**

A believer is spiritually united with Christ. As Christ died, the believer has died to the elemental spirits of the world. This is a metaphor for no longer

responding to the elementary spirits of the world. The believer is no longer controlled by them.

**the elemental spirits of the world**

Possible meanings are 1) spiritual powers that some people thought control what happens on earth, or 2) the laws or moral principles of the world. See how you translated this in Colossians 2:8.

**live as obligated to the world**

"think you must obey the desires of the world"

**the world**

the thoughts, desires, and assumptions of the sinful majority of the world's people

**Colossians 2:21**

**"Do ... touch"?**

The rhetorical question that begins with the words "why do you live as obligated to the world" in verse 20 ends here. Paul uses this question to rebuke the Colossians for following the false beliefs of the world. "you should not live as obligated to the world: 'Do ... touch!'"

**"Do not handle, nor taste, nor touch"**

Paul is quoting what other people have been telling the Colossians and using a rhetorical question to challenge them. Alternate translation: "why do you believe them when they say, 'Do not handle, nor taste, nor touch'?" or "you should not obey them when they say, 'Do not handle, nor taste, nor touch'"

**Colossians 2:22**

**General Information:**

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**Colossians 2:23**

**These rules have the appearance of wisdom, with their self-made religion and humility and severe treatment of the body**

"These rules seem wise to unbelieving people because they allow those who follow them to appear humble because they hurt their own bodies"

**have no value against the indulgence of the flesh**

"do not help you stop following your human desires"

## Chapter 3

<sup>1</sup> If then God has raised you with Christ, seek the things above, where Christ is sitting at the right hand of God. <sup>2</sup> Think about the things above, not about the things on earth. <sup>3</sup> For you have died, and your life is hidden with Christ in God. <sup>4</sup> When Christ appears, who is your life, then you will also appear with him in glory. <sup>[1]</sup>

<sup>5</sup> Put to death, then, the members that are on earth—sexual immorality, uncleanness, passion, evil desire, and greed, which is idolatry. <sup>6</sup> It is for these things that the wrath of God is coming on the sons of disobedience. <sup>[2]</sup><sup>7</sup> It is in these things that you also once walked when you lived in them. <sup>8</sup> But now you must get rid of all these things—wrath, anger, evil intentions, slander, and obscene speech from your mouth. <sup>9</sup> Do not lie to one another, since you have taken off the old man with its practices, <sup>10</sup> and you have put on the new man that is being made new in knowledge according to the image of the one who created it, <sup>11</sup> where there is no Greek or Jew, circumcision or uncircumcision, barbarian, Scythian, slave, freeman, but Christ is all, and is in all.

<sup>12</sup> Therefore, as God's chosen ones, holy and beloved, put on a heart of mercy, kindness, humility, gentleness, and patience. <sup>13</sup> Bear with one another. Be gracious to each other. If someone has a complaint against someone else, forgive in the same way that the Lord has forgiven you. <sup>14</sup> Above all these things, have love, which is the bond of perfection. <sup>15</sup> Let the peace of Christ rule in your hearts. It was for this peace that you were called in one body. And be thankful. <sup>16</sup> Let the word of Christ live in you richly, teaching and instructing one another with all wisdom, singing psalms and hymns and spiritual songs with thankfulness in your hearts to God. <sup>17</sup> Whatever you do, in word or in deed, do all in the name of the Lord Jesus. Give thanks to God the Father through him.

<sup>18</sup> Wives, submit to your husbands, as it is appropriate in the Lord. <sup>19</sup> Husbands, love your wives, and do not be bitter against them. <sup>20</sup> Children, obey your parents in all things, for this is pleasing in the Lord. <sup>21</sup> Fathers, do not provoke your children, so that they will not be discouraged. <sup>22</sup> Slaves, obey your masters according to the flesh in all things, not with eye-service, as people-pleasers, but with a sincere heart. Fear the Lord. <sup>23</sup> Whatever you do, work from the soul as to the Lord and not as to people. <sup>24</sup> You know that you will receive from the Lord the reward of the inheritance. It is the Lord Christ whom you serve. <sup>25</sup> For anyone who does unrighteousness will receive the penalty for the unrighteousness that he did, and there is no partiality.

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### Footnotes

3:4 <sup>[1]</sup>Some ancient Greek copies, and some ancient translations read,

3:6 <sup>[2]</sup>Some ancient Greek copies read,

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## Colossians 3 General Notes

### Structure and formatting

The second part of this chapter parallels Ephesians 5 and 6.

### Special concepts in this chapter

#### Old and new self

The old and new self mean the same as the old and new man. The term "old man" probably refers to the sinful nature with which a person is born. The "new man" is the new nature or new life that God gives a person after they come to believe in Christ. (See: sin and faith)

**Other possible translation difficulties in this chapter****Character**

Many of the things Paul encourages his readers to pursue or avoid are not actions but character qualities. Because of this, they may be difficult to translate.

**"The things above"**

Where God dwells is often pictured as being located "above." Paul says to "seek the things above" and to "think about the things above." He is implying Christians should seek and think about heavenly and godly things.

**Colossians 3:1****Connecting Statement:**

Paul warns the believers that because they are one with Christ, they ought not do certain things.

**If then**

This is an idiom that means "because."

**God has raised you with Christ**

Here to raise up is an idiom for causing someone who has died to become alive again. Possible meanings are 1) because God has caused Christ to come alive again, God has already given the believers in Colossae new spiritual life. Alternate translation: "God has given you new life because you belong to Christ" or 2) because God has caused Christ to come alive again, the believers in Colossae can know that after they die they will live with Christ, and Paul can speak of the believers living again as if it has already happened. Alternate translation: "you can be sure that God will give you life as he has caused Christ to come alive again"

**things above**

"things in heaven"

**where Christ is sitting at the right hand of God**

To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "where Christ is sitting in the place of honor beside God" or "where Christ is sitting in the place of honor at God's right side"

**Colossians 3:2****General Information:**

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**Colossians 3:3****For you have died**

As Christ actually died, so God counts the Colossian believers as having died with Christ.

**your life is hidden with Christ in God**

Paul speaks of people's lives as if they were objects that can be hidden in containers and speaks of God as if he were a container. Alternate translation: Possible meanings are 1) "it is as though God has taken your life and concealed it with Christ in God's

presence" or 2) "only God knows what your true life really is, and he will reveal it when he reveals Christ"

**Colossians 3:4****Christ appears ... you will also appear**

Another possible meaning is "Christ is revealed ... you will also be revealed," which can be translated in active form. Alternate translation: "God reveals Christ ... he will also reveal you"

**who is your life**

Christ is the one who gives spiritual life to the believer.

**Colossians 3:5****the members that are on earth**

The word "members" here refers to parts of a person's nature. Being "on earth" or being worldly is a metaphor for being sinful. The rest of the verse is a list of sinful "members" or behaviors. Alternate translation: "the earthly parts of your nature" or "the parts of your nature that are worldly"

**uncleanness**

"impure behavior"

**passion**

"lust" or "extremely strong desires"

**greed, which is idolatry**

"greed, which is the same thing as idolatry" or "do not be greedy because that is the same as worshiping idols"

**Colossians 3:6****wrath of God**

God's anger against those who do evil as shown by what he does to punish them.

**the sons of disobedience**

This is an idiom that means they were characterized by disobedience. The abstract noun "disobedience" can be stated as a verb. Alternate translation: "disobedient people" or "people who disobey him"

### Colossians 3:7

#### **It is in these things that you also once walked**

Paul speaks of the way a person behaves as if it were a road or path a person walks on. Alternate translation: "These are the things you used to do"

#### **when you lived in them**

Possible meanings are 1) "when you practiced these things" or 2) "when you lived among the people who disobey God"

### Colossians 3:8

#### **evil intentions**

"desire to do wicked deeds"

#### **slander**

speech used to hurt others by saying untrue things about them

#### **obscene speech**

words that do not belong in polite conversation

#### **from your mouth**

Here "mouth" is a metonym for talk. "in your talk"

### Colossians 3:9

#### **Connecting Statement:**

Paul continues to tell the believers how to live and reminds them that Christians should treat everyone according to the same standard.

#### **you have taken off the old man with its practices**

Here Paul is speaking of a Christian's rejecting his old sinful life as if it were an old garment that he takes off in order to put on a new garment. It was very common for Israelites such as Paul to speak of moral qualities as if they were pieces of clothing.

### Colossians 3:10

#### **and you have put on the new man**

Here Paul is speaking of a Christian's rejecting his old sinful life as if it were an old garment that he takes off

#### **the image**

This refers to Jesus Christ.

### Colossians 3:11

#### **there is no Greek or Jew, circumcision or uncircumcision, barbarian, Scythian, slave, freeman**

These terms are examples of the categories of people that Paul says do not matter for God. God sees every person alike, not by race, religion, nationality, or social status. Alternate translation: "race, religion, culture, and social status do not matter"

#### **barbarian**

a foreigner who does not know local customs

#### **Scythian**

This is someone from the land of Scythia, which was outside the Roman Empire. Greeks and Romans used this word for someone who grew up in a place where everyone did wicked things all the time.

#### **Christ is all, and is in all**

Nothing is excluded or left out of the rule of Christ. Alternate translation: "Christ is all important and lives in all his people"

### Colossians 3:12

#### **as God's chosen ones, holy and beloved**

This can be made active. Alternate translation: "as those whom God has chosen for himself, whom he desires to see live for him alone, and whom he loves"

#### **put on a heart of mercy, kindness, humility, gentleness, and patience**

The "heart" is a metaphor for feelings and attitudes. Here it is spoken of as if it had certain feelings and attitudes, and as if it were clothing to wear. Alternate translation: "have a merciful, kind, humble, gentle, and patient heart" or "be merciful, kind, humble, gentle, and patient"

### Colossians 3:13

#### **Bear with one another**

"Be patient with one another" or "Accept each other even when you disappoint each other"

#### **Be gracious to each other**

"Treat others better than they deserve to have you to treat them"

#### **has a complaint against**

The abstract noun "complaint" can be stated as "complain." Alternate translation: "has a reason to complain against"

### Colossians 3:14

#### **have love, which is the bond of perfection**

Here "bond of perfection" is a metaphor for something that causes perfect unity among people. Alternate translation: "love one another because doing so will unite you perfectly together."

### Colossians 3:15

#### **Let the peace of Christ rule in your hearts**

Paul speaks of the peace that Christ gives as if it were a ruler. Possible meanings are 1) "Do everything so that you can have peaceful relationships with each other" or 2) "Allow God to give you peace in your heart"

**in your hearts**

Here "hearts" is a metonym for a people's minds or inner beings. Alternate translation: "in your minds" or "inside of you"

**Colossians 3:16**

**Let the word of Christ live in you richly**

Paul speaks of Christ's word as if it were a person capable of living inside other people. "Word of Christ" here is a metonym for the teachings of Christ. Alternate translation: "Be obedient to the instructions of Christ" or "Always trust Christ's promises"

**singing psalms and hymns and spiritual songs**

"singing all sorts of songs to praise God." Some interpreters believe that "psalms," "hymns," and "spiritual songs" all refer to different psalms in the book of Psalms.

**psalms**

These are probably songs from the Old Testament book of Psalms that Christians sang.

**with thankfulness in your hearts**

Here "hearts" is a metonym for people's minds or inner beings. Alternate translation: "with thankfulness in your minds" or "being thankful"

**Colossians 3:17**

**in word or in deed**

"in speaking or in acting"

**in the name of the Lord Jesus**

Acting in the name of a person here is a metonym for acting to help other people think well of that person. Alternate translation: "to honor the Lord Jesus" or "so that others will know you belong to the Lord Jesus and will think well of him" or "as if the Lord Jesus himself were doing it"

**through him**

Possible meanings are 1) because he has done great deeds or 2) because he has made it possible for people to speak to God and so give him thanks.

**Colossians 3:18**

**Connecting Statement:**

Paul begins to give special instructions to wives, husbands, children, fathers, slaves, and masters.

**Wives, submit to**

"Wives, obey"

**it is appropriate**

"it is proper" or "it is right"

**Colossians 3:19**

**do not be bitter against**

"do not be harsh with" or "do not be angry at"

**Colossians 3:20**

**General Information:**

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**Colossians 3:21**

**do not provoke your children**

"do not needlessly make your children angry"

**Colossians 3:22**

**obey your masters according to the flesh**

"obey your human masters"

**things, not with eye-service, as people-pleasers, but with a sincere heart**

"things. Do not obey only when your master is watching, as though you need only to please people, but be sincere"

**with a sincere heart**

"Heart" here is a metonym for a person's thoughts or intentions. Alternate translation: "with all honest intentions" or "with sincerity"

**Colossians 3:23**

**as to the Lord**

"as you would work for the Lord"

**Colossians 3:24**

**the reward of the inheritance**

"the inheritance as your reward"

**inheritance**

Receiving what God has promised believers is spoken of as if it were inheriting property and wealth from a family member.

**Colossians 3:25**

**anyone who does unrighteousness will receive the penalty**

The phrase "receive the penalty" means to be punished. Alternate translation: "anyone who does unrighteousness will be punished" or "God will punish anyone who does what is unrighteous"

**who does unrighteousness**

who actively does wrong of any kind

**there is no partiality**

The abstract noun "partiality" can be expressed with the verb "favor." To favor some people is to judge them by different standards so the result is

## Colossians 3 General Notes

better for them than for others who do the same actions. Alternate translation: "God does not favor

anyone" or "God judges everyone by the same standard"

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## Chapter 4

<sup>1</sup> Masters, give to slaves what is right and fair, knowing you also have a Master in heaven.

<sup>2</sup> Continue steadfastly in prayer, staying alert in it in thanksgiving, <sup>3</sup> praying together for us also, that God would open a door to us for the word, to speak the mystery of Christ, for which also I have been in chains. <sup>4</sup> Pray that I may make it clear, as I ought to speak. <sup>5</sup> Walk in wisdom toward those outside, and redeem the time. <sup>6</sup> Let your words always be with grace. Let them be seasoned with salt, so that you may know how you should answer each person.

<sup>7</sup> As for all the things concerning me, Tychicus will make them known to you. He is a beloved brother, a faithful servant, and fellow slave in the Lord. <sup>8</sup> I have sent him to you for this, that you might know the matters about us, and so that he may encourage your hearts. <sup>9</sup> I have sent him together with Onesimus, the faithful and beloved brother, who is one of you. They will make known to you everything that has happened here.

<sup>10</sup> Aristarchus, my fellow prisoner, greets you, as well as Mark, the cousin of Barnabas (about whom you received orders; if he comes to you, receive him), <sup>11</sup> and also Jesus who is called Justus. These alone of the circumcision are my fellow workers for the kingdom of God. They have been a comfort to me. <sup>12</sup> Epaphras greets you. He is one of you and a slave of Christ Jesus. He always strives for you in prayer, so that you may stand complete and fully assured in all the will of God. <sup>13</sup> For I can testify that he works hard for you, for those in Laodicea, and for those in Hierapolis. <sup>14</sup> Luke the beloved physician and Demas greet you. <sup>15</sup> Greet the brothers in Laodicea, and Nympha, and the church that is in her house. <sup>16</sup> When this letter has been read among you, have it read also in the church of the Laodiceans, and see that you also read the letter from Laodicea. <sup>17</sup> Say to Archippus, "Look to the ministry that you have received in the Lord, that you should fulfill it."

<sup>18</sup> This greeting is with my own hand—Paul. Remember my chains. May grace be with you.

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### Footnotes

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4:8 <sup>[1]</sup>There are some important and ancient Greek copies, along with some ancient translations of the Greek that read,

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## Colossians 4 General Notes

### Structure and formatting

[Colossians 4:1](#) appears to belong with the topics of Chapter 3 instead of Chapter 4.

### Special concepts in this chapter

#### "In my own hand"

It was common in the ancient Near East for the author to speak and someone else to write down the words. Many of the New Testament letters were written this way. Paul wrote the final greeting himself.

### Other possible translation difficulties in this chapter

#### Secret truth

Paul refers to a "secret truth" in this chapter. The role of the church in the plans of God was once unknown. But God has now revealed it. Part of this involves the Gentiles having equal standing with the Jews in the plans of God. (See: reveal)

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### Colossians 4:1

**Connecting Statement:**

After speaking to masters, Paul ends his special instructions to the different kinds of believers in the church at Colossae.

**right and fair**

These words mean almost the same thing and are used to emphasize the things that are morally correct.

**you also have a Master in heaven**

Paul implies that God, as the Master in heaven, will give his servants what is right and fair. This could be blessing for the earthly master who treats his servants kindly or punishment for the earthly master who treats his servants unkindly. Alternate translation: "you also have a Master, who is God in heaven"

### Colossians 4:2

**Connecting Statement:**

Paul continues to give instructions to believers on how to live and speak.

**Continue steadfastly in prayer**

"Keep praying faithfully" or "Keep praying consistently"

### Colossians 4:3

**General Information:**

Here the word "us" refers to Paul and Timothy but not the Colossians.

**God would open a door to us**

Opening a door for someone is a metaphor for giving that person the opportunity to do something. Alternate translation: "God would provide opportunities for us"

**open a door to us for the word**

"make an opportunity for us to preach his message"

**the mystery of Christ**

This refers to the gospel of Jesus Christ, which was not understood before Christ came.

**for which also I have been in chains**

Here "in chains" is a metonym for being in prison, though Paul probably also was physically attached to a chain. Paul was in chains because he told people about the mystery of Christ. Alternate translation: "It is for proclaiming the message of Jesus Christ that I am now in prison"

### Colossians 4:4

**Pray that I may make it clear**

"Pray that I might be able to speak the message of Jesus Christ clearly"

### Colossians 4:5

**Walk in wisdom toward those outside**

The idea of walking is often used for the idea of conducting one's life. Alternate translation: "Live in such a way that those who are not believers will see that you are wise"

**redeem the time**

To "redeem" something means to restore it to its rightful owner. Here time is spoken of as something that can be restored and used to serve God. Alternate translation: "do the best things you can with your time" or "put the time to its best use"

### Colossians 4:6

**Let your words always be with grace. Let them be seasoned with salt**

Food with salt is a metaphor for words that teach others and that others enjoy hearing. Alternate translation: "Let your conversation always be gracious and attractive"

**so that you may know how you should answer**

"so that you may know how to answer questions from anyone about Jesus Christ" or "so that you may be able to treat every person well"

### Colossians 4:7

**Connecting Statement:**

Paul closes with special instructions about certain people as well as greetings to and from individual believers.

**all the things concerning me**

"everything that has been happening to me"

**fellow slave**

"fellow servant." Though Paul is a free man, he sees himself as a servant of Christ and sees Tychicus as a fellow servant.

### Colossians 4:8

**about us**

These words do not include the Colossians.

**may encourage your hearts**

The heart was thought to be the center of many emotions. Alternate translation: "may encourage you"

## Colossians 4:9

### General Information:

Onesimus was a slave of Philemon in Colossae. He had stolen money from Philemon and run away to Rome where he became a Christian through the ministry of Paul. Now Tychicus and Onesimus are the ones bringing Paul's letter to Colossae along with a letter from Paul to Philemon asking him to send Onesimus back to Paul.

### the faithful and beloved brother

Paul calls Onesimus a fellow Christian and servant of Christ.

### They will make known

"Tychicus and Onesimus will make known"

### everything that has happened here

All that is taking place where Paul is currently living. Tradition says Paul was in Rome under house arrest or in prison at this time.

## Colossians 4:10

### Aristarchus

He was in prison with Paul in Ephesus when Paul wrote this letter to the Colossians.

### if he comes

"if Mark comes"

## Colossians 4:11

### Jesus who is called Justus

This is a man who also worked with Paul.

### These alone of the circumcision are my fellow workers for the kingdom of God

Paul uses "circumcision" here to refer to Jews because, under the Old Testament law, all male Jews had to be circumcised. Alternate translation: "These three men are the only Jewish believers working with me to proclaim God as king through Christ Jesus"

### These alone of the circumcision

"These men—Aristarchus, Mark, and Justus—alone of the circumcision"

## Colossians 4:12

### Epaphras

Epaphras was the man who had preached the good news to the people in Colossae (Colossians 1:7).

### one of you

"from your city" or "your fellow townsman"

### a slave of Christ Jesus

"a committed disciple of Christ Jesus"

### always strives for you in prayer

"earnestly prays for you"

### you may stand complete and fully assured

"you may stand mature and confident"

## Colossians 4:13

### General Information:

Laodicea and Hierapolis were towns close to Colossae.

## Colossians 4:14

### Demas

This man was one of Paul's co-workers.

## Colossians 4:15

### brothers

Here this means fellow Christians, including both men and women.

### in Laodicea

a city very close to Colossae where there was also a church

### Nympha, and the church that is in her house

A woman named Nympha hosted a house church. Alternate translation: "Nympha and the group of believers that meets in her house"

## Colossians 4:16

### General Information:

This page has intentionally been left blank.

## Colossians 4:17

### Say to Archippus, "Look to the ministry that you have received in the Lord, that you should fulfill it"

Paul reminds Archippus of the task God had given him and that he, Archippus, was under obligation to the Lord to fulfill it. The words "Look," "you have received," and "you should fulfill" all refer to Archippus and should be singular.

## Colossians 4:18

### Connecting Statement:

Paul closes his letter with a greeting written in his own handwriting.

### Remember my chains

The word "chains" is a metaphor that Paul uses to indicate that he is in prison, but it is also likely that he was literally attached to a chain. Alternate translation: "Remember me and pray for me while I am in prison"

**May grace be with you**

Here "grace" stands for God, who shows grace or acts kindly to believers. Alternate translation: "I

pray that our Lord Jesus Christ would continue to act graciously toward you all"

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## Book: 1 Thessalonians

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### 1 Thessalonians

#### Chapter 1

<sup>1</sup> Paul, Silvanus, and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ. May grace and peace be to you. <sup>[1]</sup>

<sup>2</sup> We always give thanks to God for all of you as we mention you continually in our prayers. <sup>3</sup> We remember before our God and Father your work of faith, labor of love, and patient endurance of hope in our Lord Jesus Christ. <sup>4</sup> Brothers loved by God, we know he has chosen you, <sup>5</sup> because our gospel came to you not in word only, but also in power, in the Holy Spirit, and in much assurance. In the same way, you also know what kind of men we were among you for your sake. <sup>6</sup> You became imitators of us and of the Lord when you received the word in much tribulation with joy from the Holy Spirit. <sup>7</sup> As a result, you became an example to all in Macedonia and Achaia who believe. <sup>8</sup> For from you the word of the Lord has rung out, and not only in Macedonia and Achaia, but your faith in God has gone out everywhere. Therefore we do not need to say anything about it. <sup>9</sup> For they themselves report concerning us what kind of reception we had among you, and how you turned to God from the idols to serve the living and true God, <sup>10</sup> and to wait for his Son from heaven, whom he raised from the dead—Jesus, who rescues us from the wrath to come.

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#### Footnotes

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1:1 <sup>[1]</sup>Some important and ancient Greek copies read,

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### 1 Thessalonians 1 General Notes

#### Structure and formatting

Verse 1 formally introduces this letter. Letters in the ancient Near East commonly had introductions of this type.

#### Special concepts in this chapter

##### Hardship

Other people persecuted the Christians in Thessalonica. But the Christians there handled it well.

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#### 1 Thessalonians 1:1

##### General Information:

Paul identifies himself as the writer of the letter and greets the church at Thessalonica.

##### Paul, Silvanus, and Timothy to the church

The UDB makes clear that it was Paul who wrote this letter.

##### May grace and peace be to you

The terms "grace" and "peace" are metonyms for the person who acts toward people in a kindly and peaceful manner. Alternate translation: "May God be kind to you and give you peace"

##### peace be to you

The word "you" refers to the Thessalonian believers.

#### 1 Thessalonians 1:2

##### General Information:

In this letter the words "we" and "us" refer to Paul, Silvanus, and Timothy, unless otherwise noted. Also, the word "you" is plural and refers to the believers at the church of Thessalonica.

**We always give thanks to God**

Here "always" suggests that when Paul prays to God, he consistently presents the Thessalonians to God in his prayers.

**we mention you continually in our prayers**

"we continually pray for you"

**1 Thessalonians 1:3**

**your work of faith, labor of love, and patient endurance of hope in our Lord Jesus Christ**

"what you have done because you have faith in God, the hard work you have done because you love others, and how you always continued to hope in our Lord Jesus Christ"

**patient endurance of hope in our Lord Jesus Christ**

The Thessalonians confidently expected that Jesus would do all that he promised to do. Alternate translation: "firmness of your trust in our Lord Jesus Christ" or "continual trust in our Lord Jesus Christ"

**1 Thessalonians 1:4**

**Connecting Statement:**

Paul continues to give thanks for the believers at Thessalonica and praises them for their faith in God.

**Brothers**

Here this means fellow Christians, including both men and women.

**we know**

The word "we" refers to Paul, Silvanus, and Timothy but not the Thessalonian believers.

**1 Thessalonians 1:5**

**not in word only**

"not only in what we said"

**but also in power, in the Holy Spirit**

Possible meanings are 1) the Holy Spirit gave Paul and his companions the ability to preach the gospel powerfully or 2) the Holy Spirit made the preaching of the gospel have a powerful effect among the Thessalonian believers or 3) the Holy Spirit demonstrated the truth of the gospel preaching by means of miracles, signs, and wonders.

**power, in the Holy Spirit, and in much assurance**

The abstract noun "assurance" can be translated as a verb. Alternate translation: "power and in the Holy Spirit, and God made you sure that it was true"

**what kind of men**

"how we conducted ourselves when"

**1 Thessalonians 1:6**

**You became imitators**

To "imitate" means to act like or to copy the behavior of another.

**received the word**

"welcomed the message" or "accepted what we had to say"

**in much tribulation**

"during a time of great suffering" or "in much persecution"

**1 Thessalonians 1:7**

**Achaia**

This is an ancient district in what is present-day Greece.

**1 Thessalonians 1:8**

**the word of the Lord has rung out**

"Word" here is a metonym for "message." Alternate translation: "the Lord's teachings have rung out"

**has rung out**

Here Paul speaks of the Christian witness produced by the Thessalonian believers as if it were a bell that was rung or a musical instrument that was being played.

**1 Thessalonians 1:9**

**For they themselves**

Paul is referring to the churches that already existed in the surrounding regions, who have heard about the Thessalonian believers.

**they themselves**

Here "themselves" is used to emphasize those people who had heard about the Thessalonian believers.

**what kind of reception we had among you**

The abstract noun "reception" can be expressed as the verb "receive" or "welcome." Alternate translation: "how warmly you received us" or "how warmly you welcomed us"

**you turned to God from the idols to serve the living and true God**

Here "turned to ... from" is a metaphor that means to start being loyal to one person and stop being loyal to someone else. Alternate translation: "you stopped worshiping idols and started serving the living and true God"

**1 Thessalonians 1:10**

**his Son**

This is an important title for Jesus that describes his relationship to God.

**whom he raised from the dead**

"whom God caused to live again so that he was no longer dead." The expression "the dead" describes all dead people together in the underworld. To come back from among them speaks of becoming alive again.

**who rescues us**

Here Paul includes the Thessalonian believers.

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## Chapter 2

<sup>1</sup> For you yourselves know, brothers, that our coming to you was not useless. <sup>2</sup> Rather, as you know, though we previously suffered and were shamefully treated at Philippi, we were bold in our God to speak to you the gospel of God in much struggling. <sup>3</sup> For our exhortation was not from error, nor from uncleanness, nor from deceit. <sup>4</sup> Instead, just as we have been approved by God to be trusted with the gospel, so we speak, not to please men, but God. He is the one who examines our hearts. <sup>5</sup> For we never came with words of flattery, as you know, nor with a pretext to cover up greed—God is our witness. <sup>6</sup> Nor did we seek glory from people, either from you or from others. <sup>7</sup> We could have claimed privileges as apostles of Christ. <sup>[1]</sup> Instead, we were as gentle among you as a mother comforting her own children. <sup>[2]</sup><sup>8</sup> In this way we had affection for you. We were pleased to share with you not only the gospel of God but also our own lives. For you had become very dear to us. <sup>9</sup> For you remember, brothers, our labor and toil. Night and day we were working so that we might not be a burden to any of you as we preached to you the gospel of God. <sup>10</sup> You are witnesses, and God also, how holy, righteous, and blameless was our behavior toward you who believe. <sup>11</sup> In the same way you know how we were with each one of you, as a father with his own children, <sup>12</sup> exhorting you and comforting you and urging you to walk in a manner that is worthy of God, who calls you into his own kingdom and glory.

<sup>13</sup> For this reason we also thank God constantly, that when you received God's message that you heard from us, you accepted it not as the word of man, but just as it truly is, the word of God, which is also at work in you who believe. <sup>14</sup> For you, brothers, became imitators of the churches of God that are in Judea in Christ Jesus. For you also suffered the same things from your own countrymen, as they did from the Jews <sup>15</sup> who killed both the Lord Jesus and the prophets, and who drove us out. They do not please God. Instead, they are hostile to all people. <sup>16</sup> They forbid us to speak to the Gentiles for them to be saved. The result is that they always fill up their sins to the limit. But wrath will overtake them in the end.

<sup>17</sup> But we, brothers, were separated from you for a short time, in person not in heart. We were especially eager, with great desire, to see your faces. <sup>18</sup> For we wished to come to you—indeed I, Paul, once and again—but Satan stopped us. <sup>19</sup> For what is our hope, or joy, or crown of pride in front of our Lord Jesus at his coming? Is it not you? <sup>20</sup> For you are our glory and joy.

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### Footnotes

2:7 <sup>[1]</sup> Many copies include this sentence in verse 6.

2:7 <sup>[2]</sup> Some important and ancient Greek copies read,

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## 1 Thessalonians 2 General Notes

### Special concepts in this chapter

#### Christian witness

Paul values his "Christian witness" as evidence that the gospel is true. Paul says that being godly or holy bears witness to the non-Christian. Paul defends his character so that his witness is not affected. (See: testimony and godly and holy)

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#### 1 Thessalonians 2:1

##### Connecting Statement:

Paul begins to remind the Thessalonians of how he behaved when he was with them.

##### you yourselves

The words "you" and "yourselves" refer to the Thessalonian believers.

##### brothers

Here this means fellow Christians, including both men and women.

##### our coming

The word "our" refers to Paul, Silvanus, and Timothy but not the Thessalonian believers.

**was not useless**

This can be expressed in a positive manner.  
Alternate translation: "was very worthwhile"

**1 Thessalonians 2:2**

**previously suffered and were shamefully treated**  
"were mistreated and insulted"

**in much struggling**

"while struggling under great opposition"

**1 Thessalonians 2:3**

**was not from error, nor from uncleanness, nor from deceit**

"was truthful, pure, and honest"

**uncleanness**

Ritual uncleanness here is a metaphor for guilt from having committed sin.

**1 Thessalonians 2:4**

**approved by God to be trusted**

Paul was tested and proven trustworthy by God.

**we speak**

Paul is referring to preaching the gospel message.

**who examines our hearts**

The word "hearts" is a metonym for a person's desires and thoughts. Alternate translation: "who knows our desires and thoughts"

**1 Thessalonians 2:5**

**General Information:**

Paul tells the Thessalonian believers that his conduct was not based in flattery, greed, or self glory.

**we never came with words of flattery**

"we never spoke to you with false praise"

**1 Thessalonians 2:6**

**Nor did we seek glory from people**

"And we did not try to make people praise us"

**1 Thessalonians 2:7**

**as a mother comforting her own children**

Just as a mother gently comforts her children, so Paul, Silvanus, and Timothy spoke gently to the Thessalonian believers.

**1 Thessalonians 2:8**

**In this way we had affection for you**

"This is how we demonstrated our affection for you"

**we had affection for you**

"we loved you"

**We were pleased to share with you not only the gospel of God but also our own lives**

Paul speaks of the gospel message and his life and the lives of those with him as if they were a physical object that one could share with others. Alternate translation: "We were pleased not only to tell you the gospel of God but also to spend time with you and to help you"

**you had become very dear to us**

"we cared for you deeply"

**1 Thessalonians 2:9**

**brothers**

Here this means fellow Christians, including both men and women.

**our labor and toil**

The words "labor" and "toil" mean basically the same thing. Paul uses them to emphasize how hard they worked. Alternate translation: "how hard we worked"

**Night and day we were working so that we might not be a burden to any of you**

"We worked hard to make our own living so you would not need to support us"

**1 Thessalonians 2:10**

**holy, righteous, and blameless**

Paul uses three words that describe their good behavior toward the Thessalonian believers.

**1 Thessalonians 2:11**

**as a father with his own children**

Paul compares how he encouraged the Thessalonians to a father gently teaching his children how to behave.

**1 Thessalonians 2:12**

**exhorting you and comforting you and urging you**

The words "exhorting," "comforting," and "urging" are used together to express how passionately Paul's group exhorted the Thessalonians. Alternate translation: "strongly exhorted you"

**into his own kingdom and glory**

The word "glory" describes the word "kingdom." Alternate translation: "into his own glorious kingdom"

**to walk in a manner that is worthy of God**

"Walk" here is an metaphor for "live." Alternate translation: "to live so that people will think well of God"

### 1 Thessalonians 2:13

**General Information:**

Paul continues to use "we" to refer to himself and his traveling companions and "you" to the Thessalonian believers.

**we also thank God constantly**

Paul often thanks God for their acceptance of the gospel message he shared with them.

**not as the word of man**

"Word of man" here is a synecdoche for "a message that comes simply from a man." Alternate translation: "not a message that is made up by a man"

**the word of God**

"Word" here is a metonym for "message." Alternate translation: "the message that comes from God"

**which is also at work in you who believe**

Paul speaks of God's gospel message as if it were a person who was doing work. Alternate translation: "which those of you who believe are listening to and beginning to obey"

### 1 Thessalonians 2:14

**brothers**

Here this means fellow Christians, including both men and women.

**became imitators of the churches**

"became like the churches." The Thessalonian believers endured persecutions similar to those of the Judean believers.

**from your own countrymen**

"from other Thessalonians"

### 1 Thessalonians 2:15

**General Information:**

This page has intentionally been left blank.

### 1 Thessalonians 2:16

**They forbid us to speak**

"They try to make us stop speaking"

**they always fill up their sins**

Paul speaks as though someone can fill a container with his sins as with liquid.

**wrath will overtake them in the end**

This refers to God finally judging and punishing people for their sins.

### 1 Thessalonians 2:17

**brothers**

This means fellow Christians, including both men and women.

**in person not in heart**

Here "heart" represents thoughts and emotions. Though Paul and those traveling with him were not present physically in Thessalonica, they continued to care and think about the believers there.

Alternate translation: "in person, but we continued to think about you"

**to see your faces**

Here "face" represents the entire person. Alternate translation: "to see you" or "to be with you"

### 1 Thessalonians 2:18

**General Information:**

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### 1 Thessalonians 2:19

**For what is our hope, or joy, or crown of pride in front of our Lord Jesus at his coming? Is it not you?**

Paul uses rhetorical questions to emphasize the reasons he wants to come see the Thessalonian believers. Alternate translation: "For you are our hope, our joy, and our crown of pride in front our Lord Jesus at his coming."

**For what is our hope, or joy, or crown of pride in front of our Lord Jesus at his coming? Is it not you?**

The Thessalonians are the reason that Paul and his fellow workers have hope and joy. Here "hope" means "certain expectation." Paul is certain that his work among them will be successful and that they will be with him at Christ's return. Alternate translation: "For what is the reason that we can be hopeful or joyful? What is our crown of pride in front of our Lord Jesus at his coming? Is it not you?" or "For you are the reason that we are hopeful and joyful. You are our crown of pride in front of our Lord Jesus at his coming."

**For what is our hope, or joy, or crown of pride in front of our Lord Jesus at his coming? Is it not you?**

Here "crown" refers to a laurel wreath awarded to victorious athletes. Here it is a metaphor meaning that the Thessalonians are the the symbol that Paul's work was successful. Paul will be proud of them when they stand before Christ. Alternate translation: "For what is the reason we are hopeful and joyful. What is the reason that we can be proud of what we accomplished when we stand before our Lord Jesus at his coming? Is it not you?" or "For you are the reason that we are hopeful and joyful. You are our reason for being proud of what we accomplished when we stand before our Lord Jesus at his coming."

**1 Thessalonians 2:20**

**General Information:**

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## Chapter 3

<sup>1</sup> Therefore, when we could no longer bear it, we thought it was good to be left behind at Athens alone. <sup>2</sup> We sent Timothy, our brother and fellow worker for God in the gospel of Christ, to strengthen and comfort you regarding your faith, <sup>[1]</sup><sup>3</sup> so that no one would be shaken by these tribulations. For you yourselves know that for this we have been appointed. <sup>4</sup> Truly, when we were with you, we told you in advance that we were about to suffer affliction, and it happened just so, as you know. <sup>5</sup> For this reason, when I could no longer endure it, I sent that I might know about your faith. Perhaps the tempter had somehow tempted you, and our labor was in vain. <sup>6</sup> But Timothy came to us from you and brought us the good news of your faith and love. He told us that you always have good memories of us, and that you long to see us just as we also long to see you. <sup>7</sup> Because of this, brothers, we were comforted by you because of your faith, in all our distress and affliction. <sup>8</sup> For now we live, if you stand firm in the Lord. <sup>9</sup> For what thanks can we give to God for you, for all the joy that we have before our God over you? <sup>10</sup> Night and day we pray very hard that we may see your face and provide what is lacking in your faith.

<sup>11</sup> May our God and Father himself, and our Lord Jesus, direct our way to you. <sup>12</sup> May the Lord make you increase and abound in love one for another and toward all people, as we also do for you. <sup>13</sup> May he strengthen your hearts so that they will be blameless in holiness before our God and Father at the coming of our Lord Jesus with all his holy people.

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### Footnotes

3:2 <sup>[1]</sup>Some important and ancient Greek copies read,

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## 1 Thessalonians 3 General Notes

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### 1 Thessalonians 3:1

#### we could no longer bear it

"we could no longer endure worrying about you"

#### good to be left behind at Athens alone

"good for Silvanus and me to stay behind in Athens"

#### it was good

"it was proper" or "it was reasonable"

#### Athens

Athens was a city in the the Roman province of Achaia [1 Thessalonians 1:7-8]

### 1 Thessalonians 3:2

#### Connecting Statement:

Paul tells the believers he has sent Timothy to strengthen their faith.

#### our brother and fellow worker

These two expressions both describe Timothy.

### 1 Thessalonians 3:3

#### no one would be shaken

To be shaken is an idiom for being afraid. Alternate translation: "no one would be frightened away from trusting in Christ"

#### we have been appointed

Paul assumes that everyone knows that it was God who appointed them. This can be made explicit. Alternate translation: "God has appointed us"

### 1 Thessalonians 3:4

#### Truly

This word marks that there is more to the truth than what has just been said. Alternate translation: "Moreover"

#### to suffer affliction

"to be mistreated by others"

### 1 Thessalonians 3:5

#### **I could no longer endure it**

Paul is describing his own emotions by using an idiom. Alternate translation: "I could not continue to wait patiently"

#### **I sent**

It is implied that Paul sent Timothy. This can be made explicit. Alternate translation: "I sent Timothy"

#### **our labor**

"our hard work among you" or "our teaching among you"

#### **in vain**

"useless"

### 1 Thessalonians 3:6

#### **Connecting Statement:**

Paul tells his readers what Timothy reported when he returned from visiting them.

#### **came to us**

The word "us" refers to Paul and Silvanus.

#### **the good news of your faith**

It is understood that this refers to faith in Christ. This can be made explicit. Alternate translation: "a good report of your faith"

#### **you always have good memories**

When they think of Paul, they always have good thoughts about him.

#### **you long to see us**

"you desire to see us"

### 1 Thessalonians 3:7

#### **brothers**

Here "brothers" means fellow Christians.

#### **because of your faith**

This refers to faith in Christ. This can be made explicit. Alternate translation: "because of your faith in Christ"

#### **in all our distress and affliction**

The word "affliction" explains why they are in "distress." Alternate translation: "in all our distress caused by our afflictions"

### 1 Thessalonians 3:8

#### **we live**

This is an idiom that expresses living a satisfied life. Alternate translation: "we are very encouraged"

#### **if you stand firm in the Lord**

To "stand firm" is an idiom meaning to continue being faithful. Alternate translation: "if you continue to trust in the Lord"

### 1 Thessalonians 3:9

#### **For what thanks can we give to God for you, for all the joy that we have before our God over you?**

This rhetorical question can be expressed as a statement. Alternate translation: "We cannot thank God enough for what he has done for you! We greatly rejoice over you when we pray to our God!"

#### **before our God**

Paul speaks as if he and his companions were physically in God's presence. He is probably referring to the activity of praying.

### 1 Thessalonians 3:10

#### **very hard**

"fervently"

#### **see your face**

The word "face" refers to their whole person. Alternate translation: "visit you"

### 1 Thessalonians 3:11

#### **May our God ... our Lord Jesus**

Paul includes the Thessalonian believers with his ministry team.

#### **May our God**

"We pray that our God"

#### **direct our way to you**

Paul speaks as if he wants God to show him and his companions the route to take to visit the Thessalonian Christians. He means that he wants God to make it possible for them to do so.

#### **direct our way to you**

The word "our" refers to Paul, Silvanus, and Timothy but not the Thessalonian believers.

#### **Father himself**

Here "himself" refers back to "Father" for emphasis.

### 1 Thessalonians 3:12

#### **increase and abound in love**

Paul speaks of love as an object that one could obtain more of.

**1 Thessalonians 3:13**

**strengthen your hearts so that they will be**

Here "heart" is a metonym for one's beliefs and convictions. Alternate translation: "strengthen you so that you will be"

**at the coming of our Lord Jesus**

"when Jesus comes back to earth"

**with all his holy people**

"with all those who belong to him"

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## Chapter 4

<sup>1</sup> Finally, brothers, we earnestly appeal to you and exhort you in the Lord Jesus. As you received instructions from us about how you must walk and please God, also in this way walk, so that you do so even more. <sup>2</sup> For you know what instructions we gave you through the Lord Jesus. <sup>3</sup> For this is the will of God, your sanctification, that you avoid sexual immorality, <sup>4</sup> that each of you knows how to possess his own vessel in holiness and honor, <sup>5</sup> not in the passion of lust (as the Gentiles who do not know God). <sup>6</sup> Let no man transgress and wrong his brother in this matter. For the Lord is an avenger in all these things, just as we forewarned you and testified. <sup>7</sup> For God did not call us to uncleanness, but to holiness. <sup>8</sup> Therefore, he who rejects this rejects not people, but God, who gives his Holy Spirit to you.

<sup>9</sup> Regarding brotherly love, you have no need for anyone to write to you, for you yourselves are taught by God to love one another. <sup>10</sup> Indeed, you do this for all the brothers who are in all Macedonia. But we exhort you, brothers, to do this even more. <sup>11</sup> We also exhort you to aspire to live quietly, take care of your own responsibilities, and labor with your hands, just as we commanded you, <sup>12</sup> so that you may walk properly before outsiders and not be in any need.

<sup>13</sup> We do not want you to be uninformed, brothers, about those who sleep, so that you do not grieve like the rest, who do not have hope. <sup>14</sup> For if we believe that Jesus died and rose again, even so God will bring with Jesus those who have fallen asleep in him. <sup>15</sup> For this we say to you by the word of the Lord, that we who are alive, who are left at the coming of the Lord, will surely not go before those who have fallen asleep. <sup>16</sup> For the Lord himself will descend from heaven. He will come with a shout, with the voice of the archangel, and with the trumpet of God, and the dead in Christ will rise first. <sup>17</sup> Then we who are alive, who are left, will together with them be caught up in the clouds to meet the Lord in the air. In this way we will always be with the Lord. <sup>18</sup> Therefore, comfort one another with these words.

## 1 Thessalonians 4 General Notes

### Special concepts in this chapter

#### Sexual immorality

Different cultures have different standards of sexual morality. These different cultural standards may make translating this passage difficult. Translators must also be aware of cultural taboos. These are topics considered improper to discuss.

#### Dying before the return of Christ

In the early church, people apparently wondered what would happen if a believer died before Christ returned. They may have worried whether those dying before Christ returned would be part of the kingdom of God. Paul answers that concern.

#### "Caught up in the clouds to meet the Lord in the air"

This passage refers to a time when Jesus calls to himself those who have believed in him. Scholars differ on whether or not this refers to Christ's final glorious return. (See: believe)

### 1 Thessalonians 4:1

#### brothers

Here "brothers" means fellow Christians.

#### we earnestly appeal to you and exhort you

Paul uses "earnestly appeal to" and "exhort" to emphasize how strongly they exhort the believers. Alternate translation: "we strongly exhort you"

#### you received instructions from us

This can be stated in active form. Alternate translation: "we taught you"

#### you must walk

Here "walk" is an expression for the way one is to live. Alternate translation: "you ought to live"

### 1 Thessalonians 4:2

#### through the Lord Jesus

Paul speaks of his instructions as if they were given by Jesus himself.

### 1 Thessalonians 4:3

**you avoid sexual immorality**

"you stay away from sexually immoral acts"

### 1 Thessalonians 4:4

**knows how to possess his own vessel**

Possible meanings are 1) "know how to live with his own wife" or 2) "know how to control his own body"

### 1 Thessalonians 4:5

**in the passion of lust**

"with wrongful sexual desire"

### 1 Thessalonians 4:6

**no man**

Here "man" refers to a man or a woman. "no one" or "no person"

**transgress and wrong his brother**

Possible meanings: 1) The words "transgress" and "wrong" are a doublet that emphasizes the idea of harming the brother. Alternate translation: "do very wrong things to his brother" 2) The word "transgress" refers to sinning against God, and "wrong his brother" refers to harming the brother. Alternate translation: "do what God had forbidden and wrong his brother"

**the Lord is an avenger**

This can be made explicit. Alternate translation: "the Lord will punish the one who transgressed and will defend the one who was wronged"

**forewarned you and testified**

"told you beforehand and strongly warned against"

### 1 Thessalonians 4:7

**God did not call us to uncleanness, but to holiness**

This can be stated in positive form. Alternate translation: "God called us to cleanness and holiness"

**God did not call us**

The word "us" refers to all believers.

### 1 Thessalonians 4:8

**he who rejects this**

"whoever disregards this teaching" or "whoever ignores this teaching"

**rejects not people, but God**

Paul stresses that this teaching is not from man, but from God.

### 1 Thessalonians 4:9

**brotherly love**

"love for fellow believers"

### 1 Thessalonians 4:10

**you do this for all the brothers who are in all Macedonia**

"you show love to the believers throughout Macedonia"

**brothers**

Here "brothers" means fellow Christians.

### 1 Thessalonians 4:11

**to aspire**

"to try to"

**live quietly**

Paul uses the word "quietly" as a metaphor to describe living at peace in one's community and not causing strife. Alternate translation: "live in a calm and orderly way"

**take care of your own responsibilities**

"do your own work" or "take care of the things that you are responsible for" or "do the things that you are responsible to do." This may also imply that we should not gossip and interfere in other people's concerns.

**labor with your hands**

This is a metaphor for living a productive life. Alternate translation: "work at your own jobs to earn what you need to live"

### 1 Thessalonians 4:12

**walk properly**

Here "walk" is a metaphor for "live" or "behave." Alternate translation: "behave properly"

**properly**

in a way that shows respect to others and earns their respect

**before outsiders**

Paul speaks of those who do not believe in Christ as if they are outside, in a place away from the believers. Alternate translation: "in the sight of those who do not believe in Christ"

### 1 Thessalonians 4:13

**General Information:**

Paul talks about believers who have died, those who are now alive, and those who will be alive when Christ returns.

**We do not want you to be uninformed**

This can be stated in positive form. Alternate translation: "We want you to be informed" or "We want you to know"

**brothers**

Here "brothers" means fellow Christians.

**those who sleep**

Here "sleep" is a euphemism for being dead. Alternate translation: "those who have died"

**so that you do not grieve like the rest**

"because we do not want you grieve like the rest"

**grieve**

mourn, be sad about something

**like the rest, who do not have hope**

Here "hope" means a certainty about the future. What those people do not have confidence about can be stated clearly. Alternate translation: "like people who do not have confidence in the future promise" or "like the people who are not sure that they will rise from the dead"

**1 Thessalonians 4:14**

**if we believe**

Here "we" refers to Paul and his audience.

**rose again**

"rose to live again"

**those who have fallen asleep in him**

Here "fallen asleep" is a polite way to refer to having died.

**1 Thessalonians 4:15**

**by the word of the Lord**

"Word" here is a metonym for "message." Alternate translation: "by means of understanding the teachings of the Lord"

**at the coming of the Lord**

"when the Lord returns"

**1 Thessalonians 4:16**

**the Lord himself will descend**

"the Lord himself will come down"

**the archangel**

"the chief angel"

**the dead in Christ will rise first**

The "dead in Christ" are those believers who have passed away. Alternate translation: "those who believe in Jesus Christ, but who have already died, will rise first"

**1 Thessalonians 4:17**

**we who are alive**

Here "we" refers to all believers who have not died.

**with them**

The word "them" refers to the dead believers who were made alive again.

**be caught up in the clouds to meet the Lord in the air**

"meet the Lord Jesus in the sky"

**1 Thessalonians 4:18**

**General Information:**

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## Chapter 5

<sup>1</sup> Now concerning the times and seasons, brothers, you have no need that anything be written to you. <sup>2</sup> For you yourselves know perfectly well that the day of the Lord is coming like a thief in the night. <sup>3</sup> When they say, "Peace and safety," then sudden destruction will come on them. It will be like birth pains in a pregnant woman. They will in no way escape. <sup>4</sup> But you, brothers, are not in darkness so that the day would overtake you like a thief. <sup>5</sup> For you are all sons of the light and sons of the day. We are not sons of the night or the darkness. <sup>6</sup> So then, let us not sleep as the rest do. Instead, let us keep watch and be sober. <sup>7</sup> For those who sleep do so at night, and those who get drunk do so at night. <sup>8</sup> But since we belong to the day, we must stay sober and put on faith and love as a breastplate, and the hope of salvation for our helmet. <sup>9</sup> For God did not appoint us for wrath, but to obtain salvation through our Lord Jesus Christ, <sup>10</sup> who died for us so that, whether we are awake or asleep, we may live together with him. <sup>11</sup> Therefore comfort one another and build each other up, just as you are already doing.

<sup>12</sup> We earnestly appeal to you, brothers, to acknowledge those who labor among you and who rule over you in the Lord and who instruct you, <sup>13</sup> and to esteem them highly in love because of their work. Be at peace among yourselves. <sup>14</sup> We exhort you, brothers: Warn those who are lazy, encourage the discouraged, help the weak, and be patient toward all. <sup>15</sup> See that no one pays back evil for evil to anyone. Instead, pursue what is good for one another and for all. <sup>16</sup> Rejoice always. <sup>17</sup> Pray without ceasing. <sup>18</sup> In everything give thanks. For this is the will of God in Christ Jesus for you. <sup>19</sup> Do not quench the Spirit. <sup>20</sup> Do not despise prophecies. <sup>21</sup> Test all things. Hold firmly to what is good. <sup>22</sup> Keep away from every kind of evil.

<sup>23</sup> May the God of peace sanctify you completely. May your whole spirit, soul, and body be preserved blameless for the coming of our Lord Jesus Christ. <sup>24</sup> Faithful is he who calls you, the one who will also do it.

<sup>25</sup> Brothers, pray also for us.

<sup>26</sup> Greet all the brothers with a holy kiss. <sup>27</sup> I command you by the Lord to have this letter read to all the brothers.

<sup>28</sup> The grace of our Lord Jesus Christ be with you.

### 1 Thessalonians 5 General Notes

#### Structure and formatting

Paul concludes his letter in a way that was typical of letters in the ancient Near East.

#### Special concepts in this chapter

##### Day of the Lord

The exact time of the coming day of the Lord will be a surprise to the world. This is what the simile "like a thief in the night" means. Because of this, Christians are to live prepared for the coming of the Lord.

##### Quench the Spirit

To quench the Spirit is to ignore or work against the Holy Spirit's guidance and work.

### 1 Thessalonians 5:1

#### General Information:

In this chapter the words "we" and "us" refer to Paul, Silvanus, and Timothy, unless otherwise noted. Also, the word "you" is plural and refers to the believers at the church of Thessalonica.

#### Connecting Statement:

Paul continues talking about the day Jesus will come back.

#### concerning the times and seasons

This is a figurative expression which states the same idea twice. It refers to the time when the Lord

Jesus will return. Alternate Translation: "the exact time that the Lord will return."

**brothers**

Here "brothers" means fellow Christians.

**1 Thessalonians 5:2**

**perfectly well**

"very well" or "accurately"

**like a thief in the night**

Just as one does not know which night a thief may come, we do not know when the day of the Lord will come. Alternate translation: "unexpectedly"

**1 Thessalonians 5:3**

**When they say**

"When the people say"

**then sudden destruction**

"then unexpected destruction"

**like birth pains in a pregnant woman**

Just as a pregnant woman's birth pains come suddenly and do not stop until the birth is complete, the destruction will come, and people will not escape.

**1 Thessalonians 5:4**

**you, brothers**

Here "brothers" means fellow Christians.

**are not in darkness**

Paul speaks of evil and ignorance about God as if they were darkness. Alternate translation: "you are not unknowing, like people who live in the dark"

**so that the day would overtake you like a thief**

The Lord will come on a day when believers will not expect him to come, but that day will not "overtake" them—God will not destroy them on that day—because they will be ready for Jesus to return.

**1 Thessalonians 5:5**

**For you are all sons of the light and sons of the day**

Paul speaks of the truth as if it were light and day. Alternate translation: "For you know the truth, like people who live in the light, like people during the day"

**We are not sons of the night or the darkness**

Paul speaks of evil and ignorance about God as if they were darkness. Alternate translation: We are not unknowing, like people who live in the darkness, like people at night"

**1 Thessalonians 5:6**

**let us not sleep as the rest do**

Paul speaks of spiritual unawareness as if it were sleep. Alternate translation: "let us not be like others who are not aware that Jesus is coming back"

**let us**

The word "us" refers to all believers.

**keep watch and be sober**

Paul describes spiritual awareness as the opposite of sleep and drunkenness.

**1 Thessalonians 5:7**

**For those who sleep do so at night**

Just as when people sleep and do not know what is happening, so the people of this world do not know that Christ will return.

**those who get drunk do so at night**

Paul is stating that it is at night when people become drunk, so when people are unaware of Christ's return they do not live a self-controlled life.

**1 Thessalonians 5:8**

**General Information:**

In verses 8-10 the word "we" refers to all believers.

**we belong to the day**

Paul speaks of knowing the truth about God as belonging to the day. Alternate translation: "we know the truth" or "we have received the light of truth"

**we must stay sober**

Paul compares being sober to exercising self-control. Alternate translation: "let us exercise self-control"

**put on faith and love as a breastplate**

As a soldier would put on a breastplate to protect his body, a believer who lives by faith and love will find protection. Alternate translation: "protect ourselves with faith and love" or "protect ourselves by trusting Christ and loving him"

**the hope of salvation for our helmet**

Here "hope of salvation" means a certainty that Jesus will save his people. Here "helmet" is a metaphor. As a helmet protects a soldier's head, assurance of salvation protects the believer. Alternate translation: "protect ourselves by being certain that Christ will save us"

**1 Thessalonians 5:9**

**General Information:**

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### 1 Thessalonians 5:10

**whether we are awake or asleep**

These are polite ways of saying alive or dead.  
Alternate translation: "whether we are alive or dead"

### 1 Thessalonians 5:11

**build each other up**

Here "build" is a metaphor that means encourage.  
Alternate translation: "encourage each other"

### 1 Thessalonians 5:12

**General Information:**

Paul begins to give his final instructions to the church in Thessalonica.

**brothers**

Here "brothers" means fellow believers.

**to acknowledge those who labor**

"to esteem and appreciate those who are involved in leading"

**who rule over you in the Lord**

This refers to people God appointed to serve as leaders of the local group of believers.

### 1 Thessalonians 5:13

**esteem them highly in love because of their work**

Paul exhorts the believers to respect and love their church leaders.

### 1 Thessalonians 5:14

**General Information:**

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### 1 Thessalonians 5:15

**General Information:**

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### 1 Thessalonians 5:16

**Rejoice always**

Paul is exhorting the believers to maintain a spiritual attitude of rejoicing in all things.

### 1 Thessalonians 5:17

**Pray without ceasing**

Paul is exhorting the believers to be vigilant in prayer.

### 1 Thessalonians 5:18

**In everything give thanks**

Paul is exhorting the believers to express thankfulness in all things.

**In everything**

In all circumstances

**For this is the will of God**

Paul is referring to the behavior he just mentioned as being God's will for the believers.

### 1 Thessalonians 5:19

**Do not quench the Spirit**

"Do not stop the Holy Spirit from working among you"

### 1 Thessalonians 5:20

**Do not despise prophecies**

"Do not have contempt for prophecies" or "Do not hate anything the Holy Spirit tells someone"

### 1 Thessalonians 5:21

**Test all things**

"Make sure that all messages that seem to come from God truly come from him"

**Hold firmly to what is good**

Paul speaks of messages from the Holy Spirit as if they were objects that one could grasp in his hands.

### 1 Thessalonians 5:22

**General Information:**

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### 1 Thessalonians 5:23

**sanctify you completely**

This refers to God making a person sinless and perfect in his sight.

**May your whole spirit, soul, and body be preserved blameless**

Here the phrase "spirit, soul, and body" represents the whole person. If your language does not have three words for these parts you can state it as "your whole life" or "you." This can be stated in active form. Alternate translation: "May God make your whole life without sin" or "May God keep you completely blameless"

### 1 Thessalonians 5:24

**Faithful is he who calls you**

"He is faithful who calls you"

**the one who will also do it**  
"he will be helping you"

**1 Thessalonians 5:25**

**General Information:**

Paul gives his closing statements.

**1 Thessalonians 5:26**

**brothers**

Here "brothers" means fellow Christians.

**1 Thessalonians 5:27**

**I command you by the Lord to have this letter read**

This can be stated in active form. Alternate translation: "I urge you, as if the Lord were speaking to you, to have people read this letter" or "With the authority of the Lord, I direct you to read this letter"

**1 Thessalonians 5:28**

**General Information:**

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## Book: 2 Thessalonians

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### 2 Thessalonians

#### Chapter 1

<sup>1</sup> Paul, Silvanus, and Timothy, to the church of the Thessalonians in God our Father and the Lord Jesus Christ.

<sup>2</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>3</sup> We should always give thanks to God for you, brothers, as is appropriate, because your faith is growing more and more, and the love each of you has for one another increases. <sup>4</sup> So we ourselves boast about you in the churches of God for your patience and faith in all your persecutions, and in the tribulations that you are enduring. <sup>5</sup> This is evidence of God's righteous judgment, so that you will be considered worthy of the kingdom of God, for which you are also suffering. <sup>6</sup> For indeed, it is righteous for God to return affliction to those who afflict you, <sup>7</sup> and relief to you who are afflicted and to us as well, when the Lord Jesus is revealed from heaven with his mighty angels <sup>8</sup> in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus. <sup>9</sup> They will suffer the punishment of eternal destruction away from the presence of the Lord and from the glory of his power. <sup>10</sup> He will do this when he comes on that day to be glorified in his holy people and to be marveled at by all those who believed, because our testimony to you was believed. <sup>11</sup> Because of this we also pray continually for you, that our God may consider you worthy of your calling and with his power he may fulfill every good purpose and every work of faith. <sup>12</sup> We pray this so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

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#### 2 Thessalonians 1 General Notes

##### Structure and formatting

Verses 1-2 formally introduce this letter. Letters in the ancient Near East commonly had introductions of this type.

##### Other possible translation difficulties in this chapter

###### Paradox

A paradox is a true statement that appears to describe something impossible. A paradox occurs in verses 4-5: "We talk about your patience and faith in all your persecutions. We talk about the afflictions that you endure. This is a sign of God's righteous judgment." People would not normally think that believing in God while being persecuted is a sign of God's righteous judgment. But in verses 5-10, Paul explains how God will reward those who believe in him and how he will judge those who afflict them. ([2 Thessalonians 1:4-5](#))

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#### 2 Thessalonians 1:1

##### General Information:

Paul is the author of this letter, but he includes Silvanus and Timothy as senders of the letter. He begins by greeting the church at Thessalonica. The words "we" and "us" refer to Paul, Silvanus, and Timothy, unless otherwise noted. Also, the word "you" is plural and refers to the believers at the church of Thessalonica.

##### Silvanus

This is the Latin form of "Silas." He is the same person listed in the book of Acts as Paul's fellow traveler.

#### 2 Thessalonians 1:2

##### Grace to you

Paul commonly uses this greeting in his letters.

## 2 Thessalonians 1:3

### General Information:

Paul gives thanks for the believers in Thessalonica.

### We should always give thanks to God

Paul uses "always" as a generalization meaning "often" or "regularly. The sentence emphasizes the greatness of what God is doing in the lives of the Thessalonian believers. Alternate translation: "We should often give thanks to God"

### brothers

Here "brothers" means fellow Christians, including both men and women. Alternate translation: "brothers and sisters"

**the love each of you has for one another increases**  
"you sincerely love one another"

### one another

Here "one another" means fellow Christians.

## 2 Thessalonians 1:4

### we ourselves

Here "ourselves" is used to emphasize Paul's boasting.

## 2 Thessalonians 1:5

**you will be considered worthy of the kingdom of God**  
This can be stated in active form. Alternate translation: "God will consider you worthy to be part of his kingdom"

## 2 Thessalonians 1:6

### Connecting Statement:

As Paul continues, he talks about God being just.

### it is righteous for God

"God is right" or "God is just"

### for God to return affliction to those who afflict you

Here "to return" is a metaphor that means to cause someone to experience the same thing they did to someone else. Alternate translation: "for God to afflict those who afflict you"

## 2 Thessalonians 1:7

### and relief to you

These words continue the description of what God is right "to return" to people

### relief to you

"for God to provide relief to you"

## 2 Thessalonians 1:8

**in flaming fire, inflicting vengeance on those who do not know God and on those who**  
"punishing with blazing fire those who do not know God and those who"

## 2 Thessalonians 1:9

### General Information:

This page has intentionally been left blank.

## 2 Thessalonians 1:10

### when he comes on that day

Here "that day" is the day when Jesus will return to the world.

**to be glorified in his holy people and to be marveled at by all those who believed**

This can be stated in active form. Alternate translation: "so that his holy people will glorify him and all those who believed will marvel at him" or "so that his people will glorify him and all those who believed will stand in awe of him"

## 2 Thessalonians 1:11

### we also pray continually for you

Paul is emphasizing how often he prays for them. Alternate translation: "we also pray regularly for you" or "we continue to pray for you"

### calling

Here "calling" refers to God appointing or choosing people to be his children and servants and to proclaim his message of salvation through Jesus.

### fulfill every good purpose

"make you able to do good in every way that you desire"

## 2 Thessalonians 1:12

### that the name of our Lord Jesus may be glorified in you

This can be stated in active form. Alternate translation: "that you may glorify the name of our Lord Jesus"

### and you in him

You may need to make explicit who will glorify the readers. This can be stated in active form. Alternate translation: "and Jesus will glorify you"

### according to the grace of our God and the Lord Jesus Christ

"because God and the Lord Jesus Christ have given grace to you"

## Chapter 2

<sup>1</sup> Now about the coming of our Lord Jesus Christ and our being gathered together to be with him, we earnestly appeal to you, brothers, <sup>2</sup> that you not be easily disturbed or troubled, either by a spirit or by a message, or by a letter that seems to be coming from us, to the effect that the day of the Lord has already come. <sup>3</sup> Let no one deceive you in any way. For it will not come until after the falling away comes and the man of lawlessness is revealed, the son of destruction. <sup>[1]</sup><sup>4</sup> This is he who opposes and exalts himself against all that is called God or that is worshiped. As a result, he sits in the temple of God and exhibits himself as God. <sup>5</sup> Do you not remember that when I was with you I told you these things? <sup>6</sup> Now you know what restrains him, so that he will be revealed only at the right time. <sup>7</sup> For the mystery of lawlessness is already working, only there is someone who restrains him now until he is taken out of the way. <sup>8</sup> Then the lawless one will be revealed, whom the Lord Jesus will kill with the breath of his mouth and bring him to nothing by the revelation of his coming. <sup>9</sup> The coming of the lawless one will be due to the work of Satan with all power, signs, and false wonders, <sup>10</sup> and with every kind of evil that deceives those who are perishing, because they refused to love the truth and so be saved. <sup>11</sup> For this reason God is sending them a powerful delusion so that they will believe a lie <sup>12</sup> and so that they all may be condemned who did not believe the truth but instead took pleasure in unrighteousness.

<sup>13</sup> But we should always give thanks to God for you, brothers loved by the Lord, because God chose you as the firstfruits to be saved through the sanctification by the Spirit and belief in the truth. <sup>[2]</sup><sup>14</sup> He called you to this through our gospel, so that you might obtain the glory of our Lord Jesus Christ. <sup>15</sup> So then, brothers, stand firm and hold tightly to the traditions that you were taught, whether by word or by our letter.

<sup>16</sup> Now may our Lord Jesus Christ himself and God our Father, who loved us and gave us eternal comfort and good hope through grace, <sup>17</sup> comfort and strengthen your hearts in every good work and word.

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### Footnotes

2:3 <sup>[1]</sup>Some important and ancient Greek copies read,

2:13 <sup>[2]</sup>Some important and ancient Greek copies read,

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## 2 Thessalonians 2 General Notes

### Special concepts in this chapter

#### "Being gathered together to be with him"

This passage refers to a time when Jesus calls to himself those who have believed in him. Scholars differ on whether or not this refers to Christ's final glorious return. (See: believe)

#### Man of lawlessness

This is the same as "son of destruction" and "lawless one" in this chapter. Paul associates him with Satan, who is actively working in the world. (See: antichrist)

#### Sits in the temple of God

Paul could be referring to the Jerusalem temple that the Romans destroyed several years after he wrote this letter. Or he could be referring to a future physical temple, or to the church as the spiritual temple of God.

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### 2 Thessalonians 2:1

#### General Information:

Paul exhorts believers not to be deceived about the day Jesus will come back.

#### Now

The word "Now" marks a change of topic in Paul's instructions.

**brothers**

Here "brothers" means fellow Christians, including both men and women. Alternate translation: "brothers and sisters"

**2 Thessalonians 2:2**

**that you not be easily disturbed or troubled, either by a spirit or by a message**

This can be translated in active form. Alternate translation: "that no spirit or person easily disturb or trouble you, either by a message"

**by a message, or by a letter that seems to be coming from us**

"by spoken word or by written letter that pretends to be coming from us"

**to the effect that**

"saying that"

**the day of the Lord**

This refers to the time when Jesus will come back to the earth for all believers.

**2 Thessalonians 2:3**

**General Information:**

Paul teaches about the man of lawlessness.

**it will not come**

"the day of the Lord will not come"

**the falling away**

This refers to a future time when many people will turn away from God.

**the man of lawlessness is revealed**

This can be stated in active form. Alternate translation: "God reveals the man of lawlessness"

**the son of destruction**

Paul speaks of destruction as a person who bore a son whose goal is to totally destroy everything. Alternate translation: "the one who destroys everything he can"

**2 Thessalonians 2:4**

**all that is called God or that is worshiped**

This can be stated in active form. Alternate translation: "everything that people consider to be God or everything that people worship"

**exhibits himself as God**

"shows himself as God"

**2 Thessalonians 2:5**

**Do you not remember ... these things?**

Paul uses a rhetorical question to remind them of his teaching when he was with them previously. This can be expressed as a statement. Alternate

translation: "I am sure you remember ... these things."

**these things**

This refers to the return of Jesus, the day of the Lord, and the man of lawlessness.

**2 Thessalonians 2:6**

**what restrains him**

"what holds him back" or "what keeps him from doing what he wants to do"

**he will be revealed only at the right time**

This can be stated in active form. Alternate translation: "God will reveal the man of lawlessness when the time is right"

**2 Thessalonians 2:7**

**mystery of lawlessness**

This refers to a sacred secret that only God knows.

**who restrains him**

To restrain someone is to hold him back or to keep him from doing what he wants to do.

**2 Thessalonians 2:8**

**Then the lawless one will be revealed**

This can be stated in active form. Alternate translation: "Then God will allow the lawless one to show himself"

**with the breath of his mouth**

Here "breath" represents the power of God. Alternate translation: "by the power of his spoken word"

**bring him to nothing by the revelation of his coming**

When Jesus returns to earth and shows himself, he will defeat the lawless one.

**2 Thessalonians 2:9**

**with all power, signs, and false wonders**

"with all kinds of power, signs, and false wonders"

**2 Thessalonians 2:10**

**with every kind of evil that deceives those who are perishing**

This man who is given power by Satan will deceive everyone who does not believe in Jesus.

**who are perishing**

Here "perishing" has the concept of everlasting or eternal destruction.

**they refused to love the truth**

This metaphor speaks of these people as if someone had offered them a physical object, like good food,

and they had refused to accept or receive it. The abstract noun "love" can be translated as a verb.

## 2 Thessalonians 2:11

### For this reason

"Because the people do not love the truth"

### God is sending them a powerful delusion so that they will believe a lie

The powerful delusion is a metonym for the person who will delude the people. Alternate translation: "God is sending the man of lawlessness to delude them"

### a powerful delusion

a lie that sounds so true that many people believe it

## 2 Thessalonians 2:12

### they all may be condemned

This can be stated in active form. Alternate translation: "God will judge all of them"

### who did not believe the truth but instead took pleasure in unrighteousness

"who took pleasure in unrighteousness because they did not believe the truth" or "who enjoyed doing evil deeds because they did not believe the truth"

## 2 Thessalonians 2:13

### General Information:

Paul gives thanks to God for the believers and encourages them.

### Connecting Statement:

Paul now changes topics.

### But

Paul uses this word here to mark a change in topic.

### we should always give thanks

The word "always" is a generalization. Alternate translation: "we should continually give thanks"

### we should

Here "we" refers to Paul, Silvanus, and Timothy.

### brothers loved by the Lord

This can be stated in active form. Alternate translation: "for the Lord loves you, brothers"

### brothers

Here "brothers" means fellow Christians, including both men and women. Alternate translation: "brothers and sisters"

### as the firstfruits to be saved through the sanctification by the Spirit and belief in the truth

Being among the first people to be saved is spoken of as if the Thessalonian believers were "firstfruits." This can also be stated to remove the abstract

nouns "salvation," "sanctification," "belief," and "truth." Alternate translation: "to be among the first people who believe what is true, whom God has saved and set apart for himself by his Spirit"

## 2 Thessalonians 2:14

### General Information:

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## 2 Thessalonians 2:15

### So then, brothers, stand firm

Paul exhorts the believers to hold fast to their faith in Jesus.

### hold tightly to the traditions

Here "traditions" refers to the truths of Christ that Paul and the other apostles taught. Paul speaks of them as if his readers could hold on to them with their hands. Alternate translation: "remember the traditions" or "believe the truths"

### you were taught

This can be stated in active form. Alternate translation: "we have taught you"

### whether by word or by our letter

"By word" here is a synecdoche for "by instructions" or "by teachings." You can make clear the implicit information. Alternate translation: "whether by what we taught you in person or by what we wrote to you in a letter"

## 2 Thessalonians 2:16

### Connecting Statement:

Paul ends with a blessing from God.

### Now

Paul uses this word here to mark a change in topic.

### Lord Jesus Christ himself

Here "himself" gives additional emphasis to the phrase "Lord Jesus Christ."

### may our Lord ... who loved us and gave us

The words "our" and "us" refer to all believers.

### gave us eternal comfort and good hope through grace

"caused us to have eternal comfort and good hope through grace"

### eternal comfort

"comfort that never ends" or "unceasing encouragement"

### good hope

Here "hope" means a "certain expectation." Alternate translation: "certainty that we will receive good things from him" or "confidence that we will good things from him"

**through grace**  
"because of his kindness"

**every good work and word**  
"every good thing you do and say"

**2 Thessalonians 2:17**

**comfort and strengthen your hearts in**  
Here "hearts" represents the seat of emotions.  
Alternate translation: "comfort you and strengthen  
you for"

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## Chapter 3

<sup>1</sup> Now, brothers, pray for us, that the word of the Lord may rush and be glorified, as it also is with you, <sup>2</sup> and that we may be delivered from unrighteous and evil people, for not all have faith. <sup>3</sup> But the Lord is faithful, who will strengthen you and guard you from the evil one. <sup>4</sup> We have confidence in the Lord about you, that you both do and will continue to do the things that we command. <sup>5</sup> May the Lord direct your hearts to the love of God and to the endurance of Christ.

<sup>6</sup> Now we command you, brothers, in the name of our Lord Jesus Christ, that you avoid every brother who is idle and does not live according to the traditions you received from us. <sup>7</sup> For you yourselves know it is proper for you to imitate us, because we were not idle when we were with you. <sup>8</sup> We did not eat anyone's bread without paying for it, but we worked night and day in labor and toil, so we might not be a burden to any of you. <sup>9</sup> We did this not because we have no authority, but we did this in order to be an example to you, so that you may imitate us. <sup>10</sup> For when we were with you, we commanded you, "The one who is unwilling to labor must not eat." <sup>11</sup> For we hear that some among you are idle, not busy at labor, but busybodies. <sup>12</sup> Now such ones we command and exhort in the Lord Jesus Christ, that they should labor with quietness and eat their own bread. <sup>13</sup> But you, brothers, do not become tired of doing well. <sup>14</sup> And if anyone does not obey our word in this letter, take note of him and have no association with him, so that he may be ashamed. <sup>15</sup> Yet do not consider him as an enemy, but warn him as a brother.

<sup>16</sup> Now may the Lord of peace himself give you peace at all times in all ways. The Lord be with you all. <sup>17</sup> I, Paul, write this with my own hand, which is the mark on every letter I write. <sup>18</sup> The grace of our Lord Jesus Christ be with you all. Amen.

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## 2 Thessalonians 3 General Notes

### Special concepts in this chapter

#### Idle and lazy persons

In Thessalonica, there apparently was a problem with people in the church who were able to work but refused to do so.

#### What should you do if your brother sins?

In this chapter, Paul teaches that Christians need to live in a way that honors God. Christians should also encourage one another and hold each other accountable for what they do. The church is also responsible for encouraging believers to repent if they sin. (See: repent and sin)

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### 2 Thessalonians 3:1

#### General Information:

Paul asks the believers to pray for him and his companions.

#### Now

Paul uses the word "now" to mark a change in topic.

#### brothers

Here "brothers" means fellow Christians, including both men and women. Alternate translation: "brothers and sisters"

#### that the word of the Lord may rush and be glorified, as it also is with you

Paul speaks of God's word spreading as if it were running from place to place. This can be stated in active form. Alternate translation: "that more and

more people will soon hear our message about our Lord Jesus and honor it, as happened with you"

### 2 Thessalonians 3:2

#### that we may be delivered

This can be stated in active form. Alternate translation: "that God may save us" or "that God may rescue us"

#### for not all have faith

"for many people do not believe in Jesus"

### 2 Thessalonians 3:3

#### the evil one

"Satan"

## 2 Thessalonians 3:4

### **We have confidence**

"We have faith" or "We trust"

## 2 Thessalonians 3:5

### **direct your hearts to**

Here "heart" is a metonym for a person's thoughts or mind. Alternate translation: "cause you to understand"

### **the love of God and to the endurance of Christ**

Paul speaks of God's love and Christ's endurance as if they were destinations on a path. Alternate translation: "how much God loves you and how much Christ has endured for you"

## 2 Thessalonians 3:6

### **General Information:**

Paul gives the believers some final instructions about working and not being idle.

### **Now**

Paul uses this word to mark a change in topic.

### **brothers**

Here "brothers" means fellow Christians, including both men and women. Alternate translation: "brothers and sisters"

### **in the name of our Lord Jesus Christ**

"Name" here is a metonym for the person of Jesus Christ. Alternate translation: "as if our Lord Jesus Christ himself were speaking"

### **our Lord**

Here "our" refers to all believers.

### **is idle**

This person is not working hard, but is lazy. Alternate translation: "does not do what is right"

## 2 Thessalonians 3:7

### **to imitate us**

"to act the way that my fellow workers and I act"

### **we were not idle**

"we lived disciplined lives"

## 2 Thessalonians 3:8

### **anyone's bread**

Bread here is a synecdoche for any kind of food. Alternate translation: "anyone's food"

### **we worked night and day**

"we worked during the night and during the day." Here "night" and "day" are a merism and they mean

"all the time." Alternate translation: "we worked all the time"

### **in labor and toil**

Paul emphasizes how hard his circumstances were. The words "difficult labor" imply that Paul and his companions did work that requires great effort. The word "hardship" implies they endured pain and suffering. Alternate translation: "in very difficult circumstances"

## 2 Thessalonians 3:9

### **We did this not because we have no authority, but we did this**

Paul uses a double negative to correct a misunderstanding that his readers may have had. It can be stated positively. Alternate translation: "Even though we have authority, we did this"

## 2 Thessalonians 3:10

### **The one who is unwilling to labor must not eat**

This can be stated in positive form. Alternate translation: "Only the one who is willing to work should eat" or "Only people who are willing to work should eat"

## 2 Thessalonians 3:11

### **you are idle**

"live a lazy life"

### **but busybodies**

Busybodies are people who interfere in the affairs of others without being asked to help.

## 2 Thessalonians 3:12

### **with quietness**

"in a quiet, peaceful, and mild manner." Paul exhorts the meddlers to stop getting involved in other people's affairs.

### **eat their own bread**

Bread here is a synecdoche for any kind of food. See how "bread" is translated in [2 Thessalonians 3:8]

## 2 Thessalonians 3:13

### **But**

Paul uses this word to contrast the lazy believers with the hardworking believers.

### **you, brothers**

The word "you" refers to all the Thessalonian believers.

### **brothers**

Here "brothers" means fellow Christians, including both men and women. Alternate translation: "brothers and sisters"

**2 Thessalonians 3:14**

**if anyone does not obey our word**  
"if anyone does not obey our instructions"

**take note of him**  
Notice who he is. Alternate translation: "publicly identify that person"

**2 Thessalonians 3:15**

**General Information:**  
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**2 Thessalonians 3:16**

**General Information:**  
Paul makes closing remarks to the believers at Thessalonica.

**may the Lord of peace himself give you**  
You can make explicit that this is Paul's prayer for the Thessalonians. Alternate translation: "I pray that the Lord of peace himself gives you"

**the Lord of peace himself**  
Here "himself" emphasizes that the Lord will personally give peace to believers.

**2 Thessalonians 3:17**

**I, Paul, write this with my own hand**  
Paul makes it clear that this letter is from him and is not a forgery.

**2 Thessalonians 3:18**

**General Information:**  
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## Book: 1 Timothy

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### 1 Timothy

#### Chapter 1

<sup>1</sup> Paul, an apostle of Christ Jesus according to the commandment of God our Savior and Christ Jesus our hope,

<sup>2</sup> to Timothy, a true son in the faith: Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

<sup>3</sup> As I urged you to do when I was leaving for Macedonia, remain in Ephesus so that you can command certain people not to teach a different doctrine. <sup>4</sup> Neither should they pay attention to stories and endless genealogies. These promote arguments rather than the plan of God, which is by faith. <sup>5</sup> Now the goal of the commandment is love from a pure heart, from a good conscience, and from a sincere faith. <sup>6</sup> Some people have gone astray from these things and have turned to worthless talk. <sup>7</sup> They want to be teachers of the law, but they do not understand what they are saying or what they so confidently affirm. <sup>8</sup> But we know that the law is good if one uses it lawfully. <sup>9</sup> We know this, that law is not set in place for a righteous man, but for lawless and rebellious people, for ungodly people and sinners, and for those who are unholy and profane, for those who kill their fathers and mothers, for murderers, <sup>10</sup> for sexually immoral people, for those who practice homosexuality, for those who kidnap people for slaves, for liars, for false witnesses, and for whatever else is opposed to truthful teaching. <sup>11</sup> This instruction is according to the glorious gospel of the blessed God with which I have been entrusted.

<sup>12</sup> I thank Christ Jesus our Lord. He strengthened me, for he considered me faithful, and he appointed me to service. <sup>13</sup> I was a blasphemer, a persecutor, and a violent man. But I received mercy because I acted ignorantly in unbelief. <sup>14</sup> And the grace of our Lord overflowed with the faith and the love that is in Christ Jesus. <sup>15</sup> This message is reliable and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. <sup>16</sup> But for this reason I was given mercy, so that in me, the chief, Christ Jesus might demonstrate all patience. He did this as an example for those who would believe in him for eternal life. <sup>17</sup> Now to the king of the ages, the immortal, invisible, the only God, be honor and glory forever and ever. Amen.

<sup>18</sup> I am placing this command before you, Timothy, my child, in accordance with the prophecies previously made about you, that you might fight the good fight, <sup>19</sup> holding faith and a good conscience. By rejecting this, some have shipwrecked their faith. <sup>20</sup> Such are Hymenaeus and Alexander, whom I delivered over to Satan so that they may be taught not to blaspheme.

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#### 1 Timothy 1 General Notes

##### Structure and formatting

Paul formally introduces this letter in verses 1-2. Writers often began letters in this way in the ancient Near East.

##### Special concepts in this chapter

###### Spiritual children

In this chapter, Paul calls Timothy a "son" and his "child." Paul disciplined Timothy as a Christian and a church leader. Paul may also have led him to believe in Christ. Therefore, Paul called Timothy his "son in the faith."

###### Genealogies

Genealogies are lists that record a person's ancestors or descendants. Jews used genealogies to choose the right man to become king. They did this because only a son of a king could normally become king.

They also showed from what tribe and family they came. For example, priests came from the tribe of Levi and the family of Aaron. Most important people had records of their genealogies.

## Important figures of speech in this chapter

### Play on words

The phrase "the law is good if one uses it lawfully" ([1 Timothy 1:8](#)) is a play on words. The English words "law" and "lawfully" come from the same root, and they translate words that come from the same root in the original language, so it would be well to translate the clause so as to preserve this word play.

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## 1 Timothy 1:1

### General Information:

In this book, unless otherwise noted, the word "our" refers to Paul and Timothy

### Paul, an apostle

"I, Paul, wrote this letter. I am an apostle." Your language may have a particular way of introducing the author of a letter. Immediately after introducing the writer, you may want to indicate to whom the letter was written, as in the UDB.

### according to the commandment of

"by the command of" or "by the authority of"

### God our Savior

"God who saves us"

### Christ Jesus our hope

Here "our hope" refers to the person in whom we have confidence. Alternate translation: "Christ Jesus, who is the one in whom we have confidence" or "Christ Jesus, whom we trust"

## 1 Timothy 1:2

### true son in the faith

Paul speaks of his close relationship to Timothy as though they were father and son. This shows Paul's sincere love and approval of Timothy. It is also likely that Timothy was converted to Christ by Paul, and so this is why Paul considers him like his own child. Alternate translation: "who is truly like a son to me"

### Grace, mercy, and peace

"May grace, mercy, and peace be yours," or "May you experience kindness, mercy, and peace"

### God the Father and

"God, who is our Father, and." Here "Father" is an important title for God.

### Christ Jesus our Lord

"Christ Jesus, who is our Lord"

## 1 Timothy 1:3

### General Information:

The word "you" in this letter is singular and refers to Timothy.

### Connecting Statement:

Paul encourages Timothy to reject the wrong use of the law and instead to use good teaching from God.

### As I urged you

"As I pleaded with you" or "As I asked you very strongly"

### remain in Ephesus

"wait for me there in the city of Ephesus"

### a different doctrine

The implied information can be stated explicitly. Alternate translation: "a different doctrine from what we teach"

## 1 Timothy 1:4

### Neither should they pay attention

"And I also want you to command them not to pay attention"

### to stories

These may have been stories about their ancestors.

### endless genealogies

With the word "endless" Paul uses exaggeration to emphasize that the genealogies are very long.

### genealogies

the written or verbal record of a person's parents and ancestors

### These promote arguments

"These make people angrily disagree." The people debated about stories and genealogies about which no one could know the truth for certain.

### rather than the plan of God, which is by faith

Possible meanings are 1) "rather than helping people to understand God's plan to save us, which we learn by faith" or 2) "rather than helping us to do God's work, which we do by faith."

## 1 Timothy 1:5

### Now

This word is used here to mark a break in the main teaching. Here Paul explains the purpose of what he is commanding Timothy.

**the commandment**

Here this does not mean the Old Testament or the Ten Commandments but rather the instructions that Paul gives in 1 Timothy 1:3 and 1 Timothy 1:4.

**is love**

Possible meanings are 1) "is to love God" or 2) "is to love people."

**from a pure heart**

Here "pure" means the person does not have hidden motives to do wrong. Here "heart" refers to a person's mind and thoughts. Alternate translation: "from a mind that is honest"

**good conscience**

"a conscience that chooses right instead wrong"

**sincere faith**

"genuine faith" or "a faith without hypocrisy"

**1 Timothy 1:6**

**have gone astray from these things**

Paul speaks of people who no longer try to "love from a pure heart, from a good conscience, and from a sincere faith"

**turned to worthless talk**

"begun to have useless discussions"

**1 Timothy 1:7**

**teachers of the law**

Here "law" refers to the law of Moses.

**but they do not understand**

"even though they do not understand" or "and yet they do not understand"

**what they so confidently affirm**

"what they so confidently state is true"

**1 Timothy 1:8**

**we know that the law is good**

"we understand that the law is useful" or "we understand that the law is beneficial"

**if one uses it lawfully**

"if a person uses it correctly" or "if a person uses it the way God intended"

**1 Timothy 1:9**

**We know this**

"Because we realize this" or "We also know this"

**that law is not set in place for a righteous man**

This can be stated in active form. Alternate translation: "that God did not set the law in place for the righteous man"

**a righteous man**

Here "man" includes both male and female. Alternate translation: "a righteous person" or "a good person"

**1 Timothy 1:10**

**sexually immoral people**

This refers to anyone who sleeps with someone to whom they are not married.

**homosexuality**

"sexual activity with other members of the same sex." The Greek word specifies males, but it probably is intended here to include females as well.

**those who kidnap people for slaves**

"those who kidnap people to sell as slaves" or "those who take people to sell as slaves"

**whatever else is opposed to truthful teaching**

The Greek has "healthy" but that term is a figure for "truthful" here. It is a dead metaphor for true, trustworthy, and morally good. Alternate translation: "whatever other things people do that we teach is wrong"

**1 Timothy 1:11**

**the glorious gospel of the blessed God**

"the gospel about the glory that belongs to the blessed God" or "the gospel of the glorious and blessed God"

**with which I have been entrusted**

This can be stated in active form. Alternate translation: "which God has given me and made me responsible for"

**1 Timothy 1:12**

**he considered me faithful**

"he considered me trustworthy" or "he regarded me as reliable"

**he appointed me to service**

"he assigned me to serve him" or "he appointed me as his servant"

**1 Timothy 1:13**

**Connecting Statement:**

Paul begins to tell how he acted in the past.

**I was a blasphemer**

"I was a person who spoke evil against Christ." Paul is referring to his character before he was a Christian.

**a persecutor**

"a person who persecuted those who believed in Christ"

**a violent man**

"a person who was cruel to other people" or "a person who believed I had the right to hurt others"

**But I received mercy because I acted ignorantly in unbelief**

"But because I did not believe in Jesus, and I did not know what I was doing, I received mercy from Jesus"

**I received mercy**

"Jesus showed me mercy" or "Jesus had mercy on me"

**1 Timothy 1:14**

**the grace of our Lord overflowed**

Paul speaks of God's grace as if it were a liquid that could fill a container and spill out of the top when the container is full. Alternate translation: "God showed me much grace"

**overflowed with the faith and the love that is in Christ Jesus**

This is the result of God showing much grace to Paul. Alternate translation: "overflowed, which caused me to trust in Christ Jesus and love him"

**that is in Christ Jesus**

This speaks about Jesus as if he were a container that holds a liquid. Here "in Christ Jesus" refers to having a relationship with Jesus. Alternate translation: "that Christ Jesus enables me to give to God because I am united to him"

**1 Timothy 1:15**

**This message is reliable**

"This statement is true"

**worthy of all acceptance**

"we should receive it without any doubt" or "deserves for us to accept it with full confidence"

**sinners, of whom I am chief**

"sinners, of whom I am the chief sinner" or "sinners, of whom I am the worst." Paul is saying that he has sinned more than any other sinner, not that he has been the leader of a group of sinners.

**1 Timothy 1:16**

**I was given mercy**

This can be stated in active form. Alternate translation: "God showed me mercy" or "I obtained mercy from God"

**the chief**

"the chief sinner" or "the worst sinner." Paul is saying that he has sinned more than any other sinner, not that he has been the leader of a group of sinners. See how you translated this in 1 Timothy 1:15.

**1 Timothy 1:17**

**Now ... Amen**

The word "Now" is used here to mark a break in the main teaching. Here Paul praises God.

**the king of the ages**

"the eternal king" or "the chief ruler forever"

**Now to the king of the ages, the immortal, invisible, the only God, be honor and glory forever and ever**

The abstract nouns "honor" and "glory" can be stated as verbs. Alternate translation: "Now may people forever honor and glorify the king of the ages, who is immortal, invisible, and the only God"

**1 Timothy 1:18**

**Connecting Statement:**

Paul begins to encourage Timothy to trust God.

**I am placing this command before you**

Paul speaks of his instructions as if he could physically put them in front of Timothy. Alternate translation: "I am entrusting you with this command" or "This is what I am commanding you"

**my child**

Paul speaks of his close relationship to Timothy as though Paul is the father and Timothy is the child. It is also likely that Timothy was converted to Christ by Paul, and so this is why Paul considered him like his own child. Alternate translation: "who is truly like my child"

**in accordance with the prophecies previously made about you**

This can be stated in active form. Alternate translation: "in agreement with what other believers prophesied about you"

**fight the good fight**

Paul speaks about Timothy working for the Lord as if he were a soldier fighting a battle. Alternate translation: "continue to work hard for the Lord"

**1 Timothy 1:19**

**a good conscience**

"a conscience that chooses right instead wrong." See how you translated this in 1 Timothy 1:5.

**some have shipwrecked their faith**

Paul speaks of these people's faith as if it were a ship that could be wrecked at sea. He means that they have ruined their faith and no longer believe in

Jesus. You should use this or a similar metaphor if it will be understood in the project language.

**1 Timothy 1:20**

**Hymenaeus ... Alexander**

These are names of men.

**whom I delivered over to Satan**

Paul has cast the men out of the community, so Satan now has power over them and can harm them.

**they may be taught**

This can be stated in active form. Alternate translation: "God may teach them"

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## Chapter 2

<sup>1</sup> Therefore, first of all, I urge that humble requests, prayers, petitions, and thanksgivings be made for all people, <sup>2</sup> for kings and all who are in authority, in order that we may live a peaceful and quiet life in all godliness and dignity. <sup>3</sup> This is good and acceptable before God our Savior. <sup>4</sup> He desires all people to be saved and to come to the knowledge of the truth. <sup>5</sup> For there is one God, and there is one mediator for God and man, the man Christ Jesus. <sup>6</sup> He gave himself as a ransom for all, as the testimony at the right time. <sup>7</sup> For this purpose I was appointed a herald and an apostle—I am telling the truth, I am not lying—and a teacher of the Gentiles in faith and truth.

<sup>8</sup> Therefore, I want men in every place to pray and to lift up holy hands without anger or arguing. <sup>9</sup> In the same way, the women are to dress with proper clothing, with modesty and self-control, not with braided hair or gold or pearls or expensive clothing, <sup>10</sup> but with what is proper for women who proclaim godliness through good works. <sup>11</sup> A woman should learn in silence and with all submission. <sup>12</sup> I do not permit a woman to teach or to exercise authority over a man, but to live in quietness. <sup>13</sup> For Adam was formed first, then Eve. <sup>14</sup> Adam was not deceived, but the woman was deceived and became a transgressor. <sup>15</sup> However, she will be saved through bearing children, if they continue in faith and love and sanctification with self-control.

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### 1 Timothy 2 General Notes

#### Special concepts in this chapter

##### Peace

Paul encourages Christians to pray for everyone. They should pray for rulers so that Christians can live peacefully, in a godly and dignified way.

##### Women in the church

Scholars are divided over how to understand this passage in its historical and cultural context. Some scholars believe men and women are perfectly equal in all things. Other scholars believe God created men and women to serve in distinctly different roles in marriage and the church. Translators should be careful not to let how they understand this issue affect how they translate this passage.

#### Other possible translation difficulties in this chapter

##### "Prayers, intercessions, and thanksgivings"

These terms overlap each other in what they mean. It is not necessary to view them as distinct categories.

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#### 1 Timothy 2:1

##### Connecting Statement:

Paul encourages Timothy to pray for all people.

##### first of all

"most importantly" or "before anything else"

##### I urge that humble requests, prayers, petitions, and thanksgivings be made

This can be stated in active form. Alternate translation: "I urge all believers to make requests, prayers, intercessions, and thanksgiving to God"

##### I urge

"I plead" or "I ask"

#### 1 Timothy 2:2

##### a peaceful and quiet life

Here "peaceful" and "quiet" mean the same thing. Paul wants all believers to be able to live calm lives without trouble from the authorities.

##### in all godliness and dignity

"that honors God and that other people will respect"

#### 1 Timothy 2:3

##### General Information:

This page has intentionally been left blank.

### 1 Timothy 2:4

**He desires all people to be saved and to come to the knowledge of the truth**

This can be stated in active form. Alternate translation: "God desires to save all people and for them to come to the knowledge of the truth"

**to come to the knowledge of the truth**

Paul speaks of learning the truth about God as if it were a place to which people could go. Alternate translation: "to know and accept what is true"

### 1 Timothy 2:5

**one mediator for God and man**

A mediator is a person who helps negotiate a peaceful settlement between two parties who disagree with each other. Here Jesus helps sinners enter into a peaceful relationship with God.

### 1 Timothy 2:6

**gave himself**

"died willingly"

**as a ransom**

"as a price of freedom" or "as a payment to obtain freedom"

**as the testimony at the right time**

It can be made explicit that this was the testimony that God wants to save all people. Alternate translation: "as the proof at the right time that God wants to save all people"

**at the right time**

This means that this was the time that God had chosen.

### 1 Timothy 2:7

**For this purpose**

"For this" or "For this reason"

**I was appointed a herald and an apostle**

This can be stated in active form. Alternate translation: "Christ appointed me to be a herald and an apostle" or "Christ made me a preacher and an apostle"

**a herald**

"an official messenger." A herald is an official messenger who is sent to bring news.

**I am telling the truth, I am not lying**

With these two comments Paul emphasizes that he is telling the truth when he says that he was appointed to be a herald, an apostle, and a teacher. Some translators may prefer to put these comments at the end of the verse.

**in faith and truth**

This probably refers to what Paul was to teach about. He may be using "faith" and "truth" to express one idea. Alternate translation: "about the message of faith and truth" or "about the true faith"

### 1 Timothy 2:8

**Connecting Statement:**

Paul finishes his instructions on prayer and then gives some special instructions for women.

**I want men in every place to pray and to lift up holy hands**

Here "holy hands" is a metonym for a holy person. Alternate translation: "I want holy men in every place to lift up their hands and pray"

**men in every place**

"the males in all places" or "the males everywhere." Here the word "men" refers specifically to males.

**lift up holy hands**

It was a normal posture for people to raise their hands while praying.

### 1 Timothy 2:9

**with modesty and self-control**

Both of these words mean basically the same thing. Paul is emphasizing that women should wear clothes that are appropriate and do not attract improper attention from men.

**not with braided hair**

During Paul's time, many Roman women braided their hair to make themselves attractive. Braiding is only one way a woman can give undue attention to her hair. If braided hair is unknown, it can be stated in a more general way. Alternate translation: "not having fancy hairstyles" or "not having elaborate hairstyles that attract attention"

**pearls**

These are beautiful and valuable white balls that people use as jewelry. They are formed inside the shell of a certain kind of small animal that lives in the ocean.

### 1 Timothy 2:10

**General Information:**

Possible meanings of this verse are 1) the words "through good works" tell how the women Paul is talking about "proclaim godliness" or 2) those words tell how women are to "dress," a metaphor that refers to what people are to see and think about when they look at the women to whom Paul is writing. Alternate translation: "but with good works, as is proper for women who proclaim godliness"

**who proclaim godliness through good works**

"who want to show that they honor God by doing good deeds"

**1 Timothy 2:11**

**in silence**

"in quietness"

**and with all submission**

"and submit to what is taught"

**1 Timothy 2:12**

**I do not permit a woman**

"I do not allow a woman"

**1 Timothy 2:13**

**Adam was formed first**

This can be stated in active form. Alternate translation: "Adam is the one God formed first" or "God created Adam first"

**then Eve**

The understood information can be stated clearly. Alternate translation: "and then God formed Eve" or "and then God created Eve"

**1 Timothy 2:14**

**Adam was not deceived**

This can be stated in active form. Alternate translation: "And Adam was not the one whom the serpent deceived"

**but the woman was deceived and became a transgressor**

This can be stated in active form. Alternate translation: "but it was the woman who disobeyed God when the serpent deceived her"

**1 Timothy 2:15**

**she will be saved through bearing children**

Here "she" refers to women in general. Possible meanings are 1) God will keep women physically safe as they give birth to children, or 2) God will save women from their sins through their role as child bearers.

**she will be saved**

This can be stated in active form. Alternate translation: "God will save her" or "God will save women"

**if they continue**

"if they remain" or "if they continue living." Here "they" refers to women.

**in faith and love and sanctification**

The abstract nouns here can be translated with verbal phrases. Alternate translation: "in trusting Jesus and loving others and living a holy life"

**with self-control**

Other possible meanings are 1) "with good judgment" or 2) "with modesty."

## Chapter 3

<sup>1</sup> This saying is trustworthy: If someone desires to be an overseer, he desires a good work. <sup>2</sup> Therefore the overseer must have a good reputation. He must be a husband of one wife. He must be moderate, sensible, orderly, and hospitable. He must be able to teach. <sup>3</sup> He must not be addicted to wine, not a brawler, but instead, gentle, peaceful. He must not be a lover of money. <sup>4</sup> He should manage his own household well, and he should make sure his children obey and respect him in every way. <sup>5</sup> For if a man does not know how to manage his own household, how will he care for a church of God? <sup>6</sup> He should not be a new convert, so that he does not swell with pride and might fall into condemnation as the devil. <sup>7</sup> He must also have a good reputation with those outside, so that he does not fall into disgrace and the trap of the devil. <sup>8</sup> In the same way, deacons should be dignified, not double-talkers. They should not drink too much wine or be greedy. <sup>9</sup> They should keep the mystery of the faith with a clean conscience. <sup>10</sup> They should also be approved first, and then they should serve because they are blameless. <sup>11</sup> In the same way, their wives should be dignified, not slanderers, but sober and faithful in all things. <sup>12</sup> Deacons must be husbands of one wife. They must manage well their children and household. <sup>13</sup> For those who have served well acquire for themselves a good standing and great confidence in the faith that is in Christ Jesus.

<sup>14</sup> As I write these things to you, I hope to come to you soon. <sup>15</sup> But if I delay, I am writing so that you may know how to conduct yourself in the household of God, which is the church of the living God, the pillar and support of the truth. <sup>16</sup> We all agree that the mystery of godliness is great:

"He was revealed in the flesh,  
was vindicated by the Spirit,  
was seen by angels,  
was proclaimed among nations,  
was believed on in the world,  
and was taken up in glory."

### 1 Timothy 3 General Notes

#### Structure and formatting

[1 Timothy 3:16](#) was probably a song, poem, or creed the early church used to list important doctrines that believers all shared.

#### Special concepts in this chapter

##### Overseers and deacons

The church has used different titles for church leaders. Some titles include elder, pastor, and bishop. The word "overseer" reflects the meaning of the original language in verses 1-2. Paul writes about "deacons" in verses 8 and 12 as another kind of church leader.

#### Other possible translation difficulties in this chapter

##### Character qualities

This chapter lists several qualities that a man must have if he is to be an overseer or deacon in the church.

#### 1 Timothy 3:1

##### Connecting Statement:

Paul gives some special instructions on how the overseers of the church should act and be.

##### a good work

"an honorable task"

#### 1 Timothy 3:2

##### husband of one wife

An overseer must have only one wife. It is unclear if this excludes men who have been previously widowed or divorced, or never married.

**He must be moderate, sensible, orderly, and hospitable**  
"He must not do anything to excess, must be reasonable and behave well, and must be friendly to strangers"

### 1 Timothy 3:3

**He must not be addicted to wine, not a brawler, but instead, gentle, peaceful**  
"He must neither drink too much alcohol nor like to fight and argue, but instead he must be gentle and peaceful"

**a lover of money**  
"greedy for money"

### 1 Timothy 3:4

**He should manage**  
"He should lead" or "He should take care of"

**he should make sure his children obey and respect him in every way**  
Possible meanings are 1) the overseer's children should obey and show respect to their father or 2) the overseer's children should show respect to everyone or 3) the overseer should show respect to those in his household as he leads them.

### 1 Timothy 3:5

**For if a man does not know how to manage**  
"For when a man cannot manage"

**how will he care for a church of God?**  
Paul uses a question to teach Timothy. Alternate translation: "he cannot take care of a church of God." or "he will not be able to lead a church of God."

**a church of God**  
Here "church" refers to a local group of God's people. Alternate translation: "a group of God's people" or "the believers over whom he is in charge"

### 1 Timothy 3:6

**He should not be a new convert**  
"He should not be a new believer" or "He must be a mature believer"

**fall into condemnation as the devil**  
Paul speaks of a person being condemned for having done wrong as if he were falling into a hole. Alternate translation: "have God condemn him as he condemned the devil"

### 1 Timothy 3:7

**those outside**  
"those outside of the church." Paul speaks of the church as though it were a place, and of

unbelievers as though they were physically outside of it. Alternate translation: "those who are not Christians"

**he does not fall into disgrace and the trap of the devil**  
Paul speaks of disgrace and the devil causing someone to sin as if they were a hole or a trap into which a person falls. Here "fall into" means to experience. Alternate translation: "nothing causes him shame before the unbelievers and so that the devil does not cause him to sin"

### 1 Timothy 3:8

**Connecting Statement:**  
Paul gives some special instructions on how the deacons of the church and their wives should act and be.

**In the same way, deacons**  
"Deacons, like overseers,"

**should be dignified, not double-talkers**  
Paul speaks about some people as if they were "double-talkers" who could say two things at once. He is talking about people who say one thing but mean something else. Alternate translation: "should act properly and mean what they say"

### 1 Timothy 3:9

**They should keep the mystery of the faith with a clean conscience**  
"They must continue to believe, with a clean conscience, the true message God has revealed to us." This refers to a truth that had existed for some time but that God was showing to them at that moment. Paul speaks of true teaching about God as if it were an object that a person could keep with himself.

**the mystery of the faith**  
This can be stated in active form. Alternate translation: "the truth of the faith that God revealed"

**faith with a clean conscience**  
Paul speaks of a person's knowledge that he has done no wrong as if that knowledge or conscience were clean. Alternate translation: "faith, knowing they have tried their hardest to do what is right"

### 1 Timothy 3:10

**They should also be approved first**  
This can be stated in active form. Alternate translation: "Other believers should approve of them first" or "They should prove themselves first"

**be approved**  
This means other believers should evaluate those who want to be a deacon and determine if they are fit to serve in the church.

### 1 Timothy 3:11

#### **In the same way, their wives**

Possible meanings of "their wives" are 1) the wives of deacons or 2) female deacons or 3) women in general.

#### **be dignified**

"act properly" or "be worthy of respect"

#### **should be dignified, not slanderers, but sober and faithful**

"should be dignified; they should not speak evil about other people, and they should not do anything to excess; rather, they should be faithful"

#### **sober**

"moderate." See how you translated "moderate" in 1 Timothy 3:2.

### 1 Timothy 3:12

#### **husbands of one wife**

A man must have only one wife. It is unclear if this excludes men who have been previously widowed, divorced, or never married. See how you translated this in 1 Timothy 3:2.

#### **manage well their children and household**

"properly take care of and lead their children and others who live in their homes"

### 1 Timothy 3:13

#### **For those**

"For those deacons" or "For these church leaders"

#### **acquire for themselves**

"receive for themselves" or "gain for themselves"

#### **a good standing**

The implied meaning may be stated explicitly. Alternate translation: "a good reputation among other believers"

#### **great confidence in the faith that is in Christ Jesus**

Possible meanings are 1) they will trust in Jesus with even more confidence or 2) they will speak confidently to other people about their faith in Jesus.

### 1 Timothy 3:14

#### **Connecting Statement:**

Paul tells Timothy the reason he wrote to him and then describes Christ's godliness.

#### **I hope to come to you soon**

Paul expected that his desire to visit them soon would happen. Alternate translation: "I expect to come to you soon"

### 1 Timothy 3:15

#### **But if I delay**

"But in case I cannot go there soon" or "But if something prevents me from being there soon"

#### **so that you may know how to conduct yourself in the household of God**

Paul speaks of the group of believers as if they were a family. Possible meanings are 1) Paul is referring only to Timothy's behavior in the church. Or 2) Paul is referring to believers in general. Alternate translation: "so that you all may know how to conduct yourselves as members of God's family"

#### **household of God, which is the church of the living God**

This phrase gives us information about "the household of God" rather than making a distinction between a household of God which is the church and one that is not the church. This can be stated as a new sentence. Alternate translation: "household of God. Those who belong to the family of God are the community of believers in the living God"

#### **which is the church of the living God, the pillar and support of the truth**

Paul speaks of the believers bearing witness to the truth about Christ as if they were a pillar and a base supporting a building. This can be stated as a new sentence. Alternate translation: "which is the church of the living God. And, by keeping and teaching God's truth, these members of the church support the truth just as a pillar and base support a building"

#### **the living God**

Here this expression may be speaking of God as the one who gives life to all, as in the UDB.

### 1 Timothy 3:16

#### **We all agree**

"No one can deny"

#### **that the mystery of godliness is great**

"that the truth that God has revealed is great"

#### **He was revealed ... up in glory**

This is most likely a song or poem that Paul is quoting. If your language has a way of indicating that this is poetry you could use it here. If not, you could translate this as regular prose rather than poetry.

#### **He was revealed**

Some modern translations read, "God was revealed" or "God appeared." If Paul is quoting a song or poem, the word "he" refers to Jesus Christ. If he is not quoting, the word "he" could refer to either God or Jesus Christ.

**in the flesh**

Paul uses "flesh" here to mean a human being.  
Alternate translation: "as a true human being"

**was vindicated by the Spirit**

This can be stated in active form. Alternate translation: "the Holy Spirit confirmed that he was who he said he was"

**was seen by angels**

This can be stated in active form. Alternate translation: "the angels saw him"

**was proclaimed among nations**

This can be stated in active form. Alternate translation: "people in many nations told others about him"

**was believed on in the world**

This can be stated in active form. Alternate translation: "people in many parts of the world believed in him"

**was taken up in glory**

This can be stated in active form. Alternate translation: "God the Father took him up to heaven in glory"

**in glory**

This means he received power from God the Father and he is worthy of honor.

## Chapter 4

<sup>1</sup> Now the Spirit clearly says that in later times some people will leave the faith and pay attention to deceitful spirits and the teachings of demons <sup>2</sup> by the hypocrisy of liars, their own consciences having been seared. <sup>3</sup> They will forbid people to marry and require them to abstain from foods that God created to be received with thanksgiving by those who believe and know the truth. <sup>4</sup> For every creation of God is good, and nothing received with thanksgiving is to be rejected. <sup>5</sup> For it is sanctified by the word of God and prayer.

<sup>6</sup> If you place these things before the brothers, you will be a good servant of Jesus Christ. For you are being nourished by the words of faith and by the good teaching that you have followed. <sup>7</sup> But reject profane stories loved by old women. Instead, train yourself in godliness. <sup>8</sup> For bodily training is a little useful, but godliness is useful for all things. It holds promise for this life now and the life to come. <sup>9</sup> This message is trustworthy and worthy of full acceptance. <sup>10</sup> For it is for this that we labor and struggle. For we hope in the living God, who is the Savior of all people, but especially of believers. <sup>11</sup> Instruct the people and teach these things. <sup>12</sup> Let no one despise your youth, but be an example for the believers in speech, conduct, love, faithfulness, and purity. <sup>13</sup> Until I come, attend to the reading, to the exhortation, and to the teaching. <sup>14</sup> Do not neglect the gift that is in you, which was given to you through prophecy, with the laying on of the hands of the elders. <sup>15</sup> Care for these things. Be in them, so that your progress may be evident to all people. <sup>16</sup> Give careful attention to yourself and to the teaching. Continue in these things. For by doing so, you will save yourself and those who listen to you.

### 1 Timothy 4 General Notes

#### Structure and formatting

1 Timothy 4:1 is a prophecy. (See: prophet)

#### Other possible translation difficulties in this chapter

##### Later times

This is another way of referring to the last days. (See: lastday)

#### 1 Timothy 4:1

##### Connecting Statement:

Paul tells Timothy what the Spirit says will happen and encourages him in what he should teach.

##### Now

This word is used here to mark a break in the main teaching. Here Paul starts to tell a new part of the teaching.

##### in later times

These words could refer to 1) a time after Paul dies or 2) a later time in Paul's own life.

##### leave the faith

Paul speaks of people ceasing to trust in Christ as if they were physically leaving a place or an object. Alternate translation: "stop trusting in Jesus"

##### and pay attention

"and give attention" or "because they are paying attention"

##### deceitful spirits and the teachings of demons

"spirits who trick people and the things that demons teach"

#### 1 Timothy 4:2

##### by the hypocrisy of liars

This can be stated as a separate sentence if verse 1 is ended with a period. Alternate translation: "They will learn these things by the hypocrisy of liars" or "They will learn these things from hypocritical liars"

##### their own consciences having been seared

Possible meanings are 1) Paul is speaking of people who can no longer tell that they are doing wrong as if their minds were ruined. He speaks of their minds being ruined as if their minds were skin that someone had burned with a hot iron. Or 2) Paul is speaking of these people as if Satan had put a mark on them with a hot iron to indicate that they belong to him.

**seared**

touched with a hot object until it burns brown or black

**1 Timothy 4:3**

**They will**

"These people will"

**forbid people to marry**

It is implied that they will forbid believers to marry. Alternate translation: "forbid believers to marry"

**require them to abstain from foods**

It is implied that they will forbid only certain foods. Alternate translation: "they will not allow people to eat certain foods"

**1 Timothy 4:4**

**For every creation of God is good**

This can be stated in active form. Alternate translation: "everything that God has created is good"

**nothing received with thanksgiving is to be rejected**

This can be stated in active form. Alternate translation: "we should not refuse anything for which we give thanks to God" or "everything that we eat with thanksgiving is acceptable"

**1 Timothy 4:5**

**it is sanctified by the word of God and prayer**

Here "word of God" and "prayer" are used together to express one idea. The prayer is in agreement with the truth that God has revealed. Alternate translation: "it is dedicated for God's use by praying in agreement with his word"

**it is sanctified**

This can be stated in active form. Alternate translation: "we sanctify it" or "we have set it apart"

**word of God**

Here "word" refers to God's message or what he has revealed.

**1 Timothy 4:6**

**If you place these things before the brothers**

Paul speaks of his instructions as if they were objects that could be physically presented to the believers. Here, to place before means to instruct or to remind. Alternate translation: "If you help the believers remember these things"

**these things**

This refers to the teaching that started in 1 Timothy 3:16.

**the brothers**

This refers to all believers whether male or female.

**you are being nourished by the words of faith and by the good teaching that you have followed**

Paul speaks of God's word and its teaching as if it could physically feed Timothy and make him strong. This can be stated in active form. Alternate translation: "the words of faith and the good teaching that you have followed are causing you to trust more strongly in Christ"

**words of faith**

"words that cause people to believe"

**1 Timothy 4:7**

**profane stories loved by old women**

"ungodly stories and old wives' tales." "Profane" here refers to stories that purposely dishonor God. Translate "stories" as you did in 1 Timothy 1:4.

**loved by old women**

This is probably an expression that means "silly" or "absurd." Paul is not purposely insulting women in his reference to "old women." Instead, he and his audience knew that men die younger than women, so there are more women than men whose minds have become feeble due to old age.

**train yourself in godliness**

"train yourself to honor God" or "train yourself to act in ways that please God"

**1 Timothy 4:8**

**bodily training**

"physical exercise"

**holds promise for this life**

"is beneficial to this life"

**1 Timothy 4:9**

**worthy of full acceptance**

"worthy of your complete belief" or "worthy of your full trust"

**1 Timothy 4:10**

**For it is for this**

"This is the reason"

**labor and struggle**

The word "labor" here refers to working very hard, and "struggle" is a metaphor for dealing with difficulties and dangers.

**For we hope in the living God ... believers**

Paul and his fellow workers confidently expect that God will do all that he has promised to do. Alternate translation: "For we confidently expect that the living God... believers, will do what he promised to

do" or "For we fully trust in the living God ... believers"

**the living God**

Possible meanings are 1) "the God who is alive," as opposed to idols, who are not alive, or 2) "God, who acts," as opposed to idols that do nothing, or 3) "God, who gives life to all living beings."

**but especially of believers**

The ellipsis can be filled in. Alternate translation: "but he is especially the Savior of those people who believe"

**1 Timothy 4:11**

**Instruct the people and teach these things**

"Command and teach these things" or "Instruct and teach these things I just mentioned"

**1 Timothy 4:12**

**Let no one despise your youth**

"Do not let anyone consider you less important because you are young"

**in speech, conduct, love, faithfulness, and purity**

Paul wanted Timothy to be an example in these things. Alternate translation: "by speaking and doing what is right, by loving others, and by being faithful and pure"

**1 Timothy 4:13**

**attend to the reading, to the exhortation, and to the teaching**

The words "reading," "exhortation," and "teaching" can be translated with verbal phrases. The implied information can also be supplied in translation. Alternate translation: "continue reading the scripture to the people, exhorting the people, and teaching the people"

**1 Timothy 4:14**

**Do not neglect the gift that is in you**

Paul speaks of Timothy as if he were a container that could hold God's gifts. This can be stated in

positive form. Alternate translation: "Do not neglect your spiritual gift"

**Do not neglect**

This can be stated in positive form. Alternate translation: "Be sure to use"

**which was given to you through prophecy**

This can be stated in active form. Alternate translation: "which you received when leaders of the church spoke God's word"

**laying on of the hands of the elders**

This was a ceremony in which the church leaders put their hands on Timothy and prayed that God would enable him to do the work he had commanded him to do.

**1 Timothy 4:15**

**Care for these things. Be in them**

Paul speaks of God's gifts to Timothy as if he could physically be in them. Alternate translation: "Do all these things and live according to them"

**so that your progress may be evident to all people**

Paul speaks of Timothy's increasing ability to serve God as if it were a physical object that others could look at. Alternate translation: "so other people will know that you are serving God better and better"

**1 Timothy 4:16**

**Give careful attention to yourself and to the teaching**

"Conduct yourself carefully and give attention to the teaching" or "Control your own behavior and give attention to the teaching"

**Continue in these things**

"Continue to do these things"

**you will save yourself and those who listen to you**

Possible meanings are 1) Timothy will save himself and those who hear him from God's judgment or 2) Timothy will save himself and those who hear him from the influence of false teachers.

## Chapter 5

<sup>1</sup> Do not rebuke an older man. Instead, exhort him as if he were a father. Exhort younger men as brothers, <sup>2</sup> older women as mothers, and younger women as sisters, in all purity. <sup>3</sup> Honor widows, the real widows. <sup>4</sup> But if a widow has children or grandchildren, let them first learn to show honor in their own household. Let them repay their parents, because this is pleasing to God. <sup>5</sup> But she who is a real widow, who is left all alone, has set her hope in God and continues in offering earnest appeals and prayers night and day, <sup>6</sup> but the woman who lives for pleasure is dead even while she lives. <sup>7</sup> Instruct them in these things as well, so that they may be blameless. <sup>8</sup> But if someone does not provide for his own relatives, especially for those of his own household, he has denied the faith and is worse than an unbeliever. <sup>9</sup> Let a woman be enrolled as a widow who is not younger than sixty years old, a wife of one husband. <sup>10</sup> She must have a reputation for doing good deeds, whether it is that she has cared for children, or has been hospitable to strangers, or has washed the feet of God's holy people, or has relieved the afflicted, or has been devoted to every good work. <sup>11</sup> But as for younger widows, refuse to enroll them in the list. For when they give in to bodily desires against Christ, they want to marry. <sup>12</sup> In this way they incur condemnation because they set aside their first commitment. <sup>13</sup> At the same time, they also learn to be lazy and they go around from house to house. They not only become lazy, but they also talk nonsense and are busybodies, saying things they should not say. <sup>14</sup> I therefore want younger widows to marry, to bear children, to manage the household, and to give no opportunity for the enemy to slander us. <sup>15</sup> For some have already turned aside after Satan. <sup>16</sup> If any believing woman has widows, let her help them, so that the church will not be burdened, so that it might help the real widows.

<sup>17</sup> Let the elders who rule well be considered worthy of double honor, especially those who labor with the word and in teaching. <sup>18</sup> For the scripture says, "You must not put a muzzle on an ox while it threshes the grain" and "The laborer is worthy of his wages." <sup>19</sup> Do not receive an accusation against an elder unless there are two or three witnesses. <sup>20</sup> Correct sinners before all so that the rest may be afraid. <sup>21</sup> I solemnly command you, before God and Christ Jesus and the chosen angels, to keep these commands without partiality, and to do nothing out of favoritism. <sup>22</sup> Place hands hastily on no one. Do not share in the sins of another person. You should keep yourself pure. <sup>23</sup> You should no longer drink water. Instead, you should take a little wine for the stomach and your frequent sicknesses. <sup>24</sup> The sins of some people are openly known, and they go before them into judgment. But some sins follow later. <sup>25</sup> In the same way, some good works are openly known, but even the others cannot be hidden.

### 1 Timothy 5 General Notes

#### Special concepts in this chapter

##### Honor and respect

Paul encourages younger Christians to honor and respect older Christians. Cultures honor and respect older people in different ways.

##### Widows

In the ancient Near East, it was important to care for widows, because they could not provide for themselves.

#### 1 Timothy 5:1

##### General Information:

Paul was giving these commands to one person, Timothy. Languages that have different forms of "you" or different forms for commands would use the singular form here.

##### Connecting Statement:

Paul continues to tell Timothy how to treat the men, women, widows, and younger women in the church.

##### Do not rebuke an older man

"Do not speak harshly to an older man"

##### Instead, exhort him

"Instead, encourage him"

##### as if he were a father ... as brothers

Paul uses these similes to tell Timothy that he should treat fellow believers with sincere love and respect.

### 1 Timothy 5:2

#### **older women ... younger women**

You can state clearly the understood information. Alternate translation: "exhort older women ... exhort younger women" or "encourage older women ... encourage younger women"

#### **in all purity**

"with pure thoughts and actions" or "in a holy way"

### 1 Timothy 5:3

#### **Honor widows**

"Respect and provide for widows"

#### **the real widows**

"widows with no one to provide for them"

### 1 Timothy 5:4

#### **let them first learn**

"first of all they should learn" or "let them make it a priority to learn"

#### **in their own household**

"to their own family" or "to those living in their homes"

#### **Let them repay their parents**

"Let them do good to their parents in return for the good things their parents have given them"

### 1 Timothy 5:5

#### **But she who is a real widow, who is left all alone**

"But one who is truly a widow, who has no family"

#### **has set her hope in God**

The widow confidently expected that God would do what he promised to do. Alternate translation: "confidently expects that God will do what he promised to do" or "fully trusts in God"

#### **continues in offering earnest appeals and prayers**

"continues to make requests and prayers"

#### **offering earnest appeals and prayers**

These two phrases mean basically the same thing. Paul uses them together to emphasize how much these widows pray.

#### **night and day**

The words "night" and "day" are used together to mean "at all times." Alternate translation: "all the time"

### 1 Timothy 5:6

#### **is dead**

Paul speaks about people who do not seek to please God as if they were dead. Alternate translation: "is like a dead person; she does not respond to God"

#### **she lives**

This refers to physical life.

### 1 Timothy 5:7

#### **Instruct them in these things**

"Teach them these things, too" or "Command them to do these things, too"

#### **so that they may be blameless**

"so that no one can find fault with them." Possible meanings of "they" are 1) "these widows and their families" or 2) "the believers." It might be best to leave the subject as "they."

### 1 Timothy 5:8

#### **does not provide for his own relatives, especially for those of his own household**

"does not help with his relatives' needs, especially for those family members living in his home"

#### **he has denied the faith**

"he has acted contrary to the truth we believe"

#### **is worse than an unbeliever**

"is worse than those who do not believe in Jesus." Paul means this person is worse than an unbeliever because even unbelievers take care of their relatives. Therefore, a believer should certainly take care of his relatives.

### 1 Timothy 5:9

#### **be enrolled as a widow**

There seems to have been a list, written or not, of widows. The church members met these women's needs for shelter, clothing, and food, and these women were expected to devote their lives to serving the Christian community.

#### **who is not younger than sixty**

As Paul will explain in 5:11-16, widows who were younger than 60 years old might get married again. Therefore the Christian community was to care only for widows who were older than 60.

#### **a wife of one husband**

Possible meanings are 1) she was always faithful to her husband or 2) she had not divorced her husband and then married another man.

## 1 Timothy 5:10

### **She must have a reputation for doing good deeds**

This can be stated in active form. Alternate translation: "People must be able to tell others about her good deeds"

### **has been hospitable to strangers**

"has welcomed strangers into her home"

### **has washed the feet of God's holy people**

Washing the dirty feet of people who have been walking in the dirt and mud is one way of meeting other people's needs and making life more enjoyable for them. This probably means she did humble work in general. Alternate translation: "has done common work to help other believers"

### **God's holy people**

Some versions translate this word as "the believers" or "saints." The essential idea is to refer to Christian believers.

### **has relieved the afflicted**

Here "the afflicted" is a nominal adjective that can be stated as an adjective. Alternate translation: "has helped those who are suffering"

### **has been devoted to every good work**

"has given herself to doing all kinds of good deeds"

## 1 Timothy 5:11

### **But as for younger widows, refuse to enroll them in the list**

"But do not include younger widows in the list." The list was of widows aged 60 years and older whom the Christian community would help.

### **For when they give in to bodily desires against Christ, they want to marry**

"For when they prefer to fulfill their sensual desires and get married, they go against their promise to serve Christ as widows"

## 1 Timothy 5:12

### **set aside their first commitment**

"do not keep their prior commitment" or "do not do what they promised before to do"

### **commitment**

The commitment of the widows was their agreement to serve the Christian community for the rest of their lives if the community would supply the widows' needs.

## 1 Timothy 5:13

### **learn to be lazy**

"get into the habit of doing nothing"

### **talk nonsense and are busybodies, saying things they should not say**

These three phrases are probably three ways of speaking of the same activity. These people should not be looking into other people's private lives and telling about them to others who are no better off after hearing.

### **nonsense**

words that do not help those who hear them

### **busybodies**

people who look into other people's private lives for their own good and not for the good of the other people

## 1 Timothy 5:14

### **to manage the household**

"to take care of everyone in her house"

### **the enemy**

These words could refer to 1) Satan or 2) unbelievers who are hostile to Christians.

### **to slander us**

Here "us" refers to the entire Christian community, including Timothy.

## 1 Timothy 5:15

### **turned aside after Satan**

Paul speaks of living in faithfulness to Christ as if it were a path to be followed. This means the women stopped obeying Jesus and started obeying Satan. Alternate translation: "left the path of Christ to follow Satan" or "decided to obey Satan instead of Christ"

## 1 Timothy 5:16

### **any believing woman**

"any Christian woman" or "any woman who believes in Christ"

### **has widows**

"has widows among her relatives"

### **so that the church will not be burdened**

Paul speaks of the community having to help more people than they are able as if they were carrying too much weight on their backs. This can be stated in active form. Alternate translation: "so that the church will not have more work to do than they can" or "so that the Christian community will not have to help widows whose families could provide for them"

### **real widows**

"those women who have no one to provide for them"

## 1 Timothy 5:17

### Connecting Statement:

Paul again talks of how elders (overseers) should be treated and then gives Timothy some personal instructions.

### Let the elders who rule well be considered worthy

This can be stated in active form. Alternate translation: "All believers should think of the elders who are good leaders as worthy"

### double honor

Possible meanings are 1) "respect and payment" or 2) "more respect than others receive"

### those who labor with the word and in teaching

Paul speaks about the word as if it is an object that a person can work with. Alternate translation: "those who work hard preaching and those who teach God's word"

## 1 Timothy 5:18

### For the scripture says

This is personification that means that this is what someone has written in the scriptures. Alternate translation: "For we read in the scriptures that"

### You must not put a muzzle on an ox while it threshes the grain

Paul is using this quotation as a metaphor meaning that church leaders deserve to receive payment from the Christian community for their work.

### muzzle

place a sleeve over an animal's snout and mouth to prevent it from eating

### threshes the grain

An ox "threshes the grain" when it walks on or pulls a heavy object over the cut grain to separate the grain from the stalks. The ox was allowed to eat some of the grain as it worked.

### is worthy of

"deserves"

## 1 Timothy 5:19

### Do not receive an accusation

Paul speaks of accusations as if they were objects that could be physically accepted by people. Alternate translation: "Do not accept as true any accusation that someone speaks"

### two or three

"at least two" or "two or more"

## 1 Timothy 5:20

### sinner

This refers to anyone doing anything that disobeys or displeases God, even things that other people do not know about.

### before all

"where everyone can see"

### so that the rest may be afraid

"so that others will be afraid to sin"

## 1 Timothy 5:21

### the chosen angels

This means the angels whom God and Jesus have chosen to serve them in a special way.

### to keep these commands without partiality, and to do nothing out of favoritism

The words "partiality" and "favoritism" mean basically the same thing. Paul is emphasizing that Timothy must judge honestly and be fair to everyone. Alternate translation: "to keep these rules without being partial or showing favor to anyone"

### these commands

The phrase "these commands" could refer to 1) the rules Paul just told Timothy or 2) the rules Paul is about to tell Timothy.

## 1 Timothy 5:22

### Place hands

The placing of hands was a ceremony in which one or more church leaders would place their hands on people and pray that God would enable those people to serve the church in a way that would please God. Timothy was to wait until the person had shown good character for a long time before officially setting that person apart to serve the Christian community.

### Do not share in the sins of another person

Paul speaks of someone's sin as if it were an object that could be shared with others. Alternate translation: "do not join in another person's sin" or "do not participate when another person sins"

### Do not share in the sins of another person

Possible meanings are 1) if Timothy chose someone who was guilty of sin to be a church worker, God would hold Timothy responsible for that person's sin or 2) Timothy should not commit sins he saw others committing.

## 1 Timothy 5:23

### You should no longer drink water

It is implied that Timothy should not drink only water. Paul is telling Timothy to use wine as

medicine. The water in that area often caused sickness.

**for the stomach and your frequent sicknesses**

"because of your stomach and your frequent sicknesses" or "to help your stomach and to stop your frequent illnesses"

**1 Timothy 5:24**

**The sins of some people are openly known**

This can be stated in active form. Alternate translation: "The sins of some people are very obvious"

**they go before them into judgment**

"their sins go before those people into judgment."  
Paul speaks of sins as if they were moving. Possible meanings are 1) Their sins are so obvious that everyone will know they are guilty even before anyone testifies against them or 2) Their sins are evident, and God judges them now.

**But some sins follow later**

"But some sins follow people later." Paul speaks of sins as if they were moving. Possible meanings are 1) Timothy and the Christian community will not know about certain sins until later or 2) God will not judge some sins until the final judgment.

**1 Timothy 5:25**

**some good works are openly known**

"some good works are obvious"

**good works**

The works are considered "good" because they fit with God's character, purposes, and will.

**but even the others cannot be hidden**

Paul speaks of good works as if they were objects that someone cannot hide. This can be stated in active form. Alternate translation: "but people will later find out about even the good deeds that are not obvious"

## Chapter 6

<sup>1</sup> Let all who are under the yoke as slaves regard their own masters as worthy of all honor. They should do this so that the name of God and the teaching might not be blasphemed. <sup>2</sup> The slaves who have believing masters should not show them disrespect because they are brothers. Instead, they should serve them all the more. For those who receive the benefit are believers and beloved. Teach and declare these things.

<sup>3</sup> If anyone teaches false doctrine and does not agree with the truthful words of our Lord Jesus Christ and with godly teaching, <sup>4</sup> he is proud and understands nothing. He has an unhealthy interest in controversies and arguments about words that result in envy, strife, insults, evil suspicions, <sup>5</sup> and constant conflict between people who have morally corrupt minds. They have lost the truth and they think that godliness is a way to get more money. <sup>[1]</sup><sup>6</sup> Now godliness with contentment is great gain, <sup>7</sup> for we brought nothing into the world, and we can take nothing out of it. <sup>8</sup> Instead, let us be satisfied with food and clothing. <sup>9</sup> Now those who desire to become wealthy fall into temptation, into a trap. They fall into many foolish and harmful desires, and into whatever else sinks people into ruin and destruction. <sup>10</sup> For the love of money is a root of all kinds of evil. Some people who desire it have been misled away from the faith and have pierced themselves with much grief.

<sup>11</sup> But you, man of God, flee from these things. Pursue righteousness, godliness, faithfulness, love, endurance, and gentleness. <sup>12</sup> Fight the good fight of faith. Take hold of the everlasting life to which you were called, and about which you gave the good confession before many witnesses. <sup>13</sup> I give these orders to you before God, who gives life to all things, and before Christ Jesus, who testified before Pontius Pilate and made the good confession, <sup>14</sup> to keep the command without spot or blame until the appearance of our Lord Jesus Christ. <sup>15</sup> God will reveal Christ's appearing at the right time—God, the blessed and only Sovereign, the King who reigns and the Lord who rules. <sup>16</sup> Only he has immortality and dwells in inapproachable light. No man sees him or is able to view him. To him be honor and eternal dominion. Amen.

<sup>17</sup> Instruct the rich in this world not to be proud and not to hope in riches, which are uncertain. Instead, they should hope in God. He offers to us all the true riches to enjoy. <sup>18</sup> Tell them to do good, to be rich in good works, and to be generous and willing to share. <sup>19</sup> In that way they will store up for themselves a good foundation for what is to come, so that they will take hold of real life.

<sup>20</sup> Timothy, protect what was given to you. Avoid the profane and empty talk and the conflicting ideas of what is falsely called knowledge. <sup>21</sup> Some men proclaim these things and so they have gone astray from the faith. May grace be with you.

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### Footnotes

6:5 <sup>[1]</sup>Some old copies add the exhortation,

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## 1 Timothy 6 General Notes

### Special concepts in this chapter

#### Slavery

Paul does not write in this chapter about whether slavery is good or bad. Paul teaches about honoring, respecting, and diligently serving masters. Paul teaches all believers to be godly and content in every situation.

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## 1 Timothy 6:1

### Connecting Statement:

Paul gives some specific instructions to slaves and masters and then continues with instructions on living in a godly way.

### Let all who are under the yoke as slaves

Paul speaks of people working as slaves as if they are oxen carrying a yoke. Alternate translation: "Let all who are working as slaves"

### Let all who are

It is implied that Paul is speaking about believers. Alternate translation: "Let all who are believers"

### the name of God and the teaching might not be blasphemed

This can be stated in active and positive form. Alternate translation: "the unbelievers might always speak respectfully about the name of God and the teaching"

### the name of God

Here "name" refers to God's nature or character. Alternate translation: "the character of God" or "God"

### the teaching

"the faith" or "the gospel"

## 1 Timothy 6:2

### The slaves who have believing masters should not show them disrespect because they are brothers

Possible meanings are 1) it is because the believing masters are brothers that their slaves should not show them disrespect or 2) slaves should not think that because their masters are believers they can therefore show them disrespect.

### they are brothers

Here "brothers" means "fellow believers."

### those who receive the benefit

You may need to add the words omitted by the ellipsis. Alternate translation: "the masters whom the slaves help with their good work"

### and beloved

This can be stated in active form. Possible meanings are 1) "and the slaves should love them" or 2) "whom God loves"

## 1 Timothy 6:3

### the truthful words of our Lord Jesus Christ

The word "truthful" is a figure of speech from the Greek word for "healthy."

### truthful words

The word translated as "truthful" comes from the term "healthy" here, and it is a dead metaphor for

true, trustworthy, and morally good. See how you translated the word "healthy" in [1 Timothy 1:10]

## 1 Timothy 6:4

### he is proud ... He has an unhealthy interest

Here "he" refers to anyone in general that teaches what is not correct. To make this clear, you can translate "he" as "they."

### understands nothing

"understands nothing about God's truth"

### He has an unhealthy interest in controversies and arguments

Paul speaks of people who feel compelled to engage in useless arguments as if they were ill. Such people greatly desire to argue, and they do not really want to find a way to agree. Alternate translation: "All he wants to do is argue" or "He craves arguments"

### controversies and arguments about words that result in envy

"controversies and arguments about words, and these controversies and arguments result in envy"

### about words

"about the meanings of words"

### strife

arguments, fights

### insults

bad things that people falsely say about each other

### evil suspicions

evil beliefs that innocent people have done something wrong or are planning on doing something wrong

## 1 Timothy 6:5

### morally corrupt minds

"wicked minds"

### They have lost the truth

Here the word "They" refers to anyone who teaches anything that does not agree with the teaching of Jesus. The phrase "have lost the truth" represents ignoring it or forgetting it. Alternate translation: "They have ignored the truth" or "They have forgotten the truth"

## 1 Timothy 6:6

### Now

This marks a break in the teaching. Here Paul begins to contrast the kind of riches the wicked people seek through godliness (1 Timothy 6:5) and the true kind of gain people receive through godliness. Alternate translation: "Of course"

**godliness with contentment is great gain**

The words "godliness" and "contentment" are abstract nouns. Alternate translation: "it is great gain for people to do what is godly and to be content with what they have"

**is great gain**

"provides great benefits" or "does many good things for us"

**1 Timothy 6:7**

**we brought nothing into the world**

"we brought nothing into the world when we were born"

**we can take nothing out of it**

"we can take nothing out of the world when we die"

**1 Timothy 6:8**

**let us**

"we should"

**1 Timothy 6:9**

**Now**

This word marks a break in the teaching. Here Paul returns to the topic about those who think being godly will make them wealthy (1 Timothy 6:5).

**to become wealthy fall into temptation, into a trap**

Paul speaks about those who let the temptation of money cause them to sin as if they were animals that fall into holes that hunters use as traps. Alternate translation: "to become wealthy will encounter more temptation than they can resist, and they will be like an animal in a trap"

**They fall into many foolish and harmful desires, and into whatever else sinks**

Paul continues the trap metaphor and speaks of people who give in to their foolish and harmful desires and do evil as if they were animals who fall into a trap. Alternate translation: "They desire many foolish and harmful things and then do things that sink"

**harmful desires**

These are probably desires to do things that will harm those who do them as much as or more than they will harm other people.

**into whatever else sinks people into ruin and destruction**

Paul speaks about people who suffer because of their sins as if sin were a person who had put them under water or in mud. Alternate translation: "into other kinds of evil that ruin and destroy people"

**1 Timothy 6:10**

**For the love of money is a root of all kinds of evil**

Paul speaks of the love of money as if it were the root of a plant whose fruit is all kinds of evil.

Alternate translation: "This happens because loving money is a cause of all kinds of evil"

**who desire it**

"who desire money"

**have been misled away from the faith**

Paul speaks of wrong desires as if they were evil guides who intentionally guide people down the wrong path. This can be stated in active form.

Alternate translation: "have let their desires lead them away from the truth" or "have stopped believing the truth"

**have pierced themselves with much grief**

Paul speaks about grief as if it were swords that people have used to stab themselves. Alternate translation: "have caused themselves to be very sorrowful"

**1 Timothy 6:11**

**But you**

Here "you" is singular and refers to Timothy.

**man of God**

"servant of God" or "person who belongs to God"

**flee from these things**

Paul speaks of these temptations and sins as if they were things that a person could physically run away from. Alternate translation: "completely avoid these things"

**these things**

Possible meanings of "these things" are 1) the "love of money" or 2) the different teachings, pride, arguments, and the love of money.

**Pursue righteousness**

"Run after righteousness" or "Chase righteousness." Paul speaks of righteousness and other good qualities as if they were things that a person could run after. This metaphor is the opposite of "flee from." It means to try your best to obtain something. Alternate translation: "Seek to gain" or "Do your best to act in"

**1 Timothy 6:12**

**Fight the good fight of faith**

Here Paul speaks about a person continuing in faith as if he were an athlete fighting to win a contest or a warrior fighting a battle. Alternate translation: "Try your hardest to obey Christ's teachings with as much energy as an athlete uses in a contest"

**Take hold of the everlasting life**

This continues the metaphor. Paul speaks about a person receiving eternal life as if he were a victorious athlete or warrior taking their prize. Alternate translation: "Take eternal life as your reward as a victorious athlete takes his prize"

**to which you were called**

This can be stated in active form. Alternate translation: "to which God has called you"

**you gave the good confession**

"you confessed what is good" or "you confessed the truth"

**before many witnesses**

Paul expresses the idea of location in order to signal the idea of the people to whom Timothy was speaking. Alternate translation: "to many witnesses"

**1 Timothy 6:13**

**Connecting Statement:**

Paul talks of Christ's coming, gives specific instructions to the rich, and lastly closes with a special message to Timothy.

**I give these orders to you**

"This is what I command you"

**before God, who gives life to all things**

"in the presence of God, who causes all things to live." It is implied that Paul is asking God to be his witness. Alternate translation: "with God, who causes all things to live, as my witness"

**and before Christ Jesus, who testified before Pontius Pilate**

"in the presence of Christ Jesus, who spoke ... Pilate." It is implied that Paul is asking Jesus to be his witness. Alternate translation: "with Christ Jesus, who spoke ... Pilate, as my witness"

**1 Timothy 6:14**

**without spot or blame**

The phrase "without spot" is a metaphor for being without moral fault. Possible meanings are 1) Jesus will not find fault with Timothy or blame him for doing wrong or 2) other people will not find fault with Timothy or blame him for doing wrong.

**until the appearance of our Lord Jesus Christ**

"until our Lord Jesus Christ comes again"

**1 Timothy 6:15**

**God will reveal Christ's appearing**

It is implied that God will reveal Jesus. Alternate translation: "God will reveal Jesus"

**the blessed and only Sovereign**

"the One worthy of praise who rules over the world"

**1 Timothy 6:16**

**Only he has immortality**

"Only he has the power to live forever"

**dwells in inapproachable light**

"dwells in a light so bright that no one can approach him"

**1 Timothy 6:17**

**Instruct the rich in this world**

Here "rich" is a nominal adjective. It can be stated as an adjective. Alternate translation: "Solemnly charge those who are rich in this world"

**not to hope in riches, which are uncertain**

Paul tells rich people not to confidently expect that their wealth will always provide what they need. Alternate translation: "not to confidently expect that they will always have what they need, because it is uncertain how long they may have their many possession"

**they should hope in God**

Paul tells rich people that they should confidently expect God to do what he has promised to do. Alternate translation: "they should confidently expect that God will do what he has promised to do" or "they should fully trust in God"

**all the true riches**

"all the things that will make us truly happy." The reference here may include physical objects, but it more likely refers to states like love, joy, and peace that people try to obtain by means of physical objects.

**1 Timothy 6:18**

**be rich in good works**

Paul speaks of spiritual blessings as if they were earthly wealth. Alternate translation: "serve and help others in many ways"

**1 Timothy 6:19**

**they will store up for themselves a good foundation for what is to come**

Here Paul speaks about the blessings that God gives in heaven as if they were riches that a person is storing away for later use. Also, the certainty of these blessings that people will never lose is spoken of as if it were the foundation of a building. Alternate translation: "it will be as though they were storing up for themselves many things that God will give them"

**take hold of real life**

This recalls the sports metaphor of 1 Timothy 6:12, where the prize is something that the winner can actually hold in his hands. Here the "prize" is "real" life.

**1 Timothy 6:20**

**protect what was given to you**

This can be stated in active form. Alternate translation: "faithfully proclaim the true message that Jesus has given to you"

**Avoid the profane and empty talk**

"Do not pay attention to the ungodly and useless talk"

**of what is falsely called knowledge**

This can be stated in active form. Alternate translation: "of what some people falsely call knowledge"

**1 Timothy 6:21**

**they have gone astray from the faith**

Paul speaks of those who stop obeying Christ as if they were children or animals who have gone away from where they belong and are safe. Alternate translation: "they have stopped believing the truth"

**May grace be with you**

"May God give grace to all of you." The "you" is plural and refers to the whole Christian community.

## Book: 2 Timothy

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### 2 Timothy

#### Chapter 1

<sup>1</sup> Paul, an apostle of Christ Jesus through the will of God, according to the promise of the life that is in Christ Jesus,

<sup>2</sup> to Timothy, beloved child: Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

<sup>3</sup> I thank God, whom I serve from my forefathers, with a clean conscience, as I constantly remember you in my prayers night and day. <sup>4</sup> As I remember your tears, I long to see you, that I may be filled with joy. <sup>5</sup> I have been reminded of your genuine faith, which lived first in your grandmother Lois and your mother Eunice, and I am convinced that it lives in you also. <sup>6</sup> This is the reason I am reminding you to rekindle the gift of God which is in you through the laying on of my hands. <sup>7</sup> For God did not give us a spirit of fear, but of power and love and discipline. <sup>8</sup> So do not be ashamed of the testimony about our Lord, nor of me, Paul, his prisoner. Instead, share in suffering for the gospel according to the power of God, <sup>9</sup> who saved us and called us with a holy calling. He did this, not according to our works, but according to his own plan and grace, which he gave us in Christ Jesus before times ever began. <sup>10</sup> But now God's salvation has been revealed by the appearing of our Savior Christ Jesus, who put an end to death and brought life and immortality to light through the gospel. <sup>11</sup> Because of this, I was appointed a herald, an apostle, and a teacher. <sup>12</sup> For this cause I also suffer these things. But I am not ashamed, for I know him whom I have believed. I am convinced that he is able to keep that which I have entrusted to him until that day. <sup>13</sup> Keep the example of the truthful words that you heard from me, with the faith and love that are in Christ Jesus. <sup>14</sup> The good thing that God committed to you, guard it through the Holy Spirit, who lives in us.

<sup>15</sup> You know this, that all who live in Asia turned away from me. In this group are Phygelus and Hermogenes. <sup>16</sup> May the Lord grant mercy to the household of Onesiphorus, for he often refreshed me and was not ashamed of my chain. <sup>17</sup> Instead, when he was in Rome, he sought me diligently, and he found me. <sup>18</sup> May the Lord grant to him to find mercy from him on that day. All the ways he served me in Ephesus, you know very well.

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#### Footnotes

1:11 <sup>[1]</sup>Some important and ancient Greek copies add,

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### 2 Timothy 1 General Notes

#### Structure and formatting

Paul formally introduces this letter in verses 1-2. Writers often began letters in this way in the ancient Near East.

#### Special concepts in this chapter

##### Spiritual children

Paul disciplined Timothy as a Christian and a church leader. Paul may also have led him to believe in Christ. Therefore, Paul calls Timothy "beloved child." (See: disciple and spirit)

## Other possible translation difficulties in this chapter

### Persecution

Paul was in prison when he wrote this letter. Paul encourages Timothy to be willing to suffer for the gospel.

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### 2 Timothy 1:1

#### General Information:

In this book, unless otherwise noted, the word "our" refers to Paul and Timothy

#### Paul

Your language may have a particular way of introducing the author of a letter. Also, immediately after introducing the author, you may need to tell to whom the letter is written, as in the UDB.

#### through the will of God

"because of God's will" or "because God wanted it." Paul became an apostle because God wanted him to be an apostle and not because a human being chose him.

#### according to

Possible meanings are 1) "for the purpose of." This means that God appointed Paul to tell others about God's promise of life in Jesus or 2) "in keeping with." This means that just as God promises that Jesus gives life, he has made Paul an apostle.

#### of the life that is in Christ Jesus

Paul speaks of "the life" as if it were an object inside of Jesus. This refers to the life people receive as a result of belonging to Christ Jesus. Alternate translation: "of the life that we receive as a result of belonging to Christ Jesus"

### 2 Timothy 1:2

#### to Timothy

Your language may have a particular way of introducing the person who receives a letter. Also, immediately after introducing the author, you may need to tell to whom the letter is written.

#### beloved child

"dear child" or "child whom I love." Here "child" is a term of great love and approval. It is also likely that Timothy was converted to Christ by Paul, and so this is why Paul considered him like his own child. Alternate translation: "who is like my beloved child"

#### Grace, mercy, and peace from

"May grace, mercy, and peace be yours from" or "May you experience kindness, mercy, and peace within from"

#### God the Father and

"God, who is our Father, and." This is an important title for God.

#### Christ Jesus our Lord

"Christ Jesus, who is our Lord"

### 2 Timothy 1:3

#### whom I serve from my forefathers

"whom I serve as my ancestors did"

#### with a clean conscience

Paul speaks of his conscience as if it could be physically clean. This means that a person does not feel guilty because he has always tried to do what was right. Alternate translation: "knowing I have tried my hardest to do what is right"

#### as I constantly remember you

"when I remember you continually" or "while I remember you all the time"

#### night and day

Here "night and day" are used together to mean "always." Alternate translation: "always" or "constantly"

### 2 Timothy 1:4

#### I long to see you

"I want very much to see you"

#### I may be filled with joy

Paul speaks of himself as if he were a container that someone could fill. This can be stated in active form. Alternate translation: "I may be full of joy" or "I may have complete joy"

#### I remember your tears

Here "tears" represents crying. Alternate translation: "I remember how you cried for me"

### 2 Timothy 1:5

#### I have been reminded of your

This can be stated in active form. Alternate translation: "I also remember your" or "I also recall your"

#### your genuine faith

"your faith that is real" or "your faith that is sincere"

#### faith, which lived first in your grandmother Lois and your mother Eunice, and I am convinced that it lives in you also

Paul is speaking of their faith as if it were something that is alive and lives in them. Paul means they have the same sort of faith. This can be

stated as a new sentence. Alternate translation: "faith. Lois, your grandmother, and Eunice, your mother, first had genuine faith, and I am confident that you have genuine faith as well"

**Lois ... Eunice**

These are names of women.

**2 Timothy 1:6**

**Connecting Statement:**

Paul encourages Timothy to live in power, love, and discipline and not to be ashamed because of Paul's suffering in prison because of his (Paul's) faith in Christ.

**This is the reason I am**

"For this reason I am" or "Because of your sincere faith in Jesus, I am"

**to rekindle the gift**

Paul speaks about Timothy's need to start using his gift again as if he were restarting a fire. Alternate translation: "to start using again the gift"

**the gift of God which is in you through the laying on of my hands**

"the gift of God that you received when I laid my hands on you." This refers to a ceremony in which Paul placed his hands on Timothy and prayed that God would enable him to do the work he had commanded him to do.

**2 Timothy 1:7**

**God did not give us a spirit of fear, but of power and love and discipline**

Possible meanings are 1) "spirit" refers to the "Holy Spirit." Alternate translation: "God's Holy Spirit does not cause us to be afraid. He causes us to have power and love and discipline" or 2) "spirit" refers to a characteristic. Alternate translation: "God does not cause us to be afraid but to have power and love and discipline"

**discipline**

Possible meanings are 1) the power to control ourselves or 2) the power to correct other people who are doing wrong.

**2 Timothy 1:8**

**of the testimony**

"of testifying" or "of telling others"

**his prisoner**

"a prisoner for his sake" or "a prisoner because I testify about the Lord"

**share in suffering for the gospel**

Paul speaks of suffering as if it were an object that could be shared or distributed among people. Alternate translation: "suffer with me for the gospel"

**gospel according to the power of God**

"gospel, allowing God to make you strong"

**2 Timothy 1:9**

**with a holy calling**

"with a calling that set us apart as his people" or "to be his holy people"

**He did this**

"He saved and called us"

**not according to our works**

"not because we did anything to deserve it"

**but according to his own plan and grace**

"but because he planned to show us kindness"

**in Christ Jesus**

"through our relationship to Christ Jesus"

**before times ever began**

"before the world began" or "before time began"

**2 Timothy 1:10**

**God's salvation has been revealed by the appearing of our Savior Christ Jesus**

Paul speaks of salvation as if it were an object that could be uncovered and shown to people. This can be stated in active form. Alternate translation: "God has shown how he will save us by sending our Savior Christ Jesus"

**who put an end to death**

Paul speaks of death as if it were an independent process instead of the event of people dying. Alternate translation: "who destroyed death" or "who made it possible for people not to remain dead forever"

**brought life and immortality to light through the gospel**

Paul speaks of teaching about eternal life as if it were an object that could be brought from darkness into light so that people could see it. Alternate translation: "taught what life that never ends is by preaching the gospel"

**2 Timothy 1:11**

**I was appointed a herald**

This can be stated in active form. Alternate translation: "God chose me to be a herald"

**a herald**

a person who proclaims important or official messages

**2 Timothy 1:12**

**For this cause**

"Because I am an apostle"

**I also suffer these things**

Paul is referring to being a prisoner.

**to keep that which I have entrusted to him**

Paul is using a metaphor of a person leaving something with another person who is supposed to protect it until he gives it back to the first person. Possible meanings are 1) Paul is trusting Jesus to help him remain faithful, or 2) Paul is trusting that Jesus will ensure that people continue spreading the gospel message.

**I am convinced**

"I am certain" or "I know for sure"

**that day**

This refers to the day when God judges all people.

**2 Timothy 1:13**

**Keep the example of the truthful words that you heard from me**

"Keep teaching the correct ideas I have taught you" or "Use how I taught you as a pattern for what and how you should teach"

**truthful words**

The Greek word translated "truthful, is a word meaning "healthy" and here is a dead metaphor for true, trustworthy, and morally good. Alternate translation: "trustworthy words"

**with the faith and love that are in Christ Jesus**

"as you trust in Jesus Christ and love him"

**2 Timothy 1:14**

**The good thing**

This refers to the work of proclaiming the gospel correctly.

**guard it**

Timothy needs to be alert because people will oppose his work, try to make him stop, and distort what he says.

**through the Holy Spirit**

"with the power of the Holy Spirit"

**2 Timothy 1:15**

**turned away from me**

This is a metaphor that means they stopped helping Paul. They abandoned Paul because the authorities had thrown him into prison. Alternate translation: "have stopped helping me"

**Phygelus and Hermogenes**

These are names of men.

**2 Timothy 1:16**

**Onesiphorus**

This is the name of a man.

**to the household**

"to the family"

**was not ashamed of my chain**

Here "chain" is a metonym for being in prison. Onesiphorus was not ashamed that Paul was in prison but came to visit him frequently. Alternate translation: "was not ashamed that I was in prison"

**2 Timothy 1:17**

**General Information:**

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**2 Timothy 1:18**

**May the Lord grant to him to find mercy from him**

"May Onesiphorus receive mercy from the Lord" or "May the Lord show him mercy"

**to find mercy from him**

Paul speaks of mercy as if it were an object that could be found.

**on that day**

This refers to the day when God will judge all people.

## Chapter 2

<sup>1</sup> You therefore, my child, be strengthened in the grace that is in Christ Jesus. <sup>2</sup> The things you heard from me among many witnesses, entrust them to faithful people who will be able to teach others also. <sup>3</sup> Suffer hardship with me as a good soldier of Christ Jesus. <sup>4</sup> No soldier serves while entangled in the affairs of this life, so that he may please his superior officer. <sup>5</sup> Also, if someone competes as an athlete, he is not crowned unless he competes by the rules. <sup>6</sup> It is necessary that the hard-working farmer receive his share of the crops first. <sup>7</sup> Think about what I am saying, for the Lord will give you understanding in everything. <sup>8</sup> Remember Jesus Christ, a descendant of David, who was raised from the dead. This is according to my gospel message, <sup>9</sup> for which I am suffering to the point of being bound with chains as a criminal. But the word of God is not bound. <sup>10</sup> Therefore I endure all things for those who are chosen, so that they also may obtain the salvation that is in Christ Jesus, with eternal glory. <sup>11</sup> This is a trustworthy saying:

"If we have died with him, we will also live with him.

<sup>12</sup> If we endure, we will also reign with him.

If we deny him, he also will deny us.

<sup>13</sup> If we are unfaithful, he remains faithful, for he cannot deny himself."

<sup>14</sup> Keep reminding them of these things. Command them before God not to quarrel about words; it is of no value and only ruins those who listen. <sup>[1]</sup><sup>15</sup> Do your best to present yourself to God as one approved, a laborer who has no reason to be ashamed, who accurately teaches the word of truth. <sup>16</sup> Avoid profane and empty talk, which leads to more and more godlessness. <sup>17</sup> Their talk will spread like cancer. Among them are Hymenaeus and Philetus, <sup>18</sup> who have gone astray from the truth. They say that the resurrection has already happened, and they destroy the faith of some. <sup>19</sup> However, the firm foundation of God stands. It has this inscription: "The Lord knows those who are his" and "Everyone who names the name of the Lord must depart from unrighteousness." <sup>20</sup> In a wealthy home there are not only containers of gold and silver. There are also containers of wood and clay. Some of these are for honorable use, and some for dishonorable. <sup>21</sup> If someone cleans himself from dishonorable use, he is an honorable container. He is set apart, useful to the Master, and prepared for every good work. <sup>22</sup> Flee youthful lusts. Pursue righteousness, faith, love, and peace with those who call on the Lord out of a clean heart. <sup>23</sup> But refuse foolish and ignorant questions. You know that they give birth to quarrels. <sup>24</sup> The Lord's servant must not quarrel. Instead he must be gentle toward all, able to teach, and patient, <sup>25</sup> correcting his opponents with gentleness. Perhaps God may give them repentance for the knowledge of the truth. <sup>26</sup> They may become sober again and leave the devil's trap, after they have been captured by him for his will.

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### Footnotes

2:14 <sup>[1]</sup>Some important and ancient Greek copies read,

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## 2 Timothy 2 General Notes

### Structure and formatting

Some translations set words farther to the right on the page than the rest of the text. The ULB does this with verses 11-13. Paul may be quoting a poem or hymn in these verses.

### Special concepts in this chapter

#### We will reign with him

Faithful Christians will reign with Christ in the future. (See: faithful)

## Important figures of speech in this chapter

### Analogies

In this chapter, Paul makes several analogies to teach about living as a Christian. He uses analogies of soldiers, athletes, and farmers. Later in the chapter, he uses the analogy of different kinds of containers in a house.

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### 2 Timothy 2:1

#### Connecting Statement:

Paul pictures Timothy's Christian life as a soldier's life, as a farmer's life, and as an athlete's life.

#### my child

Here "child" is a term of great love and approval. It is also likely that Timothy was converted to Christ by Paul, and so this is why Paul considered him like his own child. Alternate translation: "who is like my child"

#### be strengthened in the grace that is in Christ Jesus

Paul speaks about the motivation and determination that God's grace allows believers to have. Alternate translation: "let God use the grace he gave you through your relationship to Christ Jesus to make you strong"

### 2 Timothy 2:2

#### among many witnesses

"with many witnesses there to agree that what I said is true"

#### entrust them to faithful people

Paul speaks of his instructions to Timothy as if they were objects that Timothy could give to other people and trust them to use correctly. Alternate translation: "commit them" or "teach them"

### 2 Timothy 2:3

#### Suffer hardship with me

Possible meanings are 1) "Endure suffering as I do" or 2) "Share in my suffering"

#### as a good soldier of Christ Jesus

Paul compares suffering for Christ Jesus to the suffering that a good soldier endures.

### 2 Timothy 2:4

#### No soldier serves while entangled in the affairs of this life

"No soldier serves when he is involved in the everyday business of this life" or "When soldiers are serving, they do not get distracted by the ordinary things that people do." Christ's servants should not allow everyday life to keep them from working for Christ.

#### while entangled

Paul speaks of this distraction as if it were a net that tripped people up as they were walking.

#### his superior officer

"his leader" or "the one who commands him"

### 2 Timothy 2:5

#### as an athlete, he is not crowned unless he competes by the rules

Paul is implicitly speaking of Christ's servants as if they were athletes.

#### he is not crowned unless he competes by the rules

This can be stated in active form. Alternate translation: "they will crown him as winner only if he competes by the rules"

#### he is not crowned

"he does not win the prize." Athletes in Paul's time were crowned with wreaths made from the leaves of plants when they won competitions.

#### competes by the rules

"competes according to the rules" or "strictly obeys the rules"

### 2 Timothy 2:6

#### It is necessary that the hard-working farmer receive his share of the crops first

This is the third metaphor Paul gives Timothy about working. The reader should understand that Christ's servants need to work hard.

### 2 Timothy 2:7

#### Think about what I am saying

Paul gave Timothy word pictures, but he did not completely explain their meanings. He expected Timothy to figure out what he was saying about Christ's servants.

#### in everything

"about everything"

### 2 Timothy 2:8

#### Connecting Statement:

Paul gives Timothy instructions on how to live for Christ, how to suffer for Christ, and how to teach others to live for Christ.

**who was raised from the dead**

Here to raise up is an idiom for causing someone who has died to become alive again. This can be stated in active form. Alternate translation: "whom God caused to live again" or "whom God raised from the dead"

**according to my gospel message**

Paul speaks of the gospel message as if it were especially his. He means that this is the gospel message that he proclaims. Alternate translation: "according to the gospel message that I preach"

**2 Timothy 2:9**

**to the point of being bound with chains as a criminal**

Here "being chained" represents being a prisoner. This can be stated in active form. Alternate translation: "to the point of wearing chains as a criminal in prison"

**the word of God is not bound**

Here "bound" speaks of what happens to a prisoner, and the phrase is a metaphor that means no one can stop God's message. This can be translated in active form. Alternate translation: "no one can put the word of God in prison" or "no one can stop the word of God"

**2 Timothy 2:10**

**for those who are chosen**

This can be stated in active form. Alternate translation: "for the people whom God has chosen"

**may obtain the salvation that is in Christ Jesus**

Paul speaks of salvation as if it were an object that could be physically grasped. Alternate translation: "will receive salvation from Christ Jesus"

**with eternal glory**

"and that they will be forever with him in the glorious place where he is"

**2 Timothy 2:11**

**This is a trustworthy saying**

"These are words you can trust"

**If we have died with him, we will also live with him**

This is most likely the beginning of a song or poem that Paul is quoting. If your language has a way of indicating that this is poetry, you could use it here. If not, you could translate this as regular prose rather than poetry.

**died with him**

Paul uses this expression to mean that people share in Christ's death when they trust in him, deny their own wants, and obey him.

**2 Timothy 2:12**

**General Information:**

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**2 Timothy 2:13**

**if we are unfaithful ... he cannot deny himself**

This is most likely the end of a song or poem that Paul is quoting. If your language has a way of indicating that this is poetry you could use it here. If not, you could translate this as regular prose rather than poetry.

**if we are unfaithful**

"even if we fail God" or "even if we do not do what we believe God wants us to do"

**he cannot deny himself**

"he must always act according to his character" or "he cannot act in ways that are the opposite of his real character"

**2 Timothy 2:14**

**General Information:**

The word "them" may refer to "the teachers" or "the people of the church"

**before God**

Paul speaks of God's awareness of Paul as if he is in God's physical presence. This implies that God will be Timothy's witness. Alternate translation: "in God's presence" or "with God as your witness"

**not to quarrel about words**

Possible meanings are 1) "not to argue about foolish things that people say" or 2) "not to quarrel about what words mean"

**it is of no value**

"this does not benefit anyone"

**2 Timothy 2:15**

**to present yourself to God as one approved, a laborer who has no reason to be ashamed**

"to present yourself to God as a person who has proven to be worthy and has no cause for shame"

**a laborer**

Paul presents the idea of Timothy correctly explaining God's word as if he were a skilled workman. Alternate translation: "like a workman" or "like a worker"

**accurately teaches the word of truth**

Possible meanings are 1) "explains the message about the truth correctly" or 2) "explains the true message correctly."

## 2 Timothy 2:16

### **Avoid profane and empty talk**

"Do not pay attention to ungodly and useless talk"

### **which leads to more and more godlessness**

Paul speaks of this kind of talk as if it were something that could physically move to another location, and he speaks of godlessness as if it were that new location. Alternate translation: "which causes people to become more and more ungodly"

## 2 Timothy 2:17

### **Their talk will spread like cancer**

Cancer quickly spreads in a person's body and destroys it. This is a metaphor that means what those people were saying would spread from person to person and harm the faith of those who heard it. Alternate translation: "What they say will spread like an infectious disease" or "Their talk will spread quickly and cause destruction like cancer"

### **Hymenaeus and Philetus**

These are names of men.

## 2 Timothy 2:18

### **who have gone astray from the truth**

Here "gone astray from the truth" is a metaphor for no longer believing or teaching what is true. Alternate translation: "who have started saying things that are not true"

### **the resurrection has already happened**

"God has already raised dead believers to eternal life"

### **they destroy the faith of some**

"they cause some people to stop believing"

## 2 Timothy 2:19

### **General Information:**

Just as precious and common containers can be used for honorable ways in a wealthy house, any person who turns to God can be used by God in honorable ways in doing good works.

### **the firm foundation of God stands**

Possible meanings are 1) "God's truth is like a firm foundation" or 2) "God has established his people like a building on a firm foundation" or 3) "God's faithfulness is like a firm foundation." In any case, Paul speaks of this idea as if it were a building's foundation laid in the ground.

### **this inscription**

Possible meanings of "inscription" are 1) words written into stone with a chisel or 2) words impressed in wax by a king's ring.

### **who names the name of the Lord**

"who calls on the name of the Lord." Here "name of the Lord" refers to the Lord himself. Alternate translation: "who calls on the Lord" or "who says he is a believer in Christ"

### **depart from unrighteousness**

Paul speaks of unrighteousness as if it were a place from which one could leave. Alternate translation: "stop being evil" or "stop doing wrong things"

## 2 Timothy 2:20

### **containers of gold and silver ... containers of wood and clay**

Here "containers" is a general word for bowls, plates, and pots, which people put food or drink into or on. If your language does not have a general word, use the word for "bowls" or "pots." Paul is using this as a metaphor to describe different types of people.

### **honorable use ... dishonorable**

Possible meanings are 1) "special occasions ... ordinary times" or 2) "the kinds of activities people do in public ... the kinds of activities people do in private."

## 2 Timothy 2:21

### **cleans himself from dishonorable use**

Possible meanings are 1) "separates himself from dishonorable people" or 2) "makes himself pure." In any case, Paul speaks of this process as if it were a person washing himself.

### **he is an honorable container**

Paul speaks about this person as if he were an honorable container. Alternate translation: "he is like the container that is useful for special occasions" or "he is like the container that is useful for activities good people do in public"

### **He is set apart, useful to the Master, and prepared for every good work**

This can be stated in active form. Alternate translation: "The Master sets him apart, and he is ready for the Master to use him for every good work"

### **He is set apart**

He is not set apart physically or in the sense of location, but instead to fulfill a purpose. Some versions translate this "sanctified," but the text signals the essential idea of being set apart.

## 2 Timothy 2:22

### **Flee youthful lusts**

Paul speaks about youthful lusts as if they were a dangerous person or animal that Timothy should run away from. Alternate translation: "Completely avoid youthful lusts" or "Absolutely refuse to do the

wrong things that young people strongly desire to do"

**Pursue righteousness**

Here "Pursue" means the opposite of "Flee." Paul speaks of righteousness as if it were an object that Timothy should run towards because it will do him good. Alternate translation: "Try your best to obtain righteousness" or "Seek after righteousness"

**with those**

Possible meanings are 1) Paul wants Timothy to join with other believers in pursuing righteousness, faith, love, and peace, or 2) Paul wants Timothy to be at peace and not argue with other believers.

**those who call on the Lord**

Here "call on the Lord" is an idiom that means to trust and worship the Lord. Alternate translation: "those who worship the Lord"

**out of a clean heart**

Here "clean" is a metaphor for something pure or sincere. And, "heart" here is a metonym for "thoughts" or "emotions." Alternate translation: "with a sincere mind" or "with sincerity"

**2 Timothy 2:23**

**refuse foolish and ignorant questions**

"refuse to answer foolish and ignorant questions." Paul means that the people who ask such questions are foolish and ignorant. Alternate translation: "refuse to answer the questions that foolish people who do not want to know the truth ask"

**they give birth to quarrels**

Paul speaks of ignorant questions as if they were women giving birth to children. Alternate translation: "they cause arguments"

**2 Timothy 2:24**

**General Information:**

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**2 Timothy 2:25**

**correcting his opponents with gentleness**

"gently correcting those who oppose him"

**his opponents**

"people who say that what he teaches is not true"

**Perhaps God may give them repentance**

Paul speaks of repentance as if it were an object that God could give people. Alternate translation: "God may give them the opportunity to repent"

**for the knowledge of the truth**

"so that they will know the truth"

**2 Timothy 2:26**

**They may become sober again**

Paul speaks of sinners learning to think correctly about God as if they were drunk people becoming sober again. Alternate translation: "They may think correctly again"

**leave the devil's trap**

Paul speaks of the devil's ability to convince Christians to sin as if it were a trap. Alternate translation: "stop doing what the devil wants"

**after they have been captured by him for his will**

Convincing Christians to sin is spoken of as if the devil had physically captured them and made them his slaves. This can be stated in active form. Alternate translation: "after he has deceived them into obeying his will"

## Chapter 3

<sup>1</sup> But know this: In the last days there will be difficult times. <sup>2</sup> For people will be lovers of themselves, lovers of money, boastful, proud, blasphemers, disobedient to parents, ungrateful, and unholy. <sup>3</sup> They will be without natural affection, unable to reconcile, slanderers, without self-control, violent, not lovers of good. <sup>4</sup> They will be betrayers, reckless, prideful, lovers of pleasure rather than lovers of God. <sup>5</sup> They will have a shape of godliness, but they will deny its power. Turn away from these people. <sup>6</sup> For some of them are men who enter into households and captivate foolish women. These are women who are loaded up with sins and are led away by various desires. <sup>7</sup> These women are always learning, but they are never able to come to the knowledge of the truth. <sup>8</sup> In the same way that Jannes and Jambres stood against Moses, these false teachers also stand against the truth. They are men corrupt in mind, and with regard to the faith they are rejected. <sup>9</sup> But they will not advance very far. For their foolishness will be obvious to all, just like that of those men. <sup>10</sup> But as for you, you have followed my teaching, conduct, purpose, faith, longsuffering, love, patience, <sup>11</sup> persecutions, sufferings, and what happened to me at Antioch, at Iconium, and at Lystra. I endured persecutions. Out of them all, the Lord rescued me. <sup>12</sup> All those who want to live in a godly manner in Christ Jesus will be persecuted. <sup>13</sup> Evil people and impostors will go from bad to worse, leading others astray and being led astray. <sup>14</sup> But as for you, remain in the things that you have learned and have firmly believed. You know from whom you have learned. <sup>15</sup> You know that from childhood you have known the sacred writings. These are able to make you wise for salvation through faith in Christ Jesus. <sup>16</sup> All scripture has been inspired by God. It is profitable for doctrine, for conviction, for correction, and for training in righteousness. <sup>17</sup> This is so that the man of God may be competent, equipped for every good work.

## 2 Timothy 3 General Notes

### Structure and formatting

The "last days" could mean in the future just before Jesus returns. If so, Paul is prophesying in verses 1-9 and 13 about those days. The "last days" could also mean the Christian age, including Paul's time. If so, what Paul teaches about being persecuted applies to all Christians. (See: prophet and lastday)

### 2 Timothy 3:1

#### Connecting Statement:

Paul lets Timothy know that in the future people will stop believing the truth, but he should continue trusting God's word even when he is persecuted.

#### In the last days

Possible meanings are 1) this is a time later than Paul's time. Alternate translation: "in the future just before Jesus returns" or 2) this refers to the Christian age, including Paul's time. Alternate translation: "during this period of time before the end"

#### difficult times

These will be days, months, or even years when Christians will endure suffering and danger.

### 2 Timothy 3:2

#### lovers of themselves

Here "lovers" refers to brotherly love or love for a friend or family member, a natural human love between friends or relatives. This is not the kind of

love that comes from God. Alternate translation: "self-centered"

### 2 Timothy 3:3

#### without natural affection

"unloving even to their own families"

#### unable to reconcile

"unwilling to live peacefully with others"

#### not lovers of good

This can be stated in positive form. Alternate translation: "haters of good"

### 2 Timothy 3:4

#### reckless

doing things either without thinking about what bad things could happen or without even knowing that bad things could happen

#### prideful

thinking they are better than other people

## 2 Timothy 3:5

**They will have a shape of godliness, but they will deny its power**

Paul speaks of godliness, the habit of honoring God, as if it were a physical object that had a shape and had physical power. Alternate translation: "They will appear to honor God, but the way they act will show that they do not really believe in God's power"

**have a shape of godliness**

"appear to have godliness" or "appear to honor God"

**Turn away from these people**

"Turn away" here is a metaphor for avoiding someone. Alternate translation: "Avoid these people"

## 2 Timothy 3:6

**enter into households and captivate**

"enter into houses and greatly influence"

**foolish women**

"women who are spiritually weak." These women may be spiritually weak because they fail to work at becoming godly or because they are idle and have many sins.

**who are loaded up with sins**

Paul speaks of the attraction of sin as if sin were loaded on the backs of these women. Possible meanings are 1) "who sin often" or 2) "who feel terrible guilt because they continue to sin." The idea is that these men can easily influence these women because the women are unable to stop sinning.

**are led away by various desires**

Paul speaks about these various desires as if they could lead another person away. This can be stated in active form. Alternate translation: "they desire to sin in various ways rather than obey Christ"

## 2 Timothy 3:7

**General Information:**

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## 2 Timothy 3:8

**Connecting Statement:**

Paul gives an example of two false teachers from the time of Moses—men who are not mentioned in the Old Testament—and applies it to the way people will be. Paul encourages Timothy to follow his own example and stay in God's word.

**Jannes and Jambres**

These are names of men.

**stood against**

Paul speaks of those who argued against Moses as if they had stood against him. Alternate translation: "opposed"

**stand against the truth**

"oppose the gospel of Jesus"

**They are men corrupt in mind**

"Their minds are corrupt" or "They cannot think rightly"

**and with regard to the faith they are rejected**

Possible meanings are 1) here "the faith" represents the false teachers' personal faith in God. Alternate translation: "and they have shown that their faith is not sincere" or 2) here "the faith" represents the true Christian teachings about God. Alternate translation: "and, according to the true teachings of the Christian faith, God has rejected them"

## 2 Timothy 3:9

**they will not advance very far**

Paul uses an expression about physical movement to mean that the false teachers will not have much success among the believers. Alternate translation: "they will not have much success"

**obvious to all**

"easily seen by all" or "something everyone will see"

**of those men**

"of Jannes and Jambres"

## 2 Timothy 3:10

**you have followed my teaching**

Paul speaks of giving close attention to these things as if one were physically following them as they moved. Alternate translation: "you have observed my teaching" or "you have paid close attention to my teaching"

**my teaching**

"what I have taught you to do"

**conduct**

the way a person lives his life

**longsuffering**

one person being patient with those people who do things of which he does not approve

## 2 Timothy 3:11

**Out of them all, the Lord rescued me**

Paul speaks of God having stopped him from suffering these hardships and dangers as if God had carried him out of a physical location.

## 2 Timothy 3:12

**to live in a godly manner in Christ Jesus**  
"to live godly lives as followers of Jesus"

### **will be persecuted**

This can be stated in active form. Alternate translation: "will certainly have to endure persecution"

## 2 Timothy 3:13

### **impostors**

An imposter is a person who wants other people to think he is someone other, usually more important, than who he is.

### **will go from bad to worse**

"will become even more evil"

### **leading others astray and being led astray**

Here, to lead someone astray is a metaphor for persuading someone to believe something that is not true. Alternate translation: "deceiving and being deceived" or "teaching lies and believing lies"

## 2 Timothy 3:14

### **remain in the things that you have learned**

Paul speaks of biblical instruction as if it were a place that Timothy could stay in. Alternate translation: "do not forget what you learned" or "continue doing what you have learned"

## 2 Timothy 3:15

### **the sacred writings. These are able to make you wise for salvation through faith in Christ Jesus**

Paul speaks of the message contained in the sacred writings as if it were the writings themselves and of

those writings as if they were a person whose words could make a person wise. Alternate translation: "what is in the sacred writings. When you read the word of God, you can become wise so as to receive salvation from Christ Jesus by faith"

## 2 Timothy 3:16

### **All scripture has been inspired by God**

Some Bibles translate this as "All scripture is God-breathed." This means God produced the scripture through his Spirit by telling people what to write. This can be stated in active form. Alternate translation: "God has spoken all scripture by his Spirit"

### **It is profitable**

"It is useful" or "It is beneficial"

### **for conviction**

"for pointing out errors"

### **for correction**

"for fixing errors"

### **for training in righteousness**

"for training people to be righteous"

## 2 Timothy 3:17

### **the man of God**

This means any believer in God whether male or female. Alternate translation: "all believers"

### **may be competent, equipped**

"may be completely prepared"

## Chapter 4

<sup>1</sup> I give this solemn command before God and Christ Jesus, who will judge the living and the dead, and because of his appearing and his kingdom: <sup>2</sup> Preach the word; be ready when it is convenient and when it is not. Reprove, rebuke, exhort, with all patience and teaching. <sup>3</sup> For the time will come when people will not endure sound teaching. Instead, they will heap up for themselves teachers according to their own desires, who say what their itching ears want to hear. <sup>4</sup> They will turn their hearing away from the truth, and they will turn aside to myths. <sup>5</sup> But you, be sober-minded in all things. Suffer hardship; do the work of an evangelist; fulfill your ministry. <sup>6</sup> For I am already being poured out. The time of my departure has come. <sup>7</sup> I have fought the good fight; I have finished the race; I have kept the faith. <sup>8</sup> The crown of righteousness has been reserved for me, which the Lord, the righteous judge, will give to me on that day, and not to me only, but also to all those who have loved his appearing.

<sup>9</sup> Do your best to come to me quickly. <sup>10</sup> For Demas has left me. He loves this present world and has gone to Thessalonica. Crescens went to Galatia, and Titus went to Dalmatia. <sup>11</sup> Only Luke is with me. Get Mark and bring him with you because he is useful to me in the service. <sup>12</sup> Tychicus I sent to Ephesus. <sup>13</sup> The cloak that I left at Troas with Carpus, bring it when you come, and the books, especially the parchments. <sup>14</sup> Alexander the coppersmith displayed many evil deeds against me. The Lord will repay him according to his deeds. <sup>15</sup> You also should guard yourself against him, because he greatly opposed our words. <sup>16</sup> At my first defense, no one stood with me. Instead, everyone left me. May it not be counted against them. <sup>17</sup> But the Lord stood by me and strengthened me so that, through me, the proclamation of the message might be fully accomplished, and that all the Gentiles might hear it. And I was rescued out of the lion's mouth. <sup>18</sup> The Lord will rescue me from every evil deed and will save me for his heavenly kingdom. To him be the glory forever and ever. Amen.

<sup>19</sup> Greet Priscilla, Aquila, and the house of Onesiphorus. <sup>20</sup> Erastus remained at Corinth, but Trophimus I left sick at Miletus. <sup>21</sup> Do your best to come before winter. Eubulus greets you, also Pudens, Linus, Claudia, and all the brothers.

<sup>22</sup> May the Lord be with your spirit. May grace be with you.

## 2 Timothy 4 General Notes

### Structure and formatting

#### "I give this solemn command"

Paul begins to give personal instructions to Timothy.

### Special concepts in this chapter

#### Crown

Scripture uses different kinds of crowns as images for different things. It appears Christ will award the crown in this chapter to believers as a reward for living rightly.

## 2 Timothy 4:1

### Connecting Statement:

Paul continues to remind Timothy to be faithful and that he, Paul, is ready to die.

#### this solemn command before God and Christ Jesus

"this solemn command in the presence of God and Christ Jesus." It is implied that God and Jesus will be Paul's witnesses. Alternate translation: "this solemn command, having as my witnesses God and Christ Jesus"

#### solemn command

"serious command"

#### the living and the dead

Here "the living" and "the dead" are used together to mean all people. Alternate translation: "all people who have ever lived"

#### the dead, and because of his appearing and his kingdom

Here "kingdom" stands for Christ's rule as king. Alternate translation: "the dead when he returns to rule as king"

## 2 Timothy 4:2

### **the word**

"Word" here is a metonym for "message." Alternate translation: "the message about Christ"

### **when it is not**

Here the word "convenient" is understood. Alternate translation: "when it is not convenient"

### **Reprove**

tell someone he is guilty of doing wrong

### **exhort, with all patience and teaching**

"exhort, and teach the people, and always be patient with them"

## 2 Timothy 4:3

### **For the time will come when**

"Because at some time in the future"

### **people**

The context indicates that these will be people who are a part of the community of believers.

### **will not endure sound teaching**

"will no longer want to listen to true teaching" or "will not want to listen to reliable teaching"

### **they will heap up for themselves teachers according to their own desires**

Paul speaks of people obtaining many teachers as if they were putting them into a heap or pile. Alternate translation: "they will listen to many teachers who assure them that there is nothing wrong with their sinful desires"

### **who say what their itching ears want to hear**

Paul speaks of people strongly wanting to hear something as if their ears itched and could only be satisfied if teachers taught them what they wanted to hear. Alternate translation: "who say only what they want so much to hear"

## 2 Timothy 4:4

### **They will turn their hearing away from the truth**

Paul speaks about people no longer paying attention as if they were physically turning away so they cannot hear. Alternate translation: "They will no longer pay attention to the truth"

### **they will turn aside to myths**

Paul speaks about people starting to pay attention to myths as if they were physically turning towards them to listen. Alternate translation: "they will pay attention to teachings that are not true"

## 2 Timothy 4:5

### **be sober-minded**

Paul wants Timothy to think correctly about everything, and he speaks about him as if he wanted him to be sober, that is, not drunk with wine. Alternate translation: "think clearly"

### **the work of an evangelist**

This means to tell people about who Jesus is, what he did for them, and how they are to live for him.

## 2 Timothy 4:6

### **I am already being poured out**

Paul speaks of his readiness to die as if he were a cup of wine being poured out as a sacrifice to God.

### **The time of my departure has come**

Here "departure" is a polite way of referring to death. Alternate translation: "Soon I will die and leave this world"

## 2 Timothy 4:7

### **I have fought the good fight**

Paul speaks of his hard work as if he had been an athlete competing for a prize. Alternate translation: "I have done my best"

### **I have finished the race**

Paul speaks of his life of service to God as if he had been running a race on foot. Alternate translation: "I have completed what I needed to do"

### **I have kept the faith**

Paul speaks of his trust in Christ and his obedience to God as if they were a valuable object that he kept in his possession. Possible meanings are 1) "I have been faithful in doing my ministry" or 2) "I have kept the teachings about what we believe from any error"

## 2 Timothy 4:8

### **The crown of righteousness has been reserved for me**

This can be stated in active form. Alternate translation: "God has reserved the crown of righteousness for me"

### **crown of righteousness**

Possible meanings are 1) the crown is the prize that God gives to people who have lived the right way or 2) the crown is a metaphor for righteousness. Just as the judge of a race gives a crown to the winner, when Paul finishes his life, God will declare that Paul is righteous.

### **crown**

a wreath made of laurel tree leaves that was given to winners of athletic contests

**on that day**

"on the day when the Lord comes again" or "on the day when God judges people"

**but also to all those who have loved his appearing**

Paul speaks about this event as if it has already happened. It can be stated as a future event. Alternate translation: "but also he will give it to those who are eagerly waiting for him to return"

**2 Timothy 4:9**

**Connecting Statement:**

Paul talks of specific people and how they behaved, of God's work for and to him, and then closes with greetings to and from certain people.

**come ... quickly**

"come ... as soon as possible"

**2 Timothy 4:10**

**Demas ... Crescens ... Titus**

These are names of men.

**He loves this present world**

Here "world" refers to worldly things as opposed to the things of God. Possible meanings are 1) he loves the temporary comforts of this world or 2) he is afraid he will die if he remains with Paul.

**Crescens went ... and Titus went**

These two men had left Paul, but Paul is not saying that they also "love this present world" like Demas.

**Dalmatia**

This is the name of a land region.

**2 Timothy 4:11**

**he is useful to me in the service**

Possible meanings are 1) "he can help me in the ministry" or 2) "he can help me by serving me."

**2 Timothy 4:12**

**General Information:**

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**2 Timothy 4:13**

**cloak**

a heavy garment worn over clothes

**Carpus**

This is the name of a man.

**the books**

This refers to scrolls. A scroll was a type of book made of one long sheet of papyrus or leather. After writing on a scroll or reading it, people rolled it up using rods on the ends

**especially the parchments**

This may refer to a specific type of scroll. Alternate translation: "especially those made from animal skins"

**2 Timothy 4:14**

**Alexander the coppersmith displayed**

"Alexander, who works with metal, displayed"

**Alexander**

This is the name of a man.

**displayed many evil deeds against me**

Paul speaks of doing evil deeds as if they were put on display. Alternate translation: "did many evil things to me"

**The Lord will repay him according to his deeds**

Paul speaks of punishment as if it were payment. Alternate translation: "The Lord will punish him for what he has done"

**him ... his**

Alexander

**2 Timothy 4:15**

**him ... he**

Alexander.

**opposed our words**

Here "words" refers to a message or teaching. Alternate translation: "opposed the message that we teach"

**2 Timothy 4:16**

**At my first defense**

"When I first appeared in court and explained my actions"

**no one stood with me**

"no one stayed with me and helped me"

**May it not be counted against them**

This can be stated in active form. Alternate translation: "May God not count it against them" or "I pray that God does not punish those believers for leaving me"

**2 Timothy 4:17**

**the Lord stood by me**

Paul is speaking as if the Lord had physically stood with him. Alternate translation: "the Lord helped me"

**so that, through me, the proclamation of the message might be fully accomplished ... the Gentiles might hear**

This can be stated in active form. Alternate translation: "so that I was able to speak all of the Lord's message ... the Gentiles heard"

**I was rescued out of the lion's mouth**

Paul is speaking about danger as if he had been threatened by a lion. This danger could have been physical, spiritual, or both. Alternate translation: "I was rescued from great danger"

**2 Timothy 4:18**

**General Information:**

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**2 Timothy 4:19**

**house of Onesiphorus**

Here "house" stands for the people who live there. Alternate translation: "family of Onesiphorus"

**Priscilla**

This is the name of a woman.

**Aquila**

This is the name of a man.

**Onesiphorus**

This is the name of a man. See how you translated this name in 2 Timothy 1:16.

**2 Timothy 4:20**

**Erastus ... Trophimus**

These are names of men.

**Miletus**

This is the name of a city to the south of Ephesus.

**2 Timothy 4:21**

**Eubulus ... Pudens, Linus**

These are all names of men.

**Do your best to come**

"Try hard to come"

**before winter**

"before the cold season"

**greet you, also Pudens, Linus, Claudia, and all the brothers**

This can be translated as a new sentence. Alternate translation: "greet you. Pudens, Linus, Claudia, and all the brothers also greet you"

**Claudia**

This is a female name.

**all the brothers**

Here "brothers" means all believers whether male or female. Alternate translation: "all the believers here"

**2 Timothy 4:22**

**May the Lord be with your spirit**

"I pray that the Lord makes your spirit strong."  
Here "you" is singular and refers to Timothy.

**May grace be with you**

"I pray that the Lord shows his grace to all of you there." Here "you" is plural and refers to all the believers there with Timothy.

## Book: Titus

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### Titus

#### Chapter 1

<sup>1</sup> Paul, a servant of God and an apostle of Jesus Christ for the faith of God's chosen people and the knowledge of the truth that agrees with godliness, <sup>2</sup> with the hope of everlasting life that God, who does not lie, promised before all the ages of time. <sup>3</sup> At the right time he revealed his word through the preaching with which I have been entrusted according to the command of God our Savior.

<sup>4</sup> To Titus, a true son in our common faith. Grace and peace from God the Father and Christ Jesus our Savior.

<sup>5</sup> For this purpose I left you in Crete, that you might set in order things not yet complete and ordain elders in every city as I directed you. <sup>6</sup> An elder must be blameless, the husband of one wife, with faithful children not accused of being reckless or disobedient. <sup>7</sup> It is necessary for the overseer, as a manager of the household of God, to be blameless. He must not be arrogant, not be easily angered, not addicted to wine, not a brawler, and not a greedy man. <sup>8</sup> Instead, he should be hospitable, loving goodness, sensible, upright, holy, and self-controlled. <sup>9</sup> He should hold tightly to the trustworthy message that was taught, so that he may be able to encourage others with truthful teaching and correct those who oppose him.

<sup>10</sup> For there are many rebellious people, empty talkers and deceivers, especially those of the circumcision. <sup>11</sup> It is necessary to stop them. They are upsetting whole families by teaching for disgraceful profit what they should not teach. <sup>12</sup> One of their own prophets has said, "Cretans are always liars, evil beasts, lazy gluttons." <sup>13</sup> This testimony is true. Therefore, correct them severely, so that they may be truthful in the faith, <sup>14</sup> not paying any attention to Jewish myths or to the commands of people who turn away from the truth. <sup>15</sup> To those who are pure, all things are pure. But to those who are corrupt and unbelieving, nothing is pure, but both their minds and their consciences have been corrupted. <sup>16</sup> They profess to know God, but they deny him by their actions. They are detestable, disobedient, and worthless for any good work.

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#### Titus 1 General Notes

##### Structure and formatting

Paul formally introduces this letter in verses 1-4. Writers often began letters in this way in the ancient Near East.

In verses 6-9, Paul lists several qualities that a man must have if he is to be an elder in the church. Paul gives a similar list in 1 Timothy 3.

##### Special concepts in this chapter

###### Elders

The church has used different titles for church leaders. Some titles include overseer, elder, pastor, and bishop.

##### Other possible translation difficulties in this chapter

###### Should, may, must

The ULB uses different words that indicate requirements or obligations. These verbs have different levels of force associated with them. The subtle differences may be difficult to translate. The UDB translates these verbs in a more general way.

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### Titus 1:1

**for the faith of**  
to strengthen the faith of

**that agrees with godliness**  
"that is suitable for honoring God"

### Titus 1:2

**with the hope of everlasting life**  
Here "hope" means "a confident expectation."  
Alternate translation: "with the confidence of receiving everlasting life"

**before all the ages of time**  
"before time began"

### Titus 1:3

**At the right time**  
"At the proper time"

**he revealed his word**  
Paul speaks of God's message as if it were an object that could be visibly shown to people. Alternate translation: "He caused people to understand his message"

**with which I have been entrusted**  
This can be translated in active form, and what God trusted Paul to do can be stated explicitly. Alternate translation: "that he trusted me to deliver"

**God our Savior**  
"God, who saves us"

### Titus 1:4

**a true son**  
Though Titus was not Paul's biological son, they share a common faith in Christ. Thus, in Christ, Paul considers Titus as his own son. Alternate translation: "you who are like a son to me"

**our common faith**  
Paul expresses the same faith in Christ that they both share. Alternate translation: "the teachings that we both believe"

**Grace and peace**  
This was a common greeting Paul used. You can state clearly the understood information. Alternate translation: "May you experience kindness and peace within"

**Christ Jesus our Savior**  
"Christ Jesus who is our Savior"

### Titus 1:5

**For this purpose I left you in Crete, that you might set**  
"This is the reason I left you in Crete: I wanted you to set"

**I left you in Crete**  
"I told you to stay in Crete"

**set in order things not yet complete**  
"finish arranging things that needed to be done"

**ordain elders**  
"appoint elders" or "designate elders"

**elders**  
In the early Christian churches, Christian elders gave spiritual leadership to the assemblies of believers.

### Titus 1:6

**Connecting Statement:**  
Having told Titus to ordain elders in every city on the island of Crete, Paul gives the requirements for elders.

**An elder must be blameless, the husband**  
To be "blameless" is to be known as a person who does not do bad things. Alternate translation: "An elder must not have a bad reputation and must be the husband"

**the husband of one wife**  
This means that he has only one wife, that is, he does not have any other wives or concubines. It may also imply that he does not commit adultery and that he has not divorced a previous wife. Alternate translation: "a man who has only one woman" or "a man who is faithful to his wife"

**faithful children**  
Possible meanings are 1) children who believe in Jesus or 2) children who are trustworthy.

### Titus 1:7

**overseer**  
This is another name for the same position of spiritual leadership that Paul referred to as "elder" in 1:6.

**a manager of the household of God**  
Paul speaks of the church as if it were God's household and the overseer as if he were a servant in charge of managing the household.

**not addicted to wine**  
"not an alcoholic" or "not one who drinks much wine"

**not a brawler**

"not one who is violent" or "not one who likes to fight"

**Titus 1:8**

**Instead**

Paul is changing his argument from what an elder is not to be to what an elder is to be.

**Titus 1:9**

**hold tightly to**

Paul speaks of devotion to the Christian faith as if it were grasping the faith with one's hands. Alternate translation: "be devoted to" or "know well"

**truthful teaching**

The Greek word translated "truthful" is a word meaning "healthy" and here is a dead metaphor for true, trustworthy, and morally good. Alternate translation: "trustworthy words"

**Titus 1:10**

**Connecting Statement:**

Because of those that would oppose God's word, Paul gives Titus reasons to preach God's word and warns him about false teachers.

**rebellious people**

These are rebellious people who oppose Paul's gospel message.

**empty talkers and deceivers**

This phrase describes the rebellious people mentioned in the previous phrase. Here "empty" is a metaphor for useless, and "empty talkers" are people who say useless or foolish things. Alternate translation: "people who say useless things and deceive others"

**those of the circumcision**

This refers to the Christian Jews who taught that men must be circumcised in order to follow Christ.

**Titus 1:11**

**It is necessary to stop them**

"They must be prevented from spreading their teachings" or "They must be stopped from influencing others by their words"

**what they should not teach**

These are things that are not proper to teach regarding Christ and the Law because they are not true.

**for disgraceful profit**

This refers to profit that people make by doing things that are not honorable.

**are upsetting whole families**

"are ruining whole families." The issue was that they were upsetting families by destroying their faith. This may have caused the members of the families to argue with one another.

**Titus 1:12**

**One of their own prophets**

"A prophet from Crete itself" or "A Cretan that they themselves consider to be a prophet"

**Cretans are always liars**

"Cretans lie all the time." This is an exaggeration that means that many Cretans lie often.

**evil beasts**

This metaphor compares the Cretans to dangerous wild animals.

**Titus 1:13**

**Therefore, correct them severely**

"You must use strong language that the Cretans will understand when you correct them"

**so that they may be truthful in the faith**

The Greek word translated "truthful" is a word meaning "healthy" and here is a dead metaphor for true, trustworthy, and morally good. Alternate translation: "trustworthy words"

**Titus 1:14**

**Jewish myths**

This refers to the false teaching of the Jews.

**turn away from the truth**

Paul speaks of the truth as if it were an object that one could turn away from or avoid. Alternate translation: "reject the truth"

**Titus 1:15**

**To those who are pure, all things are pure**

"If people are pure on the inside, everything they do will be pure"

**To those who are pure**

"To those who are acceptable to God"

**to those who are corrupt and unbelieving, nothing is pure**

Paul speaks of sinners as if they were physically dirty. Alternate translation: "if people are morally defiled and do not believe, they cannot do anything pure"

**Titus 1:16**

**they deny him by their actions**

"how they live proves that they do not know him"

**They are detestable**  
"They are disgusting"

---

## Chapter 2

<sup>1</sup> But you, speak what fits with truthful instruction. <sup>2</sup> Teach older men to be temperate, dignified, sensible, and sound in faith, in love, and in perseverance. <sup>3</sup> In the same way, teach older women to be reverent in behavior, not slanderers or being slaves to much wine, but to be teachers of what is good, <sup>4</sup> and so train the younger women to love their husbands and to love their children, <sup>5</sup> to be sensible, pure, good housekeepers, and to be obedient to their own husbands, so that God's word may not be spoken of as evil. <sup>6</sup> In the same way, encourage the younger men to use good sense. <sup>7</sup> In all ways present yourself as an example of good works. In your teaching, show integrity, dignity, <sup>8</sup> and a truthful message that is above criticism, so that anyone who opposes you may be ashamed because they have nothing bad to say about us. <sup>9</sup> Slaves are to be submissive to their masters in everything, to please them and not argue with them, <sup>10</sup> to not steal from them, but instead to demonstrate all good faith, so that in every way they may bring credit to the teaching about God our Savior. <sup>11</sup> For the grace of God has appeared for the salvation of all people. <sup>12</sup> It trains us to reject godlessness and worldly desires, and to live self-controlled, upright, and godly lives in this age, <sup>13</sup> while we look forward to receiving our blessed hope, the appearance of the glory of our great God and Savior Jesus Christ. <sup>14</sup> Jesus gave himself for us in order to redeem us from all lawlessness and to make pure for himself a special people who are eager to do good works.

<sup>15</sup> Speak of these things, encourage people to do them, and give correction with all authority. Let no one disregard you.

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## Titus 2 General Notes

### Special concepts in this chapter

#### Gender roles

Scholars are divided over how to understand this passage in its historical and cultural context. Some scholars believe men and women are perfectly equal in all things. Other scholars believe God created men and women to serve in distinctly different roles in marriage and the church. Translators should be careful not to let how they understand this issue affect how they translate this passage.

#### Slavery

Paul does not write in this chapter about whether slavery is good or bad. Paul teaches slaves to faithfully serve their masters. He teaches all believers to be godly and live rightly in every situation.

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### Titus 2:1

#### Connecting Statement:

Paul continues giving Titus reasons to preach God's word, and explains how the older men, older women, young men, and slaves or servants should live as believers.

#### But you, speak what fits

Paul implies what is in contrast. Alternate translation: "But you, Titus, in contrast with the false teachers, be sure to say those things that fit"

#### truthful instruction

The Greek word translated "truthful" is a word meaning "healthy" and here is a dead metaphor for true, trustworthy, and morally good. Alternate translation: "trustworthy words"

### Titus 2:2

#### to be temperate

"to be sober-minded" or "to be self-controlled"

#### temperate, dignified, sensible

"temperate and dignified, to control their desires"

#### and sound in faith, in love, and in perseverance

The word "sound" means to be firm and unwavering. The abstract nouns "faith," "love," and "perseverance" can be stated as verbs. Alternate translation: "and they must firmly believe the true teachings about God, truly love others, and continually serve God even when things are difficult"

### Titus 2:3

#### slanderers

This word refers to people who say bad things about other people whether they are true or not.

**or being slaves to much wine**

People who cannot control themselves and who drink too much wine are spoken of as if they were slaves to the wine. This can be stated in active form. Alternate translation: "and not drinking too much wine" or "and not addicted to wine"

**Titus 2:4**

**General Information:**

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**Titus 2:5**

**so that God's word may not be spoken of as evil**

"Word" here is a metonym for "message," which in turn is a metonym for God himself. This can be stated in active form. Alternate translation: "so that no one insults God's word" or "so that no one insults God by saying bad things about his message"

**Titus 2:6**

**In the same way, encourage**

"Also be sure to encourage"

**Titus 2:7**

**present yourself as**

"show yourself to be"

**an example of good works**

"an example of one who does right and proper things"

**Titus 2:8**

**a truthful message**

The Greek word translated "truthful, is a word meaning "healthy" and here is a dead metaphor for true, trustworthy, and morally good. Alternate translation: "trustworthy words"

**Titus 2:9**

**their masters**

"their own masters"

**in everything**

"in every situation" or "always"

**please them**

"make their masters happy" or "satisfy their masters"

**Titus 2:10**

**demonstrate all good faith**

"show that they are worthy of their masters' trust"

**in every way**

"in everything they do"

**they may bring credit to the teaching about God our Savior**

"they may make the teaching about God our Savior attractive" or "they may cause people to understand that the teaching about God our Savior is good"

**God our Savior**

"our God who saves us"

**Titus 2:11**

**Connecting Statement:**

Paul encourages Titus to look for Jesus's coming and remember his authority through Jesus.

**the grace of God has appeared**

Paul speaks of the grace of God as if it were a person who goes to other people.

**Titus 2:12**

**trains us**

Paul speaks of the grace of God

**trains us to reject godlessness**

"teaches us not to dishonor God"

**worldly desires**

"strong desires for the things of this world" or "strong desires for sinful pleasures"

**in this age**

"as we live in this world" or "during this time"

**Titus 2:13**

**we look forward to receiving**

"we eagerly wait to receive" or "we eagerly wait to welcome"

**our blessed hope, the appearance of the glory of our great God and Savior Jesus Christ**

Here "glory" represents Jesus himself, who will appear gloriously. Here "hope" means "confidently expectation." Alternate translation: "the good thing for which we confidently wait, that is, the glorious appearance of our great God and Savior Jesus Christ"

**Titus 2:14**

**gave himself for us**

This refers to Jesus dying willingly. Alternate translation: "gave himself to die for us"

**to redeem us from all lawlessness**

Paul speaks of Jesus as if he were setting slaves free from their evil master.

**a special people**

A group of people that he treasures.

**are eager**

"have a strong desire"

**Titus 2:15**

**give correction with all authority**

This statement can be made explicit. Alternate translation: "correct with all authority those people who do not do these things"

**Let no one**

"Do not allow anyone to"

**disregard you**

This statement can be made explicit. Alternate translation: "refuse to listen to your words" or "refuse to respect you"

## Chapter 3

<sup>1</sup> Remind them to submit to rulers and authorities, to obey them, to be ready for every good work, <sup>2</sup> to insult no one, to not be eager to fight, and to be gentle, showing all humility toward everyone. <sup>3</sup> For once we ourselves were thoughtless and disobedient. We were led astray and enslaved by various desires and pleasures. We lived in evil and envy. We were detestable and hated one another. <sup>4</sup> But when the kindness of God our Savior and his love for mankind appeared, <sup>5</sup> it was not by works of righteousness that we did, but by his mercy that he saved us, through the washing of new birth and renewal by the Holy Spirit, <sup>6</sup> whom God richly poured on us through our Savior Jesus Christ, <sup>7</sup> so that having been justified by his grace, we might become heirs having the hope of eternal life. <sup>8</sup> This message is trustworthy. I want you to insist on these things, so that those who have believed in God may be careful to engage themselves in good works. These things are good and useful for everyone. <sup>9</sup> But avoid foolish debates and genealogies and strife and conflict about the law. Those things are unprofitable and worthless. <sup>10</sup> Reject anyone who is causing divisions among you, after one or two warnings, <sup>11</sup> knowing that such a person has turned from the right way and is sinning and condemns himself.

<sup>12</sup> When I send Artemas or Tychicus to you, hurry and come to me at Nicopolis, where I have decided to spend the winter. <sup>13</sup> Do everything you can to send on their way Zenas the lawyer and Apollos, so that they lack nothing. <sup>14</sup> Our people must learn to engage themselves in good works that provide for urgent needs, and so not be unfruitful.

<sup>15</sup> All those who are with me greet you. Greet those who love us in faith. Grace be with all of you.

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## Titus 3 General Notes

### Structure and formatting

Paul gives Titus personal instructions in this chapter.

Verse 15 formally concludes this letter. This is a common way of ending a letter in the ancient Near East.

### Special concepts in this chapter

#### Genealogies

Genealogies are lists that record a person's ancestors or descendants. Jews used genealogies to choose the right man to become king. They did this because only a son of a king could normally become king. They also showed from what tribe and family they came. For example, priests came from the tribe of Levi and the family of Aaron.

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#### Titus 3:1

##### Connecting Statement:

Paul continues giving Titus instructions on how to teach the elders and people under his care in Crete.

##### Remind them to submit

"Tell our people again what they already know, to submit" or "Keep reminding them to submit"

##### submit to rulers and authorities, to obey them

"do as the political rulers and government authorities say by obeying them"

##### rulers and authorities

These words have similar meanings and are used together to include everyone who holds authority in the government.

##### be ready for every good work

"be ready to do good whenever there is opportunity"

#### Titus 3:2

##### to insult no one

"to speak evil of no one"

#### Titus 3:3

##### For once we ourselves

"This is because we ourselves were once"

##### once

"formerly" or "at some time" or "previously"

**we ourselves**

"even we" or "we also"

**were thoughtless**

"were foolish" or "were unwise"

**We were led astray and enslaved by various desires and pleasures**

Desires and pleasures are spoken of as if they were masters over people and had made those people into slaves by lying to them. This can be translated in active form. Alternate translation: "Various desires and pleasures had lied to us and so led us astray" or "We had allowed ourselves to believe the lie that various desires and pleasures could make us happy, and then we were unable to control our feelings or stop doing things we thought would give us pleasure"

**We lived in evil and envy**

"We were always doing evil things and not wanting others to have good things"

**We were detestable**

"We caused others to hate us"

**Titus 3:4**

**when the kindness of God our Savior and his love for mankind appeared**

Paul speaks of God's kindness and love as if they were people that came into our sight.

**Titus 3:5**

**by his mercy**

"because he had mercy on us"

**washing of new birth**

Paul is probably speaking of God's forgiveness for sinners as if God were physically washing them. He is also speaking of sinners who become responsive to God as if they had been born again.

**Titus 3:6**

**whom God richly poured on us**

It is common for New Testament writers to speak of the Holy Spirit as a liquid that God can pour out in large amounts. Alternate translation: "whom God gave to us generously"

**through our Savior Jesus Christ**

"when Jesus saved us"

**Titus 3:7**

**having been justified**

This can be stated in active form. Alternate translation: "since God has declared us to be without sin"

**we might become heirs having the hope of eternal life**

The people to whom God has made promises are spoken of as if they were heirs, inheriting property and wealth from a family member. Here "hope" means "a confident expectation." Alternate translation: "we might become like God's heirs, confidently waiting to inherit eternal life" or "we might have the confident expectation that God will cause us to live forever"

**Titus 3:8**

**This message**

This refers to God giving the believers the Holy Spirit through Jesus in Titus 3:7.

**may be careful to engage themselves in good works**

"may seek to do good works"

**Titus 3:9**

**Connecting Statement:**

Paul explains what Titus should avoid.

**But avoid**

"So avoid" or "Therefore, avoid"

**foolish debates**

"arguments concerning unimportant matters"

**genealogies**

This is the study of family kinship relationships.

**strife**

arguments or fights

**the law**

"the law of Moses"

**Titus 3:10**

**Connecting Statement:**

Paul explains how Titus should treat those who cause contention among the believers.

**Reject anyone**

"Have everyone stay away from anyone"

**after one or two warnings**

"after you have warned that person once or twice"

**Titus 3:11**

**such a person**

"a person like that"

**has turned from the right way**

Paul speaks of someone who has rejected the truth as if he had left the correct path on which he had been walking.

**condemns himself**

"brings judgment on himself"

**Titus 3:12**

**Connecting Statement:**

Paul closes the letter by telling Titus what to do after he appoints elders in Crete and by giving greetings from those with him.

**When I send**

"After I send"

**Artemas ... Tychicus**

These are men's names.

**hurry and come**

"come quickly"

**spend the winter**

"stay until winter has ended"

**Titus 3:13**

**Zenas ... Apollos**

These are men's names.

**Titus 3:14**

**Connecting Statement:**

Paul explains why it is important to provide for Zenas and Apollos.

**Our people**

Paul is referring to the believers in Crete.

**that provide for urgent needs**

"that help people who need important things immediately"

**needs, and so not be unfruitful**

Paul speaks of people doing good work as if they were trees bearing good fruit. This double negative means they should be fruitful or productive.

Alternate translation: "needs; in this way they will be fruitful" or "needs, and so they will do good works"

**Titus 3:15**

**General Information:**

Paul ends his letter to Titus.

**All those**

"All the people"

**those who love us in faith**

Possible meanings are 1) "the believers who love us" or 2) "the believers who love us because we share the same belief."

**Grace be with all of you**

This was a common Christian greeting. Alternate translation: "May God's grace be with you" or "I ask that God will be gracious to all of you"

## Book: Philemon

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### Philemon

#### Chapter 1

<sup>1</sup> Paul, a prisoner of Christ Jesus, and the brother Timothy, to Philemon, our dear friend and fellow worker, <sup>2</sup> and to Apphia our sister, and to Archippus our fellow soldier, and to the church that meets in your home.

<sup>3</sup> May grace be to you and peace from God our Father and the Lord Jesus Christ.

<sup>4</sup> I always thank my God when I mention you in my prayers, <sup>5</sup> because I hear about the faith that you have toward the Lord Jesus and the love you have for all his holy people. <sup>6</sup> I pray that the sharing of your faith may be effective, so you will have a full understanding of every good thing we have in Christ. <sup>7</sup> For I have had much joy and comfort because of your love, because the hearts of God's holy people have been refreshed by you, brother.

<sup>8</sup> Therefore, although I have all the boldness in Christ to command you to do what you should do, <sup>9</sup> yet because of love, I appeal to you instead—I, Paul, an old man, and now a prisoner for Christ Jesus. <sup>10</sup> I am appealing to you concerning my child Onesimus, whom I have fathered in my chains. <sup>11</sup> For he once was useless to you, but now he is useful both to you and to me. <sup>12</sup> I have sent him back to you, he who is my very heart. <sup>13</sup> I wish I could have kept him with me so he could serve me for you while I am in chains for the sake of the gospel. <sup>14</sup> But I did not want to do anything without your consent. I did not want your good deed to be from necessity but from good will. <sup>15</sup> Perhaps for this he was separated from you for a time, so that you might have him back forever. <sup>16</sup> No longer would he be a slave, but better than a slave, a beloved brother. He is beloved especially to me, and much more so to you, in both the flesh and in the Lord. <sup>17</sup> So if you have me as a partner, receive him as me. <sup>18</sup> If he has wronged you or owes you anything, charge that to me. <sup>19</sup> I, Paul, write this with my own hand. I myself will pay it back—not to mention that you owe me your own self! <sup>20</sup> Yes, brother, let me benefit from you in the Lord; refresh my heart in Christ.

<sup>21</sup> Confident about your obedience, I am writing to you. I know that you will do even more than I ask. <sup>22</sup> At the same time, prepare a guest room for me, for I hope that through your prayers I will be returned to you.

<sup>23</sup> Epaphras, my fellow prisoner in Christ Jesus, greets you. <sup>24</sup> So do Mark, Aristarchus, Demas, and Luke, my fellow workers.

<sup>25</sup> The grace of our Lord Jesus Christ be with your spirit. Amen.

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#### Philemon 1:1

##### General Information:

Three times Paul identifies himself as the author of this letter. Evidently Timothy was with him and probably wrote the words down as Paul said them. Paul greets others who meet for church at Philemon's house. All instances of "I," "me," and "my" refer to Paul. Philemon is the main person to whom this letter is written. All instances of "you" and "your" refer to him and are singular unless otherwise noted.

##### Paul, a prisoner of Christ Jesus, and the brother Timothy, to Philemon

Your language may have a particular way of introducing the authors of a letter. Alternate translation: "I, Paul, a prisoner of Christ Jesus, and Timothy, our brother, are writing this letter to Philemon"

##### a prisoner of Christ Jesus

"a prisoner for the sake of Christ Jesus." People who opposed Paul's preaching had punished him by putting him into prison.

**brother**

Here this means a fellow Christian.

**our dear friend**

The word "our" here refers to Paul and those with him but not to the reader.

**and fellow worker**

"who, like us, works to spread the gospel"

**Philemon 1:2**

**our sister ... our fellow soldier**

The word "our" here refers to Paul and those with him but not to the reader.

**Apphia our sister**

Here "sister" means she was a believer, and not a relative. Alternate translation: "Apphia our fellow believer" or "Apphia our spiritual sister"

**Archippus our fellow soldier**

Paul speaks here of Archippus as if they were both soldiers in an army. He means that Archippus works hard, as Paul himself works hard, to spread the gospel. Alternate translation: "Archippus our fellow spiritual warrior" or "Archippus, who also fights the spiritual battle with us"

**Archippus**

This is the name of a man in the church with Philemon.

**Philemon 1:3**

**May grace be to you and peace from God our Father and the Lord Jesus Christ**

"May God our Father and the Lord Jesus Christ give you grace and peace." This is a blessing.

**God our Father**

The word "our" here refers to Paul, those with him, and the reader.

**our Father**

This is an important title for God.

**Philemon 1:4**

**General Information:**

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**Philemon 1:5**

**General Information:**

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**Philemon 1:6**

**the sharing of your faith may be effective**

Possible meanings are 1) "the way you tell others what you believe may cause them to believe also"

or 2) "the way you believe the same way we do will cause good things to happen."

**be effective, so you will have a full understanding of every good thing we have**

"have a good result, and you will completely understand all the good things we have"

**in Christ**

"because of Christ" or "because we are Christ's people"

**Philemon 1:7**

**the hearts of God's holy people have been refreshed by you**

Here "hearts" is a metonym for a person's emotions or inner being. This can be stated in active form.

Alternate translation: "you have encouraged believers" or "you have helped the believers"

**you, brother**

"you, dear brother" or "you, dear friend." Paul called Philemon "brother" because they were both believers and he was emphasizing their friendship.

**Philemon 1:8**

**Connecting Statement:**

Paul begins his plea and the reason for his letter.

**all the boldness in Christ**

Possible meanings are 1) "authority because of Christ" or 2) "courage because of Christ." Alternate translation: "courage because Christ has given me authority"

**Philemon 1:9**

**yet because of love**

Possible meanings: 1) "because I know that you love God's people" 2) "because you love me" or 3) "because I love you"

**Philemon 1:10**

**General Information:**

Onesimus is the name of a man. He was apparently Philemon's slave and had stolen something and run away.

**my child Onesimus**

"my son Onesimus." Paul speaks of the way he is friends with Onesimus as if it were the way a father and his son love each other. Onesimus was not Paul's actual son, but he received spiritual life when Paul taught him about Jesus, and Paul loved him. Alternate translation: "my spiritual son Onesimus"

**Onesimus**

The name "Onesimus" means "profitable" or "useful."

**whom I have fathered in my chains**

Here "fathered" is a metaphor that means Paul converted Onesimus to Christ. Alternate translation: "who became my spiritual son when I taught him about Christ and he received new life while I was in my chains" or "who became like a son to me while I was in my chains"

**in my chains**

Prisoners were often bound in chains. Paul was in prison when he taught Onesimus and was still in prison when he wrote this letter. Alternate translation: "while I have been in prison" or "while I was in prison"

**Philemon 1:11**

**General Information:**

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**Philemon 1:12**

**I have sent him back to you**

Paul was probably sending Onesimus with another believer who carried this letter.

**who is my very heart**

Here "heart" is a metonym for a person's emotions. The phrase "who is my very heart" is a metaphor for someone whom the speaker loves dearly. Paul was saying this about Onesimus. Alternate translation: "whom I love dearly"

**Philemon 1:13**

**so he could serve me for you**

"so that, since you cannot be here, he might help me" or "so that he could help me in your place"

**while I am in chains**

Prisoners were often bound in chains. Paul was in prison when he taught Onesimus and was still in prison when he wrote this letter. Alternate translation: "while I am in prison"

**for the sake of the gospel**

Paul was in prison because he preached the gospel publicly. This can be stated explicitly. Alternate translation: "because I preach the gospel"

**Philemon 1:14**

**But I did not want to do anything without your consent**

Paul states a double negative to mean the opposite. Alternate translation: "But I wanted to make sure that you approved of everything I did"

**I did not want your good deed to be from necessity but from good will**

"I did not want you to do this good deed because I commanded you to do it, but because you wanted to do it"

**but from good will**

"but because you freely chose to do the right thing"

**Philemon 1:15**

**Perhaps for this he was separated from you for a time, so that**

This can be stated in active form. Alternate translation: "Perhaps the reason God took Onesimus away from you for a time was so that"

**for a time**

"during this time"

**Philemon 1:16**

**better than a slave**

"more valuable than a slave"

**a beloved brother**

"a dear brother" or "a precious brother in Christ"

**much more so to you**

"he means even more to you"

**in both the flesh**

"both as a man." Paul is referring to Onesimus' being a trustworthy servant.

**in the Lord**

"as a brother in the Lord" or "because he belongs to the Lord"

**Philemon 1:17**

**if you have me as a partner**

"if you think of me as a fellow worker for Christ"

**Philemon 1:18**

**charge that to me**

"say that I am the one who owes you"

**Philemon 1:19**

**I, Paul, write this with my own hand**

"I, Paul, write this myself." Paul wrote this part with his own hand so that Philemon would know that the words were really from Paul. Paul really would pay him.

**not to mention**

"I do not need to remind you" or "You already know." Paul says he does not need to tell Philemon this, but then continues to tell him anyway. This emphasizes the truth of what Paul is telling him.

**you owe me your own self**

"you owe me your own life." Paul was implying that Philemon should not say that Onesimus or Paul owed him anything because Philemon owed Paul even more. The reason Philemon owed Paul his life

can be made explicit. Alternate translation: "you owe me much because I saved your life" or "you owe me your own life because what I told you saved your life"

### **Philemon 1:20**

#### **refresh my heart in Christ**

Here "refresh" is a metaphor for comfort or encourage. Here "heart" is a metonym for a person's feelings, thoughts, or inner being. How Paul wanted Philemon to refresh his heart can be made explicit. Alternate translation: "encourage me in Christ" or "comfort me in Christ" or "refresh my heart in Christ by accepting Onesimus kindly"

### **Philemon 1:21**

#### **General Information:**

Here the words "your" and "you" are singular and refer to Philemon.

#### **Connecting Statement:**

Paul closes his letter and speaks a blessing on Philemon and the believers that meet for church in Philemon's house.

#### **Confident about your obedience**

"Because I am sure that you will do what I ask"

### **Philemon 1:22**

#### **At the same time**

"Also"

#### **prepare a guest room for me**

"make a room in your house ready for me." Paul is addressing Philemon here, so the word "prepare" is singular.

#### **for I hope that through your prayers I will be returned to you**

Paul is confident that he will return to Philemon and the other Christians there. This can be stated

in active form. Alternate translation: "for I confidently expect that God will answer your prayers and send me back to you"

#### **your ... you**

These words are plural and refer to Philemon, Apphia, Archippus, and the other Christians that meet in their home.

### **Philemon 1:23**

#### **Epaphras**

This man is a fellow believer and prisoner with Paul.

#### **my fellow prisoner in Christ Jesus**

"who is in prison with me because he serves Christ Jesus"

### **Philemon 1:24**

#### **So do Mark, Aristarchus, Demas, and Luke, my fellow workers**

"Mark, Aristarchus, Demas, and Luke, my fellow workers, also greet you"

#### **Mark ... Aristarchus ... Demas ... Luke**

These are names of men.

#### **my fellow workers**

"the men who work with me" or "who all work with me."

### **Philemon 1:25**

#### **The grace of our Lord Jesus Christ be with your spirit**

The word "your" here refers to Philemon and all who met in his house and so is plural. The words "your spirit" are a synecdoche and represent the people themselves. Alternate translation: "May our Lord Jesus Christ be kind to you"

## Book: Hebrews

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### Hebrews

#### Chapter 1

<sup>1</sup> Long ago God spoke to our ancestors through the prophets at many times and in many ways. <sup>2</sup> But in these last days, he has spoken to us through a Son, whom he appointed to be the heir of all things. It is through him that God also made the universe. <sup>3</sup> He is the brightness of God's glory, the exact representation of his being. He even holds everything together by the word of his power. After he had made cleansing for sins, he sat down at the right hand of the Majesty on high. <sup>4</sup> He has become just as superior to the angels as the name he has inherited is more excellent than their name. <sup>5</sup> For to which of the angels did God ever say,

"You are my Son,  
today I have become your Father"?

Or to which of the angels did God ever say,

"I will be a Father to him,  
and he will be a Son to me"?

<sup>6</sup> But again, when God brings the firstborn into the world, he says,

"All God's angels must worship him."

<sup>7</sup> About the angels he says,

"He is the one who makes his angels spirits,  
and his servants flames of fire."

<sup>8</sup> But to the Son he says,

"Your throne, God, is forever and ever.  
The scepter of justice is the scepter of your kingdom.

<sup>9</sup> You have loved righteousness and hated lawlessness.  
Therefore God, your God, has anointed you  
with the oil of joy more than your companions."

<sup>10</sup> "In the beginning, Lord, you laid the earth's foundation.  
The heavens are the work of your hands.

<sup>11</sup> They will perish, but you will continue.  
They will all wear out like a piece of clothing.

<sup>12</sup> You will roll them up like a cloak,  
and they will be changed like a piece of clothing.  
But you are the same,  
and your years do not end."

<sup>13</sup> But to which of the angels has God said at any time,

"Sit at my right hand  
until I make your enemies a footstool for your feet"?

<sup>14</sup> Are not all angels spirits who serve, and who are sent to care for those who will inherit salvation?

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## Hebrews 1 General Notes

### Structure and formatting

This chapter describes how Jesus is more important to us than the angels are.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 1:5, 7-13, which is from the Old Testament.

#### "Our ancestors"

The writer wrote this letter to Christians who had grown up as Jews. This is why the letter is called "Hebrews."

### Important figures of speech in this chapter

#### Rhetorical questions

The author uses rhetorical questions as a way of proving Jesus is better than the angels. Both he and the readers know the answers to the questions, and the writer knows that as the readers think about the answers to the questions, they will realize that God's Son is more important than any of the angels.

#### Poetry

Jewish teachers, like the Old Testament prophets, would put their most important teachings in the form of poetry so that the hearers would be able to learn and remember them.

### Hebrews 1:1

#### General Information:

Although this letter does not mention to whom it was sent, the author wrote particularly to Hebrews (Jews), who would have understood the many Old Testament references. This prologue provides the background for the whole book: the unsurpassing greatness of the Son, who is greater than all. The book begins by emphasizing that the Son is better than the prophets and the angels.

### Hebrews 1:2

#### in these last days

"in these final days." This phrase refers to the time when Jesus began his ministry, extending until God establishes his complete rule in his creation.

#### through a Son

"Son" here is an important title for Jesus, the Son of God.

#### to be the heir of all things

The author speaks of the Son as if he will inherit wealth and property from his Father. Alternate translation: "to possess all things"

#### It is through him that God also made the universe

"It is through the Son that God also made all things"

### Hebrews 1:3

#### the brightness of God's glory

"the light of his glory." God's glory is associated with a very bright light. The author is saying that

the Son embodies that light and fully represents God's glory.

#### glory, the exact representation of his being

"glory, the image of God's being." The phrase "the exact representation of his being" is similar in meaning to "the brightness of God's glory." The Son embodies the character and essence of God and fully represents everything that God is. Alternate translation: "glory and is just like God" or "glory, and what is true about God is true about the Son"

#### the word of his power

"his powerful word." Here "word" refers to a message or command. Alternate translation: "his powerful command"

#### After he had made cleansing for sins

The abstract noun "cleansing" can be expressed as a verb: "making clean." Alternate translation: "After he had finished making us clean from sins" or "After he had finished purifying us from our sins"

#### he had made cleansing for sins

The author speaks of forgiving sins as if it were making a person clean. Alternate translation: "he had made it possible for God to forgive our sins"

#### he sat down at the right hand of the Majesty on high

To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "he sat down at the place of honor and authority beside the Majesty on high"

#### the Majesty on high

Here "Majesty" refers to God. Alternate translation: "God Most High"

## Hebrews 1:4

### He has become

"The Son has become"

### as the name he has inherited is more excellent than their name

Here "name" refers to honor and authority. Alternate translation: "as the honor and authority he has inherited is superior to their honor and authority"

### he has inherited

The author speaks of receiving honor and authority from his father as if it were inheriting wealth and property from his father. Alternate translation: "he has received"

## Hebrews 1:5

### General Information:

The first prophetic quotation (You are my Son) comes from the Psalms. The prophet Samuel wrote the second one (I will be a Father to him). The words "You" and "he" refer to Jesus, and the words "I" and "me" refer to God the Father.

### For to which of the angels did God ever say, "You are my Son ... a Son to me"?

This question emphasizes that God does not call any angel his Son. Alternate translation: "For God never said to any of the angels, 'You are my Son ... a Son to me.'"

### You are my Son ... I have become your Father

These two phrases mean essentially the same thing.

## Hebrews 1:6

### General Information:

The quotation, "All God's angels ... him," comes from one of the books that Moses wrote.

### the firstborn

This means Jesus. The author refers to him as the "firstborn" to emphasize the Son's importance and authority over everyone else. It does not imply that there was a time before Jesus existed or that God has other sons like Jesus. Alternate translation: "his honored Son, his only Son"

### he says

"God says"

## Hebrews 1:7

### General Information:

The quotation, "He is the one who makes ... fire," is from the Psalms.

### He is the one who makes his angels spirits, and his servants flames of fire

Possible meanings are 1) "God has made his angels to be spirits who serve him with power like flames of fire" or 2) God makes the wind and flames of fire his messengers and servants. In the original language the word for "angel" is the same as "messenger," and the word for "spirits" is the same as "wind." With either possible meaning, the point is that the angels serve the Son because he is superior.

## Hebrews 1:8

### General Information:

This scriptural quotation comes from the Psalms.

### But to the Son he says

"But God says this to the Son"

### Son

This is an important title for Jesus, the Son of God.

### Your throne, God, is forever and ever

The Son's throne represents his rule. Alternate translation: "You are God, and your reign will last forever and ever"

### The scepter of justice is the scepter of your kingdom

Here "scepter" refers to the Son's rule. Alternate translation: "And you will rule over your kingdom with justice" or "And you will rule over the people of your kingdom justly"

## Hebrews 1:9

### has anointed you with the oil of joy more than your companions

Here "oil of joy" refers to the joy that the Son felt when God honored him. Alternate translation: "has honored you and made you more joyful than anyone else"

## Hebrews 1:10

### General Information:

This quotation comes from another Psalm.

### Connecting Statement:

The author continues explaining that Jesus is superior to the angels.

### In the beginning

"Before anything existed"

### you laid the earth's foundation

The author speaks of God creating the earth as if he built a building on a foundation. Alternate translation: "you created the earth"

### The heavens are the work of your hands

Here "hands" refer to God's power and action. Alternate translation: "You made the heavens"

### Hebrews 1:11

#### **They will perish**

"The heavens and earth will disappear" or "The heavens and earth will no longer exist"

#### **wear out like a piece of clothing**

The author speaks of the heavens and earth as if they were a piece of clothing that will get old and eventually become useless.

### Hebrews 1:12

#### **roll them up like a cloak**

The author speaks of the heavens and earth as if they were a robe or another kind of outer garment.

#### **they will be changed like a piece of clothing**

The author speaks of the heavens and earth as if they were clothing that could be exchanged for other clothing.

#### **they will be changed**

This can be stated in active form. Alternate translation: "you will change them"

#### **your years do not end**

Periods of time are used to represent God's eternal existence. Alternate translation: "your life will never end"

### Hebrews 1:13

#### **General Information:**

This quotation comes from another Psalm.

#### **But to which of the angels has God said at any time ... feet"?**

The author uses a question to emphasize that God has never said this to an angel. Alternate translation: "But God has never said to an angel at any time ... feet."

#### **Sit at my right hand**

To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "Sit in the place of honor beside me"

#### **until I make your enemies a footstool for your feet**

Christ's enemies are spoken of as if they will become an object on which a king rests his feet. This image represents defeat and dishonor for his enemies.

### Hebrews 1:14

#### **Are not all angels spirits ... inherit salvation?**

The author uses this question to remind the readers that angels are not as powerful as Christ, but they have a different role. Alternate translation: "All angels are spirits who ... inherit salvation."

#### **for those who will inherit salvation**

Receiving what God has promised believers is spoken of as if it were inheriting property and wealth from a family member. Alternate translation: "for those whom God will save"

## Chapter 2

<sup>1</sup> Therefore we must give far more attention to what we have heard, so that we do not drift away from it. <sup>2</sup> For if the message that was spoken through the angels proved to be so reliable, and every transgression and disobedience receives just repayment, <sup>3</sup> how then can we escape if we ignore so great a salvation? This is salvation that was first announced by the Lord and confirmed to us by those who heard it. <sup>4</sup> At the same time God testified to it by signs, wonders, and various miracles, and by distributing the gifts of the Holy Spirit according to his will.

<sup>5</sup> For it was not to the angels that God subjected the world to come, about which we are speaking. <sup>6</sup> But someone has somewhere testified, saying,

"What is man, that you are mindful of him?  
Or a son of man, that you care for him?"

<sup>7</sup> You made man a little lower than the angels;  
you crowned him with glory and honor. <sup>[1]</sup>

<sup>8</sup> You put everything in subjection under his feet."

For it was to him that God has subjected all things. He did not leave anything not subjected to him. But now we do not yet see everything subjected to him. <sup>9</sup> But we see him who was made lower than the angels for a little while, Jesus, crowned with glory and honor because of his suffering and death, so that by God's grace he might taste death for everyone. <sup>10</sup> For it was proper for God, because everything exists for him and through him, to bring many sons to glory. It was proper for him to make the founder of their salvation complete through his sufferings. <sup>11</sup> For both the one who sanctifies and those who are sanctified have one source. So he is not ashamed to call them brothers. <sup>12</sup> He says,

"I will proclaim your name to my brothers,  
I will sing about you from inside the assembly."

<sup>13</sup> And again,

"I will trust in him."

And again,

"See, here am I and the children whom God has given me."

<sup>14</sup> Therefore, since the children share in flesh and blood, he shared in those things in the same way, so that through death he might destroy the one who has the power of death, that is, the devil. <sup>15</sup> This was so that he would free all those who through fear of death lived all their lives subject to slavery. <sup>16</sup> For surely it is not the angels he helps, but Abraham's descendants. <sup>17</sup> So it was necessary for him to become like his brothers in all ways, so that he could be a merciful and faithful high priest in relation to the things of God, and so that he could make atonement for the sins of the people. <sup>18</sup> Because Jesus himself has suffered and was tempted, he is able to help those who are tempted.

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### Footnotes

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2:7 <sup>[1]</sup>Some important and ancient Greek copies add,

## Hebrews 2 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 2:6-8, 12-13, which is from the Old Testament.

## Special concepts in this chapter

### Brothers

The author probably uses the term "brothers" to refer to Christians who grew up as Jews.

- [Hebrews 2:1 Notes](#)

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### Hebrews 2:1

#### Connecting Statement:

This is the first of five urgent warnings the author gives.

#### we must

Here "we" refers to the author and includes his audience.

#### so that we do not drift away from it

Possible meanings for this metaphor are 1) people who stop believing in God's word are spoken of as if they were drifting away, like a boat drifts from its position in the water. Alternate translation: "so that we do not stop believing it" or 2) people who stop obeying God's words are spoken of as if they were drifting away, like a boat drifts from its position in the water. Alternate translation: "so that we do not stop obeying it"

### Hebrews 2:2

#### For if the message that was spoken through the angels

The Jews believed that God spoke his law to Moses through angels. This can be stated in active form. Alternate translation: "For if the message that God spoke through the angels"

#### For if the message

The author is certain that these things are true. Alternate translation: "Because the message"

#### every transgression and disobedience receives just repayment

Here "transgression" and "disobedience" stand for the people who are guilty of these sins. Alternate translation: "every person who sins and disobeys will receive just repayment"

#### transgression and disobedience

These two words mean basically the same thing.

#### repayment

This is a general term, but you may need to make explicit that the "repayment" here is just punishment. Alternate translation: "punishment"

### Hebrews 2:3

#### how then can we escape if we ignore so great a salvation?

The author uses a question to emphasize that the people will certainly receive punishment if they refuse God's salvation through Christ. Alternate translation: "then God will certainly punish us if we do not pay attention to his message about how God will save us!"

#### ignore

"pay no attention to" or "consider unimportant"

#### This is salvation that was first announced by the Lord and confirmed to us by those who heard it

This can be stated in active form. The abstract noun "salvation" can be translated with a verbal phrase. Alternate translation: "The Lord himself first announced the message about how God will save us and then those who heard the message confirmed it to us"

### Hebrews 2:4

#### according to his will

"in just the way he wanted to do it"

### Hebrews 2:5

#### Connecting Statement:

The writer reminds these Hebrew believers that the earth will one day be under the rule of the Lord Jesus.

#### For it was not to the angels that God subjected

"For God did not make the angels rulers over"

#### the world to come

Here "world" refers to the people who live there. And "to come" means that this is the world in the next age after Christ returns. Alternate translation: "the people who will live in the new world"

### Hebrews 2:6

#### General Information:

The quotation here is from the book of Psalms in the Old Testament. It continues on through verse 8.

#### What is man, that you are mindful of him?

This rhetorical question emphasizes the insignificance of humans and expresses surprise

that God would pay attention to them. Alternate translation: "Humans are insignificant, and yet you are mindful of them!"

**Or a son of man, that you care for him?**

The idiom "son of man" refers to human beings. This rhetorical question means basically the same thing as the first question. It expresses surprise that God would care for humans, who are insignificant. Alternate translation: "Human beings are of little importance, and yet you care for them!"

**Or a son of man**

The verb may be supplied from the previous question. Alternate translation: "Or what is a son of man"

**Hebrews 2:7**

**a little lower than the angels**

The author speaks of people being less important than angels as if the people are standing in a position that is lower than the angels' position. Alternate translation: "less important than the angels"

**made man ... crowned him**

Here, these phrases do not refer to a specific person but to humans in general, including both males and females. Alternate translation: "made humans ... crowned them"

**you crowned him with glory and honor**

The gifts of glory and honor are spoken of as if they were a wreath of leaves placed on the head of a victorious athlete. Alternate translation: "you have given them great glory and honor"

**Hebrews 2:8**

**his feet ... to him**

Here, these phrases do not refer to a specific person but to humans in general, including both males and females. Alternate translation: "their feet ... to them"

**You put everything in subjection under his feet**

The author speaks of humans having control over everything as if they have stepped on everything with their feet. Alternate translation: "You have given them control over everything"

**He did not leave anything not subjected to him**

This double negative emphasizes the positive. This can be stated in positive form. Alternate translation: "God made everything subject to him"

**we do not yet see everything subjected to him**

"we know that humans are not in control of everything yet"

**Hebrews 2:9**

**Connecting Statement:**

The writer reminds these Hebrew believers that Christ became lower than the angels when he came to earth to suffer death for forgiveness of sins, and that he became a merciful high priest to believers.

**we see him**

"we know there is one"

**who was made**

This can be stated in active form. Alternate translation: "whom God made"

**lower than the angels ... crowned with glory and honor**

See how you translated these words in Hebrews 2:7.

**he might taste death**

The experience of death is spoken of as if it were food that people can taste. Alternate translation: "he might experience death" or "he might die"

**Hebrews 2:10**

**bring many sons to glory**

The gift of glory is spoken of here as if it were a place to which people could be brought. Alternate translation: "save many sons"

**many sons**

Here this refers to believers in Christ, including males and females. Alternate translation: "many believers"

**the founder of their salvation**

Possible meanings of this metaphor are 1) the author speaks of Jesus as the one who establishes salvation, or makes it possible for God to save people. Alternate translation: "the one who makes their salvation possible" or 2) the word translated here as "founder" can mean "leader" and the writer speaks of salvation as if it were a destination and of Jesus as the person who goes before the people on the road and leads them to salvation. Alternate translation: "the one who leads people to salvation"

**complete**

Becoming mature and completely trained is spoken of as if a person were made complete, perhaps complete in all his body parts.

**Hebrews 2:11**

**the one who sanctifies**

"the one who makes others holy" or "the one who makes others pure from sin"

**those who are sanctified**

This can be stated in active form. Alternate translation: "those whom he makes holy" or "those whom he makes pure from sin"

**have one source**

Who that source is can be stated clearly. Alternate translation: "have one source, God himself" or "have the same Father"

**he is not ashamed**

"Jesus is not ashamed"

**is not ashamed to call them brothers**

This litotes means that he will claim them as his brothers. Alternate translation: "is pleased to call them brothers"

**brothers**

Here this refers to all who have believed in Jesus, including both men and women.

**Hebrews 2:12**

**General Information:**

This prophetic quotation comes from a Psalm of King David.

**I will proclaim your name to my brothers**

Here "name" refers to the person's reputation and what they have done. Alternate translation: "I will proclaim to my brothers the great things you have done"

**from inside the assembly**

"when believers come together to worship God"

**Hebrews 2:13**

**General Information:**

The prophet Isaiah wrote these quotations.

**And again,**

"And a prophet wrote in another scripture passage what Christ said about God:"

**the children**

This speaks about those who believe in Christ as if they were children. Alternate translation: "those who are like my children"

**Hebrews 2:14**

**the children**

This speaks about those who believe in Christ as if they were children. Alternate translation: "those who are like his children"

**share in flesh and blood**

The phrase "flesh and blood" refers to people's human nature. Alternate translation: "are all human beings"

**he shared in those things in the same way**

"Jesus in the same way shared in flesh and blood" or "Jesus became human in the same way they did"

**through death**

Here "death" can be stated as a verb. Alternate translation: "by dying"

**has the power of death**

Here "death" can be stated as a verb. Alternate translation: "has the power to cause people to die"

**Hebrews 2:15**

**This was so that he would free all those who through fear of death lived all their lives subject to slavery**

The fear of death is spoken of as if it were making people live as slaves. Taking away someone's fear is spoken of as if it were freeing that person from slavery. Alternate translation: "This was so he might free all people. For we lived like slaves because we were afraid of dying"

**Hebrews 2:16**

**General Information:**

This page has intentionally been left blank.

**Hebrews 2:17**

**it was necessary for him**

"it was necessary for Jesus"

**like his brothers**

Here "brothers" refers to people in general. Alternate translation: "like human beings"

**he could make atonement for the sins of the people**

Christ's death on the cross means that God can forgive sins. Alternate translation: "he could make it possible for God to forgive people's sins"

**Hebrews 2:18**

**was tempted**

This can be stated in active form. Alternate translation: "Satan tempted him"

**who are tempted**

This can be stated in active form. Alternate translation: "whom Satan is tempting"

## Chapter 3

<sup>1</sup> Therefore, holy brothers, you share in a heavenly calling. Think about Jesus, the apostle and high priest of our confession. <sup>2</sup> He was faithful to God, who appointed him, just as Moses was also faithful in all the house of God. <sup>3</sup> For Jesus has been considered worthy of greater glory than Moses, because the one who builds a house has more honor than the house itself. <sup>4</sup> For every house is built by someone, but the one who built everything is God. <sup>5</sup> For Moses was faithful as a servant in God's entire house, bearing witness about the things that were to be spoken of in the future. <sup>6</sup> But Christ is faithful as a Son who is in charge of the house of God. We are his house if we hold firmly to our courage and the hope of which we boast. <sup>7</sup> Therefore, it is just as the Holy Spirit says:

"Today, if you hear his voice

<sup>8</sup> do not harden your hearts  
as in the rebellion,  
in the time of testing in the wilderness.

<sup>9</sup> This was when your ancestors rebelled by testing me,  
after they had seen my deeds for forty years.

<sup>10</sup> Therefore I was angry with that generation.  
I said, 'They have always gone astray in their hearts.  
They have not known my ways.'

<sup>11</sup> It is just as I swore in my wrath:  
'They will never enter my rest.'"

<sup>12</sup> Be careful, brothers, that none of you has an evil heart of unbelief, a heart that turns away from the living God. <sup>13</sup> But encourage one another daily, as long as it is called "today," so that no one among you will be hardened by the deceitfulness of sin. <sup>14</sup> For we have become partners of Christ if we firmly hold to our confidence in him from the beginning to the end. <sup>15</sup> About this it has been said,

"Today, if you hear his voice,  
do not harden your hearts,  
as in the rebellion."

<sup>16</sup> Who was it who heard God and rebelled? Was it not all those who came out of Egypt through Moses? <sup>17</sup> With whom was he angry for forty years? Was it not with those who sinned, whose dead bodies fell in the wilderness? <sup>18</sup> To whom did he swear that they would not enter his rest, if it was not to those who disobeyed him? <sup>19</sup> We see that they were not able to enter his rest because of unbelief.

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## Hebrews 3 General Notes

### Structure and formatting

This chapter is about how Jesus is better than Moses, the greatest Israelite in the Old Testament.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 3:7-11,15, which is from the Old Testament.

### Special concepts in this chapter

#### Brothers

The author probably uses the term "brothers" to refer to Christians who grew up as Jews.

### Important figures of speech in this chapter

#### Harden your hearts

A person who hardens his heart is a person who will not listen to or obey God.

### Rhetorical questions

The author uses rhetorical questions as a way of warning his readers. Both he and the readers know the answers to the questions, and the writer knows that as the readers think about the answers to the questions, they will realize that they need to listen to God and obey him.

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### Hebrews 3:1

#### Connecting Statement:

This second warning is longer and more detailed and includes chapters 3 and 4. The writer begins by showing that Christ is better than his servant Moses.

#### holy brothers

Here "brothers" refer to fellow Christians, including both men and women. Alternate translation: "holy brothers and sisters" or "my holy fellow believers"

#### you share in a heavenly calling

Here "heavenly" represents God. Alternate translation: "God has called us together"

#### the apostle and high priest

Here the word "apostle" means someone who has been sent. In this passage, it does not refer to any of the twelve apostles. Alternate translation: "the one whom God sent and is the high priest"

#### of our confession

This can be reworded so that the abstract noun "confession" is expressed as the verb "confess." Alternate translation: "whom we confess" or "in whom we believe"

### Hebrews 3:2

#### in all the house of God

The Hebrew people to whom God revealed himself are spoken of as if they were a literal house. Alternate translation: "to all of God's people"

### Hebrews 3:3

#### Jesus has been considered

This can be stated in active form. Alternate translation: "God has considered Jesus"

### Hebrews 3:4

#### the one who built everything

God's acts of creating the world are spoken of as if they were the actions of building a house.

#### every house is built by someone

This can be stated in active form. Alternate translation: "every house has someone who built it"

### Hebrews 3:5

#### in God's entire house

The Hebrew people to whom God revealed himself are spoken of as if they were a literal house. See how you translated this in [Hebrews 3:2]

#### house, bearing witness about the things

This phrase probably refers to all of Moses's work. This can be stated as a new sentence. Alternate translation: "house. Moses's life and work pointed to the things"

#### were to be spoken of in the future

This can be stated in active form. Alternate translation: "God would speak about in the future"

### Hebrews 3:6

#### Son

This is an important title for Jesus, the Son of God.

#### who is in charge of the house of God

This speaks about God's people as if they were a literal house. Alternate translation: "who rules over God's people"

#### We are his house

This speaks of God's people as if they were a literal house. Alternate translation: "We are God's people"

#### if we hold firmly to our courage and the hope of which we boast

Here "hope" means "a confident expectation." Here "courage" and "hope" are abstract nouns and can be stated as verbs. Alternate translation: "if we continue to be courageous and joyfully expect God to do what he has promised"

### Hebrews 3:7

#### General Information:

This quotation comes from the book of Psalms in the Old Testament.

#### Connecting Statement:

The warning here is a reminder that the Israelites' unbelief kept almost all of them from entering into the land that God had promised them.

#### if you hear his voice

God's "voice" represents him speaking. Alternate translation: "when you hear God speak"

### Hebrews 3:8

#### **do not harden your hearts**

Here "hearts" is a metonym for a person's mind. The phrase "harden your hearts" is a metaphor for being stubborn. Alternate translation: "do not be stubborn" or "do not refuse to listen"

#### **as in the rebellion, in the time of testing in the wilderness**

Here "rebellion" and "testing" can be stated as verbs. Alternate translation: "as when your ancestors rebelled against God and tested him in the wilderness"

### Hebrews 3:9

#### **General Information:**

This quotation is from the Psalms.

#### **your ancestors**

Here "your" is plural and refers to the people of Israel.

#### **by testing me**

Here "me" refers to God.

### Hebrews 3:10

#### **forty years**

"40 years"

#### **I was angry**

"I was greatly unhappy"

#### **They have always gone astray in their hearts**

Here "gone astray in their hearts" is a metaphor for not being loyal to God. Here "hearts" is a metonym for minds or desires. Alternate translation: "They have always rejected me" or "They have always refused to obey me"

#### **They have not known my ways**

This speaks of a manner of conducting one's life as if it were a way or a path. Alternate translation: "They have not understood how I want them to conduct their lives"

### Hebrews 3:11

#### **They will never enter my rest**

The peace and security provided by God are spoken of as if they were rest that he can give, and as if they were a place to which people could go. Alternate translation: "They will never enter the place of rest" or "I will never allow them to experience my blessings of rest"

### Hebrews 3:12

#### **brothers**

Here this refers to fellow Christians, including males and females. Alternate translation: "brothers and sisters" or "fellow believers"

#### **that none of you has an evil heart of unbelief, a heart that turns away from the living God**

Here "heart" is a metonym that represents a person's mind or will. Refusing to believe and obey God is spoken of as if the heart did not believe and it physically turned away from God. Alternate translation: "that none of you refuses to believe the truth and stops obeying the living God"

#### **the living God**

"the true God who is really alive"

### Hebrews 3:13

#### **as long as it is called "today,"**

"while there is still opportunity,"

#### **no one among you will be hardened by the deceitfulness of sin**

This can be stated in active form. Alternate translation: "the deceitfulness of sin will not harden any of you"

#### **no one among you will be hardened by the deceitfulness of sin**

Being stubborn is spoken of as being hard or having a hard heart. The hardness is a result of being deceived by sin. This can be reworded so that the abstract noun "deceitfulness" is expressed as the verb "deceive." Alternate translation: "no one among you will be deceived by sin and become stubborn" or "you do not sin, deceiving yourselves so that you become stubborn"

### Hebrews 3:14

#### **For we have become**

Here "we" refers to both the writer and the readers.

#### **if we firmly hold to our confidence in him**

"if we continue to confidently trust in him"

#### **from the beginning**

"from when we first began to believe in him"

#### **to the end**

This is a polite way of referring to when a person dies. Alternate translation: "until we die"

### Hebrews 3:15

#### **General Information:**

This continues the quotation from the same psalm that was also quoted in Hebrews 3:7.

**it has been said**

This can be stated in active form. Alternate translation: "the writer wrote"

**if you hear his voice**

God's "voice" represents him speaking. See how you translated this in [Hebrews 3:7]

**as in the rebellion**

Here "rebellion" can be stated as a verb. See how you translated this in [Hebrews 3:8]

**Hebrews 3:16**

**Who was it who heard God and rebelled? Was it not all those who came out of Egypt through Moses?**

The author uses questions to teach his readers. These two questions can be joined as one statement, if needed. Alternate translation: "All those who came out of Egypt with Moses heard God, yet they still rebelled."

**Hebrews 3:17**

**With whom was he angry for forty years? Was it not with those who sinned, whose dead bodies fell in the wilderness?**

The author uses questions to teach his readers. These two questions can be joined as one statement, if needed. Alternate translation: "For forty years, God was angry with those who sinned, and he let them die in the wilderness."

**forty years**

"40 years"

**Hebrews 3:18**

**To whom did he swear that they would not enter his rest, if it was not to those who disobeyed him?**

The author uses this question to teach his readers. Alternate translation: "And it was to those who disobeyed that he swore they would not enter his rest."

**they would not enter his rest**

The peace and security provided by God are spoken of as if they were rest that he can give, and as if they were a place to which people could go. Alternate translation: "they would not enter the place of rest" or "they would not experience his blessings of rest"

**they**

The word "they" refers to the disobedient Israelites.

**Hebrews 3:19**

**General Information:**

Here "we" refers to the author and readers.

**because of unbelief**

The abstract noun "unbelief" can be translated with a verbal phrase. Alternate translation: "because they did not believe him"

## Chapter 4

<sup>1</sup> Therefore, since the promise of entering his rest is still allowed to stand, let us fear, so that none of you may seem to have fallen short of it. <sup>2</sup> For we were told the good news just as they were. But that message did not benefit those who did not unite in faith with those who obeyed. <sup>[1]</sup><sup>3</sup> For we who have believed enter that rest, just as he said,

"As I swore in my wrath,  
They will never enter my rest."

Even so, his works were finished from the foundation of the world. <sup>4</sup> For he has somewhere spoken about the seventh day:

"And God rested on the seventh day from all his works." <sup>5</sup> And again in this same passage he said,  
"They will never enter my rest."

<sup>6</sup> Therefore, it remains for some to enter that rest, and those who previously had the good news proclaimed to them did not go in because of their disobedience. <sup>7</sup> So God again appointed a certain day, calling it "Today," when he spoke through David much later in words already quoted:

"Today if you hear his voice,  
do not harden your hearts."

<sup>8</sup> For if Joshua had given them rest, God would not have spoken about another day. <sup>9</sup> So there remains a Sabbath rest reserved for God's people. <sup>10</sup> For he who enters into God's rest has himself also rested from his deeds, just as God did from his. <sup>11</sup> Therefore let us be eager to enter that rest, so that no one will fall into the kind of disobedience that they did. <sup>12</sup> For the word of God is living and active and sharper than any two-edged sword. It pierces even to the dividing of soul and spirit, of joints and marrow, and is able to discern the thoughts and intentions of the heart. <sup>13</sup> No thing that has been created is hidden before God, but everything is bare and open to the eyes of the one to whom we must give an account.

<sup>14</sup> Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us firmly hold to our confession. <sup>15</sup> For we do not have a high priest who cannot feel sympathy for our weaknesses. Rather, we have someone who has in all ways been tempted as we are, except that he is without sin. <sup>16</sup> Let us then go with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

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### Footnotes

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4:2 <sup>[1]</sup>Some important and ancient copies read,

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## Hebrews 4 General Notes

### Structure and formatting

This chapter tells why Jesus is the greatest high priest.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 4:3-4, 7, which is from the Old Testament.

## Special concepts in this chapter

### God's rest

The word "rest" seems to refer to at least two things in this chapter. It refers to a place or time when God will allow his people to rest from their work ([Hebrews 4:3](#)), and it refers to God resting on the seventh day ([Hebrews 4:4](#)).

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### Hebrews 4:1

#### Connecting Statement:

Chapter 4 continues the warning to believers starting in Hebrews 3:7.

#### Therefore

"Because what I have just said is true" or "Since God will certainly punish those who do not obey"

#### let us fear

This is probably a hyperbole that refers to being very careful. Alternate translation: "we must be very careful"

#### entering his rest

The peace and security provided by God are spoken of as if they were rest that he can give, and as if they were a place to which people could go. Alternate translation: "to enter the place of rest" or "to experience God's blessings of rest"

#### none of you may seem to have fallen short of it

God's promise is spoken of as if it were a place to which people were trying to go. Alternate translation: "none of you fail to enter into God's rest, which he promised to us" or "God allows you all to enter into his rest as he promised us"

### Hebrews 4:2

#### For we were told the good news just as they were

This can be stated in active form. Alternate translation: "For we heard the good news just as they did"

#### as they were

Here "they" refers to the Hebrews' ancestors who were alive during the time of Moses.

#### But that message did not benefit those who did not unite in faith with those who obeyed

The author is talking about two groups of people, those who received God's covenant with faith, and those who heard it but did not believe. This can be stated in positive form. Alternate translation: "But that message benefited only those who believed and obeyed it"

**unite**  
join

### Hebrews 4:3

#### General Information:

Here the quotation, "As I swore ... rest," is from a psalm.

#### we who have believed

"we who believe"

#### we who have believed enter that rest

The peace and security provided by God are spoken of as if they were rest that he can give, and as if they were a place to which people could go. Alternate translation: "we who have believed will enter the place of rest" or "we who have believed will experience God's blessings of rest"

#### just as he said

"just as God said"

#### As I swore in my wrath

"As I swore when I was very angry"

#### They will never enter my rest

The peace and security provided by God are spoken of as if they were rest that he can give, and as if they were a place to which people could go. Alternate translation: "They will never enter the place of rest" or "They will never experience my blessings of rest"

#### his works were finished

This can be stated in active form. Alternate translation: "he finished creating" or "he finished his works of creation"

#### from the foundation of the world

The author speaks of the world as if it were a building set on a foundation. Alternate translation: "at the beginning of the world" or "from the time he created the world"

### Hebrews 4:4

#### General Information:

The quotation, "God rested on ... works," is from Moses's writings.

#### the seventh day

The word "seventh" is the ordinal number for "seven."

## Hebrews 4:5

### General Information:

This quotation, "They will never enter ... rest," is from a psalm.

## Hebrews 4:6

### it remains for some to enter that rest

The peace and security provided by God are spoken of as if they were rest that he can give, and as if they were a place to which people could go. This can be stated in active form. Alternate translation: "God still allows some people to enter his place of rest" or "God still allows some people to experience his blessings of rest"

## Hebrews 4:7

### General Information:

Here we find out that this quotation from the Psalms was written by David (Hebrews 3:7-8).

### if you hear his voice

God's commands to Israel are spoken of as if he had given them in an audible voice. See how you translated this in [Hebrews 3:7]

### do not harden your hearts

Here "hearts" is a metonym for a person's mind. The phrase "harden your hearts" is a metaphor for being stubborn. See how you translated this in [Hebrews 3:8]

## Hebrews 4:8

### Connecting Statement:

Here the writer warns believers not to disobey but to enter into the rest God offers. He reminds them that God's word will convict them and that they can come in prayer with the confidence that God will help them.

### if Joshua had given them rest

A person causing someone to rest is spoken of as if the person were giving someone rest. Alternate translation: "if Joshua had been able to cause the people to rest" or "if the Israelites during the time of Joshua had experienced God's blessings of rest"

## Hebrews 4:9

### General Information:

This page has intentionally been left blank.

## Hebrews 4:10

### he who enters into God's rest

The peace and security provided by God are spoken of as if they are a place to enter. Alternate translation: "the person who enters into God's place

of rest" or "the person who experiences God's blessings of rest"

## Hebrews 4:11

### let us be eager to enter that rest

The peace and security provided by God are spoken of as if they were a place to enter. Alternate translation: "we should also do everything we can to rest with God where he is"

### will fall into the kind of disobedience that they did

Disobedience is spoken of as if it were a hole that a person could physically fall into by accident. This passage can be reworded so that the abstract noun "disobedience" is expressed as the verb "disobey." Alternate translation: "will disobey in the same way as they did"

### that they did

Here "they" refers to the Hebrews' ancestors during the time of Moses.

## Hebrews 4:12

### the word of God is living ... It pierces ... is able

Here "word of God" refers to anything that God has communicated to humanity, whether through speech or through written messages. Alternate translation: "the words of God are living ... They pierce ... are able"

### living and active

This speaks about God's word as if it were alive. It means when God speaks, it is powerful and effective.

### sharper than any two-edged sword

A two-edged sword can easily cut through a person's flesh. God's word is very effective in showing what is in a person's heart and thoughts.

### two-edged sword

a sword with a blade that is sharp on both edges

### It pierces even to the dividing of soul and spirit, of joints and marrow

This continues speaking about God's word as if it were a sword. Here the sword is so sharp that it can cut through and divide parts of the human that are very difficult or even impossible to divide. This means that there is nothing inside us that we can hide from God.

### soul and spirit

These are two different but closely related nonphysical parts of a human. The "soul" is what causes a person to be alive. The "spirit" is the part of a person that causes him to be able to know and believe in God.

### joints and marrow

The "joint" is what holds two bones together. The "marrow" is the center part of the bone.

**is able to discern**

This speaks about God's word as if it were a person who could know something. Alternate translation: "exposes"

**the thoughts and intentions of the heart**

"Heart" here is a metonym for "inner self."  
Alternate translation: "what a person is thinking and intends to do"

**Hebrews 4:13**

**No thing that has been created is hidden before God**

This can be stated in active form. Alternate translation: "Nothing that God has created can hide from him"

**everything is bare and open**

This speaks about all things as if they were a person standing bare, or a box that is open.  
Alternate translation: "everything is completely exposed"

**bare and open**

These two words mean basically the same thing and emphasize that nothing is hidden from God.

**to the eyes of the one to whom we must give an account**

God is spoken of as if he had eyes. Alternate translation: "to God, who will judge how we have lived"

**Hebrews 4:14**

**who has passed through the heavens**

"who has entered where God is"

**Son of God**

This is an important title for Jesus.

**let us firmly hold to our confession**

The word "confession" is a metonym for what a person believes and confesses. This is spoken of as if it were an object that a person could grasp firmly.  
Alternate translation: "let us continue to believe confidently in him, as we say that we do"

**Hebrews 4:15**

**we do not have a high priest who cannot feel sympathy ... Rather, we have**

This double negative is used to correct an incorrect idea that the reader might have, that the high priest cannot feel sympathy. Alternate translation: "we have a high priest who can feel sympathy ... Rather, we have"

**who has in all ways been tempted as we are**

This can be stated in active form. Alternate translation: "who has endured temptation in every way that we have" or "whom the devil has tempted in every way that he tempts us"

**he is without sin**

"he did not sin"

**Hebrews 4:16**

**to the throne of grace**

"to God's throne, where there is grace." Here "throne" refers to God ruling as king. Alternate translation: "to where our gracious God is sitting on his throne"

**we may receive mercy and find grace to help in time of need**

Here "mercy" and "grace" are spoken of as if they were objects that can be given or can be found.  
Alternate translation: "God may be merciful and gracious and help us in time of need"

## Chapter 5

<sup>1</sup> For every high priest, chosen from among people, is appointed to act on the behalf of people in the things concerning God, so that he may offer both gifts and sacrifices for sins. <sup>2</sup> He can deal gently with those who are ignorant and who have been deceived, because he himself is subject to weakness. <sup>3</sup> Because of this, he also is required to offer sacrifices for his own sins, just as he does for the people's sins. <sup>4</sup> No one takes this honor for himself. Rather, he is called by God, just as Aaron was. <sup>5</sup> In the same way, neither did Christ glorify himself by making himself high priest. Instead, the one speaking to him said,

"You are my Son;  
today I have become your Father."

<sup>6</sup> It is just as he also says in another place,

"You are a priest forever  
after the manner of Melchizedek."

<sup>7</sup> During the days of his flesh, Christ offered up both prayers and requests with loud cries and tears to God, the one able to save him from death, and he was heard because of his godly life. <sup>8</sup> Even though he was a Son, he learned obedience from what he suffered. <sup>9</sup> He was made perfect and became, for everyone who obeys him, the cause of eternal salvation. <sup>10</sup> He was designated by God as high priest after the manner of Melchizedek.

<sup>11</sup> We have much to say about Jesus, but it is hard to explain since you have become dull in hearing. <sup>12</sup> For though by this time you should be teachers, you still have need for someone to teach you the elementary principles of God's messages. You need milk, not solid food! <sup>13</sup> For anyone who only takes milk is inexperienced with the message of righteousness, because he is still a little child. <sup>14</sup> But solid food is for the mature. These are those who because of their maturity have their understanding trained for distinguishing good from evil.

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## Hebrews 5 General Notes

### Structure and formatting

This chapter is a continuation of the teaching of the previous chapter.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 5:5-6.

### Special concepts in this chapter

#### High priest

Only a high priest could offer sacrifices so that God could forgive sins, so Jesus had to be a high priest. The law of Moses commanded that the high priest be from the tribe of Levi, but Jesus was from the tribe of Judah. God made him a priest like the priest Melchizedek, who lived at the time of Abraham, before there was a tribe of Levi.

### Important figures of speech in this chapter

#### Milk and solid food

The writer speaks of Christians who are only able to understand simple things about Jesus as if they were babies, who drink only milk and cannot eat solid food.

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## Hebrews 5:1

### Connecting Statement:

The writer describes the sinfulness of the Old Testament priests, and then he shows that Christ has a better kind of priesthood, one not based on Aaron's priesthood but on the priesthood of Melchizedek.

### chosen from among people

This can be stated in active form. Alternate translation: "whom God chooses from among the people"

### is appointed

This can be stated in active form. Alternate translation: "God appoints"

### to act on the behalf of people

"to represent the people"

### so that he may offer

The word "he" refers to a high priest.

## Hebrews 5:2

### He can deal gently

"The high priest can deal gently"

### those ... who have been deceived

This can be stated in active form. Alternate translation: "those ... whom others have deceived" or "those ... who believe what is false"

### who have been deceived

"who believe false things and so behave badly"

### is subject to weakness

The high priest's own weakness is spoken of as if it were a another person who rules over him. Alternate translation: "is spiritually weak" or "is weak against sin"

### weakness

the desire to sin

## Hebrews 5:3

### he also is required

This can be stated in active form. Alternate translation: "God also requires him"

## Hebrews 5:4

### takes this honor

Honor is spoken of as if it were an object that a person could grasp in his hands.

### takes this honor

The "honor" or praise and respect that people gave to the high priest stand for his task.

### he is called by God, just as Aaron was

This can be stated in active form. Alternate translation: "God calls him, just as he called Aaron"

## Hebrews 5:5

### General Information:

This quotation is from the Psalms in the Old Testament.

### the one speaking to him said

"God said to him"

### You are my Son; today I have become your Father

These two phrases mean essentially the same thing. See how you translated them in [Hebrews 1:5]

### Son ... Father

These are important titles that describe the relationship between Jesus and God the Father.

## Hebrews 5:6

### General Information:

This prophecy is from a Psalm of David.

### he also says

To whom God is speaking can be stated clearly. Alternate translation: "he also says to Christ"

### in another place

"in another place in the scriptures"

### after the manner of Melchizedek

This means that Christ as a priest has things in common with Melchizedek as a priest. Alternate translation: "in the same way that Melchizedek was a priest"

## Hebrews 5:7

### During the days of his flesh

Here "the days" stands for a period of time. And, "flesh" stand for Jesus's earthly life. Alternate translation: "While he lived on earth"

### prayers and requests

Both of these words mean basically the same thing.

### the one able to save him from death

Possible meanings are 1) God was able to save Christ so that he would not die. Alternate translation: "to save him from dying" or 2) God was able to save Christ after Christ's death by making him alive again. If possible, translate this in a way that allows both interpretations.

### he was heard

This can be stated in active form. Alternate translation: "God heard him"

## Hebrews 5:8

### a Son

This is an important title for Jesus, the Son of God.

## Hebrews 5:9

### He was made perfect

This can be stated in active form. Alternate translation: "God made him perfect"

### made perfect

Here this means being made mature, able to honor God in all aspects of life.

### became, for everyone who obeys him, the cause of eternal salvation

The abstract noun "salvation" can be stated as a verb. Alternate translation: "now he saves all who obey him and causes them to live forever"

## Hebrews 5:10

### He was designated by God

This can be stated in active form. Alternate translation: "God designated him" or "God appointed him"

### as high priest after the manner of Melchizedek

This means that Christ as a priest has things in common with Melchizedek as a priest. Alternate translation: "to be the sort of high priest that Melchizedek was"

## Hebrews 5:11

### Connecting Statement:

Here the writer begins his third warning. He warns these believers that they are still not mature and encourages them to learn God's word so they can understand right from wrong.

### We have much to say

Even though the author uses the plural pronoun "we," he is most likely referring only to himself. Alternate translation: "I have much to say"

### you have become dull in hearing

The ability to understand and obey is spoken of as if it were the ability to listen. And the ability to listen

is spoken of as if it were a metal tool that becomes dull with use. Alternate translation: "you have trouble understanding it"

## Hebrews 5:12

### elementary principles of God's messages

Here "elementary principles" refers to the first things people should be able to understand. Alternate translation: "basic truths of God's messages" or "beginning lessons of God's word"

### You need milk

Truths about God that are easy to understand are spoken of as if they were milk, the only food that infants can take. Alternate translation: "You have become like babies and can drink only milk"

### milk, not solid food

Truths about God that are difficult to understand are spoken of as if they were solid food, suitable for adults. Alternate translation: "milk instead of solid food that adults can eat"

## Hebrews 5:13

### takes milk

Here "takes" stands for "drinks." Alternate translation: "drinks milk"

### because he is still a little child

Spiritual maturity is compared with the kind of food that a growing child eats. Solid food is not for a tiny baby, and that is a figure describing a young Christian who only learns simple truths; but later, more solid food is given to the little child, just as when a person matures he can learn about matters that are more difficult.

## Hebrews 5:14

### who because of their maturity have their understanding trained for distinguishing good from evil

People trained to understand something are spoken of as if their ability to understand had been trained. Alternate translation: "who are mature and can distinguish between good and evil"

## Chapter 6

<sup>1</sup> So then, let us leave the beginning of the message of Christ and move forward to maturity. Let us not lay again the foundation of repentance from dead works and of faith in God, <sup>2</sup> nor the foundation of teaching about baptisms, laying on of hands, the resurrection of the dead, and eternal judgment. <sup>3</sup> We will also do this if God permits. <sup>4</sup> For it is impossible for those who were once enlightened, who tasted the heavenly gift, who were sharers of the Holy Spirit, <sup>5</sup> and who tasted God's good word and the powers of the age to come, <sup>6</sup> but who then fell away—it is impossible to restore them again to repentance. This is because they crucify the Son of God for themselves again, and publicly shame him. <sup>7</sup> For the land that drinks in the rain that often comes on it, and that gives birth to the plants useful to those for whom the land was worked—this is the land that receives a blessing from God. <sup>8</sup> But if it bears thorns and thistles, it is worthless and is near to a curse. Its end is in burning.

<sup>9</sup> But we are convinced about better things concerning you, beloved ones, things that concern salvation, even though we speak like this. <sup>10</sup> For God is not unjust. He will not forget your work and the love you showed for his name, because you served his holy people, and you are still serving them. <sup>11</sup> We greatly desire that each of you may show the same diligence to the end, in order to make your hope certain. <sup>12</sup> This is so that you will not become lazy, but imitators of those who by faith and patience inherit the promises.

<sup>13</sup> For when God made his promise to Abraham, he swore by himself, since he could not swear by anyone greater. <sup>14</sup> He said, "I will certainly bless you and give you many descendants." <sup>15</sup> In this way, Abraham obtained what was promised after he had patiently waited. <sup>16</sup> For people swear by someone greater than themselves. At the end of each of their disputes, an oath serves as confirmation. <sup>17</sup> When God decided to show more clearly to the heirs of the promise the unchangeable quality of his purpose, he guaranteed it with an oath. <sup>18</sup> He did this so that by two unchangeable things—with which it is impossible for God to lie—we, who have fled for refuge, will have a strong encouragement to hold firmly to the hope set before us. <sup>19</sup> We have this as a secure and reliable anchor for the soul, a hope that enters into the inner place behind the curtain, <sup>20</sup> where Jesus, who went before us, has entered into that place on our behalf. He has become a high priest forever after the order of Melchizedek.

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## Hebrews 6 General Notes

### Special concepts in this chapter

#### Abrahamic Covenant

In the covenant that God made with Abraham, God promised to make Abraham's descendants into a great nation. He also promised to protect Abraham's descendants and to give them land of their own. (See: covenant)

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### Hebrews 6:1

#### Connecting Statement:

The writer continues with what immature Hebrew believers need to do to become mature Christians. He reminds them of the foundational teachings.

#### let us leave the beginning of the message of Christ and move forward to maturity

This speaks about the basic teachings as if they were the beginning of a journey and the mature teachings as if they were the end of a journey. Alternate translation: "let us stop only discussing what we first learned and start understanding more mature teachings as well"

#### Let us not lay again the foundation

The teachings of the faith are spoken of as if they were a building, and the basic, elementary teachings are the foundation. Alternate translation: "Let us not repeat the basic teachings"

#### dead works

Sinful deeds are spoken of as if they belonged to the world of the dead.

### Hebrews 6:2

#### nor the foundation of teaching

The teachings of the faith are spoken of as if they were a building, and the basic, elementary

teachings are the foundation. Alternate translation: "nor the basic teachings"

**laying on of hands**

This practice was done to set someone apart for special service or position.

**Hebrews 6:3**

**General Information:**

This page has intentionally been left blank.

**Hebrews 6:4**

**those who were once enlightened**

Understanding is spoken of as if it were illumination. Alternate translation: "those who once understood the message about Christ"

**who tasted the heavenly gift**

Experiencing salvation is spoken of as if it were tasting food. Alternate translation: "who experienced God's saving power"

**who were sharers of the Holy Spirit**

The Holy Spirit, who comes to believers, is spoken of as if he were an object that people could share. Alternate translation: "who received the Holy Spirit"

**Hebrews 6:5**

**who tasted God's good word**

Learning God's message is spoken of as if it were tasting food. Alternate translation: "who learned about God's good message"

**the powers of the age to come**

This means the power of God when his kingdom is fully present in all the world. In this sense, "the powers" refer to God himself, who holds all power. Alternate translation: "how God will work powerfully in the future"

**Hebrews 6:6**

**it is impossible to restore them again to repentance**

"it is impossible to bring them back to repent again"

**they crucify the Son of God for themselves again**

When people turn away from God, it is as though they crucify Jesus again. Alternate translation: "it is like they crucify for themselves the very Son of God again"

**Son of God**

This is an important title for Jesus that describes his relationship to God.

**Hebrews 6:7**

**the land that drinks in the rain**

Farmland that benefits from much rain is spoken of as if it were a person who drinks in the rainwater. Alternate translation: "the land that absorbs the rain"

**that gives birth to the plants**

Farmland that produces crops is spoken of as if it gives birth to them. Alternate translation: "that produces plants"

**the land that receives a blessing from God**

Rain and crops are seen as proof that God has helped the farmland. The farmland is spoken of as if it were a person who could receive God's blessing.

**a blessing from God**

Here "blessing" means help from God, not spoken words.

**Hebrews 6:8**

**is near to a curse**

This speaks of "curse" as if it were a place to which a person could draw near. Alternate translation: "is in danger of God cursing it"

**Its end is in burning**

The farmer will burn everything in the field.

**Hebrews 6:9**

**we are convinced**

Even though the author uses the plural pronoun "we," he is most likely referring only to himself. Alternate translation: "I am convinced" or "I am certain"

**about better things concerning you**

This means they are doing better than those who have rejected God, disobeyed him, and now can no longer repent so that God will forgive them ([Hebrews 6:4-6](#)). Alternate translation: "that you are doing better things than what I have mentioned"

**things that concern salvation**

The abstract noun "salvation" can be stated as a verb. Alternate translation: "things that concern God saving you"

**Hebrews 6:10**

**For God is not unjust. He will not forget**

This double negative can mean that God in his justice will remember what good things his people have done. Alternate translation: "For God is just. He will certainly remember"

**for his name**

God's "name" is a metonym that stands for God himself. Alternate translation: "for him"

**Hebrews 6:11**

**We greatly desire**

Even though the author uses the plural pronoun "we," he is most likely referring only to himself. Alternate translation: "I greatly desire"

**diligence**

careful, hard work

**to the end**

The implicit meaning can be stated explicitly. Alternate translation: "to the end of your lives"

**in order to make your hope certain**

Here "hope" means "a confident expectation." Alternate translation: "in order to have complete certainty that you will receive what God has promised you"

**Hebrews 6:12**

**imitators**

An "imitator" is someone who copies the behavior of someone else.

**inherit the promises**

Receiving what God has promised believers is spoken of as if it were inheriting property and wealth from a family member. Alternate translation: "receive what God promised them"

**Hebrews 6:13**

**General Information:**

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**Hebrews 6:14**

**He said**

God said

**Hebrews 6:15**

**what was promised**

This can be stated in active form. Alternate translation: "what God promised him"

**Hebrews 6:16**

**General Information:**

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**Hebrews 6:17**

**to the heirs of the promise**

The people to whom God has made promises are spoken of as if they were to inherit property and

wealth from a family member. Alternate translation: "to those who would receive what he promised"

**the unchangeable quality of his purpose**

"that his purpose would never change" or "that he would always do what he said he would do"

**Hebrews 6:18**

**we, who have fled for refuge**

Believers, who trust in God for him to protect them, are spoken of as if they were running to a safe place. Alternate translation: "we, who have trusted him"

**will have a strong encouragement to hold firmly to the hope set before us**

The phrase "to hold firmly to the hope set before us" is a metaphor meaning to continue to hope in what God has promised to do. Here "hope" means "a confident expectation." Alternate translation: "will continue to trust in God just as he encouraged us to do"

**set before us**

This can be stated in active form. Alternate translation: "that God has placed before us"

**Hebrews 6:19**

**Connecting Statement:**

Having finished his third warning and encouragement to the believers, the writer of Hebrews continues his comparison of Jesus as priest to Melchizedek as priest.

**as a secure and reliable anchor for the soul**

Just as an anchor keeps a boat from drifting in the water, Jesus keeps us secure in God's presence. Alternate translation: "that causes us to live securely in God's presence"

**a secure and reliable anchor**

Here the words "secure" and "reliable" mean basically the same thing and emphasize the complete reliability of the anchor. Alternate translation: "a completely reliable anchor"

**hope that enters into the inner place behind the curtain**

Confidence is spoken of as if it were a person who could go into the most holy place of the temple.

**the inner place**

This was the most holy place in the temple. It was thought to be the place where God was most intensely present among his people. In this passage, this place stands for heaven and God's throne room.

**Hebrews 6:20**

**after the order of Melchizedek**

This means that Christ as a priest has things in common with Melchizedek as a priest. Alternate

translation: "in the same way that Melchizedek was a priest"

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## Chapter 7

<sup>1</sup> It was this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him. <sup>2</sup> It was to him that Abraham gave a tenth of everything. First, the translation of his name means, "king of righteousness"; then he is also "king of Salem," that is, "king of peace." <sup>3</sup> He is without father, without mother, without ancestors, with neither beginning of days nor end of life. And resembling the Son of God, he remains a priest forever.

<sup>4</sup> See how great this man was to whom the patriarch Abraham gave a tenth of the things that he had taken in battle. <sup>5</sup> The descendants of Levi who receive the priestly office have a command according to the law to collect tithes from the people, that is, from their brothers, even though they, too, are descended from Abraham. <sup>6</sup> But Melchizedek, whose descent was not traced from them, received tithes from Abraham, and blessed him, the one who had the promises. <sup>7</sup> There is no denying that the lesser person is blessed by the greater person. <sup>8</sup> In this case, mortal men receive tithes, but in that case it is testified that he lives on. <sup>9</sup> And, in a manner of speaking, Levi, who received tithes, also paid tithes through Abraham, <sup>10</sup> because Levi was in the body of his ancestor when Melchizedek met Abraham.

<sup>11</sup> Now if perfection were possible through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the manner of Melchizedek, and not be considered to be after the manner of Aaron? <sup>12</sup> For when the priesthood is changed, the law must also be changed. <sup>13</sup> For the one about whom these things are said belongs to another tribe, from which no one has ever served at the altar. <sup>14</sup> Now clearly it is from Judah that our Lord was born, a tribe that Moses never mentioned concerning priests. <sup>15</sup> What we say is even clearer when another priest arises in the likeness of Melchizedek. <sup>16</sup> This one became a priest, not based on a law of physical requirement, but by the power of an everlasting life. <sup>17</sup> For scripture witnesses about him:

"You are a priest forever  
according to the order of Melchizedek."

<sup>18</sup> For not only has the former command been set aside because it is weak and useless— <sup>19</sup> for the law made nothing perfect—but also a better hope is introduced, through which we come near to God. <sup>20</sup> And it was not without an oath! Others became priests without any oath, <sup>21</sup> but he became a priest with an oath by the one who said to him,

"The Lord has sworn and he will not change his mind:  
'You are a priest forever.'"

<sup>22</sup> By this also Jesus has given the guarantee of a better covenant. <sup>23</sup> The former priests were many in number, since death prevented them from continuing in office. <sup>24</sup> But because Jesus continues to live forever, he has a permanent priesthood. <sup>25</sup> Therefore he is also able to save completely those who approach God through him, because he always lives to intercede for them. <sup>26</sup> For it was indeed fitting that we should have such a high priest, who is holy, innocent, pure, separated from sinners, and exalted above the heavens. <sup>27</sup> He does not need, unlike the high priests, to offer up daily sacrifices, first for his own sins, and then for the sins of the people. He did this once for all when he offered himself. <sup>28</sup> For the law appoints as high priests men who have weaknesses. But the word of the oath, which came after the law, appointed a Son, who has been made perfect forever.

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## Hebrews 7 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 7:17, 21, which is from the Old Testament.

## Special concepts in this chapter

### High priest

Only a high priest could offer sacrifices so that God could forgive sins, so Jesus had to be a high priest. The law of Moses commanded that the high priest be from the tribe of Levi, but Jesus was from the tribe of Judah. God made him a priest like the priest Melchizedek, who lived at the time of Abraham, before there was a tribe of Levi.

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### Hebrews 7:1

#### Connecting Statement:

The writer of Hebrews continues his comparison of Jesus as priest to Melchizedek as priest.

#### Salem

This is the name of a city.

#### Abraham returning from the slaughter of the kings

This refers to when Abraham and his men went and defeated the armies of four kings in order to rescue his nephew, Lot, and his family.

### Hebrews 7:2

#### It was to him

"It was to Melchizedek"

#### king of righteousness ... king of peace

"righteous king ... peaceful king"

### Hebrews 7:3

#### He is without father, without mother, without ancestors, with neither beginning of days nor end of life

It is possible to think from this passage that Melchizedek was neither born nor did he die. However, it is likely that all the writer means is that the Scriptures provide no information about Melchizedek's ancestry, birth, or death.

### Hebrews 7:4

#### Connecting Statement:

The writer states that the priesthood of Melchizedek is better than Aaron's priesthood and then reminds his readers that the priesthood of Aaron did not make anything perfect.

#### this man was

"Melchizedek was"

### Hebrews 7:5

#### The descendants of Levi who receive the priestly office

The author says this because not all of Levi's sons became priests. Alternate translation: "the descendants of Levi who become priests"

#### from the people

"from the people of Israel"

#### from their brothers

Here "brothers" means they are all related to each other through Abraham. Alternate translation: "from their relatives"

### Hebrews 7:6

#### whose descent was not traced from them

"who was not a descendant of Levi"

#### the one who had the promises

The things that God promised to do for Abraham are spoken of as if they were objects that he could possess. Alternate translation: the one to whom God had spoken his promises"

### Hebrews 7:7

#### the lesser person is blessed by the greater person

This can be stated in active form. Alternate translation: "the more important person blesses the less important person"

### Hebrews 7:8

#### In this case ... in that case

These phrases are used to compare the Levite priests with Melchizedek. Your language may have a way to emphasize that the author is making a comparison.

#### is testified that he lives on

It is never explicitly written in scripture that Melchizedek dies. The author of Hebrews speaks of this absence of information about Melchizedek's death in scripture as if it were a positive statement that he is still alive. This can be stated in active form. Alternate translation: "scripture shows that he lives on"

### Hebrews 7:9

#### Levi, who received tithes, also paid tithes through Abraham

Since Levi had not been born yet, the author speaks of him as still being in Abraham's body. In this way, the author argues that Levi paid tithes to Melchizedek through Abraham.

### Hebrews 7:10

#### Levi was in the body of his ancestor

Since Levi had not been born yet, the author speaks of him as still being in Abraham's body. In this way,

the author argues that Levi paid tithes to Melchizedek through Abraham.

### Hebrews 7:11

#### Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

**what further need would there have been for another priest to arise after the manner of Melchizedek, and not be considered to be after the manner of Aaron?**

This question emphasizes that it was unexpected that priests come after the order of Melchizedek. Alternate translation: "no one would have needed another priest, one who was like Melchizedek and not like Aaron, to arise."

#### to arise

"to come" or "to appear"

#### after the manner of Melchizedek

This means that Christ as a priest has things in common with Melchizedek as a priest. Alternate translation: "in the same way that Melchizedek was a priest"

#### not be considered to be after the manner of Aaron

This can be stated in active form. Alternate translation: "not be after the manner of Aaron" or "who is not a priest like Aaron"

### Hebrews 7:12

**For when the priesthood is changed, the law must also be changed**

This can be stated in active form. Alternate translation: "For when God changed the priesthood, he also had to change the law"

### Hebrews 7:13

#### For the one

This refers to Jesus.

#### about whom these things are said

This can be stated in active form. Alternate translation: "about whom I am speaking"

### Hebrews 7:14

#### Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

**it is from Judah that our Lord was born**

The words "our Lord" refer to Jesus.

#### from Judah

"from the tribe of Judah"

### Hebrews 7:15

#### when another priest arises

"when another priest comes"

#### in the likeness of Melchizedek

This means that Christ as a priest has things in common with Melchizedek as a priest. Alternate translation: "in the same way that Melchizedek was a priest"

### Hebrews 7:16

#### This one became a priest

The words "This one" refer to the one who became priest in the likeness of Melchizedek.

#### not based on a law of physical requirement

He became priest, but it was not because he met the physical requirement.

#### a law of physical requirement

This physical requirement is that only the descendants of priests could become priests. Alternate translation: "a law of human descent" or "a law that required priests to be descendants of priests"

### Hebrews 7:17

#### General Information:

This quote comes from a psalm of King David.

#### For scripture witnesses about him

This speaks about scripture as if it were a person who could witness about something. Alternate translation: "For God witnesses about him through the scriptures" or "For this is what was written about him in the scripture"

#### according to the order of Melchizedek

There were two groups of priests. One was made up of the descendants of Levi. The other was made up of Melchizedek and Jesus Christ. Alternate translation: "according to the line of Melchizedek" or "according to the priesthood of Melchizedek"

### Hebrews 7:18

#### Connecting Statement:

The writer gives the first of two statements that explain [Hebrews 7:17](#).

#### has the former command been set aside

Here "set aside" is a metaphor for making something invalid. This can be stated in active form. Alternate translation: "has God made the commandment invalid"

### Hebrews 7:19

**Connecting Statement:**

After a short statement that explains [Hebrews 7:18](#), the writer gives the second of two statements that explain [Hebrews 7:17](#).

**the law made nothing perfect**

The law is spoken of as if it were a person who could act. Alternate translation: "no one could become perfect by obeying the law"

**a better hope is introduced**

Here "hope" means "a confident expectation." This can be stated in active form. Alternate translation: "God has introduced a better hope" or "God has given us reason for a more confident hope"

**through which we come near to God**

Worshiping God and having his favor are spoken of as coming near to him. Alternate translation: "and because of this hope we approach God" or "and because of this hope we worship God"

### Hebrews 7:20

**And it was not without an oath!**

The word "it" refers to the act of God choosing Jesus to be the eternal priest. This can be stated in positive form, and it can be stated clearly who made the oath. Alternate translation: "And God did not choose this new priest without swearing an oath!" or "And God showed how important it was by swearing an oath!"

### Hebrews 7:21

**General Information:**

This quote comes from the same psalm of David as [Hebrews 7:17](#).

### Hebrews 7:22

**has given the guarantee of a better covenant**

"has told us that we can be sure that there will be a better covenant"

### Hebrews 7:23

**Connecting Statement:**

The writer then assures these Jewish believers that Christ has the better priesthood because he lives forever and the priests that descended from Aaron all die, stopping them from continuing to be priests.

### Hebrews 7:24

**he has a permanent priesthood**

A priest's work is spoken of as if it were an object that the priest possesses. This can be worded to avoid the abstract noun. Alternate translation: "he is a priest permanently"

### Hebrews 7:25

**Therefore he**

You can make explicit what "Therefore" implies. Alternate translation: "Because Christ is our high priest who lives forever, he"

**those who approach God through him**

"those who come to God because of what Jesus has done"

### Hebrews 7:26

**exalted above the heavens**

"whom God has raised up to the highest heavens." The author speaks of possessing more honor and power than anyone else as if it were a position that is up above all things. Alternate translation: "whom God has given more honor and power than anyone else"

### Hebrews 7:27

**General Information:**

Here the words "He," "his," and "himself" refer to Christ.

### Hebrews 7:28

**the law appoints as high priests men who have weaknesses**

Here "the law" is a metonym for the men who appointed the high priests according to the law of Moses. The focus is not on the men who did this, but on the fact that they did this according to the law. Alternate translation: "according to the law, men appoint as high priests men who have weaknesses" or "for according to the law, men who have weaknesses are appointed as high priests"

**men who have weaknesses**

"men who are spiritually weak" or "men who are weak against sin"

**the word of the oath, which came after the law, appointed a Son**

The "word of the oath" represents God, who made the oath. Alternate translation: "God appointed a Son by his oath, which he made after he gave the law, a Son" or "after he had given the law, God swore an oath and appointed his Son"

**Son**

This is an important title for Jesus, the Son of God.

**who has been made perfect**

This can be stated in active form. Alternate translation: "who has completely obeyed God and become mature"



## Chapter 8

<sup>1</sup> Now the point of what we are saying is this: We have a high priest who has sat down at the right hand of the throne of the Majesty in the heavens. <sup>2</sup> He is a servant in the holy place, the true tabernacle that the Lord, not a man, set up. <sup>3</sup> For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary to have something to offer. <sup>4</sup> Now if Christ were on earth, he would not be a priest at all, since there are those who offer the gifts according to the law. <sup>5</sup> They serve a copy and shadow of the heavenly things. It is just as Moses was warned by God when he was about to construct the tabernacle: God said, "See that you make everything according to the pattern that was shown to you on the mountain." <sup>6</sup> But now Christ has received a much better ministry, just as he is also the mediator of a better covenant, which is based on better promises. <sup>7</sup> For if that first covenant had been faultless, no occasion for a second would have been sought. <sup>8</sup> For when God found fault with the people, he said,

"See, the days are coming—says the Lord—  
when I will make a new covenant  
with the house of Israel  
and with the house of Judah.

<sup>9</sup> It will not be like the covenant  
that I made with their ancestors  
on the day that I took them by their hand  
to lead them out of the land of Egypt.  
For they did not carefully obey my covenant,  
and I disregarded them—  
says the Lord.

<sup>10</sup> This is the covenant that I will make with the house of Israel  
after those days says the Lord.  
I will put my laws into their minds,  
and I will also write them on their hearts.  
I will be their God,  
and they will be my people.

<sup>11</sup> They will not teach each one his fellow citizen  
and each one his brother, saying, 'Know the Lord.'  
For they will all know me,  
from the least of them to the greatest.

<sup>12</sup> For I will be merciful toward their evil deeds,  
and their sins I will not remember any longer."

<sup>13</sup> By calling this covenant "new," he declared the first covenant to be obsolete, and what has become obsolete and old will soon disappear.

## Hebrews 8 General Notes

### Structure and formatting

The author finishes describing how and why Jesus is the most important high priest. Then he begins to speak about how the new covenant is better to the covenant God made with Moses. (See: covenant)

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 8:8-12, which is from the Old Testament.

### Special concepts in this chapter

#### New covenant

The author tells how Jesus has established a new covenant that is better than the covenant that God established with the Israelites. (See: covenant)

## Hebrews 8:1

### Connecting Statement:

The writer, having shown that Christ's priesthood is better than the earthly priesthood, shows that the earthly priesthood was a pattern of heavenly things. Christ has a superior ministry, a superior covenant.

### Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

### we are saying

Even though the author uses the plural pronoun "we," he is most likely referring only to himself. Because the writer does not include his readers here, the word "we" is exclusive. Alternate translation: "I am saying" or "I am writing"

### We have a high priest

The author is including the readers here, so the word "we" is inclusive.

### sat down at the right hand of the throne of the Majesty

To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. See how you translated a similar phrase in [Hebrews 1:3]

## Hebrews 8:2

### the true tabernacle that the Lord, not a man, set up

People built the earthly tabernacle out of animal skins fastened to a wooden framework, and they set it up in the manner of a tent. Here "true tabernacle" means the heavenly tabernacle that God created.

## Hebrews 8:3

### For every high priest is appointed

This can be stated in active form. Alternate translation: "For God appoints every priest"

## Hebrews 8:4

### Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

### according to the law

"as God requires in the law"

## Hebrews 8:5

### They serve a copy and shadow of the heavenly things

The words "copy" and "shadow" have similar meanings and are metaphors meaning that something is not the real thing but it is similar to the real thing. These words emphasize that the priesthood and the earthly temple were images of Christ, the true high priest, and the heavenly

temple. Alternate translation: "They serve what is a vague image of the heavenly things" or "They serve what is only similar to the heavenly things"

### It is just as Moses was warned by God when he was

This can be stated in active form. Alternate translation: "It is just as God warned Moses when Moses was"

### was about to construct the tabernacle

Moses did not construct the tabernacle himself. He ordered the people to construct it. Alternate translation: "was about to command the people to construct the tabernacle"

### See that

"Make sure that"

### to the pattern

"to the design"

### that was shown to you

This can be stated in active form. Alternate translation: "that I showed you"

### on the mountain

You can make explicit that "mountain" refers to Mount Sinai. Alternate translation: "on Mount Sinai"

## Hebrews 8:6

### Connecting Statement:

This section begins to show that the new covenant is better than the old covenant with Israel and Judah.

### Christ has received

"God has given Christ"

### mediator of a better covenant

A mediator is a person who helps two parties come to an agreement. Christ, as mediator, made it possible for a better covenant between God and humans to exist.

### covenant, which is based on better promises

This can be stated in active form. Alternate translation: "covenant. It was this covenant that God made based on better promises" or "covenant. God promised better things when he made this covenant"

## Hebrews 8:7

### first ... second

The words "first" and "second" are ordinal numbers. Alternate translation: "old covenant ... new covenant"

### had been faultless

"had been perfect"

**no occasion for a second would have been sought**

The word "second" also describes a "covenant."  
Alternate translation: "no one would have sought a way to establish a second covenant" or "there would have been no reason to establish a second covenant"

**Hebrews 8:8**

**General Information:**

In this quotation the prophet Jeremiah foretold of a new covenant that God would make.

**with the people**

"with the people of Israel"

**See**

"Look" or "Listen" or "Pay attention to what I am about to tell you"

**the house of Israel and with the house of Judah**

The people of Israel and Judah are spoken of as if they were houses. Alternate translation: "the people of Israel and with the people of Judah"

**Hebrews 8:9**

**I took them by their hand to lead them out of the land of Egypt**

This metaphor represents God's great love and concern. Alternate translation: "I led them out of Egypt like a father leads his young child"

**Hebrews 8:10**

**General Information:**

This continues the quotation from the prophet Jeremiah.

**the house of Israel**

The people of Israel are spoken of as if they were a house. Alternate translation: "the people of Israel"

**after those days**

"after that time"

**I will put my laws into their minds**

God's requirements are spoken of as if they were objects that could be placed somewhere. People's ability to think is spoken of as if it were a place. Alternate translation: "I will enable them to understand my laws"

**I will also write them on their hearts**

Here "hearts" is a metonym for a person's inner being. The phrase "write them on their hearts" is a metaphor for enabling people to obey the law. Alternate translation: "I will also put them in their hearts" or "I will enable them to obey my law"

**I will be their God**

"I will be the God they worship"

**they will be my people**

"they will be the people for whom I care"

**Hebrews 8:11**

**General Information:**

This continues the quotation from the prophet Jeremiah.

**They will not teach each one his fellow citizen and each one his brother, saying, 'Know the Lord.'**

This direct quotation can be stated as an indirect quotation. Alternate translation: "They will not need to teach their neighbors or brothers to know me"

**citizen ... brother**

Both of these refer to a fellow Israelite.

**Know the Lord ... will all know me**

"Know" here stands for acknowledge.

**Hebrews 8:12**

**toward their evil deeds**

This stands for the people who committed these evil deeds. Alternate translation: "to those who did evil deeds"

**their sins I will not remember any longer**

Here "remember" stands for "think about."

**Hebrews 8:13**

**he declared the first covenant to be obsolete**

"he declared that the first covenant was no longer useful"

**what has become obsolete**

"what is no longer useful"

**obsolete**

Something that is obsolete is no longer useful because people can now use something better.

## Chapter 9

<sup>1</sup> Now even the first covenant had regulations for worship and an earthly sanctuary. <sup>2</sup> For a tabernacle was prepared. The first room, in which were the lampstand, the table, and the bread of the presence, was called the holy place. <sup>3</sup> Behind the second curtain was another room in the tabernacle, called the most holy place. <sup>4</sup> It had a golden altar for incense. It also had the ark of the covenant, which was completely overlaid with gold. Inside it was a golden jar that held the manna, Aaron's rod that budded, and the tablets of the covenant. <sup>5</sup> Above the ark of the covenant, glorious cherubim overshadowed the atonement lid, which we cannot now talk about in detail. <sup>6</sup> After these things were prepared, the priests always entered the outer room of the tabernacle to perform their services. <sup>7</sup> But only the high priest entered the second room, once each year, and not without blood that he offered for himself and for the people's unintentional sins. <sup>8</sup> The Holy Spirit showed that as long as the first tabernacle was still standing the way into the most holy place had not yet appeared. <sup>9</sup> This was an illustration for the present time. Both the gifts and sacrifices that are now being offered are not able to perfect the worshiper's conscience. <sup>10</sup> They are only concerned with food and drink and various ceremonial washings, regulations for the body until the time of the new order.

<sup>11</sup> Christ came as a high priest of the good things that have come. He went through the greater and more perfect tabernacle that was not made by human hands, one not belonging to this created world. <sup>[1]</sup><sup>12</sup> It was not by the blood of goats and calves, but by his own blood that he entered into the most holy place once for all and secured our eternal redemption. <sup>13</sup> For if the blood of goats and bulls and the sprinkling of a heifer's ashes on those who have been defiled sanctifies them for the cleansing of their flesh, <sup>14</sup> how much more will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our conscience from dead works to serve the living God? <sup>15</sup> For this reason, he is the mediator of a new covenant. This is so that, since a death has taken place to redeem those under the first covenant from their transgressions, those who are called will receive the promise of an eternal inheritance. <sup>16</sup> For where there is a will, the death of the person who made it must be proven. <sup>17</sup> For a will is only valid when there has been a death, because it has no force while the one who made it is still alive. <sup>18</sup> So not even the first covenant was established without blood. <sup>19</sup> For when Moses had given every command in the law to all the people, he took the blood of the calves and the goats, with water, red wool, and hyssop, and sprinkled both the scroll itself and all the people. <sup>20</sup> Then he said, "This is the blood of the covenant that God has commanded for you." <sup>21</sup> In the same manner, he sprinkled the blood on the tabernacle and all the containers used in the ministry. <sup>22</sup> According to the law, almost everything is cleansed with blood. Without the shedding of blood there is no forgiveness.

<sup>23</sup> Therefore it was necessary that the copies of the things in heaven should be cleansed with these animal sacrifices. However, the heavenly things themselves had to be cleansed with much better sacrifices. <sup>24</sup> For Christ did not enter into the most holy place made with hands, which is only a copy of the true one. Rather he entered into heaven itself, to appear now in God's presence for us. <sup>25</sup> He did not go there in order to offer himself many times, as does the high priest, who enters the most holy place year by year with the blood of another. <sup>26</sup> If that had been the case, then he would have had to suffer many times since the foundation of the world. But now he has appeared at the end of the ages to do away with sin by the sacrifice of himself. <sup>27</sup> Just as man is appointed to die once, and after that comes judgment, <sup>28</sup> so also, Christ was offered once to take away the sins of many, and will appear a second time, not to deal with sin, but for the salvation of those who are waiting for him.

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### Footnotes

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9:11 <sup>[1]</sup>Some important and ancient Greek copies read,

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## Hebrews 9 General Notes

### Structure and formatting

This chapter describes how Jesus is better than the tabernacle and all its laws and rules. This chapter will be difficult to understand if the first five books of the Old Testament have not yet been translated.

### Special concepts in this chapter

#### Will

A will is a legal document that describes what will happen to a person's property after he dies.

#### Blood

In the Old Testament, God had commanded the Israelites to offer sacrifices so that he would forgive their sins. Before they could offer these sacrifices, they had to kill animals and then offer not only the animal's body but also its blood. Shedding blood is a metaphor for killing an animal or person. Jesus offered his life, his blood, as a sacrifice when he allowed men to kill him. The writer of the Book of Hebrews is saying in this chapter that this sacrifice is better than the sacrifices of the Old Testament. (See: and covenant)

#### Return of Christ

Jesus will return to finish the work that he began when he died so that God would forgive his people's sins. He will finish saving those people who are waiting for him. (See: save)

### Other possible translation difficulties in this chapter

#### First covenant

This refers to the covenant that God made with Moses. However, before he made this covenant, God had made a covenant with Abraham. But this was the first covenant that God had made with the people of Israel. You may decide to translate "the first covenant" as "the earlier covenant."

## Hebrews 9:1

#### Connecting Statement:

The author begins a description of the place in which God's faithful people worshiped during the time of the old covenant. He is describing a "tabernacle," a place where people dwell, in which there are two sections, each of which he also calls a tabernacle.

#### General Information:

The writer makes clear to these Jewish believers that the laws and the tabernacle of the old covenant were only pictures of the better, new covenant.

#### Now

This word marks a new part of the teaching.

#### first covenant

See how you translated this in Hebrews 8:7.

#### had regulations

"had detailed instructions" or "had rules"

## Hebrews 9:2

#### For

The author is continuing the discussion from Hebrews 8:7.

#### a tabernacle was prepared

A tabernacle was constructed and made ready for use. This idea can be stated in active form.

Alternate translation: "the Israelites prepared a tabernacle"

#### tabernacle

Or "tent." This is perhaps a metaphor for a place in which the priests set the lampstand and other items.

#### The first room

"The first room." Some modern translations read the ellipsis as "The first room in the tabernacle" or "The first section of the tabernacle."

#### the lampstand, the table, and the bread of the presence

These objects are all accompanied by the definite article "the," because the author assumes that his readers already know about these things.

#### bread of the presence

This can be reworded so that the abstract noun "presence" is expressed as the verb "display" or "present." Alternate translation: "bread on display before God" or "bread the priests presented to God"

### Hebrews 9:3

#### Behind the second curtain

The first curtain was the outer wall of the tabernacle, so the "second curtain" was the curtain between the "holy place" and the "most holy place."

#### second

This is the ordinal word for the number two.

### Hebrews 9:4

#### Inside it

"Inside the ark of the covenant"

#### Aaron's rod that budded

This was the rod Aaron had when God proved to the people of Israel that he had chosen Aaron as his priest by making Aaron's rod bud.

#### that budded

"from which leaves and flowers had grown"

#### tablets of the covenant

Here "tablets" are flat pieces of stone that had writing on them. This refers to the stone tablets on which the ten commandments were written.

### Hebrews 9:5

#### glorious cherubim overshadowed the atonement lid

When the Israelites were making the ark of the covenant, God commanded them to carve two cherubim facing each other, with their wings touching, over the atonement lid of the ark of the covenant. Here they are spoken of as providing shade for the ark of the covenant. Alternate translation: "glorious cherubim covered the atonement lid with their wings"

#### cherubim

Here "cherubim" means figures of two cherubim.

#### which we cannot

Even though the author uses the plural pronoun "we," he is most likely referring only to himself. Alternate translation: "which I cannot"

### Hebrews 9:6

#### After these things were prepared

This can be stated in active form. Alternate translation: "After the priests prepared these things"

### Hebrews 9:7

#### not without blood that he offered

Another possible meaning is "not without blood, which he offered."

#### not without blood

This can be stated in positive form. Alternate translation: "always with blood"

#### blood

This is the blood of the bull and goat that the high priest had to sacrifice on the Day of Atonement.

### Hebrews 9:8

#### the most holy place

Possible meanings are 1) the inner room of the tabernacle on earth or 2) God's presence in heaven.

#### the first tabernacle was still standing

Possible meanings are 1) "the outer room of the tabernacle was still standing" or 2) "the earthly tabernacle and the sacrificial system still existed."

### Hebrews 9:9

#### This was an illustration

"This was a picture" or "This was a symbol"

#### for the present time

"for now"

#### that are now being offered

This can be stated in active form. Alternate translation: "that the priests now offer"

#### are not able to perfect the worshiper's conscience

The writer speaks of a person's conscience as if it were an object that could be made better and better until it was without fault. A person's conscience is his knowledge of right and wrong. It is also his awareness of whether or not he has done wrong. If he knows he has done wrong, we say that he feels guilty. Alternate translation: "are not able to make the worshiper free from guilt"

#### the worshiper's conscience

The writer appears to refer to only one worshiper, but he means all those who go to worship God at the tabernacle.

### Hebrews 9:10

#### until the time of the new order

"until God creates the new order"

#### new order

"new covenant"

### Hebrews 9:11

#### Connecting Statement:

Having described the service of the tabernacle under God's law, the writer makes clear that Christ's service under the new covenant is better because it is sealed with his blood. It is better also because Christ has entered the true "tabernacle,"

that is, God's own presence in heaven, instead of entering, as other high priests, into the earthly tabernacle, which was only an imperfect copy.

**good things**

This does not refer to material things. It means the good things that God promised in his new covenant.

**the greater and more perfect tabernacle**

This refers to the heavenly tent or tabernacle, which is more important and more perfect than the earthly tabernacle.

**that was not made by human hands**

This can be stated in active form. Alternate translation: "that humans hands did not make"

**human hands**

Here "hands" refers to the whole person. Alternate translation: "humans"

**Hebrews 9:12**

**most holy place**

This means the most holy place in the heavenly tabernacle. It is most holy because God himself lives there.

**Hebrews 9:13**

**sprinkling of a heifer's ashes on those who have been defiled**

The priest would drop small amounts of the ashes on the people who were defiled.

**for the cleansing of their flesh**

Here "flesh" refers to the entire body. Alternate translation: "for the cleansing of their bodies"

**Hebrews 9:14**

**how much more will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our conscience from dead works to serve the living God?**

The author uses this question to emphasize that Christ's sacrifice was the most powerful. Alternate translation: "then certainly Christ's blood will cleanse our conscience even more from dead works to serve the living God! Because, through the eternal Spirit, he offered himself unblemished to God."

**the blood of Christ**

The "blood" of Christ stands for his death.

**unblemished**

A small, unusual spot or defect on a person's body is a metaphor for a small sin or moral fault. Alternate translation: "without even the smallest fault"

**cleanse our conscience**

Here "conscience" refers to a person's feeling of guilt. Believers no longer have to feel guilty for the sins they have committed because Jesus sacrificed himself and has forgiven them.

**cleanse**

Here "cleanse" stands for the action of relieving our consciences from guilt for the sins we have committed.

**dead works**

Sinful deeds are spoken of as if they belonged to the world of the dead.

**Hebrews 9:15**

**For this reason**

"As a result" or "Because of this"

**he is the mediator of a new covenant**

A mediator is a person who helps two parties come to an agreement. Christ, as mediator, made it possible for a better covenant between God and humans to exist. See how you translated a similar phrase in Hebrews 8:6.

**first covenant**

See how you translated this in Hebrews 8:7.

**to redeem those under the first covenant from their transgressions**

"to take away the transgressions of those who were under the first covenant." The abstract noun "transgressions" can be translated using the verb "transgress." Possible meanings are 1) here "their transgressions" is a metonym for the guilt of their transgressions. Alternate translation: "to take away the guilt of those who were under the first covenant." Or 2) here "their transgressions" is a metonym for the punishment for their transgressions. Alternate translation: "to take away the punishment that those who were under the first covenant deserved because they had transgressed"

**those who are called**

This can be stated in active form. Alternate translation: "those whom God has called" or "those whom God has chosen to be his children"

**inheritance**

Receiving what God has promised believers is spoken of as if it were inheriting property and wealth from a family member.

**Hebrews 9:16**

**will**

a legal document in which a person states who should receive his possessions when he himself dies

**the death of the person who made it must be proven**

This can be stated in active form. Alternate translation: "someone must prove that the person who made the will has died"

**Hebrews 9:17**

**General Information:**

This page has intentionally been left blank.

**Hebrews 9:18**

**So not even the first covenant was established without blood**

This can be stated in active and positive form. Alternate translation: "So God established even the first covenant with blood"

**first covenant**

See how you translated this in Hebrews 8:7.

**blood**

The death of animals sacrificed to God is spoken of as if it were nothing but blood. Alternate translation: "the death of animals sacrificed to God"

**Hebrews 9:19**

**took the blood ... with water ... and sprinkled ... the scroll ... and all the people**

The priest dipped the hyssop in the blood and the water and then shook the hyssop so drops of blood and water would fall on the scroll and on the people. Sprinkling was a symbolic action done by the priests by which they applied the benefits of the covenant to people and to objects. Here the scroll and the people's acceptability to God are renewed.

**hyssop**

a woody shrub with flowers in summer, used in ceremonial sprinkling

**Hebrews 9:20**

**the blood of the covenant**

Here "blood" refers to the death of the animals sacrificed to carry out the covenant's requirements. Alternate translation: "the blood that brings into effect the covenant"

**Hebrews 9:21**

**he sprinkled**

"Moses sprinkled"

**sprinkled**

Sprinkling was a symbolic action done by the priests by which they applied the benefits of the covenant to people and to objects. See how you translated this in [Hebrews 9:19]

**all the containers used in the ministry**

A container is an object that can hold things. Here it may refer to any kind of utensil or tool. Alternate translation: "all the utensils used in the ministry"

**used in the ministry**

This can be stated in active form. Alternate translation: "the priests used in their work"

**blood**

Here the animal "blood" represents the animal's death.

**Hebrews 9:22**

**almost everything is cleansed with blood**

Making something acceptable to God is spoken of as if it were cleansing that thing. This idea can be stated in active form. Alternate translation: "the priests use blood to cleanse almost everything"

**Without the shedding of blood there is no forgiveness**

Here "shedding of blood" refers to something dying as a sacrifice to God. This double negative can mean that all forgiveness comes through the shedding of blood. Alternate translation: "Forgiveness only comes when something dies as a sacrifice" or "God only forgives when something dies as a sacrifice"

**forgiveness**

You can state explicitly the implied meaning. Alternate translation: "forgiveness of the sins of the people"

**Hebrews 9:23**

**the copies of the things in heaven should be cleansed with these animal sacrifices**

This can be stated in active form. Alternate translation: "the priests should use these animal sacrifices to cleanse what are copies of things that are in heaven"

**the heavenly things themselves had to be cleansed with much better sacrifices**

That is, better than the sacrifices used to cleanse the earthly copies. This can be stated in active form. Alternate translation: "as for the heavenly things themselves, God had to cleanse them with much better sacrifices"

**Hebrews 9:24**

**the most holy place made with hands, which**

Here "with hands" means "by humans." This can be stated in active form. Alternate translation: "the most holy place, which humans made, and which"

**of the true one**

"of the true most holy place"

### Hebrews 9:25

**Connecting Statement:**

The writer emphasizes that Christ (now in heaven interceding for us) had to die only once for sins and that he will return to earth a second time.

**He did not go there**

"He did not enter heaven"

**year by year**

"every year" or "each year"

**with the blood of another**

This means with the blood of an animal victim, not with his own blood.

### Hebrews 9:26

**If that had been the case**

"If he had had to offer himself often"

**since the foundation of the world**

The author speaks of the world as if it were a building set on a foundation. Alternate translation: "since the creation of the world" or "since God created the world"

**to do away with sin by the sacrifice of himself**

Doing away with sin represents having God forgive it. Alternate translation: "to cause God to forgive sins by sacrificing himself" or "to sacrifice himself so that God can forgive sin"

### Hebrews 9:27

**General Information:**

This page has intentionally been left blank.

### Hebrews 9:28

**Christ was offered once**

This can be stated in active form. Alternate translation: "Christ offered himself once"

**to take away the sins**

The act of making us innocent rather than guilty for our sins is spoken of as if our sins were physical objects that Christ could carry away from us. Alternate translation: "so that God would forgive the sins"

**the sins**

Here "sins" mean the guilt that people have before God because of the sins they committed.

## Chapter 10

<sup>1</sup> For the law is only a shadow of the good things to come, not the real forms of those things themselves. Those who approach God can never be made perfect by the same sacrifices that the priests continually bring year after year. <sup>2</sup> Otherwise, would the sacrifices not have ceased to be offered? For the worshipers would have been cleansed one time and would no longer have any consciousness of sin. <sup>3</sup> But with those sacrifices there is a reminder of sins year after year. <sup>4</sup> For it is impossible for the blood of bulls and goats to take away sins. <sup>5</sup> When Christ came into the world, he said,

"Sacrifices and offerings you did not desire,  
but a body you have prepared for me;

<sup>6</sup> with burnt offerings and sin offerings  
you did not take pleasure.

<sup>7</sup> Then I said, 'See, here I am—as it is written about me in the scroll—  
to do your will, God.'"

<sup>8</sup> First he said, "It was neither sacrifices, nor offerings, nor whole burnt offerings, nor sin offerings that you desired. Nor did you take pleasure in them." These are sacrifices that are offered according to the law. <sup>9</sup> Then he said, "See, here I am to do your will." He takes away the first practice in order to establish the second practice. <sup>10</sup> By that will, we have been sanctified through the offering of the body of Jesus Christ once for all. <sup>11</sup> Day after day every priest stands and ministers, offering the same sacrifices again and again—sacrifices that can never take away sins. <sup>12</sup> But when Christ offered for all time one sacrifice for sins, he sat down at the right hand of God. <sup>13</sup> He is waiting until his enemies are made a footstool for his feet. <sup>14</sup> For by one offering he has perfected forever those who are being sanctified. <sup>15</sup> The Holy Spirit also testifies to us. First he says,

<sup>16</sup> "This is the covenant that I will make with them  
after those days, says the Lord.  
I will put my laws in their hearts,  
and I will write them on their minds."

<sup>17</sup> Then he adds,

"Their sins and lawlessness  
I will remember no longer."

<sup>18</sup> Now where there is forgiveness for these, there is no longer any sacrifice for sin.

<sup>19</sup> Therefore, brothers, we have confidence to enter into the most holy place by the blood of Jesus. <sup>20</sup> That is the new and living way that he has established for us through the curtain, that is, by means of his flesh. <sup>21</sup> Because we have a great priest over the house of God, <sup>22</sup> let us approach with true hearts in the full assurance of faith, having our hearts sprinkled clean from an evil conscience and having our bodies washed with pure water. <sup>23</sup> Let us also hold firmly to the hope we confess, for he who promised is faithful. <sup>24</sup> Let us think carefully about how to motivate one another to love and good deeds. <sup>25</sup> Let us not abandon meeting together, as some have done. Instead, encourage one another, and all the more as you see the day coming closer.

<sup>26</sup> For if we deliberately go on sinning after we have received the knowledge of the truth, a sacrifice for sins no longer remains. <sup>27</sup> Instead, there is only a certain fearful expectation of judgment, and a fury of fire that will consume God's enemies. <sup>28</sup> Anyone who has rejected the law of Moses dies without mercy at the testimony of two or three witnesses. <sup>29</sup> How much worse punishment do you think one deserves who has trampled underfoot the Son of God, who regarded the blood of the covenant as unholy—the blood by which he was sanctified—and insulted the Spirit of grace? <sup>30</sup> For we know the one who said, "Vengeance belongs to me; I will pay back." And again, "The Lord will judge his people." <sup>31</sup> It is a fearful thing to fall into the hands of the living God!

<sup>32</sup> But remember the former days, after you were enlightened, how you endured a great struggle in suffering. <sup>33</sup> Sometimes you were publicly exposed to insult and persecution, and other times you shared with those who were so treated. <sup>34</sup> For you had compassion on those who were prisoners, and you accepted with joy the seizure of your possessions. You knew that you yourselves had a better and everlasting possession. <sup>1</sup><sup>35</sup> So do not throw away your confidence, which has a great reward. <sup>36</sup> For you need perseverance so that when you have done the will of God, you will receive what he has promised.

<sup>37</sup> "For in a very little while,  
the one who is coming will indeed come and not delay.

<sup>38</sup> My righteous one will live by faith.  
If he shrinks back, my soul will not be pleased with him."

<sup>39</sup> But we are not any of those who turn back to destruction, but we are among those who have faith and preserve their souls.

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## Footnotes

10:34 <sup>[1]</sup>Some important and ancient Greek copies read,

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## Hebrews 10 General Notes

### Structure and formatting

In this chapter, the writer finishes describing how Jesus's sacrifice was better than the sacrifices offered in the Temple. (See: lawofmoses)

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 10:5-7, 15-17, 37-38, which is from the Old Testament.

### Special concepts in this chapter

#### God's judgment and reward

Holy living is important for Christians. God will hold people accountable for how they lived their Christian lives. Even though there will not be eternal condemnation for Christians, ungodly actions do and will have consequences. In addition, faithful living will be rewarded. (See: holy, godly and faithful and reward)

### Other possible translation difficulties in this chapter

#### "For it is impossible for the blood of bulls and goats to take away sins"

The sacrifices themselves had no redeeming power. They were effective because they were a display of faith, which was credited to the person offering the sacrifice. It is ultimately the sacrifice of Jesus that "takes away sins." (See: redeem and faith)

#### "The covenant that I will make"

It is unclear whether this prophecy was being fulfilled as the author was writing or whether it was to occur later. The translator should try to avoid making a claim about the time this covenant begins. (See: prophet and covenant)

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## Hebrews 10:1

### Connecting Statement:

The writer shows the weakness of the law and its sacrifices, why God gave the law, and the perfection of the new priesthood and Christ's sacrifice.

### the law is only a shadow of the good things to come

This speaks about the law as if it were a shadow. The author means the law is not the good things that God had promised. It only hints at the good things that God is going to do.

### not the real forms of those things themselves

"not the real things themselves"

year after year  
"every year"

### Hebrews 10:2

**would the sacrifices not have ceased to be offered?**  
The author uses a question to state that the sacrifices were limited in their power. This can be stated in active form. Alternate translation: "they would have ceased offering those sacrifices."

**ceased to be**  
"stopped being"

**the worshipers would have been cleansed one time and would**

Here being cleansed represents no longer being guilty of sin. This can be stated in active form. Alternate translation: "the sacrifices would have taken away the worshipers' sin once, and they would" or "God would have made the worshipers no longer guilty of sin once, and they would"

**would no longer have any consciousness of sin**  
"would no longer think that they are guilty of sin" or "would know that they are no longer guilty of sin"

### Hebrews 10:3

**General Information:**  
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### Hebrews 10:4

**For it is impossible for the blood of bulls and goats to take away sins**

Sins are spoken of as if they were objects that animal blood could sweep away as it flowed. Alternate translation: "For it is impossible for the blood of bulls and goats to cause God to forgive sins"

**the blood of bulls and goats**  
Here "blood" refers to these animals dying as sacrifices to God.

### Hebrews 10:5

**General Information:**  
Christ's words when he was on earth were foretold in this quotation from a psalm of David.

**you did not desire**  
Here "you" is singular and refers to God.

**a body you have prepared**  
"you have made a body ready"

### Hebrews 10:6

**General Information:**  
This page has intentionally been left blank.

### Hebrews 10:7

**Then I said**  
Here "I" refers to Christ.

### Hebrews 10:8

**General Information:**  
Though changing the wording slightly, the author repeats these quotations from a psalm of David for emphasis.

**sacrifices ... offerings**  
See how you translated these words in [Hebrews 10:5](#).

**whole burnt offerings ... sin offerings**  
See how you translated similar words in [Hebrews 10:6](#).

**that are offered**  
This can be stated in active form. Alternate translation: "that priests offer"

### Hebrews 10:9

**See**  
"Look" or "Listen" or "Pay attention to what I am about to tell you"

**He takes away the first practice in order to establish the second practice**

The abstract noun "practice" here refers to a way of atoning for sins. Stopping doing it is spoken of as if it were an object that could be taken away. Starting the second way of atoning for sins is spoken of as establishing that practice. Alternate translation: "He stops people atoning for sins the first way in order to atone for sins the second way"

**first practice ... the second practice**  
The words "first" and "second" are ordinal numbers. Alternate translation: "old practice ... the new practice"

### Hebrews 10:10

**we have been sanctified**  
This can be stated in active form. Alternate translation: "God has sanctified us" or "God has dedicated us to himself"

**through the offering of the body of Jesus Christ**  
The abstract noun "offering" can be expressed with the verb "offer" or "sacrifice." Alternate translation: "because Jesus Christ offered his body as a sacrifice" or "because Jesus Christ sacrificed his body"

### Hebrews 10:11

#### Day after day

"Day by day" or "Every day"

#### can never take away sins

This speaks of "sins" as if they are an object that a person can take away. Alternate translation: "can never cause God to forgive sins"

### Hebrews 10:12

#### he sat down at the right hand of God

To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. See how you translated a similar phrase in [Hebrews 1:3]

### Hebrews 10:13

#### until his enemies are made a footstool for his feet

Christ's enemies being humiliated is spoken of as if they were made a place for him to rest his feet. This can be stated in active form. Alternate translation: "until God humiliates Christ's enemies and they become like a footstool for his feet"

### Hebrews 10:14

#### those who are being sanctified

This can be stated in active form. Alternate translation: "those whom God is sanctifying" or "those whom God has dedicated to himself"

### Hebrews 10:15

#### General Information:

This page has intentionally been left blank.

### Hebrews 10:16

#### General Information:

This is a quotation from the prophet Jeremiah in the Old Testament.

#### with them

"with my people"

#### after those days

"when the time of the first covenant with my people has finished"

#### I will put my laws in their hearts

Here "hearts" is a metonym for a person's inner being. The phrase "put my laws in their hearts" is a metaphor for enabling people to know his laws. Alternate translation: "I will enable them to know my laws"

#### I will write them on their minds

The phrase "write them on their minds" is a metaphor for causing people to remember his laws.

Alternate translation: "I will cause them to remember my laws"

### Hebrews 10:17

#### General Information:

This continues the quotation from the prophet Jeremiah in the Old Testament.

#### Their sins and lawlessness I will remember no longer.

"I will no longer remember their sins and lawlessness." or "I will no longer think about their sins and lawlessness." This is the second part of the Holy Spirit's testimony

#### Their sins and lawlessness

The words "sins" and "lawlessness" mean basically the same thing. Together they emphasize how bad the sin is. Alternate translation: "The things they did that were forbidden and how they broke the law"

### Hebrews 10:18

#### Now

This is used to draw attention to the important point that follows. It does not mean "at this moment."

#### where there is forgiveness for these

This can be reworded so that the abstract noun "forgiveness" is expressed as the verb "forgive." Alternate translation: "when God has forgiven these things"

#### there is no longer any sacrifice for sin

This can be reworded so that the abstract noun "sacrifice" is expressed as the verb "make offerings." Alternate translation: "people no longer need to make offerings for sin"

### Hebrews 10:19

#### Connecting Statement:

Having made it clear that there is only one sacrifice for sin, the writer continues with the picture of the most holy place in the temple, where only the high priest could enter each year with the blood of the sacrifice for sins. He reminds the believers that they now worship God in his presence as if they were standing in the most holy place.

#### brothers

Here this means all believers in Christ, whether male or female. Alternate translation: "brothers and sisters" or "fellow believers"

#### the most holy place

This means the presence of God, not the most holy place in the old tabernacle.

#### by the blood of Jesus

Here "blood of Jesus" refers to the death of Jesus.

## Hebrews 10:20

### living way

Possible meanings are 1) this new way to God that Jesus has provided results in believers living forever or 2) Jesus is alive, and he is the way believers enter into the presence of God.

### through the curtain

The curtain in the earthly temple represents the separation between people and God's true presence.

### by means of his flesh

Here "flesh" stands for the body of Jesus, and his body stands for his sacrificial death. Alternate translation: "by means of his death"

## Hebrews 10:21

### we have a great priest over the house of God

This must be translated in such a way as to make it clear that Jesus is this "great priest."

### over the house

"in charge of the house"

### the house of God

This speaks about God's people as if they were a literal house. Alternate translation: "all the people of God"

## Hebrews 10:22

### let us approach

Here "approach" stands for worshiping God, as a priest would go up to God's altar to sacrifice animals to him.

### with true hearts

"with faithful hearts" or "with honest hearts." Here "hearts" stands for the genuine will and motivation of the believers. Alternate translation: "with sincerity" or "sincerely"

### in the full assurance of faith

"and with a confident faith" or "and trusting completely in Jesus"

### having our hearts sprinkled clean

This can be stated in active form. Alternate translation: "as if had he made our hearts clean with his blood"

### hearts sprinkled clean

Here "hearts" is a metonym for the conscience, the awareness of right and wrong. Being made clean is a metaphor for being forgiven and being given the status of righteousness.

### sprinkled

Sprinkling blood of a sacrifice was a symbolic action done by the priests by which they applied the

benefits of the covenant to people and to objects. See how you translated this in [Hebrews 9:19]

### having our bodies washed with pure water

This can be stated in active form. Alternate translation: "as if he had washed our bodies in pure water"

### our bodies washed with pure water

Possible meanings are 1) "bodies" is a metonym that represents peoples' entire beings, and "washed with pure water" is a metaphor representing Christ making a person spiritually pure or 2) this is literal and it refers to Christian baptism.

## Hebrews 10:23

### Let us also hold firmly to the hope we confess

Here "hold firmly" is a metaphor that refers to a person determining to do something and refusing to stop. Here "hope" means "a confident expectation." The abstract noun "hope" can be translated as a verb. Alternate translation: "Let us be determined to continue confessing the things that we confidently expect from God"

## Hebrews 10:24

### General Information:

This page has intentionally been left blank.

## Hebrews 10:25

### Let us not abandon meeting together

You can make explicit that the people met to worship. Alternate translation: "Let us not stop coming together to worship"

### as you see the day coming closer

A future time is spoken of as if it were an object coming closer to the speaker. Here "the day" refers to when Jesus will return. Alternate translation: "as you know that Christ will return soon"

## Hebrews 10:26

### Connecting Statement:

The writer now gives his fourth warning.

### we deliberately go on sinning

"we know we are sinning but we do it again and again"

### after we have received the knowledge of the truth

Knowledge of the truth is spoken of as if it were an object that could be given by one person to another. Alternate translation: "after we have learned the truth"

### the truth

The truth about God.

**a sacrifice for sins no longer remains**

No one is able to give a new sacrifice because Christ's sacrifice is the only one that works. Alternate translation: "no one can offer a sacrifice for which God will forgive our sins"

**a sacrifice for sins**

Here "sacrifice for sins" stands for "an effective way to sacrifice animals to take away sins"

**Hebrews 10:27**

**of judgment**

Of God's judgment, that is, that God will judge.

**a fury of fire that will consume God's enemies**

God's fury is spoken of as if it were fire that would burn up his enemies.

**Hebrews 10:28**

**of two or three witnesses**

It is implied that this means "of at least two or three witness."

**Hebrews 10:29**

**How much worse punishment do you think one deserves ... grace?**

The author is emphasizing the greatness of the punishment for those who reject Christ. Alternate translation: "This was severe punishment. But the punishment will be even greater for anyone ... grace!"

**who has trampled underfoot the Son of God**

Someone who has disregarded Christ and scorned him is spoken of as if that person had walked on him. Alternate translation: "who has rejected the Son of God"

**the Son of God**

This is an important title for Jesus.

**who regarded the blood of the covenant as unholy**

This shows how the person has trampled the Son of God. Alternate translation: "by regarding the blood of the covenant as unholy"

**regarded**

or "treated"

**the blood of the covenant**

Here "blood" stands for Christ's death, by which God established the new covenant.

**the blood by which he was sanctified**

This can be stated in active form. Alternate translation: "the blood by which God sanctified him"

**the Spirit of grace**

"the Spirit of God, who provides grace"

**Hebrews 10:30**

**General Information:**

The word "we" here refers to the writer and all believers. These two quotations come from the law that Moses gave in the Old Testament.

**Vengeance belongs to me**

Vengeance is spoken of as if it were an object that belongs to God, who has the right to do as he wishes with what he owns. God has the right to take vengeance on his enemies.

**I will pay back**

God taking vengeance is spoken of as if he were paying back the harmful things that someone has done to others.

**Hebrews 10:31**

**to fall into the hands**

Receiving God's full punishment is spoken of as if the person falls into God's hands. Here "hands" refers to God's power to judge. Alternate translation: "to receive the full punishment"

**Hebrews 10:32**

**the former days**

"the time in the past"

**after you were enlightened**

Learning the truth is spoken of as if God shined a light on the person. This can be stated in active form. Alternate translation: "after you learned the truth about Christ"

**how you endured a great struggle in suffering**

"how much suffering you had to endure"

**Hebrews 10:33**

**Sometimes you were publicly exposed to insult and persecution**

This can be stated in active form. Alternate translation: "People ridiculed you by insulting you and persecuting you in public"

**you shared with those**

"you joined those"

**Hebrews 10:34**

**a better and everlasting possession**

God's eternal blessings are spoken of as a "possession."

### Hebrews 10:35

**do not throw away your confidence, which has a great reward**

A person no longer having confidence is spoken of as if the person were to throw confidence away, like a person would discard something worthless. The abstract noun "confidence" can be translated with the adjective "confident" or the adverb "confidently." Alternate translation: "do not stop being confident, because you will receive a great reward for being confident" or "do not stop confidently trusting in God, who will reward you greatly"

### Hebrews 10:36

**General Information:**

This page has intentionally been left blank.

### Hebrews 10:37

**General Information:**

This is a quotation from the prophet Isaiah in the Old Testament.

**For in a very little while**

You can make this explicit. Alternate translation: "As God said in the scriptures, 'For in a very little while'"

**in a very little while**

"very soon"

### Hebrews 10:38

**General Information:**

Here the author quotes from the prophet Habakkuk. This directly follows the quotation from the prophet Isaiah in the previous verse.

**My righteous one ... If he shrinks ... with him**

These refer to any of God's people in general. Alternate translation: "My faithful people ... If any one of them shrinks ... with that person" or "My faithful people ... If they shrink ... with them"

**My righteous ... my soul will**

Here "My" and "my soul" refer to God.

**my soul**

The soul is a metonym for the whole being.

**shrinks back**

stops doing the good thing he is doing

### Hebrews 10:39

**who turn back to destruction**

A person who loses courage and faith are spoken of as if he were stepping back in fear from something. And "destruction" is spoken of as if it were a destination. Alternate translation: "who stop trusting God, whom God will destroy"

**who have faith and preserve their souls**

Living eternally with God is spoken of as if it were preserving one's soul. Here "soul" refers to the whole person. Alternate translation: "who have faith, which will result in our living with God forever"

## Chapter 11

<sup>1</sup> Now faith is being sure of the things hoped for and certain of things that are not seen. <sup>2</sup> For because of this the ancestors were approved for their faith. <sup>3</sup> By faith we understand that the universe was created by God's command, so that what is visible was not made out of things that were visible.

<sup>4</sup> It was by faith that Abel offered God a better sacrifice than Cain, through which he was attested to be righteous, and God spoke well of him because of his offerings, and by faith Abel still speaks, even though he is dead.

<sup>5</sup> It was by faith that Enoch was taken up so that he did not see death. "He was not found, because God took him away." For before he was taken up, it was testified that he had pleased God. <sup>6</sup> Now without faith it is impossible to please him. For it is necessary that anyone coming to God must believe that he exists and that he is a rewarder of those who seek him.

<sup>7</sup> It was by faith that Noah, having been given a divine message about things not yet seen, with godly reverence built an ark to save his household. By doing this, he condemned the world and became an heir of the righteousness that is according to faith.

<sup>8</sup> It was by faith that Abraham, when he was called, obeyed and went out to the place that he was to receive as an inheritance. He went out, not knowing where he was going. <sup>9</sup> It was by faith that he lived in the land of promise as a foreigner. He lived in tents with Isaac and Jacob, fellow heirs of the same promise. <sup>10</sup> For he was looking forward to the city with foundations, whose architect and builder is God.

<sup>11</sup> It was by faith, even though Sarah herself was barren, that she received ability to conceive. This happened even though she was too old, since she considered as faithful the one who had given the promise. <sup>12</sup> Therefore, from this one man—and he was almost dead—were born descendants as many as the stars in the sky and as countless as sand by the seashore.

<sup>13</sup> It was in faith that all these died without receiving the promises. Rather, they saw and greeted them from far off, and they acknowledged that they were foreigners and exiles on earth. <sup>14</sup> For those who say such things make it clear that they are seeking a homeland. <sup>15</sup> If they had been thinking of the country from which they had gone out, they would have had opportunity to return. <sup>16</sup> But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, since he has prepared a city for them.

<sup>17</sup> It was by faith that Abraham, when he was tested, offered Isaac. It was his only son whom he offered, he who had received the promises. <sup>18</sup> It was Abraham to whom it had been said, "It is through Isaac that your descendants will be named." <sup>19</sup> Abraham reasoned that God was able to raise up Isaac from the dead, and figuratively speaking, it was from them that he received him back. <sup>20</sup> It was also by faith about things to come that Isaac blessed Jacob and Esau. <sup>21</sup> It was by faith that Jacob, when he was dying, blessed each of Joseph's sons. Jacob worshiped, leaning on the top of his staff. <sup>22</sup> It was by faith that Joseph, when his end was near, spoke of the departure of the children of Israel from Egypt and instructed them about his bones.

<sup>23</sup> It was by faith that Moses, when he was born, was hidden for three months by his parents because they saw he was a beautiful child. They were not afraid of the king's command. <sup>24</sup> It was by faith that Moses, after he had grown up, refused to be called the son of Pharaoh's daughter. <sup>25</sup> He chose to be mistreated along with the people of God rather than to enjoy the pleasures of sin for a while. <sup>26</sup> He regarded disgrace for the sake of Christ as greater value than the treasures of Egypt, for he was looking ahead to his reward. <sup>27</sup> It was by faith that Moses left Egypt. He did not fear the king's anger, for he endured as if he were seeing the one who is invisible. <sup>28</sup> It was by faith that he kept the Passover and the sprinkling of the blood, so that the destroyer of the firstborn should not touch the Israelites' firstborn sons.

<sup>29</sup> It was by faith that they passed through the Sea of Reeds as if over dry land. When the Egyptians tried to do this, they were swallowed up. <sup>30</sup> It was by faith that Jericho's walls fell down, after they had been circled around for seven days. <sup>31</sup> It was by faith that Rahab the prostitute did not die with those who were disobedient, because she had received the spies in peace.

<sup>32</sup> What more can I say? For the time will fail me if I give a full account of Gideon, Barak, Samson, Jephthah, David, Samuel, and about the prophets. <sup>33</sup> It was through faith that they conquered kingdoms, committed righteousness, and received promises. They stopped the mouths of lions, <sup>34</sup> quenched the power of fire, escaped the edge of the sword, were made strong when they were weak, became mighty in battle, and defeated foreign armies. <sup>35</sup> Women received back their dead by resurrection. Others were tortured, not accepting release, so that they might experience a better resurrection. <sup>36</sup> Others experienced mocking and whippings, and even chains and imprisonment. <sup>37</sup> They were stoned. They were sawn in two. They were killed with the sword. They went about in sheepskins and goatskins. They were destitute, oppressed, mistreated. <sup>38</sup> The world was not worthy of them. They were always wandering about in the deserts and mountains, and in caves and holes in the ground.

<sup>39</sup> Although all these people were approved by God because of their faith, they did not receive the promise. <sup>40</sup> God planned something better for us, so that without us, they would not be made perfect.

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## Footnotes

11:37 <sup>[1]</sup>Some important and ancient Greek copies read,

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## Hebrews 11 General Notes

### Structure

The writer begins this chapter by telling what faith is. Then he gives many examples of people who had faith and how they lived.

### Important concepts in this chapter

#### Faith

In both the old and new covenants, God required faith. Some people with faith performed miracles and were very powerful. Other people with faith suffered greatly.

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### Hebrews 11:1

#### Connecting Statement:

The author tells three things about faith in this brief introduction.

#### Now

This word is used here to mark a break in the main teaching. Here the author starts to explain the meaning of "faith."

#### faith is being sure of the things hoped for

Here "hope" refers to having the confident expectation that God will do what he promised to do. This can be stated in active form. Alternate translation: "faith is being sure of the things we hope for" or "when we have faith, we are sure that we will receive from God the things we confidently wait for"

#### that are not seen

This can be stated in active form. Alternate translation: "that we still have not seen" or "that still have not happened"

### Hebrews 11:2

#### For because of this

"Because they were certain about events that had not happened"

#### the ancestors were approved for their faith

This can be stated in active form. Alternate translation: "God approved of our ancestors because they had faith"

#### the ancestors

The author is speaking to the Hebrews about Hebrew ancestors. Alternate translation: "our ancestors"

### Hebrews 11:3

#### the universe was created by God's command

This can be stated in active form. Alternate translation: "God created the universe by commanding it to exist"

**what is visible was not made out of things that were visible**

This can be stated in active form. Alternate translation: "God did not create what we see out of things that were visible"

**Hebrews 11:4**

**Connecting Statement:**

The writer then gives many examples (mostly from Old Testament writings) of people who lived by faith even though they did not receive what God had promised while they lived on the earth.

**he was attested to be righteous**

This can be stated in active form. Alternate translation: "God declared him to be righteous" or "God declared that Abel was righteous"

**Abel still speaks**

Reading the scriptures and learning about Abel's faith is spoken of as if Abel himself were still speaking. Alternate translation: "we still learn from what Abel did"

**Hebrews 11:5**

**It was by faith that Enoch was taken up so that he did not see death**

This can be stated in active form. Alternate translation: "It was by faith that Enoch did not die because God took him"

**see death**

This speaks of death as if it were an object that people can see. It means to experience death. Alternate translation: "die"

**before he was taken up**

This can be stated in active form. Alternate translation: "before God took him"

**it was testified that he had pleased God**

This can be stated in active form. Possible meanings are 1) "God said that Enoch had pleased him" or 2) "people said that Enoch pleased God."

**Hebrews 11:6**

**Now without faith**

Here "Now" does not mean "at this moment," but is used to draw attention to the important point that follows.

**without faith it is impossible to please him**

This can be stated in positive form. Alternate translation: "a person can please him only if he has faith"

**that anyone coming to God**

Wanting to worship God and belong to his people is spoken of as if the person is literally coming to God.

Alternate translation: "that anyone who wants to belong to God"

**he is a rewarder of those**

"he rewards those"

**those who seek him**

Those who learn about God and make an effort to obey him are spoken of as if they were seeking to find him.

**Hebrews 11:7**

**having been given a divine message**

This can be stated in active form and in other terms. Alternate translation: "because God told him"

**about things not yet seen**

This can be stated in active form. Alternate translation: "about things no one had ever seen before" or "about events that had not happened yet"

**the world**

Here "world" refers to the world's human population. Alternate translation: "the people living in the world at that time"

**became an heir of the righteousness**

Noah is spoken of as if he were to inherit property and wealth from a family member. Alternate translation: "received from God the righteousness"

**that is according to faith**

"that God gives to those who have faith in him"

**Hebrews 11:8**

**when he was called**

This can be stated in active form. Alternate translation: "when God called him"

**went out to the place**

"left his home to go to the place"

**that he was to receive as an inheritance**

The land that God promised to give Abraham's descendants is spoken of as if it were an inheritance that Abraham was to receive. Alternate translation: "that God would give him"

**He went out**

"He left his home"

**Hebrews 11:9**

**he lived in the land of promise as a foreigner**

This can be reworded so that the abstract noun "promise" is expressed as the verb "promised." Alternate translation: "he lived as a foreigner in the land God had promised to him"

**fellow heirs**

"heirs together." This speaks about Abraham, Isaac, and Jacob as if they were heirs that would receive an inheritance from their father.

**Hebrews 11:10**

**the city with foundations**

"the city that has foundations." Having foundations indicates that the city is permanent. Alternate translation: "the eternal city"

**whose architect and builder is God**

"which is designed and built by God" or "which God would design and build"

**architect**

a person who designs buildings and cities

**Hebrews 11:11**

**General Information:**

Many versions interpret this verse as referring to Sarah, and others interpret it as referring to Abraham.

**It was by faith**

The abstract noun "faith" can be expressed with the verb "believe." Possible meanings are 1) it was by Sarah's faith. Alternate translation: "It was because Sarah believed God ... she" or 2) it was by Abraham's faith. Alternate translation: "It was because Abraham believed God ... he"

**Sarah herself was barren**

Sarah was not able to have children.

**she received ability to conceive**

Possible meanings are 1) Sarah received the ability to conceive a child. Alternate translation "she became able to bear a child" or 2) Abraham received the ability to father a child. Alternate translation: "he became able to have a child"

**even though she was too old**

Possible meanings are that 1) Sarah was too old or 2) Abraham was too old.

**since she considered as faithful the one who had given the promise**

"because she believed God, who had given the promise, to be faithful." Possible meanings are 1) Sarah considered God to be faithful or 2) Abraham considered God to be faithful.

**Hebrews 11:12**

**descendants as many as the stars in the sky and as countless as sand by the seashore**

This simile means that Abraham had very many descendants.

**as countless as sand by the seashore**

This means that just as there are so many grains of sand on the seashore that no one can count them all, Abraham had so many descendants that no one can count them all.

**Hebrews 11:13**

**without receiving the promises**

This speaks of promises as if they are objects that a person receives. Alternate translation: "without receiving what God had promised them"

**they saw and greeted them from far off**

Future promised events are spoken of as if they were travelers arriving from far away. Seeing and greeting the promised events is a metaphor for believing and being glad that the events will happen. Alternate translation: "they believed and were glad about what God would do in the future"

**they were foreigners and exiles on earth**

Here "foreigners" and "exiles" mean basically the same thing. This emphasizes that this earth was not their true home. They were waiting for their true home that God would make for them.

**Hebrews 11:14**

**a homeland**

"a country for them to belong to"

**Hebrews 11:15**

**General Information:**

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**Hebrews 11:16**

**heavenly one**

"heavenly country" or "country in heaven"

**God is not ashamed to be called their God**

This can be expressed in active and positive form. Alternate translation: "God is happy to have them call him their God" or "God is proud to have them say that he is their God"

**Hebrews 11:17**

**when he was tested**

This can be stated in active form. Alternate translation: "when God tested him"

**Hebrews 11:18**

**to whom it had been said**

This can be stated in active form. Alternate translation: "to whom God said"

**that your descendants will be named**

Here "named" means assigned or designated. This sentence can be stated in active form. Alternate translation: "that I will designate your descendants"

**Hebrews 11:19**

**God was able to raise up Isaac from the dead**

"God was able to cause Isaac to live again"

**to raise up ... the dead**

In this verse, "to raise up" is to make alive again. The words "the dead" speak of all dead people together in the underworld.

**figuratively speaking**

"in a manner of speaking." This means that what the author says next is not to be understood literally. God did not bring Isaac back from death literally. But because Abraham was about to sacrifice Isaac when God stopped him, it was as if God brought him back from the dead.

**it was from them**

"it was from the dead"

**he received him back**

"Abraham received Isaac back"

**Hebrews 11:20**

**General Information:**

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**Hebrews 11:21**

**Jacob worshiped**

"Jacob worshiped God"

**Hebrews 11:22**

**when his end was near**

Here "his end" is a polite way of referring to death. Alternate translation: "when he was about to die"

**spoke of the departure of the children of Israel from Egypt**

"spoke of when the children of Israel would leave Egypt"

**the children of Israel**

"the Israelites" or "the descendants of Israel"

**instructed them about his bones**

Joseph died while in Egypt. He wanted his people to take his bones with them when they left Egypt so they could bury his bones in the land that God promised them.

**Hebrews 11:23**

**Moses, when he was born, was hidden for three months by his parents**

This can be stated in active form. Alternate translation: "Moses's parents hid him for three months after he was born"

**Hebrews 11:24**

**had grown up**

"had become an adult"

**refused to be called**

This can be stated in active form. Alternate translation: "refused to allow people to call him"

**Hebrews 11:25**

**General Information:**

This page has intentionally been left blank.

**Hebrews 11:26**

**disgrace for the sake of Christ**

This can be reworded so that the abstract noun "disgrace" is expressed as the verb "disrespect." Alternate translation: "being disrespected for the sake of Christ" or "the experience of people disrespecting him because he did what Christ would want"

**he was looking ahead to his reward**

Thinking about something that will happen in the future is spoken of as looking ahead to it. Alternate translation: "he was thinking about the reward he would receive"

**Hebrews 11:27**

**he endured as if he were seeing the one who is invisible**

Moses is spoken of as if he saw God, who is invisible.

**the one who is invisible**

"the one no one can see"

**Hebrews 11:28**

**he kept the Passover and the sprinkling of the blood**

This was the first Passover. Moses kept it by obeying God's commands concerning the Passover and by commanding the people to obey them every year. Alternate translation: "he commanded the people to obey God's commands concerning the Passover and to sprinkle blood on their doors" or "he established the Passover and the sprinkling of blood"

**the sprinkling of the blood**

This refers to God's command to the Israelites to kill a lamb and spread its blood on the doorposts of

every house where Israelites lived. This would prevent the destroyer from harming their firstborn sons. This was one of the Passover commands.

**should not touch**

Here "touch" refers to harming or to killing someone. Alternate translation: "would not harm" or "would not kill"

**Hebrews 11:29**

**they passed through the Sea of Reeds**

"the Israelites passed through the Sea of Reeds"

**they were swallowed up**

This can be stated in active form. Alternate translation: "the water swallowed up the Egyptians"

**they were swallowed up**

The water is spoken of as if it were an animal. Alternate translation: "the Egyptians drowned in the water"

**Hebrews 11:30**

**they had been circled around for seven days**

This can be stated in active form. Alternate translation: "the Israelites had marched around the walls for seven days"

**seven days**

"7 days"

**Hebrews 11:31**

**had received the spies in peace**

"had peacefully received the spies"

**Hebrews 11:32**

**Connecting Statement:**

The writer continues to speak of what God did for the ancestors of the people of Israel.

**What more can I say?**

The author uses a question to emphasize that there are many examples that he could have quoted. This can be expressed as a statement. Alternate translation: "And there are many more examples."

**the time will fail me**

"I will not have enough time"

**Barak**

This is the name of a man.

**Hebrews 11:33**

**It was through faith that they**

Here "they" does not mean that each person listed in 11:32 did all the things the author is about to mention. The author means in general these are the kinds of things that those with faith were able to

do. Alternate translation: "It was through faith that men like these"

**they conquered kingdoms**

Here "kingdoms" refers to the people who lived there. Alternate translation: "they defeated the people of foreign kingdoms"

**committed righteousness**

Possible meanings are 1) "did righteous deeds" or "did what was right" or 2) "judged others fairly" or "administered justice."

**They stopped the mouths of lions**

These words begin a list of some of the ways God saved believers from death. Alternate translation: "They kept lions from eating them"

**Hebrews 11:34**

**quenched the power of fire, escaped the edge of the sword**

These are some of the ways God saved believers from death. Alternate translation: "they kept fire from burning them, they kept their enemies from killing them"

**were made strong when they were weak**

This can be stated in active form. Alternate translation: "they received strength from God when they were weak"

**became mighty in battle, and defeated**

"and they became mighty in battle and defeated"

**Hebrews 11:35**

**Women received back their dead by resurrection**

This can be restated to remove the abstract noun "resurrection." The word "dead" is a nominal adjective. It can be stated as a verb. Alternate translation: "Women received back alive those who had died"

**Others were tortured, not accepting release**

It is implied that their enemies would have released them from prison under certain conditions. This can be stated in active form. Alternate translation: "Others accepted torture rather than release from prison" or "Others allowed their enemies to torture them rather than doing what their enemies required of them in order to release them"

**Others were tortured**

This can be stated in active form. Alternate translation: "Others allowed those who imprisoned them to torture them" or "Others endured terrible pain"

**a better resurrection**

Possible meanings are 1) these people will experience a better life in heaven than what they experienced in this world or 2) these people will have a better resurrection than those who did not

have faith. Those with faith will live forever with God. Those without faith will live forever separated from God.

### **Hebrews 11:36**

#### **Others experienced mocking and whippings, and even chains and imprisonment**

This can be reworded so that the abstract nouns are expressed as verbs. Alternate translation: "People afflicted others by mocking and whipping them and even putting them in chains and imprisoning them"

### **Hebrews 11:37**

#### **They were stoned. They were sawn in two. They were killed with the sword**

These can be stated in active form. Alternate translation: "People threw stones at others. People sawed others in two. People killed others with the sword"

#### **went about**

"went from place to place" or "lived all the time"

#### **in sheepskins and goatskins**

"wearing only the skins of sheep and goats"

#### **They were destitute**

"They had nothing" or "They were very poor"

### **Hebrews 11:38**

#### **The world was not worthy**

Here "world" refers to the people. Alternate translation: "The people of this world were not worthy"

#### **They were always wandering about**

This was because they had no place to live.

#### **in caves and holes in the ground**

"some lived in caves or in holes in the ground"

### **Hebrews 11:39**

#### **Although all these people were approved by God because of their faith, they did not receive the promise**

This can be stated in active form. Alternate translation: "God honored all these because of their faith, but they did not themselves receive what God had promised"

#### **the promise**

This expression stands for "what God had promised them."

### **Hebrews 11:40**

#### **so that without us, they would not be made perfect**

This can be stated in positive and active form. Alternate translation: "in order that God would perfect us and them together"



## Chapter 12

<sup>1</sup> Therefore, since we are surrounded by such a large cloud of witnesses, let us lay aside every weight and easily entangling sin. Let us run with perseverance the race that is placed before us. <sup>2</sup> Let us pay attention to Jesus, the founder and perfecter of the faith. For the joy that was placed before him, he endured the cross, despised its shame, and sat down at the right hand of the throne of God. <sup>3</sup> So think about him, the one who has endured such opposition from sinners against himself, so that you do not become weary and lose heart.

<sup>4</sup> You have not yet resisted or struggled against sin to the point of blood; <sup>5</sup> and you have forgotten the encouragement that instructs you as sons:

"My son, do not think lightly of the Lord's discipline,  
nor grow weary when you are corrected by him.

<sup>6</sup> For the Lord disciplines the one he loves,  
and he punishes every son he receives."

<sup>7</sup> Endure suffering as discipline. God deals with you as with sons. For what son is there whom his father does not discipline? <sup>8</sup> But if you are without discipline, which all people share in, then you are illegitimate and not his sons. <sup>9</sup> Furthermore, we had human fathers who disciplined us and we respected them. How much more should we submit to the Father of spirits and live! <sup>10</sup> Our fathers disciplined us for a short time as they thought best. But God disciplines us for our benefit, so that we can share in his holiness. <sup>11</sup> No discipline at the time seems to give joy, but to give sorrow. But later it produces the peaceful fruit of righteousness for those who have been trained by it. <sup>12</sup> So strengthen your hands that hang down and your weak knees. <sup>13</sup> Make straight paths for your feet, so that what is lame will not be sprained but rather be healed.

<sup>14</sup> Pursue peace with everyone, and holiness, for without it no one will see the Lord. <sup>15</sup> Be careful so that no one lacks God's grace, and that no root of bitterness grows up to cause trouble, so that many do not become defiled by it, <sup>16</sup> and that there is no one who is sexually immoral or profane, such as Esau, who for one meal sold his own birthright. <sup>17</sup> For you know that afterwards, when he desired to inherit the blessing, he was rejected, because he found no opportunity for repentance, even though he sought it with tears.

<sup>18</sup> For you have not come to a mountain that can be touched, a mountain of burning fire, darkness, gloom, and storm. <sup>19</sup> You have not come to a trumpet blast, nor to a voice that speaks words whose hearers begged that not another word be spoken to them. <sup>20</sup> For they could not endure what was commanded: "If even an animal touches the mountain, it must be stoned." <sup>[1]</sup><sup>21</sup> So fearful was this sight that Moses said, "I am terrified and am trembling." <sup>22</sup> Rather, you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to tens of thousands of angels in joyful assembly. <sup>23</sup> You have come to the congregation of the firstborn, who have been registered in heaven. You have come to God, the Judge of all, and to the spirits of the righteous ones who have been made perfect. <sup>24</sup> And you have come to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks better than Abel's blood. <sup>25</sup> See that you do not refuse the one who is speaking. For if they did not escape when they refused the one who warned them on earth, much less will we escape if we turn away from the one who is warning from heaven. <sup>26</sup> At one time, his voice shook the earth. But now he has promised and said, "One more time I will shake not only the earth, but also the heavens." <sup>27</sup> These words, "One more time," mean the removal of those things that can be shaken, that is, of the things that have been created, so that the things that cannot be shaken will remain. <sup>28</sup> Therefore, receiving a kingdom that cannot be shaken, let us be thankful and in this manner worship God with reverence and awe. <sup>29</sup> For our God is a consuming fire.

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### Footnotes

12:20 <sup>[1]</sup>Some important and ancient Greek copies read,

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## Hebrews 12 General Notes

### Structure and formatting

After telling of the value of discipline, the author begins a series of exhortations. (See; exhort)

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 12:5-6, which is from the Old Testament.

### Special concepts in this chapter

#### Discipline

God wants his people to do what is right. When they do what is wrong, he needs to correct or punish them. He does this just as earthly fathers correct and punish children whom they love. (See: discipline)

### Hebrews 12:1

#### General Information:

The words "we" and "us" refer to the author and his readers.

#### Connecting Statement:

Because of this great number of Old Testament believers, the author talks of the life of faith that believers should live.

#### we are surrounded by such a large cloud of witnesses

The writer speaks about the Old Testament believers as if they were a cloud that surrounds the present-day believers. This can be stated in active form. Alternate translation: "such a large cloud of witnesses surrounds us" or "there are so many examples of faithful people about whom we learn in the scriptures"

#### witnesses

Here "witnesses" refers to the Old Testament believers in chapter 11 who lived before the race of faith that believers now run.

#### let us lay aside every weight and easily entangling sin

Here "weight" and "easily entangling sin" are spoken of as if a person could take them off himself and put them down.

#### every weight

Attitudes or habits that keep believers from trusting and obeying God are spoken of as if they were loads that would make it difficult for a person to run while carrying.

#### easily entangling sin

Sin is spoken of as if it were a net or something else that can trip people up and make them fall. Alternate translation: "sin that makes obeying God difficult"

#### Let us run with perseverance the race that is placed before us

Following Jesus is spoken of as if it were running a race. Alternate translation: "Let us continue

obeying what God has commanded us, just like a runner keeps going until the race is over"

### Hebrews 12:2

#### the founder and perfecter of the faith

Jesus gives us faith and makes our faith perfect by causing us to reach our goal. Alternate translation: "creator and finisher of our faith" or "the one who enables us to have faith from beginning to end"

#### For the joy that was placed before him

The joy that Jesus would experience is spoken of as if God the Father had placed it before him as a goal to reach.

#### despised its shame

This means he was not concerned about the shame of dying on a cross.

#### sat down at the right hand of the throne of God

To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. See how you translated a similar phrase in [Hebrews 1:3]

### Hebrews 12:3

#### General Information:

The word "your" is plural and here refers to the readers.

#### become weary and lose heart

Here "heart" represents a person's thoughts and emotions. Alternate translation: "become tired and discouraged"

### Hebrews 12:4

#### Connecting Statement:

The author of Hebrews has been comparing the Christian life to a race.

#### You have not yet resisted or struggled against sin

Here "sin" is spoken of as if it were a person whom someone fights in a battle. Alternate translation: "You have not yet had to endure attacks of sinners"

**to the point of blood**

Resisting opposition so much that one dies for it is spoken of as if one reached a certain place where he would die.

**of blood**

Here "blood" refers to death. Alternate translation: "of death"

**Hebrews 12:5**

**the encouragement that instructs you**

Old Testament scripture is spoken of as if it were a person who could encourage others. Alternate translation: "what God has instructed you in the scriptures to encourage you"

**as sons ... My son**

The word translated "sons" and "son" is specifically the word for a male child. In that culture the family line continued through the sons, not normally through the daughters. However, as stated by the UDB and some English versions, the author is directing his words to both males and females.

**My son ... corrected by him**

Here the author is quoting from the book of Proverbs in the Old Testament, which was the words of Solomon to his male children.

**do not think lightly of the Lord's discipline, nor grow weary**

This can be stated in positive form. Alternate translation: "take it very seriously when the Lord disciplines you, and do not grow weary"

**nor grow weary**

"and do not become discouraged"

**you are corrected by him**

This can be stated in active form. Alternate translation: "he corrects you"

**Hebrews 12:6**

**every son he receives**

The word translated "son" is specifically the word for a male child. In that culture the family line continued through the sons, not normally through the daughters.

**Hebrews 12:7**

**Endure suffering as discipline**

"Understand that during suffering God teaches us discipline"

**God deals with you as with sons**

The readers are God's sons, and so God deals with them the way a father properly deals with sons.

**sons ... son**

All occurrences of these words may be stated to include males and females. Alternate translation: "children ... child"

**what son is there whom his father does not discipline?**

The author makes the point through this question that every good father disciplines his children. This can be expressed as a statement. Alternate translation: "every father disciplines his children!"

**Hebrews 12:8**

**But if you are without discipline, which all people share in**

You can restate the abstract noun "discipline" as the verb "disciplining." Alternate translation: "So if you have not experienced God disciplining you like he disciplines all his children"

**then you are illegitimate and not his sons**

Those whom God does not discipline are spoken of as if they are sons born to a man and a woman who are not married each other.

**Hebrews 12:9**

**How much more should we submit to the Father of spirits and live!**

The author uses an exclamation to emphasize that we should obey God the Father. This can be expressed as a statement. Alternate translation: "Therefore even more so, we should obey the Father of spirits and live."

**the Father of spirits**

This idiom contrasts with "fathers in the flesh." Alternate translation: "our spiritual Father" or "our Father in heaven"

**and live**

"so that we will live"

**Hebrews 12:10**

**so that we can share in his holiness**

This metaphor speaks of "holiness" as if it were an object that can be shared among people. Alternate translation: "so that we may become holy, as God is holy"

**Hebrews 12:11**

**No discipline at the time seems to give joy, but to give sorrow**

"At the time, it seems that no discipline brings joy; rather, discipline always brings sorrow"

**it produces the peaceful fruit of righteousness**

"Fruit" here is a metaphor for "result" or "outcome." Alternate translation: "it produces the peaceful result of righteousness" or "it produces righteousness, which results in peace"

**who have been trained by it**

"who have been trained by discipline." The discipline or correction done by the Lord is spoken of as if it were the Lord himself. This can be stated in active form. Alternate translation: "whom God has trained by disciplining them"

**Hebrews 12:12**

**strengthen your hands that hang down and your weak knees.**

Possibly this continues the metaphor about the race in [Hebrews 12:1]

**Hebrews 12:13**

**Make straight paths for your feet**

Possibly this continues the metaphor about the race in [Hebrews 12:1]

**straight paths**

Living so as to honor and please God is spoken of as if it were a straight path to follow.

**what is lame will not be sprained**

In this metaphor of running a race, "lame" represents another person in the race who is hurt and wants to quit. This, in turn, represent the Christians themselves. Alternate translation: "whoever is weak and wants to quit will not sprain his ankle"

**will not be sprained**

Someone who stops obeying God is spoken of as if he injured his foot or ankle on a path. This can be stated in active form. Alternate translation: "will not sprain his ankle"

**rather be healed**

This can be stated in active form. Alternate translation: "instead become strong" or "instead God will heal him"

**Hebrews 12:14**

**Pursue peace with everyone**

Here the abstract noun "peace" is spoken of as if it were something that a person must chase after and can be translated with an adverb. Alternate translation: "Try to live peacefully with everyone"

**and holiness, for without it no one will see the Lord**

This can be expressed as a positive encouragement. Alternate translation: "and work hard to be holy, because only holy people will see the Lord"

**and holiness**

You can state clearly the understood information. Alternate translation: "and pursue holiness"

**Hebrews 12:15**

**no one lacks God's grace**

"no one receives God's grace and then lets go of it" or "no one rejects God's grace after first trusting in him"

**that no root of bitterness grows up to cause trouble, so that many do not become defiled by it**

Hateful or resentful attitudes are spoken of as if they were a plant bitter to the taste. Alternate translation: "that no one becomes like a bitter root, which when it grows causes trouble and harms many people"

**Hebrews 12:16**

**General Information:**

The man Esau, who was told about in the writings of Moses, refers to Isaac's first son and Jacob's brother.

**Hebrews 12:17**

**he was rejected**

This can be stated in active form. Alternate translation: "his father, Isaac, refused to bless him"

**because he found no opportunity for repentance**

The abstract noun "repentance" can be translated with a verbal phrase. Alternate translation: "because it was not possible for him to repent" or "because it was not possible for him to change his decision"

**even though he sought it with tears**

Here "he" refers to Esau.

**Hebrews 12:18**

**General Information:**

Here "you" and refers to the Hebrew believers to whom the author wrote.

**Connecting Statement:**

The author gives a contrast between what believers in Moses's time had while living under the law and what present day believers have after coming to Jesus under the new covenant. He illustrates the experience of the Israelites by describing how God appeared to them at Mount Sinai.

**For you have not come to a mountain that can be touched**

The implicit information can be stated explicitly. Alternate translation: "For you have not come, as the people of Israel came, to a mountain that can be touched"

**that can be touched**

This means that believers in Christ have not come to a physical mountain like Mount Sinai that a person can touch or see. This can be stated in

active form. Alternate translation: "that a person can touch" or "that people can perceive with their senses"

### Hebrews 12:19

#### **You have not come to a trumpet blast**

"You have not come to a place where there is the loud sound of a trumpet"

#### **nor to a voice that speaks words whose hearers begged that not another word be spoken to them**

Here "voice" refers to someone speaking. The phrase "be spoken" can be stated in active form. Alternate translation: "or where God was speaking in such a way that those who heard him begged him not to speak another word to them"

### Hebrews 12:20

#### **General Information:**

The quotation comes from the writings of Moses.

#### **For they could not endure**

"For the Israelites could not endure"

#### **what was commanded**

This can be stated in active form. Alternate translation: "what God commanded"

#### **it must be stoned**

This can be stated in active form. Alternate translation: "you must stone it"

### Hebrews 12:21

#### **General Information:**

God reveals in this passage in Hebrews that Moses said he shook at seeing the mountain.

### Hebrews 12:22

#### **Mount Zion**

The writer speaks of Mount Zion, the temple mount in Jerusalem, as if it were heaven itself, the residence of God.

#### **tens of thousands of angels**

"an uncountable number of angels"

### Hebrews 12:23

#### **the firstborn**

This speaks of believers in Christ as if they were firstborn sons. This emphasizes their special place and privilege as God's people.

#### **who have been registered in heaven**

"whose names are written in heaven." This can be stated in active form. Alternate translation: "whose names God has written in heaven"

#### **who have been made perfect**

This can be stated in active form. Alternate translation: "whom God has made perfect"

### Hebrews 12:24

#### **General Information:**

The man Abel was the son of the first man and woman, Adam and Eve. Cain, also their son, murdered Abel.

#### **the mediator of a new covenant**

A mediator is a person who helps two parties come to an agreement. Christ, as mediator, made it possible for a better covenant between God and humans to exist. See how you translated this phrase in Hebrews 9:15.

#### **the sprinkled blood that speaks better than Abel's blood**

The blood of Jesus and the blood of Abel are spoken of as if they were people calling out. Alternate translation: "the sprinkled blood of Jesus that says better things than the blood of Abel"

#### **the sprinkled blood**

Here "blood" stands for Jesus's death, as Abel's blood stands for his death.

### Hebrews 12:25

#### **General Information:**

The word "you" continues to refer to believers. The word "we" continues to refer to the writer and the readers who are believers.

#### **Connecting Statement:**

Having contrasted the Israelites' experience at Mount Sinai with the believers' experience after Christ died, the writer reminds believers that they have the same God who warns them today. This is the fifth main warning given to believers.

#### **you do not refuse the one who is speaking**

"you pay attention to the one who is speaking"

#### **if they did not escape**

The implicit information can be stated explicitly. Alternate translation: "if the people of Israel did not escape judgment"

#### **the one who warned them on earth**

Possible meanings are 1) "Moses, who warned them here on earth" or 2) "God, who warned them at Mount Sinai"

#### **if we turn away from the one who is warning**

Disobeying God is spoken of as if it were changing direction and walking away from him. Alternate translation: "if we disobey the one who is warning"

## Hebrews 12:26

### General Information:

This quotation is from the prophet Haggai in the Old Testament.

### his voice shook the earth

"when God spoke, the sound of his voice caused the earth to shake"

### shook ... shake

Use the word for what an earthquake does in moving the ground. This refers back to [Hebrews 12:18-21](#) and what happened when the people saw the mountain where Moses received the law from God.

## Hebrews 12:27

### General Information:

Here the quotation from the prophet Haggai is repeated from the previous verse.

### mean the removal of those things that can be shaken, that is, of the things

The abstract noun "removal" can be translated with the verb "remove." This can be stated in active form. Alternate translation: "mean that God will remove the things that he can shake, that is, the things"

### shaken

Use the word for what an earthquake does in moving the ground. This refers back to [Hebrews 12:18-21](#) and what happened when the people saw the mountain where Moses received the law from God. See how you translated "shook" and "shake" in [[Hebrews 12:26](#)].

### that have been created

This can be stated in active form. Alternate translation: "that God has created"

### the things that cannot be shaken

This can be stated in active form. Alternate translation: "the things that do not shake" or "the things that cannot shake"

### that cannot be shaken

This can be stated in active form. Alternate translation: "that do not shake"

## Hebrews 12:28

### receiving a kingdom

You can add the words "because we are" to make clear the logical connection between this statement and the next statement. Alternate translation: "because we are receiving a kingdom" or "because God is making us members of his kingdom"

### let us be thankful

"let us give thanks"

### with reverence and awe

The words "reverence" and "awe" share similar meanings and emphasize the greatness of reverence due to God. Alternate translation: "with great respect and dread"

## Hebrews 12:29

### our God is a consuming fire

God is spoken of here as if he were a fire that can burn up anything.



## Chapter 13

<sup>1</sup> Let brotherly love continue. <sup>2</sup> Do not forget hospitality for strangers. For through this, some have shown hospitality to angels without knowing it. <sup>3</sup> Remember prisoners as if you were bound with them. Remember those who are mistreated since you yourselves also are in the body. <sup>4</sup> Let marriage be held in honor by all, and let the marriage bed be kept pure, for God will judge sexually immoral people and adulterers. <sup>5</sup> Let your conduct be free from the love of money. Be content with the things you have, for God himself has said,

"I will never leave you,  
nor will I abandon you."

<sup>6</sup> Let us be content so that we may have courage to say,

"The Lord is my helper; I will not be afraid.  
What can a man do to me?"

<sup>7</sup> Consider your leaders, those who spoke God's word to you, and consider the result of their conduct. Imitate their faith. <sup>8</sup> Jesus Christ is the same yesterday, today, and forever. <sup>9</sup> Do not be carried away by various strange teachings. For it is good that the heart should be strengthened by grace, not by foods that do not help those who walk by them. <sup>10</sup> We have an altar from which those who serve in the tabernacle have no right to eat. <sup>11</sup> For the blood of the animals killed for sins is brought by the high priest into the holy place, while their bodies are burned outside the camp. <sup>12</sup> So Jesus also suffered outside the city gate, in order to sanctify the people through his own blood. <sup>13</sup> Let us therefore go to him outside the camp, bearing the disgrace he endured. <sup>14</sup> For we do not have a permanent city here. Rather, we are looking for the one that is to come. <sup>15</sup> Through him, then, let us always offer up sacrifices of praise to God, praise that is the fruit of lips that acknowledge his name. <sup>16</sup> Let us not forget doing good and sharing, for it is with such sacrifices that God is very pleased. <sup>17</sup> Obey and submit to your leaders, for they keep watch over your souls as those who will give account. Obey so that your leaders will do this with joy, and not with groaning, which would be useless to you.

<sup>18</sup> Pray for us, for we are convinced that we have a good conscience and that we desire to live rightly in all things. <sup>19</sup> I encourage you even more to do this, so that I will be returned to you sooner.

<sup>20</sup> Now may the God of peace, who brought back from the dead the great shepherd of the sheep, our Lord Jesus, by the blood of the eternal covenant, <sup>21</sup> equip you with everything good to do his will, working in us what is pleasing to him, through Jesus Christ, to whom be the glory forever and ever. Amen.

<sup>22</sup> Now I encourage you, brothers, to bear with the word of encouragement that I have briefly written to you. <sup>23</sup> Know that our brother Timothy has been set free, with whom I will see you if he comes soon.

<sup>24</sup> Greet all your leaders and all God's holy people. Those from Italy greet you.

<sup>25</sup> May grace be with you all.

## Hebrews 13 General Notes

### Structure and formatting

The author finishes the list of exhortations he began in chapter 12. Then he asks the readers to pray for him and ends the letter.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 13:6, which is from the Old Testament.

**Special concepts in this chapter**

**Hospitality**

God wants his people to invite other people to come to their homes to eat food and even to sleep. His people should do this even if they do not know well the people they are inviting. In the Old Testament, Abraham and his nephew Lot both showed hospitality to people they did not know. Abraham served a costly meal to them, and then Lot invited them to sleep in his house. They learned later that those people were actually angels.

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**Hebrews 13:1**

**Connecting Statement:**

In this closing section, the author gives specific instructions to believers on how they are supposed to live.

**Let brotherly love continue**

"Continue to show your love for other believers as you would for a member of your family"

**Hebrews 13:2**

**Do not forget**

This can be stated in positive form. Alternate translation: "Be sure to remember"

**hospitality for strangers**

"to welcome and show kindness to strangers"

**Hebrews 13:3**

**as if you were bound with them**

This can be stated in active form. Alternate translation: "as if you were tied up along with them" or "as if you were in prison with them"

**who are mistreated**

This can be stated in active form. Alternate translation: "whom others are mistreating" or "who are suffering"

**since you yourselves also are in the body**

Possible meanings are 1) because you are human and can suffer likewise, or 2) as if you too were being mistreated.

**Hebrews 13:4**

**Let marriage be held in honor by all**

This can be stated in active form. Alternate translation: "Everyone should hold marriage in honor"

**let the marriage bed be kept pure**

This refers to the act of sexual union as if it were the bed on which that act takes place. Alternate translation: "Let husbands and wives honor their marriage relationship to one another and engage in sexual activity with other people"

**Hebrews 13:5**

**Let your conduct be free from the love of money**

Here "conduct" refers to a person's character or the way he lives, and "free from the love of money" refers to not greatly desiring to have more money. A person who loves money is not content with the amount of money he has. Alternate translation: "Let your conduct not be affected by the love of money" or "Do not greatly wish to have more money"

**Be content**

"Be satisfied"

**Hebrews 13:6**

**The Lord is my helper ... do to me**

This is a quotation from the book of Psalms in the Old Testament.

**I will not be afraid. What can a man do to me?**

The author uses a question to emphasize that he does not fear people because God is helping him. Here "man" means any person in general. Alternate translation: "I will not fear what any person can do to me!"

**Hebrews 13:7**

**spoke God's word to you**

"told you what God has said"

**the result of their conduct**

"the outcome of the way they behave"

**Imitate their faith**

Here the trust in God and the way of life led by these leaders are spoken of as "their faith." Alternate translation: "Trust and obey God in the same way they do"

**Hebrews 13:8**

**is the same yesterday, today, and forever**

Here "yesterday" means all times in the past. Alternate translation: "is the same in the past, the present, and in the future forever"

### Hebrews 13:9

#### **Do not be carried away by various strange teachings**

Being persuaded by various teachings is spoken of as if a person were being carried away by a force. This can be stated in active form. Alternate translation: "Do not let others persuade you to believe their various strange teachings"

#### **various strange teachings**

"many, different teachings that are not the good news we told you"

#### **it is good that the heart should be strengthened by grace, not by foods that do not help those who walk by them**

This can be stated in active form. Alternate translation: "we become stronger when we think of how God has been kind to us, but we do not become stronger by obeying rules about food"

#### **the heart should be strengthened**

Here "heart" is a metonym for the "inner being." Alternate translation: "we should be strengthened inwardly"

#### **foods**

Here "foods" stands for rules about food.

#### **those who walk by them**

Living is spoken of as if it were walking. Alternate translation: "those who live by them" or "those who regulate their lives by them"

### Hebrews 13:10

#### **We have an altar from which**

Here, "altar" is a metaphor. The Christians did not literally have an altar, nor did they offer animal sacrifices. The author means that Christians have a relationship with God that the Jews who work in the tabernacle do not know about. Alternate translation: "We have an altar, so to speak, from which" or "What we have is like an altar from which"

### Hebrews 13:11

#### **General Information:**

This verse refers to animal sacrifices made by believers in God in Old Testament times, which covered their sins temporarily until the death of Christ came about.

#### **the blood of the animals killed for sins is brought by the high priest into the holy place**

This can be stated in active form. Alternate translation: "the high priest brings into the holy place the blood of the animals that the priests killed for sins"

#### **while their bodies are burned**

This can be stated in active form. Alternate translation: "while the priests burn the animals' bodies"

#### **outside the camp**

"away from where the people live"

### Hebrews 13:12

#### **Connecting Statement:**

There is a comparison here between Jesus's sacrifice and the tabernacle sacrifices of the Old Testament.

#### **So**

"In the same way" or "Because the bodies of the sacrifices were burned outside the camp" (Hebrews 13:11)

#### **outside the city gate**

This stands for "outside the city."

### Hebrews 13:13

#### **Let us therefore go to him outside the camp**

Obeying Jesus is spoken of as if a person were leaving the camp to go out where Jesus is.

#### **bearing the disgrace he endured**

Reproach is spoken of as if it were an object that has to be carried in one's hands or on one's back. Alternate translation: "while allowing others to treat us with disgust just like people insulted him"

### Hebrews 13:14

#### **looking for**

"waiting for"

#### **the one that is to come**

"for the city that will come" or "the permanent city that will come"

### Hebrews 13:15

#### **sacrifices of praise**

Praise is spoken of as if it were incense or sacrifices of animals.

#### **praise that is the fruit of lips that acknowledge his name**

Praise is spoken of as if it were fruit produced by the lips of people. Alternate translation: "praise that is produced by the lips of those who acknowledge his name"

#### **lips that acknowledge his name**

Here "lips" represents people who speak. Alternate translation: "the lips of those who acknowledge his name" or "those who acknowledge his name"

**his name**

A person's name represents that person. Alternate translation: "him"

**Hebrews 13:16**

**Let us not forget doing good and sharing**

This can be stated in positive form. Alternate translation: "Let us always remember to do good and share our goods with one another"

**with such sacrifices**

Doing good and helping others is spoken of as if they were sacrifices on an altar.

**Hebrews 13:17**

**keep watch over your souls**

The believers' souls, that is, the believers' spiritual well-being, are spoken of as if they were objects or animals that guards could keep watch over.

**not with groaning**

Here "groaning" stands for sadness or grief.

**Hebrews 13:18**

**Pray for us**

Here "us" refers to the author and his companions, but not to the readers.

**we are convinced that we have a good conscience**

Here "good" stands for being free from guilt. Alternate translation: "we are certain that we have no guilt"

**Hebrews 13:19**

**that I will be returned to you sooner**

This can be stated in active form. Alternate translation: "that God will return me to you sooner" or "that God will quickly remove the things that stop my coming to you"

**Hebrews 13:20**

**Connecting Statement:**

The author closes with a blessing and greetings.

**Now**

This marks a new section of the letter. Here the author praises God and gives a final prayer for his readers.

**brought back from the dead the great shepherd of the sheep, our Lord Jesus**

"raised the great shepherd of the sheep, our Lord Jesus, to life"

**from the dead**

"from among all those who have died." The expression "the dead" describes all dead people

together in the underworld. To raise someone from among them speaks of causing that person to become alive again.

**the great shepherd of the sheep**

Christ in his role of leader and protector of those who believe in him is spoken of as if he were a shepherd of sheep.

**by the blood of the eternal covenant**

Here "blood" stands for the death of Jesus, which is the basis for the covenant that will last forever between God and all believers in Christ.

**Hebrews 13:21**

**equip you with everything good to do his will**

"give you every good thing you need in order to do his will" or "make you capable of doing every good thing according to his will"

**working in us**

The word "us" refers to the author and the readers.

**to whom be the glory forever**

"whom all people will praise forever"

**Hebrews 13:22**

**Now**

This marks a new section of the letter. Here the author gives his final comments to his audience.

**brothers**

This refers to all the believers to whom he is writing, whether male or female. Alternate translation: "fellow believers"

**to bear with the word of encouragement that I have briefly written to you**

"to patiently consider what I have just briefly written to encourage you"

**the word of encouragement**

Here "word" stands for a message. Alternate translation: "the encouraging message"

**Hebrews 13:23**

**has been set free**

This can be stated in active form. Alternate translation: "is no longer in prison"

**Hebrews 13:24**

**Those from Italy greet you**

Possible meanings are 1) the author is not in Italy, but there is a group of believers with him who have come from Italy or 2) the author is in Italy while writing this letter.

**Italy**

This is the name of a region at that time. Rome is the capital city of Italy.

**Hebrews 13:25**

**General Information:**

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## Book: James

### James

#### Chapter 1

<sup>1</sup> James, a servant of God and of the Lord Jesus Christ, to the twelve tribes in the dispersion: Greetings! <sup>2</sup> Consider it all joy, my brothers, when you experience various troubles. <sup>3</sup> You know that the testing of your faith produces endurance. <sup>4</sup> Let endurance complete its work so that you may become fully developed and complete, not lacking anything. <sup>5</sup> But if any of you needs wisdom, let him ask for it from God, the one who gives generously and without rebuke to all who ask, and he will give it to him. <sup>6</sup> But let him ask in faith, doubting nothing. For anyone who doubts is like a wave in the sea that is driven by the wind and tossed around. <sup>7</sup> For that person must not think that he will receive anything from the Lord; <sup>8</sup> he is a double-minded man, unstable in all his ways. <sup>9</sup> Let the lowly brother boast of his high position, <sup>10</sup> but the rich man of his low position, because he will pass away as a wild flower in the grass. <sup>11</sup> For the sun rises with burning heat and dries up the grass. The flower falls off, and its beauty perishes. In the same way, the rich man will fade away in the middle of his journey. <sup>12</sup> Blessed is the man who endures testing. For after he has passed the test, he will receive the crown of life, which has been promised to those who love God. <sup>13</sup> Let no one say when he is tempted, "I am tempted by God," because God is not tempted by evil, nor does he himself tempt anyone. <sup>14</sup> But each person is tempted by his own desire, which drags him away and entices him. <sup>15</sup> Then after the desire conceives, it gives birth to sin, and after the sin is full grown, it gives birth to death. <sup>16</sup> Do not be deceived, my beloved brothers. <sup>17</sup> Every good gift and every perfect gift is from above. It comes down from the Father of lights. With him there is no changing or shadow because of turning. <sup>18</sup> God chose to give us birth by the word of truth, so that we would be a kind of firstfruits of all his creatures. <sup>19</sup> You know this, my beloved brothers: Let every man be quick to hear, slow to speak, and slow to anger. <sup>20</sup> For the anger of man does not accomplish the righteousness of God. <sup>21</sup> Therefore take off all sinful filth and abundant amounts of evil. In humility receive the implanted word, which is able to save your souls. <sup>22</sup> Be doers of the word and not only hearers, deceiving yourselves. <sup>23</sup> For if anyone is a hearer of the word but not a doer, he is like a man who examines his natural face in a mirror. <sup>24</sup> He examines himself and then goes away and immediately forgets what he was like. <sup>25</sup> But the person who looks carefully into the perfect law of freedom, and continues to do so, not just being a hearer who forgets, this man will be blessed in his actions. <sup>26</sup> If anyone thinks he is religious and does not control his tongue, he deceives his heart and his religion is worthless. <sup>27</sup> Religion that is pure and unspoiled before our God and Father is to help the fatherless and widows in their affliction, and to keep oneself unstained by the world.

#### James 1 General Notes

##### Structure and formatting

James formally introduces this letter in verse 1. Writers often began letters in this way in the ancient Near East.

##### Special concepts in this chapter

###### Testing and temptation

These two words occur together in ([James 1:12-13](#)). Both words speak of a person who is able to choose between doing something good and doing something evil. The difference between them is important. God is testing the person and wants him to do what is good. Satan is tempting the person and wants him to do what is evil.

###### Crowns

The crown that a man who passes the test receives is a reward, something that people who do something especially good receive. (See: reward)

## Important figures of speech in this chapter

### Metaphors

James uses many metaphors in this chapter, and you will need to understand the material on the metaphor page before you can translate them well.

## Other possible translation difficulties in this chapter

### "To the twelve tribes in the dispersion"

It is not clear to whom James wrote this letter. He calls himself a servant of the Lord Jesus Christ, so he was probably writing to Christians. But he calls his readers "the twelve tribes in the dispersion," words which usually refer to Jews. It is possible that he is using the words as a metaphor for "all people whom God has chosen" or that he wrote the letter at a time when most Christians had grown up as Jews.

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### James 1:1

#### General Information:

The apostle James writes this letter to all the Christians. Many of them were Jews, and they lived in many different places.

#### James, a servant of God and of the Lord Jesus Christ

The phrase "this letter is from" is implied. Alternate translation: "This letter is from James, a servant of God and of the Lord Jesus Christ"

#### to the twelve tribes

Possible meanings are 1) this is a synecdoche for Jewish Christians, or 2) this is a metaphor for all Christians. Alternate translation: "to God's faithful people"

#### in the dispersion

The term "dispersion" normally referred to the Jews who were scattered in other countries, away from their homeland, Israel. This abstract noun can be expressed with a phrase with the verb "scattered." Alternate translation: "who are scattered around the world" or "who live in other countries"

#### Greetings!

This is a basic greeting, such as "Hello!" or "Good day!"

### James 1:2

#### Consider it all joy, my brothers, when you experience various troubles

"My fellow believers, think of all your different kinds of troubles as things to celebrate"

### James 1:3

#### the testing of your faith produces endurance

The expressions "the testing," "your faith," and "endurance" are nouns that stand for actions. God does the testing, that is, he finds out how much the believers trust and obey him. Believers

### James 1:4

#### Let endurance complete its work

Here endurance is spoken of as if it were a person at work. Alternate translation: "Learn to endure any hardship"

#### fully developed

able to trust in Christ and obey him in all circumstances

#### not lacking anything

This can be stated in the positive. Alternate translation: "having all that you need" or "being all that you need to be"

### James 1:5

#### ask for it from God, the one who gives

"ask God for it. He is the one who gives"

#### gives generously and without rebuke to all

"gives generously and does not rebuke any"

#### he will give it to him

"God will give it to him" or "God will answer his prayer"

### James 1:6

#### in faith, doubting nothing

"with complete certainty that God will answer"

#### For anyone who doubts is like a wave in the sea that is driven by the wind and tossed around

Anyone who doubts that God will help him is said to be like the water in the ocean or in a large lake, which keeps moving in different directions.

### James 1:7

#### General Information:

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### James 1:8

**is a double-minded man, unstable**

The word "double-minded" refers to a person's thoughts when he is unable to make a decision. Alternate translation: "cannot decide if he will follow Jesus or not and is unstable"

**unstable in all his ways**

Here this person is spoken of as if he cannot stay on one path but instead goes from one to another.

### James 1:9

**the lowly brother**

"the believer who does not have much money" or "the believer whom other people consider unimportant"

**boast of his high position**

Someone whom God has honored is spoken of as if he were standing in a high place.

### James 1:10

**but the rich man of his low position**

The words "let" and "boast" are understood from the previous phrase. Alternate translation: "but let the rich man boast of his low position"

**but the rich man**

"but the man who has a lot of money"

**of his low position**

A rich believer should be happy if God causes him to suffer. Alternate translation: "should be happy that God has given him difficulties"

**he will pass away as a wild flower in the grass**

Rich people are spoken of as being similar to wild flowers, which are alive for only a short time.

### James 1:11

**its beauty perishes**

A flower that is becoming less beautiful because it is decaying is spoken of as if its beauty were dying. Alternate translation: "it is no longer beautiful"

**the rich man will fade away in the middle of his journey**

Here the flower simile is probably continued. As flowers do not die suddenly but instead fade away over a short time, so also the rich people may not die suddenly but instead take a little time to disappear.

**in the middle of his journey**

A rich man's activities in daily life are spoken of as if they are a journey that he is making. This metaphor implies that he is giving no thought to his coming death, and that it will take him by surprise.

### James 1:12

**Connecting Statement:**

James reminds the believers who have fled that God does not cause temptation; he tells them how to avoid temptation.

**Blessed is the man who endures testing**

"The man who endures testing is fortunate" or "The man who endures testing is well off"

**endures testing**

remains faithful to God during hardships

**passed the test**

he has been approved by God

**receive the crown of life**

Eternal life is spoken of as if it were a wreath of leaves placed on the head of a victorious athlete. Alternate translation: "receive eternal life as his reward"

**has been promised to those who love God**

This can be stated in active form. Alternate translation: "God has promised to those who love him"

### James 1:13

**when he is tempted**

"when he desires to do something evil"

**I am tempted by God**

This can be stated in active form. Alternate translation: "God is trying to make me do something evil"

**God is not tempted by evil**

This can be stated in active form. Alternate translation: "No one can make God desire to do evil"

**nor does he himself tempt anyone**

"and God himself does not try to persuade anyone do evil"

### James 1:14

**each person is tempted by his own desire**

A person's desire is spoken of as if it were someone else who was tempting him to sin.

**which drags him away and entices him**

Evil desire continues to be spoken of as if it were a person who could drag away someone else.

**entices**

attracts, persuades someone to do evil

### James 1:15

**Then after the desire conceives, it gives birth to sin, and after the sin is full grown, it gives birth to death**

Desire continues to be spoken of as a person, this time clearly as a woman who becomes pregnant with a child. The child is identified as sin. Sin is a female baby that grows up, becomes pregnant, and gives birth to death. This chain of metaphors is a picture of someone who ends up dying both spiritually and physically because of his evil desires and his sin.

### James 1:16

**Do not be deceived**

"Do not let anyone deceive you" or "Stop deceiving yourselves"

### James 1:17

**Every good gift and every perfect gift**

These two phrases mean basically the same thing. James uses them to emphasize that anything good that a person has comes from God.

**the Father of lights**

God, the creator of all the lights in the sky

**With him there is no changing or shadow because of turning**

This expression pictures God as an unchanging light. This is in contrast to the sun, moon, and stars that appear to move in the sky and sometimes are darkened. Alternate translation: "God always stays the same. He does not change like shifting shadows"

### James 1:18

**to give us**

The word "us" refers to James and his audience.

**give us birth**

God, who brought us eternal life, is spoken of as if he had given us birth.

**the word of truth**

Possible meanings are 1) "the message about the truth" or 2) "the true message."

**so that we would be a kind of firstfruits**

James is using the traditional Hebrew idea of firstfruits as a way to describe the value of the Christian believers to God. He implies that there will be many more believers in the future. Alternate translation: "so that we would be like an offering of firstfruits"

### James 1:19

**You know this**

Possible meanings are 1) "Know this" is a command to pay attention to what I am about to write or 2) "You know this" is a statement saying that I am about to remind you of something that you already know.

**Let every man be quick to hear, slow to speak**

These sayings are idioms that mean people should first listen intently, and then consider carefully what they say. Here "slow to speak" does not mean speaking slowly.

**slow to anger**

"not get angry quickly"

### James 1:20

**the anger of man does not accomplish the righteousness of God**

When a person is always angry, he cannot do God's work, which is righteous.

### James 1:21

**take off all sinful filth and abundant amounts of evil**

Sin and evil are spoken of here as if they were clothing that could be taken off. Alternate translation: "stop doing all filthy sins and stop doing abundant amounts of evil"

**take off all sinful filth and abundant amounts of evil**

Here the expressions "sinful filth" and "evil" share similar meanings. James uses them to emphasize how bad sin is. Alternate translation: "stop doing every kind of sinful behavior"

**sinful filth**

Here "filth," that is, dirt, stands for sin and evil.

**In humility**

"Without pride" or "Without arrogance"

**receive the implanted word**

The expression "implant" means to place one thing inside of another. Here God's word is spoken of as if it were a plant made to grow inside believers. Alternate translation: "obey the message God has spoken to you"

**save your souls**

What a person is saved from can be made explicit. Alternate translation: "save you from God's judgment"

**your souls**

Here the word "souls" refers to persons. Alternate translation: "yourselves"

## James 1:22

### **Be doers of the word**

"Be people who follow God's instructions"

### **deceiving yourselves**

"fooling yourselves"

## James 1:23

### **For if anyone is a hearer of the word but not a doer**

In the phrase "but not a doer" the words "is" and "of the word" are understood from the previous phrase. The noun "doer" can also be expressed with the verbs "do" or "obey." Alternate translation: "For if anyone listens to God's word in the scriptures but does not obey the word"

### **the word**

"the message"

### **he is like a man who examines his natural face in a mirror**

A person who hears God's word is like someone who looks in the mirror.

### **his natural face**

The word "natural" clarifies that James is using the ordinary meaning of the word "face." Alternate translation: "his face"

## James 1:24

### **then goes away and immediately forgets what he was like**

It is implied that though he may see that he needs to do something, such as wash his face or fix his hair, he walks away and forgets to do it. This what a person who does not obey God's word is like. Alternate translation: "then goes away and immediately forgets to do what he saw he needed to do"

## James 1:25

### **the person who looks carefully into the perfect law**

This expression continues the image of the law as a mirror.

### **the perfect law of freedom**

The relationship between the law and freedom can be expressed clearly. Here "freedom" probably

refers to freedom from sin. Alternate translation: "the perfect law that gives freedom" or "the perfect law that makes those who follow it free"

### **this man will be blessed in his actions**

This can be stated in active form. Alternate translation: "God will bless this man as he obeys the law"

## James 1:26

### **thinks he is religious**

"thinks he worships God correctly"

### **his tongue**

Controlling one's tongue stands for controlling one's speech. Alternate translation: "what he says"

### **deceives**

gets someone to believe something that is not true

### **his heart**

Here "heart" refers to his belief or thoughts. Alternate translation: "himself"

### **his religion is worthless**

"he worships God uselessly"

## James 1:27

### **pure and unspoiled before our God and Father**

James speaks of religion, the way one worships God, as if it could be physically pure and unspoiled. These are traditional ways for Jews to say that something is acceptable to God. Alternate translation: "completely acceptable to our God and Father"

### **the fatherless**

"the orphans"

### **in their affliction**

The fatherless and widows are suffering because their fathers or husbands have died.

### **to keep oneself unstained by the world**

Sin in the world is spoken of as something dirty that can stain a person. Alternate translation: "to not allow the evil in the world to cause oneself to sin"

## Chapter 2

<sup>1</sup> My brothers, do not hold to faith in our Lord Jesus Christ, the Lord of glory, with partiality toward certain people. <sup>2</sup> Suppose that someone enters your meeting wearing gold rings and splendid clothes, and there also enters a poor man in dirty clothes. <sup>3</sup> If you look at the person wearing fine clothes and say, "You sit here in a good place," but you say to the poor man, "You stand over there" or "Sit by my footstool," <sup>4</sup> are you not judging among yourselves? Have you not become judges with evil thoughts? <sup>5</sup> Listen, my beloved brothers, did not God choose the poor of the world to be rich in faith and to be heirs of the kingdom that he promised to those who love him? <sup>6</sup> But you have dishonored the poor! Is it not the rich who oppress you? Are they not the ones who drag you to court? <sup>7</sup> Do they not insult the good name by which you have been called? <sup>8</sup> If, however, you fulfill the royal law according to the scripture, "Love your neighbor as yourself," you do well. <sup>9</sup> But if you favor certain people, you are committing sin, and you are convicted by the law as transgressors. <sup>10</sup> For whoever obeys the whole law, except that he stumbles in just a single way, has become guilty of breaking the whole law. <sup>11</sup> For the one who said, "Do not commit adultery," also said, "Do not murder." If you do not commit adultery, but if you do commit murder, you have become a transgressor of the law. <sup>12</sup> So speak and act as those who will be judged by means of the law of freedom. <sup>13</sup> For judgment comes without mercy to those who have shown no mercy. Mercy triumphs over judgment.

<sup>14</sup> What profit is it, my brothers, if someone says he has faith, but he has no works? Can that faith save him? <sup>15</sup> Suppose that a brother or sister is badly clothed and lacks food for the day. <sup>16</sup> Suppose that one of you says to them, "Go in peace, stay warm and be filled." If you do not give them the things necessary for the body, what profit is that? <sup>17</sup> In the same way faith by itself, if it does not have works, is dead. <sup>18</sup> Yet someone may say, "You have faith, and I have works." Show me your faith without works, and I will show you my faith by my works. <sup>19</sup> You believe that there is one God; you do well. But even the demons believe that, and they tremble. <sup>20</sup> Do you want to know, foolish man, that faith without works is useless? <sup>21</sup> Was not Abraham our father justified by works when he offered up Isaac his son on the altar? <sup>22</sup> You see that faith worked with his works, and that by works his faith was completed. <sup>23</sup> The scripture was fulfilled that says, "Abraham believed God, and it was counted to him as righteousness," and he was called a friend of God. <sup>24</sup> You see that it is by works that a man is justified, and not only by faith. <sup>25</sup> In the same way also, was not Rahab the prostitute justified by works when she welcomed the messengers and sent them away by another road? <sup>26</sup> For as the body apart from the spirit is dead, even so faith apart from works is dead.

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### Footnotes

2:20 <sup>[1]</sup>Some important and ancient Greek copies read,

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## James 2 General Notes

### Special concepts in this chapter

#### Favoritism

Some of James's readers treated rich and powerful people well and treated poor people badly. This is called favoritism, and James tells them that this is wrong. God wants his people to treat both rich people and poor people well.

#### Justification

Justification is what happens when God makes a person righteous. James says here that God makes righteous or justifies people who do good works along with having faith. (See: justice and righteous and faith)

## Other possible translation difficulties in this chapter

### Quotation marks

The words "Show me your faith without works, and I will show you my faith by my works" are hard to understand. Some people think that they are what "someone may say," like the words in the quotation marks. Most versions translate them as words that James is saying back to that "someone."

### "You have ... I have"

Some people think that the words "you" and "I" are metonyms for "some people" and "other people." If they are correct, verse 18 could be translated, "Someone may say, 'Some people have faith and other people have works. Not everyone has both.'" If the next sentence is also what "someone may say," it could be translated "Some people show their faith without works, and other people show their faith by their works. Both have faith." In both cases, the reader will understand only if you add the extra sentence. It is probably best to translate as the ULB does.

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### James 2:1

#### Connecting Statement:

James continues to tell the scattered Jewish believers how to live by loving one another and reminds them not to favor rich people over poor people.

#### My brothers

James considers his audience to be Jewish believers. Alternate translation: "My fellow believers" or "My brothers and sisters in Christ"

#### do not hold to faith in our Lord Jesus Christ ... with partiality toward certain people

James wanted them to hold to faith in the Lord Jesus Christ, but he did not want them to show partiality to people. Alternate translation: "as you hold to faith in our Lord Jesus Christ ... do not show partiality toward certain people"

#### hold to faith in our Lord Jesus Christ

Believing in Jesus Christ is spoken of as if it were an object that one could hold onto.

#### our Lord Jesus Christ

The word "our" includes James and his fellow believers.

#### partiality

the act of treating some people better than others

### James 2:2

#### Suppose that someone enters your meeting

James starts to describe a situation where the believers might give more honor to a rich person than to a poor person.

#### wearing gold rings and splendid clothes

"dressed like a wealthy person"

### James 2:3

#### sit here in a good place

sit in this place of honor

#### stand over there

move to a place with less honor

#### Sit by my footstool

move to a humble place

### James 2:4

#### are you not judging among yourselves? Have you not become judges with evil thoughts?

James is using rhetorical questions to teach and possibly scold his readers. Alternate translation: "you are making judgments among yourselves and becoming judges with evil thoughts."

### James 2:5

#### Listen, my beloved brothers

James is exhorting his readers as if they were his family. Alternate translation: "Pay attention, my dear fellow believers"

#### did not God choose ... love him?

Here James uses a rhetorical question to teach his readers not to show favoritism. It can be made a statement. Alternate translation: "God has chosen ... love him"

#### the poor

This refers to poor people in general. Alternate translation: "poor people"

#### be rich in faith

Having much faith is spoken of as being wealthy or rich. The object of faith may have to be specified. Alternate translation: "have strong faith in Christ"

#### heirs

The people to whom God has made promises are spoken of as if they were to inherit property and wealth from a family member.

### James 2:6

#### But you have

James is speaking to his whole audience.

**have dishonored the poor**  
"you have shamed poor people"

**Is it not the rich who oppress you?**  
Here James uses a rhetorical question to correct his readers. Alternate translation: "It is rich people who oppress you."

**the rich**  
This refers to rich people in general. Alternate translation: "rich people"

**who oppress you**  
"who treat you badly"

**Are they not the ones ... to court?**  
Here James uses a rhetorical question to correct his readers. It can be made a statement. Alternate translation: "The rich people are the ones ... to court."

**drag you to court**  
"forcibly take you to court to accuse you in front of judges"

### James 2:7

**Do they not insult ... have been called?**  
Here James uses a rhetorical question to correct and teach his readers. It can be made a statement. Alternate translation: "The rich people insult ... have been called."

**the good name by which you have been called**  
Here "name" represents "Christ." This can be stated in active form. Alternate translation: "Christ, who called you" or "Christ, to whom you belong"

### James 2:8

**you fulfill**  
The word "you" refers to the Jewish believers.

**fulfill the royal law**  
"obey God's law." The law is "royal" because God, the true king, is the one who gave it to people.

**Love your neighbor as yourself**  
James is quoting from the book of Leviticus.

**your neighbor**  
"all people" or "everyone"

**you do well**  
"you are doing well" or "you are doing what is right"

### James 2:9

**if you favor**  
"give special treatment to" or "give honor to"

**committing sin**  
"sinning." That is, breaking the law.

**you are convicted by the law as transgressors**  
Here the law is spoken of as if it were a human judge. This can be translated using an active verb. Alternate translation: "the law itself convicts you of transgressing it" or "you are guilty of breaking God's law"

### James 2:10

**For whoever obeys**  
"For anyone who obeys"

**except that he stumbles ... the whole law**  
Stumbling is falling down while one is trying to walk. Disobeying one point of the law is spoken of as if it were stumbling while walking.

**in just a single way**  
because of disobedience to just one requirement of the law

### James 2:11

**For the one who said**  
This refers to God, who gave the law to Moses.

**Do not commit**  
To "commit" is to do an action.

**If you ... but if you ... you have**  
Here "you" means "each one of you." Although James was writing to many Jewish believers, in this case, he used the singular form as if he was writing to each person individually.

### James 2:12

**So speak and act**  
"So you must speak and obey." James commands the people to do this.

**who will be judged by means of the law of freedom**  
This can be stated in active form. Alternate translation: "who know that God will judge them by means of the law of freedom"

**by means of the law**  
This passage implies that it is God who will judge according to his law.

**the law of freedom**  
"the law that gives true freedom"

### James 2:13

**Mercy triumphs over**  
"Mercy is better than" or "Mercy defeats." Here mercy and justice are spoken of as if they were persons.

## James 2:14

### **Connecting Statement:**

James encourages the scattered believers to show their faith before others, just as Abraham showed others his faith by his works.

### **What profit is it, my brothers, if someone says he has faith, but he has no works?**

James is using a rhetorical question to teach his audience. Alternate translation: "Fellow believers, if someone says he has faith but he has no works, that does him no good at all." or "Fellow believers, someone who has no works is no better if he says he has faith than someone who does not say he has faith."

### **he has faith, but he has no works ... that faith**

Here, it is implied that "works" refers to things people do because they believe in God, such as obeying God and doing good to others. The abstract nouns "faith" and "works" can be expressed with the verbs "believe" and "do." Alternate translation: "he believes in God but does not do anything ... what he believes" or "he believes in God but does not do anything as a result of his belief ... that belief"

### **Can that faith save him?**

James is using a rhetorical question to teach his audience. This can be restated to remove the abstract noun "faith." Alternate translation: "That faith cannot save him." or "Just saying he believes in God will not save him."

### **save him**

"spare him from God's judgment"

## James 2:15

### **brother or sister**

a fellow believer in Christ, whether male or female

## James 2:16

### **stay warm**

This means either "have enough clothes to wear" or "have a place to sleep."

### **be filled**

The thing that fills them is food. This can be stated explicitly. Alternate translation: "be filled with food" or "have enough to eat"

### **for the body**

to eat, to wear, and to live comfortably

### **what profit is that?**

James uses a rhetorical question to teach his audience. Alternate translation: "how does that help them?" or "that does nothing good for them." or "your speech by itself does not help them."

## James 2:17

### **faith by itself, if it does not have works, is dead**

Here, it is implied that "works" refers to things people do because they believe in God, such as obeying God and doing good to others. James speaks of faith as if it were alive if one does good works, and of faith as if it were dead if one does not do good deeds. This can be restated to remove the abstract nouns "faith" and "works." Alternate translation: "a person who says he believes in God but does not do anything, does not really believe in God" or "a person who says he believes in God but does not do anything as a result of his belief, does not really believe in God"

## James 2:18

### **Yet someone may say, "You have faith, and I have works." Show me your faith without works, and I will show you my faith by my works.**

Possible meanings are 1) James describes how someone might argue against his teaching and how he would respond to that person or 2) James describes how someone might support his teaching. If the speaker is supporting James, then the quotation would end at the end of the verse.

### **"You have faith, and I have works." Show me your faith without works, and I will show you my faith by my works**

The meanings in the abstract nouns "faith" and "works" can be expressed with "believe in God" and "do good things." Alternate translation: "You believe in God and I do good things." Prove to me that you can believe in God without doing anything, and I will prove to you that I believe in God by what I do"

## James 2:19

### **General Information:**

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## James 2:20

### **Do you want to know, foolish man, that faith without works is useless?**

James uses this question to introduce the next part of his teaching. Alternate translation: "Listen to me, foolish man, and I will show that faith without works is useless."

### **that faith without works is useless**

The meanings in the abstract nouns "faith" and "works" can be expressed with "believe in God" and "do good things." Alternate translation: "that saying that you believe in God without doing good things is useless" or "that if you do not do good things, it is useless to say that you believe"

## James 2:21

### General Information:

Since these are Jewish believers, they know the story of Abraham, about whom God had told them long ago in his word.

### Was not Abraham our father justified by works ... on the altar?

This rhetorical question is used to rebut the foolish man's arguments from [James 2:18]

### Was not Abraham our father justified by works ... on the altar?

This can be restated to remove the abstract noun "works." This can also be stated in active form. Alternate translation: "Did not God justify Abraham our father because of what he did ... on the altar?" or "God certainly justified Abraham our father because of what he did ... on the altar."

### father

Here "father" is used in the sense of "ancestor."

## James 2:22

### You see

The word "see" is a metonym. Alternate translation: "You understand"

### that faith worked with his works, and that by works his faith was completed

James speaks as if "faith" and "works" were things that can work together and help each other. The meanings in the abstract nouns "faith" and "works" can be expressed with "believe God" and "do what God commanded." Alternate translation: "that because Abraham believed God, he did what God commanded him to do. And Abraham doing what God commanded showed that he truly believed"

### You see

James again addresses his audience directly by using the plural form of "you."

## James 2:23

### The scripture was fulfilled

This can be stated in active form. Alternate translation: "This fulfilled the scripture"

### it was counted to him as righteousness

"God regarded his faith as righteousness." Abraham's faith and righteousness were treated as if they were able to be counted as having value.

## James 2:24

### it is by works that a man is justified, and not only by faith

Here, it is implied that "works" refers to things people do because they believe in God, such as

obeying God and doing good to others. This can be restated to remove the abstract nouns "faith" and "works." This can also be stated in active form. Alternate translation: "God justifies a man because of what he does, and not just because he believes in God" or "God justifies a man because of what he does as a result of his belief, and not just because he believes in God"

## James 2:25

### In the same way also ... justified by works

James says that what was true of Abraham was also true of Rahab. Both were justified by works.

### was not Rahab the prostitute justified by works ... another road?

James is using this rhetorical question to instruct his audience. Alternate translation: "it was what Rahab the prostitute did that justified her ... another road."

### was not Rahab the prostitute justified by works ... another road?

This can be restated to remove the abstract noun "works." This can also be stated in active form. Alternate translation: "did God not justify Rahab the prostitute because of what she did ... another road?" or "God justified Rahab the prostitute because of what she did ... another road."

### Rahab the prostitute

James expects his audience to know the Old Testament story about the woman Rahab.

### messengers

people who bring news from another place

### sent them away by another road

"then helped them escape and leave the city"

## James 2:26

### For as the body apart from the spirit is dead, even so faith apart from works is dead

James is speaking of faith without works as if it were a dead body without the spirit. Here, it is implied that "works" refers to things people do because they believe in God, such as obeying God and doing good to others. This can be restated to remove the abstract nouns "faith" and "works." Alternate translation: "For just as the body is useless without the spirit, even so it is useless for a person to believe in God if he does not do anything" or "For just as the body is useless without the spirit, even so it is useless for a person to believe in God if he does not do anything as a result of his belief"



## Chapter 3

<sup>1</sup> Not many of you should become teachers, my brothers, for you know that we who teach will be judged more strictly. <sup>2</sup> For we all stumble in many ways. If anyone does not stumble in words, he is a perfect man, able to control even his whole body. <sup>3</sup> Now if we put bits into horses' mouths for them to obey us, we can also direct their whole bodies. <sup>4</sup> Notice also that ships, although they are so large and are driven by strong winds, are steered by a very small rudder to wherever the pilot desires. <sup>5</sup> In this way, the tongue is a small member, yet it boasts great things. Notice also how small a fire sets on fire a large forest. <sup>6</sup> The tongue is also a fire, a world of evil set among our members. The tongue defiles the whole body, sets on fire the course of life, and is itself set on fire by hell. <sup>7</sup> For every kind of wild animal, bird, reptile, and sea creature is being tamed and has been tamed by mankind. <sup>8</sup> But no human being can tame the tongue. It is a restless evil, full of deadly poison. <sup>9</sup> With it we praise the Lord and Father, and with it we curse men, who have been made in God's likeness. <sup>10</sup> Out of the same mouth come blessing and cursing. My brothers, these things should not happen. <sup>11</sup> Does a spring pour out from its opening both sweet and bitter water? <sup>12</sup> Does a fig tree, my brothers, make olives? Or a grapevine, figs? Neither can salty water produce sweet water.

<sup>13</sup> Who is wise and understanding among you? Let that person show a good life by his works in the humility of wisdom. <sup>14</sup> But if you have bitter jealousy and ambition in your heart, do not boast and lie against the truth. <sup>15</sup> This is not the wisdom that comes down from above. Rather, it is earthly, unspiritual, demonic. <sup>16</sup> For where there are jealousy and ambition, there is confusion and every evil practice. <sup>17</sup> But the wisdom from above is first pure, then peace-loving, gentle, reasonable, full of mercy and good fruits, impartial and sincere. <sup>18</sup> The fruit of righteousness is sown in peace among those who make peace.

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## James 3 General Notes

### Important figures of speech in this chapter

#### Metaphors

James teaches his readers that they should live to please God by reminding them of things that they know from everyday life.

#### James 3:1

##### Not many of you

James is making a generalized statement.

##### my brothers

"my fellow believers"

##### we who teach will be judged more strictly

"God will judge us who teach more severely." This probably because those whom they teach trust them to know the truth and teach it correctly.

##### we who teach

James includes himself and other teachers, but not the readers, so the word "we" is exclusive.

#### James 3:2

##### we all stumble

James speaks of himself, other teachers, and the readers, so the word "we" is inclusive.

##### stumble

Sinning is spoken of as if it were stumbling while walking. Alternate translation: "fail" or "sin"

##### does not stumble in words

"does not sin by saying wrong things"

##### he is a perfect man

"he is spiritually mature"

##### control even his whole body

James is referring to one's heart, emotions, and actions. Alternate translation: "control all his behavior" or "control all his actions"

#### James 3:3

##### General Information:

James is developing an argument that small things can control big things.

##### Now if we put bits into horses' mouths

James speaks about horses' bits. A bit is a small piece of metal that is placed into a horse's mouth to control where it goes.

**Now if**  
"If" or "When"

**horses**  
A horse is a large animal used to carry things or people.

### James 3:4

**Notice also that ships ... are steered by a very small rudder**  
A ship is like a truck that floats on water. A rudder is a flat piece of wood or metal at the back of the ship, used to control where it goes. The word "rudder" could also be translated as "tool."

**are driven by strong winds,**  
This can be stated in active form. Alternate translation: "strong winds push them, they"

**are steered by a very small rudder to wherever the pilot desires**  
"have a small tool that a person can use to control where the ship goes"

### James 3:5

**the tongue is a small member**  
It can be stated explicitly what the tongue is a member of. Alternate translation: "the tongue is a small member of the body" or "the tongue is a small part of the body"

**boasts great things**  
Here "things" is a general word for everything about which these people are proud.

**Notice also**  
"Think about"

**how small a fire sets on fire a large forest**  
In order to help people understand the harm that the tongue can cause, James speaks of the harm that a small flame can cause. Alternate translation: "how a small flame can start a fire that burns many trees"

### James 3:6

**The tongue is also a fire**  
The tongue is a metonym for what people say. James calls it a fire because of the great damage it can do. Alternate translation: "The tongue is like a fire"

**a world of evil set among our members**  
The enormous effects of sinful speaking are spoken of as if they were a world by themselves.

**our members**  
"the members of our bodies" or "the parts of our bodies"

**The tongue defiles the whole body**  
The tongue here is a metonym for the words of the person whose tongue it is, and the body is a synecdoche for the whole person. The words defiling the person is a metaphor for God rejecting a person who speaks evil words.

**sets on fire the course of life**  
The phrase "course of life" refers to a person's entire life. Alternate translation: "it ruins a person's entire life"

**life, and is itself set on fire by hell**  
The word "itself" refers to the tongue. Also, here "hell" refers to the powers of evil or to the devil. This can be stated in active form. Alternate translation: "life because the devil uses it for evil"

### James 3:7

**For every kind of ... mankind**  
The phrase "every kind" is a general statement referring to all or many kinds of wild animals. This can be stated in active form. Alternate translation: "People have learned to control many kinds of wild animals, birds, reptiles, and sea creatures"

**reptile**  
This is an animal that crawls on the ground.

**sea creature**  
an animal that lives in the sea

### James 3:8

**But no human being can tame the tongue**  
James speaks of the tongue as if it were a wild animal. Here "tongue" represents a person's desire to speak evil thoughts.

**It is a restless evil, full of deadly poison**  
James speaks of the harm that people can cause by what they say as if the tongue were an evil and poisonous creature that can kill people. Alternate translation: "It is like a restless and evil creature, full of deadly poison" or "It is like a restless and evil creature that can kill people with its venom"

### James 3:9

**With it we**  
"We use the tongue to say words that"

**we curse men**  
"we ask God to harm men"

**who have been made in God's likeness**  
This can be stated in active form. Alternate translation: "whom God made in his likeness"

### James 3:10

#### **Out of the same mouth come blessing and cursing**

The nouns "blessing" and "cursing" can be translated with a verbal phrase. Alternate translation: "With the same mouth, a person blesses people and curses people"

#### **My brothers**

"Fellow Christians"

#### **these things should not happen**

"these things are wrong"

### James 3:11

#### **Connecting Statement:**

After James stresses that the words of believers should not both bless and curse, he gives examples from nature to teach his readers that people who honor God by worshiping him should also live in right ways.

#### **Does a spring pour out from its opening both sweet and bitter water?**

James uses a rhetorical question to remind believers about what happens in nature. This can be expressed as a statement. Alternate translation: "You know that a spring does not pour out both sweet water and bitter water."

### James 3:12

#### **Does a fig tree, my brothers, make olives?**

James uses another rhetorical question to remind the believers about what happens in nature. Alternate translation: "Brothers, you know that a fig tree cannot grow olives."

#### **my brothers**

"my fellow believers"

#### **Or a grapevine, figs?**

The word "make" is understood from the previous phrase. James uses another rhetorical question to remind the believers about what happens in nature. Alternate translation: "Or does a grapevine make figs?" or "And a grapevine cannot grow figs."

### James 3:13

#### **Who is wise and understanding among you?**

James uses this question to teach his audience about proper behavior. The words "wise" and "understanding" are similar. Alternate translation: "I will tell you how a wise and understanding person is to act."

#### **Let that person show a good life by his works in the humility of wisdom**

This can be restated to remove the abstract nouns "humility" and "wisdom." Alternate translation: "That person should live a good life by doing the

kind of deeds that come from being humble and wise"

### James 3:14

#### **if you have bitter jealousy and ambition in your heart**

Here "heart" is a metonym for a person's emotions or thoughts. This can be restated to remove the abstract nouns "jealousy" and "ambition." Alternate translation: "if you are jealous and selfish" or "if you desire what other people have and you want to succeed even if it harms others"

#### **do not boast and lie against the truth**

The abstract noun "truth" can be stated as "true." Alternate translation: "do not boast that you are wise, because that is not true"

### James 3:15

#### **This is not the wisdom that comes down from above**

Here "This" refers to the "bitter jealousy and strife" described in the previous verses. The phrase "from above" is a metonym that represents "heaven" which represents God himself. Alternate translation: "This is not the kind of wisdom that God teaches us from heaven"

#### **This is not the wisdom that comes down from above. Rather, it is earthly, unspiritual, demonic**

The abstract noun "wisdom" can be stated as "wise." Alternate translation: "Whoever acts like this is not wise according to what God in heaven teaches us. Rather, this person is earthly, unspiritual, and demonic"

#### **earthly**

The word "earthly" refers to the values and behaviors of the people who do not honor God. Alternate translation: "not honoring to God"

#### **unspiritual**

"not from the Holy Spirit" or "not spiritual"

#### **demonic**

"from demons"

### James 3:16

#### **For where there are jealousy and ambition, there is confusion and every evil practice**

This can be restated to remove the abstract nouns "jealousy," "ambition," and "confusion." Alternate translation: "For when people are jealous and selfish, this causes them to act in disorderly and evil ways"

#### **there is confusion**

"there is disorder" or "there is chaos"

#### **every evil practice**

"every kind of sinful behavior" or "every kind of wicked deed"

**James 3:17**

**But the wisdom from above is first pure**

Here "from above" is metonym that represents "heaven," which represents God himself. The abstract noun "wisdom" can be stated as "wise." Alternate translation: "But when a person is wise according to what God in heaven teaches, he acts in ways that are first pure"

**is first pure**

"is first holy"

**full of mercy and good fruits**

Here "good fruits" refer to kind things that people do for others as a result of having wisdom from God. Alternate translation: "full of mercy and good deeds"

**and sincere**

"and honest" or "and truthful"

**James 3:18**

**The fruit of righteousness is sown in peace among those who make peace**

Making peace is spoken of as if they were sowing seeds, and righteousness is spoken of as if it were the fruit that grows up as a result of making peace. Alternate translation: "The result of making peace is righteousness" or "Those who work peacefully to help people live in peace produce righteousness"

**make peace**

The abstract noun "peace" can be expressed by using the word "peacefully." Alternate translation: "cause people to live peacefully" or "help people not to be angry with each other"

## Chapter 4

<sup>1</sup> Where do quarrels and disputes among you come from? Do they not come from your desires that fight among your members? <sup>2</sup> You desire, and you do not have. You murder and covet, and you are not able to obtain. You fight and quarrel. You do not possess because you do not ask. <sup>3</sup> You ask and do not receive because you ask wrongly, in order that you may use it for your desires. <sup>4</sup> You adulteresses! Do you not know that friendship with the world is hostility against God? So whoever desires to be a friend of the world makes himself an enemy of God. <sup>5</sup> Or do you think the scripture says in vain, "The Spirit he caused to live in us is deeply envious"? <sup>6</sup> But God gives more grace, so the scripture says, "God opposes the proud, but gives grace to the humble."

<sup>7</sup> So submit to God. Resist the devil, and he will flee from you. <sup>8</sup> Come close to God, and he will come close to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded people. <sup>9</sup> Grieve, mourn, and cry! Let your laughter turn into mourning and your joy into gloom. <sup>10</sup> Humble yourselves before the Lord, and he will exalt you.

<sup>11</sup> Do not speak evil about another, brothers. The person who speaks evil about a brother or judges his brother speaks evil about the law and judges the law. If you judge the law, you are not a doer of the law, but a judge. <sup>12</sup> Only one is the lawgiver and judge. He is the one who is able to save and to destroy. Who are you, you who judge your neighbor?

<sup>13</sup> Now listen, you who say, "Today or tomorrow we will go into this city, spend a year there, trade, and make a profit." <sup>14</sup> Who knows what will happen tomorrow, and what is your life? For you are a mist that appears for a little while and then disappears. <sup>15</sup> Instead, you should say, "If the Lord wishes, we will live and do this or that." <sup>16</sup> But now you are boasting about your arrogant plans. All such boasting is evil. <sup>17</sup> So for anyone who knows to do good but does not do it, for him it is sin.

## James 4 General Notes

### Special concepts in this chapter

#### Adultery

Writers in the Bible often speak of adultery as a metaphor for people who say they love God but do things that God hates. (See: and godly)

#### Law

James probably uses this word in [James 4:11](#) to refer to "the royal law" ([James 2:8](#)).

### Important figures of speech in this chapter

#### Rhetorical Questions

James asks many questions because he wants his readers to think about how they are living. He wants to correct and teach them.

### Other possible translation difficulties in this chapter

#### Humble

This word probably usually refers to people who are not proud. James uses the word here to refer to people who are not proud and who also trust in Jesus and obey him.

## James 4:1

### General Information:

In this chapter, the words "yourselves," "your," and "you" are plural and refer to the believers to whom James writes.

### Connecting Statement:

James rebukes these believers for their worldliness and their lack of humility. He again urges them to watch how they speak to and about each other.

**Where do quarrels and disputes among you come from?**  
The abstract nouns "quarrels" and "disputes" mean basically the same thing and can be translated with verbs. Alternate translation: "Why do you quarrel and dispute among yourselves?" or "Why do you fight among yourselves?"

**Do they not come from your desires that fight among your members?**  
James uses this question to rebuke his audience. This can be translated as a statement. Alternate translation: "They come from your evil desires for things, desires that fight among your members." or "You quarrel and have disputes because of your desires that fight among your members."

**Do they not come from your desires that fight among your members**  
James writes of the tension or conflict that people feel because of their different desires as if those desires were fighting. Alternate translation: "Do they not come because of the conflict you feel because of your different desires?" or "You quarrel and argue because of the tension caused by your different desires."

**your desires that fight among your members**  
Possible meanings are 1) "members" refers to the parts of a person: his body, feelings, and thoughts. Each person wants more than one thing, but he cannot have them all. Alternate translation: "your conflicting desires within you" 2) "members" refers to the individual people in the church. Different members want different things. Alternate translation: "the conflicting desires among you all"

### James 4:2

**You murder and covet, and you are not able to obtain**  
The phrase "You murder" is probably a hyperbole. The words "murder" and "covet" are used to express how badly the people behave in order to get what they want. Alternate translation: "You do all kinds of evil things to get what you cannot have"

**You fight and quarrel**  
The words "fight" and "quarrel" mean basically the same thing. James uses them to emphasize how much the people argue among themselves. Alternate translation: "You constantly fight"

### James 4:3

**you ask wrongly**  
Possible meanings are 1) "you ask with wrong motives" or "you ask with bad attitudes" or 2) "you are asking for wrong things" or "you are asking for bad things"

### James 4:4

**You adulteresses!**  
James speaks of believers as being like wives who sleep with men other than their husbands. Alternate translation: "You are not being faithful to God!"

**Do you not know ... God?**  
James uses this question to teach his audience. This can be translated as a statement. Alternate translation: "You know ... God!"

**friendship with the world**  
This phrase refers to identifying with or participating in the world's value system and behavior.

**friendship with the world**  
Here the world's value system is spoken of as if it were a person that others could be friends with.

**friendship with the world is hostility against God**  
One who is friends with the world is an enemy of God. Here "friendship with the world" stands for being friends with the world, and "hostility against God" stands for being hostile against God. Alternate translation: "friends of the world are enemies of God"

### James 4:5

**Or do you think the scripture says in vain ... envious?'**  
This is a rhetorical question James uses to exhort his audience. To speak in vain is to speak uselessly. Alternate translation: "There is a reason that scripture says ... envious."

**The Spirit he caused to live in us**  
Some versions, including the ULB and UDB, understand this as a reference to the Holy Spirit. Other versions translate this as "the spirit" and mean by it the human spirit that each person has been created to have. We suggest that you use the meaning that is presented in other translations used by your readers.

### James 4:6

**But God gives more grace**  
How this phrase relates to the previous verse can be made explicit. Alternate translation: "But, even though our spirits may desire what we cannot have, God gives us even more grace if we will humble ourselves"

**so the scripture**  
"that is why the scripture"

**the proud**  
This refers to proud people in general. Alternate translation: "proud people"

**the humble**

This refers to humble people in general. Alternate translation: "humble people"

**James 4:7**

**So submit**

"Because God gives grace to the humble, submit"

**submit to God**

"obey God"

**Resist the devil**

"Oppose the devil" or "Do not do what the devil wants"

**he will flee**

"he will run away"

**you**

Here this pronoun is plural and refers to James's audience.

**James 4:8**

**General Information:**

The word "you" here is plural and refers to the scattered believers to whom James writes.

**Come close to God**

Here the idea of coming close stands for becoming honest and open with God.

**Cleanse your hands, you sinners, and purify your hearts, you double-minded**

These are two phrases in parallel with each other.

**Cleanse your hands**

This expression is a command for people to do righteous acts instead of unrighteous acts. Alternate translation: "Behave in a way that honors God"

**purify your hearts**

Here "hearts" refers to a person's thoughts and emotions. Alternate translation: "make your thoughts and intentions right"

**you double-minded people**

The word "double-minded" refers to a person who cannot make a firm decision about something. Alternate translation: "you people who cannot decide if you want to obey God or not"

**James 4:9**

**Grieve, mourn, and cry**

These three words have similar meanings. James uses them together to emphasize that the people should be truly sorry for not obeying God.

**Let your laughter turn into mourning and your joy into gloom**

This is saying the same thing in different ways for emphasis. The abstract nouns "laughter," "mourning," "joy," and "gloom" can be translated as verbs or adjectives. Alternate translation: "Stop laughing and mourn. Stop being joyful and be gloomy"

**James 4:10**

**Humble yourselves before the Lord**

"Be humble toward God." Actions done with God in mind are often spoken of as being done in his physical presence.

**he will exalt you**

James indicates that God will honor the humble person by saying God will pick that person up off the ground physically from where that person had prostrated himself in humility. Alternate translation: "he will honor you"

**James 4:11**

**brothers**

James speaks of the believers as if they are biological brothers. The term here includes women as well as men. Alternate translation: "fellow believers"

**but a judge**

"but you are acting like the person who gives the law"

**James 4:12**

**Only one is the lawgiver and judge**

This refers to God. "God is the only one who gives laws and judges people"

**Who are you, you who judge your neighbor?**

This is a rhetorical question James uses to scold his audience. This can be expressed as a statement. Alternate translation: "You are just a human and cannot judge another human."

**James 4:13**

**spend a year there**

James speaks of spending time as if it were money. "stay there for a year"

**James 4:14**

**Who knows what will happen tomorrow, and what is your life?**

James uses these questions to correct his audience and to teach these believers that physical life is not that important. They can be expressed as statements. Alternate translation: "No one knows what will happen tomorrow, and your life does not last very long!"

**For you are a mist that appears for a little while and then disappears**

James speaks of people as if they were a mist that appears and then quickly goes away. Alternate translation: "You live for only a short amount of time, and then you die"

**James 4:15**

**Instead, you should say**

"Instead, your attitude should be"

**we will live and do this or that**

"we will live long enough to do what we have planned to do." The word "we" does not directly

refer to James or his audience but is part of the example of how James's audience should consider the future.

**James 4:16**

**General Information:**

This page has intentionally been left blank.

**James 4:17**

**for anyone who knows to do good but does not do it, for him it is sin**

Anyone who fails to do the good he knows he should do is guilty of sin.

## Chapter 5

<sup>1</sup> Come now, you who are rich, weep and wail because of the miseries coming on you. <sup>2</sup> Your riches have rotted, and your clothes have become moth-eaten. <sup>3</sup> Your gold and your silver have become tarnished and their rust will be a witness against you. It will consume your flesh like fire. You have stored up your treasure for the last days. <sup>4</sup> Look, the wages you kept back from the laborers who mowed your fields is crying out against you. The cries of the harvesters have reached the ears of the Lord of hosts. <sup>5</sup> You have lived in luxury on the earth and indulged yourselves. You have fattened your hearts for a day of slaughter. <sup>6</sup> You have condemned and murdered the righteous person. He does not oppose you.

<sup>7</sup> Be patient, then, brothers, until the Lord's coming. See how the farmer waits for the precious fruit from the ground and he is patient about it, until it receives the early and late rains. <sup>8</sup> You, too, be patient. Strengthen your hearts because the Lord's coming is near. <sup>9</sup> Do not complain, brothers, against one another, so that you will not be condemned. See, the judge is standing at the door. <sup>10</sup> Take an example, brothers, from the suffering and patience of the prophets, those who spoke in the name of the Lord. <sup>11</sup> See, we regard those who endured as blessed. You have heard of the endurance of Job, and you know the purpose of the Lord, how he is very compassionate and merciful.

<sup>12</sup> Above all, my brothers, do not swear, either by heaven or by the earth, or by any other oath. Rather, let your "Yes" mean "Yes" and your "No" mean "No," so you do not fall under judgment.

<sup>13</sup> Is anyone among you suffering hardship? Let him pray. Is anyone cheerful? Let him sing praise. <sup>14</sup> Is anyone among you sick? Let him call for the elders of the church, and let them pray over him. Let them anoint him with oil in the name of the Lord. <sup>15</sup> The prayer of faith will heal the sick person, and the Lord will raise him up. If he has committed sins, God will forgive him. <sup>16</sup> So confess your sins to one another and pray for each other so that you may be healed. The prayer of a righteous person is very strong in its working. <sup>17</sup> Elijah was a man just like us. He prayed earnestly that it would not rain, and it did not rain in the land for three years and six months. <sup>18</sup> Then Elijah prayed again. The heavens gave rain, and the earth produced its fruit.

<sup>19</sup> My brothers, if anyone among you strays from the truth, and someone brings him back, <sup>20</sup> that person should know that whoever turns a sinner from the error of his way will save him from death and will cover over a great number of sins.

## James 5 General Notes

### Special concepts in this chapter

#### Eternity

This chapter contrasts living for things of this world, which will not last, with living for things that will last for eternity. It is also important to live with the expectation that Jesus will return soon. (See: eternity)

#### Oaths

Scholars are divided over whether this passage teaches all oaths are wrong. Most scholars believe some oaths are permissible and James instead is teaching Christians to have integrity.

### Other possible translation difficulties in this chapter

#### Elijah

This story will be difficult to understand if the books of 1 and 2 Kings and 1 and 2 Chronicles have not yet been translated.

#### "Save his soul from death"

This probably teaches that the person who stops their sinful lifestyle will not be punished with physical death as a consequence of their sin. On the other hand, some scholars believe this passage teaches about eternal salvation. (See: sin and death and save)

## James 5:1

### Connecting Statement:

James warns rich people about their focus on pleasure and riches.

### you who are rich

Possible meanings are 1) James is giving a strong warning to wealthy believers or 2) James is talking about wealthy unbelievers. Alternate translation: "you who are rich and say you honor God"

### because of the miseries coming on you

James states that these people will suffer terribly in the future and writes as if their sufferings were objects that were coming toward them. The abstract noun "misereries" can be translated as a verb. Alternate translation: "because you will suffer terribly in the future"

## James 5:2

### Your riches have rotted, and your clothes have become moth-eaten.

Earthly riches do not last nor do they have any eternal value. James speaks of these events as if they had already happened. Alternate translation: "Your riches will rot, and your clothes will be eaten by moths."

### riches ... clothes

These things are mentioned as examples of things that are valuable to wealthy people.

## James 5:3

### Your gold and your silver have become tarnished

Earthly riches do not last nor do they have any eternal value. James speaks of these events as if they had already happened. Alternate translation: "Your gold and silver will become tarnished"

### gold ... silver

These things are mentioned as examples of things that are valuable to wealthy people.

### have become tarnished ... their rust

Gold does not actually tarnish, and gold and silver do not actually rust. James wants to emphasize that these precious metals will be ruined. Alternate translation: "are ruined ... their ruined condition"

### their rust will be a witness against you. It

James wrote of their valuable things being ruined as if they were a person in a courtroom accusing the wicked of their crimes. Alternate translation: "and when God judges you, your ruined treasures will be like someone who accuses you in court. Their corrosion" (See: and )

### will consume ... like fire

Here the corrosion is spoken of as if it were a fire that will burn up their owners.

### your flesh

Here "flesh" stands for the physical body.

### fire

The idea of fire here is meant to lead people to remember that fire often stands for God's punishment that will come on all the wicked.

### for the last days

This refers to the time right before God comes to judge all people. The wicked think they are storing up riches for the future, but what they are doing is storing up judgment. Alternate translation: "for when God is about to judge you"

## James 5:4

### Connecting Statement:

James continues to warn rich people about their focus on pleasure and riches.

### the wages you kept back from the laborers who mowed your fields is crying out against you

The money that should have been paid is spoken of as a person who is shouting because of the injustice done to him. Alternate translation: "God can see that you kept back the wages you should have given to those who mowed your fields"

### The cries of the harvesters have reached the ears of the Lord of hosts

The shouts of the harvesters are spoken of as if they could be heard in heaven. Alternate translation: "The Lord of hosts has heard the cries of the harvesters"

### the ears of the Lord of hosts

God is spoken of as if he had ears as humans have.

## James 5:5

### You have fattened your hearts for a day of slaughter

Here people are viewed as if they were cattle, luxuriously fed on grain so they would become fattened to be slaughtered for a feast. However, no one will feast at the time of judgment. Alternate translation: "Your greed has only prepared you for harsh eternal judgment"

### your hearts

The "heart" was considered to be the center of human desire, and here stands for the entire person.

## James 5:6

### You have condemned ... the righteous person

This is probably not "condemned" in the legal sense of a judge passing a sentence of death on a criminal. Instead, it probably refers to the wicked and powerful people who decide to mistreat the poor until they die.

**the righteous person. He does not**

"the people who do what is right. They do not."

Here "the righteous person" refers to righteous people in general and not to a specific person.

Alternate translation: "righteous people. They do not"

**James 5:7**

**General Information:**

In closing, James reminds the believers about the Lord's coming and gives several short lessons on how to live for the Lord.

**Connecting Statement:**

James changes topics from a rebuke of the rich people to an exhortation to the believers.

**Be patient, then**

"Because of this, wait and be calm"

**until the Lord's coming**

This phrase refers to the return of Jesus, when he will begin his kingdom on the earth and judge all people. Alternate translation: "until Christ's return"

**the farmer**

James makes an analogy using farmers and believers to teach what it means to be patient.

**James 5:8**

**Strengthen your hearts**

James is equating the believers' hearts to their will to remain committed. Alternate translation: "Stay committed" or "Keep your faith strong"

**the Lord's coming is near**

"the Lord will return soon"

**James 5:9**

**Do not complain, brothers ... you**

James is writing to all the scattered Jewish believers.

**against one another**

"about each other"

**you will not be condemned**

This can be stated in the active. Alternate translation: "Christ will not condemn you"

**See, the judge**

"Pay attention, because what I am about to say is both true and important: the judge"

**the judge is standing at the door**

James compares Jesus, the judge, to a person about to walk through a door to emphasize how soon Jesus will return to judge the world. Alternate translation: "the judge is coming soon"

**James 5:10**

**the suffering and patience of the prophets, those who spoke in the name of the Lord**

"how the prophets who spoke in the name of the Lord suffered persecution with patience"

**spoke in the name of the Lord**

"Name" here is a metonym for the person of the Lord. Alternate translation: "spoke by the authority of the Lord" or "spoke for the Lord to the people"

**James 5:11**

**See, we regard**

"Pay attention, because what I am about to say is both true and important: we regard"

**those who endured**

"those who continued obeying God even through hardship"

**James 5:12**

**Above all, my brothers,**

"This is important, my brothers:" or "Especially, my brothers,"

**my brothers**

This refers to all believers including women. Alternate translation: "my fellow believers"

**do not swear**

To "swear" is to say that you will do something, or that something is true, and to be held accountable by a higher authority. Alternate translation: "do not make an oath" or "do not make a vow"

**either by heaven or by the earth**

The words "heaven" and "earth" refer to the spiritual or human authorities that are in heaven and earth.

**let your "Yes" mean "Yes" and your "No" mean "No,"**

James is telling people to speak the truth without making an oath. Alternate translation: "If you say "Yes" or "No," say it truthfully"

**so you do not fall under judgment**

Being condemned is spoken of as if one had fallen, crushed by the weight of something heavy. Alternate translation: "so God will not punish you"

**James 5:13**

**Is anyone among you suffering hardship? Let him pray**

James uses this question to cause the readers to reflect on their need. This can be translated as a statement. Alternate translation: "If anyone is enduring troubles, he should pray"

**Is anyone cheerful? Let him sing praise**

James uses this question to cause the readers to reflect on their blessings. This can be translated as a statement. Alternate translation: "If anyone is happy, he should sing songs of praise"

**James 5:14**

**Is anyone among you sick? Let him call**

James uses this question to cause the readers to reflect on their need. This can be translated as a statement. Alternate translation: "If anyone is sick, he should call"

**in the name of the Lord**

"Name" is a metonym for the person of Jesus Christ. Alternate translation: "by the authority of the Lord" or "with the authority that the Lord has given them"

**James 5:15**

**The prayer of faith will heal the sick person**

The writer speaks of God hearing believers pray for sick people and healing those people as if the prayers themselves healed the people. Alternate translation: "The Lord will hear the prayer of faith and will heal the sick person"

**The prayer of faith**

"The prayer made by believers" or "The prayer that people pray believing God will do as they ask"

**the Lord will raise him up**

"the Lord will make him well" or "the Lord will enable him to resume his normal life"

**James 5:16**

**General Information:**

As these are Jewish believers, James reminds them to pray by recalling one of the prophets of old and that prophet's practical prayers.

**So confess your sins**

Admit to other believers things you did wrong so that you can be forgiven.

**to one another**

"to each other"

**so that you may be healed**

This can be stated in active form. Alternate translation: "so that God may heal you"

**The prayer of a righteous person is very strong in its working**

Prayer is presented as if it were an object that was strong or powerful. Alternate translation: "When the person who obeys God prays, God will do great things"

**James 5:17**

**prayed earnestly**

"prayed eagerly" or "prayed passionately"

**in the land**

There may have been rain in lands other than Israel, but it did not rain in Israel.

**three ... six**

"3 ... 6"

**James 5:18**

**The heavens gave rain**

"The heavens" probably refers to the sky, which is presented as the source of the rain. Alternate translation: "Rain fell from the sky"

**the earth produced its fruit**

Here the earth is presented as the source of the crops.

**fruit**

Here "fruit" stands for all the crops of the farmers.

**James 5:19**

**brothers**

Here this word probably refers to both men and women. Alternate translation: "fellow believers"

**if anyone among you strays from the truth, and someone brings him back**

A believer who stops trusting in God and obeying him is spoken of as if he were a sheep that wandered away from the flock. The person who persuades him to trust in God again is spoken of as if he were a shepherd who goes to search for the lost sheep. Alternate translation: "whenever anyone stops obeying God, and another person helps him start obeying again"

**James 5:20**

**whoever turns a sinner from the error of his way ... will cover over a great number of sins**

James means that God will use the actions of this person to persuade the sinner to repent and be saved. But James speaks as if it were this other person who actually saved the sinner's soul from death.

**will save him from death and will cover over a great number of sins**

Here "death" refers to spiritual death, eternal separation from God. Alternate translation: "will save him from spiritual death, and God will forgive the sinner for all of his sins"

**will cover over a great number of sins**

Possible meanings are 1) the person who brings back the disobedient brother will have his sins

forgiven or 2) the disobedient brother, when he returns to the Lord, will have his sins forgiven. Sins are spoken of as if they were objects that God could

cover so that he would not see them, so that he would forgive them.

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## Book: 1 Peter

### 1 Peter

#### Chapter 1

<sup>1</sup> Peter, an apostle of Jesus Christ, to the foreigners of the dispersion, the chosen ones, throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. <sup>2</sup> This is according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience and for the sprinkling of the blood of Jesus Christ. May grace be to you, and may your peace increase.

<sup>3</sup> May the God and Father of our Lord Jesus Christ be praised! In his great mercy, he has given us new birth to a living hope through the resurrection of Jesus Christ from the dead. <sup>4</sup> This is for an inheritance that will not perish, will not become stained, and will not fade away. It is reserved in heaven for you. <sup>5</sup> You are protected by God's power through faith for the salvation that is ready to be revealed in the last time. <sup>6</sup> In this you greatly rejoice, even though now, for a little while, you may have to suffer all kinds of trials. <sup>7</sup> This is for the proving of your faith, which is more precious than gold that perishes, even though it is tested by fire. This happens so that your faith will be found to result in praise, glory, and honor at the revealing of Jesus Christ. <sup>8</sup> You have not seen him, but you love him. You do not see him now, but you believe in him and rejoice with joy that is inexpressible and filled with glory. <sup>9</sup> You are now receiving for yourselves the result of your faith, the salvation of your souls. <sup>10</sup> Concerning this salvation, the prophets who prophesied about the grace that was to come to you, searched diligently and examined carefully, <sup>11</sup> inquiring into what person or time the Spirit of Christ in them was indicating when he testified beforehand about the sufferings of Christ and the glories that would follow. <sup>12</sup> It was revealed to them that they were not serving themselves, but you, when they spoke of the things that have now been told to you by those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look.

<sup>13</sup> So gird up the loins of your mind. Be sober. Put your hope fully on the grace that will be brought to you when Jesus Christ is revealed. <sup>14</sup> As obedient children, do not conform yourselves to the desires that you followed when you were ignorant. <sup>15</sup> But as the one who called you is holy, you, too, be holy in your whole behavior. <sup>16</sup> For it is written, "Be holy, because I am holy." <sup>17</sup> So if you call "Father" the one who judges impartially and according to each person's work, conduct yourselves in fear during your time here as foreigners. <sup>18</sup> You know that it was not with perishable silver or gold that you have been redeemed from the futile behavior that you inherited from your ancestors, <sup>19</sup> but by the precious blood of Christ, like that of a lamb without blemish or spot. <sup>20</sup> Christ was foreknown before the foundation of the world, but now he has been revealed to you in these last times. <sup>21</sup> Through him you believe in God, who raised him from the dead and gave him glory, so that your faith and hope are in God. <sup>22</sup> You made your souls pure by obedience to the truth. This was for the purpose of sincere brotherly love; so love one another earnestly from a pure heart. <sup>[1]</sup><sup>23</sup> You have been born again, not from perishable seed, but from imperishable seed, through the living and remaining word of God. <sup>24</sup> For,

"All flesh is like grass,  
and all its glory is like the wild flower of the grass.  
The grass dries up, and the flower falls off,  
<sup>25</sup> but the word of the Lord remains forever."

This word is the gospel that was preached to you.

#### Footnotes

1:22 <sup>[1]</sup>Some important and ancient Greek copies read,

## 1 Peter 1 General Notes

### Structure and formatting

Peter formally introduces this letter in verses 1-2. Writers often began letters in this way in the ancient Near East.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry that is quoted from the Old Testament in 1:24-25.

### Special concepts in this chapter

#### What God reveals

When Jesus comes again, everyone will see how good God's people were to have faith in Jesus. Then God's people will see how gracious God has been to them, and all people will praise both God and his people.

#### Holiness

God wants his people to be holy because God is holy. (See: holy)

#### Eternity

Peter tells Christians to live for things that will last forever and not to live for the things of this world, which will end. (See: eternity)

### Other possible translation difficulties in this chapter

#### Paradox

A paradox is a true statement that appears to describe something impossible. Peter writes that his readers are glad and sad at the same time ([1 Peter 1:6](#)). He can say this because they are sad because they are suffering, but they are glad because they know that God will save them "in the last time" ([1 Peter 1:5](#))

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### 1 Peter 1:1

#### General Information:

Peter identifies himself as the writer and identifies and greets the believers to whom he is writing.

#### the foreigners of the dispersion

Peter speaks of his readers as people who live away from their homes in many different countries.

#### Cappadocia ... Bithynia

Along with the other places that Peter mentions, "Cappadocia" and "Bithynia" were Roman provinces located in what is now the country of Turkey.

#### the chosen ones

"the ones whom God the Father has chosen." God has chosen them according to his own foreknowledge.

### 1 Peter 1:2

#### the foreknowledge of God the Father

The abstract noun "foreknowledge" can be translated with a verbal phrase. Possible meanings are 1) God had determined what would happen ahead of time. Alternate translation: "what God the Father decided previously" or 2) God knew what

would happen ahead of time. Alternate translation: "what God the Father knew beforehand"

#### for the sprinkling of the blood of Jesus Christ

Here "the blood" refers to the death of Jesus. Just as Moses sprinkled blood on the people of Israel to symbolize their covenant with God, believers are in covenant with God because of Jesus's death.

#### May grace be to you, and may your peace increase

This passage speaks of grace as if it were an object that believers could possess, and of peace as if it were something that could increase in amount. Of course, grace is in reality the kind way God acts toward believers, and peace is how believers live in safety and joy with God.

### 1 Peter 1:3

#### General Information:

Peter begins to talk about the believers' salvation and faith.

#### our Lord Jesus Christ ... has given us new birth

The words "our" and "us" refer to Peter and those to whom he is writing.

#### he has given us new birth to a living hope

Here "new birth" is a metaphor meaning that God has changed people so that they live their lives in a

new way. Here "living hope" is a metaphor meaning an enduring, confident expectation." Alternate translation: "he has caused us to live in a new way, having an enduring, confident hope"

**he has given us new birth**

"he has caused us to be born again"

**1 Peter 1:4**

**This is for an inheritance**

You can translate this using a verb. Alternate translation: "We confidently expect to receive an inheritance"

**inheritance**

Receiving what God has promised believers is spoken of as if it were inheriting property and wealth from a family member.

**will not perish, will not become stained, and will not fade away**

Peter uses three similar phrases to describe the inheritance as something that is perfect and eternal.

**It is reserved in heaven for you**

This can be stated in active form. Alternate translation: "God is reserving it in heaven for you"

**1 Peter 1:5**

**You are protected by God's power**

This can be stated in active form. Alternate translation: "God is protecting you"

**by God's power**

Here "power" is a way of saying that God is strong and able to protect believers.

**through faith**

Here "faith" refers to the fact that the believers trust in Christ. Alternate translation: "because of your faith"

**that is ready to be revealed**

This can be stated in active form. Alternate translation: "that God is ready to reveal"

**in the last time**

This refers to a particular time, not to an extended period of time. This particular time is as the world as we know it is ending, before the age to come begins.

**1 Peter 1:6**

**In this you greatly rejoice**

The word "this" refers to all the blessings that Peter mentions in the previous verses.

**1 Peter 1:7**

**This is for the proving of your faith**

In the same way in which fire refines gold, hardships test how well believers trust in Christ.

**the proving of your faith**

God wishes to test how well believers trust in Christ.

**faith, which is more precious than gold that perishes, even though it is tested by fire**

Faith is more valuable than gold, because gold does not last forever, even if it is refined in fire.

**your faith will be found to result in praise, glory, and honor**

Possible meanings are 1) that "God will honor you very highly" because of your faith or 2) that "your faith will bring praise, glory, and honor" to God.

**at the revealing of Jesus Christ**

"when Jesus Christ is revealed." This refers to the return of Christ. This can also be expressed with an active form. Alternate translation: "when Jesus Christ appears to all people"

**1 Peter 1:8**

**joy that is inexpressible and filled with glory**

"wonderful joy that words cannot describe"

**1 Peter 1:9**

**the salvation of your souls**

Here "soul" refers to the whole person. The abstract noun "salvation" can be translated with a verb. Alternate translation: "your salvation" or "God saving you"

**1 Peter 1:10**

**salvation ... grace**

These words present two ideas as if they were things or objects. In reality, "salvation" refers to the action of God saving us, or to what happens as a result. Similarly, "grace" refers to the kind way in which God deals with believers.

**searched diligently and examined carefully**

The words "searched diligently" and "examined carefully" mean basically the same thing. Together these words emphasize how hard the prophets tried to understand this salvation. Alternate translation: "carefully searched to know all about this salvation" or "carefully examined everything about this salvation"

**1 Peter 1:11**

**Connecting Statement:**

Peter continues talking about the prophets' search for salvation.

**inquiring into**

Possible meanings are 1) "trying to learn" or 2) "trying to make known."

**the Spirit of Christ**

This is a reference to the Holy Spirit.

**1 Peter 1:12**

**It was revealed to them**

This can be stated in active form. Alternate translation: "God revealed to the prophets"

**into which angels long to look**

"that angels want to understand"

**1 Peter 1:13**

**So gird**

"Because of this, gird." Peter uses the word "So" here to refer back to everything he has said about salvation, their faith, and the Spirit of Christ giving revelations to the prophets.

**gird up the loins of your mind**

Girding up the loins refers to preparing to work hard. It comes from the custom of tucking the bottom of one's robe into a belt around the waist in order to move with ease. Alternate translation: "get your minds ready"

**Be sober**

Here the word "sober" refers to mental clarity and alertness. Alternate translation: "Control your thoughts" or "Be careful about what you think"

**Put your hope fully on the grace that will be brought to you**

Peter tells Christians to confidently wait to receive God's grace. This can be stated in active form. Alternate translation: "Confidently wait for the grace that God will bring to you" or "Fully trust in the grace that God will bring to you"

**the grace that will be brought to you**

God's way of dealing kindly with believers is spoken of as if it were an object that he will bring to them. Alternate translation: "the good things that God will kindly give to you"

**when Jesus Christ is revealed**

This refers to when Christ returns. This can also be expressed with an active form. See how you translated this in 1 Peter 1:7. Alternate translation: "when Jesus Christ appears to all people"

**1 Peter 1:14**

**do not conform yourselves to the desires**

"do not desire the same things" Alternate translation: "do not live to gratify the desires"

**1 Peter 1:15**

**General Information:**

This page has intentionally been left blank.

**1 Peter 1:16**

**For it is written**

This refers to God's message in the scripture. This can be stated in active form. Alternate translation: "For as God said"

**Be holy, because I am holy**

Here the word "I" refers to God.

**1 Peter 1:17**

**conduct yourselves in fear during your time here as foreigners.**

Christians living their lives on earth is spoken of as if they were living in a land far away from their home. Alternate translation: "be reverent while you are living your life on earth"

**1 Peter 1:18**

**you have been redeemed**

This can be stated in active form. Alternate translation: "God has redeemed you"

**1 Peter 1:19**

**the precious blood of Christ**

Here "blood" stands for Christ's death on the cross.

**like that of a lamb without blemish or spot**

Jesus died as a sacrifice so that God would forgive people's sins. This phrase shows that Jesus was perfect by comparing his blood to the blood of a spotless lamb. Alternate translation: "like the blood of the spotless lambs that the Jewish priests sacrificed"

**without blemish or spot**

Peter expresses the same idea in two different ways to emphasize Christ's purity. Alternate translation: "with no imperfections"

**1 Peter 1:20**

**Christ was foreknown**

This can be stated in active form. Alternate translation: "God knew Christ" or "God chose Christ"

**before the foundation of the world**

You can translate this with a verbal phrase. Alternate translation: "before God created the world"

**he has been revealed to you**

This can be stated in active form. Alternate translation: "God has revealed him to you"

**he has been revealed to you**

Peter does not mean that his readers have actually seen Christ, but that they have learned the truth about him.

**1 Peter 1:21**

**who raised him from the dead**

Here to raise up is an idiom for causing someone who has died to become alive again. Alternate translation: "who caused him to live again so that he was no longer among the dead"

**and gave him glory**

"and glorified him" or "and showed that he is glorious"

**your faith and hope are in God**

Here "hope" means "a confident expectation." Alternate translation: "your faith and trust are in God" or "you believe in God and trust him"

**1 Peter 1:22**

**You made your souls pure**

Here the word "soul" refers to the whole person. Alternate translation: "You made yourselves pure"

**pure**

Here the idea of cleanliness refers to being acceptable to God.

**by obedience to the truth**

You can translate this using a verbal phrase. Alternate translation: "by obeying the truth"

**brotherly love**

This refers to love between fellow believers.

**love one another earnestly from a pure heart**

Here "heart" is a metonym for a person's thoughts or emotions. To love someone "from a pure heart" means to love someone completely with total

commitment. Alternate translation: "love one another earnestly and completely"

**1 Peter 1:23**

**born again, not from perishable seed, but from imperishable seed**

Possible meanings are that Peter speaks of the word of God either 1) as the seed of a plant that grows and produces new life in believers or 2) as the tiny cells inside a man or woman that combine to cause a baby to grow inside the woman.

**imperishable seed**

seed that will not rot or dry up or die

**through the living and remaining word of God**

Peter speaks of God's word as if it were alive forever. In reality, it is God who lives forever, and whose instructions and promises last eternally.

**1 Peter 1:24**

**General Information:**

In these verses Peter quotes a passage from the prophet Isaiah relating to what he has just said about them being born of imperishable seed.

**All flesh is like grass, and all its**

The word "flesh" refers to humanity. The prophet Isaiah compares humanity to grass that grows and dies quickly. Alternate translation: "All people will die like grass dies, and all their"

**glory is like the wild flower of the grass**

Here the word "glory" refers to beauty or goodness. Isaiah compares the things that people consider to be good or beautiful about humanity to flowers that die quickly. Alternate translation: "goodness soon stops, just as flowers soon die"

**1 Peter 1:25**

**the word of the Lord**

"the message that comes from the Lord"

**the gospel that was preached**

This can be stated in active form. Alternate translation: "the gospel that we preached"

## Chapter 2

<sup>1</sup> Therefore put aside all evil, all deceit, hypocrisy, envy, and all slander. <sup>2</sup> As newborn infants, long for pure spiritual milk, so that through it you may grow in salvation, <sup>3</sup> if you have tasted that the Lord is kind. <sup>4</sup> Come to him who is a living stone that has been rejected by people, but that has been chosen by God as valuable to him. <sup>5</sup> You also are like living stones that are being built up to be a spiritual house in order to be a holy priesthood that offers the spiritual sacrifices acceptable to God through Jesus Christ. <sup>6</sup> Scripture contains this:

"See, I am laying in Zion a cornerstone,  
chosen and valuable.  
Whoever believes in him  
will not be ashamed."

<sup>7</sup> The value, then, is to you who believe. But to those who do not believe,

"The stone that was rejected by the builders,  
this has become the head of the corner,"

<sup>8</sup> and,

"A stone of stumbling  
and a rock that makes them fall."

They stumble because they disobey the word—which is what they were appointed to do. <sup>9</sup> But you are a chosen people, a royal priesthood, a holy nation, a people for God's possession, so that you would announce the wonderful actions of the one who called you out from darkness into his marvelous light. <sup>10</sup> Once you were not a people, but now you are the people of God. You did not receive mercy, but now you have received mercy.

<sup>11</sup> Beloved, I exhort you as foreigners and exiles to abstain from fleshly desires, which fight against your soul. <sup>12</sup> Your conduct among the Gentiles should be honorable, so that when they slander you as evildoers, they may be eyewitnesses of your good deeds and give glory to God on the day when he appears.

<sup>13</sup> Be subject to every human authority for the Lord's sake. Obey both the king as supreme <sup>14</sup> and also the governors, who are sent for the punishment of evildoers and to praise those who do good. <sup>15</sup> For this is God's will, that in doing good you silence the ignorant talk of foolish people. <sup>16</sup> As free people, do not use your freedom as a covering for wickedness, but be like servants of God. <sup>17</sup> Honor all people. Love the brotherhood. Fear God. Honor the king.

<sup>18</sup> Servants, be subject to your masters with all respect. Be subject not only to the good and gentle masters, but also to the malicious ones. <sup>19</sup> For it is praiseworthy if, because he is conscious of God, a person endures sorrows while suffering unjustly. <sup>20</sup> For how much credit is there if you sin and then endure while being afflicted? But if you have done good and then you suffer while being punished, this is worthy of praise from God. <sup>21</sup> For it is to this that you were called, because Christ also suffered for you. He left an example for you to follow in his steps.

<sup>22</sup> "He committed no sin,  
neither was any deceit found in his mouth."

<sup>23</sup> When he was insulted, he gave no insult in return. When he suffered, he did not threaten back, but he gave himself over to the one who judges justly. <sup>24</sup> He himself carried our sins in his body on the tree so

that we would die to sin and live for righteousness. By his bruises you have been healed. <sup>25</sup> All of you had been straying like lost sheep, but now you have returned to the shepherd and overseer of your souls.

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## 1 Peter 2 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry that is quoted from the Old Testament in 2:6, 7, 8, and 22.

### Special concepts in this chapter

#### Stones

Peter uses a building made of large stones as a metaphor for the church. Jesus is the cornerstone, the most important stone. The apostles and prophets are the foundation, the part of the building on which all the other stones rest. In this chapter, Christians are the stones that make up the walls of the building. (See: and cornerstone and foundation)

### Important figures of speech in this chapter

#### Milk and babies

When Peter tells his readers to "long for pure spiritual milk," he is using the metaphor of a baby craving his mother's milk. Peter wants Christians to crave God's word the same way a baby craves milk.

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#### 1 Peter 2:1

##### Connecting Statement:

Peter continues teaching his readers about holiness and obedience.

##### Therefore put aside all evil, all deceit, hypocrisy, envy, and all slander

These sinful actions are spoken of as if they were objects that people could throw away. The word "Therefore" here refers back to everything that Peter has said about being holy and obedient. Alternate translation: "So then, stop being evil, deceptive, hypocritical, envious, and slanderous"

#### 1 Peter 2:2

##### As newborn infants, long for pure spiritual milk

Peter speaks of his readers as if they were babies. Babies requires very pure food that they can digest easily. In the same way, believers need pure teaching from God's word. Alternate translation: "Just as babies long for their mother's breast milk, so you must yearn for pure spiritual milk"

##### long for

"desire intensely" or "yearn for"

##### pure spiritual milk

Peter speaks of the word of God as if it were spiritual milk that nourishes children.

##### you may grow in salvation

Here the word "salvation" refers to when God brings the salvation of his people to completion when Jesus returns

##### grow

Peter speaks of believers advancing in knowledge of God and faithfulness to him as if they were children growing up.

#### 1 Peter 2:3

##### if you have tasted that the Lord is kind

Here to taste means to experience something personally. Alternate translation: "if you have experienced the Lord's kindness toward you"

#### 1 Peter 2:4

##### General Information:

Peter begins to tell a metaphor about Jesus and the believers being living stones.

##### Come to him who is a living stone

Peter speaks of Jesus as if he were a stone in a building. Alternate translation: "Come to him who is like a stone in a building, but alive, not a dead stone"

##### who is a living stone

Possible meanings are 1) "who is a stone that is alive" or 2) "who is a stone that gives life."

##### that has been rejected by people

This can be stated in active form. Alternate translation: "that people have rejected"

##### but that has been chosen by God

This can be stated in active form. Alternate translation: "but that God has chosen"

### 1 Peter 2:5

**You also are ... being built up to be a spiritual house**  
Just as people used stones to build the temple in the Old Testament, believers are the materials that God is using to build a house in which he will live.

**You also are like living stones**  
Peter compares his readers to stones that are alive.

**that are being built up to be a spiritual house**  
This can be stated in active form. Alternate translation: "that God is building into a spiritual house"

**a holy priesthood that offers the spiritual sacrifices**  
Here the position of priesthood stands for the priests who fulfill its duties.

### 1 Peter 2:6

**Scripture contains this**  
The scriptures are spoken of as if they were a container. This passage refers to the words that a person reads in scripture. Alternate translation: "This is what a prophet wrote in the scriptures long ago"

**See**  
The word "see" here alerts us to pay attention to the surprising information that follows.

**a cornerstone, chosen and valuable**  
God is the one who chose the stone. Alternate translation: "a most important cornerstone, which I have chosen"

**a cornerstone**  
The prophet speaks of the Messiah as the most important stone in a building.

### 1 Peter 2:7

**Connecting Statement:**  
Peter continues quoting from the scriptures.

**The value, then, is to you who believe**  
You may need to make explicit that the value is of the "cornerstone"

**The stone that was rejected ... has become the head of the corner**  
This is a metaphor that means people, like builders, rejected Jesus, but God has made him the most important stone in a building.

**The stone that was rejected by the builders**  
This can be stated in active form. Alternate translation: "The stone that the builders rejected"

**the head of the corner**  
This refers to the most important stone in a building and means basically the same thing as "cornerstone" in 1 Peter 2:6.

### 1 Peter 2:8

**A stone of stumbling and a rock that makes them fall**  
These two phrases share similar meanings. Together they emphasize that people will take offense at this "stone," which refers to Jesus. Alternate translation: "a stone or a rock over which people will stumble"

**stumble because they disobey the word**  
Here "the word" refers to the gospel message. To disobey means to not believe. Alternate translation: "stumble because they do not believe the message about Jesus"

**which is what they were appointed to do**  
This can be stated in active form. Alternate translation: "for which God also appointed them"

### 1 Peter 2:9

**a chosen people**  
You can clarify that God is the one who has chosen them. Alternate translation: "a people whom God has chosen"

**a royal priesthood**  
Possible meanings are 1) "a group of priests who are also kings" or 2) "a group of priests who serve the king."

**a people for God's possession**  
"a people who belong to God"

**who called you out**  
"who called you to come out"

**from darkness into his marvelous light**  
Here "darkness" refers to their condition as sinful people who did not know God, and "light" refers to their condition as people who do know God and practice righteousness. Alternate translation: "from a life of sin and ignorance of God to a life of knowing and pleasing him"

### 1 Peter 2:10

**General Information:**  
Here Peter quotes a verse from the prophet Hosea. Some modern versions do not format this as a quote, which is also acceptable.

### 1 Peter 2:11

**General Information:**  
Peter begins to talk about how to live Christian lives.

**foreigners and exiles**

These two words mean basically the same thing. Peter speaks of his readers as people who are living in foreign lands away from their home. See how you translated "foreigners" in [1 Peter 1:1]

**to abstain from fleshly desires**

Here the idea of flesh refers to the sinful nature of humanity in this fallen world. Alternate translation: "to not to give in to sinful desires"

**fight against your soul**

Here the word "soul" refers to a person's spiritual life. Peter speaks of sinful desires as soldiers that are trying to destroy the spiritual life of believers. Alternate translation: "seek to destroy your spiritual life"

**1 Peter 2:12**

**Your conduct among the Gentiles should be honorable**

The abstract noun "conduct" can be translated with a verb. Alternate translation: "When you are with the Gentiles, you should always act in an honorable way"

**honorable**

morally good

**they may be eyewitnesses of your good deeds**

The abstract noun "deeds" can be translated with a verb. Alternate translation: "they may be eyewitnesses of the good things that you do"

**on the day when he appears**

"on the day when he comes." This refers to the day when God will judge all people. Alternate translation: "when he comes to judge everyone"

**1 Peter 2:13**

**every human authority**

"every person who is in authority" or "everyone who has authority"

**for the Lord's sake**

Possible meanings are 1) that by obeying human authorities, they are obeying the Lord who established those authorities or 2) that by obeying human authorities, they will honor Jesus who also obeyed human authorities.

**the king as supreme**

"the king as the highest human authority"

**1 Peter 2:14**

**who are sent for the punishment**

The abstract noun "punishment" can be translated using the verb "punish," and the idea can be stated in active form. Alternate translation: "whom the king has sent to punish"

**1 Peter 2:15**

**in doing good you silence the ignorant talk of foolish people**

"by doing good you stop foolish people from speaking about things that they do not know"

**1 Peter 2:16**

**as a covering for wickedness**

Peter speaks of their condition as free people as something that they should not use to hide sinful behavior. Alternate translation: "as an excuse to do wicked things"

**1 Peter 2:17**

**the brotherhood**

This refers to all Christian believers.

**1 Peter 2:18**

**General Information:**

Peter begins to speak specifically to people who are servants of other people.

**the good and gentle masters**

Here the words "good" and "gentle" share similar meanings and emphasize that such masters treat their servants kindly. Alternate translation: "the very kind masters"

**the malicious ones**

"the cruel ones" or "the mean ones"

**1 Peter 2:19**

**it is praiseworthy**

"it is deserving of praise" or "it is pleasing to God"

**because he is conscious of God, a person endures sorrows while suffering unjustly**

This person accepts unjust suffering because he knows that he is obeying God.

**1 Peter 2:20**

**For how much credit is there ... while being afflicted?**

Peter asks this question to emphasize that there is nothing praiseworthy about suffering for doing something wrong. Alternate translation: "For there is no credit ... while being afflicted."

**while being afflicted**

Here the word "afflicted" is a metonym for "punished." This can be stated in active form. Alternate translation: "while someone afflicts you" or "while someone punishes you"

### 1 Peter 2:21

**Connecting Statement:**

Peter continues speaking to people who are servants of other people.

**it is to this that you were called**

Here the word "this" refers to believers enduring while suffering for doing good, as Peter has just described. This can be stated in active form. Alternate translation: "God has called you to this"

**for you to follow in his steps**

"so that you would follow his footprints." Peter speaks of following Jesus's example in the way that they suffer as if one were walking on the same path that Jesus had taken. Alternate translation: "so that you would imitate his behavior"

### 1 Peter 2:22

**neither was any deceit found in his mouth**

This can be stated in active form. Alternate translation: "neither did anyone find deceit in his mouth"

**neither was any deceit found in his mouth**

Here "deceit" refers to words that a person speaks that are intended to deceive other people. Alternate translation: "neither did he speak any lies"

### 1 Peter 2:23

**When he was insulted, he gave no insult in return**

This can be stated in active form. Alternate translation: "When people insulted him, he did not insult them back"

**he gave himself over to the one who judges justly**

"he entrusted himself to the one who judges justly." This means that he trusted God to take away his

shame, which had been put on him by those who treated him harshly.

### 1 Peter 2:24

**Connecting Statement:**

Peter continues talking about Jesus Christ. He is still speaking to people who are servants.

**He himself**

This refers to Jesus, with emphasis.

**carried our sins in his body on the tree**

Here "carried our sins" means he suffered the punishment for our sins. Alternate translation: "suffered the punishment for our sins in his body on the tree"

**the tree**

This is a reference to the cross on which Jesus died, which was made of wood.

**By his bruises you have been healed**

This can be stated in active form. Alternate translation: "God has healed you because people bruised him"

### 1 Peter 2:25

**you had been straying like lost sheep**

Peter compares his readers' actions before they had believed in Christ to the way lost sheep wander away from their shepherd.

**the shepherd ... of your souls**

The word "shepherd" is a metaphor for a person who protects another, and the word "souls" is a metonym for the people themselves. Alternate translation: "your shepherd..."

## Chapter 3

<sup>1</sup> In the same way, you who are wives should submit to your own husbands. Do this so even if some men are disobedient to the word, they may be won without a word, through their wives' behavior, <sup>2</sup> having been eyewitnesses of your respectful, pure behavior. <sup>3</sup> Do not let your adornment be outward—the braiding of hair, and putting on of gold ornaments, or the clothing you wear. <sup>4</sup> Instead, let your adornment be the inner person of the heart with the lasting beauty of a gentle and quiet spirit, which is precious before God. <sup>5</sup> For this is how holy women long ago who hoped in God adorned themselves, by submitting to their husbands. <sup>6</sup> In this way Sarah obeyed Abraham and called him her lord. You are now her children if you do what is good and if you are not afraid of trouble.

<sup>7</sup> In the same way, you husbands should live with your wives according to understanding, as with a weaker container, a woman. You should give them honor as fellow heirs of the grace of life. Do this so that your prayers will not be hindered.

<sup>8</sup> Finally, all of you, be likeminded, compassionate, loving as brothers, tenderhearted, and humble. <sup>9</sup> Do not pay back evil for evil or insult for insult. On the contrary, continue to bless, because for this you were called, that you might inherit a blessing.

<sup>10</sup> "The one who wants to love life  
and see good days  
should stop his tongue from evil  
and his lips from speaking deceit.

<sup>11</sup> Let him turn away from what is bad and do what is good.  
Let him seek peace and pursue it.

<sup>12</sup> The eyes of the Lord see the righteous,  
and his ears hear their prayers.  
But the face of the Lord is against those who do evil."

<sup>13</sup> Who is the one who will harm you if you are eager to do what is good? <sup>14</sup> But even if you suffer because of righteousness, you are blessed. Do not fear their threats. Do not be troubled. <sup>15</sup> Instead, set apart the Lord Christ in your hearts as holy. Always be ready to give an account to anyone who asks about the hope you have— <sup>16</sup> however, with meekness and respect. Have a good conscience so that in whatever you are spoken of as evil the people who slander your good life in Christ may be put to shame. <sup>17</sup> It is better, if it should be God's will, that you suffer for doing good than for doing evil. <sup>18</sup> Christ also suffered once for sins. He who is righteous suffered for us, who were unrighteous, so that he would bring us to God. He was put to death in the flesh, but he was made alive by the Spirit. <sup>19</sup> By the Spirit, he went and preached to the spirits who are now in prison. <sup>20</sup> They were disobedient when the patience of God was waiting in the days of Noah, in the days of the building of an ark, and God saved a few people—eight souls—by means of the water. <sup>21</sup> This is a symbol of the baptism that saves you now—not as a washing away of dirt from the body, but as the appeal of a good conscience to God—through the resurrection of Jesus Christ. <sup>22</sup> Christ is at the right hand of God. He went into heaven. Angels, authorities, and powers must submit to him.

### 1 Peter 3 General Notes

#### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry that is quoted from the Old Testament in 3:10-12.

#### Special concepts in this chapter

##### "Outward ornaments"

Most people want to look good so other people will like them and think they are good people. Women are especially careful to look good by wearing nice clothes and jewels. Peter is saying that what a woman thinks and says and does are more important to God than how she looks.

**Unity**

Peter wanted his readers to agree with each other. More importantly, he wanted them to love each other and be patient with each other.

**Important figures of speech in this chapter**

**Metaphor**

Peter quotes a psalm that describes God as if he were a person with eyes, ears, and a face. However, God is a spirit, so he does not have physical eyes or ears or a physical face. But he does know what people do, and he does act against wicked people.

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**1 Peter 3:1**

**General Information:**

Peter begins to speak specifically to women who are wives.

**In the same way, you who are wives should submit to your own husbands**

Just as believers are to "Obey every human authority" (1 Peter 2:13) and servants are to "be subject" to their masters (1 Peter 2:18), wives are to submit to their husbands. The words "Obey," "be subject," and "submit" translate the same word.

**some men are disobedient to the word**

Here "the word" refers to the gospel message. To disobey means that they do not believe. See how you translated a similar phrase in [1 Peter 2:8]

**they may be won**

"they may be persuaded to believe in Christ." This means that the unbelieving husbands will become believers. This can be stated in active form. Alternate translation: "they may become believers"

**without a word**

"without the wife saying a word." Here "a word" refers to anything the wife might speak about Jesus.

**1 Peter 3:2**

**having been eyewitnesses of your respectful, pure behavior**

The abstract noun "behavior" can be translated with a verb. Alternate translation: "having seen for themselves that you behave sincerely and respectfully"

**your respectful, pure behavior**

Possible meanings are 1) "your sincere behavior toward them and the way that you honor them" or 2) "your pure behavior toward them and the way that you honor God."

**1 Peter 3:3**

**Connecting Statement:**

Peter continues speaking to women who are wives.

**your adornment**

"the things that make you beautiful" or "your beauty"

**1 Peter 3:4**

**the inner person of the heart**

Here the words "inner person" and "heart" refer to the inward character and personality of a person. Alternate translation: "what you really are on the inside"

**a gentle and quiet spirit**

"a gentle and peaceful attitude." Here the word "quiet" means "peaceful" or "calm." The word "spirit" refers to a person's attitude or temperament.

**which is precious before God**

Peter speaks of God's opinion of a person as if that person were standing directly in front of him. Alternate translation: "which God considers to be precious"

**1 Peter 3:5**

**who hoped in God**

The holy women confidently expected that God would do what he promised to do. Alternate translation: "who fully trusted God"

**1 Peter 3:6**

**called him her lord**

said that he was her lord, that is, her master

**You are now her children**

Peter says that believing women who act as Sarah acted can be thought of as if they were her actual children.

**1 Peter 3:7**

**General Information:**

Peter begins to speak specifically to men who are husbands.

**In the same way**

This refers back to how Sarah and other godly women obeyed their husbands in 1 Peter 3:5 and 1 Peter 3:6.

**wives according to understanding, as with a weaker container, a woman**

Peter speaks of women as if they were containers, as men are sometimes also spoken of. The abstract noun "understanding" can also be translated as a verb. Alternate translation: "wives, understanding that the woman is the weaker partner"

**give them honor as fellow heirs of the grace of life**

You can translate this using verbal phrases. Alternate translation: "honor them because they will also receive by grace the eternal life that God gives"

**heirs of the grace of life**

Eternal life is often spoken of as if it were something that people inherit.

**Do this**

Here "this" refers to the ways husbands should treat their wives. Alternate translation: "Live with your wives in this way"

**so that your prayers will not be hindered**

To "hinder" is to prevent something from happening. This can be stated in active form. Alternate translation: "so that nothing will hinder your prayers" or "so that nothing will keep you from praying as you should"

**1 Peter 3:8**

**General Information:**

Peter begins to speak again to all of the believers.

**be likeminded, compassionate**

"have the same opinion and be compassionate" or "have the same attitude and be compassionate"

**tenderhearted**

being gentle and compassionate towards others

**1 Peter 3:9**

**Do not pay back evil for evil or insult for insult**

Peter speaks of responding to the actions of another person as remitting payment for those actions. Alternate translation: "Do not do evil to someone who does evil to you or insult someone who insults you"

**continue to bless**

You can clarify the object of blessing. Alternate translation: "continue to bless those who do evil to you or insult you"

**for this you were called**

This can be stated in active form. Alternate translation: "God called you for this"

**that you might inherit a blessing**

Peter speaks of receiving God's blessing as receiving an inheritance. Alternate translation:

"that you might receive God's blessing as your permanent possession"

**1 Peter 3:10**

**General Information:**

In these verses Peter quotes from the Psalms.

**to love life and see good days**

These two phrases mean basically the same thing and emphasize the desire to have a good life.

**see good days**

Here experiencing good things is spoken of as seeing good days. The word "days" refers to one's lifetime. Alternate translation: "experience good things during life"

**stop his tongue from evil and his lips from speaking deceit**

The words "tongue" and "lips" refer to the person who is speaking. The phrases "his tongue from evil" and "his lips from speaking deceit" mean basically the same thing and emphasize the command not to lie. Alternate translation: "stop himself from saying evil and deceitful things"

**1 Peter 3:11**

**Let him turn away from what is bad**

Here "turn away" is a metaphor that means to stop doing something. Alternate translation: "Let him stop doing what is bad"

**1 Peter 3:12**

**The eyes of the Lord see the righteous**

The word "eyes" refers to the Lord's ability to know things. The Lord's approval of the righteous is spoken of as his seeing them. Alternate translation: "The Lord sees the righteous" or "The Lord approves of the righteous"

**his ears hear their prayers**

The word "ears" refers to the Lord's awareness of what people say. That the Lord hears their prayers implies that he also responds to them. Alternate translation: "he hears their prayers" or "he grants their prayers"

**the face of the Lord is against**

The word "face" refers to the Lord's will to oppose his enemies. Opposing someone is spoken of as setting one's face against that person. Alternate translation: "the Lord opposes"

**1 Peter 3:13**

**Connecting Statement:**

Peter continues teaching the believers how to live Christian lives.

**Who is the one who will harm you if you are eager to do what is good?**

Peter asks this question to emphasize that it is unlikely that someone would harm them if they do good things. Alternate translation: "No one will harm you if you do good things."

**1 Peter 3:14**

**suffer because of righteousness**

You can translate this with a verbal phrase. Alternate translation: "suffer because you do what is right"

**you are blessed**

This can be stated in active form. Alternate translation: "God will bless you"

**Do not fear their threats. Do not be troubled**

These two phrases share similar meanings and emphasize that believers should not be afraid of those who persecute them. Alternate translation: "Do not be afraid of what people might do to you"

**their threats**

Here the word "their" refers to anyone who might try to harm those to whom Peter is writing.

**1 Peter 3:15**

**Instead, set apart**

"Instead of being troubled, set apart"

**set apart the Lord Christ in your hearts as holy**

The phrase "set apart the Lord Christ ... as holy" is a metaphor for acknowledging Christ's holiness. Here "hearts" is a metonym for the "inner person." Alternate translation: "acknowledge within yourselves that the Lord Christ is holy" or "honor the Lord Christ as holy within yourselves"

**about the hope you have**

Here "hope" means "a confident expectation." Alternate translation: "about why you have confidence in God" or "about what you are confidently expecting God to do for you"

**1 Peter 3:16**

**however, with meekness and respect**

This describes how Christians should answer people who ask about their hope. Alternate translation: "but do this with gentleness and respect"

**1 Peter 3:17**

**if it should be God's will**

This statement is hypothetical. Peter is saying that it is sometimes God's will that his people suffer, but it is not always God's will.

**1 Peter 3:18**

**Connecting Statement:**

Peter explains how Christ suffered and what Christ accomplished by suffering.

**suffered for us**

The word "us" includes the people Peter was writing to.

**so that he would bring us to God**

Peter probably means here that Christ died in order to create a close relationship between us and God.

**He was put to death in the flesh**

Here "flesh" refers to Christ's body; Christ was physically put to death. This can be stated in active form. Alternate translation: "People put Christ to death physically"

**he was made alive by the Spirit**

Possible meanings are 1) the Holy Spirit made Jesus alive. Alternate translation: "the Spirit made him alive" or 2) Jesus now had a spiritual body that would never die. Alternate translation: "he was made alive in the spirit" or "he was made alive with a spiritual body"

**1 Peter 3:19**

**By the Spirit, he went**

Possible meanings are 1) "By the Holy Spirit's power, he went" or 2) "In his spiritual existence, he went."

**the spirits who are now in prison**

Possible meanings of the word "spirits" are 1) "evil spirits" or 2) "spirits of the dead people."

**1 Peter 3:20**

**when the patience of God was waiting**

God's patience is a metonym for God himself. Peter writes of God's patience as if it were a person. Alternate translation: "when God was waiting patiently"

**in the days of Noah, in the days of the building of an ark**

This can be stated in active form. Alternate translation: "during the time of Noah, when he was building an ark"

**1 Peter 3:21**

**through the resurrection of Jesus Christ**

"because of the resurrection of Jesus Christ." This phrase completes the thought, "This is a symbol of the baptism that saves you now."

**1 Peter 3:22**

**Christ is at the right hand of God**

To be at the "right hand of God" is a symbol that God has given Jesus the greatest honor and

authority over all others. Alternate translation: "Christ is beside God in the place of honor and authority"

**submit to him**

"submit to Jesus Christ"

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## Chapter 4

<sup>1</sup> Therefore, because Christ suffered in the flesh, arm yourselves with the same intention. For whoever has suffered in the flesh has ceased from sin. <sup>2</sup> As a result, such a person, for the rest of his time in the flesh, no longer lives for men's desires, but for God's will. <sup>3</sup> For the time that has passed is enough for you to do the desire of the Gentiles, living in sensuality, lusts, drunkenness, drunken celebrations, having wild parties, and committing lawless acts of idolatry. <sup>4</sup> They think it is strange that you do not join with them in these floods of reckless behavior, so they speak evil about you. <sup>5</sup> They will give an account to the one who is ready to judge the living and the dead. <sup>6</sup> For this purpose the gospel was preached also to the dead, so that, although they have been judged in the flesh as humans, they may live in the spirit the way God does.

<sup>7</sup> The end of all things is coming near. Therefore be of sound mind, and be sober in your thinking for the sake of prayers. <sup>8</sup> Above all things, have fervent love for one another, for love covers a multitude of sins. <sup>9</sup> Be hospitable to one another without complaining. <sup>10</sup> As each one of you has received a gift, use it to serve one another as good stewards of God's grace in its various forms. <sup>11</sup> If anyone speaks, let it be with God's words. If anyone serves, let it be from the strength that God supplies. Do these things so that in all ways God would be glorified through Jesus Christ. May there be to Jesus Christ glory and dominion forever and ever. Amen.

<sup>12</sup> Beloved, do not regard as strange the testing in the fire that has come upon you, as if something strange were happening to you. <sup>13</sup> Instead, however much you experience the sufferings of Christ, rejoice, so that you may also rejoice and be glad when his glory is revealed. <sup>14</sup> If you are insulted for Christ's name, you are blessed, because the Spirit of glory and of God rests on you. <sup>15</sup> But let none of you suffer as a murderer, a thief, an evildoer, or a meddler. <sup>16</sup> Yet if anyone suffers as a Christian, let him not be ashamed; instead, let him glorify God with that name. <sup>17</sup> For it is time for judgment to begin with the household of God. If it begins with us, what will be the outcome for those who disobey God's gospel?

<sup>18</sup> And

"If it is difficult for the righteous to be saved,  
what will become of the ungodly and the sinner?"

<sup>19</sup> Therefore let those who suffer because of God's will commit their souls to the faithful Creator in well-doing.

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### 1 Peter 4 General Notes

#### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry that is quoted from the Old Testament in 4:18.

#### Special concepts in this chapter

##### Ungodly Gentiles

This passage uses the term "Gentiles" to refer to all ungodly people who are not Jews. It does not include Gentiles who have become Christians. "Sensuality, passion, drunkenness, drunken celebrations, having wild parties, and committing disgusting acts of idolatry" were actions that characterized or typified the ungodly Gentiles. (See: godly)

##### Martyrdom

It is apparent that Peter is speaking to many Christians who are experiencing great persecution and are facing death for their beliefs.

## Other possible translation difficulties in this chapter

### "Let it" and "Let none" and "Let him" and "Let those"

Peter uses these phrases to tell his readers what he wants them to do. They are like commands because he wants his readers to obey. But it is as if he is telling one person what he wants other people to do.

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### 1 Peter 4:1

#### Connecting Statement:

Peter continues to teach the believers about Christian living. He begins by giving a conclusion to his thoughts from the previous chapter about Christ's sufferings.

#### in the flesh

Here "flesh" means "body." Alternate translation: "in his body" or "while here on earth"

#### arm yourselves with the same intention

The phrase "arm yourselves" makes readers think of soldiers who get their weapons ready for battle. It also pictures "the same intention" as a weapon or perhaps as a piece of armor. Here this metaphor means that believers should be determined in their mind to suffer as Jesus did. Alternate translation: "prepare yourselves with the same thoughts that Christ had"

#### has ceased from sin

"has stopped sinning"

### 1 Peter 4:2

#### for men's desires

for the things that sinful people normally desire

### 1 Peter 4:3

#### the time that has passed is enough for you to do the desire of the Gentiles

Peter wanted the believers to stop doing the sinful things the Gentiles did. He was not praising them for doing those things enough. Alternate translation: "you have been doing for too long the things that the Gentiles like to do"

#### drunken celebrations, having wild parties

These terms refer to activities in which people gather to drink too much alcohol and behave in a shameful manner.

### 1 Peter 4:4

#### floods of reckless behavior

These examples of wild, boundless sin are spoken of as if they were great floods of water that sweep over people.

#### reckless behavior

doing everything they can to satisfy the desires of their bodies

### 1 Peter 4:5

#### the one who is ready to judge

Possible meanings are 1) "God, who is ready to judge" or 2) "Christ, who is ready to judge"

#### the living and the dead

This means all people, whether they are still alive or have died. Alternate translation: "every person"

### 1 Peter 4:6

#### the gospel was preached also to the dead

Possible meanings are 1) "the gospel was preached also to people who had already died" or 2) "the gospel was preached also to those who were alive but are now dead"

#### the gospel was preached

This can be stated in active form. Possible meanings are 1) Christ preached. Alternate translation: "Christ preached the gospel" or 2) men preached. Alternate translation: "men preached the gospel"

#### they have been judged in the flesh as humans

This can be stated in active form. Possible meanings are 1) God judged them in this life on earth. Alternate translation: "God judged them in their bodies as humans" or 2) men judged them according to human standards. Alternate translation: "men judged them in their bodies as humans"

#### judged in the flesh as humans

This is a reference to death as the ultimate form of judgment.

#### live in the spirit the way God does

Possible meanings are 1) "live spiritually as God lives because the Holy Spirit will enable them to do so" or 2) "live according to God's standards by the power of the Holy Spirit"

### 1 Peter 4:7

#### The end of all things

This refers to the end of the world at Christ's second coming.

#### is coming

The end that will happen soon is spoken of as if it is physically coming closer in distance. Alternate translation: "will soon happen"

**be of sound mind, and be sober in your thinking**

These two phrases mean basically the same thing. Peter uses them to emphasize the need to think clearly about life since the end of the world is near.

**be sober in your thinking**

Here the word "sober" refers to mental clarity and alertness. See how you translated this in [1 Peter 1:13]

**1 Peter 4:8**

**Above all things**

"Most importantly of all"

**for love covers a multitude of sins**

Peter describes "love" as if it were a person who places a cover over the sins of others. Possible meanings are 1) "for a person who loves will not try to find out if another person has sinned" or 2) "for a person who loves will forgive the sins of other people, even if those sins are many"

**1 Peter 4:9**

**Be hospitable**

Show kindness to and welcome guests and travelers

**1 Peter 4:10**

**As each one of you has received a gift**

This refers to special spiritual abilities that God gives to believers. Alternate translation: "Because each one of you has received a special spiritual ability as a gift from God"

**1 Peter 4:11**

**so that in all ways God would be glorified**

This can be stated in active form. Alternate translation: "so that in all ways you will glorify God"

**glorified**

praised, honored

**1 Peter 4:12**

**do not regard as strange the testing**

"do not be surprised by the testing"

**the testing in the fire that has come upon you**

In the same way that fire refines gold, trials test and refine a person's faith. Alternate translation: "the difficult trial that you are experiencing" or "your troubles that are like a test by fire"

**1 Peter 4:13**

**General Information:**

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**1 Peter 4:14**

**If you are insulted for Christ's name,**

Here the word "name" refers to Christ himself. This can be stated in active form. Alternate translation: "If people insulted you because you believe in Christ"

**the Spirit of glory and of God**

This refers to the Holy Spirit. Alternate translation: "the Spirit of glory, who is the Spirit of God," or "the glorious Spirit of God"

**rests on you**

"is with you" or "stays with you" or "lives with you"

**1 Peter 4:15**

**a meddler**

This refers to a person who gets involved with the affairs of others without having a right to do so.

**1 Peter 4:16**

**with that name**

"because he bears the name Christian" or "because people have recognized him as a Christian." The words "that name" refer to the word "Christian."

**1 Peter 4:17**

**household of God**

This phrase refers to believers, whom Peter speaks of as God's family.

**If it begins with us, what will be the outcome for those who disobey God's gospel?**

Peter use this question to emphasize that God's judgment will be more severe for people who reject the gospel than for believers. Alternate translation: "If it begins with us, the outcome for those who do not obey God's gospel will be much worse."

**what will be the outcome for those**

"what will happen to those"

**those who disobey God's gospel**

"those who do not believe God's gospel." Here the word "disobey" means to not believe.

**1 Peter 4:18**

**the righteous ... what will become of the ungodly and the sinner?**

Peter use this question to emphasize that sinners will suffer much more than believers do. Alternate translation: "the righteous man ... the outcome will be much worse for the ungodly and the sinner."

**If it is difficult for the righteous to be saved**

Here the word "saved" refers to final salvation when Christ returns. This can be stated in active

form. Alternate translation: "If the righteous person experiences many difficulties before God saves him"

**1 Peter 4:19**

**what will become of the ungodly and the sinner**

"what will happen to the ungodly and the sinner"

**the ungodly and the sinner**

The "the ungodly" is a nominal adjective that means "the ungodly person." The words "ungodly" and "sinner" mean basically the same thing and emphasize the wickedness of these people. Alternate translation: "ungodly sinners"

**commit their souls**

Here the word "souls" refers to the whole person. Alternate translation: "commit themselves" or "commit their lives"

**in well-doing**

The abstract noun "well-doing" can be translated with a verbal phrase. Alternate translation: "while they do good" or "while they live rightly"

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## Chapter 5

<sup>1</sup> I am exhorting the elders among you, I, who am a fellow elder and a witness of the sufferings of Christ, and am also one who will share in the glory that will be revealed: <sup>2</sup> Be shepherds of God's flock that is under your care, serving as overseers—not because you must, but because you are willing, as God would have you serve—not for shameful profit but eagerly. <sup>3</sup> Do not act as lords over those allotted to you. Instead, be examples to the flock. <sup>4</sup> Then when the Chief Shepherd is revealed, you will receive an unfading crown of glory. <sup>5</sup> In the same way, you younger men, submit to the older men. All of you, clothe yourselves with humility and serve one another.

For God is opposed to the proud,  
but he gives grace to the humble.

<sup>6</sup> Therefore humble yourselves under God's mighty hand so that he may exalt you in due time. <sup>7</sup> Cast all your anxiety on him because he cares for you. <sup>8</sup> Be sober, be watchful. Your adversary the devil is walking around like a roaring lion, looking for someone to devour. <sup>9</sup> Stand against him. Be strong in your faith. You know that your brotherhood in the world is enduring the same sufferings. <sup>10</sup> After you suffer for a little while, the God of all grace, who called you to his eternal glory in Christ, will perfect you, confirm you, strengthen you, and establish you. <sup>11</sup> To him be the dominion forever and ever. Amen.

<sup>12</sup> I regard Silvanus as a faithful brother, and I have written to you briefly through him. I am exhorting you and I am testifying to you that what I have written is the true grace of God. Stand in it. <sup>13</sup> The woman who is in Babylon, who is chosen together with you, greets you. Also Mark, my son, greets you. <sup>14</sup> Greet one another with a kiss of love.

May peace be to you all who are in Christ.

### 1 Peter 5 General Notes

#### Structure and formatting

Most people in the ancient Near East would end a letter the way Peter ends this one.

#### Special concepts in this chapter

##### Crowns

The crown that the Chief Shepherd will give is a reward, something that people who do something especially good receive. (See: reward)

#### Important figures of speech in this chapter

##### Lion

All animals are afraid of lions because they are fast and strong, and they eat almost every other kind of animal. They also eat people. Satan wants to make God's people afraid, so Peter uses the simile of a lion to teach his readers that Satan can harm their bodies, but if they trust in God and obey him, they will always be God's people, and God will care for them.

##### Babylon

Babylon was the evil nation that in Old Testament times had destroyed Jerusalem, taken the Jews away from their homes, and ruled over them. Peter uses Babylon as a metaphor for the nation that was persecuting the Christians he was writing to. Many scholars think that Peter was referring to Rome because the Romans were persecuting the Christians.

### 1 Peter 5:1

**General Information:**

Peter speaks specifically to men who are elders.

**the glory that will be revealed**

This is a reference to Christ's second coming. This can be stated in active form. Alternate translation: "the glory of Christ that God will reveal"

### 1 Peter 5:2

**Be shepherds of God's flock**

Peter speaks of the believers as a flock of sheep and the elders as the shepherds who care for them.

### 1 Peter 5:3

**Do not act as lords over those allotted to you. Instead, be examples**

Elders are to lead by example and not act toward the people as a harsh master would toward his servants.

**those allotted to you**

You can translate this in active form. Alternate translation: "those whom God has placed in your care"

### 1 Peter 5:4

**Then when the Chief Shepherd is revealed**

Peter speaks of Jesus as if he were a shepherd who has authority over all other shepherds. This can be stated in active form. Alternate translation: "When Jesus, the Chief Shepherd, appears" or "When God reveals Jesus, the Chief Shepherd"

**an unfading crown of glory**

Here the word "crown" represents the reward that someone receives as a symbol of victory. The word "unfading" means that it is eternal. Alternate translation: "a glorious prize that will last forever"

### 1 Peter 5:5

**General Information:**

Peter gives an instruction specifically to younger men and then continues to instruct all of the believers.

**In the same way**

This refers back to the way the elders were to submit to the Chief Shepherd as Peter described in 1 Peter 5:1 through 1 Peter 5:4.

**All of you**

This refers to all believers, not just the younger men.

**clothe yourselves with humility**

Peter speaks of the moral quality of humility as if it were clothing that people could put on. Alternate translation: "act humbly toward each other" or "act with humility"

### 1 Peter 5:6

**under God's mighty hand so**

Here the word "hand" refers to God's power to save the humble and punish the proud. Alternate translation: "under God's great power so" or "before God, realizing that he has great power, so"

### 1 Peter 5:7

**Cast all your anxiety on him**

Peter speaks of anxiety as if it were a heavy burden that a person places on God, rather than carrying it himself. Alternate translation: "Trust him with everything that worries you" or "Let him take care of all the things that trouble you"

### 1 Peter 5:8

**Be sober**

Here the word "sober" refers to mental clarity and alertness. See how you translated this in [1 Peter 1:13]

**the devil is walking around like a roaring lion, looking for someone to devour**

Peter compares the devil to a roaring lion. Just as a hungry lion completely devours its prey, the devil is seeking to completely destroy the faith of believers.

**walking around**

The context indicates that this is part of the simile of the "roaring lion," so if your language has a word for the way an animal walks when it is hunting, you may use it here.

### 1 Peter 5:9

**Stand against him**

Standing is a metonym for fighting. Alternate translation: "Fight against him"

**your brotherhood in the world is enduring**

Peter speaks of fellow believers as members of the same family. Alternate translation: "your fellow believers who are in the world are enduring"

**in the world**

"in various places throughout the world"

### 1 Peter 5:10

**for a little while**

"for a short time"

**the God of all grace**

Here the word "grace" may refer either to the things that God gives or to God's character. Possible meanings are 1) "the God who always gives us what we need" or 2) "the God who is always gracious."

**who called you to his eternal glory in Christ**

"who chose you to share his eternal glory in heaven because you are joined to Christ"

**perfect you**

"make you perfect" or "restore you" or "make you well again"

**confirm you, strengthen you**

These two expressions have similar meanings, that is, that God will enable the believers to trust in him and to obey him regardless of any suffering they may experience.

**1 Peter 5:11**

**General Information:**

This page has intentionally been left blank.

**1 Peter 5:12**

**General Information:**

This is the end of Peter's letter. Here he gives his final remarks about his letter and his closing greetings.

**I have written to you briefly through him**

Silvanus wrote the words that Peter told him to write in the letter.

**what I have written is the true grace of God**

"I have written about the true grace of God." Here the word "grace" refers to the gospel message, which tells of the kind things that God has done for believers.

**Stand in it**

The word "it" refers to "the true grace of God." Being strongly committed to this grace is spoken of as standing firmly in one place, refusing to move. Alternate translation: "Remain strongly committed to it"

**1 Peter 5:13**

**The woman who is in Babylon**

Here "The woman" probably refers to the group of believers who live in "Babylon." Possible meanings for "Babylon" are 1) it is a symbol for the city of Rome, 2) it is a symbol for anywhere that Christians are suffering, or 3) it refers literally to the city of Babylon. It most likely refers to the city of Rome.

**who is chosen together with you**

This can be stated in active form. Alternate translation: "whom God has chosen as he has chosen you"

**my son**

Peter speaks of Mark as if he were his spiritual son. Alternate translation: "my spiritual son" or "who is like a son to me"

**1 Peter 5:14**

**a kiss of love**

"a loving kiss" or "a kiss to show your love for each other"



## Book: 2 Peter

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### 2 Peter

#### Chapter 1

<sup>1</sup> Simon Peter, a slave and apostle of Jesus Christ, to those who have received the same precious faith as we have received, faith in the righteousness of our God and Savior Jesus Christ.

<sup>2</sup> May grace and peace increase in measure in the knowledge of God and of Jesus our Lord. <sup>3</sup> By his divine power, all things for life and godliness have been given to us through the knowledge of him who called us through his own glory and excellence. <sup>4</sup> Through these he gave us precious and great promises, so that you might be sharers in the divine nature, having escaped the corruption in the world that is caused by evil desires. <sup>5</sup> For this reason, do your best to add goodness to your faith, and to goodness add knowledge, <sup>6</sup> to knowledge add self-control, to self-control add endurance, to endurance add godliness, <sup>7</sup> to godliness add brotherly love, and to brotherly love add love. <sup>8</sup> If these things are in you and grow in you, they will keep you from being barren or unfruitful in the knowledge of our Lord Jesus Christ. <sup>9</sup> But whoever lacks these things is so nearsighted that he is blind, having forgotten he has been cleansed from his past sins. <sup>10</sup> Therefore, brothers, do your best to make your calling and election sure, for if you do these things, you will not stumble. <sup>11</sup> In this way there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ.

<sup>12</sup> Therefore I will always be ready to remind you of these things, although you know them, and although you are strong in the truth you now have. <sup>13</sup> I think it is proper for me, as long as I am in this tent, to stir you up by way of reminder. <sup>14</sup> For I know that the putting off of my tent will be soon, because our Lord Jesus Christ has revealed this to me. <sup>15</sup> I will make every effort to see that after my departure you may always be able to remember these things. <sup>16</sup> For we did not follow cleverly invented myths when we made known to you the power and the coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. <sup>17</sup> For he received honor and glory from God the Father when a voice was brought to him by the Majestic Glory, saying, "This is my beloved Son, with him I am well pleased." <sup>18</sup> We ourselves heard this voice brought from heaven when we were with him on the holy mountain. <sup>19</sup> For we have the prophetic word made more certain, to which you would do well to pay attention as to a lamp shining in a dark place until the day dawns and the morning star rises in your hearts. <sup>20</sup> Above all, you must understand that no prophecy of scripture comes from someone's own interpretation. <sup>21</sup> For no prophecy was ever brought by the will of man, but men spoke from God when they were carried along by the Holy Spirit.

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#### 2 Peter 1 General Notes

##### Structure and formatting

Peter formally introduces this letter in verses 1-2. Writers often began letters in this way in the ancient Near East.

##### Special concepts in this chapter

###### Knowledge of God

To have knowledge of God means to belong to him or to have a relationship with him. Here, "knowledge" is more than just mentally knowing about God. It is a knowledge that causes God to save a person and to give him grace and peace. (See: know)

###### Living godly lives

Peter teaches that God has given believers all that they need for living godly lives. Therefore, believers should do everything they can to obey God more and more. If believers continue to do this, then they will be effective and productive through their relationship with Jesus. However, if believers do not continue living godly lives, then it is like they have forgotten what God did through Christ to save them. (See: godly and save)

## Other possible translation difficulties in this chapter

### The truth of Scripture

Peter teaches that the prophecies in Scripture were not made up by men. The Holy Spirit revealed God's message to the men who spoke them or wrote them down. Also, Peter and the other apostles did not make up the stories they told people about Jesus. They witnessed what Jesus did and heard God call Jesus his son.

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### 2 Peter 1:1

#### General Information:

Peter identifies himself as the writer and identifies and greets the believers he is writing to.

#### slave and apostle of Jesus Christ

Peter speaks of being Jesus Christ's servant. He also was given the position and authority of being Christ's apostle.

#### to those who have received the same precious faith

That these people have received faith implies that God has given that faith to them. Alternate translation: "to those to whom God has given the same precious faith"

#### to those who have received

"to you who have received." Peter addresses all believers who may read this letter.

#### we have received

Here the word "we" refers to Peter and the other apostles, but not to those to whom he is writing. Alternate translation: "we apostles have received"

### 2 Peter 1:2

#### May grace and peace increase in measure

God is the one who will give grace and peace to believers. Alternate translation: "May God increase your grace and your peace"

#### May grace and peace increase

Peter speaks of peace as if it were an object that could increase in size or numbers.

#### in the knowledge of God and of Jesus our Lord

You can translate "knowledge" using a verbal phrase. Alternate translation: "through your knowing God and Jesus our Lord"

### 2 Peter 1:3

#### General Information:

Peter begins to teach the believers about living godly lives.

#### for life and godliness

Here "godliness" describes the word "life." Alternate translation: "for a godly life"

#### through the knowledge of him who called us

You may need to make specific that it is Peter and his readers who know God. Alternate translation: "through our knowledge of God, who called us" or "because we know God, who has called us"

#### who called us

Here the word "us" refers to Peter and his audience.

#### through his own glory and excellence

Possible meanings are 1) "by showing us his own glory and greatness" or 2) "to share his own glory and excellence."

### 2 Peter 1:4

#### Through these

Here "these" refers to "his own glory and virtue."

#### you might be sharers

"you might share"

#### the divine nature

what God is like

#### having escaped the corruption in the world that is caused by evil desires

Peter speaks of people not suffering from the corruption that wicked desires cause as if they were escaping from that corruption. The word "corruption" is an abstract noun that can be translated with a verbal phrase. Alternate translation: "and so that the wicked desires in this world will no longer corrupt you"

### 2 Peter 1:5

#### For this reason

This refers to what Peter has just said in the previous verses. Alternate translation: "Because of what God has done"

### 2 Peter 1:6

#### General Information:

This page has intentionally been left blank.

### 2 Peter 1:7

#### brotherly love

This refers to love for a friend or family member and likely means love for one's spiritual family.

## 2 Peter 1:8

### these things

This refers to faith, virtue, knowledge, self-control, endurance, godliness, brotherly affection, and love, which Peter mentioned in the previous verses.

### they will keep you from being barren or unfruitful

Peter speaks of these qualities as if they were people who could change his readers, and he speaks of his readers as if they were cattle or a food crop. This can be translated using the opposites of "barren" and "unfruitful." Alternate translation: "because you have them you will not be barren or unfruitful" or "they will enable you to do much valuable work"

### barren or unfruitful

A "barren" animal is one that cannot bear offspring, and an "unfruitful" plant is one that cannot bear food. These are metaphors that describe people who do not do valuable work. If your language has only one word for these two ideas, you can treat them as a doublet and combine them. Alternate translation: "unproductive"

### in the knowledge of our Lord Jesus Christ

You can translate "knowledge" using a verbal phrase. Alternate translation: "through your knowing God and Jesus our Lord"

## 2 Peter 1:9

### whoever lacks these things

any person who does not have these things

### is so nearsighted that he is blind

Peter speaks of a person who does not possess these qualities as if he were a nearsighted or blind person because he does not understand their value. Alternate translation: "is like a shortsighted person who cannot see their importance"

### he has been cleansed from his past sins

You can use a verb to translate this. Alternate translation: "that God has cleansed him from his old sins"

## 2 Peter 1:10

### make your calling and election sure

The words "calling" and "election" share similar meanings and refer to God's choosing people to belong to him. Alternate translation: "make sure that God has really chosen you to belong to him"

### you will not stumble

Here the word "stumble" refers either to 1) committing sin. Alternate translation: "you will not practice sinful behavior" or 2) becoming unfaithful to Christ. Alternate translation: "you will not become unfaithful to Christ"

## 2 Peter 1:11

### there will be richly provided for you an entrance into the eternal kingdom

This can be stated in active form. Alternate translation: "God will richly provide for you an entrance into the eternal kingdom"

### an entrance

the opportunity to enter

## 2 Peter 1:12

### Connecting Statement:

Peter tells the believers about his obligation to continue reminding them and teaching them.

### you are strong in the truth

"you strongly believe the truth of these things"

## 2 Peter 1:13

### to stir you up by way of reminder

Here the word "stir" means to awaken someone from sleep. Peter speaks of causing his readers to think about these things as if he were waking them from sleep. Alternate translation: "to remind you of these things so that you will think about them"

### as long as I am in this tent

Peter speaks of his body as if it were a tent that he is wearing and will take off. Being in his body represents being alive, and taking it off represents dying. Alternate translation: "as long as I am in this body" or "as long as I am alive"

## 2 Peter 1:14

### the putting off of my tent will be soon

Peter speaks of his body as if it were a tent that he is wearing and will take off. Being in his body represents being alive, and taking it off represents dying. Alternate translation: "I will soon take off this body" or "I will die soon"

## 2 Peter 1:15

### you may always be able to remember these things

Here the words "these things" refers to everything that Peter has said in the previous verses.

### after my departure

Peter speaks of his death as if he were leaving one place to go to another. Alternate translation: "after my death" or "after I die"

## 2 Peter 1:16

### Connecting Statement:

Peter continues to explain his teachings to the believers and explains why they are trustworthy.

**For we did not follow cleverly invented myths**

Here the word "we" refers to Peter and the other apostles, but not to his readers. Alternate translation: "For we apostles did not follow cleverly made-up stories"

**the power and the coming**

These two phrases may refer to the same thing and be translated as a single phrase. Alternate translation: "the powerful coming"

**the coming of our Lord Jesus Christ**

Possible meanings are 1) the future second coming of the Lord Jesus or 2) the first coming of the Lord Jesus.

**our Lord Jesus Christ**

Here the word "our" refers to all believers.

**2 Peter 1:17**

**when a voice was brought to him by the Majestic Glory**

This can be stated in active form. Alternate translation: "when he heard a voice come from the Majestic Glory" or "when he heard the voice of the Majestic Glory speak to him" or "when the Majestic Glory spoke to him"

**the Majestic Glory, saying**

Peter refers to God in terms of his glory. This is a euphemism that avoids using God's name, out of reverence for him. Alternate translation: "God, the Supreme Glory, saying"

**2 Peter 1:18**

**We ourselves heard this voice brought from heaven**

With the word "We," Peter is referring to himself and to the disciples James and John, who heard the voice of God. Alternate translation: "We ourselves heard this voice that came from heaven"

**heard this voice brought from heaven**

"heard the voice of the one who spoke from heaven"

**we were with him**

"we were with Jesus"

**2 Peter 1:19**

**General Information:**

Peter begins to warn the believers about false teachers.

**For we have the prophetic word made more certain**

The things that Peter and the other apostles saw, which he described in the previous verses, confirm what the prophets spoke. This can be stated in active form. Alternate translation: "For the things

that we saw make this prophetic message more sure"

**For we have**

Here the word "we" refers to all believers, including Peter and his readers.

**the prophetic word made**

This refers to the Old Testament. Alternate translation: "the scriptures, which the prophets spoke, made"

**to which you would do well to pay attention**

Peter instructs the believers to pay close attention to the prophetic message.

**as to a lamp shining in a dark place until the day dawns**

Peter compares the prophetic word to a lamp that gives light in the dark until light comes in the morning. The coming of morning is a reference to Christ's coming.

**the morning star rises in your hearts**

Peter speaks of Christ as the "morning star," which indicates that daybreak and the end of darkness is near. Christ will bring light into the hearts of believers, ending all doubt and bringing full understanding of who he is. Here "hearts" is a metonym for people's minds. Alternate translation: "Christ shines his light into your hearts like the morning star shines its light into the world"

**the morning star**

The "morning star" refers to the planet Venus, which sometimes rises just before the sun and indicates that daybreak is near.

**2 Peter 1:20**

**Above all, you must understand**

"Most importantly, you must understand"

**no prophecy of scripture comes from someone's own interpretation**

Possible meanings are 1) the prophets did not make their prophecies on their own or 2) people must rely on the Holy Spirit to understand the prophecies or 3) people must interpret the prophecies with the help of the entire Christian community of believers.

**2 Peter 1:21**

**men spoke from God when they were carried along by the Holy Spirit**

Peter speaks of the Holy Spirit helping the prophets to write what God wanted them to write as if the Holy Spirit were carrying them from one place to another. Alternate translation: "men spoke from God as the Holy Spirit directed them"

## Chapter 2

<sup>1</sup> False prophets came to the people, and false teachers will also come to you. They will secretly bring with them destructive heresies, and they will deny the master who bought them. They are bringing quick destruction upon themselves. <sup>2</sup> Many will follow their sensuality, and through them the way of truth will be slandered. <sup>3</sup> In their greed they will exploit you with deceptive words. Their condemnation has been coming for a long time, and their destruction is not asleep. <sup>4</sup> For if God did not spare the angels who sinned, but delivered them into hell to be kept in chains of darkness until the judgment, <sup>[1]</sup><sup>5</sup> and if he did not spare the ancient world, but preserved Noah, a herald of righteousness, along with seven others when he brought a flood on the world of the ungodly. <sup>6</sup> and if he reduced the cities of Sodom and Gomorrah to ashes and condemned them to destruction as an example of what is to happen to the ungodly, <sup>7</sup> but delivered righteous Lot, who was oppressed by the sensual behavior of lawless people— <sup>8</sup> for that righteous man, who was living among them day after day, was tormented in his righteous soul by seeing and hearing their lawless deeds— <sup>9</sup> if the Lord did these things, then he knows how to rescue godly men out of trials and how to hold unrighteous men in custody so they can be punished on the day of judgment. <sup>10</sup> This is especially true for those who walk after the corrupt desires of the flesh and who despise authority. Bold and self-willed, they do not tremble when they blaspheme the glorious ones. <sup>11</sup> Angels have greater strength and power, but they do not bring insulting judgments against them to the Lord. <sup>12</sup> But these people are like unreasoning animals, born for capture and destruction. They do not know what they insult. In destruction they also will be destroyed, <sup>13</sup> suffering harm as a reward for doing harm. They think that luxury during the day is a pleasure. They are stains and blemishes. They enjoy their deceitful actions while they are feasting with you. <sup>[2]</sup><sup>14</sup> They have eyes full of adultery; they are never satisfied with sin. They entice unstable souls into wrongdoing, and they have their hearts trained in greed. They are cursed children! <sup>15</sup> They have abandoned the straight way and have gone astray, following the way of Balaam son of Beor, who loved to receive payment for unrighteousness. <sup>[3]</sup><sup>16</sup> But he obtained a rebuke for his own transgression—a mute donkey speaking in a human voice stopped the prophet's insanity. <sup>17</sup> These men are springs without water and mists driven by a storm. The gloom of thick darkness is reserved for them. <sup>18</sup> They speak with vain arrogance. Through the lusts of the flesh, through sensuality, they entice people who are trying to escape from those who live in error. <sup>19</sup> They promise freedom to them, but they themselves are slaves of corruption. For a man is a slave to whatever overcomes him. <sup>20</sup> If they have escaped the corruptions of the world through the knowledge of the Lord and Savior Jesus Christ and are again entangled in them and overcome, the last state has become worse for them than the first. <sup>21</sup> It would have been better for them not to have known the way of righteousness than to have known it and to turn away from the holy commandment delivered to them. <sup>22</sup> This proverb is true for them: "A dog returns to its own vomit, and a washed pig returns to the mud."

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### Footnotes

2:4 <sup>[1]</sup>Some important and ancient Greek copies read,

2:13 <sup>[2]</sup>Some ancient copies of the Greek text read,

2:15 <sup>[3]</sup>Many modern translations read

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## 2 Peter 2 General Notes

### Special concepts in this chapter

#### Flesh

"Flesh" is a metaphor for a person's sinful nature. Here it does not represent the physical part of man. "Flesh" represents the human nature that rejects all things godly and desires what is sinful. This is the condition of all humans before they receive the Holy Spirit by believing in Jesus. (See: flesh)

#### Implicit information

There are several analogies in 2:4-8 that are difficult to understand if the Old Testament has not yet been translated. Further explanation may be necessary.

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## 2 Peter 2:1

### General Information:

Peter begins to warn the believers about false teachers.

### False prophets came to the people, and false teachers will also come to you

Just as false prophets came deceiving Israel with their words, so will false teachers come teaching lies about Christ.

### destructive heresies

The word "heresies" refers to opinions that are contrary to the teaching of Christ and the apostles. These heresies destroy the faith of those who believe them.

### the master who bought them

The word "master" here refers to a person who owns slaves. Peter speaks of Jesus as the owner of people whom he has bought, the price being his death.

## 2 Peter 2:2

### sensuality

immoral sexual behavior

### the way of truth will be slandered

The phrase "way of truth" refers to the Christian faith as the true path to God. This can be stated in active form. Alternate translation: "unbelievers will slander the way of truth"

## 2 Peter 2:3

### exploit you with deceptive words

"convince you to give them money by telling you lies"

### Their condemnation has been coming for a long time, and their destruction is not asleep

Peter speaks of "condemnation" and "destruction" as if they are persons who act. These abstract nouns can be expressed with the verbs "condemn" and "destroy". Alternate translation: "It was decided long ago that they would be condemned; they will surely be destroyed" or "God said long ago that he would condemn them; he is ready to destroy them"

### Their condemnation has been coming for a long time, and their destruction is not asleep

Possible meanings are 1) the false teachers will be condemned, and as a result they will be destroyed, or 2) the two phrases mean basically the same thing and emphasize how soon or how certainly the false teachers will be condemned.

## 2 Peter 2:4

### Connecting Statement:

In verses 4-9, Peter gives three examples of times that God punished sinners. Two of these times there were also some righteous people whom God did not punish.

### did not spare

"did not refrain from punishing" or "punished"

### but delivered them into hell

This tells how God punished the angels who sinned. Alternate translation: "but threw them down into hell" or "but sent them to hell"

### to be kept in chains of darkness

This can be stated in active form. Alternate translation: "where he keeps them in chains of darkness"

### in chains of darkness

Possible meanings are 1) "in chains in a very dark place" or 2) "in darkness that imprisons them like chains."

### until the judgment

This refers to the day of judgment when God will judge every person.

## 2 Peter 2:5

### Connecting Statement:

Verse 5 is Peter's second example of a time that God punished sinners. This time there was a righteous man whom God did not punish.

### and if he did not spare the ancient world

Here the word "world" refers to the people who lived in it. Alternate translation: "and if God did not refrain from punishing the people who lived in the ancient world"

### but preserved Noah ... along with seven others

"But protected Noah ... along with seven others." God did not destroy Noah and seven other people when he destroyed the rest of the people who lived in the ancient world.

### Noah, a herald of righteousness

"Noah, a preacher of righteousness." Possible meanings are 1) Noah taught people that they should live righteous lives, or 2) Noah warned people that the righteous God would judge them.

### when he brought a flood on the world of the ungodly

God punished ungodly people by sending a flood that killed them.

## 2 Peter 2:6

### Connecting Statement:

Verses 6-8 are Peter's third example of a time that God punished sinners. Again, there was a righteous man whom God did not punish.

### and if he reduced the cities of Sodom and Gomorrah to ashes

"and if God burned the cities of Sodom and Gomorrah with fire until only ashes remained"

### condemned them to destruction

Here the word "them" refers to Sodom and Gomorrah and the people who lived in them.

as an example of what is to happen to the ungodly  
Sodom and Gomorrah serve as an example and a warning of what will happen to others who disobey God.

## 2 Peter 2:7

### Connecting Statement:

Verses 6-8 are Peter's third example of a time that God punished sinners. Verses 7-8 tell about a righteous man whom God did not punish with the sinners.

### but delivered righteous Lot

Lot was righteous, and God rescued him from the punishment he sent on Sodom and Gomorrah.

### the sensual behavior of lawless people

"the immoral behavior of people who broke God's law"

## 2 Peter 2:8

### that righteous man

This refers to Lot.

### was tormented in his righteous soul

Here the word "soul" refers to Lot's thoughts and emotions. The immoral behavior of the citizens of Sodom and Gomorrah disturbed him emotionally. Alternate translation: "was greatly disturbed"

## 2 Peter 2:9

### Connecting Statement

In this verse Peter tells us what we can know about God because of what God did in verses 4-8.

### if the Lord did these things

The words "these things" refer to what God did in verses 4-8.

### rescue ... out of trials

Possible meanings of the word "trials" are 1) tests or temptations, "enable ... to resist temptation" or "enable ... to pass the test," or 2) suffering, "bring ... through suffering."

## 2 Peter 2:10

### Connecting Statement:

Peter begins describing the characteristics of unrighteous men.

### This is especially true

The word "this" refers to God keeping unrighteous men in prison until judgment day in 2 Peter 2:9.

### those who walk after the corrupt desires of the flesh

The word "flesh" here is a metonym for the body and for selfish desires, and to "walk after" or pursue its "corrupt desires" is a metaphor for those people doing whatever they want to do to satisfy those desires. Alternate translation: "those who continue to indulge their corrupt, sinful desires"

### despise authority

"refuse to submit to God's authority." Here the word "authority" probably refers to God's authority.

### authority

Here "authority" stands for God, who has the right to give commands and to punish disobedience.

### self-willed

"doing whatever they want to do"

### the glorious ones

This phrase refers to spiritual beings, such as angels or demons.

## 2 Peter 2:11

### greater strength and power

"more strength and power than the false teachers"

### they do not bring insulting judgments against them

The word "they" refers to angels. Possible meanings for the word "them" are 1) the glorious ones or 2) the false teachers.

### bring insulting judgments against them

The idea that angels could accuse them is spoken of as if they could attack them using accusations as weapons.

## 2 Peter 2:12

### these people are like unreasoning animals, born for capture and destruction

Just as people cannot reason with animals, no one can reason with these men. Alternate translation: "these false teachers are like unreasoning animals whose nature is to be born for capture and destruction"

### for capture and destruction

These abstract nouns can be translated as verbs. The author has not stated the actor in these cases, so it is best if you can leave it unstated. Alternate translation: "so that people can capture and destroy"

them" or "so that other animals can capture and destroy them" or "so that people can capture them or other animals can destroy them" or "and they become prey or die"

**They do not know what they insult**

They speak evil of what they do not know or understand.

**In destruction they also will be destroyed**

This emphasizes that God will destroy them and can be stated in active form. Alternate translation: "God will completely destroy them"

**2 Peter 2:13**

**suffering harm as a reward for doing harm**

Peter speaks of the punishment that the false teachers will receive as if it were a reward. Alternate translation: "receiving what they deserve for the harm they have done"

**luxury during the day**

Here the word "luxury" refers to immoral activity that includes gluttony, drunkenness, and sexual activity. Doing these things during the day indicates that these people are not ashamed of this behavior.

**They are stains and blemishes**

The words "stains" and "blemishes" share similar meanings. Peter speaks of the false teachers as if they were stains on a garment that cause shame for those who wear it. Alternate translation: "They are like stains and blemishes on clothes, which cause disgrace"

**2 Peter 2:14**

**They have eyes full of adultery**

Here the "eyes" represent their desires and "eyes full" means they constant want something. Alternate translation: "They constantly want to commit adultery"

**they are never satisfied with sin**

Although they sin in order to satisfy their lusts, the sin that they commit never satisfies.

**They entice unstable souls**

Here the word "souls" refers to persons. Alternate translation: "They entice unstable people"

**hearts trained in greed**

Here the word "hearts" refers to the thoughts and emotions of the person. Because of their habitual actions, they have trained themselves to think and act out of greed.

**2 Peter 2:15**

**the straight way**

Behavior that honors God is spoken of as if it were a path to follow.

**have gone astray**

People who commit evil behavior that displeases God are spoken of as if they were animals like cows or sheep who go away from the people who take care of them.

**to receive payment for unrighteousness**

"to receive money for doing things that are not righteous"

**2 Peter 2:16**

**he obtained a rebuke**

You can specify it was God who rebuked Balaam. Alternate translation: "God rebuked him"

**a mute donkey speaking in a human voice**

A donkey, which is naturally unable to speak, spoke with a voice like a human.

**stopped the prophet's insanity**

God used a donkey to stop the prophet's foolish action.

**2 Peter 2:17**

**These men are springs without water**

Springs flowing with water promise refreshment for thirsty people, but "springs without water" will leave the thirsty disappointed. In the same way, false teachers, although they promise many things, are unable to do what they promise.

**mists driven by a storm**

When people see storm clouds, they expect rain to fall. When the winds from the storm blow the clouds away before the rain can fall, the people are disappointed. In the same way, false teachers, although they promise many things, are unable to do what they promise.

**The gloom of thick darkness is reserved for them**

The word "them" refers to the false teachers. This can be stated in active form. Alternate translation: "God has reserved the gloom of thick darkness for them"

**2 Peter 2:18**

**They speak with vain arrogance**

They use impressive but meaningless words.

**Through the lusts of the flesh, through sensuality, they entice people**

"They appeal to people's fleshly lusts and desire for sensuality. This is how they entice people"

**people who are trying to escape from those who live in error**

This phrase refers to people who recently became believers. The phrase "those who live in error" refers to unbelievers who still live in sin. Alternate translation: "people who try to live rightly, instead"

of living sinfully as they used to and as other people do"

**people who are trying to escape**

Peter speaks of people who live sinfully as if they are slaves to sin who need to be released from their captivity.

**2 Peter 2:19**

**They promise freedom to them, but they themselves are slaves of corruption**

"Freedom" here is an idiom for the ability to live exactly as one wants. Alternate translation: "They promise to give them the ability to live exactly as they want to live, but they themselves cannot escape their own sinful desires"

**promise freedom ... slaves of corruption**

Peter speaks of people who live sinfully as if they were slaves to sin and need to be released from their captivity.

**For a man is a slave to whatever overcomes him**

Peter speaks of a person as a slave when anything has control over that person, and that thing as the master of that person. Alternate translation: "For if something has control over a person, that person becomes like a slave to that thing"

**2 Peter 2:20**

**Connecting Statement:**

The words "they" and "them" refer to the false teachers Peter speaks of in verses 12-19.

**If they have escaped the corruptions ... and are again entangled in them and overcome**

The events in this conditional statement have happened. The false teachers had at one time escaped, but they became entangled and were overcome. Alternate translation: "Since they have escaped ... and are again entangled in them and overcome"

**the corruptions of the world**

The word "corruptions" refers to sinful behavior that makes one morally impure. The "world" refers to human society. Alternate translation: "the corrupting practices of sinful human society"

**through the knowledge of the Lord and Savior Jesus Christ**

You can translate "knowledge" using a verbal phrase. See how you translated similar phrases in [2 Peter 1:2]

**the last state has become worse for them than the first**  
"their condition is worse than it was before"

**2 Peter 2:21**

**the way of righteousness**

Peter speaks of life as a "way" or path. This phrase refers to living a life that is according to God's will.

**turn away from the holy commandment**

Here "turn away from" is a metaphor that means to stop doing something. Alternate translation: "stop obeying the holy commandment"

**the holy commandment delivered to them**

This can be stated in active terms. Alternate translation: "the holy commandment that God delivered to them" or "the holy commandment that God made sure that they received"

**2 Peter 2:22**

**This proverb is true for them**

"This proverb applies to them" or "This proverb describes them"

**A dog returns to its own vomit, and a washed pig returns to the mud**

Peter uses two proverbs to illustrate how the false teachers, although they have known "the way of righteousness," have turned back to the things that make them morally and spiritually impure.

## Chapter 3

<sup>1</sup> Beloved, this is now the second letter that I have written to you, and in both of them they are reminders to stir up your sincere mind <sup>2</sup> so that you will recall the words spoken in the past by the holy prophets and the command of our Lord and Savior given through your apostles. <sup>3</sup> Know this first, that mockers will come in the last days. They will mock and proceed according to their own desires. <sup>4</sup> They will say, "Where is the promise of his return? From when our fathers fell asleep, all things have stayed the same, since the beginning of creation." <sup>5</sup> They deliberately forget that long ago by the word of God the heavens and the earth came to exist out of water and through water, <sup>6</sup> through which the world at that time was destroyed, being flooded with water. <sup>7</sup> By the same word the heavens and the earth are reserved for fire, being kept for the day of judgment and destruction of ungodly people.

<sup>8</sup> It should not escape your notice, beloved, that one day with the Lord is like a thousand years, and a thousand years are like one day. <sup>9</sup> The Lord is not slow concerning his promise, as some consider slowness to be. Rather, he is patient toward you. He does not desire for any of you to perish, but for everyone to come to repentance. <sup>10</sup> However, the day of the Lord will come as a thief: The heavens will pass away with a loud noise. The elements will be burned with fire, and the earth and the deeds in it will be laid bare. <sup>11</sup> Since all these things will be destroyed in this way, what kind of people should you be? You should live holy and godly lives. <sup>12</sup> You should expect and hasten the coming of the day of God. On that day, the heavens will be destroyed by fire, and the elements will be melted in great heat. <sup>13</sup> But according to his promise we are waiting for the new heavens and the new earth, where righteousness will dwell.

<sup>14</sup> Therefore, beloved, since you expect these things, do your best to be found spotless and blameless before him, in peace. <sup>15</sup> Also, consider the patience of our Lord to be salvation, just as our beloved brother Paul wrote to you, according to the wisdom that was given to him. <sup>16</sup> Paul speaks of these things in all his letters, in which there are things that are difficult to understand. Ignorant and unstable men distort these things, as they also do the other scriptures, to their own destruction. <sup>17</sup> Therefore, beloved, since you know about these things beforehand, guard yourselves so that you are not led astray by the deceit of lawless people and you lose your own faithfulness. <sup>18</sup> But grow in the grace and knowledge of our Lord and Savior Jesus Christ. May the glory be to him both now and to the day of eternity. Amen!

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### Footnotes

3:10 <sup>[1]</sup>It is uncertain which Greek word is intended for the last word of verse 10, either

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## 2 Peter 3 General Notes

### Special concepts in this chapter

#### Fire

People often use fire to destroy things or to make something pure by burning off the dirt and worthless parts. Therefore when God punishes the wicked or purifies his people, it is often associated with fire. (See: fire)

#### Day of the Lord

The exact time of the coming day of the Lord will come as a surprise to people. This is what the simile "like a thief in the night" means. Because of this, Christians are to be prepared for the coming of the Lord.

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### 2 Peter 3:1

#### General Information:

Peter begins to talk about the last days.

#### to stir up your sincere mind

Peter speaks of causing his readers to think about these things as if he were waking them from sleep.

Alternate translation: "to cause you to think pure thoughts"

## 2 Peter 3:2

### **the words spoken in the past by the holy prophets**

This can be stated in active form. Alternate translation: "the words that the holy prophets spoke in the past"

### **the command of our Lord and Savior given through your apostles**

This can be stated in active form. Alternate translation: "the command of our Lord and Savior, which your apostles gave to you"

## 2 Peter 3:3

### **Know this first**

"Know this as the most important thing." See how you translated this in 2 Peter 1:20.

### **proceed according to their own desires**

Here the word "desires" refers to sinful desires that are opposed to God's will. Alternate translation: "live according to their own sinful desires"

### **proceed**

act, behave

## 2 Peter 3:4

### **Where is the promise of his return?**

The mockers ask this rhetorical question to emphasize that they do not believe that Jesus will return. The word "promise" refers to the fulfillment of the promise that Jesus will return. Alternate translation: "The promise that Jesus would return is not true! He will not return!"

### **our fathers fell asleep**

Here "fathers" refers to ancestors who lived long ago. Falling asleep is a euphemism for dying. Alternate translation: "our ancestors died"

### **all things have stayed the same, since the beginning of creation**

The mockers exaggerate with the word "all," and they argue that since nothing in the world has ever changed, it cannot be true that Jesus will return.

### **since the beginning of creation**

This can be translated as a verbal phrase. Alternate translation: "since God created the world"

## 2 Peter 3:5

### **by the word of God the heavens and the earth came to exist**

"God spoke and the heavens and the earth came to exist"

### **came to exist out of water and through water**

This means that God caused the land to come up out of the water, gathering the bodies of water together to make the land appear.

## 2 Peter 3:6

### **through which**

Here "which" refers to God's word and water.

### **the world at that time was destroyed, being flooded with water**

This can be stated in active form. Alternate translation: "God flooded the world that existed at that time with water and destroyed it"

## 2 Peter 3:7

### **By the same word the heavens and the earth are reserved for fire**

This can be stated in active form. Alternate translation: "God, by that same word, has reserved the heavens and the earth for fire"

### **the same word**

"that same command"

### **fire, being kept for the day of judgment**

This can be stated in active form. Alternate translation: "fire. God is reserving them for the day of judgment"

### **for the day of judgment and destruction of ungodly people**

This can be stated with verbal phrases. Alternate translation: "for the day when he judges and destroys ungodly people"

## 2 Peter 3:8

### **It should not escape your notice**

"You should not fail to understand this" or "Do not ignore this"

### **that one day with the Lord is like a thousand years**

"that from the Lord's point of view, one day is like a thousand years"

## 2 Peter 3:9

### **The Lord is not slow concerning his promise**

"The Lord is not slow to fulfill his promise." The noun "promise" can be expressed as a verb. Alternate translation: "The Lord will not delay in doing what he promised to do"

### **his promise**

This is the Lord's promise to return.

### **as some consider slowness to be**

Some people think that the Lord is slow to fulfill his promise because their perspective of time is different from God's.

## 2 Peter 3:10

### However ... laid bare

Although the Lord is being patient and wants people to repent, he will indeed return and bring judgment.

### the day of the Lord will come as a thief

Peter speaks of the day when God will judge everyone as if it were a thief who will come unexpectedly, and the people will be surprised when it happens.

### The heavens will pass away

"The heavens will disappear"

### The elements will be burned with fire

This can be stated in active form. Alternate translation: "God will burn the elements with fire"

### The elements

Possible meanings are 1) the heavenly bodies, such as the sun, moon, and stars or 2) the things that make up heaven and earth, such as soil, air, fire, and water.

### the earth and the deeds in it will be laid bare

God will see all the earth and all the deeds of everyone, and he will then judge everything. This can be stated in active terms. Alternate translation: "God will expose the earth and everything that people have done on it"

## 2 Peter 3:11

### Connecting Statement:

Peter begins to tell the believers how they should live as they wait for the day of the Lord.

### Since all these things will be destroyed in this way

This can be stated in active form. Alternate translation: "Since God will destroy all these things in this way"

### what kind of people should you be?

Peter uses this rhetorical question to emphasize what he will say next, that they "should live holy and godly lives." Alternate translation: "you know what kind of people you should be."

## 2 Peter 3:12

### the heavens will be destroyed by fire, and the elements will be melted in great heat

This can be stated in active form. Alternate translation: "God will destroy the heavens by fire, and he will melt the elements in great heat"

### the elements

Possible meanings are 1) the heavenly bodies, such as the sun, moon, and stars or 2) the things that make up heaven and earth, such as soil, air, fire,

and water. See how you translated this in 2 Peter 3:10.

## 2 Peter 3:13

### where righteousness will dwell

Peter speaks of "righteousness" as if it were a person. This is a metonym for people who are righteous. Alternate translation: "where righteous people will dwell" or "where people will live righteously"

## 2 Peter 3:14

### do your best to be found spotless and blameless before him, in peace

This can be stated in active form. Alternate translation: "do your best to live in such a way that God will find you spotless and blameless, and be at peace with him and each other"

### spotless and blameless

The words "spotless" and "blameless" mean basically the same thing and emphasize moral purity. Alternate translation: "completely pure"

### spotless

Here this stands for "faultless."

## 2 Peter 3:15

### Also, consider the patience of our Lord to be salvation

Because the Lord is patient, the day of judgment has not yet happened. This gives people an opportunity to repent and be saved, as he explained in [2 Peter 3:9]

### according to the wisdom that was given to him

This can be stated in active form. Alternate translation: "according to the wisdom that God gave to him"

## 2 Peter 3:16

### Paul speaks of these things in all his letters

"Paul speaks of the patience of God leading to salvation in all his letters"

### in which there are things that are difficult to understand

There are things in Paul's letters that are difficult to understand.

### Ignorant and unstable men distort these things

Ignorant and unstable men misinterpret the things that are difficult to understand in Paul's letters.

### Ignorant and unstable

"Unlearned and unsteady." These men have not been taught how to properly interpret scripture and are not well established in the truth of the gospel.

### to their own destruction

"resulting in their own destruction"

**2 Peter 3:17**

**Connecting Statement:**

Peter finishes instructing the believers and ends his letter.

**since you know about these things**

"These things" refers to the truths about the patience of God and the teachings of these false teachers.

**guard yourselves**

"protect yourselves"

**so that you are not led astray by the deceit of lawless people**

Here "led astray" is a metaphor for being persuaded to do something wrong. This can be stated in active form. Alternate translation: "so that

lawless people do not deceive you and cause you do something wrong"

**you lose your own faithfulness**

Faithfulness is spoken of as if it were a possession that believers could lose. Alternate translation: "you stop being faithful"

**2 Peter 3:18**

**grow in the grace and knowledge of our Lord and Savior Jesus Christ**

Here growing in the grace and knowledge of the Lord represents experiencing his grace more and knowing him more. The abstract noun "grace" can be expressed with the phrase "act kindly." Alternate translation: "receive more of the grace of our Lord and Savior Jesus Christ, and know him more" or "be more aware of how our Lord and Savior Jesus Christ acts kindly toward you, and know him better"

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## Book: 1 John

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### 1 John

#### Chapter 1

<sup>1</sup> That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched, concerning the Word of life— <sup>2</sup> the life was made known, and we have seen and testify and proclaim to you the eternal life, which was with the Father, and which has been made known to us. <sup>3</sup> That which we have seen and heard we declare also to you, so you also will have fellowship with us. Our fellowship is with the Father and with his Son, Jesus Christ. <sup>4</sup> Also, we are writing these things to you so that our joy will be complete. <sup>[1]</sup>

<sup>5</sup> This is the message that we have heard from him and are proclaiming to you: God is light, and in him there is no darkness at all. <sup>6</sup> If we say that we have fellowship with him and walk in darkness, we are lying and are not practicing the truth. <sup>7</sup> But if we walk in the light as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from every sin. <sup>8</sup> If we say that we have no sin, we are deceiving ourselves, and the truth is not in us. <sup>9</sup> But if we confess our sins, he is faithful and just to forgive us our sins and cleanse us from all unrighteousness. <sup>10</sup> If we say that we have not sinned, we make him out to be a liar, and his word is not in us.

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#### Footnotes

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1:4 <sup>[1]</sup>Some important ancient Greek copies read,

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#### 1 John 1 General Notes

##### Structure and formatting

This is a letter that John wrote to Christians.

##### Special concepts in this chapter

###### Christians and sin

In this chapter John teaches that all Christians are still sinners. But God continues to forgive a Christian's sins. (See: sin and faith and forgive)

##### Important figures of speech in this chapter

###### Metaphors

In this chapter John writes that God is light. Light is a metaphor for understanding and righteousness. (See: and righteous)

John also writes about people walking in the light or in the darkness. Walking is a metaphor for behaving or living. People who walk in the light understand what is righteous and do it. People who walk in the darkness may not understand what is righteous, and they do what is sinful.

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#### 1 John 1:1

##### General Information:

The apostle John wrote this letter to believers. All instances of "you," "your," and "yours" include all believers and are plural. Here the words "we" and

"us" refer to John and those who had been with Jesus. In verses 1-2 many pronouns like "that," "which," and "it" are used. They refer to "the Word of life" and "the eternal life." But, since these are names for Jesus, you can use pronouns that refer to a person like "who," "whom" or "he."

**which we have heard**

"which we have heard him teach"

**which we have seen with our eyes, which we have looked at**

This is repeated for emphasis. Alternate translation: "which we ourselves have seen"

**the Word of life**

This refers to Jesus Christ. Alternate translation: "the one who gives life" or "the one who causes people to live forever"

**life**

The word "life" throughout this letter refers to more than physical life. Here "life" refers to being alive spiritually.

**1 John 1:2**

**the life was made known**

This can be stated in active form. Alternate translation: "God made the eternal life known to us" or "God made us able to know him, who is eternal life"

**we have seen and testify**

"we have seen it and testify about it" or "we have seen him and testify about him"

**the eternal life, which was with the Father, and which has been made known to us**

Here, "the eternal life" refers to the one who gives that life, Jesus. Alternate translation: "the one who enables us to live forever, who was with God the Father, and who has been made known to us"

**and which has been made known to us**

This was when he lived on earth. This can be stated in active form. Alternate translation: "and which the Father has made known to us" or "and who came to live among us"

**1 John 1:3**

**General Information:**

Here the words "we," "us," and "our" refer to John and those who had been with Jesus.

**That which we have seen and heard we declare also to you**

"We say to you also what we have seen and heard"

**have fellowship with us. Our fellowship is with the Father**

"be our close friends. We are friends with God the Father"

**Our fellowship**

It is not clear if John is including or excluding his readers. You may translate this either way.

**Father ... Son**

These are important titles that describe the relationship between God and Jesus.

**1 John 1:4**

**so that our joy will be complete**

"to make our joy complete" or "to make ourselves completely happy"

**1 John 1:5**

**General Information:**

Here the words "we" and "us" refer to all believers, including the people to whom John was writing. Unless otherwise stated, that is the meaning for the remainder of this book.

**Connecting Statement:**

From here into the next chapter, John writes about fellowship—close relationships with God and other believers.

**God is light**

This is a metaphor that means that God is perfectly pure and holy. Cultures that associate goodness with light may be able to keep the idea of light without explaining the metaphor. Alternate translation: "God is purely righteous like pure light"

**in him there is no darkness at all**

This is a metaphor that means that God never sins and is not evil in any way. Cultures that associate evil with darkness may be able to keep the idea of darkness without explaining the metaphor. Alternate translation: "in him there is nothing that is evil"

**1 John 1:6**

**walk in darkness**

Here "walk" is a metaphor for how a person lives or behaves. Here "darkness" is a metaphor for "evil." Alternate translation: "do what is evil"

**1 John 1:7**

**walk in the light as he is in the light**

Here "walk" is a metaphor for how a person lives or behaves. Here "light" is a metaphor for "good" or "right." Alternate translation: "do what is good as God is perfectly good" or "do what is right as God is perfectly right"

**the blood of Jesus**

This refers to the death of Jesus.

**Son**

This is an important title for Jesus, the Son of God.

**1 John 1:8**

**have no sin**  
"never sin"

**are deceiving**  
"are tricking" or "lying to"

**the truth is not in us**  
The truth is spoken of as if it were an object that could be inside believers. Alternate translation: "we do not believe what God says is true"

**1 John 1:9**

**he is faithful**  
"God is faithful"

**to forgive us our sins and cleanse us from all unrighteousness**  
These two phrases mean basically the same thing. John uses them to emphasize that God will surely

forgive our sins. Alternate translation: "and will completely forgive us for what we have done wrong"

**1 John 1:10**

**we make him out to be a liar**  
It is implied that a person who claims to be without sin would be calling God a liar since he said that everyone is a sinner. Alternate translation: "it is the same as calling God a liar, because he said we have all sinned"

**his word is not in us**  
"Word" here is a metonym for "message." Obeying and honoring God's word is spoken of as if his word were inside the believers. Alternate translation: "we do not understand God's word and do not obey what he says"

## Chapter 2

<sup>1</sup> Children, I am writing these things to you so that you will not sin. But if anyone sins, we have an advocate with the Father, Jesus Christ, the one who is righteous. <sup>2</sup> He is the atoning sacrifice for our sins, and not for ours only, but also for the whole world. <sup>3</sup> We know that we have come to know him, if we keep his commandments. <sup>4</sup> The one who says "I know God" but does not keep his commandments is a liar, and the truth is not in him. <sup>5</sup> But whoever keeps his word, in him truly the love of God has been perfected. By this we know that we are in him: <sup>6</sup> whoever says that he remains in God should himself also walk just as he walked.

<sup>7</sup> Beloved, I am not writing a new commandment to you, but an old commandment that you have had from the beginning. The old commandment is the word that you heard. <sup>8</sup> Yet I am writing a new commandment to you, which is true in Christ and in you, because the darkness is passing away, and the true light is already shining. <sup>9</sup> The one who says that he is in the light and hates his brother is in the darkness until now. <sup>10</sup> The one who loves his brother remains in the light and there is no occasion for stumbling in him. <sup>11</sup> But the one who hates his brother is in the darkness and walks in the darkness; he does not know where he is going because the darkness has blinded his eyes.

<sup>12</sup> I am writing to you, children, because your sins are forgiven because of his name. <sup>13</sup> I am writing to you, fathers, because you know the one who is from the beginning. I am writing to you, young men, because you have overcome the evil one. I have written to you, children, because you know the Father.

<sup>14</sup> I have written to you, fathers, because you know the one who is from the beginning. I have written to you, young men, because you are strong, and the word of God remains in you, and you have overcome the evil one. <sup>15</sup> Do not love the world or the things that are in the world. If anyone loves the world, the love of the Father is not in him. <sup>16</sup> For everything that is in the world—the lust of the flesh, the lust of the eyes, and the arrogance of life—is not from the Father but is from the world. <sup>17</sup> The world and its desire are passing away. But whoever does the will of God will remain forever.

<sup>18</sup> Children, it is the last hour. Just as you heard that the antichrist is coming, now many antichrists have come. By this we know that it is the last hour. <sup>19</sup> They went out from us, but they were not from us. For if they had been from us they would have remained with us. But when they went out, that showed they were not from us. <sup>20</sup> But you have an anointing from the Holy One, and you all know. <sup>21</sup> I did not write to you because you do not know the truth, but because you know it and because no lie is from the truth. <sup>22</sup> Who is the liar but the one who denies that Jesus is the Christ? That person is the antichrist, since he denies the Father and the Son. <sup>23</sup> No one who denies the Son has the Father. Whoever confesses the Son also has the Father. <sup>24</sup> As for you, let what you have heard from the beginning remain in you. If what you heard from the beginning remains in you, you will also remain in the Son and in the Father. <sup>25</sup> This is the promise he gave to us—eternal life. <sup>26</sup> I have written these things to you about those who would lead you astray. <sup>27</sup> As for you, the anointing that you received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you everything and is true and is not a lie, and just as it has taught you, remain in him.

<sup>28</sup> Now, children, remain in him so that when he appears we will have boldness and not be ashamed before him at his coming. <sup>29</sup> If you know that he is righteous, you know that everyone who does what is right has been born from him.

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## 1 John 2 General Notes

### Special concepts in this chapter

#### Antichrist

In this chapter John writes about both a specific antichrist and many antichrists. The word "antichrist" means "opposed to Christ." The antichrist is a person who will come in the last days and imitate Jesus's work, but he will do it for evil. Before this person comes, there will be many people who work against Christ; they too are called "antichrists." (See: antichrist and lastday and evil)

## Important figures of speech in this chapter

### Metaphor

There are several groups of similar metaphors that are used throughout this chapter.

Being in God is a metaphor for having fellowship with God, and God's word and truth being in people is a metaphor for people knowing and obeying God's word.

Walking is a metaphor for behaving, not knowing where one is going is a metaphor for not knowing how to behave, and stumbling is a metaphor for sinning.

The light is a metaphor for knowing and doing what is right, and darkness and blindness are metaphors for not knowing what is right and doing what is wrong.

Leading people astray is a metaphor for teaching people things that are not true.

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### 1 John 2:1

#### General Information:

Here the word "we" refers to John and all believers.

#### Connecting Statement:

John continues to write about fellowship and shows that it is possible because Jesus goes between believers and the Father.

#### Children

John was an elderly man and their leader. He used this expression to show his love for them. Alternate translation: "You who are as dear to me as my own children"

#### I am writing these things

"I am writing this letter"

#### But if anyone sins

"But when anyone sins." This is something that is likely to happen.

#### we have an advocate with the Father, Jesus Christ, the one who is righteous

The word "advocate" here refers to Jesus. Alternate translation: "we have Jesus Christ, the one who is righteous, who speaks to the Father and asks him to forgive us"

### 1 John 2:2

#### He is the atoning sacrifice for our sins

"God is no longer angry with us because Jesus sacrificed his own life for our sins"

### 1 John 2:3

#### We know that we have come to know him

"We know that we know him" or "We know that we have a good relationship with him"

#### if we keep his commandments

"if we obey what he commands"

### 1 John 2:4

#### The one who says

"Anyone who says" or "The person who says"

#### I know God

"I have a good relationship with God"

#### does not keep

"does not obey" or "disobeys"

#### his commandments

"what God tells him to do"

#### the truth is not in him

The truth is spoken of as if it were an object that could be inside the believers. Alternate translation: "he does not believe what God says is true"

### 1 John 2:5

#### keeps his word

To keep someone's word here is an idiom for to obey. Alternate translation: "does what God tells him to do"

#### in him truly the love of God has been perfected

This can be stated in active form. Possible meanings are 1) "the love of God" refers to a person loving God, and "perfected" represents completely or fully. Alternate translation: "it is that person who loves God completely" or 2) "the love of God" refers to God loving people, and "perfected" represents completing its purpose. Alternate translation: "God's love has achieved its purpose in that person's life"

#### By this we know that we are in him

The phrase "we are in him" means that the believer has fellowship with God. Alternate translation: "When we obey what God says, we can be certain that we have fellowship with him" or "By this we know that are joined to God"

## 1 John 2:6

### **remains in God**

To remain in God means to continue to have fellowship with God. Alternate translation: "continues to have fellowship with God" or "stays joined to God"

### **should himself also walk just as he walked**

Conducting one's life is spoken of as if it were walking on a path. Alternate translation: "must live as he lived" or "should also obey God just as Jesus Christ did"

## 1 John 2:7

### **Connecting Statement:**

John gives believers basic principles of fellowship—obedience and love.

### **Beloved, I am**

"You people whom I love, I am" or "Dear friends, I am"

### **I am not writing a new commandment to you, but an old commandment that you have had**

"I write to you to love one other, which is not a new thing to do but an old commandment that you have heard." John refers to Jesus's command to love one another.

### **from the beginning**

Here, "beginning" refers to when they decided to follow Christ. Alternate translation: "from when you first believed in Christ"

### **The old commandment is the word that you heard**

"The old commandment is the message that you heard"

## 1 John 2:8

### **Yet I am writing a new commandment to you**

"But in one way the commandment I write to you is a new commandment"

### **which is true in Christ and in you**

"which is true, as shown in Christ's deeds and your deeds"

### **the darkness is passing away, and the true light is already shining**

Here "darkness" is a metaphor for "evil," and "light" is a metaphor for "good." Alternate translation: "you are ceasing to do evil and you are doing more and more good"

## 1 John 2:9

### **General Information:**

Here the word "brother" refers to a fellow Christian.

### **The one who says**

"Anyone who says" or "Someone who claims." This does not refer to a specific person.

### **he is in the light**

Here to be "in the light" is a metaphor for doing what is right. Alternate translation: "he does what is right"

### **is in the darkness**

Here to be "in the darkness" is a metaphor for doing what is evil. Alternate translation: "does what is evil"

## 1 John 2:10

### **there is no occasion for stumbling in him**

"nothing will cause him to stumble." The word "stumbling" is a metaphor that means to fail spiritually or morally. Alternate translation: "nothing will cause him to sin" or "he will not fail to do what is pleasing to God"

## 1 John 2:11

### **is in the darkness and walks in the darkness**

Here "walk" is a metaphor for how a person lives or behaves. Here to be "in the darkness" and "walks in the darkness" mean the same thing. This brings attention to how evil it is to hate a fellow believer. Alternate translation: "does what is evil"

### **he does not know where he is going**

This is a metaphor for the believer who is not living as a Christian should be living. Alternate translation: "he does not know what he should do"

### **the darkness has blinded his eyes**

"the darkness has made him unable to see." Darkness is a metaphor for sin or evil. Alternate translation: "sin has made it impossible for him to understand the truth"

## 1 John 2:12

### **General Information:**

John explains why he is writing his letter either to different age groups or to believers with differences in maturity. Try to use similar wording for these sentences, as they are written poetically.

### **you, children**

John was an elderly man and their leader. He used this expression to show his love for them. See how you translated this in [1 John 2:1]

### **your sins are forgiven**

This can be stated in active form. Alternate translation: "God forgives your sins"

**because of his name**

"his name" refers to Christ and who he is. Alternate translation: "because of what Christ has done for you"

**1 John 2:13**

**I am writing to you, fathers**

The word "fathers" here is possibly a metaphor referring to mature believers. Alternate translation: "I am writing to you, mature believers"

**you know**

"you have a relationship with"

**the one who is from the beginning**

"the one who has always lived" or "the one who has always existed." It refers either to "Jesus" or to "God the Father."

**young men**

This possibly refers to those who are no longer new believers but are growing in spiritual maturity. Alternate translation: "young believers"

**overcome**

The writer is speaking of the believers' refusal to follow Satan and of their frustrating his plans as if it were a matter of conquering him.

**1 John 2:14**

**you are strong**

Here "strong" refers not to believers' physical strength, but to their faithfulness to Christ.

**the word of God remains in you**

"Word of God" here is a metonym for the message from God. The writer refers to the believers' increased faithfulness to Christ and knowledge of him as if he were speaking of God's word existing in them. Alternate translation: "God's message continues to teach you" or "you know the word of God"

**1 John 2:15**

**Do not love the world or**

In 2:15-17 the word "world" refers to all the things people want to do that do not honor God. Alternate translation: "Do not behave like the people in the world who do not honor God, and do not love"

**the things that are in the world**

"the things that those who dishonor God want"

**If anyone loves the world, the love of the Father is not in him**

A person cannot love this world and all that dishonors God and love the Father at the same time.

**the love of the Father is not in him**

"he does not love the Father"

**1 John 2:16**

**the lust of the flesh**

"the strong desire to have sinful physical pleasure"

**the lust of the eyes**

"the strong desire to have things that we see"

**is not from the Father**

"does not come from the Father" or "is not how the Father teaches us to live"

**1 John 2:17**

**are passing away**

"pass away" or "will one day not be here"

**1 John 2:18**

**Connecting Statement:**

John warns about those who are against Christ.

**Children**

John was an elderly man and their leader. He used this expression to show his love for them. See how you translated this in [1 John 2:1]

**it is the last hour**

The phrase "the last hour" refers to the time just before Jesus returns. Alternate translation: "Jesus will return soon"

**many antichrists have come**

"there are many people who are against Christ"

**have come. By this we know**

"have come, and because of this we know" or "have come, and because many antichrists have come, we know"

**1 John 2:19**

**They went out from us**

"They left us"

**but they were not from us**

"but they did not really belong to us anyway" or "but they were not really part of our group in the first place." The reason they were not really part of the group is that they were not believers in Jesus.

**For if they had been from us they would have remained with us**

"We know this because they would not have left us if they really had been believers"

## 1 John 2:20

### General Information:

In the Old Testament the word "anointing" referred to pouring oil on a person to set him apart to serve God.

### But you have an anointing from the Holy One

John speaks of the Holy Spirit as if he were "an anointing" that the people have received from Jesus. The abstract noun "anointing" can be translated with a verbal phrase. Alternate translation: "But the Holy One has anointed you" or "But Jesus Christ, the Holy One, has given you his Spirit"

### the Holy One

This refers to Jesus. Alternate translation: "Jesus, the Holy One"

### you all know

Your language might allow you to use the abstract noun "knowledge" here. If your language requires you to state what it is that the readers know, be as general as possible. Alternate translation: "you all have knowledge" or "you all know what is true"

## 1 John 2:21

### the truth ... no lie is from the truth

The abstract noun "truth" can be translated as an adjective. Alternate translation: "what is true ... no lie comes from what is true"

## 1 John 2:22

### Who is the liar but the one who denies that Jesus is the Christ?

"Who is the liar? Anyone who denies that Jesus is the Christ." John used a question to emphasize who liars are. Alternate translation: "The one who denies that Jesus is the Christ is the liar"

### denies that Jesus is the Christ

"refuses to say that Jesus is the Christ" or "says that Jesus is not the Messiah"

### denies the Father and the Son

"refuses to say the truth about the Father and the Son" or "rejects the Father and the Son."

### Father ... Son

These are important titles that describe the relationship between God and Jesus.

## 1 John 2:23

### has the Father

"belongs to the Father"

### confesses the Son

"speaks the truth about the Son"

### has the Father

"belongs to the Father"

## 1 John 2:24

### General Information:

Here the word "you" is plural and refers to the people to whom John wrote, as well as all believers. The word "he" is emphatic and refers to Christ.

### Connecting Statement:

John reminds believers to continue in what they have first heard.

### As for you

This marks John's telling them how they should live as followers of Jesus instead of how those against Christ live.

### let what you have heard from the beginning remain in you

"remember and believe what you have heard from the beginning." How they heard it, what they heard, and what "the beginning" means can be made explicit. Alternate translation: "continue to trust what we have taught you about Jesus just as you have trusted since you first became believers"

### what you have heard from the beginning

"what we taught you about Jesus when you first became believers"

### If what you heard from the beginning remains in you

The word "remains" is talking about relationship, not salvation. Alternate translation: "If you continue to trust what we first taught you"

### also remain in the Son and in the Father

To "remain in" means to continue to have fellowship with. See how you translated a similar phrase to "remain in" in [1 John 2:6]

## 1 John 2:25

### This is the promise he gave to us—eternal life.

"This is what he promised to give us—eternal life" or "He has promised to cause us to live forever"

### life

The word "life" throughout this letter refers to more than physical life. Here "life" refers to being alive spiritually. See how you translated this in [1 John 1:1]

## 1 John 2:26

### those who would lead you astray

Here "lead you astray" is a metaphor for persuading someone to believe something that is not true. Alternate translation: "those who want to deceive you" or "those who want to make you believe lies about Jesus Christ"

## 1 John 2:27

### Connecting Statement:

Starting in verse 29, John introduces the idea of being born into God's family. The previous verses show that believers continue to sin; this part shows that believers also have the new nature, which cannot sin. It continues to show how believers can recognize each other.

### As for you

This marks John's telling them something else about how they should live as followers of Jesus instead of following those who are against Christ.

### the anointing that you received from him remains in you

John speaks of the Holy Spirit as if he were "the anointing" that the people have received from Jesus and remains in them. The abstract noun "anointing" can be translated with a verbal phrase. See how you translated "anointing" in [1 John 2:20]

### as his anointing teaches you everything

Here the word "everything" is a generalization. Alternate translation: "because his anointing teaches you everything that you need to know" or "because his Spirit teaches you everything that you need to know"

## 1 John 2:28

### Now

This word is used here to mark a new part of the letter.

### Now, children

John was an elderly man and their leader. He used this expression to show his love for them. See how you translated this in [1 John 2:1]

### he appears

"we see him"

### boldness

having no fear

### not be ashamed before him

"not be ashamed in his presence"

### at his coming

"when he comes again"

## 1 John 2:29

### has been born from him

"has been born of God" or "is God's child"

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## Chapter 3

<sup>1</sup> See what kind of love the Father has given to us, that we should be called children of God, and this is what we are. For this reason, the world does not know us, because it did not know him. <sup>[1]</sup><sup>2</sup> Beloved, we are now children of God, and it has not yet been revealed what we will be. We know that when Christ appears, we will be like him, for we will see him just as he is. <sup>3</sup> Everyone who has this hope in him purifies himself just as he is pure. <sup>4</sup> Everyone who sins is committing acts of lawlessness, for sin is lawlessness. <sup>5</sup> You know that Christ was revealed in order to take away sins, and in him there is no sin. <sup>6</sup> No one who remains in him will keep on sinning. No one who continues to sin has seen him or known him. <sup>7</sup> Children, do not let anyone lead you astray. The one who does righteousness is righteous, just as Christ is righteous. <sup>8</sup> The one who commits sin is from the devil, for the devil has sinned from the beginning. For this reason the Son of God was revealed, so that he would destroy the devil's works. <sup>9</sup> Whoever has been born from God does not continue to sin, because God's seed remains in him. He cannot continue to sin because he has been born of God. <sup>10</sup> In this the children of God and children of the devil are revealed: Whoever does not do what is righteous is not from God, neither is the one who does not love his brother. <sup>11</sup> For this is the message that you have heard from the beginning: We should love one another. <sup>12</sup> We should not be like Cain, who was from the evil one and murdered his brother. Why did he kill him? Because his works were evil and his brother's righteous.

<sup>13</sup> Do not be amazed, my brothers, if the world hates you. <sup>14</sup> We know that we have passed out of death into life, because we love the brothers. Anyone who does not love remains in death. <sup>15</sup> Anyone who hates his brother is a murderer. You know that no murderer has eternal life residing in him. <sup>16</sup> By this we know love, because Christ laid down his life for us. We also ought to lay down our lives for the brothers. <sup>17</sup> But whoever has the world's goods, sees his brother in need, and shuts up his heart of compassion from him, how does the love of God remain in him? <sup>18</sup> My children, let us not love in word or in tongue, but in actions and truth. <sup>19</sup> It is by this we know that we are from the truth, and we assure our hearts before him. <sup>20</sup> For if our hearts condemn us, God is greater than our hearts, and he knows all things. <sup>21</sup> Beloved, if our hearts do not condemn us, we have confidence toward God. <sup>22</sup> Whatever we ask we will receive from him, because we keep his commandments and do the things that are pleasing before him. <sup>23</sup> This is his commandment: that we should believe in the name of his Son Jesus Christ and love one another, just as he gave us this commandment. <sup>24</sup> The one who keeps God's commandments remains in him, and God remains in him. By this we know that he remains in us, by the Spirit whom he gave to us.

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### Footnotes

3:1 <sup>[1]</sup>Some important and ancient Greek copies leave out,

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## 1 John 3 General Notes

### Special concepts in this chapter

#### Children of God

God created all people, but people can only become children of God by believing in Jesus. (See: believe)

#### Cain

Cain was a son of the first man, Adam, and the first woman, Eve. He was jealous of his brother and murdered him. Readers may not know who Cain was if they have not read Genesis. It may help them if you explain this to them.

### Other possible translation difficulties in this chapter

#### "To know"

The verb "to know" is used in two different ways in this chapter. Sometimes it is used about knowing a fact, as in 3:2, 3:5, and 3:19. Sometimes it means to experience and understand someone or something, as in 3:1, 3:6, 3:16, and 3:20. Some languages have different words for these different meanings.

**"He who keeps God's commandments remains in him, and God remains in him"**

Many scholars believe this is about remaining in God's will and is not about being saved. (See: eternity and save)

### 1 John 3:1

**Connecting Statement:**

In this part John tells the believers about their new nature, which cannot sin.

**See what kind of love the Father has given to us**

"Think about how our Father loves us so much"

**we should be called children of God**

"the Father called us his children"

**children of God**

Here this means people who belong to God through faith in Jesus.

**For this reason, the world does not know us, because it did not know him**

Possible meanings are 1) "Because we are the children of God and because the world did not know God, it does not know us" or 2) "Because the world did not know God, it does not know us."

**the world does not know us, because it did not know him**

Here "the world" refers to people who do not honor God. What the world did not know can be made explicit: Alternate translation: "those who do not honor God do not know that we belong to God, because they did not know God"

### 1 John 3:2

**Beloved, we are**

"You people whom I love, we are" or "Dear friends, we are." See how you translated this in 1 John 2:7.

**it has not yet been revealed**

This can be stated in active form: Alternate translation: "God has not yet revealed"

**revealed**

This can mean here either "told," "demonstrated," or "shown."

### 1 John 3:3

**Everyone who has this hope in him**

The word "him" refers to Christ. Having hope in Christ means expecting that because of Christ, what is hoped for will happen. Alternate translation: "Everyone who has this hope because of Christ" or "Everyone who trusts Christ to fulfill this hope"

**who has this hope in him**

The phrase "this hope" refers to the hope of being like Christ, as mentioned in the previous verse. Here to have hope is to confidently expect

something good. Alternate translation: "who confidently expects in Christ to become like Christ" or "who confidently waits for Christ to cause him to become like Christ"

**purifies himself just as he is pure**

"keeps himself pure because Christ is pure"

### 1 John 3:4

**General Information:**

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### 1 John 3:5

**Christ was revealed**

This can be stated in active form. Alternate translation: "Christ appeared" or "the Father revealed Christ"

### 1 John 3:6

**remains in him**

To remain in someone means to continue to have fellowship with him. See how you translated "remains in God" in [1 John 2:6]

**No one ... has seen him or known him**

John uses the words "seen" and "known" to say that the person who sins has never met Christ in a spiritual sense. A person behaving according to his sinful nature cannot know Christ. Alternate translation: "No one ... has ever truly believed in him"

### 1 John 3:7

**Children, do not let**

John was an elderly man and their leader. He used this expression to show his love for them. See how you translated this in [1 John 2:1]

**do not let anyone lead you astray**

Here "lead you astray" is a metaphor for persuading someone to believe something that is not true. Alternate translation: "do not let anyone fool you" or "do not let anyone deceive you"

**The one who does righteousness is righteous, just as Christ is righteous**

"He who does what is right is pleasing to God just as Christ is pleasing to God."

### 1 John 3:8

**is from the devil**

"belongs to the devil" or "is like the devil"

**from the beginning**

This refers to the very earliest time of creation before humans first sinned. Alternate translation: "since the earliest time of creation"

**the Son of God was revealed**

This can be stated in active form. Alternate translation: "God revealed his Son"

**Son of God**

This is an important title for Jesus that describes his relationship to God.

**1 John 3:9**

**Connecting Statement:**

For now John ends this section on the new birth and the new nature which cannot sin.

**Whoever has been born from God**

This can be stated in active form. Alternate translation: "Whoever God has made his child"

**God's seed**

This speaks of the Holy Spirit, whom God gives to believers and who makes them able to resist sin and do what pleases God as if he were a physical seed that is planted in the earth and grows. Alternate translation: "the Holy Spirit"

**he has been born of God**

This can be stated in active form. Alternate translation: "God has given him new spiritual life" or "he is a child of God"

**1 John 3:10**

**In this the children of God and children of the devil are revealed**

This can be stated in active form. Alternate translation: "This is how we know who the children of God are and who the children of the devil are"

**Whoever does not do what is righteous is not from God, neither is the one who does not love his brother**

"whoever does not do what is righteous is not from God; whoever does not love his brother is also not from God" or "those who are from God do what is right, and those who are from God love their brothers"

**his brother**

Here "brother" means fellow Christians.

**1 John 3:11**

**General Information:**

This page has intentionally been left blank.

**1 John 3:12**

**General Information:**

Cain and Abel were the first sons of Adam and Eve, the first man and woman.

**We should not be like Cain**

"We should not do as Cain did"

**brother**

This refers to Cain's younger brother Abel.

**Why did he kill him? Because**

John uses a question to teach his audience. This can be translated as a statement. Alternate translation: "He killed him because"

**his works were evil and his brother's righteous**

The words "works were" are also understood in the second phrase. Alternate translation: "Cain's works were evil and his brother's works were righteous" or "Cain did evil things and his brother did what was right"

**1 John 3:13**

**my brothers**

"my fellow believers." John's readers were both male and female.

**if the world hates you**

Here the word "world" refers to the people who do not honor God. Alternate translation: "if those who do not honor God hate you who do honor God"

**1 John 3:14**

**we have passed out of death into life**

The conditions of living and of being dead are spoken of as if they were physical locations that a person could leave from and go to. The abstract nouns "life" and "death" can be translated with verbal phrases. Alternate translation: "we are no longer spiritually dead but are spiritually alive"

**life**

The word "life" throughout this letter refers to more than physical life. Here "life" refers to being alive spiritually. See how you translated this in [1 John 1:1]

**remains in death**

"is still spiritually dead"

**1 John 3:15**

**Anyone who hates his brother is a murderer**

John speaks of a person who hates another believer as if he were a murderer. Since people commit murder because they hate other people, God considers anyone who hates to be as guilty as someone who kills a person. Alternate translation:

"Whoever hates another believer is as guilty as someone who kills a person"

**no murderer has eternal life residing in him**

"Eternal life" does refer to believers living forever after they have died, but it is also the power that God gives believers in this life to help them to stop sinning and to do what please him. Here eternal life is spoken of as if it were a person that could live in someone. Alternate translation: "a murderer does not have the power of spiritual life"

**1 John 3:16**

**Christ laid down his life for us**

This expression means "Christ willingly gave his life for us" or "Christ willingly died for us"

**1 John 3:17**

**the world's goods**

material possessions like money, food, or clothing

**sees his brother in need**

"realizes a fellow believer needs help"

**shuts up his heart of compassion from him**

Here "heart" is a metonym for "thoughts" or "emotions." Here "shuts up his heart of compassion" is a metaphor for no longer showing someone compassion. Alternate translation: "does not show him compassion" or "does not willingly help him"

**how does the love of God remain in him?**

John uses a question to teach his audience. Alternate translation: "God's love is not in him"

**1 John 3:18**

**My children**

John was an elderly man and their leader. He used this expression to show his love for them. See how you translated this in [1 John 2:1]

**let us not love in word or in tongue, but in actions and truth**

The phrases "in word" and "in tongue" both refer to what a person says. Alternate translation: "do not just say that you love people, but show that you truly love people by helping them"

**in actions and truth**

The words "let us love" are understood here. Alternate translation: "let us love in actions and truth"

**1 John 3:19**

**Connecting Statement:**

Here John probably means that believers' ability to love God and each other sincerely (1 John 3:18) is a sign that their new life has indeed originated from the truth about Christ.

**we are from the truth**

People living according to the truth is spoken of as they were "from the truth." Alternate translation: "we are living according the way Jesus taught us" or "we belong to him who is true"

**we assure our hearts**

The word "heart" here refers to feelings. Alternate translation: "we do not feel guilty"

**1 John 3:20**

**if our hearts condemn us**

Here "hearts" is a metonym for people's thoughts or consciences. Here "hearts condemn us" is a metaphor for feeling guilty. Alternate translation: "if we know that we have sinned and as a result feel guilty"

**God is greater than our hearts**

Here "hearts" is metonym for people's thoughts or consciences. For God to be "greater than our hearts" means that God knows more than a person. Therefore he can judge things better than a person can. The effect of this truth is probably that God is more merciful than our consciences would suppose. Alternate translation: "God knows more than we do"

**1 John 3:21**

**Beloved, if**

"You people whom I love, if" or "Dear friends, if." See how you translated this in 1 John 2:7.

**1 John 3:22**

**do the things that are pleasing before him**

Here "before him" represents God's opinion or what he thinks about something. Alternate translation: "do the things that are pleasing to him" or "do what pleases him"

**1 John 3:23**

**This is his commandment: that we should believe ... just as he gave us this commandment**

The abstract noun "commandment" can be stated as "command." Alternate translation: "This is what God commands us to do: Believe ... just as he commanded us to do"

**Son**

This is an important title for Jesus, the Son of God.

**1 John 3:24**

**remains in him, and God remains in him**

To remain in someone means to continue to have fellowship with him. See how you translated "remains in God" in [1 John 2:6]

**he remains in us**

To remain in someone means to continue to have fellowship with him. Alternate translation: "God continues to have fellowship with us"

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## Chapter 4

<sup>1</sup> Beloved, do not believe every spirit. Instead, test the spirits to see whether they are from God, because many false prophets have gone out into the world. <sup>2</sup> By this you will know the Spirit of God—every spirit that confesses that Jesus Christ has come in the flesh is from God, <sup>3</sup> and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming, and now is already in the world. <sup>4</sup> You are from God, children, and have overcome them, because the one who is in you is greater than the one who is in the world. <sup>5</sup> They are from the world; therefore what they say is from the world, and the world listens to them. <sup>6</sup> We are from God. Anyone who knows God listens to us. He who is not from God does not listen to us. By this we know the spirit of truth and the spirit of error.

<sup>7</sup> Beloved, let us love one another, for love is from God, and everyone who loves is born from God and knows God. <sup>8</sup> The person who does not love does not know God, for God is love. <sup>9</sup> Because of this the love of God was revealed among us, that God has sent his only Son into the world so that we would live because of him. <sup>10</sup> In this is love, not that we loved God, but that he loved us, and that he sent his Son to be the atoning sacrifice for our sins. <sup>11</sup> Beloved, if God so loved us, we also should love one another. <sup>12</sup> No one has ever seen God. If we love one another, God remains in us, and his love is perfected in us. <sup>13</sup> By this we know that we remain in him and he in us, because he has given us some of his Spirit. <sup>14</sup> Also, we have seen and testify that the Father has sent the Son to be the Savior of the world. <sup>15</sup> Whoever confesses that Jesus is the Son of God, God remains in him and he in God. <sup>16</sup> Also, we have known and believed the love that God has for us. God is love, and the one who remains in this love remains in God, and God remains in him. <sup>17</sup> Because of this, this love has been made perfect among us, so that we will have confidence on the day of judgment, because as he is, just so are we in this world. <sup>18</sup> There is no fear in love. Instead, perfect love throws out fear, because fear has to do with punishment. But the one who fears has not been made perfect in love. <sup>19</sup> We love because God first loved us. <sup>20</sup> If anyone says, "I love God" but hates his brother, he is a liar. For the one who does not love his brother, whom he has seen, cannot love God, whom he has not seen. <sup>21</sup> Also, this is the commandment we have from him: Whoever loves God must also love his own brother.

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### Footnotes

4:3 <sup>[1]</sup>Some important and ancient Greek copies read,

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## 1 John 4 General Notes

### Special concepts in this chapter

#### Spirit

This word "spirit" is used in different ways in this chapter. Sometimes the word "spirit" refers to spiritual beings. Sometimes it refers to the character of something. For example "the spirit of the antichrist," "the spirit of truth," and "the spirit of error" refer to what is typical of the antichrist, truth, and error. "The Spirit" (written with a capital "S") and "the Spirit of God" refer to God. (See: antichrist)

### Other possible translation difficulties in this chapter

#### Loving God

If people love God, they should show it in the way they live and the way they treat other people. Doing this may assure us that God has saved us and that we belong to him, but loving others does not save us. (See: save)

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### 1 John 4:1

**General Information:**

John gives a warning against false teachers who teach against Christ's having had a human body and teachers who talk the way those who love the world talk.

**Beloved, do not believe**

"You people whom I love, do not believe" or "Dear friends, do not believe." See how you translated this in 1 John 2:7.

**do not believe every spirit**

Here, the word "spirit" refers to a spiritual power or being that gives a person a message or prophecy. Alternate translation: "do not trust every prophet who claims to have a message from a spirit"

**test the spirits**

Here, the word "spirits" refers to a spiritual power or being that gives a person a message or prophecy. Alternate translation: "think carefully about what the prophet says"

### 1 John 4:2

**has come in the flesh**

Here "flesh" represents the human body. Alternate translation: "has come as a human being" or "has come in a physical body"

### 1 John 4:3

**This is the spirit of the antichrist, which you have heard is coming, and now is already in the world**

"These are prophets opposed to Christ, whom you have heard are coming, and now are already in the world"

### 1 John 4:4

**God, children**

John was an elderly man and their leader. He used this expression to show his love for them. See how you translated this in [1 John 2:1]

**have overcome them**

"have not believed the false teachers"

**the one who is in you is**

"God, who is in you, is"

**the one who is in the world**

Here "the one" refers to the devil. Here "the world" represents the people of the world. Alternate translation: "the devil who is in the people of the world"

### 1 John 4:5

**They are from the world**

"They" refers to the false teachers. "From the world" is in contrast to being from God. "The world" represents all things that oppose God. Alternate translation: "They are of the world"

**therefore what they say is from the world**

Here "from the world" is in contrast to being from God. Here "the world" represents all things that oppose God. Alternate translation: "therefore what the false teachers say is of the world"

**and the world listens to them**

The words "the world" are a metonym for people who do not obey God. Alternate translation: "so the people who do not obey God listen to them"

### 1 John 4:6

**General Information:**

This page has intentionally been left blank.

### 1 John 4:7

**General Information:**

John continues to teach about the new nature. He teaches his readers about God's love and loving one another.

**Beloved, let us love**

"You people whom I love, let us love" or "Dear friends, let us love." See how you translated "Beloved" in 1 John 2:7.

**let us love one another**

"believers are to love other believers"

**and everyone who loves is born from God and knows God**

"and because those who love their fellow believers have become God's children and know him"

**for love is from God**

"because God causes us to love each other"

**born from God**

This is a metaphor which means someone has a relationship to God like a child to his father.

### 1 John 4:8

**The person who does not love does not know God, for God is love**

The phrase "God is love" a metaphor which means "the character of God is love." Alternate translation: "Those who do not love their fellow believers do not know God, because the character of God is to love people"

### 1 John 4:9

**Because of this ... among us, that God has sent his only Son**

"Because of this ... among us: God has sent his only Son." The phrase "Because of this" refers to the phrase "that God has sent his only Son."

**the love of God was revealed among us**

The noun "love" can be translated as a verb. This phrase can be made active. Alternate translation: "God showed that he loves us"

**so that we would live because of him**

"to enable us to live eternally because of what Jesus did"

### 1 John 4:10

**In this is love, not that**

"The true demonstration of love was not that" or "This is true love: not that"

**he sent his Son to be the atoning sacrifice for our sins**

By dying on the cross as a sacrifice, Christ satisfied God's wrath against our sin. The phrase "atoning sacrifice" can be translated with a verbal phrase. Alternate translation: "he sent his Son to be the sacrifice that satisfied his wrath against our sins"

### 1 John 4:11

**Beloved, if**

"You people whom I love, if" or "Dear friends, if." See how you translated this in 1 John 2:7.

**if God so loved us**

"since God loved us in this way"

**we also should love one another**

"believers are to love other believers"

### 1 John 4:12

**God remains in us**

To remain in someone means to continue to have fellowship with him. See how you translated "remains in God" in [1 John 2:6]

**his love is perfected in us**

"God's love is complete in us"

### 1 John 4:13

**we remain in him and he in us**

To remain in someone means to continue to have fellowship with him. See how you translated "remains in God" in [1 John 2:6]

**and he in us**

The word "remains" is understood from the previous phrase. Alternate translation: "and he remains in us"

**By this we know ... us, because he has given**

Your translation may be clearer if you omit either "by this" or "because." Alternate translation: "We know ... us because he gave" or "By this we know ... us: he gave"

**because he has given us some of his Spirit**

"because he gave us his Spirit" or "because he has put his Holy Spirit in us." This phrase, however, does not imply that God has less of his Spirit after he has given us some.

### 1 John 4:14

**Also, we have seen and testify that the Father has sent the Son to be the Savior of the world**

"And we apostles have seen the Son of God and tell everyone that God the Father has sent his Son to save people on this earth"

**Father ... Son**

These are important titles that describe the relationship between God and Jesus.

### 1 John 4:15

**Whoever confesses that Jesus is the Son of God**

"Anyone who says the truth about Jesus, that he is the Son of God"

**Son of God**

This is an important title for Jesus that describes his relationship to God.

**God remains in him and he in God**

To remain in someone means to continue to have fellowship with him. See how you translated "remains in God" in [1 John 2:6]

**and he in God**

The word "remains" is understood from the previous phrase. Alternate translation: "and he remains in God" (See: Ellipsis)

### 1 John 4:16

**God is love**

This is a metaphor which means "the character of God is love." See how you translated this in [1 John 4:8]

**the one who remains in this love**

"those who continue to love others"

**remains in God, and God remains in him**

To remain in someone means to continue to have fellowship with him. See how you translated "remains in God" in [1 John 2:6]

**1 John 4:17**

**Because of this, this love has been made perfect among us, so that we will have confidence**

This can be stated in active form. Possible meanings are 1) "Because of this" refers back to [1 John 4:16]

**this love has been made perfect among us**

This can be stated in active form. Alternate translation: "God has made his love for us complete"

**because as he is, just so are we in this world**

"because the relationship that Jesus has with God is the same relationship we have with God in this world"

**1 John 4:18**

**Instead, perfect love throws out fear**

Here "love" is described as a person with the power to remove fear. God's love is perfect. Alternate translation: "Instead, when our love is complete, we are no longer afraid"

**because fear has to do with punishment**

"because we would be afraid only if we thought that he would punish us"

**But the one who fears has not been made perfect in love**

This can be stated in active form. Alternate translation: "But when a person is afraid that God will punish him, his love is not complete"

**1 John 4:19**

**General Information:**

This page has intentionally been left blank.

**1 John 4:20**

**hates his brother**

"hates a fellow believer"

**the one who does not love his brother, whom he has seen, cannot love God, whom he has not seen**

If two negative statements in a row are confusing, this can be translated differently. Alternate translation: "the one who hates his brother, whom he has seen, cannot love God, whom he has not seen"

**1 John 4:21**

**General Information:**

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## Chapter 5

<sup>1</sup> Whoever believes that Jesus is the Christ is born from God, and whoever loves a father also loves the child born from him. <sup>2</sup> This is how we know that we love the children of God: when we love God and obey his commandments. <sup>3</sup> For this is love for God: that we keep his commandments. And his commandments are not burdensome. <sup>4</sup> For everyone who is born from God overcomes the world. And this is the victory that has overcome the world, even our faith. <sup>5</sup> Who is the one who overcomes the world? The one who believes that Jesus is the Son of God. <sup>6</sup> This is the one who came by water and blood: Jesus Christ. He came not only by water, but also by water and blood. The Spirit is the one who testifies, because the Spirit is the truth. <sup>7</sup> For there are three that testify: <sup>8</sup> the Spirit, the water, and the blood. These three are in agreement. <sup>9</sup> If we receive the testimony of men, the testimony of God is greater. For this is the testimony of God that he has testified concerning his Son. <sup>10</sup> Anyone who believes in the Son of God has the testimony in himself. Anyone who does not believe God has made him out to be a liar, because he has not believed the testimony that God has given concerning his Son. <sup>11</sup> And the testimony is this: God gave us eternal life, and this life is in his Son. <sup>12</sup> The one who has the Son has life. The one who does not have the Son of God does not have life.

<sup>13</sup> I have written to you these things so that you will know that you have eternal life—to you who believe in the name of the Son of God. <sup>14</sup> Also, this is the confidence we have before him, that if we ask anything according to his will, he hears us. <sup>15</sup> Also, if we know that he hears us—whatever we ask of him—we know that we have whatever we have asked of him. <sup>16</sup> If anyone sees his brother commit a sin that does not result in death, he must pray, and God will give him life. I refer to those whose sin does not result in death. There is a sin that results in death; I am not saying that he should pray about that. <sup>17</sup> All unrighteousness is sin, but there is sin that does not result in death.

<sup>18</sup> We know that whoever has been born from God does not sin. But the one who was born from God keeps him safe, and the evil one cannot harm him. <sup>19</sup> We know that we are from God, and we know that the whole world lies in the power of the evil one. <sup>20</sup> But we know that the Son of God has come and has given us understanding so that we may know him who is true. Also, we are in him who is true, in his Son Jesus Christ. This one is the true God and eternal life. <sup>21</sup> Children, keep yourselves from idols.

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### Footnotes

5:8 <sup>[1]</sup>Some important and ancient Greek copies read,

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## 1 John 5 General Notes

### Special concepts in this chapter

#### Children born from God

When people believe in Jesus, God makes them his children and gives them eternal life. (See: believe)

#### Christian living

People who believe in Jesus should obey God's commands and love his children.

### Other possible translation difficulties in this chapter

#### A sin that results in death

This seems to refer to behaviors that will result in a person experiencing spiritual death, that is, to be separated from God forever. (See: death)

#### "the whole world lies in the power of the evil one"

The phrase "the evil one" refers to Satan. God has allowed him to rule the world, but ultimately God is in control over everything. God keeps his children safe from the evil one. (See: satan)

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## 1 John 5:1

### General Information:

John continues to teach his readers about God's love and the love believers are to have because they have this new nature from God.

**is born from God**  
"is a child of God"

## 1 John 5:2

**This is how we know that we love the children of God: when we love God and obey his commandments.**

"When we love God and do what he commands, then we know that we love his children"

## 1 John 5:3

**For this is love for God: that we keep his commandments**

"Because when we do what he commands, that is true love for God"

**his commandments are not burdensome**  
"what he commands is not difficult"

**burdensome**  
"heavy" or "crushing" or "difficult"

## 1 John 5:4

**everyone who is born from God overcomes**

"all children of God overcome"

**overcomes the world**  
"has victory over the world," "succeeds against the world," or "refuses to do the evil things unbelievers do"

**the world**  
This passage uses "the world" to refer to all the sinful people and the evil systems in the world. Alternate translation: "everything in the world that is against God"

**And this is the victory that has overcome the world, even our faith**

"And this is what gives us the power to resist whatever would lead us to sin against God: our faith" or "And it is our faith that gives us the power to resist whatever would lead us to sin against God"

## 1 John 5:5

**Who is the one who overcomes the world?**

John used this question to introduce something he wanted to teach. Alternate translation: "I will tell you who overcomes the world:"

**The one who believes that Jesus is the Son of God**  
This does not refer to a specific person but to anyone who believes this. Alternate translation: "Anyone who believes that Jesus is the Son of God"

**Son of God**  
This is an important title for Jesus that describes his relationship to God.

## 1 John 5:6

**Connecting Statement:**  
John teaches about Jesus Christ and what God said about him.

**This is the one who came by water and blood: Jesus Christ**

"Jesus Christ is the one who came by water and blood." Here "water" is probably a metonym for the baptism of Jesus, and "blood" stands for Jesus's death on the cross. Alternate translation: "God showed that Jesus Christ is his son at Jesus's baptism and his death on the cross"

**He came not only by water, but also by water and blood**

Here "water" is probably a metonym for the baptism of Jesus, and "blood" stands for Jesus's death on the cross. Alternate translation: "God did not show us Jesus was his son just through his baptism, but through his baptism and his death on the cross"

## 1 John 5:7

**General Information:**  
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## 1 John 5:8

**General Information:**  
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## 1 John 5:9

**If we receive the testimony of men**  
The idiom to "receive the testimony" means to believe what another person testifies concerning something that he has seen. The abstract noun "testimony" can be translated with a verbal phrase. Alternate translation: "If we believe what men testify" or "If we believe what men say about what they have seen"

**the testimony of God is greater**  
the testimony of God is more important and more reliable

**Son**  
This is an important title for Jesus, the Son of God.

## 1 John 5:10

**Anyone who believes in the Son of God has the testimony in himself**

"Whoever believes in Jesus knows for sure Jesus is the Son of God"

**has made him out to be a liar**  
"has called God a liar"

**because he has not believed the testimony that God has given concerning his Son**  
"because he has not believed that God has told the truth about his Son"

### 1 John 5:11

**And the testimony is this**  
"This is what God says"

#### life

The word "life" throughout this letter refers to more than physical life. Here "life" refers to being alive spiritually. See how you translated this in [1 John 1:1]

#### this life is in his Son

"this life is through his Son" or "we will live forever if we are joined with his Son" or "we will live forever if we are united with his Son"

#### Son

This is an important title for Jesus, the Son of God.

### 1 John 5:12

**The one who has the Son has life. The one who does not have the Son of God does not have life**  
Being in a close relationship to the Son is spoken of as having the Son. Alternate translation: "He who believes in the Son of God has eternal life. He who does not believe in the Son of God does not have eternal life"

### 1 John 5:13

#### General Information:

This begins the end of John's letter. He tells his readers the last purpose for his letter and gives them some final teachings.

#### these things

"this letter"

#### to you who believe in the name of the Son of God

Here "name" is a metonym for the Son of God. Alternate translation: "to you who trust in the Son of God"

#### Son of God

This is an important title for Jesus that describes his relationship to God.

### 1 John 5:14

#### this is the confidence we have before him, that

The abstract noun "confidence" can be stated as "confident." Alternate translation: "we are confident in God's presence because we know that"

**if we ask anything according to his will**  
"if we ask for the things that God desires"

### 1 John 5:15

**we know that we have whatever we have asked of him**  
"we know that we will receive that for which we have asked God"

### 1 John 5:16

#### his brother

"a fellow believer"

#### life

The word "life" throughout this letter refers to more than physical life. Here "life" refers to being alive spiritually. See how you translated this in [1 John 1:1]

#### death

This refers to eternal death, that is, eternity spent away from God's presence.

### 1 John 5:17

#### General Information:

This page has intentionally been left blank.

### 1 John 5:18

#### Connecting Statement:

John closes his letter, reviewing what he has said about the new nature of believers, which cannot sin, and he reminds them to keep themselves from idols (5:21).

#### the evil one cannot harm him

The phrase "the evil one" refers to Satan, the devil.

### 1 John 5:19

#### the whole world lies in the power of the evil one

Lying in someone's power represents being controlled or ruled by him. Alternate translation: "the whole world is controlled by the evil one"

#### the whole world lies in the power

Here "world" represents all the people who rebel against God. Alternate translation: "all the people of the world are under the power"

### 1 John 5:20

#### Son of God

This is an important title for Jesus that describes his relationship to God.

#### has given us understanding

"has enabled us to understand the truth"

**we are in him who is true**

Being "in" someone represents having a close relationship with him, that is being united to him or belonging to him. The phrase "him who is true" refers to the true God, and the phrase "in his Son Jesus Christ" explains how we are in him who is true. Alternate translation: "we are united to him who is true by being united to his Son Jesus Christ"

**him who is true**

"the true one" or "the real God"

**This one is the true God**

Possible meanings are 1) "This one" refers to Jesus Christ, or 2) "This one" refers to the one true God.

**and eternal life**

He is called "eternal life" because he gives us eternal life. Alternate translation: "and the one who gives eternal life"

**1 John 5:21**

**Children**

John was an elderly man and their leader. He used this expression to show his love for them. See how you translated this in [1 John 2:1]

**keep yourselves from idols**

"stay away from idols" or "do not worship idols"

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## Book: 2 John

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### 2 John

#### Chapter 1

<sup>1</sup> From the elder to the chosen lady and her children, whom I love in truth—and not only I, but also all those who have known the truth— <sup>2</sup> because of the truth that remains in us and will be with us forever.

<sup>3</sup> Grace, mercy, and peace will be with us from God the Father and from Jesus Christ, the Son of the Father, in truth and love.

<sup>4</sup> I rejoice greatly that I have found some of your children walking in truth, just as we have received this commandment from the Father. <sup>5</sup> Now I plead with you, lady—not as though I were writing to you a new commandment, but one that we have had from the beginning—that we should love one another. <sup>6</sup> This is love, that we should walk according to his commandments. This is the commandment, just as you heard from the beginning, that you should walk in it. <sup>7</sup> For many deceivers have gone out into the world, and they do not confess that Jesus Christ came in the flesh. This is the deceiver and the antichrist. <sup>8</sup> Look to yourselves, that you do not lose the things for which we have labored, but so that you may receive a full reward. <sup>9</sup> Whoever goes on ahead and does not remain in the teaching of Christ does not have God. The one who remains in the teaching, this one has both the Father and the Son. <sup>10</sup> If anyone comes to you and does not bring this teaching, do not receive him into your house and do not greet him. <sup>11</sup> For the one who speaks a greeting to him participates in his evil deeds.

<sup>12</sup> I have many things to write to you, but I did not wish to write them with paper and ink. However, I hope to come to you and speak face to face, so that our joy will be complete.

<sup>13</sup> The children of your chosen sister greet you.

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#### 2 John 1:1

**General Information:**

Tradition identifies the apostle John as the writer of this letter. Though possibly addressed to an individual woman, because he writes that they should "love one another," this is probably to a church. All instances of "you" and "your" in this letter are plural unless noted otherwise. In this letter, John includes himself and his readers by using the word "us" and "our."

**From the elder to the chosen lady and her children**

This is how letters were started. The name of the author can be made explicit. Alternate translation: "I, John the elder, am writing this letter to the chosen lady and her children"

**the elder**

This refers to John, the apostle and disciple of Jesus. He refers to himself as "elder" either because of his old age or because he is a leader in the church.

**to the chosen lady and her children**

This probably refers to a congregation and the believers that belong to it.

#### 2 John 1:2

**General Information:**

This page has intentionally been left blank.

#### 2 John 1:3

**Father ... Son**

These are important titles that describe the relationship between God and Jesus.

**in truth and love**

The word "truth" describes "love." Possibly the phrase means "in true love."

#### 2 John 1:4

**your children**

The word "your" is singular.

**just as we have received this commandment from the Father**

"just as God the Father commanded us"

## 2 John 1:5

### **you, lady ... writing to you**

These instances of "you" are singular.

### **I were writing to you a new commandment, but one that we have had from the beginning**

Here, "beginning" refers to "when we first believed." Alternate translation: "I were commanding you to do something new, but what Christ commanded us to do when we first believed"

### **beginning—that we should love one another**

This can be translated as a new sentence. Alternate translation: "beginning. He commanded that we should love one another"

## 2 John 1:6

### **This is the commandment, just as you heard from the beginning, that you should walk in it**

Conducting our lives according to God's commands is spoken of as if we were walking in them. The word "it" refers to love. "And he has commanded you, since you first believed, to love one another"

## 2 John 1:7

### **Connecting Statement:**

John warns his readers of deceivers, reminds them to remain in Christ's teaching, and warns them to stay away from those who do not remain in Christ's teaching.

### **For many deceivers have gone out into the world**

"For many false teachers have left the congregation" or "For many deceivers are in the world"

### **many deceivers**

"many false teachers" or "many imposters"

### **Jesus Christ came in the flesh**

Coming in the flesh is a metonym for being a real person. Alternate translation: "Jesus Christ came as a real human"

### **This is the deceiver and the antichrist**

"They are the ones who deceive others and oppose Christ himself"

## 2 John 1:8

### **Look to yourselves**

"Watch out" or "Pay attention" or "Be on guard"

### **lose the things**

"lose your future rewards in heaven"

### **the things for which we have labored**

Another possible meaning is, "the things that we have accomplished."

### **full reward**

"complete reward in heaven"

## 2 John 1:9

### **Whoever goes on ahead**

This refers to a person who claims to know more about God and truth than everyone else. Alternate translation: "Whoever claims to know more about God" or "Whoever disobeys the truth"

### **goes on ahead**

Some modern translations read, "transgresses."

### **does not have God**

"does not belong to God"

### **The one who remains in the teaching, this one has both the Father and the Son**

"Someone who follows Christ's teaching belongs to both the Father and the Son"

### **the Father and the Son**

These are important titles that describe the relationship between God and Jesus.

## 2 John 1:10

### **receive him into your house**

Here this means to welcome him and treat him with honor in order to build a relationship with him.

## 2 John 1:11

### **participates in his evil deeds**

"shares with him in his evil deeds" or "helps him in his evil deeds"

## 2 John 1:12

### **General Information:**

The words "you" in verse 12 are singular.

### **Connecting Statement:**

John's letter closes with his desire to visit his readers and gives greetings from another church.

### **I did not wish to write them with paper and ink**

John does not wish to write these other things but would like to come say the words to them. He is not saying that he would write them with something other than paper and ink.

### **I hope to come to you**

John wants to visit his readers but he does not know with certainty that he would be able to visit them. Alternate translation: "I plan to come to you" or "I want to come to you"

### **speak face to face**

"Speak face to face" here is an idiom, meaning "to speak in their presence." Alternate translation:

"speak in your presence" or "speak to you in person"

**2 John 1:13**

**General Information**

The word "your" in verse 13 is plural.

**The children of your chosen sister**

Here John speaks of this other church as if it were a sister to the readers' church and the believers that are a part of that church as if they were that church's children. This emphasizes that all believers are a spiritual family.

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## Book: 3 John

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### 3 John

#### Chapter 1

<sup>1</sup> The elder to beloved Gaius, whom I love in truth.

<sup>2</sup> Beloved, I pray that all may go well with you and that you may be healthy, just as it is well with your soul. <sup>3</sup> For I rejoiced greatly when brothers came and bore witness to your truth, just as you walk in truth.

<sup>4</sup> I have no greater joy than this, to hear that my children walk in the truth.

<sup>5</sup> Beloved, you practice faithfulness whenever you labor for the brothers and for strangers <sup>6</sup> who have borne witness of your love in the presence of the church. You do well to send them off on their journey in a manner worthy of God, <sup>7</sup> because it was for the sake of the name that they went out, taking nothing from the Gentiles. <sup>8</sup> We therefore should welcome such as these so that we will be fellow workers for the truth.

<sup>9</sup> I wrote something to the congregation, but Diotrefes, who loves to be first among them, does not receive us. <sup>10</sup> So if I come, I will call attention to the deeds he is doing, falsely accusing us with wicked words. Not satisfied with that, he not only refused to welcome the brothers himself, but he also stops those who want to welcome them and drives them out of the church. <sup>11</sup> Beloved, do not imitate what is evil but what is good. The one who does good is of God; the evildoer has not seen God. <sup>12</sup> Demetrius received a good testimony from everyone and by the truth itself. We also testify about him, and you know that our testimony is true.

<sup>13</sup> I had many things to write to you, but I do not wish to write them to you with pen and ink. <sup>14</sup> But I hope to see you soon, and we will speak face to face. <sup>15</sup> May peace be with you. The friends greet you. Greet our friends there by name.

---

#### 3 John 1:1

##### General Information:

This is a personal letter from John to Gaius. All instances of "you" and "your" refer to Gaius and are singular.

##### The elder

This refers to John, the apostle and disciple of Jesus. He refers to himself as "elder" either because of his old age or because he is a leader in the church. The name of the author can be made explicit: "I, John the elder, am writing."

##### Gaius

This is a fellow believer to whom John is writing this letter.

##### whom I love in truth

"whom I truly love"

#### 3 John 1:2

**all may go well with you and that you may be healthy**  
"you may do well in all things and be healthy"

##### just as it is well with your soul

"just as you are doing well spiritually"

#### 3 John 1:3

##### brothers came

"fellow believers came." These people were probably all male.

##### you walk in truth

Walking on a path is a metaphor for how a person lives his life. Alternate translation: "you are living your life according to God's truth"

#### 3 John 1:4

##### my children

John speaks of those he taught to believe in Jesus as though they were his children. This emphasizes his love and concern for them. It could also be that he himself led them to the Lord. Alternate translation: "my spiritual children"

### 3 John 1:5

**Connecting Statement:**

John's purpose in writing this letter is to compliment Gaius in the way he took care of traveling Bible teachers; then he talks about two people, one evil and one good.

**Beloved**

Here this is used as a term of endearment for a fellow believer.

**you practice faithfulness**

"you are doing what is faithful to God" or "you are being loyal to God"

**labor for the brothers and for strangers**

"help fellow believers and those you do not know"

### 3 John 1:6

**You do well to send them**

John is thanking Gaius for his normal practice of helping these believers.

### 3 John 1:7

**because it was for the sake of the name that they went out**

Here "the name" refers to Jesus. Alternate translation: "for they have gone out to tell people about Jesus"

**taking nothing**

receiving no gifts or help

**the Gentiles**

Here "Gentiles" means non-Jews who do not believe in Christ.

### 3 John 1:8

**General Information:**

Here the word "we" refers to John and those with him, and possibly includes all believers.

**so that we will be fellow workers for the truth**

"so that we will cooperate with them in announcing God's truth to people"

### 3 John 1:9

**General Information:**

The word "us" refers to John and those with him and does not include Gaius.

**congregation**

This refers to Gaius and the group of believers who met together to worship God.

**Diotrephes**

He was a member of the congregation.

**who loves to be first among them**

"who loves to be the most important one among them" or "who loves to act as though he's their leader"

### 3 John 1:10

**falsely accusing us with wicked words**

"and how he says evil things about us that certainly are not true"

**refused to welcome the brothers**

"did not welcome the fellow believers"

**stops those who want to welcome them**

"stops those who want to welcome the believers"

**drives them out of the church**

"he forces them to leave the congregation"

### 3 John 1:11

**Beloved**

Here this is used as a term of endearment for a fellow believer. See how you translated this in 3 John 1:5.

**do not imitate what is evil**

"do not copy the evil things that people do"

**but what is good**

There are words left out but they are understood. Alternate translation: "but imitate what is good" or "but imitate the good things that people do"

**is of God**

"belongs to God"

**has not seen God**

"does not belong to God" or "does not believe in God"

### 3 John 1:12

**General Information:**

Here "we" refers to John and those with him and does not include Gaius.

**Demetrius received a good testimony from everyone**

This can be stated in active form. Alternate translation: "All who know Demetrius testify that he is a good man" or "Every believer who knows Demetrius speaks well of him"

**Demetrius**

This is probably a man whom John wants Gaius and the congregation to welcome when he comes to visit.

**by the truth itself**

"the truth itself speaks well of him." Here "truth" is described as a person speaking. Alternate

translation: "everyone who knows the truth knows he is a good person"

**We also testify about him**

What John is confirming is implied and can be made specific here. Alternate translation: "We also testify about Demetrius" or "We also speak well of Demetrius"

**3 John 1:13**

**General Information:**

This is the end of John's letter to Gaius. He gives some final remarks and closes with a greeting.

**I do not wish to write them to you with pen and ink**

John does not wish to write these other things at all. He is not saying that he would write them with something other than pen and ink.

**3 John 1:14**

**I hope to see you soon**

John wants to visit him, but he does not know with certainty that he would be able to visit him.

Alternate translation: "I plan to come to you" or "I want to come to you"

**face to face**

"Face to face" here is an idiom, meaning "in person." Alternate translation: "in person"

**3 John 1:15**

**May peace be with you**

"May God give you peace"

**The friends greet you**

"The friends here greet you"

**Greet our friends there by name**

"Greet each of the believers there for me"

## Book: Jude

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### Jude

#### Chapter 1

<sup>1</sup> Jude, a servant of Jesus Christ and brother of James, to those who are called, beloved in God the Father, and kept for Jesus Christ:

<sup>2</sup> May mercy and peace and love be multiplied to you.

<sup>3</sup> Beloved, while I was making every effort to write to you about our common salvation, I had to write to you to exhort you to struggle earnestly for the faith that was entrusted once for all to God's holy people. <sup>4</sup> For certain men have slipped in secretly among you. These men were marked out for condemnation. They are ungodly men who have changed the grace of our God into sensuality, and who deny our only Master and Lord, Jesus Christ.

<sup>5</sup> Now I wish to remind you—although once you fully knew it—that the Lord saved a people out of the land of Egypt, but that afterward he destroyed those who did not believe. <sup>6</sup> Also, angels who did not keep to their own position of authority, but who left their proper dwelling place—God has kept them in everlasting chains, in utter darkness, for the judgment on the great day. <sup>7</sup> So also Sodom and Gomorrah and the cities around them gave themselves over to sexual immorality and perverse sexual acts. They serve as an example of those who suffer the punishment of eternal fire. <sup>8</sup> Yet in the same way, these dreamers also defile their bodies. They reject authority and they slander the glorious ones. <sup>9</sup> But even Michael the archangel, when he was arguing with the devil and disputing with him about the body of Moses, did not dare to bring a slanderous judgment against him, but he said, "May the Lord rebuke you!" <sup>10</sup> But these people insult whatever they do not understand; and what they do understand naturally, like unreasoning animals, these are the very things that destroy them. <sup>11</sup> Woe to them! For they have walked in the way of Cain and have plunged into Balaam's error for profit. They have perished in Korah's rebellion. <sup>12</sup> These people are dangerous reefs at your love feasts, feasting with you fearlessly—shepherds who only feed themselves. They are clouds without rain carried along by winds; autumn trees, without fruit—twice dead, uprooted. <sup>13</sup> They are violent waves in the sea, foaming up their shame; wandering stars, for whom the gloom of complete darkness has been reserved forever. <sup>14</sup> Enoch, the seventh from Adam, prophesied about them, saying, "Look! The Lord is coming with thousands and thousands of his holy ones. <sup>15</sup> He is coming to execute judgment on everyone. He is coming to convict all the ungodly of all the works they have done in an ungodly way, and of all the bitter words that ungodly sinners have spoken against him." <sup>16</sup> These are grumblers, complainers, following their evil desires. Their mouths speak loud boasts, flattering others for profit.

<sup>17</sup> But you, beloved, remember the words that were spoken in the past by the apostles of our Lord Jesus Christ. <sup>18</sup> They said to you, "In the last time there will be mockers who will follow their own ungodly desires." <sup>19</sup> It is these who cause divisions; they are worldly and they do not have the Spirit. <sup>20</sup> But you, beloved, build yourselves up in your most holy faith, and pray in the Holy Spirit. <sup>21</sup> Keep yourselves in God's love, and wait for the mercy of our Lord Jesus Christ that brings you eternal life. <sup>22</sup> Be merciful to those who doubt. <sup>23</sup> Save others by snatching them out of the fire; to others show mercy with fear, hating even the garment defiled by the flesh.

<sup>24</sup> Now to the one who is able to keep you from stumbling and to cause you to stand before his glorious presence without blemish and with great joy, <sup>25</sup> to the only God our Savior through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time, now, and forever. Amen.

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## Jude 1:1

### General Information:

Jude identifies himself as the writer of this letter and greets his readers. He was probably the half-brother of Jesus. There are two other Judes mentioned in the New Testament. The word "you" in this letter refers to the Christians to whom Jude was writing and is always plural.

### Jude, a servant of

Jude is the brother of James. Alternate translation: "I am Jude, a servant of"

### brother of James

James and Jude were half brothers of Jesus.

## Jude 1:2

### May mercy and peace and love be multiplied to you

"may mercy, peace, and love be increased many times for you." These ideas are spoken of as if they were objects that could grow in size or number. This can be restated to remove the abstract nouns "mercy," "peace," and "love." Alternate translation: "May God continue to be merciful to you so that you live peacefully and love one another more and more"

## Jude 1:3

### General Information:

The word "our" in this letter includes both Jude and believers.

### Connecting Statement:

Jude tells the believers his reason for writing this letter.

### our common salvation

"the salvation we share"

### I had to write

"I felt a great need to write" or "I felt an urgent need to write"

### to exhort you to struggle earnestly for the faith

"to encourage you to defend the true teaching"

### once for all

"finally and completely"

## Jude 1:4

### For certain men have slipped in secretly among you

"For some men have come in among the believers without drawing attention to themselves"

### These men were marked out for condemnation

This can also be put into the active voice. Alternate translation: "These were men whom God chose to condemn"

**who have changed the grace of our God into sensuality**  
God's grace is spoken of as if it were a thing that could be changed into something horrible.

Alternate translation: "who teach that God's grace permits one to continue to live in sexual sin"

### deny our only Master and Lord, Jesus Christ

Possible meanings are 1) they teach that he is not God or 2) these men do not obey Jesus Christ.

## Jude 1:5

### Connecting Statement:

Jude gives examples from the past of those who did not follow the Lord.

### the Lord saved a people out of the land of Egypt

"the Lord rescued the Israelites long ago from Egypt"

### the Lord

Some texts read "Jesus."

## Jude 1:6

### their own position of authority

"the responsibilities God entrusted to them"

### their proper dwelling place

The proper dwelling place of angels is heaven.

### God has kept them in everlasting chains, in utter darkness

"God has put these angels in a dark prison from which they will never escape"

### utter darkness

Here "darkness" is a metonym which represents the place of the dead or hell. Alternate translation: "in utter darkness in hell"

### the great day

the final day when God will judge everyone

## Jude 1:7

### Sodom and Gomorrah and the cities around them

Here "Sodom," "Gomorrah," and "cities" represent the people who lived in them. Alternate translation: "the people of Sodom and Gomorrah and the people in the cities around them"

### gave themselves over to sexual immorality and perverse sexual acts

"engaged in every kind of sexual immorality and all of the perverse sexual acts they desired." The sexual sins of Sodom and Gomorrah were the result of the same kind of rebellion as the angels' evil ways.

**as an example of those who suffer the punishment**

The destruction of the people of Sodom and Gomorrah became an example of the fate of all who reject God.

**Jude 1:8**

**these dreamers**

These are the people who disobey God, probably because they claim to have seen visions that gave them authority to do so.

**defile their bodies**

The people sinning is spoken of as if they were making their bodies unclean. Alternate translation: "sin and defile themselves"

**they slander**

"they speak insults about"

**glorious ones**

This refers to spiritual beings, such as angels.

**Jude 1:9**

**General Information:**

Balaam was a prophet who refused to curse Israel for an enemy but then taught that enemy to get the people to marry unbelievers and become idol worshipers. Korah was a man of Israel who rebelled against Moses's leadership and Aaron's priesthood.

**did not dare to bring a slanderous judgment against him**

"did not dare to speak anything evil against him" or "did not dare to insult or condemn him"

**Jude 1:10**

**these people**

the ungodly people

**whatever they do not understand**

"anything of which they do not know the meaning." Possible meanings are 1) "everything good that they do not understand" or 2) "the glorious ones, which they do not understand" (Jude 1:8).

**Jude 1:11**

**walked in the way of Cain**

"Walked in the way" here is a metaphor for "lived in the same way as." Alternate translation: "lived the same way Cain lived"

**Jude 1:12**

**Connecting Statement:**

Jude uses a series of metaphors to describe the ungodly men. He tells the believers how to recognize these men when they are among them.

**These people**

The word "These" refers to the "ungodly men" of Jude 1:4.

**dangerous reefs**

Reefs are large rocks that are very close to the surface of water in the sea. Because sailors cannot see them, they are very dangerous. Ships can easily be destroyed if they hit these rocks.

**autumn trees, without fruit—twice dead, uprooted**

These words contain two metaphors for dead people and apply them both to "these people."

**autumn trees, without fruit**

This is the first metaphor for dead people. Trees in autumn look dead because their leaves have all fallen off, as has the fruit of fruit trees.

**twice dead, uprooted**

This is the second metaphor for dead people. After these "autumn trees" have lost their leaves and fruit, they die their first metaphorical death. Then people uproot them, and they die their second metaphorical death.

**uprooted**

completely pulled out of the ground so their roots dry out

**Jude 1:13**

**violent waves in the sea**

As the sea's waves are blown by a strong wind, so the ungodly people are easily moved in many directions.

**foaming up their shame**

As wind causes wild waves to stir up dirty foam—so these men, through their false teaching and actions, shame themselves. Alternate translation: "and just as waves bring up foam and dirt, these men pollute others with their shame"

**wandering stars**

Those who studied the stars in ancient times noticed that some "stars,"—what we call planets—do not move the way that stars do, so they called them "wandering stars." Alternate translation: "They are like moving stars"

**for whom the gloom of complete darkness has been reserved forever**

Here "darkness" is a metonym that represents the place of the dead or hell, and "the gloom of complete darkness" is an idiom that means "a totally dark place." The phrase "has been reserved" can be stated in active form. Alternate translation: "and God will put them in the gloom and complete darkness of hell forever"

### **Jude 1:14**

#### **the seventh from Adam**

If Adam is counted as the first generation of mankind, Enoch is the seventh. If Adam's son is counted as the first, Enoch is sixth in line.

#### **Look**

"Listen" or "Pay attention to this important thing I am going to say"

#### **holy ones**

Possible meanings are 1) "angels" or 2) "saints" or 3) "angels and saints"

### **Jude 1:15**

#### **to execute judgment on**

"to make judgment on" or "to judge"

### **Jude 1:16**

#### **grumblers, complainers**

People who do not want to obey and speak against godly authority. "Grumblers" tend to speak quietly, while "complainers" speak openly.

#### **Their mouths speak loud boasts**

They praise themselves so that others can hear.

#### **flattering others**

"giving false praise to others"

### **Jude 1:17**

#### **General Information:**

This page has intentionally been left blank.

### **Jude 1:18**

#### **mockers who will follow their own ungodly desires**

Ungodly desires are spoken of as if they were a path that a person will follow. Alternate translation: "mockers who will continue to dishonor God by doing the evil things they wish to do"

### **Jude 1:19**

#### **It is these**

"It is these mockers" or "These mockers are the ones"

#### **they are worldly**

Here "worldly" describes someone who is concerned with things of the world rather than things of God. Often in the Bible "world" represents all things opposed to God. Alternate translation: "they are only concerned with doing what is evil"

#### **they do not have the Spirit**

The Holy Spirit is spoken of as if he were something that people can possess. Alternate translation: "the Spirit is not within them"

### **Jude 1:20**

#### **Connecting Statement:**

Jude tells the believers how they should live and how they should treat others.

#### **But you, beloved**

"Do not be like them, beloved. Instead"

#### **build yourselves up**

Becoming increasingly able to trust in God and obey him is spoken of as if it were the process of constructing a building.

### **Jude 1:21**

#### **Keep yourselves in God's love**

Remaining able to receive God's love is spoken of as if one were keeping oneself in a certain place.

#### **wait for**

"eagerly look forward to"

#### **the mercy of our Lord Jesus Christ that brings you eternal life**

Here "mercy" stands for Jesus Christ himself, who will show his mercy to the believers by making them live forever with him.

### **Jude 1:22**

#### **those who doubt**

"those who do not yet believe that Jesus is God"

### **Jude 1:23**

#### **snatching them out of the fire**

The picture is that of pulling people from a fire before they start to burn. Alternate translation: "doing for them whatever needs to be done to keep them from dying without Christ. This is like pulling them from the fire"

#### **to others show mercy with fear**

"be kind to others, but be afraid of sinning the way they do"

#### **hating even the garment defiled by the flesh**

Jude exaggerates to warn his readers that they can become like those sinners. Alternate translation: "treating them as though you could become guilty of sin just by touching their clothes"

### **Jude 1:24**

#### **Connecting Statement:**

Jude closes with a blessing.

**to cause you to stand before his glorious presence**

His glory is brilliant light that represents his greatness. Alternate translation: "and to allow you to enjoy and worship his glory"

**glorious presence without blemish and with**

Here sin is spoken of as if it were dirt on one's body or a flaw on one's body. Alternate translation: "glorious presence, where you will be without sin and have"

**Jude 1:25**

**to the only God our Savior through Jesus Christ our Lord**

"to the only God, who saved us because of what Jesus Christ did." This emphasizes that God the Father as well as the Son is the Savior.

**be glory, majesty, dominion, and authority, before all time, now, and forever**

God has always had, now has, and always will have glory, absolute leadership, and complete control of all things.

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## Book: Revelation

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### Revelation

#### Chapter 1

<sup>1</sup> This is the revelation of Jesus Christ that God gave him to show his servants what must soon take place. He made it known by sending his angel to his servant John, <sup>2</sup> who testified about the word of God and the testimony of Jesus Christ, all the things that he saw. <sup>3</sup> Blessed is the one who reads aloud this prophecy and those who listen to the words of this prophecy and who obey what is written in it, because the time is near.

<sup>4</sup> John, to the seven churches in Asia: May grace be to you and peace from the one who is, and who was, and who is to come, and from the seven spirits who are before his throne, <sup>5</sup> and from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth. To the one who loves us and has freed us from our sins by his blood— <sup>6</sup> he has made us a kingdom, priests for his God and Father—to him be the glory and the power forever and ever. Amen.

<sup>7</sup> Look, he is coming with the clouds;  
every eye will see him,  
including those who pierced him.  
All the tribes of the earth will mourn because of him.  
Yes, Amen.

<sup>8</sup> "I am the Alpha and the Omega," says the Lord God, "the one who is, and who was, and who is to come, the Almighty." <sup>[1]</sup>

<sup>9</sup> I, John—your brother and the one who shares with you in the suffering and kingdom and patient endurance that are in Jesus—was on the island called Patmos because of the word of God and the testimony about Jesus. <sup>10</sup> I was in the Spirit on the Lord's day. I heard behind me a loud voice like a trumpet. <sup>11</sup> It said, "Write what you see in a book, and send it to the seven churches—to Ephesus, to Smyrna, to Pergamum, to Thyatira, to Sardis, to Philadelphia, and to Laodicea." <sup>12</sup> I turned around to see whose voice was speaking to me, and as I turned I saw seven golden lampstands. <sup>13</sup> In the middle of the lampstands there was one like a son of man, wearing a long robe that reached down to his feet and a golden sash around his chest. <sup>14</sup> His head and hair were as white as wool—as white as snow—and his eyes were like a flame of fire. <sup>15</sup> His feet were like polished bronze, like bronze that had been refined in a furnace, and his voice was like the sound of many rushing waters. <sup>16</sup> He had seven stars in his right hand, and a sword with two sharp edges was coming out of his mouth. His face was shining like the sun at its strongest. <sup>17</sup> When I saw him, I fell at his feet like a dead man. He placed his right hand on me and said, "Do not be afraid. I am the first and the last <sup>18</sup> and the one who lives. I was dead, but look, I live forever and ever! And I have the keys of death and of Hades. <sup>19</sup> Therefore write down what you have seen, what is now, and what will take place after this. <sup>20</sup> As for the hidden meaning about the seven stars you saw in my right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches."

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#### Footnotes

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1:8 <sup>[1]</sup>Some important and ancient Greek copies read,

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## Revelation 1 General Notes

### Structure and formatting

This chapter explains how the Book of Revelation records the vision John received on the island of Patmos.

Some translations set quotations from the Old Testament farther to the right on the page to make them easier to read. The ULB does this with the quoted words in verse 7.

### Special concepts in this chapter

#### Seven churches

John wrote this book to seven actual churches in Asia Minor, which is now the country of Turkey.

#### White

The Bible often speaks of something that belongs to a person as being "white." This is metaphor and metonym for that person living rightly and pleasing God. (See: and and righteous)

#### "the one who is, and who was, and who is to come"

God exists now. He has always existed. He will always exist. Your language may have a different way of saying this.

### Important figures of speech in this chapter

#### Blood

Blood is a metonym for death. Jesus "has released us from our sins by his blood." John means that Jesus saved us from our sins by dying for us.

### Other possible translation difficulties in this chapter

#### "He is coming with the clouds"

Jesus went into the clouds when he went up to heaven after God raised him from the dead. When Jesus returns, he will also be "with the clouds." It is not clear whether he will be sitting or riding on clouds or coming in the clouds or "with the clouds" in some other way. Your translation should express this in a way that is natural in your language.

#### "One like a son of man"

This refers to Jesus. You should translate the words "son of man" using the same words as you did in the Gospels for when Jesus called himself the "Son of Man."

#### "The angels of the seven churches"

The word "angels" here can also mean "messengers." This might refer to heavenly beings, or to the messengers or leaders of these seven churches. John uses the same word "angel" (singular) in verse 1 and in many other places throughout the book. Your translation should also use the same word.

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### Revelation 1:1

#### General Information:

This is an introduction to the book of Revelation. It explains that it is a revelation from Jesus Christ and it gives a blessing to those who read it.

#### his servants

This refers to people who believe in Christ.

#### what must soon take place

"the events that must happen soon"

#### made it known

"communicated it"

#### to his servant John

John wrote this book and was referring to himself here. Alternate translation: "to me, John, his servant"

### Revelation 1:2

#### who testified about ... all the things that he saw

The word "who" refers to John. This tells what John did after he learned about the revelation. Alternate translation: "And John testified about ... all the things that he saw"

#### the word of God

"the message that God spoke"

**the testimony of Jesus Christ**

These words could refer to 1) the testimony that John has given about Jesus Christ. Alternate translation: "he has also given testimony about Jesus Christ" Or 2) the testimony that Jesus Christ has given about himself.

**Revelation 1:3**

**the one who reads aloud**

This does not refer to a specific person. It refers to anyone who reads it aloud. Alternate translation: "anyone who reads aloud"

**obey what is written in it**

This can be stated in active form. Alternate translation: "obey what John has written in it" or "obey what they read in it"

**the time is near**

"the things that must happen will soon happen"

**Revelation 1:4**

**General Information:**

This is the beginning of John's letter. Here he names himself as the writer and greets the people he is writing to.

**May grace be to you and peace**

"May you receive grace and peace" or "May you experience grace and peace." This is a wish or blessing.

**from the one who is**

"from God, who is"

**who is to come**

Existing in the future is spoken of as coming.

**seven spirits**

The number seven is a symbol of completeness and perfection. The "seven spirits" refers either to the Spirit of God or to seven spirits who serve God.

**Revelation 1:5**

**and from Jesus Christ**

This continues the blessing from [Revelation 1:4](#). Alternate translation: "and may grace be to you and peace also from Jesus Christ" or "and may Jesus Christ treat you kindly and enable you to live peacefully and securely"

**the firstborn from the dead**

"the first person to be raised from death, never to die again"

**from the dead**

The expression "the dead" describes all dead people together in the underworld. To come back from among them speaks of becoming alive again.

Alternate translation: "from among all those who have died"

**has freed us from our sins**

"has released us from our sins"

**Revelation 1:6**

**has made us a kingdom, priests**

"has set us apart and begun to rule over us and he has made us priests"

**his God and Father**

This is one person. Alternate translation: "God, his Father"

**Father**

This is an important title for God that describes the relationship between God and Jesus.

**to him be the glory and the power**

This is a wish or prayer. Possible meanings are 1) "May people honor his glory and power" or 2) "May he have glory and power." John prays that Jesus Christ will be honored and will be able to rule completely over everyone and everything.

**the power**

This probably refers to his authority as king.

**Revelation 1:7**

**General Information:**

Here John quotes from Daniel and Zechariah.

**every eye**

Since people see with the eyes, the word "eye" is used to refer to people. Alternate translation: "every person" or "everyone"

**including those who pierced him**

"even those who pierced him will see him"

**pierced him**

Jesus's hands and feet were pierced when he was nailed to the cross. Here it refers to people killing him. Alternate translation: "killed him"

**pierced**

made a hole in

**Revelation 1:8**

**"I am the Alpha and the Omega," says the Lord God, "the one who is ... the Almighty."**

This can be restated so that the quotation is not split. Alternate translation: "The Lord God says, 'I am the Alpha and the Omega, the one who is ... the Almighty.'" or "'I am the Alpha and the Omega, the one who is ... the Almighty,' says the Lord God."

**the Alpha and the Omega**

These are first and last letters of the Greek alphabet. Possible meanings are 1) "the one who

began all things and who ends all things" or 2) "the one who has always lived and who always will live." If the meanings are unclear to readers, you may consider using the first and last letters of your alphabet. Alternate translation: "the A and the Z" or "the first and the last"

**who is to come**

Existing in the future is spoken of as coming.

**Revelation 1:9**

**General Information:**

John explains how his vision began and the instructions the Spirit gave him.

**your ... you**

These refer to the believers in the seven churches.

**I, John—your brother and the one who shares with you in the suffering and kingdom and patient endurance that are in Jesus—was**

This can be stated as a separate sentence. Alternate translation: "I, John, am your brother who shares with you in God's kingdom and also suffers and patiently endures trials along with you because we belong to Jesus. I was"

**because of the word of God**

"because I told others the word of God"

**the word of God**

"the message that God spoke." Translate as in Revelation 1:2.

**the testimony about Jesus**

"the testimony that God has given about Jesus." Translate as in Revelation 1:2.

**Revelation 1:10**

**I was in the Spirit**

John speaks of being influenced by God's Spirit as if he were in the Spirit. Alternate translation: "I was influenced by the Spirit" or "The Spirit influenced me"

**the Lord's day**

the day of worship for believers in Christ

**loud voice like a trumpet**

The voice was so loud it sounded like a trumpet.

**trumpet**

This refers to an instrument for producing music or for calling people to gather together for an announcement or meeting.

**Revelation 1:11**

**Smyrna ... Pergamum ... Thyatira ... Sardis ... Philadelphia ... Laodicea**

These are names of cities in the region of western Asia that today is modern Turkey.

**Revelation 1:12**

**Connecting Statement:**

John begins to explain what he saw in his vision.

**whose voice**

This refers to the person speaking. Alternate translation: "who"

**Revelation 1:13**

**son of man**

This expression describes a human figure, someone who looks human.

**a golden sash**

a piece of cloth worn around the chest. It may have had golden threads in it.

**Revelation 1:14**

**His head and hair were as white as wool—as white as snow**

Wool and snow are examples of things that are very white. The repetition of "as white as" emphasizes that they were very white.

**wool**

This is the hair of a sheep or goat. It was known to be very white.

**his eyes were like a flame of fire**

His eyes are described as being full of light like fire flames. Alternate translation: "his eyes were glowing like a flames of fire"

**Revelation 1:15**

**His feet were like polished bronze**

Bronze is polished to make it shine and reflect light. Alternate translation: "His feet were very shiny like polished bronze"

**like polished bronze, like bronze that had been refined in a furnace**

The bronze would be refined first and then polished. Alternate translation: "like bronze that has been purified in a hot furnace and polished"

**furnace**

a strong container for holding a very hot fire. People would put metal in it, and the hot fire would burn away any impurities that were in the metal.

**the sound of many rushing waters**

This is very loud, like the sound of a large, fast flowing river, of a large waterfall, or of loud waves in the sea.

### **Revelation 1:16**

#### **a sword ... was coming out of his mouth**

The sword blade was sticking out of his mouth. The sword itself was not in motion.

#### **a sword with two sharp edges**

This refers to a double-edged sword, which is sharpened on both sides to cut both directions.

### **Revelation 1:17**

#### **fell at his feet like a dead man**

John lay down facing the ground. He was probably very frightened and was showing Jesus great respect.

#### **He placed his right hand on me**

"He touched me with his right hand"

#### **I am the first and the last**

This refers to the eternal nature of Jesus.

### **Revelation 1:18**

#### **I have the keys of death and of Hades**

Having the power over something is spoken of as having the keys to it. The implied information is that he can give life to those who have died and let them out of Hades. Alternate translation: "I have

the power over death and over Hades" or "I have the power to give life to people who have died and to let them out of Hades"

### **Revelation 1:19**

#### **Connecting Statement:**

The Son of Man continues to speak.

### **Revelation 1:20**

#### **stars**

These stars are symbols that represent the seven angels of the seven churches.

#### **lampstands**

The lampstands are symbols that represent the seven churches. See how you translated this in Revelation 1:12.

#### **the angels of the seven churches**

Possible meanings are that these "angels" are 1) heavenly angels who protect the seven churches or 2) human messengers to the seven churches, either messengers who went from John to the churches or the leaders of those churches.

#### **seven churches**

This refers to seven churches that actually existed in Asia Minor at that time. See how you translated this in Revelation 1:11.

## Chapter 2

**1** "To the angel of the church in Ephesus write:

"The words of the one who holds the seven stars in his right hand and who walks among the seven golden lampstands, **2** "I know your deeds, your hard labor, and your patient endurance, and that you cannot tolerate those who are evil, but you have tested those who claim to be apostles but are not, and you have found them to be false. **3** You are enduring patiently and bearing up for my name, and you have not grown weary. **4** But I have against you the fact that you have left behind your first love. **5** Remember therefore from where you have fallen. Repent and do the things you did at first. Unless you repent, I will come to you and I will remove your lampstand from its place. **6** But you have this: You hate the deeds of the Nicolaitans, which I also hate. **7** Let the one who has an ear, hear what the Spirit is saying to the churches. To the one who conquers I will give the right to eat from the tree of life, which is in the paradise of God."

**8** "To the angel of the church in Smyrna write:

"The words of the one who is the first and the last, the one who was dead and who became alive again: **9** "I know your sufferings and your poverty, but you are rich. I know the slander of those who say they are Jews, but they are not. They are a synagogue of Satan. **10** Do not fear what you are about to suffer. Look! The devil is about to throw some of you into prison so that you will be tested, and you will suffer for ten days. Be faithful until death, and I will give you the crown of life. **11** Let the one who has an ear, hear what the Spirit is saying to the churches. The one who conquers will not be hurt by the second death."

**12** "To the angel of the church in Pergamum write:

"The words of the one who has the sword with two sharp edges: **13** "I know where you live, there where Satan's throne is. Yet you hold on tightly to my name. I know that you did not deny your faith in me, even in the days of Antipas my witness, my faithful one, who was killed among you, there where Satan lives. **14** But I have a few things against you: You have there some who hold tightly to the teaching of Balaam, who taught Balak to throw a stumbling block before the sons of Israel so they would eat food sacrificed to idols and be sexually immoral. **15** In the same way, you even have some who hold tightly to the teaching of the Nicolaitans. **16** Repent, therefore! If you do not, I will quickly come to you, and I will wage war against them with the sword in my mouth. **17** Let the one who has an ear, hear what the Spirit is saying to the churches. To the one who conquers, I will give some of the hidden manna, and I will give a white stone with a new name written on the stone, a name which no one knows but the one who receives it."

**18** "To the angel of the church in Thyatira write:

"These are the words of the Son of God, who has eyes like a flame of fire and feet like polished bronze: **19** "I know your deeds: your love and faith and service and your patient endurance. I know that what you have done recently is more than you did at first. **20** But I have this against you: You tolerate the woman Jezebel, who calls herself a prophetess. By her teaching she deceives my servants to commit sexual immorality and to eat food sacrificed to idols. **21** I gave her time to repent, but she is not willing to repent of her immorality. **22** Look! I will throw her onto a sickbed and those who commit adultery with her into great suffering, unless they repent of her deeds. **23** I will strike her children dead, and all the churches will know that I am the one who searches out thoughts and hearts. I will give to each one of you according to your deeds. **24** But to the rest of you in Thyatira, to everyone who does not hold this teaching and does not know what some call the deep things of Satan—to you I say, 'I do not put any other burden on you.' **25** In any case, you must hold on tightly until I come.

**26** The one who conquers and does my works until the end, to him I will give authority over the nations.

**27** 'He will rule them with an iron rod,  
like clay jars he will break them into pieces.'

**28** Just as I have received from my Father, I will also give him the morning star. **29** Let the one who has an ear, hear what the Spirit is saying to the churches."

## Revelation 2 General Notes

### Structure and formatting

Chapters 2 and 3 together are usually called the "seven letters to the seven churches." You may wish to set each letter apart. The reader can then easily see that they are separate letters.

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULB does this with the quoted words of verse 27.

### Special concepts in this chapter

#### Poverty and wealth

The Christians in Smyrna were poor because they did not have much money. But they were rich spiritually because God would reward them for their suffering. (See: spirit)

#### "The devil is about to"

Some authorities were about to take some of the Christians in Smyrna and throw them into prison and even kill some of them

#### Balaam, Balak, and Jezebel

Balaam, Balak, and Jezebel were people who lived long before Jesus was born. They all tried to harm the Israelites either by cursing them or by making them want to stop obeying God.

### Important figures of speech in this chapter

#### "Let the one who has an ear, hear what the Spirit is saying to the churches"

The writer knew that almost all of his readers had physical ears. The ear here is a metonym for hearing what God says and desiring to obey him.

### Other possible translation difficulties in this chapter

#### "The angel of the church"

The word "angel" here can also mean "messenger." This might refer to the messenger or leader of the church. See how you translated "angel" in [Revelation 1:20](#).

#### "The words of the one who"

The verses with these words can be difficult to translate. They do not make complete sentences. You may need to add "These are" to the beginning of these verses. Also, Jesus used these words to speak of himself as if he were speaking of another person. Your language may not allow people to speak of themselves as if they were speaking of other people. Jesus began speaking in [Revelation 1:17](#). He continues to speak through the end of Chapter 3.

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### Revelation 2:1

#### General Information:

This is the beginning of the Son of Man's message to the angel of the church in Ephesus.

#### the angel

Possible meanings are that this "angel" is 1) a heavenly angel who protects this church or 2) a human messenger to the church, either a messenger who went from John to the church or the leader of the church. See how you translated "angel" in Revelation 1:20.

#### stars

These stars are symbols. They represent the seven angels of the seven churches. See how you translated this in [Revelation 1:16]

#### lampstands

The lampstands are symbols that represent the seven churches. See how you translated this in [Revelation 1:12]

### Revelation 2:2

#### I know ... your hard labor, and your patient endurance

"Labor" and "endurance" are abstract nouns and can be translated with verbs "work" and "endure." Alternate translation: "I know ... that you work very hard and that you endure patiently"

#### but are not

"but are not apostles"

**you have found them to be false**

"you have recognized that those people are false apostles"

**Revelation 2:3**

**for my name**

"Name" here is a metonym for the person of Jesus Christ. Alternate translation: "because of me" or "because you believe in my name" or "because you believe in me"

**you have not grown weary**

Being discouraged is spoken of as being tired. Alternate translation: "you have not become discouraged" or "you have not quit"

**Revelation 2:4**

**I have against you the fact that**

"I disapprove of you because" or "I am angry with you because"

**you have left behind your first love**

To stop doing something is spoken of as leaving it behind. Love is spoken of as if it is an object that can be left behind. Alternate translation: "you have stopped loving me as you did at the beginning"

**Revelation 2:5**

**from where you have fallen**

No longer loving as much as they used to is spoken of as having fallen. Alternate translation: "how much you have changed" or "how much you used to love me"

**Unless you repent**

"If you do not repent"

**remove your lampstand**

The lampstands are symbols that represent the seven churches. See how you translated "lampstand" in [Revelation 1:12]

**Revelation 2:6**

**Nicolaitans**

people who followed the teachings of a man named Nicolaus

**Revelation 2:7**

**Let the one who has an ear, hear**

Jesus is emphasizing that what he has just said is important and may take some effort to understand and put into practice. The phrase "has an ear" here is a metonym for the willingness to understand and obey. Alternate translation: "Let the one who is willing to listen, listen to" or "The one who is willing to understand, let him understand and obey"

**Let the one ... hear**

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. Alternate translation: "If you are willing to listen, listen to" or "If you are willing to understand, then understand and obey"

**the one who conquers**

This refers to anyone who conquers. Alternate translation: "anyone who resists evil" or "those who do not agree to do evil"

**the paradise of God**

"God's garden." This is a symbol for heaven.

**Revelation 2:8**

**General Information:**

This is the beginning of the Son of Man's message to the angel of the church in Smyrna.

**the angel**

Possible meanings are that this "angel" is 1) a heavenly angel who protects this church or 2) a human messenger to the church, either a messenger who went from John to the church or the leader of the church. See how you translated "angel" in Revelation 1:20.

**Smyrna**

This is the name of a city in a part of western Asia that today is modern Turkey. See how you translated this in [Revelation 1:11]

**the first and the last**

This refers to the eternal nature of Jesus. See how you translated this in [Revelation 1:17]

**Revelation 2:9**

**I know your sufferings and your poverty**

"Sufferings" and "poverty" can be translated as verbs. Alternate translation: "I know how you have suffered and how poor you are"

**I know the slander of those who say they are Jews**

"Slander" can be translated as a verb. Alternate translation: "I know how people have slandered you—those who say they are Jews" or "I know how people have said terrible things about you—those who say they are Jews"

**but they are not**

"but they are not real Jews"

**a synagogue of Satan**

People who gather to obey or honor Satan are spoken of as if they were a synagogue, a place of worship and teaching for the Jews.

## Revelation 2:10

### **The devil is about to throw some of you into prison**

The words "The devil" here are a metonym for the people who obey the devil. Alternate translation: "The devil will soon cause others to put some of you in prison"

### **Be faithful until death**

"Be faithful to me even if they kill you." The use of the word "until" does not mean that you should stop being faithful at death.

### **the crown**

"the winner's crown." This was a wreath, originally of olive branches or laurel leaves, that was put on the head of a victorious athlete.

### **the crown of life**

Possible meanings are 1) "a crown that shows that I have given you eternal life" or 2) "true life as a prize like a winner's crown"

## Revelation 2:11

### **Let the one who has an ear, hear**

Jesus is emphasizing that what he has just said is important and may take some effort to understand and put into practice. The phrase "has an ear" here is a metonym for the willingness to understand and obey. See how you translated this phrase in [Revelation 2:7]

### **Let the one ... hear**

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. See how you translated this phrase in [Revelation 2:7]

### **The one who conquers**

This refers to anyone who conquers. See how you translated this in [Revelation 2:7]

### **will not be hurt by the second death**

"will not experience the second death" or "will not die a second time"

## Revelation 2:12

### **General Information:**

This is the beginning of the Son of Man's message to the angel of the church in Pergamum.

### **the angel**

Possible meanings are that this "angel" is 1) a heavenly angel who protects this church or 2) a human messenger to the church, either a messenger who went from John to the church or the leader of the church. See how you translated "angel" in Revelation 1:20.

### **Pergamum**

This is the name of a city in a part of western Asia that today is modern Turkey. See how you translated this in [Revelation 1:11]

### **the sword with two sharp edges**

This refers to a double-edged sword, which is sharpened on both sides to cut both directions. See how you translated this in Revelation 1:16

## Revelation 2:13

### **Satan's throne**

Possible meanings are 1) Satan's power and evil influence on people, or 2) the place where Satan rules.

### **you hold on tightly to my name**

"Name" here is a metonym for the person. Firmly believing is spoken of as holding on tightly. Alternate translation: "you firmly believe in me"

### **you did not deny your faith in me**

"Faith" can be translated with the verb "believe." Alternate translation: "you continued to tell people that you believe in me"

### **Antipas**

This is the name of a man.

## Revelation 2:14

### **But I have a few things against you**

"I disapprove of you because of a few things you have done" or "I am angry with you because of a few things you did." See how you translated a similar phrase in Revelation 2:4.

### **who hold tightly to the teaching of Balaam, who**

Possible meanings are 1) "who teach what Balaam taught; he" or 2) "who do what Balaam taught; he."

### **Balak**

This is the name of a king.

### **who taught Balak to throw a stumbling block before the sons of Israel**

Something that leads people to sin is spoken of as a stone in the road that people stumble on. Alternate translation: "who showed Balak how to cause the people of Israel to sin"

### **be sexually immoral**

"sin sexually" or "commit sexual sin"

## Revelation 2:15

### **Nicolaitans**

This was the name for a group of people who followed the teachings of a man named Nicolaus. See how you translated this in [Revelation 2:6]

## Revelation 2:16

**Repent, therefore**  
"So repent"

**If you do not, I**

The verb can be supplied from the previous phrase.  
Alternate translation: "If you do not repent, I"

**wage war against them**  
"fight against them"

**with the sword in my mouth**

This refers to the sword in [Revelation 1:16]

## Revelation 2:17

**Let the one who has an ear, hear**

Jesus is emphasizing that what he has just said is important and may take some effort to understand and put into practice. The phrase "has an ear" here is a metonym for the willingness to understand and obey. See how you translated this phrase in [Revelation 2:7]

**Let the one ... hear**

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. See how you translated this phrase in [Revelation 2:7]

**To the one who conquers**

This refers to anyone who conquers. See how you translated this in [Revelation 2:7]

## Revelation 2:18

**General Information:**

This is the beginning of the Son of Man's message to the angel of the church in Thyatira.

**the angel**

Possible meanings are that this "angel" is 1) a heavenly angel who protects this church or 2) a human messenger to the church, either a messenger who went from John to the church or the leader of the church. See how you translated "angel" in Revelation 1:20.

**Thyatira**

This is the name of a city in a part of western Asia that today is modern Turkey. See how you translated this in [Revelation 1:11]

**Son of God**

This is an important title for Jesus.

**who has eyes like a flame of fire**

His eyes are describes as being full of light like a flame of fire. See how you translated this in [Revelation 1:14]

**feet like polished bronze**

Bronze is polished to make it shine and reflect light. See how you translated this in [Revelation 1:15]

## Revelation 2:19

**your love and faith and service and your patient endurance**

The abstract nouns "love," "faith," "service," and "endurance" can be translated with verbs. Alternate translation: "How you have loved, trusted, served, and endured patiently"

**your love and faith and service and your patient endurance**

The implied objects of these verbs can be stated clearly. Alternate translation: "How you have loved me and others, trusted me, served me and others, and endured troubles patiently"

## Revelation 2:20

**But I have this against you**

"But I disapprove of some of the things you are doing" or "But I am angry with you because of something you are doing." See how you translated a similar phrase in Revelation 2:4.

**the woman Jezebel, who**

Jesus spoke of a certain woman in their church as if she were Queen Jezebel because she did the same kinds of sinful things that Queen Jezebel had done long before that time. Alternate translation: "the woman who is just like Jezebel and"

## Revelation 2:21

**I gave her time to repent**

"I gave her opportunity to repent" or "I waited for her to repent"

## Revelation 2:22

**I will throw her onto a sickbed ... into great suffering**

Her having to lie in bed would be the result of Jesus making her very sick. Alternate translation: "I will make her lie sick in bed ... I will make suffer greatly" or "I will make her very sick ... I will make suffer greatly"

**those who commit adultery with her into great suffering**

Jesus speaks of causing people to suffer as throwing them into suffering. Alternate translation: "I will make those who commit adultery with her to suffer greatly"

**commit adultery**

"practice adultery"

**unless they repent of her deeds**

This implies that they have participated with her in her wicked behavior. By repenting of her deeds, they also repent of participating in her behavior.

Alternate translation: "if they do not repent from doing the evil that she does" or "if they do not repent of participating in her deeds"

### Revelation 2:23

**I will strike her children dead**  
"I will kill her children"

#### her children

Jesus spoke of her followers as if they were her children. Alternate translation: "her followers" or "the people who do what she teaches"

#### thoughts and hearts

The term "heart" a metonym that represents feelings and desires. Alternate translation: "what people think and want"

#### I will give to each one of you

This is an expression about punishment and reward. Alternate translation: "I will punish or reward each one of you"

### Revelation 2:24

#### everyone who does not hold this teaching

Believing a teaching is spoken of as holding the teaching. Alternate translation: "everyone who does not believe this teaching"

#### does not hold this teaching

The noun "teaching" can be translated as a verb. Alternate translation: "does not hold to what she teaches" or "does not believe what she teaches"

#### deep things

Secret things are spoken of as if they were deep. Alternate translation: "secret things"

### Revelation 2:25

#### General Information:

This page has intentionally been left blank.

### Revelation 2:26

#### The one who conquers

This refers to anyone who conquers. See how you translated this in [Revelation 2:7]

#### does my works

"does what I command him to do"

### Revelation 2:27

#### He will rule ... break them into pieces

This is a prophecy from the Old Testament about a king of Israel, but Jesus applies it here to those to whom he gives authority over the nations.

#### He will rule them with an iron rod

Ruling harshly is spoken of as ruling with an iron rod. Alternate translation: "He will rule them harshly as if striking them with an iron stick"

#### like clay jars he will break them into pieces

Breaking them to pieces is an image that represents either 1) destroying evildoers or 2) defeating enemies. Alternate translation: "He will defeat his enemies completely as if breaking clay jars into pieces"

### Revelation 2:28

#### Just as I have received from my Father

Some languages may need to tell what was received. Possible meanings are 1) "Just as I have received authority from my Father" or 2) "Just as I have received the morning star from my Father."

#### my Father

This is an important title for God that describes the relationship between God and Jesus.

#### I will also give him

Here "him" refers to the one who conquers.

#### morning star

This is a bright star that sometimes appears early in the morning just before dawn. It was a symbol of victory.

### Revelation 2:29

#### Let the one who has an ear, hear

Jesus is emphasizing that what he has just said is important and may take some effort to understand and put into practice. The phrase "has an ear" here is a metonym for the willingness to understand and obey. See how you translated this phrase in [Revelation 2:7]

#### Let the one ... hear

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. See how you translated this phrase in [Revelation 2:7]

## Chapter 3

<sup>1</sup> "To the angel of the church in Sardis write:

"The words of the one who holds the seven spirits of God and the seven stars. "I know your deeds. You have a name that you are alive, but you are dead. <sup>2</sup> Wake up and strengthen what remains but is about to die, because I have not found your deeds complete in the sight of my God. <sup>3</sup> Remember, therefore, what you have received and heard. Obey it, and repent. But if you do not wake up, I will come as a thief, and you will not know what hour I will come against you. <sup>4</sup> But you have a few names in Sardis who have not stained their clothes, and they will walk with me, dressed in white, for they are worthy. <sup>5</sup> The one who conquers will be clothed in white garments, and I will never wipe his name out of the Book of Life, and I will confess his name before my Father, and before his angels. <sup>6</sup> Let the one who has an ear, hear what the Spirit is saying to the churches."

<sup>7</sup> "To the angel of the church in Philadelphia write:

'The words of the one who is holy and true—  
 he holds the key of David,  
 he opens and no one shuts,  
 he shuts and no one can open.

<sup>8</sup> "I know your deeds. Look, I have put before you an open door that no one can shut. I know that you have little strength, yet you have obeyed my word and have not denied my name. <sup>9</sup> Look! I will cause those who belong to the synagogue of Satan, those calling themselves Jews but are not, but rather liars—I will make them come and bow down before your feet, and they will know that I love you. <sup>10</sup> Since you have kept my command to endure patiently, I will also keep you from the hour of testing that is coming on the whole world, to test those who live on the earth. <sup>11</sup> I am coming soon. Hold to what you have so no one can take away your crown. <sup>12</sup> The one who conquers I will make a pillar in the temple of my God. Never again will he go out of it, and I will write on him the name of my God, the name of the city of my God (the new Jerusalem, that comes down out of heaven from my God), and my new name. <sup>13</sup> Let the one who has an ear, hear what the Spirit is saying to the churches."

<sup>14</sup> "To the angel of the church in Laodicea write:

"The words of the Amen, the reliable and true witness, the ruler over God's creation. <sup>15</sup> "I know your deeds and that you are neither cold nor hot. I wish that you were either cold or hot! <sup>16</sup> So, because you are lukewarm—neither hot nor cold—I am about to vomit you out of my mouth. <sup>17</sup> For you say, 'I am rich, I have had many material possessions, and I need nothing.' But you do not know that you are most miserable, pitiable, poor, blind, and naked. <sup>18</sup> Listen to my advice: Buy from me gold refined by fire so that you may become rich, and brilliant white garments so you may clothe yourself and not show the shame of your nakedness, and salve to anoint your eyes so you will see. <sup>19</sup> I rebuke and discipline everyone whom I love. Therefore, be earnest and repent. <sup>20</sup> Look, I am standing at the door and am knocking. If anyone hears my voice and opens the door, I will come into his home and will eat with him, and he with me. <sup>21</sup> The one who conquers I will give him the right to sit down with me on my throne, just as I also conquered and sat down with my Father on his throne. <sup>22</sup> Let the one who has an ear, hear what the Spirit is saying to the churches.'"

## Revelation 3 General Notes

### Structure and formatting

Chapters 2 and 3 together are usually called the "seven letters to the seven churches." You may wish to set each letter apart. The reader can then easily see that they are separate letters.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with verse 7.

## Special concepts in this chapter

### Seven spirits of God

These spirits are the seven spirits of [Revelation 1:4](#).

### Seven stars

These stars are the seven stars of [Revelation 1:20](#).

## Important metaphors in this chapter

### Look, I am standing at the door and am knocking

Jesus speaks of his desire to have the Christians in Laodicea obey him as if he were a man asking people in a house to allow him to enter and eat with them

### "Let the one who has an ear, hear what the Spirit is saying to the churches"

The speaker knew that almost all of his readers had physical ears. The ear here is a metonym for hearing what God says and desiring to obey him.

## Other possible translation difficulties in this chapter

### "The angel of the church"

The word "angel" here can also mean "messenger." This might refer to the messenger or leader of the church. See how you translated "angel" in [Revelation 1:20](#).

### "The words of the one who"

The verses with these words can be difficult to translate. They do not make complete sentences. You may need to add "These are" to the beginning of these verses. Also, Jesus used these words to speak of himself as if he were speaking of another person. Your language may not allow people to speak of themselves as if they were speaking of other people. Jesus began speaking in [Revelation 1:17](#). He continues to speak through the end of Chapter 3.

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## Revelation 3:1

### General Information:

This is the beginning of the Son of Man's message to the angel of the church in Sardis.

### the angel

Possible meanings are that this "angel" is 1) a heavenly angel who protects this church or 2) a human messenger to the church, either a messenger who went from John to the church or the leader of the church. See how you translated "angel" in [Revelation 1:20](#).

### Sardis

This is the name of a city in the western part of Asia that today is modern Turkey. See how you translated this in [[Revelation 1:11](#)]

### the seven spirits

The number seven is a symbol of completeness and perfection. The "seven spirits" refers either to the Spirit of God or to seven spirits who serve God. See how you translated this in [[Revelation 1:4](#)]

### the seven stars

These stars are symbols that represent the seven angels of the seven churches. See how you translated this in [[Revelation 1:16](#)]

### You have a name that you are alive

The word "name" here is a metonym for a reputation. Alternate translation: "You have a reputation for being alive" or "People think that you are alive"

### alive ... dead

Obedying and honoring God is spoken of as being alive; disobeying and dishonoring him is spoken of as being dead.

## Revelation 3:2

### Wake up and strengthen what remains but is about to die

The good deeds done by the believers in Sardis are spoken of as if they were alive but in danger of dying. Alternate translation: "Wake up and complete the work that remains; otherwise what you have done will become worthless" or "Wake up. If you do not finish what you have started to do, your previous work will have been useless"

### Wake up

Being alert to danger is spoken of as waking up. Alternate translation: "Be alert" or "Be careful"

### Revelation 3:3

#### what you have received and heard

This refers to God's word, which they believed.  
Alternate translation: "God's word that you heard and the truth that you believed"

#### if you do not wake up

Being alert to danger is spoken of as waking up.  
See how you translated "wake up" on [Revelation 3:2]

#### I will come as a thief

Jesus will come at a time when people do not expect him, just as a thief comes when not expected.

### Revelation 3:4

#### a few names

The word "names" is a metonym for the people themselves. Alternate translation: "a few people"

#### have not stained their clothes

Jesus speaks of sin in a person's life as if it were a stain on clothes. Alternate translation: "have not made their lives sinful"

#### will walk with me

People commonly spoke of living as "walking."  
Alternate translation: "will live with me"

#### dressed in white

White clothes represent a pure life without sin.  
Alternate translation: "and they will be dressed in white, which shows that they are pure"

### Revelation 3:5

#### The one who conquers

This refers to anyone who conquers. See how you translated this in [Revelation 2:7]

#### will be clothed in white garments

This can be translated with an active verb.  
Alternate translation: "will wear white garments" or "I will give white clothes"

#### I will confess his name

He would announce that the person belongs to him, not simply say the person's name. Alternate translation: "I will announce that he belongs to me"

#### before my Father

"in the presence of my Father"

#### my Father

This is an important title for God that describes the relationship between God and Jesus.

### Revelation 3:6

#### Let the one who has an ear, hear

Jesus is emphasizing that what he has just said is important and may take some effort to understand and put into practice. The phrase "has an ear" here is a metonym for the willingness to understand and obey. See how you translated this phrase in [Revelation 2:7]

#### Let the one ... hear

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. See how you translated this phrase in [Revelation 2:7]

### Revelation 3:7

#### General Information:

This is the beginning of the Son of Man's message to the angel of the church in Philadelphia.

#### the angel

Possible meanings are that this "angel" is 1) a heavenly angel who protects this church or 2) a human messenger to the church, either a messenger who went from John to the church or the leader of the church. See how you translated "angel" in Revelation 1:20.

#### Philadelphia

This is the name of a city in the western part of Asia that today is modern Turkey. See how you translated this in [Revelation 1:11]

#### key of David

Jesus speaks of his authority to decide who may go into his kingdom as if it were King David's key.

#### he opens and no one shuts

"he opens the door to the kingdom and no one can close it"

#### he shuts and no one can open

"he closes the door and no one can open it"

### Revelation 3:8

#### I have put before you an open door

"I have opened a door for you"

#### you have obeyed my word

Possible meanings are 1) "you have followed by teachings" or 2) "you have obeyed my commands"

#### my name

The word "name" here is a metonym for the person who has that name. Alternate translation: "me"

## Revelation 3:9

### General Information:

The writer begins his sentence with "I will cause," but he does not finish the sentence by telling what he will cause "those who belong to the synagogue of Satan" to do. He begins the sentence again with "I will make them," where "them" refers to "those who belong to the synagogue of Satan."

### synagogue of Satan

People who gather to obey or honor Satan are spoken of as if they were in a synagogue, a place of worship and teaching for the Jews. See how you translated this in [Revelation 2:9]

### those calling themselves Jews but are not, but rather liars

"those calling themselves Jews when they are not Jews: instead, they are liars." These words further describe "those who belong to the synagogue of Satan."

### bow down

This is a sign of submission, not worship. Alternate translation: "bow down in submission"

### before your feet

Here the word "feet" represent the person before whom these people bow down. Alternate translation: "before you" or "to you"

### they will know

"they will learn" or "they will admit"

## Revelation 3:10

### will also keep you from the hour of testing

"will also prevent the hour of testing from happening to you" or "will protect you so you do not enter the hour of testing"

### hour of testing

"time of testing." This probably means "the time when people try to make you disobey me."

### is coming

Existing in the future is spoken of as coming.

## Revelation 3:11

### I am coming soon

It is understood that he is coming in order to judge. Alternate translation: "I am coming to judge soon"

### Hold to what you have

Continuing to believe firmly in Christ is spoken of as if it were holding something tightly. Alternate translation: "Continue to believe firmly"

### crown

A crown was a wreath, originally of olive branches or laurel leaves, that was put on the head of a

victorious athlete. Here "crown" stands for a reward. See how you translated "crown" in Revelation 2:10.

## Revelation 3:12

### The one who conquers I will make a pillar in the temple of my God

Here "The one who conquers" refers to anyone who conquers. See how you translated this in [Revelation 2:7]

## Revelation 3:13

### Let the one who has an ear, hear

Jesus is emphasizing that what he has just said is important and may take some effort to understand and put into practice. The phrase "has an ear" here is a metonym for the willingness to understand and obey. See how you translated this phrase in [Revelation 2:7]

### Let the one ... hear

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. See how you translated this phrase in [Revelation 2:7]

## Revelation 3:14

### General Information:

This is the beginning of the Son of Man's message to the angel of the church in Laodicea.

### the angel

Possible meanings are that this "angel" is 1) a heavenly angel who protects this church or 2) a human messenger to the church, either a messenger who went from John to the church or the leader of the church. See how you translated "angel" in Revelation 1:20.

### Laodicea

This is the name of a city in the western part of Asia that today is modern Turkey. See how you translated this in [Revelation 1:11]

### The words of the Amen

Here "the Amen" is a name for Jesus Christ. He guarantees God's promises by saying amen to them.

### the ruler over God's creation

Possible meanings are 1) "the one who rules over everything that God created" or 2) "the one through whom God created everything."

## Revelation 3:15

### you are neither cold nor hot

The writer speaks of the Laodiceans as if they were water. Possible meanings are 1) "cold" and "hot" represent two extremes of spiritual interest or love for God, where "cold" is to be completely against God, and to be "hot" is to be zealous to serve him, or 2) "cold" and "hot" both refer to water that is

useful for drinking or for cooking or healing, respectively. Alternate translation: "you are like water that is neither cold nor hot"

### **Revelation 3:16**

#### **I am about to vomit you out of my mouth**

Rejecting them is spoken of as vomiting them out of the mouth. Alternate translation: "I will reject you as I would spit out lukewarm water"

### **Revelation 3:17**

**you are most miserable, pitiable, poor, blind, and naked**  
Jesus speaks of their spiritual condition as if he were speaking about their physical condition.

Alternate translation: "You are like people who are most miserable, pitiable, poor, blind, and naked"

### **Revelation 3:18**

**Buy from me gold refined by fire so that you may become rich, and brilliant white garments so you may clothe yourself and not show the shame of your nakedness, and salve to anoint your eyes so you will see**

Here to "buy" represents receiving things from Jesus that have true spiritual value. The "gold refined by fire" represents spiritual wealth. The "brilliant white garments" represents righteousness. And the "salve to anoint your eyes" represents the ability to understand spiritual things. Alternate translation: "Come to me and receive spiritual wealth, which is more valuable than gold that is refined by fire. Receive from me righteousness, which is like brilliant white garments, so that you will not be ashamed. And receive from me wisdom, which is like salve for the eyes, so that you may understand spiritual things"

### **Revelation 3:19**

#### **be earnest and repent**

"be serious and repent"

### **Revelation 3:20**

#### **I am standing at the door and am knocking**

Jesus speaks about wanting people to relate to him as if he wanted them to invite him into their home. Alternate translation: "I am like one standing at the door and knocking"

#### **am knocking**

When people want someone to welcome them into their home, they knock on the door. Alternate translation: "I want you to let me come inside"

#### **hears my voice**

The phrase "my voice" refers to Christ speaking. Alternate translation: "hears me speak" or "hears me call"

#### **I will come into his home**

Some languages might prefer the verb "go" here. Alternate translation: "I will go in to his home"

#### **and will eat with him**

This represents being together as friends.

### **Revelation 3:21**

#### **The one who conquers**

This refers to anyone who conquers. See how you translated this in [Revelation 2:7]

#### **to sit down with me on my throne**

To sit on a throne means to rule. Alternate translation: "to rule with me" or "to sit down on my throne and rule with me"

#### **my Father**

This is an important title for God that describes the relationship between God and Jesus.

### **Revelation 3:22**

#### **Connecting Statement:**

This is the end of the Son of Man's messages to the angels of the seven churches.

#### **Let the one who has an ear, hear**

Jesus is emphasizing that what he has just said is important and may take some effort to understand and put into practice. The phrase "has an ear" here is a metonym for the willingness to understand and obey. See how you translated this phrase in [Revelation 2:7]

#### **Let the one ... hear**

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. See how you translated this phrase in [Revelation 2:7]

## Chapter 4

<sup>1</sup> After these things I looked, and I saw an open door in heaven. The first voice that I had heard was speaking to me like a trumpet, saying, "Come up here, and I will show you what must happen after these things." <sup>2</sup> At once I was in the Spirit, and I saw there a throne placed in heaven, with someone sitting on it. <sup>3</sup> The one who was sitting on it looked like jasper and carnelian. There was a rainbow around the throne. The rainbow was like an emerald in appearance. <sup>4</sup> Around the throne were twenty-four thrones, and seated on the thrones were twenty-four elders, dressed with white garments, with golden crowns on their heads. <sup>5</sup> From the throne came flashes of lightning, rumblings, and crashes of thunder. Seven flaming lamps were burning in front of the throne, lamps that were the seven spirits of God. <sup>6</sup> Before the throne was a sea of glass, like crystal. In the middle of the throne and around the throne were four living creatures, full of eyes, front and back. <sup>7</sup> The first living creature was like a lion, the second living creature was like a calf, the third living creature had a face like a man, and the fourth living creature was like a flying eagle. <sup>8</sup> The four living creatures each had six wings, full of eyes on top and underneath. Night and day they do not stop saying,

"Holy, holy, holy is the Lord God Almighty,  
who was, and who is, and who is to come."

<sup>9</sup> Whenever the living creatures give glory, honor, and thanks to the one who sits on the throne, the one who lives forever and ever, <sup>10</sup> the twenty-four elders fall down before the one seated on the throne and worship him who lives forever and ever. They lay their crowns before the throne, saying,

<sup>11</sup> "Worthy are you, our Lord and our God,  
to receive glory and honor and power,  
for you created all things,  
and by your will they existed and were created."

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## Revelation 4 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with verses 8 and 11.

John has finished describing the letters to the churches. He now begins to describe a vision that God showed him.

### Special concepts in this chapter

#### Jasper, carnelian, and emerald

These words refer to kinds of special stones that the people in John's day considered valuable. It may be difficult for you to translate these words if people in your culture do not value special kinds of stones.

#### Twenty-four elders

Elders are church leaders. Twenty-four elders may be symbolic of the whole church through the ages. There were twelve tribes in Old Testament Israel and twelve apostles in the New Testament church.

#### Seven spirits of God

These spirits are the seven spirits of [Revelation 1:4](#).

#### Giving glory to God

God's glory is the great beauty and radiant majesty that God has because he is God. Other Bible writers describe it as if it were a light so bright that no one can look at it. No one can give God this kind of glory, because it is already his. For people "to give glory" to God and for God "to receive glory" means that people are praising and worshiping God because of the glory he already has. (See: glory and worthy and worship)

## Other possible translation difficulties in this chapter

### Difficult images

Such things as bolts of lightning coming from the throne, lamps that are spirits, and a sea in front of the throne may be difficult to imagine, and so the words for them may be difficult to translate.

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### Revelation 4:1

#### General Information:

John begins to describe his vision of the throne of God.

#### After these things

"Just after I had seen these things." Here "these things" refers to what John saw in (Revelation 2:1-3:22)

#### an open door in heaven

This expression stands for the ability that God gave John to see into heaven, at least by means of a vision.

#### speaking to me like a trumpet

How the voice was like a trumpet can be stated clearly. Alternate translation: "speaking to me loudly like the sound of a trumpet"

#### trumpet

This refers to an instrument for producing music or for calling people to gather together for an announcement or meeting. See how you translated this in Revelation 1:10.

### Revelation 4:2

#### I was in the Spirit

John speaks of being influenced by God's Spirit as if he were in the Spirit. See how you translated this in [Revelation 1:10]

### Revelation 4:3

#### jasper and carnelian

These are valuable stones. Jasper may have been clear like glass or crystal, and carnelian may have been red.

#### emerald

a green, valuable stone

### Revelation 4:4

#### twenty-four elders

"24 elders"

#### golden crowns

These were likenesses of wreaths of olive branches or laurel leaves, hammered out in gold. Such crowns, made of leaves, were given to victorious athletes to wear on their heads.

### Revelation 4:5

#### flashes of lightning

Use your language's way of describing what lightning looks like each time it appears.

#### rumblings, and crashes of thunder

These are the loud noises that thunder makes. Use your language's way of describing the sound of thunder.

#### seven spirits of God

The number seven is a symbol of completeness and perfection. The "seven spirits" refers either to the Spirit of God or to seven spirits who serve God. See how you translated this in [Revelation 1:4]

### Revelation 4:6

#### a sea of glass

How it was like glass or a sea can be stated clearly. Possible meanings are 1) a sea is spoken of as if it were glass. Alternate translation: "a sea that was as smooth as glass" or 2) glass if spoken of as if it were a sea. Alternate translation: "glass that was spread out like a sea"

#### like crystal

How it was like crystal can be stated clearly. Alternate translation: "clear as crystal"

#### In the middle of the throne and around the throne

"Immediately around the throne" or "Close to the throne and around it"

#### four living creatures

"four living beings" or "four living things"

### Revelation 4:7

**The first living creature was like a lion, the second living creature was like a calf, the third living creature had a face like a man, and the fourth living creature was like a flying eagle**

How the head of each living creature appeared to John is expressed as a comparison with something more familiar.

#### living creature

"living being" or "living thing." See how you translated this in Revelation 4:6

**Revelation 4:8**

**full of eyes on top and underneath**

The top and bottom of each wing was covered with eyes.

**who is to come**

Existing in the future is spoken of as coming.

**Revelation 4:9**

**the one who sits on the throne, the one who lives forever and ever**

This is one person. The one who sits on the throne lives forever and ever.

**forever and ever**

These two words mean about the same thing and are repeated for emphasis. Alternate translation: "for all eternity"

**Revelation 4:10**

**twenty-four elders**

"24 elders." See how you translated this in [Revelation 4:4]

**fall down**

They purposely lie down facing the ground to show that they are worshiping.

**They lay their crowns before the throne**

These crowns looked like wreaths of olive branches or laurel leaves, hammered out in gold. The elders were respectfully placing the crowns on the ground, showing that they were submitting to God's authority to rule. Alternate translation: "they lay their crowns before the throne to show that they are submitting to him"

**lay**

Possible meanings are 1) to place or 2) to throw down forcibly, as of something worthless ("throw," Revelation 2:22). The reader should understand that the elders are acting respectfully.

**Revelation 4:11**

**our Lord and our God**

"our Lord and God." This is one person, the one sitting on the throne.

**to receive glory and honor and power**

These are things that God always has. Being praised for having them is spoken of as receiving them. Alternate translation: "to be praised for your glory, honor, and power" or "for everyone to praise you because you are glorious, honorable, and powerful"

## Chapter 5

<sup>1</sup> Then I saw in the right hand of the one who was seated on the throne a scroll written on the front and on the back, sealed with seven seals. <sup>2</sup> I saw a mighty angel proclaiming with a loud voice, "Who is worthy to open the scroll and break its seals?" <sup>3</sup> No one in heaven or on the earth or under the earth was able to open the scroll or to read it. <sup>4</sup> I wept bitterly because no one was found worthy to open the scroll or to read it. <sup>5</sup> But one of the elders said to me, "Do not weep. Look! The Lion of the tribe of Judah, the Root of David, has conquered. He is able to open the scroll and its seven seals." <sup>6</sup> I saw a Lamb standing in the middle of the throne area and among the four living creatures and among the elders. He looked as though he had been killed. He had seven horns and seven eyes, which are the seven spirits of God sent out into all the earth. <sup>7</sup> He went and took hold of the scroll out of the right hand of the one who was seated on the throne. <sup>8</sup> When he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb. Each of them had a harp and a golden bowl full of incense, which are the prayers of God's holy people. <sup>9</sup> They sang a new song:

"You are worthy to take the scroll  
and to open its seals.  
For you were slaughtered,  
and with your blood you purchased people for God  
from every tribe, language, people, and nation.  
<sup>10</sup> You made them a kingdom and priests to serve our God,  
and they will reign on the earth."

<sup>11</sup> Then I looked and heard the sound of many angels who encircled the throne and the living creatures and the elders. Their total number was ten thousands of ten thousands and thousands of thousands. <sup>12</sup> They said in a loud voice,

"Worthy is the Lamb, who has been slaughtered,  
to receive power, wealth, wisdom, strength,  
honor, glory, and praise."

<sup>13</sup> I heard every created thing that was in heaven and on the earth and under the earth and on the sea—everything in them—saying,

"To the one who sits on the throne and to the Lamb  
be praise, honor, glory, and dominion  
forever and ever."

<sup>14</sup> The four living creatures said, "Amen!" and the elders fell down and worshiped. [\[1\]](#)

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### Footnotes

5:14 [\[1\]](#)Some important and ancient Greek copies read,

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## Revelation 5 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 9-13.

## Special concepts in this chapter

### Sealed scroll

Kings and important people in John's time wrote important documents on large pieces of paper or animal skin. They then rolled them up and sealed them with wax so they would stay closed. Only the person to whom the document was written had the authority to open it by breaking the seal. In this chapter, "the one who was seated on the throne" had written the scroll. Only the person called "the Lion of the tribe of Judah, the Root of David" and "the Lamb" had the authority to open it. (See: scroll and authority)

### Twenty-four elders

Elders are church leaders. Twenty-four elders may be symbolic of the whole church through the ages. There were twelve tribes in Old Testament Israel and twelve apostles in the New Testament church.

### Christian prayers

The prayers of Christians are described as incense. Christian prayers have a good smell to God. He is pleased when Christians pray.

### Seven spirits of God

These spirits are the seven spirits of [Revelation 1:4](#).

## Important figures of speech in this chapter

### Metaphors

The "Lion of the tribe of Judah" and the "Root of David" are metaphors that refer to Jesus. Jesus descended from the tribe of Judah and the family of David. Lions are fierce, and all animals and people are afraid of them, so they are a metaphor for a king whom everyone obeys. The words "Root of David" speak of Israel's King David as if he were a seed that God had planted and of Jesus as if he were a root growing from that seed.

### Revelation 5:1

#### Connecting Statement:

John continues to describe what he saw in his vision of the throne of God.

#### Then I saw

"After I saw those things, I saw"

#### the one who was seated on the throne

This is the same "one" as in Revelation 4:2-3.

#### a scroll written on the front and on the back

"a scroll with writing on the front and the back"

#### sealed with seven seals

"and it had seven seals keeping it closed"

### Revelation 5:2

#### Who is worthy to open the scroll and break its seals?

The person would need to break the seals in order to open the scroll. Alternate translation: "Who is worthy to break the seals and open the scroll?"

#### Who is worthy to open the scroll and break its seals?

This can be translated as a command: "The one who is worthy to do this should come to break the seals and open the scroll!"

### Revelation 5:3

#### in heaven or on the earth or under the earth

This means everywhere: the place where God and the angels live, the place where people and animals live, and the place where those who have died are. Alternate translation: "anywhere in heaven or on the earth or under the earth"

### Revelation 5:4

#### General Information:

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### Revelation 5:5

#### Look

"Listen" or "Pay attention to what I am about to tell you"

#### The Lion of the tribe of Judah

This is a title for the man from the tribe of Judah that God had promised would be the great king. Alternate translation: "The one who is called the Lion of the tribe of Judah" or "The king who is called the Lion of the tribe of Judah"

#### The Lion

The king is spoken of as if he were a lion because a lion is very strong.

**the Root of David**

This is a title for the descendant of David that God had promised would be the great king. Alternate translation: "the one who is called the Root of David"

**the Root of David**

The descendant is spoken of as if David's family were a tree and he were a root of that tree. Alternate translation: "the Descendant of David"

**Revelation 5:6**

**General Information:**

The Lamb appears in the throne room.

**a Lamb**

A "lamb" is a young sheep. Here it is used symbolically to refer to Christ.

**seven spirits of God**

The number seven is a symbol of completeness and perfection. The "seven spirits" refers either to the Spirit of God or to seven spirits who serve God. See how you translated this in Revelation 1:4.

**sent out into all the earth**

This can be translated with an active verb. Alternate translation: "which God sent out over all the earth"

**Revelation 5:7**

**He went**

He approached the throne. Some languages would use the verb "come." Alternate translation: "He came"

**Revelation 5:8**

**the Lamb**

A "lamb" is a young sheep. Here it is used symbolically to refer to Christ. See how you translated this in [Revelation 5:6]

**twenty-four elders**

"24 elders." See how you translated this in [Revelation 4:4]

**fell down**

"lay down on the ground." Their faces were toward the ground to show that they were worshiping the Lamb. They did this on purpose; they did not fall accidentally.

**Each of them**

Possible meanings are 1) "each of the elders and living creatures" or 2) "each of the elders."

**a golden bowl full of incense, which are the prayers of God's holy people**

The incense here is a symbol for the believers' prayers to God.

**Revelation 5:9**

**For you were slaughtered**

This can be stated in active form. Alternate translation: "For they slaughtered you" or "For people killed you"

**slaughtered**

If your language has a word for killing an animal for a sacrifice, consider using it here.

**with your blood**

Since blood represents a person's life, losing the blood represents dying. This probably means "by your death" or "by dying."

**you purchased people for God**

"you bought people so that they could belong to God" or "you paid the price so that people could belong to God"

**from every tribe, language, people, and nation**

This means that people from every ethnic group are included.

**Revelation 5:10**

**General Information:**

This page has intentionally been left blank.

**Revelation 5:11**

**ten thousands of ten thousands and thousands of thousands**

Use an expression in your language that shows that it is a huge number. Alternate translation: "millions" or "too many thousands to count"

**Revelation 5:12**

**Worthy is the Lamb, who has been slaughtered**

"The Lamb, who has been slaughtered, is worthy"

**to receive power, wealth, wisdom, strength, honor, glory, and praise**

These are all things that the Lamb has. Being praised for having them is spoken of as receiving them. This can be restated to remove the abstract nouns. See how you translated a similar sentence in [Revelation 4:11]

**Revelation 5:13**

**in heaven and on the earth and under the earth**

This means everywhere: the place where God and the angels live, the place where people and animals live, and the place where those who have died are. See how you translated this in [Revelation 5:3]

**To the one who sits on the throne and to the Lamb be**

"May he who sits on the throne and the Lamb have"

**Revelation 5:14**

**General Information:**

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## Chapter 6

<sup>1</sup> I looked when the Lamb opened one of the seven seals, and I heard one of the four living creatures say in a voice that sounded like thunder, "Come!" <sup>2</sup> I looked and there was a white horse. Its rider held a bow, and he was given a crown. He came out as a conqueror in order to conquer.

<sup>3</sup> When the Lamb opened the second seal, I heard the second living creature say, "Come!" <sup>4</sup> Then another horse came out—fiery red. To its rider was given permission to take peace away from the earth, so that its people would slaughter one another. This rider was given a huge sword.

<sup>5</sup> When the Lamb opened the third seal, I heard the third living creature say, "Come!" I saw a black horse, and its rider held a pair of scales in his hand. <sup>6</sup> I heard what seemed to be a voice among the four living creatures say, "A choenix of wheat for one denarius, and three choenices of barley for a denarius. But do not harm the oil and the wine."

<sup>7</sup> When the Lamb opened the fourth seal, I heard the voice of the fourth living creature say, "Come!" <sup>8</sup> Then I saw a pale horse. The rider on it was named Death, and Hades was following him. They were given authority over one-fourth of the earth, to kill with the sword, with famine and disease, and with the wild animals of the earth.

<sup>9</sup> When the Lamb opened the fifth seal, I saw under the altar the souls of those who had been killed because of the word of God and the testimony which they held. <sup>10</sup> They cried out with a loud voice, "How long, Ruler over all, holy and true, until you judge those who live on the earth, and until you avenge our blood?" <sup>11</sup> Then each of them was given a white robe, and they were told that they should wait a short time longer until the full number of their fellow servants and their brothers who were to be killed, just as they had been killed, was made complete.

<sup>12</sup> When the Lamb opened the sixth seal, I watched and there was a great earthquake. The sun became as black as sackcloth, and the full moon became like blood. <sup>13</sup> The stars in the heavens fell to the earth, just as a fig tree drops its unripe figs when shaken by a stormy wind. <sup>14</sup> The sky vanished like a scroll that was being rolled up. Every mountain and island was moved out of its place. <sup>15</sup> Then the kings of the earth and the important people, and the commanders, and the rich, and the powerful, and everyone else, slave and free, hid in caves and among the rocks of the mountains. <sup>16</sup> They said to the mountains and to the rocks, "Fall on us! Hide us from the face of the one who is seated on the throne and from the Lamb's wrath. <sup>17</sup> For the great day of their wrath has come. Who is able to stand?"

## Revelation 6 General Notes

### Structure and formatting

The author describes what happened after the Lamb opens each of the first six seals. The Lamb does not open the seventh seal until Chapter 8.

### Special concepts in this chapter

#### Seven Seals

Kings and important people in John's time wrote important documents on large pieces of paper or animal skin. They then rolled them up and sealed them with wax so they would stay closed. Only the person to whom the document was written had the authority to open it by breaking the seal. In this chapter, the Lamb opens the seals.

#### The Four Horsemen

As the Lamb opens each of the first four seals, the author describes horsemen riding different colored horses. The colors of the horses seem to symbolize how the rider will affect the earth.

### Important figures of speech in this chapter

#### The Lamb

This refers to Jesus. In this chapter, it is also a title for Jesus.

### Similes

In verses 12-14, the author uses several similes to try to describe the images he sees in the vision. He compares the images to everyday things.

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### Revelation 6:1

#### Connecting Statement:

John continues to describe the events that happened before the throne of God. The Lamb begins to open the seals on the scroll.

#### Come!

This is a command to one person, apparently the rider of the white horse who is spoken of in verse 2.

### Revelation 6:2

#### he was given a crown

This can be translated with an active verb. Alternate translation: "he received a crown" or "God gave him a crown"

#### a crown

Crowns were wreaths of olive branches or laurel leaves and were given to victorious athletes to wear on their heads. The crown given to rider may have been hammered out in gold in the likeness of wreaths of olives branches or laurel leaves.

### Revelation 6:3

#### the second seal

"the next seal" or "seal number two"

#### the second living creature

"the next living creature" or "living creature number two"

### Revelation 6:4

#### came out—fiery red

This can be stated as a second sentence. Alternate translation: "came out. It was red like fire" or "came out. It was bright red"

#### To its rider was given permission

This can be stated with an active verb. Alternate translation: "God gave permission to its rider" or "Its rider received person"

#### This rider was given a huge sword

This can be stated with an active verb. Alternate translation: "This rider received a huge sword" or "God gave this rider a huge sword"

#### a huge sword

"a very large sword" or "a great sword"

### Revelation 6:5

#### the third seal

"the next seal" or "seal number three"

#### the third living creature

"the next living creature" or "living creature number three"

#### a pair of scales

a tool used for weighing things

### Revelation 6:6

#### A choenix of wheat for one denarius

Some languages might want a verb such as "cost" or "buy" in the sentence. There was very little wheat for all the people, so its price was very high. Alternate translation: "A choenix of wheat now costs one denarius" or "Buy a choenix of wheat with one denarius"

#### A choenix of wheat ... three choenices of barley

A "choenix" was a specific measure that was about one liter. The plural of "choenix" is "choenices." Alternate translation: "One liter of wheat ... three liters of barley" or "One bowl of wheat ... three bowls of barley"

#### one denarius

This coin was worth a day's wages. Alternate translation: "one silver coin" or "the pay for one day of work"

#### But do not harm the oil and the wine

If the oil and wine were harmed, there would be less of them for people to buy, and their prices would go up.

#### the oil and the wine

These expressions probably stand for the olive oil harvest and the grape harvest.

### Revelation 6:7

#### the fourth seal

"the next seal" or "seal number four"

#### the fourth living creature

"the next living creature" or "living creature number four"

### Revelation 6:8

#### pale horse

"grey horse." This is the color of a dead body, so its color is a symbol of death.

#### one-fourth of the earth

Here "the earth" represents the people of the earth. Alternate translation: "one-fourth of the people on the earth"

**the sword**

A sword is a weapon, and here it represents war.

**with the wild animals of the earth**

This means that Death and Hades would cause the wild animals to attack and kill people.

**Revelation 6:9**

**the fifth seal**

"the next seal" or "seal number five"

**under the altar**

This may have been "at the base of the altar."

**those who had been killed**

This can be translated with an active verb. Alternate translation: "those whom others had killed"

**because of the word of God and the testimony which they held**

Here "word of God" is a metonym for the message from God and "held" is a metaphor. Possible meanings are 1) holding the testimony refers to believing God's word and testimony. Alternate translation: "because of the teachings of scripture and what they taught about Jesus Christ" or "because they believed the word of God, which is his testimony" or 2) holding the testimony refers to testifying about the word of God. Alternate translation: "because they testified about the word of God"

**Revelation 6:10**

**avenge our blood**

The word blood here represents their deaths. Alternate translation: "punish those who killed us"

**Revelation 6:11**

**Then each of them was given a white robe**

Either God or an angel gave them a white robe. This can be stated in active form. Alternate translation: "Then each of them received a white robe"

**they were told**

Either God or an angel is speaking. This can be stated in active form. Alternate translation: "God told them" or "an angel told them"

**until the full number of their fellow servants and their brothers who were to be killed, just as they had been killed, was made complete**

Here "servants" and "brothers" refer to the same group. This can be stated in active form. Alternate translation: "until enemies have killed all of Christ's servants whom God had determined would die, just as those under the altar had died"

**brothers**

Christians are often spoken of as being one another's brothers. Females were among those spoken of here. Alternate translation: "fellow Christians" or "fellow believers"

**Revelation 6:12**

**the sixth seal**

"the next seal" or "seal number six"

**as black as sackcloth**

Sometimes sackcloth was made of black hair. People would wear sackcloth when they were mourning. The image of sackcloth is meant to lead people to think of death and mourning. Alternate translation: "as black as mourning clothes"

**like blood**

The image of blood is meant to lead people to think of death. How it was like blood can be stated clearly. Alternate translation: "red like blood"

**Revelation 6:13**

**just as a fig tree drops its unripe figs when shaken by a stormy wind**

This can be stated in active form. Alternate translation: "'just as figs do when a stormy wind shakes a fig tree and causes it to drop its unripe figs"

**Revelation 6:14**

**The sky vanished like a scroll that was being rolled up**

The sky was normally thought of as being as strong as a sheet of metal, but now it had become as weak as a sheet of paper and was easily torn and rolled up.

**Revelation 6:15**

**the commanders**

soldiers who command warriors during battle

**caves**

large holes in the sides of hills

**Revelation 6:16**

**the face of the one**

Here "face" represents "presence." Alternate translation: "the presence of the one" or "the one"

**Revelation 6:17**

**the great day of their wrath has come**

The day of their wrath refers to the time when they would punish wicked people. Alternate translation: "this is the terrible time when they will punish people"

**has come**

Existing now is spoken of as having come.

**their wrath**

"Their" refers to the one on the throne and the Lamb.

**Who is able to stand?**

Surviving, or staying alive, is spoken of as if it were standing. This question is used to express great sadness and fear that no one will be able to survive when God punishes him. Alternate translation: "No one can survive."

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## Chapter 7

<sup>1</sup> After this I saw four angels standing at the four corners of the earth, tightly holding back the four winds of the earth so that no wind should blow on the earth, on the sea, or against any tree. <sup>2</sup> I saw another angel coming up from the east, who had the seal of the living God. He cried out with a loud voice to the four angels who were given permission to harm the earth and the sea: <sup>3</sup> "Do not harm the earth, the sea, or the trees until we have put a seal on the foreheads of the servants of our God." <sup>4</sup> I heard the number of those who were sealed: 144,000, who were sealed from every tribe of the people of Israel:

<sup>5</sup> twelve thousand from the tribe of Judah were sealed,  
twelve thousand from the tribe of Reuben,  
twelve thousand from the tribe of Gad,

<sup>6</sup> twelve thousand from the tribe of Asher,  
twelve thousand from the tribe of Naphtali,  
twelve thousand from the tribe of Manasseh,

<sup>7</sup> twelve thousand from the tribe of Simeon,  
twelve thousand from the tribe of Levi,  
twelve thousand from the tribe of Issachar,

<sup>8</sup> twelve thousand from the tribe of Zebulun,  
twelve thousand from the tribe of Joseph, and  
twelve thousand from the tribe of Benjamin were sealed.

<sup>9</sup> After these things I looked, and there was a huge multitude that no one could count—from every nation, tribe, people, and language—standing before the throne and in front of the Lamb. They were wearing white robes and holding palm branches in their hands, <sup>10</sup> and they were crying out with a loud voice:

"Salvation belongs to our God,  
who is seated on the throne,  
and to the Lamb!"

<sup>11</sup> All the angels were standing around the throne and around the elders and the four living creatures, and they fell on their faces before the throne. They worshiped God, <sup>12</sup> saying,

"Amen!  
Praise, glory, wisdom, thanksgiving, honor, power, and strength  
be to our God forever and ever!  
Amen!"

<sup>13</sup> Then one of the elders asked me, "Who are these, clothed with white robes, and where did they come from?" <sup>14</sup> I said to him, "Sir, you know," and he said to me, "These are the ones who have come out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb.

<sup>15</sup> For this reason,

they are before the throne of God,  
and they worship him day and night in his temple.

The one who is seated on the throne  
will spread his tent over them.

<sup>16</sup> They will not be hungry again,  
nor will they be thirsty again.  
The sun will not beat down on them,  
nor any burning heat.

<sup>17</sup> For the Lamb at the center of the throne  
will shepherd them,  
and he will guide them to springs of living water,  
and God will wipe away every tear from their eyes."

## Revelation 7 General Notes

### Structure and formatting

Scholars have interpreted parts of this chapter in many different ways. Translators do not need to fully understand what this chapter means to accurately translate its contents.

It is important to accurately translate the large numbers in this chapter. The number 144,000 is twelve times twelve thousand.

Translators should be aware that the tribes of the people of Israel are not listed in this chapter the same as they are generally listed in the Old Testament.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 5-8 and 15-17.

### Special concepts in this chapter

#### Worship

God saves his people and keeps them through times of trouble. His people respond by worshipping him. (See: worship)

### Important figures of speech in this chapter

#### The Lamb

This refers to Jesus. In this chapter, it is also a title for Jesus.

#### Revelation 7:1

##### General Information:

John begins to describe a vision of 144,000 servants of God who become marked with seals. Their marking takes place after the Lamb opens the sixth seal and before he opens the seventh seal.

##### the four corners of the earth

The earth is spoken of as if it were flat and square like a sheet of paper. The phrase "the four corners" refers to the north, south, east, and west.

#### Revelation 7:2

##### the seal of the living God

The word "seal" here refers to a tool that is used to press a mark onto a wax seal. In this case the tool would be used to put a mark on God's people. Alternate translation: "the marker of the living God" or "the stamp of the living God"

#### Revelation 7:3

##### put a seal on the foreheads

The word "seal" here refers to a mark. This mark shows that the people belong to God and that he will protect them. Alternate translation: "put a mark on the foreheads"

##### foreheads

The forehead is the top of the face, above the eyes.

#### Revelation 7:4

##### those who were sealed

This can be stated with an active verb. Alternate translation: "those whom God's angel marked"

##### 144,000

"one hundred forty-four thousand people"

#### Revelation 7:5

##### twelve thousand from the tribe

"12,000 people from the tribe"

##### twelve thousand from ... Judah were sealed

This can be translated in active form. See how you translated similar words in [Revelation 7:4]

#### Revelation 7:6

##### General Information:

This page has intentionally been left blank.

#### Revelation 7:7

##### Connecting Statement:

This continues the list of the people of Israel who were sealed.

#### Revelation 7:8

##### General Information:

This page has intentionally been left blank.

## Revelation 7:9

### General Information:

John begins to describe a second vision about a multitude praising God. This vision also takes place after the Lamb opens the sixth seal and before he opens the seventh seal.

### a huge multitude

"a huge crowd" or "a great number of people"

### white robes

Here the color "white" represents purity.

## Revelation 7:10

### Salvation belongs to

"Salvation comes from"

### Salvation belongs to our God, who is seated on the throne, and to the Lamb!

They were praising God and the Lamb. The noun "salvation" can be expressed with the verb "save." Alternate translation: "Our God, who sits on the throne, and the Lamb have saved us!"

## Revelation 7:11

### the four living creatures

These are the four creatures mentioned in Revelation 4:6-8.

### they fell on their faces

Here "fell on their faces" is an idiom that means they lay down facing the ground. See how you translated "prostrated themselves" in [Revelation 4:10]

## Revelation 7:12

### Praise, glory, wisdom, thanksgiving, honor, power, and strength be to our God

"Our God is worthy of all praise, glory, wisdom, thanks, honor, power and strength" or "We must give praise, glory, thanks, and honor to our God"

### forever and ever

These two words mean basically the same thing and emphasize that the praise will never end.

## Revelation 7:13

### these, clothed with white robes

The white robes showed that these people were righteous.

## Revelation 7:14

### have come out of the great tribulation

"have survived the great tribulation" or "have lived through the great tribulation"

### the great tribulation

"the time of terrible suffering"

### They have washed their robes and made them white in the blood of the Lamb

People who have been made righteous by the blood of the Lamb are spoken of as if they have washed their robes in his blood. Alternate translation: "They have been made righteous by washing their robes white in his blood"

### the blood of the Lamb

The word "blood" is used to refer to the death of Lamb.

## Revelation 7:15

### Connecting Statement:

The elder continues to speak to John.

### they ... them

These words refer to those people who have come through the great tribulation.

### day and night

These two parts of the day are used together to mean "all the time" or "without stopping"

### will spread his tent over them

"will put his tent up over them." Protecting them is spoken of as if it were giving them shelter to live under. Alternate translation: "will shelter them" or "will protect them"

## Revelation 7:16

### They ... them

These words refer to those people who have come through the great tribulation.

### The sun will not beat down

The sun's heat no longer causing people to suffer is spoken of as if the sun would not beat down on them. Alternate translation: "The sun will not burn them" or "The sun will not make them weak"

## Revelation 7:17

### them ... them ... their

These words refer to those people who have come through the great tribulation.

### the Lamb at the center of the throne will

"the Lamb, who is standing in the middle of the area around the throne, will be"

### For the Lamb ... will shepherd them

The elder speaks of the Lamb's care for his people as if it were a shepherd's care for his sheep. Alternate translation: "For the Lamb ... will be like a shepherd to them" or "For the Lamb ... will care for them as a person cares for his animals"

**he will guide them to springs of living water**

The elder speaks of what gives life as if it were springs of fresh water. Alternate translation: "he will guide them like a shepherd guiding his sheep to fresh water" or "he will guide them to life like a shepherd guiding his sheep to living water"

**God will wipe away every tear from their eyes**

Tears here represent sadness. Alternate translation: "God will wipe away their sadness, like wiping away tears" or "God will cause them to not be sad anymore"

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## Chapter 8

<sup>1</sup> When the Lamb opened the seventh seal, there was a silence in heaven for about half an hour. <sup>2</sup> Then I saw the seven angels who stand before God, and seven trumpets were given to them.

<sup>3</sup> Another angel came, holding a golden incense bowl, standing at the incense altar. Much incense was given to him so that he would offer it with the prayers of all God's holy people on the golden incense altar before the throne. <sup>4</sup> The smoke of the incense—with the prayers of God's holy people—rose up before God from the angel's hand. <sup>5</sup> The angel took the incense bowl and filled it with fire from the altar. Then he threw it down to the earth, and there were crashes of thunder, rumblings, flashes of lightning, and an earthquake.

<sup>6</sup> The seven angels who had the seven trumpets prepared to sound them.

<sup>7</sup> The first angel sounded his trumpet, and there was hail and fire mixed with blood. It was thrown down onto the earth so that a third of it was burned up, a third of the trees were burned up, and all the green grass was burned up. <sup>[1]</sup>

<sup>8</sup> The second angel sounded his trumpet, and something like a great mountain burning with fire was thrown into the sea. A third of the sea became blood, <sup>9</sup> a third of the living creatures in the sea died, and a third of the ships were destroyed.

<sup>10</sup> The third angel sounded his trumpet, and a huge star fell from the sky, blazing like a torch, on a third of the rivers and springs of water. <sup>11</sup> The name of the star is Wormwood. A third of the waters became wormwood, and many people died from the waters that became bitter.

<sup>12</sup> The fourth angel sounded his trumpet, and a third of the sun was struck, as well as a third of the moon and a third of the stars. So a third of them turned dark; a third of the day and a third of the night had no light.

<sup>13</sup> I looked, and I heard an eagle <sup>[2]</sup> that was flying overhead calling out with a loud voice, "Woe, woe, woe, to those who live on the earth, because of the remaining trumpet blasts that are about to be sounded by the three angels."

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### Footnotes

8:7 <sup>[1]</sup>Some important and ancient Greek copies leave out,

8:13 <sup>[2]</sup>Some copies have the word

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## Revelation 8 General Notes

### Special concepts in this chapter

#### Seven seals and seven trumpets

This chapter begins to show what happens when the Lamb opens the seventh seal. God uses the prayers of all believers to cause dramatic things to happen on earth. John then describes what happens when angels sound the first four of seven trumpets.

### Important figures of speech in this chapter

#### Similes

In verses 8 and 10, John uses similes to try to describe the images he sees in the vision. He compares the images to everyday things.

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## Revelation 8:1

### Connecting Statement:

The Lamb opens the seventh seal.

### the seventh seal

This is the last of the seven seals on the scroll.  
Alternate translation: "the next seal" or "the final seal" or "seal number seven"

## Revelation 8:2

### seven trumpets were given to them

They were each given one trumpet. This can be stated in active form. Possible meanings are 1) "God gave them seven trumpets" or 2) "the Lamb gave them seven trumpets"

## Revelation 8:3

### he would offer it

"he would offer the incense to God by burning it"

## Revelation 8:4

### the angel's hand

This refers to the bowl in the angel's hand.  
Alternate translation: "the bowl in the angel's hand"

## Revelation 8:5

### filled it with fire

The word "fire" here probably refers to burning coals. Alternate translation: "filled it with burning coals" or "filled it with coals of fire"

## Revelation 8:6

### General Information:

The seven angels sound the seven trumpets, one at a time.

## Revelation 8:7

### It was thrown down onto the earth

This can be stated in active form. Alternate translation: "The angel threw the hail and fire mixed with blood down onto the earth"

### a third of it was burned up, a third of the trees were burned up, and all the green grass was burned up

This can be stated in active form. Alternate translation: "it burned up a third of the earth, a third of the trees, and all the green grass"

### a third

"A third" is a fraction.

## Revelation 8:8

### The second angel

"The next angel" or "Angel number two"

### something like a great mountain burning with fire was thrown

This can be stated in active form. Alternate translation: "the angel threw something like a great mountain burning with fire"

### A third

"A third" is a fraction.

### became blood

Possible meanings are it 1) "became red like blood" or it 2) really became blood.

## Revelation 8:9

### the living creatures in the sea

"the things living in the sea" or "the fish and other animals that lived in the sea"

## Revelation 8:10

### a huge star fell from the sky, blazing like a torch

"a huge star that was blazing like a torch fell from the sky." The fire of the huge star looked similar to the fire of a torch.

### torch

a stick with one end lit on fire to provide light

## Revelation 8:11

### The name of the star is Wormwood

Wormwood is a shrub that tastes bitter. People made medicine out of it, but they also believed that it was poisonous. Alternate translation: "The name of the star is Bitterness" or "The name of the star is Bitter Medicine"

### became wormwood

The bitter taste of the water is spoken of as if it were wormwood. Alternate translation: "became bitter like wormwood" or "became bitter"

### died from the waters that became bitter

"died when they drank the bitter water"

## Revelation 8:12

### a third of the sun was struck

Causing something bad to happen to the sun is spoken of as striking, or hitting, it. This can be stated with an active verb. Alternate translation: "a third of the sun changed" or "God changed a third of the sun"

### a third of them turned dark

Possible meanings are 1) "one third of the time they were dark" or 2) "one third of the sun, one third of the moon, and one third of the stars became dark"

**a third of the day and a third of the night had no light**  
"there was no light during one third of the day and  
one third of the night" or "they did not shine during  
one third of the day and one third of the night"

**Revelation 8:13**

**because of the remaining trumpet blasts that are about  
to be sounded by the three angels**

This can be stated in active form. Alternate  
translation: "because the three angels who have not  
yet sounded their trumpets are about to sound  
them"

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## Chapter 9

<sup>1</sup> Then the fifth angel sounded his trumpet. I saw a star from heaven that had fallen to the earth. The star was given the key to the shaft of the bottomless pit. <sup>2</sup> He opened the shaft of the bottomless pit, and smoke went up out of the shaft like smoke from a huge furnace. The sun and the air were turned dark by the smoke from the shaft. <sup>3</sup> Out of the smoke locusts came on the earth, and they were given power like that of scorpions on the earth. <sup>4</sup> They were told not to damage the grass on the earth or any green plant or tree, but only the people who did not have the seal of God on their foreheads. <sup>5</sup> They were not given permission to kill those people, but only to torture them for five months. Their agony would be like the sting of a scorpion when it strikes a person. <sup>6</sup> In those days people will seek death but will not find it. They will greatly desire to die, but death will flee from them. <sup>7</sup> The locusts looked like horses prepared for war. On their heads were something like crowns of gold, and their faces were like human faces. <sup>8</sup> They had hair like women's hair, and their teeth were like lions' teeth. <sup>9</sup> They had breastplates like iron breastplates, and the sound of their wings was like the sound made by many chariots and horses running into battle. <sup>10</sup> They had tails with stingers like scorpions; in their tails they had power to harm people for five months. <sup>11</sup> They had as king over them the angel of the bottomless pit. His name in Hebrew was Abaddon, and in Greek he had the name Apollyon.

<sup>12</sup> The first woe is past. Look! After this there are still two disasters to come.

<sup>13</sup> The sixth angel sounded his trumpet, and I heard a voice coming from the horns of the golden altar that is present before God, <sup>14</sup> saying to the sixth angel who had the trumpet, "Release the four angels who had been bound at the great Euphrates River." <sup>15</sup> The four angels who had been prepared for that hour, that day, that month, and that year were released to kill a third of mankind. <sup>16</sup> The number of the soldiers on horseback was 200,000,000. I heard their number. <sup>17</sup> This is how I saw the horses in my vision and those who rode on them: Their breastplates were fiery red, dark blue and yellow as sulfur. The heads of the horses resembled the heads of lions, and out of their mouths came fire, smoke, and sulfur. <sup>18</sup> A third of the people were killed by these three plagues: the fire, smoke, and sulfur that came out of their mouths. <sup>19</sup> For the power of the horses was in their mouths and in their tails—for their tails were like snakes, having heads with which they inflicted wounds on people. <sup>20</sup> The rest of mankind, those who were not killed by these plagues, did not repent of the works of their hands, nor did they stop worshiping demons and idols of gold, silver, bronze, stone, and wood—things that cannot see, hear, or walk. <sup>21</sup> Neither did they repent of their murders, their sorcery, their sexual immorality or their acts of theft.

## Revelation 9 General Notes

### Structure and formatting

In this chapter, John continues to describe what happens when angels sound seven trumpets.

#### Woe

John describes several "woes" in the Book of Revelation. This chapter begins to describe three "woes" announced at the end of Chapter 8.

### Special concepts in this chapter

#### Animal imagery

This chapter includes several animals: locusts, scorpions, horses, lions, and snakes. These animals represent different qualities or traits. For example, a lion is powerful and dangerous. Translators should use the same animals in their translation if possible. If the animal is unknown, one with similar qualities or traits should be used.

#### Bottomless pit

This image is seen several times in the Book of Revelation. It is a picture of hell as being inescapable and the opposite direction as heaven. (See: hell)

### **Abaddon and Apollyon**

"Abaddon" is a Hebrew word. "Apollyon" is a Greek word. Both words mean "Destroyer." John used the sounds of the Hebrew word and wrote them with Greek letters. The ULB and UDB write the sounds of both words with English letters. Translators are encouraged to transliterate these words using the letters of the target language. The original Greek readers would have understood "Apollyon" to mean "Destroyer." So translators may also supply what it means in the text or in a footnote.

### **Repentance**

Despite great signs, people are described as not repenting and so remain in their sin. People refusing to repent are also mentioned in Chapter 16. (See: repent and sin)

### **Important figures of speech in this chapter**

#### **Simile**

John uses many similes in this chapter. They help to describe the images that he sees in his vision.

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### **Revelation 9:1**

#### **Connecting Statement:**

The fifth of the seven angels begins to sound his trumpet.

#### **I saw a star from heaven that had fallen**

John saw the star after it had fallen. He did not watch it fall.

#### **the key to the shaft of the bottomless pit**

"the key that unlocks the shaft of the bottomless pit"

#### **the shaft of the bottomless pit**

Possible meanings are 1) "shaft" is another way of referring to the pit and describes it as long and narrow, or 2) "shaft" refers to the opening of the pit.

#### **the bottomless pit**

This is an extremely deep, narrow hole. Possible meanings are 1) the pit has no bottom; it continues to go down further forever or 2) the pit is so deep that it is as if it had no bottom.

### **Revelation 9:2**

#### **like smoke from a huge furnace**

A huge furnace gives off a great amount of thick, dark smoke. Alternate translation: "like the great amount of smoke that comes from a huge furnace"

#### **turned dark**

"became dark"

### **Revelation 9:3**

#### **locusts**

insects that fly together in large groups. People fear them because they can eat up all the leaves in gardens and on trees.

#### **power like that of scorpions**

Scorpions have the ability to sting and poison other animals and people. Alternate translation: "the ability to sting people as scorpions do"

#### **scorpions**

small insects with poisonous stingers on their tails. Their sting is extremely painful and the pain lasts a long time.

### **Revelation 9:4**

#### **They were told not to damage the grass on the earth or any green plant or tree**

Ordinary locusts were a terrible threat to people because when they swarm, they can eat up all the grass and all the leaves on plants and trees. These locusts were told not to do this.

#### **but only the people**

The phrase "to damage" or "to harm" is understood. Alternate translation: "but only to harm the people"

#### **the seal of God**

The word "seal" refers a mark that would be left by a tool being pressed into a wax seal. In this case it refers to mark that God would place upon the foreheads of his people. The people who do not have this mark do not belong to God. See how you translated "seal" in [Revelation 7:3]

#### **foreheads**

The forehead is the top of the face, above the eyes.

### **Revelation 9:5**

#### **They were not given permission**

"They" refers to the locusts. (Revelation 9:3)

#### **those people**

the people whom the locusts were stinging

#### **but only to torture them**

Here the words "given permission" are understood. Alternate translation: "but only given permission to torture them"

**to torture them for five months**

The locusts would be allowed to do this for five months.

**to torture them**

"to make them suffer terrible pain"

**the sting of a scorpion**

A scorpion is a small insect with a poisonous stinger at the end of its long tail. The sting can cause severe pain or even death.

**Revelation 9:6**

**people will seek death but will not find it**

This can be restated to remove the abstract noun "death." Alternate translation: "people will try to find a way to die but will not find it" or "people will try to kill themselves but will not find a way to die"

**will greatly desire to die**

"will want very much to die" or "will wish that they could die"

**death will flee from them**

John speaks of death as if it were a person or animal that could run away. Alternate translation: "they will not be able to die" or "they will not die"

**Revelation 9:7**

**General Information:**

These locusts did not look like ordinary locusts. John describes them by telling how parts of them looked like other things.

**crowns of gold**

These were likenesses of wreaths of olive branches or laurel leaves, hammered out in gold. Examples actually made of leaves were given to victorious athletes to wear on their heads.

**Revelation 9:8**

**General Information:**

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**Revelation 9:9**

**General Information:**

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**Revelation 9:10**

**They had tails**

The word "They" refers to the locusts.

**with stingers like scorpions**

A scorpion is a small insect with a poisonous stinger at the end of its long tail. Its sting can cause severe pain or even death. See how you translated a similar phrase in [Revelation 9:3]

**in their tails they had power to harm people for five months**

Possible meanings are 1) they had power for five months to harm people or 2) they could sting people and the people would be in pain for five months.

**Revelation 9:11**

**the bottomless pit**

This is an extremely deep, narrow hole. Possible meanings are 1) the pit has no bottom; it continues to go down further forever or 2) the pit is so deep that it is as if it had no bottom. See how you translated this in Revelation 9:1.

**Abaddon ... Apollyon**

Both names mean "Destroyer."

**Revelation 9:12**

**there are still two disasters to come**

Existing in the future is spoken of as coming.

**Revelation 9:13**

**Connecting Statement:**

The sixth of the seven angels begins to sound his trumpet.

**I heard a voice coming**

The voice refers to the one who was speaking. John does not say who the speaker was, but it may have been God. Alternate translation: "I heard someone speaking"

**horns of the golden altar**

These are horn-shaped extensions at each of the four corners of the top of the altar.

**Revelation 9:14**

**the four angels who had been bound**

This can be stated with an active form. Alternate translation: "the four angels whom God had commanded someone to bind" or "the four angels whom God bound"

**Revelation 9:15**

**The four angels who had been prepared for ... that year were released**

This can be stated with an active form. Alternate translation: "The angel released the four angels who had been prepared for ... that year"

**The four angels who had been prepared**

This can be stated with an active form. Alternate translation: "The four angels whom God had prepared"

**for that hour, that day, that month, and that year**

These words are used to show that the time to release the angels is a specific, chosen time and not just any time. Alternate translation: "for that exact time"

**Revelation 9:16**

**General Information:**

Suddenly, 200,000,000 soldiers on horseback appear in John's vision. John is no longer speaking about the four angels mentioned in the previous verse.

**200,000,000**

Some ways to express this are: "two hundred million" or "two hundred thousand thousand" or "twenty thousand times ten thousand." If your language does not have a specific number for this, you could also see how you translated a similar large number in [Revelation 5:11]

**Revelation 9:17**

**fiery red**

"red like fire" or "bright red." See how you translated this in Revelation 6:3.

**out of their mouths came fire, smoke, and sulfur**

"fire, smoke, and sulfur came out of their mouths"

**Revelation 9:18**

**Connecting Statement:**

John continues to describe the horses and the plagues brought upon humanity.

**A third of the people**

"One third of the people." See how you translated "A third" in [Revelation 8:7]

**Revelation 9:19**

**General Information:**

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**Revelation 9:20**

**those who were not killed by these plagues**

This can be stated in active form. Alternate translation: "those whom the plagues had not killed"

**the works of their hands**

The word "hand" here is a metonym for the person whose hands they are. Alternate translation: "the deeds they had done"

**things that cannot see, hear, or walk**

This phrase reminds us that idols are not alive and do not deserve to be worshiped. But the people did not stop worshiping them. Alternate translation: "even though idols cannot see, hear, or walk"

**Revelation 9:21**

**General Information:**

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## Chapter 10

<sup>1</sup> Then I saw another mighty angel coming down from heaven. He was clothed in a cloud, and there was a rainbow above his head. His face was like the sun and his feet were like pillars of fire. <sup>2</sup> He held a little scroll, which was opened in his hand. He put his right foot on the sea and his left foot on the land. <sup>3</sup> Then he shouted in a loud voice like a roaring lion. When he shouted, the seven thunders spoke out with their sounds. <sup>4</sup> When the seven thunders spoke out, I was about to write, but I heard a voice from heaven saying, "Seal up what the seven thunders said. Do not write it down." <sup>5</sup> Then the angel I saw standing on the sea and the earth raised his right hand to heaven. <sup>6</sup> He swore by the one who lives forever and ever, who created heaven and all that is in it, the earth and all that is on it, and the sea and all that is in it, and the angel said, "There will be no more delay. <sup>7</sup> But on the day when the seventh angel is about to sound his trumpet, then the mystery of God will be accomplished, just as he proclaimed the good news to his servants the prophets." <sup>8</sup> The voice I heard from heaven spoke to me again: "Go, take the open scroll that is in the hand of the angel standing on the sea and on the land." <sup>9</sup> Then I went to the angel and told him to give me the little scroll. He said to me, "Take the scroll and eat it. It will make your stomach bitter, but in your mouth it will be as sweet as honey." <sup>10</sup> I took the little scroll from the angel's hand and ate it. It was as sweet as honey in my mouth, but after I ate it, my stomach became bitter. <sup>11</sup> Then someone said to me, "You must prophesy again about many peoples, nations, languages, and kings."

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### Revelation 10 General Notes

#### Special concepts in this chapter

##### Seven thunders

John here describes the seven thunders as making sounds that he could understand as words. However, translators should use their normal word for "thunder" when translating these verses.

##### "The mystery of God"

This refers to some aspect of the hidden plan of God. It is not necessary to know what this mystery is to translate it. (See: reveal)

#### Important figures of speech in this chapter

##### Simile

John uses similes to help him describe the face, legs, and voice of the mighty angel. Translators should understand other objects in this chapter, such as the rainbow and the cloud, with their normal meanings.

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### Revelation 10:1

#### General Information:

John begins to describe a vision of a mighty angel holding a scroll. In John's vision he is viewing what is happening from earth. This takes place between the blowing of the sixth and seventh trumpets.

#### He was clothed in a cloud

John speaks of the angel as if he were wearing a cloud as his clothing. This expression may be understood as metaphor. However, because very unusual things were often seen in visions, it might be understood as a literally true statement in its context.

#### His face was like the sun

John compares the brightness of his face with the brightness of the sun. Alternate translation: "His face was bright like the sun"

#### his feet were like pillars of fire

The word "feet" here refers to the legs. Alternate translation: "his legs were like pillars of fire"

### Revelation 10:2

#### He put his right foot on the sea and his left foot on the land

"He stood with his right foot on the sea and his left foot on the land"

### Revelation 10:3

#### Then he shouted

"Then the angel shouted"

#### the seven thunders spoke out

The thunder is described as if it were a person who could speak. Alternate translation: "the seven

thunders made a loud noise" or "the thunder sounded very loudly seven times"

**seven thunders**

Thunder occurring seven times is spoken of as if it were seven different "thunders."

**Revelation 10:4**

**but I heard a voice from heaven**

The word "voice" refers to words spoken by someone other than the angel. Alternate translation: "but I heard someone speaking from heaven"

**Seal up**

People in John's day would write a message on a scroll and then seal the scroll so that only the person whom the writers wanted to open it were able to open it. This is a metaphor for keeping something secret. Alternate translation: "Keep secret"

**Revelation 10:5**

**raised his right hand to heaven**

He did this to show that he was swearing by God.

**Revelation 10:6**

**He swore by the one who lives forever and ever**

"He asked that what he was going to say would be confirmed by the one who lives forever and ever"

**the one who lives forever and ever**

Here "the one" refers to God.

**There will be no more delay**

"There will be no more waiting" or "God will not delay"

**Revelation 10:7**

**the mystery of God will be accomplished**

This can be stated in active form. Alternate translation: "God will accomplish his mystery" or "God will complete his secret plan"

**Revelation 10:8**

**Connecting Statement:**

John hears the voice from heaven, which he had heard in Revelation 10:4, speak to him again.

**The voice I heard from heaven**

The word "voice" refers to the speaker. Alternate translation: "The one I heard speak from heaven" or "The one who had spoken to me from heaven"

**I heard**

John heard

**Revelation 10:9**

**He said to me**

"The angel said to me"

**make ... bitter**

"make ... sour" or "make ... acid." This refers to a bad taste from the stomach after eating something that is not good.

**Revelation 10:10**

**General Information:**

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**Revelation 10:11**

**languages**

This refers to the people who speak the languages. Alternate translation: "language communities" or "groups of people who speak their own languages"

## Chapter 11

<sup>1</sup> A reed was given to me to use like a measuring rod. I was told, "Get up and measure the temple of God and the altar, and those who worship in it. <sup>2</sup> But do not measure the courtyard outside the temple, for it has been given over to the Gentiles. They will trample the holy city for forty-two months. <sup>3</sup> I will give my two witnesses authority to prophesy for 1,260 days, clothed in sackcloth." <sup>4</sup> These witnesses are the two olive trees and the two lampstands that have stood before the Lord of the earth. <sup>5</sup> If anyone chooses to harm them, fire comes out of their mouth and devours their enemies. Anyone who wishes to harm them must be killed in this way. <sup>6</sup> These witnesses have authority to close up the sky so that no rain will fall during the days that they prophesy. They have power to turn the waters to blood and to strike the earth with every kind of plague whenever they wish. <sup>7</sup> When they will have finished their testimony, the beast that comes up from the bottomless pit will wage war against them. He will conquer them and kill them. <sup>8</sup> Their bodies will lie in the street of the great city (which is symbolically called Sodom and Egypt) where their Lord was crucified. <sup>9</sup> For three and a half days some from every people, tribe, language, and nation will look at their bodies. They will not permit them to be placed in a tomb. <sup>10</sup> Those who live on the earth will rejoice over them and celebrate. They will even send gifts to one another because these two prophets tormented those who lived on the earth. <sup>11</sup> But after three and a half days a breath of life from God will enter them, and they will stand on their feet. Great fear will fall on those who see them. <sup>12</sup> Then they will hear a loud voice from heaven say to them, "Come up here!" Then they will go up into heaven in a cloud, while their enemies look on. <sup>13</sup> At that hour there will be a major earthquake, and a tenth part of the city will collapse. Seven thousand people will be killed in the earthquake, and the survivors will be terrified and give glory to the God of heaven.

<sup>14</sup> The second woe is past. Look! The third woe is coming quickly.

<sup>15</sup> Then the seventh angel sounded his trumpet, and loud voices spoke in heaven and said,

"The kingdom of the world has become  
the kingdom of our Lord and of his Christ,  
and he will reign forever and ever."

<sup>16</sup> Then the twenty-four elders, who sit on their thrones in the presence of God, fell upon their faces and worshiped God. <sup>17</sup> They said,

"We give thanks to you, Lord God Almighty,  
the one who is and who was,  
because you have taken your great power  
and have begun to reign. <sup>[1]</sup>

<sup>18</sup> The nations were enraged,  
but your wrath has come.  
The time has come for the dead to be judged  
and for you to reward your servants the prophets  
and God's holy people, and those who feared your name,  
both the unimportant and the mighty.  
The time has come  
for you to destroy those who are destroying the earth."

<sup>19</sup> Then God's temple in heaven was opened and the ark of his covenant was seen within his temple. There were flashes of lightning, rumblings, crashes of thunder, an earthquake, and a great hailstorm.

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### Footnotes

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11:17 <sup>[1]</sup>The best copies of the ancient Greek text have the phrase

## Revelation 11 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 15 and 17-18.

#### Woe

John describes several "woes" in the book of Revelation. This chapter describes a second and third "woe" announced at the end of Chapter 8.

### Special concepts in this chapter

#### Gentiles

The word "Gentiles" here refers to ungodly people groups and not Gentile Christians. (See: godly)

#### Two witnesses

Scholars have suggested many different ideas about these two witnesses. Translators do not need to understand this passage to accurately translate it. (See: prophet)

#### Bottomless pit

This image is seen several times in the Book of Revelation. It is a picture of hell as being inescapable and the opposite direction as heaven. (See: hell)

### Revelation 11:1

#### General Information:

John begins to describe a vision about receiving a measuring rod and about two witnesses that God appointed. This vision also takes place between the blowing of the sixth and seventh trumpets.

#### A reed was given to me

This can be stated in active form. Alternate translation: "Someone gave me a reed"

#### given to me ... I was told

The words "me" and "I" refer to John.

#### those who worship in it

"count those who worship in the temple"

### Revelation 11:2

#### trample

to treat something as worthless by walking on it

#### forty-two months

"42 months"

### Revelation 11:3

#### Connecting Statement:

God continues speaking to John.

#### for 1,260 days

"for one thousand two hundred and sixty days" or "for twelve hundred and sixty days"

#### days, clothed in sackcloth

Why they will wear sackcloth can be made explicit. Alternate translation: "days, wearing rough mourning clothes" or "days. They will wear scratchy clothes to show that they are very sad"

### Revelation 11:4

#### These witnesses are the two olive trees and the two lampstands that have stood before the Lord of the earth

The two olive trees and the two lampstands symbolize these people, but they are not literally the people. Alternate translation: "The two olive trees and the two lampstands that have stood before the Lord of the earth represent these witnesses"

#### the two olive trees and the two lampstands that

John expects his readers to know about them because many years earlier another prophet had written about them. Alternate translation: "the two olive trees and the two lampstands, told about in scripture, that"

### Revelation 11:5

#### fire comes out of their mouth and devours their enemies

Because this is about future events, it can also be stated in the future tense. Alternate translation: "fire will come out of their mouth and devour their enemies"

#### fire comes ... and devours their enemies

Fire burning and killing people is spoken of as if it were an animal that could eat them up. Alternate translation: "fire will come ... and destroy their"

enemies" or "fire will come ... and completely burn up their enemies"

### Revelation 11:6

#### to close up the sky so that no rain will fall

John speaks of the sky as if it had a door that can be opened to let rain fall or closed to stop the rain. Alternate translation: "to keep rain from falling from the sky"

#### the days that they prophesy

"the time that they prophesy." The word "days" here can refer to weeks, months, or years.

#### to turn

"to change"

#### to strike the earth with every kind of plague

John speaks of the plagues as if they were a stick that someone could hit the earth with. Alternate translation: "to cause all kinds of trouble to occur on earth"

### Revelation 11:7

#### bottomless pit

This is an extremely deep, narrow hole. Possible meanings are 1) the pit has no bottom; it continues to go down further forever or 2) the pit is so deep that it is as if it had no bottom. See how you translated this in Revelation 9:1.

### Revelation 11:8

#### Their bodies

This refers to the bodies of the two witnesses.

#### in the street of the great city

The city had more than one street. This was a public place where people could see them. Alternate translation: "in one of the streets of the great city" or "in the main street of the great city"

#### their Lord

They served the Lord, and, like him, would die in that city.

### Revelation 11:9

#### three and a half days

"3 full days and one half day" or "3.5 days" or "3 1/2 days"

#### They will not permit them to be placed in a tomb

This will be a sign of disrespect.

### Revelation 11:10

#### will rejoice over them and celebrate

"will rejoice that the two witnesses have died"

#### even send gifts to one another

This action shows how happy the people were.

#### because these two prophets tormented those who lived on the earth

This is the reason that the people will be so happy that the witnesses have died.

### Revelation 11:11

#### three and a half days

"3 full days and one half day" or "3.5 days" or "3 1/2 days." See how you translated this in [Revelation 11:9]

#### a breath of life from God will enter them

The ability to breathe is spoken of as if it were something that can go into people. Alternate translation: "God will cause the two witnesses to breathe again and live"

#### Great fear will fall on those who see them

Fear is spoken of as if it is a object that can fall on people. Alternate translation: "Those who see them will be extremely afraid"

### Revelation 11:12

#### Then they will hear

Possible meanings are 1) the two witnesses will hear or 2) the people will hear what is said to the two witnesses.

#### a loud voice from heaven

The word "voice" refers to the one who speaks. Alternate translation: "someone speak loudly to them from heaven and"

#### say to them

"say to the two witnesses"

### Revelation 11:13

#### Seven thousand people

"7,000 people"

#### the survivors

"those who do not die" or "those who are still living"

#### give glory to the God of heaven

"say that the God of heaven is glorious"

### Revelation 11:14

#### The second woe is past

"The second terrible event is over." See how you translated "The first woe is past" in Revelation 9:12.

#### The third woe is coming quickly

Existing in the future is spoken of as coming. Alternate translation: "The third woe will happen soon"

## Revelation 11:15

### Connecting Statement:

The last of the seven angels begins to sound his trumpet.

### the seventh angel

This is the last of the seven angels. See how you translated "seventh" in [Revelation 8.1]

### loud voices spoke in heaven and said

The phrase "loud voices" represents speakers who spoke loudly. Alternate translation: "speakers in heaven spoke loudly and said"

### The kingdom of the world has become the kingdom of our Lord and of his Christ

Here "kingdom" refers to the authority to rule the world. Alternate translation: "The authority to rule the world now belongs to our Lord and his Christ" or "Our Lord and his Christ are now the rulers of the world"

### the world

This refers to everyone in the world. Alternate translation: "everyone in the world"

## Revelation 11:16

### twenty-four elders

"24 elders." See how you translated this in [Revelation 4:4]

### fell upon their faces

This is an idiom that means they lay down facing the ground. See how you translated "prostrated themselves" in [Revelation 4:10]

## Revelation 11:17

### you, Lord God Almighty, the one who is and who was

These phrases can be stated as sentences. Alternate translation: "you, Lord God, the ruler over all. You are the one who is, and you are the one who was"

### the one who is

"the one who exists" or "the one who lives"

### who was

"who has always existed" or "who has always lived"

### you have taken your great power

What God did with his great power can be stated clearly. Alternate translation: "you have defeated with your power everyone who has rebelled against you"

## Revelation 11:18

### General Information:

The words "you" and "your" refer to God.

### Connecting Statement:

The twenty-four elders continue praising God.

### were enraged

"were extremely angry"

### your wrath has come

Existing in the present is spoken of as having come. Alternate translation: "You are ready to show your anger"

### The time has come

Existing in the present is spoken of as having come. Alternate translation: "The time is right" or "Now is the time"

### for the dead to be judged

This can be stated in active form. Alternate translation: "for God to judge the dead"

### the dead

This nominal adjective can be stated as a verb or adjective. Alternate translation: "Those who have died" or "the dead people"

### the prophets, those who are believers, and those who feared your name

This list explains what "your servants" means. These were not three completely different groups of people. The prophets also were believers and feared God's name. "Name" here is a metonym for the person of Jesus Christ. Alternate translation: "the prophets, those who are believers, and those who fear you" or "the prophets and the others who are believers and fear your name"

## Revelation 11:19

### Then God's temple in heaven was opened

This can be stated in active form. Alternate translation: "Then someone opened God's temple in heaven"

### the ark of his covenant was seen within his temple

This can be stated in active form. Alternate translation: "I saw the ark of his covenant in his temple"

### flashes of lightning

Use your language's way of describing what lightning looks like each time it appears. See how you translated this in Revelation 4:5.

### rumblings, crashes of thunder

These are the loud noises that thunder makes. Use your language's way of describing the sound of thunder. See how you translated this in Revelation 4:5.

## Chapter 12

<sup>1</sup> A great sign was seen in heaven: a woman clothed with the sun, with the moon under her feet and a crown of twelve stars on her head. <sup>2</sup> She was pregnant, and she was crying out in birth pains, in the anguish of childbirth. <sup>3</sup> Then another sign was seen in heaven: Look! There was a huge red dragon that had seven heads and ten horns, and there were seven crowns on his heads. <sup>4</sup> His tail swept away a third of the stars in heaven and hurled them down to the earth. The dragon stood before the woman who was about to give birth, so that when she gave birth, he would devour her child. <sup>5</sup> She gave birth to a son, a male child, who would rule all the nations with an iron rod. Her child was snatched away to God and to his throne, <sup>6</sup> and the woman fled into the wilderness, where God had prepared a place for her, so she could be taken care of for 1,260 days.

<sup>7</sup> Now there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. <sup>8</sup> But the dragon was not strong enough to win. So there was no longer any place in heaven for him and his angels. <sup>9</sup> The great dragon—that old serpent called the Devil or Satan, who deceives the whole world—was thrown down to the earth, and his angels were thrown down with him. <sup>10</sup> Then I heard a loud voice in heaven:

"Now have come the salvation and the power  
and the kingdom of our God,  
and the authority of his Christ.  
For the accuser of our brothers has been thrown down,  
the one who accused them before our God day and night.

<sup>11</sup> They conquered him  
by the blood of the Lamb  
and by the word of their testimony,  
for they did not love their lives  
even to death.

<sup>12</sup> Therefore rejoice, you heavens  
and all who reside in them!  
But woe to the earth and to the sea,  
because the devil has gone down to you!  
He is filled with terrible anger  
and knows that he has only a little time!

<sup>13</sup> When the dragon realized he had been thrown down to the earth, he pursued the woman who had given birth to the male child. <sup>14</sup> But the woman was given the two wings of a great eagle so that she would flee to the place prepared for her in the wilderness. This was the place where she would be taken care of, for a time, times, and half a time—out of the serpent's presence. <sup>15</sup> The serpent poured water out of his mouth like a river so that he might make a flood to sweep her away. <sup>16</sup> But the earth helped the woman. The earth opened its mouth and swallowed the river that the dragon was pouring out of his mouth. <sup>17</sup> Then the dragon was enraged at the woman and went off to wage war with the rest of her descendants, those who obey God's commandments and hold to the testimony about Jesus. <sup>18</sup> Then the dragon stood on the sand of the seashore.

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## Revelation 12 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 10-12.

### Special concepts in this chapter

#### Serpent

The Book of Revelation uses imagery from the Old Testament. For example, John refers to Satan as the serpent. This image comes from the account of the Garden of Eden when Satan tempted Eve.

## Other possible translation difficulties in this chapter

### "A great sign was seen in heaven"

By using the passive voice here, John does not say who saw this great sign in heaven. The translation may be difficult when the subject is unclear, if your language does not have a passive voice. Many English translations use the past tense here and say "A great sign appeared in heaven."

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### Revelation 12:1

#### General Information:

John begins to describe a woman who appears in his vision.

#### A great sign was seen in heaven

This can be stated in active form. Alternate translation: "A great sign appeared in heaven" or "I, John, saw a great sign in heaven"

#### a woman clothed with the sun, with the moon under her feet

This can be stated in active form. Alternate translation: "a woman who was wearing the sun and had the moon under her feet"

#### a crown of twelve stars

This was apparently a likeness of a wreath made of laurel leaves or olive branches, but with twelve stars included in it.

#### twelve stars

"12 stars"

### Revelation 12:2

#### General Information:

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### Revelation 12:3

#### Connecting Statement:

John describes a dragon that appears in his vision.

#### dragon

This was a large, fierce reptile, like a lizard. For Jewish people, it was a symbol of evil and chaos.

### Revelation 12:4

#### His tail swept away a third of the stars

"With his tail he swept away a third of the stars"

#### a third

"one third." See how you translated this in [Revelation 8:7]

### Revelation 12:5

#### rule all the nations with an iron rod

Ruling harshly is spoken of as ruling with an iron rod. See how you translated a similar phrase in [Revelation 2:27]

#### Her child was snatched away to God

This can be stated in active form. Alternate translation: "God quickly took her child to himself"

### Revelation 12:6

#### for 1,260 days

"for one thousand two hundred and sixty days" or "for twelve hundred and sixty days"

### Revelation 12:7

#### Now

John uses this word to mark a shift in his account to introduce something else happening in his vision.

#### dragon

This was a large, fierce reptile, like a lizard. For Jewish people, it was a symbol of evil and chaos. The dragon is also identified in verse 9 as "the devil or Satan." See how you translated this in [Revelation 12:3]

### Revelation 12:8

#### So there was no longer any place in heaven for him and his angels

"So the dragon and his angels could no longer stay in heaven"

### Revelation 12:9

#### dragon—that old serpent called the Devil or Satan, who deceives the whole world—was thrown down to the earth, and his angels were thrown down with him

The information about the serpent can be given in a separate sentence after the statement that it was thrown down to the earth. Alternate translation: "dragon was thrown down to earth, and his angels were thrown down with him. He is the old serpent who deceives the world and is called the Devil or Satan"

#### The great dragon ... was thrown down to the earth, and his angels were thrown down with him

This can be stated in active form. Alternate translation: "God threw the great dragon ... and his angels out of heaven and sent them to the earth"

### Revelation 12:10

#### I

The word "I" refers to John.

**I heard a loud voice in heaven**

The word "voice" refers to someone who speaks.  
Alternate translation: "I heard someone saying loudly from heaven"

**Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ**  
God saving people by his power is spoken of as if his salvation and power were things that have come. God's ruling and Christ's authority are also spoken of as if they have come. Alternate translation: "Now God has saved his people by his power, God rules as king, and his Christ has all authority"

**have come**

"have begun to really exist" or "have appeared" or "have become real." God is revealing these things because their time to occur has "come." It is not that they did not exist before.

**the accuser of our brothers has been thrown down**

This is the dragon that was thrown down in Revelation 12:9.

**our brothers**

Fellow believers are spoken of as if they were brothers. Alternate translation: "our fellow believers"

**day and night**

These two parts of the day are used together to mean "all the time" or "without stopping"

**Revelation 12:11**

**Connecting Statement:**

The loud voice from heaven continues to speak.

**They conquered him**

"They conquered the accuser"

**by the blood of the Lamb**

The blood refers to his death. Alternate translation: "because the lamb had shed his blood and died for them"

**by the word of their testimony**

The word "testimony" can be expressed with the verb "testify." Also, whom they testified about can be stated clearly. Alternate translation: "by what they said when they testified to others about Jesus"

**even to death**

The believers told the truth about Jesus, even though they knew that their enemies might try to kill them because of it. Alternate translation: "but kept testifying even though they knew that doing so might cause their death"

**Revelation 12:12**

**He is filled with terrible anger**

The devil is spoken of as if he were a container, and anger is spoken of as if it were a liquid that could be in him. Alternate translation: "He is terribly angry"

**Revelation 12:13**

**the dragon realized he had been thrown down to the earth**

This can be stated in active form. Alternate translation: "the dragon realized that God had thrown him out of heaven and sent him to earth"

**he pursued the woman**

"he chased after the woman"

**dragon**

This was a large, fierce reptile, like a lizard. For Jewish people, it was a symbol of evil and chaos. The dragon is also identified in verse 9 as "the devil or Satan." See how you translated this in [Revelation 12:3]

**Revelation 12:14**

**the serpent's presence**

This is another way of referring to the dragon. Alternate translation: "the dragon's presence"

**Revelation 12:15**

**serpent**

This is the same being as the dragon mentioned earlier in Revelation 12:9.

**poured water out of his mouth like a river so that**

The water flowed from his mouth like a river flows. Alternate translation: "poured a very large amount of water out of his mouth so that"

**river so that he might make a flood to sweep**

"river; he was trying to make a flood that would sweep"

**to sweep her away**

"to wash her away"

**Revelation 12:16**

**The earth opened its mouth and swallowed the river that the dragon was pouring out of his mouth**

The earth is spoken of as if it were a living thing, and a hole in the earth is spoken of as if it were a mouth that could drink up the water. Alternate translation: "A hole in the ground opened up and the water went down into the hole"

**dragon**

This was a large, fierce reptile, like a lizard. For Jewish people, it was a symbol of evil and chaos.

The dragon is also identified in verse 9 as "the devil or Satan." See how you translated this in [Revelation 12:3]

**Revelation 12:17**

**hold to the testimony about Jesus**

The word "testimony" can be translated as a verb.  
Alternate translation: "continue to testify about Jesus"

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**Revelation 12:18**

**General Information:**

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## Chapter 13

<sup>1</sup> Then I saw a beast coming up out of the sea. It had ten horns and seven heads. On its horns were ten crowns, and on each of its heads was a blasphemous name. <sup>2</sup> This beast I saw was like a leopard. Its feet were like a bear's feet, and its mouth was like a lion's mouth. The dragon gave it his power, his throne, and his great authority to rule. <sup>3</sup> One of the beast's heads seemed to have a fatal wound, but that fatal wound had been healed. The whole earth marveled as they followed the beast. <sup>4</sup> They also worshiped the dragon, for he had given his authority to the beast. They worshiped the beast, too, and kept saying, "Who is like the beast?" and "Who can fight against it?" <sup>5</sup> The beast was given a mouth that could speak proud words and blasphemies. It was permitted to exercise authority for forty-two months. <sup>6</sup> So the beast opened its mouth to speak blasphemies against God, blaspheming his name and his tabernacle, those who live in heaven. <sup>7</sup> The beast was permitted to wage war with God's holy people and to conquer them. Also, authority was given to it over every tribe, people, language, and nation. <sup>8</sup> All who live on the earth will worship it, everyone whose name was not written in the Book of Life, which belongs to the Lamb who had been slaughtered from the foundation of the world. <sup>9</sup> If anyone has an ear, let him hear.

<sup>10</sup> If anyone is to be taken into captivity,  
 into captivity he will go.  
 If anyone is to be killed with the sword,  
 with the sword he will be killed.

Here is a call for the patient endurance and faith of God's holy people.

<sup>11</sup> Then I saw another beast coming up out of the earth. He had two horns like a lamb, and it spoke like a dragon. <sup>12</sup> He exercised all the authority of the first beast in his presence, and he made the earth and those who live on it worship the first beast—the one whose lethal wound had been healed. <sup>13</sup> He performed mighty miracles. He even made fire come down on the earth from heaven in front of people. <sup>14</sup> By the signs he was given power on behalf of the beast, he deceived those who live on the earth, telling them to set up an image for the beast—who was wounded by the sword, but he still lived. <sup>15</sup> He was permitted to give breath to the beast's image so that the image would even speak and cause all who refused to worship the beast to be killed. <sup>16</sup> He also forced everyone, unimportant and mighty, rich and poor, free and slave, to receive a mark on the right hand or on the forehead. <sup>17</sup> It was impossible for anyone to buy or sell unless he had the mark of the beast, that is, the number representing its name. <sup>18</sup> This calls for wisdom. If anyone has insight, let him calculate the number of the beast. For it is the number of a human being. His number is 666.

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## Revelation 13 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verse 10, which is from the Old Testament.

### Important figures of speech in this chapter

#### Similes

John uses many similes in this chapter. They help to describe the images that he sees in his vision.

### Other possible translation difficulties in this chapter

#### Unknown animals

John uses different animals to try to describe what he saw. Some of these animals may not be known in the target language.

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## Revelation 13:1

### General Information:

John begins to describe a beast who appears in his vision. The word "I" here refers to John.

## Revelation 13:2

### dragon

This was a large, fierce reptile, like a lizard. For Jewish people, it was a symbol of evil and chaos. The dragon is also identified as "the devil or Satan." See how you translated this in [Revelation 12:3]

### The dragon gave it his power

The dragon made the beast as powerful as he was. He did not lose his power, however, by giving it to the beast.

### his power ... his throne, and his great authority to rule

These are three ways of referring to his authority, and together they emphasize that the authority was great.

### his throne

The word "throne" here refers to the dragon's authority to rule as king. Alternate translation: "his royal authority" or "his authority to rule as king"

## Revelation 13:3

### but that fatal wound had been healed

This can be stated in active form. Alternate translation: "but that fatal wound had healed"

### fatal wound

"deadly wound"

### The whole earth

The word "earth" refers to the people on it. Alternate translation: "All the people on the earth"

### followed the beast

"obeyed the beast"

## Revelation 13:4

### dragon

This was a large, fierce reptile, like a lizard. For Jewish people, it was a symbol of evil and chaos. The dragon is also identified as "the devil or Satan." See how you translated this in [Revelation 12:3]

### he had given his authority to the beast

"he had caused the beast to have as much authority as he had"

### Who is like the beast?

This question shows how amazed they were about the beast. Alternate translation: "No one is as powerful as the beast!"

### Who can fight against it?

This question shows how much the people feared the power of the beast. Alternate translation: "No one could ever fight against the beast and win!"

## Revelation 13:5

### The beast was given ... It was permitted

This can be stated in active form. Alternate translation: "God gave the beast ... God permitted the beast"

### The beast was given a mouth that could speak

Being given a mouth refers to being allowed to speak. Alternate translation: "The beast was allowed to speak"

### forty-two months

"42 months"

## Revelation 13:6

### to speak blasphemies against God

"to say disrespectful things about God"

### blaspheming his name and his tabernacle, those who live in heaven

The words "those who live in heaven" describe "his tabernacle." John is speaking as though God's people were a tabernacle in which God dwells. Alternate translation: "blaspheming his name and those who live in heaven, who are like a tabernacle for him"

### blaspheming his name

God's name is a metonym for God himself. Alternate translation: "blaspheming God"

### his name and his tabernacle, those who live in heaven

Some modern translations read, "his name, his tabernacle, and those who live in heaven."

## Revelation 13:7

### authority was given to it

This can be stated in active form. Alternate translation: "God gave authority to the beast"

### every tribe, people, language, and nation

This means that people from every ethnic group are included. See how you translated a similar list in Revelation 5:9.

## Revelation 13:8

### will worship it

"will worship the beast"

### everyone whose name was not written ... in the Book of Life

This phrase clarifies who on the earth will worship the beast. It can be stated in active form. Alternate translation: "those whose names the Lamb did not

write ... in The Book of Life" or "those whose names were not ... in the Book of Life"

**from the foundation of the world**

The author speaks of the world as if it were a building set on a foundation. Alternate translation: "from the time that God created the world"

**the Lamb**

A "lamb" is a young sheep. Here it is used symbolically to refer to Christ. See how you translated this in [Revelation 5:6]

**who had been slaughtered**

This can be stated in active form. Alternate translation: "whom the people slaughtered"

**Revelation 13:9**

**General Information:**

These verses are a break from John's account of his vision. Here he give a warning to the people reading his account.

**If anyone has an ear, let him hear**

Jesus is emphasizing that what he is about to say is important. The phrase "has an ear" here is a metonym for the willingness to understand and obey. See how you translated a similar phrase in [Revelation 2:7]

**If anyone ... let him hear**

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. See how you translated this phrase in [Revelation 2:7]

**Revelation 13:10**

**If anyone is to be taken**

This expression means that someone has decided who should be taken. If needed, translators may state clearly who decided it. Alternate translation: "If God has decided that someone should be taken" or "If it is God's will that someone should be taken"

**If anyone is to be taken into captivity**

This can be stated in active form. The noun "captivity" can be stated with the verb "capture." Alternate translation: "If it is God's will for the enemy to capture a certain person"

**into captivity he will go**

The noun "captivity" can be stated with the verb "capture." Alternate translation: "he will be captured" or "the enemy will capture him"

**If anyone is to be killed with the sword**

This can be stated in active form. Alternate translation: "If it is God's will for the enemy to kill a certain person with a sword"

**with the sword**

The sword represents war. Alternate translation: "in war"

**he will be killed**

This can be stated in active form. Alternate translation: "the enemy will kill him"

**Here is a call for the patient endurance and faith of God's holy people**

"God's holy people must endure patiently and be faithful"

**Revelation 13:11**

**Connecting Statement:**

John begins to describe another beast who appears in his vision.

**it spoke like a dragon**

Harsh speech is spoken of as if it were the roar of a dragon. Alternate translation: "it spoke harshly like a dragon speaks"

**dragon**

This was a large, fierce reptile, like a lizard. For Jewish people, it was a symbol of evil and chaos. The dragon is also identified as "the devil or Satan." See how you translated this in [Revelation 12:3]

**Revelation 13:12**

**the earth and those who live on it**

"everyone on the earth"

**the one whose lethal wound had been healed**

This can be stated in active form. Alternate translation: "the one who had a lethal wound that healed"

**lethal wound**

"deadly wound." This was an injury that was serious enough that it could have made him die.

**Revelation 13:13**

**He performed**

"The beast from the earth performed"

**Revelation 13:14**

**General Information:**

This page has intentionally been left blank.

**Revelation 13:15**

**He was permitted**

This can be stated in active form. Alternate translation: "God permitted the beast from the earth"

**to give breath to the beast's image**

Here the word "breath" represents life. Alternate translation: "to give life to the beast's image"

**the beast's image**

This is the image of the first beast that had been mentioned.

**cause all who refused to worship the beast to be killed**  
"put to death anyone who refused to worship the first beast"

**Revelation 13:16**

**He also forced everyone**

"The beast from the earth also forced everyone"

**Revelation 13:17**

**It was impossible for anyone to buy or sell unless he had the mark of the beast**

"People could buy or sell things only if they had the mark of the beast." The implicit information that the beast from the earth commanded it can be stated clearly. Alternate translation: "He commanded that people could buy or sell things only if they had the mark of the beast"

**the mark of the beast**

This was an identifying mark that indicated that the person who received it worshiped the beast.

**Revelation 13:18**

**General Information:**

This verse is a break from John's account of his vision. Here he gives another warning to the people reading his account.

**This calls for wisdom**

"Wisdom is needed" or "You need to be wise about this"

**If anyone has insight**

The word "insight" can be translated with the verb "understand." Alternate translation: "If anyone is able to understand things"

**let him calculate the number of the beast**

"he should discern what the number of the beast means" or "he should figure out what the number of the beast means"

**is the number of a human being**

Possible meanings are 1) the number represents one person or 2) the number represents all of humanity.

## Chapter 14

<sup>1</sup> I looked and saw the Lamb standing on Mount Zion. With him were 144,000 who had his name and his Father's name written on their foreheads. <sup>2</sup> I heard a voice from heaven sounding like a roar of many waters and loud thunder. The sound I heard was also like harpists playing their harps. <sup>3</sup> They sang a new song before the throne and before the four living creatures and the elders. No one could learn the song except for the 144,000 who had been bought from the earth. <sup>4</sup> These are the ones that have not defiled themselves with women, for they have kept themselves sexually pure. It is these who follow the Lamb wherever he goes. These were redeemed from among mankind as firstfruits for God and for the Lamb. <sup>5</sup> No lie was found in their mouth; they are blameless.

<sup>6</sup> I saw another angel flying in midair, who had the eternal gospel to proclaim to those who live on the earth—to every nation, tribe, language, and people. <sup>7</sup> He called out with a loud voice, "Fear God and give him glory. For the hour of his judgment has come. Worship him, the one who made the heaven, the earth, the sea, and the springs of water."

<sup>8</sup> Another angel—a second angel—followed, saying, "Fallen, fallen is Babylon the great, who persuaded all the nations to drink the wine of her immoral passion."

<sup>9</sup> Another angel—a third angel—followed them, saying with a loud voice, "If anyone worships the beast and his image and receives a mark on his forehead or on his hand, <sup>10</sup> he will also drink some of the wine of God's wrath, the wine that has been poured undiluted into the cup of his anger. The person who drinks it will be tormented with fire and sulfur before God's holy angels and before the Lamb. <sup>11</sup> The smoke from their torment goes up forever and ever, and they have no rest day or night—these worshipers of the beast and his image, and everyone who receives the mark of his name. <sup>12</sup> Here is a call for the patient endurance of God's holy people, those who keep the commandments of God and their faith in Jesus."

<sup>13</sup> I heard a voice from heaven say, "Write this: Blessed are the dead who die in the Lord."

"Yes," says the Spirit, "so that they may rest from their labors, for their deeds will follow them."

<sup>14</sup> I looked, and there was a white cloud. Seated on the cloud was one like a son of man. He had a golden crown on his head and a sharp sickle in his hand. <sup>15</sup> Then another angel came out of the temple and called with a loud voice to the one sitting on the cloud: "Take your sickle and start to reap. For the time to reap has come, since the harvest of the earth is ripe." <sup>16</sup> Then the one who was sitting on the cloud swung his sickle over the earth, and the earth was reaped.

<sup>17</sup> Another angel came out from the temple in heaven; he also had a sharp sickle. <sup>18</sup> Still another angel came out from the incense altar, who had authority over the fire. He called out with a loud voice to the one who had the sharp sickle, "Take your sharp sickle and gather in the clusters of grapes from the vines of the earth, for their grapes are now ripe." <sup>19</sup> The angel swung his sickle to the earth and harvested the grapevine of the earth. He threw it into the great winepress of God's wrath. <sup>20</sup> The winepress was trodden outside the city, and blood poured out from it up to the height of a horse's bridle, for 1,600 stadia.

## Revelation 14 General Notes

### Important figures of speech in this chapter

#### Harvest

Harvest is when people go out to gather ripe food from plants. Jesus used this as a metaphor to teach his followers that they need to go and tell other people about him so those people can be part of God's kingdom. This chapter uses the metaphor of two harvests. Jesus gathers in his people from the whole earth. Then an angel gathers in wicked people whom God will punish. (See: and harvest and faith)

## Revelation 14:1

### General Information:

The word "I" refers to John.

### Connecting Statement:

John begins to describe the next part of his vision. There are 144,000 believers standing before the Lamb.

### Lamb

A "lamb" is a young sheep. Here it is used symbolically to refer to Christ. See how you translated this in [Revelation 5:6]

### 144,000

"one hundred forty-four thousand." See how you translated this in [Revelation 7:4]

### who had his name and his Father's name written on their foreheads

This can be stated in active form. Alternate translation: "on whose foreheads the Lamb and his Father had written their names"

### his Father

This is an important title for God that describes the relationship between God and Jesus.

## Revelation 14:2

### a voice from heaven

"a sound from heaven"

## Revelation 14:3

### They sang a new song

"The 144,000 people sang a new song." This explains what the sound was that John heard. Alternate translation: "That sound was a new song that they sang"

### the four living creatures

"the four living beings" or "the four living things." See how you translated "living creature" in Revelation 4:6

### elders

This refers to the twenty-four elders around the throne. See how you translated "elders" in Revelation 4:4.

### No one could learn the song except for the 144,000

This double negative emphasizes that the 144,000 were unique. Alternate translation: "The only ones who could learn the song were the 144,000"

### 144,000

"one hundred forty-four thousand." See how you translated this in [Revelation 7:4]

## Revelation 14:4

### have not defiled themselves with women

Possible meanings are 1) "have never had immoral sexual relations with a woman" or 2) "have never had sexual relations with a woman." Defiling oneself with women may be a symbol of worshipping idols.

### they have kept themselves sexually pure

Possible meanings are 1) "they have not had sexual relations with a woman who was not their wife" or 2) "they are virgins."

### follow the Lamb wherever he goes

Doing what the Lamb does is spoken of as following him. Alternate translation: "they do whatever the Lamb does" or "they obey the Lamb"

### redeemed from among mankind as firstfruits

"Firstfruits" here is a metaphor for the first offering to be made to God in celebration of harvest. Alternate translation: "purchased out of the midst of the rest of mankind as a special celebration of salvation"

## Revelation 14:5

### No lie was found in their mouth

Their "mouth" refers to what they said." Alternate translation: "They never lied when they spoke"

## Revelation 14:6

### Connecting Statement:

John begins to describe the next part of his vision. This is the first of three angels who proclaim judgment on the earth.

### every nation, tribe, language, and people

This means that people from every ethnic group are included. See how you translated a similar list in Revelation 5:9.

## Revelation 14:7

### the hour of his judgment has come

Here "the hour" represents the time that has been chosen for something, and the hour having "come" is a metaphor for now being the chosen time. The idea of "judgment" can be expressed with a verb. Alternate translation: "now is the time that God has chosen for judgment" or "it is now the time for God to judge people"

## Revelation 14:8

### Fallen, fallen is Babylon the great

The angel speaks of Babylon having been destroyed as if it had fallen. Alternate translation: "Babylon the great has been destroyed"

**Babylon the great**

"Babylon the large city" or "the important city of Babylon." This was probably a symbol for the city of Rome, which was large, wealthy, and sinful.

**who persuaded**

Babylon is spoken of as if it were a person, instead of a city filled with people.

**to drink the wine of her immoral passion**

This is a symbol for participating in her sexually immoral passion. Alternate translation: "to be sexually immoral like her" or "to get drunk like her in sexual sin"

**her immoral passion**

Babylon is spoken of as if it were a prostitute who has caused other people to sin along with her. This may well have a double meaning: literal sexual immorality and also the worship of false gods.

**Revelation 14:9**

**with a loud voice**

"loudly"

**Revelation 14:10**

**will also drink some of the wine of God's wrath**

Drinking the wine of God's wrath is a symbol for being punished by God. Alternate translation: "will also drink some of the wine that represents God's wrath"

**that has been poured undiluted**

This can be translated in active form. Alternate translation: "that God has poured full strength"

**that has been poured undiluted**

This means that the wine has no water mixed into it. It is strong, and a person who drinks much of it will get very drunk. As a symbol, it means that God will be extremely angry, not just a little angry.

**cup of his anger**

This symbolic cup holds the wine that represents God's anger.

**Revelation 14:11**

**Connecting Statement:**

The third angel continues to speak.

**The smoke from their torment**

The phrase "their torment" refers to the fire that torments them. Alternate translation: "The smoke from the fire that torments them"

**they have no rest**

"they have no relief" or "the torment does not stop"

**Revelation 14:12**

**Here is a call for the patient endurance of God's holy people**

"God's holy people must endure patiently and be faithful." See how you translated a similar phrase in Revelation 13:10.

**Revelation 14:13**

**the dead who die**

"those who die"

**who die in the Lord**

"who are united with the Lord when they die." This may refer to people who are killed by their enemies. Alternate translation: "who die because they are united to the Lord"

**labors**

difficulties and sufferings

**their deeds will follow them**

These deeds are spoken of as if they were alive and able to follow those who did them. Possible meanings are 1) "others will know the good deeds these people have done" or 2) "God will reward them for their deeds"

**Revelation 14:14**

**Connecting Statement:**

John begins to describe the next part of his vision. This part is about the Son of Man harvesting the earth. Harvesting the grain is a symbol of God's judging people.

**one like a son of man**

This expression describes a human figure, someone who looks human. See how you translated this in [Revelation 1:13]

**golden crown**

This was the likeness of a wreath of olive branches or laurel leaves, hammered out in gold. Examples actually made of leaves were given to victorious athletes to wear on their heads.

**sickle**

a tool with a curved blade used for cutting grass, grain, and vines

**Revelation 14:15**

**came out of the temple**

"came out of the heavenly temple"

**the time to reap has come**

Existing in the present is spoken of as having come.

**Revelation 14:16**

**the earth was reaped**

This can be stated in active form. Alternate translation: "he reaped the earth"

**Revelation 14:17**

**Connecting Statement:**

John continues describing his vision about the earth being harvested.

**Revelation 14:18**

**who had authority over the fire**

Here "authority over" refers to responsibility to tend the fire.

**Revelation 14:19**

**harvested the grapevine of the earth ... threw it**

John describes the earth as a grapevine full of ripe grapes that the angel is harvesting. The grapevine is a metonym for the grapes on the vine, and the grapes are a metaphor for the people of the earth. Alternate translation: "harvested the earth as if he were a person harvesting grapes ... threw the harvest" or "took away the people of the earth as if he were a person harvesting grapes ... threw them"

**threw it**

"threw the grapevine," a metonym for the harvest from the grapevine, or "threw the harvest from the grapevine"

**the great winepress of God's wrath**

"the large winepress where God will show his wrath." A winepress is a large container in which people put grapes and then crush them to get the juice out. John is saying that the angel will take the people of the earth and put them where God will punish or destroy them because he is angry with them.

**Revelation 14:20**

**winepress**

This is "the great wine vat" of [Revelation 14:19](#).

**up to the height of a horse's bridle**

"as high as the bridle on a horse's head"

**bridle**

a device made of leather straps that goes around a horse's head and is used for directing the horse

**1,600 stadia**

"one thousand six hundred stadia" or "sixteen hundred stadia." A "stadium" is 185 meters. In modern measures this would be about "300 kilometers" or "200 miles."

## Chapter 15

<sup>1</sup> Then I saw another sign in heaven, great and marvelous: There were seven angels with seven plagues, which are the final plagues, for with them the wrath of God will be completed.

<sup>2</sup> I saw what appeared to be a sea of glass mixed with fire. Standing beside the sea were those who had been victorious over the beast and his image and over the number representing his name. They were holding harps given to them by God. <sup>3</sup> They were singing the song of Moses, the servant of God, and the song of the Lamb:

"Great and marvelous are your deeds,  
Lord God, the Almighty.  
Just and true are your ways,  
King of the nations.

<sup>4</sup> Who will not fear you, Lord,  
and glorify your name?  
For you alone are holy.  
All nations will come  
and worship before you  
because your righteous deeds have been revealed."

<sup>5</sup> After these things I looked, and the temple of the tabernacle of witness was open in heaven. <sup>6</sup> Out of the temple came the seven angels holding the seven plagues. They were clothed with pure, bright linen and had golden sashes around their chests. <sup>7</sup> One of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God, who lives forever and ever. <sup>8</sup> The temple was filled with smoke from the glory of God and from his power. No one could enter it until the seven plagues of the seven angels were completed.

## Revelation 15 General Notes

### Structure and formatting

In this chapter John describes events and pictures that occur in heaven.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 3-4.

### Special concepts in this chapter

#### "Victorious over the beast"

Those who are "victorious over the beast" are spiritually victorious. While most spiritual battles cannot be seen, the Book of Revelation pictures spiritual battles as openly occurring.

#### "The temple having the tent of witness was open in heaven"

Scripture elsewhere indicates the earthly temple copied God's perfect dwelling place in heaven. Here John seems to refer to God's heavenly dwelling place or temple.

#### Songs

The Book of Revelation often describes heaven as a place where people sing. They worship God with songs. This illustrates that heaven is a place where God is always worshiped.

### Revelation 15:1

#### General Information:

This verse is a summary of what will happen in 15:6-16:21.

#### great and marvelous

These words have similar meanings and are used for emphasis. Alternate translation: "something that greatly amazed me"

**seven angels with seven plagues**

"seven angels who had authority to send seven plagues on the earth"

**which are the final plagues**

"and after them, there will not be any more plagues"

**for with them the wrath of God will be completed**

This can be stated in active form. Alternate translation: "for these plagues will complete the wrath of God"

**for with them the wrath of God will be completed**

Possible meanings are 1) these plagues will show all of God's anger or 2) after these plagues, God will no longer be angry.

**Revelation 15:2**

**General Information:**

Here John begins to describe his vision of the people who had been victorious over the beast and who were praising God.

**sea of glass**

How it was like glass or a sea can be stated clearly. Possible meanings are 1) a sea is spoken of as if it were glass. Alternate translation: "a sea that was as smooth as glass" or 2) glass if spoken of as if it were a sea. See how you translated this in [Revelation 4:6]

**who had been victorious over the beast and his image**

How they were victorious can be stated clearly. Alternate translation: "who had been victorious over the beast and his image by not worshipping them"

**over the number representing his name**

How they were victorious over the number can be stated clearly. Alternate translation: "over the number representing his name by not being marked with that number"

**the number representing his name**

This refers to the number described in Revelation 13:18.

**Revelation 15:3**

**They were singing**

"Those who had been victorious over the beast were singing"

**Revelation 15:4**

**Who will not fear you, Lord, and glorify your name?**

This question is used to show their amazement at how great and glorious the Lord is. It can be expressed as an exclamation. Alternate translation: "Lord, everyone will fear you and glorify your name!"

**glorify your name**

The phrase "your name" refers to God. Alternate translation: "glorify you"

**your righteous deeds have been revealed**

This can be stated in active form. Alternate translation: "you have made everyone know about your righteous deeds"

**Revelation 15:5**

**Connecting Statement:**

The seven angels with the seven plagues come out of the most holy place. They were spoken of previously in Revelation 15:1.

**After these things**

"After the people finished singing"

**the temple of the tabernacle of witness**

The words "the temple" seem to refer either literally to a solid building or metaphorically to a tent or tabernacle. Possible meanings of "tabernacle of witness" are 1) "the tabernacle" is the place where the priests had set the "witness," also called "the ark of the testimony," or 2) the "tabernacle of witness" is another name for "the ark of the testimony."

**Revelation 15:6**

**Out of the temple**

This is the "temple" spoken of in [Revelation 15:5](#).

**the seven angels holding the seven plagues**

These angels were seen as holding seven plagues because in Revelation 17:7 they are given seven bowls full of the wrath of God.

**linen**

a fine, expensive cloth made from flax

**sashes**

A sash is a decorative piece of cloth worn on the upper body.

**Revelation 15:7**

**the four living creatures**

"the four living beings" or "the four living things." See how you translated "living creatures" in Revelation 4:6

**seven golden bowls full of the wrath of God**

The image of the wine in the bowls can be stated clearly. The word "wrath" here refers to punishment. The wine is a symbol for punishment. Alternate translation: "seven gold bowls full of the wine that represents the wrath of God"

**Revelation 15:8**

**until the seven plagues of the seven angels were completed**

"until the seven angels finished sending the seven plagues to the earth"

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## Chapter 16

<sup>1</sup> I heard a loud voice call out of the temple and say to the seven angels, "Go and pour out on the earth the seven bowls of God's wrath."

<sup>2</sup> The first angel went and poured out his bowl on the earth; ugly and painful sores came on the people who had the mark of the beast, those who worshiped his image.

<sup>3</sup> The second angel poured out his bowl into the sea. It became blood, like the blood of a dead person, and every living thing in the sea died.

<sup>4</sup> The third angel poured out his bowl into the rivers and the springs of water, and they became blood. <sup>5</sup> I heard the angel of the waters say,

"You are righteous—the one who is and who was, the Holy One—  
because you have judged these things.

<sup>6</sup> Because they poured out the blood of God's holy people and prophets,  
you have given them blood to drink;  
it is what they deserve."

<sup>7</sup> I heard the altar reply,

"Yes, Lord God Almighty,  
your judgments are true and righteous."

<sup>8</sup> The fourth angel poured out his bowl on the sun, and it was given permission to scorch the people with fire. <sup>9</sup> They were scorched by the terrible heat, and they blasphemed the name of God, who has the authority over these plagues. They did not repent or give him glory.

<sup>10</sup> Then the fifth angel poured out his bowl on the throne of the beast, and darkness covered its kingdom. They chewed on their tongues because of the pain. <sup>11</sup> They blasphemed the God of heaven because of their pain and sores, and they still refused to repent of their deeds.

<sup>12</sup> The sixth angel poured out his bowl into the great river, the Euphrates. Its water was dried up in order to prepare the way for the kings that would come from the east. <sup>13</sup> I saw three unclean spirits that looked like frogs coming out of the mouths of the dragon, of the beast, and of the false prophet. <sup>14</sup> For they are spirits of demons performing miraculous signs. They were going out to the kings of the whole world in order to gather them together for the battle on the great day of God Almighty. <sup>15</sup> ("Look! I am coming as a thief! Blessed is the one who keeps watching, keeping his garments on so that he does not walk around naked and so that they do not see his shameful condition.")

<sup>16</sup> They brought them together at the place that is called Armageddon in Hebrew.

<sup>17</sup> Then the seventh angel poured out his bowl into the air. Then a loud voice came out of the temple and from the throne, saying, "It is done!" <sup>18</sup> There were flashes of lightning, rumblings, crashes of thunder, and a terrible earthquake—an earthquake greater than any that has ever happened since human beings have been on the earth, so great was this earthquake. <sup>19</sup> The great city was split into three parts, and the nations' cities collapsed. Then God called to mind Babylon the great, and he gave that city the cup filled with the wine made from his furious wrath. <sup>20</sup> Every island disappeared, and the mountains were no longer found. <sup>21</sup> Great hailstones, weighing about a talent, came down from the sky upon the people. They blasphemed God for the plague of hail because that plague was so terrible.

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## Revelation 16 General Notes

### Structure and formatting

This chapter continues the vision of chapter 15. Together they give the seven plagues that complete the wrath of God. (See: wrath)

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 5-7.

### Special concepts in this chapter

#### "I heard a loud voice call out of the temple"

This is the same temple that was mentioned in chapter 15.

#### Seven bowls of God's wrath

This chapter reveals severe judgments. They are pictured as angels pouring out seven bowls of God's wrath.

### Other possible translation difficulties in this chapter

The tone of this chapter is meant to astonish the reader. Translations should not minimize the vivid language expressed in this chapter.

#### Armageddon

This is a Hebrew word. It is the name of a place. John used the sounds of the Hebrew word and wrote them with Greek letters. Translators are encouraged to transliterate it using the letters of the target language.

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### Revelation 16:1

#### Connecting Statement:

John continues to describe the part of the vision about the seven angels with the seven plagues. The seven plagues are the seven bowls of God's wrath.

#### I heard

The word "I" refers to John.

#### bowls of God's wrath

The image of the wine in the bowls can be stated clearly. The word "wrath" here refers to punishment. The wine is a symbol for punishment. See how you translated a similar phrase in [Revelation 15:7]

### Revelation 16:2

#### poured out his bowl

The word "bowl" refers to what is in it. Alternate translation: "poured out the wine from his bowl" or "poured out God's wrath from his bowl"

#### painful sores

"painful wounds." These could be infections from diseases or injuries that have not healed.

#### mark of the beast

This was an identifying mark that indicated that the person who received it worshiped the beast. See how you translated this in Revelation 13:17.

### Revelation 16:3

#### poured out his bowl

The word "bowl" refers to what is in it. See how you translated this in [Revelation 16:2]

#### the sea

This refers to all the salt water lakes and oceans.

### Revelation 16:4

#### poured out his bowl

The word "bowl" refers to what is in it. See how you translated this in [Revelation 16:2]

#### rivers and the springs of water

This refers to all bodies of fresh water.

### Revelation 16:5

#### the angel of the waters

These words could be a reference to 1) the third angel who was in charge of pouring out God's wrath on the rivers and springs of water or 2) another angel who was in charge of all the waters.

#### You are righteous

"You" refers to God.

#### the one who is and who was

"God who is and who was." See how you translated a similar phrase in Revelation 1:4.

### Revelation 16:6

#### **they poured out the blood of God's holy people and prophets**

Here "poured out the blood" means killed. Alternate translation: "they murdered God's holy people and the prophets"

#### **you have given them blood to drink**

God will make the evil people drink the waters that he turned to blood.

### Revelation 16:7

#### **I heard the altar reply**

The word "altar" here refers perhaps to someone at the altar. "I heard someone at the altar reply"

### Revelation 16:8

#### **poured out his bowl**

The word "bowl" refers to what is in it. See how you translated this in [Revelation 16:2]

#### **on the sun, and it was given permission to scorch the people**

John speaks about the sun as if it were a person. This can be stated in active form. Alternate translation: "on the sun and caused it to severely burn the people"

### Revelation 16:9

#### **They were scorched by the terrible heat**

This can be stated in active form. Alternate translation: "The extreme heat burned them badly"

#### **they blasphemed the name of God**

Here the name of God represents God. Alternate translation: "they blasphemed God"

#### **God, who has the authority over these plagues**

This phrase reminds readers of something they already know about God. It helps to explain why the people were blaspheming God. Alternate translation: "God because he has the authority over these plagues"

#### **the authority over these plagues**

This refers to the power to inflict these plagues on people, and the power to stop the plagues.

### Revelation 16:10

#### **poured out his bowl**

The word "bowl" refers to what is in it. See how you translated this in [Revelation 16:2]

#### **the throne of the beast**

This is where the beast reigns from. It may refer to the capital city of his kingdom.

#### **darkness covered its kingdom**

Here "darkness" is spoken of as if it were something like a blanket. Alternate translation: "it became dark in all his kingdom" or "all of his kingdom became dark"

#### **They chewed**

The people in the beast's kingdom chewed.

### Revelation 16:11

#### **They blasphemed**

The people in the beast's kingdom blasphemed.

### Revelation 16:12

#### **poured out his bowl**

The word "bowl" refers to what is in it. See how you translated this in [Revelation 16:2]

#### **the Euphrates. Its water was dried up**

This can be stated in active form. Alternate translation: "the Euphrates. Its water dried up" or "the Euphrates, and caused its water to dry up"

### Revelation 16:13

#### **looked like frogs**

A frog is a small animal that lives near water. Jews considered them unclean animals.

#### **dragon**

This was a large, fierce reptile, like a lizard. For Jewish people, it was a symbol of evil and chaos. The dragon is also identified in 12:9 as "the devil or Satan." See how you translated this in [Revelation 12:3]

### Revelation 16:14

#### **General Information:**

This page has intentionally been left blank.

### Revelation 16:15

#### **Look! I am coming ... his shameful condition**

This is in parentheses to show that it is not part of the vision about the spirits. Rather, this is something that the Lord Jesus said. It can be stated clearly that the Lord Jesus said this, as in the UDB.

#### **I am coming as a thief**

Jesus will come at a time when people do not expect him, just as a thief comes when not expected. See how you translated a similar phrase in [Revelation 3:3]

#### **keeping his garments on**

Living the right way is spoken of as keeping one's clothes on. Alternate translation: "doing what is right, like keeping his clothes on"

**keeping his garments on**

Some versions translate this as, "keeping his garments with him."

**does not walk around naked**

Walking around naked is a metaphor for living foolishly without knowing it. Alternate translation: "does not live foolishly"

**they do not see his shameful condition**

Here the word "they" refers to other people.

**his shameful condition**

This is a general term for anything of which a person should be ashamed. Here the shame is from living foolishly. Alternate translation: "those things of which he should be ashamed"

**Revelation 16:16**

**They brought them together**

"The spirits of the demons brought the kings and their armies together"

**the place that is called**

This can be stated in active form. Alternate translation: "the place that people call"

**Armageddon**

This is the name of a place.

**Revelation 16:17**

**Connecting Statement:**

The seventh angel pours out the seventh bowl of God's wrath.

**poured out his bowl**

The word "bowl" refers to what is in it. See how you translated this in [Revelation 16:2]

**Then a loud voice came out of the temple and from the throne**

This means someone sitting on the throne or someone standing near the throne spoke loudly. It is unclear who is speaking.

**Revelation 16:18**

**flashes of lightning**

Use your language's way of describing what lightning looks like each time it appears. See how you translated this in Revelation 4:5.

**rumbblings, crashes of thunder**

These are the loud noises that thunder makes. Use your language's way of describing the sound of thunder. See how you translated this in Revelation 4:5.

**Revelation 16:19**

**The great city was split**

This can be stated in active form. Alternate translation: "The earthquake split the great city"

**Then God called to mind**

"Then God remembered" or "Then God thought of" or "Then God started to pay attention to." This does not mean that God remembered something he had forgotten.

**he gave that city the cup filled with the wine made from his furious wrath**

The wine is a symbol of his wrath. Making people drink it is a symbol of punishing them. Alternate translation: "he made the people of that city drink the wine that represents his wrath"

**Revelation 16:20**

**Connecting Statement:**

This is part of the seventh bowl of God's wrath.

**the mountains were no longer found**

The inability to see any mountains is metonymy expressing the idea that no mountains existed any longer. Alternate translation: "there were no longer any mountains"

**Revelation 16:21**

**a talent**

You may convert this to a modern measure. Alternate translation: "33 kilograms"

## Chapter 17

<sup>1</sup> One of the seven angels who had been holding the seven bowls came and said to me, "Come, I will show you the condemnation of the great prostitute who is seated on many waters, <sup>2</sup> with whom the kings of the earth committed sexual immorality, and with the wine of her sexual immorality the inhabitants of the earth became drunk." <sup>3</sup> Then the angel carried me away in the Spirit to a wilderness, and I saw a woman sitting on a scarlet beast that was full of blasphemous names. The beast had seven heads and ten horns. <sup>4</sup> The woman was dressed in purple and scarlet and was adorned with gold, precious stones, and pearls. She was holding in her hand a golden cup full of detestable things and the impurities of her sexual immorality. <sup>5</sup> On her forehead was written a name, a mystery: "Babylon the great, the mother of prostitutes and of the detestable things of the earth."

<sup>6</sup> I saw that the woman was drunk with the blood of God's holy people and with the blood of the martyrs for Jesus. When I saw her, I was greatly astonished. <sup>7</sup> But the angel said to me, "Why are you astonished? I will explain to you the mystery of the woman and of the beast that is carrying her, the beast that has the seven heads and the ten horns. <sup>8</sup> The beast you saw existed, does not exist now, and is about to come up from the bottomless pit. Then he will go on to destruction. Those who live on the earth, those whose names have not been written in the Book of Life since the foundation of the world—they will be astounded when they see the beast, because he once was, and now is not, and yet will come. <sup>9</sup> This calls for a mind that has wisdom. The seven heads are seven hills on which the woman is seated. <sup>10</sup> They are also seven kings. Five kings have fallen, one exists, and the other has not yet come, and when he comes, he must remain for a little while. <sup>11</sup> The beast that once was, and now is not, yet he is an eighth king. He belongs to the seven and is going to his destruction. <sup>12</sup> The ten horns that you saw are ten kings who have not yet received a kingdom, but they will receive authority as kings for one hour together with the beast. <sup>13</sup> These are of one mind, and they give over their power and authority to the beast. <sup>14</sup> They will wage war against the Lamb. But the Lamb will conquer them because he is Lord of lords and King of kings—and those with him are the called, chosen, and faithful ones." <sup>15</sup> The angel said to me, "The waters you saw, where the prostitute is seated, are peoples, multitudes, nations, and languages. <sup>16</sup> The ten horns that you saw—they and the beast will hate the prostitute. They will make her desolate and naked, they will devour her flesh, and they will burn her completely with fire. <sup>17</sup> For God has put it into their hearts to carry out his purpose by agreeing to give their power to rule to the beast until God's words are fulfilled. <sup>18</sup> The woman you saw is the great city that has power to rule over the kings of the earth."

## Revelation 17 General Notes

### Structure and formatting

This chapter begins to describe how God will destroy Babylon.

### Special concepts in this chapter

#### Prostitute

Scripture often pictures idolatrous Jews as adulterous people and sometimes as prostitutes. This is not the reference here. The translator should allow this illustration to be vague.

#### Seven hills

This possibly refers to the city of Rome, which was known as the city on seven hills. However, the translator should not attempt to identify Rome in the translation.

### Important figures of speech in this chapter

#### Metaphors

John uses many different metaphors in this chapter. He explains some of their meanings, but allows them to remain relatively unclear. The translator should attempt to do the same.

## Other possible translation difficulties in this chapter

**"The beast you saw existed, does not exist now, but is about to come up "**

This and similar phrases in this chapter contrast the beast with Jesus. Jesus is called "the one who is, and who was, and who is to come" elsewhere in the Book of Revelation.

### Paradox

A paradox is a true statement that appears to describe something impossible. This sentence in 17:11 is a paradox: "the beast ... is itself also an eighth king; but it is one of those seven kings." The translator should not attempt to resolve this paradox. It should remain a mystery. ([Revelation 17:11](#))

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### Revelation 17:1

#### General Information:

John begins to describe the part of his vision about the great prostitute.

#### the condemnation of the great prostitute

The noun "condemnation" can be expressed with the verb "condemn." Alternate translation: "how God will condemn the great prostitute"

#### the great prostitute

"the prostitute that everyone knows about." She represents a certain sinful city.

#### on many waters

If you need to, you can use a more specific word for the kind of water. Alternate translation: "on many rivers"

### Revelation 17:2

#### with the wine of her sexual immorality the inhabitants of the earth became drunk

The wine represents sexual immorality. Alternate translation: "the people of the earth became drunk by drinking her wine, that is, they were sexually immoral"

#### her sexual immorality

This may well have a double meaning: sexual immorality among people and also the worship of false gods.

### Revelation 17:3

#### carried me away in the Spirit to a wilderness

The setting changes from John being in heaven to being in a wilderness.

### Revelation 17:4

#### pearls

beautiful and valuable white beads. They are formed inside the shell of a certain kind of small animal that lives in the ocean.

### Revelation 17:5

#### On her forehead was written a name

This can be stated in active form. Alternate translation: "Someone had written on her forehead a name"

#### Babylon the great

If it needs to be made clear that the name refers to the woman, it can be put in a sentence. Alternate translation: "I am Babylon, the powerful one"

### Revelation 17:6

#### was drunk with the blood ... and with the blood

"was drunk because she had drunk the blood ... and had drunk the blood"

#### the martyrs for Jesus

"the believers who have died because they told others about Jesus"

#### astonished

amazed, surprised

### Revelation 17:7

#### General Information:

The angel begins to explain to John the meaning of the prostitute and the red beast. The angel explains these things through verse 18.

#### Why are you astonished?

The angel used this question to gently scold John. Alternate translation: "You should not be astonished!"

### Revelation 17:8

#### the bottomless pit

This is an extremely deep, narrow hole. Possible meanings are 1) the pit has no bottom; it continues to go down further forever or 2) the pit is so deep that it is as if it had no bottom. See how you translated this in Revelation 9:1.

#### Then he will go on to destruction

The noun "destruction" can be translated with a verb. Alternate translation: "Then he will be destroyed" or "Then God will destroy him"

**he will go on to destruction**

The certainty of what will happen in the future is spoken of as if the beast were going to it.

**those whose names have not been written**

This can be stated in active form. Alternate translation: "those whose names God did not write"

**since the foundation of the world**

The author speaks of the world as if it were a building set on a foundation. Alternate translation: "since the creation of the world" or "since God created the world"

**Revelation 17:9**

**Connecting Statement:**

The angel continues speaking. Here he explains the meaning of the seven heads of the beast that the woman is riding.

**This calls for a mind that has wisdom**

The abstract nouns "mind" and "wisdom" can be expressed with "think" and "wise" or "wisely." Why a wise mind is needed can be stated clearly. Alternate translation: "A wise mind is needed in order to understand this" or "You need to think wisely in order to understand this"

**This calls for**

"This makes it necessary to have"

**The seven heads are seven hills**

Here "are" means "stand for" or "represent."

**Revelation 17:10**

**Five kings have fallen**

The angel speaks of dying as falling. Alternate translation: "Five kings have died"

**one exists**

"one is king now" or "one king is alive now"

**the other has not yet come, and when he comes**

Not having existed yet is spoken of as not yet having come. Alternate translation: "the other has not yet become king; when he becomes king"

**he must remain for a little while**

The angel speaks of someone continuing to be king as if he were remaining in a place. Alternate translation: "he can be king only for a little while"

**Revelation 17:11**

**He belongs to the seven**

Possible meanings are 1) the beast rules twice: first as one of the seven kings, and then as the eighth king or 2) the beast belongs to that group of seven kings because he is like them.

**and is going to his destruction**

The certainty of what will happen in the future is spoken of as if the beast were going to it. Alternate translation: "and will certainly be destroyed" or "and God will surely destroy him"

**Revelation 17:12**

**Connecting Statement:**

The angel continues speaking to John. Here he explains the meaning of the ten horns of the beast.

**for one hour**

If your language does not divide the day into 24 hours, you may need to use a more general expression. Alternate translation: "for a very short time" or "for a very small part of a day"

**Revelation 17:13**

**These are of one mind**

"These all think the same thing" or "These all agree to do the same thing"

**Revelation 17:14**

**the Lamb**

A "lamb" is a young sheep. Here it is used symbolically to refer to Christ. See how you translated this in [Revelation 5:6]

**the called, chosen, and faithful ones**

This refers to one group of people. The words "called" and "chosen" can be expressed in active form. Alternate translation: "the ones whom God has called and chosen, who are faithful to him"

**Revelation 17:15**

**The waters you saw, where the prostitute is seated, are peoples, multitudes, nations, and languages**

Here "are" stands for "represent."

**The waters**

If you need to, you can use a more specific word for the kind of water. See how you translated "many waters" in [Revelation 17:1]

**multitudes**

large groups of people

**languages**

This refers to people who speak the languages. See how you translated this in [Revelation 10:11]

**Revelation 17:16**

**make her desolate and naked**

"steal everything that she has and leave her with nothing"

**they will devour her flesh**

Destroying her completely is spoken of as eating all her flesh. "They will destroy her completely"

**Revelation 17:17**

**For God has put it into their hearts to carry out his purpose by agreeing to give ... until God's words are fulfilled**

They would agree to give their power to the beast, but it would not be that they want to obey God. Alternate translation: "For God has put it into their hearts to agree to give ... until God's words are fulfilled, and by doing this, they would carry out God's purpose"

**God has put it into their hearts**

Here "heart" is a metonym for desires. Making them want to do something is spoken of as putting it in their hearts to do it. Alternate translation: "God has made them want"

**power to rule**

"authority" or "kingly authority"

**until God's words are fulfilled**

This can be stated in active form. Alternate translation: "until God fulfills what he said will happen"

**Revelation 17:18**

**Connecting Statement:**

The angel finishes speaking to John about the prostitute and the beast.

**is**

Here "is" stands for "represents."

**the great city that has power to rule**

The city having power to rule is a metonym for the leader of the city having power to rule. Alternate translation: "the great city whose leader has power to rule"

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## Chapter 18

<sup>1</sup> After these things I saw another angel coming down out of heaven. He had great authority, and the earth was illumined by his glory. <sup>2</sup> He cried out with a mighty voice, saying,

"Fallen, fallen is Babylon the great!  
She has become a dwelling place for demons,  
a prison for every unclean spirit,  
a prison for every unclean bird,  
a prison for every unclean and detestable animal.

<sup>3</sup> For all the nations have drunk  
the wine of her immoral passion.  
The kings of the earth have committed immorality with her.  
The merchants of the earth have become rich from the power of her sensual way of living."

<sup>4</sup> Then I heard another voice from heaven say,

"Come out from her, my people,  
so that you will not share in her sins,  
and so that you will not receive any of her plagues.

<sup>5</sup> Her sins have piled up as high as heaven,  
and God has remembered her evil actions.

<sup>6</sup> Pay her back as she has paid others back,  
and repay her double for her deeds;  
in the cup she mixed, mix double the amount for her.

<sup>7</sup> As she glorified herself and lived in luxury,  
give her just as much torture and grief.

For she says in her heart,  
'I am seated as a queen;  
I am not a widow,  
and I will never see mourning.'

<sup>8</sup> Therefore in one day her plagues will come:  
death, mourning, and famine.  
She will be consumed by fire,  
for the Lord God is mighty, and he is her judge."

<sup>9</sup> The kings of the earth who committed sexual immorality and went out of control with her will weep and wail over her when they see the smoke of her burning. <sup>10</sup> They will stand off at a distance, afraid of her torment, saying,

"Woe, woe to the great city,  
Babylon, the powerful city!  
For in a single hour your punishment has come."

<sup>11</sup> The merchants of the earth weep and mourn for her since no one buys their merchandise anymore— <sup>12</sup> merchandise of gold, silver, precious stone, pearls, fine linen, purple, silk, scarlet, all kinds of scented wood, every vessel of ivory, every vessel made of most precious wood, bronze, iron, marble, <sup>13</sup> cinnamon, spice, incense, myrrh, frankincense, wine, oil, fine flour, wheat, cattle and sheep, horses and chariots and bodies and souls of people. <sup>14</sup> The fruit that you desired with all your might is gone from you. All your luxury and splendor have vanished, never to be found again. <sup>15</sup> The merchants of these goods who became rich by her will stand away from her at a distance because of the fear of her torment, weeping and mourning loudly.

<sup>16</sup> They will say,

"Woe, woe to the great city  
that was dressed in fine linen, in purple, and in scarlet,  
and was adorned with gold, precious jewels, and pearls!"

<sup>17</sup> In a single hour all that wealth has been laid waste."

Every ship's captain, every seafaring man, sailors, and all who make their living from the sea stood off at a distance.

<sup>18</sup> They cried out as they saw the smoke of her burning. They said, "What city is like the great city?" <sup>19</sup> They threw dust on their heads, and cried out, weeping and mourning,

"Woe, woe to the great city  
where all who had their ships  
at sea became rich from her wealth.  
For in a single hour she has been laid waste."

<sup>20</sup> "Rejoice over her, heaven,  
you holy people and apostles and prophets,  
for God has brought your judgment on her!"

<sup>21</sup> A mighty angel took up a stone like a great millstone and threw it into the sea, saying,

"In this way, Babylon, the great city,  
will be thrown down with violence  
and will not be seen anymore.

<sup>22</sup> The sound made by harpists, musicians,  
flute players, and trumpeters  
will not be heard anymore in you.

No craftsman of any kind  
will be found in you.

No sound of a mill  
will be heard anymore in you.

<sup>23</sup> The light of a lamp  
will not shine in you anymore.  
The voices of the bridegroom and the bride  
will not be heard in you anymore,  
for your merchants were the princes of the earth,  
and the nations were deceived by your sorcery.

<sup>24</sup> In her the blood of prophets and of God's holy people was found,  
and the blood of all who have been killed on the earth."

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## Revelation 18 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 2-8, 10, 16-17, and 19-24.

### Special concepts in this chapter

#### Prophecy

The angel prophesies about Babylon falling, which here means being destroyed. It is spoken of as having already happened. This is common in prophecy. It emphasizes that the coming judgment will certainly happen. The angel also prophesies that the people will lament over Babylon falling.

### Important figures of speech in this chapter

#### Metaphors

Prophecy frequently uses metaphors. This chapter has an apocalyptic style that is slightly different from that of the rest of the Book of Revelation.

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## Revelation 18:1

### Connecting Statement:

Another angel comes down from heaven and speaks. This is not the angel mentioned in the previous chapter who spoke about the prostitute and the beast.

## Revelation 18:2

### Fallen, fallen is Babylon the great

The angel speaks of Babylon having been destroyed as if it had fallen. See how you translated this in [Revelation 14:8]

### She has become

The pronoun "she" refers to the city of Babylon, which is spoken of as if it were a prostitute.

### a prison

The word "prison" here is a metaphor for a secure place. This was probably a secure place where the unclean spirits feel safe, such as a refuge or hideout. Alternate translation: "a hideout"

## Revelation 18:3

### all the nations

The nations is a metonym for the people of those nations. Alternate translation: "the people of all the nations"

### have drunk the wine of her immoral passion

This is a symbol for participating in her sexually immoral passion. Alternate translation: "have become sexually immoral like her" or "have become drunk like her in sexual sin"

### her immoral passion

Babylon is spoken of as if it were a prostitute who has caused other people to sin along with her. This may well have a double meaning: literal sexual immorality and also the worship of false gods.

### merchants

A merchant is a person who sells things.

### from the power of her sensual way of living

"because she spent so much money on sexual immorality"

## Revelation 18:4

### General Information:

The pronouns "she" and "her" refer to the city of Babylon, which is spoken of as if it were a prostitute.

### Connecting Statement:

Another voice from heaven begins to speak.

### another voice

The word "voice" refers to the speaker, which is probably either Jesus or the Father. Alternate translation: "someone else"

### from her

The pronoun "her" refers to the city of Babylon, which is spoken of as if it were a prostitute.

## Revelation 18:5

### Her sins have piled up as high as heaven

The voice speaks of Babylon's sins as if they were objects that could form a pile. Alternate translation: "Her sins are so many they are like a pile that reaches heaven"

### has remembered

"has thought of" or "has started to pay attention to." This does not mean that God remembered something he had forgotten. See how you translated "called to mind" in Revelation 16:19.

## Revelation 18:6

### Pay her back as she has paid others back

The voice speaks of punishment as if it were payment. Alternate translation: "Punish her as she has punished others"

### her ... she

The pronouns "her" and "she" refer to the city of Babylon, which is spoken of as if it were a prostitute.

### repay her double

The voice speaks of punishment as if it were payment. Alternate translation: "punish her twice as much"

### in the cup she mixed, mix double the amount for her

The voice speaks of causing others to suffer as preparing strong wine for them to drink. Alternate translation: "prepare for her the wine of suffering that is twice as strong as what she made for others" or "make her suffer twice as much as she made others suffer"

### mix double the amount

Possible meanings are 1) "prepare twice the amount" or 2) "make it twice as strong"

## Revelation 18:7

### Connecting Statement:

The same voice from heaven continues speaking about Babylon as if it were a woman.

### she glorified herself

"the people of Babylon glorified themselves"

**For she says in her heart**

Here "heart" is a metonym for a person's mind or thoughts. Alternate translation: "For she says to herself"

**I am seated as a queen**

She claims to be a ruler, having her own authority.

**I am not a widow**

She implies that she will not be dependent on other people.

**I will never see mourning**

Experiencing mourning is spoken of as seeing mourning. Alternate translation: "I will never mourn"

**Revelation 18:8**

**her plagues will come**

Existing in the future is spoken of as coming.

**She will be consumed by fire**

Being burned up by fires is spoken of as being eaten up by fire. This can be stated in active form. Alternate translation: "Fire will completely burn her up"

**Revelation 18:9**

**General Information:**

In these verses the word "her" refers to the city of Babylon.

**committed sexual immorality and went out of control with her**

"sinned sexually and did whatever they wanted just as the people of Babylon did"

**Revelation 18:10**

**Connecting Statement:**

John tells what people say about Babylon.

**afraid of her torment**

The abstract noun "torment" can be translated as a verb. Alternate translation: "afraid that they will be tormented as Babylon is" or "afraid that God will torment them as he torments Babylon"

**Woe, woe**

This is repeated for emphasis.

**your punishment has come**

Existing in the present is spoken of as having come.

**Revelation 18:11**

**mourn for her**

"mourn for the people of Babylon"

**Revelation 18:12**

**precious stone, pearls**

"many kinds of expensive stones." See how you translated these in Revelation 17:4.

**fine linen**

expensive cloth made from flax. See how you translated "linen" in Revelation 15:6.

**purple, silk, scarlet**

Purple is a very dark red cloth that is very expensive. Silk is a soft, strong cloth made from the fine string that silkworms make when they make their cocoons. Scarlet is an expensive red cloth.

**every vessel of ivory**

"all kinds of containers made of ivory"

**ivory**

a beautiful hard, white material that people get from the tusks or teeth of very large animals such as elephants or walruses. Alternate translation: "tusks" or "valuable animal teeth"

**marble**

a precious stone used for building

**Revelation 18:13**

**cinnamon**

a spice that smells nice and comes from the bark of a certain kind of tree

**spice**

a substance used to add flavor to food or a good smell to oil

**bodies and souls of people**

Possible meanings are 1) the parts of people are used figuratively to refer to people who are sold as slaves. Alternate translation: "slaves" or 2) the word "bodies" refers to slaves, and the phrase "souls of people" expresses the truth that slaves are real people. Alternate translation: "slaves, that is human souls"

**Revelation 18:14**

**The fruit**

"Fruit" here is a metaphor for "result" or "outcome." Alternate translation: "The result"

**desired with all your might**

"wanted very much"

**vanished, never to be found again**

Not to be found stands for not existing. This figure of speech can be stated in active form. Alternate translation: "vanished; you will never have them again"

## Revelation 18:15

### General Information:

In these verses, the word "her" refers to the city of Babylon.

### because of the fear of her torment

This can be restated to remove the abstract nouns "fear" and "torment." Alternate translation: "because they will be afraid of God tormenting them they way he torments her" or "because they will be afraid of suffering the way she is suffering"

### weeping and mourning loudly

This is what the merchants will be doing. Alternate translation: "and they will weep and mourn loudly"

## Revelation 18:16

### the great city that was dressed in fine linen

Throughout this chapter, Babylon is spoken of as if it were a woman. The merchants speak of Babylon as being dressed in fine linen because its people were dressed in fine linen. Alternate translation: "the great city, which was like a woman dressed in fine linen" or "the great city, whose women were dressed in fine linen"

### that was dressed in fine linen

This can be stated in active form. Alternate translation: "that wore fine linen"

### was adorned with gold

This can be stated in active form. Alternate translation: "adorned herself with gold" or "adorned themselves with gold" or "wore gold"

### precious jewels

"valuable gems" or "treasured gems"

### pearls

beautiful and valuable white beads. They are formed inside the shell of a certain kind of small animal that lives in the ocean. See how you translated this in [Revelation 17:4]

## Revelation 18:17

### who make their living from the sea

The phrase "from the sea" refers to what they do on the sea. Alternate translation: "who travel on the sea to make their living" or "who sail on the sea to different places in order to trade things"

## Revelation 18:18

### General Information:

In these verses the word "they" refers to the sailors and seafarers, and the word "her" refers to the city of Babylon.

### What city is like the great city?

This question shows that the merchants thought the city of Babylon was very important. Alternate translation: "No other city is like the great city, Babylon!"

## Revelation 18:19

### General Information:

This page has intentionally been left blank.

## Revelation 18:20

### God has brought your judgment on her

The noun "judgment" can be expressed with the verb "judge." Alternate translation: "God has judged her for you" or "God has judged her because of the bad things she did to you"

## Revelation 18:21

### Connecting Statement:

Another angel begins to speak about Babylon. This angel is not one of those who has spoken previously.

### millstone

a large round stone used to crush grain

### Babylon, the great city, will be thrown down with violence and will not be seen anymore

God will completely destroy the city. This can be stated in active form. Alternate translation: "God will violently throw down Babylon, the great city, and it will no longer exist"

### will not be seen anymore

"no one will see it anymore." Not being seen here means that it will not exist. Alternate translation: "it will not exist anymore"

## Revelation 18:22

### The sound made by harpists, musicians, flute players, and trumpeters will not be heard anymore in you

Not being heard here means that they will not be there. This can be stated in active form. Alternate translation: "Harpists, musicians, flute players, and trumpeters will no longer make a sound in your city"

### in you

The angel speaks as if he were talking to Babylon. Alternate translation: "in Babylon"

### No craftsman ... will be found in you

Not being found there means that they will not be there. Alternate translation: "No craftsman ... will be in your city"

### No sound of a mill will be heard anymore in you

The sound of something not being heard means that no one will make that sound. Alternate translation: "No one will use a mill in your city anymore"

### **Revelation 18:23**

**General Information:**

The words "you" and "your" refer to Babylon.

**Connecting Statement:**

The angel who threw the millstone finishes talking.

**The voices of the bridegroom and the bride will not be heard in you anymore**

This can be stated in active form. Alternate translation: "No one will ever again hear in Babylon the happy voices of a bridegroom and a bride"

**will not be heard in you anymore**

Not being heard here means that they will not be there. Alternate translation: "will not be in your city anymore"

**your merchants were the princes of the earth**

The angel speaks of important and powerful people as if they were princes. Alternate translation: "your

merchants were like princes of the earth" or "your merchants were the most important men in the world"

**the nations were deceived by your sorcery**

This can be stated in active form. Alternate translation: "you deceived the people of the nations with your magic spells"

### **Revelation 18:24**

**General Information:**

The word "her" refers to Babylon.

**In her the blood of prophets and of God's holy people was found, and the blood of all who have been killed on the earth**

Blood being found there means that the people there were guilty of killing people. Alternate translation: "Babylon is guilty of killing the prophets and believers and all the other people in the world who were killed"

## Chapter 19

<sup>1</sup> After these things I heard what sounded like a loud voice of a large number of people in heaven calling out,

"Hallelujah!  
Salvation, glory, and power belong to our God.

<sup>2</sup> His judgments are true and just,  
for he has judged the great prostitute  
who corrupted the earth with her sexual immorality.  
He has avenged the blood of his servants  
from her hand."

<sup>3</sup> They spoke a second time:

"Hallelujah!  
The smoke rises from her forever and ever."

<sup>4</sup> The twenty-four elders and the four living creatures fell down and worshiped God, who was seated on the throne. They were saying,

"Amen. Hallelujah!"

<sup>5</sup> Then a voice came out from the throne, saying,

"Praise our God,  
all you his servants,  
you who fear him,  
both the unimportant and the powerful."

<sup>6</sup> Then I heard what sounded like the voice of a great number of people, like the roar of many waters, and like mighty crashes of thunder, saying,

"Hallelujah!  
For the Lord reigns, our God, the Almighty.

<sup>7</sup> Let us rejoice and be glad  
and give him the glory!  
For the wedding celebration of the Lamb has come,  
and his bride has made herself ready.

<sup>8</sup> She was permitted to be dressed  
in bright and clean fine linen"

fine linen is the righteous acts of God's holy people).

<sup>9</sup> The angel said to me, "Write this: Blessed are those who are invited to the wedding feast of the Lamb." He also said to me, "These are true words of God." <sup>10</sup> I fell down at his feet to worship him, but he said to me, "Do not do this! I am a fellow servant with you and your brothers who hold the testimony about Jesus. Worship God, for the testimony about Jesus is the spirit of prophecy."

<sup>11</sup> Then I saw heaven open, and I looked and there was a white horse. The one riding it is called faithful and true. It is with justice that he judges and wages war. <sup>12</sup> His eyes are like a fiery flame, and on his head are many crowns. He has a name written on him that no one knows but himself. <sup>13</sup> He is clothed with a robe that was dipped in blood, and his name is called the Word of God. <sup>14</sup> The armies of heaven

were following him on white horses, dressed in fine linen, white and clean. <sup>15</sup> Out of his mouth goes a sharp sword with which he strikes down the nations, and he will rule them with an iron rod. He tramples in the winepress of the fury of the wrath of God Almighty. <sup>16</sup> He has a name written on his robe and on his thigh: "King of kings and Lord of lords."

<sup>17</sup> I saw an angel standing in the sun. He called out in a loud voice to all the birds flying overhead, "Come, gather together for the great feast of God. <sup>18</sup> Come eat the flesh of kings, the flesh of commanders, the flesh of mighty men, the flesh of horses and their riders, and the flesh of all men, both free and slave, the unimportant and the powerful."

<sup>19</sup> I saw the beast and the kings of the earth with their armies. They were assembling in order to wage war with the one who rode the horse and with his army. <sup>20</sup> The beast was captured and with him the false prophet who performed the signs in his presence. With these signs he deceived those who had received the mark of the beast and who worshiped his image. The two of them were thrown alive into the fiery lake of burning sulfur. <sup>21</sup> The rest of them were killed by the sword that came out of the mouth of the one who rode on the horse. All the birds ate their dead flesh.

## Revelation 19 General Notes

### Structure and formatting

The beginning of chapter 19 concludes the topic of Babylon falling.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 1-8.

### Special concepts in this chapter

#### Songs

The Book of Revelation often describes heaven as a place where people sing. They worship God with songs. This illustrates that heaven is a place where God is always worshiped. (See: heaven)

#### Wedding celebration

The wedding celebration or feast is an important image in Scripture. Jewish culture often pictured paradise, or life with God after death, as a feast. Here, the wedding feast is for the Lamb, who is Jesus, and his bride, who is all his people.

### Revelation 19:1

#### General Information:

This is the next part of John's vision. Here he describes the rejoicing in heaven over the fall of the great prostitute, who is the city of Babylon.

#### I heard

Here "I" refers to John.

#### Hallelujah

This word means "Praise Yahweh." Some modern versions translate it as "Praise the Lord."

### Revelation 19:2

#### the great prostitute

Here John refers to the city of Babylon whose wicked people rule over all the people of the earth and lead them to worship false gods. He speaks of the wicked people of Babylon as if they were a

great prostitute. Alternate translation: "that wicked city that was like a prostitute"

#### who corrupted the earth

Here "the earth" is a metonym for its inhabitants. Alternate translation: "who corrupted the people of the earth"

#### He has avenged the blood of his servants from her hand

Here "the blood ... from her hand" is a metonym for her murdering people. The word "her" refers to the "prostitute," the city of Babylon. Alternate translation: "He has punished her for murdering his servants"

### Revelation 19:3

#### They spoke

Here "They" refers to the crowd of people in heaven.

### **Hallelujah**

This word means "Praise Yahweh." Some modern versions translate it as "Praise the Lord." See how you translated this in Revelation 19:1.

### **smoke rises from her**

The word "her" refers to the city of Babylon, which is spoken of as if it were a prostitute. The smoke is from the fire that destroys the city. Alternate translation: "smoke rises from that city"

### **Revelation 19:4**

#### **twenty-four elders**

"24 elders." See how you translated this in [Revelation 4:4]

#### **the four living creatures**

"the four living beings" or "the four living things." See how you translated this in Revelation 4:6

#### **who was seated on the throne**

This can be stated in active form. Alternate translation: "who sat on the throne"

### **Hallelujah**

This word means "Praise Yahweh." Some modern versions translate it as "Praise the Lord." See how you translated this in Revelation 19:1.

### **Revelation 19:5**

#### **a voice came out from the throne**

Here John speaks of the "voice" as if it were a person. Alternate translation: "someone spoke from the throne"

#### **Praise our God**

Here "our" refers to the speaker and all God's servants.

#### **you who fear him**

Here "fear" does not mean to be afraid of God, but to honor him. Alternate translation: "all you who honor him"

#### **both the unimportant and the powerful**

The speaker uses these words together to mean all of God's people.

### **Revelation 19:6**

#### **Then I heard what sounded like the voice of a great number of people, like the roar of many waters, and like mighty crashes of thunder**

John speaks of what he is hearing as if it were like the sound made by a very large crowd of people, a large body of rushing water, and very loud thunder.

### **Hallelujah**

This word means "Praise Yahweh." Some modern versions translate it as "Praise the Lord." See how you translated this in Revelation 19:1.

### **For the Lord**

"Because the Lord"

### **Revelation 19:7**

#### **Connecting Statement:**

The voice of the crowd from the previous verse continues speaking.

#### **Let us rejoice**

Here "us" refers to all of God's servants.

#### **give him the glory**

"give God the glory" or "honor God"

#### **wedding celebration of the Lamb ... his bride has made herself ready**

Here John speaks of the joining of Jesus and his people together forever as if it were a wedding celebration.

#### **Lamb**

This is a young sheep. Here it is used symbolically to refer to Christ. See how you translated this in [Revelation 5:6]

#### **has come**

Existing in the present is spoken of as having come.

#### **his bride has made herself ready**

John speaks of God's people as if they were a bride who has gotten ready for her wedding.

### **Revelation 19:8**

#### **She was permitted to be dressed in bright and clean fine linen**

Here "she" refers to the people of God. John speaks of the righteous acts of God's people as if they were a bright and clean dress that a bride wears on her wedding day. You can state this in active form. Alternate translation: "God allowed her to wear a dress of bright and clean fine linen"

### **Revelation 19:9**

#### **General Information:**

An angel begins to speak to John. This is likely the same angel who began to speak to John in Revelation 17:1.

#### **those who are invited**

You can state this in active form. Alternate translation: "the people whom God invites"

#### **the wedding feast of the Lamb**

Here the angel speaks of the joining of Jesus and his people forever as if it were a wedding feast.

### Revelation 19:10

#### **I fell down at his feet**

This means that John purposely lay on the ground and stretched himself out in reverence or submission. This action was an important part of worship, to show respect and willingness to serve. See how you translated "fell down" in Revelation 5:8.

#### **your brothers**

The word "brothers" here refers to all believers, male and female.

#### **who hold the testimony about Jesus**

Here holding stands for believing in or announcing. Alternate translation: "who speak the truth about Jesus"

#### **for the testimony about Jesus is the spirit of prophecy**

Here "spirit of prophecy" refers to God's Holy Spirit. Alternate translation: "for it is the Spirit of God who gives people the power to speak the truth about Jesus"

### Revelation 19:11

#### **General Information:**

This is the beginning of a new vision. John begins to describe a rider on a white horse.

#### **Then I saw heaven open**

This imagery is used to signify the beginning of a new vision. See how you translated this idea in Revelation 4:1 and Revelation 11:19 and Revelation 15:5.

#### **The one riding it**

The rider is Jesus.

#### **It is with justice that he judges and wages war**

Here "justice" refers to what is right. Alternate translation: "He judges all people and wages war according to what is right"

### Revelation 19:12

#### **His eyes are like a fiery flame**

John speaks of the rider's eyes as if they shone like a flame of fire.

#### **He has a name written on him**

You can state this in active form. Alternate translation: "Someone has written a name on him"

#### **on him that no one knows but himself**

"on him, and only he knows the meaning of that name"

### Revelation 19:13

#### **He is clothed with a robe that was dipped in blood**

You can state this in an active form. Alternate translation: "He wears a robe that has blood on it"

#### **his name is called the Word of God**

You can state this in active form. "Word of God" here is a metonym for Jesus Christ. Alternate translation: "his name is called the Message of God" or "his name is also the Word of God"

### Revelation 19:14

#### **General Information:**

This page has intentionally been left blank.

### Revelation 19:15

#### **Out of his mouth goes a sharp sword**

The sword blade was sticking out of his mouth. The sword itself was not in motion. See how you translated a similar phrase in Revelation 1:16.

#### **strikes down the nations**

"destroys the nations" or "brings the nations under his control"

#### **rule them with an iron rod**

John speaks of the rider's power as if he were ruling with an iron rod. See how you translated this in [Revelation 2:27]

#### **He tramples in the winepress of the fury of the wrath of God Almighty**

John speaks of the rider's destroying his enemies as if they were grapes that a person tramples in a winepress. Here "wrath" refers to God's punishment of evil persons. Alternate translation: "He crushes his enemies according to the judgment of God Almighty, just as a person crushes grapes in a winepress"

### Revelation 19:16

#### **He has a name written on his robe and on his thigh:**

This can be stated in active form. Alternate translation: "Someone has written a name on his robe and thigh:"

### Revelation 19:17

#### **I saw an angel standing in the sun**

Here "the sun" is a metonym for the light of the sun. Alternate translation: "Then I saw an angel standing in the light of the sun"

### Revelation 19:18

#### **both free and slave, the unimportant and the powerful**

The angel uses these two sets of opposite-meaning words together to mean all people.

**Revelation 19:19**

**General Information:**

This page has intentionally been left blank.

**Revelation 19:20**

**The beast was captured and with him the false prophet**

This can be stated in active form. Alternate translation: "The rider on the white horse captured the beast and the false prophet"

**the mark of the beast**

This was an identifying mark that indicated that the person who received it worshiped the beast. See how you translated this in Revelation 13:17.

**The two of them were thrown alive**

This can be stated in active form. Alternate translation: "God threw the beast and the false prophet alive"

**the fiery lake of burning sulfur**

"the lake of fire that burns with sulfur" or "place full of fire that burns with sulfur"

**Revelation 19:21**

**The rest of them were killed by the sword that came out of the mouth of the one who rode on the horse**

This can be stated in active form. Alternate translation: "The rider of the horse killed the remainder of the beast's armies with the sword that extended from his mouth"

**the sword that came out of the mouth**

The sword blade was sticking out of his mouth. The sword itself was not in motion. See how you translated a similar phrase in Revelation 1:16.

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## Chapter 20

<sup>1</sup> Then I saw an angel coming down from heaven. He had the key to the bottomless pit, and he had a great chain in his hand. <sup>2</sup> He took hold of the dragon, the old serpent, which is the devil, or Satan, and bound him for a thousand years. <sup>3</sup> He threw him into the bottomless pit. He shut it and sealed it over him. This was so that he would not deceive the nations anymore until the thousand years were over. After that, he must be set free for a short amount of time.

<sup>4</sup> Then I saw thrones. Seated on them were those who had been given authority to judge. I also saw the souls of those who had been beheaded for the testimony about Jesus and for the word of God. They had not worshiped the beast or his image, and they had refused to receive the mark on their forehead or hand. They came to life, and they reigned with Christ for a thousand years. <sup>5</sup> The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. <sup>6</sup> Blessed and holy is anyone who takes part in the first resurrection! Over these the second death has no power. They will be priests of God and of Christ and will reign with him for a thousand years.

<sup>7</sup> When the thousand years come to an end, Satan will be released from his prison. <sup>8</sup> He will go out to deceive the nations at the four corners of the earth—Gog and Magog—to bring them together for the battle. They will be as many as the sand of the sea. <sup>9</sup> They went up over the broad plain of the earth and surrounded the camp of God's holy people—the beloved city. But fire came down from heaven and devoured them. <sup>10</sup> The devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night forever and ever.

<sup>11</sup> Then I saw a great white throne and the one who is seated on it. The earth and the heavens fled away from his presence, but there was no place for them to go. <sup>12</sup> I saw the dead—the mighty and the unimportant—standing before the throne, and the books were opened. Then another book was opened—the Book of Life. The dead were judged by what was recorded in the books, according to their deeds. <sup>13</sup> The sea gave up the dead who were in it. Death and Hades gave up the dead who were in them, and the dead were judged according to their deeds. <sup>14</sup> Death and Hades were thrown into the lake of fire. This is the second death—the lake of fire. <sup>15</sup> If anyone's name was not found written in the Book of Life, he was thrown into the lake of fire.

## Revelation 20 General Notes

### Special concepts in this chapter

#### The thousand-year reign of Christ

In this chapter, Jesus is said to reign for a thousand years, at the same time that Satan is bound. Scholars are divided over whether this refers to a future period of time or to Jesus reigning now from heaven. It is not necessary to understand this passage in order to translate it accurately. (See: prophet)

#### Final rebellion

This chapter also describes what happens after the thousand years are ended. During this time, Satan and many people will attempt to rebel against Jesus. This will result in God's ultimate and final victory over sin and evil. (See: sin and evil and eternity)

#### Great white throne

This chapter ends with God judging all people who ever lived. God separates people who believe in Jesus from those who do not believe in him. (See: judge and heaven and faith)

### Important figures of speech in this chapter

#### Book of Life

This is a metaphor for eternal life. Those possessing eternal life are said to have their names written in this Book of Life.

## Other possible translation difficulties in this chapter

### Hades and the lake of fire

These appear to be two distinct places. The translator may wish to do further research to determine how to translate these two places differently. They should not be made the same as each other in translation. (See: hell)

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### Revelation 20:1

#### General Information:

John begins to describe a vision of an angel throwing the devil into the bottomless pit.

#### Then I saw

Here "I" refers to John.

#### bottomless pit

This is an extremely deep, narrow hole. Possible meanings are 1) the pit has no bottom; it continues to go down further forever or 2) the pit is so deep that it is as if it had no bottom. See how you translated this in Revelation 9:1.

### Revelation 20:2

#### dragon

This was a large, fierce reptile, like a lizard. For Jewish people, it was a symbol of evil and chaos.

### Revelation 20:3

#### sealed it over him

The angel sealed the pit to keep anyone from opening it. Alternate translation: "sealed it to prevent anyone from opening it"

#### deceive the nations

Here "nations" is a metonym for the people of the earth. Alternate translation: "deceive the people-groups"

#### the thousand years

"1,000 years"

#### he must be set free

This can be stated in active form. Alternate translation: "God will command the angel to free him"

### Revelation 20:4

#### General Information:

This is the next part of John's vision. He describes suddenly seeing thrones and the souls of believers.

#### who had been given authority to judge

This can be stated in active form. Alternate translation: "whom God had given authority to judge"

#### who had been beheaded

This can be stated in active form. Alternate translation: "whose heads others had cut off"

#### for the testimony about Jesus and for the word of God

"because they had spoken the truth about Jesus and about the word of God"

#### for the word of God

These words are a metonym for the message from God. Alternate translation: "for what they taught about the scriptures"

#### They came to life

"They came back to life" or "They became alive again"

### Revelation 20:5

#### The rest of the dead

"All of the other dead people"

#### the thousand years were ended

"the end of the 1,000 years"

### Revelation 20:6

#### Over these the second death has no power

Here John describes "death" as a person with power. Alternate translation: "These people will not experience the second death"

#### the second death

"dying a second time." This is described as eternal punishment in the lake of fire in [Revelation 20:14]

### Revelation 20:7

#### Satan will be released from his prison

This can be stated in active form. Alternate translation: "God will release Satan from his prison"

### Revelation 20:8

#### They will be as many as the sand of the sea

This emphasizes the extremely large number of soldiers in Satan's army.

### Revelation 20:9

#### They went

"Satan's army went"

**the beloved city**

This refers to Jerusalem.

**fire came down from heaven and devoured them**

Here John speaks of fire as if it were alive.

Alternate translation: "God sent fire from heaven to burn them up"

**Revelation 20:10**

**The devil, who deceived them, was thrown into**

This can be stated in active form. Alternate translation: "God threw the devil, who had deceived them, into" or "God's angel threw the devil, who had deceived them, into"

**lake of burning sulfur**

"the lake of fire that burns with sulfur" or "place full of fire that burns with sulfur." See how you translated this in Revelation 19:20.

**where the beast and the false prophet had been thrown**

This can be stated in active form. Alternate translation: "where he had also thrown the beast and the false prophet"

**They will be tormented**

This can be stated in active form. Alternate translation: "God will torment them"

**Revelation 20:11**

**General Information:**

This is the next part of John's vision. He describes suddenly seeing a great white throne and the dead being judged.

**The earth and the heavens fled away from his presence, but there was no place for them to go**

John describes heaven and earth as if they were people who were trying to escape God's judgment. This means that God completely destroyed the old heaven and earth.

**Revelation 20:12**

**the books were opened**

This can be stated in active form. Alternate translation: "someone opened the books"

**The dead were judged**

This can be stated in active form. Alternate translation: "God judged the people who had died and now lived again"

**by what was recorded**

This can be stated in active form. Alternate translation: "by what he had recorded"

**Revelation 20:13**

**The sea gave up the dead ... Death and Hades gave up the dead**

Here John speaks of the sea, death, and Hades as if they were living persons.

**the dead were judged**

This can be stated in active form. Alternate translation: "God judged the dead people"

**Hades**

Here "Hades" is a metonym that represents the place where unbelievers go when they die, to wait for God's judgment.

**Revelation 20:14**

**Death and Hades were thrown**

This can be stated in active form. Alternate translation: "God threw Death and Hades" or "God's angel threw Death and Hades"

**the second death**

"dying a second time." This is described as eternal punishment in the lake of fire in [Revelation 20:14]

**Revelation 20:15**

**If anyone's name was not found written**

This can be stated in active form. Alternate translation: "If God's angel did not find a person's name"

**he was thrown into the lake of fire**

This can be stated in active form. Alternate translation: "the angel threw him into the lake of fire" or "the angel threw him into the place where fire burns forever"

## Chapter 21

<sup>1</sup> Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. <sup>2</sup> I saw the holy city, new Jerusalem, that came down out of heaven from God, prepared like a bride adorned for her husband. <sup>3</sup> I heard a great voice from the throne saying, "Look! The dwelling place of God is with human beings, and he will live with them. They will be his people, and God himself will be with them and he will be their God. <sup>4</sup> He will wipe away every tear from their eyes, and there will be no more death, or grieving, or crying, or pain. The former things have passed away. <sup>5</sup> The one who was seated on the throne said, "Look! I make all things new." He said, "Write this down because these words are trustworthy and true." <sup>6</sup> He said to me, "These things are done! I am the Alpha and the Omega, the beginning and the end. To the one who thirsts I will give drink without cost from the spring of the water of life. <sup>7</sup> The one who conquers will inherit these things, and I will be his God, and he will be my son. <sup>8</sup> But as for the cowards, the faithless, the detestable, the murderers, the sexually immoral, sorcerers, idolaters, and all liars, their place will be in the fiery lake of burning sulfur. That is the second death."

<sup>9</sup> One of the seven angels came to me, the one who had the seven bowls full of the seven last plagues, and he said, "Come here. I will show you the bride, the wife of the Lamb." <sup>10</sup> Then he carried me away in the Spirit to a great and high mountain and showed me the holy city Jerusalem coming down out of heaven from God. <sup>11</sup> Jerusalem had the glory of God, and its brightness was like a very precious jewel, like a stone of crystal-clear jasper. <sup>12</sup> It had a great, high wall with twelve gates, with twelve angels at the gates. On the gates were written the names of the twelve tribes of the sons of Israel. <sup>13</sup> On the east were three gates, on the north three gates, on the south three gates, and on the west three gates. <sup>14</sup> The wall of the city had twelve foundations, and on them were the twelve names of the twelve apostles of the Lamb. <sup>15</sup> The one who spoke with me had a measuring rod made of gold to measure the city, its gates, and its wall. <sup>16</sup> The city was laid out in a square; its length was the same as its width. He measured the city with the measuring rod, twelve thousand stadia in length (its length, width, and height were the same). <sup>17</sup> He also measured its wall, 144 cubits thick by human measurement (which is also the angel's measure). <sup>18</sup> The wall was built of jasper and the city of pure gold, like clear glass. <sup>19</sup> The foundations of the wall were adorned with every kind of precious stone. The first was jasper, the second was sapphire, the third was agate, the fourth was emerald, <sup>20</sup> the fifth was onyx, the sixth was carnelian, the seventh was chrysolite, the eighth was beryl, the ninth was topaz, the tenth was chrysoprase, the eleventh was jacinth, and the twelfth was amethyst. <sup>21</sup> The twelve gates were twelve pearls; each of the gates was made from a single pearl. The streets of the city were pure gold, like transparent glass. <sup>22</sup> I saw no temple in the city, for the Lord God Almighty and the Lamb are its temple. <sup>23</sup> The city had no need of the sun or the moon in order to shine on it because the glory of God shone on it, and its lamp is the Lamb. <sup>24</sup> The nations will walk by the light of that city. The kings of the earth will bring their glory into it. <sup>25</sup> Its gates will not be shut during the day, and there will be no night there. <sup>26</sup> They will bring the glory and the honor of the nations into it, <sup>27</sup> but nothing unclean will ever enter into it, nor anyone who does what is detestable or deceitful, but only those whose names are written in the Lamb's Book of Life.

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## Revelation 21 General Notes

### Structure and formatting

This chapter gives a detailed picture of the new Jerusalem.

### Special concepts in this chapter

#### Second death

Death is a type of separation. The first death is physically dying, when the soul is separated from the body. The second death is being eternally separated from God. (See: death and soul and eternity)

## Important figures of speech in this chapter

### Book of Life

This is a metaphor for eternal life. Those possessing eternal life are said to have their names written in this Book of Life.

## Other possible translation difficulties in this chapter

### New heaven and new earth

It is unclear whether this is an entirely new heaven and earth or if it is remade out of the present heaven and earth. The same is also true of the new Jerusalem. It is possible this will affect translation in some languages. The word "new" in the original language means different and better than the old. It does not mean new in time.

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### Revelation 21:1

#### General Information:

John begins to describe his vision of the new Jerusalem.

#### I saw

Here "I" refers to John.

### Revelation 21:2

#### like a bride adorned for her husband

This compares the new Jerusalem to a bride who has made herself beautiful for her bridegroom.

### Revelation 21:3

#### a great voice from the throne saying

The word "voice" refers to the one who speaks. Alternate translation: "someone speak loudly from the throne saying"

#### Look!

The word "Look" here alerts us to pay attention to the surprising information that follows.

#### The dwelling place of God is with human beings, and he will live with them

These two phrases mean the same thing and emphasize that God will, indeed, live among men.

### Revelation 21:4

#### He will wipe away every tear from their eyes

Tears here represent sadness. See how you translated this in [Revelation 7:17]

### Revelation 21:5

#### these words are trustworthy and true

Here "words" refers to the message that they formed. Alternate translation: "this message is trustworthy and true"

### Revelation 21:6

#### the Alpha and the Omega, the beginning and the end

These two phrases mean basically the same thing and emphasize God's eternal nature.

#### the Alpha and the Omega

These are first and last letters of the Greek alphabet. Possible meanings are 1) "the one who began all things and who ends all things" or 2) "the one who has always lived and who always will live." If the meanings are unclear to readers, you may consider using the first and last letters of your alphabet. See how you translated this in [Revelation 1:8]

#### the beginning and the end

Possible meanings are 1) "the one who began all things and the one who will cause all things to end" or 2) "the one who existed before all things and who will exist after all things."

#### To the one who thirsts ... water of life

God speaks of a person's desire for eternal life as if it were thirst and of that person receiving eternal life as if he were drinking life-giving water.

### Revelation 21:7

#### Connecting Statement:

The one seated on the throne continues to speak to John.

### Revelation 21:8

#### the cowards

"those who are too afraid to do what is right"

#### the detestable

"those who do terrible things"

#### the fiery lake of burning sulfur

"the lake of fire that burns with sulfur" or "place full of fire that burns with sulfur." See how you translated this in Revelation 19:20.

**the second death**

"dying a second time." This is described as eternal punishment in the lake of fire in [Revelation 20:14]

**Revelation 21:9**

**the bride, the wife of the Lamb**

The angel speaks of Jerusalem as if it were a woman who is about to marry her groom, the Lamb. Jerusalem is metonymy for those who believers who will inhabit it.

**the Lamb**

This is a young sheep. Here it is used symbolically to refer to Christ. See how you translated this in [Revelation 5:6]

**Revelation 21:10**

**carried me away in the Spirit**

The setting changes as John is taken to a high mountain where he can see the city of Jerusalem. See how you translated this phrase in [Revelation 17:3]

**Revelation 21:11**

**Jerusalem**

This refers to the "Jerusalem, coming down out of heaven" that he described in the previous verse and not to the physical Jerusalem.

**like a very precious jewel, like a stone of crystal-clear jasper**

These two phrases mean basically the same thing. The second emphasizes the brilliance of Jerusalem by naming a specific jewel.

**crystal-clear**

"extremely clear"

**jasper**

This is a valuable stone. Jasper may have been clear like glass or crystal. See how you translated this in [Revelation 4:3]

**Revelation 21:12**

**twelve gates**

"12 gates"

**were written**

This can be stated in active form. Alternate translation: "someone had written"

**Revelation 21:13**

**General Information:**

This page has intentionally been left blank.

**Revelation 21:14**

**Lamb**

This refers to Jesus. See how you translated this in Revelation 5:6.

**Revelation 21:15**

**General Information:**

This page has intentionally been left blank.

**Revelation 21:16**

**twelve thousand stadia**

"12,000 stadia." You may convert this to modern measures. Alternate translation: "2,200 kilometers"

**Revelation 21:17**

**144 cubits**

"one hundred forty-four cubits." You may convert this to modern measures. Alternate translation: "66 meters"

**Revelation 21:18**

**The wall was built of jasper and the city of pure gold**

This can be stated in active form. Alternate translation: "Someone had built the wall with jasper and the city with pure gold"

**pure gold, like clear glass**

The gold was so clear that it is spoken of as if it were glass.

**jasper**

This is a valuable stone. Jasper may have been clear like glass or crystal. See how you translated this in [Revelation 4:3]

**Revelation 21:19**

**The foundations of the wall were adorned**

This can be stated in active form. Alternate translation: "Someone adorned the foundations of the wall"

**jasper ... sapphire ... agate ... emerald**

These are valuable stones. Jasper may have been clear like glass or crystal. See how you translated it in [Revelation 4:3]

**Revelation 21:20**

**onyx ... chrysolite ... beryl ... topaz ... chrysoptase ... jacinth ... amethyst**

These are all valuable gems.

### **Revelation 21:21**

#### **pearls**

beautiful and valuable white beads. They are formed inside the shell of a certain kind of small animal that lives in the ocean. See how you translated this in [Revelation 17:4]

#### **each of the gates was made from a single pearl**

This can be stated in active form. Alternate translation: "someone had made each of the gates from a single pearl"

#### **pure gold, like transparent glass**

The gold was so clear that it is spoken of as if it were glass. See how you translated a similar phrase in [Revelation 21:18]

### **Revelation 21:22**

#### **Lord God ... and the Lamb are its temple**

The temple represented God's presence. This means the new Jerusalem does not need a temple because God and the Lamb will live there.

### **Revelation 21:23**

#### **its lamp is the Lamb**

Here the glory of Jesus, the Lamb, is spoken of as if it were a lamp that gives light to the city.

### **Revelation 21:24**

#### **The nations will walk**

The words "the nations" are a metonym for the people who live in the nations. "Walk" here is a metaphor for "live." Alternate translation: "The people from all the different nations will live"

### **Revelation 21:25**

#### **Its gates will not be shut**

This can be stated in active form. Alternate translation: "No one will shut the gates"

### **Revelation 21:26**

#### **They will bring**

"The kings of the earth will bring"

### **Revelation 21:27**

#### **nothing unclean will ever enter into it, nor anyone**

This can be stated in positive form. Alternate translation: "only what is clean will ever enter, and never anyone"

#### **but only those whose names are written in the Lamb's Book of Life**

This can be stated in active form. Alternate translation: "but only those whose names the Lamb wrote in his Book of Life"

#### **the Lamb**

This is a young sheep. Here is it used symbolically to refer to Christ. See how you translated this in [Revelation 5:6]



## Chapter 22

<sup>1</sup> Then the angel showed me the river of the water of life, clear as crystal. It was flowing from the throne of God and of the Lamb <sup>2</sup> through the middle of the city's street. On each side of the river was the tree of life, bearing twelve kinds of fruits, and it bears its fruit every month. The leaves of the tree are for the healing of the nations. <sup>3</sup> There will no longer be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him. <sup>4</sup> They will see his face, and his name will be on their foreheads. <sup>5</sup> There will be no more night; they will have no need for the light of a lamp or sunlight because the Lord God will shine on them. They will reign forever and ever.

<sup>6</sup> The angel said to me, "These words are trustworthy and true. The Lord, the God of the spirits of the prophets, sent his angel to show his servants what must happen soon." <sup>7</sup> "Look! I am coming soon! Blessed is the one who obeys the words of the prophecy of this book."

<sup>8</sup> I, John, am the one who heard and saw these things. When I heard and saw them, I fell down to worship at the feet of the angel who had been showing me these things. <sup>9</sup> He said to me, "Do not do that! I am a fellow servant with you, with your brothers the prophets, and with those who obey the words of this book. Worship God!"

<sup>10</sup> Then he said to me, "Do not seal up the words of the prophecy of this book, for the time is near. <sup>11</sup> The one who is unrighteous, let him continue to do unrighteousness. The one who is morally filthy, let him continue to be morally filthy. The one who is righteous, let him continue to do what is righteous. The one who is holy, let him continue to be holy."

<sup>12</sup> "Look! I am coming soon. My reward is with me, to pay back each one according to his deeds. <sup>13</sup> I am the Alpha and the Omega, the first and the last, the beginning and the end. <sup>14</sup> Blessed are those who wash their robes so that they will have the right to eat from the tree of life and to enter the city through the gates. <sup>15</sup> Outside are the dogs, the sorcerers, the sexually immoral, the murderers, the idolaters, and everyone who loves and practices falsehood.

<sup>16</sup> I, Jesus, have sent my angel to testify to you about these things for the churches. I am the root and the descendant of David, the bright morning star."

<sup>17</sup> The Spirit and the Bride say, "Come!" Let the one who hears say, "Come!" Whoever is thirsty, let him come, and whoever desires it, let him freely have the water of life.

<sup>18</sup> I testify to everyone who hears the words of the prophecy of this book: If anyone adds to them, God will add to him the plagues that are written about in this book. <sup>19</sup> If anyone takes away from the words of this book of prophecy, God will take away his share in the tree of life and in the holy city that are written about in this book. <sup>20</sup>

<sup>20</sup> The one who testifies to these things says, "Yes! I am coming soon." Amen! Come, Lord Jesus!

<sup>21</sup> The grace of the Lord Jesus be with all. Amen. <sup>22</sup>

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### Footnotes

22:14 <sup>[1]</sup> Instead of,

22:19 <sup>[2]</sup> Some older copies read

22:21 <sup>[3]</sup> Some ancient copies of the Greek text or ancient translations of the Greek text add the phrase:

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## Revelation 22 General Notes

### Structure and formatting

This chapter emphasizes that Jesus is coming soon.

## Special concepts in this chapter

### Tree of life

There is probably an intended connection between the tree of life in the Garden of Eden and the tree of life mentioned in this chapter. The curse that began in Eden will end at this time.

## Other possible translation difficulties in this chapter

### Alpha and omega

These are the names of the first and last letters in the Greek alphabet. The ULB spells out their names in English. This strategy can serve as a model for translators. Some translators, however, may decide to use the first and last letters in their own alphabet. This would be "A and Z" in English.

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### Revelation 22:1

#### Connecting Statement:

John continues to describe the new Jerusalem as the angel shows it to him.

#### showed me

Here "me" refers to John.

#### the river of the water of life

"the river flowing with life-giving water"

#### the water of life

Eternal life is spoken of as if it were provided by life-giving water. See how you translated this in [Revelation 21:6]

#### the Lamb

This is a young sheep. Here it is used symbolically to refer to Christ. See how you translated this in [Revelation 5:6]

### Revelation 22:2

#### the nations

Here "nations" refers to the people who live in every nation. Alternate translation: "the people of all nations"

### Revelation 22:3

#### There will no longer be any curse

Possible meanings are 1) "There will never be anyone there that God will curse" or 2) "There will not be anyone there who is under God's curse"

#### his servants will serve him

Possible meanings of "his" and "him" are 1) both words refer to God the Father, or 2) both words refer to both God and the Lamb, who rule together as one.

### Revelation 22:4

#### They will see his face

This is an idiom, meaning to be in God's presence. Alternate translation: "They will be in God's presence"

### Revelation 22:5

#### General Information:

This page has intentionally been left blank.

### Revelation 22:6

#### General Information:

This is the beginning of the end of John's vision. In this versethe angel is speaking to John. This can be shown clearly as it is in the UDB.

#### These words are trustworthy and true

Here "words" refers to a message. See how you translated this in [Revelation 21:5]

#### the God of the spirits of the prophets

Possible meanings are 1) the word "spirits" refers to the inward disposition of the prophets and indicates that God inspires them. Alternate translation: "God who inspires the prophets" or 2) the word "spirits" refers to the Holy Spirit who inspires the prophets. Alternate translation: "God who gives his Spirit to the prophets"

### Revelation 22:7

#### General Information:

This is the beginning of the end of John's vision. Jesus is speaking. This can be shown clearly as it is in the UDB.

#### Look!

Here Jesus begins to speak. The word "Look" adds emphasis to what follows.

#### I am coming soon!

It is understood that he is coming in order to judge. See how you translated this in Revelation 3:11. Alternate translation: "I am coming to judge soon!"

#### the words of the prophecy of this book

Here "words" refers to a message. Alternate translation: "the prophetic message of this book"

## Revelation 22:8

### General Information:

John tells his readers about how he responded to the angel.

### I fell down to worship at the feet

This means that John purposely lay on the ground and stretched himself out in reverence or submission. This action was an important part of worship, to show respect and willingness to serve. See how you translated similar words in Revelation 19:10.

## Revelation 22:9

### General Information:

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## Revelation 22:10

### Connecting Statement:

The angel finishes speaking to John.

### Do not seal up ... this book

To seal a book was to keep it closed with something that makes it impossible for anyone to read what was inside without breaking the seal. The angel is telling John not to keep the message a secret. Alternate translation: "Do not keep secret ... this book"

### the words of the prophecy of this book

Here "words" refers to a message. See how you translated this in [Revelation 22:7]

## Revelation 22:11

### General Information:

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## Revelation 22:12

### General Information:

As the book of Revelation is ending, Jesus gives a closing greeting.

## Revelation 22:13

### the Alpha and the Omega, the first and the last, the beginning and the end

These three phrases share similar meanings and emphasize that Jesus has existed and will exist for all time.

### the Alpha and the Omega

These are first and last letters of the Greek alphabet. Possible meanings are 1) "the one who began all things and who ends all things" or 2) "the one who has always lived and who always will live." If these meanings are unclear to readers, you may consider using the first and last letters of your

alphabet. See how you translated this in [Revelation 1:8]

### the first and the last

This refers to the eternal nature of Jesus. See how you translated this in [Revelation 1:17]

### the beginning and the end

Possible meanings are 1) "the one who began all things and the one who will cause all things to end" or 2) "the one who existed before all things and who will exist after all things." See how you translated this in Revelation 21:6.

## Revelation 22:14

### Connecting Statement:

Jesus continues giving his closing greeting.

### those who wash their robes so that

Becoming righteous is spoken of as if it were washing one's clothing. See how you translated a similar phrase in [Revelation 7:14]

## Revelation 22:15

### Outside

This means they are outside the city and not allowed to enter.

### are the dogs

In that culture the dog was an unclean, despised animal. Here the word "dogs" is derogatory and refers to people who are wicked.

## Revelation 22:16

### to testify to you

Here the word "you" is plural.

### the root and the descendant of David

The words "root" and "descendant" mean basically the same thing. Jesus speaks of being a "descendant" as if he were a "root" that grew out of David. Together the words emphasize that Jesus belongs to the family of David.

### the bright morning star

Jesus speaks of himself as if he were the bright star that sometimes appears early in the morning and indicates that a new day is about to begin. See how you translated "morning star" in [Revelation 2:28]

## Revelation 22:17

### Connecting Statement:

This verse is a response to what Jesus said.

### the Bride

Believers are spoken of as if they were a bride about to be married to her groom, Jesus.

**Come!**

Possible meanings are 1) that this is an invitation for people to come and drink the water of life. Alternate translation: "Come and drink!" or 2) that this is a polite request for Jesus to return. Alternate translation: "Please come!"

**Whoever is thirsty ... the water of life**

A person's desire for eternal life is spoken of as if it were thirst and of that person receiving eternal life as if he were drinking life-giving water.

**the water of life**

Eternal life is spoken of as if it were provided by life-giving water. See how you translated this in Revelation 21:6.

**Revelation 22:18**

**General Information:**

John gives his final remarks.

**I testify**

Here "I" refers to John.

**the words of the prophecy of this book**

Here "words" refers to a message. See how you translated this in [Revelation 22:7]

**If anyone adds to them ... God will add**

This is a strong warning to not change anything about this prophecy.

**that are written about in this book**

This can be stated in active form. Alternate translation: "which I have written about in this book"

**Revelation 22:19**

**If anyone takes away ... God will take away**

This is a strong warning to not change anything about this prophecy.

**Revelation 22:20**

**General Information:**

In these verses John gives his and Jesus's closing greetings.

**The one who testifies to these things says**

"Jesus, who testifies to these things, says"

**Revelation 22:21**

**with all**

"with every one of you"

# Language: Plateau Malagasy

## Book: Matthew

### Matthew

#### Chapter 1

<sup>1</sup> Ny Bokin'ny razan'i Jesosy Kristy zanak'i Davida zanak'i Abrahama. <sup>2</sup> Abrahama no rain'Isaka, ary Isaka no rain'i Jakoba, ary Jakoba no rain'i Joda sy ireo rahalahiny. <sup>3</sup> Joda no rain'i Fareza sy Zara avy tamin'ny Tamara, Fareza no rain'i Herzona, ary Herzona no rain'i Rama. <sup>4</sup> Rama no rain'i Aminadaba, ary Aminadaba no rain'i Nasona, ary Nasona no rain'i Salmona. Salmona no rain'i Boaza tamin'ny <sup>5</sup> Rahaba, Boaza no rain'i Obeda tamin'ny Rota, Obeda no rain'i Jese. <sup>6</sup> Ary Jese no rain'i Davida mpanjaka, Davida no rain'i Solomona tamin'ny alalan'ny vadin'ny Oria. <sup>7</sup> Solomona no rain'i Rehoboama, Rehoboama no rain'i Abia, ary Abia no rain'i Asa. <sup>8</sup> Asa no rain'i Jaosafata, ary Jaosafata no rain'i Jorama, ary Jorama no razan'i Ozia. <sup>9</sup> Ozia no rain'i Jotama, Jotama no rain'i Ahaza, Ahaza no rain'i Hezekia. <sup>10</sup> Hezekia no rain'i Manase, Manase no rain'i Amona, ary Amona no rain'i Josia. <sup>11</sup> Josia no razan'i Jekonia sy ireo rahalahiny tamin'ny fotoanan'ny fandroahana ho any Babylona. <sup>12</sup> Taorian'ny fandroahana ho any Babylona, dia Jekonia no rain'i Sealtiel, ary Sealtiel no razan'i Zerobabela. <sup>13</sup> Zerobabela no rain'i Abihoda, Abihoda no rain'i Eliakima, ary Eliakima no rain'i Azora. <sup>14</sup> Azora no rain'i Zadoka, Zadoka no rain'i Akima, ary Akima no rain'i Elihoda. <sup>15</sup> Elihoda no rain'i Eliazara, Eliazara no rain'i Matana, ary Matana no rain'i Jakoba. <sup>16</sup> Jakoba no rain'i Josefa izay vadin'i Maria, ilay niteraka an'i Jesosy, izay nantsoina hoe Kristy. <sup>17</sup> Ny taranaka rehetra manomboka amin'i Abrahama ka hatrany amin'i Davida dia taranaka efatra ambin'ny folo, manomboka amin'i Davida ka hatrany amin'ny fandroahana ho any Babylona dia taranaka efatra ambin'ny folo, ary manomboka amin'ny fandroahana ho any Babylona ka hatrany amin'i Kristy dia taranaka efatra ambin'ny folo. <sup>18</sup> Tahaka izao no nitrangan'ny fahaterahan'i Jesosy Kristy. Ny reniny, Maria, dia efa natokana hanambady an'i Josefa, saingy talohan'ny niarahan'izy ireo, dia hita fa nitoe-jaza izy avy tamin'ny Fanahy Masina. <sup>19</sup> Josefa, vadiny, dia lehilahy marina, no sady tsy ta-hanala baraka azy ampahibemaso. Ka nanapa-kevitra izy ny hamarana mangingina ny fifanekeny taminy. <sup>20</sup> Ary raha izy mbola nieritreritra mahakasika ireo zavatra ireo iny, dia niseho taminy tamin'ny nofy ny anjelin'ny Tompo, manao hoe: "Josefa, zanaka lahin'i Davida, aza matahotra ny haka an'i Maria ho vadinao, satria ilay iray izay notorontoronina ao anatiny dia ny Fanahy Masina no nampitoetra azy. <sup>21</sup> Hiteraka zaza lahy izy, ary ianao hiantso ny anarany hoe Jesosy, fa izy no hamonjy ny olony hiala amin'ny fahotan'izy ireo." <sup>22</sup> Izany rehetra izany dia nitranga mba hahatanteraka izay nambaran'ny Tompo tamin'ny alalan'ilay mpaminany, manao hoe: <sup>23</sup> "Indro, ny virjiny hitoe-jaza ka hiteraka zazalahy, ary izy ireo hiantso ny anarany hoe Imanoela" izay midika hoe: "Amintsika Andriamanitra." <sup>24</sup> Nifoha tamin'ny torimasony Josefa ary nanao arak'izay nandidian'ny anjelin'ny Tompo azy ary naka azy ho vadiny. <sup>25</sup> Saingy tsy niray taminy izy mandram-piterany zazalahy. Ary nantsoiny hoe Jesosy ny anarany.

#### Matthew 1:1

##### Fampahafantarana amin'ny ankapobeny:

Ny mpanoratra dia manomboka amin'ny firazanana'i Jesosy mba hanehoana fa Izy dia taranak'i Davida Mpanjaka sy Abrahama. Ilay firazanana dia mitohy hatrany amin'ny 1:15.

##### Ny bokin'ny firazanana'i Jesosy Kristy

Afaka adikanao amin'ny fehezanteny feno io: "Izao no lisitr'ireo razamben'i Jesosy Kristy"

##### Jesosy Kristy, zanak'i Davida, zanak'i Abrahama

Nisy taranaka maro nanelanelana an'i Jesosy, Davida, ary Abrahama. Eto ny "zanaka" dia midika hoe "taranaka.": "Jesosy Kristy, taranak'i Davida, izay taranak'i Abrahama"

##### Zanak'i Davida

Indraindray ny teny hoe "zanak'i Davida" dia ampiasaina ho fiantsoana, fa eto izany dia toa ampiasaina hamantarana ny niavian'i Jesosy fotsiny ihany.

**Abrahama no rain'Isaka**

"Abrahama lasa rain'Isaka" na "Abrahama nanan-janaka an'Isaka" na "Abrahama nanan-janaka antsoina hoe Isaka." Misy fomba maro azo andikanao an'io. Na ahona na ahoana fomba hadikanao azy eto, dia ny mandika izany amin'ny fomba mitovy ao amin'ny lisitry ny razamben'i Jesosy no tsara indrindra.

**Isaka ray... Jakoba ray**

Eto ny teny hoe "no" izay maneho ny lasa dia fantatra: "Isaka no ray... Jakoba no ray"

**Fareza ... Zara ... Hezrona ... Rama**

Anaran-dehilahy ireo. (Izahao: Ny Fomba Hadikana ny Anarana)

**Fareza ray...Hezrona ray**

Eto ny teny hoe "no" izay maneho ny lasa dia fantatra: "Fareza no ray... Hezrona no ray"

**Matthew 1:4****Aminadaba ray ... Nasona ray**

Eto ny teny hoe "no" izay maneho ny lasa dia efa fantatra: "Aminadaba no ray ... Nasona no ray"

**Salmona no rain'i Boaza avy tamin-dRahaba**

"Salmona no rain'i Boaza, ary ny renin'i Boaza dia Rahaba" na "Salmona sy Rahaba no ray aman-drenin'i Boaza"

**Boaza ray...Obeda ray**

Eto ny teny hoe "no" izay maneho ny lasa dia efa fantatra: "Boaza no ray ... Obeda no ray"

**Boaza no rain'i Obeda avy tamin'i Rota**

"Boaza no rain'i Obeda, ary ny renin'i Obeda dia I Rota" na "Boaza sy Rota no ray aman-drenin'i Obeda"

**Davidana rain'i Solomona avy tamin'ny vadin'i Oria**

Eto ny teny hoe "no" izay maneho ny lasa dia efa fantatra. "Davidana no rain'i Solomona, ary ny vadin'i Oria no renin'i Solomona" na "Davidana sy ny vadin'i Oria no ray aman-drenin'i Solomona"

**Ny vadin'i Oria**

"ilay mpitondra-tenan'i Oria." Solomona dia teraka taorian'ny nahafatesan'i Oria.

**Matthew 1:7****Rehoboama Rain'i Abia, Abia rain'i Asa**

Ny teny hoe "no" dia samy fantatra eo amin'ireo fehezanteny ireo. DH: "Rehoboama no rain'i Abia, ary Abia no rain'i Asa."

**Matthew 1:9****Amona**

Indraindray io dia azo adika hoe "Amona."

**Josia no razan'i Jekonia**

Afaka mapiasa fomba filaza voafaritra tsara ilazana ny hoe "razana" ihany koa, indrindra raha hampiasaina ho an'olona iray izay niaina talohan'ny raiben'ny olona izany teny hoe "razana" izany. DH: "Josia dia raiben'i Jekonia."

**tamin'ny fotoanan'ny fandroahana ho any Babylona**

"rehefa noterana hifindra ho any Babylona izy ireo." na "rehefa resin'ny Babyloniana izy ireo ary nandefa azy ireo handeha hipetraka any Babylona." Raha mila mamaritra tsara hoe iza no nandeha tany Babylona ny fiteniana, dia afaka milaza hoe "ireo zanak'Israely" na "ireo zanak'Israely nipetraka tao Joda" ianao.

**Babylona**

Eto izany dia midika hoe firenen'i Babylona, fa tsy ny tanànan'ny Babylona fotsiny.

**Matthew 1:12****Taorian'ny fandroahana ho any Babylona**

Ampisao ny teny mitovy tamin'izay nampiasainao tao amin'ny 1:9.

**Sealtiel na razan'i Zerobabela**

Sealtiel na raiben'i Zerobabela.

**Matthew 1:15****Foto-kevitra ifandraisana**

Faranan'ny mpanoratra ny firazanan'i Jesosy, izay niantomboka tao amin'ny 1:1.

**Maria, izay avy taminy no nahaterahan'i Jesosy**

Azo atao hoe: "Maria, izay niteraka an'i Jesosy"

**Izay antsoina hoe Kristy**

Io dia azo atao hoe: "izay antsoin'ny olona hoe Kristy"

**Efatra ambin'ny folo**

"14" (Izahao: Nomery)

**Fandroahana ho any Babylona**

Ampiaso ny fomba fiteny mitovy amin'ny nampiasainao tao amin'ny 1:9.

**Matthew 1:18****Fampahafantarana amin'ny ankapobeny:**

Io dia manomboka ampahan-tantara vaovao izay hamari-paritan'ny mpanoratra ireo tranga mitondra makany amin'ny fahaterahan'i Jesosy.

**Ny reniny, Maria, dia natokana hanambady an'i Josefa**

"Ny reniny, Maria, dia handeha hanambady an'i Josefa." Raha ny tokony ho izy ny ray aman-dreny no manamboatra ny fanambadiana ho an'ireo zanany. DH: "Ireo ray aman-drenin'i Maria, renin'i Jesosy, dia nanaiky azy hanambady an'i Josefa"

**Ny reniny, Maria, dia voatokana**

"Talohan'ny nivadian'izy ireo." Mety maneho an'i Maria sy Josefa miara-mandry io.

**Talohan'ny niarahan'izy ireo**

Talohan'ny nivadian'izy ireo." Mety maneho an'i Maria sy Josefa miara-mandry io.

**hita fa nitoe-jaza izy**

Azo atao amin'ny fehezan-teny tso-drafitra io: "hitan'izy ireo fa hanan'anaka izy" na "ary nitoe-jaza izy" (izahao: Tso-drafitra na Mivadi-drafitra)

**avy tamin'ny Fanahy Masina**

Ny herin'ny Fanahy Masina no nahatonga an'i Maria hanan'anaka alohan'ny nandriany niaraka tamina lehilahy.

**I Josefa, vadiny**

Mbola tsy nanambady an'i Maria i Josefa, saingy rehefa mifanaiky ny hifanambady ny lehilahy sy vehivavy iray, dia noraisin'ireo Jiosy ho toy ny mpivady izy ireo na dia mbola tsy miara-mipetraka aza. DH: "Josefa, izay tokony hanambady an'i Maria" na "Josefa"

**hamarana ny fifanekeny taminy**

"Hanafoana ny fikasan'izy ireo hivady"

**Matthew 1:20**

**raha izy mbola nieritreritra**

"Raha iny Josefa mbola nieritreritra"

**niseho taminy tamin'ny nofy**

"Nankeo aminy raha iny nanofy iny Josefa"

**zanaka lahin'i Davida**

Eto ny hoe "zanaka" dia midika hoe "taranaka."

**ilay iray izay notorotoronina ao aminy dia notorontoronin'ny Fanahy Masina**

Azo atao hoe: "Ny Fanahy Masina no nahatonga an'i Maria hitondra vohoka an'io zaza io"

**Hiteraka zaza lahy izy**

Satria Andriamanitra no naniraka ilay anjely, dia fantatr'ilay anjely fa lahy ilay zaza.

**ianao hiantso ny anarany hoe**

"tsy maintsy antsoinao Izy hoe" na "tsy maintsy omenao anarana hoe." Baiko izany.

**fa Izy no hamonjy**

Ny mpandika teny dia afaka manampy fanamarihana izay miteny hoe "Ny anarana hoe 'Jesosy' dia midika hoe 'mamonjy ny Tompo.'"

**ny olony**

Maneho ny Jiosy io.

**Matthew 1:22**

**Fampahafantarana amin'ny ankapobeny**

Ataon'ny mpanoratra anaty farango sosona ny tenin'i Isaia mba hampisehoana fa ny fahaterahan'i Jesosy dia araka ny soratra masina.

**Izany rehetra izany dia nitranga**

Tsy miteny intsony ilay anjely. Manazava ny maha zava-dehibe izay voalazan'ilay anjely i Matio izao.

**izay nambaran'ny Tompo tamin'ny alalan'ny mpaminany**

Io dia azo atao hoe: "izay nasain'ny Tompo nosoratan'i Isaia hatry ny ela"

**Indro... Imanoela**

Eto i Matio dia milaza ny tenin'i Isaia.

**Indro**

"Jereo" na "Henoy" na "Tandremo tsara ny zavatra izay ho lazaiko aminareo." Io teny io dia manamafy izay ho lazaina manaraka.

**Imanoela**

Anarana lehilahy io.

**izay midika hoe: "Amintsika Amndriamanitra."**

Tsy ao amin'ny bokin'i Isaia io. Manazava ny hevitra ny anarana hoe "Imanoela" i Matio. Afaka adikanao amina fehezanteny misaraka io. DH: "Ny hevitr'io anarana io dia hoe 'Amintsika Andriamanitra.'"

**Matthew 1:24**

**Foto-kevitra hifandraisana**

Mamarana ny famaritany ny tranga izay mitondra mankany amin'ny fahaterahan'i Jesosy ny mpanoratra.

**araka izay nandidian'ny anjelin'ny Tompo**

Niteny tamin'i Josefa mba hampakatra an'i Maria ho vadiny ary hiantso ilay zaza hoe Jesosy.

**naka azy ho vadiny**

"nanambady an'i Maria izy"

**zazalahy**

"zaza lahy kely" na "zanany lahy". Ezaho mba hazava tsara fa i Josefa dia tsy atao hoe tena rainy.

**Ary nantsoiny hoe Jesosy ny anarany**

"Natsoin'i Josefa hoe Jesosy ilay zaza"

## Chapter 2

<sup>1</sup> Taorian'ny nahaterahan'i Jesosy tao Betlehemana'i Jodia tamin'ny andron'i Heroda mpanjaka, dia tonga tao Jerosalema ireo lehilahy manam-pahalalana avy any atsinana niteny hoe: <sup>2</sup> "Aiza Izy izay teraka ho Mpanjakan'ny Jiosy? Nahita ny kintany avy eny atsinanana izahay ary tonga mba hidera azy." <sup>3</sup> Rehefa nandre izany i Heroda mpanjaka, dia nihorohoro izy, sy i Jerosalema manontolo niaraka taminy. <sup>4</sup> Nentin'i Heroda niaraka ny lohan'ny mpisorona rehetra sy ny mpanora-dalànan'ny olona, ary nanontany azy ireo izy hoe: "Aiza no hahaterahan'i Kristy?" <sup>5</sup> Niteny taminy izy ireo hoe: "Ao Betlehemana'i Jodia, fa izao no voasoratra ny mpaminany hoe: <sup>6</sup> 'Fa ianao, Betlehema, any amin'ny tanin'ny Joda, dia tsy kely indrindra amin'ireo mpitondran'i Joda, fa avy aminao no hatongavan'ny mpanapaka izay hiandry ny oloko Israely." <sup>7</sup> Ary niantso mangingina ireo lehilahy manam-pahalalana i Heroda mba hanontany azy ireo mazava tsara ny fotoana nipoiran'ilay kintana. <sup>8</sup> Nalefany tany Betlehema izy ireo, manao hoe: "Mandehana ary fotory tsara ny amin'ilay zaza. Rehefa hitanareo izy, dia ampilazao aho, mba afahako mankany ihany koa ka hidera azy." <sup>9</sup> Taorian'ny nandrenesan'izy ireo ny mpanjaka, dia nandeha tamin'ny lalany izy ireo, ary ny kintana izay hitan'izy ireo teny atsinanana no nialoha azy ireo mandra-pijanony teo ambonin'ny toerana nisy ilay zaza. <sup>10</sup> Rehefa nahita ny kintana izy ireo, dia niravo tamim-pifaliam-be. <sup>11</sup> Niditra tao amin'ilay trano izy ireo ary nahita ny zaza niaraka tamin'i Maria reniny. Niankohoka sy nidera azy izy ireo. Nanokatra ny fitoeran-karenny izy ireo ary nanolotra fanomezana volamena, dintin-kazo manitra, ary miora ho azy. <sup>12</sup> Nampitandrina azy ireo tamin'ny nofy Andriamanitra mba tsy hiverina any amin'i Heroda, ka lalana hafa no nandehanan'izy ireo namonjy ny firenany avy. <sup>13</sup> Rehefa lasa izy ireo, dia nisy anjelin'ny Tompo niseho tamin'i Josefa tamin'ny alalan'ny nofy ary niteny hoe: "Miarena, ento ny zaza sy ny reniny, ary mandosira any Egypta. Mitoera any mandra-pilazako aminao, fa i Heroda dia mitady ilay zaza mba hamonoana azy." <sup>14</sup> Ny alin'iny Josefa dia nifoha ary nitondra ny zaza sy ny reniny ka nankany Egypta. Nitoetra tany izy mandra-pahafatin'i Heroda. <sup>15</sup> Izany dia nanatanteraka izay nambaran'ny Tompo tamin'ny alalan'ny mpaminany hoe: "Nantsoiko hiala tany Egypta ny zanako." <sup>16</sup> Avy eo Heroda, rehefa nahita fa voafitak'ireo lehilahy manam-pahalalana, dia tezitra mafy. Naniraka sy nampamono ny zazalahy rehetra roa taona no midina izay tao Betlehema sy tao amin'ny faritra rehetra iny izy, araka ny fotoana izay nofotorany mazava tamin'ireo lehilahy manam-pahalalana. <sup>17</sup> Avy eo dia tanteraka ny teny izay nolazaina tamin'ny alalan'i Jeremia mpaminany hoe: <sup>18</sup> "Nisy feo re tao Rama, fitomaniana sy fisaonambe, mitomany nohon'ny amin'ny zanany i Rahely, ary tsy nanaiky ny ho ampanginina izy, satria efa lasana izy ireo." <sup>19</sup> Rehefa maty i Heroda, indro, nisy anjelin'ny Tompo niseho tamin'i Josefa tany Egypta tamin'ny nofy ary niteny hoe: <sup>20</sup> "Mifohaza ary ento ny zaza sy ny reniny ka mandehana any amin'ny tanin' Isiraely, fa efa maty ireo izay nifoho ny ain'ny zaza." <sup>21</sup> Nifoha Josefa, nentiny ny zaza sy ny reniny, ary nandeha tany amin'ny tanin'Isiraely. <sup>22</sup> Fa rehefa reny fa i Arkelaosy no nanjaka tany Jodia nandimby an'i Heroda rainy, dia natahotra ny ho any izy. Taorian'ny nampitandreman' Andriamanitra azy tamin'ny nofy, dia niala nankany amin'ny faritr'i Galilia izy <sup>23</sup> ka nandeha ary nitoetra tao amin'ny tanàna antsoina hoe Nazareta. Izany dia nahatanteraka izay voalaza tamin'ny alalan'ireo mpaminany hoe: "Nazarena no hiantsoana azy."

### Matthew 2:1

#### Fampahafantarana amin'ny ankapobeny

Ampahany vaovao amin'ny tantara no miantomboka eto ary mitohy hatrany amin'ny faran'ny toko. I Matio dia mitantara momba ny tetik'i Heroda hamono ny Mpanjaka vaovaon'ny Jiosy.

#### Betlehemana'i Jodia

"ny tanànan'i Betlehema tao amin'ny faritanin'i Jodia"

#### Tamin'ny andron'i Heroda Mpanjaka

"tamin'i Heroda no nanjaka tao"

#### Heroda

Io dia manambara ny amin'ny Heroda mpanjaka

#### Lehilahy manam-pahalalana avy any antsinanana

lehilahy avy any antsinanana izay nandinika ireo kintana" Matio 2:1-3

#### avy any antsinanana

"avy amina tanàna lavitra miantsinana an'i Jodia"

#### Aiza Izy izay teraka ho mpanjakan'ny Jiosy?

Fantatr'ireo lehilahy tamin'ny fandinihana ireo kintana fa teraka ilay iray izay ho tonga mpanjaka. Niezaka ny handinika izay misy Azy. DH: "Teraka ilay zaza izay ho tonga mpanjakan'ny Jiosy. Aiza Izy?"

#### Ny kintany

Tsy nilaza izy ireo fa ilay zaza no tompon'ilay kintana tanteraka. DH: "ilay kintana izay milaza ny

momba Azy" na "ilay kintana izay mifandraika amin'ny fahaterahany"

#### avy eny antsinana

"raha nipoosaka teny antsinanana izany" na "raha tany amin'ny tanànanay izahay"

#### hidera

Ireo mety ho dikany dia 1) te hiankohoka tamin'ilay zaza toy ny hoe andriamanitra izy ireo, na 2) te hanaja azy toy ny mpanjaka izy ireo. Raha toa ka misy teny iray izay mahalaza ireo dikany roa ireo, dia tokony hihevitra ny hampiasa izany ianao.

#### nihorohoro izy

"niahiahy izy." I Heroda dia niahiahy fa hisolo toerana azy amin'ny maha-mpanjaka azy io zaza io.

#### I Jerosalema manontolo

Eto "Jerosalema" dia maneho ireo olona. Ary koa, "manontolo" dia midika hoe "maro." I Matio dia manao filaza masaka mba hanindriana ny hamaron'ireo olona niahiahy. DH: "maro tamin'ireo olona tao Jerosalema

#### Matthew 2:4

##### Fampahafantarana amin'ny ankapobeny

Ao amin'ny andininy faha 6, ireo lohan'ny mpisorona sy ireo mpanora-dalàna dia milaza ny tenin'ny Mika mpaminany mba hampiseho ho teraka ao Belthlehema ny Kristy.

##### Ao Bethleheman'i Jodia

Ao amin'ny tanànan'i Bethlehema ao amin'ny faritanin'i Jodia"

##### Fa izao no voasoratra ny mpaminany

Azo atao hoe: "Izao no nosoratan'ny mpaminany hatry ny ela"

##### ianao, Bethlehema, ... dia tsy kely indrindra amin'ireo mpitondran'i Joda

Niteny tamin'ireo vahoakan'i Betlehema toy ny hoe niaraka tamin'izy ireo i Mika saingy tsy teo ireo. Ary koa, ny hoe "tsy kely indrindra" dia azo adika hoe: "ianareo vahoakan'i Bethlehema, ... ny tanànanareo dia isan'ireo tanàna manan-danja indrindra ao Joda"

##### izay hiandry ny oloko Israely

Milaza ny momba an'io mpanapaka io ho toy ny mpiandry ondry i Mika. Midika izany fa hitarika sy hikarakara ireo vahoaka. DH: "izay hitarika ny oloko Israely tahaka ny mpiandry ondry mitarika ny ondriny"

#### Matthew 2:7

##### Niantso mangingina ireo lehilahy manam-pahalalana i Heroda

Midika io fa niresaka tamin'ireo lehilahy manam-pahalalana ary tsy nisy olona nahalala i Heroda.

##### mba hanontany azy ireo mazava tsara ny fotoana nipoiran'ilay kintana

Io dia azo adika mivantana hoe: "ary izy nanontany tamin'izy ireo hoe: 'Oviana marina no nipoitra izany kintana izany?'"

##### ny fotoana nipoiran'ilay kintana

Midika izany fa nambaran'ireo lehilahy manam-pahalalana tamin'ny hoe oviana no nipoiran'ilay kintana. DH: "tamin'ny fotoana inona no nipoiran'ilay kintana. Dia nolazain'ireo lehilahy manam-pahalalana hoe oviana no nipoiran'ilay kintana voalohany"

##### ilay zaza

Manambara an'i Jesosy io

##### ampilazao aho

Eto ny hoe "ampilazao" dia misy hevitra ambadika hoe "hafatra" na "vaovao". DH: "Ampahafantaro ahy" na "Lazao amiko" na "Tatero amiko"

##### hidera Azy

Adikao araka ny nataonao tao amin'ny 2:1

#### Matthew 2:9

##### Taorian'ny... izy ireo

Taorian'ny... ireo lehilahy manam-pahalalana

##### izay hitan'izy ireo teny antsinanana

"hitan'izy ireo nipoosaka teny antsinanana" na "hitan'izy ireo tany amin'ny firenen'izy ireo"

##### nialoha azy ireo

"nitari-dalana azy ireo" na "nitarika azy ireo"

##### mandra-pijanony teo ambonin'ny toerana nisy ilay zaza.

"nijanona teo ambony"

##### nisy ilay zaza

"ny toerana nitoeran'ilay zaza"

#### Matthew 2:11

##### Fampifandraisana ny foto-kevitra

Eto dia mivadika ao amin'ny trano izay nitoeran'i Maria, Josefa, ary i Jesosy zazakely ny tantatra.

##### Niditra tao...izy ireo

"niditra... ireo lehilahy manam-pahalalana"

##### fitoeran-kareny

Eto ny hoe hoe "fitoeran-kareny" dia maneho ny vata na kitapo nampiasain'izy ireo hitondrana ny haren'izy ireo. DH: "ireo fasiana izay nisy ny haren'izy ireo"

##### Nampitandrina azy ireo... Andriamanitra

"Taorian'izany, dia nampitandrina ireo lehilahy manam-pahalalana Andriamanitra." Fantatr'Andriamanitra fa te hamely ilay zaza i Heroda.

**tsy hiverina any amin'i Heroda**

Io dia azo adika hoe: "niteny hoe: 'Aza miverina any amin'i Heroda mpanjaka'"

**Matthew 2:13****Fampahafantarana amin'ny ankapobeny**

Ao amin'ny andininy faha 15, milaza ny tenin'i Hosea mpaminany ny mpanoratra mba hampisehoana fa hitoetra kely any Egypta i Kristy.

**lasa izy ireo**

"lasa ireo lehilahy manam-pahalalana"

**niseho tamin'i Josefa tamin'ny alalan'ny nofy**

"nankeo amin'i Josefa raha iny nanofy iny izy"

**Miarena, ento ... mandosira ... Mitoera ... aminao**

Miresaka amin'i Josefa Andriamanitra, koa tokony hanondro olona iray ireo.

**mandra-pilazako aminao**

Ny hevitra fenon'ity filazana ity dia azo atao mazava tsara hoe: "mandra-pilazako aminao fa azo antoka ny fiverenana"

**...ilazako aminao**

Eto ny mpisolo tena tampisaka "-ko" dia maneho an'Andriamanitra. Miteny ho an'Andriamanitra ilay Anjely.

**Nitoetra...izy**

Midika izany fa i Josefa, Maria, ary Jesosy dia nitoetra tao Egypta. DH: "Nitoetra izy ireo"

**mandra-pahafatin'i Heroda**

Tsy maty i Heroda raha tsy ao amin'ny 2:19. Io filazana io dia mamaritra ny halavan'ny fotoana nitoeran'izy ireo tany Egypta, ary tsy milaza izany fa maty tamin'io fotoana io i Heroda.

**Nantsoiko hiala tany Egypta ny zanako.**

"Niantso ny zanako hila avy tany Egypta aho"

**ny zanako**

Ao amin'ny Hosea dia maneho ny vahoakan'Israely io. Nanambara izany i Matio mba hilazana fa ilay tena zanak'Andriamanitra, Jesosy io. Mampiasà teny iray mahalaza ny hoe "Zanaka lahy" izay afaka maneho ny zanaka lahy tokana na ny lahimatea.

**Matthew 2:16****Fampifandraisana ny foto-kevitra**

Eto dia miverina any amin'ny Heroda indray ny tantara ary manambara ny nataony rehefa fantany fa namitaka azy ireo lehilahy manam-pahalalana.

**Fampahafantarana amin'ny ankapobeny**

Ireo tranga ireo dia nitranga talohan'ny nahafatesan'i Heroda, izay nambaran'ny mpanoratra tao amin'ny 2:13

**voafitak'ireo lehilahy manam-pahalalana**

Azo atao hoe: "nanala baraka azy tamin'ny famitahana azy ireo lehilahy manam-pahalalana"

**Naniraka sy nampamono ny zazalahy rehetra**

Tsy Heroda tenany no namono ireo zazalahy. DH: "Nanome baiko ireo miaramilany izy mba hamono ny lahy kely rehetra" na "nandefa ireo miaramilany izy mba hamono ny zaza lahy rehetra"

**roa taona no midina**

"roa taona sy izay kely noho izany" (UDB)

**araka ny fotoana**

"mifototra amin'ny fotoana"

**Matthew 2:17****Fampahafantarana amin'ny ankapobeny**

Manambara ny tenin'i Jeremia mpaminany ny mpanoratra mba hampisehoana fa araka ny Soratra masina ny fahafatesan'ireo zaza lahy rehetra tao amin'ny faritr'i Betlehema.

**Avy eo dia tanteraka**

Azo atao hoe: "Izany no nanatanteraka" na "Ireo nataon'i Heroda dia nahatanteraka"

**izay nolazaina tamin'ny alalan'i Jeremia mpaminany**

Azo atao hoe: "izay nolazain'ny Tompo hatry ny ela tamin'ny alalan'i Jeremia mpaminany"

**Nisy feo re ... lasana ireo**

Manambara ny tenin'i Jeremia i Matio.

**Nisy feo re**

Azo atao hoe: "Nandre feo ireo olona" na hoe "Nisy feo mafy"

**mitomany nohon'ny amin'ny zanany i Rahely**

Taona maro talohan'io fotoana io no velona i Rahely. Io faminiana io dia mapiseho an'i Rahely, izay maty, nitomany ho an'ireo taranany.

**tsy nanaiky ny ho ampinginina izy**

Azo atao hoe: "tsy nisy afaka nampangina azy"

**satria lasana ireo**

"satria efa lasa ireo ankizy ary tsy hiverina intsony." Eto ny hoe "lasana" dia fanalefahan-teny hilazana fa maty izy ireo. DH : "satria maty izy ireo"

**Matthew 2:19****Fampifandraisana ny foto-kevitra**

Eto dia mivadika makany Egypta ny tantara, izy nipetrahan'i Josefa, Mary, ary Jesosy mbola ankizy.

**indro**

Io dia manamarika fiandohana tranga hafa ao amin'ny tantara. Olona maro samihafa noho ny tamin'ireo tranga teo aloha no mety ho tafiditra

amin'izany. Mety manana fomba hanaovana izany ny fiteninainao.

**ireo izay nifoho ny ain'ny zaza**

Eto ny hoe "nifoho ny ain'ny zaza" dia fomba hilazana fa te hamono ilay zaza izy ireo. DH: "ireo izay nitady ny zaza mba hamono azy"

**ireo izay nifoho**

Maneho an'i Heroda Mpanjaka sy ireo mpanolotsaina azy io.

**Matthew 2:22**

**Fampifandraisana ny foto-kevitra**

Io no fiakaran'ny fizaran-tantara momba ny tetik'i Heroda hamono ny Mpanjakan'ny Jiosy vaovao izay niatomboka tao amin'ny 2:1.

**Fa rehefa reny**

"Fa rehefa ren'i Josefa"

**Arkelaosy**

Io no anaran'ny zanaka lahin'i Heroda.

**natahotra ... izy**

"natahotra i Josefa"

**izay voalaza tamin'ny alalan'ireo mpaminany**

Io dia azo atao hoe: "izay nolazain'ny Tompo hatry ny ela tamin'ny alalan'ireo mpaminany"

**Nazarena no hiantsoana azy**

Eto ny hoe "azy" dia maneho an'i Jesosy. Ireo mpaminany talohan'ny andron'i Jesosy dia mety ho nilaza azy ho ilay Mesia na ilay Kristy. DH: "hiteny ny olona fa Nazarena ny Kristy"

## Chapter 3

<sup>1</sup> Tamin'izany andro izany dia nandeha nitory tany an'efitra i Jodia i Jaona mpanao Batisa manao hoe: <sup>2</sup> "Mibebaha, fa efa akaiky ny fanjakan'ny lanitra." <sup>3</sup> Fa izy no ilay nolazain'Isaia mpaminany, manao hoe: "Misy feo iray miantso mafy any an'efitra hoe: 'Amboary ny lalan'ny Tompo, ahitsio ny lalany.'" <sup>4</sup> Ary Jaona nitafy volon-drameva sy nanao fehikibo hoditra tamin'ny valahany. Valala sy tantely remby no nataony fihinana. <sup>5</sup> Ary Jerosalema, Jodia manontolo, sy ny faritra rehetra manodidina ny reniranon'i Jordana dia nanatona azy. <sup>6</sup> Nataony batisa teny amin'ny reniranon'i Jordana izy ireo, rehefa niaiky ny fahotany. <sup>7</sup> Fa nony nahita ireo Fariseo sy Sadoseo maro nanatona azy mba ho atao batisa izy, dia hoy izy tamin'izy ireo hoe: "Ry taranaka menarana feno poizina, iza no nampitandrina anareo hitsoaka ny fahatezerana izay ho avy?" <sup>8</sup> Mamoaza voa miendrika ny fibebahana. <sup>9</sup> Ary aza misaina ny hilaza anankam-po hoe: 'Manana an'i Abrahamana ho rainay izahay.' Fa lazaiko aminareo fa Andriamanitra dia mahavita manangana zanaka ho an'i Abrahamana na dia avy amin'ireto vato ireto aza. <sup>10</sup> Ary efa napetraka eo am-pototrin'ny hazo ny famaky. Koa ireo hazo rehetra izay tsy mamoa voa tsara dia ho kapaina ary hatsipy any anaty afo. <sup>11</sup> Manao batisa anareo amin'ny rano ho amin'ny fibebahana aho. Fa mahery noho izaho izy izay tonga aoriako, ary izaho dia tsy mendrika akory na dia ny hitondra ny kapany aza. Hanao Batisa anareo amin'ny Fanahy Masina sy ny afo Izy. <sup>12</sup> Efa eny an-tanany ny fikororohany mba hanadiovana ny famoloany ary hanangonana ny variny any an-tsompitra. Fa izy dia handoro ireo akofa amin'ny afo izay tsy mety maty." <sup>13</sup> Avy eo Jesosy avy tany Galilia ka tonga teo amin'ny reniranon'i Jordana mba ho ataon'i Jaona batisa. <sup>14</sup> Nefa i Jaona dia niezaka nanakana azy, manao hoe: "Izaho no mila ataonao batisa, nefa ianao indray va no manatona ahy?" <sup>15</sup> Jesosy namaly ary niteny taminy hoe: "Ekeo izany ankehitriny, fa izao no mety amintsika hahatanteraka ny fahamarinana rehetra." Avy eo Jaona nanaiky azy. <sup>16</sup> Nony vita batisa Izy, dia nivoaka ny rano avy hatrany Jesosy, ary indro, nisokatra taminy ny lanitra. Hitany ny Fanahin'Andriamanitra nidina toy ny voromailala ary nankeo amboniny. <sup>17</sup> Ary indro, nisy feo avy any andanitra nanao hoe: "Ity no Zanako malalako. Izay sitrako indrindra."

### Matthew 3:1

#### Fampahafantarana amin'ny ankapobeny

Ito no fiandohan'ny fizaran-tantara vaovao izay hitantaran'ny mpanoratra ny asa fanompoan'i Jaona Mpanao Batisa. Ao amin'ny andininy faha 3, ny mpanoratra dia manambara ny tenin'i Isaia mba hampisehoana fa i Jaona Mpanao Batisa no iraka voatendrin'Andriamanitra hanomana ho amin'ny asa fanompoan'i Jesosy.

#### Tamin'izany andro izany

Taona maro taorian'ny nandaozan'i Josefa sy ny ankohonany an'i Egipta ka nandeha nankany Nazareta io. Mety ho nanakaiky ny fotoana nanombohan'i Jesosy ny asa fanompoany izany. DH: "Fotoana maromaro taty aoriana" na "Taona maromaro taty aoriana"

#### Mibebaha

Manondro olona maro io. Miresaka amin'ny vahoaka i Jaona.

#### efa akaiky ny fanjakan'ny lanitra

Ny teny hoe "fanjakan'ny lanitra" dia maneho an'Andriamanitra izay manapaka tahaka ny mpanjaka. Ao amin'ny bokin'i Mation ihany io fehezanteny io. Raha azo atao, ampiasao ny teny hoe "lanitra" ao amin'ny dika-teninao. DH: "hampiseho ny tenany tsy ho ela fa mpanjaka ny Andriamanintsika"

#### Fa izy no ilay nolazain'Isaia mpaminany

Azo atao hoe DH: "Fa niteny momba an'i Jaona Mpanao Batisa i Isaia raha niteny izy hoe"

#### misy feo iray miantso mafy any an'efitra

Azo atao fehezanteny io. DH: "Re ny feon'ny iray izay miantso mafy any an'efitra" na "Mandre feon'olona iray miantso mafy any an'efitra izy ireo."

#### Amboary ny lalan'ny Tompo ... ahitsio ny lalany

Mitovy ny dikan'ireo fehezanteny anankiroa ireo.

#### Amboary ny lalan'ny Tompo

"Ataovy vonona ho an'ny Tompo ny lalana." Ny fanaovana izany dia dia maneho ny fahavononana handre ny hafatry ny Tompo rehefa tonga Izy. DH: "Miomàna handre ny hafatry ny Tompo rehefa tonga Izy" na "Mibebaha ary mivonona amin'ny fiavian'ny Tompo"

### Matthew 3:4

#### Ary ... tantely remby

Ny teny hoe "Ary" eto dia ampiasaina hanamarihana fiatoana eo amin'ny fitohizan'ny tantara fototra. Eto i Matio dia milaza ny fampahafantarana ny mombamomba an'i Jaona Mpanao Batisa.

**nitafy volon-drameva sy nanao fehikibo hoditra tamin'ny valahany**

Io fomba fitafy io dia manamarika fa i Jaona Mpanao Batisa dia mpaminany tahaka ireo mpaminany hatry ny ela, indrindra i Elia mpaminany.

**Ary Jerosalema, Jodia manontolo, sy ny faritra rehetra**

Io dia ilazana ireo olona avy ao amin'ireo faritra ireo. Eto ny teny hoe "rehetra" dia midika hoe "maro". Tsindrian'i Matio ny hamaron'ny olona nankeo amin'i Jaona Mpanao Batisa.

**Nataony batisa ... izy ireo**

Azo atao hoe DH: "Nanao batisa azy ireo i Jaona"

**izy ireo**

Maneho ny olona nankany Jerosalema, Jodia, ary ny faritra manodidina ny Reniranon'i Jordana izany.

**Matthew 3:7****Fampahafantarana amin'ny ankapobeny**

Manomboka mananatra ireo Fariseo sy ireo Sadoseo i Jaona Mpanao Batisa.

**Ry taranaka menarana feno poizina, iza**

Io dia sarin-teny. Eto ny "taranaka" dia midika hoe "manana ny toetoetra." Ny menarana feno poizina dia zava-doza ary ilazana ny ratsy. Io dia azo atao fehezanteny misaraka. DH: "Ianareo ry taranaka menarana feno poizina! Iza" na "Ianareo dia ratsy toy ny menarana feno poizina! Iza"

**iza no nampitandrina anareo hitsoaka ny fahatezerana izay ho avy?**

Mampiasa fanontaniana mba hananarana ny Fariseo sy ny Sadoseo i Jaona satria nangataka izy ireo ny hanaovany batisa azy ireo mba tsy hanasazy azy ireo Andriamanitra, kanefa tsy te hitsahatra ny hanota izy ireo. DH: "tsy afaka ny handositra ny fahatezezan'Andriamanitra tahaka izany ianareo." na "aza mihevitra fa ho afaka ny handositra ny fahatezeran'Andriamanitra tsotra izao ianareo satria nataoko batisa."

**hitsoaka ny fahatezerana izay ho avy**

Ny teny hoe "fahatezerana" dia ampiasaina mba hilazana ny famaizan'Andriamanitra satria mialoha an'izany ny fahatezerany. DH: "mandosira ny famaizana izay ho avy" na "mandosira satria efa hanafay anareo Andriamanitra"

**Mamoaza voa mendrika ny fibebahana**

Ny fehezanteny hoe "mamoaza voa" dia sarin-teny ilazana ny asan'ny olona iray. DH: "Aoka ny asanareo hampiseho fa tena nibebaka marina ianareo"

**Manana an'i Abrahama ho rainay izahay**

"I Abrahama no razanay" na "Izahay dia taranak'i Abrahama." Nihevitra ireo mpitarika Jiosy fa tsy

hanafay azy ireo Andriamanitra satria taranak'i Abrahama izy ireo.

**Fa lazaiko aminareo**

Manindry mafy izy ho lazain'i Jaona io.

**Andriamanitra dia mahavita manangana zanaka ho an'i Abrahama na dia avy amin'ireto vato ireto aza**

Andriamanitra dia mahavita manangana zanaka ho an'i Abrahama na dia avy amin'ireto vato ireto aza

**Matthew 3:10****Fampifandraisana ny foto-kevitra**

Manohy mananatra an'ireo Fariseo sy ireo Sadoseo i Jaona Mpanao Batisa.

**Ary efa napetraka eo am-pototrin'ny hazo ny famaky. Koa ireo hazo rehetra izay tsy mamoa voa tsara dia ho kapaina ary hatsipy any anaty afo**

Io sarin-teny io dia midika fa efa vonona ny hanafay ireo mpanota Andriamanitra. Azo atao hoe DH: "Eo amin'Andriamanitra ny famakiny ary vonona ny hanapaka sy handoro izay hazo mamoa voa ratsy Izy" na "Toy ny olona izay manomana ny famakiny hamaky sy handoro ny hazo izay mamoa voa ratsy, Andriamanitra koa dia vonona ny hanafay anareo nohon'ny amin'ny fahotanareo"

**ho amin'ny fibebahana**

"mba hampiseho fa nibebaka ianareo"

**izy izay tonga aoriako**

Jesosa ilay olona izay tonga aorian'i Jaona.

**mahery noho izaho**

"lehibe noho izaho"

**Hanao Batisa anareo amin'ny Fanahy Masina sy ny afo Izy**

Io sarin-teny io dia mampitaha ny batisan'i Jaona amin'ny rano amin'ny batisa amin'ny afo izay ho avy. Midika izany fa ny batisan'i Jaona dia manadio ny olona amin'ny fahotan'izy ireo amin'ny fomba hita maso. Ny batisan'ny Fanahy Masina sy ny afo no tena hanadio ny olona amin'ny fahotan'izy ireo. Raha azo ato, dia ampiasao ny teny hoe "manao batisa" ao amin'ny fandikan-teninao mba hitazonana ny fampitahana amin'ny batisan'i Jaona.

**Efa eny an-tanany ny fikororohany mba hanadiovana ny famoloany**

Io sarin-teny io dia mapitaha, ny fomba hanasarahan'i Kristy ny olo-marina amin'ny olona tsy marina, amin'ny fomba fanasarahan'ny olona ny vary amin'ny akofa. DH: "Kristy dia tahaka ny olona iray izay efa eo an-tanany fikororohany"

**eny an-tanany ny fikororohany**

Eto ny hoe "eny an-tanany" dia midika fa efa vonona ny hiasa ilay olona. DH: "Mitazona fikororohana i Kristy satria efa vonona izy"

**fikororohana**

Fitaovana fanatontonana vary mba hampisarahana ny vary amin'ny akofa izany. Rehefa mavesatra ny fitontonan'ny vary dia hoentiny ny rivotra ny akofa izay tsy ilaina. Toy ny angady izy saingy misy nifiny izay vita amin'ny hazo.

**mba hanadiovana ny famoloany**

Tahaka ny lehilahy miaraka amina fikororohana izay vonona ny hanadio ny famoloany i Kristy.

**ny famoloany**

"ny taniny" na "ny tany izay hanasarahany ny vary amin'ny akofa"

**hanangonana ny variny any an-tsompitra ... handoro ireo akofa amin'ny afo izay tsy mety maty**

Io dia sarin-teny mampiseho hoe ahoana no hanasarahan'Andriamanitra ireo olo-marina amin'ny olon-dratsy. Ireo marina dia ho any andanitra tahaka ny vary izay ho any amin'ny fitehirizam-bokatry ny tantsaha iray, ary ho doran'Andriamanitra amin'ny afo tsy mety maty ireo olona tahaka ny akofa.

**tsy mety maty**

Azo atao hoe DH: "tsy ho faty mandrakizay"

**Matthew 3:13**

**Fampifandraisana ny foto-kevitra**

Eto dia mivadika mankany amin'ny fotoana nanaovan'i Jaona Mpanao Batisa batisa an'i Jesosy ny tantara.

**ho ataon'i Jaona batisa**

Azo atao hoe DH: "mba hahafahan'i Jaona manao batisa Azy"

**Izaho no mila ataonao batisa, nefa ianao indray va no manatona ahy?**

Mampiasa fanontaniana i Jaona mba hampisehoany ny fahagagany manoloana ny fangatahan'i Jesosy.

DH: "Lehibe noho izaho ianao. Tsy tokony hanao batisa anao aho. Ianao no tokony hanao batisa ahy.

**amintsika**

Eto ny hoe "-tsika" dia maneho an'i Jesosy sy Jaona.

**Matthew 3:16**

**Fampifandraisana ny foto-kevitra**

Io no fiakaran'ny fizaran-tantara momba an'i Jaona Mpanao Batisa ary mamaritra izay nitranga taorian'ny nanaovany batisa an'i Jesosy.

**Nony vita batisa Izy**

Azo atao hoe. DH: "Taorian'ny nanaovan'i Jaona batisa an'i Jesosy"

**indro**

Ny teny hoe "indro" eto dia manaitra antsika mba ho liana tsara amin'ny tranga mahatalanjona manaraka izany.

**nisokatra taminy ny lanitra**

Azo atao hoe DH: "Nahita ny lanitra nisokatra i Jesosy" na "Nosokafan'Andriamanitra ho an'i Jesosy ny lanitra"

**midina toy ny voromailala**

Ny mety ho dikany dia izao: 1) filazana tsotra hoe nanana endrika voromailala ny Fanahy Masina izany na 2) fomba fampitahana izay mapitaha ny Fanahy midina moramora eo amin'i Jesosy, amin'ny fomba fanaon'ny voromailala.

**nisy feo avy any an-danitra nanao hoe**

"nandre feo avy any an-danitra i Jesosy." Eto ny hoe "feo" dia ilazana an'Andriamanitra miteny. DH: "Andriamanitra niteny avy any an-danitra" (UDB)

**Zanako**

Fiantsoana tena manan-danja an'i Jesosy, ilay Zanak'Andriamanitra io.

## Chapter 4

<sup>1</sup> Avy eo Jesosy notarihan'ny Fanahy ho any an'efitra mba halain'ny devoly fanahy. <sup>2</sup> Rehefa avy nifady hanina efapolo andro sy efapolo alina izy, dia noana. <sup>3</sup> Nanatona ny mpaka fanahy ka niteny taminy hoe: "Raha Zanak'Andriamanitra Ianao, dia teneno ho tonga mofo ireto vato ireto." <sup>4</sup> Fa Jesosy namaly ka nanao taminy hoe: "Voasoratra hoe: 'Tsy ny mofo ihany no hiveloman'ny olona fa izay teny rehetra aloaky ny vavan'Andriamanitra.'" <sup>5</sup> Avy eo ny devoly nitondra azy tany amin'ny tanàna masina ka nametraka azy teo amin'ny faratampon'ny tempoly, <sup>6</sup> ary niteny taminy hoe: "Raha Zanak'Andriamanitra ianao, dia mianjerà any ambany any, fa voasoratra hoe: 'Izy handidy ireo anjeliny hiahy anao' sy 'hanandratra Anao eo amin'ny tanan'izy ireo, ka tsy ho tafintohina amin'ny vato ny tongotra.'" <sup>7</sup> Jesosy niteny taminy hoe: "Dia mbola voasoratra indray hoe: 'Tsy tokony hitsapa ny Tompo Andriamanitrao Ianao.'" <sup>8</sup> Noentin'ny devoly hankany amin'ny toerana avo indray Izy ary nampiseho azy ny fanjakana rehetra amin'izao tontolo izao sy ny hatsaran'ireo. <sup>9</sup> Hoy izy taminy hoe: "Ireo rehetra ireo dia homeko anao, raha toa ka miankohoka eto anatrehako sy midera ahy ianao." <sup>10</sup> Avy eo Jesosy niteny taminy hoe: "Mialà eto ianao, ry Satana! Fa efa voasoratra hoe: 'Ianao dia hidera ny Tompo Andriamanitrao, ary izy irery ihany no ho tompoinao.'" <sup>11</sup> Avy eo nandao Azy ny devoly, ary indreo, nisy anjely tonga ka nanompo Azy. <sup>12</sup> Ary nony ren'i Jesosy fa voasambotra Jaona, dia niverina nakany Galilia izy. <sup>13</sup> Nandao an'i Nazareta izy ka nandeha ary nonina tao Kapernaomy, izay eo amoron-dranomasin'ny Galilia, ao amin'ny zara-tanin'i Zebolona sy Naftaly. <sup>14</sup> Izany no nitranga mba hahatanteraka izay nambaran'Isaia mpaminany hoe: <sup>15</sup> "Ny tanin'i Zebolona sy ny tanin'i Naftaly, mankany amin'ny ranomasina, any an-dafin'i Jordana, Galilia an'ireo Jentilisa!" <sup>16</sup> Ireo olona nipetraka tamin'ny maizina dia nahita fahazavana lehibe, ary ireo izay nipetraka tamin'ny faritra sy ny aloky ny fahafatesana, dia teo amin'izy ireo no nipsahan'ny fahazavana." <sup>17</sup> Ary tamin'izany fotoana izany Jesosy dia nanomboka nitory teny sy nilaza hoe: "Mibebaha, fa efa akaiky ny fanjakan'ny lanitra." <sup>18</sup> Raha nandeha teny amoron'ny Ranomasin'i Galilia Izy, dia nahita mpirahalaly roa, Simona izay nantsoina hoe Petera, ary Andrea rahalahiny, nanipy ny haratony teny amin'ny ranomasina, fa mpanarato izy ireo. <sup>19</sup> Hoy Jesosy tamin'izy ireo hoe: "Andeha, hanaraka Ahy, fa hataoko mpanarato olona ianareo." <sup>20</sup> Teo no eo ihany dia nandao ireo harato izy ireo ka nanaraka Azy. <sup>21</sup> Ary raha mbola nandroso Jesosy dia nahita mpirahalaly roa hafa, Jakoba zanak'i Zebedio, sy Jaona rahalahiny. Nanamboatra ny haratony tao an-tsambo izy ireo niaraka tamin'i Zebedio rain'izy ireo. Niantso azy ireo Izy, <sup>22</sup> ka teo no eo ihany dia nandao ny sambokeliny sy ny rainy izy ireo ka nanaraka Azy. <sup>23</sup> Nandeha eran'i Galilia Jesosy, nampianatra tao amin'ny synagogan'izy ireo, nitory ny filazantsaran'ny fanjakana, ary nanasitrana ireo karazan'aretina rehetra mbamin'ny rofy rehetra teo amin'ny olona. <sup>24</sup> Niely eran'i Syria ny vaovao mahakasika Azy, ka dia nentin'ny olona teo Aminy ireo izay marary rehetra, mararin'ny karazan'aretina sy fangirifiriana, ireo demoniaka, sy izay mararin'ny androbe sy mararin'ny paralysisa. Nositrarin'i Jesosy izy ireny. <sup>25</sup> Vahoaka maro avy tany Galilia, Dekapolis, Jerosalema, Jodia ary ny avy any an-dafin'i Jordana no nanaraka Azy.

### Matthew 4:1

#### Famahafantarana amin'ny ankapobeny

Eto ny mpanoratra dia manomboka fizaran-tantara vaovao izay nitoeran'i Jesosy 40 andro tany an'efitra, ka nakan'i Satana fanahy Azy tany. Ao amin'ny andininy faha 4, Jesosy dia miteny mafy an'i Satana tamin'ny alalan'ny teny avy ao amin'ny Deuteronomia.

#### Jesosy notarihan'ny Fanahy

Azo atao hoe DH: "notarihan'ny Fanahy i Jesosy"

#### mba halain'ny devoly fanahy

Azo atao hoe DH: "mba hahafahan'ny devoly maka fanahy an'i Jesosy."

#### devoly ... ny mpaka fanahy

Ilazana olona roa mitovy ihany io. Mety mila mampiasa ny teny iray ihany ianao mba handikana azy roa.

#### nifady hanina ... noana (Izy)

Maneho an'i Jesosy io.

#### efapolo andro sy efapolo alina

"40 andro sy 40 alina." Io dia maneho fe-potoan'ny 24 ora. "40 andro"

#### Raha Zanak'Andriamanitra Ianao, dia teneno

Tsara ny milaza fa fantar'i Satana fa zanak'Andriamanitra i Jesosy. Ireo mety ho dikany dia izao: 1) fakana fanahy hanao fahagagana ho an'ny tombotsoan'i Jesosy ihany io. DH: "Zanak'Andriamanitra Ianao, noho izany dia afaka mandidy" na 2) fiantsiana na fiampangana io. DH:

"Porofoy amin'ny fandidianao fa Ianao no Zanak'Andriamanitra"

#### Zanak'Andriamanitra

Fiantsoana manan-danja izay mamaritra ny fifandraisana misy eo amin'i Jesosy sy Andriamanitra.

#### Ilay Zanak'Andriamanitra

Fiantsoana manan-danja ilazana an'i Jesosy io.

#### teneno ho tonga mofo ireto vato ireto

Afaka adikanao amin'ny fiteny mivantana io. DH: "lazao amin'ireo vato ireo hoe: 'miovà ho mofo!'"

#### mofo

Eto ny hoe "mofo" dia ilazana ny sakafo amin'ny ankapobeny. DH: "sakafo"

#### Voasoratra hoe

Azo atao hoe DH: "Nosoratan'i Mosesy hatry ny ela izao soratra masina izao"

#### Tsy ny mofo ihany no hiveloman'ny olona

Misy hevitra ambadika izany fa misy zavatra manan-danja kokoa noho ny hanina eo amin'ny fiainana.

#### fa izay teny rehetra aloaky ny vavan'Andriamanitra

Eto ny hoe "teny" sy "vava" dia ilazana izay ambaran'Andriamanitra. DH: "fa amin'ny fihainoana izay rehetra ambaran'Andriamanitra"

#### Matthew 4:5

##### Fampahafantarana amin'ny ankapobeny

Ao amin'ny andininy faha 6, Satana dia milaza ny teny avy ao amin'ny Salamo mba hakana fanahy an'i Jesosy.

##### Raha Zanak'Andriamanitra ianao, dia mianjerà any ambany any

Tsara ny milaza fa fantatr'i Satana hoe Zanak'Andriamanitra i Jesosy. Ireo mety ho dikany dia izao 1) fakàna fanahy hanao fahagagana ho an'ny tombotsoan'i Jesosy ihany io. DH: "satria tena Zanak'Andriamanitra tokoa Ianao, dia afaka mampianjera ny tenanao any ambany any" na 2) fiantsiana na fiampangana izany. DH: "Porofoy amin'ny fampianjerana ny tenanao any ambany any fa Ianao tokoa no Zanak'Andriamanitra" (UDB)

#### Zanak'Andriamanitra

Fiantsoana manan-danja izay mamaritra ny fifandraisana misy eo amin'Andriamanitra sy Jesosy io.

#### mianjerà any ambany any

"aoka hianjera amin'ny tany ny tenanao" na "Milatsaha any ambany"

#### fa voasoratra hoe

Azo atao hoe DH: "fa nosoratan'ny mpanoratra tao amin'ny soratra masina hoe" na "fa voalazan'ny soratra masina hoe"

#### Izy handidy ireo anjeliny hiahy anao

"Andriamanitra handidy ireo anjeliny hiahy Anao." DH: "Andriamanitra hiteny amin'ireo anjeliny hoe: "karakarao Izy"

#### hanandratra Anao ... izy ireo

"Hihazona anao ireo anjely"

#### Matthew 4:7

##### Fampahafantarana amin'ny ankapobeny

Ao amin'ny andininy faha 7, miteny mafy an'i Satana amin'ny alalan'ny teny hafa avy ao amin'ny Deoteronomia i Jesosy.

#### Dia mbola voasoratra indray hoe

Fantatra fa manambara ny tenin'ny Soratra Masina indray i Jesosy. Azo adika hoe DH: "Dia mbola, hanambara amina izay nosoratan'i Mosesy ao amin'ny Soratra Masina indray Aho"

#### Tsy tokony hitsapa ... ianao

Eto ny hoe "ianao" dia manondro an'iza na iza. DH: "Tsy misy tokony hitsapa" na "Tsy misy olona tokony hitsapa"

#### Noentin'ny devoly ... indray

"Avy eo, ny devoly dia"

#### Hoy izy taminy hoe

"Ny devoly niteny tamin'i Jesosy hoe"

#### Ireo rehetra ireo dia homeko anao

"Homeko anao ireo zavatra rehetra ireo." Manindry mafy eto ny mpaka fanahy fa homeny "ireo zavatra rehetra ireo," fa tsy ny sasantsasany amin'ireo ihany.

#### Matthew 4:10

##### Fampifandraisana ny foto-kevitra

Ito no fiakaran'ny fizaran'ny tantara momba ny nakan'i Satana fanahy an'i Jesosy.

##### Fampahafantarana amin'ny ankapobeny

Ao amin'ny andininy faha 10, Jesosy dia miteny mafy an'i Satana amin'ny alalan'ny teny iray hafa avy ao amin'ny Deoteronomia.

#### Fa efa voasoratra hoe

Azo atao hoe DH: "Fa voasoratr'i Mosesy ao amin'ny Soratra Masina koa"

#### Ianao dia

Eto ny hoe "ianao" dia manondro an'iza na iza.

**indreo**

Ny teny hoe "indreo" eto dia manaitra antsika mba ho liana tsara ny amin'ny zavatra mana-danja manaraka izany.

**Matthew 4:12****Fampahafantarana amin'ny ankapobeny**

Io no fanombohan'ny fizaran-tantara vaovao izay hamaritan'ny mpanoratra ny fiandohan'ny asa fanompoan'i Jesosy tao Galilia. Ireo andininy ireo dia manazava ny nankanesan'i Jesosy tany Galilia.

**Ary**

Ampiasaina io teny io eto hanamarika fiatona kely eo amin'ny fandehan'ny tantara. Eto i Matio dia manomboka milaza ny fizaran-tantara vaovao.

**voasambotra i Jaona**

Azo adika hoe DH: "nosamborin'ny mpanjaka i Jaona"

**ao amin'ny zara-tanin'i Zebolona sy Naftaly**

Ireo no anaran'ny ireo foko nonina tao amin'ireo faritra ireo talohan'ny nakan'ireo teratany vahiny ny tanin'Israely taona maro talohan'izany.

**Matthew 4:14****Fampahafantarana amin'ny ankapobeny**

Ao amin'ny andininy faha 15 sy 16, ny mpanoratra dia manambara ny tenin'Isaia mpaminany mba hampisehoana fa ny asa fanompoan'i Jesosy tao Galilia dia fahatanterahan'ny faminania.

**Izany no nitranga**

Maneho an'i Jesosy handeha hipetraka any Kaperinaomy izany.

**izay nambara**

Azo atao hoe DH: "izay nambaran'Andriamanitra"

**Ny tanin'i Zebolona sy ny tanin'i Naftaly ... Galilia an'ireo Jentilisa!**

Ireo faritany rehetra ireo dia mamaritra ny toerana mitovy ihany. Azo adika amin'ny fehezanteny feno io. DH: "Ao amin'ny faritanin'ny Zebolona sy Naftaly ... misy Jentilisa maro mipetraka ao amin'ny faritanin'ny Galilia!"

**mankany amin'ny ranomasina**

Ny ranomasin'i Galilia io.

**Ireo olona nipetraka tamin'ny maizina dia nahita fahazavana lehibe**

Eto ny hoe "maizina" dia fahamaizinana ara-moraly na fahotana, izay mampisarakana ny olona amin'Andriamanitra. Ary, ny "fahazavana" dia maneho ny hafatra marin'Andriamanitra izay mamonjy ny olona amin'ny fahotan'izy ireo. Kisarisarin'ireo olona tsy nanana fanantenana saingy ankehitriny dia manana fanantenana avy amin'Andriamanitra izany.

**ireo izay nipetraka tamin'ny faritra sy ny aloky ny fahafatesana, dia teo amin'izy ireo no niposahan'ny fahazavana**

Io dia manana hevitra mitovy amin'ny tapany voalohan'ny fehezanteny. Eto ny hoe "faritra sy aloky ny fahafatesana" dia maneho ny fahafatesana ara-panahy na ny fisarahana amin'Andriamanitra.

**Matthew 4:17****Mibebaha, fa efa akaiky ny fanjakan'ny lanitra**

Ny fehezanteny hoe "fanjakan'ny lanitra" dia maneho an'Andriamanitra manapaka toy ny mpanjaka. Ao amin'ny bokin'ny Matio ihany io fehezanteny io. Raha zao atao, ampiasao ny teny hoe "lanitra" ao amin'ny dikan-teninao. DH: "hiseho tahaka ny mpanjaka ny Andriamanintsika any andanitra." Izahao hoe ahoana no nadikanao an'io tao amin'ny toko 1:3.

**Matthew 4:18****Fampahafantarana amin'ny ankapobeny**

Io no manomboka ny tantara vaovao ao amin'ny fizaran-tantara momba ny asa faonmpoan'i Jesosy. Eto Izy dia manomboka manangona lehilahy ho mpianany.

**nanipy harato tao an-dranomasina**

Ny hevitra fenon'ity teny ity dia azo atao mazava tsara. DH: "nanipy harato tao anaty rano mba hisaka trondro"

**Avia, manaraha Ahy**

Manasa an'i Simona sy Andrea hanaraka, hiarahiaina aminy, ary ho mpianany i Jesosy. DH: "tongava ho mpianatro"

**hataoko mpanarato olona ianareo**

Io sarin-teny io dia midika fa i Simona sy Andrea dia hampianatra ny olona ny hafatra marin'Andriamanitra. DH: "Hampianatra anareo hanangona olona ho aty amiko tahaka ny hanangonanareo trondro Aho"

**Matthew 4:21****Fampifandraisana ny foto-kevitra**

Miantso lehilahy maro kokoa ho mpianany i Jesosy.

**Niantso azy ireo Izy**

"Niantso an'i Jaona sy Jakoba i Jesosy." Io fehezanteny io dia midika fa nanasa azy ireo hanaraka Azy, hiara-belona aminy, ary ho tonga mpianany ihany koa i Jesosy.

**teo noho eo**

"tamin'izany fotoana izany"

**nandao ny sambokeliny ... ka nanaraka Azy**

Tokony ho mazava tsara fa fiovam-piainana izany. Tsy ho mpanarato intsony ireo lehilahy ireo ary

hamela ny resaka fianakaviana any mba hanaraka an'i Jesosy mandritra ny andro-pianan'izy ireo sisa.

**Matthew 4:23**

**Fampifandraisana ny foto-kevitra**

Ity no fiafaran'ny fizaran-tantara momba ny fiandohan'ny asa fanompoan'i Jesosy. Ireto andininy ireto dia mamehy ireo zavatra nataony sy ny nasetrin'ny olona izany.

**nampianatra tao amin'ny synagoga'izy ireo**

"nampianatra tao amin'ny synagoga'ireo Galiliana" na "nampianatra tao amin'ny synagoga'ireo olona ireo"

**nitory ny filazantsaran'ny fanjakana**

Eto ny hoe "fanjakana" dia ilazana ny fanjakan'Andriamanitra toy ny mpanjaka. DH: "nitory ny vaovao mahafaly momba ny hisehoan'Andriamanitra ho mpanjaka"

**ireo karazan'aretina rehetra mbamin'ny rofy**

Ny teny hoe "aretina" sy "rofy" dia somary mifanakaiky saingy tokony ho adika ho teny roa

samihafa raha azo atao. "Aretina" no mahatonga ny olona iray harary.

**rofy**

fahalemena ara-batana na otrik'aretina izay miafara amin'ny aretina.

**ireo demoniaka**

Azo atao hoe DH: "ilay voafatotry ny demonia" na "ireo izay fehezin'ny demonia"

**mararin'ny androbe**

"ireo izay mihetsika androbe" na "ireo manana aretina izay mahatonga azy ireo hihetsika androbe"

**mararin'ny paralysisa**

"ireo izay tsy afa-nandeha"

**Dekapolisy**

Io anarana io dia midika hoe "ireo Tanàna folo" (UDB). Io no anaran'ny faritra atsimo-antsinan'ny ranomasin'i Galilia.

## Chapter 5

<sup>1</sup> Rehefa nahita ireo vahoaka Jesosy, dia niakatra teo an-tendrombohitra. Rehefa tafapetraka Izy, dia nanatona Azy ireo mpianany. <sup>2</sup> Nanokatra ny vavany Izy ary nampianatra azy ireo, manao hoe: <sup>3</sup> "Sambatra ny mahantra am-panahy, fa azy ireo ny fanjakan'ny lanitra. <sup>4</sup> Sambatra ireo misaona, fa hampiononina izy ireo. <sup>5</sup> Sambatra ireo malemy fanahy, fa izy ireo no handova ny tany. <sup>6</sup> Sambatra ireo izay noana sy mangetaheta ny fahamarinana, fa ho vokisana izy ireo. <sup>7</sup> Sambatra ireo mpamindra fo, fa hahazo famindram-po izy ireo. <sup>8</sup> Sambatra ireo madio am-po, fa hahita an'Andriamanitra izy ireo. <sup>9</sup> Sambatra ireo mpampihavana, fa izy ireo no antsoina hoe zanak'Andriamanitra. <sup>10</sup> Sambatra ireo izay enjehina nohon'ny fahamarinana, fa azy ireo ny fanjakan'ny lanitra. <sup>11</sup> Sambatra ianareo raha maniratsira anareo sy manenjika anareo ny olona, ary miteny ny karazana lainga ratsy rehetra hanohitra anareo nohon'ny amiko. <sup>12</sup> Mifalia sy miravoravoa, fa lehibe ny valisoanareo any an-danitra. Fa toy izany ny fomba nanenjehan'ny olona ireo mpaminany izay niaina talohanareo. <sup>13</sup> Ianareo no siran'ny tany. Fa raha ny sira no tonga matsatso, amin'ny fomba ahoana no ampasira izany indray? Tsy ho tsara na amin'ny inona na amin'ny inona intsony izany fa hariana sy ho hitsahin'ny tongotry ny olona sisa. <sup>14</sup> Ianareo no fahazavan'izao tontonlo izao. Ny tanàna miorina eo amin'ny havoana dia tsy azo hafenina intsony. <sup>15</sup> Tsy misy olona mandrehitra jiro ka mametraka izany any ambany harona, fa eo amin'ny fitoeran-jiro, ka manazava ny rehetra ao an-trano izany. <sup>16</sup> Aoka hazava eo anoloan'ny olona toy izany fomba izany ny fahazavanareo mba ahitan'izy ireo ny asa tsara ataonareo ary ankalazany ny Rainareo izay any an-danitra. <sup>17</sup> Aza mieritreritra hoe tonga handrava ny lalàna na ireo mpaminany Aho. Tsy tonga hamotika ireo Aho, fa hanatanteraka azy ireo. <sup>18</sup> Fa lazaiko marina aminareo fa mandra-pahalevon'ny lanitra sy ny tany, dia tsy ho foana amin'ny lalàna na dia litera iray sy tendron-tsoratra iray aza, mandra-pahatanteraky ny zavatra rehetra. <sup>19</sup> Noho izany na iza na iza mandika na dia ny kely indrindra amin'ireo didy ireo sy mampianatra ny hafa anao toy izany dia ho antsoina hoe kely indrindra ao amin'ny fanjakan'ny lanitra. Fa na iza na iza mankatoa sy mampianatra ireo dia ho antsoina hoe lehibe ao amin'ny fanjakan'ny lanitra. <sup>20</sup> Fa lazaiko aminareo fa raha tsy mihoatra noho ny an'ny mpanora-dalàna sy ny fariseo ny fahamarinanareo, dia tsy hiditra ao amin'ny fanjakan'ny lanitra mihitsy ianareo. <sup>21</sup> Efa renareo fa voalaza tamin'izy ireo fahiny hoe: 'Aza mamono olona,' ary 'Na iza na iza mamono olona dia ho helohina any amin'ny fitsarana.' <sup>22</sup> Fa lazaiko aminareo fa izay rehetra tezitra amin'ny rahalahiny dia mendrika ny ho helohina any amin'ny fitsarana; ary na iza na iza miteny ny rahalahiny hoe: 'Ianao dia olom-poana!' dia ho helohina any amin'ny filan-kevitra; ary na iza na iza milaza hoe: 'Adala ianao!' dia mendrika ny ho any amin'ny farihy mirehitra afo. <sup>23</sup> Noho izany raha manolotra ny fanatitrao eo amin'ny alitara ianao ka tsaroanao teo fa manana alahelo aminao ny rahalahinao, <sup>24</sup> dia avelao eo anoloan'ny alitara ny fanatitrao, ka mandehana zory ny lalanao. Mihavàna aloha amin'ny rahalahinao, ary avy eo miverena dia atolory ny fanatitrao. <sup>25</sup> Mihavàna faingana amin'ny mpiampanga anao raha mbola miara-dia aminy any amin'ny fitsarana ianao, fandrao ny mpiampanga anao hanolotra anao amin'ny mpitsara, ary ny mpitsara mety hanolotra anao amin'ny manam-boninahitra, ka hatao ao an-trano maizina ianao. <sup>26</sup> Lazaiko marina aminareo, fa tsy ho afaka mivoaka ao mihintsy ianao mandra-pandohanao ny vola faran'ny kely indrindra amin'ny trosanao. <sup>27</sup> Efa renareo fa voalaza hoe: 'Aza mijangajanga.' <sup>28</sup> Kanefa lazaiko aminareo fa izay rehetra mijery vehivavy ka maniry azy dia efa nijangajanga tao am-pony sahady. <sup>29</sup> Raha manafintohina anao ny masonao ankavanana, dia esory izany ary atsipazo lavitra anao. Fa tsara kokoa ho anao raha ny ampahany iray amin'ny vatanao no tokony ho simbaina fa tsy ny tenanao rehetra no atsipy any amin'ny helo. <sup>30</sup> Raha manafintohina anao ny tananao ankavanana, dia tapaho ary atsipazo lavitra hiala aminao. Fa tsara kokoa ho anao raha ny ampahany iray amin'ny vatanao no tokony ho very fa tsy ny tenanao rehetra no atsipy any amin'ny helo. <sup>31</sup> Ary efa voalaza ihany koa hoe: 'Na iza na iza misaraka amin'ny vadiny, dia aoka izy hanome azy ny taratasy fisaraham-panambadiana.' <sup>32</sup> Fa Izaho kosa milaza aminareo fa izay rehetra misaraka amin'ny vadiny, afa-tsy nohon'ny fijangajangana, dia mampijangajanga azy. Na iza na iza manambady azy aorian'ny fisarahany dia mijangajanga. <sup>33</sup> Ary koa, renareo fa voalaza tamin'ny ntaolo hoe: 'Aza mianiana fianianana diso, fa ento eo anatrehan'ny Tompo ny fianiananao.' <sup>34</sup> Fa Izaho kosa milaza aminareo, aza mianiana amin'ny zavatra rehetra, na amin'ny lanitra aza, fa seza fiandrianan'Andriamanitra izany; <sup>35</sup> na amin'ny tany, fa fitoeran-tongony izany; na koa amin'ny Jerosalema, fa tanànan'ny mpanjaka lehibe izany. <sup>36</sup> Aza mianiana amin'ny lohanao, fa tsy afaka manafotsy na manamainty ny singam-bolo iray ianao. <sup>37</sup> Fa aoka ny teninao ho, 'Eny, eny,' na 'Tsia, tsia.' Izay mihoatra izany dia avy amin'ny ilay ratsy. <sup>38</sup> Renareo fa voalaza hoe: 'Maso solon'ny maso, ary nify solon'ny nify.' <sup>39</sup> Fa Izaho kosa milaza aminareo hoe, aza manohitra izay ratsy. Fa kosa, na iza na iza mamely ny takolakao ankavanana dia atolory azy koa ny ilany. <sup>40</sup> Ary raha misy olona maniry ny hiaraka

aminao ho any amin'ny fitsarana ka manendaka ny akanjonao, dia avelao ho azy ihany koa ny lambanao.

<sup>41</sup> Na iza na iza manery anao andeha kilometatra iray, mandehana miaraka aminy amin'ny kilometatra roa. <sup>42</sup> Omeo izay mangataka amina, ary aza mandà na iza na iza maniry ny hindrana amina. <sup>43</sup> Efa renareo fa voalaza hoe: 'Tsy maintsy mitia ny mpiara-belona amina ianao ary mankahala ny fahavalonao.' <sup>44</sup> Fa lazaiko aminareo, tiavo ny fahavalonareo ary mivavaha ho an'izay manenjika anareo, <sup>[1]</sup><sup>45</sup> mba ho tonga zanaky ny Rainareo izay any an-danitra ianareo. Fa Izy dia mampiposaka ny masoandrony amin'ny ratsy sy ny tsara, ary mampilatsaka ny orana amin'ny marina sy ny tsy marina. <sup>46</sup> Fa raha ireo izay tia anareo no tiavinareo, inona no valisoa azonareo? Moa na dia ny mpamory hetra aza tsy mba manao tahaka izany koa? <sup>47</sup> Raha ny rahalahinareo irery ihany no arahabainareo, inona no mba ataonareo mihoatra ny hafa? Moa na dia ny Jentilisa aza tsy mba manao tahaka izany koa? <sup>48</sup> Noho izany dia tsy maintsy tanteraka ianareo, tahaka ny fahatanterahan'ny Rainareo izay any an-danitra.

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## Footnotes

5:44 <sup>[1]</sup>Fanamarihana: Ny dikan-teny taloha tsara indrindra dia manala ny hoe: "Misaora ireo izay manozona anareo, manaova ny tsara amin'ireo izay mankahala anareo."

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### Matthew 5:1

#### Fampifandraisana ny foto-kevitra

Ity no fiandohan'ny fizaran-tantara vaovao izay hanombohan'i Jesosy mampianatra ireo mpianany. Ity fizarana ity dia mitohy hatrany amin'ny faran'ny toko faha 7 ary antsoina matetika hoe ilay Toriteny teo An-tendrombohitra.

#### Fampahafantarana amin'ny ankapobeny

Ao amin'ny andininy faha 3, dia manomboka mamaritra ny toetoeiry ny olona sambatra i Jesosy.

#### Nanokatra ny vavany Izy

Fomba fiteny io. DH: "Nanomboka niteny i Jesosy"

#### nampianatra azy ireo

Ny teny hoe "izy ireo" dia ilazana ireo mpianany.

#### mahantra am-panahy

Io dia midika hoe olona izay manetri-tena. DH: "ireo izay mahalala fa mila an'Andriamanitra izy ireo"

#### azy ireo ny fanjakan'ny lanitra

Eto ny hoe "fanjakan'ny lanitra" dia ilazana an'Andriamanitra manapaka toy ny mpanjaka. Io fehezanteny io dia ao amin'ny bokin'ny Matio ihany. Raha azo atao, tazony ao amin'ny dikan-teninao ny hoe "lanitra." DH: "fa ho mpanjakan'izy ireo Andriamanitra any an-danitra "

#### Sambatra ireo misaona

Ny mety ho antony mampalahelo azy ireo dia 1) ny toetra feno otan'izao tontolo izao na 2) ny fahafatesan'ny olona iray. Aza asongadina ny antony hisaonana raha tsy mitaky izany ny fiteninanao.

#### hampiononina izy ireo

Azo atao hoe DH: "Andriamanitra hampionona azy ireo"

### Matthew 5:5

#### malemy fanahy

"Ireo tsara fanahy" na "ireo izay tsy miankina amin'ny heriny manokana"

#### izy ireo no handova ny tany

"homen'Andriamanitra azy ireo ny tany manontolo"

#### noana sy mangetaheta ny fahamarinana

Io sarin-teny io dia midika fa tokony haniry ny hanao ny tsara ny olona iray. DH: "maniry ny hiaina marina toy ny faniriany hanina sy zava-pisotro"

#### ho vokisana izy ireo

Azo atao hoe DH: "ho vokisan'Andriamanitra izy ireo" na "hataon'Andriamanitra afa-po izy ireo"

#### madio am-po

"olona izay madio ny fony." Eto ny hoe "fo" dia ilazana ny fanirian'ny olona iray. DH: "ireo izay te hanompo an'Andriamanitra ihany"

#### hahita an'Andriamanitra izy ireo

Eto ny hoe "hahita" dia midika fa ho afaka ny ho velona eo amin'ny fanatrehan'Andriamanitra izy ireo. DH: "Andriamanitra hamela azy ireo hiara-belona Aminy"

### Matthew 5:9

#### ireo mpampihavana

Ireo no olona manampy ireo hafa mba hihavana.

#### fa izy ireo no antsoina hoe zanak'Andriamanitra

Azo atao hoe DH: "fa ho antsoin'Andriamanitra hoe zanany izy ireo" na "fa ho zanak'Andriamanitra izy ireo"

**zanak'Andriamanitra**

Ny tsara indrindra dia ny mandika ny hoe "zanaka" amin'ny teny izay mahalaza ny hoe zanak'olombelona amin'ny fiteninanao.

**ireo izay enjehina**

Azo atao hoe DH: "ireo olona izay hoentiny ny olona amin'ny tsy rariny"

**nohon'ny fahamarinana**

"satria izy ireo dia manao izy tian'Andriamanitra ho ataon'izy ireo"

**azy ireo ny fanjakan'ny lanitra**

Eto ny hoe "fanjakan'ny lanitra" dia ilazana ny fanapahan'Andriamanitra tahaka ny mpanjaka. Ao amin'ny bokin'i Matio ihany io fehezanteny io. Raha azo atao, tazony ao amin'ny fandikan-teninao ny hoe "lanitra." DH: "fa ho mpanjakan'izy ireo ny Ray any an-danitra." Jereo ny nandikanao izany ao amin'ny andininy faha 5:1.

**Matthew 5:11****Fampifandraisana ny foto-kevitra**

Tapitra ny famaritan'i Jesosy ny toetoetry ny olona sambatra.

**ianareo**

Ny teny hoe "ianareo" dia ilazana fahamaroana.

**miteny ny karazana lainga ratsy rehetra hanohitra anareo nohon'ny amiko**

"miteny ny karazana lainga ratsy rehetra momba anareo nohon'ny amiko" na "milaza zavatra ratsy izay tsy marina momba anareo"

**nohon'ny amiko**

"satria manaraka Ahy ianareo" na "satria mino Ahy ianareo"

**Mifalia sy miravoravoa**

Ny hoe "Mifalia" sy "miravoravoa" dia saika mitovy dika. Tsy tian'i Jesosy hifaly fotsiny ihany ireo mpiaino Azy fa tokony hanao mihoatra noho ny mifaly raha azo atao.

**Matthew 5:13****Fampifandraisana ny foto-kevitra:**

Manomboka mampianatra momba ny fitovian'ireo mpianany amin'ny sira sy fahazavana i Jesosy.

**Ianareo no siran'ny tany**

Ireo mety ho dikany dia 1) toy ny sira izay mahatsara ny sakafo, ny mpianatr'i Jesosy koa dia tsy maintsy misintona ny olona mba ho tsara izy ireo. DH: "Ianareo dia tahaka ny sira ho an'ny olon'izao tontolo izao" na 2) toy ny sira izay mitahiry ny sakafo, ny mpianatr'i Jesosy dia tsy maintsy miaro ny olona mba tsy ho simba toetra tanteraka. DH: "Tahaka ny sira ho an'ny sakafo, ianareo dia ho an'izao tontolo izao"

**raha ny sira no tonga matsatso**

Ireo mety ho dikany dia 1) "raha lany ny hery hanaovan'ny sira ny asany" (UDB) na 2) "raha lany tsiro ny sira."

**ahoana no ampasira izany indray?**

"ahoana no hahatonga azy ho ilaina indray?" Mampiasa fanontaniana i Jesosy mba hampianarana ireo mpianany. DH: "tsy misy fomba hahatonga izany hisy ilàna azy indray"

**fa hariana sy ho hitsahin'ny tongotry ny olona sisa**

Azo atao hoe DH: "raha tsy hoe harian'olona eny andalana ka hitsahiny."

**Ianareo no fahazavan'izao tontolo izao**

Midika izany fa ireo mpanaradia an'i Jesosy dia nitondra ny hafatra momba fahamarinan'Andriamanitra ho an'ny olona rehetra izay tsy mahalala ny Tompo." DH: "Ianareo dia toy ny fahazavana ho an'ny olon'izao tontolo izao"

**Ny tanàna miorina eo amin'ny havoana dia tsy azo hafenina**

Amin'ny alina rehefa maizina, dia afaka mahita ny jiron'ny tanàna mamiratra ny olona. Azo atao hoe DH: "Mandritra ny alina, dia tsy misy afaka manafina ireo jiro izay mirehitra avy eny amin'ny tanàna eny an-tendrombohitra.

**Matthew 5:15****Tsy misy olona mandrehitra jiro**

"Ny olona dia tsy mandrehitra jiro"

**mametraka izany any ambany harona**

"mametraka ilay jiro any ambanin'ny harona." Milaza izany fa fahadalana ny manao jiro mba hanafina izany fotsiny ka tsy ho hitan'ny olona ny fahazavan'ny jiro.

**Aoka hazava eo anoloan'ny olona ... ny fahazavanareo**

Midika izany fa tokony hiaina amin'ny fomba tahaka izany ireo mpianatr'i Jesosy mba hianaran'ny hafa momba ny fahamarinan'Andriamanitra. DH: "Aoka ny fiainanareo ho tahaka ny jiro izay mazava manoloana ny olona"

**ny Rainareo izay any an-danitra**

Ny tsara indrindra dia ny mandika ny hoe "Ray" amin'ny teny izay mahalaza amin'ny fomba tsotra ny hoe ray (olombelona) amin'ny fiteninanao manokana.

**Matthew 5:17****Fampifandraisana ny foto-kevitra**

Manomboka mampianatra momba ny fahatongavany hanatanteraka ny lalàn'ny Testamenta Taloha i Jesosy.

**ireo mpaminany**

Maneho izay nosoratan'ireo mpaminany ao amin'ny soratra masina io.

**lazaiko marina aminareo**

"Milaza ny marina aminareo Aho." Manindry izay ho lazain'i Jesosy manaraka io fehezanteny io.

**mandra-pahalevon'ny lanitra sy ny tany**

Eto ny hoe "lanitra" sy "tany" dia ilazana an'izao tontolo izao. DH: "raha mbola maharitra koa izao tontolo izao"

**na dia litera iray sy tendron-tsoratra iray**

"na dia ny soratra kely indrindra izay voasoratra na ampahany kely indrindra amin'ny lahatsoratra." Io dia sarin-teny maneho zavatra iray ao amin'ny soratra masina izay mety ho ohatran'ny tsy dia manan-danja. DH: "na dia ireo lalàna izay toa tsy dia manan-danja aza"

**mandra-pahatanteraky ny zavatra rehetra**

Azo adika hoe DH: "mandra-pitrangan'ny zavatra rehetra" na "Andriamanitra no mahatonga ny zavatra rehetra hitranga"

**ny zavatra rehetra**

Ny fehezanteny hoe "ny zavatra rehetra" dia maneho ny zavatra rehetra ao amin'ny lalàna. DH: "ny zavatra rehetra ao amin'ny lalàna" na "izay rehetra voasoratra ao amin'ny lalàna"

**Matthew 5:19****iza na iza mandika**

"na iza na iza tsy mankatoa" na "na iza na iza minia tsy mahalala"

**ny kely indrindra amin'ireo didy ireo**

"na inona na inona amin'ireo didy ireo, na dia izay tsy manan-danja indrindra aza"

**mankatoa sy mampianatra ireo**

"mankatoa ireo didy rehetra ireo ary mampianatra ny hafa toy izany"

**lehibe**

"manan-danja indrindra"

**Fa lazaiko aminareo**

Manindry izay ho lazain'i Jesosy manaraka io.

**-nareo ... -nareo ... ianareo**

Maneho fahamaroana ireo.

**fa raha tsy mihoatra noho ... ny fahamarinanareo ... tsy hiditra ... mihitsy ianareo**

Azo atao hoe DH: "tsy maintsy mihoatra ... ny fahamarinanareo... mba hidirana"

**Matthew 5:21****Fampifandraisana ny foto-kevitra**

Manohy mampianatra momba ny fahatongavany hanatanteraka ny lalàn'ny Testamenta taloha i Jesosy. Eto no manomboka milaza momba ny vono olona sy ny fahatezerana Izy.

**Fampahafantarana amin'ny ankapobeny:**

Miresaka amina vondron'olona momba izay mety hitranga amin'izy ireo tsirairay avy i Jesosy. Ny teny hoe "-nareo" ao amin'ny hoe "Efa renareo" sy ny hoe "lazaiko aminareo" dia manondro olona maro. Ny didy hoe "Aza mamono olona" dia manondro olon-tokana, saingy mety ho mila mandika izany amin'ny fanondroana olona maro ianao.

**voalaza tamin'izy ireo fahiny hoe**

Azo atao hoe DH: "Nolazain'Andriamanitra tamin'ny razantsika hatry ny ela"

**Na iza na iza mamono olona dia ho helohina any amin'ny fitsarana**

Eto ny hoe "fitsarana" dia misy hevitra ambadika hoe hisy mpitsara hanameloka ilay olona ho faty. DH: "Hisy mpitsara hanameloka izay rehetra mamono olon-kafa"

**mamono**

Io teny io dia ilazana ny vono olona, fa tsy izay karazana famonoana rehetra.

**Fa lazaiko**

Ny mpisolon-tena tampisaka "-ko" dia fanamafisana. Mampiseho izany fa izay lazain'i Jesosy dia manan-danja mitovy amin'ireo didy avy amin'Andriamanitra tany am-boalohany. Miezaha mandika izany amin'ny fomba iray izay mampiseho izany fanamafisana izany.

**rahalahiny**

Ilazana mpiray finoana iray izany, fa tsy rahalahy ara-bakiteny na namana.

**ho helohina any amin'ny fitsarana**

Ohatran'ny tsy manondro mpitsara izay olombelona i Jesosy fa an'Andriamanitra izay manameloka ny olona tezitra amin'ny rahalahiny.

**olom-poana ... Adala**

Fanompana olona izay tsy afaka misaina tsara ireo. Ny hoe "adala" dia mifanakaiky amin'ny hoe "tsy misy saina," ary ny "olom-poana" dia manampy ny hevitra ny tsy fankatoavana an'Andriamanitra.

**filan-kevitra**

Filan-kevitra teo an-toerana io, fa tsy ilay Synedriana tao Jerosalema.

**Matthew 5:23****ianao**

Miresaka amina vondron'olona momba izay mety hanjoa azy ireo tsirairay i Jesosy. Manondro olona iray ny hoe "ianao" sy "-anao", saingy mety mitaky anao handika izany amin'ny fanondroana olona maro ny fiteninanao.

**manolotra ny fanatitrao**

"manome ny fanatitrao" na "mitondra ny fanatitrao"

**eo amin'ny alitara**

Midika izany fa ny alitaran'Andriamanitra ao amin'ny tempolin'i Jerosalema io. DH: "ho an'Andriamanitra eo amin'ny alitara ao an-tempoly"

**ka tsaroanao teo**

"ary raha mitsanga eo amin'ny alitara iny ianao ka mahatsiaro"

**manana alahelo aminao ny rahalahinao**

"misy olona hafa tezitra aminao nohon'ny zavatra iray nataonao"

**Mihavàna aloha amin'ny rahalahinao**

Azo atao hoe DH: "Mihavàna amin'ilay olona aloha"

**Matthew 5:25****Mihavàna... amin'ny ... anao**

Miresaka amina vondron'olona momba izay mety hanjoa azy ireo tsirairay avy i Jesosy. Ny teny hoe "-nareo" ao amin'ny hoe "Efa renareo" sy ny hoe "lazaiko aminareo" dia manondro olona maro.

**ny mpiampanga anao**

Olona manameloka olona iray nohon'ny fanaovany zavatra tsy mety io. Entiny any amin'ny fitsarana ilay nanao ny tsy mety mba hiampangana azy eo anatrehan'ny mpitsara.

**ny mpitsara mety hanolotra anao amin'ny manam-boninahitra**

Eto ny hoe "hanolotra anao" dia midika hoe manolotra ny olona iray eo amin'ny fanapahan'ny olon-kafa. DH: "ho atolotry ny mpitsara eo amin'ny manam-boninahitra ianao"

**manam-boninahitra**

olona manana fahefana ny handray ny fanapaha-kevitra ny mpitsara.

**hatao ao an-trano maizina ianao**

Azo atao hoe DH: "mety halefan'ny manam-boninahitra any am-ponja ianao"

**Lazaiko marina aminareo**

"Milaza ny marina aminareo Aho." Io fehezanteny io dia manamafy izay lazain'i Jesosy manaraka.

**mivoaka avy ao**

"mivoaka avy ao an-trano maizina"

**Matthew 5:27****Fampifandraisana ny foto-kevitra**

Manohy mampianatra ny amin'ny fahatongavany hanatanteraka ny lalàn'ny Testamenta Taloha i Jesosy. Eto dia manomboka miresaka momba ny fijangajangana sy ny fanirian-dratsy Izy.

**Fampahafantarana amin'ny ankapobeny**

Miresaka amina vondron'olona momba izay mety hanjoa azy ireo tsirairay avy i Jesosy. Ny teny hoe "-nareo" ao amin'ny hoe "Efa renareo" sy ny hoe "lazaiko aminareo" dia manondro olona maro. Ny didy hoe "Aza mijangajanga" dia manondro olon-tokana, saingy mety ho mila mandika izany amin'ny fanondroana olona maro hoe "ianareo" ianao.

**fa voalaza hoe**

Azo adika hoe DH: "fa voalazan'Andriamanitra hoe"

**Kanefa lazaiko**

Ny mpisolon-tena tampisaka "-ko" dia fanamafisana. Mampiseho izany fa izay lazain'i Jesosy dia manandanja mitovy amin'ny didy avy amin'Andriamanitra tany am-bohalohany. Miezaha mandika io fehezanteny io amin'ny fomba izay mampiseho izany fanamafisana izany. Jereo ny fomba nandikanao izany ao amin'ny toko faha 5:21.

**izay rehetra mijery vehivavy ka maniry azy dia efa nijangajanga tao am-pony sahadry**

Io sarin-teny io dia mampiseho fa ny lehilahy iray izay maniry vehivavy dia meloky ny fijangajangana tahaka ny lehilahy iray izay tena nijangajanga.

**tao am-pony**

Eto ny hoe "fo" dia ilazana ny fieritreretany olona iray. DH: "ao an-tsainy" na "any an'eritreriny"

**Matthew 5:29****Raha ... -nao**

Miresaka amina vondron'olona momba izay mety hanjoa azy ireo tsirairay avy i Jesosy. Ny teny hoe "ianao" sy hoe "-nao" dia manondro olon-tokana, saingy mety ho mila mandika izany amin'ny fanondroana olona maro hoe "ianareo" ianao.

**Raha manafintohina anao ny masonao ankavanana**

Eto ny hoe "maso" dia ilazana izay hitan'ny olona iray. Ary ny hoe "tafintohina" dia sarin-teny ilazana ny "fahotana." DH: "raha mahatafintohina anao izay hitanao" na "raha te hanota ianao noho izay hitanao"

**masonao ankavanana ... ny tananao ankavanana**

Ny maso na ny tanana izay manan-danja indrindra no dikany io. Mety ho mila mandika ny hoe "ankavanana" ho lasa "tsara kokoa" na "matanjaka kokoa" ianao.

**Esory izany**

"esory an-keriny izany" na "poteho izany." Raha tsy voalaza mazava ny hoe maso ankavanana, dia mety mila mandika izany hoe "poteho ny masonao" ianao. Raha voatonona ny hoe maso, dia mety mila mandika izany hoe "poteho ireo" ianao.

**esory izany ... tapaho**

Manao filaza masaka i Jesosy ny amin'ny fomba tokony hasetrin'ny olona iray ny fahotany mba hanindriana fa tena matotra Izy.

**atsipazo lavitra hiala aminao**

"ario izany"

**ny ampahany iray amin'ny vatanao no ho very**

"tokony ny ampahany iray amin'ny vatanao no no ho very"

**fa tsy ny tenanao rehetra no atsipy any amin'ny helo**

Azo atao hoe DH: "toy izay hatsipin'Andriamanitra any amin'ny helo ny tenanao rehetra"

**Raha manafintohina anao ny tananao ankavanana**

Ao amin'io hevitra ambadika io, ny tanana dia ilazana ny asan'ny olona iray amin'ny maha-izy azy manontolo.

**Matthew 5:31****Fampifandraisana ny foto-kevitra**

Manohy mampianatra momba ny fahatongavany hanatanteraka ny lalàn'ny Testamenta Taloha i Jesosy. Eto dia manomboka miresaka momba ny fisaraham-bady Izy.

**voalaza ihany koa hoe**

Andriamanitra no ilay iray izay "nilaza." Mampiasa ny filazana ny lasa i Jesosy eto mba hampazava tsara fa tsy manohitra an'Andriamanitra na ny tenin'Andriamanitra Izy. Fa kosa, milaza Izy fa ny fisaraham-bady dia tokony hisy raha misy antony marina ihany. Ny fisaraham-bady dia mety ho tsy rariny na dia manaiky ny didy ny hanomezana taratasy fisarahana aza ilay lehilahy.

**aoka izy hanome**

"tsy maintsy manome ... izy"

**Fa Izaho kosa milaza**

Ny hoe "izaho" dia fanamafisana. Mampiseho izany fa izay lazain'i Jesosy dia manan-danja mitovy amin'ny didy avy amin'Andriamanitra tany am-boalohany. Ezaho adika amin'ny fomba iray izay mampiseho izany fanamafisana izany io fehezanteny io. Jereo hoe ahoana no nandikanao izany tao amin'ny toko 5:21.

**mampijangajanga azy**

Ny lehilahy izay misaraka amin'ny vadiny tsy amin'ny antony no "mampijangajanga azy." Efa tsy mahagaga amin'ny kolontsaina maro ny miverina manambady, saingy raha tsy amin'ny antony ny

fisarahana, dia fijangajangana ny fiverenana manambady tahaka izany.

**azy aorian'ny fisarahany**

Azo atao hoe DH: "azy aorian'ny nisarahan'ny vadiny taminy" na "ilay vehivavy nisara-bady"

**Matthew 5:33****Fampifandraisana ny foto-kevitra**

Manohy mampianatra momba ny fahatongavany hanatanteraka ny lalàn'ny Testamenta Taloha i Jesosy. Eto Izy dia manomboka miresaka momba ny voady fianianana.

**Fampahafantarana amin'ny ankapobeny:**

Miresaka amina vondron'olona momba izay mety hanjoa azy ireo tsirairay avy i Jesosy. Ny teny hoe "-nareo" ao amin'ny hoe "renareo" sy hoe "Izaho milaza aminareo" dia manondro olona maro. Ny hoe "aza mianiana" sy ny hoe "ento" dia manondro olon-tokana.

**Ary koa, renareo**

"Ary koa, renareo" na "Ity misy ohatra hafa. Ianareo"

**renareo fa voalaza ... fianianana diso**

Ataon'i Jesosy mazava eto fa miray hevitra amin'Andriamanitra sy ny teniny Izy. Saingy, miteny amin'ireo mpiaino Azy Izy mba tsy hampiasa izay tsy azy ireo mba hahatonga ny olona hino ny teniny. DH: "nilaza taminareo ny mpitarika fivavahanareo fa Andriamanitra dia niteny hoe... fianianana diso"

**Aza mianiana fianianana diso, fa ento eo ... ny fianiananao**

Ireo mety ho dikany dia 1) aza mianiana amin'ny Tompo fa hanao zavatra ianao kanefa avy eo tsy manao izany, na 2) aza mianinana amin'ny Tompo fa hainao hoe marina ny zavatra iray kanefa fantatrao fa tsy marina.

**Fa Izaho kosa milaza**

Ny hoe "izaho" dia fanamafisana. Mampiseho izany fa izay lazain'i Jesosy dia manan-danja mitovy amin'ny didy avy amin'Andriamanitra tany am-boalohany. Ezaho adika amin'ny fomba iray izay mampiseho izany fanamafisana izany io fehezanteny io. Jereo hoe ahoana no nandikanao izany tao amin'ny toko 5:21.

**aza mianiana amin'ny zavatra rehetra ... fa tanànan'ny mpanjaka lehibe**

Eto i Jesosy dia milaza fa tsy tokony hianiana amin'inona na inona ny olona iray. Ohatran'ny hoe nisy nampianatra fa tsy dia manafintohina raha tsy mitazona ny voadiny ny olona iray raha nianiana tamin-javatra hafa ankoatran'Andriamanitra, toy ny fianianana amin'ny lanitra, tany, na Jerosalema. Miteny i Jesosy fa samy ratsy ihany ireo satria an'Andriamanitra avokoa.

**aza mianiana**

Ny hoe "Aza mianiana amina fianianana diso" dia mamela ny mpiaino hianiana saingy mandrara azy hanao fianianana diso. Ny hoe "Aza mianiana akory" dia mandrara ny voady rehetra.

**seza fiandrianan'Andriamanitra izany**

Eto ny hoe "seza fiandrianana" dia maneho an'Andriamanitra manapaka tahaka ny mpanjaka. DH: "avy eto no hanapahan'Andriamanitra"

**fitoeran-tongony izany**

Io sarin-teny io dia midika fa ny tany koa dia an'Andriamanitra. DH: "tahaka ny fitoeran-tongotra izay hametrahan'ny mpanjaka ny tongony izany."

**fa tanànan'ny mpanjaka lehibe izany**

"fa tanàna izay an'Andriamanitra, ilay mpanjaka lehibe izany"

**Matthew 5:36****Fampahafantarana amin'ny ankapobeny**

Teo aloha teo i Jesosy dia niteny tamin'ireo mpiaino Azy fa ny seza fiandrianan'Andriamanitra, ny fitoeran-tongony, ary ny fonenany eto an-tany dia tsy azy ireo ka hianianan'izy ireo. Eto dia milaza Izy fa tsy mahazo mianiana na dia amin'ny lohan'izy ireo aza.

**-nao ... ianao**

Miresaka amina vondron'olona momba izay mety hanjoa azy ireo tsirairay avy i Jesosy. Ny teny hoe "iana" sy hoe "-nao" dia manondro olon-tokana, saingy mety ho mila mandika izany amin'ny fanondroana olona maro ianao.

**mianiana**

Ilazana ny fanaovam-boady izany. Jereo hoe ahoana no nandikanao izao ao amin'ny toko faha 5:33.

**aoka ny teninao ho, 'Eny, eny,' na 'Tsia, tsia.'**

"raha 'eny' no tianao ho lazaina, dia ataovy hoe 'eny,' ary raha 'tsia' no tianao ho lazaina, dia ataovy hoe 'tsia'"

**Matthew 5:38****Fampifandraisana nyfoto-kevitra**

Manohy mampianatra momba ny fahatongavany hanatanteraka ny lalàn'ny Testamenta Taloha i Jesosy. Eto Izy dia manomboka miresaka momba ny famaliana faty ny fahavalo.

**Fampahafantarana amin'ny ankapobeny**

Miresaka amina vondron'olona momba izay mety hanjoa azy ireo tsirairay avy i Jesosy. Ny teny hoe "-nareo" ao amin'ny hoe "renareo" sy hoe "Izaho milaza aminareo" dia manondro olona maro. Ny fehezanteny "na iza na iza mamely ny takolakao" dia manondro olon-tokana.

**Renareo fa voalaza hoe**

Manaiky an'Andriamanitra sy ny teniny i Jesosy. Fa tsy manaiky ny fomba fampiaran'ireo mpitarika fivavahana ny tenin'Andriamanitra. Azo adika hoe DH: "Nilaza taminareo ny mpitarika fivavahanareo fa Andriamanitra no niteny." Jereo ny nandikanao azy tao amin'ny toko faha 5:33.

**Maso solon'ny maso, ary nify solon'ny nify.**

Namela ny olona iray hamely ny olona iray hafa toy ny namelezany azy ny lalàn'i Mosesy, saingy tsy afaka namely ratsy kokoa.

**Fa Izaho kosa milaza**

Ny hoe "izaho" dia fanamafisana. Mampiseho izany fa izay lazain'i Jesosy dia manan-danja mitovy amin'ny didy avy amin'Andriamanitra tany am-boalohany. Ezaho adika amin'ny fomba iray izay mampiseho izany fanamafisana izany io fehezanteny io. Jereo hoe ahoana no nandikanao izany tao amin'ny toko 5:21.

**izay ratsy**

"olon-dratsy" na "olona izay mamely anao" (UDB)

**mamely ny takolakao ankavanana**

Ny famelahana ny tarehin'olona dia fanalam-baraka eo amin'ny kolontsain'i Jesosy. Toy ny maso sy ny tanana, ny takolaka havanana dia zavatra iray manan-danja kokoa, ary ny famelahana izany takolaka izany dia fanalam-baraka mahatsiravina.

**mamely**

"mamelaka." Mamely olona amin'ny felan-tanana misokatra no dikan'izany.

**atolory azy koa ny ilany**

"avelao koa izy hamely ny takolakao ilany"

**Matthew 5:40****Fampahafantarana amin'ny ankapobeny**

Miresaka amina vondron'olona momba izay mety hanjoa azy ireo tsirairay avy i Jesosy. Ny teny hoe "-nao" sy "anao" dia manondro olon-tokana. toy izany koa ny ny didy hoe "avelao", "mandehana", "aza mandà," saingy mety mila mandika izany amin'ny fanondroana olona maro ianao.

**akanjonao ... lambanao**

Ny "akanjo" dia hanaovana eo amin'ny vatana toy ny akanjo bà na akanjo mafana. Ny "lamba" izay sarobidy kokoa amin'izy roa, dia hanaovana eo ambonin'ny "akanjo" mba hampafana ary ampiasaina koa hatao bodofotsy manafana amin'ny alina.

**avelao ho azy ihany koa**

"omeo an'izany olona izany koa"

**Na iza na iza**

"Raha misy olona." Misy hevitra ambadika izany fa miaramila Romana izany.

**kilometatra iray**

Hafainganam-pandeha anatin'ny arivo metatra, izay azon'ny miaramila iray hanerena olona iray hitondra zavatra ho azy izany. Azo adika izany hoe "halaviran-dalana."

**miaraka aminy**

Manambara ilay iray izay manery anao handeha io.

**mandehana miaraka aminy amin'ny kilometatra roa.**

"mandehana amin'ny kilometatra izay hanereny anao, dia mandehana kilometatra iray hafa avy eo." Azonao adika io hoe "roa kilometatra" na "halavirana indroa heny"

**ary aza mandà**

"ary aza mandà ny hampindrana." Azo atao koa hoe DH: "ary mampindrana"

**Matthew 5:43**

**Fampifandraisana ny foto-kevitra**

Manohy mampianatra momba ny fahatongavany hanatanteraka ny lalàn'ny Testamenta Taloha i Jesosy. Eto Izy dia manomboka miresaka momba ny fitiavana ny fahavalo.

**Fampahafantarana amin'ny ankapobeny**

Miresaka amina vondron'olona momba izay mety hanjoa azy ireo tsirairay avy i Jesosy. Ny hoe "tiavo ... mankahalà ny fahavalonao" ihany no manondro olon-tokana, saingy mety mila mandika izany amin'ny teny fanondroana olona maro ianao. Ireo didy hoe "tiavo" na "mivavaha," dia manondro olona maro.

**Efa renareo fa voalaza hoe**

Manaiky an'Andriamanitra sy ny teniny i Jesosy. Fa tsy manaiky ny fomba fampiaran'ireo mpitarika fivavahana ny tenin'Andriamanitra. Azo adika hoe DH: "Nilaza taminareo ny mpitarika fivavahanareo fa Andriamanitra no niteny." Jereo ny nandikanao azy tao amin'ny toko faha 5:33.

**ny mpiara-belona**

Ny teny hoe "mpiara-belona" eto dia ilazana ny mpikambana iray ao amin'ny fiarahamonina na vondron'olona izay irian'ny olona iray na tsy maintsy, hoentina am-pitiavana. Tsy maneho ny olona mpiray vodi-rindrana ihany io. Mety mila mandika an'io amin'ny teny fanondroana olona maro ianao.

**Fa lazaiko**

Ny mpisolo tena tampisaka "-ko" eto dia fanamafisana. Mampiseho izany fa izay lazain'i Jesosy dia manan-danja mitovy amin'ny didy avy amin'Andriamanitra tany am-boalohany. Ezaho adika amin'ny fomba iray izay mampiseho izany fanamafisana izany io fehezanteny io. Jereo hoe ahoana no nandikanao izany tao amin'ny toko 5:21.

**mba ho tonga zanaky ny Rainareo**

Ny tsara indrindra dia ny mandika ny hoe "zanaka" amin'ny teny izay mahalaza amin'ny fomba tsotra ny hoe zanak'olombelona ao amin'ny fitenin'ao.

**Ray**

Fiantsoana manan-danja an'Andriamanitra io.

**Matthew 5:46**

**Fampifandraisana ny foto-kevitra**

Mamarana ny fampianarana momba ny fahatongavany hanatanteraka ny lalàn'ny Testamenta Taloha i Jesosy. Io fizarana io dia nanomboka tao amin'ny 5:17.

**Fampahafantarana amin'ny ankapobeny**

Miresaka amina vondron'olona momba izay mety hanjoa azy ireo tsirairay avy i Jesosy. Ny teny hoe "-nareo" sy "anareo" dia manondro olona maro.

**arahabainareo**

Fomba fanehoana faniriana ny fahasalaman'ireo mpiaino izany.

**Ray**

Fiantsoana manan-danja an'Andriamanitra io.

## Chapter 6

<sup>1</sup> Mitandrema mba tsy hanao ny asan'ny fahamarinanareo eo anatrehan'ny olona ianareo mba ho itan'izy ireo, fa raha tsy izany dia tsy hahazo ny valisoa avy amin'ny Rainareo izay any an-danitra. <sup>2</sup> Noho izany rehefa maneho fihantrana ianareo, dia aza mitsoka trompetra misarika ny hafa tahaka ny ataon'ny mpiatsara velatsia any amin'ny synagoga sy eny amin'ny lalana, ka mba mety hahazo ny fideran'ny olona izy ireo. Lazaiko marina aminareo, fa izy ireo dia efa nandray ny valisoany. <sup>3</sup> Fa rehefa maneho fihantrana ianareo, aza atao fantatrin'ny tananareo havia izay ataon'ny tananareo havanana, <sup>4</sup> ka mba homena mangingina ny fanomezanareo. Avy eo ny Rainareo izay mahita amin'ny mangingina no hamaly soa anareo. <sup>5</sup> Rehefa mivavaka ianareo, aza manao tahaka ny mpihatsaravelatsihy, fa izy ireo tia mijoro sy mivavaka eo amin'ny synagoga sy eo amoron-dalana, ka mba mety ho itan'ny olona. Lazaiko marina aminareo, fa izy ireo dia efa nandray ny valisoany. <sup>6</sup> Fa ianareo, rehefa mivavaka, midira ao amin'ny efitranonareo. Hidio ny varavarana, dia mivavaha amin'ny Rainareo izay ao amin'ny mangingina. Avy eo ny Rainareo izay mahita ao amin'ny mangingina no hamaly soa anareo. <sup>7</sup> Rehefa mivavaka ianareo, aza manao teny maro tsy misy ilàna azy tahaka ny ataon'ny Jentilisa, ny amin'ny fiheverany fa ho re izy ireo nohon'ny teny maro izay ataony. <sup>8</sup> Noho izany, aza manao tahaka azy ireo, fa ny Rainareo dia efa mahafantatra ireo zavatra izay ilainareo mialohan'ny angatahanareo Aminy. <sup>9</sup> Noho izany mivavaha tahaka izao hoe: 'Rainay izay any an-danitra, ho hamasinina anie ny anaranao. <sup>10</sup> Ho tonga anie ny fanjakanao. Hatao anie ny sitraponao ety an-tany tahaka ny any an-danitra. <sup>11</sup> Omeo anay anio ny hanina sahaza ho anay. <sup>12</sup> Mamelà ny helokay, tahaka ny hamelanay izay meloka taminay. <sup>13</sup> Ary aza mitondra anay amin'ny fakam-panahy, fa manafaha anay amin'ny ratsy.'" <sup>14</sup> Fa raha mamela ny hadisoan'ny olona ianareo, dia hamela anareo ihany koa ny Rainareo izay any an-danitra. <sup>15</sup> Fa raha tsy mamela ny hadisoan'izy ireo ianareo, dia tsy hamela ny hadisoanareo mihintsy ny Rainareo. <sup>16</sup> Ankoatra izay, rehefa mifady hanina ianareo, aza mampiseho endrika mampalahelo tahaka ny ataon'ny mpiatsaravelatsihy, fa manaratsy tarehy izy ireo ka mba mety ho itan'ny olona fa tena mifady hanina. Lazaiko marina aminareo, fa efa nandray ny valisoany izy ireo. <sup>17</sup> Fa ianao, rehefa mifady hanina, osory menaka ny lohanao ary sasao ny tarehinao, <sup>18</sup> ka mba tsy ho itan'ny hafa hoe mifady hanina, fa amin'ny Rainao izay ao amin'ny mangingina ihany; ary ny Rainao izay mahita ao amin'ny mangingina, no hamaly soa anao. <sup>19</sup> Aza mitahiry ny harenareo ety an-tany, izay simbain'ny kalalao sy harafesina, ary hidiran'ireo mpangalatra ankeriny ka hangalatra. <sup>20</sup> Fa kosa, tehirizo ny harenareo any an-danitra, izay tsy ho simban'ny kalalao sy harafesina, ary tsy hidiran'ireo mpangalatra ankeriny ka hangalatra. <sup>21</sup> Fa izay misy ny harenao, no itoeran'ny fonao ihany koa. <sup>22</sup> Ny maso no jiron'ny vatana. Noho izany, raha tsara ny masonao, dia ho feno fahazavana ny vatana rehetra. <sup>23</sup> Fa raha ratsy ny masonao, dia ho feno haizina ny vatanao rehetra. Noho izany, raha maizina ny fahazavanaizay ao anatinao amin'izao, manao ahoana ny halehibehin'izany haizana izany! <sup>24</sup> Tsy misy afaka hanompo tompo roa, fa hankahala ny iray izy ary hitia ny iray, raha tsy izany hanolo-tena ho an'ny iray ka hankahala ny iray hafa. Ianao dia tsy afaka hanompo an'Andriamanitra sy ny harena. <sup>25</sup> Noho izany lazaiko aminareo, aza miahiahy momba ny ainareo, izay hohaninareo na izay hosotroinareo - na momba ny vatanareo, izay hotafianareo. Fa tsy lehibe noho ny sakafo va ny fiainana, ary ny vatana lehibe noho ny fitafiana? <sup>26</sup> Jereo ireo vorona eny amin'ny habakabaka. Izy ireny dia tsy mamafy na mijinja na manangona ao an-tsompitra, fa ny Rainareo izay any an-danitra no mamahana azy ireny. Tsy sarobidy kokoa mihoatra ireny ve ianareo? <sup>27</sup> Iza aminareo no afaka manampy hakio iray amin'ny andro hiainany amin'ny fanahiana? <sup>28</sup> Nahoana ianareo no miahiahy momba ny fitafianareo? Saino ny momban'ny lilia eny amin'ny saha, ahoana ny fanirin'izy ireny. Tsy mba miasa izy ireny, ary tsy mamoly fitafiana. <sup>29</sup> Lazaiko aminareo, fa na i Solomona aza amin'ny voninahiny rehetra dia tsy nitafy tahaka ny iray amin'ireny. <sup>30</sup> Raha ampitafian'Andriamanitra tahaka izany ny ahitra any an-tsaha, izay rehetra misy anio sy rahampitso dia hatsipy ao am-patana, toy ny ahoana no ampitafiany anareo bebe kokoa, ianareo ry kely finoana? <sup>31</sup> Noho izany aza miahiahy ka milaza hoe: 'Inona no hohaninay?' na hoe: 'Inona no hosotroinay?' na hoe: 'Inona ny fitafiana ho anaovanay?' <sup>32</sup> Fa ireo Jentilisa mitady ireo zavatra ireo, ary ny Rainareo izay any an-danitra dia mahafantatra fa mila ireo ianareo. <sup>33</sup> Fa katsaho aloha ny fanjakany sy ny fahamarinany dia homena anareo ireo zavatra ireo. <sup>34</sup> Noho izany, aza miahiahy ny ampitso, fa ny ampitso hanahy ny azy. Ampy ho an'ny andro tsirairay ny ratsy ao aminy.

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## Footnotes

6:13 <sup>[1]</sup>Fanamarihana: Ny dika teny taloha tsara indrindra dia manala ny hoe: "Fa Anao ny fanjakana sy ny hery ary ny voninahitra mandrakizay. Amen."

### Matthew 6:1

#### Fampifandraisana ny foto-kevitra

Manohy mampianatra ireo mpianany amin'ny Toriteny eo an-tendrombohitra, izay niantomboka tao amin'ny 5:1 i Jesosy. Ato amin'ity fizarana ity, dia miresaka ny amin'ny "asa fahamarinana" ho an'ny fanaovan-tsoa, fivavahana, ary fifadin-kanina i Jesosy.

#### Fampahafantarana amin'ny ankapobeny

Miresaka amina vondron'olona momba izay mety hanjoa azy ireo tsirairay avy i Jesosy. Ny teny hoe "-nareo" sy "anareo" dia manondro olona maro.

**eo anatrehan'ny olona ianareo mba ho hitan'izy ireo**  
Midika izany fa hanaja azy ireo izay mahita ilay olona. Azo atao hoe DH: "eo anatrehan'ny olona mba hahafahan'izy ireo mahita anareo ary manome haja anareo nohon'ny ny zava-bitanareo"

#### Rainareo

Fiantsoana manan-danja ho an'Andriamanitra io.

#### aza mitsoka trompetra misarika ny hafa

Io sarin-teny io dia midika fanaovana zavatra iniana atao mba hisarihana ny sain'ny hafa. DH: "aza misarika ny hafa ho an'ny tenanao tahaka ny olona izay mitsoka trompetra ao anaty vahoaka"

#### Lazaiko marina aminareo

"milaza ny marina aminareo aho." Io fehezanteny io dia fanindriana izay ho lazain'i Jesosy manaraka.

### Matthew 6:3

#### Fampifandraisana ny foto-kevitra

Manohy mampianatra momba ny fiantrana i Jesosy.

#### Fampahafantarana amin'ny ankapobeny:

Miresaka amina vondron'olona momba izay mety hanjoa azy ireo tsirairay avy i Jesosy. Ny teny hoe "-nareo" sy "anareo" dia manondro olona maro.

#### aza atao fantatrin'ny tananareo havia izay ataon'ny tananareo havanana

Io dia sarin-teny ilazana hoe tsiambaratelo tanteraka. Tahaka ny tanana izay miara miasa matetika ary azo lazaina fa "mahalala" izay ataon'ny tsirairay isan'andro, dia tsy tokony ho avelanao hahalala na dia ireo akaiky indrindra aminao aza rehefa manome ho an'ny mahantra ianao.

#### homena mangingina ny fanomezanareo

Azo atao hoe DH: "afaka manome ho an'ny mahantra ianao nefa tsy misy olona hafa mahalala"

### Matthew 6:5

#### Fampifandraisana ny foto-kevitra

Manomboka mampianatra momba ny vavaka i Jesosy.

#### Fampahafantarana amin'ny ankapobeny

Miresaka amina vondron'olona momba izay mety hanjoa azy ireo tsirairay avy i Jesosy. Ny teny hoe "-nareo" sy "anareo" ao amin'ny andininy 5 sy 7 dia manondro olona maro.

#### mba mety ho hitan'ny olona

Midika izany fa ireo izay mahita azy ireo dia hanome haja azy ireo. Azo atao hoe DH: "mba ho hitan'olona ka homeny haja izy ireo.

#### Lazaiko marina aminareo

"Milaza ny marina aminareo Aho." Manindry izay ho lazain'i Jesosy manaraka io fehezanteny io.

#### midira ao amin'ny efi-tranonareo. Hidio ny varavarana

"mandehana any amina toerana mitokana" na "mandehana any amin'izay maha mety ho irery anao"

#### Rainareo izay ao amin'ny mangingina

Ireo mety ho dikany dia 1) tsy misy afaka mahita an'Andriamanitra, na 2) Ao amin'izany toerana mitokana izany miaraka amin'ilay olona mivavaka Andriamanitra.

#### Rainareo

Fiantsoana manan-danja ilazana an'Andriamanitra io.

#### Rainareo izay mahita ao amin'ny mangingina

"ho hitan'ny Rainareo izay hataonareo ao amin'ny toerana mitokana ary"

#### manao teny maro tsy misy ilàna azy

"mamerina teny tsy misy dikany"

#### ho re izy ireo

Azo atao hoe DH: "ny andriamanitra sandok'izy ireo no handre azy ireo"

### Matthew 6:8

#### Fampahafantarana amin'ny ankapobeny

Miresaka amina vondron'olona ny amin'ny mety hanjoa azy ireo tsirairay i Jesosy. Miteny amin'izy ireo toy ny amina vondrona izy ao amin'ny hoe "mivavaha tahaka izao." Ny "ianao" rehetra aorian'ny "Rainay izay any an-danitra" dia manondro olon-tokana.

**Rainareo**

Fiantsoana manan-danja ilazana an'Andriamanitra io.

**hamasinina anie ny anaranao**

Eto ny hoe "anaranao" dia manondro an'Andriamanitra mihitsy. DH: "ataovy manaja anao ny olon-drehetra"

**Ho tonga anie ny fanjakanao**

Eto ny hoe "fanjakanao" dia maneho ny fanapahan'Andriamanitra toy ny mpanjaka. DH: hanapaka tanteraka eo amin'ny olon-drehetra sy ny zava-drehetra anie ianao"

**Hatao anie ny sitraponao ety an-tany tahaka ny any andanitra**

Azo atao hoe DH: "hiseho araka ny sitraponao tahaka ny any an-danitra anie ny zavatra rehetra ety an-tany."

**Matthew 6:11****Fampahafantarana amin'ny ankapobeny**

Ny hoe "izahay" sy "-anay" rehetra dia manondro ireo vahoaka izay iresahan'i Jesosy.

**anio ny hanina**

Ny hoe "hanina" dia ilazana ny sakafo amin'ny ankapobeny.

**aza mitondra anay amin'ny fakam-panahy**

Ny teny hoe "fakam-panahy" dia azo atao matoanteny. DH: "aza avela hisy na inona na inona haka fanahy anay" na "Aza avela hisy na inona na inona hahatonga anay haniry ny hanota"

**Matthew 6:14****Fampahafantarana amin'ny ankapobeny**

Ny hoe "ianareo" sy "anareo" rehetra dia manondro olona maro. Na izany aza, i Jesosy dia milaza amin'izy ireo izay hanjoa azy ireo tsirairay avy raha tsy mifamela ny olona tsirairay.

**hadisoana**

"tsy mety" na "fahotana"

**Ray**

Fiantsoana manan-danja ilazana an'Andriamanitra io.

**Matthew 6:16****Fampifandraisana ny foto-kevitra:**

Manomboka mampianatra momba ny fifadiankanina i Jesosy.

**Fampahafantarana amin'ny ankapobeny"**

Miresaka amina vondron'olona momba izay mety hanjoa azy ireo tsirairay avy i Jesosy. Ny mpisolotena "-nao" sy "anao" ao amin'ny andininy 17 sy 18 dia manondro olon-tokana, saingy mety ho te

handika izany amin'ny teny fanondroana olona maro ianao mba hampifanaraka tsara ny "ianareo" ao amin'ny andininy faha 16.

**Ankoatra izay**

Ary koa

**manaratsy tarehy izy ireo**

Tsy nanasa ny tarehiny na nibango ny volony ireo mpiatsaravelatsihy. Nataon'izy ireo fanahy iniana izany mba hisarihana ny sain'ny hafa ho amin'izy ireo ka ho hitan'ny olona izy ireo ary homeny haja nohon'ny fifadiany hanina.

**Lazaiko marina aminareo**

"Milaza ny marina aminareo Aho." Manindry izay ho lazain'i Jesosy manaraka io teny io.

**osory menaka ny lohanao**

"asio menaka ny lohanao" na "amboary ny volonao." Ny "manosotra menaka" ny loha eto dia ny fikarakarana andavanandro ny volo'ny olona iray. Tsy misy hidirany amin'i "Kristy" ilay "voahosotra" akory io. Ny tian 'i Jesosy ho lazaina dia hoe tokony hitovy foana ny endrik'olona iray na mifady hanina izy na tsia.

**Rainao izay ao amin'ny mangingina**

Ireo mety ho dikany dia 1) tsy misy afaka mahita an'Andriamanitra na 2) Ao amin'izany toerana mitokana izany miaraka amin'ilay olona mivavaka Andriamanitra. Jereo ny nandikanao izany ao amin'ny 6:5.

**Rainao**

Fiantsoana manan-danja ilazana an'Andriamanitra io.

**izay mahita ao amin'ny mangingina**

"izay mahita ny ataonao ao amin'ny mangingina." Jereo ny nandikanao azy ao amin'ny 6:5.

**Matthew 6:19****Fampifandraisana ny foto-kevitra**

Manomboka mampianatra momba ny vola sy ny fananana i Jesosy.

**Fampahafantarana amin'ny ankapobeny**

Miresaka amina vondron'olona momba izay mety hanjoa azy ireo tsirairay avy i Jesosy. Ny mpisolotena "-nareo" sy "anareo" dia manondro olona maro, afa-tsy ny ao amin'ny andininy faha 21, izay manondro olona tokana.

**izay simban'ny kalalao sy harafesina**

"izay hanimban'ny kalalao sy ny harafesina ny harena"

**kalalao**

Biby kely, manidina mpanimba lamba

**harafesina**

zavatra miloko volon-tany miraikitra eo amin'ny vy

**tehirizo ny harenareo any an-danitra**

Io dia sarin-teny izay midika hoe manaova zavatra tsara ety an-tany mba hamalian'andriamanitra soa anao any an-danitra.

**no itoeran'ny fonao ihany koa**

Eto ny hoe "fo" dia ilazana ny eritreritra na izay mahaliana ny olona iray.

**Matthew 6:22****Fampahafantarana amin'ny ankapobeny**

Miresaka amina vondron'olona momba izay mety hanjoa azy ireo tsirairay avy i Jesosy. Ny mpisolotena "-nao" sy "anao" dia manondro olon-tokana, saingy mety mila mandika izany amin'ny fanondroana olona maro ianao.

**Ny maso no jiron'ny vatana ... manao ahoana ny halehibehin'izany haizana izany!**

Mapitaha ny maso salama izay mampahita ny olona amin'ny maso marary izay mahatonga ny olona ho jamba io. Sarin-teny maneho ny fiainana ara-panahy io. Matetika ny olona Jiosy dia mampiasa ny teny hoe "maso ratsy" ilazana ny tsy fahononan-tena. Iza no dikany: raha misy olona manolo-tena tanteraka amin'Andriamanitra ka mahita ny zavatra araka ny fahitany azy, dia manao ny mety izy. Raha tsy mahono-tena ny olona iray, dia manao ny ratsy izy.

**Ny maso no jiron'ny vatana**

Io sarin-teny io dia midika hoe ny maso no mahatonga ny olona iray hahita tahaka ny jiro izay manampy ny olona iray hahita ao amin'ny maizina. DH: "Toy ny jiro, ny maso no mampahita anareo mazava tsara"

**raha ratsy ny masonao**

Matetika ny Jiosy dia mampiasa io sarin-teny io hilazana ny olona izay tsy mahonon-tena.

**fa hankahala ny iray izy ary hitia ny iray, raha tsy izany hanolo-tena ho an'ny iray ka hankahala ny iray hafa**

Samy mitovitovy ihany ny dikan'ireo fehezanteny anankiroa ireo. Tsindrian'izy ireo mafy fa tsy afaka mitia sy manolo-tena ho an'Andriamanitra sy ny vola miaraka ny olona iray.

**Ianao dia tsy afaka hanompo an'Andriamanitra sy ny harena**

"Tsy afaka mitia an'Andriamanitra sy ny vola miaraka ianao"

**Matthew 6:25****Fampahafantarana amin'ny ankapobeny:**

Ny mpisolotena "-nareo" sy "anareo" dia manondro olona maro.

**lazaiko aminareo**

Manindry izay ho lazain'i Jesosy manaraka io teny io.

**aminareo**

Miresaka amina vondron'olona momba izay mety hanjoa azy ireo tsirairay avy i Jesosy.

**tsy lehibe noho ny sakafo va ny fiainana**

Mampiasa fanontaniana i Jesosy mba hampianarana ny olona. DH: "mazava ho azy fa mihoatra noho izay hohaninareo ny aina, ary ny vatanareo dia mihoatra noho izay itafianareo"

**an-tsompitra**

toerana fametrahana vokatra

**Rainareo**

Fiantsoana manan-danja ilazana an'Andriamanitra io.

**Tsy sarobidy kokoa mihoatra ireny ve ianareo?**

Mampiasa fanontaniana i Jesosy mba hampianarana ny olona. DH: "Mazava ho azy fa sarobidy mihoatra noho ny vorona ianareo."

**Matthew 6:27****Fampahafantarana amin'ny ankapobeny:**

Miresaka amina vondron'olona momba izay mety hanjoa azy ireo tsirairay avy i Jesosy. Ny mpisolotena "-nareo" sy "anareo" dia manondro olona maro.

**Iza aminareo no afaka manampy hakio iray amin'ny andro hiainany amin'ny fiarahiana?**

Mampiasa fanontaniana i Jesosy mba hampianarana ny olona. DH: "Tsy misy iray aminareo no afaka, manampy taona eo amin'ny fiainanareo, amin'ny fiarahiana. Tsy afaka manampy na dia iray minitra amin'ny fiainanareo akory ianareo! Koa tsy tokony hiahiahy ny amin'ny zavatra ilainareo ianareo." (UDB)

**hakio iray**

Ny hakio dia refy kely kokoa noho ny iray metatra. Eto izany dia sarin-teny ilazana ny fanampiana andro amin'ny fiainan'ny olona iray.

**Nahoana ianareo no miahiahy momba ny fitafianareo?**

Mampiasa fanontaniana i Jesosy mba hampianarana ny olona. DH: "Tsy tokony hiahiahy ny amin'ny izay ho tafianareo ianareo"

**Saino ny momban'ny**

"Hevero"

**lilia**

Karazam-boninkazo dia.

**Lazaiko aminareo,**

Manindry izay ho lazain'i Jesosy manaraka io teny io.

**tsy nitafy tahaka ny iray amin'ireny**

Azo atao hoe DH: "tsy nanao akanjo izay tsara tarehy tahaka ireny lilia ireny"

**Matthew 6:30**

**Fampahafantarana amin'ny ankapobeny**

Miresaka amina vondron'olona momba izay mety hanjoa azy ireo tsirairay avy i Jesosy. Ny mpisolotena "-nareo" sy "anareo" dia manondro olona maro.

**ampitafian'Andriamanitra tahaka izany ny ahitra**

Sarin-teny izay midika fa ataon'Andriamanitra tsara tarehy ny voninkazo.

**ahitra**

Raha manana teny izay mahalaza ny "ahitra" sy ny teny nilazanao ny "lilia" tao amin'ny andininy teo aloha ny fiteninao, dia ampiasao eto izany.

**hatsipy ao am-patana**

Nampiasa ahitra tao amin'ny afo ny Jiosy tamin'izany fotoana izany mba handrahoana ny sakafon'izy ireo. DH: "misy olona iray manipy izany ao anaty afo" na "misy olona mandoro azy"

**toy ahoana no ampitafiany anareo bebe kokoa... finoana**

Mampiasa fanontaniana i Jesosy mba hampianarana ny olona. DH: "hampitafiany tokoa ianao ... finoana"

**ry kely finoana**

"ianaos izay manana finoana kely tahaka izany." Mibedy ny olona i Jesosy satria kely ny finoan'izy ireo an'Andriamanitra.

**Noho izany**

"Noho izany rehetra izany"

**Matthew 6:32**

**Fa ireo Jentisa mitady ireo zavatra ireo**

"fa ireo Jentisa dia liana ny amin'izay hohaniny, sy sotroiny, ary hanaovany"

**ary ny Rainareo izay any an-danitra dia mahafantatra fa mila ireo ianareo**

Milaza i Jesosy fa Andriamanitra dia hanao izay hahazoanao ireo zavatra fototra ilainao.

**Rainareo**

Fiantsoana manan-danja ilazana an'Andriamanitra io.

**Fa katsaho aloha ny fanjakany sy ny fahamarinany**

Eto ny hoe "fanjakana" dia ilazana ny fanapahan'Andriamanitra tahaka ny mpanjaka. DH: "Afantohy amin'ny fanompoana an'Andriamanitra izay mpanjakananao, sy ny fanaovana ny marina, ny tenanao"

**homena anareo ireo zavatra ireo.**

Azo atao hoe DH: "Andriamanitra no hanome ireny zavatra rehetra ireny ho anareo"

**Noho izany**

"Noho izany rehetra izany"

**fa ny ampitso hanahy ny azy**

Mamaritra ny "ampitso" toy ny hoe olona afaka manahy i Jesosy. Ny tian'i Jesosy ho lazaina dia hoe rehefa tonga ny andro manaraka dia hanana zavatra hiahiana indray ny olona iray.

## Chapter 7

<sup>1</sup> Aza mitsara, dia tsy hotsaraina ianareo. <sup>2</sup> Fa amin'ny fitsarana nataonareo, no hitsarana anareo, ary amin' ny fandrefesana andrefesanareo, no handrefesana anareo. <sup>3</sup> Nahaoana ianao no mijery ny singa-mololo kely izay ao anatin'ny mason'ny rahalahinao, nefa tsy tsikaritrao ny andry ao anaty masonao? <sup>4</sup> Ahoana no hitenenanao ny rahalahinao hoe: 'Avelaho aho hanala ny singa-mololo izay ao anaty masonao,' raha mbola ao anatin'ny masonao ilay andry? <sup>5</sup> Ry mpihatsaravelatsihy! Esory aloha ny andry izay ao anaty masonao, ary avy eo ianao hahita tsara rehefa manala ny singa-mololo izay eo amin'ny mason'ny rahalahinao. <sup>6</sup> Aza omena ny alika izay masina, ary aza hatsipy eo anoloan'ny kisoa ny vatosoanareo. Raha tsy izany dia mety ho voahitsany ny tongotr'izy ireo, ary avy eo hifotitra sy hamiravira anareo amin'ny fahapotohana. <sup>7</sup> Mangataha, dia omena anareo izany. Mitadiava, dia hahita ianareo. Dondony, fa hisokatra ho anareo izany. <sup>8</sup> Fa izay rehetra mangataka, dia mahazo; ireo rehetra izay mitady, dia mahita; ary ho an'ny olona mandondona, dia ho vahana. <sup>9</sup> Sa iza aminareo, raha angatahan'ny zanany mofo, no hanolotra vato ho azy? <sup>10</sup> Na koa raha nangatahin'ny trondro, ka hanolotra bibilava azy? <sup>11</sup> Noho izany, raha ianareo izay ratsy aza mahay manome ireo fanomezana izay tsara ho an'ny zanakareo, moa tsy lehibe mihoatra va ny zavatra tsara omen'ny Rainareo izay any an-danitra ho an'ireo izay mangataka aminy? <sup>12</sup> Noho izany, na inona na inona zavatra tianareo ho ataon'ny olona amin'ny tenanareo, dia tokony hanao toy izany amin'izy ireo ihany koa ianareo, fa izany no lalàna sy ireo mpaminany. <sup>13</sup> Midira amin'ny vavahady tery. Fa lehibe ny vavahady ary malalaka ny lalana mitondra any amin'ny fahaverezana, ary maro ireo olona izay mandeha amin'izany. <sup>14</sup> Fa tery ny vavahady ary sarotra ny lalana izay mitarika mankany amin'ny fiainana, ary vitsy ireo izay mahita izany. <sup>15</sup> Mitandrema amin'ireo mpaminany sandoka, izay manatona anareo amin'ny fitafian'ondry nefa amboadia tena mpihaza. <sup>16</sup> Amin'ny alalan'ny voany no hahafantaranareo azy ireo. Mioty voaloboka eny amin'ny tsilo va ny olona, na koa aviavy eny amin'ny songosongo? <sup>17</sup> Mitovy amin'izany, ny hazo tsara rehetra dia mamokatra voa tsara, fa ny hazo ratsy dia mamokatra voa ratsy. <sup>18</sup> Ny hazo tsara dia tsy afaka ny hamokatra voa ratsy, na koa ny hazo ratsy dia tsy afaka mamokatra voa tsara. <sup>19</sup> Ny hazo rehetra izay tsy mamokatra voa tsara dia kapaina ary hatsipy any anaty afo. <sup>20</sup> Ka noho izany, ho fantatrareo izy ireo amin'ny alalan'ny voany. <sup>21</sup> Tsy ireo rehetra izay miteny amiko hoe: 'Tompo, Tompo,' dia hiditra ny fanjakan'ny lanitra, fa ireo izay manao ny sitrapon'ny Raiko izay any an-danitra ihany. <sup>22</sup> Maro ireo olona hiteny amiko amin'izany andro izany hoe: 'Tompo, Tompo, tsy efa naminany tamin'ny anaranao ve izahay, tsy efa namoaka ireo demonia tamin'ny anaranao, ary nanao ireo asa lehibe tamin'ny anaranao?' <sup>23</sup> Avy eo Aho hanambara amin'izy ireo ampahibemaso hoe: 'Tsy nahafantatra anareo mihitsy Aho! Mialà lavitra Ahy, ry mpanao ratsy!' <sup>24</sup> Noho izany, ireo rehetra izay mandre ny teniko ary mankatona izany dia ho tahaka ny olona hendry izay nanorina ny tranony eny ambony vatolampy. <sup>25</sup> Nirotsaka ny orana, tonga ny tondran-drano, ary nifofofoko sy namely ilay trano ny rivotra, fa tsy nianjera izany, satria nahorina teo ambony vatolampy. <sup>26</sup> Fa ny rehetra izay mandre ireo teniko ka tsy mankatona azy ireny dia tahaka ny olona adala izay manorina ny tranony eny ambony fasika. <sup>27</sup> Nirotsaka ny orana, tonga ny tondra-drano, ary nifofofoko sy namely ilay trano ny rivotra, ka dia nianjera izany, ary feno ny faharavany." <sup>28</sup> Ary rehefa avy nanambara ireo teny ireo Jesosy, talanjona tamin'ny fampianarany ireo vahoaka, <sup>29</sup> satria nampianatra azy ireo tahaka ny olona izay manana fahefana Izy, fa tsy tahaka ireo mpanora-dalànan'izy ireo.

### Matthew 7:1

#### Fampifandraisana ny foto-kevitra:

Manohy mampianatra ireo mpianany amin'ny Toriteny teny An-tendrombohitra, izay nanomboka tao amin'ny 5:1 i Jesosy.

#### Fampahafantarana amin'ny ankapobeny:

Miresaka amina vondron'olona momba izay mety hanjoa azy ireo tsirairay avy i Jesosy. Ny mpisolotena "-nareo" sy "anareo" ary ireo didy dia manondro olona maro.

#### Aza mitsara

Misy hevitra ambadika izany fa ny hoe "mitsara" dia "manameloka mafy" na "manambara fa meloka." DH: "Aza manameloka mafy ny olona"

#### tsy hotsaraina ianareo

Azo atao hoe DH: "Tsy ho melohan'Andriamanitra mafy ianareo"

#### Fa

Ezaho mba ho azon'ny mpamaky fa izay lazaina ao amin'ny 7:2 dia mifototra amin'izay nolazain'i Jesosy tao amin'ny 7:1.

**amin'ny fitsarana nataonareo, no hitsarana anareo**  
Azo atao hoe DH: "Ho melohan'Andriamanitra araka ny hanamelohanao ny hafa ianao"

**fandrefesana**

Ireo mety ho dikany dia 1) io no haben'ny famaizana hatao na 2) io no fomba atao amin'ny fitsarana.

**no handrefesana anareo**

Azo adika hoe DH: "Andriamanitra no handrefy izany ho anareo"

**Matthew 7:3**

**Fampahafantarana amin'ny ankapobeny:**

Miresaka amina vondron'olona momba izay mety hanjoa azy ireo tsirairay avy i Jesosy. Ny mpisolotena "-nao" sy "ianao" dia manondro olon-tokana avokoa, saingy mety mila mandika izany amin'ny teny fanondroana olona maro ianao.

**Nahaonana ianao no mijery ... nefa tsy tsikaritrao ny andry ao anaty masonao?**

Mampiasa io fanontaniana io i Jesosy mba hampitandrina ireo olona mba handinika tsara ny fahotan'izy ireo manokana alohan'ny hijerena ny fahotan'ny hafa. DH: "aza mijery ... kanefa tsy mahita ny andry izay eo amin'ny masonao"

**singa-mololo kely izay ao anatin'ny mason'ny rahalahinao**

Io dia sarin-teny hilazana ny fahadisoana kely indrindra ataon'ny mpiray finoana.

**singa-mololo kely**

"tasy" (UDB) na "poti-kazo" na "vovoka." Mampiasa teny mahalaza ny zavatra kely indrindra izay matetika tafiditra anaty mason'olona.

**rahalahinao**

Ny hoe "rahalahy" rehetra ao amin'ny 7:3-5 dia ilazana ny mpiray finoana, fa tsy rahalahy arabakiteny na mpiray vodi-rindrina akory.

**andry ao anaty masonao**

Io dia sarin-teny ilazana ny fahadisoan-dehiben'ny olona iray. Ny andry dia tsy afaka ny ho tafiditra arabakiteny ao anaty mason'olona iray. Manindry mafy i Jesosy fa tokony handinika tsara ny fahadisoan-dehiben'ny olona iray alohan'ny hiresahany momba ny fahadisoana kelin'ny hafa.

**andry**

Ilay vata-kazo be izay nokapain'olona.

**Ahoana no hitenenanao ... masonao?**

Mampiasa io fanontaniana io i Jesosy mba hampitandrina ireo olona mba handinika tsara ny fahotan'izy ireo manokana alohan'ny hijerena ny fahotan'ny hafa. DH: "Tsy tokony hiteny ianao hoe ... ao anaty masonao."

**Matthew 7:6**

**Fampahafantarana amin'ny ankapobeny:**

Miresaka amina vondron'olona momba izay mety hanjoa azy ireo tsirairay avy i Jesosy. Ny mpisolotena "-nareo" sy "ianareo" dia manondro olona maro avokoa.

**alika ... kisoa**

Noraisin'ireo Jiosy ho maloto ireo biby ireo, ary niteny tamin'ireo Jiosy mba tsy hihinana izany Andriamanitra. Ireo dia sarin-teny ilazana ny olona ratsy fanahy izay maniratsira ny zavatra masina. Ny tsara indrindra dia ny mandika azy arabakiteny.

**vatosoanareo**

Mitovy amin'ireny vato sarobidy boribory na perla ireny io. Sarin-teny ilazana ny fahalalana an'Andriamanitra na ny zavatra sarobidy amin'ny ankapobeny izany.

**voahitsany**

"maty ho voahitsak'ireo kisoa"

**hifotitra sy hamiravira**

"ary avy eo ny alika hifotitra ary hamiravira"

**Matthew 7:7**

**Fampahantarana amin'ny ankapobeny:**

Miresaka amina vondron'olona momba izay mety hanjoa azy ireo tsirairay avy i Jesosy. Ny mpisolotena "-nareo" sy "ianareo" dia manondro olona maro avokoa.

**Mangataha ... Mitadiava ... Dondony**

Sarin-teny maneho ny fivavahana amin'Andriamanitra ireo. Ny endriky ny matoanteny dia mampiseho fa mila mivavaka hatrany isika mandra-pamaliny. Raha misy teny mahalaza zavatra mitohitohy hatrany ao amin'ny fiteninao, dia ampiasao eto izany.

**Mangataha**

Io dia midika fangatahana amin'Andriamanitra. (UDB)

**omena anareo izany**

Azo atao hoe DH: "homen'Andriamanitra anareo izay ilainareo"

**Mitadiava**

"Tadiavo ao amin'Andriamanitra izany ilainareo"

**Dondony**

Ny mandondona eo am-baravarana dia fomba hangatahana ny olona ao antin'ny trano na ny efitra mba hanokatra ny varavarana. Raha tsy fahalalam-pomba eo amin'ny kolontsainao ny mandondona eo am-baravarana, dia mampiasa teny izay maneho ny fomba fangatahan'ny olona amin'ny fomba feno fahalalam-pomba ny olona iray mba hamoha

varavarana. DH: "Teneno Andriamanitra fa tianao ho vohany ny varavarana"

#### **dia ho vahana**

Azo adika hoe DH: "Ho vohan'Andriamanitra ho anareo izany"

#### **Sa iza aminareo ... vato**

Mampiasa fanontaniana i Jesosy mba hampianarana ireo olona. DFH: "Tsy misy aminareo ... vato."

#### **mofo**

Maneho ny sakafo amin'ny ankapobeny io. DH: "hanina"

#### **vato ... trondro ... trondro**

Tokony hadika ara-bakiteny ireo teny ireo.

#### **Na koa raha nangatahiny trondro, ka hanolotra bibilava azy?**

Manontany fanontaniana hafa i Jesosy mba hampianarana ireo olona. Fantatra fa mbola miresaka momba ny lehilahy iray sy ny zanany ihany i Jesosy. DH: "Ary tsy misy olona iray eo aminareo, raha mangataka trondro ny zanany, dia hanome azy bibilava."

#### **Matthew 7:11**

##### **Fampahafantarana amin'ny ankapobeny:**

Miresaka amina vondron'olona momba izay mety hanjoa azy ireo tsirairay avy i Jesosy. Ny mpisolotena "-nareo" sy "ianareo" dia manondro olona maro avokoa.

##### **tsy lehibe mihoatra va ny zavatra tsara omen'ny Rainareo izay any an-danitra ... aminy?**

Mampiasa fanontaniana i Jesosy mba hampianarana ny olona. DH: "ary ny Rainareo izay any an-danitra dia hanome tokoa ... aminy"

#### **Rainareo**

Fiantsoana manan-danja ilazana an'Andriamanitra io.

#### **inona na inona zavatra tianareo ho ataon'ny olona amin'ny tenanareo**

" izay fihetsika rehetra tianao hataon'ny olona aminao" (UDB)

#### **fa izany no lalàna sy ireo mpaminany**

Eto ny hoe " lalàna" sy "mpaminany" dia maneho izay nosoratan'i Mosesy sy ireo mpaminany. DH: "fa izany no hampianarin'i Mosesy sy ireo mpaminany ao amin'ny soratra masina"

#### **Matthew 7:13**

##### **Fampahafantarana amin'ny ankapobeny:**

Rehefa mandika -teny ianao, dia mapiasà teny ilazana ny "malalaka" sy "lehibe" izay tena samihafa amin'ny hoe "tery" araka izay azo atao, mba hanindriana ny fahasamihafana eo amin'ireo vavahady sy lalana roa.

#### **Midira amin'ny vavahady tery ... vitsy ireo izay mahita izany**

Kisarasarina olona mandeha amina lalana ary miditra ao amina fanjakana iray avy eo amin'ny vavahady io. Ny fanjakana iray dia mora hidirana; ny anakiray kosa dia sarotra hidirana. Io dia sarinteny izay midika fa ny olona iray dia tsy maintsy manaiky ny fiainan-tsarotry ny fankatoavana an'Andriamanitra mba hahazoana fiainana mandrakizay. Raha misafidy fiainana mora kokoa amin'ny tsy fankatoavana an'Andriamanitra izy, dia hiditra any amin'ny helo.

#### **Midira amin'ny vavahady tery**

Mety ho mila afindranao eo amin'ny faran'ny andininy faha 14 io: "Noho izany, midira amin'ny vavahady tery."

#### **vavahady ... lalana**

Ireo mety ho dikany dia 1) maneho ny vavahady izay hidirana ao amina fanjakana sy ny ny lalana izay mitondra mankeo amin'ilay vavahady io. na 2) samy maneho ny fidirana ao amin'ilay fanjakana ny "vavahady" sy ny "lalana."

#### **any amin'ny fahaverezana ... amin'ny fiainana**

Ireo teny ireo dia azo adika amin'ny matoanteny. DH: "any amin'ny toerana hahafatesanareo ... any amin'ny izay hahavelomanareo"

#### **Matthew 7:15**

#### **izay manatona anareo amin'ny fitafian'ondry nefa amboadia tena mpihaza**

Io sarin-teny io dia midika fa hisy mpaminany sandoka izay mody miseho azy ireo ho tsara ary te hanampy anareo, kanefa tena ratsy tokoa izy ireo ary hamely anareo.

#### **Amin'ny alalan'ny voany no hahafantaranareo azy ireo**

Io sarin-teny io dia ilazana ny asan'ny olona iray. DH: "Toy ny ahafantaranareo ny hazo amin'ny alalan'ny voankazo izay maniry eo aminy, dia amin'ny asany koa no ahafantaranareo ireo mpaminany sandoka."

#### **Mioty ... tsilo va ny olona**

Mampiasa fanontaniana i Jesosy mba hampianarana ny olona. Efa fantatry ny olona fa ny valiny dia tsia. DH: "Tsy mioty ... tsilo ny olona."

#### **ny hazo tsara rehetra dia mamokatra voa tsara**

Manohy mampiasa sarin-teny momba ny voankazo i Jesosy mba hanehoana ny mpaminany tsara izay manao asa sy teny tsara.

#### **ny hazo ratsy dia mamokatra voa ratsy**

Manohy mampiasa sarin-teny momba ny voankazo i Jesosy mba hanehoana ireo mpaminany ratsy izay manao asa ratsy.

**Matthew 7:18**

**Ny hazo rehetra izay tsy mamokatra voa tsara dia kapaina ary hatsipy any anaty afo**

Manohy mampiasa ny voankazo hatao sarin-teny i Jesosy mba hanehoana ireo mpaminany. Eto, dia milaza izay hanjoa ny hazo ratsy fotsiny ihany Izy. Misy hevitra ambadika izany fa ny mitovy amin'izany no hanjoa ireo mpaminany sandoka.

**kapaina ary hatsipy any anaty afo**

Azo atao hoe DH: "hisy olona hikapa ary handoro izany"

**fantatrareo izy ireo amin'ny alalan'ny voany**

Ny hoe "izy ireo" dia afaka maneho ireo mpaminany na ireo hazo. Ity sarin-teny ity dia midika fa ny voan'ny hazo sy ny asan'ireo mpaminany dia samy mampiseho hoe ratsy na tsara izy ireo. Raha azo atao, dia adikao amin'ny fomba izay afaka manondro ny hazo sy ireo mpaminany miaraka io.

**Matthew 7:21**

**hiditra ny fanjakan'ny lanitra**

Eto ny hoe "fanjakan'ny lanitra" dia ilazana ny fanapahan'Andriamanitra tahaka ny mpanjaka. Ny fehezanteny hoe "fanjakan'ny lanitra" dia ampiasaina ao amin'ny bokin'i Matio ihany. Raha azo atao, tazony ao amin'ny fandikan-teninao ny hoe "lanitra." DH: "hiara-belona amin'Andriamanitra any an-danitra rehefa miseho tahaka ny mpanjaka izy"

**ireo izay manao ny sitrapon'ny Raiko izay any an-danitra**  
"na iza na iza manao ny sitrapon'ny Raiko any an-danitra"

**Raiko**

Fiantsoana manan-danja ilazana an'Andriamanitra io.

**amin'izany andro izany**

Niteny hoe "izany andro izany" i Jesosy fa fantany fa ho azon'ireo mpiaino Azy hoe nilaza ny amin'ny andron'ny fitsarana Izy. Raha tsy azon'ny mpamaky ihany voa tokony hampidirinao ny hoe "andron'ny fitsarana."

**tsy efa naminany ... namoaka ireo demonia ...**

Mampiasa fanontaniana ireo olona mba hanamafisana fa nanao ireo zavatra ireo ry zareo. DH: "naminany... namoaka demonia ... nanao asa lehibe maro izahay"

**tamin'ny anaranao**

Eto ny hoe "anarana" dia midika hoe hery sy fahefan'i Jesosy.

**nanao ireo asa lehibe**

"Fahagagana"

**Tsy nahafantatra anareo mihitsy Aho**

Midika io fa tsy an'i Jesosy ilay olona. DH: "Tsy mpanaradia Ahy ianareo" na "Tsy misy hidirako aminareo"

**Matthew 7:24**

**Noho izany**

"Noho izany antony izany"

**ny teniko**

Eto ny hoe "teny" dia maneho izay lazain'i Jesosy.

**tahaka ny olona hendry izay nanorina ny tranony eny ambony vatolampy**

Mapitaha ireo izay mankatoa ny teniny amin'ny olona izay manorina ny tranony eo amin'izay tsy misy afaka mamotika azy i Jesosy.

**vatolampy**

Ilay vato fototra ambanin'ny tany sy ny tanimanga io, fa tsy hoe vato be na haram-bato eo ambonin'ny tany.

**nahorina**

Azo atao hoe DH: "naoriny ... izany"

**Matthew 7:26**

**Fampifandraisana ny foto-kevitra**

Ity no fiakaran'ny Toriten'i Jesosy teo an-Tendrombohitra, izay niantomboka tao amin'ny toko faha 5:1.

**tahaka ny olona adala izay manorina ny tranony eny ambony fasika**

Manohy mampiasa ilay fanoharana tao amin'ny andininy teo aloha i Jesosy. Mampitaha ireo izay tsy mankatoa ny teniny amin'ny mpanorin-trano adala Izy. Ny adala ihany no hanorina trano eo amina toerana feno fasika izay afaka hoentin'ny orana, riaka, ary rivotra.

**nianjera**

Ampiasao ny teny amin'ny fiteninanao izay mamaritra ny zava-mitranga rehefa mianjera ny trano.

**ary feno ny faharavany**

Handrava azy tanteraka ny orana, ny riaka, ary ny rivotra.

**Matthew 7:28**

**Fampahafantarana amin'ny ankapobeny:**

Ireto andininy ireto dia mamaritra ny nasetrin'ny olona ny fampianaran'i Jesosy tamin'ny Toriteny teo an-Tendrombohitra.

**Ary**

Io teny io dia mamadika ny ny tanataran'ny fampianaran'i Jesosy mankany amin'ny zava-nitranga manaraka. DH: "Avy eo" na "Taorian'izany"

**talanjona tamin'ny fampianarany**

Mazava tsara ao amin'ny 7:29 fa gaga, tsy  
tamin'izay nampianarin'i Jesosy fotsiny izy ireo, fa

tamin'ny fomba nampianarany izany. DH: "gaga  
tamin'ny fomba nampianarany"

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## Chapter 8

<sup>1</sup> Rehefa nidina avy eny an-tendrombohitra Jesosy, dia vahoaka maro no nanaraka Azy. <sup>2</sup> Indro, nisy boka iray nanatona Azy ary nitsaoka teo anoloany, nanao hoe: "Tompo, raha sitrakao, dia afaka manadio ahy Ianao." <sup>3</sup> Nanatsotra ny tanany Jesosy ary nikasika azy, nanao hoe: "Sitrako. Mahadiova." Teo no ho eo dia nadio tamin'ny fahabokany izy. <sup>4</sup> Hoy Jesosy taminy hoe: "Aoka mba tsy hilaza na inona na inona na amin'iza na amin'iza ianao. Mandehana amin'ny lalanao, ka aseho amin'ny mpisorona ny tenanao ary atolory ilay fanatitra izay nodidian'i Mosesy, mba ho fijoroana vavolombelona amin'izy ireo." <sup>5</sup> Rehefa niditra tao Kapernaomy Jesosy, dia nanatona Azy ny kapiteny iray ary nanontany Azy, <sup>6</sup> nanao hoe: "Tompo, mandry ao an-trano ny mpanompoko fa malemy ary ao anatin'ny fanaintainana mafy." <sup>7</sup> Hoy Jesosy taminy hoe: "Ho avy Aho ary hanasitrana azy." <sup>8</sup> Namaly ilay kapiteny ary nanao hoe: "Tompo, tsy mendrika aho ny tokony hidiranao ao ambany tafon-tranoko, teneno fotsiny ny teny dia ho sitrana ny mpanompoko." <sup>9</sup> Fa izaho ihany koa dia lehilahy izay napetraka ao ambany fahefana, ary manana miaramila izay feheziko aho. Miteny amin'ny anankiray aho hoe: 'Mandehana', dia mandeha izy, ary amin'ny hafa iray hoe: 'Avia,' dia manatona izy, ary amin'ny mpanompoko hoe: "Ataovy izao,' dia ataony izany." <sup>10</sup> Rehefa ren'i Jesosy izany, dia gaga Izy ary niteny tamin'ireo izay nanaraka Azy hoe: "Lazaiko marina aminareo, fa tsy mbola nahita olona nanam-pinoana toy izany Aho teto Israely." <sup>11</sup> Lazaiko aminareo, fa maro ny avy any atsinanana sy avy any andrefana no ho avy, ary izy ireo dia hipetraka eo an-databatra miaraka amin'i Abrahama, Isaka ary Jakoba, any amin'ny fanjakan'ny lanitra. <sup>12</sup> Fa ireo zanaky ny fanjakana dia hatsipy any ivelan'ny aizina lavitra any, izay hisy fitomaniana sy fikitroha-nify." <sup>13</sup> Hoy Jesosy tamin'ilay kapiteny hoe: "Mandehana! Araka ny ninoanao, dia aoka izany ho atao ho anao." Ary dia sitrana tamin'izany ora izany mihitsy ilay mpanompoko. <sup>14</sup> Rehefa niditra tao an-tranon'i Petera Jesosy, dia nahita ny rafozam-bavin'i Petera nandry nararin'ny tazo Izy. <sup>15</sup> Nokasihana'i Jesosy ny tanany, ary niala taminy ny tazo. Dia nitsangana izy ary nanomboka nandroso sakafo Azy. <sup>16</sup> Rehefa tonga ny hariva, dia maro ireo nofeheziny ny demony noentin'ny olona teo amin'i Jesosy. Nandroaka ireo fanahy tamin'ny teny Izy ary nanasitrana ireo rehetra izay narary. <sup>17</sup> Toy izany no nahatanteraka izay nambara tamin'Isaia mpaminany, nanao hoe: "Izy tenany naka ny faharariantsika sy nitondra ireo aretintsika." <sup>18</sup> Ary rehefa hitan'i Jesosy ireo vahoaka nanodidina Azy, dia nanome toromarika mba hialana ho eny ampitan'ny ranomasina Galilia Izy. <sup>19</sup> Avy eo ny mpanora-dalàna iray nanatona Azy ary nanao hoe: "Ry mpampianatra, hanaraka Anao aho na aiza na aiza alehanao." <sup>20</sup> Hoy Jesosy taminy hoe: "Ny amboahaolo manan-davaka, ary ireo voron'ny lanitra manana akany, fa ny Zanak'Olona tsy manana na aiza na aiza ampandriana ny lohany." <sup>21</sup> Iray hafa tamin'ireo mpianatra niteny taminy hoe: "Tompo, avelao aho aloha andeha ary andevina ny raiko." <sup>22</sup> Fa hoy Jesosy taminy hoe: "Manaraha Ahy, ary avelao ny maty andevina ny maty ao aminy manokana." <sup>23</sup> Rehefa niditra tao amin'ny sambokely iray Jesosy, dia nanaraka Azy tao anatin'io ireo mpianany. <sup>24</sup> Indro, nisy tafio-drivotra lehibe nitranga teo amin'ny ranomasina, ka dia rakotry ny onja ny sambo. Fa resin-tory Jesosy. <sup>25</sup> Nankeo Aminy ireo mpianatra ary namoha Azy, nanao hoe: "Vonjeo isika, Tompo; ho faty isika!" <sup>26</sup> Hoy Jesosy tamin'izy ireo hoe: "Nahoana ianareo no matahotra, ry kely finoana?" Dia nitsangana Izy avy eo ary niteny mafy ny rivotra sy ny ranomasina. Dia nisy fitoniana be avy teo. <sup>27</sup> Gaga ireo lehilahy ary niteny hoe: "Fa karazana lehilahy inona ity, fa na dia ny rivotra sy ranomasina aza mankatoa Azy?" <sup>28</sup> Rehefa tonga teny ampita sy teo amin'ny tanànan'ny Gadarenesa Jesosy, dia nisy lehilahy roa izay nofeheziny ny demonia nifanena Taminy. Izy ireo dia nivoaka avy any amin'ireo fasana ary tena nahery setra, noho izany dia tsy nisy mpandeha afaka nandalo izany lalana izany. <sup>29</sup> Indro, nihiaka mafy izy ireo ary nanao hoe: "Moa mpifaninona akory izahay sy Ianao, ry Zanak'Andriamanitra? Tonga eto va Ianao hampihorohoro anay mialohan'ny fotoana voatondro?" <sup>30</sup> Ary nisy andian-kisoa maro nisakafo teo, tsy dia lavitra azy ireo. <sup>31</sup> Mbola niangavy an'i Jesosy ihany ireo demonia ary nanao hoe: "Raha mandroaka anay Ianao, dia alefao ao anatin'ireo andian-kisoa ireo izahay." <sup>32</sup> Hoy Jesosy tamin'izy ireo hoe: "Mandehana!" Dia nivoaka ireo demonia ka nankao amin'ireo kisoa; ary indro, ireo andiany rehetra nifafatra nidina ny tendrombohitra mideza nankany an-dranomasina ary maty tao anaty rano izy ireo. <sup>33</sup> Ireo izay nikarakara ireo kisoa dia nihazakazaka ary nankany amin'ny tanàna izy ireo ary nitatitra ny zavatra rehetra, ary indrindra izay nitranga tamin'ireo lehilahy izay nofeheziny ireo demonia. <sup>34</sup> Indro, nivoaka ireo tao an-tanàna rehetra mba hihaona amin'i Jesosy. Rehefa hitan'izy ireo Izy, dia nangataka Azy mba handao ny faritanin'izy ireo.

**Matthew 8:1****Fampahafantarana amin'ny ankapobeny:**

Ity no fiandohan'ny fizaran-tantara izay ahitana tatitra maromaro momba an'i Jesosy manasitrana olona. Mitohy hatrany amin'ny toko faha 9:35 ity lohahevitra ity.

**Rehefa nidina avy eny an-tendrombohitra Jesosy, dia vahoaka maro no nanaraka Azy**

"Taorian'ny nidinan'i Jesosy avy any tampo-kavoana, dia nisy vahoaka maro be nanaraka Azy." Mety ho tafiditra ao amin'ilay vahoaka na ireo olona niaraka taminy teny an-tendrombohitra na ireo tsy niaraka taminy.

**Indro**

Ny teny hoe "indro" dia manaitra ny saintsika fa misy olom-baovao ao amin'ny tantara. Mety manana fomba hitenenana izany ny fiteninano.

**boka iray**

"lehilahy nisy habokana" na "lehilahy iray marary hoditra" (UDB)

**niankohoka teo anoloany**

Io dia mariky ny fanetre-tena sy haja manoloana an'i Jesosy.

**raha sitrakao**

"raha tianao." Fantatr'ilay boka fa nanana hery hanasitrana azy i Jesosy, saingy tsy fantany raha te hikasika azy i Jesosy.

**afaka manadio ahy Ianao**

Eto ny hoe "manadio" dia midika hoe sitrana ary afaka miaina ao amin'ny fiarahamonina indray. DH: "afaka manasitrana ahy Ianao" na "mba sitrano re aho" (UDB)

**Mahadiova**

Tamin'ny fitenenana izany no nanasitrana'i Jesosy ilay lehilahy.

**Teo no ho eo**

'avy hatrany"

**nadio tamin'ny fahabokany izy**

Ny vokatry ny fitenenan'i Jesosy hoe "Mahadiova" dia ny fahasitrana'ilay lehilahy. Azo adika io hoe DH: "sitrana izy" na "afaka taminy ny habokana" na "vita teo ilay habokana"

**Matthew 8:4****taminy**

Manondro ilay lehilahy nositrana'i Jesosy io.

**Aoka mba tsy hilaza na inona na inona na amin'iza na amin'iza**

"aza miteniteny amin'iza na iza" na "aza miteny amin'iza na iza fa nositrana'io ianao"

**asehoy amin'ny mpisorona ny tenanao**

Ny lalàn'ny Jiosy dia mitaky ny olona iray mba hamposeho ny hoditra sitrana amin'ireo mpisorona, izay hamela azy hiverina eny amin'ny fiarahamonina indray, mba hiaraka amin'ireo olona hafa.

**atolory ilay fanatitra izay nodidian'i Mosesy, mba ho fijoroana vavolombelona amin'izy ireo**

Ny lalàn'i Mosesy dia mitaky ny olona sitran'ny habokana mba hanolotra fanati-pisaorana eo amin'ny mpisorona. Rehefa neken'ny mpisorona ny fanatitra, dia ho fantatry ny olona fa sitrana ilay lehilahy. Voahilikilky ny fiarahamonina ireo boka, mandra-pisian'ny porofon'ny fahasitrana'izy ireo.

**amin'izy ireo**

Izany dia mety manondro 1) ireo mpisorona na 2) ny olona rehetra na 3) ireo mpitsikera an'i Jesosy. Raha azo atao, mampiasà mpisolo tena izay manondro an'ireo vondrona rehetra ireo.

**Matthew 8:5****Fampifandraisana ny foto-kevitra**

Miova toerana sy fotoana hafa indray ny tantara eto ary mitantara an'i Jesosy manasitrana olona hafa.

**nanatona Azy ny kapiteny iray ary nanontany Azy**

Ny hoe "Azy" eto dia manondro an'i Jesosy.

**malemy**

Olona tsy afa-mihetsika nohon'ny aretina na nohon'ny famelezana.

**Hoy Jesosy taminy hoe**

"Hoy Jesosy tamin'ilay kapiteny hoe"

**Ho avy Aho ary hanasitrana azy.**

"Ho avy any an-tranonao Aho ary hanasitrana ny mpanomponao"

**Matthew 8:8****ao ambany tafon-tranoko**

"ao an-tranoko"

**teneno fotsiny ny teny**

Eto ny "teny" dia manambara didy. DH: "mandidia"

**izay napetraka ao ambany fahefana**

Azo atao hoe DH: "Izay ao ambanin'ny fahefan'olon-kafa"

**ao ambany fahefana ... feheziko**

Ny hoe "ambany" fahefan'ny olona dia midika hoe latsa-danja kokoa ary mankatona ny baikon'ny olona iray izay manan-danja kokoa.

**miaramila**

"mpiady mahay"

**Lazaiko marina aminareo**

"Milaza ny marina aminareo Aho." Manindry izay ho lazain'i Jesosy manaraka io fehezanteny io.

**tsy mbola nahita olona nanam-pinoana toy izany Aho teto Israely**

Nihevitra ireo mpiaino an'i Jesosy fa ny Jiosy tao Israely, izay milaza fa zanak'Andriamanitra, dia manana finoana lehibe nohon'ny olon-drehetra. Manambara i Jesosy fa diso fihevitra izy ireo ary ny finoan'ilay kapiteny dia lehibe kokoa.

**Matthew 8:11****aminareo**

to ny hoe "-nareo" dia maneho olona maro ary manondro "ireo nanaraka Azy" ao amin'ny 8:8.

**avy any atsinanana sy avy any andrefana**

Ireo teny mifanohitra hoe "antsianana" sy "andrefana" dia fomba hilazana ny hoe "na aiza na aiza" na "avy any amin'ny lalan-davitra rehetra"

**hipetraka eo an-databatra**

Fomban'ny olona tamin'izany ny mipetaka eo akaiky ny latabatra rehefa mihinana. Milaza io fehezanteny io fa ireo izay miara-mipetraka eo an-databatra dia mpianakavy na mpinamana akaiky. Ny fomba hiresahana ny amin'ny fifaliana ao amin'ny fanjakan'Andriamanitra matetika dia toy ny hoe mifety ny olona any. DH: "miaraka miaina toy ny mpianakavy sy mpinamana"

**any amin'ny fanjakan'ny lanitra**

Eto ny hoe "fanjakan'ny lanitra" dia ilazana ny fanapahan'Andriamanitra tahaka ny mpanjaka. Ny fehezanteny hoe "fanjakan'ny lanitra" dia ampiasaina ao amin'ny bokin'i Matio ihany. Raha azo atao, tazony ao amin'ny fandikan-teninao ny hoe "lanitra." DH: "hiara-belona amin'Andriamanitra any an-danitra rehefa miseho tahaka ny mpanjaka Izy"

**ireo zanaky ny fanjakana dia hatsipy**

Afaka atao hoe DH: "Hatsipin'Andriamanitra ireo zanaky ny fanjakana"

**ireo zanaky ny fanjakana**

Ny fehezanteny hoe "zanaky ny" eto dia zanaky ny fanjakan'Andriamanitra. Misy fitsimbadihan-javatra eto satria ireo "zanaky" ny fanjakana indray no hatsipy any ivelany raha hampandrosoana kosa ireo mpivahiny. DH: "ireo izay tokony namela an'Andriamanitra hanapaka eo amin'izy ireo."

**ivelan'ny aizina lavitra any**

Io fomba fiteny io dia maneho ny anjaran'ireo izany nandà an'Andriamanitra mandrakizay. DH: "toerana maizina lavitra an'Andriamanitra" na "helo"

**fitomaniana sy fikitroha-nify**

Maneho alahelo sy fahoriana lehibe io.

**aoka izany ho atao ho anao**

Azo atao hoe DH: "koa ho ataoko ho anao izany"

**sitrana tamin'izany ora izany mihitsy ilay mpanompo**

Azo atao hoe DH: "nositrinin'i Jesosy ilay mpanompo"

**izany ora izany mihitsy**

"tamin'ny fotoana maraina nilazan'i Jesosy fa ho sitraniny ilay mpanompo"

**Matthew 8:14****Fampifandraisana ny foto-kevitra**

Miova toerana sy fotoana hafa indray ny tantara eto ary mitantara an'i Jesosy manasitrana olona hafa.

**Rehefa niditra ... Jesosy**

Mety niaraka tamin'i Jesosy ireo mpianatra, fa ny ivon'ity tantara ity dia eo amin'izay natao sy nolazain'i Jesosy, koa mba hialana amin'ny fandikana diso dia aza mampiditra ny hoe mpianatra raha tsy tena ilaina.

**rafozam-bavin'i Petera**

"ny renin'ny vadin'i Petera"

**niala taminy ny tazo**

Azo adika hoe DH: "Niahatsara izy" na "Nositrinin'i Jesosy Izy"

**nitsangana**

"niarina teo am-pandriana"

**Matthew 8:16****Fampifandraisana ny foto-kevitra:**

Eto dia miova indray ny tantara ary mitantara momba an'i Jesosy manasitrana olona maro hafa ary mandroaka demonia.

**Fampahafantarana amin'ny anakapobeny:**

Ao amin'ny andininy faha 17, ny mpanoratra dia milaza ny tenin'Isaia mpaminany mba hampisehoana fa ny asa fanompoan'i Jesosy amin'ny fanasitrana dia fahatanterahan'ny faminiana.

**Rehefa tonga ny hariva**

Satria tsy niasa na nanao dia andro Sabata ny Jiosy, dia mety midika hoe taorian'ny Sabata ny hoe "hariva." Niandry hatramin'ny hariva izy ireo mba hitondrana olona eo amin'i Jesosy. Tsy mila manonona ny hoe Sabata ianao.

**maro ireo nofehezin'ny demony**

Azo atao hoe DH: "maro ireo izay no fatoran'ny devoly"

**Nandroaka ireo fanahy tamin'ny teny Izy**

Eto ny hoe "teny" dia ilazana didy. DH: "Nandidy ireo fanahy hiala Izy"

**nahatanteraka izay nambara tamin'Isaia mpaminany, nanao hoe**

Azo atao hoe. DH: "Tanterak'i Jesosy ny faminiana izay nambaran'Isaia mpaminany tamin'ireo vahoakan'Israely"

**naka ny faharariantsika sy nitondra ireo aretintsika**  
Milaza ny tenin'Isaia i Matio. Mitovitovy ny hevitr'ireo fehezanteny roa ireo ary manindry mafy fa nanasitrana ny aretintsika rehetra Izy. DH: "nanasitrana ireo marary ary nampahatonga azy ireo hihatsara"

**Matthew 8:18****Fampifandraisana ny foto-kevitra**

Eto dia miova indray ny tanatara ary milaza ny amin'ny navalin'i Jesosy ireo olona sasany izay te hanaraka Azy.

**Ary**

Io teny io eto dia ampiasaina mba hanamarihana fiatoana eo amin'ny fizotry ny tantara. Eto i Matio dia manomboka mitantara fizaran-tantara vaovao.

**nanome toromarika**

"niteny tamin'ireo mpianatra Izy"

**Avy eo**

Midika io hoe taorian'ny "nanomezan'i Jesosy toromarika" saingy talohan'ny nidirany tao an-tsambokely.

**na aiza na aiza alehanao**

"any amin'ny toerana rehetra"

**Ny amboahaolo manan-davaka, ary ireo voron'ny lanitra manana akany**

Namaly tamin'ny alalan'ity ohabolana ity i Jesosy. Midika io fa na dia ny biby dia aza dia manana toerana hitsaharana.

**amboahaolo**

Bby tahaka ny amboho ny amboahaolo. Mihinana ireo vorona any amin'ny ankaniny izy ary biby madinika hafa koa. Raha tsy misy mahafantatra eo amin'ny faritrao ny amboahaolo, dia mampiasa teny izay ilazana ny mitovitovy amin'ny alika na biby misy volony amin'ny ankapobeny.

**manan-davaka**

Mandavaka lavaka eo amin'ny tany ny amboahaolo mba hipetrahany. Ampisao ny teny izay mifanaraka tsara amin'ny toerana ipetrahan'ilay biby nanoloanao ny "amboahaolo."

**Zanak'Olona**

Milaza ny amin'ny tenany i Jesosy.

**tsy manana na aiza na aiza ampandriana ny lohany**  
Ilazana ny teorana hatoriana io. DH: "tsy manana ny toerany manokana mba hatoriana"

**Matthew 8:21****avelao aho aloha andeha ary andevina ny raiko**

Tsy fantatra mazava raha efa maty ny rain'io lehilahy io ary andeha handevina azy avy hatrany izy, na te hijanona elaela kokoa ilay lehilahy mandra-pahafatin'ny rainy mba hahafahany mandevina azy avy eo. Fa ny hevi-dehibe dia hoe te hanao zavatra hafa aloha ilay lehilahy alohan'ny hanarahany an'i Jesosy.

**avelao ny maty andevina ny maty ao aminy manokana**

Tsy miteny ara-bakiteny i Jesosy hoe handevina ireo maty hafa ny maty. Ireo mety ho dikan'ny hoe "maty" dia: 1) sarin-teny ilazana ireo izay efa ho faty, na 2) sarin-teny ilazana ireo izay tsy manaraka an'i Jesosy ka maty ara-panahy. Ny tena hevi-dehibe dia hoe tsy mahazo mamela na inona na inona hampitaredretra azy tsy hanaraka an'i Jesosy ny mpianatra iray.

**Matthew 8:23****Fampifandraisana ny foto-kevitra**

Eto ny tantara dia mivadika mankany amin'ny tatitra momba an'i Jesosy mampitony ny tafiotra raha niampita ny Ranomasin'i Galilia.

**niditra tao amin'ny sambokely**

"nandeha nankao an-tsambokely"

**nanaraka Azy tao anatin'io ireo mpianany**

Miezaha mampiasa ny teny mitovy amin'ilay nampiasainao tao amin'ny (8:21) ilazana ny hoe "mpianatra" sy "manaraka."

**Indro**

Manamarika fanombohana tranga iray ao amin'ilay tanatara io. Mety manana fomba hafa hanehoana izany ny fitenin'io. DH: "Tampoka teo" (UDB) na "Tsy nisy nanampo"

**nisy tafio-drivotra lehibe nitranga teo amin'ny ranomasina**

Azo atao hoe DH: "nisy tafio-drivotra mahery niforona teo amin'ny ranomasina"

**ka dia rakotry ny onja ny sambo**

Azo atao hoe DH: "ka nanarona ny sambokely ny onja"

**namoha Azy, nanao hoe: "Vonjeo"**

Ireo mety ho dikany dia 1) namoha an'i Jesosy ilay voalohany ary niteny izy ireo avy eo hoe: "Vonjeo izahay" na 2) teo am-pamohazana an'i Jesosy izy ireo, dia niteny hoe "Vonjeo."

**Matthew 8:26****tamin'izy ireo**

"tamin'ireo mpianatra"

**Nahoana ianareo no matahotra ... finoana**

Niteny mafy tamin'ireo mpianatra tamin'ny alalan'ity fanontaniana tsy valiana ity i Jesosy. DH: "tsy tokony hatahotra ianareo ... finoana" na "Tsy misy tokony hatahoranareo ... finoana."

**ry kely finoana**

"kely tahaka izao ny finoanareo." Mibedy ireo olona i Jesosy satria kely ny finoan'izy ireo an'Andriamanitra. Jereo hoe ahoana no nandikanao an'io tao amin'ny 6:30.

**Fa karazana lehilahy inona ity, fa na dia ny rivotra sy ranomasina aza mankatoa Azy?**

"Na dia ny rivotra sy ny ranomasina aza dia mankatoa Azy! Fa karazan'olona inona ity? Io fanontaniana tsy valiana io dia mampiseho fa talanjona ireo mpianatra. DH: "Tsy tahaka ny olona rehetra izay efa hitantsika hatrizay ity lehilahy ity! Na ny rivotra sy ny onja aza dia manaiiky Azy!"

**na dia ny rivotra sy ranomasina aza mankatoa Azy**

Raha olona na biby, dia tsy mahagaga ny fankatoavana, fa ho an'ny rivotra sy ny rano dia tena mahagaga. Io teny io dia mamaritra ny singa voajanahary ho toy ny olona afaka mandre sy mamaly.

**Matthew 8:28****Fampifandraisana ny foto-kevitra:**

Eto ny mpanoratra dia miverina amin'ny lohahevitra momba an'i Jesosy manasitrana olona. Eto dia manomboka ny tatitra momba an'i Jesosy manasitrana lehilahy roa voafatotry ny demonia.

**teny ampita**

"teny ampitan'ny Ranomasin'i Galilia"

**tanànan'ny Gadarenesa**

Nomena anarana avy tamin'ny tanànan'i Gadara ny hoe Gadarenesa.

**lehilahy roa izay nofeheziny ny demonia**

Azo atao hoe DH: "lehilahy roa izay nofatoran'ny demonia"

**Izy ireo ... tena nahery setra ... tsy nisy mpandeha afaka nandalo izany lalana izany**

Ireo demonia izay namatotra ireo lehilahy roa dia tena loza be tokoa hany ka tsy nisy afaka nandalo teo amin'io faritra io.

**Indro**

Manamarika fanombohana tranga iray ao amin'ilay tanatara io. Mety manana fomba hafa hanehoana izany ny fiteninao.

**Moa mpifaninona akory izahay sy Ianao, ry Zanak'Andriamanitra?**

Mampiasa fanontaniana ireo demonia saingy fahavalo izy ireo manoloana an'i Jesosy. DH: "Aza mampijaly anay, ry Zanak'Andriamanitra!"

**Zanak'Andriamanitra**

Fiantsoana manan-danja ilazana an'i Jesosy io, izay mamaritra ny fifandraisany amin'Andriamanitra.

**Tonga eto va Ianao hampihorohoro anay mialohan'ny fotoana voatondro?**

Mampiasa fanontaniana amin'ny fomba mifandrafy indray ireo demonia. DH: "Tsy tokony tsy hankatoa an'Andriamanitra amin'ny famaizana anay mialohan'ny fotoana voatondron'Andriamanitra hamaizany anay Ianao!"

**Matthew 8:30****Ary**

Ity teny ity dia ampiasaina mba hanamarika fiatoana eo amin'ny fizotran'ny tantara. Eto i Matio dia manome fampahafantara fototra momba ireo kisoa izay teo talohan'ny nahatongavan'i Jesosy.

**Raha mandroaka anay Ianao**

Midika izany fa fantatr'ireo demonia fa handroaka azy ireo i Jeosy. DH: "Satria handeha handroaka anay Ianao"

**anay**

Ireo demonia ihany no voalaza amin'io.

**tamin'izy ireo**

Manondro ireo demonia ao anatin'ireo lehilahy io.

**Dia nivoaka ireo demonia ka nankao amin'ireo kisoa**

"Niala tamin'ireo lehilahy ireo demonia ary niditra tao amin'ireo kisoa"

**indro**

Io dia manaitra ny saintsika mba ho liana tsara amin'ny tranga mahatalanjona manaraka eo.

**nirifatra nidina ny tendrombohitra mideza**

"nihazakazaka faingana tanaty hantsana"

**maty tao anaty rano**

"nidoboka tao anaty rano izy ireo ka maty an-drano"

**Matthew 8:33****Fampifandraisana ny foto-kevitra:**

Ity no mamarana ny tatitra momba an'i Jesosy manasitrana lehilahy anankiroa voafatotry ny demonia.

**izay nitranga tamin'ireo lehilahy izay nofeheziny ireo demonia**

Azo atao hoe DH: "izay nataon'i Jesosy mba hanampiana ireo lehilahy nofatoran'ny demonia"

**Indro**

Io dia manamarika ny fanombohan-tranga vaovao ao amin'ny fizotran'ny tanatara. Mety hisy olona hafa noho ny teo aloha ho tafiditra ao. Mety manana fomba hanehoana izany ny fiteninao.

**tanàna rehetra**

Ny olona avy ao an-tanàna no tiana lazaina amin'io.  
Ny ankamaroan'ny olona na olona maro no nankeo  
amin'i Jesosy fa tsy voatery hoe ny olona rehetra.

**faritanin'izy ireo**

"Ny faritr'izy ireo"

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## Chapter 9

<sup>1</sup> Niditra tao an-tsambokely Jesosy, niampita, ary tonga tao amin'ny tanànanany. <sup>2</sup> Indro, nisy lehilahy mararin'ny paralysisa nandry teo am-pandriana noentin'izy ireo teo Aminy. Rehefa nahita ny finoan'izy ireo, dia hoy Jesosy tamin'ilay lehilahy mararin'ny paralelisa hoe: "Anaka, aoka ianao hifaly. Efa voavela ny helokao." <sup>3</sup> Indro, ny sasany tamin'ireo mpanora-dalàna nanao anakampo hoe: "Miteny ratsy io lehilahy io." <sup>4</sup> Fantatr'i Jesosy ny eritreritr'izy ireo ary niteny hoe: "Nahoana ianareo no mieritreri-dratsy ao amponareo?" <sup>5</sup> Fa iza no moramora kokoa no miteny azy hoe: 'Voavela ny helokao,' sa ny miteny hoe: 'mitsangàna ka mandehana?' <sup>6</sup> Fa mba ho fantatrareo fa ny zanak'olona dia manana fahefana hamela heloka eto ambonin'ny tany..." hoy Izy tamin'ilay mararin'ny paralysisa hoe: "Mitsangàna, batao ny fandrianao, ary mandehana any an-tranonao." <sup>7</sup> Avy eo nitsangana ilay lehilahy ary nankany an-tranony. <sup>8</sup> Rehefa nahita izany ny vaohaka, dia gaga izy ireo ary nidera an'Andriamanitra, izay nanome fahefana tahaka izany ho an'ny olona. <sup>9</sup> Ary raha niala avy teo Jesosy, dia nahita lehilahy nantsoina hoe Matio Izy, izay nipetraka teo amin'ny lain'ny famorian-ketra. Hoy Izy taminy hoe: "Manaraha Ahy." Nitsangana izy ary nanaraka Azy. <sup>10</sup> Ary raha nipetraka hihinana tao an-trano Jesosy, indro, mpamory hetra sy olona mpanota maro tonga ary niara-nihinana tamin'i Jesosy sy ireo mpianany. <sup>11</sup> Rehefa nahita izany ireo fariseo, dia niteny tamin'ireo mpianany izy ireo hoe: "Nahoana ny mpampianatrareo no miara-mihinana amin'ny mpamory hetra sy ny olona mpanota?" <sup>12</sup> Rehefa nandre izany Jesosy, dia hoy Izy hoe: "Ny olona matanjaka ara-batana dia tsy mila mpitsabo, fa ireo izay marary ihany. <sup>13</sup> Tokony mandeha mianatra ianareo ny dikan'ny hoe: 'Famindram-po no iriako fa tsy sorona.' Fa tonga Aho, tsy hiantso ireo marina hibebaka, fa ireo mpanota." <sup>14</sup> Avy eo nanatona azy ireo mpianatr'i Jaona ka niteny hoe: "Nahoana izahay sy ireo fariseo no mifady hanina matetika, fa ireo mpianatrao kosa tsy mba mifady?" <sup>15</sup> Hoy Jesosy tamin'izy ireo hoe: "Mety alahelo ve ireo havan'ny mpampakatra, raha mbola miaraka eo amin'izy ireo ny mpampakatra? Fa ho avy ny andro hangalana ny mpampakatra eo amin'izy ireo, dia amin'izay izy ireo vao hifady hanina. <sup>16</sup> Tsy misy olona manampina akanjo tonta amin'ny tapa-damba vaovao, fa ny tampina handrovitra ny lamba, ary hisy tritra ratsy lavitra. <sup>17</sup> Tsy misy olona manisy divay vaovao ao anaty siny hoditra tonta. Raha manao izany izy ireo, dia ho triatra ny siny hoditra, ho raraka ny divay ary ho potika ny siny hoditra. Fa kosa, manisy divay vaovao ao anaty siny hoditra vaovao izy ireo, ary ho voatahiry izy roa." <sup>18</sup> Raha mbola niteny ireo zavatra ireo tamin'izy ireo Jesosy, dia indro, nisy manam-pahefana anankiray tonga ka niankohoka teo aminy. Niteny izy hoe: "Maty izao ankehitriny izao ny zanako vavy, fa tongava ary apetraho eo aminy ny tananao, dia ho velona izy." <sup>19</sup> Avy eo nitsangana Jesosy ary nanaraka azy, dia nanao toy izany koa ireo mpianany. <sup>20</sup> Indro, nisy vehivavy izay efa nandeha rà nandritra ny roa ambin'ny folo taona, nankao aorian'i Jesosy ary nikasika ny moron'akanjony. <sup>21</sup> Fa hoy izy tamin'ny tenany hoe: "Raha mahavoakasika ny lambany fotsiny aho, dia ho sitrana." <sup>22</sup> Fa nitodika Jesosy ka nahita azy, dia niteny hoe: "Ry zanako vavy, mahereza; ny finoanao no nahasitrana anao." Ary sitrana ilay vehivavy nanomboka tamin'io ora io. <sup>23</sup> Rehefa tonga tany amin'ny tranon'ilay manam-pahefana Jesosy, dia nahita ireo mpitsoka sodina sy ireo vahoaka nitabataba be Izy. <sup>24</sup> Dia hoy Izy hoe: "Mandehana, fa tsy maty ilay zazavavy, fa matory izy." Fa nihomehy Azy tamin'ny fanesoana izy ireo. <sup>25</sup> Rehefa navoaka tany ivelany ny vaohaka, dia niditra tao an'efitra Izy ary nandray azy tamin'ny tanana, ary nitsangana ilay zazavavy. <sup>26</sup> Niely nanerana ny faritra rehetra ny vaovao momba izany. <sup>27</sup> Ary raha niala teo Jesosy, dia nisy jamba roa lahy nanaraka Azy. Tsy nitsahatra niantso izy ireo sady niteny hoe: "Mamindrà fo aminay, ry zanak'i Davida!" <sup>28</sup> Rehefa tonga tao an-trano Jesosy, dia nanatona Azy ireo lehilahy jamba. Hoy Jesosy tamin'izy ireo hoe: "Mino ve ianareo fa mahay manao izany Aho?" Dia hoy izy ireo taminy hoe: "Eny, Tompo." <sup>29</sup> Avy eo nokasihan'i Jesosy ny mason'izy ireo ary niteny hoe: "Ho tanteraka aminareo araka ny finoanareo anie izany," <sup>30</sup> ary nahiratra ny mason'izy ireo. Avy eo Jesosy nandidy mafy azy ireo ary niteny hoe: "Aoka mba tsy hisy olona ahafantatra momba izao." <sup>31</sup> Fa nandeha ireo roa lahy ka nampielny ny vaovao momba izany nanerina izany faritra izany. <sup>32</sup> Ary raha nandeha ireo roa lahy, dia indro, nisy lehilahy moana nitoeran'ny demonia noentina teo amin'i Jesosy. <sup>33</sup> Ary rehefa navoaka ilay demonia, dia niteny ilay lehilahy moana. Gaga ny vahoaka ka niteny hoe: "Tsy mbola fahita hatrizay tamin'Isiraely izao!" <sup>34</sup> Fa hoy ireo fariseo hoe: "Tamin'ny fanapahan'ireo demonia, no namoahany ireo demonia." <sup>35</sup> Nandeha nitety ireo tanàn-dehibe sy ireo vohitra rehetra Jesosy. Nanohy nampianatra tany amin'ireo synagogan'izy ireo Izy, nitony ny filazantsaran'ny fanjakana, ary nanasitrana ireo karazan'aretina rehetra sy ireo karazana fahararina rehetra. <sup>36</sup> Rehefa nahita ireo vahoaka Izy, dia nanana fangoraham-po tamin'ireo, satria niahiahy sy kivy izy ireo. Tahaka ny ondry tsy misy mpiandry izy ireo. <sup>37</sup> Dia hoy izy tamin'ireo mpianany hoe: "Betsaka ny vokatra, fa ireo mpiasa no vitsy. <sup>38</sup> Noho izany mivavaha faingana amin'ny Tompon'ny vokatra, mba andefasany mpiasa eny amin'ny vokatrany."

**Matthew 9:1****Fampifandraisana ny foto-kevitra:**

Miverina amin'ilay lohahevitra izay niantomboka tao amin'ny toko 8:1 ny mpanoratra, izay momba an'i Jesosy manasitrana olona. Manomboka amin'ny tatitra momba an'i Jesosy manasitrana lehilahy voan'ny paralyisisa ity.

**Niditra tao an-tsambokely Jesosy**

Misy hevitra ambadika io fa niaraka tamin'i Jesosy ireo mpianatra.

**an-tsambokely**

Mety ho ilay sambokely tao amin'ny toko 8:23 ihany io. Raha ilaina ihany vao tokony hamaritra izany inao mba hialana amin'ny fifangaroana.

**tao amin'ny tanànanany**

"tao amin'ny tanàna nipetrahanany." Maneho an'i Kapernaomy io.

**Indro**

Io dia manamarika ny fanomboahan-tranga vaovao ao amin'ny fizotran'ny tanatara. Mety hisy olona hafa noho ny teo aloha ho tafiditra ao. Mety manana fomba hanehoana izany ny fiteninanao.

**noentin'izy ireo**

"lehilahy maromaro avy ao an-tanàna"

**ny finoan'izy ireo**

Maneho ny finoan'ireo lehilahy io ary mety ho tafiditra ao amin'izany koa ny finoan'ilay lehilahy mararin'ny paralyisisa.

**Anaka**

Tsy tena zanak'i Jesosy akory ilay lehilahy. Fa niteny taminy tamim-pahalalam-pomba i Jesosy. Raha mifangaro aminao izany, dia afaka adika koa hoe "Ry namako" na "ry lehilahy" na afaka esorina koa aza.

**voavela ny helokao**

Azo atao hoe DH: "Navelako ny fahotanao"

**Matthew 9:3****Indro**

Io dia manamarika ny fanomboahan-tranga vaovao ao amin'ny fizotran'ny tanatara. Mety hisy olona hafa noho ny teo aloha ho tafiditra ao. Mety manana fomba hanehoana izany ny fiteninanao.

**anakampo**

Ireo mety ho dikany dia 1) izay nieritreretin'ny tsirairay, na 2) izy ireo dia nifampiresaka teo amin'izy ireo.

**Miteny ratsy**

Jesosy dia nilaza fa mahavita manao zavata izay noeritreretin'ireo mpanora-dalàna fa Andriamanitra ihany no afaka manao azy.

**ny eritreritr'izy ireo**

Fantatr'i Jesosy tamin'ny fomba mihoatra ny voajanahary izay noeritreretin'izy ireo, na satria hitany nifampiresaka izy ireo.

**Nahoana ianareo no mieritreri-dratsy ao am-ponareo?**

Nampiasa io fanontaniana io i Jesosy mba hananarana ireo mpanora-dalàna.

**ratsy**

Faharatsiana ara-moraly io na faharatsiam-panahy, fa tsy fahadisoana fotsiny ihany.

**ao am-ponareo**

Eto ny "fo" dia ilazana ny saina na eritreritr'izy ireo.

**Fa iza no moramora kokoa no miteny azy hoe: 'Voavela ny helokao,' sa ny miteny hoe: 'mitsangàna ka mandehana?'**

Mampiasa fanontaniana i Jesosy mba hampitandrina ireo mpanora-dalàna. Tsy hoe misy asa iray izay sarotsarotra kokoa ho Azy ny manao izany mihoatra ny iray hafa. Mampatsiahy ireo mpanora-dalàna Izy hoe mino izy ireo fa rehefa manasitrana olona iray Andriamanitra dia midika izany fa navelany ny helony. DH: "Fa fantatreo fa mora toy ny miteny hoe: 'Voavela ny helokao,' ny miteny hoe: 'Mitsangàna ary mandehana'."

**iza no moramora kokoa no miteny azy hoe: 'Voavela ny helokao,' sa ny miteny hoe: 'mitsangàna ka mandehana?'**

Azo atao hoe DH: "mora toy ny milaza amin'ny olona iray fa voavela ny helony, ny miteny aminy mba hitsangana ary handeha"

**Voavela ny helokao**

Azo atao koa hoe DH: "Navelako ny helokao"

**mba ho fantatreo**

"ho porofoiko aminareo"

**mandehana any an-tranonao**

Tsy mandrara ilay lehilahy handeha any an-toeran-kafa i Jesosy. Fa manome fahafahana ho an'ilay lehilahy mba handeha hody Izy.

**Matthew 9:7****Fampifandraisana ny foto-kevitra:**

Ity no mamarana ny tatitra momba an'i Jesosy manasitrana lehilahy iray voan'ny paralyisisa. Avy eo Jesosy dia miantso mpamory hetra iray mba ho isan'ireo mpianany.

**izay nanome**

"satria izy dia nanome"

**fahefana tahaka izany**

Maneho ilay fahefana manambara fa voavela ny heloka izany.

**raha niala avy teo Jesosy**

Io fehezanteny io dia manomboka fizaran-tantara vaovao. Raha manana fomba hanaovana izany ny fiteniniao, dia ezaho ampiasaina eto izany.

**niala**

"nandeha"

**Matio ... izy ... izy**

Ny fiangonana dia milaza fa io Matio io no mpanoratra ity Filazantsara ity, saingy tsy misy antony hanovana ny mpisolotena "izy" sy "azy" ho lasa "izaho" sy "ahy" ao amin'ny lahatsoratra.

**Hoy Izy taminy hoe**

"Hoy Jesosy tamin'i Matio"

**Nitsangana izy ary nanaraka Azy**

"Nitsangana i Matio ary nanaraka an'i Jesosy." Midika izany fa lasa mpianatr'i Jesosy i Matio.

**Matthew 9:10****Fampahafantarana amin'ny ankapobeny:**

Niseho tao amin'ny tranon'i Matio mpamory hetra ny tantara.

**tao an-trano**

Mety ho tranon'i Matio io, saingy mety ho tranon'i Jesosy koa. Raha tena ilaina ihany vao farito ,mba hialana amin'ny fifangaroana.

**indro**

Io dia manamarika ny fanomboahan-tranga vaovao ao amin'ny fizotran'ny tanatara. Mety hisy olona hafa noho ny teo aloha ho tafiditra ao. Mety manana fomba hanehoana izany ny fiteniniao.

**Rehefa nahita izany ireo fariseo**

"Rehefa hitan'ireo Fariseo fa nihinana niaraka tamin'ny mpamory hetra sy olona mpanota i Jesosy"

**Nahoana ny mpampianatrareo no miara-mihinana amin'ny mpamory hetra sy ny olona mpanota?"**

Mampiasa io fanontaniana io ireo fariseo mba hitsikerana izay ataon'i Jesosy.

**Matthew 9:12****Fampahafantarana amin'ny ankapobeny:**

Niseho tao an-tranon'i Matio mpamory hetra ireto tantara ireto.

**Rehefa nandre izany Jesosy**

Eto ny hoe "izany" dia maneho ny fanontaniana napetrak'ireo Fariseo momba an'i Jesosy nihinana niaraka tamin'ny mpamory hetra sy ny mpanota.

**Ny olona matanjaka ara-batana dia tsy mila mpitsabo, fa ireo izay marary ihany**

Mamaly amin'ny alalan'ny ohabolana i Jesosy. Ny tiany ho lazaina dia miara-mihinana amin'ireo karazan'olona ireo Izy satria tonga mba hanampy ny mpanota.

**olona matanjaka ara-batana**

"Olona salama"

**mpitsabo**

"dokotera" (UDB)

**ireo izay marary**

Ny teny hoe "mila mpitsabo" dia efa fantatra. DH: "ireo olona marary no mila mpitsabo"

**Tokony mandeha mianatra ianareo ny dikan'ny hoe**

Hilaza ny teny ao amin'ny soratra masina i Jesosy. DH: "Tokony hianatra ny hevitr'ilay lazain'Andriamanitra ao amin'ny soratra masina ianareo"

**Tokony mandeha ... ianareo**

Manondro ireo Fariseo eto ny noe "ianareo."

**Famindram-po no iriako fa tsy sorona**

Milaza ny nosoratan'i Hosea mpaminany ao amin'ny soratra masina i Jesosy. Eto, ny mpisolotena tampisaka "-ko" dia manondro an'Andriamanitra.

**Fa tonga Aho**

Ny "aho" eto dia manondro an'i Jesosy.

**ireo marina**

Mampiasa eso-teny i Jesosy eto. Tsy mihevitra Izy fa misy olona marina ka tsy mila mibebaka. DH: "ireo izay mihevi-tena ho marina"

**Matthew 9:14****Fampifandraisana ny foto-kevitra:**

Mametra-panontaniana ny amin'ny tsy fifadian'ireo mpianatr'i Jesosy hanina ireo mpianatr'i Jaona.

**tsy mba mifady**

"manohy mihinana ara-dalàna"

**Mety alahelo ve ireo havan'ny mpampakatra, raha mbola miaraka eo amin'izy ireo ny mpampakatra?**

Mampiasa fanontaniana i Jesosy mba hamaliana ireo mpianatr'i Jaona. Fantatr'izy rehetra fa tsy misaona na mifady hanina ny olona any amin'ny fampakaram-bady. Mampiasa io ohabolana io i Jesosy mba hampisehoana fa tsy misaona ny mpianany satria mbola miaraka amin'izy ireo Izy.

**Fa ho avy ny andro**

"Fa ho avy ny fotoana"

**hangalana ny mpampakatra eo amin'izy ireo**

Azo atao hoe DH: "tsy ho afaka ny hiaraka amin'izy ireo intsony ny mpampakatra" na "hisy haka lavitra azy ireo ny mpampakatra"

**hangalana**

Mety milaza ny fahafatesany manokana i Jesosy, fa tsy tokony hatao mazava eto amin'ny dikan-teny izany. Mba hitazonana ny sarin-tenin'ny fampakaram-bady, ny tsara indrindra dia ny milaza tsotra fa tsy ho eo intsony ny mpampakatra.

**Matthew 9:16****Fampifandraisana ny foto-kevitra:**

Manohy mamaly ny fanontaniana napetrak'ireo mpianatr'i Jaona i Jesosy.

**Tsy misy olona manampina akanjo tonta amin'ny tapa-damban'akanjo vaovao**

Io ohabolana io dia midika fa ny olona izay mahafantatra ireo fomba taloha dia tsy maika ny handray ireo vaovao.

**ny tampina**

"Ilay tapa-damba voavao." Io no tapa-damba ampiasaina hanampenana ny goaka eo amin'ilay akanjo tonta.

**ary hisy tritra ratsy lavitra**

Azo atao hoe DH: "ary hahatonga ilay triatra ho ratsy lavitra izany"

**Matthew 9:17****Fampifandraisana ny foto-kevitra:**

Manohy mamaly ny fanontaniana napetrak'ireo mpianatr'i Jaona i Jesosy.

**Tsy misy olona manisy divay vaovao ao anaty siny hoditra tonta**

Mampiasa ohabolana iray hafa i Jesosy mba hamaliana ireo mpianatr'i Jaona. Mitovy hevitra amin'ilay ohabolana ihany io.

**Tsy misy olona manisy**

"Ary tsy misy na iza na iza mandraraka" (UDB) na "Ny olona dia tsy mba manisy"

**divay vaovao**

Ilazana ny divay mbola tsy nialon'andro io. Raha tsy fantatra eo amin'ny faritra misy anao ny voaloboka, dia mampiasa teny ilazana voankazo amin'ny ankapobeny. DH: "ranom'boaloboka"

**siny hoditra tonta**

Ilazana ny siny hoditra izay efa niasa imbetsaka io.

**siny hoditra**

"fasiana divay" na "fasiana divay vita amin'ny hoditra." Fasiana vita avy amin'ny hoditra biby ireo.

**ho triatra ny siny hoditra, ho raraka ny divay**

Azo atao hoe DH: "hamotika ny siny hoditra izany ary hampiraraka ny divay"

**ho potika ny siny hoditra**

Rehefa mialon'andro sy mitombo ny divay vaovao, dia triatra ny siny hoditra satria tsy afaka mihitatra intsony.

**siny hoditra vaovao**

"fasiana divay vaovao." Ilazana ny siny hoditra izay mbola tsy nisy nampiasa io.

**ho voatahiry izy roa**

Azo atao hoe DH: "hiaro ny siny hoditra sy ny divay izany"

**Matthew 9:18****Fampifandraisana ny foto-kevitra:**

Ity no manomboka ny tantaran'i Jesosy mamelona ny zanaky ny manam-pahefana Jiosy indray taorian'ny nahafatesany.

**ireo zavatra ireo**

Maneho ny valin-teny nomen'i Jesosy ireo mpianatr'i Jaona momba ny fifadian-kanina izany.

**indro**

Ny teny hoe "indro" dia manaitra ny saintsika fa misy olom-baovao ao amin'ny tantara. Mety manana fomba hanaovana izany ny fiteniniao.

**niankohoka teo aminy**

Fomba hanehoan'ny olona iray fanajana tamin'ny kolotsain'ny Jiosy izany.

**tongava ary apetraho eo aminy ny tananao, dia ho velona izy**

Midika izany fa ilay manam-pahefana Jiosy dia nino fa nanana fahefana hamelona ny zanany vavy indray i Jesosy.

**ireo mpianany**

"ireo mpianatr'i Jesosy"

**Matthew 9:20****Fampifandraisana ny foto-kevitra:**

Ity dia mamaritra ny nanasitranan'i Jesosy vehivavy iray hafa raha mbola teny an-dalana ho an-tranon'ilay manam-pahefana Jiosy Izy.

**Indro**

Ny teny hoe "indro" dia manaitra ny saintsika fa misy olom-baovao ao amin'ny tantara. Mety manana fomba hanaovana izany ny fiteniniao.

**nandeha rà**

"nitsi-drà." Mety efa nandeha rà hatrany am-bohoka na dia mbola tsy fotoana ara-dalana ho an'izany aza izy. Mety misy kolontsaina manana fomba hilazana izany amin'ny fomba metimety kokoa.

**roa ambin'ny folo taona**  
"12 taona"

**Fa hoy izy tamin'ny tenany hoe: "Raha mahavoakasika ny lambany fotsiny aho, dia ho sitrana."**  
Efa nieritreritra an'izany izy mialohan'ny nikasihany an'i Jesosy.

**Raha mahavoakasika ny lambany fotsiny aho**  
Araka ny lalàn'ny Jiosy, satria nandeha rà izy dia tsy tokony nikasika na iza na iza. Nokasihiny ny akanjon'i Jesosy mba hanasitrana azy ny herin'i Jesosy ary (nieritreritra izy) tsy ho fantany fa nikasika Azy izy.

**Fa**  
"Kanefa kosa." Tsy nitranga ilay nantenain'ilay vehivavy hitranga.

**Ry zanako vavy**  
Tsy tena zanak'i Jesosy ilay vehivavy akory. Raha mampifangaro voraka izany, dia azo adika ihany koa hoe "ry vehivavy" na esorina mihitsy aza.

**ny finoanao no nahasitrana anao**  
"Satria nino Ahy ianao, dia hanasitrana anao Aho"

**sitrana ilay vehivavy nanomboka tamin'io ora io**  
Azo adika hoe DH: "Nositrarin'i Jesosy tamin'izany fotoana izany izy"

### Matthew 9:23

**Famoifandraisana ny foto-kevitra:**  
Miverina amin'ilay tantaran'i Jesosy mamelona indray ilay zanaka vavin'ny manam-pahefana Jiosy izao.

**tranon'ilay manam-pahefana**  
Tranon'ilay mpitarika Jiosy io.

**ireo mpitsoka sodina sy ireo vahoaka nitabataba be**  
Fomba iraisana hisaonana olona iray izay maty io.

**mpitsoka sodina**  
"olona mitsoka sodina"

**Mandehana**  
Miresaka amin'olona maro i Jesosy.

**tsy maty ilay zazavavy, fa matory izy**  
Mampiasa kilalaon-teny i Jesosy. Efa nalaza tamin'ny andron'i Jesosy ny fiantsoana ny olona maty hoe "matory." Saingy eto dia hitsangana ilay zazavavy maty, toy ny hoe natory fotsiny izy.

### Matthew 9:25

**Fampifandraisana ny foto-kevitra:**  
Ity no mamarana ny tantaran'i Jesosy namelona indray ny zanak'ilay manam-pahefana Jiosy.

**Fampahafantarana amin'ny ankapobeny:**  
Ny andininy faha 26 dia teny famehezana izay mamaritra vokatry ny fananganan'i Jesosy ilay zazavavy tamin'ny maty.

**Rehefa navoaka tany ivelany ny vaohaka**  
Azo atao hoe DH: "Taorian'ny namoahan'i Jesosy ireo vahoaka tany ivelany" na "Taorian'ny namoahan'ny fianakaviana ireo vahoaka tany ivelany"

**nitsangana**  
"nitsanga avy teo am-pandriana." Mitovy dika amin'ny ao amin'ny 8:14 io.

**Niely nanerana ny faritra rehetra ny vaovao momba izany**  
"Nandre izany ny olona rehetra avy ao amin'izany faritra izany" na "Ireo olona izay nahita fa velona ilay zazavavy dia nanomboka nilaza momba izany tany amin'ny faritra rehetra"

### Matthew 9:27

**Fampifandraisana ny foto-kevitra**  
Ity indray no manomboka ny tantaran'i Jesosy nanasitrana lehilahy jamba anankiroa.

**Ary raha niala teo Jesosy**  
Raha nandao ny faritra i Jesosy

**niala teo**  
"nandao" na "nandeha"

**nanaraka Azy**  
Midika izany fa nanaraka avy ao aoriana izy ireo, fa tsy voatery hoe lasa mpianany akory.

**Mamindrà fo aminay**  
Ny hevitra fonosin'izany dia hoe tian'izy ireo i Jesosy mba hanasitrana azy ireo.

**zanak'i Davida**  
Tsy zanak'i Davida ara-bakiteny akory i Jesosy, koa azo adika hoe "taranak'i Davida" io. Na izany aza, ny hoe "zanak'i Davida" ihany koa dia fiantsoana ny Mesia, ary mety niantso an'i Jesosy araka izany fiantsoana izay ireo lehilahy.

**Rehefa tonga tao an-trano Jesosy**  
Mety ho tranon'i Jesosy io na ilay trano tao amin'ny 9:10.

**Eny, Tompo**  
Tsy feno tsara ny valin-tenin'izy ireo, saingy efa fantatra izany. DH: "Eny, ry Tompo, mino izahay fa afaka manasitrana anay ianao"

### Matthew 9:29

**nokasihany i Jesosy ny mason'izy ireo ary niteny hoe**  
Tsy mazava eto raha niara-nokasihiny ny mason'ireo lehilahy anankiroa na nampiasa ny tanany

ankavanana Izy mba hikasihana ny iray avy eo vao ny an'ny iray hafa. Ara-pomba mantsy ny tanana ankavia dia nampiasaina ho amin'ny zavatra tsy madio ihany, ka ny tanany ankavanana no tokony ho nampiasainy. Tsy mazava ihany koa raha niteny teo am-pikasihana azy ireo Izy na nikasika azy ireo aloha vao niteny tamin'izy ireo.

**Ho tanteraka aminareo araka ny finoanareo anie izany**  
Azo atao hoe DH: "Ataoko araka izay ninoanareo" na "Satria nino ianareo, dia hanasitrana anareo Aho"

**nahiratra ny mason'izy ireo**  
Midika izany fa afaka nahita izy ireo. Azo adika hoe DH: "Nositrarin'Andriamanitra ny mason'izy ireo" na "afaka nahita ireo lehilahy jamba anankiroa"

**Aoka mba tsy hisy olona ahafantatra momba izao**  
Eto ny hoe "aoka" dia midika hoe "tandrema." DH: "Tandrema mba tsy hisy hahalala momba izao" na "Aza miteniteny amin'iza na iza fa nositrany ianareo"

**Fa**  
"Fa kosa." Tsy nanao izay notenenin'i Jesosy tamin'izy ireo ireo lehilahy.

**nampiely ny vaovao**  
"nilaza tamin'olona maro izay niseho tamin'izy ireo"

### Matthew 9:32

**Fampifandraisana ny foto-kevitra:**  
Ity no tantaran'i Jesosy nanasitrana lehilahy nitoeran'ny demonia izay tsy afaka niteny, sy ny nasetry ny olona izany.

**indro**  
Ny teny hoe "indro" dia manaitra ny saintsika fa misy olom-baovao ao amin'ny tantara. Mety manana fomba hanaovana izany ny fiteninanao.

**lehilahy moana ... noentina teo amin'i Jesosy**  
Azo atao hoe DH: "nisy olona nitondra lehilahy moana ... teo amin'i Jesosy"

**moana**  
tsy afaka niteny

**nitoeran'ny demonia**  
Azo atao hoe DH: "izay nofatoran'ny demonia" na "izay nofeheziny demonia"

**rehefa navoaka ilay demonia**  
Azo atao hoe DH: "Rehefa avy noteren'i Jesosy hivoaka ilay demonia" na "Rehefa avy nodidian'i Jesosy hiala ilay demonia"

**niteny ilay lehilahy moana**  
"nanomboka niteny ilay lehilahy moana" na "ilay lehilahy izay moana dia niteny" na "niteny, ilay lehilahy, izay tsy moana intsony"

**Gaga ny vahoaka**  
"Talanjona ireo olona"

**Tsy mbola fahita hatrizay**  
Azo atao hoe DH: "Tsy mbola niseho tany aloha mihitsy izao" na "Tsy mbola nisy nanao zavatra tahaka izao mihitsy tany aloha"

**namoahany ireo demonia**  
"manery ny demony hiala Izy"

**namoahany**  
Ny mpisolotena tampisaka "-ny" dia manondro an'i Jesosy.

### Matthew 9:35

**Fampifandraisana ny foto-kevitra:**  
Ny andininy faha 35 no fiakaran'ny tantara momba ny asa fanasitranan'i Jesosy tany Galilia izay niantomboka tao amin'ny 8:1.

**Fampahafantarana amin'ny ankapobeny:**  
Ny andininy faha 36 dia manomboka fizaran-tantara vaovao izay ampianaran'i Jesosy ireo mpianany sy anirahany azy ireo handeha hitory sy hanasitrana toy ny nataony.

**ireo tanàn-dehibe**  
Nandeha tany amin'ny tanàna maro na ny ankamaroany amin'ireo tanàna i Jesosy, fa tsy voatery hoe ny tanàna rehetra. DH: "maro tamin'ireo tanàna"

**filazantsaran'ny fanjakana**  
Eto ny hoe "fanjakana" dia ilazana ny fanapahan'Andriamanitra tahaka ny mpanjaka. Jereo ny nandikanao izany ao amin'ny 4:23.

**ireo karazan'aretina rehetra sy ireo karazana fahararina rehetra**  
"ireo aretina rehetra sy faharariana rehetra." Ny teny hoe "aretina" sy "faharariana" dia mifandray ary tokony hadika ho teny roa samihafa raha azo atao. Ny "aretina" no mahatonga ny olona harary. Ny "faharariana" dia fahalemen'ny vatana na otrik'aretina izay miafara amin'ny fisian'ny aretina.

**Tahaka ny ondry tsy misy mpiandry izy ireo**  
Ity fampitahana ity dia midika fa izy ireo tsy nanana mpitarika hiahy azy ireo. DH: "Tsy nanana mpitarika ireo olona"

### Matthew 9:37

**Fampahafantarana amin'ny ankapobeny:**  
Mampiasa ohabolana momba ny vokatra i Jesosy mba hampianarana ireo mpianany ny amin'ny tokony havalin'izy ireo ny filan'ireo vahoaka voalaza teo aloha.

**Betsaka ny vokatra, fa ireo mpiasa no vitsy**

Mampiasa ohabolana i Jesosy mba hamaliany ny zavatra hitany. Ny tian'i Jesosy ho lazaina dia hoe betsaka ny olona vonona ny hino an'Andriamanitra saingy vitsy ny olona hampianatra azy ireo ny fahamarinan'Andriamanitra.

**Betsaka ny vokatra**

"Feno vokatra masaka ho otzan'ny olona"

**mivavaha faingana amin'ny Tompon'ny vokatra**

"mivavaha amin'Andriamanitra, satria Izy no tompon'andraikitra amin'ny vokatra"

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## Chapter 10

<sup>1</sup> Nantsoin'i Jesosy niaraka ireo mpianany roa ambin'ny folo ary nanome azy ireo fahefana amin'ireo fanahy maloto, mba handroahana azy ireo, sy hanasitrana ireo karazan'aretina sy karazana faharariana rehetra. <sup>2</sup> Ary ireto avy ny anaran'ireo apostoly roa ambiny folo. Ny voalohany, Simona (izay antsoina ihany koa hoe Petera), ary Andreo rahalahiny; Jakoba zanaka lahin'i Zebede, sy Jaona rahalahiny; <sup>3</sup> Filipo, sy Barteleomy; Tomasy, sy Matio ilay mpanangona hetra; Jakoba zanaka lahin'i Alfeosy, ary Tadeosy; <sup>4</sup> Simona ilay Zelota, ary Jodasy Iskariota, ilay hamadika Azy. <sup>5</sup> Nirahin'i Jesosy izy roa ambiny folo. Nanoro azy ireo Izy ary niteny hoe: "Aza mandeha any amin'ny toerana izay hitoeran'ny Jentilisa ianareo, ary aza miditra amin'ny renivohitr'ireo Samaritana. <sup>6</sup> Fa mandehana kosa any amin'ireo ondry very amin'ny taranak'Isiraely; <sup>7</sup> ka rehefa mandeha ianareo, dia mitoria ary ambarao hoe: 'Efa akaiky ny fahatongavan'ny Fanjakan'ny lanitra.' <sup>8</sup> Sitrano ny marary, atsangano ny maty, diovy ireo boka, ary roahy ireo demonia. Araka ny nahazoanareo maimaimpoana, dia manomeza ihany koa maimaimpoana. <sup>9</sup> Aza mitondra volamena, volafotsy, na varahina ao amin'ny kitapom-bolanareo. <sup>10</sup> Aza mitondra kitapom-batsy amin'izay alehanareo, na fitafy hafa, na kiraro, na tehina, fa ny mpiasa dia mendrika hahazo ny sakafony. <sup>11</sup> Na inona na inona tanàn-dehibe na tanàna kely hidiranareo, tadiavo izay mendrika ao, ary mitoera ao mandra-pialanareo. <sup>12</sup> Raha vao miditra ao amin'ilay trano ianareo, dia miarahabà ny ao. Raha mendrika ilay trano, dia aoka ny fiadanareo ho tonga ao. <sup>13</sup> Fa raha tsy mendrika kosa izany, dia aoka ny fiadanareo hiverina aminareo. <sup>14</sup> Ho an'ireo izay tsy mandray anareo na tsy mihaino ny teninareo, dia ahintsano ny vovoka amin'ny tongotrareo, rehefa miainga amin'izany trano na tanàn-dehibe izany ianareo. <sup>15</sup> Lazaiko marina aminareo, fa ho moramora kokoa ny an'ny tanin'i Sodoma sy Gomora amin'ny andro fitsarana noho izany tanàn-dehibe izany. <sup>16</sup> Indro, handefa anareo toy ny ondry eo afovoan'ny ambodia Aho, koa hendre tahaka ny menarana ary tsy manan-tsiny tahaka ny voromailala. <sup>17</sup> Mitandrema ny amin'ny olona! Hanolotra anareo eo amin'ny filan-kevitra izy ireo, ary hikapoka anareo ao amin'ny sinagogan'izy ireo. <sup>18</sup> Avy eo dia ho entina manoloana ny governora sy ny mpanjaka ianareo nohon'ny Amiko, mba ho vavolombelona ho azy ireo sy ho an'ireo Jentilisa. <sup>19</sup> Rehefa manolotra anareo izy ireo, dia aza manana ahiahy ny amin'ny hoe ahoana na inona no ho lazainareo, fa homena anareo amin'io ora io izay tokony ho lazaina. <sup>20</sup> Fa tsy ianareo no hiteny, fa ny Fanahin'ilay Rainareo no hiteny ao aminareo. <sup>21</sup> Ny rahalahy dia hanolotra ny rahalahy ho amin'ny fahafatesana, ary ny ray dia ny zanany. Ny zanaka dia hitsangana hanohitra ny ray aman-dreniny ka hahatonga ny fahafatesan'izy ireo. <sup>22</sup> Ho halan'ny olon-drehetra ianareo nohon'ny amin'ny anarako. Fa na iza na iza miharitra hatramin'ny farany, dia ho voavonjy izany olona izany. <sup>23</sup> Rehefa manenjika anareo ao amin'io tanàn-dehibe io izy ireo, dia mandosira any amin'ny manaraka, fa lazaiko marina aminareo, fa tsy hahatapitra ireo tanànan'Isiraely mialohan'ny hatongavan'ny Zanak'Olona ianareo. <sup>24</sup> Ny mpianatra dia tsy lehibe noho ny mpampianany, na ny mpanompo ho ambony noho ny tompony. <sup>25</sup> Ampy ho an'ny mpianatra raha tonga toy ny mpampianany izy, ary ny mpanompo toy ny tompony. Raha nantsoin'izy ireo hoe Belzeboba ny tompon'ny trano, dia ho ratsy lavitra tahaka ny ahoana ireo anarana hiantson'izy ireo ny isam-piankohonana! <sup>26</sup> Noho izany aza matahotra azy ireo, fa tsy hisy takona izay tsy hiseho, ary zava-miafina izay tsy ho fantatra. <sup>27</sup> Izay lazaiko anareo ao amin'ny haizina, dia teneno amin'ny andro mazava, ary izay bitsibitsika renareo amin'ny sofinareo, dia torio eny ambony tampon-trano. <sup>28</sup> Aza matahotra an'ireo izay mamono ny vatana kanefa tsy afaka mamono ny fanahy. Fa kosa, matahora an'izay afaka mamotika ny fanahy sy ny vatana any amin'ny helo. <sup>29</sup> Moa va tsy vola madinika kely no hamarotana fody roa? Fa tsy mbola misy na iray amin'izy ireo aza mianjera amin'ny tany raha tsy misy ny fahalalan'ny Rainareo. <sup>30</sup> Fa na ny volon-dohanareo aza voaisa avokoa. <sup>31</sup> Aza matahotra. Manan-danja bebe kokoa noho ny fody maro ianareo. <sup>32</sup> Noho izany izay rehetra manaiky Ahy eo anatrehan'ny olona, dia ho ekeko ihany koa eo anatrehan'ny Raiko izay any an-danitra. <sup>33</sup> Fa izay mandà Ahy eo anatrehan'ny olona kosa, dia ho laviko ihany koa eo anatrehan'ny Raiko izay any an-danitra. <sup>34</sup> Aza mieritreritra fa izaho dia tonga hitondra fiadanana eto antany. Tsy tonga mba hitondra fiadanana Aho, fa sabatra. <sup>35</sup> Fa tonga aho hanasaraka ny zanaka lahy amin'ny rainy, sy ny zanaka vavy amin'ny reniny, ary ny vinantovavy amin'ny rafozam-baviny. <sup>36</sup> Ireo izay ao an-tokantranony ihany no ho lasa fahavalon'ny olona. <sup>37</sup> Izay tia kokoa ny ray na reny mihoatra Ahy dia tsy mendrika Ahy; ary izay tia kokoa ny zanaka lahy na ny zanaka vavy mihoatra Ahy dia tsy mendrika Ahy. <sup>38</sup> Izay tsy mandray ny hazofjaliany ka manaraka Ahy dia tsy mendrika Ahy. <sup>39</sup> Izay mamonjy ny ainy dia hahavery izany. Fa izay mahavery ny ainy noho ny amiko dia hahita izany. <sup>40</sup> Izay mandray anareo dia mandray Ahy, ary izay mandray Ahy dia mandray ilay naniraka ahy ihany koa. <sup>41</sup> Izay mandray ny mpaminany satria mpaminany izy dia hahazo ny valisoan'ny mpaminany, ary izay mandray ny olo-marina satria olo-marina izy dia hahazo ny valisoan'ny olo-marina. <sup>42</sup> Na iza na iza manome ny iray amin'ireny

madinika indrindra ireny, na dia rano mangatsiaka iray kaopy ho sotroina aza, satria izy mpianatra, dia lazaiko marina aminareo fa, tsy ho very ny valisoany."

### Matthew 10:1

#### Fampifandraisana ny foto-kevitra:

Ity no manomboka ny tantaran'i Jesosy naniraka ireo mpianany mba hanao ny asany.

#### nanome azy ireo fahefana

Ezaho mba ho tafita tsara fa io fahefana io dia 1) mandroaka ireo fanahy maloto sy 2) manasitrana ny aretina sy rofy.

#### mba handroahana azy ireo

"hampiala ireo fanahy maloto"

#### karazan'aretina sy karazana faharariana rehetra

"ireo aretina rehetra sy faharariana rehetra." Ny teny hoe "aretina" sy "faharariana" dia mifandray ary tokony hadika ho teny roa samihafa raha azo atao. Ny "aretina" no mahatonga ny olona harary. Ny "faharariana" dia fahelemen'ny vatana na otrik'aretina izay miafara amin'ny fisian'ny aretina.

### Matthew 10:2

#### Fampahafantarana amin'ny ankapobeny:

Eto ny mpanoratra dia manome ny ananran'ireo apostoly roa ambin'ny folo lahy mba ho fahalalana fototra.

#### Ary

Io teny io dia ampiasaina mba hanamarihina fiatoana eo amin'ny fizotry ny tantara. Eto i Matio dia manome fampahafantarana fototra momba ireo apostoly roa ambin'ny folo lahy.

#### apostoly roa ambiny folo

Ilay vondron'ny "mpianatra roa ambin'ny folo" ao amin'ny 10:1 ihany io.

#### voalohany

Voalohan'ny amin'ny filaharana io, fa tsy amin'ny laharana.

#### ilay Zelota

Ireo mety ho dikany dia 1) "ilay Zelota" dia fiantsoana maneho fa isan'ireo vondron'olona te hanafaka ny Jiosy tamin'ny fanapahana Romana izy. DH: "tia tanindrazana" na 2) "ilay be zotom-po" dia famaritana izay mampiseho fa nanan-jotom-po izy mba hanajana an'Andriamanitra. DH: "mafana fo"

#### Matio ilay mpanangona hetra

"Matio, izay mpamory hetra"

#### ilay hamadika Azy

"ilay hamadika an'i Jesosy"

### Matthew 10:5

#### Fampifandraisana ny foto-kevitra:

Eto i Jesosy dia manomboka manome toro-marika ireo mpianany momba izay tokony hataon'izy ireo sy hampoizin'izy ireo rehefa mandeha mitory izy ireo.

#### Fampahafantarana amin'ny ankapobeny:

Na dia manomboka amin'ny filazana fa naniraka ireo roa ambin'ny folo lahy aza ny andininy faha 5, dia efa nanome ireo toro-marika ireo i Jesosy talohan'ny nandefasany azy ireo.

#### Nirahin'i Jesosy izy roa ambiny folo

"Ireo roa ambin'ny folo no nirahin'i Jesosy"

#### Nirahina

Nirahin'i Jesosy izy ireo nohon'ny antony mazava.

#### Nanoro azy ireo Izy

"Nolazainy tamin'izy ireo izay tokony hataon'izy ireo" na "Nandidy azy ireo Izy"

#### ondry very amin'ny taranak'Israely

Io dia sarin-teny mapitaha ny firenan'Israely manontolo amin'ny ondry izay nania niala tamin'ny mpiandry azy ireo.

#### taranak'Israely

Maneho ny firenen'Israely io. DH: "vahoakan'Israely" na "zanak'Israely"

#### rehefa mandeha ianareo

Manondro ireo apostoly roa ambin'ny folo ny hoe "ianareo" eto.

#### Efa akaiky ny fahatongavan'ny Fanjakan'ny lanitra

Eto ny hoe "fanjakan'ny lanitra" dia ilazana ny fanapahan'Andriamanitra tahaka ny mpanjaka. Ny fehezanteny hoe "fanjakan'ny lanitra" dia ampiasaina ao amin'ny bokin'i Matio ihany. Raha azo atao, tazony ao amin'ny fandikan-teninao ny hoe "lanitra." DH: "hiara-belona amin'Andriamanitra any an-danitra rehefa miseho tahaka ny mpanjaka Izy." Jereo ny fomba nandikanao izany ao amin'ny 3:1.

### Matthew 10:8

#### Fampifandraisana ny foto-kevitra

Manohy manome toro-marika ireo mpianany i Jesosy momba izay tokony hataon'izy ireo rehefa mandeha mitory.

#### Araka ny nahazoanareo maimaimpoana, dia manomeza ihany koa maimaimpoana

Misy fampahafantarana tsy voalaza eto, saingy azo ihany. DH: "Nanampy anareo ary nampianatra ny

fahamarinan'Andriamanitra maimaimpoana Aho. Noho izany, tsy tokony hampandoa vola ny hafa ianareo mba hanampianareo na hampiananareo ny fahamarinan'Andriamanitra azy ireo"

**volamena, volafotsy, na varahina**

Ireo no vy nanamboarana ny vola. Io lisitra io dia misy hevitra ambadika ilazana ny vola, koa raha tsy fantara eo amin'ny faritrao ireo vy ireo, dia adikao hoe "vola" ireo lisitra ireo.

**kitapom-bolanareo**

Ny dikan'io dia fehikibo na "fehikibo fasiana vola," fa mety maneho izay rehetra azo ampiasaina mba hitondrana vola koa. Ny fehikibo dia lamba lava nanaovana teo amin'ny valahana. Tamin'izany dia lehibe izany ka azo aforitra ary ampiasaina mba hitondrana vola.

**kitapom-batsy**

Mety ho izay kitapo rehetra ampiasaina hitondrana zavatra rehefa mandeha io, na kitapo ampiasain'ny olona iray hanangonana sakafo na vola.

**fitafy hafa**

Ampiasao ny teny mitovy amin'ny nampiasainao tao amin'ny 5:40 ilazana ny hoe "fitafy."

**ny sakafony**

Eto ny "sakafo" dia ilazana izay rehetra ilain'ny olona iray. DH: "izay ilainy"

**Matthew 10:11**

**Fampifandraisana ny foto-kevitra:**

Manohy manome toro-marika ireo mpianany i Jesosy momba izay tokony hataon'izy ireo rehefa mandeha mitory.

**Na inona na inona tanàn-dehibe na tanàna kely hidiranareo**

"Isaky ny miditra tanàn-dehibe na vohitra ianareo" na "izay tanàn-dehibe na vohitra hidiranareo"

**mendrika ... tsy mendrika**

Ao amin'ny 10:11-13, ny olona "mendrika" dia ilazana ny olona izay vonona ny hampandroso ireo mpianatra. Mampitaha io olona io amin'iray izay "tsy mendrika" i Jesosy, olona izay tsy mampanandroso ireo mpianatra.

**ary mitoera ao mandra-pialanareo**

Ny tena dikany feno dia azo hazavaina hoe DH: "mitoera ao an-tranon'izany olona izany mandra-pialanareo ilay tanàn-dehibe na vohitra

**Raha vao miditra ao amin'ilay trano ianareo, dia miarahabà ny ao**

Ny teny hoe "miarahabà ny ao" dia midika hoe arahabao ny ao an-trano. Ny fiarahabana niraisana tamin'izany andro izany ny hoe "Fiadanana ho amin'ity trano ity!" Eto ny "trano" dia manondro ireo olona mipetraka ao amin'ilay trano. DH: "Raha

miditra ao amin'ilay trano ianareo, dia arahabao ny olona izay mipetraka ao amin'izany"

**mendrika ilay trano**

Eto ny "trano" dia manondro ireo olona mipetraka ao amin'ilay trano. DH: "mampanandroso anareo tsara ny olona mipetraka ao amin'izany trano izany" na "mandray anareo tsara ny olona mipetraka ao amin'ilay trano"

**aoka ny fiadanareo ho tonga ao**

Ny teny hoe "ao" dia midika hoe ilay trano. Eto ny "trano" dia manondro ireo olona mipetraka ao amin'ilay trano. DH: "aoka ho tonga ao ny fiadanana" na "hiaina am-piadanana ny olona izay mipetraka ao amin'izany trano izany"

**ny fiadanareo**

Ilay fiadanana izay hangatahan'ireo apostoly ho tonga eo amin'ireo olona ao amin'ilay trano.

**raha tsy mendrika**

Ny teny hoe "ao" dia midika hoe ilay trano. Eto ny "trano" dia manondro ireo olona mipetraka ao amin'ilay trano. DH: "raha tsy mandray tsara anareo izy ireo"

**aoka ny fiadanareo hiverina aminareo**

Ireo mety ho dikany dia 1) raha tsy mendrika ilay ankohonana, dia ho hazonin'Andriamanitra lavitra azy ireo ny fiadanana na fitahiana na 2) raha tsy mendrika ilay ankohonana, dia tokony hanao zavatra ireo apostoly, toy ny fangatahana amin'Andriamanitra tsy hanome haja ny fanononam-piadanana'izy ireo.

**Matthew 10:14**

**Fampifandraisana ny foto-kevitra:**

Manohy manome toro-marika ireo mpianany i Jesosy momba izay tokony hataon'izy ireo rehefa mandeha mitory.

**Ho an'ireo izay tsy mandray anareo na tsy mihaino**

"Raha tsy misy olona mandray na mihaino ao amin'izany trano izany"

**mihaino ny teninareo**

Eto ny "teny" dia maneho izay lazain'ireo mpianatra. DH: "mihaino ny hafatrareo" na "mihaino izay tokony ho lazainareo"

**tanàn-dehibe**

Tokony hadikanao araka ny nandikanao azy tao amin'ny toko 10:1 io.

**ahintsano ny vovoka amin'ny tongotrareo**

"ahintsano hiala amin'ny tongotrareo ny vovoka rehefa miala ianareo." Famantarana izany fa nolavin'Andriamanitra ireo olona avy ao amin'izany trano na tanàna izany.

**Lazaiko marina aminareo**

"Milaza ny marina aminareo Aho." Manindry izay ho lazaain'i Jesosy manaraka io fehezanteny io.

**ho azo leferina kokoa**

"ho kely kokoa ny fahoriana"

**tanin'i Sodoma sy Gomora**

Manondro ireo olona nonina tao Sodoma sy Gomora io. DH: "ireo olona izay nonina tao Sodoma sy Gomora"

**izany tanàn-dehibe izany**

Manondro ireo olona ao amin'ny tanàna izay tsy mandray ireo apostoly na mihaino ny hafatr'izy ireo io. DH: "ireo olon'ny tanàna izay tsy mandray anareo"

**Matthew 10:16****Fampifandraisana ny foto-kevitra:**

Manohy mampianatra ireo mpianany i Jesosy. Eto izy dia manomboka milaza amin'izy ireo momba ny fanenjehana izay hiaretan'izy ireo rehefa mandeha mitory.

**Indro**

Ny teny hoe "indro" dia manindry izay ho avy manaraka. DH: "Jereo" na "henoy" na "Tandremo tsara izay ho lazaiko aminareo"

**handefa anareo**

Mandefa azy ireo nohon'ny antony manokana i Jesosy.

**toy ny ondry eo afovoan'ny ambodia**

Ny ondry dia biby tsy afa-miaro tena izay tafihan'ny ambodia matetika. Milaza i Jesosy fa mety hamely ireo mpianatra ny olona. DH: "toy ny ondry eo amin'ny olona tahaka ny ambodia loza be" na "toy ny ondry eo amin'ny olona manao toy ny ataon'ny biby loza be"

**koa hendre tahaka ny menarana ary tsy manan-tsiny tahaka ny voromailala**

Miteny amin'ireo mpianatra i Jesosy fa tsy maintsy malina sady tsy manan-tsiny eo amin'ny olona izy ireo. Raha mampifangro voraka ny mampitaha ny mpianatra amin'ny bibilava na voromailala, dia mety ho tsaratsara kokoa ny manazava ireo fampitahana. DH: "miasà am-pahalalana sy fitandremana, no sady amin'ny tsy fananan-tsiny sy hatsaran-toetra"

**Mitandrema ny amin'ny olona!**

Afaka adikana miaraka amin'ny hoe "satria" io mba hampisehoana fa mifandray ireo teny roa ireo. DH: "Mitandrema ny amin'ny olona satria izy ireo dia"

**Hanolotra anareo**

"hamadika anareo" na "hahafofy anareo ho eo amin'ny" na "hampisambotra anareo"

**filan-kevitra**

"fitsarana." Ireo dia mpitarika fivavahana teo an-toerana na loholona izay miara mitazona ny fihavanana eo amin'ny fiarahamonina.

**hikapoka anareo**

"hamono sy hamely"

**ho entina**

Azo atao hoe DH: "hoentin'izy ireo" na "handrirotra anareo"

**nohon'ny Amiko**

"satria Ahy ianareo" na "satria manaraka Ahy ianareo"

**azy ireo sy ho an'ireo Jentilisa**

Ny mpisolotena "izy ireo" dia manondro ireo "governora sy mpanjaka" na ireo mpiampanga Jiosy.

**Matthew 10:19****Fampifandraisana ny foto-kevitra:**

Manohy mampianatra ireo mpianany i Jesosy, momba ny fanenjehana izay mety hiaretan'izy ireo rehefa mandeha mitory.

**Rehefa manolotra anareo izy ireo**

"Rehefa manolotra anareo eo amin'ny filan-kevitra ny olona." Ny "olona"eto dia ireo olona tao amin'ny 10:16 ihany.

**aza manana ahiahy**

"aza miahiahy"

**ahoana na inona no ho lazainareo**

"ahoana no fomba hitenenanareo na inona no ho lazaina." Azo akambana ireo hevitra anankiroa ireo: "inona no tokony ho lazainareo"

**fa homena anareo amin'io ora io izay tokony ho lazaina**

Azo atao hoe DH: "fa ny Fanahy Masina no hilaza aminareo izay ho lazaina"

**amin'io ora io**

Eto ny "ora" dia midika hoe "amin'io fotoana io mihitsy." DH: "amin'izay fotoana izany mihitsy" na "amin'izany fotoana izany"

**ny Fanahin'ilay Rainareo**

Raha ilaina, dia azo adika hoe "Fanahin'Andriamanitra Rainareo any an-danitra" io na azo asiana fanamarihana mba hampazava tsara fa maneho an'Andriamanitra Fanahy Masina io fa tsy fanahin'ny ray ety an-tany akory.

**Rainareo**

Fiantsoana manan-danja an'Andriamanitra io.

**ao aminareo**

"amin'ny alalanareo"

**Matthew 10:21****Fampifandraisana ny foto-kevitra:**

Manohy mampianatra ireo mpianany i Jesosy, momba ny fanenjehana izay mety hiaretan'izy ireo rehefa mandeha mitory.

**Ny rahalahy dia hanolotra ny rahalahy ho amin'ny fahafatesana, ary ny ray dia ny zanany**

Ny teny hoe "ray dia ny zanany" dia azo adika ho fehezanteny feno. DH: "Ny rahalahy hanolotra ny rahalahiny ho amin'ny fahafatesana, ary ny ray hanolotra ny zanany ho amin'ny fahafatesana"

**hanolotra**

"hamadika" na "hahafoy". Jereo ny nandikanao izany ao amin'ny 10:16.

**fahafatesana**

Ny anarana hoe "fahafatesana" dia azo adika mazava hoe. DH: "any amin'ny fitsarana mba hamonoan'ny manam-pahefana azy ireo"

**hitsangana hanohitra**

"hikomy hanohitra" na "hiodina hanohitra"

**hahatonga ny fahafatesan'izy ireo**

Azo adika hoe DH: "ary hampamono azy ireo" na "ary haka ny manam-pahefana hamono azy ireo"

**Ho halan'ny olon-drehetra ianareo**

Azo adika hoe DH: "Hankahala anareo ny olon-drehetra" na "Hankahala anareo ny vahoaka rehetra"

**ianareo**

fanondroana olona maro io ary maneho ireo mpianatra roa ambin'ny folo lahy.

**nohon'ny amin'ny anarako**

Eto ny "anarana" dia ilazana ilay olona manontolo. DH: "nohon'ny amiko" na "satria matoky ahy ianareo"

**Fa na iza na iza miharitra**

"na iza na iza mijanona ho mahatoky"

**hatramin'ny farany**

Tsy mazava hevitra ny hoe "farany" raha rehefa maty ny olona iray, na ny fara-andro rehefa miseho ho mpanjaka Andriamanitra. Ny hevi-dehibe amin'io dia ny faharetan'izy ireo araka izay azo atao.

**dia ho voavonjy izany olona izany**

Azo atao hoe DH: "Andriamanitra no hanafaka izany olona izany"

**ao amin'io tanàn-dehibe io**

Eto ny hoe "io" dia tsy manondro tanàna iray manokana. DH: "ao amina tanàna iray"

**mandosira any amin'ny hafa**

"mandosira any amin'ny tanàna manaraka"

**lazaiko marina aminareo**

"Milaza ny marina aminareo Aho." Manindry izay ho lazain'i Jesosy manaraka io fehezanteny io.

**Zanak'Olona**

Milaza ny amin'ny tenany i Jesosy.

**Matthew 10:24****Fampifandraisana ny foto-kevitra:**

Manohy mampianatra ireo mpianany i Jesosy, momba ny fanenjehana izay mety hiaretan'izy ireo rehefa mandeha mitory.

**Ny mpianatra dia tsy lehibe noho ny mpampianany, na ny mpanompo ho ambony noho ny tompony**

Mampiasa ohabolana i Jesosy mba hampianarana fahamarinana amin'ny ankapobeny ny mpianany. Manindry mafy i Jesosy fa tsy tokony hanantena ny olona handray azy ireo tsara kokoa noho ny nandraisan'izy ireo an'i Jesosy ireo mpianatra.

**Ny mpianatra dia tsy lehibe noho ny mpampianany**

"Ny mpianatra iray dia latsa-danja hatrany noho ny mpampianany" na "Ny mpampianatra dia lehibe hatrany noho ny mpianany"

**na ny mpanompo ho ambony noho ny tompony**

"ary ny mpanompo dia latsa-danja hatrany noho ny tompony" na "Ny tompo dia lehibe hatrany noho ny mpanompony"

**Ampy ho an'ny mpianatra raha tonga toy ny mpampianany izy**

"Tokony ho afa-po amin'ny fahatongavany ho toy ny mpampianany ny mpianatra"

**toy ny mpampianany**

Raha ilaina, afaka ataonao mazava ny fomba ahatongavan'ny mpianatra ho toy ny mpampianany. DH: "mahafantatra zavatra betsaka araka izay fantatry ny mpampianany"

**ary ny mpanompo toy ny tompony**

Raha ilaina, dia afaka ataonao mazava ny fomba ahatongavan'ny mpanompo ho toy ny tompony. DH: "ary tokony ho afa-po amin'ny fahatongavany ho lehibe tahaka ny tompony ny mpanompo iray"

**Raha nantsoin'izy ireo hoe Belzeboba ny tompon'ny trano, dia ho ratsy lavitra tahaka ny ahoana ireo anarana hiantson'izy ireo ny isam-piankohonana!**

Manindry mafy indray i Jesosy fa, satria nampijaly Azy ny olona, dia tokony hanampo ireo mpianatra fa hanao toy izany amin'izy ireo na ratsy lavitra aza ny olona.

**ratsy lavitra tahaka ny ahoana ireo anarana hiantson'izy ireo ny isam-piankohonana**

"ny anarana izay hiantsoan'izy ireo ny isam-piankohonany dia ho ratsy lavitra tokoa" na "hanome anarana ratsy lavitra ho an'ireo isam-piankohonany tokoa izy ireo"

**Raha nantsoin'izy ireo**  
"Satria nantsoin'ny olona hoe"

**ny tompon'ny trano**  
Mapiasa sarin-teny ho an'ny tenany i Jesosy.

**Belzeboba**  
Io anarana io dia azo 1) soratana mivantana hoe "Belzeboba" na 2) adika amin'ny hevitra tiana ho lazaina hoe "Satana."

**isam-piankohonana**  
Io dia sarin-teny maneho ireo mpianatr'i Jesosy.

### Matthew 10:26

**fampifandraisana ny foto-kevitra:**  
Manohy mampianatra ireo mpianany i Jesosy, momba ny fanenjehana izay mety hiaretan'izy ireo rehefa mandeha mitory.

**aza matahotra azy ireo**  
Eto ny hoe "azy ireo" dia manondro ireo olona mampijaly ny mpanaradia an'i Jesosy.

**fa tsy hisy takona izay tsy hiseho, ary zava-miafina izay tsy ho fantatra**  
Ireo teny anankiroa ireo dia mitovy dika. Manindry mafy i Jesosy fa hataon'Andriamanitra fantatra ny zavatra rehetra. Azo adika hoe DH: "Hasehon'Andriamanitra ireo zavatra izay afen'in'ny olona"

**Izay lazaiko anareo ao amin'ny haizina, dia teneno amin'ny andro mazava, ary izay bitsibitsika renareo amin'ny sofinareo, dia torio eny ambony tampon-trano**  
Ireo teny roa ireo dia samy mitovy hevitra. Manindry mafy i Jesosy fa tokony ho lazain'ireo mpianatra amin'olon-drehetra izay lazainy amin'ireo mpianatra any amin'ny mangingina. DH: "lzaao amin'olona amin'ny fahazavan'ny andro izay lazaiko aminareo ao amin'ny aizina, ary torio eny antampon-trano izay renareo moramora ao antsofianareo"

**Izay lazaiko anareo ao amin'ny haizina**  
Eto ny "aizina" dia midika hoe any amin'ny mangingina." DH: "Izay lazaiko mangingina aminareo" na "Ireo zavatra lazaiko aminareo mangingina"

**teneno amin'ny andro mazava**  
Eto ny "andro mazava" dia midika hoe "ampahibemaso." DH: "lzaao malalaka" na "lzaao ampahibemaso"

**izay bitsibitsika renareo amin'ny sofinareo**  
Fomba ilazana ny fibitsibitsihana io. DH: "Izay bitsibitsihiko aminareo"

**torio eny ambony tampon-trano**  
Ny tampon-trano izay nipetrahan'i Jesosy dia mahitsy, ary afaka nandre izay olona miteny mafy

eo ny olona avy any alavitra be. Eto ny "tampon-trano" dia ilazana izay toerana rehetra ahafahan'ny vahoaka rehetra mandre. DH: "mitenena mafy eny amin'ny toeram-pokonolona mba handrenesan'ny rehetra"

### Matthew 10:28

**Fampifandraisana ny foto-kevitra:**  
Manohy mampianatra ireo mpianany ny amin'ny fanenjehana izay hiaretan'izy ireo rehefa mandeha mitory i Jesosy.

**Fampahafantarana amin'ny ankapobeny:**  
Eto koa i Jesosy dia manomboka manome anton'ny tokony tsy hatahoran'ny mpianatra ny fanenjehana mety hiainan'izy ireo.

**Aza matahotra an'ireo izay mamono ny vatana kanefa tsy afaka mamono ny fanahy**  
Tsy manavaka ny olona tsy afaka mamono ny fanahy sy ny olona afaka mamono ny fanahy ity. Tsy misy olona afaka mamono ny fanahy. DH: "Aza matahotra olona. Afaka mamono ny vatana ireo fa tsy afaka mamono ny fanahy."

**mamono ny vatana**  
Mahatonga fahafatesana ara-batana no dikan'io. Raha hafahafa ireo teny ireo, dia azo adika hoe "mamono anareo" na "mamono olon-kafa."

**vatana**  
Ilay azo tsapaina eo amin'ny olona, mifanohitra amin'ny fanahy.

**mamono ny fanahy**  
Ny dikan'io dia hoe mamely ny olona iray aorian'ny fahafatesany ara-batana.

**fanahy**  
Ilay tsy ezo tsapaina eo amin'ny olona iray ary mbola velona aorian'ny fahafatesan'ny vatana.

**matahora an'izay afaka**  
Afaka ampianao hoe "satria" mba hampazava ny antony tokony hatahoran'ny polona an'Andriamanitra. DH: "matahora an'Andriamanitra satria Izy dia afaka"

**Moa va tsy vola madinika kely no hamarotana fody roa?**  
Manambara io ohablana io i Jesosy mba hampianarana ireo mpianany. DH: "Hevero ny fody. Ambany lanja tokoa izy ireo hany ka afaka mividy azy amin'ny vola madinika kely iray ianareo."

**Fody**  
Vorona kely dia kely, mihinana voa. DH: "voron-kely"

**vola madinika kely**  
Matetika io dia adika amin'ny teny mahalaza ny vola ambany indrindra mbola miasa ao amin'ny firenenao. Ilazana vola varahina kely mitentina ny

iray ampaha enimpolon'ny karaman'ny mpiasa iray andro io. DH: "vola kely dia kely"

**tsy mbola misy na iray amin'izy ireo aza mianjera amin'ny tany raha tsy misy ny fahalalan'ny Rainareo**  
Azo atao hoe DH: "fantatry ny Rainareo na dia ny fy fotoana hahafatesan'ny fody iray sy hilatsaha eny amin'ny tany aza"

#### **Rainareo**

Fiantsoana manan-danja ilazana an'Andriamanitra io.

**na ny volon-dohanareo aza voaisa avokoa**  
Azo adika hoe DH: "fantatr'Andriamanitra na dia ny isan'ny volo eo amin'ny lohanareo"

**Manan-danja bebe kokoa noho ny fody maro ianareo**  
"Omen'Andriamanitra lanja mihoatra ny fody ianareo"

#### **Matthew 10:32**

##### **Fampifandraisana ny foto-kevitra:**

Manohy mampianatra ireo mpianany ny amin'ny antony tsy tokony hatahoran'izy ireo ny fanenjehana izay mety hiaretan'izy ireo rehefa mandeha mitory i Jesosy.

**izay rehetra manaiky Ahy eo anatrehan'ny olona**  
"na iza na iza milaza amin'ny hafa fa mpianatro izy" na "na iza na iza manaiky eo anatrehan'ny olona hafa fa tsy mivadika amiko"

**dia ho ekeko ihany koa eo anatrehan'ny Raiko izay any an-danitra**  
Azonao atao mazava kokoa ity resaka izay efa fantatra ity. DH: "ho ekeko eo anatrehan'ny Raiko izay any an-danitra koa fa ahy ireo olona ireo"

#### **ny Raiko**

Fiantsoana manan-danja ilazana an'Andriamanitra io.

**izay mandà Ahy eo anatrehan'ny olona**  
"raha misy olona mandà Ahy eo amin'ny olona hafa fa tsy mivadika amiko izy" na "na iza na iza mandà ny hanaiky Ahy eo amin'ny hafa fa mpianatro izy"

**ho laviko ihany koa eo anatrehan'ny Raiko izay any an-danitra**  
Azonao atao mazava kokoa ity resaka izay efa fantatra ity. DH: "Ho laviko eo anatrehan'ny Raiko izay any an-danitra fa ahy io olona io"

#### **Matthew 10:34**

##### **Fampifandraisana ny foto-kevitra:**

Manohy mampianatra ireo mpianany ny amin'ny antony tsy tokony hatahoran'izy ireo ny fanenjehana izay mety hiaretan'izy ireo rehefa mandeha mitory i Jesosy.

#### **Aza mieritreritra**

"aza atao hoe" na "Tsy mahazo mieritreritra ianareo"

#### **eto an-tany**

Manondro ireo olona miaina eto an-tany io. DH: "amin'ny olona eto an-tany" na "amin'ny olona"

#### **fa sabatra**

Ilazana ny fizarazarana, ady, sy fifamonoana eo amin'ny olona izany.

#### **fahavalon'ny olona**

"fahavalon'ny olona ratsy indrindra"

#### **Ireo izay ao an-tokantrany**

"ireo isan'ny ankohonany ihany"

#### **Matthew 10:37**

##### **Fampifandraisana ny foto-kevitra:**

Manohy mampianatra ireo mpianany ny amin'ny antony tsy tokony hatahoran'izy ireo ny fanenjehana izay mety hiaretan'izy ireo rehefa mandeha mitory i Jesosy.

#### **Izay ... tsy mendrika**

Ny teny hoe "izay" dia ilazana ny olona amin'ny ankapobeny. DH "ireo izay .. tsy mendrika" na "raha ... ianao ... tsy mendrika ianao"

#### **tia**

Ny teny hoe "tia" eto dia ilazana ny "fifankatiavan'ny mpirahalaha" na "fifankatiavan'ny mpianamana." DH: "miraharaha" na "manolo-tena ho an'ny" na "finaritra amin'ny"

#### **mendrika Ahy**

"mandrika ny ho Ahy" na "mendrika ny mpianatro"

#### **mandray ny hazofijaliany ka manaraka Ahy**

"mitondra ny hazofijaliany ary manaraka Ahy." Ny hazofijaliana dia maneho fahoriana sy fahafatesana. Mandray ny hazofijaliana ary vonona ny hijaly sy ho faty. DH: "tsy maintsy mankattoa na dia ho amin'ny fijaliana sy fahafatesana aza"

#### **mandray**

"mandray ary milanja"

#### **mamonjy**

Ilazana ny hoe "mihazona" na "mahita" io. DH: "miezaka ny hihazona" na "miezaka ny hamonjy"

#### **hahavery**

Tsy midika izany fa ho faty ilay olona. Io dia sarin-teny ilazana fa tsy hiaina fiainana ara-panahy miaraka amin'Andriamanitra ilay olona. DH: "tsy hanana fiainana tena izy"

#### **izay mahavery ny ainy**

Tsy midika hoe maty izany. Io sarin-teny io dia midika fa mankattoa an'i Jesosy mihoatra noho ny

ainy manokana ny olona iray. DH: "izay mandà ny tenany"

**noho ny amiko**  
"satria matoky Ahy izy."

**hahita izany**  
Io sarin-teny io dia midika fa hiaina fainana arapanahy miaraka amin'Andriamanitra ny olona iray. DH: "hahita fiainana tena izy"

### Matthew 10:40

**Fampifandraisana ny foto-kevitra:**  
Manohy mampianatra ireo mpianany ny amin'ny antony tsy tokony hatahoran'izy ireo ny fanenjehana izay mety hiaretan'izy ireo rehefa mandeha mitory i Jesosy.

**Izay**  
Ny teny hoe "izay" eto dia manondro ny olona amain'ny ankapobeny. DH: "Na iza na iza" na "izay rehetra" na "Ilay iray izay"

**mandray**  
Mampadroso olona toy ny vahiny no dikan'io.

**anareo**  
Manondro ireo apostoly roa ambin'ny folo izay iresahan'i Jesosy io.

**mandray Ahy**  
DH: "toy ny hoe mandray Ahy izy" na "toy ny hoe mandray Ahy izany"

**mandray ilay naniraka ahy**  
Ny dikan'izany dia hoe rehefa mandray an'i Jesosy ny olona iray dia toy ny mandray an'Andriamanitra. DH: "toy ny hoe mandray an'Andriamanitra Ray izay naniraka Ahy izy"

**satria mpaminany izy**  
Eto ny hoe "izy" dia tsy manondro ilay olona izay mandray. Manondro ilay olona raisina io.

**valisoan'ny mpaminany**  
Maneho ny valisoa omen'Andriamanitra ny mpaminany io, fa tsy valisoa izay omen'ny mpaminany ny olona hafa akory.

**olo-marina izy**  
Eto ny hoe "izy" dia tsy manondro ilay olona izay mandray. Manondro ilay olona raisina io.

**valisoan'ny olo-marina**  
Maneho ny valisoa omen'Andriamanitra ny olo-marina io, fa tsy valisoa izay omen'ny olo-marina ny olona hafa akory.

### Matthew 10:42

**Fampifandraisana ny foto-kevitra:**  
Mamarana ny fampianarana ireo mpianany ny amin'ny izay tokony hatao sy hampoizin'izy ireo rehefa mandeha mitory i Jesosy.

**na iza na iza manome**  
"izay rehetra manome"

**ny iray amin'ireny madinika indrindra ireny**  
"iray amin'ireny ambany idrindra ireny" na "iray amin'ireny tsy lehibe indrindra ireny." Ny teny hoe "iray amin'ny" eto dia manondro ny iray amin'ireo mpianatr'i Jesosy.

**satria izy mpianatra**  
"satria mpianatro izy." Eto ny hoe "izy" dia tsy manondro ilay iray izay manome fa ilay iray izay tsy lehibe.

**lazaiko marina aminareo fa**  
"Milaza ny marina aminareo Aho." Manindry izay ho lazain'i Jesosy manaraka io fehezanteny io.

**tsy ho very ny valisoany**  
"tsy ho lavin'Andriamanitra izy." Tsy misy idirany amin'ny fangalana fananana io. Azo adika hoe DH: "homen'Andriamanitra ... tokoa izy"

## Chapter 11

<sup>1</sup> Ary rehefa avy nampianatra ireo mpianany roa ambin'folo Jesosy, dia niainga avy teo Izy hampianatra sy hitory any amin'ny tananan'izy ireo. <sup>2</sup> Ary rehefa ren'i Jaona tao am-ponja ny momba ireo asan'i Kristy, dia nandefa hafatra tamin'ny alalan'ireo mpianany izy <sup>3</sup> ka niteny Azy hoe: "Ianao va ilay iray izay ho avy, sa tokony hitady hafa izahay?" <sup>4</sup> Jesosy namaly ary niteny azy ireo hoe: "Mandehana ary lazao amin'i Jaona izay hitanareo sy renareo." <sup>5</sup> Mahazo fahitana ireo jamba, mandeha ireo olona malemy, diovina ireo boka, mandre indray ireo olona marenina, atsangan-ko velona ireo olona maty, ary anambarana ireo vaovao mahafaly ny mahantra. <sup>6</sup> Sambatra izay tsy tafitohina noho ny amiko." <sup>7</sup> Raha nandeha teny amin'ny lalany ireo lehilahy ireo, dia nanomboka nilaza ny momban'i Jaona tamin'ireo vahoaka Jesosy hoe: "Hijery inona no nivoahanareo any an'efitra - volotara tsofin'ny rivotra?" <sup>8</sup> Nefa hijery inona no nivoahanareo - lehilahy manao fitafy lafo vidy? Indro, ireo izay manao fitafy lafo vidy dia mipetraka ao an-tranon'ireo mpanjaka. <sup>9</sup> Nefa hijery inona no nivoahanareo -mpaminany? Eny, miteny aminareo Aho, ary mihoatra lavitra noho ny mpaminany. <sup>10</sup> Izy ilay izay voasoratra hoe: 'Jereo, maniraka ny irako hialoha ny tavanareo Aho, izay hanomana ny lalanareo mialoha anareo.' <sup>11</sup> Lazaiko marina aminareo, fa amin'ireo izay natera-behivavy dia tsy misy lehibe mihoatra noho Jaona mpanao Batisa. Nefa ny olona tsy manan-danja indrindra eo amin'ny fanjakan'ny lanitra dia lehibe noho izy. <sup>12</sup> Nanomboka tamin'ny andron'i Jaona mpanao Batisa ka hatramin'izao, dia miaritra amin'ny herisetra ny fanjakan'ny lanitra, ary ireo olona mahery setra dia maka azy an-keriny. <sup>13</sup> Fa ireo mpaminany rehetra sy ny lalàna dia efa naminany hatramin'i Jaona; <sup>14</sup> ary raha sitrakareo ny hanaiky izany, dia Izy no Elia ilay ho avy. <sup>15</sup> Izay manan-tsofina ho enti-mhaino, aoka izy hihaino. <sup>16</sup> Amin'inona no tokony hampitahako ity taranaka ity? Izany dia toy ny ankizy milalao eny amin'ny tsenda, izay mipetraka sy mifampiantsoantso <sup>17</sup> ka miteny hoe: 'Nitsoka sodina ho anareo izahay, fa tsy nandihy inareo. Nanao hira fisaonanana izahay, fa tsy nitomany ianareo.' <sup>18</sup> Fa Jaona dia tsy tonga hihinana mofo na hisotro divay, ka hoy izy ireo hoe: 'Manana demonia izy.' <sup>19</sup> Ny Zanak'Olona dia tonga hihinana sy hisotro ka hoy izy ireo hoe: 'Jereo, lehilahy tendan-kanina sy mpimamo izy, naman'ireo mpamory hetra sy ireo mpanota!' Fa ny fahendrena dia voamarina tamin'ireo asany." <sup>20</sup> Avy eo Jesosy nanomboka niteny mafy ireo tanàna izay nanaovany ny ankamaroan'ny asany mahagaga, satria tsy nibekaka izy ireo. <sup>21</sup> "Loza ho anareo, ry Korazina! Loza ho anareo, ry Betsaida! Raha natao tany Tyra sy Sidona ireo asa mahagaga izay natao teto aminareo, dia efa ela no nibekaka tamin'ny lamba fisaonana sy lavenona izy ireo. <sup>22</sup> Nefa ho moramora kokoa ny an'ny Tyra sy Sidona amin'ny andron'ny fitsarana mihoatra noho ny anareo. <sup>23</sup> Ianareo, ry Kapernaomy, mihevitra ve ianareo fa hasandratra any an-danitra? Tsia, ho entina hidina any amin'ny helo ianareo. Satria raha tany Sodoma no natao ireo asa mahagaga izay natao teto aminareo, dia mbola ho tavela izany mandrak' androany. <sup>24</sup> Nefa milaza aminareo Aho fa ho mora kokoa ho an'ny tanin'i Sodoma ny andron'ny fitsarana noho ny ho aminareo." <sup>25</sup> Tamin'izany fotoana izany Jesosy niteny hoe: "Midera Anao Aho, ry Ray, Tompon'ny lanitra sy ny tany, satria Ianao no nanafina ireo zavatra ireo tamin'ny hendry sy ny mahalala, ary nanambara ireo tamin'ireo izay tsy mahalala, toy ireo ankizy kely. <sup>26</sup> Eny, ry Ray, satria izany dia nahafinaritra teo imasonao. <sup>27</sup> Ny zavatra rehetra nankinina tamiko dia avy amin'ny Raiko; ary tsy misy mahalala ny Zanaka afa-tsy ny Ray ary tsy misy mahalala ny Ray afa-tsy ny Zanaka, sy izay fidian'ny Zanaka hanambarana Azy. <sup>28</sup> Mankanesa aty amiko, ianareo rehetra izay miasa sy mitondra mavesatra, dia omeko fitsaharana ianareo. <sup>29</sup> Ento ny ziogako ary mianara amiko, fa malemy fanahy sy manetry tena am-po Aho, dia hahita fitsaharana ho an'ireo fanahinareo ianareo. <sup>30</sup> Fa mora ny ziogako ary maivana ny entako."

### Matthew 11:1

#### Fampahafantarana amin'ny ankapobeny:

Ity indray no fiandohan'ny fizaran-tantara vaovao izay hilazan'ny mpanoratra ny amin'ny navalin'i Jesosy ireo mpianatr'i Jaona Mpanao Batisa.

#### Ary rehefa

Io teny io no mamadika ny tantaran'ny fampianaran'i Jesosy mankeo amin'izay nitranga taorian'izany. DH: "Avy eo" na "Taorian'izany"

**nampianatra**  
"nandidy"

#### ireo mpianany roa ambin'folo

Maneho ireo apostoly roa ambin'ny folo voafidin'i Jesosy io.

#### any amin'ny tananan'izy ireo

Eto ny hoe "izy ireo" dia manondro ny Jiosy rehetra amin'ny ankapobeny.

**Ary**

Ampiasaina io teny io eto mba hanamarihana fiatoana eo amin'ny fizotry ny tantara. Eto i Matio dia manomboka milaza fizarana vaovao ao amin'ny tantara.

**rehefa ren'i Jaona tao am-ponja ny momba**

"Rehefa ren'i Jaona, izay tao am-ponja, ny momba ny" na "Rehefa nisy niteny tamin'i Jaona, izay tao am-ponja, ny momba ny." Na dia mbola tsy nolazain'i Matio tamin'ny mpamaky aza fa nalefan'i Heroda mpanjaka tany am-ponja i Jaona Mpanao Batisa, ny mpiaino tany am-boalohany dia efa nahalala ny tantara tsara ary nahatakatra ny fampahafantarana tsy mivantana eto. Hampahafantatra bebe kokoa momba an'i Jaona Mpanao Batisa i Matio ao aoriana ao, ka mety ho tsara ny mampazava izany eto.

**nandefa hafatra tamin'ny alalan'ireo mpianany izy**

Nandefa ny mpianany manokana niaraka tamin'ny hafatra i Jaona Mpanao Batisa.

**ka niteny Azy hoe**

Manondro an'i Jesosy ny mpisolotena "Azy."

**Ianao va ilay iray izay ho avy**

"Ianao ve ilay iray izay andrasanay ho avy." Fomba hafa ilazana ny Mesia na Kristy io.

**sa tokony hitady hafa izahay**

"tokony hiandry olona hafa izahay." Ny mpisolotena "izahay" eto dia manondro ny Jiosy rehetra, fa tsy ireo mpianatr'i Jaona irery ihany.

**Matthew 11:4****lazao amin'i Jaona**

"tatero amin'i Jaona"

**diovina ireo boka**

Azo atao hoe DH: "manasitrana ny boka Aho"

**atsangan-ko velona ireo olona maty**

Azo atao hoe DH: "mahatonga ireo izay maty ho velona indray Aho"

**anambarana ireo vaovao mahafaly ny mahantra**

Azo atao hoe DH: "Manambara amin'ireo anatin'ny tsy fahampiana Aho"

**Matthew 11:7****Fampifandraisana ny fot-kevitra**

Manomboka milaza momba an'i Jaona Mpanao Batisa amin'ireo vahoaka i Jesosy.

**Hijery inona no nivoahanareo any an'efitra - volotara ... rivotra?**

Mampiasa fanontaniana i Jesosy mba hieritreretany olona hoe karazan'olona manao ahoana i Jaona Mpanao Batisa. DH: "tsy hijery volotara ... mihitsy ny nalehanareo tany an'efitra!"

**volotara tsofin'ny rivotra**

Ireo mety ho dikany dia 2) Ilay hazo teo akaiky ny Reniranon'i Jordana ara-bakiteny mihitsy no tian'i Jesosy ambara na 2) mampiasa sarin-teny mba hilazana karazan'olona i Jesosy. DH: "lehilahy izay mora miova hevitra ary tahaka ny volotara atopatopan'ny rivotra"

**tsofin'ny rivotra**

Azo atao hoe DH: "miozangozona eny amin'ny rivotra"

**Nefa hijery inona no nivoahanareo - lehilahy ...fitafy lafo vidy?**

Mampiasa fanontaniana i Jesosy mba hieritreretany olona hoe karazan'olona manao ahoana i Jaona Mpanao Batisa. DH: "Ary tsy nandeha nankany an'efitra hijery lehilahy iray ... mihitsy ianareo!"

**manao fitafy lafo vidy**

Ny olona mpanan-karena no nanao izany karazana fitafy izany.

**Indro**

Manamafy izay ho avy manaraka eo io teny io. DH: "izany indrindra"

**tranon'ireo mpanjaka**

"rovan'ireo mpanjaka"

**Matthew 11:9****Fampifandraisana ny foto-kevitra:**

Manohy miresaka momba an'i Jaona Mpanao Batisa amin'ireo vahoaka i Jesosy.

**Fampahafantarana amin'ny ankapobeny:**

Ao amin'ny adininy faha 10, manambara ny tenin'i Malakia mpaminany i Jesosy mba hampisehoana fa ny fiainana sy ny asa fanompoan'i Jaona Mpanao Batisa dia nahatantreraka ny faminaniana.

**Nefa hijery inona no nivoahanareo -mpaminany**

Mampiasa fanontaniana i Jesosy mba hieritreretany olona hoe karazan'olona manao ahoana i Jaona Mpanao Batisa. DH: "Ary tsy nandeha nankany an'efitra hijery mpaminany mihitsy ianareo!"

**mihoatra lavitra noho ny mpaminany**

Azo adika amina fehezanteny feno io. DH: "tsy mpaminany toy ny mahazatra izy" na "lehibe mihoatra noho ny mpaminany mahazatra izy"

**Izy ilay nanoratana hoe**

Azo adika hoe DH: "Izao no nosoratan'i Malakia mpaminany hatry ny ela momba an'i Jaona Mpanao Batisa"

**maniraka ny irako ... Aho**

Ny mpisolotena "aho" sy ny tampisaka "-ko" dia manondro an'Andriamanitra. Manambara izay nolazain'Andriamanitra i Malakia.

**hialoha ny tavanao**

Eto ny hoe "-nao" dia manondro olona tokana, satria miresaka amin'ny Mesia Andriamanitra ao amin'ny teny io. Ary koa, ny "tava" dia ilazana ilay olona manontolo. DH: "eo anoloanao" na "mba handeha hialoha anao"

**hanomana ny lalanareo mialoha anareo**

Io dia sarin-teny izay midika fa hanomana ireo olona mba handray ny hafatry ny Mesia ilay iraka.

**Matthew 11:11****Fampifandraisana ny foto-kevitra**

Manohy miresaka momba an'i Jaona Mpanao Batisa amin'ireo vahoaka i Jesosy.

**Lazaiko marina aminareo**

"Milaza ny marina aminareo Aho." Manindry izay ho lazain'i Jesosy manaraka io fehezanteny io.

**amin'ireo izay natara-behivavy**

Fomba ilazana ny olombelona rehetra io. DH: "amin'ireo izay velona hatrizay"

**tsy misy lehibe mihoatra noho Jaona mpanao Batisa**

Azo atao hoe DH: "Jaona Mpanao Batisa no lehibe indrindra" na "Jaona Mpanao Batisa no manandanja indrindra"

**ny olona tsy manan-danja indrindra eo amin'ny fanjakan'ny lanitra**

Eto ny hoe "fanjakan'ny lanitra" dia ilazana ny fanapahan'Andriamanitra tahaka ny mpanjaka. Ny fehezanteny hoe "fanjakan'ny lanitra" dia ampiasaina ao amin'ny bokin'i Matio ihany. Raha azo atao, tazony ao amin'ny fandikan-teninao ny hoe "lanitra." DH: "ny olona tsy kely indrindra eo ambanin'ny fanapahan'ny Andriamanintsika izay any an-danitra"

**dia lehibe noho izy**

"lehibe noho i Jaona"

**Nanomboka tamin'ny andron'i Jaona mpanao Batisa**

"Nanomboka tamin'ny fotoana nitorian'i Jaona ny hafatra"

**miaritra amin'ny herisetra ny fanjakan'ny lanitra, ary ireo olona mahery setra dia maka azy an-keriny**

Misy fomba maro mety handikana ireo andininy ireo. Ny ULB sy ny UDB dia mihevitra fa io dia midika hoe misy olona te hampiasa ny fanjakan'ny lanitra ho an'ny tombontsoa feno fitiavan-tenan'izy ireo manokana, ary vonona ny hampiasa hery hanohitra ny olona izy ireo mba hanatanterahana izany. Misy fandikana hafa mandroso hevitra tsara fa ny fiantsoana hidirana any amin'ny

fanjakan'Andriamanitra dia efa maika, hany ka tsy maintsy miasa amin-kery ny olona mba hamaliana izany antso izany ary hanoherana ny fakam-panahy hanota ao aoriana ao. Ary ny fandikana fahatelo dia milaza fa misy olona mahery setra mamely ireo olon'Andriamanitra sady miezaka ny hampitsahatra an'Andriamanitra tsy hanjaka intsony.

**Matthew 11:13****Fampifandraisana ny foto-kevitra**

Manohy miresaka momba an'i Jaona Mpanao Batisa amin'ireo vahoaka i Jesosy.

**ireo mpaminany rehetra sy ny lalàna dia efa naminany hatramin'i Jaona**

Eto ny hoe "mpaminany sy ny lalàna" dia maneho ireo zavatra izay nosoratan'i Mosesy sy ireo mpaminany tao amin'ny soratra masina. DH: "fa ireo no zavatra naminanian'i Mosesy sy ireo mpaminany nanomboka tao amin'ny soratra masina hatramin'ny andron'i Jaona Mpanao Batisa"

**ary raha sitrakareo**

Eto ny mpisolotena tampisaka "-reo" dia manondro ireo vahoaka.

**dia izy no Elia ilay ho avy**

Ny hoe "izy" dia manondro an'i Jaona Mpanao Batisa. Tsy midika ara-bakiteny izany fa i Jaona no Elia. Ny tian'i Jesosy ambara dia hoe i Jaona no manatanteraka ny faminiana momba an'i "Elia, ilay ho avy" na ilay Elia faharoa. DH: "rehefa niteny i Malakia mpaminany fa hiverina i Elia, dia nilaza ny amin'i Jaona Mpanao Batisa izy"

**izay manan-tsofina ho enti-mhaino**

Fomba hanondroana ny olona rehetra izay mihaino izany. DH: "Ny olon-drehetra izay mihaino ahy"

**aoka izy hihaino**

Ny "mihaino" dia midika hoe mitandrana. DH: "mitandrana tsara izay lazaiko"

**Matthew 11:16****Fampifandraisana ny foto-kevitra:**

Manohy miresaka momba an'i Jaona Mpanao Batisa amin'ireo vahoaka i Jesosy.

**Amin'inona no tokony hampitahako ity taranaka ity?**

Mampiasa fanontaniana i Jesosy mba hampidirana fanoharana iray momba ny olona tamin'izany andro izany sy izay mety ho lazain'ny ankizy eny an-tsena. DH: "Mitovy amin'izao ity taranaka ity"

**ity taranaka ity**

"ireo olona velona amin'izao" na "ireto olona ireto" na "ianareo olon'ity taranaka ity"

**Izany dia toy ny ankizy milalao eny an-tsena ... tsy nitomany ianareo**

Mampiasa fanoharana i Jesosy mba hamaritana ireo olona velona tamin'izany fotoana izany. Mampitaha

azy ireo amina vondron'ankizy izay miezaka ny hisintona ankizy hafa mba hiara-milalao amin'izy ireo Izy. Saingy, na inona na inona ataon'izy ireo, dia tsy hankeo amin'izy ireo mihitsy ireo ankizy hafa. Ny tian'i Jesosy ho lazaina dia hoe tsy mampiova na inona na inona raha mandefa olona tahaka an'i Jaona Mpanao Batisa, izay mipetraka any an-tany efitra sady mifady hanina Andriamanitra, na olona tahaka an'i Jesosy izay miara-mifety amin'ny mpanota sady tsy mifady hanina. Ny olona, indrindra ireo Fariseo sy ireo mpitarika fivavahana, dia mbola mijanona ho mafy loha sady mandà tsy hanaiky ny fahamarinan'Andriamanitra ihany.

#### **tsena**

Toerana lehibe, eny ankalamanjana izay ivarotan'ny olona sy hividiany zavatra.

#### **Nitsoka sodina ho anareo izahay**

Ny hoe "izahay" dia manondro ireo ankizy mipetraka eny an-tsena. Eto ny "-nareo" dia maneho ireo vondron'ankizy hafa.

#### **fa tsy nandihy inareo**

"fa tsy nandihy tamin'ilay hira fifaliana ianareo"

#### **Nanao hira fisaonanana izahay**

Ny dikan'izany dia hoe nihira hira mampalahelo toy ny ataon'ireo vehivavy any am-pandevenana izy ireo.

#### **fa tsy nitomany ianareo**

"fa tsy niara-notomany taminay ianareo"

### **Matthew 11:18**

#### **Fampifandraisana ny foto-kevitra:**

Mamarana ny firesahany momba an'i Jaona Mpanao Batisa amin'ireo vahoaka i Jesosy.

#### **tsy tonga hihinana mofo na hisotro divay**

Eto ny "mofo" dia ilazana ny sakafo. Tsy midika akory izany fa tsy mba nihinana sakafo i Jaona. Ny hevitr'izany dia nifady hanina matetika be izy, ary rehefa nihinana izy dia tsy nihinana sakafo tsara sy lafo vidy. DH: "mifady hanina matetika ary tsy nisotro alikaola" na "tsy nihinana sakafo tsara ary tsy nisotro divay"

#### **hozy izy ireo hoe: 'Manana demonia izy.'**

Azo adika amin'ny teny tsy mivantana io. DH: "lazain'izy ireo fa misy demonia izy" na "ampangain'izy ireo ho misy demonia izy"

#### **Ny Zanak'Olona**

Milaza ny amin'ny tenany manokana i Jesosy. DH: "Izaho, ilay Zanak'Olona"

#### **tonga hihinana sy hisotro**

Ity no mifanohitra amin'ny fitondran-tenan'i Jaona. Ny dikan'io dia mihinana sy misotro mihoatra ny haben'ny sakafo tokony ho izy.

#### **izy ireo hoe: Jereo, lehilahy tendan-kanina**

Azo adika amin'ny teny tsy mivantana io. DH: "lazain'izy ireo fa lehilahy tendan-kanina izy" na "ampangain'izy ireo ho mihinana be loatra izy." Raha nadikanao hoe "Izaho, ilay Zanak'Olona" ny hoe "Zanak'Olona," dia azonao adika hoe "lazain'izy ireo fa lehilahy tendan-kanina Aho" io teny io.

#### **lehilahy tendan-kanina**

"mihinan-kanina be loatra foana izy"

#### **mpimamo**

"mamo lava" na "misotro alikaola be loatra foana izy"

#### **Fa ny fahendrena dia voamarina tamin'ireo asany**

Io dia ohabolana izay ampiasain'i Jesosy manoloana ity tranga ity, satria tsy hendry ireo olona izay nandà Azy sy Jaona. Jesosy sy Jaona Mpanao Batisa no hendry, ary ny vokatry ny asan'izy ireo no manaporofa izany.

#### **ny fahendrena dia voamarina tamin'ireo asany**

Eto ny "fahendrena" dia voafaritry ho toy ny vehivavy iray izay voaporofa fa marina amin'ny alalan'izay ataony. Ny tian'i Jesosy ho lazaina dia hoe: ny vokatry ny asan'ny olona iray no manaporofa fa hendry tokoa izy. Azo adika io hoe DH: "Ny vokatry ny asan'ny olona iray no manaporofa fa hendry izy"

### **Matthew 11:20**

#### **Fampahafantarana amin'ny ankapobeny:**

Manomboka mananatra ireo olona tao amin'ireo tanàna izay nanaovany fahagagana teo aloha i Jesosy.

#### **niteny mafy ireo tanàna**

Eto ny "tanàna" dia maneho ireo olona rehetra mipetraka ao. DH: "mananatra ireo olona ao amin'ny tanàna"

#### **asany mahagaga**

"asan'ny heriny" na "fahagagana"

#### **Loza ho anareo, ry Korazina! Loza ho anareo, ry Betsaida!**

Miteny toy ny hoe nihaino Azy teo ireo olona avy ao amin'ny tanànan'i Korazina sy Betsaida, saingy tsy teo izy ireo.

#### **Loza ho anareo**

"Hahita loza tokoa ianareo!" Eto ny hoe "ianareo" dia manondro ilay tanàna.

#### **Korazina ... Betsaida ... Tyra ... Sidona ireo asa**

Ny anaran'ireo tanàna ireo no ampiasaina ho hevitra ambadika ilazana ireo olona monina ao.

#### **Raha natao tany Tyra sy Sidona ireo asa mahagaga**

Maneho fanombatombanana tranga izay tokony ho nitranaga tany aloha, saingy tsy nitranaga i Jesosy.

**Raha natao tany Tyra sy Sodoma ireo asa mahagaga izay natao teto aminareo**

Azo adika hoe DH: "Raha nataoko teo amin'ireo vahoakan'i Tyra sy Sidona ireo asa mahagaga izay nataoko teo aminareo"

**izay natao teto aminareo ... noho ny anareo**

Eto ny "ianareo" dia manondro ny vahoakan'i Korazina sy Betsaida.

**efa ela no efa no nibebaka ... izy ireo**

Ny mpisolotena "izy ireo" dia manondro ireo vahoakan'i Tyra sy Sidona.

**nibebaka**

"nampiseho fa nanenina nohon'ny fahotany izy ireo"

**ho moramora kokoa ny an'ny Tyra sy Sidona amin'ny andron'ny fitsarana mihoatra noho ny anareo**

Eto ny hoe "Tyra sy Sidona" dia monondro ireo olona monina ao. DH: "Haneho famindrampo amin'ny vahoakan'i Tyra sy Sidona bebe kokoa Andriamanitra amin'ny andron'ny fitsarana noho ny aminareo" na "hanafay anareo mafimafy kokoa noho ireo vahoakan'i Tyra sy Sidona Andriamanitra amin'ny andron'ny fitsarana"

**noho ny anareo**

Azo hazavaina kokoa io. DH: "noho ny anareo, satria tsy nibebaka sy nino Ahy ianareo, na dia hitanareo nanao fahagagana aza Aho"

### **Matthew 11:23**

**Fampifandraisana ny foto-kevitra:**

Manohy mananatra ireo olona tao amin'ireo tanàna izay nanaovany fahagagana teo aloha i Jesosy.

**Ianareo, ry Kapernaomy**

Miresaka amin'ireo olona ao amin'ny tanànan'i Kapernaomy toy ny hoe mihaino Azy eo izy ireo, saingy tsy eo izy ireo. Ny mpisolotena "ianareo" dia maneho an'i Kapernaomy hatrany eto amin'ireto andininy roa ireto.

**Kapernaomy ... Sodoma**

Ireo anaran-tanàna ireo dia manondro ireo olona monina ao Kapernaomy sy Sodoma.

**mihevitra ve ianareo fa hasandratra any an-danitra?**

Mampiasa fanontaniana tsy valiana i Jesosy mba hananarana ireo vahoakan'i Kapernaomy nohon'ny fireharehan'izy ireo. Azo atao hoe DH: "tsy afaka manandratra ny tenanareo any an-danitra ianareo" na "tsy hanandratra anareo any an-danitra ny fideran'ny olona hafa" na "tsy hampiakatra anareo any an-danitra araka izay heverinareo ho ataony Andriamanitra"

**ho entina hidina any amin'ny helo ianareo**

Azo atao hoe DH: "Andriamanitra handefa anareo any amin'ny helo"

**Satria raha tany Sodoma ... dia mbola ho tavela izany mandrak' androany**

Manombatombana izay tokony ho nitranga tany aloha, kanefa tsy nitranga i Jesosy.

**raha tany Sodoma no natao ireo asa mahagaga izay natao teto**

Azo atao hoe DH: "raha nataoko teo amin'ireo vahoakan'i Sodoma ireo asa mahagaga izay nataoko teo aminareo"

**asa mahagaga**

"asan'ny hery" na "fahagagana"

**dia mbola ho tavela izany mandrak' androany**

Ny mpisolotena "izany" dia maneho ny tanànan'i Sodoma.

**milaza aminareo Aho**

Manindry izay ho lazain'i Jesosy manaraka io fehezanteny io.

**ho mora kokoa ho an'ny tanin'i Sodoma ny andron'ny fitsarana noho ny ho aminareo**

Eto ny "tanin'i Sodoma" dia manondro ireo olona izay nonina tao. DH: "Haneho famindrampo amin'ny vahoakan'i Sodoma bebe kokoa Andriamanitra amin'ny andron'ny fitsarana noho ny aminareo" na "Hanafay anareo mafimafy kokoa noho ireo vahoakan'i Sodoma Andriamanitra amin'ny andron'ny fitsarana"

**noho ny ho aminareo**

Azo hazavaina kokoa io. DH: "noho ny anareo, satria tsy nibebaka sy nino Ahy ianareo, na dia hitanareo nanao fahagagana aza Aho"

### **Matthew 11:25**

**Fampahafantarana amin'ny ankapobeny:**

Ao amin'ny andininy 25 sy 26, mivavaka amin'ny Rainy any an-danitra i Jesosy raha mbola teo amin'ny fantrehana ireo vahoaka. Ao amin'ny andininy 27, manomboka miresaka amin'ny olona indray Izy.

**Ray**

Fiantsoana manan-danja ilazana an'Andriamanitra io.

**Tompon'ny lanitra sy ny tany**

"Tompo manjaka eo amin'ny lanitra sy tany." Ny teny hoe "lanitra sy tany" dia ilazana ny olona sy zavatra rehetra eto amin'izao tontolo izao. DH: "Tompo izay manjaka eo amin'izao tontolo izao"

**Ianao no nanafina ireo zavatra ireo ... ary nanambara ireo**

Tsy dia mazava ny tiana ho lazaina amin'ny hoe "ireo zavatra ireo." Raha mila manazava an'io ny fiteninao, dia ity misy fandikana azo atolotra. DH: "Ianao no fahamarinana ireo ... ary nanambara ireo"

**ny hendry sy ny mahalala**

Mampiasa eso-teny i Jesosy. Tsy mihevitra Izy fa tena hendry tokoa ireo olona ireo. DH: "olona izay mihevitra fa hendry sy mahalala izy ireo"

**nanambara ireo**

"nampahafantatra ireny." Ny hoe "ireny" dia milaza "ireo zavatra" tao amin'ny andininy teo aloha teo.

**toy ireo ankizy kely**

Mampitaha olona tsy mahalala amin'ny ankizy kely i Jesosy. Tsindrian'i Jesosy fa maro amin'ieo mino Azy no tsy tena nianatra na mihevi-tena ho hendry.

**satria izany dia nahafinaritra teo imasonao**

nahafinaritra teo imasonao- Ny teny hoe "teo imasonao" dia sarin-teny ilazana ny fandraisan'ny olona iray ny zavatra iray. DH: "fa noraisinao ho tsara ny manao izany"

**Ny zavatra rehetra nankinina tamiko dia avy amin'ny Raiko**

Azo atao hoe DH: "Nankinin'ny Raiko tamiko ny zavatra rehetra" na "Natolotry ny Raiko ho Ahy ny zavatra rehetra"

**Ny zavatra rehetra**

Iroe mety ho dikany dia 1)  
Nampisehon'Andriamanitra tamin'i Jesosy ny zavatra rehetra momba Azy sy ny fanjakany na 2)  
Nomen'Andriamanitra an'i Jesosy n y fahefana rehetra.

**ny Raiko**

Fiantsoana manan-danja an'Andriamanitra io mba hampisehoana ny fifandraisana misy eo amin'Andriamanitra sy Jesosy.

**tsy misy mahalala ny Zanaka afa-tsy ny Ray**

"ny Ray irery no mahalala ny Zanaka"

**tsy misy mahalala**

Isaky ny mampiasa ity teny ity i Jesosy, ny teny hoe "mahalala" dia mihoatra noho ny fahafantarana ilay olona fotsiny. Ny hevitr'izany dia hoe mahalala ilay olona akaiky satria manana fifandraisana hafa mihitsy izy ireo.

**ny Zanaka**

Milaza ny amin'ny tenany fanintelony i Jesosy.

**Zanaka**

Fiantsoana mana-danja ilazana an'i Jesosy, ilay Zanaka'Andriamanitra io.

**tsy misy mahalala ny Ray afa-tsy ny Zanaka**

"ny Zanaka irery no mahalala ny Ray"

**Matthew 11:28**

**Fampifandraisana ny foto-kevitra:**

Mamarana ny firesahany amin'ny vahoaka i Jesosy.

**izay miasa sy mitondra mavesatra**

I Jesosy dia miresaka amin'ireo olona toy ny hoe biby, izay hampilanjain'ny tompony vesatra be loatra ao an-damosina izy ireo. Sarin-teny ilazana ireo lalàna sy fitsipika andrasan'ireo mpitarika Jiosy ho ankatoavin'ny olona io. DH: "izay miasa ao ambanin'ny lalàna apetrak'ireo mpitarika fivavahana aminareo"

**omeko fitsaharana ianareo**

"hamela anareo hitsahatra amin'ny asa sy vesatrareo Aho"

**Ento ny ziofako**

Manohy mampiasa sarin-teny i Jesosy. Manasa ny olona ho lasa mpianany sy hanaraka Azy i Jesosy.

**malemy fanahy sy manetry tena am-po Aho**

Eto ny hoe "malemy fanahy" sy "manetry tena am-po" dia mitovitovy hevitra ihany. Afangaron'i Jesosy ireo roa ireo mba hanamafisana fa ho tsara fanahy lavitra noho ireo mpitarika fivavahana i Jesosy.

**manetry tena am-po Aho**

Fomba fiteny izay midika hoe "manetry tena" io.

**hahita fitsaharana ho an'ireo fanahinareo ianareo**

Eto ny "fanahy" dia manondro ny maha-olona manontolo. DH: "hahita fitsaharana ho an'ny tenanareo ianareo" na "afaka ny hitsahatra ianareo"

**Fa mora ny ziofako ary maivana ny entako**

Samy mitovy hevitra ireo fehezanteny anankiroa ireo. Tsindrian'i Jesosy fa mora kokoa ny mankatoa Azy noho ireo lalàn'ny Jiosy. DH: "Fa izay apetrako eo aminareo, dia ho afaka ny hilanja azy ianareo satria maivana izany"

**maivana ny entako**

Ny teny hoe "maivana" eto dia mifanohitra amin'ny mavesatra.

## Chapter 12

<sup>1</sup> Tamin'izany fotoana izany Jesosy nandeha namakivaky ny tanimbary tamin'ny andro Sabata. Noana ireo mpianany ka nanomboka nioty salohim-bary dia nihinanana ireo. <sup>2</sup> Nefa noho ny hitan'ireo Fariseo izany, dia hoy izy ireo tamin'i Jesosy hoe: "Jereo, ireo mpianatrao manao izay tsy ara-dalàna ny manao azy amin'ny Sabata." <sup>3</sup> Fa Jesosy niteny azy ireo hoe: "Mbola tsy novakinareo mihitsy va ny zavatra nataon'i Davida, rehefa noana izy, sy ireo lehilahy rehetra niaraka taminy? <sup>4</sup> Niditra tao amin'ny tranon' Andriamanitra izy ary nihinana ny mofon'ny fanatrehena, izay tsy ara-dalàna ho azy raha hanina ary tsy ara-dalàna ho an'ireo izay niaraka taminy, nefa ara-dalàna ho an'ny lohan'ny mpisorona irery ihany. <sup>5</sup> Tsy mbola novakinareo va ny ao amin'ny lalàna, fa amin'ny Sabata ireo mpisorona ao an-tempoly dia manota ny Sabata nefa tsy manan-tsiny? <sup>6</sup> Kanefa lazaiko aminareo fa eto ny iray lehibe noho ny tempoly. <sup>7</sup> Raha fantatrareo ny hevitra ny hoe: 'Famindram-po no iriko fa tsy sorona,' dia tsy nanameloka ny tsy manan-tsiny ianareo. <sup>8</sup> Fa ny Zanak'Olona no Tompon'ny Sabata." <sup>9</sup> Avy eo Jesosy niala tao ka niditra tao amin'ny synagogan'izy ireo. <sup>10</sup> Indro, nisy lehilahy izay malemy tanana teo. Nanontany an'i jesosy ireo Fariseo, nanao hoe: "Ara-dalàna va ny manasitrana amin'ny Sabata?" mba hiampangan'izy ireo Azy amin'ny fahotana. <sup>11</sup> Hoy Jesosy tamin'izy ireo hoe: "Olona iza eo aminareo, iza, raha ondry iray fotsiny no ananany, ka raha latsaka anaty lavaka lalina ilay ondry amin'ny Sabata, no tsy hisambotra azy ary tsy hampakatra azy? <sup>12</sup> Tsy manan-danja mihoatra lavitra, va, ny olona noho ny ondry! Ka noho izany dia ara-dalàna ny manao soa amin'ny andro Sabata." <sup>13</sup> Avy eo hoy Jesosy tamin-dralehilahy hoe: "Ahinjiro ny tananao." Dia nahinjiny izany, ka niverina ny fahasalamany, tahaka ny tanany ilany. <sup>14</sup> Fa nivoaka ireo Fariseo ka nitetika ny hamono Azy. Nitady hevitra ny amin'ny fomba mety hamonona Azy izy ireo. <sup>15</sup> Rehefa nahalala izany Jesosy, dia niala teo Izy. Olona maro no nananaraka Azy, ary nositrany izy rehetra. <sup>16</sup> Dia nandidy azy ireo Izy mba tsy hampafantatra Azy amin'ny hafa, <sup>17</sup> mba hahatanteraka, izay efa nambara tamin'ny alalan' Isaiha mpaminany, manao hoe: <sup>18</sup> "Jereo, ny mpanompoko izay nofidiko; ry ilay malalako, izay sitrakin'ny fanahiko indrindra. Hapetrako ao aminy ny fanahiko, ary hanambara ny fitsaràna amin'ny Jentilisa izy. <sup>19</sup> Tsy hifanditra na hiantso mafy izy; ary tsy hisy olona handre ny feony eny an-dalàna. <sup>20</sup> Tsy hanapaka ny volotara torotoro izy; tsy hamono izay lahin-jiro manentona, mandrapanaony ny rariny ho fandresena, <sup>21</sup> ary amin'ny anarany no hananan'ireo Jentilisa fanantenana." <sup>22</sup> Avy eo nisy olona jamba sy moana, nitoeran'ny demonia, noentina teo amin'ny Jesosy. Nositrany izy, vokatr'izany dia niteny sy nahita ilay moana. <sup>23</sup> Gaga ireo vahoaka rehetra ka niteny hoe: "Mety io lehilahy io ve no Zanak'i Davida?" <sup>24</sup> Kanefa rehefa nandre izany fahagagana izany ireo Fariseo, dia hoy izy ireo hoe: "Io lehilahy io dia tsy mamoa demonia raha-tsy amin'ny alalan'i Belzeboba, lehiben'ny demonia." <sup>25</sup> Kanefa fanatrat'i Jesosy ny eritreritr'izy ireo ka niteny azy ireo izy hoe: "Ny fanjakana rehetra miady an-trano dia tsy haharitra, ary ny tanàna na trano rehetra miady an-trano dia ho rava. <sup>26</sup> Raha mamoa satana ny satana, dia miady an-trano izy. Ahoana noho izany no hijoroan'ny fanjakany? <sup>27</sup> Ary raha mamoa ireo demonia amin'ny alalan'i belzeboba Aho, dia amin'ny alalan'iza izany no adroahan'ny zanakareo azy ireo? Noho izany antony izany dia ho mpitsaranao izy ireo. <sup>28</sup> Kanefa raha mamoa ireo demonia amin'ny alalan'ny Fanahin'Andriamanitra Aho, dia efa tonga aminareo ny Fanjakan'Andriamanitra. <sup>29</sup> Amin'ny fomba ahoana no ahafahan'ny olona miditra ao an- tranon'ny lehilahy mahery ary maka ireo fananany raha tsy hafatotra aloha ilay lehilahy mahery? Avy eo haka ireo fananany ao an-tranony izy. <sup>30</sup> Izay tsy momba Ahy dia manohitra Ahy, ary izay tsy mitambatra miaraka Amiko dia miparitaka. <sup>31</sup> Noho izany lazaiko aminareo fa, ho voavela heloka ny olona amin'ny fahotaha sy fitenenan-dratsy rehetra, fa ny fitenenan-dratsy amin'ny Fanahy Masina dia tsy hahazoana famelan-keloka. <sup>32</sup> Na iza na iza miteny manohitra ny Zanak'Olona, dia ho voavela izy. Fa na iza na iza miteny manohitra ny Fanahy Masina, dia tsy ho voavela izy, na amin'izao fiainana izao, na amin'izay ho avy. <sup>33</sup> Ataovy tsara ny hazo dia hamoa tsara izany, na ataovy ratsy ny hazo dia hamoa ratsy izany, fa fantatra amin'ny voany ny hazo. <sup>34</sup> Ianareo taranaky ny menarana, satria ratsy fanahy ianareo, koa ahoana no afahanareo miteny zavatra tsara? Fa avy amin'ny haben'ny ao am-po no itenenan'ny vavany. <sup>35</sup> Ny olona tsara avy amin'ny harena tsara ao am-pony dia mamokatra izay tsara, ary ny olon-dratsy avy amin'ny harena ratsy ao am-pony dia mamokatra izay ratsy. <sup>36</sup> Lazaiko aminareo fa amin'ny andron'ny fitsarana dia ho adinina amin'ny teny tsy voahevitra nolazainy avy ny olona. <sup>37</sup> Fa ny teninao no hanamarinana anao, ary ny teninao no hanamelohana anareo." <sup>38</sup> Avy eo nisy mpanora-dalàna sy Fariseo sasantsasany namaly an'i Jesosy ary niteny hoe: "Ry Mpampinatra, maniry ny ahita famatarana avy aminao izahay." <sup>39</sup> Fa namaly Jesosy ary niteny azy ireo hoe: "Misy taranaka ratsy fanahy sy mpijangajanga mitady famantarana. Kanefa tsy misy famatarana omena azy afa-tsy ny famataran'i Jaona mpaminany. <sup>40</sup> Fa tahaka an'i Jonah izay telo andro sy telo alina tao an-kibon'ny trondro lehibe, dia ho toy izany koa no hitoeran'ny zanak'olona telo andro sy

telo alina ao anatin'ny tany. <sup>41</sup> Ireo olon'i Ninive dia hitsangana eo amin'ny fitsarana miaraka amin'ity taranaka ity ary hanameloka izany. Fa nibebaka izy ireo tamin'ny toritenin'i Jaonah, ary indro, misy olona lehibe noho jaonah eto. <sup>42</sup> Ny mpanjakavavin'ny atsimo dia hiara-hitsangana amin'ireo lehilahin'ity taranaka ity amin'ny andron'ny fitsarana ary hanameloka izany. Tonga avy any amin'ny faran'ny tany izy mba handre ny fahendren'i Salomona, ary indro, misy olona lehibe noho Solomona eto. <sup>43</sup> Rehefa nisy fanahy ratsy niala tao amin'ny lehilahy iray, dia mandalo tany karakaina izy ary mitady fitsaharana, nefa tsy mahita izany. <sup>44</sup> Izany dia milaza hoe: 'Hiverina any amin'ny tranoko izay nihaviako aho.' Ary nony tonga, dia nahita fa voafafa ny trano ary nilamina. <sup>45</sup> Avy eo dia nandeha izany ary nitondra fanahy ratsy fito niaraka taminy izay ratsy mihoatra azy, ka niditra nonina tao izy rehetra. Avy eo niha-ratsy noho ny voalohany ny fiakaran'izany lehilahy izany. Ary ho tahaka izany koa ny amin'ity taranaka ratsy fanahy ity." <sup>46</sup> Raha mbola niteny tamin'ireo vahoaka Jesosy, dia indreo, ny reniny sy ireo rahalahiny nijoro tany ivelany, nitady hiresaka aminy. <sup>47</sup> Nisy olona iray niteny taminy hoe: "Jereo, ny reninao sy ireo rahalahinao mijoro ao ivelany, mitady iresaka aminao." <sup>48</sup> Fa namaly Jesosy ary niteny tamin'ilay niteny Azy hoe, "Iza no reniko ary iza ireo rahalahiko?" <sup>49</sup> Avy eo nahijiny tamin'ireo mpianany ny tanany ary niteny hoe: "Jereo, indreto ny reniko sy ireo rahalahiko!" <sup>50</sup> Fa izay manao ny sitrapon'ny Raiko izay any an-danitra, dia izany olona izany no rahalahiko, sy ny anabaviko, ary reniko."

### Matthew 12:1

#### Fampahafantarana amin'ny ankapobeny:

Ity no fiandohan'ny fizaran-tantara vaovao izay ilazan'ny mpanoratra ny amin'ny fitomboan'ny fanoherana ny asan'i Jesosy. Eto, ireo Fariseo dia mitsikera ireo mpianany noho ny fanotazana vary amin'ny andro Sabata.

#### Tamin'izany fotoana izany

Manamarika fizarana vaovao ao amin'ny tantara io. DH: "Taoriana kelin'izany"

#### tanimbary

Toerana hambolena vary.

#### nanoty salohim-bary dia nihinanana ireo ... manao izay tsy ara-dalàna ny manao azy amin'ny Sabata

Ny fanotazana voa eny amin'ny tanimbolin'olon-kafa dia tsy raisina ho fangalarana. Ny fanontaniana dia heo afaka ara-dalàna ve ny fanaovana izany amin'ny andro Sabata.

#### nanoty salohim-bary dia nihinanana ireo

"maka kely amin'ireo vary ary mihinana izany" na "maka kely amin'ireo voa ary mihinana izany"

#### salohim-bary

Io no laohan'ny vary maniry. Io no mihazaona ny voa matoy.

#### ireo Fariseo

Tsy hoe ny Fariseo rehetra no dikan'io. DH: "ny sasany tamin'ireo Fariseho"

#### Jereo

Mampiasa io teny io ireo Fariseo mba hisintonana ny saina manoloana izay ataon'ireo mpianatra.

### Matthew 12:3

#### Fampifandraisana ny foto-kevitra:

Mamaly ny fanankianan'ireo Fariseo i Jesosy.

#### azy ireo

"ireo Fariseo"

#### Mbola tsy novakinareo mihitsy va ... niaraka taminy?

Mampiasa fanontaniana i Jesosy mba hamaliana ny fanankianan'ireo Fariseo. Mampitandrina azy ireo mba hihevitra ny dikan'ireo soratra masina izay novakian'izy ireo i Jesosy. DH: "Fantatro fa efa namaky ny momba ny ... niaraka taminy"

#### tranon' Andriamanitra

Tamin'ny andron'i Davida dia mbola tsy nisy tempoly. DH: "tabernakley" na "toerana fivavahana amin'Andriamanitra"

#### mofon'ny fanatrahana

Mofa masina izay napetrak'ireo mpisorona teo anatrehan'Andriamanitra tao amin'ny tabernakely io. DH: "mofa izay napetrak'ireo mpisorona teo antrehan'Andriamanitra" na "ilay mofa masina"

#### ireo izay niaraka taminy

"ireo lehilahy izay niaraka tamin'i Davida"

#### ara-dalàna ho an'ny lohan'ny mpisorona irery ihany

"saingy, araka ny lalàna, dia ny mpisorona ihany no afaka nihinana izany"

### Matthew 12:5

#### Fampifandraisana ny foto-kevitra:

Manohy mamaly ireo Fariseo i Jesosy.

#### Tsy mbola novakinareo va ny ao amin'ny lalàna ... nefa tsy manan-tsiny

Mampiasa fanontaniana i Jesosy mba hamaliana ny fanankianan'ireo Fariseo. Mampitandrina azy ireo

mba hihevitra ny dikan'ireo soratra masina izay novakian'izy ireo i Jesosy. DH: "Ary, efa novakianareo tao amin'ny lalàn'i Mosesy ny momba ny ... nefa tsy manan-tsiny"

**manota ny Sabata**

"manao amin'ny andro Sabata izay ataon'izy ireo amin'ny andro hafa"

**tsy manan-tsiny**

"Tsy hanasazy azy ireo Andriamanitra" na "Tsy raisin'Andriamanitra ho meloka izy ireo"

**lazaiko aminareo**

Manindry izay ho lazain'i Jesosy manaraka io.

**iray lehibe noho ny tempoly**

"olona iray izay manan-danja noho ny tempoly." Ilay iray izay lehibe kokoa dia nilazan'i Jesosy ny tenany.

**Matthew 12:7**

**Fampifandraisana ny foto-kevitra:**

Manohy mamaly ireo Fariseo i Jesosy.

**Fampahafantarana amin'ny ankapobeny:**

Ao amin'ny andininy faha 7, milaza ny teninin'i Hosea i Jesosy mba hananarana ireo Fariseo.

**Raha fantatrareo ny hevitra ny hoe: 'Famindram-po no iriko fa tsy sorona,' dia tsy nanameloka ny tsy manan-tsiny ianareo**

Eto i Jesosy dia manambara ny soratra masina. DH: "Nosoratan'i Hosea hatry ny ela izao: 'Famindram-po no iriko fa tsy sorona.' Raha nahazo ny dikan'izany ianareo, dia tsy ho nanameloka ireo tsy manan-tsiny"

**Famindram-po no iriko fa tsy sorona**

Ao amin'ny lalàn'i Mosesy, dia nandidy ireo Zanak'Israely mba hanolotra sorona Andriamanitra. Ny dikan'io dia hoe raisin'Andriamanitra ho manan-danja kokoa ny famindram-po noho ny sorona.

**iriko**

Ny mpisolotena tampisaka "-ko" dia manondro an'Andriamanitra.

**tsy manan-tsiny**

Azo adika hoe DH: "ireo izay tsy manan-tsiny"

**Zanak'Olona**

Milaza ny amin'ny tenany i Jesosy.

**no Tompon'ny Sabata**

"no manapaka ny Sabata" na "manao ny lalàna momba izay afaka ataon'ny olona amin'ny Sabata"

**Matthew 12:9**

**Fampahafantarana amin'ny ankapobeny:**

Eto dia mivadika mankany amin'ny fotoana izay nitsikeran'ireo Fariseo an'i Jesosy nohon'ny

fanasitranany lehilahy malemy tanana tamin'ny andro Sabata ny tantara.

**Avy eo Jesosy niala teo**

"Niala teo amin'ny tanimbary i Jesosy" na "Avy eo dia niala i Jesosy"

**synagoga'izy ireo**

Eto ny "izy ireo" dia manondro ireo Jiosy amin'ny ankapobeny fa tsy ireo Fariseo teo aloha ihany.

**Indro**

Ny teny hoe "indro" dia manaitra ny saintsika fa misy olom-baovao ao amin'ny tantara. Mety manana fomba hanaovana izany ny fiteniniao.

**lehilahy izay malemy tanana**

"lehilahy izay tsy afa-nihetsika ny tanany" na "lehilahy maty tanana"

**Nanontany an'i jesosy ireo Fariseo, nanao hoe: "Ara-dalàna va ny manasitrana amin'ny Sabata?" mba hiampangan'izy ireo Azy amin'ny fahotana**

"Te hiampanga an'i Jesosy ho manota ireo Fariseo, koa nanontany izy ireo hoe: 'Ara-dalàna ve ny manasitrana amin'ny andro Sabata?"

**Ara-dalàna va ny manasitrana amin'ny Sabata?**

"Araka ny lalàn'i Mosesy, afaka manasitrana olona iray hafa ve ny olona amin'ny andro Sabata?"

**mba hiampangan'izy ireo Azy amin'ny fahotana**

Tsy te hiampanga an'i Jesosy teo anatrehan'ny olona fostiny ihany ireo Fariseo. Tian'ireo Fariseo hanome valin-teny mifanohitra amin'ny lalàn'i Mosesy i Jesosy mba hahafahan'izy ireo mitondra azy eo anatrehan'ny mpitsara ary hiampanga Azy amin'ny fomba ara-dalàna nohon'ny fandikan-dalàna.

**Matthew 12:11**

**Fampifandraisana ny foto-kevitra:**

Mamaly ny fitsikeran'ireo Fariseo i Jesosy.

**Olona iza eo aminareo, iza, raha ondry iray fotsiny no ananany ... o tsy hisambotra azy ary tsy hampakatra azy?**

Mampiasa fanontaniana i Jesosy mba hamaliana ireo Fariseo. Mampisaina azy ireo mba hihevitra karazan'asa ataon'izy ireo amin'ny andro Sabata Izy. DH: "Ny rehetra aminareo, raha nanana ondry iray monja ... dia hisambotra ilay ondry ary hampakatra azy"

**Tsy manan-danja mihoatra lavitra, va, ny olona noho ny ondry!**

Ny teny hoe "tsy mihoatra lavitra va" dia manamafy ny teny rehetra. DH: "Mazava ho azy, ny olona iray dia mana-danja mihoatra lavitra noho ny ondry!" na "hevero ny fihorian'ny lanjan'ny olona mihoatra ny ondry"

**ara-dalàna ny manao soa amin'ny andro Sabata**

"ireo izay manao ny tsara amin'ny andro Sabata dia mankatona ny lalàna"

**Matthew 12:13**

**Avy eo hoy Jesosy tamin-dralehilahy hoe: "Ahinjiro ny tananao."**

Azo adika amin'ny fiteny tsy mivantana io. DH: "Avy eo Jesosy dia nandidy ilay lehilahy mba haninjitra ny tanany"

**tamin-dralehilahy**

"tamin'ilay lehilahy nalemy tanana" na "tamin'ilay lehilahy maty tanana"

**Ahinjiro ny tananao**

"Atso tray ny tananao" na "Avelaro ny tananao"

**nahinjiny**

"Nahinjitr'ilay lehilahy"

**niverina ny fahasalamany**

Azo adika hoe DH: "dia salama indray izany"

**nitetika ny hamono Azy**

"nikasa ny hamely an'i Jesosy"

**Nitady hevitra ny amin'ny fomba mety hamonona Azy**

"nifampiresaka ny amin'ny fomba mety hamonoan'izy ireo an'i Jesosy"

**Matthew 12:15**

**Fampahafantarana amin'ny ankapobeny:**

Ity tranga ity dia manazava ny fomba nahatanterahan'ny asan'i Jesosy ny iray amin'ireo faminanian'Isaia.

**Rehefa nahalala izany Jesosy**

"Tonga saina tamin'ny izay nokasain'ireo fariseo i Jesosy, koa"

**niala teo**

"nandao"

**tsy hampafantatra Azy amin'ny hafa**

"tsy hilaza amin'iza na iza momba Azy"

**mba hahatanteraka, izay**

Azo adika amina fehezanteny vaovao io. DH: "Izany no nanatanteraka izay"

**izay efa nambara tamin'ny alalan' Isaia mpaminany, manao hoe**

Azo atao hoe DH: "izay nambaran'Andriamanitra hatry ny ela tamin'ny alalan'Isaia mpaminany"

**Matthew 12:18**

**Fampifandraisana ny foto-kevitra**

Eto i Matio dia manambara ny tenin'Isaia mba hampiseho fa nahatanteraka ny faminiana ny asa fanompoan'i Jesosy.

**Jereo**

Nampiasa io teny io Andriamanitra mba hampafantarana olona vaovao.

**ny mpanompoko izay nofidiko**

Ny mpisolotena tampisaka "-ko" rehetra dia manondro an'Andriamanitra. Milaza ny tenin'Andriamanitra i Isaia.

**izay sitrakin'ny fanahiko indrindra**

Eto ny hoe "fanahy" dia manondro ilay olona manontolo. DH: "Sitrako indrindra Izy"

**ary ... Izy**

"ary ny mpanompoko"

**hanambara ny fitsarana**

Eto ny "fitsarana" dia tsy midika hoe "famaizana." Ny dikan'io dia hoe hilaza amin'ireo Jentilisa ilay mpanompo fa marina Andriamanitra, ary hamonjy azy ireo Izy.

**Matthew 12:19**

**Fampifandraisana ny foto-kevitra:**

Manohy milaza ny tenin'Isaia i Matio.

**ary tsy hisy olona handre ny feony**

Eto ny "feo" dia manondro ilay olona manontolo. DH: "Ary tsy hiteny mafy izy"

**eny an-dalàna**

Fomba fiteny izay midika hoe "ampahibemaso" io. DH: "ireo tanàna sy vohitra"

**Tsy hanapaka ny volotara torotoro izy; tsy hamono izay lahin-jiro manentona**

Samy mitovy hevitra ireo teny roa ireo. Ireo dia sarin-teny manamafy fa ho malemy fanahy sy tso-po ilay mpanompon'Andriamanitra. Ny "volotara torotoro" sy "lahin-jiro manentona" dia samy maneho olona kely hery sy maratra fo. Raha mampifangaro be io sarin-teny io dia afaka adikanao aminy heviny ara-bakiteny io. DH: "ho malemy fanahy amin'ireo olona kely hery Izy, ary ho tso-po amin'ireo izay maratra fo"

**volotara torotoro**

"hazo potika"

**lahin-jiro manentona**

Maneho ny lahin-jiro raha vao maty ny afo ka manetroka io.

**mandra-panaony**

Azo adika hoe DH: "Izany no hataony mandra-..."

**mandra-panaony ny rariny ho fandresena**

"mandra-pahatanterany ny fitondrana ny rariny sy famonjena eo amin'ny olona." Ny teny hoe "rariny" dia azo adika hoe "marina" na "mamonjy." DH: "fantatry ny olona fa marina Aho, ary hamonjy azy ireo Aho"

**anarany**

Eto ny "anarana" dia manondro ilay olona manontolo. DH: "aminy"

**Matthew 12:22****Fampahafantarana amin'ny ankapobeny:**

Eto dia mivadika makany amin'ny niampangan'ireo Fariseo an'i Jesosy ho nanasitrana olona tamin'ny herin'i Satana indray ny tantara.

**Avy eo nisy olona jamba sy moana, nitoeran'ny demonia, noentina teo amin'ny Jesosy**

Azo atao hoe DH: "Avy eo dia nisy olona nitondra lehilahy iray izay sady jamba no marenina teo amin'i Jesosy satria nisy Demonia namatotra azy"

**olona jamba sy moana**

"olona izay tsy afaka nahita ary tsy afaka niteny"

**Gaga ireo vahoaka rehetra**

"Talanjona tanteraka ireo olona izay nahita an'i Jesosy nanasitrana ilay lehilahy"

**Zanak'i Davida**

Fiantsoana ilazana ny Kristy na Mesia io.

**Zanak'i**

Eto dia "taranak'i" no dikan'io.

**Matthew 12:24****Fampahafantarana amin'ny ankapobeny:**

Ao amin'ny andininy faha 25, i Jesosy dia manomboka mamaly ny fiampangan'ireo Fariseo fa nanasitrana ilay lehilahy tamin'ny alalan'ny herin'i Satana Izy.

**izany fahagagana izany**

Maneho ilay fahagagan'ny fanasitranana lehilahy jamba, moana, izay nofatoran'ny demonia io.

**Io lehilahy io dia tsy mamoa demonia raha-tsy amin'ny alalan'i Belzeboba**

Azo adika hoe DH: "satria manompon'i Belzeboba izy, dia izany ihany no ahafahan'io lehilahy io mamoa demonia"

**Io lehilahy io**

Tsy miantso an'i Jesosy amin'ny anarany ireo Fariseo mba hampisehoana fa mandà Azy.

**lehiben'ny demonia**

"andrian'ny demonia"

**Ny fanjakana rehetra miady an-trano dia tsy haharitra, ary ny tanàna na trano rehetra miady an-trano dia ho rava**

Mampiasa ohabolana i Jesosy mba hamaliana ireo Fariseo. Samy mitovy hevitra ireo teny roa ireo. Manamafy ireo fa tsy misy dikany raha mampiasa ny heriny mba hiadiana amin'ny demonia hafa i Belzeboba.

**Ny fanjakana rehetra miady an-trano dia tsy haharitra**

Eto ny "fanjakana" dia maneho ireo izay monina ao amin'ilay fanjakana. Azo adika hoe DH: "tsy haharitra ny fanjakana iray raha miady eo amin'ny samy izy ireo ny olona"

**ny tanàna na trano rehetra miady an-trano dia ho rava**

Eto ny "tanàna" dia maneho ireo olona monina ao. Ary ny "trano" dia maneho fianakaviana iray. DH: "potika ny tanàna na trano iray rehefa mifampiady ny olona"

**Matthew 12:26****Fampifandraisana ny foto-kevitra:**

Manohy mamaly ny fiampangan'ireo Fariseo Azy ho nanasitrana ilay lehilahy tamin'ny alalan'ny herin'i Satana i Jesosy.

**Raha mamoa satana ny satana**

Ny satana faharoa dia maneho ireo demonia izay manompo an'i Satana. DH: "Raha manohitra ny demoniany manokana i Satana"

**satana ... belzeboba**

Olona iray ihany no tondroin'ireo anarana anankiroa ireo.

**Ahoana noho izany no hijoroan'ny fanjakany?**

Mampiasa fanontaniana hampitandramana ireo Fariseo i Jesosy. DH: "Tsy afaka hijoro ny fanjakan'i Satana" na "tsy haharitra ny fanjakan'i Satana"

**dia amin'ny alalan'iza izany no adroahan'ny zanakareo azy ireo?**

Mampiasa fanontaniana iray hafa i Jesosy mba hampitandremana ireo Fariseo. DH: "dia tokony hiteny ianareo fa ireo mpanara-dia anareo koa dia mandroaka demonia amin'ny herin'i Belzeboba. Saingy, fantatrareo fa tsy marina izany"

**zanakareo**

Miresaka amin'ireo Fariseo i Jesosy. Ny teny hoe "zanakareo" dia manondro ireo mpanara-dia azy ireo. Fomba niraisana nilazana ireo izay manaraka mpampianatra na mpitarika izany. DH: "ireo mpanara-dia anareo"

**Noho izany antony izany dia ho mpitsaranao izy ireo**

"Satria mandroaka demonia amin'ny herin'Andriamanitra ny mpanara-dia anareo, dia manaporofy izy ireo fa diso ianareo ny amin'ny momba Ahy"

**Matthew 12:28****Fampifandraisana ny foto-kevitra:**

Manohy mamaly ireo fariseo i Jesosy.

**Kanefa raha**

Eto ny hoe "raha" dia tsy midika fa mametra-panontaniana momba ny fandroahany demonia i Jesosy. Eto dia mampiasa izany teny izany i Jesosy

mba hampidirana filazana marina. DH: "Saingy, satria ... Aho"

**dia efa tonga aminareo ny Fanjakan'Andriamanitra**  
Eto ny "fanjakana" dia maneho ny fanapahan'Andriamanitra amin'ny maha mpanjaka Azy. DH: "midika izany fa mametraka ny fanapahany eo aminareo Andriamanitra"

**tonga aminareo**  
manondro ireo vahoakan'Israely ny hoe "-nareo" eto.

**Amin'ny fomba ahoana no ahafahan'ny olona miditra ao an- tranon'ny ... fananany**  
Mampiasa fanoharana i Jesosy mba hanohizana ny famaliany ireo Fariseo. Ny tian'i Jesosy ho lazaina dia afaka mandroaka demonia Izy satria mahery noho i Satana.

**Amin'ny fomba ahoana no ahafahan'ny olona miditra ... tsy hafatotra aloha ilay lehilahy mahery?**  
Mampiasa fanontaniana i Jesosy mba hampianarana ireo Fariseo sy ireo vahoaka. DH: "Tsy misy afaka miditra ... raha tsy mamatotra ilahy lehilahy mahery aloha" na "Raha te hiditra ... dia tsy maintsy mamatotra ilay lehilahy mahery aloha izy"

**raha tsy hafatotra aloha ilay lehilahy mahery?**  
"raha tsy mifehy ilay lehilahy mahery"

**Avy eo haka ireo fananany**  
"Avy eo dia afaka mangalatra" na "Avy dia ho afaka ny hangalatra"

**tsy momba Ahy**  
"izay tsy manohana Ahy" na "izay tsy miara-miasa amiko"

**manohitra Ahy**  
"izay miasa anohitra Ahy"

**tsy mitambatra miaraka Amiko dia miparitaka**  
Mampaisa Sarin-teny i Jesosy mba hilazana olona iray dia managona andian'ondry ho any amin'ny mpiandry ondry, na manaparitaka azy ireo lavitry ny mpiandry. Ny tian'i Jesosy ho lazaina dia hoe: ny olona iray dia manampy mba hahatonga ny olona ho mpianatr'i Jesosy, na manao izay handavan'ny olona Azy.

### Matthew 12:31

**Fampifandraisana ny foto-kevitra:**  
Manohy mamaly ireo fariseo i Jesosy.

**lazaiko aminareo**  
Manamafy izay lazain'i Jesosy manaraka io. Miresaka mivantana amin'ireo Fariseo i Jesosy, saingy mampianatra ireo vahoaka koa Izy.

**ho voavela heloka ny olona amin'ny fahotaha sy fitenenan-dratsy rehetra**  
Azo atao hoe DH: "Ho avelan'Andriamanitra ny fahotana rehetra izay ataon'ny olona sy ireo zavatra ratsy rehetra izay lazain'izy ireo" na "Ho avelan'Andriamanitra ny olona rehetra izay manota na miteny zavatra ratsy"

**ny fitenenan-dratsy amin'ny Fanahy Masina dia tsy hahazoana famelan-keloka**  
Azo atao hoe DH: "Tsy ho avelan'Andriamanitra ny olona izay miteny zavatra ratsy momba ny Fanahy Masina"

**Na iza na iza miteny manohitra ny Zanak'Oloha**  
Eto ny "miteny" dia maneho izay lazain'ny olona iray. DH: "Ary raha misy olona milaza zavatra ratsy momba ny Zanak'Oloha"

**Zanak'Oloha**  
Milaza ny amin'ny tenany i Jesosy.

**dia ho voavela izy**  
Azo atao hoe DH: "hamela ny olona noho izany Andriamanitra"

**tsy ho voavela izy**  
Azo atao hoe DH: "tsy hamela izany olona izany Andriamanitra"

**na amin'izao fiainana izao, na amin'izay ho avy**  
Eto ny hoe "izao fiainana izao" sy "izay ho avy" dia maneho ny fiainana ankehitriny sy ny fiainan-ko avy. DH: "ankehitryny ka ho mandrakizay"

### Matthew 12:33

**Fampifandraisana ny foto-kevitra:**  
Manohy mamaly ireo fariseo i Jesosy.

**Ataovy tsara ny hazo dia hamoa tsara izany, na ataovy ratsy ny hazo dia hamoa ratsy izany**  
Ireo mety ho dikany dia 1) "Raha ataonareo tsara ny hazo iray, dia ho tsara ny voany, ary raha ataonareo ratsy ny hazo iray, dia ho ratsy ny voany" na 2) "Raha ataonareo hoe tsara ny hazo iray, dia satria tsara ny voany, ary raha ataonareo hoe ratsy ny hazo iray, dia satria ratsy ny voany." Ohabolana io. Tokony hampiatra ny fahamarinan'izany ny olona mba hahantaran'izy ireo raha tsara na ratsy ny olona iray.

**tsara ... ratsy**  
"salama ... marary"

**fantatra amin'ny voany ny hazo**  
Azo atao hoe DH: "fantatry ny olona raha tsara na ratsy ny hazo iray amin'ny fijerena ny voany"

**Ianareo taranaky ny menarana**  
Eto ny hoe "menarana" dia midika hoe "manana ny toetoetry ny." Ny menarana dia bibilava misy poizina izay loza be ary maneho ny ratsy. Jereo ny

fomba nandikanao ny teny mitovy amin'izany ao amin'ny 3:7.

**ahoana no afahanareo miteny zavatra tsara?**

Mampiasa fanontaniana i Jesosy mba hananarana ireo Fariseo. DH: "tsy afaka milaza zavatra tsara ianareo" na "zavatra ratsy ihany no mba hainareo lazaina"

**Fa avy amin'ny haben'ny ao am-po no itenenan'ny vavany**

Eto ny hoe "haben'ny ao am-po" dia ilazana ny eritreritra ao an-tsain'ny olona iray. Ny "vava" eto dia anehoana olona iray. DH: "izay lazain'ny olona amin'ny vavany dia mampiseho izay ao an-tsainy"

**Ny olona tsara avy amin'ny harena tsara ao am-pony dia mamokatra izay tsara, ary ny olon-dratsy avy amin'ny harena ratsy ao am-pony dia mamokatra izay ratsy**  
Miresaka momba ny "fo" toy ny hoe fitoeran-javatra izay fenoin'ny olona zavatra tsara na rasty i Jesosy. Io dia sarin-teny izay midika fa izay lazain'ny olona iray no maneho hoe toy ny ahoana tokoa ilay olona. Azonao adika amin'ny heviny ara-bakiteny io. DH "Ny olona izay tena tsara dia hiteny zavatra tsara, ary ny olona izay tena ratsy dia hiteny zavatra ratsy"

**Matthew 12:36**

**Fampifandraisana ny foto-kevitra:**

Mamarana ny famaliany ny fiampangan'ireo Fariseo fa nanasitrana ilay lehilahy tamin'ny herin'ny Satana i Jesosy.

**Lazaiko aminareo**

Manindry izay ho lazain'i Jesosy manaraka io fehezanteny io.

**ho adinina amin'ny**

"ho adinin'Andriamanitra amin'ireo olona ny amin'ny" na "hanazava amin'Andriamanitra ny olona"

**ny teny tsy voahevitra nolazainy**

Eto ny "teny" dia ilazana zavatra lazain'ny olona. DH: "ireo teny maharary izay lazain'izy ireo"

**no hanamarinana anao ... hanamelohana anao**

Azo adika hoe DH: "Ho hamarinin'Andriamanitra ianareo ... Ho melohin'Andriamanitra ianareo"

**Matthew 12:38**

**Fampifandraisana ny foto-kevitra:**

Ny resaka ato amin'ireto andininy ireto dia niseho avy hatrany taorian'ny namalian'i Jesosy ny fiampangan'ireo fariseo Azy ho nanasitrana ilay lehilahy tamin'ny herin'i Satana.

**Fampahafantarana amin'ny ankapobeny:**

Ao amin'ny andininy faha 39, dia manomboka mananatra ireo mpanora-dalàna sy ireo Fariseo i Jesosy.

**maniry**

"tianay ny"

**ny ahita famantarana avy aminao**

Azonao atao mazava ny antony hanirian'izy ireo ahita famantarana. DH: "hahita famantarana avy aminao izay manaporofa fa marina izay lazainao"

**Misy taranaka ratsy fanahy sy mpijangajanga mitady famantarana ... omena azy**

Miresaka amin'ny taranaka tamin'io fotoana io i Jesosy. DH: "Ianareo dia taranaka ratsy sy mpijangajanga izay mangataka famantarana avy amiko ... omena anareo"

**taranaka ratsy fanahy sy mpijangajanga**

Eto ny hoe "mpijangajanga" dia sarin-teny ilazana ireo olona izay tsy mino Andriamanitra. DH: "taranaka tsy mino" na "taranaka tsy manana an'Andriamanitra"

**mitady famantarana**

Ity fangatahana ity dia nahatezitra an'i Jesosy nohon'ny toe-tsain'izy ireo feno fanahiana momba an'i Jesosy. Efa nanao fahagagana maro Izy, saingy mbola tsy nino Azy ihany izy ireo.

**tsy misy famantarana omena**

Azo atao hoe DH: "Tsy hanome famantarana Andriamanitra"

**afa-tsy ny famataran'i Jona**

"afa-tsy ilay famantarana izay nomen'Andriamanitra an'i Jona mpaminany ihany"

**telo andro sy telo alina**

Eto ny "andro" sy "alina" dia midika 24 ora feno. DH: "telo andro maninjitra"

**zanak'olona**

Milaza ny amin'ny tenany ihany i Jesosy.

**ao anatin'ny tany**

Any anaty fasana no dikan'io.

**Matthew 12:41**

**Fampifandraisana ny foto-kevitra:**

Manohy mananatra ireo mpanora-dalàna sy ireo Fariseo i Jesosy.

**Ireo olona avy any Ninive**

"Ireo mponina ao Ninive"

**dia hitsangana eo amin'ny fitsarana miaraka amin'ity taranaka ity**

"Hitsangana amin'ny andron'ny fitsarana ary hampanga ity taranaka ity"

**ity taranaka ity**

Ny tian'i Jesosy ambara dia ireo olona velona tamin'ny androny.

**ary hanameloka izany**

Andriamanitra no tena hanameloka ny taranaka velona tamin'ny andron'i Jesosy. DH: "ary hihaino ireo mponin'i Ninive Andriamanitra ary hanameloka ity taranaka ity"

**ary indro**

"ary jereo." Manamafy izay ho lazain'i Jesosy manaraka io.

**olona lehibe noho**

"olona manan-danja kokoa"

**olona**

Milaza ny amin'ny tenany ihany i Jesosy.

**noho Jona eto**

Azonao ataonao mazava ny hevitra ny fanambaran'i Jesosy. DH: "noho i Jona eto, kanefa mbola tsy nibekaka ihany ianareo, izany no antony hanamelohan'Andriamanitra anareo"

**Matthew 12:42****Fampifandraisana ny foto-kevitra:**

Manohy mananatra ireo mpanora-dalàna sy ireo Fariseo i Jesosy.

**Ny mpanjakavavin'ny atsimo**

Ilazana ny mpanjakavavin'ny Sheba io. Sheba dia tany any atsimon'Israely.

**hitsangana miaraka amin'ireo olon'ity taranaka ity**

"hitsangana amin'ny andron'ny fitsarana ary hampanga ny olon'ity taranaka ity." Jereo ny nandikanao ny teny mitovy amin'io ao amin'ny 12:41.

**ity taranaka ity**

Olona velona tamin'ny andro nitorian'i Jesosy no dikan'io.

**ary hanameloka izany**

Andriamanitra no tena hanameloka ny taranaka velona tamin'ny andron'i Jesosy. DH: "ary hihaino ireo mponin'i Ninive Andriamanitra ary hanameloka ity taranaka ity." Jereo ny nandikanao ny teny mitovy amin'io ao amin'ny 12:41.

**Tonga avy any amin'ny faran'ny tany izy**

Eto ny hoe "faran'ny tany" dia fomba fiteny izay midika hoe "tena lavitra be." DH: "Tonga avy any lavitra be izy"

**ary indro**

"ary jereo." Manamafy izay ho lazain'i Jesosy manaraka io.

**misy olona lehibe**

"olona manan-danja kokoa"

**olona**

Milaza ny amin'ny tenany ihany i Jesosy.

**noho Solomona eto**

Azonao ataonao mazava ny hevitra ny fanambaran'i Jesosy. DH: "noho i Solomona eto, kanefa mbola tsy nibekaka ihany ianareo, izany no antony hanamelohan'Andriamanitra anareo"

**Matthew 12:43****Fampifandraisana ny foto-kevitra:**

Manohy mananatra ireo mpanora-dalàna sy ireo Fariseo i Jesosy.

**Rehefa nisy fanahy ratsy ... ity taranaka ratsy fanahy ity**

Milaza fanoharana i Jesosy mba hampitandremana ny amin'ny fahalozan'ny tsy finoana Azy.

**tany karakaina**

"toerana maina" na "toerana izay tsy misy olona mipetraka"

**nefa tsy mahita izany**

Eto ny "izany" dia ilazana ilay fitsaharana.

**Izany dia milaza hoe: 'Hiverina any amin'ny tranoko izay niaviako aho.'**

Azo adika toy izao io DH: "Noho izany, dia manapa-kevitra ny hiverina any amin'ny trano izay niaviany ilay fanahy maloto"

**tranoko izay niaviako**

Sarin-teny ilazana olona iray izay nitoeran'ilay fanahy maloto io. DH: "any amin'ny toerana nialako"

**nahita fa voafafa ny trano ary nilamina**

Azo atao hoe DH: "hitan'ilay fanahy maloto fa nisy olona namafa madio ilay trano ary nisy namerina ny zavatra rehetra tamin'ny laoniny"

**voafafa ny trano ary nilamina**

Eto indray, ny "trano" dia sarin-teny ilazana ilay olona izay nitoeran'ilay fanahy maloto. Eto, ny hoe "voafafa sy nilamina" dia manolo-kevitra fa tsy misy mipetraka ao amin'ilay trano. Ny tian'i Jesosy ambara dia hoe: rehefa miala amin'olona iray ny fanahy maloto, dia tsy maintsy manasa ny Fanahy Masina hitoetra ao aminy izy raha tsy izany dia hiverina ilay demonia.

**ho tahaka izany koa ny amin'ity taranaka ratsy fanahy ity**

Midika izany fa raha tsy mino Azy ary tonga mpianany ireo olona tamin'ny andron'i Jesosy, dia ho ratsy lavitra ny toe-javatra hiainan'izy ireo alohan'ny hahatongavany.

**Matthew 12:46****Fampahafantarana amin'ny ankapobeny:**

Ny fahatongavan'ny reny sy rahalahin'i Jesosy dia lasa irika ho Azy hanehoana ny fianakaviany arapanahy.

**indreo**

Ny teny hoe "indreo" dia manaitra ny saintsika fa misy olom-baovao ao amin'ny tantara. Mety manana fomba hanaovana izany ny fiteniniao.

**ny reniny**

I Maria io, ilay renin'i Jesosy ara-nofo.

**ireo rahalahiny**

Mety ho zaza naterak'i Maria hafa ireo. Saingy, mety ho zanaky ny mpiray tam-po amin'ny ray aman-dreniny koa.

**nitady hiresaka**

"te hiresaka"

**Nisy olona iray niteny taminy hoe: "Jereo, ny reninao sy ireo rahalahinao mijoro ao ivelany, mitady iresaka aminao."**

Azo adika amin'ny teny tsy mivantana io. DH: "Nisy olona nilaza tamin'i Jesosy fa any ivelany ny reny sy rahalahin'i Jesosy ary te hiresaka aminy"

**Matthew 12:48**

**Fampifandraisana ny foto-kevitra:**

Ity no fiakaran'ny fizaran-tantara izay niantomboka tao amin'ny toko 12:1, izay nilazan'ny mpanoratra ny amin'ny fitomboan'ny fanoherana ny asa fanompoan'i Jesosy.

**ilay niteny Azy**

Ny antsipirihiny amin'ny hafatra nambaran'ilay olona tamin'i Jesosy dia efa takatra ary tsy miverina

eto. DH: "izay nilaza tamin'i Jesosy fa te hiresaka aminy ny reniny sy ireo rahalahiny"

**Iza no reniko ary iza ireo rahalahiko?**

Mampiasa ireo fanontaniana ireo i Jesosy mba hampianarana ireo olona. DH: "Hilaza aminareo izay tena reniko sy rahalahiko Aho"

**Jereo**

Manindry izay ho lazain'i Jesosy manaraka io fehezanteny io.

**indreto ny reniko sy ireo rahalahiko**

Io dia sarin-teny izay midika fa isan'ireo fianakaviana ara-panahin'i Jesosy ireo mpianany. Lehibe kokoa izany noho ny hoe isan'ny fianakaviany ara-nofo.

**Fa izay**

"izay rehetra"

**Raiko**

Fiantsoana manan-danja ilazana an'Andriamanitra io.

**dia izany olona izany no rahalahiko, sy ny anabaviko, ary reniko**

Io dia sarin-teny izay midika fa ireo izay mankatoa an'Andriamanitra dia isan'ny fianakaviana ara-panahin'i Jesosy. Lehibe kokoa izany noho ny hoe isan'ny fianakaviany ara-nofo.

## Chapter 13

<sup>1</sup> Tamin'izany andro izany Jesosy nandeha nivoaka ny trano ary nipetraka teo amoron'ny ranomasina. <sup>2</sup> Nisy vahoaka maro niangona nanodidina Azy, ka dia niditra tao an-tsambokely Izy ary nipetraka tao amin'izany, raha nitsangana teo amoron-dranomasina kosa ny vahoaka rehetra. <sup>3</sup> Avy eo Jesosy nilaza zavatra maro tamin'izy ireo tamin'ny alalan'ny fanoharana. Hoy Izy hoe: "Indro, nisy mpamboly iray nandeha nivoaka hamafy voa. <sup>4</sup> Raha izy namafy iny, dia nisy voa sasany latsaka teny amoron-dalana, ary tamy ireo vorona ka nandrapaka ireo. <sup>5</sup> Ireo voa hafa indray dia latsaka teny amin'ny tany be vato, izay tsy nahazoan'ireo nofon-tany tsara. Avy hatrany dia naniry ireo, satria tsy lalina ny tany. <sup>6</sup> Fa rehefa niposaka ny masoandro, dia maina ireo satria tsy nisy fakany, ary dia nalazo. <sup>7</sup> Nilatsaka teo amin'ny tsilo ireo voa hafa. Naniry ireo tsilo ary nangenja azy ireo. <sup>8</sup> Ireo voa hafa nilatsaka tamin'ny tany tsara ary namoa voany, ny sasany avo zato heny, ny sasany enim-polo, ary ny sasany telo-polo. <sup>9</sup> Izay manan-tsofina, aoka izy hiaino." <sup>10</sup> Tamy ireo mpianatra ary niteny an'i Jesosy hoe: "Nahoana ianao no miresaka amin'ireo vahoaka amin'ny alalan'ny fanoharana?" <sup>11</sup> Namaly Jesosy ary niteny azy ireo hoe: "Ianareo no nomena tombony hahafantatra ireo zava-miafin'ny fanjakan'ny lanitra, fa ho azy ireo dia tsy nomena izany. <sup>12</sup> Satria na iza na iza manana, dia ho be kokoa aza no homena. Fa na iza na iza kosa tsy manana, na izay hananany aza ho esorina aminy. <sup>13</sup> Izany no antony hiresahako amin'izy ireo amin'ny alalan'ny fanoharana: Na dia mijery aza izy ireo, dia tsy mahita; ary na dia mihaino aza izy ireo, dia tsy mandre, na mahazo. <sup>14</sup> Amin'izy ireo ny faminanian'Isaia no tanteraka, izay milaza hoe: 'Rehefa mihaino dia handre ianareo, saingy tsy hahazo mihitsy; rehefa mijery dia hahita ianareo, saingy tsy hahatakatra. <sup>15</sup> Fa lasa donto ny fon'ity vahoaka ity, ary mafy sofina izy ireo, ary nakipin'izy ireo ny masony, mba tsy hahita amin'ny mason'izy ireo, na handre amin'ny sofin'izy ireo, na hahazo amin'ny fon'izy ireo, ka hibe-baka indray izy ireo, ary hanasitrana azy ireo Aho.' <sup>16</sup> Fa sambatra ny masonareo, satria mahita; ary ny sofinareo, satria mandre. <sup>17</sup> Lazaiko marina aminareo fa mpaminany sy olo-marina maro no naniry ny hahita ireo zavatra izay hitanareo, kanefa tsy nahita an'ireo. Naniry ny handre ireo zavatra izay renareo izy ireo, kanefa tsy nandre an'ireo. <sup>18</sup> Koa mihaino ary ny fanoharana ny amin'ny mpamboly iray izay namafy ny voany. <sup>19</sup> Rehefa misy mandre ny tenin'ny fanjakana kanefa tsy mahazo izany, dia tonga ilay ratsy ary manongotra izay nafafy tao am-pony. Io ilay voa nafafy teny amoron-dalana. <sup>20</sup> Ilay nafafy teny amin'ny tany be vato dia ny olona izay mandre ny teny ary avy hatrany dia mandray azy am-pifaliana, <sup>21</sup> saingy tsy mbola miorim-paka ao anatiny izy ary dia maharitra vetivety ihany. Rehefa tonga ny fahoriana na ny fanenjehana nohon'ny amin'ny teny, dia malaky tafintohina izy. <sup>22</sup> Ilay nafafy teny amin'ny tsilo, io dia ny olona izay mandre ny teny, saingy ny fiahiahian'izao tontolo izao sy ny fitaky ny harena no mangeja ny teny, ary dia lasa tsy mamoa izy. <sup>23</sup> Ilay nafafy teo amin'ny tany tsara, io no olona izay mandre ny teny ary mahazo izany. Mamoa voankazo izy ary mahatonga ny voa iray, hanome avo zato heny mihoatra izay nambolena, ny sasany enim-polo, ny sasany avo telo-polo heny." <sup>24</sup> Naneho fanoharana iray hafa tamin'izy ireo Jesosy. Hoy Izy hoe: "Ny fanjakan'ny lanitra dia toy ny lehilahy iray izay namafy voa tsara tao amin'ny sahanany. <sup>25</sup> Fa raha natory iny ny olona, dia tonga ny fahavalony ary namafy voan-tsimparifary ihany koa tao amin'ireo vary ary nandeha. <sup>26</sup> Rehefa nitsiry ireo vary ary avy eo namokatra ireo voany, dia nipoitra ihany koa ireo voan-tsimparifary. <sup>27</sup> Tonga ireo mpanompon'ny tompon-tany ary niteny taminy hoe: 'Tompoko, tsy namafy voa tsara tao amin'ny sahanao va ianao? Nahoana izy ankehitriny no misy voan-tsimparifary?' <sup>28</sup> Hoy izy tamin'izy ireo hoe: 'Nisy fahavalo nanao izany.' Hoy ireo mpanompo taminy hoe: 'Koa tianao va ny handehananay manongotra azy ireo?' <sup>29</sup> Ilay tompon-tany niteny hoe: 'Tsia. Satria raha manongotra ireo tsimparifary ianareo, dia mety hanongotra ny fakan'ireo vary miaraka amin'ireo koa. <sup>30</sup> Avelao hiara-haniry izy roa hatramin'ny fijinjana. Amin'ny fotoam-pijinjana dia hiteny amin'ny mpijinja aho hoe: "Esory aloha ireo ahi-dratsy ary fehezo ho fatorana maromaro mba handorana azy ireo, fa angony ao amin'ny fitoeram-bokatro kosa ireo vary.'" <sup>31</sup> Avy eo Jesosy naneho fanoharana iray hafa tamin'izy ireo. Hoy Izy hoe: "Ny fanjakan'ny lanitra dia toy ny voatsinampy izay nalain'ny lehilahy iray ary nafafiny teo amin'ny sahanany. <sup>32</sup> Io voa io tokoa no voa kely indrindra amin'ny voa hafa rehetra. Fa rehefa naniry izany, dia lehibe noho ireo zava-maniry ao amin'ny saha. Lasa hazo izany, mba hiavian'ireo voron'ny habakabaka ary hanao ny tranon'izy ireo eo amin'ireo rantsany." <sup>33</sup> Avy eo Jesosy nilaza fanoharana iray hafa. "Ny fanjakan'ny lanitra dia toy ny lalivay izay nalain'ny vehivavy iray ary nafangarony tamina lafarinina intelo famarana mandra-piakatry ny foto-koba manontolo." <sup>34</sup> Fanoharana no nanambaran'i Jesosy ireo zava-drehetra ireo tamin'ny vahoaka; ary tsy nilaza na inona na inona tamin'izy ireo afa-tsy tamin'ny fanoharana Izy. <sup>35</sup> Izany dia mba hahatanteraka izay nolazaina tamin'ny alalan'ny mpaminany, rehefa niteny Izy hoe: "Izaho hiloa-bava amin'ny alalan'ny fanoharana. Hilaza zavatra izay nafenina hatrizay nanorenana izao tontolo izao Aho." <sup>36</sup> Avy eo Jesosy nandao ireo vahoaka ary nankao an-trano. Nankeo

amin'ny ireo mpianany ary niteny hoe: "Azavao aminay ny fanoharana momba ilay tsimparifarin'ny saha." <sup>37</sup> Namaly Jesosy ary niteny hoe: "Ilay mamafy voa tsara dia ny Zanak'Olona. <sup>38</sup> Ny saha dia izao tontolo izao; ary ny voa tsara, ireo no zanaky ny fanjakana. Ny tsimparifary dia ireo zanak'ilay ratsy, <sup>39</sup> ary ny fahavalo izay namafy azy ireo dia ny devoly. Ny fijinjana dia ny fiakaran'izao tontolo izao, ary ny mpijinja dia ireo anjely. <sup>40</sup> Noho izany, tahaka ny anangonana sy andorana ireo tsimparifary amin'ny afo, no atao koa amin'ny fiakaran'izao tontolo izao. <sup>41</sup> Haniraka ireo anjeliny ny Zanak'Olona, ary ho angonin'izy ireo hiala amin'ny fanjakany ireo zavatra rehetra izay mahatonga fahotana, sy ireo izay manao ratsy. <sup>42</sup> Ho atsipin'izy ireo ao amin'ny lafaoro lehibe mirehitra afo izy ireo, izay hisy ny fitomaniana sy ny fikitrohanify. <sup>43</sup> Avy eo hamiratra toy ny masoandro ao amin'ny fanjakan'ny Rain'izy ireo ny olo-marina. Izay manan-tsofina, aoka izy hihaino. <sup>44</sup> Ny fanjakan'ny lanitra dia toy ny harena izay miafina ao amin'ny saha iray. Nisy lehilahy nahita izany ary nafeniny. Nandeha tamin'ny hafaliany izy, nivarotra izay rehetra nananany, ary nividy io saha io. <sup>45</sup> Ary koa, ny fanjakan'ny lanitra dia toy ny lehiahy izay mpivarotra mitady voahangy lafo vidy. <sup>46</sup> Rehefa nahita voahangy iray izay tena lafo vidy izy, dia nandeha ka nivarotra izay rehetra nananany ka nividy izany. <sup>47</sup> Ary koa, ny fanjakan'ny lanitra dia toy ny harato izay natsipy tany an-dranomasina, ary nanangona ireo karazan-java-manan'aina rehetra. <sup>48</sup> Rehefa feno izany, dia nosintonin'ireo mpanarato ho eo amoron-dranomasina. Avy eo izy ireo nipetraka ka nanangona ireo zavatra tsara ho ao amin'ny fitoerany, fa ireo zavatra tsy ilaina kosa narian'izy ireo. <sup>49</sup> Ho toy izany amin'ny fiakaran'izao tontolo izao. Ho avy ireo anjely ary hanasaraka ireo ratsy fanahy amin'ireo marina. <sup>50</sup> Ho atsipin'izy ireo ao amin'ny fandroana lehibe mirehitra afo izy ireo, izay hisy ny fitomaniana sy fikitroha-nify. <sup>51</sup> Azonareo ve izany zavatra rehetra izany?" Hoy ireo mpianany tamin'ny hoe: "Eny." <sup>52</sup> Avy eo Jesosy niteny tamin'izy ireo hoe: "Noho izany ny mpanora-dalana rehetra izay lasa mpianatra eo amin'ny fanjakan'ny lanitra dia tahaka ny lehilahy tompon-trano iray, izay mamoaika ireo zavatra tranainy sy ireo zavatra vaovao avy ao amin'ny haren'ny." <sup>53</sup> Avy eo rehefa nahavita ireo fanoharana ireo Jesosy, dia niala tamin'izany toerana izany Izy. <sup>54</sup> Avy eo Jesosy niditra tao amin'ny taniny manokana ary nampianatra ireo vahoaka tao amin'ny synagoga'izy ireo. Vokat'izany dia talanjona izy ireo ary niteny hoe: "Avy aiza no ahazoan'ity lehilahy ity ny fahendreny sy ireo fahagagana ireo?" <sup>55</sup> Tsy io lehilahy io va no zanak'ilay mpandrafitra? Tsy Maria va no hiantsoana ny reniny? Tsy Jakoba, Josefa, Simona, ary Jodasy va no rahalahiny? <sup>56</sup> Tsy miaraka amintsika va ireo anabaviny rehetra? Avy aiza no nahazoany ireo zavatra rehetra ireo?" <sup>57</sup> Tohina nohon'ny aminy izy ireo. Fa hoy Jesosy tamin'izy ireo hoe: "Tsy misy mpaminany tsy misy hajany raha tsy ao amin'ny fireneny sy ao amin'ny fianakaviany ihany." <sup>58</sup> Tsy dia nanao fahagagana be tao Izy nohon'ny tsy finoan'izy ireo.

## Matthew 13:1

### Fampahafantarana amin'ny ankapobeny:

Ity no fiandohan'ny fizaran-tantara vaovao izay anombohan'i Jesosy mampianatra ireo vahoaka, amin'ny fampiasana fanoharana momba ny fanjakan'ny lanitra.

### Tamin'izany andro izany

Niseho tamin'ny andro nisehoan'ireo tranga tao amin'ny toko teo aloha ihany ireto.

### nipetraka teo amoron'ny ranomasina

Ny hevitra ambadik'izany dia nipetraka mba hampianatra ny olona Izy.

### nivoaka ny trano

Tsy voalaza hoe tranon'iza no nijanonan'i Jesosy.

### ka dia niditra tao an-tsambokely Izy

Ny hevitra ambadik'izany dia niditra tao anaty sambokely i Jesosy mba ho moramora kokoa ny mapianatra ireo olona.

### an-tsambokely

Mety ho sambo tsy misarona, vita amin'ny hazo misy lay fitondra manjono io.

## Matthew 13:3

### Fampifandraisana ny foto-kevitra:

Mamaritra ny Fanjakan'ny lanitra amin'ny alalan'ny filazana fanoharana momba ny olona iray izay mamafy voa i Jesosy.

### tamin'izy ireo

"tamin'ireo vahoaka"

### Indro

"Jereo" na "Henoy." Misintona ny saina ny amin'izay ho lazaina manaraka io teny io. DH: "Tandremo tsara ny zavatra izay ho lazaiko aminareo"

### nisy mpamboly iray nandeha nivoaka hamafy voa

"nisy mpamboly iray nandeha nivoaka hamafy voa teny an-tsaha"

### Raha izy namafy iny

"Raha namafy ieo voa iny ilay mpamboly"

**teny amoron-dalana**

Maneho "lalana" eo akaikin'ilay saha io. Tokony ho mafy be ny tany teo noho ireo olona manitsakitsaka izany.

**nandrapaka ireo**

"nihinana ireo voa rehetra"

**tany be vato**

Io dia tany feno vato izay manify kely ny nofon-tany eo ambony.

**Avy hatrany dia naniry ireo**

"Nitimoka haingana ireo voa ary naniry"

**maina ireo**

Azo atao hoe DH: "nandoro ireo voa ny masoandro, ary lasa nahamaly loatra ireo"

**dia nalazo**

Azo adika hoe DH: "Lasa maina ary maty ilay voa"

**Matthew 13:7****Fampifandraisana ny foto-kevitra:**

Mamarana ny filazany ny fanoharana momba ny olona iray izay mamafy voa i Jesosy.

**Nilatsaka teo amin'ny tsilo**

"Nilatsaka teny amin'ny izay nanirian'ny tsilo"

**nangenja azy ireo**

"nangeja ireo tsimoka vaovao." Ampisao ny teny ilazana ny fanakanan'ny hazo sasany ny hazo iray mba hitombo tsara.

**namoa voany**

"namokatra" na "namoa voa mihoatra" na "nanome voany"

**Zato ... enim-polo ... telo-polo**

"100 ... 60 ... 30"

**Izay manan-tsofina**

Fomba hanondroana ireo ehetra izay mihaino io. DH: "Izay rehetra mihaino Ahy." Jereo ny fomba nandikanao izany ao amin'ny 11:13.

**aoka izy hihaino**

Eto ny "hihaino" dia midika hoe mitandrana. DH: "mitandrana izay zavatra lazaiko." Jereo ny fomba nandikanao izany ao amin'ny 11:13.

**Matthew 13:10****Fampahafantarana amin'ny ankapobeny**

Manazava amin'ireo mpianany hoe nahoana no mampianatra amin'ny alalan'ny fanoharana i Jesosy.

**azy ireo**

Eto ny "azy ireo" dia manondro ireo mpianatra.

**Ianareo no nomena tombony hahafantatra ireo zavamiain'ny fanjakan'ny lanitra, fa ho azy ireo dia tsy nomena izany**

Azo adika hoe DH: "Nomen'Andriamanitra tombony hahalala ny misiterin'ny fanjakan'ny lanitra ianareo, saingy tsy nomen'Andriamanitra ireo olona ireo izany" na "Nataon'Andriamanitra afaka ny hahalala ny misiterin'ny fanjakan'ny lanitra ianareo, saingy tsy nataony afaka hanao izany ireo olona ireo"

**Ianareo**

Manondro ireo mpianatra io.

**zava-miafin'ny fanjakan'ny lanitra**

Eto ny hoe "fanjakan'ny lanitra" dia ilazana ny fanapahan'Andriamanitra tahaka ny mpanjaka. Ny fehezanteny hoe "fanjakan'ny lanitra" dia ampiasaina ao amin'ny bokin'i Matio ihany. Raha azo atao, tazony ao amin'ny fandikan-teninao ny hoe "lanitra." DH: "ireo tsiambaratelo momba ny Andriamanintsika any an-danitra sy ny fanapahany"

**na iza na iza manana**

"Na iza na iza manana fahalalana" na "na iza na iza mandray izay ampianariko"

**ho be kokoa aza no homena**

Azo adika hoe DH: "Andriamanitra hanome azy fahalalana bebe kokoa"

**na iza na iza kosa tsy manana**

"na iza na iza tsy manana fahalalana" na "na iza na iza tsy mandray izay ampianariko"

**na izay hananany aza ho esorina aminy**

Azo atao hoe DH: "Halain'Andriamanitra aminy na izay hananany aza"

**Matthew 13:13****Fampifandraisana ny foto-kevitra:**

Manohy manazava amin'ireo mpianany i Jesosy hoe nahoana no mampianatra amin'ny alalan'ny fanoharana Izy.

**Fampahafantarana amin'ny ankapobeny:**

Ao amin'ny andininy faha 14, milaza ny tenin'Isaia mpaminany i Jesosy mba hampisehoana fa ny tsy fahazoan'ireo olona ny fampianaran'i Jesosy dia fahatanterahan'ny faminiana.

**Na dia mijery aza izy ireo, dia tsy mahita; ary na dia mihaino aza izy ireo, dia tsy mandre, na mahazo**

Mampiasa fitovitoviana i Jesosy mba hilazana sy hanindriana amin'ireo mpianatra fa tsy manaiky ny hahatakatra ny fahamarinan'Andriamanitra ireo vahoaka.

**Na dia mijery aza izy ireo, dia tsy mahita**

Ny hoe "mahita" eto dia midika hoe mahazo. Azo atao mazava kokoa hoe inona no ho hitan'ireo olona. DH: "na dia mahita ireo zavatra ataoko aza izy ireo, dia tsy azon'izy ireo izany"

**na dia mihaino aza izy ireo, dia tsy mandre, na mahazo**  
Azo atao mazava kokoa hoe inona no ho ren'ireo olona. DH: "na dia mandre izay lazaiko aza izy ireo, dia tsy hahazo izay tena tiako ambara"

**Amin'izy ireo ny faminanian'Isaia no tanteraka, izay milaza hoe**  
Azo atao hoe DH: "Izy ireo no manatanteraka izay nolazain'Andriamanitra hatry ny ela tamin'ny alalan'Isaia mpaminany"

**Rehefa mihaino dia handre ianareo, saingy tsy hahazo mihitsy; rehefa mijery dia hahita ianareo, saingy tsy hahatakatra**  
Fanombohan'ny tenin'Isaia mpaminany momba ireo olona tsy mino tamin'ny andron'Isaia io. Mampiasa io tenin'Isaia io i Jesosy mba hamaritana ireo vahoaka izay nihaino Azy teo. Mbola manindry ihany ireo teny ireo fa tsy manaiky ny hahatakatra ny fahamarinan'Andriamanitra ireo olona.

**Rehefa mihaino dia handre ianareo, saingy tsy hahazo mihitsy**  
"handre zavatra ianareo, fa tsy ho azonareo izany." Azonao atao mazava hoe inona no ho ren'ireo olona. DH: "Handre izay lazain'Andriamanitra amin'ny alalan'ireo mpaminany ianareo, fa tsy ho azonareo ny tena hevitr'izany"

**rehefa mijery dia hahita ianareo, saingy tsy hahatakatra**  
Azonao atao mazava kokoa hoe inona no ho hitan'ireo olona. DH: "hahita izay ataon'Andriamanitra amin'ny alalan'ireo mpaminany ianareo, fa tsy hahatakatra izany"

### Matthew 13:15

**Famoifandraisana ny foto-kevitra:**  
Mamarana ny fanambarana ny tenin'Isaia mpaminany i Jesosy.

**ny fon'ity vahoaka ity ... hanasitrana azy ireo Aho**  
Ao amin'ny 13:15 Andriamanitra dia mamaritra ireo vahoakan'Israely toy hoe manana aretina arabatana izay mahatonga azy ireo ho tsy afa-mianatra. Io dia sarin-teny mamaritra ny toe-panahin'ny olona. Midika izany fa mafy loha sady tsy manaiky ny hahatakatra ny fahamarinan'Andriamanitra ny olona. Raha tsy izany, dia hibe-baka izy ireo ary Andriamanitra hamela azy ireo ary handray azy ireo ho vahoakany indray. Raha mazava tsara ny heviny, dia tazony ao amin'ny fandikan-teninao io sari-teny io.

**lasa donto ny fon'ity vahoaka ity**  
Eto ny "fo" dia ilazana ny saina. DH: "malai-mandray ny sain'ireo olona ireo" na "tsy afaka mianatra intsony ireo olona ireo"

**mafy sofina izy ireo**  
Tsy hoe marenina izy ireo. Eto ny hoe "mafy sofina" dia midika fa tsy manaiky ny hihaino sy hianatra ny fahamarinan'Andriamanitra izy ireo. DH: "tsy

manaiky ny hampiasa ny sofin'izy ireo mba hihainoana izy ireo"

**nakipin'izy ireo ny masony**  
Tsy hoe nanakipy ny mason'izy ireo ara-bakiteny izy ireo. Ny dikan'io dia tsy manaiky ny hahatakatra izy ireo. DH: "tsy manaiky ny hampiasa ny mason'izy ireo mba hahitana izy ireo"

**mba tsy hahita amin'ny mason'izy ireo, na handre amin'ny sofin'izy ireo, na hahazo amin'ny fon'izy ireo, ka hibe-baka indray izy ireo**  
"mba tsy ho afaka ny hahita amin'ny maso, handre amin'ny sofina, ka hiverina indray izy ireo."

**hibebaka indray**  
"hiverina amiko" na "hiverina indray"

**hanasitrana azy ireo Aho**  
"manana Ahy mba hanasitrana azy ireo." Ny dikan'io dia hanasitrana azy ireo ara-panahy amin'ny alalan'ny famelana ny helok'izy ireo sy fandraisana azy ireo ho vahoakany indray Andriamanitra. DH: "manana Ahy mba handray azy ireo indray"

### Matthew 13:16

**Fampifandraisana ny foto-kevitra:**  
Mamarana ny fanazavany ny antony hampianarany amin'ny alalan'ny fanoharana amin'ireo mpianany i Jesosy.

**Fa sambatra ny masonareo, satria mahita; ary ny sofinareo, satria mandre**  
Samy mitovy hevitra ihany ireo fanambarana anankiroa ireo. Tsindrian'i Jesosy fa nankasitranan'Andriamanitra izy ireo satria nino izy nolazainy sy nataon'i Jesosy.

**Fa sambatra ny masonareo, satria mahita**  
Eto ny "maso" dia ilazana ilay olona manontolo. DH: "Sambatra ianareo satria afaka mahita ny masonareo"

**masonareo ... hitanareo**  
Manondro ireo mpianatra ireo.

**ary ny sofinareo, satria mandre**  
Eto ny "sofina" dia ilazana ilay olona manontolo. Afaka ataonao mazava tsara io. DH: "ary sambatra ianareo satria afaka mandre ny sofinareo"

**Lazaiko marina aminareo**  
"Milaza ny marina aminareo Aho." Manindry izay ho lazain'i Jesosy manaraka io fehezanteny io.

**ireo zavatra izay hitanareo**  
Azonao azavaina ny zavatra hitan'izy ireo. DH: "ireo zavatra hitanareo nataoko"

**ireo zavatra izay renareo**  
Azonao azavaina ny zavatra ren'izy ireo. DH: "ireo zavatra renareo nolazaiko"

**Matthew 13:18****Fampifandraisana ny foto-kevitra:**

Eto dia manomboka manazava amin'ireo mpianany ny fanoharana momba ilay olona namafy voa, izay niantomboka tao amin'ny 13:3 i Jesosy.

**ny tenin'ny fanjakana**

Eto ny "teny" dia ilazana hafatra iray. Ary ny "fanjakana" dia ilazana ny fanapahan'Andriamanitra amin'ny maha-mpanjaka Azy. DH: "ny hafatra momba ny fanapahan'Andriamanitra amin'ny maha-mpanjaka Azy"

**tonga ilay ratsy ary manongotra izay nafafy tao am-pony**

Miresaka momba an'i Satana izay mahatonga ny olona iray hanadino izy norenesiny toy ny vorona mandrapaka ny voa avy eo amin'ny tany i Jesosy. DH: "Mahatonga azy hanadino ny hafatra izay reny toy ny vorona izay mandrapaka ny voa avy eo amin'ny tany ilay ratsy"

**ilay ratsy**

Maneho an'i Satana io.

**manongotra**

Miezaha mampiasa teny izay mahalaza ny hoe mandroba zavatra amin'ny olona izay tena tompony.

**izay nafafy tao am-pony**

Azo adika hoe DH: "ilay hafatra izay nafafin'Andriamanitra tao am-pony" na "ilay hafatra izay reny"

**tao am-pony**

Eto ny "fo" dia ilazana ny sain'ilay mpihaino.

**ilay voa nafafy teny amoron-dalana**

"Izany no dikan'ilay voa izay voafafy teny amoron-dalana" na "Ny lalana izay namafazana ireo voa dia maneho izany olona izany"

**amoron-dalana**

Adikao araka ny nandikanao azy tao amin'ny 13:3 io.

**Matthew 13:20****Fampifandraisana ny foto-kevitra:**

Manohy manazava amin'ireo mpianany ny fanoharana momba ilay olona namafy voa i Jesosy.

**Ilay nafafy teny amin'ny tany be vato**

Ny fehezanteny hoe "ilay nafafy" dia manondro ireo voa izay nilatsaka. DH: "Ireo voa izay nilatsaka teny amin'ny tany be vato"

**Ilay nafafy teny amin'ny tany be vato dia**

"Ilay tany be vato izay namafazana ireo voa dia maneho" na "Ilay tany be vato izay nilatsahan'ireo voa dia maneho"

**olona izay mandre ny teny**

Ao amin'ilay fanoharana, ny voa dia maneho ny teny.

**ny teny**

Maneho ny hafatr'Andriamanitra io. DH: "ny hafatra" na "ny fampianaran'Andriamanitra"

**mandray azy am-pifaliana**

Ny mino ny teny eto dia atao toy ny hoe mandray izany.

**saingy tsy mbola miorim-paka ao anatin'ny izy ary dia maharitra vetivety ihany**

"Saingy tsy lalim-paka izy ary maharitra vetivety ihany." Ny faka no maneho izay ahatonga ny olona hanohy hino ny hafatr'Andriamanitra. DH: "Fa toy ny voa izay tsy lalim-paka, dia maharitra vetivety ihany izy"

**malaky tafintohina izy**

Eto ny "tafintohina" dia midika hoe tsy mino intsony. DH: "avy hatrany dia lavo izy" na "vetivety dia tsy mino ilay hafatra intsony izy"

**Matthew 13:22****Fampifandraisana ny foto-kevitra**

Manohy manazava amin'ireo mpianany ny fanoharana momba ilay olona namafy voa i Jesosy.

**Ilay nafafy**

Manondro ilay voa izay voa nafafy na nilatsaka io. DH: "Ilay voa izay voafafy" na "Ilay voa izay nilatsaka"

**Ilay nafafy teny amin'ny tsilo**

"ny tany nisy tsilo izay namafazana ilay voa"

**io dia ny olona**

"io dia maneho ny olona"

**ny teny**

Eto ny "teny" dia ilazana ny hafatr'Andriamanitra. DH: "ny hafatra" na "ny fampianaran'Andriamanitra"

**ny fiahiahian'izao tontolo izao sy ny fitaky ny harena no mangeja ny teny**

Jesosy dia milaza ny amin'ny ahiahin'izao tontolo izao sy ny famitahan'ny harena izay misarika olona iray mba tsy hankatoa ny tenin'Andriamanitra, toy ny tsilo izay afaka mangeja ny voa ary manakana azy tsy hitombo. DH: "toy ny tsilo izay manakana ny voa tsy hitombo, ny ahiahin'izao tontolo izao sy ny famitahan'ny harena dia manakana io olona io tsy hiaino ny tenin'Andriamanitra"

**ny fiahiahian'izao tontolo izao**

"ireo zavatra eto amin'izao tontolo izao izay ahiahian'ny olona"

**ny fitaky ny harena**

Faritan'i Jesosy tahaka ny olona izay afaka mamitaka olona iray hafa ny "harena." Ny dikan'izany dia hoe mihevitra ny olona fa ny fananana vola bebe kokoa no hahasambatra azy ireo, saingy tsy izany. DH: "ny fitiavam-bola"

**lasa tsy mamoa izy**

Resahana toy ny hoe hazo ilay olona eto. DH: "Lasa tsy mamokatra izy" na "tsy manao izay tian'Andriamanitra izy."

**Ilay nafafy teo amin'ny tany tsara**

"Ny tany tsara izay namafazana voa"

**Mamoa voankazo izy ary mahatonga ny voa iray**

Resahana toy ny hoe hazo ilay olona eto. DH: "Toy ny hazo mamokatra izy"

**Matthew 13:24****Fampifandraisana ny foto-kevitra:**

Eto i Jesosy dia mamaritra ny fanjakan'ny lanitra amin'ny filzana fanoharana momba ny saha iray izay sady nisy vary no nisy tsimparifary naniry teo.

**Ny fanjakan'ny lanitra dia toy ny lehilahy iray**

Tsy tokony hampitovy ny ny fanjakan'ny lanitra amina lehilahy anankiray ny fandikan-teny, fa ny fanjakan'ny lanitra dia mitovy amin'ny toe-javatra izay haseho eto amin'ity fanoharana ity.

**Ny fanjakan'ny lanitra dia toy**

Eto ny hoe "fanjakan'ny lanitra" dia ilazana ny fanapahan'Andriamanitra tahaka ny mpanjaka. Ny fehezanteny hoe "fanjakan'ny lanitra" dia ampiasaina ao amin'ny bokin'i Matio ihany. Raha azo atao, tazony ao amin'ny fandikan-teninao ny hoe "lanitra." DH: "Rehefa miseho tahaka ny mpanjaka ny Andriamanintsika, dia ho toy"

**voa tsara**

Mety nihevitra ireo mpiaino fa vary no lazain'i Jesosy eto.

**tonga ny fahavalony**

"tonga teny an-tsaha ny fahavalony"

**voan-tsimparifary**

Mitovy amin'ny voa azo hanina ny tsimparifary rehefa mbola tanora, saingy poizina ny voany. DH: "voa ratsy"

**namokatra ireo voany**

"namoa vary"

**nipoitra ihany koa ireo voan-tsimparifary**

"dia hitan'ny olona fa nisy tsimparifary koa teo an-tsaha"

**Matthew 13:27****Fampifandraisana ny foto-kevitra:**

Manohy milaza fanoharana i Jesosy, momba ny saha iray izay sady nisy vary no nisy tsimparifary naniry teo amin'izany.

**tompon-tany**

Io ihany ilay olona namafy voa tsara tao an-tsahany.

**tsy namafy voa tsara tao amin'ny sahanao va ianao?**

Nampiasa fanontaniana ireo mpanompo mba hampisongadinana ny fahatairan'izy ireo. DH: "namafy voa tsara teo amin'ny sahanao ianao!"

**tsy namafy voa tsara**

Mety ho nampambolen'ny tompon-tany ireo mpanompo ireo voa. DH: "namafy ... izahay"

**Hoy izy tamin'izy ireo**

"Hoy ilay tompon-tany tamin'izy ireo"

**Koa tianao va ny handehananay**

Ny mpisolotena tampisaka "-nay" dia manondro ireo mpanompo.

**Matthew 13:29****Fampifandraisana ny foto-kevitra:**

Mamarana ilay fanoharana momba ny saha iray izay sady nisy vary no nisy tsimparifary naniry teo amin'izany i Jesosy.

**Ilay tompon-tany niteny hoe**

"Hoy ilay tompon-tany tamin'ireo mpanompony"

**hiteny amin'ny mpijinja aho hoe: "Esory aloha ireo ahi-dratsy ary fehezo ho fatorana maromaro mba handorana azy ireo, fa angony ao amin'ny fitoeram-bokatro kosa ireo vary."**

Azonao adika amin'ny teny tsy mivantana io, DH: "Hiteny amin'ireo mpijinja aho mba hanangona ireo tsimparifary aloha ary hamatotra azy ireo ho fehezana maromaro mba handorana azy ireo, ary avy eo hanangona ireo vary ho ao amin'ny fitoeram-bokatro"

**fitoeram-bokatro**

Trano azo ampiasaina mba hitehirizana vokatra.

**Matthew 13:31****Fampifandraisana ny foto-kevitra:**

Faritan'i Jesosy amin'ny filazana fanoharana momba ny voa kely dia kely izay mitombo ho lasa hazo ngeza be ny fanjakan'ny lanitra.

**Ny fanjakan'ny lanitra dia toy**

Eto ny hoe "fanjakan'ny lanitra" dia ilazana ny fanapahan'Andriamanitra tahaka ny mpanjaka. Ny fehezanteny hoe "fanjakan'ny lanitra" dia ampiasaina ao amin'ny bokin'i Matio ihany. Raha azo atao, tazony ao amin'ny fandikan-teninao ny

hoe "lanitra." DH: "Rehefa miseho tahaka ny mpanjaka ny Andriamanintsika, dia ho toy"

**voatsinampy**

Voa kely dia kely izay mitombo ho lasa hazo lehibe.

**Io voa io tokoa no voa kely indrindra amin'ny voa hafa rehetra**

Ny voatsinampy no voa kely indrindra fantatr'ireo mpihaino tamin'izany.

**Fa rehefa naniry izany**

"fa rehefa maniry ilay voa"

**Lasa hazo izany**

Eo ho eo amin'ny 2 ka hatramin'ny 4 metatra efo ny fitomboan'ny voatsinampy.

**voron'ny habakabaka**

"vorona"

**Matthew 13:33**

**Fampifandraisana ny foto-kevitra:**

Mamaritra ny fanjakan'ny lanitra amin'ny filazana fanoharana momba ny vokatry ny lalivay eo amin'ny lafarinina i Jesosy.

**Ny fanjakan'ny lanitra dia toy ny lalivay**

Tsy ny lalivay no toy ny fanjakana, fa ny fiparitahan'ny fanjakana no tahaka ny fiparitahan'ny lalivay.

**Ny fanjakan'ny lanitra dia toy**

Eto ny hoe "fanjakan'ny lanitra" dia ilazana ny fanapahan'Andriamanitra tahaka ny mpanjaka. Ny fehezanteny hoe "fanjakan'ny lanitra" dia ampiasaina ao amin'ny bokin'i Matio ihany. Raha azo atao, tazony ao amin'ny fandikan-teninao ny hoe "lanitra." DH: "Rehefa miseho tahaka ny mpanjaka ny Andriamanintsika, dia ho toy." Jereo ny fomba nandikanao izany ao amin'ny 13:24.

**lafarinina intelo famarana**

Ataovy hoe "lafarinina be dia be" na mampiasa teny izay ampisaina mahalaza ny famarana lafarinina be dia be ao amin'ny faritrao.

**andra-piakatry ny foto-koba manontolo**

Ny hevitra tiana ampitaina dia hoe nafangaro ho foto-koba iray ny lalivay sy ny lafarinina intelo famarana mba hatao mofo.

**Matthew 13:34**

**Fampahafantarana amin'ny ankapobeny:**

Eto ny mpanoratra dia milaza teny avy ao amin'ny Salamo mba hampisehoana fa ny fampianaran'i Jesosy dia nanatanteraka ny faminaniana.

**Fanoharana no nanambaran'i Jesosy ireo zava-drehetra ireo tamin'ny vahoaka; ary tsy nilaza na inona na inona tamin'izy ireo afa-tsy tamin'ny fanoharana Izy**  
Samy mitovy hevitra ireo fehezanteny roa ireo. Nampiarahana ireo mba hanindriana fa tamin'ny fanoharana ihany no nampianaran'i Jesosy ireo olona.

**reo zava-drehetra ireo**

Maneho izay nampianarin'i Jesosy nanomboka tao amin'ny 13:1io.

**tsy nilaza na inona na inona tamin'izy ireo afa-tsy tamin'ny fanoharana Izy**

Azo ataonao hoe DH: "ny zavatra rehetra nampianariny azy ireo dia nataony tamin'ny fanoharana"

**mba hahatanteraka izay nolazaina tamin'ny alalan'ny mpaminany, rehefa niteny Izy hoe**

Azo atao hoe DH: "tanterany izay nasain'Andriamanitra nosoratan'ny iray tamin'ireo mpaminany hatry ny ela"

**rehefa niteny Izy hoe**

"raha niteny ilay mpaminany hoe"

**Izaho hiloa-bava**

Fomba fiteny izay midika hoe miteny io. DH: "Izaho hiteny"

**izay nafenina**

Azo atao hoe DH: "zavatra izay navelan'Andriamanitra hiafina"

**hatrizay nanorenana izao tontolo izao**

"Hatramin'ny fiandohan'izao tontolo izao" na "hatramin'ny namoronan'Andriamanitra izao tontolo izao"

**Matthew 13:36**

**Fampifandraisana ny foto-kevitra:**

Eto ny tantara dia miova mankany amin'ny trano izay nitoeran'i Jesosy sy ireo mpianatra. Manomboka manazava amin'izy ireo ilay fanoharana momba ny saha izay nisy vary sy tsimparifary i Jesosy, izay nolazainy nanomboka tao amin'ny 13:24.

**nankao an-trano**

"niditra tany anatin'ny" na "niditra tao amin'ny trano izay nitoerany"

**Ilay mamafy**

"Ilay mpamafy"

**Zanak'Olona**

Milaza ny amin'ny tenany ihany i Jesosy.

**ireo zanaky ny fanjakana**

Eto ny "zanaka" dia midika hoe manana toetoetra manahaka olona iray na zavatra iray. DH: "ireo olon'ny fanjakana"

**ny fanjakana**

Eto ny "fanjakana" dia maneho an'Andriamanitra Mpanjaka. DH: "an'Andriamanitra"

**zanak'ilay ratsy**

Eto ny "zanaka" dia midika hoe manana toetoetra manahaka olona iray na zavatra iray. DH: "ireo izay an'ilay ratsy"

**ny fahavalo izay namafy azy ireo**

"ny fahavalo izay namafy ireo voa-tsimparifary"

**fiafaran'izao tontolo izao**

"fara-andro"

**Matthew 13:40****Fampifandraisana ny foto-kevitra:**

Mamarana ny fanazavany amin'ireo mpianany ny fanoharana momba ilay saha nisy vary sy tsimparifary i Jesosy.

**Noho izany, tahaka ny anangonana sy andorana ireo tsimparifary amin'ny afo**

Azo adika hoe DH: "Noho izany, tahaka ny fanagonan'ny olona ny tsimparifary sy handorany azy ireo any amin'ny afo"

**fiafaran'izao tontolo izao**

"fara-andro"

**Haniraka ireo anjeliny ny Zanak'Olona**

Eto dia milaza ny amin'ny tenany ihany i Jesosy. DH: "Izaho, ilay Zanak'Olona, dia haniraka ireo anjeliko"

**ireo izay manao ratsy**

"ireo izay tsy manara-dalàna" na "ireo olon-dratsy"

**lafaoro lehibe mirehitra afo**

Io dia sarin-teny ilazana ny afon'ny helo. Raha tsy misy mahafantatra ny hoe "lafaoro", dia azo ampiasaina ny hoe "fatana."

**hisy ny fitomaniana sy ny fikitroha-nify**

Maneho alahelo sy fahoriana lehibe izany. Jereo ny fomba nandikanao izany ao amin'ny 8:11.

**hamiratra toy ny masoandro**

Raha saro-takarina io fampitahana io amin'ny fiteninao, dia afaka ampiasainao ny hoe: "aoka ho mora tazana toy ny masoandro."

**Rain'izy ireo**

Fiantsoana manan-danja ilazana an'Andriamanitra io.

**Izay manan-tsofina**

Io dia fomba hanondroana izay rehetra mihaino. DH: "Ny olon-drehetra izay mihaino Ahy." Jereo ny fomba nandikanao izany ao amin'ny 11:13.

**aoka izy hihaino**

Eto ny "mihaino" dia midika hoe mitandrina. DH: "hitandrina tsara izay lazaiko." Jereo ny fomba nandikanao izany ao amin'ny 11:13.

**Matthew 13:44****Fampifandraisana ny foto-kevitra:**

Mamaritra ny fanjakan'ny lanitra amin'ny alalan'ny filazana fanoharana momba ny olona izay nivarotra ireo fananany mba hividiana zavatra manandanja be i Jesosy.

**Fampahafantarana amin'ny ankapobeny:**

Ao amin'ireo fanoharana roa ireo, dia mampiasa fampitahana i Jesosy mba hampianarana ireo mpianany hoe toy ny ahoana ny fanjakan'ny lanitra.

**Ny fanjakan'ny lanitra dia toy**

Eto ny hoe "fanjakan'ny lanitra" dia ilazana ny fanapahan'Andriamanitra tahaka ny mpanjaka. Ny fehezanteny hoe "fanjakan'ny lanitra" dia ampiasaina ao amin'ny bokin'i Matio ihany. Raha azo atao, tazony ao amin'ny fandikan-teninao ny hoe "lanitra." DH: "Rehefa miseho tahaka ny mpanjaka ny Andriamanintsika, dia ho toy." Jereo ny fomba nandikanao izany ao amin'ny 13:24.

**toy ny harena izay miafina ao amin'ny saha iray**

Azo atao hoe DH: "harena izay nisy nanafina tao amina saha iray"

**harena**

zavatra tena sarobidy sy lafo-vidy na zavatra nagonina

**Nandeha tamin'ny hafaliany izy, nivarotra izay rehetra nananany, ary nividy io saha io**

Ny hevitra tian'izany ambara dia novidian'ilay olona izany saha izany mba hahazoany ilay harena miafina.

**toy ny lehiahy izay mpivarotra mitady vatosoa lafo vidy**

Ny hevitra ambadik'izany dia nitady voahangy lafo vidy izay afaka ho vidiany izy.

**mpivarotra**

mpivarotra ambongadiny izay mandray ny entam-barotra avy amin'ny toerana lavitra.

**voahangy lafo vidy**

Ny "voahangy" dia vato kely malama, mafy, mamiratra, fotsy na mazava loko izay miforona ao anaty akorandriaka any anaty ranomasina ary lafo tahaka ny vato sarobidy na hanamboarana firavaka lafo vidy. DH: "voahangy tsara tarehy"

**Matthew 13:47****Fampifandraisana ny foto-kevitra:**

Mamaritra ny fanjakan'ny lanitra amin'ny alalan'ny filazana fanoharana momba ny mpanarato izay nampiasa harato lehibe hahazoana trondro i Jesosy.

**ny fanjakan'ny lanitra dia toy ny harato**

Tsy hoe toy ny harato ny fanjakan'ny lanitra, fa ny fanjakana dia misintona izay karazan'olona rehetra toy ny harato izay mahazo ny karazan-trondro rehetra.

**ny fanjakan'ny lanitra dia toy**

Eto ny hoe "fanjakan'ny lanitra" dia ilazana ny fanapahan'Andriamanitra tahaka ny mpanjaka. Ny fehezanteny hoe "fanjakan'ny lanitra" dia ampiasaina ao amin'ny bokin'i Matio ihany. Raha azo atao, tazony ao amin'ny fandikan-teninao ny hoe "lanitra." DH: "Rehefa miseho tahaka ny mpanjaka ny Andriamanintsika, dia ho toy." Jereo ny fomba nandikanao izany ao amin'ny 13:24.

**toy ny harato izay natsipy tany an-dranomasina**

Azo atao hoe DH: "toy ny harato izay natsipin'ny mpanarato maromaro tany an-dranomasina"

**nanangona ireo karazan-java-manan'aina rehetra**

"nahazo ireo karazan-trondro rehetra"

**ireo zavatra tsara**

"ireo izay tsara"

**ireo zavatra tsy ilaina**

"ireo trondro ratsy" na "ireo trondro tsy azo hanina"

**narian'izy ireo**

"tsy notazonin'izy ireo"

**Matthew 13:49****Fampifandraisana ny foto-kevitra:**

Manazava ny fanoharana momba ireo mpanarato izay nampiasa harato lehibe hangalana trondro i Jesosy.

**fiafaran'izao tontolo izao**

"fara-andro"

**Ho avy**

"ho tonga avy any an-danitra"

**ireo ratsy fanahy amin'ireo marina**

Ireo mpamari-toetra ireo dia azo adika hoe DH: "ireo olona ratsy fanahy amin'ireo olona marina"

**Ho atsipin'izy ireo**

"Ho hatsipin'ireo anjely ireo ratsy fanahy"

**lafaoro lehibe mirehitra afo**

Io dia sarin-teny ilazana ny afon'ny helo. Raha tsy misy mahafantatra ny hoe "lafaoro", dia azo

ampiasaina ny hoe "fatana." Jereo ny fomba nandikanao izany ao amin'ny 13:40.

**hisy ny fitomaniana sy fikitroha-nify**

Maneho alahelo sy fahoriana lehibe io. Jereo ny fomba nandikanao izany ao amin'ny 8:11.

**Matthew 13:51****Fampifandraisana ny foto-kevitra:**

Mamaritra ny fanjakan'ny lanitra amin'ny alalan'ny filazana fanoharana iray momba ny olona iray izay mitantana tokantrano i Jesosy. Ity no fiafaran'ny fizaran-tantara izay hampianaran'i Jesosy ireo vahoaka momba ny fanjakan'ny lanitra amin'ny alalan'ny fampiasana fanoharana.

**Azonareo ve izany zavatra rehetra izany?" Hoy ireo mpianany taminy hoe: "Eny."**

Raha ilaina, dia azo atao tsy mivantana ireo teny anakiroa ireo. DH: "Nanontany azy ireo i Jesosy raha azon'izy ireo izany rehetra izany, ary nilaza izy ireo fa azon'izy ireo.

**lasa mpianatra eo amin'ny fanjakan'ny lanitra**

Eto ny hoe "fanjakan'ny lanitra" dia ilazana ny fanapahan'Andriamanitra tahaka ny mpanjaka. Ny fehezanteny hoe "fanjakan'ny lanitra" dia ampiasaina ao amin'ny bokin'i Matio ihany. Raha azo atao, tazony ao amin'ny fandikan-teninao ny hoe "lanitra." DH: "Nianatra ny marina momba ny Andriamanintsika any an-danitra, izay mpanjaka" na "nanolotra ny tenany ho an'ny fitsipik'Andriamanitra"

**dia tahaka ny lehilahy tompon-trano iray, izay mamoa ireo zavatra tranainy sy ireo zavatra vaovao avy ao amin'ny harenny**

Milaza fanoharana hafa i Jesosy. Mampitaha ireo mpanora-dalana, izay mahalala tsara ny soratra masina izay nosoratan'i Mosesy sy ireo mpaminany, ary nanaiky ireo fampianaran'i Jesosy ihany koa, amina tompon-trano iray izay sady mapiasa ny harenny taloha sy vaovao.

**harenny**

Ny harena eto dia zavatra lafo vidy sy sarobidy tokoa na zavatra nangonina. Eto dia mety manondro ny toerana hitoeran'ilay harena io, "trano fitehirizana."

**Avy eo rehefa**

Mamadika ilay tantaran'ny fampianaran'i Jesosy mankany amin'izay nitranga manaraka io. DH: "Taorian'izany"

**Matthew 13:54****Fampahafantarana amin'ny ankapobeny:**

Ity no fiandohan'ny fizaran-tantara vaovao izay mitohy hatrany amin'ny 17:26, izay hitantaran'ny mpanoratra ny amin'ny fanoharana tsy mitsahatra ny asa fanompoan'i Jesosy sy ny fampianarana

momba ny fanjakan'ny lanitra. Eto, dia mandà an'i Jesosy ireo olona avy ao amin'ny tanàna niaviany.

**taniny manokana**

"tanàna niaviany." Io dia maneho ny tanàn'i Nazareta izay nahalehibe an'i Jesosy.

**synagoga'izy ireo**

Ny mpisolotena "izy ireo" dia manondro ireo olona avy ao amin'ilay faritra.

**talanjona izy ireo**

"gaga izy ireo"

**Avy aiza no ahazoan'ity lehilahy ity ny fahendreny sy ireo fahagagana ireo?**

"Ahoana no ahafahan'ny olon-tsotra ohatran'io ho hendry sy hanao fahagagana lehibe tahaka izao?"

**Tsy io lehilahy io va no zanak'ilay mpandrafitra? Tsy Maria va no hiantsoana ny reniny? Tsy Jakoba, Josefa, Simona, ary Jodasy va no rahalahiny? 56Tsy miaraka amintsika va ireo anabaviny rehetra? Avy aiza no nahazoany ireo zavatra rehetra ireo?**

Mampiasa ireo fanontaniana maromaro ireo ny vahoaka mba hanehoana ny fahatairan'izy ireo ny amin'ny fahafahan'ny olona tsotra avy ao amin'ny faritr'izy ireo manao ireo zavatra rehetra ireo. DH: "Zanaka mpandrafitra fotsiny i Jesosy. Fantantsika

ny reniny, Maria. Sy ireo rahalahiny Jakoba, Josefa, Simona, ary Jodasy, ary ireo rahavaviny dia velona eto amintsika eto. Ny olona tsotra dia tsy tokony hahavita ireny zavatra ireny!"

**zanak'ilay mpandrafitra**

Ny mpandrafitra dia olona manamboatra zavatra avy amin'ny hazo na vato. Raha tsy misy mahafantatra ny hoe "mpandrafitra" dia azo ampiasaina ny hoe "mpanorina."

**Matthew 13:57**

**Tohina nohon'ny aminy izy ireo**

Azo atao hoe DH: "tohina tamin'i Jesosy ireo vahoaka avy ao amin'ny tanàna niaviany"

**sy misy mpaminany tsy misy hajany**

Azo atao hoe DH: "Mahazo haja na aiza na aiza ny mpaminany iray" na "Manome haja ny mpaminany ny olona na aiza na aiza"

**fireneny**

"ny faritrany manokana" na "ny tanàna niaviany"

**Tsy dia nanao fahagagana be tao Izy**

"Tsy dia nanao fahagagana maro tao amin'ny tanàna niaviany i Jesosy"

## Chapter 14

<sup>1</sup> Tamin'izany fotoana izany, Heroda mpanapaka nandre ny vaovao momba an'i Jesosy. <sup>2</sup> Hoy izy tamin'ireo mpanompony hoe: "I Jaona mpanao batisa izany; nitsangana tamin'ny maty izy. Noho izany dia miasa ao aminy ireo hery ireo." <sup>3</sup> Fa Heroda nisambotra an'i Jaona, namatotra azy, ary nandefa azy tany an-trano maizina noho i Herodiasy, vadin'i Filipo rahalahiny. <sup>4</sup> Fa hoy Jaona taminy hoe: "Tsy ara-dalana ho anao ny manana azy ho vadinao." <sup>5</sup> Naniry ny hamono azy Heroda, saingy natahotra ireo vahoaka izy, satria noraisin'izy ireo toy ny mpaminany izy. <sup>6</sup> Fa rehefa tonga ny fitsingerenan'ny andro nahaterahan'i Heroda, dia nandihy teo afovoan'ireo vahiny nasaina ny zanaka vavin'i Herodiasy ka nahafinaritra an'i Heroda. <sup>7</sup> Ho setrin'izany, dia nampanantena tamin'ny fianianana izy ny hanome izay hangatahiny na inona na inona. <sup>8</sup> Rehefa avy notoroan'ny reniny marika, dia hoy izy hoe: "Omeo ahy eto, ambonin'ny lovia, ny lohan'i Jaona mpanao Batisa." <sup>9</sup> Nalahelo mafy nohon'ny fangatahany ny mpanjaka, saingy nohon'ny voadiny sy noho ireo rehetra nisakafo niaraka taminy, dia nanome baiko izy fa tokony ho vita izany. <sup>10</sup> Naniraka ka nanapaka ny lohan'i Jaona tao an-tranomaizina izy. <sup>11</sup> Avy eo nentina tamin'ny lovia ny lohany ary nomena ilay zazavavy ary nentina teo amin'ny reniny izany. <sup>12</sup> Avy eo dia tonga ireo mpianany, naka ilay faty, ary nandevina izany. Taorian'izany, dia nandeha izy ireo ary nilaza tamin'i Jesosy. <sup>13</sup> Ary rehefa nandre izany Jesosy, dia niala avy teo tamina sambokely iray izy hankany amina toerana mitokana iray. Rehefa nandre izany ireo vahoaka, dia nanaraka Azy an-tongotra avy tany amin'ireo tanàn-dehibe. <sup>14</sup> Avy eo Jesosy nankeo anoloan'izy ireo ary nahita ireo vahoaka maro be. Nangoraka azy ireo Izy ary nanasitrana ny aretin'izy ireo. <sup>15</sup> Rehefa tonga ny hariva, dia nankeo aminy ireo mpianatra ary niteny hoe: "Ity dia toerana foana, ary efa tapitra sahadry ny andro. Alefao ireo vahoaka, mba hahafahan'izy ireo mandeha any amin'ireo tanàna ary hividry sakafo ho an'ny tenan'izy ireo." <sup>16</sup> Fa Jesosy niteny azy ireo hoe: "Tsy mila mandeha lavitra izy ireo. Omenareo zavatra hanina izy ireo." <sup>17</sup> Hoy izy ireo taminy hoe: "Mofo dimy sy hazandrano roa ihany no hanananay eto." <sup>18</sup> Hoy Jesosy hoe: "Ento aty amiko izany." <sup>19</sup> Avy eo Jesosy nibaiko ireo vahoaka mba hipetraka eo amin'ny bozaka. Nalainy ireo mofo dimy sy hazandrano roa. Niandrandra tany an-danitra, dia nisaotra Izy ary nanapaka ireo mofo ka nomeny ireo mpianatra, ary ireo mpianatra nanome izany ho an'ireo vahoaka. <sup>20</sup> Nihinana avokoa izy rehetra ary voky. Avy eo dia nangonin'izy ireo ny sisan'ireo poti-tsakafo ka nahafeno roambinifolo harona. <sup>21</sup> Teo amin'ny dimy arivo lahy teo ireo nihinana, ankoatra ireo zaza amam-behivavy. <sup>22</sup> Avy hatrany dia nasainy nankao amin'ny sambokely ary handeha hialoha Azy ho eny ampita ireo mpianany, raha mbola nandefa ireo vahoaka Izy. <sup>23</sup> Taorian'ny nandefasany ireo vahoaka, dia nandeha niakatra teny an-tendrombohitra irery Izy mba hivavaka. Rehefa tonga ny hariva, dia irery teo Izy. <sup>24</sup> Ary ny sambo dia efa lasa lavitry ny tanety, natopatopan'ny onja, satria nitsoka nanohitra azy ireo ny rivotra. <sup>25</sup> Tamin'ny fiambenana fahefatra ny alina dia nanatona azy ireo Jesosy, nandeha teny ambony ranomasina. <sup>26</sup> Rehefa nahita Azy nandeha teny ambony ranomasina ireo mpianatra, dia raiki-tahotra ka niteny hoe: "Matotoa io," ary dia nihiakiaka tamin-tahotra izy ireo. <sup>27</sup> Fa Jesosy niteny tamin'izy ireo avy hatrany hoe: "Mahereza! Izaho ity! Aza matahotra." <sup>28</sup> Namaly Azy Petera ka nanao hoe: "Tompo, raha Ianao io, dia asaivo manatona Anao eny ambonin'ny rano aho." <sup>29</sup> Hoy Jesosy hoe: "Manatona" Koa dia niala avy tao amin'ny sambokely Petera ary nandeha teo ambony rano mba hanatona an'i Jesosy. <sup>30</sup> Fa rehefa nahita ny rivotra Petera, dia lasa natahotra. Raha iny izy nanomboka nilentika iny, dia nihiaka mafy izy sady niteny hoe: "Tompo, vonjeo aho!" <sup>31</sup> Avy hatrany Jesosy dia naninjitra ny tãany, nihazona an'i Petera, ary niteny taminy hoe: "Ianao ry kely finoana, fa maninona ianao no niahiahy?" <sup>32</sup> Avy eo Jesosy sy Petera nandeha nihazo ny sambokely, nitsahatra nitsoka ny rivotra. <sup>33</sup> Avy eo ireo mpianatra tao anaty sambokely nidera an'i Jesosy ary niteny hoe: "Ianao marina no Zanak'Andriamanitra." <sup>34</sup> Rehefa avy niampita izy ireo, dia tonga teny an-tanety tao Genesareta. <sup>35</sup> Rehefa nahafantatra an'i Jesosy ireo lehilahy tao amin'izany toerana izany, dia nandefa hafatra teny amin'ny faritra manodidina rehetra, ary nentina'izy ireo teo Aminy izay olona narary rehetra. <sup>36</sup> Nitalaho Taminy izy ireo mba hahafahan'izy ireo mikasika ny moron'akanjony fotsiny ihany, ary maro ireo nikasika izany ka sitrana.

### Matthew 14:1

**Fampahafantarana amin'ny ankapobeny:**  
Ireo andininy ireo dia manazava ny fihetsik'i Heroda rehefa nandre ny amin'i Jesosy izy. Ity

tranga ity dia miseho afaka fotoana kely aorian'ireo tranga manaraka izany ao amin'ny fitantarana.

**Tamin'izany fotoana izany**  
"Tamin'izany andro izany" na "Raha mbola nanao asa fanompoana tany Galilia i Jesosy"

**nandre ny vaovao momba an'i Jesosy**  
"nandre tatitra momba an'i Jesosy" na "nandre ny lazan'i Jesosy"

**Hoy izy**  
"Hoy Heroda"

**nitsangana tamin'ny maty**  
"velona indray izy"

**Noho izany dia miasa ao aminy ireo hery ireo**  
Ireo Jiosy sasany tamin'izany fotoana izany dia nino fa raha mitsangana amin'ny maty ny olona iray dia manana hery hanao zavatra mahagaga.

### Matthew 14:3

**Fampifandraisana ny foto-kevitra:**  
Eto dia manomboka mitantara ny amin'ny fomba namonoan'i Heroda an'i Jaona Mpanao Batisa ny mpanoratra. Ireto tranga ireto dia niseho taloha kelin'ireo tranga tao amin'ny andininy teo aloha.

**Fampahafantarana amin'ny ankapobeny:**  
Mamerina milaza ny tantaran'ny nahafatesan'i Jaona Mpanao Batisa ny mpanoratra mba hampisehoana hoe nahoana no nanao fihetsika tahaka izany i Heroda rehefa nandre momba an'i Jesosy.

**Heroda nisambotra an'i Jaona, namatotra azy, ary nandefa azy tany an-trano maizina**  
Io dia milaza fa nanao izany i Heroda satria izy no nibaiko olon-kafa hanao ireo zavatra ireo ho azy. DH: "Nibaiko ireo miaramilany i Heroda mba hisambotra sy hamatotra an'i Jaona Mpanao Batisa ary handefa azy ho any an-trano maizina"

**vadin'i Filipo**  
Filipo no anaran'ny rahalahin'i Heroda.

**Fa hoy Jaona taminy hoe: "Tsy ara-dalana ho anao ny manana azy ho vadinao."**  
Azo adika tsy mivantana io teny io raha ilaina. DH: "Fa i Jaona niteny taminy fa tsy ara-dalana ho azy ny maka azy ho vadiny"

**Fa hoy Jaona taminy hoe**  
"Fa i Jaona nilaza taminy hatrany hatrany hoe"

**tsy ara-dalana**  
Mbola velona i Filipo tamin'ny nanambadian'i Heroda an'i Herodiasy.

**natahotra**  
"Heroda natahotra"

**noraisin'izy ireo**  
"izy ireo dia nandray an'i Jaona ho"

### Matthew 14:6

**teo afovoany**  
Azo atao hoe DH: "teo afovoan'ireo vahiny nasaina nanatrika ilay fankalazana ny tsingerintaona"

### Matthew 14:8

**Rehefa avy notoroan'ny reniny marika**  
Azo atao hoe DH: "Rehefa avy nanoro lalana azy ny reniny"

**notoroana marika**  
"notenena"

**hoy izy**  
"Hoy ny zanak'i Herodiasy tamin'i Heroda"

**lovia**  
Lovia lehibe

**Nalahelo mafy nohon'ny fangatahany ny mpanjaka**  
Azo atao hoe DH: "Nampalahelo mafy ny mpanjaka ny fangatahany"

**ny mpanjaka**  
"Heroda mpanjaka"

**dia nanome baiko izy fa tokony ho vita izany**  
Azo adika hoe DH: "nibaiko ireo olony mba hanao izay nolazainy"

### Matthew 14:10

**Fampifandraisana ny foto-kevitra:**  
Ity no mamarana nny fitantarana ny amin'ny fomba namonoan'i Heroda an'i Jaona Mpanao Batisa.

**nentina tamin'ny lovia ny lohany ary nomena ilay zazavavy**  
Azo atao hoe DH: "nisy olona nitondra ny lohany teo an-dovia ary nanome izany an'ilay zazavavy"

**lovia**  
lovia lehibe

**zazavavy**  
Mampisà teny ilazana vehivavy tanora, tsy manambady.

**ireo mpianany,**  
"ireo mpianatr'i Jaona"

**nandeha izy ireo ary nilaza tamin'i Jesosy**  
Azo atao mazava ny hevitra fenon'ity teny ity. DH: "nandeha ary nilaza tamin'i Jesosy ny nanjoa an'i Jaona Mpanao Batisa ireo mpianatr'i Jaona"

**Matthew 14:13****Fampifandraisana ny foto-kevitra:**

Ireo andininy ireo dia mamaritra ny fihetsik'i Jesosy raha nandre fa novonoin'i Heroda i Jaona Mpanao Batisa.

**Fampahafantarana amin'ny ankapobeny:**

Ireo andininy ireo dia manome fampahafantarana fototra momba ireo fahagagana izay ho ataon'i Jesosy amin'ny alalan'ny famokisana olona dimy arivo.

**Ary**

Ampisaina io teny io eto mba hanamarihana fiatoana eo amin'ny fizotry ny tantara. Eto i Matio dia milaza fizaran-tantara vaovao.

**nandre izany**

"nandre ny amin'izay nanjoa an'i Jaona" na "nandre ny vaovao momba an'i Jaona"

**niala avy teo**

"niala Izy" na "niala lavitra an'ireo vahoaka Izy." Misy hevitra ambadika izany fa niaraka taminy ireo mpianatr'i Jesosy. DH: "Niala i Jesosy sy ireo mpianany"

**avy teo**

"teo amin'izany toerana izany"

**Rehefa nandre izany ireo vahoaka**

"Rehefa ren'ny vahoaka hoe nankaiza i Jesosy" na "Rehefa ren'ny vahoaka fa nandeha i Jesosy"

**ireo vahoaka**

"ireo vondron'olona maro" na "ireo olona"

**Avy eo Jesosy nankeo anoloan'izy ireo ary nahita ireo vahoaka maro be**

"Rehefa tonga tonga teny an-tanety i Jesosy, dia nahita vahoaka be Izy"

**Matthew 14:15****Fampifandraisana ny foto-kevitra:**

Ity no manomboka ny tantaran'i Jesosy namoky olona dimy arivo tamin'ny mofo kely dimy sy hazandrano kely roa.

**nankeo aminy ireo mpianatra**

"Nankeo aminy ireo mpianatr'i Jesosy"

**Matthew 14:16****Tsy mila**

"Tsy mila ... ireo vahoaka"

**Omenareo**

Manondro ireo mpianatra io.

**Hoy izy ireo taminy hoe**

"Hoy ireo mpianatra tamin'i Jesosy"

**Mofa dimy**

Ny mofa dia foto-koba izay novolavolaina sy nandrahoina.

**Ento aty amiko izany**

"Ento aty amiko ieo mofa sy hazandrano"

**Matthew 14:19****Fampifandraisana ny foto-kevitra:**

Io no mamarana ny tantaran'i Jesosy namoky olona dimy arivo.

**Nalainy**

"nanolotra ny tanany." Tsy nangalariny akory ireo mofa.

**nanapaka ireo mofa**

"nizara ny mofa"

**Niandrandra**

Ireo mety ho dikany dia 1) "Raha niandrandra tany ambony" na 2) "Rehefa avy niandrandra tany ambony"

**ary voky**

Azo atao hoe DH: "nandra-pahavokin'izy ireo" na "raha tsy efa tsy noana intsony izy ireo"

**nangonin'izy ireo**

"nangonin'ireo mpianatra" na "nisy olona nanangona"

**nahafeno roambinifolo harona**

"12 harona"

**ireo nihinana**

"Ireo izay nihinana ny mofa sy hazandrano"

**dimy arivo lahy**

"lahilahy 5,000"

**Matthew 14:22****Fampifandraisana ny foto-kevitra:**

Ireto andininy manaraka ireto dia mamaritra ny tranga izay niseho taorian'ny namokisan'i Jesosy ireo olona dimy arivo.

**Fampahafantarana amin'ny ankapobeny:**

Ireto andininy ireto dia manome fampahafantarana fototra momba ny fahagagana izy ho ataon'i Jesosy amin'ny fandendehanana eny ambony rano.

**Avy hatrany**

"Taorian'ny namokisan'i Jesosy ireo olona rehetra ihany dia,"

**Rehefa tonga ny hariva**

"Efa madiva ho alina" na "Rehefa nihamaizina ny andro"

**natopatopan'ny onja**

"ary tsy afaka nifehy ilay sambokely ireo mpianatra noho ireo onja lehibe"

**satria nitsoka nanohitra azy ireo ny rivotra**

"satria nandroso tao amin'ny rivotra ny sambokelin'izy ireo" na "satria nanohitra azy ireo ny rivotra" dia tsy afaka nandroso izy ireo nohon'ny rivotra.

**Matthew 14:25**

**fiambenana fahefatry ny alina**

Ny fiambenana fahefatra eo anelanelan'ny amin'ny 3 maraina sy ny mangiran-dratsy. DH: "Vao mangiran-dratsy"

**raiki-tahotra**

"natahotra be izy ireo"

**Matotoa**

fanahy niala tamin'ny vatan'olona iray izay maty.

**Matthew 14:28**

**Namaly Azy Petera**

"Petera namaly an'i Jesosy hoe"

**rehefa nahita ny rivotra Petera**

Eto ny hoe "nahita ny rivotra" dia midika hoe tonga saina ny amin'ny rivotra. DH: "rehefa hitan'i Petera ny rivotra nampitopatopa ny onja" na "rehefa tonga saina ny amin'ny herin'ny rivotra izy"

**Matthew 14:31**

**Ianao ry kely finoana**

"Kely tokoa ny finoanao." Mibedy an'i Petera i Jesosy satria kely ny finoany an'Andriamanitra. Jereo ny fomba nandikanao izany ao amin'ny 6:30.

**fa maninona ianao no niahiahy**

Mampiasa fanontaniana i Jesosy mba hilazana amin'i Petera fa tsy tokony nanahy izy. Azonao atao mazava izay tsy tokony ho nanahian'i Petera. DH: "tsy tokony nanahy ianao fa afaka miaro anao tsy hilentika Aho"

**Zanak'Andriamanitra**

Fiantsoana manan-danja an'i Jesosy izay mamaritra ny fifandraisany amin'Andriamanitra io.

**Matthew 14:34**

**Fampifandraisana ny foto-kevitra:**

Ireto andininy ireto dia mamaritra izay nitranga taorian'ny nandehanan'i Jesosy teny ambony rano. Ireo dia mamehy ny nasetrin'ny olona ny asa fanompoan'i Jesosy.

**Rehefa avy niampita izy ireo**

"Rehefa tafitan'ny farihy i Jesosy sy ireo mpianany"

**Genesareta**

Io dia tanàna kely eny amin'ny sisiny avaratra-andrefan'ny Ranomasin'i Galilia.

**nandefa hafatra**

"nandefa hafatra ireo lehilahy tao amin'izany faritra izany"

**Nitalaho Taminy izy ireo**

"Nitalaho taminy ireo olona marary"

**moron'akanjony**

"moron-tongotra" na "sisiny"

**akanjony**

"ankanjo lava" na "izay nanaovany"

**sitrana**

Azo atao hoe DH: "lasa salama"

## Chapter 15

<sup>1</sup> Avy eo nisy Fariseo sy mpanora-dalana sasatsasany avy any Jerosalema nanatona an'i Jesosy. Hoy izy ireo hoe: <sup>2</sup> "Nahoana ireo mpianatrao no mandika ny fomban-drazan'ireo zoky olona? Fa tsy manasa ny tanany izy ireo mialohan'ny hisakafo." <sup>3</sup> Namaly Izy ary niteny tamin'izy ireo hoe: "Koa nahoana ary ianareo no mandika ny lalàn'Andriamanitra nohon'ny fomban-drazanareo?" <sup>4</sup> Fa Andriamanitra niteny hoe: 'Hajao ny rainao sy ny reninao', ary 'Izay miteny ratsy ny rainy na ny reniny, dia ho faty tokoa.' <sup>5</sup> Fa ianareo miteny hoe: 'Na iza na iza milaza amin'ny rainy na reniny hoe: "Na inona na inona fanampiana izay azonareo avy amiko dia fanomezana ho an'Andriamanitra ankehitriny,'" <sup>6</sup> izany olona izany dia tsy mila manaja ny rainy. Amin'izany fomba izany dia nofoananareo ny tenin'Andriamanitra nohon'ny tombontsoan'ireo fomban-drazanareo. <sup>7</sup> Ry mpihatsaravelatsihy! Marina ny faminanian'Isaia momba anareo raha nilaza izy hoe: <sup>8</sup> 'Ity vahoaka ity dia manaja ahy amin'ny molotr'izy ireo, fa ny fon'izy ireo dia lavitra ahy. <sup>9</sup> Tsy misy dikany ny fiderany ahy, satria izy ireo mampianatra ny didin'olombelona toy ny fampianaran'izy ireo.'" <sup>10</sup> Avy eo niantso ny vahoaka ho eo Aminy Izy ary niteny tamin'izy ireo hoe: "Mihainoa ka mahazoa - <sup>11</sup> Tsy ny miditra ao ambavan'ny olona no mandoto ny olona. Fa kosa, izay aloaky ny vava, no mandoto ny olona." <sup>12</sup> Avy eo nanatona ireo mpianatra ary niteny tamin'i Jesosy hoe: "Moa va fantatrao fa tohina ireo Fariseo nohon'ny nandre izany teny izany?" <sup>13</sup> Jesosy namaly ka niteny hoe: "Ireo zava-maniry izay tsy nambolen'ilay Raiko any an-danitra dia ho fongorina avokoa. <sup>14</sup> Avelao izy ireo ho eo, izy ireo dia mpitarika jamba. Raha misy olona jamba iray mitarika jamba iray hafa, dia samy hivarina ankady izy roa." <sup>15</sup> Petera namaly ka niteny tamin'i Jesosy hoe: "Azavao aminay izany fanoharana izany." <sup>16</sup> Hoy Jesosy hoe: Tsy manam-pahalalana ihany koa ve ianareo?" <sup>17</sup> Tsy hitanao va fa izay miditra amin'ny vava dia mankao an-kibo ary avy eo dia havoaka any amin'ny lava-piringy?" <sup>18</sup> Fa ireo zavatra izay aloaky ny vava dia avy amin'ny fo. Ireo zavatra ireo no mandoto ny olona iray. <sup>19</sup> Fa avy amin'ny fo no ivoahan'ny sain-dratsy, ny vono olona, ny fijangajangana, ny fakam-badin'olona, ny halatra, ny fijoroana vavolombelona tsy marina, ary ny fitenenan-dratsy. <sup>20</sup> Ireo zavatra ireo no mandoto ny olona iray. Fa ny mihinana amin'ny tanana tsy misasa dia tsy mandoto ny olona iray." <sup>21</sup> Avy eo Jesosy niala teo ka niverina tany amin'ny faritanin'i Tyro sy Sidona. <sup>22</sup> Indro, nisy vehivavy Kananita anankiray avy amin'izany faritra izany. Niantso mafy izy ary niteny hoe: "Mamindrà fo amiko, ry Tompo, Zanak'i Davida o! Ny zanako vavy dia ampahorin'ny demonia mafy." <sup>23</sup> Fa Jesosy tsy namaly teny azy. Nanatona ireo mpianany ka niangavy Taminy, nanao hoe: "Roahy izy, fa mitabataba mafy amintsika." <sup>24</sup> Fa Jesosy namaly ary niteny hoe: "Tsy nirahina ho an'iza na iza Aho afa-tsy ho an'ny ondry very ao amin'ny ankohonan'Isiraely." <sup>25</sup> Fa tonga nangataka sy niankohaka teo anatrehany izy, nanao hoe: "Tompo, vonjeo aho." <sup>26</sup> Namaly Izy ka nanao hoe: "Tsy rariny raha alaina ny mofon-jaza ka atsipy ho an'ny amboa." <sup>27</sup> Fa hoy izy hoe: "Eny, Tompo, fa na dia ny amboa aza mba mihinana izay sombintsombiny latsaka avy amin'ny latabatry ny tompony." <sup>28</sup> Dia namaly Jesosy ary niteny taminy hoe: "Ravehivavy, lehibe ny finoanao; ho tanteraka aminao anie izany araka izay irinao." Dia sitrana ny zanany vavy tamin'izany ora izany. <sup>29</sup> Niala teo Jesosy ka nankeny akaikin'ny ranomasin'ny Galilia. Avy eo dia niakatra teny an-tendrombohitra iray Izy ka nipetraka teo. <sup>30</sup> Vahoaka maro no nanatona Azy. Noentin'izy ireo niaraka tamin'izy ireo ny mandringa, ny jamba, ny moana, ny kilemaina, ary marary maro hafa koa. Napetrak'izy ireo teo an-tongotr'i Jesosy ireo; ka dia nositrany. <sup>31</sup> Koa dia talanjona ny vahoaka raha nahita ireo moana miteny, ny kilemaina sitrana, ny malemy afaka mandeha, ary ny jamba mahiratra. Nankalaza ny Andriamanitr'Isiraely izy ireo. <sup>32</sup> Niantso ireo mpianany mba hanatona Azy Jesosy ary niteny hoe: "Mangoraka ireo vahoaka Aho, satria efa telo andro sahady izy ireo no nipetraka niaraka tamiko nefa tsy manan-ko hanina. Tsy te handefa azy ireo tsy misakafo Aho, fandrao mety ho torana eny an-dalàna eny." <sup>33</sup> Hoy ireo mpianatra Taminy hoe: "Aiza no hahitanay mofo sahaza sy ampy ireo vahoaka maro be ireo aty an'efitra?" <sup>34</sup> Hoy Jesosy tamin'izy ireo hoe: "Mofo firy no any aminareo?" Ary hoy izy ireo hoe: "Fito, sy hazandrano madinika vitsy." <sup>35</sup> Avy eo Jesosy nandidy ny vahoaka mba hipetraka amin'ny tany. <sup>36</sup> Nandray ny mofo fito mbamin'ny hazandrano Izy, ary rehefa nisaotra, dia namaky ny mofo ka nanolotra ireo ho an'ireo mpianatra. Ireo mpianatra nanome ho an'ny vahoaka. <sup>37</sup> Nihinana ka afa-po ny vahoaka rehetra. Avy eo izy ireo nanangona sobika fito feno sombintsombiny izay tsy lany. <sup>38</sup> Ireo izay nihinana dia efatra arivo lahy, tsy ao anatin'ny zaza amam-behivavy. <sup>39</sup> Avy eo Jesosy nampody ny vahoaka ka niondrana an-tsambokely ary dia nankany amin'ny faritr'i Magadana.

**Matthew 15:1****Fampahafantarana amin'ny ankapobeny:**

Mivadika makany amin'ny tranga izay niseho fotoana kely taorian'ireo tranga tao amin'ny toko teo aloha ny tantara. Eto i Jesosy dia mamaly ny fanakianan'ireo Fariseo.

**Nahoana ireo mpianatrao no mandika ny fomban-drazan'ireo zoky olona?**

Ampiasain'ireo Fariseo sy ireo mpanora-dalàna io fanontaniana io mba hitsikerana an'i Jesosy sy ireo mpianany. DH: "Tsy manaja ireo fitsipika izay nomen'ny razambenay ireo mpianatrao"

**fomban-drazan'ireo zoky olona**

Tsy mitovy amin'ny lalàn'ny Mosesy io. Manambara ireo fampianarana sy hevitra momba ny lalàna taty aoriana izay nomen'ny mpitarika fivavahana taorian'i Mosesy io.

**tsy manasa ny tanany izy ireo**

Ity fiasana ity dia tsy fanasan-tanana fotsiny. Ilazana ny fomba fiasana araka ny fomban-drazan'ireo zoky olona izany. DH: "izy ireo dia tsy manasa ny tanan'izy ireo araka ny tokony ho izy"

**Koa nahoana ary ianareo no mandika ny lalàn'Andriamanitra nohon'ny fomban-drazanareo?**

Mamaly amin'ny fanontaniana i Jesosy mba hitsikerana ny ataon'ireo mpitarika fivavahana. DH: "Ary hitako fa tsy manaiky ny hankatoa ny didin'Andriamanitra ianareo mba hahafahanareo manaraka izay nampianarin'ny razambenareo anareo!"

**Matthew 15:4****Fampifandraisana ny foto-kevitra:**

Manohy mamaly ireo fariseo i Jesosy.

**Fampahafantarana amin'ny ankapobeny:**

Ao amin'ny andininy faha 4, milaza ny teny avy ao amin'ny Eksodosy indroa i Jesosy mba hampisehoana hoe toy ny ahoana ny fomba andrasan'Andriamanitra hitondran'ny olona ny ray aman-drenin'izy ireo.

**ho faty tokoa**

"tena ho vovoin'ny olona tokoa izy"

**Fa ianareo miteny hoe: 'Na iza na iza milaza amin'ny rainy na reniny hoe: "Na inona na inona fanampiana izay azonareo avy amiko dia fanomezana ho an'Andriamanitra ankehitriny," izany olona izany dia**

Raha ilaina dia afaka adikanao amin'ny teny tsy mivantana ireo. DH: "Fa mampianatra ianareo fa ny olona iray dia tsy mila manaja ny ray aman-dreniny amin'ny fanomezana zavatra izay mety hanampy azy ireo, raha miteny amin'ireo ray aman-dreniny io olona io fa efa nomeny ho fanatitra ho an'Andriamanitra izany"

**Fa ianareo miteny hoe**

Manondro ireo Fariseo sy ireo mpanora-dalàna ny "ianareo" eto.

**tsy mila manaja ny rainy**

Midika hoe "ireo ray aman-dreniny" ny "rainy" eto. Midika io fa ireo mpitarika fivavahana dia nampianatra fa tsy mila maneho fanajana amin'ireo ray aman-dreniny amin'ny fikarakarana azy ireo ny olona iray.

**nofoananareo ny tenin'Andriamanitra noho ireo fomban-drazanareo**

"nantaonareo ho zava-dehibe mihoatra noho ireo didin'Andriamanitra ny fomban-drazanareo"

**Matthew 15:7****Fampifandraisana ny foto-kevitra:**

Mamarana ny famaliany ireo Fariseo sy ireo mpanora-dalàna i Jesosy.

**Fampahafantarana amin'ny ankapobeny:**

Ao amin'ny andininy faha 8 sy 9, i Jesosy dia mamerina ny tenin'Isaia mpaminany mba hananarana ireo Fariseo sy ireo mpanora-dalàna.

**Marina ny faminanian'Isaia momba anareo**

"Nilaza ny marina Isaia tamin'ny faminania momba anareo"

**raha nilaza izy hoe**

Midika izany fa nanambara izay nolazain'Andriamanitra taminy Isaia. DH: "raha nilaza izay nambaran'Andriamanitra izy"

**Ity vahoaka ity dia manaja ahy amin'ny molotr'izy ireo**

Eto ny "molotra" dia ilazana ny hoe miteny. DH: "Ireto vahoaka ireto dia milaza ny zavatra tsara rehetra amiko"

**ahy**

Manondro an'Andriamanitra avokoa ny "ahy" rehetra eto.

**fa ny fon'izy ireo dia lavitra ahy**

Eto ny "fo" dia ilazana ny eritreritra na fihetseham-pon'ny olona iray. Ity teny ity dia fomba hitenenana fa tsy tena manolo-tena ho an'Andriamanitra ny olona. DH: "fa tsy tena tia Ahy izy ireo"

**Tsy misy dikany ny fiderany ahy**

"Tsy misy dikany amiko ny fideran'izy ireo" na "Mody midera Ahy fotsiny izy ireo"

**ny didin'olombelona**

"ireo fitsipika narafitry ny olona"

**Matthew 15:10****Fampifandraisana ny foto-kevitra:**

Manomboka mampianatra ireo vahoaka sy ireo mpianany momba izay mandoto ny olona iray sy ny

maha-diso ireo Fariseo sy mpanora-dalàna manoloana ny fitsikeran'izy ireo Azy i Jesosy.

**Mihainoa ka mahazoa**

Tsindrian'i Jesosy ny maha zava-dehibe izay ho lazainy. Ny hevitra ambadiky ny fampahafantarana dia azao adika mazava. DH: "Mihainoa tsara izay lazaiko mba hahazoanareo ny dikany"

**miditra ao ambavan'ny ... izay aloaky ny vava**

Mampifanohitra izay hanin'ny olona iray amin'izay tenenin'ny olona iray i Jesosy. Ny tian'i Jesosy ambara dia hoe: izay lazain'ny olona no heverin'Andriamanitra fa tsy izay haniny.

**Matthew 15:12**

**tohina ireo Fariseo nohon'ny nandre izany teny izany**  
Azo atao hoe DH: "nahatezitra ireo Fariseo izay teny izany" na "nanohina ireo Fariseo izany teny izany"

**Ireo zava-maniry izay tsy nambolen'ilay Raiko any andanitra dia ho fongorona avokoa**

Sarin-teny io. Ny tian'i Jesosy ho lazaina dia tsy tena an'Andriamanitra ireo Fariseo, ka ho esorin'Andriamanitra izy ireo.

**Raiko any an-danitra**

Fiantsoana manan-danja an'Andriamanitra izay mamaritra ny fifandraisana misy eo amin'Andriamanitra sy Jesosy io.

**ho fongorona**

Azo atao hoe DH: "ho fongorin'ny Raiko ireny" na "hongotan'ny Raiko hiala amin'ny tany ireny" na "ho esorin'ny Raiko ireny"

**Avelao izy ireo ho eo**

Ny teny hoe "izy ireo" dia manondro ireo Fariseo.

**olona jamba iray mitarika ... hivarina an-kady izy roa**

Mampiasa fanoharana i Jesosy mba hanehoana ireo Fariseo. Ny tian'i Jesosy ho lazaina dia tsy azon'ireo Fariseo ireo didin'Andriamanitra sy ny fomba hahazoana sitraka Aminy. Noho izany, tsy afaka mampianatra ireo hafa ny amin'ny fomba ahazoana sitraka amin'Andriamanitra izy ireo.

**Matthew 15:15**

**Fampifandraisana ny foto-kevitra:**

Manazava ny fanoharana tao amin'ny 15:12 i Jesosy.

**aminay**

"aminay mpianatra"

**Tsy manam-pahalalana ihany koa ve ianareo?**

Mampiasa fanontaniana i Jesosy mba hananarana ireo mpianatra ny amin'ny tsy fahazoan'izy ireo ilay fanoharana. Ary koa, ny teny hoe "ianareo" dia tsindriany. Tsy mino i Jesosy hoe ireo mpianany mihitsy no tsy mahazo. DH: "Kivy Aho fa ianareo,

mpianatro, dia mbola tsy mahazo izay ampianariko!"

**Tsy hitanao va ... lava-piringy**

Mampiasa fanontaniana i Jesosy mba hananarana ireo mpianatra amin'ny tsy fahazoan'izy ireo ilay fanoharana. DH: "Azonareo tokoa ... any amin'ny lava-piringy"

**lava-piringy**

Fomba ilazana ny toerana fasian'ny olona ny maloto vy ao amin'ny vatana io.

**Matthew 15:18**

**Fampifandraisana ny foto-kevitra:**

Manohy manazava ny fanoharana izay nolazainy tao amin'ny 15:12 i Jesosy.

**ireo zavatra izay aloaky ny vava**

Ilazana izay tenenin'ny olona io. DH: "teny izay lazain'ny olona"

**Fa avy amin'ny fo**

Eto ny "fo" dia ilazana izay ao an-tsain'ny olona iray na izay any anaty. DH: "avy ao anatin'ny olona" na "avy ao an-tsain'ny olona"

**vonon olona**

mamono olona tsy manan-tsiny

**fitenenan-dratsy**

milaza zavatra maharary sy tsy marina momba ny olona iray

**tanana tsy misasa**

Ny hevitr'izany dia tsy nanasa tanana araka ny fomban-drazan'ireo loholona ny olona iray.

**Matthew 15:21**

**Fampahafantarana amin'ny ankaobeny:**

Ity no fanombohan'ny tantara vaovao momba an'i Jesosy nanasitrana ny zanaka vavin'ny vehivavy Kananita iray.

**Jesosy niala teo**

Ny hevitra ambadik'izany dia niaraka tamin'i Jesosy ireo mpianany. DH: "Niala teo i Jesosy sy ireo mpianany"

**Indro, nisy vehivavy Kananita anankiray nivoaka**

Ny teny hoe "indro" dia manaitra ny saintsika fa misy olom-baovao ao amin'ny tantara. Mety manana fomba hanaovana izany ny fitenin'ao. DH: "nisy vehivavy kananita iray izay avy"

**vehivavy Kananita anankiray avy amin'izany faritra izany**

"vehivavy avy amin'ny vondron'olona atao hoe Kananita izay nipetraka tao amin'izany faritra izany" Tsy nisy intsony ny firenen'i Kanana tamin'izany fotoana izany. Izy dia isan'ireo vondron'olona nipetraka teo akaikin'ny tanànan'ny Tyra sy Sidona.

**Mamindrà fo amiko**

Io fehezanteny io dia midika fa mangataka izy mba hanasitranan'i Jesosy ny zanany vavy. DH: "Mamindrà fo ary mba sitrano ny zanako vavy"

**Zanak'i Davida**

Tsy tena zanak'i Davida ara-bakiteny akory i Jesosy, koa azo adika io hoe "Taranak'i Davida." Na izany aza, ny hoe "Zanak'i Davida" dia fiantsoana ilazana ny Mesia ihany koa, ary mety ho niantso an'i Jesosy araka izany fiantsoana izany ilay vehivavy.

**Ny zanako vavy dia ampahorin'ny demonia mafy**

Azo atao hoe DH: "misy demonia mampahory ny zanako vavy mafy"

**tsy namaly teny azy**

Eto ny "teny" dia maneho izay lazain'ny olona iray. DH: "tsy niteny na inona na inona"

**Matthew 15:24****Tsy nirahina ho an'iza na iza Aho**

Azo adika hoe DH: "Tsy nirahin'Andriamanitra ho an'iza na iza Aho"

**ny ondry very ao amin'ny ankohonan'Isiraely**

Io dia sarin-teny mampitaha ny firenen'Isiraely manontolo amin'ny ondry izay nania lavitra tamin'ny mpiandry azy ireo. Jereo ny fomba nandikanao izany ao amin'ny 10:5.

**Fa tonga**

"Tonga ilay vehivavy Kananita"

**niankohaka teo anatrehany**

Mampiseho izany fa nanetri-tena teo anatrehan'i Jesosy ilay vehivavy.

**Tsy rariny raha alaina ny mofon-jaza ka atsipy ho an'ny amboa kely**

Novalian'i Jesosy tamin'ny ohabolana ilay vehivavy. Ny dikan'izany dia hoe tsy mety ny maka izay tokony ho an'ny Jiosy ka manome izany ho an'izay tsy Jiosy.

**amboa kely**

Mampiasà teny izay mahalaza ny biby ataon'ny olona fiompy izay mety hitovy habe amin'ny amboa.

**mofon-jaza**

Eto ny "mofon" dia ilazana ny sakafon'ny ankizy ankapobeny. DH: "ny sakafon'ny ankizy"

**ny amboa kely**

Noraisin'ireo Jiosy ho biby maloto ny amboa. Eto izany dia ampiasaina ho kisarisary maneho ireo tsy Jiosy

**Matthew 15:27****fa na dia ny amboa aza mba mihinana izay sombintsombiny latsaka avy amin'ny latabatry ny tompony**

Ilay vehivavy dia namaly an'i Jesosy tamin'ny fampiasana ilay kisarisary mitovy amin'izay nampiasain'i Jesosy tao amin'ny ohabolana izay nolazainy. Ny tiany ho lazaina dia tokony ho afaka ny ahazo anjara kely amin'ny zava-tsoa izay arian'ireo Jiosy ireo izay tsy Jiosy.

**amboa**

Mampiasà teny izay mahalaza ny biby ataon'ny olona fiompy izay mety hitovy habe amin'ny amboa. Adikao araka ny nataonao ao amin'ny 15:24.

**ho tanteraka**

Azo adika hoe DH: "Ho ataoko"

**sitrana ny zanany vavy**

Azo atao hoe DH: "Nositrarin'i Jesosy ilay zanany vavy" na "ary lasa salama ilay zanany vavy"

**tamin'izany ora izany**

Io dia fomba fiteny. DH: "Tamin'io fotoana io indrindra" na "Avy hatrany"

**Matthew 15:29****Fampahafantarana amin'ny ankapobeny:**

Ireo andininy ireo dia manome fampahafantarana ny fototra momba ireo fahagagana izay ho ataon'i Jesosy amin'ny famokisana olona efatra arivo.

**mandringa, ny jamba, ny moana, ny kilemaina**

"ireo izay tsy afa-nandeha, ireo izay tsy afa-nahita, ireo izay tsy afa-niteny, ary ireo izay tsy niasa ny tanany na ny tongony"

**Napetrak'izy ireo teo an-tongotr'i Jesosy ireo**

Eto ny "tongotra" dia midika hoe napetrak'izy ireo teo anoloan'i Jesosy ireo marary. DH: "Noentin'ireo vahoaka teo amin'i Jesosy ireo olona marary"

**ny kilemaina ... ny mandringa ... ny jamba**

Ireo mpamaritra anarana ireo dia azo adika ho mpamari-toetra. DH: "ireo olona kilemaina ... ireo olona mandringa ... ireo olona jamba"

**Matthew 15:32****Fampifandraisana ny foto-kevitra:**

Ity ny fiantombohan'ny tantara momba an'i Jesosy namoky olona efatra arivo tamin'ny mofon fito sy trondro vitsivitsy.

**fandrao mety ho torana eny an-dalana eny**

"satria mety ho torana an-dalana izy ireo"

**Aiza no hahitanay mofo sahaza sy ampy ireo vahoaka maro be ireo aty an'efitra?**

Mampiasa fanontaniana ireo mpianatra mba hilazana fa tsy misy toerana hahazoana sakafo ho an'ireo vahoaka. DH: "tsy misy toerana eto akaiky eto mba hahafahanay mividy sakafo ampy ho ana vahoaka be tahaka izao"

**Fito, sy hazandrano madinika vitsy.**

Azo hazavaina ny fampahafantarana izay efa azo. DH: "Mofa fito, sy hazandrano madinika vitsy"

**Matthew 15:36**

**Nandray**

"Nanolotra ny tanany i Jesosy." Tsy hoe nangalatra ireo akory.

**nanolotra ireo**

"nanolotra ireo mofo sy hazandrano"

**nanangona**

"nahangona ... ireo mpianatra" na "nisy olona nanangona"

**Ireo izay nihinana**

"Ireo olona nihinana"

**efatra arivo lahy**

"4,000 lahy"

**Magadana**

Indraindray dia antsoina hoe "Magadala" io faritra io.

## Chapter 16

<sup>1</sup> Tonga ireo Fariseo sy Sadoseo ary nitsapa Azy ka nangataka Azy mba hampiseho azy ireo famantarana avy any an-danitra. <sup>2</sup> Fa Izy namaly ary niteny azy ireo hoe: "Rehefa hariva, dia hoy ianareo hoe: 'Ho tsara ny andro, fa mena ny lanitra.' <sup>3</sup> Rehefa maraina, dia hoy ianareo hoe: 'Ho ratsy ny andro, fa mena sy manjombona ny lanitra.' Hainareo ny mamantatra ny endriky ny lanitra, fa ianareo tsy afaka mandika ireo famantarana ny fotoana. <sup>4</sup> Ny taranaka ratsy sy mpijangajanga dia mitady famantarana, fa tsy hisy famantarana homena azy ankoatra ny famantaran'i Jona." Avy eo Jesosy nandao azy ireo ka lasa. <sup>5</sup> Rehefa tonga teny ampita ireo mpianatra, dia adinon'izy ireo ny nitondra mofo. <sup>6</sup> Hoy Jesosy tamin'izy ireo hoe: "Miambena ary mitandrema amin'ny masirasiran'ireo Fariseo sy Sadoseo." <sup>7</sup> Niady hevitra ireo mpianatra ka nilaza hoe: "Noho isika tsy nitondra mofo izany." <sup>8</sup> Jesosy nahafantatra izany ka niteny hoe: "Ianareo ry kely finoana, nahoana ianareo no miady hevitra aminareo ka miteny fa nohon'ny tsy nitondranareo mofo izany? <sup>9</sup> Mbola tsy fantatrareo na tsaroanareo va ny mofo dimy ho an'ny dimy arivo, ary sobika firy no nangoninareo? <sup>10</sup> Na ireo mofo fito ho an'ireo efatr'arivo, ary sobika firy no nalainareo? <sup>11</sup> Ahoana no tsy ahazoanareo fa tsy momban'ny mofo no nolazaiko anareo? Miambena ary mitandrema amin'ny masirasiran'ireo Fariseo sy Sadoseo." <sup>12</sup> Avy eo azon'izy ireo fa tsy hitandrina amin'ny masirasiran'ny mofo no nolazainy azy ireo, fa hitandrina ny amin'ny fampianaran'ireo Fariseo sy Sadoseo. <sup>13</sup> Ary rehefa tonga tany amin'ny faritra akaikin'ny Kaisaria-filipo Jesosy, dia nanontany ireo mpianany Izy, manao hoe: "Ataon'ny olona ho iza moa ny Zanak'Olona?" <sup>14</sup> Hoy izy ireo hoe: "Ny sasany milaza fa Jaona mpanao batista; ny sasany, Elia; ary ireo hafa, Jeremia, na iray amin'ireo mpaminany." <sup>15</sup> Hoy Izy tamin'izy ireo hoe: "Fa ianareo kosa manao Ahy ho iza?" <sup>16</sup> Namaly, Simona Petera nanao hoe: "Ianao no Kristy, Zanak'ilay Andriamanitra velona." <sup>17</sup> Namaly Jesosy ka nanao taminy hoe: "Sambatra ianao, ry Simona Bar-Jona, fa tsy ny nofo sy rà no naneho izany taminao, fa ny Raiko izay any an-danitra. <sup>18</sup> Lazaiko aminao ihany koa fa ianao no Petera, ary ambonin'ity vatolampy ity no hanorenako ny fiangonako. Ny vavahadin'ny fasana dia tsy haharesy izany. <sup>19</sup> Homeko anareo ny fanalahidin'ny fanjakan'ny lanitra. Na inona na inona fehezinao eto ambonin'ny tany dia ho fehezina any an-danitra, ary na inona na inona vahanao ety an-tany dia ho vahana any an-danitra." <sup>20</sup> Avy eo Jesosy nandidy ireo mpianatra fa izy ireo dia tsy tokony hilaza na amin'iza na iza fa Izy no Kristy. <sup>21</sup> Tamin'izany fotoana izany Jesosy nanomboka niteny ireo mpianany fa tsy maintsy ho any Jerosalema Izy, hizaka fijaliana maro eo an-tanan'ny loholona sy ny lohan'ny mpisorona ary ireo mpanora-dalàna, ho vonoina, sy hatsangana indray amin'ny andro fahatelo. <sup>22</sup> Avy eo Petera naka Azy ka niteny mafy Azy, manao hoe: "Ho lavitra anao anie izany, ry Tompo; tsy hitranga aminao mihintsy anie izany." <sup>23</sup> Fa Jesosy nitodika ka niteny tamin'i Petera hoe: "Mialà any ivohoko, ry Satana! Ianao dia fanafintohinana ho Ahy, noho ianao tsy miraharaha ireo zavatr'Andriamanitra, fa ireo zavatr'ny olona." <sup>24</sup> Avy eo Jesosy niteny tamin'ireo mpianany hoe: "Raha misy te-hanaraka Ahy, dia tsy maintsy mandà ny tenany izy, hitondra ny hazofijaliany, ary manaraka Ahy. <sup>25</sup> Fa na iza na iza te-hamonjy ny ainy dia hahavery azy, ary na iza na iza no hahavery ny ainy nohon'ny amiko, dia hahazo izany. <sup>26</sup> Fa inona moa no soa ho azon'ny olona raha mahazo izao tontolo izao kanefa very ny ainy? Inona no omen'ny olona ho takalon'ny ainy? <sup>27</sup> Fa ny Zanak'Olona dia ho avy amin'ny voninahitry ny Rainy miaraka amin'ireo anjeliny. Avy eo Izy hamaly soa ny olona tsirairay araka izay vitany. <sup>28</sup> Lazaiko marina aminareo, fa misy sasany aminareo izay mijoro eto no tsy hitsapa ny fahafatesana mandrapahitan'izy ireo ny Zanak'Olona tonga amin'ny fanjakany."

### Matthew 16:1

#### Fampahafantarana amin'ny ankapobeny:

Ity no fanombohan'ny fifamaliana teo amin'ny Jesosy sy ireo fariseo ary ireo Sadoseo.

#### nitsapa Azy

Eto ny "nitsapa" dia amin'ny endrika ratsy. DH: "nihantsy Azy" na "te hamandrika Azy"

#### Rehefa hariva

"Rehefa mody ny masoandro"

#### tsara ny andro

Midika izany hoe tsy mandrahona, tony, ary toetr'andro mahafinaritra.

#### mena ny lanitra

Rehefa milentika iny ny masoandro, dia fantatr'ireo Jiosy fa raha mena ny lokon'ny lanitra, dia famantarana izany fa ho tsara sy ho tony ny andro manaraka io.

**Matthew 16:3****Fampifandraisana ny foto-kevitra:**

Manohy ny valin-teniny amin'ireo Fariseo sy Sadoseo i Jesosy.

**Rehefa hariva ... Rehefa maraina**

"Rehefa milentika ny masoandro ... rehefa miposaka ny masoandro"

**Ho ratsy ny andro**

"toetr'andro mandrahona, manorana"

**fa mena sy manjombona ny lanitra**

"mena sy mandrahona"

**Hainareo ny mamantatra ny endriky ny lanitra**

"Hainareo ny mijery ny lanitra ary mahalala hoe karazana toetr'andro manahoana no ho avy"

**fa ianareo tsy afaka mandika ireo famantarana ny fotoana**

"saingy tsy hainareo ny mijery izay miseho amin'izao ary mahalala hoe inona no dikan'izany"

**Ny taranaka ratsy sy mpijangajanga**

Eto ny "mpijangajanga" dia sarin-teny ilazana ny olona izay tsy mahatoky amin'Andriamnitra. DH: "taranaka tsy mino" na "taranaka tsy manana an'Andriamanitra." Jereo ny fomba nandikanao izany ao amin'ny 12:38.

**mitady famantarana**

Nahatezitra an'i Jesosy io fangatahana io noho ny toetra feno fanahian'ireo mpitarika fivavahana ny amin'i Jesosy. Efa nanao fahagagana maro lzy, saingy tsy mbola nino ihany izy ireo. Jereo ny fomba nandikanao izany ao amin'ny 12:38.

**tsy hisy famantarana homena azy**

Azo adika hoe DH: "Tsy hanome famantarana Andriamanitra." Jereo ny fomba nandikanao izany ao amin'ny 12:38.

**ankoatra ny famantaran'i Jona**

"ankoatra ny famantarana izay nomen'Andriamanitra an'i Jona mpaminany." Jereo ny fomba nandikanao izany ao amin'ny 12:38.

**Matthew 16:5****Fampifandraisana ny foto-kevitra:**

Eto dia mivadika mankany amin'ny fotoana kely taorian'izany ny tantara. Mampiasa irika ahafahany mampitandrina ireo mpianany ny amin'ny Fariseo sy ny Sadoseo i Jesosy.

**teny ampita**

Azonao atao mazava ny hevitra izay efa voaray eto. DH: "teny ampitan'ny farihy" na "teny ampitan'ny Ranomasin'i Galilia"

**ny masirasiran'ireo Fariseo sy Sadoseo**

Eto ny "masirasira" dia sarin-teny ilazana ny hevitra ratsy na fampianaran-diso. Adikao hoe "masirasira" aloha eto ary aza manazava ny dikany ao amin'ny fandikan-teninao. Hatao mazava ny dikan'io ao amin'ny 16:12.

**Niady hevitra**

"nifampiady hevitra"

**Ianareo ry kely finoana**

"Ianareo izay manana finoana kely tahaka izany." Mibedy ireo olona i Jesosy satria kely ny finoan'izy ireo an'Andriamanitra. Jereo ny fomba nandikanao izany ao amin'ny 6:30.

**nahoana ianareo no miady hevitra ... tsy nitondranareo mofo izany?**

Mampiasa fanontaniana i Jesosy mba hananarana ireo mpianany amin'ny tsy fahazoan'izy ireo izay nolazainy. DH: "Kivy Aho fa heverinareo fa ny nanadinoanareo ny nitondra mofo no niresahako momba ny masirasiran'ny Fariseo sy ny Sadoseo"

**Matthew 16:9****Fampifandraisana ny foto-kevitra:**

Manohy mampitandrina ireo mpianany ny amin'ireo Fariseo sy Sadoseo i Jesosy.

**Mbola tsy fantatrareo na tsaroanareo va ... nangoninareo?**

Mampiasa fanontaniana i Jesosy mba hananarana ireo mpianany. DH: "Tsaroanareo tokoa ... nangoninareo!"

**dimy arivo ... efatra arivo**

"5,000 ... 4,000"

**Na ireo mofo fito ... nalainareo?**

"Tsy tsaroanareo koa ve ireo mofo fito ... nangoninareo?" Mampiasa fanontaniana i Jesosy mba hananarana ireo mpianany. DH: "Tsaroanareo tokoa ireo mofo fito ... nangoninareo!"

**Matthew 16:11****Fampifandraisana ny foto-kevitra:**

Manohy mampitandrina ireo mpianany ny amin'ireo Fariseo sy Sadoseo i Jesosy.

**Ahoana no tsy ahazoanareo fa tsy momban'ny mofo no nolazaiko anareo?**

Mampiasa io fanontaniana io i Jesosy mba hananarana ireo mpianatra. DH: "Tokony ho azonareo fa tsy tena niresaka momba ny mofo Aho akory"

**masirasiran'ireo Fariseo sy Sadoseo**

Eto ny "masirasira" dia maneho hevitra ratsy na fampianaran-diso. Adikao hoe "masirasira" ary aza azavaina ao amin'ny fandikan-teninao ny dikany. Ao amin'ny 16:12 dia ho azon'ireo mpianatra ny dikany.

**izy ireo ... azy ireo**  
Manondro ireo mpianatra ireo.

### **Matthew 16:13**

**Fampifandraisana ny foto-kevitra:**  
Eto dia mivadika mankany amin'ny fotoana kely taorian'izany ny tantara. Manontany i Jesosy amin'ireo mpianany raha takatr'izy ireo hoe iza Izy.

#### **Ary**

Io teny io eto dia ampiasaina mba hanamarihana fiatona eo amin'ny fizotran'ny tantara na mba hampidirana olona vaovao. Eto i Matio dia manomboka milaza fizaran-tantara vaovao.

#### **ny Zanak'Olona**

Milaza ny amin'ny tenany ihany i Jesosy.

#### **Zanak'ilay Andriamanitra velona**

Io dia fiantsoana manan-danja an'i Jesosy izay mampiseho ny fifandraisany amin'Andriamanitra.

#### **Andriamanitra velona**

Eto ny hoe "velona" dia mampifanohitra ny Andriamanitr'Israely amin'ireo andriamanitra tsy izy sy ireo sampy izay hivavahan'ny olona. Ny Andriamanitr'Israely ihany no velona sady manana fahefana hiasa.

### **Matthew 16:17**

#### **Simona Bar-Jona**

"Simona, zanak'i Jona"

#### **tsy ny nofo sy rà no nampiseho**

Eto ny "nofo sy rà" dia ilazana ny olombelona. DH: "tsy olombelona no nampiseho"

#### **izany taminao**

Eto ny hoe "izany" dia maneho ny teny nolazain'i Petera hoe i Jesosy no Kristy sy Zanak'Andriamanitra Velona.

#### **fa ny Raiko izay any an-danitra**

Ny hevitra izay efa voaray dia mbola azo atao mazava. DH: "fa ny Raiko any an-danitra no nampiseho izany taminao"

#### **ny Raiko**

Io dia fiantsoana manan-danja an'Andriamanitra izay mampiseho ny fifandraisany amin'Andriamanitra.

#### **Lazaiko aminao ihany koa**

Manindry izay ho lazain'i Jesosy manaraka io.

#### **ianao no Petera**

Ny anarana hoe Petera dia midika hoe "vatolampy."

#### **ambonin'ity vatolampy ity no hanorenako ny fiangonako**

Io dia sarin-teny izay midika fa ho mpitarika ny vondron'olona izay mino an'i Jesosy i Petera.

#### **Ny vavahadin'ny fasana dia tsy haharesy izany**

Eto ny "fasana" dia atao toy ny hoe tanàna voadidina rindrina misy vavahady izay manakana ireo maty sy ireo olona hafa tsy hivoaka. Eto ny "fasana" dia maneho ny fahafatesana, ary ny "vavahadiny" dia maneho ny hery. Ireo mety ho dikany dia 1) "ny herin'ny fahafatesana dia tsy handresy ny fiangonako" na 2) "ny fiangonako dia handrava ny herin'ny fahafatesana toy ny fandravan'ny tafika ny tanàna iray."

### **Matthew 16:19**

#### **Homeko anareo**

Eto dia manondro an'i Petera ny hoe "anao."

#### **fanalahidin'ny fanjakan'ny lanitra**

Eto ny "fanalahidy" dia maneho an'i Jesosy manome ny fahefana an'i Petera. Tsy milaza izany fa i Petera no tompon'ny fanjakana, saingy manana fahefana ny hanapaka izay hiditra ao amin'ny fanjakan'Andriamanitra izy.

#### **ny fanjakan'ny lanitra**

Eto ny hoe "fanjakan'ny lanitra" dia ilazana ny fanapahan'Andriamanitra tahaka ny mpanjaka. Ny fehezanteny hoe "fanjakan'ny lanitra" dia ampiasaina ao amin'ny bokin'i Matio ihany. Raha azo atao, tazony ao amin'ny fandikan-teninao ny hoe "lanitra."

#### **fanalahidy**

fitavonana hamahana sy hanidiana varavarana.

#### **izay fehezinareo eto ambonin'ny tany dia ho fehezina any an-danitra ... ary na inona na inona vahanareo ety an-tany dia ho vahana any an-danitra**

Io sarin-teny io dia midika fa hanaiky izay heken'i Petera na lavin'i Petera ety an-tany Andriamanitra.

#### **ho fehezina ... ho vahana**

Azo adika hoe DH: "Andriamanitra dia hamehy .., Andriamanitra dia hamaha"

### **Matthew 16:21**

#### **Fampifandraisana ny foto-kevitra:**

Milaza mialoha ny fahafatesany i Jesosy ary manomboka milaza amin'ireo mpianany ny vidin'ny fanarahan-dia Azy.

#### **Tamin'izany fotoana izany**

Rehefa avy nandidy ireo mpianany tsy hilaza amin'iza na iza fa Izy no Kristy, dia nanomboka nizara tamin'izy ireo ny amin'izay tsy maintsy hiseho any Jerosalema i Jesosy.

#### **hizaka fijaliana maro eo an-tanan'ny loholona sy ny lohan'ny mpisorona ary ireo mpanora-dalàna**

Eto ny hoe "tanana" dia maneho fahefana. DH: "izay hampijalian'ireo loholona, lohan'ny mpisorona, ary ny mpanora-dalàna Azy"

**ho vonoina**

Azo atao hoe DH: "hamono Azy izy ireo"

**hatsangana indray amin'ny andro fahatelo**

Azo atao hoe DH: "amin'ny andro fahatelo, dia ho velomin'Andriamanitra indray Izy"

**Ho lavitra anao anie izany**

Io dia fomba fiteny izay midika hoe "sanatria anie izany raha hitranga." DH: "Tsia" na "sanatria" na "Tsy hamela izany anie Andriamanitra"

**Mialà any ivohoko, ry Satana! Ianao dia fanafintohinana ho Ahy**

Ny tian'i Jesosy ho lazaina dia mihevitra toa an'i Satana i Petera satria miezaka ny hanakana an'i Jesosy tsy hahatanteraka izay nanirahan'Andriamanitra Azy. DH: "Mandehana any ivohoko, satria mihevitra toa an'i Satana ianao! Vato fanafitohinana ho Ahy ianao" na "Mandehana any ivohoko, ry Satana! Antsoiko hoe Satana ianao satria vato fanafitohinana ho Ahy"

**Mialà any ivohoko**

"Mialà amiko"

**Matthew 16:24****hanaraka Ahy**

Ny manaraka an'i Jesosy eto dia midika hoe mpianany. DH: "ho mpianatro" na "ho isan'ny mpianatro"

**mandà ny tenany izy**

"tsy maintsy mandà ny filàny" na "tsy maintsy mahafofy ireo filàny"

**hitondra ny hazofijaliany**

"milanja ny hazofijaliany ary manaraka Ahy." Maneho fahoriana sy fahafatesana eto ny hazofijaliana. Ny fitondrana ny hazofijaliana eto dia midika fahavononana ny hijaly sy ho faty. DH: "tsy maintsy mankatoa Ahy na dia ho amin'ny fijaliana sy fahafatesana aza"

**manaraka Ahy**

Ny fanarahana an'i Jesosy eto dia maneho fankatoavana Azy. DH: "mankatoa Ahy"

**Fa na iza na iza te**

"Fa izay rehetra te"

**hahavery azy**

Tsy midika akory izany fa voatery ho faty ilay olona. Io dia sarin-teny izay midika fa ho raisin'ilay olona ho lehibe kokoa noho ny ainy ny fanarahan-dia an'i Jesosy.

**nohon'ny amiko**

"satria matoky ahy izy"

**hahazo izany**

Io dia sarin-teny izay midika fa hiaina fiainana arapanahy miaraka amin'Andriamanitra ilay olona. DH: "hahita fiainana tena izy"

**Fa inona moa no soa ho azon'ny olona ... ny ainy?**

Mampiasa fanontaniana i Jesosy mba hampianarana ireo mpianany. DH: "tsy misy tombontsoa azon'ny olona ... ny ainy"

**mahazo izao tontolo izao**

Mampiasa filaza-masaka i Jesosy mba hanindriana fa tsy misy na inona na inona eto amin'izao tontolo izao izay sarobidy noho ny fananana tena fiainana miaraka amin'Andriamanitra. DH: "raha azony ny zavatra rehetra eto amin'izao tontolo izao"

**Inona no omen'ny olona ho takalon'ny ainy?**

Mampiasa fanontaniana i Jesosy mba hampianarana ireo mpianany. DH: "Tsy misy na inona na inona azon'ny olona omena hahazoany ny ainy indray"

**Matthew 16:27****Zanak'Olona ... ny Rainy ... Avy eo Izy**

Eto dia milaza ny amin'ny tenany ihany i Jesosy. DH: "Izaho, ilay Zanak'Olona ... ny Raiko ... Ary Izaho"

**amin'ny voninahitry ny Rainy**

"manana ny voninahitra tahaka ny an'ny Rainy"

**miaraka amin'ireo anjeliny**

"ary hiaraka aminy ireo anjely."

**ny Rainy**

Io dia fiantsoana manan-danja ilazana an'Andriamanitra, izay mamaritra ny fifandraisana misy eo amin'Andriamanitra sy ny Zanak'Olona, Jesosy.

**Lazaiko marina aminareo**

"Milaza ny marina aminareo Aho." Manindry izay ho lazain'i Jesosy manaraka io fehezanteny io.

**aminareo**

Manondro ireo mpianatra avokoa ny "-nareo" eto.

**hanandrana fahafatesana**

Eto ny hoe "manandrana" dia midika hoe miaina. DH: "tsy mba hiaina an'izay fahafatesana izany" na "tsy ho faty"

**mandra-pahitan'izy ireo ny Zanak'Olona tonga amin'ny fanjakany**

Eto ny "fanjakana" dia maneho ny Zanak'Olona manapaka amin'ny maha-mpanjaka Azy. DH: "mandra-pahitan'izy ireo ny Zanak'Olona tonga hanapaka toy ny mpanjaka"

**mandra-pahitan'izy ireo**

Mbola miresaka momba ireo mpianany ihany i Jesosy. DH: "mandra-pahitanareo"



## Chapter 17

<sup>1</sup> Enin'andro taty aoriana Jesosy dia naka an'i Petera, Jakoba, sy Jaona rahalahiny niaraka taminy, ary nitondra azy ireo niakatra ny tendrombohitra avo tamin'ny tenan'izy ireo. <sup>2</sup> Niova endrika teo anoloan'izy ireo Izy. Namiratra toy ny masoandro ny tavany, ary ireo fitafiany lasa namiratra toy ny hazavana. <sup>3</sup> Indro, niseho tamin'izy ireo Mosesy sy Elia niresaka taminy. <sup>4</sup> Namaly Petera ary nanao tamin'i Jesosy hoe: "Tompo, tsara amintsika ny eto. Raha sitrakao, dia hanao fialofana telo ho antsika eto aho - iray ho anao, iray ho an'i Mosesy, ary iray ho an'i Elia." <sup>5</sup> Raha mbola niteny Izy, indro, nisy rahona mazava nanarona azy ireo, ary indro, nisy feo nivoaka avy tao amin'ny rahona, nanao hoe: "Ity ny Zanak'Olona malalako, izay sitrako tokoa. Henoy Izy." <sup>6</sup> Rehefa ren'ireo mpianatra izany, dia lavo izy ireo ary natahotra mafy. <sup>7</sup> Avy eo tany Jesosy ary nikasika azy ireo ka niteny hoe: "Mitsangàna ary aza matahotra." <sup>8</sup> Avy eo dia nijery ambony izy ireo fa tsy nahita na iza na iza afa-tsy Jesosy irery ihany. <sup>9</sup> Raha nidina ny tendrombohitra izy ireo, dia nandidy azy ireo Jesosy, nanao hoe: "Aza mitatitra izao fahitana izao na amin'iza na iza mandrapitsangan'ny Zanak'Olona amin'ny maty." <sup>10</sup> Nanontany Azy ireo mpianany, nanao hoe: "Nahoana ary ireo mpanora-dalàna no milaza fa Elia dia tsy maintsy ho avy aloha?" <sup>11</sup> Jesosy namaly ary niteny hoe: "Elia dia ho avy tokoa ary hamerina amin'ny laoniny ny zavatra rehetra. <sup>12</sup> Nefa lazaiko aminareo, fa efa tonga Elia, fa izy ireo tsy nahafantatra azy. Mifanohitra amin'izany, nanao ny zavatra rehetra izay tiany natao taminy izy ireo. Ary toy izany ihany koa, ny Zanak'Olona ihany koa dia hijaly eo an-tanan'izy ireo. <sup>13</sup> Avy eo dia azon'ireo mpianatra fa niteny tamin'izy ireo ny momba an'i Jaona mpanao Batisa Izy. <sup>14</sup> Rehefa tonga teo amin'ny vahoaka izy ireo, dia nisy lehilahy iray nanatona Azy, nandohalika teo anoloany, ary niteny hoe, <sup>15</sup> "Tompo, manàna famindram- po amin'ny zanako lahy, fa voan'ny androbe izy ary mijaly mafy. Fa mianjera matetika any anaty afo na rano izy. <sup>16</sup> Nitondra azy teo amin'ireo mpianatrao aho, fa tsy afaka nanasitrana azy izy ireo." <sup>17</sup> Namaly Jesosy ary niteny hoe: "Ry taranaka tsy mpino sy simba toetra, mandra-pahoviana no tokony hitoerako miaraka aminareo? Mandra-pahoviana no tsy maintsy izakako miaraka aminareo? Ento eto amiko izy." <sup>18</sup> Niteny mafy ny demonia Jesosy, ka nivoaka taminy izany ary dia sitrana tamin'izany ora izany ilay zazalahy. <sup>19</sup> Dia nanatona an'i Jesosy mangingina ireo mpianatra ary nanao hoe: "Maninona no tsy nahavita namoaka an'iny izahay?" <sup>20</sup> Jesosy niteny azy ireo hoe: "Noho ny finoana kelinareo. Fa lazaiko marina aminareo, raha manana finoana na dia kely toy ny voatsinampy aza ianareo, dia afaka miteny amin'ity tendrombohitra ity ianareo hoe: 'Mifindrà avy eto ho etsy,' dia hifindra izany ary tsy hisy na inona na inona tsy ho hainareo atao. <sup>21</sup><sup>[1]</sup><sup>22</sup> Raha nitoetra tany Galilia izy ireo, dia hoy Jesosy tamin'ireo mpianany hoe: "Ny Zanak'Olona dia hatolotra eo an-tanan'ny olona, <sup>23</sup> ary izy ireo hamono Azy, ary ny andro fahatelo dia hatsangana Izy." Lasa nalahelo tanteraka ireo mpianatra. <sup>24</sup> Rehefa tonga tany Kaperinaomy izy ireo, dia nankeo amin'i Petera ireo lehilahy izay nanangona ny hetra atsasaky ny sekely ary niteny hoe: "Tsy mandoa ny hetra atsasaky ny sekely ve ny mpampianatrareo?" <sup>25</sup> Hoy izy hoe: "Eny." Fa rehefa niditra tao an-trano Petera, dia Jesosy aloha no niresaka taminy ka nanao hoe: "Inona no eritreritrao, ry Simona? Ireo mpanjaka eto an-tany, avy amin'iza no andraisan'izy ireo hetra na hetran'olona? Avy amin'ireo vahoakany va sa avy amin'ireo vahiny?" <sup>26</sup> Rehefa niteny Petera hoe: "Avy amin'ireo vahiny," Dia hoy Jesosy taminy hoe: "Dia afaka amin'ny fandoavana izany ireo vahoaka. <sup>27</sup> Fa mba tsy hampanotantsika ny mpamory hetra, dia mandehana any amin'ny ranomasina, manipàza fitana ao, ary alaivo ny trondro izay miakatra voalohany. Rehefa voasokatrao ny vavany, dia hahita sekely ianao. Alaivo izany ary omeo ireo mpamory hetra ho Ahy sy ho anao."

### Footnotes

17:21 <sup>[1]</sup>Fanamarihana: Ny dikan-teny taloha tsara indrindra dia tsy ahitana ny hoe v. 21. "Fa ity karazana demonia ity dia tsy mivoaka raha tsy miaraka amin'ny vavaka sy fifadian-kanina."

### Matthew 17:1

#### Fampahafantarana amin'ny ankapobeny:

Ity no fiantombohan'ny tantaran'i Jesosy niova endrika.

#### Petera, Jakoba, sy Jaona rahalahiny

"Petera, Jakoba, ary ny rahalahin'i Jakoba"

#### Niova endrika

Azo atao hoe DH: "Novain'Andriamanitra tanteraka ny endrik'i Jesosy"

**fitafiany**  
"akanjony"

**Namiratra toy ny masoandro ny tavany, ary ireo fitafiany lasa namiratra toy ny hazavana**  
Ireo dia fampitahana izay manindry hoe toy ny ahoana ny famirapiratan'ny endrik'i Jesosy.

### Matthew 17:3

**Indro**  
Io teny io dia manaitra ny saintsika mba ho liana tsara amin'ny zavatra mahatalanjona izay manaraka eo.

**tamin'izy ireo**  
Manondro an'i Petera, Jakoba ary i Jaona io.

**taminy**  
"tamin'i Jesosy"

**Namaly Petera ary nanao**  
"nanao hoe." Tsy mamaly fanontaniana i Petera.

**tsara amintsika ny eto**  
Tsy mazava raha manondro an'i Petera, Jakoba. ary Jaona ihany ny hoe "amintsika" eto, na manondro ny olon-drehetra teo, ao anatin'izany i Jesosy, Elia, ary Mosesy. Raha azo atao, dia adikao amin'ny fomba izay hahatafiditra ireo hevitra roa ireo io.

**fialofana**  
Ireo mety ho dikany dia 1) toerana handehanan'ny olona mivavaka na 2) toerana hatoriana vetivety.

### Matthew 17:5

**indro**  
Io teny io dia manaitra ny sain'ny mpamaky mba ho liana tsara amin'ny zavatra mahatalanjona izay manaraka eo.

**nanarona azy ireo**  
"nankeo ambonin'izy ireo"

**nisy feo nivoaka avy tao amin'ny rahona**  
Eto ny "feo" dia maneho an'Andriamanitra miteny. DH: "Niteny tamin'izy ireo avy ao amin'ny rahona Andriamanitra"

**ren'ireo mpianatra izany**  
"nandre an'Andriamanitra niteny ireo mpianatra"

**dia lavo izy ireo**  
"nianjera tamin'ny tany izy ireo"

### Matthew 17:9

**Fampifandraisana ny foto-kevitra:**  
Ny tranga manaraka eto dia niseho avy hatrany taorian'ny nanatrehan'ireo mpianatra ny fiovantarehin'i Jesosy.

**Raha nidina ... izy ireo**  
"raha nidina ... i Jesosy sy ireo mpianany"

**ny Zanak'Olon**  
Milaza ny amin'ny tenany ihany i Jesosy.

**Nahoana ary ireo mpanora-dalàna no milaza fa Elia dia tsy maintsy ho avy aloha?**  
Milaza ny amin'ny finoana fa hitsangan-ko velona i Elia ary hiverina eo amin'ny vahoakan'Isriely mialohan'ny ahatongavan'ny Mesia ireo mpianatra.

### Matthew 17:11

**hamerina amin'ny laoniny ny zavatra rehetra**  
"handamina ny zavatra" na "hampiomana ireo olona mba hitsena ny Mesia"

**Nefa lazaiko aminareo**  
Manindry izay lazain'i Jesosy manaraka io.

**izy ireo ... izy ireo**  
Mety hidika hoe 1) ireo mpitarika jiosy na 2) ireo vahoaka Jiosy rehetra ny hoe "izy ireo" rehetra eto.

**ny Zanak'Olon ihany koa dia hijaly eo an-tanan'izy ireo**  
Eto ny "tanana" dia maneho fahefana. DH: "hampijaly ny Zanak'Olon izy ireo"

**Zanak'Olon**  
Milaza ny amin'ny tenany ihany i Jesosy eto.

### Matthew 17:14

**Fampifandraisana ny foto-kevitra:**  
Ity no fiantombohan'ny tantaran'i Jesosy nanasitrana zazalahy izay nisy fanahy ratsy. Ireo tranga ireo dia niseho avy hatrany taorian'ny nidinan'i Jesosy sy ireo mpianany avy any antendrombohitra.

**manàna famindram- po amin'ny zanako lahy**  
Ny hevitra fonosin'izany dia tian'ilay lehilahy hanasitrana ny zanany lahy i Jesosy. DH: "mamindrà fo amin'ny zanako lahy ary sitrano izy"

**voan'ny androbe**  
Midika izany fa indraindray dia tsy mahatsiaro-tena izy ary mitsipatsipaka tsy hay fehezina.

### Matthew 17:17

**Ry taranaka tsy mpino sy simba toetra, mandra-pahoviana**  
"Ity taranaka ity dia tsy mino an'Andriamanitra ary tsy mahalala izay tsara sy ratsy. Mandra-pahoviana"

**mandra-pahoviana no tokony hitoerako miaraka aminareo? Mandra-pahoviana no tsy maintsy izakako miaraka aminareo?**  
Mampiseho ireo fanontaniana ireo fa tsy faly tamin'ny olona i Jesosy. DH: "Leo ny miaraka

aminareo Aho! Leon'ny tsy finoana sy fahasimban-toetranareo Aho!"

**sitrana tamin'izany ora izany ilay zazalahy**  
Azo atao hoe DH: "lasa salama ilay zazalahy"

**tamin'izany ora izany**  
Fomba fiteny io. DH: "Avy hatrany" na "tamin'izany fotoana izany"

### Matthew 17:19

**izahay**  
Ny "izahay" eto dia manondro ireo miteny fa tsy ireo mihaino.

**Maninona no tsy nahavita namoaka an'iny izahay?**  
"Fa maninona no tsy nahavita namoaka ilay demony tamin'ilay zazalahy izahay?"

**Fa lazaiko marina aminareo**  
"Milaza ny marina aminareo Aho." Manindry izay ho lazain'i Jesosy manaraka io fehezanteny io.

**raha manana finoana na dia kely toy ny voatsinampy aza ianareo**  
Mampitaha ny haben'ny voatsinampy amin'ny haben'ny finoana ilaina hanaovana fahagagana i Jesosy. Kely dia kely ny voatsinampy, saingy mitombo ho hazo lehibe izany. Ny tian'i Jesosy ho lazaina dia kely ny finoana takiana mba hanaovana fahagagana lehibe.

**tsy hisy na inona na inona tsy ho hainareo atao**  
Azo atao hoe DH: "ho afaka ny hanao ny zavatra rehetra ianareo"

### Matthew 17:22

**Fampifandraisana ny foto-kevitra:**  
Eto dia miova kely vetivety ny tantara, ary milaza mialoha ny fahafatesany sy ny fitsanganany amin'ny maty fanindroany i Jesosy.

**nitoetra ... izy ireo**  
"nitoetra ... i Jesosy sy ireo mpianany"

**Ny Zanak'Olonana dia hatolotra**  
Azo atao hoe DH: "Hisy olona hanolotra ny Zanak'Olonana"

**Ny Zanak'Olonana ... Azy ... Izy**  
Milaza ny amin'ny tenany ihany i Jesosy.

**eo an-tanan'ny olona**  
Eto ny "tanana" dia maneho fahefana na fifehezana. DH: "eo ambanin'ny fahefan'ny olona" na "eo amin'ny olona"

**hatsangana Izy**  
Azo atao hoe DH: "Hatsangan'Andriamanitra Izy" na "ho velona indray Izy"

### Matthew 17:24

**Fampifandraisana ny foto-kevitra:**  
Eto dia mivadika mankany amin'ny fotoana kely taorian'izany, izay nampianaran'i Jesosy an'i Petera ny amin'ny fandoavana ny hetran'ny tempoly, ny tantara.

**Rehefa ... izy ireo**  
"Rehefa ... i Jesosy sy ireo mpianany"

**hetra atsasaky ny sekely**  
Io dia hetra izay naloan'ireo Jiosy mba hanohanana ny tempoly tao Jerosalema. DH: "Hetran'ny tempoly"

**an-trano**  
"ilay toerana izay nijanonan'i Jesosy"

**Inona no eritreritrao, ry Simona? Ireo mpanjaka eto an-tany, avy amin'iza no andraisan'izy ireo hetra na hetran'olona? Avy amin'ireo vahoakany va sa avy amin'ireo vahiny?**  
Mametraka fanontaniana i Jesosy mba hampianarana an'i Simona, fa tsy hahazoana fahalalana ho an'ny tenany akory. DH: "Henoy, ry Simona. Fantatsika fa rehefa manangona hetra ireo mpanjaka, dia angonin'izy ireo avy amin'ireo vahiny izany fa tsy amin'ny mponina ao an-tanàna"

**mpanjaka eto an-tany**  
Manondro ireo mpitarika amin'ny ankapobeny izany.

**vahoakany**  
Olona ao ambanin'ny fahefan'ny mpanapaka na mpanjaka.

### Matthew 17:26

**Fampifandraisana ny foto-kevitra:**  
Manohy mampianatra an'i Petera ny amin'ny fandoavana ny hetran'ny tempoly i Jesosy.

**Fampahafantarana amin'ny ankapobeny:**  
Ity no fiakaran'ny tantara izay nanomboka tao amin'ny 13:54, izay ilazan'ny mpanoratra ny amin'ny fanoharana lava ny asa fanompoan'i Jesosy sy ireo fampianarana momba ny fanjakan'ny lanitra.

**Rehefa niteny Petera hoe: "Avy amin'ireo vahiny,"**  
Raha nadikanao ho teny tsootra ilay fanontanian'i Jesosy tao amin'ny 17:24, dia mety ho mila manome valiny eto ianao. DH: Rehefa niteny i Petera hoe: "Eny, marina izany. Maka ny hetra avy amin'ireo vahiny ny mpanjaka" Afaka ataonao fiteny tsy mivantana ihany koa io. DH: "taorian'ny naneken'i Petera an'i Jesosy"

**Avy amin'ireo vahiny**  
Amin'ny vanim-potoana ankehitriny, ireo mpitarika dia mampandoa hetra ireo mponina ao amin'ny taniny. Fa tamin'ny vanin'andro taloha, dia ireo

olona izay voababony matetika no ampandoavin'ny mpitarika hetra fa tsy ny tena mponina ao amin'ny taniny.

**vahoaka**

Olona ao ambanin'ny fahefan'ny mpanapaka na mpanjaka.

**Fa mba tsy hampanotantsika ny mpamory hetra**

"Fa tsy tiantsika ny hahatezitra ireo mpamory hetra. Koa, mandehana."

**manipàza fitana ao**

Namatotra vy maranitra teo amin'ny fintana ireo mpanjono, ary avy eo nandatsaka izany tany anaty rano mba hahazoana trondro.

**ny vavany**

"vavan'ilay trondro"

**Alaivo izany**

"Alaivo izany sekely izany"

**ho Ahy sy ho anao**

Eto dia manondro an'i Petera ny hoe "ho anao." Ny olona tsirairay dia tsy maintsy nandoa hetra antsasaky ny sekely avy. Noho izany dia tokony ho ampy handoavan'i Jesosy sy Petera ny hetran'izy ieo ny sekely iray.

## Chapter 18

**1** Tamin'izany fotoana izany ihany dia tonga teo amin'i Jesosy ireo mpianany ary niteny hoe: "Iza no lehibe indrindra any amin'ny fanjakan'ny lanitra?" **2** Jesosy niantso ankizy kely ho eo aminy, nametraka azy teo amin'izy ireo, **3** ary niteny hoe: "Lazaiko marina aminareo, fa raha tsy miova toy ireo ankizy kely ianareo, dia tsy hisy hevitra ny hidiranareo any amin'ny fanjakan'ny lanitra. **4** Noho izany, na iza na iza manetry tena toy ity ankizy kely ity dia lehibe indrindra izy any amin'ny fanjakan'ny lanitra. **5** Na iza na iza mandray ny ankizy kely toy izao amin'ny anarako dia mandray Ahy. **6** Fa na iza na iza mahatonga ny iray amin'ireto ankizy kely ireto izay mino Ahy hanota, dia ho tsara kokoa ho azy ny hiantonan'ny fikosohambary lehibe eo amin'ny vozony, ka halentika any amin'ny ranomasina lalina izy. **7** Loza ho an'izao tontolo izao nohon'ny fotoanan'ny fanafintohinana! Fa ilaina ny ahatongavan'izany fotoana izany, nefa loza ho an'ny olona izay niavian'izany fotoana izany! **8** Raha miteraka fanafintohina ho anao ny tananao na ny tongotrao, dia tapaho izany ary esory eo aminao. Tsara kokoa ho anao ny miditra kilemaina na mandringa any amin'ny fiainana mandrakizay noho ny ho very any amin'ny afo tsy mety maty amin'ny fanana tanana roa na tongotra roa. **9** Raha miteraka fanafintohinana ho anao ny masonao iray, hongoty izany ary esory eo aminao. Tsara kokoa ho anao ny miditra any amin'ny fiainana mandrakizay miaraka amin'ny maso ila noho ny hoe very any amin'ny afo tsy mety maty miaraka amin'ny maso roa. **10** Tandremo tsy hanao tsinotsinona ireo ankizy madinika ireo ianareo. Fa milaza aminareo Aho fa any an-danitra ireo anjeliny dia mijery foana ny endriky ny Raiko izay any an-danitra. **11**<sup>[1]</sup>**12** Inona no eritreritrareo? Raha misy manana manana ondry zato, ka mankany amin'ny lalan-diso ny iray amin'izy ireo, dia tsy handao ny sivy amby sivifolo eo amin'ny avoana va izy ary andeha hikaoka ilay iray izay nankany amin'ny lalan-diso? **13** Raha hitany izany, dia lazaiko marina aminareo, fa mifaly amin'izany mihoatra noho ireo sivy amby sivifolo izay tsy nankany amin'ny lalan-diso izy. **14** Toy izany ihany koa, tsy sitraky ny Rainareo any an-danitra ny hahavery ny iray amin'ireo madinika ireo. **15** Raha manota aminao ny rahalahinao, mandehana ary lazao azy ny hadisoany, aminao sy izy irery ihany. Raha mihaino anao izy, dia hifankahazo amin'ny rahalahinao indray ianao. **16** Kanefa raha tsy mihaino anao izy, dia mangalà iray na roa hafa miaraka aminao, amin'izay mba amin'ny vavan'ireo vavolombelona roa na telo no ahafahana manamarina ny teny rehetra. **17** Ary raha mandà ny hihaino azy ireo izy, dia lazao amin'ny fiangonana ny zava-mitranga. Raha tsy manaiky hiaino ny fiangonana ihany koa izy, dia avelao izy ho toy ny Jentilisa sy ny mpamory hetra. **18** Lazaiko marina aminareo, na inona na inona fehezinareo ety an-tany dia ho fehezina any an-danitra; ary na inona na inona avelanareo eto an-tany dia ho voavela any an-danitra. **19** Dia mbola lazaiko aminareo indray hoe: "Raha misy roa aminareo manaiky eto an-tany ny amin'izay rehetra angatahan'izy ireo, dia ho atao ho azy ireo izany amin'ny alalan'ny Raiko izay any an-danitra. **20** Fa na aiza misy roa na telo miaramivory amin'ny Anarako, dia eo afovoan'izy ireo eo Aho." **21** Avy eo nanatona Petera ary niteny tamin'i Jesosy hoe: "Tompo, impiry hanota amiko ny rahalahiko ka hamela azy aho? Hatramin'ny im-pito va?" **22** Jesosy niteny azy hoe: "Tsy miteny aminao Aho hoe im-pito, fa hatramin'ny fitopolo im-pito. **23** Noho izany ny fanjakan'ny lanitra dia mitovy amin'ny mpanjaka iray izay te hifandamina ara-bola miaraka amin'ireo mpanompony. **24** Raha vao nanomboka ny fandaminana izy, dia nisy mpanompo iray nentina teo aminy izay nananany talenta iray alina. **25** Nefa satria tsy nanana fomba handoavana izany izy, dia nandidy ny hamarotana azy ny tompony, miaraka amin'ny vadiny sy ireo zanany ary izay hananany rehetra, ka ho vita ny fandoavan-trosa. **26** Noho izany dia niondrika ilay mpanompo, ary niankohoka teo anoloany, ary niteny hoe: 'Tompo, manàna faharetana amiko, dia haloako aminao ny zavatra rehetra.' **27** Noho izany ny tompon'izany mpanompo izany, dia onena, ka nanafaka azy ary namela ny trosa taminy. **28** Fa nivoaka io mpanompo io ka nahita ny iray tamin'ireo mpiara-manompo aminy, izay nananany dinaria zato. Nosamboriny izy, noraisiny tamin'ny tendany, ary niteny hoe: 'Aloavy amiko izay notrosainao.' **29** Nefa niondrika io mpiara-manompo aminy io ary nitalaho taminy, nanao hoe: 'Manàna faharetana amiko, dia haloako aminao indray.' **30** Kanefa nandà ilay mpanompo voalohany. Mifanohitra amin'izany, nandeha izy ary nataony tany am-pigadrana ilay mpiara-manompo aminy mandra-pahaloany aminy izay notrosainy. **31** Rehefa nahita izay niseho ireo mpiara-manompo aminy, dia nalahelo tokoa izy ireo. Nandeha ary nilaza tamin'ny tompony izay rehetra niseho izy ireo. **32** Avy eo niantso azy ny tompon'io mpanompo io, ary niteny azy hoe: 'Ianao ry mpanompo ratsy fanahy, namela ny trosa rehetra taminao aho satria ianao nitalaho tamiko. **33** Tsy tokony hanana famindram-po amin'ny mpiara-manompo aminao va ianao, toy ny nananako famindram-po taminao?' **34** Tezitra ny tompony ary nitondra azy tany amin'ireo mpampijaly mandra-pahaloany izay rehetra notrosainy. **35** Toy izany ihany koa no ho ataon'ny Raiko any an-danitra aminareo, raha tsy mamela ny rahalahiny amin'ny fony ny tsirairay avy aminareo."

## Footnotes

18:11 <sup>[1]</sup>Fanamarihana: Ny dikan-teny taloha tsara indrindra dia tsy ahitana ny fehezanteny izay miseho toy ny v. 11. hoe: "Fa ny Zanak'Olona dia tonga mba hamonjy izay very."

**Matthew 18:1****Fampahafantarana amin'ny ankapobeny:**

Ity no fiandohan'ny fizaran-tantara vaovao izay mitohy hatrany amin'ny 18:34, izay ampianaran'i Jesosy momba ny fiainana any amin'ny fanjakan'ny lanitra. Eto, dia mampiasa ankizy kely iray i Jesosy mba hampianarana ireo mpianany.

**Iza no lehibe indrindra**

"Iza no manan-danja indrindra" na "Iza amintsika no ho lehibe indrindra"

**any amin'ny fanjakan'ny lanitra**

Eto ny hoe "fanjakan'ny lanitra" dia ilazana ny fanapahan'Andriamanitra tahaka ny mpanjaka. Ny fehezanteny hoe "fanjakan'ny lanitra" dia ampiasaina ao amin'ny bokin'i Matio ihany. Raha azo atao, tazony ao amin'ny fandikan-teninao ny hoe "lanitra." DH: "ao amin'ny fanjakan'Andriamanitra" na "rehefa mametraka ny fanjakany eto an-tany ny Andriamanintsika"

**raha tsy miova ... tsy hisy hevitra ny hidiranareo any amin'ny fanjakan'ny lanitra**

Azo atao hoe DH: "Tsy maintsy miova ... mba hidiranareo"

**lasa toy ny ankizy kely**

Mampiasa fampitahana i Jesosy mba hampianarana ireo mpianatra fa tsy tokony hiraharaha ny amin'izay lehibe indrindra izy ireo. Tokony ho liana kokoa ny amin'ny fanetre-tena tahaka ny zaza izy ireo.

**hidiranareo any amin'ny fanjakan'ny lanitra**

Eto ny hoe "fanjakan'ny lanitra" dia ilazana ny fanapahan'Andriamanitra tahaka ny mpanjaka. Ny fehezanteny hoe "fanjakan'ny lanitra" dia ampiasaina ao amin'ny bokin'i Matio ihany. Raha azo atao, tazony ao amin'ny fandikan-teninao ny hoe "lanitra." DH: "hiditra any amin'ny fanjakan'Andriamanitra" na "an'Andriamanintsika any an-danitra rehefa mametraka ny fanjakany eto an-tany Izy"

**Matthew 18:4****Fampifandraisana ny foto-kevitra:**

Manohy mampianatra ireo mpianatra i Jesosy fa mila manetry tena toy ny zaza izy ireo raha te ho lehibe ao amin'ny fanjakan'Andriamanitra.

**dia lehibe indrindra**

"no manan-danja indrindra" na "no ho lehibe indrindra"

**any amin'ny fanjakan'ny lanitra**

Eto ny hoe "fanjakan'ny lanitra" dia ilazana ny fanapahan'Andriamanitra tahaka ny mpanjaka. Ny fehezanteny hoe "fanjakan'ny lanitra" dia ampiasaina ao amin'ny bokin'i Matio ihany. Raha azo atao, tazony ao amin'ny fandikan-teninao ny hoe "lanitra." DH: "any amin'ny fanjakan'Andriamanitra" na "rehefa mametraka ny fanjakany eto an-tany ny Andriamanintsika any an-danitra"

**amin'ny anarako**

Eto ny hoe "anarako" dia maneho ilay olona manontolo. DH: "Nohon'ny amiko" na "satria mpianatro izy"

**mandray Ahy**

DH: "toy ny mandray Ahy izany" na "toy ny hoe mandray Ahy izy"

**dia ho tsara kokoa ho azy ny hiantonan'ny fikosoham-bary lehibe eo amin'ny vozony, ka halentika any amin'ny ranomasina lalina izy**

Azo atao hoe DH: "raha misy manantona fikosoham-bary lehibe eo amin'ny tendany ary manipy azy any amin'ny ranomasina lalina"

**fikosohom-bary**

Io dia vato lehibe, mavesatra, boribory izay ampiasaina hitotoana ny vary ho lasa koba. DH: "vato mavesatra"

**Matthew 18:7****Fampifandraisana ny foto-kevitra:**

Manohy mampiasa ankizy kely ihany i Jesosy mba hampianarana ireo mpianany ary mampitandrina ny amin'ny voka-dratsin'ny fanafintohinana ireo ankizy mba hanota.

**izao tontolo izao**

Eto "izao tontolo izao" dia maneh ny olona. DH: "ny olon'izao tontolo izao"

**nohon'ny fotoanan'ny fanafintohinana**

Eto ny hoe "fanafintohinana" dia sarin-teny ilazana ny fahotana. DH: "noho ireo zavatra izay mahatonga ny olona hanota"

**ahatongavan'izany fotoana izany**  
"hiavian'ireo zavatra izay mahatonga ny olona hanota"

**nefa loza ho an'ny olona izay niavian'izany fotoana izany**  
"izay olona rehetra mahatonga ny hafa hanota"

**Raha miteraka fanafintohina ho anao ny tananao na ny tongotrao, dia tapaho izany ary esory eo aminao**  
Mampiasa filaza masaka i Jesosy mba hanindriana fa tena matotra Izy. Ny tian'i Jesosy ho lazaina dia hoe tsy maintsy manao izay zavatra rehetra ilaina mba hanesorana izay mahatonga fahotana eo amin'ny fiainany ny olona iray.

**noho ny ho very any amin'ny afo tsy mety maty amin'ny fanana tanana roa na tongotra roa**  
Azo atao heo DH: "toy izay manana tanana sy tongotra roa rehefa hatsipin'Andriamanitra any amin'ny afo maharitra mandrakizay ianao"

### Matthew 18:9

**Raha miteraka fanafintohinana ho anao ny masonao iray, hongoty izany ary esory eo aminao**  
Mampiasa filaza masaka i Jesosy mba hanindriana fa tena matotra Izy. Ny tian'i Jesosy ho lazaina dia hoe tsy maintsy manao izay zavatra rehetra ilaina mba hanesorana izay mahatonga fahotana eo amin'ny fiainany ny olona iray.

**miteraka fanafintohinana ho anao**  
Eto ny "fanafintohinana" dia sarin-teny ilazana ny fahotana. DH: "mahatonga anao hanota"

**anao ... aminao**  
Manondro olon-tokana ireo teny ireo. Miresaka amin'ny olon-drehetra amin'ny ankapobeny i Jesosy. Mety ho tsotra amin'ny fitenin'ao kokoa ny madika izany amin'ny teny fanondroana olona maro hoe "anareo."

**noho ny hoe very any amin'ny afo tsy mety maty miaraka amin'ny maso roa**  
Azo atao hoe DH: "toy izay manana maso roa rehefa hatsipin'Andriamanitra any amin'ny afo maharitra mandrakizay"

### Matthew 18:10

**Tandremo tsy**  
"aoka mba tsy"

**hanao tsinotsinona ireo ankizy madinika ireo ianareo**  
"hihevitra ireto zaza madinika ireto ho tsy misy lanjany." Azo atao hoe DH: "hanehoanareo fanajana amin'ireto zaza madinika ireto"

**Fa milaza aminareo Aho**  
Manindry izay ho lazain'i Jesosy manaraka io fehezanteny io.

**fa any an-danitra ireo anjelyny dia mijery foana ny endriky ny Raiko izay any an-danitra**  
Nampianarin'ireo mpampianatra Jiosy fa ny anjely lehibe indrindra ihany no afaka mankeo amin'ny fanatrehan'Andriamanitra. Ny tian'i Jesosy ho lazaina dia hoe ny anjely lehibe indrindra aza miresaka amin'Andriamanitra momba ireo zaza madinika ireo.

**mijery foana ny endriky ny Raiko izay any an-danitra**  
Io dia fomba fiteny izay midika fa eo amin'ny fanatrehan'Andriamanitra izy ireo. DH: "dia akaikin'ny Raiko hatrany" na "dia eo amin'ny fanatrehan'ny Raiko hatrany"

**Raiko**  
Fiantsoana manan-danja an'Andriamanitra izay mampiseho ny fifandraisana misy eo amin'Andriamanitra sy Jesosy io.

### Matthew 18:12

**Fampifandraisana ny foto-kevitra:**  
Manohy mampiasa ankizy kely i Jesosy mba hampianarana ireo mpianatra, ary milaza fanoharana mba hanehoana ny fahian'Andriamanitra ny olona.

**Inona no eritreritrareo?**  
Mampiasa io fanontaniana io i Jesosy mba hisintonana ny sain'ireo olona. DH: "Hevero ny fanaon'ny olona"

**Raha misy ... zay tsy nankany amin'ny lalan-diso izy**  
Mampiasa fanoharana i Jesosy mba hampianarana ireo mpianany.

**zato ... sivy amby sivifolo**  
"100 ... 99"

**tsy handao ... nankany amin'ny lalan-diso?**  
Mampiasa fanontaniana i Jesosy mba hampianarana ireo mpianany. DH: "handao ... nankany amin'ny lalan-diso foana izy"

**lazaiko marina aminareo**  
"Milaza ny marina aminareo Aho." Manindry izay ho lazain'i Jesosy manaraka io fehezanteny io.

**tsy sitraky ny Rainareo any an-danitra ny hahavery ny iray amin'ireo madinika ireo**  
Azo atao hoe DH: "Tian'ny Rainareo any an-danitra mba ho velona avokoa ireto madinika ireto"

**Rainareo**  
Fiantsoana manan-danja an'Andriamanitra io.

### Matthew 18:15

**Fampifandraisana ny foto-kevitra:**  
Manomboka mpianatra ny amin'ny famelan-keloka sy fihavanana amin'ireo mpianatra i Jesosy.

**ny rahalahinao**

Maneho namana miara-mino an'Andriamanitra io, fa tsy rahalahy ara-nofo.

**hifankahazo amin'ny rahalahinao indray ianao**

"hihatsara indray ny fifandraisanao amin'ny rahalahinao"

**amin'izay mba amin'ny vavan'ireo vavolombelona roa na telo no ahafahana manamarina ny teny rehetra**

Eto ny "vava" sy ny "teny" dia maneho izay lazain'ny olona iray. Azo atao hoe DH: "mba hisy vavolombelona iray na roa afaka mamamarina fa marina izay lazainao momba ny rahalahy iray finoana aminao"

**amin'ny vavan'ireo vavolombelona roa na telo no ahafahana manamarina ny teny rehetra**

Milaza ny amin'ny iray amin'ireo lalàna izay nomen'i Mosesy ireo olona i Jesosy.

**Matthew 18:17****raha mandà ny hihaino azy ireo izy**

"raha tsy manaiky ny hihaino ireo vavolombelona izay niaraka taminao ny rahalahy iray finoana aminao"

**amin'ny fiangonana**

"ny vondron'ny mpino manontolo"

**avelao izy ho toy ny Jentilisa sy ny mpamory hetra**

"ento toy ny fitondranao ny Jentilisa na ny mpamory hetra izy." Ny hevitra fonosin'izany dia hoe tokony ho esorin'izy ireo hiala amin'ny vondron'ny mpino izy.

**Matthew 18:18****Lazaiko marina aminareo**

"Milaza ny marina aminareo Aho." Manindry izay ho lazain'i Jesosy manaraka io fehezanteny io.

**fehezina ... voavela**

Azo adika hoe DH: "ho fehezina'Andriamanitra ... Ho vahan'Andriamanitra"

**lazaiko aminareo**

Manindry izay ho lazain'i Jesosy manaraka io fehezanteny io.

**Raha misy roa aminareo**

Ny tian'i Jesosy ho lazaina dia hoe: "raha misy farafahakeliny anankiroa aminareo" na "raha misy roa na mihoatra aminareo"

**izy ireo ... azy ireo**

Manondro ireo "roa aminareo" io. DH: "ianareo ... ianareo"

**Raiko**

Fiantsoana manan-danja an'Andriamanitra izay mampiseho ny fifandraisana misy eo amin'Andriamanitra sy Jesosy io.

**roa na telo**

Midika izany hoe "roa na mihoatra" na "roa farafahakeliny."

**miara-mivory**

"miangona"

**amin'ny Anarako**

Eto ny "anarana" dia ilazana ilay olona manontolo. DH: "nohon'ny amiko" na "satria mpianatro izy ireo"

**Matthew 18:21****im-pito**

"in-7"

**fitopolo im-pito**

Ireo mety ho dikany dia 1) "70 in-7" na 2) "in-77."

Raha mampisavoritaka ny fampiasana isa, dia azonao adika hoe: "imbetsaka mihoatra izay azonao isaina" na "tsy maintsy mamela azy foana ianao."

**Matthew 18:23****Fampifandraisana ny foto-kevitra:**

Mampiasa fanoharana i Jesosy mba hampianarana momba ny famelana sy ny fihavanana.

**ny fanjakan'ny lanitra dia mitovy amin'ny**

Ity no fampidirana ny fanoharana. Jereo ny fomba nandikanao ny fampidirana fanoharana mitovy amin'io ao amin'ny 13:24.

**hifandamina ara-bola miaraka amin'ireo mpanompony**

"mba hamerenan'ireo mpanompo ny vola nananany tamin'izy ireo"

**nisy mpanompo iray nentina teo**

Azo atao hoe DH: "nisy olona nitondra ny iray tamin'ireo mpanompon'ilay mpanjaka"

**talenta iray alina**

"talenta 10,000" na "vola betsaka mihoatra izay afaka naloan'ilay mpanompo"

**nandidy ny hamarotana azy ny tompony ... ka ho vita ny fandoavan-trosa**

Azo atao hoe DH: "nandidy ireo mpanompony ny hamarotana ilay lehilahy ilay mpanjaka ... ary handoa ilay trosa amin'ny vola azo tamin'ny varotra"

**Matthew 18:26****niondrika ilay mpanompo, ary niankohoka teo anoloany**

Mampiseho io fa nanatona ilay mpanjaka tamin'ny fomba faran'izay mietry indrindra araka izay azo atao izy.

**teo anoloany**  
"teo anatrehan'ilay mpanjaka"

**onena**  
"nanana fangoraham-po tamin'ilay mpanompo izy"

**nanafaka azy**  
"namela azy handeha"

### **Matthew 18:28**

**Fampifandraisana ny foto-kevitra:**  
Manohy milaza fanoharana amin'ireo mpianany i Jesosy.

**dinaria zato**  
"denaria 100" na "karama zato andro"

**Nosamboriny izy**  
"nisambotra ilay mpanompo namany ilay mpanompo voalohany"

**Nosamboriny**  
"notazoniny"

### **Matthew 18:30**

**Fampifandraisana ny foto-kevitra:**  
Manohy milaza fanoharana amin'ireo mpianany i Jesosy.

**nandeha izy ary nataony tany am-pigadrana**  
"nandeha ary nandefa ilay mpanompo namany tany am-ponja ilay mpanompo voalohany"

**mpiara-manompo aminy**  
"ireo mpanompo hafa"

**nilaza tamin'ny tompony**  
"nilaza tamin'ny mpanjaka"

### **Matthew 18:32**

**Fampifandraisana ny foto-kevitra:**  
Manohy milaza fanoharana amin'ireo mpianany i Jesosy.

**Avy eo niantso azy ny tompon'io mpanompo io**  
"Avy eo dia niantso ilay mpanompo voalohany ny mpanjaka"

**ianao nitalaho tamiko**  
"niangavy tamiko ianao"

**Tsy tokony hanana ... taminao?**  
Mampiasa fanontaniana ny mpanjaka mba hivedesana ilay mpanompo. DH: "Tokony nanana ... taminao!"

### **Matthew 18:34**

**Fampifandraisana ny foto-kevitra:**  
Mamarana ny fanoharana momba ny famelana sy fihavanana i Jesosy.

**Fampahafantarana amin'ny ankapobeny:**  
Ity no faran'ny fizaran-tantara izay nanomboka tao amin'ny 18:1, izay nampianaran'i Jesosy momba ny fiainana ao amin'ny fanjakan'ny lanitra.

**ny tompony**  
"ny mpanjaka"

**nitondra azy tany amin'ireo**  
"nanolotra azy." Tsy ilay mpanjaka no nitondra ilay mpanompo tany amin'ny mpampijaly. DH: "nandidy ireo mpanompony mba hitondra azy"

**tany amin'ireo mpampijaly**  
"ireo izay hampijaly azy"

**izay rehetra notrosainy**  
Azo atao hoe DH: "izay nananan'ilay mpanjaka tamin'ilay mpanompo voalohany"

**ny Raiko any an-danitra**  
Fiantsoana manan-danja an'Andriamanitra izay mamaritra ny fifandraisana misy eo amin'Andriamanitra sy Jesosy io.

**aminareo ... aminareo**  
Miresaka amin'ireo mpianany i Jesosy, saingy mampianatra fahamarianana amin'ny ankapobeny izay mihatra amin'ny mpino rehetra io fanoharana io.

**ny rahalahiny**  
"ny rahalahinao"

**amin'ny fony**  
Fomba fiteny io. DH: "marina" na "tanteraka"

## Chapter 19

<sup>1</sup> Ary rehefa nahavita ireo teny ireo Jesosy, niala tany Galilia Izy, ary nankany amin'ny faritr'i Jodia izay tany andafin'ny reniranon'ny Jordana. <sup>2</sup> Vaohaka maro no nanaraka Azy, ka nanasitrana azy ireo tany Izy. <sup>3</sup> Nanatona Azy ireo fariseo, nitsapa Azy, niteny taminy hoe: "Ara-dalàna ho an'ny lehilahy va ny misaraka amin'ny vadiny noho izay mety ho antony rehetra?" <sup>4</sup> Jesosy namaly ary niteny hoe: "Tsy novakianareo va fa Izy izay nanao azy ireo tamin'ny voalohany dia nanao azy ireo ho lahy sy vavy?" <sup>5</sup> Izy Izay nanao azy ireo dia niteny ihany koa hoe: "Fa noho izany antony izany dia handao ny rainy sy reniny ny lehilahy ka hikambana amin'ny vadiny, ary ho lasa nofo iray izy roa?" <sup>6</sup> Ka tsy ho roa intsony izy ireo, fa ho nofo iray. Ka izay natambatr' Andriamanitra, aoka tsy hisy hanasaraka." <sup>7</sup> Hoy izy ireo taminy hoe: "Nahoana izany Mosesy no mandidy anay hanome taratasy fanamarinam-pisarahana ary avy eo hampody azy?" <sup>8</sup> Hoy Izy tamin'ireo hoe: "Fa ny hamafisam-ponareo no namelan'i Mosesy anareo hisaraka amin'ny vadinareo, fa tamin'ny voalohany dia tsy izany no fomba." <sup>9</sup> Lazaiko anareo, na iza na iza misaraka amin'ny vadiny, afa-tsy nohon'ny fijangajangana, ka manambady hafa, dia manitsakitsa-bady; ary ny lehilahy manambady vehivavy izay efa nisara-bady dia mijangajanga." <sup>10</sup> Ireo mpianatra niteny tamin'i Jesosy hoe: "Raha izany no toetran'ny lehilahy amin'ny vadiny, dia tsy tsara ny manambady." <sup>11</sup> Fa Jesosy niteny tamin'ireo hoe: "Tsy ny olona rehetra no afaka manaiky izany fampianarana izany, fa ireo izay navela hanaiky izany ihany." <sup>12</sup> Fa misy ireo ionoka izay efa toy izany hatrany an-kibon-drenin'izy ireo, ary misy ireo ionoka izay nataon'olombelona, ary misy ireo ionoka izay manao ny tenan'izy ireo ho ionoka nohon'ny fanjakan'ny lanitra. Izy izay afaka mandray izany fampianarana izany, aoka izy handray izany." <sup>13</sup> Avy eo nisy ankizy madinika sasantsasany noentina teo aminy mba hametrahany tanana amin'izy ireo ka hivavaka, fa niteny mafy azy ireo ireo mpianatra. <sup>14</sup> Fa hoy Jesosy hoe: "Avelao ny ankizy madinika, ary aza raràna izy ireo hanatona Ahy, satria ny fanjakan'ny lanitra dia an'ny toy azy ireo." <sup>15</sup> Napetrany teo amin'ireo ankizy ny tanany, ary avy eo niala teo Izy. <sup>16</sup> Indro, nisy lehilahy nanatona an'i Jesosy ary niteny hoe: "Mpampianatra, Inona no zavatra tsara tsy maintsy ataoko mba hahazoako ny fiainana mandrakizay?" <sup>17</sup> Jesosy niteny taminy hoe: "Nahoana ianao no manontany momba izay tsara aty amiko? Iray ihany no tsara, fa raha te-hididra any amin'ny fiainana ianao, dia tandremo ireo didy." <sup>18</sup> Hoy ilay lehilahy taminy hoe: "Didy inona?" Dia hoy Jesosy hoe: "Aza mamono olona, aza mijangajanga, aza mangalatra, aza mety vavolombelona diso, <sup>19</sup> hajao ny rainao sy ny reninao, ary tiavo ny mpiara-belona aminao tahaka ny tenanao." <sup>20</sup> Ilay zatovo niteny taminy hoe: "Efa nankatoaviko avoko izany rehetra izany. Inona no mbola ilaiko?" <sup>21</sup> Jesosy niteny taminy hoe: "Raha maniry ny ho tonga lafatra ianao, dia mandehana, amidio izay anananao, ary omeo ny mahantra, ka hanana harena any an-danitra ianao; ary avia, manaraha Ahy." <sup>22</sup> Fa rehefa nandre izay nolazain'i Jesosy ilay zatovo, dia niala tamin'alahelo izy, satria nanana fananana betsaka. <sup>23</sup> Hoy Jesosy tamin'ireo mpianatra hoe: "Lazaiko marina aminareo, sarotra ho an'ny mpanakarena ny hiditra ny fanjakan'ny lanitra. <sup>24</sup> Ary mbola lazaiko aminareo indray, mora kokoa ho an'ny rameva ny miditra amin'ny vodim-panjaitra noho ny idiran'ny mpanakarena ao amin'ny fanjakan'Andriamanitra." <sup>25</sup> Rehefa nandre izany ireo mpianatra, dia tena talanjona tokoa ka niteny hoe: "Iza ary izany no afaka ho vonjena?" <sup>26</sup> Nijery azy ireo Jesosy ary niteny hoe: "Amin'ny olona dia tsy hay atao izany, fa amin'Andriamanitra ny zava-drehetra dia azo atao." <sup>27</sup> Avy eo Petera namaly ary niteny hoe: "Indro, navelanay ny zava-drehetra ary nanaraka Anao izahay. Inona ary no ho azonay?" <sup>28</sup> Jesosy niteny azy ireo hoe: "Lazaiko marina aminareo, amin'ny vanim-potoana vaovao rehefa mipetraka eo amin'ny seza fiandrianan'ny voninahiny ny Zanak'Olona, dia hipetraka eo amin'ny seza fiandrianana roa ambin'ny folo ihany koa ianareo izay nanaraka Ahy, hitsara ireo foko roa ambin'ny folon'Israely. <sup>29</sup> Ny olona rehetra izay nandao trano, rahalahy, anabavy, ray, reny, zanaka, na tany nohon'ny anarako, dia handray avo zato heny ary handova fiainana mandrakizay. <sup>30</sup> Fa maro ireo izay voalohany ho lasa farany, ary ny farany ho voalohany.

### Matthew 19:1

#### Fampifandraisana ny foto-kevitra:

Ity no fiandohan'ny fizaran-tantara vaovao izay mitohy hatrany amin'ny 22:45, ary mitantara an'i Jesosy nanao asa fanompoana tany Jodia.

#### Fampahafantarana amin'ny ankapobeny:

Ireo andininy ireo dia manome fampahafantarana fohifohy ny amin'ny nahatonga an'i Jesosy ho ao Jodia.

**Ary**

Io teny io dia mamadika ny tantaran'ny fampianaran'i Jesosy mankany amin'izay nitranga taorian'izany. DH: "Avy eo" na "Taorian'izany"

**nahavita ireo teny ireo Jesosy**

Eto ny "teny" dia maneho izay nampianarin'i Jesosy nanomboka tao amin'ny 18:1. DH: "rehefa avy nampianatra"

**niala tany**

"nandeha nanalavitra an'i" na "nandao"

**Matthew 19:3****Fampifandraisana ny foto-kevitra:**

Manomboka mampianatra momba ny fanambadiana sy ny fisaraham-bady i Jesosy.

**Nanatona Azy**

"nankeo amin'i Jesosy"

**nitsapa Azy, niteny taminy hoe**

Eto ny hoe "nitsapa" dia ampiasaina amin'ny endrika ratsy. DH: "ary nihantsy Azy tamin'ny nanontaniany Azy hoe" na "ary te hamandrika Azy tamin'ny nanontaniany Azy hoe"

**Tsy novakianareo va fa Izy izay nanao azy ireo tamin'ny voalohany dia nanao azy ireo ho lahy sy vavy?**  
Mamoisa fanontaniana i Jesosy mba hamaliana ireo Fariseo. DH: "Efa voavakinareo tokoa fa tamin'ny voalohany, rehefa nanamboatra olona Andriamanitra, dia nataony lahy sy vavy izany"

**Matthew 19:5****Fampahafantarana amin'ny ankapobeny:**

Ao amin'ny andininy faha 5, dia maka ny teny avy ao amin'ny Genesisy i Jesosy mba hampisehoana fa ny mpivady dia tsy tokony hisaraka.

**Izy Izy nanao azy ireo dia niteny ihany koa hoe: 'Fa noho izany antony ... nofo iray izy roa?'**

Tohin'ilay fanontaniana izay nampiasain'i Jesosy mba hamaliana ireo Fariseo ao amin'ny 19:3 io. Azo atao tsy mivantana io teny mivantana io. DH: "Ary fantatreo tokoa fa Andriamanitra dia nilaza fa izany no antony ... nofo iray ihany izy roa"

**noho izany antony**

Ampahany amin'ilay teny nalaina avy ao amin'ny Genesisy momba an'i Adama sy Eva io. Eto amin'ity foto-kevitra, ny antony handaozan'ny lehilahy ny rainy sy ny reniny dia satria noharian'Andriamanitra ho vadin'ny lehilahy ny vehivavy.

**hikambana amin'ny vadiny**

"hitoetra akaikin'ny vadiny" na "hira-hitoetra amin'ny vadiny"

**ary ho lasa nofo iray izy roa**

Io dia sarin-teny izay manamafy ny fikambanan'ny mpivady lahy sy vavy. DH: "ary ho lasa toy ny olona iray ihany izy ireo"

**Ka tsy ho roa intsony izy ireo, fa ho nofo iray**

Io dia sarin-teny izay manamafy ny fikambanan'ny mpivady lahy sy vavy. DH: "Koa ny lahy sy ny vavy dia tsy tahaka ny olona roa intsony, fa tahaka ny olona iray ihany izy ireo"

**Matthew 19:7****Hoy izy ireo taminy**

"Hoy ireo Fariseo tamin'i Jesosy"

**mandidy anay**

"mandidy anay Jiosy"

**taratasy fanamarinam-pisarahana**

Taratasy izay manapitra ara-dalàna ny fanambadiana.

**Fa ny hamafisam-ponareo**

Ny teny hoe "hamafisam-po" dia fomba fiteny izay midika hoe "mafy loha." DH: "Satria mafy loha ianareo"

**ny hamafisam-ponareo ... namelan'i ... vadinareo**

Miresaka amin'ireo Fariseo i Jesosy, fa efa nomen'i Mosesy ny razamben'izy ireo taloha teo io didy io. Ny didin'i Mosesy dia nihatra tamin'ireo lehilahy Jiosy rehetra.

**tamin'ny voalohany**

Eto ny "voalohany" dia maneho ny fotoana namoronan'Andriamanitra ny lehilahy sy ny vehivavy voalohany.

**Lazaiko anareo**

Manindry izay ho lazain'i Jesosy manaraka io fehezanteny io.

**ka manambady hafa**

Azonao azavaina kokoa ny hevitra izay efa voaray. DH: "ary manambady vehivavy hafa"

**ary ny lehilahy manambady vehivavy izay efa nisara-bady dia mijangajanga**

Misy dikan-teny maro tsy mampiditra ireo teny ireo.

**Matthew 19:10****ireo izay navela**

Azo atao hoe DH: "Izy navelan'Andriamanitra" na "izay nataon'Andriamanitra afaka"

**Fa misy ireo ionoka izay efa toy izany hatrany an-kibondrenin'izy ireo**

Azonao azavaina kokoa io. DH: "Fa misy antony maro tsy hanambadian'ny lehilahy. Misy ohatra, lehilahy izy teraka ionoka"

**ary misy ireo ionoka izay nataon'olombelona**

Azo atao hoe DH: "Misy lehilahy izay nataon'ny olon-kafa ho ionoka"

**ireo ionoka izay manao ny tenan'izy ireo ho ionoka**

Ireo mety ho heviny dia 1) "Lehilahy izay nanao ny tenany ho ionoka tamin'ny nanapahany ny fitaovam-pananahany" na 2) "lehilahy izay misafidy ny hijanona ho mpitovo ary madio."

**nohon'ny fanjakan'ny lanitra**

Eto ny hoe "fanjakan'ny lanitra" dia ilazana ny fanapahan'Andriamanitra tahaka ny mpanjaka. Ny fehezanteny hoe "fanjakan'ny lanitra" dia ampiasaina ao amin'ny bokin'i Matio ihany. Raha azo atao, tazony ao amin'ny fandikan-teninao ny hoe "lanitra." DH: "mba hahafahan'izy ireo manompo an'Andriamanitsika izy any an-danitra tsara kokoa"

**mandray izany fampianarana izany ... handray izany**

"manaiky izany fampianarana izany ... hanaiky izany"

**Matthew 19:13****Fampifandraisana ny foto-kevitra:**

Mandray sy mitso-drano ireo ankizy kely i Jesosy.

**nisy ankizy madinika sasantsasany noentina teo aminy**

Azo atao hoe DH: "Nisy olona sasantsasany nitondra ankizy kely teo amin'i Jesosy"

**aza raràna izy ireo hanatona Ahy**

"aza sakanana tsy hanatona Ahy izy ireo"

**satria ny fanjakan'ny lanitra dia an'ny toy azy ireo**

Eto ny hoe "fanjakan'ny lanitra" dia ilazana ny fanapahan'Andriamanitra tahaka ny mpanjaka. Ny fehezanteny hoe "fanjakan'ny lanitra" dia ampiasaina ao amin'ny bokin'i Matio ihany. Raha azo atao, tazony ao amin'ny fandikan-teninao ny hoe "lanitra." DH: "fa rehefa mametraka ny fanjakany eto an-tany ny Andriamanitsika izay any an-danitra, dia ho mpanjakan'ny toa an'ireto lzy" na "fa ho avelan'Andriamanitra hiditra ao amin'ny fanjakanay izay toa an'ireto"

**an'ny toy azy ireo**

"an'ireo izay tahaka ny ankizy kely." Io dia fampitahana izay midika fa ireo izay manetry tena toy ny ankizy kely dia hiditra ny fanjakan'Andriamanitra.

**Matthew 19:16****Fampifandraisana ny foto-kevitra:**

Eto dia mivadika mankany amin'ny fotoana izay nanazavan'i Jesosy tamina lehilahy mpanan-karena iray ny vidin'ny fanarahan-dia Azy ny tantara.

**Indro**

Ny teny hoe "indro" dia manaitra ny saintsika fa misy olom-baovao ao amin'ny tantara. Mety manana fomba hanaovana izany ny fiteniniao.

**zavatra tsara**

Zavatra iray izay ankasitrahan'Andriamanitra no dikan'io.

**Nahoana ianao no manontany momba izay tsara aty amiko?**

Mampiasa fanontaniana i Jesosy mba hamaliana ilay lehilahy. DH: "Tsy tokony hanontany amiko momba izay tsara ianao"

**Iray ihany no tsara**

'Andriamanitra ihany no tsara tanteraka"

**te-hiditra any amin'ny fiainana**

"hahazo fiainana mandrakizay"

**Matthew 19:18****tiavo ny mpiara-belona aminao**

Ireo vahoaka Jiosy dia nino fa ireo izay Jiosy ihany no naman'izy ireo. Ho hitarin'i Jesosy ny famaritana izany mba hampidirana ny olona rehetra.

**Matthew 19:20****Raha maniry**

"Raha tianao"

**ny mahantra**

Ity mpamaritra anarana ity dia azo avadika ho mpamari-toetra. DH: "ireo izay mahantra"

**hanana harena any an-danitra ianao**

Ny fehezanteny hoe "harena any an-danitra" dia sarin-teny izay ilazana ny valisoa any an-danitra. DH: "Andriamanitra no hamaly soa anareo any an-danitra"

**Matthew 19:23****Fampifandraisana ny foto-kevitra:**

Manazava amin'ireo mpianany i Jesosy, ny amin'ny valisoa azo avy amin'ny fahafoizana ny fananana ara-materialy mba hanarahan-dia an'i Jesosy.

**Lazaiko marina aminareo**

"Milaza ny marina aminareo Aho." Manindry izay ho lazain'i Jesosy manaraka io fehezanteny io.

**ny hiditra ny fanjakan'ny lanitra**

Eto ny hoe "fanjakan'ny lanitra" dia ilazana ny fanapahan'Andriamanitra tahaka ny mpanjaka. Ny fehezanteny hoe "fanjakan'ny lanitra" dia ampiasaina ao amin'ny bokin'i Matio ihany. Raha azo atao, tazony ao amin'ny fandikan-teninao ny hoe "lanitra." DH: "ny hanaiky an'Andriamanitsika any an-danitra ho mpanjakan'izy ireo" na "ny hiditra ny fanjakan'ny lanitra"

**mora kokoa ... fanjakan'Andriamanitra**

Mampiasa filaza-masaka i Jesosy mba hanindriana fa tena sarotra ho an'ny mpanan-karena ny hiditra ny fanjakan'Andriamanitra.

**vodim-panjaitra**

Lavaka eo amin'ny vodin'ny fanjaitra mba hampidirana kofehy.

**Matthew 19:25**

**talanjona tokoa**

"gaga ireo mpianatra." Ny hevitra fonosin'izany dia hoe talanjona izy ireo satria nino izy ireo fa ny fananana harena no porofo fa manaiky ny olona iray Andriamanitra.

**Iza ary izany no afaka ho vonjena?**

Mampiasa fanontaniana ireo mpianatra mba hanamafisana ny fahatairan'izy ireo. Azo atao hoe DH: "Dia tsy hisy ho vonjen'Andriamanitra izany!" na "Dia tsy hisy hahazo ny fiainana mandrakizay izany!"

**navelanay ny zava-drehetra**

"navelanay ny harenanay rehetra" na "nafoinay ny fanananay rehetra"

**Inona ary no ho azonay?**

"Inona no zava-tsoa homen'Andriamanitra anay?"

**Matthew 19:28**

**Lazaiko marina aminareo**

"Milaza ny marina aminareo Aho." Manindry izay ho lazain'i Jesosy manaraka io fehezanteny io.

**vanim-potoana vaovao**

"amin'ny andro vaovao." Maneho ny fotoana hamerenan'Andriamanitra amin'ny laoniny ny zavatra rehetra io. DH: "amin'ny fotoana izay hanavaozan'Andriamanitra ny zavatra rehetra"

**Zanak'Olona**

Milaza ny amin'ny tenany ihany i Jesosy.

**seza fiandrianan'ny voninahiny**

Ny fipetrahana eo amin'ny seza fiandrianana dia midika fanapahana toy ny mpanjaka. Ny seza fiandrianany izay be voninahitra dia midika fa be voninahitra koa ny fanapahany. DH: "mipetraka toy ny mpanjaka eo amin'ny seza fiandrianan'ny voninahiny" na "manapaka amim-boninahitra toy ny mpanjaka"

**hipetraka eo amin'ny seza fiandrianana roa ambin'ny folo**

Eto ny "seza fiandriananana" dia ilazana ny fanapahana amin'ny maha-mpanjaka. Tsy hitovy amin'i Jesosy izay ho eo amin'ny seza fiandrianana ihany koa akory ireo mpianatra. Handray fahefana avy Aminy izy ireo. DH: "hipetraka toy ny mpanjaka eo amin'ny seza fiandrianana 12"

**hitsara ireo foko roa ambin'ny folon'Israely**

Eto ireo "foko" dia manondro ireo olona avy amin'ireo foko ireo. DH: "ireo olon'ny foko 12-n'Israely"

**Matthew 19:29**

**nohon'ny anarako**

Eto ny "anarana" dia ilazana ilay olona manontolo. DH: "nohon'ny amiko" na "satria mino Ahy izy"

**handray avo zato heny**

"handray zava-tsoa in-100 mihotara ireo izay nafoin'izy ireo.

**handova fiainana mandrakizay**

Io dia fomba fiteny izay midika hoe "Ho tahian'Andriamanitra amin'ny fiainana mandrakizay izy ireo" na "hataon'Andriamanitra ho velona mandrakizay izy ireo."

**Fa maro ireo izay voalohany ho lasa farany, ary ny farany ho voalohany**

Mampitaha izao vanin'ando ankehitriny izao amin'ny vanin'andro ho avy i Jesosy. Ireo izay lehibe ankehitriny, dia ho raisin'Andriamanitra ho tsy misy dikany rehefa mametraka ny fanjakany eto an-tany Izy. Ireo izay toa tsy manan-danja ankehitriny, dia ho raisin'Andriamanitra ho toy ny lehibe rehefa mametraka ny fanjakany Izy.



## Chapter 20

<sup>1</sup> Fa ny fanjakan'ny lanitra dia tahaka ny tompon-tany izay nandeha vao maraina be hanakarama mpiasa ho an'ny tanim-boalobony. <sup>2</sup> Rehefa avy nifanaraka tamin'ireo mpiasa izy fa ho denaria iray isan'andro ny karaman'izy ireo, dia nalefany tany amin'ny tanim-boalobony izy ireo. <sup>3</sup> Nivoaka indray izy tamin'ny ora fahatelo ary nahita mpiasa hafa nijorojoro tao an-tsena. <sup>4</sup> Hoy izy tamin'izy ireo hoe: 'Ianareo koa, mandehana any amin'ny tanim-boaloboka, ary izay an-keviny marina dia homeko anareo.' Ka nandeha niasa izy ireo. <sup>5</sup> Mbola nivoaka indray izy teo ho eo amin'ny ora fahenina ary koa tamin'ny ora fahasivy, ary nanao toy izany ihany. <sup>6</sup> Tamin'ny ora fahiraika amin'ny folo dia nivoaka indray mandeha koa izy ary nahita mpiasa hafa nijorojoro. Hoy izy tamin'izy ireo hoe: 'Nahoana ianareo no mijoro eto mandritry ny tontolo andro?' <sup>7</sup> Hoy izy ireo taminy hoe: 'Tsy misy olona manakarama izahay.' Hoy izy tamin'izy ireo hoe: 'Ianareo ihany koa mandehana any amin'ny tanim-boaloboka.' <sup>8</sup> Rehefa tonga ny hariva, dia niteny tamin'ny mpitandrin-draharahany ny tompom'ilay tanim-boaloboka hoe: 'Antsoy ireo mpiasa ary haloavy ny karaman'izy ireo, manomboka avy any amin'ny farany mankany amin'ny voalohany.' <sup>9</sup> Rehefa tonga ireo mpiasa izay nalaina tamin'ny ora fahiraika ambiny folo, dia nahazo denaria iray tsirairay avy izy ireo. <sup>10</sup> Rehefa tonga ireo mpiasa voalohany, dia nihevitra fa ahazo mihoatra izy ireo, kanefa izy ireo ihany koa dia nahazo dinaria iray tsirairay avy. <sup>11</sup> Rehefa nahavoaray ny karamany izy ireo, dia nitaraina momba ilay tompon-tany izy ireo. <sup>12</sup> Hoy izy ireo hoe: 'Ireo mpiasa farany ireo dia niasa adin'iray fotsiny, nefa dia nampitoviana taminay izy ireo, izahay izay nisaka ny vesatry ny tontolo andro sy niharitra hain'andro.' <sup>13</sup> Fa namaly ilay tompon-tany ka niteny tamin'ny iray tamin'izy ireo hoe: 'Ry sakaiza, tsy manao izay tsy mety aminao aho. Tsy denaria iray va no nifanarahanao tamiko?' <sup>14</sup> Raiso izay anao ary zory ny lalanao. Izaho dia nifidy ny hanome ho an'ireo mpiasa nokaramaina farany tahaka ny anao ihany. <sup>15</sup> Tsy manan-jo hanao araka izay tiako amin'izay ahy ve aho? Sa mialona ve ianareo satria malala-tanana aho?' <sup>16</sup> Ka ny farany dia ho voalohany, ary ny voalohany ho farany." <sup>[1]</sup><sup>17</sup> Raha hiainga ho any Jerosalema Jesosy, dia naka ireo roa amin'ny folo teo anilany Izy, ary teny an-dalana Izy niteny tamin'izy ireo hoe: <sup>18</sup> "Indro, hiakatra ho any Jerosalema isika, ary ny Zanak'Olona dia hatolotra eo amin'ny lohan'ny mpisorona sy ireo mpanora-dalàna. Izy ireo dia hanameloka Azy ho faty <sup>19</sup> ary hanolotra Azy amin'ireo Jentilisa mba hiomehezana, ho kapohina, ary hanombohana Azy amin'ny hazofijaliana. Fa amin'ny andro fahatelo dia hatsangana indray Izy." <sup>20</sup> Avy eo ny renin'ireo zanaka lahin'i Zebedio nanatona an'i Jesosy niaraka tamin'ireo zanany lahy. Niankohoka teo anatrehan'izy ary nangataka zavatra avy Aminy. <sup>21</sup> Hoy Jesosy taminy hoe: "Inona no irinao?" Hoy izy taminy hoe: "Mandidia mba hipetrahan'ireto zanako roa lahy ireto, ny iray eo an-tananao ankavana ary ny iray eo an-tananao ankavia, ao amin'ny fanjakan'ao." <sup>22</sup> Fa Jesosy namaly ary niteny hoe: "Tsy fantatrareo ny zavatra angatahinareo. Afaka ny hisotro ny kapoaka izay ho sotroiko va ianareo?" Namaly izy ireo hoe: "Afaka izahay." <sup>23</sup> Hoy Izy tamin'izy ireo hoe: "Hisotro ny kapoakako tokoa ianareo. Fa ny hipetraka eo an-tanako ankavanako sy ankaviako dia tsy anjarako no manome, fa an'ireo izay efa nomanin'ny Raiko." <sup>24</sup> Rehefa nandre izany ireo mpianatra folo lahy hafa, dia tezitra mafy tamin'ireo mpirahalany roa. <sup>25</sup> Fa Jesosy niantso azy ireo hankeo aminy ary niteny hoe: "Fantatrareo fa ireo mpanapak'ireo Jentilisa dia hangeja azy ireo, ary ireo lehilahy manan-danjan'izy ireo dia hampiatra ny fahefany eo amin'izy ireo. <sup>26</sup> Fa tsy tokony ho toy izany ny aminareo. Mifanohitra amin'izany, na iza na iza maniry ny ho lasa lehibe aminareo dia tsy maintsy ho mpanomponareo, <sup>27</sup> ary na iza na iza maniry ny ho voalohany eo aminareo dia tsy maintsy ho mpanomponareo, <sup>28</sup> tahaka ny Zanak'Olona tsy tonga ho tompoina, fa hanompo, ary hanome ny ainy mba ho vidim-panavotana ho an'ny maro." <sup>29</sup> Raha nivoaka avy any Jeriko izy ireo, dia vahoaka maro no nanaraka Azy. <sup>30</sup> Nisy lehilahy jamba roa nipetraka teo amoron-dalana. Rehefa nandre fa nandalo Jesosy, dia nihiaka mafy izy ireo hoe: "Tompo, zanak'i Davida, mamindrà fo aminay". <sup>31</sup> Nibedy azy ireo ny vahoaka, niteny azy ireo mba hangina, kanefa vao mainka izy ireo niantsoantso mafy hoe: "Tompo, zanak'i Davida, mamindrà fo aminay." <sup>32</sup> Avy eo Jesosy nijanona ary niantso azy ireo sady niteny hoe: "Inona no irinareo ho ataoko aminareo?" <sup>33</sup> Hoy izy ireo taminy hoe: "Tompo, mba hahiratra ny masonay" <sup>34</sup> Avy eo Jesosy, nangoraka, ka nikitika ny mason'izy ireo. Avy hatrany dia nahiratra izy ireo ary nanaraka Azy.

### Footnotes

20:16 <sup>[1]</sup>Fanamarihana: Ny dikan-teny taloha tsara indrindra dia manala ny hoe: "Maro no nantsoina fa vitsy ny voafidy."

### Matthew 20:1

**Fampifandraisana ny foto-kevitra:**

Milaza fanoharana momba ny tompon-tany iray izay nanakarama mpiasa, i Jesosy mba hanehoana ny fomba hanomezan'Andriamanitra valisoa ireo izay an'ny fanjakan'ny lanitra.

**Fa ny fanjakan'ny lanitra dia tahaka**

Io no fiantombohan'ny fanoharana. Jereo ny fomba nandikanao ny fampidirana fanoharana ao amin'ny 13:24.

**Rehefa avy nifanaraka**

"Rehefa avy nifanaraka ... ilay tompon-tany"

**denaria iray**

"karama iray andro"

**nalefany tany amin'ny tanim-boalobony izy ireo**

"nalefany niasa tany amin'ny tanim-boalobony izy ireo"

### Matthew 20:3

**Fampifandraisan ny foto-kevitra:**

Manohy milaza fanoharana i Jesosy.

**Nivoaka indray izy**

"Nivoaka indray ilay tompon-tany"

**ora fahatelo**

Manodidina ny amin'ny sivy maraina eo ho eo ny ora fahatelo.

**nijorojoro tao an-tsena**

"nijorojoro tsy nanao na inona na inona tao an-tsena" na "Nijorojoro tsy nanana asa hatao tao an-tsena"

**tsena**

Toerana lehibe, eny ankalamanjana izay hividian'ny olona sy hivarotan'ny olona sakafo sy zavatra hafa.

### Matthew 20:5

**Fampifandraisana ny foto-kevitra:**

Manohy milaza fanoharana i Jesosy.

**Mbola nivoaka indray izy**

"Mbola nivoaka indray ilay tompo-tany"

**ora fahenina ary koa tamin'ny ora fahasivy**

Manodidina ny mitatao vovonana eo ho eo ny ora fahatelo. Ny ora fahasivy dia manodidina ny amin'ny telo ora tolakandro.

**nanao toy izany ihany**

Midika izany fa nandeha teny an-tsena ilay tompon-tany ary nanakarama mpiasa.

**faha iraika ambin'ny folo**

Manodidina ny amin'ny dimy ora hariva eo ho eo izany.

**nijorojoro**

"tsy nanao na inona na inona" na "tsy nanana asa"

### Matthew 20:8

**Fampifandraisana ny foto-kevitra:**

Manohy milaza fanoharana i Jesosy.

**manomboka avy any amin'ny farany mankany amin'ny voalohany**

Azonao atao mazava kokoa ny hevitra izay efa voaray eto. DH: "atombohy amin'ireo mpiasa nalaiko farany, avy eo dia omeo karama ireo mpiasa nalaiko voalohany"

**izay nalaina**

Azo atao hoe DH: "izy nokaramain'ilay tompon-tany"

**denaria iray**

"karama iray andro"

### Matthew 20:11

**Fampifandraisana ny foto-kevitra:**

Manohy milaza fanoharana i Jesosy.

**Rehefa nahavoaray**

"Rehefa nandray ... ireo mpiasa izay niasa ela indrindra"

**tompon-tany**

"ilay tompon'ny tanim-boaloboka"

**nampitoviana taminay izy ireo**

"nomenao karama mitovy amin'ny habetsaky ny vola nomenao anay izy ireo"

**izahay izay nizaka ny vesatry ny tontolo andro**

Ny fehezanteny hoe "nizaka ny vesatry ny tontolo andro" dia fomba fiteny izay midika fa niasa mafy nodanihin'ny hain'andro nandritra ny andro tontolo izy ireo.

### Matthew 20:13

**Fampifandraisana ny foto-kevitra:**

Manohy milaza fanoharana i Jesosy.

**ny iray tamin'izy ireo**

"iray tamin'ireo mpiasa izay niasa ela indrindra"

**Ry sakaiza**

Mampiasa teny izay mety ho ampiasain'ny olona iray rehefa mibedy olona am-panajana izy.

**Tsy denaria iray va no nifanarahanao tamiko?**

Mampiasa fanontaniana ilay tompon-tany mba hivedesana ireo mpiasa izay nitaraina. DH: "Efa nifanaraka isika fa homeko denaria iray ianareo"

**denaria iray**

"karama iray andro"

**Matthew 20:15****Fampifandraisana ny foto-kevitra:**

Mamarana ny fanoharana momba ilay tompon-tany nanakarama mpiasa i Jesosy.

**Tsy manan-jo hanao araka izay tiako amin'izay ahy ve aho?**

Mampiasa fanontaniana ilay tompon-tany mba hivedesana ireo mpiasa izay nitaraina. DH: "Afaka manao izay tiako amin'ny fananako manokana aho"

**Sa mialona ve ianareo satria malala-tanana aho?**

Mampiasa fanontaniana ilay tompon-tany mba hivedesana ireo mpiasa izay nitaraina. DH: "Aza mialona hoe malala-tanana amin'ny olona hafa aho"

**Ka ny farany dia ho voalohany, ary ny voalohany ho farany**

Mampitaha izao vanin'ando ankehitriny izao amin'ny vanin'andro ho avy i Jesosy. Ireo izay lehibe ankehitriny, dia ho raisin'Andriamanitra ho tsy misy dikany rehefa mametraka ny fanjakany eto an-tany Izy. Ireo izay toa tsy manan-danja ankehitriny, dia ho raisin'Andriamanitra ho toy ny lehibe rehefa mametraka ny fanjakany Izy. Jereo ny fomba nandikanao ny teny mitovy amin'izay ao amin'ny 19:29.

**Ka ny farany dia ho voalohany**

Eto dia efa tapitra ilay fanoharana ary miresaka i Jesosy. DH: "Avy eo Jesosy niteny hoe: 'koa ny farany ho voalohany'"

**Matthew 20:17****Fampifandraisana ny foto-kevitra:**

Nilaza mialoha ny fahafatesany sy ny fitsanganany amin'ny maty fanintelony i Jesosy raha iny nandeha ho any Jerosalema iny Izy sy ireo mpianany.

**hiainga ho any Jerosalema**

Teny an-tampon-kavoana i Jerosalema ka nila niakapaikarana ny olona mba vao tonga teny.

**Indro, hiakatra ho any**

Mampiasa ny teny hoe "indro" i Jesosy mba hilazana amin'ireo mpianatra fa mily mitandrina tsara izay holazainy izy ireo.

**ny Zanak'Olona dia hatolotra**

Azo adika hoe DH: "hisy olona hanolotra ny Zanak'Olona"

**Zanak'Olona ... Azy ... Azy**

Milaza ny amin'ny tenany ihany i Jesosy. Raha ilaina, dia azonao adika hoe "izaho" io.

**Izy ireo dia hanameloka ... mba hiomehezana**

Hanameloka sy hanolotra Azy eo amin'ireo Jentilisa ireo lohan'ny mpisorona sy ireo mpanora-dalana, ary ireo Jentilisa hiomehy Azy.

**ho kapohina**

"hikapoka Azy amin'ny karavasy"

**hatsangana indray Izy**

Azo adika hoe DH: "Andriamanitra hanangana Azy"

**Matthew 20:20****Fampifandraisana ny foto-kevitra:**

Ho valin'ilay fanontaniana izay napetraky ny renin'ireo mpianatra anankiroa, dia nampianatra ireo mpianatra momba ny fahefana sy ny fanompoana ao amin'ny fanjakan'ny lanitra i Jesosy.

**zanaka lahin'i Zebedio**

Manondro an'i Jakoba sy Jaona ireo.

**eo an-tananao ankavana ... eo an-tananao ankavia**

Ilazana ny fananana toerana, pahefana na fananakaja izany.

**ao amin'ny fanjakanao**

Eto ny "fanjakana" dia ilazana an'i Jesosy manapaka amin'ny maha-mpanjaka Azy. DH: "Rehefa tonga mpanjaka Ianao"

**Matthew 20:22****Tsy fantatrareo**

Manondro ireo zanaka lahy anankiroa sy ny renin'izy ireo io.

**Afaka ... ianareo**

Miresaka amin'ireo zanaka lahy anankiroa fotsiny i Jesosy.

**hisotro ny kapoaka izay ho sotroiko va ianareo**

Io dia fomba fiteny izay midika heo miaina fahoriana. DH: "miana ny fijaliana izay hiainako"

**Namaly izy ireo**

"Namaly ieo zanak'i Zebedio" na "Hoy i Jakoba sy Jaona hoe"

**Hisotro ny kapoakako tokoa ianareo**

Io dia fomba fiteny izay midika hoe miaina fijaliana. DH: "Hijaly toy ny hijaliako tokoa ianareo"

**an-tanako ankavanako ... ankaviako**

Ilazana ny fananana toerana, fahefana, ary fananakaja io. Jereo ny fomba nandikanao izany ao amin'ny 20:20.

**an'ireo izay efa nomanin'ny Raiko**

Azo adika hoe DH: "nomanin'ny Raiko ireo toerana ireo, ary homeny ho an'ireo izay nofidiany ireo"

**ny Raiko**

Fiantsoana manan-danja an'Andriamanitra izay mampiseho ny fifandraisana misy eo amin'Andriamanitra sy Jesosy io.

**nandre izany**

"nandre izay nangatahan'i Jakoba sy Jaona tamin'i Jesosy"

**tezitra mafy tamin'ireo mpirahalaly roa**

Raha ilaina, dia azonao atao mazava kokoa hoe nahoana no tezitra ireo mpianatra folo. DH: "tezitra tamin'ireo mpirahalaly anankiroa izy ireo satria samy te hipetraka eo amin'ny toeram-boninahitra eo akaikin'i Jesosy avy ny tsirairay tamin'izy ireo"

**Matthew 20:25****Fampidrandraisana ny foto-kevitra:**

Mamarana ny fampianarana ireo mpianany momba ny fahefana sy ny fanompoana ny hafa i Jesosy.

**niantso azy ireo**

"niantso ireo mpianatra roa amibin'ny folo lahy"

**ireo mpanapak'ireo Jentilisa dia hangeja azy ireo**

"ireo mpajaka Jentilisa dia manjaka an-keriny eo amin'ny olon'izy ireo"

**reo lehilahy manan-danja'izy ireo**

"Ireo olona manan-danja eo amin'ireo Jentilisa"

**hampiatra ny fahefany eo amin'izy ireo**

"hifehy ireo vahoaka"

**na iza na iza maniry**

"na iza na iza te"

**ny ho voalohany**

"ny ho lehibe"

**ny Zanak'Olona ... ny ainy**

Milaza ny amin'ny tenany ihany i Jesosy. Raha ilaina, dia azonao adika hoe "izaho" io.

**tsy tonga ho tompoina**

Azo adika hoe DH: "tsy tonga mba hanompoan'ny olona Azy" na "tsy tonga mba hanompoan'olona hafa Ahy"

**fa hanompo**

Azonao atao mazava kokoa ity hevitra izay efa voaray ity. DH: "fa hanompo ny olona hafa"

**hanome ny ainy**

Fomba fiteny io. DH: "ho faty"

**mba ho vidim-panavotana**

Eto ny "vidim-panavotana" dia toy ny honitra hanafahana olona iray amin'ny figadrana na fanandevozana. Io dia sarin-teny ilazana an'i Jesosy mamonjy ny olona amin'ny famaizan'Andriamanitra azy ireo nohon'ny fahotan'izy ireo.

**ho an'ny maro**

Azonao atao mazava kokoa ity hevitra izay efa voaray ity. DH: "ho an'ny olona maro"

**Matthew 20:29****Fampifandraisana ny foto-kevitra:**

Ity no fanombohan'ny tantaran'i Jesosy nanasitrana lehilahy jamba anankiroa.

**Raha nivoaka ... izy ireo**

Manondro ireo mpianatra sy Jesosy ireo.

**nanaraka Azy**

"nanaraka an'i Jesosy"

**Nisy lehilahy jamba roa nipetraka**

Indraindray io dia adika hoe "Indro, nisy lehilahy jamba anankiroa nipetraka." Manaitra ny saintsika ny mpanoratra fa misy olona vaovao ao amin'ny tantara. Mety manana fomba hanaovana izany.

**rehefa nandre**

"Rehefa nandre ireo lehilahy jamba anankiroa fa"

**nandalo**

"nandalo teo amin'izy ireo"

**Zanak'i Davida**

Tsy tena zanak'i Davida ara-bakiteny akory i Jesosy, koa azo adika hoe "Taranak'i Davida Mpanjaka" io. Na izany aza, ny hoe "Zanak'i Davida" dia fiantsoana ilazana ny Mesia ihany koa, ka mety niantso an'i Jesosy araka izany fiantsoana izany ireo lehilahy ireo.

**Matthew 20:32****niantso azy ireo**

"niantso ireo lehilahy jamba"

**irinareo**

"tianareo"

**ahiratra ny masonay**

Ny teny hoe "Hahiratra ny masonay" fomba fiteny izay midika hoe afaka mahita indray. Azo adika hoe DH: "tianay Ianao mba hampahita anay indray" na "te hahita indray izahay"

**nangoraka**

"nahatsapa fangorahana"

## Chapter 21

<sup>1</sup> Raha nanantona an'i Jerosalema Jesosy sy ny mpianany ka nankao Betifaga, any an-tendrombohitri'i Oliva, dia nandefa mpianatra anankiroa Jesosy, <sup>2</sup> nilaza tamin'izy ireo hoe: "Mandehana ao amin'izay vohitra manaraka ao, fa eo no eo ianareo dia hahita boriky mifatotra ary zana-boriky iray miaraka aminy. Vahao izy ireo ary hoento aty amiko. <sup>3</sup> Raha misy miteny anareo momba izany, dia lazao hoe: 'Misy ilan'ny Tompo azy ireo,' ary eo no eo izany olona izany dia handefa azy ireo miaraka aminareo." <sup>4</sup> Ary nitranga izany mba hahatanteraka izay nambara tamin'ny alalan'ny mpaminany. Hoy Izy hoe: <sup>5</sup> "Ilazao ny zanaka vavin'i Ziona hoe: 'Indro, ny Mpanjakanao manatona anao, Manetry tena ary mitaingina boriky- zana-boriky lahy.'" <sup>6</sup> Avy teo dia lasa ireo mpianatra ary nanao arak'izay nandidian'i Jesosy azy ireo. <sup>7</sup> Noentin'izy ireo ilay ampondra sy ilay zana-boriky ary nametraka ny lamban'izy ireo teo aminy, ka nipetraka teo amin'ilay lamba Jesosy. <sup>8</sup> Ny ankabeazan'ny vahoaka dia namelatra ny lambany tamin'ny tany, ary ireo hafa nanapaka sampan-kazo ary nanaparitaka izany tamin'ny lalana. <sup>9</sup> Avy eo ireo vahoaka nialoha an'i Jesosy sy ireo izay nanaraka azy nitabataba hoe: "Hosana ho an'ny zanak'i Davida! Isaorana ilay tonga avy amin'ny anaran'ny Tompo! Hosana any amin'ny avo indrindra!" <sup>10</sup> Rehefa niditra tao Jerosalema Jesosy, dia nihiaka ny iray tanàna ka nanao hoe: "Iza moa io?" <sup>11</sup> Ny vahoaka namaly hoe: "Izy no Jesosy ilay mpaminany avy any Nazareta any Galilia." <sup>12</sup> Avy eo niditra tao an-tempoly Jesosy. Noroahiny avokoa ireo mpividy sy mpivarotra tao an-tempoly, ary navadiny ny latabatr'ireo mpanakalo vola sy ny fipetrahan'ireo mpivarotra voromailala. <sup>13</sup> Hoy Izy tamin'izy ireo hoe: "Efa voasoratra hoe: 'Ny tranoko dia ho antsoina hoe trano fivavahana,' kanefa ataonareo zohy fieren'ny jiolahy." <sup>14</sup> Nony avy teo dia nisy jamba sy mandringa nanatona Azy tao an-tempoly, ka nositrany izy ireo. <sup>15</sup> Fa nony nahita ny zava-mahagaga nataony ny lehiben'ny mpisorona sy ny mpanora-dalàna, ary rehefa ren'izy ireo ny zaza madinika nitabataba tao an-tempoly hoe: "Hosana ho an'ny zanak'i Davida," dia tezitra mafy izy ireo. <sup>16</sup> Hoy izy ireo taminy hoe: "Renareo va izany lazain'ireo olona ireo?" Namaly azy ireo Jesosy hoe: "Eny! Fa tsy mbola novakianareo mihitsy ve ny hoe: 'Avy amin'ny vavan'ny zaza madinika sy ny zaza minono no nandavorarianareo ny fiderana?'" <sup>17</sup> Avy eo nandao azy ireo Jesosy ka nandeha tany amin'ny tanànan'i Betania ary nitoetra tao ny alina. <sup>18</sup> Ary nony maraina raha niverina tany an-tanàna Izy, dia noana. <sup>19</sup> Nahita azon'aviavy teny an-tsisin-dalana, dia nanatona teny Izy ary tsy nahita na inona na inona teo afa-tsy ny raviny. Hoy Izy taminy hoe: "Aoka tsy hisy voa intsony avy aminao mandrakizay," ary niaraka tamin'izay dia maina ilay aviavy. <sup>20</sup> Rehefa nahita izany ireo mpianatra, dia gaga izy ireo ary niteny hoe: "Ahoana no nahamaina avy hatrany ity aviavy ity?" <sup>21</sup> Namaly Jesosy ary nilaza azy ireo hoe: "Lazaiko marina aminareo, raha manam-pinoana sy tsy misy fisalasalana ianareo, dia tsy izay natao tamin'io aviavy io ihany no hataonareo, fa na dia hiteny amin'ity tendrombohitra ity aza hoe: 'miongota ary mianjerà any an-dranomasina', dia ho atao izany. <sup>22</sup> Na inona na inona angatahinareo am-bavaka, am-pinoana, dia ho azonareo." <sup>23</sup> Nony niditra tao an-tempoly Jesosy, dia nanatona Azy ny lehiben'ny mpisorona sy ny zokiolona raha nampianatra Izy ary niteny hoe: "Fahefana avy aiza moa no anaovanao ireny zavatra ireny, ary iza no nanome anao izany fahefana izany?" <sup>24</sup> Namaly Jesosy ary niteny tamin'izy ireo hoe: "Hametrahako fanontaniana iray ihany koa ianareo. Raha lazainareo amiko, dia ho lazaiko aminareo ny fahefana anaovako ireny zavatra ireny. <sup>25</sup> Ny batisan'i Jaona - avy taiza no niaviany? Avy tany an-danitra sa avy tamin'ny olombelona?" Niady hevitra izy ireo, nanao hoe: "Raha miteny isika hoe, 'Avy tany an-danitra,' Izy hiteny amintsika hoe: 'Fa nahoana izany ianareo no tsy nino azy?'" <sup>26</sup> Fa raha miteny isika hoe: 'Avy tamin'ny olombelona', mataotra ny vahoaka isika, satria izy rehetra dia mihevitra an'i Jaona tahaka ny mpaminany". Ka namaly an'i Jesosy izy ireo ka niteny hoe: "Tsy fantatray." <sup>27</sup> Ary hoy ihany koa Izy tamin'izy ireo hoe: "Izaho ihany koa dia tsy hilaza aminareo hoe avy aiza ny fahefana anaovako ireny zavatra ireny. <sup>28</sup> Fa ahoana ny hevitrareo? Nisy lehilahy iray nanana zanaka lahy roa. Nandeha nankany amin'ilay voalohany izy ary nanao hoe: 'Anaka, mandehàna miasa any amin'ny tanim-boaloboka androany.'" <sup>29</sup> Ilay zanany lahy namaly azy hoe: "Tsy ho any aho," fa avy eo niova hevitra izy dia lasa. <sup>30</sup> Avy eo dia nankany amin'ilay faharoa izy ary niteny tahaka izany ihany koa. Namaly izy ka niteny hoe: "Ho any aho, tompoko,' nefa tsy nankany izy. <sup>31</sup> Iza tamin'ireo zanany roa ireo no nanao ny sitrapon'ny rainy?" Ary hoy izy ireo hoe: "Ilay voalohany." Jesosy niteny azy ireo hoe: "Lazaiko marina aminareo, ireo mpamory hetra sy ireo mpivaro-tena dia hiditra ny Fanjakan'ny Andriamanitra alohanareo. <sup>32</sup> Fa Jaona nanatona anareo tamin'ny fahamarinana, fa tsy nino azy ianareo. Fa ireo mpamory hetra sy mpivaro-tena nino azy. Fa ianareo, na dia nahita izany aza, dia tsy nibebaka sy tsy nino azy. <sup>33</sup> Henoy ity fanoharana iray hafa ity. Nisy lehilahy iray, tompona tany. Nanao tanim-boaloboka izy, nofefeny izany, nandavahany famiazana tao anatiny, nananganany tilikambo, ary nampanofainy tamin'ireo mpamboly voaloboka. Avy teo dia nankany amin'ny tanàna hafa izy. <sup>34</sup> Nony nanakaiky ny taom-pahavokarana, dia naniraka ny sasany tamin'ireo mpanompo izy ho any amin'ireo mpamboly voaloboka haka ny vokatrany. <sup>35</sup> Fa nosamborin'ireo mpamboly

voaloboka ireo mpanompony, nokapohiny ny anankiray, novonoiny ny hafa, dia mbola notorahana vato ny hafa. <sup>36</sup> Ary mbola, nandefa mpanompony hafa indray ilay tompon-tany, maro noho ny tamin'ny voalohany, fa nataon'izy ireo toy izany ihany koa. <sup>37</sup> Taorian'izany, dia naniraka ny zanany lahitokana tany amin'ireo ny tompon-tany, nilaza hoe: 'Hanaja ny zanako izy ireo.' <sup>38</sup> Fa rehefa nahita ilay zanaka lahy ireo mpamboly voaloboka, dia nifampiresaka izy ireo hoe: 'Ity no mpandova. Andeha, ho vonointsika izy ary ho alaintsika ny lova.' <sup>39</sup> Noho izany dia nosamborin'izy ireo izy, natsipy tao anatin'ny tanim-boaloboka ary novoina. <sup>40</sup> Ary rehefa tonga ny tompon'ny tanim-boaloboka, inona no ho ataony amin'ireo mpamboly voaloboka?'. <sup>41</sup> Hoy izy ireo taminy hoe: "Ho ringaniny amin'izay fomba mafy indrindra ireo olon-doza, ary avy eo hampanofainy amin'ireo mpamboly voaloboka hafa ny tanin-boaloboka, olona hanome azy ny anjara voliny amin'ny fotoam-pahavokarana." <sup>42</sup> Jesosy niteny tamin'izy ireo hoe: "Tsy mbola namaky ny Soratra Masina mihitsy va ianareo hoe: 'Ny vato nolavin'ny mpanori-trano no natao vato fehizoro. Avy tamin'ny Tompo izany, ary mahatalanjona eo imasontsika?' <sup>43</sup> Noho izany lazaiko aminareo, hesorina aminareo ny fanjakan'Andriamanitra ary hatolotra ny firenena izay mamokatra ireo voany. <sup>44</sup> Na iza na iza ho lavon'io vato io dia ho potipotika. Fa izay hianjerany kosa dia ho torotoro." <sup>45</sup> Rehefa nandre ireo fanoharany ireo ny lehiben'ny mpisorona sy ireo Fariseo, dia azon'izy ireo fa mahakasika azy ireo no noresahany. <sup>46</sup> Nikasa ny hisambotra Azy, saingy natahotra ny vahoaka izy ireo, satria nataon'ny olona ho mpaminany Izy.

## Matthew 21:1

### Fampifandraisana ny foto-kevitra:

Ity no fiatombohan'ny tantaran'ny fidiran'i Jesosy tao Jerosalema. Eto dia manome toro-marika an'ireo mpianany ny amin'izay tokony ho ataon'izy ireo Izy.

### Betifaga

Tanàna kely iray akaikin'i Jerosalema io.

### boriky mifatotra

Azonao adika hoe DH: "boriky izay nofatoran'ny olona"

### mifatotra

Azonao atao mazava ny fomba nifatoran'ilay boriky. DH: "nifatotra tamin'ny andry" na "nifatotra tamin'ny hazo"

### zana-boriky

"boriky lahy mbola tanora"

## Matthew 21:4

### Fampahafantarana amin'ny ankapobeny:

Eto ny mpanoratra dia mamerina ny tenin'i Zakaria mba hampisehoana fa tanterak'i Jesosy ny faminiana tamin'ny nitaingenany boriky tao Jerosalema.

### Ary

Io teny io dia ampiasaina mba hanamarihana fiatoana ao amin'ny fizotry ny tantara. Eto i Matio dia manazava ny nahatanterahan'ny asan'i Jesosy ny soratra Masina.

### mba hahatanteraka izay nambara tamin'ny alalan'ny mpaminany

Azo atao hoe DH: "niseho izany mba hahatanterahan'i Jesosy izay

nolazain'Andriamanitra tamin'ny alalan'ny mpaminany hatry ny ela"

### tamin'ny alalan'ny mpaminany

Azo atao mazava hoe mpaminany iza no nilaza izany. DH: "tamin'ny alalan'i Zakaria mpaminany"

### ny zanaka vavin'i Ziona

Ny "zanaka vavy" ny tanàna iray dia midika hoe olon'ny tanàna. DH: "ireo olon'i Ziona" na "ireo olona izay monina ao Ziona"

### Ziona

Anaran'i Jerosalema iray hafa io.

### boriky- zana-boriky lahy

Manazava io teny io fa mbola tanora ilay biby - boriky lahy, tanora

## Matthew 21:6

### lamba

Akanjo ivelany na akanjo lava.

### ny vahoaka dia namelatra ny lambany tamin'ny tany, ary ireo hafa nanapaka sampan-kazo ary nanaparitaka izany tamin'ny lalana

Izany dia fomba fanehoana haja an'i Jesosy raha iny niditra tao Jerosalema iny Izy.

## Matthew 21:9

### Hosana

Io teny io dia midika hoe "vonjeo izahay" saingy mety midika ihany koa hoe "deraina Andriamanitra!"

### Zanak'i Davida

Tsy tena zanak'i Davida ara-bakiteny akory i Jesosy, koa azo adika hoe "Taranak'i Davida Mpanjaka" io. Na izany aza, ny hoe "Zanak'i Davida" dia fiantsoana ilazana ny Mesia ihany koa, ka mety

niantso an'i Jesosy araka izany fiantsoana izany ireo vahoaka.

**amin'ny anaran'ny Tompo**

Eto ny hoe "amin'ny anarana" dia midika hoe "amin'ny hery." DH: "amin'ny herin'ny Tompo" na "amin'ny maha mpisolon-tena ny Tompo"

**Hosana any amin'ny avo indrindra**

Eto ny hoe "avo indrindra" dia maneho an'Andriamanitra izay manapaka any amin'ny avo indrindra. DH: "Deraina Andriamanitra, izay any amin'ny avo indrindra" na "Derao Andriamanitra"

**nihika ny iray tanàna**

Ny hoe "tanàna" dia maneho ireo olona monina ao. DH: "nihika ny olona maro avy amin'ny tanàna manontolo"

**nihika**

"nientanentana"

**Matthew 21:12**

**Fampifandraisana ny foto-kevitra:**

Ity no manomboka ny tantaran'i Jesosy niditra tao amin'ny tempoly.

**Fampahafantarana amin'ny ankapobeny:**

Ao amin'ny andininy faha 13, mamerina ny teny avy ao amin'ny Isaia i Jesosy mba hananarana ireo mpivarotra sy mpanakalo vola.

**niditra tao an-tempoly Jesosy**

Tsy niditra tao amin'ny tena tempoly i Jesosy. Teo amin'ny tokotanin'ny tempoly Izy no niditra.

**mpividy sy mpivarotra**

Ireo mpivarotra dia nivarotra biby sy zavatra hafa izay novidian'ireo vahiny mba hanolorana ny fanatitra tsara eo amin'ny tempoly.

**Hoy Izy tamin'izy ireo**

"Hoy Jesosy tamin'ireo izay nanakalo vola sy nividy ary nivarotra zavatra"

**voasoratra hoe**

Azo adika hoe DH: "nosoratan'ireo mpaminany hatry ny ela" na "nolazain'Andriamanitra hatry ny ela"

**Ny tranoko ho antsoina hoe**

Azo atao hoe DH: "Ny tranoko dia ho"

**trano fivavahana**

Fomba fiteny io DH: "toerana izay hivavahan'ny olona"

**zoky fieren'ny jiolahy**

Mampiasa sarin-teny i Jesosy mba hibedesana ireo olona nohon'ny fividianana sy fivarotana tao amin'ny tempoly. DH: "toy ny toerana fiafenan'ireo jiolahy"

**jamba sy mandringa**

Ireo mpamari-toetra ireo dia azao avadika ho mpamaritra anarana. DH: "ny jamba sy ny mandringa"

**mandringa**

manana tongotra na ranjo voa mafy izay manasarotra ny fandehanana.

**Matthew 21:15**

**Fampahantarana amin'ny ankapobeny:**

Ao amin'ny andininy 16, mamerina ny teny avy ao amin'ny Salamo i Jesosy mba hanamarinana ny namalian'ny olona Azy.

**zava-mahagaga**

"ireo zavatra mahatalanjona" na "ireo fahagagana." Milaza an'i Jesosy nanasitrana olona jamba sy mandringa io.

**Hosana**

Io teny io dia midika hoe "vonjeo izahay" saingy mety midika ihany koa hoe "deraina Andriamanitra!" Jereo ny fomba nandikanao izany ao amin'ny 21:9.

**Zanak'i Davida**

Tsy tena zanak'i Davida ara-bakiteny akory i Jesosy, koa azo adika hoe "Taranak'i Davida Mpanjaka" io. Na izany aza, ny hoe "Zanak'i Davida" dia fiantsoana ilazana ny Mesia ihany koa, ka mety niantso an'i Jesosy araka izany fiantsoana izany ireo vahoaka. Jereo ny nadikanao izany ao amin'ny 21:9.

**tezitra mafy izy ireo**

Midika izany fa tezitra izy ireo satria tsy nino hoe Jesosy no Kristy ary tsy tian'izy ireo hidera Azy ny olona hafa. DH: "tezitra mafy izy ireo satria nidera Azy ny olona"

**Renareo va izany lazain'ireo olona ireo?**

Manontany io fanontaniana io ireo lohan'ny mpisorona sy ireo mpanora-dalàna mba hitenenana mafy an'i Jesosy satria tezitra taminy izy ireo. DH: "Tsy tokony hamela ny olona hilaza izany zavatra izany momba Anao Ianao!"

**Fa tsy mbola novakianareo mihitsy ... fiderana?**

Mametraka io fanontaniana io i Jesosy mba hampatsiahivana ireo mpisorona sy ireo mpanora-dalàna fa nianatra ny soratra masina izy ireo. DH: "Eny, reko izy ireo, fa tokony ho tsaroanareo izay novakianareo tao amin'ny soratra masina"

**Avy amin'ny vavan'ny zaza madinika sy ny zaza minono no nandavorarianao ny fiderana**

Ny teny hoe "avy amin'ny vava" dia ilazana hoe miteny. DH: "Ianao no nahatonga ny ankizy madinika sy ny zaza minono hanambara fiderana lavorary"

**nandao azy ireo**

"Nandao an'ireo lohan'ny mpisorona sy ireo mpanora-dalàna i Jesosy"

**Matthew 21:18****Fampifandraisana ny foto-kevitra:**

Mampiasa hazon'aviavy i Jesosy mba hampianarana momba ny finoana sy ny vavaka.

**Ary**

Ampiasaina io teny io eto mba hanamarihana fiatoana eo aminy fizotry ny tantara. Eto i Matio dia manazava fa noana i Jesosy ary izany no antony nijanonanny teo amin'ilay aviavy.

**maina**

"maty"

**Matthew 21:20****Ahoana no nahamaina avy hatrany ity aviavy ity?**

Mampiasa fanontaniana ireo mpianatra mba hanehoana ny fahagagan'izy ireo. DH: "Talanjona izahay hoe maina poa tahaka izay"

**Lazaiko marina aminareo**

"Milaza ny marina aminareo Aho." Manindry izay ho lazain'i Jesosy manaraka io fehezanteny io.

**raha manam-pinoana sy tsy misy fisalasalana ianareo**

Manindry ireo fa tsy maintsy goavana izany finoana izany. DH: "raha mino marina"

**nahamaina**

"maina ary maty"

**a na dia hiteny amin'ity tendrombohitra ity aza hoe:**

'miongota ary mianjerà any an-dranomasina', Azonao adika io hoe DH: "ho afaka ny hiteny amin'io tendrombohitra io mba hiongotra sy hampianjera ny tenany any amin'ny ranomasina aza ianareo"

**ho atao izany**

Azo adika io hoe DH: "hitranga izany"

**Matthew 21:23****Fampifandraisana ny foto-kevitra:**

Ity no fiantombohan'ny tantara momba ny fanadihadian'ireo mpitarika fivavahana ny amin'ny fahefan'i Jesosy.

**niditra tao an-tempoly**

Ny hevitra ambadik'izany dia tsy tena niditra tao amin'ny tempoly i Jesosy. Teo amin'ny tokotany manodidina ny tempoly izy no niditra.

**ireny zavatra ireny**

Maneho ny fampianarana sy fanasitranan'i Jesosy tao an-tempoly io. Mety ho maneho ny fandroahan'i

Jesosy ireo mpividy sy mpivarotra ny omalin'io ihany koa izany.

**Matthew 21:25****Fampifandraisana ny foto-kevitra:**

Manohy mamaly an'ireo mpitarika fivavahana i Jesosy.

**avy taiza no niaviany?**

"avy taiza no nahazoany izany fahefana izany?"

**Raha miteny isika hoe, 'Avy tany an-danitra,' Izy hiteny amintsika hoe: 'Fa nahoana izany ianareo no tsy nino azy?'**

Azonao adika hoe DH: "Raha ataontsika hoe mino isika fa i Jaona dia nandray izany fahefana izany avy tany an-danitra, dia hanontany antsika i Jesosy hoe nahoana isika no tsy nino an'i Jaona"

**Avy tany an-danitra**

Eto ny "lanitra" dia maneho an'Andriamanitra. DH: "avy amin'Andriamanitra any an-danitra"

**nahoana izany ianareo no tsy nino azy?**

Fantatr'ireo mpitarika fivavahana fa hibedy azy ireo amin'ny fanontaniana tsy valiana i Jesosy. DH: "Dia tokony ho nino an'i Jaona Mpanao Batsisa izany ianareo"

**Fa raha miteny isika hoe: 'Avy tamin'ny olombelona',**

Azonao adika hoe DH: "Fa raha milaza isika hoe mino fa nandray fahefana avy amin'olombelona i Jaona"

**mataotra ny vahoaka isika**

"mataotra izay hieveran'ny vahoaka na izay ho ataon'izy ireo amintsika isika"

**mihevitra an'i Jaona tahaka ny mpaminany**

"mino izy ireo fa mpaminany Jaona"

**Matthew 21:28****Fampifandraisana ny foto-kevitra:**

Milaza fanoharana momba ny zanaka roa lahy i Jesosy mba hananarana ireo mpitarika fivavahana sady hanoharana ny tsy finoan'izy ireo.

**Fa ahoana ny hevitrareo?**

Mampiasa fanontaniana i Jesosy mba hanairana ireo mpitarika fivavahana hihevitra tsara momba ny fanoharana izay ho lazainy amin'izy ireo. DH: "Lazao amiko izay eritreretinareo momba izay lazaiko aminareo"

**niova hevitra izy**

Io dia manondro ilay zanaka lahy izay miverina mihevitra ny safidiny toy ny hoe nanana safidy maro izy.

## Matthew 21:31

### hozy izy ireo

"Hoy ireo lohan'ny mpisorona sy ireo loholona"

### Jesosy niteny azy ireo hoe

"Hosy Jesosy tamin'ireo lohan'ny mpisorona sy ireo loholona"

### Lazaiko marina aminareo

"Milaza ny marina aminareo Aho." Manindry izay ho lazain'i Jesosy manaraka io fehezanteny io.

### ireo mpamory hetra sy ireo mpivaro-tena dia hiditra ny Fanjakan'ny Andriamanitra alohanareo

Eto ny hoe "fanjakan'ny lanitra" dia ilazana ny fanapahan'Andriamanitra amin'ny maha mpanjaka Azy. DH: "Rehefa mametraka ny fanjakany eto antany Andriamanitra, dia hanaiky ny hitahy ireo mpamory hetra sy ireo mpivaro-tena amin'ny alalan'ny fanapahany eo amin'izy ireo Izy, mialoha ny hanekeny hanao izany ho anareo"

### alohanareo

Ireo mety ho dikany dia 1) Hanaiky ireo mpamory hetra sy ireo mpivaro-tena mialoha ny hanekeny ireo Jiosy sy ireo mpitarika Jiosy Andriamanitra, na 2) Hanaiky ireo mpamory hetra sy ireo mpivaro-tena Andriamanitra raha tokony ho ireo mpitarika fivavahana Jiosy izany.

### Jaona nanatona anareo

Manondro ny olon'Israely rehetra io fa tsy ireo mpitarika fivavahana Jiosy ihany. DH: "nankeo amin'ireo vahoakan'Israely i Jaona"

### tamin'ny fahamarinana

Io dia fomba fiteny izay midika fa i Jaona dia nampiseho ireo olona ny lala-marina hoenti-miaina. DH: "ary nilaza taminareo ny lalana izay tian'Andriamanitra hiainanareo"

### tsy nino azy ianareo

Manondro ireo mpitarika fivavahana io.

## Matthew 21:33

### Fampifandraisana ny foto-kevitra:

Mba hananarana ireo mpitarika fivavahana sady hanoharana ny tsy finoan'izy ireo, dia milaza fanoharana momba ana mpanompo i Jesosy.

### tompona tany

"olona iray izay manana tany"

### nofefeny

"nasiany rindrina" na "nasiany fefy"

### nandavahany famiazana tao anatiny

"nandavaka lavaka teo amin'ilay tanim-boaloboka mba hamiazana ireo voaloboka"

### nampanofainy tamin'ireo mpamboly voaloboka

"nametraka ilay tanim-boaloboka teo ambanin'ny fitantanan'ireo mpamboly voaloboka." Mbola an'i tompony ihany ilay tanim-boaloboka.

### mpamboly voaloboka

Ireo dia olona izay nahalala ny fomba fikarakarana ny voaloboka.

## Matthew 21:35

### Fampifandraisana ny foto-kevitra:

Manohy milaza fanoharana i Jesosy.

### ireo mpanompony

"ireo mpanompon'ilay tompon-tany"

## Matthew 21:38

### Fampifandraisana ny foto-kevitra:

Manohy milaza fanoharana i Jesosy.

## Matthew 21:40

### Ary

Ampiasaina io teny io mba hisintonana ny saina ho liana amin'ny hevi-dehibe izay manaraka eo.

### Hoy izy ireo taminy hoe

Tsy ataon'i Matio mazava tsara hoe iza no namaly an'i Jesosy. Raha mila mamaritra izany ianao dia azonao adika hoe "Hoy ny vahoaka tamin'i Jesosy"

## Matthew 21:42

### Fampifandraisana ny foto-kevitra:

Eto i Jesosy dia manomboka manazava ny fanoharana momba ireo mpanompo mpikomy.

### Fampahafantarana amin'ny ankapobeny:

Mamerina ny tenin'Isaia mpaminany i Jesosy mba hampisehoana fa homen'Andriamanitra voninahitra ilay iray izay nolavin'ireo mpitarika fivavahana.

### Jesosy niteny tamin'izy ireo hoe

Tsy mazava hoe iza no hanontanian'i Jesosy ity fanontaniana manaraka ity. Raha mila ataonao mazava tsara hoe iza "izy ireo," dia ataovy araka ny nataonao tao amin'ny 21:40.

### Tsy mbola namaky ny Soratra Masina mihitsy va ianareo hoe

Mampiasa fanontaniana i Jesosy mba hampihevitra ireo mpihaino tsara ny dikan'io soratra masina io. DH: "Hevero tsara izay novakianareo"

### Ny vato nolavin'ny mpanori-trano no natao vato fehizoro

Mamerina teny avy ao amin'ny Salamo i Jesosy. Io dia sarin-teny izay midika fa handà an'i Jesosy, tahaka ny mpanori-trano ireo mpitarika fivavahana, saingy ho ataon'Andriamanitra lehibe indrindra ao amin'ny fanjakany, tahaka ny fato-fehizoron'ny fanorenana Izy.

**natao vato fehizoro**

Azo atao hoe DH: "lasa vato fehizoro"

**Avy tamin'ny Tompo izany**

"Ny Tompo no nahatonga izany fiovana lehibe izany"

**ary mahatalanjona eo imasontsika**

Eto ny hoe "eo imasontsika" dia ilazana ny fahitana. DH: "mahafinaritra jerena"

**Matthew 21:43**

**lazaiko aminareo**

Manindry izay ho lazain'i Jesosy manaraka io fehezanteny io.

**aminareo**

Niresaka tamin'ireo mpitarika fivavahana sy tamin'ireo vahoaka Jiosy amin'ny ankapobeny i Jesosy.

**hesorina aminareo ny fanjakan'Andriamanitra ary hatolotra ny firenena izay mamokatra ireo voany**

Eto ny hoe "fanjakan'ny lanitra" dia ilazana ny fanapahan'Andriamanitra tahaka ny mpanjaka. Azo ato hoe DH: "Ho lavin'Andriamanitra ianareo, ry

vahoaka Jiosy, ary ho mpanjakan'ireo olona avy amin'ny firenen-kafa izay mamokatra voa Izy"

**izay mamokatra ireo voany**

Io dia fomba fiteny izay ilazana ny fankatoavana. DH: "izay mankatoa ny didin'Andriamanitra"

**Na iza na iza ho lavon'io vato io dia ho potipotika**

Eto, "io vato io" dia ilay vato tao amin'ny 21:42 ihany. Io dia sarin-teny izay midika fa hamotika an'iza na iza izay mikomy manohitra Azy i Jesosy. Azo atao hoe DH: "Hamotipotika ny olona izay mianjera aminy ilay vato"

**Fa izay hianjerany kosa dia ho torotoro**

Mitovy hevitra amin'ilay fehezanteny teo aloha ihany io. Io dia sarin-teny izay midika fa i Kristy no tompon'ny fitsarana farany ary hamotika izay rehetra mikomy manohitra Azy Izy.

**Matthew 21:45**

**Fampifandraisana ny foto-kevitra:**

Mamaly ny fanoharan'i Jesosy ireo mpitarika fivavahana.

**ireo fanoharany**

"ireo fanoharan'i Jesosy"

## Chapter 22

<sup>1</sup> Niteny tamin'ny fanoharana tamin'izy ireo indray Jesosy, nanao hoe: <sup>2</sup> "Ny fanjakan'ny Lanitra dia mitovy amin'ny mpanjaka izay nanomana fanasana amin'ny fampakaram-bady ho an'ny zanany lahy. <sup>3</sup> Naniraka ireo mpanompony hiantso ireo izay nahazo fanasana hanatrika ny lanonam-pampakaram-bady izy, fa tsy nety ho avy izy ireo. <sup>4</sup> Nandefa ireo mpanompony hafa indray ny mpanjaka, manao hoe: 'Ilazao ireo izay nasaina hoe: "Jereo, efa nokarakaraiko ny sakafoko. Efa novonoina ny omby sy ny zanak'omby mifahiko, ary efa vonona ny zava-drehetra. Tongava ao amin'ny lanonam-pampakaram-bady.'" <sup>5</sup> Saingy tsy niraharaha izy ireo ary lasa nandeha, ny iray namonjy ny toeram-piompiny, ny hafa tamin'ny raharahambarony. <sup>6</sup> Ireo sasany nisambotra ireo mpanompon'ny mpanjaka, nanala baraka azy ireo, ary namono azy ireo. <sup>7</sup> Tezitra ny mpanjaka ka naniraka ireo miaramilany, ary namono mpamono olona ireo izy ireo, ary nandoro ny tanànanany. <sup>8</sup> Avy eo niteny tamin'ireo mpanompony izy hoe: 'Efa vonona ny fampakaram-bady, fa ireo izay nasaina no tsy mendrika. <sup>9</sup> Noho izany mandehana eny amin'ny sampanan-dalambe ary manasa olona maro araka izay hitanareo ho ao amin'ny lanonam-mpampakaram-bady.' <sup>10</sup> Nandeha nivoaka tany amin'ny lalan-dehibe ireo mpanompo ary nanambatra ny olona rehetra izay hitan'izy ireo, na ny tsara na ny ratsy. Noho izany dia feno vahiny ilay efi-trano lehibe nisy ny fampakaram-bady. <sup>11</sup> Fa rehefa niditra ny mpanjaka mba hijery ireo vahiny, dia nahita lehilahy tsy nitafy akanjo fitondra amin'ny fampakaram-bady izy. <sup>12</sup> Niteny taminy ny mpanjaka hoe: 'Ry sakaiza, ahoana no idiranao ato tsy miaraka amin'ny fitafy fitondra amin'ny fampakaram-bady?' Fa tsy nahateny ilay lehilahy. <sup>13</sup> Avy eo niteny tamin'ireo mpanompony ny mpanjaka hoe: 'Fehezo ny tanana sy ny tongotr'ity lehilahy ity, ary atsipazo any amin'ny maizina any ivelany izy, any no misy fitomaniana sy fikotroha-nify.' <sup>14</sup> Fa olona maro nantsoina, nefa vitsy no ho voafidy. <sup>15</sup> Avy eo nandeha ireo Fariseo ary nanomana ny fomba mety hamandrihana an'i Jesosy amin'izay noteneniny. <sup>16</sup> Avy eo nirahan'izy ireo ankany Aminy ireo mpianatr'izy ireo, niaraka tamin'ireo Herodiana. Niteny tamin'i Jesosy izy ireo hoe: "Ry mpampianatra, fantatray fa marina ianao, ary mpampianatra ny lalan'Andriamanitra amin'ny marina. Tsy miraharaha ny hevitra ny hafa ianao, ary tsy mizaha mitanila. <sup>17</sup> Noho izany lazao aminay, inona ny hevitrao? Ara-dalàna ve ny fandoavan-ketra any amin'i Kaisara sa tsia?" <sup>18</sup> Nefa azon'i Jesosy ny faharatsian'ireo ka niteny hoe: "Nahoana no mitsapa Ahy ianareo, ry mpihatsaravelatsihy? <sup>19</sup> Asehoy Ahy ny farantsa amin'ny hetra." Avy eo nitondra denaria teo aminy izy ireo. <sup>20</sup> Hoy Jesosy tamin'izy ireo hoe: "An'iza ity sary sy anarana ity?" <sup>21</sup> Niteny taminy izy ireo hoe: "An'i Kaisara." Avy eo Jesosy niteny azy ireo hoe: "Omeo an'i Kaisara ireo izay an'i Kaisara, ary an'Andriamanitra ireo izay an'Andriamanitra." <sup>22</sup> Rehefa nandre izany izy ireo, dia gaga. Ary niala teo Aminy izy ireo ka nandeha. <sup>23</sup> Tamin'izay andro izay ihany ny Sadoseo sasany, ireo izay nilaza fa tsy misy fitsanganana amin'ny maty, nanatona Azy. Nanontany Azy izy ireo, <sup>24</sup> nanao hoe: "Ry mpampianatra, Mosesy niteny hoe: 'Raha maty ny olona, tsy manan-janaka, dia tokony hanambady ny vadiny ny rahalahiny ary hanan-janaka ho an'ny rahalahiny. <sup>25</sup> Nisy mpiarahalahy fito. Nanambady ny voalohany ary maty avy eo. Lasa tsy namela anaka, navelany ho an'ny rahalahiny ny vadiny. <sup>26</sup> Avy eo nanao zavatra mitovy amin'izay ny faharoa, avy eo ny fahatelo, toy izany foana hatrany amin'ilay rahalahy fahafito. <sup>27</sup> Taorian'izy rehetra ireo, dia maty ilay vehivavy. <sup>28</sup> Ary amin'ny fitsanganan'ny maty, ho vadin'iza amin'ireo mpiarahalahy fito izy? Fa efa nanambady azy izy rehetra ireo." <sup>29</sup> Fa namaly Jesosy ary niteny azy ireo hoe: "Diso ianareo, satria tsy mahafantatra ny Soratra Masina na ny herin'Andriamanitra. <sup>30</sup> Fa amin'ny fitsanganan'ny maty dia sady tsy hanambady izy ireo no tsy omena ampakarina. Fa kosa, mitovy amin'ireo anjely any an-danitra. <sup>31</sup> Fa mahakasika ny fitsanganan'ny maty, mbola tsy novakianareo va izay nolazain'Andriamanitra taminareo, manao hoe: <sup>32</sup> 'Izaho no Andriamanitr'i Abrahama, Andriamanitr'Isaka, ary Andriamanitr'i Jakoba'? Andriamanitra dia tsy Andriamanitry ny maty, fa an'ny velona." <sup>33</sup> Rehefa nandre izany ireo vahoaka, dia talanjona tamin'ny fampianarany. <sup>34</sup> Fa rehefa rean'ireo Fariseo ny nampanginan'i Jesosy ny Sadoseo, dia niara-nivondrona izy ireo. <sup>35</sup> Ny iray tamin'izy ireo, mpahay lalàna, nametra-panontaniana taminy, naka fanahy Azy hoe: <sup>36</sup> "Ry mpampianatra, iza no lehibe indrindra amin'ny didy ao amin'ny lalàna?" <sup>37</sup> Niteny taminy Jesosy hoe: "Tiavo amin'ny fonareo rehetra, amin'ny fanahinareo rehetra, ary amin'ny sainareo rehetra ny Tompo Andriamanitrareo." <sup>38</sup> Izany no didy lehibe sy voalohany. <sup>39</sup> Ary ny didy faharoa dia tahaka izany ihany: 'Tiavo ny mpiara-belona aminareo tahaka ny tenanareo.' <sup>40</sup> Amin'ireo didy roa ireo no iankinan'ny lalàna manontolo sy ireo mpaminany." <sup>41</sup> Ary raha mbola niara-nivondrona ireo Fariseo, dia nametra-panontaniana azy ireo Jesosy. <sup>42</sup> Hoy Izy hoe: "Inona no eritreritrareo momban'i Kristy? Zataka lahin'iza Izy?" Niteny taminy ireo hoe: "zanak'i Davida." <sup>43</sup> Hoy Jesosy tamin'izy ireo hoe: "Nahoana ary Davida mitoetra ao amin'ny Fanahy no miantso Azy hoe Tompo, manao hoe: <sup>44</sup> 'Ny Tompo niteny tamin'ny Tompoko hoe: "Mipetraha eo amin'ny

tanana'ankavanako, mandra-panaoko ny fahavalonao ho fitoeran-tongtrao?' <sup>45</sup> Raha Davida aza miantso an'i Kristy hoe: 'Tompo,' dia ahoana no maha-zanak'i Davida Azy?' <sup>46</sup> Tsy nisy nahavaly Azy tamin'ny teny, ary tsy nisy olona sahy nametra-panontaniana hafa intsony nanomboka tamin'izany andro izany.

### Matthew 22:1

#### Fampifandraisana ny foto-kevitra:

Mba hananarana ireo mpitarika fivavahana sady hanoharana ny tsy finoan'izy ireo, dia milaza fanoharana momba ny lanonam-pampakaram-bady i Jesosy.

#### tamin'izy ireo

"tamin'ireo olona"

#### Ny fanjakan'ny Lanitra dia mitovy

Ity no fiandohan'ny fanoharana. Jereo ny fomba nandikanao izany ao amin'ny 13:24.

#### izay nahazo fanasana

Azo atao hoe DH: "ireo olona izay nasain'ny mpanjaka"

### Matthew 22:4

#### Fampifandraisana ny foto-kevitra:

Manohy milaza fanoharana i Jesosy.

#### mpanompony hafa indray ny mpanjaka, manao hoe: 'Ilazao ireo izay nasaina

Azo atao hoe DH: "mpanompony, nanome baiko azy ireo mba hilaza amin'ireo nasaina"

#### Jereo

"Henry" na "Tandrema tsara ny zavatra ho lzaiko aminareo"

#### Efa novonoina ny omby sy ny zanak'omby mifahiko

Ny hevitra'izany dia hoe masaka sy vonona ireo biby. DH: "Novonoin'ireo mpanompoko ary nandrahoiny ny omby sy ny zanak'omby mifahiko"

#### ny omby sy ny zanak'omby mifahiko

"Ny omby sy zanak'ombiko tsara indrindra izay azo hanina"

### Matthew 22:5

#### Fampifandraisana ny foto-kevitra:

Manohy milaza fanoharana i Jesosy.

#### tsy niraharaha izy ireo

"Fa tsy norarahian'ireo nasain'ny mpanjaka ilay fanasana"

#### namono ireo mpamono olona ireo

Ny hevitra fonosin'izany dia novonoin'ireo miaramilan'ny mpanjaka ireo mpamono olona.

### Matthew 22:8

#### Fampifandraisana ny foto-kevitra:

Manohy milaza fanoharana i Jesosy.

#### ireo izay nasaina

Azo atao hoe DH: "ireo izay nasaiko"

#### sampanan-dalambe

"izay hifanenan'ireo lalam-ben'ny tanàna." Mandefa ireo mpanompony any amin'ny toerana izay ahitana olona maro ny mpanjaka.

#### na ny tsara na ny ratsy

"na ireo olona tsara na ireo olon-dratsy"

#### Noho izany dia feno vahiny ilay efi-trano lehibe nisy ny fampakaram-bady

Azo atao hoe DH: "Koa nameno ny efi-trano nanaovana ny fampakaram-bady ireo vahiny"

### Matthew 22:11

#### Fampifandraisana ny foto-kevitra:

Manohy milaza fanoharana.

#### ahoana no idiranao ato tsy miaraka amin'ny fitafy fitondra amin'ny fampakaram-bady?

Mampiasa fanontaniana ily mpanjaka mba hibesana ireo vahiny. DH: "tsy manao akanjo mifanaraka amin'ny fampakaram-bady ianareo. Tsy tokony hoe eto ianareo"

#### tsy nahateny ilay lehilahy

"nangina ilay lehilahy"

### Matthew 22:13

#### Fampifandraisana ny foto-kevitra:

Mamarana ny fanoharany mombany lanona-mpampakarana i Jesosy.

#### Fehezo ny tanana sy ny tongotr'ity lehilahy ity

"Fatory izy mba tsy ho afaka hihetsika ny tanany sy ny tongony"

#### any amin'ny maizina any ivelany izy

Io teny io dia ilazana ny anjaran'ireo izay mandà an'Andriamanitra mandrakizay. DH: "ilay toerana maizina lavitra an'Andriamanitra." Jereo ny fomba nandikanao izany ao amin'ny 8:11.

#### fitomaniana sy fikitroha-nify

Maneho alahelo sy fahoriana lehibe izany. Jereo ny fomba nandikanao izany ao amin'ny 8:11.

**Fa olona maro nantsoina, nefa vitsy no ho voafidy**  
Azo adika hoe DH: "Fa manasa olona maro  
Andriamanitra, saingy vitsy ihany no fidiany"

### Matthew 22:15

#### **Fampifandraisana ny foto-kevitra:**

Ity no fanombohan'ny tantaran'ireo mpitarika fivavahana izay nitetika ny hamandrika an'i Jesosy tamin'ny alalan'ny fanontaniana saro-baliana maro. Eto ireo Fariseo dia manontany Azy momba ny fandoavan-ketra amin'i Kaisara.

#### **fomba mety hamandrihana an'i Jesosy amin'izay noteneniny**

"ahaona no ahafahan'izy ireo mampilaza zavatra tsy mety an'i Jesosy mba hahafahan'izy ireo misambotra Azy"

#### **ireo mpianatr'izy ireo ... Herodiana**

Ireo mpianatr'ireo Fariseo dia nanohana ny fandoavan-ketra amin'ireo manam-pahefana Jiosy ihany. Ireo Herodiana dia nanohana ny fandoavan-ketra amin'ireo manam-pahefana Romana. Midika izany fa nino ireo Fariseo fa na inona na inona lazain'i Jesosy, dia hanafintohina ny iray amin'ireo vondrona ireo Izy.

#### **Herodiana**

Ireo dia manan-pahefana sady mpanara-dia an'i Heroda. Mpinamana tamin'ireo manam-pahefana Romana izy.

#### **ary tsy mitanila**

"tsy maneho haja manokana amin'ny olona sasany Ianao" na "misy olona sasany tsy ataonao manandanja kokoa nohon'ny olona hafa"

#### **fandoavan-ketra any amin'i Kaisara**

Tsy nandoa hetra mivantana tamin'i Kaisara ny olona fa tamin'ny iray amin'ireo mpamory hetrany. DH: "mandoa ireo hetra izay takian'i Kaisara"

### Matthew 22:18

#### **Nahoana no mitsapa Ahy ianareo, ry mpihatsaravelatsihy?**

Mampisa fanontaniana i Jesosy mba hibedesana ireo izy nitetika ny hamandrika Azy. DH: "Aza mitsapa Ahy, ry mpihatsaravelatsihy!" na "Fanatro fa mitetika ny hitsapa Ahy ianareo ry mpihatsaravelatsihy!"

#### **denaria**

Vola Romana izay mitentina karama iray andro.

### Matthew 22:20

#### **tamin'izy ireo**

Manondro ireo Herodiana sy ireo mpianatr'ireo Fariseo ny hoe "izy ireo" eto.

#### **An'iza ity sary sy anarana ity?**

Mampiasa fanontaniana i Jesosy mba hampisaina tsara ireo olona ny amin'izay lazainy. DH: "Lazao Amiko hoe sarin'iza sy anaran'iza no hitanareo eto amin'ity vola vy ity"

#### **An'i Kaisara**

Azonao atao mazava kokoa ny hevitra izay efa voaray eto. DH: "Misy sary sy anaran'i Kaisara eo amin'ny vola vy"

#### **izay an'i Kaisara**

"ireo zavatra izay an'i Kaisara"

#### **izay an'Andriamanitra**

"ireo zavatra izay an'Andriamanitra"

### Matthew 22:23

#### **Fampifandraisana ny foto-kevitra:**

Mitetika ny hamandrika an'i Jesosy amin'ny alalan'ny fanontaniana Azy ny amin'ny fanambadiana sy ny fitsanganana amin'ny maty ireo Sadoseo.

#### **Ry mpampianatra, Mosesy niteny hoe: 'Raha maty ny olona**

Nanontany an'i Jesosy momba izay nosoratan'i Mosesy tao amin'ny soratra masina ireo mpitarika fivavahana. DH: "Ry mpampianatra, i Mosesy nilaza fa raha maty ny lehilahy iray."

#### **ny rahalahiny ... ny vadiny ... ny rahalahiny**

Eto ny tampisaka "-ny" dia manondro ilay lehilahy maty.

### Matthew 22:25

#### **Fampifandraisana ny foto-kevitra:**

Manohy mametra-panontaniana amin'i Jesosy ireo Sadoseo.

#### **Taorian'izy rehetra ireo**

"Taorian'ny nahafatesan'ireo mpirahalaha rehetra"

#### **Ary**

Eto ireo Sadoseo dia mamadika ny tantara momba ireo mpirahalaha fito makany amin'ny tena fanontanian'izy ireo.

#### **amin'ny fitsanganana ny maty**

"rehefa velona indray ireo olona maty"

### Matthew 22:29

#### **Diso ianareo**

Ny tian'i Jesosy ho lazaina dia diso izy ireo manoloana ny fihevitry izy ireo momba ny fitsanganana amin'ny maty. DH: "Diso ny hevitrareo momba ny fitsanganana amin'ny maty"

#### **herin'Andriamanitra**

"izay afaka ataon'Andriamanitra"

**amin'ny fitsanganan'ny maty**  
"rehefa velona indray ireo olona maty"

**sady tsy hanambady izy ireo**  
"tsy hanambady ny olona"

**no tsy omena ampakarina**  
Azo atao hoe DH: "no tsy hanolotra ny zanak'izy ireo ho amin'ny fanambadiana ny olona"

### Matthew 22:31

**Fampahafantarana amin'ny ankapobeny:**  
Ao amin'ny 22:32, Jesosy dia mamerina ny teny avy ao amin'ny Eksodosy mba hanaporofoina fa velona indray ny olona aorian'ny ahafatesan'izy ireo.

**mbola tsy novakianareo va izay ... Jakoba'?**  
Mametraka fanontaniana i Jesosy mba hampatsiahivana ireo mpitarika fivavahana izay fantatr'izy ireo avy amin'ny soratra masina. DH: "Fantatro fa efa novakianareo izany, saingy toa tsy azonareo ... Jakoba"

**manao hoe: 'Izaho no .... Jakoba'?**  
Azonao adika hoe DH: "Andriamanitra izay niteny tamin'i Mosesy fa Izy no Andriamanitr'i Abrahama, Andriamanitr'Isaka, ary Andriamanitr'i Jakoba"

**ny maty, fa an'ny velona**  
Ireo mpamaritra anarana ireo dia azo adika ho mpamari-toetra, DH: "ireo olona maty, fa Izy dia Andriamanitra ny olona velona"

### Matthew 22:34

**Fampifandraisana ny foto-kevitra:**  
Nisy Fariseo izay manam-pahaizana manokana anin'ny lalàna niezaka ny hamandrika an'i Jesosy tamin'ny nametrahany fanontaniana saro-baliana momba ny didy lehibe indrindra tamin'ny.

**mpahay lalàna**  
"manam-pahaizana manokana anin'ny lalàna."  
Fariseo izay nanana fahaizana manokana amin'ny fanakarana ireo lalàn'i Mosesy io.

### Matthew 22:37

**Fampahafantarana amin'ny ankapobeny:**  
Mamerina andin-tsoratra masina avy ao amin'ny Deoteronomia ho toy ny didy lehibe indrindra i Jesosy.

**amin'ny fonareo rehetra, amin'ny fanahinareo rehetra, ary amin'ny sainareo rehetra**  
Ireo teny telo ireo dia samy mitovitovy hevitra avokoa. Ny dikan'ireo dia tsy maintsy mitia an'Andriamanitra amin'izay rehetra ao anatin'ny sy amin'ny fanoloran-tena tanteraka ny olona.

**no didy lehibe sy voalohany**  
Eto ny "lehibe" sy "voalohany" dia mitovy hevitra. Manindry ireo fa io no didy manan-danja indrindra.

### Matthew 22:39

**Fampahafantarana amin'ny ankapobeny:**  
Mandray andininy avy ao amin'ny Levitikosy i Jesosy hilazana ny didy lehibe faharoa.

**Ary ny didy faharoa dia tahaka izao**  
ireo mety ho dikany dia 1) "Ary misy didy iray hafa manaraka izay manan-danja" na 2) "Ary misy didy faharoa izay manan-daja tahaka izany ihany." Na amin'io voalohany io na amin'ny faharoa, ny tian'i Jesosy ho lazaina dia manan-danja noho ireo didy hafa rehetra ireo didy anankiroa ireo.

**tahaka izany ihany**  
Ny dikan'izany dia hoe mitovy amin'ilay didy teo amin'ny andininy 22:37.

**mpiara-belona aminareo**  
Eto ny "mpiara-belona" dia misy hevitra mihoatra ny hoe olona mipetraka eo akaiky fotsiny ihany. Ny tian'i Jesosy ho lazaina dia tsy maintsy mitia ny olon-drehetra ny olona iray.

**Amin'ireo didy roa ireo no iankinan'ny lalàna manontolo sy ireo mpaminany**  
Eto ny hoe "ny lalàna manontolo sy ireo mpaminany" dia ilazana ny soratra masina manontolo. DH: "Izay rehetra nosoratan'i Mosesy sy ireo mpaminany tao amin'ny soratra masina dia mifototra amin'ireo didy roa ireo"

### Matthew 22:41

**Fampifandraisana ny foto-kevitra:**  
Mametraka fanontaniana saro-baliana amin'ireo Fariseo i Jesosy mba hampitsaharana ny tetik'izy ireo hamandrika Azy.

**Ary**  
Io teny io eto dia ampiasaina mba hanamarihana fiatoana eo amin'ny fizotry ny tantara. Eto i Matio dia manomboka mitantara fizaran-tantara vaovao izay nametrahany i Jesosy fanontaniana tamin'ireo mpitarika Jiosy.

**Zanaka ... zanak'i Davida**  
Samy midika hoe "taranaka" ireo.

### Matthew 22:43

**Fampahafantrana amin'ny ankapobeny:**  
Mamerina ny teny avy ao amin'ny Salamo i Jesosy mba hampisehoana fa mihoatra nohon'ny "zanak'i Davida" ny Kristy.

**Nahoana ary Davida mitoetra ao amin'ny Fanahy no miantso Azy hoe Tompo**

Mampiasa fanontaniana i Jesosy mba hampisaina tsara ireo mpitarika fivavahana ny amin'ny teny avy ao amin'ny Salamo izay ho lazainy. DH: "Teneno amiko izany hoe nahoana i Davida tao amin'ny Fanahy no niantso Azy hoe Tompo"

**Davida mitoetra ao amin'ny Fanahy**

"Davida, izay notarihan'ny Fanahy Masina." Midika izany fa ny Fanahy Masina no mampilaza izay lazain'i Davida.

**miantso Azy**

Eto ny "Azy" dia manondro an'i Kristy, izay taranak'i Davida ihany koa.

**Ny Tompo niteny**

Eto ny "Tompo" dia ilazana ny Andriamanitra Ray.

**tamin'ny Tompoko**

Eto ny "Tompoko" dia ilazana an'i Kristy. Ary koa, ny mpisolotena tampisaka "-ko" dia manondro an'i Davida. Midika izany fa ambony noho i Davida i Kristy.

**amin'ny tanan'ankavanako**

Eto ny mpisolotena tampisaka "-ko" dia manondro an'Andriamanitra Ray. Ny "tanana ankavanana" matetika dia anehoana fitoeram-boninahitra.

**mandra-panaoko ny fahavalonao ho fitoeran-tongtrao?**

Io dia fomba fiteny. DH: "mandra-pandreseko ny ireo fahavalonao" na "mandra-panaoko ireo fahavalonao hiankohoka eo anatrehanao"

**Matthew 22:45**

**Fampifandraisana ny foto-kevitra:**

Ity no fiafaran'ny tantaran'ireo mpitarika fivavahana niezaka ny hamandrika an'i Jesosy tamin'ny alalan'ny fanontaniana saro-baliana.

**Fampahafantarana amin'ny ankapobeny:**

Ity no fiafaran'ny fizaran-tanatara izay nanomboka tao amin'n 19:1, izay milaza ny nanaovan'i Jesosy asa fanompoana tany Jodia.

**Raha Davida aza miantso an'i Kristy hoe: 'Tompo,' dia ahoana no maha-zanak'i Davida Azy?**

Mampiasa fanontaniana i Jesosy mba hampisainana tsara ireo mpitarika fivavahana ny amin'izay lazainy. DH: "Miantso Azy hoe 'Tompo' i Davida, koa tsy maintsy hoe mihoatra noho ny taranak'i Davida izany i Jesosy"

**Raha Davida aza miantso an'i Kristy**

Niantsoa an'i Jesosy hoe "Tompo" i Davida satria tsy taranak'i Davida fotsiny i Jesosy, fa mbola ambony noho izy ihany koa.

**nahavaly Azy tamin'ny teny**

Eto ny "teny" dia ilazana izay lazain'ny olona. DH: "namaly na inona na inona Azy" na "namaly Azy"

**nametra-panontaniana hafa intsony**

Ny hevitr'izany dia tsy nisy nanontany karazam-panontaniana izay natao mba hampiteny zavatra tsy mety Azy mba hahafahan'ireo mpitarika fivavahana misambotra Azy.

## Chapter 23

<sup>1</sup> Ary Jesosy niteny tamin'ireo vahoaka sy ireo mpianany. <sup>2</sup> Hoy Izy hoe: "Ireo mpanora-dalàna sy fariseo dia mipetraka eo amin'ny fitoeran'i Mosesy." <sup>3</sup> Noho izany na inona na inona handidian'izy ireo anareo ho atao, dia ataovy ireny zavatra ireny ka mitandrema azy ireo. Fa aza alaina tahaka ny asan'izy ireo, satria izy ireo dia miteny zavatra nefa avy eo tsy manao izany. <sup>4</sup> Eny, fehezin'izy ireo ny enta-mavesatra izay sarotra entina, ary avy eo dia apetrak'izy ireo eo amin'ny soroky ny olona. Fa tsy hanetsika ny ratsantanana iray akory ny tenan'izy ireo mba hitondra azy ireo. <sup>5</sup> Manao ny asany rehetra izy ireo mba ho hitan'ny olona. Fa ataon'izy ireo malalaka ny filakiterany, ary itarin'izy ireo ny moron'akanjony. <sup>6</sup> Tian'izy ireo ny toeran'ny manan-kaja any amin'ny fanasana sy ny toeran'ny lehibe ao amin'ny synagoga, <sup>7</sup> sy ny fiarahabana miavaka eny an-tsena, ary mba ho antsoin'ny olona hoe: 'Raby'. <sup>8</sup> Fa ianareo tsy azo antsoina hoe: 'Raby', fa iray ihany ny mpampianatrareo, ary mpirahalaha ianareo rehetra. <sup>9</sup> Ary aza miantso ny olona ety an-tany hoe rainareo, fa iray ihany ny Rainareo, ary Izy dia any an-danitra. <sup>10</sup> Ianareo aza mety antsoina hoe: 'Mpampianatra', fa iray ihany ny mpampianatrareo, dia i Kristy. <sup>11</sup> Fa izay lehibe indrindra aminareo no ho mpanomponareo. <sup>12</sup> Na iza na iza manandra-tena dia ahetry, ary na iza na iza manetry tena dia hasandratra. <sup>13</sup> Fa lozanareo, ry mpanora-dalàna sy fariseo, mpihatsaravelatsihy! Fa arindrinareo amin'ny olona ny fanjankan'ny lanitra. Fa ianareo tsy mampiditra ny tenanareo, ary tsy avelanareo ireo izay mitady hiditra. <sup>14</sup><sup>15</sup> Lozanareo, ry mpanora-dalàna sy fariseo, mpiatsaravelatsihy! Fa mandeha mitety ny ranomasina sy ny tany ianareo mba hampiova fo ny olona iray, ary rehefa miova izy, dia ataonareo ny zanaky ny helo avo roa heny mihoatra noho ianareo izy. <sup>16</sup> Lozanareo, ry mpitarika jamba, ianareo izay milaza hoe: 'Na iza na iza mianiana amin'ny tempoly, dia tsy misy dikany izany. Fa na iza na iza mianiana amin'ny volamenan'ny tempoly, dia voafatotry ny fianianany izy.' <sup>17</sup> Ianareo ry jamba adala! Iza no lehibe kokoa, ny volamena sa ny tempoly izay manao ny volamena ho masina? <sup>18</sup> Ary, 'Na iza na iza mianiana amin'ny alitara, dia tsy misy dikany izany. Fa na iza na iza mianiana amin'ny fanatitra izay eo ambonin'izany, dia voafatotry ny fianianany izy.' <sup>19</sup> Ianareo ry olona jamba! iza no lehibe kokoa, ny fanatitra sa ny alitara izay manao ny fanatitra ho masina? <sup>20</sup> Noho izany, izay mianiana amin'ny alitara, dia mianiana amin'izany sy amin'ny zavatra rehetra eo amboniny. <sup>21</sup> Ny iray izay mianiana amin'ny tempoly, dia mianiana amin'izany sy amin'izay monina ao aminy, <sup>22</sup> ary ny iray izay mianiana amin'ny lanitra, dia mianiana amin'ny seza fiandrianan'Andriamanitra sy aminy izay mipetraka eo ambonin'izany. <sup>23</sup> Lozanareo, ry mpanora-dalàna sy fariseo, mpihatsaravelatsihy! Fa mandoa ny fahafolon'ny solila sy ny aneta ary ny komina ianareo, fa ianareo dia tsy nankatoa ny raharaha mavesa-danja indrindra amin'ny lalàna- dia ny rariny sy ny famindram-po ary ny finoana. Fa ireo no tokony nataonareo ary tsy tokony navelanareo ho tsy vita ny iray hafa. <sup>24</sup> Ianareo ry mpitarika jamba, ianareo izay manivana ny lalitra nefa mitelina rameva! <sup>25</sup> Loza ho anareo, ry mpanora-dalàna sy fariseo, mpihatsaravelatsihy! Fa diovinareo ny ivelan'ny kapoaka sy ny lovia, nefa ny ao anatin'ny dia feno fitsiriritana sy filana. <sup>26</sup> Ianareo ry fariseo jamba! Diovy aloha ny ao anatin'ny kapoaka sy ny lovia, mba ho lasa madio ihany koa ny ivelany. <sup>27</sup> Loza ho anareo, ry mpanora-dalàna sy fariseo, mpihatsaravelatsihy! Fa ianareo dia tahaka ny fasana voalalotra fotsy; izay tsara ivelany, fa ny ao anatin'ny kosa dia feno ny taolam-paty sy ny loto rehetra. <sup>28</sup> Toy izany ihany koa, ety ivelany ianareo miseho ho marina eo amin'ny olona, nefa ny ao anatinareo dia feno fihatsaram-belatsihy sy heloka. <sup>29</sup> Loza ho anareo, ry mpanora-dalàna sy fariseo, mpihatsaravelatsihy! Fa manorina ny fasan'ny mpaminany ianareo ary manaingo ny fasan'ny olo-marina. <sup>30</sup> Hoy ianareo hoe: 'Raha niaina tamin'ny andron'ny razambetsika isika, dia tsy ho nandray anjara niaraka tamin'izy ireo tamin'ny fandatsahana ny ràny ny mpaminany isika'. <sup>31</sup> Noho izany dia mijoro vavolombelona amin'ny tenanareo ianareo fa zanak'ireo izay namono ny mpaminany. <sup>32</sup> Ianareo ihany koa dia nahafeno ny fahotan'ireo razambenareo <sup>33</sup> Ianareo ry bibilava, ianareo ry taranaky ny menarana, ahoana no handosiranareo ny fanamelohana ho any amin'ny helo? <sup>34</sup> Noho izany, indro, maniraka mpaminany sy olon-kendry ary mpanora-dalàna ho anareo Aho. Ny sasany amin'izy ireo dia ho vonoinareo sy hombohanareo; ary ny sasany ho kapohinareo ao amin'ny synagoganareo ary handroaka azy hiala ao antanàna. <sup>35</sup> Ny vokatr'izany dia hanody anareo ny rà marina rehetra izay nalatsaka teto an-tany, nanomboka tamin'ny ràny i Abela marina, ka hatramin'ny ràny i Zakaria zanak'i Barakia, izay novonoinareo teo anelanelan'ny fitoerana masina sy ny Alitara. <sup>36</sup> Lazaiko marina aminareo, fa ny zavatra rehetra dia ho tonga amin'ity taranaka ity. <sup>37</sup> Ry Jerosalema, ry Jerosalema, ianao izay mamono ny mpaminany sy mitorabato izay irahina ho aminao! Impiry Aho no maniry ny hanangona ny zanakao miaraka, tahaka ny akoho vavy iray manangona ny akoho kely ao ambany elany, nefa tsy nety ianareo! <sup>38</sup> Indro, ny tranonareo no avela ho lao ho anareo. <sup>39</sup> Fa lazaiko aminareo, hatramin'izao, tsy ahita Ahy tokoa ianareo mandrapilazanareo hoe: 'Isaorana anie izay avy amin'ny anaran'ny Tompo.'"

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**Footnotes**


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23:14 <sup>[1]</sup>Fanamarihana: Ny antotan-taratasy taloha dia tsy ahitana ny fehezanteny hoe: 'Fa lozanareo, ry mpanora-dalàna sy ny fariseo, mpihatsaravelatsihy! Fa mandany ny tranon'ny mpitondra tena, ary manao vavaka lavareny ianareo. Noho izany dia hahazo fanamelohana lehibe ianareo.'

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**Matthew 23:1****Fampahafantarana amin'ny ankapobeny:**

Ity no fiandohan'ny fizaran-tantara vaovao izay mitohy hatrany amin'ny 25:44, izay ampianaran'i Jesosy momba ny famonjena sy ny fitsarana farany. Eto Izy dia manomboka mampitandrina ireo vahoaka ny amin'ireo mpanora-dalàna sy ireo fariseo.

**mipetraka eo amin'ny fitoeran'i Mosesy**

Eto ny "fitoerana" dia maneho fahefana ny hanapaka sy hitsara. DH: "manana fahefana tahaka ny nananan'i Mosesy" na "manana fahefana ny hilaza ny hevitra ny lalàn'i Mosesy"

**na inona na inona**

"izay rehetra"

**Matthew 23:4****feheziny ireo ny enta-mavesatra izay sarotra entina, ary avy eo dia apetrak'izy ireo eo amin'ny soroky ny olona**

Eto ny "enta-mavesatra" dia ireo fitsipika maro izay noforonin'ireo mpitarika fivavahana. DH: "asain'izy ireo mankatoa fitsipika maro izay ssotra arahina ianareo"

**tsy hanetsika ny ratsan-tanana iray akory ny tenan'izy ireo**

Eto ny hoe "hanetsika ny ratsan-tanany iray" dia sarin-teny ilazana ny fanampiana. DH: "tsy mba hanome izay fanampiana kely indrindra izy ireo"

**Manao ny asany rehetra izy ireo mba ho hitan'ny olona**

Azo atao hoe DH: "Izy ireo dia manao ny asan'izy ireo mba ho hitan'ny olona izay ataon'izy ireo"

**Fa ataon'izy ireo malalaka ny filakiterany, ary itarin'izy ireo ny moron'akanjony**

Ireo zavatra anankiroa ireo no ataon'ireo Fariseo mba hisehoana toy ny hoe manome haja an'Andriamanitra mihoatra ny olona hafa izy ireo.

**filakiterany**

Vata kely vita amin'ny hoditra izay misy taratasy misy ny soratra masina voarakitra eo.

**itarin'izy ireo ny moron'akanjony**

Ireo Fariseo dia manisy morony lava eo amin'ny akanjo lavany mba hampisehoana ny fanoloran-tenan'izy ireo amin'Andriamanitra.

**Matthew 23:6****Fampifandraisana ny foto-kevitra:**

Manohy miresaka amin'ireo vahoaka sy ireo mpianatra momba ireo Fariseo i Jesosy.

**toeran'ny manan-kaja ... toeran'ny lehibe ao**

Ireo toerana roa ireo dia samy toerana ipetrahan'ireo olona manan-kaja avokoa.

**tsena**

Toerana lehibe, ankalamanjana izay hividianan'ny olona sy hivarotany zavatra.

**Matthew 23:8****tsy azo antsoina hoe**

Azo atao hoe DH: "Fa ianareo dia tsy tokony hamela na iza na iza hiantso anareo hoe"

**ianareo**

Manondro ireo mpanara-dia an'i Jesosy avokoa ny "ianareo" rehetra eto.

**mpirahalaha ianareo**

Eto ny hoe "mpirahalaha ianareo" dia midika hoe "mpiray finoana"

**aza miantso ny olona ety an-tany hoe rainareo**

"Aza miantso na iza na iza ety an-tany hoe rainareo" na "aza miteny hoe rainareo ny olona rehetra ety an-tany"

**iray ihany ny Rainareo**

Ny hoe "Ray" dia fiantsoana manan-danja an'Andriamanitra.

**aza mety antsoina hoe**

Azo adika hoe DH: "Ary koa, aza mamela na iza na iza hiantso anareo hoe"

**iray ihany ny mpampianatrareo, dia i Kristy**

Tamin'ny niteny i Jesosy hoe "Kristy," dia nilaza ny amin'ny tenany ihany Izy. DH: "Izaho, Kristy, no mpianatra tokanareo"

**Matthew 23:11****izay lehibe indrindra aminareo**

"ny olona izay manan-danja indrindra aminareo"

**aminareo**

Manondro ireo mpanara-dia an'i Jesosy ny hoe "aminareo" eto.

**manandra-tena**

"manao ny tenany ho lehibe"

**dia ahetry**

Azo atao hoe DH: "hahetrin'Andriamanitra"

**dia hasandratra**

Azo atao hoe DH: "hataon'Andriamanitra lehibe" na "homen'Andriamanitra voninahitra"

**Matthew 23:13****Fampifandraisana ny foto-kevitra:**

Manomboka miteny mafy an'ireo mpitarika fivavahana i Jesosy nohon'ny fihatsarambelatsihin'izy ireo.

**Fa lozanareo**

"fa ho loza mahatsiravina ho anareo!"

**Fa arindrinareo amin'ny olona ny fanjangan'ny lanitra**

Eto ny hoe "fanjakan'ny lanitra" dia ilazana ny fanapahan'Andriamanitra tahaka ny mpanjaka. Ny fehezanteny hoe "fanjakan'ny lanitra" dia ampiasaina ao amin'ny bokin'i Matio ihany. Raha azo atao, tazony ao amin'ny fandikan-teninao ny hoe "lanitra." DH: "Sakananareo izy ireo tsy hanaiky ny Andriamanitsika ho mapanjakan'izy ireo"

**ianareo tsy mampiditra ny tenanareo**

"tsy manaiky handray an'Andriamanitra ho mpanjakanareo ianareo"

**ary tsy avelanareo ireo izay mitady hiditra**

"ary tsy avelanareo ireo izay te handray an'Andriamanitra ho mpanjakan'izy ireo mba hanao izany"

**mandeha mitety ny ranomasina sy ny tany ianareo**

Io dia fomba fiteny izay midika hoe mandeha any amin'ny toerana lavitra. DH: "mandeha lavitra be ianareo"

**mba hampiova fo ny olona iray**

"mba hampanaiky ny olona iray ny fivavahanareo"

**zanaky ny helo**

Eto ny hoe "zanaky" dia fomba fiteny izay midika hoe "an'ny." DH: "olona izay an'ny helo" na "olona izay tokony ho any amin'y helo"

**mandany ny tranon'ny mpitondra tena**

Ao amin'ny fanamarihana, ny hoe "mandany" dia fomba fiteny izay midika hoe maka an-keriny. DH: "mangalatra ny zava-drehetra amin'ireo vehivavy izay tsy manana lehilahy hiaro azy ireo"

**Matthew 23:16****mpitarika jamba ... jamba adala!**

Jamba ara-panahy ireo mpitarika Jiosy. Na dia nihevi-tena ho mpampianatra aza izy ireo, dia tsy afaka nahatakatra ny fahamarinan'Andriamanitra. Jereo ny fomba nandikanao ny hoe "mpitarika jamba" ao amin'ny 15:12.

**amin'ny tempoly, dia tsy misy dikany izany**

"amin'ny tempoly dia tsy voatery hitazona ny voadiny"

**voafatotry ny fianianany izy**

"voafatotra amin'ny voadiny." Ny hoe tsy maintsy manao izay nolazain'ny olona iray tamin'ny voadiny dia lazaina ho toy ny hoe voafatotra amin'ilay voady izy. DH: "tsy maintsy manao izay nampanantenainy hatao"

**Iza no lehibe kokoa, ny volamena sa ny tempoly izay manao ny volamena ho masina?**

Mampiasa io fanontaniana io i Jesosy mba hananarana ireo Fariseo satria noraisin'izy ireo ho zava-dehibe kokoa noho ny tempoly ilay volamena. DH: "Ny tempoly izay nanokana ny volamena ho an'Andriamanitra dia lehibe kokoa noho ny volamena!"

**ny tempoly izay manao ny volamena ho masina**

"ny tempoly izay manao ny volamena dia an'Andriamanitra ihany"

**Matthew 23:18****Ary**

Azo atao mazava kokoa ny hevitra izay efa voaray. DH: "Ary lazainareo ihany koa"

**tsy misy dikany izany**

"tsy mila manao izay nianianany hatao izy" na "tsy mila mitazonany voadiny izy"

**fanatitra**

Biby na voan-java-maniry izay haterin'olona amin'Andriamanitra amin'ny alalan'ny fametrahana izany eo amin'ny alitaran'Andriamanitra.

**voafatotry ny fianianany**

"voafatotra amin'ny voadiny." Ny hoe tsy maintsy manao izay nolazain'ny olona iray tamin'ny voadiny dia lazaina ho toy ny hoe voafatotra amin'ilay voady izy. DH: "tsy maintsy manao izay nampanantenainy hatao"

**olona jamba**

Jamba ara-panahy ireo mpitarika Jiosy. Na dia nihevi-tena ho mpampianatra aza izy ireo, dia tsy afaka nahatakatra ny fahamarinan'Andriamanitra.

**iza no lehibe kokoa, ny fanatitra sa ny alitara izay manao ny fanatitra ho masina?**

Mampiasa io fanontaniana io i Jesosy mba hananarana ireo Fariseo satria noraisin'izy ireo ho zava-dehibe kokoa noho ny alitara ireo fanatitra. DH: "Ny alitara izay mahatonga ny fanatitra ho masina dia lehibe kokoa noho ny fanatitra!"

**ny alitara izay manao ny fanatitra ho masina**  
"ny alitara izay mahatonga ny fanatitra ho hafa mihitsy amin'Andriamanitra.

### Matthew 23:20

**amin'ny zavatra rehetra eo amboniny**  
"amin'ireo fanatitra rehetra izay napetraky ny olona teo amin'izany"

**amin'izay monina ao aminy ... aminy izay mipetraka eo ambonin'izany**  
Ireo roa ireo dia samy maneho an'Andriamanitra.

### Matthew 23:23

**Lozanareo**  
"Loza mahatsiravina ho anareo!" Jereo ny fomba nandikanao izany ao amin'ny 11:20.

**solila sy ny aneta ary ny komina**  
Ireo dia ravina sy voan-java-maniry isan-karazany izay ampisain'ny olona hampatsiro ny sakafo.

**fa ianareo dia tsy nankatoa**  
"navelanareo tsy ho vita"

**ny raharaha mavesa-danja indrindra**  
"ny zavatra manan-danja kokoa"

**Fa ireo no tokony nataonareo**  
"Tokony nankatoa ireo lalàna manan-danja kokoa ireo ianareo"

**ary tsy tokony navelanareo ho tsy vita ny iray hafa**  
Azo atao hoe DH: "ary mankatoa ireo lalàna tsy dia manan-danja ihany koa"

**Ianareo ry mpitarika jamba**  
Mampiasa io sarin-teny io i Jesosy mba hamaritana ireo Fariseo. Ny tian'i Jesosy ho lazaina dia tsy azon'ireo Fariseo ireo didin'Andriamanitra sy ny fomba hahazoana sitraka Aminy. Noho izany, dia tsy afaka mampianatra ny hafa ny fomba ahazoana sitraka Aminy izy ireo. Jereo ny fomba nandikanao io sarin-teny io ao amin'ny 15:12.

**ianareo izay misivana ny lalitra nefa mitelina rameva**  
Ny fitandremana mafy mba hanaraka ireo lalàna tsy dia manan-danja ary ny tsy fahalalana ireo lalàna manan-danja kokoa dia fahadalana toy ny fitelomana ny biby maloto kely indrindra kanefa mihinana ny henan'ny biby maloto lehibe indrindra, na fanahy iniana na tsia. DH: "ianareo dia adala toy

ny olona iray izay manivana lalitra iray izay latsaka ao amin'ny verany kanefa mitelina rameva"

**manivana ny lalitra**  
Ny dikan'izany dia mandraraka rano amin'ny lamba mba hanesorana lalitra amin'ny zava-pisotro.

**lalitra**  
biby kely manidina

### Matthew 23:25

**Loza ho anareo**  
"Loza mahatsiravina ho anareo!" Jereo ny fomba nandikanao izany ao amin'ny 11:20.

**Fa diovinareo ny ivelan'ny kapoaka sy ny lovia, nefa ny ao anatin'ny dia feno fitsiriritana sy fahononana**  
Io dia sarin-teny izay midika hoe miseho ho madio eny ivelany ireo mpanora-dalàna sy ireo Fariseo, saingy ao anatin'izy ireo dia ratsy fanahy izy ireo.

**feno fitsiriritana sy filana**  
"mitady izay ananan'ny hafa izy ireo, ary miasa ho an'ny tombotsoan'ny tenany ihany"

**Ianareo ry fariseo jamba**  
Jamba ara-panahy ireo mpitarika Jiosy. Na dia nihevi-tena ho mpampianatra aza izy ireo, dia tsy afaka nahatakatra ny fahamarinan'Andriamanitra.

**Diovy aloha ny ao anatin'ny kapoaka sy ny lovia, mba ho lasa madio ihany koa ny ivelany**  
Io dia sarin-teny izay midika fa raha tonga madio ao anaty izy ireo, dia ho lasa madio ivelany ihany koa vokatr'izany.

### Matthew 23:27

**ianareo dia tahaka ny fasana voalalotra fotsy ... loto**  
Io dia fampitahana izay midika hoe miseho ho madio eny ivelany ireo mpanora-dalàna sy ireo Fariseo, saingy ao anatin'izy ireo dia ratsy fanahy izy ireo.

**fasana voalalotra fotsy**  
"fasana izay nisy nadoko fotsy." Nolokoin'ireo Jiosy fotsy ireo fasana mba ho mora hitan'ny olona ka hitandrina tsy hikasika izany izy ireo. Ny fikasihana fasana dia mandoto ny olona araka ny fomba.

### Matthew 23:29

**olo-marina**  
Ny mpamaritra anarana dia azo adika ho mpamari-toetra. DH: "ireo olona izay marina"

**tsy ho nandray anjara niaraka tamin'izy ireo tamin'ny fandatsahana ny rà'n'ny mpaminany isika**  
"tsy ho niaraka tamin'ireny isika"

**fandatsahana ny rà'n'ny**  
Eto ny "rà dia ilazana ny aina. Ny mandatsa-drà dia midika hoe mamono. DH: "mamono"

**zanak'ireo**

Eto ny "zanaka" dia midika hoe "taranaka"

**Matthew 23:32****Ianareo ihany koa dia nahafeno ny fahotan'ireo razambenareo**

Mampiasa ity sarin-teny ity i Jesosy, izay midika hoe ho vitain'ireo Fariseo ny asa ratsy izay natomboky ny raiben'izy ireo tamin'ny namonoan'izy ireo ny mpaminany. DH: "Vitainareo ihany koa ny fahotana izay natombok'ireo razambenareo"

**Ianareo ry bibilava, ianareo ry taranaky ny menarana**

Ny bibilava sy ny menarana dia mitovy ihany. Loza be ireo ary matetika dia anehoana ny ratsy. DH: "Ianareo dia ratsy toy ny bibilava loza be sady feno poizina"

**taranaky ny menarana**

Eto ny hoe "taranaka" dia midika hoe "manana ny toetoetry ny." Jereo ny fomba nandikanao ny teny mitovy amin'izany ao amin'ny 3:7.

**ahoana no handosiranareo ny fanamelohana ho any amin'ny helo?**

Mampiasa io fanontanina io i Jesosy mba hananarana. DH: "tsy misy fomba handosiranareo ny fanamelohana ho any amin'ny helo!"

**Matthew 23:34****maniraka ... Aho**

"handefa ... Aho." Eto ny hoe "aho" dia manondro an'i Jesosy.

**anody anareo ny rà marina rehetra izay nalatsaka teto an-tany**

Ny teny hoe "hanody anareo" dia fomba fiteny izay midika fahazoana famaizana. Ary ny "rà" dia ilazana ny ain'ny olona iray. Ny mandatsa-drà dia midika hoe mamono. DH: "Hanafay anareo nohon'ny famonoana ireo olo-marina Andriamanitra"

**nanomboka tamin'ny rà'n'i ... hatramin'ny rà'n'i**

Ny teny hoe "rà" dia ilazana ny ain'ny olona iray. Eto io dia midika "fandatsahan-drà" na vono-olona. DH: "nanomboka tamin'ny famonoana an'i ... hatramin'ny famonoana an'i"

**Abela ... Zakaria**

I Abela no niharan'ny famonoana voalohany indrindra, ary Zakaria no heverina fa farany vaovono. Ireo lehilahy anankiroa ireo no misolotena ireo olo-marina vaovono.

**Zakaria**

Tsy io Zakaria io ilay rain'i Jaona Mpanao Batisa.

**izay novonoinareo**

Tsy milaza akory i Jesosy fa ireo olona izay iresahany no tena namono an'i Zakaria. Ny tiany ho lazaina dia ireo razamben'izy ireo no nanao izany.

**Lazaiko marina aminareo**

"Milaza ny marina aminareo Aho." Manindry izay ho lazain'i Jesosy manaraka io fehezanteny io.

**Matthew 23:37****Fampifandraisana ny foto-kevitra:**

Mitomany an'ireo olon'i Jerosalema i Jesosy satria lavin'izy ireo ny mpitondra hafatra rehetra izay irahin'Andriamanitra amin'izy ireo.

**Ry Jerosalema, ry Jerosalema**

Jesosy dia miresaka amin'ireo vahoakan'i Jerosalema toy ny hoe ilay tanàna mihitsy izy ireo.

**izay irahina ho aminao**

Azo atao hoe DH: "ireo izay irahin'Andriamanitra"

**zanakao**

Ataon'i Jesosy toy ny hoe vehivavy i Jerosalema ary ny vahoaka no zanany. DH: "ny vahoakanao" na "ireo mponinao"

**tahaka ny akoho vavy iray manangona ny akoho kely ao ambany elany**

Io dia fampitahana izay mananamafy ny fitiavan'i Jesosy ireo olona sy ny fitiavany te hikarakara azy ireo.

**akoho vavy**

Azonao andikana azy avokoa ireo biby izay miaro ireo zanany ao ambany elany.

**ny tranonareo no avela ho lao ho anareo**

"Ho avelan'Andriamanitra ny tranonareo, ary ho foana izay"

**ny tranonareo**

Ireo mety ho heviny dia 1) "ny tanànan'i Jerosalema"na 2) "ny tempoly"

**lazaiko aminareo**

Manamafy izay lazain'i Jesosy manaraka io.

**Isaorana anie izay avy amin'ny anaran'ny Tompo**

Eto ny hoe "amin'ny anaran'ny" dia midika hoe "amin'ny herin'ny" na "amin'ny maha mpisolotena." DH: "Isaorana Izy izay tonga amin'ny herin'ny Tompo" na "Hisarorana anie Izy izay tonga ho mpisolotena-ny Tompo." Jereo ny nandikanao izany ao amin'ny 21:19.



## Chapter 24

<sup>1</sup> Nivoaka ny tempoly Jesosy ary lasa nandeha. Nanatona Azy ireo mpianany mba hanoroana Azy ny rafitry ny tempoly. <sup>2</sup> Nefa namaly Izy ary niteny tamin'izy ireo hoe: "Tsy hitanareo va ireo zavatra rehetra ireo? Lazaiko marina aminareo, tsy hisy vato ho tavela amin'ny iray hafa izay tsy ho ravàna." <sup>3</sup> Raha nipetraka teo an-tendrombohitr'Oliva Izy, dia nanatona Azy mangingina ireo mpianany ary niteny hoe: "Lazao anay, rahoviana ireo zavatra rehetra ireo no hitranga? Inona no famantarana ny fahatongavanao sy ny farandro?" <sup>4</sup> Namaly Jesosy ary niteny azy ireo hoe: "Mitandrema mba tsy hisy hamitaka anareo". <sup>5</sup> Fa ho maro ny ho avy amin'ny anarako. Ary hiteny izy ireo hoe: 'Izaho no Kristy,' ary maro no ho voafitaka. <sup>6</sup> Handre ady sy tatitr'ady ianareo. Mitandrema mba tsy hitebiteby ianareo, fa tsy maintsy hitranga izany zavatra rehetra izany; nefa tsy mbola tonga ny farany. <sup>7</sup> Fa hisy firenena hitsangana hanohitra firenena, ary fanjakana hanohitra fanjakana. Hisy mosary sy horohoron-tany amin'ny toerana samihafa. <sup>8</sup> Nefa izany zavatra rehetra izany dia fiandoahan'ny fanaintainan'ny fiterahana fotsiny ihany. <sup>9</sup> Ka ho atolotr'izy ireo ho amin'ny fahoriana ianareo ary ho vonoiny. Ho halan'ny firenena rehetra ianareo nohon'ny anarako. <sup>10</sup> Ary maro ny ho tafintohina, ary hifamadika sy hifankahala ny tsirairay. <sup>11</sup> Mpaminany sandoka maro no hitsangana ka hamitaka olona maro. <sup>12</sup> Satria ny faharatsiana dia hitombo, ary hihamangatsika ny fitiavan'ny maro. <sup>13</sup> Fa ilay iray izay miharitra hatramin'ny farany dia ho voavonjy. <sup>14</sup> Ity filazantsaran'ny fanjakana ity dia ho toriana erak'izao tontolo izao ho vavolombelona amin'ny firenena rehetra. Ary eo dia ho tonga ny farany. <sup>15</sup> Noho izany, raha mahita ny fahavetavetan'ny fandravana ianareo, izay nolazain'i Daniela mpaminany, dia hitsangana eo amin'ny toerana Masina ianareo" (aoka ny mpamaky nahatakatra), <sup>16</sup> "Aoka ireo izay any Jodia handositra ho any an-tendrombohitra, <sup>17</sup> aoka izay ao an-tampon'ny trano sy hidina haka zavatra avy ao an-tranony, <sup>18</sup> ary aoka izay any an-tsaha tsy hiverina haka ny lambany. <sup>19</sup> Fa loza ho an'ireo bevohoka sy mampinono amin'izany andro izany! <sup>20</sup> Mivavaha mba tsy ho amin'ny ririnina na amin'ny Sabata no hitranga ny fandosiranareo. <sup>21</sup> Fa hisy fahoriana lehibe, izay tsy mbola nisy toy izany hatrany am-piandohan'izao tontolo izao mandrak'ankehitriny, tsia, ary tsy hisy intsony. <sup>22</sup> Raha tsy afohezina ireo andro ireo, dia tsy hisy nofo ho vonjena. Fa nohon'ny olom-boafidy, dia hafahezina ireo andro ireo. <sup>23</sup> Fa raha misy olona miteny anareo hoe: 'Indro, ity ilay Kristy' na, 'iry ilay Kristy' dia aza mino izany. <sup>24</sup> Fa ny Kristy sandoka sy ny mpaminany sandoka dia ho avy ary hampiseho fahamatrana lehibe sy zava-mahagaga, mba hamitaka, raha azo atao, eny fa na ireo olom-boafidy aza. <sup>25</sup> Indro, efa nolazaiko anareo mialohan'ny fotoana. <sup>26</sup> Noho izany, raha miteny anareo izy ireo hoe: 'indro, any an-efitra izy,' dia aza makany an-efitra. Na hoe 'indro, any anaty efitrano izy' dia aza mino izany. <sup>27</sup> Fa toy ny varatra izay mitselatra avy any antsinana ka mazava hatrany andrefana, dia tahaka izany ny fihavian'ny Zanak'Oloha. <sup>28</sup> Na aiza na aiza misy biby maty, dia any no hiangonan'ny voltora. <sup>29</sup> Ary raha vao afaka ny fahoriana amin'ireo andro ireo dia ho maizina ny masoandro, tsy hanome ny hazavany ny volana, hilatsaka avy any an-danitra ny kintana, ary hihozongozona ny herin'ny lanitra. <sup>30</sup> Avy eo dia hiseho eny amin'ny lanitra ny famantaran'ny Zanak'Oloha, ary ny foko rehetra ambonin'ny tany hisaona. Hahita ny Zanak'Oloha tonga amin'ny rahon'ny lanitra miaraka amin'ny hery sy voninahitra lehibe Izy ireo. <sup>31</sup> Handefa ireo anjelin'ny Izy miaraka amin'ny feo trompetra mafy, ary hanangona ny olom-boafidiny avy any amin'ny vazan-tany efatra izy ireo, manomboka amin'ny faravodilanitra ka hatrany amin'ny hafa. <sup>32</sup> Mianara ny lesona avy amin'ny aviavy. Raha vantany vao matoy ny sampana ary mamoaka ny raviny, dia fantatrareo fa manakaiky ny fahavaratra. <sup>33</sup> Toy izany ihany koa, raha mahita izany zavatra rehetra izany ianareo, dia tokony ho fantatrareo fa efa akaiky Izy, eo amin'ireo vavahady mihitsy. <sup>34</sup> Lazaiko marina aminareo, fa tsy ho lany ity taranaka ity mandra-pisehon'izany rehetra izany. <sup>35</sup> Tsy hisy intsony ny lanitra sy ny tany, fa ny teniko dia tsy mba ho levona mandrakizay. <sup>36</sup> Kanefa ny mahakasika izany andro sy ora izany dia tsy misy mahalala, na ny Anjelin'ny lanitra aza, na ny Zanak'Olona lahy, fa ny Ray ihany. <sup>37</sup> Toy ny tamin'ny andron'i Noa, dia tahaka izany ihany koa ny fihavian'ny Zanak'Olona. <sup>38</sup> Fa toy ny tamin'ireo andro mialohan'ny safo-drano dia nihinana sy nisotro izy ireo, nanambady sy nampakarina mandra-pahatongan'ilay andro nidiran'i Noa tao anatin'ilay sambo fiara, <sup>39</sup> ary tsy nahafantatra na inona na inona izy ireo mandra-pahatongan'ny safo-drano ka nandringana azy rehetra- dia tahak'izany ny fihavian'ny Zanak'Olona. <sup>40</sup> Avy eo hisy lehilahy roa eny an-tsaha - ny iray ho raisina, ary ny iray ho avela. <sup>41</sup> Vehivahy roa no hitoto vary- ny iray ho raisina, ary ny iray ho avela. <sup>42</sup> Noho izany dia miambena, fa tsy fantatrareo izay andro hiavian'ny Tomponareo <sup>43</sup> Fa fantaro izao, raha fantatry ny tompon-trano hoe amin'ny firy alina no hiavian'ny mpangalatra, dia ho niambina izy ary tsy namela ny tranony ho vaky. <sup>44</sup> Noho izany dia tsy maintsy mivonona ihany koa ianareo, fa ho avy ny Zanak'Olona amin'ny ora tsy ampoizinareo. <sup>45</sup> Koa iza moa ilay mpanompo mahatoky sy hendry izay notenendren'ny tompony hanapaka ny ankohonany mba hanomezana azy ireo ny sakafon'izy ireo amin'ny fotoana mety? <sup>46</sup>

Sambatra izany mpanompo izany izay hitan'ny Tompony fa manao izany rehefa tonga izy. <sup>47</sup> Lazaiko marina aminareo fa ny tompony no hanapaka azy ho ambonin'ny zavatra rehetra izay ananany. <sup>48</sup> Fa raha misy mpanompo ratsy miteny ao am-pony hoe: 'Ela fiavy ny tompoko', <sup>49</sup> ka manomboka mamono ireo manompo namany, sy mihinana ary misotro miaraka amin'ireo mpimamo; <sup>50</sup> dia ho avy ny tompon'ilay mpanompo amin'ny fotoana izay tsy ampoiziny ary amin'ny ora izay tsy fantany. <sup>51</sup> Dia ho kapakapain'ny tompony izy ary ho ataony toy ny an'ireo mpihatsaravelatsy ny anjarany, izay hisy ny fitomaniana sy ny fikitroha-nify.

### Matthew 24:1

#### Fampifandraisana ny foto-kevitra:

Manomboka mamaritra ireo tranga izay hiseho mialohan'ny ahatsongavany indray amin'ny andro farany i Jesosy.

#### Nivoaka ny tempoly

Tsy tao anatin'ilay tempoly i Jesosy. Teo amin'ny tokontany manodidina ny tempoly Izy.

#### Tsy hitanareo va ireo zavatra rehetra ireo?

Mampiasa fanontaniana i Jesosy mba hampisainana tsara ireo mpianany ny amin'izay ho lazainy amin'izy ireo. DH: "Mamelà Ahy hilaza zavatra aminareo momba ireo fanorenana ireo"

#### Lazaiko marina aminareo

"Milaza ny marina aminareo Aho." Manindry izay ho lazain'i Jesosy manaraka io fehezanteny io.

#### tsy hisy vato ho tavela amin'ny iray hafa izay tsy ho ravàna

Misy hevitra ambadika izany fa hisy miaramila fahavalo handrava ireo vato. Azo adika hoe DH: "Rehefa tonga ireo miaramila fahavalo, dia handrava ny vato rehetra eo amin'ireo fanorenana ireo izy ireo"

### Matthew 24:3

#### Inona no famantarana ny fahatongavanao sy ny fara-andro?

Eto ny hoe "fahatongavanao" dia ilazana ny fiverenan'i Jesosy amin'ny hery, hametraka ny fiandrianan'Andriamanitra eto an-tany ary hanapitra izao andro izao.

#### Mitandrema mba tsy hisy hamitaka anareo

"Mitandrema mba tsy hino an'iza na iza izay mandainga aminareo momba ireo zavatra ireo"

#### maro ny ho avy amin'ny anarako

Eto ny "anarako" dia ilazana ny hoe "amin'ny fahefana" na hoe "ho mpisoloto-tena" ny olona iray. DH: "maro ireo hilaza fa tonga amin'ny ho mpisoloto-tenako" na "maro ireo hiteny ho Ahy"

### Matthew 24:6

#### Mitandrema mba tsy hitebiteby ianareo

Azo atao hoe DH: "Aza avela hampitebiteby anareo ireny zavatra ireny"

#### Fa hisy firenena hitsangana hanohitra firenena, ary fanjakana hanohitra fanjakana

Samy mitovy dika ireo zavatra roa ireo. Tsindrian'i Jesosy fa hiady ny olona eny rehetra eny.

#### fiandoahan'ny fanaintainan'ny fiterahana

Maneho ny fanaintainana tsapan'ny vehivavy iray alohan'ny fiterahan-jaza io. Io sarin-teny io dia midika fa ireo ady, mosary, ary horohoron-tany ireo dia fiandoahan'ny tranga izay hitondra any amin'ny fara-andro fotsiny.

### Matthew 24:9

#### ho atolotr'izy ireo ho amin'ny fahoriana ianareo ary ho vonoiny

"hanolotra anareo ho any amin'ny manam-pahefana izay hampijaly sy hamono anareo ny olona"

#### Ho halan'ny firenena rehetra ianareo

Eto ny "firenena" dia ilazana ireo olona ao amin'ny firenena. Azo atao hoe DH: "Hankahala anareo ny olona avy amin'ny firenena rehetra"

#### nohon'ny anarako

Eto ny "anarana" dia ilazana ny ilay olona manontolo. DH: "satria mino Ahy ianareo"

#### hitsangana

"ho avy"

### Matthew 24:12

#### ny faharatsiana dia hitombo

Azo atao hoe DH: "hanota hatrany hatrany ny olona"

#### hihamangatsika ny fitiavan'ny maro

Ireo mety ho dikany dia 1) "maro ny olona tsy ho tia ny olona hafa intsony" na 2) "maro ny olona tsy hitia an'Andriamanitra intsony."

#### ilay iray izay miharitra

"na iza na iza no mijanona ho mahatoky"

**hatramin'ny farany**

Tsy mazava eto ny dikan'ny "farany" raha hoe rehefa maty ilay olona, na rehefa tapitra ny fanenjehana, na rehefa tonga ny fara-andro izay hisehoan'Andriamanitra amin'ny maha-mpanjaka Azy. Ny hevi-dehibe eto dia maharitra ela araka izay ilaina izy ireo

**ho voavonjy**

Azo atao hoe DH: "Hanafaka izany olona izany Andriamanitra"

**Ity filazantsaran'ny fanjakana ity dia ho toriana**

Eto ny hoe "fanjakan'ny lanitra" dia ilazana ny fanapahan'Andriamanitra amin'ny maha-mpanjaka Azy. DH: "Hilaza izany hafatra momba ny didin'Andriamanitra izany ny olona"

**firenena rehetra**

Eto ny "firenena" dia ilazana ny olona. DH: "ny olona rehetra avy any amin'ny toerana rehetra"

**Avy eo dia ho tonga ny farany**

"Fahataperan'izao tontolo izao" na "Fara-andro"

**Matthew 24:15****fahavetavetan'ny fandravana**

"ilay iray mahamenatra izay mandoto ny zavatra izay an'Andriamanitra"

**izay nolazain'i Daniela mpaminany**

Azo atao hoe DH: "Izy nosoratan'i Daniela"

**aoka ny mpamaky hahatakatra**

Tsy Jesosy no miteny eo. Nampian'i Matio an'io mba hanairana ny mpamaky fa nampiasa teny izay mila saintsainin'izy ireo ary adikan'izy ireo i Jesosy.

**aoka izay ao an-tampon'ny trano**

Ny tampon'ny trano izay nipetrahan'i Jesosy dia fisaka, ary afaka nitsanga teo ambonin'izany ny olona.

**Matthew 24:19****amin'izany andro izany**

"amin'izany fotoana izany"

**hitranga ny fandosiranareo**

"mba tsy handositra" na "mba tsy hitsoaka"

**ririnina**

"ilay vanim-potoana mangatsiaka"

**Raha tsy afohezina ireo andro ireo, dia tsy hisy nofo ho vonjena**

Azo atao hoe DH: "Raha tsy afohezin'Andriamanitra ny andron'ny fahoriana, dia ho faty avokoa ny olon-drehetra"

**nofo**

"olona." Eto ny hoe "nofo" dia fomba kanto ilazana ny olona.

**afohezina ireo andro ireo**

Azo adika hoe "Andriamanitra hanafohy ny andron'ny fahoriana"

**Matthew 24:23****Fampifandraisana ny foto-kevitra:**

Manohy miresaka amin'ireo mpianany i Jesosy.

**aza mino izany**

"aza mino ireo zavatra diso izay lazain'izy ireo aminareo"

**mba hamitaka**

Fomba fiteny io. DH: "mab hahatonga ny olona tsy hankatoa an'Andriamanitra"

**hamitaka, raha azo atao, eny fa na ireo olom-boafidy aza**

Azo adika ho fehezanteny misaraka io. DH: "hamitaka. Raha azo atao, dia hahatonga ireo voafidy tsy hankatoa an'Andriamanitra mihitsy aza izy ireo"

**Matthew 24:26****raha miteny anareo izy ireo hoe: 'indro, any an-efitra izy,'**

Azo adika hoe DH: "raha misy miteny aminao hoe any an'efitra i Kristy"

**Na hoe 'indro, any anaty efitrano izy'**

Azo adika hoe DH: "Na, raha misy olona miteny aminao hoe any anaty efitrano i Kristy"

**any anaty efitrano**

"any anaty efitra mangingina" na "any anaty toerana mangingina"

**toy ny varatra izay mitselatra ... tahaka izany ny fihavian'ny**

Midika izany fa ho avy faingana dia faingana ny Zanak'Olona ary ho mora hita Izy.

**Zanak'Olona**

Milaza ny amin'ny tenany ihany i Jesosy.

**Na aiza na aiza misy biby maty, dia any no hiangonan'ny voltora**

Mety ho ohabolana izay fantatry ny olona tamin'ny andron'i Jesosy io. Ireo mety ho dikany dia 1) Rehefa tonga ny Zanak'Olona, dia hahita Azy ny olon-drehetra ary hahafantatra fa efa tonga Izy, na 2) na aiza na aiza misy ny olona maty ara-panahy, dia any koa no hisy mpaminany sandoka hilaza lainga amin'izy ireo.

**voltora**

Vorona izay mihinana ny fatin'ireo zava-manan'aina

**Matthew 24:29**

**raha vao**  
"avy hatrany"

**ny fahoriana amin'ireo andro ireo**  
"izany andron'ny fahoriana izany"

**ho maizina ny masoandro**  
Azo atao hoe DH: "Hohamaizinin'Andriamanitra ny masoandro"

**hihozongozona ny herin'ny lanitra**  
Azo adika hoe DH: "Andriamanitra dia hanozongozona ny zavatra any an-danitra sy ambonin'ny lanitra"

**Matthew 24:30**

**Zanak'Olona ... Izy**  
Milaza ny amin'ny tenany ihany i Jesosy.

**ny foko rehetra**  
Eto ny "foko" dia ilazana ireo olona. DH: "ny olona rehetra ao amin'ilay foko" na "ny olona rehetra"

**Handefa ireo anjelin'ny Izy miaraka amin'ny feo trompetra mafy**  
"Rehefa maneno ny trompetra, dia handefa ireo anjelin'ny Izy" na "Rehefa mitsoka ny trompetra ireo anjely, dia handefa ireo anjelin'ny Izy"

**hanangona**  
"hanangona ... ireo anjelin'ny"

**olom-boafidiny**  
Ireo no olona izay nofidian'ny Zanak'Olona.

**avy any amin'ny vazan-tany efatra izy ireo, manomboka amin'ny faravodilanitra ka hatrany amin'ny hafa**  
Samy mitovy hevitra ireo. Ireo dia fomba fiteny izay midika hoe "avy eny rehetra eny." DH: "manerana izao tontolo izao"

**Matthew 24:32**

**efa akaiky Izy**  
Milaza ny amin'ny tenany ihany i Jesosy. DH: "efa akaiky ny andro ahatongavako"

**eo amin'ireo vavahady mihitsy**  
"akaikin'ny vavahady." Mampiasa kisarisarina mpanjaka na olo-mana-kaja manakaiky ny vavahadin'ny tanàna mimanda i Jesosy. Io dia sarinteny izay midika fa efa akaiky ny fotoana hiavian'i Jesosy.

**Matthew 24:34**

**Lazaiko marina aminareo**  
"Milaza ny marina aminareo Aho." Manindry izay ho lazain'i Jesosy manaraka io fehezanteny io.

**tsy ho lany ity taranaka ity**  
Et =o ny "lany" dia fomba mihaja ilazana ny fahafatesana. DH: "tsy ho faty ity taranaka ity"

**mandra-pisehon'izany rehetra izany**  
"mandra-panaovan'Andriamanitra ireo zavatra ireo hitranga"

**Tsy hisy intsony ny lanitra sy ny tany**  
"Ho levona ny lanitra sy ny tany"

**ny teniko dia tsy mba ho levona mandrakizay**  
Eto ny "teny" dia ilazana izay nolazain'i Jesosy. DH: "izay lazaiko dia ho marina mandrakizay"

**Matthew 24:36**

**zany andro sy ora izany**  
Eto ny "andro" sy "ora" dia manondro ny fotoana marina izay hiverenan'ny Zanak'Olona.

**na ny Zanaka lahy**  
"na dia ny Zanaka aza"

**Zanaka**  
Fiantsoana manan-danja ilazana an'i Jesosy, ilay Zanak'Andriamanitra io.

**Ray**  
Fiantsoana manan-danja ilazana an'Andriamanitra io.

**Matthew 24:37**

**Toy ny tamin'ny andron'i Noa, dia tahaka izany ihany koa ny fihavian'ny Zanak'Olona**  
"Amin'ny fotoana hahatongavan'ny Zanak'Olona, dia ho toy ny tamin'ny andron'i Noa izany."

**Zanak'Olona**  
Milaza ny amin'ny tenany ihany i Jesosy.

**sambo fiara, ary tsy nahafantatra na inona na inona izy ireo**  
Azo atao fehezanteny misaraka io. DH: "sambo fiara. Ary tsy tonga saina ireo olona fa nisy zavatra nitranga"

**azy rehetra- dia tahak'izany ny fihavian'ny Zanak'Olona**  
Azo atao fehezanteny misaraka io. DH: "azy rehetra. Dia ho toy izany ihany koa rehefa miverina ny Zanak'Olona"

**Matthew 24:40**

**Fampifandraisana ny foto-kevitra:**  
Manomboka milaza amin'ireo mpianany mba ho vonona amin'ny fiverenany i Jesosy.

**Avy eo**  
Rehefa tonga ny Zanak'Olona.

**ny iray ho raisina, ary ny iray ho avela**

Ireo mety ho dikany dia 1) haka ny iray ho any andanitra ny Zanak'Olona ary hamela ny anankiray eto an-tany ho amin'ny famaizana na 2) haka ny iray ho amin'ny famaizana ireo anjely ary hamela ilay hafa ho amin'ny fitahiana.

**Noho izany**

"Noho izay nolazaiko taminareo"

**miambena**

"mitandrema"

**Matthew 24:43**

**raha fantatrin'ny tompon-trano ... tranony ho vaky**

Mampiasa fanoharana momba ny tompon-trano sy mpanompo i Jesosy mba hampisehoana fa tokony ho vonona amin'ny fiverenany ireo mpianany.

**ny mpangalatra**

Milaza i Jesosy fa ho avy amin'ny fotoana tsy ampoizin'ny olona Izy, fa tsy hoe ho avy hangalatra akory.

**ho niambina izy**

"ho niambina ny tranony izy"

**ary tsy namela ny tranony ho vaky**

Azo adika hoe DH: "tsy ho namela an'iza na iza hiditra tao an-tranony mba hangalatra zavatra izy"

**ny Zanak'Olona**

Milaza ny amin'ny tenany ihany i Jesosy.

**Matthew 24:45**

**Fampifandraisana ny foto-kevitra:**

Manohy milaza fanoharana momba ny tompo sy mpanompo i Jesosy mba hampisehoana fa tokony ho vonona amin'ny fiverenany ireo mpianany.

**Koa iza moa ilay mpanompo mahatoky sy hendry izay notenendren'ny tompony ... fotoana mety?**

Mampiasa an'io fanontaniana io i Jesosy mba hampisainana ireo mpianany. DH: "Koa iza no

mpanompo mahatoky sy hendry? Izy no ilay iray izay ... fotoana mety" na "Manaova toy ilay mpanompo mahatoky sady hendry, izay ... fotoana mety:

**hanomezana azy ireo ny sakafon'izy ireo**

"manome ny sakafon'ireo olona ao an-tranon'ilay tompo"

**Lazaiko marina aminareo**

"Milaza ny marina aminareo Aho." Manindry izay ho lazain'i Jesosy manaraka io fehezanteny io.

**Matthew 24:48**

**Fampifandraisana ny foto-kevitra:**

Mamarana ilay fanoaharany momba ny tompo sy mpanompo i Jesosy mba hampisehoana fa tokony ho vonona amin'ny fiverenany ireo mpianany.

**miteny ao am-pony hoe**

Eto ny "fo" dia ilazana ny saina. DH: "mieritreritra any an-tsainy"

**Ela fiavy ny tompoko**

Azo atao hoe DH: "ho taraiky ny tompoko" na "tsy hiverina raha tsy efa ela ny tompoko"

**amin'ny fotoana izay tsy ampoiziny ary amin'ny ora izay tsy fantany**

Samy mitovy hevitra ireo. Manamafy ireo fa ho avy amin'ny fotoana tsy ampoizin'ireo mpanompo ilay tompo.

**ho ataony ... ny anjarany**

"hitondra azy toy ny"

**ho kapakapain'ny**

Fomba fiteny izay midika fampijaliana mahatsiravina ny olona iray io.

**ny fitomaniana sy ny fikitroha-nify**

Maneho alahelo sy fahoriana lehibe io. Jereo ny fomba nandikanao izany ao amin'ny 8:11.

## Chapter 25

<sup>1</sup> Ny fanjakan'ny lanitra dia ho tahaka ny virjina folo izay naka ny jirony ka nandeha nihaona tamin' ny mpampakatra. <sup>2</sup> Adala ny dimy tamin'izy ireo fa ny dimy kosa hendry. <sup>3</sup> Ary rehefa nitondra ireo jirony ireo virjina adala, dia tsy nitondra solika niaraka taminy. <sup>4</sup> Fa ireo virijina hendry kosa dia nitondra fitahirizan-tsolika niaraka tamin'ny jirony. <sup>5</sup> Ary raha tara ny mpampakatra, dia rendrema izy rehetra ka natory. <sup>6</sup> Fa tamin'ny sasak'alina dia nisy niantso mafy hoe: "Indro, ny mpampakatra! mivoaha mba hiaona aminy." <sup>7</sup> Avy eo niharina ireo virijina rehetra ka nikarakara ny jirony. <sup>8</sup> Hoy ireo adala tamin'ireo hendry hoe: "Mba omeo ampahany amin'ny solikareo izahay fa efa ho faty ny jironay. <sup>9</sup> Fa namaly ireo hendry ka niteny hoe: "Sao dia tsy ho ampy ho anay sy ho anareo, fa mandehana kosa any amin'ireo mpivarotra ka mividianana ho an'ny tenanareo." <sup>10</sup> Raha nandeha nividy izy ireo, dia tonga ny mpampakatra, ary izay efa vonona dia niara-nandeha taminy ho ao amin'ny fanasam-panambadiana, ka nihidy ny vavahady. <sup>11</sup> Rehefa afaka izany dia tonga ihany koa ireo virjiny sasany ka niteny hoe: 'Tompoko, Tompoko, mba vahao izahay'. <sup>12</sup> Fa namaly izy ka niteny hoe: 'Lazaiko marina aminareo, tsy mahafantatra anareo aho.' <sup>13</sup> Koa noho izany mihambena, fa tsy fantatrareo ny andro na ny ora. <sup>14</sup> Fa izany dia tahaka ny lehilahy iray izay handeha ho any amin'ny firenen-kafa. Niantso ny mpanompony izy ka nampitantana azy ireo ny harenay. <sup>15</sup> Ny iray tamin'izy ireo nomeny talenta dimy, ny iray hafa nomeny roa, ary ny iray hafa kosa nomeny talenta iray. Ny tsirairay dia samy nandray talenta araka izay fahaizany avy, ary nandeha tamin'ny diany izany lehilahy izany. <sup>16</sup> Ny iray izay naharay talenta dimy dia nihainga teo noho eo ka nampiasa azy ireo ary nahazo talenta dimy hafa. <sup>17</sup> Toy izany koa ilay iray izay naharay talenta roa nahazo roa hafa. <sup>18</sup> Fa ilay mpanompo iray izay naharay talenta iray kosa, nandeha ka niady lavaka tamin'ny tany, ary nandevina ny volan'ny tompony. <sup>19</sup> Ary taorian'ny fotoana ela dia niverina ny tompon'ireo mpanompo ireo ary nandamin-draharaha tamin'izy ireo. <sup>20</sup> Niditra ilay mpanompo izay naharay talenta dimy no sady nitondra talenta dimy hafa. Hoy izy hoe: "Tompoko, nomenao talenta dimy aho. Indro, nanatombo talenta dimy hafa aho." <sup>21</sup> Hoy ny tompony taminy hoe: "Tsara izany, ry mpanompo tsara sady mahatoky! Nahatoky tamin'ny zavatra vitsivitsy ianao. Izaho hampihandraikitra anao amin'ny zavatra maro. Midira amin'ny fifalian'ny tomponao." <sup>22</sup> Ilay mpanompo izay naharay talenta roa dia nanatona sy niteny hoe: "Tompoko, nomenao talenta roa aho, indro, nanatombo talenta roa hafa aho". <sup>23</sup> Niteny azy ny tompony hoe: 'Tsara izany, ry mpanompo tsara sady mahatoky! Nahatoky tamin'ny zavatra vitsivitsy ianao. Izaho hampihandraikitra anao amin'ny zavatra maro. Midira amin'ny fifalian'ny tomponao.' <sup>24</sup> Avy eo ilay mpanompo izay naharay talenta iray nanatona no sady niteny hoe: "Tompoko, fantatro fa lehilahy hentitra hianao. Mijinja eny amin'izay tsy namafazanao ianao, no sady manangom-bokatra eny amin'izay tsy namboleanao. <sup>25</sup> Natahotra aho, ka nandeha ary nanafina ny talentanao tao anatin'ny tany. Jereo, indro izay anao." <sup>26</sup> Ary namaly azy ny tompony ka nanao taminy hoe: 'Ianao ry mpanompo ratsy sady malaina, fantatrao fa izaho dia mijinja eny amin'izay tsy namafazako sy manangom-bokatra eny amin'izay tsy namboleko. <sup>27</sup> Noho izany dia tokony nomenao ny mpanjana-bola ny volako, ka rehefa niverina aho dia nandray ny ahy miaraka amin'ny tombony. <sup>28</sup> Noho izany alaivo any aminy ny talenta ary omeo ho an'ilay mpanompo izay manana talenta folo izany. <sup>29</sup> Fa izay rehetra manana dia homena be kokoa- mihoatra lavitra aza. Fa ho an'ireo izay tsy manana na inona na inona kosa, na izay hananany aza dia ho esorina aminy. <sup>30</sup> Ario any amin'ny maizina any ivelany ny mpanompo tsy mendrika, any no misy ny fitomaniana sy ny fikitroha- nify. <sup>31</sup> Ka rehefa tonga amin'ny voninahiny ny Zanak'Olona sy ny anjely rehetra miaraka Aminy, dia hipetraka eo amin'ny seza fihandrihanan'ny voninahiny Izy. <sup>32</sup> Ary ny firenena rehetra dia hangonina eo anatrehany, ary hanavaka ny olona iray amin'iray hafa Izy, tahaka ny mpiandry ondry manavaka ny ondry amin'ny osy. <sup>33</sup> Hametraka ny ondry ho eo ankavanany izy, fa ny osy eo ankaviany. <sup>34</sup> Ary ny mpanjaka hiteny amin'ireo izay eo an-tanana ankavanany hoe: 'Avia, ianareo izay notahian'ny Raiko, mandovà ny fanjakana izay efa voahomana ho anareo hatrizay nanorenana an'izao tontolo izao. <sup>35</sup> Fa noana Aho dia nomenareo sakafo; nangetaheta Aho dia nomenareo ho sotroina; nivahiny Aho dia nampandrosoinareo; <sup>36</sup> nitanjaka Aho dia nampitafinareo; narary Aho nokarakarainareo; ary tany am-ponja Aho dia nakany Amiko ianareo.' <sup>37</sup> Ary ireo marina dia hamaly sy hiteny hoe: 'Tampo, oviana izahay no nahita Anao noana ka namahana Anao? Na nangetaheta ka nampisotroinay? <sup>38</sup> Oviana Ianao no hitanay nivahiny ka nampandrosoinay? Na nitanjaka ka nampitafianay? <sup>39</sup> Oviana izahay no nahita Anao narary na tany am-ponja ka nakany aminao? <sup>40</sup> Ary ny Mpanjaka namaly ka niteny azy ireo hoe: 'Lazaiko marina aminareo, izay nataonareo tamin'ireny rahalahiko kely indrindra ireny, dia nataonareo tamiko.' <sup>41</sup> Ary izy hilaza amin'ireo izay eo ankaviany hoe: 'Mialà amiko, Ianareo izay voahozona, ho any amin'ny afo mirehitra mandrakizay izay efa voahomana hoan'ny devoly sy ireo anjeliny, <sup>42</sup> satria noana Aho, fa tsy nomenareo sakafo; nangetaheta Aho, fa tsy nomenareo hosotroina; <sup>43</sup> nivahiny Aho, fa tsy nampandrosoinareo; nitanjaka Aho, nefa tsy

nampitafinareo; narary sy tao am-ponja Aho, fa tsy nokarakarainareo.' <sup>44</sup> Ary dia hamaly koa izy ireo ka hiteny hoe: 'Tompo! Oviana izahay no nahita Anao noana, na nangetaheta, na nivahiny, na nitanjaka, na narary, na tany am-ponja, ka tsy nanompo Anao?' <sup>45</sup> Ary Izy hamaly azy ireo ka hiteny hoe: 'Lazaiko marina aminareo, fa izay tsy nataonareo tamin'iray tamin'ireo madinika ireo, dia tsy nataonareo tamiko.' <sup>46</sup> Ireo dia halefa ho ao amin'ny fanasaziana mandrakizay fa ireo marina kosa ao amin'ny fiainana mandrakizay."

## Matthew 25:1

### Fampifandraisanany foto-kevitra:

Milaza fanoharana iray momba ny virijiny hendry sy virjiny adala i Jesosy mba hilazana fa tokony ho vonona amin'ny fiverenany ireo mpianany.

### Ny fanjakan'ny lanitra dia ho tahaka ny

Eto ny hoe "fanjakan'ny lanitra" dia ilazana ny fanapahan'Andriamanitra tahaka ny mpanjaka. Ny fehezanteny hoe "fanjakan'ny lanitra" dia ampiasaina ao amin'ny bokin'i Matio ihany. Raha azo atao, tazony ao amin'ny fandikan-teninao ny hoe "lanitra." DH: "rehefa miseho ho mpanjaka ny Andriamanintsika any an-danitra, dia ho tahaka." Jereo ny fomba nandikanao izany ao amin'ny 13:24.

### jirony

Mety ho 1) jiro tsotra na 2) jiro namboarina tamin'ny alalan'ny fametahana lamba eo amin'ny lohan'ny tehina ary nolemanana solika.

### dimy tamin'izy ireo

"ny dimy tamin'ireo virijiny"

### tsy nitondra solika niaraka tamin'ny

"ny solika tao amin'ny jiron'izy ireo ihany no nananan'izy ireo"

## Matthew 25:5

### Ary

Io teny io eto dia ampiasaina mba hanamarihana fiatoana eo amin'ny fizotry ny tantara. Eto i Matio dia manomboka milaza fizaran-tantara vaovao.

### Ary raha tara ny mpampakatra

Azo atao hoe DH: "raha ela-fiavy ireo mpampakatra"

### rendremana izy rehetra

"rendremana avokoa ireo virijiny folo"

### nisy niantso mafy hoe

"nisy nihiaka hoe"

## Matthew 25:7

### Fampifandraisana ny foto-kevitra:

Manohy milaza fanoharana i Jesosy.

### nikarakara ny jirony

"nanamboatra ny jiron'izy ireo mba hirehitra mazava tsara"

### Hoy ireo adala tamin'ireo hendry hoe

Ireo mpamaritra anarana ireo dia azo adika ho mpamari-toetra. DH: "Ireo virijiny adala niteny tamin'ireo virijiny hendry hoe"

### efa ho faty ny jironay

Fomba fiteny io. DH: "efa ho faty ny afo amin'ny jironay"

## Matthew 25:10

### Fampifandraisana ny foto-kevitra:

Mamarana ny fanoharana momba ireo virijiny folo i Jesosy.

### nandeha

"nandeha ireo virijiny dimy adala"

### nividy

Azo atao mazava koka ny hevitra izay efa voaray eto. DH: "mba hivididy solika"

### izay efa vonona

Ireo no virijiny nanana solika fitaiza.

### nihidy ny vavahady

Azo atao hoe DH: "nakaton'ireo mpanompo ny varavarana"

### vahao izahay

Azo atao hoe DH: "sokafy ny varavarana mba hahafahanay miditra ao anatin'ny"

### Lazaiko marina aminareo

"Milaza ny marina aminareo Aho." Manindry izay ho lazain'i Jesosy manaraka io fehezanteny io.

### tsy mahafantatra anareo aho

"tsy fantatro hoe iza ianareo." Io no fiakaran'ily fanoharana.

### tsy fantatrareo ny andro na ny ora

Eto ny "andro" sy "ora" dia ilazana ny fotoana marina. Azo adika hoe DH: "tsy fantatrareo ny fotona marina hiverenan'ny Zanak'Olona"

## Matthew 25:14

### Fampifandraisana ny foto-kevitra:

Milaza fanoharana momba ny mpanompo mahatoky sy tsy mahatoky i Jesosy mba hampisehoana fa tokony hijanona ho mahatoky ireo mpianany manditra ny fotoana tsy maha-eo Azy ary ho vonona amin'ny fiverenany.

### izany dia tahaka

"ny fanjakan'ny lanitra dia tahaka"

### izay handeha

"vonona ny handeha" na "handeha tsy ho ela"

### nampitantana azy ireo ny harenany

"nampiantandraikitra ny fananany tamin'izy ireo"

### ny harenany

"ny fananany"

### talenta dimy

Ny "talenta" iray dia mitentina karama roapolo taona. Aza mandika izany araka ny vola amin'izao fotoana izao. DH: "volamena dimy kitapo"

### araka izay fahaizany avy

Azo atao voafaritra kokoa hoe DH: "araka ny fahaizan'ny mpanompo tsirairay mitantana fananana"

### nahazo talenta dimy hafa

"ary tamin'ny fihariany, dia nahazo talenta dimy hafa koa izy"

## Matthew 25:17

### Fampifandraisana ny foto-kevitra:

Manohy milaza ilay fanoharana momba ireo mpanompo sy ireo talenta i Jesosy.

### nahazo roa hafa

"nahazo talenta roa hafa"

## Matthew 25:19

### Fampifandraisana ny foto-kevitra:

Manohy milaza ilay fanoharana momba ireo mpanompo sy ireo talenta i Jesosy.

### Ary

Io teny io eto dia ampiasaina mba hanamarihana fiatoana eo amin'ny fizotry ny tantara. Eto i Jesosy dia manomboka milaza ny fizaran'ny tantara vaovao.

### talenta

Ny "talenta" iray dia mitentina karama roapolo taona. Aza mandika izany araka ny vola amin'izao fotoana izao. Jereo ny nandikanao izany ao amin'ny 25:14.

### Tsara izany

"Tsara ny nataonao" na "Mety ny nataonao." Mety manana fomba ampiasain'ny mpampiasa (na manam-pahefana) mba hanehoana ny fankasitrahany izay vitan'ny mpiasany (na izay ambany fahefany) ny fiteniniao.

### Midira amin'ny fifalian'ny tomponao

Ny teny hoe "midira amin'ny fifalian'ny" dia fomba fiteny. Ary koa, manondro ny tenany ihany ilay tompo. DH: "Avia ary miaraha-mifaly amiko"

## Matthew 25:22

### Fampifandraisana ny foto-kevitra:

Manohy milaza ilay fanoharana momba ireo mpanompo sy ireo talenta i Jesosy.

### Tsara izany

"Tsara ny nataonao" na "Mety ny nataonao." Mety manana fomba ampiasain'ny mpampiasa (na manam-pahefana) mba hanehoana ny fankasitrahany izay vitan'ny mpiasany (na izay ambany fahefany) ny fiteniniao. Jereo ny fomba nandikanao izany ao amin'ny 25:19.

### Midira amin'ny fifalian'ny tomponao

Ny teny hoe "midira amin'ny fifalian'ny" dia fomba fiteny. Ary koa, manondro ny tenany ihany ilay tompo. Jereo ny fomba nandikanao izany ao amin'ny 25:19.

## Matthew 25:24

### Fampifandraisana ny foto-kevitra:

Manohy milaza ilay fanoharana momba ireo mpanompo sy ireo talenta i Jesosy.

### Mijinja eny amin'izay tsy namafazanao ianao, no sady

**manangom-bokatra eny amin'izay tsy namboleanao** Mitovy hevitra ihany ireo teny anakiroa ireo. Maneho mpamboly iray izay manangona vokatra izay tsy azy io. Mampiasa io sarin-teny io ilay mpanompo mba hiampangana ilay tompo ho mpandraharaha mafy fo.

### namafazanao

Tamin'izany andro izany ny olona dia nanipy voa manodidina fa tsy mamboly voly ato milahatra.

## Matthew 25:26

### Fampifandraisana ny foto-kevitra:

Manohy milaza ilay fanoharana momba ireo mpanompo sy ireo talenta i Jesosy.

### Ianao ry mpanompo ratsy sady malaina

"Mpanompo ratsy fanahy sady tsy te hiasa ianao"

### izaho dia mijinja eny amin'izay tsy namafazako sy

**manangom-bokatra eny amin'izay tsy namboleko** Mitovy hevitra ihany ireo teny anakiroa ireo. Maneho mpamboly iray izay manangona vokatra

izay tsy azy io. Nampiasa io sarin-teny io ilay mpanompo mba hiampangana ilay tompo ho mpandraharaha mafy fo. Jereo ny fomba nandikanao izany ao amin'ny 25:24.

**nandray ny ahy**

Azo atao mazava tsara ny hevitra izay efa voaray eto. DH: "handray ny volako"

**tombony**

Vola omen'ny tompon'andraikitra ao amin'ny banky nohon'ny fampiasany vetivety ny volan'ilay tompo.

**Matthew 25:28**

**Fampifandraisana ny foto-kevitra:**

Mamarana ilay fanoharana momba ireo mpanompo sy ireo talenta i Jesosy.

**alaivo any aminy ny talenta**

Miresaka amin'ireo mpanompo hafa ilay tompo.

**talenta**

Ny "talenta" iray dia mitentina karama roapolo taona. Aza mandika izany araka ny vola amin'izao fotoana izao. Jereo ny nandikanao izany ao amin'ny 25:14.

**izay manana**

Midika izany fa ilay olona izay manana zavatra dia mampiasa izany am-pahendrena. DH: "izay mampiasa tsara izay hananany"

**homena be kokoa**

Azo atao hoe DH: "Andriamanitra hanome azy bebe kokoa" na "hanome azy bebe kokoa Aho"

**Fa ho an'ireo izay tsy manana na inona na inona kosa**

Midika izany fa ilay olona dia tena manana zavatra saingy tsy mampiasa izany am-pahendrena. DH: "izay rehetra tsy mampiasa tsara izay hananany"

**ho esorina aminy**

Azo atao hoe "Andriamanitra hanaisotra aminy" na "ho esoriko aminy"

**any ivelany ny mpanompo tsy mendrika, any no misy ny fitomaniana sy ny fikitroha- nify**

"any ivelany ao amin'ny maizina izay misy fitomaniana sy fikitroha-nify"

**Matthew 25:31**

**Fampifandraisana ny foto-kevitra:**

Manomboka milaza amin'izy ireo ny fomba hitsarany ny olona rehefa miverina amin'ny farandro i Jesosy.

**ny Zanak'Olona**

Milaza ny amin'ny tenany ihany i Jesosy.

**Ary ny firenena rehetra dia hangonina eo anatrehany**

Azo atao hoe DH: "Hangoniny eo anatrehany ireo firenena rehetra"

**eo anatrehany**

"eo anoloany"

**ny firenena rehetra**

Eto ny "firenena" dia ilazana ny olona. DH: "ireo olona rehetra avy amin'ny firenena rehetra.

**tahaka ny mpiandry ondry manavaka ny ondry amin'ny osy**

Mampiasa fampitahana i Jesosy mba hamaritana ny fomba hanavahany ny olona.

**Hametraka ny ondry ho eo ankavanany izy, fa ny osy eo ankaviany**

Io dia sarin-teny izay midika fa ny Zanak'Olona dia hanavaka ny olona rehetra. Hametraka ireo olo-marina eo amin'ny ankavanany Izy, ary hametraka ireo mpanota eo ankaviany.

**Matthew 25:34**

**ny mpanjaka ... an-tanana ankavanany**

Eto ny "mpanjaka" dia fiantsoana hafa ilazana ny Zanak'Olona. Milaza ny amin'ny tenany ihany i Jesosy. DH: "Izaho, ilay mpanjaka, ... an-tanana ankavanako"

**ny Raiko**

Fiantsoana manan-danja an'Andriamanitra izay mampiseho ny fifandraisana misy eo amin'Andriamanitra sy Jesosy io.

**mandovà ny fanjakana izay efa voahomana ho anareo**

Azo atao hoe DH: "mandovà ny fanjakana izay efa nataon'Andriamanitra vonona ho anareo"

**mandovà ny fanjakana izay efa voahomana ho anareo**

Eto ny hoe "fanjakan'ny lanitra" dia ilazana ny fanapahan'Andriamanitra tahaka ny mpanjaka. DH: "mandraisa ny fitahian'ny didin'Andriamanitra izay nokasainy ho anareo"

**hatrizay nanorenana an'izao tontolo izao**

"hatramin'ny nahariany voalohany izao tontolo izao"

**Matthew 25:37**

**ireo marina**

Azo atao hoe DH: "olo-marina"

**Na nangetaheta ... Na nitanjaka**

Azo atao mazava kokoa ny hevitra izay efa voaray eto. DH: "Na oviana izahay no nahita Anao nangetaheta ... Na oviana izahay no nahita Anao nitanjaka"

**ny Mpanjaka**

Eto ny "mpanjaka" dia fiantsoana hafa ilazana ny Zanak'Olona. Milaza ny amin'ny tenany ihany i Jesosy.

**niteny azy ireo hoe**

"niteny tamin'ireo izay teo an-tanany ankavanana"

**Lazaiko marina aminareo,**

"Milaza ny marina aminareo Aho." Manindry izay ho lazain'i Jesosy manaraka io fehezanteny io.

**ireo marina**

Azo atao hoe DH: "ireo olo-marina"

**rahalahiko kely indrindra ireny**

"ny iray amin'ireo tsy manan-danja indrindra"

**dia nataonareo tamiko**

"Raisiko ho toy ny nataonareo tamiko izany"

**Matthew 25:41**

**Ary izy hilaza**

"Ary ny Mpanjaka hilaza hoe." Milaza ny amin'ny tenany ihany i Jesosy.

**Ianareo izay voahozona**

"ianareo ry olona izay nohozonin'Andriamanitra"

**afo mirehitra mandrakizay izay efa voahomana**

Azo atao hoe DH: "ilay afo mirehitra mandrakizay izay nomanin'Andriamanitra"

**ireo anjeliny**

ieo mpanampy Azy

**nitanjaka Aho, nefa tsy nampitafinareo**

DH: "Nitanjaka Aho, kanefa tsy nomenareo fitafiana"

**Matthew 25:44**

**Fampifandraisana ny foto-kevitra:**

Mamarana ny firesahany amin'ireo mpianatra momba ny hitsarany ireo olona amin'ny fiverenanany amin'ny fara-andro i Jesosy.

**Fampahafantarana amin'ny ankapobeny:**

Ity no fiafaran'ny fizaran-tantara izay niantomboka tao amin'ny 23:1, izay ampianaran'i Jesosy momba ny famonjena sy ny fitsarana farany.

**hamaly koa izy ireo**

"hamaly koa ireo izay eo ankaviany hoe"

**tamin'iray tamin'ireo madinika ireo**

"ho an'iza na iza amin'ireto oloko tsy dia manan-danja indrindra ireto"

**tsy nataonareo tamiko**

"Raisiko ho tsy nataonareo tamiko izany" na "Izaho tokoa ilay Iray izay tsy nampianareo"

**Ireo dia halefa ho ao amin'ny fanasaziana mandrakizay**

"Handefa azy ireo any amin'ny toerana izay hahazoan'izy ireo famaizana tsy hitsahatra ny Mpanjaka"

**ireo marina kosa ao amin'ny fiainana mandrakizay**

Azo atao mazava kokoa ny hevitra izay efa voaray eto. DH: "fa handefa ireo olo-marina any amin'ny toerana hahavelona azy ireo mandrakizay miaraka amin'Andriamanitra ny Mpanjaka"



## Chapter 26

<sup>1</sup> Rehefa vitan'i Jesosy izany teny rehetra izany, dia niteny tamin'ireo mpianany Izy hoe: <sup>2</sup> "Fantatrareo fa afaka roa andro dia ho tonga ny Paska, ary hatolotra homboana amin'ny hazofijaliana ny Zanak'Olonà." <sup>3</sup> Avy eo ny lehiben'ny mpisorona sy ny loholona niara-nivory tao amin'ny lapan'ny mpisorona-be, izay nantsoina hoe Kaiafa. <sup>4</sup> Niara-nanao tetika izy ireo mba hisamborana mangina an'i Jesosy ary hamono Azy. <sup>5</sup> Fa hoy izy ireo hoe: "Tsy amin'ny fety, mba tsy hisian'ny korontana eo amin'ny olona." <sup>6</sup> Ary Jesosy rehefa tao Betania tao an-tranon'i Simona boka, <sup>7</sup> raha nipetraka nihinana teo amin'ny latabatra, dia nisy vehivavy iray nanana tavoara alabastara feno menaka lafo vidy nanatona Azy, dia nandrarakà izany tamin'ny lohany. <sup>8</sup> Fa rehefa hitan'ireo mpianany izany, dia tezitra izy ireo ka nanao hoe: "Inona no anton'izao fandaniaho izao?" <sup>9</sup> Afaka namidy lafo ary nomena ireo mahantra io." <sup>10</sup> Fa Jesosy, nahafantatra izany, niteny azy ireo hoe: "Nahoana ianareo no manahiran-tsaina an-dravehivavy? Fa zavatra tsara no nataony tamiko." <sup>11</sup> Eo aminareo mandrakariva ny mahantra, fa Izaho dia tsy ho eo aminareo mandrakariva. <sup>12</sup> Fa rehefa nandrarakà izany menaka manitra izany tamin'ny vatako izy, dia nataony ho an'ny fandevenana Ahy izany. <sup>13</sup> Lazaiko marina aminareo, na aiza na aiza hitoriana ny filazantsara eto amin'izao tontolo rehetra izao, izay nataon'ity vehivavy ity dia ho lazaina ihany koa ho fahatsiarovana azy." <sup>14</sup> Avy eo iray tamin'ireo roa ambinifolo, izay nantsoina hoe Jodasy Iskariota, nankany amin'ny lehiben'ny mpisorona <sup>15</sup> ary nanao hoe: "Omenareo ohatrinona aho hanolorako Azy aminareo?" Nandanja volafotsy madinika telopolo izy ireo ho azy. <sup>16</sup> Tamin'izany fotoana izany dia nitady fahafahana izy mba hanolorana Azy amin'izy ireo. <sup>17</sup> Tamin'ny andro voalohan'ny mofo tsy misy lalivay dia nanatona an'i Jesosy ireo mpianatra ka niteny hoe: "Aiza no tianao hanomananay ho anao hihinana ny sakafon'ny paska?" <sup>18</sup> Namaly Izy hoe: "Midira ao an-tanàna misy lehilahy iray ary lazao izy hoe: 'Hoy ny Mpampianatra hoe: 'Efa akaiky ny fotoanako. Ato an-tranonao Aho no hanao ny paska miaraka amin'ireo mpianatro.'"" <sup>19</sup> Nataon'ireo mpianatra araka izay nandidin'i Jesosy izany, ary nanomana ny sakafon'ny paska izy ireo. <sup>20</sup> Rehefa tonga ny hariva, dia nipetraka nihinana niaraka tamin'ny mpianatra roa ambin'ny folo Izy. <sup>21</sup> Rehefa nihinana izy ireo, dia hoy Izy hoe: "Lazaiko marina aminareo fa hisy iray aminareo hamadika Ahy." <sup>22</sup> Nalahelo izy ireo ary nanomboka nanontany Azy ny tsirairay hoe: "Tsy ho izaho mihitsy, ry Tompo?" <sup>23</sup> Namaly Izy hoe: "Izay niara-nanatsoboka ny tanany tamiko tao anaty lovia no ilay iray hamadika Ahy. <sup>24</sup> Handeha ny Zanak'Olonà, araka izay efa voasoratra momba Azy. Nefa lozan'ny olona izay hamadika ny Zanak'Olonà! Tsara kokoa ho an'izany olona izany no tsy teraka akory." <sup>25</sup> Jodasy, izay hamadika Azy niteny hoe: "Izaho ve izany, Raby o?" Hoy Izy taminy hoe: "Voalazanao." <sup>26</sup> Raha mbola nihinana izy ireo, dia naka ny mofo Jesosy, nisaotra, ary nanapaka izany. Nomeny ireo mpianatra izany ary niteny hoe: "Raiso, hano. Ity no vatako." <sup>27</sup> Nandray ny kapoaka Izy ary nisaotra, ary nanome izany azy ireo ka niteny hoe: "Ianareo rehetra, sotroy ity." <sup>28</sup> Fa ity ny ràn'ny fanekem-pihavanana arotsaka ho an'ny maro ho famelan-keloka. <sup>29</sup> Fa lazaiko aminareo, fa tsy mba hisotro ny vokatry ny voaloboka intsony Aho, mandrapihavin'ny fisotroana vaovao hiarahako aminareo any amin'ny fanjakan'ny Raiko." <sup>30</sup> Rehefa nihira hira fiderana izy ireo, dia nandeha tany amin'ny tendrombohitry'i Oliva. <sup>31</sup> Avy eo hoy Jesosy tamin'izy ireo hoe: "Ianareo rehetra dia handao Ahy nohon'ny amiko anio alina, fa voasoratra hoe: 'Hamely ny mpiandry ondry Aho dia hiparitaka ny ondry.'" <sup>32</sup> Fa aorian'ny fitsanganako amin'ny maty, dia hialoha lalana anareo any Galilia." <sup>33</sup> Fa Petera nanao taminy hoe: "Na dia handao nohon'ny aminao aza ny rehetra, izaho tsy mba handao mihintsy." <sup>34</sup> Hoy Jesosy taminy hoe: "Lazaiko marina aminao, fa anio alina raha mbola tsy maneno akoho, dia handà Ahy intelo ianao." <sup>35</sup> Petera niteny taminy hoe: "Na dia tsy maintsy ho faty miaraka aminao aza aho, dia tsy handà anao." Toy izany avokoa no nolazain'ireo mpianatra hafa. <sup>36</sup> Ary Jesosy nandeha niaraka tamin'izy ireo nankany amin'ny toerana antsoina hoe Getsemane ary nilaza tamin'ny mpianany hoe: "Mipetraka eto raha mbola handeha ery hivavaka Aho." <sup>37</sup> Nitondra an'i Petera mbamin'ny zanak'i Zebedio roa lahy Izy ary nanomboka nalahelo sy ory. <sup>38</sup> Avy eo hoy Izy tamin'izy ireo hoe: "Fadiranovana ny fanahiko, toy ny efa ho faty. Mitoera eto ary mihambena miaraka amiko." <sup>39</sup> Nisintaka kely Izy, niankohoka ary nivavaka. Hoy Izy hoe: "Ry Raiko, raha azo atao, dia aoka esorina amiko ity kapoaka ity. Nefa, aoka tsy araky ny sitrapoko, fa ny sitraponao." <sup>40</sup> Nanatona ireo mpianatra Izy ary nahita azy ireo resin-tory, ka hoy Izy tamin'i Petera hoe: "Inona, tsy mahavita miambina miaraka amiko na dia ora iray aza va ianareo?" <sup>41</sup> Miambena ary mivavaha mba tsy ho azon'ny fakam-panahy ianareo. Mety ihany ny fanahy, fa ny nofo no malemy." <sup>42</sup> Mbola nandeha fanindroany Izy ary nivavaka. Hoy Izy hoe: "Ry Raiko, raha toa tsy azo esorina amiko ity raha tsy misotro Aho, dia ho atao anie ny sitraponao." <sup>43</sup> Niverina indray Izy ary mbola nahita azy ireo natory, fa navesatra ny mason'izy ireo. <sup>44</sup> Ka nandao azy ireo indray Izy, lasa ary nivavaka fanintelony, nilaza ireo teny ireo ihany. <sup>45</sup> Avy eo Jesosy nanatona ireo mpianatra ka nanao tamin'izy ireo hoe: "Mbola matory sy miala sasatra va ianareo? Jereo,

efa akaiky ny ora, ary ny Zanak'Olona dia hatolotra eo an-tanan'ireo mpanota. <sup>46</sup> Mitsangàna, andeha isika. Jereo, efa akaiky ilay hamadika Ahy." <sup>47</sup> Raha mbola niteny Izy, dia tonga Jodasy, iray amin'ireo roa ambin'ny folo. Nisy vahoaka maro tonga niaraka taminy avy amin'ny lehiben'ny mpisorona sy ireo loholona. Tonga niaraka tamin'ny sabatra sy langilangy izy ireo. <sup>48</sup> Ary nanome famantarana azy ireo ilay lehilahy hamadika an'i Jesosy, manao hoe: "Izay horohako, no Izy. Sambory Izy." <sup>49</sup> Teo no eo ihany dia nanatona an'i Jesosy izy ary niteny hoe: "Finaritra, Raby!" Ary nanoroka Azy izy. <sup>50</sup> Hoy Jesosy taminy hoe: "Ry sakaiza, ataovy izay nalehanao eto." Avy eo tonga izy ireo, naninjitra tanana tamin'i Jesosy, ary nisambotra Azy. <sup>51</sup> Indro, iray tamin'ireo niaraka tamin'i Jesosy naninjitra ny tanany, nanatsoaka ny sabany, nikapa ny mpanompon'ny mpisoronabe, ary nahafaka ny sofiny. <sup>52</sup> Avy eo hoy Jesosy taminy hoe: "Avereno amin'ny toerany ny sabatrao, fa ireo izay mandray sabatra dia ho vonoina amin'ny sabatra. <sup>53</sup> Mieritreritra va ianareo fa tsy afaka miantso ny Raiko Aho, ary Izy dia afaka mandefa ho Ahy tafik'anjely mihoatra noho ny roa ambin'ny folo?" <sup>54</sup> Fa atao ahoana izany no hahatanteraka ny Soratra Masina, izay milaza fa tsy maintsy hitranga izany?" <sup>55</sup> Tamin'izany andro izany Jesosy niteny tamin'ny vahoaka hoe: "Tonga miaraka amin'ny sabatra sy langilangy hisambotra Ahy tahaka ny jiolahy va ianareo? Isan'andro dia nipetraka nampianatra teo amin'ny tempoly Aho, fa tsy nosamborinareo. <sup>56</sup> Fa izany rehetra izany dia nitranga mba hahatanteraka izay voasoratr'ireo mpaminany." Avy eo nandao Azy ireo mpianatra rehetra ka nandositra. <sup>57</sup> Noentin'ireo nisambotra Azy tany amin'i Kaiafa mpisoronabe Jesosy, izay nivorian'ireo mpanora-dalàna sy loholona. <sup>58</sup> Fa Petera nanaraka Azy avy eny alavitra nankany amin'ny kianjan'ny mpisoronabe. Niditra tao anatiny izy ary nipetraka niaraka tamin'ireo mpiandry raharaha mba hahita izay hiafarany. <sup>59</sup> Ary ireo lehiben'ny mpisorona sy ireo Synedriona rehetra dia nitady fiampangana tsy marina manohitra an'i Jesosy, mba mety ahafahan'izy ireo mamono Azy. <sup>60</sup> Tsy nahita na inona na inona izy ireo, na dia nisy mpijoro vavolombelona maro tsy marina tonga aza teo. Ary kelikely avy eo dia nisy roa tonga nanatona teo <sup>61</sup> ary niteny hoe: "Io lehilahy io dia niteny hoe: 'Afaka mandrava ny Tempolin'Andriamanitra Aho ary manangana izany indray afaka telo andro.'" <sup>62</sup> Nitsangana ilay mpisoronabe ka nanao taminy hoe: "Tsy manan-kavaly va Ianao? Inona izany hiampangan'izy ireo Anao izany?" <sup>63</sup> Fa nangina Jesosy. Hoy ny mpisoronabe taminy hoe: "Mandidy Anao amin'ny alalan'Andriamanitra velona aho, lazao aminay raha Ianao no Kristy, Zanak'Andriamanitra." <sup>64</sup> Jesosy namaly azy hoe: "Voalazanao. Fa lazaiko aminareo, manomboka izao dia ho hitanareo ny Zanak'Olona hipetraka eo an-tanana ankavanan'ny Hery, ary ho tonga eo amin'ny rahon'ny lanitra." <sup>65</sup> Avy eo ny mpisoronabe nandrovitra ny ankanjony ary nilaza hoe: "Niteny ratsy Izy! Nahoana isika no mbola mila mpijoro vavolombelona? Indro, renareo ny fitenenan-dratsy izao. <sup>66</sup> Inona no hevitrareo?" Namaly izy ireo ary nanao hoe: "Mendrika ny ho faty Izy." <sup>67</sup> Avy eo izy ireo nandrora ny tavany sy nikapoka Azy, ary namely tehamaina Azy, <sup>68</sup> ary nanao hoe: "Maminania aminay, ry Kristy. Iza no namely Anao?" <sup>69</sup> Ary Petera nipetraka ivelan'ny kianja, ary nisy mpanompo vavy tonga nanatona azy niteny hoe: "Ianao ihany koa dia niaraka tamin'i Jesosin'ny Galilia." <sup>70</sup> Fa nandà izany teo anoloan'izy ireo izy, manao hoe: "Tsy fantatro izay resahanareo." <sup>71</sup> Rehefa nivoaka ny vavahady izy, dia nisy mpanompo vavy hafa nahita azy ary niteny tamin'ireo izay teo hoe: "Ity lehilahy ity ihany koa dia niaraka tamin'i Jesosy avy any Nazareta." <sup>72</sup> Mbola nandà indray izy niaraka tamin'ny fianianana hoe: "Tsy fantatro izany lehilahy izany!" <sup>73</sup> Nony afaka kelikely dia nanatona ireo izay nitsangana teo ary niteny tamin'i Petera hoe: "Ianao ihany koa dia tena iray amin'izy ireny, fa ny fomba firesakao dia miampanga anao." <sup>74</sup> Avy eo izy nanomboka nanozona sy niniana ka nanao hoe: "Tsy fanatatro izany lehilahy izany." Ary teo no eo dia naneno ny akoho. <sup>75</sup> Tsaroan'i Petera ny teny nambaran'i Jesosy hoe: "Mbola tsy maneno akoho dia handà Ahy intelo ianao." Avy eo izy nivoaka ary nitomany fatratra.

## Matthew 26:1

### Fampahafantarana amin'ny ankapobeny:

Ity no fiandohan'ny fizaran-tantara vaovao izay mitantara ny fanomboana, fahafatesana ary ny fitsanganan'i Jesosy tamin'ny maty. Eto Izy dia milaza amin'ireo mpianany ny fomba hijaliany sy hahafatesany.

### Rehefa

Ity teny ity no mamadika ny tantaran'ny fampianaran'i Jesosy mankany amin'ny zavainitranga manaraka. DH: "Avy eo" na "Taorian'izany"

### izany teny rehetra izany

Manondro izay nampianarin'i Jesosy nanomboka tao amin'ny 24:3 io.

**hatolotra homboana amin'ny hazofijaliana ny Zanak'Olona**

Azo atao hoe DH: "hisy olona sasantsasany hanolotra ny Zanak'Olona any amin'ny olona hafa mba hanombo Azy"

**ny Zanak'Olona**

Milaza ny amin'ny tenany ihany i Jesosy.

**Matthew 26:3****Fampifandraisana ny foto-kevitra:**

Ireto andininy ireto dia manome fampahafantarana fohifohy momba ny tetik'ireo mpitarika Jiosy hisambotra sy hamono an'i Jesosy.

**niara-nivory**

Azo atao hoe DH: "niara-tonga" na "niara-nihaona"

**Tsy amin'ny fety**

Afaka atao mazava kokoa ny tsy tian'ireo mpitarika hatao amin'ny andro fety. DH: "Tsy tokony hamono an'i Jesosy mandritra ny fety isika"

**ny fety**

Ny fetin'ny Paska isan-taona io.

**Matthew 26:6****Fampifandraisana ny foto-kevitra:**

Ity no fiandohan'ny tantaran'ilay vehivavy nandrakana menaka lafo vidy teo amin'ny Jesosy mialohan'ny ahafatesany.

**Ary**

Io teny io eto dia ampiasaina mba hanamarihana fiatoana eo amin'ny fizotry ny tantara. Eto i Matio dia manomboka mitantara fizaran-tantara vaovao.

**Simona boka**

Misy hevitra ambadika izany fa lehilahy izay nositrarin'i Jesosy tamin'ny habokana io.

**nisy vehivavy iray**

"Nisy vehivavy nankeo amin'i Jesosy"

**tavoara alabastara**

Fasiana lafo vidy vita amin'ny vato malama io.

**menaka**

Menaka izay mani-pofona

**nandrakana izany tamin'ny lohany**

Nanao izany ilay vehivavy mba ho fanajana an'i Jesosy.

**Inona no anton'izao fandaniana izao?**

Nametraka izany fanontaniana izany ireo mpianatra nohon'ny hatezeran'izy ireo tamin'ny nataon'ilay vehivavy. DH: "Nanao zavatra ratsy ity vehivavy ity tamin'ny nandaniany fahatany an'io menaka manitra io!"

**afaka namidy lafo ary nomena ireo mahantra io**

Azo atao hoe DH: "Afaka namidiny vola be io ary nomena ... ilay vola"

**ireo mahantra**

Eto ny "mahantra" dia azo atao hoe DH: "ireo olona mahantra"

**Matthew 26:10****Nahoana ianareo no manahiran-tsaina an-dravehivavy?**

Mametraka io fanontaniana io i Jesosy mba hananarana ireo mpianatra. DH: "Tsy tokony hanahiran-tsaina ity vehivavy ity ianareo!"

**Nahoana ianareo**

Manondro ireo mpianatra io.

**ny mahantra**

Eto ny "mahantra" dia azo atao hoe DH: "ireo olona mahantra"

**Matthew 26:12****menaka**

Menaka mani-pofona io menaka io. Jereo ny fomba nandikanao izany ao amin'ny 26:6.

**Lazaiko marina aminareo**

"Milaza ny marina aminareo Aho." Manindry izay ho lazain'i Jesosy manaraka io fehezanteny io.

**izay nataon'ity vehivavy ity dia ho lazaina ihany koa ho fahatsiarovana azy**

Azo atao hoe DH: "ho tsaroan'izy ireo izay nataon'ity vehivavy ity ary ho lazain'izy ireo amin'ny hafa"

**Matthew 26:14****Fampifandraisana ny foto-kevitra:**

Nanaiky ny hanampy ireo mpitarika Jiosy hisambotra sy hamono an'i Jesosy i Jodasy Iskariota.

**hanolorako Azy aminareo**

"hanampy anareo hisambotra an'i Jesosy"

**volafotsy madinika telopolo**

Satria mitovy amin'ny ireo ao amin'ny faminiana ao amin'ny Testamenta Taloha ireo teny ireo, dia tazony ihany ireo fa aza ovaina ho vola amin'izao fotoana izao.

**madinika telopolo**

"madinika 30"

**hanolorana Azy amin'izy ireo**

"hanampy ireo lohan'ny mpisorona hisambotra an'i Jesosy"

**Matthew 26:17****Fampifandraisana ny foto-kevitra:**

Ity no fanombohan'ny tantaran'ny fanakalazan'i Jesosy ny Paska niaraka tamin'ireo mpianany.

**niteny hoe:** "Aiza no tianao hanomananay ho anao hihinana ny sakafon'ny paska?" **Namaly Izy hoe:** "Midira ao an-tanàna misy lehilahy iray ary lazao izy hoe: 'Hoy ny Mpampianatra hoe: "Efa akaiky ny fotoanako. Ato an-tranonao Aho no hanao ny paska miaraka amin'ireo mpianatra."'"

DH: "Niteny tamin'ireo mpianatra Izy mba handeha any an-tanàna ho any amina lehilahy iray ary hilaza aminy fa hoy ny Mpampianatra aminy hoe: 'Efa akaiky ny fotoanako. Hataoko ao an-tranonao miaraka amin'ireo mpianatra ny Paska'" na "Niteny tamin'ireo mpianatra i Jesosy mba handeha any an-tanàna ho any amina lehilahy iray ary hilaza aminy fa efa akaiky ny fotoanan'ny Mpampianatra ary hanao ny Paska ao an-tranon'izany lehilahy izany miaraka amin'ireo mpianany Izy.

**fotoanako**

Ireo mety ho dikany 1) "Ilay fotoana nolazaiko taminareo" na 2) "Ilay fotoana napetrak'Andriamanitra ho Ahy."

**Efa akaiky**

Ireo mety ho dikany dia 1) "efa antomotra" na 2) "tonga"

**Ato an-tranonao Aho no hanao ny paska**

"hihinana ny sakafon'ny Paska" na "hankalaza ny Paska amin'ny fihinanana ny sakafo manokana"

**Matthew 26:20****Lazaiko marina aminareo**

"Milaza ny marina aminareo Aho." Manindry izay ho lazain'i Jesosy manaraka io fehezanteny io.

**tsy ho izaho mihitsy, ry Tompo?**

"tsy mba izaho izany, sa tsia, ry Tompo?" Ireo mety ho dikany dia 1) Io dia fanontaniana tsy valiana satria efa azaon'ireo apostoly antoka fa tsy hamadika an'i Jesosy izy ireo. DH: "Tompo, Tsy hamadika Anao mandrakizay aho!" na 2) tena fanontaniana matotra izany satria mety nanahirana ny sain'izy ireo na nifangaroharo tamin'izy ireo ny filazan'i Jesosy.

**Matthew 26:23****Zanak'Olona**

Milaza ny amin'ny tenany ihany i Jesosy.

**Handeha**

Eto ny "handeha" dia fomba mihaja ilazana hoe ho faty. DH: "handeha ho any amin'ny fahafatesany" na "ho faty"

**araka izay efa voasoratra momba Azy**

Azo atao hoe DH: "araka izay nosoratan'ireo mpaminany momba Azy ao amin'ny soratra masina"

**Izaho ve izany, Raby o?**

"Raby, izaho ve ilay iray izay hamadika Anao?" Mety ho nampiasa fanontaniana tsy valiana i Jodasy mba handavana fa izy ilay iray izay hamadika an'i Jesosy. DH: "Raby, tsy mba izaho mihitsy ilay iray izay hamadika Anao"

**Voalazanao**

Io dia fomba fiteny izay ampiasain'i Jesosy mba hidika hoe "eny" kanefa tsy dia mazava tsara ny tena heviny. DH: "Voalazanao izany" na "Efa manaiky izany ianao"

**Matthew 26:26****Fampifandraisana ny foto-kevitra:**

Nampianatra ny Fanasan'ny Tompo i Jesosy raha mbola nankalaza ny Paska niaraka tamin'ireo mpianany.

**naka ... nisaotra ... nanapaka**

Adikao araka ny nataonao tao amin'ny 14:19.

**Matthew 26:27****Nandray**

Adikao hoe "naka" araka ny nataonao ao amin'ny 14:19.

**ny kapoaka**

Eto ny "kapoaka" dia ilazana ny kapoaka miaraka amin'ny divay ao anatin'izany.

**nanome izany azy ireo**

"nanome izany an'ireo mpianatra"

**sotroy ity**

"sotroy ny ddivay avy amin'ity kapoaka ity"

**Fa ity ny ràn'ny**

"Fa ity divay ity no ràko"

**ràn'ny fanekem-pihavanana**

"rà izay mampiseho fa mihatra ny fanekem-pihavanana" na "rà izay mampisy ny fanekem-pihavanana"

**arotsaka ho an'ny maro ho famelan-keloka**

Azo ato hoe DH: "izay hndriaka eo amin'ny vatako tsy ho ela" na "Izay hiraraka avy amin'ny feriko rehefa maty Aho"

**Fa lazaiko aminareo**

Manindry izay ho lazain'i Jesosy manaraka io fehezanteny io.

**vokatry ny voaloboka**

Fomba fiteny io. DH: "divay"

**ny Raiko**

Fiantsoana manan-danja an'Andriamanitra izay mampiseho ny fifandraisana misy eo amin'Andriamanitra sy Jesosy io.

**Matthew 26:30****Fampifandraisana ny foto-kevitra:**

Manohy mampianatra ireo mpianany eny ampandehanana ho eny amin'ny Tendrombohitr'Oliva i Jesosy.

**Fampahafantarana amin'ny ankapobeny:**

Ao amin'ny andininy faha 31, mamerina ny tenin'i Zakaria mpaminany i Jesosy hampisehoana fa mba hahatanteraka ny faminaniana, dia handao Azy avokoa ireo mpianany.

**hira fiderana**

hira fiderana ho an'Andriamanitra

**fa voasoratra hoe**

Azo atao hoe DH: "fa voasoratr'i Zakaria mpaminany hatry ny ela tao amin'ny soratra masina"

**Hamely ... Aho**

Eto ny "Aho" dia manondro an'Andriamanitra. Midika izany fa Andriamanitra dia hamela ny olona hamely sy hamono an'i Jesosy.

**ny mpiandry ondry ... ny ondry**

Ireo dia sarin-teny ilazana an'i Jesosy sy ireo mpianatra.

**hiparitaka ny ondry**

Azo atao hoe DH: "haparitak'izy ireo ny ondrin'ny vala rehetra" na "hihazakazaka eran'ny lalana rehetra ireo ondrin'ny vala"

**aorian'ny fitsanganako amin'ny maty**

Azo atao hoe DH: "Aorian'ny hanaganan'Andriamanitra Ahy"

**Matthew 26:33****handao**

Adikao araka ny nataonao tao ain'ny 26:30 io.

**Lazaiko marina aminao**

"Milaza ny marina aminareo Aho." Manindry izay ho lazain'i Jesosy manaraka io fehezanteny io.

**raha mbola tsy maneno akoho**

Rehefa miposaka ny masoandro no maneno ny akoho. DH: "alohan'ny hiposahan'ny masoandro"

**akoho**

vorona izay maneno mafy amin'ny fotoana hiposahan'ny masoandro

**maneno**

Feo avoakan'ny akoho.

**handà Ahy intelo ianao**

"hilaza intelo fa tsy mpanara-dia Ahy ianao"

**Matthew 26:36****Fampifandraisana ny foto-kevitra:**

Ity no fanombohan'ny tantaran'i Jesosy nivavaka tao Getsemane.

**nanomboka nalahelo sy ory**

"ary lasa nalehelo mafy"

**Fadiranovana ny fanahiko**

Eto ny "fanahy" dia ilazana ilay olona manontolo. DH: "malahelo mafy Aho"

**toy ny efa ho faty**

Fomba fiteny io. DH: "toy ny efa ho faty Aho"

**Matthew 26:39****niankohoka**

Niankohoka tamin'ny tany mihitsy Izy mba hivavaka.

**Ry Raiko**

Fiantsoana manan-danja an'Andriamanitra izay mampiseho ny fifandraisana misy eo amin'Andriamanitra sy Jesosy io.

**aoka esorina amiko ity kapoaka ity**

Eto ny "kapoaka" dia ilazana ny kapoaka sy ny zavatra ao anatiny. Ny zavatra ao anaty kapoaka dia sarin-teny maneho ny fahoriana izay hiaretan'i Jesosy. Mangataka ny Ray i Jesosy raha azony atao ny tsy hijaly sy ho faty amin'ny fomba izay fantatr'i Jesosy fa hijaliany ao Jerosalema.

**aoka tsy araka ny sitrapoko, fa ny sitraponao**

AZO atao hoe DH: "Saingy aza izay tiako no atao, fa izay tianao no ataovy"

**hozy Izy tamin'i Petera hoe: "Inona, tsy mahavita miambina ... ianareo"**

Miresaka amin'i Petera i Jesosy, fa ny "ianareo" dia manondro an'i Petera, Jakoba, ary Jaona.

**Inona, tsy mahavita miambina miaraka amiko na dia ora iray aza va ianareo?**

Mampiasa fanontaniana i Jesosy mba hibedesana an'i Petera, Jakoba ary Jaona. DH: "Diso fanantenana Aho hoe tsy afaka ny niari-tory niaraka tamiko nandritra ny ora iray ianareo!"

**tsy ho azon'ny fakam-panahy ianareo**

Eto ny hoe "fakam-panahy" dia azo atao matoanteny. DH: "tsy hisy haka fanahy anareo"

**Mety ihany ny fanahy, fa ny nofo no malemy**

Eto ny "fanahy" dia ilazana ny fanirian'ny olona iray. Ary ny "nofo" dia maneho ny maha-olona manontolo. Ny tian'i Jesosy ho lazaina dia mety manana faniriana ny hanao izay tian'Andriamanitra

izy ireo, saingy amin'ny maha-olona dia malemy izy ireo ary lavo.

### Matthew 26:42

#### nandeha

"nandeha i Jesosy"

#### Ry Raiko

Fiantsoana manan-danja an'Andriamanitra izay mampiseho ny fifandraisana misy eo amin'Andriamanitra sy Jesosy io.

**raha toa tsy azo esorina amiko ity raha tsy misotro Aho**  
Azo atao hoe DH: "tsy maintsy hosotroiko ity"

#### ity

Manondro ilay kapoaka sy ny ao anatiny io.

#### raha tsy misotro Aho

"raha tsy misotro amin'izany Aho" na "raha tsy misotro amin'ny kapoaky ny fahoriana Aho"

#### ho atao anie ny sitraponao

Azo atao hoe DH: "aoka hitranga izay tianao"

#### navesatra ny mason'izy ireo

DH: "te hatory mafy izy ireo"

### Matthew 26:45

#### Mbola matory sy miala sasatra va ianareo?

Mampiasa fanontaniana i Jesosy mba ibedesana ireo mpianany nohon'ny fatorian'izy ireo. DH: "Diso fanantenana Aho hoe mbola matory sy maka aina ihany ianareo"

#### efa akaiky ny ora

Fomba fiteny io. DH: "tonga ny fotoana"

#### ny Zanak'Olona dia hatolotra

Azo atao hoe DH: "ary misy olona mamadika ny Zanak'Olona"

#### ny Zanak'Olona

Milaza ny amin'ny tenany ihany i Jesosy.

#### eo an-tanan'ireo mpanota

Eto ny "tanana" dia ilazana fahefana na fifehezana. DH: "eo amin'ny fahefan'ireo mpanota" na "eo amin'ireo mpanota"

#### Jereo

"Tandrema tsara izay ho lazaiko aminareo"

### Matthew 26:47

#### Fampifandraisana ny foto-kevitra:

Ity no fanombohan'ny tantara izay namadihan'i Jodasy an'i Jesosy sy nisamboran'ireo mpitarika fivavahana Azy.

#### Raha mbola niteny Izy

"Raha mbola niteny i Jesosy"

#### langilangy

Tapaka hazo lava hikapohana olona.

#### Ary ... Sambory Izy

Eto ny teny hoe "Ary" dia ampiasaina mba hanamarika fiatoana eo amin'ny fizotry ny tantara. Eto i Matio dia milaza fampahafantarana fohifohy momba an'i Jodasy sy ny famantarana nokasainy hampiasaina mba hamadihana an'i Jesosy.

#### manao hoe: "Izay horohako, no Izy. Sambory Izy."

Io dia azao adika tsy mivantana. DH: "nilaza fa izay horohany no ilay iray izay tokony ho samborin'izy ireo"

#### horohako

Fomba feno haja hiarahabana ny mpampianatry ny olona iray io.

### Matthew 26:49

#### nanatona an'i Jesosy izy

"nanatona an'i Jesosy i Jodasy"

#### nanoroka Azy

"niarahaba Azy tamin'ny oroka"

#### Avy eo tonga izy ireo

Eto ny hoe "izy ireo" dia manondro ireo olona nitondra sabatra sy langilangy niaraka tamin'i Jodasy sy ireo mpitarika fivavahana.

#### naninjitra tanana tamin'i Jesosy, ary nisambotra Azy

"nihazona an'i Jesosy ary nisambotra Azy"

### Matthew 26:51

#### Indro

Ny teny hoe "indro" dia manaitra ny saintsika mba ho liana tsara amin'ny tranga mahatalanjona izay manaraka eo.

#### izay mandray sabatra

Azo atao hoe DH: "izay mandray sabatra hamonoana ny hafa"

#### ho vonoina amin'ny sabatra

"amin'ny sabatra no hamonoan'ny olona azy"

#### Mieritreritra va ianareo fa tsy afaka miantso ... roa ambin'ny folo?

Mampiasa fanontaniana i Jesosy mba hampatsiahivana ilay olona niaraka tamin'ny sabatra fa afaka manakana ireo izay misambotra Azy i Jesosy. DH: "Fantatrareo tokoa fa afaka miantso ... roa ambin'ny folo"

**Raiko**

Fiantsoana manan-danja an'Andriamanitra izay mampiseho ny fifandraisana misy eo amin'Andriamanitra sy Jesosy io.

**tafik'anjely mihoatra noho ny roa ambin'ny folo**

Ny tafika na "legiona" dia fomba fitenin'ny miaramila izay ilazana vondro-miaramila eo ho eo amin'ny 6,000. Ny tian'i Jesosy ho lazaina dia afaka mandefa anjely ampy hanakana mora foana ireo izay misambotra an'i Jesosy Andriamanitra. Tsy dia zava-dehibe ny isan'ireo anjely eto. DH: "mihoatra ny tafik'anjely 12"

**Fa atao ahoana izany no hahatanteraka ny Soratra Masina, izay milaza fa tsy maintsy hitranga izany?**

Mampiasa fanontaniana i Jesosy mba hanazavana hoe nahoana no mamela ireo olona hisambotra Azy Izy. DH: "Fa raha nataoko izany, dia tsy ho afaka ny hantanteraka izay nolazain'Andriamanitra fa tsy maintsy hiseho tao amin'ny soratra masina Aho"

**Matthew 26:55****tonga miaraka amin'ny sabatra sy langilangy hisambotra Ahy tahaka ny jiolahy va ianareo?**

Mampiasa fanontaniana i Jesosy mba hanondroana ny tsy fetezan'ny nataon'izay nisambotra azy. DH: "Fantatrareo fa tsy mpangalatra Aho, koa diso ianareo raha tonga eto mairaka amin'ny sabatra sy langilangy"

**langilangy**

Tapaka hazo lava hikapohana olona.

**teo amin'ny tempoly Aho**

Tsy tena tao anatin'ny tempoly i Jesosy. Teo antokotany manodidina ny tempoly i Jesosy.

**mba hahatanteraka izay voasoratr'ireo mpaminany**

Azo atao hoe DH: "ho tanterahiko izay nosoratan'ireo mpaminany rehetra ao amin'ny soratra masina"

**nandao Azy**

Raha manana fomba hilazana fa nandao Azy izy ireo raha tokony hijanona miaraka aminy ny fitenin'ao, dia ampiasao eto izany.

**Matthew 26:57****Fampifandraisana ny foto-kevitra:**

Ity no fanombohan'ny tantaran'ny nanadihadiana an'i Jesosy teo amin'ny synedrionan'ireo mpitarika Jiosy.

**Petera nanaraka Azy**

"nanaraka an'i Jesosy i Petera"

**kianjan'ny mpisoronabe**

toerana malalaka eo akaikin'ny tranon'ny mpisoronabe.

**Niditra tao anatin'ny izy**

"Niditra tao anatin'ny Jesosy"

**Matthew 26:59****Ary**

Io teny io eto dia ampiasaina mba hanamarihana fiatoana eo amin'ny fizotry ny tantara. Eto i Matio dia manomboka mitantara fizaran-tantara vaovao.

**mba mety ahafahan'izy ireo**

Eto ny "izay ireo" dia manondro ireo lohan'ny mpisorona sy ireo mpikambana ao amin'ny filankevitra.

**mety ahafahan'izy ireo mamono Azy**

"mety hananan'izy ireo antony hamonoana Azy"

**roa tonga nanatona teo**

"nisy lehilahy roa tonga nanatona teo" na "nisy vavolombelona roa tonga nanatona teo"

**Io lehilehy io dia niteny hoe: 'Afaka mandrava ny ... andro.'"**

Azonao adika ho fehezanteny iray ihany io. DH: "Nilaza io lehilahy io fa afaka mandrava ny ... andro"

**Io lehilahy io dia niteny hoe**

"Io Jesosy io niteny hoe"

**Matthew 26:62****Inona izany hiampangan'izy ireo Anao izany**

Tsy mangataka fampahafantarana avy amin'i Jesosy momba izay nolazain'ireo vavolombelona ny lohan'ny mpisorona. Mangataka an'i Jesosy izy mba hanaporofa fa diso izay nolazain'ireo vavolombelona. DH: "Inona no havalinao izay hanoheran'ireo vavolombelona Anao?"

**Zanak'Andriamanitra**

Fiantsoana manan-danja izay mampiseho ny fifandraisana misy eo amin'Andriamanitra sy Jesosy io.

**Andriamanitra velona**

Eto ny "velona" dia mampifanohitra an'Andriamanitra amin'ireo andriamanitra tsy izy sy ireo sampy izay hivavahan'ny olona. Ny Andriamanitr'Israely ihany no velona sy manana hery hiasana. Jereo ny fomba nandikanao izany ao amin'ny 16:13.

**Voalazanao**

Io dia fomba fiteny izay ampiasain'i Jesosy mba hidika hoe "eny" kanefa tsy dia mazava ny tena tiany ho lazaina. DH: "efa manaiky izany ianao"

**Fa lazaiko aminareo, manomboka izao**

Miresaka amin'ireo mpisoronabe sy ireo olona teo i Jesosy.

**manomboka izao dia ho itanareo ny Zanak'Olona**  
Ireo mety ho dikany dia 1) midika fa hahita ny Zanak'Olona amin'ny heriny any aoriana any izy ireo na 2) nanomboka tamin'ny fitsarana an'i Jesosy mankany, dia mampiseho ny tenany Jesosy fa Izy ilay Mesia izay mahery sady mpandresy.

#### **Zanak'Olona**

Milaza ny amin'ny teneny ihany i Jesosy.

#### **hipetraka eo an-tanana ankavanan'ny Hery**

Eto ny "Hery" dia ilazana an'Andriamanitra. DH: "eto an-tanana ankavanan'Andriamanitra Tsitoha"

#### **tonga eo amin'ny rahon'ny lanitra**

"midina eto an-tany eo ambonin'ny rahon'ny lanitra"

#### **Matthew 26:65**

##### **ny mpisoronabe nandrovitra ny ankanjony**

Ny fandrovitana akanjo dia mariky ny hatezerana sy alahelo.

##### **Niteny ratsy Izy**

Amin'ny fiantsoana izany hoe fitenena-drasty, dia midika izany fa fantatry ny mpisoronabe hoe nilaza ho mitovy amin'Andriamanitra i Jesosy.

##### **Nahoana isika no mbola mila mpijoro vavolombelona?**

Mampiasa io fanontaniana io ny mpisoronabe mba handindriana fa tsy mila mandre na inona na inona avy amina vavolombelona intsony ny filan-kevitra. DH: "Tsy mila mihaino na inona na inona avy amina vavolombelona intsony isika!"

##### **Indro, renareo**

Manondro ny filan-kevitra ny "ianareo" eto.

#### **Matthew 26:67**

##### **Avy eo izy ireo**

Ireo mety ho dikany dia 1) "Avy eo ny sasany tamin'ireo olona" na 2) "Avy eo ireo miaramila"

##### **nandrora ny tavany**

Natao izany mba ho fanevatevana.

##### **Maminania aminay**

Eto ny hoe "Maminania aminay" dia midika hoe miteny amin'ny herin'Andriamanitra. Tsy midika izany hoe milaza izay hitranga any aoriana.

##### **ry Kristy**

Tsy tena mihevitra ireo namely an'i Jesosy fa Izy tokoa no Kristy. Niantso Azy toy izany izy ireo mba hananianiana Azy.

#### **Matthew 26:69**

##### **Fampifandraisana ny foto-kevitra:**

Ity no fiandohan'ny tantaran'ny nandavan'i Petera intelo ho tsy nahafantra an'i Jesosy, araka izay nolazain'i Jesosy fa ho ataony.

##### **Fampahafantarana amin'ny ankapobeny:**

Ireto tranga ireto dia niseho niaraka tamin'ny fitsarana an'i Jesosy teo anoloan'ireo mpitarika fivavahana.

##### **Ary**

Io teny io eto dia ampiasaina mba hanamarihana fiatoana eo amin'ny fizotry ny tantara. Eto i Matio dia manomboka mitantara fizaran-tantara vaovao.

##### **Tsy fantatro izay resahanareo**

Fantatr'i Petera izay nolazain'ilay mpanompo vavy. Nampiasa ireo teny ireo izy mba handavana fa niaraka tamin'i Jesosy izy.

#### **Matthew 26:71**

##### **Rehefa ... izy**

"Rehefa ... i Petera"

##### **ny vavahady**

Fidirana avy eo amin'ny rindrina manodidina ny tokontany.

##### **Mbola nandà indray izy niaraka tamin'ny fianianana hoe:**

"Tsy fantatro izany lehilahy izany!"

"nolaviny tamin'ny fianianana indray izany, ary hoy izy hoe: 'Tsy fantatro izany lehilahy izany!'"

#### **Matthew 26:73**

##### **iray amin'izy ireny**

"iray amin'ireo niaraka tamin'i Jesosy"

##### **fa ny fomba firesakao dia miampanga anao**

Azo atao fehezanteny vaovao io. DH: "Azo lazaina fa avy any Galilia ianao satria miteny toy ny Galiliana"

##### **nanozona**

"nanozon-tena"

##### **naneno ny akoho**

Ny akoho dia vorona izay maneno mafy eo ho eo amin'ny fotoana hiposahan'ny masoandro. Jereo ny fomba nandikanao izany ao amin'ny 26:33.

##### **Tsaroan'i Petera ny teny nambaran'i Jesosy hoe: "Mbola tsy maneno akoho dia handà Ahy intelo ianao."**

Azo adika ho teny tsy mivantana io. DH: "Tsaroan'i Petera ny nilazan'i Jesosy taminy fa mialoha ny hanenoin'ny akoho, dia handà Azy intelo izy"



## Chapter 27

<sup>1</sup> Ary rehefa tonga ny maraina, dia nitetika hanohitra an'i Jesosy mba hamono Azy ireo lehiben'ny mpisorona sy ny loholona rehetra. <sup>2</sup> Izy ireo namatotra Azy, nitarika Azy tany ivelany, ary nanolotra Azy tamin'i Pilato governora. <sup>3</sup> Ary Jodasy, ilay namadika Azy, rehefa nahita fa voaheloka Jesosy, dia nibebaka izy ary namerina ireo volafotsy telopolo tamin'ireo lehiben'ny mpisorona sy ireo loholona, <sup>4</sup> ary niteny hoe: "Nanota aho tamin'ny namadihako rà tsy manan-tsiny." Fa izy ireo niteny hoe: "Ahoanay inona? Anao izany." <sup>5</sup> Dia natsipiny tao an-tempoly ireo volafotsy, ary nanainga, sy nivoaka ary nanantona ny tenany Izy. <sup>6</sup> Ireo lehiben'ny mpisorona naka ireo volafotsy ary niteny hoe: "Tsy ara-dalàna ny mametraka ity ao amin'ny fitehirizam-bola, satria ity dia vidin-drà." <sup>7</sup> Niara-niresaka ny olana izy ireo ary nividy ny sahan'ny mpanao vilany tanimanga izay handevenana ireo vahiny tamin'ireo vola. <sup>8</sup> Ary izany no antony niantsoana izany saha izany hoe: "Sahan'ny Rà" mandrak'androany. <sup>9</sup> Ary dia tanteraka izay voalaza tamin'ny mpaminany Jeremia, manao hoe: "Naka ny volafotsy telopolo izy ireo, vidy nanombanan'ireo vahoakan'Israely Azy, <sup>10</sup> ary izy ireo nanome izany ho an'ny sahan'ny mpanao vilany tanimanga, araka ny natoron'ny Tompo ahy." <sup>11</sup> Ary Jesosy nijoro teo anolohan'ny governora, ary ny governora nanontany Azy hoe, "Ianao va no mpanjakan'ireo Jiosy?" Jesosy namaly azy hoe: "Voalazanao." <sup>12</sup> Fa rehefa nampangain'ireo lehiben'ny mpisorona sy ireo loholona Izy, dia tsy namaly na inona na inona. <sup>13</sup> Dia niteny taminy Pilato hoe: "Tsy renao va ny fiampangana rehetra atao aminao?" <sup>14</sup> Fa tsy namaly na dia teny iray aza Izy, gaga tanteraka noho izany ny governora. <sup>15</sup> Ary isakin'ny firavoravoana dia fomban'ny governora ny mamotsotra gadra iray voafidin'ny vahoaka. <sup>16</sup> Tamin'io fotoana io, nanana gadra malaza ratsy antsoina hoe Barabasy izy ireo. <sup>17</sup> Noho izany rehefa niara-niangona izy ireo, dia hoy Pilato tamin'izy ireo hoe: "Iza no tianareo halefako ho anareo? Barabasy, sa Jesosy izay antsoina hoe Kristy?" <sup>18</sup> Fantany fa nohon'ny fialonana no nanoloran'izy ireo an'i Jesosy taminy. <sup>19</sup> Raha nipetraka teo amin'ny seza fitsarana izy, dia nandefa teny taminy ny vadiny ary nanao hoe: "Tsy manana na inona na inona atao amin'ity lehilahy tsy manan-tsiny ity aho. Fa ory loatra aho androany nohon'ny nofy azoko momba Azy." <sup>20</sup> Ary ireo lehiben'ny mpisorona sy ireo loholona nandresy lahatra ny vahoaka mba hangataka an'i Barabasy, ary hampamono an'i Jesosy. <sup>21</sup> Nanontany azy ireo ny Governora hoe: "Iza amin'izy roa no tianareo halefako ho anareo?" Hoy izy ireo hoe: "Barabasy." <sup>22</sup> Pilato niteny tamin'izy ireo hoe: "Inona no tokony ataoko amin'i Jesosy izay antsoina hoe Kristy?" Izy rehetra namaly hoe: "Fantsiho amin'ny hazofijaliana Izy." <sup>23</sup> Dia hoy Izy hoe: "Nahoana, inona no heloka nataony?" Fa vao mainka izy ireo nihiaka mafy hoe: "Fantsiho amin'ny hazofijaliana Izy." <sup>24</sup> Fa rehefa hitan'i Pilato fa tsy afaka hanao na inona na inona izy, kanefa efa nanomboka ny tabataba, dia naka rano izy, nanasa ny tanany teo anoloan'ny vahoaka, ary nanao hoe: "Tsy manan-tsiny amin'ny ràny ity lehilahy tsy manan-tsiny ity aho. Fa asanareo izany." <sup>25</sup> Ireo olona rehetra niteny hoe: "Ho aminay sy ny zanakay anie ny ràny." <sup>26</sup> Dia nalefany ho an'izy ireo Barabasy, fa nively karavasy an'i Jesosy izy ary nanolotra Azy ho fantsihina. <sup>27</sup> Avy eo ireo miaramilan'ny governora naka an'i Jesosy hankao an-dapa ary nanangona ireo vondrona miaramila rehetra. <sup>28</sup> Nanala ny fitafiany izy ireo ary nampanao akanjo jaky Azy. <sup>29</sup> Nanamboatra satro-boninahitra tsilo izy ireo ary nametraka izany teo an-dohany, ary nametraka tehina teo amin'ny tanany ankavanana. Nandohalika teo anatrehany izy ireo ary naneso Azy, nanao hoe: "Arahaba, ry mpanjakan'ny Jiosy!" <sup>30</sup> Nororain'izy ireo Izy, ary nalain'izy ireo ny tehina dia nikapoka Azy im-be dia be teo amin'ny lohany. <sup>31</sup> Rehefa avy naneso Azy izy ireo, dia nanala ny akanjo lavany ary nampitafy Azy ny fitafiany, ary nitondra Azy nivoaka mba hamantsika Azy amin'ny hazofijaliana. <sup>32</sup> Rehefa nivoaka izy ireo, dia nahita lehilahy iray avy any Syrena antsoina hoe Simona, izay noteren'izy ireo hiaraka amin'izy ireo mba hampilanjaina ny hazofijaliany. <sup>33</sup> Nankany amin'ny toerana antsoina hoe Golgota izy ireo, izay midika hoe "Toeran'ny Karandoha." <sup>34</sup> Nomen'izy ireo divay mifangaro amin'ny afero Izy mba ho sotroina. Fa rehefa nandramany izany, dia tsy nisotro Izy. <sup>35</sup> Rehefa nofantsihin'izy ireo tamin'ny hazofijaliana Izy, dia nataon'izy ireo loka ny fizarana ireo fitafiany, <sup>36</sup> ka nipetraka izy ireo ary nijanona niambina Azy. <sup>37</sup> Teo ambonin'ny lohany no nametrahan'izy ireo soratra milaza ny nanamelohana Azy, izay mivaky hoe: "Ity no Jesosy, mpanjakan'ireo Jiosy." <sup>38</sup> Nisy jiolahy roa nofantsihina niaraka taminy, ny iray teo ankavanany ary iray teo ankavia. <sup>39</sup> Ireo izay nandalo dia nanevateva Azy, nanivingivina ny lohan'izy ireo <sup>40</sup> ary nanao hoe: "Ianao izay handrava ny tempoly ary hanamboatra izany indray ao anatin'ny telo andro, vonjeo ny tenanao! Raha Ianao no Zanak'Andriamanitra, midinà avy eny amin'ny hazofijaliana!" <sup>41</sup> Toy izany koa ireo lehiben'ny mpisorona naneso Azy, niaraka tamin'ireo mpanora-dalàna sy ireo loholona, ary niteny hoe: <sup>42</sup> "Nanavotra ireo hafa Izy, fa tsy afaka manavotra ny tenany. Izy no mpanjakan'Israely. Avelao Izy hidina eny amin'ny hazofijaliana, ary dia hino Azy isika." <sup>43</sup> Natoky an'Andriamanitra Izy, avelao Andriamanitra hamonjy Azy

izao, raha mankasitraka ny hanafaka Azy Andriamanitra. Fa na Izy aza dia niteny hoe: 'Izaho no Zanak'Andriamanitra.'" <sup>44</sup> Toy izany koa ireo jiolahy izay nofantsihina niaraka taminy niteny fanevatevana taminy ihany koa. <sup>45</sup> Ary nanomboka tamin'ny ora fahaenina dia nandrakotra ny tany rehetra ny aizina ka hatramin'ny ora fahasivy. <sup>46</sup> Teo amin'ny ora fahasivy, dia nihiaka tamin'ny feo mafy Jesosy ary nanao hoe: "Ely, Ely, lamà sabaktani?" Izay midika hoe: "Andriamanitro, Andriamanitro, nahoana no nandao Ahy Ianao?" <sup>47</sup> Rehefa ren'ny sasany tamin'ireo izay nitsangana teo izany, dia hoy izy ireo: "Miantso an'i Elia Izy." <sup>48</sup> Teo no eo dia nihazakazaka ny iray tamin'izy ireo ary naka spaonjy, namonto izany tamin'ny vinaingitra, nametraka izany tamin'ny tohitohina bararata, ary nanome izany Azy mba ho sotroina. <sup>49</sup> Ny sasany tamin'izy ireo niteny hoe: "Avelao Izy. Hitantsika eo raha ho tonga hamonjy Azy Elia." <sup>50</sup> Dia nihiaka tamin'ny feo mafy indray Jesosy ary nanolotra ny fanahiny. <sup>51</sup> Indro, ny lamban'ny tempoly nitriatra roa hatrany ambony ka hatrany ambany, ary nihorohoro ny tany, ary vaky nisasaka ireo vatolampy. <sup>52</sup> Nisokatra ireo fasana, ary ny fatin'ireo olon'Andriamanitra maro izay nodimandry dia natsangana. <sup>53</sup> Izy ireo dia nivoaka avy tao amin'ny fasana taorian'ny fitsanganany tamin'ny maty, niditra ny tanàna masina, ary niseho tamin'ny maro. <sup>54</sup> Ary ireo kapiteny sy ireo izay nijery an'i Jesosy rehefa nahita ny horohoron-tany sy ireo zavatra izay nitranga, dia lasa natahotra mafy ary nanao hoe: "Zanak'Andriamanitra marina ity." <sup>55</sup> Nisy Vehivavy maro izay nanaraka an'i Jesosy hatrany Galilia mba hikarakara Azy teo nijery avy eny alavitra. <sup>56</sup> Tamin'izy ireo Maria Magdalena, Maria renin'i Jakoba sy Josefa, ary ny renin'ireo zanakalahin'i Zebedio. <sup>57</sup> Rehefa hariva ny andro, dia nisy lehilahy iray manankarena avy any Armatia tonga, antsoina hoe Josefa, izay mpianatr'i Jesosy ihany koa. <sup>58</sup> Nanatona an'i Pilato izy ary nangataka ny fatin'i Jesosy. Dia nobaikon'i Pilato omena azy izany. <sup>59</sup> Naka ny faty Josefa, namono izany tamin'ny lamba rongony madio, <sup>60</sup> ary nampandry izany tamin'ny fasany vaovao izay nolavahany tamin'ny vatolampy. Dia nanakodia vato lehibe hanohina ny varavaran'ny fasana izy ary nivoaka. <sup>61</sup> Maria Magdalena sy ireo Maria hafa dia teo, nipetraka teo ampitan'ny fasana. <sup>62</sup> Ny andro manaraka, izay andro aorian'ny Fanomanana, dia niara-niangona tamin'i Pilato ireo lehiben'ny mpisorona sy ireo Fariseo. <sup>63</sup> Hoy izy ireo hoe: "Tompoko, tadidinay fa tamin'ny mbola velona iny mpamitaka iny, dia hoy Izy hoe: 'Aorian'ny telo andro, dia hitsangana indray Aho.'" <sup>64</sup> Ka noho izany, mandidia mba ho ambenana ny fasana hatramin'ny andro fahatelo, raha tsy izany ireo mpianany mety ho avy ary hangalatra Azy dia hiteny amin'ny olona hoe: 'Nitsangana tamin'ny maty Izy', ary ny fitaka farany dia ho ratsy noho ilay tamin'ny voalohany." <sup>65</sup> Hoy Pilato tamin'izy ireo hoe: "Makà mpiambina. Mandehana ary ambeno tsara araka izay vitanareo izany." <sup>66</sup> Dia nandeha izy ireo ary niambina ny fasana, nanisy tombo-kase ny vato ary nametraka ny mpiambina.

## Matthew 27:1

### Fampifandraisana ny foto-kevitra:

Ity no fiandohan'ny tanataran'ny fitsarana an'i Jesosy teo anoloan'i Pilato.

### Ary

Io teny io eto dia ampiasaina mba hanamarihana fiatoana eo amin'ny fizotry ny tantara. Eto i Matio dia manomboka mitantara fizaran-tantara vaovao.

### nitetika hanohitra an'i Jesosy mba hamono Azy

Nanao tetika ny amin'ny fomba hahafahan'izy ireo mandresy lahatra ny mpitarika Romana hamono an'i Jesosy ireo mpitarika Jiosy.

### nanolotra Azy

"nitondra Azy"

## Matthew 27:3

### Fampifandraisana ny foto-kevitra:

Nijanona tsy nilaza ny tanataran'i Jeosy ny mpanoratra eto ka afaka milaza ny tantaran'ny namonoan'i Jodasy tena.

### Fampahafantarana amin'ny ankapobeny:

Ity tranga ity dia niseho taorian'ny fitsarana an'i Jesosy teo amin'ny filan-kevitr'ireo mpitarika Jiosy, fa tsy fantatra raha nitranga taloha na nandritra ny fitsarana an'i Jesosy teo amin'i Pilato izany.

### fa voaheloka Jesosy

Azo atao hoe DH: "fa nomelohin'ireo mpitarika Jiosy i Jesosy"

### ireo volafotsy

Ireo no vola nomen'ireo lohan'ny mpisorona an'i Jodasy mba hamadihany an'i Jesosy. Jereo ny fomba nandikanao izany ao amin'ny 26:14.

### rà tsy manan-tsiny

Fomba fiteny izay ilazana ny fahafatesan'ny olona tsy manan-tsiny io. DH: "olona tsy mendrika ny ho faty"

### Ahoanay inona?

Mampiasa io fanontaninana io ireo mpitarika Jiosy mba hanindriana fa tsy miraharaha izay lazain'i Jodasy izy ireo. DH: "Tsy olanay izany" na "Olanao izany"

**natsipiny tao an-tempoly ireo volafotsy**

Ireo mety ho dikany dia 1) nanipy ireo volafotsy madinika telopolo izy raha mbola teo an-tokontanin'ny tempoly, na 2) nitsangana teo amin'ny tokontanin'ny tempoly izy, ary natsipiny tao an-tempoly ireo volafotsy madinika telopolo.

**Matthew 27:6****Tsy ara-dalàna ny mametraka ity**

"tsy mamela antsika hametraka ity ... ny lalàntsika"

**mametraka ity**

"mametraka ity volafotsy ity"

**fitehirizam-bola**

Io no fitoerana nitehirizan'izy ireo ny vola nampiasaina mba hanomezana ireo zavatra ilain'ny tempoly sy ireo mpisorona.

**vidin-drà**

Io dia fomba fiteny izay midika hoe vola nomena olona izay nanampy tamin'ny famonoana olona iray. DH: "vola nomena hamonoana olona"

**sahan'ny mpanao vilany tanimanga**

Io dia tany izay novidiana mba handevenana ireo vahiny maty tao Jerosalema.

**niantsoana izany saha izany**

Azo atao hoe DH: "nantsoin'ny olona hoe ... izany saha izany"

**mandrak'androany**

Tamin'ny fotoana nanoratan'i Matio ity boky ity no dikan'io.

**Matthew 27:9****Fampahafantarana amin'ny ankapobeny:**

Mamerina teny avy ao amin'ny Testamenta Taloha ny mpanoratra mba hampisehoana fa ny fomonaon-tenan'i Jodasy dia fahatanterahan'ny faminaniana.

**Ary dia tanteraka izay voalaza tamin'ny mpaminany Jeremia**

Azo atao hoe DH: "izany no nanatanteraka izay nolazain'i Jeremia mpaminany"

**ireo vahoakan'Israely Azy**

Ilazana ireo isan'ny vahoakan'Israely izay nandoa vola hamonoana an'i Jesosy io. DH: "ny sasany amin'ireo vahoakan'Israely" na "ireo mpitarik'Israely"

**araka ny natoron'ny Tompo ahy**

Eto ny "ahy" dia manondro an'i Jeremia.

**Matthew 27:11****Fampifandraisana ny foto-kevitra:**

Ity no tohin'ny tantaran'ny fitsarana an'i Jesosy teo anoloan'i Pilato, izay niantomboka tao amin'ny 27:1.

**ny governora**

"Pilato"

**Voalazanao**

Io dia fomba fiteny izay ampasain'i Jesosy hilazana hoe "eny" saingy tsy tena mazava tsara ny tiany ho lazaina. DH: "Efa manaiky izany ianao"

**Fa rehefa nampangain'ireo lehiben'ny mpisorona sy ireo loholona Izy**

Azo atao hoe DH: "fa rehefa niampanga Azy ireo lohan'ny mpisorona sy ireo loholona"

**Tsy renao va ny fiampangana rehetra atao aminao?**

Mametraka io fanontaniana io i Pilato satria gaga izy ny amin'ny fahanginan'i Jesosy. DH: "Gaga aho fa tsy mamaly ireo olona miampanga Anao ho manao zava-dratsy ianao!"

**teny iray aza Izy, gaga tanteraka noho izany ny governora**

"teny iray aza; nahagaga tanteraka ny governora izany"

**Matthew 27:15****Ary**

Ampiasaina io teny io eto mba hanamarihana fiatoana eo amin'ny fandehan'ny tantara mba hahafahan'ny mpanoratra manampy ny mpamaky hahazo izay mitranga manomboka eo amin'ny 27:17.

**firavoravoana**

Io no fety fankalazana ny Paska.

**gadra iray voafidin'ny vahoaka**

Azo atao hoe DH: "gadra izay ho fidian'ireo vahoaka"

**nanana gadra malaza ratsy**

"nisy mpangalatra nalaza ratsy"

**malaza ratsy**

fantatra amin'ny fanaovana zavatra ratsy

**Matthew 27:17****niara-niangona izy ireo**

Azo atao hoe DH: "niara-niangona ireo vahoaka"

**Jesosy izay antsoina hoe Kristy**

Azo adika hoe DH: "izay antsoin'ny olona sasany hoe Kristy"

**nanoloran'izy ireo an'i Jesosy taminy**

"Nentin'ireo mpitarika Jiosy teo aminy i Jesosy." Nataon'izy ireo izany mba hitsaran'i Pilato Azy.

**Raha nipetraka ... izy**

"Raha nipetraka ... i Pilato"

**nipetraka teo amin'ny seza fitsarana**

"nipetraka teo amin'ny sezan'ny mpitsara." Eo no hipetrahan'ny mpitsara rehefa mandray fanapahan-kevitra.

**nandefa teny**

Eto ny "teny" dia ilazana hafatra iray. DH: "nandefa hafatra"

**ory loatra aho androany**

"nirohoroho saina be aho androany"

**Matthew 27:20****Ary ... hampamono an'i Jesosy**

Io teny hoe "Ary" io eto dia ampiasaina mba hanamarihana fiatoana eo amin'ny fizotry ny tantara. Milaza fampahafantarana fohifohy momba ny antony nisafidianan'ny vahoaka an'i Barabasy i Matio.

**hampamono an'i Jesosy**

Azo adika hoe DH: "hiantso ireo miaramila Romana mba hamono an'i Jesosy"

**Nanontany azy ireo**

"Nanontany tamin'ireo vahoaka"

**izay antsoina hoe Kristy**

Azo atao hoe DH: "izay antsoin'ny olona sasany hoe Kristy"

**Matthew 27:23****nataony**

"nataon'i Jesosy"

**izy ireo nihiaka mafy**

"nihiaka mafy ireo vahoaka"

**nanasa ny tanany teo anoloan'ny vahoaka**

Nanao izany i Pilato ho famantarana fa tsy tompon'andraikitra amin'ny fahafatesan'i Jesosy izy.

**ny rà**

Eto ny "rà" dia ilazana ny fahafatesan'ny olona iray. DH: "ny fahafatesana"

**Fa asanareo izany**

"Ianareo no tompon'andraikitra amin'izany"

**Matthew 27:25****Ho aminay sy ny zanakay anie ny ràny**

Eto ny "rà" dia ilazana ny fahafatesan'ny olona iray. Ny fehezanteny hoe "Ho aminay sy ny zanakay" dia fomba fiteny izay midika fa manaiky ny ho tompon'andraikitra amin'izay zava-mitranga izy ireo. DH: "Eny! Ho tompon'andraikitra amin'ny famonoana Azy izahay sy ny taranakay!"

**Dia nalefany ho an'izy ireo Barabasy**

"Avy eo dia navotsotr'i Pilato ho an'ireo vahoaka i Barabasy"

**nively karavasy an'i Jesosy izy**

Misy hevitra ambadika izany fa ireo miaramilan'i Pilato no nikaravasy an'i Jesosy. DH: "Namely karavasy an'i Jesosy ireo miaramilan'i Pilato"

**nively karavasy**

Nikapoka olona amin'ny karavasy

**nanolotra Azy ho fantsihina**

Azo atao hoe DH: "ary nanome baiko ireo miaramilany i Pilato mba hanombo an'i Jesosy"

**Matthew 27:27****Fampifandraisana ny foto-kevitra:**

Ity no fiantombohan'ny tantaran'ny fanomboana sy fahafatesan'i Jesosy.

**jaky**

Mena midorehitra

**satro-boninahitra tsilo**

"satro-boninahitra vita amin'ny tsilo" na "satro-boninahitra vita amin'ny ratsan-kazo misy tsilo"

**tehina teo amin'ny tanany ankavanana**

Nomen'izy ireo tehina i Jesosy mba hanehoana ny tehim-panjakana izay tazonin'ny mpanjaka. Nanao izany izy ireo mba hanamavoana an'i Jesosy.

**Arahaba, ry mpanjakan'ny Jiosy**

Niteny izany izy ireo mba hanevatevana an'i Jesosy. Nantsoin'izy ireo hoe "Mpanjakan'ny Jiosy" i Jesosy, fa tsy tena nino izy ireo fa mpanjaka Izy. Kanefa dia marina izay nolazain'izy ireo.

**Arahaba**

"Manaja Anao" na "Ho ela velona anie ianao"

**Matthew 27:30****Nororain'izy ireo Izy**

"Nandrora teo amin'i Jesosy izy ireo"

**Matthew 27:32****Rehefa nivoaka izy ireo**

Nivoaka ny tanàna i Jesosy sy ireo miaramila no dikan'izany. DH: "Raha nivoaka an'i Jerosalema izy ireo"

**dia nahita lehilahy iray**

"nahita lehilahy iray ireo miaramila"

**izay noteren'izy ireo hiaraka amin'izy ireo mba hampilanjana ny hazofijaliany**

"izay noteren'izy ireo hiaraka amin'izy ireo mba hahafahany milanja ny hazofijalian'i Jesosy"

**toerana antsoina hoe Golgota**

Azo atao hoe DH: "toerana izay nantsoin'ny olona hoe Golgota"

**divay mifangaro amin'ny afero Izy mba ho sotroina**

Azo atao hoe DH: "divay, izay nafangaron'izy ireo afero"

**afero**

ilay tsiranoka mangidy, mavo izay handevonan'ny vatana sakafa

**Matthew 27:35****ireo fitafiany**

Ireo dia fitafiana izay nanaovan'i Jesosy.

**ny nanamelohana Azy**

Eto ny "fanamelohana" dia ilazana ny hazo fisaka izay nanoratan'ny olona iray ny antony nanomboan'izy ireo an'i Jesosy.

**Matthew 27:38****Nisy jiolahy roa nofantsihina niaraka tamin'ny**

Azo atao hoe DH: "Nisy jiolahy roa voahombon'ireo miaramila niaraka tamin'i Jesosy"

**nanivingivina ny lohan'izy ireo**

Nanao izany izy ireo mba ho fiomehezana i Jesosy.

**Raha Ianao no Zanak'Andriamanitra, midinà avy eny amin'ny hazofijaliana**

Tsy nino izy ireo fa Zanak'Andriamanitra i Jesosy, noho izany dia te hanaporofy izy ireo raha tena marina izany. DH: "Raha Ianao no Zanak'Andriamanitra, porofoy izany amin'ny fidinanao avy eo amin'ny hazofijaliana"

**Zanak'Andriamanitra**

Fiantsoana manan-danja izay mampiseho ny fifandraisana misy eo amin'Andriamanitra sy Jesosy io.

**Matthew 27:41****Nanavotra ireo hafa Izy, fa tsy afaka manavotra ny tenany**

Ireo mety ho dikany dia 1) tsy mino ireo mpitarika Jiosy fa nanavotra ny hafa na afaka manavotra ny tenany i Jesosy, na 2) mino izy ireo fa namonjy ny hafa Izy saingy miomehy Azy izy ireo satria tsy afaka manavotra ny tenany Izy.

**Izy no mpanjakan'Israely**

Miomehy an'i Jesosy ireo mpitarika. Antsoin'izy ieo hoe "Mpanjakan'Israely" Izy, fa tsy tena mino izy ireo fa mpanjaka Izy. DH: "Milaza Izy fa Mpanjakan'Israely"

**Matthew 27:43****Fampifandraisana ny foto-kevitra**

Manohy manamavo an'i Jesosy ireo mpitarika Jiosy.

**Fa na Izy aza dia niteny hoe: 'Izaho no Zanak'Andriamanitra.'**

Azo adika ho filazana tsy mivantana io. DH: "satria Jesosy nilaza fa Izy no Zanak'Andriamanitra"

**Zanak'Andriamanitra**

Fiantsoana manan-danja an'i Jesosy izay mampiseho ny fifandraisany amin'Andriamanitra io.

**ireo jiolahy izay nofantsihina niaraka tamin'ny**

Azo atao hoe DH: "ireo jiolahy nomboan'ireo miaramila niaraka tamin'i Jesosy"

**Matthew 27:45****Ary**

Io teny io eto dia ampiasaina mba hanamarihana fiatoana eo amin'ny fizotry ny tantara. Eto i Matio dia manomboka mitantara fizaran-tantara vaovao.

**nanomboka tamin'ny ora fahaenina ... hatramin'ny ora fahasivy**

"nanomboka teo ho eo amin'ny mitatao vovonana ... nandritra ny adiny telo" na "nanomboka teo ho eo amin'ny roambin'ny folo ora atoandro ... hatramin'ny manodidina ny telo ora tolakandro"

**nandrakotra ny tany rehetra ny haizina**

Ny teny hoe "aizina" dia azo adika hoe DH: "lasa maizina teo ny tany manontolo"

**nihika tamin'ny feo mafy Jesosy**

"niantsoantso mafy i Jesosy" na "nitabataba i Jesosy"

**Ely, Ely, lamà sabaktani**

Ireo teny niantsoantsoan'i Jesosy ireo dia amin'ny fiteniny manokana. Matetika dia avelan'ireo mpandika teny amin'izao ihany io.

**Matthew 27:48****ny iray tamin'izy ireo**

Ireo mety ho dikany dia 1) ny iray tamin'ireo miaramila na 2) iray tamin'ireo nijorojoro sy nanatrika teo.

**spaonjy**

Io dia bibin-dranomasina izay hangonina ary ampiasaina mba hihazonana na hakana ireo tsiranoka. Ary afaka avoaka ireo tsiranoka ireo kelikely avy eo.

**nanome izany Azy**

"nanome izany an'i Jesosy"

**nanolotra ny fanahiny**

Eto ny "fanahy" dia ilazana ilay manome aina ny olona iray. Io fehezanteny io dia fomba hilazana fa maty i Jesosy. DH: "maty, nanolotra ny fanahiny ho an'Andriamanitra Izy" na "nanolotra ny farafon'ainy Izy"

**Matthew 27:51****Fampifandraisana ny foto-kevitra:**

Ity no fiantombohan'ny fitantarana ireo tranga niseho rehefa maty i Jesosy.

**Indro**

Ny teny hoe "indro" dia manaitra ny saintsika mba ho liana tsara amin'ny fampahafantarana mahatalanjona izay ho avy manaraka eo.

**ny lamban'ny tempoly nitriatra roa**

Azo atao hoe DH: "nizara roa ny lamban'ny tempoly" na "nataon'Andriamanitra nizara roa ny lamban'ny tempoly"

**Nisokatra ireo fasana, ary ny fatin'ireo olon'Andriamanitra maro izay nodimandry dia natsangana**

Azo atao hoe DH: "Nosokafan'Andriamanitra ireo fasana ary natsangany ireo fatin'ny olon'Andriamanitra izay efa maty"

**izay nodimandry**

Fomba mihaja ilazana ny hoe maty io. DH: "maty"

**Nisokatra ireo fasana ... niseho tamin'ny maro**

Tsy dia mazava tsara ny filaharan'ny zava-mitranga. Taorian'ny horohoron-tany tamin'ny maty i Jesosy dia nisokatra ireo fasana 1) velona indray ireo olo-masina, ary taorian'ny nahaveloman'i Jesosy indray, dia niditra tao Jerosalema izay nahitan'ny olona maro azy ireo ny olo-masina, na 2) Velona indray i Jesosy, avy eo dia velona indray ireo masina ary niditra ny tanànan'i Jerosalema izay nahitan'ny olona maro azy ireo.

**Matthew 27:54****Ary**

Io teny io eto dia ampiasaina mba hanamarihana fiatoana eo amin'ny fizotry ny tantara. Eto i Matio dia manomboka mitantara fizaran-tantara vaovao.

**sy ireo izay nijery an'i Jesosy**

"ary ireo miaramila hafa izay nitazana an'i Jesosy"

**Zanak'Andriamanitra**

Fiantsoana manan-danja an'i Jesosy izay mampiseho ny fifandraisany amin'Andriamanitra io.

**renin'ireo zanakalahin'i Zebedio**

"ny renin'i Jakoba sy Jaona" na "ny vadin'i Zebedio"

**Matthew 27:57****Fampifandraisana ny foto-kevitra:**

Ity no fanombohan'ny tantaran'ny fandevenana an'i Jesosy.

**Armatia**

Anarana tanàna iray ao Israely io.

**Dia nobaikon'i Pilato omena azy izany**

Azo atao hoe DH: "Ary nanome baiko ireo miaramilany i Pilato mba hanomezana ny fatin'i Jesosy an'i Josefa"

**Matthew 27:59****rongony**

Lamba tsara, lafo vidy

**olavahany tamin'ny vatolampy**

Midika izany fa i Josefa dia nanana mpiasa nandavaka ilay fasana tamin'ny vatolampy.

**Dia nanakodia vato lehibe**

Nanana olona hafa nanampy azy hanakodia ilay vato i Josefa.

**Matthew 27:62****ny Fanomanana**

Io no andro hanomanan'ny olona ny zavatra rehetra ho an'ny Sabata.

**niara-niangona tamin'i Pilato**

"nihaona tamin'i Pilato"

**tamin'ny mbola velona iny mpamitaka iny**

"tamin'ny mbola velona i Jesosy, ilay mpamitaka"

**hozy Izy hoe: 'Aorian'ny telo andro, dia hitsangana indray Aho.'**

Io dia farango sosona anaty farango sosona. DH: "nilaza Izy fa afaka telo andro dia hitsangana indray"

**mandidia mba ho ambenana ny fasana**

Azo atao hoe DH: "didio ireo miaramilanao mba hiambina ny fasana"

**hangalatra Azy**

"hangalatra ny fatiny"

**hiteny amin'ny olona hoe: 'Nitsangana tamin'ny maty Izy'**

Farango sosona anaty farango sosona io. Azo adika hoe DH: "hilaza amin'ny olona fa nitsangana tamin'ny maty Izy"

**ny fitaka farany dia ho ratsy noho ilay tamin'ny voalohany ny fitaka farany dia ho ratsy noho ilay tamin'ny voalohany**

Azo adika mazava tsara ny hevitra efa voaray eto. DH: "raha mamitaka ny olona amin'ny filazana

izany izy ireo, dia ho ratsy lavitra noho ny fomba namitahany ny olona teo aloha tamin'ny nilazany fa izy no Kristy izany"

**Matthew 27:65**

**mpiambina**

Miaramila efatra ka hatramin'ny enina ambin'ny folo izany.

**nanisy tombo-kase**

Ireo mety ho dikany dia 1) nasian'izy ireo tady nanodidina ilay vato ary nahanton'izy ireo teo amin'ny vato izany na 2) nasian'izy ireo tombokase teo anelanelan'ilay vato sy ny rindrina.

**nametraka ny mpiambina**

"niteny tamin'ireo miaramila mba hijoro eny amin'ny toerana ahafahan'izy ireo misakana ireo vahoaka tsy hikasika ny fasana"

## Chapter 28

<sup>1</sup> Ary tamin'ny alin'ny Sabata, raha vao nanomboka mangiran-dratsy ny andro voalohany amin'ny herinandro, dia lasa nandeha nijery ny fasana Maria Magdalena sy ilay Maria iray hafa. <sup>2</sup> Indro, nisy horohoron-tany be, fa ny anjelin'ny Tompo no nidina avy any an-danitra, tonga ary nanakodia ny vato, ka nipetraka teo ambonin'izany. <sup>3</sup> Ny endriny dia toy ny tselatra, ary ny akanjony dia fotsy tahaka ny oram-panala. <sup>4</sup> Raiki-tahotra ireo mpiambina ka nanjary tahaka ny lehilahy maty. <sup>5</sup> Niresaka tamin'ireo vehivavy ilay anjely ary niteny tamin'izy ireo hoe: "Aza matahotra, fantatro fa mitady an'i Jesosy ianareo, ilay nofantsihina tamin'ny hazofijaliana. <sup>6</sup> Tsy ato Izy, fa efa nitsangana, araka ny efa nolazainy. Avia jereo ny toerana izay nandrian'ny Tompo. <sup>7</sup> Mandehana faingana ary teneno ireo mpianany hoe: 'Nitsangana tamin'ny maty Izy. Indro, efa nandeha nialoha anareo any Galilea Izy. Any no hahitanareo Azy.' Indro, efa voalazako taminareo." <sup>8</sup> Nandao haingana ny fasana tamin-tahotra sy tamin'ny hafaliana lehibe ireo vehivavy, ary nihazakazaka mba hiteny ireo mpianany. <sup>9</sup> Indro, nihaona tamin'izy ireo Jesosy ary niteny hoe: "Arahaba!" Nanatona ireo vehivavy, nihazona ny tongony ary nidera Azy. <sup>10</sup> Ary avy eo Jesosy niteny tamin'izy ireo hoe: "Aza matahotra. Mandehana miteny amin'ireo rahalahiko mba hiala ka hihazo an'i Galilia. Any no hahitan'izy ireo Ahy." <sup>11</sup> Ary raha mbola iny nandeha iny ireo vehivavy, indro, ny sasany tamin'ireo mpiambina nankany amin'ny tanàn-dehibe ary niteny tamin'ny lohan'ny mpisorona ny zavatra rehetra izay niseho. <sup>12</sup> Rehefa nihaona tamin'ireo loholona ny mpisorona ary niresaka momban'ny olana tamin'izy ireo, dia nanome vola be an'ireo miaramila izy ireo. <sup>13</sup> ary niteny azy ireo hoe: "Lazao amin'ireo hafa hoe: 'Tonga tamin'ny andro alina ireo mpianatr'i Jesosy ary nangalatra ny vatany raha mbola natory izahay.' <sup>14</sup> Raha tonga any amin'ny governora izany tatitra izany, dia handresy lahatra azy isika ary hanala ny ahiahy aminareo." <sup>15</sup> Ary dia nalain'ny miaramila ny vola ary nanao araka izay efa nolazaina azy izy ireo. Ary izany tatitra izany dia nieli-patrana teo amin'ireo Jiosy ary mitohy mandrak'ankehitriny aza. <sup>16</sup> Fa nankany Galilea ireo mpianatra iraka ambin'ny folo, tany amin'ny tendrombohitra izay efa natoron'i Jesosy azy ireo. <sup>17</sup> Rehefa nahita Azy izy ireo, dia nidera azy, fa ny sasany kosa niahiahy. <sup>18</sup> Nanatona azy ireo Jesosy ka niresaka tamin'izy ireo ary niteny hoe: "Efa nomena Ahy ny fahefana rehetra any an-danitra sy ety an-tany. <sup>19</sup> Koa mandehana ary ataovy tonga mpianatro ny firenen-drehetra. Ataovy batisa izy ireo amin'ny anaran'ny Ray, ny Zanaka, ary ny Fanahy Masina. <sup>20</sup> Ampianaro izy ireo hankatoa ny zavatra rehetra izay nandidiako anareo. Indro, miaraka aminareo foana Aho, eny fa na hatramin'ny fiafaran'izao tontolo izao aza."

### Matthew 28:1

#### Fampifandraisana ny foto-kevitra:

Ity no fiandohan'ny tantaran'ny fitsanganan'i Jesosy tamin'ny maty.

**Ary tamin'ny alin'ny Sabata, raha vao nanomboka mangiran-dratsy ny andro voalohany amin'ny herinandro**  
"Taorian'ny nahataperan'ny Sabata, rehefa nipoaka ny masoandro ny alahady maraina"

#### Ary

Io teny io eto dia ampiasaina mba hanamarihana fiatoana eo amin'ny fizotry ny tantara. Eto i Matio dia manomboka mitantara fizaran-tantara vaovao.

#### ilay Maria iray hafa

"ilay vehivavy iray hafa antsoina hoe Maria." I Maria renin'i Jakoba sy Josefa io.

#### Indro

Ny teny hoe "indro" eto dia manaitra ny saintsika ny amin'ny tranga mahatalanjona izay manaraka eo. Mety manana fomba hanaovana izany ny fiteniniao.

#### nisy horohoron-tany be, fa ny anjelin'ny Tompo no nidina ... ary nanakodia ny vato

Ireo mety ho dikany dia 1) niseho ilay horohoron-tany satria nidina ary nanakodia ilay vato ilay anjely na 2) niara-nitranga tamin'ny fotoana iray ireo tranga ireo.

#### horohoron-tany

Fiovitrovitry ny tany tampoka.

### Matthew 28:3

#### Ny endriny

"Ny endrik'ilay anjely"

#### dia toy ny tselatra

Io dia fampitahana izay manindry mafy ny famirapiratan'ny endrik'ilay anjely. DH: "mamiratra toy ny tselatra"

#### ny akanjony dia fotsy tahaka ny oram-panala

Io dia fampitahana izay manindry mafy ny famirampiratana sy fahafotsian'ny fitafian'ilay anjely. DH: "fotsy tanteraka toy ny oram-panala ny fitafiany"

**nanjary tahaka ny lehilahy maty**

Io dia fampitahana izay midika fa nianjera ireo miaramila ary tsy nihetsika. DH: "ary nianjera tamin'ny tany ka nidaboka teo toy ny olona maty"

**Matthew 28:5****ireo vehivavy**

"Maria Magdalena sy ilay vehivavy iray antsoina hoe Maria"

**ilay nofantsihina tamin'ny hazofijaliana**

Azo atao hoe DH: "izay nomboan'ny olona sy ireo miaramila" na "izay nomboan'izy ireo"

**Nitsangana tamin'ny maty Izy**

Ny teny hoe "tamin'ny maty" dia ilazana ny toerana alehan'ny fanahin'ireo maty. DH: "efa velona indray Izy"

**teneno ireo mpianany hoe: 'Nitsangana tamin'ny maty Izy. Indro, efa nandeha nialoha anareo any Galilea Izy. Any no hahitanareo Azy.'**

Farango sosona anaty farango sosona io. Azo adika hoe DH: "lazao amin'ireo mpianany fa nitsangana tamin'ny maty ary nandeha nialoha lalana anareo ho any Galilea izay hahitanareo Azy i Jesosy"

**nandeha nialoha anareo ... hahitanareo Azy**

Manondro ireo vehivavy sy ireo mpianatra io.

**voalazako taminareo**

Eto ny "taminareo" dia manondro ireo vehivavy.

**Matthew 28:8****ireo vehivavy**

"Maria Magdalena sy vehivavy iray hafa antsoina hoe Maria"

**Indro**

Ny teny hoe "Indro" eto dia manaitra ny saintsika mba ho liana tsara amin'ny tranga mahatalanjona izay manaraka eo. Mety manana fomba hanaovana izany ny fiteniniao.

**Arahaba**

Fomba fiarahabana mahazatra io, mitovy amin'ny hoe "manao ahoana" amin'ny teny malagasy.

**nihazona ny tongony**

"nandohalika ary nihazona ny tongony"

**rahalahiko**

Manondro ireo mpianatr'i Jesosy io.

**Matthew 28:11****Fampifandraisana ny foto-kevitra:**

Ity no fiandohan'ny tantara milaza ny nasetrin'ireo mpitarika Jiosy rehefa nandre ny amin'ny fitsanganan'i Jesosy tamin'ny maty izy ireo.

**Ary**

Io teny io eto dia ampiasaina mba hanamarihana fiatoana eo amin'ny fizotry ny tantara. Eto i Matio dia manomboka mitantara fizaran-tantara vaovao.

**ireo vehivavy**

Manondro an'i Maria Magdalena sy ilay Maria hafa io.

**indro**

Io dia manamarika ny fanomboahan-tranga vaovao ao amin'ny fizotry ny tantara. Mety hisy olona hafa noho ny teo aloha ho tafiditra ao. Mety manana fomba hanehoana izany ny fiteniniao.

**niresaka momban'ny olana tamin'izy ireo**

"nitady hevitra teo amin'izy ireo." Nanapa-kevitra ny hanome vola ho an'ireo miaramila ireo mpisorana sy ireo loholona.

**Lazao amin'ireo hafa hoe: 'Tonga tamin'ny andro alina ireo mpianatr'i Jesosy ... raha mbola natory izahay.'**

Azonao adika ho teny iray io. DH: "lazao amin'ny hafa fa tonga ireo mpianatr'i Jesosy ... raha mbola natory ianareo"

**Matthew 28:14****Raha tonga any amin'ny governora izany tatitra izany**

"Raha ren'ny governora fa resin-tory ianareo tamin'ny naganan'ireo mpianatr'i Jesosy ny fatiny"

**ny governora**

"Pilato"

**handresy lahatra azy isika ary hanala ny ahiahy aminareo**

"aza manahy. Hiresaka aminy izahay mba tsy hamaizany anareo."

**nanao araka izay efa nolazaina azy izy ireo**

Azo adika hoe DH: "nanao izay nasain'ny mpisorona hataon'izy ireo"

**Ary izany tatitra izany dia nieli-patrana teo amin'ireo Jiosy ary mitohy mandrak'ankehitriny aza**

"Maro ireo Jiosy no naheno izany tatitra izany ary manohy milaza amin'ny hafa momba izany na dia hatramin'izao aza"

**mandrak'ankehitriny aza**

Tamin'ny fotoana nanoratan'i Matio ity boky ity izany.

**Matthew 28:16****Fampifandraisana ny foto-kevitra:**

Ity no fiandohan'ny tantaran'ny fihaonan'i Jesosy tamin'ireo mpianany taorian'ny nitsanganany tamin'ny maty.

**dia nidera azy, fa ny sasany kosa niahiahy**

Ireo mety ho dikany dia 1) nidera an'i Jesosy avokoa izy ireo na dia niasalasala aza ny sasany tamin'izy ireo, na 2) nidera an'i Jesosy ny sasany tamin'izy ireo, fa ny sasany kosa tsy nidera Azy satria niasalasala izy ireo.

**fa ny sasany kosa niahiahy**

Azo atao mazava ny niaiahian'ireo mpianatra. DH: "ny sasany nanahy raha tena Jesosy tokoa Izy ary nanjary velona indray"

**Matthew 28:18**

**Efa nomena Ahy ny fahefana rehetra**

Azo atao hoe DH: "Nomen'ny Ray Ahy ny fahefana rehetra"

**any an-danitra sy ety an-tany**

Eto dia miaraka ampiasaina ny hoe "lanitra" sy "tany" mba hilazana ny olon-drehetra sy ny zavadrrehetra any an-danitra sy ety an-tany.

**firenen-drehetra**

Eto ny "firenena" dia ilazana ny olona. DH: "ny olon-drehetra ao amin'ny firenena rehetra"

**amin'ny anaran'ny**

Eto ny "anarana" dia ilazana ny fahefana. DH: "amin'ny fahefan'ny"

**Ray ... Zanaka**

Fiantsoana manan-danja mampiseho ny fifandraisana misy eo amin'Andriamanitra sy Jesosy ireo.

**Matthew 28:20**

**Indro**

"Henoy"

**na hatramin'ny fiafaran'izao tontolo izao aza**

"hatramin'ny faran'izao andro izao" na "hatramin'ny fiafaran'izao tontolo izao"

## Book: Mark

### Mark

#### Chapter 1

<sup>1</sup> Ity ny fiandohan'ny filazantsaran'i Jesosy Kristy, ilay Zanak'Andriamanitra. <sup>2</sup> Araka izay voasoratra ao amin'Isaia mpaminany hoe: "Indro, Izaho maniraka ny irako hialoha Anao, ilay iray hamboatra ny lalanao. <sup>3</sup> Misy feo re miantso mafy any an'efitra hoe: "Ataovy vonona ny lalan'ny Tompo; ataovy mahitsy ny lalan-kalehany." <sup>4</sup> Tonga Jaona, nanao batisa tany an'efitra ary nitory ny batisan'ny fibebahana ho amin'ny famelan-keloka nohon'ny ota. <sup>5</sup> Ny tanin'i Jodia rehetra sy ny mponina rehetra ao Jerosalema dia tonga nanatona azy. Nataony batisa tao amin'ny onin'i Jordana izy ireo, rehefa niaiky ny fahotany. <sup>6</sup> Jaona dia nitafy lamba volon-drameva ary nanao fehikibo hoditra teo am-balahany, ary valala sy tantely remby no nohaniny. <sup>7</sup> Nanambara izy hoe: "Misy iray ho avy manaraka ahy izay mahery mihoatra ahy, ary tsy mendrika aho na dia ny hamaha ny fehin-kapany aza. <sup>8</sup> Izaho nanao batisa anareo tamin'ny rano, fa Izy kosa hanao batisa anareo amin'ny Fanahy Masina." <sup>9</sup> Tamin'ireo andro nahatongavan'i Jesosy avy any Nazareta tao Galilia no nitranga izany, ary nataon'i Jaona batisa tao amin'ny onin'i Jordana Izy. <sup>10</sup> Raha vao nivoaka ny rano Jesosy, dia hitany nisokatra ny lanitra ary nidina teo aminy tahaka ny voromailala ny Fanahy. <sup>11</sup> Ary nisy feo avy any an-danitra nanao hoe: "Ianao no Zanako malalako. Ianao no sitrako." <sup>12</sup> Avy eo dia notaomin'ny Fanahy ho any an'efitra Jesosy. <sup>13</sup> Efapolo andro Izy no tany an'efitra, nalain'ny satana fanahy. Nitoetra niaraka tamin'ny bibidia Izy, ary nanompo Azy ireo anjely. <sup>14</sup> Ary rehefa voasambotra Jaona, dia tonga tao Galilia Jesosy nitory ny filazantsaran' Andriamanitra, <sup>15</sup> ary nilaza hoe: "Efa tonga ny fotoana, ary efa akaiky ny fanjakan'Andriamanitra. Mibebaha dia minoa ny filazantsara." <sup>16</sup> Rehefa nandeha teny amoron-dranomasin'i Galilia Izy, dia nahita an'i Simona sy Andrea rahalahan'i Simona nanarato, satria mpanarato izy ireo. <sup>17</sup> Hoy Jesosy tamin'izy ireo hoe: "Avia, manaraha Ahy, fa ataoko mpanarato olona ianareo." <sup>18</sup> Teo no eo dia namela ny harato izy ireo ka nanaraka Azy. <sup>19</sup> Rehefa nandeha lavidavitra Jesosy, dia nahita an'i Jakoba zanak'i Zebedio sy Jaona rahalahiny; izay tao an-tsambokely namboatra ny harato. <sup>20</sup> Niantso azy ireo Izy ka dia nilaozany tao an-tsambokely avy hatrany Zebedio rainy niaraka tamin'ireo mpikarama, ka nanaraka Azy izy ireo. <sup>21</sup> Avy eo dia tonga tao Kapernaomy izy ireo, ary tamin'ny andro Sabata, dia niditra tao amin'ny synagoga Jesosy ary nampianatra. <sup>22</sup> Talanjona tamin'ny fampianarany izy ireo, satria nampianatra azy ireo toy ny olona manana fahefana Izy fa tsy tahaka ireo mpanora-dalàna. <sup>23</sup> Avy eo nisy lehilahy iray tao amin'ny synagogan'izy ireo izay nanana fanahy maloto nihiaka mafy, <sup>24</sup> nanao hoe: "Inona no hifandraisanany aminao, ry Jesosy avy any Nazareta? Tonga hamotika anay va Ianao? Fantatro hoe iza Ianao. Ianao ilay Masin'Andriamanitra!" <sup>25</sup> Niteny mafy ny demonia Jesosy ka nanao hoe: "Mangina ary mivoaha aminy!" <sup>26</sup> Ary ilay fanahy maloto nandavo azy sy nivoaka taminy ka niantso tamin'ny feo mahery. <sup>27</sup> Talanjona ny olona rehetra, ka nifanontany izy ireo hoe: "Inona ity? Fampianarana vaovao misy fahefana? Baikoiny na dia ireo fanahy maloto aza ary manaiky Azy izy ireo!" <sup>28</sup> Ny vaovao momba Azy dia niparitaka teny rehetra teny tao amin'ny faritr'i Galilia iray manontolo. <sup>29</sup> Rehefa avy nivoaka ny synagoga, dia tonga tao an-tranon'i Simona sy Andrea izy ireo, niaraka tamin'i Jakoba sy Jaona. <sup>30</sup> Ary ny rafozam-bavin'i Simona nandry nararin'ny tazo, ka nolazain'izy ireo an'i Jesosy ny momba azy. <sup>31</sup> Dia nanatona Izy, ka nandray azy tamin'ny tanany, ary nanarina azy; dia afaka ny tazony, ary nanomboka nanompo azy ireo izy. <sup>32</sup> Tamin'io hariva io, taorian'ny filentehan'ny masoandro, dia nentin'izy ireo teo aminy izay narary rehetra na misy demonia. <sup>33</sup> Tafavory niaraka teo am-baravarana ny tao an-tanàna rehetra. <sup>34</sup> Nanasitrana olona maro izay nararin'ny aretina samihafa Izy ary nandroaka demonia maro, fa tsy navelany hiteny ireo demonia satria nahafantatra Azy izy ireo. <sup>35</sup> Nifoha maraina be Izy, raha mbola maizina ny andro; niala teo Izy ka nandeha tany amin'ny toerana mitokana ary teo Izy no nivavaka. <sup>36</sup> Nitady Azy Simona sy ireo izay niaraka taminy. <sup>37</sup> Nahita Azy izy ireo ary nilaza taminy hoe: "Mitady Anao ny olona rehetra." <sup>38</sup> Hoy Izy hoe: "Andeha isika ho any amin'ny toeran-kafa, any ivelany ao amin'ireo tanàna manodidina, mba hafahako mitory teny any koa. Fa izany no antony nivoahako taty." <sup>39</sup> Dia nitety an'i Galilia manontolo Izy, nitory teny tao amin'ny synagogan'izy ireo sady nandroaka demonia maro. <sup>40</sup> Nisy boka iray tonga teo aminy. Nitalaho taminy izy; nandohalika teo Aminy ary nilaza taminy hoe: "Raha sitrakao, dia afaka manadio ahy Ianao." <sup>41</sup> Onena azy, dia naninjitra ny tanany Jesosy ary nikasika azy, nanao taminy hoe: "Sitrako. Madiova ianao." <sup>42</sup> Niala taminy avy hatrany ny habokana, ary nadio izy. <sup>43</sup> Nampitandrina mafy

azy Jesosy ary nandefa azy. <sup>44</sup> Hoy Izy taminy hoe: "Tandremo tsy hilaza na inona na inona amin'iza na amin'iza ianao, fa mandehana, aseho amin'ny mpisorona ny tenanao, ary manaova fanatitra nohon'ny fanadiovana anao araka ny nandidian'i Mosesy, mba ho fijoroana vavolombelona ho azy ireo." <sup>45</sup> Fa nivoaka izy ary nanomboka nilaza tamin'ny olona rehetra sy nampieloy loatra ny teny ka dia tsy afaka niditra an-kalalahana tany amin'ny tanàna rehetra intsony Jesosy. Ka nitoetra tany ivelany tany amin'ny toerana mitokana Izy ary nanatona Azy ny olona avy amin'ny toerana rehetra.

### Mark 1:1

#### Fampifandraisana ny foto-kevitra

Ny bokin'i Marka dia miatomboka amin'ny filazan'Isaia mpaminany mialoha ny fahatongavan'i Jaona Batista, ilay nanao batisa an'i Jesosy.

#### Fampahafantarana amin'ny ankapobeny

Ny mpanoratra dia i Marka, nantsoina ihany koa hoe: Jaona Marka, ilay zanaka lahin'ny iray amin'ireo vehivavy maromaro antsoina hoe: Maria voatonona tao amin'ireo Filazan-tsara efatra. Izy ihany koa dia zanaky ny mpiray tampo amin'i Barnabasy.

#### Zanakalahin'Andriamanitra

Izany dia fiantsoana manan-danja ho an'i Jesosy.

#### manoloana ny tavanao

Izany dia fomba fiteny izay midika hoe: "mialoha anao."

#### ny tavanao ... ny lalanao

Eto ny teny hoe: "anao" dia maneho an'i Jesosy sy ny maha-iray Azy. Rehefa mandika izany ianao, dia ampiasao ny mpisolo tena "anao" satria izany dia oha-pitenenana avy amin'ny mpaminany iray, ary tsy mampiasa ny anaran'i Jesosy izy.

#### ilay iray

Izany dia maneho an'ilay mpitondra hafatra

#### hanomana ny lalanao

Ny fanaovana izany dia maneho ny fanomanana ny olona ho amin'ny fahatongavan'ny Tompo. "hanomana ny olona ho amin'ny fahatongavanao"

#### Ilay feo iray niantso avy tao amin'ny tany efitra

Afaka atao toy ny fehezanteny izany. "Ilay feo iray niantso avy tao amin'ny tany efitra dia re" na "Nandre ilay feon'olona iray niantso avy tao amin'ny tany efitra izy ireo"

#### Ataovy vonona ny lalan'ny Tompo ... ahitsio ny lalany

Ireo fehezanteny roa ireo dia mitovy hevitra.

#### Ataovy vonona ny lalan'ny Tompo

"Ataovy vonona ny lalan'ny Tompo." Ny fanaovana izany dia maneho ny fahavononana hihaino ny hafatry ny Tompo rehefa tonga Izy . Manao izany amin'ny alalan'ny fibebahana amin'ny otan'izy ireo ny olona. "Mivonona hihaino ny hafatry ny Tompo rehefa tonga Izy" na "Mibebaha ary mivonona ho amin'ny fahatongavan'ny Tompo"

### Mark 1:4

#### Foto-kevitra hifandraisana

Amin'ireo andininy ireo ny teny hoe: "izy," sy "azy" dia maneho an'i Jaona

#### Tonga i Jaona

Ezaho mba hahalala ny mpamaky teninareo fa i Jaona ilay mpitondra hafatra resahan'Isaia mpaminany ao amin'ny andininy eo aloha.

#### Ny tanànan'i Jodia rehetra sy ny olon'i Jerosalema rehetra

Io fibangoana teny io dia maneho olona marobe, fa tsy olona tokana. DH : "Olona maro avy ao Jodia sy Jerosalema"

#### Nataony batisa tao amin'ny Onin'i Jordana izy ireo, rehefa niaiky ny helok'izy ireo

Mifanarakaraka ny nisehoan'ireo tranga roa ireo. Natao batisa ny olona satria nibebaka tamin'ny helok'izy ireo. DH: "Rehefa nibebaka tamin'ny fahotany izy ireo, dia nanao batisa azy ireo tao amin'ny Onin'i Jordana i Jaona "

### Mark 1:7

#### Nanambara izy

"Jaona dia nanambara"

#### Tsy mendrika aho na dia ny hiankohoka hamaha ny fehin-kapany aza

Jaona dia mampitaha ny tenany ho toy ny mpanompo mba hanehoana ny maha-lehibe an'i Jesosy. "Tsy mendrika aho na dia ny hanao ny asa maivana amin'ny fanesorana ny kapany aza "

#### ny fehin-kapany

Tamin'ny fotoana nahaveloman'i Jesosy, dia nanao kapa izay vita tamin'ny hoditra ny olona sy namatotra tamin'ny fehy hoditra ny tongotr'izy ireo

#### Miankohoka

"miankohoka"

#### fa Izy dia hanao batisa anareo amin'ny Fanahy Masina

Io sarin-teny io dia mampitaha ny batisan'i Jaona amin'ny rano sy ny batisa ho avy izay amin'ny Fanahy Masina. Izany dia midika fa ny batisan'i Jaona dia marika fotsiny manadio ny olona amin'ny fahotan'izy ireo ihany . Ny batisa amin'ny alalan'ny Fanahy Masina no tena manadio tanteraka ny olona amin'ny fahotan'izy ireo. Raha mety, dia ampiasao ny teny hoe: "manao batisa" eto tahaka izay

nampiasainao tamin'ny batisan'i Jaona mba hitazomana ny fampitahana ireo anankiroa ireo.

### Mark 1:9

#### Izao no nitranga tamin'ireo andro ireo

Manamarika ny fiatombohan'ny tranga vaovao amin'ny filaharan'ny tantara izany.

#### nataon'i Jaona batisa Izy

"Jaona no nanao batisa Azy"

#### ny Fanahy nidina avy any an-danitra teo amboniny tahaka ny voromailala

Ireo mety ho dikany 1) fampitahana izany, ary ny Fanahy nidina teo ambonin'i Jesosy tahaka ny vorona midina avy any an-danitra nankeo amin'ny tany na 2) ny Fanahy dia mitovy endrika arabakiteny amin'ny voromailala tahaka ny fidinany teo ambonin'i Jesosy.

#### Nisy feo avy any an-danitra

Maneho an'Andriamanitra miteny izany. Indraindray ny olona dia tsy maneho mivantana an'Andriamanitra satria manaja Azy. "Andriamanitra miteny avy any an-danitra"

#### zanaka tiana

Izany dia fiantsoana manan-danja ho an'i Jesosy. Ny Ray miantso an'i Jesosy hoe: "zanany tiany" nohon'ny fitiavany Azy tsy misy fetra.

### Mark 1:12

#### Fampifandraisana ny foto-kevitra

Taorian'ny batisan'i Jesosy, dia tany amin'ny tany efitra nandritra ny 40 andro ary nandeha tany Galilea mba hampianatra sy hiantso ireo mpianany izy.

#### nanery azy handeha

"nandroaka an'i Jesosy tamin-kery"

#### Tany amin'ny tany efitra Izy

"Nipetraka tany amin'ny tany efitra Izy"

#### efapolo andro

"40 andro"

#### Izy dia niaraka tamin'ny

"Teo Izy"

### Mark 1:14

#### taorian'ny nisamborana an' i Jaona

"natao tao an-tranomaizina i Jaona avy eo." Azo atao hoe: "taorian'ny nisamboran'izy ireo an'i Jaona"

#### fanambarana

"fitoriana"

#### feny ny fotoana

"Izao ankehitriny izao no fotoana"

### Mark 1:16

#### nahita an'i Simona sy Andrea Izy

"Jesosy nahita an'i Simona sy Andrea"

#### nanarato tao an-dranomasina

ny dikan-teny fenon'io hevitra io dia afaka atao hoe: "fanipazana arato tao anaty rano mba hisamborana hazan-drano"

#### Avia, manaraha Ahy

"Manaraha Ahy" na "Miaraha Amiko"

#### Ataoko mpanarato olona ianareo

Io sarin-teny io dia midika fa i Simona sy Andrea dia hampianatra ny olona ny hafatra marin'Andriamanitra, mba hanaraka an'i Jesosy ihany koa ny hafa. "Hampianatra anareo hanarato olona ho ahy Aho tahaka anareo manangona hazan-drano"

### Mark 1:19

#### tao an-tsambokely

Izany dia afaka heverina fa io sambokely io dia an'i Jakoba sy Jaona. "tao an-tsambokelin'izy ireo"

#### namboatra ny arato

"namboatra ny harato simba"

#### niantso azy ireo

Mety hanampy be ny fitenenana mazava hoe nahoana i Jesosy no niantso an'i Jakoba sy Jaona. "antsoy hiaraka aminy izy ireo"

#### mpikarama

"mpanompo izay miasa ho an'izy ireo"

#### nanaraka azy izy ireo

Jakoba sy Jaona nandeha niaraka tamin'i Jesosy.

### Mark 1:21

#### Fampifandraisana ny foto-kevitra

Tao amin'ny tanàn-dehiben'i Kapernaomy tamin'ny Sabata i Jesosy dia nampianatra tao amin'ny synagoga. Nanala devoly tao amin'ny lehilahy iray Izy, izay nahatalanjona ny olona tao amin'ny faritra rehetra manodidina an'i Galilea.

#### tonga tao Kapernaomy

"tonga tao Kapernaomy"

#### toy ny olona izay manana fahefana Izy fa tsy tahaka ireo mpanora-dalàna.

Misy teny tavela amin'io hevitra io izay afaka miampy hoe: "toy ny olona izay manana fahefana nampianatra Izy fa tsy tahaka ireo mpanora-dalàna nampianatra."

### Mark 1:23

#### **Inona no tokony hataonay aminao, ry Jesosin'i Nazareta?**

Ireo demonia dia nametraka io fanontaniana manan-danja io izay midika fa tsy misy antony tokony hanelanelanan'i Jesosy azy ireo ary izy ireo dia maniry ny handaozany azy ireo. "Jesosin'i Nazareta, avelao izahay! Tsy misy antony tokony hanelanelananao anay."

#### **Tonga hamotika anay va Ianao?**

Ilay demonia dia nametraka izany fanontaniana manan-danja izany mba hanosika an'i Jesosy hamely azy ireo. "Aza potehina izahay!"

#### **nandavo azy**

Eto ny teny hoe: "izy" dia maneho an'ilay lehilahy misy demonia.

#### **niantso tamin'ny feo mahery**

Ilay demonia no ilay iray izay niantso tamin'ny feo mahery fa tsy ilay lehilahy.

### Mark 1:27

#### **nifanontany izy ireo hoe: "Inona ity? Fampianarana vaovao misy fahefana ve?"**

Ny valin-tenin'ny olona dia afaka soratana miaraka amin'ny hevitra fa tsy fanontaniana manan-danja. "nifampiresaka izy ireo, "Mahagaga izany! Manolotra fampianarana vaovao izy, ary miteny amin'ny fahefana izy!"

#### **Baikoiny na dia**

Ny hoe: "-ny" dia maneho an'i Jesosy

### Mark 1:29

#### **Fampifandraisana ny foto-kevitra**

Taorian'ny nanasitrana an'ilay lehilahy misy demonia, Jesosy dia nanasitrana ny rafozam-bavin'i Simona tahaka ireo olona maro hafa.

#### **Ary ny rafozam-bavin'i Simona dia nandry nararin'ny tazo**

ilay rafozana dia nandry nararin'ny tazo- Ny teny hoe: "Ary" dia mampiditra ny rafozam-bavin'i Simona ao amin'ny tantara ary manome fampahafantarana mikasika azy.

#### **afaka ny tazony**

Afaka aseho mazava ilay nanasitrana azy. "Jesosy nanasitrana azy tamin'ny tazony"

#### **nanomboka nanompo azy ireo izy.**

Milaza izany hoe naroso ny sakafo. "nanome sakafo sy zava-pisotro azy ireo izy"

### Mark 1:32

#### **Fampahafantarana amin'ny ankapobeny**

Eto ny teny hoe: "Izy" dia maneho an'i Jesosy.

#### **izay narary rehetra na misy demonia**

Eto ny teny hoe: "rehetra" dia filaza masaka ary ampiasaina mba hanasongadinana fa olona maro be no tonga. "olona maro izay narary na misy demonia"

#### **Tafavory niaraka teo am-baravarana ny tao an-tanàna rehetra**

Eto ny teny hoe: "rehetra" dia sarin-teny ampiasaina mba hanasongadinana olona marobe mitady an'i Jesosy. "Olona maro avy amin'io tanàna io no niangona tao ivelan'ny varavarana"

### Mark 1:35

#### **Fampifandraisana ny foto-kevitra**

Jesosy dia naka fotoana mba hivavaka teo antenantenan'ny fotoanan'ny fanasitrana olona. Nankany amin'ny tanàn-dehibe nanerana an'i Galilia Izy mba hitory, hanasitrana, ary handroaka ireo demonia.

#### **Fampahafantarana amin'ny ankapobeny:**

Eto ny teny hoe: "Izy" dia maneho an'i Jesosy.

#### **toerana mangina**

"toerana izay hahafahany mitokana."

#### **Simona sy ireo izay niaraka taminy**

Eto ny "izy" dia maneho an'i Simona. Ary koa, tafiditra tamin'ireo izay niaraka taminy i: Andrea, Jakoba, Jaona, ary mety nisy olona hafa ihany koa.

#### **Mitady Anao ny olona rehetra**

Ny teny hoe: "Rehetra" dia filaza masaka ampiasaina mba hanasongadinana fa olona maro no mitady an'i Jesosy. "Olona maro no mitady anao"

### Mark 1:38

#### **Fampahafantarana amin'ny ankapobeny:**

Eto ny teny hoe: "Izy" sy "Izaho" dia maneho an'i Jesosy.

#### **Andeha isika ho any amin'ny toeran-kafa**

"Mila mandeha mankany amin'ny toeran-kafa isika." Eto Jesosy dia mampiasa ny teny hoe "isika" mba hanehoana ny tenany, miaraka amin'i Simona, Andrea, Jakoba, ary i Jaona.

#### **Nitety an'i Galilia manontolo Izy**

Ny teny hoe: "manontolo" dia filaza tafahoatra ampiasaina mba hampisongadina fa Jesosy dia nandeha tamin'ny toerana maro nandritra ny asa fanompoany. "Izy dia nandeha tamin'ny toerana maro tao Galilia"

### Mark 1:40

#### **Nisy boka iray tonga teo aminy. Nitalaho taminy izy;**

#### **nandohalika teo Aminy ary nilaza taminy hoe:**

"Nisy boka nanatona an'i Jesosy. Nandohalika sy nitalaho tamin'i Jesosy ary niteny hoe: "

**Raha sitrakao, dia afaka manadio ahy Ianao**

Ny fehezanteny hoe: "hampadio ahy" dia fantatra avy amin'ny fehezanteny manaraka. "Raha sitrakao ny hanadio ahy, dia afaka manadio ahy ianao."

**raha sitrakao**

"te-" na "maniry"

**afaka manadio ahy Ianao**

Tamin'ny vanim-potoana ara-baiboly, ny olona izay nanana aretin-koditra dia natao hoe: maloto mandra-pahasitrana tsara ny hoditra sy tsy hifindrany intsony. "afaka manadio ahy Ianao"

**Onena azy, i Jesosy**

Eto ny teny hoe: "onena" dia fomba fiteny midika fihetsem-po momba izay ilain'ny hafa. "Onena azy" na "Jesosy dia onena an'ilay lehilahy"

**Sitrako**

Mety hanampy be kokoa ny filazana izay sitrak'i Jesosy atao. "Sitrako ny hanadio anao"

**Mark 1:43**

**Fampahafantarana amin'ny ankapobeny:**

Ny teny hoe:"izy" eto dia ampiasaina mba haneho an'ilay boka izay nositrarin'i Jesosy.

**Tandremo tsy hilaza na inona na inona amin'iza na amin'iza**

"Tandremo tsy hilaza na inona na inona amin'iza na amin'iza ianao"

**asehoy amin'ny mpisorona ny tenanao**

Jesosy niteny an'ilay lehilahy mba hampiseho ny tenany amin'ny mpisorona mba hahafahan'ny mpisorona mijery ny hodiny ka hahita fa afaka tanteraka ny habokany. Notakiana tao amin'ny lalàn'i Mosesy fa tokony hampiseho ny tenany eo amin'ny mpisorona ny olona iray raha voadio izy.

**asehoy ny tenanao**

Ny teny hoe: "tenanao" eto dia maneho ny hoditr'ilay boka. "asehoy ny hoditrao"

**fijoroana vavolombelona ho azy ireo**

Tsara kokoa ny mampiasa ny mpisolo tena hoe "izy ireo." Ireo mety ho dikany hafa dia: 1) "fijoroana vavolombelona amin'ireo mpisorona" na " 2) "fijoroana vavolombelona amin'ny olona."

**Mark 1:45**

**Fa nandeha izy**

Ny teny hoe: "izy" dia maneho an'ilay lehilahy nositrarin'i Jesosy.

**nilaza tamin'ny olona rehetra ... nampielly ny teny**

Ireo fehezanteny roa ireo dia mitovy dika ary ampiasaina miaraka ireo mba hanasongadinana fa olona marobe no resahan'ilay lehilahy.

**olona rehetra**

Ny teny hoe: "olona rehetra" dia filaza masaka tafahoatra hanasongadinana isan'olona maro be. "olona marobe nihaonany"

**tsy afaka niditra an-kalalahana tany amin'ny tanàna rehetra intsony Jesosy.**

Izany dia midika fa vahoaka marobe no nanakana an'i Jesosy tsy hiditra ny tanàna satria ireo vahoaka ireo no nanasarotra ny fandehanany teny amin'ny manodidina teny. "ireo vahoaka nanakana an'i Jesosy tsy handeha an-kahalalahana tao amin'ireo tanàna"

**toerana mitokana**

"ireo toerana mitokana" na "ireo toerana izay tsy misy olona mipetraka"

**avy amin'ny toerana rehetra**

Ny teny hoe: "toerana rehetra" dia filaza masaka ampiasaina mba hanasongadinana fa ny olona dia tonga avy any amin'ny toerana maro. DH: "avy any amin'ny faritra rehetra"

## Chapter 2

<sup>1</sup> Rehefa niverina tao Kapernaomy Izy afaka andro vitsivitsy, dia re fa tao an-trano Izy. <sup>2</sup> Maro tokoa ny olona nitangorona teo hany ka tsy nisy toerana intsony, na dia ny teo am-baravarana aza, ary nanambara ny teny tamin'izy ireo Jesosy. <sup>3</sup> Dia nisy lehilahy maromaro nanatona Azy izay nitondra lehilahy malemy iray; izay nolanjain'olona efa-dahy. <sup>4</sup> Rehefa tsy afaka nanatona Azy akaiky izy ireo nohon'ny habetsaky ny vahoaka, dia nesorin'izy ireo ny tafon-trano izay teo ambonin'i Jesosy, ary rehefa voasokatr'izy ireo, dia nampidin'izy ireo ny fandriana izay nandrian'ilay lehilahy malemy. <sup>5</sup> Nony nahita ny finoan'izy ireo, dia hoy Jesosy tamin'ilay lehilahy malemy hoe: "Anaka, voavela ny helokao." <sup>6</sup> Ary nisy sasany tamin'ireo mpanora-dalàna nipetraka teo, ka nimonomonona tao am-pon'izy ireo hoe: <sup>7</sup> "Ahoana no ahafahan'io lehilahy io miteny tahaka izany? Miteny ratsy Izy! Fa tsy Andriamanitra irery ihany va no afaka mamela heloka?" <sup>8</sup> Fa Jesosy nahafantatra avy hatrany tao amin'ny fanahiny ny zavatra noeritreretin'izy ireo. Ary hoy Izy tamin'izy ireo hoe: "Nahoana ianareo no mieritreritra izany zavatra izany ao am-ponareo?" <sup>9</sup> Inona no moramora kokoa ny miteny amin'ilay lehilahy malemy hoe: 'Voavela ny helokao' sa ny hoe: 'Mitsangàna, batao ny fandrianao, dia mandehana?' <sup>10</sup> Fa mba hahafantaranareo fa manana fahefana hamela heloka ety an-tany ny Zanak'Olona," hoy Izy tamin'ilay malemy hoe: <sup>11</sup> "Lazaiko aminao, mitsangàna, batao ny fandrianao, dia mandehana any an-tranonao". <sup>12</sup> Dia nitsangana izy ka nibata ny fandriany avy hatrany, ary nivoaka an'ilay trano manoloana ny rehetra, ka dia talanjona izy rehetra ka nanome voninahitra an'Andriamanitra, ary hoy izy ireo hoe: "Tsy mbola nahita zavatra tahaka ity izahay." <sup>13</sup> Avy eo nivoaka teo amoron-dranomasina indray Izy, ary nanatona azy avokoa ny vahoaka, ka nampianarin'izy ireo. <sup>14</sup> Ary rehefa nandalo Izy, dia nahita an'i Levi zanak'i Alfeo nipetraka teo amin'ny toerana fanangonana hetra ka hoy Izy taminy hoe: "Manaraha Ahy." Dia nitsangana izy ka nanaraka Azy. <sup>15</sup> Nisakafao tao an-tranon'i Levy Jesosy ary mpamory hetra sy olona mpanota maro no niara-nihinana taminy sy ireo mpianany, fa maro izy ireo no tao ary nanaraka Azy. <sup>16</sup> Ary ireo mpanora-dalàna, izay Fariseo, rehefa nahita an'i Jesosy niara-nisakafao tamin'ireo olona mpanota sy ireo mpamory hetra, dia nanontany ny mpianany hoe: "Nahoana Izy no miara-misakafao amin'ny mpamory hetra sy olona mpanota?" <sup>17</sup> Rehefa nandre izany Jesosy dia hoy Izy tamin'izy ireo hoe: "Tsy ny salama no mila mpitsabo; fa izay marary irery ihany no mila izany. Tsy tonga hiantso ny olo-marina Aho, fa ny olona mpanota." <sup>18</sup> Ary nifady hanina ireo mpianatr'i Jaona sy ireo Fariseo. Lehilahy maromaro no nanatona Azy ka niteny taminy hoe: "Nahoana ny mpianatr'i Jaona sy ny mpianatr'ireo Fariseo no mifady hanina, fa ny mpianatrao kosa tsy mba mifady?" <sup>19</sup> Dia hoy Jesosy tamin'izy ireo hoe: "Afaka mifady hanina va ny mpanatrika ny fampakarana raha mbola eo ny mpampakatra? Raha mbola miaraka amin'izy ireo eo ny mpampakatra, dia tsy afaka mifady hanina izy ireo. <sup>20</sup> Ho avy ny andro hanalana ny mpampakatra eo amin'izy ireo, dia amin'izay andro izay, no hifady hanina izy ireo. <sup>21</sup> Tsy misy manampina lamba tonta amin'ny lamba vaovao, raha tsy izany dia hiala aminy ilay tapa-damba, ny vaovao hiala amin'ny taloha, ary vao maika ho ratsy ny faharovitana. <sup>22</sup> Ary tsy misy olona manisy divay vaovao ao anaty siny hoditra tonta, raha tsy izany dia ho rovitra ny divay ny hoditra ka samy ho very ny divay sy ny siny hoditra. Fa kosa, divay vaovao atao ao anaty siny hoditra vaovao." <sup>23</sup> Tamin'ny andro sabata Jesosy nandeha teny amin'ny tanimbary maromaro, ary nanomboka nioty salohimbary ny mpianany. <sup>24</sup> Dia hoy ireo Fariseo Taminy: "Jereo, nahoana izy ireo no manao zavatra tsy araky ny lalànan'ny andro Sabata?" <sup>25</sup> Dia hoy Izy tamin'izy ireo hoe: "Mbola tsy novakianareo angaha izay nataon'i Davida rehefa tao anatin'ny tsy fahampiana sy hanoanana izy\_ sy ireo lehilahy niaraka taminy\_ <sup>26</sup> ahoana ny fomba nidirany tao an-tranon'Andriamanitra tamin'ny andron' i Abiatarra mpisoronabe, ka nihinana ny mofon'ny fanatrehana, izay tsy ara-dalàna ho an'iza na iza ny mihinana azy afa-tsy ny mpisorona ihany, ary mbola nanomezany maromaro ireo izay niaraka taminy aza?" <sup>27</sup> Jesosy niteny hoe: "Ny Sabata dia natao ho an'ny zanak'olombelona, fa tsy ny zanak'olombelona no ho an'ny Sabata. <sup>28</sup> Noho izany, ny Zanak'Olona no Tompo, na dia amin'ny Sabata aza."

### Mark 2:1

**Fampifandraisana ny foto-kevitra**  
Taorian'ny nitoriana sy nanasitranana olona nanerana an'i Galilia, Jesosy niverina tany Kapernaomy tany amin'izay nanasitranany sy

namelany heloka an'ilay lehilahy tsy afaka mihetsika.

**dia re fa tao an-trano izy**  
Afaka hoe: "ireo olona teo no nandre fa nipetraka tao an-trano izy"

**Ka maro no nitangorona teo**

Afaka atao hoe: "ka maro ny olona nitangorona" na koa hoe: "ka maro ny olona no tonga tao an-trano"

**tsy nisy toerana intsony**

Izany dia maneho fa tsy misy toerana malalaka intsony tao an-trano. DH: "tsy nisy toerana ho azy ireo intsony tao."

**Mark 2:3****efa-dahy no nilanja azy**

"efatra tamin'izy ireo no nilanja azy." Tahaka ny hoe: nisy lehilahy mihoatra ny efatra tao anatin'ilay vondrona izay nitondra an'ilay lehilahy ho any amin'i Jesosy.

**nitondra lehilahy malemy iray**

"nitondra lehilahy iray izay tsy afaka mandeha na mampiasa ireo tanany"

**tsy afaka nanatona Azy akaiky**

"tsy afaka nanatona akaiky teo amin'izay nisy an'i Jesosy"

**nesorin'izy ireo ny tafon-trano izay teo ambonin'i Jesosy ... nanisy lavaka teo amin'izany**

Ireo trano izay nipetrahan'i Jesosy dia nisy tafo mahitsy vita tamin'ny tanimanga sy voarakotra zozoro. Ny dingana fanaovana ilay lavaka ao amin'ilay tafon-trano dia afaka azavaina moramora kokoa na atao somary mivelatra kokoa mba ho mora azo amin'ny fomba fiteninao. DH: "nesorin'izy ireo ny ampahan'ny tafo zozoro teo ambonin'izay nisy an'i Jesosy. Ary rehefa avy nandavaka tao amin'ilay tafo tanimanga izy ireo" na "nanao lavaka teo amin'ny tafo teo ambonin'izay nisy an'i Jesosy izy ireo, dia nidina izy ireo avy eo."

**Mark 2:5****Nahita ny finoan'izy ireo**

"Nahita ny finoan'ireo lehilahy." Ireo mety ho dikany: 1) ireo lehilahy izay nilanja an'ilay lehilahy tsy afaka mihetsika ihany no manam-pinoana, na 2) ilay lehilahy tsy afaka mihetsika sy ireo lehilahy izay mitondra azy dia manam-pinoana avokoa.

**Anaka**

Ny teny hoe: "Anaka" eto dia mampiseho ny firaharahian'i Jesosy ilay lehilahy tahaka ny firaharahian'ny ray ny zanaka. DH: "Ny zanako"

**voavela ny helokao**

Ny mety ho dikany hafa dia ireto avy: 1) "Andriamanitra namela ny helokao" (toko 2:7) na "Efa namela ny fahotanareo aho"

**nimonomonona tao am-pon'izy ireo**

Eto ny teny hoe: "ny fon'izy ireo" dia hevitra ambadika hilazana ny eritreritry ny olona. DH: "nieritreritra ny tenan'izy ireo"

**Ahoana no ahafahan'io lehilahy io miteny tahaka izany?**

Io fanontaniana io dia napetraka mba hampisehoana fa ireo mpanora-dalàna dia manana ahiahy amin'ny herin'i Jesosy mamela ny fahotana. DH: "Tsy tokony hiteny tahaka izany io lehilahy io!"

**Fa tsy Andriamanitra irery ihany va no afaka mamela heloka?**

Io fanontaniana io dia napetraka mba hampisehoana fa ireo mpanora-dalàna dia manana ahiahy amin'ny hoe Jesosy no Andriamanitra. DH: "Andriamanitra irery ihany no afaka mamela ireo fahotana!"

**Mark 2:8****ao amin'ny fanahiny**

"ao amin'ny toetra anatin'ny" na "ao amin'ny tenany"

**ny zavatra noeritreretin'izy ireo**

Ny mpanora-dalàna tsirairay dia samy nieritreritra ny tenany; tsy nifampiresaka izy ireo.

**Fa nahoana ianareo no mieritreritra izany zavatra izany ao am-ponareo?**

Jesosy dia mampiasa io fanontaniana io mba hiteny an'ireo mpanora-dalàna fa izany eritreretin'izy ireo izany dia diso. DH: "Izany eritreretinareo izany dia diso" na "Aza mieritreritra fa izaho dia miteny ratsy"

**izany ao am-ponareo**

Ny teny hoe: "fonareo" dia hevitra ambadiky ny eritreritra anatin'izy ireo sy ny faniriana. DH: "izany no anatin'ny tenanareo" na "izany zavatra izany"

**Inona no moramora kokoa ny miteny amin'ilay lehilahy malemy ... batao ny fandrianao, dia mandehana?**

Jesosy nametraka izany fanontaniana izany satria ireo mpanora-dalàna dia nino ilay lehilahy tsy afaka mihetsika nohon'ny otany, ary raha voavela ny helok'ilay lehilahy, afaka mandeha izy. Raha nositrarin'i Jesosy ilay lehilahy tsy afaka mihetsika, ireo mpanora-dalàna dia manaiky fa Jesosy dia afaka mamela heloka. Noho izany, dia mety hanaiky ihany koa izy ireo, fa izy no Andriamanitra. Io fanontaniana io dia afaka miova hevitra. DH: "Moramora kokoa ny miteny amin'ilay lehilahy malemy hoe: 'Voavela ny helokao' nohon'ny hoe: 'Mitsangàna, batao ny fandrianao, dia mandehana!'"

**Mark 2:10****Fa mba hahafantaranareo**

"Fa mba hahafantaranareo." Ny teny hoe: "ianareo" dia maneho an'ireo mpanora-dalàna sy ireo vahoaka.

**fa manana fahefana ny Zanak'Olona**

Jesosy dia maneho ny tenany toy ny "Zanak'Olona." DH: "fa izaho no Zanak'Olona ary manana fahefana aho"

**manoloana ny rehetra**  
"raha mbola nijery ny olona rehetra teo"

### Mark 2:13

**Fampifandraisana ny foto-kevitra:**  
Jesosy dia nampianatra ny vahoaka teo akaikin'ny Ranomasin'i Galilia, ary niantso an'i Levia mba hanaraka azy.

**amoron-dranomasina**  
Ranomasin'i Galilia io, izay fantatra tahaka ny Moron-dranomasin'i Genesareta.

**nanatona azy ny vahoaka**  
"nankeo amin'izay nisy azy ny olona"

**Levi zanak'i Alfeo**  
Alfeo dia rain'i Levi.

### Mark 2:15

**Fampifandraisana ny foto-kevitra**  
Tamin'ny andro efa takariva, ary Jesosy dia tao an-tranon'i Levi mba hisakafo.

**tranon'i Levi**  
" tranon'i Levi"

**olona mpanota**  
Ireo Fariseo dia mampiasa ny fehezanteny hoe: "olona mpanota" mba hanehoana ny olona izay tsy mitandrana ny lalàna sy ny fieritreretana ny Fariseo azy ireo.

**fa maro izy ireo no tao ary nanaraka Azy izy ireo**  
Ny mety ho dikany: 1) "fa maro ireo mpamory hetra sy ireo olona mpanota nanaraka an'i Jesosy" na 2) "fa Jesosy manana mpianatra maro ary nanaraka Azy izy ireo."

**Nahoana Izy no miara-misakafo amin'ny mpamory hetra sy olona mpanota?**  
Ireo Mpanora-dalàna sy ireo Fariseo dia nametraka izany fanontaniana izany mba hampiseho ny tsy faneken'izy ireo ny fampiantranoan'i Jesosy. Afaka atao foto-kevitra izany. DH: "Izy dia tokony tsy hiara-hihinana amin'ireo mpanota sy ireo mpamory hetra!"

### Mark 2:17

**Fampifandraisana ny foto-kevitra:**  
Jesosy namaly izay nolazain'ireo mpanora-dalàna tamin'ireo mpianany momba ny fisakafoany niaraka tamin'ireo mpamory hetra sy olona mpanota.

**hoy Izy tamin'izy ireo**  
"hoy izy tamin'ireo mpanora-dalàna"

**Tsy ny salama no mila mpitsabo; fa izay marary irery ihany no mila izany**  
Jesosy mampiasa io ohabolana momba ny olona marary sy ireo mpitsabo io mba hampianatra azy ireo fa ireo olona izay mahalala fa mpanota ihany no mahafantatra fa mila an'i Jesosy izy ireo.

**salama**  
"salama tsy marofy"

**Tsy tonga hiantso ny olo-marina Aho, fa ny mpanota**  
Jesosy dia niandry ireo mpihaino azy mba hahatakatra fa izy dia tonga ho an'ireo izay mila fanampiana. DH: "Izaho dia tonga ho an'ireo olona izay mahatsapa fa mpanota izy ireo, fa tsy ho an'ny olona izay mino fa marina izy ireo"

**fa ny olona mpanota**  
Ny teny hoe: "tonga hiantso Aho" dia fantatra avy amin'ny fehezanteny eo alohan'izany. DH: "fa tonga mba hiantso ny olona mpanota Aho"

### Mark 2:18

**Fampifandraisana ny foto-kevitra:**  
Jesosy dia milaza fanoharana mba hampiseho hoe nahoana ireo mpianany no tsy tokony hifady hanina rehefa mbola eo Izy.

**nifady hanina ireo Fariseo ... sy ny mpianatr'ireo Fariseo**  
Ireo fehezanteny roa ireo dia maneho vondron'olona mitovy, fa ilay faharoa dia voafaritra tsara . Ireo roa ireo dia maneho an'ireo mpanaradia an'ireo Fariseo, fa tsy mifantoka amin'ireo mpitarika ireo Fariseo. DH: "ireo mpianatry ny Fariseo dia nifady hanina ... ireo mpianatry ny Fariseo"

**lehilahy maromaro**  
"lehilahy maromaro." Io no tsara ampiasaina handikana io fehezanteny io fa tsy ilaina faritana hoe iza ireo lehilahy ireo. Raha ilaina ho voafaritra tsara amin'ny fomba fitenin'ao izany, dia ireto avy ny mety ho dikany hafa: 1) ireo lehilahy ireo dia tsy ao anatin'ny mpianatr'i Jaona na mpianatry ny Fariseo ireo, na koa hoe: 2) ireo lehilahy ireo dia anisan'ny mpianatr'i Jaona.

**Afaka mifady hanina va ny mpanatrika ny fampakarana raha mbola miaraka amin'izy ireo eo ny mpampakatra?**  
Jesosy dia mampiasa io fanontaniana io mba hampatsiahivana ireo olona ny zavatra efa fantany sy mankahery azy ireo mba hampihatra izany Aminy sy amin'ireo mpianany. DH: "Ireo mpanatrika ny fampakarana dia tsy tokony hifady hanina raha mbola miaraka amin'izy ireo eo ny mpampakatra. Fa tokony hankalaza sy hifety izy ireo."

### Mark 2:20

**hanalana ny mpampakatra eo**  
DH: "ny mpampakatra dia handeha"

**hanalana azy ireo amin'izy ireo ... hifady hanina izy ireo**  
Ny teny hoe: "izy ireo" dia maneho an'ireo mpanatrika ny fampakarana.

**Tsy misy manampina lamba tonta amin'ny lamba vao**  
Ny fanampenana lamba vao amin'ny lamba tonta dia hamparatsy ny lavaka kely amin'ny lamba tonta raha mbola tsy mifintina ilay tapa-damban'ilay akanjo vao. Ilay akanjo vao sy ilay akanjo tonta dia samy ho simba.

**Tsy misy**  
"Tsy misy." Io fehezanteny io dia maneho ny olon-drehetra, fa tsy olon-tokana.

## Mark 2:22

**Fampifandraisana ny foto-kevitra:**  
Jesosy nanomboka niteny fanoharana hafa momba ny fametrahana divay vaovao ao amin'ny siny hoditra tonta ho mifanohitra amin'ny siny hoditra vaovao.

**divay vaovao**  
"ranom-boaloboka." Izany dia maneho ny divay izay tsy mbola notehirizina ela. Raha tsy fantatra ao amin'ny faritra misy anao ny hoe: "voaloboka" dia ampiasao ny voambolana hahafantaran'ny faritra misy anao an'io voankazo io.

**siny hoditra tonta**  
Izany dia maneho siny hoditra izay efa ela niasana.

**siny hoditra**  
Ireo dia siny vita tamin'ny hoditra biby. Azo antsoina ihany koa hoe: "sinin-divay" na "siny hoditra"

**ho rovitry ny divay ny hoditra**  
Ireo divay vaovao dia miakatra rehefa mbola mialin'andro, ka mety hampatonta, handrovitra ny siny hoditra mba hisokatra.

**very**  
"simba"

**siny hoditra vaovao**  
"siny hoditra vaovao" na "sinin-divay vaovao." Izany dia maneho fa tsy mbola nampiasaina mihitsy ireo siny hoditra.

## Mark 2:23

**Fampifandraisana ny foto-kevitra**  
Jesosy dia manome ohatra avy ao amin'ny Soratra Masina ho an'ireo Fariseo mba hampiseho hoe nahoana ireo mpianatra no tsy diso raha nioty vao amin'ny Sabata.

**nioty salohim-bary ... manao zavatra tsy araky ny lalànan'ny andro Sabata**  
Fiotazana vao amin'ny tanim-bary hafa sy mihinana izany dia tsy raisina ho fangalarana. Ny

fanontaniana dia raha ara-dalàna ny manao izany amin'ny Sabata.

**mioty salohim-bary**  
Ireo mpianatra dia nioty salohim-bary mba hohanina. Izany dia afaka aseho amin'ny dikany manontolo. DH: "mioty sy mihinana ny salohim-bary"

**salohim-bary**  
Ilay farany ambony amin'ny vary izany, izay karazana bozaka lava. Mitazona ny voa efa masaka na ny voan'ilay vary.

**Jereo, nahoana izy ireo no manao zavatra tsy araky ny lalànan'ny andro Sabata?**  
Ireo Fariseo dia manontany an'i Jesosy mba hanameloka Azy. Afaka adika hoe: "Jereo, mandika ny lalàn'ny Jiosy momba ny Sabata izy ireo."

**Jereo**  
"Jereo io" na "Henoy." Io dia teny ampiasaina hampaliana olona iray mba hampisehoana zavatra azy.

## Mark 2:25

**hozy Izy tamin'izy ireo**  
"Jesosy niteny tamin'ireo Fariseo"

**Mbola tsy novakianareo angaha izay nataon'i Davida ... ireo izay niaraka taminy?**  
Jesosy nametraka izany fanontaniana izany mba hampatsiahy an'ireo mpanora-dalàna sy ireo Fariseo an'ilay zavatra nataon'i Davida tamin'ny Sabata.

**Mbola tsy novakianareo angaha izay nataon'i Davida rehefa tao anatin'ny tsy fahampiana sy hanoanana izy\_ izy sy ireo lehilahy niaraka taminy\_**  
DH: "Tadidido izay novakianao momba izay nataon'i Davida rehefa tao anatin'ny tsy fahampiana sy hanoanana izy sy ireo lehilahy niaraka taminy"

**novakiana izay nataon'i Davida**  
Jesosy dia maneho izay novakiana momba an'i Davida ao amin'ny Testamenta Taloha. Afaka adika hoe: "vakio ao amin'ny soratra masina hoe inona no ... i Davida"

**ahoana ny fomba nidirany tao an-tranon'Andriamanitra ... ireo izay niaraka taminy aza?"**  
Afaka atao hoe hevitra misaraka amin'ny andininy faha-25 io. DH: "Nankao amin'ny tranon'Andriamanitra Izy ... amin'ireo izay niaraka taminy."

**ahoana ny fomba nidirany**  
Ny hoe: "-ny" dia maneho an'i Davida.

**mofon'ny fanatrehana**  
Maneho ny mofon'ny roa ambin'ny folo izay mipetraka eo amin'ny latabatra volamena ao amin'ny tabernakely na tempoly natsangana ho sorona ho

an'Andriamanitra nandritra ny fotoan'ny Testamenta Taloha izany.

**Mark 2:27**

**Ny Sabata dia natao ho an'ny zanak'olombelona**  
Jesosy dia nampazava hoe naninona Andriamanitra no nanorina ny Sabata. Afaka atao ihany koa hoe: "Andriamanitra nanao ny Sabata ho an'ny zanak'olombelona"

**zanak'olombelona**

"olombelona" na "olona" na " izay ilain'ny olona." Io teny io eto dia maneho ny lehilahy sy ny vehivavy.

**fa tsy ny zanak'olombelona no ho an'ny Sabata**

Misy teny tsy ampy amin'io hevitra io izay afaka ampiana mba hampazava azy kokoa. DH: "ny zanak'olombelona dia tsy natao ho an'ny Sabata" na "Andriamanitra dia tsy nanao ny zanak'olombelona ho an'ny Sabata"

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## Chapter 3

<sup>1</sup> Dia nandeha tao amin'ny synagoga indray Jesosy ary nisy lehilahy maty tanana tao. <sup>2</sup> Nijery akaiky Azy ny olona sasantsasany mba hahita raha hanasitrana azy amin'ny Sabata Izy mba afahan'izy ireo manameloka Azy. <sup>3</sup> Hoy Jesosy tamin'ilay lehilahy maty tanana hoe: "Mitsangàna ary mijoroa eto afovoan'ny olon-drehetra eto." <sup>4</sup> Dia niteny tamin'ny olona Izy hoe: "Ara-dalàna va ny manao soa amin'ny andro Sabata sa ny manao ratsy; ny mamonjy aina, sa ny mahafaty?" Nefa izy ireo tsy nahalooa-teny. <sup>5</sup> Nijery azy ireo tamim-pahatezerana Jesosy, ary nalahelo Izy nohon'ny hamafin'ny fon'izy ireo, dia niteny tamin'ilay lehilahy Izy hoe: "Ahinjiro ny tananao." Dia natsotran'ilay lehilahy ny tanany ka sitrana. <sup>6</sup> Nivoaka ireo fariseo ary nikonokonona faingana niaraka tamin'ny Herodiana hitady izay fomba hamonoana Azy. <sup>7</sup> Avy eo Jesosy, niaraka tamin'ireo mpianany, nankeny an-dranomasina, ary nisy vahoaka maro nanaraka avy any Galilia sy avy any Jodia <sup>8</sup> ary avy any Jerosalema sy avy any Edoma ary hatrany amin'ny onin'i Jordana sy manodidina ny Tyra sy Sidona. Rehefa nahare momba ireo zavatra nataony izy ireo, dia nisy vahoaka maro nankeo aminy. <sup>9</sup> Dia nampitady sambokely ny mpianany Jesosy ho Azy nohon'ny habetsaky ny olona teo, mba tsy hifanosehan'ny olona Izy. <sup>10</sup> Noho Izy nanasitrana olona maro, dia nifandrombaka nanatona Azy ny olon-drehetra izay nanana aretina mba hikasika Azy. <sup>11</sup> Isaky ny nahita Azy ireo fanahy maloto, dia niankohoka teo anoloany ary nihiaka, ary hoy izy ireo hoe: "Ianao no Zanak'Andriamanitra." <sup>12</sup> Noteneniny mafy ireo mba tsy hampahafantatra Azy. <sup>13</sup> Niakatra teny antendrombohitra Izy, ary niantso ireo izay tiany, dia nankeo aminy ireo. <sup>14</sup> Nanendry ireo roa ambinifolo Izy (izay nantsoiny hoe Apostoly), mba hafahan'izy ireo miaraka aminy sy hafahany mandefa azy ireo mitory ny hafatra, <sup>15</sup> ary hanana fahefana handroaka demonia. <sup>16</sup> Avy eo dia nanendry ireo roa ambinifolo Izy: Simona, izay nomeny anarana hoe Petera; <sup>17</sup> Jakoba zanak'i Zebedio, sy Jaona rahalahiny, izay nomeny ny anarana hoe Boanarijesy, izay midika hoe, zana-baratra; <sup>18</sup> ary Andrea, Filipino, Baritolomeo, Matio, Tomasy, Jakoba zanak'i Alfeo, Tadeo, Simona Zelota, <sup>19</sup> ary Jodasy Iskariota, izay hamadika Azy. <sup>20</sup> Dia nody tany an-trano Izy, ary niara-tonga indray ny vahoaka, hany ka tsy afaka nisakafo akory izy ireo. <sup>21</sup> Rehefa nandre ny momba izany ny fianakaviany, dia nivoaka izy ireo haka Azy, satria nolazain'izy ireo hoe: "Very saina Izy." <sup>22</sup> Ary ireo mpanora-dalàna izay nidina avy any Jerosalema dia nilaza fa: "Itoeran'i Belzeboba Izy", ka, "Amin'ny alalan'ny mpanapaky ny demonia no androahany ny demonia." <sup>23</sup> Dia nantsoin'i Jesosy hankeo aminy ireo ka niteny azy ireo tamin'ny alalan'ny fanoharana hoe: "Ahoana no hahafahan'i Satana mandroaka an'i Satana? <sup>24</sup> Raha misy fanjakana miady an-trano, dia ho rava izany. <sup>25</sup> Ary raha misy tokan-trano miady an-trano, dia tsy haharitra izany tokan-trano izany. <sup>26</sup> Raha nitsangana nanohitra ny tenany Satana ary nisaraka, dia tsy haharitra, ka hifarana. <sup>27</sup> Fa tsy misy afaka miditra ao amin'ny tranona lehilahy mahery iray ary mandroba ny fananany raha tsy mamatotra ilay mahery aloha, ary handroba ny tranony izy avy eo. <sup>28</sup> Lazaiko marina aminareo, ho voavela avokoa ny heloky ny zanak'olombelona, na dia ireo teny ratsy rehetra izay avoakan'ny vavany aza, <sup>29</sup> fa izay miteny ratsy ny Fanahy Masina kosa dia tsy ho voavela heloka mandrakizay, fa meloka nohon'ny ota mandrakizay." <sup>30</sup> Nanambara izany Jesosy nohon'ny filazan'izy ireo hoe: "Manana fanahy maloto Izy." <sup>31</sup> Avy eo dia tonga ny reniny sy ireo rahalahiny ary nijoro teny ivelany. Nandefa olona nampahafantatra Azy izy ireo, ka nampiantso Azy. <sup>32</sup> Nipetraka manodidina Azy ny vahoaka ary hoy izy ireo taminy hoe: "Ny reninao sy ireo rahalahinao dia ao ivelany ao, ary mitady anao izy ireo." <sup>33</sup> Ary Izy namaly hoe: "Iza no reniko sy rahalahiko?" <sup>34</sup> Ary nijery nanodidina tamin'ny olona nipetraka manodidina Azy Izy ary hoy Izy hoe: "Jereo, ireto ny reniko sy ny rahalahiko! <sup>35</sup> Fa na iza na iza manao ny sitrapon'Andriamanitra, dia izany olona izany no rahalahiko, sy anabaviko, ary reniko."

### Mark 3:1

#### Fampifandraisana ny foto-kevitra:

Jesosy nanasitrana lehilahy tamin'ny Sabata tao amin'ny synagoga ary nampiseho ny fihetsem-pony momba izay nataon'ireo Fariseo niaraka tamin'ny lalàn'ny Sabata. Ireo Fariseo sy ireo Herodiana dia nanomboka drafitra mba hanamelohana ho faty an'i Jesosy.

#### olona sasantsasany

"Fariseo sasantsasany." Aoriana kely ao, ao amin'ny andininy 3:5, ireo olona sasantsasany dia ho voatonona ho toy ny Fariseo.

#### lehilahy maty tanana

"lehilahy izay malemy tanana"

**Nijery akaiky Azy ny olona sasantsasany mba hahita raha hanasitrana azy Izy**  
 "Ireo Fariseo nijery akaiky an'i Jesosy mba hahita raha afaka hanasitrana an'ilay lehilahy malemy tanana Izy"

**manameloka Azy**

Ireo Fariseo dia te-hanameloka ho faty an'i Jesosy tamin'ny fandikana ny lalàna tamin'ny alalan'ny fiasana tamin'ny Sabata, tamin'ny mety ho fanasitranany ilay lehilahy. DH: "manameloka Azy amin'ny fanaovana zavatra diso" na "manameloka Azy amin'ny fandikana lalàna"

**Mark 3:3**

**eto afovoan'ny olon-drehetra eto**  
 "eto afovoan'ny vahoaka eto"

**Ara-dalàna va ny manao soa amin'ny andro Sabata ... sa ny mahafaty?**

Jesosy niteny izany mba hianty azy ireo. Tiana hanaiky izy ireo fa ara-dalàna ny manasitrana olona amin'ny Sabata.

**ny manao soa amin'ny andro Sabata sa ny manao ratsy ... ny mamonjy aina, sa ny mahafaty**  
 Ireo fehezanteny roa ireo dia mitovy dika, kanefa ilay faharoa dia mahery vaika kokoa ny dikany.

**mamonjy aina, sa ny mahafaty**

Tena manampy ny mamerina ny hoe: "ara-dalàna izany," satria fanontaniana apetrak'i Jesosy indray amin'ny fomba hafa. DH: "ara-dalàna ve ny mamonjy aina sa ny mahafaty"

**aina**

Izany dia maneho "fiainana ara-batana" DH: "mamonjy ain'olona" na "fiainan'olona"

**Nefa izy ireo tsy nahaloha-teny**  
 "Fa nandà ny hamaly azy ireo izy"

**Mark 3:5**

**Nijery azy ireo**  
 "Nijery azy ireo Jesosy"

**nalahelo**  
 "nalahelo mafy"

**hamafin'ny fon'izy ireo**

Io sarin-teny io dia mamaritra fa ireo Fariseo dia tsy vonona ny hanana fangorahana amin'ilay lehilahy malemy tanana. DH: "Tsy sitrak'izy ireo ny hanana fangorahana ho an'ilay lehilahy"

**Ahinjiro ny tananao**  
 "Takaro amin'ny tananao"

**niverina tamin'ny laoniny ny tanany**  
 Afaka atao hoe: "Jesosy namerina ny tanany" na "Jesosy namerina tamin'ny laoniny ny tanany"

**nanomboka nikonokonona**  
 "nanomboka nanangana drafitra"

**ny Herodiana**  
 Anarana antoko politika izay manohana ny Mpikamban'i Heroda.

**hitady izay fomba hamonoana Azy**  
 "ahoana no hamonoan'izy ireo an'i Jesosy"

**Mark 3:7**

**Fampifandraisana ny foto-kevitra**  
 Jesosy nanohy nanasitrana olona tahaka ny fanarahan'ny vahoaka maro Azy rehefa te-handeha Izy.

**ranomasina**  
 Maneho ny Ranomasin'i Galilia izany

**Edoma**  
 Faritra io, fantatra taloha hoe Edoma, nameno ny antsasaky ny faritra atsimon'ny faritanin'i Jodia.

**ireo zavatra nataony izy ireo**  
 Maneho ireo fahagagana nataon'i Jesosy. DH: "fahagagana lehibe izay nataon'i Jesosy"

**nankeo aminy**  
 "nankeo amin'izay misy an'i Jesosy"

**Mark 3:9**

**Dia nampitady sambokely ny mpianany Jesosy ... mba tsy hifanosehan'ny olona Izy**  
 Tahaka ny nifanosehan'ireo vahoaka hankeny amin'i Jesosy, dia tandindomin-doza tamin'ny fifanosehana Izy.

**nangataka an'ireo mpianany Izy**  
 "Jesosy niteny an'ireo mpianany"

**Noho Izy nanasitrana olona maro, ka**  
 Ny teny hoe: "maro" dia maneho ny isan'ireo olona izay efa nositrarin'i Jesosy. DH: "Satria Jesosy dia nanasitrana olona maro, ny olon-drehetra."

**nifandrombaka nanatona Azy ny olon-drehetra izay nanana aretina mba hikasika Azy**  
 "ny olon-drehetra izay nanana aretina dia nifanosika sy niezaka hikasika azy"

**Mark 3:11**

**nahita Azy**  
 "nahita an'i Jesosy"

**dia niankohoka ... ary nihiaka, ary hoy izy ireo hoe:**  
 Eto ny teny hoe: "izy ireo" dia maneho ny fahalotoan'ireo fanahy. Izy ireo no nahatonga ny olona hanao zavatra. Afaka atao hoe: DH: "nataon'izy ireo niankohoka teo anoloany sy nihiaka ireo izay voafatony."

**niankohoka teo anoloany**

Ireo fanahy maloto dia tsy hoe niankohoka teo anoloan'i Jesosy satria tian'izy ireo izy ary te hanompo azy izy ireo. Fa niankohoka teo anoloany izy ireo satria natahotra azy.

**Ianao no Zanak'Andriamanitra**

Jesosy dia nanana fahefana hanadio ireo fanahy maloto satria izy no "Zanak'Andriamanitra."

**Zanak'Andriamanitra**

Fiantsoana manan-danja ho an'i Jesosy.

**Noteneniny mafy ireo**

"Jesosy nibaiko an'ireo fanahy maloto"

**mba tsy hampahafantatra Azy**

"mba tsy hilaza hoe iza Izy"

**Mark 3:13****Fampahafantarana amin'ny ankapobeny:**

Jesosy nisafidy ireo lehilahy izay tiany ho apostoliny.

**mba hahafahan'izy ireo miaraka aminy sy hahafahany mandefa azy ireo mitovy ny hafatra**

"mba hiaraka aminy izy ireo ary handefa azy ireo hanambara ny hafatra izy.

**Simona, izay nomeny anarana hoe Petera**

Ny mpanoratra dia manomboka manao lisitra ny anaran'ireo apostoly roa ambin'ny folo. Simona izay lehilahy voalohany ao anaty lisitra

**Mark 3:17****izay nomeny**

Ny fehezanteny hoe: "an'ireo izay" dia maneho an'i Jakoba sy ny zanak'i Zebede ary Jaona rahalahiny.

**ny anarana hoe Boanarijesy, izay midika hoe, zana-baratra**

"ny anarana hoe Boanarijesy, izay midika hoe, zana-baratra." Ny dikan'ny anarana hoe: "Boanarijesy" dia afaka atao mazava kokoa. DH: "anaram-baovao 'lehilahy izay tahaka ny varatra"

**Tadeo**

Io dia anaran'ilay lehilahy.

**izay hamadika Azy**

"izay hamadika an'i Jesosy" Ny teny hoe: "izay" dia maneho an'i Jodasy Iskariota.

**Mark 3:20****Dia nody tany an-trano Izy**

"Dia nody tany an-trano izay nipetrany Jesosy."

**tsy afaka nisakafo akory izy ireo**

Ny teny hoe: "mofo" dia maneho sakafo. DH: "Jesosy sy ireo mpianany dia tsy afaka nisakafo

akory" na "tsy afaka nihinana na inona na inona izy ireo"

**dia nivoaka izy ireo haka Azy**

Ireo olona tao anatin'ny fianakaviana no nankeny amin'ny trano, ka ho afaka hitazona azy sy hanery azy hody any an-trano hiaraka amin'izy ireo.

**satria nolazain'izy ireo hoe:**

Ny mety ho dikany hafa an'io teny hoe: "izy ireo" io dia : 1) ny fianakaviany na 2) olona sasantsasany tamin'ireo vahoaka.

**Very saina Izy**

Ny fianakavian'i Jesosy dia mampiasa io fomba fiteny io mba hamaritana izay eritreretin'izy ireo ho ataony. DH: "adala" na "tsy misy saina"

**Amin'ny alalan'ny mpanapaky ny demonia no androahany ny demonia**

"Amin'ny alalan'ny herin'i Belzeboba izay mpanapaka ireo demonia, no nandroahan'i Jesosy ireo demonia"

**Mark 3:23****Fampifandraisana ny foto-kevitra:**

Jesosy dia manazava amin'ny fanoharana hoe nahoana Izy no tsy voabaikon'i Satana ary izay manao ny sitrak'Andriamanitra dia mitovy amin'ny rahalahiny, ny anabaviny, ary ny reniny.

**Dia nantsoin'i Jesosy hankeo aminy ireo**

"Jesosy niantso ny olona hankeo aminy"

**hahafahan'ny Satana mandroaka Satana?**

Jesosy nametraka izany fanontaniana izany mba hamaliana an'ireo mpanora-dalàna izay niteny fa mandroaka ireo demonia amin'ny alalan'i Belzeboba Izy. Afaka atao ihany koa hoe: "Satana dia tsy afaka mandroaka ny tenany!" na "Tsy afaka manohitra ny fanahy ratsiny ihany i Satana!"

**Raha misy fanjakana miady an-trano**

Ny teny hoe: "fanjakana" dia teny tsy ara-bakiteny ho an'ireo olona izay mipetraka ao amin'ny fanjakana. DH: "Raha miady an-trano ny olona ao amin'ny fanjakana "

**ho rava**

Io fehezanteny io dia sarin-teny izay midika fa ny olona dia tsy hiombona ela ary ho rava. DH: "tsy maharitra" na "ho rava"

**tokan-trano**

Hevitra ambadik'ireo olona izay miara-mipetraka ao an-trano. DH: "fianakaviana" na "ankohonana"

**Mark 3:26****Raha nitsangana nanohitra ny tenany Satana ary nisarakana**

Ny teny hoe: "tenany" dia mpisolo tena maneho an'i Satana, ary teny tsy ara-bakitenin'ireo fanahy

ratsiny. DH: "Raha i Satana sy ireo fanahiny no miady" na "Raha i Satana sy ireo fanahiny no miady ary misaraka."

**tsy haharitra**

Sarin-teny midika tsy haharitra izy ary ho rava. DH: "tsy hiombona intsony" na "tsy haharitra ka ho rava"

**handroba**

mangalatra fananana sarobidin'ny olona

**Mark 3:28**

**Lazaiko marina aminareo**

Manoro io fa ny hevitra manaraka eo dia tena marina tokoa ary manan-danja.

**ny zanak'olombelona**

"ireo izay naterak'olombelona." Io fomba fiteny io dia natao mba hanasongadinana ny maha-olona. DH: "olona"

**avoakan'ny vavany**

"tenenina"

**filazan'izy ireo hoe**  
"niteny ny olona hoe"

**Manana fanahy maloto Izy**

Fomba fiteny izay midika fa voafatotry ny fanahy maloto.

**Mark 3:31**

**rahalahy**

Maneho an'ireo rahalahin'i Jesosy.

**Nandefa olona nampahafantatra Azy izy ireo, ka nampiantso Azy**

"Nandefa olona iray nankao anatiny izy ireo mba hiteny Aminy fa ao ivelany izy ireo ary miandry azy hivoaka".

**mitady anao izy ireo**

"mila anao izy ireo"

**Mark 3:33**

**izany olona izany no rahalahiko, anabaviko, ary reniko**

" ireo olona ireo dia rahalahiko, anabaviko, ary reniko"

## Chapter 4

<sup>1</sup> Ary nanomboka nampianatra teo amoron'ny ranomasina indray Izy, ary nisy vahoaka be niangona nanodidina Azy. Niditra tao an-tsambokely izay teo an-dranomasina Izy, ary nipetraka tao amin'izany. Ny vahoaka rehetra kosa dia nijanona teo amoron'ny ranomasina. <sup>2</sup> Nampianatra azy ireo zavatra maro tamin'ny alalan'ny fanoharana Izy, ary tao amin'ny fampianarany, dia izao no nolazainy tamin'izy ireo. <sup>3</sup> "Henoy, nisy mpamafy handeha hamafy voa. <sup>4</sup> Ary raha namafy izy, dia nisy voa sasany niraraka tamin'ny lalana, ka avy ireo vorona ary nihinana izany. <sup>5</sup> Ny voa sasany niraraka tamin'ny tany feno vatovato, izay tsy nisy tany firy. Tonga dia nitsimoka avy hatrany izy ireny, satria tsy lalina ny tany nisy azy. <sup>6</sup> Fa rehefa nipoaka ny masoandro, dia nalazo izy ireo, ary satria tsy nisy fakany izy ireo, dia maina. <sup>7</sup> Ny voa hafa niraraka tamin'ny tany feno tsilo. Ary nitsimoka niha-lehibe ireo tsilo ireo dia nangeja azy, ka tsy namoa voa. <sup>8</sup> Ny voa hafa niraraka tamin'ny tany tsara ka namokatra voa teo am-pitomboana ary nihamaro, ary ny sasany nitombo avo telopolo heny, ny sasany enimpolo, ary ny sasany zato." <sup>9</sup> Avy eo dia hoy Izy hoe: "Izay manan-tsofina hoenti-mihaino, aoka izy hihaino!" <sup>10</sup> Rehefa irery Jesosy, dia nanontany Azy momba io fanoharana io ireo izay akaiky Azy sy ireo mpianany roambinifolo. <sup>11</sup> Hoy Izy tamin'izy ireo hoe: "Ho anareo no nanomezana ny zava-miafin'ny fanjakan'Andriamanitra. Fa ho an'ireo izay any ivelany dia fanoharana avokoa, <sup>12</sup> mba amin'ny fotoana hijeren'izy ireo, eny hijery izy ireo, nefa tsy hahita, ary mba amin'ny fotoana hihainoan'izy ireo, eny handre izy ireo, nefa tsy hahafantatra izany, na koa hiodina izy ireo dia hamindra fo amin'izy ireo Andriamanitra." <sup>13</sup> Ary hoy izy tamin'izy ireo hoe: "Tsy azonareo va izany fanoharana izany? Ahoana izany no hahazoanareo ireo fanoharana hafa rehetra? <sup>14</sup> Ilay mpamboly izay mamafy ny voa dia ilay iray izay mamafy ny teny. <sup>15</sup> Ireto no ilay niraraka teny an-dalana, izay namafazana ny teny, fa rehefa ren'izy ireo izany, dia tonga avy hatrany Satana ary hangalatra ny teny izay voafafy tamin'izy ireo. <sup>16</sup> Ireto no ilay voafafy tamin'ny tany feno vatovato, izay, rehefa nandre ny teny, dia nandray izany avy hatrany tamim-pifaliana. <sup>17</sup> Tsy misy fakany ao amin'izy izy ireo, fa maharitra fotoana fohy fotsiny. Dia tonga ny fahoriana na ny fanenjehana nohon'ny teny, ka avy hatrany dia lavo izy ireo. <sup>18</sup> Ireo hafa no ilay voafafy tamin'ny tany feno tsilo. Ren'izy ireo ny teny, <sup>19</sup> fa ny fanahian'izao tontolo izao, ny famitahan'ny harena, sy ny filàna ny zavatra hafa dia tafiditra ka mangeja ny teny, ka tsy mamoa vokatra izany. <sup>20</sup> Ary ireo izay voafafy teny amin'ny tany tsara dia ireo izay mandre ny teny ary mandray izany, ka namoa vokatra izy ireo\_ telopolo, enimpolo, na avo zato henin'izay nafafy." <sup>21</sup> Jesosy niteny tamin'izy ireo hoe: "Moa entinao ao an-trano va ny jiro mba ho atao ao ambany sobika, na ambanin'ny farafara? Entinao miditra izany dia hataonao ambonin'ny fitoeran-jiro. <sup>22</sup> Fa tsy misy zava-miafina izay tsy ho fantatra, ary tsy misy tsiambaratelo izay tsy hivoaka. <sup>23</sup> Raha misy manan-tsofina hoenti-mihaino, aoka izy hihaino!" <sup>24</sup> Hoy Izy tamin'izy ireo hoe: "Mitandrema amin'ny teny izay renareo, fa arakaraky ny ohatra anoharanareo ihany, no anoharana anareo, ary ho ampiana aminareo izany. <sup>25</sup> Satria na iza na iza manana, dia homena betsaka kokoa izy, ary na iza na iza tsy manana, na izay ananany aza hesorina aminy." <sup>26</sup> Ary hoy ihany koa Izy hoe: "Ny fanjakan' Andriamanitra dia tahaka ny olona iray mamafy ny voany amin'ny tany. <sup>27</sup> Matory izy amin'ny alina ary mifoha amin'ny maraina, ary ny voa dia mitsimoka ka maniry, fa tsy fantany hoe ahoana. <sup>28</sup> Ny tany dia mamoa amin'ny tenany ihany: voalohany ny rantsany, avy eo ny tahony, avy eo ny voa matoy eo amin'ny tahony. <sup>29</sup> Ary rehefa matoy ny voa dia avy hatrany izy dia handefa fijinjana, fa efa tonga ny fotoam-pijinjana." <sup>30</sup> Ary hoy indray Izy hoe: "Inona no azontsika ampitahana ny fanjakan'Andriamanitra, na inona no fanoharana hampiasaintsika hanazavana izany? <sup>31</sup> Izany dia tahaka ny voatsinampy izay, rehefa hafafy, dia izy no voa kely indrindra amin'ny voa rehetra eto ambonin'ny tany. <sup>32</sup> Nefa, rehefa voafafy izany, dia mitsimoka ary lasa lehibe noho ny hazo rehetra, ary mamoa rantsana vaventy, ka azon'ny voromanidina hanaovana ny tranony eo amin'ny alokalony." <sup>33</sup> Ary fanoharana maro toy izany no nanambarany ny teny tamin'izy ireo, araka izay fahazoan'izy ireo azy, <sup>34</sup> ary tsy niteny tamin'izy ireo afa-tsy tamin'ny fanoharana Izy. Saingy rehefa irery Izy, dia nohazavainy tamin'ireo mpianany manokana ny zavatra rehetra. <sup>35</sup> Tamin'izany andro izany, rehefa tonga ny hariva, dia hoy Izy tamin'izy ireo hoe: "Andeha isika hita ery am-pita." <sup>36</sup> Ka niala teo amin'ireo vahoaka izy ireo, nitondra an'i Jesosy niaraka tamin' izy ireo, raha iny Izy, tao anaty sambokely iny. Nisy sambokely hafa nandeha niaraka taminy. <sup>37</sup> Avy eo nanomboka nisy tafio-drivotra be ary ny onjan-drano nanafotra ny sambokely ka efa saika feno rano ny sambokely. <sup>38</sup> Ary Jesosy irery natory teo ambodin'ny sambokely, tambonin'ny ondana. Nofohazin'izy ireo Izy, nanao hoe: "Mpampianatra o, tsy mampaninona Anao ve raha ho faty eto isika?" <sup>39</sup> Ary nifoha Izy, dia niteny mafy tamin'ny rivotra, ary niteny tamin'ny ranomasina hoe: "Mitsahara! mitonia!" Ary nitsahatra ny rivotra, ka nisy fitoniana be. <sup>40</sup> Ary hoy Izy tamin'izy ireo hoe:

"Nahoana ianareo no matahotra? Mbola tsy manam-pinoana foana va ianareo?" <sup>41</sup> Fenô tahotra izy ireo ka nifampiteny hoe: "Iza moa ity, fa na dia ny rivotra sy ny ranomasina aza manaiky Azy?"

### Mark 4:1

#### Fampifandraisana ny foto-kevitra:

Raha nampianatra teo an-tsambokely teny amin'ny sisin-dranomasina i Jesosy, dia niteny fanoharana momba ny tany tamin'izy ireo Izy.

#### ranomasina

Ranomasin'i Galilia io.

#### ary nipetraka

"ary nipetraka tao an-tsambokely Izy"

### Mark 4:3

#### Henoy

"Mifantoha"

#### Ary raha namafy izy

"Raha namafy ireo voa tamin'ny tany Izy." Samihafa ny famafazana voa amin'ny fomban-drazana samihafa. Amin'ity fanoharana ity, ireo voa dia afafy amin'ny tany izay efa nomanina hambolena.

#### nitsimoka izy ireny

"nanomboka nitsimoka haingana izy ireny"

#### ny tany

Maneho ny fotaka malemy eo amin'ny tany izay afaka hambolena ireo voa.

### Mark 4:6

#### dia nalazo izy ireo

Maneho an'ireo vary mbola tanora. Afaka atao ihany koa hoe: "nampalazo ireo voa mbola tanora izany."

#### satria tsy nisy fakany izy ireo, dia maina

"satria tsy nisy fakany ireo voa, ka nalazo izy ireo"

#### nangeja azy ireo

Ny teny hoe: "azy ireo" dia maneho an'ireo voa mbola tanora.

### Mark 4:8

#### ary ny sasany nitombo avo telopolo heny

Ny habetsaky ny voa vokarin'ny voa tsirairay dia ampitahaina amin'ny voa iray izay naniriany. DH: "Ny voa sasany dia mamokatra avo telopolo henin'ilay voa izay nambolen'ilay lehilahy.

#### telopolo ... enimpolo ... zato

"30 ... 60 ... 100."

#### ny sasany enimpolo, ary ny sasany zato

Jesosy dia manohy ny famaritana ny habetsaky ny voa izay vokatry. DH: "ary ny sasany namokatra avo enimpolo heny ary ny sasany mamokatra avo zato heny"

#### Izay manan-tsarina ho enti-mihaino

Maneho an'ireo izay rehetra mihaino. DH: "Izay rehetra mihaino Ahy"

#### aoka izy hihaino

Eto ny teny hoe: "mihaino" dia midika fifantohana. DH: "tsy maintsy mifantoka amin'izay lazaiko"

### Mark 4:10

#### Rehefa irery Jesosy

Izany dia tsy midika fa tena irery Jesosy; fa ; lasa ireo vahoaka ary Jesosy irery no niaraka tamin'ireo roa ambin'ny folo sy ireo mpanara-dia sasany akaiky Azy.

#### Ho anareo no nanomezana

Afaka atao hoe: "Andriamanitra nanome anareo" na "Izaho nanome anareo"

#### ho an'ireo izay any ivelany

"fa ho an'ireo izay tsy miaraka aminareo eto." Izany dia maneho ny olona rehetra izay tsy niaraka tamin'ireo roa ambin'ny folo na ireo hafa akaiky an'i Jesosy.

#### fanoharana avokoa

Afaka lazaina fa i Jesosy no nanome fanoharana an'ireo olona. DH: "Nataoko fanoharana avokoa izay nolazaiko"

#### hijeren'izy ireo ... hihainoan'izy ireo

Jesosy dia fantatra fa miresaka momba ireo olona mijery izay asehony azy ireo sy mihaino izay lazainy azy ireo. DH: "rehefa nijery izay nataoko izy ireo ... rehefa nihaino izay lazaiko izy ireo"

#### mijery izy ireo, fa tsy mahita

Jesosy dia miresaka momba ny fahazoan'ireo olona izay hitany rehefa mijery izy ireo. DH: "izy ireo dia mijery fa tsy mahafantatra"

#### hiodina

Miala amin'ny ota.

### Mark 4:13

#### Fampifandraisana ny foto-kevitra:

Jesosy dia manazava ny fanoharana momba ny tany amin'ireo mpanara-dia Azy ary avy eo miteny amin'izy ireo ny fampiasana ny jiro mba hampiseho fa ny zava-miaina dia ho fantatra.

**Ary hoy izy tamin'izy ireo**  
"Ary hoy Jesosy tamin'ireo mpianany"

**Tsy azonareo va izany fanoharana izany? Ahoana izany no hahazoanareo ireo fanoharana hafa rehetra ?**  
Jesosy dia mampiasa io fanontaniana io mba haneho ny alahelony fa ireo mpianany dia tsy afaka mahazo ny fanoharany. DH: "raha tsy mahazo io fanoharana io ianareo, dia eritrereto fa ho sarotra ho anareo ny hahazo ireo fanoharana hafa rehetra."

**Ilay mpamboly izay mamafy ny voany dia**  
"Ilay mpamboly izay mamafy ny voany dia maneho"

**dia ilay iray izay mamafy ny teny**  
Ny hoe: "ny teny" dia maneho ny hafatr'Andriamanitra. Ny famafazana ny hafatr'Andriamanitra dia maneho ny fampianarana azy. DH: "ilay iray izay mampianatra ny hafatr'Andriamanitra amin'ny olona"

**Ny sasany dia ireo izay niraraka teny an-dalana**  
"Ny olona sasany dia tahaka ireo voa izay niraraka teny an-dalana" na " Ny olona sasany dia tahaka ny lalana izay nilatsahan'ireo voa"

**rehefa ren'izy ireo izany**  
Eto ny "izany" dia maneho "ireo teny" na "hafatr'Andriamanitra."

#### Mark 4:16

**Ary ny sasany dia ireo voafafy**  
"Ary ny olona sasany dia tahaka ireo voa." Jesosy dia nanomboka nanazava hoe ahoana ny olona sasany no tahaka ireo voa izay nilatsaka tamin'ny tany feno vato.

**Tsy misy fakany ao amin'izy ireo**  
Io dia fampitahana ny vary mbola tanora izay tsy tena lalim-paka. Sarin-teny izay midika fa ny olona dia mientana rehefa mandray ny teny amin'ny voalohany, kanefa tsy tena nandray tsara azy. DH: "Ary izy ireo dia tahaka ny voa mbola tanora izay tsy tena lalim-paka"

**Tsy misy faka**  
Filaza masaka io, hanasongadinana fa tsy tena lalina ny faka.

**maharitra**  
Amin'io fanoharana io, "maharitra" dia midika hoe: "mino." DH: "manohy amin'ny finoan'izy ireo"

**nohon'ny teny**  
Manampy bebe kokoa ny manazava hoe nahoana ny fahoriana no tonga. Tonga izany satria ny olona dia nino ny teny. DH: "satria nino ny teny izy ireo"

**lavo izy ireo**  
Amin'ity fanoharana ity, ny "lavo" dia midika hoe: "nijanona tsy nino ny hafatr'Andriamanitra"

#### Mark 4:18

**Ireo hafa no ilay voafafy tamin'ny tany feno tsilo**  
Jesosy dia manomboka manazava hoe ahoana ny olona sasany no tahaka ireo voa izay nilatsaka tany anaty tsilo. DH: "Ary ny olona hafa dia tahaka ny voa izay voafafy tany amin'ny tsilo"

**ny fanahian'izao tontolo izao**  
"ny ahiahin'ity fiainana ity" na "ny momba ity fiainana ankehitriny ity"

**ny famitahan'ny harena**  
"ny faniriana harena"

**dia tafiditra ka mangeja ny teny**  
Raha nanohy niresaka momba ny olona izay tahaka ny voa nilatsaka tany anaty tsilo i Jesosy, dia nanazava izay ataon'ny faniriana sy fanahiana amin'ny teny amin'ny fiainan'izy ireo. DH: "dia miditra ka mangeja ny teny amin'ny fiainan'izy ireo tahaka ny tsilo mangeja ny voa mbola tanora"

**ka tsy mamoa vokatry izany**  
"ny teny dia tsy mamoa voa ao amin'izy ireo"

**ireo izay voafafy teny amin'ny tany tsara**  
Jesosy nanomboka nanazava hoe ahoana ny olona sasany no tahaka ireo voa izay voafafy tamin'ny tany tsara.

#### Mark 4:21

**Jesosy niteny tamin'izy ireo**  
"Jesosy niteny tamin'ireo vahoaka"

**Moa entinao ao an-trano va ny jiro mba ho atao ao ambany sobika, na ambanin'ny farafara?**  
Io fanontaniana io dia afaka atao hoe: "Tsy tokony hitondra jiro ao anatin'ny trano ka hametraka izany ao ambany sobika, na ambany fandriana mihitsy ianareo!"

**Fa tsy misy zava-miafina izay tsy ho fantatra ... izay tsy hivoaka**  
Afaka atao hoe: "Fa tsy misy izay miafina tsy ho fantatra, ary tsiambaratelo tsy hivoaka"

**tsy misy zava-miafina ... tsy misy tsiambaratelo**  
"tsy misy zava-miafina ... tsy misy tsiambaratelo"  
Ireo fehezanteny roa ireo dia mitovy dika. Jesosy dia manasongadina fa ny tsiambaratelo dia ho fantatra.

**Raha misy manan-tsofina ho enti-mihaino, aoka izy hihaino**  
Ataovy mitovy dika amin'izay nataonao tao amin'ny andininy 4:8

#### Mark 4:24

**Hoy Izy tamin'izy ireo**  
"Jesosy niteny tamin'ireo vahoaka"

**fa arakaraky ny ohatra anoharanareo ihany**

Ny mety ho dikany hafa: 1) Jesosy dia miresaka momba ny ohatra ara-bakiteny sy manome antsitraro ny hafa. 2) io dia sarin-teny izay hiresahan'i Jesosy ny "fahalalana" tahaka ny hoe "fanoharana"

**no anoharana anareo, ary ho ampiana aminareo**

Afaka atao hoe: "Andriamanitra dia hanao ohatra anao, ary ho ampiany aminao izany."

**dia homena betsaka kokoa izy ... na izay ananany aza hesorina aminy**

DH: "homen'Andriamanitra betsaka izy ... hesorin'Andriamanitra aminy" na "Andriamanitra hanome bebe kokoa azy ... Andriamanitra hanaisotra aminy"

**Mark 4:26****Fampifandraisana ny foto-kevitra:**

Avy eo Jesosy niteny fanoharana an'ireo olona mba hanazava ny fanjakan'Andriamanitra, izay ho hazavainy amin'ireo mpianany any aoriana.

**tahaka ny olona iray mamafy ny voany amin'ny tany**

Jesosy mampitaha ny fanjakan'Andriamanitra amin'ilay mpamboly mamafy ny voa.

**Matory izy amin'ny alina ary mifoha amin'ny maraina**

"Mifoha izy amin'ny maraina ary matory izy amin'ny alina"

**ny rantsany**

ny sampany

**ny tahony**

ny lohan'ny sampana na taho izay mitazona ny voankazo

**avy hatrany izy dia handefa fijinjana**

Eto ny hoe: "fijinjana" dia tsy ara-bakiteny izay midika hoe mpamboly na ireo olona izay alefan'ny mpamboly hijinja vokatra. DH: "avy hatrany izy dia handefa fijinjana hijinjana vokatra" na "avy hatrany izy dia handefa olona miaraka amin'ny fijinjana mba hijinja vokatra"

**fijinjana**

"antsy bingo" na "antsim-bilona" hanapahana vokatra

**fa efa tonga ny fotoam-pijinjana**

Eto ny fehezanteny "efa tonga" dia fomba fiteny hilazana ireo vokatra efa azo jinjaina. DH: "efa matoy ny voa ka efa azo jinjaina"

**Mark 4:30****Inona no azontsika ampitahana ny fanjakan'Andriamanitra, na inona no fanoharana hampiasaintsika hanazavana izany?**

Jesosy dia mametraka izany fanontaniana izany mba hampieritreritra ireo mpiahaino hoe inona ny

fanjakan'Andriamanitra. DH: "Amin'ity fanoharana ity no afaka hanazavako hoe toy inona ny fanjakan'Andriamanitra."

**rehefa hafafy**

Afaka atao hoe: "rehefa nisy olona namafy" na "rehefa nisy olona namboly"

**ary mamoa rantsana vaventy**

Ny voatsinampy dia voafaritra ho mahatonga ny rantsany ho lava. DH: "lava rantsana"

**Mark 4:33****nanambarany ny teny tamin'izy ireo**

Ny teny hoe: "izy ireo" dia maneho an'ireo vahoaka.

**araka izay fahazoan'izy ireo azy**

"ary rehefa afaka nahatakatra maromaro izy ireo, dia mbola hanohy hiteny zavatra maromaro hatrany izy"

**rehefa irery Izy**

Izany dia midika fa lavitra ireo vahoaka Izy, fa ireo mpianany dia niaraka taminy hatrany.

**dia nohazavainy ny zavatra rehetra**

Eto ny teny hoe: "zavatra rehetra" dia filaza masaka. DH: "Hazavainy avokoa ny fanoharana rehetra."

**Mark 4:35****Fampifandraisana ny foto-kevitra:**

Raha niantsambo Jesosy sy ireo mpianany mba hitsoaka ny vahoaka, dia nisy tafiotra lehibe. Ireo mpianany dia natahotra rehefa nahita fa na dia ny rivotra sy ny ranomasina aza dia mankato an'i Jesosy.

**hoy Izy tamin'izy ireo**

"Hoy Jesosy tamin'ireo mpianany"

**ery am-pita**

"am-pitan'ny ranomasin'i Galilia" na "am-pitan'ny ranomasina"

**efa saika feno ny sambokely**

Mazava kokoa raha hoe: "efa feno rano ny sambokely"

**Mark 4:38****Nofohazin'izy ireo Izy**

Ny teny hoe: "izy ireo" dia maneho an'ireo mpianatra

**tsy mampaninona Anao ve raha ho faty eto izahay?**

Nametraka izany fanontaniana izany ireo mpianatra mba hampitana ny tahotr'izy ireo. Afaka atao ihany koa hoe: "mila mifantoka amin'ny zava-mitranga ianao; ho faty avokoa isika rehetra!"

**ho faty eto isika?**

Ny teny hoe: "isika" dia misolo tena an'i Jesosy sy ireo mpianany.

**Mitsahara, mitonia**

Ireo teny roa ireo dia mitovy ary ampiasaina mba ho fanamafisana ny teny.

**fitoniana be**

"fitonian'ny ranomasina"

**Mark 4:40**

**Ary hoy Izy tamin'izy ireo**

"Ary Jesosy niteny tamin'izy ireo"

**Nahoana ianareo no matahotra? Mbola tsy manampinoana foana va ianareo?**

Jesosy nametraka ireo fanontaniana ireo mba hiheveran'izy ireo hoe nahoana no matahotra izy ireo rehefa miaraka aminy. DH: "Tsy tokony hahatahotra ianareo. Tokony hanana finoana mafy ianareo."

**Iza moa ity, fa na dia ny rivotra sy ny ranomasina aza manaiky Azy?**

Ireo mpianatra dia nametraka io fanontaniana io noho izy ireo gaga tamin'izay nataon'i Jesosy. Afaka atao ihany koa hoe: "Tsy tahaka ny olon-tsotra io lehilahy io; na dia ny rivotra sy ny ranomasina aza mankato Azy."

## Chapter 5

<sup>1</sup> Tonga teny ampitan'ny ranomasina izy ireo, tao amin'ny faritr'i Gerasena. <sup>2</sup> Rehefa niala avy tao amin'ny sambokely Jesosy, avy hatrany dia nisy lehilahy iray azon'ny fanahy maloto nanatona Azy avy teny amin'ny fasana. <sup>3</sup> Nipetraka teny amin'ny fasana ity lehilahy ity. Tsy nisy afaka nihazona azy intsony, na dia tamin'ny rojo vy aza. <sup>4</sup> Voafatotra imbetsaka tamin'ny gadra vy sy rojo vy izy. Notapahany ireo rojo ary potika ireo gadra vy. Tsy nisy nanana hery nifehy azy. <sup>5</sup> Isak'alina sy isan'andro teny amin'ireo fasana sy teny an-tendrombohitra, dia nihiakiaka izy ary nandratra ny tenany tamin'ny vato maranitra. <sup>6</sup> Rehefa nahita an'i Jesosy avy lavitra izy, dia nihazakazaka nankeo aminy ary niankohoka teo anoloany. <sup>7</sup> Ary nihiaka tamin'ny feo mahery izy hoe: "Inona moa no ifandraisako aminao, ry Jesosy, Zanak' Andriamanitra Avo Indrindra? Miangavy anao amin'ny anaran'Andriamanitra irery ihany aho, aza mampijaly ahy." <sup>8</sup> Fa Izy niteny taminy hoe: "Mivoaha amin'io lehilahy io, ry fanahy maloto." <sup>9</sup> Ary Izy nanontany azy hoe: "Iza no anaranao?" Ka novaliany hoe: "Legiona no anarako, satria marobe izahay." <sup>10</sup> Ary niangavy mafy Taminy hatrany hatrany izy tsy handroaka azy ireo any ivelan'ny faritra. <sup>11</sup> Ary nisy andian-kisoa niraoka teny an-tendrombohitra, <sup>12</sup> ary niangavy taminy izy ireo, nanao hoe: "Alefao ao amin'ireo kisoa izahay; avelao izahay hiditra ao amin'ireo." <sup>13</sup> Ka dia navelany izy ireo; ary nivoaka ireo fanahy maloto ka dia niditra tao amin'ireo kisoa, ary avy dia nirifatra teny amin'ny hantsana ho any an-dranomasina ireo, ary kisoa teo amin'ny roa arivo teo no maty an-dranomasina. <sup>14</sup> Nitsoaka nandositra ireo nampisakafo ny kisoa ary nitatitra ny zava-niseho tao an-tanàna sy tany ambanivohitra, ary olona maro no nivoaka hizaha ny zava-niseho. <sup>15</sup> Avy eo izy ireo nankeo amin'i Jesosy ary hitan'izy ireo ilay lehilahy nitoeran'ny demonia, ilay iray izay nitoeran'ny legionna, nipetraka teo, nitafy ary vory saina; ka dia natahotra izy ireo. <sup>16</sup> Ireo izay nahita ny zava-niseho tamin'ilay lehilahy nitoeran'ny demonia dia nitantara tamin'izy ireo ny momba izany tamin'ny antsipirihiny, ary koa nitantara momba ireo kisoa tamin'izy ireo. <sup>17</sup> Dia nanomboka niangavy Azy izy ireo mba hialany eo amin'ny faritr'izy ireo. <sup>18</sup> Rehefa hiakatra tao amin'ny sambokely Izy, dia niangavy taminy ilay lehilahy nitoeran'ny demonia mba hiaraka aminy. <sup>19</sup> Saingy tsy namela azy anefa Jesosy, fa nanao taminy hoe: "Mandehana mody any amin'ny tranonao sy ny fianakavianao ary tantarao amin'izy ireo izay nataon'ny Tompo taminao, sy ny namindrany fo taminao!" <sup>20</sup> Dia lasa nody izy ary nanomboka nanambara ny zava-dehibe izay nataon'i Jesosy taminy tany Dekapolis, ary talanjona ny rehetra. <sup>21</sup> Ary rehefa nandeha teny am-pita indray Jesosy, tamin'ny sambokely, dia indreo nisy vahoaka be dia be niangona nanodidina Azy, raha teo amoron'ny ranomasina iny Izy. <sup>22</sup> Avy eo tonga ny iray amin'ireo mpitarika ny synagoga, atao hoe Jairo, ka raha vao nahita Azy, dia niantoraka teo an-tongony. <sup>23</sup> Nitalaho hatrany hatrany izy, nanao hoe: "Marary mafy efa ho faty ny zanako vavy. Mitalaho aminao aho, avia ary apetraho aminy ny tananao mba ho sitrana sy ho velona izy." <sup>24</sup> Dia lasa niaraka taminy Izy, ary vahoaka be dia be no nanaraka sy nanery nanodidina Azy. <sup>25</sup> Ary nisy vehivavy iray teo voan'ny fahaverezan-drà nandritry ny roambinifolo taona. <sup>26</sup> Nijaly be tokoa izy ary nitety mpitsabo maro sy nandany ny fananany rehetra, nefa tsy nahita fahasitranana fa vao mainka aza niharatsy. <sup>27</sup> Rehefa nahare ireo tatitra momban'i Jesosy izy, dia nankao aoriany tao anaty vahoaka izy ary nikasika ny fitafiany. <sup>28</sup> Satria hoy izy hoe: "Raha mahakasika ny lambany fotsiny aho, dia ho sitrana." <sup>29</sup> Rehefa nikasika Azy izy, dia nijanona ny fahaverezan-drà, ary tsapany hatrany anatin'ny fa sitrana tamin'ny aretiny izy. <sup>30</sup> Fantatr'i Jesosy niaraka tamin'izay fa nisy hery niala avy taminy. Nitodika tany amin'ny vahoaka Izy ary niteny hoe: "Iza no nikasika ny fitafiako?" <sup>31</sup> Dia namaly Azy ireo mpianany hoe: "Hitanao ireo vahoaka marobe mifanesika aminao ireo, koa hoy Ianao hoe: "Iza no nikasika Ahy." <sup>32</sup> Fa nijery ny manodidina Azy Jesosy mba hahitany izay nanao izany. <sup>33</sup> Ilay vehivavy, nahafantatra izay nitranga taminy, dia natahotra sy nangovitra. Nandeha izy ary niantoraka teo anoloan'i Jesosy ka nilaza taminy ny marina rehetra. <sup>34</sup> Dia hoy Jesosy taminy hoe: "Anaka, ny finoanao no nahasitrana anao. Mandehana amin'ny fiadanana ary sitràna amin'ny aretinao." <sup>35</sup> Raha mbola niteny Izy, dia tonga ny olona sasany avy tany amin'ny mpitarika ny synagoga, nanao hoe: "Efa maty ny zanakao. Nahoana no mbola manahirana ny mpampianatra ihany?" <sup>36</sup> Fa rehefa nandre izay nolazain'izy ireo Jesosy, dia hoy Izy tamin'ilay mpitarika ny synagoga hoe: "Aza matahotra. Minoa fotsiny ihany." <sup>37</sup> Ary tsy nisy navelany hiaraka aminy, afa-tsy Petera, Jakoba, ary Jaona, rahalahin'i Jakoba. <sup>38</sup> Tonga tany an-tranon'ilay mpitarika ny synagoga izy ireo ary nahita olona nitabataba be teo Izy; nitomany sy nidradradra mafy izy ireo. <sup>39</sup> Rehefa niditra ny trano Izy, dia hoy Izy tamin'izy ireo hoe: "Nahoana ianareo no mitabataba sy mitomany? Tsy maty ny zaza fa matory." <sup>40</sup> Niomehy Azy izy ireo. Nefa navoakany tany ivelany izy rehetra ary naka ny ray sy renin'ilay zaza sy ireo izay niaraka taminy, ary niditra tao amin'ny efitra nisy ilay zaza Izy. <sup>41</sup> Noraisiny ny tanan'ilay zaza ary niteny taminy hoe: "Talita, Komy!" izay raha adika dia hoe: "Razazavavy, miteny aminao Aho, mitsangàna." <sup>42</sup> Avy hatrany dia nitsangana razazavavy ary nandeha (satria roa ambin'ny folo taona izy). Talanjona avy

hatrany izy ireo. <sup>43</sup> Noraràny mafy izy ireo mba tsy hisy na iza na iza hahafantatra ny momba izao. Avy eo dia nasainy nomena hanina razazavavy.

### Mark 5:1

#### Fampifandraisana ny foto-kevitra:

Rehefa avy nampitony ny tafiotra be i Jesosy, dia nanasitrana lehilahy izay nisy demonia, fa ny mponina tao Gerasa dia tsy faly tamin'ny fanasitrany, ka nangataka an'i Jesosy handeha izy ireo.

#### Tonga izy ireo

Ny teny hoe: "Ireo" dia misolo tena an'i Jesosy sy ireo mpianany.

#### ny ranomasina

Maneho ny ranomasin'i Galilia

#### Gerasena

Io anarana io dia maneho ireo olona izay monina ao Gerasa.

#### misy fanahy maloto

Fomba fiteny izay midika fa ilay lehilahy dia "voabaikon'ny" na "voafatotry ny" fanahy maloto

### Mark 5:3

#### Voafatotra imbetsaka izy

Afaka atao hoe: "Nofatoran'ny olona imbetsaka izy"

#### potika ireo gadrany vy

Afaka atao hoe: "namotika ny gadrany vy"

#### gadra vy

"mamatotra ny tongony" na "vy mifatotra eo amin'ny lohaliny mba hanagadrana azy"

#### rojo vy

"rojo vy" izay mamatotra ny tanany mba hanagadrana azy

#### Tsy nisy nanana hery nifehy azy

Ilay lehilahy dia nahery ka tsy afaka nifehy azy.

#### nifehy azy

"nahafehy azy"

### Mark 5:5

#### nandratra ny tenany tamin'ny vato maranitra

Matetika rehefa misy demonia ny olona iray, dia mitarika ilay olona hanao zavatra manimba azy tenany ny demonia, toy ny fandratrana tena.

#### Rehefa nahita an'i Jesosy avy lavitra izy

Rehefa nahita an'i Jesosy voalohany ilay lehilahy, dia hidina avy eny an-tsambo Jesosy.

#### niankohoka

Izany dia midika fa nandohalika teo anoloan'i Jesosy mba ho fanajana, fa tsy fiderana.

### Mark 5:7

#### Fampifandraisana ny foto-kevitra

Ny UDB dia mampiasa ny andininy mba hampifandraisana ireo andininy roa hanoratana ny tranga mba hilamina araka izay niseho.

#### nihiaika

"Nihiaika ilay fanahy maloto"

#### Inona moa no hifandraisako aminao, ry Jesosy, Zanak'Andriamanitra Avo Indrindra?

Ilay fanahy maloto dia mametraka izany fanontaniana izany tsy amin-tahotra. Afaka atao ihany koa hoe: "Avelao aho, Jesosy, Zanak'Andriamanitra Avo Indrindra! Tsy misy antony tokony hifandraisanao amiko."

#### ry Jesosy ... aza mampijaly ahy

Jesosy dia manana fahefana hampijaly ny fanahy maloto.

#### Zanak'Andriamanitra Avo Indrindra

Izany dia fiantsoana manan-danja ho an'i Jesosy.

#### Miangavy anao amin'ny anaran'Andriamanitra irery ihany aho

Eto ilay fanahy maloto dia mianiana amin'ny alalan'Andriamanitra tahaka ny hoe mangataka amin'i Jesosy izy. DH: "Izaho mitalaho aminao eo anatrehan'Andriamanitra" na "Izaho mianiana amin'Andriamanitra tenany ary mitalaho aminao"

### Mark 5:9

#### Ary Izy nanontany azy hoe

"Ary Jesosy nanontany an'ilay fanahy maloto"

#### Ka novaliany hoe: "Legiona no anarako, satria marobe izahay."

Fanahy iray no misolo tena fanahy maro eto. Miteny ho an'izy ireo izy tahaka ny hoe legionna iray izy ireo, ny andiana miaramila Romana dia eo ho eo amin'ny 6000 eo. DH: "Ary ilay fanahy niteny taminy hoe: 'Antsoy ho andiana miaramila izahay, satria maro aminay no ao anatin'ny olona'"

### Mark 5:11

#### niangavy taminy izy ireo

"ireo fanahy maloto niangavy an'i Jesosy"

**navelany izy ireo**

Manampy bebe kokoa ny manazava izay navelan'i Jesosy hataon'izy ireo. DH: "Jesosy namela ireo fanahy maloto hanao izay nangatahan'izy ireo"

**dia nirifatra**

"dia nirifatra ireo kisoa"

**ho any an-dranomasina , ary kisoa teo amin'ny roa arivo teo no maty an-dranomasina**

Afaka atao fehezanteny misaraka io fehezanteny io: "tao an-dranomasina. Nisy teo amin'ny roa arivo kisoa teo, ary maty tao an-dranomasina izy ireo"

**teo amin'ny roa arivo kisoa teo**

"teo amin'ny 2000 kisoa teo"

**Mark 5:14****tao an-tanàna sy tany ambanivohitra**

Afaka soratana mazava fa ilay lehilahy no nanome ny olona tao amin'ny tanàna sy tany ambanivohitra ny tatitr'izy ireo. DH: "ho an'ny olona tao an-tanàna sy ny tany ambanivohitra"

**ny legiona**

Anaran'ireo demonia izay tao amin'ilay lehilahy. Jereo ny dikan-teninao tao amin'ny 5:9

**vory saina**

Fomba fiteny izay midika fa mazava tsara ny fieritreretany.

**natahotra izy ireo**

Ny teny hoe: "izy ireo" dia maneho ny vondron'olona izay nivoaka mba hijery izay nitranga.

**Mark 5:16****Ireo izay nahita ny zava-niseho**

"Ny olona izay nijoro vavolombelona tamin'ny zava-nitranga"

**Mark 5:18****lehilahy nitoeran'ny demonia**

nitoeran'ny demonia- Na dia tsy nitoeran'ny demonia intsony aza ilay lehilahy, dia mbola nofaritana tahaka izany ihany. DH: "ilay lehilahy izay nitoeran'ny demonia"

**Saingy tsy namela azy Izy**

Ny zavatra tsy navelan'i Jesosy hataon'ilay lehilahy dia afaka soratana mazava tsara hoe: "Fa tsy navelan'i Jesosy hiaraka amin'izy ireo izy"

**Dekapolisy**

Anarana faritra izay midika tanàn-dehibe Folo. Ao an-tsimon-dranomasin'i Galilia.

**talanjona ny rehetra**

Manampy be ny filazana hoe naninona ny vahoaka no talanjona. DH: "ny olon-drehetra nandre izay nolazain'ilay lehilahy dia gaga avokoa"

**Mark 5:21****Fampifandraisana ny foto-kevitra:**

Taorian'ny nanasitranan'i Jesosy an'ilay lehilahy nisy demonia tao amin'ny faritr'i Gerasa, Jesosy sy ireo mpianany niverina namakivaky ny farihin'i Kapernaomy toerana izay nangatahan'ny iray tamin'ireo mpanapaka ny synagoga hanasitranana ny zanaka vaviny.

**teny am-pita**

DH: "am-pitan'ny ranomasina"

**amoron'ny ranomasina**

"teny amoron-dranomasina" na "teny amin'ny sisin-dranomasina"

**ranomasina**

Io dia ny ranomasin'i Galilia

**Jairo**

Anaran'ilay lehilahy.

**Dia lasa niaraka taminy Izy**

"Dia lasa niaraka tamin'i Jairo Jesosy." Ireo mpianatr'i Jesosy ihany koa dia niaraka taminy. DH: "Ka lasa niaraka tamin'i Jairo Jesosy sy ireo mpianany"

**apetraho ny tananao**

Ny "Mametra-tanana" dia maneho mpaminany na mpampianatra mametraka ny tanany amin'ny olona iray ka na manome fanasitranana na fanasoavana. Amin'io tranga io, Jario dia mangataka an'i Jesosy mba hanasitrana ny zanaka vaviny.

**mba ho sitrana sy ho velona izy**

Afaka atao ihany koa hoe: "hanasitrana azy sy hahavelona azy"

**nanery nanodidina Azy**

Izany dia midika fa nitangorona nanodidina an'i Jesosy ny vahoaka ary nifanosika mba ho akaiky an'i Jesosy.

**Mark 5:25****Fampifandraisana ny foto-kevitra:**

Raha mbola teo am-panasitranana an'ilay zanaka vavikely 12 taona an'ilay lehilahy Jesosy, dia nisy vehivavy efa narary nandritra ny 12 taona nanapaka izany tamin'ny fikitihana an'i Jesosy mba hanasitrana azy.

**Ary nisy vehivavy iray**

Ny "Ary" dia manolotra fa io vehivavy io dia manomboka atsofoka ao anaty tantara. Hevero hoe

ahoana ny fomba fampidirana tantara amin'ny fomba fiteninao.

**voan'ny fahaverezan-drà nandritry ny roa ambin'ny folo taona**

Io vehivavy io dia tsy manana fery misokatra; kanefa, ny fahaverezan-dràny isam-bolana dia tsy mety hijanona. Ny fitenim-paritrao dia mety manana fomba hafa hilazana io tranga io.

**roa ambin'ny folo taona**  
"nandritra ny 12 taona"

**fa vao mainka aza niharatsy**  
"vao mainka aza niharatsy ny aretiny" na "vao mainka nitombo ny fahaverezan-dràny"

**tatitra momba an'i Jesosy**  
Naheno tatitra momba an'i Jesosy ny amin'ny fanasitranany olona izy. DH: "fa Jesosy dia nanasitrana olona"

**ny fitafiany**  
akanjo ivelany

**Mark 5:28**

**dia ho sitrana**  
Afaka atao ihany koa hoe: "hanasitrana ahy izany" na "ny heriny hanasitrana ahy"

**sitrana tamin'ny aretiny izy**  
Afaka atao hoe: "afaka taminy ny aretina" na "tsy marary intsony izy"

**Mark 5:30**

**fa nisy hery niala avy taminy**  
Rehefa nikitika an'i Jesosy ilay vehivavy, dia nahatsapa hery hanasitranana azy Jesosy. Tsy nisy hery manasitrana ny olona very tany amin'i Jesosy rehefa nanasitrana azy Izy. DH: "fa ny hery fanasitranany no nanasitranany an'ilay vehivavy"

**ireo vahoaka marobe mifanesika aminao ireo**  
Izany dia midika fa nitangorona nanodidina an'i Jesosy ny vahoaka ary nifanosika mba ho akaiky an'i Jesosy. Jereo ny dikan-teninao tao amin'ny 5:21

**Mark 5:33**

**ary niantoraka teo anoloany**  
"nandohalika teo anoloany." Nandohalika teo anoloany izy mba ho fanomezam-boninahitra sy fanekena.

**nilaza taminy ny marina rehetra**  
Ny teny hoe: "ny marina rehetra" dia maneho ny fomba nikasihany Azy sy nahatonga azy ho sitrana. DH: "nilaza taminy ny marina rehetra momba ny fikasihany azy"

**Anaka**  
Jesosy dia mampiasa io teny io mba hanehoana an'ilay vehivavy ho tahaka ny mpino.

**ny finoanao**  
"ny finoanao Ahy"

**Mark 5:35**

**Raha mbola niteny Izy**  
"Raha mbola niteny Jesosy"

**dia tonga ny olona sasany avy tany amin'ny mpitarika ny synagoga**

Ny mety ho dikany hafa dia: 1) ireo olona ireo dia avy any an-tranon'i Jairo na 2) Jairo nibaiko an'ireo olona ireo hijery an'i Jesosy na 3) ireo olona ireo dia nalefan'ilay lehilahy izay nitarika ny synagoga tamin'ny tsy naha-teo an'i Jairo.

**ny mpitarika ny synagoga**  
Ny "ny mpitarika ny synagoga" dia i Jairo.

**nanao hoe:**  
"niteny tamin'i Jairo"

**Nahoana no mbola manahirana ny mpampianatra ihany?**  
Io fanontaniana io dia afaka soratana hoe: "tsy misy dikany intsony ny manelingelina ny mpampianatra." na "tsy mila elingelenina intsony ny mpampianatra."

**ny mpampianatra**  
Maneho an'i Jesosy.

**Mark 5:36**

**Fampahafantarana amin'ny ankapobeny:**  
Ny UDB dia mampiasa ny andininy mba hampifandraisana ireo andininy 37 sy 38.

**Minoa fotsiny ihany**  
Raha ilaina, dia afaka soratana izay nibaikon'i Jesosy an'i Jairo mba hinoana. DH: "Minoa fotsiny ihany fa afaka manasitrana ny zanaka vavy Aho"

**Ary tsy nisy navelany ... ary nahita olona izy**  
Amin'ity andininy ity, ny hoe: "-ny" dia maneho an'i Jesosy.

**hiaraka aminy**  
"mba hiaraka aminy." Manampy bebe kokoa raha lazaina izay ho alehan'izy ireo. DH: "hiaraka Aminy ho any an-tranon'i Jairo."

**Mark 5:39**

**hozy Izy tamin'izy ireo**  
"Jesosy niteny tamin'ireo olona izay nitomany"

**Nahoana ianareo no mitabataba sy mitomany?**  
Jesosy nametraka izany fanontaniana izany mba hanampy azy ireo hahita ny tsy fananan'izy ireo

finoana. DH: "Tsy fotoanan'ny alahelo sy fitabatabana izao."

**avoahy any ivelany izy rehetra**  
"avoahy any ivelany ny trano ny olon-drehetra"

**ireo izay niaraka taminy**  
Izany dia maneho an'i Petera, Jakoba, ary Jaona.

**niditra tao amin'ny efitra nisy ilay zaza**  
Afaka atao hoe: "niditra tao amin'ny efitrano nandrian'ilay zaza"

**Mark 5:41**

**Talita, Komy**  
Io dia fehezanteny Aramaika, izay tenenin'i Jesosy an'ilay zazavavy kely amin'ny fitenin-drazany.

Soraty amin'ny abidian'ny faritra misy anao ireo teny ireo.

**roa ambin'ny folo taona izy**  
"12 taona izy"

**Noraràny mafy izy ireo mba tsy hisy hahafantatra ny momba izao**

Afaka atao teny baiko izany: "Tsy misy tokony hahafantatra momba izany!" na "Aza miteny na amin'iza na amin'iza momba izay nataoko!"

**Noraràny mafy izy ireo**  
"Nandrara mafy azy ireo Izy"

**Avy eo dia nasainy nomena hanina razazavavy**  
Afaka atao teny baiko izany: "Ary hoy Izy tamin'izy ireo: 'Omeo zavatra hohanina izy.'"

## Chapter 6

<sup>1</sup> Nandao io toerana io Izy ka namonjy ny tanindrazany, ary nanaraka Azy ireo mpianany. <sup>2</sup> Ary rehefa tonga ny andro sabata, dia nampianatra tao amin'ny synagoga Izy. Maro ny olona nandre Azy ka gaga izy ireo. Hoy izy ireo hoe: "Avy aiza no nahazoany ireo fampianarana ireo?" "Inona izao fahendrena izay nomena Azy izao?" "Inona ireo fahagagana izay nataony tamin'ny tanany ireo?" <sup>3</sup> "Tsy ilay mpandrafitra ve io, ilay zanak'i Maria ary rahalahin'i Jakoba sy Josey sy Jodasy ary Simona? Tsy miaraka amintsika eto ve ireo anabaviny?" Tohina tamin'i Jesosy izy ireo. <sup>4</sup> Ary hoy Jesosy tamin'izy ireo hoe: "Tsy misy mpaminany tsy omen-kaja, afa-tsy ao amin'ny tanindrazany sy ao amin'ny havany akaiky ary ao amin'ny ankohonany manokana ihany." <sup>5</sup> Tsy afaka nanao asa mahagaga Izy, afa-tsy ny fametrahany tanana amin'ny marary vitsivitsy ary manasitrana azy ireo. <sup>6</sup> Gaga nohon'ny tsy finoan'izy ireo Izy. Avy eo nandeha nanodidina ireo tanàna Izy hampianatra. <sup>7</sup> Avy eo dia niantso ireo roa ambinifolo lahy Izy ary nanomboka naniraka azy ireo tsiroaroa, ary nomeny fahefana teo amin'ny fanahy maloto izy ireo, <sup>8</sup> ary nandidy azy ireo tsy hitondra na inona na inona amin'ny diany, na mofo, na kitapo, na vola amin'ny fehin-kibon'izy ireo\_ afa-tsy tehina ihany\_ <sup>9</sup> fa hanao kapa, ary tsy hanao akanjo roa. <sup>10</sup> Hoy Izy tamin'izy ireo hoe: "Na oviana na oviana ianareo miditra amina trano iray, dia mitoera ao mandra-pialanareo any. <sup>11</sup> Ary raha misy tanàna tsy mandray anareo na mihaino anareo, rehefa miala ao amin'izany toerana izany ianareo, dia ahintsano ny vovoka amin'ny tongotrareo mba ho fijoroana vavolombelona amin'izy ireo." <sup>12</sup> Dia niainga izy ireo ary nitory fa ny olona dia tokony hibebaka amin'ny fahotany. <sup>13</sup> Nandroaka demonia maro izy ireo, ary nanosotra marary maro tamin'ny diloilo ka nanasitrana azy ireny. <sup>14</sup> Ren'i Heroda mpanjaka izany, satria lasa fanta-daza ny anaran'i Jesosy. Ny sasany nilaza hoe: "Nitsangana tamin'ny maty Jaona mpanao batisa ary noho izany, dia miasa ao anatiny ireo hery mahagaga ireo." <sup>15</sup> Fa ireo sasany kosa nilaza hoe: "Elia Izy." Ny sasany mbola niteny hoe: "Mpaminany Izy, tahaka ny iray amin'ireo mpaminany tamin'ny andro taloha." <sup>16</sup> Fa rehefa nandre izany Heroda dia hoy izy hoe: "Jaona, ilay notapahiko loha, no nitsangana tamin'ny maty." <sup>17</sup> Fa Heroda no nampisambotra an'i Jaona ka nandefa azy tany an-tranomaizina nohon'ny raharaha Herodiasy (vadin'i Filipino rahalahiny), satria novadiany ravehivavy. <sup>18</sup> Fa Jaona niteny an'i Heroda hoe: "Tsy araka ny lalàna ny hanambadianao ny vadin'ny rahalahinao." <sup>19</sup> Fa tezitra taminy Herodiasy ka nitady izay hamonoana azy, saingy tsy afaka, <sup>20</sup> nohon'ny fatahoran'i Heroda an'i Jaona; fantany fa olo-marina sy feno fahamasinana izy, ary niaro azy izy. Nanahiran-tsaina azy ny fihenoana azy, kanefa mbola nihaino azy tamim-pifaliana izy. <sup>21</sup> Avy eo nisy irika tamin'ny fitsingerenan'ny taona nahaterahan'i Heroda ka nanao fanasàna ho an'ireo lehibeny, sy ireo mpifehiny, ary ireo mpitariky ny Galilia izy. <sup>22</sup> Dia niditra ny efitrano fanasana ny zanaka vavin'i Herodiasy ary nandihy ho azy ireo, ary nahafinaritra an'i Heroda sy ireo vahiny nasaina tamin'ny fisakafoana izy. Hoy ny mpanjaka tamin-drazazavavy hoe: "Angataho amiko izay rehetra tianao dia omeko anao izany." <sup>23</sup> Ary nianiana taminy izy nanao hoe: "Na inona na inona angatahinao amiko, dia homeko anao, hatramin'ny antsasaky ny fanjakako." <sup>24</sup> Dia nivoaka izy ary niteny tamin'ny reniny hoe: "Inona no tokony angatahiko aminy?" Dia hoy ny reniny hoe: "Ny lohan'i Jaona mpanao Batisa." <sup>25</sup> Teo no ho eo dia niverina tany amin'ny mpanjaka izy, ka nangakataka, nanao hoe: "Tiako omenao ahy, izao dieny izao, eo ambony lovia ny lohan'i Jaona mpanao batisa." <sup>26</sup> Na dia nampalahelo mafy ny mpanjaka aza izany, dia tsy afaka nandà ny fangatahany izy nohon'ny fianianana nataony sy noho ireo vahiny nasaina tamin'ny fisakafoana. <sup>27</sup> Noho izany dia nandidy miaramila iray avy tamin'ny mpiambina ny mpanjaka ary nandidy azy hitondra ny lohan'i Jaona ho eo aminy. Lasa ilay mpiambina ary nanapaka ny lohany tao an-tranomaizina. <sup>28</sup> Nentiny teo ambony lovia ny lohany ary natolony an-drazazavavy, ary ilay zazavavy nanolotra izany an-dreniny. <sup>29</sup> Rehefa nahare izany ireo mpianany, dia tonga izy ireo ary naka ny nofony ka nametraka izany tao am-pasana. <sup>30</sup> Niverina tany amin'i Jesosy ireo apostoly ary nitantara taminy izay rehetra vitan'izy ireo sy nampianarin'izy ireo. <sup>31</sup> Ary hoy Izy tamin'izy ireo: "Ndeha isika ho any an'efitra ka hiala sasatra kely." Fa maro ny olona no nivezivezy, ary tsy nanam-potoana hinanana sakafy akory aza izy ireo. <sup>32</sup> Dia nandeha an-tsambokely izy ireo mba ho any amin'ny tany foana. <sup>33</sup> Fa izy ireo nahita azy ireo nandeha ary maro no nahafantatra azy ireo, dia niara-nihazakazaka an-tongotra avy tany amin'ny tanàna rehetra izy ireo, ary tonga teo talohan'izy ireo. <sup>34</sup> Rehefa tonga teny amin'ny morony izy ireo, dia nahatazana vahoaka maro Izy ary onena azy ireo Izy satria tahaka ny ondry tsy manana mpiandry izy ireo. Ka nanomboka nampianatra zavatra maro azy ireo Izy. <sup>35</sup> Ary rehefa hariva ny andro, dia nanatona Azy ireo mpianany ka nanao hoe: "Toerana foana ity ary ny andro efa madiva ho hariva sahady. <sup>36</sup> Alefao izy ireo mba handehanany any amin'ireo vohitra sy tanàna manodidina hividy hanina ho an'ny tenan'izy ireo." <sup>37</sup> Fa namaly Izy ka nanao tamin'izy ireo hoe: "Omenareo zavatra hoanina izy ireo." Dia hoy izy ireo taminy hoe: "Afaka mandeha ary mividy mofo azon'ny denaria roanjato va izahay ka hanome izany azy ireo hoanina?"

**38** Dia hoy Izy tamin'izy ireo hoe: "Firy no mofo anananareo? Mandehana ary jereo." Rehefa hitany, dia hoy izy ireo hoe: "Mofo dimy sy hazandrano roa." **39** Dia nandidy ny olona rehetra mba hipetraka mitsitokotoko teo amin'ny ahi-maitso Izy. **40** Dia nipetraka an-tokony izy ireo; an-tokony zato sy dimampolo. **41** Naka ireo mofo dimy sy hazandrano roa Izy, niandrandra ny lanitra dia nisaotra ka nizarazara ny mofo ary nanolotra izany tamin'ireo mpianatra mba homena eo anolohan'ny olona. Nozarainy ihany koa ny hazandrano roa ho an'izy rehetra. **42** Dia nihinana avokoa izy rehetra nandra-pahavoky azy ireo. **43** Nalain'izy ireo ny sombitsombina mofo, izay nahafeno roambinifolo sobika mitafotafo, ary koa ny ambin'ireo hazandrano. **44** Nisy dimy arivo ireo lehilahy nihinana ny mofo. **45** Teo no ho eo dia nasainy niakatra tao an-tsambokely ireo mpianany mba hialoha Azy ho eny ampita, ho any Betsaida, raha nandefa ny vahoaka Izy. **46** Rehefa lasa izy ireo, dia niakatra tany an-tendrombohitra Izy mba hivavaka. **47** Tonga ny hariva, ary efa teo afovoan'ny ranomasina ny sambokely, fa irery teny antanety izy. **48** Ary hitany fa sahirana mafy izy ireo nivoy ny sambokely, satria nanohitra mafy azy ireo ny rivotra. Teo ho eo amin'ny ora fiambenana fahefatra ny alina dia nankeo amin'izy ireo Izy, nandeha teny ambony ranomasina, ary te-handalo teo amin'izy ireo Izy. **49** Fa rehefa nahita Azy nandeha teny ambony ranomasina izy ireo, dia noheverin'izy ireo ho matoatoa Izy ka nihiakiaka izy ireo, **50** satria nahita Azy izy ireo dia raiki-tahotra. Teo no eo dia niteny tamin'izy ireo Izy ka nilaza azy ireo hoe: "Matokia! Izaho ihany ity! Aza matahotra!" **51** Ary niditra tao an-tsambokely niaraka tamin'izy ireo Izy, dia nitsahatra tsy nitsoka ny rivotra. Dia talanjona tanteraka izy ireo. **52** Ary tsy takatry ny sain'izy ireo ny dikan'ilay mofo. Fa kosa, nihamafy ny fon'izy ireo. **53** Rehefa tafita izy ireo, dia tonga tao Genesareta ireo ka niantsona tao. **54** Ary rehefa nidina avy tao amin'ny sambokely izy ireo, avy hatrany dia fantatra ny olona tao Izy, **55** ka nihazakazaka nanerana ny faritra rehetra izy ireo ary nanomboka nitondra ny marary tamin'ny fandriany tany amin'izay rehetra ren'izy ireo misy Azy. **56** Fa na taiza na taiza nalehany na an-tanàna, na tanàndehibe, na teny amin'ny vohitra kely, dia nepetrak'izy ireo teo amin'ny kianja ny marary. Niangavy Azy izy ireo mba hamela azy ireo hikasika ny rambon'akanjony, ary ireo maro izay nikasika Azy dia sitrana.

## Mark 6:1

### Fampifandraisana ny foto-kevitra:

Jesosy niverina tany amin'ny tanàna niaviany izay tsy nandraisana Azy.

### ny tanindrazany

Izany dia maneho ny tanànan'i Nazareta izay nahalehibe an'i Jesosy sy nitoeran'ny fianakaviany. Izany akory tsy midika fa manana tany ao Izy.

### Inona izao fahendrena izay nomena Azy izao?

Io fanontaniana io dia afaka atao ihany koa hoe: "Inona izy fahendrena izay azony ity?"

### izay nataony tamin'ny tanany

Io fehezanteny io dia manasongadina ireo fahagagana izay nataon'i Jesosy izy tenany mihitsy.

### Tsy ilay mpandrafitra ve io, ilay zanak'i Maria ary rahalahin'i Jakoba sy Josesy sy Jodasy ary Simona? Tsy miaraka amintsika eto ve ireo anabaviny?

Io fanontaniana io dia afaka atao hoe: "Izy dia mpandrafitra tsotra! Fantatsika ny fianakaviany. Fantatsika i Maria reniny. Fantatsika ireo zandriny lahy: Jakoba, Josesy, Jodasy, ary i Simona. Sy ireo zandriny vavy izay miara-mipetraka amintsika eto."

## Mark 6:4

### tamin'izy ireo

"tamin'ireo vahoaka"

### Tsy misy mpaminany tsy omen-kaja, afa-tsy

Io fehezanteny io dia afaka atao hoe: "Ny mpaminany iray dia tsy maintsy omen-kaja, afa-tsy" na "Ny toerana iray izay tsy hanomezan-kaja ny mpaminany iray dia"

### ny fametrahany tanana amin'ny marary vitsivitsy ary manasitrana azy ireo

"Fametrahan-tanana" dia maneho mpaminany na mpampianatra mametraka ny tanany amin'ny olona iray ka na manome fanasitrana na fanasoavana. Amin'ity tranga ity, dia i Jesosy no manasitrana olona.

## Mark 6:7

### Fampifandraisana ny foto-kevitra:

Nozarain'i Jesosy vondrona roa ireo mpianany ary nalefany hitory sy hanasitrana.

### Fampahafantarana amin'ny ankapobeny:

Ny UDB dia mampiasa ny andininy mba hampifandraisana ny andininy 8 sy 9 mba hampazava tsara ny famakiana ireo fampianarana ataon'i Jesosy.

### niantso ireo roa ambin'ny folo lahy Izy

Eto ny teny hoe: "niantso" dia midika fa voantso hankenany aminy ireo roa ambin'ny folo lahy.

### na mofo

Eto ny teny hoe: "mofo" dia misolo toerana ny sakafo amin'ny ankapobeny. DH: "tsy misy sakafo"

**na vola amin'ny fehin-kibon'izy ireo**

Amin'izany fomban-drazana izany, ny lehilahy dia mitondra ireo volany mihantona eo amin'ny fehin-kibony. DH: "tsy misy vola ao amin'ny kitapombolany"

**Mark 6:10****Hoy Izy tamin'izy ireo**

"Jesosy niteny tamin'ireo roa ambin'ny folo"

**dia mitoera ao mandra-pialanareo any**

Ny teny hoe: "mitoera ao" dia fomba fiteny izay midika hoe: "mihinana ary matoria" ao amin'io trano io. DH: "mihinana ary matoria ao amin'io trano io ihany mandra-pialanareo ao amin'ilay toerana"

**mba ho fijoroana vavolombelona amin'izy ireo**

"mba ho fijoroana vavolombelona manohitra azy ireo." Manampy be raha hazavaina ny fijoroan'izy ireo vavolombelona. "mba ho fijoroana vavolombelona ho azy ireo." Amin'ny fanaovana izany, dia mijoro vavolombelona ianareo fa tsy mandray anareo izy ireo.

**Mark 6:12****Dia niainga izy ireo**

Ny teny hoe: "Izy ireo" dia maneho an'ireo roa ambin'ny folo fa tsy tafiditra ao anatin'izany Jesosy. Na koa, manampy be ny fitenenana fa izy ireo dia nandeha tamin'ny tanàna maromaro. DH: "Nandeha tamin'ny tanàna maromaro izy ireo."

**hibebaka amin'ny fahotan'izy ireo**

"miala amin'ny fahotan'izy ireo"

**Nandroaka demonia maro izy ireo**

Manampy be ny fitenenana fa izy ireo dia nandroaka ireo demonia tao amin'ny olona.

**Mark 6:14****Fampifandraisana ny foto-kevitra:**

Rehefa nandre momba ireo fahagagan'i Jesosy i Heroda, dia niahiahy izy, nieritreritra fa nisy olona iray nanangana tamin'ny maty an'i Jaona mpanao Batisa. (Heroda dia nampamono an'i Jaona mpanao Batisa.)

**Ren'i Heroda mpanjaka izany**

Ny teny hoe: "izany" dia maneho ny zavatra izay nataon'i Jesosy sy ireo mpianany tamin'ny karazan-tanàna maro, tao anatin'izany ny fandroahana demonia sy fanasitranana olona.

**Ny sasany nilaza hoe: "Nitsangana tamin'ny maty Jaona mpanao batisa"**

Ny olona sasany nilaza fa Jesosy dia i Jaona mpanao Batisa. Afaka atao mazava kokoa hoe: "Ny sasany dia nilaza fa: 'Izy no Joany ilay mpanao batisa'"

**Nitsangana tamin'ny maty Jaona mpanao batisa**

Afaka atao hoe: "Andriamanitra nanangana an'i Jaona mpanao batisa"

**Fa ireo sasany kosa nilaza hoe: "Elia Izy."**

Manampy be ny filazana hoe nahoana ny olona no nieritreritra fa Elia Izy. DH: "Ny sasany dia niteny hoe: Elia Izy, ilay nampanantenain'Andriamanitra ho averina indray."

**Mark 6:16****Fampifandraisana ny foto-kevitra:**

Ao amin'ny andininy faha-17 ny mpanoratra dia manomboka manome fampahafantarana fototra momba an'i Heroda sy hoe nahoana izy no nampanapaka ny lohan'i Jaona mpanao batisa.

**ilay notapahiko loha**

Eto Heroda dia mampiasa ny teny hoe: "Izaho" mba hanehoana ny tenany. Ny teny hoe: "Izaho" dia teny tsy ara-bakitenin'ireo miaramilan'i Heroda. DH: "izay nibaikoiko ireo miaramilako mba ho tapahindoha"

**no nitsangana tamin'ny maty**

Afaka atao ihany koa hoe: "velona indray"

**Heroda no nampisambotra an'i Jaona ka nandefa azy tany an-tranomaizina**

Afaka atao hoe: "Heroda nandefa ireo miaramilany mba hisambotra an'i Jaona sy hamatotra azy any am-ponja"

**nampisambotra**

"nanome baiko hisambotra"

**nohon'ny raharaha Herodiasy**

"noho Herodiasy"

**vadin'i Filipo rahalahiny**

"ny vadin'i Filipo rahalahiny." Io Filipo rahalahin'i Heroda io dia tsy ilay Filipo mpitory ny filazantsara ao amin'ny bokin'i Asan'ny Apostoly na Filipo izay iray amin'ny mpianatra roa ambin'ny folon'i Jesosy.

**satria novadiany ravehivavy**

"satria novadian'i Heroda ravehivavy"

**Mark 6:18****nitady izay hamonoana azy, saingy tsy afaka**

Herodiasy no resaka eto ary ny hoe: "azy" dia teny ambadika maneho fa tiany hisy olon-kafa hamono an'i Jaona. DH: "tiany hisy olon-kafa hamono an'i Jaona, saingy tsy afaka mampamono azy izy"

**fa Heroda natahotra an'i Jaona; fantany fa**

Ireo fehezanteny anankiroa ireo dia afaka sarahana mba hampisehoana fa tena matahotra an'i Jaona i Heroda. DH: "fa Heroda natahotra an'i Jaona satria fantany fa"

**fantany fa olo-marina**

"Heroda dia nahafantatra fa Jaona dia marina"

**ny fihainoana azy**

"Mihaino an'i Jaona"

**Mark 6:21****Fampifandraisana ny foto-kevitra:**

Ny mpanoratra dia manohy ny fampahafantarana fototra momba an'i Heroda sy ny fanapahan-doha an'i Jaona mpanao batisa.

**izy nanao fanasàna ho an'ireo lehibeny ... avy any Galilia**

Eto ny teny hoe: "izy" dia maneho an'i Heroda ary teny tsy ara-bakitenin'ilay mpanompony izay nobaikoiny hikarakara ny sakafo. DH: "nanao fanasàna ho an'ireo lehibeny izy ... avy any Galilia" na "nanasa ireo lehibeny ... avy any Galilia mba hihinana sy hanao fankalazana miaraka aminy"

**zanaka vavin'i Herodiasy**

Eto ny teny hoe: "zanaka vaviny" dia mampisongadina fa ny zanaka vaviny izy tenany no nandihy tao amin'ny fisakafoana.

**niditra**

"niditra tao an-trano"

**Mark 6:23****Na inona na inona angatahinao amiko ... ny fanjakako**

Mazava kokoa raha ampiana fampahafantarana izany: "Izaho hanome anao ny antsasaky ny fananako sy izay hanjakako, raha angatahanao izany"

**nivoaka**

"nivoaka ny trano"

**eo ambony lovia**

"eo ambony lovia fihinanana"

**Mark 6:26****nohon'ny fianianana nataony sy noho ireo vahininy nasaina tamin'ny fisakafoana**

Ny fifandraisan'ireo dia afaka atao hoe: "nohon'ny nandrenesan'ny vahininy nasainy tamin'ny fisakafoana ny fianianany fa hanome azy ny zavatra rehetra nangatahiny izy"

**eo ambony lovia**

"eo ambony lovia fihinanana"

**ireo mpianany**

"Ireo mpianatr'i Jaona"

**Mark 6:30****Fampifandraisana ny foto-kevitra:**

Taorian'ny niverenan'ireo mpianatra tamin'ny fitoriana sy fanasitranana, dia nandeha irery tany

ho any izy ireo, kanefa nisy olona maro tonga mba hihaino an'i Jesosy hampianatra. Rehefa niha-maizina ny andro, dia nalefan'i Jesosy hiala teo avokoa ny olon-drehetra mba hivavahany mitokana.

**any an'efitra**

toerana izay tsy misy olona

**maro ny olona no nivezivezy**

Izany dia midika fa ny olona dia mbola nivezivezy nankeny amin'ireo apostoly sy niala teny.

**tsy nanam-potoana akory izy ireo**

Ny teny hoe: "izy ireo" dia maneho an'ireo apostoly.

**Ka nandeha izy ireo**

Eto ny teny hoe: "izy ireo" dia misolo tena an'i Jesosy sy ireo apostoliny.

**Mark 6:33****izy ireo nahita azy ireo nandeha**

"fa ny olona nahita an'i Jesosy sy ireo apostoliny nandeha"

**an-tongotra**

Nandeha tongotra ny olona, fa ireo mpianatra nandeha sambo.

**nahatazana vahoaka maro Izy**

"Nahatazana vahoaka maro Jesosy"

**tahaka ny ondry tsy manana mpiandry izy ireo**

Jesosy dia mampitaha ny olona amin'ny ondry, ondry izay tsy manana mpiandry hitarika azy ireo.

**Mark 6:35****Ary rehefa hariva ny andro**

Izany dia midika fa efa hanomboka ho maizina ny andro. DH: "Harivariva maizimaizina"

**Toerana foana**

Toerana izay tsy misy olona. Jereo ny dikan-teny nataonao ao amin'ny 6:30

**Mark 6:37****Fa namaly Izy ka nanao tamin'izy ireo hoe:**

"Fa namaly Jesosy ka nanao tamin'ireo mpianany hoe: "

**Afaka mandeha ary mividy mofa azon'ny denaria roanjato va izahay ka hanome izany azy ireo hoanina?** Ireo mpianatra dia mametraka izany fanontaniana izany mba hitenenana fa izy ireo dia tsy afaka mividy sakafo ampy ho an'ireo vahoaka ireo. DH: "Tsy afaka mividy mofa ampy hamahanana an'ireo vahoaka izy ireo, na dia manana roanjato denaria aza!"

**roanjato denaria**

"200 denaria." Ny denaria iray dia vola madinika volafotsy Romanina izay mendrika ny karama iray andro.

**Mofa**

Ny "mofa" dia koba novolavolaina sy nandrahoina.

**Mark 6:39****ahi-maitso**

Farito ny loko izay fampiasan'ny faritrao hilazana ny hoe ahitra mbola tanora.

**tokony zato sy dimampolo**

Maneho ny isan'ny olona isaky ny vondrona. DH: "eo ho eo amin'ny olona dimampolo ao anaty vondrona ary olona zato ao amin'ireo vondrona hafa"

**niandrandra ny lanitra**

niandrandra ny lanitra izay fitoeran'Andriamanitra

**nitahy Izy**

"niteny fitahiana Izy" na "nisaotra Izy"

**Nozarainy ho an'izy rehetra ny hazandrano roa**

"nozarainy ny hazan-drano roa mba samy hanana kely avy ny olon-drehetra"

**Mark 6:42****Nalain'izy ireo**

1) "Nalain'ireo mpianatra" na 2) "Nalain'ny olona"

**sombitsombin'ny mofa, izay nahafeno roa ambin'ny folo sobika mitafotafo**

"sobika roa ambin'ny folo feno sombitsombin'ny mofa"

**sobika roa ambin'ny folo**

"sobika 12"

**dimy arivo lahy**

"5000 lahy"

**Nisy dimy arivo ireo lehilahy nihinana ny mofa**

Ny isan'ireo vehivavy sy ny ankizy dia tsy nisaina. Afaka atao mazava tsara io fehezanteny io. DH: "Ary nisy dimy arivo ireo lehilahy nihinana ny mofa. Ary tsy nisaina tao anatin'ny akory aza ny vehivavy sy ny ankizy"

**Mark 6:45****teny am-pita**

Izany dia misolo toerana ny ranomasin'i Galilia. Afaka soratana mazava tsara hoe: "teny am-pitan'ny ranomasin'i Galilia"

**Betsaida**

Tanàna iray ao avaratry ny sisin-dRanomasin'i Galilia

**Rehefa lasa izy ireo**

"Rehefa lasa ny olona"

**Mark 6:48****Fampifandraisana ny foto-kevitra:**

Raha mbola namakivaky ny farihy ireo mpianatra dia tonga ny tafiotra. Nihorohoro izy ireo nahita an'i Jesosy nandeha tambony rano. Tsy azon'izy ireo ny fomba nampitontan'ny Jesosy ny tafiotra.

**ora fiambenana fahefatry**

Ora eo anelanelan'ny amin'ny 3 maraina sy ny fiposahan'ny masoandro.

**matoatoa**

fanahin'ny olona iray efa maty na karazana fanahy hafa

**Matokia! ... Aza matahotra!**

Ireo fehezanteny roa ireo dia mitovy dika, manasongadina amin'ny mpianany fa tsy tokony hatahotra izy ireo. Raha ilaina dia afaka atambatra ho anankiray ireo : "Aza matahotra Ahy!"

**Mark 6:51****Dia talanjona tanteraka izy ireo**

Raha tiana ho tena voafaritra tsara dia afaka atao hoe: "Dia talanjona tanteraka tamin'izay nataony izy ireo"

**ny dikan'ilay mofa**

Ny teny hoe: "ny mofa" dia maneho ny nizazararan'i Jesosy ny mofa. Afaka atao hoe: "ny dikany rehefa nozarazarain'i Jesosy ny mofa"

**nihamafy ny fon'izy ireo**

Ny fananana fo dia maneho fa sarotra mahatakatra zavatra. DH: "sarotra mahatakatra zavatra izy ireo"

**Mark 6:53****Fampifandraisana ny foto-kevitra:**

Rehefa tonga tamin'ny sambo tao Genesareta Jesosy sy ireo mpianany, dia nahita azy ny olona ary nitondra olona mba ho sitraniny. Mitranga amin'izay alehany rehetra izany.

**Genesareta**

Anaran'ny faritra iray ao avaratry ny Ranomasin'i Galilia io.

**avy hatrany dia fantatry ny olona tao Izy**

"ireo olona dia nahafantatra an'i Jesosy avy hatrany"

**ka nihazakazaka nanerana ny faritra rehetra izy ireo**

Manampy bebe kokoa raha tenenina ny antony nihazakazahan'izy ireo nanerana ny faritra. DH: "nihazakazaka nanerana ny faritra rehetra izy ireo mba hiteny amin'ny hafa fa tao Jesosy"

**ka nihazakazaka izy ireo ... ren'izy ireo**

Ny teny hoe: "izy ireo" dia misolo tena an'ireo olona izay nahafantatra an'i Jesosy, fa tsy ny mpianany ireo.

**ny marary**

Io teny io dia misolo tena ny olona. DH: "ireo olona marary"

**Mark 6:56**

**Fa na taiza na taiza nalehany**

"Fa na taiza na taiza nalehan'i Jesosy"

**dia napetrak'izy ireo**

Eto ny teny hoe: "izy ireo" dia maneho an'ireo olona. Fa tsy maneho ny mpianatr'i Jesosy.

**ny marary**

Io teny io dia misolo tena ny olona. DH: "ireo olona marary"

**Niangavy Azy izy ireo**

Ny mety ho dikany hafa: 1) "niangavy Azy ireo marary" na 2) "niangavy Azy ny olona."

**hamela azy ireo hikasika**

Ny teny hoe: "azy ireo" dia maneho an'ireo marary.

**ireo maro**

"ireo rehetra izay "

## Chapter 7

<sup>1</sup> Ireo fariseo sy ny mpanoradalana sasany izay avy any Jerosalema dia tonga niangona nanodidina Azy. <sup>2</sup> Ary hitan'izy ireo ny mpianany sasany nihinana mofo tamin'ny tanana tsy voadio, izany hoe, tsy voasasa. <sup>3</sup> (Fa ny Fariseo sy ny Jiosy rehetra dia tsy mba mihinana raha tsy efa nanasa ny tanan'izy ireo, satria manaraka ny fombafomban'ireo loholona.) <sup>4</sup> Ary rehefa miverina avy any an-tsena ireo Fariseo, dia tsy mihinana izy ireo raha tsy avy mandro, ary mitandrina fomba maro hafa fatratra izy ireo, tahaka ny fanasana ny kapoaka, sy ny famarana, sy fanaka varahina, ary ny fandriana izay ihinanan'izy ireo.) <sup>5</sup> Ireo Fariseo sy ny mpanoradalana nanontany an'ny Jesosy hoe: "Nahoana ny mpianatrao no tsy mandeha araka ny fombafomban'ireo loholona, fa mihinana ny mofon'izy ireo amin'ny tanana tsy voasasa?" <sup>6</sup> Nefa hoy Izy tamin'izy ireo: "Isaia naminany tsara momba anareo mpihatsaravelatsihy. Nosoratany hoe: 'Ity vahoaka ity manaja Ahy amin' ny molony, fa ny fony kosa lavitra Ahy. <sup>7</sup> Foana ny fivavahana atolotr'izy ireo Ahy, raha mpianatra ny fitsipik'olombelona ho fampianaran'izy ireo.' <sup>8</sup> Afoinareo ny didin'Andriamanitra ka hazoninareo mafy ny fomban'ny olona." <sup>9</sup> Ary hoy ihany koa Izy tamin'izy ireo: "Tahaka ny ahoana ny fanarinareo ny didin' Andriamanitra mba hitandremanareo ny fomban-drazanareo! <sup>10</sup> Fa hoy Mosesy: 'Manaja ny rainao sy ny reninao,' ary koa, 'Izay miteny ratsy ny rainy na ny reniny dia ho faty tokoa.' <sup>11</sup> Kanefa ianareo miteny hoe: 'Raha misy lehilahy iray miteny ny rainy na ny reniny hoe: 'Na inona na inona tianao ho azo tamiko dia efa Korbana,'" (izany hoe: 'Nomena an'Andriamanitra') -- <sup>12</sup> dia tsy avelanareo hanao na inona na inona amin'ny rainy sy ny reniny intsony izy. <sup>13</sup> Manafoana ny tenin' Andriamanitra ianareo noho ny fomban-drazanareo izay notananareo. Ary zavatra maro mitovy amin'izany koa no ataonareo." <sup>14</sup> Ary niantso ny vahoaka indray Izy ka niteny tamin'izy ireo hoe: "Mihainoa Ahy, ianareo rehetra, ka fantaro. <sup>15</sup> Tsy misy zavatra avy eo ivelany izay miditra ao anatin'ny olona ka afaka mahaloto azy rehefa miditra ao aminy. Fa izay mivoaka avy ao anatin'ny olona no mahaloto azy." <sup>16</sup><sup>17</sup> Ary rehefa niala teo amin'ny vahoaka Jesosy ka niditra tao an-trano, ny mpianany nanontany Azy momba ilay fanoharana. <sup>18</sup> Hoy Jesosy taminy: "Ianareo koa ve mbola tsy manana fahalalana? Tsy hitanareo ve fa izay rehetra miditra ao anatin'ny olona avy any ivelany dia tsy mahaloto azy, <sup>19</sup> satria tsy afa-miditra ao ampony izany, fa ao an-kibony ihany ka mivoaka any amin'ny fivoahana?" Tamin'izany fanambarana izany dia nahatonga ny hanina rehetra ho madio i Jesosy. <sup>20</sup> Hoy Izy: "Izay mivoaka avy ao amin'ny olona no mahaloto azy. <sup>21</sup> Fa avy ao anatin'ny olona, avy ao am-pony, no ivoahan'ny sain-ratsy, ny fahavetavetana, ny halatra, ny famonoan'olona, <sup>22</sup> ny fijangajangana, ny fitsiriritana, ny haratsiam-panahy, ny fitaka, ny fijejojejoana, ny fialonana, ny fiampangana lainga, ny avonavona, ny hadalana. <sup>23</sup> Izany zava-dratsy rehetra izany no mivoaka avy ao anatin'ny olona, ary ireo no mahaloto azy." <sup>24</sup> Niala teo Izy ka lasa mandeha tany amin'ny faritry Tyro sy Sidona. Niditra tao an-trano iray Izy ary tsy tiany ho fantatr'iza na iza fa tao Izy, kanefa tsy afaka niery. <sup>25</sup> Kanefa niaraka tamin'izay dia nisy vehivavy iray, izay nisy fanahy maloto iray ny zanany vavy kely, nandre ny aminy, tonga, ary niankohoka teo an-tongony. <sup>26</sup> Ary Grika ilay vehivavy, Syro-foinika no niaviany. Niangavy Taminy izy mba hamoaka ny demonia hiala amin'ny zanany vavy. <sup>27</sup> Hoy Izy taminy: "Aoka homen-kanina aloha ny zaza. Satria tsy mety ny maka ny mofon-jaza ka manipy azy ho an'ny amboa." <sup>28</sup> Nefa namaly izy ka nanao Taminy hoe: "Eny, Tompo, fa na ny amboa ao ambany latabatra aza dia mba mihinana ny sombintsombiny amin'ny mofon-jaza." <sup>29</sup> Dia hoy Izy taminy: "Noho izany teninao izany, afaka mandeha ianao. Efa nivoaka tamin'ny zanakao vavy ny demonia". <sup>30</sup> Ary raha niverina tany an-tranony ravehivavy dia nahita ny zaza nandry teo ambonin'ny farafara, ary ny demonia efa niala. <sup>31</sup> Ary Jesosy nivoaka indray niala ny faritry Tyro, dia namaky an'i Sidona hatrany amin'ny Ranomasin'ny Galilia ka niakatra ny faritry Dekapolisy. <sup>32</sup> Ary nentin'izy ireo teo Aminy ny olona iray marenina sady sahirana raha miteny, ary nitalaho Taminy izy ireo mba hametrahany ny tanany aminy. <sup>33</sup> Nitondra an-dralehilahy nitokana niala teo amin'ny vahoaka Izy, dia nametraka ny rantsan-tanany tao an-tsofiny Izy, ary raha avy nandrora, dia nikasika ny lelany. <sup>34</sup> Dia niandrindra ny lanitra Izy, dia nisento ka nanao taminy hoe: "Efata," izany hoe: "Maladia!" <sup>35</sup> Ary haingana teo ny sofiny dia nalady, ary izay namehy ny lelany dia potika ary afaka niteny mazava tsara izy. <sup>36</sup> Ary Jesosy nandrara azy ireo tsy hilazalaza na amin'iza na amin'iza. Kanefa na dia norarana aza izy ireo, vao maika nampielany izany bebe kokoa. <sup>37</sup> Dia gaga tanteraka ny olona, ka niteny hoe: "Nataony tsara daholo ny zavatra rehetra. Nataony mandre aza ny marenina ary miteny ny moana."

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### Footnotes

7:16 <sup>[1]</sup>Ny fandikana tsara indrindra dia tsy manisy ny andininy faha 16: Raha misy manan-tsofina hihainoana, aoka izy hihaino.

### Mark 7:1

#### Fampifandraisana ny foto-kevitra:

Jesosy niteny mafy an'ireo Fariseo sy ireo mpanora-dalàna.

#### niangona nanodidina

"niangona nanodidina an'i Jesosy"

### Mark 7:2

#### Fampahafantarana amin'ny ankapobeny

Ny andininy faha 3 sy 4 dia manome fampahafantarana fototra ny fombafombampidiovana ireo Fariseo. Ny UDB dia mampiasa ny andininy mba handaminana ny fifandraisan'ny andininy faha 3 sy 4 mba ho mora azo.

#### Ary hitan'izy ireo

"Ary hitan'ireo Fariseo sy ireo mpanora-dalàna"

#### izany hoe, tsy voasasa

Manampy bebe kokoa raha atao hoe: "izany hoe, tsy nanasa tanana izy ireo nefa nihinana"

#### loholona

Ireo Jiosy no loholona tao amin'ny fiaraha-monina ary mpitsara ny olona ihany koa izy ireo.

#### ireo fanaka varahina

"koveta varahina" na "koveta vy"

#### ary ny fandriana izay ihinanana'izy ireo

"dabilio" na "fandriana." Tamin'io fotoana io, ny Jiosy dia amin'ny tany no mihinana.

### Mark 7:5

#### Nahoana ny mpianatrao no tsy mandeha araka ny fombafomban'ireo loholona, fa mihinana ny mofon'izy ireo amin'ny tanana tsy voasasa?

Ireo Fariseo sy ireo mpanora-dalàna dia mametraka izany fanontaniana izany mba hiantsy ny fahefan'i Jesosy. Afaka atao ihany koa hoe: "Tsy mankato ny fomban'ny lehibenay ny mpianatrao! Tokony hampiasa ny fombanay izy ireo rehefa manasa ny tanan'izy ireo."

#### mofa

Misololo toerana ny sakafo amin'ny ankapobeny io teny io. DH: "sakafo"

### Mark 7:6

#### Fampahafantarana amin'ny ankapobeny:

Eto Jesosy dia milaza ny tenin'Isaia mpaminany, izay nanoratra soratra masina taona maro tany aloha.

#### amin'ny molony

Eto ny "molotra" dia hevitra ambadiky ny fitenenana. DH: "amin'ny alalan'izay tenenin'izy ireo"

#### fa ny fony kosa lavitra Ahy

Eto ny hoe "fony" dia maneho ny eritreritry ny olona iray na ireo fihetsem-pony. Fomba hitenenana olona tsy tena manolo-tena amin'Andriamanitra. DH: "fa izy ireo dia tsy tena tia Ahy"

#### Fivavahana foana no atolotr'izy ireo Ahy

"Izy ireo dia manolotra fivavahana tsy misy dikany ho Ahy" na "Izy ireo dia mivavabava-poana"

### Mark 7:8

#### Fampifandraisana ny foto-kevitra:

Jesosy dia nanohy niteny mafy an'ireo mpanora-dalàna sy ireo Fariseo.

#### Afoinareo

"mandà hanaraka"

#### hazoninareo mafy

"mitàna mafy" na "tazonny fotsiny"

#### Tahaka ny ahoana ny fanarinareo ny didy ... mba hitandremanareo ny fomban-drazanareo

Jesosy dia mampiasa io fitsimbadihan-kevitra io mba hitenenana mafy an'ireo mpihaino Azy amin'ny fanariana ny didin'Andriamanitra. DH: "Ianareo mihevitra fa nanao ny tsara tamin'ny fomba nitsipahanareo ny didin'Andriamanitra ka mitazona ny fomban-drazanareo ihany ianareo, kanefa izay vitanareo dia tsy tsara avokoa!"

#### ahoana ny fanarinareo

"ahoana ny fahaizanareo mandà"

#### miteny ratsy

"manozona"

#### dia ho faty tokoa

"dia tsy maintsy ho faty"

#### Izay miteny ratsy ny rainy na ny reniny dia ho faty tokoa

Izay miteny ratsy ny rainy na ny reniny dia ho faty tokoa. Afaka atao ihany koa hoe: Ireo manampahefana dia tsy maintsy mamono ny olona izay miteny ratsy ny rainy na ny reniny"

### Mark 7:11

#### Fampahafantarana amin'ny ankapobeny:

Ny UDB dia mampiasa andininy tetezamita mba hampifandraisana ny andininy faha 11 sy 12 hampazava kokoa izay tenenin'i Jesosy amin'ireo Fariseo.

**Na inona na inona tianao ho azo tamiko dia efa Korbana**  
Ny fomban-drazan'ireo mpanora-dalàna dia hoe raha vao nampanantenaina ho an'ny tempoly ny vola na zavatra hafa, dia tsy afaka ampiasaina amin'ny tanjona hafa intsony.

#### **Korbana**

Eto ny mpanoratra dia maneho zavatra izay amin'ny teny Hebreo. Io teny io dia afaka adika amin'ny abidian'ny fitenim-paritrao.

#### **Nomena an'Andriamanitra**

Afaka atao hoe: "Nanome an'Andriamanitra aho"

#### **dia tsy avelanareo hanao na inona na inona amin'ny rainy sy ny reniny intsony izy**

Amin'ny fanaovana izany, ireo Fariseo dia mamela ny olona tsy hanome ny ray aman-dreniny, raha toa izy ireo ka mampanantena hanome an'Andriamanitra izay tokony homena azy ireo.

#### **Manafaoana**

nofoanana

#### **Ary zavatra maro mitovy amin'izany koa no ataonareo**

"Ary ianareo dia manao zavatra maro mitovy amin'izany"

#### **Mark 7:14**

##### **Fampifandraisana ny foto-kevitra:**

Jesosy dia miteny fanoharana amin'ny vahoaka mba hanampy azy ireo hahafantatra izay noteneniny tamin'ireo mpanora-dalàna sy ireo Fariseo.

##### **niantso Izy**

"Niantso Jesosy"

##### **Mihainoa Ahy, ianareo rehetra, ka fantaro**

Ireo teny hoe: "Mihainoa" sy "fantaro" dia mifandray. Jesosy dia mampiasa miaraka ireo mba hanasongadinana fa ireo mpihaino Azy dia tokony mifantoka tsara amin'izay teneniny.

##### **fantaro**

Manampy bebe kokoa raha soratana izay tenenin'i Jesosy ho azon'izy ireo. DH: "ezaho ho azo izay lazaiko anareo"

##### **zavatra avy eo ivelany izay miditra ao anatin'ny olona**

Jesosy dia miteny momba izay hohanin'ny olona iray. Izany dia mifanohitra amin'ny hoe "izay mivoaka avy ao amin'ny olona." DH: "tsy misy zavatra avy eo ivelan'ny olona izay afaka hohaniny"

##### **Fa izay mivoaka avy ao anatin'ny olona**

Izany dia maneho ny zavatra izay ataon'ny olona na izay teneniny. Izany dia mifanohitra amin'ny hoe: "Izay mivoaka avy ao anatin'ny olona ka miditra ao aminy." DH: "izany dia izay mivoaka avy ao anatin'olona ka teneniny na ataony"

#### **Mark 7:17**

##### **Fampifandraisana ny foto-kevitra:**

Ireo mpianatra dia mbola tsy mahatakatra izay vao notenenin'i Jesosy tamin'ireo mpanora-dalàna, ireo Fariseo, ary ireo vahoaka. Jesosy dia manazava tsara izay tiany tenenina amin'izy ireo.

##### **Ary**

Io teny io dia ampiasaina mba hanamarohana ny fiatoana kely eo amin'ny fizotran'ny tantara. Jesosy dia eo amin'ny vahoaka ankehitriny, ao anaty trano miaraka amin'ireo mpianany.

##### **Ianareo koa ve mbola tsy manana fahalalana?**

Jesosy dia mampiasa io fanontaniana io mba hanehoana ny fahadisoam-panantenany izay tsy fantatr'izy ireo. Afaka atao ihany koa hoe: "Taorian'ny nitenenako sy nanaovako, dia tiako hahatakatra ianareo."

##### **Tsy hitanareo ve fa izay rehetra miditra ao ... amin'ny fivoahana?**

Io fanontaniana io dia ampiasain'i Jesosy mba hampianarana an'ireo mpianany zavatra izay efa tokony ho fantatr'izy ireo. Afaka atao ihany koa hoe: "Izay rehetra miditra ... fivoahana."

##### **satria izany**

Eto ny hoe: "izany" dia maneho izay ao anatin'ny olona iray; izany hoe; izay hohanin'ny olona iray.

##### **nahatonga ny hanina i Jesosy**

"Jesosy nanao ny hanina ho"

##### **ny hanina rehetra ho madio**

Tsara raha hazavaina kokoa izany: "nampadio ny hanina rehetra, izay midika fa afaka mihinana ny sakafo rehetra ny olona ary tsy raisin'Andriamanitra ho maloto ny fihinanana azy"

#### **Mark 7:20**

##### **Hoy Izy**

"Hoy Jesosy"

##### **Izay mivoaka avy ao**

Afaka atao mazava tsara izay soloin'ny "izay" toerana. DH: "Izany dia ny eritreritra sy ny fihetsika izay mivoaka avy ao"

##### **ny fijejojejoana**

tsy fahafehezana ny fanirian-dratsin'ny olona iray

##### **mivoaka avy ao anatin'ny**

Eto ny teny hoe: "ao anatin'ny" dia mamaritra ny fon'ny olona iray. DH: "mivoaka avy ao anatin'ny fon'ny olona iray" na "mivoaka avy amin'ny eritreritr'olona iray"

**Mark 7:24****Fampifandraisana ny foto-kevitra:**

Rehefa nankany Tyro Jesosy, dia nanasitrana ny zanaka vavin'ny vehivavy Jentilisa iray izay manampinoana mahagaga.

**nisy fanahy maloto iray**

Fomba fiteny izay midika fa itoeran'ilay fanahy maloto izy. DH: "voafatotry ny fanahy maloto iray"

**niankohoka**

"nandohalika." Izany dia fanomezam-boninahitra sy fankatoavana.

**Ary Grika ilay vehivavy, Syro-foinika no niaviany**

Ny teny hoe: "Ary" dia manamarika fiatoana kely amin'ny fizotran'ny tantara, mba ho fanomezana fampahafantarana fototra momba io vehivay io.

**Syro-foinika**

Anaran'ny fiavian'ilay vehivavy. Izy dia teraka tao amin'ny faritra Foinika ao Syria.

**Mark 7:27****Aoka homen-kanina aloha ny zaza. Satria tsy mety ... manipy azy ho an'ny amboa**

Eto Jesosy dia miteny momba ireo Jiosy tahaka ny hoe ankizy izy ireo ary ireo Jentilisa tahaka ny amboa. DH: "Aoka ny zanak'Israely ho fahanana voalohany. Satria tsy mety ny maka ny mofon'ny ankizy ary manipy izany ho an'ireo Jentilisa, izay tahaka ny amboa"

**Aoka homen-kanina aloha ny zaza**

Afaka atao hoe: "Tsy maintsy fahanantsika aloha ny zanak'Israely"

**mofon**

Maneho ny sakafo amin'ny ankapobeny. DH: "sakafo"

**amboa**

Izany dia maneho amboa kely izay biby fiompy any an-trano.

**Mark 7:29****afaka mandeha ianao**

"afaka mandeha ianao izao" na "afaka mody ianao"

**Efa nivoaka tamin'ny zanaka vavy ny demonia**

Jesosy nandroaka ilay fanahy maloto tao amin'ilay zanaka vavin'ilay vehivavy. Afaka atao ihany koa hoe: "Noroasiko hiala tao amin'ny zanaka vavy ny fanahy maloto"

**Mark 7:31****Fampifandraisana ny foto-kevitra:**

Taorian'ny fanasitranana ny olona tao Tyro, dia nankany amin'ny Ranomasin'i Galilia Jesosy. Tany

dia nanasitrana ilay lehilahy marenina Izy, izay nahagaga ny olona.

**nivoaka indray**

"niverina avy tany"

**ka niakatra ny faritry**

Ireo dikany hafa : 1) "tao amin'ny faritry ny"tao amin'ny ranomasin'ny faritr'i Dekapolisy Jesosy na 2) "tamin'ny faritr'i" "nandeha namakivaky ny faritr'i Dekapolisy mba hihazo ny ranomasina Jesosy.

**Dekapolisy**

Anarana faritra izay midika tanàn-dehibe Folo. Ao atsimon-dranomasin'i Galilia.

**Ary nentin'izy ireo**

"Ary nentin'ireo olona"

**izay marenina**

"tsy afaka mandre"

**mba hametrahany ny tanany**

Ny "fametrahan-tanana" dia maneho ny mpaminany na mpampianatra mametraka ny tanany amin'olona iray ary manome na fanasitranana na fahasovana. Amin'ity tranga iray ity, ny olona dia mitalaho amin'i Jesosy mba hanasitrana an'ilay lehilahy. DH: "hametraka ny tanany eo aminy mba hanasitrana azy"

**Mark 7:33****Nitondra an-dralehilahy Izy,**

"Nitondra an-dralehilahy Jesosy"

**nametraka ny rantsan-tanany tao an-tsofiny Izy**

"Jesosy nametraka ny rantsan-tanany tao an-tsofin'ilay lehilahy"

**ary raha avy nandrora, dia nikasika ny lelany Izy**

Jesosy nandrora ary nikasika ny lelan'ilay lehilahy.

**ary rehefa avy nandrora**

Afaka atao mazava kokoa hoe: "ary rehefa avy nandrora tamin'ny rantsan-tanany"

**Dia niandrindra ny lanitra Izy**

Izany dia midika fa nijery tany amin'ny lanitra Izy, izay fitoeran'Andriamanitra.

**Efata**

teny Aramaika io. Afaka adikanao amin'ny abidian'ny faritra misy anao.

**nanao taminy hoe:**

" niteny tamin'ilay lehilahy hoe: "

**ny sofiny dia nalady**

Izany dia midika fa afaka nandre izy. DH: "nisokatra ny sofiny ary afaka nandre izy" na "nandre izy"

**izay namehy ny lelany dia potika**

Afaka atao hoe: "Jesosy nanala izay namehy ny lelany tamin'ny fitenenana" na "Jesosy namaha ny lelany"

**izay namehy ny lelany**

"izay namehy ny lelany tamin'ny fahafahana miteny" na "ny tsy fahafahany miteny"

**Mark 7:36**

**na dia norarana aza izy ireo**

Afaka atao mazava kokoa hoe: "arakaraky ny nandraràny azy ireo tsy hiteny an'iza na iza"

**ny marenina ... ny moana**

Ireo dia misolo tena ny olona. DH: "ny olona marenina ... ny olona moana" na "ny olona tsy afaka mihaino ... ny olona tsy afaka miteny"

## Chapter 8

<sup>1</sup> Tamin'izany andro izany, dia nisy vahoaka marobe indray, ary tsy nanan-kohanina izy ireo. Dia niantso ny mpianany Jesosy ary niteny tamin'izy ireo hoe: <sup>2</sup> "Mampahonena Ahy ireo vahoaka, satria efa telo andro ireo no nanohy niaraka tamiko ary tsy manan-kohanina." <sup>3</sup> Raha alefako mody any an-tranony tsy misakafo ireo, dia mety ho safotra an-dalana. Ny sasany amin'izy ireo dia avy any amin'ny lalan-davitra." <sup>4</sup> Namaly Azy ireo mpianany hoe: "Aiza no hahazoantsika mofo ampy hamokisana ireo vahoaka ireo ety an-tany foana tahaka izao?" <sup>5</sup> Nanontany azy ireo Izy hoe: "Firy ny mofo anananareo?" Hoy izy ireo hoe: "Fito" <sup>6</sup> Nandidy ny vahoaka mba hipetraka amin'ny tany Izy. Noraisiny ny mofo fito, dia nisaotra Izy, ary nanapaka ireo. Natolony ny mpianany izany mba ho zarain'izy ireo amin'ny vahoaka, ary napetrak'izy ireo teo anoloan'ny vahoaka izany. <sup>7</sup> Ary mbola nanana hazandrano kely vitsivitsy ihany koa izy ireo, ka rehefa avy nisaotra ireo Izy, dia nandidy ireo mpianatra mba handroso izany koa Izy. <sup>8</sup> Dia nihinana izy ireo ka voky, ary nalain'izy ireo ny sombitsombiny tavela, izay nahafeno sobika fito lehibe. <sup>9</sup> Tokony ho efatr'arivo teo ho eo ny olona tamin'izany. Avy eo dia nalefany nody izy ireo. <sup>10</sup> Avy hatrany dia niakatra tao an-tsambokely niaraka tamin'ireo mpianany Izy, ary nandeha nankany amin'ny faritr'i Dalmanota izy ireo. <sup>11</sup> Dia nivoaka ireo fariseo ary nanomboka nifanditra taminy. Nitady famantarana avy any an-danitra taminy izy ireo, mba hitsapana Azy. <sup>12</sup> Nisento lalina tany amin'ny fanahiny Izy ary niteny hoe: "Nahoana no mitady famantarana ity taranaka ity? Nefa lazaiko marina aminareo, fa tsy misy famantarana omena ity taranaka ity izany." <sup>13</sup> Avy eo dia nandao azy ireo Izy, niakatra tao an-tsambokely indray, ary niala lavitra ho eny am-pita. <sup>14</sup> Ary adinon'ny mpianatra ny nitondra mofo niaraka tamin'izy ireo. Tsy nanana mihoatra ny iray izy ireo tao anaty sambo. <sup>15</sup> Dia nampitandrina azy ireo Izy ka niteny hoe: "Miambena ary mitandrema amin'ny masirasiran'ireo Fariseo sy ny masirasiran'i Heroda." <sup>16</sup> Dia nifanontany tena ny mpianatra hoe: "Noho isika tsy manana mofo izany." <sup>17</sup> Fantatr'i Jesosy izany, ary hoy Izy tamin'izy ireo hoe: "Nahoana no amin'ny tsy fananana mofo ny fisainanareo? Mbola tsy azonareo va? Mbola tsy takatrareo va? Nanjary donto va ny fonareo?" <sup>18</sup> Manana maso ianareo, fa tsy mahita va? Manan-tsofina ianareo, fa tsy mandre va? Tsy tadidinareo va? <sup>19</sup> Rehefa nanapaka ny mofo dimy ho an'ny olona dimy arivo Aho, dia sobika firy feno sombitsombina mofo no nanganoninareo?" Hoy izy ireo taminy hoe: "Roambinifolo." <sup>20</sup> Rehefa nanapaka ireo mofo fito ho an'ny olona efatr'arivo Aho, firy sobika ny ambiny nanganoninareo?" Hoy izy ireo taminy hoe: "Fito." <sup>21</sup> Ary hoy Izy hoe: "Mbola tsy takatrareo ihany va?" <sup>22</sup> Tonga tany Betsaida izy ireo. Ary nisy jamba anankiray nentin'olona teo aminy ary niagavian'izy ireo Jesosy mba hikasika azy. <sup>23</sup> Nentin'i Jesosy tamin'ny tanana ilay jamba, ary nitarika azy hivoaka ny tanàna. Rehefa nandrorra teo amin'ny masonry Izy ary nametraka ny tanany teo aminy, dia nanontany azy Izy hoe: "Mahita zavatra va ianao?" <sup>24</sup> Dia nitraka izy, ka niteny hoe: "Mahita olona tahaka ny hazo mandehandeha aho." <sup>25</sup> Napetrak'i Jesosy teo amin'ny masonry indray ny tanany, ary nahiratr'ilay lehilahy ny masonry, dia niverina tamin'ny laoniny ny fahitany, ary nahita mazava tsara ny zavatra rehetra izy. <sup>26</sup> Dia nalefan'i Jesosy nody izy ary noteneniny hoe: "Aza miditra ao an-tanàna." <sup>27</sup> Nandeha nivoaka Jesosy sy ny mpianany nankany amin'ny tanànan'i Kaisaria Filipino. Teny an-dalana dia nanontany ireo mpianany Izy hoe: "Hataon'ny olona ho iza moa Aho?" <sup>28</sup> Namaly Azy izy ireo ka niteny hoe: "Jaona mpanao batisa. Ny hafa miteny hoe: 'Elia', ary ny hafa hoe: 'Iray amin'ireo mpaminany.'" <sup>29</sup> Nanontany azy ireo Izy hoe: "Fa ianareo kosa manao Ahy ho Iza?" Dia namaly Azy Petera hoe: "Ianao no Kristy." <sup>30</sup> Nampitandrina azy ireo Jesosy tsy hilaza ny momba Azy na amin'iza na amin'iza. <sup>31</sup> Nanomboka nampianatra azy ireo Izy fa tsy maintsy hijaly ny Zanak'Olonà, ary ho lavin'ny loholona sy ireo lohan'ny mpisorona ary mpanora-dalàna, ary ho vonoina, ka hitsangana amin'ny maty afaka telo andro. <sup>32</sup> Nolzainy mazava tsara izany. Avy eo nantsoin'i Petera mangingiina Jesosy ka nanomboka niteny mafy Azy. <sup>33</sup> Nefa nitodika Jesosy dia nijery ireo mpianany ary avy eo niteny mafy an'i Petera ka nanao hoe: "Mialà lavitra Ahy, ry satana! Tsy mba misaina ny zavatr'Andriamanitra ianao, fa ny zavatr'olona." <sup>34</sup> Avy eo dia niantso ny vahoaka sy ny mpianany niaraka izy, ary hoy Izy tamin'izy ireo hoe: "Raha misy te-hanaraka Ahy, dia tsy maintsy mandà ny tenany izy, maka ny hazo fijaliany, ary manaraka Ahy." <sup>35</sup> Na iza na iza te-hamonjy ny ainy dia hahavery izany, ary izay mahavery ny ainy noho ny amiko sy ny filazantsara, dia hahavonjy izany. <sup>36</sup> Fa inona anefa no tombontsoa azon'ny ny olona iray, raha mahazo izao tontolo izao, ary avy eo very ny ainy? <sup>37</sup> Inona no afaka omen'ny olona iray ho takalon'ny ainy? <sup>38</sup> Na iza na iza menatra Ahy sy ny teniko eto amin'ity taranaka mijangajanga sy mpanota ity, dia ho menatra azy ihany koa ny Zanak'olona rehefa tonga ao amin'ny voninahitry ny Rainy miaraka amin'ireo anjely masina Izy."

**Mark 8:1****Fampifandraisana ny foto-kevitra:**

Vahoaka betsaka, noana no miaraka amin'i Jesosy. Namoky azy ireo tamin'ny alalan'ny mofo fito sy hazan-drano vitsy fotsiny Jesosy sy ireo mpianany tamin'ny niantsambo nankany amin'ny toerana hafa.

**Tamin'izany andro izany**

Io fehezanteny io dia ampiasaina mba hampidirana tranga vaovao ao anatin'ny tantara.

**satria efa telo andro ireo no nanohy niaraka tamiko**

"satria efa andro fahatelo niarahan'ny olona tamiko izao"

**mety ho safotra an-dalana izy ireo**

Ny mety ho dikany hafa: 1) "mety ho very saina vetivety izy ireo" na 2) "mety halemilemy izy ireo."

**Aiza no hahazontsika mofo ampy hamokisana ireo vahoaka ireo aty an'efitra aty an-tany foana tahaka izao?**

Ireo mpianatra dia gaga fa Jesosy dia miandry azy ireo hahita sakafo. DH: "Foana ity toerana ity ka tsy misy toerana hafa hahitantsika mofo ampy hamokisana ny olona!"

**mofo**

Ny mofo dia foto-koba novolavolaina sy nandrahoina.

**Mark 8:5****Nanontany azy ireo Izy**

"Nanontany azy ireo Jesosy"

**Nandidy ny vahoaka mba hipetraka amin'ny tany Izy**

Afaka atao hoe: "Jesosy nibaiko ny vahoaka, 'Mipetraha amin'ny tany'"

**hipetraka**

Ampiasao ny fomba fiteny any amin'ny faritrao mahalaza ny fomba atao rehefa tsy misy latabatra hihinanana, na mipetraka izany na mipetraka amin'ny tany.

**Mark 8:7****Ary mbola nanana izy ireo**

Eto ny teny hoe: "izy ireo" dia ampiasaina mba hanehoana an'i Jesosy sy ireo mpianany.

**avy nisaotra ireo Izy**

"Jesosy nisaotra noho ilay hazandrano"

**Dia nihinana izy ireo**

"Nihinana ny olona"

**ary nalain'izy ireo**

"nalain'ireo mpianatra"

**ny sombitsombiny tavela, izay nahafeno sobika fito lehibe**

Afaka ampiana fampahafantarana io fehezanteny io: "ny sombitsombin'ny mofo sy hazandrano tavela, izay nahafeno sobika fito lehibe"

**Avy eo dia nalefany nody izy ireo**

Afaka atao ihany koa hoe: "Ary rehefa avy nihinana izy ireo, dia nalefan'i Jesosy nody" mba hampazava kokoa hoe fotoana inona no nandefasan'i Jesosy azy ireo.

**ary nandeha nankany amin'ny faritr'i Dalmanota izy ireo**

Afaka soratana eo ny fomba nandehanan'izy ireo nankany Dalmanota: "niantsambo nanodidina ny Ranomasin'i Galilia tamin'ny faritr'i Dalmanota izy ireo"

**Dalmanota**

Anaran'ny toerana ao avaratry ny sisindRanomasin'i Galilia.

**Mark 8:11****Fampifandraisana ny foto-kevitra**

Tany Dalmanota, Jesosy dia nandà ny hanome famantarana an'ireo Fariseo alohan'ny niakaran'izy sy ny mpianany an-tsambo ary nandeha.

**Nitady famantarana izy ireo**

"Nitady azy izy ireo"

**avy any an-danitra**

Fitoeran'Andriamanitra. Hevitra ambadiky ny hoe: Andriamanitra. DH: "avy amin'Andriamanitra"

**hitsapana Azy**

Ireo Fariseo dia nitsapa an'i Jesosy mba hahatonga Azy hanaporofa fa avy amin'Andriamanitra izy. DH: "hanaporofa fa Andriamanitra no nandefa Azy"

**tany amin'ny fanahiny**

"tao amin'ny tenany"

**Nahoana no mitady famantarana ity taranaka ity?**

Mibedy azy ireo Jesosy. DH: "Tsy tokony hitady famantarana ity taranaka ity."

**ity taranaka ity**

Rehefa miresaka momba io "taranaka" io Jesosy, dia miresaka momba ireo olona izay velona amin'io fotoana io. Eto dia tafiditra ao anatin'ny ireo Fariseo. DH: "ianareo sy ity taranaka ity"

**tsy misy famantarana omena**

Afaka atao hoe: "Tsy hanome famantarana aho"

**nandao azy ireo Izy, niakatra tao an-tsambokely indray**

Niaraka taminy ireo mpianany. DH: "nandao azy ireo Izy, niakatra tao an-tsambokely indray niaraka tamin'ireo mpianany"

**ho eny am-pita**

Maneho ny Ranomasin'i Galilia izany. DH: "eny am-pitan-dranomasina"

**Mark 8:14****Fampifandraisana ny foto-kevitra:**

Raha mbola tao an-tsambokely Jesosy sy ireo mpianany, dia niresaka momba ny tsy fahampian'ny fahalalana eo amin'ireo Fariseo sy Heroda, na dia nahita famantarana maro aza izy ireo.

**Ary**

Io teny io dia ampiasaina mba hanamarika fiatoana kely amin'ny fizotran'ny tantara. Eto ny mpanoratra dia miteny fampahafantarana manodidina ny fanadinoan'ireo mpianatra ny fitondrana ny mofo.

**mihoatra ny mofo iray**

Ny teny hoe "mihoatra" dia ampiasaina mba hanasongadinana ny hakelin'ny mofo izay hananan'izy ireo. DH: "mofo iray fotsiny"

**Miambena ary mitandrema**

Ireo teny roa ireo dia manana dika mitovy. Afaka atambatra ho iray ireo DH: "Mitandrema"

**masirasiran'ireo Fariseo sy ny masirasiran'i Heroda**

Eto Jesosy dia miteny filaza masaka izay tsy azon'ireo mpianany. Jesosy dia mampitaha ny fampianaran'ny Fariseo sy Heroda amin'ny lalivay, fa ianareo tsy tokony hanazava izany rehefa mandika azy satria na ireo mpianatra aza tsy nahatakatra izany.

**Mark 8:16****Noho isika tsy manana mofo izany**

Maneho izay lazain'i Jesosy io fehezanteny io. Mazava kokoa raha tenenina izay soloin'ny "izany" toerana eto: "Izy dia tsy maintsy miteny izany nohon'ny tsy fananantsika mofo"

**tsy manana mofo**

Ireo mpianatra dia tsy manana afa-tsy mofo iray, izay mitoy amin'ny hoe tsy manana ihany. DH: "mofo tena kely"

**Nahoana no amin'ny tsy fananana mofo ny fisainanareo?**

Eto Jesosy dia somary mibedy an'ireo mpianatra satria tsy nahafantatra izay tokony ho resahana izy ireo. DH: "Tsy tokony hieritreritra ianareo fa ny mofo amin'izao no resahako"

**Mbola tsy azonareo va? Mbola tsy takatrareo va?**

Ireo fanontaniana ireo dia mitovy dika ary ampiasaina miaraka mba hanasongadinana fa tsy mahafantatra izy ireo. DH: "Tokony ho azonareo sy takatrareo izao ny zavatra izay teneniko sy ataoko."

**Nanjary donto va ny fonareo?**

Izany dia fomba fiteny izay maneho azy ireo izay tsy vonona ny hahatakatra ny tian'i Jesosy ho tenenina.

DH: "Nahoana no tsy misokatra mba hahazo izay lazaiko?" na "Tsy vonona ny hahatakatra ny fonareo."

**Mark 8:18****Manana maso ianareo, fa tsy mahita va? Manan-tsofina ianareo, fa tsy mandre va? Tsy tadidinareo va?**

Jesosy dia mbola manohy ny fibedesany an'ireo mpianany. DH: "Manana maso ianareo, fa tsy mahatakatra izay hitanareo. Manan-tsofina ianareo, fa tsy mahatakatra izay renareo. Tokony hitadidy ianareo."

**dimy arivo**

"5000 olona" izay nofahanan'i Jesosy.

**sobika firy feno sombitsombin'ny mofo no nangoninareo**

Tsara kokoa raha soratana ny fotoana nanangonan'izy ireo ny sobika. DH: "dia sobika firy feno sombitsombin'ny mofo no nangoninareo rehefa nitsahatra nihinana ny olon-drehetra"

**Mark 8:20****efatr'arivo**

"4000 olona" izay nofahanan'i Jesosy.

**firy sobika ny ambiny nangoninareo?**

Tsara kokoa raha soratana ny fotoana nanangonan'izy ireo ny sobika. DH: "dia sobika firy feno sombitsombin'ny mofo no nangoninareo rehefa nitsahatra nihinana ny olon-drehetra"

**Mbola tsy takatrareo ihany va?**

Jesosy dia mbola manohy ny fibedesany an'ireo mpianany ny amin'ny tsy fahatakarana. DH: "Tokony hahatakatra izay lazaiko sy ataoko ianareo izao."

**Mark 8:22****Fampifandraisana ny foto-kevitra:**

Rehefa niala ny sambo tao Betsaida Jesosy sy ireo mpianany, dia nanasitrana olona jamba Jesosy.

**Betsaida**

Tanàna iray ao avaratry ny sisin-dRanomasin'i Galilia. Jereo ny nandikanao ny anaran-tanàna ao amin'ny 6:45

**mba hikasika azy**

Tsara kokoa raha tenenina hoe nahoana no tian'izy ireo hikasika ilay lehilahy Jesosy. DH: "hikasika azy mba hanasitrana azy"

**Rehefa nandrora teo amin'ny masony Izy ... dia nanontany azy Izy**

"Rehefa nandrora teo amin'ny mason'ilay lehilahy Jesosy ... ary Jesosy nanontany ilay lehilahy"

**Mark 8:24****nijery ambony izy**

"Nijery ambony ilay lehilahy"

**Mahita olona tahaka ny hazo mandehandeha aho**

Ilay lehilahy dia mahita lehilahy mandehandeha manodidina, tsy mazava tsara aminy ireo, ka nampitahainy tamin'ny hazo izy ireo. DH: "Eny, mahita olona aho! Mandehandeha manodidina izy ireo, fa tsy hitako tsara. Tahaka ny hazo izy ireo."

**ary nahiratr'ilay lehilahy ny masony, dia niverina tamin'ny laoniny ny fahitany**

Ny fehezanteny hoe: "niverina tamin'ny laoniny ny fahitany" dia afaka atao hoe: "namerina tamin'ny laoniny ny mason'ilay lehilahy, ka nosokafan'ilay lehilahy ny masony"

**Mark 8:27****Fampifandraisana ny foto-kevitra:**

Teny an-dalana ho any amin'ny tanànan'i Kaisara Filipino i Jesosy sy ny mpianany dia niresaka momba ny hoe iza Jesosy ary inona no hanjo Azy.

**Namaly Azy izy ireo ka niteny hoe**

"Namaly Azy izy ireo Izy, nanao hoe: "

**Jaona mpanao batisa**

Io no valin-tenin'ireo mpianany, izay niheveran'ny olona sasantsasany an'i Jesosy. DH: "Ny olona sasantsasany dia niteny fa ianao no Jaona Mpanao batisa"

**Ny hafa miteny hoe ... ary ny hafa hoe:**

Ny teny hoe "ny hafa" dia maneho ny olon-kafa. DH: "Ny olona sasany miteny fa ianao dia ... ary ny hafa miteny fa ianao dia"

**Mark 8:29****Nanontany azy ireo Izy**

"Nanontany an'ireo mpianany Jesosy"

**Nampitandrina azy ireo Jesosy tsy hilaza ny momba Azy na amin'iza na amin'iza**

Izy ireo dia tsy tian'i Jesosy hiteny na amin'iza na amin'iza fa Kristy Izy. DH: "Jesosy nampitandrina azy ireo mba tsy hiteny na amin'iza na amin'iza fa Izy no Kristy" na "Jesosy nampitandrina azy ireo, 'Aza miteny na amin'iza na amin'iza fa Izaho no Kristy"

**Mark 8:31****Zanak'Oloha**

Fiantsoana manan-danja ho an'i Jesosy.

**ho lavin'ny loholona ... ka hitsangana amin'ny maty afaka telo andro**

DH: "ary ireo loholona sy ireo lohan'ny mpisorona ary mpanora-dalàna handà Azy, ary ireo lehilahy

ireo hamono Azy fa afaka telo andro dia hitsangana amin'ny maty Izy"

**Nolazainy mazava tsara izany**

"Izy nilaza izany tamin'io fomba io mba hampamora takatra kokoa"

**nanomboka niteny mafy Azy**

Petera niteny mafy an'i Jesosy tamin'ny filazana ireo zavatra izay hanjo ny Zanak'Oloha. DH: "nanomboka niteny mafy Azy tamin'ny filazany ireo zavatra ireo"

**Mark 8:33****Fampifandraisana ny foto-kevitra:**

Taorian'ny nitenenany mafy an'i Petera noho ny tsy fitiavany an'i Jesosy ho faty ary hitsangana indray, Jesosy niteny tamin'ireo mpianany sy ireo vahoaka ny fomba hanarahana Azy.

**Mialà lavitra Ahy, ry Satana! Tsy misaina ianao**

Ny tian'i Jesosy lazaina dia hoe: mihevitra toa an'i Satana Petera satria izy dia misakana an'i Jesosy amin'ny fanatanterahana izay nanirahan'Andriamanitra Azy. DH: "Mialà lavitra Ahy, ry Satana! Antsoiko hoe Satana ianao satria tsy misaina" na "Mialà lavitra Ahy, satria mihevitra toa an'i Satana ianao! Tsy misaina ianao"

**Mialà lavitra Ahy**

"Any ivohoko ianao"

**hanaraka Ahy**

Ny fanarahana an'i Jesosy eto dia maneho hoe ho isan'ireo mpianany. DH: "tongava ho mpianatro" na "tongava ho isan'ireo mpianatro"

**dia tsy maintsy mandà ny tenany**

"tsy manatanteraka ny sitrapony manokana" na "tsy maintsy mahafofy ny faniriany manokana"

**maka ny hazofijaliany, ary manaraka Ahy**

"mitondra ny hazofijalianay sy manaraka Azy." Ny hazofijaliana dia maneho fahoriana sy fahafatesana. Ny fandraisana ny hazofijaliana dia maneho ny sitrapo te-hijaly sy te-ho faty. DH: "tsy maintsy mankato Ahy na dia hijaly sy ho faty aza"

**ary manaraka Ahy**

Ny fanarahana an'i Jesosy eto dia maneho fankatoavana Azy. DH: "ary mankato Ahy"

**Mark 8:35****Na iza na iza te-**

"Izay rehetra te-"

**ny ainy**

Maneho ny fiainana ara-batana sy fiainana arapanahy.

**noho ny amiko sy ny filazantsara**

"noho Izaho sy ny filazantsara." Jesosy dia miresaka momba ny olona izay maty nohon'ny fanarahan'izy ireo an'i Jesosy sy ny filazantsara. DH: "satria izy ireo nanaraka Ahy ary niteny ny filazantsara tamin'ny hafa"

**Fa inona anefa no tombontsoa azon'ny ny olona iray, raha mahazo izao tontolo izao, ary avy eo very ny ainy?**

DH: "Na dia mahazo izao tontolo izao aza ny olona iray, dia tsy ho tombontsoany izany raha maha-very ny ainy."

**mahazo izao tontolo izao**

Jesosy dia mampiasa filaza masaka mba hanasongadinana fa tsy misy na inona na inona mendrika hanarianao ny ainao eto amin'izao tontolo izao. DH: "raha mahazo ny zava-drehetra eto amin'izao tontolo izao izy"

**Inona no afaka omen'ny olona iray ho takalon'ny ainy?**

Afaka atao hoe: "Tsy misy zavatra azon'olona iray atakalony amin'ny ainy" na "Tsy misy na iza na iza afaka manakalo ny ainy amin'ny zavatra hafa."

**Inona no afaka omen'ny olona iray**

DH: "Inona no afaka omen'ny olona iray an'Andriamanitra"

**Mark 8:38**

**amin'ity taranaka mijangajanga sy mpanota ity**

Ny firesahan'i Jesosy momba io taranaka io ho "mpijangajanga," dia midika fa tsy manam-pinoana amin'ny fifandraisan'izy ireo amin'Andriamanitra izy ireo. DH: "amin'ity taranak'olona izay nijangajanga nanohitra an'Andriamanitra ity dia feno fahotana tokoa" na "amin'ity taranak'olona izay tsy manam-pinoana amin'Andriamanitra ity dia feno fahotana tokoa"

**Zanak'Olona**

Fiantsoana manan-danja ho an'i Jesosy.

**rehefa tonga izy**

"rehefa niverina izy"

**ao amin'ny voninahitry ny Rainy**

Rehefa miverina Jesosy dia hanana voninahitra mitovy amin'ny Rainy.

**miaraka amin'ireo anjely masina Izy**

"otronin'ireo anjely masina"

## Chapter 9

<sup>1</sup> Hoy Izy tamin'izy ireo hoe: "Lazaiko aminareo marina tokoa, fa misy aminareo izay mitsangana eto no tsy hanandrana izany fahafatesana izany mialohan'ny hahitan'izy ireo ny fanjakan' Andriamanitra izay ho avy amin'ny hery lehibe." <sup>2</sup> Ary enina andro taty aorina, dia nentin'i Jesosy niaraka taminy Petera sy Jakoba ary Jaona teny amin'ny tendrombohitra avo, ary izy ireo irery no tany. Avy eo niova tarehy teo anatrehan'izy ireo Izy. <sup>3</sup> Ny fitafiany niova nanjelanjelatra no sady mazava, ary fotsy indrindra, fotsy mihoatra ny zavatra nampamotsiana indrindra teto ambonin'ny tany. <sup>4</sup> Avy eo Elia sy Mosesy niseho tamin'izy ireo, ary niresaka tamin'i Jesosy izy ireo. <sup>5</sup> Petera namaly ka niteny tamin'i Jesosy hoe: "Raby ô, tsara raha mitoetra eto isika, koa andeha hanao lay telo, ny iray ho Anao, ny iray ho an'i Mosesy, ary ny iray ho an'i Elia." <sup>6</sup> (Fa tsy fantany izay tokony ho tenenina, satria natahotra mafy izy ireo.) <sup>7</sup> Nisy rahona tonga ka nanarona azy ireo. Ary nisy feo nivoaka avy ao anatin'ny rahona hoe: "Ity ny Zanak'Olona. Mihainoa Azy." <sup>8</sup> Tampoka teo, raha nijery ny manodidina izy ireo, dia tsy nahita na iza na iza intsony, afa-tsy Jesosy irery ihany. <sup>9</sup> Raha nidina avy eny an-tendrombohitra izy ireo, dia nodidiany mafy mba tsy hilaza na amin'iza na amin'iza ny zavatra hitan'izy ireo, raha tsy efa mitsangana amin'ny maty ny Zanak'Olona. <sup>10</sup> Ary dia notanan'izy ireo ho azy ireo izany teny izany, kanefa nifampanontany ireo ny amin'ny mety ho dikan'izany "fitsanganana amin'ny maty" izany. <sup>11</sup> Nanontany Azy izy ireo hoe: "Nahoana ireo mpanora-dalàna no manambara fa tsy maintsy ho avy mialoha Elia?" <sup>12</sup> Dia hoy Izy tamin'izy ireo hoe: "Efa tonga voalohany Elia hanarina ny zavatra rehetra. Ary nahoana no voasoratra fa ny Zanak'Olona dia hijaly mafy amin'ny zavatra maro ary hatao toy ny olona tsy misy dikany?" <sup>13</sup> Nefa lazaiko aminareo fa efa tonga Elia, ary nataon'ny olona taminy izay sitraky ny fony, araka izay efa voalazan'ny Soratra Masina momba azy." <sup>14</sup> Ary rehefa niverina teo amin'ny mpianatra izy ireo, dia nahita vahoaka be nanodidina azy ireo ary ireo mpanora-dalàna niady hevitra taminy. <sup>15</sup> Raha vao nahita an'i Jesosy izy ireo, dia talanjona ny vahoaka rehetra ary raha iny nihazakazaka nanatona Azy iny izy ireo dia niarahaba Azy. <sup>16</sup> Nanontany ireo mpianany Izy hoe: "Momba ny inona no hiadianareo hevitra amin'ireo." <sup>17</sup> Ary nisy iray tamin'ireo vahoaka namaly Azy hoe: "Mpampianatra ô, nentiko ho eto aminao ny zanako lahy. Misy fanahy ratsy tsy mampiteny azy izy." <sup>18</sup> Misambotra azy io ka mampienjerazera azy ary mandoa vory izy, mikitro-nify, ary lasa mihenjana izy. Nangataka tamin'ireo mpianatrao ny tenako mba hamoaka izany hiala aminy, kanefa tsy vitan'izy ireo izany." <sup>19</sup> Ary namaly azy ireo Izy hoe: "Ry taranaka tsy mino, mandra-pahoviana no hitoerako eto aminareo? Mandra-pahoviana no handeferako aminareo? Ento ety amiko izy." <sup>20</sup> Ary nentina teo aminy ilay zazalahy, ary raha vao nahita an'i Jesosy ilay fanahy ratsy, dia nampifanintontsitona azy izany. Nianjera tamin'ny tany ilay zazalahy ary feno vory ny vavany. <sup>21</sup> Jesosy nanontany ny rainy hoe: "Hafiriana no naha- toy izao azy?" Dia hoy ny ray hoe: "Efa hatramin'ny fahazazany." <sup>22</sup> Indraindray io fanahy ratsy io nandavo azy tany anaty afo na tany anaty rano ary nanandrana ny hamotika azy. Raha mahay manao ny zavatra rehetra Ianao, dia miantrà anay ary ampio izahay." <sup>23</sup> Jesosy niteny taminy hoe: "'Raha mahay ianao?' <sup>24</sup> Ny zavatra rehetra dia hain'izay mino." Ary niaraka tamin'izay ny rain'ilay zaza dia nihiaka mafy nanao hoe: "Mino aho! Ampio aho amin'ny tsy finoako!" <sup>25</sup> Rehefa hitan'i Jesosy ireo vahoaka nihazakazaka nanatona azy ireo, dia noteneniny mafy ilay fanahy maloto ary nanao hoe: "Ry fanahy moana sy marenina, mandidy anao Aho, mivoaha aminy, ary aza miverina miditra ao aminy intsony." <sup>26</sup> Nihiakiaka mafy izany ka nampifanintona mafy ilay zazalahy ary avy eo nivoaka. Tahaka ny olona maty ilay zazalahy, ka maro no niteny hoe: "Maty izy." <sup>27</sup> Fa Jesosy nandray azy tamin'ny tanana ka nanarina azy, dia nitsangana ilay zazalahy. <sup>28</sup> Ary rehefa niditra tao an-trano Jesosy, dia nanontany Azy manokana ireo mpianany hoe: "Nahoana izahay no tsy nahavoaroaka ilay fanahy ratsy?" <sup>29</sup> Hoy izy tamin'izy ireo hoe: "Ny tahaka ireny dia tsy afaka roasina afa-tsy amin'ny alalan'ny vavaka." <sup>30</sup> Niala teo izy ireo ary nandalo tany Galilia. Tsy tiany ho fantatr'iza na iza hoe taiza izy ireo, <sup>31</sup> fa mpianatra ireo mpianany Izy. Hoy Izy tamin'izy ireo hoe: "Ny Zanak'Olona dia hatolotra eny an-tanan'ny olona, ka ho vonoin'izy ireo Izy. Ary rehefa voavono Izy, dia hitsangana amin'ny maty indray afaka telo andro." <sup>32</sup> Fa tsy takatr'izy ireo io fanambarana io, ary natahotra izy ireo hanontany Azy. <sup>33</sup> Avy eo tonga tao Kapernaomy izy ireo. Rehefa avy niditra tao an-trano Izy dia nanontany azy ireo hoe: "Inona ny zavatra nifampiresahanareo teny an-dalana?" <sup>34</sup> Fa nangina izy ireo. Satria efa niady hevitra teny an-dalana izy ireo ny amin'izay lehibe indrindra. <sup>35</sup> Nipetraka, dia niantso ireo roambinifolo lahy niaraka Izy ary niteny tamin'izy ireo hoe: "Raha misy te-ho voalohany, dia tsy maintsy farany amin'ny rehetra izy ary ho mpanompon'ny rehetra." <sup>36</sup> Naka zazakely iray Izy ary nataony teo anivon'izy ireo. Notrotroiny teny an-tsandriny izy ary niteny tamin'izy ireo hoe: <sup>37</sup> "Na iza na iza mandray ny zaza tahaka izao amin'ny anarako, dia mandray Ahy koa, ary raha ka misy mandray Ahy, dia tsy mandray Ahy irery izy, fa Ilay naniraka Ahy koa." <sup>38</sup> Hoy Jaona Taminy hoe: "Mpampianatra ô, nahita olona namoaka demonia tamin'ny

anaranao izahay ary noraràny izy, satria tsy manaraka antsika." <sup>39</sup> Fa Jesosy nanao hoe: "Aza mandrara azy, fa tsy misy olona hanao asa lehibe amin'ny anarako nefa vetivety aorian'izay dia hilaza zavatra ratsy momba Ahy. <sup>40</sup> Na iza na iza tsy manohitra antsika dia momba antsika. <sup>41</sup> Na iza na iza manome anao rano eran'ny kaopy ho sotroina satria an'i Kristy ianao, dia lazaiko aminao marina tokoa, fa tsy ho very ny valim-pitiyany. <sup>42</sup> Fa na iza na iza manafintohina ny iray amin'ireo kely mino Ahy ireo, dia tsara ho azy ny anantonana vato lehibe fikosoham-bary mifatotra eo amin'ny vozony ary hazera any an-dranomasina. <sup>43</sup> Raha ny tananao no mahatonga anao ho tafintohina, tapaho izany. Fa tsara aminao ny miditra kilemaina any amin'ny fiainana toy izay manana tanan-droa ary handeha any amin'ny helo, any amin'ny afo tsy mety vonoina. <sup>44</sup><sup>[1]</sup><sup>45</sup> Raha ny tongotrao no manafintohina anao, tapaho izany. Tsara kokoa aminao ny miditra mandringa any amin'ny fiainana noho ny manana tongotra roa ary hariana any amin'ny helo. <sup>46</sup><sup>[2]</sup><sup>47</sup> Raha ny masonao no manafintohina anao, esory hiala izany. Tsara aminao ny miditra ny fanjakan'Andriamanitra miaraka amin'ny maso tokana toy izay maso roa ary hariana any amin'ny helo, <sup>48</sup> any amin'ny toerana izay tsy mahafaty ny kankan'izy ireo, ary ny afo tsy mety vonoina. <sup>49</sup> Fa ny olona rehetra dia samy ho voasira amin'ny afo. <sup>50</sup> Tsara ny sira, fa raha ny sira no tonga matsatso, ahoana no ahafahanao mampasira azy indray? Asio sira ao aminareo, ary mihavàna amin'ny tsirairay avy."

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## Footnotes

9:44 <sup>[1]</sup>Fanamarihana: Ny fandikana tsara indrindra dia tsy manisy ny fehezanteny ao amin'ny andininy faha44 sy 46 hoe: "'Izay tsy maty mihitsy ny kankan'izy ireo ary ny afo tsy ho faty mandrakizay.'"

9:46 <sup>[2]</sup>Jereo ny fanamarihana eo amin'ny andininy faha 44.

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## Mark 9:1

### Fampifandraisana ny foto-kevitra:

Jesosy miresaka amin'ny olona sy amin'ireo mpianany momba ny fanarahana Azy. Enina andro taty aoriana, Jesosy nandeha niaraka tamin'ny telo tamin'ireo mpianany nankany an-tendrombohitra izay niovary endrika, ka niendrika tahaka ny hoe Izy any amin'ny fanjakan'Andriamanitra indray andro any Izy.

### Ary hoy Izy tamin'izy ireo

"Ary hoy Jesosy tamin'ireo mpianany"

### ny fanjakan' Andriamanitra izay ho avy amin'ny hery lehibe

Ny fanjakan'Andriamanitra ho avy dia misolo toerana ny fanehoan'Andriamanitra ny maha-mpanjaka Azy. DH: "Andriamanitra dia maneho ny tenany amin'ny hery lehibe tahaka ny mpanjaka"

### ary izy ireo irery no tany

Ny mpanoratra dia mampiasa ny mpisolo tena "izy ireo" mba hanasongadinana fa irery izy ireo ary Jesosy, Petera, Jakoba, ary Jaona ihany no niakatra tany an-tendrombohitra.

### niova tarehy Izy

DH: "hafa tanteraka ny endriny"

### nanjelanjelatra no sady mazava

"manjelatra" na "mampiratra." Ny akanjon'i Jesosy dia tena fotsy ka nampita na namono ny hazavana.

### fotsy mihoatra ny zavatra nampamotsiana indrindra teto ambonin'ny tany

Zavatra nampamotsiana dia mamaritra ny fomba famotsiana volon'ondry fotsy natoraly ho fotsy kokoa amin'ny alalan'ny fampiasana famotsiana simika. DH: "fotsy mihoatra noho ny fahafahan'ny olona iray mamotsy azy ireo eto ambonin'ny tany"

## Mark 9:4

### Elia sy Mosesy

Tsara kokoa raha tenenina hoe iza ireo lehilahy ireo. DH: "mpaminany roa izay velona efa ela, Mosesy sy Elia"

### ary niresaka izy ireo

Ny teny hoe: "izy ireo" dia maneho an'i Elia sy Mosesy.

### Petera namaly ka niteny tamin'i Jesosy hoe:

"Petera niteny tamin'i Jesosy." Eto ny teny hoe: "namaly" dia ampiasaina mba hanolorana an'i Petera ao anatin'ny resaka. Petera dia tsy hoe namaly fanontaniana akory.

### isika

Io teny io dia maneho an'i Petera, Jakoba, ary i Jaona.

### lay

"lay." Maneho fitoerana mandritra ny fotoana vetivety.

**(Fa tsy fantany izay tokony ho tenenina, satria natahotra mafy izy ireo)**

Io teny anaty fonosana io dia manome fampahafantarana kely momba an'i Petera, Jakoba, ary Jaona.

**natahotra mafy**

"nihorohoro fatratra" na "tena natahotra tokoa"

### Mark 9:7

**tonga ka nanarona**

"niseho ary nanarona"

**Ary nisy feo nivoaka avy ao anatin'ny rahona**

Ny hoe: "feo" dia teny ambadika hilazana an'Andriamanitra. Ary koa, ny "feo" dia voafaritra hoe: " nivoaka avy any amin'ny rahona," izay midika fa izy ireo dia naheno an'Andriamanitra niteny avy any amin'ny rahona" DH: "Avy eo Andriamanitra niteny avy eny amin'ny rahona"

**Ity ny Zanako Malalako. Mihainoa Azy**

Andriamanitra ilay Ray dia maneho ny fitiavany ho an'ny "Zanaka Malalany," ilay Zanak'Andriamanitra.

**Zanaka Malala**

Fiantsoana manan-danja ho an'i Jesosy, ilay Zanak'Andriamanitra.

**raha nijery izy ireo**

Eto ny hoe: "izy ireo" dia maneho an'i Petera, Jakoba, ary i Jaona.

### Mark 9:9

**dia nodidiany mafy izy ireo mba tsy hilaza na amin'iza na amin'iza ... raha tsy efa mitsangana amin'ny maty ny Zanak'olona**

Izany dia midika fa mamela azy ireo hiteny amin'ny olona momba izay hitan'izy ireo Izy fa kosa rehefa aorian'ny fitsanganana amin'ny maty ihany.

**fitsanganana amin'ny maty**

Izany dia midika hoe: "velona indray"

**Ary dia nitana izany teny izany ho azy izy ireo**

Eto ny teny hoe: "nitana izany ho azy izy ireo" dia fomba fiteny izay midika fa tsy niteny tamin'iza na iza momba izay hitany izy ireo. DH: "Ka tsy niteny izay hitan'izy ireo tamin'iza na iza izy ireo"

### Mark 9:11

**Fampifandraisana ny foto-kevitra:**

Na dia i Petera, Jakoba, ary Jaona aza naminavina izay tian'i Jesosy tenenina amin'ny hoe: "fitsanganana amin'ny maty," fa kosa nanontany Azy momba ny fahatongavan'i Elia izy ireo.

**Fampahafantarana amin'ny ankapobeny:**

Ny UDB dia mampiasa ny andininy tetezamita mba hampifandraisana ny andininy faha-12 sy 13, izay

manome fampahafantarana momba an'i Jesosy miteny azy ireo mba hampamora azo izay lazainy.

**Nanontany Azy izy ireo**

Ny teny hoe: "izy ireo" dia maneho an'i Petera, Jakoba, ary i Jaona.

**Nahoana ireo mpanora-dalàna no manambara fa tsy maintsy ho avy mialoha Elia?**

Ny faminiana dia efa nilaza mialoha fa Elia dia ho tonga avy an-danitra indray. Avy eo dia ny Mesia, izay Zanak'Olona, ho avy hanapaka sy hanjaka. Ny faminiana hafa dia efa nilaza mialoha fa ny Zanak'olona dia hijaly ary ho ankahalain'ny olona. Ireo mpianatra dia very hevitra tamin'ny hoe ahoana no hahamarina an'ireo zavatra roa ireo.

**fa tsy maintsy ho avy mialoha Elia**

Ireo mpanora-dalàna dia nieritreritra fa Elia dia hiverina eto an-tany alohan'ny hahatongavan'ny Mesia. DH: "fa tsy maintsy Elia no tonga voalohany alohan'ny hahatongavan'ny Mesia"

**Ary nahoana no voasoratra fa ... tsy misy dikany?**

Ary raha nampianatra ireo mpianany Jesosy, dia nametraka io fanontaniana io izy ary niteny ny valiny tamin'ireo mpianany. DH: "Fa Izaho ihany koa dia te-hihevitra izay voasoratra momba ny Zanak'Olona. Ny soratra masina dia milaza fa tsy maintsy hijaly amin'ny zavatra maro ary ho tahaka ny olona tsy misy dikany Izy"

**hatao toy ny olona tsy misy dikany**

Afaka atao ihany koa hoe: "ary ny olona hanao Azy tahaka ny olona tsy misy dikany"

**ary nataon'izy ireo taminy izay sitraky ny fon'izy ireo**

Afaka atao hoe: "ary nataon'ny loholontsika ratsy fitondra Izy, araka izay tian'izy ireo hatao"

### Mark 9:14

**Fampifandraisana ny foto-kevitra:**

Rehefa nidina avy any an-tendrombohitra Jesosy, Petera, Jakoba, ary Jaona, dia nahita an'ireo mpanora-dalàna nifanditra tamin'ireo mpianatra hafa.

**niverina teo amin'ny mpianatra izy ireo**

Jesosy, Petera, Jakoba, ary Jaona niverina teo amin'ireo mpianatra hafa izay tsy nandeha niaraka tamin'izy ireo tany an-tendrombohitra.

**ireo mpanora-dalàna niady hevira tamin'izy ireo**

Ireo mpanora-dalàna niady hevira tamin'ireo izay tsy nandeha niaraka tamin'i Jesosy.

**talanjona**

Tsara kokoa raha soratana izay nahatalanjona azy ireo. DH: "talanjona tamin'ny fahatongavan'i Jesosy"

**Mark 9:17****Fampifandraisana ny foto-kevitra:**

Mba hanazavana izay nifandiran'ny mpanora-dalàna sy ireo mpianatra hafa hevitra, ny rain'ilay lehilahy misy demonia niteny an'i Jesosy fa nangataka an'ireo mpianatra mba handroaka an'ilay demonia ao amin'ny zanany izy, fa tsy afaka izy ireo. Ka nandroaka ilay demonia tao amin'ilay zazalahy kely Jesosy. Taoriana kely dia nanontany an'ireo mpianatra Jesosy hoe nahoana no tsy nahavita nandroaka ilay demonia izy ireo.

**Misy fanahy**

Izany dia midika fa misy fanahy maloto ilay zazalahy kely. "Manana fanahy maloto izy" na "Izy dia voafatotry ny fanahy maloto"

**mandoa vory izy**

Rehefa mihetsika devoly ny olona iray, dia mety manana olana ara-pisefoana na fitelomana. Izany dia miteraka vory fotsifotsy mivoaka amin'ny vavany. Raha manana teny hafa hamaritana izany ny faritra misy anao dia afaka hampiasaina eto.

**ary lasa mihenjana izy**

"ary lasa mihenjana ny vatany"

**tsy vitan'izy ireo**

Afaka ampiana io teny io. DH: "tsy vitan'izy ireo ny nitondra izany nivoaka"

**Ary namaly azy ireo Izy**

Na dia ny rain'ilay zaza aza no nangataka tamin'i Jesosy, dia namaly ireo vahoaka Jesosy. Afaka atao mazava tsara izany. DH: "Jesosy namaly ireo vahoaka"

**taranaka tsy mino**

"Ianareo ry taranaka tsy mino." Jesosy niantso tahaka izany an'ireo vahoaka, raha nanomboka namaly azy ireo Izy.

**mandra-pahoviana no hitoerako eto aminareo? ... no handeferako aminareo?**

Jesosy dia mampiasa ireo fanontaniana ireo mba hanehoana ny fahasorany. Ireo fanontaniana roa ireo dia mitovy dika. DH: "Reraka amin'ny tsy finoanareo Aho!" na "Mandreraka Ahy ny tsy finoanareo! Manontany tena Aho hoe mandra-pahoviana no handeferako aminareo"

**handeferako aminareo**

"miaritra anareo" na "mitoetra eo anilanareo"

**Ento ety amiko izy**

"Ento ety amiko ilay zazalahy kely"

**Mark 9:20****fanahy**

Maneho ilay fanahy maloto. Jereo izay nandikanao ny tao amin'ny 9:17

**nampifanintontsitona**

Fotoana tsy hananan'ny olona iray fifehezana ny tenany, ka mangovingovitra mafy ny tenany.

**Efa hatramin'ny fahazazany**

"Efa hatramin'ny naha-zaza azy." DH: "Izy dia efa tahaka izao hatramin'ny naha-zaza azy"

**miantrà**

"manàna famindram-po"

**Mark 9:23****Raha mahay ianao**

Jesosy dia mibedy an'ilay lehilahy ny amin'ny fiahiahiany. DH: "Jesosy niteny taminy hoe: "Nahoana ianao no miteny hoe: "Raha mahay ianao?" na "Hoy Jesosy taminy: "Tsy tokony niteny ianao hoe: "Raha mahay ianao!"""

**mahay**

"mahay manao ny zava-drehetra"

**Ny zavatra rehetra dia hain'izay mino.**

Afaka atao hoe: "Andriamanitra dia afaka manao ho an'ny olona izay mino Azy ny zavatra rehetra."

**izay**

"ho an'ny olona iray"

**izay mino**

Maneho ny finoana an'Andriamanitra. DH: "finoana an'Andriamanitra"

**Ampio ny tsy finoako**

Ilay lehilahy dia mangataka amin'i Jesosy mba hanampy azy amin'ny tsy finoany ary hampitombo ny finoany. DH: "Ampio aho rehefa tsy mino" na "Ampio aho mba hitombo finoana"

**ireo vahoaka nihazakazaka nanatona azy ireo**

Izany dia midika fa olona maro no nihazakazaka nanatona teny amin'izay nisy an'i Jesosy ary niha-betsaka ny vahoaka teny.

**Ry fanahy moana sy marenina**

Ny teny hoe: "moana" sy "marenina" dia afaka hazavaina. DH: Ianao ry fanahy maloto, ianao no mahatonga an'ilay zazalahy kely tsy afaka mandre sy tsy afaka miteny"

**Mark 9:26****Nihiakiaka mafy**

"Nihiakiaka mafy ilay fanahy maloto"

**nampifanintona mafy ilay zazalahy**

"nampiovitrovitra mafy an'ilay zazalahy kely"

**nivoaka**

Afaka ampiana kely hoe: "nivoaka tao amin'ilay zazalahy kely"

**Tahaka ny olona maty ilay zazalahy**

Ny endrik'ilay zazalahy kely dia nampitahaina tamin'ny olona efa maty. DH: "Tahaka ny hoe maty ilay zazalahy kely" na "Tahaka ny olona efa maty ilay zazalahy kely"

**ka maro**

"ka maro ny olona"

**nandray azy tamin'ny tanana**

Izany dia midika fa nisambotra ny tanan'ilay zazalahy kely tamin'ny tanany Jesosy" DH: "nisambotra ilay zazalahy kely tamin'ny tanany"

**nanarina azy**

"nanampy azy hitsangana"

**Mark 9:28****manokana**

Midika izany fa irery izy ireo.

**nahavoaroaka ilay**

"nahavoaroaka ilay fanahy maloto." Afaka ampiana fampahafantarana kely izany: " nahavoaroaka ilay fanahy maloto tao amin'ilay zazalahy kely"

**Ny tahaka ireny dia tsy afaka havoaka afa-tsy amin'ny alalan'ny vavaka**

Afaka atao ihany koa hoe: "Ny vavaka ihany no afaka handroahana ny tahaka ireny"

**ny tahaka ireny**

Maneho an'ireo fanahy maloto. DH: "Ny tahaka ireny fanahy maloto ireny"

**Mark 9:30****Fampifandraisana ny foto-kevitra:**

Jesosy sy ireo mpianany niala ny trano izay nisy azy ireo taorian'ny nanasitranany an'ilay zazalahy nisy demonia. Naka fotoana hampianarana mitokana an'ireo mpianany Izy.

**Niala teo izy ireo**

"Niala teo amin'io faritra io Jesosy sy ireo mpianany"

**nandalo tany Galilia**

"nandalo tamin'i Galilia"

**fa nampianatra ireo mpianany Izy**

Jesosy nampianatra mitokana an'ireo mpianany, lavitry ireo vahoaka. DH: "nampianatra mitokana an'ireo mpianany Izy"

**Zanak'Olona**

Eto Jesosy dia maneho ny tenany manokana tahaka ny Zanak'Olona. Fiantsoana manan-danja ho an'i Jesosy. "Izaho, no Zanak'Olona,"

**eny an-tanan'ny olona**

Eto ny "tanana" dia hevitra ambadiky ny fahefana. DH: "eo amin'ny fahefan'ny olombelona"

**Ary rehefa novonoina Izy, dia hitsangana amin'ny maty indray afaka telo andro**

Afaka atao ihany koa hoe: "Taorian'ny namonoan'izy ireo Azy ary afaka telo andro dia,"

**ary natahotra izy ireo hanontany Azy**

Natahotra ny hanontany an'i Jesosy ny amin'izay tiany ho tenenina izy ireo. DH: "Natahotra ny hanontany Azy ny amin'izay tiany ho tenenina izy ireo"

**Mark 9:33****Fampifandraisana ny foto-kevitra:**

Rehefa tonga tao Kapernaomy izy ireo, Jesosy nampianatra an'ireo mpianany ny maha-mpanompo manetry tena.

**tonga tao izy ireo**

Ny teny hoe "izy ireo" dia maneho an'i Jesosy sy ireo mpianany.

**nifampiresahanareo**

"fifampiresahana amin'ny hafa"

**Fa nangina izy ireo**

Nangina izy ireo satria menatra ny hanontany an'i Jesosy izay nifampiresahan'izy ireo. DH: "nangina izy ireo satria menatra"

**izay lehibe indrindra**

Afaka ampiana kely ny fampahafantarana: "izay lehibe indrindra tamin'izy ireo"

**Raha misy te-ho voalohany, dia tsy maintsy farany amin'ny rehetra izy**

Jesosy dia miresaka ny "manan-danja indrindra" ho "voalohany" ary "tsy manan-danja indrindra" ho "farany". DH: "Raha misy te ho ataon'Andriamanitra ho manan-danja indrindra amin'ny rehetra, dia tsy maintsy manao azy ho tsy manan-danja indrindra amin'ny rehetra izy"

**amin'ny rehetra ... ho mpanompon'ny rehetra**

"amin'ny olona rehetra ... ho mpanompon'ny olona rehetra"

**Mark 9:36****teo anivon'izy ireo**

"teo amin'izy ireo." Ny teny hoe: "izy ireo" dia maneho ireo vahoaka.

**Nalainy notrotroina izy**

Izany dia midika fa nofihininy na noraisiny ilay zaza ary napetrany teo amin'ny feany.

**zaza tahaka**

"zaza iray tahaka izany"

**amin'ny anarako**

Izany dia midika fanaovan-javatra iray nohon'ny fitiavana an'i Jesosy. DH: "satria tia Ahy izy ireo" na "noho ny amiko"

**Ilay naniraka Ahy**

Izany dia maneho an'Andriamanitra izay naniraka Azy ety an-tany. DH: "Andriamanitra izay naniraka Ahy"

**Mark 9:38****Hoy Jaona Taminy**

"Jaona niteny tamin'i Jesosy"

**namoaka demonia**

"nandroaka ireo demonia." Izany dia maneho ny fandroahana demonia ao amin'ny olona. DH: "nandroaka demonia tao amin'ny olona"

**amin'ny anarako**

Eto ny hoe: "anarako" dia mifandray amin'ny fahefana sy herin'i Jesosy. DH: "amin'ny alalan'ny fahefan'ny anaranao" na "amin'ny alalan'ny herin'ny anaranao"

**tsy manaraka antsika izy**

Izany dia midika fa tsy ao anatin'ny vondron'ny mpianatr'izy ireo. DH: "tsy iray amintsika izy" na "tsy tokony hiaraka handeha amintsika izy"

**Mark 9:40****momba antsika**

Afaka atao mazava tsara kokoa: "niezaka hanatratra ny tanjona"

**manome anao rano eran'ny kaopy ho sotroina satria an'i Kristy ianao**

Jesosy miteny momba ny fanomezana rano amin'ny kaopy ho ohatra amin'ny fanampian'ny olona iray ny olon-kafa. Izany dia sarin-tenin'ny fanampiana olona amin'ny fomba rehetra.

**tsy ho very**

Afaka atao hoe: "mandray tanteraka"

**Mark 9:42****vato lehibe fikosoham-bary**

lehibe, vato boribory ampiasaina mba hikoseham-bary atao lafarinina

**Raha ny tananao no mahatonga anao ho tafintohina**

Eto ny hoe"tanana" dia hevitra ambadiky ny faniriana te-hanao zavatra feno fahotana amin'ny tananao. DH: "Raha mitady hanao zavatra feno fahotana amin'ny tananao iray ianao"

**ny miditra kilemaina any amin'ny fiainana**

"kilemaina ary miditra any amin'ny fiainana" na "kilemaina alohan'ny hidirana any amin'ny fiainana"

**miditra any amin'ny fiainana**

Maty ary avy eo manomboka miaina ny fiainana tsy misy fiafarana no atao hoe miditra any amin'ny fiainana. DH: "miditra any amin'ny fiainana mandrakizay" na "maty ary manomboka miaina ny fiainana mandrakizay"

**kilemaina**

misy tsy ampy amin'ny vatana nohon'ny fanapahana na naratra. Eto dia tanana no tsy ampy. DH: "tsy misy tanana ilany"

**any amin'ny afo tsy mety vonoina**

"any amin'ny afo tsy mety maty"

**Mark 9:45****Raha ny tongotrao no manafintohina anao**

Eto ny hoe"tongotra" dia hevitra ambadiky ny faniriana te-hanao zavatra feno fahotana amin'ny tongotrao, toy ny fandehanana any amin'ny toerana izay tsy tokony alehanao. DH: "Raha mitady hanao zavatra feno fahotana amin'ny tongotrao iray ianao"

**ny miditra mandringa any amin'ny fiainana**

"mandringa ary miditra any amin'ny fiainana" na "mandringa alohan'ny hidirana any amin'ny fiainana"

**miditra any amin'ny fiainana**

Maty ary avy eo manomboka miaina ny fiainana tsy misy fiafarana no atao hoe miditra any amin'ny fiainana. DH: "miditra any amin'ny fiainana mandrakizay" na "maty ary manomboka miaina ny fiainana mandrakizay"

**mandringa**

"tsy afaka mamindra tsara." Eto izany dia maneho ny tsy fahafahana mamindra tsara satria tsy ampy tongotra iray. DH: "tsy misy tongotra ilany"

**ary hariana any amin'ny helo**

Afaka atao hoe: "ary Andriamanitra no hanipy anareo any amin'ny helo"

**Mark 9:47****Raha ny masonao no manafintohina anao**

Eto ny hoe"maso" dia hevitra ambadiky ny 1) faniriana te-hanota amin'ny fijerena zavatra. DH: "Raha maniry hijery zavatra feno fahotana amin'ny masonao ianao dia esory hiala ny masonao." na "Faniriana te-hanota amin'izay nojerena. DH: "Raha mitady hanao zavatra feno fahotana amin'izay hitanao ianao, dia esory hiala ny masonao"

**miditra ny fanjakan'Andriamanitra miaraka amin'ny maso tokana toy izay maso roa**

Izany dia maneho ny toetoetry ny vatan'ny olona iray rehefa maty izy. Ny olona iray dia tsy mitondra ny vatany miaraka aminy mankany amin'ny fiainana mandrakizay. DH: "miditra ny fanjakan'Andriamanitra, taorian'ny niainana teto"

an-tany miaraka amin'ny maso tokana, toy izay niaina teto an-tany ary nanana maso roa"

**ary hariana any amin'ny helo**

Afaka atao hoe: "ary Andriamanitra no hanipy anareo any amin'ny helo"

**any amin'ny toerana izay tsy mahafaty ny kankan'izy ireo**

Afaka atao ihany koa hoe: "any amin'ny toerana izay tsy mahafaty ny kankana mihinana ny olona"

**Mark 9:49**

**Fa ny olona rehetra dia samy ho voasira amin'ny afo**

Eto Jesosy dia miteny ny olon-drehetra voadio amin'ny fijaliana. Jesosy miresaka momba ny

fijalian'ny olona amin'ny afo sy ny fijalian'ny olona amin'ny fanasiana sira amin'izy ireo. DH: "Toy ny hanadiovan'ny sira ny sorona, no hanadiovan'Andriamanitra ny olon-drehetra amin'ny famelana azy ireo hijaly"

**ahoana no ahafahanao mampasira azy indray?**

Afaka atao hoe: "tsy afaka ataonao masira intsony izany"

**Asio sira ao aminareo**

Jesosy dia miresaka momba ny fanaovana zavatra tsara ho an'ny hafa tahaka ny hoe ny zavatra tsara no sira hananan'ny olona. DH: "Manaova ny tsara mba hampianatra ny hafa, toy ny sira atao amin'ny sakafo"

## Chapter 10

<sup>1</sup> Niala teo amin'izany toerana izany Jesosy ary nandeha tany amin'ny faritr'iJodia sy teny amin'ny faritra ambanin'ny Reniranon'i Jordana, ary nankeo aminy indray ny vahoaka. Ary araka ny fanaony, dia nampianatra azy ireo indray Izy. <sup>2</sup> Dia nanatona Azy ireo fariseo mba hitsapa Azy ka nanontany hoe: "Ara-dalàna ho an'ny lehilahy va ny misaraka amin'ny vadiny?" <sup>3</sup> Namaly Izy hoe: "Inona no nandidian'i Mosesy anareo?" <sup>4</sup> Dia hoy izy ireo hoe: "Mosesy dia namela ny lehilahy iray hanoratra taratasy fanamarinana fisaraham-panambadiana ary mandefa azy avy eo." <sup>5</sup> Hoy Jesosy tamin'izy ireo hoe: "Nohon'ny hamafin'ny fonareo no nanoratany ho anareo izany lalàna izany." <sup>6</sup> "Fa tany am-piandohan'ny famoronana, 'Andriamanitra nanao azy ireo ho lahy sy vavy.'" <sup>7</sup> 'Amin'izany antony izany dia handao ny rainy sy reniny ny lahy ka hikambana amin'ny vadiny, <sup>8</sup> ary hanjary ho nofo iray izy roa.' Ka tsy ho roa intsony izy ireo, fa ho nofo iray ihany. <sup>9</sup> Koa izay nakamban'Andriamanitra, dia aoka tsy ho sarahin'olombelona." <sup>10</sup> Ary rehefa tao an-trano izy ireo, dia mbola namerina nanontany mikasika izany indray ireo mpianatra. <sup>11</sup> Hoy Izy tamin'izy ireo hoe: "Na iza na iza lehilahy misaraka amin'ny vadiny ka mampakatra vehivavy hafa dia mijangajanga. <sup>12</sup> Raha misaraka amin'ny vadiny ny vehivavy ka manambady lehilahy hafa, dia mijangajanga izy." <sup>13</sup> Avy eo izy ireo dia nitindra ny zanak'izy ireo teo Aminy mba hametrahany tanana, fa nobedesin'ireo mpianatra izy ireo. <sup>14</sup> Fa rehefa nahatsikaritra izany Jesosy, dia tezitra mafy Izy ka niteny tamin'izy ireo hoe: "Avelao ny zaza hanatona Ahy, ary aza raràna izy ireo, fa ny fanjakan'Andriamanitra dia an'ireo izay toa azy ireo. <sup>15</sup> Lazaiko aminareo marina tokoa, na iza na iza tsy mandray ny fanjakan'Andriamanitra tahaka ny zazakely dia tsy hiditra izany amin'izany velively." <sup>16</sup> Avy eo dia notrotroiny ireo zaza ireo ka notsofiny rano sady nametrahany tanana. <sup>17</sup> Ary rehefa nanomboka ny diany Izy, dia nisy lehilahy nihazakazaka ka nandohalika teo anatrehany, ary nanontany hoe: "Ry mpampianatra tsara, inona no tsy maintsy ataoko mba handovàko ny fiainana mandrakizay?" <sup>18</sup> Jesosy nanao hoe: "Nahoana no antsoinao hoe tsara Aho? Tsy misy tsara, afa-tsy Andriamanitra irery ihany. <sup>19</sup> Fantatrao ny didy hoe: 'Aza mamono olona, aza mijangajanga, aza mangalatra, Aza mijoro ho vavolombelona tsy marina, aza mamitaka, hajao ny ray sy reninao.'" <sup>20</sup> Dia hoy ilay lehilahy hoe: "Mpampianatra ô, efa narahiko hatramin'ny fahatanorako avokoa ireo rehetra ireo." <sup>21</sup> Nijery azy Jesosy dia tia azy. Ary hoy Izy tamin'ny hoe: "Misy zavatra banga iray ao aminao. Tsy maintsy amidinao izay rehetra anananao ary omena ny mahantra izany, dia hanana harena any an-danitra ianao. Avy eo, manaraha Ahy." <sup>22</sup> Fa noho izany filazana izany dia nalahelo izy ka nandeha nangahiahy, satria nanana fananam-be tokoa izy. <sup>23</sup> Nijery ny manodidina Azy Jesosy ary niteny tamin'ireo mpianany hoe: "Tena sarotra ho an'ireo manana harena be ny miditra ny fanjakan' Andriamanitra!" <sup>24</sup> Dia gaga tamin'ny teniny ireo mpianatra. Fa hoy indray Jesosy tamin'izy ireo hoe: "Anaka, sarotra ny fidirana ao amin'ny fanjakan'Andriamanitra! <sup>25</sup> Mora kokoa ho an'ny rameva ny miditra amin'ny vody fanjaitra, noho ny hidiran'ny mpanakarena ao amin'ny fanjakan'Andriamanitra." <sup>26</sup> Dia mbola gaga indray ny mpianatra ary dia nifanontany ireo hoe: "Iza izany no afaka ny ho voavonjy?" <sup>27</sup> Nijery azy ireo Jesosy ary hoy Izy hoe: "Tsy vitan'ny olona izany, fa vitan'Andriamanitra. Satria ny zavatra rehetra dia hain'Andriamanitra atao." <sup>28</sup> Dia nanomboka niteny taminy i Petera hoe: "Jereo, Izahay ireto dia nahafoy ny rehetra ary nanaraka Anao." <sup>29</sup> Ary hoy Jesosy: "Lazaiko marina aminareo, tsy misy olona izay nandao ny tranony, na ny rahalahiny; na ny rahavaviny, na ny reniny, na ny rainy, na ny zanany, na ny taniny noho ny amiko, sy ny Filazantsara, <sup>30</sup> ka tsy nahazo avo zato heny amin'izao taonjato ankehitriny izao: dia trano, rahalahy, rahavavy, reny, zanaka sy tany, miaraka amin'ny fanenjehana, ary amin'ny taonjato ho avy, dia ny fiainana mandrakizay. <sup>31</sup> Fa betsaka ny voalohany no ho lasa farany, ary ny farany ho lasa voalohany." <sup>32</sup> Teny an-dalana izy ireo, hiakatra ho any Jerosalema, ary Jesosy nandeha nialoha azy ireo. Gaga ireo mpianatra, ary ireo izay nanaraka Azy taoriana dia natahotra. Nantsoin'i Jesosy ho eo Aminy indray izy roa ambinifolo ary dia nanomboka nilaza izay zavatra hihatra Aminy tsy ho ela Izy. <sup>33</sup> "Jereo, miakatra ho any Jerosalema isika izao, ary ny Zanak'Olona dia atolotra ny mpisoronabe sy ny mpanora-dalàna. Ho helohin'izy ireo ho faty Izy ary hatolony amin'ny Jentilisa. <sup>34</sup> Ireo dia haneso Azy, handrora Azy, hikapoka Azy, sy hahafaty Azy. Fa afaka telo andro dia hitsangana amin'ny maty Izy." <sup>35</sup> Jakoba sy Jaona, zanak'i Zebedio, nanatona Azy ary niteny Taminy hoe: "Mpampianatra ô, mba tianay raha mba ataonao izay rehetra angatahanay aminao." <sup>36</sup> Dia hoy Izy tamin'izy ireo hoe: "Inona no tianareo ho ataoko ho anareo?" <sup>37</sup> Hoy izy ireo hoe: "Avelao izahay hiara-hipetraka aminao ao amin'ny voninahitrao, ka ny iray eo an-tanana ankavananao ary ny iray eo ankavianao." <sup>38</sup> Fa Jesosy namaly azy ireo hoe: "Tsy fantatrareo izay angatahanareo. Ianareo ve afaka misotro amin'ny kapoaka izay hisotroako na hiaritra ho atao batisa amin'izay hanaovana batisa Ahy?" <sup>39</sup> Hoy izy ireo Taminy hoe: "Vitanay izany." Ary niteny tamin'izy ireo Jesosy hoe: "Ny kapoaka izay ho sotroiko, dia ho sotroinareo, ary amin'ny batisa izay hanaovam-batisa Ahy, no hanaovam-batisa anareo

koa. <sup>40</sup> Fa izay hipetraka eo an-tanana ankavanako na eo ankaviako kosa dia tsy miankina amiko izany, fa izany dia ho an'ireo izay nanomanana izany." <sup>41</sup> Rehefa nahare ny momba izany ireo mpianatra folo hafa, dia nanomboka tezitra mafy tamin'i Jakoba sy Jaona. <sup>42</sup> Nantsoin'i Jesosy ho eo aminy izy ireo ary niteny hoe: "Fantatrarao fa ireo izay heverina ho mpanapaky ny Jentilisa dia mampanompo azy ireo, ary ny lehibe mpifehy azy ireo dia manampatra fahefana amin'izy ireo. <sup>43</sup> Fa tsy tokony ho toy izany ny aminareo. Fa na iza na iza maniry ho lehibe aminareo dia aoka izy ho mpanomponareo, <sup>44</sup> ary na iza na iza maniry ho voalohany aminareo dia aoka izy no andevonareo rehetra. <sup>45</sup> Fa ny Zanak'Olona tsy tonga mba ho tompoina, fa mba hanompo, sy hanolotra ny ainy ho takalon'aina ho an'ny maro." <sup>46</sup> Tonga tao Jeriko izy ireo. Rehefa nivoaka ny tanàna niaraka tamin'ny mpianany sy vahoaka marobe Izy, ny zanak'i Timeo, Bartolomeo, izay mpangataka sady jamba, nipetraka teo amoron-dalana. <sup>47</sup> Rehefa nahare izy fa Jesosy avy any Nazareta izany, dia nanomboka nihiakiaka mafy izy ary niteny hoe: "Ry Jesosy, Zanak'i Davida ô, mamindrà fo amiko!" <sup>48</sup> Betsaka no niteny mafy ilay jamba, niteny taminy mba hangina. Fa vao mainka izy nihiaka mafy hoe: "Ry Zanak'i Davida ô, mamindrà fo amiko!" <sup>49</sup> NiJanona Jesosy ary nampiantso azy. Nantsoin'ireo ilay jamba, ary noteneniny hoe: "Mahereza! Mitsangàna! Miantso anao Izy." <sup>50</sup> Nariany ny lambany, ary nitsangana, ka nankeo amin'i Jesosy izy. <sup>51</sup> Dia namaly azy Jesosy ary niteny hoe: "Inona no tianao ataoko aminao?" Hoy ilay lehilahy jamba hoe: "Raby ô, te-hahiratra aho." <sup>52</sup> Ary hoy Jesosy taminy hoe: "Mandehana. Ny finoanao no nahavonjy anao." Dia nahita niaraka tamin'izay ny masony, ary nanaraka an'i Jesosy teny an-dalana izy.

### Mark 10:1

#### Fampifandraisana ny foto-kevitra:

Ary niala tao Kapernaomy Jesosy sy ireo mpianany, Jesosy nampahatsiahy ireo Fariseo, toy ny mpianany, izay andrasan'Andriamanitra amin'ny fanambadiana sy fisaraham-panambadiana.

#### Niala teo amin'izany toerana izany Jesosy

Nandeha niaraka tamin'i Jesosy ireo mpianany. Niala tao Kapernaomy izy ireo. DH: "Jesosy sy ireo mpianany dia niala tao Kapernaomy"

**teny amin'ny faritra ambanin'ny Reniranon'i Jordana**  
"teo am-pitan'i Reniranon'i Jordana"

#### dia nampianatra azy ireo indray Izy

Ny teny hoe: "izy ireo" dia maneho an'ireo vahoaka.

#### araka ny fanaony

"izay mahazatra Azy" na "ataony matetika"

#### Inona no nandidian'i Mosesy anareo

Mosesy nanome ny lalàna ho an'ny razamben'izy ireo, izay tokony harahin'izy ireo ihany koa ankehitriny. DH: "Inona no nandidian'i Mosesy ny razambenareo momba izany"

#### taratasy fanamarinana fisaraham-bady

Taratasy izay miteny fa ilay vehivavy dia tsy vadiny intsony.

### Mark 10:5

#### hamafin'ny fonareo no nanoratany ho anareo

Mosesy nanoratra ny lalàna ho an'ny razambenareo, izay tokony harahin'izy ireo ihany koa ankehitriny. DH: "hamafin'ny fon'ny razambenareo no nanoratany ho anareo io lalàna io"

#### hamafin'ny fonareo

"ny fanamafisam-ponareo"

#### Andriamanitra nanao azy ireo

"Andriamanitra nanao ny olona"

### Mark 10:7

#### Amin'izany antony izany ... aoka tsy ho sarahin'ny olombelona

Amin'ireo andininy ireo, Jesosy dia milaza izay notenenin'Andriamanitra tao amin'ny bokin'i Genesisy. DH: "Izany dia manazava izay lazain'Andriamanitra hoe: "Ny lehilahy ... ka aoka tsy ho sarahin'ny olombelona."

#### Amin'izany antony izany

"Noho izany"

#### hikambana

"hiray"

#### tsy ho roa intsony izy ireo, fa ho nofo iray ihany

Izany dia sarin-teny hanehoana ny fifandraisana akaikin'ny mpivady. DH: "ny olona roa dia ho lasa iray" na "tsy ho roa intsony izy ireo, fa hitambatra ho vatana iray"

#### Koa izay nakamban'Andriamanitra, dia aoka tsy ho sarahin'ny olombelona

Afaka atao hoe: "Noho izany rehefa nakamban'Andriamanitra ny mpivady, dia aoka tsy ho sarahin'ny olombelona"

### Mark 10:10

#### rehefa tao an-trano izy ireo

"Rehefa tao an-trano Jesosy sy ireo mpianany"

**tao an-trano**

Niresaka mitokana tamin'i Jesosy ireo mpianany.  
DH: "irery tao an-trano"

**namerina nanontany mikasika izany indray**

Ny teny hoe: "izany" dia maneho ny resaka momba ny fisaraham-panambadiana izay nifanaovan'i Jesosy sy ireo Fariseo.

**Na iza na iza**

"Raha misy lehilahy"

**Mark 10:13****Fampifandraisana ny foto-kevitra:**

Rehefa nibedy ny olona ireo mpianatra tamin'ny fitondran'izy ireo ny zanak'izy ireo ho eny amin'i Jesosy, dia notahiany ireo zaza ary nampahatsiahy an'ireo mpianatra fa ny olona dia tsy maintsy manetry tena tahaka ny zaza mba hiditra ao amin'ny fanjakan'Andriamanitra.

**nitondra**

"Ary nitondra ny olona." Io no tranga manaraka ao anatin'ny tantara.

**mba hametrahany tanana**

Izany dia midika fa tokony hikasika azy ireo amin'ny tanana sy hitahy azy ireo Jesosy. DH: "mba hikasiany azy ireo amin'ny tanana sy hitahiany azy ireo" na "mba hahafahany mametraka ny tanany eo amin'izy ireo sy hitahiany azy ireo"

**nobedesin'ireo mpianatra izy ireo**

"nobedesin'ireo mpianatra ny olona"

**nahatsikaritra izany Jesosy**

Ny teny hoe: "izany" dia maneho ny fibedesan'ireo mpianatra ny olona izay nitondra ireo zanany ho eo amin'i Jesosy.

**Avelao ny zaza hanatona Ahy, ary aza raràna izy ireo**

Ireo fehezanteny roa ireo dia mitovitovy dika. DH: "Avelao hanatona Ahy ny zaza"

**aza raràna**

"avelao"

**fa ny fanjakan'Andriamanitra dia an'ireo izay tahaka azy ireny**

DH: "ny fanjakan'Andriamanitra dia an'ireo olona izay tahaka azy ireny" na "satria ny olona tahaka azy ireny ihany no isan'ny olon'ny fanjakan'Andriamanitra"

**Mark 10:15****tahaka ny zazakely**

Jesosy dia mampitaha ny fomba hahazoan'ny olona ny fanjakan'Andriamanitra amin'ny fomba hahazoan'ny zaza izany.

**tsy mandray ny fanjakan'Andriamanitra**

"tsy hanaiky an'Andriamanitra ho mpanjakan'izy ireo"

**tsy hiditra izany mihitsy**

Ny teny hoe: "izany" dia maneho ny fanjakan'Andriamanitra.

**notrotroiny ireo zaza ireo**

"nofihininy ireo zaza"

**Mark 10:17****mba handovàko ny fiainana mandrakizay**

Eto ilay lehilahy dia miresaka ny "fahazoana" toy ny hoe: "fandovàna." Sarinteny ampiasaina mba hanasongadinana ny lanjan'ny fandovàna. Ary ihany koa, ny "fandovàna" eto dia tsy midika hoe maty aloha ny olona iray. DH: "mba hahazoana ny fiainana mandrakizay"

**Nahoana no antsoinao hoe tsara Aho? Tsy misy tsara, afa-tsy Andriamanitra irery ihany**

Jesosy dia manontany an'ilay lehilahy raha tonga saina izy fa ny fiantsoana an'i Jesosy hoe "tsara" dia maneho fa Andriamanitra Jesosy. DH: "Fantatrao fa tsy misy tsara afa-tsy Andriamanitra irery ihany. Nahoana ianao no miantso Ahy hoe tsara?" na "Tanao mahafantatra fa tsy misy tsara afa-tsy Andriamanitra irery ihany. Fantatrao ve ny dikan'izay lazainao rehefa miantso Ahy hoe tsara ianao?"

**tsara, afa-tsy Andriamanitra irery ihany**

"tsara. Andriamanitra irery no tsara"

**Aza mijoro ho vavolombelona tsy marina**

"Aza mijoro ho vavolombelona tsy marina na amin'iza na amin'iza" na "aza mandainga momba ny olona any amin'ny fitsarana"

**hajao**

Midika hoe mankato

**Mark 10:20****Misy zavatra banga iray ao aminao**

"Misy zavatra iray tsy ampy any aminao" Eto Jesosy dia miresaka momba ny "tsy fanaovana zavatra" ho "fahabangan-javatra." DH: "Mbola misy zavatra iray tsy vitanao"

**bang**

tsy fananana zavatra

**omena ny mahantra izany**

Eto ny teny hoe: "izany" dia maneho ny zavatra izay varotany ary hevitra ambadiky ny vola izay azony rehefa mivarotra ireny izy. DH: "omeo ny mahantra ny vola"

**ny mahantra**

Maneho ny olona mahantra. DH: "ny olona mahantra"

**nanana fananam-be tokoa izy**

"manana zavatra marobe"

**Mark 10:23****hoy indray Jesosy tamin'izy ireo**

"hoy indray Jesosy tamin'ireo mpianatra"

**Anaka**

"Ry zanako." Jesosy dia manao an'ireo mpianany ho "zanaka," fa nampianatra azy ireo tahaka ny Ray mampianatra ny zanany Izy. DH: "Ry namako"

**Mora kokoa ... ny fanjakan'Andriamanitra**

Jesosy dia mampiasa filaza masaka mba hanasongadinana fa tena sarotra ho an'ny mpanankarena ny mahazo ny fanjakan'Andriamanitra.

**Mora kokoa ho an'ny rameva**

Izany dia miresaka trangan-javatra iray izay tsy ho tanteraka mihitsy. DH: "Ho mora kokoa ho an'ny rameva"

**Mark 10:26****Iza izany no afaka ny ho voavonjy?**

DH: "Raha izany no izy, dia tsy misy olona ho voavonjy!"

**Tsy vitan'ny olona izany, fa vitan'Andriamanitra**

DH: "Tsy vitan'ny olona ny mamonjy ny tenan'izy ireo, fa vitan'Andriamanitra ny mamonjy azy ireo!"

**Jereo, izahay ireto dia nahafoy ny rehetra ary nanaraka Anao**

Eto ny teny hoe: "Jereo" dia ampiasaina mba hisarihana amin'izay hitranga manaraka. DH: "Izahay nahafoy ny rehetra ary nanaraka Anao!"

**nahafoy ny rehetra**

"namela ny zavatra rehetra"

**Mark 10:29****tsy misy olona izay nandao ny ... ka tsy nahazo**

Afaka atao hoe: "Izay rehetra nandao ny ... dia hahazo"

**noho ny amiko**

"noho Izaho"

**ny Filazantsara**

"nitry ny filazantsara"

**na ny rahalahiny; na ny rahavaviny, na ny reniny, na ny rainy, na ny zanany,**  
mamaritra ny fianakaviana na ankohonana

**miaraka amin'ny fanenjehana, ary amin'ny taonjato ho avy, dia ny fiainana mandrakizay.**

Afaka atao ihany koa hoe: "na dia hanenjika azy ireo aza ny olona, ary amin'ny taonjato ho avy, dia hahazo ny fiainana mandrakizay izy ireo"

**amin'ny taonjato ho avy**

"ny fiainana ho avy" na "ny taona ho avy"

**ny voalohany no ho lasa farany, ary ny farany ho lasa voalohany**

Jesosy dia miresaka momba ny "manan-danja" ho "voalohany" ary "tsy manan-danja" ho "farany". DH: "ny manan-danja no ho lasa tsy manan-danja, ary ny tsy manan-danja ho lasa manan-danja"

**Mark 10:32****Teny an-dalana izy ireo ... ary Jesosy nandeha nialoha azy ireo**

"Teny an-dalana Jesosy sy ireo mpianany ... ary Jesosy nandeha nialoha ireo mpianany"

**ary ireo izay nanaraka Azy taoriana**

olona izay nanaraka an'i Jesosy sy ireo mpianany.

**Jereo**

"Henoy. "Jesosy nampiasa io teny io mba hisarihana ny olona, mba hampahafantatra azy ireo fa hiteny zavatra manan-danja Izy.

**Zanak'Olon**

Jesosy dia miresaka momba ny tenany. Afaka atao hoe: "Izaho, ilay Zanak'Olon,"

**ny Zanak'Olon dia atolotra ny**

DH: "hisy olona iray hanolotra ny Zanak'Olon amin'ny" na "izy ireo dia hametraka ny Zanak'Olon eo am-pelatanan'ny"

**Ho helohin'izy ireo**

Ny "izy ireo" dia maneho ny lohan'ny mpisorona sy ireo mpanora-dalàna.

**ary hatolony**

"hametraka Azy eo am-pelatanan'ny." Izany dia midika fa atolotra ny fahefan'ny Jentilisa i Jesosy.

**Ireo dia haneso Azy**

"Haneso Azy ny olona"

**Mark 10:35****tianay raha mba ataonao izay rehetra angatahanay**

Jakoba sy Jaona no miteny eto.

**ao amin'ny voninahitrao**

"rehefa omem-boninahitra Ianao." Ny teny "ny voninahitrao" dia maneho an'i Jesosy rehefa nomem-boninahitra Izy ka hanapaka ny fanjakany. DH: "rehefa handidy ny fanjakanao Ianao"

**Mark 10:38**

**Tsy fantatrareo**  
"Tsy takatrareo"

**kapoaka izay hisotroako**

Eto ny "kapoaka" dia maneho izay tsy maintsy ho fijalian'i Jesosy. DH: "ny kaopin'ny fijaliana izay hosotroako"

**hiaritra ho atao batisa**

Eto ny "batisa" dia maneho izay tsy maintsy ho fijalian'i Jesosy. DH: "hiaritra ny batisan'ny fijaliana"

**Vitanay izany**

Izany no fomba namalian'izy ireo, midika fa mahavita misotro amin'ilay kaopy izy ireo ary miaritra ny batisa.

**dia ho sotroinareo**

"dia ho sotroinareo ihany koa"

**izay hanaovam-batisa Ahy**

Afaka atao hoe: "izay hiaretako"

**Fa izay hipetraka eo an-tanana ankavanako ... dia tsy miankina amiko izany**

"Fa tsy Izaho no ilay hamela ny olona hipetraka eo an-tanana ankavanako na eo an-tanana ankaviako"

**fa izany dia ho an'ireo izay nanomanana izany**

"fa ireo toerana ireo dia ho an'izay nanomanana azy ihany." Ny teny hoe: "izany" dia maneho ny toerana eo an-tanana ankavanany sy eo an-tanana ankaviany.

**nanomanana izany**

Afaka atao hoe: "Andriamanitra nanomana izany" na "Andriamanitra nanomana izany ho azy ireo"

**Mark 10:41****Rehefa nahare ny momba izany**

Ny teny hoe: "izany" dia maneho an'i Jaona sy Jakoba mangataka hipetraka eo ankavanana sy ankavian'i Jesosy.

**Nantsoin'i Jesosy izy ireo**

"Nantsoin'i Jesosy ho eo aminy ireo mpianany"

**ireo izay heverina ho mpanapaky ny Jentilisa**

Afaka atao ihany koa hoe: "ireo izay heverin'ny olona ho mpanapaky ny Jentilisa"

**mampanompo azy ireo**

"mifehy ny" na "manana fahefana amin'ny"

**manampatra fahefana**

"manampatra ny fahefan'izy ireo" Izany dia midika fa izy ireo dia manampatra mihoatra ny tokony ho izy ny fahefan'izy ireo.

**Mark 10:43****Fa tsy tokony ho toy izany ny aminareo**

Afaka atao ihany koa hoe: "Kanefa aza maka tahaka azy ireo"

**maniry ho lehibe**

"te-ho hajaina fatratra"

**maniry ho voalohany**

"te-ho manan-danja indrindra"

**Fa ny Zanak'Olona tsy tonga mba ho tompoina**

Afaka atao ihany koa hoe: "Fa ny Zanak'Olona dia tsy tonga mba ho tompoin'ny olona"

**mba ho tompoina, fa mba hanompo**

Afaka ampiana kely ny fehezanteny: "mba ho tompoin'ny olona, fa mba hanompo ny olona"

**ho an'ny maro**

"ho an'ny olona maro"

**Mark 10:46****Fampifandraisana ny foto-kevitra:**

Raha mbola nanohy nandeha nankany Jerosalema Jesosy sy ireo mpianany, dia nanasitrana an'i Bartolomeo jamba i Jesosy, izay lasa niaraka tamin'izy ireo.

**ny zanak'i Timeo, Bartolomeo, izay mpangataka sady jamba**

"ilay mpangataka jamba antsoina hoe: Bartolomeo, zanak'i Timeo." Bartolomeo dia anaran'ilay lehilahy. Timeo dia anaran'ny rainy.

**Rehefa nahare izy fa Jesosy izany**

Bartolomeo nandre ireo olona niteny fa izy dia Jesosy. DH: "Rehefa nandre ny olona fa Jesosy izany"

**Zanak'i Davida**

Jesosy dia antsoina hoe Zanak'i Davida satria taranak'i Davida Izy. DH: "Ianao ilay Mesia avy amin'ny taranak'i Davida Mpanjaka"

**Betsaka**

"Olona maro"

**Mark 10:49****nampiantso azy**

Afaka atao ihany koa hoe: "nibaiko azy ireo mba hiantso azy" na "nibaiko azy ireo," Antsoy izy hankaty amiko."

**Nantsoin'ireo**

Ny teny hoe: "izy ireo" dia maneho an'ireo vahoaka.

**Miantso anao Izy**

"Miantso anao Jesosy"

**Mark 10:51**

**namaly azy**

"namaly an'ily lehilahy jamba"

**te-hahiratra aho**

"afaka mijery"

**Ny finoanao no nahavonjy anao**

Io fehezanteny io dia nosoratana toy izao mba hanasongadinana ny finoan'ily lehilahy. Jesosy nanasitrana ilay lehilahy satria nino izy fa Jesosy dia afaka manasitrana azy. DH: "Izaho manasitrana anao satria ianao nino Ahy"

## Chapter 11

<sup>1</sup> Ary raha nandeha tany Jerosalema izy ireo, dia nanakaiky an'i Betifaga sy Betania, any antendrombohitry Oliva, ary Jesosy naniraka roa tamin'ireo mpianany <sup>2</sup> ary nilaza tamin'izy ireo hoe: "Mandehana amin'iry vohitra kely manoloana antsika iry. Raha vao tafiditra ao ianareo, dia hahita zana-boriky iray mbola tsy notaingenan'olona. Vahao izy dia ento aty amiko." <sup>3</sup> Raha misy olona miteny aminareo hoe: 'Nahoana ianareo no manao izao?' Dia ataovy hoe: 'Misy ilain'ny Tompo azy dia haverina haingana aty izy.'" <sup>4</sup> Nandeha nivoaka izy ireo dia nahita zana-boriky iray nifatotra teo ivelan'ny trano anilan'ny varavarana iray eo amoron-dalana, ary novahan'izy ireo ny fatorany. <sup>5</sup> Nisy olona sasany nijoro teo ary niteny tamin'izy ireo hoe: "Inona ity ataonareo, mamaha io zana-boriky io?" <sup>6</sup> Dia nolazainy azy ireo ny tenin'i Jesosy tamin'izy ireo, ary navelan'ny olona handeha amin'ny lalany izy ireo. <sup>7</sup> Ary nentin'ireo mpianatra roa lahy teo amin'i Jesosy ny zana-boriky dia nataony teo ambonin'izany ny lamban'izy ireo ka afaka nitaingina azy Jesosy. <sup>8</sup> Maro ny olona namelatra ny lambany teny an-dalana, ary ny sasany kosa namelatra rantsan-kazo izay notapatapahany avy tany an-tsaha. <sup>9</sup> Ireo izay nandeha teo alohany sy ireo nanaraka Azy niantsoantso hoe: "Hosana! Deraina ilay iray avy amin'ny anaran'ny Tompo. <sup>10</sup> Deraina ny fanjakana ho avin'i Davida raintsika! Hosana any amin'ny avo indrindra!" <sup>11</sup> Avy eo Jesosy niditra tao Jerosalema ka nankao an-kianjan'ny tempoly ary nijerijery ny zavatra rehetra. Ary, efa nihariva ny andro, dia nizotra nankany Betania Izy sy ireo roambinifolo lahy. <sup>12</sup> Ny andro manaraka, raha niverina avy any Betania izy ireo, dia noana Izy. <sup>13</sup> Ary nahita hazon'aviavy iray nandravina avy tery lavidavitra, dia nanatona Izy hijery raha misy voa teo aminy, ary rehefa nankeo amin'izany Izy, dia tsy nahita na inona na inona afa tsy ravina fotsiny, fa tsy mbola taom-pamoazan'ny aviavy tamin'io. <sup>14</sup> Ary Izy niteny tamin'izany hoe: "Tsy hisy hihinana ny voa avy aminao intsony mandrakizay." Ary ny mpianany nandre izany. <sup>15</sup> Nankany Jerosalema izy ireo, ary niditra tao an-kianjan'ny tempoly Izy ary nanomboka nandroaka ny mpivarotra sy ny mpividy rehetra tao. Nazerany ny latabatr'ireo mpanakalo vola sy ny sezana'ireo mpivarotra voromailala. <sup>16</sup> Tsy namela an'iza na iza hitondra zavatra izay azo amidy hiditra ny kianjan'ny tempoly Izy. <sup>17</sup> Dia nampianatra azy ireo Izy ka nilaza hoe: "Tsy efa voasoratra va hoe: 'Ny tranoko dia ho antsoina hoe trano fivavahana ho an'ny firenen-drehetra'? Nefa nataonareo ho zohy fieren'ny mpangalatra." <sup>18</sup> Ren'ireo lohan'ny mpisorona sy ireo mpanoradalana izay nolazainy, dia nitady fomba hamonoana Azy izy ireo. Fa natahotra Azy izy ireo satria ny vahoaka rehetra dia talanjona tamin'ny fampianarany. <sup>19</sup> Rehefa tonga ny hariva, dia niala ny tanàna izy ireo. <sup>20</sup> Ary raha nandeha izy ireo ny maraina, dia nahita ilay hazon'aviavy nalazo hatramin'ny fakany. <sup>21</sup> Ary Petera nahatsiaro ka niteny hoe: "Raby o, jereo! Nalazo ilay aviavy nozoninao." <sup>22</sup> Jesosy namaly azy ireo hoe: "Manàna finoana an'Andriamanitra. <sup>23</sup> Lazaiko aminareo marina tokoa fa na iza na iza miteny amin'ity tendrombohitra ity hoe: 'Mitsangàna ka mianjerà any an-dranomasina,' ka raha tsy misy fisalasalana ao am-pony fa mino fa hitranga aminy izay nolazainy, dia toy izany no hataon'Andriamanitra. <sup>24</sup> Noho izany Izaho milaza aminareo hoe: Izay rehetra hivavahanareo sy angatahinareo, minoa fa efa nandray izany ianareo, dia ho azonareo izany. <sup>25</sup> Rehefa mijoro sy mivavaka ianareo, dia tsy maintsy mamela izay alahelo rehetra anananareo amin'iza na iza ianareo, mba ho avelan'ny Rainareo Izay any an-danitra ihany koa ny fahotanareo. <sup>26</sup><sup>[1]</sup><sup>27</sup> Dia niakatra ho any Jerosalema indray izy ireo. Ary raha nandehandeha tao an-kianjan'ny tempoly Jesosy, dia tonga nanatona Azy ny lohandohan'ny mpisorona, ny mpanoradalana, ary ireo loholona. <sup>28</sup> Hoy izy ireo taminy hoe: "Fahefana avy aiza no hanaovanao ireny zavatra ireny, ary iza no nanome Anao fahefana hanao ireny?" <sup>29</sup> Jesosy niteny tamin'izy ireo hoe: "Hametraka fanontaniana iray aminareo Aho. Lazao Amiko dia ho lazaiko ianareo hoe fahefana avy aiza no anaovako ireny zavatra ireny. <sup>30</sup> Ny batisan'i Jaona, avy any an-danitra va izany sa avy amin'ny olona? Valio Aho." <sup>31</sup> Nifampidinika miaraka izy ireo sady nifamaly sy niteny hoe: "Raha mamaly isika hoe: 'Avy any an-danitra,' dia hiteny Izy hoe: 'Fa nahoana ary no tsy nino azy ianareo?' <sup>32</sup> Fa raha mamaly kosa isika hoe: 'Avy amin'ny olona,'..." Natahotra ny olona izy ireo, satria resy lahatra ny olon-drehetra fa Jaona dia mpaminany tokoa. <sup>33</sup> Avy eo namaly an'i Jesosy izy ireo ka nanao hoe: "Tsy hainay." Dia hoy Jesosy tamin'izy ireo hoe: "Izaho ihany koa tsy hilaza aminareo hoe fahefana avy aiza no hanaovako ireny zavatra ireny."

### Footnotes

11:26 <sup>[1]</sup>Fanamarihana: Ny fandikana tsara indrindra dia tsy manisy ny hoe (Jereo ao amin'ny Mat. 16:15) Mk. 11:26 "Fa raha tsy mamela heloka kosa ianareo, dia tsy hamela ny fahotanareo mihintsy koa ny Rainareo Izay any an-danitra."

**Mark 11:1**

**Ary raha nandeha tany Jerosalema izy ireo, dia nanakaiky an'i Betifaga sy Betania, any antendrombohitr'Oliva**

"Rehefa nanakaiky an'i Jerosalema Jesosy sy ireo mpianany, dia tonga tao Betifaga sy Betania akaikin'ny tendrombohitr'Oliva"

**Betifaga**

Anarana tanàna iray.

**manoloana antsika**

"eo alohantsika"

**zana-boriky iray**

Maneho zana-boriky iray izay afaka mitondra olona.

**Nahoana ianareo no manao izao**

Afaka tenenina mazava tsara izay soloin'ny "izao" toerana. DH: "Nahoana ianareo no mamaha fatorana sy maka ilay zana-boriky"

**haverina haingana aty izy**

Jesosy dia hamerina haingana izany rehefa vita ny ilàny azy. DH: "hamerina izany eo no ho eo rehefa tsy ilainy intsony izany"

**Mark 11:4****Nandeha izy ireo**

"Ireo mpianatra roa dia nandeha"

**nolazainy azy ireo**

"Namaly izy ireo"

**ny tenin'i Jesosy tamin'izy ireo**

"araka izay nolazain'i Jesosy ho valian'izy ireo" Izany dia maneho ny fomba nolazain'i Jesosy azy ireo hamaliana ny fanontanian'ny olona momba ny fangalana ilay zana-boriky.

**ary navelan'ny olona handeha amin'ny lalany izy ireo**

Izany dia midika fa navelan'izy ireo hanohy izay nataony izy ireo. DH: "avelao haka ilay zana-boriky hiaraka aminy izy ireo"

**Mark 11:7**

**nataony teo ambonin'izany ny lamban'izy ireo ka afaka nitaingina azy Jesosy**

"nametraka ny akanjon'izy ireo teo ambonin'izany ka afaka nitaingina azy Jesosy." Moramora kokoa ny mitaingina zana-boriky na soavaly rehefa misy lamba na zavatra mitovitovy amin'izay eo amboniny. Teto dia ny akanjon'ireo mpianatra no nataony teo.

**lamba**

"akanjo lava"

**Maro ny olona namelatra ny lambany teny an-dalana**

Izany famelarana lamba amin'ny lalana eo alohan'ny olona manan-danja izany dia fombafomba hanajana azy ireny. DH: "Olona maro no namelatra ny lamban'izy ireo tamin'ny lalana mba ho fanajana Azy"

**ary ny sasany kosa namelatra rantsan-kazo izay notapatapahany avy tany an-tsaha**

Izany famelarana rantsan-kazo amin'ny lalana eo alohan'ny olona manan-danja izany dia fombafomba hanajana azy ireny. DH: "ny sasany namelatra rantsan-kazo izay notapatapahany avy tany an-tsaha, mba ho fanajana Azy ihany koa"

**Hosana**

Io teny io dia midika hoe: "vonjeo izahay" kanefa midika ihany koa hoe: "derao Andriamanitra"

**Deraina ilay iray**

Maneho an'i Jesosy. DH: "Deraina anie Ianao, ilay iray"

**amin'ny anaran'ny Tompo**

hevitra ambadiky ny fahefan'Andriamanitra. "ny fahefan'ny Tompo"

**Deraina ny fanjakana ho avy**

"Deraina ny fanjakana izay ho avy." Izany dia maneho an'i Jesosy ho avy ary hanapaka toy ny mpanjaka. DH: "Deraina ny fihavian'ny fanjakanao"

**Deraina anie**

"Deraina anie Andriamanitra"

**Davidra raintsika**

Eto ny firazanan'i Davidra dia maneho ny tenany ihany. DH: "ny firazanan'i Davidra raintsika" na "taranaka avy amin'i Davidra raintsika"

**Hosana any amin'ny avo indrindra**

Ny mety ho dikany hafa 1) "Derao Andriamanitra izay any an-danitra" na 2) "Aoka izay any an-danitra hihiaka hoe: 'Hosana'."

**ny avo indrindra**

Eto ny lanitra dia resahana hoe "avo indrindra." DH: "ny lanitra avo indrindra"

**Mark 11:11****niha-hariva ny andro**

"satria efa hariva ny andro"

**nizotra nankany Betania Izy sy ireo roa ambin'ny folo lahy**

"nizotra nankany Betania Izy sy ireo mpianany roa ambin'ny folo lahy"

**raha niverina avy any Betania izy ireo**

"raha niverina ho any Jerosalema avy any Betania izy ireo"

**Mark 11:13****Fampifandraisana ny foto-kevitra:**

Niseho izany raha mbola nihazo nankany Jerosalema Jesosy sy ireo mpianany.

**tsy nahita na inona na inona afa tsy ravina fotsiny**

DH: "tsy nahita voankazo teo amin'ilay hazo Izy fa ravina fotsiny"

**taom-pamoazana**

"vanim-potoana"

**Ary Izy niteny tamin'izany hoe: "Tsy hisy hihinana ny vo avy aminao intsony mandrakizay**

Jesosy dia miteny amin'ilay hazo ary manozona izany. Niteny toy izany Izy mba handrenesan'ireo mpianany Azy.

**Izy niteny tamin'izany hoe**

"Izy niteny tamin'ilay hazo hoe"

**Ary ny mpianany nandre izany**

Ny "izany" dia maneho ny tenin'i Jesosy tamin'ilay hazon'aviavy.

**Mark 11:15****Tonga tao izy ireo**

"Tonga tao Jesosy sy ireo mpianany"

**nanomboka nandroaka ny mpivarotra sy ny mpividy rehetra tao an-tempoly**

Jesosy nandroaka ireo olona ireo hivoaka ny tempoly. DH: "nanomboka nandroaka ny mpivarotra sy ny mpividy rehetra hivoaka ny tempoly"

**Mark 11:17****Fampahafantarana amin'ny ankapobeny:**

Andriamanitra dia niteny talohan'ny fotoana tamin'ny teniny, tamin'ny alalan'Isaia mpaminany, fa ny tempoliny dia natao ho toeram-pivavahan'ny firenen-drehetra.

**Tsy efa voasoratra va hoe: 'Ny tranoko dia ho antsoina hoe ... ho an'ny firenen-drehetra'?**

Jesosy dia mibedy ireo Lehiben'ny Jiosy ny amin'ny fampiasan'izy ireo ny tempoly. DH: "Efa voasoratra ao amin'ny Soratra Masina fa Andriamanitra dia niteny hoe: 'Tiako antsoina hoe trano izay hahafahan'ny firenena rehetra mivavaka ny tranoko"

**Nefa nataonareo ho zohy fieren'ny mpangalatra**

Jesosy dia mampitaha ny olona amin'ny mpangalatra ary ny tempoly amin'ny zohin'ny mpangalatra. DH: "Fa ianareo dia toy ny mpangalatra izay nanao ny tranoko ho zohin'ny mpangalatra"

**zohy fieren'ny mpangalatra**

"zohy fiafenan'ny mpangalatra"

**dia nitady fomba hamonoana izy ireo**

"dia nitady fomba izy ireo"

**dia niala ny tanàna izy ireo**

"Jesosy sy ireo mpianany niala ny tanàna"

**Mark 11:20****Fampifandraisana ny foto-kevitra:**

Jesosy dia mampiasa ohatra momba ilay hazo mba hampatsiahivana an'ireo mpianatra ny fananana finoana ao amin'Andriamanitra.

**nandeha ny**

"nandeha namakivaky ny lalana"

**Nalazo ilay aviavy**

DH: "Nalazo ary maty ilay hazo"

**Nalazo**

"maina"

**Ary Petera nahatsiaro**

DH: "Petera nahatsiaro izay nolazain'i Jesosy an'ilay hazon'aviavy"

**Mark 11:22****Jesosy namaly azy ireo**

"Jesosy namaly an'ireo mpianany"

**Lazaiko aminareo marina tokoa**

"Izaho milaza ny marina aminareo." Io fehezanteny io dia manindry izay ho lazain'i Jesosy manaraka.

**na iza na iza miteny**

"raha misy miteny"

**raha tsy misy fisalasalana ao am-pony fa mino**

Eto ny teny hoe: "tsy misy fisalasalana" dia midika "finoana marina." Jesosy dia miteny ireo teny ireo ho fanasongadinana. DH: "raha mino marina ao am-pony"

**no hataon'Andriamanitra**

"Andriamanitra hampisy"

**Mark 11:24****Noho izany Izaho milaza**

"Ka Izaho milaza aminareo"

**dia ho azonareo izany**

Hiseho izany satria Andriamanitra hanome izay angatahinareo. DH: "Andriamanitra hanao izany ho anareo"

**Rehefa mijoro sy mivavaka ianareo**

Ny mitsangana rehefa mivavaka amin'Andriamanitra dia fombafomba hiraisana amin'ny kolontsaina Hebreo. DH: "Rehefa mivavaka ianao"

**izay alahelo rehetra anananareo amin'iza na amin'iza**  
"izay lolom-po rehetra anananareo amin'iza na iza."  
Eto ny teny hoe: "izay rehetra" dia maneho ny lolom-ponao amin'ny olona iray nanota na hatezeranao amin'ny olona iray.

**Mark 11:27**

**Fampifandraisana ny foto-kevitra:**

Ny andro manaraka dia niverina tao an-tempoly Jesosy, nanome valin-teny an'ireo lohan'ny mpisorona, ireo mpanora-dalàna, ary ireo loholona, valin-tenin'ny fanontanian'izy ireo momba ny fandroahana ireo mpanakalo vola ivelan'ny faritry ny tempoly, amin'ny alalan'ny fametrahana fanontaniana hafa, izay tsy ho vitan'izy ireo ny hamaly izany.

**Dia nankany Jerosalema izy ireo**

"Dia nankany Jerosalema Jesosy sy ireo mpianatra"

**Ary raha nandehandeha tao an-kianjan'ny tempoly Jesosy**

Izany dia midika fa nandehandeha nanodidina ny tao anatin'ny tempoly Jesosy; fa tsy nandehandeha tao anatin'ny.

**Hoy izy ireo taminy**

Ny teny hoe: "Izy ireo" dia maneho ireo lohan'ny mpisorona, ireo mpanora-dalàna, ary ireo loholona.

**Fahefana avy aiza no hanaovanao ireny zavatra ireny, ary iza no nanome Anao fahefana hanao ireny?**

Ireo fanontaniana ireo dia mitovy dika ary hapetraka miaraka mba hanamafy ny fanontaniana momba ny fahefan'i Jesosy. DH: "Iza no manome fahefana Anao hanao ireo zavatra ireo?"

**hanaovanao ireny zavatra ireny**

Ny teny hoe: "ireny zavatra ireny" dia maneho an'i Jesosy manjera ny latabatry ny mpivarotra ao an-tempoly sy maneho ny fitenenana manohitra ny fampianaran'ireo lohan'ny mpisorona sy ireo mpanora-dalàna. DH: " hanaovanao zavatra toy ireny nataonao omaly ireny"

**Mark 11:29**

**Lazao Amiko**

"Valio Aho"

**Ny batisan'i Jaona**

"Ny batisa izay nataon'i Jaona"

**avy any an-danitra va izany sa avy amin'ny olona**

"fahefana avy any an-danitra sa avy amin'ny olombelona"

**avy any an-danitra**

Eto ny "lanitra" dia maneho an'Andriamanitra. DH: "avy amin'Andriamanitra"

**avy amin'ny olona**

"avy amin'ny olombelona"

**Mark 11:31**

**Raha mamaly isika hoe: 'Avy any an-danitra,'**

Afaka atao ihany koa hoe: "Raha mamaly isika hoe: 'Avy any an-danitra izany'"

**avy any an-danitra**

Eto ny "lanitra" dia maneho an'Andriamanitra. DH: "avy amin'Andriamanitra"

**tsy nino azy**

Ny teny hoe: "izy" dia maneho an'i Jaona Mpanao batisa.

**Fa raha mamaly kosa isika hoe: 'Avy amin'ny olona,'**

Afaka atao ihany koa hoe: "Fa raha mamaly kosa isika hoe: 'Avy amin'ny olona izany'"

**Natahotra ny olona izy ireo**

Ny mpanoratra, Marka, dia manazava hoe nahoana ny mpitarika fivavahana no tsy te-hiteny fa avy amin'ny olona i Jaona Mpanao batisa. Afaka atao mazava tsara hoe: "Tsy te-hilaza izy ireo hoe avy amin'ny olona Jaona Mpanao batisa satria natahotra ny olona izy ireo"

**resy lahatra ny olon-drehetra**

"nino avokoa ny olona"

**Tsy hainay**

Afaka atao ihany koa hoe: "Tsy hainay hoe avy aiza i Jaona Mpanao batisa"



## Chapter 12

<sup>1</sup> Nanomboka nampianatra azy ireo tamin'ny alalan'ny fanoharana Jesosy. Hoy Izy hoe: "Nisy lehilahy nanao tanim-boaloboka, nanisy fefy manodidina izany, ary nandavaka famiazana. Nanangana tilikambo izy ary avy eo nampanofa ilay tanim-boaloboka tamin'ny mpamboly voaloboka. Dia niala nandia lavitra izy avy eo." <sup>2</sup> Tamin'ny fotoana mety, dia naniraka mpanompo ho any amin'ilay mpamboly voaloboka izy mba haka amin'izy ireo ny sasany amin'ireo izay tokony ho anjarany amin'ny vokatr'ilay tanim-boaloboka. <sup>3</sup> Fa nosamborin'izy ireo izy, nokapohiny, ary noroahiny tsy hitondra na inona na inona. <sup>4</sup> Naniraka mpanompo hafa ho any amin'izy ireo indray izy, dia noratrain'izy ireo teo amin'ny lohany ary nalainy baraka. <sup>5</sup> Dia mbola nandefa hafa ihany izy, ary novonoin'izy ireo io iray io. Nataon'izy ireo tahaka izany ireo maro hafa, nokapohiny ny sasany ary novonoiny ireo hafa. <sup>6</sup> Mbola nanana olona iray hafa hirahina izy, dia zanaka malala. Izy no farany nalefany tany amin'izy ireo. Hoy izy hoe: "Mba hanaja ny zanako lahy izy ireo." <sup>7</sup> Nefa nifampiteny ireo mpamboly voaloboka hoe: "Inty ilay mpandova. Avia, andeha ho vonointsika izy, dia ho lasantsika ny lova." <sup>8</sup> Nosamborin'izy ireo izy, dia novonoiny, ary natsipiny tany ivelan'ny tanim-boaloboka. <sup>9</sup> Koa, inona ary no ho ataon'ilay tompon'ny tanim-boaloboka? Ho avy izy ka handringana ireo mpamboly voaloboka ary hanome ny tanim-boaloboka ho an'ny hafa. <sup>10</sup> Tsy novakianareo angaha izao Soratra Masina izao? 'Ny vato izay nolavin'ny mpanorin-trano, no natao vato fehizoro. <sup>11</sup> Avy tamin'ny Tompo izany, ary dia mahagaga eo imasontsika.'" <sup>12</sup> Nitady ny hisamborana an'i Jesosy izy ireo, saingy natahotra ny vahoaka, satria fantatr'izy ireo fa hanoherana azy ireo no nitenenany izany fanoharana izany. Koa dia navelan'izy ireo Izy ary lasa nandeha izy ireo. <sup>13</sup> Dia naniraka ny Fariseo sy Herodiana sasany ho any Aminy mba hamandrika Azy amin'ny teny izy ireo. <sup>14</sup> Rehefa tonga izy ireo, dia hoy izy ireo taminy hoe: "Mpampianatra ô, fantatray fa tsy miraharaha ny hevitra ny olona Ianao, ary tsy maneho fiangarana eo amin'ny olona. Mampianatra marina ny lalan'Andriamanitra Ianao. Ara-dalàna ve sa tsia ny mandoa hetra amin'i Kaisara? Tokony handoa hetra va izahay sa tsia?" <sup>15</sup> Fa fantatr'i Jesosy ny fiatsarambelatsihin'izy ireo ka niteny azy ireo hoe: "Nahoana ianareo no mitsapa Ahy? Itondray denaria iray Aho mba hijereko izany." <sup>16</sup> Dia nitondran'izy ireo vola iray Jesosy. Hoy Izy tamin'izy ireo hoe: "Endrik'iza ity sary sy soratra ity?" Hoy izy ireo hoe: "An'i Kaisara." <sup>17</sup> Hoy Jesosy hoe: "Omeo an'i Kaisara izay an'i Kaisara, ary omeo an'Andriamanitra izay an'Andriamanitra." Dia talanjona taminy izy ireo. <sup>18</sup> Avy eo ireo Sadoseo, izay milaza fa tsy misy ny fitsanganana amin'ny maty, dia tonga teo aminy. Nanontany Azy izy ireo, nanao hoe: <sup>19</sup> "Mpampianatra ô, nanoratra izao ho anay Mosesy hoe: 'Raha maty ny rahalahin'ny lehilahy iray ary namela vady izy, nefa tsy mba nanan-janaka, dia tokony manambady ilay vadin-dralahiny ilay lehilahy, ka hanana taranaka ho an'ny rahalahiny.'" <sup>20</sup> Nisy fito mirahalaly; nanambady ilay voalohany ary maty, tsy namela taranaka. <sup>21</sup> Avy eo naka azy ny faharoa dia maty, tsy namela taranaka, dia torak'izany koa ny fahatelo. <sup>22</sup> Tsy nisy namela taranaka izy fito. Ny farany indrindra, maty koa ilay ramatoa. <sup>23</sup> Amin'ny fitsanganana amin'ny maty, rehefa hitsangana indray izy ireo, dia ho vadin'iza izy? Satria samy nanambady azy daholo izy fito mirahalaly." <sup>24</sup> Ary hoy Jesosy hoe: "Tsy izany va no antony maha-diso hevitra anareo, satria tsy fantatrareo na ny Soratra Masina na ny herin'Andriamanitra?" <sup>25</sup> Satria rehefa mitsangana amin'ny maty izy ireo, dia tsy hanambady na hatolotra amin'ny fanambadiana, fa ho tahaka ny anjely any an-danitra. <sup>26</sup> Fa mahakasika ny amin'ny fitsanganana'ny tena amin'ny maty, tsy novakianareo va ny tao amin'ny bokin'i Mosesy, ao amin'ny andalana momba ilay voaroy, ny niresahan'Andriamanitra taminy ka nilazany hoe: 'Izaho no Andriamanitr'i Abrahama sy Andriamanitr'Isaka ary Andriamanitr'i Jakoba?' <sup>27</sup> Izy dia tsy Andriamanitry ny maty, fa an'ny velona. Somary diso hevitra ianareo." <sup>28</sup> Nisy iray tamin'ireo mpanora-dalàna tamy ary nandre ny resak'izy ireo; hitany fa novalian'i Jesosy tsara izy ireo. Ary nanontany Azy izy hoe: "Inona no didy lehibe indrindra amin'izy rehetra?" <sup>29</sup> Jesosy namaly hoe: "Ny lehibe indrindra dia ny hoe: 'Mihainoa, ny Tompo Andriamanitsika, ry Israely, iray ny Tompo.'" <sup>30</sup> Tsy maintsy mitia ny Tompo Andriamanitrao amin'ny fonao rehetra ianao, amin'ny fanahinao rehetra, amin'ny sainao rehetra, sy amin'ny herinao rehetra." <sup>31</sup> Ity no didy faharoa: 'Tsy maintsy mitia ny namanao tahaka ny tenanao ianao.' Tsy misy didy hafa lehibe mihoatra noho ireo." <sup>32</sup> Hoy ilay mpanora-dalàna hoe: "Tsara izany, ry Mpampianatra! Voalazanao marina fa Andriamanitra dia Iray, ary tsy misy afa-tsy Izy." <sup>33</sup> Ary ny mitia azy amin'ny fo rehetra sy amin'ny saina rehetra sy ny hery rehetra, ary ny mitia ny namana tahaka ny tena, dia tsara lavitra mihoatra ny fanatitra dorana sy ny sorona rehetra." <sup>34</sup> Rehefa hitan'i Jesosy fa nanome valin-teny hendry Izy, dia niteny taminy Izy hoe: "Tsy lavitry ny fanjakan' Andriamanitra ianao." Ary taorian'izany, dia tsy nisy olona sahy nametraka fanontaniana tamin'i Jesosy intsony. <sup>35</sup> Namaly Jesosy, raha nampianatra tao amin'ny tempoly Izy; dia hoy Izy hoe: "Ahoana moa no ilazan'ny mpanora-dalàna fa Kristy dia zanak'i Davida?" <sup>36</sup> Davida tenany, tamin'ny Fanahy Masina, nanao hoe: 'Ny Tompo niteny tamin'ny Tompoko hoe:

mipetraha eo an-tanana ankavanako, mandram-panaoko ny fahavalonao ho fitoeran-tongotrao.' <sup>37</sup> Davida tenany aza niantso Azy hoe 'Tampo,' koa ahoana no maha zanak'i Davida an'i Kristy?" Nihaino Azy tamim-pifaliana ireo vahoaka maro be. <sup>38</sup> Tamin'ny fampianarany Jesosy dia niteny hoe: "Mitandrema amin'ireo mpanora-dalàna, izay tia mandehandeha amin'ny akanjo lava ary tian'izy ireo ny fiarahabana azon'izy ireo eny an-tsenà <sup>39</sup> ary tian'izy ireo ny mahazo ny seza voalohany any amin'ny synagoga sy ny toerana voalohany any amin'ny fety. <sup>40</sup> Mandroba ny tranon'ireo mpitondra tena izy ireo, ary manao vavaka lava be mba ho hitan'ny olona. Ireo lehilahy ireo dia handray fanamelohana lehibe kokoa." <sup>41</sup> Avy eo Jesosy nipetraka nifanandrify ny vatan-drakitra tao amin'ny faritry ny tempoly; nijery ireo olona rehetra izay nandrotsaka vola tao amin'ny vatan-drakitra. Mpanankarena maro no nandatsaka vola be dia be tao. <sup>42</sup> Dia nisy vehivavy mahantra mpitondratena iray tonga nandrotsaka farantsakely roa, izay kely variroaenty oharina amin'ny iraimbilanja. <sup>43</sup> Dia nantsoiny ireo mpianany ary hoy Izy tamin'izy ireo hoe: "Lazaiko aminareo marina tokoa, fa ity vehivavy mahantra mitondratena ity no nandrotsaka betsaka mihoatra amin'ny olona izay nandrotsaka vola tao amin'ny vatan-drakitra. <sup>44</sup> Satria ny rehetra dia nanome tamin'ny fananam-ben'izy ireo. Fa ity mpitondratena ity kosa, tamin'ny fahantrany, dia nandrotsaka ny vola rehetra izay tokony hivelomany tao."

### Mark 12:1

#### Fampifandraisana ny foto-kevitra:

Jesosy miteny izany fanoharana izany hanoherana ireo lohan'ny mpisorona, ireo mpanora-dalàna, ary ireo loholona.

#### Nanomboka nampianatra azy ireo Jesosy

Ny teny hoe: "izy ireo" eto dia maneho an'ireo lohan'ny mpisorona, ireo mpanora-dalàna, ary ireo loholona izay noresahin'i Jesosy tao amin'ny toko teo aloha.

#### nanisy fefy manodidina izany

Izy nanisy fefy nanodidina ny tanim-boaloboka. Mety ho fefy hazo, na rindrina vato izany.

#### ary nandavaka famiazana

Izany dia midika fa nandavaka teo amin'ny vatolampy izy, izay famiazana voaloboka mba hahazoana ny ranony. DH: " nanamboatra fitehirizana izy mba hanangonana ny ranom-boaloboka avy amin'ny famiazana"

#### nampanofa ilay tanim-boaloboka tamin'ny mpamboly voaloboka

Izany dia midika fa ilay tompon'ilay tanim-boaloboka dia nifampiraharaha tamin'ny olon-kafa mba hikarakara ny voaloboka. Ilay mpamboly voaloboka dia hahazo anjara amin'ny vokatra ho karaman'ny asan'izy ireo.

#### Tamin'ny fotoana mety

Izany dia maneho ny fotoam-bokatra. DH: "Rehefa tonga ny fotoana fiakaran'ny vokatra"

#### Fa nosamborin'izy ireo izy

"Fa nosamborin'ireo mpamboly voaloboka ilay mpanompo"

#### tsy hitondra na inona na inona

Izany dia midika fa tsy nanome voaloboka azy izy ireo. DH: "tsy nitondra na dia voaloboka iray aza"

### Mark 12:4

#### Naniraka ho azy ireo

"ny tompon'ilay tanim-boaloboka nandefa tany amin'ireo mpamboly voaloboka"

#### dia noratrain'izy ireo teo amin'ny lohany

Afaka atao mazava tsara hoe: "nokapohin'izy ireo teo amin'ny lohany izy, ary voaratan'izy ireo mafy izy"

#### mbola nandefa hafa ihany izy ... ireo maro hafa

Ireo teny ireo dia maneho an'ireo mpanompo hafa. DH: "mbola nandefa mpanompo hafa ihany izy ... ireo mpanompo maro hafa"

#### Nataon'izy ireo tahaka izany ireo maro hafa

Izany dia maneho an'ireo mpanompo izay nalefan'ilay tompony. Ny teny hoe: "tahaka izany" dia maneho ny fomba nitondrana azy ireo. DH: "Nataon'izy ireo toy izany koa ireo mpanompo maro hafa izay nalefany"

### Mark 12:6

#### zanaka malala

Izany dia maneho ny zanak'ilay tompon-tany. DH: "ny zanany malalany"

#### ilay mpandova

Inty ilay mpandova an'ilay tompon-tany, izay handova ny tanim-boaloboka rehefa maty ny rainy. DH: "ny mpandova an'ilay tompon-tany"

#### ny lova

Ireo mpamboly dia manao an'ilay tanim-boaloboka ho "lova." DH: "io tanim-boaloboka io"

### Mark 12:8

#### Nosamborin'izy ireo izy

"Ireo mpamboly voaloboka nisambotra ilay zanaka"

**Koa, inona ary izany izao no ho ataon'ilay tompon'ny tanim-boaloboka?**

Jesosy mametraka fanontaniana ary avy eo manome ny valiny mba hampianarana ny olona. DH: "Ka ho teneniko anareo izay ho ataon'ilay tompon'ny tanim-boaloboka."

**Koa**

Jesosy dia mampiasa io teny io mba hanamarihana fiovana amin'ny fampianarany, raha nahavita niteny ny hevi-dehibe tamin'ny fanoharana Izy.

**handringana**

"hamono"

**hanome ny tanim-boaloboka ho an'ny hafa**

Ny teny hoe: "ny hafa" dia maneho an'ireo mpamboly voaloboka hafa izay mikarakara ny tanim-boaloboka. DH: "homeny hokarakarain'ny mpamboly voaloboka hafa ny tanim-boaloboka."

**Mark 12:10****Fampahafantarana amin'ny ankapobeny:**

Io soratra masina io dia efa voasoratra efa hatry ny ela tao amin'ny tenin'Andriamanitra.

**Tsy novakianareo angaha izao Soratra Masina izao?**

Jesosy dia mampatsiahy andinin'ny soratra masina amin'ny olona. Mampiasa fanontaniana izay tsy mila valiana Izy mba hibesedana azy ireo. DH: "Efa novakianareo tokoa io soratra masina io" na "Tokony ho tadidinareo io soratra masina io."

**no natao vato fehizoro**

Afaka atao hoe: "Ny Tompo no natao vato fehizoro"

**Avy tamin'ny Tompo izany**

"Ny Tompo no nanao izany"

**ary dia mahagaga eo imasontsika**

Eto ny "eo imasontsika" dia maneho ny fahitana, izay hevitra ambadiky ny fanehoan-kevitra. DH: "ary nahita izany izahay ary nieritreritra fa mahagaga izany" na "ary hitanay fa mahagaga izany"

**Nitady ny hisamborana an'i Jesosy izy ireo**

"Izy ireo" dia maneho an'ireo lohan'ny mpisorona, ireo mpanora-dalana, ary ireo loholona. Io vondrona io dia azo hilazana ireo "Mpitarika Jiosy"

**Nitady ny**

"te-"

**saingy natahotra ny vahoaka izy ireo**

Natahotra izay mety ho ataon'ny vahoaka izy ireo raha misambotra an'i Jesosy izy ireo. DH: "fa izy ireo dia natahotra izay mety ho ataon'ireo vahoaka azy ireo"

**fa hanoherana azy ireo**

"hiampangana azy ireo"

**Mark 12:13****Fampifandraisana ny foto-kevitra:**

Mba hamandrihana an'i Jesosy, ny sasany tamin'ireo Fariseo sy Herodiana, ary ireo Sadoseo, nankeo amin'i Jesosy sy nanontany.

**Dia naniraka izy ireo**

"Ary ireo Mpitarika Jiosy nandefa"

**mba hamandrika Azy**

Eto ny mpanoratra dia mamaritra ny famitahana an'i Jesosy ho "famandrihana Azy." DH: "mba hamitaka Azy"

**Rehefa tonga izy ireo, dia hoy izy ireo**

Eto ny teny hoe: "izy ireo" dia maneho an'ireo izay nalefa teo amin'ireo Fariseo sy ireo Herodiana.

**fantatray fa tsy miraharaha ny hevitra ny olona Ianao**

Izany dia midika fa Jesosy dia tsy miraharaha. DH: "fantatray fa tsy miraharaha ny fahazoana ny sitraky ny olona Ianao"

**Fa fantatr'i Jesosy ny fihatsaram-belatsihin'izy ireo**

Mihatsara-velatsihy izy ireo. DH: "Jesosy dia nahafantatra fa izy ireo dia tsy tena te-hahafantatra izay tian'Andriamanitra ho ataon'izy ireo" (UDB)

**Nahoana ianareo no mitsapa Ahy?**

Jesosy nibedy ireo Mpitarika Jiosy satria saika hamitaka Azy izy ireo. DH: "Fantatro fa te-hampiteny zavatra diso mba hahafahana miampangana Ahy ianareo."

**denaria**

Io vola vvy io dia mitentina karaman'olona iray andro.

**Mark 12:16****Dia nitondran'izy ireo vola iray**

Ireo Fariseo sy ireo Herodiana nitondra denaria iray"

**Endrika sy soratra**

"sary sy anarana"

**Hoy izy ireo hoe: "An'i Kaisara**

Afaka ampiana io fehezanteny io: "Hoy izy ireo hoe: 'sary sy anaran'i Kaisara ireo'"

**Omeo an'i Kaisara izay an'i Kaisara**

Jesosy dia nampianatra fa ny olony dia tsy maintsy manaja ny governemanta amin'ny fandoavan-ketra. Io endri-teny io dia afaka hazavaina amin'ny fanovana ho governemanta Romana ny an'ny Kaisara. DH: "Omeo ny governemanta Romana izay an'ny governemanta Romana"

**Dia talanjona taminy izy ireo**

Gaga tamin'izay nolazain'i Jesosy izy ireo. DH: "Gaga taminy sy tamin'izay nolazainy izy ireo"

**Mark 12:18**

**izay milaza fa tsy misy ny fitsanganana amin'ny maty**  
Ity fehezanteny ity dia manazava hoe iza ireo Sadoseo.

**nanoratra izao ho anay Mosesy hoe: 'Raha maty ny rahalahin'ny lehilahy iray**  
Ireo Sadoseo milaza izay nosoratan'i Mosesy ao amin'ny lalàna. DH: "Mosesy nanoratra ho anay fa raha maty ny rahalahin'ny lehilahy iray"

**nanoratra ho anay**  
" nanoratra ho anay Jiosy." Ireo Sadoseo dia vondrona Jiosy. Eto izy ireo dia mampiasa ny teny hoe: "izahay" mba hanehoana ny tenan'izy ireo sy ny Jiosy rehetra.

**dia tokony manambady ilay vadin-dralahiny ilay lehilahy**  
Izany dia midika fa tokony manambady ilay vadin-dralahiny ilay lehilahy, fa tsy maka azy sy miaramandry aminy mba hanan-janaka aminy fotsiny ihany.

**ka hanana taranaka ho an'ny rahalahiny**  
Izany dia midika fa ireo zanaka dia ho atao tahaka ny hoe taranak'ilay rahalahy maty. DH: "manan-janaka ho an'ny rahalahiny izay ho raisina ho toy ny taranany"

**Mark 12:20**

**Nisy fito mirahalaha**  
Ireo Sadoseo nanolotra tantara mba hitsapana an'i Jesosy. DH: "Raha atao hoe misy mpirahalaha fito"

**ilay voalohany ... ny faharoa ... ny fahatelo ... izy fito**  
Ireo laharana ireo dia maneho ny rahalahy tsirairay. Afaka atao hoe: "ilay rahalahy voalohany ... ilay rahalahy faharoa ... ilay rahalahy fahatelo ... izy fito mirahalaha"

**Amin'ny fitsanganana amin'ny maty, rehefa hitsangana indray izy ireo, dia ho vadin'iza izy?**  
Ireo Sadoseo dia nitsapa an'i Jesosy tamin'io fanontaniana io. Afaka atao hoe: "Teneno anay izao hoe vadin'iza izy any amin'ny fitsanganana amin'ny maty, rehefa samy hitsangana indray izy rehetra."

**Mark 12:24**

**Tsy izany va no antony maha-diso hevitra anareo ... ny herin'Andriamanitra?**  
Jesosy dia mibedy ireo Sadoseo satria diso hevitra momba ny lalàn'Andriamanitra izy ireo. DH: "Diso ianareo satria ... ny herin'Andriamanitra."

**tsy fantatrareo na ny Soratra Masina**  
Izany dia midika fa izy ireo dia tsy mahatakatra izay voasoratra ao amin'ny soratra masina ao amin'ny Testamenta Taloha.

**ny herin'Andriamanitra**  
"tahaka ny ahoana ny herin'Andriamanitra"

**Satria rehefa mitsangana amin'ny maty izy ireo**  
Eto ny teny hoe: "izy ireo" dia maneho an'ireo rahalahy sy ireo vehivavy tao amin'ny fanoharana.

**mitsangana amin'ny maty**  
Izany dia midika fa velona indray.

**any an-danitra**  
Izany dia maneho ny fitoeran'Andriamanitra.

**Mark 12:26**

**ny fitsanganan'ny tena amin'ny maty**  
"izay nitsangana tamin'ny fahafatesana"

**ny bokin'i Mosesy**  
"ny boky nosoratan'i Mosesy"

**Izaho no Andriamanitr'i Abrahama ... Jakoba**  
Izany dia midika fa Abrahama, Isaka, ary Jakoba dia nidera an'Andriamanitra. Maty ara-batana ireo lehilahy ireo, kanefa velona ara-panahy ary mbola midera an'Andriamanitra hatrany.

**ny velona**  
Izany dia maneho ny olona izay velona ara-batana sy ara-panahy.

**diso hevitra**  
"diso tanteraka"

**Mark 12:28**

**Fampifandraisana ny foto-kevitra:**  
Mpanora-dalàna iray mametraka fanontaniana lalina, izay novalian'i Jesosy.

**nanontany Azy izy hoe**  
"Ilay mpanora-dalàna nanontany an'i Jesosy"

**amin'ny fonao rehetra ianao, amin'ny fanahinao rehetra**  
Ny "fo" sy "fanahy" dia izay faniriana sy fihetsem-po. DH: "amin'izay faniriana rehetra sy ny fihetsem-ponao rehetra"

**ny sainao rehetra, sy amin'ny herinao rehetra**  
Ny "saina" dia maneho ny eritreritry ny olona iray ary ny "tanjany" dia maneho ny tanjaky ny olona iray rehefa manao zavatra. DH: "amin'izay eritreritrao rehetra, sy izay ataonao rehetra"

**mitia ny namanao tahaka ny tenanao**  
Jesosy dia mampiasa io fanoharana io mba hampitahana ny fitiavan'ny olona ny olon-kafa amin'ny fitiavany ny tenan'izy ireo. DH: "tiavo tahaka ny hitiavanao ny tenanao ny namanao"

**noho ireo**  
Eto ny teny hoe: "ireo" dia maneho ireo didy izay vao nolazain'i Jesosy ny olona.

**Mark 12:32****Fampifandraisana ny foto-kevitra:**

Jesosy nandoka ilay mpanora-dalàna amin'ny fanehoan-kevitra nataony tamin'izay nolazain'i Jesosy.

**Tsara izany**

"Valin-teny tsara"

**Andriamanitra dia iray**

Izany dia midika fa Andriamanitra iray ihany no misy. DH: "Andriamanitra iray ihany no misy"

**ary tsy misy afa-tsy Izy**

Afaka atao ihany koa hoe: "tsy misy Andriamanitra hafa"

**amin'ny fo rehetra sy amin'ny saina rehetra sy ny hery rehetra**

Ny "fo" sy "fanahy" dia hevitra ambadiky ny faniriana sy fihetsem-pon'ny olona. Ny "saina" dia maneho ny eritreritry ny olona iray ary ny "tanjany" dia maneho ny tanjaky ny olona iray rehefa manao zavatra. DH: "amin'izay fanirianao rehetra sy ny fihetsem-ponao rehetra, amin'izay eritreritrao rehetra, ary izay ataonao rehetra"

**ny fo ... ny saina ... ny hery**

Afaka atao ihany koa hoe: "ny fonao ... ny sainao ... ny herinao"

**mitia ny namana tahaka ny tena**

Fanoharana izay mampitaha ny fitiavan'ny olona ny olon-kafa amin'ny fitiavany ny tenan'izy ireo. DH: "mitia ny namanao tahaka ny hitiavanao ny tenanao"

**dia tsara lavitra mihoatra ny**

Io fomba fiteny io dia midika fa ny zavatra iray dia manan-danja kokoa nohon'ny zavatra iray hafa. Amin'ity tranga ity, ireo didy roa ireo dia ankasitrahana'Andriamanitra lavitra kokoa noho ny fanolorana fanatitra nodorana sy sorona. DH: "dia manan-danja kokoa" na "ankasitrahana'Andriamanitra lavitra kokoa"

**Tsy lavitry ny fanjakan' Andriamanitra ianao**

Eto Jesosy dia miresaka momba ilay lehilahy izay efa vonona hanaiky an'Andriamanitra ho mpanjaka. DH: "Ianao dia efa akaikin'ny fanekena an'Andriamanitra ho mpanjaka"

**dia tsy nisy olona sahy**

Afaka atao hoe: "natahotra ny olon-drehetra"

**Mark 12:35****Fampifandraisana ny foto-kevitra:**

Raha mbola nampianatra tao an-tempoly Jesosy, dia nilaza izay notenenin'i Davida tao amin'ny soratra masina ary nampitandrina ny olona mba hitandrina ny amin'ny fomba fiainan'ny mpanora-dalàna.

**Namaly Jesosy, raha nampianatra tao amin'ny tempoly Izy; dia hoy Izy hoe:**

Fotoana vitsivitsy izay no lasa ary ao an-tempoly Jesosy ankehitriny. Ity dia tsy anisan'ny resaka teo aloha. DH: "Tato aoriana, raha nampianatra tao amin'ny faritry ny tempoly Jesosy, dia hoy Izy tamin'ny olona"

**Ahoana moa no ilazan'ny mpanora-dalàna fa Kristy dia zanak'i Davida?**

Jesosy nampiasa io fanontaniana io mba hampandinika lalina ny olona momba ny Salamo izay lazainy. DH: "Hevero hoe nahoana ireo mpanora-dalàna no miteny fa i Kristy dia zanak'i Davida."

**zanak'i Davida**

Izany dia midika fa avy amin'ny taranak'i Davida Izy.

**tamin'ny Fanahy Masina**

Izany dia midika fa notarihin'ny Fanahy Masina izy, ny Fanahy no nanoro azy tamin'izay noteneniny. DH: "notarihin'ny fanahy"

**nanao hoe: 'Ny Tompo niteny tamin'ny Tompoko hoe:**

Eto Davida dia miantso an'Andriamanitra ho "Tompoko" ary miantso an'i Kristy ho "Tompoko" DH: "niteny momba ny Mesia, 'Andriamanitra niteny tamin'ny Tompoko"

**mipetraha eo an-tanana ankavanako,**

Izany dia teny avy ao amin'ny salamo izay notenenin'i Jesosy. Eto Andriamanitra dia miresaka amin'i Kristy.

**mandram-panaoko ny fahavalonao ho fitoeran-tongotrao**

Amin'ity fitenenana ity, Andriamanitra dia milaza ny fandresena ireo fahavalo amin'ny fanaovana azy ireo ho fitoeran-tongotra. DH: "mandram-panareseko tanteraka ireo fahavalonao"

**niantso Azy hoe 'Tompoko,'**

Eto ny teny hoe: "Azy" dia maneho ny Mesia.

**koa ahoana no maha zanak'i Davida an'i Kristy?**

Afaka atao ihany koa hoe: "koa ahoana no hiheverana fa zanak'i Davida ny Mesia"

**Mark 12:38****ny fiarahabana azon'izy ireo eny an-tsena**

Izany dia midika fa manaja ireo mpanora-dalàna ny olona. DH: "arahabaina am-panajana eny an-tsena" na "fa ny olona dia miarahaba azy ireo am-panajana eny an-tsena"

**Mandroba ny tranon'ireo mpitondra tena izy ireo**

Eto Jesosy dia mamaritra ny fisolokian'ireo mpanora-dalàna ny mpitondra tena sy mangalatra ny tranon'izy ireo ho "fandevonana" ny tranon'izy ireo. DH: "Izy ireo ihany koa dia mamitaka ireo"

mpitondra tena mba hahafahan'izy ireo mangalatra ny tranon'izy ireo"

**Ireo lehilahy ireo dia handray fanamelohana lehibe kokoa**

Afaka atao ihany koa hoe: "Andriamanitra dia hanasazy azy ireo amin'ny fanamelohana lehibe tokoa" na "Andriamanitra hanasazy mafy azy ireo"

**handray fanamelohana lehibe kokoa**

Ny teny hoe: "lehibe" dia maneho fampitahana. Eto ny fampitahana dia amin'ny olona iray hafa izay voasazy. DH: "handray fanamelohana lehibe kokoa noho ny olon-kafa"

**Mark 12:41**

**Fampifandraisana ny foto-kevitra:**

Mbola ao anatin'ny tempoly ihany, Jesosy dia maneho hevitra amin'ny lanjan'ny fanatitr'ilay mpitondra tena.

**vatan-drakitra**

Io vata io dia vata fanangonana ny fanatitry ny olon-drehetra ho an'ny tempoly.

**farantsakely roa**

"vola kely varahina anankiroa." Ireo no vola tsy manan-danja indrindra.

**oharina amin'ny iraimbilanja**

"ambany vidy be." Ny iraimbilanja dia ambany vidy be.

**Mark 12:43**

**Dia nantsoiny**

"Ary Jesosy niantso"

**Lazaiko marina aminareo**

Manoro io fa ny hevitra manaraka eo dia tena marina tokoa ary manan-danja.

**olona rehetra izay nandrotsaka vola tao amin'ny vatan-drakitra**

olona rehetra izay nametraka vola tao amin'ny "

**fananam-ben'izy ireo**

Izany dia maneho ny haren'izy ireo.

**ny fahantrany**

"tsy fananana" na "izay kely nananany"

## Chapter 13

<sup>1</sup> Ary raha niala tao an-kianjan'ny tempoly Jesosy, dia niteny taminy ny iray tamin'ireo mpianany hoe: "Mpampianatra ô, jereo ny hatsaran'ny vato sy ny hatsaran'ny rafitra!" <sup>2</sup> Hoy izy taminy hoe: "Hitanao va ireto rafitra lehibe ireto? Tsy havela hisy vato iray hifanongoa eo ka tsy ho ravana." <sup>3</sup> Ary raha nipetraka teo an-tendrombohitr'Oliva tandrifin'ny tempoly Izy, dia nanontany Azy mangingina Petera, Jakoba, Jaona sy Andrea hoe: <sup>4</sup> "Lazao aminay, rahoviana no hitranga izany zavatra rehetra izany? Inona no famantarana rehefa hitranga ireo zavatra ireo?" <sup>5</sup> Ary Jesosy nanomboka niteny tamin'izy ireo hoe: "Mitandrema mba tsy hisy olona hampivily lalana anareo. <sup>6</sup> Fa maro no ho avy amin'ny Anarako sy hilaza hoe: 'Izaho no izy,' ary maro no ho voafitany. <sup>7</sup> Rehefa mandre ady sy resabe momban'ny ady ianareo, dia aza manahy; tsy maintsy hitranga ireo, fa tsy mbola izay ny farany. <sup>8</sup> Fa hisy firenena hitsangana hamely firenena, ary hisy fanjakana hamely fanjakana. Ary hisy horohoron-tany amin'ny toerana maro, sady hisy mosary. Izany no fiandohan'ny fahorian'ny fiterahana. <sup>9</sup> Mitandrema ianareo. Ho atolotr'izy ireo amin'ny Synedriona ianareo, ary ho kapohina ao amin'ny synagoga. Hitsangana manoloana ireo mpanapaka sy ireo mpanjaka noho ny Amiko ianareo, ho vavolombelona amin'izy ireo. <sup>10</sup> Fa ny Filazantsara dia tsy maintsy ho toriana any amin'ny firenena rehetra aloha. <sup>11</sup> Rehefa misambotra sy manolotra anareo izy ireo, dia aza manahy ny amin'izay tokony ho lazainareo. Fa amin'iny ora iny, dia homena anareo izay tokony ho teneninareo; tsy ianareo akory no hiteny, fa ny Fanahy Masina. <sup>12</sup> Ny rahalahy hanolotra ny rahalahiny ho faty, ary ny ray hanolotra ny zanany. Ny zanaka hitsangana hanohitra ny ray aman-dreniny ka hahafaty azy ireo. <sup>13</sup> Ho halan'ny olon-drehetra ianareo nohon'ny Anarako. Fa na iza na iza maharitra hatramin'ny farany, dia ho voavonjy izany olona izany. <sup>14</sup> Fa raha hitanareo mitsangana eo amin'ny tsy tokony hitsanganany ny fahavetavetan'ny fandravana (aoka hisaina izay mamaky), dia aoka izay avy any Jodia rehetra handositra eny an-tendrombohitra, <sup>15</sup> izay ao an-tampon-trano aoka tsy hidina ao an-trano na hamoaka zavatra avy ao amin'izany, <sup>16</sup> ary izay any an-tsaha aoka tsy hiverina haka ny lambany. <sup>17</sup> Lozan'ireo vehivavy bevohoka sy mampinono amin'izany andro izany! <sup>18</sup> Mivavaha ianareo mba tsy ho amin'ny ririnina no hitrangan'izany. <sup>19</sup> Fa hisy fahoriana be, izay tsy mbola nisy hatramin'ny voalohany, rehefa namorona izao tontolo izao Andriamanitra, ka mandrak'ankehitriny, tsia, ary mandrakizay tsy hisy intsony izany. <sup>20</sup> Ary raha tsy hoe nohahoheziny ny Tompo izany andro izany, dia tsy hisy nofo ho voavonjy. Fa nohon'ny olomboafidy, izay nofinidiny, dia nahoheziny ny isan'izany andro izany. <sup>21</sup> Ary raha misy olona miteny aminao hoe: 'Jereo, aty Ilay Kristy!' na koa hoe: 'Jereo, ery Izy!' dia aza mino izany. <sup>22</sup> Fa hisy Kristy sandoka sy mpaminany sandoka hiseho ary haneho famantarana sy fahagagana, mba hamitahana, na dia ny olomboafidy aza, raha azo atao. <sup>23</sup> Miambena! Efa voalazako taminareo mialoha ny fotoan'ireo zavatra rehetra ireo. <sup>24</sup> Kanefa aorian'ny fahorian'ireo andro ireo, dia hihamaizina ny masoandro, ny volana tsy hanome ny hazavany, <sup>25</sup> ireo kintana hiraraka avy eny amin'ny lanitra, ary ireo hery izay ao an-danitra ho hozongozonina. <sup>26</sup> Ka ho hitan'izy ireo ny Zanak'Olonay avy eny amin'ny rahona amin'ny hery lehibe sy voninahitra. <sup>27</sup> Ary haniraka ny anjeliny Izy ka hanangona miaraka ireo olomboafidy avy any amin'ny vazan-tany efatra, avy any amin'ny faran'ny tany ka hatrany amin'ny faran'ny lanitra. <sup>28</sup> Makà lesona avy amin'ny hazon'aviavy. Raha vao manaroka sy mandravina ny rantsany, dia fantatrareo fa akaiky ny lohataona. <sup>29</sup> Toy izany koa, raha vao hitanareo mitranga izany zavatra rehetra izany, dia fantatrareo fa efa akaiky Izy, manakaiky ny vavahady. <sup>30</sup> Lazaiko aminareo, marina tokoa, ity taranaka ity dia tsy ho lany ritra mandra-pitrangan'izany zavatra rehetra izany. <sup>31</sup> Ho levona ny lanitra sy ny tany, fa ny teniko kosa tsy mba ho levona mandrakizay. <sup>32</sup> Fa ny mahakasika izany andro na ora izany, dia tsy misy mahalala, na dia ireo anjely any an-danitra aza, na ny Zanaka, fa ny Ray ihany. <sup>33</sup> Mitandrema! Miambena, satria tsy fantatrareo ny ora. <sup>34</sup> Izany dia tahaka ny lehilahy iray handeha lavitra nandao ny tranony izy ka ireo mpanompony no nataony niandraikitra ny tranony, samy amin'ny raharahany avy, ary nandidy ny mpiambina Izy mba tsy hatory. <sup>35</sup> Koa miambena, satria tsy fantatrareo hoe rahoviana no ho avy ny tompon-trano; mety ho amin'ny hariva izany, na amin'ny sasak'alina, na maneno akoho, na maraina. <sup>36</sup> Fa raha avy tampoka izy, dia aza avela hahita anareo matory izy. <sup>37</sup> Izay lazaiko aminareo dia lazaiko amin'ny olona rehetra koa: Miambena!"

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### Footnotes

13:33 <sup>[1]</sup>Fanamarihana: Ireo fahefana taloha dia hoe: Mitandrema! Miambena ary mivavaha, satria...

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**Mark 13:1****Fampahafantarana amin'ny ankapobeny:**

Raha niala ny faritry ny tempoly izy ireo, dia niteny tamin'ny mpianatra momba izay hiseho ao amin'ny tempoly mahafinaritra izay naorin'i Heroda Lehibe indrindra Jesosy.

**ny hatsaran'ny vato sy ny hatsaran'ny rafitra**

Ny "vato" dia maneho ny vato izay nanorenana ny trano. DH: "ny hatsaran'ny vato nanorenana ny trano sy ny hatsaran'ny rafitra"

**Hitanao va ireto rafitra lehibe ireto? Tsy havela hisy vato iray**

Io fanontaniana io dia ampiasaina mba hisarihana ny saina ho any amin'ilay trano. DH: "Jereo io fanorenana lehibe io! Tsy havela hisy vato iray"

**Tsy havela hisy vato iray hifanongoa eo ka tsy ho ravana**

Izany dia maneho fa ireo miaramila fahavalo dia handrava ireo vato. DH: "Tsy havela hisy vato iray hifanongoa eo ka tsy ho ravana, fa ho avy handrava io fanorenana io ireo miaramila fahavalo"

**Mark 13:3****Fampifandraisana ny foto-kevitra:**

Ho valin'ny fanontanian'ireo mpianatra momba ny fandravana ny tempoly sy ny zavatra hiseho, Jesosy dia niteny azy ireo ny zavatra hiseho amin'ny ho avy.

**Ary raha nipetraka teo an-tendrombohitr'Oliva tandrifin'ny tempoly Izy, Petera**

Tonga tao an-tendrombohitr'i Oliva izy ireo, ary nipetraka Jesosy. DH: "Taorian'ny nahatongavan'izy ireo tao an-tendrombohitr'Oliva, tandrifin'ny tempoly, dia nipetraka Jesosy. Ary Petera"

**mangingina**

"rehefa irery izy ireo"

**hitranga izany zavatra izany ... rehefa hitranga ireo zavatra ireo**

Izany dia maneho izay nolazain'i Jesosy fa hiseho amin'ny vaton'ny tempoly. DH: "izay hiseho amin'ny fanorenana ny tempoly ... izay hiseho amin'ny fanorenana ny tempoly"

**Mark 13:5****tamin'izy ireo**

"tamin'ireo mpianatra"

**tsy hisy olona hamitaka anareo**

Jesosy dia mampitandrina ireo mpianany mba tsy ho voafitaky na iza na iza momba izay hiseho. DH: "famitahana anareo momba izay hiseho"

**amin'ny Anarako**

Ny mety ho dikan-teny hafa: 1) "hanambara ny fahefako" na 2) "hanambara fa nirahin'Andriamanitra izy ireo."

**Izaho no izy**

"Izaho no Kristy"

**maro no ho voafitany**

"olona maro no ho voafitany"

**Mark 13:7****mandre ady sy resabe momba ny ady ianareo**

Ny mety ho dikany hafa 1) "mandre ny resabe momba ny ady any alavitra any" na 2) "mandre ny ady izay mitranga amin'izao fotoana ary ny olona milaza fa hanomboka ny ady"

**resabe**

resaka tsy voafaritry na marina na diso

**fa tsy mbola izay ny farany**

Izany dia maneho ny faran'izao tontolo izao. DH: "fa tsy mbola faran'izao tontolo izao izany" na "fa mbola ho avy ny faran'izao tontolo izao"

**hitsangana hamely**

Io fomba fiteny io dia midika hoe mifampiadry. DH: "hifamely"

**Izany no fiandohan'ny fahorian'ny fiterahana**

Jesosy dia miresaka ireo loza ireo ho fiandohan'ny fahoriana satria mbola loza mafy kokoa no hitranga aorian'ireo. DH: "Ireo tranga ireo dia ho toy ny fahorian'ny vehivavy rehefa mihetsi-jaza. Mbola hijaly mafimafy kokoa noho izany izy ireo atsy aoriana"

**Mark 13:9****Mitandrema ianareo**

"Mivonona amin'izay mety ho ataon'ny olona aminareo"

**Ho atolotr'izy ireo amin'ny**

Izany dia midika fisamborana olona iray ary fanolorana azy eo amin'ny fahefan'olon-kafa. DH: "hisambotra anao ary hanolotra anao amin'ny"

**ary ho kapohina**

Afaka atao hoe: "hokapohin'ny olona"

**Hitsangana manoloana ianareo**

Izany dia midika hoe atao fanadihadiana sy tsaraina. DH: "Ho hadihadiana aloha Ianao" na "Ho entina eo amin'ny fanadihadiana ary ho tsaraina"

**noho ny Amiko**

"noho Izaho"

**ho vavolombelona amin'izy ireo**

Izany dia midika fa hijoro vavolombelona momba an'i Jesosy izy ireo. DH: "ary hijoro vavolombelona momba Ahy amin'izy ireo" na "hiteny ny momba Ahy amin'izy ireo"

**Fa ny Filazantsara dia tsy maintsy ho toriana any amin'ny firenena rehetra aloha**

Jesosy dia mbola miresaka momba ny zavatra izay tsy maintsy hiseho alohan'ny farany. DH: "Fa ny Filazantsara dia tsy maintsy ho toriana amin'ny firenena rehetra mialohan'ny fiafarana."

**Mark 13:11****hanolotra anareo izy ireo**

Izany dia midika hoe apetraka amin'ny fahefan'olon-kafa. DH: "hanolotra anareo amin'ireo manam-pahefana"

**fa ny Fanahy Masina**

Afaka atao hoe: "fa ny Fanahy Masina hiteny amin'ny alalanareo"

**Ny rahalahy hanolotra ny rahalahiny ho faty**

Izany dia midika fa ny rahalahy iray dia hamadika ny rahalahiny iray, ary izany dia hitarika ny fahafatesan'ny rahalahiny.

**Ny rahalahy ... ny rahalahiny**

Izany dia midika hoe rahalahy sy rahavavy. DH: "Mpiray tampo"

**ary ny ray hanolotra ny zanany**

Izany dia midika fa ny ray dia hamadika ny zanany, ary izany dia hitarika ny fahafatesan'ny zanany. DH: "ny rainy hanolotra ny zanany ho faty"

**Ny zanaka hitsangana hanohitra ny ray aman-dreniny**

"Ny zanaka hamaly ny ray aman-dreniny"

**ka hahafaty azy ireo**

Izany dia midika fa hampamono azy ireo ho faty ireo manam-pahefana. DH: "hahatonga ireo manam-pahefana hampamono azy ireo"

**Ho halan'ny olon-drehetra ianareo**

"Hankahala anareo ny olon-drehetra"

**nohon'ny Anarako**

Maneho an'i Jesosy. DH: "noho Izaho" na "nohon'ny finoanareo Ahy" (UDB)

**Fa na iza na iza maharitra hatramin'ny farany, dia ho voavonjy izany olona izany**

Izany dia midika hoe: manam-pinoana amin'Andriamanitra mandra-pahatapitry ny ainy. DH: "Andriamanitra hamonjy izay rehetra manam-pinoana Aminy, miaritra ireo fitsapana, mandra-pahatapitry ny ainy"

**Mark 13:14****ny fahavetavetan'ny fandravana**

Io fehezanteny io dia avy ao amin'ny bokin'i Daniela. Ny mpanotrona azy dia efa zatra io andalana io sy ny faminiana momba ny fahavetavetana miditra ao an-tempoly sy mandoto azy. DH: "ireo zavatra mahamenatra izay mandoto ireo zavatr'Andriamanitra"

**mitsangana eo amin'ny tsy tokony hitsanganany**

Ireo mpihaino an'i Jesosy dia tokony hahafantatra fa maneho ny tempoly izany. DH: "mitsangana ao an-tempoly izay tsy tokony hitsanganany izy ireo"

**aoka hisaina izay mamaky**

Tsy i Jesosy no miteny eto. Matio dia nanampy an'io mba hisarihana ny mpamaky, mba hihaino ity fampitandremana ity izy ireo. DH: "aoka izay rehetra mamaky ity mba hihevitra tsara ny fampitandremana"

**ao an-tampon-trano**

Ny tampon-trano izay fitoeran'i Jesosy dia mahitsy, ary afaka mitsangana eo ambonin'izany ny olona.

**aoka tsy hiverina**

"aoka tsy hiverina any an-trano"

**Mark 13:17****Mivavaha ianareo mba tsy ho amin'ny ririnina no hitrangan'izany**

"Mivavaha ianareo mba tsy ho amin'ny ririnina izany fotoana izany" na "Mivavaha ianareo mba tsy ho amin'ny ririnina no hitranga izany zavatra izany"

**izay tsy mbola nisy**

"lehibe noho izay efa nisy teo aloha." Izany dia mamaritra fa ho lehibe sy mahatsiravina ny fahoriana izay ho avy.

**nafohezin'ny Tompo izany andro izany**

Afaka atao hoe: "nafohezin'ny Tompo izany andron'ny fahoriana izany" na "nafohezin'ny Tompo izany fotoan'ny fahoriana izany"

**nafohezina**

lasa vitsivitsy ireo andron'ny fahoriana.

**dia tsy hisy nofo ho voavonjy**

Ny teny hoe: "nofo" dia maneho ny olona. Eto ny "voavonjy" dia maneho ny famonjena ara-batana. DH: "tsy hisy ho voavonjy" na DH: "ho faty ny olon-drehetra"

**olom-boafidy, izay nofinidiny**

Ireo teny roa ireo dia manasongadina fa Andriamanitra no nisafidy ireo olona ireo.

**Mark 13:21****Kristy sandoka**

"olona izay manambara fa Kristy izy ireo"

**mba hamitahana**

" mba hamitahana ny olona"

**na dia ny olom-boafidy aza, raha azo atao**

"na ireo olom-boafidy aza dia ho ezahin'izy ireo fitahana"

**Miambena**

"Mitandrema"

**Efa voalazako taminareo mialoha ny fotoan'ireo zavatra rehetra ireo**

Jesosy niteny ireo zavatra ireo azy ireo mba ho fampitandremana. "Efa voalazako taminareo mialoha ny fotoan'ireo zavatra rehetra ireo mba hampitandremana anareo"

**Mark 13:24****ny volana tsy hanome ny hazavany**

"hihamaizina ny volana"

**ireo hery izay ao an-danitra ho hozongozonina**

"Andriamanitra hanozongozona ny hery izay any an-danitra"

**ireo hery**

Mamaritra ireo planeta, ao anatin'izany ireo kintana. DH: "ireo planeta"

**Ka ho hitan'izy ireo**

"Ka ho hitan'ireo olona"

**hery lehibe sy voninahitra**

"mahery sy be voninahitra"

**ka hanangona miaraka**

Ny teny hoe: "izy" dia maneho an'Andriamanitra ary hevitra ambadik'ireo anjely, fa izy ireo no hampiangona ireo voafidy. DH: "izy ireo no hanangona" na "ireo anjely no hanangona"

**any amin'ny vazan-tany efatra**

Ny tany rehetra dia resahana ho "vazan-tany efatra," izay avaratra, atsimo, antsinanana, ary andrefana.

**any amin'ny faran'ny tany ka hatrany amin'ny faran'ny lanitra**

DH: "any amin'ny toerana rehetra eto ambonin'ny tany"

**Mark 13:28****Fampifandraisana ny foto-kevitra:**

Jesosy dia manome fanoharana roa fohifohy mba hampatsiahivana ny olona hitandrina ny zavatra izay efa nazavainy fa hiseho.

**Raha vao manaroka ny rantsany**

Ny teny hoe: "ny rantsany" dia maneho ny rantsan-kazo. DH: " Raha vao manaroka sy mandravina ny rantsan-kazo"

**manaroka**

"maitso sy tanora"

**mandravina**

Midika fa velona ilay hazo ary afaka mampitombo ny raviny. DH: "manomboka mitsimoka ny raviny"

**ny lohataona**

vanim-potoana mafana na fotoam-piakaran'ny vokatra

**izany zavatra rehetra izany**

maneho ireo andron'ny fahoriana. DH: "ireo zavatra efa nofaritako"

**efa akaiky Izy**

"efa akaiky ny Zanak'Olonana"

**manakaiky ny vavahady**

Io fomba fiteny io dia midika fa efa tena akaiky ary efa akaiky ho tonga, tahaka ny mpandehandeha efa akaiky ho tonga amin'ny vavahadin'ny tanàna. DH: "efa akaiky ho tonga Izy"

**Mark 13:30****Lazaiko marina aminareo**

Manoro io fa ny hevitra manaraka eo dia tena marina tokoa ary manan-danja.

**dia tsy ho tapitra**

DH: "tsy ho faty"

**mandra-pitrangan'izany zavatra rehetra izany**

"izany zavatra rehetra izany" dia maneho ireo andron'ny fahoriana.

**ny lanitra sy ny tany**

Maneho ny lanitra rehetra, ao anatin'izany ny masoandro, ny volana, ireo kintana, ary ireo planeta sy ny manerana ny tany rehetra. DH: "ny lanitra sy ny tany, ary ny zava-drehetra ao aminy"

**Ho levona**

"tsy hisy intsony." Eto ny fehezanteny dia maneho ny fiafaran'izao tontolo izao.

**fa ny teniko kosa tsy mba ho levona mandrakizay**

Jesosy dia miresaka momba ireo teny izay tsy mamoy ny heriny tahaka ny hoe zavatra izay tsy mety ho faty mandrakizay. DH: "tsy ho lany hery ireo teniko"

**izany andro na ora izany**

Izany dia maneho ny fotoana izay hiverenan'ny Zanak'Olonana. DH: "izany andro na ora izay hiverenany izany"

**na dia ireo anjely any an-danitra aza, na ny Zanaka**

Izy ireo dia ao anatin'ny lisitr'ireo izay tsy mahalala ny hiverenan'ny Zanak'Olona. DH: "fa na dia ireo anjely any an-danitra na ny Zanaka aza tsy mahafantatra"

**any an-danitra**

Eto "ny lanitra" dia maneho ny fitoeran'Andriamanitra.

**fa ny Ray ihany**

"fa ny Ray ihany no mahafantatra"

**Mark 13:33**

**tsy fantatrareo ny ora**

Afaka faritana tsara ny "ora" eto. DH: "rehefa tonga izany ora izany rehefa hiseho izany zavatra rehetra izany"

**samy amin'ny raharahany avy**

"miteny amin'ny tsirairay avy izay asa tokony ataony"

**Mark 13:35**

**mety ho amin'ny hariva izany**

Izany dia maneho ny fiverenan'ny tompo. DH: "mety ho amin'ny hariva izy no miverina"

**na maneno akoho**

vorona maneno vao maraina.

**dia aza atao hitany matory ianareo**

Eto Jesosy dia miresaka tsy fahavononana ho "fatoriana". DH: "dia aza atao hitany mbola tsy vonona amin'ny fiverenany ianareo"

## Chapter 14

<sup>1</sup> Ary roa andro mialohan'ny Paska sy ny Fankalazana ny fihinanana ny Mofa Tsy misy Masirasira tamin'izany. Nitady fomba hisamborana an'i Jesosy mangingina ireo lohan'ny mpisorona sy ny mpanoradalàna ary hamono Azy avy eo. <sup>2</sup> Fa hoy izy ireo hoe: "Aleo tsy amin'ny andro fety, mba tsy hampitabataba ny olona." <sup>3</sup> Raha tany Betania tao an-tranon'i Simona boka Jesosy, raha nipetraka teo an-databatra Izy, dia nisy vehivavy iray nanatona Azy nitondra tavoara alabastara misy menaka lafo vidy, izay narda tsy misy fangarony. Novakiany ilay tavoara dia naranany teo amin'ny lohany izany. <sup>4</sup> Nahatezitra ny olona sasany anefa izany. Nifampiresaka izy ireo ka nanao hoe: "Inona no anton'izao fandanindaniam-poana izao?" <sup>5</sup> Io menaka manitra io dia afaka namidy mihoatry ny denaria telonjato, ary nomena ny mahantra." Dia nibedy ilay vehivavy izy ireo avy eo. <sup>6</sup> Nefa hoy Jesosy hoe: "Avelao izy. Nahoana ianareo no manao izay mampalahelo azy? Zavatra tsara no nataony tamiko. <sup>7</sup> Ny mahantra dia eo aminareo mandrakariva, ary afaka hanao asa soa ho azy ireo foana ianareo na amin'ny fotoana inona na fotoana inona, fa izaho kosa tsy hitoetra eo aminareo mandrakariva. <sup>8</sup> Nanao izay azony atao izy: nanosotra ny tenako ho amin'ny fandevenana izy. <sup>9</sup> Lazaiko marina aminareo, na aiza na aiza hitoriana ny Filazantsara manerana izao tontolo izao, dia ho lazaina ny nataon'ity vehivavy ity, mba ho fahatsiarovana azy." <sup>10</sup> Avy eo Jodasy Iskariota, iray tamin'izy roa ambin'ny folo lahy, lasa nankany amin'ireo lohan'ny mpisorona hahafahany manolotra Azy eo amin'izy ireo. <sup>11</sup> Rehefa nandre izany ireo lohan'ny mpisorona, dia faly izy ireo ka nampanantena hanome vola azy. Dia nanomboka nitady irika hanolorana Azy amin'izy ireo izy. <sup>12</sup> Tamin'ny andro voalohan'ny fihinanana ny mofa tsy misy masirasira, rehefa nanao sorona ny ondrin'ny Paska izy ireo, dia hoy ireo mpianany taminy hoe: "Aiza no tianao alehanay hikarakarana sakafo, mba hinananao ny sakafon'ny Paska?" <sup>13</sup> Dia naniraka roa tamin'ireo mpianany Izy ka niteny tamin'izy ireo hoe: "Mandehana any an-tanàna, ary hisy lehilahy mitondra siny feno rano hifanena aminareo. Manaraha Azy. <sup>14</sup> Izay trano hidirany, manaraha azy dia lazao ny tompon'izany trano izany hoe: 'Hoy ny Mpampianatra hoe: "Aiza ny efitrano fandraisam-bahiny ahafahako miara-mihinana ny Paska amin'ireo mpianatro?"' <sup>15</sup> Hanoro anareo efitrano lehibe ambony rihana misy fanaka izay efa vonona tsara izy. Ao no ataovy ny fanomanana rehetra ho antsika." <sup>16</sup> Dia lasa ny mpianatra ary nihazo ny tanàna. Hitan'izy ireo araka izay efa nolazainy tamin'izy ireo ny zava-drehetra, dia nanomana ny sakafon'ny Paska izy ireo. <sup>17</sup> Rehefa hariva ny andro, dia tonga niaraka tamin'ireo roa ambin'ny folo lahy Izy. <sup>18</sup> Rehefa nipetraka teo an-databatra sy nihinanana izy ireo, dia hoy Jesosy hoe: "Lazaiko marina aminareo, fa ny iray aminareo izay miara-mihinana amiko eto dia hamadika Ahy". <sup>19</sup> Nalahelo mafy izy rehetra, ka niteny taminy ny tsirairay hoe: "Tsy izaho mihitsy izany?" <sup>20</sup> Jesosy namaly ka niteny azy ireo hoe: "Ny anankiray aminareo roa ambin'ny folo izany, ilay iray miara-manatsoboka mofa amiko anaty lovia izao." <sup>21</sup> Fa ny Zanak'Olona dia handeha amin'ny lalana izay efa voalazan'ny Soratra Masina momba Azy. Fa loza kosa ho an'izany lehilahy izay mamadika ny Zanak'olona izany. Tsara ho azy kokoa aza raha tsy teraka izy." <sup>22</sup> Raha mbola teo ampihinana izy ireo, dia nandray ny mofa i Jesosy, nisaotra, ary nizarazara izany. Natolony azy ireo izany sady nanao hoe: "Raiso, ity no vatako." <sup>23</sup> Dia nandray ny kapoaka Izy, nisaotra, ary nanolotra izany azy ireo, dia nisotro tamin'izany izy rehetra. <sup>24</sup> Dia hoy Izy tamin'izy ireo hoe: "Ity ny rà'n'ny fanekem-pihavanako, rà izay alatsaka ho an'ny maro. <sup>25</sup> Lazaiko marina aminareo, tsy hisotro ity vokatry ny voaloboka ity intsony Aho mandra-pahatongan'ny andro izay hisotroako izany indray any amin'ny Fanjakan'Andriamanitra." <sup>26</sup> Rehefa avy nihira fiderana izy ireo, dia nandeha teny antendrombohitr'Oliva. <sup>27</sup> Hoy Jesosy tamin'izy ireo hoe: "Handao Ahy avokoa ianareo rehetra, fa voasoratra hoe: 'Hamely ny mpiandry ondry Aho ary hiparitaka ny ondry.' <sup>28</sup> Fa rehefa avy hatsangana amin'ny maty Aho, dia hialoha lalana anareo ao Galilia." <sup>29</sup> Dia hoy Petera taminy hoe: "Na dia handao avokoa aza ny rehetra, izaho tsy mba handao." <sup>30</sup> Hoy Jesosy taminy hoe: "Lazaiko marina aminao, fa anio alina, raha mboola tsy maneno in-droa akory ny akoho, dia efa handà Ahy in-telo ianao." <sup>31</sup> Fa hoy Petera hoe: "Na tsy maintsy hiara-maty aminao aza aho, tsy mba handà Anao." Dia samy nampanantena toy izany avokoa izy rehetra. <sup>32</sup> Ary tonga tany amin'ny toerana atao hoe Getsemane izy ireo, dia hoy Jesosy tamin'ireo mpianany hoe: "Mipetraka eto raha mbola mivavaka Aho." <sup>33</sup> Dia nitondra an'i Petera, sy Jakoba, ary Jaona niaraka taminy Izy ary nanomboka nalahelo sady ory tanteraka. <sup>34</sup> Dia hoy Izy tamin'izy ireo hoe: "Fadiranovana loatra ny Fanahiko, toy ny efa ho faty. Mitoera eto ka miambena." <sup>35</sup> Nanalavitra kelikely Jesosy, niankohoka tamin'ny tany, dia nivavaka Izy mba raha toa ka azo atao, dia hiala Aminy izany ora izany. <sup>36</sup> Hoy Izy hoe: "Aba, Ray o, ny zavatra rehetra hainao atao. Esory amiko ity kapoaka ity. Nefa aoka tsy ny sitrapoko no hatao, fa ny Anao." <sup>37</sup> Niverina Izy dia nahita azy ireo natory, ka hoy Izy tamin'i Petera hoe: "Simona, matory va ianao? Tsy nahavita niambina ora iray va ianao? <sup>38</sup> Miambena dia mivavaha mba tsy hidiranareo amin'ny fakam-panahy. Ny fanahy mety mazoto tokoa, fa ny nofo no malemy." <sup>39</sup> Dia lasa

indray Izy nisintaka kely ary nivavaka, ary dia namerina ny teny nataony teo aloha ihany. <sup>40</sup> Niverina indray Izy dia nahita azy ireo natory, fa navesatry ny torimaso ny mason'izy ireo ary tsy hitan'izy ireo izay nolazaina taminy. <sup>41</sup> Nanatona fanintelony Izy ka niteny azy ireo hoe: "Mbola matory sy maka aina foana va ianareo? Ampy izay! Efa tonga ny fotoana. Jereo! Ny Zanak'Olonona novadihana hatolotra eo an-tanan'ny mpanota. <sup>42</sup> Mitsangàna; andao andeha isika. Jereo, efa akaiky ilay hamadika Ahy." <sup>43</sup> Ary raha mbola teo am-pitenenana Izy, dia tonga Jodasy, iray amin'ireo roambinifolo lahy, niaraka tamina vahoaka maro izay nilanja sabatra sy langilangy, avy amin'ireo lohan'ny mpisorona, ny mpanoradalàna, ary ny loholona. <sup>44</sup> Ary ilay mpamadika Azy nanome famantarana azy ireo, niteny hoe: "Izay horohako, Izy ilay Izy. Sambory Izy dia ambeno." <sup>45</sup> Rehefa tonga Jodasy, dia nanatona an'i Jesosy avy hatrany izy sady niteny hoe: "Raby," ary nanoroka Azy izy. <sup>46</sup> Avy eo dia nosamborin'izy ireo Jesosy. <sup>47</sup> Fa nisy iray tamin'ireo nijoro teo namoaka ny sabatrany ary namely ilay mpanompon'ny mpisoronabe ka nanapaka ny sofny. <sup>48</sup> Hoy Jesosy tamin'izy ireo hoe: "Avy hisambotra Ahy, toy ny hisambotra jiolahy, miaraka amin'ny sabatra sy langilangy va ianareo?" <sup>49</sup> Tamin'Izaho teo aminareo isan'andro sy nampianatra teo amin'ny tempoly, tsy nosamborinareo. Fa natao izao mba hahatanteraka ny Soratra Masina." <sup>50</sup> Dia nandao Azy avokoa ireo rehetra niaraka tamin'i Jesosy ary niery. <sup>51</sup> Ary nisy zatovo lahy anankiray, tsy nitafy afa-tsy lamba hariry fotsiny ihany, nanaraka an'i Jesosy. Rehefa nosamborin'ny olona izy <sup>52</sup> dia navelany teo ny lambany ka lasa nandositra nitanjaka izy. <sup>53</sup> Nentin'izy ireo tany amin'ny mpisoronabe Jesosy. Niara-niangona taminy teo daholo ny mpisorona rehetra, sy ny loholona, ary ireo mpanora-dalàna. <sup>54</sup> Ary Petera nanaraka Azy avy eny lavidavitra eny, hatrany amin'ny tokontanin'ny mpisoronabe. Nipetraka teo amin'ireo mpiambina izy, izay namindro teo akaikin'ny afo. <sup>55</sup> Ary ireo lohan'ny mpisorona sy ny Synedriona Jiosy dia nitady vavolombelona manohitra an'i Jesosy mba hahafahan'izy ireo mamono Azy ho faty. Saingy tsy nahita izy ireo. <sup>56</sup> Fa maro no niampanga lainga Azy, nefa na ny fiampangan'izy ireo aza tsy nitombomona akory. <sup>57</sup> Ary nisy olona sasany nitsangana ka niampanga lainga Azy; hoy izy ireo hoe: <sup>58</sup> "Renay Izy niteny hoe: 'Ho ravako ity tempoly natao tanana ity, ary ao anatin'ny telo andro Aho dia hanangana iray hafa tsy nataontanana.'" <sup>59</sup> Fa mbola tsy nifanaraka ihany ny fiampangan'izy ireo. <sup>60</sup> Ary ny mpisoronabe nijoro teo amin'izy ireo dia nanontany an'i Jesosy hoe: "Tsy manan-kavaly va Ianao? Inona izany hiampangan'ireto olona ireto Anao izany?" <sup>61</sup> Fa nangina Izy sady tsy namaly na inona na inona. Dia mbola nanontany Azy indray ny mpisoronabe ka nanao hoe: "Ianao va no Kristy, Zanak'Ilay voatahy?" <sup>62</sup> Dia hoy Jesosy hoe: "Izaho no Izy; ary ho hitanareo ny Zanak'Olonona rehefa mipetraka eo an-tanana ankavanan'ny herin'Andriamanitra sy avy eny amin'ny rahon'ny lanitra." <sup>63</sup> Ary ny mpisoronabe nandrovitra ny fitafiany sady nanao hoe: "Mbola mila vavolombelona ihany va isika?" <sup>64</sup> Efa renareo ny fitenenan-dratsy. Inona no fanapahan-kevitrareo?" Izy rehetra dia samy nanameloka Azy toy ny olona mendrika ny ho faty. <sup>65</sup> Ny sasany nanomboka nandrora Azy ary nanarona ny tavany ka namely Azy ary nanao taminy hoe: "Maminania!" Ary ireo manam-boninahitra naka Azy ka nidaroka Azy. <sup>66</sup> Ary raha teo ambany teo ankianja Petera, dia nanatona azy ny iray tamin'ireo mpanompo vavin'ny mpisoronabe. <sup>67</sup> Nahita an'i Petera nijoro namindro teo amin'ny afo izy, dia nodiniany akaiky. Dia hoy izy taminy hoe: "Ianao koa niaraka tamin'ilay Nazarena, Jesosy". <sup>68</sup> Fa izy nandà izany, nanao hoe: "Tsy fantatro sady tsy azoko izay teneninao." Avy eo lasa niala ny kianja izy. <sup>69</sup> Fa ilay ankizivavy teo nahita azy dia nanomboka niteny tamin'ireo olona nitsangana manodidina indray hoe: "Io lehilahy io dia iray amin'izy ireny!" <sup>70</sup> Fa mbola nandà izany indray izy. Kelikely avy eo dia hoy ireo nitsangana teo tamin'i Petera hoe: "Iray amin'izy ireo mihitsy ianao, satria ianao koa dia Galiliana." <sup>71</sup> Fa nanomboka nanozon-tena sy nianiana izy hoe: "Tsy fantatro izany lehilahy lazainareo izany." <sup>72</sup> Ary niaraka tamin'izany dia naneno fanindroany ny akoho. Avy eo dia nahatsiaro ny tenin'i Jesosy taminy Petera hoe: "Raha tsy mbola maneno fanindroany ny akoho, dia handà Ahy intelo ianao," Dia nalahelo mafy izy sady nitomany.

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## Footnotes

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14:68 <sup>[1]</sup>Fanamarihana: Ireo fandikana sasany manampy hoe: "Dia naneno ny akoho," fa ireo fandikana taloha tsara indrindra dia tsy misy an'io teny io.

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**Mark 14:1****Fampifandraisana ny foto-kevitra:**

Roa andro talohan'ny Paska, ny lohan'ny mpisorona sy ireo mpanora-dalàna nikononkonona mangingina hamono an'i Jesosy.

**mangingina**

tsy nisy olona nahatsikaritra

**Fa hoy izy ireo hoe**

Ny teny hoe: "izy ireo" dia maneho an'ireo lohan'ny mpisorona sy ireo mpanora-dalàna.

**tsy amin'ny andro fety**

DH: "Tsy azontsika atao mandritra ny fankalazana mihitsy izany"

**Mark 14:3****Fampifandraisana ny foto-kevitra:**

Na dia tezitra aza ny sasany fa nampiasaina nanosorana an'i Jesosy ilay menaka, Jesosy nilaza fa ilay vehivavy dia nanosotra ny vatany alohan'ny hahafaty Azy.

**Simona boka**

Io lehilahy io dia nanana fahabokana teo aloha teo fa tsy marary intsony izy izao. Simona hafa io fa tsy Simona Petera sy Simona ilay Zelota.

**raha nipetraka teo an-databatra Izy**

Amin'ny fombafomban'i Jesosy, rehefa niangona mba hihinana ny olona, nipetraka teo amin'ny andaniny roa izy ireo, nipetraka ambonin'ny ondana eo alohan'ny latabatra iva.

**tavoara alabastara**

Tavoara vita tamin'ny alasabatra. Ny Alasabatra dia vato mavo sy fotsy tena lafo. DH: "vato alasabatra fotsy tsara tarehy"

**misy menaka lafo vidy, izay narda tsy misy fangarony**

"izay nisy ranomanitra lafo vidy antsoina hoe: narda." Ny narda dia menaka lafo vidy izay manitra sy fanaovana ranomanitra.

**teo amin'ny lohany**

"teo amin'ny lohan'i Jesosy"

**Inona no anton'izao fandanindaniam-poana izao?**

Izy ireo dia mametraka izany fanontaniana izany mba hampisehoana ny tsy fankatoavan'izy ireo ny fanosoran'ilay vehivavy menaka manitra amin'i Jesosy. DH: "Mampalahelo fa nariany fotsiny io ranomanitra io!"

**Io menaka manitra io dia afaka namidy**

Marka dia te-hampiseho amin'ny mpamaky fa ireo izay teo dia liana tamin'ny resa-bola. DH: "Afaka namidintsika iny ranomanitra iny" na "Afaka namidiny iny ranomanitra iny"

**denaria telonjato**

300 denaria. Volafotsy an'ireo Romana.

**ary nomena ny mahantra**

Afaka atao hoe: "ary ny vola nomena an'ireo olona mahantra"

**Mark 14:6****Nahoana ianareo no manao izay mampalahelo azy?**

Jesosy nibedy ireo vahiny tamin'ny fametrahana fanontaniana momba izay nataon'ilay vehivavy. DH: "Tsy tokony hanao izay mampalahelo azy ianareo!"

**Lazaiko marina aminareo**

Manoro io fa ny hevitra manaraka eo dia tena marina tokoa ary manan-danja.

**na aiza na aiza hitoriana ny Filazantsara**

Afaka atao hoe: "na aiza na aiza hitorian'ireo mpanaraka Ahy ny Filazantsara"

**dia ho lazaina ny nataon'ity vehivavy ity**

"dia ho lazaina ihany koa izay nataon'ity vehivavy ity"

**Mark 14:10****Fampifandraisana ny foto-kevitra:**

Taorian'ny nanosoran'ilay vehivavy menaka manitra an'i Jesosy, Jodasy nampanantena an'i Jesosy fa hanafaka Azy amin'ireo lohan'ny mpisorona.

**hahafahany manolotra Azy eo amin'izy ireo.**

Jodasy dia tsy hanafaka an'i Jesosy eo amin'izy ireo akory, fa hanao fifanarahana amin'izy ireo. DH: "mba hifanarahana amin'izy ireo no hanolorana an'i Jesosy amin'izy ireo."

**Rehefa nandre izany ireo lohan'ny mpisorona**

Afaka atao mazava kokoa hoe: "Rehefa nandre izay ho ataony miaraka amin'izy ireo ny lohan'ny mpisorona"

**Mark 14:12****Fampifandraisana ny foto-kevitra:**

Jesosy nandefa roa tamin'ireo mpianany hanomana ny sakafon'ny Paska.

**rehefa nanao sorona ny ondrin'ny Paska izy ireo**

Tamin'ny fiatombohan'ny Fankalazana ny Mofa tsy misy Masirasira, dia fombafomba ny manao sorona ondry iray. DH: "satria ara-pomba ny manao sorona ny ondrin'ny Paska"

**mitondra siny feno rano**

"mitondra tavoara lehibe feno rano"

**Hoy ny Mpampianatra hoe:** "Aiza ny efitrano fandraisana hahafahako miara-mihinana ny Paska amin'ireo mpianatro?"

Afaka somary atao fangatahana manaja kokoa. DH: "Ny mpampianatray dia te-hahafantatra hoe aiza ny toerana fandraisam-bahiny hahafahany mihinana miaraka amin'ireo mpianany amin'ny Paska."

**fandraisana**  
trano fandraisam-bahiny

**miara-mihinana ny Paska**  
Eto ny "Paska" dia maneho ny sakafon'ny Paska. DH: "mihinana ny sakafon'ny Paska"

### Mark 14:15

**ataovy ny fanomanana rehetra ho antsika**  
Ao no hanomanan'izy ireo ny sakafo ho an'i Jesosy sy ireo mpianatra amin'ny Paska. DH: "Karakarao ao ny sakafon'ny Paska"

**Dia lasa ny mpianatra**  
"Dia lasa ireo mpianatra roa"

**efa nolazainy tamin'izy ireo**  
"efa nolazain'i Jesosy tamin'izy ireo"

### Mark 14:17

**Fampifandraisana ny foto-kevitra:**  
Io hariva io raha nihinana ny sakafon'ny Paska Jesosy sy ireo mpianatra, Jesosy niteny azy ireo fa hisy iray amin'izy ireo hamadika Azy.

**tonga niaraka tamin'ireo roa ambin'ny folo lahy Izy**  
"tonga niaraka tamin'ireo roa ambin'ny folo lahy tao an-trano Izy"

**nipetraka teo an-databatra**  
Amin'ny fombafomban'i Jesosy, rehefa niangona mba hihinana ny olona, nipetraka teo amin'ny andaniny roa izy ireo, nipetraka ambonin'ny ondana eo alohan'ny latabatra iva.

**Lazaiko marina aminareo**  
Manoro io fa ny hevitra manaraka eo dia tena marina tokoa ary manan-danja.

**tsirairay**  
mifandimby manontany Azy

**Tsy izaho mihitsy izany**  
Ny mety ho dikany hafa: 1) fanontaniana izay niandrasan'izy ireo valin-teny hoe "Tsia" na 2) fanontaniana izay tsy mila valin-teny. DH: "Tsy izaho mihitsy izany iray hamadika anao izany!"

### Mark 14:20

**miara-manatsoboka mofo amiko anaty lovia**  
Amin'ny fomban'i Jesosy, dia mofo no hohanin'ny olona matetika, manatsoboka mofo anaty lovia misy saosy na menaka nafangaro tamin'ny hanitra.

**Fa ny Zanak'Olona dia handeha amin'ny lalana izay efa voalazan'ny Soratra Masina momba Azy**  
Eto Jesosy dia maneho ireo soratra masina faminiana momba ny fahafatesany. Raha misy fomba fiteny manalefaka kokoa ny fahafatesana amin'ny fitenim-paritrao dia afaka ampiasaina eto. DH: "Fa ny Zanak'Olona dia ho faty araky ny fomba izay efa voalazan'ny Soratra Masina"

### Mark 14:22

**ny mofo**  
Mofa fisaka tsy misy masirasira, izay anisan'ny sakafo hohanina amin'ny Paska.

**Dia nandray ny kaopy Izy**  
Eto ny "kaopy" dia hevitra ambadiky ny divay. DH: "Nandray ny kaopy misy divay Izy"

**Ity ny ràn'ny fanekem-pihavanako, rà izay alatsaka ho an'ny maro**  
Ny fanekem-pihavanana dia ho an'ny famelana ny fahotana. DH: "Ity ny ràko izay manamafy ny fanekem-pihavanako, rà izay alatsaka mba hahazoan'ny maro ny famelana ny fahotana"

**Ity ny ràko**  
"Ity divay ity no ràko." Tsy tena hoe rà ny divay, fa ny divay eto dia maneho ny ràn'i Jesosy.

**Lazaiko marina aminareo**  
Manoro io fa ny hevitra manaraka eo dia tena marina tokoa ary manan-danja.

**vokatr'ity voaloboka ity**  
Maneho ny "divay" izany.

**indray**  
Ny mety ho dikany hafa: "amin'ny fomba vaovao"

### Mark 14:26

**hira fiderana**  
Fombafomba fihiran'izy ireo ny Salamon'ny Testamenta Taloha.

**Hoy Jesosy tamin'izy ireo**  
"Hoy Jesosy tamin'ireo mpianany"

**Handao avokoa**  
"hamela Ahy irery"

**Hamely ny mpiandry ondry Aho**  
"hamono." Eto ny "Aho" dia maneho an'Andriamanitra.

**hiparitaka ny ondry**

Afaka atao hoe: "Hanaparitaka ny ondry Aho"

**Mark 14:28****Fampifandraisana ny foto-kevitra:**

Jesosy dia miteny amin'i Petera mazava tsara fa handà Azy izy. Petera sy ireo mpianatra rehetra dia nahatoky tena fa tsy handà an'i Jesosy.

**atsangana amin'ny maty Aho**

Izany dia midika fa hanangana an'i Jesosy amin'ny maty Andriamanitra. DH: "Andriamanitra no hanangana Ahy amin'ny maty" na "Andriamanitra hanangana Azy ho velona indray"

**dia hialoha lalana anareo**

"Handeha mialoha anareo Aho"

**Na dia handao avokoa aza ny rehetra, izaho tsy mba handao**

Afaka atao hoe: "Na dia handao Anao avokoa aza ny olon-drehetra, Izaho hiaraka Aminao hatrany"

**Mark 14:30****Lazaiko marina aminareo**

Manoro io fa ny hevitra manaraka eo dia tena marina tokoa ary manan-danja.

**handà Ahy**

"hilaza fa tsy mahafantatra Ahy ianao"

**Na tsy maintsy hiara-maty aminao aza aho**

"Na dia ho faty aza aho"

**Dia samy nampanantena toy izany avokoa izy rehetra**

Izany dia midika fa niteny tahaka izay nolazain'i Petera avokoa ny mpianatra rehetra.

**Mark 14:32****Fampifandraisana ny foto-kevitra:**

Rehefa nankany Getsemania tany antendrombohitra'Oliva izy ireo, dia nankahery ny telo tamin'ireo mpianany Izy mba tsy hatory mandritran'Izy mivavaka. Indroa Izy no namoha azy ireo, ary ny fanintelony dia niteny azy ireo mba hifoza Izy satria tonga ny fotoan'ny famadihana.

**Ary tonga tany amin'ny toerana**

Ny teny hoe: "izy ireo" dia maneho an'i Jesosy sy ireo mpianany.

**nanomboka nalahelo**

resin'ny alahelo tanteraka

**ory tanteraka**

Ny teny hoe: "tanteraka" dia maneho an'i Jesosy izay tena ory fanahy tanteraka.

**ny Fanahiko**

Jesosy dia milaza ny tenany ho "fanahy." DH: "Aho"

**toy ny efa ho faty**

Jesosy dia tena ory sy nalahelo tanteraka ka nahatsapa toy ny efa ho faty Izy. DH: "tsapako fa efa ho faty Aho"

**miambena**

Ireo mpianatra dia niambina raha mbola nivavaka Jesosy. Tsy midika akory izany fa mijery an'i Jesosy mivavaka izy ireo.

**Mark 14:35****raha toa ka azo atao**

Izany dia midika fa raha hamela izany hiseho Andriamanitra. DH: "raha azon'Andriamanitra atao izany"

**dia hiala Aminy izany ora izany**

Eto ny teny hoe: "izany ora izany" dia maneho ny fotoana fijalian'i Jesosy, teo amin'io toerana io sy izay hiseho aoriana. DH: "mba tsy handalo amin'io fotoanan'ny fijaliana io Izy"

**Aba**

Ny "Aba" dia teny Grika ampiasain'ny zaza hiresahana amin'ny rain'izy ireo. Izany dia midika fifandraisana akaiky eo amin'izy ireo. Satria efa misy "Ray" aorian'ny "Aba" dia tsara raha ajanona amin'io fiteny grika hoe "Aba" io ny dikan-teny.

**Ray**

Fiantsoana manan-danja ho an'Andriamanitra.

**Esory amiko ity kapoaka ity**

Jesosy dia miresaka momba ny fijaliana izay tsy maintsy hiaretany ho toy ny kapoaka.

**Nefa aoka tsy ny sitrapoko no hatao, fa ny Anao**

Jesosy dia mangataka amin'Andriamanitra mba hanatanteraka izay sitrapony fa tsy ny Azy. DH: "Fa aza izay sitrapoko no tanterahana, fa ny Anao"

**Mark 14:37****nahita azy ireo natory**

Ny teny hoe: "izy ireo" dia maneho an'i Petera, Jakoba, ary Jaona.

**Simona, matory va ianao? Tsy nahavita niambina ora iray va ianao?**

Jesosy dia mibedy an'i Petera nohon'ny fatoriany. DH: "Simona, matory ianao rehefa nolazaiko mba hiari-tory. Tsy mahavita miari-tory na dia ora iray akory aza."

**mba tsy hidiranareo amin'ny fakam-panahy**

Jesosy dia miresaka momba ny fakam-panahy toy ny hoe miditra amin'ny toerana iray. DH: "mba tsy ho voan'ny fakam-panahy ianareo"

**Ny fanahy mety mazoto tokoa, fa ny nofo no malemy**

Jesosy dia mampitandrina an'i Simona Petera fa tsy hahavita hanohitra hanao izay tiany amin'ny heriny

manokana izy. DH: "Hazoto amin'ny fanahinao ianao, fa tsy hahavita hanohitra izay tianao ho atao" na "Te-hanao izay lazainao ianao, kanefa osa ianao"

**Ny fanahy ... ny nofo**

Ireo dia maneho zavatra roa samihafa. Ny "fanahy" dia ireo faniriany. Ny "nofo" dia ny fahaiza-manaony araky ny maha-olombelona azy sy ny tanjany.

**namerina ny teny nataony**

"namerina nivavaka izay efa nivavahany teo aloha"

**Mark 14:40**

**nahita azy ireo natory**

Ny teny hoe: "izy ireo" dia maneho an'i Petera, Jakoba, ary Jaona.

**fa navesatry ny torimaso ny mason'izy ireo**

Eto ny mpanoratra dia miresaka momba ny olona te-hatory ka tsy mahavita manajanona ny masony hisokatra toy ny hoe: "maso mavesatry ny torimaso" DH: " fa te-hatory izy ireo ka tsy nahavita nanajanona ny mason'izy ireo hisokatra"

**Nanatona fanintelony Izy**

Jesosy nandeha ary nivavaka indray. Niverina fanintelony teo amin'izy ireo Izy. DH: "Ary nandeha Jesosy ka nivavaka indray. Niverina fanintelony Izy"

**Mbola matory sy maka aina foana va ianareo?**

Jesosy nibedy an'ireo mpianany satria tsy niari-tory sy nivavaka izy ireo. Afaka atao toy ny fanontaniana tsy mila valiny izany. DH: "Mbola matory sy maka aina foana ve ianareo!"

**Efa tonga ny fotoana**

Tonga ny fotoana hijalian'i Jesosy sy ny hamadihan'i Jodasy Azy.

**Jereo**

"Henoy!"

**Ny Zanak'Olona nivadihana**

Jesosy dia mampitandrina ireo mpianany fa efa akaiky azy ireo ilay mpamadika Azy. DH: "Izaho, Zanak'Olona, izay nivadihana"

**Mark 14:43**

**Fampifandraisana ny foto-kevitra:**

Jodasy mamadika an'i Jesosy amin'ny oroka, ary ireo mpianatra rehetra dia nandositra.

**Fampahafantarana amin'ny ankapobeny:**

Ny andininy 44 dia manome fampahafantarana fototra momba ny fifanarahan'i Jodasy tamin'ireo Mpitarika Jiosy mba hamadihana an'i Jesosy.

**Ary ilay mpamadika Azy**

Maneho an'i Jodasy.

**Izy ilay Izy**

Eto ny teny hoe: "ilay izy" dia maneho an'ilay lehilahy izay ho tondroin'i Jodasy. DH: "izy ilay iray izay tadiavinareo"

**ary nanoroka Azy izy**

"ary nanoroka Azy Jodasy"

**Mark 14:47**

**nijoro teo**

"nijoro teo akaiky teo"

**Hoy Jesosy tamin'izy ireo**

"Hoy Jesosy tamin'ireo vahoaka"

**Avy hisambotra Ahy, toy ny hisambotra jiolahy, miaraka amin'ny sabatra sy langilangy va ianareo?**

Jesosy dia nibedy an'ireo vahoaka. DH: "Tsy misy dikany ny fahatongavanareo hisambotra Ahy miaraka amin'ny sabatra sy langilangy toy izao, tahaka ny hoe mpangalatra Aho!"

**Fa natao izao mba**

"Fa niseho izao mba"

**ireo rehetra niaraka tamin'i Jesosy**

Izany dia maneho ireo mpianatra.

**Mark 14:51**

**lamba hariry**

akanjo vita amin'ny kofehy hariry

**nitafy**

nasarona nanodidina Azy.

**Rehefa nosamborin'ny olona izy**

"Rehefa nosamborin'ny olona io lehilahy io"

**dia navelany teo ny lambany**

Raha mbola niezaka nandositra ilay lehilahy, dia nosamborin'ny hafa tamin'ny lambany, mba hanajanonana azy.

**Mark 14:53**

**Fampifandraisana ny foto-kevitra:**

Taorian'ny nanoloran'ny lohan'ny mpisorona, ny mpanora-dalàna, sy ny loholona an'i Jesosy tamin'ny mpisoronabe, Petera nijery teo akaiky teo raha mbola nanao fijoroana vavolombelona tsy marina manohitra an'i Jesosy ny sasany.

**Niara-niangona taminy teo daholo ny mpisorona rehetra, sy ny loholona, ary ireo mpanora-dalàna**

Afaka atao mazava kokoa hoe: "Ny lohandohan'ny mpisorona rehetra, sy ny loholona, ary ireo mpanora-dalàna niara-niangona teo"

**Ary**

Io teny io dia manamarika fiatoana kely amin'ny fizotran'ny tantara toy ny hoe: hanomboka hitantara izay momba an'i Petera amintsika izy.

**lavidavitra eny, hatrany amin'ny tokontanin'ny mpisoronabe**

Raha mbola nanaraka an'i Jesosy Petera, dia nijanona tao amin'ny tokontanin'ny mpisoronabe izy. DH: "ary nandeha lavitra hatrany amin'ny tokontanin'ny mpisoronabe izy"

**Nipetraka teo amin'ireo mpiambina izy**

Nipetraka teo amin'ireo mpiambina izay niasa teo an-tokontany i Petera. DH: "Nipetraka teo an-tokontany teo amin'ireo mpiambina izy"

**Mark 14:55****Ary**

Io teny io dia ampiasaina eto mba hanamarihana fiatoana kely amin'ny fizotran'ny tantara toy ny hoe manohy mitantara momba ny fanadihadiana an'i Jesosy.

**mamono Azy ho faty**

Tsy izy ireo irery no te-hamono an'i Jesosy; fa kosa hampaniraka olona hanao izany izy ireo. DH: "Mety hovanoin'izy ireo Jesosy" na "mety misy olona iray hampamonoan'izy ireo an'iJesosy"

**Saingy tsy nahita izy ireo**

Tsy nahita vavolombelona hanohitra an'i Jesosy izy ireo mba hahafahan'izy ireo mandresy Azy sy mampamono Azy. DH: "Fa tsy nahita vavolombelona izay handresen'izy ireo lahatra azy izy ireo"

**niampanga lainga Azy**

Eto ny fiampangana lainga dia voafaritra ho zavatra mivaingana. DH: "miampanga Azy amin'ny fijoroana vavolombelona tsy marina manohitra Azy"

**na ny fiampangan'izy ireo aza tsy nifanaraka akory**

Afaka atao hoe: "fa ny fijoroan'izy ireo vavolombelona dia nifanipaka"

**Mark 14:57****niampanga lainga Azy**

Eto ny fiampangana lainga dia voafaritra ho zavatra mivaingana. DH: "miampanga Azy amin'ny fijoroana vavolombelona tsy marina manohitra Azy"

**Renay Izy niteny hoe**

"Renay Jesosy niteny hoe." Ny hoe: "-nay" dia maneho an'ireo olona izay miampanga lainga an'i Jesosy ary tsy tafiditra ao anatin'izany ireo olona izay miresaka.

**natao tanana**

Eto ny hoe: "tanana" dia maneho ny lehilahy. DH: "nataon'ny lehilahy ... tsy misy fanampian'olona" na

"namboarin'ny lehilahy ... tsy misy fanampian'olona"

**ao anatin'ny telo andro**

Izany dia midika fa ho voatsangana ao anatin'ny telo andro ny tempoly.

**hanangana iray hafa**

"hanangana tempoly iray hafa"

**tsy nifanaraka**

nifanipaka

**Mark 14:60****Fampifandraisana ny foto-kevitra:**

Rehefa namaly Jesosy fa Izy no Kristy, dia nanameloka Azy ho faty avokoa ny mpisoronabe sy ireo loholona teo.

**nijoro teo amin'izy ireo**

Jesosy nijoro teo afovoan'ireo vahoaka tezitra mba hiresaka amin'izy ireo. DH: "nijoro teo amin'ireo lohandohan'ny mpisorona, ireo mpanora-dalàna, ary ireo loholona"

**Tsy manan-kavaly va Ianao? Inona no hiampangan'ireto olona ireto Anao?**

Ny lohandohan'ny mpisorona dia tsy nanontany an'i Jesosy momba izay tenenin'ireo vavolombelona. Manontany an'i Jesosy izy mba hanaporofan'i Jesosy fa diso izay lazain'ireo vavolombelona ireo. DH: "Tsy hamaly va Ianao? Inona no havalinao an'izany fijoroana vavolombelona hanoheran'ireo olona ireo anao izany?"

**Zanak'Ilay voatahy?**

Eto Andriamanitra dia antsoina hoe: "Ilay voatahy." DH: "Zanak'Andriamanitra"

**eo an-tanana ankavanan'ny herin'Andriamanitra**

Eto ny "hery" dia maneho an'Andriamanitra. DH: "eo an-tanana ankavanan'ny herin'Andriamanitra, izay tena mahery tokoa"

**avy eny amin'ny rahon'ny lanitra**

Eto ny rahona dia voafaritra hoe manaraka an'i Jesosy rehefa hiverina Izy. DH: "rehefa hidina avy eny amin'ny rahona eny amin'ny lanitra izy"

**Mark 14:63****nandrovitra ny fitafiany**

Ny mpisoronabe nandrovitra am-panahiniana ireo fitafiany mba hampisehoana ny hatezerany sy horohorony amin'izay nolazain'i Jesosy. DH: "nandrovitra ireo akanjony tamim-pahatezerana"

**Mbola mila vavolombelona ihany va isika?**

Afaka atao hoe: "Tsy mila olona hafa hiampanga an'io lehilahy io intsony isika!"

**Efa renareo ny fitenenan-dratsy**

Izany dia maneho izay nolazain'i Jesosy, izay antsoin'ny mpisoronabe hoe fitenenan-dratsy. DH: "Efa renareo ny fitenenan-dratsy nolazainy"

**Izy rehetra ... Ny sasany nanomboka**

Ireo fehezanteny ireo dia maneho ny olona sasany amin'ireo vahoaka.

**nanarona ny tavany**

Nosaronan'izy ireo akanjo na tapi-maso mba tsy ho afaka hahita Izy. DH: "hanaronana ny tavany amin'ny tapi-maso"

**Maminania**

Naneso Azy izy ireo, niteny Azy mba haminany hoe iza no namely Azy. DH: "Maminania hoe iza no hamely Anao"

**ireo manam-boninahitra**

"ireo mpiambina"

**Mark 14:66**

**Fampifandraisana ny foto-kevitra:**

Tahaka ny faminanian'i Jesosy, Petera dia handà an'i Jesosy in-telo mialohan'ny maneno akoho.

**teo ambany teo an-kianja**

"tao ivelan'ny kianja"

**iray tamin'ireo mpanompo vavin'ny mpisoronabe**

Mpanompo vavy izay miasa ho an'ny mpisoronabe. DH: "iray tamin'ireo mpanompo vavy miasa ho an'ny mpisoronabe"

**nandà**

Izany dia midika fa mitaraina ny amin'ny tsy fahamarinan'ny zavatra iray. Amin'ity tranga ity,

Petera dia niteny fa diso izay nolazain'ilay mpanompo vavy momba azy.

**Tsy fantatro sady tsy azoko izay teneninao**

Ny "tsy fantatro" sy "tsy azoko" dia mitovy dika eto. Miverimberina ny dikan-teny eto mba hanampy ny fanamafisana izay lazain'i Petera. DH: "Tena tsy fantatro ny momba izay resahanao!"

**Mark 14:69**

**ilay ankizivavy**

Ilay mpanompo vavy izay nahafantatra an'i Petera ihany io

**iray amin'izy ireny**

Nahafantatra ny olona fa Petera dia iray amin'ny mpianatr'i Jesosy. DH: "iray amin'ny mpianatr'i Jesosy" na "iray amin'ireo izay niaraka tamin'ilay lehilahy nosamborin'izy ireo"

**Mark 14:71**

**nanozon-tena sy nianiana izy**

"niteny an'Andriamanitra mba hanozona ny tenany"

**Ary niaraka tamin'izany dia naneno ny akoho**

vorona izay maneno vao mangiran-dratsy.

**fanindroany**

laharana

**nalahelo mafy izy**

Io fomba fiteny io dia midika fa resin'ny alahelo tanteraka izy ary tsy nahatana ny fihetsem-pony. DH: "resin'alahelo tanteraka" na "tsy nahatana ny fihetsem-pony"

## Chapter 15

<sup>1</sup> Vao maraim-be, dia nivory ny mpisoronabe niaraka tamin'ireo loholona sy ireo mpanora-dalàna ary ny Synedriona Jiosy iray manontolo. Nofatoran'izy ireo Jesosy ary nentin'izy ireo nivoaka. Natolotr'izy ireo teo amin'i Pilato Izy. <sup>2</sup> Nanontany Azy Pilato hoe: "Ianao va no mpanjakan'ny jiosy?" Novaliany hoe: "Voalazanao." <sup>3</sup> Nanolotra fiampangana maro manohitra an'i Jesosy ireo lohan'ny mpisorona. <sup>4</sup> Nanontany Azy indray Pilato hoe: "Tsy manome valin-teny va Ianao? Jereo ny habetsaky ny fiampangana entin'izy ireo manohitra Anao!" <sup>5</sup> Fa tsy namaly an'i Pilato intsony Jesosy, dia nahagaga azy izany. <sup>6</sup> Ary tamin'ny andro firavoravoana, dia namotsotra gadra iray ho azy ireo foana Pilato, gadra izay angatahan'izy ireo. <sup>7</sup> Niaraka tamin' ireo mpikomy tao am-ponja, teo amin'ireo mpamono olona izay voatazona nohon'ny fandraisan'izy ireo anjara tamin'ny fikomiana, dia nisy lehilahy iray antsoina hoe Barabasy. <sup>8</sup> Dia nankeo amin'i Pilato ny vahoaka ka nanomboka nangataka taminy mba hanao ho azy ireo araka ny fanaony tany aloha. <sup>9</sup> Pilato namaly azy ireo ka nanao hoe: "Tianareo va raha ny Mpanjakan'ny Jiosy no halefako ho anareo?" <sup>10</sup> Satria fantany fa fialonana no nanoloran'ny lohan'ny mpisorona an'i Jesosy taminy. <sup>11</sup> Fa nanentana ny vahoaka ireo lohan'ny mpisorona mba hihiaka mafy fa tokony ho Barabasy kosa no havotsotra. <sup>12</sup> Dia namaly azy ireo indray Pilato ka nanao hoe: "Inona ary izany no tokony ho ataoko amin'ny Mpanjakan'ny Jiosy?" <sup>13</sup> Dia nihiakiaka indray izy ireo hoe: "Homboy Izy!" <sup>14</sup> Hoy Pilato tamin'izy ireo hoe: "Inona no ratsy nataony?" Fa nihiaka mafy hatrany hatrany izy ireo hoe: "Homboy Izy." <sup>15</sup> Tehanao izay mahafa-po azy ireo Pilato, koa dia nafahany ho azy ireo Barabasy. Nokapohiny Jesosy ary avy eo natolony mba homboana. <sup>16</sup> Nentin'ireo miaramila ho eo an-kianja Izy (izay ivon-toeran'ny fanjakana), ary nantsoin'ireo avokoa ny antoko miaramila manontolo <sup>17</sup> Notafian'izy ireo lamba voloparasy Jesosy, ary nandrandra fehiloha tsilo izy ireo ka nametraka izany teo aminy. <sup>18</sup> Dia nanomboka niarahaba Azy izy ireo ary niteny hoe: "Arahaba, ry Mpanjakan'ny Jiosy!" <sup>19</sup> Nokapohin'izy ireo tamin'ny volotara ny lohany sady nandrora teo aminy. Dia nandohalika teo anatrehany izy ireo mody nidera Azy. <sup>20</sup> Rehefa avy naneso Azy izy ireo, dia nesorin'izy ireo taminy indray ny lamba volomparasy ary nampitafian'izy ireo Azy ny fitafiany manokana, ary dia nentin'ireo nivoaka Izy mba hanomboana Azy. <sup>21</sup> Noteren'izy ireo ny mpandalo anankiray izay avy any an-tsaha mba hilanja ny hazofijalian'i Jesosy, lehilahy iray antsoina hoe Simona Kyreniana rain'i Aleksandra sy Rofosy. <sup>22</sup> Nentin'ireo miaramila tany amin'ny toerana atao hoe Gologota Jesosy (izay midika hoe "Toeran'ny karandoha"). <sup>23</sup> Nomen'izy ireo divay nifangaro miora Izy, fa tsy nisotro izany Izy. <sup>24</sup> Dia nohomboan'izy ireo Izy ary nifampizaran'izy ireo tamin'ny alalan'ny ankitsapaka ny fitafiany mba hahalalana izay ampahany raisin'ny miaramila tsirairay. <sup>25</sup> Tamin'ny ora fahatelo Izy no nohomboan'izy ireo. <sup>26</sup> Ary teo amin'ny takelaka hazo iray no nosoratan'izy ireo ny fiampangana nanohitra Azy hoe: "Mpanjakan'ny Jiosy." <sup>27</sup> Jiolahy roa no niaraka nohomboan'izy ireo taminy, ny iray teo ankavanany ary ny iray kosa teo ankaviany. <sup>28</sup><sup>[1]</sup><sup>29</sup> Ireo izay nandalo teo dia naniratsira Azy, nihifikifi-doha ary nanao hoe: "Aha! Ianao ilay afaka mandrava ny tempoly ary manorina izany ao anatin'ny telo andro, <sup>30</sup> vonjeo ny tenanao ary midina avy eo amin'io hazofijaliana io!" <sup>31</sup> Ny lohan'ny mpisorona koa dia naneso Azy tahaka izany, niaraka tamin'ireo mpanora- dalàna, ary niteny hoe: "Namonjy ny hafa Izy, nefa tsy mahavonjy ny tenany. <sup>32</sup> Aoka ilay kristy, ilay Mpanjakan'Israely, hidina avy eo amin'ny hazofijaliana, mba ho hitanay ary hinoanay," ary ireo nohomboana niaraka taminy koa dia naneso Azy. <sup>33</sup> Tamin'ny ora faha-enina, dia tonga teo amin'ny tany rehetra ny aizina hatramin'ny ora fahasivy. <sup>34</sup> Ary tamin'izany ora fahasivy izany dia nihiaka tamin'ny feo mahery Jesosy hoe: "Eloy, Eloy, lamà sabaktany?" izay midika hoe: "Andriamanitro ô, Andriamanitro ô, nahoana Ianao no nahafoy Ahy?" <sup>35</sup> Ny sasany tamin'ireo izay nitsangana teo nandre ny teniny ka niteny hoe: "Jereo, miantso an'i Elia Izy." <sup>36</sup> Nisy olona iray nihazakazaka, namonto divay marikivy ny sipoanjy, ary nandraikitra izany tamin'ny volotara, dia nanome izany ho sotroiny. Ilay lehilahy nilaza hoe: "Aoka ho hitanay raha ho avy ampindina Azy eo Elia." <sup>37</sup> Avy eo Jesosy nihiaka tamin'ny feo mafy dia maty. <sup>38</sup> Rovitra nizara roa hatrany ambony ka hatrany ambany ny lamban'ny tempoly. <sup>39</sup> Rehefa hitan'ilay kapiteny izay nitsangana sy nifanatrika tamin'i Jesosy fa maty tamin'izany fomba izany Izy, dia hoy Izy hoe: "Tena Zanak'Andriamanitra marina tokoa io lehilahy io." <sup>40</sup> Dia nisy vehivavy koa nijery teny lavitra teny. Isan'izany Maria Magdalena, Maria (renin'i Jakoba zandriny sy Josesy), ary Salome <sup>41</sup> Tamin'Izy tany Galilia dia nanaraka Azy sy nanompo Azy izy ireo. Ary vehivavy maro hafa koa no niara-niakatra taminy tany Jerosalema. <sup>42</sup> Koa rehefa tonga ny hariva, satria Andro Fiomanana, izany hoe, andro mialohan'ny Sabata io, <sup>43</sup> dia tonga teo Josefa avy any Arimatia. Mpikambana hajaina ao amin'ny Synedriona izy, izay niandry ny Fanjakan'Andriamanitra. Nanampasahiana izy nankany amin'i Pilato hangataka ny fatin'i Jesosy. <sup>44</sup> Gaga Pilato hoe maty sahadry Jesosy; dia nantsoiny ilay kapiteny ary nanontany azy izy raha maty Jesosy. <sup>45</sup> Rehefa nahazo antoka tamin'ilay kapiteny izy fa maty Jesosy, dia nomeny an'i Josefa ny vatana mangatsiaka. <sup>46</sup> Ary Josefa nivity hariry

madinika. Nampidina an'i Jesosy teo amin'ny ny hazofijaliana izy, dia namono hariry madinika Azy, ary nametraka Azy tao amin'ny fasana izay nolavahana tao amin'ny vatolampy. Avy eo nanakodia vato teo amin'ny varavaram-pasana izy. <sup>47</sup> Dia hitan'i Maria Magdalena sy Maria renin'i Josefy ny toerana nandevenana Azy.

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## Footnotes

15:28 <sup>[1]</sup>Fanamarihana: Ireo fandikana taloha tsara indrindra dia tsy manisy ny Marka 15: 28 hoe: "Dia tanteraka ny Soratra Masina manao hoe: 'Natao ho isan'ny mpanota Izy.' (Ampitahao ny Lioka 22:35)

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### Mark 15:1

#### Fampifandraisana ny foto-kevitra:

Rehefa natolotry ny lohandohan'ny mpisorona, ny loholona, ny mpanora-dalàna, ary ny filan-kevitra an'i Pilato i Jesosy, dia tsy nanameloka Azy i Pilato. Na dia nitondra fiampangana maro manohitra an'i Jesosy aza ny vahoaka, dia tsy namaly azy ireo izy.

#### Nofatoran'izy ireo Jesosy ary nentin'izy ireo nivoaka

Izy ireo dia nandidy ny mba hamatorana an'i Jesosy, fa ireo mpiambina no namatotra Azy sy nitondra Azy nivoaka. DH: "nandidy ireo mpiambina izy ireo mba hamatotra an'i Jesosy sy hitondra Azy mivoaka"

#### Natolotr'izy ireo teo amin'i Pilato Izy

Natolotr'izy ireo ho eo ambany fahefan'i Pilato i Jesosy.

#### Voalazanao

Afaka atao hoe: "Efa izany voalazanao izany Aho"

#### Nanolotra fiampangana maro manohitra an'i Jesosy

"niampanga an'i Jesosy tamin'ny zavatra ratsy maro"

### Mark 15:4

#### Nanontany Azy indray Pilato hoe

"Nanontany an'i Jesosy indray Pilato hoe"

#### Tsy manome valin-teny va Ianao

Afaka atao hoe: "Manana valin-teny va Ianao"

#### Jereo ny habetsaky ny fiampangana entin'izy ireo manohitra Anao!

Afaka atao hoe: "Mitondra fiampangana maro manohitra Anao izy ireo!"

#### Jereo

"Henoy." Io dia teny ampiasaina mba hisarihana an'i Jesosy amin'ireo fiampangana manohitra Azy.

#### nahagaga azy izany

Gaga i Pilato fa tsy namaly i Jesosy mba ho fiarovana ny tenany.

### Mark 15:6

#### Fampifandraisana ny foto-kevitra:

Pilato, nanantena fa hisafidy an'i Jesosy ny vahoaka, dia nanolo-kevitra hamoaka gadra iray, kanefa Barabasy no nangatahan'ireo vahoaka.

#### Ary

Io teny io dia ampiasaina eto mba hanamarihana fiatoana kely amin'ny fizotran'ny tantara raha hamadika ny tantara ho any amin'i Pilato ny mpanoratra hilaza fampahafantarana momba ny fombafomban'i Pilato amin'ny famoahana gadra iray amin'ny fety sy momba an'i Barabasy.

#### Niaraka tamin'ireo mpikomy tao am-ponja, teo amin'ireo mpamono olona izay voatazona nohon'ny fandraisan'izy ireo anjara tamin'ny fikomiana, dia nisy lehilahy iray antsoina hoe Barabasy

"Tamin'io fotoana io dia nisy lehilahy iray antsoina hoe: Barabasy, izay nigadra niaraka tamin'ny lehilahy hafa. Nanao vono olona izy ireo rehefa niady tamin'ny governemanta Romana"

#### hanao ho azy ireo araka ny fanaony tany aloha

Izany dia maneho an'i Pilato manafaka gadra amin'ny andro fety. DH: "hanafaka gadra iray ho azy ireo toy izay fanaony taloha"

### Mark 15:9

#### Satria fantany fa fialonana no nanoloran'ny lohan'ny mpisorona an'i Jesosy taminy

Io dia fampahafantarana manodidina ny antony nanolorana an'i Jesosy tamin'i Pilato.

#### fialonana no nanoloran'ny lohan'ny mpisorona an'i Jesosy taminy

Nialona an'i Jesosy izy ireo, mety hoe satria maro ny olona nanaraka Azy sy tonga mpianany. DH: "ireo lohandohan'ny mpisorona dia nialona an'i Jesosy. Izany no antony nahatonga azy ireo" na "ireo lohandohan'ny mpisorona dia nialona ny lazan'i Jesosy teo amin'ny vahoaka. Izany no antony nahatonga azy ireo"

#### nanentana ny vahoaka

Ny mpanoratra dia miresaka momba ny lohandohan'ny mpisorona manentana ny vahoaka.

**havotsotra**

"tokony ho Barabasy kosa no havotsotra fa tsy Jesosy"

**Mark 15:12****Fampifandraisana ny foto-kevitra:**

Ny vahoaka dia nangataka ny fahafatesan'i Jesosy ka naverin'i Pilato tamin'ireo miaramila izay naneso Azy Izy, satrohy amin'ny fehiloha tsilo Izy, kapohy Izy, ary ento mivoaka ary fantsiho amin'ny hazofijaliana.

**Inona ary izany no tokony ho ataoko amin'ny Mpanjakan'ny Jiosy?**

Pilato dia nanontany izay tokony ataony amin'i Jesosy raha hanafaka an'i Barabasy ho azy ireo izy. Izany dia tombatomban-tranga. DH: "Raha alefako Barabasy, dia inona no hataoko amin'ny Mpanjakan'ny Jiosy"

**Mark 15:14****Hoy Pilato tamin'izy ireo**

"Hoy Pilato tamin'ireo vahoaka"

**izay mahafa-po**

"izay mahafaly"

**Nokapohiny Jesosy**

Tsy i Pilato no nikapoka an'i Jesosy eto fa ireo miaramilany no nanao izany.

**Nokapohiny**

Izany dia midika hoe: kapoka maharary.

**nanolotra Azy mba homboana**

Pilato niteny tamin'ireo miaramilany mba haka an'i Jesosy hivoaka sy hamantsika Azy amin'ny hazofijaliana.

**Mark 15:16****ho ao amin'ny tonkotanin'ny kianja Izy (izay ivon-toeran'ny fanjakana)**

Ao amin'ny fitoeran'ireo miaramila Romana, ary fitoeran'ny governora rehefa ao Jerosalema izy. DH: "ho ao amin'ny tokontanin'ny kianja fitoeran'ny miaramila Izy" na "ho ao amin'ny tokontanin'ny kianjan'ny governora"

**ny antoko miaramila manontolo**

"ny vondrona miaramila rehetra"

**Notafin'izy ireo lamba voloparasy Jesosy**

Ny voloparasy dia loko hanaovan'ny mpanjaka. Ireo miaramila dia tsy nino fa Jesosy dia mpanjaka. Notafin'izy ireo tahaka izany Izy mba hanesoana Azy satria ny hafa dia miteny fa Mpanjakan'ny Jiosy Izy.

**fehiloha tsilo**

"satro-boninahitra vita tamin'ny tsilo"

**Arahaba, ry Mpanjakan'ny Jiosy**

Ny fiarahabana miaraka amin'ny fananganana tanana dia fomba fiarahabana ny Emperora Romana ihany. Ireo miaramila dia tsy nino fa Jesosy dia mpanjakan'ny Jiosy. Fa kosa niteny izany izy ireo mba hanesoana Azy.

**Mark 15:19****volotara**

"hazokely" na "tehina"

**Noteren'izy ireo ny mpandalo anankiray ... hilanja ny hazofijalian'i Jesosy**

Araka ny lalàna Romana, ny miaramila iray dia afaka manery lehilahy iray eny an-dalana hilanja entana. Amin'ity tranga ity, dia Simona no noteren'izy ireo hilanja ny hazofijalian'i Jesosy.

**avy any an-tsaha**

"avy any ivelan'ny tanàna"

**lehilahy iray antsoina hoe Simona Kyreniana rain'i Aleksandra sy Rofosy**

Fampahafantarana kely momba ilay mpandalo.

**Simona Kyreniana ... Aleksandra ... Rofosy**

Anarana lehilahy ireo.

**Mark 15:22****Fampifandraisana ny foto-kevitra:**

Ireo miaramila nitondra an'i Jesosy nankany Golgota toerana izay hamantsihana Azy miaraka amin'ny olona roa hafa. Olona maro no naneso Azy.

**Toeran'ny karandoha**

Anaran'ilay toerana io. Izany akory tsy midika fa feno karandoha any.

**karandoha**

taolan-doha

**ireo divay nifangaro miora**

DH: "divay mifangaro fanafody mampitony fanaintainana antsoina hoe: miora"

**Mark 15:25****Tamin'ny ora fahatelo**

"Fahatelo" dia laharana. Izany dia maneho ny amin'ny sivy ora maraina. DH: "amin'ny sivy ora katroka amin'ny maraina"

**Ary teo amin'ny takelaka hazo iray**

Ireo miaramila nametaka io soratra io teo ambonin'ny hazofijalian'i Jesosy. DH: "Izy ireo nametaka soratra teo amin'ny hazofijaliana teo ambonin'ny lohan'i Jesosy"

**Jiolahy**

"mpangalatra mitam-piadiana"

**ny iray teo ankavanany ary ny iray kosa teo ankaviany**  
Afaka atao hoe: "ny iray teo ankavanany ny hazofijaliany ary ny iray kosa teo ankavian'ny hazofijaliany"

### Mark 15:29

#### nihifikifi-doha

Fihetsika ataon'ny olona rehefa mandà na tsy mankato.

#### Aha!

Feo maneho fanesoana.

#### Ianao ilay afaka mandrava ny tempoly ary manorina izany ao anatin'ny telo andro

Ny olona dia miresaka momba ny faminaniana teo aloha izay ho ataon'i Jesosy. DH: "Ianao izay nilaza fa afaka mandrava ny tempoly ary manorina izany ao anatin'ny telo andro"

### Mark 15:31

#### tahaka izany

Izany dia maneho ny fomba nanesoan'ireo olona izay miaraka mandeha amin'i Jesosy eny an-dalana.

#### naneso Azy, niaraka tamin'ireo

"izy ireo dia nifampilaza eso-teny momba an'i Jesosy"

#### Mpanjakan'Israely

Anarana hafa ho an'i Jesosy.

#### hinoanay

Izany dia midika hoe mino an'i Jesosy. DH: "mino Azy"

#### naneso

"nanaraby" na "niteny ratsy"

### Mark 15:33

#### Fampifandraisana ny foto-kevitra:

Tamin'ny mitataovovonana dia rakotra haizina ny tany iray manontolo mandra-pahatongan'ny tamin'ny telo katroka rehefa nihiaka tamin'ny feo mafy Jesosy ary maty, ary nitriatra hatreny ambony ka hatrany ambony ny lamban'ny tempoly.

#### Tamin'ny ora faha-enina

Tamin'ny 12 atoandro.

#### tonga teo amin'ny tany rehetra ny haizina

Eto ny mpanoratra dia mamaritra fa niha-maizina ny tany ivelany tahaka ny hoe nisy onjan-dranomasina nanaloka ny tany. DH: "niha-maizina ny tany rehetra"

#### tamin'ny ora fahasivy

Izany dia maneho ny amin'ny telo katroka amin'ny hariva. DH: "Tamin'ny telo hariva katroka"

#### Eloy, Eloy, lamà sabaktany

Teny Aramaika ireo teny ireo izay tokony adika amin'ny fitenim-paritrao fa mitovitovy ny feo.

#### Ny sasany tamin'ireo izay nitsangana teo nandre ny teniny ka niteny hoe

Afaka soratana mazava tsara fa tsy azon'izy ireo izay nolazain'i Jesosy. DH: "Rehefa nandre izany ny sasany tamin'ireo izay nitsangana teo, dia tsy nahafantatra ary niteny hoe: "

### Mark 15:36

#### divay marikivy

"vinaigitra"

#### volotara

"hazokely" na "tehina vita amin'ny volotara"

#### nanome izany

"nanome izany an'i Jesosy." Ilay lehilahy dia nanolotra izany tamin'ny tehina mba hahafahan'i Jesosy misotro ny divay amin'ilay spaonjy. DH: "nanolotra izany an'i Jesosy"

#### Rovitra nizara roa

Marka dia mampiseho fa Andriamanitra mihitsy no nandrovitra ny lamban'ny tempoly. Afaka atao hoe: "Andriamanitra nampizara roa ny lamban'ny tempoly"

### Mark 15:39

#### kapiteny

kapiteny izay miandraikitra ireo miaramila namantsika an'i Jesosy tamin'ny hazofijaliana.

#### fa maty tamin'izany fomba izany Izy

"ny fomba nahafatesan'i Jesosy"

#### Zanak'Andriamanitra

Fiantsoana manan-danja ho an'i Jesosy.

#### nijery teny lavitra teny

"nijery avy lavitra"

#### Jakoba zandriny

Natao hoe Jakoba zandriny izy mba hanavahana azy amin'ilay lehilahy hafa antsoina hoe Jakoba.

#### Josesy

Tsy ilay Josesy rahalahin'i Jesosy io.

#### Salome

Anaran'ilay vehivavy.

#### Tamin'Izy tany Galilia dia nanaraka Azy ... taminy tany Jerosalema

"Tamin'i Jesosy tao Galilia ireo vehivavy ireo dia nanaraka Azy ... niaraka taminy tany Jerosalema." Io dia fampahafantarana fohifohy momba ilay vehivavy izay nijery ny famantsihana teny alavitra.

**niara-niakatra taminy tany Jerosalema**

Jerosalema dia avo kokoa nohon'ny ankamaroan'ny toerana ao Israely, ka tsy mahagaga raha miresaka hoe hiakatra sy hidina any Jerosalema ny olona.

**Mark 15:42****Fampifandraisana ny foto-kevitra:**

Josefan'i Arimatea nangataka ny vata-mangatsiakan'i Jesoa, izay nofonosiny tamin'ny lamba hariry ary naleviny tao am-pasana.

**rehefa tonga ny hariva**

Eto ny hariva dia resahina toy ny hoe afaka mifindrafindra toerana. DH: "rehefa hariva ny andro"

**Josefa avy any Arimatia. Mpikambana hajaina**

Ny teny hoe: "tonga teo" dia maneho an'i Josefa tonga eo amin'i Pilato, izay manolotra fampahafantarana fohifohy momba an'i Josefa. Nosoratana mialoha ny hoe: "tonga teo" mba hampidirana azy ao anatin'ny tantara.

**Mpikambana hajaina ao amin'ny Synedriona izy, izay niandry ny Fanjakan'Andriamanitra**

Fampahafantarana fohifohy momba an'i Josefa.

**nankany amin'i Pilato**

"nankany amin'izay nisy an'i Pilato"

**hangataka ny fatin'i Jesosy**

Raha tsy aleviny amin'io hariva io Jesosy dia tsy maintsy miandry mandra-pahatapitry ny Sabata izy satria ny lalàna dia tsy mamela an'iza na iza hiasa amin'ny Sabata. DH: "nangataka ny fatin'i Jesosy mba ho aleviny eo no ho eo dieny mbola fotoan'ny fiomanana ny andro"

**Gaga Pilato hoe maty sahady Jesosy; dia nantsoiny ilay kapiteny**

Pilato nandre ny olona niteny fa maty Jesosy. Nahagaga azy izany, ka nanontany ny kapiteny izy raha marina izany. DH: "Pilato dia gaga rehefa nandre fa Jesosy dia maty sahady, ka niantso ny kapiteny izy"

**Mark 15:45****Rehefa nahazo antoka izy**

"Rehefa nahazo antoka i Pilato"

**nomeny an'i Josefa ny vatana mangatsiaka**

"namela an'i Josefa haka ny vatana mangatsiakan'i Jesosy izy"

**hariry**

Lamba vita amin'ny hariry.

**Nampidina an'i Jesosy izy ... Avy eo nanakodia vato teo amin'ny varavaram-pasana izy**

Josefa dia nampian'ny olona hafa nampidina an'i Jesosy teo amin'ny hazofijaliana, nikarakara Azy ho alefa ao am-pasana, ary nanidy ny fasana. DH: "Nampidina Azy Josefa sy ireo olon-kafa ... Avy eo nanakodia vato teo amin'ny varavaram-pasana izy ireo"

**ny fasana izay nolavahana tao amin'ny vatolampy**

Afaka atao hoe: "fasana izay efa nolavahan'olona iray tamin'ny vatolampy tany aloha"

**nanakodia vato teo amin'ny varavaram-pasana izy**

"vato fisaka goavambe manoloana ny"

**Josesy**

Tsy i Josesy zandrin'i Jesosy io.

**ny toerana nandevenana Azy**

"ny toerana nandevenan'i Josefa sy ireo hafa ny vata mangatsiakan'i Jesosy"

## Chapter 16

<sup>1</sup> Rehefa tapitra ny andron'ny Sabata, dia nividy zava-manitra hosorana amin'ny fatin'i Jesosy i Maria Magdalena sy Maria renin'i Jakoba, ary Salome nividy hanitra mba handeha ary hanosotra ny fatin'i Jesosy. <sup>2</sup> Vao maraim-be tamin'ny andro voalohan'ny herinandro, dia nankeny amin'ny fasana izy ireo rehefa niposaka ny masoandro. <sup>3</sup> Dia nifampiteny izy ireo hoe: "Iza no hanakodia ny vato eo amin'ny varavaram-pasana ho antsika?" <sup>4</sup> Rehefa nitraka izy ireo, dia hitany fa efa voakodia niala ilay vato, izay tena lehibe tokoa. <sup>5</sup> Niditra tao am-pasana izy ireo dia nahita zatovolahy niakanjo fotsy, nipetraka teo ankavanana, ary dia gaga izy ireo. <sup>6</sup> Dia hoy Izy tamin'izy ireo hoe: "Aza matahotra. Mitady an'i Jesosy ianareo, ilay Nazarena, izay nombohana. Nitsangana Izy! Tsy eto Izy. Jereo ny toerana izay nametrahan'izy ireo Azy. <sup>7</sup> Fa mandehana, lazao ireo mpianany sy Petera fa hialoha lalana anareo any Galilia Izy. Any no hahitanareo Azy, araka izay nolazainy taminareo." <sup>8</sup> Nivoaka izy ireo ka nihazakazaka niala ny fasana; nangovitra sy talanjona izy ireo. Tsy nilaza na inona na inona tamin'ny olona izy ireo satria tena natahotra mafy. <sup>9</sup><sup>[1]</sup> Vao maraina tamin'ny andro voalohan'ny herinandro, taorian'ny nitsanganany, dia niseho tamin'i Maria Magdalena aloha Izy, ilay nandroahany demonia fito. <sup>10</sup> Dia lasa Maria ary nilaza ny vaovao tamin'ireo niaraka tamin'i Jesosy, raha mbola nisaona sy nitomany izy ireo. <sup>11</sup> Ren'izy ireo fa velona Izy ary nahita Azy izy, saingy tsy nino izy ireo. <sup>12</sup><sup>[2]</sup> Taorian'ireo zavatra ireo Jesosy dia niseho tamin'ny endrika hafa tamin'ny roa tamin'izy ireo, raha nandeha ho any an-tanàna izy ireo. <sup>13</sup> Dia lasa izy ireo ary nilaza tamin'ireo mpianatra sisa, saingy tsy nino izy ireo. <sup>14</sup><sup>[3]</sup> Taoriana kely dia niseho tamin'ny iraika ambiny folo lahy Jesosy raha mbola teo am-pisakafoana izy ireo, ary niteny mafy azy ireo Izy nohon'ny tsy finoana sy hamafin'ny fon'izy ireo, satria tsy nino ireo izay nahita Azy taorian'ny nitsanganany tamin'ny maty izy ireo. <sup>15</sup> Ary hoy Izy tamin'ireo hoe: "Mandehana any amin'izao tontolo izao, ary torio amin'ny olona rehetra ny Filazantsara. <sup>16</sup> Izay mino sy atao batisa no ho vonjena, ary izay tsy mino kosa dia ho helohina. <sup>17</sup><sup>[4]</sup> Ireto famantarana ireto dia hanaraka ireo izay mino: Amin'ny anarako no hamoahan'izy ireo demonia. Hiteny amin'ny fiteny vaovao izy ireo. <sup>18</sup> Handray menarana amin'ny tanana izy ireo, ary raha misotro zava-mahafaty izy ireo, dia tsy hampaninona azy ireo izany. Hametra-tanana amin'ny marary izy ireo, dia ho sitrana ireny." <sup>19</sup><sup>[5]</sup> Rehefa avy niresaka tamin'izy ireo ny Tompo, dia nampiakarina ho any andanitra Izy ary nipetraka eo an-tanana ankavanana' Andriamanitra. <sup>20</sup> Dia lasa ireo mpianatra nitony teny rehetra teny, ary ny Tompo niara-niasa tamin'izy ireo ary nanamafy ny teny tamin'ny alalan'ny famantarana izay niaraka tamin'izy ireo.

### Footnotes

- 16:9 <sup>[1]</sup>Fanamarihana: Ny fandikana taloha tsara indrindra dia manala ny Marka: 16:9-20  
 16:12 <sup>[2]</sup>Ny fandikana taloha tsara indrindra dia manala ny Marka 16:9-20  
 16:14 <sup>[3]</sup>Fanamarihana: Ny fandikana taloha tsara indrindra dia manala ny Marka 16:9-20  
 16:17 <sup>[4]</sup>Fanamarihana: Ny fandikana taloha tsara indrindra dia manala ny Marka 16:9-20  
 16:19 <sup>[5]</sup>Ny fandikana taloha tsara indrindra dia manala ny Marka 16:9-20

### Mark 16:1

#### Fampifandraisana ny foto-kevitra:

Tamin'ny andro voalohan'ny herinandro, nisy vehivavy maromaro tonga vao mangiran-dratsy satria saika hanosotra zava-manitra amin'ny vatan'i Jesosy izy ireo. Gaga izy ireo fa nahita zatovolahy izay niteny fa velona i Jesosy, kanefa natahotra izy ireo ary tsy niteny an'iza na iza.

#### Rehefa tapitra ny andron'ny Sabata

Izany hoe, rehefa niposaka tamin'ny andro fahafito ny masoandro ary nanomboka ny andro voalohany amin'ny herinandro.

### Mark 16:3

#### efa voakodia niala ilay vato

Afaka atao hoe: "nisy olona iray nanakodia ny vato"

### Mark 16:5

#### Nitsangana Izy!

Ilay anjely dia maneho fa efa nitsangana tamin'ny maty Izy. DH: "Efa natsangan'Andriamanitra tamin'ny maty Izy" na "Efa nanangana ny tenany tamin'ny maty Izy!"

**Mark 16:8****ny fasana**

toerana fandevenana ny maty

**talanjona**

gaga

**Mark 16:9****Fampifandraisana ny foto-kevitra:**

Jesosy no niseho voalohany tamin'i Maria Magdalena, izay niteny tamin'ireo mpianatra, avy eo dia niseho tamin'ireo hafa raha mbola nandeha teny an-tanàna iny izy ireo, ary avy eo niseho tamin'ireo mpianatra iraka ambin'ny folo.

**andro voalohan'ny herinandro**

"tamin'ny andro alahady"

**Ren'izy ireo**

"Nandre an'i Maria Magdalena niteny izy ireo hoe"

**Mark 16:12****Jesosy dia niseho tamin'ny endrika hafa tamin'ny roa tamin'izy ireo**

Jesosy ilay olona izay hitan'ny "roa tamin'izy ireo," fa tsy mitovy amin'i Jesosy no hitan'izy ireo, ka tsy nahafantatra izy ireo hoe Jesosy io hitany io.

**roa tamin'izy ireo**

roa "tamin'ireo izay niaraka taminy"

**fa tsy nino izy ireo**

Tsy nino izay nolazain'ireo anankiroa nandeha tao amin'ny tanàna ny ambin'ireo mpianatra.

**Mark 16:14****Fampifandraisana ny foto-kevitra:**

Rehefa nifankahita tamin'ireo iraka ambin'ny folo Jesosy, dia nibedy azy ireo tamin'ny tsy finoan'izy ireo ary niteny tamin'izy ireo mba handeha eran'izao tontolo izao ka hitory ny filazantsara.

**ny iraka ambin'ny folo**

Ireo mpianatra iraka ambin'ny folo tavela rehefa lasa Jodasy.

**hamafin'ny fo**

Jesosy dia nibedy ireo mpianatra satria tsy nino Azy izy ireo. DH: "nandà ny hino"

**izao tontolo rehetra izao**

Eto ny teny hoe: "izao tontolo izao" dia maneho ny olon-drehetra eran-tany. DH: "Mandehana any amin'izay rehetra misy olona"

**Izay mino sy atao batisa no ho vonjena**

Ny teny hoe: "Izay" dia maneho ny olon-drehetra. DH: "Andriamanitra dia hamonjy ny olon-drehetra izay mino sy hamela anao hanao batisa azy ireo"

**izay tsy mino kosa dia ho helohina**

Ny teny hoe: "izay" dia maneho ny olon-drehetra. DH: "Andriamanitra dia hanameloka ny olon-drehetra izay tsy mino"

**Mark 16:17****Ireto famantarana ireto dia hanaraka ireo izay mino**

Marka dia miresaka ireo fahagagana toy ny hoe izy ireo no olona handeha hiaraka amin'ireo mpino. DH: "Ireo olona mijery ireo izay mino dia hahita ireo zavatra ireo hiseho ary hahafantatra fa Izaho dia miaraka amin'ireo izay mino"

**Amin'ny anarako no hamoahan'izy ireo**

Ny mety ho dikany hafa: 1) Jesosy dia manome lisitra amin'ny ankapobeny: "Amin'ny anarako no hanaovan'izy ireo zavatra toy izany: Izy ireo dia" na 2) Jesosy dia hanome lisitra mazava: "Ireo zavatra ireo dia ho ataon'izy ireo amin'ny anarako: Izy ireo dia."

**Amin'ny anarako**

Eto ny hoe: "anarana" dia mifandray amin'ny fahefana sy herin'i Jesosy. DH: "Amin'ny alalan'ny fahefan'ny anarako" na "Amin'ny alalan'ny herin'ny anarako"

**Mark 16:19****nampiakarina ho any an-danitra Izy ary nipetraka**

Afaka atao hoe: "Andriamanitra naka Azy ho any an-danitra, ary Izy nipetraka"

**eo antanan-kavanoan' Andriamanitra**

"any amin'izay hipetrahan'ilay iray izay nomen'Andriamanitra ny voninahitra sy ny hery lehibe indrindra"

**nanamafy ny teny**

"nampiseho fa ireo teniny, izay tenenin'izy ireo, dia marina"



## Book: Luke

### Luke

#### Chapter 1

<sup>1</sup> Maro ireo niezaka nanoratra tantara mahakasika ireo zava-nitranga izay tanteraka teto amintsika, <sup>2</sup> araka izay efa nanoloran'izy ireo azy tamintsika, izay efa vavolombelona nanatri-maso sy mpanompon'ny teny hatrany am-piandohana. <sup>3</sup> Ary amiko ihany koa dia toa mety - rehefa nanadihady tsara ny fandehan'ny zavatra rehetra hatramin'ny voalohany - ny hanoratra tatitra araka ny filaharany ho anao, ry Teofilo mendrika indrindra. <sup>4</sup> Izany dia mba hahalalanao ny marina momba ireo zavatra izay nampianarina anao. <sup>5</sup> Tamin'ny andron'i Heroda, mpanjakan'ny Jodia, dia nisy iray tamin'ny mpisorona antsoina hoe Zakaria, avy amin'ny antokon'i Abia. Ny vadiny dia avy amin'ny zanaka vavin'i Arona, ary ny anarany dia Elizabeta. <sup>6</sup> Samy marina teo anatrehan'Andriamanitra izy ireo, ary nankatoa ireo didy rehetra sy ireo fitsipiky ny Tompo. <sup>7</sup> Fa tsy nanan-janaka anefa izy ireo, satria momba Elizabeta, ary samy efa tena antitra ihany koa izy roa ireo tamin'izany fotoana izany. <sup>8</sup> Ary izany dia mahakasika an'i Zakaria teo fanatrehan'Andriamanitra, nanatanteraka ireo asan'ny fisoronana araka ny fifandimbiasan'ny isan-tokony. <sup>9</sup> Araka ny fomba fanaon'izy ireo ny amin'ny fisafidianana mpisorona izay tokony hanompo, dia voafidin'ny kodia kely hiditra handoro ny emboka manitra ao an-tempolin'ny Tompo izy. <sup>10</sup> Tamin'ny ora nandoroana ny emboka manitra dia nivavaka teny ivelany ny vahoaka rehetra. <sup>11</sup> Ary nisy anjelin'ny Tompo niseho taminy ary nitsangana teo ankavanan'ny alitara nisy ny emboka manitra. <sup>12</sup> Rehefa nahita azy i Zakaria, dia raiki-tahotra ary heniky ny tahotra izy. <sup>13</sup> Fa hoy ny anjely taminy: "Aza matahotra, ry Zakaria, efa nohenoina ny vavakao. Hitoe-jaza lahy aminao Elizabeta vadinao. Jaona no ho ataonareo anarany. <sup>14</sup> Hanam-pifaliana sy haravoana ianao, ary maro koa no ho faly amin'ny fahaterahany. <sup>15</sup> Satria ho lehibe izy eo imaso'ny Tompo. Tsy hisotro divay na zava-pisotro mahery mihitsy izy, ary ho feno ny Fanahy Masina hatrany an-kibon-dreniny izy. <sup>16</sup> Maro amin'ny vahoakan'Israely no hitodika amin'ny Tompo Andriamanitr'izy ireo. <sup>17</sup> Handeha eo alohan'ny tavan'ny Tompo amin'ny fanahy sy ny herin'Elia izy. Izany no ataony dia ny mba hitodihan'ny fon'ny ray amin'ny zanaka, mba handehanan'ireo izay tsy mankatoa amin'ny lalan'ny fahendren'ny marina - mba hanomanana vahoaka efa vonona ho an'ny Tompo nohomanina ho Azy." <sup>18</sup> Ary Zakaria niteny tamin'ilay anjely hoe: "Ahoana no ahalalako izany? Fa izaho efa anti-dahy ary ny vadiko dia tena efa antitra." <sup>19</sup> Ary hoy ny anjely namaly sy niteny taminy: "Izaho no Gabriela, ilay mitsangana eo anatrehan'Andriamanitra. Ary voairaka aho mba hilaza aminao, hitondra izao vaovao tsara izao aminao. <sup>20</sup> Koa indro! Ho moana ianao, ka tsy afaka hiteny, mandra-piavin'ny andro hisehoan'ireo zavatra ireo. Satria tsy nino ny teniko ianao, izay ho tanteraka amin'ny fotoana voafaritra." <sup>21</sup> Ary ny vahoaka sasa-niandry an'i Zakaria. Gaga nohon'ny fijanonany maharitra tao an-tempoly izy ireo. <sup>22</sup> Fa rehefa nivoaka izy, dia tsy afaka niresaka tamin'izy ireo. Ary fantatr'ireo fa nahita fahitana izy tamin'ny tao an-tempoly. Nanao baiko moana tamin'ireo izy ary nijanona ho moana. <sup>23</sup> Ary rehefa tonga ny andro ahataperan'ny fanompoany, dia lasa nody tany an-tranony izy. <sup>24</sup> Taorinan'ireo andro ireo, dia nitoe-jaza Elizabeta ary niafina nandritry ny dimy volana. Hoy izy hoe: <sup>25</sup> "Izao no nataon'ny Tompo ho ahy rehefa nitsinjo ahy Izy mba hanala ny henatro eo anatrehan'ny olona." <sup>26</sup> Teo amin'ny faha enim-bolana, dia nirahin'Andriamanitra ny anjely Gabriela nankany amin'ny tanàna iray tao Galilia antsoina hoe Nazareta, <sup>27</sup> ho any amina virjiny iray izay fofom-badina lehilahy antsoina hoe Josefa. Anisan'ny taranak'i Davida izy, ary ny anaran'ilay virjiny dia Maria. <sup>28</sup> Nankeo aminy izy ary niteny hoe: "Arahaba, ry ilay nohasoavina indrindra! Ny Tompo ho ao aminao." <sup>29</sup> Fa tena very hevitra tamin'ny teniny izy nanotany tena hoe karazana fiarahabana toy ny inona izany. <sup>30</sup> Hoy ny anjely taminy: "Aza matahotra, ry Maria, fa efa nahita sitraka tamin'Andriamanitra ianao. <sup>31</sup> Indro, hitoe-jaza ianao ka hiteraka zazalahy. Ary ny anarany ho antsoinao hoe 'Jesusy.' <sup>32</sup> Ho lehibe Izy ary ho antsoina hoe Zanaky ny Avo Indrindra. Ny Tompo Andriamanitra hanome Azy ny seza fiandrianan'i Davida razambeny. <sup>33</sup> Ary hanjaka mandrakizay amin'ny taranak'i Jakoba izy, ary tsy hanam-pahataperana ny fanjakany." <sup>34</sup> Hoy Maria tamin'ilay anjely: "Ahoana no hisehoan'izany, fa mbola tsy niara-nandry tamina lehilahy aho?" <sup>35</sup> Ny anjely namaly sy niteny taminy hoe: "Hirotsaka aminao ny Fanahy Masina, ary ny herin'ny Avo Indrindra no ho avy aminao. Ka ilay masina ho teraka dia ho antsoina hoe Zanak'Andriamanitra. <sup>36</sup> Indro, Elizabeta havanao dia nitoe-jaza lahy ihany koa na dia tamin'ny fahanterany aza. Efa faha enim-bolana ny azy izao, izy ilay nantsoina hoe momba. <sup>37</sup> Satria tsy misy zavatra tsy ho azo tanterahana amin'Andriamanitra." <sup>38</sup> Hoy i Maria: "Indro,

izaho no mpanompo vaviny ny Tompo. Aoka ho tanteraka amiko izany araka ny hafatrao." Ary niala teo aminy ny anjely. <sup>39</sup> Ary tamin'izany andro izany i Maria dia niainga ka nandeha faingana nankany amin'ny tany avo, any amin'ny tanànan'i Jodia. <sup>40</sup> Nankany amin'ny tranon'i Zakaria izy ary niarahaba an'i Elizabeta. <sup>41</sup> Ary nony naheno ny fiarahaban'i Maria i Elizabeta, dia nibitaka ny zaza tao an-kibony, ary feno ny Fanahy Masina Elizabeta. <sup>42</sup> Nanandram-peo sy niteny mafy izy hoe: "Nosoavina noho ny vehivavy rehetra ianao, ary nosoavina ny nateraky ny kibonao. <sup>43</sup> Nahoana izany no mitranga amiko fa ilay renin'ny Tompoko no tonga hanatona ahy? <sup>44</sup> Fa indro, rehefa tonga teo an-tsofiko ny fiarahabanao, dia nientan-kafaliana ny zaza ato an-kiboko. <sup>45</sup> Sambatra izy izay nino fa ho tanteraka ireo zavatra izay nolazain'ny Tompo taminy." <sup>46</sup> Hoy i Maria: "Midera ny Tompo ny fanahiko, <sup>47</sup> ary ny fanahiko nifaly tao amin'Andriamanitra mpamonjiko. <sup>48</sup> Fa nijery ny fahantran'ny mpanompo vaviny Izy. Ary indro, manomboka izao ny taranaka rehetra hiantso ahy hoe sambatra. <sup>49</sup> Satria nanao zavatra lehibe tamiko ilay mahefa ny zavatra rehetra, ary masina ny anarany. <sup>50</sup> Fa maharitra ho an'ny taranaka faramandimby izay matahotra Azy ny famindram-pony. <sup>51</sup> Nampiseho ny heriny tamin'ny sandriny izy; ary nanaparitaka ireo izay nirehareha tamin'ny eritreritry ny fon'izy ireo. <sup>52</sup> Naongany tamin'ny seza fiandrianany ny zanaka lahin'ny mpanjaka ary ireo ambany nasandrany. <sup>53</sup> Nataony voky zava-tsoa ireo noana, fa ny mpanan-karena nampodiany tsy nanana na inona na inona. <sup>54</sup> Nanome fanampiana an'Israely mpanompony Izy, mba hahatsiarovany haneho famindram-po <sup>55</sup> (araka ny nolazainy tamin'ireo raintsika) tamin'i Abrahamana sy ny taranany mandrakizay." <sup>56</sup> Nijanona nitoetra tao amin'i Elizabeta tokony ho telo volana i Maria ary avy eo niverina nody tany an-tranony. <sup>57</sup> Ary tonga ny fotoana hiterahan'i Elizabeta ny zanany ary niteraka zazalahy izy. <sup>58</sup> Naheno ny famindram-po lehibe nataon'ny Tompo taminy ireo mpiaramonina aminy sy ireo havany, ary niara-paly taminy izy ireo. <sup>59</sup> Ary tamin'ny andro fahavalo dia tonga hamora ny zaza izy ireo. Saika ho antsoin'izy ireo hoe "Zakaria," araka ny anaran-drainy izy. <sup>60</sup> Fa ny reniny kosa namaly ary niteny hoe: "Tsia. Jaona no hiantsoana azy." <sup>61</sup> Ary hoy ireo taminy: "Tsy misy amin'ny havanao antsoina amin'izany anarana izany." <sup>62</sup> Nanao baiko moana tamin'ny rainy izy ireo ny amin'ny tiany ho atao anarany. <sup>63</sup> Nangataka solaitra fanoratana ny rainy ary nanoratra hoe: "Jaona no anarany." Ary dia gaga tamin'izany izy rehetra. <sup>64</sup> Ary niaraka tamin'izay dia nisokatra ny vavany ary nafahana ny lelany. Niteny izy ary nidera an'Andriamanitra. <sup>65</sup> Tonga teo amin'ireo rehetra nanodidina azy ireo ny tahotra. Ary niely eraky ny tanàna avon'i Jodia ny zava-niseho rehetra teo. <sup>66</sup> Ary ireo rehetra nandre ireo dia nandray ireny tao am-pony, ary nilaza hoe: "Ho lasa inona ary ity zaza ity?" Fa momba azy ny tanan'ny Tompo. <sup>67</sup> Ary feno ny Fanahy masina i Zakaria rainy ary naminany, ka nilaza hoe: <sup>68</sup> "Deraina anie ny Tompo, Andriamanitr'Israely, fa tonga nanampy sy nanatanteraka ny fanafahana ho an'ny vahoakany Izy. <sup>69</sup> Nanandratra avo ny tandrom-panavotana ho antsika ao an-tranon'i Davida mpanompony Izy, <sup>70</sup> tahaka izay nolazainy tamin'ny vavan'ireo mpaminany masina tamin'ny andro taloha tany. <sup>71</sup> Hitondra famonjena amin'ny fahavalontsika sy amin'ny tanan'ireo rehetra mankahala antsika Izy. <sup>72</sup> Izany no hataony dia ny mba hampisehoana ny famindram-po amin'ireo raintsika sy hampatsiahivana ny fanekem-pihavanany Masina, <sup>73</sup> dia ilay fianianana nolazainy tamin'i Abrahamana raintsika. <sup>74</sup> Nianiana ny hahazoantsika, rehefa afaka tamin'ny tanan'ny fahavalontsika, manompo Azy tsy amin-tahotra, <sup>75</sup> ampahamasinana sy ampahamarinana eo anatrehany amin'ny androntsika rehetra. <sup>76</sup> Eny, ary ianao, ry zaza, dia ho antsoina hoe mpaminanin'ny Avo Indrindra, fa handeha hialoha ny tavan'ny Tompo ianao ary hanamboatra ny lalany, mba hanomana ny olona ny amin'ny fiaviany, <sup>77</sup> mba hanome fahalalam-pamonjena ho an'ny olony amin'ny alalan'ny famelana ny helok'izy ireo. <sup>78</sup> Izany no hiseho dia nohon'ny famindram-po masin'ny Andriamanitsika, nohon'ny amin'izany no hiposahan'ny masoandro avy amin'ny avo mba ho avy hanampy antsika, <sup>79</sup> hanazava an'ireo izay mipetraka ao anatin'ny haizina sy ireo ao anatin'ny aloky ny fahafatesana. Hataony izany mba hitarihana ny tongotsika amin'ny lalam-piadanana." <sup>80</sup> Ary ny zaza dia nitombo ary tonga nahery amin'ny fanahy, ary tany an'efitra izy mandra-piavin'ny andro hisehoany ankarihary amin'Israely.

## Luke 1:1

### Fampahafantarana amin'ny ankapobeny

Lioka manazava ny antony nanoratany ho an'i Teofilo

### ireo zava-nitranga

"tatitra" na "tantara marina"

### teo amintsikia

Ny teny hoe "isika" ao amin'ity fehezanteny ity dia mety na mety tsy manilika an'i Teofilo

**nanolotra azy ireo tamintsika**

Ny "isika" amin'ity fehezanteny ity dia tsy mampiditra an'i Teofilo

**nanolotra azy ireo**

"nanome azy ireo" na "nanolotra azy ireo"

**ireo mpanompon'ilay hafatra**

Mety mila ataonao mazava tsara hoe inona ilay hafatra. DH: "nanompo an'Andriamanitra tamin'ny filazana ny olona ny hafany" na "nampianatra ny olona ny vaovao mahafaly momban'i Jesosy"

**nohadihadiana akaiky**

"nokarohina tsara." Lioka dia nitady tsara izay zavaintranga. Mety niresaka tamin'ireo olona samihafa izay nahita ny zava-nitranga izy ireo mba ahazoana antoka fa marina izay soratany momba ireo tranga ireo.

**Teofilo tsara indrindra**

Lioka niteny izany mba hanehoana voninahitra sy haja an'i Teofilo. Izany dia mety midika fa Teofilo dia olom-panjakana ambony. Ity fizarana ity dia tokony hampiasa ny fomba ampiasain'ny kolontsainao rehefa miresaka amin'ny olona ambony. Ny olona sasany dia mety mametraka ity fiarahabana ity any amin'ny voalohany koa ary manao hoe: "Ho an'i... Teofilo" na "Ry... Teofilo."

**tsara indrindra**

"omem-boninahitra" na "manan-kaja"

**Teofilo**

Ity anarana ity dia midika hoe "sakaizan' Andriamanitra." Mety milaza ny toetran'io lehilahy io izany na mety ho anarany tamin'izany. Ny ankamaroan'ny dikan-teny dia manao izany ho anarana.

**Luke 1:5**

**Fampifandraisana ny foto-kevitra**

Ilay anjely maminany ny fahaterahan'i Jaona

**Fampahafantarana amin'ny ankapobeny**

Zakaria sy Elizabeta dia efa nampahafantarina. Ireto andininy ireto dia manome fampahafantarana fototra momban'izy ireo.

**Tamin'ny andron'i Heroda, mpanjakan'i Jodia**

"Nandritry ny fotoana nitondran'i Heroda mpanjaka an'i Jodia"

**dia nisy**

"dia nisy miavaka" na "dia nisy." Izany dia fomba iray entina mampiditra mpanjara anjara vaovao ao amin'ny tantara. Raiso ny fomba fampiasan'ny fiteninao izany.

**fizarazarana**

Efa azo fa manambara ireo mpisorona izany. DH: "fizarazarana ireo mpisorona" na "vondron'ireo mpisorona"

**an'i Abia**

"izay avy amin'ny taranak'i Abia." Abia dia razamben'ity vondron'ny mpisorona ity ary izy rehetra dia avy amin'ny taranak'i Arona, izay mpisorona Israeliana voalohany.

**Ny vadiny dia avy amin'ny zanaka vavin'i Arona**

"Ny vadiny dia avy amin'ny taranak'i Arona." Izany dia midika fa mitovy lanja amin'ny mpisorona tahaka an'i Zakaria izy. DH: "Ny vadiny ihany koa dia avy amin'ny taranak'i Arona" na "Zakaria sy Elizabeta vadiny dia samy avy amin'ny taranak'i Arona"

**avy amin'ny zanaka vavin'i Arona**

"avy amin'ny taranak'i Arona"

**teo anatrehan'Andriamanitra**

"teo imason'Andriamanitra" na "araka ny hevitr' Andriamanitra"

**ireo didy sy toromarika rehetran'ny Tompo**

"ireo rehetra nandidiana sy notakian'ny Tompo"

**kanefa**

Ity teny mifanohitra ity dia mampiseho fa izay manaraka eto dia mifanohitra amin'izay andrasana. Ny olona nanantena hoe raha manao izay marina izy ireo, dia ho avelan'Andriamanitra hanan-janaka. Na dia nanao ny marina aza ity mpifankatia ity, dia tsy nahazo zanaka izy ireo.

**Luke 1:8**

**Ary izany dia mahakasika**

Ity fehezanteny ity dia nampiasaina hisintonana ny tantara hiala amin'ny fampahafantarana fototra ho any amin'ireo mpanjara anjara.

**araka ny fifandimiasan'ny isan-tokony**

"rehefa anjaran'ny vondrony" na "rehefa tonga ny fotoana hanompoan'ny vondrony"

**Araka ny fomba fanaon'izy ireo ny amin'ny fisafidianana izay mpisorona tokony... handoro emboka**

Ity fehezanteny ity dia mampahafantatra antsika ny momban'ireo asanan'ny mpisorona.

**fomba fanaon'izy ireo**

"ny fomban-drazana" na "ny fomba mahazatra an'izy ireo"

**voafidin'ny kodia kely**

ny kodia kely dia vato misy marika izay natsipy na nakodidia teo amin'ny tany mba hanampiana azy ireo hisafidy zavatra. Ireo mpisorona dia nino fa nitarika ilay kodia kely Andriamanitra mba

hanehoana azy ireo izay mpisorona tiany ho safidian'izy ireo.

**mba handoro emboka**

Ireo mpisorona dia nandoro emboka manitra isamaraina sy ariva toy ny tolotra ho an' Andriamanitra eo amin'ny altara miavaka ao anatin'ny tempoly.

**ireo vahoaka rehetra**

"Olona maro be" na "olona maro"

**ivelany**

Ilay kianja no faritra manodidina ilay tempoly. DH: "ivelan'ny tempoly" na "tao an-kianja ivelan'ny tempoly"

**amin'ny ora**

"amin'ny fotoana voatondro." Tsy mazava tsara raha tamin'ny fotoan'ny fanolorana emboka maraina na hariva izany.

**Luke 1:11**

**Fampifandraisana ny foto-kevitra**

Rehefa nanao ny asany tao amin'ny tempoly Zakaria, dia nisy anjely avy amin'Andriamanitra tonga hilaza hafatra aminy.

**Ary**

Ity teny ity dia maneho ny fiantombohan'ny hetsika ao amin'ilay tantara.

**niseho taminy**

"tonga tampoka teo aminy" na "teo tampoka niaraka tamin'i Zakaria." Izany dia maneho fa teo niaraka tamin'i Zakaria ny anjely, fa tsy fahitana fotsiny.

**Zakaria... dia nihorohoro... nilatsaka teo aminy ny tahotra**

Ireo fehezanteny roa ireo dia mitovy dika, ary manamafy ny halehiben'ny tahotr'i Zakaria.

**rehefa nahita azy zakaria**

"rehefa nahita ilay anjely i Zakaria." Ny loharanon'ilay tahotra dia ny endrik'ilay anjely izay tsy mahazatra. Zakaria dia tsy nanao zavatra diso.

**nilatsaka taminy ny tahotra**

Ny tahotra dia nofaritana toy ny zavatra izay nanafika na nandresy an'i Zakaria

**aza matahotra**

"aza matahotra ahy intsony" na "tsy mila matahotra ahy ianao"

**re ny vavakao**

"ren'Andriamanitra ny fangatahanao." Ity manaraka ity dia takiana ary afaka ampiana: "ary hanome izany." Tsy ren'Andriamanitra fotsiny ny vavak'i Zakaria; fa handalam-panatanterahana izany koa Izy.

**hitoe-jazalahy aminao**

"manan-janaka lahy aminao" na "miteraka ny zanakao lahy"

**Luke 1:14**

**Satria**

"Satria" na "fanampin'izany"

**fifaliana sy firavoravoana**

Ireo teny roa ireo dia mitovy dika ary afaka atambatra raha tsy manana fomba filaza mifanakaiky ny fiteniniao. DH: "tena ravo"

**amin'ny fahaterahany**

"nohon'ny fahaterahany"

**ho lehibe eo imason'ny Tompo izy**

"ho olona tena manan-danja izy amin'ny Tompo" na "Ho raisin'Andriamanitra toy ny olona manan-danja izy"

**ho feno ny Fanahy Masina izy**

Afaka atao tso-drafitra io. DH: "ny Fanahy Masina dia hanome hery azy" na "hitari-dalana azy ny Fanahy Masina." Kendreo tsy hitovy amin'ny mety hataon'ny fanahy ratsy amin'ny olona iray izany.

**hatrany an-kibon-dreniny**

Ny olona dia efa feno ny Fanahy Masina teo aloha, fa tsy mbola nisy nandre zaza mbola tsy teraka nefa feno ny Fanahy Masina izany.

**Luke 1:16**

**maro amin'ny vahoakan'Israely**

raha tsy tafiditra ao anatin'izany Zakaria, dia afaka adika hoe "maro aminareo taranaakan'Israely" na "maro aminareo izay vahoak'Andriamanitra, Israely" io fehezanteny io. Raha natao io fiovana io, dia kendreo hoe niova ho "Andriamanitrareo" ihany koa ny "Andriamanitr'izy ireo."

**hitodika**

"hitodika" na "miverina"

**Handeha eo alohan'ny tavan'ny Tompo**

Handeha mialoha izy hanambara amin'ny olona fa ny Tompo dia ho avy amin'izy ireo.

**eo alohan'ny tavan'ny**

Eto, "ny tavan'ny" dia fomba fiteny izay manondroo ny fanatrehan'ny Tompo. Indraindray izany tsy hita ao amin'ny dikan--teny. DH: "eo aloha."

**amin'ny fanahy sy herin'i Elia**

"amin'ny fanahy sy hery mitovy izay nananan'i Elia." Ny teny hoe "fanahy" dia maneho ny Fanahy Masin'Andriamanitra na ny toetran'i Elia na ny fomba fisainana. Kendreo mba tsy hidika hoe matotoa na fanahy rasty ny teny hoe "fanahy".

**hampitodika ny fon'ny ray amin'ny zanaka**

"reseo lahatra ireo ray mba hikarakara ireo zanany indray" na "ataovy mamerina ny fifandraisany amin'ireo zanany ny ray"

**hampitodika ny fo**

Ilay fo dia resahana toy ny zavatra izay afaka ahodina mba andeha amin'ny lalana samihafa. Izany dia maneho ny fanovana ny toetran'ny olona amin'ny zavatra iray.

**handeha ilay tsy mpankàto**

ny "mandeha" dia sarin-teny amin'ny fomba fiaina sy fihetsikin'ny olona. DH: "hietsika ilay tsy mpankàto" na "hiaina ilay tsy mpankàto"

**ilay tsy mpankàto**

"olona izay tsy mankàto"

**hanomanana ho an'ny Tompo**

Tsy nolazaina hoe ahoana ny hanomanana azy ireo. Afaka ampiana ity fanazavana ity. DH: "hanomanana ny finoana ny hafatry ny Tompo" na "hanomanana ny fankatoavana ny Tompo"

**Luke 1:18****Ahoana no hahalalako izany?**

"Ahoana no hahalalako fa hitranga izay lazainao? "" Eto, ny "mahalala" dia midika hoe maka antoka avy amin'ny zavatra niainana sy hita, mety hoe nagataka famantarana i Zakaria ho porofo. DH: "Inona no afaka hataonao hanaporofa amiko fa hitranga izany?"

**Izaho no Gabriela, izay mitsangana eo anatrehan'Andriamanitra**

Izany dia voalaza toy ny fitenenana mafy an'i Zakaria. Ny fanatrehan'i Gabriela, tonga mivantana avy amin'Andriamanitra, dia tokony efa ampy ho porofo ho an'i Zakaria.

**izay mitsangana**

"izay manompo"

**Nirahina hiresaka aminao aho**

Afaka atao ho tso-drafitra izany. DH: "Andriamanitra naniraka ahy mba hiresaka aminao"

**Indro**

Ny teny hoe "indro" eto dia manaitra ny saintsika amin'ny filazana mahagaga manaraka.

**mangina, tsy afaka miteny**

Ireo dia manana dika mitovy, ary naverina mba hanamafisana ny fahafenoan'ny fahanginany. DH: "tena tsy afaka miteny" na "tsy afaka miteny mihintsy"

**tsy mino ny teniko**

"tsy mino izay nolazaiko"

**amin'ny fotoana voafaritra**

"amin'ny fotoana voatondro"

**Luke 1:21****Ary**

Ity dia mampiseho izay tsy hita ao amin'ny tantara avy amin'izay nitranga tao anatin'ny tempoly ho amin'izay nitranga tany ivelany. DH: "Tamin'ny fotoana" na "Raha niresaka ilay anjely sy Zakaria."

**Ary fantatr'izy ireo fa nahita fahitana izy tamin'izy tao an-tempoly. Nanao baiko moana tamin'izy ireo izy ary nijanona moana**

Ireo zavatra ireo dia mety nitranga tamin'ny fotoana iray ihany, ary ny famantaran'i Zakaria nanampy ny olona nahazo fa nanana fahitana izy. Mety hanampy ny mpihainonao ny fanovana ny filaharan'ny fanehoana izany. DH: "Nanao baiko moana tamin'izy ireo izy ary nijanona moana. Ka fantatr'izy ireo fa nanana fahitana izy tamin'izy tao an-tempoly"

**fahitana**

Ny famaritana teo dia manondro fa nanatona an'i Zakaria tao an-tempoly ilay anjely. Ny olona, tsy nahalala izany, dia nilaza fa nanana fahitana Zakaria.

**Ary rehefa tonga**

Ity fehezanteny ity dia mampanandroso ny tantara ho amin'ny fotoana niafaran'ny asan'i Zakaria.

**Nakany an-tranony izy**

Zakaria dia tsy nipetraka tao Jerosalema, izay nisy ny tempoly. Nandeha nankany an-tanànanany izy.

**Luke 1:24****Taorian'ireo andro ireo**

Ny fehezanteny hoe "ireo andro ireo" dia maneho ny fotoana nanompoan'i Zakaria tao an-tempoly. Azo atao ny maneho mazava tsara izay asehon'izany. DH: "Taorian'ny niverenan'i Zakaria tao an-trano avy any amin'ny asany tao an-tempoly"

**ny vadiny**

"vadin'i Zakaria"

**niafina**

"tsy nivoaka ny trano" na "nijanona irery tao anatin'ny"

**Izao no nataon'ny Tompo tamiko**

Ity fehezanteny ity dia maneho ny zava-misy hoe navelan'ny Tompo hitondra vohoka izy.

**Izao no**

Faly be izy tamin'ny nataon'ny Tompo taminy

**nitsinjo ahy**

ny hoe "mijery" dia fomba fiteny iray izay midika hoe "mandray" na hoe "miatrika." DH: "nijery ahy"

tamin'ny hatsaram-panahy" na hoe "namindra fo tamiko"

**ny henatro**

Ity dia maneho ny henatra tsapany nohon'ny tsy fahafahany manan'anaka.

**Luke 1:26**

**Fampahafantarana amin'ny ankapobeny**

Ny anjely Gabriely manambara amin'i Maria fa ho renin'ilay iray izay zanak'Andriamanitra izy.

**teo amin'ny faha-enim-bolana**

"teo amin'ny faha-enim-bolan'ny vohok'i Elizabeta." Mety ilaina ny mametraka an'io mazava tsara raha ho afangaro amin'ny faha-enim-bolan'ny taona izany

**ny anjely Gabriela dia nirahin'Andriamanitra**

Afaka atao ho tso-drafitra izany. DH: "Andriamanitra niteny tamin'ny anjely Gabriela mba handeha"

**Avy tamin'ny taranak'i Davida izy**

"Mitovy foko amin'i Davida izy" na hoe "Taranak'i Davida mpanjaka izy"

**fofombady**

"natao antoka" na hoe "nampanantenaina hanambady." Ny ray aman-drenin'i Maria dia nanao fanoloran-tena ho azy mba hanambady an'i Josefa.

**ny anaran'ilay virjiny dia Maria**

Ity dia mampahafantatra an'i Maria toy ny mpandray anjara vaovao ao amin'ny tantara.

**Nankeo aminy izy**

"Ny anjely nanatona an'i Maria"

**Arahaba**

Ity dia fiarahabana iraisana. Izany dia midika hoe: "Mifalia" na hoe "miravoravoa."

**Nohasoavina indrindra ianao!**

"ianao izay nandray fahasoavana be!" na hoe "ianao dia nandray hatsaram-panahy miavaka!"

**Miaraka aminao ny Tompo**

"miaraka aminao" dia fomba fiteny izay mitaky fanohanana sy fanekena. DH: "Faly aminao ny Tompo"

**very hevitra tamin'ny teniny izy... nanontany tena hoe karazana fiarahabana toy ny inona izany**

Maria dia nahazo ny dikan'ny teny tsirairay, fa tsy azony hoe nahoana ilay anjely no niteny izany fiarahabana mahagaga izany taminy.

**Luke 1:30**

**Aza matahotra ry Maria**

Tsy tian'ilay anjely atahotra ny fisehoany i Maria, satria Andriamanitra naniraka azy niaraka tamin'ny hafatra tsara.

**nahita sitraka tamin'Andriamanitra ianao**

Ny fomba fiteny hoe "nahita sitraka" dia midika ho noraisain'olona tsara. Azo ovaina ilay fehezanteny mba hampisehoana an'Andriamanitra ho ilay mpandray anjara. DH: "Andriamanitra dia nanapakevitra ny hanome anao ny fahasoavany" na hoe "Mampiseho anao ny hatsaram-panahiny Andriamanitra."

**hitoe-jaza ianao ka hitondra zazalahy ao am-bohoka ...**

**Jesosy ... zanak'ilay avo indrindra**

Hitondra "zazalahy" ao am-bohoka i Maria izay ho antsoina hoe "Zanak'ilay Avo Indrindra." Jesosy noho izany dia olombelona naterak'olombelona, ary izy koa ilay Zanak' Andriamanitra. Ireo teny ireo dia tokony adika tsara.

**ho antsoina hoe**

Ireto ireo dika azo atao 1) "Ny olona hiantso Azy hoe" na hoe 2) "Andriamanitra hiantso Azy hoe"

**Zanak'ilay Avo Indrindra**

Ity dia fiantsoana manan-danja ho an'i Jesosy, ilay zanak'Andriamanitra.

**manome azy ny seza fiandrianan'i Davida razambeny**

Ny seza fiandrianana dia maneho ny fahefan'ny mpanjaka hanapaka. DH: "manome azy fahefana hanapaka toy ny mpanjaka tahaka ny nataon'ny razambeny"

**tsy hanam-pahataperana ny fanjakany**

Ny teny hoe "tsy hanam-pahataperana" dia manamafy fa mitohy mandrakizay izany.

**Luke 1:34**

**Ahoana no hisehoan'izany**

Na dia tsy fantatr'i Maria aza ny mety ho fisehon' izany, dia tsy nisalasala izy hoe hitranga izany. DH: "Ahoana no ahafahana manao izany?"

**Tsy mbola niara-nandry tamin'ny lehilahy aho**

Maria nampiasa ity fomba fiteny mendrika ity mba hilazana fa mbola madio izy. DH: "virjiny aho."

**Hirotsaka aminao ny Fanahy Masina**

Ny fizotrin'ny vohok'i Maria dia hanomboka amin'ny fiavian'ny Fanahy Masina ao aminy.

**Hirotsaka**

"ho tratra" na "hitranga amin'ny"

**ny herin'ilay Avo Indrindra**

Ny "herin'" Andriamanitra tsy azo takarina no hampitondra vohoka an'i Maria na dia mbola

hijanona virjiny aza izy. Kendreo tsy hisy idiran'ny firaisana ara-nofa io\_ fahagagana izany.

**Ho avy aminao**  
"handrakotra anao toy ny aloka"

**Ilay masina**  
"ilay zanaka masina"

**ho antsoina hoe**  
Ireo dika azo atao 1) "ny olona hiantso Azy hoe" na 2) "Andriamanitra hiantso Azy hoe"

**Noho izany ilay masina hateraka ia ho antsoina hoe Zanak'Andriamanitra**  
Na dia olombelona aza ny renin'i Jesosy, dia napetrak'Andriamanitra taminy toy ny zaza Jesosy. Noho izany, Andriamanytra no rainy, ary Jesosy nantsoina hoe: "Zanak'Andriamanitra."

**Zanak'Andriamanitra**  
Ity dia fiantsoana manan-danja ho an'i Jesosy

### Luke 1:36

**Ary indro**  
Ity fomba fiteny ity dia manamafy ny halehiben'ny fanambarana momban'i Elizabeta izay manaraka eto.

**Elizabeta havanao**  
Raha mila mametraka fifandraisana miavaka tsara ianao, dia mety ho nenintoan'i Maria i Elizabeta

**nitoe-jaza lahy ihany koa tamin'ny fahanterany**  
"nitondra vohoka ihany koa, na dia efa antitra aza izy" na "na dia efa antitra aza izy, dia nitondra vohoka ihany koa ka hanan'anaka zaza lahy."  
Kendreo mba tsy hitovy hoe samy antitra i Maria sy Elizabeta tamin'ny nitondra vohoka.

**faha-enim-bolana ny azy**  
"ny faha-enim-bolan'ny vohokany"

**Satria**  
"Izany dia mampiseho fa"

**Tsy misy zavatra tsy ho azo tanterahana amin' Andriamanitra**  
DH: "Izany dia maneho fa afaka manao ny zavatra rehetra Andriamanitra." Ny vohok'i Elizabeta dia porofo fa Andriamanitra dia afaka manao ny zavatra rehetra\_ na dia ny nanao an'i Maria hitondra vohoka aza nefa tsy nila azy hiara-atory amin'ny lehilahy.

**Indro**  
Maria dia mampiasa fomba fiteny mitovy amin'ilay anjely mba hanamafisana ny fahamatorany momban'ny fanapahan-keviny hanaiky ny Tompo.

**Izaho no mpanompo vavin'ny Tompo**  
MIsafidiana fomba fiteny iray izay mampiseho ny fanetre-teny sy fankatoavany ny Tompo. Tsy

nirehareha tamin'ny maha-mpanompo vavin'ny Tompo azy izy.

**Aoka ho tanteraka amiko izany**  
"Aoka hitranga amiko izany." Maria nanambara ny finiavany tamin'ireo zavatra hitranga izay nolazain'ny anjely taminy fa efa hitranga.

### Luke 1:39

**Fampifandraisana ny foto-kevitra**  
Maria nandeha nitsidika an'i Elizabeta havany izay andala-piterahana an'i Jaona .

**niainga**  
Ity fomba fiteny ity dia tsy midika fotsimpy hoe nitsangana izy, fa koa "vonona." DH: "nanomboka" na "vonona"

**tany avo**  
"toerana avo" na "ny ampahan'ny tendrombohitr' Israely"

**Nandeha izy**  
Izany dia midika fa vitan'i Maria mialohan'ny nandehany tany amin'ny tranon'i Zakaria ny diany. Izany dia afaka atao mazava tsara. DH: "Rehefa tonga izy, dia nandeha"

**ary izao no nitranga**  
Ity fehezanteny dia ampiasaina hanamarihana tranga vaovao ao amin'ity fizaran'ny tantara ity.

**tao an-kibony**  
"tao an-kibon'i Elizabeta"

**nibitaka**  
"nietsika tampoka"

### Luke 1:42

**nanandratra ny feony ... niteny mafy hoe**  
Ireo fehezanteny roa ireo dia mitovy ny dikany, ary ampiasaina hanamafisana ny hafalian'i Elizabeta. Afaka atambatra anaty fehezanteny iray ireo. DH: "nihiaka mafy."

**nanandratra ny feony**  
Ity fiteny ity dia midika hoe "nampitombo ny hamafin'ny feony"

**Nosoavina nohon'ny vehivavy rehetra ianao**  
Ny fiteny hoe "Nohon'ny vehivavy rehetra" dia midika hoe "mihoatra nohon'ny vehivavy hafa"

**nosoavina ny nateraky ny kibonao**  
Ny zanak'i Maria dia resahana toy ny hoe voankazo vokarin'ny hazo iray izany. DH: "ny zaza ao an-kibonao"

**Ary nahoana izany no nitranga tamiko fa ilay renin'ny Tompo no tokony hanatona ahy?**  
Elizabeta dia tsy nanontany fanazavana. Nampiseho ny fahatairany sy hafaliany izy fa izy ilay renin'ny

Tompo no nanatona azy. DH: "Tena mahafinaritra ny fahatongavan'ilay renin'ny Tompoko ato amiko!"

**ilay renin'ny Tompoko**

Maneho an'i Maria ity. "ianao, ilay renin'ny Tompoko."

**Fa indro**

Ity fehezanteny ity eto dia manaitra antsika mba hifantoka amin'ny fanambarana mahagagan'i Elizabeta.

**tonga teo an-tsofiko**

Ity fiteny ity dia midika hoe "nandre aho"

**nientan-kafaliana**

"nihetsika tampoka tamin-kafaliana" na "nivadika satria faly loatra izy"

**Samnbatra izy izany nino**

"sambatra ianao izay nino" na hoe "satria ianao nino, dia ho faly"

**ho tanteraka ireo zavatra**

"ireo zavatra ireo raha ny marina dia hitranga"

**ireo zavatra izay nolazain'ny Tompo tamin'ny**

DH: "ny hafatra izay nomen'ny Tompo azy" na "ireo zavatra izay nolazain'ny Tompo tamin'ny"

**Luke 1:46**

**Fampahafatarana amin'ny ankapobeny**

Maria dia nanomboka hira fiderana ho an'ny Tompo mpamonjiny

**nifaly tamin'ny**

"nahatsapa hafaliana be tamin'ny" na "tena faly be momban'ny"

**Andriamanitra mpamonjiko**

"Andriamanitra, Ilay iray izay mamonjy ahy" na "Andriamanitra izay mamonjy ahy"

**Luke 1:48**

**Fa izy**

"satria izy"

**nijery**

"nijery tamim-piahiana" na "niraharaha ny momban'ny"

**fahantrana**

"fahantrana." Tsy nanan-karena ny fianakavian'i Maria.

**Ary indro**

Ity fehezanteny ity dia misarika ny fifantohana amin'ny fehezanteny manaraka eo.

**manomboka izao**

"amin'izao sy amin'ny ho avy"

**Ilay mahefa ny zavatra rehetra**

"Andriamanitra, ilay mahery"

**ny anarany**

eto ny "anarana" dia maneho ny tenan'Andriamanitra manontolo. DH: "Izy"

**Luke 1:50**

**Ny famindram-pony**

"Ny famindram-pon'Andriamanitra"

**Taranaka faramandimby**

"avy amin'ny taranaka iray mankany amin'ny taranaka iray" na "manerana ny taranaka rehetra"

**nampiseho ny heriny tamin'ny sandriny**

eto ny "sandriny" dia hevitra ambadiky ny herin'Andriamanitra. DH: "nampiseho fa tena mahery Izy"

**nanaparitaka**

"nandroaka tamin'ny lalana samihafa"

**eritreritry ny fon'izy ireo**

Ity dia fiteny iray izay maneho ny fisainana lalin'izy ireo. DH: "eritreritra ao anatin'izy ireo"

**Luke 1:52**

**Naongany tamin'ny seza fiandrianany ny zanaka lahin'ny mpanjaka**

Ny seza fiandrianana dia seza izay ipetrahan'ny mpanapaka, ary mariky ny fahefany izany. Raha nesorina tamin'ny seza fiandrianany ny zanaka lahin'ny mpanjaka, dia midika izany fa tsy manana fahefana hanjaka intsony izy. DH: "Nalainy ny fahefan'ny zanaka lahin'ny mpanjaka" na "Najanony tsy hanjaka intsony ny mpanapaka"

**nanongana ny zanaka lahin'ny mpanjaka ... nanandratra ireo mahantra**

Ny fifanoheranane eo amin'ireo hetsika mifanohitra ireo dia tokony atao mazava tsara ao amin'ny dikan-teny raha azo atao.

**ambany**

"fahantrana." Ny fianakavian'i Maria dia mahantra. Jereo ny nandikanao izany tao amin'ny 1:48

**nanandratra ireo ambany**

DH: "nanome voninahitra ny olona izay tsy nomen'ireo hafa voninahitra"

**Namoky ireo noana izy ... ny mpanan-karena nampodiany tsy nanana na inona na inona**

Ny fifanoherana eo amin'ireo hetsika roa ireo dia tokony atao mazava tsara ao amin'ny fandikan-teny raha azo atao.

**namoky zava-tsoa an'ireo noana**

Ireo dikan-teny azo atao: 1) "Nanome sakafo tsara hoanina ho an'ireo noana" na 2) "nanome ireo zavatra tsara ilaina."

**Luke 1:54**

**Nanome fanampiana Izy**  
"Nanampy ny Tompo"

**Israely mpanompony**

Raha manafangaro ity amin'ilay lehilahy atsoina hoe Israely ny mpamaky, dia afaka adika hoe "mpanompony, ilay firenen'Israely" izany na hoe "Israely, mpanompony."

**hahatsiarovana**

Tsy afaka manadino Andriamanitra. Rehefa "mahatsiahy" Andriamanitra, dia fomba fiteny izany izay midika fa miasa eo amin'ny fampanantenany teo aloha Andriamanitra.

**araka ny nolazainy tamin'ireo raintsika**

"araka izay nampanantenainy ireo razambentsika no hataony." Io fehezanteny io dia manome fampahalalana fototra momban'ny fampanantenan'Andriamanitra tamin'i Abrahama. DH: "satria nampanantena ireo razambentsika Izy fa hamindra fo"

**ny taranany**

"ny taranak'i Abrahama"

**Luke 1:56****Fampifandraisana ny foto-kevitra**

Elizabetha niteraka ny zanany dia avy eo Zakaria nanome anarana ny zanak'izy ireo.

**nody tany an-tranony**

"Maria niverina tany an-tranony (tranon'i Maria)" na "Maria niverina tany amin'ny tranony manokana"

**Ary**

Ity teny ity dia manambara ny fiantombohan'ny tranga manaraka ao amin'ilay tantara.

**Ireo mpiara-monina aminy sy ireo havany**

"Mpiara-monina sy havan'i Elizabetha"

**nampiseho ny famindram-pony lehibe taminy**

"tsara fanahy taminy"

**Luke 1:59****Ary tamin'ny andro fahavalo no nitrangan'izany**

"Rehefa valo taona ny zaza" na "Avy eo, valo andro aorian'ny nahaterahan'ny zaza"

**izy ireo**

Ity dia mety maneho an'i Zakaria ary ireo namana sy havan'i Elizabetha.

**mba hamora ny zaza**

Ity matetika dia lanonana izay hamoran'ny olona iray ny zaza ary eo ny namana mba hankalaza

miaraka amin'ny fianakaviana. DH: "ho an'ny lanonana famoran-jaza"

**saika ho antsoin'izy ireo izy hoe**

"saika ho antsoin'izy ireo izy hoe" na "Te-hanome azy ilay anarana izy ireo." Izany no fomban-drazana tena izy.

**araka ny anaran-drainy**

"ny anaran'ny rainy"

**amin'izany anarana izany**

"mitovy amin'izany anarana izany"

**Luke 1:62****izy ireo**

Ity dia maneho ny olona izay teo tamin'ny lanonana famorana.

**nanao baiko moana**

"mihetsika." Na Zakaria tsy afaka mandre, toy ny miteny, na ny olona mihevitra fa tsy afaka mandre izy.

**tamin'ny rainy**

"tamin'ny rain'ilay zaza"

**ny amin'ny tiany atao anarany**

"inona no anarana tian'i Zakaria homena ilay zaza"

**nangataka solaitra fanoratana ny rainy**

Mety hanampy ny mametraka ny fomba "nangatahan" i Zakaria, hatramin'ny tsy nafahany niresaka. DH: "Nampiasa ny tanany ny rainy mba ampisehoana ny olona fa tiany hanome solaitra fanoratana azy izy ireo"

**solaitra fanoratana**

"zavatra hanoratana"

**Luke 1:64****nisokatra ny vavany ... nafahana ny lelany**

Ireo fehezanteny roa ireo dia sariteny izay miaraka manamafy fa afaka niresaka tampoka i Zakaria.

**nisokatra ny vavany ary nafahana ny lelany**

DH: "Andriamanitra nanokatra ny vavany ary nanafaka ny lelany"

**Tonga teo amin'ireo rehetra nanodidina azy ireo ny tahotra**

"Ireo rehetra izay nipetraka nanodidina an'i Zakaria sy Elizabetha dia natahotra." Mety hanampy ny fametrahana mazava tsara ny antony nahatohina azy ireo. DH: "Ny rehetra izay nipetraka nanodidina azy ireo dia tao anatin'ny tahotra an'Andriamanitra izay nahavita izany tamin'i Zakaria"

**ireo rehetra izay nipetraka**

Ity dia tsy maneho ireo mpiara-monina mivantana amin'izy ireo fotsiny ihany fa ireo rehetra izay mipetraka amin'io faritra io.

**ireo rehetra izay nandre azy ireo**

Ny teny hoe "ireo" dia maneho ireo zavatra izay nitranga.

**ireo rehetra izay nandre**

Ity dia maneho vondron'olona lehibe izay niaina nanerana an'i Jodia.

**milaza hoe**

"mangataka"

**ho lasa inona ary ity zaza ity?**

"karazan'olona lehibe toy ny inona ity zaza ity rehefa lehibe?" Mety azo eritreretina koa hoe ity fanontaniana ity dia natao ho fanambarana ny tsy nampoiziny tamin'ny zavatra reny momba ilay zazakely. DH: "Ho lehilahy tena lehibe ity zaza ity!"

**momba azy ny tanan'ny Tompo**

Ny fehezanteny hoe "ny tanan'ny Tompo" dia maneho ny herin'ny Tompo. "Niaraka taminy ny herin'ny Tompo" na hoe "Niasa mahery tao aminy ny Tompo"

**Luke 1:67**

**Fampifandraisana ny foto-kevitra**

Zakaria milaza izay hitranga amin'i Jaona zanany.

**Feno ny Fanahy Masina i Zakaria rainy**

DH: "Ny Fanahy Masina nameno an'i Zakaria rainy"

**Ny rainy**

Rain'i Jaona

**naminany, nilaza hoe**

Kendreo ny fomba tsotra hampidirana teny mivantana amin'ny fiteninao. DH: "naminany ary niteny hoe" na "naminany, ary izao no nolazainy"

**Andriamanitr'Israely**

"Israely" eto dia maneho ny firenen'Israely. Ny fifandraisana eo amin'Andriamanitra sy Israely dia afaka apetraka mivantana kokoa. DH: "Ilay Andriamanitra nanjaka nanerana an'Israely" na "Ilay Andriamanitra izay derain'Israely"

**ny olony**

"olon'Andriamanitra"

**Luke 1:69**

**tandrom-panavotana ho antsika**

Ny tandrokin'ny biby dia famantarana ny heriny hiarovana ny tenany. Ilay Mesia dia resahana toy ny hoe tandroka manana hery hanavotra an'Israely Izy. DH: "olona manana hery hanavotra antsika."

**ao an-tranon'i Davida mpanompony**

"Ny tranon" i Davida eto dia maneho ny fianakaviany, indrindra fa ny taranany. DH: "ao amin'ny fianakavian'i Davida mpanompony" na "izay taranak'i Davida mpanompony"

**tahaka izay nolazainy**

"araka izay nolazain'Andriamanitra"

**nilaza tamin'ny vavan'ireo mpaminaniny masina**

Andriamanitra namela ireo mpaminany hilaza ireo teny izay tiany ho tenenin'izy ireo. DH: "nampiteny ireo mpaminaniny masina"

**tamin'ny vavan'ireo**

Ity dia milaza ny hafatr'ireo mpaminany toy ny hoe vava iray ihany no miteny.

**tamin'ny andro taloha**

"niaina fahagola"

**mitondra famonjena**

maneho famonjena ara-batana ity eto, fa tsy famonjena ara-panahy.

**ireo fahavalontsika ... ireo rehetra mankahala antsika**

mitovy hevitra ireo fehezanteny roa ireo ary naverina mba hanamafisana ny hamafin'ny fahavalo manohitra azy ireo.

**amin'ny tanan'ireo**

Mety hanampy ny famerenana mametraka ny "famondra" eto. DH: "famondra amin'ny tanan'ny"

**tanana**

"hery" na "fahefana." Ny teny hoe "tanana" dia maneho ny hery izay ampiasain'ny ratsy fanahy manohitra ny olon'Andriamanitra.

**Luke 1:72**

**mba hampisehoana famindram-po**

"mba ho mpamindra fo amin'ny" na "mba hietsika araka ny famindram-pony amin'ny"

**hampatsiahivana**

Eto ny teny hoe "mampatsiahy" dia midika fitandremana fanoloran-tena na fanatanterahana zavatra.

**ny fanekem-pihavanany masina ... ny fianianana nolazainy**

ireo fehezanteny roa ireo dia maneho zavatra mitovy. Naverina izy ireo mba hampisehoana ny fahamatoran'ny fampanantenan'Andriamanitra tamin'i Abrahama.

**hahazoantsika, rehefa afaka ... hanompo azy tsy amin-tahotra**

Mety hanampy ny fanovana ny firafitr'ireo fehezanteny ireo. DH: "fa isika dia hanompo azy tsy amin-tahotra rehefa novonjena tamin'ny herin'ireo fahavalontsika."

**tsy amin-tahotra**

Ity dia maneho ny tahotra an'ireo fahavalon'izy ireo DH: "tsy matahotra ireo fahavalontsika"

**am-pahamasinana sy am-pahamarinana**

Mety maneho hetsika ireo. DH: "hiaina amin'ny fomba madio sy hanao izay marina"

**eo anatrehany**

ity dia fomba fiteny izay midika hoe "eo amin'ny fanatrehany"

**Luke 1:76****ianao, ry zaza, dia ho antsoina hoe mpaminany**

Ny olona dia ho tonga saina oe mpaminany izy. DH: "ho fantatrin'ny olona fa mpaminany ianao"

**an'ny Avo Indrindra**

"Izay manompo ny Avo Indrindra." Ity dia maneho an'Andriamanitra. DH: "izay miteny ho an'Andriamanitra Avo Indrindra."

**handeha hialoha any tavan'ny Tompo**

Ity fomba fiteny ity dia midika hoe "handeha mialohan'ny Tompo" na "tonga mialohan'ny Tompo"

**hanome fahalalam-pamonjena ho an'ny olony**

"mba hanazava ny famonjena amin'ny olony" na "mba hatakatra ny dikan'ny famonjena ny olony"

**amin'ny famelana ny helok'izy ireo**

"amin'ny alalan'ny famelana ny helok'izy ireo." DH: "satria Andriamanitra namela heloka azy ireo"

**Luke 1:78****Fampahafantarana amin'ny ankapobeny**

Amin'ity andininy rehetra ity ny teny hoe "isika" dia mampiditra ny olona rehetra.

**nohon'ny famindram-po masin'ny Andriamanintsika**

Mety hanampy ny fametrahana fa manampy ny olona ny famindram-pon'Andriamanitra. DH: "satria Andriamanitra dia mangoraka sy mamindra fo amintsika"

**hiposahan'ny masoandro avy amin'ny avo ... mba hanazava**

ny hazavana matetika dia sariteny ho an'ny marina. Eto, ny fahamarinana ara-panahy izay homen'ny Mpamonjy dia aseho toy ny hoe fiposahan'ny masoandro izay manazava ny tany.

**manazava**

"manome fahalalana ho an'ny" na "manome fahazavana ara-panahy ho an'ny"

**ireo izay mipetraka ao anatin'ny haizina**

Ny haizina eto dia sariteny ho an'ny tsy fisian'ny fahamarinana ara-panahy. Eto, ny olona izay tsy manana fahamarinana ara-panahy dia aseho toy ny hoe mipetraka ao anatin'ny haizina izy ireo. DH: "olona izay tsy mahalala ny marina"

**haizina ... aloky ny fahafatesana**

Ireo teny roa ireo dia miara-miasa mba hanamafisana ny halalin'ny fahamaizinana ara-panahin'ny olona mialohan'ny hampisehoan' Andriamanitra famindram-po amin'izy ireo.

**ao anatin'ny aloky ny fahafatesana**

Ny aloka matetika dia maneho zavatra izay vao hitranga. Eto, maneho fahafatesana efa manakaiky izany. DH: "izay efa ho faty"

**hitarihana ny tongontsika**

ny mitarika tongotr'olona dia mitovy amin'ny mitarika olona ihany. DH: "mitarika antsika" na "mampianatra antsika"

**ny tongontsika**

ny "tongotra" dia ampiasaina hanehoana ny olona iray manontolo. DH: "antsika"

**amin'ny lalam-piadanana**

"ny lalam-piadanana" dia sariteny ho an'ny lalan'ny fiainana izay mahatonga olona iray hanana fiadanana amin'Andriamanitra. DH: "miaina fiainam-piadanana" na "mandeha amin'ny lalana izay mitarika any amin'ny fiadanana"

**Luke 1:80****Fampahafantarana amin'ny ankapobeny**

Ity dia milaza foy ny momban'ny taona nitomboan'i Jaona.

**Ary**

Ity teny ity dia ampiasaina eto mba hanamarihana fihatoana ao amin'ny tantara fototra. Lioka dia nivadika faingana avy any amin'ny fahaterahan'i Jaona nankany amin'ny fiantombohan'ny asa fanompoany amin'ny maha-lehibe azy.

**tonga nahery amin'ny fanahy**

"tonga matotra ara-panahy" na "nanamafy ny fifandraisany amin'Andriamanitra"

**tany an'efitra**

"niaina tany an'efitra." Lioka dia tsy niteny hoe firy taona Jaona no nanomboka niaina tany an'efitra.

**mandra-**

Ity dia tsy tena hoe manamarika fihatoana. Nanohy niaina tany amin'ny tany karakaina foana Jaona na dia taorian'ny nanombohany nitony ampahibemaso aza.

**ny andro hisehoany ankariary**

"rehefa nanomboka nitony ampahibemaso izy"

**ny andro**

Ampiasaina ity eto amin'ny dika ankapobeny hoe "ny fotoana"

## Chapter 2

<sup>1</sup> Ary tamin'izany andro izany, dia nandefa didy mibaiko izay mibaiko ny hanisana ny olona rehetra miaina eto amin'izao tontolo izao Aogosto Kaisara. <sup>2</sup> Izany no fanisam-bahoaka natao voalohany tamin'i Kyrenio no mpanapaka tany Syria. <sup>3</sup> Noho izany ny olon-drehetra dia nankany amin'ny tanàna niaviny avy mba hisoratra anarana ho an'ny fanisam-bahoaka. <sup>4</sup> Dia nandeha niakatra avy tany Galilia koa Josefa, avy tany an-tanànan'ny Nazareta, ho any Jodia, tanànan'i Davida izay antsoina hoe Betlehema, satria izy avy amin'ny trano sy fianakavian'i Davida. <sup>5</sup> Nandeha tany izy mba hisoratra anarana niaraka tamin'i Maria, izay fofom-badiny ary nitoe-jaza. <sup>6</sup> Ary raha mbola tany izy ireo, dia tonga ny fotoana hiterahany ny zanany. <sup>7</sup> Niteraka zaza lahy izy, zanany voalohany, ary izy nandrakotra lamban-jaza Azy sy nampandry Azy teo amin'ny fihinanam-bilona, satria tsy nisy toerana ho azy ireo tao amin'ny hotely. <sup>8</sup> Nisy mpiandry ondry tamin' izany faritra izany izay nijanona tany an-tsaha, niandry ny andian'ondry tamin'ny alina. <sup>9</sup> Nisy anjelin' ny tompo niseho tamin'izy ireo, ary ny voninahitry ny Tompo namirapiratra manodidina azy, ary feno tahotra lehibe izy ireo. <sup>10</sup> Dia niteny tamin'izy ireo ny anjely nanao hoe: "Aza matahotra, fa hitondra vaovao tsara izay hitondra hafaliana lehibe ho an'ny olona rehetra aho. <sup>11</sup> Androany dia nisy mpanavotra izay teraka ho anareo any an-tanànan'i Davida! Izy no Kristy Tompo! <sup>12</sup> Izao no famantarana izay homena anareo: Hahita zazakely mirakotra lamban-jaza ary mandry eo amin'ny fihinanam-bilona ianareo." <sup>13</sup> Tampoka teo niaraka tamin'ilay anjely, dia nisy tafiky ny lanitra lehibe nidera an'Andriamanitra nanao hoe: <sup>14</sup> "Voninahitra ho an'Andriamanitra any amin'ny avo indrindra, ary hisy fiadanana anie eto an-tany eo amin'ny olona izay ankasitrahany." <sup>15</sup> Ary rehefa niala teo amin'izy ireo nankany an-danitra ireo anjely, ny mpiandry ondry nifampiteny hoe: "Andeha isika izao ho any Betlehema, ary hijery izany zava-nitranga izany, izay nampahafantarin'ny Tompo antsika izany." <sup>16</sup> Nandeha faingana tany izy ireo ary nahita an'i Maria sy Josefa, ary nahita ny zazakely nandry teo amin'ny fihinanam-bilona. <sup>17</sup> Taorian'ny nahitan' izy ireo Azy, dia nampahafantarin'izy ireo ny zavatra rehetra nolazaina azy ireo momba io zaza io. <sup>18</sup> Izay rehetra nandre izany dia gaga ny amin'ny nolazain'ny mpiandry ondry tamin'izy ireo. <sup>19</sup> Fa Maria kosa nanohy nieritreritra momba ny zavatra rehetra izay reny, ary nitahiry ireny tao ampony. <sup>20</sup> Niverina ireo mpiandry ondry, nanome voninahitra sy nankalaza an' Andriamanitra noho ny zavatra rehetra izay ren'izy ireo sy hitan'ireo, araka izay nolazaina tamin' izy ireo. <sup>21</sup> Nony tapitra ny andro fahavalo, rehefa noforàna Izy, dia nomena anarana hoe Jesosy, ilay anarana nomen'ny anjely Azy talohan'ny nametrahana Azy tao an-kibo. <sup>22</sup> Ary rehefa dila ny isan'ny andro notakiana hidiovany, araka ny lalàn'i Mosesy, dia nitondra Azy niakatra ho any an-tempoly tao Jerosalema i Maria sy Josefa mba hanolotra Azy eo amin'ny Tompo. <sup>23</sup> Araka izay voasoratra ao amin'ny lalàn'ny Tompo hoe: "Ny lahy rehetra izay voaloha-teraka dia hatokana ho an'ny Tompo." <sup>24</sup> Noho izany dia nanolotra sorona araka izay voalaza ao amin' ny lalàn'ny Tompo izy ireo, "domohina roa na zanaka voromailala roa." <sup>25</sup> Ary indro, nisy lehilahy tany Jerosalema, Simona no anarany, ary izany lehilahy izany dia marina sy mafana fo. Nitady ny fampiononana an'Israely izy, ary tao aminy ny Fanahy Masina. <sup>26</sup> Nambaran'ny Fanahy Masina taminy fa tsy hahita fahafatesana mialohan'ny ahitany ny Kristin'ny Tompo izy. <sup>27</sup> Notarihin' ny Fanahy, nankany an-tempoly Simona. Rehefa nitondra an'i Jesosy zazakely niditra ny ray aman-dreniny, mba hanao Azy araka ny fomba ao amin'ny lalàna, <sup>28</sup> dia noraisiny ho eny an-tsandriny Izy sady nidera an' Andriamanitra ary nanao hoe: <sup>29</sup> "Ankehitriny avelao andeha am-piadanana ny mpanomponao, ry Tompo, araka ny teninao. <sup>30</sup> Fa ny masoko nahita ny famonjena, <sup>31</sup> izay nomaninao teo amin'ny fanatrehan'ny olona rehetra: <sup>32</sup> Dia fahazavana ho fanambarana ho an'ny Jentilisa ary voninahitra ho an'Israely olonao." <sup>33</sup> Ny ray sy renin' ilay zaza dia talanjona tamin' ny zavatra nolazaina mahakasika Azy. <sup>34</sup> Nitso-drano azy ireo Simona ary niteny tamin' i Maria reniny hoe: "Indro, ity zaza ity dia voatendry ho amin'ny fandavoana sy fanandratana ny olon'Israely maro ary ho famantarana izay nolavina - <sup>35</sup> ary hisy sabatra handoaka ny fanahinao - mba ho voambara ny hevitra ny fo maro." <sup>36</sup> Nisy mpaminany vavy iray antsoina hoe Ana teo. Zanakavavin'i Fanoela avy amin'ny foko Asera izy. Tena antitra izy. Nipetraka niaraka tamin' ny vadiny fito taona taorian'ny nahavirijiny azy izy, <sup>37</sup> ary mpitondra tena nandritry ny efatra amby valopolo taona. Tsy nandao ny tempoly mihitsy izy fa nanompo tamin'ny fifadian-kanina sy vavaka, andro aman'alina. <sup>38</sup> Tamin' izany ora izany indrindra dia nanatona akaiky azy ireo izy ary nanomboka nanome fisaorana an'Andriamanitra sy nilaza ny momban'ilay zaza tamin'ny olona rehetra izay niandry ny fanavotana an'i Jerosalema. <sup>39</sup> Rehefa nahavita ny zavatra rehetra nasaina nataony araka ny lalàn'ny Tompo izy ireo, dia niverina tany Galilia, any amin'ny tanànan'izy ireo any Nazareta. <sup>40</sup> Nihalehibe ny zaza ary nihanatanjaka, nitombo fahendrena, ary ny fahasoavan'Andriamanitra dia tao aminy. <sup>41</sup> Ny ray aman-dreniny dia nankany Jerosalema isan-taona hamonjy ny Firavoravoan'ny Paska. <sup>42</sup> Rehefa roa ambin'ny folo taona Izy, dia

nandeha nankany araka ny fomba fanao amin'ny fety indray izy ireo. <sup>43</sup> Ary rehefa avy nitoetra tany nandritry ny andron'ny fety manontolo izy ireo, dia nanomboka niverina nody izy ireo. Fa Jesosy zazalahy nijanona tany Jerosalema nefa tsy fantatry ny ray aman-dreniny izany. <sup>44</sup> Nataon'izy ireo fa niaraka tamin'ny olona niara-dia tamin'izy ireo Izy, dia nandeha nandritry ny andro iray manontolo izy ireo. Ary avy eo dia nanomboka nitady Azy tany amin'ireo havany sy ireo namany izy ireo. <sup>45</sup> Rehefa tsy hitan'izy ireo Izy, dia niverina tany Jerosalema izy ireo ka nanomboka nitady Azy tany. <sup>46</sup> Nony afaka telo andro, dia hitan'izy ireo tao an-tempoly Izy, nipetraka teo afovoan'ireo mpampianatra, nihaino azy ireo sy nametraka fanontaniana tamin'izy ireo. <sup>47</sup> Izay rehetra naheno Azy dia gaga tamin' ny fahalalany sy ireo valinteny. <sup>48</sup> Rehefa nahita Azy izy ireo, dia talanjona. Ny reniny niteny tamin'ny hoe: "Anaka, nahoana ianao no nanao toa izao anay? Henoy, izaho sy ny rainao nitady anao tamin-tebiteby." <sup>49</sup> Izy niteny tamin' izy ireo hoe: "Nahoana ianareo no nitady Ahy? Tsy fantatrareo ve fa tsy maintsy ho ao an-tranon'ny Raiko Aho?" <sup>50</sup> Fa tsy azon'izy ireo izay tiany holazaina tamin' izany teny izany. <sup>51</sup> Dia nody niaraka tamin'izy ireo tany Nazareta Izy sady nankatoa azy ireo. Ny reniny dia nitahiry izany zavatra rehetra izany tao am- pony. <sup>52</sup> Fa Jesosy niha-nitombo fahendrena sy nitombo tena, ary nitombo fitia tamin'Andriamanitra sy ny olona.

## Luke 2:1

### Fampahafantarana amin'ny ankapobeny

Ity dia mampiseho hoe nahoana Maria sy Josefa no nila nifindra ho an'ny fahaterahan'i Jesosy.

### Ary

Ity teny ity dia maneho ny fiantombohan'ny fizarana vaovao amin'ny tantara.

### Aogosto Kaisara

"Aogosto mpanjaka" na "Amperora Aogosto." Aogosto no amperora voalohany tamin'ny fanjakana Romana.

### nandefa didy mibaiko

Ity baiko ity dia mety nentin'ireo mpitondra hafatra nanerana ny fanjakana. DH: "naniraka mpitondra hafatra niaraka tamin'ny didy mibaiko"

### ny hanisana ny olona rehetra izay miaina eto amin'izao tontolo izao

DH: "ny handraisan'izy ireo ny anaran'ny olona rehetra mipetraka eto amin'izao tontolo izao" na "ny hanisan'izy ireo ny olona rehetra eto amin'izao tontolo izao ary hanoratra ny anaran'izy ireo"

### izao tontolo izao

"ny ampahan-tany izay anjakan'ny fanjakana Romana" na "ireo tanàna izay entin'ny amperora Romana"

### Kyrenio

Kyrenio dia voatendry ho governoran'i Siria.

### ny olon-drehetra dia nankany

"ny olona rehetra dia nanomboka"

### tanàna niaviany

Ity dia maneho ireo tanàna izay niainan'ireo razamben'ny olona. Mety niaina tamin'ny tanàna samihafa ireo olona. DH: "ny tanàna izay niainan'ireo razambeny"

### hisoratra anarana amin'ny fanisam-bahoaka

"mba ho voasoratra ao amin'ny fandraisana anarana ny anaran'izy ireo"

## Luke 2:4

### Josefa koa

Ity dia mampiditra an'i Josefa toy ny mpandray anjara vaovao ao amin'ny tantara.

### any amin'ny tanànan'i Davida

Ity dia fampahafantarana fototra momban'ny mahazava-dehibe an'i Betlehema. Na dia tanàna kely aza izany, dia tao no teraka Davida, ary nisy faminiana fa ho teraka ao ilay Mesia. DH: "izay nantsoina hoe tanànan'i Davida mpanjaka"

### satria izy dia avy amin'ny trano sy fianakavian'i Davida

"satria Josefa dia taranak'i Davida"

### mba hisoratra anarana

Ity dia midika hoe manome tatitra any amin'ny manam-pahefana any mba afahany mampiditra azy ao anaty isa.

### izay fofom-badiny

"izay nampanantenaina ho azy." Ny mpifankatia nirotsaka dia raisina ho mpivady ara-dalàna, fa tsy nisy fifandraisana ara-batana teo amin'izy ireo.

## Luke 2:6

### Fampifandraisana ny foto-kevitra

Ity dia milaza ny fahaterahan'i Jesosy sy ny fanambaran'ny anjely tamin'ny mpiandry ondry.

### Ary raha

Ity dia manamarika ny fiantombohan'ny tranga manaraka ao amin'ny tantara.

### raha mbola tany izy ireo

"raha tany Betlehema i Maria sy Josefa"

**tonga ny fotoana hiterahany ny zanany**  
"fotoana hiterahany ny zanany izany"

**nandrakotra lamban-jaza Azy**

Ity dia fomba tsotra izay hiarovan'ny reny sy hiahiany ny zanany amin'izany kolontsina izany. DH: "nandrakotra bodofotsy mafana manodidina azy"

**nampandry Azy teo amin'ny fihinanam-bilona**

Ity dia karazana tavy izay ametrahan'ny olona bozaka na sakafo hafa ho an'ny biby. Mety nadio izany ary mety nisy zavatra malemilemy sy maina teo amin'izany toy ny lafika ho an'ilay zaza. Ireo biby matetika dia notazomina teo akaikin'ny trano mba hiarovana azy ireo sy hanamora ny fanomezana sakafo azy ireo. Maria sy Josefa dia nipetraka tao amin'ny efitra izay nampiasaina ho an'ny biby.

**tsy nisy toerana ho azy ireo tao amin'ny hotely**

"tsy nisy toerana hipetrahan'izy ireo tao amin'ny efitra fandraisam-bahiny." Izany dia satria mety maro ny olona nankany Betlehema mba hisoratra anarana. Lioka nanampy ity ho fanampim-panazavana.

**Luke 2:8**

**anjelin'ny Tompo**

"anjely avy amin'ny Tompo" na "anjely izay nanompo ny Tompo"

**niseho tamin'izy ireo**

"nanatona ireo mpiandry ondry"

**ny voninahitry ny Tompo**

Ny loharanon'ilay hazavana mampiratra dia ny voninahitry ny Tompo, izay niseho niaraka tamin'ny anjely.

**Luke 2:10**

**Aza matahotra**

"Aza matahotra intsony"

**izay hitondra hafaliana lehibe ho an'ny olona rehetra**

"izay hamalifaly be ny olona rehetra"

**ny olona rehetra**

Ny sasany mahazo hoe maneho ny olona Jiosy ity. Ny sasany mahazo hoe maneho ny olona rehetra ity.

**tanànan'i Davida**

Ity dia maneho an'i Betlehema

**Izao no famantarana izay homena anareo**

"Andriamanitra dia hanome anareo izao famantarana izao" na "Hahita izao famantarana izao avy amin'Andriamanitra ianareo"

**ilay famantarana**

"ilay porofo." Na ity mety ho famantarana hanaporofoina fa marina izay voalazan'ny anjely, na

mety ho famantarana izay manampy ireo mpiandry ondry hahafantatra ilay zaza.

**Luke 2:13**

**tafiky ny lanitra lehibe**

Ny teny hoe "tafiky ny lanitra" eto dia mety maneho tafik'anjely ara-bakiteny, na mety ho sariteny ho an'ny vondron'anjely voalamina izany. DH: "vondron'anjely lehibe avy any an-danitra"

**midera an'Andriamanitra**

"manome dera an'Andriamanitra"

**Voninahitra ho an'Andriamanitra any amin'ny avo indrindra**

Ireo dikateny azo atao: 1) "manome haja an' Andriamanitra any amin'ny toerana avo indrindra" na 2) "manome ny haja ambony indrindra ho an' Andriamanitra."

**hisy fiadanana anie eto an-tany eo amin'ny olona izay ankasitrahany**

"hanana fiadanana anie ireo olona eto an-tany izay ankasitrahan'Andriamanitra"

**Luke 2:15**

**Ary rehefa**

Ity fehezanteny ity dia nampiasaina mba hisitomana ao amin'ny tantara ny amin'izay nataon'ireo mpiandry ondry taorian'ny nandehanan'ireo anjely.

**teo amin'izy ireo**

"teo amin'ireo mpiandry ondry"

**ndeha isika**

"isika dia tokony"

**izany zava-nitranga izany**

Ity dia maneho ny fahaterahan'ilay zaza, fa tsy ny fisehoan'ilay anjely.

**mandry eo amin'ny fihinanam-bilona**

Ity dia karazana tavy izay ametrahan'ny olona bozaka na sakafo hafa ho an'ny biby. Jereo ny namadihanao izay tao amin'ny 2:6

**Luke 2:17**

**izay nolazaina azy ireo**

DH: "izay nolazain'ny anjely tamin'ireo mpiandry ondry"

**nitahiry ireny tao am-pony**

ny tahiry dia zavatra tena manan-danja na sarobidy. Maria nandray ho tena sarobidy ireo zavatra nolazaina taminy momban'ny zanany lahy. DH: "nitadidy tsara ireny" na "nitadidy ireny ampifaliana"

**niverina**

"niverina tany amin'ny toerana fiandrasan'ondry"

**nanome voninahitra sy nankalaza an' Andriamanitra**  
Mitovitovy ireo ary manamafy ny hafalian'izy ireo tamin'izay vitan'Andriamanitra.

### Luke 2:21

#### Fampahafantarana amin'ny ankapobeny

Ireo lalàna nomen'Andriamanitra an'ireo mpino Jiosy dia nilaza azy ireo ny andro hamorana zazalahy sy ny sorona tokony entin'ireo ray aman-dreny.

#### faran'ny andro fahavalo

"valo andro taorian'ny nahaterahany" na "valo taona izy"

#### nomena anarana hoe

Josefa sy Maria no nanome Azy ny anarany

#### ilay anarana nomen'ny anjely Azy

DH: "ny anarana izay niantsoan'ny anjely Azy"

### Luke 2:22

#### Rehefa dila ny isan'ny andro notakiana ...

Ity dia mampiseho ny fandehan'ny fotoana mialohan'ity tranga vaovao ity.

#### Isan'ny andro notakiana

DH: "ny isan'ny andro izay notakian' Andriamanitra"

#### hidiovany

"ho azy ireo mba ho tonga madio ara-pomba." Afaka lazainao ihany koa ny anjaran' Andriamanitra. DH: "ho an'Andriamanitra mba handray azy ireo ho madio indray"

#### mba hanolotra azy eo amin'ny Tompo

"mba hitondra azy eo amin'ny Tompo" na "hitondra azy eo amin'ny fanatrehan'ny Tompo."

#### araka izay voasoratra

DH: "Araka izay nosoratan'i Mosesy" na "Nanao izao izy ireo satria nanoratra Mosesy"

#### Ny lahy rehetra izay voalohan-teraka

ny hoe "voalohan-teraka" dia fomba fiteny izay maneho ny zanaka ateraka voalohanay. Ity dia sady maneho ny biby no olona. DH: "ny zanaka teraka voalohany izay lehilahy" na "ny zazalahy rehetra teraka voalohany"

#### izay voalaza ao amin'ny lalàn'ny Tompo

"izay ambaran'ny lalàn'ny Tompo koa." Ity dia toerana hafa ao amin'ny lalàna. Izany dia maneho ny lehilahy rehetra, na teraka voalohany na tsia.

### Luke 2:25

#### Fampifandraisana ny foto-kevitra

Rehefa tao an-tempoly Maria sy Josefa, dia nihaona tamin'ny olona roa: Simeona, izay nidera

an'Andriamanitra sy nanao faminaniana momba ilay zaza, sy mpaminany vavy iray hoe Ana.

#### Indro

Ny teny hoe "indro" dia manaitra antsika amin'ny olona vaovao ao amin'ny tantara. Mety manana fomba fitenenana izany ny fiteninao.

#### marina sy mafana fo

Ireo teny saro-takarina ireo dia mety milaza hetsika. DH: "nanao izay ankasitrahan' Andriamanitra sy nankàtoa ny lalàn' Andriamanitra"

#### fampiononana an'Israely

Ity dia manondro ireo fampiononana maro an' Israely rehefa tonga Mosesy. DH: "ilay iray izay hampionona an'Israely"

#### to aminy ny fahahy

"niaraka taminy ny fanahy." Niaraka taminy tamin'ny fomba miavaka Andriamanitra ary nanome azy fahendrena sy lalana eo amin'ny fiainany.

#### Nambaran'ny Fanahy Masina taminy

DH: "Ny Fanahy Masina nampiseho azy" na "Ny Fanahy Masina nilaza taminy"

#### Tsy hahita fahafatesana mialohan'ny ahitany ny Kristin'ny Tompo izy

"hahita ny Mesian'ny Tompo izy mialohan'ny hafatesany"

### Luke 2:27

#### nankany

Ny fiteny sasany dia mety hiteny hoe "nandeha"

#### Notarihin'ny Fanahy

"araka ny nitondran'ny Fanahy azy"

#### tany an-tempoly

"teo amin'ny kianjan'ny tempoly." Ireo mpisorona ihany no afaka miditra ao an-tempoly.

#### ny ray aman-dreny

"ray aman-drenin'i Jesosy"

#### ny fomba ao amin'ny lalàna

"ny fomba ao amin'ny lalàn'Andriamanitra"

#### Ankehitriny avelao andeha am-piadanana ny mpanomponao

"mpanomponao aho; avelao aho andeha am-piadanana." Ny tenany ihany no lazain'i Simeona.

#### andeha

midika hoe "ho faty"

#### araka ny teninao

"araka izay nolazainao"

**Luke 2:30**

**ny masoko nahita**

Ity fomba fiteny ity dia midika hoe: "ny tenako no nahita" na hoe "izaho, mihintsy, no nahita"

**ny famonjena**

Ity fomba fiteny ity dia maneho ilay olona izay hitondra ny famonjena\_Jesosy zazakely\_ izay notrotroin'i Simeona. DH: "ilay mpamonjy izay nirahinao" na "ilay iray nirahinao hamonjy"

**nomanina**

"natao hitranga"

**fahazavana**

Ity sariteny ity dia midika fa ilay zaza dia hanampy ny olona hahita sy hahazo ny fomba mitovy hanampian'ny hazavana ny olona hahita akaiky.

**ho fanambarana**

Mety ilaina ny mametraka izay ho ambara. DH: "izay hanambara ny fahamarinan'Andriamanitra"

**voninahitra ho an'Israely olonao**

"izy no ho antony atongavan'ny voninahitra amin'Israely olonao"

**Luke 2:33**

**ireo zavatra nolazaina mahakasika Azy**

DH: "Ireo zavatra izay nolazain'i Simeona momba Azy"

**niteny tamin'i Maria reniny**

"niteny tamin'ny renin'ilay zaza, dia i Maria." Kendreo tsy ho afangaro hoe Maria no renin'i Simeona.

**Indro**

Simeona nampiasa ity fomba fiteny ity mba hilazana an'i Maria fa tena zava-dehibe izay ho lazaina eo.

**ity zaza ity dia voatendry ho amin'ny fandavoana sy fanandratana ny olon'Israely maro**

Ny teny hoe "fandavoana" sy "fanandratana" dia maneho ny fiviliana amin'Andriamnitra sy fanakekezana an'Andriamanitra. DH: "ity zaza ity dia hahatonga ny olona hihemotra amin' Andriamanitra na hisandratra akaiky amin' Andriamanitra"

**ho famantarana izay nolavina**

"ho hafatra avy amin'Andriamanitra izay ho toherin'ny olona maro"

**hisy sabatra handoaka ny fanahinao**

Ity sariteny ity dia mamaritra ny alahelo lalina izay tsapan'i Maria. DH: "hanaintaina ny alahelonao toy ny hoe sabatra nandoaka ny fonao"

**mba ho voambara ny hevitra ny fo maro**

ny hoe "fo" dia maneho ny olona. DH: "ho ambara ny hevitra ny olona maro"

**Luke 2:36**

**Nisy mpaminany vavy antsoina hoe Ana teo**

Ity dia mampiditra mpandray anjara vaovao ao amin'ny tantara.

**Fanoela**

ny "Fanoela" dia ilay anarana lehilahy iray

**taorian'ny naha-virjiny azy**

"taorian'ny nanambadiany azy"

**mpitondra tena nandritry ny efatra amby valopolo taona**

Ireo dikateny azo atao: 1) izy dia mpitondra tena nandritry ny 84 taona na hoe 2) izy dia mpitondra tena ary 84 taona izy amin'izao.

**tsy nandao ny tempoly mihintsy**

Ity dia mety fanatomboana resaka fotsiny izay midika fa nitoetra matetika tao an-tempoly izy ka lasa ohatran'ny hoe tsy nivoaka tao mihintsy izy. DH: "tao an-tempoly foana" na hoe "tao an-tempoly matetika"

**tamin'ny fifadian-kanina sy vavaka**

"tamin'ny alalan'ny fifadian-tsakafo tamin'ny fotoana maro sy tamin'ny alalan'ny fanolorana vavaka maro"

**nanatona akaiky azy ireo**

"nanakaiky azy ireo" na "nankany amin'i Maria sy Josefa"

**ny fanavotana an'i Jerosalema**

Eto ny teny hoe "fanavotana" dia nampiasaina hanehoana ilay olona izay hanao izany. DH: "ilay iray izay hanavotra an'i Jerosalema" na "ilay olona izay hitondra ny tso-dranon'Andriamanitra sy hamerina ny sitraka ho an'i Jerosalema.

**Luke 2:39**

**Fampifandraisana ny foto-kevitra**

Maria, Josefa, ary Jesosy dia nandao ny tanànan'i Betlehema ary niverina tany amin'ny tanàndehiben'i Nazareta ho an'ny fahazazany.

**nasaina nataony araka ny lalàn'ny Tompo**

DH: "izay notakian'ny lalàn'ny Tompo azy ireo ho atao"

**ny tanànan'izy ireo any Nazareta**

Ity fehezanteny ity dia midika fa nipetraka tany Nazareta izy ireo.

**nitombo fahendrena**

"lasa hendry kokoa" na "nianatra ny atao hoe fahendrena"

**ny fahasoavan'Andriamanitra dia tao aminy**  
"nitahy ahy ny Tompo" na "Andriamanitra dia  
niaraka tamin'ny fomba miavaka"

### Luke 2:41

#### Fampifandraisana ny foto-kevitra

Tamin'ny Jesosy 12 taona, dia nankany Jerosalema niaraka tamin'ny fianakaviany Izy. Rehefa tany Izy, dia nametraka sy namaly fanontaniana an'ireo mpampianatra tao an-tempoly.

#### Ny ray aman-dreniny

"ray aman-drenin'i Jesosy"

#### dia nankany indray izy ireo

Jerosalema dia avo nohon'ny ankamaroan'ny toerana hafa any Israely, ka dia ara-dalàna tamin'ireo Israelita ny niteny fa andeha hiakatra an'i Jerosalema.

#### araka ny fomba fanao

"toy ny fanaon'izy ireo isan-taona"

#### rehefa avy nitoetra tany nandritry ny andron'ny fety manontolo izy ireo

"rehefa tapitra ny fotoana fankalazana ny fety" na hoe "rehefa avy mankalaza ny fety mandritry ny andro takiana"

#### fety

Ity dia anarana hafa ho an'ny Fankalazana ny Paska, hatramin'ny nanaovana sakafon-danonana ho amin'izany.

#### nataon'izy ireo

"noheverin'izy ireo"

#### nandeha nandritry ny andro iray manontolo izy ireo

"nandeha nandritry ny iray andro izy ireo" na hoe "nandeha lavitra araka izay ataon'ny olona ao anatin'ny andro iray izy ireo"

### Luke 2:45

#### nony

Ity fehezanteny ity dia nampiasaina teto mba hanamarihana tranga manan-danja ao amin'ny tantara. Raha manana fomba fandikana izany ny fiteninao, dia afaka ampiasainao eto izany.

#### tao an-tempoly

Ity dia maneho ny kianja manodidina ny tempoly. Ireo mpisorona ihany no afaka miditra ao an-tempoly. DH: "eo amin'ny kianjan'ny tempoly" na "any an-tempoly"

#### teo afovoan'ny

Ity dia tsy midika ny afovoany marina. Fa kosa, midika hoe "eo amin'ireo" na "miaraka amin'ny" na "voadidina"

#### ireo mpampianatra

"ireo mpampianatra relijiosy" na "ireo izay nampianatra ny olona ny momban' Andriamanitra"

#### Izay rehetra nandre Azy dia gaga

Tsy takatr'izy ireo hoe ahoana no afahan'ny zaza lahy roa ambin'ny folo taona izay tsy nianatra ny ara-panahy mamaly tsara.

#### tamin'ny fahalalany

"ahoana ny alehiben'ny fahazoany" na hoe "fa nahatakatra betsaka momban'Andriamanitra izy"

#### ireo valin-teniny

"Ahoana ny hatsaran'ny famaliany azy ireo" na "fa namaly tsara ireo fanontaniana'izy ireo Izy"

### Luke 2:48

#### Rehefa nahita Azy izy ireo

"Rehefa nahita an'i Jesosy i Maria sy Josefa"

#### Nahoana ianao no nanao toy izao anay?

Ity dia fitenenana mafy an-kolaka satria tsy nandeha niaraka tamin'izy ireo teny an-dalana hody izy. DH: "tsy tokony nanao izao ianao!"

#### Henoy

Io teny io dia nampiasaina matetika mba hampisehoana ny fiantombohan'ny tranga vaovao manan-danja.

#### Nahoana ianareo no nitady Ahy?

Jesosy mampiasa fanontaniana roa mba hitenenana mafy amin'ny halemem-panahy ireo ray aman-dreniny, sy hanombohana miteny amin'izy ireo fa nanana tanjona avy amin'ny Rainy any an-danitra Izy izay tsy takatr'izy ireo. DH: "tsy nila niahiahy ny momba Ahy ianareo"

#### tsy fantatrareo ve ... trano?

Jesosy mampiasa ity fanontaniana faharoa ity mba hiezahana miteny fa tokony ho fantatrin'ny ray aman-dreniny ny tanjona izay nanirahan'ny Rainy Azy. DH: "Tokony ho fantatrareo ... trano"

#### ny Raiko

tamin'ny faha 12 taonany, Jesosy, Zanak'Andriamanitra, dia nahatakatra fa Andriamanitra no tena Rainy (fa tsy Josefa, vadin'i Maria).

#### ao an-tranon'ny Raiko

Ireo dikateny azo atao: 1) "ao an-tranon'ny Raiko" na 2) "momban'ny ataon'ny Raiko." Na amin'ny tranga inona na inona, rehefa niteny Jesosy hoe "ny Raiko" dia Andriamanitra no tiany lazaina. Raha "trano" no tiany tenenina, dia ny tempoly no asehony. Raha "atao" no lazainy, dia ny asa izay nomen'Andriamanitra ho ataony no tiany ambara. Fa hatramin'ny nitenenan'ny andininy manaraka teo hoe tsy takatrin'ny ray aman-dreniny izay nolazainy

azy ireo, dia tsara kokoa ny tsy manazava betsaka izany.

**Luke 2:51**

**Nody niaraka tamin'izy ireo Izy**

"Jesosy nandeha nody niaraka tamin'i Maria sy Josefa"

**nankàtoa azy ireo**

"nankatoa azy ireo" na "mankatoa azy ireo foana"

**nitahiry izany zavatra rehetra izany tao am-pony**

Ireo zavatra izay ren'i Maria dia resahina toy ny hoe harena izay notahiriziny sy sarobidy taminy.

**tao am-pony**

Ity fomba fiteny ity dia maneho ny eritreriny lalina sy tena manokana aminy.

**niha-nitombo fahendrena sy nitombo tena**

"lasa hendry sy matanjaka." Ireo dia maneho ny fitomboana ara-tsaina sy ara-batana.

**Nitombo fitia tamin'Andriamanitra sy ny olona**

Ity dia maneho ny fitomboana ara-panahy sy ara-tsosialy. Afaka sarahana izy ireo. DH:

"Andriamanitra nitahy azy bebe kokoa, ary ny olona niha-nitia azy bebe kokoa."

## Chapter 3

<sup>1</sup> Tamin'ny taona faha dimy ambin'ny folo nanjakan'i Tiberie Kaisara - fony Pontio Pilato no goveronoran'i Jodia, Heroda dia mpanapaka tao Galilia, Filipino rahahiny dia mpanapaka tao amin'ny faritra Itoria sy Trakonitisy, ary Lysania dia mpanapak'i Abilena, <sup>2</sup> nandritry ny fisoronam-ben'i Aniasy sy Kaiafa - dia tonga tamin'i Jaona zanaka lahin'i Zakaria tany an'efitra ny tenin'Andriamanitra. <sup>3</sup> Nandeha tany amin'ireo faritra rehetra manodidina an'ny Jordana Izy, nitory ny batisan'ny fibebahana ho famelana ireo heloka. <sup>4</sup> Araka ny voasoratra ao amin'ny bokin'ny tenin'ny Isaia mpaminany hoe: "Nisy feo iray niantso mafy avy any an'efitra hoe: 'Ataovy vonona ny lalan'ny Tompo, ataovy mahitsy ny lalan-kalehany. <sup>5</sup> Ny lohasaha rehetra ho totofana, ary ny tendrombohitra sy ny havoana hahetry, ary ny lalana miholaka dia amboarina hahitsy, ary ny toerana mikitoantoana dia ho atao lalana, <sup>6</sup> ary ny nofo rehetra dia hahita ny famonjenan'Andriamanitra.'" <sup>7</sup> Koa niteny tamin'ireo vaohaka izay tonga ho ataony batisa i Jaona hoe: "Ianareo ry taranaky ny menarana! Iza no nampitandrina anareo mba handositra ny fahatezerana izay ho avy? <sup>8</sup> Noho izany, mamokara voa mendrika ny fibebahana, ary aza manomboka miteny ao anatinareo hoe: 'Izahay manana an'i Abrahama ho rainay,' fa miteny anareo aho fa Andriamanitra dia afaka manangana zanaka ho an'i Abrahama avy amin'ireto vato ireto. <sup>9</sup> Ankehitriny aza ny famaky dia mipetraka eo amin'ny fototry ny hazo. Koa ny hazo rehetra izay tsy mamoa voa tsara dia voakapa ary hatsipy any amin'ny afo." <sup>10</sup> Ary ireo vaohaka dia nanontany azy hatrany, niteny hoe: "Inona ary no ataonay?" <sup>11</sup> Namaly izy ka niteny tamin'izy ireo hoe: "Raha misy olona manana akanjo lava roa, tokony mizara izany amin'ny olona iray izay tsy manana izy, ary izay manana sakafo koa dia tokony hanao toy izany." <sup>12</sup> Ireo mpamory hetra koa dia tonga mba hatao batisa, ary niteny taminy hoe: "Mpampianatra o, inona no tsy maintsy ataonay?" <sup>13</sup> Izy niteny azy ireo hoe: "Aza manangona vola mihoatra noho izay nasaina halainareo." <sup>14</sup> Miaramila maromaro koa nanontany azy, niteny hoe: "Ahoana ny momba anay? Inona no tsy maintsy ataonay?" Izy niteny tamin'izy ireo hoe: "Aza maka vola amin'olona an-keriny, ary aza miapanga lainga olona. Mifalia amin'ny karamanareo." <sup>15</sup> Ary raha niandry fatratra ny fahatongavan'i Kristy ny vaohaka, dia nanontany tao am-pony ny mahakasikan'i Jaona ny tsirairay, na mety ho izy na tsy izy no Kristy. <sup>16</sup> Jaona namaly tamin'ny fitenenana azy rehetra hoe: "Raha ny amiko, dia manao batisa anareo amin'ny rano aho, fa misy olona iray ho avy izay mahery mihoatra ahy, ary tsy mendrika aho na dia hamaha ireo fehi-kapany aza. Hanao batisa anareo amin'ny Fanahy Masina sy ny afo Izy. <sup>17</sup> Eo an-tanany ny fikororohany mba hanadiovana tsara ny ao am-pomoloany sy hanangonana ny vary ho any amin'ny sompiny. Fa ho dorany amin'ny afo tsy mety vonoina ny akofa." <sup>18</sup> Niaraka tamin'ny fananarana maro hafa ihany koa, Jaona nitory vaovao tsara ho an'ny vahoaka. <sup>19</sup> Heroda mpanapaka Rehefa nanarina nohon'ny fanambadiana ny vadin-drahalahiny Herodiasy, sy nohon'ny zavatra ratsy hafa rehetra izay vitany, <sup>20</sup> dia ho fanampin'izany rehetra izany, dia nidiny tany am-ponja Jaona. <sup>21</sup> Ary, rehefa vita batisa avokoa ny olona rehetra, dia natao batisa koa Jesosy, ary raha mbola nivavaka izy, dia nisokatra ny lanitra, <sup>22</sup> ary ny Fanahy Masina naka endrika ka nidina teo aminy tahaka ny voromailala, ary nisy feo avy any an-danitra nanao hoe: "Ianao no Zanako, malalako. Faly Aho nohon'ny aminao." <sup>23</sup> Rehefa nanomboka ny asa fanompoany Jesosy, dia teo amin'ny telo-polo taona teo Izy. Izy no zanaka lahin'i (araky ny fiheverana) Josefa, zanak'i Hely, <sup>24</sup> zanak'i Matata, zanak'i Levy, zanak'i Melky, zanak'i Janay, zanak'i Josefa. <sup>25</sup> Josefa dia zanak'i Matitia, zanak'i Amosa, zanak'i Nahoma, zanak'i Elsy, zanak'i Nagay, zanak'i Mata, <sup>26</sup> zanak'i Matatia, zanak'i Semey, zanak'i Joseka, zanak'i Joda. <sup>27</sup> Joda dia zanak'i Joanana, zanak'i Rase, zanak'i Zerobabela, zanak'i Sealtielia, zanak'i Nery, <sup>28</sup> zanak'i Melky, zanak'i Ady, zanak'i kosama, zanak'i Elmadama, zank'i Era, <sup>29</sup> zanak'i Josoa, zanak'i Eliezara, zanak'i Joreima, zanak'i Matata, zanak'i Levy. <sup>30</sup> Levy dia zanak'i Simeona, zanak'i Joda, zanak'i Josefa, zanak'i Jonama, zanak'i Eliakima, <sup>31</sup> zanak'i Melea, zanak'i Mena, zanak'i Matata, zanak'i Natana, zanak'i Davida, <sup>32</sup> zanak'i Jese, zanak'i Obeda, zanak'i Boaza, zanak'i Salmona, zanak'i Nahasona. <sup>33</sup> Nahasona dia zanak'i Aminadaba, zanak'i Adimina, zanak'i Army, zanak'i Hezrona, zanak'i Fazera, zanak'i Joda, <sup>34</sup> zanak'i Jakoba, zanak'i Isaka, zanak'i Abrahama, zanak'i Tera, zanak'i Nahora, <sup>35</sup> zanak'i Seroga, zanak'i Reo, zanak'i Palega, zanak'i Ebera, zanak'i Sela. <sup>36</sup> Sela dia zanak'i Kenana, zanak'i Arpaksada, zanak'i Sema, zanak'i Noa, zanak'i Lameka, zanak'i <sup>37</sup> Metosela, zanak'i Enoka, zanak'i Jareda, zanak'i Mahalalila, zanak'i Kenana, <sup>38</sup> zanak'i Enosa, zanak'i Seta, zanak'i Adama, zanak'Andriamanitra.

**Luke 3:1****Fampifandraisana ny foto-kevitra**

Araka ny nambaran'Isaia mpaminany mialoha, dia manomboka mitovy vaovao mahafaly amin'ny olona i Jaona.

**Fampahafantarana amin'ny ankapobeny**

Ireto andininy ireto dia mampahafantatra izay nitranga rehefa nanomboka ny asa fanompoany i Jaona.

**Tamin'ny taona faha-dimy amin'ny folo nanjakan'i Tiberie Kaisara**

"Rehefa nanjaka nandritry ny dimy amin'ny folo taona i Tiberie Kaisara"

**Filipo ... Lysania**

Ireo no anaran'ireo lehilahy

**Itoria sy Trakonitisy ... Abilena**

Ireo no anaran'ireo faritany

**Nandritry ny fisoronam-ben'i Aniasy sy Kaiafa**

"tamin'ny Aniasy sy Kaiafa mpisoronabe niarananampo." Aniasy dia mpisoronabe, ary ireo Jiosy dia nanohy nandray azy ho toy izany foana na dia taorian'ny nanondroan'ireo Romana ny vinanto lahiny, Kaiafa, hanolo azy ho mpisoronabe aza.

**tonga ny tenin'Andriamanitra**

"Andriamanitra niteny ny teniny"

**Luke 3:3****nitovy ny batisa'ny fibebahana**

Ny teny hoe "batisa" sy "fibebahana" dia azo lazaina hoe hetsika. DH: "ary nitovy Izy fa ny olona dia tokony atao batisa mba hampisehoana fa nibebaka izy ireo"

**ho famelana ireo heloka**

Ny teny hoe "famelana" dia azo lazaina hoe hetsika. DH: "mba ho voavela ny helok'izy ireo" na hoe "mba ho avelan'Andriamanitra ny helok'izy ireo." Hibebaka izy ireo mba hamela ny helok'izy ireo Andriamanitra.

**Luke 3:4****Fampahafantarana amin'ny ankapobeny**

Ny mpanoratra, Lioka, dia maka teny avy amin'Isaia mpaminany mahakasika an'i Jaona mpanao batisa.

**Araka ny voasoratra ... mpaminany**

Ny andininy 4-6 dia teny nalaina avy tao amin' Isaia. DH: "Izany dia nitranga araka izay voasoratr'Isaia tao amin'ny bokiny" na "Jaona nanatanteraka ireo teny izay nosoratan'Isaia mpaminany tao amin'ny bokiny"

**Nisy feo iray niantso mafy avy any an'efitra hoe**

Ity dia afaka atao fehezanteny iray ihany. DH: "Nisy feo iray re niantso mafy avy any an'efitra" na "Nandre feon'olona iray niantso mafy avy any an'efitra izy ireo"

**Ataovy vonona ny lalan'ny Tompo ... ataovy mahitsy ny lalan-kalehany**

Ireo fehezanteny roa ireo dia mitovy dika ihany

**Ataovy vonona ny lalan'ny Tompo**

"Ataovy vonona ho an'ny Tompo ny lalana." Ny fanaovana ity dia maneho fa niomana hihaino ny hafatrin'ny Tompo rehefa tonga Izy. Ny olona dia manao ity ho fibebahana amin'ny helok'izy ireo. DH: "Mihomàna hihaino ny hafatrin'ny Tompo rehefa tonga Izy" na "Mibebaha ary mihomàna amin'ny fahatongavan'ny Tompo"

**Luke 3:5****Ny lohasaha rehetra ho totofana ... ny tendrombohitra rehetra sy ny havoana hahetry**

Rehefa manomana lalana ho an'ny olona ambony izay ho avy ny olona, dia manapaka ny toerana avo sy manototra ny toerana iva mba hitovy ambaratonga ny lalana. Ity dia anisan'ny sariteny izay nanomboka tao amin'ny andininy teo aloha.

**Ny lohasaha rehetra ho totofana**

DH: "Ho totofana'izy ireo ny toerana iva rehetra eny amin'ny lalana"

**ny tendrombohitra rehetra sy ny havoana hahetry**

DH: "Ho ataon'izy ireo mitovy ambaratonga avokoa ny tendrombohitra sy havoana rehetra" na "ho esorin'izy ireo avokoa ny toerana avo rehetra eny amin'ny lalana"

**hahita ny famonjen'Andriamanitra**

Afaka atao ho toy ny hetsika izany. DH: "Mianara ny fomba hamonjen'Andriamanitra ny olona amin'ny fahotana"

**Luke 3:7****Ianareo ry taranaky ny menarana**

Amin'ity sariteny ity Jaona dia mampitaha ny vahoaka amin'ny menarana, izay bibilava mahafaty sy mampidi-doza ary maneho ny ratsy. DH: "ianareo menarana ratsy misy poizina!" na "Ny olona dia tokony hiala lavitra aminareo toy ny handosiran'izy ireo menarana misy poizina!"

**Iza no nampitandrina anareo ... ho avy?**

Tsy tena nanantena azy ireo hamaly izy. Niteny mafy ireo olona Jaona satria izy ireo nangataka azy hanao batisa azy ireo mba tsy ho sazian' Andriamanitra, satria tsy te-hijanona hanota izy ireo. DH: "Tsy afaka mandositra ny hatezeran' Andriamanitra toy izao ianareo" na "tsy afaka handositra ny hatezeran'Andriamanitra amin'ny fanaovana batisa fotsiny ianareo"

**ny fahatezerana izay ho avy**  
ny teny hoe "hatezerana" dia nampiasaina eto mba hanehoana ny sazin'Andriamanitra satria mialoha izany ny hatezerany. DH: "ny sazy izay alean'Andriamanitra" na "ny hatezeran' Andriamanitra izay ho asehony"

### Luke 3:8

**mamokatra voa mendrika ny fibebahana**  
Amin'ity sariteny ity, ny fitondran-tenan'ny olona iray dia ampitahaina amin'ny voa. Toy ny handrasana amin'ny zava-maniry iray mba hamokatra voa izay mifanaraka amin'izany karazana zava-maniry izany, dia handrasana amin'ny olona iray izay milaza fa nibebaka koa ny hiaina amin'ny fahamarinana. DH: "mamokatra ny karazana voa izay mampiseho fa nibebaka ianao" na "manao ireo zavatra tsara izay mampiseho fa niala tamin'ny fahotanao ianao"

**miteny ao anatinareo**  
"miteny amin'ny tenanareo" na "mieritreritra"

**Izahay manana an'i Abrahama ho rainay**  
"Abrahama dia razambenay" na "Taranak'i Abrahama izahay." Raha tsy mazava tsara hoe nahoana izy ireo no niteny izany, dia mety hampiana ity fanazavana ity hoe: "mba tsy ho sazin'Andriamanitra izahay"

**manangana zanaka ho an'i Abrahama**  
Ity fomba fiteny ity dia midika hoe "mamorona zanaka ho an'i Abrahama" na "manao ny olona ho tonga taranak'i Abrahama."

**avy amin'ireto vato ireto**  
Jaona dia mety miresaka an'ireo vato eo amin'ny reniranon'i Jordana.

### Luke 3:9

**Ankehitriny ny famaky dia mipetraka eo amin'ny fototry ny hazo**  
Ny famaky izay eo amin'ny toerany mba ho afaka hanapaka ny fakan'ny hazo izany dia sariteny ho an'ny famaizana izay efa hiantomboka. DH: Andriamanitra dia toy ilay lehilahy izay nametraka ny famakiny teo amin'ny fakan'ny hazo"

**ny hazo rehetra izay tsy mamoa voa tsara dia voakapa**  
DH: "kapainy avokoa ny hazo rehetra izay tsy mamoa voa tsara"

**natsipy tany amin'ny afo**  
ny "afo" ihany koa dia sariteny ho an'ny famaizana.

### Luke 3:10

**Fampifandraisana ny foto-kevitra**  
Jaona manomboa mamaly ireo fanontaniana izay petrakin'ny olona ao anatin'ny vahoaka azy.

**nanontany azy, niteny hoe**  
"nanontany azy ary nanao hoe" na "nanontany an'i Jaona"

**namaly ka niteny tamin'izy ireo hoe**  
"namaly azy ireo, nanao hoe" na "namaly azy ireo" na "nanao hoe"

**hanao toy izany**  
Ity dia maneho ny fizarana sakafo ho an'ireo izay mila izany. DH: "manome sakafo ho an'ny olona izay tsy manana mihintsy"

### Luke 3:12

**mba hatao batisa**  
"Jaona hanao batisa azy ireo"

**Aza manangona vola mihoatra**  
"Aza mangataka vola be loatra." Ireo mpitaky hetra dia nitaky vola be mihoatra amin'izay tokony ho takian'izy ireo. Tokony hijanona tsy hanao izany izy ireo.

**izay nasaina halainareo**  
Ity dia mampiseho fa ny fahefan'ny mpitaky hetra dia avy any Roma. DH: "noho izay nomen'ny Romana alalana ho alainareo"

### Luke 3:14

**Miaramila**  
"lehilahy manompo ao amin'ny tafika"

**Ahoana ny momba anay? Inona no tsy maintsy hataonay?**  
"Ahoana ny momba anay miaramila, inona no tsy maintsy hataonay?" Jaona dia tsy tafiditra ao anatin'ny teny hoe "anay" sy "izahay." Ireo miaramila dia te-hilaza fa Jaona no niteny ireo vahoaka sy mpitaky hetra izay tsy maintsy hataon'izy ireo ary te-hahafantatra izay ho ataon'izy ireo amin'ny maha-miaramila azy ireo.

**aza miapanga lainga olona**  
Nanao fiapangana tsy marina tamin'ny olona ireo miaramila mba hahazoana vola. Afaka atao mazava tsara izany. DH: "toy izany koa, aza miapanga lainga olona mba hahazoana vola avy amin'izy ireo" na "aza milaza fa nisy olona tsy manan-tsiny nanao zavatra tsy ara-dalàna"

**Mifalia amin'ny karamanareo**  
"Mahaiza mionona amin'ny karamanareo"

### Luke 3:15

**raha niandry ny vahoaka**  
"satria ny olona." Ireo olona nanatona an'i Jaona ihany no asehon'io.

**nanontany tao am-pony**  
Ity fomba fiteny ity dia midika hoe "nieritreritra mangina ny momba azy ireo"

**Jaona namaly tamin'ny fitenenana**

Ny valin-tenin'i Jaona momban'ny olona lehibe iray izay ho avy dia milaza fa tsy Jaona no Kristy. Mety hanampy ny filazana mazava tsara izany ho an'ny mpihaino anao, toy ny ataon'ny Baiboly hafa hoe: "Tsia, tsy Izy aho"

**tsy mendrika na dia ny hamaha ireo fehin-kapany aza**  
Ny famahana fehin-kapa tamin'izany dia asan'ny andevo. Jaona dia nilaza fa ilay iray izay ho avy dia tena lehibe ka na Jaona aza tsy dia mendrika ny ho andevony.

**Hanao batisa anareo amin'ny Fanahy Masina sy ny afo Izy**

Ity sariteny ity dia mampitaha batisa ara-bakiteny izay mitondra olona iray any amin'ny fifandraisana amin'ny rano mankany amin'ny batisa ara-panahy izay mitondra azy ireo any amin'ny fifandraisana amin'ny Fanahy Masina sy amin'ny afo.

**afo**

Eto ny teny hoe "afo" dia maneho ny 1) fitsaràna na 2) fanadiovana. Tsara kokoa ny memela izany ho "afo" ihany.

**Luke 3:17****Eo an-tanany ny fikororohany**

Josefa miresaka an'i Kristy ho avy hitsara toy ny hoe mpiompy izay vonona hanasaraka ny voam-bary amin'ny akofa. DH: "Mitazona fokororohana izy satria efa vonona" na "vonona hitsara toy ny mpiompy vonona hikororoho vary Izy"

**dorana ny akofa**

Ny akofa dia tsy ilaina na amin'ny inona na inona, ka doran'ny olona.

**Luke 3:18****Fampahafantarana amin'ny ankapobeny**

Ny tantara dia milaza izay hitranga amin'i Jaona fa tsy nitranga tamin'io andro io.

**Niaraka tamin'ny fananarana maro hafa**

"niaraka tamin'ny famporisihana mahery maro hafa"

**Heroda mpanapaka**

Heroda dia mpanapaka, fa tsy mpanjaka. Nametra fitsipika nanerana ny fanjakan'i Galilia fotsiny izy.

**nohon'ny fanambadiana ny vadin-drahalahiny Herodiasy**

"satria Heroda nanambady an'i Herodiasy, vadin'ny rahalahiny." Ratsy izany satria mbola velona ny rahalahin'i Heroda. Afaka atao mazava tsara izany. DH: "satria izy nanambady ny vadin'ny rahalahiny, Herodiasy, raha mbola velona ny rahalahiny"

**nidin'ny tany am-ponja Jaona**

"niteny ireo miaramilany izy mba handefa an'i Jaona ho ao am-ponja"

**Luke 3:21****Fampifandraisana ny foto-kevitra**

Jesosy manomboka ny asa fanompoany amin'ny fanaovany batisa.

**Ary**

Ity dia manamarika ny fiantombohan'ny tranga vaovao ao amin'ny tantara.

**rehefa vita batisa avokoa ny olona rehetra**

"rehefa nanao batisa ny olona rehetra Jaona." Ny fehezanteny hoe "ny olona rehetra" dia maneho ny olona nanatrika niaraka tamin'i Jaona.

**natao batisa**

"nataon'i Jaona batisa Jesosy." Mety hisy hikorontana ny mpihaino sasany hoe nanao batisa Jaona rehefa nidin'i Heroda tao am-ponja izy ao amin'ilay andininy teo aloha. Raha izany, di mety hanampy ny filazana azy ireo fa nitranga talohan'ny nisamborana azy ity. Ny Baiboly sasany dia manisny izao any amin'ny fiantombohan'ity andininy ity hoe: "Fa talohan'ny nandefasana an'i Jaona tany am-ponja"

**natao batisa koa Jesosy**

DH: "Jaona nanao batisa an'i Jesosy ihany koa"

**ny Fanahy Masina naka endrika ka nidina teo aminy**

"nidina teo amin'i Jesosy ny Fanahy Masina"

**Ianao no Zanako, malalako**

Andriamanitra Ray miresaka amin'ny zanany ("malalako"), Jesosy dia Andriamanitra ilay Zanaka, raha nidina teo amin'i Jesosy ilay Andriamanitra Fanahy. Ny olon'Andriamanitra dia mifankatia sy miara-miasa toy ny Ray, Zanaka, sy Fanahy.

**ny zanako, malalako**

Ity dia fiantsiana manan-danja ho an'i Jesosy, ilay Zanak'Andriamanitra.

**Luke 3:23****Fampahafantarana amin'ny ankapobeny**

Lioka dia manao lisitra ireo razamben'i Jesosy amin'ny alalan'ny laharan'ilay heverina ho rainy, dia Josefa.

**Rehefa**

Ity teny ity dia nampiasaina eto mba hanamarihana fiovana avy amin'ny tantara mankany amin'ny fampahafantarana fototra momban'ny taona sy razamben'i Jesosy.

**Izy no zanaka lahin'i (araka ny fiheverana) i Josefa**

"Ny olona dia nihevitra fa zanak'i Josefa Izy"

**Zanak'i Hely, zanak'i Matata, zanak'i Levy**

Jereo ny fomba fandaharan'ny olona ireo razambe amin'ny fitenin'ao. Tokony hampiasa teny mitovy foana ianao amin'ny lisitra iray manontolo. Ireo azo

atao: 1) "Izay zanak'i Hely, izay zanak'i Matata, izay zanak'i Levy" na 2) "Josefa dia zanak'i Hely, Hely dia zanak'i Matata, izay zanak'i Levy" na 3) "Matata no rain'i Hely, Levy no rain'i Matata"

**Luke 3:25**

**Zanak'i Matitia, zanak'i Amosa ... Joda**  
Ity dia tohin'ny lisitr'ireo razamben'i Jesosy.

**Luke 3:27**

**Zanak'i Joanana, zanak'i Rase ... Levy**  
Ity dia tohin'ny lisitr'ireo razamben'i Jesosy.

**Luke 3:30**

**Zanak'i Simeona, zanak'i Joda ... Nahasona**  
Ity dia tohin'ny lisitr'ireo razamben'i Jesosy.

**Luke 3:33**

**zanak'i Aminadaba, zanak'i Adimina ... Sela**  
Ity dia tohin'ny lisitr'ireo razamben'i Jesosy.

**Luke 3:36**

**zanak'i Kenana. zanak'i Arpaksada ... Adama**  
Ity dia tohin'ny lisitr'ireo razamben'i Jesosy.

## Chapter 4

<sup>1</sup> Taorian'izany Jesosy, rehefa feno ny Fanahy Masina, dia niverina avy tany amin'ny reniranon'i Jordana, ary nentin'ny Fanahy Masina tany an'efitra <sup>2</sup> izay nakan'ny devoly fanahy Azy nandritry ny efapolo andro. Tsy nihinana na inona na inona Izy nandritra ireo andro ireo, ary tamin'ny fotoana farany dia noana Izy. <sup>3</sup> Ny devoly niteny taminy hoe: "Raha zanak'Andriamanitra Ianao, dia didio ho lasa mofo io vato io." <sup>4</sup> Jesosy namaly azy hoe: "Voasoratra hoe: 'Tsy ny mofo ihany no iveloman'ny olona.'" <sup>5</sup> Avy eo nentin'ny devoly teny amin'ny toerana avo Jesosy ary nasehony Azy vetivety avokoa ny fanjakana rehetran'izao tontolo izao. <sup>6</sup> Ny devoly niteny taminy hoe: "Homeko anao ny fahefana rehetra sy ny famirapiratany rehetra, satria efa nomena ahy ireo, ary afaka omeko ny olona izay tiako omena azy. <sup>7</sup> Noho izany, raha miankohoka sy manompo ahy Ianao, dia ho lasanao izany." <sup>8</sup> Kanefa Jesosy namaly ka niteny azy hoe: "Voasoratra hoe: 'Hidera ny Tompo Andriamanitrao ianao, ary Izy irery ihany no ho tompoinao.'" <sup>9</sup> Avy eo ny devoly dia nitondra an'i Jesosy tany Jerosalema ary nataony teny amin'ny fara-tampon'ny tempoly, ary niteny taminy hoe: "Raha zanak'Andriamanitra Ianao, dia azerao avy ety ny tenena. <sup>10</sup> Satria efa voasoratra hoe: 'Hibaiko ny anjely ny aminao Izy, mba hiaro anao,' <sup>11</sup> ary, 'Izy ireo hanandratra anao amin'ny tanany, mba tsy ho tafitohan'ny vato ny tongotra.'" <sup>12</sup> Namaly azy, Jesosy niteny hoe: "Efa nambara hoe: 'Aza maka fanahy ny Tompo Andriamanitrao.'" <sup>13</sup> Rehefa vita ny fangalan'ny devoly fanahy an'i Jesosy, dia lasa izy ary nandao Azy ambara pahatongan'ny fotoana hafa. <sup>14</sup> Avy eo Jesosy niverina tany Galilia tamin'ny herin'ny Fanahy, ary ny vaovao momba Azy dia efa niely nanerana ny faritra manodidina rehetra. <sup>15</sup> Dia nanomboka nampianatra tao amin'ny Synagoga'izy ireo Izy ary noderain'ny rehetra. <sup>16</sup> Nandeha tany Nazareta Izy, ilay tanana nahalehibe azy, ary araka ny fomba fanaony, dia niditra tao amin'ny Synagoga tamin'ny andro Sabata Izy ka nitsangana mba hamaky teny mafy. <sup>17</sup> Natolotra azy ny horonan-taratasin'Isaia mpaminany. Nosokafany ilay boky ary hitany ny toerana nanoratana azy, <sup>18</sup> "Ny Fanahin'ny Tompo dia ato amiko, satria Izy nanosotra ahy hilaza ny vaovao mahafaly ho an'ny mahantra. Izy no nandefa ahy hanambara fahafahana ho an'ireo babo, ary hamerina ny fahitana ho an'ny jamba, hanafaka ireo izay ampahoriana, <sup>19</sup> hanambara ny taom-pankasitranan'Andriamanitra." <sup>20</sup> Avy eo dia naoriny ny taratasy, naveriny tany amin'ny mpitandrina, ary nipetraka Izy. Ny mason'ireo rehetra tao amin'ny Synagoga dia nibanjina Azy. <sup>21</sup> Nanomboka niresaka tamin'izy ireo Izy hoe: "Androany ity Soratra Masina ity dia tanteraka eo am-pihainoanareo." <sup>22</sup> Ny rehetra tao dia nilaza tsara ny momba Azy ary gaga tamin'ny tenim-pahasoavana izay naloaky ny vavany izy ireo, ary nanontany Izy ireo hoe: "Fa tsy ilay zanak'i Josefa ve ity?" <sup>23</sup> Izy niteny tamin'izy ireo hoe: "Azo antoka fa hilaza ity ohabolana ity amiko ianareo hoe: 'Dokotera, sitrano ny tenanao. Na inona na inona renay fa nataonao tao Kapernaomy, dia manoava toy izany any amin'ny taninao.'" <sup>24</sup> Nefa niteny Izy hoe: "Lazaiko marina aminareo, tsy misy mpaminany voaray ao amin'ny taniny. <sup>25</sup> Kanefa lazaiko marina aminareo fa maro ny vehivavy mpitondra-tena tany Israely tamin'ny andron'i Elia, raha nihidy ny lanitra nandritra ny telo taona sy enim-bolana, ary nisy mosary lehibe tonga teo amin'ny tany rehetra. <sup>26</sup> Nefa Elia tsy nalefa na tamin'iray tamin'izy ireo aza, fa tao Zerapata any Sidona ihany, tany amin'ny mpitondra tena izay nipetraka tany. <sup>27</sup> Fa maro ireo boka tao Israely tamin'ny andron'i Elisa mpaminany, nefa tsy nisy na dia iray tamin'izy ireo aza sitrana afa-tsy Namàna ilay Siria." <sup>28</sup> Ny olona rehetra tao amin'ny Synagoga dia heniky ny hatezerana rehefa nandre ireo zavatra ireo. <sup>29</sup> Nitsangana izy ireo, nanery Azy hiala ny tanàna, ary nandefa Azy teny an-tampon'ny havoana izay niorenan'ny tananan'izy ireo, mba hanjerana Azy amin'ny hantsana. <sup>30</sup> Nefa nandeha namakivaky teo afovoan'izy ireo Izy dia lasa nandeha tany amin'ny toeran-kafa. <sup>31</sup> Avy eo Izy dia nidina tany Kapernaomy, tanàna iray any Galilia, ary nanomboka nampianatra azy ireo tamin'ny Sabata Izy. <sup>32</sup> Izy ireo dia nitologaga tamin'ny fampianarana nataony, satria niteny tamin'ny fahefana Izy. <sup>33</sup> Ary tao amin'ny Synagoga dia nisy lehilahy izay nitoeran'ny fanahy maloton'ny demonia, ary izy dia nihikiaka tamin'ny feo mafy hoe: <sup>34</sup> "Ah! Inona no ifandraisanay aminao, ry Jesosy avy any Nazareta? Tonga mba hamotika anay ve Ianao? Fantatro hoe iza Ianao - ilay Iray Masin'Andriamanitra!" <sup>35</sup> Jesosy niteny mafy ilay demony, ka nanao hoe: "Aza miteny ary mialà ao aminy!" Rehefa nanipy ilay lehilahy hianjera teo afovoan'izy ireo ny demony, dia niala tao aminy, ary tsy nandratra azy akory. <sup>36</sup> Nitologaga avokoa ny olona rehetra, ary nanohy nifampiresaka ny momba izany. Niteny izy ireo hoe: "Fa teny toy ny ahoana re izany?" Baikoiny amin'ny fahefana sy hery ny fanahy maloto dia mivoaka." <sup>37</sup> Noho izany dia nanomboka niely nanerana ny faritra manodidina ny lazany. <sup>38</sup> Dia nandao ny synagoga Jesosy ary niditra tao an-tranon'i Simona. Ary nampijalian'ny tazo mahery ny rafozam-bavin'i Simona, ary niangavy taminy ho azy izy ireo. <sup>39</sup> Ka nijoro teo anoloany Izy ary niteny mafy ny tazo, dia niala taminy izany. Avy hatrany izy dia nitsangana ary nanomboka nanompo azy ireo. <sup>40</sup> Rehefa nilentika ny masoandro, dia nitondra ny olon-drehetra naranin'ny aretina maro samihafa teo amin'ny Jesosy ny olona. Nametra-tanana tamin'ny

tsirariray avy amin'izy ireo Izy ka nanasitrana azy ireo. <sup>41</sup> Ireo demony ihany koa dia niala tao amin'ny maro tamin'izy ireo, nihiakihaka mafy sy nilaza hoe: "Ianao no Zanak'Andriamanitra!" Jesosy niteny mafy ireo demonia ka tsy namela azy ireo hiteny, satria fantatr'izy ireo fa Izy no Kristy. <sup>42</sup> Vao mangiran-dratsy, dia nandeha tany amin'ny toerana mangingina Izy. Vahoaka maro be no nitady Azy ary nakeny amin'ny toerana izay nisy Azy. Izy ireo dia niezaka ny nihazona Azy mba tsy hiala eo amin'izy ireo. <sup>43</sup> Fa Izy niteny tamin'izy ireo hoe: "Tsy maintsy mitory ny vaovao mahafaly momba ny fanjakan'Andriamanitra amin'ny tanàna maro hafa ihany koa Aho, satria izany no antony nanirahina Ahy tety. <sup>44</sup> Avy eo Izy dia nanohy nitory tao amin'ireo synagoga manerana an'i Jodia.

## Luke 4:1

### Fampifandraisana ny foto-kevitra

Ny devoly mihaona amin'i Jesosy mba haka fanahy Azy hanota rehefa avy mifady hanina mandritry ny 40 andro Jesosy.

### Avy eo Jesosy

Ity dia maneho ny taorian'ny nanaovan'i Jaona batisa an'i Jesosy DH: "Rehefa vita batisa Jesosy"

### nentin'ny Fanahy Masina

DH: "notarihan'ny Fanahy Izy"

### nakana fanahy Azy nandritry ny efapolo andro

Ireo dikanten'ny sasany dia milaza fa nandritr'ilay efapolo andro Jesosy no nalaina fanahy. Ny Baiboly hafa mba hampazava izany tsara dia manao hoe: "Rehefa tany Izy, dia naka fanahy Azy ny devoly"

### nakan'ny devoly fanahy Azy

"naka fanahy Azy ny devoly mba tsy hankàtoa an'Andriamanitra Izy."

### tsy nihinana na inona na inona Izy

Ny teny hoe "Izy" eto dia maneho an'i Jesosy.

## Luke 4:3

### Raha zanak'Andriamanitra ianao

Ny devoly nanao fanamby taminy mba hanao fahagagana hanaporifoana fa Izy no "Zanak'Andriamanitra"

### io vato io

na ilay devoly nitazona ilay vato teny an-tanany na nanondro vato teo akaiky teo.

### Jesosy namaly azy

Ny fandavan'i Jesosy ny fanambin'ilay devoly dia voalaza mazava ao amin'ny valin-teniny. Mety hanampy ny filazana izany mazava tsara ho an'ny mpihainonao, toy ny ataon'ny Baiboly hafa hoe: "Jesosy namaly hoe: 'tsia, tsy hanao izany Aho'"

### voasoratra hoe

Ilay teny nindramina dia avy ao amin'ny asa soratr'i Mosesy ao amin'ny Testamenta Taloha. DH: "Nosoratan'i Mosesy tao amin'ny Soratra Masina"

### Tsy ny mofo ihany no hiveloman'ny olona

Ny teny hoe "mofo" dia maneho ny sakafo amin'ny ankapobeny. Jesosy dia namerina ny teny tao amin'ny Soratra Masina mba hilazana ny antony tsy namadihany ilay vato ho mofo. DH: "Ny olona dia tsy afaka hivelona amin'ny mofo fotsiny" na "tsy ny sakafo ihany no mampiaina ny olona" na "Andriamanitra miteny fa mbola misy zavatra lehibe nohon'ny sakafo"

## Luke 4:5

### toerana avo

"tendrombohitra avo"

### nomena ahy ireo

Ireo dikateny azo atao dia ny hoe "ireo" dia maneho ny 1) fahefana sy hatsaran'ireo fanjakana na 2) ireo fanjakana. DH: "Nomen' Andriamanitra ahy ireo"

### raha miankohona ... manompo ahy

Ireo fehezanteny roa ireo dia mitovitovy. Afaka atamnbatra ireo. DH: "raha miankohoka manompo ahy Ianao"

### ho lasanao izany

"Homeko anao ireo fanjakana rehetra ireo, miaraka amin'ny hatsarany"

## Luke 4:8

### Fa Jesosy namaly ... voasoratra hoe

Ity dia milaza fa Jesosy nandà tsy hanao izay nangatahin'ny devoly. Mety hanampy ny filazana izany fehezanteny izany mazava tsara amin'ny mpihainonao. DH: "Fa Jesosy namaly hoe: 'Tsia, tsy hanompo anao Aho, satria voasoratra hoe'"

### voasoratra hoe

DH: "Nosoratan'i Mosesy tao amin'ny Soratra Masina"

### Hidera ny Tompo Andriamanitrao ianao

Jesosy dia nitanisa ny didy avy ao amin'ny Soratra Masina mba hilazana ny antony tsy hanompoany ilay devoly.

### ianareo

Ity dia maneho ireo olona ao amin'ny Testamenta Taloha izay nandray ny lalàn' Andriamanitra. Afaka

ataonao "ianao" ilay "ianareo" satria ny olona tsirairay no hankatoa.

#### Izy

Ny teny hoe "Izy" dia maneho ny Tompo Andriamanitra.

#### Luke 4:9

##### fara-tampony

Ity dia sisin'ilay tafon'ny tempoly. Raha misy olona mianjera avy eny, dia haratra izy na ho faty.

##### Zanak'Andriamanitra

Ity dia fiantsoana manan-danja an'i Jesosy.

##### azerao ny tenanao

"mianjeraha amin'ny tany"

##### Satria efa voasoratra hoe

Ny devoly dia milaza fa ity teny nalaina tao amin'ny Salamo ity dia midika fa tsy haratra Jesosy raha Izy no zanak'Andriamanitra. DH: "Tsy haratra ianao, satria voasoratra hoe"

##### voasoratra hoe

DH: "Ny mpanoratra dia nanoratra hoe"

##### Hibaiko Izy

Ny "Izy" dia maneho an'Andriamanitra.

#### Luke 4:12

##### Efa nambara hoe

Jesosy milaza ilay devoly ny antony tsy hanaovany izay asain'ny devoly ataony. Ny fandavany hanao izany dia afaka atao mazava tsara. DH: "Tsia, tsy hanao izany Aho, satria efa nambara hoe"

##### Efa nambara hoe

Jesosy naka teny avy ao amin'ny asa-soratr'i Mosesy ao amin'ny Deutoronomy. DH: "Mosesy nilaza hoe" na "Mosesy nilaza tao amin'ny Soratra Masina hoe"

##### Aza maka fanahy ny Tompo Andriamanitrao

Ireo dikateny azo atao: 1) Jesosy dia tsy tokony haka fanahy an'Andriamanitra amin'ny fianjerana avy eny amin'ny tempoly, na 2) Ny devoly dia tsy tokony haka fanahy an'i Jesosy mba hijerena raha Izy no Zanak'Andriamanitra. Tsara kokoa ny mandika ny andininy araka izay voasoratra nohon'ny miezaka manazava ny dikany.

##### vita ny fangalana fanahy an'i Jesosy

Ity dia tsy milaza fa nahomby ny devoly tamin'ny fakany fanahy. Niaritra ny fakana fanahy rehetra Jesosy. DH: "rehefa nahavita niezaka naka fanahy an'i Jesosy" na "nijanona tsy naka fanahy Azy"

#### Luke 4:14

##### Fampifandraisana ny foto-kevitra

Niverina tany Galilia Jesosy, nampianatra tao amin'ny synagoga, ary niteny ireo olona tany fa

hanatanteraka ny Soratra Masin'Isaia mpaminany Izy.

#### Avy eo Jesosy

Ity dia manomboka tranga vaovao ao amin'ny tantara.

##### tamin'ny herin'ny Fanahy

"ary ny Fanahy nanome hery Azy." Andriamanitra dia niaraka tamin'ny Tompo tamin'ny fomba miavaka, nanome fahafahana Azy hanao ireo zavatra izay tsy afaka ataon'ny olombelona foana.

##### niely ny vaovao momba Azy

Ireo izay nandre an'i Jesosy nilaza ny momba Azy tamin'ny olona hafa, ary avy eo ireo olona hafa ireo nilaza ny momba Azy tamin'ny olona maro hafa kokoa aza. DH: "ny olona nanaparitaka ny vaovao momban'i Jesosy" na "ny olona nilaza tamin'ny olona hafa ny momban'i Jesosy"

##### nanerana ny faritra manodidina rehetra

Ity dia maneho ireo faritra na toerana manodidina an'i Galilia.

##### noderain'ny rehetra

"ny rehetra dia nilaza zavatra tsara momba Azy avokoa" na "ny olona rehetra dia niresaka ny momba Azy tamin'ny fomba tsara"

#### Luke 4:16

##### ilay tanàna nahalehibe Azy

"ny tanàna nipetrahan'ny tamin'Izy mbola kely" na "ny tanàna naha-lehibe Azy"

##### araka ny fomba fanaony

"araka ny nataony isakin'ny Sabata." Fomba fanaony mahazatra ny mandeha mankany amin'ny synagoga amin'ny andron'ny Sabata.

##### natolotra azy ny horonan-taratasin'Isaia mpaminany

DH: "nisy olona nanome azy ilay horonan-taratasin'Isaia mpaminany"

##### ny horonan-taratasin'Isaia mpaminany

Ity dia maneho ny bokin'Isaia nosoratana tao anaty horonan-taratasy. Efa an-taona maro tany aloha no nanoratan'Isaia ireo teny, ary nisy olona hafa nandika izany tao anaty horonan-taratasy.

##### ny toerana nanoratana azy

"ny toerana ao anatin'ilay horonan-taratasy miaraka amin'ireo teny ireo." Ity fehezanteny ity dia mitohy ao amin'ireo andininy manaraka.

#### Luke 4:18

##### Ny Fanahin'ny Tompo dia ato amiko

"Ny Fanahy Masina dia miaraka amiko amin'ny fomba miavaka." Rehefa misy olona miteny ity, dia mitaky ny hiteny ny tenin'Andriamanitra izy.

**Nanosotra ahy Izy**

Ao amin'ny Testamenta Taloha, ny menaka fampiasa amin'ny fombafomba dia ahosotra amin'ny olona rehefa nomena hery sy fahefana hanao asa miavaka izy ireo. Jesosy mampiasa ity sariteny ity mba anehoana ny Fanahy Masina ao aminy izay hanomana azy ho amin'ny asany. DH: "ny Fanahy Masina dia ao amiko mba hanome hery ahy" na "nomen'ny Fanahy Masina hery sy fahefana aho"

**ny mahantra**

"ny olona mahantra"

**hanambara fahafahana ho an'ireo babo**

"teneno ireo olona izay babo fa afaka mandeha malalaka izy ireo" na "manafaka ireo babo an'ady"

**hamerina fahitana ho an'ny jamba**

"hanome fahitana ho an'ny jamba" na "hampahiratra ny jamba indray"

**hanafaka ireo izay ampahoriana**

"hanafaka ireo izay ampialiana"

**hanambara ny taom-pankasitrahan' Andriamanitra**

"hilaza amin'ny rehetra fa vonona hitso-drano ny olony ny Tompo" na "hanambara fa ity ny taona izay hampisehoan'ny Tompo ny hatsaram-panahiny"

**Luke 4:20****mpitandrina**

Ity dia maneho mpiasan'ny synagoga iray izay namoaka sy nanala tamim-pitandremana tsara sy fanehoana fanajana ilay horonan-taratasy misy ny Soratra Masina.

**nibanjina Azy**

Ity fomba fiteny ity dia midika hoe "nifantoka taminy" na "nijery Azy tsara"

**Ity Soratra Masina ity dia tanteraka eo am-pihainoanareo**

Jesosy dia milaza fa nanatanteraka izany faminaniana izany Izy tamin'ny asa sy teniny tamin'izany fotoana izany. DH: "Hatanteraka izay voalazan'io Soratra Masina io Aho izao nareo mihaino Ahy izao"

**eo am-pihainoanareo**

Ity fomba fiteny ity dia midika hoe "Rehefa mihaino Ahy ianareo"

**gaga tamin'ny tenim-pahasoavana izay naloaky ny vavany**

"gaga tamin'ireo tenim-pahasoavana izay nolazainy." Eto ny "fahasoavana" dia mety meneho ny 1) fahaizan'i Jesosy miresaka na ny fahaizany mandresy lahatra, na 2) fa Jesosy niresaka teny momban'ny fahasoavan' Andriamanitra.

**Fa tsy ilay zanak'i Josefa ve ity?**

Ny olona dia nihevitra fa Josefa no rain'i Jesosy. Josefa dia tsy mpitarika relijiosy, ka dia gaga izy ireo hoe mitory izay nataony ny zanany. DH: "Zanak'i Josefa fotsiny io!" na "Josefa ihany no rainy!"

**Luke 4:23****Fampahafantarana amin'ny ankapobeny**

Nazareta dia ilay renivohitra nahabe an'i Jesosy

**Azo antoka**

"tsy hisalasalana." Ity dia fanamafisana lehibe.

**Dokotera, sitrano ny tenanao!**

Raha tsy hita salama ny dokotera iray, dia tsy misy antony tokony hinoana fa tena dokotera izy. Rehefa niteny io ohabolana io tamin'i Jesosy ny olona, dia te-hilaza izy ireo hoe tsy mino fa mpaminany Izy satria tsy manana endrika mpaminany.

**Na inona na inona renay ... dia manaova tahaka izany any amin'ny taninao**

Ny olona tao Nazareta dia tsy nino fa mety ho mpaminany Jesosy nohon'ny toerana ambany misy Azy amin'ny maha-zanak'i Josefa Azy. Tsy hino izy ireo raha tsy mahita Azy manao fahagagana.

**Lazaiko marina aminareo**

"Tena marina izao." Ity dia fehezanteny manamafy ny momba izay manaraka eo.

**tsy misy mpaminany voaray ao amin'ny taniny**

Jesosy manao io fanambarana io mba hitenenana mafy ny olona. Ny tiany lazaina dia hoe mandà tsy hino ny tatitra tamin'ireo fahagagany tao Kapernaomy izy ireo. Nihevitra izy ireo fa efa fantatr'izy ireo avokoa ny momba Azy.

**taniny**

"tanàna niaviany" na "tanàna izay nahalehibe azy"

**Luke 4:25****Fampahafantarana amin'ny ankapobeny**

Jesosy mampatsiahy ny olona, izay mihaino Azy ao amin'ny synagoga, ny momban'i Elia sy Elisa izay mpaminany fantatr'izy ireo.

**raha ny tena marina dia lazaiko aminareo**

"lazaiko marina aminareo." Ity fehezanteny ity hanamafisana ny maha-zava-dehibe sy marina amin'ny fanambarana manaraka.

**mpitondra tena**

Ny mpitondra tena dia vehivavy izay maty vady.

**tamin'ny andron'i elia**

Ny olona izay noresahan'i Jesosy dia tokony mahalala fa Elia dia iray tamin'ireo mpaminanin' Andriamanitra.

**raha nihidy ny lanitra**

Ity dia sariteny. Ny lanitra dia alaina sary toy ny valin-drihana izay nihidy, ka tsy hisy orana hilatsaka avy amin'izany. DH: "rehefa tsy nisy orana nilatsaka avy eny an-danitra" na "rehefa tsy nisy orana intsony"

**mosary lehibe**

"tsy fahampian-tsakafo."

**tao Zerapata ... tany amin'ny mpitondra tena izay nipetraka tany**

Ny olona izay mipetraka ao amin'ny renivohitry Zerapa dia Jentilisa fa tsy Jiosy. Ny olona izay nihaino an'i Jesosy dia tokony nahalala fa Jentilisa ny olon'i Zerapa. DH: "mpitondra tena jentilisa mipetraka ao Zerapa"

**Namàna ilay Syria**

Ny olona ao Syria dia Jentilisa, fa tsy Jiosy. DH: "Namàna jentilisa avy ao Syria"

**Luke 4:28**

**Ny olona rehetra tao amin'ny snagoga dia heniky ny hatezerana avokoa rehefa nandre ireo zavatra ireo**  
Ny olon'ny Nazareta dia tohina tanteraka tamin'i Jesosy nitanisa Soratra Masina izay nanampian' Andriamanitra ireo Jentilisa fa tsy ireo Jiosy.

**nanery Azy hiala ny tanàna**

"nanery Azy handao ny tanàna"

**nandeha namakivaky teo afovoan'izy ireo Izy**  
"namakivaky teo afovoan'ny vahoaka" na "teo afovoan'ny olona izay niezaka ny hamono Azy."

**lasa nandeha tany amin'ny toeran-kafa Izy**  
"nanohy ny lalany Izy" Jesosy nanadeha tany amin'ny toerana efa nomaniny andehanana fa tsy tany amin'ny naneren'ny olona Azy handehanana.

**Luke 4:31**

**Fampifandraisana ny foto-kevitra**  
Jesosy nakao Kapernaomy, nampianatra ny olona tao amin'ny synagoga tany, dia avy eo nandroaka demonia hiala amin'ny lehilahy iray.

**Avy eo Izy**

"Avy eo Jesosy." Ity dia maneho tranga vaovao.

**nidina tany Kapernaomy**  
ny teny hoe "nidina" dia nampiasaina eto satria Kapernaomy dia ambany noho Nazareta.

**Kapernaomy, tanàna iray ao Galilia**  
"Kapernaomy, tanàna iray hafa ao Galilia."

**nitolagaga**  
"tena talanjona" na "naiky volana" na "gaga"

**niteny tamin'ny fahefana Izy**  
"manan-danja be ny teniny"

**Luke 4:33****Ary nisy lehilahy**

Ity fehezanteny ity dia nampiasaina hanamarihana ny fampidirana mpandray anjara vaovao ao amin'ny tantara; raha ny eto, dia ilay lehilahy misy demonia iray.

**nitoeran'ny fanahy maloton'ny demonia**  
"izay nitoeran'ny demonia maloto" na "izay nanjakan'ny fanahy ratsy"

**Inona no hifandraisanay aminao**  
Ity valin-teny tia ady ity dia fomba fiteny izay midika hoe: "Inona no iombonantsika?" na hoe "inona no zo tokony anelingelenanao anany?"

**Inona no hifandraisanay aminao, ry Jesosy avy any Nazareta?**  
Ity fanontaniana ity dia afaka soratana toy ny fanambarana. DH: "Tsy manana zo hanelingelina anay Ianao, ry Jesosy avy any Nazareta!"

**Luke 4:35**

**mialà ao aminy**  
Nibaiko ilay demonia Izy mba tsy hanjaka ilay lehilahy intsony. DH: "avelao izy' na "aza mitoetra ao amin'io lehilahy io intsony"

**Fa teny toy ny ahoana re izany?**  
Ny olona dia naneho ny fahatairan'izy ireo fa nanana fahefana handroaka demonia hiala amin'ny olona Jesosy. DH: "teny mahagaga izany" na "mahagaga ny teniny!"

**Baikony amin'ny fahefana sy hery ny fanahy maloto**  
"Manana fahefana sy hery handroaka fanahy maloto Izy"

**nanomboka niely ny lazany**  
"nanomboka niparitaka ny tatitra momban'i Jesosy" na "nanomboka naporitaky ny olona ny vaovao momban'i Jesosy"

**Luke 4:38**

**Fampifandraisana ny foto-kevitra**  
Jesosy dia mbola ao Kapernaomy, fa amin'izao Izy ao amin'ny tranon'i Simona, izay nanasitranany ny rafozam-bavin'i Simona sy olona maro.

**rafozam-bavin'i Simona**  
rafozana "renin'ny vadin'i Simona"

**nampijalian'ny**  
Ity fomba fiteny ity dia midika hoe: "narary mafin'ny"

**tazo mahery**

"nafana be ny hodiny"

**niangavy taminy ho azy ireo**

Ity dia midika fa nangataka tamin'i Jesosy izy ireo mba hanasitrana azy amin'ny tazony. DH: "nangataka an'i Jesosy mba hanasitrana azy amin'ilay tazo" na "nangataka an'i Jesosy mba hanasitrana ny tazony"

**Ka nijoro Izy**

Ny teny hoe "ka" dia manazava tsara fa nanao izany Izy satria niangavy taminy ho an'ny rafozam-bavin'i Simona ny olona.

**nijoro teo anoloany**

"nanatona azy ary niankina taminy"

**niteny mafy ny tazo**

"niteny mafy tamin'ilay tazo" na "nandidy ilay tazo mba hiala aminy" Mety hanampy ny filazana izay nasainy nataon'ilay tazo. DH: "nibaiko fa tokony ho lasa tsara ny hodiny" na "nibaiko ilay aretina mba hiala aminy"

**nanomboka nanompo azy ireo**

Eto izany dia midika fa nanomboka nanomana sakafo ho an'i Jesosy sy ireo olona hafa tao an-trano izy.

**Luke 4:40**

**nametra-tanana tamin'ny**

"nametraka ny tanany teo ambony" na "nikasika"

**Ireo demony ihany koa dia niala**

Izany dia midika fa nahavita namoaka ny demonia tao amin'ilay olona nisy demonia Jesosy. DH: "nanery ny demonia hiala ihany koa Jesosy"

**nihakiaka mafy sy nilaza hoe**

Midika zavatra iray ihany ireo, ary mety maneho hiakan-tahotra na hatezerana. Ny dikateny sasany dia teny iray ihany no hampiasainy.

**Zanak'Andriamanitra**

Ity dia fiantsoana manan-danja an'i Jesosy

**Luke 4:42**

**Fampifandraisana ny foto-kevitra**

Na dia tian'ny olona hijanona tao Kapernaomy aza Jesosy, dia nandeha nitony tany amin'ny synagoga jody hafa Izy.

**toerana mangingina**

"toerana karakaina" na "toerana izay tsy nisy olona"

**tanàna maro hafa**

"amin'ireo olona any amin'ny tanàna hafa"

**izany no antony nanirahana Ahy tety**

DH: "Izany no antony nanirahan'Andriamanitra Ahy tety"

**Jodia**

Hatramin'ny naha-tao Galilia an'i Jesosy, ny teny hoe "Jodia" eto dia mety maneho ny faritra iray manontolo izay niainan'ireo Jiosy tamin'izany fotoana izany. DH: "izay nipetrahan'ireo Jiosy"

## Chapter 5

<sup>1</sup> Ary izao no nitranga, raha nitangorona nanodidina an'i Jesosy ireo olana ary nihaino ny tenin' Andriamanitra, dia nitsangana teo amoron'ny farihin'i Genesareta Izy. <sup>2</sup> Nahita sambokely roa nijanona teo amoron'ny farihy Izy. Efa nivoaka tao ireo mpanjono ary nanasa ireo haratony. <sup>3</sup> Niditra tao amin'ny iray tamin'ireo sambokely Jesosy, izay an'i Simona, ary nangataka azy mba handefa izany eny amin'ny rano lavidavitry ny tanety. Avy eo dia nipetraka Izy ka nampianatra ireo olona teny ivelan'ny sambokely. <sup>4</sup> Rehefa nitsahatra niteny Izy, dia niteny tamin'i Simona Izy hoe: "Ento ny ho any amin'ny rano lalina kokoa ny sambokely dia halatsao ny haratonareo mba ahazoanareo hazandrano." <sup>5</sup> Simona namaly Azy ka niteny hoe: "Tompo o, efa niasa ny alina tontolo izahay, fa tsy nahazo na inona na inona, fa nohon'ny teninao, dia ho halatsako ireo harato." <sup>6</sup> Rehefa nataon'izy ireo izany, dia nahangona hazandrano maro dia maro izy ireo, ary nitriatra ireo haraton'izy ireo. <sup>7</sup> Koa nanao fihetsika tamin'ireo namany izay tao anatin'ilay sambokely iray hafa izy ireo fa izy ireo fa tokony ho avy ary hanampy azy ireo. Dia tonga izy ireo ka nameno ny sambokely roa, ka dia nanomboka nilentika izy ireo. <sup>8</sup> Fa Simona Petera, raha vao nahita izany, dia niankohoka teo an-tongotr'i Jesosy, niteny hoe: "Mialà amiko, fa lehilahy mpanota aho." <sup>9</sup> Fa gaga izy, sy ireo izy rehetra niaraka taminy, nohon'ny haben'ny hazandrano izay azon'izy ireo. <sup>10</sup> Tao anatin'izany Jakoba sy Jaona, zanak'i Zebedio, izay mpiara miasa amin'i Simona. Jesosy niteny tamin'i Simona hoe: "Aza matahotra, fa manomboka izao dia hanarato olona ianao." <sup>11</sup> Rehefa nentin'izy ireo teny an-tanety ny sambokelin'izy ireo, dia namela ny zavatra rehetra izy ireo ka nanaraka Azy. <sup>12</sup> Dia nitranga izao raha mbola tao amin'ny iray tamin'ireo tanàna Izy, dia nisy lehilahy feno habokana teo. Nony nahita an'i Jesosy izy, dia niankohoka teo Aminy ary nitalaho taminy, nanao hoe: "Tompo, raha mety ianao, dia afaka manadio ahy." <sup>13</sup> Ary dia naninjitra ny tanany Jesosy ary nikasika azy, niteny hoe: "Mety aho. Madiova." Teo noho eo dia afaka taminy ny habokana. <sup>14</sup> Norarany izy mba tsy hilaza na amin'iza na amin'iza, fa nolazainy taminy hoe: "Zory ny lalanao, misehoa amin'ny mpisorona ary manolora sorona ho an'ny fanadiovana anao, araka izay nandidian'i Mosesy, mba ho fijoroana vavolombelona amin'izy ireo." <sup>15</sup> Kanefa ny tatitra momba Azy dia niely lavitra kokoa aza, ary vaohaka maro be no niara-tonga mba hihaino Azy nampianatra ary mba ho sitrana amin'ny aretin'izy ireo. <sup>16</sup> Kanefa matetika Izy dia niala nankany any amin'ny tany foana ary nivavaka. <sup>17</sup> Ary tamin'ny andro iray tamin'ireo andro nampianarany, dia nisy Fariseo sy mpampiana-dalàna nipetraka teo izay avy amin'ny tanàna samihafa ao amin'ny faritry Galilia sy Jodia, ary ihany koa avy ao amin'ny tanànan'i Jerosalema. Ny herin'ny Tompo no tao aminy mba hanasitranana. <sup>18</sup> Ary nisy lehilahy sasany tonga, nitondra lehilahy anankiray izay voan'ny paralisisa teo amin'ny fandriana, ary izy ireo dia nitady fomba hitondrana azy ao anatin'ny mba hametrahana azy ho eo anoloan'i Jesosy. <sup>19</sup> Tsy nahita fomba hampidirana azy tao anatin'ny izy ireo noho ireo vahoaka, noho izany dia nankany amin'ny tampo-trano izy ireo ary nampidina ny fandrian'ilay lehilahy avy eo an-tafo trano, tamin'ny fandriany, teo afovoan'ny olona, teo anoloan'i Jesosy. <sup>20</sup> Rehefa nahita ny finoan'izy ireo, dia hoy Jesosy hoe: "Ralehilahy, voavela ny helokao." <sup>21</sup> Nanomboka nanontany ireo mpanora-dalàna sy ireo Fariseo, ka niteny hoe: "Iza moa ity izay miteny ratsy ity? Iza no afaka mamela ny fahotana afa-tsy Andriamanitra irery ihany?" <sup>22</sup> Fa Jesosy, nahalala izay noeritreretin'izy ireo, namaly ary niteny azy ireo hoe: "Nahoana ianareo no manontany izany ao am-ponareo?" <sup>23</sup> Inona no mora lazaina kokoa: 'Voavela ny helokao' sa ny miteny hoe: 'Mitsangana ary mandehana?' <sup>24</sup> Nefa mba hahafantaranareo fa ny Zanak'Olona dia manam-pahefana hamela heloka eto an-tany, dia lazaiko aminao, mitsangàna, ento ny fandrianao ary mandehana any an-tranonao." <sup>25</sup> Teo noho eo dia nitsangana teo anoloan'izy ireo izy ary naka ilay fandriana izay nandriany. Avy eo dia niala nankany an-tranony izy, nanome voninahitra an'Andriamanitra. <sup>26</sup> Talanjona ny rehetra ary nanome voninahitra an'Andriamanitra izy ireo. Feno tahotra izy ireo, niteny hoe: "Nahita zava-mahagaga isika androany." <sup>27</sup> Taorian'ny nitrangan'ireo zavatra ireo, dia niala teo i Jesosy ka nahita mpamory hetra iray izay antsoina hoe Levy nipetraka teo amin'ny trano lain'ny mpamory hetra. Niteny taminy Izy hoe: "Manaraha Ahy." <sup>28</sup> Dia nitsangana i Levy ka nanaraka Azy, ka namela ny zava-drehetra. <sup>29</sup> Dia nanao fanasana lehibe tao an-tranony ho an'i Jesosy i Levy. Betsaka ireo mpamory hetra sy ireo olona hafa izay nipetraka teo amin'ny latabatra ary nihinana niaraka tamin'izy ireo. <sup>30</sup> Kanefa ireo Fariseo sy ireo mpanora-dalàna dia nitaraina tamin'ireo mpianany, niteny hoe: "Nahoana ianao no mihinana sy misotro miaraka amin'ireo mpamory hetra sy ny olona mpanota hafa?" <sup>31</sup> Namaly azy ireo Jesosy hoe: "Tsy mila dokotera ny olona salama; fa ireo marary ihany. <sup>32</sup> Tsy tonga hiantso ny olo-marina ho amin'ny fibebahana Aho, fa hiantso ny mpanota ho amin'ny fibebahana." <sup>33</sup> Dia hoy izy ireo taminy hoe: "Ireo mpianatr'i Jaona dia matetika mifady hanina sy mivavaka, ary ireo mpianatr'ireo Fariseo dia manao toy izany koa. Kanefa ny mpianatrao dia mihinana sy misotro." <sup>34</sup> Jesosy niteny azy ireo hoe: "Moa ve misy olona mahavita mampifady hanina ny havan'ny

mpampakatra raha toa ka mbola mitoetra eo amin'izy ireo ny mpampakatra? <sup>35</sup> Fa ho avy ny andro izay hanesorana ny mpampakatra eo amin'izy ireo, ary amin'izany andro izany dia hifady hanina izy ireo." <sup>36</sup> Dia nanao fanoharana tamin'izy ireo koa Jesosy. "Tsy misy olona mandrovitra tapa-damba avy amin'ny lamba vaovao ary mampiasa izany mba hanamboarana ny lamba tonta. Raha manao izany izy, dia hanimba ilay lamba vaovao, ary ilay tapa-damba avy amin'ilay lamba vaovao dia tsy hifanaraka amin'ilay lamba tonta." <sup>37</sup> Tsy misy olona manisy divay vaovao ao anatin'ny siny hoditra tonta. Raha manao izany izy, dia hampitriatra ny hoditra ilay divay vaovao, ary dia ho raraka ny divay, ary ho simba ilay siny hoditra." <sup>38</sup> Fa ny divay vaovao dia tsy maintsy atao ao anatin'ny siny hoditra vaovao. <sup>39</sup> Tsy misy olona avy nisotro ny divay taloha ka haniry ny vaovao, fa hoy izy hoe: 'Ilay taloha no tsara.'"

### Luke 5:1

#### Fampifandraisana ny foto-kevitra

Jesosy nitory avy eny amin'ny sambon'i Petera teo amin'ny farihin'i Genesareta.

#### farihin'i Genesareta

Ity dia anarana hafa hiantsoana ny ranomasin'i Galilia. Galilia dia ilay tapany andrefan'ny farihy, ary ny tanin'i Genesareta dia ilay tapany atsinanana, noho izany dia nantsoina tamin'ireo anarana roa ireo izany.

#### nanasa ireo haratony

Izy ireo dia nanasa ny harato fanjonon'izy ireo mba hampiasana izany indray hisamborana trondro.

#### iray tamin'ireo sambokely, izay an'i Simona

"ilay sambon'i Simona"

#### nangataka azy mba handefa izany eny amin'ny rano lavidavitry ny tanety

"nangataka an'i Simona mba hamindra ilay sambo lavidavitry ny moron-dranomasina"

#### nampianatra ireo olona teny ivelan'ny sambokely

"nampianatra ny olona raha Izy nipetraka tao amin'ny sambo." Jesosy dia tao amin'ny sambo lavidavitry ny moron-drano ary niresaka tamin'ny olona izay teny amin'ny moron-drano.

### Luke 5:4

#### Rehefa nitsahatra niteny Izy

"Rehefa avy nampianatra ny olona Jesosy"

#### nohon'ny teninao

"satria nasainao nataoko izao"

#### nanao fihetsika

Lavitra loatry ny moron-drano izay ireo raha hiantso ka nanao fihetsika, mety hoe nanofanofa ny tanan'iy ireo

#### nanomboka nilentika izy ireo

"nanomboka nilentika ilay sambo." Afaka lazaina mazava tsara ny anton'izany. DH: "nanomboka nilentika ny sambo satria navesatra ireo trondro"

### Luke 5:8

#### niankohoka teo an-togotr'i Jesosy

DH: "niankohoka teo anatrehan'i Jesosy." Tsy nianjera tsy nahy Petera. Nanao izany izy ho mariky ny fanetre-tena sy fanajana an'i Jesosy.

#### mpiara-miasa amin'i Simona

"mpiara-miasa amin'i Simona amin'ny fivarotana trondro

#### hanarato olona ianao

Ny sary fanjonoana trondro dia nampiasaina ho sariteny amin'ny fanangonana olona mba hanaraka an'i Kristy. DH: "hanjono olona ianareo" na "hanangona olona ho Ahy ianareo" na "hitondra olona ho mpianatro ianareo"

### Luke 5:12

#### Fampifandraisana ny foto-kevitra

Jesosy nanasitrana boka tany amin'ny tanàna samihafa izay tsy notononina.

#### Dia nitranga izao

Ity fehezanteny ity dia manamarika tranga vaovao ao amin'ny tantara.

#### lehilahy feno habokana

"lehilahy iray izay rakotry ny habokana." Ity dia mampiditra mpandray anjara vaovao ao amin'ny tantara.

#### niankohoka

"nandoalika ary nikasika ny tany tamin'ny tavany" na "niankohoka tamin'ny tany izy"

#### dia afaka manadio ahy

Fantatra fa nangataka tamin'i Jesosy izy mba hanasitrana azy. DH: "miangavy mba diovy aho, satria afaka manao izay Ianao"

#### afaka manadio ahy ... mahadiova

Ity dia maneho ny fanadiovana (fanamasinana), fa fantatra fa izy dia maloto nohon'ny habokana. Izy dia tena nangataka tamin'i Jesosy mba hanasitrana azy amin'ny aretiny. DH: "diovy amin'ny habokana aho ka mba ho madio indray ... Sitràna"

**afaka taminy ny habokana**

"tsy nisy habokana intsony izy"

**Luke 5:14****sorona ho an'ny fanadiovana anao**

Ny lalàna dia mitaky olona hanao sorona miavaka rehefa avy nositrana izy ireo. Izany dia mamela ilay olona hadio ara-dalàna, ary ho afaka handray anjara amin'ny fombafomba ara-pivavahana.

**ho fijoroana vavolombelona**

"ho porofon'ny fanasitranana anao"

**amin'izy ireo**

Ireo dikany azo atao: 1) "amin'ireo mpisorona" na 2) "amin'ny olona rehetra."

**Luke 5:15****ny tatitra momba Azy**

"ny vaovao momban'i Jesosy." Ity dia afaka midika hoe "tatitra momban'ny fanasitranan'i Jesosy ilay lehilahy boka" na "tatitra momban'ny fanasitranan'i Jesosy ny olona."

**ny tatitra momba Azy dia niely lavitra kokoa aza**

"ny tatitra momba Azy dia niharitaka lavitra." DH: "ny olona dia nilaza ny vaovao momba Azy tany amin'ireo toerana hafa"

**tany foana**

"toerana mangina" na "toerana izay tsy misy olon-kafa"

**Luke 5:17****Fampifandraisana ny foto-kevitra**

Indray andro rehefa nampianatra tao amin'ny trano be iray Jesosy, dia nisy lehilahy sasany nitondra lehilahy iray voan'ny paralisisa mba ho sitranina.

**Ary**

Ity dia manamarika ny fiantombohan'ny fizarana vaovao ao amin'ny tantara.

**Luke 5:18****Ary nisy lehilahy sasany tonga**

Ireo dia olona vaovao ao amin'ny tantara. Ny fiteninanao dia mty manana fomba anehoana fa olona vaovao ireo.

**voan'ny paralisisa**

"tsy afaka nanetsika ny tenany"

**tsy nahita fomba hampidirana azy tao anatiny izy ireo noho ireo vahoaka, noho izany**

DH: "Fa noho ireo vahoaka, dia nahita fomba nitondrana ilay lehilahy tao anatiny izy ireo. Noho izany"

**noho ireo vahoaka**

Mazava fa ny antony tsy nafahan'izy ireo niditra dia ny vahoaka izay maro be ka dia tsy nisy efitrano ho an'izy ireo.

**teo anoloan'i Jesosy**

"teo anoloan'i Jesosy avy hatrany"

**Luke 5:20****Rehefa nahita ny finoan'izy ireo, dia hoy Jesosy hoe**

Fantatra fa mino izy ireo fa Jesosy dia afaka manasitrana ilay lehilahy voan'ny paralisisa. DH: "Rehefa hitan'i Jesosy hoe nino izy ireo fa afaka manasitrana ilay lehilahy Izy, dia hoy Izy taminy hoe"

**Ralehilahy**

Ity dia voambolana fampiasan'ny olona rehefa miresaka amin'ny lehilahy izay tsy fantatr'izy ireo ny anarany. Tsy tsy mahalala fomba izany, kanefa koa tsy maneho fanajana manokana. Ny fiteny sasany dia mety mampiasa ny teny toy ny hoe "ry sakaiza" na "tompoko."

**voavela ny helokao**

DH: "voavela ianao" na "avelako ny fahotanao"

**nanontany**

"nidinika." DH: "niresaka raha nanana na tsy nanana fahefana hamela heloka Jesosy"

**Iza moa ity izay miteny ratsy ity?**

Ity fanontaniana ity dia mampiseho ny fahatairana sy hatezeran'izy ireo tamin'izay nolazain'i Jesosy. DH: "Ity lehilahy ity dia miteny ratsy an'Andriamanitra" na "Miteny ratsy an' Andriamanitra Izy amin'ny fitenenana izany"

**Iza no afaka mamela ny fahotana afa-tsy Andriamanitra irery ihany**

DH: "Tsy misy afaka mamela heloka afa-tsy Andriamanitra irery ihany" na "Andriamanitra irery no afaka mamela heloka"

**Luke 5:22****nahalala izay noeritreretin'izy ireo**

Ity fehezanteny ity dia manondro fa nisaina mangina izy ireo, mba ho tsapan'i Jesosy fa tsy re izay noeritreretin'izy ireo.

**Nahoana ianareo no manontany izany ao am-ponareo?**

DH: "Tsy tokony hiady hevitra ny momba izany ao am-ponareo ianareo" na "Tsy tokony hisalalala ianareo fa manana ny fahefana hamela heloka Aho"

**ao am-ponareo**

Ity fomba fiteny ity dia midika hoe nieritreritra mangina izany izy ireo.

**Inona no mora lazaina kokoa ... mandehana?**

Jesosy nampiasa ity fanontaniana ity mba hampifandraisana ny heriny manafaka amin'ny fahagagana manasitranana izay ho ataony. DH: "Mora kokoa ny miteny hoe: 'voavela ny helokao,' fa Andriamanitra irery no afaka mahatonga ity lehilahy ity 'Hitsangana sy andeha'"

**mora lazaina kokoa**

Ny fampidirana tsy voalaza dia ny hoe ny zavatra iray dia "mora lazaina kokoa satria tsy hisy hahafantatra," fa ilay zavatra iray hafa dia "sarotra lazaina satria hahafantatra avokoa ny rehetra." Ny olona dia tsy afaka mahita raha voavela ny helok'ilay lehilahy, fa ho fantatr'izy ireo raha hitsangana sy handeha izy.

**hahafantaranareo**

Jesosy niresaka tamin'ireo mpanora-dalàna sy Fariseo.

**ny Zanak'Olona**

Ny tenany ihany no nambaran'i Jesosy.

**Lazaiko aminao**

Jesosy niteny ity tamin'ilay lehilahy voan'ny paralisisa.

**Luke 5:25****Teo noho eo**

"Avy hatrany"

**nitsangana izy**

Mety hanampy ny filazana mazava tsara fa sitrana izy. DH: "sitrana ilay lehilahy! Nitsangana izy."

**zava-mahagaga**

"zavatra mahatalanjona" na "zavatra hafahafa"

**Luke 5:27****Fampifandraisana ny foto-kevitra**

Rehefa nandao ilay trano Jesosy, dia nantsoiny Levy, ilay Jiosy mpamory hetra, mba hanaraka Azy. Nanomana sakafo be ho an'i Jesosy Levy izay nahasorena ireo Fariseo sy mpanora-dalàna.

**Taorian'ny nitrangan'ireo zavatra ireo**

Ny fehezanteny hoe "ireo zavatra ireo" dia maneho ireo izay nitranga tao amin'ny andininy teo aloha. Izany dia mampahafantatra tranga vaovao.

**Manaraha Ahy**

Ny "manaraka" olona dia fomba fiteny iray izay midika hoe lasa mpianatr'izy ireo. DH: "Meteza ho mpianatro" na "Avia, manaraha Ahy toy ny mpampianatra anao"

**namela ny zavatra rehetra**

"namela ny asany amin'ny maha-mpamory hetra"

**Luke 5:29****Fampifandraisana ny foto-kevitra**

Teo am-pisakafoana, dia niresaka tamin'ireo Fariseo sy mpanora-dalàna Jesosy.

**tao an-tranony**

"tao an-tranon'i Levy"

**tamin'ireo mpianany**

"mpianatr'i Jesosy"

**Nahoana ianao no mihinana ... olona mpanota hafa?**

Ireo Fariseo sy mpanora-dalàna nametraka ity fanontaniana ity mba hilazana ny tsy fankasitrahana'izy ireo ny fiarahan'ireo mpianatr'i Jesosy misakafo miaraka amin'ny mpanota. DH: "Tsy tokony hihinana miaraka amin'ny mpanota ianareo!"

**mihinana sy misotro miaraka amin' ... olona mpanota**

Ireo Fariseo sy mpanora-dalàna dia nino fa ny olona mpivavaka dia tokony hanasaraka ny tenan'izy ireo amin'ny olona izay raisin'izy ireo ho mpanota.

**ireo marary ihany**

DH: "Ireo izay marary ihany no mila dokotera"

**olo-marina**

Ny olona sasany dia mieritreritra fa marina. Jesosy naneho azy ireo tamin'ny fomba noeritreritin'izy ireo momba azy ireo na dia fantatr'i Jesosy aza fa tsy marina izy ireo. DH: "Ny olona izay mieritreritra fa marina izy ireo"

**Luke 5:33****Dia hoy izy ireo taminy hoe**

"Ireo mpitarika fivavahana tamin'i Jesosy"

**Moa ve misy olona mahavita ... mitoetra eo amin'ireo ny mpampakatra?**

Jesosy nampiasa ity fanontaniana ity mba hampieritreritra ny olona trangan-javatra izay efa fantatr'izy ireo. DH: "Tsy misy olona milaza ny havan'ny mpampakatra hifady hanina raha mbola mitoetra miaraka amin'izy ireo eo izy"

**havan'ny mpampakatra**

"vahiny" na "namana." Ireo dia namana izay mankalaza miaraka amin'ny lehilahy izay hanambady.

**mampifady hanina ny havan'ny mpampakatra**

Ny fifadiana dia famantarana ny alahelo. Ireo mpitarika fivavahana dia nahatakatra fa tsy hifady hanina ireo mpanatrika ny fanambadiana raha mbola miaraka amin'izy ireo eo ny mpampakatra.

**Fa ho avy ny andro izay**

"tsy ho ela"

**hanesorana ny mpampakatra eo amin'izy ireo**

Jesosy dia mampitaha ny tenany amin'ny mpampakatra, ary ireo mpianatra no mpanatrika. Tsy nanazava ilay sariteny Izy, noho izany rehefa ilaina ihany vao tokony hanazava izany ny fandikantenany.

**Luke 5:36**

**Fampahafantarana amin'ny ankapobeny**

Jesosy mitantara tantara amin'ireo mpanora-dalàna sy Fariseo izay tao an-tranon'i Levy.

**tsy hifanaraka amin'ny**

"tsy hitovy amin'ny"

**Luke 5:37**

**divay vaovao**

"ranom-boaloboka." Ity dia maneho ny divay izay mbola tsy nialin'andro.

**siny hoditra**

Ity dia kitapo kely vita amin'ny hoditra biby.

**Tsy misy olona avy nisotro ny divay taloha ka haniry ny vaovao**

Ity sariteny ity dia mampifanohitra ny fampianarana taloha nataon'ny mpitarika fivavahana amin'ny fampianarana vaovaon'i Jesosy. Ny tiany ambara dia hoe ny olona izay efa zatra ny fampianarana taloha dia tsy vonona hihaino ny fampianarana vaovao izay hampianarin'i Jesosy.

**divay taloha**

"divay izay efa nialon'andro"

**fa hoy izy hoe: "Ilay taloha no tsara."**

Mety hanampy ny fanampiana hoe: "ary izy noho izany dia tsy vonona hanandrana ilay divay vaovao"

## Chapter 6

<sup>1</sup> Ary tamin'ny Sabata dia nandeha nankany an-tanimbary Jesosy ary ireo mpianatra naka ny salohim-bary, nikosoka izany tamin'ny tanan'izy ireo ary nihinana ny voa. <sup>2</sup> Fa ny sasany tamin'ireo Fariseo kosa niteny hoe: "Nahoana ianareo no manao zavatra tsy ara-dalàna ny manao azy amin'ny andro Sabata?" <sup>3</sup> Namaly azy ireo, Jesosy niteny hoe: "Mbola tsy novakianareo akory ve izay nataon'i Davida rehefa noana izy, izy sy ireo lehilahy izay niaraka taminy?" <sup>4</sup> Nandeha nakao an-tranon'Andriamanitra izy, ary nandray ny mofon'ny fanatrehana sy nihinana ny ampahany tamin'izany, ary nomeny apahany koa ny lehilahy izay niaraka taminy mba hihinana, na dia ny mpisorona ihany aza no araka ny lalàna raha mihinana izany." <sup>5</sup> Avy eo Izy niteny tamin'izy ireo hoe: "Ny Zanak'Olonà dia Tompon'ny Sabata." <sup>6</sup> Ary tamin'ny Sabata hafa dia nandeha tao amin'ny synagoga Izy dia nampianatra ny vahoaka tao. Nisy lehilahy iray maty tanana havanana tao. <sup>7</sup> Njery akaiky Azy tsara ireo mpanora-dalana sy ireo fariseo mba hahita raha hanasitrana olona amin'ny Sabata Izy, mba afahan'izy ireo mahita antony hampangana Azy. <sup>8</sup> Kanefa fantany izay tao an-tsain'ireo ary nilaza tamin'ilay lehilahy izay maty tanana Izy hoe: "Mitsangàna, ary mankanesa eto afovoan'ny olon-drehetra eto." Koa nitsangana ilay lehilahy ary nitsangana teo. <sup>9</sup> Jesosy niteny tamin'izy ireo hoe: "Manontany anareo aho, ara-dalàna amin'ny Sabata ve ny fanaovana ny tsara sa ny fanaovana ny ratsy, ny manavotra aina sa ny mamotika azy?" <sup>10</sup> Ary nijery ny manodidina azy rehetra Izy ka niteny tamin'ilay lehilahy hoe: "Ahinjiro ny tananao." Nanao izany izy, ary sitrana ny tanany. <sup>11</sup> Nefa feno hatezerana izy ireo ary nifampiresaka momba izay mety ho hataon'izy ireo amin'i Jesosy. <sup>12</sup> Tamin'izany andro izany dia nandeha nankany an-tendrombohitra Izy mba hivavaka. Notohizany nandritra ny alina tontolo ny fivavahana tamin'Andriamanitra. <sup>13</sup> Rehefa tonga ny andro, niantso ny mpianany ho eo aminy Izy, ary nifidy roa ambin'ny folo tamin'ireo Izy, izay nantsoiny ihany koa hoe Apostoly. <sup>14</sup> Ny anaran'ireo Apostoly ireo dia Simona (izy izay antsoina ihany koa hoe Petera) ary ny rahalahiny Andrea, Jakoba, Jaona, Filipino, Bartelemeo, <sup>15</sup> Matio, Tomasy, Jakoba zanaka lahin'i Alfeo, Simona izay antsoina hoe Zelota, <sup>16</sup> Jodasy zanak'i Jakoba, ary Jodasy Iskariota, izay tonga mpamadika. <sup>17</sup> Avy eo Jesosy nidina ny tendrombohitra niaraka tamin'izy ireo dia nitsangana tamin'ny tany marina niaraka tamin'ny mpianany maro sy vahoaka maro avy any Jodia sy Jerosalema ary ny sisin-tanin'ny Tyro sy Sidona. <sup>18</sup> Tonga ireo mba hihaino Azy ary mba ho sitranina amin'ny aretin'izy ireo. Sitrana ihany koa ny vahoaka izay korontanin'ny fanahy maloto. <sup>19</sup> Ny olon-drehetra tamin'ireo vahoaka dia niezaka ny hikasika Azy hatrany satria nivoaka avy taminy ny hery manasitrana, ary sitrany avokoa izy rehetra. <sup>20</sup> Dia nijery ny mpianany Izy, ary niteny hoe: "Sambatra ianareo izay mahantra, fa anareo ny fanjakan'Andriamanitra. <sup>21</sup> Sambatra ianareo izay noana ankehitriny, fa ho voky ianareo. Sambatra ianareo izay mitomany ankehitriny, fa hiomehy ianareo. <sup>22</sup> Sambatra ianareo rehefa mankahala anareo ny olona ary rehefa ahilik'izy ireo sy haratsian'izy ireo ianareo, nohon'ny amin'ny Zanak'Olonà. <sup>23</sup> Mifalia amin'izany andro izany ary mibitaha an-kafaliana, satria azo antoka fa hahazo valisoa lehibe any an-danitra ianareo, fa mitovy amin'izany no nitondran'ny razan'ireo an'ireo mpaminany. <sup>24</sup> Fa loza ho anareo izay manan-karena, fa efa azonareo izay mahafa-po anareo. <sup>25</sup> Loza ho anareo izay voky ankehitriny, fa mbola ho noana ianareo any aoriana any. Loza ho anareo izay mihomehy ankehitriny, fa hisaona sy hitomany ianareo any aoriana any. <sup>26</sup> Loza ho anareo, rehefa milaza tsara momba anareo ny olona rehetra, fa mitovy amin'izany ny nataon'ny razan'izy ireo tamin'ireo mpaminany sandoka. <sup>27</sup> Fa milaza aminareo izay mihaino Aho, tiavo ny fahavalonareo ary manaova ny tsara amin'izay mankahala anareo. <sup>28</sup> Tahio izay manozona anareo ary mivavaha ho an'ireo izay manao tsinontsinona anareo. <sup>29</sup> Raha misy mamelaka ny takolakao iray, dia omeo azy koa ny ilany. Raha misy olona maka ny lambanao, aza mihazona na dia ny akanjonao koa aza. <sup>30</sup> Omeo izay rehetra mangataka aminao. Raha misy olona maka ny zavatra izay anao, aza mangataka ny hamerenany izany aminao. <sup>31</sup> Tahaka izay tianao hataon'ny olona aminao, dia tokony hataonao amin'izy ireo koa izany. <sup>32</sup> Raha izay olona tia anao ihany no tiavinao, inona no soa ho azonao amin'izany? Fa na ny mpanota aza mba tia an'izay tia azy koa. <sup>33</sup> Raha amin'izay olona manao soa anao ihany ianao no manao soa, inona no soa ho azonao amin'izany? Fa na ny mpanota aza dia manao toy izany. <sup>34</sup> Raha tsy mampindrana afa-tsy amin'izay olona handrasana fa hamerina izany aminao ihany ianao, inona no soa ho azonao amin'izany? Fa na ny mpanota aza mampindrana ny mpanota, mba hahazoana torak'izany koa. <sup>35</sup> Fa tiavo ny fahavalonareo ary manaova ny tsara ho azy ireny. Mampindrana ka aza miandry valiny ary ho lehibe ny valisoanareo ary ho zanaky ny Avo Indrindra ianareo, fa Izy tenany dia tsara fanahy amin'izay tsy misaotra sy ny olona ratsy fanahy. <sup>36</sup> Manàna famindram-po, tahaka ny Rainareo mpamindra fo. <sup>37</sup> Aza mitsara, ary tsy ho tsaraina ianareo. Aza manameloka, ary tsy ho melohina ianareo. Mamelà ny hafa, ary ho avela ianareo. <sup>38</sup> Manomezà, dia omena anareo izany. Fahafotafota, miara-voahontsana ary mitobaka \_ no hararaka eo am-pofonao. Araka ny famaharanareo, no hamaharana anareo toy izany koa."

**39** Avy eo Izy nanao fanoharana tamin'izy ireo koa. "Moa ve ny olona jamba afaka mitarika olona jamba hafa? Raha manao izany izy, dia mety hilatsaka any an-kady izy roa, sa tsia?" **40** Ny mpianatra iray dia tsy lehibe noho ny mpampianany, fa izay rehetra nahatanteraka ny fiofanana dia hitovy amin'ny mpampianany. **41** Fa nahoana ianao no mijery ny sombin-kazo kely izay ao anatin'ny mason'ny rahalahinao, kanefa tsy mahatsikaritra ny vatan-kazo ao anaty masonao? **42** Ahoana no itenenanao ny rahalahinao hoe: 'Ry rahalahy, mamelà ahy hanala ny sombin-kazo eo amin'ny masonao eo io,' rehefa tsy hitanao akory ny vatan-kazo eo amin'ny masonao? Ry mpiatsaravelatsihy! Esory eo amin'ny masonao aloha ny vatan-kazo, avy eo dia hahita tsara ianao ka afaka hanala ny sombin-kazo eo amin'ny mason'ny rahalahinao. **43** Fa tsy misy hazo tsara hamokatra voankazo lo, na hoe hazo lo hamokatra voankazo tsara. **44** Fa ny hazo tsirairay dia fantatra amin'ny karazam-boankazo izay vokariny. Fa tsy afaka ny hioty aviavy amin'ny tsilo ny olona, na haka voaloboka amin'ny hazona voaroy. **45** Ny olona tsara mamokatra izay tsara avy amin'ny harena soan'ny fony, ary ny olona ratsy mamokatra izay ratsy avy amin'ny haren-dratsin'ny fony. Fa izay aloaky ny fony no tenenin'ny vavany. **46** Fa maninona ianareo no miantso Ahy hoe: 'Tompo, Tompo,' kanefa ianareo tsy mankatoa izay zavatra teneniko? **47** Ny olona rehetra manatona Ahy sy mandre ny teniko ary mankatoa izany, dia ho lazaiko anareo hoe toy ny inona izy. **48** Tahaka ny olona izay nanangana trano izy, izay nandavaka lalina teo amin'ny tany ary nanorina ny fototry ny trano teo ambony vatolampy. Rehefa tonga ny tondra-drano, dia nandriaka nanohitra izany trano izany ny rano be, fa tsy nampiontsona azy, satria tsara orina ilay izy. **49** Ary izay olona mandre ny teniko nefa tsy mankatoa izany, dia mitovy amin'ny olona izay nanorina trano teo ambonin'ny tany ka tsy nanisy fototra. Rehefa nandriaka namely io trano io ny rano be, dia nianjera avy hatrany izany, ary rava tanteraka izany trano izany."

## Luke 6:1

### Fampifandraisana ny foto-kevitra

Ary Jesosy sy ireo mpianany izao dia mandeha eny amin'ny tanimbary raha manomboka manontany an'ireo mpianatra ny Fariseo sasany momba izay ataon'izy ireo amin'ny andro Sabata izay, ao amin'ny lalàn'Andriamanitra, dia natokana ho an'Andriamanitra.

### Fampahafantarana amin'ny ankapobeny

Ny teny hoe "ianareo" dia maneho ireo mpianatra.

### Ary tamin'ny

Ity fehezanteny ity dia nampiasaina eto mba hanamarihana ny fiantombohan'ny fizarana vaovao ao amin'ny tantara.

### nikosoka izany tamin'ny tanan'izy ireo

Nanao izany izy ireo mba hanasarahana ny voambary. DH: "Nokosehan'izy ireo tamin'ny tanana izany mba hanasarahana ireo voa amin'ny hodiny"

### Nahoana ianareo no manao zavatra izay tsy ara-dalàna ny manao azy amin'ny andro Sabata?

Nametraka io fanontaniana io izy ireo mba hampiangana ireo mpianatra fa nandika lalàna. DH: "Ny fangalana vary amin'ny andro Sabata dia tsy araky ny lalàn'Andriamanitra!"

## Luke 6:3

### Mbola tsy novakianareo akory ...taminy?

Jesosy niteny mafy ireo Fariseo ny amin'ny tsy fianarana izay avy ao amin'ny Soratra Masina.

### mofon'ny fanatyrehana

"ilay mofa masina"

### Zanak'Olona

Jesosy naneho ny tenany. DH: "Izaho, ilay Zanak'Olona"

### Tompon'ny Sabata

Ny fiantsoana hoe "Tompo" eto dia manamafy ny fahefany amin'ny Sabata. DH: "manana ny fahefana hamaritra izay azon'ny olona atao amin'ny Sabata!"

## Luke 6:6

### Fampifandraisana ny foto-kevitra

Ireo mpanora-dalàna sy Fariseo dia nijery raha nanasitrana lehilahy iray tamin'ny Sabata Jesosy.

### Fampahafantarana amin'ny ankapobeny

Andro Sabata hafa ity ary ao amin'ny synagoga Jesosy.

### Ary

Ity fehezanteny ity dia nampiasaina eto mba hanamarihana ny fiantombohan'ny tranga vaovao ao amin'ny tantara.

### Nisy lehilahy iray tao

Ity dia mampiditra mpandray anjara vaovao ao amin'ny tantara.

### maty tanana

Simba ny tanan'ilay lehilahy ka tsy afaka nitsotra intsony.

### Nijery tsara Azy

"nijery tsara an'i Jesosy"

### mba afahan'izy ireo mahita

"satria izy ireo te-hahita"

**eto afovoan'ny olon-drehetra**

"manatrika ny olona rehetra." Tian'i Jesosy hijoro teo amin'ny toerana izay ahitan'ny olona azy izy.

**Luke 6:9****tamin'izy ireo**

"tamin'ireo Fariseo"

**ara-dalàna ve ... manavotra aina ... mamotika azy?**

Jesosy te-hanitsy ny eritrerit'ireo Fariseo fa tsy azo atao ny manasitrana amin'ny Sabata. Nametraka ny fanontaniana toy ny fifanoherana eo amin'ny fanaovana ny tsara sy ny fanaovana ny ratsy Izy mba hampazava tsara izay ara-dalàna sy tsy ara-dalàna. DH: "Hetsika iza no avelan' Andriamanitra ny fanaovana ny tsara sy manasitrana, sa ny ratsy sy famotehana fiainana?"

**ny fanaovana ny tsara sa ny fanaovana ny ratsy**

"ny fanampiana olona sa fanaovana ratsy olona"

**Luke 6:12****Fampahafantarana amin'ny ankapobeny**

Jesosy misafidy apostoly roa ambin'ny folo taorian'ny nivavahany nandritry ny alina iray manontolo.

**Tamin'izany andro izany**

Ity fehezanteny ity dia nampiasaina teto mba hanamarihana ny fiantombohan'ny fizarana vaovao ao amin'ny tantara.

**nandeha Izy**

"nandeha Jesosy"

**Rehefa tonga ny andro**

"rehefa maraina ny andro" na "ny andro manaraka"

**nisafidy roa ambin'ny folo tamin'izy ireo Izy**

"nisafidy roa ambin'ny folo tamin'ireo mpianatra Izy"

**izay nantsoiny koa hoe apostoly**

"izay nataony ho apostoly ihany koa" na "ary nanondro azy ireo ho apostoly Izy"

**Luke 6:14****ny rahalahiny Andrea**

"Andrea, rahalahin'i Simona"

**Zelota**

Ireo dikany azo atao: 1) "ny Zelota" dia fiantsoana izay manondro fa izy dia anisan'ilay vondron'olona izay naniry hanafaka ireo olona Jiosy tamin'ny fanjakana Romana.

**tonga mpamadika**

Mety ilaina ny manazava ny dikan'ny "mpamadika" eto. DH: "namitaka ny namany" na "nanolotra ny namany tamin'ireo fahavalo" (takalo vola foana) na

"nampidi-doza namana amin'ny filazana ireo fahavalo ny momba azy"

**Luke 6:17****Fampifandraisana ny foto-kevitra**

Na dia niresaka manokana tamin'ireo mpianany aza Jesosy, dia nisy olona maro nihaino nanodidina teo.

**niaraka tamin'izy ireo**

"niaraka tamin'ireo roa ambin'ny folo voasafidy" na "niaraka tamin'ireo apostoliny roa ambin'ny folo"

**mba ho sitranina**

DH: "mba ho sitranin'i Jesosy izy ireo"

**Sitrana ihany koa ireo olona izay korontanin'ny fanahy maloto**

DH: "Nositratin'i Jesosy ihany koa ny olona izay nokorontanin'ny fanahy maloto"

**nokorontanin'ny fanahy maloto**

"nanjakan'ireo fanahy maloto"

**nivoaka avy taminy ny hery manasitrana**

DH: "nanana hery hanasitrana olona Izy" na "nampiasainy hanasitrana olona ny heriny"

**Luke 6:20****Sambatra ianareo izay mahantra**

"Ianareo izay mahantra dia mandray ny sitrak' Andriamanitra" na "Ianareo izay mahantra dia mahazo"

**fa anareo ny fanjakan'Andriamanitra**

Ny fiteny izay tsy manana voambolana ho an'ny fanjakana dia mety hanao hoe: "fa Andriamanitra no mpanjakanareo" na "satria Andriamanitra no mpanapaka anareo."

**anareo ny fanjakan'Andriamanitra**

Izany dia mety midika hoe: 1) "an'ny fanjakan' Andriamanitra ianareo" na 2) "hanana fahefana ao amin'ny fanjakan'Andriamanitra ianareo."

**hiomehy ianareo**

"hiomehy amin-kafaliana ianareo" na "ho faly ianareo"

**Luke 6:22****Samnbatra ianareo**

"mahazo ny sitrak'Andriamanitra ianareo"

**nohon'ny amin'ny Zanak'Olona**

"Satria ianareo mifandray amin'ny Zanak'Olona" na "satria ahilik'izy ireo ny Zanak'Olona"

**amin'izany andro izany**

"rehefa manao ireo zavatra ireo izy ireo" na "rehefa mitranga izany"

**mibitaha an-kafaliana**

Ity fomba fiteny ity dia midika hoe: "mifalia be"

**valisoa lehibe**

"karama be" na "tolotra tsara"

**Luke 6:24****loza ho anareo**

"hanaintaina mafy aminareo izany." Ity fehezanteny ity dia naverina in-telo. Ity dia mifanohitra amin'ilay hoe "sambatra ianareo." Isakin'ny miverina izany, dia manondro fa ny hatezeran'Andriamanitra dia mivantana amin'ny olona, na misy zavatra ratsy miandry azy ireo.

**loza ho anareo izay manan-karena**

"hanaintaina mafy aminareo izay manan-karena izany" na "ho avy aminareo izay manan-karena ny korontana"

**ny mahafa-po anareo**

"izay nahafa-po anareo" na "izay nahafalifaly anareo"

**izay voky ankehitriny**

"izay feno ny kibony ankehitriny" na "izay mihinambe ankehirtiny"

**izay mihomehy ankehitriny**

"izay faly ankehitriny"

**Luke 6:26****loza ho anareo**

"hanaintaina mafy aminareo izany" na "halahelo be ianareo"

**ny olona rehetra**

"ny tsirairay"

**mitovy amin'izany ny nataon'ny razan'izy ireo tamin'ireo mpaminany sandoka.**

"niteny tsara momba ireo mpaminany sandoka koa izy ireo"

**Luke 6:27****Fampifandraisana ny foto-kevitra**

Jesosy manohy miresaka amin'ireo mpianany sy ny vahoaka izay mihaino Azy koa.

**aminareo izay mihaino**

Manomboka miteny amin'ny vahoaka manontolo Jesosy eto, fa tsy ny mpianany irery.

**tiavo ... manaova ny tsara ... misaora ... mivavaha**

Ny tsirairay amin'ireo didy ireo dia atao foana, fa tsy indray mandeha ihany.

**tiavo ny fahavalonareo**

Izany dia tsy midika hoe ny fahavalo ihany no tiavin'izy ireo fa tsy ny naman'izy ireo. DH: "Tiavo ny fahavalonareo, fa tsy ny namanareo ihany!"

**tiavo ... manaova ny tsara**

Ireo fehezanteny roa ireo dia mitovy dika, ary nampiarahana mba hanamafisana ny tiana lazaina.

**tahio ireo**

Andriamanitra irery ihany no mitahy. DH: "Mangataha amin'Andriamanitra mba hitahy ireo"

**ireo izay manozona anareo**

"ireo izay manozona anareo foana"

**ireo izay manao tsinotsinona anareo**

"ireo izay manao tsinotsinona anareo foana"

**Luke 6:29****ny takolakao iray**

"ny ilan'ny tavanao"

**omeo azy koa ny ilany**

Mety hanampy ny filazana ilay mamely izay ho ataony amin'ilay olona. DH: "Atodio ny tavanao mba afahany mamely ny ilany koa"

**aza mihazona**

"aza raràna izy haka"

**Omeo izay rehetra mangataka aminao**

"Raha misy mangataka zavatra aminao, omeo azy izany"

**Luke 6:31****Tahaka izay tianao hataon'ny olona aminao, dia tokony hataonao amin'izy ireo koa izany**

Amin'ny fiteny sasany dia mety tsotra kokoa ny mamadika ny filaharan'izany. DH: "Tokony ataonao amin'ny olona izay tianao ataon'izy ireo aminao"

**Inona no soa ho azonao amin'izany?**

"Inona no valisoa ho azonao?" na "Inona no dera ho azonao amin'ny fanaovana izany?" DH: "Tsy hahazo valisoa amin'izany ianao" na "Tsy hanome valisoa anao amin'izany Andriamanitra"

**mba ahazoana torak'izany koa**

Ny lalàn'i Mosesy dia nandidy ireo Jiosy mba tsy haka tombon-tsoa amin'ny vola izay nifampindramin'izy ireo.

**Luke 6:35****ho lehibe ny valisoanareo**

"Handray valisoa lehibe ianareo" na "Handray karama tsara ianareo" na "handray tolotra tsara noho izany ianareo"

**tsy misaotra sy olona ratsy fanahy**  
"olona izay tsy misaotra Azy sy olona ratsy fanahy"

**Rainareo**  
Ity dia maneho an'Andriamanitra.

**Luke 6:37**

**Aza mitsara**  
"aza mitsara olona" na "aza manakiana mafy olona"

**ary ianareo**  
"ho valin'izany, ianareo dia"

**Tsy ho tsaraina ianareo**  
Jesosy tsy niteny hoe iza no tsy hitsara. Ireo dika ny azo atao: 1) "Tsy hitsara anareo Andriamanitra" na "tsy hisy olona hitsara anareo"

**Aza manameloka**  
"Aza manameloka olona"

**Tsy ho melohina ianareo**  
Jesosy tsy niteny hoe iza no tsy hanameloka. Ireo dikany azo atao: 1) "Tsy hanameloka anareo Andriamanitra" na 2) "Tsy hisy olona hanameloka anareo"

**ho avela ianareo**  
Jesosy tsy niteny hoe iza no hamela. Ireo dikany azo atao: 1) "Hamela anareo Andriamanitra" na 2) "Hamela anareo ny olona"

**Luke 6:38**

**dia omena ianareo**  
Jesosy tsy niteny hoe iza no hanome. Ireo dikany azo atao: 1) "Hisy olona hanome anareo izany" na 2) "Homen'Andriamanitra anareo izany"

**hamaharana anareo toy izany koa**  
Jesosy tsy niteny mazava tsara hoe iza no hamahatra. Ireo dikany azo atao: 1) "hamahatra anareo koa ny olona" na 2) "hamahatra anareo koa Andriamanitra"

**Luke 6:39**

**Moa ve ny olona jamba afaka mitarika olona jamba iray hafa?**  
Jesosy nampiasa ity fanontaniana ity mba hampieritreritra ny olona momban'ny zavatra izay efa fantatr'izy ireo. Ity dia afaka soratana toy ny fanambarana. DH: "Fantantsika fa ny olona jamba dia tsy afaka hitarika olona jamba iray hafa"

**olona jamba**  
Ny olona izay "jamba" dia sariteny ho an'ny olona izay nampianarina toy ny mpianatra.

**mety hilatsaka any an-kady izy roa, sa tsia?**  
DH: "samy hilatsaka any an-davaka izy roa"

**Ny mpianatra iray dia tsy lehibe noho ny mpampianany**  
"ny mpianatra dia tsy mihoatry ny mpampianany." Ireo dikany azo atao: 1) "Ny mpianatra dia tsy be fahalalana noho ny mpampianany" na 2) "Ny mpianatra dia tsy manam-pahefana mihoatra nohon'ny mpampianany."

**fa izay rehetra nahatanteraka ny fiofanana dia hitovy amin'ny mpampianany**  
"ny mpianatra rehetra izay voaofana tsara" na "ny mpianatra rehetra izay nampianatra tanteraka azy ny mpampianany"

**Luke 6:41**

**Nahoana ianao no mijery ... kanefa tsy mahatsikaritra ny vatan-kazo izay ao anaty masonao?**  
Jesosy mampiasa ity fanontaniana ity mba hanaovana fanamby ny olona mba hifantoka amin'ny fahotan'izy ireo manokana mialohan'ny hifantohany amin'ny fahotan'olon-kafa.

**ny sombin-kazo kely izay ao anatin'ny mason'ny rahalahinao**  
Ity dia sariteny izay maneho ny hadisoana kely indrindra ataon'ny namana mpino iray.

**rahalahy**  
Ny "rahalahy" eto dia maneho ny namana Jiosy na namana mpino ao amin'i Jesosy.

**ny vatan-kazo izay ao anaty masonao**  
Ity dia sariteny ho an'ny hadisoana lehibe indrindra ataon'ny olona iray. Ny vatan-kazo dia tsy afaka handeha ara-bakiteny ao anatin'ny mason'ny olona iray. Jesosy dia manamafy fa ny olona dia tokony hifantoka amin'ny hadisoana goavany manokana mialohan'ny hiasany saina amin'ny fahotana kely indrindra ataon'ny olon-kafa.

**vatan-kazo**  
"hazo fisaka"

**Luke 6:43**

**Fampahafantarana amin'ny ankapobeny**  
Ny olona dia afaka milaza raha tsara na ratsy ny hazo iray, ary karazana hazo inona izany, amin'ny alalan'ny voa izay vokarin'ny. Jesosy mampiasa ity toy ny sariteny tsy nazavaina\_fantantsika hoe karazan'olona manao ahoana ny olona iray rehefa mahita ny fihetsiny isika.

**Fa tsy misy**  
"satria tsy misy." Ity dia manondro fa ny manaraka eo dia ny antony tokony tsy hitsarana ny rahalahntsika.

**hazo tsara**  
"hazo salama"

**lo**  
"simba" na "ratsy" na "zava-poana"

**ny hazo tsirairay dia fantatra**

Ny olona dia mahafantatra ny karazana hazo amin'ny alalan'ny voankazo entin'izany. DH: "ny olona dia mahafantatra ny karazana hazo iray" na "ny olona dia mahafantatra hazo"

**Luke 6:45****Fampahafantarana amin'ny ankapobeny**

Jesosy mampitaha ny eritreritr'ny olona iray amin'ny harena tsara na ratsin'izy ireo. Ireo eritreritra tsaran'ny olona tsara dia miteraka hetsika tsara. Ireo eritreritra ratsin'ny olon-dratsy dia miteraka hetsika ratsy.

**Ny olona tsara**

Ny teny hoe "tsara" eto dia maneho ny fahamarinana na hatsaran'ny fitondran-tena.

**harena soan'ny fony**

"ireo zavatra tsara izay tahiriziny ao am-pony" na "'ireo zavatra tsara izay omeny lanja"

**mamokatra izay tsara**

Ny famokarana izay tsara dia sariteny ho an'ny fanaovana izay tsara. DH: "manao izay tsara"

**ny haren-dratsin'ny fony**

"ireo zavatra ratsy izay tahiriziny ao am-pony" na "ireo zavatra ratsy izay omeny lanja"

**izay aloaky ny fony no tenenin'ny vavany**

Ny hoe "vavany" dia maneho azy mampiasa ny vavany. DH: "izay eritreretiny ao am-pony dia miantraika amin'izay lazainy amin'ny vavany" na "izay omeny lanja ao am-pony dia mamaritra izay lazainy amin'ny vavany"

**Luke 6:46****Fampahafantarana amin'ny ankapobeny**

Jesosy mampitaha ny olona izay mankàtoa ny fampianarany amin'ny olona izay manorina trano eo ambony vato izay tsy ahazoan'ny tondra-drano izany.

**Tompo, Tompo**

Ny famerenana ireo teny ireo dia manondro fa miantso an'i Jesosy hoe "Tompo" foana izy ireo.

**Ny olona rehetra izay manatona Ahy ... ho lazaiko anareo hoe toy ny inona izany**

Mety mazava kokoa ny fanovana ny filaharan'ny fehezanteny. DH: "Ho lazaiko anareo hoe toy ny ahoana ny olona rehetra izay manatona Ahy sy mandre ny teniko ary mankàtoa izany"

**fototra**

"tohana"

**vatolampy**

"fototra." Ity dia vatolampy lehibe sy mafy izay tena lalina ao ambany tany.

**rano be**

"rano mandeha be" na "renirano"

**nandriaka nanohitra**

"nianjera nanohitra"

**nampiontsona azy**

Ireo dikateny azo atao: 1) "nampiozongozona azy" na "nanimba azy"

**Luke 6:49****Fampahafantarana amin'ny ankapobeny**

Jesosy mampitaha ny olona izay mandre kanefa tsy mankatoa ny fampianarany tamin'ny lehilahy iray izany nanorina trano tsy nisy fototra ka hianjera amin'ny tondra-drano izany.

**Fa ny olona**

Ny "fa" dia mampiseho ny fahasamihafana tamin'ilay olona teo aloha izay nanorina niaraka tamin'ny fototra.

**eo ambony tany ka tsy manisy fototra**

Ny kolontsaina sasany dia mety tsy mahalala fa ny trano misy fototra dia mafy kokoa. DH: "Fa tsy nandavaka izy ary tsy nanao fototra aloha"

**fototra**

"tohana mafy"

**rano be**

"rano mandeha be" na "renirano"

**nandriaka manohitra**

"nianjera manohitra"

**rava tanteraka izany trano izany**

"simba tanteraka izany trano izany"



## Chapter 7

<sup>1</sup> Rehefa nahavita niteny ny zavatra rehetra teo anatrehan'ny vahoaka Jesosy, dia niditra tao Kapernaomy Izy. <sup>2</sup> Ary nisy kapiteny iray nanana mpanompo izay tena najainy, ary narary sy efa akaiky ho faty izy. <sup>3</sup> Rehefa nandre ny momban'i Jesosy ilay kapiteny, dia naniraka loholon'ny Jiosy ho any Aminy izy, hangataka Azy mba ho avy ary hanasitrana ny mpanompony. <sup>4</sup> Ary rehefa tonga teo amin'i Jesosy izy ireo, dia nangataka mafy taminy, niteny hoe: "Mendrika ny hanaovanao izany ho azy izy, <sup>5</sup> satria tiany ny firenenay, ary izy ilay nanamboatra ny Synagoga ho anay." <sup>6</sup> Koa dia nanohy ny lalany niaraka tamin'izy ireo Jesosy. Fa raha mbola tsy lavitra ny trano Izy, dia nandefa namana ilay kapiteny niteny taminy hoe: "Tompo o, aza manahira-tena Ianao, satria tsy mendrika hidiranao ao ambanin'ny tafon-tranoko aho. <sup>7</sup> Noho izany dia tsy nihevitra ny tenako ho mendrika hankeo aminao aho, fa mitenena teny iray ihany dia ho sitrana ny mpanompoko. <sup>8</sup> Koa satria izao koa dia lehilahy izay ambany fahefana, manana miaramila ao ambaniko koa. Hoy aho amin'ity iray ity hoe: 'Mandehana,' dia mandeha izy, ary amin'ny iray hafa: 'Avia,' dia tany izy, ary amin'ny mpanompoko hoe: 'Ataovy ity,' ary dia ataony izany." <sup>9</sup> Rehefa nandre izany Jesosy, dia talanjona taminy Izy, ary nitodika tamin'ireo vahoaka izay nanaraka Azy dia nanao hoe: "Lazaiko aminareo, fa na dia tany Israely aza tsy nahitako finoana toy izao." <sup>10</sup> Rehefa niverina tany an-trano ireo izay nirahana, dia nahita fa salama tsara ilay mpanompo. <sup>11</sup> Taoriana kelin'izany, dia nandeha tany amin'ny tanàna atao hoe Naina i Jesosy, ary niaraka taminy ireo mpianany sy ireo vahoaka maro be. <sup>12</sup> Raha nanakaiky ny vavahadin'ny tanàna Izy, indro, nisy lehilahy iray efa maty nentina nivoaka, zanaka lahy tokan'ny reniny (izay mpitondratena), ary vahoaka maro be avy ao amin'ny tanàna no niaraka taminy. <sup>13</sup> Nony nahita azy ny Tompo, dia honena tanteraka azy ka nanao taminy hoe: "Aza mitomany." <sup>14</sup> Avy eo dia niakatra Izy ary nikasika an'ilay vata izay nitondran'izy ireo ilay razana, ary nijanona ireo nitondra izany. Hoy Izy hoe: "Ry tovolahy, hoy Aho aminao, miarena." <sup>15</sup> Dia niarina ilay maty ka nanomboka niteny, ary Jesosy nanolotra azy teo amin'ny reniny. <sup>16</sup> Nandresy azy rehetra ny tahotra, ka nanohy nidera an'Andriamanatra hatrany izy ireo, niteny hoe: "Mpaminany lehibe no natsangana eto amintsika" ary "Andriamanitra nitsinjo ny olony." <sup>17</sup> Ity vaovao momban'i Jesosy ity dia niely nanerana an'i Jodia sy ireo faritra manodidina rehetra. <sup>18</sup> Ireo mpianatr'i Jaona niteny taminy ny momba ireo zavatra ireo. <sup>19</sup> Dia niantso anankiroa tamin'ireo mpianany Jaona ka naniraka azy ireo ho any amin'ny Tompo mba hiteny hoe: "Ianao ve ilay ho avy, sa tokony mbola hijery hafa izahay?" <sup>20</sup> Ary rehefa nanatona akaiky an'i Jesosy izy ireo, dia hoy ireo lehilahy hoe: "Jaona mpanao batisa no naniraka anay aty aminao hanontany hoe: 'Ianao ve ilay ho avy, sa tokony mbola hijery hafa izahay?'" <sup>21</sup> Ary tamin'izany ora izany dia nahasitrana olona maro tamin'ny aretina sy fahoriana ary fanaintainana avy amin'ireo fanahy ratsy Izy, ary olona jamba maro no napahiratiny. <sup>22</sup> Jesosy namaly ka niteny tamin'izy ireo hoe: "Rehefa avy nandeha tamin'ny lalanareo ianareo, tatero amin'i Jaona izay hitanareo sy renareo. Nahiratra ny jamba, nandeha ny malemy, ireo nadio ny boka, nandre ny marenina, nitsangan-ko velona ny maty, ary nitoriana ny filazantsara ny olona anatin'ny tsy fahmapiana. <sup>23</sup> Sambatra ny olona izay tsy mitsahatra ny mino Ahy nohon'ny ataoko." <sup>24</sup> Ary nony lasa ireo irak'i Jaona, dia nanomboka niteny tamin'ny vahoaka Jesosy ny momban'i Jaona hoe: "Hijery inona no nivohanareo tany an'efitra? Volotara nahozongozon'ny rivotra ve? <sup>25</sup> Fa hijery inona no nivohanareo tany? Lehilahy miakanjo soa ve? Jereo, ireo izay mitafy akanjo lafo vidy sy ireo miaina ao amin'ny fiainana soa dia ao amin'ny lapan'ny mpanjaka. <sup>26</sup> Fa hijery inona no nivohanareo tany? Mpaminany ve? Eny, hoy Aho aminareo, ary mihoatra lavitra noho ny mpaminany. <sup>27</sup> Izy no ilay voasoratra hoe: 'Indro, alefako mialoha anao ny mpitondra hafatro, izay hanomana ny lalanao mialoha anao.' <sup>28</sup> Lazaiko aminareo, fa aminareo izay natara-behivavy dia tsy misy lehibe noho Jaona. Nefa ilay kely indrindra ao amin'ny fanjakan' Andriamanitra dia lehibe noho izy." <sup>29</sup> (Rehefa naheno izany ny olona rehetra, anisan'izany ireo mpamory hetra, dia nanambara fa marina Andriamanitra, satria natao batisa tamin'ny batisan'i Jaona izy ireo. <sup>30</sup> Fa ireo Fariseo sy ireo mpahay lalàna Jiosy kosa nandà ny tanjon' Andriamanitra ho an'ny tenan'izy ireo, satria tsy nataon'i Jaona batisa.) <sup>31</sup> "Amin'ny ionana, ary, no afahako mampitaha ny olona amin'ity taranaka ity? Tahaka ny inona moa izy ireo? <sup>32</sup> Tahaka ny ankizy milalao eny an-tsena izy ireo, izay mipetraka sy mifampiantso ary miteny hoe: 'Nitsoka sodina ho anareo izahay, dia tsy nandihy ianareo. Nanao hira fisaonana ho anareo izahay, dia tsy nitomany ianareo.' <sup>33</sup> Fa Jaona mpanao Batisa tonga tsy nihinana mofo ary tsy nisotro divay, dia hoy ianareo hoe: 'Misy demonia izy.' <sup>34</sup> Ny Zanak'Olonà tonga nihinana sy nisotro, dia hoy ianareo hoe: 'Jereo, fa tenda-kanina sy mpisotro Izy, naman'ireo mpamory hetra sy mpanota!' <sup>35</sup> Fa ny fahendrena dia voamarina amin'ny zanany rehetra." <sup>36</sup> Ary ny iray tamin'ireo Fariseo nanasa an'i Jesosy hisakafo miaraka taminy. Koa rehefa avy niditra tao an-tranon'ilay Fariseo Jesosy, dia nipetraka hihinana teo amin'ny latabatra. <sup>37</sup> Indro, nisy vehivavy tao an-tanàna izay mpanota. Ary rehefa nahatsikaritra izy fa nipetraka teo amin'ny latabatra tao an-tranon'ilay

Fariseo Izy, dia nitondra tavoara alabastara feno menaka manitra izy. <sup>38</sup> Ary raha nitsangana taoriny teo akaikin'ny tongony izy, dia nitomany, ka nanomboka nandena ny tongony tamin'ny ranomasony, ka dia nofafany tamin'ny volon-dohany ireo sady nanoroka ny tongony ary nanosotra ireo tamin'ny menaka manitra. <sup>39</sup> Rehefa nahita izany ilay Fariseo nanasa an'i Jesosy, dia nieritreritra, niteny hoe: "Raha mpaminany ito lehilahy ito, dia tokony ho fantany hoe karazana vehivavy manao ahoana io mikitika Azy io, fa mpanota io." <sup>40</sup> Jesosy namaly ka niteny taminy hoe: "Simona, misy zavatra ho teneniko aminao." Hoy izy hoe: "Lazao izany, Mpampiantra o!" <sup>41</sup> Jesosy niteny hoe: "Nisy mpampindra-bola nanana mpitrosa roa lahy. Ny iray dia tokony andoa diman-jato denaria, ny iray dimam-polo." <sup>42</sup> Rehefa tsy afaka nanefa izany taminy izy ireo, dia samy navelany izy roa lahy. Noho izany, iza amin'izy roa lahy no ho tia Azy kokoa?" <sup>43</sup> Simona namaly Azy ka niteny hoe: "Heveriko fa ilay namoizany be." Dia hoy Jesosy taminy hoe: "Marina ny fitsaranao." <sup>44</sup> Ary Jesosy nitodika tany amin'ilay vehivavy ka niteny tamin'i Simona hoe: "Hitanao io vehivevy io. Niditra tato an-tranona Aho. Tsy nanome rano hanasana ny tongotro ianao, fa izy nahakotsa ireo tongotro tamin'ny ranomasony ary namafa azy ireo tamin'ny volon-dohany." <sup>45</sup> Tsy nanoroka Ahy ianao, fa hatr'izay nidirako tato dia tsy nitsahatra nanoroka ny tongotro izy." <sup>46</sup> Tsy nosoranao diloilo ny lohako, fa izy nanosotra ny tongotro tamin'ny menaka manitra. <sup>47</sup> Noho izany dia milaza aminao Aho fa, ireo fahotany, izay maro, dia voavela \_ satria izy be fitiavana. Fa izay navela kely, dia tia kely." <sup>48</sup> Dia hoy Izy taminy hoe: "Voavela ireo fahotanao." <sup>49</sup> Ireo niara-nipetraka nihinana teo dia nanomboka nifampiresaka teo amin'izy ireo hoe: "Iza moa Ity no dia mamela ireo heloka?" <sup>50</sup> Avy eo hoy Jesosy tamin-dravehivavy hoe: "Ny finoanao no nahavonjy anao. Mandehana am-piadanana."

## Luke 7:1

### Fampahafantarana amin'ny ankapobeny

Jesosy miditra ao Kapernaomy izay hanasitrana'n'i Jesosy mpanompon'ny kapiteny.

### teo anatrehan'ny vahoaka

Ny fomba fiteny hoe "teo anatrehana" dia manamafy fa nila azy ireo handre izay nolazainy Jesosy. DH: "tamin'ireo olona izay nihaino Azy" na "tamin'ireo olona izay nanatrika teo" na "mba hihainoan'ireo olona Azy"

### niditra tao Kapernaomy Izy

Ity dia manomboka tranga vaovao ao amin'ny tantara.

## Luke 7:2

### izay tena najainy

"izay nomen'ilay kapiteny lanja" na "izay najainy"

### nangataka mafy taminy

"niangavy taminy" na "nitalaho taminy"

### mendrika izy

"mendrika ilay kapiteny"

### ny firenenay

"ny olonay." Ity dia maneho ny olona Jiosy.

## Luke 7:6

### nanohy ny lalany

nandeha irery

### tsy lavitry ny trano

"akaikin'ny trano"

### aza manahira-tena Ianao

Niresaka tamim-panajana tamin'i Jesosy ilay kapiteny. DH: "aza manahira-tena Ianao amin'ny fankanesana any an-tranoko" na "tsy te-hanelingelina Anao aho"

### hiditra ao ambany tafon-tranoko

Ity fehezanteny ity dia fomba fiteny izay midika hoe "miditra ao an-tranoko."

### mitenena teny iray ihany

Azon'ilay mpanompo fa Jesosy dia afaka manasitrana ilay mpanompo amin'ny fitenenana fotsiny. Eto ny hoe "teny" dia maneho didy. DH: "Omeo fotsiny ny baiko"

### ho sitrana ny mpanompoko

Ny teny izay nadika teto hoe "mpanompo" dia adika hoe "zaza lahy." Ity dia mety manondro fa mbola tanora ilay mpanompo na mampiseho ny fitiavan'ilay kapiteny azy.

### Izaho ihany koa dia lehilahy ambany fahefana

"izaho ihany koa dia manana olona amboniko izay tsy maintsy ankatoaviko"

### ambaniko

"ambany fahefako"

## Luke 7:9

### talanjona taminy Izy

"talanjona tamin'ilay kapiteny Izy"

### lazaiko aminareo

Jesosy nilaza ity mba hanamafisana ny zava-mahagaga izay ho lazainy amin'izy ireo.

**na tany Israely aza tsy nahitako finoana toy izao**  
Ny tiana ambara dia hoe Jesosy nanantena fa hanana karazam-pinoana tahaka izany ny Jiosy, saingy tsy nanana izy ireo. Tsy nanantena ireo Jentilisa hanam-pinoana tahaka izany Izy, kanefa nanana ity lehilahy ity. DH: "Tsy mbola nahita Israelita nahatoky mafy Ahy toy ny fahatokisan'ity Jentilisa ity Aho!"

**ireo izay nirahana**

Azo fa ireo dia ireo olona izay nirahan'ilay kapiteny. DH: "ny olona izay nirahan'ny manam-boninahitra Romana ho any amin'i Jesosy"

**Luke 7:11**

**Fampifandraisana ny foto-kevitra**

Jesosy nandeha tany amin'ny tanànan'i Naina, izay nanasitranany lehilahy izay efa maty.

**Naina**

anaran-tanàna

**indro, nisy lehilahy iray efa maty**

Ny teny hoe "indro" dia manaitra antsika amin'ny fampidirana an'ilay lehilahy efa maty ao amin'ny tantara. DH: "nisy lehilahy iray efa maty izay"

**nisy lehilahy iray efa maty nentina nivoaka**

DH: "Nisy olona nitondra lehilahy efa maty nivoaka ny tanàna"

**zanaka lahy tokan'ny reniny (izay mpitondratena)**

"Izy dia zanaka lahy tokan'ny reniny, ary mpitondratena izy." Ity dia fampahafantarana ny momba ilay lehilahy efa maty sy ny reniny.

**mpitondratena**

vehivavy izay efa maty vady

**onena tanteraka azy**

"nalahelo mafy azy"

**niakatra Izy**

"nandroso Izy" na "nanatona ilay lehilahy efa maty Izy"

**miteny aminao Aho**

Jesosy miteny ity mba hanamafisana ny fahefany. DH: "Enoy Aho!"

**ilay maty**

Tsy maty intsony ilay lehilahy; fa efa velona. DH: "ilay lehilahy izay maty teo"

**Luke 7:16**

**Fampifandraisana ny foto-kevitra**

Ity dia mitantara izay nitranga vokatrin'ny fanasitranan'i Jesosy ilay lehilahy izay maty.

**nandresy azy rehetra ny tahotra**

"nameno azy rehetra ny tahotra." DH: "lasa natahotra avokoa izy rehetra"

**mpaminany lehibe**

Jesosy no tian'izy ireo lazaina.

**natsangana eto amintsika**

"tonga miaraka amintsika" na "niseho tamintsika." DH: "Andriamanitra nanangana mpaminany lehibe eto amintsika"

**nitsinjo**

Ity fomba fiteny ity dia midika hoe "nikarakara"

**Ity vaovao momban'i Jesosy ity dia niely**

"ity vaovao ity" dia maneho ireo zavatra nolazain'ny olona tao amin'ny andininy faha16. DH: "Ny olona nanaparitaka ity tatitra momban'i Jesosy ity" na "Ny olona nilaza tamin'ireo hafa ny amin'ity tatitra momban'i Jesosy ity"

**ity vaovao ity**

"ity tatitra ity" na "ity hafatra ity"

**Luke 7:18**

**Fampifandraisana ny foto-kevitra**

Jaona naniraka roa tamin'ireo mpianany mba hanontany an'i Jesosy.

**Ireo mpianatr'i Jaona niteny taminy ny momba ireo zavatra ireo**

Ity dia mampiditra tranga vaovao ao amin'ny tantara.

**niteny taminy**

"niteny an'i Jaona"

**ireo zavatra rehetra ireo**

"ireo zavatra rehetra izay nataon'i Jesosy"

**hoay ireo lehilahy hoe: "Jaona mpanao batisa no naniraka anay aty aminao hanontany hoe: "Ianao ve ... sa tokony mbola hijery hafa izahay?"**

DH: "ireo lehilahy niteny fa Jaona mpanao batisa no naniraka azy ireo tany aminy mba hanontany hoe: 'Ianao ve ilay ho avy ho avy, sa tokony mbola hijery hafa izahay.'"

**sa tokony mbola hijery hafa izahay?**

"tokony mbola hiandry hafa ve izahay" na "tokony mbola hanantena olona hafa ve izahay"

**Luke 7:21**

**Tamin'izany ora izany**

"tamin'izany fotoana izany"

**tamin'ny fanahy ratsy**

DH: "nanasitrana azy ireo tamin'ny fanahy ratsy Izy" na "nanafaka olona tamin'ny fanahy ratsy Izy"

**niteny tamin'izy ireo**

"niteny tamin'ireo mpitondra hafatr'i Jaona" na  
 "'niteny tamin'ireo mpitondra hafatra izay nirahan' i  
 Jaona"

**tatero amin'i Jaona**

"teneno amin'i Jaona"

**ny olona anatin'ny tsy fahampiana**

"olona mahantra"

**Sambatra ny olona izay tsy mitsahatry ny mino Ahy nohon'ny ataoko**

DH: "Andriamanitra dia hitahy ny olona izay tsy mitsahatry ny mino Ahy nohon'ny ataoko"

**ny olona**

"ny rehetra" na "na iza na iza."

**tsy mitsahatra**

"manohy"

**mino Ahy**

"mahatoky Ahy tanteraka"

**Luke 7:24****Fampifandraisana ny foto-kevitra**

Jesosy manomboka miresaka amin'ny vahoaka ny momban'i Jaona mpanao batisa.

**Inona ... volotara nahozongozon'ny rivotra ve?**

Ity dia manantena valiny tsia. "hijery volotara nahozongozon'ny rivotra ve no nivoahanareo? Mino aho fa tsia!" DH: "Tsy hisalasalana fa tsy hijery volotara aozongozon'ny rivotra no nivoahanareo!"

**Volotara nahozongozin'ny rivotra**

"olona izay mora miova hevitra."

**Fa inona ... lehilahy miakanjo soa ve?**

Ity ihany koa dia manantena valiny tsia, hatramin'ny nanaovan'i Jaona akanjo marokoroko. "Hijery lehilahy miakanjo soa ve no nivoahanareo? Mazava ho azy fa tsia!" DH: Tsy hijery lehilahy miakanjo soa mihintsy no nivoahanareo!"

**lapan'ny mpanjaka**

Ny lapa dia goavana, trano lafo vidy izay ipetrahan'ny mpanjaka.

**Fa inona ... mpaminany ve?**

Ity dia mitarika any amin'ny valin-teny manaiky. "Hijery mpaminany ve no nivoahanareo? Mazava ho azy fa eny!" DH: "Fa nivoaka hijery mpaminany ianareo raha ny marina!"

**Eny, hoy Aho aminareo**

Jesosy nilaza ity mba hanamafisana ny maha-zava-dehibe an'izay ho lazainy manaraka.

**mihoatra lavitra noho ny mpaminany**

Ity fehezanteny ity dia midika fa tena mpaminany tokoa Jaona, fa mbola lehibe lavitra noho ny mpaminany miavaka. DH: "tsy mpaminany tsotra fotsiny" na "lehibe noho ny mpaminany tsotra"

**Luke 7:27****Izy no ilay voasoratra hoe**

"Izany mpaminany izany no ilay nanoratan'ireo mpaminany ny momba" na "Jaona no ilay nosoratan'ireo mpaminany efa ela hoe"

**mialoha anao**

Ity fomba fiteny ity dia midika hoe "eo anoloanao" na "handeha mialoha anao"

**lazaiko aminareo**

Jesosy niresaka tamin'ny vahoaka. Jesosy nampiasa ity fehezanteny ity mba hanamafisana ny marina amin'ilay zava-mahagaga izay ho lazain'i Jesosy manaraka.

**aminareo izay natera-behivavy**

Ity dia sariteny izay maneho ny olona rehetra.

**tsy misy lehibe noho Jaona**

"Jaona no lehibe indrindra"

**ilay kely indrindra ao amin'ny fanjakan' Andriamanitra**

Ity dia maneho ny rehetra izay anisan'ny fanjakana izay ho apetrak'Andriamanitra.

**lehibe noho izy**

DH: "ambony toerana ara-panahy noho Jaona"

**Luke 7:29****Fampahafantarana amin'ny ankapobeny**

Lioka, izay mpanoratra ity boky ity, dia naneho hevitra tamin'ny fomba namalian'ny olona an'i Jaona sy Jesosy.

**Rehefa nandre izany ny olona rehetra ... batisan'i Jaona**

Ity andininy ity dia afaka avadika mba hazava kokoa. DH: "Ny olona rehetra izay nataon'i Jaona batisa, hatramin'ireo mpamory hetra, rehefa nandre izao, dia nanambara fa marina Andriamanitra"

**satria natao batisa tamin'ny batisan'i Jaona izy ireo**

DH: "satria navelan'izy ireo hanao batisa azy ireo Jaona" na "satria nataon'i Jaona batisa izy ireo"

**nandà ny tanjon'Andriamanitra ho an'ny tenan'izy ireo**

"nandà izay tian'Andriamanitra ho ataon'izy ireo" na "nisafisy ny tsy hankàtoa izay nolazain' Andriamanitra azy ireo"

**satria tsy nataon'i Jaona batisa izy ireo**

DH: "Izy ireo dia tsy namela an'i Jaona hanao batisa azy ireo" na "nandà ny batisan'i Jaona izy ireo"

**Luke 7:31****Fampifandraisana ny foto-kevitra**

Jesosy manohy milaza amin'ny olona ny momban'i Jaona mpanao batisa

**Amin'inona, ary, no afahako mampitaha ... izy ireo?**

Jesosy mampiasa ireo fanontaniana ireo mba hampidirana fampitahana.

**Izy ireo dia tahaka ny**

Ireo teny ireo dia fiantombohan'ny fampitahan'i Jesosy. Jesosy dia milaza fa ny olona dia toy ankizy izay mety afa-po amin'ny fomba fihetsiky ny ankizy hafa mihintsy.

**tsy nandihy ianareo**

"fa tsy nandihy tamin'ilay hira ianareo"

**tsy nitomany ianareo**

"fa tsy nitomany niaraka taminay ianareo"

**Luke 7:33****tsy nihinana mmofo**

Ireo dika azo atao: 1) "mifady hanina matetika" na 2) "tsy mihinana sakafo tsotra."

**hoay ianareo hoe: 'misy demonia izy.'**

Jesosy namerina nilaza izay nolazain'ny olona momban'i Jaona. DH: "milaza ianareo fa misy demonia izy" na "ampangainareo ho misy demonia izy"

**Ny Zanak'Olona**

Jesosy nanantena ny olona hahazo fa ny tenany ihany no lazain'i Jesosy. DH: "Izaho, ilay Zanak'Olona"

**hoay ianareo hoe: 'jereo, ... mpanota!'**

Jesosy nilaza izay nolazain'ny olona momba Azy amin'ny maha-Zanak'Olona Azy. DH: "Izaho dia lazainareo fa lehilahy tenda-kanina sy mpisotro, naman'ny mpamory hetra sy ireo mpanota!"

**olona tenda-kanina**

olona izay mihinan-kanina be loatra foana

**Luke 7:36****Fampifandraisana ny foto-kevitra**

Nisy Fariseo iray nanasa an'i Jesosy hisakafo ao an-tranony.

**Nisy iray tamin'ireo Fariseo**

Fampahafantarana ny fiantombohan'ny fizarana vaovaon'ny tantara sy mampiditra ireo Fariseo ho ao anaty tantara.

**Indro, nizy vehivavy iray**

Ny teny hoe "indro" dia manaitra antsika amin'ny olona vaovao ao amin'ny tantara.

**izay mpanota**

"izay miaina fiainam-pahotana." Mety ho mpivarotena izy.

**tavoara alabastara**

"tavoara vita amin'ny vato malefaka." Ny alabastara dia vato fotsy malefaka. Ny olona dia mitahiry zavatra sarobidy ao anaty tavoara alabastara.

**Luke 7:39****nieritreritra, nanao hoe**

"niteny tamin'ny tenany"

**Raha mpaminany io lehilahy io, dia tokony ho fantany ... mpanota**

Ireo Fariseo dia nieritreritra fa tsy mpaminany Jesosy satria navelany hikasika Azy ilay vehivavy mpanota. DH: "Raha jerena dia tsy mpaminany Jesosy, satria ny mpaminany dia tokony hahalala fa mpanota io vehivavy mikasika Azy io."

**Simona**

Ity no anaran'ilay Fariseo izay nanasa an'i Jesosy tao an-tranony. Tsy Simona Petera io.

**Luke 7:41****Fampahafantarana amin'ny ankapobeny**

Mba hanamafisana izay ho lazainy an'i Simona ilay Fariseo, dia nanao tantara taminy Jesosy.

**diman-jato denaria**

"karama 500 andro."

**dimam-polo**

"karama folo andro"

**navelany izy roa lahy**

"navelany ny trosan'izy ireo" na "nofafany ny trosan'izy ireo"

**heveriko**

Simona dia malina tamin'ny valin-teniny. DH: "mety"

**Luke 7:44****Jesosy nitodika tany amin'ilay vehivavy**

"Jesosy nanatrika ilay vehivavy." Jesosy nisarika ny sain'i Simona ho any amin'ilay vehivavy tamin'ny fitodihana tany aminy.

**Tsy nanome rano hanasana ny tongotra ianao**

Andraikitra fototry ny mpandray ny manome rano sy famafana ho an'ny vahiny mba hanasana sy hamainana ny tongotr'izy ireo taorian'ny nandehany tongotra teny amin'ny lalana feno vovoka.

**fa izy nahakotsa ireo tongotra tamin'ny ranomasony**

Ilay vehivavy nampiasa ny ranomasiny ho solon'ilay rano tsy nisy

**Tsy nanoroka Ahy ianao**

Ny mpandray vahiny tena tsara amin'izany kolontsaina izany dia hiarahaba ny vahininy miaraka amin'ny oroka eo amin'ny takolaka. Simona kanefa tsy nanao izany.

**tsy nitsahatra nanoroka ny tongotro**  
"nanohy nanoroka ny tongotro"

**nanoroka ny tongotro**

Ilay vehivavy dia nanoroka ny tongotr'i Jesosy raha tokony ho ny takolany mba ho mariky ny fibebahana sy fanetre-tena.

**Luke 7:46**

**nanosotra diloilo ny lohako**

"nanisy diloilo ny lohako." Ity no kolontsaina fandraisana vahiny be voninahitra. DH: "raiso amin'ny fanosorana diloilo amin'ny lohako Aho"

**nanosotra ny tongotro**

Ilay vehivavy dia tena nanome voninahitra an'i Jesosy tamin'ny fanaovana izao. Nampiseho fanetre-tena izy tamin'ny fanosorana ny tongony raha toa ka tokony ho ny lohany.

**milaza aminao Aho**

Ity dia manamafy ny lanjan'ny fanambarana manaraka eo.

**ireo fahotany, izay maro, dia voavela**

DH: "Navelan'Andriamanitra ireo fahotany maro"

**satria izy be fitiavana**

DH: "satria izy be fitiavana tamin'ilay namela azy" na "satria izy tia be an'Andriamanitra"

**izay navela kely**

"izay rehetra namelana zavatra kely fotsiny." Na izany aza, Izy dia nanantena an'i Simona hahazo fa kely fotsiny ny fitiavana nasehony an'i Jesosy.

**Luke 7:48**

**Avy eo hoy Izy taminy**

"avy eo Izy niteny tamin'ilay vehivavy"

**voavela ireo helokao**

"voavela ianao." DH: "Mamela ireo fahotanao Aho"

**niara-nipetraka nihinana**

"niara-nipetraka nihinana nanodidina ny latabatra" na "niara-nihinana"

**Iza moa Ity no dia mamela ireo heloka?**

Ireo mpitarika fivavahana dia nahafantatra fa Andriamanitra irery no afaka mamela heloka, ary tsy nino fa Jesosy no Andriamanitra. DH: "Manao ny tenany ho iza mo Ity lehilahy ity? Andriamanitra irery ihany no afaka mamela heloka!" na "Nahoana ity lehilahy ity no manao ny tenany ho Andriamanitra izay afaka mamela heloka?"

**ny finoanao no nahavonjy anao**

"Nohon'ny finoanao, dia novonjena ianao." DH: "Satria ianao nino, dia voavonjy"

**Mandehana am-piadanana**

Ity dia fomba iray hanaovana veloma eo am-panomezana tso-drano. DH: "Rehefa mandeha ianao, dia aza matahotra intsony" na "Andriamanitra anie hanome fiadanana anareo eo am-pandehana"



## Chapter 8

<sup>1</sup> Ary taoriana kelin'izany dia nanomboka nandeha nitety tanàna sy vohitra samihafa Jesosy, nitory sy nanambara ny filazantsara mahakasika ny fanjakan'Andriamanitra. Niaraka taminy ireo roa ambin'ny folo lahy, <sup>2</sup> tahaka ireo vehivavy sasany izay sitrana tamin'ny fanahy ratsy sy ny aretina: Maria izay nantsoina hoe Magdalena, izay efa namoahana demonia fito; <sup>3</sup> Johana, vadin'i Koza, izay mpitan-draharahan'i Heroda, ary Sosana; sy ireo maro hafa koa, izay, tamin'ny fananan'izy ireo, dia nanome izay nilain'izy ireo. <sup>4</sup> Raha mbola nisy vahoaka maro nihangona, dia tamy nanatona Azy ireo olona avy tamin'ny isan-tanàna, Dia nanao fanoharana izy hoe: <sup>5</sup> "Nisy mpamboly nivoaka mba hamafy ny voany. Raha izy namafy iny, dia voafafy teny amoron-dalana ny sasany ary dia voahitsakitsaka izany, ary lanin'ny voron'ny lanitra. <sup>6</sup> Ny sasany kosa voafafy teny amin'ny vatolampy, ka raha vao nitsimoka, dia nalazo izany, satria tsy nisy hamandoana. <sup>7</sup> Ary ny sasany dia voafafy teo amin'ny tsilo, ary ny tsilo niara-naniry tamin'ny voa ka nangeja izany. <sup>8</sup> Ny sasany voafafy teny amin'ny tany lonaka ka namoa vokatra izay tsara lavitra avo zato heny." Taorian'i Jesosy niteny ireo zavatra ireo, dia niantso mafy Izy hoe: "Izay manan-tsofina hihainoana, aoka izy hihaino." <sup>9</sup> Nanontany Azy ireo mpianany ny amin'ny tian'izany fanoharana izany hambara. <sup>10</sup> Hoy Izy hoe: "Ny fahalalana ny zava-miafin'ny fanjakan'Andriamanitra dia nomena anareo, fa ho an'ny hafa dia miresaka amin'ny fanoharana Aho, mba tsy ahita izy ireo na dia mahita aza, ary tsy hahalala na dia mandre aza." <sup>11</sup> Ary izao no dikan'ilay fanoharana: ny voa dia ny tenin'Andriamanitra. <sup>12</sup> Ireo voafafy teny amin'ny sisin-dalana dia ireo izay mandre, saingy avy eo dia tonga ny devoly ka maka ilay teny tao am-pony, mba tsy hino sy ho voavonjy izy ireo. <sup>13</sup> Ary ireo teo amin'ny vatolampy kosa dia ireo izay, rehefa mandre ny teny, dia mandray izany amin-kafaliana. Nefa tsy misy fakany ireo; vetivety foana ny finoan'izy ireo, ary amin'ny fotoana fitsapana dia lavo izy ireo. <sup>14</sup> Ireo voa voafafy teo amin'ny tsilo dia ireo olona mandre ny teny, fa rehefa mandeha amin'ny lalany izy ireo, dia voagejan'ny fiahiana sy ny harena ary ny fahafinaretan'izao fiainana izao, ka tsy matoy ny voany. <sup>15</sup> Fa ny voa voafafy tamin'ny tany tsara, dia ireo no, mandre ny teny tamin'ny fo marina sy tsara, ary izy ireo mihazona azy tsara ary namokatra ampaharetana. <sup>16</sup> Ary, tsy misy olona, rehefa nandrehitra jiro, dia manarona azy amin'ny sarony na mametraka izany ao ambany fandriana. Fa kosa, mametraka azy eo amin'ny fanaovan-jiro, mba ho hitan'ny olona rehetra izay miditra ny hazavana. <sup>17</sup> Satria tsy misy takona izay tsy ho ampahafantarina, na zavatra miafina izay tsy ho fantatra ary hiseho eo amin'ny hazavana. <sup>18</sup> Koa mihainoa tsara, izay manana, dia mbola homena bebe kokoa, fa ho an'izay tsy manana kosa, na izay heveriny hanany aza dia ho esorina aminy." <sup>19</sup> Avy eo ny reniny sy ny rahalahiny nanatona Azy, nefa tsy afaka nanankaiky Azy nohon'ny vahoaka. <sup>20</sup> Nisy nilaza taminy hoe: "Ny reninao sy ny rahalahinao dia mijoro ao ivelany, te hahita anao." <sup>21</sup> Fa Jesosy namaly sy niteny tamin'izy ireo hoe: "Ny reniko sy ny rahalahiko dia ireo izay mandre ny tenin'Andriamanitra sy manao izany." <sup>22</sup> Ary indray andro dia nandeha an-tsambo kely Izy niaraka tamin'ireo mpianany, ary Izy nilaza tamin'izy ireo hoe: "Andeha isika ho eny ampitan'ny farihy." Dia lasa izy ireo. <sup>23</sup> Fa raha nandeha iny izy ireo dia resi-tory Jesosy. Ary nisy tafio-drivotra tonga teo amin'ny farihy, ka feno rano ny sambo kely, ary notandindonin-doza izy ireo. <sup>24</sup> Avy eo nankeo aminy ka namoha Azy ireo mpianatr'i Jesosy, nanao hoe: "Tompo o! Tompo o! Ho faty isika!" Ary nifoha Izy ka niteny mafy ny rivotra sy ny rano manonja, ary nitsahatra ireo, ka nisy fitoniana teo. <sup>25</sup> Ary niteny tamin'izy ireo Izy hoe: "Aiza ny finoanareo?" ary natahotra mafy izy ireo. Ary natahotra no sady gaga ihany koa izy ireo, ary nifampanontany hoe: "Iza moa ilay io, no mandidy na ny rivotra sy ny rano aza, ary manaiky Azy ireo?" <sup>26</sup> Izy ireo dia nihazo ny faritr'i Gerasena, izay tandrifin'ny farihin'i Galilea. <sup>27</sup> Ary rehefa niakatra hankeny an-tanety Jesosy, dia nifanena tamin'ny lehilahy iray avy tao an-tanàna izay nisy demonia. Ary efa ela izy no tsy niakanjo, ary tsy nipetraka tao an-trano fa teny amin'ny fasana. <sup>28</sup> Rehefa nahita an'i Jesosy izy, dia nihiaka mafy sy niankohoka teo anoloany ka niteny tamin'ny feo mafy hoe: "Inona no iraisanao amiko, ry Jesosy, zanak'Andriamanitra Avo indrindra o? Miangavy Anao aho, aza mampijaly ahy." <sup>29</sup> Fa Jesosy nandidy ny fanahy maloto hiala tao amin'ilay lehilahy. Fa efa nandritry ny fotoana maro no nangeja azy izany, ka na dia nofatorana tamin'ny rojo sy gadra vy ary nambenana aza izy, dia nopotehiny ireo rojony ary nentin'ny demonia tany an'efitra izy. <sup>30</sup> Jesosy nanontany azy hoe: "Iza no anaranao? Ary hoy izy hoe: "Legiona," fa maro ny demonia izay efa nidira tao aminy. <sup>31</sup> Izy ireo niangavy Azy hatrany mba tsy handefa azy ho any amin'ny lavaka tsy hita noanoa. <sup>32</sup> Ary nisy andian-kisoa maro nisakafo teo akaikin'ny havoana. Ka niangavyAzy ilay demonia mba hamela azy ireo ho ao amin'ireo, ka namela azy Izy. <sup>33</sup> Koa nivoaka tao amin'ilay lehilahy ireo demonia ary nifindra tao amin'ireo kisoa, ary nitratrevatreva tany amin'ny hantsana nankao amin'ny farihy ireo andian- kisoa ka maty. <sup>34</sup> Ary nohon'ny nahita ny zavatra nitranga ireo mpiambina ny kisoa, dia nihazakazaka ka nilaza izany tao an-tanàna sy tany an-tsaha. <sup>35</sup> Noho izany dia nivoaka ny mponina tao an-tanàna mba hijery ny zavatra nitranga, ary nanatona an'i jesosy izy ireo ka nahita ilay lehilahy izay nivoahan'ny demonia. Ary izy nipetraka teo an-tongotr'i Jesosy,

nitafy ary vory saina; ary raiki-tahotra izy ireo. <sup>36</sup> Avy eo ireo izay nahita izany nilaza azy ireo ny fomba nahasitrana ilay lehilahy nanjakan'ny demonia. <sup>37</sup> Ary ny vahoaka rehetra teo amin'ny faritanin'i Gerasena dia nangataka an'i Jesosy mba hiala eo amin'izy ireo, satria heniky ny tahotra mafy izy ireo. Noho izany dia nandeha an-tsambo kely Izy mba afahan'izy ireo miverina. <sup>38</sup> Ilay lehilahy nivoahan'ny demonia dia niangavy taminy mba hamela azy handeha hiaraka aminy, fa Jesosy nandefa azy, niteny hoe: <sup>39</sup> "Miverena any an-tranona ka manomeza tatitra feno momba izay nataon'Andriamanitra taminao." Ary ilay lehilahy nandeha tamin'ny lalany, dia nanambara manerana ny tanàna rehetra izay nataon'i Jesosy taminy. <sup>40</sup> Ary rehefa niverina Jesosy, dia nandray azy ny vahoaka, fa izy ireo dia efa niandry Azy. <sup>41</sup> Indro, nisy lehilahy iray atao hoe Jairo, izay iray tamin'ireo mpitarika tao amin'ny Synagoga, nanatona sy niankohoka teo an-tongotr'i Jesosy, ka niangavy azy mba ho any an-tranony, <sup>42</sup> satria ny zanany vavy tokana, izay zazavavy teo amin'ny roa ambin'ny folo taona teo ho eo, dia eo ambavahoanan'ny fahafatesana. Raha nandeha tamin'ny lalany Jesosy, dia niara-nifaneritery nanodidina Azy ny vahoaka maro be. <sup>43</sup> Ary nisy vehivavy iray teo izay efa nadeha rà nandritry ny roa ambin'ny folo taona ary efa nandany ny volany rehetra, <sup>[1]</sup> ary tsy nisy nahasitrana azy na iza na iza. <sup>44</sup> Ary izy dia nankeo aorian'i Jesosy ka nikasika ny rambon-dambany, dia nitsahatra avy hatrany ny ràny. <sup>45</sup> Jesosy niteny hoe: "Iza ilay nikasika Ahy teo?" Rehefa nandà ny rehetra, dia hoy Petera hoe: "Tompo, manodidina Anao avokoa ny vahoaka rehetra ary manery Anao." <sup>46</sup> Fa Jesosy niteny hoe: "Nisy nikasika Aho, satria fantatro fa nisy hery niala avy tato amiko." <sup>47</sup> Rehefa hitan'ilay vehivavy fa tsy takona izy, dia nangovitry izy ary niankohoka teo Aminy. Nambarany teo imason'ny olona ny antony nikasihany Azy, sy ny fomba nahasitrana azy avy hatrany. <sup>48</sup> Ary Izy niteny taminy hoe: "Ry zanaka vavy, ny finoanao no nahasitrana anao. Mandehana am-piadanana." <sup>49</sup> Avy eo raha mbola niteny izy, dia nisy olona iray avy amin'ny tranon'ny mpitarika synagoga, nanao hoe: "Maty ny zanaka vavy. Aza manahirana ny mpampianatra intsony." <sup>50</sup> Fa rehefa nandre izany Jesosy, dia namaly an'i Jairo Izy hoe: "Aza matahotra; minoa fotsiny ihany, dia ho sitrana izy." <sup>51</sup> Rehefa nankao an-trano Izy, dia tsy namela na dia olona iray aza hiara-hiditra aminy ankoatran'i Petera sy Jaona sy Jakoba, sy ny rain'ilay zaza ary ny reniny. <sup>52</sup> Ary ny rehetra dia nisaona sy nitomany azy, <sup>53</sup> Fa Izy niteny hoe: "Aza mitomany; tsy maty izy fa matory." Dia nihomehy Azy izy ireo, satria fantatra fa maty ilay zaza vavy. <sup>54</sup> Fa noraisiny tamin'ny tanana izy ka niantso mafy, niteny hoe: "Anaka, mitsangàna!" <sup>55</sup> Ary niverina ny fanahiny, ka niharina avy hatrany izy. Ary nibaiko azy ireo Izy mba hanome hanina ho azy. <sup>56</sup> Ary gaga ny Ray aman-dreniny, fa Izy kosa nandrara azy ireo mba tsy hilaiza na amin'iza na iza ny zavatra izay nitranga.

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## Footnotes

8:43 <sup>[1]</sup>Fanamarihana: Ireo manam-pahaizana dia mizarazara hevitra raha tokony ampidirina eto ny fehezanteny hoe: "Nandany ny volany rehetra (izy)

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### Luke 8:1

#### Fampahafantarana amin'ny ankapobeny

Ireto andininy ireto dia manome fampahafantarana fototra momban'ny fitorian'i Jesosy teny ampandehana.

#### Dia izao no nitranga

Ity fehezanteny ity dia nampiasaina eto mba hanamarihana fizarana vaovao ao amin'ny tantara.

#### izay sitrana tamin'ny fanahy ratsy sy aretina

DH: "Izay nafahan'i Jesosy tamin'ny fanahy ratsy sy nositraniny tamin'ireo aretina."

#### namoahana demonia fito

DH: "Jesosy nandroaka demonia fito"

### Johana vadin'i Koza, mpitan-draharahan'i Heroda

Johana dia vadin'i Koza, ary Koza dia mpitan-draharahan'i Heroda.

#### Nanome azy ireo

"nanohana an'i Jesosy sy ireo mpianany roa ambin'ny folo ara-bola ."

### Luke 8:4

#### Fampahafantarana amin'ny ankapobeny

Jesosy manao fanoharana ny tany amin'ny vahoaka. Manazava ny dikan'izany amin'ireo mpianany Izy.

#### nanatona Azy

"nanatona an'i Jesosy"

**"Nisy mpamboly nivoaka mba hamafy ny voany**  
 "Nisy mpamboly nivoaka mba hanaparitaka voa amin'ny saha"

**voahitsakitsaka izany**  
 DH: "nandeha teo amin'izany ny olona"

**voron'ny lanitra**  
 Ity fomba fiteny ity dia afaka adika tsotra hoe "vorona"

**tsy nisy hamandoana**  
 "maina loatra ilay izy." DH: "maina loatra ilay tany"

### Luke 8:7

**Fampifandraisana ny foto-kevitra**  
 Jesosy namita niteny ny fanoharany tamin'ny vahoaka.

**nangeja izany**  
 nalain'ny tsilon'ilay zava-maniry avokoa ny otrikaina, rano, sy masoandro ka tsy afaka nitombo tsara ny zava-manirin'ilay mpamboly.

**izay manan-tsofina hihainoana, aoka izy hihaino**  
 Ireo dika azo atao: 1) "ny rehetra" satria ny rehetra dia manan-tsofina. na 2) "na iza na iza manana fahaizana manakatra" izay maneho ireo izay vonona hihaino an'Andriamanitra.

### Luke 8:9

**Fampifandraisana ny foto-kevitra**  
 Jesosy manomboka miresaka amin'ireo mpianany

**Ny fahalalana ny ... nomena anareo**  
 DH: "Nomen'Andriamanitra anareo ny fahalalana ny ... Andriamanitra" na "Andriamanitra nanome fahafahana anareo hahazo ny ... Andriamanitra"

**ny zava-miafin'ny fanjakan'Andriamanitra**  
 Ireo dia ireo marina izay nafenina, fa ankehitriny Jesosy manambara izany.

**ho an'ny hafa**  
 "ho an'ny olona hafa." Ity dia maneho ireo olona izay nandà ny fampianaran'i Jesosy sy tsy nanaraka Azy.

**mba tsy hahita izy ireo na dia mahita aza**  
 DH: "na dia mahita zavatra aza izy ireo, dia tsy hahatakatra izany" na "na dia mahita zavatra mitranga aza izy ireo, dia tsy ho azon'izy ireo ny dikan'izany"

**tsy hahalala na dia mandre aza**  
 "na dia mandre aza izy ireo, dia tsy haazo." Ity dia teny nalaina tamin'Isaia mpaminany. DH: "na dia mandre fampianarana aza izy ireo, dia tsy hatakatra ny marina"

### Luke 8:11

**Fampifandraisana ny foto-kevitra**  
 Jesosy manomboka manazava amin'ireo mpianany ny dikan'ny fanoharana momban'ilay tany.

**ny voa dia ny tenin'Andriamanitra**  
 "ny voa dia maneho ny tenin'Andriamanitra"

**Ireo voafafy teny amin'ny sisin-dalana**  
 "Ireo voa voafafy teny amin'ny sisin-dalana." DH: "Izay mitranga amin'ireo voa voafafy teny andalana"

**dia ireo izay**  
 DH: "mampiseho izay mitranga amin'ny olona izay"

**tonga ny devoly ka maka ilay teny tao am-pony**  
 Ity dia midika hoe ataony adinon'izy ireo ny tenin'Andriamanitra izay ren'izy ireo teo.

**ireo teo amin'ny vatolampy**  
 "ireo voa izay voafafy teny amin'ny tany be vato." DH: "Izay mitranga amin'ireo voa eny amin'ny tany feno vato"

**amin'ny fotoana fitsapana**  
 "rehefa miaina zava-tsarotra izy ireo"

**dia lavo izy ireo**  
 Ity fomba fiteny ity dia midika hoe: "nitsahatra tsy nino izy ireo" na "tsy nanaraka an'i Jesosy intsony izy ireo"

### Luke 8:14

**Ireo voa voafafy teny amin'ny tsilo**  
 DH: "Izay mitranga amin'ireo voa voafafy teny amin'ny tsilo"

**ireo olona izay**  
 DH: "mampiseho izay mitranga amin'ny olona izay"

**voageja ... fahafinaretan'izao fiainana izao**  
 DH: "Ny fiahiana sy harena ary fahafinaretan'izao fiainana izao dia nangeja azy ireo"

**fiahiana**  
 "ireo zavatra izay hataoran'ny olona"

**fahafinaretan'izao fiainana izao**  
 "ireo zavatra eo amin'ny fiainana izay ankafizin'ny olona"

**voagejan'ny ... fahafinaretan'izao fiainana izao**  
 Ity sariteny ity dia maneho ny fomba hanapahan'ny ahi-dratsy ny hazavana sy otrikaina amin'ny zava-maniry ka mitazona azy ireo tsy haniry. DH: "Toy ny tsy hamelan'ny ahi-dratsy ny zava-maniry tsara haniry, no hitazoman'ny fiahiana, harena, ary fahafinaretan'ny fiainana ny olona tsy hatoy koa."

**tsy matoy ny voany**

"tsy mitondra voankazo masaka." Ny voankazo matoy dia sariteny ho an'ny asa tsara. DH: "Toy ny tsy hamokaran'ny zava-maniry voankazo matoy, no tsy hamokaran'izy ireo asa tsara koa"

**ny voa voafafy tamin'ny tany tsara**

DH: "izay mitranga amin'ireo voa voafafy tamin'ny tany tsara"

**ireo no**

DH: "mampiseho izay mitranga amin'ny olona izay"

**mamokatra am-paharetana**

"mamokatra voa amin'ny fiharetana maharitra" na "mamokatra voa amin'ny fanohizana ezaka." Ny voankazo dia sariteny ho an'ny asa tsara. DH: "toy ny zava-maniry salama izay mamokatra voa tsara, no hamokaran'izy ireo asa tsara koa amin'ny fiharetana"

**Luke 8:16****Fampifandraisana ny foto-kevitra**

Jesosy manohy amin'ny fanoharana hafa avy eo Izy mamarana ny resaka amin'ireo mpianany eo ampanamafisana ny andraikitry ny fianakaviany amin'ny asany.

**Ary, tsy misy olona**

Ity dia manamarika ny fiantombohan'ny fanoharana iray hafa.

**tsy misy takona izay tsy ho ampahafantarina**

DH: "ny zavatra rehetra izay afenina dia ho ampahafantarina"

**na zavatra miafina izay tsy ho fantatra ary hiseho eo amin'ny hazavana**

DH: "ary ny zavatra rehetra izay miafina dia ho ampahafantarina sy hiseho amin'ny hazavana"

**izay manana, dia mbola homena bebe kokoa**

Mazava tsara ao amin'ny hevitra fa Jesosy dia miresaka momban'ny fahazoana sy finoana. DH: "'na iza na iza manana ny fahazoana dia homena fahazoana bebe kokoa" na "Andriamanitra dia hanafaka ireo izay mino ny marina mba hatakatra bebe kokoa"

**fa ho an'izay tsy manana kosa ... ho esorina aminy**

Mazava tsara ao amin'ny hevitra fa Jesosy dia miresaka momban'ny fahazoana sy finoana. DH: "'Fa na iza na iza tsy manana fahazoana dia hanary ny fahazoana eritreretiny fa efa nananany." na "Fa Andriamanitra dia tsy hampahazo ireo izay tsy mino ny marina na dia ny zavatra kely eritreretin'izy ireo fa efa azony aza."

**Luke 8:19****rahalahiny**

Ireo dia ny rahalahin'i Jesosy\_ zanak'i Josefa sy Maria hafa izay teraka taorian'i Jesosy.

**Nisy nilaza taminy hoe**

DH: "Nisy olona nilaza taminy"

**te-hahita Anao**

"ary te-hahita Anao izy ireo"

**Ny reniko sy ny rahalahiko dia ireo izay mandre ny tenin'Andriamanitra sy manao izany**

Ity sariteny ity dia manambara fa ny olona izay tonga hihaino an'i Jesosy dia nanan-danja taminy koa toy ny fianakaviany manokana. DH: "Ireo izay mandre ny tenin'Andriamanitra sy mankatoa izany dia toy ny reny sy rahalahy Amiko" na "Ireo izay mandre ny tenin' Andriamanitra sy mankatoa izany dia manan- danja Amiko toy ny reniko sy rahalahiko"

**Luke 8:22****Fampifandraisana ny foto-kevitra**

Jesosy sy ireo mpianany avy eo nampiasa sambo hiampitana ny farihin'i Genesareta. Nianatra bebe kokoa ny momban'ny herin'i Jesosy tamin'ny alalan'ny tafio-drivotra izay niseho ireo mpianatra.

**ny farihy**

Ity dia ilay farihin'i Genesareta izay antsoina koa hoe Ranomasin'i Galilia.

**dia lasa izy ireo**

Ity fomba fiteny ity dia midika fa nanomboka nandeha nanerana ny farihy tao anatin'ny sambony izy ireo.

**fa raha nandeha iny izy ireo**

"raha iny lasa iny izy ireo"

**resi-tory**

"natory"

**feny rano ny sambo**

DH: "nahatonga onja mahery be ilay rivotra ka nanomboka feno rano ny sambo"

**Luke 8:24****rano manonja**

"ny onja mahery"

**nitsahatra ireo**

"nitsahatra ny rivotra sy onja"

**Aiza ny finoanareo?**

Jesosy niteny mafy azy ireo tamim-pahalemempahy satria tsy nahatoky Azy izy ireo fa hiahy azy ireo. DH: "Tokony nanam-pinoana ianareo" na "'Tokony nahatoky Ahy ianareo"

**Iza moa ilay io ... manaiky Azy ireo?**

"Karazan'olona manao ahoana ity ... manaiky Azy ireo?" Ity fanontaniana ity dia manambara ny fahatairana sy fifanjevona momban'ny fomba nafahan'i Jesosy nifehy ilay tafio-drivotra.

**Luke 8:26****Fampifandraisana ny foto-kevitra**

Jesosy sy ireo mpianany tonga an-tanety tao Gerasena izay namoahan'i Jesosy demonia maro avy tao amin'ny lehilahy iray.

**tandrifin'ny farihin'i Galilia**

"teny am-pitan'ny farihin'i Galilia"

**lehilahy iray avy ao amin'ny tanàna**

"lehilahy iray avy ao amin'ny tanànan'i Gerasena"

**lehilahy iray avy ao amin'ny tanàna izay nisy demonia**

Nisy demonia ilay lehilahy; fa tsy ilay tanàna no nisy demonia. DH: "lehilahy iray avy ao amin'ny tanàna, ary io lehilahy io dia nisy demonia"

**izay nisy demonia**

"izay nanjakan'ny demonia"

**Ary efa ela izy no tsy niakanjo ... fa teny amin'ny fasana**

Ity dia fampahafantarana fototra momban'ilay lehilahy nisy demonia.

**Luke 8:28****rehefa nahita an'i Jesosy izy**

"rehefa nahita an'i Jesosy ilay lehilahy nisy demonia"

**niankohoka teo anoloany**

"niankohoka tamin'ny tany manoloana an'i Jesosy." Tsy nianjera tsy nahy izy.

**Inona no iraisanao amiko**

Ity fomba fiteny ity dia midika hoe: "Nahoana ianao no manelingelina ahy?"

**Zanak'Andriamanitra Avo indrindra**

Ity dia fiantsoana manan-danja an'i Jesosy.

**Fa efa nandritry ny fotoana maro no nangeja azy izany**

"efa nanadritry ny fotoana maro no nanjaka ilay lehilahy izany." Ity dia milaza izay efa vitan'ilay demonia nandritry ny fotoana maro talohan'ny nihaonan'ilay lehilahy tamin'i Jesosy.

**na dia nofatorana ... nambenana aza izy**

DH: "na dia nofatoran'ny olona tamin'ny rojo sy gadra vy ary nambenana aza izy"

**Luke 8:30****Legiona**

Adikao amin'ny teny izay maneho ny fiantsoana miaramila na olona maro ity. Ny dika-teny sasany dia manao hoe "tafika." DH: "andia" na "borigady"

**niangavy Azy hatrany**

"niangavy an'i Jesosy hatrany"

**Luke 8:32****Ary nisy andian-kisoa maro nisakafo teo akaikin'ny havoana**

Ity dia omena toy ny fampahafantarana fototra mba hampidirana ireo kisoa.

**nisakafo teo akaikin'ny havoana**

"teo akaiky teo nihinana bozaka teo amin'ny havoana"

**koa nivoka ireo demonia**

Ny teny hoe "koa" dia nampiasaia eto mba hanazavana fa ny antony nivoahan'ireo demonia tao amin'ilay lehilahy dia satria Jesosy niteny azy ireo fa afaka mandeha mankao amin'ireo kisoa izy ireo.

**nitratrevatreva**

"nihazakazaka mafy"

**Luke 8:34****vory saina**

"nitondra tena araka ny tokony ho izy"

**nipetraka teo an-tongotr'i Jesosy**

"nipetraka teo an-tongotra" dia midika hoe "nipetraka am-panetre-tena teo akaiky teo" na "nipetraka teo anoloana." DH: "Nipetraka teo amin'ny tany manoloana an'i Jesosy"

**raiki-tahotra izy ireo**

"natahotra an'i Jesosy izy ireo"

**Luke 8:36****ireo izay nahita izany**

"ireo izay nahita ny zava-nitranga"

**nahasitrana ilay lehilahy nanjakan'ny demonia**

DH: "Jesosy nanasitrana ilay lehilahy izay nanjakan'ny demonia"

**heniky ny tahotra mafy izy ireo**

DH: "lasa natahotra mafy izy ireo"

**miverina**

"hiverina manerana ny farihy"

**Luke 8:38****Ilay lehilahy**

Ireo hetsika ao amin'ireto andininy ireto dia nitranga talohan'ny nandehanan'i Jesosy tao amin'ny sambo. Mety hanampy ny fametrahana ity eny am-boalohany. DH: "Mialohan'ny nandehanan'i Jesosy sy ireo mpianany, dia ... ilay lehilahy" na "mialohan'ny niondranan'i Jesosy sy ireo mpianany an-tsambo, dia .. ilay lehilahy"

**any an-tranonao**

"any amin'ny fianakavianao"

**manomeza tatitra feno momba izay nataon'****Andriamanitra taminao**

"ary lazao azy ireo ny zavatra rehetra momba izay vitan'Andriamanitra ho anao"

**Luke 8:40****Fampifandraisana ny foto-kevitra**

Rehefa niverina tany Galilia tany am-pitan'ny farihy Jesosy sy ireo mpianany, dia nanasitrana ilay zanaka vavy 12 taona an'ny mpanapaka ny synagoga Izy sy vehivavy iray izay nandeha rà nandritry ny 12 taona koa.

**Fampahafantarana amin'ny ankapobeny**

Ireto andininy ireto dia manome fampahafantarana fototra momban'i Jairo.

**nandray Azy tsara ny vahoaka**

"niarahaba am-pifaliana Azy ny vahoaka"

**iray tamin'ireo mpitarika tao amin'ny synagoga**

"iray amin'ireo mpitarika ao amin'ny synagoga eo an-tanàna" na "mpitarika ny olona izay mihaona ao amin'ny synagoga ao amin'izany tanàna izany"

**niankohoka teo an-togotr'i Jesosy**

Ireo dika azo atao: 1) "nandoalika teo an-togotr'i Jesosy" na 2) "natory tamin'ny tany teo an-togotr' i Jesosy." Jairo dia tsy nianjera tsy nahy. Nanao izao izy ho famantarana ny fanetre-teny sy fanajany an'i Jesosy.

**ambavahoanan'ny fahafatesana**

"izay efa ho faty"

**Raha nandeha tamin'ny lalany Jesosy**

Ny dika-teny sasany dia mety mila milaza aloha fa Jesosy dia nanaiky hiaraka amin'i Jairo. DH: "Noho izany dia nanaiky Jesosy fa hiaraka aminy. Raha nandeha tamin'ny lalany Izy"

**Luke 8:43****nisy vehivavy iray teo**

Ity dia mampiditra mpandray anjara vaovao ao amin'ny tantara.

**efa nandeha rà**

"nisy rà mikoriana." Mety nandeha rà avy ao an-kibony izy na dia mbola tsy fotoanan'ny fadim-bolany aza. Ny kolontsaina sasany dia mety manana fomba mihaja anehoana izany.

**ary tsy nisy nahasitrana azy na iza na iza**

DH: "tsy nisy afaka nanasitrana azy ny tamin'izy ireo"

**Luke 8:45****manodidina Anao ny vahoaka ... manery Anao izy ireo**

Amin'ny fitenenana ity, Petera dia milaza fa mety nakasika an'i Jesosy avokoa ny olona rehetra. DH: "feno olona maro manodidina Anao ary manery Anao, noho izany dia mety nikasika Anao avokoa ny tsirairay tamin'izy ireo!"

**Nisy nikasika Aho**

Mety hanampy ny fanavahana ny "kasika" niniana natao sy ny kasika tsy nahin'ny olona. DH: "Fantatro fa nisy olona ninia nikasika Ahy"

**fantatro fa nisy hery niala avy tato amiko**

Jesosy tsy nahavery ny heriny na hoe lasa malemy, fa ny heriny no nanasitrana ilay vehivavy. DH: "Fantatro fa nisy hery fanasitrana nivoaka avy tao anatiko" na "tsapako nanasitrana olona ny heriko"

**Luke 8:47****fa tsy takona izy**

"fa tsy afaka nitazona miafina izay nataony izy." Mety hanampy ny filazana izay nataony. DH: "fa tsy afaka nitazona izany ho tsiambaratelo izy fa hoe izy ilay nikasika an'i Jesosy"

**nangovitry izy**

"nangovitry ny tahotra izy"

**niankohoka teo Aminy**

Ireo dika azo atao: 1) "Nandohalika nanoloana an'i Jesosy izy" na 2) "natory tamin'ny tany teo an-togotr'i Jesosy izy." Tsy nianjera tsy nahy izy. Ity dia famantarana ny fanetre-tena sy fanajana ho an'i Jesosy.

**teo imason'ny**

"teo amin'ny" na "teo amin'ny fanatrehan'ny"

**Ry zanaka vavy**

Ity dia karazana fomba firesahana amin'ny vehivavy. Ny fitenin'ao dia mety manana fomba hafa hampisehoana ity hatsaram-panahy ity.

**ny finoanao no nahasitrana anao**

"nohon'ny finoanao, dia sitrana ianao." Ny "finoana" dia afaka aseho toy ny hetsika. DH: "satria mino ianao, dia sitrana"

**mandehana am-piadanana**

Ity fomba fiteny ity dia midika hoe: "veloma" sady manome tso-drano. DH: "raha iny ianao mandeha iny, dia aza matahotra intsony" na "Andriamanitra anie hanome fiadanana anao raha iny ianao mandeha iny."

**Luke 8:49**

**Raha mbola niteny izy**

"raha mbola niresaka tamin'ilay vehivavy Jesosy"

**mpitarika synagoga**

Ity dia maneho an'i Jairo

**Aza manahirana ny mpampianatra**

Ity fanambarana ity dia miteny ambadika hoe Jesosy dia tsy afaka hanao na inona na inona hanampiana intsony fa efa maty ilay zaza vavy.

**ny mpampianatra**

Ity dia maneho an'i Jesosy.

**ho sitrana izy**

"ho velona indray izy"

**Luke 8:51**

**Rehefa nankao an-trano izy**

"rehefa nankao an-trano izy ireo." Jesosy nankao niaraka tamin'i Jairo. Nisy mpianatr'i Jesosy sasany nanaraka azy ireo koa.

**tsy namela olona ... ankoatran'i Petera sy Jaona ary Jakoba, sy ny rain'ilay zaza ary ny reniny**

DH: "Petera, Jaona, ary Jakoba, sy ny rain'ilay zaza ary ny reniny ihany no navelan'i Jesosy hiditra ao miaraka Aminy"

**ny rain'ilay zaza**

Ity dia maneho an'i Jairo.

**ny rehetra dia nisaona sy nitomany azy**

Ity no fomba ara-dalàna hampisehoana alahelo amin'izany kolontsaina izany. DH: "ny olona rehetra tao dia nampiseho ny alahelo sy ny fitomaniana ary ny fitabataban'izy ireo satria maty ilay zaza vavy.

**satria fantatra fa maty ilay zaza vavy**

"satria fantatr'izy ireo fa efa maty ilay zaza vavy"

**Luke 8:54**

**noraisiny tamin'ny tanana izy**

"noraisin'i Jesosy ny tanan'ilay zaza vavy"

**Anaka, mitsangàna**

"Ry zaza vavy, mitsangàna"

**niverina ny fanahiny**

"niverina tao amin'ny vatany ny fanahiny." Ireo Jiosy dia nahazo fa ny aina dia vokatrin'ny fanahy tonga ao amin'ny olona iray. DH: "Niaina indray ilay vehivavy" na "velona indray izy"

**fanahy**

"fofon'aina" na "aina"

**hanome hanina azy**

DH: "mba hanome zavatra hoanina ho azy"

## Chapter 9

<sup>1</sup> Niantso ireo roa ambin'ny folo lahy Izy ary nanome azy ireo ny hery sy fahefana amin'ireo demonia rehetra ary hanasitrana ireo aretina. <sup>2</sup> Nalefany izy ireo hitory ny fanjakanan'Andriamanitra sy hanasitrana ny marary. <sup>3</sup> Hoy Izy tamin'izy ireo Izy hoe: "Aza mitondra na inona na inona amin'ny dianareo \_ tsy misy tehina, tsy misy kitapom-batsy, tsy misy mofo, tsy misy vola, ary tsy misy akanjo fanampiny. <sup>4</sup> Izay trano idiranareo, dia mijanona ao mandra-pialanareo. <sup>5</sup> Na aiza na aiza tsy handraisan'izy ireo anareo, rehefa mandao izany tanàna izany ianareo, dia ahintsano hiala amin'ny tongotrareo ny vovoka mba ho fijoroana vavolombelona anoharana azy ireo." <sup>6</sup> Avy eo dia lasa izy ireo ary namakivaky ireo tanàna, nitory ny filazantsara sy nanasitrana teny rehetra teny. <sup>7</sup> Ary henon'i Eroda mpanapaka avokoa ireo izay nitranga rehetra, ary dia very hevitra izy, satria voalazan'ny sasany fa Jaona mpanao batisa dia nitsangana tamin'ny maty, <sup>8</sup> ary voalaza fa niseho Elia, ary ny sasany kosa milaza fa iray tamin'ireo mpaminany fahiny no nitsangana tamin'ny maty. <sup>9</sup> Hoy Eroda hoe: "Izaho no nanapa-doha an'i Jaona, koa iza indray izany olona andrenesako zavatra tahaka izany?" Ary niezaka ny ahita Azy izy. <sup>10</sup> Rehefa niverina ireo apostoly, dia nitantara taminy ireo zavatra rehetra vitan'izy ireo. Avy eo nentiny niaraka taminy izy ireo, ary nandeha nitokana ho amin'ny tanàna antsoina hoe Betsaida. <sup>11</sup> Fa vao nandre ny momba izany ireo vahoaka, dia nanaraka Azy. Dia noraisiny izy ireo ary nambarany azy ireo ny momban'ny fanjakan'Andriamanitra, ary nanasitrana ireo izay nila fanasitrana Izy. <sup>12</sup> Ary rehefa ho ariva ny andro, dia nanatona Azy ireo roa ambin'ny folo ka niteny hoe: "Alefaso andeha ireo vahoaka mba afahan'izy ireo mandeha any amin'ireo tanàna manodidina sy ambanivohitra mba hahita fatoriana sy sakafo, satria aty amin'ny tany foana isika." <sup>13</sup> Fa hoy Izy tamin'izy ireo hoe: "Omenareo zavatra ho hanina izy ireo." Ary niteny ireo hoe: "Tsy manana mihoatra noho ny mofo dimy sy hazandrano roa izahay \_ raha tsy hoe mandeha izahay ary mividy sakafo ho an'ireo olona rehetra ireo." <sup>14</sup> (Teo dia nisy teo amin'ny lehilahy dimy arivo teo ho eo). Ary nilaza tamin'ireo mpianany Izy hoe: "Apetraho ho vondrona dimampolo isan'isany izy ireo." <sup>15</sup> Koa dia nanao izany izy ireo, ary nampipetraka ireo vahoaka. <sup>16</sup> Nandray ireo mofo dimy sy hazandrano roa, dia niandrindra ny lanitra Izy, nisaotra ireo ary nozarazarainy, ka dia nomeny ireo mpianatra izany mba ho tolora ireo vahoaka. <sup>17</sup> Nihinana izy rehetra ka afa-po, ary nangonina ireo sisa tsy lany \_ ka nisy potipotiny roa ambin'ny folo harona. <sup>18</sup> Ary rehefa nivavaka manokana Jesosy, dia niaraka taminy ireo mpianatra. Dia nanontany azy ireo Izy, nanao hoe: "Ataon'ireo vahoaka ho iza moa aho?" <sup>19</sup> Namaly izy ireo hoe: "Jaona mpanao batisa. Fa ireo sasany nilaza hoe Elia, ary ireo sasany milaza fa nitsangana tamin'ny maty ny iray tamin'ireo mpaminany fahiny." <sup>20</sup> Ary niteny tamin'izy ireo Izy hoe: "Fa ataonao ho iza moa Aho?" Namaly Petera hoe: "Ilay Kristin'Andriamanitra." <sup>21</sup> Fa noraràny mafy izy ireo tsy hilaza izany na amin'iza na iza, <sup>22</sup> nanao hoe: "Ny Zanak'Olona dia tsy maintsy hijaly amin'ny zavatra maro ary ho lavin'ireo loholona sy lohan'ny mpisorona ary ireo mpanora-dalàna, ho vonoina Izy ary amin'ny andro fahatelo dia hatsangana." <sup>23</sup> Ary hoy Izy tamin'izy rehetra hoe: "Raha misy te hanaraka ahy, dia tsy maintsy mandà ny tenany izy ary mitondra ny hazofjaliany isan'andro ary manaraka Ahy. <sup>24</sup> Na iza na iza te hanavotra ny ainy dia hanary izany, fa na iza na iza manary ny ainy noho ny fitiavana Ahy dia hanavotra izany. <sup>25</sup> Inona no tsara azon'ny olona amin'ny fananana izao tontolo izao, kanefa manary na mamotika ny ainy? <sup>26</sup> Fa na iza na iza menatra ny amiko sy ireo teniko, dia ho menatra azy koa ny Zanak'Olona rehefa tonga amin'ny voninahiny, sy ny voninahitry ny Ray sy ireo anjely masina Izy. <sup>27</sup> Fa lazaiko marina aminareo, fa ny sasany amin'ireo izay mitsangana eto dia tsy hahita fahafatesana mialohan'ny ahitany ny fanjakan' Andriamanitra." <sup>28</sup> Ary valo andro teo ho eo taorian'ny nilazan'i Jesosy ireo teny ireo, dia nentiny niaraka taminy Petera sy Jaona ary Jakoba ka niakatra ny tendrombohitra hivavaka. <sup>29</sup> Raha nivavaka iny Izy, dia niova ny endriky ny tarehiny, ary nivadika fotsy manjelanjelatra ny akanjony. <sup>30</sup> Indro, nisy roa lahy niresaka taminy, Mosesy sy Elisa, <sup>31</sup> izay niseho tamim-boninahitra mamirapiratra. Niresaka momba ny fialàny Izy, izay ho entiny ho ho tanterahina any Jerosalema. <sup>32</sup> Ary Petera sy ireo izay niaraka taminy dia navesatrin'ny torimasoa, fa rehefa tena taitra tanteraka izy ireo, dia nahita ny voninahiny sy ireo lehilahy roa izay nitsangana niaraka taminy. <sup>33</sup> Ary rehefa niala nanalavitra an'i Jesosy izy ireo, dia hoy Petera taminy hoe: "Tompo, tsara amintsika ny mijanona eto. Avelao izahay hanamboatra fialofana telo, iray ho Anao, iray ho an'i Mosesy, ary iray ho an'i Elia." (Tsy fantany izay nolazainy.) <sup>34</sup> Teo am-pitenenany izany izy, dia nisy rahona tonga nanarona azy ireo, ka dia natahoatra izy ireo rehefa niditra tao amin'ilay rahona. <sup>35</sup> Nisy feo nivoaka avy tany amin'ilay rahona, nanao hoe: "Inty no Zanaka Lahiko, ilay Iray izay voafidy; henoy Izy." <sup>36</sup> Rehefa niteny ilay feo, dia Jesosy irery no hita teo. Nitazona ny fahanginany izy ireo ary tsy niteny tamin'iza na iza tamin'izany andro izany ny momba izay rehetra hitan'izy ireo. <sup>37</sup> Ary ny andro manaraka an'io, rehefa nidina avy any an-tendrombohitra izy ireo, dia vahoaka maro nifanena taminy. <sup>38</sup> Indro, nisy lehilahy iray

avy tao amin'ny vahoaka no nihiaka mafy, nanao hoe: "Ry mpampianatra o, mitalaho aminao aho mba hijery ity zanako lahy ity, fa zanako tokana izy. <sup>39</sup> Hitanao, misy fanahy mibaiko azy dia mihiaka tampoka izy; mampifanintona azy izany ka mampamoaka roatra ny vavany. Tsy miala aminy izany ary mahatorovana tanteraka azy. <sup>40</sup> Nitalaho tamin'ireo mpianatrao aho mba hanala izany, fa tsy afak'izy ireo." <sup>41</sup> Namaly Jesosy ka nanao hoe: "Ianareo tsy mpino sy taranaka ratsy fitondran-tena, hafiriana no tsy maintsy hitoerako miaraka aminareo sy hiaretako miaraka aminareo? Ento ety ny zanakao lahy." <sup>42</sup> Rehefa nanatona ilay zaza lahy, dia natsipin'ny demonia tamin'ny tany izy ary nampihinjitsinjitra azy. Fa Jesosy niteny mafy ilay fanahy maloto ary nanasitrana ilay zaza lahy, ary namerina azy tany amin'ny rainy. <sup>43</sup> Ary avy eo dia talanjona avokoa izy rehetra nahita ny halehiben'Andriamanitra. Raha gaga tamin'ny zava-drehetra nataony iny izy ireo, dia hoy Izy tamin'ny mpianany hoe: <sup>44</sup> "Avelao ireto teny ireto ho tonga lalina ao an-tsofinareo: ny Zanak'Olona dia ho vadihana ho eo an-tanan'olona." <sup>45</sup> Fa tsy azon'izy ireo izany fanambarana izany. Izany dia nafenina tamin'izy ireo, noho izany dia tsy azon'izy ireo ny dikan'izany, ary mbola natahotra izy ireo ny hanontany ny momba izany fanambarana izany. <sup>46</sup> Ary avy eo dia nisy fifandirana nanomboka teo amin'izy ireo ny amin'izay ho lehibe indrindra amin'izy ireo. <sup>47</sup> Fa Jesosy, nahafantatra ny fihevitra tany am-pon'izy ireo, dia naka zazakely iray ka napetrany teo anilany <sup>48</sup> ary niteny tamin'izy ireo hoe: "Fa na iza mandray ity zaza ity amin'ny anarako, dia mandray Ahy; ary na iza na iza mandray Ahy, dia mandray ilay Iray izay naniraka Ahy. Fa izay kely indrindra aminareo rehetra no lehibe." <sup>49</sup> Jaona namaly hoe: "Tompo o, nahita olona iray izahay nanala demonia tamin'ny anaranao dia nosakananay izy, satria izy tsy manara-dia miaraka aminay." <sup>50</sup> "Aza raràna izy," hoy Jesosy, "satria izay tsy manohitra anareo dia momba anareo." <sup>51</sup> Rehefa nanakaiky ny andro ampiakarana Azy, dia niatrika ho any Jerosalema Izy. <sup>52</sup> Nandefa mpitondra hafatra Izy hialoha Azy, ary nandeha izy ireo ka niditra tao amin'ny tanàna Samaritana iray mba hanomana ny zavatra rehetra ho Azy. <sup>53</sup> Fa ny vahoaka tao tsy mandray Azy, satria nitodika ho any Jerosalema Izy. <sup>54</sup> Rehefa nahita izany Jakoba sy Jaona mpianatra, dia hoy izy ireo hoe: "Tompoko, tianao ve izahay raha handefa afo milatsaka avy any an-danitra mba hamotika azy ireo?" <sup>55</sup> Fa nitodika Izy ary niteny mafy tamin'izy ireo, <sup>56</sup> ary lasa tany amin'ny tanàna hafa izy ireo. <sup>57</sup> Ary rehefa nandeha teny an-dalana izy ireo, dia nisy olona iray nanao taminy hoe: "Hanaraka Anao aho na aiza na aiza alehanao." <sup>58</sup> Jesosy niteny taminy hoe: "Ny amboahaolo manandavaka, ary ireo vorona eny an-danitra dia manana ny akaniny, fa ny Zanak'Olona tsy manana toerana asiana ny lohany." <sup>59</sup> Ary hoy Izy tamin'ny hafa hoe: "Manaraha Ahy." Fa hoy izy hoe: "Tompoko, avelao aho aloha handeha handevina ny raiko." <sup>60</sup> Fa hoy Izy taminy hoe: "Avelao ny maty handevina ny maty ao aminy. Fa ho anao, mandehana ka mitoria any lavitra any ary hitaro ny fanjakan'Andriamanitra." <sup>61</sup> Ary nisy olona hafa nanao hoe: "Hanaraka Anao aho, Tompo, fa avelao aho aloha hanao veloma ireo any an-tranoko." <sup>62</sup> Jesosy namaly azy hoe: "Tsy misy olona mitàna angady ary miherika ka mendrika ho ao amin'ny fanjakan'Andriamanitra."

### Luke 9:1

#### Fampifandraisana ny foto-kevitra

Jesosy mampatsiahy ireo mpianany ny tsy tokony hianteharana amin'ny vola sy ny zavatr'izy ireo, omeo hery izy ireo, ary avy eo alefao any amin'ny tanàna isan-karazany.

#### hery sy fahefana

Ireo teny ireo dia niara-nampiasaina mba hampisehoana fa ireo roa ambin'ny folo dia samy manana ny fahaizana sy ny zo hanasitrana olona.

#### ireo demonia rehetra

Ireo dika azo atao: 1) "ny demonia rehetra" na 2) "ireo karazana demonia rehetra."

#### nalefany izy ireo

"nandefa azy ireo tany amin'ny toerana isan-karazany" na "niteny azy ireo mba handeha"

### Luke 9:3

#### Hoy Izy tamin'izy ireo

"Jesosy niteny tamin'ireo roa ambin'ny folo." Mety hanampy ny filazana fa ity dia nitranga talohan'ny nandehanan'izy ireo. DH: "mialohan'ny nandehanan'izy ireo, dia hoy Jesosy tamin'izy ireo hoe"

#### Aza mitondra na inona na inona

"Aza mitondra na inona na inona miaraka aminareo"

#### amin'ny dianareo

"rehefa mandeha ianareo." Tsy tokony hitondra na inona na inona izy ireo ho an'ny diany manontolo, mandra-piverin'izy ireo eo amin'i Jesosy.

#### tehina

"tsorakazo" na "tapa-kazo fentina mandeha." Afaka hampiasaina hanoherana mpanafika.

**kitapom-bary**

harona fampiasan'ny olona mpandeha amin'ny dia lavitra mba hitondrana izay ilain'izy ireo amin'ny diany.

**mofa**  
sakafo

**Izay trano hidiranareo**

"na inona na inona trano hidiranareo"

**mijanona ao**

"mitoera ao" na "mitoera vetivety ao toy ny vahiny"

**mandra-pialanareo**

"mandra-pialanareo ao amin'izany tanàna izany" na "mandra-pialanareo ao amin'io toerana io"

**Luke 9:5****Na aiza na aiza tsy handraisan'izy ireo anareo**

"Iza no tokony hataonareo any amin'ny toerana izay tsy handraisan'ny olona anareo"

**ahintsano hiala amin'ny tongotrareo ny vovoka mba ho fijoroana vavolombelona anoherana azy ireo**

Ny hoe "ahintsano hiala amin'ny tongotrareo ny vovoka" dia fomba fiteny maneho faniliana mafy amin'izany kolontsaina izany. Izany dia mampiseho fa tsy nilain'izy ireo hitoetra ao amin'izy ireo na dia ny vovok'izany tanàna izany aza.

**lasa izy ireo**

"nandao ilay toerana nisy an'i Jesosy izy ireo"

**teny rehetra teny**

"teny amin'izay rehetra nalehan'izy ireo"

**Luke 9:7****Heroda mpanapaka**

Ity dia maneho an'i Heroda Antipasy, izay mpanapaka ny ampa-efatr'Israely.

**very hevitra**

"sahiran-tsaina"

**voalazan'ny sasany ... ary voalaza ... ary ny sasany kosa milaza**

DH: "ny olona sasany dia niteny ... ary ny sasany niteny ... ary ireo hafa ..."

**Izaho no nanapa-doha an'i Jaona, koa iza indray izany olona izany**

Heroda nilaza fa tsy vitan'i Jaona ny mitsangana amin'ny maty. DH: "Tsy ho Jaona izany satria nanapaka ny lohany aho. Koa iza izany lehilahy izany"

**Izaho no nanapa-doha an'i Jaona**

DH: "Nanome baiko ireo miaramilako aho mba hanapaka ny lohan'i Jaona"

**Luke 9:10****Fampifandraisana ny foto-kevitra**

Na dia niverina tany amin'i Jesosy aza ireo mpianatra ka nandeha tany Betsaida mba hanana fotoana miaraka, dia nanaraka an'i Jesosy ny vahoaka mba ho sitranina sy hihaino ny fampianarany. Nampitombo ny mofa sy hazandrano Izy mba hanampiana azy ireo rehefa miverina mody.

**niverina**

"tonga tany amin'izay nisy an'i Jesosy"

**ny zavatra rehetra vitan'izy ireo**

Ity dia maneho ny fampianarana sy fanasitranana izay nataon'izy ireo rehefa nankany amin'ireo tanàna hafa.

**Betsaisa**

Ity dia anaran-tanàna iray.

**Luke 9:12****rehefa ho ariva ny andro**

efa nanakaiky ho ariva

**raha tsy hoe mandeha izahay ary mividy sakafo**

Raha sarotra ny mahazo ny hoe "raha tsy hoe" amin'ny fiteninana, dia afaka ataonao fehezanteny vaovao izany. DH: "Mba hampisakafoana azy rehetra, dia mila mandeha mividy sakafo izahay"

**teo amin'ny lehilahy dimy arivo teo**

"teo amin'ny lehilahy 5.000 teo" Ireo zaza amam-behivavy izay nanatrika teo dia tsy ao anatin'io isa io.

**apetraho izy ireo**

"teneno izy ireo mba hipetraka"

**dimampolo isan'isany**

"50 avy"

**Luke 9:15****Koa dia nanao izany izy ireo**

Ny hoe "izany" dia maneho izay nampanaovinn'i Jesosy azy ireo tao amin'ny 9:10. Niteny ny olona izy ireo mba hipetraka anaty vondrona 50 olona avy.

**nandray ireo mofa dimy**

"Jesosy nandray ireo mofa dimy"

**niandrandra ny lanitra**

Ity dia maneho ny fijerena ambony, any amin'ny lanitra.

**nisaotra ireo**

Ity dia maneho ireo mofa sy hazandrano.

**mba ho tolarana**

"mba homena"

**afa-po**

Ity fomba fiteny ity dia midika hoe nihinana sakafo sahaza ka tsy noana izy ireo. DH: "nahazo betsaka araka izay neritreretin'izy ireo hohanina izy ireo"

**nangonina ireo sisa tsy lany**

DH: "nangoronin'ireo mpianatra izay sisa tavela"

**Luke 9:18****Fampifandraisana ny foto-kevitra**

Mivavaka Jesosy, irery miaraka amin'ireo mpianany, ary manomboka miresaka izy ireo hoe iza Jesosy. Nolazain'i Jesosy azy ireo ny fahafatesany sy ny fitsanganany izay hanaraka eo ary nampirisika azy ireo mba hanaraka Azy na inona na inona mitranga.

**Ary rehefa**

Ity fehezanteny ity dia nampiasaina eto hanamarihana ny fiantombohan'ny tranga vaovao.

**nivavaka manokana**

"nivavaka irery." Niaraka tamin'i Jesosy ireo mpianatra, fa nivavaka manokana sy mangina Izy.

**Jaona mpanao batisa**

DH: "Ny sasany milaza fa Jaona mpanao batisa Ianao"

**nitsangana tamin'ny maty ny iray tamin'ireo mpaminany fahiny**

Mety hanampy ny fanazavana ny hifandraisan'ity valin-teny ity amin'ny fanontanian'i Jesosy. DH: "fa Ianao dia iray amin'ireo mpaminany fahiny ary nitsangan-ko velona"

**nitsangana tamin'ny maty**

"niaina indray"

**Luke 9:20****Ary niteny tamin'izy ireo Izy**

"Avy eo Jesosy niteny tamin'ireo mpianany"

**tsy hilaza izany na amin'iza na iza**

"tsy tokony hilaza na amin'iza na iza." DH: "Aza milaza na amin'iza na iza"

**Ny Zanak'Olonana dia tsy maintsy hijaly amin'ny zavatra maro**

"Ny olona dia hampijaly mafy ny Zanak'Olonana"

**ho lavin'ireo loholona sy lohan'ny mpisorona ary ireo mpanora-dalàna**

DH: "ireo loholona, lohan'ny mpisorona, ary mpanora-dalàna dia handà Azy"

**ho vonoina Izy**

DH: "izy ireo dia hamono Azy"

**amin'ny andro fahatelo**

"telo andro aorian'ny hafatesany" na "amin'ny andro fahatelo aorian'ny hafatesany"

**hatsangana**

"ho velomina indray." DH: "Andriamanitra dia hamelona Azy indray"

**Luke 9:23****hoy Izy**

"hoy Jesosy"

**tamin'izy rehetra**

Ity dia maneho ireo mpianatra izay niaraka tamin'i Jesosy.

**hanaraka Ahy**

Ny mandeha manaraka an'i Jesosy dia maneho fa iray amin'ireo mpianany. DH: "meteza ho mpianatro" na "manaova isan'ny mpianatro"

**tsy maintsy mandà ny tenany**

"tsy maintsy mahafoy ireo fanirian'ny tenany manokana"

**mitondra ny hazofijaliany isan'andro ary manaraka Ahy**

Ny hazofijaliana dia maneho ny fijaliana sy fahafatesana. Ny fitondrana ny hazofijaliana dia maneho ny fahavononana hijaly sy ho faty. DH: "tsy maintsy mankatoa Ahy isan'andro na ho tonga hatrany amin'ny fijaliana sy fahafatesana aza"

**ary manaraka Ahy**

Ny fanarahana an'i Jesosy eto dia maneho ny fankatoavana Azy. DH: "ary mankatoa Ahy"

**manaraka Ahy**

"mandeha miaraka amiko" na "manomboka manaraka Ahy sy manaraka Ahy foana"

**Inona no tsara azon'ny olona ... mamotika ny ainy?**

Ny valin-teny takiana amin'ity fanontaniana ity dia ny hoe tsy tsara izany. DH: "Tsy hanome tombontsoa olona mihintsy ny fananana izao tontolo izao, kanefa manary ny ainy"

**fananana izao tontolo izao**

"fahazoana ny zavatra rehetra eto amin'izao tontolo izao"

**manary na mamotika ny ainy**

"Mandrava ny tenany"

**Luke 9:26****ireo teniko**

"izay lazaiko" na "izay hampianariko"

**ho menatra azy koa ny Zanak'Olonana**

DH: "ny Zanak'Olonana ihany koa ho menatra azy"

**ny Ray**

Ity dia fiantsoana lehibe an'Andriamanitra

**Fa lazaiko marina aminareo**

Jesosy nampiasa ity mba hanamafisana ny lanjan'izay ho lazainy manaraka.

**ny sasany amin'ireo izay mitsangana eto dia tsy hahita fahafatesana**

"ny sasany aminareo izay mitsangana eto dia tsy hahita fahafatesana"

**tsy hahita fahafatesana mialohan'ny ahitany ny fanjakan'Andriamanitra**

DH: "dia hahita ny fanjakan'Andriamanitra mialohan'ny hafatesan'izy ireo" na "hahita ny fanjakan'Andriamanitra mialohan'ny hafatesanareo"

**hahita fahafatesana**

Ity fomba fiteny ity dia midika hoe "maty"

**Luke 9:28****Fampifandraisana ny foto-kevitra**

Valo andro taorian'ny nitenenan'i Jesosy ireo mpianany fa ny sasany dia tsy ho faty mialohan'ny hahitan'izy ireo ny fanjakan' Andriamanitra, dia niakatra tany an-tendrombohitra Jesosy mba hivavaka miraka amin'i Petera, Jakoba, ary Jaona izay resi-tory avokoa raha niova endrika manjopika Jesosy.

**ireo teny ireo**

Ity dia maneho izay nolazain'i Jesosy tamin'ireo mpianany tao amin'ny andininy teo aloha.

**Luke 9:30****Indro**

Ny teny hoe "indro" eto dia manaitra antsika hifantoka amin'ny fampahalalana mahagaga manaraka.

**izay niseho tamim-boninahitra mampirapiratra**

Ity fehezanteny ity dia manome fampahafantarana momban'ny fomba fisehon'i Mosesy sy Elia. DH: "ary niseho tamim- boninahitra mampirapiratra izy ireo" sy "ary namirapiratra be izy ireo"

**ny fialàny**

"ny fandehanany" na "ny fomba handaozan'i Jesosy izao tontolo izao." Ity dia fomba mihaja hiresahana momban'ny hafatesany. DH: "ny fahafatesany"

**Luke 9:32****Ary**

Ity teny ity dia nampiasaina eto mba hanamarihana fiatoana ao amin'ny tantara lehibe. Eto Lioka dia mampahafantatra momban'i Petera, Jakoba, ary Jaona.

**navesatrin'ny torimaso**

Ity fomba fiteny ity dia midika hoe "te-hatory be"

**nahita ny voninahiny**

Ity dia maneho ny hazavana mampirapiratra izay nanodidina azy ireo. DH: "nahita hazavana mampirapiratra avy amin'i Jesosy izy ireo" na "nahita hazavana tena mampirapiratra nivoaka avy ao amin'i Jesosy izy ireo"

**ireo lehilahy roa izay nitsangana niaraka taminy**

Ity dia maneho an'i Mosesy sy Elia.

**Ary rehefa niala nanalavitra an'i Jesosy izy ireo**

"Ary Mosesy sy Elia rehefa niala nanalavitra an'i Jesosy"

**fialofana**

"lay" na "trano bongo"

**Luke 9:34****Teo am-pitenenana izany izy**

"raha niteny ireo zavatra ireo Petera"

**natahotra izy ireo**

Ireo mpianatra efa lehibe ireo dia tsy natahotra rahona. Ity fehezanteny ity dia manondro fa nisy karazan-tahotra sasany tsy mahazatra tonga tamin'izy ireo niaraka tamin'ilay rahona. DH: "raiki-tahotra izy ireo"

**niditra tao amin'ilay rahona**

DH: "nanodidina azy ireo ny rahona"

**Nisy feo nivoaka avy tany amin'ilay rahona**

Mazava fa ilay feo dia tsy an'iza fa an' Andriamanitra. DH: "Andriamanitra niresaka tamin'izy ireo avy tao amin'ilay rahona"

**Zanaka Lahiko**

Ity dia fiantsoana manan-danja an'i Jesosy, ilay Zanak'Andriamanitra.

**Ilay iray izay voafidy**

DH: "Ilay iray nosafidiako" na "nosafidiako Izy"

**nitazona ny fahanginany izy ireo ary tsy niteny na tamin'iza na iza**

Ny fehezanteny voalohany dia maneho ny valin-teny avy hatranin'izy ireo, ary ilay faharoa dia maneho izay nataon'izy ireo nandrit'ireo andro manaraka.

**Luke 9:37****Fampifandraisana ny foto-kevitra**

Ny andro manaraka taorian'ny fisehoana manjopikan'i Jesosy, dia nanasitrana zaza lahy nisy demonia Izy izay tsy vitan'ireo mpianatra tsara ny manao azy.

**Indro, nisy lehilahy iray avy tao amin'ny vahoaka**

Ny teny hoe "indro" dia manaitra antsika amin'ny olona vaovao ao amin'ny tantara. Ny fiteninao dia mety manana fomba iray hanaovana izany. Ireo

Anglisy dia manao hoe: "Nisy lehilahy iray tao amin'ny vahoaka niteny hoe"

**Hitanao, misy fanahy**

Ny hoe "hitanao" dia mampiditra antsika ho amin'ilay fanahy ratsy ao amin'ny tantaran'ilay lehilahy. Ny fiteninao dia mety manana fomba iray hanaovana izany. Ireo Anglisy dia manao hoe: "Ary nisy fanahy ratsy"

**mampamoaka roatra ny vavany**

"nisy roatra nivoaka avy tao am-bavany."

**Luke 9:41**

**Namaly Jesosy ka nanao hoe**

"tamin'ny valin-teny Jesosy dia niteny hoe"

**Ianareo tsy mpino sy taranaka ratsy fitondran-tena**

Jesosy niteny ity tamin'ny vahoaka izay niangona teo, fa tsy tamin'ireo mpianany.

**taranaka ratsy fitondran-tena**

"taranaka ratsy"

**Hafiriana no tsy maintsy hitoerako miaraka aminareo sy hiaretako miaraka aminareo?**

Jesosy mampiasa ity fanontaniana ity mba hanehoana ny alahelony izay tsy ninoan'ireo olona. DH: "Nitoetra ela niaraka taminareo Aho, nefa mbola tsy mino Ahy ihany ianareo. Manontany tena Aho hoe hafiriana no tsy maintsy hitoerako miaraka aminareo."

**Ento ety ny zanakao lahy**

Jesosy niteny mivantana tamin'ilay ray izay niresaka taminy.

**Luke 9:43**

**talanjona avokoa izy rehetra nahita ny halehiben' Andriamanitra**

Jesosy nanao ilay fahagagana, fa ireo vahoaka dia nanaiky fa Andriamanitra no hery tao ambadik'ilay fanasitranana.

**ny zava-drehetra nataony**

"ny zavatra rehetra nataon'i Jesosy"

**Avelao ireo teny ireo ho tonga lalina ao an-tsofinareo**

Ity dia fomba fiteny izay midika hoe tokony hitandrina izy ireo. DH: "mihainoa tsara ary tadidio" na "aza adinoina izao"

**ny Zanak'Olona dia ho vadihana ho eo an-tanan'olona**

Eto ny "tanana" dia maneho ny hery na fitondrana. DH: "hamadika ny Zanak'Olona izy ireo ary hametraka Azy eo amin'ny fitondran'ny olona."

**eo an-tanan'ny olona**

Jesosy dia tsy miteny ireo olona ireo eto, ka mety hanampy ny filazana izany. DH: "eo amin'ireo fahavaloko"

**Izany dia nafenina tamin'izy ireo**

DH: "Andriamanitra nanafina tamin'izy ireo ny dikany"

**Luke 9:46**

**Fampahafantarana amin'ny ankapobeny**

Nisy fifamaliana nanomboka teo amin'ireo mpianatra izay mifantoka manodidina my hery.

**teo amin'izy ireo**

"teo amin'ireo mpianatra"

**fihevitra tao am-pon'izy ireo**

Ny "fo" dia maneho ny eritreritra sy faniriana lalin'ny olona. DH: "fandinihana ny eritreritra manokan'izy ireo"

**mandray Ahy**

DH: "dia toy ny hoe mandray Ahy izy"

**ilay iray izay naniraka Ahy**

"Andriamanitra, izay naniraka Ahy"

**no lehibe**

"no raisain'Andriamanitra ho manan-danja indrindra"

**Luke 9:49**

**Jaona namaly hoe**

"Jaona namaly an'i Jesosy." Jaona namaly izay nolazain'i Jesosy momban'ilay hoe ho lehibe . Tsy namaly ilay fanontaniana izy.

**nahita izahay**

Tsy ao anatin'izany Jesosy, fa ireo mpianatra ihany.

**tamin'ny anaranao**

Ity dia midika fa ilay olona dia niresaka tamin'ny hery sy fahefan'i Jesosy.

**Aza raràna izy**

DH: "avelao izy hanohy."

**izay tsy manohitra anareo dia momba anareo**

DH: "raha tsy misakana anao ny olona iray, dia toy ny hoe manampy anao izy" na "raha tsy miasa manohitra anao ny olona iray, dia miasa ho amin'ny sitrakao izy izany"

**Luke 9:51**

**Fampahafantarana amin'ny ankapobeny**

Mazava ary fa Jesosy dia nanapa-kevitra ny handeha ho any Jerosalema.

**rehefa nanakaiky ny andro ampiakarana Azy**

"rehefa tonga ny fotoana hiakarany" na "rehefa nanakaiky ny fotoana hiakarany"

**niatrika**

Ity fomba fiteny ity dia midika hoe "nanapa-kevitra mafy."

**mba hanomana ny zavatra rehetra ho Azy**

Ity dia midika hoe manao fifanarahana ho an'ny fahatongavany any, mety ao anatin'izany ny toerana hiresahana, ny toerana hipetrahana, sy ny sakafao.

**tsy nandray Azy**

"tsy nila Azy hijanona"

**satria nitodika ho any Jerosalema Izy**

Ireo Samaritana sy Jiosy dia nifankahala. Noho izany ireo Samaritana dia tsy hanampy an'i Jesosy amin'ny diany ho any Jerosalema, renivohitry ny Jiosy.

**Luke 9:54****nahita izany**

"nahita fa tsy nandray an'i Jesosy ireo Samaritana"

**handefa afo milatsaka avy any an-danitra mba hamotika azy ireo**

Jakoba sy Jaona nanome ity soso-kevitra fomba fitsarana ity satria fantatr'izy ireo fa izany no ho fitsaran'ny mpaminany tahaka an'i Elia ireo olona izay mandà an'Andriamanitra.

**nitodika Izy ary niteny mafy tamin'izy ireo**

"Jesosy nitodika ary niteny mafy an'i Jakoba sy Jaona." Jesosy dia tsy nanameloka ireo Samaritana, araka ny nantenain'ireo mpianatra.

**Luke 9:57****olona iray**

Tsy iray amin'ireo mpianatra ity.

**Ny amboahaolo manan-davaka ... tsy manana toerana asiana ny lohany**

Jesosy dia mamaly amin'ny ohabolana mba hampianarana ny lehilahy izay ho mpianany. Jesosy dia milaza fa raha hanaraka Azy ny lehilahy iray, dia mety tsy hanana trano io lehilahy io. DH: "Ny amboahaolo manan-davaka ... tsy manana toerana asiana ny lohany. Noho izany aza manantena hanana trano"

**vorona eny an-danitra**

"vorona manidina eny amin'ny habakabaka"

**Tsy manana toerana asiana ny lohany**

"tsy manana toerana hampakan'aina ny lohany" na "tsy manana toerana hatoriana." Jesosy dia manitatra mba hatongavana any amin'ny hoe tsy voaray hipetraka na aiza na aiza Izy.

**Luke 9:59****Fampifandraisana ny foto-kevitra**

Eny an-dalana Jesosy dia manohy miresaka amin'ireo olona.

**Manaraha Ahy**

Ity dia milaza hoe ho mpianatr'i Jesosy ary manaraka Azy.

**avelao aho aloha handeha handevina ny raiko**

Tsy mazava tsara raha efa maty ny rain'ilay lehilahy dia handeha handevina azy avy hatrany izy, na hoe te-hijanona fotoana lavalava izy mandra-pahafatin'ilay rainy dia ho afaka mandevina azy izy avy eo. Ny hevi-dehibe dia ny hoe te-hanao zavatra hafa aloha ilay lehilahy mialohan'ny hanarahany an'i Jesosy.

**Avelao ny maty handevina ny maty ao aminy**

Jesosy dia tsy milaza ara-bakiteny hoe ny olona maty dia handevina olona maty hafa. Ireo dika azo atao amin'ny hoe "ny maty" : 1) izany dia sariteny ho an'ireo izay ho faty afaka fotoana hohy, na 2) izany dia sariteny ho an'ireo izay tsy manaraka an'i Jesosy ary maty ara-panahy. Ny hevi-dehibe dia ny hoe ny mpianatra iray dia tsy tokony hamela na inona na inona manatara azy amin'ny fanarahana an'i Jesosy.

**ny maty**

"ny olona maty"

**Luke 9:61****Hanaraka Anao aho**

"hiaraka Aminao toy ny mpianatra aho" na "vonona hanaraka Anao aho"

**avelao aho aloha hanao veloma ireo any an-tranoko**

"mialohan'ny hanaovako izany, avelao aho aloha hanao veloma" na "avelao aho aloha hiteny an'izy ireo hoe andeha"

**ireo any an-tranoko**

"ny tokantranoko" na "ny olona ao an-tranoko"

**Tsy misy ... mendrika ny fanjakan'Andriamanitra**

Jesosy mamaly amin'ny ohabolana mba hampianarana ilay lehilahy momban'ny atao hoe mpianany.

**olona mitàna angady**

Ny hoe "mitàna" dia fomba fiteny midika hoe manomboka manao zavatra ny olona iray.

**miherika**

Ny olona mijery mankany aoriana eo am-piasana dia tsy afaka hitarika ny angady eny amin'izay tokony hisy izany. Izy ireo dia tsy maintsy mifantoka tsara eo aloha mba hangadiana tsara.

## Chapter 10

<sup>1</sup> Ary taorian'ireny zavatra ireny, dia nifidy fitopolo lahy <sup>[1]</sup> hafa ny Tompo, ary nandefa azy ireny tsiroaroa nialoha Azy tany amin'ny tanàna rehetra sy toerana izay efa halehany. <sup>2</sup> Hoy Izy tamin'izy ireo hoe: "Be ny vokatra, fa vitsy ny mpiasa. Noho izany hangataho ny Tompon'ny vokatra mba handefa mpiasa mba ho eny amin'ny vokatra. <sup>3</sup> Mandehana amin'ny lalanareo. Jereo, alefako tahaka ny zanak'ondry eo afovoan'ny ambodia ianareo. <sup>4</sup> Aza mitondra fitoeram-bola, na fitoeran'entana, na kapa, ary aza miarahaba na iza na iza eny an-dalana. <sup>5</sup> Izay trano hidiranareo, lazao aloha hoe: 'Fiadanana anie ho amin'ity trano ity!' <sup>6</sup> Raha misy olon'ny fiadanana ao, dia hitoetra aminy ny fiadanana izay lazainareo, fa raha tsy misy kosa, dia hiverina aminareo izany. <sup>7</sup> Mitoera ao amin'io trano io ihany, mihinana sy misotro izay omen'izy ireo, fa ny mpiasa dia mendrika ny karamany. Aza mifindrafindra trano. <sup>8</sup> Fa amin'izay tanàna idiranareo, ka mandray anareo, hano izay aroso eo anoloanareo, <sup>9</sup> ary sitrano ny marary izay ao. Lazao izy ireo hoe: 'Efa manakaiky anareo ny fanjakan'Andriamanitra.' <sup>10</sup> Na oviana na oviana ianareo no miditra tanàna ka tsy mandray anareo izy ireo, dia mivoaha eny an-dalana ary lazao hoe: <sup>11</sup> 'Fa na dia ny vovoky ny tanànanareo izay miraikitra amin'ny tongotray aza dia ho fafanay hanohitra anareo! Fantaro anefa izao: Efa manakaiky ny fanjakan'Andriamanitra.' <sup>12</sup> Lazaiko aminareo fa amin'ny andron'ny fitsarana dia ho azo leferina kokoa ny an'i Sodoma noho ny an'izany tanàna izany. <sup>13</sup> Loza ho anao, ry Korazina! Loza ho anao, ry Betsaida! Fa raha ny asa lehibe izay natao tao aminao no natao tany Tyro sy Sidona, dia efa ela izy ireo no nibekaka, nipetraka tamin'ny lamba fisaonana sy lavenona. <sup>14</sup> Fa ho azo leferina kokoa ny an'i Tyro sy Sidona amin'ny fitsarana noho ny aminareo. <sup>15</sup> Ianao, ry Kapernaomy, mieritreritra ve ianao fa ho hasandratra any an-danitra? Tsia, ho entina midina any amin'ny Hadesy ianao. <sup>16</sup> Izay mihaino anareo dia mihaino Ahy, ary izay mandà anareo dia mandà Ahy, ary izay mandà Ahy dia mandà ilay naniraka Ahy." <sup>17</sup> Niverina am-pifaliana ireo fito-polo, ka nilaza hoe: "Tompo, na dia ny demonia aza dia nanaiky anay tamin'ny anaranao." <sup>18</sup> Jesosy niteny tamin'izy ireo hoe: "Nijery an'i Satana nilatsaka avy any an-danitra toy ny tselatra Aho." <sup>19</sup> Jereo, fa efa nomeko anareo ny fahefana hanitsaka ny menarana, ny maingoka, ary ambonin'ny hery rehetran'ny fahavalo, ary na inona na inona dia tsy hisy handratra anareo amin'ny fomba rehetra. <sup>20</sup> Na dia izany aza dia aza mifaly fotsiny amin'izany, hoa nanaiky anareo ny fanahy, fa mifalia kokoa hoe voasoratra any an-danitra ny anaranareo." <sup>21</sup> Tamin'io fotoana io ihany dia nifaly tokoa tao amin'ny Fanahy Masina izy, ary niteny hoe: "Midera Anao Aho, ry Ray, Tompon'ny lanitra sy ny tany, fa efa nafeninao ireny zavatra ireny tamin'ny hendry sy ny manan-tsaina, ary nambara tamin'ireo tsy manam-pahalalana, toy ny zaza madinika. Eny, Raiko, fa izany no ankasitrahana tsara eo imasonao." <sup>22</sup> Ny zava-drehetra dia nankinin'ny Ray tamiko, ary tsy misy mahalala hoe iza ny Zanaka afa-tsy ny Ray, ary tsy misy mahalala hoe iza ny Ray afa-tsy ny Zanaka sy izay nosafidian'ny Zanaka haseho Azy." <sup>23</sup> Avy eo dia niodina teo amin'ireo mpianatra Izy ka nilaza mangingina hoe: "Sambatra izay mahita ireo zavatra izay hitanareo. <sup>24</sup> Lazaiko aminareo, mpaminany sy mpanjaka maro no naniry ahita izay zavatra hitanareo, fa tsy hitan'izy ireo izany, ary aheny ireo zavatra renareo, fa tsy ren'izy ireo izany." <sup>25</sup> Indro, nisy mpampianatra ny lalàn'ny Jiosy iray nitsangana mba hitsapa Azy, ka nilaza hoe: "Mpampianatra o, inona no tsy maintsy hataoko mba handova ny fiainana mandrakizay?" <sup>26</sup> Jesosy niteny taminy hoe: "Inona no voasoratra ao amin'ny lalàna? Ahoana no famakiana izany?" <sup>27</sup> Nanome valinteny izy dia niteny hoe: "Tiavo ny Tompo Andriamanitrao amin'ny fonao rehetra, amin'ny fanahinao rehetra, amin'ny herinao rehetra, ary amin'ny fisainanao rehetra, ary ny namanao tahaka ny tenanao." <sup>28</sup> Jesosy niteny taminy hoe: "Marina ny navalinao. Ataovy izany, dia ho velona ianao." <sup>29</sup> Fa ilay mpampianatra, naniry hanamarina ny tenany, dia niteny tamin'i Jesosy hoe: "Iza no namako?" <sup>30</sup> Namaly azy Jesosy ka niteny hoe: "Nisy lehilahy iray nidina avy any Jerosalema ho any Jeriko. Izy dia azon'ireo mpandroba, izay nanendaka ireo fananana rehetra teny aminy, sy nikapoka azy, ary namela azy efa ho faty. <sup>31</sup> Ary sendra nisy mpisorona nandalo tamin'izany lalana izany, ary nony nahita azy izy, dia nandeha teny am-pita. <sup>32</sup> Toy izany koa ny Levita anankiray, rehefa nandalo tamin'ilay toerana ka nahita azy, dia nandeha teny am-pita. <sup>33</sup> Fa nisy Samaritana anankiray, rehefa nandeha tamin'ny nalehany izy, dia tonga teo amin'ny nisy azy. Rehefa nahita azy izy, dia nitsetra azy. <sup>34</sup> Dia nanatona azy izy ka namehy ny ratrany, ary nandraraka menaka sy divay tamin'izany. Nampitaingenany ny bibiny izy, ka nentiny tany amin'ny tranom-bahiny, ary nokarakarainy. <sup>35</sup> Ny ampitso dia naka denaria roa izy, ary nanolotra izany tamin'ny mpampiantrano, ary nanao hoe: 'Karakarao izy, ary na ohatrinona na ohatrinona laninao mihoatra, rehefa miverina aho, dia ho efaiko.' <sup>36</sup> Iza amin'izy telo ireo, araka ny eritreritrao, no naman'ilay azon'ny mpandroba?" <sup>37</sup> Namaly ilay mpampianatra hoe: "Ilay iray izay naneho fiantrana azy." Jesosy niteny taminy hoe: "Mandehana ary manaova toy izany koa." <sup>38</sup> Ary raha niara-nandeha izy ireo, dia niditra tao amin'ny tanàna iray Izy, ary nisy vehivavy iray antsoina hoe Marta nampandroso Azy tao an-tranony. <sup>39</sup> Nanana rahavavy atao hoe

Maria izy, izay nipetraka teo an-tongotry ny Tompo ary nandre ny teniny. <sup>40</sup> Fa Marta sahirana be tamin'ny fikarakarana ny sakafo ho aroso. Nankeo amin'i Jesosy izy, dia nanao hoe: "Tompo, tsy mampaninona Anao ve ny namelan'ny rahavaviko ahy hanompo irery? Koa teneno izy mba hanampy ahy." <sup>41</sup> Fa namaly ny Tompo ka nanao taminy hoe: "Marta, Marta, manahy amin'ny zavatra maro be ianao, <sup>42</sup> kanefa zavatra iray ihany no tena ilaina. Maria dia efa nifidy izay tsara indrindra, izay tsy ho esorina aminy."

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## Footnotes

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10:1 <sup>[1]</sup>Fanamarihana: Maro amin'ireo fandikana taloha tsara indrindra no mivaky hoe: "Fitopolo", Fa ny sasany mivaky hoe: "roa ambi-fitopolo."

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### Luke 10:1

#### Fampahafantarana amin'ny ankapobeny

Jesosy maniraka olona 70 fanampiny hialoha Azy. Ireo 70 ireo dia miverina amim-pifaliana, ary Jesosy mamaly amin'ny dera ho an'ny Rainy any andanitra.

#### Ary

Ity teny ity dia nampiasaina eto mba hanamarihana hetsika vaovao ao amin'ny tantara.

#### nandefa azy ireny tsiroaroa

"naniraka azy ireo vondrona tsiroaroa" na "naniraka azy ireo ho olona roa isakin'ny vondrona"

#### Hoy Izy tamin'izy ireo hoe

DH: "Izao no nolazainy azy ireo" na "Milaohan'ny nandehanan'izy ireo dia hoy Izy tamin'izy ireo hoe"

#### Be ny vokatra, fa vitsy ny mpiasa

"Misy vokatra be, fa tsy ampy ny mpiasa hitondra izany." Ny tian'i Jesosy lazaina dia hoe betsaka ny olona vonona hiditra ao amin'ny fanjakan' Andriamanitra, fa tsy ampy ny mpianatra mandeha mampianatra sy manampy ny olona.

### Luke 10:3

#### Mandehana amin'ny lalanareo

"Mandehana any amin'ireo tanàna" na "Mandehana any amin'ireo olona"

#### alefako tahaka ny zanak'ondry eo afovoan'ny ambodia ianareo

Ny ambodia dia manafika sy mamono ny ondry. Ity dia sariteny midika hoe misy olona manana fikasana handratra ireo mpianatra izay irahan'i Jesosy. DH: "Rehefa hirahiko ianareo, dia hisy olona te-handratra anareo toy ny hanafihan'ny ambodia ireo ondry"

#### aza miarahaba na iza na iza eny an-dalana

Jesosy nanamafy fa mandeha mafy izy ireo mankany amin'ny tanàna ary manao ity asa ity. Jesosy tsy niteny azy ireo tsy halala fomba.

### Luke 10:5

#### Fiadanana anie ho amin'ity trano ity

Ity dia sady arahaba no tso-drano. Eto ny "trano" dia maneho ireo izay mipetraka amin'ilay trano. DH: "Hahazo ny fiadanana anie ny olona ato amin'ity tokantrano ity"

#### olon'ny fiadanana

"olona manana fiadanana." Ity dia olona izay mila fiadanana amin'Andriamanitra sy amin'ny olona.

#### hitoetra aminy ny fiadanana izay lazainareo

Ny "fiadanana" eto dia voalaza toy zava-miaina izay afaka misafidy izay hipetrahany.

#### raha tsy misy kosa

Mety hanampy ny famerenana ilay fehezanteny manontolo. DH: "raha tsy misy olon'ny fiadanana ao" na "raha tsy olon'ny fiadanana ilay topon-trano"

#### hiverina aminareo izany

Ny "fiadanana" dia voalaza toy ny zava-miaina izay afaka misafidy izay hipetrany. DH: "hahazo izany fiadanana izany ianareo"

#### Mitoera ao amin'io trano io

Jesosy tsy niteny hoe tokony hijanonana ao mandritry ny tontolo andro izy ireo, fa hoe tokony hatory ao amin'ny trano iray ihany izy ireo isankalina rehefa any. DH: "Tohizo foana ny fatoriana ao amin'izany trano izany"

#### fa ny mpiasa dia mendrika ny karamany

Ity dia fitsipika fototra izay ampiharin'i Jesosy amin'ireo lehilahy izay nirahiny. Satria izy ireo hampianatra sy hanasitrana ny olona, dia tokony hanome toerana sy sakafo azy ireo ny olona.

#### Aza mifindrafindra trano

Ny mifindrafindra trano dia midika hoe mankany amin'ny trano samihafa. Afaka atao mazava tsara fa ny tiany lazaina dia ny momban'ny fjanonana amin'ny alina any amin'ny trano samihafa. "Aza mandeha matory any amin'ny trano samihafa isankalina"

**Luke 10:8****hano izay aroso eo anoloanareo**

DH: "hano avokoa na inona na inona sakafo homen'izy ireo anareo"

**ny marary**

"ny olona marary"

**Efa manakaiky anareo ny fanjakan' Andriamanitra**

Ireo dika azo atao: 1) efa hanomboka tsy ho ela ny fanjakan'Andriamanitra. DH: "Tsy ho ela Andriamanitra dia efa hanapaka toy ny mpanjaka na aiza na aiza" na 2) ireo asan'ny fanjakan' Andriamanitra dia efa mitranga manodidina anareo avokoa. DH: "Efa manodidina anareo avokoa ny porofo fa manjaka Andriamanitra"

**Luke 10:10****tsy mandray anareo izy ireo**

"raha mandà anareo ny olona ao amin'io tanàna io"

**Fa na dia ny vovoky ny tanànanareo izay miraikitra amin'ny tongotray aza dia ho fafanay hanohitra anareo!** Ity dia fihetsika hampisehoana fa mandà ny olona ao amin'io tanàna io izy ireo. DH: "Toy ny andavanareo anay, no handavanay tsara anareo koa. Na ny vovoky ny tanànanareo izay miraikitra amin'ny tongotray aza dia lavinay"

**Fantaro anefa izao: Efa manakaiky ny fanjakan' Andriamanitra**

Ny fehezanteny hoe "Fa fantaro izao" dia mampiditra fampitandremana. Izany dia midika hoe "Na dia lavinareo aza izahay, dia tsy hampiova ny zava-misy hoe efa manakaiky ny fanjakan'Andriamanitra izany!"

**Efa manakaiky ny fanjakan'Andriamanitra**

DH: "Tsy hoe ela Andriamanitra dia efa hanapaka toy ny mpanjaka na aiza na aiza" na "Efa manodidina anareo avokoa ny porofo fa manjaka Andriamanitra"

**Lazaiko aminareo**

Jesosy nilaza ity tamin'ireo olona 70 izay nirahiny. Nilaza ity Izy mba hampisehoana fa hiteny zavatra tena manan-danja Izy.

**andron'ny fitsarana**

Ireo mpianatra dia afaka nahazo fa ity dia maneho ny fotoanan'ny fitsarana farany an'ireo mpanota.

**ho azo leferina kokoa ny an'i Sodoma noho ny an'izany tanàna izany**

"Andriamanitra dia tsy hitsara mafy an'i sodoma tahaka ny hitsarany izany tanàna izany." DH: "Andriamanitra dia hitsara mafy kokoa izany tanàna izany noho ny hitsarany ny olon'i Sodoma"

**Luke 10:13****Loza ho anao, ry Korazina! Loza ho anao, ry Betsaida!**

Jesosy niteny toy ny hoe nihaino Azy teo ny olona tao amin'ny tanànan'i Korazina sy Betsaida, nefa tsy teo izy ireo.

**Fa raha ny asa lehibe izay natao tao aminao no natao tany Tyro sy Sidona**

Jesosy dia mamaritra zava-misy izay afaka nitranga taloha kanefa tsy nitranga. DH: "Raha nisy nanao ireo fahagagana tamin'ny olon'i Tyro sy Sidoma toy izay nataoko taminareo"

**efa ela izy ireo no nibebaka**

"dia ho nampiseho ireo olona ratsy fanahy izay nipetraka tany fa diso tamin'ireo fahotan'izy ireo"

**nipetraka tamin'ny lamba fisaonana sy lavenona**

"nitafy lamba fisaonana sy nipetraka tamin'ny lavenona"

**Fa ho azo leferina kokoa ny an'i Tyro sy Sidona amin'ny fitsarana noho ny aminareo**

Mety hanampy ny fametrahana mazava tsara ny anton'ny fitsarana azy ireo. DH: "Fa satria tsy nibebaka sy nino Ahy ianareo na dia nahita Ahy nanao fahagagana aza, dia hitsara anareo mafy kokoa Andriamanitra noho ireo olona ao Tyro sy Sidona"

**amin'ny fitsarana**

"amin'izany andro farany izany rehefa mitsara ny rehetra Andriamanitra"

**Ianao, ry Kapernaomy**

Jesosy izao dia miresaka ireo olona ao amin'ny tanànan'i Kapernaomy toy ny hoe mihaino Azy izy ireo, nefa tsy nihaino.

**mieritreritra ve ianareo fa ho hasandratra any an-danitra?**

Jesosy mampiasa fanontaniana mba hitenenana mafy ny olon'i Kapernaomy nohon'ny avonavon' izy ireo. DH: "tsy hiakatra any an-danitra mihintsy ianareo!" na "tsy hanome voninahitra anareo Andriamanitra!"

**ho entina midina any amin'ny Hadesy ianao**

DH: "hidina any Hadesy ianao" na "Ho alefan' Andriamanitra any amin'ny Hadesy ianao"

**Luke 10:16****Izay mihaino anareo dia mihaino Ahy**

Ny fampitahana dia afaka lazaina toy ny fanoharana. DH: "Rehefa mihaino anareo ny olona, dia toy ny hoe mihaino Ahy izy ireo"

**izay mandà anareo dia mandà Ahy**

Ny fampitahana dia afaka lazaina mazava toy ny fanoharana. DH: "rehefa mandà anareo ny olona, dia toy ny hoe mandà Ahy izy ireo."

**izay mandà Ahy dia mandà ilay naniraka Ahy**  
Ny fampitahana dia afaka lazaina mazava toy ny fanoharana. DH: "rehefa mandà Ahy ny olona, dia toy ny hoe mandà ilay naniraha Ahy izy ireo."

**ilay naniraka Ahy**  
Ity dia maneho an'Andriamanitra Ray izay nanondro an'i Jesosy ho amin'io asa miavaka io. DH: "Andriamanitra, izay naniraka Ahy"

### Luke 10:17

**fitopolo**  
Ianao dia mety mila manampy fanamarihana: "Ny dikan-teny sasany dia manao hoe '72' raha tokony ho '70'"

**tamin'ny anaranao**  
Eto ny "anarana" dia maneho ny hery sy fahefan'i Jesosy.

**fahefana hanitsaka ny menarana, ny maingoka**  
"fahefana handeha eo amin'ny menarana sy hamotika maingoka." Ireo dika azo atao: 1) Ity dia maneho ny tena menarana sy maingoka na 2) ny menarana sy maingoka dia sariteny ho an'ny fanahy ratsy.

**hanitsaka menarana sy maingoka**  
Ny tiana ambara dia hoe hanao izay izy ireo ary tsy haratra. DH: "mandehana eo amin'ny menarana sy maingoka dia tsy handratra anao izy ireo"

**ambonin'ny hery rehetran'ny fahavalo**  
"Nomeko fahefana hamotika ny herin'ny fahavalo ianareo" na "Nomeko fahefana handresy ny fahavalo ianareo." Satana ilay fahavalo.

**aza mifaly fotsiny amin'izany, hoe nanaiky anareo ny fanahy**  
"aza mifaly fotsiny nohon'ny naneken'ny fanahy anareo." DH: "Mifalia kokoa hoe voasoratra any an-danitra ny anaranareo noho ny mifaly fa nanaiky anareo ny fanahy!"

**voasoratra any an-danitra ny anaranareo**  
DH: "Nosoratan'Andriamanitra any an-danitra ny anaranareo" na "ny anaranareo dia ao amin'ny lisitry ny olona izay mponin'ny lanitra"

### Luke 10:21

**Ray**  
Ity dia fiantsoana manan-danja an'Andriamanitra

**Tompon'ny lanitra sy ny tany**  
Ny "lanitra" sy ny "tany" dia maneho ny zavatra rehetra izay misy. DH: "Tompon'ny olona rehetra sy ny zavatra rehetra any an-danitra sy eto an-tany"

**ireny zavatra ireny**  
Ity dia maneho ny fampianaran'i Jesosy teo aloha momban'ny fahefan'ireo mpianatra. Mety tsara

kokoa ny miteny fotsiny hoe "ireny zavatra ireny" dia avela hamantatra ny tiana hambara ireo mpihaino.

**hendry sy manan-tsaina**  
"tamin'ny olona izay hendry sy manan-tsaina." Satria Andriamanitra namafa ny marina tamin'izy ireo, dia tsy hendry sy manan-tsaina ireo olona ireo, na dia mieritreritra aza izy ireo fa izany. DH: "tamin'ireo olona izay mihevitra ny tenany ho hendry sy manan-tsaina ary nianatra."

**ireo tsy manam-pahalalana**  
Ity dia maneho ireo izay mety tsy nianatra betsaka, fa vonona hanaiky ny fampianaran'i Jesosy. DH: "olona izay mety kely fahalalana, fa mihaino an'Andriamanitra"

**toy ny zaza madinika**  
Ny olona izay mahafantatra fa tsy hendry sy manam-pahalalana izy ireo dia vonona ny hampianarina, vonona tahaka ireo zaza madinika.

**fa izany no ankasitrahana tsara eo imason' Andriamanitra**  
"fa sitrakao ny hanaovana izany"

### Luke 10:22

**Ny zavatra rehetra dia nankinin'ny Ray tamiko**  
DH: "Ny Raiko dia nanolotra Ahy ny zavatra rehetra"

**Ray ... Zanaka**  
Ireo dia fiantsoana manan-danja izay mamaritra ny fifandraisana eo amin'Andriamanitra sy Jesosy.

**mahalala hoe iza ny Zanaka**  
Ny teny izay adika hoe "mahalala" dia midika hoe mahafantatra tamin'ny zavatra niainana manokana. Andriamanitra Ray dia mahafantatra an'i Jesosy amin'izany fomba izany.

**afa-tsy ny Ray**  
Ity dia midika hoe ny Ray ihany no mahalala hoe iza ny Zanaka

**mahalala hoe iza ny Ray**  
Ny teny izay adika hoe "mahalala" dia midika hoe mahafantatra tamin'ny zavatra niainana. Jesosy dia mahafantatra an'Andriamanitra Rainy amin'izany fomba izany.

**afa-tsy ny Zanaka**  
Ity dia midika hoe ny Zanaka ihany no mahalala hoe iza ny Ray.

**izay nosafidian'ny Zanaka haseho Azy**  
"na iza na iza irian'ny Zanaka hampisehoana ny Ray"

**Luke 10:23**

**Avy eo dia niodina teo amin'ireo mpianatra Izy ka nilaza mangingina hoe**

Ny teny hoe "mangingina" dia manondro fa irery niaraka tamin'ireo mpianany Izy. DH: "Taty aoriana, rehefa irery niaraka tamin'ireo mpianany Izy, dia niodina teo amin'izy ireo ka nilaza hoe"

**Sambatra izay mahita ireo zavatra izay hitanareo**

Ity dia mety maneho ireo asa tsara sy fahagagana izay nataon'i Jesosy.

**fa tsy hitan'izy ireo izany**

Ity dia milaza fa Jesosy dia tsy mbola nanao ireo zavatra ireo. DH: "fa tsy afaka nahita ireo satria tsy mbola nataoko izany"

**ireo zavatra izay renareo**

Ity dia mety maneho ny fampianaran'i Jesosy. DH: "ireo zavatra izay renareo fa nolazaiko"

**fa tsy ren'izy ireo izany**

Ity dia milaza tsy mbola nampianatra Jesosy. DH: "fa tsy afaka nandre ireo satria tsy mbola nanomboka nampianatra Aho"

**Luke 10:25**

**Indro, nisy mpampianatra**

Ity dia manaitra antsika ho amin'ny hetsika vaovao sy mpandraya anjara vaovao ao amin'ny tantara.

**hitsapa Azy**

"hanao fanamby an'i Jesosy"

**Inona no voasoratra ao amin'ny lalàna? Ahoana no famakianao izany?**

Jesosy dia tsy mitady fanazavana. Mampiasa ity fanontaniana ity Izy mba hitsapana ny fahalalan'ilay mpampianatra Jiosy. DH: "Lazao Ahy izay nosoratan'i Mosesy tao amin'ny lalàna"

**Inona no voasoratra ao amin'ny lalàna?**

DH: "Inona no voasoratr'i Mosesy ao amin'ny lalàna?"

**Ahoana no famakianao izany?**

"Inona no voavakinao tao amin'izany?" na "Ahoana no fahazoanao izay lazain'izany?"

**Tiavo ... ary ny namanao tahaka ny tenanao**

Ilay lehilahy dia nilaza izay voasoratr'i Mosesy ao amin'ny lalàna

**amin'ny fonao ... amin'ny fanahinao ... amin'ny herinao ... amin'ny fisainanao**

Ireo rehetra ireo dia midika fa ny olona dia tsy maintsy mitia tanteraka an'Andriamanitra miaraka amin'ny maha izy azy rehetra.

**ny namanao tahaka ny tenanao**

Ity fanoharana ity dia afaka atao mazava tsara. DH: "Tiavo be tahaka ny hitiavanao ny tenanao ny namanao"

**ny namanao**

Ity dia maneho ny mpiara-monin'ny olona iray. DH: "ny olona eo amin'ny fiaraha-moninao"

**Luke 10:29**

**Fa ilay mpampianatra, naniry hanamarina ny tenany, niteny tamin'i Jesosy hoe**

"Fa ilay mpampianatra dia te-hahita fomba iray hanamarinana ny tenany, ka hoy izy hoe"

**Namaly azy Jesosy ka niteny hoe**

Jesosy namaly ilay lehilahy tamin'ny fitenenana fanoharana. DH: "ho valin-teny, dia nilaza izao tantara izao ho azy Jesosy"

**Iza no namako?**

Mety hanampy ny fanampiana fanazavana. DH: "Ary iza no tokony raisiko ho namako sy ho tiaviko toy ny hitiavako ny tenako?" na "Iza amin'ireo olona ireo no namako izay tokony ho tiaviko?"

**Nisy lehilahy iray**

Ity dia mampiditra mpandray anjara vaovao ao amin'ilay fanoharana.

**Izy dia azon'ireo mpandroba**

"voadidin'ireo mpandroba izy" na "Nisy mpandroba sasany nanafika azy"

**nanaendaka ireo fananany teny aminy**

"naka ny zavatra rehetra nananany" na "nangalatra ny zavatra rehetra teny aminy"

**efa ho faty**

Ity fomba fiteny ity dia midika hoe: "efa akaiky ho faty."

**Luke 10:31**

**Ary sendra**

Ity dia zavatra izay tsy nomanin'iza na iza.

**nisy mpisorona**

Ity fomba fiteny ity dia mampiditra olona vaovao ao amin'ny tantara, fa tsy mampahafantatra azy amin'ny anarana.

**ary nony nahita azy izy**

"rehefa nahita ilay lehilahy naratra ilay mpisorona." Ny mpisorona dia olona tena tia fivavahana, noho izany ny mpihaino dia manaiky an'eritreritra fa hanampy ilay lehilahy maratra izy. Satria tsy nanao izany izy, noho izany ity fehezanteny ity dia afaka atao hoe "fa rehefa nahita azy izy" mba hisintomana ny saina amin'ity vokatra tsy nampoizina ity.

**dia nandeha teny am-pita**

Ity dia milaza fa tsy nanampy ilay lehilahy izy. DH: "tsy nanampy ilay lehilahy naratra izy fa kosa nandalo azy avy eny am-pita"

**Luke 10:33****Fa nisy Samaritana anankiray**

Ity dia mampiditra olona vaovao ao amin'ny tantara izay tsy nomena ny anarany. Fantatsika fotsiny hoe avy any Samaria izy.

**Samaritana anankiray**

Ireo Jiosy dia nanao tsinotsinona ireo Samaritana ary nihevitra fa tsy hanampy ilay lehilahy jiosy naratra izy.

**Rehefa nahita azy izy**

"Rehefa nahita ilay lehilahy naratra ilay Samaritana"

**nitsetra azy**

"nalahelo azy izy"

**namehy ny ratrany, ary nandraraka menaka sy divay tamin'izany**

Nasiany menaka sy divay teo amin'ilay ratra aloha. DH: "Nanisy divay sy menaka teo amin'ilay ratra izy ary namono izany tamin'ny akanjo"

**nandraraka menaka sy divay teo amin'izany**

Ny divay dia nampiasaina hanadiovana ratra, ary ny menaka dia mety hisorohana ny aretina. DH: "nandraraka menaka sy divay teo amin'izany mba hanasitranana izany"

**ny bibiny**

Ity dia biby nampiasainy hitondrana enta-mavesatra. Mety ho boriky izany.

**denaria roa**

"karama roa andro."

**ny mpampiantrano**

"tompon'ny tranom-bahiny" na "ny olona izay mikarakara ny trano"

**na hoatrinona na hoatrinona laninao mihoatra, rehefa miverina aho, dia ho efaiko**

DH: "rehefa miverina aho, dia ho efaiko na hoatrinona na hoatrinona laninao mihoatra"

**Luke 10:36****Iza amin'izy telo ireo**

Afaka soratana ho fanontaniana roa ity. DH: "Ahoana no eritreritrao? Iza amin'ireo lehilahy telo ireo no namana ... mpandroba?"

**no namana**

"nampiseho ny tenany ho tena namana"

**naman'ilay azon'ny mpandroba**

"naman'ilay lehilahy izay notafihan'ny mpandroba"

**Mandehana ary manaova toy izany koa**

Mety hanampy ny fanomezana fanazavana misimisy kokoa. DH: "Tahaka izany, tokony handeha koa ianareo ary manampy izay rehetra afaka ampianareo"

**Luke 10:38****Fampahafantarana amin'ny ankapobeny**

Jesosy tonga tao an-tranon'i Marta izay nihainoan'i Maria rahavaviny tsara an'i Jesosy.

**Ary**

Ity teny ity dia nampiasaina eto mba hanamarihana hetsika vaovao.

**raha niara-nandeha izy ireo**

"raha niara-nandeha Jesosy sy ireo mpianany"

**tanàna iray**

"Ity dia mampiditra ilay tanàna toy ny toerana vaovao, fa tsy nilaza ny anaran'izany.

**vehivavy iray antsoina hoe Marta**

Ity dia mampiditra an'i Marta ho mpandray anjara vaovao. Ny fitenin'ao dia mety manana fomba iray hampidirana olona vaovao.

**nipetraka teo an-tongotry ny Tompo**

Ity no fomba fipetraka tena izy sy manaja ho an'ny mpianatra tamin'izany fotoana izany. DH: "nipetraka tamin'ny tany teo akaikin'i Jesosy"

**nandre ny teniny**

Ity dia maneho ny zavatra rehetra izay nampianarin'i Jesosy raha mbola tao an-tranon'i Marta. DH: "nihaino ny fampianaran'ny Tompo"

**Luke 10:40****tsy mampaninona Anao ve ... irery?**

Marta dia nitaraina fa navelan'ny Tompo hipetraka hihaino Azy Maria nefa betsaka ny asa tokony atao. Nanaja ny Tompo izy, noho izany dia nampiasa fanontaniana matotra mba hanaovana ny fitarainany amin'ny fomba mihaja kokoa. DH: "hoatran'ny hoe tsy arahinao ... irery"

**Marta, Marta**

Jesosy mamerina ny anaran'i Marta mba ho fanamafisana. DH: "Ry Marta" na "ianao, Marta"

**zavatra iray ihany no tena ilaina**

Jesosy dia mampifanohitra ny ataon'i Maria amin'ny zavatra ataon'i Marta. Mety hanampy ny manazava izany. DH: "ny zavatra tena ilaina dia ny fihainoana ny fampianarako" na "ny fihainoana ny fampianarako no tena ilaina noho ny manomana sakafo"

**izay tsy ho esorina aminy**

Ireo dika azo atao: 1) "tsy hanala aminy ity fahafahana ity Aho" na 2) "tsy hahavery izay azony tamin'ny fihainoana Ahy izy"

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## Chapter 11

<sup>1</sup> Dia izao no nitranga rehefa nivavaka tao amin' ny toerana iray Jesosy, nisy iray tamin'ireo mpianany niteny taminy hoe: "Tompo, mba hampianaro mivavaka izahay toy ny nampianaran'i Jaona ireo mpianany." <sup>2</sup> Hoy Jesosy tamin'izy ireo hoe: "Rehefa mivavaka ianareo dia teneno hoe: 'Ray o, ho hamasinina anie ny anaranao. Ho tonga anie ny fanjakanao.' <sup>3</sup> Omeo anay ny haninay isan'andro. <sup>4</sup> Avelao ny fahotanay, tahaka ny namelanay izay meloka taminay. Aza mitondra anay ho any amin' ny fakam-panahy.'" <sup>5</sup> Jesosy niteny tamin'izy ireo hoe: "Iza aminareo no hanana namana, ary handeha ho any aminy amin'ny misasakalina, ary hanao aminy hoe: 'Ry namana, mba ampidrano mofo telo aho, <sup>6</sup> fa misy namako iray vao tonga avy lavitra, ary tsy manana na inona na inona haroso azy aho.' <sup>7</sup> Ary mety hamaly azy ny iray tao an-trano ka hanao hoe: 'Aza manelingelina ahy.' Efa mihidy ny varavarana, ary ny zanako, efa eo ampandrina, miaraka amiko. Tsy afaka mitsangana aho hanome mofo anao.' <sup>8</sup> Milaza aminareo Aho, fa na dia tsy mitsangana sy manome mofo anareo aza izy satria namany ianareo, dia nohon'ny fikirizanareo tsy misy henatra, dia hitsangana izy ary hanome anareo ny mofo rehetra izay ilainareo. <sup>9</sup> Mbola milaza aminareo koa aho, Mangataha, dia homena anareo izany; mitadiava, dia habita ianareo; dondomy, dia ho vohana ianareo. <sup>10</sup> Fa ny olona rehetra izay mangataka dia mahazo, ary izay mitady dia mahita; ary izay olona mandodona, dia ho vohana. <sup>11</sup> Iza aminareo raim-pianakavina ireo no, raha mangataka trondro ny zanakareo, dia hanome azy bibilava fa tsy trondro? <sup>12</sup> Na raha mangataka atody izy, dia homenareo maingoka ve izy? <sup>13</sup> Noho izany, raha ianareo ratsy fanahy aza mahay manome fanomezana tsara ho an'ny zanakareo, dia ohatrin'ny ahoana ny halehiben'ny Fanahy Masina homen'ny rainareo izay any an-danitra ho an'ireo izay mangataka aminy?" <sup>14</sup> Ary Jesosy nandroaka demonia moana. Rehefa nivoka ilay demonia, dia lasa nahay niteny ilay lehilahy izay moana, ary dia gaga ny vahoaka. <sup>15</sup> Fa ny olona sasany nilaza fa: "Amin'ny alalan'i Belzeboba, izay mpitarika ny demonia, no androahany demonia." <sup>16</sup> Ny sasany nitsapa Azy ary nitady famantarana avy any an-danitra taminy. <sup>17</sup> Nefa fantatr'i Jesosy izay tao an-tsain'izy ireo ka niteny tamin'izy ireo Izy hoe: "ireo fanjakana rehetra izay mizarazara dia ho rava, ary ny trano izay mizarazara dia hirodana." <sup>18</sup> Koa raha miady an-trano ary Satana, ahoana no hampaharitra ny fanjakany? Fa hoy ianareo hoe mandroaka demonia amin'ny alalan'i Belzeboba Aho. <sup>19</sup> Fa raha mandroaka demonia amin'ny alalan'i Belzeboba ary Aho, amin'ny alalan'iza kosa no androahan'ny mpanara-dia anareo azy? Noho izany, dia izy ireo no hitsara anareo. <sup>20</sup> Fa raha mandroaka ny demonia amin'ny alalan'ny ratsantananan' Andriamanitra Aho, dia tonga aminareo ny fanjakan' Andriamanitra. <sup>21</sup> Rehefa ampy fitaovana tsara ny lehilahy mahery iray miandry ny tranony, dia voaro ny harenny, <sup>22</sup> nefa kosa raha mahery noho izy ny lehilahy iray ka mandresy azy, dia alain'ilay lehilahy mahery kokoa amin'ilay lehilahy ny fiadiana, ary ho robainy ny fananan'ilay lehilahy. <sup>23</sup> Izay tsy miaraka amiko dia manohitra Ahy, ary izay tsy miangona miaraka amiko dia misaraka. <sup>24</sup> Rehefa miala amin'ny olona iray ny fanahy ratsy, dia lasa izy mamakivaky toerana tsy misy rano ary mitady fitsaharana. Ary rehefa tsy mahita, dia hoy izy hoe: 'Andeha hiverina any amin'ny trano niaviako aho.' <sup>25</sup> Rehefa tafaverina, izy dia mahita izany trano izany voadio sy voalamina. <sup>26</sup> Avy eo dia lasa izy ary maka fanahy hafa ratsy mihoatra ny tenany miisa fito miaraka aminy izy ary dia miditra mba hitoetra ao izy rehetra. Ka ratsy kokoa noho ilay voalohany ny fiafaran'ny izany olona izany." <sup>27</sup> Ary raha niteny ireo zavatra ireo Izy, dia nisy vehivavy iray nanandratra ny feony tao anaty vahoaka ary nanao taminy hoe: "Sambatra ny kibo izay niteraka Anao sy ny nono izay ninonoanao." <sup>28</sup> Fa hoy kosa Izy hoe: "Sambatra, kokoa aza, ireo izay mihaino ny tenin'Andriamanitra sy mihazona izany." <sup>29</sup> Ary raha mbola mitombo ny vahoaka, dia nanomboka niteny Jesosy hoe: "Ity taranaka ity dia taranaka ratsy. Mitady famantarana izy, nefa tsy hisy famantarana aseho azy afa-tsy ny famantaran'i Jona. <sup>30</sup> Fa tahaka ny nahatonga an'i Jona ho famantarana tamin'ireo Ninivita, toy izany koa dia ho famantarana ny Zanak'Olona amin'ity taranaka ity. <sup>31</sup> Ny Mpanjaka vavin'ny Atsimo dia hitsangana amin'ny fitsarana miaraka amin'ireo lehilahy amin'ity taranaka ity ka hanameloka azy ireo, fa tonga avy any amin'ny faran'ny tany izy mba hiaino ny fahendren'i Solomona, ary indro, eto ny olona lehibe noho Solomona. <sup>32</sup> Ny lehilahin'i Ninive dia hiara hitsangana amin'ity taranaka ity amin'ny fitsarana ary hanameloka azy, satria nibebaka tamin'ny nitorian'i Jona izy ireo, ary indro, misy olona lehibe noho Jona eto. <sup>33</sup> Tsy misy olona iray, raha avy nandrehitra Jiro, dia mametraka izany amin'ny toerana takona na ao ambanin'ny harona, fa atao eo amin'ny fitoeran-jiro, mba ho hitan'izay miditra ny hazavana. <sup>34</sup> Ny masonao no jiron'ny vatana. Rehefa tsara ny masonao, dia rakotra hazavana ny tena rehetra. Fa raha ratsy kosa ny masonao, dia feno haizina ny tenanao. <sup>35</sup> Noho izany, mitandrema ianareo mba tsy ho maizina ny hazavana ao aminareo. <sup>36</sup> Ary, raha feno hazavana ary ny tenanao rehetra, ka tsy misy ampahan'izany ao anaty haizina, dia ho tahaka ny jiro izay mampamiratra ny hazavany eo aminao ny tenanao manontolo. <sup>37</sup> Rehefa vita ny resany, dia nisy Fariseo nanasa azy hiara-hisakafo aminy any an tranony, dia niditra Jesosy ka nipetraka.

**38** Gaga ilay fariseo fa tsy nisasa aloha Jesosy alohan'ny hihinana. **39** Fa hoy ny Tompo taminy hoe: "Ankehitriny, Ianareo Fariseo, dia manadio ny ivelan'ny kaopy sy ny lovia, nefa ny ao anatinareo dia feno rombaka sy faharatsiana." **40** Ianareo ry kely saina! Tsy nanao izay ao anatin'ny ihany koa ve izay nanao ny ivelany? **41** Omeo ny mahantra izay ao anatin'ny, dia ho madio ho anareo avokoa ny zavatra rehetra. **42** Fa loza ho anareo ry Fariseo, satria mandoa ny ampahafolon'ny solila sy ny rota ary ny hazo hafa eny antsaha ianareo, nefa tsy norarahinareo ny fahamarinana sy ny fitiavan'Andriamanitra. Ilaina ny manao ny marina sy mitia an'Andriamanitra, no sady tsy manadino ny manao ireo zavatra hafa ihany koa. **43** Loza ho anareo ry Fariseo, fa tianareo ny toerana voalohany eny amin'ny synagoga sy ny fiarahabana feno fanajana anareo eny an tsena. **44** Loza ho anareo, fa ianareo dia tahaka ny fasana tsy misy famantarana izay hitsahin'ny olona fa tsy fantany izany. **45** Ny iray tamin'ireo mpampianatra lalàna niteny taminy hoe: "Mpampianatra o, izany lazainao izany dia maniratsira anay koa." **46** Jesosy niteny hoe: "Loza ho anareo, ry mpampiana-dalàna! Fa mampitondra enta-mavesatra tsy zakan'ny olona ianareo, nefa tsy mikasika izany enta-mavesatra izany akory na dia ny ratsan-tanareo iray aza. **47** Loza ho anareo, satria manorina fasana ho an'ireo mpaminany ianareo, nefa ny razambenareo no namono azy ireo. **48** Koa vavolombelona ary manaiky ny asan'ny razanareo ianareo, fa namono azy ireo tokoa izy ireo ary ianareo no manorina ny fasany. **49** Noho izany ihany koa, no nanambaran'ny fahendren'Andriamanitra hoe: 'Handefa mpaminany sy apostoly amin'izy ireo Aho, ary izy ireo hamono sy hanenjika ny sasany amin'izy ireo." **50** Ity taranaka ity, izany, no ho tompon'andraikitra amin'ny ràn'ireo mpaminany rehetra nilatsaka hatramin'ny naharian'izao tontolo izao, **51** nanomboka teo amin'ny ràn'i Abela ka hatramin'ny ràn'i Zakaria, izay novonoina teo anelanelan'ny alitara sy ny fitoerana masina. Eny, lazaiko marina aminareo, fa ity taranaka ity no ho tompon'antoka. **52** Loza ho anareo ry mpampianatra ny lalàn'ny Jiosy, satria nalainareo ny fanalahidin'ny fahalalana; tsy miditra ao ny tenanareo, ary sakananareo ireo izay miditra." **53** Taorian'ny nialan'i Jesosy teo, dia nanohitra Azy ny mpanora-dalàna sy ny Fariseo ary niady hevitra taminy mahakasika ny zavatra maro, **54** sady niezaka ny hamandrika Azy tamin'ny teniny ihany.

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## Footnotes

11:11 <sup>[1]</sup>Fanamarihana: Ireo fandikana tsara indrindra misy vaki-teny fohy kokoa, izay arahintsika eto. Ny fandikana taloha sasany dia misy vakin-teny lavalava kokoa, izay hita ao amin'ny Matio 7:9 ihany koa: "Raim-pianakaviana iza aminareo, raha mangataka mofo ny zanakareo, no hanome azy vato? Na trondro, dia hanome azy bibilava?"

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## Luke 11:1

**Fampahafantarana amin'ny ankapobeny**  
Jesosy mpampianatra ireo mpianany mba hivavaka.

### Dia izao no nitranga

Ity fehezanteny ity dia nampiasaina eto mba hanamarihana ny fiantombohan'ny fizarana vaovao ao amin'ny tantara. Raha manana fomba fanaovana izany ny fiteninanao, dia ampiasao eto izany.

### rehefa nivavaka ... nisy iray

Mety ho mitombona kokoa ny mametraka hoe rehefa vita ny vavak'i Jesosy vao nanontany ireo mpianatra. DH: "fa Jesosy nivavaka tao amin'ny toerana iray. Rehefa vita ny vavaka nataony, dia nisy iray"

## Luke 11:2

**Hoy Jesosy tamin'izy ireo hoe**  
"Hoy Jesosy tamin'ireo mpianany"

**Rehefa mivavaka ianareo dia teneneo hoe: 'Ray o'**  
Jesosy nibaiko ireo mpianatra mba hanome voninahitra ny anaran'Andriamanitra Ray amin'ny fanaovana Azy hoe "Ray" rehefa mivavaka Aminy.

### Ray

Ity dia fiantsoana manan-danja an'Andriamanitra.

### ho hamasinina anie ny anaranao

"hampianaro hanome voninahitra Anao ny olona rehetra." Ny "anarana" dia maneho ny maha-olona an'ilay olona foana. DH: "hanome voninahitra Anao anie ny olona rehetra"

### Ho tonga anie ny fanjakanao

Ny hetsik'Andriamanitra manapaka ny olona rehetra dia hambara toy ny hoe Andriamanitra izany. DH: "Ho tonga anie Ianao ary hanapaka ny olona rehetra"

## Luke 11:3

### Fampifandraisana ny foto-kevitra

Jesosy manohy mpampianatra ireo mpianany ny fomba fivavahana.

**Omeo anay ... Avelao ny fahotanay ... Aza mitondra anay**  
Ireo dia tsy maintsy atao, fa tokony adika toy ny fangatahana izany, fa tsy toy ny baiko. Mety hanampy ny manampy zavatra toy ny hoe "miangavy" amin'izany mba hampazava azy tsara. DH: "Miangavy mba omeo anay ... Miangavy mba avelao ny fahotanay ... Miangavy mba aza mitondra anay"

**haninay isan'andro**

DH: "ny hanina ilainay isan'andro"

**Avelao ny fahotanay**

"mamelaha anay nohon'ny fanotana manohitra anao"

**tahaka ny namelanay**

"satria mamela ihany koa izahay"

**izay meloka taminay**

"izay nanao ratsy taminay"

**Aza mitondra anay any amin'ny fakam-panahy**

DH: "Alaviro anay ny fakam-panahy"

**Luke 11:5**

**Fampifandraisana ny foto-kevitra**

Jesosy manohy mampianatra ireo mpianany momban'ny vavaka.

**Iza aminareo no hanana**

Jesosy nampiasa ity fanontaniana ity mba hampianarana ireo mpianatra. DH: "Eritrereto hoe ny ray amintsika dia manana" na "Eritrereto hoe ianao dia manana"

**mba ampindrano mofo telo aho**

"avelao aho hindrana mofo telo" na "omeo mofo telo aho dia ho efaiko aminao ao aoriana." Ilay mpampiantramo dia tsy manana sakafo efa vonona haroso ho an'ny vahiny mihintsy.

**mofo telo**

Ny mofo dia nampiasaina foana mba hanehoana sakafo amin'ny ankapobeny. DH: "sakafo sahaza nomanina ho an'ny olona mba ho hanina"

**vao tonga avy lavitra**

Ity dia milaza fa lavitry ny trano izy ireo. DH: "nandeha dia lavitra ary vao tonga ato an-tranoko"

**tsy manana na inona na inona haroso azy**

"tsy manana sakafo vonona haroso azy"

**Tsy afaka mitsangana aho**

"tsy mora amiko ny mitsangana"

**Milaza aminareo Aho**

Jesosy niresaka tamin'ireo mpianatra.

**manome mofo anareo aza izy satria namany ianareo**

Jesosy miresaka amin'ireo mpianatra toy ny hoe izy ireo ilay mangataka mofo.

**fikirizana tsy misy henatra**

Ity dia maneho ny zava-misy fa ilay olona mangataka mofo dia tsy miraharaha ny zava-misy hoe tsy mora amin'ilay namany ny mitsangana amin'ny sasan-kalina mba haka ilay mofo ho azy.

**Luke 11:9**

**Mangataha ... mitadiava ... dondomy**

Jesosy nanome ireo baiko ireo mba hamporisihana ireo mpianany mba hivavaka foana. DH: "aza mitsahatra mangataka izay ilainao ... aza mitsahatra mitady izay ilainao avy amin'Andriamanitra ... aza mitsahatra mandondona ny varavarana"

**homena anareo izany**

DH: "Omen'Andriamanitra anareo izany" na "dia ho azonareo izany"

**dondomy**

Ny mandondona eo am-baravarana dia ny mikapoka izany elaela mba hafantaran'ilay olona ao anatin'ny mijoro ao ivelany ianao. Izany koa dia afaka adika amin'ny fomba hampisehon'ny olona amin'ny kolontsainao hoe tonga, toy ny hoe "miantso" na "mikoaka" na "miteaka." Eto, izany dia midika hoe ny olona dia tokony tsy hitsahatra mivavaka amin'Andriamanitra mandra-pamaliny izany.

**dia ho vahana ianao**

DH: "Andriamanitra dia hamoha ny varavarana ho anao" na "Andriamanitra dia hampandroso anao ho ao anatin'ny"

**Luke 11:11**

**Fampifandraisana ny foto-kevitra**

Tapitra ny fampianaran'i Jesosy ireo mpianany ny momban'ny vavaka.

**Iza aminareo raim-pianakaviana ... trondro?**

Jesosy nampiasa ity fanontaniana ity mba hampianarana ireo mpianany. Afaka soratana toy ny fanambarana ihany koa izany. DH: "Tsy misy aminareo raim-pianakaviana ... trondro"

**Na raha mangataka ... maingoka ve izy?**

Jesosy nampiasa ity fanontaniana ity mba hampianarana ireo mpianany. Afaka soratana toy ny fanambarana koa izany. DH: "Ary ianareo dia tsy hanome azy maingoka mihintsy raha atody no angatahiny"

**maingoka**

Ny maingoka dia mitovitovy amin'ny hala, fa misy rambo ary manana fanindromana misy poizina. Raha tsy fantatra any amin'izay misy anareo ny

maingoka, dia afaka adikanareo hoe "hala misy poizina" izany.

**raha ianareo ratsy fanahy aza mahay**  
"satria ianareo ratsy fanahy mahay" na "na dia mpanota aza ianareo, dia mahay"

**ohatrin'ny ahoana ny alehiben'ny Fanahy Masina homen'ny Rainareo any an-danitra ho an'ireo izay mangataka aminy?**  
Mbola mampiasa fanontaniana indray Jesosy hampianarana ireo mpianany.

#### **Luke 11:14**

**Fampahafantarana amin'ny ankapobeny**  
Ity no fizarana manaraky ny tantara. Jesosy nametra-panontaniana taorian'ny nandroahany demonia tamin'ny lehilahy moana.

**Jesosy nandroaka demonia moana**  
Mety hanampy ny fanampiana fanazavana. DH: "Jesosy nandroaka demonia tamin'olona iray" na "Jesosy nampamoaka demonia hiala ao amin'olona iray"

**moana**  
Tsy inoana hoe ilay demonia no tsy afaka niteny. Ity demonia ity dia toa nanana hery manakana olona tsy hiteny. DH: "ilay demonia tsy nampahay niteny ilay lehilahy"

**Rehefa nivoaka ilay demonia**  
Mety hanampy ny fanampiana fanazavana. DH: "Rehefa nivoaka avy tao amin'ilay lehilahy ilay demonia" na "rehefa niala tao amin'ilay lehilahy ilay demonia"

**lasa nahay niteny ilay lehilahy moana**  
"niteny izao ilay lehilahy izay tsy afaka niteny"

**Amin'ny alalan'i Belzeboba, izay mpitarika ny demonia, no androahany demonia**  
"Izy dia mandroaka demonia amin'ny herin'i Belzeboba, mpitarika ny demonia.

#### **Luke 11:16**

**Fampahafantarana amin'ny ankapobeny**  
Jesosy manomboka mamaly ny vahoaka.

**Ny sasany nitsapa Azy**  
"Nitsapa an'i Jesosy ireo olona hafa." Tian'izy ireo hanaporofy Izy fa avy amin'Andriamanitra ny fahefany.

**ary nitady famantarana avy any an-danitra taminy**  
"nangataka Azy mba hanao famantarana avy any an-danitra." Izany no fomba tian'izy ireo hanaporofy fa avy amin'Andriamanitra ny fahefany.

**ireo fanjakana rehetra izay mizarazara dia ho rava**  
Ny "fanjakana" eto dia maneho ny olona ao aminy. DH: "Raha miady an-trano ny olona ao amin'ny fanjakana iray, dia hamotika ny fanjakany izy ireo"

**ny trano izay mizarazara dia hirodana**  
Eto ny "trano" dia maneho ny fianakaviana. DH: "Raha miady an-trano ny olona ao amin'ny fianakaviana iray, dia handrava ny fiankaviany izy ireo"

**hirodana**  
"hianjera ary ho potika." Ity sarisarin'ny trano mirodana ity dia maneho ny fahapotehan'ny fianakaviana iray rehefa miady an-trano ireo mpikambana ao.

#### **Luke 11:18**

**Raha miady an-trano Satana**  
Ny "Satana" eto dia maneho ireo demonia izay manaraka an'i Satana sy Satana mihinsy. DH: "Raha miady an-trano Satana sy ireo mpikambana ao amin'ny fanjakany"

**Koa raha miady an-trano Satana, ahoana no hampaharitra ny fanjakany?**  
Jesosy mampiasa fanontaniana mba hampianarana ny olona. Afaka atao toy ny fanambarana izany. DH: "Raha miady an-trano Satana dia tsy haharitra ny fanjakany"

**Fa hoy ianareo hoe mandroaka demonia amin'ny alalan'i Belzeboba Aho**  
"Fa hoy ianareo hoe amin'ny alalan'ny herin'i Belzeboba no hamoahako demonia hiala amin'ny olona."

**Fa raha ... amin'ny alalan'iza kosa no androahan'ny mpanara-dia anareo azy?**  
"Fa raha ... dia amin'ny alalan'ny herin'iza no hamoahan'ny mpanara-dia anareo demonia hiala amin'ny olona?" Jesosy mampiasa fanontaniana mba hampianarana ny olona. Afaka hazavaina ny tian'i Jesosy hambara amin'ny fanontaniany. DH: "Fa raha ... dia tsy maintsy manaiky isika fa ireo mpanara-dia anareo koa dia mamoka demonia amin'ny herin'i Belzeboba. Fa tsy mino ianareo hoe marina izany."

**izy ireo no hitsara anareo**  
"ireo mpanara-dia anareo izay mandroaka demonia amin'ny herin'Andriamanitra no hitsara anareo amin'ny filazana fa ny herin'i Belzeboba no handroahako demonia"

**amin'ny alalan'ny ratsan-tanan'Andriamanitra**  
Ny "ratsan-tanan'Andriamanitra" dia maneho ny herin'Andriamanitra.

**dia tonga aminareo ny fanjakan'Andriamanitra**  
"Ity dia mampiseho fa ny fanjakan'Andriamanitra dia tonga aminareo"

**Luke 11:21**

**Rehefa ampy fitaovana ... fananan'ilay lehilahy**  
Ity dia miresaka momban'i Jesosy mandresy ny Satana sy ireo demoniany toy ny hoe lehilahy mahery kokoa Jesosy izay maka izay an'ny lehilahy mahery.

**alain'ilay lehilahy mahery kokoa amin'ilay lehilahy ny fiadiana**  
"manala ny fitaovam-piadian'ilay lehilahy sy ny fiarovany"

**voaaro ny harenay**  
"tsy hisy afaka haka ireo fananany"

**ho robainy ny fananan'ilay lehilahy**  
"mangalatra ireo fananany" na "naka ny zavatra rehetra izay nilainy"

**Izay tsy miaraka amiko**  
"ny olona izay tsy manohana Ahy" na "ny olona izay tsy miara-miasa amiko"

**dia manohitra Ahy**  
"miasa manohitra Ahy." Ity dia maneho ireo izay nilaza fa Jesosy dia miara-miasa amin'i Satana.

**izay tsy miangona miaraka amiko dia misaraka**  
DH: "izay tsy miteny ny olona mba hanaraka Ahy dia miteny azy ireo mba hanalavitra Ahy"

**Luke 11:24**

**toerana tsy misy rano**  
Ity dia maneho ny "tany rava" izay fandehandehanan'ny fanahy ratsy.

**Rehefa tsy mahita**  
"Rehefa tsy mahita fitsaharana eny ilay fanahy ratsy"

**trano niaviako**  
Ity dia maneho ny olona izay efa nipetrahanany nahazatra. DH: "ny olona mahazatra ahy ny mipetraka ao aminy!"

**mahita izany trano izany madio sy voalamina**  
Ity sariteny ity dia miresaka momban'ny olona toy ny hoe trano vadio sy voalamina izy ireo. DH: "mahita fa ilay olona dia toy ny trano izay nodiovin'ny olona sy nalamina, fa namela izany tsy misy na inona na inona."

**ratsy kokoa noho ilay voalohany**  
Afaka ampiana ilay fanazvana tsy ampy. DH: "ratsy kokoa noho ny nahitana azy talohan'ny nialan'ilay fanahy"

**Luke 11:27**

**Fampahafantarana amin'ny ankapobeny**  
Ity dia fiatoana amin'ny fampianaran'i Jesosy. Mitso-drano ny vehivavy iray dia mamaly Jesosy.

**Ary raha**  
Ity dia nampiasaina hanamarihana hetsika manandanja ao amin'ny tantara. Raha manana fomba fanaovana izany ny fiteninao, dia ampiasao eto izany.

**nanandratra ny feony tao anaty vahoaka**  
Ity fomba fiteny ity dia midika hoe: "niresaka tamin'ny feo mafy tao anatin'ny tabataban'ny vahoaka"

**Sambatra kokoa aza, ireo izay**  
"mbola tsara kokoa ho an'ireo izay"

**Luke 11:29**

**Fampifandraisana ny foto-kevitra**  
Jesosy manohy mampianatra ny vahoaka.

**Raha mbola nitombo ny vahoaka**  
"raha nitombo ny olona nanatona ny vahoaka"

**Ity taranaka ity dia taranaka ratsy**  
Eto ny hoe "taranaka" dia maneho ny olona ao amin'izany. DH: "Ny olona niaina tamin'izany fotoana izany dia olon-dratsy"

**Mitady famantarana izy**  
"Mila Ahy hanome famantarana izy ireo" na "Maro aminareo no mila Ahy hanao famantarana aminareo." Ny fanazavana momban'ny karazana famantarana tadiavin'izy ireo dia afaka atao mazava tsara. DH: "Maro aminareo no mila Ahy hanao fahagagana ho porofo fa avy amin' Andriamanitra Aho"

**tsy hisy famantarana aseho azy**  
DH: "Tsy hanome famantarana azy ireo Andriamanitra"

**famantaran'i Jona**  
"izay nitranga tamin'i Jona" na "ny fahagagana nataon'Andriamanitra ho an'i Jona"

**Fa tahaka ny nahatonga an'i Jona ho famantarana ... toy izany koa ... ity taranaka ity**  
Ity dia midika fa Jesosy dia hanompo ho famantarana avy amin'Andriamanitra ho an'ireo Jiosy tamin'izany andro izany mitovy tanteraka amin'ny fomba nanompoan'i Jona ho famantarana avy amin'Andriamanitra ho an'ireo olon'i Ninive.

**Zanak'Olon**  
Jesosy maneho ny tenany ihany.

**ity taranaka ity**  
"ny olona miaina amin'izao"

**Luke 11:31****Mpanjaka vavin'ny Atsimo**

Ity dia maneho ny mpanjaka vavin'i Sheba. Sheba dia fanjakana Atsimon'Isiraely.

**hitsangana amin'ny fitsarana miaraka amin'ireo lehilahy amin'ity taranaka ity**

"hitsangana sy hitsara ny olona amin'izao fotoana ihany koa"

**tonga avy any amin'ny faran'ny tany izy**

Ity fomba fiteny ity dia midika fa avy lavitra izy. DH: "tonga avy any amin'ny toerana tena lavitra izy"

**eto ny olona lehibe noho Solomona**

Mety hanampy ny milaza mazava tsara fa tsy nihaino an'i Jesosy izy ireo. DH: "Lehibe noho Solomona Aho, fa tsy nihaino Ahy ianareo"

**olona lehibe noho Solomona**

Jesosy dia miresaka momban'ny tenany. DH: "Lehibe noho Solomona Aho"

**Luke 11:32****Ireo lehilahin'i Ninive**

Mety hanampy ny filazana mazava tsara fa ity dia maneho ny tanànan'i Ninive taloha. DH: "Ireo lehilahy nipetraka tao amin'ny tanànan'i Ninive taloha"

**ity taranaka ity**

"ny olona amin'izao fotoana"

**satria nibebaka izy ireo**

"satria nibebaka ireo olon'i Ninive"

**misy olona lehibe noho Jona eto**

Mety hanampy ny filazana mazava tsara fa tsy nihaino an'i Jesosy izy ireo. DH: "Izaho dia lehibe noho Jona fa tsy nibebaka ianareo"

**olona lehibe noho Jona**

Jesosy miresaka momban'ny tenany. DH: "Izaho dia lehibe noho Jona"

**Luke 11:33****Fampifandraisana ny foto-kevitra**

Tapitra ny fampianaran'i Jesosy ny vahoaka.

**Fampahafantarana amin'ny ankapobeny**

Ny andininy faha 33-36 dia sariteny izay hiresahan'i Jesosy ny fampianarany toy ny "hazavana" izay tokony ho zaraina amin'ny olona rehetra. Izy dia miresaka ireo olona izay tsy manaiky ny fampianarany nefa ao anatin'ny "haizaina".

**mametraka izany amin'ny toerana takona na ao ambany harona**

"manafina izany na mametraka izany ao ambany harona"

**fa atao eo amin'ny fitoeran-jiro**

Mety hanampy ny fanampiana ny fanazavana tsy ampy. DH: "fa nataon'izy ireo tamin'ny fitoeran-jiro izany" na "fa napetrak'izy ireo teo amin'ny latabatra izany"

**Ny masonao no jiron'ny tena**

Amin'ity sariteny ity, ireo zavatra hitan'izy ireo nataon'i Jesosy dia nanome fahazoana toy ny maso manome hazavana ho an'ny vatana.

**Ny masonao**

Ny maso dia entina hilazana ny fahitana.

**ny vatana**

Ny vatana dia entina hilazana ny fiainan'ny olona iray.

**Rehefa tsara ny masonao**

Ny "maso" dia entina hilazana ny fahitana. DH: "Rehefa tsara ny fahitanao" na "rehefa mahita tsara ianareo"

**rakotra hazavana ny tena rehetra**

DH: "handrakotra ny vatanao iray manontolo ny hazavana" na "ho afaka hahita mazava tsara ny zavatra rehetra ianao"

**rehefa ratsy ny masonao**

Eto ny "maso" dia entina hilazana ny fahitana. DH: "Rehefa ratsy ny fahitanao" na "rehefa tsy dia mahita tsara ianao"

**feno haizina ny tenanao**

"tsy afaka hahita na inona na inona ianao"

**mitandrema ianareo mba tsy ho haizina ny hazavana ao aminareo**

"kendreo tsara mba tsy ho haizina izay heverinareo fa hazavana raha ny marina" na "Aoka mba ho fantatrareo tsara ny atao hoe hazavana, ary fantatrareo ny atao hoe haizina"

**dia ho tahaka ny jiro izay mampamirapiratra ny hazavany aminao ny tenanao manontolo**

Jesosy dia miresaka ireo olona izay feno ny marina toy ny hoe jiro izay mamirapiratra be izy ireo.

**Luke 11:37****Fampahafantarana amin'ny ankapobeny**

Ity dia fiantombohan'ny fizarana vaovao ao amin'ny tantara. Jesosy dia nasaina hihinana ao amin'ny tranon'ny Fariseo iray.

**any an-tranony**

Ity dia maneho ny tranon'ilay Fariseo.

**nisasa**

Ireo Fariseo dia nanana fitsipika hoe ny olona dia tsy maintsy manasa ny tanan'izy ireo mba ho madio ara-pomba eo imason'Andriamanitra. DH: "nanasa

ny tanany" na "nanasa ny tanany mba hadio araka ny fanao"

### Luke 11:39

#### Fampahafantarana amin'ny ankapobeny

Jesosy manomboka miresaka amin'ilay Fariseo amin'ny fampiasana fanoharana. Izy dia mampitaha ny fomba fanadiovan'izy ireo kaopy sy lovia amin'ny fomba fanadiovan'izy ireo ny tenan'izy ireo.

#### ny ivelan'ny kaopy sy ny lovia

Ny fanasana ny ivelan'ny fitoeran-javatra dia isan'ny fomba fanaon'ireo Fariseo.

#### nefa ny ao anatinareo dia feno rombaka sy faharatsiana

Ity sariteny ity dia mampifanohitra ny fomba fanasan'izy ireo tsara ny ivelan'ny lovia amin'ny fomba tsy firarahiny ny ao anatin'izy ireo manokana.

#### Ianareo ry kely saina

Ity fomba fiteny ity dia afaka maneho na ny lehilahy na vehivavy, na dia lehilahy avokoa aza ireo noresahan'i Jesosy teto.

#### Tsy nanao izay ao anatin'ny ihany koa ve izay nanao ny ivelany?

Jesosy mampiasa fanontaniana mba hitenenana mafy ireo Fariseo nohon'ny tsy fahazoana fa izay ao am-pon'izy ireo no jeren'Andriamanitra. DH: "Izay nanao ny ivelany no manao ny ao anatin'ny koa!"

#### Omeo ny mahantra izay ao anatin'ny

Ity dia maneho izay tokony ho atao'izy ireo amin'ny kaopy sy lovia'izy ireo. DH: "Omeo ny mahantra izay ao anatin'ny kaopy sy lovia'izy ireo" na "malalà-tanana amin'ny mahantra"

#### ho madio ho anareo avokoa ny zavatra rehetra

"hadio tanteraka ianareo" na "samy hadio na ny ao anaty na ny ivelanareo"

### Luke 11:42

#### mandoa ny ampahafolon'ny solila sy ny rota ary ny hazo hafa eny an-tsaha ianareo

"manome ny ampahafolon'ny solila sy ny rota ary ny hazo hafa eny an-tsaha ho an'Andriamanitra ianareo." Jesosy nanome ohatra ny atafahoatran'ireo Fariseo amin'ny fanomezana ny ampahafolon'ny vola miditra amin'izy ireo.

#### solila sy rota

Ireo dia zava-maniry. Asin'ny olona ravina kelin'io fotsiny ny sakafon'izy ireo mba hanome ny tsirony. Raha tsy mahafantatra ny atao hoe solila sy rota ny olona, dia afaka mampiasa anarana zava-maniry izay fantatr'izy ireo ianao na fomba fiteny ankapobeny toy ny hoe "zava-maniry."

#### ireo hazo hafa eny an-tsaha

Ireo dikateny azo atao: 1) "ireo legioma hafa rehetra eny an-tsaha" na 2) "ireo zava-maniry hafa rehetra eny an-tsaha."

#### ny fitiavan'Andriamanitra

"mitia an'Andriamanitra" na "fitiavana an'Andriamanitra." Andriamanitra dia ilay iray izay tiana.

#### tsy manadino manao ireo zavatra hafa ihany koa

Ny hoe "tsy manadino" dia manamafy fa ity dia tokony ho atao foana. DH: "ary manao ireo zavatra hafa foana ihany koa"

### Luke 11:43

#### Fampifandraisana ny foto-kevitra

Jesosy nahavita ny resany tamin'ireo Fariseo.

#### ny toerana voalohany

"ny toerana tsara indrindra "

#### fiarahabana feno fanajana eny an-tsena

"tianareo hiarahaba anareo amim-boninahitra miavaka ny olona"

#### ianareo dia tahaka ny fasana tsy misy famantarana izay hitsahin'ny olona fa tsy fantany izany

Ireo Fariseo dia toy ny fasana tsy misy famantarana satria hita madio ara-pomba, fa mampaloto ny olona manodidna azy ireo.

#### fasana tsy misy famantarana

Ireo fasana ireo dia lavaka nohadiana tao amin'ny tany izay nandevenana ny maty. Ireo dia tsy nanana ireo vato fotsy izay apetrakin'ny olona eo amin'ny fasana raha ny tena izy mba ho hitan'ny olona.

#### fa tsy fantany izany

Rehefa nandeha teo amin'ny fasana ireo Jiosy, dia tonga maloto ara-pomba. Ireo fasana tsy misy famantarana ireo dia mahatonga azy ireo hanao izany tsy nahy. DH: "amin'ny tsy fahafantarana izany ka tonga maloto ara-pomba"

### Luke 11:45

#### Fampahafantarana amin'ny ankapobeny

Jesosy manomboka mamaly mpampianatra Jiosy iray.

#### iray tamin'ireo mpampianatra ny lalàn'ny Jiosy

Ity dia mampiditra mpandray anjara vaovao ao amin'ny tantara.

#### izany lazainao izany dia maniratsira anay koa

Ny fanehoan-kevitr'i jesosy momban'ireo Fariseo koa dia toa mihatra amin'ireo mpampianatra ny lalàn'ny Jiosy.

**Loza ho anareo, ry mpampianatra lalàna!**

Jesosy manazava izany tsara fa nihevitra ny hanameloka ny hetsik'ireo mpampianatra lalàna miaraka amin'ireo Fariseo Izy.

**mampitondra enta-mavesatra tsy zakan'ny olona ianareo**

Jesosy miresaka momban'ny olona iray manome lalàna maro be ho an'ny olona toy ny hoe nanome enta-mavesatra be ho azy ireo ilay olona. DH: "manome enta-mavesatra ny olona ianareo amin'ny fanomezana azy ireo lalàna maro mba arahana"

**mikasika izany enta-mavesatra izany amin'ny ratsan-tananareo**

Ireo dikateny azo atao: 1) "tsy manao na inona na inona akory hanampiana ireo olona mitondra ireo enta-mavesatra ireo" na 2) "tsy manao ezaka akory hitondra ireo enta-mavesatra ireo ho an'ny tenanao."

**Luke 11:47****koa vaolombelona ianareo ary manaiky**

Jesosy miteny mafy ireo Fariseo sy mpampianatra ny lalàna. Fantatr'izy ireo ny famonoana ireo mpaminany, fa tsy nanameloka ireo razamben'izy ireo nohon'ny famonoana azy ireo. DH: "Noho izany, raha tokony hiapanga azy ireo, dia nanamafy sy nanaiky ianareo"

**Luke 11:49****Noho izany ihany koa**

Ity dia maneho ny fanambarana teo aloha hoe ireo mpampianatra ny lalàna dia mampitondra enta-mavesatra ny olona amin'ny lalàna.

**nanambaran'ny fahendren'Andriamanitra**

Ny "fahendrena" dia raisina toy ny hoe afaka miresaka ho an'Andriamanitra. DH: "Andriamanitra amin'ny fahendreny dia niteny hoe" na "Andriamanitra niteny am-pahendrena hoe"

**Handefa mpaminany sy Apostoly amin'izy ireo Aho**

"Handefa mpaminany sy apostoly ho an'ireo oloko Aho." Andriamanitra nanambara mialoha fa haniraka mpaminany sy apostoly ho an'ireo razamben'ny mpihaino Jiosy Izy izay noresahan'i Jesosy.

**izy ireo hamono sy hanenjika ny sasany amin'izy ireo**

"ny oloko dia hanenjika sy hamono ny sasany amin'ireo mpaminany sy apostoly." Andriamanitra nanambara mialoha fa ireo razamben'ny mpihaino Jiosy izay noresahan'i Jesosy dia hanenjika sy hamono ireo mpaminany sy apostoly.

**Ity taranaka ity, izany, no ho tompon'andraikitra amin'ny ràn'ireo mpaminany rehetra nilatsaka**

Ireo olona izay noresahan'i Jesosy dia ho tompon'andraikitra amin'ny famonoana ireo

mpaminany amin'ny alalan'ireo razamben'izy ireo. DH: "Noho izany, Andriamanitra dia hitazona ity taranaka ity ho tompon'andraikitra amin'ny fahafatesan'ireo mpaminany rehetra izay novonoin'ny olona"

**ny ràn'ireo mpaminany rehetra nilatsaka**

Ny "rà ... nilatsaka" dia maneho ny rà niparitaka rehefa novonoina izy ireo. DH: "ny famonoana ireo mpaminany"

**Zakaria**

Ity dia mety ilay mpisorona ao amin'ny Testamenta Taloha izay niteny mafy ny olon'Isiraely nohon'ny fanompoan-tsampy. Ity dia tsy ilay rain'i Jaona mpanao batisa.

**izay novonoina**

DH: "izay novonoin'ny olona"

**Luke 11:52****Fampifandraisana ny foto-kevitra**

Tapitra ny famalian'i Jesosy an'ilay mpampianatra Jiosy.

**nalainareo ny fanalahidin'ny fahalalana ... ary sakananareo ireo izay miditra**

Jesosy miresaka momban'ny marin' Andriamanitra toy ny hoe trano izany ka tsy mety miditra ao ny mpampianatra ary tsy hamela ireo hafa hanana ny fanalahidy hidirana ao. Ity dia midika fa ireo mpampianatra dia tsy tena mahalala tsara an'Andriamanitra, ary manakana ny hafa hahafantatra Azy koa izy ireo.

**tsy miditra ao ny tenanareo**

"ny tenanareo mihintsy aza tsy miditra maka fahalalana ao"

**Luke 11:53****Fampahafantarana amin'ny ankapobeny**

Ity no faran'ny fizarana ao amin'ny tantara izay nisakafoan'i Jesosy tao amin'ny tranon'ilay Fariseo. Ireo andininy ireo dia milaza ny mpamaky izay nitranga taorian'ny fizarana lehibe amin'ny fiakaran'ny tantara.

**Taorian'ny nialan'i Jesosy teo**

"rehefa nandao ny tranon'ilay Fariseo Jesosy"

**niady hevitra taminy ... sady niezaka ny hamandrika Azy**

Ireo mpisoronabe sy Fariseo dia tsy niady hevitra mba hiarovana ny fomba fijerin'izy ireo, fa mba hamandrihana an'i Jesosy mba ho afahan'izy ireo miapanga Azy amin'ny fandikana ny lalàn' Andriamanitra.

**niezaka ny hamandrika Azy tamin'ny teniny ihany**

Ity dia midika fa tian'izy ireo hilaza zavatra diso Jesosy mba afahan'izy ireo miapanga Azy.

## Chapter 12

<sup>1</sup> Tamin'izany, rehefa niara-niangona ny vahoaka an'arivony maro, maro loatra hany ka nifanitsa-kitro izy ireo, voalohany indrindra dia nanomboka niteny tamin'ireo mpianany Izy hoe: "Tandremo ny masirasiran'ireo Fariseo, izay fiatsarambelatsihy. <sup>2</sup> Fa tsy misy takona izay tsy haseho, ary tsy misy miafina izay tsy ho fantatra. <sup>3</sup> Ka na inona na inona nolazainareo tao amin'ny haizina dia ho re ao amin'ny fahazavana, ary izay nolazainareo teo an-tsofina tao anaty efitrano dia hambara eny an-tampon-trano. <sup>4</sup> Milaza aminareo Aho ry namako, aza matahotra ireo izay mamono ny tena, ary aorian'izany dia tsy misy na inona na inona azony atao intsony. <sup>5</sup> Fa hampitandrina anareo Aho ny amin'izay hatahorana. Matahona ilay Iray izay, izay rehefa avy mamono, dia manana ny fahefana ny hanary anareo any amin'ny helo. Eny, miteny aminareo aho, matahona Azy. <sup>6</sup> Tsy amidy farantsa kely roa ve ny tsintsina dimy? Kanefa tsy misy iray amin'ireny izay adino eo imason'Andriamanitra. <sup>7</sup> Fa na ny volon-dohanareo aza dia voaisa avokoa. Aza matahotra. Fa manan-danja mihoatra nohon'ny tsintsina maro ianareo. <sup>8</sup> Hoy Aho aminareo, izay rehetra manaiky Ahy eo anatrehan'ny olona, ny Zanak'Olonahy koa dia hanaiky azy eo anatrehan'ireo anjelin'Andriamanitra, <sup>9</sup> fa izay mandà Ahy eo anatrehan'ny olona dia ho lavina eo anatrehan'ireo anjelin'Andriamanitra. <sup>10</sup> Izay rehetra miteny manohitra ny Zanak'Olonahy, dia ho avela aminy izany, fa izay rehetra miteny ratsy manohitra ny Fanahy Masina kosa, dia tsy ho voavela izany. <sup>11</sup> Rehefa mitondra anareo eo anatrehan'ny synagoga, ireo mpanapaka, sy ireo manam-pahefana izy ireo, dia aza manahy ny amin'izay ho fomba fiteninareo ho fiarovana-tenanareo, na izay ho lazainareo, <sup>12</sup> satria ny Fanahy Masina no hampianatra anareo izay tokony ho lazainareo amin'izany ora izany." <sup>13</sup> Avy eo nisy olona iray avy tao amin'ireo vahoaka niteny taminy hoe: "Ry mpampianatra, teneno ny rahalahiko mba hizara ny lova amiko." <sup>14</sup> Jesosy niteny taminy hoe: "Ralehilahy, iza no nanao Ahy ho mpitsara na mpanelanelana anareo?" <sup>15</sup> Hoy Izy tamin'izy ireo hoe: "Miambena mba hihazonanareo ny tenanareo lavitra ireo fanirian-dratsy rehetra, satria ny fiainan'olona iray dia tsy miankina amin'ny fitobaky ny fananany." <sup>16</sup> Avy eo Jesosy nanao fanoharana iray tamin'izy ireo, nanao hoe: "Namokatra be ny sahan'ny lehilahy mpanankarena iray, <sup>17</sup> ary nanontany tena izy, niteny hoe: 'Inona no ho ataoko, fa tsy manana toerana hitahirizana ireo vokatro aho?' <sup>18</sup> Hoy izy hoe: 'Izao no ho ataoko. Hazerako ireo trano fitoeram-bokatro dia hanangana lehibe kokoa aho, ary ao amin'ireo no hanangonako ny voako sy ireo vokatra hafa. <sup>19</sup> Dia hiteny amin'ny fanahiko aho hoe: 'Ry fanahy, ianao dia manana vokatra betsaka voatahiry ho amin'ny taona maro. Mitsahara tsara, mihinàna, misotroa, mifalia.'" <sup>20</sup> Fa Andriamanitra niteny taminy hoe: 'Ralehilahy adala, androany alina ny fanahinao no halaina aminao, ka ireo zavatra izay nomaninao, ho an'iza ireo?' <sup>21</sup> Izany ny olona izay manangona harena ho an'ny tenany ary tsy manan-karena manoloana an'Andriamanitra." <sup>22</sup> Jesosy niteny tamin'ireo mpianany hoe: "Noho izany dia lazaiko aminareo, aza manahy ny amin'ny ianareo- izay ho haninareo, na ny momban'ny tenanareo- izay ho tafinareo. <sup>23</sup> Fa ny aina dia mihoatra noho ny sakafo, ary ny tena dia mihoatra noho ireo fitafiana. <sup>24</sup> Hevero ny goaika, tsy mamafy ireny na mijinja. Tsy manana fitoeram-bokatra ireny na trano fitahirizana, kanefa omen'Andriamanitra hanina ireny. Tahaka ny ahoana ny fihorianareo lanja mihoatra noho ireo vorona! <sup>25</sup> Iza aminareo no afaka manampy hakiho iray ny andro iainany amin'ny fanahiana? <sup>26</sup> Koa raha izany zavatra kely indrindra izany aza tsy ainareo atao, nahoana ianareo no miahiahy ny amin'ny sisa? <sup>27</sup> Hevero ireo lilia\_ manao ahoana ny faniriny. Tsy miasa izy ireny, na mamoly. Kanefa lazaiko aminareo, na Solomona tamin'ny voninahiny manontolo aza tsy nitafy tahaka ny iray tamin'ireny. <sup>28</sup> Raha tafian'Andriamanitra tahaka izany ireo ahitra eny an-tsaha, izay eo androany, ary ny ampitso dia ariana anaty fatana, toy ny ahoana ny hanafiany anareo mihoatra lavitra noho izany, ianareo ry kely finoana o! <sup>29</sup> Aza mitady izay ho haninareo sy izay ho sotroinareo, ary aza miahiahy. <sup>30</sup> Fa ireo firenena rehetra eto amin'izao tontolo izao ireo dia mitady ireny zavatra ireny, ary fantatry ny Rainareo fa mila ireny ianareo. <sup>31</sup> Fa katsaho ny fanjakany, dia homena ho fanampiny ho anareo ireny zavatra ireny. <sup>32</sup> Aza matahotra, ry andian'ondry vitsy, satria ny Rainareo dia tena faly ny hanome anareo ny fanjakana. <sup>33</sup> Amidio ireo fanananareo ary omeo ny mahantra. Manaova fitoeram-bola ho an'ny tenanareo izay tsy mety ho tonta\_ harena any an-danitra izay tsy mety lany, izay tsy misy mpangalatra manakaiky, ary tsy misy kalalao manimba. <sup>34</sup> Fa any amin'izay hitoeran'ny harenareo, dia ho any ihany koa ny fonareo. <sup>35</sup> Aoka ny akanjo lavanareo ho hasikinareo ny valahanareo, ary aoka ny jironareo hirehitra hatrany, <sup>36</sup> ary manaova tahaka ireo olona izay miandry ireo tompony hiverina avy any amin'ny lanonam-pampakaram-bady, mba rehefa tonga izy ka mandondona, dia ho afaka hanokatra ny varavarana ho azy avy hatrany izy ireo. <sup>37</sup> Sambatra ireo mpanompo, izay hitan'ny tompony fa niambina rehefa tonga izy. Lazaiko marina aminareo, fa hisikina ny lamba lavany amin'ny valahany izy, ary hampipetraka azy ireo eo an-databatra, ka ho avy izy ary hanompo azy ireo. <sup>38</sup> Raha ho avy amin'ny ora faharoa amin'ny alina ny tompo, na amin'ny ora fahatelo

aza, ka mahita azy ireo vonona, dia ho sambatra ireo mpanompo ireo. <sup>39</sup> Ho fanampin'izany dia fantaro izao, fa raha fantatry ny tompon-trano ny ora hatongavan'ny mpangalatra, dia tsy namela ny tranony ho vakiana izy. <sup>40</sup> Mivonona ihany koa, fa tsy fantatry ny ora hiavian'ny Zanak'Olona." <sup>41</sup> Petera niteny hoe: "Tompo ô, aminay ihany ve no itenenanao izany fanoharana izany, sa amin'ny olon-drehetra ihany koa?" <sup>42</sup> Ny Tompo niteny hoe: "Iza ary no mpitantana mahatoky sy hendry izay ho tendren'ny tompony ho ambonin'ireo mpanompony hafa mba hanome azy ireo ny anjara hanin'izy ireo amin'ny fotoana mety?" <sup>43</sup> Sambatra izany mpanompo izany, izay hitan'ny tompony manao izany rehefa tonga izy. <sup>44</sup> Lazaiko marina aminareo fa ho tendreny hanapaka ny fananany rehetra izy. <sup>45</sup> Fa raha miteny ao am-pony izany mpanompo izany hoe: 'Nahemotry ny tompony ny fiverenany,' ka manomboka mamono ireo mpanompo lahy sy vavy, ary mihinana sy misotro, ka lasa mamono, <sup>46</sup> ny tompon'izany mpanompo izany dia ho avy amin'ny andro tsy ampoiziny, ary amin'ny ora tsy fantany, ary hanapatapaka azy ka hanomana toerana ho azy miaraka amin'ireo tsy mahatoky. <sup>47</sup> Izany mpanompo izany, nahafantatra ny sitrapon'ny tompony, kanefa tsy niomana na nanao araka ny sitrapony, dia ho kapohina amin'ny fikapohana maro. <sup>48</sup> Fa izay tsy nahafantatra ary nanao izay mendrika ahazoana kapoka kosa, dia ho kapohina amin'ny fikapohana kely. Fa ireo rehetra izay nomena be, dia ho be kokoa no ho takiana aminy, ary ireo izay nanankinana be, dia ho be lavitra aza no hangatahina aminy. <sup>49</sup> Tonga Aho hanipy afo eny ambonin'ny tany, ary toy ny ahoana ny faniriako mba hirehetan'izany sahady. <sup>50</sup> Fa manana fanaovam-batista mba hanaovana batista aho, ary toy ny ahoana ny fahoriako mandra-pahatanterak'izany! <sup>51</sup> Mihevitra ve ianareo fa tonga Aho mba hitondra fiadanana eto an-tany? Tsia, milaza aminareo aho, fa fisarahana aza. <sup>52</sup> Manomboka izao dia hisy dimy ao amin'ny trano iray izay hisaratsaraka\_ olona telo manohitra ny roa, ary olona roa manohitra ny telo. <sup>53</sup> Hisaratsaraka izy ireo, ny ray hanohitra ny zanaka lahy, ary ny zanaka lahy hanohitra ny ray; ny renin'ny hanohitra ny zanaka vavy ary ny zanaka vavy hanohitra ny reny; ny rafozam-bavy hanohitra ny vinanto vavy, ary ny vinanto vavy hanohitra ny rafozam-bavy." <sup>54</sup> Niteny tamin'ireo vahoaka koa Jesosy hoe: "Rehefa mahita rahona miforona eny andrefana ianareo, dia hoy avy hatrany ianareo hoe: 'Hisy ranon'orana ho avy,' ary dia mitranga izany. <sup>55</sup> Rehefa misy rivotra mitsoka avy any atsimo, dia hoy ianareo hoe: 'Hisy hafanana be ho avy,' ary mitranga izany. <sup>56</sup> Ry mpihatsaravelatsihy, hainareo ny mandika ny toetoetry ny tany sy ny lanitra, fa ahoana no tsy ahaizanareo mamantatra izao andro ankehitriny izao? <sup>57</sup> Nahoana ianareo no tsy mitsara izay marina ho an'ny tenanareo? <sup>58</sup> Fa rehefa mandeha miaraka amin'ny mpifanandrina aminareo eo anatrehan'ny mpitsara ambony ianareo, eny andalana dia miezaha handamina ny olona miaraka aminy mba tsy handehanany handrirotra anareo eo amin'ny mpitsara, ary mba tsy hanoloran'ny mpitsara anareo any amin'ny mpamatotra, ary mba tsy handefasan'ny mpamatotra anareo any am-ponja. <sup>59</sup> Hoy aho aminareo, tsy ho tafavoaka ao mihitsy ianareo mandra-pandoanareo ny vola farany izay madinika indrindra."

## Luke 12:1

### Fampahafantarana amin'ny ankapobeny

Ity no fizarana manaraka ao amin'ny tantara. Jesosy manomboka mampianatra ireo mpianany manoloanan'ny olona arivo.

### Tamin'izany

"Tamin'izy ireo nanao izany"

### rehefa niara-niangona ny vahoaka an'arivony maro ... nifanitsa-kitro izy ireo

Ity dia fampahafantarana amin'ny ankapobeny izay milaza ny fizotry ny tantara.

### vahoaka an'arivony maro

"vahoaka maro be"

### nifanitsa-kitro izy ireo

Ity dia fanatomboana resaka mba hilazana ny habetsaky ny vahoaka teo. DH: "nifanitsaka izy ireo"

### voalohany indrindra dia nanomboka niteny tamin'ireo mpianany Izy hoe

"Nanomboka niresaka tamin'ireo mpianany aloha Jesosy, ary niteny tamin'izy ireo"

### Tandremo ny masirasiran'ireo Fariseo, izay fiatsarambelatsihy

Toy ny hiparitahan'ny masirasira amin'ny vonga-mofo koba manontolo, no niparitahan'ny fiatsarambelatsihin'izy ireo tamin'ny fiaraha-monina iray manontolo. DH: "Ambeno amin'ny fiatsarambelatsihin'ireo Fariseo izay toy ny masirasira ny tenanareo" na "Mitandrema mba tsy ho lasa mpiatsaravelatsihy tahaka an'ireo Fariseo. Ny fitondran-tena ratsin'izy ireo dia misarika ny olona toy ny fiantraikan'ny masirasira amin'ny vonga-mofo koba."

## Luke 12:2

### Fa tsy misy

Ny teny hoe "fa" dia mampifandray ity andininy ity amin'ilay andininy teo aloha momban'ny fiatsarambelatsihin'ireo Fariseo.

**Fa tsy misy takona izay tsy aseho**

"ny zavatra rehetra izay miafina dia ho asdeho."  
DH: "ho hitan'ny olona ny momba ireo zavatra rehetra izay hataon'ny olona miafina"

**tsy misy miafina izay tsy ho fantatra**

Ity dia mitovy dika amin'ilay teo aloha ihany mba hanamafisana ny fahamarinan'izany. DH: "ny olona dia hianatra momba ireo zavatra rehetra izay ezahan'ny olona hafenina"

**ho re ao amin'ny fahazavana**

DH: "ho ren'ny olona ao amin'ny fahazavana"

**nolazaina teo an-tsofina**

DH: "nobitsihina tamin'olon-kafa"

**tao amin'ny efi-trano anaty**

"tao amin'ny efi-trano mihidy." Ity dia maneho resaka manokana. DH: "tao amin'ny mangingina" na "niafina"

**hambara**

"ho lazaina amin'ny feo mafy." DH: "ho hambaran'ny olona"

**an-tampon-trano**

Ny trano any Isiraely dia manana tafo fisaka, ka afaka miakatra eny ny olona ary mitsangana eo an-tampony. Afaka atao koa hoe "eny amin'ny toerana avo izay afahan'ny olona rehetra maheno tsara."

**Luke 12:4****Milaza amino Aho ry namako**

Jesosy mamerina miresaka amin'ireo mpianany mba hanamarihana fiovana amin'ny fanambarany mankany amin'ny lohahevitra vaovao, ary izany, dia miresaka momban'ny tsy tokony hatahorana.

**tsy misy na inona na inona azony atao intsony**

"tsy afaka hanao ratsy betsaka intsony izy ireo" na "tsy afaka handratra anao betsaka intsony izy ireo"

**Matahora Ilay iray izay**

Ny hoe "ilay iray" dia maneho an'Andriamanitra. DH: "Matahora an'Andriamanitra izay" na "Matahora an'Andriamanitra, satria"

**izay rehefa avy mamono**

"rehefa avy mamono anao" na "rehefa avy mamono olona"

**manana fahefana ny hanary anareo any amin'ny helo**

Ity dia fanambarana ankapobeny momban'ny fahefan'Andriamanitra hitsara olona. Tsy midika hoe hitranga amin'ireo mpianatra izany. DH: "manana fahefana hanipy ny olona any amin'ny helo"

**Luke 12:6****Tsy hamidy farantsa kely roa ve ny tsintsina dimy?**

Jesosy mampiasa fanontaniana mba hampianarana ireo mpianatra. DH: "fantatrareo fa ny tsintsina dimy dia hamidy farantsa kely roa fotsiny"

**tsy misy iray amin'ireny izay adino eo imason' Andriamanitra**

DH: "Andriamanitra dia tsy manadino ireny mihintsy"

**fa na dia ny volon-dohanareo aza dia voaisa avokoa**

DH: "Fantatr'Andriamanitra na dia ny isan'ny volo ao an-dohantsika aza."

**Aza matahotra**

Tsy nolazaina ny anton'ilay tahotra. Ireo dika azo atao: 1) "aza manahy izay mety hitranga aminao" na 2) "noho izany aza matahotra ny olona izay mety handratra anao"

**manan-danja mihoatra noho ny tsintsina maro ianareo**

"mendrika kokoa amin'Andriamanitra ianareo noho ny tsintsina maro"

**Luke 12:8****Hoy Aho aminareo**

Jesosy mamerina miresaka amin'ny mpihaino mba hanamarihana fiovana amin'ny fanambarany mankany amin'ny lohahevitra vaovao, izany dia, miresaka momban'ny fanekena.

**izay rehetra manaiky Ahy eo anatrehan'ny olona**

DH: "na iza na iza milaza amin'ny olona fa mpianatro izy" na "na iza na iza manaiky manoloana ny hafa fa tsy mivadika Amiko Izy"

**Zanak'Olona**

Jesosy naneho ny tenany ihany. DH: "Izaho, Zanak'Olona"

**izay mandà Ahy eo anatrehan'ny olona**

DH: "na iza na iza mandà hiaiky amin'ny hafa fa mpianatro Izy" na "raha misy mandà hilaza fa tsy mivadika amiko izy"

**dia ho lavina**

DH: "ho lavin'ny Zanak'Olona izy" na "ho laviko hoe mpianatro izy"

**Izay rehetra miteny manohitra ny Zanak'Olona**

"Izay rehetra milaza zavatra ratsy momban'ny Zanak'Olona"

**ho avela aminy izany**

"ho avela izy." DH: "Ho avelan'Andriamanitra amin'izany izy"

**miteny ratsy manohitra ny Fanahy Masina**

"miteny ratsy amin'ny Fanahy Masina"

**dia tsy ho voavela izany**

DH: "Tsy hamela azy Andriamanitra." Rehefa tsy mamela olona ny olona iray, dia midika izany fa raisiny ho meloka izy. DH: "Ho raisin' Andriamanitra meloka mandrakizay izy"

**Luke 12:11****Rehefa mitondra anareo izy ireo**

Tsy voalaza hoe iza no mitondra azy ireo any amin'ny fitsarana.

**eo anatrehan'ny synagoga**

"ao amin'ny synagoga mba hametra-panontaniana anareo manoloana ireo mpitarika fivavahana."

**ireo mpanapaka, ireo manam-pahefana**

Mety ilaina ny manambatra ireo ao anaty fanambarana iray. DH: "olona hafa izay manana hery ao amin'ny tanàna."

**amin'izany ora izany**

"amin'izany fotoana izany" na "avy eo"

**Luke 12:13****Fampahafantarana amin'ny ankapobeny**

Ity dia fihatoana amin'ny fampianaran'i Jesosy. Misy lehilahy iray mangataka amin'i Jesosy mba hanao zavatra ary mamaly azy Jesosy.

**hizara ny lova miaraka amiko**

Ny lova dia avy amin'ny ray amin'izany kolontsaina izany. DH: "zarao amiko ny fananan'ny raiko"

**Ralehilahy**

Ireo dika azo lazaina: 1) Ity dia fomba tsotra hiresahana amin'ny vahiny na 2) Jesosy miteny mafy ilay lehilahy. Ny fitenin'ny dia mety manana fomba iray hiresahana amin'ny olona.

**iza no manao Ahy ho mpitsara na mpanelanelana anareo?**

Jesosy mampiasa fanontaniana mba hitenenana mafy ilay lehilahy. DH: "Tsy mpitsara na mpanelanelana anareo Aho."

**Ary hoy Izy tamin'izy ireo hoe**

Ny teny hoe "izy ireo" eto dia mety maneho ny vahoaka manontolo. DH: "Ary Jesosy niteny tamin'ny vahoaka hoe"

**hihazonanareo ny tenanareo lavitra ireo fanirian-dratsy rehetra**

"ambeno amin'ny endrika fanirian-dratsy rehetra ny tenanareo." DH: "aza avela hitia fanan-javatra ny tenanareo"

**fiainan'olona iray**

Ity dia fanambarana ankapoben'ny zava-misy. Tsy maneho olona iray manokana.

**fitobaky ny fananany**

"firy ny zavatra ananany"

**Luke 12:16****Fampifandraisana ny foto-kevitra**

Jesosy manohy ny fampianarany amin'ny filazana fanoharana.

**Avy eo Jesosy nanao fanoharanan tamin'izy ireo**

Jesosy dia mety mbola niresaka tamin'ny vahoaka iray manontolo.

**namokatra be**

"namokatra vokatra tsara"

**Inona no ho ataoko, fa tsy manana toerana hitahirizana ireo vokatro aho?**

Ity fanontaniana ity dia manome taratra izay noeritreritin'ilay lehilahy. DH: "Tsy fantatro izay hatao, satria tsy manana toerana lehibe ampy hitahirizana ny vokatro rehetra aho!"

**hiteny amin'ny fanahiko aho**

"hiteny amin'ny tenako"

**Ry fanahy, ianao dia manana**

Ilay lehilahy dia miresaka amin'ny tenany. DH: "Izaho dia manana"

**Luke 12:20****Fampifandraisana ny foto-kevitra**

Jesosy milaza ny fomba hamalian' Andriamanitra ilay lehilahy manan-karena, rehefa avy nilaza ny fanoharan'ny Izy.

**androany alina ny fanahinao no halaina aminao**

Ny "fanahy" dia maneho ny fiainan'olona iray. DH: "'ho faty rahalina ianao" na "halaiko aminao rahalina ny ainao"

**ireo zavatra izay nomaninao, ho an'iza ireo?**

"iza no hahazo ireo notahirizinao?" na "iza no hahazo izay nomaninao?" Andriamanitra mampiasa fanontaniana mba hafantaran'ilay lehilahy fa tsy hitazona ireo zavatra ireo intsony izy. DH: "ireo zavatra izay nomaninao dia ho lasa an'olona hafa!"

**manangona harena**

"mitahiry zava-tsarobidy"

**tsy manan-karena**

"mahantra"

**manoloana an'Andriamanitra**

Ny tiana hambara dia hoe ity olona ity dia tsy niraharaha ireo zavatra izay manan-danja amin' Andriamanitra, na hoe ho valian'Andriamanitra soa. DH: "amin'ny fomba fijerin'Andriamanitra" na "'amin'ny fifandraisana amin'Andriamanitra"

**Luke 12:22**

**Fampahafantarana amin'ny ankapobeny**  
Jesosy manohy mampianatra ireo mpianany manoloana ireo vahoaka.

**Noho izany**

"Noho izany antony izany" na "Noho izay hampianarin'ity tantara ity"

**lazaiko aminareo**

"te-hilaza zavatra lehibe aminareo Aho" na "mila anareo mihaino tsara ity aho"

**ny amin'ny ainareo \_ ny amin'izay ho haninareo**

"ny amin'ny ainareo sy izay ho haninareo" na "ny amin'ny fananana sakafo mba hiainana"

**ny momban'ny tenanareo--izay ho tafianareo**

"momban'ny tenanareo sy izay ho haninareo" na "momban'ny fananana fitafy mba ho tafiana"

**Fa ny aina dia mihoatra nohon'ny sakafo**

DH: "ny aina dia manan-danja kokoa noho ny sakafo haninareo"

**ny tena dia mihoatra noho ireo fitafiana**

DH: "ny vatanareo dia manan-danja mihoatra noho ireo fitafiana hanaovanao"

**Luke 12:24****goaika**

Ity dia maneho ny 1) karazana vorona izay mihinana voa ny ankamaroany, na 2) karazana vorona izay mihinana ny nofon'ny biby efa maty. Ny mpihainon'i Jesosy dia nandray ny goaika ho tsy mendrika hatramin'ny tsy nafahan'ny Jiosy nihinana izany karazam-borona izany intsony.

**fitoeram-bokatra na trano fitahirizana**

Ireo dia toerana izay hitahirizana sakafo

**Tahaka ny ahoana ny fihorianareo lanja mihoatra noho ireo vorona**

Jesosy manamafy ny zava-misy fa ny olona dia manan-danja kokoa amin'Andriamanitra noho ireo vorona.

**Iza aminareo ... fanahiana?**

Jesosy mampiasa fanontaniana mba hampianarana ireo mpianany. DH: "Tsy misy afaka manitatra ny andro hiainany amin'ny fanahiana ianareo!"

**manampy hakiho iray**

Ity dia sariteny satria ny hakiho dia fandrefesana halavana, fa tsy fotoana.

**Koa raha izany ... ny amin'ny sisa?**

Jesosy mampiasa fanontaniana iray hafa mba hampianarana ireo mpianany. DH: "Satria ianareo tsy afaka manao na dia ity zavatra kely ity aza, dia tokony tsy hiahiahy ireo zavatra hafa ianareo"

**Luke 12:27**

**hevero ireo lilia manao ahoana ny faniriny**  
"eritrereto ny fomba fitombon'ny lilia"

**lilia**

Ny lilia dia voninkazo mahafinaritra izay maniry eny an-tsaha. Raha tsy manana teny ho an'ny lilia ny fiteninao, dia afaka mampiasa anarana voninkazo hafa ianao na adikao fotsiny hoe "voninkazo"

**na mamoly**

Ny dinagana fanaovana kofehy ho an'ny akanjo dia antsoina hoe "mamoly." DH: "tsy manao kofehy izy ireo mba hanaovana akanjo"

**Solomona tamin'ny voninahiny manontolo**

"Solomona izay nanan-karena" na "Solomona izay nitafy ankajo soa"

**Raha tafian'Andriamanitra tahaka izany ireo ahitra eny an-tsaha**

"Rah omen'Andriamanitra akanjo soa tahaka izany ireo ahitra eny an-tsaha" DH: "Raha ataon'Andriamanitra mahafinaritra tahaka izany ireo ahitra eny an-tsaha"

**ariana any anaty fatana**

DH: "atsipin'ny olona ao anaty fatana izany"

**toy ny ahoana ny hanafiany anareo mihoatra lavitra noho izany**

Ity dia fanamafisana fa tsy fanontaniana. Jesosy manamafy fa hiahy tsara ny olona Izy ary tsara lavitra noho ny ataony amin'ny ahitra aza. DH: "Hampitafiany tsara lavitra aza ianareo"

**Luke 12:29****Aza mitady izay ho haninareo sy ho sotroinareo**

"Aza mifantoka amin'izay ho haninareo sy ho sotroinareo"

**ireo firenena rehetra eto amin'izao tontolo izao**

Eto ny "firenena" dia maneho ireo "tsy mpino." DH: "ireo olona avy amin'ny firenena hafa" na "ireo tsy mpino eran-tany"

**ny Rainareo**

Ity dia fiantsoana lehibe an'Andriamanitra.

**Luke 12:31****katsaho ny fanjakany**

"mifantoha amin'ny fanjakan'Andriamanitra" na "Irio ny fanjakan'Andriamanitra"

**homena ho fanampiny ho anareo ireny zavatra ireny**

"homena anareo ihany koa ireny zavatra ireny." Ny hoe "Ireny zavatra ireny" dia maneho ny sakafo sy akanjo. DH: "Homen'Andriamanitra anareo ireny zavatra ireny"

**andian'ondry vitsy**

Jesosy dia niantso ireo mpianany hoe andian'ondry. Ny andian'ondry dia vondron'ondry na osy izay karakarain'ny mpiandry ondry. Toy ny hikarakaran'ny mpiandry ondry ireo ondriny, no hikarakaran'Andriamanitra ireo mpianatr'i Jesosy. DH: "vondrona kely"

**ny Rainareo**

Ity dia fiantsoana lehibe an'Andriamanitra.

**Luke 12:33****omeo ny mahantra**

Mety hanampy ny filazana izay raisin'izy ireo. DH: "omeo ny olona mahantra ny vola azonareo avy amin'ny varotana"

**Manaova fitoeram-bola ho an'ny tenanareo ... harena any an-danitra**

Ny fitoeram-bola sy harena any an-danitra dia zavatra mitovy ihany. Samy maneho ny fitahian'Andriamanitra any an-danitra izany.

**Manaova fitoeram-bola ho an'ny tenanareo**

Ity no vokatry ny fanomezana ny mahantra, DH: "amin'izany dia hanao fitoeram-bola ho an'ny tenanareo ianareo"

**fitoeram-bola izay tsy mety ho tonta**

"kitapo fitoeram-bola izay tsy misy lavaka amin'izany"

**izay tsy mety lany**

"izay tsy mety mihena"

**tsy misy mpangalatra manakaiky**

"tsy manatona akaiky ireo mpangalatra"

**tsy misy kalalao manimba**

"tsy simbain'ny kalalao"

**kalalao**

Ny "kalalao" dia biby kely izay mandavaka lamba. Mety mila mampiasa biby hafa ianao, toy ny hoe vitsika na vitsikazo.

**any amin'izay hitoeran'ny harenareo, dia ho any ihany koa ny fonareo**

"ny fonareo dia hifantoka amin'izay hitahirizanareo ny harenareo"

**ny fonareo**

Eto ny "fo" dia maneho ny eritreritrin'ny olona iray.

**Luke 12:35****Fampahafantarana amin'ny ankapobeny**

Jesosy manomboka milaza fanoharana.

**Aoka ny akanjo lavanareo ho hasikinareo ny valahanareo**

Ny olona dia nanao akanjo lava mitopatopa. Nosikinan'izy ireo teny am-balahany izany mba tsy

hiravoravo amin'ny tany rehefa miasa izy ireo. DH: "'Sikino eo am-balahanareo ny akanjonareo mba ho vonona hanompo ianareo"

**aoka ny jironareo hirehitra hatrany**

DH: "avelao hirehitra foana ny jironareo"

**manaova tahaka ireo olona izay miandry ireo tompony**

Ity dia mampitaha ireo mpianatra vonona hiandry ny fiverenan'i Jesosy amin'ireo mpanompo izay vonona hiandry ny tompony.

**hiverina avy any amin'ny lanonam-pampakaram-bady**

"hiverina ao an-trano avy any amin'ny lanonam-pampakaram-bady"

**hanokatra ny varavarana ho azy**

Ity dia maneho ny varavaran'ny tranon'ilay tompo. Andraikitry ny mpanompony ny mamoha ho azy.

**Luke 12:37****izay hitan'ny tompony fa niambina rehefa tonga izy**

"izay vonona rehefa miverina ny tompo"

**hisikina ny lamba lavany amin'ny valahany izy, ary hampipetraka azy ireo**

Satria ireo mpanompo dia nahatoky sy vonona hanompo ny tompon'izy ireo, dia hanome valisoa azy ireo izao ny tompony tamin'ny fanompoana azy.

**amin'ny ora faharoa amin'ny alina**

Ny ora faharoa amin'ny alina dia eo anelanelan'ny amin'ny 9:00 ariva sy misasak'alina. DH: "mialohan'ny misasak'alina"

**na amin'ny ora fahatelo aza**

Ny ora fahatelo dia manomboka amin'ny misasak'alina ka hatramin'ny amin'ny 3:00 maraina. DH: "na raha tonga tara izy"

**Luke 12:39****Ho fanampin'izany dia fantaro izao**

"anokatra izay, fantaro koa izao" na "Fa tsy maintsy tadininareo koa"

**tsy namela ny tranony ho vakiana izy**

DH: "tsy namela ilay mpangalatra hamaky ny tranony izy"

**fa tsy fantatrareo ny ora hiavian'ny Zanak'Olon**

Ny fitoviana misy eo amin'ny mpangalatra sy Zanak'Olon dia ny hoe tsy fantatry ny olona izay hiavian'ireo, ka mila vonona.

**tsy fantatrareo ny ora hiaviana**

"tsy fantatrareo hoe amin'ny firy"

**hiavian'ny Zanak'Olon**

Jesosy miresaka momban'ny tenany ihany. DH: "Rehefa ho avy, Izaho, Zanak'Olon"

**Luke 12:41****Fampifandraisana ny foto-kevitra**

Ao amin'ny andininy faha 42, dia manomboka miteny fanoharana hafa Jesosy.

**Fampahafantarana amin'ny ankapobeny**

Ao amin'ny andininy faha 41, dia misy fihatoana ao amin'ny andalan-tantara raha manontany fanontaniana an'i Jesosy momban'ilay fanoharana teo aloha Petera.

**Iza ary no ... amin'ny fotoana mety?**

Jesosy mampiasa fanontaniana mba hamaliana ankolaka ny fanontanian'i Petera. Nanantena ireo teho mpitantana mahatoky Izy mba hahazo fa ilay fanoharana dia momban'izy ireo.

**mpitantana mahatoky sy hendry**

Jesosy miteny fanoharana hafa momban'ny tokony hapa-olo-mahatoky ireo mpanompo eo ampiandrasana ny tompon'izy ireo hiverina.

**izay ho tendren'ny tompony ho ambonin'ireo mpanompony hafa**

"izay hampandraiketiny ny tompony ireo mpanompony hafa"

**Sambatra izany mpanompo izany**

"ahoana ny hatsaran'izany ho an'izany mpanompo izany"

**izay hitan'ny tompony manao izany rehefa tonga izy**

"raha hitan'ny tompony manao izany asa izany izy rehefa miverina ny tompony"

**Lazaiko marina aminareo**

Ity fomba fiteny ity dia midika hoe tokony hifantoka amin'izay ho lazaina eo izy ireo.

**ho tendreny hanapaka ny fananany rehetra izy**

"hametraka azy hiandraikitra ny fananany rehetra"

**Luke 12:45****izany mpanompo izany**

Ity dia maneho ny mpanompo izay napetraky ny tompo hiandraikitra ireo mpanompo hafa.

**miteny ao am-pony**

Ny "fo" eto dia maneho ny olona.

**Nahemotry ny tompo ny fiverenany**

"tsy hiverina vetivety ny tompoko"

**mpanompo lahy sy vavy**

Ireo teny izay hadika eto hoe "mpanompo lahy sy vavy" dia nadika toy ny "tovolahy" sy "tovovavy." Mety manondro izany hoe tanora ireo mpanompo na malala eo imason'ny tompon'izy ireo.

**amin'ny andro tsy ampoiziny**

"rehefa tsy ampoizin'ny mpanompony"

**amin'ny ora tsy fantany**

"amin'ny ora tsy anampoizany azy"

**hanapatapaka azy ka hanomana toerana ho azy miaraka amin'ireo tsy mahatoky**

Ity dia mamaritra ny fomba hanamelohana ilay mpanompo sy handevenana azy ho fanasaziana.

**Luke 12:47****Fampifandraisana ny foto-kevitra**

Tapitra ny fitenenan'i Jesosy ilay fanoharana

**sitrapon'ny tompony**

"inona no tian'ny tompony ho ataony"

**ho kapohina amin'ny fikapohana maro**

"ho kapohina im-betsaka" DH: "ny tompony dia hikapoka azy im-betsaka" na "hanasazy mafy azy ny tompony"

**fikapohana maro ... fikapohana kely**

Sampy voasazy ireo mpanompo, fa ireto fehezanteny ireto dia mampiseho fa izay mpanompo nina tsy nankàtoa ny tompony dia voasazy mafy kokoa noho ny mpanompo hafa.

**Fa ireo rehetra izay nanome be, dia ho be kokoa no ho takiana aminy**

DH: "Hitaky bebe kokoa amin'ireo izay nahazo be izy ireo" na "Ny tompo dia hitaky bebe kokoa amin'ireo rehetra izay nomeny be"

**ireo izay ... be, dia ho be lavitra aza no hangatahina aminy**

DH: "ny tompo dia hangataka betsaka kokoa aza amin'izay ... be" na "ny tompo dia hitaky betsaka kokoa aza amin'izay ... be"

**ireo izay nanankinana be**

DH: "izay nomen'ny tompo fanana be ho karakaraina" na "izay nomen'ny tompo andraikitra bebe kokoa"

**Luke 12:49****Fampifandraisana ny foto-kevitra**

Jesosy manohy mampianatra ireo mpianany

**Tonga Aho hanipy afo eny ambonin'ny tany**

"Tonga hanipy afo eny ambonin'ny tany Aho" na "tong ahandrehitr'afo ny eny ambony tany Aho." Ireo dika azo atao: 1) tonga hitsara ny olona Jesosy na 2) tonga hanadio ireo mpino Jesosy

**ary toy ny ahoana ny faniriako mba irehetan'izany sahad**

DH: "Maniry mafy aho mba hirehitra sahad izany"

**Fa manana fanaovana batisa mba hanaovana batisa aho**

Eto ny "batisa" dia maneho fa Jesosy dia tsy maintsy hijaly. Toy ny andrakofan'ny rano ny olona amin'ny batisa, no handrakofan'ny fijaliana an'i Jesosy. DH:

"Tsy maintsy voarakotry ny fijaliana Aho toy ny olona atao batisa voarakotra rano"

**fa**

Ny teny "fa" dia nampiasaina mba hampisehoana fa tsy afaka hanipy afo eny amin'ny tany Izy mandrapandehany amin'ny batisany.

**toy ny ahoana ny fahoriako mandra-pahatanterak'izany**  
DH: "ory tanteraka aho ary izany dia mandrapahatanterako ity batisan'ny fijaliana ity"

### Luke 12:51

**Mihevitra ve ianareo fa tonga Aho mba hitondra fiadanana eto an-tany?**

Ny olona nanantena ny Messia hitondra fiadanana ho azy ireo amin'ireo fahavalony. Mbola tsy hanao izany aloha Jesosy izao. DH: "Tsy tokony hieritreritra ianareo hoe tonga hitondra fiadanana eto an-tany Aho"

**fa fisarahana aza**

"fa tonga hitondra fisarahana aho" na "ny olona dia hizarazara satria tonga Aho"

**fisarahana**

"fanoherana" na "fifandirana"

**hisidy dimy ao amin'ny trano iray izay hisaratsaraka**

Ity dia ohatra amin'ny karazana fizarazarana izay hisy eo amin'ny fianakaviana.

**hisidy dimy ao amin'ny trano iray**

Mety hanampy ny filazana fa maneho ny olona ity. DH: "hisidy olona dimy ao amin'ny trano iray"

**hanohitra**

"Mety hanampy ny fampiasana fehezanteny lava isak'ireo fisehoan-javatra ireo. DH: "hisaraka manohitra ny"

### Luke 12:54

**Fampifandraisana ny foto-kevitra**

Jesosy manomboka miresaka amin'ny vahoaka.

**Rehefa mahita rahona miforona ... mitranga izany**

Ity toe-javatra ity raha ny tena izy dia midika hoe tonga tamin'Isiraely ny orana.

**Hisidy ranon'orana ho avy**

"tonga ny orana" na "ho avy ny orana"

**Rehefa misy rivotra mitsoka ... mitranga izany**

Ity toe-javatra ity raha ny tena izy dia midika hoe tonga tamin'Isiraely ny toetr'andro mafana.

**ahoana no tsy ahaizanareo mamantatra izao andro ankehitriny izao?**

Jesosy mampiasa fanontaniana mba hitenenana mafy ny vahoaka. Jesosy mampiasa ity fanontaniana ity mba hanamelohana azy ireo. Azo adika ho fanambarana izany. DH: "tokony ho fantatrareo ny mamantatra ny ankehitriny"

### Luke 12:57

**Nahoana ianareo no tsy mitsara izay marina ho an'ny tenanareo?**

Jesosy mampiasa fanontaniana mba hitenenana mafy ny vahoaka. Azo hatao fanambarana izany. DH: "ianareo mihintsy no tokony hamantatra izay marina"

**ho an'ny tenanareo**

"amin'ny fandraisanareo an-tanana manokana"

**Fa rehefa mandeha ... vola farany madinika indrindra**

Ny tiany hatongavana dia hoe izy ireo dia tokony hamaha ireo zavatra izay vitan'izy ireo ny mamaha azy tsy mila mampiditra ny fitsarana ara-panjakana.

**handamina ny olana miaraka aminy**

"mandamina ny olana miaraka amin'ny mpifanandrina aminao"

**tsy hanoloran'ny mpitsara anareo**

"tsy hanome anao any"

**ny vola faran'izay madinika indrindra**

"ny habetsakin'ny vola taviavin'ny mpifanandrina aminao"

## Chapter 13

<sup>1</sup> Tamin'izany andro izany, nisy olona sasany teo nilaza taminy ny momba ireo Galiliana izay ny rà'n'izy ireo no nafangaron'i Pilato tamin'ny sorony manokana. <sup>2</sup> Namaly Jesosy ary niteny tamin'izy ireo hoe: "Ianareo ve mieritreritra fa ireo Galiliana ireo dia mpanota mihoatra noho ireo Galiliana hafa rehetra satria nijaly tahaka izany?" <sup>3</sup> Tsia, izaho miteny anareo. Fa raha tsy mibebaka ianareo, ianareo rehetra dia ho faty tahaka izany. <sup>4</sup> Na ireny olona valo ambin'ny folo tao Siloama izay nianjeran'ny tilikambo ka nahafaty azy ireo, mieritreritra ve ianareo fa tena mpanota ratsy mihoatra noho ireo lehilahy hafa tao Jerosalema ireny?" <sup>5</sup> Tsia, hoy Aho. Fa ianareo raha tsy mibebaka, ianareo rehetra ihany koa dia ho faty." <sup>6</sup> Jesosy nanao izao fanoharana izao hoe: "Nisy olona nanana hazon'aviavy iray novolena teo amin'ny tanim-boalobony ary tonga izy ary nizaha voankazo teo aminy nefa tsy nahita na inona na inona. <sup>7</sup> Ilay lehilahy dia niteny tamin'ny mpanao zaridaina hoe: 'Indro, tonga teto aho nandritra ny telo taona ary niezaka nitady voa tamin'ity hazo aviavy ity kanefa tsy nahita mihitsy. Kapao io. Nahoana io no avela manimba ny tany?' <sup>8</sup> Namaly ilay mpanao zaridaina ka niteny hoe: 'Avelao ho eo io aloha amin'ity taona ity mandrapihadiko manodidina azy sy hanasiako zezika eo aminy. <sup>9</sup> Raha mamoa izy amin'ny taona manaraka, tsara; fa raha tsy izany, dia kapao izy!'" <sup>10</sup> Ary Jesosy nampianatra tao amin'ny iray tamin'ny Synagoga nandritry ny Sabata. <sup>11</sup> Indro, nisy vehivavy iray izay nanana ny fanahy ratsin'ny fahalemena nandritry ny valo ambin'ny folo taona teo, ary izy dia nivokoka ary tsy nahavita nijoro tsara. <sup>12</sup> Nony nahita azy Jesosy, dia niantso azy ka niteny hoe: "Ry vehivavy, afaka amin'ny fahalemena ianao." <sup>13</sup> Napetrany teo aminy ny tanany, ary niaraka tamin'izay dia nitraka ilay vehivavy ary nihoby an'Andriamanitra. <sup>14</sup> Saingy ny mpanapaky ny Synagoga dia tezitra noho ny fanasitranana nataon'i Jesosy tamin'ny Sabata. Noho izany dia namaly ilay mpanapaka ary niteny tamin'ny vahoaka hoe: "Misy enin'andro izay tokony iasana. Tongava ka sitràna, fa kosa tsy amin'ny andro Sabata." <sup>15</sup> Ny Tompo namaly azy ka niteny hoe: "Ry mpiatsaravelatsihy! Moa ve tsy samy mamaha ny boriky na ny ombiny ao amin'ny valany ianareo ka mitondra izany hisotro rano amin'ny Sabata?" <sup>16</sup> Ary toy izany koa ity zanakavavin'i Abrahama, izay voafatotr'i Satana nandritry ny valo ambin'ny folo taona ity, tsy tokony mba ho vahana ve ny fatorany amin'ny andro Sabata?" <sup>17</sup> Ary raha nilaza izany zavatra rehetra izany Izy, dia menatra ireo rehetra izay nanohitra Azy, fa ny vahoaka iray manontolo dia faly noho ireo zavatra rehetra malaza nataony. <sup>18</sup> Ary Jesosy niteny hoe: "Toy ny ahoana ny fanjakan'Andriamanitra, ary toy ny inona no afaka anoharako izany?" <sup>19</sup> Izany dia toy ny voatsinampy izay nalaina sy nafafin'ny lehilahy iray teo an-jaridainany, ka lasa hazo lehibe iray, ary ny voron'ny lanitra dia nanamboatra ny tranony teo amin'ireo rantsany." <sup>20</sup> Mbola niteny ihany Izy hoe: "Inona no afaka hampitahako ny fanjakan'Andriamanitra?" <sup>21</sup> Izany dia toy ny masirasira izay nalain'ny vehivavy iray ka nafangarony tamin'ny koba in-telon'ny famarana mandrapiparitahany ao anatin'ny koba rehetra." <sup>22</sup> Jesosy dia nandeha nitety ny tanàna sy ny vohitra tsirairay teny an-dàlana mankany Jerosalema ary nampianatra azy ireo. <sup>23</sup> Nisy anankiray niteny taminy hoe: "Tompo, moa ve vitsy ny olona no ho vonjena?" Ary hoy izy tamin'izy ireo hoe: <sup>24</sup> "Miadia ny hiditra ny varavarana tery ianareo, satria, izaho miteny aminareo, maro no te-hitsofoka, fa tsy ho afaka ny hiditra. <sup>25</sup> Rehefa injay mitsangana ilay tompon-trano ary manidy ny varavarana, dia hijoro ao ivelany eo ianareo ka handondona ny varavarana ary hiteny hoe: 'Tompo, Tompo, ampidiro izahay.' Izy hamaly ka hiteny aminareo hoe: 'Tsy fantatro ianareo na ny fiavianareo.' <sup>26</sup> Ary hiteny ianareo hoe: 'Nihinana sy nisotro teo anoloanao izahay, ary Ianao efa nampianatra teny an-dalambenay.' <sup>27</sup> Fa Izy dia hamaly hoe: 'Milaza aminareo aho, tsy fantatro izay fiavianareo. Mialà eto amiko, ianareo mpanao ratsy!' <sup>28</sup> Hisy fitomaniana sy fikitroha-nify rehefa indro ianareo mahita an'i Abrahama, Isaka, Jakoba, sy ny mpaminany rehetra ao amin'ny fanjakan'Andriamanitra, saingy voaroaka any ivelany ianareo. <sup>29</sup> Izy ireo dia ho avy avy any atsinanana, andrefana, avaratra, ary atsimo ka hipetraka eo amin'ny latabaty ny fanjakan'Andriamanitra. <sup>30</sup> Fantaro izao, ireo izay tsy dia manan-danja no ho voalohany, ary ireo izay tena manan-danja no ho farany." <sup>31</sup> Taoriana kelin'izany, nisy Fariseo sasany tonga ary nilaza taminy hoe: "Mandehana ilaozy ny eto satria Heroda dia te-hamono Anao." <sup>32</sup> Jesosy niteny hoe: "Mandehana ary lazao izany amboahaolo izany hoe: 'Indro, izaho mandroaka demonia sy manao fanasitranana anio sy rahampitso, ary amin'ny andro fahatelo dia ho tratrako ny tanjoko.' <sup>33</sup> Na inona na inona mitranga, zava-dehibe amiko ny manohy anio, rahampitso, sy ny andro manaraka, satria tsy azo ekena ny famonoana ny mpaminany lavitra an'i jerosalema. <sup>34</sup> "Ry Jerosalema, ry Jerosalema, izay mamono ny mpaminany sy mitora-bato ireo izay nirahina tany aminareo. Impiry aho no naniry ny hanangona ny zanakareo tahaka ny akoho vavy manangona ny zanany ambany elany, kanefa tsy naniry izany ianareo. <sup>35</sup> Indro, nilaozana ny tranonareo. Izaho dia miteny aminareo, tsy ho hitanareo Aho ambara-pitenenanareo hoe: "Sambatra izay avy amin'ny anaran'ny Tompo.""

**Luke 13:1****Fampifandraisana ny foto-kevitra**

Jesosy manohy miresaka manoloana ny vahoaka. Ny olona sasany ao amin'ny vahoaka dia mametraka fanontaniana Azy ary manomboka mamaly izy.

**Tamin'izany andro izany**

Ity fehezanteny ity dia mampifandray ity hetsika ity hatrany amin'ny faran'ny toko faha12 rehefa nampianatra ny vahoaka Jesosy.

**ràn'izy ireo no nafangaron'i Pilato tamin'ny sorony manokana**

Eto ny "rà" dia maneho ny fahafatesan'ireo Galiliana. Mety maty tamin'izy ireo nanolotra ny sorony izy ireo.

**ràn'izy ireo no nafangaron'i Pilato**

Pilato dia mety nandidy ireo miaramilany mba hamono ny olona raha tokony ho izy ihany no hanao izany. DH: "izay novonoin'ireo miaramilan'i Pilato"

**Ianareo ve mieritreritra fa ireo Galiliana dia mpanota mihoatra ... tahaka izany?**

"Manaporofa ve izany fa ireo Galiliana dia mpanota mihoatra ... tahaka izany?" Jesosy mampiasa ity fanontaniana ity mba hijerena ny fahazoan'ny olona. DH: "Ianareo dia mieritreritra fa ireo Galiliana dia mpanota mihoatra ... tahaka izany" na "Aza mieritreritra hoe ireo Galiliana ireo dia mpanotra mihoatra ... tahaka izany"

**Tsia, Izaho miteny anareo**

Eto ny "Izaho miteny anareo" dia manamafy hoe 'tsia." DH: "Izy ireo dia azo antoka fa tsy mpanota mihoatra" na "diso ianareo mieritreritra fa ny fijalian'izy ireo dia manaporofa fa mpanotra mihoatra izy ireo"

**ianareo rehetra dia ho faty tahaka izany**

"ianareo rehetra ihany koa dia ho faty." Ny teny hoe "tahaka izany" dia midika hoe hiaina ny vokatra mitovy izy ireo, fa tsy hoe ho faty mitovy amin'ny nahafatesan'izy ireo.

**Luke 13:4****Na ireny**

Ity dia ohatra faharoan'i Jesosy amin'ny olona izay nijaly. DH: "diniho ireo" na "eritrereto ny momba ireo"

**olona valo ambin'ny folo**

"olona 18"

**Siloama**

Ity dia anaran'ny faritra iray ao Jerosalema.

**mieritreritra ve ianareo fa tena mpanota ratsy ... Jerosalema ireny?**

"manaporofa ve izany fa mpanota kokoa noho ... Jerosalema ireny?" Jesosy mampiasa ity fanontaniana ity mba hijerena ny fahazoan'ireo olona. DH: "aza mieritreritra hoe mpanota kokoa ... Jerosalema ireny"

**tena mpanota ratsy**

Ireo vahoaka dia nilaza fa maty tamin'izany fomba mahatsiravina izany izy ireo satria tena mpanota indrindra. DH: "maty izy ireo satria tena mpanota ratsy indrindra"

**ireo lehilahy hafa**

"olona hafa." Fiantsoana amin'ny ankapobeny ny olona ity teny ity eto.

**Tsia, hoy Aho**

Ety ny "hoy Aho" dia manamafy hoe "tsia." DH: "Azo antoka fa tsy maty nohon'ny maha-mpanota azy ireo kokoa izy ireo." na "diso ianareo mieritreritra fa ny fijalian'izy ireo dia manaporofa fa mpanota kokoa izy ireo"

**Luke 13:6****Fampahafantarana amin'ny ankapobeny**

Jesosy manomboka milaza fanoharana ny vahoaka mba hanazavana ny fanambarany farany hoe: "fa raha tsy mibebaka ianareo, dia ho faty ihany koa ianareo rehetra"

**Nisy olona nanana hazo aviavy iray novolena teo amin'ny tanim-boalobony**

"Nisy olona nanana tanim-boaloboka ary nisy hazon'aviavy nambolena teo"

**Nahoana io no avela manimba ny tany?**

Ilay lehilahy mampiasa fanontaniana mba hanamafisana fa ilay hazo dia tsy ilaina ary tokony hanapaka izany ny mpikarakara zaridaina. DH: "Aza avela hanimba ny tany io"

**Luke 13:8****Fampifandraisana ny foto-kevitra**

Vita ny filazan'i Jesosy ny fanoharana. Ity no faran'ny fizaran'ny tantara izay nanomboka tao amin'ny 12:1.

**Avelao ho eo io**

"Aza atao na inona na inona ilay hazo" na "aza tapahana izany"

**hanasiako zezika eo aminy**

"hanasiana zezika eo amin'ilay tany." Manisy zezika ny olona mba hanatsara ilay tany ho an'ny zava-maniry sy hazo.

**Raha mamoa izy amin'ny taona manaraka, tsara**

Mety hanampy ny filazana izay hitranga. DH: "Raha misy aviavy izany amin'ny taona manaraka, dia afaka avelantsika haniry"

**kapao izy**

Nanome soso-kevitra ilay mpanompo; fa tsy nanome baiko ilay tompony. DH: "Teneno aho hanapaka izany" na "ho tapahako izany"

**Luke 13:10****Fampahafantarana amin'ny ankapobeny**

Ity no fizarana manaraka ao amin'ny tantara. Ireto andininy ireto dia manome fampahafantarana fototra momban'ny fizotran'ity fizaran'ny tantara ity sy momban'ilay vehivavy mandringa izay ampidirina ao amin'ny tantara.

**Ary**

Ity teny ity dia manamarika fizarana vaovao ao amin'ny tantara.

**nandritry ny Sabata**

"amin'ny andron'ny Sabata." Ny fiteny sasany dia manao hoe "Sabata iray" satria tsy fantantsika hoe andro Sabata manokana inona izany.

**Indro, nisy vehivavy**

Ny teny hoe "indro" eto dia manaitra antsika ho amin'ny olona vaovao ao amin'ny tantara.

**valo ambin'ny folo taona**

"18 taona"

**fanahy ratsin'ny fahalemena**

"fanahy ratsy izay nampalemy azy"

**Luke 13:12****Ravehivavy, afaka amin'ny fahalemenao ianao**

"Ravehivavy, sitrana tamin'ny aretinao ianao." DH: "'Ravehivavy, nafahako tamin'ny fahalemenao ianao"

**Ravehivavy, afaka amin'ny fahalemenao ianao**

Tamin'ny fitenenana izany, dia nanasitrana azy Jesosy. Noho izany ity dia afaka lazaina amin'ny fehezanteny izay mampiseho fa Izy no nampitranga izany: "Ravehivavy, afahako amin'ny fahalemenao ianao"

**Napetrany teo aminy ny tanany**

"nokasihany izy"

**nitiraka ilay vehivavy**

DH: "nitsangana izy ary nitiraka"

**namaly ary niteny**

"nilaza"

**sitràna**

DH: "avelao ho sitranin'ny olona ianao mandritr'ireo enin'andro ireo"

**Luke 13:15****Ny Tompo namaly azy**

"Ny Tompo namaly ilay mpanapaky ny synagoga"

**mpiatsaravelatsihy**

Jesosy miresaka mivantana amin'ny mpanapaky ny synagoga, fa ao anatin'izany koa ireo mpanapaka fivavahana hafa. DH: "Ianao sy ireo mpitarika fivavahana namanao dia mpiatsaravelatsihy"

**Moa ve tsy samy mamaha ny boriky ... Sabata?**

Jesosy mampiasa fanontaniana mba hisainan'izy ireo zavatra izay efa fantatr'izy ireo. DH: "Ianareo dia mamaha ny boriky ... Sabata"

**boriky na ombiny**

Ireo dia biby izay karakarain'ny olona amin'ny fanomezana rano azy ireo.

**amin'ny andro Sabata**

Ny fiteny sasany dia manao hoe "Sabata iray" satria tsy fantantsika hoe andro Sabata miavaka inona izany.

**Zanaka vavin'i Abrahama**

Ity dia fomba fiteny izay midika hoe "taranak'i Abrahama"

**izay voafatotri Satana**

Jesosy mampitaha ny olona mamatotra biby amin'ny fomba famehezan'i Satana ny vehivavy amin'ity aretina ity. DH: "izay tazomin'i Satana handringa amin'ny aretiny" na "izay fatoran'i Satana amin'ny aretina"

**tsy tokony mba ho vahana ve ny fatorany amin'ny andro Sabata?**

Jesosy mampiasa fanontaniana mba hanamelohana ilay mpanapaky ny synagoga. Jesosy dia miresaka momban'ny aretin'ilay vehivavy toy ny hoe tady izay mamatotra azy izany. DH: "ara-dalàna ny manafaka azy amin'ny fatorany amin'ny andro Sabata"

**Luke 13:17****Raha nilaza izany zavatra izany Izy**

"Rehefa nilaza izany zavatra izany Jesosy"

**ireo zavatra malaza rehetra nataony**

"ireo zavatra malaza rehetra nataon'i Jesosy"

**Luke 13:18****Fampifandraisana ny foto-kevitra**

Jesosy manomboka milaza fanoharana amin'ny olona ao amin'ny synagoga.

**Toy ny ahoana ny fanjakan'Andriamanitra, ary inona no afaka hanoharako izany?**

Jesosy mampiasa fanontaniana roa mba hampidirana izay ho ampianariny. DH: "Lazaiko anareo hoe toy ny ahoana ny fanjakan' Andriamanitra, sy izay afaka ampitahako izany"

**inona no afaka hanoharako izany?**

Ity dia mitovy amin'ilay fanontaniana teo aloha ihany. Ny fiteny sasany dia afaka mampiasa ireo fanontaniana roa, fa ny sasany iray ihany no ampiasainy.

**Izany dia toy ny voatsinampy**

Jesosy mampitaha ny fanjakan'Andriamanitra amin'ny voatsinampy. DH: "Ny fanjakan' Andriamanitra dia toy ny voatsinampy"

**voatsinampy**

Ny voatsinampy dia voa faran'izay kely izay mitombo lasa zava-maniry be. Raha tsy fantatra izany, dia afaka adika fotsiny amin'ny anarana voa hafa na atao tsotra hoe "voa kely"

**nafafy teo an-jaridainany**

"nambolena teo an-jaridainany." Ny olona dia mamboly karazana voa sasany amin'ny famafazana izany mba hiparitaka eo an-jaridaina.

**voron'ny lanitra**

DH: "vorona manidina eny amin'ny habakabaka" na "vorona"

**Luke 13:20****Fampifandraisana ny foto-kevitra**

Vita ny resak'i Jesosy tamin'ny olona tao amin'ny synagoga. Ity no faran'ny fizarana ao amin'ny tantara.

**Inona no afaka hampitahako ny fanjakan' Andriamanitra?**

Jesosy mampiasa fanontaniana hafa mba hampidirana izay ho ampianariny. DH: "Hiteny zavatra iray hafa izay afaka ampitahaiko amin'ny fanjakan'Andriamanitra Aho"

**Izany dia toy ny masirasira**

Jesosy mampitaha ny fanjakan'Andriamanitra amin'ny masirasira ao amin'ny mofo koba. DH: "Ny fanjakan'Andriamanitra dia toy ny masirasira"

**toy ny masirasira**

Masirasira kely fotsiny no ilaina hampitomboana koba maro be.

**koba in-telon'ny famarana**

Ity dia lafarinina be dia be, satria ny famarana iray avy dia eo amin'ny 13litatra eo.

**Luke 13:22****Fampahafantarana amin'ny ankapobeny**

Ity no fizarana manaraky ny tantara. Jesosy mamaly fanontaniana amin'ny fampiasana sariteny momban'ny fidirana ny fanjakan' Andriamanitra.

**Jesosy dia nandeha nitety ny tanàna sy ny vohitra tsirairay ... nampianatra azy ireo**

Ity dia fampahafantarana fototra izay milaza ny nataon'i Jesosy rehefa niseho ity hetsika ity.

**moa ve vitsy ny olona no ho vonjena?**

DH: "Olona vitsy ihany ve no ho vonjen' Andriamanitra?"

**Miadia ny hiditra ny varavarana tery ianareo**

"miasà mafy mba hidirana amin'ilay varavarana tery." Jesosy miresaka momban'ny fidirana ao amin'ny fanjakan'Andriamanitra toy ny hoe varavarana kely mankao an-trano izany.

**varavarana tery**

Ny zava-misy hoe tery ilay varavarana dia milaza fa sarotra ny fidirana amin'izany.

**maro no te-hitsofoka, fa tsy ho afaka ny hiditra**

Ity dia milaza fa tsy ho afaka ny hiditra izy ireo nohon'ny hasarotan'ny fidirana. Ny andininy manaraka dia manazava ilay fahasarotana.

**Luke 13:25****Fampifandraisana ny foto-kevitra**

Jesosy manohy miresaka momban'ny fidirana ao amin'ny fanjakan'Andriamanitra.

**ilay tompon-trano**

Ity dia maneho ilay tompon-trano manana varavarana tery tao amin'ny andininy teo aloha. Ity dia sariteny ho an'Andriamanitra toy ny mpanapaka ny fanjakana.

**hijoro ao ivelany ianareo**

Jesosy niresaka tamin'ireo vahoaka. Izy dia miresaka an'izy ireo toy ny hoe hiditra amin'ilay varavarana tery mankany amin'ny fanjakana izy ireo.

**handondona ny varavarana**

Ity dia natao hahazoana ny sain'ilay tompon-trano.

**mpanao ratsy**

"olona izay manao ratsy"

**Luke 13:28****Fampifandraisana ny foto-kevitra**

Jesosy manohy miresaka momban'ny fidirana ao amin'ny fanjakan'Andriamanitra. Ity no faran'ity resaka ity.

**fitomaniana sy fikitroha-nify**

Ireo dia manondro fanenenana lalina sy alahelo. Ny kolontsainao dia mety manana fomba hilazana ireo.

**rehefa indro ianareo mahita**

Jesosy manohy miresaka ny vahoaka toy ny hoe tsy hiditra ny fanjakan'ny lanitra izy ireo.

**saingy voaroaka any ivelany ianareo**

"fa ianareo mihintsy no hatsipy any ivelany." DH: "fa Andriamanitra hanery anareo hivoaka"

**avy any atsinanana, andrefana, avaratra, ary atsimo**

Ity dia midika hoe "avy any amin'ny lafin-tany rehetra"

**no ho voalohany ... ho farany**

Ny voalohany dia maneho hoe manan-danja na omem-boninahitra. DH: "ho lehibe indrindra ... ho tsy misy dikany indrindra" na "Andriamanitra dia hanome voninahitra azy ireo ... Andriamanitra hanala-baraka azy ireo"

**Luke 13:31****Fampifandraisana ny foto-kevitra**

Ity no hetsika vaovao ao amin'ny fizarana manaraky ny tantatra. Jesosy mbola eny amin'ny lalany mankany Jerosalema, raha miresaka Aminy momban'i Heroda ireo Fariseo sasany.

**Taoriana kelin'izany**

"Taoriana kely rehefa tapitra ny resak'i Jesosy"

**Mandehana ilaozy ny eto satria te-hamono Anao Heroda**

Adikao toy ny fampitandremana an'i jesosy ity. Izy ireo dia nanome soso-kevitra Azy mba hankany amin'ny toeran-kafa.

**Te-hamono Anao Heroda**

Heroda dia hibaiko olona hamono an'i Jesosy. DH: "Te-handeha ireo lehilahiny Heroda mba hamono Anao"

**izany amboahaolo izany**

Nantsoin'i Jesosy hoe amboahaolo Heroda. Ny amboahaolo dia alika-dia kely. Ireo dika azo atao: 1) Tsy ampy hamapatahotra mihintsy Heroda 2) Heroda dia fitaka.

**Na inona na inona mitranga**

"na dia izany aza"

**tsy azo ekena ny famonoana ny mpaminany lavitra an'i Jerosalema**

Ireo mpitarika Jiosy dia nilaza ny hanompo an'Andriamanitra. Kanefa ny razamben'izy ireo namono ireo mpaminanin'Andriamanitra maro tao Jerosalema, ary Jesosy nahafantatra fa hamono Azy

any koa ireo. DH: "any Jerosalema no amonoan'ny mpitarika Jiosy ireo mpitondra ny hafatr'Andriamanitra"

**Luke 13:34****Fampifandraisana ny foto-kevitra**

Tapitra ny famalian'i Jesosy an'ireo Fariseo. Ity no faran'ity fizarana ao amin'ny tantara ity.

**Ry Jerosalema, ry Jerosalema**

Jesosy miresaka toy ny hoe nihaino Azy ireo olon'i Jerosalema. Niteny ity indroha Jesosy hampisehoana ny alahelony ho azy ireo.

**izay mamono ny mpaminany sy mitora-bato ireo izay nirahina tany aminareo**

Raha hafahafa ny miresaka amin'ny tanàna, dia afaka hazavainao izany hoe Jesosy niresaka tamin'ireo olona tao amin'ilay tanàna: "Ianareo olona izay mamono ireo mpaminany sy mitora-bato ireo nirahina tany aminareo"

**ireo nirahina tany aminareo**

DH: "ireo izay nirahin'Andriamanitra ho any aminareo"

**Impiry aho no naniry**

"maniry foana aho." Fanamafisana ity fa tsy fanontaniana.

**hanangona ny zanakareo**

Ny olon'i Jerosalema dia raisina toy ny "ankizy." DH: "hanangona ny olonareo" na "hanangona ny olon'i Jerosalema"

**tahaka ny akoho vavy manangona ny zanany ambany helany**

Ity dia mamaritra ny fomba hiarovan'ny akoho vavy ny zanany amin'ny ratsy amin'ny alalan'ny fandrakofana azy ireo amin'ny helany.

**nilaozana ny tranonareo**

Ity dia faminiana momban'ny zavatra izay hitranga afaka fotoana fohy. Izany dia midika fa najanon'Andriamanitra ny fiarovana ny olon'i Jerosalema, noho izany dia afaka hanafika azy ireo ny fahavalo. Ireo dika azo atao: 1) hilaozan' Andriamanitra izy ireo. na 2) ho foana ny tanànan'izy ireo. DH: "Hilaozana ny tranonareo"

**tsy ho hitanareo Aho ambara-pitenenanareo hoe**

"tsy hahita Ahy ianareo mandra-pahatongan'ny fotoana hitenenanareo hoe" na "amin'ny fotoana manaraka hahitanareo Ahy, dia hiteny ianareo hoe"

**anaran'ny Tompo**

Eto ny "anarana" dia maneho ny hery sy fahefan'ny Tompo.

## Chapter 14

<sup>1</sup> Ary indray Sabata, rehefa nankao amin'ny tranon'ny iray tamin'ireo mpitarika ny fariseo hihinana mofy Izy dia nanara-maso Azy akaiky izy ireo. <sup>2</sup> Indro, teo anoloany nisy lehilahy iray izay nampijalian'ny edema. <sup>3</sup> Jesosy nanontany ireo manam-pahaizana amin'ny lalàn'ny Jiosy sy ireo Fariseo hoe: "Azo atao ve ny manasitrana amin'ny andro Sabata, sa tsia?" <sup>4</sup> Fa izy ireo dia nangina. Noho izany dia noraisin'i Jesosy izy, ary nositrany, dia nalefany handeha. <sup>5</sup> Hoy izy tamin'izy ireo hoe: "Iza aminareo izay manan-janaka lahy na omby tafalatsaka anaty fatsakana amin'ny andro Sabata no tsy hisintona azy avy hatrany?" <sup>6</sup> Izy ireo dia tsy nisy nahavita nanome valiny an'ireo zavatra ireo. <sup>7</sup> Rehefa tsikaritr'i Jesosy ny fomba fisafidianan'ireo izay nasaina ny toeram-boninahitra, nanao fanoharana izy, niteny tamin'izy ireo hoe: <sup>8</sup> "Rehefa asaina amin'ny lanonam-panambadiana ianareo, aza mipetraka eo amin'ny toeram-boninahitra, satria mety nisy olona nasaina mbola manam-boninahitra noho ianareo. <sup>9</sup> Rehefa tonga ilay olona izay nanasa anareo, dia hiteny anareo izy hoe: 'Omeo an'ity olon-kafa ity ny toeranao,' ary am-pahamenarana no andehananareo hamonjy ny toerana ambany indrindra. <sup>10</sup> Fa rehefa asaina ianareo, mandehana dia mipetraka amin'ny toerana ambany indrindra, amin'izay rehefa mandalo eo ilay nanasa anao, dia mety hiteny anao izy hoe: 'Ry namana, miakara amin'ny ambonimbony.' Ary avy eo dia homem-boninahitra ianareo eo anatrehan'ireo izay rehetra miray latabatra aminareo. <sup>11</sup> Fa ireo izay manandra-tena dia hahetry, ary izy izay manetri-tena dia hasandratra." <sup>12</sup> Jesosy ihany koa dia niteny tamin'ilay lehilahy nanasa Azy hoe: "Rehefa manome sakafo na fanasana ianao, dia aza manasa ireo namanao na ireo rahalahinao na ireo akaiky anao na ireo mpanakarena manodidina anao, amin'ny mety hanasany anao koa ho takalon'izany, ary dia ho voavaly ianao. <sup>13</sup> Fa rehefa manafo fanasana ianao, asao ny mahantra, ny kilemaina, ny mandringa, ary ny jamba, <sup>14</sup> dia ho sambatra ianao, satria tsy afaka hamaly anao izy ireo. Fa ianao dia ho voavaly amin'ny fitsanganan'ny marina." <sup>15</sup> Rehefa naheno ireo zavatra ireo ny iray tamin'ireo niray latabatra tamin'i Jesosy, dia niteny taminy izy hoe: "Sambatra izay hihinana ny mofy ao amin'ny fanjakan'Andriamanitra!" <sup>16</sup> Fa Jesosy niteny taminy hoe: "Nisy lehilahy iray nikarakara sakafo lehibe ary nanasa olona maro. <sup>17</sup> Rehefa voakarakara ny sakafo, dia naniraka ny mpanompony izy hiteny an'ireo izay nasaina hoe: 'Mandrosoa, fa ny zava-drehetra dia efa vonona.' <sup>18</sup> Izy rehetra dia nitovy saina ary nanomboka nanao fialan-tsiny. Ilay voalohany niteny taminy hoe: 'Nividy saha aho, ka tokony hivoaka aho ary ijery izany. Miala tsiny aho.' <sup>19</sup> Iray hafa niteny hoe: 'Nividy omby folo aho, ary andeha hamantatra azy ireo. Miala tsiny aho.' <sup>20</sup> Avy eo nisy lehilahy iray hafa niteny hoe: "Vao avy nampiakabady aho, ary noho izany dia tsy afaka ny ho avy aho." <sup>21</sup> Dia tonga ilay mpanompo ary niteny tamin'ny tompony ireo zavatra ireo. Avy eo ilay tompon-trano tezitra ka niteny tamin'ilay mpanompony hoe: "Mandehana faingana eny amin'ireo lalambe sy sakeli-dalana eto an-tanàna dia ento aty ny mahantra, ny mandringa, ny jamba, ary ny kilemaina." <sup>22</sup> Niteny ilay mpanompo hoe: "Tompo, efa vita izay nobaikona, fa mbola misy toerana ihany." <sup>23</sup> Hoy ity tompony tamin'ilay mpanompony hoe: "Mandehana eny amin'ireo lalambe sy sisim-boly ary tereo izy ireo ho avy, amin'izay ho feno ny tranoko. <sup>24</sup> Fa lazaiko aminareo, tsy hisy hanandrana ny sakafoko ireo lehilahy izay nasaina." <sup>25</sup> Ary vahoaka maro no nandeha niaraka taminy, ary nitodika Izy ary niteny azy ireo hoe: <sup>26</sup> "Raha misy aminareo manatona Ahy ary tsy mankahala ny rainy, ny reniny, ny vadiny, ny zanany, ireo rahalahiny sy ireo rahavaviny, ary na ny fiainany aza, dia tsy afaka ny ho mpianatro izy. <sup>27</sup> Na iza na iza tsy milanja ny hazofijaliany ary manaraka Ahy dia tsy afaka ny ho mpianatro. <sup>28</sup> Fa iza aminareo, izay maniry ny hanangana tilikambo, no tsy mipetraka aloha ary mikajy ny fandanianana raha manana izay ilaina hamitana azy izy? <sup>29</sup> Raha tsy izany, rehefa nametraka ny fototra izy nefa tsy nahavita izany akory, dia hanomboka handatsa azy ireo rehetra izay mahita izany, <sup>30</sup> manao hoe: 'Io lehilahy io no nanomboka nanangana kanefa tsy nahavita akory.' <sup>31</sup> Na koa mpanjaka inona, raha handeha hifanehitra amin'ny mpanjaka hafa amin'ny ady, no tsy hipetraka aloha ary haka hevitra raha miaraka amin'ny lehilahy iray alina dia afaka hiady amin'ny mpanjaka hafa izay tonga manohitra azy miaraka amin'ny lehilahy roa alina? <sup>32</sup> Raha tsy izany, raha mbola lavitra ny tafika hafa, dia mandefa antoko izy ary mangataka fepetra ho amin'ny fihavanana. <sup>33</sup> Ka noho izany, na iza na iza aminareo tsy mahafoy izay rehetra hananany dia tsy afaka ny ho mpianatro izy. <sup>34</sup> Tsara ny sira, fa raha very ny tsiron'ilay sira, ahoana no hiverenany hasira indray? <sup>35</sup> Tsy misy ilan'ny tany azy na dia ny zezi-tany aza. Ariana fotsiny izany. Izy manan-tsofina ho enti-mihaino, aoka izy hiaino."

**Luke 14:1****Fampahafantarana amin'ny ankapobeny**

Ity no fizarana manaraky ny tantara. Andro Sabata izao ary ao an-tranon'ny Fariseo Jesosy. Ny andininy 1 dia manome fampahafantarana fototra momban'ny fizotrin'ny tantara.

**Ary indray Sabata**

Ity dia maneho hetsika vaovao.

**hihinana mofa**

"hisakafo." Ny mofa dia isan'ny manan-danja lehibe amin'ny sakafo ary nampiasaina izany eto mba hanehoana ny sakafo.

**nanara-maso Azy akaiky**

Te-hahita izy ireo raha afaka miapanga Azy amin'ny fanaovana zavatra tsy mety.

**Indro, teo anoloany nisy lehilahy iray**

Ny teny hoe "indro" dia manaitra antsika ho amin'ny olona vaovao ao amin'ny tantara. Ny fitenin'ao dia mety manana fomba hanaovana izany.

**nampijalian'ny edema**

Ny edema dia fivontosana ateraky ny rano miangona ao amin'ny fizaran'ny vatana. Ny fiteny sasany dia mety manana anarana ho an'izany tranga izany.

**Azo atao ve ny manasitrana amin'ny andro Sabata, sa tsia?**

"Ny lalàna ve mamela anay hanasitrana amin'ny Sabata, sa voararany izany?"

**Luke 14:4****Fa izy ireo dia nangina**

Nandà tsy hamaly ny fanontaniam'ny Jesosy ireo mpitarika fivavahana.

**Noho izany dia noraisin'i Jesosy izy**

"Noho izany dia noraisin'i Jesosy ilay lehilahy izay nampijalian'ny edema"

**Iza aminareo izay manan-janaka lahy ... tsy hisintona azy avy hatrany?**

Jesosy mampiasa fanontaniana satria tiany hanaiky izy ireo fa hanampy ny zanany na ny ombiny, na dia amin'ny Sabata aza. Noho izany, ara-dalàna ho Azy ny manasitrana olona na dia amin'ny Sabata aza. DH: "Raha manana zanaka lahy na omby ny iray aminareo ... mino Aho fa hisintona azy avy hatrany ianareo"

**Izy ireo dia tsy nisy nahavita nanome valiny an'ireo zavatra ireo**

Fantatr'izy ireo ilay valin-teny ary marina ny an'i Jesosy, fa tsy te-hanaiky izy ireo hoe marina Izy. DH: "Tsy nanan-kambara izy ireo"

**Luke 14:7****Fampifandraisana ny foto-kevitra**

Jesosy manohy miresaka amin'ireo vahiny ao amin'ny tranon'ilay Fariseo izay nanasa Azy hisakafo.

**ireo izay nasaina**

Mety hanampy ny fanehoana ireo olona ireo. DH: "ireo izay nasain'ilay mpitarika ny Fariseo ho amin'ny sakafo"

**ny toeram-boninahitra**

"toerana ho an'ny olona manam-boninahitra" na "toerana ho an'ny olona ambony"

**Rehefa asaina ianareo**

DH: "rehefa misy olona manasa ianareo"

**Rehefa asaina ... noho ianareo ... hiteny anareo izy hoe ... no andehananareo**

Jesosy miresaka amin'ny vondron'olona toy ny hoe amin'ny olona tsirairay.

**satria mety nisy olona nasaina mbola manam-boninahitra noho ianareo**

DH: "satria ny mpampian-trano dia mety nanasa olona mbola manan-kaja noho ianareo"

**nanasa anareo**

Ity dia maneho ireo olona roa izay samy te-hahazo ny sezam-boninahitra.

**ary am-pahamenarana**

"ary avy eo ho menatra ianareo ary"

**ny toerana ambany indrindra**

"ny toerana ho an'ny olona tsy manan-danja indrindra"

**Luke 14:10****Fampifandraisana ny foto-kevitra**

Jesosy manohy miresaka amin'ny olona ao amin'ny tranon'ilay Fariseo.

**Rehefa asaina ianareo**

DH: "Rehefa asain'ny olona hisakafo ianareo"

**ny toerana ambany indrindra**

"ny toerana ho an'ny olona tsy manan-danja indrindra"

**miakara amin'ny ambonimbony**

"mifindrà amin'ny toerana ho an'ny olona manan-danja"

**homem-boninahitra ianareo**

DH: "Avy eo dia hanome voninahitra anareo ilay nanasa anareo" na "Avy eo hanome voninahitra anareo ireo izay nipetraka teo amin'ilay latabatra"

**ireo izay manandra-tena**

"ireo izay miezaka miseho ho lehibe"

**dia hahetry**

"ho aseho ho tsy manan-danja" na "homena toerana tsy manan-danja." DH: "Andriamanitra sia hanetry"

**izay manetri-tena**

"izay misafidy ho hita tsy manan-danja" na "izay mandray toerana tsy manan-danja"

**dia hasandratra**

"Ho aseho ho manan-danja" na "homena toerana manan-danja." DH: "Ho asandratr'Andriamanitra"

**Luke 14:12****Fampifandraisana ny foto-kevitra**

Jesosy manohy miresaka ao amin'ny tranon'ilay Fariseo, fa miresaka mivantana amin'ilay nampian-trano Azy.

**ilay lehilahy nanasa Azy**

"ilay Fariseo izay nanasa Azy hisakafo tao an-tranony"

**Rehefa manome ianao**

"ianao" : ilay Fariseo nanasa Azy no resahany eto

**aza manasa**

Ity dia mety tsy midika hoe tsy afaka manasa ireny olona ireny mihintsy izy. Fa kosa midika hoe tokony mba hanasa ireo hafa koa izy. DH: "aza manasa ireo namanao ... fotsiny" na "aza ireo namanao ... foana no asaina"

**amin'ny mety hanasany**

"satria izy ireo mety"

**ho voavaly ianao**

DH: "amin'izany dia hamaly anao izy ireo"

**Luke 14:13****Fampifandraisana ny foto-kevitra**

Jesosy manohy miresaka amin'ilay Fariseo izay nanasa Azy tao an-tranony.

**asao ny mahantra**

Mety hanampy ny fanampiana hoe "ihany koa." DH: "asao ihany koa ny mahantra"

**dia ho sambatra ianao**

DH: "dia ho tahian'Andriamanitra ianao"

**tsy afaka hamaly anao izy ireo**

"tsy afaka hanasa anao ho amin'ny fanasana valin'izany izy ireo"

**ianao dia ho voavaly**

DH: "Andriamanitra hamaly anao"

**fitsanganan'ny marina**

Ity dia maneho ny fitsarana farany. DH: "rehefa hatsangan'Andriamanitra ho amin'ny fiainana indray ny olo-marina"

**Luke 14:15****Fampahafantarana amin'ny ankapobeny**

Ny iray amin'ireo lehilahy teo amin'ny latabatra miresaka amin'i Jesosy ary Jesosy mamaly azy amin'ny filazana fanoharana.

**ny iray tamin'ireo tafaray latabatra tamin'i Jesosy**

Ity dia mampiditra olona vaovao.

**Sambatra izay**

Tsy niresaka momban'ny olona iray manokana ilay lehilahy. DH: "Sambatra ireo rehetra izay"

**izay hihinana ny mofo**

Ny teny hoe "mofo" dia nampiasaina mba hanehoana ny sakafo iray manontolo. DH: "izay hihinana ny sakafo"

**Fa Jesosy niteny tamin'ny hoe**

Jesosy manomboka manao fanoharana.

**Nisy lehilahy iray**

Ity fehezanteny ity dia maneho ilay lehilahy, tsy manome fampahafantarana manokana ny momba azy.

**nanasa olona maro**

"nanasa vahiny maro"

**Rehefa voakarakara ny sakafo**

"Rehefa tonga ny fotoanan'ny sakafo" na "Rehefa andalam-panombohana ny sakafo"

**ireo izay nasaina**

DH: "ireo izay nasainy"

**Luke 14:18****Fampifandraisana ny foto-kevitra**

Jesosy manohy milaza ny fanoharany.

**Fampahafantarana amin'ny ankapobeny**

Ireo olona rehetra izay nasaina dia nanome fialatan-siny ny mpanompo momban'ny antony tsy afahan'izy ireo mamonjy ilay fanasana.

**nanao fialan-tsiny**

"hilazana ny antony tsy afahan'izy ireo mamonjy ilay fanasana"

**Miala tsiny aho**

"mamelà ahy" na "mba ekeo ny fifonako"

**omby folo**

Ny omby dia nalefa tsiroaroa mba hametrahana ilay fitaovana fambolena. DH: "omby folo hiasa amin'ny taniko"

**Vao avy nampiaka-bady aho**

Mampiasà fomba fiteny tsootra amin'ny fiteniniao.

**Luke 14:21****tezitra**

"tezitra tamin'ireo olona izay nasainy"

**ento aty ny mahantra**

"asao aty hisakafo"

**Niteny ilay mpanompo hoe**

DH: "rehefa avy nandeha nivoaka sy nanao izany ilay mpanompo, dia niverina izy ary nilaza hoe"

**efa vita izay nobaikonao**

DH: "efa vitako izay nobaikonao"

**Luke 14:23****Fampifandraisana ny foto-kevitra**

Vita ny fanoharana nataon'i Jesosy.

**lalam-be sy sisim-boly**

Ity dia maneho ireo lalam-be sy sisim-boly any ivelan'ny tanàna. DH: "ny lalan-dehibe sy sisim-boly any ivelan'ny tanàna"

**tereo izy ireo ho avy**

"angataho ho tonga izy ireo"

**amin'izay feno ny tranoko**

"mba hameno ny tranoko ny olona"

**Fa lazaiko aminareo**

Tsy mazava hoe iza no resahana eto

**tsy hisy hanandrana ny sakafoko ireo lehilahy izay nasaina**

Ny teny hoe "lehilahy" eto dia maneho ireo "lehilahy lehibe" fa tsy olona amin'ny ankapobeny.

**izay nasaina**

DH: "izay nasaiko"

**hanandrana ny sakafoko**

"hankafy ny sakafo izay nokarakaraiko"

**Luke 14:25****Fampahafantarana amin'ny ankapobeny**

Jesosy manomboka mampianatra ny vahoaka izay mandeha miaraka aminy.

**Raha misy aminareo manatona Ahy ary tsy mankahala ny rainy, ... dia tsy afaka ny ho mpianatro izy.**

Eto ny "mankahala" dia fanatomboana resaka mba hampisehoana ny maha-zava-dehibe ny mitia an'i Jesosy mihoatra noho ireo olona hafa. DH: "raha misy manatona Ahy ary tsy tia Ahy mihoatra noho ny hitiavany ny rainy ... dia tsy afaka ny ho mpianatro izy" na "Ny olona izay tia Ahy mihoatra

noho ny hitiavany ny rainy ... ihany no afaka ny ho mpianatro"

**Na iza na iza tsy milanja ny hazofijaliany ary manaraka Ahhy dia tsy afaka ny ho mpianatro**

DH: "raha misy te-ho mpianatro, dia tsy maintsy milanja ny hazofijaliany izy ary manaraka Ahy"

**milanja ny hazofijaliany**

Jesosy tsy miteny hoe ny Kristianina rehetra dia tsy maintsy hombohana amin'ny hazofijaliana. Ireo Romana dia mampitondra ny olona ny hazofijaliany manokana foana mialohan'ny hanombohan'izy ireo azy amin'ny hazofijaliana mba ho famantarana ny faneken'izy ireo an'i Roma. Ity sariteny ity dia midika hoe tsy maintsy manaiky an'Andriamanitra izy ireo ary vonona hijaly amin'ny fomba rehetra mba ho mpianatr'i Jesosy.

**Luke 14:28****Fampahafantarana amin'ny ankapobeny**

Jesosy manohy manazava amin'ny vahoaka fa zava-dehibe ny manisa ny vidin'ny maha-mpianatra.

**Iza aminareo, izay maniry hanangana tilikambo, no tsy mipetraka aloha ary mikajy ny fandaniahana raha manana izay ilaina hamitana azy izy?**

Jesosy mampiasa ity fanontaniana ity mba hanaporofaona fa ny olona dia mikajy ny vidin'ny tetik'asa mialohan'ny hanombohan'izy ireo izany. DH: "Raha misy te-hanangana tilikambo, dia hipetraka aloha izy ary hamantatra raha manana ny vola ilaina hanatanterahana izany"

**tilikambo**

Mety ho tilikambo fiambenana izany. DH: "trano avo be"

**Raha tsy izany**

Mety hanampy ny fanomezana fanazavana bebe kokoa. DH: "raha tsy manisa ny vidiny aloha izy"

**rehefa nametraka ny fototra izy**

"rehefa nanamboatra fototra izy" na "rehefa nanatanteraka ny fizarana voalohany amin'ilay trano izy"

**nefa tsy hahavita izany**

Mazava fa tsy nahavita izany hatramin'ny farany izy satria tsy nanana ny vola ilaina. DH: "Tsy manambola afahana mamita izany"

**Luke 14:31****Fampahafantarana amin'ny ankapobeny**

Jesosy manohy manazava amin'ny vahoaka fa zava-dehibe ny mikajy ny vidin'ny maha-mpianatra.

**Na**

Jesosy nampiasa ity teny ity mba hampidirana zava-misy hafa izay hikajian'ny olona ny vidiny mialohan'ny handraisana fanapahan-kevitra.

**Na koa mpanjaka inona ... no tsy hipetraka aloha ary maka hevitra ... amin'ny lehilahy roa alina**  
Jesosy mampiasa fanontaniana hafa hampianarana ny vahoaka momban'ny fikajiana ny vidiny. DH: "fantatrareo fa ny mpanjaka ... dia hipetraka aloha ary haka hevitra ... lehilahy roa alina"

**haka hevitra**

Ireo dika azo atao: 1) "hieritreritra tsara momban'ny" na 2) "hihaino ireo mpanolo-tsainy"

**iray alina ... roa alina**

"10.000 .... 20.000"

**Raha tsy izany**

Mety hanampy ny filazana fanazavana be be kokoa. DH: "Ary raha mahatsapa izy fa tsy afaka handresy ilay mpanjaka hafa"

**fepetra ho amin'ny fihavanana**

"teny mba hampitsaharana ny ady" na "izay tian'ilay mpanjaka hafa ho ataony mba hamaranana ny ady"

**na iza na iza aminareo tsy mahafoy izay rehetra hananany dia tsy afaka ny ho mpianatro izy**

DH: "izay manome izay rehetra hananany aminareo ihany no afaka ny ho mpianatro"

**mahafoy izay rehetra hananany**  
"mamela izay rehetra hananany"

**Luke 14:34**

**Fampifandraisana ny foto-kevitra**

Tapitra ny fampianaran'i Jesosy ny vahoaka.

**Tsara ny sira**

"ilaina ny sira." Jesosy mampianatra lesona momban'ireo izay te-ho mpianany.

**ahoana no hiverenany hasira indray?**

Jesosy mampiasa fanontaniana mba hampianarana ny vahoaka. DH: "tsy afaka hiverina hasira indray izany" na "tsy hisy olona afaka mampasira izany indray"

**Ariana fotsiny izany**

DH: "arian'ny olona fotsiny izany"

**Izay manan-tsofina ho enti-mihaino, aoka izy hihaino.**

"'ianao izay manan-tsofina hihainoana, mihainoa"

**aoka izy hihaino**

"tokony hihaino tsara izy" na "tokony hifantoka amin'izay lazaiko izy"

## Chapter 15

<sup>1</sup> Ary ireo mpamory hetra rehetra sy ny mpanota sasany dia tonga teo amin'i Jesosy mba hihaino Azy. <sup>2</sup> Nifampimonomonona ireo Fariseo sy ireo mpanora-dalàna, niteny hoe: "Io lehilahy io dia mandray mpanota, ary miara-mihinana amin'izy ireo mihintsy aza." <sup>3</sup> Jesosy nanao izao fanoharana izao tamin'izy ireo, niteny hoe: <sup>4</sup> "Iza aminareo, raha manana ondry zato izy ary avy eo very ny iray amin'izy ireny, no tsy handao ny sivy amby sivy folo any an-tany efitra, ary handeha hitady ilay iray very mandra-pahitany azy?" <sup>5</sup> Ary rehefa hitany izany, dia apetrany eo an-tsony ary mifaly izy. <sup>6</sup> Rehefa tonga ao an-trano izy, dia antsoiny avokoa ireo namany sy ireo mpiara-monina aminy, miteny azy ireo hoe: 'Mifalia miaraka amiko, fa hitako ilay ondriko very.' <sup>7</sup> Toy izany koa, miteny aminareo Aho, fa hisy fifaliana any an-danitra nohon'ny mpanota iray izay mibebaka, mihoatra noho ireo olo-marina sivy amby sivy folo izay tsy mila mibebaka. <sup>8</sup> Na iza no vehivavy izay manana farantsa kely folo, raha very ny farantsa iray, no tsy andrehitra ny jiro, hamafa ny trano, ary hitady amim-pahazotoana mandra-pahitany izany? <sup>9</sup> Rehefa hitany izany, dia antsoiny avokoa ireo namany sy ireo mpiara-monina aminy, ka hiteny hoe: 'Mifalia miaraka amiko, fa itako ilay farantsa kely iray izay very.' <sup>10</sup> Toy izany koa, Izaho milaza aminareo, misy fifaliana eo anatrehan'ny Anjelin'Andriamanitra amin'ny mpanota iray izay mibebaka." <sup>11</sup> Avy eo Jesosy niteny hoe: "Nisy lehilahy iray nanan-janaka roa lahy, <sup>12</sup> ary ny faralahy tamin'izy ireo niteny tamin'ny rainy hoe: 'Ray ô, omeo ahy ny anjara harena izay tokony ho ahy.' Koa dia nozarainy tamin'izy ireo ny fananany. <sup>13</sup> Tsy ela taorian'izay, ilay faralahy nanangona ny anjarany rehetra ka nandeha tamin'ny firenena iray lavitra teo, ary tany izy no nandany fahatany ireo harenany rehetra tamin'ny fiainana maditra. <sup>14</sup> Ary rehefa laniny avokoa ny rehetra, dia nisy mosary lehibe niely tamin'io firenena io, ka nanomboka tao anatin'ny tsy fahampiana izy. <sup>15</sup> Nandeha izy ary nikarama tamin'iray tamin'ireo mponina tao amin'io firenena io, izay nandefa azy tany amin'ny sahanany mba hamahana kisoa. <sup>16</sup> Te hihinana mafy ireo sakafo fihinan'ny kisoa izy, satria tsy nisy olona nanome azy na inona na inona. <sup>17</sup> Fa rehefa tonga saina ilay faralahy, dia niteny izy hoe: 'Firy amin'ireo manompon'ny raiko no manana hanina mihoatra ny sahana, ary ity izaho, matin'ny hanohanana! <sup>18</sup> Hilaozako eto ka ho any amin'ny raiko aho, ary izaho hiteny aminy hoe: "Ray ô, efa nanota tamin'ny lanitra aho, sy teo imasonao. <sup>19</sup> Tsy mendrika ny antsoina hoe zanakao intsony aho; ataovy toy ny iray amin'ireo mpanomponao aho." <sup>20</sup> Noho izany nandeha ilay faralahy ka nankany amin'ny rainy. Raha mbola lavitra izy, dia hitan'ilay rainy, ary tohina nangoraka, ka nihazakazaka, ary namihina sy nanoroka azy. <sup>21</sup> Ilay zanany lahy niteny hoe: 'Ray ô, efa nanota tamin'ny lanitra sy teo imasonao aho. Tsy mendrika ny antsoina hoe zanakao aho.' <sup>22</sup> Ilay ray niteny tamin'ny mpanompony hoe: 'Ento faingana ireo akanjo tsara indrindra, ka ampiakanjoy azy, ary asio peratra ny tanany, sy kapa ny tongony. <sup>23</sup> Avy eo ento ilay zanak'omby matavy ka vonoy izany. Andao isika hankalaza amin'ny lanonana! <sup>24</sup> Satria ny zanako lahy dia maty, ary ankehitriny velona indray. Very izy, ary ankehitriny dia hita indray.' Avy eo dia nanomboka nikorana izy ireo. <sup>25</sup> Ary ilay lahimatoany dia tany antsa. Nony tany ary nanatona ilay trano izy, dia naheno mozika sy dihy. <sup>26</sup> Niantso ny iray tamin'ireo mpanompo izy ary nanontany azy hoe mety ho inona izany zavatra izany. <sup>27</sup> Ilay mpanompo niteny taminy hoe: 'Nody ato an-trano ny rahalahinao ka novonoin'ny rainareo ilay zanak'omby matavy, satria tonga soa aman-tsara izy.' <sup>28</sup> Tezitra ilay lahimatoa, ary tsy nety niditra, dia nivoaka ny rainy, ary niangavy azy. <sup>29</sup> Saingy namaly ilay lahimatoa ary niteny tamin'ny rainy hoe: 'Jereo, efa an-taonany maro no nanompoko anao, ary mbola tsy nandika ny lalànao aho, ary ianao tsy mbola nanome na dia zanak'osy nafahako nikorana niaraka tamin'ireo namako aza, <sup>30</sup> kanefa rehefa tonga ny zanakao lahy, izay nandriatra ny fanananao tamin'ny mpivaro-tena, dia novonoinao ho azy ilay zanak'omby nafahy.' <sup>31</sup> Hoy ilay ray taminy hoe: 'Anaka, ianao dia miaraka amiko foana, ary izay rehetra ahy dia anao. <sup>32</sup> Kanefa rariny ho antsika ny mikorana sy mifaly, satria ity rahalahinao dia maty, ary ankehitriny dia velona indray; very izy, ary ankehitriny dia hita indray.'"

### Luke 15:1

#### Fampahafantarana amin'ny ankapobeny

Ity no fizarana manaraka ao amin'ny tantara. Tsy fantatsika hoe aiza ho hitrangan'ity; fa indray andro fotsiny raha nampianatra Jesosy.

#### Ary

Ity dia manamarika ny fiantombohan'ny fizarana vaovao ao amin'ny tantara.

#### ireo mpamory hetra rehetra

Ity dia fanatomboana resaka mba hilazana fa betsaka tamin'izy ireo no teo. DH: "mpamory hetra maro"

**Io lehilahy io dia mandray mpanota**

"Ity lehilahy ity dia mamela ireo mpanota ho eo anatrehany" na "ity lehilahy ity dia mifandray amin'ny mpanota"

**io lehilahy io**

Izy ireo dia niresaka momban'i Jesosy.

**miara-mihinana amin'izy ireo mihintsy aza**

Ny teny hoe "mihintsy aza" dia mampiseho fa izy ireo dia mieritreritra fa ratsy tokoa ny namelan'i Jesosy ny mpanota hanatona Azy, fa mbola ratsy indrindra ny hiarahany misakafa amin'izy ireo.

**Luke 15:3****Fampahafantarana amin'ny ankapobeny**

Jesosy manomboka milaza fanoharana maro. Ny fanoharana voalohany dia momban'ny lehilahy iray sy ny ondriny.

**tamin'izy ireo**

Eto ny "izy ireo" dia maneho ireo mpitarika fivavahana.

**Iza aminareo ... no tsy handao ... mandra-pahitany azy?**

Jesosy mampiasa fanontaniana mba hampatsiahivana ny olona fa raha misy amin'izy ireo nahavery ny ondriny, dia azo antoka fa handeha hitady izany izy ireo. DH: "Ny tsirairay aminareo ... dia azo antoka fa handao ... mandra-pahitany izany."

**zato ... sivy amby sivy folo**

"100 .... 99"

**apetrany eo an-tsorony**

Izany ny fomba fitondran'ny mpiandry ondry ny ondry. DH: "apetrany eo an-tsorony mba ho entina mody"

**Luke 15:6****rehefa tonga ao an-trano izy**

"rehefa tonga ao an-trano ny tompon'ilay ondry"

**toy izany koa**

"mitovy amin'izany" na "tahaka ny hifalian'ilay mpiandry ondry sy ireo namany ary ireo mpiaramonia aminy"

**hisy fifaliana any an-danitra**

"hifaly avokoa izay rehetra any an-danitra"

**olo-marina sivy amby sivy folo**

Olo-marina 99

**mihoatra noho ireo olo-marina sivy amby sivy folo izay tsy mila mibebaka**

Izany dia tsy midika hoe Andriamanitra dia tsy mankasitraka ireo izay mankatôa Azy--tena mahafinaritra Azy ireo. Fa ny fifaliana any an-danitra rehefa voavonjy tamin'ny fahotany ny olona iray dia mbola hafaliana lehibe kokoa!

**tsy mila mibebaka**

Ity dia tsy midika hoe ireo mpino dia tsy mila mibebaka mihintsy, mibebaka avokoa ireo. Fanatomboana resaka fotsiny ny an'i Jesosy mba ahazoana ilay hevitra.

**Luke 15:8****Fampifandraisana ny foto-kevitra**

Jesosy manomboka milaza fanoharana hafa. Izany dia momban'ny vehivavy iray miaraka amin'ny farantsa kely folo.

**Na iza no vehivavy ... tsy handrehitra ny jiro ... ary hitady amim-pahazotoana mandra-pahitany izany?**

Jesosy mampiasa fanontaniana mba hampatsiahivana ny olona fa raha misy amin'izy ireo mahavery ny farantsa, dia azo antoka fa hitady izany am-pahazotoana izy ireo. DH: "Izay vehivavy ... dia azo antoka fa handrehitra ny jiro ... ary hitady amim-pahazotoana mandra-pahitany izany"

**Toy izany koa**

"Mitovy amin'izany" na "tahaka ny hifalian'ny olona miaraka amin'ilay vehivavy"

**amin'ny mpanota iray izay mibebaka**

"rehefa mibebaka ny mpanota iray"

**Luke 15:11****Fampifandraisana ny foto-kevitra**

Jesosy manomboka milaza fanoharana hafa. Izany dia momban'ny tovolahy iray izay mangataka ny anjara lovany amin'ny rainy.

**Nisy lehilahy iray**

Ity dia mampiditra mpandray anjara vaovao ao amin'ny fanoharana.

**omeo ahy**

Tian'ilay zanaka lahy omen'ny rainy azy avy hatrany izany.

**ny anjara harena izay tokony ho ahy**

"ny anjara amin'ny harenao izay nomaninao ho raisiko rehefa maty ianao"

**tamin'izy ireo**

"tamin'ireo zanany roa lahy"

**Luke 15:13****nanangona ny anjarany rehetra**

"nampiditra ireo anjarany tao anaty harony"

**fiainana maditra**

"niaina tsy am-pieritreretana izay mety ho vokatry ny ataony"

**Ary**

Ity teny ity dia nampiasaina mba hanamarihana fihatoana ao amin'ny tantara fototra. Eto Jesosy dia

manazava ny fomba naha-tao anatin'ny tsy fahampiana an'ilay zanaka lahy nefa tamin'ny nandeha nanana harena be.

**nisy mosary lehibe niely tamin'io firenena io**  
"nisy hain-tany tao ary tsy ampy sakafo avokoa ny firenena rehetra"

**tao anatin'ny tsy fahampiana**  
"tsy nanana izay nilainy"

### Luke 15:15

**Nandeha izy**  
Ilay "izy" eto dia maneho ilay zanaka lahy.

**nikarama**  
"nanomboka niasa ho an'ny"

**iray tamin'ireo mponina tao amin'io firenena io**  
"lehilahy tao amin'io firenena io"

**"mba hamahana ireo kisoan'ilay lehilahy"**  
"mba hanome sakafo ireo kisoan'ilay lehilahy"

**te-hihinana mafy ireo sakafo fihinan'ny kisoa izy**  
"naniry mafy ho afaka hihinana." Tsy ampisalasalana fa ny anton'izany dia satria nona mafy izy. DH: "nona mafy izy ka naniry hihinana ampifaliana"

### Luke 15:17

**tonga saina**  
DH: "nahazo tsara ny zava-mitranga aminy"

**matin'ny hanohanana**  
Mety tsy filaza-masaka ity fa tena mosarena ilay faralahy.

**efa nanota tamin'ny lanitra aho**  
Ny olona Jiosy indraindray tsy miteny hoe "Andriamanitra" fa kosa hoe "lanitra." DH: "nanota tamin'Andriamanitra aho"

**tsy mendrika intsony**  
Ity dia midika hoe taloha izy mendrika, fa ankehitriny tsy mendrika intsony.

**ataovy toy ny iray amin'ireo mpanomponao aho**  
"ampiasao toy ny mpanompo aho" na "ampiasao aho dia ho isan'ny iray amin'ireo mpanomponao." Fangatahana ity fa tsy baiko. Mety hanampy ny fanampiana hoe "raha sitrakao."

### Luke 15:20

**Ary nandeha ilay faralahy ka nankany amin'ny rainy**  
"noho izany dia nilaozany io firenena io ary nanomboka niverina nankany amin'ny rainy izy." Ny teny hoe "noho izany" dia manamarika hetsika iray izay nitranga nohon'ny zavatra iray hafa izay nitranga mialoha. Amin'ity, tao anatin'ny tsy

fahampiana ilay faralahy ka nanapa-kevitra ny hiverina hody.

**Raha mbola lavitra izy**  
"Raha mbola lavitry ny tranony izy" na "Raha mbola lavitry ny tranon'ny rainy izy"

**tohina nangoraka**  
"namindra fo azy" na "nitia azy lalina avy ao ampony"

**namihina sy nanoroka**  
Ilay ray nanao izao mba hampisehoana ilay zanany lahy fa nitia azy izy ary faly fa niverina izy. Raha mieritreritra ny olona fa hafahafa na tsy azo ataon'ny lehilahy ny mamihina sy manoroka ny zanany lahy, dia afaka soloinao amin'ny fomba fataon'ny lehilahy amin'ny kolontsainao izay mampiseho fitiavana amin'ny zanany lahy izany. DH: "nandray azy tam-pitiavana"

**nanota tamin'ny lanitra**  
Ny olona Jiosy indraindray tsy miteny hoe "Andriamanitra" fa kosa mampiasa ny teny hoe "lanitra." DH: "Nanota tamin'Andriamanitra aho."

**teo imasonao**  
Ity dia fomba fiteny izay midika hoe "teo anatrehanao" na "taminao"

### Luke 15:22

**akanjo tsara indrindra**  
"ny ankanjo tsara indrindra ao an-trano."

**asio peratra ny tanany**  
Ny peratra dia famantarana ny fahefana izay anaovan'ny lehilahy eny amin'ny iray amin'ireo rantsan-tanan'izy ireo.

**kapa**  
Ny olona manan-karena tamin'izany fotoana izany dia nanao kapa. Na izany aza, amin'ny kolontsaina maro dia "iraro" no mitovitovy amin'izany.

**zanak'omby matavy**  
DH: "ny omby tsara indrindra" na "ny zanaka biby izay natavezintsika tao"

**vonony izany**  
DH: "vonoy izany ary handraoy"

**ny zanako lahy dia maty, ary ankehitriny velona indray**  
Ity sariteny ity dia miresaka momban'ny nandehanan'ilay zanaka lahy toy ny hoe maty izy. DH: "ohatran'ny hoe efa maty ny zanako lahy ary velona indray" na "tsapako toy ny hoe maty ny zanako lahy, fa velona izy ankehitriny"

**Very izy, ary ankehitriny hita indray**  
Ity sariteny ity dia miresaka momban'ilay zanaka lahy izay nandeha toy ny hoe very. DH: "Toy ny hoe very ny zanako lahy ary itako izy ankehitriny" na "very ny zanako lahy ary niverina aty an-trano izy"

**Luke 15:25****Ary**

Ity teny ity dia nampiasaina eto mba hanamarihana fihatoana ao amin'ny tantara fototra. Eto Jesosy dia manomboka milaza fizarana vaovao ao amin'ny tantara momba ilay lahimatoa.

**tany an-tsaha**

Ity dia milaza fa tany an-tsaha izy satria tany izy no niasa.

**iray tamin'ireo mpanompo**

Ny teny adika hoe "mpanompo" eto dia adika toy ny hoe "zaza lahy." Izany dia mety manondro hoe mbola tena tanora ilay mpanompo.

**mety ho inona izany zavatra izany**

"inona no mitranga"

**ilay zanak'omby matavy**

DH: "ny omby tsara indrindra" na "ilay zanaka biby izay natavezintsika."

**Luke 15:28****nanompoako anao**

"niasa mafy ho anao aho" na "niasa mafy toy ny mpanompo ho anao aho"

**mbola tsy nandika ny lalànao aho.**

"mbola nankatoa foana ireo didinao" na "nankatoa foana ny zavatra rehetra izay nasainao ho ataoko"

**zanak'osy**

Ny zanak'osy dia leky kokoa ary mora kokoa noho ny zanak'omby matavy. DH: "na dia zanak'ozy aza"

**ny zanakao lahy**

"zanaka lahy avy aminao." Ilay lahimatoa naneho ilay rahalahiny tamin'izany fomba izany mba hampisehoana ny hatezerany.

**nandriatra ny fanananao tamin'ny mpivaro-tena**

"nandany ny harenao tamin'ny mpivaro-tena" na "nanary ny volanao rehetra tamin'ny fandoavana mpivaro-tena." Dika azo heverina: Milaza ny fomba nandanian'ilay rahalahiny ilay vola izy

**zanak'omby matavy**

DH: "ny omby tsara indrindra" na "ilay zanaka biby izay natavezintsika."

**Luke 15:31****Hoy ilay ray taminy hoe**

Ny "taminy" dia maneho ilay lahimatoa.

**ity rahalahinao**

Mampatsiahy ilay lahimatoa ilay ray fa rahalahiny ilay vao tonga ao an-trano io.

**ity rahalahinao ity dia maty, ary ankehitriny velona indray**

Ity sariteny ity dia miresaka ny nandehanan'ilay rahalahy toy ny hoe maty izy. DH: "izany dia toy ny hoe efa maty ity rahalahinao ity ary velona indray" na "efa maty, fa velona izy ankehitriny."

**very izy, ary ankehitriny dia hita indray**

Ity sariteny ity dia miresaka momban'ilay zanaka lahy lasa nandeha toy ny hoe very izy. DH: "toy ny hoe efa very ny rahalahinao ary hitako izy ankehitriny" na "efa very ity rahalahinao ity ary niverina aty an-trano."

## Chapter 16

<sup>1</sup> Dia hoy koa Jesosy tamin'ireo mpianany hoe: "Nisy lehilahy mpanan-karena iray nanana mpitantana, ary notanterina tany aminy fa io mpitantana io no nandany ny fananany rehetra. <sup>2</sup> Koa nampiantso azy ilay lehilahy mpanan-karena ary niteny taminy hoe: 'Inona izany henoko momba anao izany? Manomeza tatitra momban'ny asa fitantananao, fa ianao tsy ho afaka ny ho mpitandri-pananana intsony.' <sup>3</sup> Ary ilay mpitandrim-pananana niteny tany an-tsainy hoe: 'Inona re no tokony ataoko, fa manala ahy amin'ny asa tantaniko ny tompoko? Tsy manan-kery hiasana tany aho, ary menatra ny hangataka aho. <sup>4</sup> Fantatro ny ho ataoko, mba rehefa esorina amin'ny asa fitantanako aho, dia hampandroso ahy ao an-tranon'izy ireo ny olona.' <sup>5</sup> Avy eo ilay mpitan-draharaha niantso ny tsirairay tamin'ireo mpitrosan'ny tompony, ary dia nanontany ilay voalohany izy hoe: 'Ohatrinona no ananan'ny tompoko any aminao?' <sup>6</sup> Niteny izy hoe: 'Menaka oliva zato litatra.' Niteny taminy izy hoe: 'Raiso ny taratasinao, mipetraha faingana, ary dimampolo soratana.' <sup>7</sup> Ary avy eo ilay mpitantana niteny tamin'ny anankiray hoe: 'Ohatrinona ny trosanao?' Niteny izy hoe: 'vary zato famarana.' Niteny taminy izy hoe: 'Raiso ny taratasinao, ary soraty hoe valopolo.' <sup>8</sup> Avy eo ilay tompo dia nidera ilay mpitantana tsy marina satria niasa tamin-kafetsena izy. Fa fetsy kokoa ny zanak'izao tontolo izao ny amin'ny fifanarahana amin'izy samy olona noho ny zanaky ny fahazavana. <sup>9</sup> Miteny aminareo Aho, mitadiava namana amin'ny alalan'ny vola tsy marina, amin'izay rehefa lany izany, dia mety ho raisin'izy ireo ao amin'ny fonenana mandrakizay ianareo. <sup>10</sup> Izay mahatoky amin'ny kely indrindra dia mahatoky amin'ny be koa, ary izay tsy marina amin'ny kely indrindra dia tsy marina amin'ny be koa. <sup>11</sup> Raha tsy mahatoky amin'ny fampiasana vola tsy marina ianareo, iza no hatoky anareo amin'ny harena marina? <sup>12</sup> Raha tsy mahatoky amin'ny fampiasana ny volan'ny olona hafa ianareo, iza no hanome vola ho anareo manokana? <sup>13</sup> Tsy misy mpanompo afaka manompo tompo roa, fa na izy hankahala ny anankiray dia ho tia ny iray, na koa izy hanolo-tena ho an'ny iray dia hanao tsinontsinona ilay hafa. Tsy afaka manompo an'Andriamanitra sy ny harena ianareo." <sup>14</sup> Ary ny Fariseo, izay tia vola, rehefa nandre izany zavatra rehetra izany, dia nanamavo Azy izy ireo. <sup>15</sup> Niteny tamin'izy ireo izy hoe: "Ianareo dia manamarina ny tenanareo eo imason'ny olona, fa Andriamanitra mahalala ny fonareo. Fa izay hasandratra eo amin'ny olona dia hankahalaina eo imason'Andriamanitra. <sup>16</sup> Ny lalàna sy ireo mpaminany dia nisy mandra-piavin'i Jaona. Efa hatramin'izany fotoana izany, no efa nitoriana ny filazantsaran'ny fanjakan'Andriamanitra, ary ny tsirairay dia niezaka nanitsy ny lalany ho amin'izany. <sup>17</sup> Fa moramora kokoa ny hahafafoana ny lanitra sy ny tany noho ny soratra kely indrindra ao amin'ny lalàna ho tonga tsy manan-kery. <sup>18</sup> Izay misaraka amin'ny vadiny ka mampakatra vehivavy hafa dia mijangajanga, ary izay mampakatra vehivavy izay efa nisara-bady dia mijangajanga. <sup>19</sup> Ary nisy mpanan-karena iray izay niankanjo voloparasy sy rongony manify ary nankamamy isan'andro ny harem-beny. <sup>20</sup> Nisy mpangataka iray antsoina hoe Lazarosy nipetraka teo amin'ny vavahadiny, rakotra fery, <sup>21</sup> ary naniry mba hihinana izay latsaka avy eo ambony latabatr'ilay lehilahy mpanan-karena. Fa na ny alika aza tonga sy nilelaka ny feriny. <sup>22</sup> Ary indro maty ilay mpangataka ka nentin'ireo anjely ho eo anilan'i Abrahama. Maty ihany koa ilay mpanan-karena ka nalevina, <sup>23</sup> ary tao amin'ny fahaverezana, raha nampijaliana, dia nanandratra ny masonry izy ary nahita an'i Abrahama teny alavitra sy Lazarosy teo anilany. <sup>24</sup> Koa nihikiaka mafy izy sy niteny hoe: 'Abrahama Ray, mamindrà fo amiko ary alefaso Lazarosy, mba handrobohany ny tendron'ny rantsan-tanany ao anaty rano ary hampangatsiatsiaka ny lelako, fa ato anatin'ny fangirifiriana mafy anatin'ity afo ity aho.' <sup>25</sup> Fa Abrahama niteny hoe: 'Anaka, tsarovy fa tamin'ny androm-piainanao dia nahazo zavatra tsara ianao, ary ny an'i Lazarosy kosa zavatra ratsy. Fa ankehitriny izy aty dia voatambitamby, ary ianao ao amin'ny fangirifiriana. <sup>26</sup> Ankoatra izany rehetra izany, dia nisy hantsana lehibe napetraka, mba tsy ho afaka hiampita izay te-hiampita avy ety mankeny aminareo, ary tsy misy afaka hiampita avy eny hankety aminay.' <sup>27</sup> Ilay lehilahy mpanan-karena niteny hoe: 'Miangavy anao aho, ry Abrahama Ray, mba hanirahanao azy ho any an-tranon-draiko <sup>28</sup> fa manana rahalahy dimy aho mba afahany mampitandrina azy ireo, nohon'ny tahotra ny hatongavan'izy ireo aty amin'ity toeran'ny fijaliana ity ihany koa." <sup>29</sup> Fa Abrahama niteny hoe: 'Manana an'i Mosesy sy ny mpaminany izy ireo; aoka izy ireo hihaino azy ireo.' <sup>30</sup> Ary namaly ilay lehilahy mpanan-karena hoe: 'Tsia, ry Abrahama Ray, fa raha misy avy amin'ny maty mankany amin'izy ireo, dia hibebaka izy ireo.' <sup>31</sup> Fa Abrahama kosa niteny taminy hoe: 'Raha tsy mihaino an'i Mosesy sy ireo mpaminany izy ireo, dia tsy ho resy lahatra mihitsy na misy olona mitsangana amin'ny maty aza.'"

**Luke 16:1****Fampifandraisana ny foto-kevitra**

Jesosy milaza fanoharana hafa. Izany dia momban'ny tompo iray sy ny mpitantana ny trosany. Ity dia mbola ao anatin'ny fizarana ao amin'ny tantara izay nanomboka tao amin'ny 15:3

**Dia hoy koa Jesosy tamin'ireo mpianany hoe**

Ny fizarana farany dia natao ho amin'ireo Fariseo sy mpisoronabe, na dia isan'ireo mpihaino aza ny mpianatr'i Jesosy.

**Nisy lehilahy mpanan-karena iray**

Ity dia mampiditra mpandray anjara vaovao ao anatin'ny fanoharana.

**notanterina tany aminy**

DH: "notanterin'ny olona tany amin'ilay lehilahy mpanan-karena"

**nandany ny fananany**

"nandany tsy am-piheverana ny harenan'ilay lehilahy mpanan-karena"

**Inona izany henoko mombanao izany?**

Ilay mpanan-karena nampiasa fanontaniana mba hivedesana ilay mpitandrim-panana. DH: "reko izay ataonao"

**Manomeza tatitra momban'ny fitantananao**

"Amboary ny raki-tsoratrao mba hatolotra amin'ny olon-kafa" na "homano ny raki-tsoratra izay nosoratanao momban'ny volako"

**Luke 16:3****Inona re no hataoko ... ny tompoko?**

Ilay mpitandri-pananana dia mametraka ity fanontaniana ity amin'ny tenany, ho famerenana ny safidiny. DH: "Mila misaina izay tokony hataoko aho ... ny tompoko"

**ny tompoko**

Ity dia maneho ilay lehilahy manan-karena. Tsy andevo ilay mpitandrin-draharaha. DH: "ny mpampiasako"

**Tsy manan-kery hiasana tany aho**

"tsy manana tanjaka entina miasa tany aho" na "tsy afaka miasa tany aho"

**mba rehefa esorina amin'ny asa fitantanako aho**

DH: "rehefa very amin'ny asa fitantanako aho" na "'rehefa esorin'ny tompoko amiko ny asa fitantanako"

**dia hampandroso ahy ao an-tranon'izy ireo ny olona**

Ity dia milaza fa ireo olona ireo dia hanome asa azy, na zavatra hafa izay tsy maintsy hiainany.

**Luke 16:5****mpitrosan'ny tompony**

"ny olona izay nitrosa tamin'ny tompony" na "ny olona izay nitrosa zavatra tamin'ny tompony." Amin'ity tantara ity ireo mpitrosa dia nitrosa menaka oliva sy vary.

**Niteny izy hoe ... Niteny taminy izy hoe**

"Hoy ilay mpitrosa hoe ... Niteny tamin'ilay mpitrosa ilay mpitan-draharaha hoe"

**zato ... dimampolo ... valopolo**

"100 ... 50 ... 80"

**ilay mpitantana niteny tamin'ny anankiray hoe ... Niteny izy hoe ... Niteny taminy izy hoe**

"ilay mpitantana niteny tamin'ny mpitrosa hafa hoe ... Niteny ilay mpitrosa hoe ... Niteny tamin'ilay mpitrosa ilay mpitantana hoe"

**soraty hoe valopolo**

"vary valopolo famarana."

**Luke 16:8****Fampifandraisana ny foto-kevitra**

Tapitra ny filazan'i Jesosy ilay fanoharana momban'ny tompo sy ny mpitantana ny trosany. Ao amin'ny andininy faha 9, dia manohy mampianatra ireo mpianany Jesosy.

**Avy eo ilay tompo nidera**

Tsy nolazain'ny tantara hoe ahoana no nahafantaran'ilay tompo ny hetsik'ilay mpitantana.

**nidera**

"niteny tsara" na "nankasitraka"

**niasa tamin-kafetsena izy**

"nanao fihetsika mamitaka izy"

**ny zanak'izao tontolo izao**

Ity dia maneho ireo tahaka ilay mpitantana tsy marina izay tsy miraharaha an'Andriamanitra. DH: "ny olon'izao tontolo izao"

**Miteny aminareo Aho**

Ilay "Aho" dia maneho an'i Jesosy. Ny fehezanteny hoe "miteny aminareo Aho" dia manamarika ny faran'ny tantara ary izao Jesosy miteny ny olona ny fomba hampiarana ilay tantara amin'ny fiainan'izy ireo.

**mitadiava namana amin'ny alalan'ny vola tsy marina**

Ny hifantohana eto dia ny fampiasana ilay vola mba hanampiana ny olona hafa, fa tsy amin'ny fomba nahazoan'ny mpanan-karena tamin'ny fitaka.

**vola tsy marina**

"vola azo tamin'ny tsy marina"

**mety ho raisin'izy ireo**

Ity dia mety maneho: 1) An'Andriamanitra any andanitra, izay faly fa nampiasa vola hanampiana olona inareo, na 2) ireo namana izay nampianareo tamin'ny volanareo.

**fonenana mandrakizay**

Ity dia maneho ny lanitra, izay misy an'Andriamanitra.

**Luke 16:10****Izay mahatoky**

"Ny olona izay mahatoky." Mety ao anatin'izany koa ny vehivavy.

**mahatoky amin'ny kely indrindra**

"mahatoky na dia amin'ny zavatra kely indrindra aza."

**tsy marina amin'ny kely indrindra**

"tsy marina na dia amin'ny zavatra kely indrindra aza."

**vola tsy marina**

"vola azo tamin'ny tsy marina"

**iza no hatoy anareo amin'ny harena marina?**

Jesosy mampiasa fanontaniana mba hampianarana ny olona. DH: "tsy hisy hatoky anareo amin'ny harena marina" na "tsy hisy hanome harena marina anareo ho tantanina"

**harena marina**

Ity dia maneho ny harena izay tena marina, tena izy, na maharitra noho ny vola tsy marina.

**iza no hanome vola ho anareo manokana?**

Jesosy mampiasa fanontaniana mba hampianarana ny olona. DH: "tsy hisy hanome harena ho anareo manokana"

**Luke 16:13****Tsy misy mpanompo afaka**

"Ny mpanompo dia tsy afaka"

**manompo tompo roa**

Ity dia milaza fa izy dia tsy afaka "hanompo tompo roa samihafa amin'ny fotoana mitovy."

**na izy hankahala**

"na ilay mpanompo hankahala"

**hanolo-tena**

Ity dia mitovy toy ny "mitia" ao amin'ilay voalohany ihany.

**hanao tsinontsinona ilay hafa**

"hankahala ilay hafa"

**hanao tsinontsinona**

Ity dia mitovy toy ny "mankahala" ao amin'ilay voalohany ihany.

**Tsy afaka manompo ... ianareo**

Jesosy niresaka tamin'ny vondron'olona.

**Luke 16:14****Fampahafantarana amin'ny ankapobeny**

Ity dia fihatoana amin'ny fampianaran'i Jesosy, toy ny andininy faha14 milaza amintsika ny momban'ny fomba nanalan'ireo Fariseo baraka an'i Jesosy. Ao amin'ny andininy faha15, Jesosy manohy mampianatra sy mamaly ireo Fariseo.

**Ary**

Ity teny ity dia manamarika fiovana amin'ny fampahafantarana fototra.

**izay tia vola**

"izay tena tia vola be"

**nanamavo Azy izy ireo**

"nanamavo an'i Jesosy ireo Fariseo"

**Niteny tamin'izy ireo Izy hoe**

"Jesosy niteny tamin'ireo Fariseo"

**Ianareo dia manamarina ny tenanareo eo imason'ny olona**

"Miezaka manatsara ny tenanareo amin'ny olona ianareo"

**Andriamanitra mahalala ny fonareo**

Eto ny "fo" dia maneho ireo fanirian'ny olona. DH: "Andriamanitra mahatakatra ny tena fanirianareo" na "Fantatr'Andriamanitra ny antony manosika anareo"

**Fa izay hasandratra eo amin'ny olona**

DH: "Ireo zavatra izay heverin'ny olona ho tena manan-danja"

**dia hankahalaina eo imason'Andriamanitra**

"Hankahalain'Andriamanitra" na "dia zavatra izay halan'Andriamanitra"

**Luke 16:16****Ny lalàna sy ireo mpaminany**

Ity dia maneho ny tenin'Andriamanitra rehetra izay nosoratana tamin'izany fotoana izany.

**mandrapihavin'i Jaona**

Ity dia maneho an'i Jaona mpanao batisa. DH: "mandrapihavin'i Jaona mpanao batisa"

**nitoriana ny filazantsaran'ny fanjakan' Andriamanitra**

DH: "Mampianatra ny olona momban'ny filazantsaran'ny fanjakan'Andriamanitra Aho"

**ny tsirairay dia niezaka nanitsy ny lalany ho amin'izany**  
Ity dia maneho ny olona izay nihaino sy nanaiky ny fampianaran'i Jesosy. DH: "maro ny olona manao ny zavatra rehetra azon'izy ireo atao mba hidirana ho amin'izany"

**Fa moramora kokoa ny hahafaona ny lanitra sy ny tany noho ny soratra kely indrindra ao amin'ny lalàna ho tonga tsy manan-kery**  
DH: "na dia ny soratra kely indrindra ao amin'ny lalàna aza dia haharitra kokoa noho ny lanitra sy ny tany"

**noho ny soratra kely indrindra ao amin'ny lalàna**  
Ity dia mety maneho zavatra ao amin'ny lalàna izay mety raisina ho tsy manan-danja indrindra. DH: "noho ny antsipirihany kely indrindra ao amin'ny lalàna aza"

### Luke 16:18

**Izay misaraka amin'ny vadiny**  
"na iza na iza misaraka amin'ny vadiny" na "izay lehilahy misaraka amin'ny vadiny"

**mijangajanga**  
"dia meloka amin'ny fanitsakitsaham-bady"

**izay mampakatra**  
"izay lehilahy mampakatra vehivavy"

### Luke 16:19

**Fampifandraisana ny foto-kevitra**  
Raha nanohy nampianatra ny olona Jesosy dia manomboka milaza tantara. Izany dia momban'ny lehilahy manan-karena iray sy Lazarosy.

**Fampahafantarana amin'ny ankapobeny**  
Ireto andininy ireto dia manome fampahafantarana fototra momban'ny tantara izay manomboka lazain'i jesosy momban'ny lehilahy mpanan-karena iray sy Lazarosy.

**Ary**  
Ity dia manamarika fiovana ao amin'ny fanambaran'i Jesosy raha manomboka mitantara ny tantara izay hanampy ny olona hahazo izay hampianariny azy ireo Izy.

**nisy mpanan-karena iray**  
Ity fehezanteny ity dia mampiditra olona iray ao amin'ny tantaran'i Jesosy. Tsy mazava tsara raha tena olona ity, na tantara tantarain'i Jesosy fotsiny mba hazoana ny hevitra.

**izay niankanjo volomparasy sy rongony manify**  
"nanao akanjo lafo vidy."

**nankamamy isan'andro ny harem-beny**  
"nankamamy isan'andro ny sakafo lafo vidy" na "nandany vola be sy nividy izay rehetra niriany"

**Nisy mpangataka iray antsoina hoe Lazarosy nipetraka teo amin'ny vavahadiny**  
DH: "nisy olona nametraka mpangataka iray antsoina hoe Lazarosy teo amin'ny vavahadiny"

**mpangataka iray antsoina hoe Lazarosy**  
Ity fehezanteny ity mampiditra olona hafa ao amin'ny tantaran'i Jesosy.

**teo amin'ny vavahadiny**  
"teo amin'ny vavahadin'ny tranon'ilay lehilahy manan-karena" na "'teo amin'ny fiidirana mankao amin'ny fananan'ilay lehilahy manan-karena."

**rakotra fery**  
"rakotra fery ny vatany iray manontolo"

**Fa na ny alika aza tonga**  
Ny teny hoe "aza" eto dia mampiseho fa izay manaraka eo dia mbola ratsy kokoa noho izay efa voalaza teo aoha momban'i Lazarosy. DH: "anankatra izay" na "mbola ratsy kokoa aza, tonga ny alika"

**alika**  
Ireo Jiosy dia nandray ny alika ho biby maloto. Tena narary sy nalemy loatra Lazarosy ka tsy afaka nanajanona ilay alika tamin'ny filelahana ireo feriny.

### Luke 16:22

**Ary**  
Ity fehezanteny ity dia nampiasaina eto mba hanamarihana hetsika vaovao ao amin'ny tantara.

**ho eo anilan'i Abrahama**  
Ity dia milaza fa Abrahama sy Lazarosy dia nipetraka nifanakaiky tamin'ny lanonana iray, amin'ny fomba fisakafoan'i Grika. Ny fifaliana any an-danitra dia raisaina ao amin'ny Soratra Masina foana amin'ny hevitra fety iray.

**nalevina**  
DH: "nalevin'ny olona izy"

**tao amin'ny fahaverezana, raha nampijaliana**  
"nankany amin'ny fahaverezana izy, izay nijaly tamin'ny fanaintainana mafy"

**nanandratra ny masony izy**  
Ity fomba fiteny ity dia midika hoe "nijery ambony izy"

### Luke 16:24

**nihikiaka mafy izy ary niteny hoe**  
"niantso mafy ilay lehilahy mpanan-karena hiteny hoe" na "niteny mafy tamin'i Abrahama izy"

**Abrahama Ray**  
Abrahama no razamben'ireo Jiosy rehetra, ao anatin'ny ilay lehilahy manan-karena"

**mamindrà fo amiko**

"mamindrà fo amiko ra sitrakao"

**alefaso Lazarosy**

"amin'ny fanirahana an'i Lazarosy" na "ary asaivo manatona ahy Lazarosy"

**handrombohany ny tendron'ny rantsan-tanany**

DH: "mba handena ny tendron'ny rantsan-tanany"

**fa ato anatin'ny fangirifiriana mafy anatin'ity afo ity aho**

"ao anatin'ny fanaintainana mafy ato anatin'ity afo ity aho" na "mijaly mafy aho ato anatin'ity afo ity"

**Luke 16:25****Anaka**

Ilay lehilahy mpanan-karena dia iray amin'ireo taranak'i Abrahama.

**zavatra tsara**

"zavatra mahafinaritra"

**zavatra ratsy**

"nahazo zavatra ratsy" na "nahazo zavatra izay nahatonga azy nijaly"

**voatambitamby**

"voakarakara" na "faly izy aty"

**fangirifiriana**

"fijaliana"

**Ankoatra izany rehetra izany**

"Fanampin'izany"

**nisy hantsana lehibe napetraka**

DH: "Nametrahan'Andriamanitra lohasaha be eo anelanelantsika sy ianao"

**hantsana**

"hantsana, lalina sy lohasaha lehibe" na "fisarahana lehibe"

**ireo izay te-hiampita**

"ireo olona izay te-hiampita ilay hantsana" na "raha misy te-hiampita"

**Luke 16:27****mba hanirahanao azy ho any an-tranon-draiko**

"mba hiteny amin'i Lazarosy ianao handeha ho any an-tranon-draiko" na "miangavy, iraho ho any an-tranon-draiko izy"

**tranon-draiko**

Ity dia maneho ireo olona ao an-trano. DH: "'ny fianakaviako"

**mba afahany mampitandrina azy ireo**

"mba hampitandrina azy ireo Lazarosy"

**nohon'ny tahotro ny hatongavan'izy ireo aty koa**

Ity dia milaza fa ny fomba ialàn'izy ireo amin'ny fankanesana aty dia ny fibebahana. DH: "'ary mba hibe-baka izy ireo ka tsy akaty"

**nohon'ny tahotro**

Ity fomba fiteny ity dia midika hoe tsy tiany hitranga izany. DH: "mba tsy hakaty izy ireo"

**ity toeran'ny fijaliana ity**

"ity toerana ity izay hijaliana fanaintaina mafy"

**Luke 16:29****Fampifandraisana ny foto-kevitra**

Tapitra ny fitantaran'i Jesosy tantara momban'ilay lehilahy mpanan-karena sy Lazarosy.

**Manana an'i Mosesy sy ny mpaminany izy ireo**

Milaza ity fa Abrahama dia nandà haniraka an'i Lazarosy hankany amin'ireo rahalahin'ilay lehilahy mpanan-karena. DH: "Tsia, tsy hanao izany aho, satria manana izay nosoratan'i Mosesy sy ny mpaminany efa ela ireo rahalahinao."

**Mosesy sy ny mpaminany**

Ity dia maneho an'izay nosoratan'izy ireo. DH: "izay nosoratan'i Mosesy sy ireo mpaminany"

**aoka izy ireo hihaino azy ireo**

"ireo rahalahinao dia tokony hitandrina an'i Mosesy sy ireo mpaminany"

**raha misy avy amin'ny maty mankany amin'izy ireo**

Ity dia mamaritra zava-misy iray izay tsy nitranga, fa tian'ilay lehilahy mpanan-karena hitranga. DH: "'raha misy olona efa maty te hankany amin'izy ireo" na "raha misy olona efa maty te-ho any amin'izy ireo ary hampitandrina azy ireo"

**Raha tsy mihaino an'i Mosesy sy ireo mpaminany izy ireo**

"raha tsy mitandrina izay voasoratr'i Mosesy sy ireo mpaminany izy ireo"

**dia tsy ho resy lahatra mihintsy na hisy olona hitsangana amin'ny maty aza**

DH: "tsy hisy olona nitsangana tamin'ny maty afaka handresy lahatra azy ireo" na "tsy hino izy ireo na dia misy olona mitsangana amin'ny maty aza"

## Chapter 17

<sup>1</sup> Jesosy niteny tamin'ireo mpianany hoe: "Azo antoka fa hisy zavatra afaka hanosika antsika hanota, fa loza ho an'ny olona izay hiavian'izany!" <sup>2</sup> Tsara ho azy kokoa raha asiana vato be eo amin'ny vozony ka atsipy any an-dranomasina, toy izay hahatafintohina ny iray amin'ireo madinika ireo. <sup>3</sup> Mitandrema ianareo. Raha manota ny rahalahinareo, teneno mafy izy, ary raha mibebaka izy, mamelà azy. <sup>4</sup> Raha manota aminao impito ao anatin'ny iray andro izy, ka impito miverina aminao izy, miteny hoe: 'Mibebaka aho,' dia tsy maintsy mamela azy ianao!" <sup>5</sup> Ireo apostoly niteny tamin'ny Tompo hoe: "Ampitomboany ny finoanay." <sup>6</sup> Ny Tompo niteny hoe: "Raha manana finoana ohatran'ny voatsinampy ianareo, dia afaka miteny amin'io voroihazo io hoe: 'Miongota, ary maniria any an-dranomasina,' dia hanaiky anareo izy. <sup>7</sup> Fa iza aminareo, no manana mpanompo miasa tany na miandry ondry, ka hiteny aminy rehefa tonga avy any an-tsaha izy hoe: 'Avia haingana ka mipetraha mba hihinana?' <sup>8</sup> Fa tsy hiteny aminy ve izy hoe: 'Hikarakarao zavatra hohaniko aho, ka asio fehikibo manodidina ny ankanjona dia manompo ahy mandrapahalanin'ny haniko sy fisotroako. Dia avy eo ianao mihinana sy misotro?' <sup>9</sup> Tsy misaotra ilay mpanompo izy satria nanao ireo izay nibaikoana azy izy, sa misaotra ve izy? <sup>10</sup> Na dia ianareo koa aza, rehefa nahavita ireo zavatra rehetra izay nandidiana anareo ianareo, dia tokony hiteny hoe: 'Izahay dia mpanompo tsy mendrika. Izay tokony nataonay ihany no nataonay.'" <sup>11</sup> Ary raha nandeha ho any Jerosalema Izy, dia nandeha teo amin'ny sisin-tany teo anelanelan'i Samaria sy Galilia. <sup>12</sup> Rehefa niditra tao amin'ny tanàna iray izy, dia nisy boka folo lahy nifanena taminy tao. Nitsangana lavitra Azy izy ireo <sup>13</sup> ary nanandratra avo ny feon'izy ireo, niteny hoe: "Jesosy, Tompo o, mamindrà fo aminay." <sup>14</sup> Rehefa nahita azy ireo Izy, dia niteny tamin'izy ireo hoe: "Mandehana dia ampisehoy amin'ireo mpisorona ny tenanareo." Raha iny lasa iny izy ireo dia nadio. <sup>15</sup> Rehefa nahita ny iray tamin'izy ireo fa sitrana izy, dia niverina, niaraka tamin'ny feo avo nankalaza an'Andriamanitra. <sup>16</sup> Niankohoka teo an-tongotr'i Jesosy izy, nanolotra fisaorana ho Azy. Izy dia Samaritana. <sup>17</sup> Ary Jesosy niteny hoe: "Tsy efa voadio ve izy folo? Fa aiza ny sivy?" <sup>18</sup> Tsy nisy hafa niverina hanome voninahitra an'Andriamanitra ve, afa-tsy ity vahiny ity?" <sup>19</sup> Ary hoy Izy taminy: "Mitsangàna, ka mandehana. Ny finoanao no nahasitrana anao." <sup>20</sup> Raha nanontanian'ireo Fariseo hoe rahoviana ny fanjakan'Andriamanitra no ho tonga, dia namaly azy ireo Jesosy ka niteny hoe: "Tsy tazamaso ny fiavian'ny fanjakan'Andriamanitra. <sup>21</sup> Tsy hiteny koa izy ireo hoe: 'Jereo, Inty ilay izy!' na hoe: 'Iry ilay izy!' Fa indro, ny fanjakan'Andriamanitra dia ao anatinareo." <sup>22</sup> Hoy izy tamin'ireo mpianatra: "Avy ny andro hanirianareo ny hahita ny iray amin'ny andron'ny Zanak'Olona, fa tsy hahita izany ianareo. <sup>23</sup> Ary izy ireo dia hiteny aminareo hoe: 'Jereo, ery! Jereo, ety!' Fa aza mivoaka na manenjika azy ireo, <sup>24</sup> fa tahaka ny tselatra mamiratra mazava rehefa mitaratra avy any amin'ny ilany ny lanitra ka hatrany any amin'ny ilany iray, dia toy izany ny Zanak'Olona amin'ny androny. <sup>25</sup> Fa vaolohany dia tsy maintsy hijaly amin'ny zavatra maro Izy ary ho lavin'ity taranaka ity. <sup>26</sup> Tahaka izay nitranga tamin'ny andron'i Noa, no hiseho koa amin'ny andron'ny Zanak'Olona. <sup>27</sup> Nihinana izy ireo, nisotro, nanambady, natolotra ho ampakarina, mandra-pihavin'ny andro izay nidiran'i Noa tao amin'ny sambofiara \_ ary tonga ny Safo-drano ka nandringana azy rehetra. <sup>28</sup> Tahaka izay nitranga tamin'ny andron'i Lota \_ nihinana sady nisotro izy ireo, nividy sy nivarotra, namboly sy nanao trano. <sup>29</sup> Fa tamin'ny andro izay nivoahan'i Lota avy tao Sodoma, dia afo sy solifara no nilatsaka avy tany an-danitra ka nandringana azy rehetra. <sup>30</sup> Dia ohatran'izany koa ny amin'ny andro hisehoan'ny Zanak'Olona. <sup>31</sup> Amin'izany andro izany, aza avela hidina haka ireo entany ho eny ivelan'ny trano izay eny amin'ny tampon-trano; ary aza avela hiverina izay any an-tsaha. <sup>32</sup> Tadidio ny vadin'i Lota. <sup>33</sup> Na iza na iza mitady hamonjy ny ainy dia hahavery azy, fa na iza na iza hahavery ny ainy dia hamonjy azy. <sup>34</sup> Milaza aminareo Aho, fa amin'izany alina izany dia hisy olona roa eo ambonin'ny fandriana iray. Ny iray dia horaisina, ary ny iray ho avela. <sup>35</sup> Ary hisy roa vavy miaramitoto vary. Ny anankiray ho raisina, ary ny anankiray ho avela." <sup>36</sup><sup>[1]</sup><sup>37</sup> Nanontany Azy izy ireo hoe: "Aiza, Tompo?" ary Izy niteny tamin'izy ireo hoe: "Izay hitoeran'ny faty, dia any koa no hisy votoro hiaramiangona."

### Footnotes

17:36 <sup>[1]</sup>Fanamarihana: ireo fandikana taloha tsara indrindra dia manala ny andininy faha 36 hoe: "Hisy roa lahy any an-tsaha; ny anankiray ho raisina, ary ny anankiray ho avela."

**Luke 17:1****Fampifandraisana ny foto-kevitra**

Jesosy mahony mampianatra, fa ireo mpianany no hifantohan'ny sainy. Mbola ao anatin'ny fizarana mitovy ao amin'ny tantara ihany ity ary andro mitovy izay nanomboka tao amin'ny 15:3.

**Azo antoka fa hisy zavatra afaka hanosika antsika hanota**

"Azo antoka fa hitranga ireo zavatra izay maka fanahy ny olona hanota"

**ny olona izay hiavian'izany**

"na iza na iza mahatonga ny fankam-panahy hisy" na "ny olona rehetra izay mahatonga ny olona ho halaim-panahy"

**raha asiana vato be eo amin'ny vozony ka atsipy**

DH: "raha hanisy vato be eo amin'ny vozony izy ireo ary hanipy azy" na "raha misy olona manisy vato mavesatra eo amin'ny vozony ka manosika azy"

**ho azy ... eo amin'ny vozony ... toy izay**

Ireo teny ireo dia maneho ny vehivavy sy lehilahy.

**vato be**

Ity dia lehibe, vato boribory mavesatra ampiasaina hitotoana voam-bary ho lafarinina. DH: "vato mavesatra"

**ireo madinika ireo**

Ity dia maneho ireo olona izay mbola malemy finoana. DH: "ireo olona izay kely finoana"

**hahatafintohina**

Ity dia fomba hanehoana ny fahotana tsy nahy.

**Luke 17:3****Raha manota ny rahalahinareo**

Ity dia fanambarana izay miresaka momban'ny hetsika izay mety hitranga amin'ny ho avy.

**ny rahalahinareo**

Ny "rahalahy" eto dia nampiasaina amin'ny hevitra hoe olona mitovy finoana. DH: "namana mpino"

**teneno mafy izy**

"teneno mafy izy fa diso ny nataony" na "ahitsio izy"

**raha manota aminao impito izy**

Ity dia zavatra ho avy. Mety tsy hitranga mihintsy izany, fa na dia mitranga aza, dia Jesosy milaza amin'ny olona mba hamela.

**impito ao anatin'ny andro**

Ny isa 7 ao amin'ny Baiboly dia famantarana ho an'ny fahafenoana. DH: "imbetsaka ao anatin'ny andro iray"

**Luke 17:5****Fampahafantarana amin'ny ankapobeny**

Misy fihatoana kely amin'ny fampianaran'i Jesosy raha miresaka aminy ireo mpianatra. Avy eo Jesosy manohy ny fampianarana.

**Ampitombo ny finoanay**

"miangavy mba omeo finoana misimisy kokoa izahay" na "miangavy mba ampio finoana misimisy kokoa ny finoanay"

**Raha manana finoana ohatran'ny voatsinampy ianareo**

Ny "voatsinampy" dia voa faran'izay madinika. Jesosy milaza fa izy ireo dia tsy nanana na dia finoana kely fotsiny aza. DH: "Raha nanana finoana ianareo na dia kely toy ny voatsinampy aza"

**amin'io voroihazo io**

Raha tsy fantatra ity karazan-kazo ity, dia mety hanampy ny fanoloana amin'ny karazan-kazo hafa. DH: "'hazon'aviavy" na "hazo"

**Miongota, ary maniria any an-dranomasina**

DH: "esory ny fakanao ary ampanirio any an-dranomasina" na "esory hiala amin'ny tany ny fakanao, ary apetraho any ambanin'ny ranomasina"

**hanaiky anareo izy**

"hanaiky anareo ilay hazo." Raha manam-pinoana ihany izy ireo vao hitranga izany.

**Luke 17:7****Fa iza aminareo ... ka hiteny aminy ... mipetraha mba hihinana?**

Jesosy mametra-panontaniana ireo mpianany mba hanampiana azy ireo hieritreritra momban'ny andraikitra ny mpanompo. DH: "Fa ianareo rehetra ... tsy hiteny aminy ... mipetraha mba hihinana"

**mpanompo miasa tany na miandry ondry**

"mpanompo izay miasa ny taninao na mikarakara ny ondrinao"

**Fa tsy hiteny aminy ve izy hoe ... mihinana sy misotro?**

Jesosy mampiasa fanontaniana fanindroa hanazavana ny fomba hitondran'ireo mpianatra ny mpanompo raha ny marina. DH: "Azo antoka fa hiteny azy izy hoe ... mihinana sy misotro?"

**asio fehikibo manodidina ny ankanjonao dia manompoa ahy**

"miankanjoa tsara ary karakarao aho." Ny olona dia mamatotra tsara ny ankanjon'izy ireo manodidina ny valahany mba tsy hamingana azy ireo ny ankanjony rehefa miasa.

**Dia avy eo**

"Avy eo ianao manompo ahy"

**Luke 17:9****Fampifandraisana ny foto-kevitra**

Tapitra ny fampianaran'i Jesosy. Ity no faran'ity fizarana ao amin'ny tantara ity.

**Tsy misaotra ilay mpanompo izy ... nibaikoana azy izy, sa misaotra izy?**

Jesosy mampiasa ity fanontaniana ity mba hampisehoana ny fomba fitondran'ny olona ireo mpanompo. DH: "Tsy hisaotra ilay mpanompo izy ... nibaikoana azy izy"

**ireo izay nibaikoana azy**

DH: "ireo zavatra izay nibaikoanao azy ho atao"

**ianareo koa**

Jesosy miresaka amin'ireo mpianany.

**nandidiana anareo**

DH: "izay nandidin'Andriamanitra anareo"

**Izahay dia mpanompo tsy mendrika**

Ity dia filaza-masaka mba hanehoana fa izy ireo dia tsy nanao na inona na inona mendri-piderana. DH: "Mpanompo tsotra izahay" na "Izahay mpaompo dia tsy mendrika ny fideranao"

**Luke 17:11****Fampahafantarana amin'ny ankapobeny**

Ity no fizarana manaraky ny tantara. Jesosy manasitrana lehilahy 10 amin'ny habokana. Ireo andininy faha 11 sy 12 dia manome fampahafantarana fototra sy ny fizotry ny tantara.

**Ary**

Ity dia nampiasaina eto mba hanamarihana ny fiantombohan'ny fizarana vaovao ao amin'ny tantara. Raha manana fomba fanaovana izany ny fiteninao, dia ampiasao eto izany.

**raha nandeha ho any Jerosalema Izy**

"raha nandeha ho any Jerosalema Jesosy sy ireo mpianatra"

**nisy boka folo lahy nifanena taminy tao**

DH: "nisy lehilahy folo voan'ny habokana nifanena taminy"

**Nitsangana lavitra Azy izy ireo**

Ity dia fihetsika feno fanajana, satria ny boka dia tsy nahazo alalana hanatona olona hafa.

**nanandraatra avo ny feon'izy ireo**

Ity dia midika hoe miteny mafy. DH: "niantso tamin'ny feo avo"

**mamindrà fo aminay**

Nangataka ho sitranina manokana izy ireo. DH: "miangavy mba hampisehoy famindram-po izahay amin'ny fanasitrana anay"

**Luke 17:14****ampisehoy amin'ireo mpisorona ny tenanareo**

Ny boka dia nangatahina ho hamarinin'ireo mpisorona raha sitrana. DH: "misehoa amin'ny mpisorona mba handinihana anareo"

**dia nadio**

Rehefa nositrana ny olona, dia tsy maloto ara-pomba intsony. DH: "lasa nadio izy ireo rehefa nositrana tamin'ny habokany" na "sitrana tamin'ny habokany izy ireo"

**nahita fa sitrana izy**

"nahatsapa fa sitrana izy" na "nahatsapa fa nositrana i Jesosy izy"

**dia niverina**

"niverina tany amin'i Jesosy"

**Niankohoka teo an-tongotr'i Jesosy izy**

"nandohalika izy ary nampiankohoka ny tavany teo an-tongotr'i Jesosy." Nanao izany izy ho fanomezam-boninahitra an'i Jesosy.

**Luke 17:17****Fampifandraisana ny foto-kevitra**

Ity no faran'ny fizaran'ny tantara momban'ny fanasitrana i Jesosy ireo boka 10.

**Jesosy namaly hoe**

Jesosy namaly izay nataon'ilay lehilahy, fa ireo vondron'olona nanodidina Azy no noresahany. DH: "Noho izany Jesosy niteny tamin'ny vahoaka hoe"

**Tsy efa voadio ve izy folo?**

Nampiasa fanontaniana Jesosy mba hampisehoany ny olona manodidina Azy fa taitra sy diso fanantenana Izy hoe iray tamin'ireo folo ihany no niverina hanome voninahitra an'Andriamanitra. DH: "Lehilahy folo no sitrana" na "Andriamanitra nanasitrana lehilahy folo"

**Fa aiza ny sivy?**

"Nahoana no tsy niverina ireo sivy hafa?" DH: "Tokony niverina ihany koa ireo lehilahy sivy hafa"

**Tsy nisy hafa niverina hanome voninahitra an'Andriamanitra ve, afa-tsy ity vahiny ity?**

DH: "Tsy nisy afa-tsy ity lehilahy vahiny ity no niverina hanome voninahitra an'Andriamanitra" na "Andriamanitra nanasitrana lehilahy folo, nefa ity vahiny ity ihany no niverina hanome voninahitra an'Andriamanitra"

**ity vahiny ity**

Ireo Samaritana dia nanana razambe izay tsy Jiosy ary tsy nankalaza an'Andriamanitra tahaka ny fomba nataon'ny Jiosy izy ireo.

**Ny finoanao no nahasitrana anao**

"Nohon'ny finoanao dia sitrana ianao." Ny hevitra ny hoe "finoana" dia afaka resahina toy ny hoe "mino." DH: "Satria mino ianao, dia sitrana indray"

**Luke 17:20****Fampahafantarana amin'ny ankapobeny**

Ity no fizarana manaraky ny tantara. Tsy fantantsika hoe aiza izany no miseho; fa fotsiny hoe indray andro rehefa niresaka tamin'ireo Fariseo Jesosy.

**Raha nanontanian'ireo Fariseo hoe rahoviana ny fanjakan'Andriamanitra no ho tonga**

Ity no flantombohan'ny fizarana vaovao ao amin'ny tantara. Ny fandikan-teny sasany dia manomboka izany amin'ny hoe "Indray andro." DH: "Indray andro ireo Fariseo nanontany an'i Jesosy hoe: "Rahoviana no ho tonga ny fanjakan' Andriamanitra?"

**Tsy taza-maso ny fihavian'ny fanjakan' Andriamanitra**

Ny olona nieritreritra fa ho afaka ny hahita famantaran'ny fanjakana ho avy izy ireo. DH: "ny fanjakan'Andriamanitra dia tsy tonga miaraka amin'ny famantarana izay afaka itan'ny olona.

**ny fanjakan'Andriamanitra dia ao anatinareo**

Ny hevitra ny hoe "fanjakana" dia afaka atao hoe "'manapaka." DH: "Manapaka ao anatinareo Andriamanitra"

**ny fanjakan'Andriamanitra dia ao anatinareo**

Ireo dikateny azo atao: 1) Ny teny hoe "ianareo" dia maneho ny olona amin'ny ankapobeny. DH: "ny fanjakan'Andriamanitra dia ao anatin'ny olona" na 2) ny teny adika hoe "anatinareo" dia midika hoe "eo aminareo." DH: "ny fanjakan'Andriamanitra dia eo aminareo"

**Luke 17:22****Fampifandraisana ny foto-kevitra**

Jesosy manomboka mampianatra ireo mpianany.

**Avy ny andro**

Ny hevitra ny hoe avy ny andro dia maneho zavatra hitranga tsy ho ela. DH: "Tsy hoe ela"

**hanirianareo ny hahita**

"ianareo dia maniry fatratra ny hahita" na "ianareo dia maniry te-hiaina"

**iray amin'ny andron'ny Zanak'Olona**

Ity dia maneho ny fanjakan'Andriamanitra. DH: "iray amin'ireo andro izay hanapahan'ny Zanak'Olona tahaka ny mpanjaka"

**ny Zanak'Olona**

Ny tenany ihany no ambaran'i jesosy.

**fa tsy hahita izany ianareo**

"tsy hiaina izany ianareo"

**Jereo, ery! Jereo, ety!**

Ity dia maneho ny fitadiavana ny Mesia. DH: "Jereo, ery ilay Mesia! Eto izy!"

**aza mivoaka na manenjika azy ireo**

DH: "aza mijery izany miaraka amin'izy ireo"

**fa tahaka ny tselatra mamiratra manazava**

Ny fihavian'ny Zanak'Olona dia hazava sy tampoka, toy ny fisohon'ny tselatra. DH: "fa tahaka ny tselatra hitan'ny rehetra rehefa miseho sy" na "fa tahaka ny tselatra miseho tampoka"

**dia toy izany koa ny Zanak'Olona amin'ny androny**

Ity dia maneho ny fanjakan'Andriamanitra amin'ny ho avy. DH: "ho toy izany amin'ny andro rehefa avy hanjaka ny Zanak'Olona"

**Luke 17:25****Fa voalohany dia tsy maintsy mijaly Izy**

"Fa voalohany ny Zanak'Olona dia tsy maintsy mijaly." Jesosy miresaka momban'ny tenany ihany.

**ho lavin'ity taranaka ity**

DH: "ny olon'ity taranaka ity dia tsy maintsy handà Azy"

**Tahaka izay nitranga tamin'ny andron'i Noah**

Ny "andron'i Noah" dia maneho ny fotoana nandritry ny fiainan'i Noah talohan'ny nanafaizan'Andriamanitra ny olona teto amin'izao tontolo izao. DH: "Tahaka ny nataon'ny olona tamin'ny andron'i Noah"

**no hiseho koa amin'ny andron'ny Zanak'Olona**

Ny "andron'ny Zanak'Olona" dia maneho ny fotoana mialohan'ny hatongavan'ny Zanak'Olona. DH: "hitovy ny zavatra ataon'ny olona amin'ny andron'ny Zanak'Olona" na "Hitovy ny zavatra ho aton'ny olona rehefa ho avy ny Zanak'Olona"

**Nihinana izy ireo, nisotro, nanambady, natolotra ho ampakarina**

Nanao zavatra fanao isan'andro ny olona. Tsy fantatr'izy ireo na norarahian'izy ireo fa andalam-pitsarana azy ireo Andriamanitra.

**natolotra ho ampakarina**

DH: "ireo ray aman-dreny dia namela ny zanaka vavin'izy ireo hanambady lehilahy"

**sambofiara**

"sambo"

**nandringana azy rehetra**

Tsy ao anatin'izany Noah sy ny fianakaviany izay tao anaty arka. DH: "nandringana ireo rehetra tsy tao anaty sambo"

**Luke 17:28****Tahaka izay nitranga tamin'ny andron'i Lota**

Ny "andron'i Lota" dia maneho ny fotoana talohan'ny nanasazian'Andriamanitra ireo tanànan'i Sodoma sy Gomora. DH: "ohatra hafa ny nitrangan'izany tamin'ny andron'i Lota" na "tahaka ny nataon'ny olona tamin'ny niainan'i Lota"

**nihinana sady nisotrao izy ireo**

"ny olon'i Sodoma dia nihinana sy nisotro"

**afo sy solifara no nilatsaka avy tany an-danitra**

"afo sy solifara mandoro no nianjera avy eny an-danitra toy ny orana"

**nandringana azy rehetra**

Tsy ao anatin'izany Lota sy ny fianakaviany. DH: "namotika ireo rehetra nijanona tao an-tanàna"

**Luke 17:30****Dia ohatran'izany ihany koa**

"ho tahaka izany koa." DH: "tsy ho vonona tahaka izany koa ny olona"

**amin'ny andro hisehoan'ny Zanak'Oloha**

DH: "rehefa hiseho ny Zanak'Oloha" na "rehefa avy ny Zanak'Oloha"

**ny Zanak'Oloha**

Ny tenany ihany no ambaran'i Jesosy. DH: "Izaho, Zanak'Oloha"

**aza avela hidina izay eny amin'ny tampon-trano**

"na iza na iza eny an-tampon-trano dia tokony tsy midina izy" na "raha misy olona eny amin'ny tampon-tranony, dia tsy tokony hidina izy"

**eny amin'ny tampon-trano**

Ny tampon-tranon'izy ireo dia fisaka ary afaka mandeha na mipetraka eo ny olona.

**ireo entany**

"ireo fananany" na "ireo zavatra ananany"

**hiverina**

Tsy tokony hiverina haka zavatra any an-trano izy ireo. Mila mitsaoka faingana izy ireo.

**Luke 17:32****Tadidio ny vadin'i Lota**

"Tadidio izay nitranga tamin'ny vadin'i Lota!" Ity dia fampitandremana. Nitodika nijery an'i Sodoma izy ary nosazian'Andriamanitra izy niaraka tamin'ireo olon'i Sodoma. DH: "Aza manao izay nataon'ny vadin'i Lota"

**Na iza na iza mitady hamonjy ny ainy dia hahavery azy**

"Ny olona izay miezaka manavotra ny ain'izy ireo dia hanary izany" na "na iza na iza manavotra ny fomba fiainany taloha dia hanary izany"

**fa na iza na iza hahavery ny ainy dia hamonjy azy**

"fa ny olona izay manary ny ain'izy ireo dia hanavotra izany" na "na iza na iza manary ny fomba fiainany taloha dia hanavotra izany"

**Luke 17:34****Milaza aminareo aho**

Raha manohy miresaka amin'ireo mpianany Jesosy, dia manamafy ny maha-zava-dehibe izay lazainy azy ireo Izy.

**amin'izany alina izany**

Ity dia maneho izay hitranga raha Izy, Zanak'Oloha, no avy amin'ny alina.

**hisy olona roa eo ambonin'ny fandriana iray**

Ny fanamafisana dia tsy eo amin'ireo olona roa ireo, fa amin'ny zava-misy hoe hisy olona sasany ho alaina ary ireo hafa ho avela.

**ny anankiray ho raisina, ary ny anankiray ho avela**

"Olona iray no ho alaina ary ilay olona iray ho avela eo." DH: "Andriamanitra dia haka olona iray ary hamela ny iray hafa" na "Ireo anjely dia haka iray ary hamela ny iray hafa"

**Hisy roa vavy miara-mitoto vary**

Ny fanamafisana dia tsy any amin'ireo roa vavy na ny ataon'izy ireo, fa amin'ny zava-misy hoe ny olona sasany dia ho alaina ary ireo hafa ho avela.

**miara-mitoto vary**

"miara-mitoto voam-bary"



## Chapter 18

<sup>1</sup> Avy eo Izy nilaza fanoharana tamin'izy ireo ny momba ny tokony hivavahan'izy ireo mandrakariva, ary tsy ho kivy, <sup>2</sup> niteny hoe: "Tao amin'ny tanàna iray dia nisy mpitsara izay tsy natahotra an'Andriamanitra ary tsy nanaja olona." <sup>3</sup> Ary nisy mpitondra-tena iray tao amin'io tanàna io, ary izy nankany aminy matetika, niteny hoe: 'Ampio aho mba hahazoako rariny manoloana ny fahavaloko.' <sup>4</sup> Fa efa hatry ny ela izy no tsy vonona ny hanampy azy, fa taoriana kelin'izany dia niteny tamin'ny tenany izy hoe: 'Na dia tsy matahotra an'Andriamanitra aza aho na tsy manaja olona, <sup>5</sup> fa koa satria manahirana ahy ity mpitondra-tena ity, dia hanampy azy aho mba hahazoany rariny, mba tsy handreraka ahy nohon'ny fivezivezeny lava aty intsony izy.'" <sup>6</sup> Avy eo niteny ny Tompo hoe: "Henoy izay ambaran'ilay mpitsara tsy marina." <sup>7</sup> Ary tsy hitondra rariny ho an'izay voafidiny izay miantso mafy Azy andro aman'alina koa ve Andriamanitra? Hangatak'andro lava amin'izy ireo ve izy? <sup>8</sup> Lazaiko aminareo fa hitondra rariny faingana amin'izy ireo izy. Toy izany koa, rehefa tonga ny Zanak'Oloha, hahita finoana ety an-tany tokoa ve Izy?" <sup>9</sup> Avy eo koa Izy nilaza izao fanoharana izao tamin'ny sasany izay nahatoky ny tenan'izy ireo fa hoe marina sy izay manevateva ireo olona hafa: <sup>10</sup> "Nisy roa lahy niakatra tao an-tempoly mba hivavaka \_ ny iray dia Fariseo ary ny iray hafa dia mpamory hetra." <sup>11</sup> Ilay fariseo nitsangana ary nivavaka ireto zavatra momban'ny tenany ireto hoe: 'Andriamanitra ô, misaotra Anao aho fa tsy mitovy amin'ny olona hafa \_ mpangalatra, olona tsy marina, mpijangajanga \_ na tahaka ity mpamory hetra ity aza.' <sup>12</sup> Mifady hanina indroa isan-kerinandro aho. Manome ny ampahafolon'izay azoko rehetra aho.' <sup>13</sup> Fa ilay mpamory hetra, nijoro teny alavitra, tsy nety nanandratra ny masony teny amin'ny lanitra akory, fa niteha-tratra, niteny hoe: 'Andriamanitra ô, mamindrà fo amiko, mpanota.' <sup>14</sup> Milaza aminareo Aho, io lehilahy io dia niverina nidina tany an-tranony voamarina noho ilay iray, satria izay rehetra manandra-tena dia hahetry, fa izay rehetra manetri-tena no hasandratra." <sup>15</sup> Ny olona koa dia nitondra ny zanany kely teo Aminy, mba hikasihany azy ireo, fa rehefa nahita izany ireo mpianatra, dia niteny mafy azy ireo. <sup>16</sup> Fa Jesosy niantso azy ireo hanatona Azy, niteny hoe: "Avelao ny zaza hanatona Ahy, ary aza raràna izy ireo. Fa an'ny toa azy ireo ny fanjakan'Andriamanitra." <sup>17</sup> Lazaiko marina aminareo, na iza na iza tsy handray ny fanjakan'Andriamanitra toy ny zaza dia tsy hiditra ao amin'izany mihintsy." <sup>18</sup> Ary nisy mpanapaka iray nanontany Azy, nanao hoe: "Mpampianatra tsara ô, inona no tsy maintsy hataoko mba handovako ny fiainana mandrakizay?" <sup>19</sup> Jesosy niteny taminy hoe: "Nahoana Aho no antsoinao hoe tsara? Tsy misy olona tsara, afa-tsy Andriamanitra irery ihany." <sup>20</sup> Fantatrao ireo didy \_ Aza mijangajanga, aza mamono olona, aza mangalatra, aza mijoro vavolombelona mandainga, manaja ny rainao sy ny reninao." <sup>21</sup> Niteny ilay mpanapaka hoe: "Izany rehetra izany dia efa nankatoaviko hatry ny fony izaho tanora." <sup>22</sup> Rehefa naheno izany Jesosy, dia niteny taminy hoe: "zavatra iray no tsy ampy aminao. Tsy maintsy mivarotra izay rehetra anananao ianao ary mizara izany amin'ny mahantra, ary hanana harena any an-danitra ianao \_ ary avia, manaraha Ahy." <sup>23</sup> Fa rehefa naheno ireo zavatra ireo ilay mpanapaka, dia nanjary nalahelo loatra, fa nanan-karena be izy. <sup>24</sup> Ary Jesosy, nahita azy, nanjary nalahelo mafy <sup>[1]</sup> ary niteny hoe: "Manao ahoana ny fahasrotan'ny fidirana ao amin'ny fanjakan'Andriamanitra ho an'ireo izay mpanan-karena!" <sup>25</sup> Fa moramora kokoa ho an'ny rameva ny hiditra amin'ny vodim-panjaitra, nohon'ny hidiran'ny olona mpanan-karena iray ao amin'ny fanjakan'Andriamanitra." <sup>26</sup> Ireo izay naheno izany dia niteny hoe: "Iza ary no afaka ho vonjena?" <sup>27</sup> Jesosy namaly hoe: "ireo zavatra izay tsy hain'olombelona dia hain'Andriamanitra." <sup>28</sup> Petera niteny hoe: "Indro, nandao ny zavatra rehetra izay anay izahay ary nanaraka Anao." <sup>29</sup> Ary Jesosy niteny tamin'izy ireo hoe: "Lazaiko marina aminareo, fa tsy misy olona izay nahafohy trano, na vady, na rahalahy, na ray aman-dreny, na zanaka, nohon'ny fanjakan'Andriamanitra, <sup>30</sup> izay tsy hahazo bebe kokoa amin'ity izao tontolo izao ity, ary amin'ny andro ho avy, dia fiainana mandrakizay." <sup>31</sup> Rehefa avy nanangona ny roa ambin'ny folo lahy teo Aminy Izy, dia hoy izy tamin'izy ireo hoe: "Indro, miakatra ho any Jerosalema isika, ka ireo zavatra rehetra izay voasoratr'ireo mpaminany momban'ny Zanak'Oloha dia ho tanteraka." <sup>32</sup> Fa hatolotra eo amin'ireo Jentilisa Izy, ka hihomehezana, sy halana baraka, ary ho roàna. <sup>33</sup> Aorian'ny hikapohana Azy, dia ho vonoin'izy ireo Izy ary amin'ny andro fahatelo dia hitsangana indray Izy." <sup>34</sup> Tsy nahatakatra na inona na inona tamin'ireo zavatra ireo izy ireo, ary nafenina tamin'izy ireo izany teny izany, ary tsy azon'izy ireo ny zavatra izay voalaza. <sup>35</sup> Ary raha nanakaiky an'i Jeriko i Jesosy, dia nisy lehilahy jamba iray nipetraka teo an-tsisin-dalana nangataka, <sup>36</sup> ary raha nandre ny vahoaka nandalo, dia nanontany izay zavatra nitranga izy. <sup>37</sup> Nilaza taminy izy ireo hoe nandalo teo Jesosy avy any Nazareta. <sup>38</sup> Koa niantso mafy ilay lehilahy jamba, nanao hoe: "Jesosy, Zanak'i Davida, mamindrà fo amiko." <sup>39</sup> Fa ireo izay nandeha nialoha dia niteny mafy an'ilay lehilahy jamba, ka niteny taminy mba hangina. Fa izy vao maika niantsoantso mafy hoe: "Ry Zanak'i Davida, mamindrà fo amiko." <sup>40</sup> Jesosy nijanona ary nandidy ny mba hitondrana ilay lehilahy ho eo aminy. Ary rehefa teo akaiky ilay lehilahy

jamba, dia nanontany azy Jesosy hoe: <sup>41</sup> "Inona no tianao hataoko ho anao?" Niteny izy hoe: "Tompo, te-hahiratra aho." <sup>42</sup> Jesosy niteny taminy hoe: "Mahiràta. Ny finoanao no nahasitrana anao." <sup>43</sup> Teo noho eo dia nahiratra izy ary nanaraka Azy, nanome voninahitra an' Andriamanitra. Ny olona rehetra, rehefa nahita izany, dia nanolotra fiderana ho an'Andriamanitra.

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## Footnotes

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18:24 <sup>[1]</sup>Fanamarihana: Ireo manam-pahaizana dia misara-kevitra raha tokony ho ampidirina eto ny teny hoe: [Izy] dia nanjary nalahelo mafy. Ampitahao ny And 23

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### Luke 18:1

#### Fampifandraisana ny foto-kevitra

Jesosy manomboka milaza fanoharana raha manohy mampianatra ireo mpianany Izy. Ity dia mbola ao anatin'ny fizaran'ny tantara izay nanomboka tao amin'ny 17:20. Ny andininy 1 dia manome famaritana antsika ny amin'ny fanoharana izay ho lazain'i Jesosy.

#### Avy eo Izy

"Avy eo Jesosy"

**tokony hivavahan'izy ireo mandrakariva, ary tsy ho kivy**  
Ireo dia manana dika mitovitovy, izay nampiasain'i Jesosy mba hanamafisana ny heviny. Ny fiteny sasany dia manana fomba fanamafisana samihafa. DH: "tokony hivavaka foana izy ireo"

#### niteny hoe

Afaka atao hanombohana fehezanteny vaovao koa ity: "Hoy Izy hoe"

#### tanàna iray

Eto ny "tanàna iray" dia fomba hitondrana ny mpihaino hahafantatra fa ny fitantarana manaraka eo dia any amin'ny tanàna iray, fa tsy zava-dehibe ny anarany.

#### tsy nanaja olona

"tsy niraharaha izay momban'ny olona hafa"

### Luke 18:3

#### Ary nisy mpitondra-tena

Jesosy mampiasa ity fehezanteny ity mba hampidirana mpandray anjara vaovao ao amin'ny tantara.

#### mpitondratena

Ny mpitondratena dia vehivavy maty vady. Ireo mpihaino an'i Jesosy dia nieritreritra fa tsy izy dia olona tsy nanana na iza na iza hiaro azy amin'ireo izay te-hanao ratsy azy.

#### nankany aminy matetika

Ny hoe "amin'ny" dia maneho ilay mpitsara.

#### ampio aho mba hahazo rariny manoloana

"omeo fitsarana marina manoloana ny ... aho"

#### ny fahavaloko

"ny olona izay miezaka manao ratsy ahy." Ity dia fahavalo ao amin'ny fitoriana. Tsy mazava raha ilay mpitondratena no mitory ilay lehilahy na ilay lehilahy no mitory ilay mpitondratena.

#### olona

Ity dia maneho ny olona amin'ny ankapobeny.

#### manahirana ahy

"manakorontana ahy"

#### nohon'ny fivezivezeny lava

"amin'ny fankanesana aty amiko foana"

### Luke 18:6

#### Fampahafantarana amin'ny ankapobeny

Tapitra ny filazan'i Jesosy ny fanoharany ary manome hevitra momban'izany amin'ireo mpianany Izy izao.

#### Henoy izay ambaran'ilay mpitsara tsy marina

"Eritrereto ny momba izay nolazain'ilay mpitsara tsy marina." Adikao amin'ny fomba hahazoan'ny olona ity hoe efa nolazain'i Jesosy izay nambaran'ilay mpitsara.

#### Ary

Ity teny ity dia manondro fa Jesosy dia namarana ny fanoharany ary nanomboka nanazava ny dikan'izany.

#### Moa tsy hitondra ... ve Andriamanitra?

Jesosy mampiasa fanontaniana mba hampianarana ireo mpianatra. DH: "Andriamanitra ihany koa dia azo antoka fa ... andro aman'alina!"

#### izay voafidiny

"ny olona izay nofidiany"

#### Hangatak'andro lava amin'izy ireo ve izy?

Jesosy mampiasa fanontaniana mba hampianarana ireo mpianany. DH: "Azo antoka fa tsy hangatak'andro amin'izy ireo izy!"

**tonga ny Zanak'Olonana**

Ny tenany ihany no ambaran'i Jesosy. DH: "Izaho, Zanak'Olonana"

**hahita finoana ety an-tany tokoa ve Izy?**

Ny tanjon'ilay fanoharana dia ny hampaherezana ireo mpianatra mba hino sy hivavaka hatrany. Na izany aza, ny endrik'ilay fanontaniana dia manondro fa ny valin-teny andrasana dia valin-teny mandà. DH: "olona maro tsy mino no ho itany ety an-tany"

**Luke 18:9****Fampahafantarana amin'ny ankapobeny**

Jesosy manomboka milaza fanoharana hafa amin'ireo olona hafa sasany izay resy lahatra fa marina mihintsy izy ireo.

**Avy eo Izy**

"Avy eo Jesosy"

**sasany**

"olona sasany"

**izay nahatoky ny tenan'izy ireo ho marina**

"izay resy lahatra amin'ny fahamarinan'izy ireo manokana" na "izay nieritreritra fa marina izy ireo"

**nanevateva**

"tsy nanome lanja" na "nieritreritra fa izy ireo dia tsara kokoa noho ny"

**tao an-tempoly**

"eo amin'ny kianjan'ny tempoly"

**Luke 18:11****Ilay Fariseo nitsangana ary nivavaka ireto zavatra momban'ny tenany ireto hoe**

Dika azo heverina: "Ilay Fariseo nitsangana ary nivavaka momban'ny tenany tamin'izao fomba izao"

**mpangalatra**

Ny mpangalatra dia olona mangalatra zavatra amin'ny fanerena olona hanome izany azy, na amin'ny fampitahorana hanerena azy ireo.

**na tahaka ity mpamory hetra ity aza**

Ireo Fariseo dia nino fa ireo mpamory hetra dia mpanota toy ny mpangalatra, olona tsy marina, ary mpijangajanga. DH: "ary izaho dia mino fa tsy tahaka ity mpamory hetra mpanota izay mamitak'olona ity!"

**izay rehetra azoko**

"ny zavatra rehetra izay azoko"

**Luke 18:13****Fampifandraisana ny foto-kevitra**

Tapitra ny filazan'i Jesosy ny fanoharany. Ao amin'ny andininy faha 14, dia maneho hevitra momban'izay ampianarin'ilay fanoharana Izy.

**nijoro teny alavitra**

"nitsanga lavitr'ilay Fariseo." Ity dia famantarana ny fanetre-tena. Tsy nahatsapa mendrika ho eo akaikin'ilay Fariseo Izy.

**nanandratra ny masony teny amin'ny lanitra**

Ny "nanandratra ny maso" dia midika hoe mijery zavatra. DH: "nijery nankany amin'ny lanitra" na "nijery ambony"

**niteha-tratra**

Ity dia fanehoana ara-batana ny alahelo lehibe, ary mampiseho ny fibebahana sy fanetre-ten'ity lehilahy ity. DH: "niteha-tratra mba hampisehoana ny alahelony"

**Andriamanitra o! mamindrà fo amiko, mpanota**

"Andriamanitra o, mba mamindrà fo amiko, na dia mpanota be aza aho" na "Andriamanitra o, mamindrà fo amiko. Mpanota be aho"

**io lehilahy io dia niverina nidina tany an-tranony voamarina**

Voamarina izy satria navelan'Andriamanitra ny fahotany. DH: "Navelan'Andriamanitra ilay mpamory hetra"

**noho ilay iray**

"noho ilay lehilahy iray hafa" na "fa tsy ilay lehilahy hafa." DH: "fa Andriamanitra tsy namela ilay Fariseo"

**satria izay rehetra manandra-tena dia hahetry**

Amin'ity fehezanteny ity, dia miala amin'ilay tantara Jesosy mba hamaritana ny fitsipika ankapobeny izay asehon'ilay tantara.

**dia hahetry**

DH: "hahetrin'Andriamanitra"

**hasandratra**

DH: "homen'Andriamanitra voninahitra be"

**Luke 18:15****Fampifandraisana ny foto-kevitra**

Ity no hetsika manaraka ao amin'ny fizaran'ny tantara izay nanomboka tao amin'ny 17:20. Jesosy mandray ireo ankizy ary miresaka nyb momban'izy ireo.

**hikasihany azy ireo, fa**

Afaka atao fehezanteny roa samihafa koa ity: "hikasihany azy ireo. Fa"

**niteny mafy azy ireo**

"niezaka hanakana ireo ray aman-dreny tamin'ny fitondrana ny zanak'izy ireo ho eny amin'i Jesosy ireo mpianatra"

**Fa Jesosy niantso azy ireo hanatona Azy**

"Jesosy niteny ny olona mba hitondra ny zanak'izy ireo hankeney Aminy"

**Avelao ny zaza hanatona Ahy, ary aza raràna izy ireo**  
Ireo fehezanteny roa ireo dia manana dika mitovitovy ary natambatra mba hanamafisana. Ny fiteny sasany dia manamafy amin'ny fomba hafa. DH: "ianareo dia tokony hamela ny zaza hanatona Ahy"

**an'ny toa azy ireo**  
DH: "an'ny olona izay tahaka ireo zaza ireo"

**Lazaiko marina aminareo**  
"Tena lazaiko aminareo." Jesosy nampiasa ity fomba fiteny ity mba hanamafisana ny maha-zava-dehibe izay lazainy manaraka eo.

**na iza na iza tsy handray ny fanjakan' Andriamanitra toy ny zaza dia tsy hiditra ao amin'izany mihintsy**  
Andriamanitra dia mitaky ny olona hanaiky ny fitsipiny amin'izy ireo am-pahatokiana sy am-panetre-tena. DH: "na iza na iza te-hiditra ny fanjakan'Andriamanitra dia tsy maintsy mandray izany am-pahatokiana sy fanetre-tena tahaka ny zaza"

### Luke 18:18

**Fampifandraisana ny foto-kevitra**  
Ity no hetsika manaraka ao amin'ny fizaran'ny tantara izay nanomboka tao amin'ny 17:20. Jesosy manomboka miresaka amin'ny mpanapaka iray momban'ny fidirana ao amin'ny fanjakan'ny lanitra.

**nisy mpanapaka iray**  
Ity dia mampiditra mpandray anjara vaovao ao amin'ny tantara. Mamaritra azy amin'ny toerana misy azy fotsiny izany.

**inona no tsy maintsy hataoko**  
"inona no tokony ataoko" na "inona no takiana amiko"

**mba handovako ny fiainana mandrakizay**  
"handraisana fiainana izay tsy mety tapitra." Ny teny hoe "mandova" dia maneho foana ny fananana izay avelan'ny lehilahy iray ho an'ireo zanany rehefa maty izy. Noho izany, ity sariteny ity dia mety midika hoe azon'ny tenany fa zanak'Andriamanitra izy ary naniry an'Andriamanitra hanome azy ny fiainana mandrakizay"

**Nahoana Aho no antsoinao hoe tsara? Tsy misy olona tsara, afa-tsy Andriamanitra irery**  
Jesosy manontany ilay mpanapaka raha tsapany fa ny fiantsoana an'i Jesosy hoe "tsara" dia milaza fa Jesosy no Andriamanitra. DH: "'fantatrao fa tsy misy tsara afa-tsy Andriamanitra irery. Nahoana ianao no miantso Ahy hoe tsara?" na "Fantatrao fa tsy misy tsara afa-tsy Andriamanitra irery. Azonao ve izay lazainao rehefa miantso Ahy hoe tsara ianao?"

**Izany rehetra izany**  
"izany didy rehetra izany"

### Luke 18:22

**Rehefa naheno izany Jesosy**  
"rehefa naheno ilay lehilahy niteny izany Jesosy"

**niteny taminy hoe**  
"namaly azy Izy hoe"

**zavatra iray no tsy ampy aminao**  
"mbola mila manao zavatra iray fanampiny ianao" nan "Misy zavatra iray mbola tsy vitanao"

**mivarotra izay rehetra hanananao**  
"mivarotra ny fanananao rehetra" na "mivarotra ny zavatra rehetra izay anao"

**mizara izany amin'ny mahantra**  
"manome ilay vola ho an'ny olona mahantra"

**hanana harena any an-danitra ianao**  
Ny "harena any an-danitra" eto dia maneho ny fitahian'Andriamanitra. DH: "hanana ny fitahian' Andriamanitra any an-danitra ianao"

**avia, manaraha Ahy**  
"ndeha hanaraka Ahy toy ny mpianatro"

### Luke 18:24

**Manao ahoana ny fahasarotan'ny ... mpanan-karena**  
Ity dia fanamafisana fa tsy fanontaniana. DH: "'Saroitra ho an'ny ... fanjakan'Andriamanitra!"

**an'ny rameva ny hiditra amin'ny vodim-panjaitra**  
Ny rameva dia tsy afaka ny hiditra amin'ny vodim-panjaitra. Noho izany, hita fa mety nampiasa fanoharana Jesosy mba handikana fa tena sarotra ho an'ilay lehilahy manan-karena ny hiditra ny fanjakan'Andriamanitra.

**vodim-panjaitra**  
Ny vodim-panjaitra dia ilay lavaka eo amin'ny fanjaitra izay hampidirana ny kofehy.

### Luke 18:26

**Ireo izay naheno izany dia niteny hoe**  
"Ny olona izay nihaino an'i Jesosy dia niteny hoe"

**Iza ary no afaka ho vonjena?**  
Azo eritreretina fa nangataka valin-teny izy ireo. Fa nampiasa ilay fanontaniana kokoa izy ireo mba hanamafisana ny fahatairan'izy ireo tamin'izay volazan'i Jesosy. DH: "Tsy hisy afaka ho vonjena amin'ny fahotana!" na "Tsy hamonjy na iza na iza Andriamanitra!"

**tsy hain'olombelona**  
"tsy hain'ny olona atao"

**hain'Andriamanitra**  
"hain'Andriamanitra atao" na "afaka ataon' Andriamanitra"

**Luke 18:28****Fampifandraisana ny foto-kevitra**

Ity no faran'ny resaka momban'ny fidirana ao amin'ny fanjakan'ny lanitra.

**Indro, izahay**

Ity dia maneho ireo mpianatra fotsiny, ary mampifanohitra azy ireo amin'ilay lehilahy mpanankarena.

**nandao ny zavatra rehetra**

"namela ny zavatra rehetra"

**ny zavatra rehetra izay anay**

"ny harenanay rehetra" na "ny fanananay rehetra"

**Lazaiko marina aminareo**

Jesosy nampiasa ity fomba fiteny ity mba hanamafisana ny maha-zava-dehibe izay ho lazainy.

**tsy misy olona**

Ity fomba fiteny ity dia natao hampidirana ireo mpianatra, fa mampiditra ny rehetra izay nanao sorona mitovy koa.

**tsy misy olona izay nahafoy ... izay tsy hahazo**

DH: "Izay rehetra nahafoy ... dia hahazo"

**ary amin'ny andro ho avy, dia fiainana mandrakizay**

"ary koa fiainana mandrakizay amin'ny andro ho avy"

**Luke 18:31****Fampifandraisana ny foto-kevitra**

Ity no hetsika manaraka ao amin'ity fizaran'ny tantara ity izay nanomboka tao amin'ny 17:20. Jesosy miresaka irery amin'ireo mpianany.

**nanangona ny roa ambin'ny folo lahy teo Aminy**

Ity dia midika fa Jesosy nitondra ireo mpianatra roa ambin'ny folo tany amin'ny toerana izay tsy nisy ireo olona hafa.

**Indro**

Ity dia manondro fiovàna manan-danja amin'ny asa fanompoan'i Jesosy raha nandeha nankany Jerosalema ho amin'ny fotoana farany Izy.

**izay voasoratr'ireo mpaminany**

DH: "izay nosoratan'ireo mpaminany"

**ireo mpaminany**

Ity dia maneho ireo mpaminanin'ny Testamenta Taloha.

**Zanak'Olona**

Jesosy miresaka ny tenany hoe "Zanak'Olona." DH: "Izaho, Zanak'Olona"

**ho tanteraka**

DH: "Hitranga" na "Hiseho"

**Fa hatolotra eo amin'ireo Jentilisa Izy**

DH: "Fa ireo mpitarika Jiosy dia hanolotra Azy amin'ireo Jentilisa"

**hihomehezana, sy halana baraka, ary ho roraina**

DH: "hihomehy Azy izy ireo, hanala baraka Azy, ary handrora Azy"

**amin'ny andro fahatelo**

Ity dia maneho ny andro fahatelo aorian'ny hafatesany. Na izany aza, tsy mbola azon'ireo mpianatra izany, noho izany dia tsara kokoa ny tsy manampy ity fanazavana ity rehefa mandika ity andininy ity.

**Luke 18:34****Fampahafantarana amin'ny ankapobeny**

Ity andininy ity dia tsy ao anatin'ny fizarana ao amin'ny tantara fototra, fa kosa fanehoan-kevitra momban'ity fizaran'ny tantara ity.

**ireo zavatra ireo**

Ity dia maneho ny famaritan'i Jesosy ny fomba hijaliany sy hafatesany ao Jerosalema, ary fa Izy dia hitsangana amin'ny maty.

**nafenina tamin'izy ireo izany teny izany**

DH: "Andriamanitra nanakana azy ireo hahazo ny dikan'izay nolazainy azy ireo"

**ny zavatra izay voalaza**

DH: "ireo zavatra izay nolazain'i Jesosy"

**Luke 18:35****Fampahafantarana amin'ny ankapobeny**

Ity no fizarana manaraky ny tantara. Jesosy manasitrana lehilahy jamba iray raha manatona an'i Jeriko Izy. Ireto andininy ireto dia manome fampahafantarana fototra sy fampahafantarana momban'ny fizotry ny tantara.

**Ary**

Ity dia nampiasaina eto mba hanamarihana ny fiantombohan'ny fizarana vaovao ao amin'ny tantara.

**nisy lehilahy jamba iray nipetraka**

Eto ny "iray" dia midika fotsiny fa ilay lehilahy dia mpandray anjara vaovao manan-danja ao amin'ny tantara fa tsy notononin'i Lioka ny anarany. Mpandray anjara vaovao ao amin'ny tantara izy.

**nangataka, ary raha nandre**

Mety manampy ny fanombohana fehezanteny vaovao eto. DH: "nangataka. Rehefa naheno"

**nilaza taminy izy ireo hoe**

"Ny olona tao amin'ny vahoaka niteny ilay lehilahy jamba"

**Jesosy avy any Nazareta**

Jesosy tonga avy any amin'ny tanànan'i Nazareta izay any Galilia.

**nandalo teo**

"nandalo teo aminy"

**Luke 18:38**

**Koa**

Ity teny ity dia manamarika hetsika vaovao izay nitranga nohon'ny zavatra hafa izay nitranga voalohany. Amin'ity, ny vahoaka nilaza ilay lehilahy jamba fa nandalo teo Jesosy.

**niantso mafy**

"nihiakiaka mafy"

**Zanak'i Davida**

Jesosy dia taranak'i Davida, mpanjaka manan-danja indrindra an'Isiraely.

**mamindrà fo amiko**

"hampisehoy fangorahana aho"

**Ireo izay nandeha nialoha**

"Ireo olona izay nandeha nanoloana ny vahoaka"

**mba hangina**

"mba tsy hikiakiaka"

**Luke 18:40**

**ny mba hitondrana ilay lehilahy ho eo Aminy**

DH: "mba hitondran'ny olona ilay lehilahy jamba ho eo Aminy"

**te-hahiratra aho**

"mba ho afaka ny hahita"

**Luke 18:42**

**Mahiràta**

Ity dia filaza mandidy, saingy tsy nangataka ilay lehilahy hanao na inona na inona. Sitrana izy vokatr'ilay baiko.

**Ny finoanao no nahasitrana anao**

Ny finoan'ilay lehilahy no antony nahasitrana azy, fa tsy ilay fomba fanasitranany. DH: "Nositraniko ianao satria nino Ahy"

**nanome voninahitra an'Andriamanitra**

"nankalaza an'Andriamanitra"

**nahita izany**

"rehefa nahita izany izy ireo"

## Chapter 19

<sup>1</sup> Niditra Jesosy ary nandalo an'i Jeriko. <sup>2</sup> Indro, nisy lehilahy izay nantsoina hoe Zakaiosy teo. Izy dia lehiben'ny mpamory hetra sady nanan-karena. <sup>3</sup> Niezaka ny hahita izy hoe iza Jesosy, kanefa tsy afaka nahita tao anaty vahoaka, satria fohy izy. <sup>4</sup> Koa nihazakazaka nialoha ireo olona izy ary nihanika hazon'aviavy anankiray mba hahita Azy, satria handalo amin'izany lalana izany Jesosy. <sup>5</sup> Nony tonga teo amin'ilay toerana Jesosy, dia niandrandra Izy ka niteny taminy hoe: "Ry Zakaiosy, midina faingana, fa anio dia tsy maintsy hijanona ao an-tranonao Aho." <sup>6</sup> Dia nidina faingana izy ary nandray Azy tamim-pifaliana. <sup>7</sup> Rehefa nahita izany ny rehetra, dia nitaraina avokoa, niteny hoe: "Niditra hamangy lehilahy izay mpanota Izy" <sup>8</sup> Nitsangana Zakaiosy ka niteny tamin'ny Tompo hoe: "Jereo, ry Tompo, ny atsasaky ny fananako dia omeko ho an'ny mahantra, ary raha toa ka nisy zavatra nanambakako olona, dia honerako avo efatra heny." <sup>9</sup> Jesosy niteny taminy hoe: "Androany ny famonjena no tonga ato amin'ity tokantrano ity, satria izy koa dia zanak'i Abrahama. <sup>10</sup> Fa ny Zanak'Olona dia tonga mba hitady sy hamonjy ireo olona izay very." <sup>11</sup> Raha nandre izany zavatra izany izy ireo, dia nanohy niteny Izy ary nanao fanoharana anankiray, satria teo akaikin'i Jerosalema Izy, ary izy ireo nieritreritra fa hiseho teo noho eo ny fanjakan'Andriamanitra. <sup>12</sup> Noho izany Izy dia niteny hoe: "Nisy tandapa iray nandeha tany an-tany lavitra mba hahazo fanjakana ho an'ny tenany ary hiverina avy eo. <sup>13</sup> Niantso folo lahy tamin'ireo mpanompony izy, ary nanome farantsa folo azy ireo, ary niteny tamin'izy ireo hoe: 'Manaova raharaham-barotra mandra-piveriko.'" <sup>14</sup> Kanefa ireo vahoakany nankahala azy ary nandefa solontena nanaraka azy, niteny hoe: 'Tsy ilainay ny hanjakan'io lehilahy io eto aminay.' <sup>15</sup> Ary rehefa niverina indray izy, avy nandray ny fanjakana, dia nandidy ireo mpanompony izay nomeny vola mba ho eo aminy izy, mba hahafatarany izay tombony azon'izy ireo tamin'ny fanaovana raharaham-barotra. <sup>16</sup> Tonga teo anoloany ny voalohany, niteny hoe: 'Tompo, ny farantsanao dia nahazo tombony farantsa folo mihoatra.' <sup>17</sup> Niteny azy ilay tandapa hoe: 'Tsara izany, ry mpanompo tsara. Noho ianao nahatoky tamin'ny kely dia kely, dia hanam-pahefana amin'ny tanàna folo ianao.' <sup>18</sup> Tonga ilay faharoa, niteny hoe: 'Ny farantsanao, tompo, dia nahavita farantsa dimy.' <sup>19</sup> Ary niteny taminy ilay tandapa hoe: 'Hiandraikitra tanàna dimy ianao.' <sup>20</sup> Tonga ny iray hafa, niteny hoe: 'Tompo, indro ny farantsanao, izay notehiriziko tsara tao anaty lamba, <sup>21</sup> fa natahotra anao aho, satria lehilahy masiaka ianao. Ka maka izay tsy napetrakao, ary mijinja izay tsy nafafinao.' <sup>22</sup> Niteny taminy ilay tandapa hoe: 'Amin'ny teninao manokana no hitsarako anao, ianao ry mpanompo ratsy fanahy. Fantatrao fa izaho dia lehilahy masiaka, maka izay tsy napetrako, ary mijinja izay tsy nafafiko.' <sup>23</sup> Koa nahoana no tsy napetrakao tany amin'ny mpitahiry vola ny volako, ka rehefa niverina aho dia ho nandray izany niaraka tamin'ny zanany?' <sup>24</sup> Ilay tandapa niteny tamin'ireo izay nijoro teo akaiky teo hoe: 'Esory aminy ny farantsa, ary omeo an'ilay manana ny farantsa folo.' <sup>25</sup> Ary hoy izy ireo taminy hoe: "Tompo, manana farantsa folo izy." <sup>26</sup> 'Izaho miteny aminareo, fa izay rehetra manana dia homena mihoatra, fa izay tsy manana, na dia izay ananany aza dia ho alaina. <sup>27</sup> Fa ireo fahavaloko, ireo izay tsy naniry ahy hanjaka eo amin' izy ireo, ento aty izy ireo ary vonoy eto anoloako.'" <sup>28</sup> Rehefa avy nilaza an'ireo zavatra ireo izy, dia nandeha nialoha, niakatra ho any Jerosalema. <sup>29</sup> Ary nony tonga teo akaikin'i Betifaga sy Betania Izy, teo amin'ny tendrombohitra antsoina hoe Oliva, dia naniraka ny roa tamin'ireo mpianany Izy, <sup>30</sup> niteny hoe: "Mandehana any amin'ny tanàna manaraka. Rehefa miditra ianareo, dia hahita zana-boriky iray mbola tsy notaingenan'olona mihitsy. Vahao izany dia ento aty amiko. <sup>31</sup> Raha misy manontany anareo hoe: 'Nahoana no vahanareo io?' dia lazao hoe: 'Misy ilàn'ny Tompo azy.' <sup>32</sup> Ireo izay nirahina dia nandeha ary nahita ilay zana-boriky araka ny nolazain'i Jesosy tamin'izy ireo. <sup>33</sup> Raha teo am-pamahana ny zana-boriky izy ireo, dia hoy ireo tompony tamin'izy ireo hoe: "Nahoana no vahanareo ny zana-boriky?" <sup>34</sup> Niteny izy ireo hoe: "Misy ilàn'ny Tompo azy." <sup>35</sup> Noentin'izy ireo tany amin'i Jesosy izany, ary napetrak'izy ireo teo ambonin'ny zana-boriky ny lambany ary nametraka an'i Jesosy teo amboniny. <sup>36</sup> Raha nandeha iny Izy, dia novelarin'izy ireo teo amin'ny lalana ny lamban'izy ireo. <sup>37</sup> Ary rehefa nanakaiky an'ilay toerana fidinana amin'ny Tendrombohitra Oliva Izy, dia nanomboka nifaly ireo mpianany maro be ary nidera an'Andriamanitra tamin'ny feo mafy nohon'ny asa lehibe rehetra izay hitan'izy ireo, <sup>38</sup> niteny hoe: "Deraina anie ny mpanjaka izay avy amin'ny anaran'ny Tompo! Fiadanana any an-danitra ary voninahitra any amin'ny avo indrindra!" <sup>39</sup> Ny Fariseo sasany teo amin'ny vahoaka dia nilaza taminy hoe: "Mpampianatra ô, teneno mafy ireo mpianatrao." <sup>40</sup> Namaly Jesosy ary niteny hoe: "Lazaiko aminareo, fa raha mangina ireo, dia hikiaka ny vato." <sup>41</sup> Rehefa nanatona ny tanàna Jesosy, dia nitomany azy, <sup>42</sup> niteny hoe: "Raha mba fantatrao mantsy amin'izao andro izao, eny ianao, ireo zavatra izay mitondra fiadanana ho anao! Nefa ankehitriny ireny dia mifafina amin'ny masonao. <sup>43</sup> Fa ho avy aminao ireo andro, izay hananganan'ny fahavalonao manda manodidina anao, ary hanodidina anao, ary hanery anao amin'ny lafiny rehetra. <sup>44</sup> Izy ireo dia hampianjera anao amin'ny tany miaraka amin'ny

zanakao. Tsy hamela na dia vato iray mifanaingina aza izy ireo, satria ianao tsy nahafantra izany fony Andriamanitra niezaka ny hamonjy anao." <sup>45</sup> Niditra tao an-tempoly Jesosy ary nanomboka nandroaka ireo izay nivarotra, <sup>46</sup> niteny tamin'izy ireo hoe: "Efa voasoratra hoe: 'Ny tranoko dia natao trano fivavahana,' fa ianareo kosa nanao izany ho zohy fieren'ireo jiolahy." <sup>47</sup> Koa dia nampianatra isan'andro tao an-tempoly Jesosy. Ireo lohan'ny mpisorona sy ireo mpanora-dalàna ary ireo mpitarika ny vahoaka dia nitady hamono azy, <sup>48</sup> fa tsy nahita fomba hanaovana izany izy ireo, satria nazoto nihaino Azy avokoa ny vahoaka rehetra.

### Luke 19:1

#### Fampahafantarana amin'ny ankapobeny

Ity no fizarana manaraka ao amin'ny tantara, Zakaiosy dia nampidirina ao amin'ny tantara. Ny andininy 1 dia manome fampahafantarana fototra momban'ny dian'i Jesosy.

#### Indro, nisy lehilahy nantsoina hoe Zakaiosy teo

Ny teny hoe "indro" dia manaitra antsika amin'ny olona vaovao ao amin'ny tantara. Ny fitenininao dia mety manana fomba hanaovana izany. DH: "Nisy lehilahy iray izay"

Izy dia lehiben'ny mpamory hetra sady nanan-karena ity dia fampahafantarana fohifohy momban'i Zakaiosy.

### Luke 19:3

#### Niezaka izy

"niezaka Zakaiosy"

### Luke 19:5

#### ilay toerana

"ilay hazo" na "izay nisy an'i Zakaiosy"

#### nidina faingana izy

"nidina faingana Zakaiosy"

#### nitaraina avokoa ny rehetra

Ireo Jiosy dia nankahala ny mpamory hetra ary tsy nieritreritra hoe ny olona tsara dia tokony hifandray amin'izy ireny.

#### Niditra hamangy lehilahy izay mpanota Izy

"Niditra ao an-tranon'ny mpanota Jesosy mba hamangy azy"

#### mpanota

"tena mpanota"

### Luke 19:8

#### ny Tompo

Ity dia maneho an'i Jesosy.

#### honerako avo efatra heny

"hamerina amin'izy ireo avo efatra heny amin'izay nalaiko tamin'izy ireo"

#### androany ny famonjena no tonga ato amin'ity tokantrano ity

Efa azo fa ny famonjena dia avy amin' Andriamanitra. DH: "Andriamanitra namonjy ity tokantrano ity"

#### ity tokantrano ity

Ny teny hoe "tokantrano" dia maneho ny olona mipetraka ao amin'ilay trano na ny fianakaviana.

#### izy koa

"ity lehilahy ity koa" na "Zakaiosy koa"

#### zanak'i Abrahama

Ireo dika azo heverina: 1) "taranak'i Abrahama" sy 2) "olona izay manana finoana tahaka an'i Abrahama"

#### ny Zanak'Olona

Jesosy miresaka momban'ny tenany. DH: "Izaho, Zanak'Olona"

#### ireo olona izay very

"ny olona izay nirenireny lavitra an' Andriamanitra" na "ireo izay tamin'ny fahotana dia nanalavitra an'Andriamanitra"

### Luke 19:11

#### Fampahafantarana amin'ny ankapobeny

Jesosy manomboka milaza fanoharana amin'ny vahoaka. Ny andininy faha 11 dia manome fampahafantarana fototra momban'ny antony hitenenan'i Jesosy ilay fanoharana.

#### fa hiseho teo noho eo ny fanjakan'Andriamanitra

Ireo Jiosy dia nino fa ilay Mesia dia hametraka fanjakana raha vantany vao tonga ao Jerosalema Izy. DH: "fa Jesosy dia hanomboka hanapaka amin'ny fanjakan'Andriamanitra avy hatrany"

#### tandapa iray

"Lehilahy iray izay mpikambana ao amin'ny fitondrana" na "Lehilahy iray avy amin'ny fianakaviana ambony"

#### mba hahazo fanjakana ho an'ny tenany

Ity dia sarin'ny mpanjaka ambany kokoa mankany amin'ny mpanjaka lehibe indrindra. Ny mpanjaka lehibe indrindra dia hanome ny mpanjaka ambany kokoa ny zo sy fahefana hanapaka amin'ny firenany manokana.

**Luke 19:13****Niantso izy**

"Niantso ilay tandapa." Mety hanampy ny filazana fa ilay lehilahy dia nanao ity mialohan'ny nandehany handray ny fanjakany. DH: "Mialohan'ny nandehany, dia niantso izy"

**nanome farantsa folo azy ireo**

"nanome farantsa folo ho an'ny tsirairay tamin'izy ireo"

**farantsa folo**

Ny farantsa iray dia 600 grama. Ny farantsa tsirairay dia mendrika izay mety ho karaman'ny olona iray ao anatin'ny efa-bolana. DH: "farantsa sarobidy folo" na "vola maromaro"

**Manaova raharaham-barotra**

"Hampiasao ity vola ity mba hahazoana vola betsaka kokoa"

**ireo vahoakany**

"ny olona ao amin'ny tanànanany"

**solontena**

"vondron'olona mba hisolo-tena azy ireo" na "mpitondra hafatra maro"

**Ary**

Ity dia nampiasaina eto mba hanamarihana hetsika manan-danja ao amin'ny tantara. Raha manana fomba hilazana izany ny fiteninainy, dia eto ampiasaina.

**avy nandray ny fanjakana**

"rehefa tonga mpanjaka izy"

**mba ho eo aminy**

DH: "mba hanatona azy"

**izay tombony azon'izy ireo**

"hoatrinona ny vola azon'izy ireo"

**Luke 19:16****ny voalohany**

"Ny mpanompo voalohany"

**Tonga teo anoloany**

"nankeo anoloan'ilay tandapa"

**ny farantsanao dia nahazo tombony farantsa folo mihoatra**

Ity dia milaza fa ilay mpanompo no nahatonga ilay tombony. DH: "Nampiasaiko hangalana tombony folo mihoatra ny farantsanao"

**Tsara izany**

"Nety ny nataonao." Ny fiteninainy dia mety manana fehezanteny izay hampiasain'ny mpampiasa mba hampisehoana fankatoavana.

**kely dia kely**

Ity dia maneho ilay farantsa iray, izay tsy noraisain'ilay tandapa ho vola be.

**Luke 19:18****ilay faharoa**

"ilay mpanompo faharoa"

**Ny farantsanao, tompo, dia nahavita farantsa dimy**

Ity dia milaza fa ilay mpanompo no nahatonga ilay tombony. DH: "tomp, nampiasaiko hangalana tombony dimy mihoatra ny farantsanao"

**Hiandraikitra tanàna dimy ianao**

"hanana fahefana amin'ny tanàna dimy ianao"

**Luke 19:20****Tonga ny iray hafa**

"tonga ny mpanompo iray hafa"

**notehiriziko tsara tao anaty lamba**

"nofonosiko lamba ary notehiriziko"

**lehilahy masiaka**

"lehilahy izay manantena be amin'ireo mpanompony"

**Ka maka izay tsy napetrakao**

DH: "Maka izay tsy napetrakao ianao" na "maka izay tsy anao ianao"

**mijinja izay tsy nafafinao**

Ilay mpanompo mampitaha ny tompony amin'ny mpamboly izay maka ny sakafo izay nambolen'ny olona hafa.

**Luke 19:22****Amin'ny teninao manokana no hitsarako anao**

DH: "Mifototra amin'izay nolazainao"

**izaho dia lehilahy masiaka**

Ilay tandapa namerina izay nolazain'ilay mpanompo momba azy. Tsy niteny izy hoe marina izany.

**Nahoana no tsy napetrakao ... tamin'ny zanany?**

Ilay tandapa nampiasa fanontaniana mba hitenenana mafy ilay mpanompo ratsy fanahy. DH: "tokony napetrakao tany ... tamin'ny zanany"

**napetrakao tany amin'ny mpitahiry vola ny volako**

Ny kolontsaina izay tsy manana mpitahiry vola dia mety hampiasa hoe "nomena hindraminin'ny olona ny volako".

**mpitahiry vola**

Ny mpitahiry vola dia raharaham-barotra izay mitazona soa aman-tsara ny volan'ny olona. Hampindramin'ny mpitahiry vola amin'ny hafa izany vola izany mba hazoana tombony. Noho izany, ny mpitahiry vola dia mandoa vola mihoatra, na

zanany ho an'ny olona mametraka ny volan'izy ireo any amin'ny mpitahiry vola.

**ho nandray izany niaraka tamin'ny zanany**  
"ho nandray izany vola izany miampy ny tombony azo amin'izany" na "ho nandray tombony tamin'izany"

**zanany**  
Ny zanany dia vola aloan'ny mpitahiry vola ny olona izay mametraka ny volan'izy ireo any.

#### Luke 19:24

**ilay tandapa**  
Lasa mpanjaka ilay tandapa.

**ireo izay nijoro teo akaiky teo**  
"ny olona izay nijoro teo akaikin'izy ireo"

**manana ny farantsa folo**  
"efa nanana farantsa folo izy!"

#### Luke 19:26

**Izaho miteny aminareo**  
Ilay mpanjaka no miteny eto. Ny mpandika teny sasany dia mety hanomboka ity andininy ity amin'ny hoe "Ary ilay mpanjaka namaly hoe: 'Lazaiko aminareo'" na "Fa hoy ny mpanjaka hoe: 'Izao no lazaiko anareo'"

**izay rehetra manana**  
DH: "izay rehetra mampiasa tsara ny vola homena azy" na "izay rehetra mampiasa tsara ny vola nomeko azy"

**dia homena mihoatra**  
DH: "homeho mihoatra izy"

**fa izay tsy manana**  
Ity dia milaza fa ny antony tsay nananany vola dia satria tsy nampiasainy am-pahatokiana ny farantsany. DH: "ny olona tsy nampiasa tsara izay nomeko azy"

**dia ho alaina**  
DH: "ho alaiko aminy"

#### Luke 19:28

**Fampifandraisana ny foto-kevitra**  
Ity no faran'ny fizarana ao amin'ny tantara momban'i Zakaiosy. Ity andininy ity dia milaza amintsika izay nataon'i Jesosy taorian'ity fizaran'ny tantara ity.

**Rehefa avy nilaza an'ireo zavatra ireo izy**  
"rehefa avy nilaza an'ireo zavatra ireo Jesosy"

**niakatra ho any Jerosalema**  
Jerosalema dia avy kokoa noho Jeriko, noho izany dia tsy mahagaga ho an'Isiraelita ny miteny hoe hiakatra ho any Jerosalema.

#### Luke 19:29

**Fampahafantarana amin'ny ankapobeny**  
Ity no fizarana manaraka ao amin'ny tantara. Jesosy manatona an'i Jerosalema.

**Ary**  
Ity dia nampiasaina eto mba hanamarihana ny fiantombohan'ny fizarana vaovao ao amin'ny tantara. Raha manana fomba hanaovana izany ny fiteninao, dia eto ampiasaina.

**nony tonga teo akaik'i Betifaga Izy**  
Ny teny hoe "Izy" dia maneho an'i Jesosy. Ireo mpianany koa dia niaraka taminy.

**Betifaga**  
Betifaga dia tanàna iray any amin'ny tendrombohitr'Oliva, izay manerana ny lohasahan'i Kidrona avy any Jerosalema.

**mbola tsy notaingenan'olona mihintsy**  
DH: "izay tsy mbola nisy nitaingina"

**Raha misy manontany anareo hoe ... ilàn'ny Tompo azy**  
Jesosy milaza ireo mpianatra ny fomba hamaliana fanontaniana izay tsy mbola nanontaniana. Na dia izany aza, ny olona ao amin'ny tanàna dia hametraka izany fanontaniana izany tsy ho ela.

#### Luke 19:32

**Ireo izay nirahina**  
DH: "Ireo mpianatra roa nirahin'i Jesosy"

**ireo tompony**  
"ireo tompon'ny zana-boriky"

**Nahoana no vahanareo ... Misy ilàn'ny Tompo azy**  
Ity dia fanontaniana sy valin-teny izay voalaza mialoha tao amin'ny 19:29 ary tokony adika mitovy.

**napetrak'izy ireo teo ambonin'ny zana-boriky ny lambany**  
"nametraka ny akanjon'izy ireo teo amin'ilay zana-boriky"

**nametraka an'i Jesosy teo ambonin'izany**  
"nanampy an'i Jesosy hitsangana teo sy hitaingina ilay zana-boriky"

**novelarin'izy ireo teo amin'ny lalana ny lamban'izy ireo**  
"novelarin'ny olona ny lamban'izy ireo." Ity dia famantarana ny fanomezam-boninahitra ho an'ny olona.

#### Luke 19:37

**Ary rehefa nanakaiky Izy**  
"Rehefa nanatona akaiky Jesosy." Ireo mpianatr'i Jesosy dia niaraka taminy.

**nohon'ny asa lehibe rehetra izay hitan'izy ireo**  
"ireo zavatra lehibe izay hitan'izy ireo nataon'i  
Jesosy"

**Deraina anie ny mpanjaka**  
Niteny ity momban'i Jesosy izy ireo.

**amin'ny anaran'ny Tompo**  
Eto ny "anarana" dia maneho ny hery sy fahefana.  
Ary ny "Tompo" dia maneho an' Andriamanitra.

**Fiadanana any an-danitra**  
"hisy fiadanana anie any an-danitra." Milaza izay  
antenain'izy ireo hitranga izy ireo.

**voninahitra any amin'ny avo indrindra**  
Ny "avo indrindra" dia maneho ny lanitra, izay  
ipetrahan'Andriamanitra. DH: "avelao ny rehetra  
hanome voninahitra an'Andriamanitra any amin'ny  
lanitra avo indrindra" na "avelao ny rehetra hidera  
an'Andriamanitra ilay Avo indrindra"

### Luke 19:39

**teo amin'ny vahoaka**  
"teo amin'ireo vahoaka maro be"

**teneno mafy ireo mpianatrao**  
"teneno ireo mpianatrao mba hanajanona ny  
fanaovana ireo zavatra ireo"

**Lazaiko aminareo**  
Jesosy niteny ity mba hanamafisana izay ho lazainy  
manaraka.

**fa raha mangina ireo, dia hikiakiaka ny vato**  
Ny mpandika teny sasany dia mety mila manazava  
tsara izay tian'i Jesosy hambara tamin'Izy niteny  
izao hoe: "tsia, tsy hiteny mafy azy ireo Aho, satria  
raha mangina ireo, dia hikiakiaka ny vato"

**dia hikiakiaka ny vato**  
"dia hiantso fiderana ny vato"

### Luke 19:41

**ny tanàna**  
Ity dia maneho an'i Jerosalema.

**dia nitomany azy**  
Ny teny hoe "azy" dia maneho ny tanànan'i  
Jerosalema, fa izany dia maneho ny olona izay  
mipetraka ao amin'izany tanàna izany.

**Raha mba fantatrao ... mitondra fiadanana ho anao**  
Jesosy naneho ny alahelony fa tsy nahazo ny  
fahafahana ho amin'ny fiadanana amin'  
Andriamanitra ny olon'i Jerosalema.

**fantatrao**  
Jesosy miresaka amin'ilay tanàna. Raha hafahafa  
izany amin'ny fiteninanao, dia afaka ataonao hoe  
fantatrareo mba hanehoana ireo olon'ilay tanàna.

**ireny dia miafina amin'ny masoanao**  
Ny "masoanao" dia maneho ny fahafahana mahita.  
DH: "tsy afaka hahita ireny intsony ianao" na "tsy  
afaky ny hahalala izany ianao"

### Luke 19:43

**Fampifandraisana ny foto-kevitra**  
Jesosy manohy miresaka.

**Fa**  
Izay manaraka eo no anton'ny alahelon'i Jesosy.

**ho avy aminao ireo andro**  
Ity dia manondro fa hiaina fotoan-tsarotra izy ireo.  
DH: "amin'ny ho avy dia hitranga aminao ireo  
zavatra ireo" na "tsy ho ela dia hiaritra fotoana  
manahirana ianao"

**aminao**  
Ny teny hoe "aminao" dia maneho ilay tanàna. Fa  
raha hafahafa amin'ny fiteninanao dia afaka ataonao  
hoe "aminareo" mba hanehoana ireo olona ao  
amin'ilay tanàna.

**manda**  
Ity dia maneho ny rindrina mba hitazomana ny  
olona tsy hivoaka ny tanàna.

**Izy ireo dia hampianjera anao amin'ny tany**  
Satria Jesosy niresaka an'ilay tanàna, dia maneho  
ireo rindrina sy trano ben'ny tanàna ity. DH:  
"Hamotika ny rindrinsika izy ireo" na "'hamotika  
ny tanànantsika izy ireo"

**miaraka amin'ny zanakao**  
Ity dia maneho ny olona izay niaina tao amin'ilay  
tanàna. DH: "hamono anareo olona ao amin'ny  
tanàna izy"

**Tsy hamela na dia vato iray mifanaingina aza izy ireo**  
"Ity dia fanoharana mba hilazana ny  
hamotehan'ireo fahavalo tanteraka ny tanàna izay  
voarina tamin'ny vato.

### Luke 19:45

**Fampifandraisana ny foto-kevitra**  
Ity no fizarana manaraka ao amin'ny tantara. Jesosy  
miditra ny tempoly ao Jerosalema.

**Niditra tao an-tempoly Jesosy**  
Mety hanampy ny filazana fa niditra tao Jerosalema  
aloha Izy, izay nisy ny tempoly. DH: "'Jesosy niditra  
tao jerosalema ary avy eo nankao amin'ny  
kianjan'ny tempoly"

**niditra tao an-tempoly**  
Ireo mpisorona ihany no mahazo alalana hiditra ao  
amin'ny tempoly. DH: "nankao amin'ny kianjan'ny  
tempoly"

**Efa voasoratra hoe**

Ity dia teny nolazain'Isaia. DH: "Ny Soratra Masina dia milaza hoe" na "nisy mpaminany nanoratra ireto teny ireto tao amin'ny Soratra Masina"

**trano fivavahana**

"toerana izay hivavahan'ny olona Amiko"

**zohy fieren'ireo jiolahy**

Jesosy miresaka ny tempoly toy ny hoe toerana hiarahan'ireo mpangalatra mipetraka izany. DH: "toerana fiafonan'ireo mpangalatra"

**Luke 19:47**

**Fampifandraisana ny foto-kevitra**

Ity no faran'ity fizaran'ny tantara ity. Ireto andininy ireto dia milaza momban'ny hetsika mandeha izay mitohy aorian'ny faran'ny fizarana lehiben'ny tantara.

**tao an-tempoly**

"tao an-kianjan'ny tempoly" na "tao an-tempoly"

**nihaino tsara Avy**

"nifantoka tsara tamin'izay nolazain'i Jesosy"

## Chapter 20

<sup>1</sup> Ary indray andro, raha nampianatra ny vahoaka tao amin'ny tempoly Jesosy ary nitony ny filazantsara, dia nanatona Azy ireo lohan'ny mpisorona sy mpanora-dalàna niaraka tamin'ireo loholona. <sup>2</sup> Niteny izy ireo, nanao taminy hoe: "Lazao anay hoe amin'ny fahefana inona no hanaovanao ireo zavatra ireo? Na koa iza no nanome anao izao fahefana izao?" <sup>3</sup> Namaly Izy ary niteny azy ireo hoe: "Izaho koa dia hametraka fanontaniana aminareo. Teneno Ahy ny mahakasika <sup>4</sup> ny batisan'i Jaona. Moa ve izany avy any an-danitra sa avy amin'ny olombelona?" <sup>5</sup> Niady hevitra izy ireo, niteny hoe: "Raha hamaly isika hoe: 'Avy any an-danitra' dia hiteny Izy hoe: 'Koa nahaona ianareo no tsy nino Azy?'" <sup>6</sup> Fa raha miteny isika hoe: 'Avy amin'ny olombelona,' dia hitora-bato antsika ny vahoaka rehetra, satria izy ireo dia resy lahatra fa Jaona dia mpaminany." <sup>7</sup> Noho izany dia namaly izy ireo fa tsy fantatr'izy ireo izay niaviny. <sup>8</sup> Jesosy niteny tamin'izy ireo hoe: "Izaho koa tsy hilaza aminareo izay fahefana hanaovako izao zavatra rehetra izao." <sup>9</sup> Noteneniny tamin'ny vahoaka izao fanoharana izao: "Nisy lehilahy iray nanao tanim-boaloboka, nampanofa izany tamin'ny mpamboly voaloboka, ary nandeha tany amin'ny firenena hafa nandritra ny fotoana maharitra. <sup>10</sup> Tamin'ny ora voatondro dia nandefa mpanompo izy ho any amin'ireo mpamboly voaloboka, fa tokony hanome azy ny voankazon'ilay tanim-boaloboka izy ireo. Nokapohin'ireo mpamboly anefa izy, ary nalefany niverina tanam-polo. <sup>11</sup> Avy eo dia nandefa mpanompo hafa indray izy ary dia nokapohin'izy ireo ihany koa, nalainy baraka, ary nalefan'izy ireo tanam-polo. <sup>12</sup> Mbola nandefa fanintelonny izy ary noratrain'izy ireo koa izy, ary noroahiny. <sup>13</sup> Noho izany dia niteny ny tompon'ilay tanim-boaloboka hoe: 'Inona no ho ataoko? Halefako any ny zanaka lahy malalako. Mety mba ho hajain'izy ireo izy.'" <sup>14</sup> Fa rehefa tazan'ireo mpamboly voaloboka izy, dia nifampiresaka izy ireo, niteny hoe: 'Io ilay mpandova. Ndeha ho vonointsika izy, mba ho lasantsika ny lova.'" <sup>15</sup> Noroahin'izy ireo niala ny tanim-boaloboka izy ary novonoin'izy ireo. Inona ary no ho ataon'ny tompon'ilay tanim-boaloboka amin'izy ireo? <sup>16</sup> Ho avy izy ary hamotika ireo mpamboly voaloboka, ary hanome ilay tanim-boaloboka ho an'ny hafa." Rehefa naheno izany izy ireo, dia niteny hoe: "Sanatria amin'Andriamanitra!" <sup>17</sup> Fa nijery azy ireo Jesosy, niteny hoe: "Inona no hevitr'ilay voasoratra hoe: 'Ny vato izay nolavin'ireo mpanorin-trano no tonga vato fehizoro?'" <sup>18</sup> Ny tsirairay izay mianjera eo amin'io vato io dia ho torotoro. Fa na iza na iza hianjerany, dia ho potika." <sup>19</sup> Koa nitady hisambotra Azy tamin'io ora io ireo mpanora-dalàna sy ireo mpisorona, fa fantatr'izy ireo fa nolazainy io fanoharana io hanohitra azy ireo. Kanefa natahotra ny vahoaka izy ireo. <sup>20</sup> Teo am-pandinihina Azy tsara, dia nandefa mpitsikilo mody ho marina izy ireo, mba afahan'izy ireo mahita tsiny amin'ny teneniny, ka hanolotra Azy eo amin'ny fanapahana sy ny fahefan'ny governora. <sup>21</sup> Nanontany Azy izy ireo, niteny hoe: "Mpampianatra ô, fantatray ianao fa miteny sy mampianatra ampahamarinana, ary tsy voasariky ny hevitr'iza na iza, fa ianao dia mampianatra ny fahamarinana momban'ny lalan'Andriamanitra. <sup>22</sup> Ara-dalàna ho anay ve ny mandoa hetra amin'i Kaisara, sa tsia?" <sup>23</sup> Fa Jesosy dia nahatakatra ny hafetsen'izy ireo, ary niteny tamin'izy ireo hoe: <sup>24</sup> "Mampisehoa denaria iray Amiko. An'iza io sary sy anarana eo aminy io?" Niteny izy ireo hoe: "An'i Kaisara." <sup>25</sup> Hoy Izy tamin'izy ireo hoe: "Noho izany omeo an'i Kaisara ny zavatra izay an'i Kaisara, ary an'Andriamanitra, ireo zavatra izay an'Andriamanitra." <sup>26</sup> Tsy nahita tsiny tamin'izay nolazainy teo anatrehan'ny vahoaka izy ireo, fa dia nitolagaga tamin'ny valin-teniny ka nangina. <sup>27</sup> Rehefa tonga teo aminy ny sasany tamin'ireo Sadoseo, ireo izay niteny fa tsy misy ny fitsanganana amin'ny maty, <sup>28</sup> nanontany Azy izy ireo, niteny hoe: "Mpampianatra ô, Mosesy dia nanoratra ho antsika fa raha maty ny rahalahin'ny lehilahy iray, manambady, ary tsy manan-janaka, dia tokony haka vady an'ilay vadin-drahalahiny ilay lehilahy, ary hanome zanaka ho an'ny rahalahiny. <sup>29</sup> Nisy mpirahalaha fito ary ny voalohany nanam-bady, ary maty tsy nanan-janaka, <sup>30</sup> ary ny faharoa koa torak'izay. <sup>31</sup> Nampakatra azy ny fahatelo, ary toy izany avokoa izy fito samy tsy nanan-janaka, ary maty. <sup>32</sup> Taorian'izay dia maty koa ilay vehivavy. <sup>33</sup> Amin'ny fitsanganana amin'ny maty, ho vadin'iza ary izy? Fa samy efa nanambady azy izy fito." <sup>34</sup> Jesosy niteny tamin'izy ireo hoe: "Ireo zanak'izao tontolo izao dia mampaka-bady sy ampakarina. <sup>35</sup> Fa ireo izay hita amin'izao andro izao fa mendrika ny handray ny fitsanganana amin'ny maty dia tsy hampaka-bady na hampakarina. <sup>36</sup> Tsy ho faty intsony izy ireo, satria mitovy amin'ireo anjely sy ireo zanak'Andriamanitra, izay zanaky ny fitsanganana amin'ny maty. <sup>37</sup> Fa ny maty dia natsangana, na Mosesy aza dia nampiseho, teo amin'ilay toerana izay nisy ny voaroy, izay niantsoany ny Tompo ho Andriamanitr'i Abrahama sy Andriamanitr'Isaka ary Andriamanitr'i Jakoba. <sup>38</sup> Ary Izy dia tsy Andriamanitry ny maty, fa ny velona, satria ny rehetra dia velona ao aminy." <sup>39</sup> Ny sasany tamin'ireo mpanora-dalàna namaly hoe: "Mpampianatra ô, namaly tsara ianao." <sup>40</sup> Satria tsy sahy nametraka fanontaniana hafa taminy intsony izy ireo. <sup>41</sup> Jesosy niteny azy ireo hoe: "Ahoana no ilazan'izy ireo fa Kristy dia zanaka lahin'i Davida? <sup>42</sup> Fa Davida tenany no niteny tao amin'ny bokin'i Salamo hoe: Ny Tompo niteny tamin'ny Tompoko hoe: 'Mipetraha eo an-tanana ankavanako, <sup>43</sup>

mandra-panaovako ny fahavalonao ho fitoeran-tongotrao.' <sup>44</sup> Noho izany Davida dia niantso an'i Kristy hoe: 'Tompò', koa ahoana no maha zanak'i Davida Azy?' <sup>45</sup> Teo anatrehan'ny olona rehetra dia niteny tamin'ireo mpianany Izy hoe: <sup>46</sup> "Mitandrema amin'ny mpanora-dalàna, izay maniry handeha miaraka amin'ny akanjo lava, sy tia fiarahabana manokana eny an-tsena, sy seza voalohany ao anaty synagoga, ary toerana voalohany any amin'ny fanasana. <sup>47</sup> Izy ireo koa dia mandany ny tranon'ireo mpitondra-tena, ary manao vavaka lavareny ho fisehosehoana. Ny lehilahy tahaka izany dia hahazo fanamelohana lehibe kokoa."

### Luke 20:1

#### Fampifandraisana ny foto-kevitra

Ireo lohan'ny mpisorona, mpisoronabe, ary loholona dia nametra-panontanianana an'i Jesosy tao an-tempoly.

#### Ary

Ity dia nampiasaina eto mba hanamarihana ny fiantombohan'ny fizarana vaovao ao amin'ny tantara.

#### tao amin'ny tempoly

"tao an-kianjan'ny tempoly" na "tao an-tempoly"

### Luke 20:3

#### Fampahafantarana amin'ny ankapobeny

Jesosy mamaly ireo lohan'ny mpisorona, mpisoronabe, ary loholona.

#### Namaly Izy ary niteny azy ireo hoe

"Namaly Jesosy"

#### Moa ve izany avy any an-danitra sa avy amin'ny olombelona?

Jesosy nahafantatra fa ny fahefan'i Jaona dia avy any an-danitra. Nanontany ilay fanontanianana Jesosy mba hitenenan'ireo mpitarika Jiosy izay noeritreretin'izy ireo amin'izay rehetra nihaino. DH: "Moa ve ianareo mieritreritra fa ny fahefan'i Jaona hanao batisa olona dia avy any an-danitra sa avy amin'ny olombelona?" na "Moa ve ianareo mieritreritra fa Andriamanitra nilaza an'i Jaona hanao batisa ny olona, na ny olona nilaza tamin'ny mba hanao izany?"

#### avy any an-danitra

"avy amin'Andriamanitra." Ireo mpitarika Jiosy dia tsy niantso an'Andriamanitra tamin'ny anarany hoe "Yahweh." Nampiasa ny teny hoe "lanitra" foana izy ireo mba hanehoana Azy.

### Luke 20:5

#### Niady hevitra izy ireo

"Nifampiresaka"

#### Raha hamaly isika hoe: 'Avy any an-danitra'

DH: "raha lazaintsika hoe avy any an-danitra ny fahefan'i Jaona"

#### hiteny Izy hoe

""hiteny Jesosy hoe"

#### Raha miteny isika hoe: 'avy amin'ny olombelona'

DH: "Raha miteny isika hoe avy amin'ny olombelona ny fahefan'i Jaona"

#### hitora-bato antsika

"hamono antsika amin'ny fitoraham-bato." Ny lalàn'Andriamanitra dia nibaiko antsika fa ny olony dia mitora-bato ireo olony izay maniratsira Azy na ireo mpaminaniny.

### Luke 20:7

#### namaly izy ireo

""noho izany dia namaly ireo lohan'ny mpisorona, mpisoronabe sy loholona." Ny teny hoe "noho izany" dia manamarika hetsika iray izay nitranga nohon'ny fitrangan'ny zavatra iray hafa voalohany.

#### Noho izany dia namaly izy ireo fa tsy fantatr'izy ireo izay niaviany

DH: "hoy izy ireo hoe: 'tsy fantatray izy niaviany'"

#### izay niaviany

"izay niavian'i Jaona mpanao batisa." DH: "izay niavian'ny fahefan'i Jaona mpanao batisa" na "iza no nanome alalana an'i Jaona hanao batisa olona"

#### Izaho koa tsy hilaza aminareo

"ary tsy hilaza aminareo Aho." Jesosy nahafantatra fa tsy vonona hanome Azy ilay valin-teny izy ireo, ka dia namaly tahaka izany koa Izy. DH: "tahaka ny tsy hilazanareo Ahy, no tsy hilazako anareo"

### Luke 20:9

#### Fampahafantarana amin'ny ankapobeny

Jesosy manomboka milaza fanoharana ny olona ao an-tempoly.

#### nampanofa izany tamin'ny mpamboly voaloboka

"namela mpamboly voaloboka sasany hampiasa izay ho takalo vola" na "namela mpamboly voaloboka sasany hampiasa izany ary handoa vola aminy avy eo." Ny takalo dia mety ho vola, na anjara amin'ny vokatra.

#### Tamin'ny ora voatondro

"ny fotoana nifanarahan'izy ireo handoavana azy." Mety tamin'ny fotoanan'ny vokatra izany.

**voankazon'ilay tanim-boaloboka**

"sasany amin'ireo voaloboka" na "sasany amin'izay novokarin'izy ireo tao amin'ny tanim-boaloboka." Mety maneho zavatra vitan'izy ireo avy amin'ireo voaloboka koa izany na vola azon'izy ireo tamin'ny fivarotana voaloboka.

**nalefany niverina tanam-polo**

Ny tanam-polo diaa sariteny hilazana hoe "tsy nisy na inona na inona." DH: "nandefa azy nefa tsy nandoa vola taminy" na "nandefa azy tsy niaraka tamin'ireo voaloboka"

**Luke 20:11****nokapohin'izy ireo**

"nikapoka ilay mpanompo"

**nalainy baraka**

"nanao tsinontsinona azy"

**noratrain'izy ireo koa izy**

"nandratra izany mpanompo izany"

**noruahiny**

"nandroaka azy tao amin'ilay tanim-boaloboka"

**Luke 20:13****Inona no ho ataoko?**

Ity fanontaniana ity dia manamafy ny fanapahan-kevitr'ilay tompon'ny tanim-boaloboka. DH: "Izao no ndeha ho ataoko"

**rehefa tazan'ireo mpamboly voaloboka izy**

"rehefa tazan'ireo mpamboly ny zanaka lahin'ilay tompon-tany"

**ndeha ho vonointsika izy**

Niteny ity izy ireo mba hamporisihana ny tsirairay hamono ilay mpandova.

**Luke 20:15****Fampifandraisana ny foto-kevitra**

Tapitra ny filazan'i Jesosy ny fanoharany tamin'ny vahoaka.

**Noroahin'izy ireo niala ny tanim-boaloboka izy**

"noteren'ireo mpamboly hivoaka ny tanim-boaloboka ilay zanaka lahy"

**Inona ary no ho ataon'ny tompon'ilay tanim-boaloboka amin'izy ireo?**

Jesosy nampiasa fanontaniana mba hisarihana ireo mpihaino hifantoka amin'izay mety ho ataon'ilay tompon'ny tanim-boaloboka. DH: "Ary izao, henoy izay ho ataon'ny tompon'ny tanim-boaloboka amin'izy ireo"

**sanatria amin'Andriamanitra!**

"Andriamanitra anie hanakana izany tsy hitranga!" na "enga anie mba tsy hitranga mihintsy izany!"

Naneho mafy ny fanirian'izy ireo tsy hitrangan'izany izy ireo.

**Luke 20:17****Fampifandraisana ny foto-kevitra**

Jesosy manohy mampianatra ny vahoaka.

**Fa nijery azy ireo Jesosy**

"Fa nanopi-maso azy ireo Jesosy" na "fa nijery mahitsy azy ireo Izy." Nanao izany Izy mba hitazomana azy ireo tompon'andraikitra hahazo izay nolazainy.

**Inona no hevitr'ilay voasoratra hoe: 'Ny vato ... vato fehizoro?**

Jesosy mampiasa fanontaniana mba hampianarana ny vahoaka. DH: "ianareo dia tokony hahazo izay voasoratra hoe: "Ny vato ... vato fehizoro.""

**ilay voasoratra hoe**

"ity Soratra Masina"

**Ny vato izay nolavin'ny mpanori-trano no tonga vato fehizoro**

Ity no voalohany amin'ireo fanoharana telo amin'ny faminiana avy ao amin'ny bokin'ny Salamo. Ity iray ity dia maneho ny Mesia raisina toy ny hoe Izy ilay vato izay tsy nofidian'ny mpanorina ho hampiasaina, fa Andriamanitra nametraka ny vato manan-danja indrindra.

**mpanori-trano**

Ity dia maneho ireo mpanapaka fivavahana izay mandà an'i Jesosy ho ilay Mesia.

**vato fehizoro**

"ny vato manan-danja indrindra amin'ny trano be"

**Ny tsirairay izay mianjera ... torotoro**

Ity fanoharana ity dia miresaka ny olona izay mandà ny Mesia toy ny hoe mianjera amin'ny vato avokoa izy ireo ary maratra.

**ho torotoro**

ity no vokatry ny fianjerana amin'ny vato.

**Fa na iza na iza hianjerany**

Na iza na iza hianjeran'izany vatp izany." Ity fanoharana fahatelo ity dia miresaka momban'ny Mesia mitsara ireo izay mandà Azy toy ny hoe misy vato be mampianjera azy ireo.

**Luke 20:19****nitady hisambotra Azy**

Ity fomba fiteny ity dia maneho ny olona mampihatra fahefana amin'ireo mpianatra. DH: "nitady fomba hisamborana an'i Jesosy"

**tamin'io ora io**

"teo no eo"

**natahotra ny vahoaka izy ireo**

Ity no antony tsy nisamboran'izy ireo an'i Jesosy teo no eo. Nanaja an'i Jesosy ny olona, ary ireo mpitarika fivavahana dia natahotra izay mety ho ataon'ny olona raha misambotra Azy izy ireo. DH: "'tsy nisambotra Azy izy ireo satria natahotra ny olona''

**nandefa mpitsikilo izy ireo**

"ireo mpisoronabe sy lohan'ny mpisorona dia naniraka mpitsikilo mba hijery an'i Jesosy"

**mba hafahan'izy ireo mahita tsiny amin'ny teneniny**

"satria izy ireo te-hiampanga an'i Jesosy amin'ny fitenenana zavatra ratsy"

**ka hanolotra Azy eo amin'ny**

"mba hitondrana Azy eo amin'ny"

**eo amin'ny fanapahana sy ny fahefan'ny governora**

'Ny "fanapahana" sy "fahefana" dia fomba roa hilazana fa tian'izy ireo ny governora mba hitsara an'i Jesosy. DH: "mba hanasazy Azy ny governora"

**Luke 20:21****Fampifandraisana ny foto-kevitra**

Ity no fiandrianan'ny fizarana manaraka ao amin'ny tantara. Fotoana maro no lasa hatramin'ny nanontaniam'ireo lohan'ny mpisorona an'i Jesosy tao an-tempoly. Ireo mpitsikilo izao no manontany an'i Jesosy.

**Nanontany Azy izy ireo hoe**

"nanontany Azy ireo mpitsikilo"

**Mpampianatra o! fantatray ... lalan'Andriamanitra**

Ireo mpitsikilo dia niezaka handiso fanantenana an'i Jesosy. Tsy nino ireo zavatra momban'i Jesosy ireo izy ireo.

**fantatray**

ireo mpitsikilo no tenenina eto

**tsy voasariky ny hevitr'iza na iza**

Ireo dika azo heverina: 1) "milaza ny marina ianao na dia tsy tia izany aza ny olona manan-danja" na 2) "tsy mizaha tavan'olona ianao"

**fa ianao dia mpampianatra ny marina momban'ny lalan'Andriamanitra**

Ity dia isan'ireo namberan'ny mpitsikilo fa fantatr'izy ireo momban'Andriamanitra.

**Ara-dalàna ... sa tsia?**

Nanantena izy ireo hoe hamaly "eny" na "tsia" Jesosy. Raha niteny "eny" Izy, dia ho tezitra aminy ireo olona Jiosy amin'ny fitenenana azy ireo handoa hetra amin'ny fanjakana vahiny. Raha niteny hoe "tsia" Izy, dia afaka hiteny amin'ireo Romana ireo mpitarika fivavahana fa mpampianatra tao an-tempoly Jesosy mba handravana ireo lalan'ny Romana.

**ara-dalàna**

Nanontany ny momban'ny lalan'Andriamanitra izy ireo, fa tsy momban'ny lalan'i Kaisara. DH: "Ny lalantsika ve mamela antsika"

**Kaisara**

Satria Kaisara no mpanapaka ny fanjakana Romana, dia afaka naneho ny fanjakana Romana izy ireo tamin'ny anaran'i Kaisara.

**Luke 20:23****Fa Jesosy nahatakatra ny hafetsen'izy ireo**

"Fa Jesosy nahita fa niezaka hamandrika Azy izy ireo." Ny "izy ireo" dia maneho ireo mpitsikilo.

**denaria**

Ity dia vola madinika volafotsin'ny Romana izay mendrika karama ray andro.

**An'iza io sary sy anarana eo aminy io?**

Jesosy mampiasa fanontaniana mba hamaliana ireo izay niezaka hamitaka Azy.

**Luke 20:25****Fampifandraisana ny foto-kevitra**

Ity no faran'ity hetsika momban'ireo mpitsikilo ity sy ny fizaran'ny tantara izay nanomboka tao amin'ny 20:1.

**Hoy Izy tamin'izy ireo hoe**

"Avy eo Jesosy niteny azy ireo"

**Kaisara**

Eto ny "Kaisara" dia maneho ny fanjakana Romana.

**an'Andriamanitra**

"ary omeo an'Andriamanitra"

**Tsy nahita tsiny tamin'izay nolazainy izy ireo**

"ireo mpitsikilo dia tsy nahita na inona na inona diso tamin'izay nolazainy"

**fa dia nitolagaga tamin'ny valin-teniny ka nangina**

"fa talanjona tamin'ny valin-teniny izy ireo ary tsy niteny na inona na inona"

**Luke 20:27****Fampahafantarana amin'ny ankapobeny**

Ity no fizarana manaraka ao amin'ny tantara. Tsy fantatsika hoe aiza no mitranga izany, na dia mety azo heverina aza hoe tao amin'ny kianjan'ny tempoly izy ireo. Jesosy dia miresaka amin'ny Sadoseo sasantsasany.

**ireo izay niteny fa tsy misy ny fitsanganana amin'ny maty**

Ity fehezanteny ity dia maneho ireo Sadoseo toy ny vondrona Jiosy izay milaza fa tsy misy afaka hitsanga amin'ny maty. Tsy midika izany hoe ny Sadoseo sasany dia nino fa misy fitsanganana ary ny sasany tsy nino.

**raha maty ny rahalahin'ny lehilahy iray, manam-bady, ary tsy manan-janaka**  
 "raha maty ny rahalahin'ny lehilahy iray rehefa nanam-bady izy fa tsy nanan-janaka"

**ary hanome zanaka ho an'ny rahalahiny**  
 Ireo Jiosy dia nihevitra fa ireo zanaka teraka avy amin'ity karazana fanambadiana faharoa ity dia an'ilay lehilahy maty. Mandova ny fananany izy ireo ary mitondra ny anarany.

### Luke 20:29

**Fampifandraisana ny foto-kevitra**  
 Tapitra ny fametrahana ireo Sadoseo ny fanontaniana izy ireo amin'i Jesosy.

**Fampahafantarana amin'ny ankapobeny**  
 Ireo Sadoseo milaza tantara fohy an'i Jesosy ao amin'ny andininy faha 29-32. Ity dia tantara noforonin'izy ireo ho ohatra. Ao amin'ny andininy faha 33, dia manontany an'i Jesosy izy ireo ny momban'ny tantara notantarain'izy ireo.

**Nisy mpirahalaha fito**  
 Mety nitranga izany, kanefa mety ho tantara iray noforonin'izy ireo hitsapana an'i Jesosy izany.

**ny voalohany ... ny faharoa ... Ny fahatelo**  
 "rahalahy voalohany ... rahalahy faharoa ... Rahalahy fahatelo"

**ary maty tsy nanan-janaka**  
 "ary maty, fa tsy nanan-janaka"

**ny faharoa koa torak'izany**  
 Tsy namerina ireo antsipiriany izy ireo mba hanafomezana ny tantara. DH: "ilay faharoa nanambady azy ary zavatra mitovy no nitranga" na "ilay rahalahy faharoa nanambady azy ary maty tsy nanan-janaka"

**Nampakatra azy ny fahatelo**  
 "nanambady azy ilay fahatelo"

**toy izany avokoa izy fito samy tsay nanan-janaka, ary maty**  
 Tsy namerina ny maro tamin'ireo antsipiriany izy ireo mba hanafomezana ilay tantara. DH: "tahaka izany avokoa ny sisa tamin'ireo mpirahalaha fito nanambady azy ary tsy niteraka sy maty"

**izy fito**  
 "ireo mpirahalaha fito" na "ny tsirairay tamin'ireo mpirahalaha fito"

**Amin'ny fitsanganana amin'ny maty**  
 "rehefa hatsangana amin'ny maty ny olona" na "rehefa velona indraya ny olona efa maty." Ny fiteny sasany dia manana fomba fanehoana fa ireo Sadoseo dia tsy nino fa hisy fitsanganana amin'ny maty, toy ny hoe: "rehefa heverina fa hitsangana ny olona efa maty."

### Luke 20:34

**Fampifandraisana ny foto-kevitra**  
 Jesosy manomboka mamaly an'ireo Sadoseo.

**Zanak'izao tontolo izao**  
 "olona amin'izao fotoana izao." Ity dia mifanohitra amin'ireo izay any an-danitra na ny olona izay miaina aorian'ny fitsanganana amin'ny maty.

**mampaka-bady sy ampakarina**  
 Amin'izany kolontsaina izany dia miresaka ny lehilahy mampakatra vehivavy izy ireo sy ny vehivavy ampakarina ny vadiny. DH: "manambady"

**Fa ireo izay hita amin'izao andro izao fa mendrika**  
 DH: "ny olona amin'izany andro izany izay ho raisin'Andriamanitra mendrika"

**handray ny fitsanganana amin'ny maty**  
 "ho hatsangana amin'ny maty" na "hitsangana amin'ny maty"

**tsy hampaka-bady na hampakarina**  
 Amin'izany kolontsaina izany dia miresaka ny lehilahy mampakatra vehivavy izy ireo sy ny vehivavy hampakarina ny vadiny. DH: "tsy hanambady" na "tsy hivady." Ity dia aorian'ny fitsanganana amin'ny maty.

**tsy ho faty intsony izy ireo**  
 Ity dia aorian'ny fitsanganana amin'ny maty. DH: "Tsy afaka ny ho faty intsony izy ireo"

**ireo zanak'Andriamanitra, izay zanaky ny fitsanganana amin'ny maty**  
 "dia zanak'Andriamanitra satria natsangany tamin'ny maty izy ireo"

### Luke 20:37

**Fampifandraisana ny foto-kevitra**  
 Vita ny famalian'i Jesosy ireo Sadoseo.

**Fa ny maty dia natsangana, na Mosesy aza dia nampiseho**  
 Eto ny teny hoe "na.. aza" satria ireo Sadoseo dia mety tsy gaga fa ny Soratra Masina dia milaza fa natsangana ny maty, fa tsy nanantena izy ireo hoe nanoratra zavatra tahaka izany Mosesy. DH: ""Fa na Mosesy aza nampiseho fa mitsangana ny olona efa maty"

**teo amin'ilay toerana izay nisy ny voaroy**  
 "ao amin'ny andalan-tsoratar Masina izay nanoratany momban'ny voaroy mirehitra" na "ao amin'ny Soratra Masina momban'ilay voaroy mirehitra"

**izay niantsoany ny Tompo**  
 "izay niantsoan'i Mosesy ny Tompo"

**Andriamanitr'i Abrahama sy Andriamanitr'Isaka ary Andriamanitr'i Jakoba**

"ny Andriamanitr'i Abrahama, Isaka, ary Jakoba." Samy nankalaza Andriamanitra iray ihany izy rehetra.

**Ary**

Ity teny ity dia nampiasaina eto mba hanamarihana fihatoana ao amin'ny fampianarana lehibe. Eto Jesosy dia manazava ny fomba hanaporofaon'ity tantara ity fa mitsangana amin'ny maty ny olona.

**Ary Izy dia tsy Andriamanitry ny maty, fa ny velona**

Ireo dia fehezanteny roa mitovy dika nolazaina indroa mba hanamafisana. Ny fiteny sasany dia manana fomba samihafa hampisehoana fanamafisana. DH: "ny Tompo dia Andriamanitry ny olona velona ihany"

**fa ny velona**

"fa Andriamanitry ny velona." Satria maty arabatana ireo olona ireo, dia tsy maintsy mbola ho velona ara-panahy. DH: "fa Andriamanitry ny olona izay velona ny fanahiny, na dia mety maty aza ny vatan'izy ireo"

**satria ny rehetra dia velona ao aminy**

"satria eo imason'Andriamanitra dia mbola velona avokoa izy rehetra" na "satria ny fanahin'izy ireo dia velona amin'ny fanatrehan' Andriamanitra"

**Luke 20:39**

**Ny sasany tamin'ireo mpanora-dalàna namaly hoe**

"Ny sasany tamin'ireo mpanora-dalàna niteny tamin'i Jesosy." Nisy mpanora-dalàna nanatrika teo tamin'ireo Sadoseo nanontany an'i jesosy.

**Satria izy ireo**

Tsy mazava raha maneho ireo mpanora-dalàna ity, na ireo Sadoseo, na izy roa. Tsara kokoa ny mitazona ny fanamabarana amin'ny ankapobeny.

**tsy sahy nametraka fanontaniana hafa taminy intsony izy ireo**

"natahotra izy ireo hametraka fanontaniana hafa taminy." Azon'izy ireo fa tsy nahalala betsaka tahaka an'i Jesosy izy ireo, fa tsy te-hiteny izany. DH: "tsy nametraka fanontaniana maro hafa taminy intsony izy ireo satria natahotra sao hampiseho azy ireo toy ny adala indray ny valim-panontaniany feno fahendrena."

**Luke 20:41**

**Fampahafantarana amin'ny ankapobeny**

Nametra-panontaniana ireo mpanora-dalàna Jesosy

**Ahoana no ilazan'izy ireo fa Kristy dia zanaka lahin'i Davida?**

"Nahoana izy ireo no milaza fa Kristy dia zanaka lahin'i Davida?" Jesosy mampiasa fanontaniana mba hampieritreretana ireo mpanora-dalàna hoe izay

ilay Mesia. DH: "Hiresaka momban'izy ireo Aho hiteny hoe ... zanaka lahin'i Davida"

**ilazan'izy ireo**

ireo mpaminany, ireo mpanapaka fivavahana, ary ireo olona Jiosy amin'ny ankapobeny dia nahafantatra fa ilay Mesia dia zanak'i Davida. DH: "hoy ny rehetra hoe" na "ny olona dia milaza hoe"

**Zanak'i Davida**

"Taranak'i Davida mpanjaka." Ny teny hoe "zanaka" dia nampiasaina eto mba hanehoana ny taranaka. Amin'ity izany dia maneho ilay iray izay hanjaka amin'ny fanjakan'Andriamanitra.

**Ny Tompo niteny tamin'ny Tompoko**

Ity dia teny nalaina tao amin'ny bokin'ny Salamao izay milaza hoe: "Yaveh niteny tamin'ny Tompoko." Fa ireo Jiosy nijanona niteny hoe: "Yaveh" ary niteny foana kosa hoe "Tompoko." DH: "Ny Tompo Andriamanitra niteny tamin'ny Tompoko" na "Andriamanitra niteny tamin'ny Tompoko"

**ny Tompoko**

Davida naneho an'i Kristy toy ny hoe "Tompoko"

**eo an-tanana ankavanako**

Ny havanana dia toeran'ny voninahitra. Andriamanitra dia maneho voninahitra ny Mesia amin'ny fitenenana Azy mba hipetraka eo amin'ny toeram-boninahitra eo amin'ny seza fiandrianana akaikin'Andriamanitra.

**mandra-panavako ny fahavalonao ho fitoeran-tongotrao**

Ireo fahavalon'ny Mesia dia noresahina toy ny hoe fitaovaona fakan'aina ho an'ny tongony izy ireo. DH: "mandra-panavako ireo fahavalonao toy ny fitoeran-tongotra ho anao" na "mandra-pahazoako ireo fahavalonao ho anao"

**Noho izany Davida dia niantso an'i Kristy hoe 'Tompoko'**

Tamin'ny kolontsaina tamin'izany fotoana izany, dia najaina kokoa noho ny zanaka lahy ny ray. Ny fampiasan'i Davida ny fiantsoana hoe 'Tompoko' ho an'i kristy dia midika fa Izy dia lehibe noho Davida.

**koa ahoana no maha-zanak'i Davida Azy?**

"koa ahoana no maha-zanak'i Davida an'i Kristy?" DH: "ity dia mampiseho fa Kristy dia tsy taranak'i Davida fotsiny"

**Luke 20:45**

**Fampifandraisana ny foto-kevitra**

Jesosy izao mandefa ny fifantohany amin'ireo mpianany ary tena miresaka amin'izy ireo.

**Mitandrema**

"Miambena amin'ireo"

**izay maniry handeha miaraka amin'ny akanjo lava**

Ny akanjo lava dia mampiseho fa manan-danja izy ireo. DH: "izay tia mandeha miaraka amin'ny akanjo lava manan-danja'izy ireo"

**Izy ireo koa dia mandany ny tranon'ireo mpitondra-tena**  
Ireo mpanora-dalàna dia noresahina toy ny hoe biby noana izay mihinana ny zavatra rehetra nananan'ilay mpitondra-tena izy ireo. DH: "Noesorin'izy ireo tamin'ny mpitondra-tena koa ny fananan'izy ireo rehetra"

**tranon'ireo mpitondra-tena**  
Ity fomba fiteny ity dia maneho ny fananana rehetran'ilay mpitondra-tena. DH: "ny fananan'izy ireo rehetra"

**manao vavaka lavareny ho fisehosehoana**  
"mody miseho ho marina izy ireo ary manao vavaka lavareny" na "manao vavaka lava be izy ireo mba ho hitan'ny olona"

**ho fisehosehoana**  
Ity dia midika fa ireo mpanora-dalàna dia manao zavatra mba hampisy lanja sy hampamarina ny tenan'izy ireo noho ny tena maha izy azy ireo.

**Ny lehilahy tahaka izany dia hahazo fanamelohana lehibe kokoa**  
"Hahazo fitsarana mafy kokoa noho ireo mpanota izy ireo." DH: "Andriamanitra dia hanasazy azy ireo mafy kokoa noho ireo hafa"

## Chapter 21

<sup>1</sup> Jesosy nanopy maso ka nahita ireo lehilahy manan-karena izay nandrotsaka ny fanatitr'izy ireo tao amin'ny fandatsahan-drakitra. <sup>2</sup> Nahita mpitondra-tena mahantra iray nandrotsaka farantsa roa tao Izy. <sup>3</sup> Ka hoy Izy hoe: "Lazaiko marina aminareo, ity mpitondra-tena mahantra ity dia nandrotsaka betsaka noho izy rehetra. <sup>4</sup> Ireo rehetra ireo dia nanome fanatitra araky ny haben'ny haren'ny. Fa ity mpitondra-tena ity, tamin'ny fahantrany, dia nandrotsaka ny fivelomany rehetra." <sup>5</sup> Raha nisy maro niresaka momba ny tempoly, fa voaravaka vato tsara tarehy sy fanatitra izany, dia hoy Izy hoe: <sup>6</sup> "Fa ny amin'ireo zavatra hitanareo ireo, mbola ho avy ny andro izay tsy hisy na vato iray aza hijanona amin'ny hafa ka tsy ho ravaina." <sup>7</sup> Koa nanontany Azy izy ireo, nanao hoe: "Ry mpampianatra, rahoviana ireo zavatra ireo no hitranga? Inona no famantarana rehefa hitranga ireo zavatra ireo?" <sup>8</sup> Jesosy namaly hoe: "Mitandrema mba tsy ho voafitaka ianareo. Fa maro no ho avy amin'ny anarako, hanao hoe: 'Izaho no izy,' ary, 'Efa akaiky ny fotoana.' Aza manaraka azy ireo. <sup>9</sup> Rehefa mandre ady sy fikomiana ianareo, dia aza mihorohoro, fa ireo zavatra ireo dia tsy maintsy hitranga aloha, fa ny farany dia tsy hitranga eo noho eo." <sup>10</sup> Ary hoy Izy tamin'izy ireo hoe: "Ny firenena dia hitsangana hanohitra firenena, ary fanjakana hanohitra fanjakana. <sup>11</sup> Hisy horohoron-tany lehibe, ary mosary sy areti-mandringana any amin'ny toerana samihafa. Hisy tranga mampatahotra ary famantarana lehibe avy any an-danitra. <sup>12</sup> Fa mialohan'ireo zavatra rehetra ireo, dia hisambotra anareo izy ireo ary hanenjika anareo, hanolotra anareo ao amin'ny synagoga sy ny figadrana, hitondra anareo eo anoloan'ireo mpanjaka sy ireo mpanapaka nohon'ny anarako. <sup>13</sup> Izany dia hanome fahafahana ho amin'ny fijoroanareo vavolombelona. <sup>14</sup> Noho izany dia manapaha hevitra ao am-ponareo mba tsy hanomana ny fiarovanareo mialohan'ny fotoana, <sup>15</sup> fa Izaho hanome teny sy fahendrena anareo, izay tsy afaka toherina sy lavin'ireo mpanohitra anareo. <sup>16</sup> Fa ianareo koa dia ho atolotry ny ray aman-dreny, ireo rahalahy, ireo havana sy ireo namana, ary izy ireo dia hamono ho faty ny sasany aminareo. <sup>17</sup> Ho halan'ny tsirairay noho ny anarako ianareo. <sup>18</sup> Fa tsy hisy ho very na dia singam-bolo iray eo amin'ny lohanareo aza. <sup>19</sup> Amin'ny faharetanareo no hamonjenareo ny fanahinareo. <sup>20</sup> Rehefa hitanareo voadidina miaramila Jerosalema, dia fantaro fa efa akaiky ny faharavany. <sup>21</sup> Dia aoka ireo izay any Jodia handositra any an-tendrombohitra, ary aoka ireo izay any afovoan'ny tanàna hiala, ary aza avela hiditra ao ireo izay any ambanivohitra. <sup>22</sup> Fa ireo no andron'ny valifaty, mba ho tanteraka ireo zavatra rehetra efa voasoratra. <sup>23</sup> Loza ho an'ireo izay mitondra vohoka sy ho an'ireo mampinono amin'izany andro izany! Fa hisy fahoriana lehibe eo amin'ny tany, ary hatezerana amin'io vahoaka io. <sup>24</sup> Ho lavon'ny sabatra izy ireo ary ho entina ho babo any amin'ny firenena rehetra, ary Jerosalema dia ho voahosihosin'ireo Jentilisa, mandrapa-tanteraky ny andron'ny Jentilisa. <sup>25</sup> Hisy famantarana eny amin'ny masoandro, eny amin'ny volana, sy eny amin'ny kintana, ary eto an-tany. Ho trapahoriana ireo firenena, hitaintaina nohon'ny eron-dranomasina sy ireo onja. <sup>26</sup> Hisy lehilahy ho toran'ny tahotra sy ny fiandrasana ireo zavatra izay ho avy eto an-tany. Fa ho voahozongozona ny herin'ny lanitra. <sup>27</sup> Avy eo dia ho hitan'izy ireo ny Zanak'Oloha tonga eny amin'ny rahona miaraka amin'ny hery sy voninahitra lehibe. <sup>28</sup> Fa rehefa manomboka mitranga ireo zavatra ireo, dia mitsangàna ary hasandrato ny lohanareo, satria efa akaiky ny fanafahana anareo." <sup>29</sup> Nanao fanoharana tamin'izy ireo Jesosy hoe: "Jereo ny hazon'aviavy, sy ireo hazo rehetra. <sup>30</sup> Rehefa manaroka ireo, dia ho hitanareo manokana fa efa akaiky ny lohataona. <sup>31</sup> Toy izany ihany koa, rehefa hitanareo mitranga ireo zavatra ireo, dia fantatrareo fa efa akaiky ny fanjakan'Andriamanitra. <sup>32</sup> Lazaiko aminareo, marina tokoa, ity taranaka ity dia tsy ho faty mandra-pisehon'ireo zavatra ireo. <sup>33</sup> Ny lanitra sy ny tany dia ho levona, fa ireo teniko dia tsy ho levona mandrakizay. <sup>34</sup> Fa mitandrema amin'ny tenanareo, mba tsy ho vesaran'ny vokatry ny fisotroana sy ny fahamamoana ny fonareo, sy ireo ahiahin'ny fiainana, ka avy eo dia hikatona tampoka aminareo tahaka ny fandrika izany andro izany. <sup>35</sup> Fa izany dia ho tonga amin'ny tsirairay izay miaina maneran-tany. <sup>36</sup> Fa mba mailo amin'ny fotoana rehetra, mivavaha mba ho ampy hery ianareo handosirana ireo zavatra rehetra izay hiseho, ary hitsanganana eo anoloan'ny Zanak'Oloha." <sup>37</sup> Koa nandritry andro dia nampianatra tao amin'ny tempoly Izy, ary ny alina dia nandeha nivoaka Izy ary nijanona teo an-tendrombohitra'Oliva. <sup>38</sup> Ireo vahoaka rehetra dia tonga vao mangiran-dratsy mba hihaino Azy tao amin'ny tempoly.

**Luke 21:1****Fampifandraisana ny foto-kevitra**

Ity no hetsika manaraka ao amin'ny tantara. Fotoana mety nisehoany: 1) Mety niseho tamin'ny andro nametrahan'ireo Sadoseo fanontaniana an'i Jesosy ity (20:27) na 2) mety andro hafa ity. Jesosy manomboka mampianatra ireo mpianany.

**fanatitra**

"fanatitra vola"

**fanatsahan-drakitra**

"fanangonam-bola." Ity dia iray amin'ireo vata ao amin'ny kianjan'ny tempoly izay handrotsahan'ny olona vola toy ny fanatitra ho an'Andriamanitra.

**mpitondra-tena mahantra iray**

Ity dia fomba iray hampidirana mpandray anjara vaovao ao amin'ny tantara.

**Lazaiko marina aminareo**

Ity dia midika fa izay ho lazain'i Jesosy dia tena zava-dehibe.

**Lazaiko aminareo**

Jesosy niresaka tamin'ireo mpianany.

**Ity mpitondratena mahantra ity dia nandrotsaka betsaka noho izy rehetra**

Ity akory tsy midika hoe nandrotsaka vola be noho ireo lehilahy mpanan-karena izy. Fa kosa, midika izany fa Andriamanitra nandray ny fanatitrany ho manan-danja kokoa noho ny vola be nomen'ireo lehilahy. DH: "ny fanatitra kelin'ilay mpitondra-tena dia sarobidy kokoa noho ny fanatitra ben'ireo lehilahy mpanan-karena"

**nanome fanatitra araky ny haben'ny harenny**

"manam-bola be fa nanome anjara kely tamin'izany fotsiny"

**tamin'ny fahantrany**

"izay nanana vola tena kely"

**Luke 21:5****Fampifandraisana ny foto-kevitra**

Jesosy mivadika amin'ny firesahana momban'ilay mpitondratena mba hampianarana momban'ny tempoly.

**fanatitra**

"zavatra izay nomen'ny olona an'Andriamanitra"

**ireo zavatra izay hitanareo ireo**

Ity dia maneho ilay tempoly mahafinaritra sy ny haingony.

**ho avy ny andro izay**

"hisy fotoana izay" na "indray andro any"

**tsy hisy vato na iray aza hijanona amin'ny hafa**

DH: "ireo fahavalo dia tsy hamela na dia vato iray aza eo ambonin'ny hafa."

**tsy hisy na vato iray ... tsy ho ravana**

DH: "ny vato rehetra dia ho esorina amin'ny toerany ary ho ravaina avokoa"

**ka tsy ho ravaina**

DH: "Ho ravaina avokoa izy rehetra" na "ireo fahavalo dia handrava ny vato rehetra"

**Luke 21:7****nanontany Azy izy ireo hoe**

"ireo mpianatra nanontany an'i Jesosy" na "Ireo mpianatr'i Jesosy nanontany Azy"

**ireo zavatra ireo**

Ity dia maneho izay vao nolazain'i Jesosy momban'ireo fahavalo namotika ny tempoly.

**mba tsy ho voafitaka ianareo**

Jesosy niresaka tamin'ireo mpianany. DH: "mba tsy hino lainga ianareo" na "mba tsy hisy hamitaka anareo"

**amin'ny anarako**

Ny olona tonga amin'ny anarany dia milaza fa maneho Azy. DH: "milaza ho Izy" na "milaza ho manana ny fahefako"

**Izaho no izy**

"Izaho no Kristy" na "Izaho no Mesia"

**Aza manaraka azy ireo**

"Aza mino azy ireo" na "Aza manao mpianatr'izy ireo"

**aza mihorohoro**

"aza avela hampihorohoro anao ireny zavatra ireny" na "aza matahotra"

**ny farany dia tsy hitranga eo noho eo**

Ity dia maneho ny fitsarana farany. DH: "tsy hitranga eo noho eo aorian'ny ady sy fikomiana ny faran'izao tontolo izao" na "izao tontolo izao dia tsy hifarana eo noho eo aorian'ireo zavatra hitranga ireo"

**ny farany**

"ny faran'ny zavatra rehetra" na "ny faran'ny taona"

**Luke 21:10****Ary hoy Izy tamin'izy ireo**

"Ary hoy Izy tamin'izy ireo" ny fiteny sasany. Satria ity dia tohin'ny resak'i Jesosy tao amin'ny andininy teo aloha, dia mety tsy te-hilaza hoe "Ary hoy Izy tamin'izy ireo" ny fiteny sasany.

**Ny firenena dia hitsangana hanohitra firenena**

"Ny firenena iray dia hanafika firenena iray hfa."  
DH: "Ireo firenena dia hanafika firenena hafa"

**firenena**

Ity dia maneho ireo vondron'olona ara-poko.

**fanjakana hanohitra fanjakana**

Tsy naverina ny teny sasany mba hanaovana ity ho fanambarana fohy. DH: "ireo tafika avy amin'ny fanjakana iray dia hanafika ny tafika avy amin'ny fanjakana iray hafa"

**ary mosary sy areti-mandringana any amin'ny toerana samihafa**

Tsy naverina ny teny sasany mba hanaovana ity ho fanambarana fohy. DH: "hisy mosary sy areti-mandringana any amin'ny toerana maro" na "fotoan'ny hanoanana sy aretina izay hamono olona maro amin'ny toerana samihafa"

**tranga mampatahotra**

"tranga izay mampihorohoro olona" na "tranga izay hampatahotra ny olona"

**Luke 21:12****ireo zavatra ireo**

Ity dia maneho zavatra mahatsiravina izay nolazain'i Jesosy fa hitranga.

**hisambotra anareo izy ireo**

Ity fomba fiteny ity dia maneho ny olona mampihatra fahefana amin'ireo mpianatra.

**izy ireo**

"ny olona" na "ireo fahavalo"

**anareo**

Jesosy niresaka tamin'ireo mpianany.

**hanolotra anareo ao amin'ny synagoga**

"hanolotra anareo amin'ireo mpitarika ny synagoga." Ireo mpitarika ny synagoga dia afaka mandrara ireo Jiosy hafa rehetra amin'ny fifandraisana amin'ireo mpianatra satria manaraka an'i Jesosy izy ireo.

**sy ny figadrana**

"ary hanolotra anareo any amin'ny figadrana"

**nohon'ny anarako**

ny teny hoe "anarako" dia nampiasaina eto mba hanehoana an'i Jesosy. DH: "noho Izaho" na "satria manaraka Ahy ianareo"

**ho amin'ny fijoroanareo vavolombelona**

"ho anareo mba hilaza azy ireo ny fijoroanareo vavolombelona momba Ahy"

**Luke 21:14****Noho izany**

Jesosy mampiasa ity teny ity eto mba hiverenana hanehoana ny zavatra rehetra izay nolazainy, nanomboka tao amin'ny 21:10.

**manapaha hevitra ao am-ponareo**

Ny "fo" dia maneho ireo fanapahan-kevitra ny olona rehetra. DH: "manapaha hevitra"

**mba tsy hanomanana ny fiarovanareo**

"mba tsy haminavina izay ho lazainareo mba hiarovana ny tenanareo amin'ny fiampangana'izy ireo."

**Izaho hanome teny sy fahendrena anareo**

"ho lazaiko anareo izay zavatra hendry tokony ho tenenina"

**teny sy fahendrena**

Afaka atambatra iray ihany ireo. DH: "tenin'ny fahendrena" na "teny hendry"

**ireo mpanohitra anareo**

Ity dia afaka hanombohana fehezanteny vaovao. DH: "Ireo mpanohitra anareo"

**Luke 21:16****ianareo ihany koa dia ho atolotry ny ray aman-dreny, ireo rahalahy, ireo havana sy ireo namana**

DH: "na dia ny ray aman-dreninareo, rahalahy, havana, ary namanareo aza dia hanolotra anareo amin'ireo manam-pahefana"

**ary izy ireo dia hamono ho faty ny sasany aminareo**

Ireo dika azo heverina: 1) "ireo manam-pahefana dia hamono ny sasany aminareo" na 2) "ireo izay manolotra anareo dia hamono ny sasany aminareo."

**ho halan'ny tsirairay ianareo**

Ity dia fanatomboana resaka mba hanamafisana ny maha-lehibe ny fanenjehana.

**nohon'ny anarako**

Ny "anarako" eto dia maneho an'i Jesosy. DH: "satria manaraka Ahy ianareo"

**Fa tsy hisy ho very na dia singam-bolo iray eo amin'ny lohanareo aza**

Ity dia maneho ny iray amin'ireo fizarana kely indrindra amin'ny olona mba hanamafisana fa ilay olona iray manontolo dia tsy ho very. Jesosy efa niteny fa ny sasany amin'izy ireo ho faty. Noho izany ny sasany dia mahazo fa izany dia midika fa tsy haratra ara-panahy izy ireo. DH: "Fa ireo zavatra ireo dia tsy afaka tena handratra anao" na "Na dia ny volo rehetra eo amin'ny lohanao aza dia ho voaaro"

**Amin'ny faharetanareo**

"amin'ny fihazonana mafy orina." DH: "Raha tsy miala ianareo"

**Amin'ny faharetanareo no hamonjenareo ny fanahinareo**

DH: "hahazo ny fiainana ianareo" na "hamonjy ny tenanareo ianareo"

**Luke 21:20****voadidina miaramila Jerosalema**

DH: "miaramila manodidina an'i Jerosalema"

**efa akaiky ny faharavany**

"fa ho rava tsy ho ela izany" na "fa handrava izany tsy hoe ela izy ireo"

**handositra**

"hiala amin'ny loza"

**any ambanivohitra**

Ity dia maneho ny faritra ambanivohitra ivelan'i Jerosalema, fa tsy ny firenena. DH: "ivelan'ny tanàna"

**hiditra ao**

"hiditra ao Jerosalema"

**ireo no andron'ny valifaty**

"ireo no andron'ny fanasaziana" na "izany no fotoana hanasazian'Andriamanitra ity tanàna ity"

**ireo zavatra rehetra efa voasoratra**

DH: "ireo zavatra rehetra izay nosoratan'ny mpaminany tao amin'ny Soratra Masina efa ela."

**ho tanteraka**

DH: "hitranga"

**Luke 21:23****ho an'ireo mampinono**

"ireo reny izay mampinono ny zanak'izy ireo"

**hisy fahoriana lehibe eo amin'ny tany**

Ireo dika azo heverina: 1) ny olon'ny tany dia ho ory na 2) hisy loza ara-batana eto amin'ny tany.

**ary hatezerana amin'io vahoaka io**

"hisy hatezerana amin'ny olona amin'izany fotoana izany." Andriamanitra hitondra izany hatezerana izany. DH: "ity vahoaka ity dia hiaina ny hatezeran'Andriamanitra" na "ho tezitra mafy Andriamanitra ary hanasazy ity vahoaka ity"

**ho lavon'ny sabatra izy ireo**

"ho fatin'ny sabatra ireo." DH: "ho vonoin'ny tafiky ny fahavalo izy ireo"

**ho entina ho babo any amin'ny firenena rehetra**

DH: "Ireo fahavalon'izy ireo dia hisambotra azy ireo ary hitondra azy ireo any amin'ireo firenena hafa"

**any amin'ny firenena rehetra**

"any amin'ny firenena maro hafa"

**Jerosalema dia ho voahosihosin'ireo Jentilisa**

Ireo dika azo heverina: 1) ireo Jentilisa dia handresy an'i Jerosalema ary hibodo izany. na 2) ireo Jentilisa dia hamotika ilay tanànan'i Jerosalema. na 3) ireo Jentilisa dia hamotika ny olon'i Jerosalema.

**voahosihosin'ireo Jentilisa**

Ity dia maneho ny fanapahana. DH: "resin'ireo Jentilisa" na "ravan'ireo firenena hafa"

**mandrapaha-tanteraky ny andron'ny Jentilisa**

DH: "tonga ny faran'ny fe-potoanan'ireo Jentilisa"

**Luke 21:25****Ho tra-pahoriana ireo firenena**

Eto ny "firenena" dia maneho ny olona ao amin'izany. DH: "ho tra-pahoriana ny olona ao amin'ireo firenena" na "hitaintaina ny olona ao amin'ireo firenena"

**hitaintaina nohon'ny eron-dranomasina sy ireo onja**

"satria izay ireo dia very hevitra amin'ny eron-dranomasina sy ireo onja" na "ary ny tabataba mafin'ny ranomasina sy ny onjany dia hampatahotra ny olona."

**ireo zavatra izay ho avy eto an-tany**

"ireo zavatra izay hitranga eto amin'izao tontolo izao" na "ireo zavatra izay hitranga amin'izao tontolo izao"

**Fa ho voaozongozona ny herin'ny lanitra**

Ireo dika azo heverina: 1) ireo zavatra any an-danitra toy ny masoandro, volana, ary kintana dia tsy hietsika amin'ny tena fomba fandehan'izy ireo. DH: "Andriamanitra hanozongozona ireo zavatra manan-kery any an-danitra" na 2) ho ory ireo fanahy mahery any an-danitra.

**Luke 21:27****Zanak'Olonà**

Jesosy maneho ny tenany ihany. DH: "Izaho, Zanak'Olonà"

**tonga eny amin'ny rahona**

"midina eny amin'ny rahona"

**miaraka amin'ny hery sy voninahitra lehibe**

Eto ny "hery" dia mety maneho ny fahefany hitsara izao tontolo izao. Eto ny "voninahitra" dia mety maneho ny hazavana mamirapiratra. Indraindray Andriamanitra mampiseho ny halehibeny miaraka amin'ny hazavana mamirapiratra. DH: "amin-kery sy amim-boninahitra" na "ary hanan-kery sy ho be voninahitra Izy"

**mitsangàna**

Indraindray rehefa matahotra ny olona, dia miondrika izy ireo mba tsy ho hita na haratra. Rehefa tsy matahotra intsony izy ireo, dia mitsangana. DH: "mitsangàna amin-toky"

**hasandrato ny lohanareo**

Amin'ny fanandratana ny lohan'izy ireo hijery ambony, dia ho afaka hijery ny mpanavotra azy ireo manatona azy ireo izy ireo. DH: "mijere ambony"

**satria efa akaiky ny fanafahana anareo**

DH: "satria manatona anareo ny mpanafaka anareo" na "satria tsy hoe ela Andriamanitra dia hanavotra anareo"

**Luke 21:29****Fampifandraisana ny foto-kevitra**

Raha manohy mampianatra ireo mpianany Jesosy, dia milaza fanoharana azy ireo.

**Rehefa manaroka ireo**

"Rehefa manomboka maniry ny ravin-kazo vaovao"

**efa akaiky ny lohataona**

"efa hanomboka ny lohataona." DH: "efa hanomboka ny fotoam-bokatra"

**Toy izany koa, rehefa hitanareo mitranga ireo zavatra ireo**

Ny fisehon'ireo famantarana izay vao nofaritan'i Jesosy dia mampahafantatra ny fiavian'ny fanjakan'Andriamanitra toy ny fisehon'ireo ravin'aviavy mampahafantatra ny fiavian'ny lohataona.

**efa akaiky ny fanjakan'Andriamanitra**

"Tsy ho ela Andriamanitra dia hametraka ny fanjakany." DH: "hanapaka tsy ho ela toy ny mpanjaka Andriamanitra"

**Luke 21:32****Fampifandraisana ny foto-kevitra**

Jesosy manohy mampianatra ireo mpianany.

**Lazaiko aminareo, marina tokoa**

Ity fomba fiteny ity dia manamafy ny maha-zava-dehibe izay ho lazain'i Jesosy.

**ity taranaka ity**

Ireo dika azo heverina: 1) ny taranaka izay hahita ny voalohany amin'ireo famantarana izay noresahan'i Jesosy na 2) ny taranaka izay noresahan'i Jesosy.

**tsy ho faty mandra-**

DH: "ho mbola velona rehefa"

**Ny lanitra sy ny tany dia ho levona**

"Ny lanitra sy ny tany dia hatsahatra tsy hisy intsony." Ny teny hoe "lanitra" eto dia maneho ny lanitra sy izao rehetra izao.

**ireo teniko dia tsy ho levona mandrakizay**

"Ny teniko dia tsy hitsahatra tsy hisy mihintsy" Jesosy mampiasa "teny" eto mba hanehoana ny zavatra rehetra izay lazainy.

**tsy ho levona mandrakizay**

DH: "hitoetra mandrakizay"

**Luke 21:34****mba tsy ho vesarana ny fonareo**

Ny "fo" eto dia maneho ny saina sy ireo eritreritrin'ny olona. DH: "mba tsy ho sahirana amin'ny ... ianao"

**tsy hoe vesarana**

Jesosy eto miresaka ireo fahotana manaraka toy ny hoe lanja ara-batana izay mila entin'ny olona.

**vokatry ny fisotroana**

"fisotroana divay be loatra izay hampamamo ny iray.

**ireo ahiahin'ny fiainana**

"fiahihiana be loatra momban'ny fiainana"

**avy eo dia hikatonana tampoka aminareo tahaka ny fandrika izany andro izany**

Tahaka ny hikatonan'ny fandrika amin'ny biby rehefa tsy nanampo izany ny biby, dia hitranga izany andro izany rehefa tsy hanampo izany ny olona. DH: "hitranga izany andro izany rehefa tsy manampo izany ianareo, tahaka ny hikatonan'ny fandrika tampoka amin'ny biby"

**hikatona tampoka aminareo izany andro izany**

Ny fiavian'izany andro izany dia hiseho tampoka ary tsy hampoizina ho an'ireo izay tsy vonona sy mijery izany. DH: "Fa raha tsy mitandrana ianareo, dia hikatonana tampoka aminareo izany andro izany."

**izany andro izany**

Ity dia maneho ny andro hiverenan'i Mesia. DH: "ny andro hiavian'ny Zanak'Oloha"

**izany dia ho tonga amin'ny tsirairay**

"hiantraika amin'ny tsirairay izany" na "ny tranga amin'izany andro izany dia hiantraika amin'ny tsirairay"

**maneran-tany**

Ny velaran-tany dia resahina toy ny tavan'olona. DH: "amin'ny velaran'ny tany iray manontolo" na "amin'ny tany manontolo"

**Luke 21:36**

**Fampifandraisana ny foto-kevitra**

Tapitra ny fampianaran'i Jesosy ireo mpianany.

**mba mailo**

"mivonona amin'ny fiaviako"

**ampy hery handosirana ireo zavatra ireo**

Ireo dika azo heverina: 1) "ampy hery hiaretana ireo zavatra ireo" na 2) "afaka miala amin'ireo zavatra ireo"

**ireo zavatra rehetra izay hiseho ireo**

"ireo zavatra izay hitranga ireo." Jesosy vao avy niteny azy ireo ny momban'ireo zavatra mahatsiravina izay hitranga toy ny fanenjehana, ady, ary fahababoana.

**hitsangana eo anoloan'ny Zanak'Olona**

"hitsangana am-pitokiana eo anolona'ny Zanak'Olona." Ity dia mety maneho ny fotoana hitsaran'ny Zanak'Olona ny tsirairay. Ny olona izay tsy vonona dia hatahotra ny Zanak'Olona ary tsy hitsangana am-pitokiana.

**Luke 21:37**

**Fampifandraisana ny foto-kevitra**

Ity no faran'ny fizaran'ny tantara izay nanomboka tao amin'ny 21:1. Ireto anadininy ireto dia milaza

ny fandehan'ny hetsika izay mitoy aorian'ny faran'ny fizarana lehiben'ny tantara.

**Nandritry ny andro dia nampianatra Izy**

"mampianatra Izy isan'andro." Ireto andininy manaraka ireto dia milaza momban'ireo zavatra izay nataon'i Jesosy sy ny olona isan'andro nandritry ny erinandro mialohan'ny nahafatesany.

**tao amin'ny tempoly**

Ireo mpisorona ihany no nahazo alalana hankao amin'ny tempoly. DH: "ao an-tempoly" na "eo amin'ny kianjan'ny tempoly"

**ary ny alina dia nandeha nivoaka Izy**

"ary ny alina dia nandeha nivoaka ny tanàna Izy" na "nivoaka Izy isan-kalina"

**Ireo vahoaka rehetra**

Ity dia fanatomboana resaka mba hanamafisana ny habetsakin'ny vahoka. DH: "olona maro isa" na "'saika ny rehetra"

**tonga vao mangiran-dratsy**

"ho tonga vao mangiran-dratsy"

**mba hihaino Azy**

"mba hihaino Azy mampianatra"

## Chapter 22

<sup>1</sup> Ary efa antomotra ny Firavoravoana amin'ny Mofo tsy misy masirasira, izay antsoina hoe Paska. <sup>2</sup> Niady hevitra ireo lohan'ny mpisorona sy ireo mpanora-dalàna ny amin'ny fomba afahan'izy ireo mamono an'i Jesosy, satria natahotra ny olona izy ireo. <sup>3</sup> Avy eo Satana niditra tamin'i Jodasy Iskariota, izay iray tamin'ireo roa ambin'ny folo. <sup>4</sup> Jodasy nandeha nankany amin'ireo lohan'ny mpisorona sy ireo kapiteny ary niady hevitra tamin'izy ireo ny amin'ny fomba hamadihany an'i Jesosy eo amin'izy ireo. <sup>5</sup> Faly izy ireo, ary nanaiky ny hanome vola azy. <sup>6</sup> Nanaiky izy, ary nitady kendry tohana mba hanolorany Azy eo amin'izy ireo lavitry ny vahoaka. <sup>7</sup> Tonga ny andron'ny mofo tsy misy masirasira, izay tsy maintsy hanaovana sorona ny zanak'ondrin'ny Paska. <sup>8</sup> Jesosy naniraka an'i Petera sy Jaona, nanao hoe: "Mandehana ary homano ho antsika ny sakafon'ny Paska, mba afahantsika mihinana izany." <sup>9</sup> Izy ireo nanontany Azy hoe: "Aiza no tianao hanaovanay ny fanomanana?" <sup>10</sup> Namaly azy ireo Izy hoe: "Henoy, rehefa miditra ny tanàna ianareo, dia hisy lehilahy iray mitondra sinin-drano hifanena aminareo. Manaraha azy any amin'izay trano idirany. <sup>11</sup> Dia teneno ny tompon-trano hoe: 'Ny Mpampianatra milaza aminao hoe: "Aiza ny efi-trano fandraisam-bahiny, izay hihinanako ny sakafon'ny Paska miaraka amin'ireo mpianatro?"' <sup>12</sup> Izy hampiseho anareo efitrano ambony rihana lehibe misy fanaka. Ataovy ao ny fanomanana." <sup>13</sup> Koa dia nandeha izy ireo, ary nahita ny zavatra rehetra araka izay nolazainy tamin'izy ireo. Ary nanomana ny sakafon'ny Paska izy ireo. <sup>14</sup> Rehefa tonga ny fotoana, dia nipetraka niaraka tamin'ireo apostoly Izy. <sup>15</sup> Dia niteny tamin'izy ireo Izy hoe: "Naniry mafy ny hihinana ity Paska ity miaraka aminareo Aho mialohan'ny hijialiako. <sup>16</sup> Fa lazaiko aminareo, tsy hihinana ity intsony Aho, mandra-pahatanterak'izany any amin'ny fanjakan' Andriamanitra." <sup>17</sup> Dia nandray kapoaka Jesosy, ary rehefa nisaotra Izy, dia nanao hoe: "Raiso ity, ary zarao aminareo. <sup>18</sup> Fa lazaiko aminareo, tsy hisotro ny vokatry ny voaloboka intsony Aho, mandra-pahatongan'ny fanjakan'Andriamanitra." <sup>19</sup> Dia nandray ny mofo Izy, ary rehefa nisaotra, dia notapahiny izany, ary nomeny azy ireo, dia niteny hoe: "Ity ny vatako izay omena ho anareo. Ataovy izao ho fahatsiarovana Ahy." <sup>20</sup> Noraisiny tahaka izany koa ny kapoaka rehefa vita ny sakafo, dia hoy izy hoe: "Ity kapoaka ity dia ilay fanekena vaovao amin'ny ràko, izay narotsaka ho anareo. <sup>21</sup> Fa mitandrema. Ilay iray izay hamadika Ahy dia miaraka Amiko eto an-databatra. <sup>22</sup> Fa ny Zanak'Olona dia mandeha tokoa araka izay voatendry. Fa loza ho an'izany lehilahy izay hamadika Azy izany!" <sup>23</sup> Nanomboka nifapanontany izy ireo ny amin'ny iray amin'izy ireo izay mety hanao izany. <sup>24</sup> Dia nisy fifandirana nitranga koa teo amin'izy ireo momba izay heverina ho lehibe indrindra amin'izy ireo. <sup>25</sup> Niteny tamin'izy ireo Izy hoe: "Ireo mpanjakan'ny Jentilisa dia tompon'izy ireo, ary ireo izay manana fahefana amin'izy ireo dia atao ho toy ireo izay manao tsara ho an'ny vahoakany. <sup>26</sup> Fa tsy toy izany mihintsy ny aminareo. Mifanohitra amin'izany, aoka izay lehibe indrindra aminareo ho lasa toy ny kely indrindra, ary aoka izay manan-danja indrindra ho tonga tahaka izay manompo. <sup>27</sup> Fa iza no lehibe kokoa, izay mipetraka amin'ny latabatra, sa izay manompo? Tsy izay mipetraka eo amin'ny latabatra ve? Kanefa Izaho eto aminareo toy ny iray izay manompo. <sup>28</sup> Fa ianareo no olona izay nanohy niaraka tamiko tao amin'ny fakam-panahy nianjady tamiko. <sup>29</sup> Omeko fanjakana ianareo, tahaka ny Raiko koa izay nanome fanjakana ho Ahy, <sup>30</sup> mba ho afaka hihinana sy hisotro eo an-databatro any amin'ny fanjakako ianareo, ary hipetraka eo amin'ny seza fiandrianana hitsara ny fokon'ny Israely roa ambin'ny folo ianareo. <sup>31</sup> Simona, Simona, mitandrema, mitady ny hahazo anareo Satana, mba afahany manivana anareo toy ny vary. <sup>32</sup> Fa nivavaka ho anao Aho, mba tsy ho faty ny finoanao. Aorian'ny hiverenanao indray, dia ampaherezo ireo rahalahinao." <sup>33</sup> Petera niteny taminy hoe: "Tompo, vonona hiaraka Aminao aho na any am-ponja na ho any amin'ny fahafatesana." <sup>34</sup> Jesosy namaly hoe: "Lazaiko aminao, ry Petera, tsy haneno ny akoho amin'izay andro izay, mialohan'ny handavanao Ahy intelo hoe mahafantatra Ahy ianao." <sup>35</sup> Dia niteny tamin'izy ireo Jesosy hoe: "Rehefa nandefa anareo tsy niaraka tamin'ny fitoeram-bola, kitapom-batsy, na kiraro Aho, nisy zavatra tsy ampy anareo ve?" Namaly izy ireo hoe: "Tsy nisy." <sup>36</sup> Dia niteny tamin'izy ireo Izy hoe: "Fa izao, izay manana fitoeram-bola, aoka izy haka izany, na kitapom-batsy ihany koa. Izay tsy manana sabatra dia tokony hivarotra ny lambany ary hividny iray. <sup>37</sup> Fa Izaho miteny aminareo, izay voasoratra momba Ahy dia tsy maintsy tanteraka: 'Izy dia noraisina toy ny iray amin'ireo tsy manara-dalàna.' Fa izay nolazaina mialoha momba Ahy dia efa ho tanteraka" <sup>38</sup> Dia niteny izy ireo hoe: "Tompo, jereo! Ireto misy sabatra roa." Izy niteny tamin'izy ireo hoe: "Ampy izay." <sup>39</sup> Taorian'ny sakafo, dia nandeha Jesosy, toy ny fanaony matetika, tany an-tendrombohitr'Oliva, ary nanaraka Azy ireo mpianatra. <sup>40</sup> Rehefa tonga izy ireo, dia hoy Izy tamin'izy ireo: "Mivavaha mba tsy hidiranareo amin'ny fakam-panahy." <sup>41</sup> Niala teo amin'izy ireo teo ho eo amin'ny indray mitora-bato Izy, dia nandohalika Izy ary nivavaka, <sup>42</sup> nanao hoe: "Ray o, raha sitrakao, dia esory amiko ity kapoaka ity. Na izany aza tsy ny sitrako, fa ny Anao no hatao". <sup>43</sup> Dia nisy

anjely avy any an-danitra niseho taminy, nampahery Azy. <sup>44</sup> Tao anatin'ny fangirifiriana, nivavaka tamin-kafanam-po mafy kokoa Izy, ary ny hatsembohany dia lasa toy ny rà nitete tamin'ny tany. <sup>45</sup> Ary rehefa nitsangana avy nivavaka Izy, dia nankany amin'ny mpianatra, ary nahita azy ireo natory nohon'ny alahelon'izy ireo, <sup>46</sup> ka nanontany azy ireo hoe: "Nahoana no matory ianareo? Mitsangàna ary mivavaha, mba tsy hidiranareo amin'ny fakam-panahy." <sup>47</sup> Raha mbola niteny Izy, indro, nisy vahoaka niseho, niaraka tamin'i Jodasy, iray amin'ireo roa ambin'ny folo, nitarika azy ireo. Nanakaiky an'i Jesosy izy mba hanoroka Azy, <sup>48</sup> fa Jesosy niteny taminy hoe: "Jodasy, mamadika ny Zanak'Olona amin'ny oroka ve ianao?" <sup>49</sup> Rehefa nahita ny zava-nitranga ireo izay nanodidina an'i Jesosy, dia niteny izy ireo hoe: "Tampo, tokony hamely amin'ny sabatra ve izahay?" <sup>50</sup> Avy eo ny iray tamin'izy ireo namely ny mpanompon'ny mpisoronabe, ary nanapaka ny sofiny havanana. <sup>51</sup> Jesosy niteny hoe: "Ampy izay!" Nokasihiny ny sofiny, ary nositrany izy. <sup>52</sup> Jesosy niteny tamin'ny lohan'ny mpisorona, tamin'ireo kapitenin'ny tempoly, ary tamin'ireo loholona izay tonga hanohitra Azy hoe: "Tonga toy ny hisambotra mpangalatra ve ianareo, miaraka amin'ny sabatra sy langilangy?" <sup>53</sup> Tamin'Izaho niaraka taminareo isan'andro tao an-tempoly, tsy nisambotra Ahy ianareo. Fa izao no oranareo, sy ny fahefan'ny haizina." <sup>54</sup> Teo am-pisamborana Azy, dia notarihan'izy ireo Izy, ary nentin'izy ireo tany an-tranon'ny mpisoronabe. Fa Petera nanaraka avy teny lavidavitra. <sup>55</sup> Rehefa avy nampirehitra afo teo afovoan'ny tokontany ary niara-nipetraka izy ireo, dia nipetraka teo afovoan'izy ireo Petera. <sup>56</sup> Nisy mpanompo vavy iray nahita azy raha nipetraka teo amin'ny fahazavan'ny afo izy, ary nijery mahitsy azy sy niteny hoe: "Ity lehilahy ity koa niaraka taminy." <sup>57</sup> Fa Petera nandà izany, niteny hoe: "Ry vehivavy, tsy fantatro Izy." <sup>58</sup> Afaka kelikely dia nisy olona hafa nahita azy, ary niteny hoe: "Ianao koa iray amin'izy ireo." Fa Petera niteny hoe: "Ry lehilahy, tsy izy aho." <sup>59</sup> Nony afaka adiny iray teo ho eo dia nisy lehilahy hafa nanizingizina sy niteny hoe: "Marina fa niaraka taminy koa ity lehilahy ity, fa izy dia Galiliana." <sup>60</sup> Fa Petera niteny hoe: "Ry lehilahy, tsy fantatro izay teneninao." Teo no ho eo, raha mbola niteny izy, dia nisy akoho naneno. <sup>61</sup> Niherika, ny Tompo nijery an'i Petera, ary Petera nahatsiaro ny tenin'ny Tompo, tamin'ny niteny taminy Izy hoe: "Alohan'ny hanenoin'ny akoho anio dia handà Ahy intelo ianao." <sup>62</sup> Nivoaka tany ivelany Petera ary nitomany mafy. <sup>63</sup> Ary ireo lehilahy niambina an'i Jesosy dia nananilahy ary nikapoka Azy. <sup>64</sup> Nasian'izy ireo sarona Izy ary nanontany Azy izy ireo, niteny hoe: "Maminania! Iza ilay olona izay mikapoka Anao?" <sup>65</sup> Niteny zavatra hafa maro hanohitra an'i Jesosy izy ireo, niteny ratsy Azy. <sup>66</sup> Raha vao nazava ny andro, dia niara-niangona ireo loholona, ny lohan'ny mpisorona sy ny mpanora-dalàna. Nentin'izy ireo tany amin'ny Synedriona Izy <sup>67</sup> ary niteny hoe: "Raha ianao no Kristy, dia teneno aminay." Fa Izy niteny tamin'izy ireo hoe: "Raha ho teneniko aminareo, dia tsy hino ianareo", <sup>68</sup> ary raha hanontany anareo Aho, dia tsy hamaly ianareo. <sup>69</sup> Fa manomboka izao, ny Zanak'Olona dia hipetraka eo an-tanana akavanan'ny herin'Andriamanitra." <sup>70</sup> Izy rehetra niteny hoe: "Dia Zanak'Andriamanitra izany ianao?" Jesosy niteny tamin'izy ireo hoe: "Voalazanareo fa Izaho no Izy." <sup>71</sup> Izy ireo niteny hoe: "Nahoana no mbola mila vavolombelona isika? Fa isika mihitsy no naheno avy tamin'ny vavany."

## Luke 22:1

### Fampahafantarana amin'ny ankapobeny

Ity no fizarana manaraky ny tantara. Jodasy manaiky hamadika an'i Jesosy. Ireto andininy ireto dia manome fampahafantarana fototra momban'ity fizarana ao amin'ny tantara ity.

### Ary

Ity teny ity dia nampiasaina eto mba hampidirana fizarana vaovao ao amin'ny tantara.

### Firavoravoana amin'ny Mofa tsy misy masirasira

Ilay firavoravoana dia nantsoina tamin'ity anarana ity satria nandritry ny firavoravoana, dia tsy nihinana mofa tsy vita amin'ny lalivay izy ireo. DH: "firavoravoana izay hihinanan'izy ireo mofa tsy misy masirasira"

### efa antomotra

"efa akaiky hanomboka"

### ny amin'ny fomba afahan'izy ireo mamono an'i Jesosy

Ireo mpisorona sy mpisorona-be dia tsy nanana fahefana hamono an'i Jesosy, fa nanantena ireo hafa hamono Azy izy ireo. DH: "ahoana no mety hanoloran'izy ireo an'i Jesosy amin'ny fahafatesana" na "ahoana no mety hamporisihan' izy ireo ny olona hamono an'i Jesosy"

### natahotra ny olona

Ireo dika azo heverina: 1) "natahotra izay mety ho ataon'ny olona" na 2) "natahotra fa mety hanao an'i Jesosy ho mpanjaka ny olona"

**Luke 22:3****Fampahafantarana amin'ny ankapobeny**

Ity no fiantombohan'ny hetsika ao amin'ity fizaran'ny tantara ity.

**Satana niditra tamin'i Jodasy Iskariota**

Ity dia mety mifanakaiky amin'ny fisian'ny demonia.

**lohan'ny mpisorona**

"ireo mpitarika ny mpisorona"

**kapiteny**

"manam-pahefana amin'ireo mpiambina ny tempoly"

**ny fomba hamadiahany an'i Jesosy eo amin'izy ireo**

"ny fomba afahany manampy azy ireo hisambotra an'i Jesosy"

**Luke 22:5****izy ireo**

"ireo lohan'ny mpisorona sy kapiteny"

**hanome vola azy**

"hanome vola an'i Jodasy"

**nitady kendry tohana mba hanolorana Azy eo amin'izy ireo lavitry ny vahoaka**

Ity dia hetsika mandeha izay mitohy aorian'ny fiafaran'ity fizarana ao amin'ny tantara ity.

**mba hanolorana Azy**

"mba hanampiana azy ireo hisambotra an'i Jesosy"

**lavitry ny vahoaka**

"rehefa tsy nisy vahoaka nanodidina Azy"

**Luke 22:7****Fampahafantarana amin'ny ankapobeny**

Ity no fizarana manaraka amin'ny tantara. Jesosy maniraka an'i Petera sy Jaona mba hanomana ny sakafon'ny Paska. Ny andininy faha 7 dia manome fampahafantarana fototra momban'ny fizotry ny tantara.

**andron'ny mofo tsy misy masirasira**

"andron'ny mofo tsy misy lalivay." Ity no andro hihinanan'ireo Jiosy ny mofo rehetra vita amin'ny lalivay ivelan'ny tranon'izy ireo. Avy eo dia hankalaza ny Firavoravoana ny mofo tsy misy Masirasira mandritry ny fito anadro izy ireo

**izay tsy maintsy hanaovana sorona ny zanak'ondrin'ny Paska**

Ny fianakaviana tsirairay na vondron'olona dia hamono zanak'ondry ary hihinana izany miaraka, ka dia maro ny zanak'ondry novonoina. DH: "ny olona dia mila mamono zanak'ondry ho an'ny sakafon'ny Paska"

**homano**

Ity dia dika ankapobeny hilazana hoe "ataovy vonona." Jesosy tsy tena niteny an'i Petera sy Jaona hahandro ny sakafo rehetra.

**mba afahantsika mihinana izany**

Ao anatin'izany Petera sy Jaona. Petera sy Jaona dia isan'ny ao anatin'ny vondron'ireo mpianatra izay hihinana ny sakafon'ny Paska.

**tiana hanaovanay ny fanomanana**

Jesosy dia tsy ao anatin'ny vondrona manomana ny sakafo.

**hanaovanay ny fanomanana**

"hanomanana ny sakafo" na "hikarakarana ny sakafo"

**Luke 22:10****Namaly azy ireo Izy**

"Jesosy namaly an'i Petera sy Jaona"

**Henoy**

Jesosy nampiasa ity mba hilazana azy ireo hifantoka tsara sy hanao araka izay lazainy azy ireo.

**hisy lehilahy iray mitondra sisin-drano hifanena aminareo**

"ianareo dia hahita lehilahy iray mitondra sisin-drano"

**mitondra sisin-drano**

"mitondra tavoara misy rano." Mety nentiny teo antsony ilay tavoara.

**Manaraha azy any amin'izay trano idirany**

"Manaraha azy, ary midira ao amin'ilay trano"

**Ny mpampianatra milaza aminao**

Ity dia manomboka teny mivantana izay ilazan'i Jesosy ireo mpianatra izay tokony lazain'izy ireo.

**Ny mpampianatra**

Ity dia maneho an'i Jesosy.

**Luke 22:12****Fampifandraisana ny foto-kevitra**

Jesosy manohy manome toromarika an'i Petera sy Jaona.

**Izy hampiseho anareo**

"Ilay tompon-trano hampiseho anareo"

**Koa dia nandeha izy ireo**

"nandeha Petera sy Jaona"

**Luke 22:14****Fampifandraisana ny foto-kevitra**

Ity no tranga manaraka ao amin'ny fizaran'ny tantara momban'ny Paska. Jesosy sy ireo mpianany mipetraka hihinana ny sakafon'ny Paska.

**Rehefa tonga ny fotoana**

"rehefa fotoana hihinanana ilay sakafo"

**nipetraka Izy**

"nipetraka Jesosy"

**mialohan'ny hijaliako**

Jesosy maneho ny fahafatesany. Ny teny hoe "mijaly" eto dia maneho ny zavatra mafy na fanaintanana hiainana.

**Fa lazaiko aminareo**

Jesosy mampiasa ity fehezanteny ity mba hanamafisana ny lanjan'izay ho lazainy manaraka.

**mandra-pahatanterak'izany**

Ireo dika azo atao: 1) mandra-pahatanteraky ny tanjon'ny Firavoravoan'ny Paska. DH: "Mandra-pahatanterak'Andriamanitra izany" na 2) "mandra-pankalazantsika ny faran'ny Firavoravoana ny Paska"

**Luke 22:17****nandray kapoaka**

"naka kapoakan-divay"

**rehefa nisaotra Izy**

"rehefa nisaotra an'Andriamanitra Izy"

**dia hoy niteny hoe**

"niteny tamin'ireo mpianatra Izy"

**zarao aminareo**

Mizara ny ao anatin'ilay kapoaka, fa tsy ilay kapoaka. DH: "zarao aminareo ilay divay ao anaty kapoaka" na "ny tsirairay aminareo misotroa amin'ny divay avy ao amin'ny kapoaka"

**Fa lazaiko aminareo**

Ity fehezanteny ity dia nampiasaina mba hanamafisana ny lanjan'izay ho lazain'i Jesosy manaraka.

**vokatry ny voaloboka**

Ity dia maneho ny ranom-boaloboka izay nalaina avy amin'ireo voaloboka izay maniry. Ny divay dia vita avy amin'ny ranom-boaloboka nialon'andro.

**mandra-pahatongan'ny fanjakan'Andriamanitra**

"mandra-pametarak'Andriamanitra ny fanjakany" na "mandra-panapahan'Andriamanitra eo amin'ny fanjakany"

**Luke 22:19****mofa**

Ity mofa ity dia tsy misy lalivay ao anatin'ny, ka fisaka izany.

**notapahiny izany**

Mety notapatapahiny be dia be izany na mety nozarainy roa ary nomena ireo apostoly mba hizarana izany amin'izy ireo.

**Ity ny vatako**

Ireo dika azo heverina: 1) "ity nofo ity no vatako" sy 2) "ity mofa ity dia maneho ny vatako"

**izay omena anareo**

DH: "ny vatako, izay homeko anareo" na "ny vatako, izay ho ataoko sorona ho anareo"

**Ataovy izao**

"hano ity mofa ity"

**ho fahatsiarovana Ahy**

"mba hahatsiarovana Ahy"

**ny kapoaka**

Ny teny hoe "kapoaka" dia maneho ny divay ao anatin'ilay kapoaka. DH: "Ny divay ao amin'ity kapoaka ity" na "Ity kapoakan-divay ity"

**fanekena vaovao amin'ny ràko**

Ity fanekena ity dia hisy fiantraikany raha vantany vao halatsaka ny ràny. DH: "ny fanekena vaovao hankatoavin'izy ireo amin'ny alalan'ny ràko"

**ny ràko, izay narotsaka ho anareo**

Jesosy niresaka ny fahafatesany tamin'ny fanehoana ny ràny halatsaka. DH: "ny ràko, izay halatsaka amin'ny fahafatesana ho anareo"

**Luke 22:21****Fampifandraisana ny foto-kevitra**

Jesosy manohy miresaka amin'ireo mpianany.

**Fa ny Zanak'Olonà dia mandeha tokoa**

"Fa handeha tokoa ny Zanak'Olonà" na "Fa ho faty ny Zanak'Olonà"

**ny Zanak'Olonà**

Ny tenany ihany no ambaran'i Jesosy. DH: "Izaho, Zanak'Olonà"

**araka izay voatendry**

DH: "araka izay voatendrin'Andriamanitra" na "araka ny nomanin'Andriamanitra"

**Fa loza ho an'izany lehilahy izay hamadika Azy izany!**

DH: "Fa loza ho an'ilay lehilahy izay mamadika ny Zanak'Olonà!"

**Luke 22:24**

**Dia nisy fifandirana nitranga teo amin'izy ireo**  
 "Avy eo ireo apostoly nanomboka niady hevitra teo amin'izy ireo"

**heverina ho lehibe indrindra amin'izy ireo**  
 DH: "izay eritreretin'ny olona ho manan-danja indrindra"

**Niteny tamin'izy ireo Izy hoe**  
 "Jesosy niteny tamin'ireo apostoly"

**tompon'izy ireo**  
 "manjaka mafy amin'ireo Jentilisa" na "tia mampihatra fahefana amin'izy ireo"

**Luke 22:26**

**Fampifandraisana ny foto-kevitra**  
 Jesosy manohy mampianatra ireo apostoliny.

**Tsy toy izany mihintsy ny aminareo**  
 "tsy tokony hanao tahaka izany ianareo"

**ny kely indrindra**  
 Ny olona lehibe dia najaina tamin'izany kolontsaina izany. Ireo mpitarika dia olon-dehibe foana ary natsoina hoe "loholona." Ny kely indrindra no tsy manan-danja indrindra. DH: "izay tsy manan-danja indrindra"

**tahaka izay manompo**  
 "mpanompo"

**Fa**  
 Ity dia mampifandray ny baikon'Andriamanitra tao amin'ny 26 amin'ny andininy 27 iray manontolo. Izany dia midika fa ny lehibe indrindra dia tokony hanompo satria Jesosy dia mpanompo.

**Fa iza no lehibe kokoa ... manompo?**  
 Jesosy mampiasa ity fanontaniana ity mba hanombohana ny fanazavana amin'ireo apostoly izay tena lehibe marina. DH: "Tiako hieritreritra izay lehibe kokoa ianareo ... manompo."

**izay mipetraka amin'ny latabatra**  
 "izay misakafa"

**Tsy izay mipetraka eo amin'ny latabatra ve?**  
 Jesosy mampiasa fanontaniana hafa mba hampianarana ireo mpianatra. DH: "'Mazava be fa izay mipetraka amin'ny latabatra dia manan-danja koka noho ilay mpanompo!"

**Kanefa Izaho eto aminareo toy ny iray izay manompo**  
 "Fa manompo anareo Aho." Eto ny teny hoe "kanefa" satria misy fifanoherana eo amin'izay antenain'ny olona hoe iza Jesosy sy ny tena maha Izy Azy.

**Luke 22:28**

**izay nanohy niaraka tamiko tao amin'ny fakam-panahy nianjady tamiko**  
 "nijanona niaraka tamiko nandritr'ireo toloko"

**Omeko fanjakana ianareo, tahaka ny Raiko koa izay nanome fanjakana ho Ahy**  
 DH: "Tahaka ny nanomezan'ny Raiko fanjakana ho Ahy, dia omeko anareo izany"

**Omeko fanjakana ianareo**  
 "Hataoko mpanapaka ao amin'ny fanjakan' Andriamanitra ianareo" na "Omeko fahefana hanapaka oa amin'ny fanjakana ianareo" na "ho ataoko mpanjaka ianareo"

**tahaka ny Raiko koa izay nanome fanjakana ho Ahy**  
 "tahaka ny nanomezan'ny Raiko Ahy fahefana hanapaka toy ny mpanjaka ao amin'ny fanjakany"

**hipetraka eo amin'ny seza fiandrianana ianareo**  
 Ireo mpanjaka dia mipetraka amin'ny seza fiandrinana. Ny fipetrahana amin'ny seza fiandrianana dia mariky ny fanapahana. DH: "hiasa toy ireo mpanjaka ianareo" na "hanao ny asan'ireo mpanjaka ianareo"

**Luke 22:31**

**Fampahafantarana amin'ny ankapobeny**  
 Jesosy miresaka mivantana amin'i Simona.

**Simona, Simona**  
 Jesosy niteny ny anarany indroa mba hampisehoana fa izay ho lazainy aminy dia tena zava-dehibe.

**hahazo anareo Satana, mba afahany manivana anareo**  
 Ity dia maneho ireo apostoly rehetra.

**manivana anareo toy ny vary**  
 Ity dia midika fa Satana dia te-hitsapa ireo mpianatra mba hahita zavatra diso. DH: "hitsapa anareo toy ny olona manivana voa amin'ny sivana"

**Fa nivavaka ho anao Aho**  
 Ny teny hoe "anao" eto dia maneho manokana an'i Simona.

**mba tsy ho faty ny finoanao**  
 DH: "mba hanam-pinona foana ianao" na "mba hatoky Ahy foana ianao"

**Aorian'ny hiverenanao indray**  
 "Aorian'ny hanombohanao manaraka Ahy indray" na "aorian'ny hanombohanao manompo Ahy indray"

**ampaherezo ireo rahalahinao**  
 "ampaherezo ireo rahalahinao mba hatanjaka amin'ny finoan'izy ireo" na "ampio ireo rahalahinao hino Ahy"

**ireo rahalahinao**

Ity dia maneho ireo mpianatra hafa. DH: "ireo mpino namanao" na "ireo mpianatra hafa"

**Luke 22:33**

**tsy haneno ny akoho amin'ity andro ity, mialohan'ny handavanao Ahy intelo hoe mahafantatra Ahy ianao**  
Afaka avadika ny filaharany: "handà Ahy intelo ianao hoe mahafantatra Ahy mialohan'ny hanenon'ny akoho amin'ity andro ity."

**tsy haneno ny akoho amin'izay andro izay, mialohan'ny handavanao**  
DH: "ny akoho dia tsy haneno raha tsy rehefa avy mandà Ahy intelo ianao"

**tsy haneno ny akoho**

Eto ny fanenon'ny akoho dia maneho fotoana iray amin'ny andro. Ny akoho dia maneno mialohan'ny hiposahan'ny masoandro amin'ny maraina foana. Noho izany, ity dia maneho ny vao mangiran-dratsy.

**izay andro izay**

Ny andron'ny Jiosy dia manomboka amin'ny fodian'ny masoandro. Jesosy miresaka ny aorian'ny fodian'ny masoandro. Ny akoho dia haneno mialohan'ny maraina. Ny maraina dia mbola ao anatin'ilay hoe "ity andro ity." DH: "amin'ity alina ity" na "amin'ny maraina"

**Luke 22:35****Fampifandraisana ny foto-kevitra**

Jesosy mamadika ny fifantohany miverina any amin'ny firesahana amin'ireo mpianany.

**Rehefa ... nisy zavatra tsy ampuy anareo ve?**

Jesosy mampiasa fanontaniana mba hanampiana ireo apostoly hampatsiahivana ireo apostoly ny hatsaran'ny nataon'ny olona ho azy ireo raha nandeha tamin'ny diany izy ireo. DH: "Tadidio fa ... dia nanana ny zavatra rehetra nilainareo ianareo"

**Rehefa nandefa anareo Aho**

Jesosy niresaka tamin'ireo apostoliny.

**fitoeram-bola**

Ny fitoeram-bola dia harona kely fitazomam-bola. Eto izany dia nampiasaina mba hanehoana "vola."

**kitapom-batsy**

"kitapon-tsakafo"

**Tsy nisy**

Mety hanampy ny mpihaino ny fanampiana misimisy kokoa momban'ilay resaka. DH: "tsy ory na inona na inona izahay" na "nahazo izay rehetra nilainay izahay"

**Izay tsy manana sabatra dia tokony hivarotra ny lambany ary hividny iray**

Jesosy dia tsy naneho olona iray manokana izay tsy nanana sabatra. DH: "raha misy tsy manana sabatra, dia tokony hivarotra ny ankanjony izy"

**Luke 22:37****Fampifandraisana ny foto-kevitra**

Tapitra ny firesahan'i Jesosy amin'ireo mpianany.

**izay voasoratra momba Ahy**

DH: "izay nosoratan'ny mpaminany momba Ahy tao amin'ny Soratra Masina"

**tsy maintsy tanteraka**

Ireo apostoly dia nahazo fa Andriamanitra no hampatanteraka ny zavatra rehetra voasoratra ao amin'ny Soratra Masina. DH: "Andriamanitra no hanatanteraka"

**Izy dia noraisina toy ny iray amin'ireo tsy manara-dalàna**

Eto Jesosy dia mamerina milaza ny Soratara Masina. DH: "ny olona dia nandray Azy ho iray amin'ireo tsy manara-dalàna."

**tsy manara-dalàna**

"ireo izay mandika lalàna" na "ireo jiolahy"

**Fa izay nolazaina mialoha momba Ahy dia efa ho tanteraka**

Ireo dika azo heverina: 1) "Fa izay efa nolazain'ny mpaminany mialoha momba Ahy dia efa hitranga" na 2) "Fa ny fiainako dia efa hifarana"

**niteny izy ireo hoe**

Ity dia maneho farafaha-keliny roa amin'ireo apostolin'i Jesosy.

**Ampy izay**

Ireo dika azo heverina: 1) "Ampy ireo sabatra" na 2) "ampy ny firesahana momba izany." Tamin'i Jesosy niteny hoe tokony hividny sabatra izy ireo, dia tena niteny azy ireo momban'ny loza ho atrehan'izy rehetra Izy. Mety tsy tena ny hividianan'izy ireo sabatra sy hiady no tiany ambara.

**Luke 22:39****Fampahafantarana amin'ny ankapobeny**

Ity no fizarana manaraka ao amin'ny tantara. Jesosy nankany amin'ny Tendrombohitr'Oliva mba hivavaka.

**Taorian'ny sakafo**

Ity dia maneho ny fahatanterahan'ny sakafon'ny Paska.

**mba tsy hidiranareo amin'ny fakam-panahy**

"mba tsy ho halaim-panahy ianareo" na "mba tsy hisy na inona na inona haka fanahy anareo ary hampanota anareo"

**Luke 22:41****teo amin'ny indray mitora-bato**

"teo amin'ny halavirana izay afaka hitorahan'ny olona vato." DH: "halavirana fohy" na eo amin'ny fandrefesana vinavinaina ho "eo amin'ny telo metatra eo"

**Ray o. raha sitrakao**

Jesosy dia hitondra ny fanamelohana ny otan'ny olona rehetra eo amin'ny hazofijaliana. Mivavaka amin'ny Rainy Izy mangataka raha misy fomba hafa.

**Ray**

Ity dia fiantsoana manan-danja an'Andriamanitra

**esory Amiko ity kapoaka ity**

Jesosy maneho ny fijaliana izay ho zakainy toy ny hoe ao anaty kapoaka izany ary andalam-pisotroana izany Izy. DH: "alaviro Ahy ity kapoaka mangidy ity" na "alaviro Amiko ity fijaliana ity" na "'havoty amin'ny fijaliana tahaka izao Aho"

**Na izany aza tsy ny sitrako, fa ny Anao no atao**

DH: "Na izany aza, ataovy izay araky ny sitraponao fa tsy ny araky ny sitrapoko"

**Luke 22:43****niseho taminy**

"niseho tamin'i Jesosy"

**Tao anatin'ny fangirifiriana, nivavaka Izy**

"nijaly mafy Izy, ary noho izany dia nivavaka Izy"

**nivavaka tamin-kafanam-po**

"nivavaka mafy kokoa Izy"

**ny hatsembohany dia lasa toy ny rà nitete tamin'ny tany**

"ny hatsembohany dia niraraka tamin'ny tany toy ny rà mandriaka be."

**Luke 22:45****rehefa nitsangana avy nivavaka Izy**

"Rehefa nitsangana avy nivavaka Jesosy" na "'rehefa avy nivavaka, dia nitsangana Jesosy ary"

**nahita azy ireo natory nohon'ny alahelon'izy ireo**

"nahita azy ireo natory nohon'ny harerahana tamin'ny alahelon'izy ireo"

**Nahoana no matory ianareo?**

Ireo dika azo heverina: 1) "gaga Aho hoe matory ianareo izao" na 2) "tsy tokony hatory ianareo izao"

**mba tsy hidiranareo amin'ny fakam-panahy**

"mba tsy halaim-panahy ianareo" na "mba tsy hisy na inona na inona haka fanahy anareo ary hampanota anareo"

**Luke 22:47****indro, nisy vahoaka niseho**

Ny teny hoe "indro" dia manaitra antsika amin'ny vondrona vaovao ao amin'ny tantara. Ny fiteniniao dia mety manana fomba fanaovana izany. DH: "nisy vahoaka nipoitra"

**nitarika azy ireo**

Jodasy nampiseho ny olona izay nisy an'i Jesosy. Tsy niteny ny vahoaka izay tokony ho atao Izy. DH: "nitarika azy ireo teny amin'i Jesosy"

**hanoroka Azy**

"mba hiarahaba Azy amin'ny oroka" na "mba hiarahaba Azy amin'ny fanorohana Azy." Ny lehilahy rehefa miarahaba lehilahy hafa izay fianakaviana na namana, dia manoroka azy ireo eo amin'ny takolaka ilany na izy roa. Raha hafahafa aminao mpamaky ny miteny hoe lehilahy iray manoroka lehilahy hafa, dia afaka adikanao amin'ny fomba ankapobeny izany hoe: "'manolotra fiarahabana ara-pinamanana"

**mamadika ny Zanak'Olona amin'ny oroka ve ianao?**

Jesosy mampiasa fanontaniana mba hitenenana mafy an'i Jodasy nohon'ny famadihana Azy tamin'ny oroka. Raha ny tena izy dia mariky ny fitiavana ny oroka. DH: "oroka no entinao hamadihana ny Zanak'Olona!"

**ny Zanak'Olona**

Jesosy mampiasa ity teny ity mba hanehoana ny tenany. DH: "Izaho, Zanak'Olona"

**Luke 22:49****ireo izay nanodidina an'i Jesosy**

Ity dia maneho ireo mpiantr'i Jesosy.

**ny zava-nitranga**

Ity dia maneho ireo mpisorona sy miaramila tonga hisambotra an'i Jesosy.

**hemely amin'ny sabatra**

"hiady amin'izy ireo miaraka amin'ny sabatra"

**iray tamin'izy ireo**

"iray tamin'ireo mpianatra"

**namely ny mpanompon'ny mpisoronabe**

"namely ny mpanompon'ny mpisoronabe tamin'ny sabatra"

**Ampy izay**

Ity fomba fiteny ity dia midika hoe: "aza manao toy izany intsony!"

**nokasihiny ny sofiny**

"nikasika ny sofiny ilay mpanompo izay voatapaka ny sofiny"

**Luke 22:52**

**Tonga toy ny hisambotra mpangalatra ve ianareo, miaraka amin'ny sabatra sy langilangy?**

"Tonga miaraka amin'ny sabatra sy langilangy ve ianareo satria heverinareo fa mpangalatra Aho?"  
Jesosy mampiasa fanontaniana mba hibedesana ireo Jiosy mpitarika. DH: "Fantatrareo fa tsy mpangalatra Aho, nefa tonga aty amaiko miaraka amin'ny sabatra sy langilangy ianareo"

**Tamin'Izaho niaraka taminareo isan'andro**

"teo aminareo Aho isan'andro"

**tao an-tempoly**

Ireo mpisorona ihany no miditra ao an-tempoly. DH: "teo an-kianjan'ny tempoly"

**tsy nisambotra Ahy ianareo**

Ity fomba fiteny ity dia maneho ny olona mampihatra fahefana amin'ireo mpianatra.

**oranareo**

"fotoanaeo" na "ora hietsehanareo"

**sy ny fahefan'ny aizina**

DH: "sy ny fotoanan'ny fahefan'ny haizina"

**fahefan'ny haizina**

Ity dia maneho ny mpanapaka ratsy, Satana. DH: "ny fotoanan'ny mpanapaky ny haizina" na "fotoana hietsehan'ny Satana"

**Luke 22:54**

**nitarihan'izy ireo Izy**

"nitarika an'i Jesosy avy ao amin'ny zaridaina izay nisamboran'izy ireo Azy"

**tany an-tranon'ny mpisoronabe**

"tany amin'ny kianjan'ny tranon'ny mpisoronabe"

**nampirehitra afo izy ireo**

"nisy olona sasany nampirehitra afo." Ity afao ity dia natao hanafana ny olona mandritry ny alina mangatsiatsika. DH: "nampirehitra afo ny olona sasany mba hahazoana hafanana"

**teo afovoan'ny tokontany**

Ity ilay kianja tao an-tranon'ny mpisoronabe. Nisy rindrina manodidina izany, fa tsy nisy tafo.

**teo afovoan'izy ireo**

"niaraka tamin'izy ireo"

**Luke 22:56**

**nijery mahitsy azy sy niteny hoe**

"nijery mahitsy an'i Petera ary niteny tamin'ny olona teo an-tokontany"

**Ity lehilahy ity koa niaraka taminy**

Ilay vehivavy niteny ny olona ny momban'i fiarahan'i Petera tamin'i Jesosy. Mety tsy fantany ny anaran'i Petera.

**Fa Petera nandà izany**

"Fa Petera nilaza fa tsy marina izany"

**Ry vehivavy, tsy fantatro Izy**

Tsy fantatr'i Petera ny anaran'ilay vehivavy. Tsy naniratsira azy izy tamin'ny fiantsoana azy hoe "ry vehivavy." Raha mihevitra ny olona hoe naniratsira azy izy, dia afaka mampiasa fomba ara-kolontsina iray azo ekena ho an'ny lehilahy miresaka amin'ny vehivavy izay tsy fantany ianao.

**Ianao koa iray amin'izy ireo**

"ianaos koa dia isan'ireo mpianatr'i Jesosy"

**Ry lehilahy, tsy izy aho**

Tsy fantatr'i Petera ny anaran'ilay lehilahy. Tsy naniratsira azy izy tamin'ny fiantsoana azy hoe "ry lehilahy." Raha mihevitra ny olona hoe naniratsira azy izy, dia afaka mampiasa fomba ara-kolontsina iray azo ekena ho an'ny lehilahy miresaka amin'ny lehilahy izay tsy fantany ianao.

**Luke 22:59**

**nanizingizina sy niteny hoe**

"niteny mafy"

**Marina fa niaraka taminy ity lehilahy ity**

Eto ny "lehilahy" dia maneho an'i Petera. Mety tsy fantatr'ilay niteny ny arana'i Petera.

**izy dia Galiliana**

Mety niteny ilay lehilahy hoe Galiliana Petera nohon'ny fomba firesany.

**Ry lehilahy**

Tsy fantatr'i Petera ny anaran'ilay lehilahy. Tsy naniratsira azy izy tamin'ny fiantsoana azy hoe "ry lehilahy." Raha mihevitra ny olona hoe naniratsira azy izy, dia afaka mampiasa fomba ara-kolontsina iray azo ekena ho an'ny lehilahy miresaka amin'ny lehilahy izay tsy fantany ianao. Jereo ny fomba nandikao izany tao amin'ny 22:56.

**tsy fantatro izay teneniniao**

"tsy fantatro izay resahanao." Ity fomba fiteny ity dia midika fa tsy miombon-kevitra tanteraka amin'ilay lehilahy Petera. DH: "tsy marina izay lazainao" na "diso tanteraka ny lazainao"

**raha mbola niteny izy**

"raha mbola niteny Petera"

**dia nisy akoho naneno**

Ny akoho lahy dia maneno mialohan'ny fiposahan'ny masoandro amin'ny maraina foana.

**Luke 22:61****Niherika, ny Tompo nijery an'i Petera**

"Ny Tompo niherika ary nijery an'i Petera"

**ny tenin'ny Tompo**

Ny tenin'ny Tompo eto dia maneho ny zavatra rehetra izay nolazainy. DH: "ny tenin'i Jesosy" na "izay nolazain'i Jesosy"

**alohan'ny hanenoin'ny akoho**

Ny akoho lahy dia maneno mialohan'ny fiposahan'ny masoandro amin'ny maraina foana.

**anio**

Ny andron'ny Jiosy dia manomboka amin'ny fodian'ny masoandro ary mitohy amin'ny hariva manaraka. Jesosy niresaka tamin'ny hariva mialoha momban'izay hitranga fohifohy mialohan'ny mangiran-dratsy. DH: "anio alina"

**handà Ahy intelo**

"handà intelo hoe mahafantatra Ahy ianao"

**Nivoaka tany ivelany**

"Nivoaky ny kianja"

**Luke 22:63****Nasian'izy ireo sarena Izy**

"Nasian'izy ireo sarena ny masony mba tsy afahany mahita"

**Maminania! Iza ilay olona izay mikapoka Anao?**

Ireo mpiambina tsy nino fa Jesosy dia mpaminany. Fa kosa nino izy ireo fa ny mpaminany tena izy dia hafantatra izay mikapoka azy na dia tsy mahita aza. Nantsoin'izy ireo hoe mpaminany Jesosy, fa tian'izy ireo aseho hoe tsy mpaminany Izy. DH: "Porofoy fa mpaminany ianao. Teneno anay izay mikapoka anao!" na "Ry mpaminany, iza no mpikapoka anao?"

**Maminania!**

"Mitenena teny avy amin'Andriamanitra!" Ny tiana lazaina dia hoe Andriamanitra hiteny an'i Jesosy izay mikapoka Azy satria Jesosy notapenana ny masony ary tsy afaka mahita.

**Luke 22:66****Fampahafantarana amin'ny ankapobeny**

Ity no andro manaraka ary Jesosy nentina manoloana ny Synedriona.

**Raha vao nazava ny andro**

"Ny ampitso vao mangiran-dratsy"

**Nentin'izy ireo tany amin'ny Synedriona Izy**

Ireo dika azo heverina: 1) "Ireo loholona nitondra an'i Jesosy teo amin'ny Synedriona" na 2) "ireo mpiambina nitondra an'i Jesosy teo amin'ny Synedrionan'ny loholona."

**ary niteny hoe**

Ity dia afaka atao fehezanteny vaovao. DH: "Ireo loholona niteny tamin'i Jesosy"

**teneno aminay**

"lazao anay fa Ianao no Kristy"

**Raha ho teneniko aminareo ... raha hanontany anareo Aho**

Jesosy milaza fa tsy naninona na niresaka Izy na nangataka azy ireo hiresaka, tsy hamaly tsara izy ireo. Ireo fehezanteny roa ireo dia samy mampiseho ny toe-tsain'i Jesosy fa ny Synedriona dia tsy tena te-hitady ny marina.

**Raha ho teneniko aminareo, dia tsy hino ianareo**

Ity dia fomba iray ho an'i Jesosy hilazana fa meloka tamin'ny fitenenan-dratsy Izy. Ny fiteninao dia mety manana fomba hanondroana fa mbola tsy nitranga ilay hetsika.

**raha hanontany anareo Aho, dia tsy hamaly ianareo**

Ity dia fomba iray ho an'i Jesosy hitenenana mafy azy ireo ary tsy manome azy ireo antony hanamelohana Azy. Ny fiteninao dia mety manana fomba hanondroana fa mbola tsy nitranga ilay hetsika.

**Luke 22:69****Fampifandraisana ny foto-kevitra**

Jesosy manohy miresaka amin'ny Synedriona.

**manomboka izao**

"manomboka amin'ity andro ity" na "manomboka androany"

**ny Zanak'Olona**

Jesosy nampiasa ity fehezanteny ity mba hanehoana ny tenany. Ity fiantsoana ity koa dia maneho an'i Kristy, fa ireo loholona dia mila manontany hanamarinana fa milaza ny tenany ho Kristy Izy.

**hipetraka eo an-kavanoan'ny herin'Andriamanitra**

Ireo Jiosy dia nahazo fa Andriamanitra irery no afaka mipetraka eo. Noraisin'izy ireo mitovy amin'ny miteny hoe: "hiaraka amin'Andriamanitra ho Andriamanitra" ity.

**ny herin'Andriamanitra**

Eto ny "hery" dia maneho ny fahefany faratampony.

**Dia zanak'Andriamanitra iany Ianao?**

Ny Synedriona nanontany ity satria tian'izy ireo hanazava Jesosy mba hanamafisana ny fahazoan'izy ireo fa milaza ho Zanak' Andriamanitra Izy. DH: "Noho izany raha nilaza izany Ianao, ny tianao tenenina ve dia hoe Zanak' Andriamanitra Ianao?"

**Zanak'Andriamanitra**

Ity dia fiantsoana manan-danja an'i Jesosy.

**voalazanareo fa Izaho no Izy**

"Eny, araka izay voalazanareo izany"

**Nahoana no mbola mila vavolombelona isika?**

Nampiasa fanontaniana izy ireo mba hanamafisana.

DH: "tsy mila vavolombelona intsony isika!"

**naheno avy tamin'ny vavany**

Ny hoe "avy tamin'ny vavany" dia maneho izay nolazainy. DH: "naheno Azy niteny fa Izy no Zanak'Andriamanitra"

## Chapter 23

<sup>1</sup> Nitsangana ny olona rehetra tamin'izy ireo, ary nitondra an'i Jesosy teo anoloan'i Pilato. <sup>2</sup> Nanomboka niampanga Azy izy ireo, niteny hoe: "Hitany ity lehilahy ity nametaveta ny firenenay, nandrara ny hanomezana ny hetra ho an'i Kaisara, ary nilaza fa Izy tenany mihitsy no Kristy, mpanjaka." <sup>3</sup> Pilato nanontany Azy, niteny hoe: "Ianao ve no mpanjakan'ny Jiosy?" Jesosy namaly azy ary niteny hoe: "Voalazanao." <sup>4</sup> Pilato niteny tamin'ireo lohan'ny mpisorona sy ireo vahoaka hoe: "Tsy mahita fahadisoana amin'ity lehilahy ity aho." <sup>5</sup> Fa mbola nanizingizina izy ireo, niteny hoe: "Manakorontana ny vahoaka io, mampianatra eran'ny Jodia manontolo, manomboka avy any Galilia na hatrety amin'ity toerana ity aza." <sup>6</sup> Koa rehefa ren'i Pilato izany, dia nanontany izy raha toa ka Galiliana ilay lehilahy. <sup>7</sup> Rehefa hitany fa tao ambany fahefan'i Heroda Izy, dia nalefany Jesosy nankany amin'i Heroda, izay tany Jerosalema ihany koa tamin'izany andro izany. <sup>8</sup> Rehefa hitan'i Heroda Jesosy, dia tena ravoravo izy, satria efa te-hahita Azy hatry ny ela. Nahare ny momba Azy izy ary nanantena ny hahita fahagagana maro nataony. <sup>9</sup> Heroda nametra-panotianiana an'i Jesosy tamin'ny teny maro, saingy Jesosy tsy namaly na inona na inona azy. <sup>10</sup> Ireo lohan'ny mpisorona sy ireo mpanora-dalàna nitsangana, niampanga mafy Azy. <sup>11</sup> Heroda sy ireo miaramilany nanevateva an'i Jesosy sady nanesoeso Azy. Avy eo dia nampikianjo Azy lamba tsara tarehy izy ireo ary nalefan'izy ireo niverina tany amin'i Pilato Izy. <sup>12</sup> Fa i Heroda sy Pilato dia lasa mpinamana tamin'ny androtr'io (talohan'izany dia mpifahavalo izy ireo). <sup>13</sup> Avy eo Pilato niantso ireo lohan'ny mpisorona sy ireo mpanapaka ary ireo vahoaka maro niaraka, <sup>14</sup> ary niteny tamin'izy ireo hoe: "Nentinareo teto amiko ity lehilahy ity tahaka ny lehilahy izay mitarika ny olona hanao ratsy, ary jereo, izaho, raha nametra-panotianiana taminy teo anoloanareo, dia tsy mahita fahadisoana amin'ity lehilahy ity mahakasika ireo zavatra izay hampanganareo Azy. <sup>15</sup> Tsia, na dia Heroda aza, satria nalefany niverina taty amintsika Izy, ary jereo, tsy misy na inona na inona izay mendrika fahafatesana vitany. <sup>16</sup> Noho izany dia ho faiziko Izy, ary ho havotsotro Izy." <sup>17</sup><sup>18</sup> Fa niara-nihiaka mafy izy ireo, nanao hoe: "Ento any io lehilahy io, ary avotsory ho anay Barabasy!" <sup>19</sup> Barabasy dia lehilahy iray izay naiditra am-ponja nohon'ny fikomiana maro tao an-tanàna sy famonoana olona. <sup>20</sup> Ary niteny tamin'izy ireo indray Pilato, naniry ny hamotsotra an'i Jesosy. <sup>21</sup> Saingy nitabataba mafy izy ireo, niteny hoe: "Homboy Izy, homboy Izy." <sup>22</sup> Niteny tamin'izy ireo fanintelony izy hoe: "Nahoana, fa inona no ratsy vitan'ity lehilahy ity? Tsy nahita na inona na inona izay mendrika sazy famonoana tao aminy aho. Noho izany rehefa avy manafay Azy, dia hamotsotra Azy aho." <sup>23</sup> Fa izy ireo nanizingizina tamin'ny feo avo, nangataka Azy mba homboana. Ny feon'izy ireo dia nandresy lahatra an'i Pilato. <sup>24</sup> Ka dia nanapa-kevitra ny hanaiky ny fangatahan'izy ireo Pilato. <sup>25</sup> Navotsony ilay iray nangatahin'izy ireo izay nalefa tany am-ponja nohon'ny fikomiana sy famonoana olona. Fa natolony ho amin'ny sitrapon'izy ireo Jesosy. <sup>26</sup> Ary teo am-pitondrana Azy izy ireo, dia nitàna an'i Simona avy any Syrenia, izay avy any ambanivohitra, ary napetrak'izy ireo teo aminy ny hazofijaliana mba ho entiny, nanaraka an'i Jesosy. <sup>27</sup> Maro tamin'ireo vahoaka, sy ireo vehivavy izay nalahelo mafy sy nisaona Azy, no nanaraka Azy. <sup>28</sup> Fa rehefa nitodika tany amin'izy ireo, dia niteny Jesosy hoe: "Ry zanakavavin'i Jerosalema, aza mitomany Ahy, fa mitomania ho an'ny tenanareo sy ho an'ireo zanakareo. <sup>29</sup> Fa andro, ho avy ny andro izay hitenenan'izy ireo hoe: 'Sambatra ireo momba sy ireo kibo izay tsy niteraka, ary ny nono izay tsy nampinono zaza.' <sup>30</sup> Ary dia hanomboka hiteny amin'ireo tendrombohitra izy ireo hoe: 'Mianjerà aminay,' ary amin'ny havoana hoe: 'Manaròna anay.'" <sup>31</sup> Fa raha manao izany zavatra izany izy ireo raha mbola maitso ny hazo, inona no hitranga rehefa maina izany?" <sup>32</sup> Nisy lehilahy hafa, olon-dratsy anankiroa, nentina niaraka taminy mba ho vonoina. <sup>33</sup> Rehefa tonga teo amin'ny toerana iray izay antsoina hoe "IKarandoha" izy ireo, dia teo no nanomboan'izy ireo Azy, sy ireo olon-dratsy - ny iray teo amin'ny ankavanany ary ny iray teo amin'ny ankaviany. <sup>34</sup> Jesosy niteny hoe: "Ray o, mamelà azy ireo, fa tsy fantatr'izy ireo izay ataony." Avy eo dia niloka izy ireo, nizarazara ireo fitafiany. <sup>35</sup> Dia nijoro nijery teo ireo olona raha mbola nananilahany Azy koa ireo mpanapaka, niteny hoe: "Namony ireo hafa Izy. Avelao Izy hamonjy ny tenany, raha Izy no Kristin'Andriamanitra, ilay iray voafidy." <sup>36</sup> Ireo miaramila ihany koa dia nanala baraka Azy, nanatona Azy, nanome Azy vinaingitra, <sup>37</sup> ary niteny hoe: "Raha ianao no mpanjakan'ny Jiosy, vonjeo ny tenanao." <sup>38</sup> Nisy famantarana ihany koa teo amboniny hoe: "Ity no mpanjakan'i Jiosy." <sup>39</sup> Ny iray tamin'ireo olon-dratsy izay nihantona teo no namingavinga Azy tamin'ny nitenenany hoe: "Tsy ianao ve no Kristy? Vonjeo ny tenanao sy izahay." <sup>40</sup> Fa ny anankiray niteny mafy azy, nanao hoe: "Tsy mba matahotra an'Andriamanitra ve ianao, raha samy ambanin'ny fanamelohana mitovy ihany?" <sup>41</sup> Isika dia eto ara-drarin'ny tokoa, satria mandray izay mendrika ny asantsika isika. Fa ity lehilahy ity tsy nanao zavatra ratsy." <sup>42</sup> Avy eo izy niteny hoe: "Jesosy ô, tsarovy aho rehefa tonga any amin'ny fanjakan'nao ianao." <sup>43</sup> Jesosy niteny taminy hoe: "Lazaiko marina aminao, fa anio ianao

dia hiaraka amiko any paradisa." <sup>44</sup> Ary ora faha-enina teo ho eo tamin'izany, ary ny aizina avy nandrakotra ny tany manontolo hatramin'ny ora fahasivy <sup>45</sup> raha niha maizina ny hazavan'ny masoandro. Avy eo ny lamban'ny tempoly dia nizara avy teo afovoany. <sup>46</sup> Nihiaka tamin'ny feo mafy, Jesosy niteny hoe: "Ray ô, eo an-tananao no ametrahako ny fanahiko." Rehefa avy niteny izany, dia maty Izy. <sup>47</sup> Rehefa hitan'ilay kapiteny ny zavatra nitranga, dia nanome voninahitra an'Andriamanitra izy, niteny hoe: "Azo antoka tokoa fa olo-marina ity lehilahy ity." <sup>48</sup> Rehefa hitan'ireo vahoaka rehetra izay niara-tonga ho vavolombelona nanatri-maso ireo zavatra nitranga ireo, dia niverina niteha-tratra izy ireo. <sup>49</sup> Fa ireo rehetra izay nahafantatra Azy, sy ireo vehivavy izay nanaraka Azy avy any Galilia, dia nitsangana teny alavidavitra, nijery izany zavatra izany. <sup>50</sup> Ary indro, nisy lehilahy iray antsoina hoe Josefa, izay mpikambana tao amin'ny Synedriona. Olona tsara sady marina izy. <sup>51</sup> Io lehilahy io dia tsy nanaiky ny fanapahan-kevitra ny Synedriona sy ny asan'izy ireo. Avy any amin'ny tanànan'ny Jodiana tany Armatia izy; ary izy dia nikatsaka ny fanjakan'Andriamanitra. <sup>52</sup> Io lehilahy io, raha nanatona an'i Pilato, dia nangataka ny vatan'i Jesosy. <sup>53</sup> Nalainy nidina izany, norakofany hariry madinika, ary napetrany tao anaty fasana iray izay novakiana tamin'ny vatolampy, izay tsy mbola nisy olona nalevina mihintsy. <sup>54</sup> Andron'ny Fiomanana tamin'izany, ary mbola nazava ratsy ny Sabata. <sup>55</sup> Ireo vehivavy, izay niaraka tamin'i Jesosy niala tao Galilia, dia nanaraka avy ao aoriana ary nahita ny fasana sy ny fomba nametrahana ny fatiny. <sup>56</sup> Niverina izy ireo, ary nanomana zava-manitra sy menaka manitra. Ary tamin'ny sabata dia nitsahatra izy ireo araka ny didy.

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## Footnotes

23:17 <sup>[1]</sup>Fanamarihana: Ireo fandikana tsara indrindra dia tsy manisy ny And 17 hoe: Ary Pilato dia voatery namotsotra gadra iray ho an'ireo Jiosy tamin'ny andro firavoravoana.

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### Luke 23:1

**Fampahafantarana amin'ny ankapobeny**  
Jesosy nentina manoloana an'i Pilato.

**ny olona rehetra tamin'izy ireo**  
"ireo mpitarika Jiosy rehetra" na "ireo mpikambana ao amin'ny Synedriona rehetra"

**teo anoloan'i Pilato**  
Ny miseho eo anoloan'ny olona dia midika hoe miditra amin'ny fahefan'izy ireo. DH: "mba ho tsarain'i Pilato"

**Hitanay**  
Ity dia maneho ireo mpikambana ao amin'ny Synedriona ihany.

**nametaveta ny firenenay**  
"nahatonga ny olonay hanao zavatra tsy marina" na "nahatonga korontana tamin'ny filazana lainga tamin'ny olonay"

**nandrara ny hanomezana ny hetra**  
"nilaza azy ireo tsy handoa hetra"

**ho an'i Kaisara**  
Kaisara dia maneho ny Amperoran'i Roma. DH: "amin'ny Amperora"

### Luke 23:3

**Pilato nanontany Azy**  
"Pilato nanontany an'i Jesosy"

**Voalazanao**  
Ity dia fomba fiteny izay midika fa marina ilay fnambarana. DH: "Marina ny lazainao" na "araka izay nanontaniana Ahy izany"

**Tsy mahita fahadisoana amin'ity lehilahy ity aho**  
"Tsy hitako meloka na amin'ny inona na inona ity lehilahy ity"

**Manakorontana**  
"miteraka korontana eo amin'ny"

**manomboka avy any Galilia na hatrety amin'ity toerana ity aza**  
Afaka atao ho fehezanteny vaovao ity. DH: ""Nanomboka nanakorontana tao Galilia Izy ary izao manakorontana ety"

### Luke 23:6

**ren'i pilato izany**  
"nandre fa nanomboka nampianatra tany Galilia Jesosy"

**ilay lehilahy**  
Ity dia maneho an'i Jesosy.

**hitany**

"hitan'i Pilato"

**ambany fahefan'i Heroda Izy**

Ity andalana ity dia tsy miteny ny zava-misy tiana lazaina hoe Heroda no mpanapakan'i Galilia. DH: "Jesosy dia ambany fahefan'i Heroda satria manapaka manerana ny Galilia Heroda."

**nalefany Jesosy**

"Pilato nandefa an'i Jesosy"

**tamin'izany andro izany**

"tamin'izany fotoana izany"

**Luke 23:8****tena ravoravo izy**

"tena ravoravo Heroda"

**efa te-hahita Azy izy**

"Heroda efa te-hahita an'i Jesosy"

**Nahare ny momba Azy izy**

"Heroda nahare ny momban'i Jesosy"

**nanantena**

"nanantena Heroda"

**ny hahita fahagagana maro nataony**

DH: "hahita Azy hanao karazana fahagagana sasantsasany"

**Heroda nametra-panontaniana an'i Jesosy tamin'ny teny maro**

"Heroda nametraka fanontaniana maro tamin'i Jesosy"

**tsy namaly na inona na inona azy**

"tsy namaly" na "tsy nanome valin-teny an'i Heroda"

**nitsangana**

"nijoro teo"

**niampanga mafy Azy**

"niampanga mafy an'i Jesosy" na "niampanga Azy tamin'ny karazan-keloka maro"

**Luke 23:11****nampiankanjo Azy lamba tsara tarehy**

Ny fandikan-teny dia tokony tsy hilaza fa natao hanomezam-boninahitra na hikarakarana an'i Jesosy ity. Nataon'izy ireo hanesoana an'i Jesosy sy hihomehezana Azy ity.

**Heroda sy Pilato dia lasa mpinamana tamin'ny androtr'io**

Ny fanazavana tiana hambarana dia hoe lasa mpinamana izy ireo satria nankasitrahana'i Heroda ny famelan'i Pilato azy mba hitsara an'i Jesosy. DH: "Heroda sy Pilato dia lasa mpinamana tamin'io

andro io satria nalefan'i Pilato tany amin'i Heroda mba ho tsaraina Jesosy"

**talohan'izany dia mpifahavalo izy ireo**

Ity fanazavana ity dia natao anaty fononteny mba hampisehoana fa fampahafantarana fototra izany.

**Luke 23:13****niantso ireo lohan'ny mpisorona sy ireo mpanapaka ary ireo vahoaka maro niaraka**

"niantso ireo lohan'ny mpisorona sy ireo mpanapaka ary ny vahoaka mba hivory miaraka"

**ny vahoaka**

Tsy tena hoe niantso ny vahoaka ho tonga Pilato. Mety mbola teo ny vahoaka niandry hijery izay hitranga amin'i Jesosy." DH: "ny vahoaka izay mbola teo"

**ity lehilahy ity**

Ity dia maneho an'i Jesosy.

**tahaka ny lehilahy izay**

"milaza fa Izy dia"

**Izaho, raha nametra-panontaniana taminy teo anoloanareo**

"Nametra-panontaniana an'i Jesosy teo anatrehanareo aho, ary." Ity dia milaza fa izy ireo dia vavolombelona tamin'ireo dingana. DH: "Nanontany an'i Jesosy teto niaraka taminareo toy ny vavolombelona aho, ary"

**tsy mahita fahadisoana amin'ity lehilahy ity**

"tsy mieritreritra hoe meloka Izy"

**Luke 23:15****Fampifandraisana ny foto-kevitra**

Pilato manohy miresaka amin'ireo mpitarika Jiosy sy amin'ny vahoaka.

**Tsia, na dia Heroda aza**

Mety hanampy ny fanampiana fanazavana izay tsy tafiditra ao amin'ilay fanambarana fohy. DH: "Na dia Heroda aza tsy mieritreritra hoe meloka Izy" na "na Heroda aza mieritreritra hoe tsy meloka Izy"

**nalefany niverina taty amintsika Izy**

"Nalefany niverina taty amintsika Jesosy." Ity dia maneho an'i Pilato, ireo miaramilany, ireo mpisorona ary ireo mpisoronabe, sy ny rehetra izay nihaino an'i Pilato.

**tsy misy na inona na inona mendrika fahafatesana vitany**

DH: "tsy nanao na inona na inona mendrika ny didim-pitsarana manameloka ho faty Izy"

**Noho izany dia ho faiziko Izy**

Satria Pilato tsy nahita fahadisoana tamin'i Jesosy dia tokony ho nafahany tsy misy sazy Izy. Pilato nanasazy an'i Jesosy, izay fantany fa tsy meloka, nohon'ny tahotrany amin'ny vahoka fotsiny.

**Luke 23:18****Fampahafantarana amin'ny ankapobeny**

Ny andininy faha 19 dia manome fampahafantarana fototra antsika momban'i Barabasy.

**niara-nihiaka mafy izy ireo**

"nihikiaka ny olona rehetra tao amin'ny vahoaka"

**Ento any io lehilahy io**

Mangataka an'i Jesosy ho vonoina izy ireo. DH: "Ento any io lehilahy io ary vonoy!"

**avotsory ho anay**

Ny "anay" dia maneho ny vahoaka fotsiny, fa tsy Pilato sy ireo miaramilany.

**Barabasy dia lehilahy ... famonoana olona**

Ity dia fampahafantarana fototra omen'i Lioka momban'i Barabasy.

**izay naiditra am-ponja**

DH: "izay nogadrain'ireo Romana tao am-ponja"

**fikomina maro tao an-tanàna**

"niezaka nandresy lahatra ny olona tao an-tanàna mba hikomy manohitra ny fanjakana Romana"

**Luke 23:20****niteny tamin'izy ireo indray**

"niresaka tamin'izy ireo indray" na "niresaka tamin'ny olona tao amin'ny vahoaka sy tamin'ireo mpanapaka fivavahana indray"

**naniry ny hamotsotra an'i Jesosy**

"satria te-hanafaka an'i Jesosy izy"

**Niteny tamin'izy ireo fanintelony izy hoe**

"Pilato niteny tamin'ny vahoaka indray, fanintelony"

**inona no ratsy vitan'ity lehilahy ity?**

Pilato mampiasa ity fanontaniana ity mba hampazaona ny olona fa tsy meloka Jesosy. DH: "ity lehilahy ity dia tsy nanao na inona na inona tsy nety!"

**Tsy nahita na inona na inona izay mendrika sazy famonoana tao aminy aho**

"Tsy nanao na inona na inona izay mendrika ny hahafaty Azy Izy"

**rehefa avy manafay Azy, dia hamotsotra Azy aho**

Tahaka ny 23:15, Pilato dia tokony namotsotra an'i Jesosy tsy nanasazy Azy satria tsy meloka Izy. Na izany aza, nomeny ho saziana Jesosy mba hampitoniana ny vahoaka.

**hamotsotra Azy aho**

"Hafahako Izy"

**Luke 23:23****izy ireo nanizingizina**

"nanizingizina ny vahoaka"

**tamin'ny feo avy**

"tamin'ny hiakiaka"

**mba homboana**

DH: "an'i Pilato mba hanomboan'ireo miaramilany an'i Jesosy"

**Ny feon'izy ireo dia nandresy lahatra an'i Pilato**

"ary nanohy nihiakiaka foana ny vahoaka mandraparesy lahatr'izy ireo an'i pilato"

**nanaiky ny fangatahan'izy ireo**

"hanao izay nangatahin'ny vahoaka"

**Navotsony ilay iray nangatahin'izy ireo**

Ity dia midika hoe navotsitr'i Pilato avy tao ampigadrana Barabasy. DH: "Pilato nanafaka an'i Barabasy izay nangatahin'ny vahoaka ho avotsotra"

**izay nalefa tany am-ponja ... famonoana olona**

Ity dia fampahafantarana fototra momban'i Barabasy tamin'izany fotoana izany. DH: "izay nogadrain'ireo Romana ... famonoana olona"

**natolony ho amin'ny sitrapon'izy ireo Jesosy**

"Pilato nibaiko ireo miaramila mba hanao amin'i Jesosy izay angatahin'ny vahoaka ho ataon'izy ireo" na "Pilato namela ny vahoaka hanao amin'i Jesosy izay tian'izy ireo atao"

**Luke 23:26****Ary teo amp-pitondrana Azy izy ireo**

"raha nitondra an'i Jesosy lavitry ny nisy an'i Pilato ireo miaramila"

**nitàna an'i Simona avy any Syrenia**

Ireo miaramila Romana nanana ny fahefana hanery ny olona hitondra ny entan'izy ireo. Aza adika amin'ny fomba izay manondro fa voasambotra Simona na nanao zavatra tsy nety ity.

**avy any ambanivohitra**

"izay tao Jerosalema avy any ambanivohitra"

**napetrak'izy ireo teo aminy ny hazofijaliana**

"nametraka ny hazofijaliana teo an-tsorony"

**nanaraka an'i Jesosy**

"ary nanaraka an'i Jesosy avy ao aoriana izy"

**Luke 23:27****Maro tamin'ireo vahoaka, sy ireo vehivavy**

Ireo vehivavy dia isan'ireo vahoaka, fa tsy vahoaka hafa.

**nisaona Azy**

"nisaona an'i Jesosy"

**nanaraka Azy**

Ity akory tsy midika hoe mpianatr'i Jesosy izy ireo. Midika fotsiny izany fa nanaraka Azy avy ao aoriany izy ireo.

**rehefa nitodika tany amin'izy ireo**

Ity dia manondro fa nitodika mba hijery ireo vehivavy Jesosy ary hiresaka mivantana amin'izy ireo.

**Ry zanaka vavin'i Jerosalema**

Ny "zanaka vavin'" ny tanàna dia midika hoe vehivavin'ny tanàna. Tsy tsy mahalala fomba izany. Izany np fomba tena izy hiresahana amin'ny vondrom-behivavy avy amin'ny toerana iray. DH: "Ianareo vehivavy izay avy any Jerosalema"

**aza mitomany Ahy**

"Aza mitomany amin'ny zavatra iainako." Jesosy tsy niteny hoe tokony hijanona amin'ny fitomaniana Azy izy ireo. Mampiasa fanoharana Izy mba hilazana fa manana antony bebe kokoa hitomaniana ny zavatra iainan'izy ireo manokana aza izy ireo. DH: "mitomany ho Ahy ianareo, fa mbola zavatra ratsy kokoa aza no hitranga aminareo, noho izany"

**fa mitomania ho an'ny tenanareo sy ho an'ireo zanakareo**

"fa kosa mitomania momban'izay hitranga aminareo sy ireo zanakareo"

**Luke 23:29****Fampifandraisana ny foto-kevitra**

Tapitra ny firesahan'i Jesosy amin'ny vahoaka.

**Fa indro**

Ity dia mampiditra ny antony mahatonga ireo vehivavin'i Jerosalema tokony hitomany ho an'ny tenan'izy ireo.

**ho avy ny andro**

"hisy fotoana tsy ho ela"

**izay hitenenan'izy ireo hoe**

"hitenenan'ny olona"

**ireo momba**

"vehivavy tsy niteraka"

**ireo kibo izay tsy niteraka ... ny nono izay tsy nampinono zaza**

Ireo fehezanteny ireo dia nampiasaina mba hamaritana feno kokoa ny hoe "momba." Ireo vehivavy ireo dia tsy mbola niteraka mihintsy na nampinono zazakely. Mety hanampy ny fanatambarana ireo miaraka amin'ny "momba" DH: "ireo vehivavy izay tsy mbola niteraka mihintsy na nampinono zaza"

**amin'ireo tendrombohitra**

DH: "Hiteny amin'ireo tendrombohitra izy ireo hoe"

**Fa raha manao izany zavatra izany izy ireo raha mbola maitso aza ny hazo, inona no hitranga rehefa maina izany?**

Jesosy mampiasa fanontaniana mba hanampiana ny vahoaka hahazo fa ny olona dia manao zavatra ratsy amin'izao fotoan-tsara izao, ka azo antoka fa hanao zavatra ratsy kokoa izy ireo amin'ny fotoan-dratsy amin'ny ho avy. DH: "Hitanao fa manao ireny zavatra ratsy ireny izy ireo raha mbola maitso ny hazo, koa afaka mahazo antoka ianao fa hanao zavatra ratsy kokoa izy ireo rehefa maina ny hazo"

**maitso ny hazo**

Ny hazo maitso dia fanoharana ho an'ny zavatra tsara. Raha manana fanoharana mitovitovy ny fiteninanao, dia tokony hampiasainao eto izany.

**maina izany**

Ny hazo maina dia fanoharana ho an'ny zavatra ratsy izay ilaina an-dorana fotsiny.

**izy ireo**

Ity dia afaka maneho na ireo Romana na ireo mpitarika Jiosy.

**Luke 23:32****Nisy lehilahy hafa, olon-dratsy anankiroa, nentina niaraka taminy mba ho vonoina**

DH: "Ireo miaramila nitondra olon-dratsy anankiroa mba ho elohina ho faty koa"

**Nisy lehilahy hafa, olon-dratsy anankiroa**

"Lehilahy roa hafa izay olon-dratsy" na "olon-dratsy roa." Lioka tsy niteny hoe "olon-dratsy roa hafa" satria Jesosy dia tsy meloka, na dia noentina tahaka ny jiolahy aza Izy. Lioka niantso ireo lehilahy roa hafa hoe jiolahy, fa tsy Jesosy.

**Luke 23:33****Rehefa tonga izy ireo**

Ny "izy ireo" dia maneho ireo miaramila, ireo jiolahy, ary Jesosy.

**nanomboan'izy ireo Azy**

"nombohon'ireo Romana Jesosy"

**ny iray teo amin'ny ankavanany ary ny iray teo amin'ny ankaviany**

"nombohon'izy ireo teo an-kavanan'i Jesosy ilay jiolahy iray ary ilay jiolahy iray hafa teo an-kavian'i Jesosy"

**Ray o, mamelà azy ireo**

Ny "azy ireo" dia maneho ireo nanombo an'i Jesosy tamin'ny hazofijaliana.

**Ray**

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

**fa tsy fantatr'izy ireo izay ataony**

"satria tsy azon'izy ireo izay ataon'izy ireo." Ireo miaramila Romana tsy nahazo fa ny Zanak'Andriamanitra no ombohan'izy ireo amin'ny hazofijalina. DH: "satria tsy tena fantatr'izy ireo hoe iza marina no ombohan'izy ireo"

**nizarazara ireo fitafiany**

"mba hanapa-kevitra hoe iza amin'ireo miaramila no haka ny tsirairay amin'ireo tapan'akanjon'i Jesosy"

**Luke 23:35****nijoro**

"nitsanga teo"

**Azy**

Ity dia maneho an'i Jesosy.

**Namonjy ireo hafa Izy. Avelao Izy hamonjy ny tenany**

Lioka nandrakitra an-tsoratra ny teny maneson'ireo mpanapaka. Ny fomba iray afahan'i Jesosy manavotra ireo hafa dia amin'ny fahafatesana ihany fa tsy amin'ny fanavotana ny tenany.

**Avelao Izy hamonjy ny tenany**

"Jesosy dia tokony afaka mamonjy ny tenany." Niteny izany mba hanesoana an'i Jesosy izy ireo. DH: "Te-hahita Azy manaporofy ny maha-Izy Azy izahay amin'ny fanavotana ny tenany avy eny amin'ny hazofijaliana"

**ilay iray voafidy**

"ilay iray izay nofidian'Andriamanitra"

**Luke 23:36****Azy**

Jesosy

**nanatona Azy**

"nanatona akaiky an'i Jesosy"

**nanome Azy vinaigitra**

"nanolotra vinaigitra an'i Jesosy ho sotroina." Ny vinaigitra dia zava-pisotro mora vidy izay fisotron'ny olona. Ireo miaramila dia naneso Azy tamin'ny fanomezana zava-pisotro mora vidy ho an'ny olona izay milaza ny tenany fa mpanjaka.

**Raha Ianao no mpanjakan'ny Jiosy, vonjeo ny tenanao**

Ity ihany koa dia fomba iray nanesoan'ireo miaramila an'i Jesosy. DH: "Tsy mino izahay hoe Ianao no mpanjakan'ireo Jiosy, fa raha Ianao, dia porofoy fa diso izahay ary vonjeo ny tenanao!"

**famantarana teo amboniny**

"hazo teo amin'ny tampon'ny hazofijalian'i Jesosy izay nilaza hoe"

**Ity no mpanjakan'i Jiosy**

Ny olona izay mametraka ity famantarana ity eo ambonin'i Jesosy dia maneso Azy. Tsy tena nieritreritra izy ireo hoe mapnjaka Izy.

**Luke 23:39****namingavinga Azy**

"naniratsira an'i Jesosy"

**Tsy Ianao ve no Kristy?**

Ilay jiolahy mametraka fanontaniana aminy mba hanesoana Azy. DH: "Milaza ny tenano ho Kristy Ianao"

**Vonjeo ny tenanao sy izahay**

Ity jiolahy ity dia tsy tena nieritreritra hoe afaka manavotra azy ireo avy eny amin'ny hazofijaliana Jesosy.

**ny anankiray niteny mafy azy**

"ilay jiolahy anankiray hafa niteny mafy azy"

**Tsy mba matahotra an' Andriamanitra ve ianao, raha samy ambanin'ny fanamelohana mitovy ihany?**

Ilay jiolahy mampiasa fanontaniana mba hibedesana ilay jiolahy iray hafa. DH: "Tsy manantahotra an'Andriamanitra ianao, satria maneso an'i Jesosy raha miantona eo amin'ny hazofijaliana tahaka Azy ianao"

**Isika dia eto ara-drarin'ny tokoa, satria mandray izay mendrika ny asantsika isika**

Ity dia maneho ireo jiolahy fotsiny, fa tsy Jesosy na ireo olona hafa.

**Isika dia eto ara-drarin'ny tokoa**

"Mendrika izao sazy izao marina isika"

**ity lehilahy ity**

Ity dia maneho an'i Jesosy.

**Luke 23:42****Avy eo dia hoy izy hoe**

"hoy koa ilay jiolahy hoe"

**tsarovy aho**

"eritrereto ny momba ahy ary raiso tsara aho"

**tonga any amin'ny fanjakan'ny**

Ny "tonga" any amin'ny fanjakana dia midika hoe manomboka manapaka. DH: "manomboka manapaka toy ny mpanjaka"

**Lazaiko marina aminao**

Ny "marina" dia manamafy izay lazain'i Jesosy. DH: "Tiako ho fantatrao fa"

**paradisa**

Ity no toerana andehanan'ny olo-marina rehefa maty izy ireo. Nanome toky ilay lehilahy Jesosy fa hiaraka amin'Andriamanitra izy ary hanaiky azy Andriamanitra. DH: "ilay toeram-pifaliana" na "'toeran'ny marina" na "toerana izay hiainan'ny olona tsara"

**Luke 23:44**

**ny haizina avy nandrakotra ny tany manontolo**  
"lasa maizina ny tany rehetra"

**hatramin'ny ora fahasivy**  
"hatramin'ny 3 ariva."

**raha niha-maizina ny hazavan'ny masoandro**

Ity dia tsy maneho ny filentehan'ny masoandro. Fa kosa, niha-maizina ny hazavan'ny masoandro nandritry ny misasak'andro. Mampiasaha teny mamaritra hoe niha-maizina ny masoandro fa tsy hoa nilentika ny masoandro.

**lamban'ny tempoly**

"ny lamba tao anatin'ny tempoly." Ity dia lamba izay manasaraka ny toerana masina indrindra amin'ny toerana sisan'ny tempoly.

**ny lamban'ny tempoly dia nizara avy teo afovoany**

"ny lamban'ny tempoly dia norovitina avy eny ambony ka hatrany ambony hizara roa." DH: "Norovitin'Andriamanitra ho roa ny lamban'ny tempoly avy eny ambony ka hatreny ambony"

**Luke 23:46****Nihiaka tamin'ny feo mafy**

Mety hanampy ny fanehoana ny hifandraisan'ity amin'ny hetsika tao amin'ny andininy teo aloha. DH: "Rehefa nitranga izany, dia nihiaka mafy Jesosy"

**Ray**

Ity dia fiantsoana manan-danja an'Andriamanitra.

**eo an-tananao no ametraha ny fanahiko**

Ny hoe "eo an-tananao" dia maneho ny fikarakaran'Andriamanitra. DH: "ankiniko eo amin'ny fikarakaranao ny fanahiko" na "omeko Anao ny fanahiko, amin'ny fahalalana fa hikarakara izany Ianao"

**Rehefa avy niteny izany**

"Rehefa avy niteny izany Jesosy"

**dia maty Izy**

"maty Jesosy"

**kapiteny**

Ity dia fiantsoana ho an'ny manam-boninahitra Romana izay niandraikitra ireo miaramila Romana. Nanara-maso ny fanomboana izy.

**olo-marina ity lehilahy ity**

DH: "tsy nanao na inona na inona diso ity lehilahy ity"

**Luke 23:48****izay niara-tonga**

"izay niara-niangona"

**vavolombelona nanatri-maso**

"nahita ity tranga ity" na "nanara-maso izay nitranga"

**niverina**

"niverina tany amin'ny tranon'izy ireo"

**niteha-tratra**

Ity dia mariky ny alahelo na nenina. DH: "nitehana ny tratan'izy ireo mba hampisehoana fa malahelo izy ireo"

**nanaraka Azy**

"niara-dia tamin'i Jesosy"

**teny alavidavitra**

"elanelana maromaro lavitra an'i Jesosy"

**izany zavatra izany**

"izany nitranga"

**Luke 23:50****Fampahafantarana amin'ny ankapobeny**

Ity no fizarana manaraka ao amin'ny tantara. Josefa mangataka ny vatan'i Jesosy amin'i Pilato. Ireto andininy ireto dia manome fampahafantarana fototra antsika ny momban'i Josefa.

**Indro, nisy lehilahy iray**

Ny teny hoe "indro" dia manaitra antsika amin'ny mpandrava anjara vaovao ao amin'ny tantara. Ny fitenin'ao dia mety manana fomba fanaovana izany. DH: "Nisy lehilahy iray izay"

**ny Synedriona**

"Synedriona Jiosy"

**olona tsara sady marina**

Afaka atao fehezantany vaovao ity. DH: "Izy dia lehilahy tsara sady marina"

**ny fanapahan-kevitra ny Synedriona sy ny asan'izy ireo**

Afaka lazaina mazava tsara hoe inona ilay fanapahan-kevitra. DH: "ny fanapahan-kevitrin'ny Synedriona hamono an'i Jesosy sy ny asan'izy ireo"

**tanànan'i Jodiana tany Armatia**

"ilay tanàna antsoina hoe Armatia, izay any Jodia"

**Luke 23:52**

**Io lehilahy io**  
"Josefa"

**nanatona an'i Pilato**  
"nankany amin'i Pilato ary nangataka"

**ny vatan'i Jesosy**  
"mba haka ny vatan'i Jesosy ary handevina izany"

**Nalainy nidina izany**  
"Nalain'i Josefa avy teo amin'ny hazofijaliana ny vatan'i Jesosy"

**norakofany hariry madinika**  
"nandrakotra ilay vatana tamin'ny hariry madinika." Izany no fomba fandevenana tamin'izany fotoana izany.

**izay tsy mbola nisy olona nalevina mihintsy**  
DH: "tsy mbola nisy olona nametraka nofo mangatsika mihintsy tao amin'izany fasana izany teo aloha"

**Luke 23:54**

**Andron'ny Fiomanana**  
"andro hivoanonan'ny olona ho amin'ny andro fitsaharan'ny Jiosy antsoina hoe Sabata"

**nazava ratsy ny Sabata**  
Ny nazava ratsy eto dia fanoharana ho an'ny fantombohan'ny andro. Ho an'ireo Jiosy, ny andro dia manomboka amin'ny fodian'ny masoandro. DH: "efa akaiky hody masoandro izany, ny fanombohana ny Sabata"

**izay niaraka tamin'i Jesosy niala tao Galilia**  
"izay niara-dia tamin'i Jesosy avy any amin'ny faritr'i Galilia"

**nanaraka avy ao aoriana**  
"nandeha tao aorian'i Josefa sy ireo lehilahy izay niaraka taminy"

**nahita ny fasana**  
"nahita ny fasana ilay vehivavy"

**ny fomba nametrahana ny fatiny**  
DH: "hitan'ilay vehivavy ny fomba nametrahan'ireo lehilahy ny vatan'i Jesosy tao am-pasana"

**Niverina izy ireo**  
"Lasa nankany amin'ny trano izay ipetrahan'ny vehivavy ilay vehivavy"

**nanomana zava-manitra sy menaka manitra**  
Ireo dia nampiasaina ho amin'ny dingan'ny fandevenana tamin'izany fotoana izany. DH: "nanomana zava-manitra sy menaka manitra mba hanomanana ny vatan'i Jesosy ho amin'ny fandevenana"

**nitsahatra izy ireo**  
"tsy niasa ireo vehivavy"

**araka ny didy**  
"araka ny lalàn'ny Jiosy" na "araka ny angatahin'ny lalàn'ny Jiosy." Tsy nahazo alalana hanomana ny vatany amin'ny Sabata izy ireo araka ny lalàn'ny Jiosy.



## Chapter 24

<sup>1</sup> Vao maraina tamin'ny andro voalohan'ny herinandro, dia nankany amin'ny fasana izy ireo, nitondra ireo zava-manitra izay nokarakarain'izy ireo. <sup>2</sup> Hitan'izy ireo nikodia lavitry ny fasana ilay vato. <sup>3</sup> Niditra tao izy ireo, kanefa tsy nahita ny vatan'ny Tompo Jesosy. <sup>4</sup> Ary, raha mbola sahiran-tsaina momba izany izy ireo, tampoka teo, dia nisy lehilahy roa nanao fitafiana mamirapiratra nitsangana teo anilan'ireo. <sup>5</sup> Ary rehefa feno tahotra ireo vehivavy dia niankohoka tamin'ny tany, niteny tamin'ireo vehivavy izy ireo hoe: "Nahoana ianareo no mitady ny velona aty amin'ny maty?" <sup>6</sup> Tsy ato izy, fa efa natsangana! Tadidio ny nilazàny anareo fony Izy mbola tany Galilia, <sup>7</sup> nanambara fa ny Zanak'Olona dia tsy maintsy hatolotra ho eo an-tanan'ny olona mpanota ka hofantsihana eo amin'ny hazo fijaliana, ary amin'ny andro fahatelo dia hitsangana indray." <sup>8</sup> Ireo vehivavy dia nahatsiaro ireo teniny, <sup>9</sup> ka niverina avy tany amin'ny fasana ary nilaza izany zavatra rehetra izany tamin'ireo iraika ambin'ny folo sy ny ambiny rehetra. <sup>10</sup> Ary Mary Magdalena, Johana, Mary renin'i Jakoba, ary ireo vehivavy hafa niaraka tamin'ny dia nitatitra izany zavatra izany tamin'ireo apostoly. <sup>11</sup> Fa izany hafatra izany dia toy ny tsy nisy dikany tamin'ireo apostoly, ka tsy nino ireo vehivavy izy ireo. <sup>12</sup> Kanefa nitsangana Petrea, dia nihazakazaka nankeny amin'ny fasana, ary niondrika sy nijery tao, dia nahita ireo lambam-paty nitokana. Ary Petera nody tany an-tranony, nanontany tena ny amin'izay zava-nitranga. <sup>13</sup> Indreo, ny roa tamin'izy ireo nandeha tamin'io andro io ho any amin'ny tanàna atao hoe Emaosy, izay enimpolo stadio miala an'ny Jerosalema. <sup>14</sup> Izy ireo dia nifampiresaka momba ireo zavatra rehetra izay nitranga. <sup>15</sup> Ary, raha niara-niresaka sy niara-nametra-panontaniana izy ireo, dia nanatona sy nandeha niaraka tamin'izy ireo Jesosy. <sup>16</sup> Fa ny mason'izy ireo dia nosakanana mba tsy hahafantatra Azy. <sup>17</sup> Jesosy niteny tamin'izy ireo hoe: "Inona no resahanareo roa ety am-pandehanana?" Dia nijanona izy ireo sady nalahelo endrika. <sup>18</sup> Ny iray tamin'izy ireo, nantsoina hoe Kleopasy, namaly Azy hoe: "Ianao irery ve no olana tao Jerosalema tsy nahafantatra ireo zava-nitranga tany tamin'izany andro izany?" <sup>19</sup> Jesosy niteny tamin'izy ireo hoe: "Zavatra inona?" Izy ireo namaly Azy hoe: "Ireo zavatra mikasika an'i Jesosy ilay Nazarena, izay mpaminany, nahery tamin'ny asa sy ny teny teo anatrehan'Andriamanitra sy ny olona rehetra, <sup>20</sup> ary ny fomba nanoloran'ireo lohan'ny mpisorona sy ireo mpanapakay Azy mba ho melohana ho faty sy ny nanomboana Azy teo amin'ny hazofijaliana. <sup>21</sup> Kanefa izahay nanantena fa Izy no ilay hanafaka an'Israely. Eny, ary ankoatra izany rehetra izany, telo andro androany izao no nitrangan'izany zavatra rehetra izany. <sup>22</sup> Nefa koa, ny vehivavy sasany tamin'ny namanay dia nahavariana anay, izay tany amin'ny fasana vao maraina. <sup>23</sup> Rehefa tsy nahita ny vatany izy ireo, dia tany, niteny fa izy ireo koa dia nahita fahitana anjely izay nilaza fa velona Izy. <sup>24</sup> Ny lehilahy sasany izay niaraka taminay dia nandeha tany amin'ny fasana, ary nahita izany araka izay voalazan'ireo vehivavy. Saingy tsy nahita Azy izy ireo." <sup>25</sup> Jesosy niteny tamin'izy ireo hoe: "Ry lehilahy adala sy votsa saina vao mino ireo rehetra voalazan'ny mpaminany! <sup>26</sup> Moa ve tsy nilaina ho an'i Kristy ny nijaly tamin'ireny zavatra ireny, ka hiditra any amin'ny voninahiny?" <sup>27</sup> Ary nanomboka tamin'i Mosesy ka hatramin'ireo mpaminany rehetra, dia nadikan'i Jesosy tamin'izy ireo ao amin'ny Soratra Masina ny momba ny Tenany. <sup>28</sup> Nony nanakaiky ilay tanàna izay nalehany izy ireo, dia naneho fihetsika toy ny hoe handeha lavidavitra Jesosy. <sup>29</sup> Fa nanery Azy izy ireo, niteny hoe: "Mijanona eto aminay, fa efa ho hariva izao ary efa hifarana ny andro." Ka niditra mba hijanona niaraka tamin'izy ireo Jesosy. <sup>30</sup> Ary, rehefa nipetraka mba hiaraka hihinana tamin'izy ireo Izy, dia naka ny mofo, nisaotra izany, sy namaky izany, ary nanome izany azy ireo. <sup>31</sup> Avy eo nisokatra ny mason'izy ireo, ka nahafantatra Azy, ary nanjavona teo imason'izy ireo Izy. <sup>32</sup> Izy ireo nifampiteny hoe: "Moa ve ny fontsika tsy niredareda tao anatintsika, raha niteny tamintsika teny an-dalana Izy, raha nanokatra ny Soratra Masina tamintsika Izy?" <sup>33</sup> Nitsangana izy ireo tamin'io ora io, ka niverina tany Jerosalema. Nahita ireo iraika ambin'ny folo niara-nivory izy ireo, sy ireo izay niaraka tamin'izy ireo, <sup>34</sup> niteny hoe: "Ny Tompo dia nitsangana tokoa, ary niseho tamin'i Simona." <sup>35</sup> Koa nolazain'izy ireo izay zavatra nitranga teny an-dalana, sy ny fomba nisehoan'i Jesosy tamin'izy ireo tamin'ny fanapahana ilay mofo. <sup>36</sup> Raha niteny izany zavatra izany izy ireo, dia nijoro teo afovoan'izy ireo Jesosy tenany, ary niteny tamin'izy ireo hoe: "Fiadanana anie ho anareo." <sup>37</sup> Saingy taitra sy raiki-tahotra izy ireo, ary nihevitra fa nahita fanahy. <sup>38</sup> Jesosy niteny tamin'izy ireo hoe: "Nahoana ianareo no matahotra? Nahoana no misy fanontaniana ao am-ponareo?" <sup>39</sup> Jereo ny tanako sy ny tongotro, fa Izaho tenako ity. Kasiho Aho ka jereo. Fa ny fanahy tsy manana nofo sy taolana, araka ny ahitanareo Ahy hoe manana." <sup>40</sup> Rehefa niteny izany Izy, dia nasehony tamin'izy ireo ny tanany sy ny tongony. <sup>41</sup> Mbola tsy nino izany izy ireo nohon'ny hafaliana, ary gaga izy ireo. Jesosy niteny azy ireo hoe: "Manana zavatra hohanina ve ianareo?" <sup>42</sup> Nomen'izy ireo trondro voatono izy, <sup>43</sup> ka nalainy izany ary nohaniny teo anoloan'izy ireo. <sup>44</sup> Izy niteny tamin'izy ireo hoe: "Tamin'Izaho niaraka taminareo, dia nilaza taminareo fa izay rehetra voasoratra tao amin'ny lalàn'i Mosesy sy ireo mpaminany ary ireo Salamo dia tsy maintsy ho

tanteraka." <sup>45</sup> Ary nosokafany ny sain'izy ireo, mba hazoan'izy ireo ny Soratra Masina. <sup>46</sup> Niteny azy ireo Izy hoe: "Izao no voasoratra, fa ilay Kristy dia hijaly, ary hitsangana amin'ny maty indray amin'ny andro fahatelo. <sup>47</sup> Fibebahana sy famelan-keloka no tokony ho toriana amin'ny anarany any amin'ny firenena rehetra, manomboka ao Jerosalema. <sup>48</sup> Ianareo no vavolombelon'ireny zavatra ireny. <sup>49</sup> Indro, halefako aminareo izay nampanantenain'ny Raiko. Kanefa mitoera ao an-tanàna mandra-pitafianareo ny hery avy any ambony." <sup>50</sup> Ary Jesosy nitarika azy ireo mandra-pahatongan'izy ireo tany Betania. Nasandrany ny tanany, ary notahiany izy ireo. <sup>51</sup> Ary, rehefa nitso-drano azy ireo Izy, dia nandao azy ireo Izy ary lasa nakarina tany an-danitra. <sup>52</sup> Dia nidera Azy izy ireo, ary niverina tany Jerosalema tamin'ny fifaliana lehibe. <sup>53</sup> Nitohy nankao amin'ny tempoly izy ireo, nankalaza an' Andriamanitra.

## Luke 24:1

### Fampahafantarana amin'ny ankapobeny

Ity no fizarana manaraka ao amin'ny tantara. Niverina tany amin'ny fasana ireo vehivavy niaraka tamin'ny zava-manitra haosotra ny vatan'i Jesosy.

**Vao maraina tamin'ny andro voalohan'ny herinanadro**  
"Mialohan'ny marainan'ny Alahdy"

**nankany amin'ny fasana izy ireo**  
"tonga tany amin'ny fasana ireo vehivavy."

**ny fasana**  
Ity fasana ity dia novakiana tamin'ny vatolampy.

**nitondra ireo zava-manitra**  
Zava-manitra mitovy amin'izay nomanin'izy ireo tao amin'ny 23:54 ihany izany.

**nikodia lavitry ny fasana ilay vato**  
DH: "nakodian'ny olona ilay vato"

**ilay vato**  
Ity dia vato lehibe, voatapaka, boribory ampy hanakana ny varavaram-pasana. Mila lehilahy maro ny manakodia izany.

**tsy nahita ny vatan'i Jesosy Tompo**  
DH: "tsy tao ny vatan'i Jesosy Tompo!"

## Luke 24:4

**Fampahafantarana amin'ny ankapobeny**  
Nisy anjely roa niseho ary nanomboka niresaka tamin'ireo vehivavy.

**Ary**  
Ity dia nampiasaina eto mba hanamarihana tranga lehibe ao amin'ny tantara. Raha manana fomba hanaovana izany ny fiteninana dia ampiasao eto.

**niankohoka tamin'ny tany**  
Ity dia maneho ny fanetre-tena sy faneken'izy ireo ireo lehilahy

**Nahoana ianareo no mitady ny velona aty amin'ny maty?**  
Mampiasa fanontaniana ireo lehilahy mba hitsikerana ireo vehivavy am-panetre-tena ny amin'ny fijerena olona velona ao am-pasana. DH:

"Ianareo dia mitady olona velona eo amin'ireo olona maty" na "tsy tokony hitady olona izay mbola velona aty amin'ny toerana izay handevenana olona maty ianareo!"

**Nahoana ianareo no mitady**  
Ny "ianareo" eto dia maneho ireo vehivavy izay nanatona.

## Luke 24:6

**Fampifandraisana ny foto-kevitra**  
Tapitra ny firesahan'ireo anjely tamin'ireo vehivavy.

**fa efa natsangana**  
"natao velona indray Izy!" DH: "satria Andriamanitra namelona Azy indray!"

**anareo**  
Ity dia maneho ireo vehivavy sy mety ireo mpianatra sasany koa fanampin'izany.

**ny Zanak'Olona dia tsy maintsy hatolotra ho eo an-tanan'ny olona mpanota ka ho fantsihana**  
Ny teny hoe "tsy maintsy" dia midika fa zavatra izay tena hitranga ity satria Andriamanitra efa nanapa-kevitra fa hitranga izany. DH: "nilaina ny nanoloran'izy ireo ny Zanak'Olona eo an-tanan'ny olona mpanota mba afahan'izy ireo mamantsika Azy amin'ny hazofijaliana."

**eo an-tanan'ny**  
Eto ny "tanana" dia maneho ny hery na fifehezana.

## Luke 24:8

**Fampifandraisana ny foto-kevitra**  
Ireo vehivavy dia nandeha nilaza ireo apostoly ny momban'izay hitan'izy ireo teny amin'ny fasana.

**nahatsiaro ireo teniny**  
Eto ny "teny" dia maneho ny fanambarana nataon'i Jesosy. DH: "nahatsiaro izay nolazain'i Jesosy"

**ireo iraika ambin'ny folo sy ny ambiny rehetra**  
"ny ambin'ireo mpianatra rehetra izay niaraka tamin'ireo apostoly."

**ireo iraika ambin'ny folo**

Ity no fiantsohan'i Lioka voalohany an'ireo iraika ambin'ny folo, satria Jodasy nandao ireo roa ambin'ny folo ary namadika an'i Jesosy.

**Ary**

Ity teny ity dia nampiasaina eto mba hanamarihana fihatoana ao amin'ny tantara fototra. Eto Lioka dia manome ny anaran'ny sasany amin'ireo vehivavy izay tonga avy any am-pasana ary niteny ireo apostoly izay nitranga tany.

**Luke 24:11****Fa izany hafatra izany dia toy ny resaka tsy nisy dikany tamin'ireo apostoly**

"Fa ireo apostoly nieritreritra fa izay rehetra nolazain'ireo ny vehivavy dia resaka tsy misy dikany"

**Kanefa nitsangana Petera**

Ity fehezanteny ity dia mampifanohitra an'i Petera amin'ireo apostoly hafa. Izy dia tsy nieritreritra izay nolazain'ilay vehivavy, fa nihazakazaka nankany amin'ny fasana hijery mihintsy izy.

**niondrika**

Ny fasana nopotehina tamin'ny vatolampy dia tena iva kely. Nila niondrika Petera mba hahitana ny ao anatin'ny fasana.

**ireo lambam-paty nitokana**

"ireo lambam-paty fostiny." Ity dia maneho ny lamba izay nandrakofana ny vatan'i Jesosy tamin'Izy nalevina tao amin'ny 23:52. Ity dia milaza fa tsy tao ny vatan'i Jesosy. DH: "ilay hariry madinika izay namonosana ny vatan'i Jesosy, fa tsy tao Jesosy.

**Luke 24:13****Fampahafantarana amin'ny ankapobeny**

Ity no fizarana manaraky ny tantara. Misy mpianatra roa eny an-dalana mankany Emaosy.

**Indreo**

Ity teny ity dia manamarika ny fiantombohan'ny fizarana manaraka amin'ny tantara.

**roa tamin'izy ireo**

"roa tamin'ireo mpianatra"

**tamin'io andro io**

Ity dia maneho ny andro nahitan'ireo vehivavy ny fasana tsy nisy na inona na inona.

**Emaosy**

Ity dia anarana tanàna.

**enimpolo stadio**

"iraika ambin'ny folo kilometatra." 185 metatra ny stadio iray.

**Luke 24:15****Ary**

Ity dia nampiasaina eto mba hanamarihana ny fiantombohan'ilay tranga. Izany dia manomboka amin'i Jesosy nanatona azy ireo. Raha manana fomba hilazana izany ny fiteniniao, dia eto ampiasaina.

**ny mason'izy ireo dia nosakanana mba tsy hahafantatra Azy**

Ny fahaizan'ireo lehilahy hahafantatra an'i Jesosy dia noresahina toy ny hoe fahaizan'ny mason'izy ireo hahafantatra Azy. DH: "nisy zavatra nisakana azy ireo ka tsy afaka nahafantatra Azy izy ireo"

**Luke 24:17****Jesosy niteny tamin'izy ireo hoe**

"Jesosy niteny tamin'ireo roa lahy"

**Kleopasy**

Ity dia anarana lehilahy iray.

**Ianao irery ve no olona .. andro izany?**

Kleopasy mampiasa ity fanontaniana ity mba hampisehoana ny fahagagany fa ity lehilahy ity dia miseho tsy mahalala ny momba ireo zavatra izay nitranga tany Jerosalema. DH: "Ianao irery ihany ... andro izany"

**Luke 24:19****Zavatra inona**

"Inona no zavatra nitranga?"

**nahery tamin'ny asa sy ny teny teo anatrehan' Andriamanitra sy ny olona rehetra**

Ity dia midika fa Andriamanitra no antony nahatonga an'i Jesosy ho mahery ary ny olona dia nahita fa nahery Izy. DH: "ary Andriamanitra nanome hery Azy hanao sy hampianatra zavatra lehibe izay nahagaga ny olona rehetra"

**nanolorana Azy**

"nanolorana an'i Jesosy tamin'ny governora Romana"

**mba ho melohana ho faty sy ny nanomboana Azy teo amin'ny hazofijaliana**

DH: "mba hanamelohann'ny governora Azy ho faty amin'ny fanomboana Azy eo amin'ny hazofijaliana"

**Luke 24:21****Fampifandraisana ny foto-kevitra**

Ireo lehilahy roa dia manohy mamaly an'i Jesosy.

**no ilay hanafaka an'Israely**

Ireo Romana dia nanapaka ireo Jiosy. DH: "ilay hanafaka ireo Israelita amin'ireo Romana fahavalontsika"

**Eny, ary ankoatra izany rehetra izany**

Ity dia mampiditra antony hafa amin'ny finoan'izy ireo fa tsy hanafaka an'Israely Jesosy. DH: "Ankehitriny toa tsy azo heverina izany satria"

**nitranan'izany zavatra rehetra izany**

"nitranan'ireo tranga maro izay nitarika ny fahafatesan'i Jesosy"

**Luke 24:22****Fampifandraisana ny foto-kevitra**

Tapitra ny famalian'ireo lehilahy roa an'i Jesosy.

**Nefa koa**

Ity dia mampiditra antony hafa amin'ny tsy nahazoan'ireo lehilahy izay nitranan' momban'i Jesosy.

**tamin'ny namanay**

"tao amin'ny vondronay"

**izay tany amin'ny fasana**

Ireo vehivavy ihany no tany amin'ny fasana.

**fahitana anjely**

"anjely tao amin'ny fahitana"

**tsy nahita Azy izy ireo**

"tsy nahita an'i Jesosy izy ireo"

**Luke 24:25****Jesosy niteny tamin'izy ireo**

Jesosy niresaka tamin'ireo mpianatra roa lahy.

**sy votsa saina vao mino**

Ny "saina" eto dia izay mahatonga ny olona iray hanapa-kevitra. DH: "ny sainareo dia ela vao mino" na "votsa amin'ny finoana ianareo"

**Moa ve tsy nilaina ... voninahiny?**

Jesosy mampiasa fanontaniana mba hampatsiahivana ireo mpianatra momban'izay nolazain'ireo mpaminany. DH: "Nilaina ny ... voninahiny"

**hiditra any amin'ny voninahiny**

Ity dia maneho an'i Jesosy manomboka manapaka sy mandray haja amam-boninahitra.

**nanomboka tamin'i Mosesy**

Mosesy no nanoratra ny boky voalohan'ny Baiboly. DH: "'nanomboka tamin'ny asa-soratr'i Mosesy"

**nadikan'i Jesosy tamin'izy ireo**

"nazavain'i Jesosy azy ireo"

**Luke 24:28**

**naneho fihetsika toy ny hoe handeha lavidavitra Jesosy**  
Ireo lehilahy anankiroa dia nahazo avy tamin'io fihetsika io fa handeha any an-toeran-kafa Izy.

**nanery Azy izy ireo**

"Namporisika mafy Azy izy ireo." Nandany fotoana sy ezaka maromaro izy ireo nandresen-dahatra Azy.

**fa efa ho hariva izao ary efa hifarana ny andro**

Ny andron'ny Jiosy dia mifarana amin'ny filentehan'ny masoandro.

**Niditra Jesosy**

"Niditra ilay trano Jesosy"

**mba hijanona niaraka tamin'izy ireo**

"hijanona miaraka amin'ire mpianatra roa"

**Luke 24:30****Ary**

Ity dia nampiasaina eto mba hanamarihana tranga manan-danja ao amin'ny tanatra. Raha manana fomba hanehoana izany ny fitenin'ao, dia ampiasao eto.

**ny mofo**

Ity dia maneho ny mofo vita tsy misy lalivay. Tsy maneho ny sakafo amin'ny ankapobeny izany.

**nisaotra izany**

"nanome fisaorana amin'izany" na "nisaotra an' Andriamanitra noho izany"

**Avy eo nisokatra ny mason'izy ireo**

Ny "mason'izy ireo" dia maneho ny fahazoan'izy ireo. DH: "Avy eo azon'izy ireo" na "avy eo fantatr'izy ireo"

**nahafantatra Azy**

"fantatr'izy ireo Izy." Ireo mpianatra ireo dia nahafantatra Azy talohan'ny nafatesany.

**nanjavona teo imason'izy ireo Izy**

Ity dia midika fa tampoka teo dia tsy teo intsony Izy. Tsy midika izany hoe lasa tsy hita maso Izy.

**Moa ve ny fonsika tsy niredareda ... ny Soratra Masina tamintsika Izy**

Nampiasa fanontaniana izy ireo mba hanamafisana ny fahagagan'izy ireo tamin'ny fihaonana tamin'i Jesosy. DH: "Ny fonsika dia niredareda tao anatintsika ... ny Soratra Masina tamintsika Izy."

**Moa ve ny fonsika tsy niredareda tao anatintsika**

Ny hamafin'ny fihetsem-po nananan'izy ireo tamin'ny niresaka tamin'i Jesosy dia resahana toy ny hoe afo mirehitra ao anatiny izy ireo. DH: "Toa nanana fihetsem-po mafy tahaka izany isika raha niresaka tamintsika Izy"

**tao anatintsika**

Nifampiresaka ireo roa lahy.

**raha nanokatra ny Soratra Masina tamintsika Izy**

Jesosy tsy nanokatra boky na horonan-taratasy. Ny hoe "nanokatra" dia maneho ny fahazoan'izy ireo. DH: "raha nanazava ny Soratra Masina tamintsika Izy" na "raha nanafaka antsika hahazo ny Soratra Masina Izy"

**Luke 24:33****Fampifandraisana ny foto-kevitra**

Ireo roa lahy nandeha tany Jerosalema tany amin'ireo mpianatra iraka ambin'ny folo mba hilaza azy ireo ny momban'i Jesosy.

**Nitsangana izy ireo**

Nitsangana ireo roa lahy.

**ireo iraka ambin'ny folo**

Ity dia maneho ireo apostolin'i Jesosy. Jodasy dia tsy ao anatin'izy ireo intsony.

**niteny hoe: "Ny Tompo dia nitsangana tokoa**

Ireo apostoly iraka ambin'ny folo sy ireo izay niaraka tamin'izy ireo dia niteny ity. DH: "izay nilaza ireo mpianatra iraka ambin'ny folo hoe: "Nitsangana tokoa ny Tompo"

**Koa nolazain'izy ireo**

"Koa nolazain'ireo roa lahy azy ireo"

**izay zavatra nitranga teny an-dalana**

Ity dia maneho ny fisehoan'i Jesosy tamin'izy ireo raha teny amin'ny lalany mankany amin'ny tanàn'i Emaosy izy ireo.

**ny fomba nisehoan'i Jesosy tamin'izy ireo**

DH: "ny fomba nahafantaran'izy ireo an'i Jesosy"

**tamin'ny fanapahana ilay mofo**

"rehefa nanapaka ilay mofo Jesosy"

**Luke 24:36****Fampahafantarana amin'ny anakpobeny**

Jesosy miseho amin'ireo mpianatra. Rehefa tonga mialoha tao amin'ilay trano nisy ireo iraka ambin'ny folo ireo roa lahy, dia tsy niaraka tamin'izy ireo Jesosy.

**Jesosy tenany**

Ny "tenany" dia mifantoka amin'i Jesosy sy ny tsy ampoizina amin'i Jesosy miseho amin'izy ireo. Ny ankamaroan'izy ireo dia tsy nahita Azy taorian'ny fitsanganany.

**teo afovoan'izy ireo**

"teo amin'izy ireo"

**Fiadanana anie ho anareo**

"Hanana fiadanana anie ianareo" na "Andriamanitra anie hanome fiadanana anareo!"

**Saingy raiki-tahotra izy ireo**

Ny "saingy" dia manondro fifanoherana lehibe. Jesosy niteny azy ireo hanana fiadanana, nefa izy ireo raiki-tahotra.

**nihevitra fa nahita fanahy**

"nieritreritra fa matotoa no hitan'izy ireo." Mbola tsy azon'izy ireo marina fa tena velona Jesosy.

**fanahy**

Eto izany dia maneho fanahan'olona efa maty.

**Luke 24:38****Nahoana ianareo no matahotra?**

Jesosy mampiasa fanontaniana mba hampaherezana azy ireo. DH: "Aza matahotra"

**Nahoana no misy fanontaniana ao am-ponareo?**

Jesosy mampiasa fanontaniana mba hitenenana mafy azy ireo am-panetre-tena. Jesosy nilaza azy ireo mba tsy hisalasalana fa velona Izy. Ny teny hoe "fo" dia maneho ny eritreritr'izy ireo. DH: "Aza misalasalana ao an-tsainareo!" na "aoka izay ny fisalasalana!"

**Kasio Aho ka jereo ... Ahy hoe manana**

Jesosy manontany azy ireo mba hanamafy amin'ny fikasihana fa tsy matotoa Izy. Mety hanampy ny fanakambanana sy famadihana ireo fehezanteny roa. DH: "Kasio Aho ary tsapao fa manana nofo sy taolana izay tsy ananan'ny matotoa"

**nofo sy taolana**

Ity dia fomba hanehoana ny vatana.

**ny tanany sy ny tongony**

Azo fa ny tanany sy ny tongony dia misy ny famantarana ireo fantsika tamin'ny nanomboana Azy izay manaprofo fa tena Jesosy tokoa io. DH: "ireo ratra teo amin'ny tanana sy tongony"

**Luke 24:41****Mbola tsy nino izany izy ireo nohon'ny hafaliana**

"feno hafaliana izy ireo, fa mbola tsy afaka nino fa tena marina izany"

**nohaniny teo anoloan'izy ireo**

Jesosy nanao izao hanaporifoana fa nanana vatana Izy. Ny fanahy dia tsy afaka mihinana sakafo.

**teo anoloan'izy ireo**

"teo anatrehan'izy ireo" na "'raha nijery izy ireo"

**Luke 24:44****Tamin'Izaho niaraka taminareo**

"Tamin'Izaho niaraka taminareo taloha"

**izay rehetra voasoratra tao amin'ny lalàn'i Mosesy sy ireo mpaminany ary ireo Salamo**  
DH: "ireo rehetra izay nosoratan'i Mosesy, ireo mpaminany, ary ireo Salamo momba Ahy"

**ireo mpaminany**  
"ireo asa-soratr'ireo mpaminany"

**tsy maintsy ho tanteraka**  
DH: "Andriamanitra hanatanteraka" na "Andriamanitra hampitranga"

### Luke 24:45

**Ary nosokafany ny sain'izy ireo, mba hazoan'izy ireo ny Soratra Masina**  
Ny "manokatra saina" dia fomba fiteny izay midika hoe manafaka olona iray hatakatra. DH: "Avy eo nafahany hatakatra ny Soratra Masina izy ireo"

**Izao no voasoratra**  
DH: "Izao no nosoratan'ny olona efa ela"

**Fibebahana sy famelan-keloka no tokony ho toriana amin'ny anarany any amin'ny firenena rehetra**  
DH: "Ireo mpanara-dia ny Mesia dia tokony hitory amin'ny rehetra eny rehetra eny fa mila mibebaka sy mila ny famelan'Andriamanitra ny helony izy ireo amin'ny alalan'i Jesosy."

**amin'ny anarany**  
Eto ny "anarana" dia maneho ny fahefany. DH: "amin'ny fahefan'i Jesosy"

**firenena rehetra**  
"ireo foko rehetra" na "ireo vondron'olona rehetra"

### Luke 24:48

**Fampifandraisana ny foto-kevitra**  
Jesosy manohy miresaka amin'ireo mpianatra

**Ianareo no vavolombelona**  
"Ianareo no hilaza amin'ireo hafa fa izay itanareo momba Ahy dia marina." Ireo mpianatra dia nanara-maso ny fiainana, fahafatesana ary fitsanganan'i Jesosy, ary afaka hamaritry izay nataony tamin'ireo olona hafa.

**halefako aminareo izay nampanantenain'ny Raiko**  
"Homeko anareo izay nampanantenain'ny Raiko omena anareo." Andriamanitra nampanantena ny hanome ny Fanahy Masina.

**Ray**  
Ity dia fiantsoana manan-danja an'Andriamanitra.

**mandra-pitafianareo ny hery**  
Ny herin'Andriamanitra dia handrakotra azy ireo toy ny handrakofan'ny ankanjo ny olona. DH: "mandra-pandraisanareo ny hery"

**avy any ambony**  
"avy amin'Andriamanitra"

### Luke 24:50

**Jesosy nitarika azy ireo**  
Jesosy nitarika ireo mpianatra ho any ivelan'ny tanàna.

**Nasandrany ny tanany**  
Ity no fihetsika ataon'ny mpisorona rehefa hitso-drano ny olona,

**Ary**  
Ity dia mampiditra tranga vaovao ao amin'ny tantara.

**rehefa nitso-drano azy ireo Izy**  
"rehefa nangataka an'Andriamanitra hanao ny tsara amin'izy ireo Jesosy"

**nakarina**  
Satria tsy nolazain'i Lioka mazava hoe iza no nampakatra Azy, dia tsy fantatsika raha Andriamanitra izay na anjely iray na maromaro.

### Luke 24:52

**Fampahafantarana amin'ny ankapobeny**  
Ireto andininy ireto dia milaza amintsika ny momban'ireo hetsika mandehan'ireo mpianatra raha mifarana ny tantara.

**nidera Azy izy ireo**  
"nidera an'i Jesosy ireo mpianatra"

**ary niverina**  
"ary avy eo niverina"

**Nitohy nankao amin'ny tempoly**  
Ity dia filaza-masaka hanehoana fa nankao amin'ny kianjan'ny tempoly isan'andro izy ireo.

**tao amin'ny tempoly**  
Ireo mpisorona ihany no nahazo alalana hiditra ao amin'ny tempoly. DH: "eo amin'ny kianjan'ny tempoly"

**nankalaza an'Andriamanitra**  
"nidera an'Andriamanitra"

## Book: John

### John

#### Chapter 1

**1** Tamin'ny voalohany ny Teny, ary ny Teny tao amin'Andriamanitra, ary ny Teny dia Andriamanitra. **2** Izany dia tao amin'Andriamanitra tamin'ny voalohany. **3** Ny zavatra rehetra dia avy Aminy avokoa, ary raha tsy noho Izy dia tsy nisy na inona na inona. **4** Noho Izy no nisiam-piainana, ary io fiainana io no fahazavan'ny olona rehetra. **5** Ny hazavana dia mamiratra ao anaty haizina, ary ny haizina tsy nandresy izany. **6** Nisy lehilahy iray nirahin'Andriamanitra, Jaona no anarany. **7** Tonga izy mba ho vavolombelona hanambara ny momban'ny fahazavana, mba hinoan'ny rehetra amin'ny alalany. **8** Tsy Jaona ilay fahazavana, fa kosa tonga mba hanambara ny momba ilay fahazavana izy. **9** Ny fahazavana marina, izay manome hazavana ny olona rehetra, dia tonga eto amin'izao tontolo izao. **10** Teto amin'izao tontolo Izy, ary Izy no nahariana an'izao tontolo izao, ary izao tontolo izao tsy nahalala Azy. **11** Tonga tany amin'ny olony Izy, ary ny olony tsy nandray Azy. **12** Fa ireo maro nandray Azy, izay nino ny anarany, dia nomeny fahefana ho tonga zanak' Andriamanitra. **13** Ireo dia tsy nateraka tamin'ny rà, na ny sitrapon'ny nofo, na ny sitrapon'ny olona, fa ny an'Andriamanitra. **14** Ary ny Teny tonga nofo ka nonina teo amintsika. Hitanay ny voninahiny, voninahitra tahaka ilay iray sy tokana izay tonga avy tamin'ny Ray, feno fahasoavana sy fahamarinana. **15** Jaona nanambara ny momba Azy ka nihiaka mafy, manao hoe: "Izy ilay iray izay efa nolazaiko hoe: 'Izy izay tonga aoriako dia lehibe noho izaho, satria talohako Izy.'" **16** Fa avy amin'ny fahafenoany no nandraisantsika rehetra fahasoavana hanampy fahasoavana. **17** Fa ny lalàna dia nomena tamin'ny alalan'i Mosesy. Ny fahasoavana sy fahamarinana dia tonga tamin'ny alalan'i Jesosy kristy. **18** Tsy nisy nahita an'Andriamanitra na oviana na oviana. Fa ilay Andriamanitra iray sy tokana, izao eo an-tratran'ilay Ray, no nampahafantatra Azy. **19** Ary izao no fanambaran'i Jaona rehefa naniraka ireo mpisorona sy Levita avy tany Jerosalema hankeo aminy ireo Jiosy mba hanontany azy hoe: "Iza moa ianao?" **20** Niteny tsotra izy, ary tsy nandà, fa namaly hoe: "Tsy kristy aho." **21** Ka nanontany azy izy ireo hoe: "Inona ary ianao izany? Elia va ianao?" Niteny izy hoe: "Tsy izy aho" Hoy izy ireo hoe: "Ianao va ilay mpaminany?" Namaly izy hoe: "Tsia". **22** Avy eo izy ireo niteny taminy hoe: "Iza ianao, mba afahanay manome valin-teny an'ireo izay naniraka anay? Inona no hambaranao momban'ny tenanao?" **23** Hoy izy hoe: "Izao ilay feo, miantso mafy any an'efitra hoe: 'Ataovy mahitsy ny lalan'ny Tompo,' araka ny voalazan'Isaia mpaminany." **24** Ary nisy iraka sasany avy amin'ireo fariseo nalefa, **25** ary nanontany azy izy ireo ka niteny taminy hoe: "Nahoana ary ianao no manao batisa raha tsy Kristy ianao no sady tsy Elia no tsy ilay mpaminany?" **26** Ary Jaona namaly azy ireo, manao hoe: "Manao batisa amin'ny rano aho. Fa eo anivonareo eo dia misy olona iray mijoro izay tsy fantatrareo. **27** Izy ilay iray izay tonga avy ao aoriako, izay tsy mendrika ahy ny hamaha ny fehi-kapany." **28** Ireo zavatra ireo dia natao tany Betania tany andafin'i jordana, izay nanaovan'i Jaona batisa. **29** Ny ampitso Jaona nahita an'i Jesosy nanatona azy ary nilaza hoe: "Jereo, indro ny zanak'ondrin'Andriamanitra izay nanaisotra ny fahotan'izao tontolo izao! **30** Ity ilay iray izay nolazaiko hoe: 'Ilay iray izay tonga avy aoriako dia lehibe noho izaho, satria talohako Izy.' **31** Ary izaho tsy nahalala Azy, fa mba ho voalaza amin'Isiraely izy no nihaviako hanao batisa amin'ny rano." **32** Jaona nanambara, manao hoe: "Nahita ny Fanahy nidina avy any an-danitra tahaka ny voromailala aho, ary nioetra teo amboniny izany. **33** Tsy nahafantatra Azy aho, fa Izy izay naniraka ahy hanao batisa amin'ny rano nilaza tamiko hoe: 'Eo ambonin'izay hitanao hidinan'ny Fanahy sy hitoerany eo aminy, izy ilay iray izay manao batisa amin'ny Fanahy Masina.' **34** Sady nahita aho no nanambara fa izy ilay Zanak'Andriamanitra." **35** Ny ampitso, indray, raha nijoro niaraka tamin'ny roa amin'ireo mpianany Jaona, **36** dia nahita an'i Jesosy nandeha izy ireo, ka hoy Jaona hoe: "Jereo, ilay Zanak'ondrin'Andriamanitra!" **37** Nandre azy niteny izany ireo mpianany roa ka nanaraka an'i Jesosy izy ireo. **38** Avy eo Jesosy nitodika ka nahita azy ireo nanaraka Azy ka niteny azy ireo hoe: "Inona no ilainareo?" Namaly ireo hoe: "Raby (izay midika hoe mpampianatra), aiza Ianao no mitoetra?" **39** Namaly azy ireo Izy hoe: "Manatona ary jereo." Ary nanatona izy ireo ka nahita ny toerana izay nonenany; nitoetra niaraka Taminy tao izy ireo tamin'io andro io, fa tokony efa ho ora fahafolo tamin'izay. **40** Iray tamin'ireo mpianatra roa nandre an'i Jaona niteny ary nanaraka an'i Jesosy avy eo i Andrea, rahalahin'i Simona Petera. **41** Nitady an'i Simona rahalahiny aloha izy ary nilaza taminy hoe: "Hitanay ny Mesia" (izay adika hoe Kristy) **42** Nitondra azy tany amin'i Jesosy izy, ary nijery azy Jesosy ka niteny hoe: "Ianao dia Simona zanak'i Jaona, ianao dia ho

antsoina hoe Kefasy" (izay midika hoe: Petera). <sup>43</sup> Ny ampitso, raha te-hiala ho any Galilia Jesosy, dia nahita an'i Filipo Izy ary nilaza taminy hoe: "Manaraha Ahy." <sup>44</sup> Filipo dia avy any betsahida, tanànan'i Andrea sy Petera. <sup>45</sup> Nahita an'i Natanaela i Filipo ka niteny taminy hoe: "Izy izay nosoratan'i Mosesy tao amin'ny lalàna, sy ireo mpaminany, hitanay Izy, dia Jesosy zanak'i Josefa, avy any Nazareta." <sup>46</sup> Natanaela niteny taminy hoe: "Moa hisy zava-tsoa avy ao Nazareta?" Filipo nilaza taminy hoe: "Manatona ary jereo." <sup>47</sup> Jesosy nahita an'i Natanaela nanatona azy ary nilaza ireo mombamomba azy hoe: "Jereo, izany no tena isiraelita, izay tsy misy fitaka ao aminy!" <sup>48</sup> Natanaela niteny Taminy hoe: "Ahoana no hahafantaranao ahy?" Jesosy namaly ka nilaza taminy hoe: "Talohan'ny niantsoan'i Filipo anao, raha teo ambanin'ny hazon'aviavy ianao, dia tazako." <sup>49</sup> Natanaela namaly hoe: "Raby, ianao ilay zanak'Andriamanitra! Ianao no mpanjakan'Isiraely!" <sup>50</sup> Jesosy namaly ka niteny taminy hoe: "Satria ve Aho niteny taminao hoe: 'Nahita anao teo ambanin'ny hazon'aviavy Aho,' no hinoanao? Hahita zavatra tsara mihoatra noho izany ianao." <sup>51</sup> Avy eo Izy niteny hoe: "Lazaiko aminareo, marina, dia marina tokoa, fa hahita ny lanitra hisokatra ianareo, ary ireo anjelin'Andriamanitra hiakatra sy hidina eo ambonin'ny Zanak'Olona."

## John 1:1

### Tamin'ny voalohany

Ity dia maneho ny fotoana taloha ela be talohan'ny namoronan'Andriamanitra ireo lanitra sy ny tany.

### ny Teny

Ity dia maneho an'i Jesosy. Adikao hoe "ny Teny" raha azo atao. Na koa adika hoe "ilay iray izay nantsoina hoe ny Teny."

### Ny zavatra rehetra dia avy Aminy avokoa

DH: "Andriamanitra nanao ny zavatra rehetra tamin'ny alalany.

### Raha tsy noho Izy dia tsy nisy na inona na inona

DH: "Andriamanitra dia tsy nanao na inona na inona raha tsy niaraka Taminy" na "Andriamanitra dia nanao ny zavatra rehetra niaraka Taminy"

## John 1:4

### Noho Izy no nisiam-piainana

Eto ny "fiainana" dia sari-teny izay mahatonga ny zavatra rehetra ho velona. DH: "Ilay iray izay natsoina hoe ny Teny dia ilay nahatonga ny zavatra rehetra ho velona"

### fiainana

Eto dia mampiasa ny hoe "Fiainana" amin'ny ankapobeny. Fa raha tsy maintsy mazava kokoa ianao, dia adikao hoe "fiainana ara-panahy"

### Io fiainana io no fahazavan'ny olona rehetra

Ny "fahazavana" dia sari-teny izay midika ny fanambaran'Andriamanitra. DH: "Izy dia nampiseho antsika ny marina momban' Andriamanitra tahaka ny fahazavana mampiseho izay ao anatin'ny haizina"

### Ny hazavana dia mamiratra ao anaty haizina, ary ny haizina tsy nandresy izany.

Tahaka ny haizina tsy afaka manala ny fahazavana, dia tsy afaka manakana ilay Iray izay tahaka ny

fahazavana ny amin'ny fampisehoana ny fahamarinan'Andriamanitra ny olon-dratsy.

## John 1:6

### hanambara ny momban'ny fahazavana

Eto ny "fahazavana" dia sari-teny hilazana ny fanambaran'Andriamanitra ao amin'i Jesosy. DH: "hampiseho hoe ahoana ny mampitovy an'i Jesosy amin'ny fahazavana marin'Andriamanitra"

## John 1:9

### Ny fahazavana marina

Eto ny "fahazavana" dia sari-teny izay maneho an'i Jesosy tahaka ny fanambaran' Andriamanitra. DH: "Tahaka ny fahazavana marina"

## John 1:10

### Teto amin'izao tontolo Izy, ary Izy no nahariana an'izao tontolo izao, ary izao tontolo izao tsy nahalala Azy

"Na dia mbola teto amin'ity tany ity aza Izy, ary Andriamanitra namorona ny zavatra rehetra tamin'ny alalany, dia mbola tsy nahalala Azy ny olona"

### ary izao tontolo izao tsy nahalala Azy

Ny hoe "izao tontolo izao" dia midika hoe ny olona rehetra izay monina eto ambonin'ny tany. DH: "Ny olona dia tsy nahafantatra hoe iza marina Izy"

### Tonga tany amin'ny olony Izy, ary ny olony tsy nandray Azy.

"Izy dia tonga tany amin'ireo mpiray tanàna namany, ary ireo mpiray tanàna namany dia tsy nanaiky Azy koa"

### Nandray

Ity dia midika hoe manaiky olona iray. Rehefa misy olona mandray vahiny, dia mampanandroso sy manome haja azy ireo amin'ny fanantenana mba hanorenana fifandraisaina amin'izy ireo.

## John 1:12

### nino ny anarany

Ity dia midika hoe mahatoky an'i Jesosy ho Mpamonjy ary miaina amin'ny fomba izay manome voninahitra Azy.

### ny anarany

Ny teny hoe "anarana" dia manambara ny maha-Jesosy an'i Jesosy sy ny rehetra mahakasika Azy. DH: "Jesosy"

### nomeny fahefana

"Izy dia nanome fahefana azy ireo" na "nataony ho azo tanterahina ho azy ireo izany"

### zanak'Andriamanitra

Ny teny hoe "Zanaka" dia sari-teny izay maneho ny fifandraisantsika amin'Andriamanitra, izay tahaka ny zanaka amin'ny ray.

## John 1:14

### Teny

Izany dia fanoharana izay maneho an'i Jesosy. Izy ilay iray izay maneho hoe tahaka ny ahoana Andriamanitra.

### Ray

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

### feno fahasoavana

"feno fihetsika tsara manoloana antsika izay tsy mendrika antsika"

### Izy izay tonga aoriako

Jaona dia miresaka momban'i Jesosy. Ny fehezanteny hoe "tonga aoriako" dia midika hoe ny asa fanompoan'i Jaona dia efa nanomboka ary ny an'i Jesosy dia hanomboka atsy ho atsy, aorian'ny an'i Jaona.

### lehibe noho izaho

"dia lehibe mihoatra noho izaho" na "dia manan-danja kokoa noho izaho."

### satria talohako Izy

Tandremo tsy handika ity amin'ny fomba milaza hoe manan-danja kokoa Jesosy satria lehibe ara-taona amin'i Jaona. Jesosy dia lehibe sy manan-danja kokoa noho Jaona satria Izy dia Andriamanitra ilay Zanaka, izay velona foana.

## John 1:16

### fahafenoany

Ity teny ity dia maneho ny fahasoavan' Andriamanitra izay tsy manam-petra.

### fahasoavana hanampy fahasoavana

"fitahiana miampy fitahiana"

### Ray

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

## John 1:19

### naniraka ... avy tany Jerosalema hankeo aminy ireo Jiosy

Ny teny hoe "Jiosy" dia manambara ireo "Mpitarika Jiosy." DH: "naniraka ... avy tany Jerosalema hankeo aminy ireo mpitarika Jiosy"

### Niteny tsotra izy, ary tsy nandà

Ity dia manamafy fa niteny ny marina Jaona. DH: "Izy dia niteny tamin'izy ireo ny fahamarinana an-kalalahana."

### Inona ary ianao izany?

"Inona izany no hitranga, raha tsy ianao ilay Mesia?" na "Inona izany no hitranga?" na "Inona izany no hataona?"

## John 1:22

### Fampifandraisana ny foto-kevitra

Jaona dia manohy ny resaka niaraka tamin'ireo mpisorona sy Levita.

### izy ireo niteny taminy hoe

"ireo mpisorona sy Levita niteny tamin'i Jaona"

### mba afahanay manome valin-teny an'ireo izay naniraka anay

Ireo mpisorona sy ireo Levita no miteny, fa tsy Jaona

### Hoy izy hoe

"Jaona niteny hoe"

### Izao ilay feo, miantso mafy any an'efitra

Jaona dia miteny fa ny faminanin'Isaia dia momban'ny tenany. Ny teny hoe "feo" dia maneho ilay olona izay mihika mafy any an'efitra. DH: "Izaho ilay miantso mafy any an'efitra"

### Ataovy mahitsy ny lalan'ny Tompo

Eto ny teny hoe "lalana" dia sari-teny. "Homano ny tenanareo amin'ny fahatongavan'ny Tompo tahaka ny olona manomana ny lalana ho an'ny olona manan-kaja mba ho hampiasaina."

## John 1:24

### Ary nisy iraka sasany avy amin'ireo fariseo nalefa

Ity dia fampahafantarana fototra mahakasika ireo olana izay nametraka fanontaniana an'i Jaona.

## John 1:26

### Fampahafantarana amin'ny ankapobeny

Ny andininy faha-28 dia milaza antsika ny fampahafantarana fototra mahakasika ny fizotry ny tantara.

**ilay iray izay tonga avy ao aoriako**  
"Izy hampianatra anareo rehefa lasa aho"

**izay tsy mendrika ahy ny hamaha ny fehi-kapany**  
Ny andraikitra "mamaha ireo fehi-kapany," izay asan'ny mpanompo na andevo, dia sari-teny. Jaona dia milaza fa tsy mendrika azy na dia ny hanao ny asa tsy mahafinaritra indrindra an'ny mpanompo ho an'i Jesosy aza.

### **John 1:29**

**zanak'ondrin'Andriamanitra**  
Ity dia sari-teny izay maneho ny sorona tsaran'Andriamanitra. Jesosy dia natsoina hoe "Zanak'ondrin'Andriamanitra" satria izy dia natao sorona mba ho takalon'ireo otan'ny olona.

**izao tontolo izao**  
Ny teny hoe "izao tontolo izao" dia maneho ny olona rehetra maneran-tany.

**ilay iray izay tonga avy aoriako dia lehibe noho izaho, satria talohako Izy**  
Adikao toy ny nataonao tao amin'ny 1:14 ity.

### **John 1:32**

**tahaka ny voromailala**  
Ity fehezanteny ity dia fanoharana. Ny "Fanahy" dia nidina teo amin'ny olona tahaka ny voromailala.

**an-danitra**  
Ny teny hoe "lanitra" dia midika hoe "habakabaka."

**ilay Zanak'Andriamanitra**  
Ny dika-teny sasany ato amin'ity dia milaza hoe "Zanak'Andriamanitra"; ny sasany milaza hoe " ilay voafidin'Andriamanitra"

**Zanak'Andriamanitra**  
Ity dia fiantsoana manan-danja an'i Jesosy, ilay Zanak'Andriamanitra.

### **John 1:35**

**Ny ampitso, indray**  
Andro hafa ity. Izany dia andro faharoa izay nahitan'i Jaona an'i Jesosy.

**Zanak'ondrin'Andriamanitra**  
Ity dia sari-teny manambara ny sorona tsaran'Andriamanitra. Jesosy dia natsoina hoe "Zanak'ondrin'Andriamanitra" satria Izy natao sorona mba ho takalon'ireo otan'ny olona. Jereo ny nandikanao ity fehezanteny mitovy ity tao amin'ny 1:29.

### **John 1:37**

**ora fahafolo**  
"ora hafa-10." Ity dia manondro ny fotoana ao anatin'ny folak'andro, alohan'ny maizina, izay efa

tara lotra raha mbola handehanana mankany amin'ny tanàna hafa, mety hoe amin'ny 4 hariva any ho any.

### **John 1:40**

**Fampahafantarana amin'ny ankapobeny**  
Ireto andininy ireto dia manome antsika fampahafantarana momban'i Andrea sy ny fomba nitondrany an'i Petera rahalahany ho any amin'i Jesosy. Ity dia nitranga talohan'ny nandehanan'izy ireo sy nahitan'izy ireo hoe taiza Jesosy no nitoetra tao amin'ny 1:37.

**zanak'i Jaona**  
Tsy Jaona mpanao Batisa ity. "Jaona" dia anarana be mpanana.

### **John 1:43**

**Filipo dia avy any betsahida, tanànan'i Andrea sy Petera**  
Ity dia fampahafantarana amin'ny ankapobeny momban'i Filipo.

### **John 1:46**

**Natanaela niteny taminy**  
"Natanaela niteny tamin'i Filipo"

**Moa hisy zava-tsoa avy ao Nazareta?**  
Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanampiana fanamafisana. DH: "tsy misy zavatra tsara afaka mivoaka avy ao Nazareta!"

**Izay tsy misy fitaka ao aminy**  
DH: "lehilahy tena feno fahamarinana"

### **John 1:49**

**Raby, Ianao ilay zanak'Andriamanitra! Ianao no mpanjakan'Isiraely!**  
Natanaela miteny fa Jesosy dia "ilay Zanak'Andriamanitra" satria Jesosy nahafantatra an'i Natanaela na dia tsy nisy fiaonana taminy aza teo aloha.

**Zanak'Andriamanitra**  
Ity dia fiantsoana manan-danja an'i Jesosy.

**Satria ve aho niteny taminao hoe ... no hinoanao?**  
Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba ho fanamafisana. DH: "Mino ianao satria niteny Aho hoe: 'Nahita anao teo ambanin'ny hazon'aviavy Aho'!"

**marina, dia marina tokoa**  
Adikao amin'ny fomba hanamafisan'ny teninao ity fa izay manaraka eo dia manan-danja sady marina.



## Chapter 2

<sup>1</sup> Telo andro taty aoriana, dia nisy fampakaram-bady tao Kanà ao Galilia, ary tao ny renin'i Jesosy. <sup>2</sup> Jesosy sy ireo mpianany dia nasaina tamin'ilay fampakaram-bady. <sup>3</sup> Rehefa lany ny divay, dia niteny taminy ny renin'i Jesosy hoe: "Tsy manana divay izy ireo." <sup>4</sup> Ary hoy Jesosy taminy hoe: "Ravehivavy, nahoana ianao no mankaty amiko? Mbola tsy tonga ny fotoako." <sup>5</sup> Dia hoy ny reniny tamin'ireo mpanompo hoe: "Na inona na inona lazainy aminareo, dia ataovy izany." <sup>6</sup> Ary nisy siny vato enina teo izay fampiasa amin'ny andro fisasan'ny Jiosy, mahazaka roa hatramin'ny telo metatra avy. <sup>7</sup> Hoy Jesosy tamin'izy ireo hoe: "Fenoy rano ny siny." Ka nofenoin'izy ireo hatramin'ny molony izany. <sup>8</sup> Nony avy eo dia hoy Izy tamin'ireo mpanompo hoe: "Manovoza amin'izany ary ento any amin'ny tompon'andraikitra ny fikarakarana." Ka notanterahin'izy ireo izany. <sup>9</sup> Nandraman'ny tompon'andraikitrin'ny fikarakarana ilay rano lasa divay, kanefa tsy nahalala izay niavian'izany izy (fa ireo mpanompo izay nanovo ny rano kosa nahafantatra). Avy eo dia niantso ny mpampakatra Izy <sup>10</sup> ary nilaza taminy hoe: "Ny olona rehetra dia mandroso ny divay tsara aloha izay vao ny divay moramora rehefa mamamo izy ireo. Fa ianareo kosa nitahiry ny divay tsara mandrak'ankehitriny." <sup>11</sup> Izany no famantarana voalohany nataon'i Jesosy tao Kanà any Galilia, ary naneho ny voninahiny Izy, ka nino Azy ireo mpianany. <sup>12</sup> Taorian'izay dia nidina ho any Kapernaomy Jesosy, ny reniny, ireo rahalahiny sy ireo mpianany ary nijanona tao andro vitsivitsy izy ireo. <sup>13</sup> Ary efa akaiky ny Pasky ny Jiosy, dia niakatra tany Jerosalema Jesosy. <sup>14</sup> Nahita mpivarotr'omby, ondry ary voromailala tao an-tempoly Izy, ary nipetraka tao ihany koa ireo mpanakalo vola. <sup>15</sup> Noho izany dia nanamboatra karavasy izy ka nandroaka azy rehetra hivoaka ny tempoly, na ny ondry na omby. Nandraraka ny volan'ireo mpanakalo vola Izy ary nananjera ny latabatr'izy ireo. <sup>16</sup> Dia hoy Izy tamin'ireo mpivarotra voromailala hoe: "Ento mivoaka lavitra ity toerana ity ireo zavatra ireo. Aoka izay ny fanaovana ny tranon-dRaiko ho toeram-pivarotana." <sup>17</sup> Ary tsaroan'ireo mpianany fa efa voasoratra hoe: "Ny firehetako ny amin'ny tranonao no handevona ahy." <sup>18</sup> Avy eo namaly ireo lohandohan'ny mpisorona Jiosy ka nanao taminy hoe: "Inona no famantarana ho asehona anay, mahatonga anao manao ireny zavatra ireny?" <sup>19</sup> Jesosy namaly hoe: "Ravao ity tempoly ity, fa ho hatsangako anatin'ny telo andro monja izany." <sup>20</sup> Ary hoy ireo mpanapaka jiosy hoe: "Enina amby efapolo taona no nanorenana ity tempoly ity, ka ianao ve hahatsangana azy ao anatin'ny telo andro?" <sup>21</sup> Kanefa, momban'ny tempolin'ny tenany no noresahany. <sup>22</sup> Taorian'ny nitsanganany tamin'ny maty, dia tsaroan'ireo mpianany fa nilaza izany izy, ary nino ny Soratra Masina sy izany teny nolazain'i Jesosy izany izy ireo. <sup>23</sup> Ary rehefa tao Jerosalema Izy tamin'ny andro firavoravoan'ny Paska, dia maro no nino ny anarany rehefa nahita ireo famantarana izay nataony. <sup>24</sup> Fa Jesosy kosa tsy nahatoky azy ireo noho Izy nahafantatra tsara azy rehetra, <sup>25</sup> satria tsy nila na iza na iza hanambara aminy ny momban'ny olona Izy, noho Izy nahafantatra ny ao anatin'ny olona.

### John 2:1

#### Fampahafantarana amin'ny ankapobeny

Jesosy sy ireo mpianany dia voaasa tamin'ny fanambadiana iray. Ireto andininy ireto dia manome fampahafantarana amin'ny ankapobeny momban'ny fizotry ny tantara.

#### Telo andro taty aoriana

Ny ankamaroan'ireo mpandika teny dia mamaky ity toy ny hoe andro fahatelo taorian'ny niantsoan'i Jesosy an'i Filipo sy Natanaela. Ny andro voalohany dia miseho ao amin'i Jaona 1:35 ary ny faharoa ao amin'i Jaona 1:43.

#### Jesosy sy ireo mpianany dia nasaina tamin'ilay fampakaram-bady

DH: "Nisy olona nanasa an'i Jesosy sy ireo mpianany tamin'ny fampakaram-bady."

### John 2:3

#### Ravehivavy

Ity dia maneho an'i Maria. Raha tsy fanajana ho an'ny zanaka lahy ny miantso ny reniny hoe "Ravehivavy" amin'ny fomba fiteniniao, dia mampiasaha teny hafa, na avelao amin'izao.

#### Nahoana ianao no mankaty amiko?

Ity fanontaniana ity dia napetraka mba ho fanamafisana. DH: "Tsy misy idirako izany" na "Tsy tokony hiteny amiko izay tokony atao ianao"

#### Mbola tsy tonga ny fotoako

Ny teny hoe "fotoana" dia ho entina hilazana ny fotoana mety ho an'i Jesosy hampisehoana fa Izy ilay Mesia amin'ny fanaovana fahagagana. DH: "Tsy mbola fotoana hanaovako asa mahagaga izao."

## John 2:6

### roa hatramin'ny telo metatra

"80 hatramin'ny 120 litatra." ny "metatra" dia refy eo amin'ny 40 litatra eo eo.

### hatramin'ny molony

Ity dia midika hoe "hatreo amin'ny farany ambony indrindra" na "efa feno tanteraka."

### ny tompon'andraikitra ny fikarakarana

Ity dia maneho ilay olona izay tompon'andraikitra amin'ny sakafo sy zava-pisotro.

## John 2:9

### Fa ireo mpanompo izay nanovo ny rano kosa nahafantatra

Ity dia fampahafantarana fototra.

### mamo

Tsy mahavita milaza ny fahasamihafana eo amin'ny divay lafo sy divay mora intsony nohon'ny fisotroana alikaola be loatra.

## John 2:11

### Fampifandraisana ny foto-kevitra

Ity andininy ity dia tsy ao anatin'ny fizaran'ny tantara fototra, fa kosa manome hevitra momban'ny tantara.

### Kanà

Ity dia anaran-tanàna.

### Naneho ny voninahiny

Eto ny "voninahiny" dia maneho ny hery maherin'i Jesosy. DH: "Nampiseho ny heriny"

## John 2:12

### nidina

Ity dia midika fa nandeha avy any amin'ny toerana ambony nankany amin'ny toerana iva izy ireo. Kanà dia any atsimon'i Kapernaomy ary ambony toerana be.

### Ireo rahalahiny

Ny teny hoe "rahalahy" dia manambara ireo rahalahy sy anabavy. Ireo rahalahy sy anabavin'i Jesosy rehetra dia mbola tanora noho Izy.

## John 2:13

### Fampahafantarana amin'ny ankapobeny

Jesosy sy ireo mpianany dia niakatra ho any Jerosalema ho ao an-tempoly.

### niakatra tany Jerosalema

Ity dia midika fa avy any amin'ny toerana iva izy ireo no niakatra ho any amin'ny toerana avo. Jerosalema dia nihorina teny an-tampon-kavona.

### nipetraka tao

Ny andininy manaraka dia manazava tsara fa ireo olona ireo dia teo amin'ny kianjan'ny Tempoly. Izany toerana izany dia natao hiderana an'Andriamanitra fa tsy hanaovana raharaham-barotra.

### mpivarotr'omby, ondry ary voromailala

Ny olona dia nividy biby tao amin'ny kianjan'ny tempoly mba hatao sorona ho an'Andriamanitra.

### mpanakalo vola

Ny fanjakana Jiosy dia mitaky amin'ny vahoaka izay mitady hividy biby atao sorona mba hanakalo ny volan'izy ireo amin'ny vola voatokana amin'izany any amin'ireo "mpanakalo vola"

## John 2:15

### Noho izany

Ity teny ity dia manamarika tranga izay niseho nohon'ny tranga hafa izay nitranga teo aloha. Amin'ity tranga ity, dia hitan'i Jesosy nipetraka tao an-tempoly ireo mpanakalo vola.

### Aoka izay ny fanaovana ny tranon-dRaiko ho toeram-pivarotana

"atsaharo ny mividy sy mivarotra zavatra ato an-tranon'ny Raiko"

### ny tranon-dRaiko

Ity teny nampiasan'i Jesosy mba anehoana ny Tempoly.

### Raiko

Ity dia fiantsoana manan-danja izay fampiasan'i Jesosy hiantsoana an'Andriamanitra.

## John 2:17

### efa voasoratra

DH: "nisy olona nanoratra"

### ny tranonao

Ity teny ity dia maneho ny Tempoly, ny tranon'Andriamanitra.

### handevona

Ny teny hoe "handevona" dia sari-teny natao ho an'ny "afo." Ny fitiavan'i Jesosy ny Tempoly dia tahaka ny afo mirehitra ao Aminy.

### famantarana

Ity dia maneho tranga izay manaporofa fa marina ny zavatra iray.

### ireny zavatra ireny

Ity dia maneho ireo fihetsik'i Jesosy manoloana ireo mpanakalo vola tao an-tempoly.

### Ravao ity tempoly ity, fa ho hatsangako anatin'ny telo andro monja

Jesosy dia maneho ny tenany manokana tahaka ny Tempoly izay ho faty ka hitsangana indray afaka

telo andro. Adikao amin'ny fomba izay maneho ny hoe nandrodana trano ka nanangana vaovao ity. Tsy mandidy ireo mpianany mba handrodana ny tempoly Jesosy.

**ho hatsangako**

Izany dia midika hoe "manamboatra indray" na "manavao."

**John 2:20**

**Fampahafantarana amin'ny ankapobeny**

Ny andininy faha 21 sy 22 dia tsy isan'ny fizarana amin'ny tantara fototra, fa kosa maneho hevitra amin'ilay tantara sy milaza momban'ny zavatra izay hitranga atsy ho atsy.

**ka ianao ve hahatsangana azy ao anatin'ny telo andro?**

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hampisehoana fa ny fanjakana Jiosy dia mahazo fa te-handrodana ny tempoly Jesosy ary hanorina izany indray ao anatin'ny telo andro. DH: "Tsy vitanao ny hanorina izany ao anatin'ny telo andro!"

**nino**

Eto ny hoe "mino" dia midika hoe manaiky na mahatoky fa marina izany.

**izany teny nolazain'i Jesosy izany**

Ity dia maneho ilay teny nolazain'i Jesosy tao amin'ny 2:17.

**John 2:23**

**Ary rehefa tao Jerosalema Izy**

Ny teny hoe "Ary" dia mampiditra antsika amin'ny tranga vaovao ao amin'ny tantara.

**nino ny anarany**

Eto ny "anarana" dia maneho an'i Jesosy mihintsy. DH: "nino Azy" na "nahatoky Azy"

**ireo famantarana izay nataony**

Ireo fahagagana koa dia azo atsoina hoe "famantarana" satria izany dia nampiasana mba ho porofo fa Andriamanitra dia ilay mahery indrindra izay manana ny fahefana tanteraka eto amin'izao tontolo izao.

## Chapter 3

<sup>1</sup> Ary nisy Fariseo iray antsoina hoe Nikodemosy, mpitarika Jiosy. <sup>2</sup> Nanatona an'i Jesosy tamin'ny andro alina io lehilay io ary niteny taminy hoe: "Raby, fantatray fa mpampianatra izay avy amin'Andriamanitra ianao, satria tsy misy mahavita ireo famantarana ataonao raha tsy miaraka aminy Andriamanitra." <sup>3</sup> Dia namaly azy Jesosy nanao hoe: "Lazaiko aminareo marina, dia marina tokoa, fa raha tsy ateraka indray ny olona, dia tsy hahita ny fanjakan' Andriamanitra izy." <sup>4</sup> Nikodemosy niteny taminy hoe: "Amin'ny fomba ahoana no hahateraka ny olona iray raha efa antitra izy? Tsy afaka hiditra fanindroany ao an-kibondreniny izy ary hateraka, sa ve afaka?" <sup>5</sup> Namaly Jesosy hoe: "Lazaiko aminao marina, dia marina tokoa, fa raha tsy nateraka tamin'ny rano sy ny fanahy ny zanak'olona, dia tsy afaka hiditra ao amin'ny fanjakan'Andriamanitra izy. <sup>6</sup> Izay ateraky ny nofo dia nofo, ary izay ateraky ny Fanahy dia fanahy. <sup>7</sup> Aza gaga amin'izay nolazaiko anao hoe: 'Tsy maintsy hateraka indray ianareo.' <sup>8</sup> Ny rivotra mitsoka na aiza na aiza iriany; renao ny feony, fa tsy fantatrao izay niaviany na izay alehany. Tahaka izany avokoa izay ateraky ny Fanahy." <sup>9</sup> Namaly Nikodemosy ka niteny taminy hoe: "Ahoana ny fomba hahatanterahan'izany zavatra izany?" <sup>10</sup> Jesosy namaly ka niteny taminy hoe: "Mpampianatra an'Israely ve ianao, dia mbola tsy azonao ihany izany zavatra izany? <sup>11</sup> Lazaiko aminao, marina, dia marina tokoa, fa izay fantatray no resahanay, ary izahay manambara ny momba izay hitanay. Kanefa mbola tsy manaiky ny fanambaranay ianareo. <sup>12</sup> Raha nanambara taminareo ny zavatra tety an-tany Aho nefa tsy hinoanareo, amin'ny fomba ahoana no hinoanareo Ahy raha hitantara aminareo ny zava-misy any an-danitra Aho? <sup>13</sup> Tsy nisy niakatra any an-danitra afa-tsy Ilay nidina avy tany, dia Ilay zanak'Olona izany. <sup>14</sup> Ary toy ny nanandratan'i Mosesy ny bibilava tany an'efitra, no tsy maintsy hanandratan'ny Zanak'olona, <sup>15</sup> mba hanana fiainana mandrakizay izay rehetra mino Azy. <sup>16</sup> Fa tena tian'Andriamanitra izao tontolo izao, ka nomeny ny zanany lahy tokana, mba tsy ho very izay rehetra mino Azy fa hanana ny fiainana mandrakizay. <sup>17</sup> Fa Andriamanitra tsy naniraka ilay Zanaka lahy ho amin'izao tontolo izao mba hanameloka izao tontolo izao, fa mba hamonjy izao tontolo izao amin'ny alalany. <sup>18</sup> Izay mino Azy dia tsy helohina, fa izay tsy mino kosa dia efa voaheloka sahady satria tsy nino ny anaran'ilay Zanaka lahy iray sy tokan'Andriamanitra. <sup>19</sup> Izao no anton'ny fitsaràna: tonga teto amin'izao tontolo izao ny fahazavana, nefa dia naleon'ny olombelona ny haizina toy izay ny mazava satria ratsy ireo asa nataony. <sup>20</sup> Fa izay rehetra manao ratsy dia mankahala ny mazava ary tsy manatona izany mba tsy ho hita miharihary ireo asany. <sup>21</sup> Kanefa, izay manao ny marina dia manatona ny mazava mba ho hita tsara fa ireo asany dia natao arakan'Andriamanitra." <sup>22</sup> Taorian'izay, dia nandeha tany Jodia Jesosy sy ireo ny mpianany. Nitoetra fotoana vitsy tao niaraka tamin'izy ireo Izy ary nanao batisa. <sup>23</sup> Ary Jaona koa nanao batisa tany Ainona akaikin'i Saleima satria betsaka ny rano tany. Nanatona azy ny vahoaka ary natao batisa, <sup>24</sup> fa tsy mbola nalefa any an-trano maizina Jaona. <sup>25</sup> Avy eo nisy fifandirana tamin'ny sasany amin'ireo mpianatr'i Jaona sy Jiosy iray momban'ny andro fisasana. <sup>26</sup> Nanatona an'i Jaona izy ireo ka niteny taminy hoe: "Raby, Ilay iray niaraka tamin'ny ampitan'ny reniranon'i Joridana, izay nambaranao, indro, manao batisa izy, ary manatona azy avokoa izy rehetra." <sup>27</sup> Ary Jaona namaly hoe: "Tsy afaka mandray na inona na inona ny olona iray raha tsy nomena azy avy any an-danitra izany. <sup>28</sup> Ianareo ihany dia efa afaka ny vavolombelona amin'ny lazaiko hoe: 'Tsy ilay Kristy aho,' fa kosa: 'Nirahina talohany.' <sup>29</sup> Ny ampakarina dia an'ny mpampakatra. Ary ny sakaizan'ny mpampakatra, izay mitsangana sy mihaino azy, dia mifaly indrindra nohon'ny amin'ny fahenoana ny feon'ny mpampakatra. Izany, ary, no mameno ny hafaliako. <sup>30</sup> Tsy maintsy mitombo Izy, fa izaho kosa tsy maintsy mihena. <sup>31</sup> Izy izay avy any ambony dia ambonin'ny zava-drehetra. Izy izay avy eto an-tany dia avy eto an-tany ary miresaka momban'ny eto an-tany. Izay avy any an-danitra dia ambonin'ny zava-drehetra. <sup>32</sup> Izy dia manambara ny momba izay hitany sy reny, kanefa dia tsy misy mandray ny fanambarany. <sup>33</sup> Izay nandray ny fanambarany kosa dia nanamafy fa marina Andriamanitra. <sup>34</sup> Fa ilay iray nirahin'Andriamanitra dia milaza ny tenin'Andriamanitra. Satria tsy nasiany fetra ny fanomezana ny Fanahy. <sup>35</sup> Ny Ray tia ilay zanaka lahy ary nametraka ny zava-drehetra teo ampelan-tanany. <sup>36</sup> Izay mino ilay Zanaka lahy dia manana ny fiainana mandrakizay, fa izay tsy mankato ilay zanaka lahy kosa dia tsy hahita fiainana, fa hitoeran'ny hatezeran'Andriamanitra."

### John 3:1

**Fampahafantarana amin'ny ankapobeny**  
Nikodemosy dia tonga hijery an'i Jesosy.

### Ary

Ity teny ity dia nampiasaina eto mba hanamarihana fizarana vaovao amin'ny tantara aray hampidirana an'i Nikodemosy.

**fantatray**

Eto ny "izahay" dia maneho an'i Nikodemosy sy ireo mpikambana hafa ao amin'ny Synedriona Jiosy.

**John 3:3****Fampifandraisana ny foto-kevitra**

Jesosy sy Nikodemosy dia nanohy ny resany.

**marina, dia marina tokoa**

Adikao tahaka ny nataonao tao amin'ny 1:49 ity.

**ateraka indray**

"teraka avy any an-danitra" na  
"naterak'Andriamanitra"

**fanjakan'Andriamanitra**

Ny teny hoe "fanjakana" dia sari-teny entina maneho ny lalàn'Andriamanitra. DH: "Toerana izay hanjakan'Andriamanitra"

**ahoana no hahateraka ny olona iray raha efa antitra izy?**

Nampiasan'i Nikodemosy ity fanontaniana ity mba hanamafisana fa tsy afaky ny hitranga izany. DH: "Ny olona dia tsy afaka hateraka indray rehefa antitra!"

**Tsy afaka hiditra fanindroany ao an-kibon-dreniny izy ary hateraka, sa ve afaka?**

Nikodemosy ihany koa dia nampiasa ity fanontaniana ity mba hanamafisana ny finoany fa tsy mety intsony ny hateraka fandroany. "Azo antoka fa tsy afaka miditra fanindroany ao anatin'ny kibon-dreniny intsony izy!"

**John 3:5****marina, dia marina tokoa**

Ity dia afaka adikanao mitovy amin'izay nataonao tao amin'ny 3:3.

**nateraka tamin'ny rano sy ny fanahy**

Misy dikan-teny roa azo atao: 1) "Vita batisa tamin'ny rano sy ny Fanahy" na 2) "teraka ara-batana sy ara-panahy"

**fanjakan'Andriamanitra**

Ny teny hoe "fanjakana" dia sari-teny hilazana ny lalàn'Andriamanitra eo amin'ny fiainan'ny olona iray. DH: "Izy dia tsy afaka hiaina ny lalàn'Andriamanitra eo amin'ny fiainany."

**John 3:7****Fampifandraisana ny foto-kevitra**

Jesosy dia manohy miresaka amin'i Nikodemosy.

**Tsy maintsy hateraka indray ianareo**

"Tsy maintsy hateraka avy any an-danitra ianareo"

**Ny rivotra mitsoka na aiza na aiza iriany**

Amin'ny fiteny niandohana, ny rivotra sy ny fanahy dia teny iray ihany. Ny mpitantara eto dia maneho

ny rivotra ho tahaka ny olona. DH: "Ny Fanahy Masina dia tahaka ny rivotra izay mitsoka na aiza na aiza tiany"

**John 3:9****Ahoana ny fomba hahatanterahan'izany zavatra izany?**

Ity fanontaniana ity dia manamafy ny fanambarana. DH: "Tsy afaka hisy izany!" na "Tsy afaka ny hitranga izany!"

**Mpampianatra an'Israely ve ianao, dia mbola tsy azonao ihany izany zavatra izany?**

DH: "Ianao dia mpampianatra an'Isiraely, ka dia gaga aho raha tsy mazava aminao ireo zavatra ireo!"

**marina, dia marina tokoa**

Adikao tahaka ny nataonao tao amin'ny 1:49 ity.

**resahanay**

Rehefa miteny Jesosy hoe "izahay," dia tsy ampidiriny ao anatin'izany Nikodemosy.

**John 3:12****Fampifandraisana ny foto-kevitra**

Jesosy dia manohy miresaka amin'i Nikodemosy.

**amin'ny fomba ahoana no hinoanareo Ahy raha hitantara aminareo ny zava-misy any an-danitra Aho?**

Ity fanontaniana ity dia manamafy ny tsy finoan'i Nikodemosy. DH: "Azo antoka fa tsy hino ianao raha resahako mahakasika ny zava-misy any an-danitra!"

**zava-misy any an-danitra**

Zavatra ara-panahy

**Lanitra**

Ity dia midika hoe ny toerana izay ipetrahan' Andriamanitra.

**John 3:14**

**Ary toy ny nanandratan'i Mosesy ny bibilava tany an'efitra, no tsy maintsy hanandratan'ny Zanak'olona**  
Hisy olona sasany "hanandratra" an'i Jesosy tahaka an'i Mosesy "nanandratra" ny bibilava varahana tany an'efitra.

**tany an'efitra**

Ny efitra dia tany maina, ngazana, fa eto izany dia maneho manokana ilay toerana nandehanan'i Mosesy sy ireo Israelita nandritry ny efapolo taona.

**John 3:16****tena tian'Andriamanitra izao tontolo izao**

Eto ny "izao tontolo izao" dia maneho ny olona rehetra maneran-tany.

**tian'Andriamanitra**

Ity ilay karazana fitiavana izay avy amin' Andriamanitra ary mifantoka amin'ny mahatsara ny

hafa, na dia tsy mahazo tombony aza ianao.  
Andriamanitra tenany dia fitiavana ary fototry ny fitiavana marina.

**Fa Andriamanitra tsy naniraka ilay Zanaka lahy ho amin'izao tontolo izao mba hanameloka izao tontolo izao, fa mba hamonjy izao tontolo izao amin'ny alalany**  
DH: "Ny tena antony nandefasan'Andriamanitra ny Zanany lahy tety an-tany dia ny hanavotra izany."

**hanameloka**  
"manasazy"

**tsy helohina**  
"tsy meloka"

**Zanak'Andriamanitra**  
Ity dia fiantsoana manan-danja an'i Jesosy.

### John 3:19

**Fampifandraisana ny foto-kevitra**  
Vita ny famalian'i Jesosy an'i Nikodemosy.

**tonga teto amin'izao tontolo izao ny fahazavana**  
Ny teny hoe "fahazavana" dia sari-teny hilazana ny fahamarinan'Andriamanitra izay naseho tao amin'i Jesosy. Ny "tany" dia midika hoe ny olona rehetra monina "eto ambonin'ny tany." DH: Ilay iray izay tahaka ny fahazavana dia nanampiseho ny fahamarinan'Andriamanitra tamin'ny olona"

**naleon'ny olombelona ny haizina**  
Eto ny "haizina" dia sari-teny maneho ny faritra tsy nahazo ny "fahazavan'ny" fanambaran' Andriamanitra tao amin'i kristy.

**mba tsy ho hita miharihary ireo asany**  
DH: "amin'izay ny fahazavana dia tsy hampiseho ireo zavatra ataony" na "ka mba tsy hampazava ireo asany ny fahazavana."

**ho hita tsara fa ireo asany**  
DH: "ny olona dia mety hahita tsara ireo asany" na "ny olona rehetra dia mety hahita ireo zavatra ataony"

### John 3:22

**Taorian'izay**  
Ity dia maneho ny taorian'ny niresahan'i Jesosy tamin'i Nikodemosy. Jereo ny nandikanao ity tao amin'ny 2:12.

**Ainona**  
Ity teny ity dia midika hoe "loharano."

**Saleima**  
Tanàna akaikin'ny reniranon'i Jordana

**satria betsaka ny rano tany**  
"satria be loharona ao amin'io toerana io"

**natao batisa**  
DH: "Jaona dia nanao batisa azy ireo" na "izy dia nanao batisa azy ireo"

### John 3:25

**Avy eo nisy fifandirana tamin'ny sasany amin'ireo mpianatr'i Jaona sy Jiosy iray**  
Afaka atao hoe: "Avy ireo mpianatr'i Jaona sy ilay Jiosy nanomboka nifamaly"

**fifandirana**  
fifamaliana mampiasa teny

**indro, manao batisa izy**  
Amin'ity fehezateny ity ny teny hoe: "indro" dia baiko midika hoe "mitandrema!" DH: "Indro! Manao batisa Izy" na "Tandrema izao! Fa manao batisa izy"

### John 3:27

**Tsy afaka mandray na inona na inona ny olona iray raha tsy**  
"Tsy misy olona manana hery raha tsy"

**nomena azy avy any an-danitra izany**  
Eto ny "lanitra" dia nampiasaina hanehoana an'Andriamanitra. DH: "Andriamanitra no nanome izany ho azy"

**Ianareo ihany**  
Ny "Ianareo" eto dia maneho ireo vahoaka rehetra izay resahan'i Jaona. DH: "Ianareo rehetra" na "ny rehetra aminareo"

**Nirahina talohany aho**  
DH: "Andriamanitra naniraka ahy mba ho tonga alohany"

### John 3:29

**Fampifandraisana ny foto-kevitra**  
Jaona mpanao batisa dia mbola manohy niteny.

**Ny ampakarina dia an'ny mpampakatra**  
Eto ny hoe hoe "ampakarina" sy ny "mpampakatra" dia sari-teny. Jesosy dia tahaka ny "mpampakatra" ary Jaona dia tahaka ilay naman'ilay "mpampakatra."

**Izany, ary, no mameno ny hafaliako**  
DH: "Ka noho izany dia faly be aho" na "Ka dia faly be aho"

**hafaliako**  
Ny teny hoe "ahy" dia maneho an'i Jaona mpanao batisa, ilay iray izay miteny.

**Tsy maintsy mitombo Izy**  
Ny "Izy" dia maneho an'ilay mpampakatra, Jesosy, izay tsy hitsahatra ny hitombo amin'ny alehibihazana.

**John 3:31**

**Izy izay avy any ambonin'ny zava-drehetra**  
"Izy izay avy any an-danitra dia lehibe kokoa noho ny olona rehetra"

**Izy izay avy eto an-tany dia avy eto an-tany ary miresaka momban'ny eto an-tany**

Jaona dia milaza fa Jesosy dia lehibe noho izy satria avy any an-danitra Izy, ary Jaona dia teraka teto an-tany. DH: "Izy izay teraka teto amin'ity tany ity dia tahaka ny olona rehetra izay miaina eto ary izy dia miresaka ny momban'izay mitranga eto amin'izao tontolo izao"

**Izy izay avy any an-danitra dia ambonin'ny zava-drehetra**  
Ity dia mitovy dika amin'ilay fehezanteny voalohany. Jaona mamerina ity mba ho fanamafisana.

**Izy dia manambara ny momba izay hitany sy reny**  
Jaona dia miresaka momban'i Jesosy. DH: "Ilay avy any an-danitra milaza ny momba izay hitany sy reny tany an-danitra."

**tsy misy mandray ny fanambarany**  
Eto Jaona dia manatombo resaka mba hanamafisana fa olona vitsy ihany no mino an'i Jesosy. DH: "Tena olona vitsy no mino Azy."

**Izy nandray ny fanambarany**  
"Izy rehetra mahatoky izay lazain'i Jesosy"

**dia nanamafy**  
"manaporofy" na "manaiky"

**John 3:34**

**Fampifandraisna ny foto-kevitra**  
Tapitra ny resak'i Jaona mpanao batisa.

**Fa ilay iray nirahin'Andriamanitra**  
"Ity Jesosy ity, izay nirahin'Andriamanitra mba hisolo-tena Azy"

**Satria tsy nasiany fetra ny fanomezana ny Fanahy**  
"Fa Izy ilayiray izay nomen'Andriamanitra ny herin'ny Fanahiny rehetra."

**Ray ... zanaka**  
Ireo dia fiantsoana manan-danja izay mamaritra ny fifandraisana eo amin'Andriamanitra sy Jesosy.

**nametraka ny zava-drehetra teo ampelan-tanany**  
Ity dia midika hoe apetraka eo amin'ny heriny sy ny fitondrany.

**hitoeran'ny hatezeran'Andriamanitra**  
DH: "Andriamanitra dia tsy hitsahatra ny hanasazy azy"

## Chapter 4

<sup>1</sup> Ary rehefa fantatr'i Jesosy hoe ren'ireo Fariseo fa nahazo sy nanao batisa mpianatra maro noho Jaona Izy <sup>2</sup> (na dia tsy Jesosy tenany aza no nanao batisa, fa ireo mpianany), <sup>3</sup> dia niala tao Jodia Izy ary niverina nankany Galilia indray. <sup>4</sup> Fa ilainy ny mamakivaky an'i Samaria. <sup>5</sup> Ka dia tonga tao amin'ny tanàna iray ao Samaria Izy, antsoina hoe Sykara, akaikin'ilay ampahan-tany izay nomen'i Jakoba an'i Josefa zanany. <sup>6</sup> Teo ilay fatsakan'i Jakoba. Nahatsiaro sasatra tamin'ny diany Jesosy ka nipetraka teo amin'ilay fatsakana. Tokony teo amin'ny ora fahenina teo. <sup>7</sup> Nisy vehivavy samaritana iray tonga hatsaka rano, ka hoy Jesosy taminy hoe: "Mba omeo rano Aho ho sotroiko." <sup>8</sup> Fa ireo mpianany efa lasa any an-tanàna mba hividy hanina. <sup>9</sup> Avy eo hoy ilay vehivavy samaritana taminy hoe: "Ahoana ianao, izay Jiosy, no mangataka amiko, izay vehivavy samaritana, rano ho sotroina?" Fa ireo Jiosy tsy misy hifandraisana amin'ny Samaritana. <sup>10</sup> Fa Jesosy namaly ka nanao taminy hoe: "Raha fantatrao ny fanomezan'Andriamanitra, sy izay miteny aminao hoe: 'Omeo aho ho sotroiko,' dia ianao indray no ho nangataka taminy, ka omeny rano velona." <sup>11</sup> Hoy ilay vehivavy taminy hoe: "Tompoko, Ianao dia tsy manana fanovozana ary ny fatsakana lalina. Koa aiza no hahazoanao rano velona?" <sup>12</sup> Ianao dia tsy lehibe, moa va, noho Jakoba razambentsika, izay nanome anay ny fatsakana sy nisotro tamin'izany ny tenany, tahaka ny nataon'ireo zanany sy ireo bibiny?" <sup>13</sup> Jesosy namaly ka nanao taminy hoe: "Izay rehetra misotro amin'ity rano ity dia mbola hangetaheta indray, <sup>14</sup> fa na iza na iza misotro amin'ny rano izay homeko azy dia tsy hangetaheta mandrakizay. Fa kosa, ny rano izay homeko azy dia ho tonga loharano miboiboika ao anatiny, izay mitondra any amin'ny fiainana mandrakizay." <sup>15</sup> Hoy ravehivavy taminy hoe: "Tompoko, omeo izany rano izany aho mba tsy hangetaheta sy ho tonga hatsaka eto intsony." <sup>16</sup> Hoy Jesosy tamin-dravehivavy hoe: "Mandehana, antsoy ny vadinao, dia miverena aty." <sup>17</sup> Namaly ilay vehivavy ka niteny taminy hoe: "Tsy manambady aho." Namaly Jesosy hoe: "Marina ny voalazanao hoe: 'Tsy manambady aho,' <sup>18</sup> fa efa nanambady indimy ianao, ary ilay iray izay hipetrahanao ankehitriny dia tsy mbola vadinao. Marina izay voalazanao." <sup>19</sup> Hoy ravehivavy taminy hoe: "Tompoko, itako fa mpaminany Ianao. <sup>20</sup> Ireo razantsika nivavaka teto amin'ity tendrombohitra ity, kanefa ianareo manambara fa Jerosalema no toerana tokony hivavahan'ny olona." <sup>21</sup> Hoy Jesosy taminy hoe: "Minoa Ahy, ravehivavy, fa ho avy ny andro izay hideranareo ny Ray ka sady tsy amin'ity an-tendrombohitra ity no tsy any Jerosalema. <sup>22</sup> Fa ianareo miankohoka amin'izay tsy fantatrareo. Izahay kosa miankohoka amin'izay fantatray, satria ny famonjena dia avy amin'ireo Jiosy. <sup>23</sup> Kanefa, ho avy ny andro, ary tonga ankehitriny, rehefa hidera ny Ray amin'ny fanahy sy fahamarinana ireo tena mpivavaka, satria ny Ray dia mitady olona tahaka izany ho mpidera Azy. <sup>24</sup> Andriamanitra dia Fanahy, ary ny olona izay midera Azy dia tsy maintsy midera amin'ny fanahy sy fahamarinana." <sup>25</sup> Hoy ilay vehivavy taminy hoe: "Fantatro fa ho avy ny Mesia (ilay antsoina hoe Kristy). Ary rehefa tonga Izy, dia hanazava amintsika ny zavatra rehetra." <sup>26</sup> Hoy Jesosy taminy hoe: "Izaho izay miresaka aminao, no Izy." <sup>27</sup> Tamin'izany fotoana izany dia niverina ireo mpianany. Ary nanontany tena izy ireo hoe nahoana Izy no miresaka amin'ny vehivavy, fa tsy nisy niteny hoe: "Inona no tadiavinao?" na hoe: "Nahoana ianao no miresaka aminy?" <sup>28</sup> Noho izany dia namela ny sininy ravehivavy, ka nandeha niverina tany an-tanàna, ary nilaza tamin'ny olona hoe: <sup>29</sup> "Handeha, hizaha ilay lehilahy izay nilaza ny vitako rehetra. Tsy ho Kristy izany, sa ve Izy?" <sup>30</sup> Dia niala teo an-tanàna izy ireo ka nankeo Aminy. <sup>31</sup> Nandritr'izany, namporisika Azy ireo mpianatra, manao hoe: "Raby, mihinàna." <sup>32</sup> Fa hoy Izy tamin'izy ireo hoe: "Izaho dia manana hanin-ko hanina izay tsy fantatrareo." <sup>33</sup> Ka nifampiteny ireo mpianatra hoe: "Tsy nisy olona nitondra zavatra ho hanina ho Azy, sa ve nisy?" <sup>34</sup> Hoy Jesosy tamin'izy ireo hoe: "Ny sakafoko dia ny manao ny sitrapon'Ilay naniraka Ahy ary manao ny asany. <sup>35</sup> Moa ianao tsy milaza hoe: "Efa-bolana sisa dia ho avy ny fararano?" Lazaiko aminareo, hatopazo ny masonareo dia jereo ny eny an-tsaha, fa efa masaka ary ho jinjaina ireo! <sup>36</sup> Izay minjinja dia mandray karama sy manangona vokatra ho amin'ny fiainana mandrakizay, ka hiara-paly ny mpamafy sy ny mpinjinja. <sup>37</sup> Fa amin'izany dia marina ilay teny manao hoe: 'Ny iray mamafy, ary ny iray kosa minjinja,' <sup>38</sup> Naniraka anareo hinjinja izay tsy nisasaranareo Aho. Ireo hafa no nisasatra, ary ianareo no niditra teo amin'izay nisasarany." <sup>39</sup> Maro tamin'ireo samaritana tao amin'izany tanàna izany no nino Azy nohon'ny tatitr'ilay vehivavy izay manambara hoe: "Nolazainy tamiko avokoa izay nataoko rehetra." <sup>40</sup> Ka rehefa nanatona Azy ireo samaritana, dia nangataka Azy mba hijanona hiaraka amin'izy ireo, dia nijanona tao roa andro Izy. <sup>41</sup> Maro hafa no nino nohon'ny teniny. <sup>42</sup> Hoy izy ireo tamin-dravehivavy hoe: "Tsy noho izay voalazanao intsony no hinoanay, fa izahay mihitsy no efa nandre, ary fantatray fa Izy tokoa no ilay Mpamonjy an'izao tontolo izao." <sup>43</sup> Taorian'ireo roa andro ireo, dia niala avy tao Izy hakany Galilia. <sup>44</sup> Fa Jesosy mihintsy no nanambara fa ny mpaminany dia tsy manan-danja ao amin'ny taniny manokana. <sup>45</sup> Rehefa tonga tao Galilia Izy, dia nandray Azy ireo Galiliana. Izy ireo dia

nahita ny zavatra rehetra izay nataony tao Jerosalema tamin'ny andro firavoravoana, satria nandeha tany amin'ny andro firavoravoana ihany koa izy ireo. <sup>46</sup> Ary tonga tao Kana ao Galilia indray Izy, izay toerana nampodiany ny rano ho divay. Nisy tandapa iray izay nanana zanaka lahy marary tao Kapernaony. <sup>47</sup> Rehefa reny fa avy any Jodia ho any Galilia Jesosy, dia nankeo amin'i Jesosy izy ary nangataka taminy mba hidina ary hanasitrana ny zanany lahy, izay efa ho faty. <sup>48</sup> Avy eo Jesosy nilaza taminy hoe: "Raha tsy mahita famantarana sy fahagagana ianareo, tsy mba hino mihintsy." <sup>49</sup> Hoy ilay tandapa taminy hoe: "Tompoko, midina re mialohan'ny hafatesan'ny zanako." <sup>50</sup> Hoy Jesosy taminy hoe: "Mandehàna. Velona ny zanakao." Nino ny teny izay nolazain'i Jesosy taminy ilay lehilahy, ka dia lasa izy. <sup>51</sup> Raha iny izy nidina iny, dia nitsena azy ireo mpanompony, nilaza fa velona ny zanany. <sup>52</sup> Ka nanontany azy ireo ny ora izay nanaretany izy. Namaly azy izy ireo hoe: "Omaly tamin'ny ora fahafito no nialàn'ny tazo taminy." <sup>53</sup> Fantatr'ilay ray avy eo fa tamin'io ora io no nilazan'i Jesosy azy hoe: "Velona ny zanakao." Ka dia nino ny tenany sy ireo ankohonany rehetra. <sup>54</sup> Izany no famantarana faharoa nataon'i Jesosy fony Izy niala tao Jodia ho any Galilia.

### John 4:1

#### Fampahafantarana amin'ny akapobeny

Ity dia fizarana manaraka amin'ny tantara izay mahakasika an'i Jesosy sy ilay vehivavy Samaritana. Ireo andininy ireo dia manome fampahafantarana fototra an'ity fizarana ao amin'ny tantara ity.

#### Ary rehefa fantatr'i Jesosy hoe ren'ireo Fariseo ...Jaona Izy ( na dia ... ireo mpianany),dia niala ... nankany Galilia indray

"Ary Jesosy nahazo ... Jaona (na dia ... ireo mpianany), ary henon'ireo Fariseo ny momban'ny fahombiazana azony. Fantany fa ren'ireo, ka niala ... nakankany Galilia"

#### Ary rehefa fantatr'i Jesosy

Ny teny hoe "Ary" dia nampiasaina eto mba hanamarihana fiatoana eo amin'ny tantatra fototra. Eto Jaona dia manomboka milaza fizarana vaovao amin'ny tantara.

#### tsy Jesosy tenany aza no nanao batisa

Ny hoe "tenany" dia manamafy fa tsy Jesosy no nanao batisa, fa ireo mpianany.

### John 4:4

#### Samaria, Samaritana

Samaria dia anaran'ilay tanàna ary ireo faritra manodidina izany any amin'ny faritra avaratr'Israely. Ilay tanàna dia hita eo anelanelan'ny tany lemak'i Sarôna any andrefana ary ny loharanon'i Jordana any antsinana.

#### Jakoba, Israely

Jakoba dia ilay zandriny amin'ny zanaka kamban'Isaka sy Rebeka

#### Josefa

Josefa dia ilay zanaka faha-12 an'i Jakoba ary zanaka voalohan'ny reniny Rahely

### John 4:6

#### Mba omeo rano Aho

Ity dia fiangaviana mihaja, fa tsy baiko.

#### Fa ireo mpianany efa lasa

Tsy nangataka ireo mpianany hatsaka rano ho Azy Izy satria lasa izy ireo.

### John 4:9

#### Avy eo hoy ilay vehivavy samaritana taminy hoe

Ny teny hoe "taminy" dia maneho an'i Jesosy.

#### Ahoana ianao, izay Jiosy, no mangataka amiko, izay vehivavy samaritana, rano ho sotroina?

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanehoana ny fahatairan'ilay vehivavy raha nangataka rano taminy Jesosy. DH: "Tsy mampino ahy hoe Ianao, izay Jiosy, no mangataka rano amin'ny Samaritana!"

#### rano velona

Jesosy mapiasa ny sari-teny hoe "rano velona" mba hanehoana ny Fanahy Masina izay miasa ao amin'ny olona mba hanovana sy hitondrana fiainana vaovao.

### John 4:11

#### Ianao dia tsy lehibe, moa va, noho Jakoba razabentsika ... bibiny ?

DH: "Ianao dia tsy lehibe noho Jakoba rainay ... bibiny!"

#### nisotro tamin'izany

"nisotro rano avy tamin'izany"

### John 4:13

#### mbola hangetaheta indray

"mila misotro rano indray"

**ny rano izay homeko azy dia ho tonga loharano miboiboika ao anatiny**

Eto ny teny hoe "loharano" dia sari-teny hilazana ilay rano maha-velona. DH: "Ny rano izay homeko azy dia ho tonga tahaka ny loharano ao aminy."

**fiainana mandrakizay**

Eto ny "fiainana" dia maneho ny "fiainana arapanahy" izay Andriamanitra irery ihany no afaka manome azy.

**John 4:15**

**Tompoko**

Eto amin'ity teny ity, dia miresaka amin'i Jesosy tahaka ny "Tompoko" ilay vehivavy Samaritana, izay teny manome haja sy mapiseho fahalalam-pomba.

**hatsaka**

"haka rano" na "hisitona rano avy ao amin'ny fatsakana" amin'ny alalan'ny siny sy tady

**John 4:17**

**Marina ny voalazanao ... Marina izay voalazanao.**

Jesosy dia namerina izany teny izany mba hanamafisana fa fatany fa ilay vehivavy dia miteny ny marina.

**John 4:19**

**Tompoko**

Eto amin'ity ny teny hoe "Tompoko" dia nampiasain'ilay vehivavy Samaritana mba iresahana amin'i Jesosy tahaka ny "Tompoko", izay teny manome haja sy mapiseho fahalalam-pomba.

**itako fa mpaminany Ianao**

"Izaho dia mahatakatra fa mpaminany Ianao"

**John 4:21**

**Minoa Ahy**

Ny finoana olona dia fanekena fa izay notenenin'io olona io dia marina.

**Fa ianareo miankohoka amin'izay tsy fantatrareo. Izahay kosa miankohoka amin'izay fantatray**

Jesosy dia milaza fa Andriamanitra nanambara ny tenany sy ireo didiny ho an'ny vahoaka Jiosy, fa tsy ho an'ny vahoaka Samaritana. Tamin'ny alalan'ny Soratra Masina ireo vahoaka Jiosy no nahalala hoe Andriamanitra iza no tsara kokoa noho ireo Samaritana.

**hideranareo ny Ray ... satria ny famonjena dia avy amin'ireo Jiosy.**

Ny famonjena mandrakizay amin'ny ota dia avy amin'Andriamanitra ilay Ray, i Yaveh, ilay Andriamanitr'ireo Jiosy.

**Ray**

Ity dia fiantsoana manan-danja an'Andriamanitra.

**satria ny famonjena dia avy amin'ireo Jiosy.**

Tsy midika ity hoe ny vahoaka Jiosy no hanavotra ireo hafa amin'ny otan'izy ireo. Izany dia midika fa Andriamanitra dia nifidy ireo Jiosy mba ho vahoakany voatokana izay hitantara amin'ireo hafa ny mahakasika ny famonjeny. DH: "satria ny olona rehetra dia hahafantatra ny momban'ny famonjen'Andriamanitra noho ireo Jiosy."

**John 4:23**

**Fampifandraisana ny foto-kevitra**

Jesosy dia manohy miresaka amin'ilay vehivavy samaritana.

**Kanefa, ho avy ny andro, ary tonga ankehitriny, rehefa hidera ny Ray amin'ny fanahy sy fahamarinana ireo tena mpivavaka**

"Kanefa, dia tena fotoan'ny tena mpidera izao"

**ny Ray**

Ity dia fiantsoana manan-danja an'Andriamanitra.

**midera amin'ny fanahy sy fahamarinana**

"derao amin'ny fomba tsara Izy"

**John 4:25**

**Fantatro fa ho avy ny Mesia ... Kristy)**

Ireo teny roa ireo dia mitovy dika hoe "mpanjaka nampanantenain'Andriamanitra."

**hanazava amintsika ny zavatra rehetra**

Ny teny hoe "hanazava ny zavatra rehetra" dia midika hoe izay rehetra tokony ho fantatry ny olona: DH: "Izy dia hiteny antsika ireo zavatra rehetra izay tokony fantarintsika"

**John 4:27**

**Tamin'izany fotoana izany dia niverina ireo mpianany**

"Rehefa avy niteny ity Jesosy, dia niverina nankany an-tanàna ireo mpianany."

**Ary nanontany tena izy ireo hoe nahoana Izy no miresaka amin'ny vehivavy**

Tsy fanaon'ny Jiosy izany miresaka amin'ny vehivavy tsy fatan'izy ireo izany, indrindra fa raha Samaritana ilay vehivavy.

**tsy nisy niteny hoe: "Inona no tadiavinao?" na hoe: "Nahoana Ianao no miresaka aminy?"**

Mety midika hoe: 1) Ireo mpianatra dia nametraka ireo fanontaniana roa ireo tamin'i Jesosy na 2) "Tsy nisy nanontany ilay vehivavy hoe: 'inona no tadiavinao?' na nanontany an'i Jesosy hoe: "Nahoana Ianao no miresaka aminy?"

**John 4:28****Handeha, hizaha ilay lehilahy izay nilaza ny vitako rehetra**

Ity dia fanatomboana resaka. Ilay vehivavy Samaritana dia talanjona tamin'i Jesosy ka nino izy fa tsy maintsy fantany daholo ny zavatra rehetra mahakasika azy. DH: "Ndeha hijery ilay lehilahy izay mahafantatra be ny momba ahy, na dia mbola tsy nifankahita Taminy mintsy aza aho!"

**Tsy ho Kristy izany, sa ve Izy?**

Ilay vehivavy tsy tena nahatoky fa Jesosy dia ilay Kristy, ka dia nametraka fanontaniana izy izay miandry hoe "tsia" ny valiny, fa nametraka fanontaniana ihany koa izy raha tokony hanao fanambarana satria tiany hanapa-kevitra ho azy ireo ny olona.

**John 4:31****Nandritr'izany**

"Nandritrin'ny nandehanan'ilay vehivavy ho any amin'ny tanàna"

**namporisika Azy ireo mpianatra**

"Ireo mpianatra dia niteny tamin'i Jesosy" na "Ireo mpianatra dia nanohana an'i Jesosy"

**Izaho dia manana hanin-ko hanina izay tsy fantatrareo**

Eto Jesosy dia tsy miresaka momban'ny "sakafo" ara-bakiteny, fa manomana ireo mpianany ho amin'ny lesona ara-panahy.

**Tsy nisy olona nitondra zavatra ho hanina ho Azy, sa ve nisy?**

Ireo mpianatra dia nieritreritra fa "sakafo" ara-bakiteny no notenen'i Jesosy. Nanomboka nifanontany ity fanontaniana ity izy ireo, nanantena valiny hoe "tsia." DH: "Azo antoka fa tsy nisy olona nitondra hanina ho Azy tamintsika tany an-tanàna!"

**John 4:34****Ny sakafoko dia ny manao ny sitrapon'Ilay naniraka Ahy ary manao ny asany**

Eto ny "sakafo" dia sari-teny hilazana hoe: "mankatoa ny sitrapon'Andriamanitra." DH: "Tahaka ny hamokisan'ny sakafo ny olona noana, no hamokisan'ny fankatoavana ny sitrapon' Andriamanitra Ahy."

**Moa Ianao tsy milaza hoe**

"Izany ve tsy iray amin'ilay fitenin'ao hoe"

**hatopazo ny masonareo dia jereo ny eny an-tsaha, fa efa masaka ary ho jinjaina ireo**

Ny teny hoe "saha" sy ny "masaka ary ho jinjaina" dia sari-teny. Ny "saha" dia maneho ireo vahoaka tsy Jiosy na Jentilisa. Ny teny hoe "masaka ary ho jinjaina" dia midika hoe vonona ny handray ny hafatr'i Jesosy ireo Jentilisa, tahaka ny saha izay vonona ho jinjaina. DH: "Hatopazo ny masonareo

dia jereo ireo vahoaka tsy Jiosy! Efa vonona ny handray ny hafatra izy ireo, tahaka ireo vokatra izay eny an-tsaha izay efa vonona ny ho jinjain'ny olona.

**Izay minjinja dia mandray karama sy manangona vokatra ho amin'ny fiainana mandrakizay**

Jesosy dia manondro fa misy valisoa ho an'ireo "asa eny an-tsahany" sy fizarana ny hafatran'ny. Izay mandray ny hafany dia handray ny fiainana mandrakizay izay omen'Andriamanitra.

**John 4:37****Fampifandraisana ny foto-kevitra**

Jesosy dia manohy miresaka amin'ireo mpianany.

**Ny iray mamafy, ary ny iray kosa minjinja**

Ny teny hoe "mamafy" na "minjinja" dia sari-teny. Izay "mamafy" dia mizara ny hafatr'i Jesosy. Ary izay "mijinja" dia manampy ireo olona handray ny hafatr'i Jesosy. DH: "ny olona iray no mambohy ny voa, ary ny iray kosa mijinja ny vokatra."

**ianareo no niditra teo amin'izay niasarany**

"izao ianareo dia mitambatra ao amin'ny asan'izy ireo"

**John 4:39****nino Azy**

Ny hoe "finoana" olona dia midika hoe "mahatoky" izany olona izany. Eto izany dia midika koa hoe nino izy ireo fa Izy no Zanak'Andriamanitra.

**Nolazainy tamiko avokoa izay nataoko rehetra**

Ity dia fanatomboana resaka. Talonjana tamin'i Jesosy ilay vehivavy ka nahatsapa fa efa fantany daholo ny rehetra mahakasika azy. DH: "Izy dia niteny zavatra maro mahakasika ny fiainako."

**John 4:41****ny teniny**

Eto ny "teny" dia maneho ny hafatra izay nambaran'i Jesosy. DH: "ny hafany"

**izao tontolo izao**

Ny teny hoe "izao tontolo izao" dia maneho ny olona rehetra izay miaina eto ambonin'ny tany. DH: "Ny olona rehetra maneran-tany."

**John 4:43****Fampahafantarana amin'ny ankapobeny**

Ity ny fizarana manaraka amin'ny tantara izay nandehanan'i Jesosy tany Galilia ary nanasitranana zazalahy iray. Ny andininy faha-44 dia manome antsika fampahafantarana fototra momban'ny zavatra nolazain'i Jesosy teo aloha.

**avy tao**

avy tao Jodia

**ny mpaminany dia tsy manan-danja ao amin'ny taniny manokana**

"Ny olona dia tsy mampiseho haja na voninahitra amin'ny mpaminany ao amin'ny taniny" na "Ny mpaminany dia tsy hajain'ny mponina ao amin'ny fiaraha-moniny manokana"

**tamin'ny andro firavoravoana**

Eto ny firavoravoana dia ny Paska.

**John 4:46**

**Ary**

Ity teny ity dia nampiasaina eto mba hanamarihana fihatoana ao amin'ny tantara fototra sy hidirana amin'ny fizarana vaovaon'ny tantara. Raha manana fomba hanaovana izany ny fiteninao, dia hampiasao eto izany.

**tandapa**

Olona miara-miasa amin'ny mpanjaka

**John 4:48**

**Raha tsy mahita famantarana sy fahagagana ianareo, tsy mba hino mihintsy**

DH: "Rehefa mahita fahagagana ihany ianareo vao hino."

**Nino ny teny**

Eto ny "teny" dia maneho ilay hafatra izay nolazain'i Jesosy. DH: "nino ilay hafatra"

**John 4:51**

**Raha iny**

Ity teny ity dia nampiasaina mba hanamarihana tranga roa izay miara-miseho amin'ny fotoana iray. DH: "Raha iny andeha hody iny ilay tandapa, dia nanatona azy teny an-dalana ireo mpanompony.

**John 4:53**

**famantarana**

Ny fahagagana koa dia azo atsoina hoe "famantarana" satria izany dia nampiasana mba ho porofo fa Andriamanitra dia ilay mahery indrindra izay manana fahefana tanteraka eto amin'izao tontolo izao.

## Chapter 5

<sup>1</sup> Taorian'izany dia nisy firavoravoan'ny Jiosy, ary niakatra ho any Jerosalema Jesosy. <sup>2</sup> Ary tany Jerosalema eo akaikin'ny vavahadin'ondry, dia nisy farihy, izay natsoina tamin'ny Hebreo hoe Betesda, ary misy fialofana dimy izany. <sup>3</sup> Maro ireo olona marary, jamba, malemy, na tsy afa-mihetsika natory tao. <sup>4</sup><sup>5</sup> Ary nisy lehilahy anankiray teo izay efa narary valo amby telo-polo taona. <sup>6</sup> Rehefa hitan'i Jesosy nandry teo izy, sy taorian'ny nahatsapany fa efa an-taona maro izy no teo, dia hoy Izy taminy hoe: "Te-ho sitrana ve ianao?" <sup>7</sup> Namaly ilay lehilahy marary hoe: "Tompoko, tsy manana na iza na iza aho handroboka ahy ao anaty farihy rehefa mihetsika ny rano. Rehefa mandeha aho, dia misy misosoka eo alohako." <sup>8</sup> Hoy Jesosy taminy hoe: "Mitsangàna, ento ny fandrianao, ka mandehana." <sup>9</sup> Avy hatrany dia sitrana ilay lehilahy, ka noraisiny ny fandriany dia nandeha izy. Ary Sabata izay andro izay. <sup>10</sup> Dia hoy ireo Jiosy tamin'ilay sitrana hoe: "Sabata ny andro dia tsy mahazo mitondra ny fandrianao ianao". <sup>11</sup> Namaly izy hoe: "Ilay nanasitrana ahy no niteny tamiko hoe: 'Ento ny fandrianao ka mandehana.'" <sup>12</sup> Ary nanontany azy izy ireo hoe: "Iza ilay lehilahy niteny taminao hoe: 'Ento ny fandrianao ka mandehana'?" <sup>13</sup> Kanefa, ilay sitrana tsy nahalala Azy satria niala moramora Jesosy fa nisy vahoaka teo an-toerana. <sup>14</sup> Nony avy eo, hitan'i Jesosy tao an-tempoly izy ka hoy Izy taminy hoe: "Indro, sitrana ianao! Aza manota intsony, mba tsy hitranga aminao ny zavatra ratsy noho ny teo." <sup>15</sup> Avy eo dia lasa ralehilahy ka nitatitra tamin'ireo Jiosy fa Jesosy no nanasitrana azy. <sup>16</sup> Ary noho ireo zavatra ireo dia nanenjika an'i Jesosy ireo Jiosy, satria nanao ireo zavatra ireo tamin'ny Sabata Izy. <sup>17</sup> Ary namaly azy ireo Jesosy hoe: "Ny Raiko dia miasa eny fa na ankehitriny aza, ary Izaho, ihany koa, dia miasa." <sup>18</sup> Noho izany, dia vao maika nitady hamono Azy ireo Jiosy tsy nohon'ny faniratsirany ny Sabata ihany, fa ny niantsoany an'Andriamanitra ihany koa hoe Rainy manokana, manao ny tenany ho mitovy amin'Andriamanitra. <sup>19</sup> Ary Jesosy namaly azy ireo hoe: "Lazaiko aminareo marina, dia marina tokoa, fa ny Zanaka dia tsy afaka manao na inona na inona ho Azy, afa-tsy izay hitany ataon'ny Ray ihany, fa na inona na inona ataon'ny Ray, dia ataon'ny Zanaka ihany koa ireo zavatra ireo. <sup>20</sup> Fa ny Ray tia ny Zanaka ka nampiseho azy ny zavatra rehetra izay nataon'ny tenany, ary hampiseho azy zavatra lehibe mihoatra noho ireo Izy mba ho gaga ianareo. <sup>21</sup> Fa tahaka ny Ray manangana sy mamelona ny maty, dia tahaka izany ihany koa no ameloman' ny Zanaka izay tiany. <sup>22</sup> Fa ny Ray dia tsy mitsara na iza na iza, fa nomeny ny Zanaka ny fitsarana rehetra <sup>23</sup> mba hanajan'ny rehetra ny Zanaka tahaka ny hanajan'izy ireo ny Ray. Izay tsy manaja ny Zanaka dia tsy manaja ilay Ray naniraka Azy. <sup>24</sup> Lazaiko aminareo marina, dia marina tokoa, fa izay mandre ny teniko sy mino izay naniraka Ahy dia manana ny fiainana mandrakizay ka tsy ho helohina, fa niala tamin'ny fahafatesana ho amin'ny fiainana izy. <sup>25</sup> Lazaiko aminareo marina, dia marina tokoa, fa avy ny ora, ary tonga izany ankehitriny, rehefa handre ny feon'ny Zanak'Andriamanitra ny maty, ary ho velona ireo izay mandre. <sup>26</sup> Fa tahaka ny Ray manana fiainana ao Aminy, no nanomezana ny zanaka ihany koa mba hananany fiainana ao Aminy, <sup>27</sup> ary nomen'ny Ray fahefana hitsara ny Zanaka noho Izy Zanak'olona. <sup>28</sup> Aza gaga amin'izany, fa avy ny andro handrenesan'ny olona rehetra any am-pasana ny feony <sup>29</sup> ka hivoaka: ireo izay nanao ny tsara dia ho any amin'ny fitsanganana ho amin'ny fiainana, fa ireo izay nanao ny ratsy kosa dia ho any amin'ny fitsanganana ho amin'ny fitsarana. <sup>30</sup> Tsy afaka manao na inona na inona raha Izaho ihany. Araka izay reko, no itsarako, ary ny fitsarako dia marina satria tsy mitady ny sitrapoko manokana Aho fa ny sitrapon'Izy izay naniraka Ahy. <sup>31</sup> Raha tokony hanambara ny momban'ny tenako Aho, dia tsy marina ny fanambarako. <sup>32</sup> Misy iray hafa izay manambara ny momba Ahy, ary fantatro fa marina ny fanambarana izay lazainy momba Ahy. <sup>33</sup> Nirahina tany amin'i Jaona ianareo, ary nanambara ny marina izy. <sup>34</sup> Kanefa ny fanambarana izay raisiko dia tsy avy amin'ny olona. Milaza izany zavatra izany Aho mba mety ho voavonjy ianareo. <sup>35</sup> Jaona dia jiro nirehitra sy nanazava, ary ianareo naniry ny hifaly vetivety tao amin'ny fahazavany. <sup>36</sup> Kanefa ny fanambarako dia mbola lehibe noho ny an'i Jaona, fa ireo asa nomen'ny Ray ho tanterahiko, ireo asa izay ataoko ireo, no manambara ny momba Ahy fa nirahin'ny Ray Aho. <sup>37</sup> Ny Ray Izay naniraka Ahy mihintsy no nanambara Ahy. Tsy mbola nandre ny feony na nahita ny tavany ianareo. <sup>38</sup> Ary ny teniny tsy mba mitoetra ao anatinareo, satria tsy mino ilay nirahiny ianareo. <sup>39</sup> Mitady ny Soratra Masina ianareo satria heverinareo fa ao amin'ireo no anananareo fiainana mandrakizay, ary ireo Soratra Masina ireo ihany no manambara momba Ahy, <sup>40</sup> kanefa tsy vonona ny hanatona Ahy ianareo mba hanananareo fiainana. <sup>41</sup> Tsy mandray laza avy amin'ny olona Aho, <sup>42</sup> satria fantatro fa tsy misy fitiavana an'Andriamanitra ao aminareo. <sup>43</sup> Tonga amin'ny anaran'ny Raiko Aho, nefa tsy raisinareo. Raha misy hafa tonga amin'ny anarany manokana, dia ho raisinareo izy. <sup>44</sup> Ahoana no hinoanareo, ianareo izay mandray laza avy amin'ny olon-kafa kanefa tsy mitady ny laza izay avy amin'Andriamanitra tokana? <sup>45</sup> Aza mieritreritra hoe Izaho no hiampanga anareo anatrehan'ny Ray. Ilay iray miampanga anareo dia Mosesy,

izay nametrahanareo ny fanantenanareo. <sup>46</sup> Raha nino an'i Mosesy ianareo dia tokony hino Ahy, satria nanoratra ny momba Ahy izy. <sup>47</sup> Raha tsy mino ireo nosoratany ianareo, dia ataonareo ahoana no hino ny teniko?

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## Footnotes

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5:3 <sup>[1]</sup>Fanamarihana: Ny antontan-taratasy taloha tsara indrindra dia manala ny fehezanteny hoe: "Miandry ny fihetsehin'ny rano"

5:4 <sup>[2]</sup>Fanamarihana: Ny antontan-taratasy taloha tsara indrindra dia manala ny and. 4 hoe: "Fa nisy anjelin'ny Tompo iray nidina ka nampihetsika ny rano indraindray ary na iza na iza nandroso nankao rehefa nihetsika ny rano dia sitrana tamin'ireo aretina izay namparary azy na inona na inona."

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### John 5:1

#### Fampahafantarana amin'ny ankapobeny

Ity ny fizarana manaraka ao amin'ny tantara, izay niakaran'i Jesosy tao Jerosalema ka nanasitrana lehilahy iray. Ireto andininy ireto dia manome fampahafantarana fototra momban'ny fizotry ny tantara.

#### Taorian'izany

Ity dia maneho ny taorian'ny nanasitranan'i Jesosy ny zanak'ilay tandapa.

#### nisy firavoravoan'ny Jiosy

"Ireo Jiosy dia nankalaza fety"

#### niakatra ho any Jerosalema

Eny an-tampon-kavoana no misy an'i Jerosalema. Ny lalana mankany Jerosalema dia miakatra sy midina amin'ny havoana kely.

#### farihy

Ity dia lavaka eo amin'ny tany izay fenon'ny olona rano. Indraindray asian'izy ireo vato ny sisiny.

#### Betesda

Ny "Betesda" dia midika hoe tranon'ny famindram-po.

#### fialofana

Efitra iray misy rindrina telo fotsiny dia misy tafo eo amboniny

### John 5:5

#### Fampahafantarana amin'ny ankapobeny

Ny andininy faha 5 dia mampiditra ilay lehilahy nandry teo akaikin'ilay farihy ho ao anatin'ny tantara.

#### teo

"teo amin'ilay farihin'i Betesda" (5:1)

#### valo amby telo-polo taona

38 taona

#### nahatsapany

"nahazonny" na "nahitany"

#### hozy Izy taminy

"Jesosy niteny tamin'ilay lehilahy voan'ny paralisisa"

### John 5:7

#### Tompoko, tsy manana

Eto ny teny hoe "tompoko" dia marikin'ny fanajana olona.

#### rehefa mihetsika ny rano

DH: "Rehefa ahetsiky ny anjely ny rano"

#### ao anaty farihy

Ity dia lavaka eo amin'ny tany izay fenon'ny olona rano. Indraindray asian'izy ireo vato ny sisiny. Jereo ny nandikanao ny "farihy" tao amin'ny 5:1.

#### misy misosoka eo alohako

"misy olona hafa foana miditra alohako ao anatin'ny farihy."

#### ento ny fandrianao, ka mandehana

"alaivo ny fatoriana, dia mandehana"

### John 5:9

#### sitrana ilay lehilahy

"lasa salama indray ilay ralehilahy"

#### Ary Sabata izay andro izay

"Ary izany andro izany dia andro fitsaharan' Andriamanitra"

#### Ary

Ny "Ary" dia nampiasaina eto mba hisintonana ny saina ho an'ny amin'ny fampahafantarana fototra. Izany dia manamafy ny zava-misy hoe tamin'ny andro Sabata ity tranga ity no niseho.

### John 5:10

#### **Dia hoy ireo Jiosy tamin'ilay sitrana**

Ireo Jiosy (indrindra fa ireo mpitarika ireo Jiosy) dia tezitra raha nahita ilay lehilahy nitondra ny fandriany tamin'ny andro Sabata.

#### **Sabata ny andro**

"andro fitsaharan'Andriamanitra izany"

#### **Ilay nanasitrana ahy**

"Ilay lehilahy izay nahasitrana ahy"

### John 5:12

#### **Ary nanontany azy izy ireo hoe**

"Ireo mpitarika Jiosy nanontany ilay lehilahy sitrana"

### John 5:14

#### **hitan'i Jesosy...izy**

"Hitan'i Jesosy ilay lehilahy izay nositrany"

#### **Indro**

Ny teny hoe "indro" dia nampiasaina eto mba hisintonana ny saina amin'ny teny manaraka eo.

### John 5:16

#### **Ary**

Ny "Ary" dia manamarika ny fehi-tenin'i Jaona mahakasika ny toetran'ireo mpitarika Jiosy manoloana an'i Jesosy.

#### **miasa**

Ity dia manaeho hoe manao asa, ao anatin'izany ny zavatra rehetra izay natao mba hanompoana olona hafa.

#### **ireo Jiosy**

Eto ny teny hoe "ireo Jiosy" dia maneho ireo "Jiosy mpitarika." DH: "ireo Jiosy mpitarika"

#### **manao ny tenany ho mitovy amin'Andriamanitra**

"miteny fa Izy dia tahaka an'Andriamanitra" na "miteny fa Izy dia manana fahefana lehibe tahaka an'Andriamanitra"

#### **Ny Raiko**

Ity dia fiantsoana manan-danja an'Andriamanitra.

### John 5:19

#### **Fampifandraisana ny foto-kevitra**

Jesosy manohy miresaka amin'ireo mpitarika Jiosy.

#### **marina, dia marina tokoa**

Adikao toy ny nataonao tao amin'ny 1:49 ity.

#### **ho gaga ianareo**

"ho talanjona ianareo" na "ho hankina ianareo"

**na inona na inona ataon'ny Ray, dia ataon'ny Zanaka ihany koa ireo zavatra ireo. Fa ny Ray tia ny Zanaka** Jesosy, amin'ny maha Zanak'Andriamanitra Azy, dia nanaraka sy nankàtoa ny fitondran'ny Ray eto antany, satria Jesosy nahafantatra fa ny Ray dia tia Azy.

#### **Zanaka ... Ray**

Ireo dia fiantsoana manan-danja izay mamaritra ny fifandraisana eo amin'i Jesosy sy Andriamanitra.

#### **tia**

Ny karazana fitiavana izay avy amin' Andriamanitra dia mifantoka amin'izay mahatsara ny hafa, na dia tsy manome tombony anao aza izany. Andriamanitra tenany dia fitiavana ary fototry ny fitiavana marina.

### John 5:21

**Fa tahaka ny Ray manangana sy mamelona ny maty, dia tahaka izany ihany koa no ameloman' ny Zanaka izay tiany**

Ny teny hoe "Fa tahaka" dia manamarika fahampitahana. Ny Zanak' Andriamanitra (Andriamanitra ilay Zanaka) dia manome fiainana tahaka an'Andriamanitra ilay Ray manome fiainana.

#### **Ray ... Zanaka**

Ireo dia fiantsoana manan-danja izay mamaritra ny fifandraisana eo amin'i Jesosy sy Andriamanitra.

#### **mamelona**

Ity dia maneho ny "fiainana ara-panahy."

**Fa ny Ray dia tsy mitsara na iza na iza, fa nomeny ny Zanaka ny fitsarana rehetra**

Ny teny hoe "Fa" dia manamarika fampitahana. Ilay Zanak'Andriamanitra dia mitondra ny fitsarana ho an'Andriamanitra ilay Ray.

**mba hanajan'ny rehetra ny zanaka ... ny Ray. Izay tsy manaja ny Zanaka dia tsy manaja ilay Ray**

Andriamanitra Zanaka dia tsy maintsy hajaina sy deraina tahaka an'Andriamanitra Ray. Raha tsy vitantsika ny manaja an'Andriamanitra Zanaka, dia tsy vitantsika koa ny manaja an' Andriamanitra Ray.

### John 5:24

#### **marina, dia marina tokoa**

Adikao tahaka ny nataonao tao amin'ny 1:49 ity.

#### **izay mandre ny teniko**

Eto ny "teny" dia maneho ny hafatr'i Jesosy. DH: "Na iza na iza mandre ny hafatro"

#### **tsy ho helohina**

DH: "tsy ho meloka"

**John 5:25****marina, dia marina tokoa**

Adikao amin'ny fomba hanamafisan'ny teninao ity fa izay manaraka eo dia manan-danja sy marina. Jereo ny nandikanao ity tao amin'ny 1:49.

**handre ny feon'ny Zanak'Andriamanitra ny maty, ary ho velona ireo izay mandre**

Ny feon'i Jesosy, ilay Zanak'Andriamanitra, dia hanangana ny olona maty avy ao am-pasana.

**Zanak'Andriamanitra**

Ity dia fiantsoana manan-danja an'i Jesosy.

**John 5:26****Fa tahaka ny Ray manana fiainana ao Aminy, no nanomezana ny zanaka ihany koa mba hananany fiainana ao aminy**

Ny teny hoe "Fa" dia manamarika fampitahana. Ilay Zanak'Andriamanitra dia manana ny hery hanome fiainana, tahakan'ny ataon'ny Ray.

**Ray ... Zanak'Olona**

Ireo dia fiantsoana manan-danja izay mamaritra ny fifandraisana eo amin' Andriamanitra sy Jesosy.

**fiainana**

Ity dia midika hoe fiainana ara-panahy.

**nomen'ny Ray fahefana hitsara ny Zanaka**

Ilay Zanak'Andriamanitra dia manana ny fahefan'Andriamanitra Ray hitsara.

**John 5:28****Aza gaga amin'izany**

Ny "Izany" dia maneho ny zava-misy fa Jesosy, amin'ny maha-Zanak'Andriamanitra Azy, dia mananan ny hery hanome fiainana mandrakizay sy hitondra ny fitsarana.

**handrenesana ... ny feony**

"Handrenesana ny feoko"

**John 5:30****ny sitrapon'Izy izay naniraka Ahy**

Ny teny hoe "Izy" dia maneho an'Andriamanitra Ray.

**Misy iray hafa izay manambara ny momba Ahy**

"Misy olona hafa izay manambara amin'ny olona ny momba Ahy"

**hafa**

Andriamanitra no tiana lazaina eto.

**marina ny fanambarana izay lazainy momba Ahy**

"Izay lazainy amin'ny olona momba Ahy dia marina"

**John 5:33****ny fanambarana izay raisiko dia tsy avy amin'ny olona**

"Izaho dia tsy mila fanambarana avy amin'ny olona"

**mba mety ho voavonjy ianareo**

DH: "mba ho afaka hanavotra anareo Andriamanitra"

**Jaona dia jiro nirehitra sy nanazava**

Eto ny "jiro" dia sari-teny. Jaona dia maneho ny fahamanin'Andriamanitra tahaka ny jiro manome hazavana. DH: "Jaona dia tahaka ny jiro izay irehetra sy nanazava "

**John 5:36****ireo asa nomen'ny Ray ho tanterahiko ... fa nirahin'ny Ray Aho**

Andriamanitra Ray dia naniraka an'Andriamanitra Zanaka, Jesosy, tety an-tany. Jesosy dia manantanteraka izay nomen'ny Ray Azy ho atao.

**Ny Ray Izay naniraka Ahy mihintsy no nanambara**

Ny "mihintsy" dia manamafy fa ny Ray tenany no nanambara, fa tsy olona hafa tsy manan-danja.

**Ray**

Ity dia fiantsoana manan-danja an'Andriamanitra.

**ireo asa izay ataoko ireo, no manambara ny momba Ahy**

Eto Jesosy dia miteny fa ireo fahagagana dia "manambara" na "mitantara ny olona" ny momba Azy. DH: "Izay ataoko dia mampiseho amin'ny olona fa Andriamanitra no naniraka Ahy"

**Ary ny teniny tsy mba mitoetra ao anatinareo, satria tsy mino ilay nirahiny ianareo**

"Ianareo dia tsy mino ilay iray izay nirahiny. Izany no hahafantarako fa ianareo dia tsy manana ny teniny mitoetra ao aminareo"

**mitoetra ao anatinareo**

"miaina ao aminareo"

**John 5:39****ao amin'ireo no anananareo fiainana mandrakizay**

"Hahita ny fiainana mandrakizay ianareo raha mamaky ireo" na "ny Soratra Masina dia hiteny anareo hoe ahoana ny afahanareo mahazo ny fiainana mandrakizay"

**tsy vonona ny hanatona Ahy ianareo**

"Ianareo dia minia tsy mino ny hafatro"

**John 5:41****mandray**

"manaiky"

**fa tsy misy fitiavana an'Andriamanitra ao aminareo**

Ity dia afaka midika hoe: 1) "Tena tsy tia an'Andriamanitra ianareo" na "tena tsy nandray ny fitiavan'Andriamanitra ianareo"

**John 5:43**

**amin'ny anaran'ny Raiko**

Eto ny teny hoe "anarana" dia manamarika ny hery sy fahefan'Andriamanitra. DH: "Izaho dia tonga miaraka amin'ny fahefan'ny Raiko"

**Ray**

Ity dia fiantsoana manan-danja ho an' Andriamanitra.

**mandray**

"manaiky"

**Raha misy hafa tonga amin'ny anarany manokana**

Ny teny hoe "anarana" dia maneho ny fahefana. DH: "Raha misy hafa tonga amin'ny fahefany manokana"

**Ahoana no hinoanareo, ianareo izay mandray laza ... amin'Andriamanitra tokana?**

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba ho fanamafisana. DH: "Tsy misy

fomba afahanareo mino satria ianareo dia mandray laza ... amin'Andriamanitra tokana!"

**hinoanareo**

Ity dia midika hoe mahatoky an'i Jesosy.

**John 5:45**

**Ilay iray miampanga anareo dia Mosesy ... ny fanantenanareo**

"Mosesy" eto dia midika hoe ny lalàna mihintsy. DH: "Mosesy dia miampanga anareo amin'ny lalàna, ilay tena lalàna izay nametrahanareo ny fitokianareo."

**ny fanantenanareo**

"ny fahatokisanareo"

**Raha tsy mino ireo nosoratany ianareo, dia ataonareo ahoana no hino ny teniko?**

Ity fanamarihana ity miseho amin'ny endrika fanontaniana mba ho fanamafisana. DH: "Tsy mino ireo nosoratany ianareo, noho izany dia tsy hino ireo teniko mihintsy!"

**ny teniko**

"Izay lazaiko"

## Chapter 6

<sup>1</sup> Taorian'ireo zavatra ireo, dia lasa niampita ny ranomasin'i Galilia Jesosy, antsoina ihany koa hoe ranomasin'i Tiberiasy. <sup>2</sup> Nisy vahoaka maro nanaraka Azy satria hitan'izy ireo ny famantarana izay nataony tamin'ireo narary. <sup>3</sup> Niakatra an-tendrimbohitra Jesosy ary nipetraka teny niaraka tamin'ireo mpianany Izy. <sup>4</sup> (Ary ny Paska, ilay andro firavoravoan'ny Jiosy, dia efa akaiky.) <sup>5</sup> Rehefa nijery ambony Jesosy ka nahita vahoaka maro be nanatona Azy, dia hoy Izy tamin'i Filipino hoe: "Aiza no hividianantsika mofo mba hafahan'izy ireo mihinana?" <sup>6</sup> (Fa Jesosy niteny izany mba hitsapana an'i Filipino, fa efa fantany izay ho ataony.) <sup>7</sup> Ary Filipino namaly Azy hoe: "Na dia mofo roanjato dinaria aza tsy ho ampy ho an'ny tsirairay na dia kely avy aza." <sup>8</sup> Iray tamin'ireo mpianatra, Andrea, rahalahin'i Simona Petera, nilaza tamin'i Jesosy hoe: <sup>9</sup> "Misy lehilahy iray eto manana mofo dimy sy hazandrano roa, fa inona ireo manoloana ireto olona maro?" <sup>10</sup> Ary Jesosy nilaza hoe: "Asaivo mipetraka ny olona" (Ary feno ahitra teo amin'ilay toerana.) Ka dia nipetraka ireo olona, teo amin'ny dimy arivo teo ny isany. <sup>11</sup> Avy eo Jesosy naka ireo mofo ka rehefa avy nisaotra, dia nizara izany tamin'ireo izay nipetraka teo. Tahaka izany ihany koa no nataony tamin'ny hazandrano, maro araka izay nilain'izy ireo. <sup>12</sup> Rehefa voky ny olona, dia hoy Izy tamin'ireo mpianany hoe: "Angony ireo sombintsombiny tavela, mba tsy hisy ho very." <sup>13</sup> Ka dia nangonin'izy ireo izany ka nahafeno harona roa amin'ny folo ny sombintsombina mofo dimy sisa navelan'ireo nihinana. <sup>14</sup> Avy eo, rehefa nahita izany famantarana nataony izany ny olona, dia hoy izy ireo hoe: "Ity tokoa ilay mpaminany izay tonga ho ety amin'izao tontolo izao." <sup>15</sup> Rehefa hitan'i Jesosy fa ho avy izy ireo haka Azy sy hanandratra Azy an-keriny ho mpanjaka, dia niverina teny an-tendrimbohitra irery indray Izy. <sup>16</sup> Rehefa ariva ny andro, dia nidina teny amin'ny ranomasina ireo mpianany. <sup>17</sup> Nankao anaty sambokely izy ireo, ka niampita ny ranomasina ho any Kapernaomy. Efa maizina tamin'izay, ary Jesosy mbola tsy tonga teo amin'izy ireo ihany. <sup>18</sup> Nisy rivotra nitsoka mafy, ary niha-nahery ny ranomasina. <sup>19</sup> Rehefa nivoy teo amin'ny dimy amby roapolo na telopolo stadio teo izy ireo, dia nahita an'i Jesosy nandeha teo amin'ny ranomasina ary nanakaiky ny sambokely, ka dia natahotra izy ireo. <sup>20</sup> Fa hoy Izy tamin'izy ireo hoe: "Izao ihany ity! Aza matahotra." <sup>21</sup> Avy eo dia vonona ny handray Azy tao amin'ilay sambokely izy ireo, ary teo no eo dia tonga teny amin'ilay toerana alehan'izy ireo ilay sambokely. <sup>22</sup> Ny ampitso, hitan'ireo vahoaka izay nitsangana teny ampitan'ny ranomasina fa tsy nisy sambokely hafa teo afa-tsy ilay iray ihany, ary Jesosy tsy niditra tao niaraka tamin'ireo mpianany fa nandeha irery ireo mpianany. <sup>23</sup> Kanefa, nisy sambokely maromaro avy any Tiberiasy teo akaikin'ilay toerana izay nihinanan'izy ireo ny mofo rehefa avy nisaotra ny Tompo. <sup>24</sup> Rehefa hitan'ny vahoaka fa tsy teo na Jesosy na ireo mpianany, dia niditra tao anaty sambokely izy ireo ary nakeny Kapernaomy hitady an'i Jesosy. <sup>25</sup> Rehefa hitan'izy ireo teny ampitan'ny renirano Izy, dia hoy izy ireo taminy hoe: "Raby, oviana Ianao no tonga teto?" <sup>26</sup> Jesosy namaly azy ireo, nanao hoe: "Lazaiko aminareo marina, dia marina tokoa, fa mitady Ahy ianareo, tsy nohon' ny nahitanareo famantarana, fa nohon'ny nihinanareo ny mofo ka voky." <sup>27</sup> Aza miasa ho an'ny hanina mety levona, fa miasa ho an'ny hanina izay maharitra ho an'ny fiainana mandrakizay izay homen'ny Zanak'Olonan'ireo, satria Andriamanitra Ray no nanisy tombo-kase taminy." <sup>28</sup> Avy eo dia hoy izy ireo taminy hoe: "Inona no tsy maintsy hataonay, mba hanaovanay ireo asan' Andriamanitra?" <sup>29</sup> Jesosy namaly ka nanao tamin'izy ireo hoe: "Izao no asan'Andriamanitra: dia ny hinoanareo ilay iray izay nirahiny." <sup>30</sup> Ka hoy izy ireo taminy hoe: "Inona ary no famantarana ho ataoano, mba hahitanay sy hinoanay anao? Inona no ho ataonao?" <sup>31</sup> Ny raibenay nihinana ny mana tany an'efitra, araky ny voasoratra hoe: 'Nomeny mofo avy any an-danitra izy ireo hoanina.'" <sup>32</sup> Avy eo Jesosy namaly azy ireo hoe: "Lazaiko aminareo marina, dia marina tokoa, fa tsy Mosesy no nanome anareo ny mofo avy any an-danitra, fa ny Raiko no manome anareo ny tena mofo avy any an-danitra." <sup>33</sup> Satria ny mofon'Andriamanitra dia ilay midina avy any an-danitra ka manome fiainana ho an'izao tontolo izao." <sup>34</sup> Ka hoy izy ireo taminy hoe: "Tompoko, omeo anay mandrakariva izany mofo izany." <sup>35</sup> Dia hoy Jesosy tamin'izy ireo hoe: "Izaho no mofon'ny fiainana; izay manatona Ahy tsy mba ho noana intsony, ary izay mino Ahy tsy hangetaheta intsony." <sup>36</sup> Kanefa efa nolazaiko taminareo fa nahita Ahy ihany ianareo, nefa tsy mino. <sup>37</sup> Ny rehetra izay omen'ny Raiko Ahy dia hanatona Ahy, ary izay manatona Ahy dia tsy mba ho ariako. <sup>38</sup> Fa nidina avy any an-danitra aho, tsy mba hanao ny sitrapoko manokana, fa ny sitrapon'Izy izay naniraka Ahy. <sup>39</sup> Ary izao no sitrapon'Izy izay naniraka Ahy, dia ny tsy hanariako izay rehetra nomeny Ahy, fa hanangana azy ireo amin'ny andro farany. <sup>40</sup> Satria izao no sitrapon'ny Raiko, dia ny mba hahazoan'ny rehetra izay mahita ny Zanaka sy mino Azy ny fiainana mandrakizay ary ho hatsangako amin'ny andro farany izy. <sup>41</sup> Avy eo nimonomonona momba Azy ireo Jiosy satria Izy nilaza hoe: "Izaho no mofo nidina avy any an-danitra." <sup>42</sup> Ary hoy izy ireo hoe: "Tsy ilay Jesosy zanak'i Josefa ve io, izay fantatsika ny ray aman-dreniny? Ahoana ary no ilazany hoe: 'Nidina avy any an-danitra Aho'?" <sup>43</sup> Jesosy namaly ka nanao

tamin'izy ireo hoe: "Ajanony ny fimonomononana eo anivonareo. <sup>44</sup> Tsy misy olona afaka manatona Ahy raha tsy ny Ray izay naniraka Ahy no mitaona azy, ary ho hatsangako izy amin'ny andro farany. <sup>45</sup> Izany dia voasoratra ao amin'ny bokin'ny mpaminany hoe: 'Hampianarin'Andriamanitra izy rehetra.' Izay rehetra nandre sy nianatra tamin'ny Ray no manatona Ahy. <sup>46</sup> Tsy nisy nahita ny Ray, afa-tsy izay avy amin'Andriamanitra, izy no nahita ny Ray. <sup>47</sup> Lazaiko aminareo marina, dia marina tokoa, fa izay mino no manana fiainana mandrakizay. <sup>48</sup> Izaho no mofon'ny fiainana. <sup>49</sup> Ny Raibenareo nihinana ny mana tany an'efitra, ary maty izy ireo. <sup>50</sup> Ity no mofonidina avy any an-danitra, mba tsy ho faty izay mihinana amin'izany. <sup>51</sup> Izaho no mofonidina avy any an-danitra. Raha misy olona mihinana amin'ity mofonidina, dia ho velona mandrakizay izy. Ny mofonidina izay homeko no nofoko ho an'ny fiainana izao tontolo izao." <sup>52</sup> Niha-tezitra ireo Jiosy ka nanomboka niady hevitra, nanao hoe: "Ahoana no afahan'io lehilahy io manome antsika ny nofony hoanina?" Ary hoy Jesosy tamin'izy ireo hoe: <sup>53</sup> "Lazaiko aminareo marina, dia marina tokoa, fa raha tsy mihinana ny nofon'ny Zanak'Olona ianareo sy misotro ny ràny, dia tsy hanana fiainana ao aminareo. <sup>54</sup> Na iza na iza mihinana ny nofoko sy misotro ny ràko dia manana fiainana mandrakizay, ary hatsangako izy amin'ny andro farany. <sup>55</sup> Fa ny nofoko no tena fihinana, ary ny ràko no tena fisotro. <sup>56</sup> Izay mihinana ny nofoko sy misotro ny ràko no mitoetra ao Amiko, ary Izaho ao aminy. <sup>57</sup> Tahaka ny nanirahan'ny Ray velona Ahy, sy tahaka ny hivelomako nohon'ny Ray, izay mihinana Ahy, dia ho velona ihany koa nohon'ny Amiko. <sup>58</sup> Ity ilay mofonidina avy any an-danitra, tsy tahaka ny Raibe nihinana ka maty. Izay mihinana ity mofonidina ity dia ho velona mandrakizay." <sup>59</sup> Fa Jesosy nilaza ireo zavatra ireo tao amin'ny synagoga rehefa nampianatra tao Kapernaomy Izy. <sup>60</sup> Ary maro tamin'ireo mpianany izay nandre izany no nilaza hoe: "Fampianarana sarotra izany; iza no afaka anaiky izany?" <sup>61</sup> Jesosy, noho Izy nahalala tao aminy fa nimonomonona tamin'izany ireo mpianany, nilaza azy ireo hoe: "Manafitohina anareo ve izany? <sup>62</sup> Koa ahoana raha tokony hahita ny Zanak'Olona miakatra any amin'ny nitoerany taloha ianareo? <sup>63</sup> Ny Fanahy no manome fiainana; ny nofo tsy ahazoana na inona na inona. Ireo teny izay nolazaiko taminareo dia fanahy, ary fiainana ireo. <sup>64</sup> Mbola misy sasany aminareo tsy mino." Fa Jesosy efa nahalala hatramin'ny voalohany izay tsy hino sy izay hamadika Azy. <sup>65</sup> Hoy Izy hoe: "Noho izany no nilazaiko taminareo fa tsy misy olona afaka manatona Ahy raha tsy nomen'ny Ray Azy izany." <sup>66</sup> Noho izany, maro tamin'ireo mpianany no lasa ary tsy niara-dia taminy intsony. <sup>67</sup> Dia hoy Jesosy tamin'ireo roa ambin'ny folo hoe: "Tsy te-andeha koa ve ianareo, sa tsia?" <sup>68</sup> Ary Simona Petera namaly Azy hoe: "Tampo, ho any amin'iza moa izahay? Ianao no manana ny tenin'ny fiainana mandrakizay, <sup>69</sup> ary nino izahay ka manatona mba hahalala fa Ianao no ilay Masin'Andriamanitra." <sup>70</sup> Hoy Jesosy tamin'izy ireo hoe: "Tsy Izaho ve no nifidy anareo, roa ambin'ny folo, ary ny iray aminareo dia devoly?" <sup>71</sup> Ary Jodasy zanak'i Simona Iskariota no resahany, satria izy, ilay iray amin'izy roa ambin'ny folo, izay hamadika an'i Jesosy.

## John 6:1

### Fampahafantarana amin'ny ankapobeny

Ity no fizarana manaraka amin'ny tantara. Jesosy dia nandeha avy tao Jerosalema ho any Galilia. Nisy vahoaka nanaraka Azy niakatra ny sisin'ny tendrombohitra. Ireto andininy ireto dia mitantara ny fizotran'ity fizarana amin'ny tantara ity.

### Taorian'ireo zavatra ireo

Ny teny hoe "ireo zavatra ireo" dia maneho ireo tranga tao amin'ny 5:1.

### Iasa niampita ... Jesosy

Voalaza ao amin'ny tantara fa nandeha sambo Jesosy ary nitondra ireo mpianany niaraka taminy. DH: "Jesosy dia nandeha sambo niaraka tamin'ireo mpianany"

### Nisy vahoaka maro

"Vahoaka maro an'isa"

### famantarana

Ity dia maneho ireo fahagagana izay nampiasaina hanehoana fa Andriamanitra no ilay mahery izay manana fahefana tanteraka amin'ny zavatra rehetra.

## John 6:4

### Fampahafantarana amin'ny ankapobeny

Ny tranga ao amin'ny tantara dia manomboka ao amin'ny andininy faha 5.

### Ary ny Paska, ilay andro firavoravoan'ny Jiosy, dia efa akaiky

Nahaton'i Jaona ny filazana ireo tranga ao amin'ny tantara mba hanomezana fampahafantarana fohy momban'ny fotoana hisehoan'ireo tranga.

### Fa Jesosy niteny izany mba hitsapana an'i Filipo, fa efa fantany izay ho ataony

Nahaton'i Jaona vetivety ny filazana ny momba ireo tranga ao amin'ny tantara mba hanazavana ny antony nanontanian'i Jesosy an'i Filipo ny amin'izay hividianana mofonidina.

**fa efa fantany izay ho ataony**  
Fantatr'i Jesosy izay ho ataony.

### John 6:7

**mofa roanjato dinaria**  
Azo adika hoe: "Ny habetsakin'ny mofa izay mitentina karama roanjato andro."

**inona ireo manoloana ireto olona maro?**  
Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanamafisana fa tsy manana sakafo sahaza an'ireo olona ireo izy ireo. DH: "ireto mofa sy trondro ireto dia tsy ho ampy hampisakafoana olona maro!"

### John 6:10

**Ary feno ahitra teo amin'ilay toerana**  
Nahaton'i Jaona vetivety ny filazana ireo tranga ao amin'ny tantara mba hanomezana fampahafantarana fohy momban'ny toerana nisehoan'ity tranga ity.

**dia nipetraka ireo olona, teo amin'ny dimy arivo teo ny isany**  
Raha ao anatin'ny vahoaka ny zaza amam-behivavy (6:4), dia manisa ireo lehilahy fotsiny Jaona eto.

**nisaotra**  
Nivavaka tamin'Andriamanitra Ray Jesosy ary nisaotra Azy tamin'ireo hazandrano sy mofa.

**nizara izany**  
DH: "Jesosy sy ireo mpianany nizara izany"

### John 6:13

**Fampahafantarana amin'ny ankapobeny**  
Jesosy nisintaka ny vahoaka. Ity ny farany amin'ny fizaran'ny tantara mahakasika ny nanomezan'i Jesosy sakafo ny vahoaka teny an-tendrombohitra.

**nangonin'izy ireo**  
"nangonin'ireo mpianatra"

**sisan'ny navela**  
ny sakafo izay tsy nisy nihinana

**izany famantarana nataony izany**  
Jesosy dia nanome sakafo olona 5000 tamin'ny mofa dimy sy hazandrano roa

**ilay mpaminany**  
ilay mpaminany manokana izay nolazain'i Mosesy fa ho avy eto amin'izao tontolo izao

### John 6:16

**Fampifandraisana ny foto-kevitra**  
Ity ny tranga manaraka amin'ny tantara. Ireo mpianatr'i Jesosy dia mandeha eny amin'ny farihy amin'ny sambokely.

### John 6:19

**nivony**  
Ny sambo dia misy olona roa, efatra, na enina mamoy amin'ny tehin-dakana amin'ny sisiny roa foana ary miara-miasa.

**teo amin'ny dimy amby roapolo na telopolo stadio teo**  
Ny stadio iray dia mitovy amin'ny 185 metatra DH: "teo amin'ny dimy na enina kilaometatra"

**vonona ny handray Azy tao amin'ilay sambokely izy ireo**  
Izany dia midika fa nitaingina ilay sambokely Jesosy. DH: "izy ireo dia tena faly nandray Azy tao amin'ilay sambokely"

### John 6:22

**ny ranomasina**  
"ranoamasin'ny Galilia"

**sambokely maromaro avy any Tiberiasy**  
Eto, Jaona dia manome fampahafantarana fototra. Ny andro manaraka, rehefa avy nanome sakafo ny olona Jesosy, dia nisy sambo sasany nisy olona avy any Tiberiasy tonga hijery an'i Jesosy. Kanefa, Jesosy sy ireo mpianany dia lasa ny alina talohan'iny.

### John 6:24

**Fampahafantarana amin'ny ankapobeny**  
Ny olona nankany Kapernaomy mba hijery an'i Jesosy. Rehefa nahita Azy izy ireo, dia nanomboka nametraka fanontaniana taminy.

### John 6:26

**marina, dia marina tokoa**  
Adikao toy ny nataonao tao amin'ny 1:49 ity.

**fiainana mandrakizay izay homen'ny Zanak'Oloha anareo, satria Andriamanitra Ray no nanisy tombo-kase taminy**  
Andriamanitra Ray dia nanome alalana an'i Jesosy, ilay Zanak'Oloha, mba hanome ny fiainana mandrakizay ho an'ireo izay mino Azy.

**Zanak'Oloha ... Andriamanitra Ray**  
Ireo dia fiantsoana manan-danja izay mamaritra ny fifandraisana eo amin'i Jesosy sy Andriamanitra.

**nanisy tombo-kase taminy**  
Ny "manisy tombo-kase" eo amin'ny zavatra iray dia midika hoe mametraka marika eo amin'izany mba hahitana hoe an'iza izany zavatra izany. Ity dia midika fa ny Zanaka dia an'ny Ray ary ny Ray dia manaiky Azy amin'ny fomba rehetra.

**John 6:28**

**ireo asa**

Ao amin'ny Baiboly, ny teny hoe "asa" dia nampiasaina mba hanehoana amin'ny ankapobeny ireo zavatra izay ataon' Andriamanitra na ny olona.

**John 6:30**

**raibenay**

"rainay teo aloha" na "Razambenay"

**an-danitra**

Ity dia maneho ny toerana izay honenan' Andriamanitra.

**John 6:32**

**marina, dia marina tokoa**

Adikao tahaka ny nataonao tao amin'ny 1:49 ity.

**tsy Mosesy no nanome anareo ny mofo avy any an-danitra**

Ny "tena mofo" dia sari-teny milaza an'i Jesosy. DH: "Ny Ray dia manome anareo ny Zanaka tahaka ilay tena mofo avy any an-danitra"

**ny Raiko**

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

**manome fiainana ho an'izao tontolo izao**

"manome fiainana ara-panahy ho an'izao tontolo izao"

**izao tontolo izao**

Eto ny "izao tontolo izao" dia maneho ny olona rehetra eran-tany izay mahatoky an'i Jesosy.

**John 6:35**

**Izaho no mofon'ny fiainana**

Amin'ny alalan'ny sari-teny, dia mampitaha ny tenany amin'ny mofo Jesosy. Tahaka ny mofo ilaina amin'ny fiainana ara-nofontsika, no ilavana an'i Jesosy ho an'ny fiainana ara-panahintsika. DH: "Tahaka ny sakafo mitazona ny nofontsika ho velona, no afahako manome anareo fiainana ara-panahy."

**mino**

Ity dia midika hoe mino fa Jesosy dia ilay Zanak'Andriamanitra, mahatoky Azy ho Mpamonjy, ary miaina amin'ny fomba manome voninahitra Azy.

**Ny rehetra izay omen'ny Raiko Ahy dia hanatona Ahy** Andriamanitra Ray sy Andriamanitra Zanany dia hanavotra foana ireo izay mino an'i Jesosy.

**Ray**

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

**izay manatona Ahy dia tsy mba ho ariako**

DH: "Ho tazomiko izay rehetra manantona Ahy"

**John 6:38**

**Fampifandraisana ny foto-kevitra**

Jesosy dia mbola manohy miresaka amin'ny vahoaka.

**Izy izay naniraka Ahy**

"ny Ray, izay naniraka Ahy"

**ny tsy hanariako izay rehetra nomeny Ahy**

Izany dia manamafy ny hoe Jesosy dia tsy hanary ireo olona izay nomen'Andriamanitra ho Azy. DH: "Tokony hitazona azy rehetra Aho"

**John 6:41**

**Fampifandraisana ny foto-kevitra**

Ireo mpitarika Jiosy dia nanapaka an'i Jesosy raha Izy mbola niresaka tamin'ny vahoaka iny.

**nimonomonona**

niteny tsy am-pifaliana

**Izaho no mofo**

Tahaka ny ilavana ny mofo amin'ny fiainana ara-nofontsika, no ilavana an'i Jesosy amin'ny fiainana ara-panahintsika. DH: "Izaho ilay iray izay tahaka ny tena mofo." Jereo ny nandikanao ity tao amin'ny 6:35.

**Tsy ilay Jesosy zanak'i Josefa ve io, izay fantatsika ny ray aman-dreniny?**

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanamafisana fa ireo Jiosy mpitarika dia mino fa Jesosy dia olon-totra. DH: "Jesosy ihany io, ilay zanak'i Josefa, izay fantantsika ny ray sy reniny!"

**Ahoana ary no ilazany hoe: 'Nidina avy any an-danitra Aho?'**

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanamafisana fa ireo Jiosy mpitarika dia tsy mino fa avy any an-danitra Jesosy. DH: "Izy dia mandainga rehefa milaza fa avy any an-danitra!"

**John 6:43**

**Fampifandraisana ny foto-kevitra**

Jesosy dia manohy miresaka amin'ny vahoaka sy ireo Jiosy mpitarika ihany koa.

**mitaona**

Ity dia afaka midika hoe "misarika"

**Izany dia voasoratra ao amin'ny bokin'ny mpaminany**

DH: "Ireo mpaminany dia nanoratra"

**Izay rehetra nandre sy nianatra tamin'ny Ray no manatona Ahy**

Ireo Jiosy dia nieritreritra fa Jesosy dia "zanak'i Josefa" (Jereo ny 6:41), kanefa Izy dia ilay Zanak'Andriamanitra satria Andriamanitra no Rainy, fa tsy Josefa. Ireo izay tena nianatra tamin'Andriamanitra Ray dia mino an'i Jesosy, izay Andriamanitra Zanaka.

**Ray**

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

**John 6:46****Fampifandraisana ny foto-kevitra**

Ary Jesosy manohy miresaka amin'ireo vahoaka sy ireo Jiosy mpitarika.

**marina, dia marina tokoa**

Adikao tahaka izay nataonao tao amin'ny 1:49 ity.

**Tsy nisy nahita ny Ray, afa-tsy izay avy amin'Andriamanitra**

Na dia tsy nisy olombelona izay miaina eto ambonin'ny tany nahita an'Andriamanitra Ray aza, Jesosy, ilay Zanak'Andriamanitra, dia efa nahita ny Ray.

**Ray**

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

**izay mino no manana fiainana mandrakizay**

Andriamanitra dia manome ny "fiainana mandrakizay" ho an'ireo izay mahatoky an'i Jesosy, ilay Zanak'Andriamanitra.

**John 6:48****Izaho no mofon'ny fiainana**

Tahaka ny ilaivana ny mofon'ny fiainana ara-nofontsika, no ilaivana an'i Jesosy koa ho an'ny fiainana ara-panahintsika. DH: "Tahaka ny sakafo izay mitazona ny nofontsika ho velona, no afahako manome anareo fiainana ara-panahy izay maharitra mandrakizay." Jereo ny nandikanao ity tao amin'ny 6:35.

**Raibenareo**

"Ray teo aloha" na "Razambe"

**maty**

Ity dia maneho ny fahafatesana ara-batana.

**John 6:50****Ity no mofon'ny**

Eto ny "mofon'ny" dia sari-teny manondro an'i Jesosy izay iray manome ny fiainana ara-panahy tahaka ny mofon'ny manohana ny fiainana ara-nofo. DH: "Izaho dia tahaka ny tena mofon'ny"

**tsy ho faty**

"Miaina mandrakizay." Eto ny teny hoe "maty" dia maneho ny fahafatesana ara-panahy.

**mofon'ny**

Ity dia midika hoe "ilay mofon'ny izay mahatonga ny olona ho velona."

**ho an'ny fiainan'izao tontolo izao**

Eto "ny izao tontolo izao" dia maneho ny fiainan'ny olona rehetra eto an-tany. DH: "izay hanome fiainana ny olona rehetra eto ambonin'ny tany"

**John 6:52****Fampifandraisana ny foto-kevitra**

Nisy Jiosy sasany izay teo nanomboka nifamaly ary Jesosy namaly ny fanontanian'izy ireo.

**Ahoana no afahan'io lehilahy io manome antsika ny nofony hoanina?**

Ity fanamarihana ity dia miseho amin'ny endrika fanontanianana mba hanamafisana fa ireo mpitarika Jiosy dia tohina tamin'izay nambaran'i Jesosy mahakasika "ny nofony." DH: "Tsy misy fomba afahan'io lehilahy io mampinana ny nofony ho antsika!"

**marina, dia marina tokoa**

Adikao tahaka ny nataonao tao amin'ny 1:49 ity.

**mihinana ny nofony ny Zanak'Olona ianareo sy misotro ny ràny**

Eto ny fehezanteny hoe "mihinana ny nofony" sy ny hoe "misotro ny ràny" dia sari-teny izay mampiseho fa ny fahatokiana an'i Jesosy, ilay Zanak'Olona, dia tahaka ny mahazo sakafo sy zava-mpisotro ara-panahy. DH: "raiso tahaka ny handraisanareo hanina sy zava-mpisotro ny Zanak'Olona"

**tsy hanana fiainana ao aminareo**

"tsy hahazo ny fiainana mandrakizay ianareo"

**John 6:54****Fampifandraisana ny foto-kevitra**

Jesosy dia manohy miresaka amin'ireo rehetra izay mihaino Azy.

**Na iza na iza mihinana ny nofony sy misotro ny ràko dia manana fiainana mandrakizay**

Ny teny hoe "mihinana ny nofony" sy "misotro ny ràko" dia sari-teny. Tahaka ny hitakian'ny olona iray sakafo sy zava-mpisotro mba hazoana ny fiainana ara-nofo, no hahazoan'ireo izay mahatoky an'i Jesosy ny fiainana ara-panahy. DH: "na iza na iza mahatoky Ahy amin'ny sakafo sy zava-mpisotro ara-panahin'izy ireo dia hahazo ny fiainana mandrakizay"

**amin'ny andro farany**

"amin'ny andro izay hitsaran'Andriamanitra ny olona rehetra"

**ny nofoko no tena fihinana, ary ny ràko no tena fisotro**  
Ny teny hoe "tena fihinana" sy "tena fisotro" dia sari-teny izay midika hoe Jesosy no mpanome sakafo sy zava-pisotro ara-panahy ho an'ireo izay mino Azy. Ny fandraisana an'i Jesosy amin'ny finoana dia manome fiainana mandrakizay toy ny sakafo sy ny zava-pisotro mamelona ny vatana. DH: "Izaho no tena sakafo sy zava-pisotro ara-panahy"

**mitoetra ao Amiko, ary Izaho ao aminy**  
"manana fifandraisana akaiky Amiko"

### John 6:57

**izay mihinana Ahy**  
"Izay mahatoky Ahy"

**Ray velona**  
Ireo dika-teny azo atao: 1) "Ny Ray izay nanome fiainana" na 2) "Ny Ray izay velona."

**Ray**  
Ity dia fiantsoana manan-danja ho an'Andriamanitra.

**Ity ilay mofo nidina avy any an-danitra**  
Ny "mofo" dia sari-teny ho an'i Jesosy, izay tonga avy tany an-danitra. DH: "Izaho dia tahaka ny mofo izay avy any an-danitra"

**Izay mihinana ity mofo ity**  
Izany dia sari-teny. Ireo izay mahatoky an'i Jesosy ny amin'ny fiainam-panahiny dia tahaka an'ireo ireo olona izay miankina amin'ny mofo na sakafo ho an'ny fiainan'ny nofon'izy ireo. DH: "Na iza na iza mahatoky Ahy"

**Raibe**  
"Ray teo aloha" na "Razambe"

**Jesosy nilaza ireo zavatra ireo tao amin'ny synagoga ... tao Kapernaomy Izy**  
Eto Jaona dia manome fampahafantarana fototra mahakasika ny fotoana izay nitrangan'ny tantara.

### John 6:60

**Fampifandraisana ny foto-kevitra**  
Mametrika fanontaniana ny sasany amin'ireo mpianatra ary Jesosy mamaly, raha mbola manohy miresaka amin'ny vahoaka Izy.

**iza no afaka anaiky izany**  
Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanamafisana fa ireo mpianatra dia manana fahasarotana amin'ny fahazoana izay nolazain'i Jesosy. DH: "Tsy misy afaka hanaiky izany" na "Sarotra takarina be izany!"

### John 6:62

**Koa ahoana raha tokony habita ny Zanak'Olona miakatra any amin'ny nitoerany taloha ianareo?**  
Jesosy manolotra ity fanamarihana miendrika fanontaniana ity mba hanamafisana fa ireo mpianany dia hahita zavatra hafa izay sarotra takarina ihany koa. DH: "Avy eo tsy ho fantatrareo izay eritreretina rehefa mahita Ahy, ilay Zanak'Olona, miakatra ho an'ny an-danitra!"

**ahazoana**  
Ny teny hoe "ahazoana" dia midika hoe miteraka zavatra tsara hitranga.

**ireo teny**  
Ny "teny" eto dia afaka adika hoe: 1) Tenin'i Jesosy tao amin'ny 6:32 na 2) Ny zavatra rehetra nampianarin'i Jesosy.

**Ireo teny izay nolazaiko taminareo**  
"Izay nambarako taminareo"

**dia fanahy, ary fiainana ireo**  
Mety ho dikany: 1) "dia mahakasika ny Fanahy sy ny fiainana mandrakizay" na 2) "dia avy amin'ny Fanahy sy manome ny fiainana mandrakizay" na 3) "dia mahakasika ny fiainana ara-panahy sy fiainana."

### John 6:64

**Fampifandraisana ny foto-kevitra**  
Tapitra ny firesahan'i Jesosy tamin'ny vahoaka.

**Fa Jesosy efa nahalala hatramin'ny voalohany izay tsy hino sy izay hamadika Azy**  
Eto Jaona dia manome fampahafantarana fototra momba izay zavatra fantatr'i Jesosy fa hitranga.

**tsy misy olona afaka manatona Ahy raha tsy nomen'ny Ray Azy izany**  
Na iza na iza te-hino dia tsy maintsy manatona an'Andriamanitra amin'ny alalan'ny Zanaka. Andriamanitra Ray irery ihany no mamela ny vahoaka hanatona an'i Jesosy.

**Ray**  
Ity dia fiantsoana manan-danja ho an'Andriamanitra.

**manatona Ahy**  
"Araho Aho ary raiso ny fiainana mandrakizay"

### John 6:66

**Tompo, ho any amin'iza moa izahay?**  
Simona Petera manome ity fanamarihana ity amin'ny endrika fanontaniana mba hanamafisana fa maniry ny hanaraka an'i Jesosy irery izy. DH: "Tompo, izahay dia tsy hanaraka olon-kafa afa-tsy Ianao!"

**ireo mpianany**

Eto ny "ireo mpianany" dia maneho ny vondron' olona amin'ny ankapobeny izay nanaraka an'i Jesosy.

**ireo roa ambin'ny folo**

Ity dia fanafomezana ny hoe "ireo mpianatra roa ambin'ny folo," vondron-dehilahy roa ambin'ny folo izay nanaraka an'i Jesosy tamin'ny asa fanompoany rehetra. DH: "ireo mpianatra roa ambin'ny folo"

**John 6:70**

**Fampahafantarana amin'ny ankapobeny**

Ny andininy faha 71 dia tsy anisan'ny fizaran'ny tantara fototra araky ny nanehoan'i Jaona hevitra tamin'izay nolazain'i Jesosy.

**Tsy Izaho ve no nifidy anareo, roa ambin'ny folo, ary ny iray aminareo dia devoly?**

Jesosy manome ity fanamarihana ity amin'ny endrika fanontaniana mba hisintonana ny saina amin'ny hoe hisy iray amin'ireo mpianatra hamadika Azy. DH: "Izaho mihintsy no nifidy anareo rehetra, nefa ny iray aminareo dia mpanompon'ny Satana!"

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## Chapter 7

<sup>1</sup> Taorian'ireo zavatra ireo Jesosy dia nandeha tany Galilia, fa tsy te-ho any Jodia anefa Izy noho ireo Jiosy mitady hamono Azy. <sup>2</sup> Ary efa akaiky ny andro firavoravoan'ny Jiosy ny Tabernakely. <sup>3</sup> Noho izany ireo rahalahiny niteny taminy hoe: "Mialà amin'ity toerana ity ary mandehàna any Jodia, mba hafahan'ireo mpianatrao mahita ireo asa ataonao ihany koa. <sup>4</sup> Tsy misy olona manao zavatra miafina izany raha izy tenany ary te-ho fantatra ampahibemaso. Raha manao ireo zavatra ireo ianao, dia misehoa amin'izao tontolo izao." <sup>5</sup> Fa na ireo rahalahiny aza tsy nino Azy. <sup>6</sup> Noho izany Jesosy niteny azy ireo hoe: "Mbola tsy tonga ny fotoako, fa ny fotoanareo kosa dia vonona lalandava. <sup>7</sup> Tsy afaka ny hankahala anareo izao tontolo izao, fa Izaho no halany satria manambara fa ratsy ireo asany. <sup>8</sup> Ianareo miakara any amin'ny firavoravoana; fa Izaho kosa tsy handeha amin'izany satria tsy mbola tonga ny fotoako." <sup>9</sup> Taorian'ny nitenenany ireo zavatra ireo azy ireo, dia nijanona tao Galilia Izy. <sup>10</sup> Fa rehefa niakatra tany amin'ny firavoravoana ireo rahalahiny, dia niakatra tany ihany koa Izy avy eo, tsy nisehoseho fa niafina. <sup>11</sup> Nitady azy tany amin'ny firavoravoana ireo Jiosy ary niteny hoe: "Aiza Izy?" <sup>12</sup> Nisy resaka be dia be momba Azy teo anivon'ireo vahoaka. Ny sasany milaza fa: "Lehilahy tsara Izy." Ireo hafa miteny hoe: "Tsia, mitarika ny vahoaka any amin'ny fahaverezana Izy." <sup>13</sup> Ary tsy nisy sahy niresaka ampahibemaso momba Azy nohon'ny fatahorana ireo Jiosy. <sup>14</sup> Rehefa nisasaka ny firavoravoana, dia niakatra tany amin'ny Tempoly Jesosy ary nanomboka nampianatra. <sup>15</sup> Avy eo dia gaga ireo Jiosy, manao hoe: "Ahoana no hahazan'io lehilahy io izany rehetra izany? Izy tsy mba nandalo fianarana mihintsy." <sup>16</sup> Jesosy namaly azy ireo ary nanao hoe: "Tsy Ahy ny fampianarako, fa avy amin'Izy izay naniraka Ahy. <sup>17</sup> Raha misy olona maniry hanao ny sitrapony, dia hahafantatra momban'io fampianarana io izy, na avy amin'Andriamanitra izany, na Izaho no miteny avy amin'ny tenako. <sup>18</sup> Na iza na iza miteny avy amin'ny tenany dia mitady ny voninahitry ny tenany manokana, fa na iza na iza mitady ny voninahitr'izay naniraka azy, dia io olona io no marina, ary tsy misy tsy fahamarinana ao aminy. <sup>19</sup> Tsy nomen'i Mosesy anareo ve ny lalàna? Kanefa tsy misy aminareo mitandrina ny lalàna. Nahoana ianareo no mitady hamono Ahy?" <sup>20</sup> Namaly ny vahoaka hoe: "Ianao dia misy demonia. Iza koa no mitady hamono anao?" <sup>21</sup> Jesosy namaly ka niteny azy ireo hoe: "Asa iray no nataoko, ary dia gaga noho izany avokoa ianareo. <sup>22</sup> Nomen'i Mosesy ny famoràna ianareo (tsy hoe avy amin'i Mosesy izany, fa avy amin'ireo razana), ary amin'ny Sabata dia mamora olona ianareo. <sup>23</sup> Raha amin'ny Sabata no amoràna ny olona mba tsy ho voadika ny lalàn'i Mosesy, dia nahoana ianareo no tezitra amiko raha nanasitrana tanteraka olona iray tamin'ny Sabata Aho?" <sup>24</sup> Aza mitsara amin'ny endrika ivelany, fa mitsarà am-pahamarinana." <sup>25</sup> Nisy sasany tamin'ireo avy any Jerosalema niteny hoe: "Tsy ity ve ilay tadiavin'izy ireo ho vonoina?" <sup>26</sup> Jereo, miresaka miharihary Izy, ary tsy misy miteny na inona na inona Azy izy ireo. Dia ho fantatrin'ny mpitondra tokoa ve fa Izy no Kristy, sa ahoana? <sup>27</sup> Efa fantantsika hoe avy aiza io lehilahy io. Fa rehefa tonga ilay Kristy, dia tsy hisy hahafantatra hoe avy aiza Izy." <sup>28</sup> Avy eo nihiaka mafy Jesosy tao an-Tempoly, nampianatra ary niteny hoe: "Ianareo dia samy mahafantatra ny tenako ary mahalala ny fihaviko. Tsy tonga nohon'ny tenako manokana Aho, fa ilay naniraka Ahy dia marina, ary tsy fantatrareo Izy. <sup>29</sup> Fantatro Izy satria Izaho dia avy aminy ary Izy no naniraka Ahy". <sup>30</sup> Niezaka ny hisambotra Azy izy ireo, fa tsy nisy naninji-tanana taminy satria tsy mbola tonga ny fotoany. <sup>31</sup> Kanefa maro tamin'ireo vahoaka no nino Azy, ary hoy izy ireo hoe: "Rehefa tonga ilay Kristy, moa hanao famantarana maro noho ny vitan'io lehilahy io ve Izy?" <sup>32</sup> Nandre ny vahoaka nibitsibitsika ireo zavatra momban'i Jesosy ireo ny Fariseo, ary ny lohan'ny mpisorona sy ireo Fariseo dia naniraka mpiandry raharaha hisambotra Azy. <sup>33</sup> Hoy Jesosy avy eo hoe: "Kely sisa ny fotoana hiarahako aminareo, dia handeha ho any amin'ilay naniraka Ahy Aho. <sup>34</sup> Hitady Ahy ianareo fa tsy hahita Ahy; izay halehako, tsy ho azonareo aleha." <sup>35</sup> Noho izany ireo Jiosy dia nifampiresaka hoe: "Fa handeha ho aiza io lehilahy io no tsy ho vitantsika ny hitady Azy? Handeha ho any amin'ireo izay niparitaka nakany amin'i Grika dia hananatra ireo Grika ve?" <sup>36</sup> Ary inona ny dikan'ny teny nolazainy hoe: "Hitady Ahy ianareo fa tsy hahita Ahy; izay haleako, tsy ho azonareo aleha?" <sup>37</sup> Ary tamin'ny farany, andro lehibe amin'ny firavoravona, dia nitsangana Jesosy ary niteny mafy, manao hoe: "Raha misy mangetaheta, avelao izy hanatona Ahy ary hisotro. <sup>38</sup> Izay mino Ahy, araka ny voalazan'ny Soratra Masina, dia hikoriana avy ao an-kibony ny onin'ny rano velona." <sup>39</sup> Fa izao no ambarany momban'ny Fanahy, ireo izay nino Azy no handray; ilay Fanahy dia tsy mbola nomena satria tsy mbola nahazo voninahitra Jesosy. <sup>40</sup> Ny sasany tamin'ireo vahoaka, rehefa nandre ireo teny ireo, dia niteny hoe: "Ity tokoa ilay mpaminany." <sup>41</sup> Ireo hafa nilaza hoe: "Ity ilay Kristy." Fa ny sasany niteny hoe: "Fa angaha Kristy avy any Galilia?" <sup>42</sup> Tsy voalazan'ny Soratra Masina ve fa Kristy dia ho avy amin'ny taranak'i Davida ary avy ao Betlehema, ilay tanàna izay nisy an'i Davida?" <sup>43</sup> Ka nisy fizarana teo amin'ny vaohaka noho Izy. <sup>44</sup> Ny sasany tamin'izy ireo te-hisambotra Azy, fa tsy nisy naninji-

tanana taminy. <sup>45</sup> Avy eo ireo mpiandry raharaha niverina tany amin'ireo lohan'ny mpisorona sy ireo Fariseo, izay nilaza tamin'izy ireo hoe: "Nahoana ianareo no tsy nitondra Azy?" <sup>46</sup> Namaly ireo mpiandry raharaha hoe: "Tsy mbola nisy niresaka tahaka izany mihintsy." <sup>47</sup> Noho izany ireo Fariseo namaly azy ireo hoe: "Voafitaka ihany koa ve ianareo?" <sup>48</sup> Moa nisy tamin'ireo mpanapaka mba nino Azy, na tamin'ireo Fariseo? <sup>49</sup> Fa ireo vahoaka ireo dia tsy mahalala ny lalàna, voaozona ireo." <sup>50</sup> Nikodemusy (iray amin'ireo Fariseo, izay tonga mialoha teo aminy), nilaza hoe: <sup>51</sup> "Moa ve ny lalàntsika mitsara olona mialohan'ny handrenesana azy ka ahafantarana izay nataony?" <sup>52</sup> Namaly izy ireo ary niteny taminy hoe: "Avy any Galilia koa angaha ianao? Mikaroha ary jereo fa tsy misy mpaminany avy any Galilia." <sup>53</sup><sup>[1]</sup> Avy eo ny tsirairay nankany an-tranony avy.

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## Footnotes

7:53 <sup>[1]</sup>Fanamarihana: Ny dika-teny taloha tsara indrindra dia tsy ahitana ny Jaona 7:53-8:11

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### John 7:1

#### Fampahafantarana amin'ny ankapobeny

Ity dia fizarana manaraka amin'ny tantara. Jesosy dia tao Galilia miresaka amin'ireo rahalahiny. Ireto andininy ireto dia miresaka ny fotoana izay nitrangan'ity tranga ity.

#### Taorian'ireo zavatra ireo

"Rehefa avy niresaka tamin'ireo mpianatra Izy" (jereo ny 6:66) na "fotoana fohy taty aoriana"

#### ireo Jiosy mitady hamono Azy

Eto ny "ireo Jiosy" dia milaza ireo "mpitarika Jiosy." DH: "Ireo mpitarika Jiosy dia nanao tetika hamonoana Azy"

#### Ary efa akaiky ny andro firavoravoan'ny Jiosy ny Tabernakely

"Ary dia efa akaiky ny fotoana firavoravoan'ireo Jiosy" na "ary dia efa antomotra ny fotoana ho an'ny firavoravoan'ny Tabernakely"

### John 7:3

#### ireo rahalahiny

Ity dia maneho ireo zandrin'i Jesosy, ireo zanaka lahin'i Maria sy Josefa.

#### asa ataonao ihany koa

Ny teny hoe "asa" dia maneho ireo fahagagana izay nataon'i Jesosy.

#### izy tenany

Ny hoe "tenany" dia manamafy ny "izy."

#### izao tontolo izao

Eto ny teny hoe "izao tontolo izao" dia entina maneho ny olona rehetra izay eto ambonin'ny tany. DH: "Ny olona rehetra" na "ny tsirairay"

### John 7:5

#### Fa na ireo rahalahiny aza tsy nino Azy

Ity fehezanteny ity dia fihatoana amin'ny tantara fototra mba hitenan'i Jaona antsika fampahafantarana fototra mahakasika ireo rahalahan'i Jesosy.

#### ireo rahalahiny

"Ireo zandriny"

#### Mbola tsy tonga ny fotoako

Jesosy dia manambara fa tsy mbola fotoana hanaperany ny asa fanompoany izao. DH: "Tsy mbola fotoana hanaperako ny asako izao"

#### ny fotoanareo kosa dia vonona lalandava

"ny fotoana rehetra dia mety aminareo"

#### tsy afaka ny hankahala anareo izao tontolo izao

Eto ny hoe "izao tontolo izao" dia entina maneho ny olona miaina eto amin'izao tontolo izao. DH: "Ny olona rehetra eto ambonin'ny tany dia tsy afaka hankahala anareo"

#### manambara fa ratsy ireo asany

"Izaho miteny azy ireo fa ny zavatra ataon'izy ireo dia ratsy"

### John 7:8

#### Fampifandraisana ny foto-kevitra

Jesosy dia mbola manohy miresaka amin'ireo rahalahiny.

#### tsy mbola tonga ny fotoako

Eto Jesosy dia te-hilaza fa raha miverina any Jerosalema Izy, dia hamarana ny asany. DH: "Mbola tsy fotoana hiverenako any Jerosalema izao"

**John 7:10****Fampahafantarana amin'ny ankapobeny**

Ny fizotry ny tantara dia niova, Jesosy sy ireo rahalahany dia efa tonga ao amin'ny firavoravona.

**rehefa niakatra tany amin'ny firavoravoana ireo rahalahiny**

Ny teny hoe "ireo rahalahiny" dia manambara ireo zandrin'i Jesosy.

**niakatra tany ihany koa Izy**

Jerosalema dia toerana avo noho Galilia no misy azy izay nisy an'i Jesosy sy ireo rahalahiny teo aloha.

**tsy nisehoseho fa niafina**

Ireo teny roa ireo dia mitovy ihany ny heviny. Naverina indroa ny hevitra mba ho fanamafisana. DH: "tena tsy nisy nahafantatra"

**Nitady ... ireo Jiosy**

Eto ny hoe "Jiosy" dia manambara "ireo Jiosy mpitarika." DH: "Ireo Jiosy mpitarika dia nitady an'i Jesosy"

**John 7:12****ireo Jiosy**

Ny teny hoe "ireo Jiosy" dia milaza ireo mpitarika ny Jiosy izay nanohitra an'i Jesosy. DH: "Ireo Jiosy mpitarika"

**John 7:14****Fampahafantarana amin'ny ankapobeny**

Jesosy izao dia mampianatra ireo Jiosy ao an-tempoly.

**Ahoana no hahazan'io lehilahy io izany rehetra izany**  
Miseho amin'ny endrika fanontaniana ny fanamarihana mba hanamafisana ny fahatairan'ireo mpitarika Jiosy ny amin'ny fananan'i Jesosy fahalalana maro be. DH: "Izy dia tsy tokony hahafantatra be mahakasika ny Soratra Masina!"

**fa avy amin'Izy izay naniraka Ahy**

"fa avy amin'Andriamanitra, ilay Iray izay naniraka Ahy"

**John 7:17****Fampifandraisana ny foto-kevitra**

Jesosy manohy miresaka amin'ireo Jiosy.

**fa na iza na iza mitady ny voninahitr'izay naniraka azy, dia io olona io no marina, ary tsy misy tsy fahamarinana ao aminy**

"Rehefa mitady ny voninahitr'izay naniraka azy fotsiny ny olona iray, dia izany olona izany no miteny ny marina. Tsy mandainga izy"

**John 7:19****Fampifandraisana ny foto-kevitra**

Jesosy manohy miresaka amin'ireo Jiosy.

**Tsy nomen'i Mosesy anareo ve ny lalàna?**

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba ho fanamafisana. DH: "Mosesy no nanome anareo ny lalàna"

**mitandrina ny lalàna**

"mankatoa ny lalàna"

**Nahoana ianareo no mitady hamono Ahy?**

Jesosy dia manontany ny anton'ny tsy hanarahan'ireo mpitarika Jiosy izay te-hamono Azy ny lalàn'i Mosesy. Ny tiany tenenina dia hoe ireo mpitarika Jiosy mihintsy no tsy mitandrina izany lalàna izany. DH: "Ianareo mihintsy no mandika lalàna dia nefa mitady hamono Ahy ianareo!"

**Ianao dia misy demonia**

"Ity dia mampiseho fa adala Ianao na mety misy demonia mibaiko anao"

**Iza koa no mitady hamono anao?**

Ity fanamarihana ity dia miendrika fanontaniana mba ho fanamafisana. DH: "Tsy misy mitady hamono anao!"

**John 7:21****asa iray**

"fahagagana iray" na "famantarana iray"

**gaga noho izany avokoa ianareo**

"tohina avokoa ianareo"

**tsy hoe avy amin'i Mosesy izany, fa avy amin'ireo razana**  
Eto Jaona dia manome fanazavana fanampiny mahakasika ny famoràna.

**ary amin'ny Sabata dia mamora olona ianareo**

Jesosy dia te-hiteny fa ny fanaovana famoràna ihany koa dia mangataka asa. DH: "Ianareo dia mamora zazalahy kely amin'ny Sabata. Asa koa izany!"

**amin'ny Sabata**

"amin'ny andro fialan-tsasatry ny Jiosy"

**John 7:23****Raha amin'ny Sabata no amoràna ny olona mba tsy ho voadika ny lalàn'i Mosesy**

"Raha mamora zazalahy amin'ny Sabata ianareo dia tsy mandika ny lalàn'i Mosesy"

**nahoana ianareo no tezitra amiko raha nanasitrana tanteraka olona iray tamin'ny Sabata Aho?**

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba ho fanamafisana. DH: "ianareo dia tsy tokony ho tezitra amiko noho Izaho"

nanasitrana tanteraka olona tamin'ny andro Sabata!"

**tamin'ny Sabata**

"tamin'ny andro fialan-tsasatry ny Jiosy"

**Aza mitsara amin'ny endrika ivelany, fa mitsarà ampahamarinana**

Jesosy dia manambara fa ny olona dia tsy tokony hanapaka hoe inona no marina, raha mifototra amin'izay hitan'ny masony fotsiny. Ao ambadiky ny hetsika dia misy antony izay tsy afaka hitan'ny maso. DH: "Atsaharo ny fitsarana ny olona amin'ny alalan'izay hitan'ny masonareo! Mba mifantoha amin'izay marina amin' Andriamanitra"

**John 7:25**

**Tsy ity ve ilay tadiavin'izy ireo ho vonoina?**

Ity fanamarihana ity dia miendrika fanontaniana mba ho fanamafisana. DH: "Ity Jesosy ilay tadiavin'izy ireo ho vonoina!"

**tsy misy miteny na inona na inona Azy**

Ity dia manambara fa tsy manohatra an'i Jesosy ireo mpitarika Jiosy. DH: "Izy ireo dia tsy miteny na inona na inona hanoherana Azy"

**Dia ho fantatrin'ny mpitondra tokoa ve fa Izy no Kristy, sa ahoana?**

Ity fanamarihana ity dia miendrika fanontaniana mba ho fanamafisana. DH: "Mety hoe nanaiky ihany izy ireo fa Izy ilay tena Mesia!"

**John 7:28**

**nihika mafy**

"Niteny tamin'ny feo mafy"

**tao an-Tempoly**

Jesosy sy ireo olona dia teo amin'ny kianjan'ny Tempoly. DH: "teo amin'ny kianjan'ny Tempoly"

**Ianareo dia samy mahafantatra ny tenako ary mahalala ny fihaviko**

Jaona dia mampiasa eso-teny amin'ity fanambarana ity. Ny olona dia mino fa avy any Nazareta Jesosy. Tsy fatatr'izy ireo fa nirahin' Andriamanitra avy any an-danitra Izy ary fa Izy dia teraka tao Betlehema. DH: "Ianareo rehetra dia mahafantatra Ahy ary dia mieritreritra ianareo fa mahafantatra izay niaviko.

**ny tenako**

"amin'ny fahefako manokana"

**ilay naniraka Ahy dia marina**

"Andriamanitra dia ilay Iray izay naniraka Ahy ary Izy dia marina"

**John 7:30**

**tsy mbola tonga ny fotoany**

Ny teny ho "fotoana" dia entina maneho ny fotoana mety hisamborana an'i Jesosy, araka ny

drafitr'Andriamanitra. DH: "Tsy mbola fotoana hisamborana Azy izao"

**Rehefa tonga ilay Kristy, moa hanao famantarana maro noho ny vitan'io lehilahy io ve Izy?**

Ity fanamarihana ity dia miendrika fanontaniana mba ho fanamafisana. DH: "Rehefa tonga ilay Kristy, dia azo antoka fa tsy hahavita mihoatra noho izay vitan'io lehilahy io Izy!"

**famantarana**

Ity dia maneho ireo famantarana izay manaporofa fa Jesosy ilay Kristy.

**John 7:33**

**Kely sisa ny fotoana hiarahako aminareo**

"Hijanona hiaraka aminareo fotoana fohy fotsiny sisa Aho"

**dia handeha ho any amin'ilay naniraka Ahy Aho**

Eto Jesosy dia maneho an'Andriamanitra Ray, ilay naniraka Azy

**izay halehako, tsy ho azonareo aleha**

"Tsy afaka ny handeha any amin'ny toerana halehako ianareo"

**John 7:35**

**Noho izany ireo Jiosy dia nifampiresaka**

Ny hoe "Jiosy" dia maneho ireo mpitarika Jiosy izay manohitra an'i Jesosy. DH: "Ireo mpitarika Jiosy dia nifampiresaka teo amin'ny samy izy ireo"

**ireo izay niparitaka**

Ity dia maneho ireo Jiosy izay niparitaka nanerana ny tanin'i Grika, ivelan'i Palestina.

**Ary inona ny dikan'ny teny nolazainy hoe**

Ny "teny" dia midika hoe ny hafatra izay nozarain'i Jesosy, izay tsy vitan'ireo mpitarika Jiosy ny nanakatra azy. DH: "Inona ary no tiany lazaina amin'ny teneniny hoe"

**John 7:37**

**Fampahafantarana amin'ny ankapobeny**

Efa fotoana maro no dila. Andro faran'ny firavoravona izao ary Jesosy dia niresaka tamin'ny vahoaka.

**andro lehibe**

"lehibe" satria andro farany, na andron'ny firavoravoana, tena manan-danja.

**Raha misy mangetaheta**

Eto ny teny hoe "mangetaheta" dia sari-teny izay midika hoe ny faniriana lehiben'ny tsirairay ny amin'ireo zavatr'Andriamanitra, tahaka ny olona "mangetaheta" rano. DH: "Ireo izay maniry ireo zavatr'Andriamanitra tahaka ny olona mangetaheta maniry ny hahazo rano"

**avelao izy hanatona Ahy ary hisotro**

Ny teny hoe "hisotro" dia sari-teny midika hoe mandray ny fiainana ara-panahy izay omen'i Jesosy. DH: "avelao izy hanatona Ahy ary dia hitsahatra ny hetahetany ara-panahy"

**Izay mino Ahy, araka ny voalazan'ny Soratra Masina**

"Tahaka izay voalaza ao amin'ny Soratra Masina ny momban'ireo rehetra izay mino Ahy"

**hikoriana avy ao an-kibony ny onin'ny rano velona**

Ny "hikoriana ... ny rano velona" dia sari-teny maneho ny fiainana izay omen'i Jesosy ho an'ireo izay "mangetaheta" ara-panahy. DH: "hisy fiainana ara-panahy hikoriana tahaka ny ranon'ny ony"

**rano velona**

Mety ho dikany: 1) "rano izay manome fiainana" na 2) "rano izay mahatonag ny olona ho velona"

**John 7:39****Fampahafantarana amin'ny ankapobeny**

Ao amin'ity andininy ity ny mpanoratra dia manome fampahafantarana hanazavana izay tenenin'i Jesosy.

**Fa izao no ambarany**

Jesosy eto no manambara.

**ilay Fanahy dia tsy mbola nomena**

Jaona dia milaza fa ny Fanahy dia hidina ao amin'ireo izay mino an'i Jesosy tsy ho ela. DH: "Ny Fanahy dia mbola tsy tonga hitoetra ao amin'ireo mpino"

**satria tsy mbola nahazo voninahitra Jesosy**

Eto ny teny hoe "voninahitra" dia maneho ny fotoana izay hanomezan'Andriamanitra voninahitra ny Zanaka aorian'ny fahafatesany sy ny fitsanganany amin'ny maty.

**John 7:40****Ity tokoa ilay mpaminany**

Tamin'ny fitenena izany, dia manondro ireo olona fa mino an'i Jesosy izy ireo hoe Izy ilay mpaminany tahaka an'i Mosesy izay nampanantenain'Andriamanitra ho alefa. DH: "ity tokoa ilay mpaminany tahaka an'i Mosesy izay efa nandrasanay"

**Fa angaha Kristy avy any Galilia?**

Ity fanamarihana ity dia miendrika fanontaniana mba ho fanamafisana. DH: "Ilay Kristy dia tsy ho avy any Galilia!"

**Tsy voalazan'ny Soratra Masina ve fa Kristy dia ho avy amin'ny taranak'i Davida ary avy ao Betlehema, ilay tanàna izay nisy an'i Davida?**

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba ho fanamafisana. DH: "Ny Soratra Masina dia mampianatra fa Kristy dia ho

avy amin'ny taranak'i Davida sy avy ao Betlehema, ilay tanàna niavian'i Davida!"

**Tsy voalazan'ny Soratra Masina ve fa**

Ny Soratra Masina eto dia aseho toy ny hoe miteny tahaka ny olona miteny. DH: "Ireo mpaminany dia nanoratra tao amin'ny Soratra Masina"

**izay nisy an'i Davida**

"izay nipetrahan'i Davida"

**John 7:43****Ka nisy fizarana teo amin'ny vahoaka noho Izy**

Ny vahoaka dia tsy nifanaraka tamin'ny hoe Iza na inona Jesosy.

**fa tsy nisy naninji-tanana taminy**

Ny maninji-tanana amin'ny olona dia fomba fiteny hilazana hoe mitazona azy na hoe mifikitra aminy. DH: "fa tsy nisy olona nitazona Azy mba hisambotra Azy"

**John 7:45****mpiandry raharaha**

"mpiambina ny tempoly"

**Tsy mbola nisy niresaka tahaka izany mihintsy**

Ampitomboana ity hevitra ity mba ho fanamafisana. "Tsy mbola nahare olona niteny zavatra mahavariana tahaka ity lehilahy ity izahay!"

**John 7:47****Noho izany ireo Fariseo**

"Satria izy ireo niteny izany, dia namaly ireo Fariseo"

**namaly azy ireo**

"namaly ireo mpiandry raharaha"

**Voafitaka ihany koa ve ianareo?**

Ity fanamarihana ity dia miendrika fanontaniana mba hanamafisana ny hevitra. Ireo Fariseo dia tohina tamin'ny valin-tenin'ireo mpiandry raharaha. DH: "Voafitaka koa ianareo!"

**Moa nisy tamin'ireo mpanapaka mba nino Azy, na tamin'ireo Fariseo?**

Ity fanamarihana ity dia miendrika fanontaniana mba hanamafisana ny hevitra. DH: "Tsy nisy tamin'ireo mpanapaka na Fariseo nino Azy!"

**ny lalàna**

Ity dia ny lalàn'ireo Fariseo fa tsy ny an'i Mosesy.

**Fa ireo vahoaka ireo dia tsy mahalala ny lalàna, voazona ireo**

"Fa satria ity vahoaka ity dia tsy mahafantatra ny lalàna, dia ho haringan'Andriamanitra izy ireo!"

**John 7:50**

**iray amin'ireo Fariseo, izay tonga mialoha teo aminy**  
Jaona dia manome ity fanazavana ity mba  
hampatsiahivany antsika hoe iza moa i Nikodemosy.

**Moa ve ny lalàntsika mitsara olona ... izay nataony?**  
Ity fanamarihana ity dia miendrika fanontaniana  
mba hanamafisana ny hevitra. Afaka adika ho  
fanambarana ity. DH: "Ny lalàntsika Jiosy dia tsy  
mamela antsika hitsara olona ... izay nataony!"

**Moa ve ny lalàntsika mitsara olona**  
Eto Nikodemosy dia miresaka ny lalàna toy ny hoe  
olona izany. DH: "Moa ve mitsara olona isika" na  
"isika dia tsy mitsara olona"

**Avy any Galilia koa angaha ianao?**  
Ireo mpitarika Jiosy dia mahafantatra fa  
Nikodemosy dia tsy avy any Galilia. Mametraka ity

fanontaniana ity izy ireo mba ho fomba hanesoana  
azy. DH: "Ianao koa dia iray amin'ireo olona ambany  
avy any Galilia ireny!"

**Mikaroha ary jereo**  
DH: "Tadiavo tsara ary vakio izay voasoratra ao  
amin'ny Soratra Masina."

**tsy misy mpaminany avy any Galilia**  
Ity dia mety maneho ny finoana fa tsy teraka tao  
Galilia Jesosy.

**John 7:53**

**Fampahafantarana amin'ny ankapobeny**  
Ny dika-teny tsara indrindra dia tsy manana ny 7:53  
- 8:11.

## Chapter 8

<sup>1[1]</sup> Nankany an-tendrombohitr'i Oliva Jesosy. <sup>2</sup> Vao maraina dia nakeny an-tempoly indray Izy, ary ny olona rehetra nanatona Azy; nipetraka Izy ary nampianatra azy ireo. <sup>3</sup> Ireo mpanora-dalàna sy ireo Fariseo dia nitondra vehivavy iray tratra nijangajanga. Napetrak'izy ireo teo afovoany izy. <sup>4[2]</sup> Avy eo hoy izy ireo taminy hoe: "Ry mpampianatra ô, ity vehivavy ity dia tratra teo am-pijangajangana. <sup>5</sup> Ary ao amin'ny lalàna, Mosesy nibaiko anay mba hitora-bato ny olona tahaka izany; inona no ambaranao momba azy?" <sup>6</sup> Nolzain'izy ireo hamandrihana Azy fotsiny anefa izany mba afahan'izy ireo manameloka Azy, fa Jesosy kosa niondrika ary nanoratra tamin'ny tany tamin'ny ratsan-tanany. <sup>7[3]</sup> Rehefa nametraka fanontaniana taminy hatrany izy ireo, dia nitsangana Izy ka niteny azy ireo hoe: "Izay tsy nanota taminareo, aoka izy no hitora-bato azy voalohany." <sup>8</sup> Dia niondrika indray Izy, ary nanoratra tamin'ny tany tamin'ny ratsan-tanany. <sup>9[4]</sup> Rehefa nandre izany izy ireo, dia niala tsirairay, nanomboka tamin'ny zokiny indrindra. Ary ny farany dia Jesosy irery ihany sisa no tavela teo, niaraka tamin'ilay vehivavy izay teo afovoany. <sup>10</sup> Nitsangana Jesosy ka nilaza taminy hoe: "Ravehivavy, fa lasa aiza ireo mpanameloka anao? Tsy misy manameloka anao ve?" <sup>11</sup> Hoy izy hoe: "Tsy misy, Tompoko." Ary hoy Jesosy hoe: "Tsy manameloka anao Aho. Mandehana ary aza manota intsony." <sup>12</sup> Niteny tamin'izy ireo indray Jesosy, manao hoe: "Izaho no fahazavan'izao tontolo izao; izay manaraka Ahy dia tsy handeha amin'ny haizina fa hanana ny fahazavan'ny fiainana." <sup>13</sup> Hoy ireo fariseo taminy hoe: "Ianao dia manambara ny tenanao; tsy marina ny fanambaranao." <sup>14</sup> Jesosy namaly ka nanao tamin'izy ireo hoe: "Na dia manambara ny tenako aza Aho, dia marina ny fanambarako. Fantatro ny nihaviako sy ny lalana alehako, fa ianareo kosa tsy mahafantatra izay nihaviako na izay alehako. <sup>15</sup> Ianareo dia mitsara araky ny nofo; fa Izaho tsy mitsara na iza na iza. <sup>16</sup> Na dia mitsara aza Aho; dia marina ny fitsarako satria tsy irery Aho, fa miaraka amin'ny Ray izay naniraka Ahy. <sup>17</sup> Eny, ary ao amin'ny lalànao dia voasoratra fa marina ny fijoroan'ny olon-droa vavolombelona. <sup>18</sup> Izaho no manambara ny tenako, ary ny Ray izay naniraka Ahy ihany koa dia manambara Ahy." <sup>19</sup> Hoy izy ireo taminy hoe: "Aiza ny rainao?" Jesosy namaly hoe: "Tsy fantatrarao na Izaho na ny Raiko; raha nahafantatra Ahy ianareo, dia mahafantatra ny Raiko ihany koa." <sup>20</sup> Teo akaikin'ny fandatsahan-drakitra Izy no nilaza izany teny izany raha iny Izy nampianatra teo amin'ny tempoly iny, ary tsy nisy nisambotra Azy satria tsy mbola tonga ny orany. <sup>21</sup> Ary hoy indray Izy tamin'izy ireo hoe: "Andeha Aho; hitady Ahy ianareo ary ho faty amin'ny fahotanareo. Izay alehako, dia tsy ho azonareo haleha." <sup>22</sup> Hoy ireo Jiosy hoe: "Hamono tena ve Izy? Izany ve no antony nilazany hoe: 'Izay alehako, dia tsy azonareo haleha?'" <sup>23</sup> Hoy Jesosy tamin'izy ireo hoe: "Avy ety ambany ianareo; Izaho kosa avy any ambony. Avy amin'izao tontolo izao ianareo; fa Izaho tsy avy amin'izao tontolo izao. <sup>24</sup> Noho izany, nambarako taminareo fa ho faty ao amin'ny fahotanareo ianareo. Fa raha tsy mino ianareo fa IZAHO NO IZY, dia ho faty amin'ny fahotanareo ianareo." <sup>25</sup> Noho izany dia hoy izy ireo taminy hoe: "Iza moa Ianao?" Hoy Jesosy tamin'izy ireo hoe: "Araka izay voalazako taminareo hatrany am-boalohany. <sup>26</sup> Manana zavatra betsaka ho lazaina sy hitsaràna momba anareo Aho. Kanefa, Izy izay naniraka Ahy dia marina; ary ireo zavatra izay reko avy taminy, dia hambarako amin'izao tontolo izao." <sup>27</sup> Tsy azon'izy ireo anefa fa Izy dia niresaka tamin'izy ireo momba ny Ray. <sup>28</sup> Hoy Jesosy hoe: "Rehefa asandratre ny Zanak'Olona, dia ho fantatrarao fa izaho no IZY, ary tsy manao na inona na inona ho Ahy Aho. Araka ny nampianarin'ny Ray Ahy, no hilazako ireo zavatra ireo. <sup>29</sup> Izy izay naniraka Ahy dia miaraka amiko, ary tsy namela Ahy ho irery Izy, noho Izaho manao izay ankasitrahany mandrakariva." <sup>30</sup> Raha nilaza ireo zavatra ireo Jesosy, dia betsaka no nino Azy. <sup>31</sup> Jesosy niteny tamin'ireo Jiosy izay nino Azy hoe: "Raha mitoetra amin'ny teniko ianareo, dia ho tena mpianatro; <sup>32</sup> ary ho fantatrarao ny marina, ary ny marina hanafaka anareo." <sup>33</sup> Ary izy ireo namaly Azy hoe: "Taranak'i Abrahama izahay ary tsy mbola nandevozin'iza na iza hatrizay; koa ahoana no hilazanao hoe: 'Ho afaka ianareo?'" <sup>34</sup> Jesosy namaly azy ireo hoe: "Lazaiko aminareo, marina, dia marina tokoa, fa ireo izay manota dia andevon'ny ota. <sup>35</sup> Ny andevo dia tsy mitoetra ao an-trano mandrakizay; fa ny zanaka no mitoetra mandrakizay. <sup>36</sup> Noho izany, raha ny Zanaka no manafaka anareo, dia ho afaka tokoa ianareo. <sup>37</sup> Fantatro fa taranak'i Abrahama ianareo; mitady izay hahafaty Ahy satria tsy manana toerana ao aminareo ny teniko. <sup>38</sup> Milaza izay hitako niaraka tamin'ny Raiko Aho, ary ianareo koa manao izay renareo tamin'ny rainareo." <sup>39</sup> Namaly izy ireo ka nilaza taminy hoe: "Abrahama no rainay." Jesosy niteny azy ireo hoe: "Raha zanak'i Abrahama ianareo, dia hanao ny asan'i Abrahama. <sup>40</sup> Kanefa, ankehitriny ianareo mitady hamono Ahy, izay lehilahy nilaza taminareo ny marina izay reko tamin'Andriamanitra. Abrahama tsy nanao izany. <sup>41</sup> Ianareo dia manao ny asan'ny rainareo." Hoy izy ireo taminy hoe: "Tsy teraka tamin'ny fijangajangana izahay; iray ihany ny Rainay: dia Andriamanitra." <sup>42</sup> Jesosy niteny azy ireo hoe: "Raha Andriamaitra no rainareo, dia tokony ho tia Ahy ianareo, satria avy tamin'Andriamanitra no nivoahako sy nandehanako aty; fa tsy tonga ho azy Aho, fa Izy no naniraka Ahy. <sup>43</sup> Nahoana no tsy

azonareo ny teniko? Izany dia satria tsy afaka hanaiky ny teniko ianareo. <sup>44</sup> Avy amin'ny rainareo ianareo, ilay devoly, ary ny tianareo atao dia ny filàna izay nataon'ny rainareo. Mpamono olona hatramin'izay izy ary tsy mijoro amin'ny fahamarinana satria tsy misy marina ao aminy. Rehefa mandainga Izy, dia ny toetra fanaony ihany no lazainy satria mpandainga Izy ary rain'ny lainga. <sup>45</sup> Kanefa, satria milaza ny marina Aho, dia tsy mino Ahy ianareo. <sup>46</sup> Iza aminareo no manameloka Ahy amin'ny fahotana? Raha milaza ny marina Aho, nahoana no tsy hinoanareo? <sup>47</sup> Izay avy amin'Andriamanitra dia mandre ny tenin' Andriamanitra; tsy mandre izany ianareo satria tsy avy amin'Andriamanitra." <sup>48</sup> Namaly ireo Jiosy ka niteny taminy hoe: "Moa ve tsy milaza ny marina izahay fa Samaritana Ianao ary misy demonia?" <sup>49</sup> Jesosy namaly hoe: "Tsy misy demonia aho, fa manome voninahitra ny Raiko, ary ianareo tsy manome voninahitra Ahy. <sup>50</sup> Tsy mitady ny voninahitra Aho; misy iray mitady sy mitsara. <sup>51</sup> Lazaiko aminareo, marina, dia marina tokoa, fa raha misy mitandrina ny teniko, dia tsy hahita fahafatesana mandrakizay izy." <sup>52</sup> Hoy ireo jiosy taminy hoe: "Ankehitriny fantatray fa manana demonia Ianao. Efa maty Abrahama sy ireo mpaminany; kanefa ianao milaza hoe: 'Raha misy mitandrina ny teniko, dia tsy hahita fahafatesana mandrakizay izy.' <sup>53</sup> Tsy lehibe noho ny rainay Abrahama izay efa maty Ianao, sa ve lehibe? Ireo mpaminany ihany koa dia maty. Manao ny tenanao ho Iza moa Ianao?" <sup>54</sup> Jesosy namaly hoe: "Raha mankalaza ny tenako Aho, dia ho tsinotsinona ny voninahitra; ny Raiko izay ataonareo ho Andriamanitra no mankalaza Ahy. <sup>55</sup> Tsy fantatray Izy, fa Izaho mahafantatra Azy. Raha milaza Aho hoe: 'Tsy mahafantatra Azy Aho,' dia ho tahaka anareo, mpandainga. Kanefa, fantatro Izy ka mitandrina ny teniny Aho. <sup>56</sup> Ny rainareo dia nifaly nahita ny androko; nahita izany izy dia faly." <sup>57</sup> Hoy ireo Jiosy taminy hoe: "Mbola tsy misy dimampolo taona akory Ianao, ka dia ho efa nahita an'i Abrahama ve?" <sup>58</sup> Ary hoy Jesosy tamin'izy ireo hoe: "Lazaiko aminareo, marina, dia marina tokoa, talohan'ny nahaterahan'i Abrahama, dia Izaho no Izy." <sup>59</sup> Avy eo dia naka vato hatoraka Azy izy ireo, fa Jesosy kosa niery ka nivoaka ny tempoly.

## Footnotes

- 8:1 <sup>[1]</sup>Fanamarihana: Jereo ny fanamarihana momban'i Jaona 7:53-8:11 etsy ambony  
 8:4 <sup>[2]</sup>Fanamarihana: Jereo ny fanamarihana momban'i Jaona 7:53-8:11 etsy ambony  
 8:7 <sup>[3]</sup>Fanamarihana: Jereo ny fanamarihana momban'i Jaona 7:53-8:11 etsy ambony  
 8:9 <sup>[4]</sup>Fanamarihana: Jereo ny fanamarihana momban'i Jaona 7:53-8:11 etsy ambony

## John 8:1

### Fampifandraisana ny foto-kevitra

Ny andininy 1 dia miteny antsika hoe nankaiza Jesosy tamin'ny faran'ny toko teo aloha.

### Fampahafantarana amin'ny ankapobeny

Raha manana ny 7:53 - 8:11 ny dika-teny sasany, dia ny dika-teny tsara indrindra sy taloha dia tsy misy ireo.

### Fampahafantarana amin'ny ankapobeny

Ny fizarana manarka amin'ny tantara dia manomboka eo amin'ny andininy faha-2 raha niverina tao an-tempoly Jesosy.

### ny olona rehetra

Ity dia fomba fiteny amin'ny ankapobeny. Izany dia midika hoe "olona maro."

### Ireo mpanora-dalàna sy ireo Fariseo dia nitondra

Eto ny "mpanora-dalàna sy ireo Fariseo" dia entina maneho ny mpikambana sasany amin'ireo vondrona roa ireo. DH: "Ny sasany tamin'ireo mpanora-dalàna sy ireo Fariseo dia nitondra" na "nisy

lehilahy sasantsasany izay nampianatra ireo lalàna Jiosy ary ny sasantsasany dia Fariseo"

### vehivavy iray tratra nijangajanga

DH: "Vehivavy izay tratran'izy ireo nijangajanga"

## John 8:4

### Fampahafantarana amin'ny ankapobeny

Raha manana ny 7:53 - 8:11 ny fandikan-teny sasany, dia ny dikan-teny tsara indrindra sy taloha tsy misy ireo.

### olona tahaka izany

"olona ohatran'izany" na "olona izay manao izany"

### inona no ambaranao momba azy?

"Mba teneno aminay. Inona no tokony hataonay mahakasika azy?"

### hamandrihana Azy

Ity dia midika hoe mampiasa fanontaniana fandrika.

### mba hafahan'izy ireo manameloka Azy

Izay hiampangan'izy ireo Azy dia afaka atao mihariary. DH: "ka mba hafahan'izy ireo

miampanga Azy amin'ny fitenena zavatra diso" na "ka mba hafahan'izy ireo miampanga Azy ny amin'ny tsy fankatoavana ny lalàn'i Mosesy na ny lalàn'ny Romana.

### John 8:7

#### Fampahafantarana amin'ny ankapobeny

Raha manana ny 7:53 - 8:11 ny dika-teny sasany, dia ny dika-teny tsara indrindra sy taloha tsy misy ireo.

**Rehefa nametraka fanontaniana taminy hatrany izy ireo**  
Ny teny hoe "izy ireo" dia maneho ireo mpanora-dalàna sy ireo Fariseo

#### Izay tsy nanota taminareo

"Raha misy aminareo ireo tsy nanota" na "Raha misy tsy mbola nanota mihintsy taminareo"

#### taminareo

Jesosy dia miresaka amin'ireo mpanora-dalàna sy ireo Fariseo, sy mety ireo vahoaka, ihany koa.

#### aoka izy

"avelao izany olona izany"

#### niondrika indray Izy

"niankohoka izy"

### John 8:9

#### Fampahafantarana amin'ny ankapobeny

Raha manana ny 7:53 - 8:11 ny dika-teny sasany, dia ny dika-teny tsara indrindra sy taloha tsy misy ireo.

#### tsirairay

"ny iray ao aorian'ny iray"

#### Ravehivavy, fa lasa aiza ireo mpanameloka anao?

Jesosy rehefa niantso azy hoe "ravehivavy," dia tsy nanambany azy. Raha mieritreritra ny olona amin'ny fiteninao fa izany no nataony, dia afaka adika tsy misy ny teny hoe "ravehivavy"ity.

### John 8:12

#### Fampahafantarana amin'ny ankapobeny

Ity ny fizarana manaraka amin'ny tantara. Jesosy dia miresaka amin'ny vahoaka izay akaikin'ny harena tao an-tempoly.

#### Izaho no fahazavan'izao tontolo izao

Eto ny "fahazavana" dia sari-teny hilazana ny fanambarana izay avy amin'Andriamanitra. DH: "Izaho ilay iray izay manome fahazavana an'izao tontolo izao"

#### izao tontolo izao

DH: "Ny olona eto ambonin'ny tany"

#### izay manaraka Ahy

Fomba fiteny ity izay midika hoe "Ny olona rehetra izay manao izay ampianariko" na "ny olona rehetra izay mankatoa Ahy"

#### tsy handeha amin'ny haizina

Ny "handeha amin'ny haizina" dia sari-teny hilazana hoe miaina amin'ny fiainana feno ota. DH: "tsy hiaina toy ny hoe ao anatin'ny haizin'ny ota izy"

#### fahazavan'ny fiainana

Ny "fahazavan'ny fiainana" dia sari-teny ho an'ny fahamarinana avy amin'Andriamanitra izay manome ny fiainana ara-panahy. DH: "fahamarinana izay mitondra ny fiainana mandrakizay"

#### Ianao dia manambara ny tenanao

"Ianao dia milaza fotsiny ireo zavatra ireo momban'ny tenanao"

#### tsy marina ny fanambaranao

Ireo Fariseo dia milaza fa ny fijoroan'ny olona iray vavolombelona fotsiny dia tsy marina satria tsy azo porofoina. DH: "Ianao dia tsy afaka ny hijoro vavolombelona amin'ny tenanao" na "Izay lazainao mahakasika ny tenanao dia mety tsy ho marina"

### John 8:14

#### Na dia manambara ny tenako aza Aho

"Na dia miteny ireo zavatra ireo momban'ny tenako aza Aho"

#### ny nofo

"araka ny maha olona sy ny lalàn'ny olona"

#### Izaho tsy mitsara na iza na iza

Mety ho dikany: 1) "Izaho tsy mbola mitsara na iza na iza" na 2) "Izaho dia tsy mbola mitsara an'iza na iza izao."

#### Na dia mitsara aza Aho

Ireo dikan-teny azo heverina: 1) "Raha mitsara olona Aho" na 2) "Na oviana na oviana hitsarako olona"

#### dia marina ny fitsarako

Mety ho dikany: 1) "ny fitsarako dia ho marina" na 2) "ny fitsarako dia marina"

#### tsy irery Aho, fa miaraka amin'ny Ray izay naniraka Ahy

Jesosy, ilay Zanak'Andriamanitra, dia manana ny fahefana noho ilay fifandraisany miavaka amin'ny Rainy.

#### tsy irery Aho

Izany dia maneho fa Jesosy dia tsy mitsara irery. DH: "Tsy irery Aho rehefa mitsara" na "Tsy izaho irery no mitsara"

**miaraka amin'ny Ray**

Ny Ray sy ny Zanaka dia miaraka mitsara. DH: "Ny Ray koa dia mitsara miaraka Amiko" na "Ny Ray dia mitsara toa Ahy."

**Ny Ray**

Ity dia fiantsoana manan-danja ho an' Andriamanitra. Raha tsy maintsy milaza ny fiteninaho hoe Rain'iza ity, dia afaka ataonao hoe "ny Raiko"

**John 8:17****Fampifandraisana ny foto-kevitra**

Jesosy dia manohy miresaka amin'ireo Fariseo sy ireo olona hafa ny momba Azy.

**Eny, ary ao amin'ny lalànao**

Ny teny hoe "Eny" dia maneho fa Jesosy dia manampy izay nolazainy teo aloha.

**voasoratra**

DH: "Mosesy nanoratra"

**ny fijoroan'ny olon-droa vavolombelona**

Mitombona kokoa raha misy olona iray hafa afaka manaporofa izay lazain'ny olona iray. DH: "Raha misy olona roa miteny zavatra mitovy, dia fantatry ny olona fa marina izany"

**Izaho no manambara ny tenako**

Jesosy dia manambara ny tenany. DH: "Izaho dia manome porofa anareo ny momba Ahy"

**ny Ray izay naniraka Ahy ihany koa dia manambara Ahy**

Ny Ray ihany koa dia manambara ny amin'i Jesosy. Afaka ataonao mazava tsara izany fa ny fijoroan'i Jesosy vavolombelona dia marina. DH: "Ny Raiko izay naniraka Ahy koa dia mitondra porofa mahakasika Ahy. Noho izany ianareo dia tokony hino fa izay lazainay aminareo dia marina"

**ny Ray**

Ity dia fiantsoana manan-danja ho an'Andriamanitra. Raha tsy maintsy milaza ny fiteninaho hoe Rain'iza ity, dia afaka ataonao hoe "ny Raiko"

**John 8:19****Fampahafantarana amin'ny ankapobeny**

Ao amin'ny andininy faha-20 dia misy fihatoana amin'ny resak'i Jesosy izay hanomezan'ny mpanoratra fampahafantarana fototra antsika ny amin'ny toerana nampianaran'i Jesosy.

**Tsy fantatrarao na Izaho na ny Raiko; raha nahafantatra Ahy ianareo, dia mahafantatra ny Raiko ihany koa**

Jesosy dia manondro fa ny fahafantarana Azy dia ny mahafantatra ny Ray ihany koa. Na ny Ray na ny Zanaka dia samy Andriamanitra. Ny "Ray" dia fiantsoana manan-danja ho an'Andriamanitra.

**ny Raiko**

Ity dia fiantsoana manan-danja ho an' Andriamanitra.

**tsy mbola tonga ny orany**

Ny teny hoe "orany" dia hilazana ny fotoana izay hafatesan'i Jesosy. DH: "tsy mbola fotoana hafatesan'i Jesosy izao"

**John 8:21****Fampifandraisana ny foto-kevitra**

Jesosy dia manohy miresaka amin'ny vahoaka.

**ho faty amin'ny fahotanareo**

Eto ny teny hoe "ho faty" dia maneho ny fahafatesana ara-panahy. DH: "maty raha mbola feno ota ianareo" na "Ianareo dia ho faty eo ampanotana"

**tsy ho azonareo haleha**

"Ianareo dia tsy afaka mankany"

**Hoy ireo Jiosy hoe**

Eto ny hoe "ireo Jiosy" dia maneho ireo "mpitarika Jiosy." DH: "Hoy ireo mpitarika Jiosy hoe" na "Hoy ireo fahefana Jiosy hoe"

**John 8:23****Avy ety ambany ianareo**

"Ianareo dia teraka teto ambonin'ity tany ity"

**Izaho kosa avy any ambony**

"Izaho avy any an-danitra"

**Avy amin'izao tontolo izao ianareo**

"an'izao tontolo izao ianareo"

**Izaho tsy avy amin'izao tontolo izao**

"Izaho dia tsy an'izao tontolo izao"

**ho faty ao amin'ny fahotanareo ianareo**

"Ianareo dia ho faty tsy hahazo ny fahamelan-keloka avy amin'Andriamanitra"

**IZAHO NO IZY**

Mety ho dikany: 1) Jesosy dia manambara ny tenany ho Yaveh, izay midika hoe "Izaho no Izy" na 2) Jesosy dia nanantena fa ho takatry ny olona ny tiany lazaina tamin'izay efa nolazainy teo hoe: "Izaho kosa avy any ambony."

**John 8:25****hoy izy ireo**

Ny teny hoe "izy ireo" dia maneho ireo mpitarika Jiosy.

**dia hambarako amin'izao tontolo izao**

Eto ny hoe "izao tontolo izao" dia hilazana ny olona rehetra izay monina eto ambonin'ny tany. DH: "Ireo zavatra ireo dia noteneniko tamin'ny olona rehetra "

**ny Ray**

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

**John 8:28****Rehefa asandratrareo**

Ity dia maneho ny fametrahana an'i Jesosy eo amin'ny hazofijaliana mba ho vonoina.

**Zanak'Olona**

Jesosy nampiasa ny fiantsoana hoe "Zanak'Olona" mba hanehoana ny tenany.

**izaho no IZY**

Tahakan'Andriamanitra Zanaka, Jesosy dia tsy tahaka ny olona rehetra fa mahafantatra an'Andriamanitra Ray. Mety ho dikany: 1) Jesosy dia manambara ny tenany ho Yaveh amin'ny fitenena hoe "Izaho dia Andriamanitra" na 2) Jesosy dia niteny hoe: "Izaho ilay Iray maneho ny tenako ho Izy."

**Araka ny nampianarin'ny Ray Ahy, no hilazako ireo zavatra ireo**

"Izaho dia miteny izay nampianarin'ny Raiko ho teneniko fotsiny." Ny teny hoe "Ray" dia fiantsoana manan-danja ho an'Andriamanitra.

**Izy izay naniraka Ahy**

Ny "Izy" eto dia manambara an'Andriamanitra.

**Raha nilaza ireo zavatra ireo Jesosy**  
"Raha niteny ireo teny ireo Jesosy"**betsaka no nino Azy**

"olona maro no nahatoky Azy"

**John 8:31****mitoetra amin'ny teniko**

Ity dia fomba fiteny midika hoe: "mankatoa an'i Jesosy" DH: "mankatoa izay nolazaiko"

**mpianatro**

"mpanara-dia Ahy"

**ny marina hanafaka anareo**

Eto dia resahan'i Jesosy toy ny hoe olona ny "marina". DH: "Raha mankatoa ny marina ianareo, dia ho afahan'Andriamanitra"

**ny marina**

Ity dia maneho izay nambaran'i Jesosy mahakasika an'Andriamanitra. DH: "izay marina momban'Andriamanitra."

**koa ahoana no hilazanao hoe: 'Ho afaka ianareo'?**

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanehoana ny fahatairan'ireo mpitarika Jiosy tamin'ny zavatra notenenin'i Jesosy. DH: "Izahay dia tsy mila afahana!"

**John 8:34****marina, dia marina tokoa**

Adikao tahaka ny nataonao tao amin'ny 1:449 ity.

**dia andevon'ny ota**

Eto ny teny hoe: "andevo" dia sari-teny. Izany dia midika fa ny "fahotana" dia tahaka ny hoe tompo ho an'ny olona mpanota. DH: "dia tahaka ny andevon'ny ota"

**ao an-trano**

Eto ny "trano" dia maneho ny "fianakaviana." DH: "tahaka ny mpikambana maharitra ao amin'ny fianakaviana"

**fa ny zanaka no mitoetra mandrakizay**

DH: "Ny Zanaka dia mpikambana mandrakizay ao amin'ny fianakaviana"

**raha ny Zanaka no manafaka anareo, dia ho afaka tokoa ianareo**

Jesosy ihany, ilay Zanak'Andriamanitra, no tena afaka manafaka ireo olona. DH: "Raha mamela Ahy hanafaka anareo ianareo, dia ho tena afaka ianareo."

**Zanaka**

Ity dia fiantsoana manan-danja ho an'i Jesosy, ilay Zanak'Andriamanitra.

**John 8:37****Fampifandraisana ny foto-kevitra**

Jesosy dia manohy miresaka amin'ireo Jiosy.

**tsy manana toerana ao aminareo ny teniko**

Eto ny "teny" dia midika hoe "fampianarana" na "hafatra" an'i Jesosy, izay tsy eken'ireo mpitarika Jiosy. DH: "ianareo dia tsy manaiky ireo fampianarako" na "tsy avelanareo hanova ny fiainanareo ny hafatro"

**Milaza izay hitako niaraka tamin'ny Raiko Aho**

"Miteny anareo ireo zavatra hitako tamin'Izaho niaraka tamin'ny Raiko Aho"

**ianareo koa manao izay renareo tamin'ny rainareo**

Ireo mpitarika Jiosy dia tsy nahatakatra fa ny "ny rainareo" tian'i Jesosy lazaina dia ireo devoly. DH: "Ianareo koa dia mbola manohy izay nasain'ny rainareo atao."

**John 8:39****rainay**

"razambe"

**Abrahama tsy nanao izany**

"Abrahama dia tsy nihezaka hamono na iza na iza niteny azy ny fanambarana marina avy amin'Andriamanitra"

**Ianareo dia manao ny asan'ny rainareo**

Jesosy dia manambara fa ny rain'izy ireo dia ny devoly. DH: "Tsia! Ianareo dia manao ireo zavatra izay nataon'ny tena rainareo"

**Tsy teraka tamin'ny fijangajangana izahay**

Eto ireo mpitarika Jiosy dia milaza fa Jesosy dia tsy mahafantatra hoe iza no tena rainy. DH: "Izahay dia tsy mahafantatra ny mahakasika Anao, fa izahay dia tsy zaza sary" na "Izahay rehetra dia nateraka tamin'ny fanambadiana avokoa"

**iray ihany ny Rainay: dia Andriamanitra**

Eto ireo mpitarika Jiosy dia manambara an'Andriamanitra ho Rain'izy ireo ara-panahy. Ity dia fiantsoana manan-danja an'Andriamanitra.

**John 8:42****tia**

Ity dia ilay karazana fitiavana izay avy amin'Andriamanitra ary mifantoka amin'izay mahatsara ny hafa (na ireo fahavalontsika aza), na dia tsy mahazo tombony aza ianao.

**Nahoana no tsy azonareo ny teniko?**

Jesosy dia mapiasa ity fanontaniana ity mba hitenenana mafy ireo mpitarika Jiosy nohon'ny tsy fihainoan'izy ireo Azy. DH: "Ho lazaiko aminareo ny antony tsy ahazoanareo izay lazaiko!"

**Izany dia satria tsy afaka hanaiky ny teniko ianareo**

Eto ny "teniko" dia midika hoe "fampianaran" i Jesosy. DH: "Izany dia satria tsy handray ny fampianarako ianareo."

**Avy amin'ny rainareo ianareo, ilay devoly**  
"An'ny rainareo ianareo, Satana"

**ary rain'ny lainga**

Eto ny "ray" dia sari-teny maneho ilay iray izay niandohan'ny lainga rehetra. DH: "Izy ilay iray izay namorona ny lainga rehetra tamin'ny fiandohana"

**John 8:45****Fampifandraisana ny foto-kevitra**

Jesosy dia manohy miresaka amin'ireo Jiosy.

**satria milaza ny marina Aho**

"satria milaza ireo zavatra marina momban'Andriamanitra Aho"

**Iza aminareo no manameloka Ahy amin'ny fahotana?**

Jesosy mampiasa ity fanontaniana ity mba hanamafisana fa Izy dia tsy mbola nanota mihintsy. DH: "Tsy misy aminareo afaka manaporofa fa efa nanota Aho!"

**Raha milaza ny marina Aho**

"Raha milaza zavatra marina Aho"

**nahoana no tsy hinoanareo?**

Jesosy mampiasa ity fanontaniana ity mba hivedesana ireo mpitarika Jiosy nohon'ny amin'ny tsy finoan'izy ireo. DH: "Tsy manana antony tokony tsy hinoana Ahy ianareo!"

**ny tenin' Andriamanitra**

Eto ny "teny" eto dia manambara my "hafatr'Andriamanitra." DH: "Ny hafatr' Andriamanitra" na "Ny fahamarinana izay tonga avy tamin'Andriamanitra"

**John 8:48****Ireo Jiosy**

Ny hoe "ireo Jiosy" eto dia maneho ireo mpitarika Jiosy izay manohitra an'i Jesosy DH: "ireo mpitarika Jiosy"

**Moa ve tsy milaza ny marina izahay fa samaritana ianao ary misy demonia?**

Ireo mpitarika Jiosy dia mampiasa ity fanontaniana ity mba hiampangana an'i Jesosy sy tsy hanomezana voninahitra Azy. DH: "Izahay dia tena tsy diso raha miteny hoe samaritana ianao ary dia misy demonia ao aminao!"

**John 8:50****Fampifandraisana ny foto-kevitra**

Jesosy dia mbola mamaly ireo Jiosy.

**misy iray mitady sy mitsara**

Ity dia maneho an'Andriamanitra.

**marina, dia marina tokoa**

Adikao tahaka ny nataonao tao amin'ny 1:49 ity.

**mitandrina ny teniko**

Eto ny "teny" dia sari-teny ilazana ny "fampianarana" an'i Jesosy" DH: "ankàtoavy ireo fampianarako" na "ataovy izay teneniko"

**hahita fahafatesana**

Ity dia fomba fiteny izay midika hoe hiaina ny fahafatesana. Eto Jesosy dia maneho ny fahafatesana ara-panahy. DH: "maty ara-panahy"

**John 8:52****Jiosy**

Eto ny "Jiosy" dia entina hilazana ireo "mpitarika Jiosy" izay manohitra an'i Jesosy. DH: "ireo mpitarika Jiosy"

**hahita fahafatesana**

Ity dia fomba fiteny izay midika hoe hiaina fahafatesana. Ireo mpitarika Jiosy dia diso fihetitra raha nieritreritra fa Jesosy dia miresaka momban'ny fahafatesana ara-nofa fotsiny ihany. DH: "maty"

**Tsy lehibe noho ny rainay Abrahama izay efa maty Ianao, sa ve lehibe**

Ireo mpitarika Jiosy dia mampiasa ity fanontaniana ity mba hanamafisana fa Jesosy dia tsy lehibe noho Abrahama. DH: "Mazava ho azy fa Ianao dia tsy lehibe noho ny rainay Abrahama izay efa maty tokoa!"

**rainay**  
"razambe"

**Manao ny tenanao ho iza moa Ianao?**

Ireo Jiosy dia mampiasa ity fanontaniana ity mba hitenenana mafy an'i Jesosy nohon'ny fieritreretana fa lehibe noho Abrahama Izy. DH: "Ianao dia tsy tokony hieritreritra hoe manan-danja be Ianao!"

**John 8:54**

**ny Raiko izay ataonareo ho Andriamanitra no mankalaza Ahy**

Ny teny hoe "Ray" dia fiantsoana manan-danja an'Andriamanitra. Tsy misy olona mahafantatra an'Andriamanitra Ray tahaka an'i Jesosy, ilay Zanak'Andriamanitra. DH: "Ny Raiko no manome voninahitra Ahy, dia milaza ianareo fa Andriamanitrareo Izy."

**mitandrina ny teniny**

Eto ny "teny" dia maneho izay lazain' Andriamanitra. DH: "Izaho dia mankatoa izay asainy atao"

**ny androko**

Ity dia maneho izay tokony ho tanterahan'i Jesosy mandritrin'ny fiainany. DH: "Izay tokony ataoko mandritrin'ny fiainako."

**nahita izany izy dia faly**

"Izy dia nahita mialoha ny fahatongavako tamin'ny alalan'ny fanambaran'Andriamanitra ary dia nifaly Izy"

**John 8:57**

**Fampifandraisana ny foto-kevitra**

Ity ny faran'ny fizarana amin'ny tantara momban'ny nireshan'i Jesosy tamin'ireo Jiosy tao an-tempoly, izay nanomboka tao amin'ny 8:12.

**Hoy ireo Jiosy taminy hoe**

Eto ny "Jiosy" dia midika hoe "mpitarika Jiosy" izay manohitra an'i Jesosy. DH: "Hoy ireo mpitarika Jiosy taminy"

**Mbola tsy misy dimampolo taona akory Ianao, ka dia ho efa nahita an'i Abrahama ve?**

Ireo mpitarika Jiosy dia mampiasa ity fanontaniana ity mba hilazana ny fahatairan'izy ireo fa Jesosy dia manambara ho efa nahita an'i Abrahama. DH: "Ianao dia mbola latsaky ny dimampolo taona. Tsy tokony nahita an'i Abrahama Ianao!"

**marina, dia marina tokoa**

Adikao tahaka izay nataonao tao amin'ny 1:49 ity.

**talohan'ny nahaterahan'i Abrahama, dia Izaho no Izy**

Tahaka an'Andriamanitra Zanaka, Jesosy dia mahafantatra an'Andriamanitra Ray tsy tahaka ny olona rehetra. Mety ho dikany: 1) Jesosy dia milaza ny tenany ho Yaveh amin'ny fitenena hoe: "Izaho no Andriamanitra" na 2) Jesosy dia niteny hoe: "talohan'ny nisian'Abrahama, dia efa nisy Aho."

**Avy eo dia naka vato hatoraka Azy izy ireo**

Ireo mpitarika Jiosy dia tezitra tamin'izay nolazain'i Jesosy. Eto izany dia milaza fa te-hamono Azy izy ireo nohon'ny fanaovany ny tenany ho mitovy amin'Andriamanitra. DH: "Avy eo dia naka vato izy ireo mba hamonoana Azy satria manambara ho mitovy amin'Andriamanitra Izy"

## Chapter 9

<sup>1</sup> Ary raha nandalo Jesosy, dia nahita lehilahy jamba hatramin'izy vao teraka. <sup>2</sup> Nanontany Azy ireo ny mpianany hoe: "Raby, iza re no nanota, io lehilahy io sa ireo ray aman-dreniny, no dia teraka jamba tahaka izao izy?" <sup>3</sup> Jesosy namaly hoe: "Tsy io lehilahy io no nanota, na ny ray aman-dreniny, fa natao izao mba hanehoana aminy ny asan'Andriamanitra. <sup>4</sup> Tsy maintsy manao ny asan'izay naniraka Ahy isika raha mbola mazava. Fa ho avy ny alina izay tsy afahan'iza na iza miasa intsony. <sup>5</sup> Raha mbola eto amin'izao tontolo izao Aho, dia Izaho no fahazavan'izao tontolo izao." <sup>6</sup> Rehefa avy niteny izany Jesosy, dia nandrora tamin'ny tany, ary nanao feta tamin'ilay rora, ka nanosotra ny fotaka tamin'ny mason'ilay lehilahy. <sup>7</sup> Hoy Izy taminy hoe: "Mandehana, sasao eny amin'ny ranon'ny Siloama (izay adika hoe: nirahina) ny masonao." Ka lasa ralehilahy, nanasa izany, ary niverina nahiratra. <sup>8</sup> Ary nifampanontany ireo olona mpiray vody rindrina tamin-dralehilahy sy ireo izay nahita azy nangataka taloha nanao hoe: "Tsy ity ve ilay lehilahy nipetraka nangataka teto?" <sup>9</sup> Ny sasany nanao hoe: "Izy io." Ary ny hafa nilaza hoe: "Tsia, fa mitovy aminy ihany izy." Fa izy kosa nanao hoe: "Izaho ity." <sup>10</sup> Hoy izy ireo taminy hoe: "Koa ahoana ary no nahiratan'ny masonao?" <sup>11</sup> Namaly izy hoe: "Ilay lehilahy antsoina hoe Jesosy no nanao feta ary nonosotra izany tamin'ny masoko ka niteny tamiko hoe: 'Mandehana any Siloama ary sasao ny masonao.' Dia nandeha aho ary nanasa izany, ka nahiratra." <sup>12</sup> Hoy izy ireo taminy hoe: "Aiza Izy?" Dia novaliany hoe: "Tsy fantatro." <sup>13</sup> Nentin'izy ireo teo amin'ny fariseo ilay lehilahy izay jamba taloha. <sup>14</sup> Tamin'ny andro Sabata moa no nanaovan'i Jesosy ny feta sy nampahiratany ny masony. <sup>15</sup> Ary nanontany azy indray ireo Fariseo ny amin'ny fomba nahiratanany. Hoy izy tamin'izy ireo hoe: "Nasiany feta ny masoko, nosasako, ka mahita aho izao." <sup>16</sup> Ny sasany tamin'ireo fariseo niteny hoe: "Tsy avy amin'Andriamanitra ity lehilahy ity satria tsy mba manaja ny andro Sabata." Ny hafa nanao hoe: "Ahoana no afahan'ny olona mpanota manao famantarana lehibe tahaka izao?" Ka dia nisy fizarazarana teo amin'izy ireo. <sup>17</sup> Ka dia niverina nanontany ilay lehilahy jamba indray izy ireo hoe: "Inona no hambaranao momba Azy, hatramin'ny nampahiratany ny masonao?" Hoy ilay lehilahy jamba hoe: "Mpaminany Izy." <sup>18</sup> Ary mbola tsy nino ny momba azy ihany ireo Jiosy hoe izy dia efa jamba ka nahiratra raha tsy niantso ny ray aman-drenin'ilay lehilahy nahiratra izy ireo. <sup>19</sup> Nanontany ireo ray aman-dreny izy ireo hoe: "Ity ve ilay zanakareo izay lazainareo fa hoe teraka jamba? Koa ahoana ary no ahitany izao?" <sup>20</sup> Ary dia novalian'ireo ray aman-dreniny izy ireo hoe: "Fantatray fa zanakay io sady teraka jamba izy. <sup>21</sup> Saingy ny amin'ny nahitany, tsy fantatray, ary izay nampahiratra ny masony, tsy fantatray. Anontanio azy, efa lehibe izy. Afaka milaza ho an'ny tenany izy." <sup>22</sup> Nilaza izany ireo ray aman-dreniny, satria natahotra ireo jiosy izy ireo. Satria efa nifanaiky ireo jiosy fa raha misy manaiky Azy ho Kristy, dia ho roahina hiala ao amin'ny synagoga izy. <sup>23</sup> Nohon'ny amin'izany, no nilazan'ireo ray aman-dreniny hoe: "Efa lehibe izy, izy no anontanio." <sup>24</sup> Ary niantso ilay lehilahy jamba taloha fanindroany indray izy ireo dia niteny taminy hoe: "Omeo voninahitra Andriamanitra. Fantatray fa mpanota izany lehilahy izany." <sup>25</sup> Avy eo dia namaly ilay lehilahy hoe: "Tsy fantatro aloha raha mpanota Izy. Ny hany fantatro dia izao: efa jamba aho taloha, fa ankehitriny aho mahita." <sup>26</sup> Avy eo dia hoy izy ireo taminy hoe: "Fa inona no nataony taminao? Ahoana ny fomba nampahiratany ny masonao?" <sup>27</sup> Dia namaly izy hoe: "Efa nambarako taminareo, fa tsy nihaino ianareo! Ka nahoana ianareo no te-hihaino izany indray? Te-ho isan'ny mpianany ihany koa ve ianareo, sa tsy izany?" <sup>28</sup> Naneso azy izy ireo ka niteny hoe: "Ianao no mpianany, fa izahay mpianatr'i Mosesy. <sup>29</sup> Fantatray fa efa niresaka tamin'i Mosesy Andriamanitra, fa raha izany lehilahy izany dia tsy fantatray izay nihaviany." <sup>30</sup> Dia namaly ilay lehilahy ka nanao tamin'izy ireo hoe: "Mahagaga izany, tsy fantatrareo izay niaviany, kanefa nampahiratra ny masoko Izy. <sup>31</sup> Fantatsika fa tsy mihaino ireo mpanota Andriamanitra, fa raha misy mazoto mivavaka sy manao ny sitrapony, dia mihaino azy Izy. <sup>32</sup> Hatramin'ny niantombohan'izao tontolo izao dia tsy mbola re mihintsy hoe nisy nampahiratra ny mason'izay teraka jamba. <sup>33</sup> Koa raha tsy avy amin'Andriamanitra izany lehilahy izany, dia tsy mahefa na inona na inona." <sup>34</sup> Ary dia namaly izy ireo ka nanao taminy hoe: "Tena teraka tamin'ny ota ianao, dia ianao indray ve no hampianatra anay?" Avy eo dia noroahin'izy ireo hivoaka izy. <sup>35</sup> Ren'i Jesosy fa noroahin'izy ireo tao amin'ny synagoga izy. Ary Izy nahita azy dia niteny hoe: "Mino ny Zanak'Olonana ve ianao?" <sup>36</sup> Namaly izy hoe: "Iza moa no Izy, Tompo, mba hinoako Azy?" <sup>37</sup> Jesosy nanao taminy hoe: "Efa nahita Azy ianao, ary ilay iray izay miresaka aminao izao izany." <sup>38</sup> Hoy ilay lehilahy hoe: "Tompo, mino aho." ary dia nidera Azy izy. <sup>39</sup> Jesosy nilaza hoe: "Fa fitsarana no nahatongavako eto amin'izao tontolo izao mba nahiratra ireo izay jamba ary mba ho tonga jamba ireo izay nahiratra." <sup>40</sup> Nandre izany ny sasany tamin'ireo Fariseo izay niaraka taminy ka nanontany Azy hoe: "Ary izahay ihany koa ve jamba?" <sup>41</sup> Fa Jesosy niteny tamin'izy ireo hoe: "Raha jamba ianareo, dia tsy ho nanan-keloka, fa ianareo kosa ankehitriny milaza hoe: 'Mahiratra izahay,' dia mbola mitoetra ny helokareo."

**John 9:1****Fampahafantarana amin'ny ankapobeny**

Ity ny fizarana manaraka amin'ny tantara. Raha iny nandeha iny Jesosy sy ireo mpianany, dia nahita lehilahy Jamba.

**raha nandalo Jesosy**

Eto ny hoe "Jesosy" dia milaza an'i Jesosy sy ireo mpianatra. DH: "Ary raha nandalo Jesosy sy ireo mpianany"

**iza re no nanota, ity lehilahy ity sa ireo ray aman-dreniny, no dia teraka jamba tahaka izao izy?**

Ity fanontaniana ity dia maneho ny finoana Jiosy fahiny fa ny ota no miteraka ny aretina rehetra sy ny fahasembanana hafa. Ireo raby ihany koa dia nampianatra fa ny zaza dia mety manota na dia mbola ao an-kibo aza. DH: "Ry Mpampianatra, fantatsika fa ny ota no mahatonga ny olona ho jamba. Otan'iza no nahatonga ity lehilahy ity ho teraka jamba? Ity lehilahy ity ve no nanota, sa ireo ray aman-dreniny no nanota?"

**John 9:3****isika**

Ny "isika" eto dia maneho an'i Jesosy sy ireo mpianatra resahany.

**mazava ... alina**

Eto ny "mazava" sy "alina" dia sari-teny. Jesosy dia mampitaha ny fotoana izay afahan'ny olona manao ny asan'Andriamanitra amin'ny andro atoandro, fotoana izay hiasan'ny olona raha ny tena izy, ary ny andro alina izay fotoana tsy afahan'ny olona manao ny asan'Andriamanitra.

**fahazavan'izao tontolo izao**

Eto ny "fahazavana" dia sari-teny ho an'ny fanambarana tena marin'Andriamanitra. DH: "Ilay Iray izay mampiseho hoe inona ny marina tahaka ny hazavana izay mamela ny olona hahita izay ao anatin'ny haizina"

**John 9:6****ary nanao feta tamin'ilay rora**

Jesosy dia nampiasa ny tanany mba hamolavolana ilay fotaka sy rora. DH: "ary nampiasa ny tanany mba hanatambarany ny fotaka sy rora mba hanamboarana feta"

**izay adika hoe: nirahina**

Misy fihatoana kely eto ao amin'ny fizotry ny tantara ka afaka manome fanampim-panazavana sasany Jaona izay hanampy ny mpamaky Grika.

**nanasa izany**

"nanasa ny masonry teo amin'ny rano miangona"

**John 9:8****Tsy ity ve ilay lehilahy nipetraka nangataka teto?**

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanehoana ny fahatairan'ny vahoaka. DH: "Ity lehilahy ity dia ilay nipetraka sy nangataka teto!"

**John 9:10****Fampifandraisana ny foto-kevitra**

Ireo manodidina ilay lehilahy jamba teo aloha dia mbola manohy miresaka aminy.

**Koa ahoana ary no nahiratan'ny masonao?**

"Koa inona izany no nahatonga anao afaka mahita?" na "Ahoana no afahanao mahita ankehitriny?"

**nanosotra izany tamin'ny masoko**

"nampiasa ny tanany Izy mba hanosorana feta ny masoko."

**John 9:13****Fampahafantarana amin'ny ankapobeny**

Ny andininy faha-14 dia manome fampahafantarana fototra momban'ny fotoana nanasitranan'i Jesosy ilay lehilahy.

**Noentin'izy ireo teo amin'ny fariseo ilay lehilahy izay jamba taloha**

Ireo vahoaka dia nanery ilay lehilahy mba hanaraka azy ireo ho any amin'ireo Fariseo. Tsy noteren'izy ireo ara-batana anefa izy.

**ny andro Sabata**

"Andro fitsaharan'ny Jiosy"

**Ary nanontany azy indray ireo Fariseo**

"ka nanontany azy koa ireo Fariseo"

**John 9:16****Fampahafantarana amin'ny ankapobeny**

Ao amin'ny andininy faha-18 dia misy fihatoana amin'ny fizotry ny tantara ka manome fampahafantarana fototra Jaona mahakasika ny tsy finoan'ireo Jiosy.

**tsy mba manaja ny andro Sabata**

Ity dia midika fa Jesosy dia tsy mankatoa ny lalàna momban'ny tsy fiasana amin'ny andro fitsaharan'ireo Jiosy.

**Ahoana no afahan'ny olona mpanota manao famantarana lehibe tahaka izao?**

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanamafisana fa ny famantaran'i Jesosy dia manaporofa fa tsy mpanota Izy. DH: "Ny mpanota dia tsy afaka manao fahagagana tahaka izao!"

**famantarana**

Ity dia teny hafa ho an'ny fahagagana. Ny "famantarana" dia manome porofo fa Andriamanitra no ilay iray mahery indrindra izay manana fahefana tanteraka amin'izao tontolo rehetra izao.

**Mpaminany Izy**

"Mieritreritra aho fa mpaminany Izy"

**Ary mbola tsy nino ny momba azy ihany ireo Jiosy**

Eto ny teny hoe "Jiosy" diaentina milaza hoe "ireo mpitarika Jiosy" izay manohitra an'i Jesosy. DH: "Ary mbola tsy nino foana ireo mpitarika Jiosy"

**John 9:19****Nanontany ireo ray aman-dreny izy ireo**

Ny hoe "Izy ireo" dia maneho ireo mpitarika Jiosy.

**efa lehibe izy**

"izy dia lehilahy" na "tsy zazakely intsony izy"

**John 9:22****Fampahafantarana amin'ny ankapobeny**

Ao amin'ny andininy faha-22 dia misy fihatoana amin'ny fizotry ny tantara raha manome fampahafantarana fototra momban'ny ray aman-drenin'ilay lehilahy izay natahotra ireo Jiosy.

**natahotra ireo jiosy izy ireo**

DH: "Izy ireo dia natahotra izay mety ho ataon'ireo mpitarika Jiosy amin'izy ireo"

**Efa lehibe izy**

"izy dia lehilahy" na "tsy zazakely intsony izy." Jereo ny nandikanao ity tao amin'ny 9:19.

**John 9:24****niantso ilay lehilahy ... izy ireo**

Eto ny "izy ireo" dia maneho ireo Jiosy. (9:16)

**Omeo voninahitra Andriamanitra**

Ity dia fomba fiteny izay nampiasan'ny olona rehefa manao fianianana. DH: "Eo anatrehan' Andriamanitra, teneno ny marina!" na "Teneno ny marina eo anatrehan'Andriamanitra!"

**izany lehilahy izany**

Ity dia maneho an'i Jesosy.

**ilay lehilahy**

Ity dia maneho an'ilay lehilahy jamba teo aloha.

**John 9:26****Fampifandraisana ny foto-kevitra**

Ireo Jiosy dia mbola manohy miresaka amin'ilay lehilahy izay jamba teo aloha.

**nahoana ianareo no te-hihaino izany indray?**

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanehoana ny fahatairan'ilay lehilahy fa nanontany azy izay nitranga indray ireo mpitarika Jiosy. DH: "Gaga aho fa mbola te-hihaino izay nitranga tamiko indray ianareo!"

**Te-ho isan'ny mpianany ihany koa ve ianareo, sa tsy izany?**

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanampiana eso-teny amin'ny fanambaran'ilay lehilahy. Fantany fa ireo mpitarika Jiosy dia tsy te-hanaraka an'i Jesosy. Eto dia maniratsira azy ireo izy. DH: "Tahaka ny hoe te-ho mpianany koa ianareo!"

**John 9:30****tsy fantatrareo izay niaviany**

Gaga ilay lehilahy fa ireo mpitarika Jiosy dia nanontany ny fahefan'i Jesosy rehefa nahafantatra fa manana ny fahefana manasitrana Izy. DH: "tsy fantatrareo izay nahazoany ny fahefany"

**tsy mihaino ireo mpanota Andriamanitra ... mihaino azy Izy**

"tsy mamaly ny vavak'ireo mpanota Andriamanitra ... Andriamanitra dia mamaly ny vavaka nataony.

**John 9:32****Fampifandraisana ny foto-kevitra**

Ilay lehilahy izay jamba teo aloha dia mbola manohy miresaka amin'ireo Jiosy.

**tsy mbola re mihintsy hoe nisy nampahiratra ny mason'izay teraka jamba**

"tsy mbola nisy ren'ny olona hoe nahasitrana olona izay jamba avy any am-bohoka"

**Koa raha tsy avy amin'Andriamanitra izany lehilahy izany, dia tsy mahefa na inona na inona**

"Olona avy amin'Andriamanitra ihany no afaka manao zavatra toy izany!"

**Tena teraka tamin'ny ota ianao, dia ianao indray ve no hampianatra anay?**

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanamafisana ny hevitra. Izany koa dia milaza fa hoe teraka jamba io lehilahy noho ny otan'ireo ray aman-dreniny. DH: "Ianao dia teraka nohon'ny fahotan'ny ray aman-dreninao. Ianao dia tsy mendrika ny hampianatra anay!"

**norohin'izy ireo hivoaka izy**

"Navoakan'izy ireo tao amin'ny synagoga izy"

**John 9:35****Fampahafantarana amin'ny ankapobeny**

Ity ny fizarana manaraka amin'ny tantara. Jesosy dia nahita ilay lehilahy izay nositrany ary manomboka miresaka aminy sy ireo vahoaka.

**Mino ny**

Ity dia midika hoe "mino an'i Jesosy," mino fa Izy dia ilay Zanak'Andriamanitra, mahatoky Azy ho Mpamonjy, ary miaina amin'ny fomba izay manome voninahitra Azy.

**John 9:39**

**nahatongavako eto amin'izao tontolo izao**

Ny teny hoe "izao tontolo izao" dia sari-teny hilazana hoe "ireo olona eto amin'izao tontolo izao." DH: "tonga hiaina hiaraka amin'ny olona eto amin'ity tany ity"

**mba hahiratra ireo izay jamba ary mba ho tonga jamba ireo izay mahiratra**

Eto ny "fahitana" sy ny "fahanjambana" dia sari-teny. Jesosy dia miavaka eo anatrehan'ny olona izay jamba ara-panahy sy ara-batana. DH: "ka ireo izay jamba ara-panahy, nefa te-hahita an'Andriamanitra,

dia afaka mahita Azy, ary ireo izay efa manana eritreritra diso fa afaka mahita an'Andriamanitra dia hijanona ao amin'ny fahajamban'izy ireo"

**Ary izahay ihany koa ve jamba?**

"Ianao ve mieritreritra fa izahay dia jamba ara-panahy?"

**Raha jamba ianareo, dia tsy ho nanan-keloka**

Eto ny "fahajambana" dia sari-teny maneho ny hoe tsy mahafantatra ny fahamarinan'Andriamanitra. DH: "Raha te-hahafantatra ny fahamarinan'Andriamanitra ianareo, dia ho afaka mandray ny fahitanareo.

**fa ianareo kosa ankehitriny milaza hoe: 'Mahiratra izahay,' dia mbola mitoetra ny helokareo**

Eto ny "fahitanareo" dia sari-teny maneho ny hoe "mahafantatra ny fahamarinan'Andriamanitra." DH: "satria ianareo manana eritreritra diso hoe efa mahafantatra an'Andriamanitra, dia hijanona ho jamba ianareo"

## Chapter 10

<sup>1</sup> "Lazaiko aminareo, marina, dia marina tokoa, fa izay tsy miditra ny vavahady ho amin'ny valan'ondry, fa mananika lalana hafa, dia mpangalatra sy mpandroba izy. <sup>2</sup> Fa izay miditra ny vavahady kosa no mpiandry ondry tsara. <sup>3</sup> Izy no vahan'ny mpiandry vavahady. Mandre ny feony ny ondry, ary izy miantso ny ondriny manokana amin'ny anarany ka mitondra azy mivoaka. <sup>4</sup> Rehefa namoaka ny azy rehetra izy, dia nialoha lalana azy ireo, ary manaraka azy ny ondriny, satria mahalala ny feony. <sup>5</sup> Ary tsy hanaraka vahiny izy ireo fa handositra azy kosa, satria tsy fantany ny feon'ny vahiny." <sup>6</sup> Jesosy nilaza izany fanoharana izany tamin'izy ireo, saingy tsy azon'izy ireo akory ireo zavatra nolazainy tamin'izy ireo. <sup>7</sup> Dia hoy indray Jesosy tamin'izy ireo hoe: "Lazaiko aminareo, marina, dia marina tokoa, fa Izaho no vavahadin'ondry. <sup>8</sup> Izay rehetra tonga talohako dia mpangalatra sy mpandroba, satria tsy nihaino azy ireo ny ondry. <sup>9</sup> Izaho no vavahady. Raha misy miditra ao amin'ny alalako, dia ho voavonjy izy; hiditra sy hivoaka izy ary hahita ny fihinanana. <sup>10</sup> Fa ny mpangalatra tsy avy raha tsy hangalatra sy hamono ary handrava. Fa Izaho kosa avy mba hananan'izy ireo fiainana ary hanana izany be dia be. <sup>11</sup> Izaho no mpiandry tsara. Ny mpiandry tsara dia manolotra ny ainy hamonjena ny ondriny. <sup>12</sup> Ny mpikarama dia tsy mpiandry ary tsy tompon'ny ondry. Raha nahita ambodia manatona izy dia handao ny ondry ka hitsoaka, ary ny ambodia misambotra sy mampiparitaka azy ireo. <sup>13</sup> Mandositra izy satria mpikarama ka tsy miraharaha ny ondry. <sup>14</sup> Izaho no mpiandry ondry tsara, ary fantatro ny Ahy, ary fantany Aho. <sup>15</sup> Ny Ray mahafantatra Ahy, ary Izaho mahafantatra ny Ray, ary Izaho manolotra ny aiko ho an'ny ondry. <sup>16</sup> Manana ondry hafa izay tsy amin'ity vala ity Aho. Tsy maintsy ho entiko ihany koa ireny, ary izy ireo handre ny feoko mba ho tonga andiany iray ihany sy mpiandry iray. <sup>17</sup> Iza no antony hitiavan'ny Ray Ahy: mahafoy manolotra ny aiko Aho mba handraisako izany indray. <sup>18</sup> Tsy misy manaisotra izany amiko, fa ny tenako ihany no manolotra izany. Manana fahefana hanolotra izany Aho, ary manana fahefana haka izany indray. Izany didy izany dia azoko avy tamin'ny Raiko." <sup>19</sup> Nisy fizarazarana indray teo amin'ireo jiosy noho ireo teny ireo. <sup>20</sup> Maro tamin'izy ireo no nilaza hoe: "Manana demonia Izy ary very saina. Nahoana ianareo no mihaino Azy?" <sup>21</sup> Ny sasany nilaza hoe: "Tsy fitenin'ny olona misy demonia izany. Moa ny demonia afaka mampahiratra ny mason'ny jamba?" <sup>22</sup> Avy eo tonga ny fetin'ny fanokanana tao Jerosalema. <sup>23</sup> Ririnina tamin'izany, ary Jesosy nitsangana teo an-kianjan'ny tempoly teo amin'ny fialofan'i Solomona. <sup>24</sup> Avy eo notangoronan' ireo Jiosy Izy ary niteny taminy hoe: "Mandrapaha- rahoviana no hampisalasalanao anay? Raha Ianao no Kristy, dia hambarao miharihary aminay." <sup>25</sup> Ary Jesosy namaly azy ireo hoe: "Efa nanambara anareo aho, fa tsy mino ianareo. Ireo asa izay ataoko amin'ny anaran'ny Raiko, ireo no manambara ny mahakasika Ahy. <sup>26</sup> Kanefa ianareo tsy mino satria tsy mba ondriko. <sup>27</sup> Mandre ny feoko ny ondriko; fantatro izy ireo, ary manaraka Ahy. <sup>28</sup> Omeko azy ireo ny fiainana mandrakizay; ka tsy ho faty mandrakizay izy ireo, ary tsy hisy handrobaka azy eo am-pelantanako. <sup>29</sup> Ny Raiko, izay nanome ireo Ahy, dia lehibe noho ny hafa rehetra, ary tsy misy mahavita mandrobaka azy ireo eo am-pelatanan'ny Ray. <sup>30</sup> Izaho sy ny Ray dia iray ihany." <sup>31</sup> Avy eo naka vato indray ireo Jiosy mba hitora-bato Azy. <sup>32</sup> Ary Jesosy namaly azy ireo hoe: "Maro ny asa tsara nasehoko anareo avy tamin'ny Ray. Koa inona tamin'ireny asa ireny no hitorahanareo vato Ahy?" <sup>33</sup> Namaly Azy ireo Jiosy hoe: "Tsy ny asa tsara no hitorahanay vato anao, fa ny fitenenan-dratsy, satria ianao, olombelona, dia manao ny tenanao ho Andriamanitra." <sup>34</sup> Namaly azy ireo Jesosy hoe: "Tsy efa voasoratra ao amin'ny lalanareo ve hoe: 'Hoy Aho hoe: "andriamanitra ianareo"'?" <sup>35</sup> Raha niantso ireny ho andriamanitra izy, dia ho an'iza izany no niavian'ny tenin'Andriamanitra (ary ny Soratra Masina dia tsy azo foanana), <sup>36</sup> moa ve ilay nohamasinin'ny Ray sy nirahina ho amin'izao tontolo izao no ataonareo hoe: 'Miteny ratsy Ianao,' noho Izaho niteny hoe: 'Izaho no Zanak'Andriamanitra'?" <sup>37</sup> Raha tsy manao ireo asan'ny Raiko Aho, dia aza mino Ahy. <sup>38</sup> Fa raha manao ireny Aho, na dia tsy mino Ahy aza ianareo, dia minoa ireo asa mba hahafantaranareo sy hahazoanareo fa ny Ray dia ato Amiko ary Izaho ao amin'ny Ray." <sup>39</sup> Mbola nikasa ny hisambotra Azy indray izy ireo, fa nandositra Izy. <sup>40</sup> Dia nankany andafin'i Jordana indray Izy ho any amin'ilay toerana izay nanaovan'i Jaona batisa voalohany, ary nitoetra teo. <sup>41</sup> Maro ny olona nanatona Azy ary hoy izy ireo hoe: "Jaona tsy mba nanao famantarana, fa ny zavatra rehetra nolazain'i Jaona momba io lehilahy io dia marina." <sup>42</sup> Maro ny olona nino Azy teo.

**John 10:1****Fampifandraisana ny foto-kevitra**

Jesosy dia mbola manohy miresaka amin'ireo Fariseo. Ity dia mbola isan'ny fizarana ao amin'ilay tantara izay nanaomboka tao amin'ny 9:35.

**Fampahafantarana amin'ny ankapobeny**

Jesosy dia manomboka manao fanoharana.

**marina, dia marina tokoa**

Adikao tahaka ny nataonao tao amin'ny 1:49 ity.

**valan'ondry**

Ity dia toerana voafefy fametrahan'ny mpiandry ondry ireo ondriny.

**mpangalatra sy mpandroba**

Ity dia fampiasana teny roa mitovy dika mba hanamafisana ny hevitra.

**John 10:3****ny mpiandry vavahady**

Ity dia olona nokaramaina mba hiambina vavahady amin'ny alina rehefa tsy eo ny mpiandry ondry.

**Mandre ny feony ny ondry**

"Ny ondry dia mahare ny feony"

**izy, dia nialoha lalana azy ireo**

"Izy dia nandeha teo alohan'izy ireo"

**satria mahalala ny feony**

"satria mahafantatra ny feony"

**John 10:5****tsy azon'izy ireo akory**

Mety ho dikany: 1) "Ireo mpianatra dia tsy nahatakatra" na 2) "ireo olona dia tsy nahatakatra"

**izany fanoharana izany**

Ity dia sari-teny fanehoana avy amin'ny asan'ny mpiandry ondry. Ny "mpiandry ondry" dia sari-teny hilazana an'i Jesosy. Ny "ondry" dia maneho ireo mpanara-dia an'i Jesosy, ary ireo "vahiny" dia ireo mpitarika Jiosy, ao anatin'izany ireo Fariseo, izay mihezaka mamitaka ny vahoaka.

**John 10:7****Fampahafantarana amin'ny ankapobeny**

Jesosy dia manomboka manazava ny dikan'ny fanoharana notantarainy.

**marina, dia marina tokoa**

Adikao tahaka izay nataonao tao amin'ny 1:49 ity.

**Izaho no vavahadin'ondry**

Eto ny "vavahady" dia sari-teny midika hoe Jesosy no manome ny fidirana ao amin'ny vala izay

fakan'ain'ny olon'Andriamanitra amin'ny fanatrehany. DH: "Izaho dia tahaka ny vavahady izay fampiasan'ny ondry mba hidirana ao am-bala."

**Izay rehetra tonga talohako dia mpangalatra sy mpandroba**

Ity dia maneho ireo mpampianatra hafa izay nampianatra ny olona, ao anatin'izany ireo Fariseo sy ireo mpitarika Jiosy hafa. DH: "Ireo mpampianatra rehetra izay tonga tsy niaraka tamin'ny fahefako"

**mpangalatra sy mpandroba**

Ireo teny ireo dia sari-teny. Jesosy miantso ireo mpampianatra hoe "mpangalatra sy mpandroba" satria diso ny fampianaran'izy ireo, ary niezaka niezaka ny nitarika ireo olon'Andriamanitra raha tsy mahatakatra ny marinana. Noho izany, dia namitaka ireo vahoaka izy ireo.

**John 10:9****Izaho no vavahady**

Eto ny "vavahady" dia sari-teny. Amin'ny alalan'ny fanehoana ny tenany hoe "vavahady," dia mampiseho Jesosy fa manome lalana marina mba hidirana ao amin'ny fanjakan'Andriamanitra Izy. DH: "Izaho mihintsy no tahaka ny vavahady."

**fihinana**

Ny teny hoe "fihinana" dia midika hoe feno bozaka izay afahan'ireo ondry misakafa.

**tsy avy raha tsy hangalatra**

DH: "tonga mba hangalatra fotsiny"

**hangalatra sy hamono ary handrava**

Eto ny sari-teny tiana hambara dia ireo "ondry" izay maneho ny olon'Andriamanitra. DH: "hangalatra, hamono ary hanimba ireo ondry"

**mba hananan'izy ireo fiainana**

Ny teny hoe "izy ireo" dia maneho ireo ondry. Ny teny hoe "fiainana" dia maneho ny fiainana mandrakizay. DH: "mba afahan'izy ireo tena miaina, tsy ory na inona na inona"

**John 10:11****Fampahafantarana amin'ny ankapobeny**

Jesosy dia manohy ny fanoharany momban'ny mpiandry tsara.

**Izaho no mpiandry tsara**

Eto ny "mpiandry tsara" dia sari-teny izay maneho an'i Jesosy. DH: "Izaho dia tahaka ny mpiandry tsara"

**manolotra ny ainy**

Ny hoe manolotra zavatra dia tahaka ny hoe mahafohy ny fibaikoana an'izany zavatra izany. DH: "ho faty".

**Ny mpikarama**

Ny "mpikarama" dia sari-teny maneho ireo mpitarika Jiosy sy ireo mpampianatra. DH: "Ilay iray izay tahaka ny mpikarama"

**handao ny ondry ... tsy miraharaha ny ondry**

Eto ny teny hoe "ondry" dia sari-teny maneho ny olon'Andriamanitra. Tahaka ny mpikarama izay nandao ny ondry, dia miteny Jesosy fa ireo mpitarika Jiosy sy mpampianatra dia tsy miraharaha ny vahoakan'Andriamanitra.

**John 10:14****Izaho no mpiandry ondry tsara**

Jesosy eto ilay mpiandry tsara. DH: "Izaho dia tahaka ny mpiandry ondry tsara"

**Ny Ray mahafantatra Ahy, ary Izaho mahafantatra ny Ray**

Andriamanitra Ray sy Andriamanitra Zanaka dia mifankafantatra tsy tahaka ny fahafantaran'ny olona hafa azy ireo. Ny "Ray" dia fiantsoana manan-danja an'Andriamanitra.

**Izaho manolotra ny aiko ho an'ny ondry**

Ity dia midika fa Jesosy dia vonona ny hanome ny ainy mba hiarovana ny ondriny. DH: "Maty ho an'ny ondry Aho"

**Manana ondry hafa**

Eto ny "ondry hafa" dia sari-teny hilazana ireo mpanara-dia an'i Jesosy izay tsy Jiosy.

**andiany iray ihany sy mpiandry iray**

Eto ny "andiany" sy "mpiandry" dia sari-teny. Ireo mpanara-dia an'i Jesosy rehetra, Jiosy sy tsy Jiosy, dia ho tonga andian'ondry iray. Izy dia ho tahaka ny mpiandry ondry izay mikarakara azy rehetra.

**John 10:17****Fampifandraisana ny foto-kevitra**

Tapitra ny resak'i Jesosy tamin'ireo vahoaka.

**Izao no antony hitiavan'ny Ray Ahy: mahafoy manolotra ny aiko Aho**

Ny fikasana mandrakizay an'Andriamanitra dia ny hanome ny ain'Andriamanitra Zanaka mba hanefana ny otan'ny olombelona. Ny fahafatesan'i Jesosy teo amin'ny hazofijaliana dia maneho ny haben'ny fitiavan'ny Zanaka ho an'ny Ray ary ny an'ny Ray ho an'ny Zanaka.

**Ray**

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

**hitiavan'ny**

Ity karazana fitiavana ity dia avy amin' Andriamanitra ary mifantoka amin'izay mahatsara ny hafa, na dia tsy mahazo tombony aza ianao. Ity

karazana fitiavana ity dia mitsinjo ny hafa, na inona inona nataony.

**mahafoy manolotra ny aiko Aho mba handraisako izany indray**

Ity dia fomba hitenan'i Jesosy hoe ho faty Izy ary ho velona indray. DH: "Avelako ho faty ny tenako mba hananganako ny tenako amin'ny maty"

**ny tenako ihany no manolotra izany**

Manamafy eto Jesosy fa Izy irery ihany no manolotra ny tenany fa tsy hoe olona no naka ny ainy taminy. DH: "Izaho mihintsy no manolotra izany"

**Izany didy izany dia azoko avy tamin'ny Raiko**

"Izany no nandidian'ny Raiko ho ataoko." Ny teny hoe "Ray" dia fiantsoana manan-danja ho an'Andriamanitra.

**John 10:19****Fampifandraisana ny foto-kevitra**

Ireto andininy ireto dia milaza ny fomba namalian'ireo Jiosy ny zavatra nolazain'i Jesosy.

**Nahoana ianareo no mihaino Azy?**

Ity fanamarihana ity dia miendrika fanontaniana mba hanamafisana ny hoe tsy tokony hihaino an'i Jesosy ny olona. DH: "Aza mihaino Azy!"

**Moa ny demonia afaka mampahiratra ny mason'ny jamba?**

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanamafisana ny hevitra. DH: "Mazava ho azy fa ny demonia dia tsy afaka ny mampahiratra ny mason'ny jamba!" na "Mazava ho azy fa ny demonia dia tsy afaka mamerina ny fahitana ho an'ny olona jamba!"

**John 10:22****Fampahafantarana amin'ny ankapobeny**

Ity ny fizarana manaraka ao amin'ny tantara. Tonga ny fetin'ny Fanokanana ary manomboka mametra-panontaniana an'i Jesosy ny sasany. Ireo andininy faha-22 sy 23 dia manome fampahafantarana fototra momban'ny fizotry ny tantara.

**fetin'ny Fanokanana**

Ity dia fialan-tsasatry ny ririn'in'ireo Jiosy mandritry ny valo andro mba hahatsiarovana ny fahagagana izay nanaovan'Andriamanitra an'ilay menaka kely naharitra nirehitra tamin'ilay fanaovan-jiro nandritry ny valo andro. Izy ireo dia nandrehitra fanaovan-jiro mba ho fanokanana ny tempolin'ireo Jiosy ho an'Andriamanitra. Ny fanokanana zavatra dia mampanantena fa hampiasa izany amin'ny antony manokana.

**Jesosy nitsangana teo an-kianjan'ny tempoly**

Ny faritra izay nandehan'i Jesosy dia ny kianjan'ny Tempoly izay any ivelan'ny Tempoly. DH: "Jesosy dia nandehandeha teo an-kianjan'ny tempoly"

**fialofana**

Ity dia zavatra mifandray amin'ny fidirana ao an-trano; misy tafo izany ary mety na mety tsy misy rindrina.

**Avy eo notangoronan' ireo Jiosy Izy**

Eto ny "Jiosy" dia manambara ireo mpitarika Jiosy izay manohitra an'i Jesosy. DH: "Avy eo ireo mpitarika Jiosy nioididina Azy"

**hampisalasalainao anay**

Ity dia fomba fiteny. DH: "hampanotanianao tena anay"

**John 10:25****Fampifandraisana ny foto-kevitra**

Jesosy manomboka mamaly ireo Jiosy.

**amin'ny anaran'ny Raiko**

Eto ny "anarana" dia maneho ny herin'Andriamanitra. Eto ny "Ray" dia fiantsoana manan-danja an'Andriamanitra. Jesosy dia manao fahagagana amin'ny alalan'ny hery sy fahefan'ny Rainy. DH: "amin'ny alalan'ny herin'ny Raiko" na "miaraka amin'ny herin'ny Raiko"

**ireo no manambara ny mahakasika Ahy**

Ny fahagagany dia manome porofo momba Azy tahaka ny olona izay mijoro vavolombelona hanome porofo eo amin'ny kianjan'ny fitsarana. DH: "manome porofo mahakasika Ahy"

**tsy mba ondriko**

Ny teny hoe "ondry" dia sari-teny ho an'ireo mpanara-dia an'i Jesosy. DH: "tsy mpanara-dia Ahy" na "tsy mba ireo mpianatro"

**John 10:27****Mandre ny feoko ny ondriko**

Ny teny hoe "ondry" dia sari-teny ho an'ireo mpanara-dia an'i Jesosy. DH: "Tahaka ireo ondry izay mankatoa ny feon'ny mpiandry azy ireo, no hitandreman'ireo mpanaradia Ahy ny feoko"

**tsy hisy handrombaka azy eo am-pelantanako**

Eto ny teny hoe "am-pelantanako" dia maneho ny fiahian'i Jesosy feno fiarovana. DH: "tsy hisy hangalatra azy ireo ety amiko" na "izy ireo dia ho voaaro mandrakizay eto amin'ny fiahiko"

**John 10:29****Ny Raiko, izay nanome ireo Ahy**

Ny teny hoe "Ray" dia fiantsoana manan-danja ho an'Andriamanitra.

**eo am-pelatanan'ny Ray**

Eto ny teny hoe "am-pelantanana" dia maneho ny fananana sy fiarovan'Andriamanitra. DH: "tsy hisy afaka hangalatra azy ireo eny amin'ny Raiko"

**Izaho sy ny Ray dia iray ihany**

Jesosy, ilay Andriamanitra Zanaka, sy Andriamanitra Ray dia iray. Ny teny hoe "Ray" dia fiantsoana manan-danja an'Andriamanitra.

**Avy eo naka vato indray ireo Jiosy**

Ny teny hoe "Jiosy" dia milaza ireo mpitarika Jiosy izay manohitra an'i Jesosy. DH: "Avy eo ireo mpitarika Jiosy nanomboka naka vato indray"

**John 10:32****Ary Jesosy namaly azy ireo hoe: "Maro ny asa tsara nasehoko anareo avy tamin'ny Ray"**

Jesosy dia nanao fahagagana tamin'ny alalan'ny herin'Andriamanitra. Ny teny hoe "Ray" dia fiantsoana manan-danja an'Andriamanitra.

**Koa inona tamin'ireny asa ireny no hitorahanareo vato Ahy?**

Ity fanontaniana ity dia mampiasa heso-teny. Jesosy dia mafantatra fa ireo mpitarika Jiosy dia tsy tehitra-bato Azy satria nanao asa tsara Izy.

**Namaly Azy ireo Jiosy hoe**

Ny teny hoe "Jiosy" dia maneho ireo mpitarika Jiosy izay manohitra an'i Jesosy. DH: "Namaly ireo Jiosy mpanohitra" na "Namaly Azy ireo mpitarika Jiosy"

**manao ny tenanao ho Andriamanitra.**

"manambara ho Andriamanitra"

**John 10:34****Tsy efa voasoratra ... andriamanitra ianareo?"**

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanamafisana ny hevitra. DH: "Tsy efa tokony ho fantatrareo ve fa efa voasoratra ao amin'ny lalanareo izay nolazaiko hoe : 'Ianareo dia andriamanitra'

**andriamanitra ianareo**

Eto Jesosy dia mamerina ny teny ao amin'ny Soratra Masina izay niantsoan'Andriamanitra ireo mpanara-dia Azy hoe "andriamanitra," mety hoe satria Izy dia nifidy azy ireo ho solon-tenany eto an-tany.

**niavian'ny tenin'Andriamanitra**

"Andriamanitra niteny ny teniny"

**ny Soratra Masina dia tsy azo foanana**

Ny mety ho dikany: 1) "Tsy misy olona afaka manova ny Soratra Masina" na 2) "Ny Soratra Masina dia marina mandrakariva"

**moa ve ilay nohamasinin'ny Ray sy nirahina ho amin'izao tontolo izao no ataonareo hoe: 'Miteny ratsy Ianao,' noho Izaho niteny hoe: 'Izaho no Zanak'Andriamanitra'?**

Ity fanamarihana ity dia miendrika fanontaniana mba hanamafisana ny hevitra. Ireo mpifanohitra an'i Jesosy dia nino fa Jesosy dia nanao blasfemia amin'ny hiantsoany ny tenany hoe Zanak'Andriamanitra." Fantatr'izy ireo fa milaza ny

tenany ho mitovy amin'Andriamanitra Izy. DH:  
"Ianareo dia tsy tokony hiteny amin'ilay tokana izay  
nalefan'Andriamanitra manokana eto amin'ity tany  
ity hoe: "Ianao dia miteny ratsy an'Andriamanitra,"  
rehefa miteny anareo Aho fa Izaho no  
Zanak'Andriamanitra!"

**Ray ... Zanak'Andriamanitra**

Ireo dia fiantsoana manan-danja izay mamaritra ny  
fifandraisana eo amin'Andriamanitra sy Jesosy.

**John 10:37**

**Fampifandraisana ny foto-kevitra**

Tapitra ny famalian'i Jesosy an'ireo Jiosy.

**mino Ahy**

Ny teny hoe "Mino" dia midika hoe manaiky na  
mahatoky fa marina izay nolazain'i Jesosy.

**mino ireo asa**

Eto ny hoe "mino" dia manaiky fa ireo asa nataon'i  
Jesosy dia avy amin'Andriamanitra.

**ny Ray dia ato Amiko ary Izaho ao amin'ny Ray**

Ireo dia fomba fiteny hilazana ny fifandraisana  
akaiky eo amin'Andriamanitra sy Jesosy. DH: "Ny  
Raiko sy Izaho dia mitambatra ho iray tanteraka.

**John 10:40**

**an-dafin'i Jordana**

Jesosy dia teny ampitan'ny reniranon'ny Jordana.  
DH: "teny antsinanan'ny reniranon'i Jordana"

**ary nitoetra teo**

Jesosy dia nijanona teny amin'ny sisin'ny  
antsinanan'i Jordana nandritry ny fotoana fohy. DH:  
"Jesosy dia nijanona teny nanditry ny andro  
maromaro"

**Jaona tsy mba nanao famantarana, fa ny zavatra rehetra  
nolazain'i Jaona momba io lehilahy io dia marina**

"Marina fa tsy nanao famantarana Jaona, fa ny azo  
antoka dia marina izay nolazainy momban'io  
lehilahy izay manao famantarana io."

**famantarana**

Izany dia fahagagana izay manaporofa fa marina ny  
zavatra iray na manome fahatokisana ny amin'ny  
olona iray.

**nino**

Eto ny hoe "nino" dia midika hoe nanaiky na  
nahatoky an'izay notenenin'i Jesosy

## Chapter 11

<sup>1</sup> Ary nisy lehilahy iray narary antsoina hoe Lazarosy. Avy ao Betania izy, tanànan'i Maria sy Marta rahavaviny. <sup>2</sup> Maria no nanosotra menaka manitra ny Tompo sy nanadio ny tongony tamin'ny volony, ary Lazarosy anadahiny no narary. <sup>3</sup> Ary ireo mpirahavavy naniraka olona ho any amin'i Jesosy, nilaza hoe: "Tompo, jereo, fa marary ilay tianao." <sup>4</sup> Rehefa ren'i Jesosy izany, dia hoy Izy hoe: "Tsy fahafatesana no hiafaran'ity aretina ity, fa kosa ho fanehoana ny voninahitr'Andriamanitra mba hanandratana ny Zanak'Andriamanitra amin'ny alalan'izany." <sup>5</sup> Ary Jesosy dia tia an'i Marta sy ny rahavaviny ary Lazarosy. <sup>6</sup> Ka rehefa nandre Jesosy fa marary Lazarosy, dia mbola nijanona roa andro tao amin'ny toerana nizy Azy Izy. <sup>7</sup> Ary taorian'izany, dia niteny tamin'ireo mpianatra Izy hoe: "Andeha isika ho any Jodia indray." <sup>8</sup> Hoy ireo mpianatra taminy hoe: "Raby, amin'izao dia mikasa ny hitora-bato Anao ireo Jiosy, ka mbola hiverina ho any indray ve Ianao?" <sup>9</sup> Ary namaly Jesosy hoe: "Tsy roa ambin'ny folo ora ve ny fahazavan'ny andro? Raha misy olona mandeha amin'ny andro mazava, dia tsy ho tafintohina izy, satria mahita ny fahazavan'izao tontolo izao." <sup>10</sup> Kanefa, raha mandeha amin'ny alina izy, dia ho tafintohina satria tsy ao aminy ny fahazavana." <sup>11</sup> Nilaza ireo zavatra ireo Izy, ary taorian'ireo zavatra ireo, dia hoy Izy tamin'izy ireo hoe: "Resin-tory Lazarosy namantsika, fa handeha Aho mba hafahako mamoha azy amin'ny torimaso." <sup>12</sup> Ka hoy ireo mpianatra taminy hoe: "Tompo, raha resitory izy, dia ho tsara." <sup>13</sup> Kanefa Jesosy nilaza ny fahafatesany, saingy noheverin'izy ireo fa fialan-tsasatra amin'ny torimaso no nolazainy. <sup>14</sup> Avy eo Jesosy niteny tsotra tamin'izy ireo hoe: "Maty Lazarosy." <sup>15</sup> Faly aho, nohon'ny aminareo, fa tsy tany Aho mba hahatonga anareo hino. Andeha isika ho any aminy." <sup>16</sup> Tomasy, izay antsoina hoe Didymo, dia niteny tamin'ireo mpianatra namany hoe: "Andeha koa isika mba hiara-maty amin'i Jesosy." <sup>17</sup> Rehefa tonga Jesosy, dia hitany fa efa nalevina efatr'andro tao am-pasana Lazarosy. <sup>18</sup> Ary Betania dia efa akaiky an'i Jerosalema, eo amin'ny dimy ambin'ny folo stadio eo no elanelany. <sup>19</sup> Maro ireo Jiosy tonga tao amin'i Marta sy Maria, mba hampahery azy ireo nohon'ny fahafatesan'ny anadahin'izy ireo. <sup>20</sup> Avy eo Marta, rehefa nandre fa tonga Jesosy, dia nandeha nitsena Azy, fa Maria kosa nipetraka tao an-trano. <sup>21</sup> Dia niteny tamin'i Jesosy Marta hoe: "Tompo, raha teto ianao, dia tsy maty ny anadahiko." <sup>22</sup> Nefa na dia izao ankehitriny izao aza, dia fantatro fa na inona na inona angatahinao amin'Andriamanitra, dia homeny anao izany." <sup>23</sup> Hoy Jesosy taminy hoe: "Ny anadahinao dia hitsangan-ko velona indray." <sup>24</sup> Marta niteny taminy hoe: "Fantatro fa hitsangana indray izy amin'ny fitsanganan'ny maty amin'ny andro farany." <sup>25</sup> Dia hoy Jesosy taminy hoe: "Izaho no fananganana ny maty ary fiainana; izay mino Ahy, na dia maty aza izy, dia ho velona; <sup>26</sup> ary na iza na iza velona ka mino Ahy dia tsy ho faty mandrakizay. Mino izany ve ianao?" <sup>27</sup> Hoy izy taminy hoe: "Eny, Tompo, mino aho fa Ianao no Kristy, Zanak'Andriamanitra, ilay ho tonga eto amin'izao tontolo izao." <sup>28</sup> Rehefa voalazany izany, dia lasa izy niantso mangingina an'i Maria rahavaviny. Hoy izy hoe: "Tonga ny Mpampianatra ary miantso anao izy." <sup>29</sup> Rehefa ren'i Maria izany, dia nitsangana faingana izy dia nankany aminy. <sup>30</sup> Ary Jesosy tsy mbola tonga tao an-tanàna fa mbola teo amin'ilay toerana nihaonan'i Marta taminy ihany. <sup>31</sup> Noho izany ireo Jiosy, izay niaraka taminy tao an-trano sy nampahery azy, rehefa nahita an'i Maria nitsangana faingana ka lasa nivoaka, dia nanaraka azy, nihevitra fa handeha hitomany any amin'ny fasana izy. <sup>32</sup> Rehefa tonga teo amin'ny toerana nisy an'i Jesosy i Maria ka nahita Azy, dia niankohoka izy ary niteny taminy hoe: "Tompo, raha teto ianao, dia tsy maty ny anadahiko." <sup>33</sup> Rehefa nahita azy nitomany Jesosy, ary ireo Jiosy niaraka taminy koa nitomany, dia vonto ny fanahiny ary tora-kovitra Izy; <sup>34</sup> dia hoy Izy hoe: "Taiza no nandevenanareo azy?" Dia hoy izy ireo taminy hoe: "Tompo, avia ary jereo." <sup>35</sup> Nitomany Jesosy. <sup>36</sup> Avy eo hoy ireo Jiosy hoe: "Jereo ny haben'ny fitiavany an'i Lazarosy!" <sup>37</sup> Fa ny sasany tamin'izy ireo niteny hoe: "Moa ve tsy hain'ity lehilahy ity, izay nampahiratra ny mason'ilay jamba, ny manao izay tsy ho nahafaty ity lehilahy ity koa?" <sup>38</sup> Avy eo indray Jesosy, raha mbola vonto ny fanahiny, dia nankeny amin'ny fasana. Ary zohy izany, ary misy vato manarona azy. <sup>39</sup> Hoy Jesosy hoe: "Esory hiala ny vato." Marta, anabavin'i Lazarosy, ilay maty, niteny tamin'i Jesosy hoe: "Tompo, efa maimbo ny vatany raha amin'izao fotoana izao, satria efatr'andro izao no nahafatesany." <sup>40</sup> Ary Jesosy niteny taminy hoe: "Tsy efa nolazaiko anao ve fa, raha nino ianao, dia ho hitanao ny voninahitr'Andriamanitra?" <sup>41</sup> Dia nohesorin'izy ireo ny vato. Jesosy nanandratra ny masonry ka niteny hoe: "Ray ô, misaotra Anao Aho satria nihaino Ahy Ianao." <sup>42</sup> Fantatro fa mihaino Ahy mandrakariva Ianao, fa nohon'ny vahoaka mijoro manodidina Ahy no nilazako izany, mba hafahan'izy ireo mino fa Ianao no naniraka Ahy." <sup>43</sup> Rehefa avy niteny izany Izy, dia niantso tamin'ny feo mafy hoe: "Lazarosy, mivoaha!" <sup>44</sup> Nivoaka ilay lehilahy maty; nisy fehim-paty ny tongony sy ny tanany, ary voafehy lamba koa ny tavany. Hoy Jesosy tamin'izy ireo hoe: "Vahao izy ary avelao handeha." <sup>45</sup> Avy eo maro tamin'ireo Jiosy izay tonga tao amin'i Maria sy nahita ny nataon'i Jesosy, no nino Azy; <sup>46</sup> Fa ny sasany tamin'izy ireo kosa lasa

nandeha nankany amin'ny Fariseo ary nilaza tamin'izy ireo ny zavatra nataon'i Jesosy. <sup>47</sup> Avy eo ny lohan'ny mpisorona sy ny Fariseo namory ny Synedriona niaraka ary nanao hoe: "Inona no hataontsika? Ity lehilahy ity dia manao famantarana maro. <sup>48</sup> Raha avelantsika amin'izao Izy, dia hino Azy ny rehetra; ary ho avy ny Romana haka ny tananàntsika sy ny firenentsika." <sup>49</sup> Kanefa, nisy lehilahy iray tamin'izy ireo, Kaiafa, izay mpisoronabe tamin'izany taona izany, nanao tamin'izy ireo hoe: "Ianareo dia tsy mahalala na inona na inona. <sup>50</sup> Tsy mieritreritra akory ianareo fa tsara ho anareo raha lehilahy iray no maty ho an'ny olona toy izay ny firenena manontolo no ringana." <sup>51</sup> Ary izay nolazainy dia tsy nataony ho azy ihany. Fa kosa, noho izy mpisoronabe tamin'io taona io, dia naminany fa tokony ho faty ho an'ny firenena Jesosy; <sup>52</sup> ary tsy ho an'ny firenena fotsiny ihany, fa mba hampiray ny zanak'Andriamanitra izay niparitaka koa. <sup>53</sup> Ka nanomboka tamin'io andro io dia nanao tetika ny fomba hamonoana an'i Jesosy izy ireo. <sup>54</sup> Ary Jesosy tsy nandeha nihariany teny amin'ireo Jiosy intsony, fa niala teo Izy nankany amin'ny tany akaikin'ny efitra ho any an-tanàna atao hoe Efraïma. Ary nonina tao Izy sy ireo mpianatra. <sup>55</sup> Ary efa akaiky ny Pasky ny Jiosy, ary maro tamin'ireo tany ivelan'ny tanàna no niakatra tao Jerosalema mialohan'ny Paska mba hanadio ny tenan'izy ireo. <sup>56</sup> Nitady an'i Jesosy izy ireo, ary nijoro teo amin'ny Tempoly nifampiresaka hoe: "Inona no eritreretinareo? Hoe tsy ho tonga amin'ny andro firavoravoana ve Izy?" <sup>57</sup> Ary efa nanome baiko ny lohan'ny mpisorona sy ny Fariseo fa raha misy mahalala ny misy an'i Jesosy, dia tokony milaza izy mba hisamboran'izy ireo Azy.

### John 11:1

#### Fampahafantarana amin'ny ankapobeny

Ity ny fizarana manaraka ao amin'ny tantara, izay miresaka ny momban'i Lazarosy. Ireto andininy ireto dia mampiditra azy ao amin'ny tantara ary manome fanazavana momba Azy sy Maria anabaviny.

#### Maria no nanosotra menaka manitra ny Tompo sy nanadio ny tongony tamin'ny volony

Raha iny Jaona nampiditra an'i Maria iny, ilay rahavavin'i Marta, dia nizara fanazavana mahakasika ny zavatra izay hitranga ao amin'ny tantara ihany koa izy.

### John 11:3

**naniraka olona ho any amin'i Jesosy**  
"nangataka an'i Jesosy mba ho tonga"

#### tianao

Eto ny "fitiavana" dia maneho ny fitiavana arapirahalaliana, voajanahary, fitiavan'olombelona eo amin'ny mpinamana sy ny mpihavana.

**Tsy fahafatesana no hiafaran'ity aretina ity**  
Jesosy dia manambara fa fantany izay hitranga amin'i Lazarosy sy ny aretiny. DH: "Tsy fahafatesana no hiafaran'ity aretina ity"

#### fahafatesana

Ity dia maneho ny fahafatesana ara-nofo.

#### fa kosa ho fanehoana ny voninahitr'Andriamanitra mba hanandratana ny Zanak'Andriamanitra amin'ny alalan'izany.

Jesosy dia manambara fa fantany ny ho vokatr'izany. DH: "fa ny tanjona dia ny mba hahitan'ny olona ny alehiben'Andriamanitra noho ireo izay ho avelan'ny heriny ho ataoko.

### John 11:5

**Ary Jesosy dia tia an'i Marta sy ny rahavaviny ary Lazarosy**  
Ity dia fampahafantarana fototra.

### John 11:8

**Raby, amin'izao dia mikasa ny hitora-bato Anao ireo Jiosy, ka mbola hiverina ho any indray ve Ianao?**  
Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanasongadinana fa ireo mpianany dia tsy te-hamela an'i Jesosy ho any Jerosalema. DH: "Mpampianatra, mino izay fa tsy te-hiverina any Ianao! Ireo Jiosy dia niezaka ny hitora-bato anao tamin'ny Ianao tany farany!"

#### Ireo Jiosy

Ireo "Jiosy" dia midika hoe ireo mpitarika Jiosy. DH: "Ireo mpitarika Jiosy"

#### Tsy roa ambin'ny folo ora ve ny fahazavan'ny andro?

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanasongadinana ny hevitra. DH: "Ianao dia mahafantatra fa ny andro dia misy roa ambin'ny folo ora mazava!"

#### Raha misy olona mandeha amin'ny andro mazava, dia tsy ho tafintohina izy, satria mahita ny fahazavan'izao tontolo izao

Ny olona mandeha amin'ny fahazavan'ny andro dia afaka mahita tsara sy tsy ho tafintohina. Ny "Fahazavana" dia sari-teny hilazana ny "fahamarinana." Jesosy dia milaza fa ny olona izay miaina araky ny fahamarinana dia afaka hanatanteraka ireo zavatra izay tian'Andriamanitra ataon'izy ireo"

**John 11:10****Fampifandraisana ny foto-kevitra**

Jesosy dia mbola manohy miresaka amin'ireo mpianany.

**raha mandeha amin'ny alina izy**

Eto ny "alina" dia sari-teny ho entina maneho izay mandeha tsy miaraka amin'ny fahazavan' Andriamanitra.

**tsy ao aminy ny fahazavana**

Mety ho dikany: "Izy dia tsy afaka ahita" na "izy dia tsy manana ny fahazavan'Andriamanitra."

**Resin-tory Lazarosy namantsika**

Ny hoe "resitory" dia fomba fiteny hilazana fa maty Lazarosy. Raha manana fomba hilazana ity ny fiteniniao, dia ampiasao eto izany

**fa handeha Aho mba hafahako mamoha azy amin'ny torimaso**

Ny teny hoe "mamoha azy amin'ny torimaso" dia fomba fiteny. Jesosy dia mampiseho ny fikasany hanangana an'i Lazarosy amin'ny maty. Raha manana fomba fiteny ho an'ity ny fiteniniao, dia ampiasao eto.

**John 11:12****Fampahafantarana amin'ny ankapobeny**

Ao amin'ny andininy faha-13 dia misy fihatoana amin'ny fizotry ny tantara raha manome ny heviny Jaona momban'ny tsy fahazoan'ireo mpianatra izay tian'i Jesosy nolazaina tamin'Izy niteny hoe resin-tory Lazarosy.

**raha resin-tory izy**

Ireo mpianatra dia tsy mahazo ny tian'i Jesosy hambara amin'ny hoe miala sasatra Lazarosy ary ho sitranina.

**Avy eo Jesosy niteny tsotra tamin'izy ireo**

"Ka nolazain'i Jesosy tamin'ny teny tsotra mba ho takatr'izy ireo"

**John 11:15****Fampifandraisana ny foto-kevitra**

Jesosy dia mbola manohy miresaka amin'ireo mpianany.

**nohon'ny aminareo**

"nohonny tombotsoanareo"

**fa tsy tany Aho mba hahatonga anareo hino**

"fa tsy tany Aho. Noho izany ianareo dia hianatra hahatoky Ahy be be kokoa."

**Didymo**

Ity dia anaran-dehilahy izay midika hoe "kambana"

**John 11:17****Fampahafantarana amin'ny ankapobeny**

Jesosy dia ao Betania izao. Ireto andininy ireto dia manome fampahafantarana fototra mahakasika ny toerana sy izay nitranga talohan'ny nahatongavan'i Jesosy.

**hitany fa efa nalevina efafr'andro tao am-pasana Lazarosy**

DH: "Nahare Izy fa efa napetrak'ireo olona tany am-pasana efa efafr'andro lasa izay Lazarosy"

**dimy ambin'ny folo stadio eo no elanelany**

"manodidina ny telo kilometatra." Ny "stadio" dia 185 kilometatra eo.

**nohon'ny fahafatesan'ny anadahin'izy ireo.**

Lazarosy dia zandrin'izy ireo lahy. DH: "nohon'ny fahafatesan'ny zandrin'izy ireo lahy.

**John 11:21****dia tsy maty ny anadahiko**

Lazarosy dia ilay zandry lahy. DH: "mety mbola velona ny zandriko lahy"

**Ny anadahinao dia hitsangan-ko velona indray**

"Ny zandrinao lahy dia ho velona indray"

**John 11:24****hitsangana indray izy**

"ho velona indray izy"

**na dia maty aza izy**

Ny teny hoe "maty" dia maneho ny fahafatesana ara-nofy.

**ho velona**

Eto ny "velona" dia maneho ny fiainana ara-panahy.

**na iza na iza velona ka mino Ahy dia tsy ho faty mandrakizay**

"Ireo izay velona sy mahatoky Ahy dia tsy ho voasaraka mandrakizay amin'Andriamanitra" na "Ireo izay velona sy mahatoky Ahy dia ho velona ara-panahy miaraka amin'Andriamanitra mandrakizay"

**tsy ho faty mandrakizay**

Eto ny "maty" dia maneho ny fahafatesana ara-panahy.

**John 11:27****Hoy izy taminy hoe**

"Marta niteny tamin'i Jesosy"

**Eny, Tompo, mino aho fa Ianao no Kristy, Zanak'Andriamanitra, ilay ho tonga eto amin'izao tontolo izao**  
Marta dia mino fa Jesosy no Tompo, ilay Kristy (Ilay Messia), ilay Zanak'Andriamanitra.

#### **Zanak'Andriamanitra**

Ity dia fiantsoana manan-danja ho an'i Jesosy.

**dia lasa izy niantso mangingina an'i Maria rahavaviny**  
Maria dia zandrin'i Marta vavy. DH: "dia lasa izy niantso mangingina an'i Maria zandriny vavy."

#### **Mpampianatra**

Ity dia fiantsoana maneho an'i Jesosy.

**ary miantso anao izy**  
"mangataka ny fahatongavanao"

#### **John 11:30**

**Ary Jesosy tsy mbola tonga tao an-tanàna**  
Eto Jaona dia mampisy fihatoana kely eo amin'ny tantara mba hanomezana fampahafantarana fototra mahakasika ny toerana misy an'i Jesosy.

#### **niankohoka**

Maria dia nandohalika teo amin'ny tongotr'i Jesosy mba hanehoana fanajana.

#### **tsy maty ny anadahiko**

Lazarosy dia zandrin'i Maria lahy. Jereo ny nandikanao ity tao amin'ny 11:21. DH: "dia mety mbola velona ny zandriko lahy."

#### **John 11:33**

**dia vonty ny fanahiny ary tora-kovitry Izy**  
Natambatr'i Jaona ireo fehezanteny manana dika mitovy ireo mba hanehoana ny fihetsem-po ory na mety hoe fahatezerana izay niainan'i Jesosy. DH: "Izy dia tohina tanteraka"

#### **Nitomany Jesosy**

"nanomboka nitomany Jesosy"

#### **John 11:36**

#### **fitiavany**

Ity dia maneho ny fitiavana ara-pirahalalana na fitiavan'olombelona ho an'ny namana sy fianakaviana.

**Moa ve tsy hain'ity lehilahy ity, izay nampahiratra ny mason'ilay jamba, ny manao izay tsy ho nahafaty ity lehilahy ity koa?**

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanehoana ny fahatairan'ireo Jiosy ny amin'ny tsy nanasitran'i Jesosy an'i Lazarosy. DH: "Izy dia afaka manasitrana olona jamba, koa tokony nahavita nanasitrana io lehilahy io Izy dia tsy maty io lehilahy " na "Satria tsy nanasitrana io lehilahy io Izy, dia mety hoe tsy tena

nanasitrana ilay lehilahy jamba araka ny filazan'izy ireo!"

#### **nampahiratra ny maso**

Ity dia fomba fiteny. DH: "nanasitrana ireo maso"

#### **John 11:38**

**Ary zohy izany, ary misy vato manarona azy**  
Nahaton'i Jaona kely ny tantara mba hamaritana ilay fasana izay nandevenan'ny olona an'i Lazarosy.

#### **Marta, anabavin'i Lazarosy**

Marata sy Maria dia zokin'i Lazarosy vavy. DH: "Marta, ilay zokin'i Lazarosy vavy"

#### **efa maimbo ny vatany raha amin'izao fotoana izao**

"raha amin'izao fotoana izao dia efa simba ny vatany"

#### **Tsy efa nolazaiko anao ve fa, raha nino ianao, dia ho hitanao ny voninahitr'Andriamanitra?**

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanasongadinana fa hanao zavatra mahafinaritra Andriamanitra. DH: "Izaho efa niteny taminao fa raha mahatoky Ahy ianao, dia hahita izay afaka ataon'Andriamanitra.

#### **John 11:41**

#### **Jesosy nanandratra ny masony**

Ity dia fomba fiteny midika hoe mijery ambony. DH: "Jesosy dia nijery ambony tany an-danitra"

#### **Ray ô, misaotra Anao Aho satria nihaino Ahy Ianao**

Jesosy nivavaka mivantana tamin'ny Ray mba hafahan'ny olona manodidina mahare ny vavaka ataony. DH: "Ray, misaotra Anao Aho fa nihaino Ahy Ianao" na "Ray, misaotra Anao Aho fa nandre ny vavaka nataoko Ianao."

#### **Ray**

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

#### **mba hafahan'izy ireo mino fa Ianao no naniraka Ahy**

"Izaho dia te-hampino azy ireo fa Ianao no naniraka Ahy"

#### **John 11:43**

#### **Rehefa avy niteny izany Izy**

"Rehefa avy nivavaka Jesosy"

#### **niantso tamin'ny feo mafy**

"niantso mafy Izy"

#### **nisy fehim-paty ny tongony sy ny tanany, ary voafehy lamba koa ny tavany**

Ny fomba fandevenana tamin'izany dia rakofana amin'ny lamban-drongo ny maty. DH: "Nisy olona nandrakotra lamba ireo tanany sy ireo tongony. Avy eo dia nofatoran'izy ireo lamba ny tavany.

**Hoy Jesosy tamin'izy ireo**

Ny teny hoe "izy ireo" dia maneho ireo olona nanatrika sy nahita maso ny fahagagana.

**John 11:45****Fampahafantarana amin'ny ankapobeny**

Ireto andininy ireto dia miteny antsika ny zavatra izay hitranga aorian'ny hananganan'i Jesosy an'i Lazarosy amin'ny maty.

**John 11:47****Fampahafantarana amin'ny ankapobeny**

Ity ny fizarana manaraka amin'ny tantara. Ireo lohan'ny mpisorona sy ireo Fariseo dia nitambatra mba hivory ho amin'ny synedriona Jiosy.

**Avy eo ny lohan'ny mpisorona**

"Avy eo ireo mpitarika eo amin'ireo mpisorona"

**Inona no hataontsika?**

Ity eto dia midika fa ireo mpikambana ao amin'ny synedriona dia miresaka momban'i Jesosy. DH: "Inona ary no hataontsika mahakasika an'i Jesosy?"

**hino Azy ny rehetra**

Ireo mpitarika Jiosy dia natahotra fa sao ataon'ireo vahoaka mpanjakan'izy ireo Jesosy. DH: "ny olona rehetra dia hatoky Azy ary hanohitra ny fanjakana Romana."

**ho avy ny Romana**

Ny Romana eto dia milaza ny tafika romana. DH: "Ny tafika romana dia ho avy"

**haka ny tanànantsika sy ny firenentsika**

"handrava ny tempolintsika sy ny firenentsika"

**John 11:49****nisy lehilahy iray tamin'izy ireo**

Ity dia fomba fampidirana mpanandray anjara vaovao ao amin'ny tantara. Raha manana fomba fanaovana izany ny fiteninao, dia hampisao eto.

**Ianareo dia tsy mahalala na inona na inona**

Ity dia filaza masaka izay nampiasain'i Kaiafa mba hanasongadinana ny heviny. DH: "Ianareo dia tsy mahatakatra ny zavatra miseho!" na "Ianareo dia miteny toy ny tsy mahafantatra na inona na inona!"

**toy izay ny firenena manontolo no ringana**

Kaiafa dia milaza fa ny tafika Romana dia hamono ny olona avy ao amin'ny firenena Jiosy raha havela ho velona sy hahatonga fikomiana Jesosy. Ny teny hoe "firenena" eto dia maneho ireo vahoaka Jiosy rehetra. DH: "toy izay ny tafika Romana no hamono ny olona rehetra ao amin'ny firenentsika."

**John 11:51****Fampahafantarana amin'ny ankapobeny**

Ao amin'ny andininy faha 51 sy 52 Jaona dia manazava fa Kaifa dia naminany na dia tsy fantany aza izany tamin'izany fotoana izany. Ity dia fampahafantarana fototra.

**ho faty ho an'ny firenena**

Ny teny hoe "firenena" dia milaza ny vahoakan'ny firenena Isiraely.

**mba hampiray ny zanak'Andriamanitra izay niparitaka koa**

DH: "mba hampiray ny zanak'Andriamanitra izay niparitaka ho vahoaka iray"

**zanak'Andriamanitra**

Ity dia maneho ireo olon'Andriamanitra amin'ny alalan'ny finoana an'i Jesosy sy zanak'Andriamanitra ara-panahy.

**John 11:54****Fampahafantarana amin'ny ankapobeny**

Jesosy dia niala tao Betania ka nankany Efraïma. Ao amin'ny andininy faha-55 ny tantara dia miresaka ny hataon'ny maro amin'ireo Jiosy izao akaiky Paska izao.

**nandeha niharihary teny amin'ireo Jiosy**

Eto "ireo Jiosy" dia entina milaza ireo mpitarika Jiosy. DH: "nandeha niharihary teny amin'ireo mpitarika Jiosy izay nanohitra Azy"

**any an-tanàna**

Toerana kely ivelan'ny tanàn-dehibe izay misy olona vitsy monina.

**Ary nonina tao Izy sy ireo mpianatra**

Jesosy sy ireo mpianany dia nipetraka tao Efraïma nandritry ny fotoana fohy. DH: "Teo Izy no niaraka nipetraka tamin'ireo mpianany nandritry ny fotoana fohy"

**niakatra tao Jerosalema**

Ny hoe "niakatra" dia nampiasaina eto satria Jerosalema dia avo noho ireo tanàna manodidina.

**John 11:56****Fampahafantarana amin'ny ankapobeny**

Ny zavatra tantaraina ao amin'ny andininy faha-57 dia miseho mialohan'ny andininy faha-56. Raha mety hampikorontana ny mpamakin'ny izany, dia afaka atambatrao ireo andininy ireo ary ny lahatsoratra ao amin'ny andininy faha-57 no atao alohan'ny faha-56.

**Nitady an'i Jesosy izy ireo**

Ny teny hoe "Izy ireo" dia maneho ireo vahoaka Jiosy izay nandeha ho any Jerosalema.

**Inona no eritreretinareo? Hoe tsy ho tonga amin'ny andro firavoravoana ve Izy?**

Ireo dia fanontaniana maneho fisalasalana lehibe raha ho tonga amin'ny lanonana firavoravoan'ny Pasaka Jesosy. Ny mpanoratra eto dia manontany tena raha ho avy amin'ny firavoravoana Jesosy nohon'ny fisian'ny loza hisamborana Azy. DH:  
"Jesosy dia mety tsy ho tonga amin'ilay

firavoravoana. Mety matahotra ny ho voasambotra Izy!"

**Ary efa nanome baiko ny lohan'ny mpisorona**

Ity dia fampahafantarana fototra izay manazava ny antony nanontanian'ireo mpivavaka Jiosy tena raha ho avy amin'ilay lanonana Jesosy na tsia. Raha manana fomba hanamarihana fampahafantarana fototra ny fiteninao, dia hampiasao eto.

## Chapter 12

<sup>1</sup> Enin'andro mialohan'ny Paska, dia tonga tao Betania Jesosy, izay nitoeran'i Lazarosy, ilay efa natsangan'i Jesosy tamin'ny maty. <sup>2</sup> Ka nanao sakafo ho Azy izy ireo, ary Marta no nandroso azy ireo, fa Lazarosy kosa dia anisan'ireo niara-nipetraka tamin'i Jesosy teo amin'ny latabatra. <sup>3</sup> Avy eo Maria naka menaka manitra iray litatra izay vita tamin'ny narda sarobidy, ka nanosotra ny tongotr'i Jesosy tamin'izany, ary namafa ny tongony tamin'ny volon-dohany. Feno ny hanitr'ilay menaka ny trano. <sup>4</sup> Ary Jodasy Iskariota, iray tamin'ireo mpianany, izay hamadika Azy, nanao hoe: <sup>5</sup> "Nahoana io menaka io no tsy namidy 300 dinaria dia nomena ny mahantra?" <sup>6</sup> Ary izy milaza izany, tsy nohon'ny fiahiany ny mahantra, fa satria mpangalatra izy: teny aminy ny kitapom-bola ary ho nangalariny izay natao tao. <sup>7</sup> Jesosy nanao hoe: "Avelao izy mba hitazona izay hananany ho amin'ny andro handevenana Ahy. <sup>8</sup> Ho eo aminareo mandrakariva ny mahantra, fa Izaho kosa tsy ho eo aminareo mandrakariva." <sup>9</sup> Ary nisy vahoaka maro tamin'ireo jiosy nahalala fa teo Jesosy, ka nanatona izy ireo, tsy ho an'i Jesosy irery ihany, fa mba hahita an'i Lazariosy ihany koa, ilay natsangan'i Jesosy tamin'ny maty. <sup>10</sup> Ireo lohan'ny mpisorona dia nitetika niaraka mba hahafahan'izy ireo manosika an'i Lazarosy amin'ny fahafatesana ihany koa; <sup>11</sup> satria noho Izy no nahatonga ny ankamaroan'ireo jiosy andeha ary nino an'i Jesosy. <sup>12</sup> Ny ampitso dia vahoaka maro no tonga tamin'ny andro firavoravoana. Rehefa ren'izy ireo fa ho avy ao jerosalema Jesosy, <sup>13</sup> dia naka sampan-drofia izy ireo ary nivoaka ka nitsena Azy tamin'ny antso mafy hoe: "Hosanna! Sambatra anie ilay avy amin'ny anaran'ny Tompo, Ilay mpanjakan'Israely." <sup>14</sup> Ary Jesosy nahita zana-boriky anankiray ka nipetraka teo amboniny; <sup>15</sup> Araka ny voasoratra hoe: "Aza matahotra, ry zanakavavin'i Ziona; jereo, indro tany ny Mpanjakanareo, izay mipetraka eo ambonin'ny zana-boriky." <sup>16</sup> Tsy nahazo ireo zavatra ireo ny mpianany tamin'ny voalohany; fa rehefa nomem-boninahitra Jesosy, dia tsaroan'izy ireo fa voasoratra momba Azy ireo zavatra ireo ary efa nataon'izy ireo taminy izany. <sup>17</sup> Ary ireo vahoaka izay niaraka taminy tamin'ny niantsoany an'i Lazarosy hivoaka ny fasana sy nanangana azy tamin'ny maty dia samy nijoro vavolombelona avy. <sup>18</sup> Noho izany antony izany ihany koa no nahatonga ny vahoaka hitsena Azy, satria ren'izy ireo fa nanao izany famantarana izany Izy. <sup>19</sup> Ireo Fariseo noho izany nifampiresaka hoe: "Jereo, tsy afaka manao na inona na inona ianareo; indro, manaraka Azy izao tontolo izao." <sup>20</sup> Ary nisy grika vitsivitsy tamin'ireo izay niakatra hidera any amin'ny firavoravoana. <sup>21</sup> Nankany amin'i Filipino izy ireo, izay avy any Betsaida any Galilia, ary nanontany azy, manao hoe: "Tompoko, mba ta-hahita an'i Jesosy izahay." <sup>22</sup> Dia lasa Filipino ka niteny tamin'i Andrea; dia lasa Andrea niaraka tamin'i Filipino, ary niteny an'i Jesosy izy ireo. <sup>23</sup> Jesosy namaly azy ireo ka nanao hoe: "Efa tonga ny fotoana hanomezana voninahitra ny Zanak'Olonà. <sup>24</sup> Lazaiko aminareo, marina, dia marina tokoa, fa raha tsy latsaka amin'ny tany ny voambary ka maty, dia mitoetra amin'ny tenany irery izany; fa raha maty izany, dia hamokatra be. <sup>25</sup> Izay tia ny fiainany dia hanary izany; fa izay mankahala ny fiainany eto amin'izao tontolo izao kosa dia hitazona izany ho any amin'ny fiainana mandrakizay. <sup>26</sup> Raha misy manompo Ahy, aoka izy hanaraka Ahy; ary izay hitoerako, dia ao ihany koa no hitoeran'ny mpanompoko. Raha misy manompo Ahy, dia hanome voninahitra azy ny Ray. <sup>27</sup> Ankehitriny mangorohoro ny fanahiko ary inona no tokony ho teneniko? 'Ray o, vonjeo amin'ity ora ity Aho?' Kanefa noho izany antony izany no nahatongavako amin'izao fotoana izao. <sup>28</sup> Ray o, hankalazao ny anaranao." Avy eo nisy feo nanako avy any an-danitra nanao hoe: "Efa nankalazaiko izany ary mbola ho hankalazaiko indray." <sup>29</sup> Ary ireo vahoaka nitsangana teo sy nandre izany dia nilaza fa nisy kotroka teo. Ny sasany nilaza hoe: "Nisy anjely niresaka taminy." <sup>30</sup> Jesosy namaly ary niteny hoe: "Izany feo izany dia tsy tonga ho Ahy, fa ho anareo. <sup>31</sup> Tonga ankehitriny ny fitsarana an'izao tontolo izao: Ary dia ho roahina ny mpanapaka izao tontolo izao. <sup>32</sup> Rehefa hasandratra hiala amin'ny tany Aho, dia hitaona ny tsirairay hanaraka Ahy." <sup>33</sup> Nolzainy izany mba hanehoana hoe karazana fahafatesana toy ny inona no hafatesany. <sup>34</sup> Ireo vahoaka namaly Azy hoe: "Renay tamin'ny lalàna fa Kristy dia hijanona mandrakizay. Ahoana no hafahanao milaza hoe: 'Ny Zanak'Olonà dia tsy maintsy hasandratra'? Iza izany Zanak' Olonà izany?" <sup>35</sup> Avy eo Jesosy niteny azy ireo hoe: "Ny hazavana dia mbola hiaraka aminareo mandritry ny fotoana fohy. Mandehana dieny mbola manana hazavana, mba tsy hafahan'ny haizaina mialoha anareo. Izay mandeha amin'ny haizina dia tsy mahalala ny lalana alehany. <sup>36</sup> Raha mbola manana ny hazavana ianareo, dia minoa izany mba ho zanakin'ny hazavana ianareo." Jesosy nilaza ireo zavatra ireo ary avy eo dia tsy hita ary niery azy ireo. <sup>37</sup> Na dia nanao famantarana maro teo anatrehan'izy ireo aza Jesosy, dia tsy ninoan'izy ireo <sup>38</sup> mba ho tanteraka ny tenin'Isaia mpaminany, izay nilazany hoe: "Tompo, iza no nino ny tatitray, ary iza no nampisehoana ny sandrin'ny Tompo?" <sup>39</sup> Noho izany antony izany dia tsy nino izy ireo, araka ny voalazan'Isaia hatrany hoe: <sup>40</sup> "Nohajambainy ny mason'izy ireo, ary nohamafisiny ny fon'izy ireo; mifanohitra amin'izany izy ireo dia te-hahita amin'ny mason'izy ireo ary

hahazo amin'ny fon'izy ireo, ka hitodika, ary Izaho hanasitrana azy ireo." <sup>41</sup> Isaia nilaza ireo zavatra ireo satria hitany ny voninahitr'i Jesosy ka niresaka momba Azy. <sup>42</sup> Kanefa na izany aza, dia maro tamin'ireo mpanapaka no nino an'i Jesosy; fa noho ireo Fariseo, dia tsy niaiky izany izy ireo mba tsy ho voasakana ho ao amin'ny synagoga. <sup>43</sup> Tian'izy ireo kokoa ny fiderana avy amin'ny olona noho ny fiderana avy amin'Andriamanitra. <sup>44</sup> Jesosy niantso mafy ka niteny hoe: "Izay iray mino Ahy, aza mino Ahy irery ihany fa koa Izy izay naniraka Ahy, <sup>45</sup> ary izay iray mahita Ahy dia mahita Azy izay naniraka Ahy. <sup>46</sup> Izaho dia tonga toy ny hazavana teto amin'izao tontolo izao, mba tsy hitoetra ao anaty haizina izay mino Ahy. <sup>47</sup> Raha misy maheno ny teniko nefa tsy mitandrina izany, dia tsy hitsara azy Aho; satria Aho tsy tonga hitsara izao tontolo izao, fa hanavotra izao tontolo izao. <sup>48</sup> Izay mandà Ahy sy tsy mandray ny teniko, dia manana iray izay mitsara azy. Ilay teny izay nolazaiko no hitsara azy amin'ny andro farany. <sup>49</sup> Fa Izaho tsy miteny ho Ahy, fa ilay Ray izay naniraka Ahy, izay nanome Ahy ny didy amin'izay ho lazaina sy ho tenenina. <sup>50</sup> Fantatro fa ny didiny dia fiainana mandrakizay, koa izay lazaiko\_ dia lazaiko araka izay nolazain'ny Ray tamiko."

### John 12:1

#### Fampahafantarana amin'ny ankapobeny

Ity ny fizarana manaraka amin'ny tantara. Jesosy dia nisakafa hariva tao Betania rehefa nosoran'i Maria menaka ny tongony.

#### litatra

Ny iray litatra dia milanja iray ampahan-telo kilao. (3kg).

#### menaka manitra

Ity dia tsiranoka manitra namboarina tamin'ny menaka manitra avy amin'ny zava-maniry sy voninkazo manitra.

#### narda

Ity dia menaka manitra vita avy amin'ny voninkazo izay avy any Nepaly, Sina ary India.

### John 12:4

#### izay hamadika Azy

"Ilay iray izay hamela ireo fahavalon'i Jesosy hisambotra Azy afaka fotoana fohy"

#### Nahoana io menaka io no tsy namidy 300 dinaria dia nomena ny mahantra?

DH: "Ity menaka manitra ity dia afaka namidy 300 denaria dia afaka nomena ireo mahantra ny vola!"

**Ary izy milaza izany ... ary ho nangalariny izay natao tao** Jaona dia manazava ny antony nametrahan'i Jodasy fanontaniana mahakasika ny mahantra. Raha manana fomba hanondroana fampahafantarana fototra ny fiteninao, dia hampiasao eto izany.

#### izy milaza izany, tsy nohon'ny fiahiany ny mahantra, fa satria mpangalatra izy

"Niteny izany izy satria izy dia mpangalatra. Izy dia tsy niraharaha ireo mahantra"

### John 12:7

#### Avelao izy mba hitazona izay hananany ho amin'ny andro handevenana Ahy

Ny tian'i Jesosy ho tenenia dia hoe ny fihetsik'ilay vehivavy dia tahaka ny hoe maminavina ny fahafatesana sy fandevenana an'i Jesosy. DH: "Avelao izy hampiseho hoe hatraiza ny fankasitrahany Ahy! Amin'izany fomba izany dia efa nanomana ny vatako amin'ny fandevenana izy"

#### Ho eo aminareo mandrakariva ny mahantra

Jesosy dia te-hilaza hoe hisy fona ny fahafahana manampy ireo olona mahantra. DH: "Hisy olona mahantra foana eo aminareo, ary ianareo dia afaka manampy azy ireo na oviana na oviana tianareo"

### John 12:9

#### Ary

Ity teny ity dia nampiasaina eto mba hanamarihana fhiatoana eo amin'ny fizotry ny tantara fototra. Eto Jaona dia miresaka momban'ireo vondron'olona vaovao avy any Jerosalema ka tonga tao Betania.

#### noho Izy

Ny fahaveloman'i Lazarosy indray dia nahatonga Jiosy maro nino an'i Jesosy.

#### nino an'i Jesosy

Ity dia milaza fa maro tamin'ireo vahoaka Jiosy no nino an'i Jesosy ho ilay Zanak'Andriamanitra. DH: "nametraka ny fahatokisan'izy ireo teo amin'i Jesosy"

### John 12:12

#### Fampahafantarana amin'ny ankapobeny

Ity dia fizarana manaraka amin'ny tantara. Jesosy miditra ao Jerosalema ary ny vahoaka dia manome voninahitra Azy tahaka ny mpanjaka.

#### Hosanna

Ity dia midika hoe "Andriamanitra anie hanavotra antsika izao!"

**sambatra**

Ity dia maneho faniriana ho an'Andriamanitra mba hampitranga zavatra tsara amin'ny olona.

**ilay avy amin'ny anaran'ny Tompo**

Ny teny hoe "anarana" dia midika hoe fahefana sy hery. DH: "ilay avy ho solon-tenan'ny Tompo" na "ilay avy amin'ny herin'ny Tompo"

**John 12:14****Ary Jesosy nahita zana-boriky anankiray ka nipetraka teo amboniny**

Eto Jaona dia manome fanazavana fa naka ampondra Jesosy. Milaza izy fa Jesosy dia hitaingina ampondra ho any Jerosalema. DH: "nahita zanak'ampondra Izy ka dia nipetraka teo amin'izany, nitaingina nankany amin'ny tanàna"

**Araka ny voasoratra hoe**

DH: "araka izay nosoratan'ireo mpaminany tao amin'ny Soratra Masina"

**zanakavavin'i Ziona**

Ny "Zanakavavin'i Ziona" dia maneho ireo mponina ao Jerosalema. DH: "ianareo ry vahoakan'i Jerosalema"

**John 12:16****Fampahafantarana amin'ny ankapobeny**

Jaona, ilay mpanoratra, eto dia manapaka ny tantara mba hanomezana fampahafantarana fototra momban'ireo zavatra ho azon'ireo mpianatra afaka fotoana fohy.

**Tsy nahazo ireo zavatra ireo ny mpianany**

Ny teny hoe "ireo zavatra ireo" dia maneho ireo teny izay nosoratan'ireo mpaminany momban'i Jesosy.

**rehefa nomem-boninahitra Jesosy**

DH: "rehefa nomen'Andriamanitra voninahitra Jesosy"

**efa nataon'izy ireo taminy izany**

Ny teny hoe: "izy ireo" dia maneho izay nataon'ny olona tamin'i Jesosy nitaingina apondra nankany Jerosalama (nidera sy nanofahofa ravalala Azy).

**John 12:17****Ary**

Ity teny ity dia nampiasaina eto mba hanamarihana fhiatoana eo amin'ny tantara fototra. Eto Jaona dia manazava fa maro ireo olona izay tonga mba hijery an'i Jesosy satria ren'izy ireo tamin'ny sasany hoe nanangana an'i Lazarosy tamin'ny maty Izy.

**ren'izy ireo fa nanao izany famantarana izany Izy**

"ren'izy ireo ny sasany niteny hoe nanao izany famantarana izany Izy"

**izany famantarana izany**

Ny "famantarana" dia tranga na fisehoan-javatra izay manaporofa fa marina ny zavatra iray. Eto ny "famantarana" ny fitsanganan'i Lazarosy dia manaporofa fa Jesosy no Mesia.

**Jereo, tsy afaka manao na inona na inona ianareo**

Ireo Fariseo dia milaza eto fa mety tsy ho voasakana Jesosy. DH: "Toa tsy afaka manao na inona na inona isika hanakanana Azy!"

**indro, manaraka Azy izao tontolo izao**

Ity dia fanatomboana resaka nampiasain'ireo Fariseo mba hanehoana ny fahatairan'izy ireo nahita olona be dia be nivoaka hihaona amin'i Jesosy. DH: "Toa ohatran'ny hoe ny olona rehetra no lasa mpianany!"

**izao tontolo izao**

Eto ny "izao tontolo izao" dia midika hoe ny olona rehetra eto ambonin'ny tany.

**John 12:20****Ary nisy grika vitsivitsy**

Ary ny "ary nisy" dia manamarika ny fampidirana mpandray anjara vaovao ao amin'ny tantara.

**hidera any amin'ny firavoravoana**

Jaona dia milaza fa ireo "Grika" ireo dia andeha hidera an'Andriamanitra mandritry ny Paska. DH: "hidera an'Andriamanitra any amin'ny fetin'ny Paska"

**Betsaida**

Betsaida dia tanàna ao amin'ny faritr'i Galilia.

**ary niteny an'i Jesosy izy ireo**

Filipo sy Andrea niteny an'i Jesosy ny momban'ny fangatahan'ireo Grika ny mba hijery Azy. DH: "Notenenin'izy ireo tamin'i Jesosy izay nolazain'ireo Grika"

**John 12:23****Fampahafantarana amin'ny ankapobeny**

Jesosy dia manomboka mamaly an'i Filipo sy Andrea.

**Efa tonga ny fotoana hanomezana voninahitra ny Zanak'Olona**

Jesosy dia milaza eto fa fotoana izao hanomezan'Andriamanitra voninahitra ny Zanak'Olona amin'ny alalan'ny fijaliany, fahafatesana ary fitsangananana amin'ny maty. DH: "Andriamanitra dia hanome voninahitra Ahy tsy ho ela rehefa maty Aho ka hitsangana indray"

**marina, dia marina tokoa**

Adikao amin'ny fomba manazava ity fa izay manaraka eo dia manan-danja sady marina. Jereo ny nandikanao ny "Marina, dia marina tokoa" tao amin'ny 1:49.

**fa raha tsy latsaka amin'ny tany ny voam-bary ka maty ... dia hamokatra be**

Eto ny "voam-bary" dia sari-teny hilazana ny fahafatesana, ny fandevenana ary ny fitsanganan'i Jesosy amin'ny maty. Tahaka ny voa izay nambolena ka nitombo ho lasa zava-maniry izay hitondra voa maro, dia torak'izany koa ny olona maro izay hahatoky an'i Jesosy aorian'ny famonoana, ny fandevenana ary ny fitsanganan'i Jesosy amin'ny maty.

### John 12:25

**Izay tia ny fiainany dia hanary izany**

Eto ny "tia ny fiainany" dia midika hoe manome lanja be be koa ny fiainan'ny tena manokana noho ny an'ny hafa. DH: "Na iza na iza manome lanja ny fiainany be be kokoa noho ny an'ny hafa dia tsy handray ny fiainana mandrakizay."

**izay mankahala ny fiainany eto amin'izao tontolo izao kosa dia hitazona izany ho any amin'ny fiainana mandrakizay**

Eto ny hoe "mankahala ny fiainany" dia maneho hoe manome lanja ny be be koa ny fiainan'ny hafa noho ny an'ny tenany manokana. DH: "Na iza na iza manome lanja ny fiainan'ny hafa tahaka ny an'ny tenany manokana dia hiaina miaraka amin'Andriamanitra mandrakizay"

**ary izay hitoerako, dia ao ihany koa no hitoeran'ny mpanompoko**

Jesosy dia milaza fa izay manompo Azy dia hiaraka aminy any an-danitra. DH: "rehefa any an-danitra Aho, dia hiaraka amiko any ihany koa ny mpanompoko."

### John 12:27

**inona no tokony ho teneniko? 'Ray o, vonjeo amin'ity ora ity Aho'?**

Na dia maniry ny tsy homboana ary Jesosy, dia nisafidy ny hankatoa an'Andriamanitra sy ho vonoina. DH: "Tsy hivavaka Aho hoe: 'Ray o, vonjeo amin'ity ora ita Aho!'"

**Ray**

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

**ity ora ity**

Eto ny "ity ora ity" dia maneho ny fotoana izay hijaliana sy hafatesan'i Jesosy eo amin'ny hazofjaliana.

**hankalazao ny anaranao**

Eto ny "anarana" dia manambara an' Andriamanitra. DH: "ampahafantaro ny voninahitrao" na "ampisehoy ny voninahitrao"

**nisy feo nanako avy any an-danitra**

Ity dia maneho ny an'Andriamanitra miteny. Indraindray ny olona dia tsy te-haneho mivantana

an'Andriamanitra satria manaja Azy izy ireo. DH: "Andriamanitra dia miteny avy any an-danitra"

### John 12:30

**Fampahafantarana amin'ny ankapobeny**

Jesosy manazava hoe nahoana ilay feo no miteny avy any an-danitra.

**Tonga ankehitriny ny fitsarana an'izao tontolo izao**

Eto ny "izao tontolo izao" dia maneho ny olona rehetra eto ambonin'ny tany. DH: "Ary izao no fotoana ho an'Andriamanitra hitsarana ny olona rehetra."

**Ary dia ho roahina ny mpanapaka izao tontolo izao**

Eto ny "mpanapaka" dia maneho an'i Satana. DH: "Izao no fotoana handringanako ny herin'i Satana izay manjaka izao tontolo izao"

### John 12:32

**Fampahafantarana amin'ny ankapobeny**

Ao amin'ny andininy faha-33 Jaona dia manome fampahafantarana fototra momban'izay nolazain'i Jesosy ny amin'ny hoe "hasandratra"

**Rehefa hasandratra hiala amin'ny tany Aho**

Eto Jesosy dia maneho ny fanomboana Azy. DH: "rehefa hampiakarin'ny olona eo amin'ny hazofjaliana Aho"

**hitaona ny tsirairay hanaraka Ahy**

Amin'ny alalan'ny fanomboana Azy, Jesosy dia hanome lalana ho an'ny olona rehetra mba hahatoky Azy.

**Nolazainy izany mba hanehoana hoe karazana fahafatesana toy ny inona no hafatesany**

Jaona dia mandika ny hevitrin'ny tenin'i Jesosy fa hanombo Azy ny olona. DH: "Noteneniny izany mba hahafantaran'ny olona hoe ahoana ny fomba hafatesany."

### John 12:34

**Ny Zanak'Olona dia tsy maintsy hasandratra**

Ny teny hoe "hasandratra" dia midika hoe homboana. DH: "Ny Zanak'Olona dia tsy maintsy hasandratra eo amin'ny hazofjaliana!"

**Iza izany Zanak' Olona izany?**

Mety ho dikany: 1) "Inona no momban'ity Zanak'Olona ity?" na 2) "Zanak'Olona toy ny inona no tianao tenenina?"

**Ny hazavana dia mbola hiaraka aminareo mandritry ny fotoana fohy. Mandehana dieny mbola manana hazavana, mba tsy hafahan'ny haizaina mialoha anareo. Izay mandeha amin'ny haizina dia tsy mahalala ny lalana alehany**

Eto ny "fahazavana" dia sari-teny ho an'ireo fampianaran'i Jesosy izay manambara ny fahamarinan'Andriamanitra. Ny "mandeha amin'ny

haizina" dia midika hoe miaina tsy miaraka amin'ny fahamarinan'Andriamanitra. DH: "Ny teniko dia tahaka ny fahazavana ho anareo, mba hanampy anareo hahatakatra ny fomba faina tian'ny Tompo ataonareo. Izaho dia tsy hijanona ela hiaraka aminareo intsony. Mila manaraka izay lazaiko ianareo raha izao mbola miaraka aminareo izao Aho. Raha mandà ny teniko ianareo, dia tahaka ny mandeha ao anaty haizina ary tsy mahita hoe mandeha mankaiza ianareo"

**Raha mbola manana ny hazavana ianareo, dia minoa izany mba ho zanakin'ny hazavana ianareo**

Ny "fahazavana" dia sari-teny hilazana ny fampianaran'i Jesosy izay manambara ny fahamarinan'Andriamanitra. Ny "zanakin'ny hazavana" dia sari-teny ho an'ireo izay manaiky ny hafatr'i Jesosy sy miaina araky ny fahamarinan'Andriamanitra. DH: "Raha mbola miaraka aminareo Aho, dia ekeo ireo teniko mba hitoetra ao aminareo ny fahamarinan' Andriamanitra."

**John 12:37**

**Fampahafantarana amin'ny ankapobeny**

Ity dia fihatoana ao amin'ny fizotry ny tantara fototra raha manomboka manazava ny momban'ny nahatanterahan'ireo faminana izay voalazan'Isaia mpaminany Jesosy.

**mba ho tanteraka ny tenin'Isaia mpaminany**

DH: "mba hanatanterahana ny hafatr'Isaia mpaminany"

**Tompo, iza no nino ny tatitray? Ary iza no nampisehoana ny sandrin'ny Tompo?**

Ity dia miseho amin'ny endrika fanontaniana mba hanehoana ny fahatahoran'ny mpaminany ny hoe tsy mino ny hafany ny olona. DH: "Tompo, zara raha nisy nino ny hafatray, na dia efa nahita fa manankery afaka hanavotra azy ireo aza Ianao!

**ny sandrin'ny Tompo?**

Ity dia fomba fiteny maneho ny fahaizan'ny Tompo mamonjy miaraka amin'ny hery.

**John 12:39**

**nohamafisiny ny fon'izy ireo**

Ity dia fomba fiteny izay midika fa Andriamanitra dia nahatonga azy ireo ho mafy loha. DH: "Izy dia nanao azy ireo ho mafy loha"

**hahazo amin'ny fon'izy ireo**

Ireo Jiosy dia nanao ny fo ho taova izay mahatonga ny fahatakarana-kevitra.

**John 12:41**

**mba tsy ho voasakana ho ao amin'ny synagoga.**

DH: "mba tsy ho voasakan'ny olona ho any amin'ny synagoga izy ireo"

**Tian'izy ireo kokoa ny fiderana avy amin'ny olona noho ny fiderana avy amin'Andriamanitra.**

"Tian'izy ireo kokoa ny fiderana avy amin'ny olona noho ny fiderana avy amin'Andriamanitra"

**John 12:44**

**Fampahafantarana amin'ny ankapobeny**

Izao dia miverina amin'ny fizotry ny tantara fototra Jaona. Ity dia fotoana hafa izay anombohan'i Jesosy miresaka amin'ny vahoaka.

**Jesosy niantso mafy ka niteny hoe**

Eto Jaona dia milaza fa nisy vahoaka nitangorona mba hihaino an'i Jesosy. DH: "Jesosy dia niteny mafy tamin'ireo vahoaka izay niangona teo."

**izay iray mahita Ahy dia mahita Azy izay naniraka Ahy**

Eto ny teny hoe "Azy" dia maneho an' Andriamanitra. DH: "Ilay iray izay mahita Ahy dia mahita an'Andriamanitra izay naniraka Ahy."

**John 12:46**

**Fampifandraisana ny foto-kevitra**

Jesosy dia manohy miresaka amin'ireo vahoaka.

**Izaho dia tonga toy ny hazavana**

DH: "Tonga Aho mba hampiseho ny fahamarinana"

**tsy hitoetra ao anaty haizina**

Eto ny "haizina" dia sari-teny hilazana hoe miaina ao amin'ny tsy fahalalana ny fahamarinan' Andriamanitra. DH: "tsy ho jamba ara-panahy izay mino Ahy"

**Raha misy maheno ny teniko nefa tsy mitandrina izany, dia tsy hitsara azy Aho; satria Aho tsy tonga hitsara izao tontolo izao, fa hanavotra izao tontolo izao**

Eto ny "hitsara izao tontolo izao" milaza fanamelohana. Jesosy dia tsy tonga hitsara ny olona. DH: "Fa raha misy maheno ny fampianarako ka mandà izany, dia tsy manameloka azy Aho. Tsy tonga hanameloka olona Aho. Fa kosa, tonga hanavotra ireo izay mahatoky Ahy"

**izao tontolo izao**

Eto ny "izao tontolo izao" dia maneho ny olona rehetra eto ambonin'ny tany.

**John 12:48**

**amin'ny andro farany**

"Amin'ny andro izay hitsaran'Andriamanitra ny fahotan'ny olona"

**Fantatro fa ny didiny dia fiainana mandrakizay**

"Fantatro fa ireo teniny izay nandidiny Ahy mba ho teneniko dia ireo teny izay manome fiainana mandrakizay"

**Ray**

Ity dia fiantsoana manan-danja ho  
an'Andriamanitra.

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## Chapter 13

<sup>1</sup> Ary andro mialohan'ny firavoravoan'ny Paska izao. Fantatr'i Jesosy fa tonga ny ora hialany eto amin'izao tontolo izao ka handeha any amin'ny Ray. Rehefa nitia ny mpiara-dia taminy teto amin'izao tontolo izao Izy, dia nitia azy ireo hatramin'ny farany. <sup>2</sup> Ary ny devoly dia efa nametraka izao tao an-tsain'i Jodasy Iskariota zanak'i Simona, dia ny hamadihana an'i Jesosy. <sup>3</sup> Izy dia nahafantatra fa ny zavatra rehetra dia efa napetrakin'ny Ray teo am-pelatanany ary Izy dia avy amin'Andriamanitra ary hiverina any amin' Andriamanitra. <sup>4</sup> Nitsangana Izy teo am-pisakafoana ary nanala ny akanjony ivelany. Avy eo Izy naka lamba ary nisalotra izany. <sup>5</sup> Avy eo nandraraka rano tao anaty siny Izy dia nanomboka nanasa ny tongotr'ireo mpianatra ary namafa azy ireo tamin'ilay lamba nialorany. <sup>6</sup> Nanatona an'i Simona Petera Izy, ary hoy Petera taminy hoe: "Tompo, hanasa ny tongotro ve ianao?" <sup>7</sup> Jesosy namaly ary niteny taminy hoe: "Izay ataoko dia mbola tsy ho azonao izao ny heviny, fa ho azonao ihany izany any aoriana." <sup>8</sup> Hoy Petera taminy hoe: "Tsy hanasa ny tongotro mihintsy ianao." Jesosy namaly azy hoe: "Raha tsy manasa ny tongotrao Aho, dia tsy manana anjara ato amiko ianao." <sup>9</sup> Hoy Simona Petera taminy hoe: "Tompo, aza ny tongotro ihany no sasana, fa ny tanako sy ny lohako ihany koa." <sup>10</sup> Hoy Jesosy taminy hoe: "Izay efa nandro dia tsy mila izany, afa-tsy ny manasa tongony ihany, fa izy dia efa madio tanteraka; ianao dia madio, fa tsy ny rehetra nefa." <sup>11</sup> (Satria efa fantatr'i Jesosy hoe iza ilay hamadika Azy; izany no antony nilazany hoe: "Tsy ianareo rehetra no madio.") <sup>12</sup> Ka rehefa avy nanasa ny tongotr'izy ireo Jesosy sy naka ireo lambany ka nipetraka indray, dia hoy Izy tamin'izy ireo hoe: "Fantatrareo ve ny nataoko ho anareo?" <sup>13</sup> Antsoinareo Aho hoe 'mpampianatra' sy 'Tompo,' ary marina ny voalazanareo, satria izany tokoa Aho. <sup>14</sup> Kanefa raha Izaho, sady Tompo no mpampianatra, no nanasa ny tongotrareo, ianareo ihany koa dia tokony hifanasa ny tongotrareo. <sup>15</sup> Satria efa nanome ohatra ho anareo Aho ka mba tokony hanao toy izay nataoko ho anareo ihany koa ianareo. <sup>16</sup> Lazaiko aminareo, marina, dia marina tokoa, fa ny mpanompo dia tsy lehibe kokoa noho ny tompony; na koa ny mpitondra hafatra dia tsy lehibe kokoa noho ilay naniraka azy. <sup>17</sup> Raha fantatrareo ireo zavatra ireo, dia ho tahiana ianareo raha manatanteraka izany. <sup>18</sup> Tsy ianareo rehetra no resahiko; fantatro ireo izay nofidiako—fa izany dia mba hahatanteraka ny Soratra Masina hoe: 'Izay mihinana ny mofoko dia nanandratra ny vodi-tongony hamadika Ahy.' <sup>19</sup> Lazaiko aminareo izao izany mialohan'ny hitrangany mba rehefa mitranga izany, dia mety hino ianareo fa Izaho no Izy. <sup>20</sup> Lazaiko aminareo, marina, dia marina tokoa, fa izay mandray izay nirahiko, dia mandray Ahy, ary izay mandray Ahy, dia mandray Azy izay naniraka Ahy." <sup>21</sup> Rehefa nilaza izany Jesosy, dia nangorohoro ny fanahiny. Nanambara Izy ary nilaza hoe: "Lazaiko aminareo, marina, dia marina tokoa fa hisy iray aminareo hamadika Ahy." <sup>22</sup> Nifampijery ireo mpianatra, nanontany tena hoe iza izany nolazainy izany. <sup>23</sup> Nisy iray tamin'ireo mpianany, izay tian'i Jesosy, nipetraka teo amin'ny latabatra ampitan'i Jesosy. <sup>24</sup> Nanatona io mpianatra io Simona Petera ary nilaza hoe: "Anontanio Azy hoe iza izany lazainy izany." <sup>25</sup> Ka niverina niankina tamin'i Jesosy izy ary nilaza taminy hoe: "Tompo, iza izany?" <sup>26</sup> Avy eo Jesosy namaly hoe: "Ilay iray izay handonako sy homeko ity mofo ity izany." Ka rehefa nolomany ny mofo, dia nomeny an'i Jodasy zanak'i Simona Iskariota izany. <sup>27</sup> Ary taorian'ny mofo, dia niditra tao aminy satana, ka hoy Jesosy taminy hoe: "Izay ataonao, ataovy aingana izany." <sup>28</sup> Tamin'izay ireo rehetra teo an-databatra tsy nisy nahalala ny antony nilazan'i Jesosy azy izany. <sup>29</sup> Ny sasany nieritreritra hoe, satria Jodasy no nitazona ny kitapom-bola, no nilazan'i Jesosy taminy hoe: "Vidio ny zavatra rehetra ilaintsika amin'ny andro firavoravoana," na hoe tokony hanome zavatra ho an'ny mahantra izy. <sup>30</sup> Raha vao avy nandray ny mofo Jodasy, dia lasa nivoaka avy hatrany izy. Alina ny andro tamin'izay. <sup>31</sup> Rehefa lasa Jodasy, dia hoy Jesosy hoe: "Ankehitriny dia omem-boninahitra ny Zanak'Olonana, ary Andriamanitra dia omem-boninahitra ao aminy. <sup>32</sup> Andriamanitra dia hanome voninahitra Azy ao amin'ny tenany, ary Izy hanome voninahitra Azy avy hatrany. <sup>33</sup> Ry ankizy madinika, fotoana fohy sisa no hiarahako aminareo. Hitady Ahy ianareo, ary araka izay nolazaiko tamin'ny Jiosy hoe: 'Izay alehako, tsy azonareo aleha.' Ary lazaiko aminareo koa izany ankehitriny. <sup>34</sup> Didy vaovao no omeko anareo, dia ny hifankatiavanareo; tahaka ny nitiavako anareo, no tokony hifankatiavanareo ihany koa. <sup>35</sup> Amin'izany no hahafantaran'ny rehetra fa mpianatro ianareo, raha mifankatia ianareo." <sup>36</sup> Hoy Simona Petera taminy hoe: "Tompo, fa andeha ho aiza ianao?" Namaly Jesosy hoe: "Izay alehako, dia tsy afaka hanarahanareo Ahy izao, fa hanaraka ianareo any aoriana." <sup>37</sup> Dia hoy Petera taminy hoe: "Tompo, nahoana aho no tsy afaka manaraka Anao izao? Hafaiko ho Anao ny aiko." <sup>38</sup> Dia namaly Jesosy hoe: "Hafoinao ho Ahy ve ny ainao? Lazaiko aminao, marina, dia marina tokoa, fa mbola tsy haneno akory ny akoho dia efa handà Ahy in-telo ianao."

**John 13:1****Fampahafantarana amin'ny ankapobeny**

Mbola tsy tonga ny Paska dia efa niaraka nisakafo tamin'ireo mpianany Jesosy. Ireto andininy ireto dia manazava ny fizotry ny tantara sy manome fampahafantarana fototra momban'i Jesosy sy Jodasy.

**Ray**

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

**nitia**

Ity dia ilay karazana fitiavana izay avy amin'Andriamanitra ary mifantoka amin'izay mahatsara ny hafa, na dia tsy mahazo tombony aza ianao. Ity karazana fitiavana ity dia mitsinjo ny hafa, na inona na inona nataony.

**ny devoly dia efa nametraka izao tao an-tsain'i Jodasy Iskariota zanak'i Simona, dia ny hamadihana an'i Jesosy**  
Ny fehezanteny hoe "nametraka izao tao an-tsainy" dia midika hoe mahatonga ny olona hieritreritra zavatra iray. DH: "Ny devoly dia efa nahatonga an'i Jodasy Iskariota, ilay zanak'i Simona, hieritreritra ny momban'ny hamadihana an'i Jesosy"

**John 13:3****Fampifandraisana ny foto-kevitra**

Ny andininy faha-3 dia manome antsika fampahafantarana fototra momban'izay fantatr'i Jesosy. Ny tranga ao amin'ny tantara dia manomboka ao amin'ny andininy faha-4.

**Ray**

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

**napetrakin'ny Ray teo am-pelatanany**

Eto ny "am-pelatanany" dia sari-teny maneho ny hery sy ny fahefana. DH: "nanome Azy ny hery sy ny fahefana amin'ny zavatra rehetra."

**Izy dia avy amin'Andriamanitra ary hiverina any amin'Andriamanitra**

Jesosy dia niaraka tamin'ny Ray foana, ary dia hiverina any rehefa vita ny asany ety an-tany.

**Nitsangana Izy teo am-pisakafoana ary nanala ny akanjony ivelany. Avy eo Izy naka lamba ary nisalotra izany. Avy eo nandraraka rano tao anaty siny Izy dia nanomboka nanasa ny tongotr'ireo mpianatra**  
Satria feno vovoka ny tanàna, dia fomban'ny mpampiantrano ny manome mpanompo mba hanasa ny tongon'ireo vahiny.

**John 13:6****Tompo, hanasa ny tongotro ve ianao?**

Ny fanontanian'i Petera dia mampiseho fa izy dia tsy vonona ny ho sasain'i Jesosy ny tongony. DH:

"Tompo, tsy mety Aminao ny manasa ny tongotro, izay mpanota!"

**Raha tsy manasa ny tongotrao Aho, dia tsy manana anjara ato amiko ianao**

Eto Jesosy dia mandresy lahatra an'i Petera mba hamela Azy hanasa ny tongony. Jesosy dia milaza fa tokony hamela Azy hanasa ny tongony Petera raha mbola te-hijanona ho mpianany izy. DH: "Raha manasa anao Aho, dia ho Ahy mandrakizay ianao"

**John 13:10****Fampifandraisana ny foto-kevitra**

Jesosy dia mbola manohy miresaka amin'i Simona Petera.

**Fampahafantarana amin'ny ankapobeny**

Jesosy dia mampiasa ny teny hoe "ianareo" mba hanehoana ireo mpianany rehetra.

**Izay efa nandro dia tsy mila izany, afa-tsy ny manasa tongony ihany**

Eto ny "nandro" dia sari-teny izay midika fa Andriamanitra dia nanadio olona ara-panahy. DH: "Raha misy olona efa nandray ny famelan-kelok'Andriamanitra, dia mila mandray ny fanadiovana ny otany isan'andro fotsiny sisa."

**fa tsy ny rehetra nefa**

Jesosy dia milaza fa ilay iray izay hamitaka Azy, Jodasy, dia tsy nahatoky Azy. Noho izany Andriamanitra dia tsy namela azy tamin'ireo fahotany. DH: "fa tsy ny rehetra aminareo no nandray ny famelan-kelok'Andriamanitra."

**John 13:12****Fantatrareo ve ny nataoko ho anareo?**

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hafahan'i Jesosy manasongadina ny lanjan'ny zavatra ampianariny an'ireo mpianany. DH: "Ianareo dia mila mahatakatra izay nataoko ho anareo!"

**Antsoinareo Aho hoe 'mpampianatra' sy 'Tompo'**

Eto Jesosy dia milaza fa ireo mpianany dia manaja Azy tanteraka. DH: "Ianareo dia mampiseho fanajana tanteraka ho Ahy rehefa miantso Ahy hoe 'Tompo' sy 'mpampianatra.'"

**tokony hanao toy izay nataoko ho anareo ihany koa ianareo**

Jesosy dia milaza fa ireo mpianany dia tokony vonona hanaraka ny ohatrany ary hifanompo. DH: "Ianareo ihany koa dia tokony mifanompo ampanetren-tena"

**John 13:16****Fampifandraisana ny foto-kevitra**

Jesosy dia mbola manohy miresaka amin'ireo mpianany.

**marina, dia marina tokoa**

Adikao tahaka izay nataonao tao amin'ny 1:49 ity.

**lehibe kokoa**

"manan-danja kokoa"

**ho tahiana ianareo**

Eto ny "tahiana" dia midika hoe mahatonga zavatra soa, misy tombony mba hitranga amin'ny olona.

DH: "Andriamanitra hitahy anareo"

**izany dia mba hahatanteraka ny Soratra Masina**

DH: "izany dia mba hanantanterahana ny Soratra Masina"

**'Izay mihinana ny mofoko dia nanandratra ny vodi-tongony hamadika Ahy'**

Eto ny "mihinana ny mofoko" dia fomba fiteny ho an'ny olona izay milaza fa namana. Ny hoe "nanandratra ny vodi-tongony" ihany koa dia fomba fiteny, izay midika hoe olona izay lasa fahavalo. DH: "Ilay iray izay nilaza fa namako dia nivadika ho fahavaloko"

**John 13:19****Lazaiko aminareo izao izany mialohan'ny hitrangany**

"Ary teneniko aminareo izay zavatra hiseho mialohan'ny hisehoany"

**mety hino ianareo fa Izaho no Izy**

"mety hino ianareo fa Izaho ilay nolazaiko fa Izaho" na "mety hino ianareo fa Izaho ilay Mesia"

**marina, dia marina tokoa**

Adikao tahaka izay nataonao tao amin'ny 1:49 ity.

**John 13:21****nangorohoro**

tohina, nikorontana

**marina, dia marina tokoa**

Adikao tahaka izay nataonao tao amin'ny 1:49 ity.

**Nifampijery ireo mpianatra, nanontany tena hoe iza izany nolazainy izany.**

"Nifampijery ireo mpianatra ary nanontany tena hoe: "Iza no hamitaka an'i Jesosy?"

**John 13:23****Nisy iray tamin'ireo mpianany, izay tian'i Jesosy**

Jaona no resaka eto.

**nipetraka teo amin'ny latabatra**

Tamin'ny andron'i Kristy, dia miaraka misakafy araka ny fomba Grika ireo Jiosy, izay mipetraka amin'ny sisiny eo ambonin'ny fandriana.

**ampitan'i Jesosy**

Ny mipetraka mifanatrika amin'ny mpisakafy hafa, amin'ny fomba Grika, dia mampiseho finamanana tena lehibe miaraka amin'ilay ifanatrehana.

**tian'i Jesosy**

Ity dia ilay karazana fitiavana izay avy amin'Andriamanitra ary mifantoka amin'izay mahatsara ny hafa, na dia tsy mahazo tombony aza ianao. Izany karazana fitiavana izany dia mitsinjo ny hafa, na inona na inona nataony.

**John 13:26****Iskariota**

Ity dia mampiseho fa Jodasy dia avy ao amin'ny tanànan'i Keriota

**Ary taorian'ny mofo**

DH: "Raha vao nandray izany mofo izany Jodasy"

**niditra tao aminy satana**

Ity dia fomba fiteny izay midika hoe nanjaka tanteraka an'i Jodasy ny Satana. DH: "Satana dia nanomboka nibaiko azy"

**ka hoy Jesosy tamin'ny**

Eto Jesosy dia miresaka amin'i Jodasy.

**Izay ataonao, ataovy aingana izany**

"Ataovy aingana izay kasainao hatao!"

**John 13:28****hoe tokony hanome zavatra ho an'ny mahantra izy**

DH: "mandehana ka omeo vola ireo mahantra."

**dia lasa nivoaka avy hatrany izy. Alina ny andro tamin'izay.**

Jaona dia toa misintona ny saintsika eto ny amin'ny hoe hanao ny asa ratsiny Jodasy na asa "maizina" ao amin'ny fahamaizinan'ny alina. DH: "ary dia nivoka avy hatrany tany amin'ny maizina izy"

**John 13:31****Ankehitriny dia omem-boninahitra ny Zanak'Olona, ary Andriamanitra dia omem-boninahitra ao aminy**

DH: "Ary ny vahoaka dia andalan'ny hahita ny fomba handraisan'ny Zanak'Olona ny voninahitra sy ny fomba handraisan'Andriamanitra ny voninahitra amin'ny alalan'izay ataon'ny Zanak'Olona"

**Andriamanitra dia hanome voninahitra Azy ao amin'ny tenany, ary Izy hanome voninahitra Azy avy hatrany**

Ny teny hoe "Azy" dia maneho ny Zanak'Olona. Ny teny hoe ny "tenany" dia maneho an'Andriamanitra DH: "Andriamanitra tenany no hanome voninahitra an'ny Zanak'Olona avy hatrany."

**Ry ankizy madinika**

Jesosy mampiasa ny teny hoe "ankizy madinika" mba hampitana fa tiany toy ny hoe zanany ireo mpianatra.

**araka izay nolazaiko tamin'ny Jiosy**

Eto ireo "Jiosy" dia entina hilazana ireo mpitarika Jiosy izay manohitra an'i Jesosy. DH: "Araka izay nolazaiko tamin'ireo mpitarika Jiosy"

**John 13:34**

**Fampifandraisana ny foto-kevitra**

Jesosy dia mbola manohy miresaka amin'ireo mpianany.

**nitiavako anareo**

Ity dia ilay karazana fitiavana izay avy amin'Andriamanitra ary mifantoka amin'izay mahatsara ny hafa, na dia tsy mahazo tombony aza ianao. Izany karazana fitiavana izany dia mitsinjo ny hafa, na inona na inona nataony.

**ny rehetra**

Ity dia fanatomboana resaka izay manamafy ny fanambaran'i Jesosy. Izany dia maneho ireo olona izay mahita ny fifankatiavan'ireo mpianatra. DH: "Ny rehetra izay mahafantatra ny fitiavanareo eo aminareo"

**John 13:36**

**Hafoko ny aiko**

"avelako ny aiko" an "maty"

**Hafoinao ho Ahy ve ny ainao?**

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanasongadinana ny fanambaran'i Jesosy. DH: "Ianao dia miteny fa ho faty ho Ahy, fa ny marina dia tsy ho faty ho Ahy ianao!"

**fa mbola tsy haneno akory ny akoho dia efa handà Ahy in-telo ianao.**

"Ianao dia hiteny in-telo fa tsy mahafantatra Ahy mialohan'ny akoho maneno"

## Chapter 14

<sup>1</sup> "Aza avela hangorohoro ny fonareo. Mino an'Andriamanitra ianareo, dia minoa Ahy koa. <sup>2</sup> Misy efitra maro ao an-tranon'ny Raiko. Raha toa ka tsy izany, dia efa niteny taminareo Aho, fa hanomana toerana ho anareo. <sup>3</sup> Raha handeha Aho ary hanomana toerana ho anareo, dia hiverina indray Aho ary handray anareo ato Amiko, ka izay misy Ahy dia hisy anareo koa. <sup>4</sup> Ianareo mahalala izay alehako." <sup>5</sup> Hoy Tomasy tamin'i Jesosy hoe: "Tompo, tsy fantatray izay alehanao, ahoana no hahafantaranay ny lalana?" <sup>6</sup> Hoy Jesosy taminy hoe: "Izaho no lalana, fahamarinana, ary fiainana; tsy misy manatona ny Ray raha tsy amin'ny alalako. <sup>7</sup> Raha nahafantatra Ahy ianareo, dia tokony ho nahafantatra ny Raiko koa. Manomboka izao dia fantatrareo Izy ary efa hitanareo." <sup>8</sup> Hoy Filipino tamin'i Jesosy hoe: "Tompo, aseho anay ny Ray, dia ampy ho anay izany." <sup>9</sup> Hoy Jesosy taminy hoe: "Efa hatry ny ela no niarahako taminareo dia mbola tsy fantatrareo foana ve Aho, ry Filipino? Na iza na iza nahita Ahy dia nahita ny Ray. Koa ahoana no hitenenanao hoe: 'Aseho anay ny Ray'?" <sup>10</sup> Tsy mino ve ianareo fa ao amin'ny Ray Aho ary ny Ray ato amiko? Ireo teny izay lazaiko aminareo dia tsy lazaiko avy amin'ny fahefako manokana, fa ilay Ray velona ato anatiko no manao ny asany. <sup>11</sup> Mino Ahy fa Izaho dia ao amin'ny Ray, ary ny Ray ato amiko, raha tsy izany dia minoa noho ireo asa manokana. <sup>12</sup> Lazaiko aminareo, marina, dia marina tokoa, izay mino Ahy dia hanao ny asa izay ataoko, ary hanao asa lehibe mihoatra noho ireny izy satria ho any amin'ny Ray Aho. <sup>13</sup> Na inona na inona angatahinareo amin'ny Anarako, dia tanterahiko izany mba hanomezam-boninahitra ny Ray ao amin'ny Zanaka. <sup>14</sup> Raha mangataka zavatra amin'ny anarako ianareo, dia ho tanterahiko izany. <sup>15</sup> Raha tia Ahy ianareo, dia hitandrina ireo didiko, <sup>16</sup> ary hivavaka amin'ny Ray Aho, dia hanome anareo Mpampahery hafa Izy mba ho eo aminareo mandrakizay izy— <sup>17</sup> ny Fanahin'ny fahamarinana. Tsy afaka mandray Azy izao tontolo izao satria tsy mahita na mahafantatra Azy. Fa ianareo kosa mahalala Azy, satria mitoetra miaraka aminareo Izy ary ho ao anatinareo. <sup>18</sup> Tsy hamela anareo ho irery Aho; mbola hiverina aty aminareo Aho. <sup>19</sup> Afaka fotoana vitsy monja dia tsy hahita Ahy intsony izao tontolo izao, fa ianareo mahita Ahy. Satria velona Aho, dia ho velona ihany koa ianareo. <sup>20</sup> Ary amin'izay andro izay dia ho fantatrareo fa ao amin'ny Raiko Aho, ary ianareo ato Amiko, ary Izaho ao aminareo. <sup>21</sup> Izay manana ireo didiko ka mitandrina ireny dia izy ilay tia Ahy, ary izay tia Ahy dia ho tiavin'ny Raiko koa, ary Izaho hitia azy sy hiseho aminareo." <sup>22</sup> Hoy Jodasy (tsy Iskariota) tamin'i Jesosy hoe: "Tompo, nahoana ianao no hiseho aminay fa tsy amin'izao tontolo izao?" <sup>23</sup> Jesosy namaly ary nilaza taminy hoe: "Raha misy olona tia Ahy, dia hitandrina ny teniko izy. Hitia azy ny Raiko, ary ho avy aminy Izahay ary hanamboatra ny fitoeranay miaraka aminy. <sup>24</sup> Fa izay tsy tia Ahy dia tsy mitandrina ny teniko. Ny teny izay renareo dia tsy avy amiko fa avy amin'ny Ray izay naniraka Ahy. <sup>25</sup> Efa noteneniko taminareo ireo zavatra ireo, raha mbola nijanona niaraka taminareo Aho. <sup>26</sup> Kanefa, ilay Mpampahery—ilay Fanahy Masina, izay hirahin'ny Ray amin'ny Anarako\_ izy no hampianatra anareo ny zava-drehetra sy hampatsiahy izay rehetra nolazaiko taminareo. <sup>27</sup> Fiadanana no avelako ho anareo; omeko anareo ny fiadanako. Tsy omeko ohatran'ny fanomen'izao tontolo izao izany. Aza avela hangorohoro ny fonareo, ary aza matahotra. <sup>28</sup> Efa renareo Aho niteny taminareo hoe: 'Andeha Aho, ary hiverina any aminareo indray.' Raha nitia Ahy ianareo, dia tokony hiravoravo satria hankany amin'ny Ray Aho, satria ny Ray dia lehibe kokoa noho Izaho. <sup>29</sup> Ary noteneniko anareo dieny mbola tsy mitranga izany, mba hino ianareo, rehefa mitranga izany. <sup>30</sup> Tsy hilaza betsaka aminareo intsony Aho, fa efa ho avy ny mpanapaka izao tontolo izao. Tsy manana fahefana Amiko izy, <sup>31</sup> fa mba hahafantaran'izao tontolo izao fa tiako ny Ray, dia ataoko tahaka ny nandidian'ny Ray Ahy. Andeha hitsangana isika ary hiala ety."

### John 14:1

#### Fampifandraisana ny foto-kevitra

Mbola mitohy ny fizarana ao amin'ny tantara nanomboka tao amin'ny toko teo aloha. Jesosy mipetraka eo amin'ny latabatra miaraka amin'ireo mpianany ary manohy miresaka amin'izy ireo.

#### Aza avela hangorohoro ny fonareo

Fomba fiteny ity. Ny hoe mangorohoro fo dia midika hoe mitaintaina na manahy. DH: "Atsaharo ny fitaintainana sy fanahiana"

#### Ao an-tranon'ny Raiko misy efitra be dia be

"misy toerana be dia be azo hipetrahana ao amin'ny tranon'ny Raiko"

#### Ao an-tranon'ny Raiko

Ity dia maneho ny lanitra, ilay toerana ipetrahan'Andriamanitra.

#### Ray

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

**efitra maro**

Ny hoe "efitra" eto dia mety maneho efitra tokana na fonenana be.

**fa hanomana toerana ho anareo**

Jesosy dia hanomana toerana any an-danitra ho an'ireo olona izay mahatoky Azy. Ny hoe "anareo" dia maneho ireo mpianany rehetra.

**John 14:4****ahoana no hahafantaranay ny lalana?**

"Ahoana no hahafantaranay ny fomba hankanesana any?"

**ny lalana**

Ity dia sari-teny izay mety midika hoe: 1) "ny lalana mankany amin'Andriamanitra" na 2) "ilay Iray izay mitondra ny olona ho any amin'Andriamanitra."

**fahamarinana**

Ity dia sari-teny izay mety midika hoe: 1) "ilay olona marina" na 2) "ilay Iray izay miteny ny teny marina momban'Andriamanitra."

**fiainana**

Ity dia sari-teny midika fa Jesosy dia afaka manome fiainana ho an'ny olona. DH: "ilay Iray afaka mamelona olona"

**tsy misy manatona ny Ray raha tsy amin'ny alalako**

Ny olona dia tsy afaka manatona an' Andriamanitra sy miaina miaraka Aminy raha tsy amin'ny alalan'ny fahatokisana an'i Jesosy ihany. DH: "Tsy misy olona afaka mankany amin'ny Ray sy miaina miaraka aminy raha tsy manatona Ahy izy"

**Ray**

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

**John 14:8****Tompo, aseho any ny Ray**

Ny hoe "Ray" dia fiantsoana manan-danja ho an'Andriamanitra.

**Efa hatry ny ela no niarahako taminareo dia mbola tsy fantatrareo foana ve Aho, ry Filipino?**

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanasongadinana ireo tenin'i Jesosy. DH: "Filipo, efa hatry ny ela Aho no niaraka taminareo mpianatra. Tokony hahafantatra Ahy ianao ankehitriny!"

**Na iza na iza nahita Ahy dia nahita ny Ray**

Ny mahita an'i Jesosy, izay zanak'Andriamanitra, dia mahita an'Andriamanitra Ray. Ny "Ray" dia fiantsoana manan-danja ho an'Andriamanitra.

**ahoana no hitenenanao hoe: 'Aseho any ny Ray'?**

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanasongadinana ireo tenin'i

Jesosy tamin'i Filipino. DH: "Ka tsy tokony hiteny mihintsy ianao hoe: 'Aseho any ny Ray'?"

**John 14:10****Fampifandraisana ny foto-kevitra**

Jesosy dia mametraka fanontaniana an'i Filipino ary avy eo Izy manohy miresaka amin'ireo mpianany rehetra.

**Tsy mino ve ianareo fa ao amin'ny Ray Aho ary ny Ray ato amiko?**

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanasongadinana ireo tenin'i Jesosy tamin'i Filipino. DH: "Tena tokony hino ianareo ... ny Ray ato amiko."

**Ray**

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

**Ireo teny izay lazaiko aminareo dia tsy lazaiko avy amin'ny fahefako manokana**

"Izy teneniko aminareo dia tsy avy amiko" na "Ireo teny izay teneniko aminareo dia tsy avy amiko."

**Ireo teny izay lazaiko aminareo**

Jesosy dia miresaka amin'ireo mpianany rehetra.

**Izaho dia ao amin'ny Ray, ary ny Ray ato amiko**

Ity dia fomba fiteny izay midika fa Andriamanitra Ray sy Jesosy dia manana fifandraisana miavaka. DH: "Izaho ilay iray miaraka amin'ny Ray, ary ny Ray dia iray miaraka Amiko" na "Ny Izaho sy ny Raiko dia toy ny hoe iray ihany."

**John 14:12****marina, dia marina tokoa**

Adikao tahaka ny nataonao tao amin'ny 1:49 ity.

**izay mino Ahy**

Ity dia midika hoe mino fa Jesosy no Zanak' Andriamanitra.

**Na inona na inona angatahinareo amin'ny Anarako**

Eto ny "anarako" dia maneho ny fahefan'i Jesosy. DH: "na inona na inona angatahinareo, amin'ny fampiasana ny fahefako."

**mba hanomezam-boninahitra ny Ray ao amin'ny Zanaka**

DH: "Ka mba afaka mampiseho ny olona rehetra ny halehiben'ny Raiko Aho."

**Ray ... Zanaka**

Ny "Ray ... Zanaka" dia fiantsoana manan-danja izay mamaritra ny fifandraisana eo amin'Andriamanitra sy Jesosy.

**Raha mangataka zavatra amin'ny anarako ianareo, dia ho tanterahiko izany**

Eto ny "anarako" dia maneho ny fahefan'i Jesosy. DH: "Raha mangataka na inona na inona aty Amiko tahaka ny iray amin'ireo mpanara-dia Ahy ianareo,

dia ho ataoko izany" na "na inona na inona angatahanareo Amiko, dia ho ataoko izany satria Ahy anareo"

### John 14:15

#### Mpampahery

Ity dia maneho ny Fanaha Masina.

#### ny Fanahin'ny fahamarinana

Ity dia maneho ny Fanahy Masina izay mampianatra ny olona izay marina momban'Andriamanitra.

#### Tsy afaka mandray Azy izao tontolo izao

Eto ny "izao tontolo izao" dia hilazana ny olona rehetra izay manohitra an'Andriamanitra. DH: "Ny tsy mpino eto amin'izao tontolo izao dia tsy handray Azy mihintsy" na "Ireo izay manohitra an'Andriamanitra dia tsy hanaiky Azy."

### John 14:18

#### tsy hamela anareo

Eto Jesosy dia milaza fa tsy hamela ireo mpianany tsy hisy mpikarakara Izy. DH: "Tsy hamela anareo tsy hisy mpikarakara"

#### izao tontolo izao

Eto ny "izao tontolo izao" dia maneho ny olona rehetra izay tsy an'Andriamanitra. DH: "Ireo tsy mpino"

#### ho fantatrareo fa ao amin'ny Raiko Aho

Andriamanitra Ray sy Jesosy dia miaina ho olona iray. DH: "ianareo dia hahafantatra fa ny Raiko sy Izaho dia tena olona iray."

#### Raiko

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

#### ianareo ato Amiko, ary Izaho ao aminareo

"ianareo sy Izaho dia tahaka ny olona iray"

### John 14:21

#### tia

Ity karazana fitiavana ity dia avy amin'Andriamanitra ary mifantoka amin'izay mahatsara ny hafa, na dia tsy mahazo tombony aza ianao. Izany karazana fitiavana izany dia mitsinjo ny hafa, na inona na inona nataony.

#### izay tia Ahy dia ho tiavin'ny Raiko koa

DH: "Ny Raiko dia ho tia ny olona rehetra izay tia Ahy"

#### Ny Raiko

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

#### Jodasy (tsy Iskariota)

Ity dia tsy ilay Jodasy avy any Keriota izay namadika an'i Jesosy, fa maneho mpianatra hafa izay Jodasy no anarany.

#### nahoana ianao no hiseho aminay

Eto ny teny hoe "hiseho" dia maneho ny fanambarana ny hatsaran'i Jesosy. DH: "nahoana no hasehonao aminay irery ihany ny tenanao" na "nahoana no izahay irery ihany no havelanao mahita ny hatsaranao?"

#### tsy amin'izao tontolo izao

Eto ny "izao tontolo izao" dia entina hilazana ny olona izay manohitra an'Andriamanitra. DH: "tsy ireo izay tsy an'Andriamanitra"

### John 14:23

#### Fampifandraisana ny foto-kevitra

Jesosy mamaly an'i Jodasy (tsy Iskariota).

#### Raha misy olona tia Ahy, dia hitandrina ny teniko izy

"Izay tia Ahy dia hanao izay noteneniko hataony"

#### tia

Ity karazana fitiavana ity dia avy amin'Andriamanitra ary mifantoka amin'izay mahatsara ny hafa, na dia tsy mahazo tombony aza ianao. Izany karazana fitiavana izany dia mitsinjo ny hafa, na inona na inona nataony.

#### Ny Raiko

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

#### ary ho avy aminy Izahay ary hanamboatra ny fitoeranay miaraka aminy

Ny Ray sy ny Zanaka dia hizara fiainana amin'ireo izay mankatoa ireo didin'i Jesosy. DH: "ho avy Izahay mba hiara-monina aminy, dia hanana fifandraisana manokana aminy"

#### Ny teny izay renareo dia tsy avy amiko fa avy amin'ny Ray izay naniraka Ahy

"Ireo zavatra noteneniko taminareo dia tsy zavatra notapahako samirery"

#### Ny teny

Eto ny hoe "ny teny" dia maneho ny hafatra izay nentin'i Jesosy avy amin'Andriamanitra. DH: "Ny hafatra"

#### izay renareo

Eto dia miresaka amin'ireo mpianany rehetra Jesosy.

### John 14:25

#### Mpampahery

Ity dia maneho ny Fanaha Masina. Jereo ny nandikanao izany tao amin'ny 14:15.

#### Ray

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

**amin'ny Anarako**

Eto ny hoe "anarako" dia sari-teny izay maneho ny hery sy ny fahefan'i Jesosy. DH: "noho Izaho" na "noho ny amiko"

**izao tontolo izao**

Eto ny "izao tontolo izao" dia entina hilazana ireo olona izay tsy tia an'Andriamanitra.

**Aza avela hangorohoro ny fonareo, ary aza matahotra.**

"mangorohoro fo" dia fomba fiteny hilazana hoe tena manahy na matahotra. Eto Jesosy dia miresaka ny fo toy ny hoe olona izany. DH: "Atsaharo ny fanahiana, ary aza matahotra"

**John 14:28**

**nitia**

Ity karazana fitiavana ity dia avy amin'Andriamanitra ary mifantoka amin'izay

mahatsara ny hafa, na dia tsy mahazo tombony aza ianao. Izany karazana fitiavana izany dia mitsinjo ny hafa, na inona na inona nataony.

**hankany amin'ny Ray Aho**

Eto Jesosy dia milaza fa hiverina any amin'ny Rainy Izy. DH: "Izaho dia hiverina any amin'ny Ray"

**ny Ray dia lehibe noho Izaho**

Eto Jesosy dia milaza fa ny Ray dia manana fahefana lehibe kokoa noho ny Zanaka raha mbola eto an-tany. DH: "Ny Ray dia manana fahefana lehibe kokoa noho Izay ananako eto."

**Ray**

Ity dia iantsoana manan-danja ho an'Andriamanitra.

## Chapter 15

<sup>1</sup> "Izaho no tena voaloboka, ary ny Raiko no mpamboly. <sup>2</sup> Esoriny ato amiko ny sampana rehetra izay tsy mamoa voankazo, ary rantsaniny ny sampana izay mamokatra mba hamoa voankazo bebe kokoa izany. <sup>3</sup> Efa madio ianareo noho ilay hafatra izay nolazaiko taminareo. <sup>4</sup> Mitoera ato amiko, ary Izaho ao aminareo. Tahaka ny sampana tsy afaka mamokatra voankazo amin'ny tenany raha tsy mitoetra ao amin'ny voaloboka izany, dia toy izany koa ianareo, raha tsy mitoetra ao amiko. <sup>5</sup> Iza no voaloboka, ianareo no sampana. Izay mitoetra ato Amiko ary Izaho ao Aminy, dia mamokatra be izy, fa raha tsy misy Ahy dia tsy mahefa na inona na inona ianareo. <sup>6</sup> Raha misy olona tsy mitoetra ao Amiko, dia ho ariana tahaka ny sampana izy ary halazo, ary izy ireo manangona ireo sampana ary manary izany any amin'ny afo, ary may izy ireo. <sup>7</sup> Raha mitoetra ao Amiko ianareo, ary raha mitoetra ao aminareo ireo teniko, angataho na inona na inona irianareo, dia ho atao aminareo izany. <sup>8</sup> Ny Raiko dia omem-boninahitra amin'izao, dia ny hamokaranareo voankazo bebe kokoa ka ho porofo fa mpianatro ianareo. <sup>9</sup> Tahaka ny nitiavan'i Ray Ahy, no nitiavako anareo. Mitoera ao amin'ny fitiavako. <sup>10</sup> Raha mitandrina ireo didiko ianareo, dia hitoetra ao amin'ny fitiavako, tahaka ny nitandremako ireo didin'ny Raiko sy nitoerako tao amin'ny fitiavany. <sup>11</sup> Nilaza ireny zavatra ireny taminareo Aho mba ho ao aminareo ny fifaliako ary mba ho feno ny fifalianareo. <sup>12</sup> Iza no didiko, dia ny hifankatiavanareo tahaka ny nitiavako anareo. <sup>13</sup> Tsy misy manam-pitiavana lehibe mihoatra noho izao, dia ny manolotra ny ainy ho an'ireo sakaizany. <sup>14</sup> Namako ianareo raha manao ireo zavatra andidiko anareo ireo. <sup>15</sup> Tsy hiantso anareo hoe mpanompoko intsony Aho, satria ny mpanompo dia tsy mahafantatra izay ataon'ny tompony. Nantsoiko hoe namako ianareo, satria ny zavatra rehetra izay reko tamin'ny Raiko, dia nampahafantariko anareo. <sup>16</sup> Tsy nifidy Ahy ianareo, fa Izaho no nifidy anareo ary nanendry anareo mba andeha ka hamokatra, ary mba tokony hitoetra ny vokatrareo. Natao izany mba na inona na inona angatahinareo amin'ny Ray amin'ny Anarako, dia homeny anareo izany. <sup>17</sup> Ireny zavatra ireny no andidiko anareo mba hifankatiavanareo. <sup>18</sup> Raha mankahala anareo izao tontolo izao, fantaro fa mankahala Ahy izy talohan'ny mankahalany anareo. <sup>19</sup> Raha avy amin'izao tontolo izao ianareo, dia ho tian'izao tontolo izao tahaka ny azy ianareo. Fa satria tsy an'izao tontolo izao ianareo ary nofidiako hiala amin'izao tontolo izao, noho izany dia halan'izao tontolo izao ianareo. <sup>20</sup> Tsarovy ny teny nolazaiko taminareo hoe: 'Ny mpanompo dia tsy lehibe noho ny tompony.' Raha nanenjika Ahy izy ireo, dia hanenjika anareo koa; ary raha nitandrina ny teniko izy ireo, dia hitandrina ny anareo koa. <sup>21</sup> Hanao ireo zavatra rehetra ireo aminareo izy ireo nohon'ny Anarako, satria tsy fantatr'izy ireo Izy izay naniraka Ahy. <sup>22</sup> Raha tsy tonga sy niteny tamin'izy ireo Aho, dia tsy ho nanota izy ireo, fa ankehitriny tsy afa-miala amin'ny fahotany izy ireo. <sup>23</sup> Izay mankahala Ahy dia mankahala ny Raiko ihany koa. <sup>24</sup> Raha tsy nahavita ireo asa izay tsy nataon'ny olon-kafa teo anivon'izy ireo Aho, dia tsy ho nanan-keloka izy ireo, fa ankehitriny efa sady hitany no halany Izaho sy ny Raiko. <sup>25</sup> Fa izany dia mba hahatanteraka ny teny izay voasoratra ao amin'ny lalàn'izy ireo hoe: 'Mankahala Ahy amin'ny tsy misy antony izy ireo.' <sup>26</sup> Rehefa ho avy ilay Mpampahery—izay hirahiko aminareo avy amin'ny Ray, ilay, Fanahin'ny fahamarinana, izay mivoaka avy amin'ny Ray—dia hanambara ny momba Ahy Izy. <sup>27</sup> Ianareo ihany koa dia mijoro vavolombelona satria efa niaraka tamiko hatrany am-piandohana ianareo.

### John 15:1

#### Fampifandraisana ny foto-kevitra

Mbola mitohy ny fizaran'ny tantara tamin'ny toko teo aloha. Jesosy dia mipetraka eo amin'ny latabatra miaraka amin'ireo mpianany ary manohy mresaka amin'izy ireo.

#### Izaho no tena voaloboka

Eto ny "tena voaloboka" dia sari-teny. Jesosy dia mampitaha ny tenany amin'ny voaloboka. Izy no fototry ny fiainana izay mahatonga ny olona hiaina araka ny fomba izay hankasitrahana' Andriamanitra. DH: "Izaho dia tahaka ny voaloboka izay manome voa tsara"

#### ny Raiko no mpamboly

Ny hoe "mpamboly" dia sari-teny. Ny hoe "mpamboly" dia olona mikarakara ny voaloboka mba hanomezany voa tsara. DH: "ny Raiko dia tahaka ny mpamboly"

#### ny Raiko

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

#### Esoriny ato amiko ny sampana rehetra izay tsy mamoa voankazo, ary rantsaniny ny sampana izay mamokatra mba hamoa voankazo bebe kokoa izany

Eto ny "sampana" dia sari-teny izay maneho ny olona tsirairay izay an'i Jesosy. Andriamanitra dia mikarakara azy ireo amin'izay mba ho afaka miaina amin'ny fomba izay ankasitrahany izy ireo.

**Esoriny**

"tapahana sy esorina"

**rantsaniny ny sampana**

"mikarakara ny sampana rehetra"

**John 15:3****Efa madio ianareo noho ilay hafatra izay nolazaiko taminareo.**

Ny sari-teny tiana lazaina eto dia ireo "sampana madio" izay efa "voakarakara". DH: "Izany dia tahaka ny hoe efa voakarakara sy sampana madio ianareo satria nankatoa izay nampianariko anareo"

**taminareo**

Eto dia ireo mpianatr'i Jesosy no resahana.

**Mitoera ato amiko, ary Izaho ao aminareo**

"raha mitoetra miaraka amiko ianareo, dia hitoetra hiaraka aminareo Aho" na "Mitoera miaraka Amiko, dia hitoetra hiaraka aminareo Aho"

**raha tsy mitoetra ao amiko**

Amin'ny fitoerana ao amin'i Kristy, dia miantehatra Aminy amin'ny zavatra rehetra ireo izay Azy. DH: "raha tsy hoe mitoetra miaraka amiko sy miankina amiko amin'ny zavatra rehetra ianareo."

**John 15:5****Izao no voaloboka, ianareo no sampana**

Ny "voaloboka" dia sari-teny maneho an'i Jesosy. Ny "sampana" dia sari-teny maneho ireo izay mahatoky an'i Jesosy sy izay Azy. DH: "Izaho dia toy ny voaloboka, ary ianareo tahaka ny sampana izay mifandray amin'ny voaloboka."

**Izay mitoetra ato Amiko ary Izaho ao Aminy**

Eto Jesosy dia manambara fa ireo mpanara-dia Azy dia miarka Aminy tahaka Azy miaraka amin'Andriamanitra. DH: "Izay mijanona miaraka Amiko, tahaka Ahy mijanona miaraka amin'ny Raiko.

**dia mamokatra be izy**

Ny dia sari-teny tiana ambara eto dia ny sampana mamokatra izay maneho ny mpino izay ankasitrahana'Andriamanitra. Tahaka ny sampana izay miraikitra amin'ny voaloboka dia hamokatra be, dia hanao zavatra maro izay mahafaly an'Andriamanitra ireo izay mijanona miaraka amin'i Jesosy . DH: "ianareo dia hamokatra voa maro"

**ho ariana tahaka ny sampana izy**

Ny sari-teny tiana ambara eto dia ireo sampana tsy manome voa izay maneho ireo izay tsy mijanona miaraka amin'i Jesosy. DH: "Ny mpikarakara ny voaloboka dia hanary azy tahaka ny sampana"

**ary may izy ireo**

DH: "ny afo handoro azy ireo"

**angataho na inona na inona irianareo**

Jesosy dia milaza fa ireo mpino dia tokony hangataka amin'Andriamanitra mba hamaly ny vavak'izy ireo. DH: "Angataho amin'Andriamanitra izay rehetra irianareo"

**ho atao aminareo izany**

DH: "hataony ho anareo izany"

**John 15:8****Ny Raiko dia omem-boninahitra amin'izao**

DH: "Izany dia mahatonga ny olona hanome voninahitra ny Raiko"

**Ny Raiko**

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

**ny hamokaranareo voankazo bebe kokoa**

Eto ny "voankazo" dia sari-teny maneho ny mivelona mba hahafaly an'Andriamanitra. DH: "Rehefa miaina amin'ny fomba mahafaly Azy ianareo"

**mpianatro ianareo**

"asehoy fa mpianatro ianareo" na "porofoy fa mpianatro ianareo"

**Tahaka ny nitiavan'i Ray Ahy, no nitiavako anareo**

Jesosy dia mizara ny fitiavana izay ananan'Andriamanitra ho Azy amin'ireo olona izay mahatoky Azy. Eto ny "Ray" dia fiantsoana manandanja ho an'Andriamanitra.

**Mitoera ao amin'ny fitiavako**

"tohizo ny fanekena ny fitiavako"

**John 15:10****Raha mitandrina ireo didiko ianareo, dia hitoetra ao amin'ny fitiavako, tahaka ny nitandremako ireo didin'ny Raiko sy nitoerako tao amin'ny fitiavany.**

Rehefa mankatoa Azy ireo mpanara-dia an'i Jesosy, dia maneho ny fitiavan'izy ireo ho Azy izy ireo. DH: "Rehefa manao ireo zavatra izay noteniko ataonareo ianareo, dia velona ao amin'ny fitiavako, tahaka ny nankatoavako ny Raiko sy niaina ny fitiavany"

**Ny Raiko**

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

**Nilaza ireny zavatra ireny taminareo Aho mba ho ao aminareo ny fifaliako**

"Niteny anareo ireny zavatra ireny Aho mba hanananareo ny karazana fifaliana mitovy amin'izay ananako"

**mba ho feno ny fifalianareo.**

DH: "mba ho faly tanteraka ianareo" na "mba tsy ory na inona na inona ny fifalianareo"

**John 15:12**

**Tsy misy manam-pitiavana lehibe mihoatra noho izao**  
Ity karazana fitiavana ity dia avy amin'Andriamanitra ary maniry izay mahatsara ny hafa, na dia tsy mahazo tombony aza ianao. Izany karazana fitiavana izany dia mitsinjo ny hafa, na inona na inona nataony. DH: "Tsy hahazo fitiavana lehibe noho izao ianareo."

**ny ainy**

Ity dia maneho ny fiainana ara-nofo.

**John 15:14**

**Namako ianareo raha manao ireo zavatra andidiko anareo ireo.**

"Mampiseho ianareo fa namako raha toa ka manohy manao izay nandidiko anareo.

**ny zavatra rehetra izay reko tamin'ny Raiko, dia nampahafantariko anareo**

"Efa nolazaiko taminareo daholo izay nolazain'ny Raiko tamiko."

**Ny Raiko**

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

**John 15:16**

**Tsy nifidy Ahy ianareo**

Jesosy dia milaza fa tsy nifidy ny ho mpianany samirery ireo mpanara-dia Azy. DH: "Ianareo dia tsy nifidy ny ho mpianatro"

**andeha ka hamokatra**

Eto ny "hamokatra" dia sari-teny maneho ny fiainana izay ankasitrahana'Andriamanitra. DH: "hiaino ny fiainana izay ankasitrahana'Andriamanitra"

**ary mba tokony hitoetra ny vokatrareo**

"ary mba haharitra mandrakizay ny vokatr'izay ataonareo"

**na inona na inona angatahinareo amin'ny Ray amin'ny Anarako, dia homeny anareo izany**

Eto ny "anarana" dia maneho ny fahefan'i Jesosy. DH: "Satria Ahy ianareo, koa na inona na inona angatahinareo amin'ny Ray, dia homeny anareo izany"

**Ny Raiko**

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

**Ireny zavatra ireny no andidiko anareo mba hifankatiavanareo**

Ity karazana fitiavana ity dia avy amin'Andriamanitra ary maniry izay mahasoana ny hafa, na dia tsy mahazo tombony aza ianao. Izany karazana fitiavana izany dia mitsinjo ny hafa, na

inona na inona nataony. DH: "Averiko aminareo indray izay efa nandidiko anareo hoe: mifankatiava ianareo."

**John 15:18**

**Raha mankahala anareo izao tontolo izao ... noho izany dia halan'izao tontolo izao ianareo**

Jesosy dia mampiasa ny teny hoe "izao tontolo izao" ato amin'ireto andininy ireto mba hanehoana ireo olona izay tsy an'Andriamanitra sy manohitra Azy.

**tia**

Ity dia maneho ny olombelona, ny fitiavana arapirahalaliana na fitiava-namana na fianakaviana.

**John 15:20**

**Tsarovy ny teny nolazaiko taminareo**

Eto ny "teny" dia maneho ny hafatr'i Jesosy. DH: "tsarovy ny hafatra izay nolazaiko taminareo"

**nohon'ny Anarako,**

Eto ny "nohon'ny Anarako" dia maneho an'i Jesosy. Ny olona dia hampijaly ireo mpanara-dia Azy satria Azy izy ireo. DH: "satria Ahy ianareo"

**Raha tsy tonga sy niteny tamin'izy ireo Aho, dia tsy nanota izy ireo, fa ankehitriny tsy afa-miala amin'ny fahotany izy ireo.**

Jesosy dia milaza eto fa nizara ny hafatr'Andriamanitra tamin'ireo izay tsy mahatoky Azy Izy. DH: "Satria tonga sy niteny azy ireo ny hafatr'Andriamanitra Aho, dia tsy manana fialan-tsiny izy ireo rehefa mitsara azy ireo ny amin'ny otan'izy ireo Andriamanitra"

**John 15:23**

**Izay mankahala Ahy dia mankahala ny Raiko ... fa ankehitriny efa sady hitany no halany Izaho sy ny Raiko**

Ny mankahala an'Andriamanitra Zanaka dia mankahala an'Andriamanitra Ray.

**Ray**

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

**Raha tsy nahavita ireo asa izay tsy nataon'ny olon-kafa teo amin'izy ireo Aho, dia tsy ho nanan-keloka izy ireo, fa**

DH: "Satria nanao ny asa izay mbola tsy nataon'iza na iza teo amin'izy ireo Aho, dia nanota izy ireo, ary"

**hahatanteraka ny teny izay voasoratra ao amin'ny lalàn'izy ireo**

DH: "mba hanatanteraka ny faminiana izay ao amin'ny lalàn'izy ireo"

**lalàn'izy ireo**

Ity dia maneho ny ao amin'ny Testamenta Taloha iray manontolo amin'ny ankapobeny, izay misy ny fampianaran'Andriamanitra rehetra ho an'ireo vahoakany.

**John 15:26**

**Mpampahery**

Ity dia maneho ny Fanaha Masina. Jereo ny nandikanao izany tao amin'ny 14:15.

**hirahiko aminareo avy amin'ny Ray, ilay, Fanahin'ny Fahamarinana, izay mivoaka avy amin'ny Ray—dia hanambara ny momba Ahy Izy**  
Andriamanitra Ray dia naniraka an'Andriamanitra Fanahy mba hampiseho amin'izao tontolo izao fa Jesosy no Andriamanitra Zanaka.

**Ray**

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

**Fanahin'ny fahamarinana**

Ity dia fiantsoana ny Fanahy Masina. DH: "Ny Fanahy izay miteny ny marina momba Ahy sy Andriamanitra."

**Ianareo ihany koa dia mijoro vavolombelona**

Eto ny "mijoro vavolombelona" dia midika hoe mitantara amin'ny olona hafa ny momban'i Jesosy. DH: "Ianao koa dia tokony miteny amin'ny olona rehetra izay fantatrao momba Ahy."

**am-piandohana**

Eto ny "fiandohana" dia midika hoe ny andro voalohan'ny fampianaran'i Jesosy. DH: "hatramin'ny andro voalohany rehefa nanomboka nampianatra ny olona sy nanao fahagagana Aho"

## Chapter 16

<sup>1</sup> "Nolazaiko taminareo izany zavatra rehetra izany mba tsy ho solafaka ianareo. <sup>2</sup> Ho roahin'izy ireo ao amin'ny synagoga ianareo. Fa tonga ny andro rehefa hihevitra izay rehetra mamono anareo fa izy ireo dia manolotra zavatra tsara ho an'Andriamanitra. <sup>3</sup> Ho ataon'izy ireo izany satria tsy mahalala ny Ray na ny Tenako izy ireo. <sup>4</sup> Nolazaiko anareo ireo zavatra ireo mba rehefa avy ny oran'izy ireo, dia ho tsaroanareo fa efa nolazaiko taminareo ny momba azy ireo. Tsy nambarako taminareo ireo zavatra ireo tany ampiandohana, satria mbola teo aminareo Aho. <sup>5</sup> Fa Ankehitriny ho any amin'Ilay naniraka Ahy Aho, nefa tsy mbola nisy nanontany Ahy ianareo hoe: "Handeha ho aiza moa Ianao?" <sup>6</sup> Fa satria nolazaiko taminareo ireo zavatra ireo, dia alahelo no nameno ny fonareo. <sup>7</sup> Fa lazaiko marina aminareo, tsara kokoa ho anareo ny handehanako. Satria raha tsy mandeha Aho, dia tsy ho tonga aminareo ny Mpampahery, fa raha mandeha Aho, dia handefa azy ho aminareo. <sup>8</sup> Rehefa tonga izy, dia hanaporofa amin'izao tontolo izao ho diso momban'ny fahotana, ny fahamarinana, ary moban'ny fitsarana— <sup>9</sup> momban'ny fahotana ny mpampahery, satria tsy mino Ahy izy ireo; <sup>10</sup> momban'ny fahamarinana, satria hody any amin'ny Ray Aho, ka tsy ho hitanareo intsony; <sup>11</sup> ary momban'ny fitsarana, satria ny mpanapaka izao tontolo izao dia notsaraina. <sup>12</sup> Manana zavatra maro hambara aminareo Aho, fa tsy ho azonareo ny hevitr'izany izao. <sup>13</sup> Kanefa, rehefa tonga izy, Fanahin'ny Fahamarinana, dia hitarika anareo ho amin'ny fahamarinana rehetra, satria tsy hiteny avy amin'ny tenany izy. Fa hilaza izay rehetra reny izy, ary hilaza aminareo ireo zavatra izay ho avy. <sup>14</sup> Hanome voninahitra Ahy izy, satria ny avy amin'ny Ahy ihany no hambarany aminareo. <sup>15</sup> Izay rehetra anana'ny Ray dia Ahy. Noho izany, niteny Aho fa ilay Fanahy dia haka amin'izay Ahy ary hiteny izany aminareo. <sup>16</sup> Afaka fotoana fohy dia tsy hahita Ahy intsony ianareo, ary afaka fotoana fohy hafa dia hahita Ahy indray ianareo." <sup>17</sup> Avy eo ny sasany tamin'ireo mpianany nifampiresaka hoe: "Inona ary izany lazainy antsika izany hoe: 'Afaka fotoana fohy dia tsy hahita Ahy intsony ianareo ary afaka fotoana fohy hafa dia hahita Ahy indray ianareo,' sy hoe: 'Satria ho any amin'ny Ray Aho?'" <sup>18</sup> Noho izany dia hoy izy ireo hoe: "Inona ary izany lazainy izany hoe: 'afaka fotoana fohy'? Tsy fantatray ny tiany hambara." <sup>19</sup> Hitan'i Jesosy fa te-hanontany Azy izy ireo, dia hoy Izy tamin'izy ireo hoe: "Izao ve no anontanianareo tena, dia ny tiko hambara amin'ny fitenenana hoe: 'Fotoana fohy sy tsy hahita Ahy intsony ianareo, ary afaka fotoana fohy indray nefa dia hahita Ahy ianareo?'" <sup>20</sup> Lazaiko aminareo, marina, dia marina tokoa, fa hitomany ianareo ary hitaraina, fa izao tontolo izao kosa hifaly. Ho feno alahelo ianareo, kanefa ho lasa hafaliana izany alahelonareo izany. <sup>21</sup> Rehefa mihetsi-jaza ny vehivavy iray dia malahelo satria tonga ny fotoany, fa rehefa teraka kosa ilay zazakely, dia tsy tsaroany intsony ny alahelony nohon'ny hafaliany fa nisy zazakely teraka eo amin'izao tontolo izao. <sup>22</sup> Ka malahelo ianareo ankehitriny, kanefa Aho mbola hiaona aminareo indray, ary ho faly ny fonareo, ary tsy hisy hanaisotra izany hafalianareo izany aminareo. <sup>23</sup> Amin'izany andro izany dia tsy hangataka amiko na inona na inona ianareo. Lazaiko aminareo, marina, dia marina tokoa, raha mangataka na inona na inona amin'ny Ray amin'ny anarako ianareo, dia homeny anareo izany. <sup>24</sup> Hatramin'izao anefa tsy mbola nanagataka na inona na inona tamin'ny anarako ianareo. Mangataha, dia homena ianareo mba ho feno ny hafalianareo. <sup>25</sup> Efa nolazaiko taminareo tamin'ny fanoharana ireo zavatra ireo, fa avy ny ora rehefa tsy hiresaka aminareo amin'ny fanoharana intsony Aho, fa kosa hilaza aminareo mazava ny momban'ny Ray. <sup>26</sup> Amin'izany andro izany dia hangataka amin'ny anarako ianareo ary tsy hilaza anareo Aho hoe hivavaka amin'ny Ray ho anareo, <sup>27</sup> fa ny Ray mihitsy no tia anareo satria nitia Ahy ianareo ary nino fa avy any amin'ny Ray Aho. <sup>28</sup> Avy amin'ny Ray Aho, ary tonga teto an-tany. Fa handao izao tontolo izao Aho ary ho any amin'ny Ray." <sup>29</sup> Hoy ny mpianany taminy hoe: "Jereo, Ankehitriny Ianao miteny mazava tsara ary tsy mampiasa fanoharana. <sup>30</sup> Fantatray ankehitriny fa mahalala ny zava-drehetra Ianao, ary tsy misy tianao hametraka fanontaniana aminao. Noho izany, dia mino izahay fa avy amin'Andriamanitra Ianao." <sup>31</sup> Namaly azy ireo Jesosy hoe: "Mino amin'izay ve ianareo? <sup>32</sup> Indro, tonga izao ny ora, eny, tonga tokoa, rehefa hiparitaka ianareo, ny tsirairay samy any amin'ny tranony avy manokana, dia havelanareo irery Aho. Nefa tsy irery Aho satria miaraka amiko ny Ray. <sup>33</sup> Efa nolazaiko taminareo ireo zavatra ireo mba hanana fiadanana ato Amiko ianareo. Manan'olana ianareo eto amin'izao tontolo izao, nefa mahereza: efa nandresy izao tontolo izao Aho."

**John 16:1****Fampifandraisana ny foto-kevitra**

Mbola mitohy ny fizaran'ny tantara tao amin'ny toko teo aloha. Jesosy dia mipetraka eo amin'ny latabatra miaraka amin'ireo mpianany ary manohy miresaka amin'izy ireo.

**tsy ho solafaka ianareo**

Eto ny "solafaka" dia midika hoe mijanona mametraka ny fahatokisan'ny tsirairay ao amin'i Jesosy. DH: "ka mba tsy hitsahatra ny hatoky Ahy ianareo noho ireo olona izay tsy maintsy atrehanareo."

**tonga ny andro rehefa hihevitra izay rehetra mamono anareo fa izy ireo dia manolotra zavatra tsara ho an'Andriamanitra**

"ho avy ny andro izay hamonoan'ny olona anareo ary hihevitra fa manao zavatra tsara ho an'Andriamanitra izy ireo."

**John 16:3****Ho ataon'izy ireo izany satria tsy mahalala ny Ray na ny Tenako izy ireo**

Izy ireo dia hamono ny mpino sasany nohon'ny tsy fahafantaran'izy ireo an'Andriamanitra Ray na Jesosy

**Ray**

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

**rehefa avy ny oran'izy ireo**

Eto ny "ora" dia sari-teny maneho ny fotoana izay hanenjarahana ireo mpanara-dia an'i Jesosy. DH: "rehefa hampijaly anareo izy ireo"

**tany am-piandohana**

Ity dia entina maneho ny andro voalohan'ny asa fanompoan'i Jesosy. DH: "raha vao nanomboka nanaraka Ahy ianareo"

**John 16:5****alahelo no nameno ny fonareo**

Ity dia fomba fiteny izay midika fa tena malahelo ireo mpianatra. DH: "Ary tena malahelo ianareo"

**Satria raha tsy mandeha Aho, dia tsy ho tonga aminareo ny Mpampahery**

DH: "Ny Mpampahery dia ho avy aminareo rehefa mandeha Aho"

**Mpampahery**

Ity dia fiantsoana ny Fanaha Masina izay hiaraka amin'ireo mpianatra rehefa andeha Jesosy. Jereo ny nandikanao izany tao amin'ny 14:15.

**John 16:8****dia hanaporofa amin'izao tontolo izao ho diso momban'ny fahotana ny mpampahery ... fahamarinana ... satria hody any amin'ny Ray Aho**

Rehefa tonga ny Fanahy Masina, dia nanomboka nampiseho ny olona fa mpanota izy ireo.

**Mpampahery**

Ity dia maneho ny Fanaha Masina. Jereo ny nandikanao izany tao amin'ny 14:15.

**izao tontolo izao**

Ity dia entina maneho ny olona eran-tany.

**momban'ny fahotana, satria tsy mino Ahy izy ireo**

"Izy ireo dia meloky ny ota satria tsy mahatoky Ahy"

**momban'ny fahamarinana, satria hody any amin'ny Ray Aho, ka tsy ho hitanareo intsony**

"Rehefa miverina any amin'Andriamanitra Aho, ka tsy ho hitan'izy ireo intsony, dia ho fantatr'izy ireo fa nanao ny zavatra marina Aho"

**Ray**

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

**momban'ny fitsarana, satria ny Mpanapaka izao tontolo izao dia notsaraina.**

"Andriamanitra dia hihazona azy ireo ho tompon'andraikitra ary hanasazy azy ireo noho ireo otan'izy ireo, tahaka ny hanasaziany ny Satana, ilay manjaka an'ity tany ity"

**mpanapaka izao tontolo izao dia notsaraina.**

Eto ny hoe "mpanapaka" dia maneho ny Satana. DH: "Satana izay manapaka an'ity tany ity." Jereo ny nandikanao izany tao amin'ny 12:30.

**John 16:12****zavatra maro hambara aminareo**

"hafatra ho anareo" na "teny ho anareo"

**Fanahin'ny Fahamarinana**

Ity dia anarana hiantsoana ny Fanahy Masina izay hilaza ny fahamarinana momban'Andriamanitra amin'ny olona.

**dia hitarika anareo ho amin'ny fahamarinana rehetra**

Ny "fahamarinana" dia maneho ny fahamarinana ara-panahy. DH: "Izy dia hampianatra anareo rehetra ny fahamarinana ara-panahy izay ilainareo ho fantatra"

**hilaza izay rehetra reny izy**

Jesosy dia milaza fa Andriamanitra Ray dia hiresaka amin'ny Fanahy Masina. DH: "Izy dia hiteny na inona na inona asain'Andriamanitra teneniny"

**ny avy amin'ny Ahy ihany no hambarany aminareo.**  
Eto ny hoe "avy amin'ny Ahy" dia maneho ny fampianaran'i Jesosy sy ireo asa lehibeny. DH: "Izy dia hampiseho anareo fa izay nolazaiko sy nataoko dia marina tokoa.

### John 16:15

**Ray**

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

**ilay Fanahy dia haka amin'izay Ahy ary hiteny izany aminareo**

Ny Fanahy Masina dia hiteny amin'ny olona fa ireo teny sy asan'i Jesosy dia marina. DH: "Ny Fanahy Masina dia hiteny ny olona tsirairay avy fa ny teniko sy ny asako dia marina"

### John 16:17

**Fampahafantarana amin'ny ankapobeny**

Misy fihatoana eo amin'ny resak'i Jesosy raha iny ireo mpianany nifampanontany momban'ny tian'i Jesosy lazaina.

**Afaka fotoana fohy dia tsy hahita Ahy intsony ianareo**

Ny mpianatra dia tsy nahafantatra fa ity dia maneho ny fahafatesan'i Jesosy eo amin'ny hazofjaliana.

**ary afaka fotoana fohy hafa dia hahita Ahy indray ianareo**

Ny mety ho dikany: 1) Ity dia mety maneho ny fitsanganan'i Jesosy amin'ny maty na 2) Ity dia mety maneho ny fahatongavan'i Jesosy amin'ny andro farany.

**Ny Ray**

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

### John 16:19

**Fampifandraisana ny foto-kevitra**

Jesosy dia mbola manohy miresaka amin'ireo mpianany.

**Izao ve no anontanianareo tena, dia ny tiko hambara amin'ny fitenenana hoe ... hahita Ahy ianareo'?**

Jesosy mampiasa ity fanontaniana ity mba hampifantoana ireo mpianany amin'ny zavatra izay vao nolazainy, mba hafahany manazava bebe kokoa. DH: "Ianareo dia manontany tena ny amin'izay tiakao hambara raha nilaza Aho, ... hahita Ahy ianareo"

**marina, dia marina tokoa**

Adikao amin'ny fomba hanamafisan'ny fiteninainy ity fa izay manaraka eo dia manan-danja sy marina. Jereo ny nandikanao izany tao amin'ny 1:49.

**fa izao tontolo izao kosa hifaly**

Eto ny teny hoe "izao tontolo izao" dia milaza ireo olona izay manohitra an'Andriamanitra. DH: "fa ireo olona izay manohitra an'Andriamanitra dia ho faly"

**kanefa ho lasa hafaliana izany alahelonareo izany**

DH: "fa ny alahelonareo dia ho lasa hafaliana"

### John 16:22

**ho faly ny fonareo,**

Ity dia fomba fiteny izay miresaka ny fo toy ny hoe olona izany. DH: "ho faly be ianareo" na "ho tena faly be ianareo"

**marina, dia marina tokoa**

Adikao amin'ny fomba hanamafisan'ny fiteninainy ity fa izay manaraka eo dia manan-danja sy marina. Jereo ny nandikanao izany tao amin'ny 1:49.

**raha mangataka na inona na inona amin'ny Ray amin'ny anarako ianareo, dia homeny anareo izany**

Eto ny "anarana" dia maneho ilay olona sy ny fahefan'i Jesosy. DH: "raha mangataka na inona na inona amin'ny Ray ianareo, dia homeny anareo izany satria Ahy ianareo"

**Ray**

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

**tamin'ny anarako ianareo**

Eto ny "anarana" dia maneho ilay olona sy ny fahefan'i Jesosy. Ny Ray dia hanaja ny fangatahan'ireo mpino nohon'ny fifandraisan'izy ireo amin'i Jesosy. DH: "Satria ianareo mpanara-dia Ahy" na "amin'ny fahefako"

**ho feno ny hafalianareo.**

DH: " hanome hafaliana be anareo Andriamanitra"

### John 16:25

**tamin'ny fanoharana ireo zavatra ireo**

"karazana sari-teny"

**avy ny ora**

"efa hitranga tsy ho ela"

**hilaza aminareo mazava ny momban'ny Ray.**

"hilaza aminareo ny mahakasika ny Ray amin'ny fomba mora ahazoanareo azy."

**Ray**

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

### John 16:26

**hangataka amin'ny anarako ianareo**

Ny "anarana" eto dia entina hilazana ny olona iray sy ny fahefan'i Jesosy. DH: "hangataka ianareo satria Ahy ianareo"

**ny Ray mihintsy no tia anareo satria nitia Ahy ianareo**  
Rehefa tia an'i Jesosy ny olona iray, ilay Zanaka, dia  
tia an'ilay Ray koa, satria ny Ray sy ny Zanaka dia  
iray ihany.

**Ray**

Ity dia fiantsoana manan-danja ho  
an'Andriamanitra.

**Avy amin'ny Ray Aho ... handao ny tany indray Aho ary  
ho any amin'ny Ray**

Aorian'ny fahafatesana sy ny fitsanganany, dia  
hiverina any amin'Andriamanitra Ray Jesosy.

**izao tontolo izao**

Eto ny hoe "izao tontolo izao" dia entina hanehoana  
ireo olona monina eto ambonin'ny tany.

**John 16:29**

**Fampifandraisana ny foto-kevitra**

Ireo mpianatra dia mamaly an'i Jesosy.

**Mino amin'izay ve ianareo?**

Ity fanamarihana ity dia miseho amin'ny endrika  
fanontaniana mba hampisehoana fa gaga Jesosy fa

izao ireo mpianany vao vonona hahatoky Azy. DH:  
"Koa, ny farany vonona ny hahatoky Ahy ihany  
ianareo!"

**John 16:32**

**Fampifandraisana ny foto-kevitra**

Jesosy manohy miresaka amin'ireo mpianany.

**hiparitaka ianareo**

DH: "ny sasany dia hanaparitaka anareo"

**miaraka amiko ny Ray**

Ny Ray dia fiantsoana manan-danja ho  
an'Andriamanitra.

**mba hanana fiadanana ato Amiko ianareo**

Eto ny "fiadanana" dia maneho ny fiadanana anaty.  
DH: "mba hananareo fiadanana anaty nohon'ny  
fifandraisanareo amiko ianareo"

**efa nandresy izao tontolo izao Aho**

Eto ny "izao tontolo izao" dia maneho ireo olona sy  
fanenjehana izay hiatra amin'ireo mpino noho ireo  
olona manohitra an'Andriamanitra. DH: "Izaho dia  
nandresy ny olan'izao tontolo izao"

## Chapter 17

<sup>1</sup> Rehefa avy niteny ireo zavatra ireo Jesosy, dia nanandratra ny masonry ho amin'ny lanitra Izy ka nanao hoe: "Ray ô, tonga ny fotoana, mankalazà ny Zanakao mba hankalazan'ny Zanaka Anao." <sup>2</sup> tahaka ny nanomezanao Azy fahefana ambonin'ny nofo rehetra mba hanomezany fiainana mandrakizay ho an'izay rehetra nomenao Azy. <sup>3</sup> Iza no fiainana mandrakizay: dia ny ahafantaran'izy ireo Anao, ilay Andriamanitra tokana sady marina, ary Izy izay nirahinao, dia Jesosy Kristy. <sup>4</sup> Nankalaza Anao aho teto an-tany. Efa vitako ny asa izay nomenao Ahy ho ataoko. <sup>5</sup> Ankehitriny, ry Ray, hankalazao miaraka amin'ny tenanao Aho amin'ny voninahitra izay nananako niaraka taminao talohan'ny nahariana izao tontolo izao. <sup>6</sup> Nampahafantatra ny anaranao tamin'ny olona izay nomenao Ahy avy amin'izao tontolo izao Aho. Anao ireny, ary nomenao Ahy, ary notandremany ny teninao. <sup>7</sup> Ankehitriny fantatr'izy ireo fa ny zavatra rehetra izay nomenao Ahy dia avy aminao, <sup>8</sup> satria nomeko azy ireo avokoa ny teny izay nomenao Ahy. Noraisin'izy ireo ireny ary fantany marina tokoa fa avy taminao Aho, ary nino izy ireo fa Ianao no naniraka Ahy. <sup>9</sup> Mivavaka ho azy ireo Aho. Tsy mivavaka ho an'izao tontolo izao Aho fa ho an'ireo izay nomenao Ahy, noho izy ireo Anao. <sup>10</sup> Ny zavatra rehetra izay Ahy dia Anao, ary izay Anao dia Ahy, ary hankalazaina amin'ireny Aho. <sup>11</sup> Tsy amin'izao tontolo izao intsony Aho, fa ireo olona ireo dia eto amin'izao tontolo izao, ary manatona anareo Aho. Ray Masina o, tazomy amin'ny anaranao izay nomenao Ahy izy ireo mba hitambatra ho iray, tahaka ny maha iray Antsika. <sup>12</sup> Raha mbola teo amin'izy ireo Aho, dia nihazona azy ireo tamin'ny anaranao, izay nomenao Ahy. Niaro azy ireo Aho, ary tsy nisy very na dia iray aza, afa-tsy ny zanaky ny fahaverezana ihany, mba ho tanteraka ny Soratra Masina. <sup>13</sup> Ary ho any aminao Aho, fa milaza ireo zavatra ireo amin'izao tontolo izao Aho mba hahatanteraka ny hafaliako ao amin'izy ireo. <sup>14</sup> Efa nomeko azy ireo ny teninao, ary nankahalain'izao tontolo izao izy ireo satria tsy avy amin'izao tontolo izao, tahaka Ahy tsy an'izao tontolo izao. <sup>15</sup> Izaho dia tsy mangataka Aminao ny hanalanao azy ireo amin'izao tontolo izao, fa ny mba hiarovanao azy ireo amin'ilay ratsy. <sup>16</sup> Izy ireo dia tsy an'izao tontolo izao, tahaka Ahy tsy an'izao tontolo izao. <sup>17</sup> Hamasino amin'ny fahamarinana izy ireo. Fa ny teninao no fahamarinana. <sup>18</sup> Tahaka ny nanirahanao Ahy ho amin'izao tontolo izao, no nanirahako azy ireo ho amin'izao tontolo izao ihany koa. <sup>19</sup> Fa nohon'ny fitiavako azy ireo no nanamasinako ny tenako, mba hanamasinana ny tenan'izy ireo amin'ny fahamarinana ihany koa. <sup>20</sup> Izaho dia tsy mivavaka ho an'ireo fotsiny, fa ho an'ireo izay hino Ahy amin'ny alalan'ny tenin'izy ireo koa. <sup>21</sup> mba ho iray ihany izy rehetra, tahaka anao, Ray, ato amiko, ary Izaho ao aminao. Mivavaka Aho mba ho ao amintsika ihany koa izy ireo mba hinoan'izao tontolo izao fa naniraka Ahy Ianao. <sup>22</sup> Ny voninahitra izay nomenao Ahy, dia nomeko azy ireo, mba ho iray izy ireo, tahaka ny maha iray antsika. <sup>23</sup> Izaho ao amin'izy ireo, ary Ianao ato amiko—ka ho tena iray tanteraka tokoa izy ireo, mba ho fantatr'izao tontolo izao fa naniraka Ahy Ianao, ary nitia azy ireo tahaka ny nitiavanao Ahy. <sup>24</sup> Ray ô, ireo izay nomenao Ahy dia tiako hiaraka amiko na aiza na aiza misy Ahy, ary hahita ny voninahitra, ilay voninahitra izay nomenao Ahy satria nitia Ahy Ianao talohan'ny nahariana izao tontolo izao. <sup>25</sup> Ray marina ô, tsy nahalala Anao izao tontolo izao, fa Izaho mahalala Anao; ary izy ireo mahalala fa naniraka Ahy ianao. <sup>26</sup> Nampahafantariko azy ireo ny anaranao, ary mbola ho hampahafantariko izany mba ho ao amin'izy ireo ny fitiavana izay nitiavanao Ahy, ary Izaho ho ao amin'izy ireo."

### John 17:1

#### Fampifandraisana ny foto-kevitra

Mbola mitohy ny fizaran'ny tantara tamin'ny toko teo aloha. Jesosy efa niresaka tamin'ireo mpianany, ary manomboka mivavaka amin'Andriamanitra izao.

#### dia nanandratra ny masonry ho amin'ny lanitra Izy

Ity dia fomba fiteny izay midika hoe mijery miakatra. DH: "nijery ny lanitra Izy"

#### lanitra

Ity dia maneho ny habakabaka.

#### Ray ô ... mankalazà ny Zanakao mba hankalazan'ny Zanaka Anao

Jesosy manontany an'Andriamanitra Ray mba hanome voninahitra Azy ka mba hafahany manome voninahitra an'Andriamanitra.

#### Ray ... Zanaka

Ny "Ray ... Zanaka" dia fiantsoana manan-danja izay mamaritra ny fifandraisana eo amin'Andriamanitra sy Jesosy.

#### tonga ny fotoana

Eto ny hoe "fotoana" dia entina anehoana ny fotoana hijalian'i Jesosy sy hafatesany. DH: "fotoana izao hijaliako sy hafatesako"

**ny nofo rehetra**

Ity dia maneho ny olona rehetra.

**John 17:3**

**Izao no fiainana mandrakizay: dia ny ahafantaran'izy ireo Anao, ilay Andriamanitra tokana sady marina, ary Izy izay nirahinao, dia Jesosy Kristy**

Ny fiainana mandrakizay dia ny mahafantatra ny tena Andriamanitra tokana, Andriamanitra Ray sy Andriamanitra Zanaka.

**ahafantaran'izy ireo Anao**

Ity dia fomba fiteny hilazana hoe miaina miaraka amin'Andriamanitra fa tsy hoe mahafantatra zavatra momba Azy fotsiny.

**ny asa izay nomenao Ahy ho ataoko**

Eto ny "asa" dia sari-teny milaza ny asan'i Jesosy rehetra teto ambonin'ny tany.

**ry Ray, hankalazao miaraka amin'ny tenanao Aho amin'ny voninahitra izay nananako niaraka taminao talohan'ny nahariana izao tontolo izao**

Jesosy dia manana voninahitra miaraka amin'Andriamanitra Ray "talohan'ny nahariana izao tontolo izao" satria Jesosy dia Andriamanitra Zanaka. DH: "ry Ray, omeo voninahitra Aho amin'ny fitondrana Ahy eo amin'ny fanatrehanao tahaka ny tamintsika teo aloha namorona izao tontolo izao"

**Ray**

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

**John 17:6****Fampifandraisana ny foto-kevitra**

Jesosy dia manomboka mivavaka ho an'ireo mpianany.

**Nampahafantatra ny anaranao**

Eto ny "anarana" dia maneho ny maha-Andriamanitra Azy. DH: "Nampianariko azy ireo hoe iza marina Ianao ary ohatran'ny ahoana Ianao."

**avy amin'izao tontolo izao**

Eto ny hoe "izao tontolo izao" dia milaza ireo olona eto an-tany izay manohitra an'Andriamanitra. Izany dia midika hoe Andriamanitra dia nanasaraka ireo mpino ara-panahy tamin'ireo olona izay tsy mino Azy.

**notandremany ny teninao**

Ity dia fomba fiteny izay midika hoe mankatoa. DH: "nankatoa ny fampianaranao"

**John 17:9****Tsy mivavaka ho an'izao tontolo izao**

Eto ny hoe "izao tontolo izao" dia milaza ireo olona izay manohitra an'Andriamanitra. DH: "Izaho dia tsy mivavaka ho an'ireo izay tsy Ahy"

**eto amin'izao tontolo izao**

Ity dia entina hilazana hoe eto an-tany ary isan'ireo olona manohitra an'Andriamanitra. DH: "isan'ireo olona izay tsy Ahy"

**Ray Masina o, tazomy amin'ny anaranao izay nomenao Ahy izy ireo mba hitambatra ho iray, tahaka ny maha iray Antsika.**

Jesosy dia mangataka ny Ray mba hitazona ireo izay mahatoky Azy mba hafahan'izy ireo manana fifandraisana akaiky amin'Andriamanitra.

**Ray**

Ity dia fiantsoana manan-danja ho an'Andriamanitra

**tazomy amin'ny anaranao izay nomenao Ahy izy ireo**

Eto ny teny hoe "anarana" dia milaza ny fiarovan'Andriamanitra sy ny fanaraha-masony. DH: "tazomy eo ambanin'ny fiarovan'ny anaranao tahaka ny niarovanao Ahy izy ireo" na "Arovy izy ireo amin'ny herin'ny anaranao izay nomenao Ahy"

**John 17:12****nihazona azy ireo tamin'ny anaranao**

Eto ny "anarana" dia maneho ny hery sy fiarovan'Andriamanitra. DH: "Nihazona azy ireo tamin'ny fiarovanao Aho"

**tsy nisy very na dia iray aza, afa-tsy ny zanaky ny fahaverezana ihany**

"ilay iray izay very teo amin'izy ireo dia ny zanaky ny fahaverezana ihany"

**ny zanaky ny fahaverezana**

Ity dia maneho an'i Jodasy, izay namitaka an'i Jesosy. DH: "Ilay iray izay efa hatrin'ny ela no nanapahanao hevitra ho potehina"

**mba ho tenteraka ny Soratra Masina**

DH: "mba hanatanteraka ny faminiana momba Azy ao amin'ny Soratra Masina"

**amin'izao tontolo izao**

Ny hoe "izao tontolo izao" dia milaza ireo olona izay monina eto ambonin'ny tany.

**hahatanteraka ny hafaliako ao amin'izy ireo**

DH: "ka mba mety omenao fifaliana lehibe izy ireo"

**nankahalain'izao tontolo izao izy ireo satria tsy avy amin'izao tontolo izao, tahaka Ahy tsy an'izao tontolo izao**

Eto ny "izao tontolo izao" dia entina hanehoana ireo olona izay manohitra an'Andriamanitra. DH: "Ny olona izay manohitra anareo dia nankahala ireo mpanara-dia Ahy satria tsy an'ireo izay tsy mahatoky izy ireo, tahaka Ahy tsy azy ireo"

**John 17:15****izao tontolo izao**

Amin'ity andalana ity, ny hoe "izao tontolo izao" dia entina hanehoana ireo olona izay manohitra an'Andriamanitra.

**hiarovanao azy ireo amin'ilay ratsy**

Ity dia maneho ny Satana. DH: "mba hiarovana azy ireo amin'i Satana, ilay ratsy"

**Hamasino amin'ny fahamarinana izy ireo**

Ny teny hoe "amin'ny fahamarinana" eto dia maneho ny fampianarana ny fahamarinana. DH: "Atovy ho olonao izy ireo amin'ny fampianarana azy ireo ny fahamarinana"

**ny teninao no fahamarinana**

"ny hafatrao dia marina" na "izay lazainao dia marina"

**John 17:18****ho amin'izao tontolo izao**

Eto ny teny hoe "izao tontolo izao" dia maneho ireo olona izay monina eto ambonin'ny tany. DH: "ho an'ireo olona eto amin'izao tontolo izao"

**mba hanamasinana ny tenan'izy ireo amin'ny fahamarinana ihany koa**

DH: "mba hanamasinana marina ny tenan'izy ireo ho Anao ihany koa"

**John 17:20****ho iray ihany izy rehetra, tahaka anao, Ray, ato amiko, ary Izaho ao aminao. Mivavaka Aho mba ho ao amintsika ihany koa izy ireo**

Ireo izay mahatoky an'i Jesosy dia ho iray amin'ny Ray sy ny Zanaka rehefa mino izy ireo.

**Ray**

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

**izao tontolo izao**

Eto ny "izao tontolo izao" dia entina maneho ireo olona izay mbola tsy mahafantatra an'Andriamanitra. DH: "Ireo olona izay tsy mahafantatra an'Andriamanitra"

**John 17:22**

**Ny voninahitra izay nomenao Ahy, dia nomeko azy ireo**  
"Izaho dia nanome voninahitra ny mpanara-dia Ahy tahaka ny nanomezanao voninahitra Ahy"

**mba ho iray izy ireo, tahaka ny maha iray antsika**

DH: "mba afaka ataonao iray ihany izy ireo tahaka ny nanaovanao antsika ho iray ihany.

**ka ho tena iray tanteraka tokoa izy ireo**

"ka mba tena ho iray tanteraka izy ireo"

**ho fantatr'izao tontolo izao**

Eto ny "izao tontolo izao" dia entina maneho ireo olona izay mbola tsy mahafantatra an'Andriamanitra. DH: "ho fantatry ny olona rehetra"

**nitia**

Ity karazana fitiavana ity dia avy amin'Andriamanitra ary mifantoka amin'izay mahatsara ny hafa, na dia tsy mahazo tombony aza ianao. Izany karazana fitiavana izany dia mitsinjo ny hafa, na inona na inona nataony.

**John 17:24****Ray**

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

**na aiza na aiza misy Ahy**

Eto ny hoe "misy Ahy" dia maneho ny lanitra. DH: "miaraka Amiko any an-danitra"

**ary hahita ny voninahitra**

"ary hahita ny halehibeko"

**talohan'ny nahariana izao tontolo izao**

Eto Jesosy dia maneho ny fotoana talohan'ny famoronana izao tontolo izao. DH: "talohan'ny naharian'Andriamanitra izao tontolo izao"

**John 17:25****Fampifandraisana ny foto-kevitra**

Tapitra ny vavaka nataon'i Jesosy.

**Ray marina ô**

Eto ny hoe "Ray" dia fiantsoana manan-danja ho an'Andriamanitra.

**tsy nahalala Anao izao tontolo izao**

Ny "izao tontolo izao" dia milaza ireo olona izay tsy an'Andriamanitra. DH: "ireo olona izay tsy Anao dia tsy mahafantatra hoe ohatran'ny ahoana Ianao"

**Nampahafantariko azy ireo ny anaranao**

Ny hoe "anarana" dia maneho an'Andriamanitra. DH: "Nambarako azy ireo hoe ohatran'ny ahoana Ianao."

**fitiavana ... nitiavanao**

Ity karazana fitiavana ity dia avy amin'Andriamanitra ary mifantoka amin'izay mahatsara ny hafa, na dia tsy mahazo tombony aza ianao. Izany karazana fitiavana izany dia mitsinjo ny hafa, na inona na inona nataony.



## Chapter 18

<sup>1</sup> Taorian'ny nitenenan'i Jesosy ireo teny ireo, dia nivoaka niaraka tamin'ireo mpianany Izy ho eny ampita eny amin'ny lohasan-drika an'i Kidrona, izay nisy saha nidirany sy ireo mpianany. <sup>2</sup> Ary Jodasy, Izay hamadika an'i Jesosy, nahafantatra ny toerana koa, satria nandeha matetika teny Jesosy sy ireo mpianany. <sup>3</sup> Avy eo Jodasy, nitarika ireo vondrona miaramila sy ireo mpiandry raharaha sasany avy amin'ireo lohan'ny mpisorona sy Fariseo, nandeha tany niaraka tamin'ny fanilo, fanala ary fitaovam-piadinana. <sup>4</sup> Avy eo Jesosy, izay efa nahafantatra ny zavatra rehetra hitranga Aminy, nandroso teo aloha ary nanontany azy ireo hoe: "Iza no tadiavinareo?" <sup>5</sup> Namaly Azy izy ireo hoe: "Jesosy avy any Nazareta." Ary hoy Jesosy tamin'izy ireo hoe: "Izaho no Izy." Jodasy, izay namadika Azy, dia nitsangana niaraka tamin'ireo miaramila ihany koa. <sup>6</sup> Ka rehefa niteny tamin'izy ireo Izy hoe: "Izaho no Izy", dia nihemotra izy ireo ka lavo tamin'ny tany. <sup>7</sup> Avy eo indray dia nanontany azy ireo Izy hoe: "Iza no tadiavinareo?" Ary niteny indray izy ireo hoe: "Jesosy avy any Nazareta." <sup>8</sup> Jesosy namaly hoe: "Niteny anareo Aho fa Izaho no Izy. Noho izany raha mitady Ahy ianareo, dia avelao ireto handeha." <sup>9</sup> Izany dia mba hahatanteraka ny teny nolazainy hoe: "Amin'ireo izay nomenao Ahy, tsy nasiko very na iray aza." <sup>10</sup> Avy eo Simona Petera, izay nanana sabatra, namoaka izany ary namely ilay mpanompon'ny mpisoronabe ka nahakapa ny sofiny ankavanana. Ary Malko no anaran'ilay mpanompo. <sup>11</sup> Hoy Jesosy tamin'i Petera hoe: "Avereno ao amin'ny tranony ny sabatrao. Tsy tokony hisotro ny kapoaka izay nomen'ny Ray Ahy ve Aho?" <sup>12</sup> Noho izany ireo vondrona miaramila sy ny kapiteny, ary ireo mpiandry raharahan'ireo Jiosy, dia nisambotra an'i Jesosy ary namatotra Azy. <sup>13</sup> Nentin'ireo tany amin'i Anasy Izy aloha, satria izy dia rafozan-dahin'i Kaiafa, Izay mpisoronabe tamin'io taona io. <sup>14</sup> Ary Kaiafa dia ilay nanome hevitra ireo Jiosy fa tsara kokoa raha misy olona iray maty ho an'ny vahoaka. <sup>15</sup> Nanaraka an'i Jesosy Simona Petera, ary nanao toy izany ihany koa ny mpianatra iray hafa. Ary fantatr'ilay mpisoronabe izany mpianatra izany, ary niditra niaraka tamin'i Jesosy tao amin'ny kianjan'ny mpisoronabe izy; <sup>16</sup> fa Petera dia nijoro tao ivelan'ny vavahady. Noho izany ilay mpianatra hafa, izay fantatry ny mpisoronabe, dia nivoaka ka niresaka tamin'ilay mpanompo vavy izany mpiambina ny vavahady ary nitondra an'i Petera hiditra. <sup>17</sup> Avy eo ilay mpanompo vavy, mpianbinana ny vavahady, niteny tamin'i Petera hoe: "Ianao koa ve tsy iray amin'ny mpianatr'io lehilahy io?" Hoy izy hoe: "Tsy izy aho." <sup>18</sup> Ary nijoro teo ireo mpanompo sy ireo mpiandry raharaha, ary nandrehitra afon'arina izy ireo, satria nangatsiaka ny andro; ka nanafana ny tenan'izy ireo. Petera koa niaraka tamin'izy ireo, nijoro teo ary nanafana ny tenany. <sup>19</sup> Nanontany an'i Jesosy momba ireo mpianany sy ny fampianarany ny mpisoronabe. <sup>20</sup> Jesosy namaly azy hoe: "Niteny ampahibemaso tamin'izao tontolo izao Aho. Nampianatra mandrakariva tao amin'ny synagoga sy tao amin'ny tempoly Aho izay nifampintaonan'ny Jiosy rehetra. Tsy nisy nolazaiko tamin'ny takona. <sup>21</sup> Nahoana ianao no nanontany Ahy? Anontanio an'ireo izay nandre Ahy momba izay nolazaiko. Jereo, ireo olona ireo dia mahalala izay nolazaiko." <sup>22</sup> Rehefa avy niteny izany Jesosy, dia nisy iray tamin'ireo mpiandry raharaha nijoro teo namelaka tehamaina an'i Jesosy ary niteny hoe: "Izany ve no fomba hamalianao ny mpisoronabe?" <sup>23</sup> Jesosy namaly azy hoe: "Raha niteny zavatra diso Aho, mijoroa vavolombelona amin'izany diso izany, fa raha marina, nahoana ianao no mamely Ahy?" <sup>24</sup> Avy eo Anasy nandefa Azy mifatotra nankany amin'i Kaiafa ilay mpisoronabe. <sup>25</sup> Ary nitsangana Petera ka nanafana ny tenany. Avy eo hoy ireo olona taminy hoe: "Ianao koa ve tsy iray amin'ireo mpianany?" Nandà izany izy ary niteny hoe: "Tsy izy aho." <sup>26</sup> Iray tamin'ireo mpanompon'ny mpisoronabe, izay havan'ilay lehilahy izay nokapain'i Petera ny sofiny, niteny hoe: "Tsy hitako niaraka taminy tao amin'ny saha ve ianao?" <sup>27</sup> Avy eo Petera nandà indray, ary avy hatrany dia naneno ny akoho. <sup>28</sup> Avy eo nentin'izy ireo avy tao amin'i Kaiafa ho any anaty rova Jesosy. Mbola maraina be ny andro tamin'izany, ary izy ireo dia tsy niditra tao anaty rova mba tsy ho voaloto fa efa hihinana ny Paska. <sup>29</sup> Ka nivoaka teo amin'izy ireo Pilato ka niteny hoe: "Inona ny fiampangana entinareo manohitra ity lehilahy ity?" <sup>30</sup> Namaly izy ireo ary niteny taminy hoe: "Raha tsy mpanao ratsy io lehilahy io, dia tsy ho natolotray anao." <sup>31</sup> Noho izany Pilato niteny tamin'izy ireo hoe: "Hentonareo Izy, ary tsarao araky ny lalanareo." Hoy ireo Jiosy taminy hoe: "Tsy ara-dalàna ho anay ny manolotra olona ho faty." <sup>32</sup> Nilaza izany izy ireo mba hahatanteraka ny tenin'i Jesosy izay noteneniny mba hilazana hoe karazana fahafatesana toy ny inona no hahafatesany. <sup>33</sup> Avy eo niditra tao anaty rova indray Pilato ka niantso an'i Jesosy ary niteny taminy hoe: "Ianao ve no mpanjakan'ny Jiosy?" <sup>34</sup> Jesosy namaly hoe: "Manontany avy amin'ny tenanao ve ianao, sa nisy hafa niteny anao momba Ahy?" <sup>35</sup> Pilato namaly hoe: "Tsy Jiosy aho, sa tsy izany?" Ny vahoakanao sy ireo lohan'ny mpisorona no nanolotra anao tamiko. Inona no nataonao?" <sup>36</sup> Jesosy namaly hoe: "Ny fanjakako dia tsy avy eto amin'izao tontolo izao. Fa raha mba ao anatin'izao tontolo izao ny fanjakako, dia hiady ireo mpanompoko mba tsy hanolorana Ahy amin'ireo Jiosy. Fa ankehitriny ny fanjakako dia tsy avy ety." <sup>37</sup> Avy eo Pilato niteny taminy hoe: "Mpanjaka ary ve izany ianao?" Jesosy namaly hoe: "Voalazanao fa mpanjaka

Aho. Fa ho amin'izany tanjona izany no nahaterahako, ary ho amin'izany antony izany no niaviko eto amin'izao tontolo izao, mba hijoroko vavolombelona amin'ny fahamarinana. Ireo rehetra izay an'ny fahamariana dia mihaino ny feoko." <sup>38</sup> Pilato niteny taminy hoe: "Inona no atao hoe marina?" Rehefa avy niteny izany izy, dia nivoaka indray ary niteny tamin'ireo jiosy hoe: "Tsy mahita heloka amin'ity lehilahy ity aho." <sup>39</sup> Fa ianareo manana fomba izay hanafahako olona iray ho aminareo amin'ny Paska. Noho izany tianareo ve ny hanafahako aminareo ny mpanjakan'ny Jiosy?" <sup>40</sup> Avy eo ireo nihiaka mafy indray izy ireo ary niteny hoe: "Tsy io lehilahy io, fa Barabasy." Ary Barabasy dia mpangalatra.

### John 18:1

#### Fampahafantarana amin'ny ankapobeny

Ity no fizarana manaraka amin'ny tantara, izay mampiditra ny fisamborana an'i Jesosy. Ny andininy 1 dia milaza antsika ny fizotry ny tantara ary ny faha-2 kosa dia manome fampahafantarana fototra antsika momban'i Jodasy.

#### Ilohasan-drika an'i Kidrona

Ilohasa ao Jerosalema izay manasaraka ny Tendrombohitry ny tempoly amin'ny tendrombohitr'Oliva.

#### izay nisy saha

Ity dia ala-kelin'oliva. DH: "izay nisy alan'oliva"

### John 18:4

#### Fampahafantarana amin'ny ankapobeny

Jesosy manomboka miresaka amin'ireo miaramila, sy ireo manam-boninahitra ary ireo Fariseo.

#### Avy eo Jesosy, izay efa nahafantatra ny zavatra rehetra hitranga Aminy

"Avy eo Jesosy, izay nahafantatra ny zavatra rehetra efa hitranga Aminy."

#### Jesosy avy any Nazareta

"Jesosy, ilay lehilahy avy any Nazareta"

#### izay namadika Azy

"izay nanolotra Azy"

### John 18:6

#### lavo tamin'ny tany

Lavo tamin'ny tany ireo lehilahy nohon'ny herin'i Jesosy. DH: "nianjera nohon'ny herin'i Jesosy"

#### Jesosy avy any Nazareta

"Jesosy, ilay lehilahy avy any Nazareta"

### John 18:8

#### Fampahafantarana amin'ny ankapobeny

Ao amin'ny andininy faha-9 dia misy fihatona eo amin'ny fizotry ny tantara fototra raha manome antsika fampahafantarana fototra momban'ny fanatanterahan'i Jesosy ny Soratra Masina Jaona.

#### Izany dia mba hahatanteraka ny teny nolazainy

Ny teny hoe "ny teny" dia maneho ireo teny tamin'ny vavaka izay nataon'i Jesosy. DH: "Izany dia nitranga mba hanatanterahana ireo teny izay nolazainy rehefa nivavaka tamin'ny Rainy Izy"

### John 18:10

#### Malko

Malko dia lehilahy mpanompon'ny mpisoronabe.

#### ao amin'ny tranony

Ilay fitoeran'antsy na sabatra maranitra mba tsy hanapaka ny tompony ihany.

#### Tsy tokony hisotro ny kapoaka izay nomen'ny Ray Ahy ve Aho?"

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanasongadinana ny fanambaran'i Jesosy. DH: "Izaho dia tsy maintsy hisotro ny kapoka izay nomen'ny Ray ho Ahy!"

#### ny kapoaka

Eto ny "kapoaka" dia sari-teny maneho ny fijaliana izay tsy maintsy zakain'i Jesosy.

#### Ray

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

### John 18:12

#### Fampahafantarana amin'ny ankapobeny

Ny andininy faha-14 dia manome fampahafantarana fototra momban'i Kaiafa.

#### Ireo Jiosy

Eto ny hoe "ireo Jiosy" dia milaza ireo mpitarika Jiosy izay manohitra an'i Jesosy. DH: "Ireo mpitarika Jiosy"

#### nisambotra an'i Jesosy ary namatotra Azy

Nofatoran'ireo miaramila ny tanan'i Jesosy fa sao dia mitsoaka Izy. DH: "nisambotra an'i Jesosy ary namatotra Azy mba tsy afahany mitsoaka"

### John 18:15

#### Ary fantatr'ilay mpisoronabe izany mpianatra izany, ary niditra niaraka tamin'i Jesosy ... izy

DH: "Ary ilay mpisorona-be nahafantatra izany mpianatra izany ka afaka niditra tao niaraka tamin'i Jesosy izy"

**John 18:17**

**Ianao koa ve tsy iray amin'ny mpianatr'io lehilahy io?**  
Ity dia miseho amin'ny endrika fanontaniana mba afahan'ilay mpanompo milaza ny fanamarihan'ilay mpanompo vavy somary tamim-pitandremana. DH: "Ianao koa dia iray tamin'ireo mpianan'io lehilahy voasambotra io! Sa tsy izy ianao?"

**Ary nijoro teo ireo mpanompo sy ireo mpiandry raharaha, ary nandrehitra afon'arina izy ireo, satria nangatsiaka ny andro; ka nanafana ny tenan'izy ireo.**  
Ireo dia mpanompon'ny mpisoronabe sy ireo mpiambina ny tempoly. DH: "Nangatsika tamin'izany, ka nandrehitra afo arina ireo mpanompon'ny mpisorona-be sy ireo mpiambina ny tempoly ary nitsangana nanafana ny tenan'izy ireo nanodidina izany"

**John 18:19**

**Fampahafantarana amin'ny ankapobeny**  
Eto ny fizotry ny tantara dia mivadika miverina mankany amin'i Jesosy.

**mpisoronabe**  
Kaiafa izany. (Jereo ny 18:12)

**momba ireo mpianany sy ny fampianarany**  
Eto ny hoe "fampianarany" dia maneho izay zavatra nampianarin'i Jesosy tamin'ireo olona. DH: "momba ireo mpianany sy izay nampianariny an'ny olona.

**Niteny ampahibemaso tamin'izao tontolo izao Aho**  
Ny teny hoe "izao tontolo izao" dia entina maneho ireo olona izay nandre ny fampianaran'i Jesosy. Eto ny fanatomboana resaka hoe "izao tontolo izao" dia manamafy ny fanambaran'i Jesosy.

**izay nifampintaonan'ny Jiosy rehetra**  
Eto ny hoe "ny Jiosy rehetra" dia filazana masaka mba hanamafisana ny fanambaran'i Jesosy. DH: "maro tamin'ireo Jiosy"

**Nahoana ianao no nanontany Ahy?**  
Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanamafisana izay lazain'i Jesosy. DH: "Tsy tokony hanontany Ahy izany fanontaniana izany ianao!"

**John 18:22**

**Izany ve no fomba hamalianao ny mpisoronabe?**  
Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanamafisana ny hevitra. DH: "Tsy izany no tokony famalianao ny mpisorona-be!"

**mijoroa vavolombelona amin'izany diso izany**  
"teneno Ahy izay diso nolazaiko"

**fa raha marina, nahoana ianao no mamely Ahy?**  
Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanamafisana izay lazain'i Jesosy.

DH: "raha miteny ny marina ihany Aho, dia tsy tokony hamely Ahy ianao!"

**John 18:25**

**Fampahafantarana amin'ny ankapobeny**  
Eto ny fizotry ny tantara dia miverina mankany amin'i Petera.

**Ary**  
Ity teny ity dia nampiasaina mba hanamarihana fihatoana eo amin'ny fizotry ny tantara mba hafahan'i Jaona mampahafantatra fohy momban'i Petera.

**Ianao koa ve tsy iray amin'ireo mpianany?**  
Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanamafisana ny hevitra. DH: "Ianao koa dia iray amin'ireo mpianany!"

**Tsy hitako niaraka taminy tao amin'ny saha ve ianao?**  
Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanamafisana ny hevitra. Eto ny teny hoe "taminy" dia maneho an'i Jesosy. DH: "Nahita anao teo amin'ny alan'oliva niaraka tamin'ilay lehilahy voasambotr'izy ireo aho. Sa tsy ianao ve iny?"

**Avy eo Petera nandà indray**  
Eto dia manambara izany fa Petera dia nandà hoe nahafantatra sy niaraka tamin'i Jesosy. DH: "Avy eo Petera nandà indray hoe nahafantatra an'i Jesosy na hoe niaraka taminy"

**ary avy hatrany dia naneno ny akoho**  
Eto dia heverina fa hatadidy ireo mpamaky fa Jesosy dia nilaza tamin'i Petera hoe handà Azy mialohan'ny akoho maneno. DH: "ary avy hatrany dia naneno ny akoho, arak'izay nolazain'i Jesosy fa hitranga"

**John 18:28**

**Fampahafantarana amin'ny ankapobeny**  
Eto ny fizotry ny tantara dia miverina mankany amin'i Jesosy. Ireo miaramila sy ireo mpiampanga an'i Jesosy dia mitondra Azy ho any amin'i Kaiafa.

**Avy eo nentin'izy ireo avy tao amin'i Kaiafa ho any anaty rova Jesosy**  
Eto dia manambara fa nentin'izy ireo tany amin'ny tranon'i Kaiafa Jesosy. DH: "Avy eo Jesosy nentin'izy ireo tao an-tranon'i Kaiafa"

**izy ireo dia tsy niditra tao anaty rova mba tsy ho voaloto**  
Pilato dia tsy Jiosy, koa ra miditra ao an-dapany ireo mpitarika Jiosy, dia ho voaloto izy ireo. Izany dia ho nanakana azy ireo tsy hankalaza ny Paska. DH: "Izy ireo dia nijanona tany ivelan'ny lapan'i Pilato satria Pilato dia Jentilisa. Tsy te-ho voaloto izy ireo"

**Raha tsy mpanao ratsy io lehilahy io, dia tsy ho natolotray anao**  
DH: "Io lehilahy io dia mpanao ratsy, ary tsy maintsy entinay eto aminao Izy mba ho saziana."

**natolotray anao**  
Ity fehezanteny ity dia midika hoe hatolotra ho an'ny fahavalo.

### John 18:31

**Fampahafantarana amin'ny ankapobeny**  
Ao amin'ny andininy faha-32 dia misy fihatoana amin'ny fizotry ny tantara fototra raha manome fampahafantarana fototra momban'ny fomba naminanian'i Jesosy ny fomba hafatesany ny mpanoratra.

**Hoy ireo Jiosy taminy hoe**  
Eto ny hoe "ireo Jiosy" dia maneho ireo mpitarika Jiosy izay manohitra an'i Jesosy. DH: "Ireo mpitarika Jiosy niteny taminy hoe"

**Tsy ara-dalàna ho anay ny manolotra olona ho faty**  
Raha ny lalàna Romana, dia tsy afaka manolotra olona ho faty ireo Jiosy. DH: "Araky ny lalàna Romana, dia tsy afaka manolotra olona ho faty izahay"

**mba hahatanteraka ny tenin'i Jesosy**  
DH: "mba hanatanterahana izay nolazain'i Jesosy teo aloha teo"

**mba hilazana hoe karazana fahafatesana toy ny inona no hahafatesany**  
"momba ny hoe ahoana no hahafaty Azy"

### John 18:33

**Tsy Jiosy aho, sa tsy izany?**  
Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba afahan'i Pilato manamafy ny tsy misy hirarahiany ny raharaha an'ireo vahoaka Jiosy. DH: "Tsy Jiosy velively Aho, dia tsy mahaliana ahy izany olonareo izany!"

**Ny vahoakanao**  
"Ireo namanareo Jiosy"

### John 18:36

**Ny fanjakako dia tsy avy eto amin'izao tontolo izao**  
Ny "izao tontolo izao" dia milaza ireo olona izay manohitra an'i Jesosy. Mety ho dikany: 1) "ny fanjakako dia tsy isan'izao tontolo izao" 2) "tsy mila ny alalan'izao tontolo izao mba hanjakana eo amin'ny mpanjakan'izy ireo Aho" na "tsy avy amin'izao tontolo izao ny hananako fahefana ho mpanjaka"

**mba tsy hanolorana Ahy amin'ireo Jiosy**  
DH: "mba hanakana ireo mpitarika Jiosy ny amin'ny fisamborana Ahy."

**ireo Jiosy**  
Eto ny hoe "ireo Jiosy" dia entina maneho ireo mpitarika Jiosy izay manohitra an'i Jesosy.

**niaviko eto amin'izao tontolo izao**  
Eto ny hoe "izao tontolo izao" dia maneho ireo olona izay miaina eto ambonin'ny tany"

**hijoroko vavolombelona amin'ny fahamarinana**  
Eto ny hoe "fahamarinana" dia maneho ny marina momban'Andriamanitra. DH: "teneno amin'ny olona ny marina momban'Andriamanitra"

**izay an'ny fahamariana**  
Ity dia fomba fiteny izay maneho ny olona rehetra izay tia ny marina momban' Andriamanitra.

**ny feoko**  
Eto ny hoe "feoko" dia maneho ireo teny izay nolazain'i Jesosy. DH: "Ireo zavatra lazaiko" na "izaho"

### John 18:38

**Inona no atao hoe marina?**  
Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hampisehaona ny finoan'i Pilato fa tsy misy olona tena mahalala ny atao hoe marina. Ny eso-teny eto dia hoe Jesosy ilay marina. DH: "tsy misy olona afaka mahafantatra izay atao hoe marina!"

**Ireo Jiosy**  
Eto ny hoe "ireo Jiosy" dia entina maneho ireo mpitarika Jiosy izay manohitra an'i Jesosy.

**Tsy io lehilahy io, fa Barabasy**  
DH: "Tsia! Aza avoaka io lehilahy io! Aleo Barabasy no avotsotra!"

**Ary Barabasy dia mpangalatra.**  
Eto Jaona dia mampahafantatra fohy ny momban'i Barabasy.



## Chapter 19

<sup>1</sup> Avy eo nentin'i Pilato Jesosy ka nokapohiny. <sup>2</sup> Nandrandrana satroka tsilo ireo miaramila. Napetrak'izy ireo teo amin'ny lohan'i Jesosy izany ary nampitafy lamba volomparasy Azy. <sup>3</sup> Nanantona Azy izy ireo ary niteny hoe: "Arahaba, ry mpanjakan'ny Jiosy!" ary nikapoka Azy izy ireo. <sup>4</sup> Avy eo nivoaka indray Pilato ka niteny tamin'izy ireo hoe: "Indro, entiko aminareo eto ivelany Izy mba hahafantaranareo fa tsy mahita heloka Aminy aho." <sup>5</sup> Ka nivoaka Jesosy, nanao ilay fehiloha tsilo sy ilay lamba volomparasy. hoy Pilato tamin'izy ireo hoe: "Indro, ity ilay lehilahy!" <sup>6</sup> Rehefa hitan'ny lohan'ny mpisorona sy ny manamboninahitra Jesosy, dia nihiaka mafy izy ireo ka niteny hoe: "Homboy izy, homboy izy!" Dia hoy Pilato tamin'izy ireo hoe: "Alaivonareo Izy ary homboy, fa izaho tsy mahita heloka Aminy." <sup>7</sup> Namaly azy ireo Jiosy hoe: "Manana lalàna isika, ary araka ny lalàna dia tokony ho faty Izy satria mitonon-tena ho Zanak'Andriamanitra." <sup>8</sup> Rehefa ren'i Pilato izany fanambarana izany, dia nihanatahotra kokoa izy, <sup>9</sup> ary niditra tao amin'ny lapam-panjakana indray izy ka niteny tamin'i Jesosy hoe: "Avy aiza ny fihavianao?" Kanefa tsy nanome valin-teny azy Jesosy. <sup>10</sup> Avy eo Pilato niteny taminy hoe: "Tsy manana ambara amiko ve ianao? Tsy fantatrao ve fa manana fahefana hanafaka Anao aho, sy fahefana hanombo Anao?" <sup>11</sup> Namaly azy Jesosy hoe: "Tsy manana fahefana Amiko ianao raha tsy nomena anao avy any ambony izany. Noho izany, izy izay nanolotra Ahy taminao dia manana heloka bebe kokoa." <sup>12</sup> Tamin'izany valin-teny izany, dia niezaka ny hanafaka Azy Pilato, fa nihiaka mafy ireo Jiosy, nanao hoe: "Raha afahanao io lehilahy io, dia tsy naman'i Kaisara ianao. Izay rehetra manao ny tenany ho mpanjaka dia manohitra an'i Kaisara." <sup>13</sup> Rehefa ren'i Pilato ireo teny ireo, dia nentiny nivoaka Jesosy ary nipetraka teo amin'ny seza fitsarana izay antsoina hoe "lampivato", fa amin'ny teny Hebreo hoe "Gabata." <sup>14</sup> Ary tonga ny andro fanomanana ny Paska, teo amin'ny ora faha enina teo. Hoy Pilato tamin'ireo Jiosy hoe: "Indro, ity ny mpanjakanareo!" <sup>15</sup> Nihiaka mafy izy ireo hoe: "Avelao Izy, avelao Izy; homboy Izy!" Hoy Pilato tamin'izy ireo hoe: "Tokony hanombo ny mpanjakanareo ve aho?" Namaly ireo lohan'ny mpisorona hoe: "Tsy manana mpanjaka akotran'i Kaisara izahay." <sup>16</sup> Avy eo dia natolotr'i Pilato azy ireo ho homboina Jesosy. <sup>17</sup> Avy eo nalain'izy ireo Jesosy, ary nandeha nivoaka izy, nilanja ny hazofijaliana, ho any amin'ilay toerana antsoina hoe "toeran'ny karandoha," izay amin'ny Hebreo antsoina hoe "Golgota." <sup>18</sup> Nombohan'ireo tany Jesosy, ary nisy lehilahy roa hafa niaraka taminy, iray isaky ny ilany, ary Jesosy teo afovoany. <sup>19</sup> Nanoratra famantarana ihany koa Pilato ary nametraka izany teo amin'ny hazofijaliana. Iza no voasoratra teo: JESOSY AVY ANY NAZARETA, ILAY MPANJAKAN'NY JIOSY. <sup>20</sup> Maro tamin'ireo Jiosy no namaky izany famantarana izany satria tsy lavitra ny tanàna no misy ny toerana nanomboana an'i Jesosy. Ilay famantarana dia nosoratana tamin'ny Hebreo, Latina, ary Grika. <sup>21</sup> Avy eo hoy ireo lohan'ny mpisoron'ny Jiosy tamin'i Pilato hoe: "Aza soratana hoe: 'Ilay Mpanjaka'ny Jiosy,' fa aleo hoe: 'Ity iray ity dia niteny hoe: 'Izaho no mpanjakan'ny Jiosy.'" <sup>22</sup> Ary namaly Pilato hoe: "Izay voasoratro dia voasoratro." <sup>23</sup> Rehefa nombohan'ireo miaramila Jesosy, dia nalain'izy ireo ny lambany, ka nozarain'izy ireo efatra, dia samy manana iray avy ireo; ary ilay akanjo ihany koa. Ary tsy misy vitrana ilay akanjo, fa tenona iray ihany. <sup>24</sup> Avy eo nifampiresaka izy ireo hoe: "Aleo tsy rovitintsika ity, fa kosa andeha hilokana ahitana izay mahazo azy." Nitranga izany mba hahatanteraka ny Soratra Masina izay milaza hoe: "Nifampizaran'izy ireo ny lambako ary nolokainy ny fitafiako." Izany no nataon'ireo miaramila. <sup>25</sup> Ary nijoro teo akain'ny hazofijalian'i Jesosy ny reniny, ny rahavavin-dreniny, Maria vadin'i Klopa, ary Maria Magdalena. <sup>26</sup> Rehefa nahita ny reniny sy ireo mpianatra izay tiany nijoro teo akaiky teo Jesosy, dia niteny tamin'ny reniny Izy hoe: "Ravehivavy, indro, ny zanakao lahy!" <sup>27</sup> Avy eo hoy Izy tamin'ny mpianatra hoe: "Indro, ny reninareo!" Ary tamin'izany ora izany dia nalain'ny mpianatra ho any aminy izy. <sup>28</sup> Taorian'izany, rehefa nahafantatra fa vita ny zavatra rehetra ka mba ho tanteraka ny Soratra Masina, dia hoy Jesosy hoe: "Mangetaheta Aho." <sup>29</sup> Ary nisy tavoara feno divay marikivy nipetraka teo amin'io toerana io, ka nasian'izy ireo divay marikivy ny sipaonjy ka notohizany tamin'ny hysopa ary napetapetany tamin'ny vavany. <sup>30</sup> Rehefa nisotro ilay vinaingitra Jesosy, dia hoy Izy hoe: "Efa vita." Nahondriny ny lohany ary niala ny fanahiny. <sup>31</sup> Satria andron'ny fihomanana tamin'izany, ka mba tsy hijanona eo amin'ny hazofijaliana mandritry ny Sabata (satria ny Sabata dia andro manan-danja manokana) ireo vata-mangatsiaka, dia nangataka tamin'i Pilato ireo Jiosy avy eo, ny mba hanapahana ny tongotr'izy ireo ary hanalana azy ireo. <sup>32</sup> Avy eo nanatona ireo miaramila ka nanapaka ny tongotr'ilay lehilahy voalohany sy ilay lehilahy faharoa izay voahombo niaraka tamin'i Jesosy. <sup>33</sup> Rehefa nanatona an'i Jesosy izy ireo, dia nahita fa efa maty Izy, ka tsy notapahin'izy ireo ny tongony. <sup>34</sup> Kanefa, nisy miaramila iray nanindrona ny lanivoany tamin'ny lefona, ary avy hatrany dia nisy rà sy rano niraraka. <sup>35</sup> Ilay iray izay nahita izany dia nijoro vavombelona, ary marina ny fanambarany. Fantany fa marina izay nolazainy mba hinoanareo ihany koa. <sup>36</sup> Fa ireo zavatra ireo no nitranga mba hahatanteraka ny Soratra Masina hoe: "Tsy hisy ho tapaka na dia iray amin'ny taolany aza." <sup>37</sup> Ary mbola, misy Soratra Masina hafa milaza hoe: "Izy ireo dia hijery Azy

izay nolefonin'izy ireo." <sup>38</sup> Taorian'ireo zavatra ireo, Josefa avy ao Arimatia, hatramin'ny naha-mpianatr'i Jesosy azy (fa tao amin'ny mangingina nohon'ny fatahorana ireo Jiosy), nanontany an'i Pilato raha afaka maka ny vatan'i Jesosy izy. Nomen'i Pilato alalana izy. Ka tonga Josefa ary naka ny vatany. <sup>39</sup> Tonga tany ihany koa Nikodemosy, izy izay tonga voalohany hijery an'i Jesosy ny alin'iny. Ary nitondra menaka manitra sy vahona izy, teo amin'ny zato litatra teo ny fatrany. <sup>40</sup> Ka noraisin'izy ireo ny vatan'i Jesosy ary namono izany tamin'ny lambam-paty sy zava-manitra, araka ny fomba fandevenana Jiosy. <sup>41</sup> Ary teo amin'ny toerana nanomboana Azy dia nisy saha; ary teo amin'ilay saha nisy fasana vaovao izay mbola tsy nandevenan'olona. <sup>42</sup> Satria andron'ny fiomanan'ireo Jiosy tamin'izany ary satria akaiky ny fasana, dia nalevin'izy ireo tao Jesosy.

## John 19:1

### Fampifandraisana ny foto-kevitra

Mbola mitohy ny fizarana amin'ny tantara tao amin'ny toko teo aloha. Jesosy dia mijoro eo anoloan'i Pilato raha noampangain'ireo Jiosy Izy.

### Avy eo nentin'i Pilato Jesosy ka nokapohiny

Tsy Pilao mivantana no nikapoka an'i Jesosy. Eto ny hoe "Pilato" dia entina maneho ireo miaramila izay nobaikon'i Pilato hikapoka an'i Jesosy. DH: "Avy eo Pilato nibaiko ireo miaramilany mba hikapoka an'i Jesosy"

### Arahaba, ry mpanjakan'ny Jiosy!

Ny "Arahaba" miaraka amin'ny tanana mitsangana dia nampiasaina hiarahabana an'i kaisara fotsiny. Raha nampiasa ny fehiloaha tsilo sy ilay akanjo volomparasy mba haniratsirana an'i Jesosy ireo miaramila, dia toa mampiomemy izany fa tsy fatatr'izy ireo fa Izy dia tena mpanjaka tokoa.

## John 19:4

### tsy mahita heloka Aminy aho

Pilato dia miteny ity indroa mba hilazana fa tsy mino izy hoe meloka amin'inona na inona Jesosy. Tsy te-hanasazy Azy izy. DH: "Tsy itako ny antony hanasaziako Azy"

### fehiloaha tsilo sy ilay lamba volomparasy

Ny fehiloaha sy ny lamba volomparasy dia zavatra izay ny mpanjaka ihany no mitafy azy. Nampikianjon'ireo miaramila tahaka izany Jesosy mba haniratsirana Azy. Jereo ny 19:1.

## John 19:7

### Namaly azy ireo Jiosy hoe

Ny teny hoe "ireo Jiosy" dia manambara ireo mpitarika Jiosy izay manohitra an'i Jesosy. DH: "Ireo mpitarika Jiosy dia namaly an'i Pilato"

### tokony ho faty Izy satria mitonon-tena ho Zanak'Andriamanitra

Jesosy dia voaheloka ho faty teo amin'ny hazofijaliana satria milaza ny ho "Zanak'Andriamanitra"

### Zanak'Andriamanitra

Ity dia fiantsoana manan-danja ho an'i Jesosy.

## John 19:10

### Tsy manana ambara amiko ve ianao?

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanehona ny fahatairan'i Pilato nahita an'i Jesosy tsy niaro tena. DH: "Tsy mampino Ahy hoe tsy mety miresaka amiko ianao" na "Valio Aho!"

### Tsy fantatrao ve fa manana fahefana hanafaka Anao aho, sy fahefana hanombo Anao?

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanamafisana ny hevitra. DH: "Ianao dia tokony mahafantatra fa izaho dia afaka manafaka Anao na mandidy an'ireo miaramilako hanombo Anao eo amin'ny hazofijaliana!"

### fahefana

Eto ny hoe "fahefana" dia entina maneho ny fahaizana manao na mampitranga zavatra.

### Tsy manana fahefana Amiko ianao raha tsy nomena anao avy any ambony izany

DH: "Ianao dia afaka manohitra Ahy satria Andriamanitra no namela anao afaka manao izany"

### avy any ambony

Ity dia fomba anehoana an'Andriamanitra ampanajana.

### nanolotra Ahy

Ity dia midika hoe nanolotra tamin'ny fahavalo.

## John 19:12

### Tamin'izany valin-teny izany

Eto ny hoe "valin-teny" dia maneho ny valin-tenin'i Jesosy. DH: "Pilato rehefa nahare ny valin-tenin'i Jesosy"

### niezaka ny hanafaka Azy Pilato

Ny hoe "niezaka" amin'ny Soratra taloha dia milaza fa Pilato dia niezaka "mafy" na "namerimberina" ny hanafaka an'i Jesosy DH: "Izy dia niezaka mafy ny hanafaka an'i Jesosy" na "Izy dia niezaka foana foana ny hanafaka an'i Jesosy"

**fa nihiaka mafy ireo Jiosy**

Eto ny hoe "ireo Jiosy" dia entina hanehoana ireo mpitarika Jiosy izay manohitra an'i Jesosy. DH: "fa ireo mpitarika Jiosy dia tsy nijanona nihiaka mafy"

**tsy naman'i Kaisara ianao**

"Ianao dia manohitra an'i Kaisara" na "Ianao dia manohitra ny Amperora"

**manao ny tenany ho mpanjaka**

"milaza ny tenany fa Izy no mpanjaka"

**nentiny nivoaka Jesosy**

Pilato eto no lazaina fa namoaka an'i Jesosy tamin'ny alalan'ireo miaramila izay nobaikony. DH: "Izy dia nandidy ireo miaramila mba hitondra an'i Jesosy hivoaka."

**nipetraka**

Ny olona manan-danja tahaka an'i Pilato dia mipetraka rehefa hanao adidy lehibe izy ireo, raha mitsangana ny olona izay tsy manan-danja.

**teo amin'ny seza fitsarana**

Ity dia seza voatokana ho an'ny olona manan-danja tahaka an'i Pilato rehefa hanao fitsarana lehibe izy ireo.

**izay antsoina hoe "lampivato"**

Ity dia toerana misy vato miavaka izay ny olona manan-kaja ihany no afaka mandeha eo. DH: "eo amin'ny toerana antsoin'ny olona hoe lampivato"

**Hebreo**

Ity dia maneho ny fitenin'ny vahoakan'Israely.

**John 19:14****Fampifandraisana ny foto-kevitra**

Efa ora maro no dila ary tonga amin'ny ora faha-enina, ka nanome baiko an'ireo miaramila Pilato ny mba hanomboana an'i Jesosy.

**Ary**

Ity teny ity dia manamarika fihatoana eo amin'ny fizotry ny tantara mba hafahan'i Jaona manome fampahafantarana fototra momban'ny amin'ny Paska izay ho avy sy amin'ny fotoan'andro.

**ora faha-enina**

"manodidina ny mitatao vovonana"

**Hoy Pilato tamin'ireo Jiosy**

Eto ny hoe "ireo Jiosy" dia entina maneho ireo mpitarika Jiosy izay manohitra an'i Jesosy. DH: "Pilato dia nilaza tamin'ireo mpitarika Jiosy"

**Tokony hanombo ny mpanjakanareo ve aho?**

Eto ny hoe "aho" dia maneho ireo miaramilan'i Pilato izay hanao mivantana ny fanomboana. DH: "Tena tianareo ho teneniko ve ny miramilako hoe fantsio amin'ny hazofijaliana ny mpanjakanareo?"

**Avy eo dia natolotr'i Pilato azy ireo ho homboina Jesosy.**

Eto pilato dia manome baiko an'ireo miaramilany mba hanombo an'i Jesosy. DH: "Ka nanome baiko an'ireo miaramilany Pilato mba hanombo an'i Jesosy"

**John 19:17****amin'ilay toerana antsoina hoe "toeran'ny karandoha,"**

DH: "eny amin'ny toerana izay antsoin'ny olona hoe "toeran'ny karandoha"

**izay amin'ny Hebreo antsoina hoe "'Golgota."**

Ny Hebreo dia fitenin'ireo vahoakan'Israely. DH: "izay antsoin'izy ireo amin'ny Hebreo hoe: 'Golgota.'"

**nisy lehilahy roa hafa niaraka taminy**

DH: "Izy ireo dia namantsika jiolahy roa hafa teo amin'ny hazofijaliana"

**John 19:19****Nanoratra famantarana ihany koa Pilato ary nametraka izany teo amin'ny hazofijaliana**

Eto ny hoe "Pilato" dia entina hanehoana ilay olona izay nanoratra ny famantarana. Eto ny heo "teo amin'ny hazofijaliana" dia maneho ny hazofijalian'i Jesosy. DH: "Pilato ihany koa dia nandidy olona mba hanoratra famantarana ka hametaka izany eo amin'ny hazofijalian'i Jesosy"

**Izao no voasoratra teo: JESOSY AVY ANY NAZARETA, ILAY MPANJAKAN'NY JIOSY**

DH: "ka izao ny teny nosoratan'izany olona izanyz: Jesosy avy any Nazareta, Mpanjakan'ny Jiosy"

**ny toerana nanomboana an'i Jesosy.**

DH: "ilay toerana izay nanomboan'ireo miaramila an'i Jesosy"

**Ilay famantarana dia nosoratana tamin'ny Hebreo, Latina, ary Grika.**

DH: "Ilay olona izay nikarakara ny famantarana dia nanoratra ilay teny tamin'ny fomba fiteny telo: Hebreo, Latina, ary Grika"

**Latina**

Ity dia fitenin'ny fanjakana Romana.

**John 19:21****Avy eo hoy ireo lohan'ny mpisoron'ny Jiosy tamin'i Pilato hoe**

Ireo lohan'ny mpisorona dia niverina tany amin'i lapan'i Pilato ka nanohitra azy tamin'ilay soratra eo amin'ny famantarana. DH: "niverina tany amin'i Pilato ireo lohan'ny mpisorona ary niteny hoe"

**Izay voasoratro dia voasoratro.**

Pilato dia milaza fa tsy hanova ilay soratra eo amin'ilay famantarana izy. DH: "Izaho dia nanoratra izay tiako soratana, ka tsy hanova izany aho!"

**John 19:23****Fampahafantarana amin'ny ankapobeny**

Amin'ny faran'ny andininy faha-24 dia misy fihatoana eo amin'ny fizotry ny tantara fototra raha milaza amintsika ny fomba hanatanterahan'izany zavatra niseho izany ny Soratra Masina Jaona.

**ilay akanjo ihany koa**

"ary izy ireo dia naka ny akanjony ihany koa." Ireo miaramila dia nitazona ilay akanjo ary tsy nizara izany." DH: "ary izy ireo dia nitazona ny akanjony nitokana"

**andeha hilokana ahitana izay mahazo azy**

Ary dia nilokan'ireo miaramila ny akanjony ka izay maharesy dia mahazo ilay akanjo. DH: "Andeha hilokantsika ity akanjo ity dia izay maharesy dia hahazo izany."

**mba hahatanteraka ny Soratra Masina izay milaza hoe**

DH: "Ity dia nahatanteraka ny Soratra Masina manao hoe" na "ity dia nitranga mba hanamarina ny Soratra Masina izay milaza hoe"

**nolokainy**

Ity dia fomba nizaran'izy ireo ny akanjon'i Jesosy. DH: "Niloka izy ireo"

**John 19:25****ireo mpianatra izay tiany**

Jaona izany, ilay nanoratra ity filazantsara ity

**Ravehivavy, indro, ny zanakao lahy**

Eto ny teny hoe "zanakao lahy" dia sari-teny. Tian'i Jesosy ny mpianany, Jaona, raha ataon'ny reniny tahaka ny zanaka. DH: "Ravehivavy, ity ilay lehilahy izay hanao tahaka ny hoe zanaka aminao"

**indro, ny reninareo**

Eto ny teny hoe "reny" dia sari-teny. Tian'i Jesosy ny reniny raha manao tahaka ny reny amin'ny mpianany, Jaona. DH: "Hevero ho tahaka ny reninao io vehivavy io"

**Ary tamin'izany ora izany**

"tamin'io fotoana io mihintsy"

**John 19:28****rehefa nahafantatra fa vita ny zavatra rehetra**

DH: "Fantany fa vitany avokoa ireo zavatra rehetra izay nampanirahin'Andriamanitra hataony.

**Ary nisy tavoara feno divay marikivy nipetraka teo**

DH: "nisy olona nametraka tavoara feno divay marikivy teo"

**divay marikivy**

"divay mangidy"

**nasian'izy ireo**

Eto ny hoe "izy ireo" dia maneho ireo mpiambina romana.

**ny sipaonjy**

Zavatra kely izay mitroka rano ary mitazona izany ao.

**tamin'ny hysaopa**

"ratsan-kazo izay antsoina hoe hysopa

**Nahondriny ny lohany ary niala ny fanahiny**

Jaona dia milaza fa Jesosy namerina ny fanahiny tany amin'Andriamanitra. DH: "Nahondriny ny lohany ary nanome ny fanahiny an'Andriamanitra" na "Nahondriny ny lohany ka maty Izy"

**John 19:31****Ireo Jiosy**

Eto ny hoe "ireo Jiosy" dia entina hilazana ireo mpitarika Jiosy. DH: "ireo mpitarika Jiosy"

**andron'ny fihomanana**

Ity dia fotoana mialohan'ny Paska rehefa mikarakara ny sakafo ho an'ny Paska ny olona.

**hanapahana ny tongotr'izy ireo ary hanalana azy ireo**

DH: "hanapahana ny tongotr'ilay olona nomboana ary ampidininana ny vatan'izy ireo hiala aminny hazofijaliana"

**izay voahombo niaraka tamin'i Jesosy**

DH: "izay nomboana teo akaikin'i Jesosy"

**John 19:34****Ilay iray izay nahita izany**

Ity fehezanteny ity dia manome fampahafantarana fototra ny amin'ny tantara. Jaona dia miteny amin'ireo mpamaky fa izy dia teo ka afaka mahatoky izay nosoratany isika.

**nijoro vavombelona, ary marina ny fanambarany**

Ny hoe "nijoro vavombelona" dia midika hoe milaza zavatra izay hitan'ny olona iray. DH: "niteny ny marina momban'ny zavatra hitany"

**mba hinoanareo ihany koa.**

Eto ny hoe "hinoanareo" dia midika hoe mametraka ny fahatokisan'ny olona iray ao amin'i Jesosy. DH: "ka mba hafahanareo mametraka ny fahatokisanareo ao amin'i Jesosy"

**John 19:36****Fampahafantarana amin'ny ankapobeny**

Eto amin'ireto andininy ireto dia misy fihatoana ao amin'ny fizotry ny tantara fototra raha miteny amintsika Jaona ny amin'ny fomba nanatanterahan'ireo tranga ireo ny Soratra Masina ho marina.

**mba hahatanteraka ny Soratra Masina**

DH: "mba hahatanteraka ireo teny izay nosoratan'olona tao amin'ny Soratra Masina"

**Tsy hisy ho tapaka na dia iray amin'ny taolany aza**

Ity dia teny nindramina tao amin'ny Salamo 34. DH: "tsy hisy olona hanapaka ny taolany"

**Izy ireo dia hijery Azy izay nolefonin'izy ireo**

Ity dia teny nindramina avy tao amin'i Zakaria 12.

**John 19:38**

**Josefa avy ao Arimatia**

Arimatia dia tanàna kely. DH: "Josefa dia avy any amin'ny tanàn'i Arimatia.

**nohon'ny fatahorana ireo Jiosy**

Eto ny hoe "ireo Jiosy" dia milaza ireo mpitarika Jiosy izay manohitra an'i Jesosy. DH: "nohon'ny fatahorana ireo mpitarika Jiosy"

**raha afaka maka ny vatan'i Jesosy izy**

Jaona dia milaza fa Josefa avy ao Arimatia dia tehandevona ny vatan'i Jesosy. DH: "fangatahana alalana ny haka ny vatan'i Jesosy teo amin'ny hazofijaliana ka mba handevona Azy"

**Nikodemusy**

Nikodemusy dia iray tamin'ireo Fariseo izay nino an'i Jesosy. Jereo ny nandikanao izany tao amin'ny 3:1.

**menaka manitra sy vahona**

Ireo dia zava-manitra nampiasain'ny olona hikarakarana ny maty ho amin'ny fandevenana.

**Litatra**

Ny iray litatra dia mitovy amin'ny 31 grama. Jereo ny nandikanao izany tao amin'ny 12:1.

**John 19:40**

**Ary teo amin'ny toerana nanomboana Azy dia nisy saha; ary teo amin'ilay saha nisy fasana vaovao izay mbola tsy nandevenan'olona**

Eto Jaona dia mametraka fiatoana eo amin'ny fizotry ny tantara fototra mba hanomezana fanazavana momban'ny toerana misy ilay fasana izay tokony handevenana an'i Jesosy.

**Ary teo amin'ny toerana nanomboana Azy dia nisy saha**

DH: "Ary teo amin'ilay toerana nanomboana an'i Jesosy nisy saha."

**izay mbola tsy nandevenan'olona**

DH: "izay tsy mbola nandevenan'olona na iza na iza mihintsy"

**Satria andron'ny fiomanan'ireo Jiosy tamin'izany**

Raha ny lalàn'i Jiosy, dia tsy misy olona afaka miasa aorian'ny filentehan'ny masoandro rehefa zoma. Izany ny fiandohan'ny Sabata sy Paska. DH: "Ny Paska dia efa hanomboka tamin'izany hariva izany"

## Chapter 20

<sup>1</sup> Ary vao marainan'ny andro voalohan'ny erinandro, raha mbola maizina iny, dia nankeny amin'ny fasana Maria Magdalenina ary nahita ilay vato efa nikisaka lavitra ilay fasana izy. <sup>2</sup> Noho izany dia nihazakazaka izy ary nanatona an'i Simona Petera sy ilay mpianatra hafa izay tian'i Jesosy, ary hoy izy tamin'izy ireo hoe: "Nalain'izy ireo tao amin'ny fasana ny Tompo, ary tsy fatatray izay nametrahan'izy ireo Azy." <sup>3</sup> Avy eo nandeha nivoaka Petera sy ilay mpianatra hafa, ary nankany amin'ny fasana izy ireo. <sup>4</sup> Samy niazakazaka izy ireo, ary nosongonan'ilay mpianatra hafa haingana Petera ary dia izy no tonga voalohany teny amin'ny fasana. <sup>5</sup> Avy eo niondrika izy, ary natazana ilay lambam-paty nipetraka teo, fa tsy mbola nitsofoka tao anatin'ny izy. <sup>6</sup> Tonga taorian'ny avy eo Simona Petera ary niditra tao am-pasana. Tazany nipetraka teo ilay lambam-paty <sup>7</sup> sy ilay lamba natao teny amin'ny lohany. Tsy niara-nipetraka tamin'ilay lambam-paty anefa ilay izy fa nivalona ho azy teo amin'ny toerany. <sup>8</sup> Avy eo ilay mpianatra iray hafa, ilay tonga voalohany teo amin'ny fasana, niditra tao anatin'ny koa, ary nahita sy nino izy. <sup>9</sup> Fa hatramin'io fotoana io izy ireo dia tsy mbola nahafantatra ny Soratra Masina ihany fa Izy dia tsy maintsy hitsangana amin'ny maty. <sup>10</sup> Ka dia niverina tany an-trano indray ireo mpianatra. <sup>11</sup> Fa Maria dia nijoro nitomany teo ivelan'ny fasana. Raha izy nitomany iny, dia niondrika tao amin'ilay fasana. <sup>12</sup> Nahita anjely roa mitafy lamba fotsy nipetraka izy, ny iray teo an-doha, ary ny iray teo an-tongotra teo amin'ilay toerana nametrahana ny vatan'i Jesosy. <sup>13</sup> Hoy izy ireo taminy hoe: "Ravehivavy, nahoana ianao no mitomany?" Hoy izy tamin'izy ireo hoe: "Satria nentin'izy ireo ny Tompoko, ary tsy fantatro izay nametrahan'izy ireo Azy." <sup>14</sup> Rehefa avy niteny izany izy, dia nitodika ary naita an'i Jesosy nijoro teo, fa tsy fantany anefa hoe Jesosy io. <sup>15</sup> Hoy Jesosy taminy hoe: "Ravehivavy, Nahoana ianao no mitomany? Fa iza no jerena?" Noheveriny fa ilay mpiambina anefa Izy, ka hoy izy taminy hoe: "Tompoko, raha ianao no naka Azy, dia lazao amiko ny nametrahanao Azy, fa ho alaiko any Izy." <sup>16</sup> Hoy Jesosy taminy hoe: "Maria." Nitodika izy, ary niteny taminy tamin'ny teny Hebreo hoe: "Rabônny" (izay midika hoe: "Mpampianatra.") <sup>17</sup> Hoy Jesosy taminy hoe: "Aza mikasika Ahy, fa tsy mbola niakatra any amin'ny Ray Aho, fa mandehana any amin'ireo rahalahiko ary teneno azy ireo fa hiakatra any amin'ny Raiko sy Rainareo Aho, ary ny Andriamanitra sy Andriamanitrareo." <sup>18</sup> Nandeha Maria Magdalenina ary niteny ireo mpianatra hoe: "Nahita ny Tompo aho," ary ireo zavatra ireo no nolazainy taminy. <sup>19</sup> Ary hariva tamin'izay, tamin'io andro io, andro voalohan'ny herinandro, ary ireo varavarana izay nisy ireo mpianatra, dia nidy nohon'ny fatahorana ireo Jiosy, nanatona Jesosy ary nijoro teo afovoan'izy ireo ka niteny azy ireo hoe: "Fiadanana ho anareo." <sup>20</sup> Rehefa avy niteny izany Izy, dia nasehony azy ireo ny tanany sy ny lanivoany. Faly ireo mpianatra rehefa nahita ny Tompo. <sup>21</sup> Avy eo Jesosy niteny azy ireo hoe: "Fiadanana ho anareo. Toy ny nanirahin'ny Ray Ahy, no hanirahako anareo koa." <sup>22</sup> Rehefa avy niteny izany Jesosy, dia nitsoka ny fofon'ainy tamin'izy ireo ary niteny azy ireo hoe: "Raiso ny Fanahy Masina. <sup>23</sup> Na helok'iza na helok'iza avelanareo, dia ho voavela izy ireo; ary na an'iza na an'iza tsy avelanareo, dia tsy voavela izy ireo." <sup>24</sup> Tomasy, iray tamin'ireo roa ambin'ny folo, nantsoina hoe Didymo, dia tsy niaraka tamin'izy ireo rehefa tonga Jesosy. <sup>25</sup> Ireo mpianatra hafa avy eo niteny taminy hoe: "Hitanay ny Tompo." Hoy izy tamin'izy ireo hoe: "Raha tsy hitako eny amin'ny tanany ny loakin'ireo fantsika, ary mametraka ny ratsan-tanako ao anatin'ilay loakin'ireo fantsika aho, ary mametraka ny tanako eo amin'ny lanivoany, dia tsy hino aho." <sup>26</sup> Valo andro taty aoriana dia tao indray ireo mpianany, ary niaraka tamin'izy ireo Tomasy. Nanatona Jesosy raha nihidy ny varavarana, ary nijoro niaraka teo amin'izy ireo, ary niteny hoe: "Fiadanana ho anareo." <sup>27</sup> Avy eo niteny an'i Tomasy izy hoe: "Manatona ety miaraka amin'ny tananao ary apetraho eto amin'ny lanivoako izany. Aza kely finoana, fa minoa." <sup>28</sup> Tomasy namaly ary niteny Azy hoe: "Tompoko sy Andriamanitra." <sup>29</sup> Hoy Jesosy taminy hoe: "Satria nahita Ahy ianao, dia nino. Sambatra ireo izay tsy nahita, nefa mino." <sup>30</sup> Ankehitriny Jesosy dia nanao famantarana maro hafa teo anatrehan'ireo mpianany, famantarana izay tsy voasoratra tao anatin'ity boky ity, <sup>31</sup> fa ireo dia voasoratra mba hafahanareo mino fa Jesosy no Kristy, Ilay Zanak'Andriamanitra, ary rehefa mino Azy ianareo, dia hahazo ny fiainana amin'ny anarany.

### John 20:1

#### Fampahafantarana amin'ny ankapobeny

Ity ny andro faha-3 taorian'ny nandevenana an'i Jesosy.

ny andro voalohan'ny erinandro  
Alahady

nahita ilay vato efa nikisaka lavitra ilay fasana izy  
DH: "hitany fa nisy nanisaka ilay vato"

**ilay mpianatra hafa izay tian'i Jesosy**

Ity fehezanteny ity dia miseho amin'ny fomba anehoan'i Jaona ny tenany ihany mandritry ny bokiny. Eto ny teny hoe "tia" dia maneho ilay fitiavana ara-pirahalalana na fitiava-namana na fianakaviana.

**Nalain'izy ireo tao amin'ny fasana ny Tompo**

Maria Magdalenina mihevitra fa nisy olona nangalatra ny vatan'ny Tompo. DH: "Nisy olona naka tao am-pasana ny vatan'ny Tompo"

**John 20:3****ilay mpianatra hafa**

Eto Jaona dia mampiseho ny fanetren-teny amin'ny fanehoana ny tenany hoe "ilay mpianatra hafa," raha tokony hampiditra ny anarany tao.

**nandeha nivoaka**

Jaona dia milaza fa ireo mpianatra ireo dia nandeha nankany amin'ny fasana. DH: "maika ho any am-pasana"

**lambam-paty**

Lamba fandevenana izay nampiasain'ny olona hamonosana ny fatin'i Jesosy.

**John 20:6****lambam-paty**

Lamba fandevenana izay nampiasain'ny olona hamonosana ny fatin'i Jesosy. Jereo ny nandikanao izany tao amin'ny 20:3.

**ilay lamba natao teny amin'ny lohany**

Eto ny hoe "lohany" dia maneho ny "lohan'i Jesosy." DH: "ilay lamba izay nampiasain'ny olona hamonosana ny tarehin'i Jesosy"

**nivalona ho azy teo amin'ny toerany**

DH: "nisy namalona sy nametraka izany, niala ilay lambam-paty"

**John 20:8****ilay mpianatra iray hafa**

Jaona dia mampiseho ny fanetren-teny amin'ny fanehoana ny tenany hoe "ilay mpianatra hafa," raha tokony nampiditra ny anarany tao amin'ity boky ity.

**ary nahita sy nino izy**

Rehefa nahita izy fa tsy nisy inona na inona ny fasana, dia nino izy fa nitsangana tamin'ny maty Jesosy. DH: "nahita ireo zavatra ireo izy ary nanomboka nino fa nitsangana tamin'ny maty Jesosy"

**izy ireo dia tsy mbola nahafantatra ny Soratra Masina ihany**

Eto ny teny hoe "izy ireo" dia maneho ireo mpianatra izay tsy nahatakatra izay nolazain'ny

Soratra Masina fa Jesosy dia hitsangana amin'ny maty. DH: "Ireo mpianatra dia mbola tsy nahatakatra ny Soratra Masina"

**fa Izy dia tsy maintsy hitsangana amin'ny maty**

"fa Jesosy dia tsy maintsy hitsangana amin'ny maty"

**niverina tany an-trano**

Ireo mpianatra dia mbola nijanona tao Jerosalema. DH: "niverina tany amin'ilay nipetrahan'izy ireo tao Jerosalema"

**John 20:11****Nahita anjely roa mitafy lamba fotsy nipetraka izy**

Nitafy akanjo fotsy ireo anjely. DH: "nahita anjely roa nitafy akanjo fotsy izy"

**Hoy izy ireo taminy hoe**

"Nanontany azy izy ireo"

**Satria nentin'izy ireo ny Tompoko**

"Satria nentin'izy ireo ny vatan'ny Tompoko"

**tsy fantatro izay nametrahan'izy ireo Azy**

"tsy fantatro izay nametrahan'izy ireo izany"

**John 20:14****Hoy Jesosy taminy hoe**

"Jesosy nanontany azy"

**Tompoko, raha ianao no naka Azy**

Ny teny hoe "Azy" eto dia milaza an'i Jesosy. DH: "raha naka ny vatan'i Jesosy ianao"

**dia lazao amiko ny nametrahan'izy ireo Azy**

"lazao ahy ny nametrahan'izy ireo izany"

**fa ho alaiko any Izy**

Maria Magdalenina dia te-haka ny vatan'i Jesosy ka handevina izany indray. DH: "fa ho alaiko any ny faty ka haleviko indray"

**John 20:16****Rabôny**

Ny "Rabôny" dia midika hoe Raby na mpampianatra amin'ny teny Aramika, ilay fitenen'i Jesosy sy ireo mpianany.

**ireo rahalahiko**

Ity dia nampiasan'i Jesosy mba hilazana ireo mpianany.

**fa hiakatra any amin'ny Raiko sy Rainareo Aho, ary ny Andriamanitro sy Andriamanitrareo**

Jesosy dia nitsangana tamin'ny maty ary naminany fa hiakatra ho any an-danitra, hiverina ho eo amin'ny Rainy, izay Andriamanitra. DH: "Izaho dia hiverina any an-danitra hiaraka amin'ny Raiko sy ny Rainareo, any amin'ilay Iray izay Andriamanitro sady Andriamanitrareo"

**ny Raiko sy Rainareo**

Ireoy dia fantsoana manan-danja izay mamaritra ny fifandraisana eo amin'i Jesosy sy Andriamanitra, ary eo amin'ireo mpino sy Andriamanitra.

**Maria Magdalenina ary niteny ireo mpianatra hoe**

Nandeha nankany amin'izay nisy an'ireo mpianatra Maria Magdalena ary niteny azy ireo izay hitany sy reny. DH: "Mary Magdalenina dia nankany amin'ny nisy ireo mpianatra ary nitantara azy ireo."

**John 20:19****Fampahafantarana amin'ny ankapobeny**

Ary dia hariva ny andro ka niseho tamin'ireo mpianatra Jesosy.

**tamin'io andro io, andro voalohan'ny herinandro**

Ity dia maneho ny andro alahady.

**ireo varavarana izay nisy ireo mpianatra, dia nidy nohon'ny fatahorana ireo Jiosy**

DH: "Nanakaton'ireo mpianatra ny varavarana tao amin'izay nipetrahan'izy ireo"

**nohon'ny fatahorana ireo Jiosy**

Eto ny hoe "ireo Jiosy" dia maneho ireo mpitarika Jiosy izay mety hisambotra ireo mpianatra. DH: "satria izy ireo natahotra fa ireo mpitarika Jiosy dia mety hisambotra azy ireo"

**Fiadanana ho anareo**

Ity dia fomba fiarahabana mahazatra izay midika hoe "Andriamanitra anie hanome fiadanana ho anareo"

**nasehony azy ireo ny tanany sy ny lanivoany**

Jesosy nampiseho ny ratrany tamin'ireo mpianany. DH: "Nasehony azy ireo ny olatra tamin'ny tanany sy ny lanivoany"

**John 20:21****Fiadanana ho anareo**

Ity dia fomba fiarahabana mahazatra izay midika hoe "Andriamanitra anie hanome fiadanana ho anareo"

**Toy ny nanirahin'ny Ray Ahy, no hanirahako anareo koa." Rehefa avy niteny izany Jesosy, dia nitsoka ny fofon'ainy tamin'izy ireo ary niteny azy ireo hoe: "Raiso ny Fanahy Masina**

Andriamanitra Ray nandefa an'Andriamanitra Zanaka izay mandefa ireo mpino ao amin'ny herin'Andriamanitra Fanahy Masina izao.

**Ray**

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

**ho voavela izy ireo**

DH: "Andriamanitra hamela heloka azy ireo"

**ary na an'iza na an'iza tsy avelanareo**

"raha tsy mamela ny heloky ny hafa ianareo"

**dia tsy voavela izy ireo**

DH: " tsy hamela heloka azy ireo Andriamanitra"

**John 20:24****Didymo**

Ity dia anaran-dehilahy izay midika hoe "kambana." Jereo ny nandikanao izany tao amin'ny 11:15.

**mpianatra hafa avy eo niteny taminy hoe**

Ny hoe "taminy" dia maneho an'i Tomasy.

**Raha tsy hitako ... ny lanivoany, dia tsy hino aho.**

DH: "Rehefa hitako ... ny lanivoany"

**eny amin'ny tanany ... eo amin'ny lanivoany**

Ny tanana sy ny lanivoan'i Jesosy izany.

**John 20:26****ireo mpianany**

Ny mpianatr'i Jesosy.

**raha nihidy ny varavarana**

DH: "rehefa nakaton'izy ireo ny varavarana"

**Fiadanana ho anareo**

Ity dia fomba fiarahabana mahazatra izay midika hoe "Andriamanitra anie hanome fiadanana ho anareo"

**Aza kely finoana**

"tsy misy finoana"

**fa minoa**

Eto ny hoe "mino" dia midika hoe mahatoky an'i Jesosy. DH: "apetraho ato amiko ny fahatokisanao"

**John 20:28****dia nino**

Tomasy dia nino fa velona Jesosy satria nahita Azy izy. DH: "Ianao dia nino fa velona Aho"

**Sambatra ireo izay tsy nahita, nefa mino**

Ity dia midika hoe "Andriamanitra dia manome hafaliana lehibe ho an'ireo izay tsy nahita nefa nino"

**tsy nahita**

Ity dia midika hoe ireo izay tsy nahita an'i Jesosy. DH: "izay tsy nahita Ahy velona"

**John 20:30****Fampahafantarana amin'ny ankapobeny**

Raha efa manakaiky ny fiarfara ny tantara, dia manome hevitra momban'ireo zavatra maro izay nataon'i Jesosy ny mpanoratra.

**famantarana**

Ny teny hoe "famantarana" dia maneho ny fahagagana izay mampiseho fa Andriamanitra dia ilay iray mahery izay manana ny fahefana tanteraka amin'ny zavatra rehetra.

**famantarana izay tsy voasoratra tao anatin'ity boky ity**

DH: "famantarana izay tsy nanoratan'ny mpanoratra ny momba izany tato amin'ity boky ity"

**fa ireo dia voasoratra mba**

DH: "fa ny mpanoratra dia nanoratra momban'ireo famantarana ireo"

**Zanak'Andriamanitra**

Ity dia fiantsoana manan-danja ho an'i Jesosy.

**ny fiainana amin'ny anarany**

Eto ny hoe "fiainana" dia midika fa Jesosy no manome ny fiainana. DH: "Mety hanana ny fiainana ianareo noho Jesosy"

**fiainana**

Ity dia maneho ny fiainana ara-panahy.

## Chapter 21

<sup>1</sup> Taorian'ireo zavatra ireo Jesosy dia niseho tamin'ireo mpianatra indray teo amin'ny ranomasin'i Tiberiasy. Toy izao ny fomba nisehoany: <sup>2</sup> Simona Petera dia niaraka tamin'i Tomasy izay antsoina hoe Didymo, Natanaela avy any Kana any Galilia, ireo zanak'i Zebedio, ary mpianatr'i Jesosy roa hafa. <sup>3</sup> Hoy Simona Petera tamin'izy ireo hoe: "Handeha hanarato aho." Ary hoy izy ireo taminy hoe: "Izahay, koa, handeha hiaraka aminao." Ka lasa izy ireo ary niditra tao an-tsambokely iray, fa tsy nahazo na inona na inona izy ireo nandritry ny alina tontolo. <sup>4</sup> Ary, raha efa mangiran-dratsy sahady ny andro, dia nijoro teo an-dranomasina Jesosy, fa tsy fantatr'ireo mpianatra hoe Jesosy io. <sup>5</sup> Ka hoy Jesosy tamin'izy ireo hoe: "Ry tovolahy, tsy manan-ko-hanina ve ianareo?" Namaly Azy izy ireo hoe: "Tsia." <sup>6</sup> Hoy Izy tamin'izy ireo hoe: "Atsipazo eo amin'ny sisiny ankavanan'ny sambokely ny haratonareo, dia hahazo ianareo." Ka dia natsipin'izy ireo ny haraton'izy ireo ary tsy nahavita nampiakatra izany tao nohon'ny habetsaky ny hazandrano. <sup>7</sup> Avy eo hoy ilay mpianatra izay tian'i Jesosy tamin'i Petera hoe: "Ny Tompo io." Rehefa ren'i Simona Petera fa ny Tompo io, dia nampiditra ny ambonin'ankanjony izy (satria tsy niakanjo izy), ka nitsambikina tao anaty ranomasina. <sup>8</sup> Ireo mpianatra hafa nankao an-tsambokely (satria izy ireo tsy lavitry ny tanety, teo amin'ny roan-jato hakiho teo), ary nisintona ny harato feno hazandrano. <sup>9</sup> Rehefa tafiakatra an-tanety izy ireo, dia nahita afon'arina teny ary hazandrano teo amboniny, miaraka amin'ny mofo. <sup>10</sup> Hoy Jesosy tamin'izy ireo hoe: "Mitondrà hazandrano maromaro amin'ireo vao azonareo teo." <sup>11</sup> Ary niakatra Simona Petera ka nisintona an-tanety ny harato, izay feno hazandrano vaventy; 153. Tena maro be, kanefa tsy nitriatra ilay harato. <sup>12</sup> Hoy Jesosy tamin'izy ireo hoe: "Avia hisakafo maraina." Tsy nisy tamin'ireo mpianatra sahy nanontany Azy hoe: "Iza moa Ianao?" Fantatr'izy ireo fa ny Tompo io. <sup>13</sup> Nanatona Jesosy, nandray ny mofo, ary nanome izany azy ireo, toy izany koa ny hazandrano. <sup>14</sup> Fanintelony amin'io no nisehoan'i Jesosy tamin'ireo mpianatra taorian'ny nitsanganany tamin'ny maty. <sup>15</sup> Rehefa avy nihinana ilay sakafo maraina izy ireo, dia hoy Jesosy tamin'i Simona Petera hoe: "Simona zanak'i Jaona, tia Ahy mihoatra noho ireo ve ianao?" Hoy Petera taminy hoe: "Eny ry Tompo, fantatrao fa tia Anao aho." Hoy Jesosy taminy hoe: "Fahano ireo ondriko." <sup>16</sup> Niteny taminy fanindroany indray Izy hoe: "Simona zanak'i Jaona, tia Ahy ve ianao?" Hoy Petera taminy hoe: "Eny ry Tompo, fatatrao fa tia Anao aho." Hoy Jesosy taminy hoe: "Karakarao ny ondriko." <sup>17</sup> Niteny taminy fanintelony izy hoe: "Simona, zanak'i Jaona, tia Ahy ve ianao?" Dia nalahelo Petera satria Jesosy nanao intelo taminy hoe: "Tia Ahy ve ianao?" Ka hoy izy taminy hoe: "Tompo, Ianao mahalala ny zavatra rehetra, fantatrao fa tia Anao aho." Hoy Jesosy taminy hoe: "Fahano ny ondriko." <sup>18</sup> Lazaiko aminao, marina, dia marina tokoa, fony mbola tanora ianao, dia zatra nampiditra irery ny akanjonao ary nandeha tamin'izay tianao, fa rehefa niha-antitra ianao, dia haninjitra ny tananao, ary olon-kafa no hampikianjo anao sy hitondra anao amin'izay tsy tianao aleha." <sup>19</sup> Ary Jesosy nilaza izany mba hahafantarana hoe amin'ny karazana fahafatesana toy ny inona no hanomezan'i Petera voninahitra an'Andriamanitra. Rehefa avy nilaza izany Izy, dia hoy Izy tamin'i Petera hoe: "Manaraha Ahy." <sup>20</sup> Nitodika Petera ka nahita ilay mpianatra izay tian'i Jesosy nanaraka azy ireo, ilay iray izay niankina ampitan'i Jesosy ihany koa tao amin'ny fisakafoana ary nanao hoe: "Tompo, iza ilay iray hamadika Anao?" <sup>21</sup> Nahita azy Petera ary hoy izy avy eo tamin'i Jesosy hoe: "Tompo, inona no ho ataon'io lehilahy io?" <sup>22</sup> Hoy Jesosy taminy hoe: "Raha tiako hitoetra izy mandra-piaviko, dia midika inona izany aminao? Manaraha Ahy." <sup>23</sup> Ka niparitaka teo amin'ireo mpirahalaha izany teny izany, fa tsy ho faty io mpianatra io. Nefa Jesosy tsy nilaza tamin'i Petera fa tsy ho faty ilay mpianatra hafa, fa hoe: "Raha tiako hitoetra izy mandra-pihaviko, dia midika inona izany aminao?" <sup>24</sup> Izy ilay mpianatra izay nijoro vavolombelona momba ireo zavatra ireo, sy ilay nanoratra ireo zavatra ireo, ary fantatsika fa marina ny fanambarany. <sup>25</sup> Misy zavatra maro hafa koa izay nataon'i Jesosy. Raha voasoratra tsirairay avy izany, dia heveriko fa na dia izao tontolo izao aza tsy ho omby ny boky izay ho soratana.

### John 21:1

#### Fampahafantarana amin'ny ankapobeny

Jesosy dia mampiseho ny tenany amin'ireo mpianatra teny amin'ny ranomasin'i Tiberiasy indray. Ny andininy faha-2 sy faha-3 dia milaza amintsika ny zavatra niseho tao amin'ny tantara mialohan'ny nisehoan'i Jesosy.

#### Taorian'ireo zavatra ireo

"fotoana fohy taty aoriana"

#### Didymo

Ity dia anaran-dehilahy izay midika hoe "kambana." Jereo ny nandikanao ity anarana ity tao amin'ny 11:15.

**John 21:4****Ry tovolahy**

Ny dikan'izany dia hoe "Ry namako"

**dia hahazo ianareo**

DH: "hahazo trondro ny aratonareo"

**nampiakatra izany**

"namoaka ny arato avy tao anaty rano"

**John 21:7****tian'i Jesosy**

Ity dia fitiavana izay avy amin'Andriamanitra ary mifantoka amin'izay mahatsara ny hafa, na dia tsy mahazo tombony aza ianao. Izany karazana fitiavana izany dia mitsinjo ny hafa, na inona na inona nataony.

**nitsambikina tao anaty ranomasina**

Petera dia nitsambikina tao anaty rano ka nilomana ho eny amoron-dranomasina. DH: "ary dia nitsambikina tao anaty ranomasina ka nilomana ho eny amin'ny morony"

**satria izy ireo tsy lavitry ny tanety, teo amin'ny roan-jato hakiho teo**

Ity dia fampahafantarana fototra.

**roan-jato hakiho teo**

"90 metatra." Ny hakiho dia latsaka kelin'ny atsasa-metatra

**John 21:10****Ary niakatra Simona Petera**

Eto ny hoe "miakatra" dia midika hoe niverina tao anatin'ilay sambokely. DH: "Ka niverina tao an-tsambokely Simona Petera"

**nisintona an-tanety ny harato**

"nisintona ny harato ho eny amoron-dranomasina"

**tsy nitriatra ilay harato**

DH: "tsy rovitra ilay harato"

**John 21:12****Fanintelony**

Laharana 3. DH: "intelo"

**John 21:15****Fampahafantarana amin'ny ankapobeny**

Jesosy manomboka miresaka amin'i Simona Petera.

**tia Ahy mihoatra noho ireo ve ianao? ... tia Ahy ve ianao?**

Eto ny hoe "tia" dia maneho ny karazana fitiavana avy amin'Andriamanitra, mifantoka amin'izay mahatsara ny hafa, na dia tsy mahazo tombony aza ianao.

**fatatrao fa tia Anao aho**

Rehefa namaly Petera, dia nampiasa ny teny hoe "tia" izay maneho ny fitiavana ara-pirahalalana na fitiava-namana na fianakaviana.

**Fahano ireo ondriko**

Eto ny "ondriko" dia sari-teny izay maneho ireo olona tia an'i Jesosy sy manaraka Azy. DH: "Fahano ireo olona izay karakaraiko"

**Karakarao ny ondriko**

Eto ny hoe "ondriko" dia sari-teny izay maneho ireo olona tia an'i Jesosy sy manaraka Azy. DH: "Karakarao ireo olona izay karakaraiko"

**John 21:17****Niteny taminy fanintelony izy**

"Jesosy niteny taminy fanintelony hoe"

**tia Ahy ve ianao**

Amin'ity rehefa nametraka ity fanontaniana ity Jesosy dia nampiasa ny teny hoe "tia" izay maneho ny fitiavana ara-pirahalalana, na fitiava-namana na fianakaviana.

**Fahano ny ondriko**

Eto ny hoe "ondriko" dia sari-teny izay maneho ireo olona tia an'i Jesosy sy manaraka Azy. DH: "Karakarao ireo olona izay karakaraiko"

**marina, dia marina tokoa,**

Adikao tahaka izay nataonao tao amin'ny 1:49 ity.

**John 21:19****Ary**

Jaona dia mampiasa ity teny ity mba hampisehoana fa manome fampahafantarana fototra izy mialohan'ny hanohizany ny tantara.

**hahafantarana hoe amin'ny karazana fahafatesana toy ny inona no hanomezan'i Petera voninahitra an'Andriamanitra**

Eto Jaona dia milaza fa Petera dia ho faty eo amin'ny hazofijaliana. DH: "hahafantarana hoe Petera dia ho faty eo amin'ny hazofijaliana mba hanomezam-boninahitra an'Andriamanitra"

**Manaraha Ahy**

Eto ny hoe "Manaraha" dia midika hoe "meteza ho mpianatro" DH: "meteza ho mpianatro hatrany"

**John 21:20****ilay mpianatra izay tian'i Jesosy**

Jaona dia maneho ny tenany amin'ity fomba ity mandritry ny boky, fa tsy nanonona ny anarany.

**tian'i Jesosy**

Ity dia ilay karazana fitiavana izay avy amin'Andriamanitra ary maniry foana izay mahatsara ny hafa, na dia tsy mahazo tombony aza

ianao. Izany karazana fitiavana izany dia mitsinjo ny hafa, na inona na inona nataony.

**amin'ny fisakafoana**

Ity dia manambara ilay sakafo farany. (Jereo ny 13:1)

**Nahita azy Petera**

Eto ny hoe "azy" dia maneho ilay "mpianatra izay tian'i Jesosy."

**Tompo, inona no ho ataon'io lehilahy io?**

Petera dia te-hafantatra hoe inona ny hitranga amin'i Jaona. DH: "Tompo, inona no hitranga amin'io lehilahy io?"

**John 21:22**

**Hoy Jesosy tamin'ny**

"Hoy Jesosy tamin'i Petera"

**Raha tiako hitoetra izy**

Eto ny hoe "izy" dia maneho ilay "mpianatra izay tian'i Jesosy" tao amin'ny 21:20.

**mandra-piaviko**

Ity dia maneho ny fiavin'i Jesosy fanindroa, ny fiverenany avy any an-danitra ho eto an-tany.

**midika inona izany aminao?**

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hitenenana mafy amin'ny halemem-panahy. DH: "tsy mahakasika anao izany" na "tsy tokony hiahiahy ny amin'izany ianao"

**teo amin'ireo mpirahalaly**

Eto ny hoe "mpirahalaly" dia maneho ireo mpanara-dia an'i Jesosy rehetra.

**John 21:24**

**Fampahafantarana amin'ny ankapobeny**

Ity ny faran'ny filazantsaran'i Jaona. Eto ny mpanoratra, Apostoly Jaona, dia manome hevitra famaranana mahakasika ny tenany sy izay nosoratany tao amin'ity boky ity.

**ilay mpianatra**

"Jaona"

**izay nijoro vavolombelona momba ireo zavatra ireo**

Eto ny hoe "nijoro vavolombelona" dia midika fa izy mihintsy no nahita ireo zavatra tantarainy ireo. DH: "izay nahita ireo zavatra rehetra ireo"

**ary fantatsika**

Eto ny hoe "isika" dia maneho ireo izay mahatoky an'i Jesosy. DH: "isika izay mahatoky an'i Jesosy dia mahafantatra"

**Raha voasoratra tsirairay avy izany**

DH: "Raha nisy olona nanoratra ireo rehetra ireo"

**fa na dia izao tontolo izao aza tsy ho omby ny boky**

Jesosy dia nanao fahagagana maro mihoatra izay mety ho soratan'ny olona anaty boky maro. Eto Jaona dia mampiasa fanatomboana resaka mba ho fanamafisana ny hevitra.

**ny boky izay ho soratana**

DH: "ireo boky izay afaka anoratan'ny olona ny momban'izay nataony"

## Book: Acts

### Acts

#### Chapter 1

<sup>1</sup> Ny boky nosoratako teo aloha, ry Teofilo, dia manambara ny rehetra izay natombok' i Jesosy sy nampianariny, <sup>2</sup> hatramin' ny andro nampiakarana azy, avy eo dia nandidy ireo Apostoly izay nofidiny tamin'ny alalan'ny Fanahy Masina Izy. <sup>3</sup> Taorian'ny nijaliany, dia nampiseho ny tenany velona tamin'izy ireo Izy niaraka tamin'ireo porofo mandresy lahatra maro. Niseho tamin' izy ireo Izy nandritra ny andro efapolo andro, ary niresaka momba ny fanjakan'Andriamanitra. <sup>4</sup> Rehefa nihaona niaraka tamin'izy ireo Izy, dia nandidy azy ireo tsy hiala ao Jerosalema, fa hiandry ny fampanantenan'ny Ray, momba izay, nolazainy hoe: "Nandre tamiko ianareo <sup>5</sup> fa nanao batisa tamin' ny rano tokoa i Jaona, fa ianareo dia tokony hatao batisa amin'ny Fanahy Masina ao anatin'ny andro vitsy". <sup>6</sup> Rehefa tafavory niaraka izy ireo dia nanontany Azy izy ireo hoe: "Tompo, Iza ve no fotoana hamerenanao ny fanjakana ho an'Israely?" <sup>7</sup> Hoy Izy tamin'izy ireo hoe: "Tsy ianareo no hahafantatra ny fotoana na ireo vanin'andro izay notendren' ny Ray tamin'ny fahefany manokana. <sup>8</sup> Fa rehefa tonga kosa ny Fanahy Masina dia hahazo hery ianareo, ka ho lasa vavolombeloko eran' ny Jerosalema sy Jodia iray manontolo ary Samaria, sy hatrany am-parantany." <sup>9</sup> Rehefa niteny izany zavatra izany i Jesosy Tompo, dia niandrandra izy ireo, nakarina Izy, ary ny rahona nanakona Azy teo imason' izy ireo. <sup>10</sup> Raha mbola nibanjina ny lanitra iny izy ireo tamin' ny nandehany, tampoka teo, nisy roalahy niakanjo fotsy nitsangana teo anilan' izy ireo. <sup>11</sup> Niteny izy ireo hoe: "Ry lehilahy avy any Galilia, maninona ianareo no mitsangana eto mijery ny lanitra? Iny Jesosy nalaina taminareo izay nampiakarina any an-danitra iny, dia hiverina tahaka ny nahitanareo azy niakatra any an-danitra teo iny. <sup>12</sup> Avy eo izy ireo dia niverina tany Jerosalema avy tao amin'ny tendrimbohitr'Oliva, izay eo akaikin'ny Jerosalema, mitovy amin'ny dian'ny andro Sabata iray. <sup>13</sup> Rehefa tonga izy ireo, dia niakatra tao amin'ny efitra ambony rihana, izay nitoeran' izy ireo. Izy ireo dia i Petera, Jaona, Jakoba, Andrea, Filipino, Tomasy, Bartolomeo, Matio, Jakoba zanak'i Alifeo, Simona Zelota, ary Jodasy zanak'i Jakoba. <sup>14</sup> Nitambatra ho iray izy rehetra, ary nazoto nivavaka. Anisan'izany ireo vehivavy, Maria renin'i Jesosy, sy ireo rahalahiny. <sup>15</sup> Tamin' izany andro izany i Petera dia nitsangana teo afovoan' ireo rahalahiny, eo amin'ny ny olona 120 eo, ary niteny hoe <sup>16</sup> : "Ry rahalahy, tena nilaina ny fahatanterahan'ny Soratra Masina, izay nambaran' ny Fanahy Masina mialoha tamin' ny vavan'i Davida momba an' i Jodasy, izay nitondra ireo olona nisambotra an' i Jesosy." <sup>17</sup> Fa anisan'ny iray amintsika izy ary nahazo ny anjarany tamin'izao fanompoana izao." <sup>18</sup> (Ankehitriny io lehilahy io dia nividny saha tamin' ny vola azony tamin' ny faharatsiana izy, ary lavo nihohoka teo izy, ka nisokatra sy nipoaka ny vatany, ary nivoaka avokoa ny tsinainy. <sup>19</sup> Ireo olona rehetra tao Jerosalema dia naheno ny momba izany, ary niantso io saha io tamin'ny fitenin'izy ireo hoe: "Akeldama", izany hoe: "Sahan-dRà.") <sup>20</sup> Fa efa voasoratra ao amin' ny Bokin'ny Salamo hoe: "Avelao ho lao ny sahan'ny, ary aza avela na dia olona iray aza hipetraka ao"; "Avelao ho raisin'ny olon-kafa ny andraikiny." <sup>21</sup> Noho izany, dia ilaina, ny iray amin'ireo lehilahy niaraka tamintsika nandritran'ny fotoana rehetra nidiran' i Jesosy Tompo sy ny nivoahany teto amintsika, <sup>22</sup> hatramin'ny batisan'i Jaona ka hatramin'ny andro niakarany teo amintsika, dia tsy maintsy vavolombelona miaraka amintsika amin'ny fitsanganany." <sup>23</sup> Ary nametraka roa lahy izy ireo, dia i Josefa nantsoina hoe Barsabasy, na koa atao hoe Josto, ary Matia. <sup>24</sup> Nivavaka izy ireo ary niteny hoe: "Ianao, ry Tompo, no mahalala ireo fon'ny olona rehetra, koa ambarao izay hofidinao amin' izy roalahy <sup>25</sup> mba haka ny toerana ato amin' izao fanompoana izao sy ny maha Apostoly nohon' ny fandikan-dalàna izay nataon' i Jodasy handeha ho any amin' ny toerany manokana. <sup>26</sup> Izy ireo dia niloka ho azy ireo, ary nilatsaka tamin'i Matia ny filokana, ary voaisa ho Apostoly iraka ambin' ny folo izy.

#### Acts 1:1

##### Fampifandraisana ny foto-kevitra

Manazava ny antony nanoratany an'i Teofilo i Lioka

##### Ny boky nosoratako teo aloha

Ilay boky taloha dia ny Filazantsaran'i Lioka

##### Teofilo

I Lioka dia nanoratra io boky io hoan'ilay lehilahy nantsoina hoe Teofilo. Misy amin'ireo fandikan-teny

no manaraka ny fomban'ny kolontsain'izy ireo amin'ny fandefasana taratasy ary manoratra hoe "Ry Teofilo" any amin'ny fiantombohan'ny fehezanteny. Ny Teofilo dia midika hoe: "naman'Andriamanitra" (Jereo: fandikan-tenin'ireo anarana)

**hatramin' ny andro nampiakarana Azy**

Io dia manambara ny fiakaran'i Jesosy tany an-danitra. DH: "mandrapaha-tonga ny andro nampiakaran'Andriamanitra Azy tany an-danitra" na "mandrapaha-tonga ilay andro izay hiakarany any an-danitra"

**Nandidy ireo Apostoly tamin'ny alalan'ny Fanahy Masina**

Ny Fanahy Masina no nitarika an'Jesosy hampianatra ireo zavatra sasany tamin'ireo Apostoly

**Taorian'ny fijaliana**

Io dia manambara ny fijalian'i Jesosy sy ny nahafatesany teo amin'ny hazo fijaliana

**nampiseho ny tenany velona tamin'izy ireo Izy**

Niseho tamin'ireo Apostoliny sy tamin'ireo mpianany hafa i Jesosy

**Acts 1:4**

**Fampifandraisna ny foto-kevitra**

Izany dia nitranga nandritran'ireo 40 andro nisehoan'i Jesosy tamin'ireo mpanara-dia Azy taorian'ny nitsanganany tamin'ny maty.

**Fampafantarana amin'ny ankapobeany**

Eto ny teny hoe: "Izy"dia manambara an'i Jesosy.

**Rehefa nihaona niaraka tamin'izy ireo Izy**

Rehefa nihaona niaraka tamin'ireo Apostoliny i Jesosy

**ny fampanantenan'ny Ray**

Io dia manambara ny Fanahy Masina. DH: "ny Fanahy izay nampanantenain'ny Ray ho alefany"

**fa nanao batisa tamin' ny rano tokoa i Jaona, fa ianareo dia hatao batisa amin'ny Fanahy Masina**

I Jesosy dia nampitaha ny fomba fanaovan'i Jaona Batisa ireo olona ao anaty rano amin'ny fanaovan'Andriamanitra Batisa ao amin'ny Fanahy Masina.

**fa nanao batisa tamin' ny rano tokoa i Jaona**

fa nanao batisa ireo olona tamin' ny rano tokoa i Jaona

**fa ianareo dia tokony hatao batisa**

Izany koa dia azo avadika tso-drafitra hoe: "Andriamanitra dia hanao Batisa anareo"

**Acts 1:6**

**Fampafantarana amin'ny ankapobeny**

Eto ny teny hoe: "Izy ireo"dia milaza ireo Apostoly

**Izao ve no fotoana hamerenanao ny fanjakana ho an'Israely**

"hoataonao fanjakana lehibe indray ve i Israely ankehitriny"

**ny fotoana na ireo vanin'andro**

Ireo mety ho dikany 1) ny teny hoe: " ny fotoana na ireo vanin'andro"dia manambara karazana fotoana. DH: "ny fotoana amin'ny ankapobeny na daty voafaritra" na 2) ireo teny roa ireo amin'ny ankapobeny dia mitovy hevitra. DH: "ilay fotoana voafaritrra mazava"

**hahazo hery ianareo, ka ho lasa vavolombeloko**

Ireo Apostoly dia handray hery izay ahafahan'izy ireo mijoro ho vavolombelon'i Jesosy. DH: "Hampahery anareo Andriamanitra ... mba ho vavolombeloko

**hatrany am-paran-tany**

Ireo mety ho dikany 1) "manerana izao tontolo" na 2) "hatrany amin'ireo toerana lavitra indrindra eto an-tany

**Acts 1:9**

**niandrandra izy ireo**

" niandrandra izy ireo." ireo Apostoly dia niandrandra satria niakatra teny amin'ny rahona. DH: "raha nibanjina ny rahona izy ireo"

**nakarina Izy**

Izany dia azo atao tso-drafitra. DH : "Niakatra teny amin'ny rahona Izy" na "Andriamanitra dia nampiakatra Azy teny amin'ny rahona"

**ary ny rahona nanakona Azy teo imason' izy ireo**

"nisy rahona iray nanakona ka tsy afaka ny nitazana Azy intsony izy ireo"

**nibanjina ny lanitra**

"nandinika ny lanitra"na "nijery maharitra ny lanitra"

**Ry lehilahy avy any Galilia**

Ireo anjely dia niresaka tamin'ireo Apostoly tahaka ireo lehilahy avy any Galilia.

**hiverina tahaka ny nahitanareo**

I Jesosy dia hiverina any amin'ny lanitra, tahaka ny nanakoman'ny rahona Azy rehefa niakatra tany an-danitra Izy.

**Acts 1:12**

**Avy eo izy ireo dia niverina**

"Ireo Apostoly dia niverina"

**dian'ny andro Sabata iray**

Io dia manambara ny halavira izay araka ny fomban-dRaby dia ny olona iray dia mahazo mandeha amin'ny andro Sabata. DH: "miala manodidina ny iray kilometatra"

**Rehefa tonga izy ireo**

"Rehefa tonga tany amin'ny nalehany izy ireo." ny andininy faha 12 dia milaza fa izy ireo dia niverina tany Jerosalema.

**efitra ambony rihana**

"ilay efitra any ambony rihan'ilay trano"

**Nitambatra ho iray izy rehetra**

Izany dia manambara fa ireo Apostoly sy ireo mpino tao dia nifampizara tanjona sy fanoloran-tena iray ary tsy nisy fifandirana teo amin'izy ireo

**satria izy ireo dia nazoto nanohy nivavaka**

Izany dia manambara fa ireo mpianatra dia nivavaka niaraka fona ary matetika

**Acts 1:15**

**Fampifandraisana ny foto-kevitra**

Izany dia nitranga nandritran'ny fotoana nijanonan'i Petera sy ireo mpino hafa tao amin'ny efitra ambony rihana.

**Tamin'izany andro izany**

Ireo teny ireo dia nanamarika ny fiatombohan'ny fizarana vaovaon'ny tantara. Ireo dia manondro ny fotoana taorian'ny niankaran'i Jesosy, nandritran'ny fihanonan'ireo mpianatra tao amin'ny efitra ambony rihana. DH: "Nandritra izany fofoana izany"

**teo afovoan' ireo rahalahiny**

Eto ny teny hoe "ireo rahalahy" dia manambara ireo namana mpino ary ao anatin'izany lahy sy vavy.

**tena nilaina ny fahatanterahin'ny Soratra Masina**

Azo avadika tso-drafitra ihany koa io. DH: "Ireo zavatra izay novakiantsika momban'ny ao anaty Soratra Masina dia tokony hitranga"

**amin' ny vavan'i Davida**

Ny teny hoe "vava" eto dia manambara ireo teny izay nosoratan'i Davida. DH: "Tamin'ny alalan'ireo tenin'i Davida"

**Acts 1:17**

**Fampifandraisana ny foto-kevitra**

Ao amin'ny andininy faha 17 i Petera dia nanohy niteny tamin'ireo mpino izay nanomboka tao amin'ny 1:15

**Fampafantarana amin'ny ankapobeny**

Ao amin'ny andininy faha 18-19 ny mpanoratra dia mitantara amin'ireo mpamaky ny fampafantarana amin'ny ankapobeny momban'ny fomba nahafatesan'i Jodasy sy ny niantson'ireo olona ilay toerana ilay toerana nahafatesany. Io dia tsy ao amin' ny fizarana misy ny tenin'i Petera.

**Fampafantarana amin'ny ankapobeny**

Na dia niresaka tamin'ireo vondron'olona manontolo ary i Petera dia eto ny teny hoe "sika" dia manambara an'ireo Apostoly ihany.

**Ankehitriny io lehilahy io**

Ny teny hoe "io lehilahy io" dia manambara an'i Jodasy Iskariota.

**ny vola azony tamin' ny faharatsiany**

"Ilay vola izay azony avy amin'ny asa ratsy nataony." Ny teny hoe: "ny faharatsiany" dia manambara ny famitahan'i Jodasy an'i Jesosy tamin'ireo olona izay namonon azy.

**lavo nihohoka teo izy, ka nisokatra sy nipoaka ny vatany, ary nivoaka avokoa ny tsinainy**

Izany dia milaza fa i Jodasy dia nianjera avy eny amin'ny toerana avo fa tsy nienjera tsotra fotsiny. Ilay fianjerana dia nahery ka nitarika ny vatany hisokatra. Ny andalana hafa ao amin'ny Soratra Masina dia milaza fa nananto-tena izy.

**Sahan-dRà**

Rehefa nandre ny fomba nahafatesan'i Jodasy ny olona niaina tao Jerosalema dia nomen'izy ireo anarana ilay saha.

**Acts 1:20**

**Fampifandraisana ny foto-kevitra**

Ao amin'ny andininy faha 17 i Petera dia nanohy niteny tamin'ireo mpino izay nanomboka tao amin'ny 1:15

**Fampafantarana amin'ny ankapobeny**

Izany dia nifototra tamin'ny toe-javatra nisy an'i Jodasy izay nazavain'i Petera dia namerina niantso Salamon'i Davida roa izay nisy nifandraisana tamin'ilay voina izy. Ny fanambarana dia nifarana teo amin'ny fiafaran'ilay andininy

**Fa efa voasoratra ao amin' ny Bokin'ny Salamo**

DH: "Fa i Davida dia nanoratra tao amin'ny bokin'ny Salamo"

**Avelao ho lao ny sahanany, ary aza avela na dia olona iray aza hipetraka ao**

Ireo fehezanteny roa ireo amin'ny ankapobeny dia zavatra mitovy. Ilay faharoa dia manamafy ny hevitr'ilay voalohany amin'ny famerenana ilay foto-kevitra amin'ny alalan'ny teny hafa

**ho lao**

ho lasa tany ngazana

**Acts 1:21**

**Fampifandraisana ny foto-kevitra**

Namarana ny teniny tamin'ireo Mpino i Petera izay natombony tao amin'ny 1:15

**Fampafanatarana amin'ny ankapobeny**

Eto ny teny hoe "isika" dia manambara ireo Apostoly ary tsy tafiditra ao ireo izay nihaino an'i Petera.

**Noho izany, dia ilaina**

Raha nalaina avy ao amin'ny Soratra Masina izay nolazainy sy tamin'ny nataon'i Jodasy dia niteny izay tokony ataon'izy ireo tao amin'ny vondrona i Petera

**ny iray amin'ireo lehilahy niaraka tamintsika ... dia tsy maintsy vavolombelona miaraka amintsika amin'ny fitsanganany**

Nanao lisitrin'ireo zavatra takiana hoan'ilay lehilahy izay hisolo an'Jodasy amin'ny maha Apostoly azy i Petera.

**nidiran' i Jesosy Tompo sy ny nivoahany teto amintsika "Ny Tompo Jesosy dia nihaina niaraka tamintsika"**

**hatramin'ny batisan'i Jaona**

Ireo mety handikana azy: 1) "Niantomboka tamin'ny fanaovan'Jaona Batisa an'i Jesosy" na koa hoe: "Niantomboka tamin'ny nanaovan'i Jaona Batisa ny olona"

**hatramin'ny andro niakarany teo amintsika,**

Izany koa dia azo hadika hoe: "hatramin'ny andro nandaozan'i Jesosy atsika sy niakarany any andanitra" na "hatramin'ny andro nangalan'Andriamanitra Azy teto amintsika"

**nametraka lehilahy roa izy ireo**

Eto ny teny hoe "izy ireo" dia manambara ireo mpino rehetra izay nanatrika. Azo hadika koa hoe: "Izy ireo dia nanolotra lehilahy roa izay mahafeno ny fitakiana izay notanisain'i Petera"

**i Josefa nantsoina hoe Barsabasy, na koa atao hoe Josto**  
I Barsabasy dia anaran'i Josefa fa ny olona koa dia niantso azy hoe Josto . DH: "I Josefa Barsabasy izay nantsoin'ny olona koa hoe Josto"

**Acts 1:24**

**Nivavaka izy ireo ary niteny**

Eto ny teny hoe "Izy ireo" dia manambara ireo mpino fa io dia mety hoe iray tamin'ireo Apostoly izay niteny ireo teny ireo. DH: "Ireo mpino dia niaraka nivavaka ary iray tamin'ireo Apostoly niteny niteny hoe: "

**"Ianao, ry Tompo, no mahalala ireo fon'ny olona**

Eto ny teny hoe "ireo fo" dia manambara ireo eritreritra sy ireo antony. DH: "Ianao, ry Tompo dia mahafantatra ireo antony sy eritreritrin'ny tsirairay.

**mba haka ny toerana ato amin' izao asa fanompoana izao sy ny maha Apostoly**

Eto ny teny hoe "maha Apostoly" dia mamaritra izay karazanan'ny hoe "asa fanompoana" inona izany. DH: "Mba haka ny toeran'i Jodasy amin'ny asa fanompoana apostolika" na "haka ny toeran'i Jodasy amin'ny fanompoana amin'ny maha Apostoly"

**nohon' ny fandikan-dalàna izay nataon' i Jodasy**

Ny teny "fandikan-dalàna" eto dia midika fa i Jodasy dia nivadika na nanajanona ny fanaovana izany asa fanompoana izany. DH: "izay novadihan'i Jodasy"

**handeha ho any amin' ny toerany manokana**

Io fehezanteny io dia manambara nty fahafatesan'i Jodasy sy ny mety ho fitsarana azy taorian'ny fahafatesana. DH: "handeha any amin'izay niavihany"

**Izy ireo dia niloka ho azy ireo**

Ireo Apostoly dia niloka mba hifidianana amin'i Josefa sy Matia.

**Izy ireo dia niloka ho azy ireo**

Ary dia fantatra fa i Matia ilay iray izay hisolo toerana an'i Jodasy.

**voaisa ho Apostoly iraika ambin' ny folo izy.**

DH: "ireo mpino dia nandray azy ho isan'ireo Apostoly miaraka amin'ireo iraika ambin'ny folo

## Chapter 2

<sup>1</sup> Nony tonga ny andron'ny Pantekosta, niangona tamin'ny toerana iray izy rehetra. <sup>2</sup> Tampoka teo avy any an-danitra nisy feo toy ny rivotra mahery nifofofoto, ary nameno ny trano manontolo izay nipetrahan'izy ireo izany. <sup>3</sup> Nisy afo niendrika lela maro izay nizarazara, ary nipetraka teo ambonin'izy ireo tsirairay avy. <sup>4</sup> Izy rehetra dia feno ny Fanahy Masina ary nanomboka niteny tamin'ny fiteny maro samy hafa, araky ny nomen'ny Fanahy Masina hitenen'izy ireo. <sup>5</sup> Ary nisy Jiosy izay nipetraka tao Jerosalema, olon'Andriamanitra, avy amin'ny firenena rehetra ambanin'ny lanitra. <sup>6</sup> Rehefa nandre izany feo izany, dia tonga niraka ireo vahoaka sady sahiran-tsaina satria ny tsirairay dia samy nandre azy ireo niteny tamin'ny fiteniny avy. <sup>7</sup> Izy ireo dia talanjona sy gaga; niteny hoe: "Marina, fa tsy ireo rehetra miteny ireo ve no Galileanina?" <sup>8</sup> Nahoana no maheno azy ireo isika, amin'ny fitenintsika tsirairay avy izay naha lehibe antsika? <sup>9</sup> Partianina sy Medianina ary Elemita, ary ireo izay mipetraka any Mesopotamia, any Jodia sy Kapadokia, any Ponto sy Asia, <sup>10</sup> Frygia sy Pamfylia, any Egypta ary Libya hatrany amin'i Kyrena, ary ireo mpitsidika avy any Roma, <sup>11</sup> Jiosy sy Proselyta, Kreatana sy Arabo, dia rentsika miresaka amin'ny fitenintsika momba ny asa lehibe ataon'Andriamanitra." <sup>12</sup> Izy ireo dia gaga ary sahiran-tsaina; ary nifampiresaka izy ireo hoe: "Inona no dikan'izany?" <sup>13</sup> Fa ireo sasany nanesa sady niteny hoe: "Izy ireo dia mamon'ny divay vaovao." <sup>14</sup> Fa i Petera nitsangana niaraka tamin'izy iraik'ambin'ny folo, nampiakatra ny feony, ary nilaza tamin'izy ireo hoe: "Ry lehilahin'i Jodea sy ianareo rehetra izay mipetraka eto Jerosalema, aoka ho fantatrareo izao, tandremo ireo teniko. <sup>15</sup> Ho an'ireo olona tsy mamono araka izay heverinareo, fa vao ora fahatelo amin'ny andro izao. <sup>16</sup> Fa izao ilay voalaza tamin'i Joela mpaminany: <sup>17</sup> 'Amin'ny andro farany,' Andriamanitra miteny hoe: 'Halatsako amin'ny olona rehetra ny Fanahiko. Ireo zanakareo lahy sy ny zanakareo vavy dia haminany, ny zatovonareo dia hahita fahitana, ary ny anti-dahinareo hanofy nofy. <sup>18</sup> Toy izany koa ny amin'ireo mpanompoko lahy sy ny mpanompoko vavy amin'ireo andro ireo. Halatsako ny Fanahiko, ary izy ireo dia haminany. <sup>19</sup> Izao dia hampiseho zava-mahagaga eny amin'ny lanitra ambony sy famantarana eny amin'ny tany ambany, rà, afo, ary enton-tsetroka. <sup>20</sup> Ny masoandro dia ho lasa haizina ary ny volana ho lasa rà, mialohan'ny andro lehibe sy miavaka hiavian'ny Tompo. <sup>21</sup> Ary ny olona rehetra izay miantso ny anaran'Andriamanitra dia ho voavonjy. <sup>22</sup> Ry olon'Israely, henoy izao teny izao: Jesosy avy any Nazareta, ilay olona nampisehoana anareo tamin'ny alalan'Andriamanitra mba ho marina amin'ireo asa lehibe, ireo fahagagana, ary ireo famantarana izay nataon'Andriamanitra taminy teo afovoanareo, araka ny fantatrin'ny tenanareo. <sup>23</sup> Io lehilahy io dia natolotry ny drafitr'Andriamanitra izay efa nomanina mialoha sy ny fahalalany, ary ny tanan'ny mpandika lalàna sy ianareo, namono azy tamin'ny famantsihana azy teo amin'ny hazo fijaliana. <sup>24</sup> Fa Andriamanitra nanangana Azy, nanafaka Azy tamin'ireo fanaintainan'ny fahafatesana, satria sarotra ho Azy ny niala tamin'izany. <sup>25</sup> Fa i Davida miteny momba azy hoe, "Nahita ny Tompo teo anoloako mandrakariva aho, fa eto an-tanan-kavanako Izy ka tsy tokony hangozohozo aho. <sup>26</sup> Dia tena faly ny foko ary niravoravo ny lelako. Ary ihany koa, ny nofoko hivelona amin'ny fahatokiana. <sup>27</sup> Fa tsy nilaozanao ho any amin'ny Fiainan-tsy hita ny fanahiko ary tsy hamela ny Iray Masinao ho lo ianao. <sup>28</sup> Nampahafantatra ahy ireo lalan'ny fiainana Ianao; Ianao dia hameno fifaliana ahy amin'ny endrikao." <sup>29</sup> Ry rahalahy, afaka miresaka aminareo am-pitokiana momba an'i Davida Patriarika aho: efa maty izy no nalevina, ary ny fasany dia eto amintsika mandrak'androany. <sup>30</sup> Noho izany, mpaminany izy ary fantany fa efa nianiana taminy Andriamanitra, fa ny taranany no ho eo amin'ny seza fiandrianany. <sup>31</sup> Efa hitany izany dia niresaka momban'ny fitsangananan'i Kristy tamin'ny fahafatesana, 'sady izy tsy navela tao amin'ny fiainan-tsy hita, no tsy nanao ny nofony ho tratrin'ny fahaloavana.' <sup>32</sup> Io Jesosy io-Andriamanitra no nanangana Azy, ka vavolombelon'izany izahay rehetra. <sup>33</sup> Noho izany rehefa nasandratry ny tanan'ankavanana Andriamanitra Izy dia nandray ny Fanahy Masina nampanantenaina avy tamin'ny Ray, efa narotsany izany, izay hitanareo sy renareo. <sup>34</sup> Fa i Davida dia tsy niakatra tany an-danitra, fa izy niteny oe: 'Ny Tompo nilaza tamin'ny Tompoko, "mitoera eto an-tanako ankavanako, <sup>35</sup> mandra-panaoko ny fahavalonao ho fitoeran-tongotrao.'" <sup>36</sup> Noho izany, aoka ho fantatry ny rehetra indrindra ny tranon' Israely fa Andriamanitra no nanao Azy ho Tompo sy Kristy, ilay Jesosy izay nombohanareo." <sup>37</sup> Ary raha nandre izany izy ireo, voatsindrona ny fon'izy ireo, ary niteny tamin'i Petera sy ireo apostoly ambiny hoe: "Rahalahy, inona no tokony ho ataonay?" <sup>38</sup> Avy eo Petera niteny tamin'izy ireo hoe: "Mibebaha manaova batisa, ianareo tsirairay avy, amin'ny anaran'i Jesosy Kristy ho famelana ny fahotanareo, sy handraisanareo ny fanomezan'ny Fanahy Masina. <sup>39</sup> Fa ny fampanantenana dia ho anareo sy ny zanakareo ary ireo rehetra izay lavitra, ka ho betsaka ireo olona izay ho antsoin' ny Tompo Andriamanintsika." <sup>40</sup> Niaraka tamin'ny teny maro hafa no nijoroany ho vavolombelona sy nandrisihany azy ireo; nilaza izy hoe, "Vonjeo ny tenanao amin'ity taranaka ratsy fanahy ity." <sup>41</sup> Ary izy ireo nandray ny teniny ka natao batisa, ary tokony fanahin'olona teo amin'ny telo arivo teo ho eo no nampiana tamin'io

andro io. <sup>42</sup> Nanohy sy niharitra ny asa fitoriana sy ny fampianaran'ny apostoly izy ireo, teo amin'ny fanampahana ny mofo sy ny fivavahana. <sup>43</sup> Tonga teo amin'ny fanahin'ny tsirairay tahotra, ary fahagagana sy famantarana maro no vita tamin'ny alalan'ny apostoly. <sup>44</sup> Ireo rehetra nino dia niangona ary nanana zavatra nitovy, <sup>45</sup> ary izy ireo dia nivarotra ny taniny sy ny fananany ka nizara izany tamin'izy rehetra, arak'izay nilainy avy. <sup>46</sup> Ary isan'andro isan'andro dia nitohy nanompo tamin'ny fomba fijery mitovy tao an-tempoly izy ireo, sy nanapaka ny mofo tao an-trano, ary nizara sakafo tamim-pifaliana sy fo feno fanetren-tena; <sup>47</sup> Nidera an'Andriamanitra ary nahazo fankasitrahana tamin'ny olona rehetra. Isan'andro ny Tompo dia nanampy ny isan'ireo izay voavonjy.

## Acts 2:1

### Fampafantarana amin'ny ankapobeny

Ity dia tranga vaovao; eto dia andron'ny Pentekosta, 50 andro taorian'ny Paska

### Fampafantarana amin'ny ankapobeny

Eto ny teny "izy ireo" dia manambara ireo Apostoly sy ireo mpino 120 hafa izay notononin'i Lioka ao amin'ny 1:15

### Tampoka teo

Io teny io dia manambara ny tranga izay tsy nampoizina.

### avy any an-danitra nisy feo

Ireto avy no mety ho dikany 1) "an-danitra" dia manambara ny toerana hipetrehan'Andriamanitra. DH: "nisy feo avy any an-danitra" na 2) "an-danitra" dia manambara ny lanitra. DH: "nisy feo avy eny amin'ny habakabaka"

### feo toy ny rivotra mahery nifofofoto

"feo iray izay toin'ny tso-drivotra tena mahery"

### ny trano manontolo

Io dia mety trano na trano tena lehibe

### indro niseho tamin'izy ireo ny afo miendrika lela

Io dia mety tsy ho tena afo na lela fa zavatra izay mitovy endrika amin'ireo. Ny mety ho dikany dia 1) lela izay toy ny vita amin'ny afo na 2) lelan'afo kely izay miendrika lela. rehefa mirehitra eny amin'ny toerana kely ny afo tahaka ny jiro dia maka endrika toy ny lela izy.

### izay nizarazara, ary nipetraka teo ambonin'izy ireo tsirairay avy

Izany hoe ilay "lela niendrika afo" dia niparitaka ka nisy teny amin'ny olona tsirairay avy.

### Izy rehetra dia feno ny Fanahy Masina ary

Izany dia azo hadika ko ho: "Ny Fanahy Masina dia nameno ireo izay rehetra teo sy izy ireo.

### niteny tamin'ny fiteny maro samy hafa

Ireo fiteny ireo dia fiteny tsy mbola fantatr'izy ireo.

## Acts 2:5

### Fampafantarana amin'ny ankapobeny

Ny andininy faha 5 dia manome fampafantarana fototra momban'ireo hamaroan'ieo Jiosy izay niaina tao Jerosalema, maro tamin'ireo izay nanatrika tamin'io tranga io.

### Fampafantarana amin'ny ankapobeny

Eto ny teny "izy ireo" dia manambara ireo mpino; ny teny hoe "izy" dia manambara ireo olona tsirairay tao anatin'ny maro.

### olon'Andriamanitra

eto ny "olon'Andriamanitra" dia manambara ireo olona izay nanolo-tena amin'ny fiderana an'Andriamanitra ary mankatoa ireo lalàna rehetra an'ireo Jiosy.

### 'ny firenena rehetra ambanin'ny lanitra

"ny firenena rehetra ambanin'ny lanitra" Io dia hitatra izay hampisongadinana fa avy tamin'ireo firenena samihafa ireo olona. DH: "firenena maro samihafa"

### Rehefa nandre izany feo izany

Io dia manambara ilay feo izay nitovy tamin'ny tso-drivotra mafy. DH: "Rehefa nandre izany feo izany izy ireo"

### vahoaka

"olona maro be"

### Izy ireo dia talanjona sy gaga;

Ireo teny roa ireo dia mitovy ny dikany. Ny fitambaran'izy ireo dia manansongadina ny herin'ny fahatalanjonana. DH: "Izy ireo dia tena talanjona"

### Marina, fa tsy ireo rehetra miteny ireo ve no Galileanina?

nametraka io fanontaniana io ireo olona mba nanehon'izy ireo ny fahatalanjonan'izy ireo. Azo havadika ho toy izao koa io fanontaniana io. DH: "Ny ankamaroan'ireo Galileanina ireo dia mety tsy ahafantatra ny fitenintsika!"

**Acts 2:8**

**Nahoana no maheno azy ireo isika, amin'ny fitenintsika tsirairay avy izay nahalehibe antsika?**

Ireto avy no mety ho dikany 1) io dia fanontaniana tsy miandradra valiny izay nanehon'izy ireo ny fahatalanjonan'izy ireo na 2) io dia tena fanontaniana izay tian'ireo olona ahazo valiny.

**amin'ny fitenintsika tsirairay avy izay nahalehibe antsika**  
"amin'ny fiteny izay nianarantsika hatramin'ny fahakely"

**Partianina ... Arabo**

Io dia mitanisa ireo firenena, faritra ary tanàna sasany izay niavin'izy ireo.

**Proselyta**

"nivadika ho amin'ny finoana Jiosy"

**Acts 2:12**

**gaga ary sahiran-tsaina**

Ireo teny roa ireo dia manana dikan-teny mitovy. Ny fitambaran'izy ireo dia manamafy ny tsy fahazoan'ireo olona izay zava-nitranga. DH: "tsy nanam-po ary nikorontan-tsaina"

**Izy ireo dia mamon'ny divay vaovao**

ny sasany tamin'ireo olona dia niampanga ireo mpino ho mamon'ny divay be loatra. DH: "mamo izy ireo"

**divay vaovao**

Io dia manambara ilay divay izay mbola an-dalana ho tehirizina.

**Acts 2:14**

**Fampifandraisana ny foto-kevitra**

I Petera dia nanomboka ny teniny tamin'ireo Jiosy izay teo tamin'ny andron'ny Pentekosta.

**nitsangana niaraka tamin'izy iraik'ambin'ny folo**

Nijoro nanohana ny tenin'i Petera daholo ireo Apostoly rehetra.

**Aoka ho fantatrareo izao**

Izany dia manambara fa i Petera dia hanazava ny dikany izay nijoron'ireo olona vavolombelona. Azo hadika ko hoe: "Fantaro izao" na "Aleo hoazavaiko anareo izany"

**tandremono ireo teniko**

I Petera eto dia miresaka ilay zavatra no teneniny. DH: "henoy tsara izay lazaiko"

**vao ora fahatelo amin'ny andro izao**

"izany dia amin'ny sivy ora maraina". I Petera dia nanantena ireo mpihaino azy ahafantatra fa ireo olona dia tsy mamalo aloha be toy izany anatin'ny iray andro.

**Acts 2:16**

**Fampafantarana amin'ny ankapobeny**

Eto i Petera dia miteny azy ireo andalana iray momban'ilay zavatra nosoratan'ny mpaminany Joela tao amin'ny Testamenta Taloha izay mifandray amin'izay zava-nitranga niaraka tamin'ireo fiteny izay napesain'ireo mpino. Izany dia nosoratana tahaka ny poesia.

**Fa izao ilay voalaza tamin'i Joela mpaminany**

Izany dia azo hadika hoe: "Izany no nolazain'Andriamanitra tamin'ny mpaminany Joela ho soratany"

**Izany dia ho amin'ny**

"Izany no hitranga" na "Izao no hoataoko"

**Halatsako amin'ny olona rehetra ny Fanahiko**

Eto ny teny hoe "halatsako" dia midika hoe omena am-pitiavana. DH: "omeko ny fanahiko ny olona rehetra"

**Acts 2:18**

**Fampifandraisana ny foto-kevitra**

Nanohy izay nolazain'ny mpaminany Joela i Petera.

**mpanompoko lahy sy ny mpanompoko vavy**

"na mpanompo lahy na vavy." Ireo teny ireo dia manamafy fa Andriamanitra dia handatsaka ny fanahy amin'ny mpanompony rehetra lahy sy vavy.

**Halatsako ny Fanahiko**

Eto ny teny hoe "halatsako" dia midika hoe omena am-pitiavana. DH: "omeko ny fanahiko ny olona rehetra."Jereo ny nandikanao azy ao amin'ny 2:16

**enton-tsetroka**

"setroka manify" na "setroka miendrika rahona"

**Acts 2:20**

**Fampifandraisana ny foto-kevitra**

namarana izay voalazan'ny mpaminany Joela i Petera.

**Ny masoandro dia ho lasa haizina**

Izany dia midika fa ny masoandro dia hiseho amin'ny endrika maizina fa tsy hazava. DH: "Hiova ho maizina ny masoandro"

**ary ny volana ho lasa rà**

Izany dia manambara fa hiloko mena toy ny rà ny volana. DH: "ary ny volana dia hiloko mena"

**andro lehibe sy miavaka**

Ny teny "lehibe"sy "miavaka" dia mitovy ny heviny ary manamafy ny maha lehibe. DH: "Ilay tena lehibe"

**miavaka**

"tsy mahazatra" na "manam-danja"

**Ary ny olona rehetra izay miantso ny anaran'Andriamanitra dia ho voavonjy**  
Azo hadika ko hoe: "Ny Tompo dia hamonjy ny tsirairay izay miantso Azy"

## Acts 2:22

**Fampifandraisana ny foto-kevitra**  
Nanohy ny teniny izay natombony tao amin' ny 1:15 tamin'ireo Jiosy i Petera.

**henoy izao teny izao**  
"henoy izay ho lazaiko"

**olona nampisehoana anareo tamin'ny alalan'Andriamanitra mba ho marina amin'ireo asa lehibe, ireo fahagagana, ary ireo famantarana**  
Io dia manambara fa Andriamanitra dia nanaporofa fa izy dia nametraka an'i Jesosy amin'ny asany amin'ny fanaovana fahagagana maro.

**dia natolotry ny draftir'Andriamanitra izay efa nomanina mialoha sy ny fahalalany**  
Io dia manambara fa Andriamanitra dia efa nanomana sy nahafantatra izay hitranga amin'i Jesosy. DH: "satria Andriamanitra dia efa nanomana sy nahafantatra mialohan'ny zava-drehetra izay zavatra hitranga"

**Io lehilahy io dia natolotra**  
Ireo mety ho dikany: 1) namadika an'i Jesosy ianao ary nanolotra azy ho amin'ireo fahavalony"na 2) "I Jodasy dia namitaka an'i Jesosy hoanareo"

**ary ny tanan'ny mpandika lalàna sy ianareo, namono azy**  
raha ny marina na dia namono an'i Jesosy ary ireo "mpandika lalàna", i Petera dia niampanga ny vahoaka ho namono Azy satria izy ireo no nangataka ny fahafatesany.

**ny tanan'ny mpandika lalàna**  
"tamin'ny alalan'ireo mpandika lalàna ,"  
tamin'alalan'ny fahefan'ireo mpandika lalàna" na "tamin'ny fampiasana ireo mpandika lalàna"

**nanafaka Azy tamin'ireo fanaintainan'ny fahafatesana, satria sarotra ho Azy ny niala tamin'izany**  
I Petera dia niresaka ny fahafatesana tahaka ny olona izay mangeja ny olona sy mitarika azy ireo hijaly.

**nanafaka Azy tamin'ireo fanaintainan'ny fahafatesana**  
I Petera dia niresaka momban'ny fahafatesana tahaka ny hoe mamatotra ny olona amin'ny tadimpijaliana. DH: "nanala Azy tamin'ny fijaliana izay naterakin'ny fahafatesana"

**sarotra ho Azy ny niala tamin'izany**  
"sarotra ho Azy ny niala tamin'izany." izany dia afaka hadika koa hoe: "ny fahafatesana dia tokony nangeja Azy"

## Acts 2:25

**Fampahafantarana amin'ny ankapobeny**  
Eto i Petera dia nilaza andalana izay nosoratan'i Davida ao amin'ny Salamo izay mampifandray ny famonona an'i Jesosy sy ny fitsanganany amin'ny maty.

**Fampahafantarana amin'ny ankapobeny**  
Nanomboka tamin'ny nitenenenan'i Petera fa i Davida no niteny ireo teny momban'i Jesosy ireo dia ny teny hoe "izaho" sy "ahy" dia manambara an'Jesosy ary ireo teny hoe "Tompo"sy "Izy" dia manambara an'Andriamanitra.

**teo anoloako**  
"teo anoloako " DH: "teo anatrehako"na "niaraka tamiko"

**eto an-tanan-kavanako**  
Ny hoe "eto an-tanan-kavanako" matetika dia midika hoe eo amin'ny toerana izay sady afaka manampy no maharitra. DH: "eo akaikiko " na "miaraka amiko mba hanampy ahy"

**tsy tokony hangozohozo aho**  
Eto ny teny hoe "hangozohozo" dia midika hoe matahotra. DH: "ny olona dia tsy ho afaka ny hiteraka olana amiko" na "tsy misy hampikorontana ahy"

**faly ny foko ary niravoravo ny lelako**  
Ny olona dia mandray ny "fo" ho ivon'ireo fihetsem-po ary ny "lela" ny feon'ny fihetsem-po. DH: "Izaho dia faly sy ravo"

**ny nofoko hivelona amin'ny fahatokiana**  
Ireo mety ho dikany ny teny hoe "nofo" dia 1) Izy dia mety maty. DH: "na dia mety maty ary aho dia mahatoky an'Andriamanitra aho" na 2) "izaho dia miaina amin-pahatokiana miaraka ao amin'Andriamanitra"

## Acts 2:27

**Fampifandraisana ny foto-kevitra**  
Nofaranan'i Petera ny filazana an'Davida

**Fampahafantarana amin'ny ankapobeny**  
Hatramin'y nilazan'iPetera fa i Davida no niteny ireo teny momban'i Jesosy ireo dia ny teny hoe: "ahy," "iray Masina," ary "izaho"dia maneho an'Jesosy sy ireo teniny "ianao"sy "anao" dia maneho an'Andriamanitra.

**ary tsy hamela ny Iray Masinao ho lo ianao**  
Ilay Messia, Jesosy, dia maneho ny tenany miaraka amin'ny teny hoe "Iray Masina." DH: "na ianao hamela ahy Iray Masinao ahita ny faharavana"

**ahita lo**

Eto ny teny "ahita" dia midika hoe niaina ireo zavatra. Ny teny "lo" dia maneho faharavan'ny vatana aorian'ny fahafatesana. DH: "ho lo"

**ireo lalan'ny fiainana**

Ireo lalana izay mitarika amin'ny fiainana

**hameno fifaliana ahy amin'ny endrikao**

Eto ny teny "endrika" dia maneho ny fanatrehan'Andriamanitra. DH: "tena faly rehefa mahita Anao" na "tena faly aho rehefa eo Ianao"

**Acts 2:29**

**Fampifandraisana ny foto-kevitra**

Nanohy ny teniny izay natombony tao amin'ny 1:15 tamin'ireo Jiosy nanodidina azy sy ireo mpino hafa tao Jerosalema i Petera.

**Fampahafantarana amin'ny ankapobeny**

Ao amin'ny andininy faha 29 sy 30 ny teny "izy" dia maneho an'Davida.

**Rahalahy**

"namana Jiosy"

**efa maty izy no nalevina**

Azo hadika ko hoe: "maty izy ary nalevin'ireo olona"

**efa nanao fianianana taminy fa izay hateraky ny kibony no hipetraka eo ambonin'ny seza fiandrianany**

"Andriamanitra dia hametraka iray amin'ireo taranak'i Davida eo amin'ny seza fiandrianana" DH: "Andriamanitra dia hametraka iray amin'ireo taranak'i Davida mba ho mpanjaka hisolo toerana an'Davida"

**Efa hitany izany**

"Efa fantany mialohan'ny hitrangany izany." Nampiasa izany fiteny izany i Petera mba hiresahana ny fahafantarana mialoha tahaka ny hoe efa hita tany aloha izany.

**izy tsy navela tao amin'ny fiainan-tsy hita**

DH: "Andriamanitra dia tsy namela Azy any amin'ny fiainana tsy hita"

**Acts 2:32**

**Fampafantarana amin'ny ankapobeny**

Ny teny "isika" dia maneho ireo mpianatra sy ireo izay nanatri-maso ny fitsanganan'i Jesosy taorian'ny fahafatesany.

**Fampafantarana amin'ny ankapobeny**

Eto ny teny faharoa "izany" dia maneho ireo mpino miteny amin'ny teny hafa rehefa avy nandray ny Fanahy Masina.

**Andriamanitra no nanangana Azy**

Eto ny teny hoe "nanangana" dia maneho ny fananganan'Andriamanitra an'Jesosy tamin'ny fahafatesana.

**nasandratry ny tanan'ankavanana'Andriamanitra**

"nantsangan'Andriamanitra tamin'ny tanany ankavanana i Jesosy"

**nasandratrin'ny tanan'ankavana**

Io dia maneho ny fanandratan'Andriamanitra an'i Jesosy ho eo amin'ny toeram-boninahitra sy fahefana

**efa narotsany izany**

ny teny hoe "narotsany" dia midika fa i Jesosy izay Andriamanitra no nampitranga ireny tranga ireny. Nanao izany Izy tamin'ny fanomezana ny Fanahy Masina hoan'ireo mpino. DH: "Izy no nanao ireo zavatra ireo hitranga"

**narotsany**

Eto ny teny "narotsany" dia midika hoe manome ampitiavana ary be dia be. DH: "nanoma be dia be." Jereo ny fomba nandikanao ny fehezanteny mitovy amin'io ao amin'ny 2:16

**Acts 2:34**

**Fampifandraisana ny foto-kevitra**

Namarana ny teniny tamin'ireo Jiosy izay natombony tao amin'ny 1:15 i Petera.

**Fampahafantarana amin'ny ankapobeny**

naka izay voalazan'ny Salamon'i Davida indray i Petera. Tsy niresaka momban'ny tenany i Davida tamin'io Salamo io.

**mandra-panaovako ny fahavalonao ho fitoeran-tongotrao**

Izany dia manambara fa Andriamanitra dia handresy an'ireo fahavaloin'ny Messia ary hanao azy ireo ho fitaovana. DH: "Mandra-panaovako anao ho mpandresy ambonin'ireo fahavalonao"

**ny tranon' Israely**

Io dia maneho ny firenena Israely manontolo .Azo hadika hoe: "ireo israelita rehetra"

**Acts 2:37**

**Fampifandraisana ny foto-kevitra**

Ireo Jiosy dia namaly ny fitenenan'i Petera ary dia namaly azy ireo izy.

**Fampahanfantarana amin'ny ankapobeny**

Eto ny teny "izy ireo" dia maneho ireo olona tao anaty vahoaka izay notenenin'i Petera.

**raha nandre izany izy ireo**

"Rehefa nandre izay nolazain'i Petera ireo olona"

**voatsindrona ny fon'izy ireo**

Azo hadika koa hoe: "Ny tenin'i Petera dia nanindrona ny fon'izy ireo"

**voatsindrona ny fon'izy ireo**

Izany dia midika fa nahatsiaro tena ho meloka ireo olona ary lasa nalahelo. DH: "sahiran-tsaina mafy"

**manaova batisa**

Azo hadika hoe : "avelao izahay hanap Batisa anareo"

**Fa ny fampanantenana dia ho anareo**

"Satria ny fampanantenana dia ho anareo"

**ireo rehetra izay lavitra**

Io dia midika hoe: 1) ireo olona rehetra izay tena alavitra 2) ireo olona rehetra izay lavitra an'Andriamanitra.

**Acts 2:40****Fampifandraisana ifoto-kevitra**

Ity no mamarana ny tantara izay nitranga tamin'ny andron'ny Pentekosta. Ny andininy faha 42 dia manokatra fizarana izay manazava ny fomba fiainan'ireo mpino taorian'ny Pentekosta.

**nijoroany ho vavolombelona sy nandrisihany azy ireo**

"Izy dia niteny sy nangataka tamin-pahamatorana azy ireo." Eto ny teny "nijoro vavolombelona" sy "nandrisika" dia mitovy ny hevitra tiany ambara ary manamafy izay nandrisihan'i Petera azy ireo mafy ny amin'ny hamaliana izay noteniny. DH: "Izy dia nandrisika mafy azy ireo"

**Vonjeo ny tenanao amin'ity taranaka ratsy fanahy ity**

Izany dia midika fa Andriamanitra dia hanasazy "ity taranaka ratsy fanahy ity." DH: "Vonjeo ny tenananareo amin'ny fanasaziana izay hijalian'ireo olon-dratsy"

**izy ireo nandray ny teniny**

Eto ny teny "nandray" dia midika fa nanaiky izay nolazain'i Petera fa marina izy ireo. DH: "Nino izay nolazain'i Petera izy ireo."

**natao batisa**

Azo hadika hoe: "nataon'ny olona Batisa izy ireo"

**tokony fanahin'olona teo amin'ny telo arivo teo ho eo no nampiana tamin'io andro io**

Azo hadika koa hoe: "nanodidina ny telo arivo fanahy no nanomjy ireo mpino tamin'izany andro izany"

**nanodidina ny telo arivo fanahy**

eto ny teny "fanahy" dia manambara ireo olona. DH: "nanodidina ny telo arivo olona"

**ny fanampahana ny mofo**

Izany dia midika fa nifampizara sakafo ary nisakafo niaraka izy ireo.

**Acts 2:43****Tonga teny amin'ny fanahy rehetra ny tahotra**

Eto ny teny "tahotra" dia maneho ny fanajana lehibe sy hatalanjon'izy ireo amin'Andriamanitra. Ny teny "fanahy" dia maneho ny olona manontolo. DH: "ny olona tsirairay dia mahatsapa fanajana lalina sy hatalanjonana an'Andriamanitra"

**fahagagana sy famantarana maro no vita tamin'ny alalan'ny apostoly**

Ireto no mety ho diakany 1) "ireo Apostoly dia nanao fahagagana sy famantarana maro" na 2) Andriamanitra dia nanao fahagagana sy famantarana maro tamin'alalan'ireo Apostoly"

**Ireo rehetra nino dia niangona**

Ireo mety ho dikany 1) "Izy rehetra dia nino ilay zavatra mitovy"na 2) "" Ny rehetra izay dia niangona teo amin'ny toerana mitovy."

**nanana zavatra nitovy**

"nifampizara izay ananany tamin'ireo hafa"

**taniny sy ny fananany**

"tany sy izay zavatra nananan'izy ireo"

**nizara izany tamin'izy rehetra**

ny teny "izy rehetra" dia manambara ireo vola izay azon'izy ireo tamin'ny famarotana ireo tany sy fananan'izy ireo. DH: "nizara ireo tombony tamin'ny rehetra"

**arak'izay nilain'ny tsirairay avy**

nizara ireo tombony izay azon'izy ireo tamin'ny famarotana ny tany sy fananan'izy ireo hoan'ireo mpino izay mila izany.

**Acts 2:46****izy ireo dia nanohy ny tanjona iraisana**

Ireo mety ho dikany 1) "nanohy nanao fihaonana miaraka izy ireo" na 2) "nanohy ny fanana toetra mitovy izy ireo."

**nanapaka ny mofo tao an-trano**

Ireo mety handikana azy 1) "nizara ny sakafony sy nihara-nihinana tao an-tranon'izy ireo izy ireo"na 2) "niaraka nankalaza ny sakafon'ny Tompo tao an-tranon'izy ireo."

**tamin-pifaliana sy fo feno fanetren-tena**

eto ny teny "fanetre-tena" dia mety manambara hatsaram-panahy. Ny teny "fo" dia manambara ilay olona manontolo. DH: "amin-pifaliana sy hatsaram-panahy"

**nahazo fankasitrahana tamin'ny olona rehetra**

"ny olona rehetra dia niara nanaiky azy ireo"

**ireo izay voavonjy**

Azo hadika koa hoe: "Ireo izay novonjen'ny Tompo"



## Chapter 3

<sup>1</sup> Ary Petera sy i Jaona niakatra teny amin'ny tempoly tamin'ny oran'ny fivavahana, ny ora faha sivy. <sup>2</sup> Ary nisy lehilahy iray nalemy efa hatrany am-piterahana nentina isan'andro teny amin'ny Vavahady Tsaran'endriky ny tempoly, mba hangataka fanomezana ara-bola any amin'ireo olona izay mankeny amin'ny tempoly. <sup>3</sup> Rehefa nahita an'i Petera sy i Jaona izay handeha hiditra ny tempoly, dia nangataka fanomezana ara-bola tamin'izy ireo izy. <sup>4</sup> Nibanjina ny masony niaraka tamin'i Jaona i Petera dia niteny hoe: "Jereo izahay". <sup>5</sup> Ilay lehilahy malemy nijery azy ireo, nanantena ny handray zavatra avy any amin'izy ireo. <sup>6</sup> Nefa i Petera niteny hoe: "Volafotsy sy volamena no tsy ananako, nefa izay ananako, no homeko anao. Amin'ny anaran'i Jesosy Kristy avy any Nazareta, mandehana." <sup>7</sup> Nandray azy tamin'ny tanana havanana, i Petera nanangana azy, ary avy hatrany dia lasa natanjaka ny tongotr'ilay lehilahy sy ny kitrokeliny. <sup>8</sup> Nitsambikina, ilay lehilahy malemy dia nitsangana ka nanomboka nandeha; ary niaraka niditra tamin'i Petera sy i Jaona tao an-tempoly izy, nandeha, nitsambikina, ary nidera an'Andriamanitra. <sup>9</sup> Ny olona rehetra dia nahita azy nandeha sy nidera an'Andriamanitra. <sup>10</sup> Tsikaritr'izy ireo fa izy ilay lehilahy nangataka fanomezana ara-bola tamin'ireo olona teo amin'ilay Vavahady Tsaran'ny tempoly; ary tena gaga sy talanjona izy ireo noho ny zavatra nitranga taminy. <sup>11</sup> Ary noho izy nitazona an'i Petera sy Jaona, ny olona rehetra dia nirohatra nankeny amin'izy ireo teny amin'ny fialofana izay nantsoina hoe fialofan'i Solomona ny olona rehetra, ary tena talanjona. <sup>12</sup> Rehefa nahita izany i Petera dia namaly ny olona hoe: "Ianareo ry vahoakan'Israely, nahoana no talanjona ianareo? Nahoana ny masonareo no mandinika anay, ohatran'ny hoe herinay na fahamasinanay manokana no nampandeha azy? <sup>13</sup> Ny Andriamanitry Abrahama, sy an'Isaka, ary an'i Jakoba, ilay Andriamanitr'ireo raintsika, nanome voninahitra an'i Jesosy mpanompony. Izy ilay natolotrareo sy nolavinareo teo anoloan'i Pilato, tamin'izy nanapa-kevitra ny handefa azy. <sup>14</sup> Nolavinareo Ilay iray izay Masina sy Marina ary naleonareo nangataka ilay mpamono olona mba ho alefa ho anareo. <sup>15</sup> Novonoinareo ny Mpanorina ny fiainana, izay natsangan'Andriamanitra tamin'ny maty ary vavolombelon'izany izahay. <sup>16</sup> Ankehitriny, noho ny finoana amin'ny anarany ilay lehilahy izay hitanareo sy fantatrareo iny anarana iny ihany no nahatonga azy hahery. Ny finoana avy amin'i Jesosy no nanome izao fahasitranana feno izao ho azy eto anatrehanareo rehetra. <sup>17</sup> Ankehitriny, ry rahalahy, fantatro fa nanao izany ianareo noho ny tsy fahalalanareo, toy ny nataon'ireo mpitondra anareo ihany koa. <sup>18</sup> Fa ireo zavatra izay voalazan'Andriamanitra mialoha tamin'ny vavan'ireo mpaminany rehetra, hoe tokony hijaly ny Kristiny, fa efa tanterany ankehitriny. <sup>19</sup> Mibebaha, noho izany, ary miverena, mba ho voavono ny fahotanareo, mba ho tonga ny fotoana mahavelombelona eo anatrehan'ny Tompo; <sup>20</sup> ary mba handefa an'ilay Kristy izay voatendry ho anao izy, dia i Jesosy. <sup>21</sup> Izy ilay tsy maintsy ho raisin'ny Lanitra ambara-pahatongavan'ny ora famerenana amin'ny laoniny ny zava-drehetra, momban'izay nolazain'Andriamanitra fahiny tamin'ny vavan'ireo mpaminany masina. <sup>22</sup> Niteny tokoa i Mosesy hoe: 'Ny Tompo Andriamanitra dia hanangana mpaminany toa ahy avy amin'ireo rahalahinareo. Ianareo hihaino ny zava-drehetra izay ho lazainy aminareo. <sup>23</sup> Hitranga ny hoe izay olona rehetra tsy mihaino izany mpaminany izany dia ho ringanina tanteraka tsy ho ao amin'olona.' <sup>24</sup> Eny, ary ireo mpaminany rehetra nanomboka teo amin'i Samoela sy ireo izay tonga taoriany, dia niteny mafy sy nanambara ireo andro ireo. <sup>25</sup> Ianareo no zanak'ireo mpaminany sy ny fanekena izay nataon'Andriamanitra tamin'ireo razambe, araka ny nolazainy tamin'i Abrahama hoe: 'Ao amin'ny taranakao dia ho tahiana ireo fianakaviana rehetra eran-tany.' <sup>26</sup> Taorian'ny nananganan'Andriamanitra ny mpanompony, dia nandefa azy ho anareo aloha izy, mba hitahy anareo amin'ny fialanareo amin'ny faharatsianareo."

### Acts 3:1

#### Fampifandraisana ny foto-kevitra

indray andro nandeha tany amin'ny tempoly i Jaona sy Petera.

#### Fampahafantarana amin'ny ankapobeny

ny andininy faha 2 dia manome fampahafantarana momban'ilay lehilahy nalemy.

#### teny amin'ny tempoly

Izy ireo dia tsy niditra tao amin'ny tempoly izay natokana hoan' ireo mpisorona ihany. DH: "teo antokontanin'ny tempoly"na "teo amin'ny faritrin'ny tempoly"

#### nisy lehilahy iray nalemy efa hatrany am-piterahana nentina isan'andro

Azo hadika koa io hoe: "Isan'andro dia nisy lehilahy iray nalemy hatrany am-piterahana ary nolajan'ny olona"

**nalemy**  
tsy afaka nandeha

**ny vavahadin'ny tempoly izay nantsoina hoe  
Itsaraendrika**

Azo hadika koa hoe: "Ilay vavahadin'ny tempoly izay nantsoin'ny olona hoe Itsaraendrika"

### Acts 3:4

**I Petera, nibanjina ny masonry, niaraka tamin'i Jaona, dia niteny hoe**

i Petera sy Jaona dia samy nijery tany amin'ilay lehilahy fa i Petera ihany no niteny.

**nibanjina ny mason'izy ireo**

Ireo mety ho dikany 1) "nijery nivantana tany aminy" na 2) "nijery tsara azy"

**nijery azy ireo Ilay lehilahy malemy**

ny teny hoe "nijery" teto dia midika hoe nifantoka amin'ny zavatra iray. DH: "ilay lehilahy malemy dia nanara-maso azy ireo akaiky"

**Volafotsy sy volamena**

Ireo teny ireo dia manambara vola.

**izay ananako**

Eto dia fantatra fa i Petera dia manana fahafahana manasitrana ilay lehilahy

**Amin'ny anaran'i Jesosy Kristy**

ny teny "anarana" eto dia maneho ny hery sy fahefana. DH: "miaraka amin'ny fahefan'i Jesosy Kristy"

### Acts 3:7

**niditra tamin'i Petera sy i Jaona tao an-tempoly izy**

Izy dia tsy niditra tao anatin'ny tempoly izay natokana hoan'ireo mpisorona ihany. DH: "Izy dia niditra ... ny faritrin'ny tempoly" na "izy dia niditra ... tao an-tokontanin'ny tempoly"

### Acts 3:9

**Tsikaritr'izy ireo fa izy ilay lehilahy**

"nahafantatra fa izy ilay lehilahy" na "nahafantatra azy ho toy ilay lehilahy"

**Itsaraendrika**

Io no anarana nomena ny fidirana mankao amin'ny faritrin'ny tempoly

**feny hagagana sy hatalanjonana izy ireo**

ny teny "hagagana" sy "hatalanjonana" eto dia mitovy ny heviny ary manamafy ny fahatalanjonan'ireo olona. DH: "izy ireo dia tena talanjona tokoa"

### Acts 3:11

**fFampifandraisana ny foto-kevitra**

Taorian'ny nanasitranan'i Petera ilay lehilahy izay tsy afaka nandeha dia niresaka tamin'ireo olona izy.

**Fampahafantarana amin'ny ankapobeny**

Ny fehezanteny "teny amin'ny fialofana izay nantsoina hoe fialofan'i Solomona" dia manazava fa tsy tao anatin'ny tempoly izay natokana hoan'ireo mpisorona ihany izy ireo.

**Fampahafantarana amin'ny ankapobeny**

Eto ny teny "izahay" sy "isika" dia manambara an'i Petera sy Jaona fa tsy vahoaka izay niresahan'i Petera.

**Nahoana ny masonareo no mandinika anay, ohatran'ny hoe herinay na fahamasinanay manokana**

Nametraka io fanontaniana io Petera mba hanamafisany fa tsy tokony hieritreritra ireo olona fa herin'izy sy Jaona no nahasitrana ilay lehilahy. Azo atao fehezanteny roa koa io: "Aza izahay no jerena. Tsy ny hery sy fahefanay manokana na ny fahamasinanay no nampandeha azy"

### Acts 3:13

**Fampifandraisana ny foto-kevitra**

Nanohy ny teniny izay natombony tao amin'ny 3:11 tamin'ireo Jiosy i Petera.

**ilay natolotrareo**

"ilay natolotrareo an'i Pilato" na "izay nomenareo an'i Pilato"

**tamin'izy nanapa-kevitra ny handefa azy**

"rehefa nanapa-kevitra ny hamela an'Jesosy i Pilato"

**ilay mpamono olona ho voavela ho anareo**

Azo hadika koa hoe: "Fa i Pilato hamelana ilay mpamono olona"

### Acts 3:15

**Fampahafantarana amin'ny ankapobeny**

Eto ny teny "izahay" dia miresaka an'i Petera sy Jaona.

**Printsin'ny fiainana**

Izany dia manambara an'i Jesosy. ireo mety ho dikany 1) "ilay iray izay manome ny olona fiainana mandrakizay" na 2) "ny mpanapaka ny fiainana."

**Printsy**

"Kapiteny" na "mpanorina"

**Ankehitriny**

Ny teny "ankehitryny" dia misarika ny sain'ny mpihaino hoany amin'ilay lehilahy malemy.

**noho ny finoana amin'ny anarany**

Ny teny "anarany" eto dia maneho an'i Jesosy. Ireo mety handikana azy 1) "satria io lehilahy io dia nino an'i Jesosy" na 2) "satria izaho sy i Jaona dia nino an'i Jesosy"

**nahatonga azy ho mahery**  
naha sitrana azy

**Acts 3:17****Ankehitriny**

Eto i Petera dia misarika ny sain'ireo mpihaino avy any amin'ilay lehilahy malemy ary nanohy niresaka tamin'izy ireo mivantana.

**nanao izany ianareo noho ny tsy fahalalanareo**

Ireo mety ho dikany 1) fa ny olona dia tsy nahafantatra fa i Jesosy dia ilay Messia na 2) fa ny olona dia tsy nahazo ny dikan'izay zavatra ataony

**oalazan'Andriamanitra mialoha tamin'ny vavan'ireo mpaminany rehetra**

Rehefa niteny ireo mpaminany dia Andriamanitra tenany ihany no niteny satria efa niteny azy ireo izay tokony ho lazaina Izy. DH: "Andriamanitra dia nanambara mialoha tamin'ireo mpaminany izay zavatra ho lazaina"

**ny vavan'ireo mpaminany rehetra**

Eto ny teny "vava" dia maneho ireo teny izay nolazaina na nosoratan'ireo mpaminany"

**Acts 3:19****Mibebaha, noho izany, ary miverena**

Ny teny "mibebaha" sy "miverena" dia manambara ny fanovana ny fomba fisainana, ary fanalavirana ny ota ka hitodika amin'Andriamanitra.

**mba ho voavono ny fahotanareo**

Azo hadika koa hoe: "mba hamonon'Andriamanitra ny otanareo"

**ny fotoana mahavelombelona eo anatrehan'ny Tompo**

Ireo mety handikana azy 1) "fotoana hanamafisan'Andriamanitra ny fanahintsika"na 2) "fotoana hameloman'Andriamanitra anareo indray"

**mba handefa an'i Kristy**

"mba mety handefasany an'i Kristy indray."Izany dia maneho ny fiverenan'i Kristy indray.

**izay voatendry ho anareo**

Azo hadika koa hoe: "izay notendreny ho anareo"

**Acts 3:21****Fampifandraisana ny foto-kevitra**

Nanohy ny teny izay natombony tao amin'ny 3:11 tamin'ireo Jiosy izay nitsangana teo amin'ny faritrin'ny tempoly i Petera.

**Fampahafantarana amin'ny ankapobeny**

Ao amin'ny andininy faha 22-23 i Petera dia nilaza zavatra izay efanolazain'i Mosesy mialohan'ny natongavan'ny Messia.

**Izy ilay tsy maintsy ho raisin'ny Lanitra**

"Izy ilay itokana tsy maintsy ho raisin'ny lanitra." I Petera dia niresaka momban'ny lanitra tahaka ny olona izay nandray an'i Jesosy tao an-tranony.

**tsy maintsy ho raisin'ny Lanitra**

Io dia midika fa i Jesosy dia mila mijanona any andanitra satria izany no lahatr'Andriamanitra.

**mandra-pahatongavan'ny ora fimerenana amin'ny laoniny ny zava-drehetra**

Azo hadika koa hoe: "mandra-patongan'ny fotoana hanatanterahan'Andriamanitra ny zavatra rehetra izay nolazainy mialoha."

**momban'izay nolazain'Andriamanitra fahiny tamin'ny vavan'ireo mpaminany masina**

Rehefa niteny ireo mpaminany tany aloha dia tahaka ny Andriamanitra tenany no niteny satria izy no niteny azy ireo izay tokony ho lazaina. DH: "momban'ireo zavatra nolazain'Andriamanitra taloha ela be ny hoe ny mpaminaniny masina no hiteny momba azy ireo"

**ny vavan'ireo mpaminany masina**

Eto ny teny hoe "vava" dia maneho ireo teny izay nolazaina sy nosoratan'ireo mpaminany. DH : "ireo tenin'ny mpaminaniny masina"

**hanangana mpaminany**

"hanondro mpaminany iray"

**izany mpaminany izany dia ho ringanina tanteraka**

Azo hadika koa hoe: "Izany mpaminany izany dia ho potehin'Andriamanitra tanteraka."

**Acts 3:24****Fampifandraisana ny foto-kevitra**

Namarana ny teniny tamin'ireo Jiosy izay natombony tao amin'ny 3:11

**Eny, ary ireo mpaminany rehetra**

Eto ny teny hoe "Eny" dia manamafy izay manaraka azy.

**nanomboka teo amin'i Samoela sy ireo izay tonga taoriany**

"niantomboka tamin'i Samoely ary notohizan'ireo mpaminany izay niaina taty aorinany"

**ireo andro ireo**

Azo hadika koa hoe: "ireo zavatra izay hitranga izao"

**Ianareo no zanak'ireo mpaminany sy ny fanekena**

Eto ny teny hoe "zanaka" dia maneho ireo mpandova izay handray ireo mpaminany sy ilay

fifanekena nampanantenaina. DH: "Ianareo no mpandovan'ireo mpaminany sy mpandova ny fifanekena"

**Ao amin'ny taranakareo**  
"Noho ireo zanakareo"

**ho tahiana ireo fianakaviana rehetra eran-tany**  
Eto ny teny hoe "fianakaviana" dia manambara ireo vondron'olona na ireo firenena. Azo hadika koa hoe:  
"Ho tahiko ny olona rehetra eto an-tany"

**Taorian'ny nananganan'Andriamanitra ny mpanompony**  
"Taorian'ny nampisehoan'Andriamanitra ny mpanompony" na "Taorian'ny nanomezan'Andriamanitra fahefana ny mpanompony"

**ny mpanompony**  
Io dia manambara an'ilay Messia, Jesosy.

## Chapter 4

<sup>1</sup> Raha niresaka tamin'ireo vahoaka i Petera sy Jaona, dia tonga ireo mpisorona sy ny lehiben'ny mpiambina ny tempoly ary ireo Sadoseo. <sup>2</sup> Tezitra mafy izy ireo noho i Petera sy Jaona nampianatra ny vahoaka sy nitory ny fitsanganana amin'ny maty tamin'ny alalan'i Jesosy. <sup>3</sup> Nosamborina izy ireo ary natao tany am-ponja mandrapahatongan'ny maraina, satria efa hariva ny andro tamin'izany. <sup>4</sup> Kanefa maro tamin'ireo olona izay nandre ny hafatra no nino; ary ny isan'ireo lehilahy izay nino dia dimy arivo teo ho eo. <sup>5</sup> Ary nony ampitson'iny dia niangona tao Jerosalema ny mpanapak'izy ireo, zokiolona ary ireo mpanora-dalàna. <sup>6</sup> Teo i Anasy mpisoronabe, Kaiafa, Jaona, sy Aleksandro sy izay rehetra havan'ireo mpisoronabe. <sup>7</sup> Nony naroso teo afovoany i Petera sy Jaona, dia nanontany azy ireo hoe: "Amin'ny hery inona, na amin'ny anarana inona, no nanaovanareo izany?" <sup>8</sup> Avy eo i Petera, feno ny Fanahy Masina, dia niteny azy ireo hoe: "Ianao ry mpanapaka ny vahoaka, sy ny loholona, <sup>9</sup> raha nanontaniana momban'ny asa soa nataonay tamin'io lehilahy narary io izahay tamin'io andro io tamin'ny fomba ahoana no nahasitrana io lehilahy io?" <sup>10</sup> Dia aoka ho fantatrareo rehetra ary ny vahoakan'Israely rehetra, fa tamin'ny anaran'ny Jesosy Kristy avy any Nazareta, izay nohombohanareo, ilay natsangan'Andriamanitra tamin'ny maty tamin'ny alalany no ijoroan'ity lehilahy ity salama eto imasonareo." <sup>11</sup> Jesosy Kristy dia vato izay nataonareo mpanori-trano tsinontsinona kanefa efa natao ho lohan'ny vato fehizoro. <sup>12</sup> Ary tsy misy famonjena avy amin'ny hafa, fa tsy misy anarana hafa ambanin'ny lanitra nomen'ny olona izay tsy maintsy hahavonjy antsika". <sup>13</sup> Ary rehefa nahita ny fahasahian'i Petera sy Jaona izy ireo, ary nahatsapa fa olon-tsotra, olona tsy nandia fianarana, dia talanjona izy ireo, nahafantatra fa niaraka tamin'i Jesosy i Petera sy Jaona. <sup>14</sup> Satria izy ireo nahita ilay lehilahy izay sitrana nijoro niaraka tamin'izy ireo, ka tsy nahita ambara hanoharana izany izy ireo. <sup>15</sup> Fa rehefa avy nandidy ireo apostoly handao ny fivorian'ny filan-kevitra izy ireo, dia nifampiresaka izy ireo. <sup>16</sup> Hoy izy ireo hoe: "Inona no tokony ho atao amin'ireto lehilahy ireto? Noho ny fahagagana vita tamin'ny alalan'izy ireo dia fantatr'ireo olona rehetra mipetraka eto Jerosalema, ary tsy azontsika lavina. <sup>17</sup> Fa mba tsy hiparitahan'izany amin'ny vahoaka kosa, dia handao isika hampitandrina azy ireo mba tsy hitenenan'izy ireo izany anarana izany intsony. <sup>18</sup> Nantsoiny hiditra i Petera sy Jaona ary noteneniny izy ireo tsy hiteny sy tsy hampianatra amin'ny anaran'i jesosy intsony. <sup>19</sup> Kanefa namaly azy ireo kosa i Petera sy Jaona niteny hoe: "Raha marina eo imason'Andriamanitra ny manaiky anareo mihoatra Azy, dia ianareo no mitsara. <sup>20</sup> Tsy afaka ny hijanona tsy hiteny momba ireo zavatra hitanay sy renay izahay." <sup>21</sup> Taorian'ny fampitandremana an'i Petera sy Jaona, dia navelany nandeha izy ireo. Fa tsy nahita fomba hanasaziana azy ireo izy ireo, satria nidera an'Andriamanitra ireo vahoaka noho ny zava-bitany. <sup>22</sup> Ilay lehilahy izay niaina ny fahagagana sy fanasitrana dia nihoatra ny efa-polo taona. <sup>23</sup> Taorian'ny nanafahana azy ireo, dia tonga teo amin'ny vahoakany i Petera sy Jaona ary notateriny azy ireo izay rehetra notenenin'ireo lohan'ny mpisorona sy ireo loholona tamin'izy ireo. <sup>24</sup> Rehefa henon'izy ireo izany, dia niara-nanandratra ny feon'izy ireo ho an'Andriamanitra izy ireo ka niteny hoe: "Tompo, ianao no nanao ny lanitra sy ny tany sy ny ranomasina, ary izay rehetra ao aminy. <sup>25</sup> Niteny tamin'ny alalan'ny Fanahy Masina tamin'ny vavan'ny mpanomponao, ny raintsika Davida Ianao hoe: 'Nahoana no tezitra ireo firenena Jentilisa, sy ireo olona mieritreritra zavatra tsy misy ilana azy?' <sup>26</sup> Ianareo miteny hoe: Ireo Mpanjakan'ny tany dia nitambatra, ary ireo mpanapaka dia nivondrona hanohitra ny Tompo, sy hanohitra ny Kristiny.' <sup>27</sup> Fa efa i Heroda sy Pontsy Pilaty, izay niaraka tamin'ireo jentilisa sy ireo vahoakan'i Israely, no niara-niangona tao an-tanàna hanohitra an'i Jesosy mpanomponareo, izay nosoranareo. <sup>28</sup> Niara-nivory izy ireo mba hanao izay rehetra nataon'ny tananareo sy ireo drafitrareo izay efa notapahin'izy ireo ho atao mialoha. <sup>29</sup> Ankehitriny, Tompo, jereo ireo fampitandreman'izy ireo ary omeo ireo mpanomponao mba hitenenany ny teninao an-kasahiana tanteraka. <sup>30</sup> Ahinjiro ny tananao mba hanasitrana, ary hanome ireo famantarana sy fahagagana amin'ny alalan'ny anaran'i Jesosy mpanomponao masina." <sup>31</sup> Rehefa avy nivavaka izy ireo, dia nihozongozona ny toerana izay niarahan'izy ireo nivory, ary feno ny Fanahy Masina izy rehetra ary nilaza ny tenin'Andriamanitra an-kasahiana. <sup>32</sup> Ny ankabeazan'ireo izay nino dia fo sy fanahy iray. Tsy nisy niteny fa ny zavatra izay azony dia azy manokana, fa zavatra niarahan'izy ireo nanana. <sup>33</sup> Niaraka tamin'ny hery lehibe no nanambaran'ny apostoly ny fijoroan'izy ireo vavolombelona momba ny fitsanganan'i Jesosy Tompo tamin'ny maty, ary fahasoavana lehibe no teo amin'ny izy rehetra. <sup>34</sup> Tsy nisy olona nanan-java maha-ory teo amin'izy ireo, fa izay rehetra nanana tany na trano dia namidy ary nitondra ny volan'ny zavatra rehetra izay lafo. <sup>35</sup> ary napetraka teo an-tongotr'ireo apostoly, ary nozaraina tamin'ny olona tsirairay arak'izay ilain'izy ireo. <sup>36</sup> Josefa, Levita iray, lehilahy avy any Sipra izay nantsoin'ireo apostoly hoe Barnabasy (izay midika hoe Zanaka lahin'ny Fampaherezana), <sup>37</sup> nivarotra tany sy nitondra ny vola ary nametraka azy teo an-tongotr'ireo apostoly.

**Acts 4:1****Fampifandraisana ny foto-kevitra**

Ireo mpitarika religiozy dia nisambotra an'i Petera sy Jaona taorian'ny nanasitranan'izy reo ilay lehilahy izay nalemy hatrany am-piterahana.

**Tezitra mafy izy ireo**

"indrindra ireo Sadoseo izay tezitra momban'izay nolazain'i Petera sy Jaona satria izy ireo dia tsy mino ny fitsanganana amin'ny maty.

**nitory ny fitsanganana amin'ny maty tamin'ny alalan'i Jesos**

I Petera sy Jaona dia niteny fa Andriamanitra dia hampitsangana ny olona amin'ny fahafatesana tahaka ny nananganany an'Jesosy Kristy tamin'ny maty'

**Nosamborina izy ireo**

"Ireo mpisorona sy ny kapitenin'ny tempoly ary ireo Sadoseo no nisambotra an'i Petera sy Jaona"

**mandrapahatongan'ny maraina**

araka ny fomba dia tsy azo natao ny nametraka fanontaniana olona mandritran'ny alina.

**ny isan'ireo lehilahy izay nino**

Izany dia maneho fa lehilahy ihany ary tsy nisy isan'ny zaza aman-behivavy nino.

**dimy arivo teo ho eo**

"nitombo ho manodidina ny dimy arivo"

**Acts 4:5****Fampifandraisana ny foto-kevitra**

Nanontany an'i Paoly sy Jaona ilay mpanapaka ary dia novalin'izy ireo tsy amim-patahorana.

**Fampahafantarana amin'ny ankapobeny**

Ny teny "izy ireo" etoo dia manondro ireo olona Jiosy iray manontolo.

**mpanapak'izy ireo, zokiolona ary ireo mpanora-dalàna.**

Izany dia manondro ny Fitsarana Avo, ny fitsarana Jiosy, izay ahitana ireo vondrona telo ireo.

**Jaona, sy Aleksandro**

Ireo lehilahy roa ireo dia fianakavian'ny mpisoronabe. Tsy tahaka an'i Jaona amin'ny maha Apostoly azy.

**Amin'ny hery inona**

"iza no nanome ilay hery"

**amin'ny anarana inona**

Eto ny "anarana" dia manambara fahefana. DH: "Tamin'ny fahefana inona"

**Acts 4:8****Avy eo i Petera, feno ny Fanahy Masina**

Azo hadika koa hoe: "Ny Fanahy Masina dia nameno an'i Petera sy izy"

**raha nanontaniana momban'ny asa soa nataonay tamin'io lehilahy narary io izahay tamin'io andro io tamin'ny fomba ahoana no nahasitrana io lehilahy io?**

Nametraka io fanontaniana io i Petera mba hampazava ny tena antony hitsarana azy ireo. DH: "raha nanontaniana momban'ny asa soa nataonay tamin'io lehilahy narary io izahay tamin'io andro io tamin'ny fomba ahoana no nahasitrana io lehilahy io

**Acts 4:11****Fampifandraisana ny foto-kevitra**

I Petera dia nanatanteraka ny teniny izay natombony tao amin'ny 4:8 tamin'ireo mpanapaka religiozy Jiosy.

**Jesosy Kristy dia vato izay nataonareo mpanori-trano tsinontsinona kanefa efa natao ho lohan'ny vato fehizoro**

I Petera dia nilaza ny tao amin'ny Salamo. Io dia sarinteny izay maneho fa ireo mpitarika religiozy dia tia manangana sy mandà an'i Jesosy fa Andriamanitra dia hanao Azy ho manan-danja indrindra ao amin'ny fanjakany tahaka ny maha zava-dehibe ny vato fehizoro amin'ny trano.

**loha**

Ny teny hoe "loha" eto dia midika hoe "manan-danja"

**nataonareo mpanori-trano tsinontsinona**

"tsy nasianareo mpanori-trano vidiny

**tsy misy famonjena avy amin'ny hafa**

DH: "Izy irery ihany no olona afaka hamonjy"

**tsy misy anarana hafa ambanin'ny lanitra nomen'ny olona**

Azo hadika koa hoe: "tsy misy anarana ambanin'ny lanitra nomen'Andriamanitra teo anivon'ny olombelona.

**ambanin'ny lanitra**

DH: "eran'izao tontolo izao"

**izay tsy maintsy hahavonjy antsika**

DH: "Izay afaka hamonjy antsika"

**Acts 4:13****Fampahafantarana amin'ny ankapobeny**

Eto ny teny hoe "izy ireo" dia manambara an'i Petera sy Jaona. Ary mety manambara ireo mpitarika Jiosy ihany koa.

**nahatsapa fa olon-tsotra, olona tsy nandia fianarana**  
"nahatsapa" izany ireo mpitarika Jiosy ireo satria hitan'izy ireo tamin'ny fomba firesak'i Petera sy Jaona.

**olon-tsotra, olona tsy nandia fianarana**  
Ireo teny ireo roa ireo dia manana dikany mitovy ary manamafy ny fa i Petera sy Jaona dia tsy nahazo fampiofanana tamin'ny lalàna Jiosy.

**ilay lehilahy izay sitrana**  
DH: "ilay lehilahy izay nositranin'i Jaona sy Petera"

#### Acts 4:15

**ireo apostoly**  
Io dia manambara an/ i Petera sy Jaona.

**Inona no tokony ho atao amin'ireto lehilahy ireto?**  
Ireo mpitarika Jiosy dia nametraka io fanontaniana io tamin-patahorana satria tsy azon'izy ireo ant-saina izay hanaovana an'i Petera sy Jaona. DH: "Tsy misy zavatra azontsika atao amin'ireto lehilahy ireo!"

**Noho ny fahagagana vita tamin'ny alalan'izy ireo dia fantatr'ireo olona rehetra mipetraka eto Jerosalema**  
DH: "Fa ny rehetra izay mipetraka tao Jerosalema dia nafantatra fa izy ireo dia nahavita fahagagana niavaka"

**olona rehetra mipetraka eto Jerosalema**  
Io dia mety ho fanatavian-dresaka. DH: "saika ny olona rehetra izay nipetraka tao Jerosalema"

**Fa mba tsy hiparitahan'izany**  
Eto ny teny hoe; "izany" dia maneho ny fahagagana na fampianarana izay mety ho tohizan'i Petera sy Jaona ho atao. DH: "mba tsy hisy olona handre izany fahagagana izany intsony" "mba tsy hiparitaka lavitra izany vaovao mahakasika izany fahagagana izany"

**tsy hitenenan'izy ireo izany anarana izany intsony**  
Eto ny teny hoe "anarana" dia maneho an'i Jesosy. DH: "tsy hiteny an'iza na iza momban'i Jesosy"

#### Acts 4:19

**Fampahafantarana amin'ny ankapobeny**  
Eto ny teny hoe "izahay" dia maneho an'i Petera sy Jaona fa tsy ireo izay noresahiny.

**Raha marina eo imason'Andriamanitra**  
Eto ny fehezanteny "Raha marina eo imason'Andriamanitra" "Raha marina eo imason'Andriamanitra" dia manambara ny hevitr'Andriamanitra. DH: "Raha mieritreritra Andriamanitra fa marina izany"

**Tsy afaka ny hijanona tsy hiteny**  
"isika dia mila manohy miteny" na "tsy afaka hitsahatra ny tsy hiteny isika"

#### Acts 4:21

**Fampahafantarana amin'ny ankapobeny**  
Ny andininy faha 22 dia manome fampahafantarana mahakasika ny taonan'ilay lehilahy nalemy izay sitrana

**Taorian'ny fampitandremana**  
Ireo mpitarika Jiosy dia nandrahona ny hanasazy an'i Petera sy Jaona.

**Fa tsy nahita fomba hanasaziana azy ireo izy ireo**  
na dia nandrahona an'i Petera sy Jaona ary ireo mpitarika Jiosy dia tsy nahita antony hanasaziana azy ireo noho ny tahotrin'ny korontana hoataon'ny vahoaka.

**noho ny zava-bitany**  
DH: "noho ireo zava-bitan'i Petera sy Jaona"

**Ilay lehilahy izay niaina ny fahagagan'ny fanasitranana**  
"Ilay lehilahy nositranin'i Petera sy Jaona"

#### Acts 4:23

**Fampahafantarana amin'ny ankapobeny**  
Raha niresaka niaharaka ireo olona dia nilaza izay voalazan'ny Salamon'i Davida tao amin'ny Testamenta Taloha.

**Fampahafantarana amin'ny ankapobeny**  
Eto ny teny hoe: "izy ireo" dia manambara ny ambony ireo mpino fa tsy i Petera sy Jaona.

**tonga teo amin'ny vahoakany**  
Ny teny hoe "vahoakany" dia manambara ny ambon'ireo mpino. DH: "nankany amin'ireo mpino hafa"

**Niteny tamin'ny alalan'ny Fanahy Masina tamin'ny vavan'ny mpanomponao, ny raintsika Davida ianao hoe**  
Io dia manambara fa ny Fanahy Masina no nanosika an'i Davida hiteny na hanoratra izay nolazain'Andriamanitra.

**tamin'ny vavan'ny mpanomponao, ny raintsika Davida**  
Eto ny teny hoe "vava" dia manambara ireo teny izay nolazaina na nosoratan'i Davida. DH: "tamin'ireo tenin'ny raintsika Davida"

**Nahoana no tezitra ireo firenena Jentilisa, sy ireo olona mieritreritra zavatra tsy misy ilana azy?**  
Izany dia manamafy ny maha zava-poana ny fanoerana an'Andriamanitra. DH: "Ireo firenena Jentilisa dia tsy tokony ho tezitra ary ireo olona dia tsy tokony nieritreritra zavatra tsy misy ilana azy"

**ireo olona mieritreritra zavatra tsy misy ilana azy**  
Ireo " zavatra tsy misy ilana azy" dia miresaka ireo tetika manohitra Andriamanitra. DH: "Ireo olona dia mieritreritra zavatra tsy misy ilana azy hanoherana an'Andriamanitra.

**ireo olona**  
"vondron'olona"na "foko"

#### Acts 4:26

##### Fampifandraisana ny foto-kevitra

Ireo mpino dia nameno ireo zavatra nambaran'ny Davida Mpanjaka tao amin'ny Salamo izay natombok'izy ireo tao amin'ny 4:23.

##### Ireo Mpanjakan'ny tany dia nitambatra, ary ireo mpanapaka dia nivondrona hanohitra ny Tompo

Ireo an-dalana roa ireo raha ny marina dia zavatra mitovy ihany. Ireo an-dalana roa ireo dia manamafy ny fitambaran'ny ezakin'ny mpanapakany tany mba hanoharana an'Andriamanitra.

##### nitambatra ... nivondrona

Io dia manambara fa nanambatra ny tafika izy ireo hiady. DH: "nanambatra ny tafiny izy ireo ... nanangona ny token'izy ireo."

##### hanohitra ny Tompo, sy hanohitra ny Kristiny

Eto ny teny hoe "Tompo" dia manambara an'Andriamanitra'. Ao amn'ny Salamo ny teny hoe "Kristy" dia manambara an' Messia na ilay tokana voahosotr'Andriamanitra.

#### Acts 4:27

##### Fampifandraisana ny foto-kevitra

Nanohy nivavaka ireo mpino.

##### tao an-tanàna

"tao an-tanàna" tanànan'i Jerosalema.

##### mpanomponareo masina

"i Jesosy izay nanompo anao amin-pahatokiana"

##### hanao izay rehetra tapakin'ny tanana sy fanirianareo

Ny teny hoe "tanana" eto dia manambara ny herin'Andriamanitra. Fanampin'izany, ny fehezanteny hoe : " hanao izay rehetra tapakin'ny tanana sy fanirianareo"dia mampiseho ny herin'Andriamanitra sy ny fikasany. DH: "hanao izay rehetra tapakareo satria Ianao dia mahery ary efa nanantateraka izay rehetra nokainao"

#### Acts 4:29

##### Fampifandraisana ny foto-kevitra

Ireo mpino dia namita ny vavak'izy ireo izay niatomboka tao amin'ny 4:23.

##### jereo ireo fampitandreman'izy ireo

Ny teny hoe "jereo" eto dia fangatahana amin'Andriamanitra mba hijery ny fomba fandrahonon'ireo mpitarika Jiosy an'ireo mpino. DH: "jereo ny fomba nandrahonany hanasazy anay"

##### Ahinjiro ny tananao mba hanasitrana

Ny teny hoe "tanana" eto dia manambara ny herin'Andriamanitra. Io dia fangarahana

amin'Andriamanitra mba hampiseho ny mampahery azy. DH: "nandritran'ny mampisehonao ny herinao tamin'ny fanasitrana olona"

##### amin'ny alalan'ny anaran'i Jesosy mpanomponao masina

ny teny hoe "anarana" eto dia maneho dia hery sy fahefana. DH: "tamin'ny alalan'ny herin'ny Jesosy mpanomponao msina"

##### Jesosy mpanomponao masina

"I Jesosy izay nanompo anao amin-pahatokiana." Jereo ny nandikanao azy tao amin'ny 4:27.

#### Acts 4:32

##### dia fo sy fanahy iray

Ny teny hoe "fo" eto dia midika ireo eritreritra ary ny teny hoe "fanahy" dia maneho ireo fihetsem-po. Ny fitambaran'izy ireo dia maneho ny maha olona. DH: " nitovy eritreritra ary nitady zavatra iray iombonana"

##### niarahan'izy ireo nanana

"Nifampizara izay nananany tamin'ny hafa."

##### fahasoavana lehibe no teo amin'ny izy rehetra

DH: " fa Andriamanitra dia nanome fahasoavana lehibe hoan'ireo mpino"

#### Acts 4:34

##### nanana tany na trano misoratra aminy

Io fehezanteny io dia midika fa izy ireo dia raki-tsoratra manamarina mampiseho fa izy ireo dia manana tany sy trano.

##### napetraka teo an-tongotr'ireo apostoly

DH: "nanolotra izany teo amin'ireo Apostoly" na "nampiseho izany tamin'ireo Apostoly"

##### nozarinana tamin'ny olona tsirairay arak'izay ilain'izy ireo

DH: "nizara ny vola isak'ireo mpino izay nila izany izy ireo "

#### Acts 4:36

##### Fampahafantarana amin'ny ankapobeny

Nampiditra an'i Barnabasy ao amin'ny tantara i Lioka.

##### Josefa, Levita iray, lehilahy avy any Sipra izay nantsoin'ireo apostoly hoe Barnabe

DH: "Nomen'ireo Apostoly ... anarana hoe Barnabasy i Josefa"

##### Zanaka lahin'ny Fampaherezana

Nampiasa izany iireo Apostoly mba mampisehoana fa i Josefa dia olona izay mpankahery ny hafa. DH: "olona izay mankahery foana ny hafa"

##### nametraka azy teo an-tongotr'ireo apostoly

DH: "nampiseho izany tamin'ireo Apostoly"na "nanome izany tamin'ireo Apostoly"



## Chapter 5

<sup>1</sup> Fa nisy lehilahy iray nantsoina hoe Ananiasy, niaraka tamin'i Safira vadiny, nivarotra anjara tany, <sup>2</sup> ary notazominy ny sasany tamin'ireo vola vidiny (ny vadiny ihany koa nahalala izany), ary nitondra ny ampahany hafa tamin'izany ary nametraka azy teo an-tongotr'ireo apostoly. <sup>3</sup> Fa Petera niteny hoe: "Ananiasy, nahoana no nofenoin'i Satana lainga ny fonao handainga amin'ny Fanahy Masina, sy hitazona ny ampahany tamin'ilay vidin-tany? <sup>4</sup> Raha mbola tsy lafo izany, tsy nijanona ho fanananao manokana ve izany, ary rehefa lafo izany, tsy teo amin'ny fahefanao ve izany? Ahoana no nieritreretanao izany zavatra izany tao amin'ny fonao? Tsy nandainga tamin'ny olona ianao, fa tamin'Andriamanitra." <sup>5</sup> Nony nandre ireo teny ireo, dia lavo tamin'ny tany Ananiasy ka afaka ny ainy, ary tahotra lehibe no tonga tamin'izay rehetra naheno izany. <sup>6</sup> Ary ireo tovolahy dia niroso ka namono lamba azy, ka nentin'izy ireo nivoaka izy ary nalevina. <sup>7</sup> Taorian'ny ora telo teo ho eo, dia niditra ny vadiny, mbola tsy nahafantatra izay nitranga. <sup>8</sup> Petera niteny taminy hoe: "Lazao ahy raha izany no namarotanareo ilay tany." dia hoy izy: "Eny, noho izany." <sup>9</sup> Avy eo i Petera niteny azy hoe: "Nahoana ianareo no nanaiky hiara-hitsapa ny Fanahin'ny Tompo? Indro, ireo tongotr'ireo olona izay nandevina ny vadinao dia eo am-baravarana, ary hamoaka anao izy ireo. <sup>10</sup> Ary lavo teo noho eo teo amin'ny tongony izy ary afaka ny ainy. Rehefa niditra tao ireo tovolahy, dia nahita azy maty, ka nitondra azy nivoaka sy nandevina azy teo anilan'ny vadiny. <sup>11</sup> Raiki-tahotra ny fiangonana manontolo, sy ireo rehetra izay nandre izany zavatra izany. <sup>12</sup> Famantarana sy fahagagana maro no niseho tamin'ireo vahoaka tamin'ny alalan'ny tanan'ireo Apostoly. Niaraka teo amin'ny fialofan'i Salomona izy ireo. <sup>13</sup> Fa tsy nisy olona hafa nanana fahasahiana hiaraka amin'izy ireo; kanefa, ny vahoaka dia nanandratra fankasitrahana avo azy ireo. <sup>14</sup> Ary vao maika nihamaro ireo mpino izay nanampy isa ny Tompo, andian-dehilahy sy vehivavy, <sup>15</sup> ka nentin'izy ireo teny an-dalana hatramin'ny ny marary ary nampandrin'izy ireo teo ambony fandriana sy farafara, ka mba rehefa mandalo i Petera, dia mety mba hanaloka ny sasany amin'izy ireo ny alokany. <sup>16</sup> Teo ihany koa dia maro ny vahoaka no niara-tonga avy ao amin'ireo tanàna manodidina an'ny Jerosalema, nitondra ny marary sy ireo izay nampahorian'ny fanahy maloto, ary dia sitrana izy rehetra. <sup>17</sup> Fa nitsangana ny mpisoronabe, sy ireo izay niaraka taminy (izay sekta an'ireo Sadoseo); ary dia feno fialonana izy ireo <sup>18</sup> ary nisambotra an-kery ireo apostoly, ary nampiditra azy ireo tany an-trano maizina. <sup>19</sup> Ary nandritran'ny alina dia nisy anjelin'ny Tompo nanokatra ny varavaran'ny fonja ary namoaka azy ireo tao, sy niteny hoe: <sup>20</sup> "Mandehana, mitsangana ao amin'ny tempoly ary mitenena amin'ny olona ireo teny rehetran'ity fiainana ity." <sup>21</sup> Rehefa nandre izany izy ireo, dia niditra tao amin'ny tempoly izy ireo raha vao maraina ny andro ka nampianatra. Fa tonga ny mpisoronabe, sy ireo izay niaraka taminy, ary niantso ny filan-kevitra rehetra, ireo loholona rehetran'ny vahoakan'Israely, ary nalefa tany am-ponja mba hamoaka ireo apostoly. <sup>22</sup> Fa nony tonga ilay mpiandry raharaha dia tsy nahita azy ireo tao am-ponja, ka niverina izy ireo ary nitatitra hoe: <sup>23</sup> "Nahita ny trano maizina nihidy tsara izahay ary ny mpiambina dia nijoro niandry teo am-baravarana, fa rehefa novahanay izany, tsy nahita olona tao anatiny izahay." <sup>24</sup> Ary rehefa naheno izany ny lehiben'ny mpiambina ny tempoly sy ireo mpisorona be, dia very hevitra tanteraka izy ireo nahakasika ny zavatra mety hitranga. <sup>25</sup> Fa nisy olona tonga ary niteny tamin'izy ireo nanao hoe: "Ireo lehilahy izay nataonareo tao an-trano maizina dia mitsangana ao amin'ny tempoly ary mampianatra ny vahoaka." <sup>26</sup> Ary lasa ny lehiben'ny mpiambina niaraka tamin'ireo mpiandry raharaha, ary nitondra azy ireo niverina, fa tsy tamin'ny herisetra, satria natahotra ny vahoaka izy ireo fandrao ho torahany vato. <sup>27</sup> Rehefa nitondra azy ireo izy ireo, dia nandefa azy ireo teo anatrehan'ny filan-kevitra. Nanadihady azy ireo ny mpisorona be, <sup>28</sup> niteny hoe: "Noraranay mafy ianareo mba tsy hampianatra amin'io anarana io, kanefa, nofenonareo ny fampianaranareo i Jerosalema, ary tianareo ho tompon'andraikitra amin'ny ran'io lehilahy io izahay." <sup>29</sup> Fa i Petera sy ireo apostoly namaly hoe: "Izahay dia tokony hanaiky an'Andriamanitra nohon'ny olona. <sup>30</sup> Ny Andriamanitrin'ny razanay nanangana an'i Jesosy, izay novonoinareo tamin'ny fanantonana Azy teo amin'ny hazo. <sup>31</sup> Andriamanitra nanandratra Azy teo amin'ny tanan-kavanany mba ho Tompo sy Mpamonjy, mba hanome fibebahana ho an'Israely, sy famelana ny heloka. <sup>32</sup> Izahay dia vavolombelona ny amin'izany zavatra izany, ary ihany koa ny Fanahy Masina, izay nomen'Andriamanitra ho an'ireo manaiky Azy." <sup>33</sup> Raha naheno izany ireo tao amin'ny filan-kevitra, dia tezitra izy ireo ary nitady hanomono ireo apostoly. <sup>34</sup> Fa nisy Fariseo iray natsoina hoe Gamaliela, mpampiana-dalàna, izay najain'ny olona rehetra, nitsangana ary nandidy ireo apostoly mba ho alaina avoaka kely any ivelany. <sup>35</sup> Ary izy niteny tamin'izy ireo hoe: "Lehilahy Israely, tandremo tsara ny amin'ny zavatra izay ho ataonareo miaraka amin'ireo olona ireo. <sup>36</sup> Fa tany aloha tany, Teodasy nilaza ny tenany ho zavatra, ary vondron'olona, tokony ho efa-jato, nanaraka azy. Novonoina izy, ary ireo rehetra izay nanaiky azy dia niparitaka ary tonga tsinontsinona. <sup>37</sup> Avy eo io lehilahy io, Jodasy avy any Galilia dia nitsangana tamin'ny andron'ny fanisana ary nitaona olona

maromaro hanaraka azy. Izy ihany koa dia novonoina, ary ireo rehetra izay nanaiky azy dia niparitaka. <sup>38</sup> Ary ankehitriny dia lazaiko aminareo, manalavira an'ireo lehilahy ireo ary avelao irery izy ireo, fa raha avy amin'ny olona io drafitra na io asa io, dia ho foana izany. <sup>39</sup> Fa raha avy amin'Andriamanitra kosa, dia tsy ho azonareo foanana ireo; mety ho hitanareo aza fa miady amin'Andriamanitra ianareo." Dia resy lahatra izy ireo. <sup>40</sup> Ary niantso an'ireo apostoly hiditra izy ireo ary nikapoka sy nandidy azy ireo tsy hiteny amin'ny anaran'i Jesosy, ary namela azy ireo handeha. <sup>41</sup> Izy ireo dia nandao ny filan-kevitra tam-pifaliana satria mendrika ny hitondra fahafam-baraka ho an'Ilay Anarana. <sup>42</sup> Tao aorian'izay isan'andro, tsy nitsahatra nampianatra sy nitory an' i Jesosy ho Kristy izy ireo, teo an-kianjan'ny tempoly sy tamin'ny trano maro.

## Acts 5:1

### Fampifandraisana ny foto-kevitra

Manohy ny tantaran'ny fomba nizaran'ireo kristianina vaovao ny fananan'izy ireo tamin'ireo ,mpino hafa. I Lioka dia mitantara momban'ireo mpino roa, Ananiasy sy Safira.

### ny vadiny ihany koa nahalala izany

"ny vadiny ihany koa dia nahafantatra fa izy dia nitazona ny ampahany tamin'ilay vola vidiny"

### napetraka teo an-tongotr'ireo apostoly

DH: "nanolotra izany teo amin'ireo Apostoly" na "nampiseho izany tamin'ireo Apostoly"

## Acts 5:3

### nofenin'i Satana lainga ny fonao handainga amin'ny Fanahy Masina, sy hitazona ny ampahany tamin'ilay vidin-tany?

Nametraka io fanontaniana io i Petera mba hitenenana mafy an'i Ananiasy. DH: "tsy tokony namela ny satana handresy lahatra anao handainga ... tany"

### nofenin'i Satana ny ny fonao

Ny teny hoe "fo" eto dia manambara ny sitra-po sy fihetsem-po. DH: "nofeheziny ny satana tanteraka ianao" na 2) "resin'ny satana lahatra ianao"

### handainga amin'ny Fanahy Masina, sy hitazona ny ampahany tamin'ilay vidin-tany

Izany dia midika fa i Ananiasy dia niteny tamin'ireo Apostoly fa nomeny daholo izay noraisiny tamin'ny fivarotana ny taniny.

### Raha mbola tsy lafo izany, tsy nijanona ho fanananao manokana ve izany

Nametraka io fanontaniana io i Petera mba hitenenana mafy an'i Ananiasy. DH: "raha mbola tsy lafo izany dia mbola fanananao"

### ary rehefa lafo izany, tsy teo amin'ny fahefanao ve izany?

Nametraka io fanontaniana io i Petera mba hitenenana mafy an'i Ananiasy. DH: "ary rehefa lafo izany dia manana fahefana amin'ny vola izay noraisinao ianao"

### Ahoana no nieritreretanao izany zavatra izany tao amin'ny fonao?

Nametraka io fanontaniana io i Petera mba hitenenana mafy an'i Ananiasy. Ny teny hoe "fo" eto dia manambara ny sitra-po sy fihetsem-po. DH: "tsy tokony nanana eritreritra ny hanao izany zavatra izany ianao"

### lavo tamin'ny tany Ananiasy ka afaka ny ainy

lavo tamin'ny tany Ananiasy satria maty izy; tsy ny fianjerany no nahafaty azy. DH: "maty ary nianjera tamin; ny tany"

## Acts 5:7

### niditra ny vadiny

"niditra ny vadin'i Ananiasy" na "niditra i Safira"

### izay nitranga

'fa mbola tsy maty ny vadiny"

## Acts 5:9

### Fampifandraisana ny foto-kevitra

Izany no mamarana ny fizaran'ny tantara momban'i Ananiasy sy Safira.

### Nahoana ianareo no nanaiky hiara-hitsapa ny Fanahin'ny Tompo?

Nametraka io fanontaniana io i Petera mba hitenenana mafy an'i Safira. DH: "tsy tokony nifanaraka ny hitsapa ny Fanahin'ny Tompo ianareo!"

### hitsapa ny Fanahin'ny Tompo

Eto ny teny hoe "nitsapa" dia midika hoe miantsy na manaporofa. Izy ireo dia nanandrana nitsaoka raha avy nandainga tamin' Andriamanitra ka tsy ho voasazy.

### reo tongotr'ireo olona izay nandevina ny vadinao

DH: "ireo lehilahy izay nandevina ny vadinao"

### lavo teo noho eo teo amin'ny tongony

Izany dia midika fa rehefa maty izy dia hianjera amin'ny tany eo anatrehan'i Petera. Izany fomba fiteny izany dia tsy tokony hafangaro amin'ny hoe mandohalika eo amin'ny tongotriny olona iray ho marikin'ny fanetre-tena.

**Acts 5:12****Fampifandraisana ny foto-kevitra**

I Lioka dia nanohy nitantara izay nitranga ny andro mialohan'ny fiangonana.

**Fampahafantarana amin'ny ankapobeny**

Eto ny teny hoe "Izy ireo" sy "izy ireo" dia manambara an'ireo mpino.

**Famantarana sy fahagagana maro no niseho tamin'ireo vahoaka tamin'ny alalan'ny tanan'ireo Apostoly**

DH: "Ireo Apostoly dia nanao famantarana sy fahagagana maro be tamin'ireo olona"

**tamin'ny alalan'ny tanan'ireo Apostoly**

DH: "tamin'ireo Apostoly"

**ny vahoaka dia nanandratra fankasitrahana avo azy ireo**

DH: "Ireo olona ireo dia nanandratra avo ireo mpino.

**Acts 5:14****Fampahafantarana amin'ny ankapobeny**

Eto ny teny hoe: "izy ireo" dia maneho ireo olona izay niaina tao Jerosalema.

**nihamaro ireo mpino izay nanampy isa ny Tompo**

DH: "Maro ireo olona no nino an'ny Tompo."

**mety mba hanaloka ny sasany amin'izy ireo ny alokany**

Izany dia midika fa Andriamanitra dia hanasitrana azy ireo raha mahakasika azy ireo ny alok'i Petera.

**sitrana izy rehetra**

DH: "Andriamanitra dia nanasitrana azy rehetra"na "ireo Apostoly dia nanasitrana azy rehetra"

**Acts 5:17****Fampifandraisana ny foto-kevitra**

Ireo mpitarika relijiozy dia nanomboka nanenjika ireo mpino.

**nitsangana ny mpisoronabe**

Eto ny teny hoe: "nitsangana" dia midika fa nanapa-kevitra ny handray fepetra ilay mpisoronabe fa tsy hoe nitsangana teo amin'ny toerany. DH: "nandray fepetra ilay mpisoronabe"

**feno fialonana izy ireo**

lasa nialona izy ireo

**Acts 5:19****Fampahafantarana amin'ny ankapobeny**

Ny teny hoe: "izy ireo" dia manambara ireo Apostoly.

**ao amin'ny tempoly ary mitenena amin'ny olona ireo teny rehetran'ity fiainana ity." 21Rehefa nandre izany izy ireo, dia niditra tao amin'ny tempoly**

Izy ireo dia tsy niditra tao anatin'ny tempoly izay natokana hoan'ireo mpisorona ihany. DH: "Izy dia niditra ... ny faritrin'ny tempoly" na "izy dia niditra ... tao an-tokontanin'ny tempoly"

**ireo teny rehetran'ity fiainana ity**

Io dia andininy amin'ny hafatrin'ny filazantsara izay efa nambaran'ireo Apostoly. Ireo mety ho dikany: 1) "ireo hafatrin'ny fiainana mandrakizay rehetra" na 2) "Ny hafatra manontolo amin'ny fomba fiainana vaovao"

**raha vao maraina ny andro**

"raha vao nahazava ny andro." Na dia nentin'ireo anjely nivoka ny trano maizina aza izy ireo nandritrin'ny alina dia nipoaka ny masoandro vao tonga teo an-tokontanin'ny tempoly ireo Apostoly.

**nalefa tany am-ponja mba hamoaka ireo apostoly**

Izany dia midika fa nisy olona nandeha nakany am-ponja. DH: "nandefa olona tany am-ponja mba haka ireo Apostoly"

**Acts 5:22****tsy nahita azy ireo tao**

Izany dia midika fa tsy nisy olona am-ponja.

**Acts 5:24****Fampahafantarana amin'ny ankapobeny**

Eto ny teny hoe "ianareo" dia manambara ny Kapitenin'ny tempoly sy ireo lehiben'ireo mpisorona.

**nahakasika azy ireo**

"nahakasika ireo teny izay vao rehin'izy ireo" na "nahakasika ireo zavatra ireo"

**mitsangana ao amin'ny tempoly**

Izy ireo dia tsy niditra tao anatin'ny tempoly izay natokana hoan'ireo mpisorona ihany. DH: "Izy dia niditra ... ny faritrin'ny tempoly" na "izy dia niditra ... tao an-tokontanin'ny tempoly"

**Acts 5:26****Fampifandraisana ny foto-kevitra**

Ny lehiben'ny mpiambina sy ireo manam-boninahitra dia nitondra ireo Apostoly teo anatrehan'ny filan-kevitrin'ny mpitarika Jiosy.

**Fampahafantarana amin'ny ankapobeny**

Ny teny hoe "izy ireo" eto amin'ity fizarana ity dia manambara ny lehiben'ny mpiambina sy ireo manam-boninahitra. Ao anatin'ny fehezanteny "natahotra ny vahoaka izy ireo fandrao ho torahany vato" ny teny izy ireo" eto dia manambara ilay lehiben'ny mpiambina sy ireo manam-boninahitra.

Ary ny "izy ireo" hafa kosa dia manambara an'ireo Apostoly.

**amin'io anarana io**

Ny teny hoe "anarana" eto dia manambara an'i Jesosy. DH: "tsy hiresaka momban'i Jesosy intsony."

**nofenonareo ny fampianaranareo i Jerosalema**

DH: "Ianareo dia nampianatra ny rehetra tao ao Jerosalema ny momba Azy"

**maniry ny hitondra ny rà'io lehilahy io ho eo aminay**

Eto ny teny hoe "rà" dia manambara ny fahafatesan'i Jesosy . DH: "faniriana hampangana antsika ho tompon'andraikitra tamin'ny nahafatesan'io lehilahy io"

**Acts 5:29**

**Fampahafantarana amin'ny ankapobeny**

Eto ny teny hoe "isika" dia manambara ireo Apostoly fa tsy ireo mpihaino.

**i Petera sy ireo apostoly namaly hoe**

I Petera dia miresaka ny fiainan'ireo Apostoly rehetra rehefa miteny ireto teny manaraka ireto.

**tamin'ny fanantonana Azy teo amin'ny hazo**

Eto i Petera dia mampiasa ny teny hoe "hazo" hanambarana ny hazo fijaliana izay vita tamin'ny hazo.

**hanome fibebahana ho an'Israely, sy famelana ny heloka**

DH: "hanome fahafahana ny vahoakan'Israely mba hibe-baka sy hanana an'Andriamanitra hamela ny fahotan'izy ireo."

**Israely**

Ny teny hoe "Israely" eto dia manambara ireo olona Jiosy.

**ireo manaiky Azy**

"Ireo izay mankatoa ny fahefan'Andriamanitra"

**Acts 5:33**

**Fampifandraisana ny foto-kevitra**

Niresaka tamin'ny mpikambana tao filan-kevitra i Gamaliela.

**Gamaliela, mpampiana-dalàna, izay najain'ny olona rehetra**

I Lioka dia mampiditra an'i Gamaliela ary manome fampahafantarana mahakasika azy.

**nandidy ireo apostoly mba hivoaka kely any ivelany**

DH: "nandidy ireo mpiambina mba hitondra ireo Apostoly any ivelany"

**Acts 5:35**

**tandremo tsara**

"saino tsara ny momban'ny" na "mitandrema amin'ny". I Gamaliela dia nampitandrina azy ireo

mba tsy hanao zavatra izay hanenenan'izy ireo any aoriana.

**nilaza ny tenany ho**

"nilaza ny tenany ho olona manan-danja"

**Novonoina izy**

DH: "novonoin'ny olona izy"

**ireo rehetra izay nanaiky azy dia niparitaka ary tonga tsinontsinona**

DH: "Ireo olona izay niparitaka dia ireo izay nankatoa azy" na "ireo rehetra izay nankatoa azy dia samy nandeha any amin'ny lalan-kafa"

**tonga tsinontsinona**

Izany dia midika fa tsy fantany intsony izay zavatra nokasainy.

**Avy eo io lehilahy io**

Avy eo i Teodasy

**tamin'ny andron'ny fanisana**

nandritran'ny fotoan'ny fanisana"

**nitaona olona maromaro hanaraka azy**

Izany dia midika fa nandresy lahatra olona maro hikomy hiaraka aminy hanohitra ny governemanta Romana izy.

**Acts 5:38**

**Fampifandraisana ny foto-kevitra**

Namarana ny resany tamin'ireo mpikambana tao amin'ny filan-kevitra i Gamaliela. Resin'izy ireo ireo Apostoly ary nandidy azy ireo tsy ampianatra momban'i Jesosy ka hamela azy ireo handeha, fa ireo mpianatra dia nanohy nampianara sy nitory.

**manalavira an'ireo lehilahy ireo ary avelao irery izy ireo**

Niteny tamin'ireo mpitarika Jiosy i Gamaliela fa tsy hanasazy ireo Apostoly intsony ary tsy hamerina azy ireo any am-ponja.

**fa raha avy amin'ny olona io drafitra na io asa io**

raha olona no naminavina izany fikasana na hanao izany asa izany"

**dia ho foana izany**

hisy olona handrava izany

**Fa raha avy amin'Andriamanitra**

DH: "raha Andriamanitra no naminavina izany fikasana na nandidy ireo lehilahy ireo hanao izany asa izany"

**Dia resy lahatra izy ireo**

DH: "resin'i Gamaliela lahatra izy ireo"

**Acts 5:40**

**Fampahafantarana amin'ny ankapobeny**

Eto ny teny hoe "izy ireo"voalohany dia manambara ireo mpikambana ao amin'ny filan-kevitra. Ny

ambony amin'ny teny hoe "izy ireo" kosa dia manambara an'ireo Apostoly.

**niantso an'ireo apostoly hiditra izy ireo ary nikapoka**  
Ireo mpikambana ao amin'ny filan-kevitra dia nanome baiko ireo mpiambina ao amin'ny tempoly hanao ireo zavatra ireo.

**hiteny amin'ny anaran'i Jesosy**  
ny"anarana"eto dia midika ny fahefan'i Jesosy

**Izy ireo dia nandao ny filan-kevitra tam-pifaliana satria mendrika ny hitondra fahafam-baraka ho an'Ilay Anarana**  
Nifaly ireo Apostoly satria Andriamanitra dia nanome voninahitra azy ireo tamin'ny tsy

nanomezan'ireo mpitarika Jiosy azy ireo voninahitra.

**ho an'Ilay Anarana**  
Eto ny "anarana"dia manambara an'i Jesosy. DH: "hoan'i Jesosy"

**teo an-kianjan'ny tempoly sy tamin'ny trano maro**  
Izy ireo dia tsy niditra tao anatin'ny tempoly izay voatokana hoan'ireo mpisorona.

## Chapter 6

<sup>1</sup> Ary tamin'izany andro izany, rehefa nihanitombo ny isan'ireo mpianatra, dia nanomboka nisy fitarainana nataon'ireo Jiosy miteny Grika hanoherana ireo Hebreo, satria nataon'izy ireo tsinotsinona ireo mpitondra-tenany tamin'ny fizarana sakafo isan'andro. <sup>2</sup> Ny roa ambin'ny folo dia niantso ireo mpianatra rehetra ho any amin'izy ireo sady niteny hoe: "Tsy mety ho antsika raha mandao ny tenin'Andriamanitra mba hikarakara ireo latabatra. <sup>3</sup> Noho izany ianareo dia tokony mifidy, ry rahalahy, fito aminareo, lehilahy tsara laza, feno ny Fanahy sy fahendrena, mba ho tendrenay hikarakara izany raharaha izany. <sup>4</sup> Raha ny aminay, dia hanohy hatrany amin'ny fivavahana sy amin'ny fampianarana ny teny izahay." <sup>5</sup> Nahafinaritra ny olona rehetra ny teny nataon'izy ireo. Ka nifidy an'i Stefana izy ireo, lehilahy feno finoana sy Fanahy Masina, ary i Filipo, Prokoro, Nikanora, Timona, Parmena ary Nikoleo, proselyta avy any Antiokia. <sup>6</sup> Ireo mpino dia nitondra ireo lehilahy teo anatrehan'ny Apostoly, izay nivavaka sy nametraka ny tanany tamin'izy ireo. <sup>7</sup> Ka niparitaka hatrany ny tenin'Andriamanitra, ary ny isan'ny mpianatra tao Jerosalema dia nihanitombo be, ary mpisorona maro be kosa no lasa mpankatoa ny finoana. <sup>8</sup> Ary i Stefana, feno fahasoavana sy hery, dia nanao fahagagana sy famantarana lehibe teo amin'ny vahoaka. <sup>9</sup> Fa nisy vahoaka sasany nitsangana izay an'ny synagoga izay atao hoe ny Synagoga ny Libertina, sy an'ny Kyreniana sy Aleksandriana, ary ny sasany avy any Kilikia sy Azia. Ireo olona ireo dia niady hevitra tamin'i Stefana <sup>10</sup> Izy ireo dia tsy nahatohitra ny fahendrena sy ny Fanahy izay nitenenany i Stefana. <sup>11</sup> Avy eo dia nisy olona nanaovan'izy ireo kolikoly mba hiteny hoe: "Efa renay i Stefana niteny ratsy momban'i Mosesy sy Andriamanitra." <sup>12</sup> Nanaitra ny olona izy ireo, ny loholona, sy ny mpanora-dalàna, dia nankeo amin'i Stefana izy ireo ary nisambotra azy sy nitondra azy teo anatrehan'ireo mpanolotsaina. <sup>13</sup> Ary izy ireo dia nitondra fijoroana vavolombelona diso, dia niteny hoe: "Ito lehilahy ito dia tsy mitsahatra miteny ratsy ity toerana masina ity sy ny lalàna. <sup>14</sup> Fa izahay dia nandre azy niteny fa io Jesosy avy any Nazareta io dia handrava ity toerana ity sy hanova ireo fomba izay natolotr'i Mosesy antsika." <sup>15</sup> Ireo rehetra izay nipetraka teo amin'ny toeran'ny mpanolotsaina dia nandinika azy ka nahita fa tahaka ny anjely ny tarehiny.

### Acts 6:1

#### Fampahafantarana amin'ny ankapobeny

ity no fiatombohan'ny fizarana vaovao amin'ny tantara. I Lioka dia manome fampahafantarana fototra lehibe mba ahazahoana tsara ny tantara.

#### Jiosy miteny Grika

Izy ireo dia Jiosy izay niaina ela tany ho any amin'ny fanajakana Romana ivelan'Israely tany, ary niteny Grika. Ny fomba fiteny sy ny kolontsain'izy ireo dia somary samihafa amin'ireo izay nobeazina tao Israely.

#### ireo Hebreo

Izy ireo dia Jiosy izay dia lehibe tao Israely ary miteny Hebreo na Aramika. Ny mpiangona tao amin'ny fiangonan'izy ireo dia Jiosy ihany ary niova ho Jodaisma taty aoriana.

#### ireo mpitondra-tenany

Ireo vehivavy izay maty vady

#### natao tsinotsinona ny mpitondran-tenan'izy ireo

DH: "Ireo mpino hebreo dia nanao tsinotsinona ireo mpitondra-tena Grika

#### natao tsinotsinona

"noadinoana". Betsaka loatra izy ireo izay nila fanampiana ka maro ireo adino.

#### fizarana sakafo isan'andro

Ny ampahan'ny vola izay nomena ireo Apostoly dia nampiasaina hividianana sakafo hoan'ny fiangonan'ireo mpitondra-tena.

### Acts 6:2

#### Fampahafantarana amin'ny ankapobeny

Eto ny teny "ianarao" dia manambara ireo mpino

#### Fampahafantarana amin'ny ankapobeny

Ny teny hoe "isika"sy "izahay" eto dia manambara ireo Apostoly 12 lahy.

#### mandao ny tenin'Andriamanitra

Io dia fanitarana mba hanamafisana ny maha zava-dehibe ny asan'izy ireo izay mampianatra ny tenin'Andriamanitra. DH: "atsaharo ny fitoriana sy fampianarana ny tenin'Andriamanitra"

#### hikarakara ireo latabatra

Io fehezanteny io dia manambara hoe manolotra sakafo hoan'ny olona.

#### lehilahy tsara laza

"ireo lehilahy izay fanta-bahoaka fa tsara" na "ireo lehilahy izay nahatokisan'ny olona"

#### izany raharaha izany

"ho tompon'andraikitra hanao io asa io"

**ny fampianarana ny teny**

tsara raha ampina fanazavana bebe kokoa. DH: "ny fampianarana sy fitoriana ny teny"

**Acts 6:5**

**Nahafinaritra ny olona rehetra ny teny nataon'izy ireo**  
"Tian'ireo mpianatra rehetra ny soso-kevitr'izy ireo"

**Stefana ... ary Nikoleo**

Ireo dia anarana Grika ary maneho fa ny lehilahy rehetra voafidy dia avy amin'ny vondron'ireo mpino Jiosy miteny Grika.

**proselyta**

Jentilisa izay niova ho amin'ny finoana Jiosy

**nametraka ny tanany tamin'izy ireo**

Izany dia mampiseho ny fanomezan-pahasoavana sy andraikitra ary fahefana hoamin'ny asan'ireo fito.

**Acts 6:7****Fampahafantarana amin'ny ankapobeny**

Ity andininy ity dia manome fampahafantarana farany mahakasika ny fitombon'ny fiangonana.

**niparitaka hatrany ny tenin'Andriamanitra**

Izany dia miresaka ny fitombon'ny isan ireo olona izay nino ny teny tahaka ny fitombon'ny tenin'Andriamanitra. DH: "ny isan'ny olona izay nino ny tenin'Andriamanitra dia nitombo"

**lasa mpankatoa ny finoana**

"nanaraka ny fampianaran'ny finoana vaovao"

**finoana**

Ireo mety handikana azy 1) ny hafatrin'ny filazantsara amin'ny fahatokiana an'i Jesosy na 2) ny fampianaran'ny fiangonana na koa 3) ny fampianarana Kristianina.

**Acts 6:8****Fampifandraisana ny foto-kevitra**

Ity dia fanombohana fizarana vaovao amin'ny tantara.

**Fampahafantarana amin'ny ankapobeny**

Ireo andininy ireo dia manome fampahafantarana momban' i Stefana sy ireo olona hafa izay manandanja amin'ny fahazoana ny tantara.

**Ary i Stefana**

Io dia mampiditra an'i Stefana amin'ny mpilalao fototra azy amin'ity fizaran'ny tantara ity.

**Stefana, feno fahasoavana sy hery, dia nanao**

Ny teny hoe "fahasoavana"sy "hery" eto dia manambara ny herin'Andriamanitra . DH: "Andriamanitra dia nanome hery an'Stefana mba hanaovany"

**Synagogan'ny Libertina**

Libertina dia mety ho andevo teo aloha avy amin'ireo toerana samihafa ireo . Tsy hazava raha ireo olona hafa voatanisa dia anisan'ny synagoga na mba nandray anjara tamin'ny adi-hevitra niaraka tamin'ny Stefana.

**niady hevitra tamin'i Stefana**

"nifanakalo hevitra tamin'i Stephana"

**Acts 6:10****Fampifandraisana ny foto-kevitra**

Fampahafantarana fototra izay nanomboka tao amin'ny 6:8 ary mitohy ao amin'ny andininy faha 10.

**Fampahafantarana amin'ny ankapobeny**

Eto ny teny hoe "izahay"dia manambara ireo lehilahy izay resin'izy ireo lahatra mba handainga.

**Fampahafantarana amin'ny ankapobeny**

Ny teny hoe "izy ireo"dia manambara ireo olona avy amin'ny synagogan'i Libertina tao amin'ny 6:8

**tsy nahatohitra**

Io fehezanteny io dia midika fa tsy afaka nanaporofy izy ireo fa diso izay diso nolazany. DH: "tsy afaka niadi-hevitra"

**Fanahy**

"Fanahy Masina"

**olona nanaovan'izy ireo kolikoly mba hiteny hoe**

Satria zany dia natao mangina dia midika fa ny fijoron'izy ireo vavolombelona dia lainga avokoa. DH: "ireo lehilahy sasany mba handainga ary hiteny hoe"

**teny ratsy an'i**

"naniratsira an'i"

**Acts 6:12****Fampahafantarana amin'ny ankapobeny**

Ny fampiasana ny teny hoe "izy ireo" ny ankamaroany dia manambara ireo olona avy amin'ny synagogan'i Libertina tao amin'ny 6:8. Izy ireo no tompon'andraikitra tamin'ny fijoroana vavolombelona diso sy ny fanetanana ny filankevitra, ireo loholona, ireo mpanora-dalàna ary ireo olona hafa.

**Fampahafantarana amin'ny ankapobeny**

Eto ny teny "izahay" dia manambara ireo vavolombelona tsy marina izay najoron'izy ireo.

**Nanaitra ny olona izy ireo**

"nandrisika ireo olona mba ho tezitra"

**natolotr'i Mosesy antsika**

DH: "nampita" na "nampianaran'ireo razam-be"

**nandinika azy**  
"nijery maharitra"

**tahaka ny anjely ny tarehiny**  
Io fehezanteny io dia mampitaha ny tarehany  
amin'ny an'anjely fa tsy miteny mazava izay  
itoviany.

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## Chapter 7

<sup>1</sup> Ny mpisoronabe niteny hoe: "Marina ve izany rehetra izany?" <sup>2</sup> Stefana niteny hoe: "Ry rahalahy sy ry ray, henoy aho: "Ny Andriamanitrin'ny voninahitra niseho tamin'ny raintsika Abrahama tamin'izy tany Mesopotamia, talohan'ny nipetrachany tao Harana; <sup>3</sup> niteny taminy Izy hoe: "Mialà eo amin'ny taninao ianao sy ireo havanao, ary mandehana any amin'ilay tany izay asehoko anao." <sup>4</sup> Avy eo niala an'ilay tanin'ny Kaldeana izy ary nipetraka tany Harana; nanomboka teo, taorian'ny nahafatesan'ny rainy, nentin'Andriamanitra tany amin'io tany io izy, izay hipetrachanao izao. <sup>5</sup> Tsy nomeny ho lova teo izy, tsia, tsy ampy hametrahana tongotra akory. Fa nanome toky izy\_ na dia mbola tsy nanan-janaka aza i Abrahama fa\_izy dia hanome ny tany azy ho fananany sy ho an'ireo taranany any aoriany. <sup>6</sup> Andriamanitra dia niresaka taminy tahaka izao, fa ireo taranany dia hipetraka maharitra any amin'ny tanin'ny firenen-kafa, ary ireo mponina ao dia hitondra azy ireo amin'ny fanandevozana sy fampahoriana mandritry ny efa-jato taona. <sup>7</sup> 'Nefa ho tsaraiko ny firenena izay tompoin'izy ireo,' hoy Andriamanitra, 'ary aorian'izany dia hanantona sy hidera Ahy eo amin'io toerana io izy ireo. <sup>8</sup> Avy eo nomen'Andriamanitra an'i Abrahama ny fanekena amin'ny famorana, ka i Abrahama dia lasa rain'Isaka ary namora azy tamin'ny andro fahavalo; Isaka dia lasa rain'i Jakoba, ary Jakoba lasa rain'ireo patriarika roa ambin'ny folo. <sup>9</sup> Satria ireo patriarika dia nialona an'i Josefa, ka namidin'izy ireo tany Egipta izy; fa Andriamanitra dia niaraka taminy <sup>10</sup> ary namonjy azy tamin'ireo olany rehetra. I Josefa dia nomeny fankasitrahana sy fahendrena teo anatrehan'i Farao, mpanjakan'Egipta, izay nametraka azy ho governora manapaka an' Egipta sy ambonin'ireo fananany rehetra. <sup>11</sup> Ary dia tonga ny mosary nanerana an'Egipta sy Kanana, sy fijaliana lehibe, ary ireo razantsika dia tsy nahita sakafo. <sup>12</sup> Fa rehefa naheno i Jakoba fa nisy vary tao Egipta, nandefa ireo razantsika tamin'ny dian'izy ireo voalohany izy. <sup>13</sup> Tamin'ny dian'izy ireo faharoa i Josefa nampahafantatra ny tenany tamin'ireo rahalahiny, ary ny fianakavian'i Josefa dia lasa fantatr'i Farao. <sup>14</sup> Josefa dia naniraka ireo rahalahiny hiteny an'i Jakoba rainy mba hoavy any Egipta, miaraka amin'ireo havany rehetra, teo amin'ny dimy ambin'ny fitopolo olona raha atambatra. <sup>15</sup> Noho izany Jakoba dia nidina tao Egipta, ary maty izy, izy sy ireo razantsika. <sup>16</sup> Nolanjaina ho any Sekema izy ireo ary nalevina tao amin'ilay fasana izay novidian'i Abrahama tamin'ny volafotsy tamin'ireo zanak'i Hamora tany Sekema. <sup>17</sup> Rehefa nanakaiky ny fotoanan'ilay fampanantenana, ilay fampanantenana izay nataon'Andriamanitra tamin'i Abrahama, dia nihamaro sy nitombo ny olona tao Egipta, <sup>18</sup> mandra-pitsangan'ny mpanjaka hafa tao Egipta, mpanjaka izay tsy nahafantatra ny momba an'i Josefa. <sup>19</sup> Io mpanjaka io ihany no namitaka ny vahoakantsika sy nampahory ireo razantsika, izy ireo dia nanery ny razantsika handao ireo zanany ambava loza mba tsy ho velona. <sup>20</sup> Tamin'izany fotoana izany i Mosesy no teraka; izy dia tsara teo anatrehan'Andriamanitra ary notaizana telo volana tao an-tranon'ny Rainy. <sup>21</sup> Rehefa navoaka teny ivelany izy, dia ny zanaka vavin'i Farao no nanangana sy nitaiza azy tahaka ny zanany lahy. <sup>22</sup> I Mosesy dia nampianarina ireo fahendrena rehetra nananan'ny Egyptianina, ary izy dia nahery tamin'ny teniny sy ny asany. <sup>23</sup> Ka rehefa ho efapolo taona izy, tonga tao am-pony ny hitsidika ireo rahalahiny, zanak'Israely. <sup>24</sup> Nahita israelita iray izay nampahoriana ka niaro azy i Mosesy sady namaly an'ilay izay nampahory azy tamin'ny famonona ilay Egyptianina: <sup>25</sup> Nihevitra izy fa ho azon'ireo rahalahiny fa tamin'ny alalan'ny tanany Andriamanitra no nanavotra azy ireo, nefa dia tsy azon'izy ireo izany. <sup>26</sup> Ny andro manaraka dia tonga tao amin'ireo Israelita sasany izy raha izy ireo nifanditra; nanandrana ny nampitony ny tsirairay avy izy, niteny hoe: "Ry lehilahy, ianareo dia mpirahalaha, maninona ianareo no mifandraotra?" <sup>27</sup> Fa ny iray izay nanao tsy nety tamin'ny namany nanosika azy, ary niteny hoe: "Iza no nanendry anao ho mpanapaka sy hitsara anay?" <sup>28</sup> Tianao ve ny hamono ahy, tahaka ny namononao ireo Egyptianina omaly?" <sup>29</sup> Nitsoaka i Mosesy rehefa nandre izany; lasa mpiavy izy tao amin'ny tanin'ny Midiana, izay niterahany ny zanany roa lahy. <sup>30</sup> Rehefa dila ny efapolo taona, nisy anjely iray nipotra taminy tany an'efitra teny amin' tendrombohitra Sinay, teo amin'ny lelafon'ilay voaroy nirehitra. <sup>31</sup> Rehefa tazan'i Mosesy ilay afo, talanjona izy tamin'ilay fahitana; ary rehefa nanatona izy ka nijery ilay izy, indro avy any nisy feon'ny Tompo niteny hoe: <sup>32</sup> "Izaho no Andriamanitr'ireo razanao, Andriamanitr'Abrahama, sy Isaka, ary Jakoba." Nangovitra i Mosesy ary tsy sahy nijery. <sup>33</sup> Ny Tompo niteny taminy hoe: "Esory ny kapa eny amin'ny tongotrao, fa io toerana izay hijoronao io dia tany masina. <sup>34</sup> Efa hitako tokoa ny fijalian'ny vahoakako izay ao Egipta, henoko ny fitarainan'izy ireo, ary efa nidina nanavotra azy ireo Aho; koa ankehitriny, alefako ho any Egipta ianao." <sup>35</sup> Io ilay Mosesy izay nolavin'izy ireo, rehefa niteny izy ireo hoe: "Iza no nanendry anao ho mpanapaka sy ho mpitsara?" Izy ilay tokana izay nalefan'Andriamanitra sady ho mpanapaka no mpanavotra. Andriamanitra nandefa azy tamin'ny alalan'ny tanan'ilay anjely izay nipoitra tamin'i Mosesy teny amin'ny voaroy. <sup>36</sup> Nitarika azy ireo hiala tao Egipta i Mosesy, rehefa avy nanao fahagagana sy famantarana tao Egipta sy teny amin'ny ranomasina mena, ary teny an'efitra mandritry ny efapolo taona. <sup>37</sup> Io ihany ilay

Mosesy izay niteny tamin'ny vahoakan'Israely hoe: "Andriamanitra dia hanangana mpaminany ho anareo eo amin'ny rahalahinareo, mpaminany tahaka ahy." <sup>38</sup> Izy ilay lehilahy izay tao am-piangonana tao an'efitra niaraka tamin'ilay anjely izay niteny taminy teny amin'tendrombohitr'i Sinay. Izy ilay lehilahy niaraka tamin'ireo razantsika; izy ilay lehilahy izay nandray ny teny velona zaraina ho antsika. <sup>39</sup> Izy ilay lehilahy izay tsy nankatoavin'ireo razantsika; natosik'izy ireo lavitra azy ireo izy, ary any ampon'izy ireo dia niverina tany Egipta izy ireo. <sup>40</sup> Tamin'io fotoana io niteny tamin'i Arona izy ireo hoe: "Hanaovy Andriamanitra izahay hitarika anay, tahaka an'i Mosesy, izay nitarika antsika hivoaka an'ny Egipta, tsy fantatsika izay nitranga taminy." <sup>41</sup> Ary nanao omby lahy kely izy ireo tamin'izany andro izany ary nitondra fanatitra teo amin'ilay sampy, ary nifaly tamin'ny asan-tanany izy ireo. <sup>42</sup> nitodika Andriamanitra ary namela azy ireo mba ho fiderana ireo kintana eny an-danitra, araka ny voasoratra tao amin'ny bokin'ny mpaminany: "Ianareo ve nanolotra ahy biby maty sy fanatitra nandritrin'ny efaolo taona tao an'efitra, tranon'ny Israely? <sup>43</sup> Nekenareo ny tabernakelin'i Moloka sy ny kintan' andriamanitra Refana, sy ireo sary izay ataonareo hiderana azy, ary izaho hitondra anareo any ankotran' Babylona." <sup>44</sup> Ireo razantsika dia nanana tabernakelin'ny fijoroana vavolombelona tao an'efitra, araka ny baikon'Andriamanitra rehefa niteny tamin'i Mosesy Izy, izay tokony nataony nitovy tamin'ilay fomba efa hitany. <sup>45</sup> Io ilay tranolay izay nalain'ireo razantsika, ary noentiny tao amin'ilay tany niaraka tamin'i Josoa, teo anatrehan'ireo razantsika, ireo fananan'ny firenena izay nandroahan'Andriamanitra ny tany izay noraisin'izy ireo ho fananan'izy ireo manokana, Ilay tranolay dia nitoetra tao amin'ilay tany nandritry ny andron'i Davida, <sup>46</sup> ary izy nahazo fankasitrahana tao amin'ny fahitan'Andriamanitra ary nanontany raha hahita toerana honenana ho an'Andriamanitr'i Jakoba. <sup>47</sup> Fa i Salomona no nanamboatra ny trano ho an'Andriamanitra. <sup>48</sup> Na izany aza, ny Avo indrindra dia tsy nipetraka tao amin'ny trano vita tamin'ny tanana, araka ny voalazan'ny mpaminany hoe: <sup>49</sup> "Ny lanitra no seza fiandrianako, ary ny tany no fitoeran-tongotro. Trano toy inona no afaka hamboarinao ho ahy? hoy ny Tompo, na toerana toy ny inona no hitsaharako? <sup>50</sup> Tsy tanako ve no nanao ireo zavatra rehetra ireo? <sup>51</sup> Ireo olona mafy hatoka sy tsy voafora ao am-po sy sofina, ianareo dia manohitra foana ny Fanahy Masina; ianareo dia manao tahaka izay nataon'ny razanareo. <sup>52</sup> Iza tamin'ireo razanareo no tsy nanenjika mpaminany? Novonoin'izy ireo ny mpaminany izay niseho talohan'ny fiavin'ilay Fahamarinana, ary ankehitriny ianareo dia lasa mpamadika sy mpamono azy koa, <sup>53</sup> ianareo vahoaka izay nandray ny lalàna izay napetrak'ireo anjely, kanefa tsy notazominareo izany." <sup>54</sup> Ary rehefa naheno ireo zavatra ireo ny mpikambana ao amin'ny filan-kevitra, tohina ny fon'izy ireo, ary nihidy vazana izy ireo tamin'ny Stefana. <sup>55</sup> Fa izy, izay feno Fanahy Masina, nijery tsara ny lanitra ary nahita ny voninahitr'Andriamanitra, ary nahita an'i Jesosy nijoro teo ankavanan'Andriamanitra. <sup>56</sup> Stefana niteny hoe: "Jereo, itako misokatra ireo lanitra, ary ny zanak'olona mijoro eo ankavanan' Andriamanitra." <sup>57</sup> Teo amin'izany dia notapenan'ireo mpikambana ao amin'ny filan-kevitra ny sofin'izy ireo, ary nihiaka niaraka tamin'ny feo ambony, nihazakazaka izy ireo nankeny aminy. <sup>58</sup> Notaritin'izy ireo ivelan'ny tanàna izy ary nanomboka nitora-bato azy izy ireo, ary ireo vavolombelona dia nametraka ny akanjony teo amin'ny tongotr'ilay zaza lahy nantsoina hoe Saoly. <sup>59</sup> Raha nitora-bato an'i Stefana iny izy ireo, niantso mafy ny Tompo izy ary niteny hoe: "Tompo Jesosy, raiso ny fanahiko." <sup>60</sup> Nandohalika izy ary niantso tamin'ny feo mahery hoe: "Tompo, aza tazomina izao ota izao hanoherana azy ireo." Rehefa avy niteny izany izy dia resitory.

## Acts 7:1

### Fampifandraisana ny foto-kevitra

Mitohy ny fizaran'ny tantara momban'i Stefana izay nanomboka tao amin'ny 6:8. Nanomboka namaly ny mpisorona be sy ny filan-kevitra i Stefana tamin'ny firesahana momban'ireo zavatra nitranga tao amin'ny tantaran'Israely. Maro ireo zavatra ao anatin'ity tantara ity no avy tamin'izay nosoratan'i Mosesy

### Ry rahalahy sy ry ray, henoy aho

I Stefana dia nanome fanajana lehibe an'ny filan-kevitra tamin'ny niarabainy azy ireo tahaka ny fianakaviany.

## Acts 7:4

### Fampafantarana amin'ny ankapobeny

Ao amin'ny andininy faha 4 ny hoe "izy" na "azy" dia manambara an'i Abrahama. Ao amin'ny andininy faha 5 ny hoe "Izy" na "Azy" dia manambara an'Andriamanitra.

### Fampahafantarana amin'ny ankapobeny

Eto ny teny hoe "ianareo" dia manambara ireo filan-kevitra sy ny mpihaino.

### tsy ampy hametrahana

Ireto mety ho dikan'io fehezanteny io 1) tany kely tsy afaka hijorona na 2) zara misy ho dinganina 3) ampahana tany kely dia kely"

**ho fananany sy ho an'ireo taranany any aoriany**  
Ho fananan'Abrahama ary hanome izany hoan'ny taranany"

### Acts 7:6

**Andriamanitra dia niresaka taminy tahaka izao**  
DH: "Taty aoriana Andriamanitra dia niresaka tamin'i Abrahama"

**efa-jato taona**  
"400 taona"

**ho tsaraiko ny firenena**  
"firenena" dia manambara ireo olona ao anatiny.  
DH: "Hitsara ny olona ao amin'ny firenena Aho"

**nomen'Andriamanitra an'i Abrahama ny fanekena amin'ny famorana**  
Ireo Jiosy dia ahalala fa ity fanekena ity dia mitaky ny fanaforan'i Abrahama ny lahy rehetra ao amin'ny fianakaviany. DH: "nanao fifanekena tamin'i Abrahama mba hamora ireo lahy rehetra ao amin'ny fianakaviana"

**ka i Abrahama dia lasa rain'Isaka**  
Ny fiampitan'ny tantara mankany amin'ny taranak'i Abrahama

**ary Jakoba lasa rain'i**  
"ary Jakoba dia lasa ray." Nohafohizin'i Stefana izany.

### Acts 7:9

**ireo patriarika**  
"zanaka lahimatoan'i Jakoba" na "ireo zokin'i Josefa"

**nialona an'i**  
DH: "ny fialonana no nandrisika ireo patriarika hanohitra"

**dia niaraka taminy**  
DH: "dia nanampy azy"

**into Egypt**  
Io dia manambara ireo olona tao Egypta. DH: "Tamin'ireo olona rehetra tao Egypta"

### Acts 7:11

**Ary dia tonga ny mosary**  
Nitsahatra tsy namokatra intsony ny tany

**ireo razantsika**  
Io dia manambara an'i Jakoba sy ireo zanany lahy izay razambean'ireo olona Jiosy

**vary**  
Ny "vary" no sakafo tena fihinana tamin'izany fotoana izany.

**faharoa**  
"ny fotoana manaraka"

**nampahafantatra ny tenany**  
Nampahafantatra ny tenany tamin'ireo rahalahin'i Josefa fa izy dia rahalahin'izy ireo koa.

**ny fianakavian'i Josefa dia lasa fantatr'i Farao**  
DH: "Nahafantatra i Farao fa izy ireo dia fianakavian'i Josefa"

### Acts 7:14

**naniraka ireo rahalahiny**  
"naniraka ireo rahalahiny hiverina hoany Kanana" na "naniraka ireo rahalahiny hiverina hody"

**ary maty izy**  
Ataovy izay tsy ahatonga ilay izy hanambara hoe raha vao tonga tao Egypta izy dia maty. DH: "ary maty izy ny farany"

**izy sy ireo razantsika**  
"i Jakoba sy ireo zanany lahy izay lasa razambe"

**Nolanjaina ho any Sekema izy ireo ary nalevina**  
DH: "Nolanjain'ireo taranak'i Jakoba ny vata-mangatsiaka an'i Jakoba sy ireo zanany lahy ... ary nalevin'izy ireo"

**tamin'ny volafotsy**  
"tamin'ny vola"

### Acts 7:17

**Fampahafantarana amin'ny ankapobeny**  
Ny teny "antsika" eto dia miresaka an'i Stefana sy ny mpihaino azy.

**ilay fampanantenana izay nataon'Andriamanitra tamin'i Abrahama, dia nihamaro sy nitombo**  
Ao amin'ny teny sasany izany dia mety manampy ny milaza fa nitombo an'isa mialohan'ny hilazana fa tonga ny fotoan'ilay fampanantenana.

**nanakaiky ny fotoanan'ilay fampanantenana**  
Izany dia nanakaiky hanantaterahin'Andriamanitra ny fampanantenany tamin'i Abrahama.

**mandra-pitsangan'ny mpanjaka hafa**  
"mpanjaka hafa no nanomboka hanapaka"

**tao Egypta**  
"Egypta" dia manambara ireo olona tao Egypta. DH: "ny olona tao Egypte"

**izay tsy nahafantatra ny momba an'i Josefa**  
eto "Josefa" dia manambara ny lazan'i Josefa. DH: "iza no tsy mahafantatra fa i Josefa dia nanampy an'i Egypta"

**nampahory ireo razantsika**

"nametsy ireo razambe antsika" na "nampijaly ireo razambe antsika"

**handao ny zanak'izy ireo**

hisaraka amin'ny zanak'izy mba ho faty izy ireo avy eo

**Acts 7:20****Tamin'izany fotoana izany i Mosesy no teraka**

Io dia mampiditra an'i Mosesy ao anatin'ny tantara.

**tsara teo anatrehan'Andriamanitra**

Io fehezanteny io dia fomba fiteny izay midika fa i Mosesy dia tsara.

**notaizana**

DH: "Nikarakara azy ny ray aman-dreniny"

**Rehefa navoaka teny ivelany izy**

I Mosesy dia "navoaka teny ivelany" noho ny didin'i Farao. DH: "Rehefa napetrak'ireo ray aman-dreniny tany ivelany izy" na "nilaozan'ireo izy"

**tahaka ny zanany lahy**

"notaizany tahaka ny zanaka naterany"

**Acts 7:22****I Mosesy dia nampianarina**

DH: "Ireo Egyptisnina no nanabe an'i Mosesy"

**rehetra nananan'ny Egyptianina**

Io dia fanitarana mba hanamafisana fa izy dia nahazo fanabeazana avo dia avo.

**nahery tamin'ny teniny sy ny asany**

"nahomby tamin'ny teny sy izay nataony"

**tonga tao am-pony**

"nieritreritra ary nanapa-kevitra izy." Izany dia fomba fiteny izay midika fa "nanapa-kevitra izy"

**ireo rahalahiny, zanak'Israely**

Izany dia maneho ireo olony fa tsy ny fianakaviany ihany. DH: "nijery izay ataon'ny olony, ny zanak'Israely"

**Nahita israelita iray izay nampahoriana izy, niaro azy i Mosesy sady namaly an'ilay izay nampahory azy tamin'ny famonona ilay Egyptianina**

DH: "nahita Egyptianina iray nampijaly Israelita i Mosesy dia niaro ilay Israelita ary nikapoka ilay Egyptianina izay nampahory azy"

**fikapohana ilay Egyptianina**

Nokapohan' i Mosesy mafy ilay Egyptianina ka nitarika ny fahafatesany.

**tamin'ny alalan'ny tanany Andriamanitra no nanavotra azy ireo**

"nanavotra azy ireo tamin'alalan'i Mosesy" na "nampiasa an'i Mosesy mba hanavotana azy ireo"

**Acts 7:26****Fampahafantarana amin'ny ankapobeny**

Eto ny teny "isika" dia maneho ireo Israelita ary i Mosesy dia tsy ao anatiny.

**ireo Israelita sasany**

Ny mpihaino dia mahafantatra tamin'ny alalan'ny tantaran'i Eksodosy fa izy ireo dia lehilahy roa fa tsy nofaritan'i Stefana mazava tsara.

**nampitony ny tsirairay avy izy**

"nampitsahatra azy ireo tsy hiady"

**Ry lehilahy, ianareo dia mpirahalaha**

Niresaka tamin'ireo Israelita izay niady i Mosesy.

**maninona ianareo no mifandratra?**

Nametraka io fanontaniana io i Mosesy mba handrisika azy ireo hijanona tsy hiady. DH: "Ianareo dia tsy tokony hifandratra!"

**Iza no nanendry anao ho mpanapaka sy hitsara anay?**

Nametraka io fanontaniana io ilay lehilahy mba hitenena mafy an'i Mosesy. DH: "tsy manana fahefana eo aminay enao!"

**Tianao ve ny hamono ahy, tahaka ny namononao ilay Egyptianina omaly**

Nametraka io fanontaniana io ilay lehilahy mba hampitandremana an'i Mosesy fa izy sy ny hafa dia nahafantatra fa i Mosesy no namono ilay Egyptianina.

**Acts 7:29****Fampahafantarana amin'ny ankapobeny**

Ny mpihaino an'Stefana dia efa nahafantatra fa i Mosesy dia nanambady an'i vehivavy Midianita rehefa nandositra an'Egypta

**rehefa nandre izany**

Ny tian'io ho lazaina dia i Mosesy dia nahafantatra fa ireo Israelita dia nahalala fa izy dia namono Egyptianina iray ny andro mialoha (7:26)

**Rehefa dila ny efapolo taona**

"Rehefa dila ny efapolo taona." Io ny fotoana niainan'i Mosesy tao Midiana. DH: "efapolo taona taorian'ny nandosiran'i Mosesy tany Egypta"

**nisy anjely iray nipotra**

Ny mpihaino an'i Stefana dia nahafantatra fa i Andriamanitra no niteny tamin'ny alalan'ilay anjely.

**Acts 7:31****talanjona izy**

Taitra i Mosesy fa tsy nirehitra ilay lobolobo tao anatin'ilay afo. DH: "satria ilay lobolobo dia tsy nirehitra"

**rehefa nanatona izy ka nijery ilay izy, indro avy any nisy feon'ny Tompo niteny hoe: 32**"Izaho no Andriamanitr'ireo razanao, Andriamanitr'Abrahama, sy Isaka, ary Jakoba." Nangovitra i Mosesy ary tsy sahy nijery

Io dia mety midika fa nanatona ilay lobolobo i Mosesy mba hijery fa nihemotra kosa noho ny tahotra rehefa avy nandre ilay feo.

**Izaho no Andriamanitr'ireo razanao**

"Izaho no Andriamanitra izay nivavahan'ireo razambe anao"

**Nangovitra i Mosesy**

DH: "Nangovitra noho ny tahotra i Mosesy"

**Acts 7:33****Esory ny kapa**

Niteny izany an'i Mosesy Andriamanitra mba ho fanomezam-boninahitra Azy.

**fa io toerana izay hijoronao io dia tany masina**

Ny fampahafantarana tiana ho lazaina eto dia izay toerana hisehoan'Andriamanitra dia ny faritra rehetra manodidina an'io dia raisina ho tany masina noho i Andriamanitra.

**hitako tokoa**

Ny teny hoe "tokoa" dia manamafy ilay zavatra hita.

**vahoakako**

Io dia manamafy fa ireo olona ireo dia an'Andriamanitra. DH: "Ireo taranak'i Abrahama, Isaka, ary i Jakoba"

**efa nidina nanavotra azy ireo**

"ny tenako no hanafaka azy ireo"

**koa ankehitriny**

"miomana." Eto Andriamanitra dia nanome baiko

**Acts 7:35****Fampafantarana amin' ny ankapobeny**

Ny andininy faha 35-38 dia ahitana karazana fehezanteny mifandray amin'i Mosesy. Ary isakin'ny fehezanteny dia miantomboka amin'ny filazana toy ny hoe: "Ilay Mosesy" na "Izany Mosesy izany ihany" na "Izy ilay lehilahy". Raha mety dia fehezanteny tahaka ireo ihany ampiasaina mba hanamafisana an'i Mosesy.

**Fampafantarana amin'ny ankapobeny**

Rehefa niala tao Egypta ireo Israelita dia nirenireny tany an'efitra nandritran'ny 40 taona mialohan'ny

nitondran'Andriamanitra azy ireo tany amin'ilay tany nampanantenainy azy ireo.

**Io ilay Mosesy izay nolavin'izy ireo**

Io dia manambara ireo tranga tao amin'ny 7:26

**Iza no nanendry anao ho mpanapaka sy ho mpitsara?**

Io fanontaniana io dia nampiasaina mba hitenenana mafy an'i Mosesy. DH: "Ianao dia tsy manana fahefana aminay!"

**mpanapaka no mpanavotra**

"hanjaka anay ary hanafaka anay amin'ny fanandevozana"

**tamin'ny alalan'ny tanan'ilay anjely**

"tamin'ny alalan'ny anjely"

**nandritran'ny efapolo taona**

Ny mpihaino an'Stefana dia nahafantatra momban'ny efapolo andro nipetrahan'ireo Israelita tany an'efitra. DH: "nandritran'ilay 40 taona izay niainan'ireo Israelita tany an'efitra."

**hanangana mpaminany**

hanendry lehilahy iray hafa ho mpaminany"

**eo amin'ny rahalahinareo**

"eo amin'ny vahoakanareo"

**Acts 7:38****Fampahafantarana amin'ny ankapobeny**

Ny teny nindramina avy ao amin'ny andininy faha 40 dia nosoratan'i Mosesy.

**This is the man who was with our fathers**

"Io ilay Mosesy izay anisan'ireo Israelita"

**Izy ilay lehilahy**

Ny fehezanteny " Izy ilay lehilahy" mandritra ity andalana ity dia manambara an'i Mosesy.

**izy ilay lehilahy izay nandray ny teny velona zaraina ho antsika**

Andriamanitra dia ilay tokana izay manome ireo teny. DH: "izy ilay lehilahy izay niresahan'Andriamanitra teny velona mba ho atolotra antsika"

**teny velona**

Ireo mety ho dikany 1) "ilay hafatra izay maharitra" na 2) "teny izay manome fiainana"

**natosik'izy ireo lavitra azy ireo izy**

Io dia sarinteny mba hanamafisana ny fandavan'izy ireo an'i Mosesy. DH: "nolavin'izy ireo izy ho mpitarika azy ireo izy"

**any ampon'izy ireo dia niverina**

"izy ireo dia naniry ny hiverina"

**Tamin'io fotoana io**

"rehefa tapa-kevitra ny hiverina tany Egipta izy ireo"

**Acts 7:41****Fampafantarana amin'ny ankapobeny**

Ny teny nindramin'i Stefana eto dia nalaina tao amin'ny mpaminany Amosy

**nanao omby lahy kely**

Ny mpihaino an'i Stefana dia nahafantatra fa ilay omby lahy kely iay nataon'izy ireo dia tsanga-bato. DH: "nanao tsanga-bato izay miendrika omby lahy kely izy ireo"

**omby lahy kely ... ilay sampy ... asan-tanany izy ireo**

Ireo fehezanteny rehetra ireo dia manambara mahakasika ila tsanga-baton'ilay omby lahy kely.

**Andriamanitra nitodika**

"nitodika Andriamanitra" io fihetsika io dia manambara ny tsy fahafalian'Andriamanitra tamin'ireo olona ary tsy hanampy azy ireo intsony. DH: "Nijanona tsy nanampy azy ireo Andriamanitra"

**namela azy ireo**

"tsy nitahy azy ireo"

**ireo kintana eny an-danitra**

Ireo mety ho dikany 1) ireo kintana ihany na 2) ny masoandro, volana ary ireo kintana.

**ny bokin'ny mpaminany**

Io dia tahiry misy ny tantara nosoratan'ireo mpaminany tao amin'ny Testamenta Taloha tamin'ny horonan-taratasy. Ary ireo soratr'i Amosy koa dia ao.

**Ianareo ve nanolotra ahy biby maty sy fanatitra nandritrin'ny efaolo taona tao an'efitra, tranon'ny Israely?**

Nametrika io fanontaniana io Andriamanitra mba hampisehoana an'Israely fa izy ireo dia tsy nidera Azy tamin'ireo sorona. DH: "Tsy nanome voninahitra Ahy ianareo rehefa nanolotra biby maty sy ireo sorona ... Israely"

**tranon'ny Israely**

Io dia manambara ny firenena Israelianina manontolo. DH: "ianareo Israelita rehetra"

**Acts 7:43****Fampifandraisana ny foto-kevitra**

Stefana dia nanohy ny valinteniny tamin'ny mpisoronabe sy ny filan-kevitra izay natombony tao amin'ny 7:1

**Fampahafantarana amin'ny ankapobeny**

Mitohy eto izay voalazan'ny mpaminany Amosy.

**Nekenareo**

Izany dia midika fa nentin'izy ireo niaraka tamin'izy ireo nandeha tany an'efitra ireo sampy. DH: "nentinareo nanaraka anareo isakin'ny toerana iray"

**tabernakelin'i Moloka**

Ilay lay izay nampiantranona ilay andriamanitra sandoka Moloka

**ny kintan' andriamanitra Refana**

Ireo kintana izay voamarina fa niaraka tamin'ny andriamanitra sandoka Refana

**ireo sary izay ataonareo**

Izy ireo dia nanao sary na tsanga-baton'ny andriamanitra moloka sy Refana mba hivavahana amin'izy ireo.

**izaho hitondra anareo mihoatran'i Babylona**

"Izaho hanala anareo any amin'ireo toerana mbola lavitran'i Babylona." Izany no .fitsaran'Andriamanitra

**Acts 7:44****tabernakelin'ny fijoroana vavolombelona**

Ilay lay izay nametrahana ilay vata nisy vato voasokitra misy ireo didy folo.

**tabernakelin'ny fijoroana vavolombelona ... ilay tranolay**

Ireo fehezanteny roa ireo dia maneho hevitra mitovy

**ireo fananan'ireo firenena**

"amin'ireo fananan'ireo firenena." Tafiditra ao anatin'izany ny tany, trano, vokatra, biby fiompy sy ireo fananan'ny firenena rehetra izay azon'Israely.

**ireo firenena**

io dia manambara ireo olona izay efa niaina teo amin'ilay tany mialohan'Israely. DH: "ny olona izay niaina taloha teto"

**nitoetra tao amin'ilay tany nandritry ny andron'i Davida**

Ilay vata dia nipetraka tao anatin'ilay tranolay nandritran'ny andron'i Davida mpanjakan' Israely.

**toerana honenana ho an'Andriamanitr'i Jakoba**

"trano hoan'ilay vata izay sady afaka hipetrahana'i Davida." I Davida izay nitady toerana hoasina ilay vata mba hitoerany ao Jerosalema fa tsy ao anaty lay.

**Acts 7:47****Fampahafantarana amin'ny ankapobeny**

Ao amin'ny andininy faha 49 sy 50, i Stefana dia nindran ny tenin'i Isaia mpaminany. Voalaza tao fa Andriamanitra niresaka momban'ny tenany.

**vita tamin'ny tanana**

"nataon'ny olona"

**Ny lanitra no seza fiandrianako, ary ny tany no fitoeran-tongotro**

Ny mpaminany dia nampitaha ny alehiben'ny fanatrehan'Andriamanitra amin'ny tsy afahan'ny olombelona manambotra toerana hitoeran'Andriamanitra eto an-tany nanomboka tamin'ny naha lasa ny tany manontolo ho toerana fitoeran'ny tongony fotsiny ihany.

**Trano toy inona no afaka hamboarinao ho ahy?**

Nametraka io fanontaniana io Andriamanitra mba ampisehoana ny maha tsy misy dikany ireo ezaka ataon'ny olombelona amin'ny fikarakara an'Andriamanitra. DH: "Ianareo dia tsy afaka ny hanangana trano mendrika ahy!"

**aiza ny toerana hitsaharako?**

Nametraka io fanontaniana io Andriamanitra mba ampisehoana ny olona fa tsy afaka ny hamatsy Azy izy ireo. DH: "Tsy misy toerana tsara ampy hitsaharako!"

**Tsy tanako ve no nanao ireo zavatra rehetra ireo?**

Nametraka io fanontaniana io Andriamanitra mba ampisehoana ny olona fa tsy namorona na inona na inona izy ireo. DH: "Ny tanako no nanao ireo zavatra rehetra ireo!"

**Acts 7:51****Fampifandraisana ny foto-kevitra**

Tamin'ny fitenenana mafy nefa tamin-panajana no namaranan'i Stefana ny valinteniny tamin'ny mpisoronabe sy ny filan-kevitra izay niantomboka tao amin'ny 7:1 .

**Ireo olona izay mafy hatoka**

I Stefana dia nisarika tamin'ny famantarana niaraka tamin'ireo mpitarika Jiosy mba hitenenany mafy azy ireo

**mafy hatoka**

Io dia tsy midika hoe mafy ny hatok'izy ireo fa hoe "mafy loha"izy ireo."

**tsy voafora ao am-po sy sofina**

Ireo Jiosy dia nandray ireo olona tsy voafora ho tsy mankatoa an'Andriamanitra. Nampiasa ny "fo" sy "sofina" i Stefana eto mba hisolona tena ireo mpitarika Jiosy izay nanao toy ny fanaon'ny Jentilisa rehefa tsy manao na tsy mihaino an'Andriamanitra izy ireo. DH: Ianareo dia mandà tsy hankatoa sy hihaino"

**Iza tamin'ireo razanareo no tsy nanenjika mpaminany?**

Nametraka io fanontaniana io i Stefana mba nampisehoana azy ireo fa tsy nandray lesona tamin'ny lesok'ireo razambe izy ireo. DH: "Novonoin'ireo razambe anareo ny mpaminany rehetra"

**ilay Fahamarinana**

Io dia manambara an'i Kristy ilay Messia.

ianareo dia lasa mpamadika sy mpamono azy koa "ianareo dia namadika sy namono Azy"

**mpamono azy**

"mpamono ilay fahamarinana" na "mpamono an'i Kristy"

**ny lalàna izay napetrak'ireo anjely**

"ireo lalàna izay nataon'Andriamanitra mba omen'ireo anjely hoany ireo razambe antsika"

**Acts 7:54****Fampifandraisana ny foto-kevitra**

Nihetsi-po ny filan-kevitra tamin'ireo tenin'i Stefana.

**Ary rehefa naheno ireo zavatra ireo ny mpikambana ao amin'ny filan-kevitra**

Eto no fiolanana lehibe; tapitra ny toriteny ary namaly ireo mpikambana tao amin'ny filan-kevitra.

**tohina ny fo**

"tena tezitra"

**nihidy vazana izy ireo tamin'ny Stefana**

Izany fihetsika izany dia mampiseho ny abean'ny hatezerana na fankahalan'i Stefana. DH: "Izy ireo dia lasa tezitra mafy ka niaraka nanidy ny vazan'izy ireo"

**nijery tsara ny lanitra**

"nandinika ny lanitra." Tamin'i Stefana ihany no nisehoan'ilay fahitana fa tsy ny rehetra teo amin'ny vahoaka.

**nahita ny voninahitr'Andriamanitra**

Ny olona raha ny tokony ho izy dia niaina ny voninahitr'Andriamanitra tahaka ny tara-pahazavana. DH: "nahita tara-pahazavana avy amin'Andriamanitra"

**mijoro eo ankavanana' Andriamanitra."**

Ny fehezanteny "eo ankavanana' Andriamanitra" dia fomba fiteny izay manambara ny toeram-boninahitra. DH: "mijoro eo amin'ny toeram-boninahitra akaikin'Andriamanitra"

**zanak'olona**

I Stefana dia manambara an'i Jesosy smin'ny fiantsona azy hoe "zanak'olona"

**Acts 7:57****notapenan'ireo mpikambana ao amin'ny filan-kevitra ny sofina'izy ireo**

Nametraka ny tanan'izy ireo teo amin'ny sofina'izy ireo nampisehoana fa tsy te handre intsony izay lazain'i Stefana izy ireo.

**Notaritin'izy ireo ivelan'ny tanàna**

"Nosamborin'izy ireo i Stefana ary nentin'izy ireo tamin-kery hivoaka ny tanàna"

**teo amin'ny tongotra**

"teo anoloanan'ny." Napetraka teo izany mba ahafahan'i Saoly mahita azy.

**ilay zaza lahy**

I Saoly dia nanodidina ny 30 taona tamin'izany fotoana izany.

**Acts 7:59**

**Fampifandraisana ny foto-kevitra**

Ity no mamarana ny tantaran'i Stefana.

**raiso ny fanahiko**

"alaivo ny fanahiko." Tsara raha ampina "mba miangavy" mba ampisehoana fa fangatahana io. DH: "mba miangavy, raiso ny fanahiko"

**Nandohalika izy**

Izany dia fihetsika atao ampisehoana fa manaiky an'Andriamanitra.

**aza tazomina izao ota izao hanoherana azy ireo**

DH: "avelao ny helok'izy ireo tamin'izao ota izao

**Resitory**

Io dia fomba fiteny mihaja nentina hilazana hoe "maty"

## Chapter 8

<sup>1</sup> Nanaiky ny fahafatesany i Saoly. Ka nanomboka tamin'io andro io ny fanenjeana lehibe hanoherana ny fiangonana izay tao Jerosalema; ary ireo mpino rehetra dia niparitaka nanerana ireo faritry Jodia sy Samaria, ankoatra ireo apostoly. <sup>2</sup> Ireo lehilahy matahotra an'Andriamanitra dia nandevina an'i Stefana ary nanao hira fisaonana azy. <sup>3</sup> Fa Saoly dia nanimba tanteraka ny fiangonana; nitety trano izy ary naka ireo lehilahy sy ireo vehivavy, ary nandefa azy ireo tany an-trano maizina. <sup>4</sup> Fa ireo mpino izay niparitaka dia nandeha nitory ny teny. <sup>5</sup> Filipo dia nidina tany amin'ny tanàn-dehiben'ny Samaria ary nitory an'i Kristy tamin'izy ireo. <sup>6</sup> Rehefa nandre sy nahita ireo famantarana izay nataon'i Filipo ny vahoaka maro, dia nifantoka tsara tamin'izay nolazainy izy ireo. <sup>7</sup> Ireo fanahy maloto dia nivoaka tamin'ireo maro izay nidirany, nihiaka mafy, ary maro tamin'ireo malemy sy kilemaina no sitrana. <sup>8</sup> Noho izany dia nisy fifaliana lehibe tao amin'ilay tanàn-dehibe. <sup>9</sup> Fa nisy lehilahy iray nantsoina hoe Simona tao amin'ny tanàn-dehibe, izay vao haingana no nilalao ody; matetika nampitolagaga ireo vahoakan'ny Samaria izy, rehefa manambara fa izy dia olona manan-danja. <sup>10</sup> Ireo Samaritana rehetra, manomboka amin'ny kely indrindra ka hatramin'ny lehibe indrindra, dia nihaino tsara azy; ary hoy izy ireo hoe: "Io lehilahy io dia ilay fahefan' Andriamanitra izay antsoina hoe Lehibe." <sup>11</sup> Izy ireo dia nihaino azy, satria izy dia nampitolagaga azy ireo efa nandritry ny fotoana ela tamin'ireo odiny. <sup>12</sup> Fa rehefa nino an'i Filipo izy ireo noho izy nitory ny filazantsara momba ny fanjakan'Andriamanitra sy ny anaran'i Jesosy Kristy, dia natao batisa izy ireo, na ireo lehilahy na ireo vehivavy. <sup>13</sup> Na i Simona aza dia nino, ary taorian'ny nanaovana batisa azy dia nijanona niaraka tamin'i Filipo foana izy. Rehefa nahita ireo famantarana sy asa lehibe izay niseho izy, dia gaga. <sup>14</sup> Ary rehefa henon'ireo apostoly ao Jerosalema fa nandray ny tenin'Andriamanitra Samaria, dia nalefan'izy ireo tany amin'izy ireo i Petera sy Jaona. <sup>15</sup> Rehefa nidina izy ireo, dia nivavaka ho azy ireo izy ireo, mba mety handraisan'izy ireo ny Fanahy Masina. <sup>16</sup> Fa nandrapahatongan'izany fotoana izany, dia mbola tsy nisy nilatsahan'ny Fanahy Masina mihitsy izy ireo; fa vita batisa tamin'ny anaran'i Tompo Jesosy fotsiny ihany. <sup>17</sup> Avy eo i Petera sy Jaona dia nametraka ny tanany teo amin'izy ireo, ary dia nandray ny Fanahy Masina izy ireo. <sup>18</sup> Ary rehefa hitan'i Simona fa ny Fanahy Masina dia natolotra teo an-tanan'ireo apostoly tamin'ny alalan'ny fametrahana-tanana, dia nomeny vola izy ireo. <sup>19</sup> Hoy izy hoe: "Omeo ahy ihany koa izany fahefana izany, ka izay rehetra ametrahako tanana dia mety handray ny Fanahy Masina." <sup>20</sup> Fa hoy i Petera taminy hoe: "Ho levona miaraka aminao anie ny volafotsinao, satria ianao nieritreritra ny hahazo ny fanomezan'Andriamanitra amin'ny alalan'ny vola. <sup>21</sup> Ianao dia tsy manana anjara na ampahany amin'izany zavatra izany, satria ny fonao dia tsy marina amin'Andriamanitra. <sup>22</sup> Noho izany mibebaha amin'ny faharatsiana, ary mivavaha amin'ny Tompo, sao mba mety hamela ny fanirian'ny fonao Izy. <sup>23</sup> Fa izaho mahita fa ianao dia voapozin'ny lolom-po sy voafatotry ny fahotana ianao." <sup>24</sup> Simona namaly ary niteny hoe: "Mivavaha amin'ny Tompo ho ahy, mba tsy hisy hitranga amiko ireo izay nolazainao." <sup>25</sup> Rehefa nijoro vavolombelona sy nanambara ny tenin'ny Tompo izy ireo, dia niverina tany Jerosalema i Petera sy Jaona, nitory ny filazantsara tamin'ireo tanàna maro ao Samaritana. <sup>26</sup> Ary nisy anjelin'ny Tompo niresaka tamin'i Filipo sady niteny hoe: "Mitsangàna ary mandehana mianatsimon'ny lalana midina avy any Jerosalema mankany Gaza." (Io lalana io dia any an'efitra.) <sup>27</sup> Dia nitsangana izy ary nandeha. Indro, nisy lehilahy avy any Etiopia, tandapan'ny Kandasy, mpanjaka vavin'ireo Etiopiana. Izy no niandraikitra ny haren'ny rehetra. Tonga tany Jerosalema izy mba hidera. <sup>28</sup> Ary nodry izy ka nipetraka teo amin'ny kalesany, ary namaky ny tenin'i Isaia mpaminany. <sup>29</sup> Ary ilay fanahy niteny tamin'i Filipo hoe: "Mandehana ary aza miala lavitra an'io kalesy io." <sup>30</sup> Ka dia nihazakazaka nanatona azy izy, ary nandre azy namaky ny teny tao amin'Isaia mpaminany, ary niteny hoe: "Azonao ve io vakiana io?" <sup>31</sup> Niteny ilay Etiopiana nanao hoe: "Ahoana no hahafantarako, raha tsy misy olona mitari-dalana ahy?" Niangavy an'i Filipo izy mba hanatona ny kalesa ary hipetraka hiaraka aminy. <sup>32</sup> Ary ny andalan-tsoratra masina izay novakian'ilay Etiopiana dia nanao hoe: "Noentina ho vonoina tahaka ny ondry izy, ary tahaka ny zanak'ondry moana eo anoloan'ny mpanety azy, noho izany dia tsy niloa-bava izy. <sup>33</sup> Fa tamin'ny fanalam-baraka azy dia nesorina taminy ny rariny. Iza no afaka hamaritra tanteraka ireo taranany? Nohon'ny ainy nesorina teto an-tany." <sup>34</sup> Noho izany dia nanontany an'ilay tandapa i Filipo, nanao hoe: "Mitalaho aminao aho, iza no resahan'io mpaminany io, ny tenany ihany ve, sa olon-kafa?" <sup>35</sup> Nanomboka niteny i Filipo, ary nanomboka tamin'izany soratra masina izany no nitoriany ny filazantsara momba an'i Jesosy taminy. <sup>36</sup> Rehefa nandeha teny an-dalana izy ireo, dia nanatona teny amin'izay nisy rano izy ireo ary hoy ilay tandapa hoe: "Indro, misy rano eto. Inona no mahasakana ahy tsy atao batisa?" <sup>37</sup><sup>[1]</sup><sup>38</sup> Ka nasain'ilay Etiopiana najanona ilay kalesa. Nidina nankeny amin'ny rano izy ireo, i Filipo sy ilay tandapa, ary nataon'i Filipo batisa izy. <sup>39</sup> Rehefa nivoaka ny rano izy ireo, dia noentin'ny Fanahin'ny Tompo i Filipo, ka tsy hitan'ilay tandapa intsony izy, fa nandeha tam-pifaliana teny amin'ny lalany. <sup>40</sup> Fa i Filipo dia niseho tany

Azota ary nitety io faritra io izy, nitory ny filazantsara eraky ny tanan-dehibe rehetra mandrapahatongany tany Kaisaria.

## Footnotes

8:37 <sup>[1]</sup>Fanamarihana: Hoy Filipino hoe: "Raha mino amin'ny fonao manontolo ianao, dia afaka atao batisa." Ilay Etiopiana namaly hoe: "Mino aho fa Jesosy Kristy no Zanak'Andriamanitra."

## Acts 8:1

### Fampifandraisana ny foto-kevitra

Amin'ity andininy ity ny tantara dia niala avy tamin' i Stefana ary mifindra any amin'i Saoly.

### Ka nanomboka ... ankoatra ireo apostoly

Ny fizaran'ity andininy 1 ity dia mampahafantatra ny moban'ny fanejehana izay nanomboka taorian'ny nahafatesan'i Stefana. Io dia manazava ny antony nanenjehan' i Saoly ireo mpino ao amin'ny andininy faha 3.

### tamin'io andro io

Ilay andro nahafatesan'i Stefana. (jereo: 7:59)

### ireo mpino rehetra dia niparitaka

Io dia filazana masaka mba hanehoana fa betsaka ny isan'ireo mpino nandao an'i Jerosalema noho ny fanenjehana.

### ankoatra ireo apostoly

Io fanambarana io dia midika fa mbola nijanona tao Jerosalema irep Apostoly na dia niharan'ny fanenjehana lehibe ary izy ireo.

### Ireo lehilahy matahotra an'Andriamanitra

'Lehilahy izay matahotra an'Andriamanitra"

### nanao hira fisaonana azy

"nanao fisaonana lehibe tamin'ny fahafatesany"

### naka ireo lehilahy sy ireo vehivavy

Naka an-kery ireo mpino Jiosy tao an-tranony i Saoly ary nandefa azy ireo tany am-ponja.

### ireo lehilahy sy ireo vehivavy

Io dia manambara ireo lehilahy aman-behivavy izay nino an'i Jesosy.

## Acts 8:4

### Fampifandraisana ny foto-kevitra

Ity no manomboka ny tantaran'i Filipino izay nofidian'ny olona ho diakona.

### izay niparitaka

Ny antony ny niparitahana, fanenjehana dia efa voalaza tany aloha. DH: "izay nitsaoka ny fanenjehana lehibe ary nandeha"

### nidina teny an-tanàn-dehiben'ny Samaria

Ny teny "nidina" no nampiasaina teto satria i Samaria dia iva kokoa raha ampitahana amin'i Jerosalema.

### nitory an'i Kristy tamin'izy ireo

Ny fiantsoana hoe "Kristy" dia manambara an'i Jesosy, ilay Messia DH: "niteny azy ireo fa i Jesosy dia ilay Messia"

## Acts 8:6

### ny vahoaka maro

"vahoaka maro tao amin'ny tananan'i Samaria," Ilay toerana misy azy dia efa voalaza tany aloha. (jereo: 8:4)

### nifantoka tsara tamin'izay nolazainy izy ireo

Ny antony nifantohan'ny olona dia noho ireo fanasitranana izay nataon'i Filipino.

### Ireo fanahy maloto dia nivoaka tamin'ireo maro izay nidirany, nihiaka mafy

"ny fanahy maloto dia nihiaka mafy tahak'ireny avy any anaty lavaka reny"

### nisy fifaliana lehibe tao amin'ilay tanàn-dehibe

Ny teny "tanàn-dehibe" dia manambara ireo olona izay faly. DH: "ary ireo olona teo an-tànana dia nifaly"

## Acts 8:9

### Fampahafantarana amin'ny ankapobeny

I Simona dia nampidirina tao amin'ny tantaran'i Filipino. Ny andininy faha 9 hatramin'ny 11 dia mampahafantatra momban'i Simona sy iza izy teo anivon'ireo Samaritana.

### Fa nisy lehilahy iray nantsoina hoe Simona

Izany no fomba fampidirana olona vaovao ao anatin'ny tantara. Ny fiteninao dia mety hampiasa voanbolana hafa ampidirana olona vaovao ao anaty tantara.

### tanàn-dehibe

"ilay tanàna tao Samaria"

### Ireo Samaritana

Io dia fanitarana. DH: "maro tamin'ireo samaritana tao an-tanàna"

**manomboka amin'ny kely indrindra ka hatramin'ny lehibe indrindra**  
DH: "tsy ankanavaka"

**Io lehilahy io dia ilay fahefan' Andriamanitra izay antsoina hoe Lehibe**  
Ireo olona dia milaza fa i Simona dia fahefan' Andriamanitra fantatra amin'ny hoe "ilay fahefana lehibe."

**ilay fahefan' Andriamanitra izay antsoina hoe Lehibe**  
Ireo mety ho handikana azy 1) ilay lehilahy tena mahery; 2) Andriamanitra

### Acts 8:12

**Fampifandraisana ny foto-kevitra**  
Ireto andininy ireto dia manome fanazavana bebe kokoa momban'i Simona sy ireo Samaritana sasany tonga mba hino an'i Jesosy.

**natao batisa izy ireo**  
DH: "nataon'i Filipo Batisa izy ireo" na "nanao Batisa ireo mpino vaovao i Filipo"

**Na i Simona aza dia nino**  
DH: "I Simona ihany koa dia anisan'ny ray amin'ireo izay nino"

**nanaovana batisa azy**  
DH: "nanao Batisa an'i Simona i Filipo"

**Rehefa nahita ireo famantarana sy asa lehibe izay niseho izy, dia gaga**  
"gaga i Simona rehefa nahita an'i Filipo nanao ireo famantarana sy fahagagana lehibe"

### Acts 8:14

**Fampifandraisana ny foto-kevitra**  
I Lioka dia nanohy nitantara ireo vaovaon'izay zavamitranga tao Samaria.

**Ary rehefa henon'ireo apostoly ao Jerosalema**  
Ity dia manamarika ny fanombohan'ny fizarana vaovao amin'ny nahalasa mpino ireo Samaritana.

**Samaria**  
Io dia manambara ireo olona be dia be izay lasa mpino nanerana ny distrikan'i Samaria.

**handraisan'izy ireo**  
"nanaiken'izy ireo" na "ninoan'izy ireo"

**Rehefa nidina izy ireo**  
"rehefa nidina i Petera sy Jaona"

**nidina**  
Nampiasana io teny io teto satria i Samaria dia iva raha ampitahaina amin'i Jerosalema.

**nivavaka ho azy ireo izy ireo**  
"nivavaka hoan'ireo mpino Samaritana i Jaona sy Petera"

**mba mety handraisan'izy ireo ny Fanahy Masina**  
"mba mety handraisan'ireo Samaritana ny Fanahy Masina"

**vita batisa tamin'ny anaran'i Tompo Jesosy fotsiny ihany**  
DH: "ireo mpino samaritana ihany no nataon'i Filipo Batisa"

**Petera sy Jaona dia nametraka ny tanany teo amin'izy ireo**  
Ny teny "izy ireo" eto dia manambara ireo olona Samaritana izay nino ny hafatrin'ny filazantsaran'ny Stefana.

**nametraka ny tanany teo amin'izy ireo**  
Izany fihetsika izany dia mampiseho fa i Petera sy Jaona dia naniry an'Andriamanitra mba hanome ny Fanahy Masina hoan'ireo mpino.

### Acts 8:18

**ny Fanahy Masina dia natolotra teo an-tanan'ireo apostoly tamin'ny alalan'ny fametrahana-tanana**  
DH: "ireo Apostoly dia nanome ny Fanahy Masina tamin'ny fametrahana tanana tamin'ireo olona"

**izay rehetra ametrahako tanana dia mety handray ny Fanahy Masina**  
"mba afahako manome ny Fanahy Masina ho an'ny izay rehetra hametrahako tanana.

### Acts 8:20

**Fampahafantarana amin'ny ankapobeny**  
Eto ny teny ianao, anao, azy dia maneho an'i Simona.

**Ho levona miaraka aminao anie ny volafotsinao**  
"enganie ianao sy ny volanao ho potika"

**ny fanomezan'Andriamanitra**  
Izany eto dia manambara ny fahafahan'Andriamanitra manome ny Fanahy Masina amin'ny fametrahana tanana amin'ny olona.

**Ianao dia tsy manana anjara na fizarana amin'izany zavatra izany**  
DH: "ianao dia mety tsy andray anjara amin'io asa io"

**ny fonao dia tsy marina**  
Ny teny "fo"eto dia manambara ny fisainany. DH: "ny fisainanao dia tsy marina"

**ny fanirian'ny fonao**  
"ny hividianana ilay fahafahana manome Fanahy Masina amin'ireo hafa"

**faharatsianao**  
"ireo sain-dratsy"

**voapozin'ny lolom-po**  
Io dia fomba fiteny izay midika hoe "be fialonanalaoatra"

**voafatotry ny fahotana**  
ny teny "fahotana" eto dia resahana tahaka ny zavatra izay mangeja sy mitazona azy gadra. DH: "gadran'ny fahotana"

### Acts 8:24

**Fampafantarana amin'ny ankapobeny**  
Eto ny teny "ianareo" dia mananbara an'i Petera sy Jaona.

**tsy hisy hitranga amiko ireo izay nolazainao**  
DH: "ireo zavatra ... dia mety tsy hitranga amiko"

**tsy hisy hitranga amiko ireo izay nolazainao**  
Io dia maneho ilay teny mafin'i Petera momban'ny fahafatesan'ny volafotsin'i Simona miaraka aminy.

### Acts 8:25

**Fampifandraisana ny foto-kevitra**  
Ity dia mamintina ny fizaran'ny tantara momban'i Simona sy ireo Samaritana

**nijoro vavolombelona**  
I Petera sy Jaona dia niteny izay fantan'ny tenan'izy ireo manokana momban'i Jesosy tamin'ireo samaritana

**nanambara ny tenin'ny Tompo**  
Nanazava ilay hafatra momban'i Jesosy tamin'ireo samaritana i Petera sy Jaona

**tamin'ireo tanàna maro ao Samaritana**  
Éto ny "ireo tanàna" dia manambara ireo olona ao anatin'izy ireo. DH: "ho an'ireo olona manerana ireo tanàn'ny samaritana"

**vavolombelona sy nanambara ny tenin'ny Tompo**  
Nanazava ilay hafatra momban'i Jesosy tamin'ireo samaritana i Petera sy Jaona

### Acts 8:26

**Fampifandraisana ny foto-kevitra**  
Eto no manomboka ny fizaran'ny tantara momban'i Filipo sy ilay avy ant Etiopia

**Fampahafantarana amin'ny ankapobeny**  
Ny andininy faha 27 dia manome fanazavana momban'ilay lehilahy avy any Etiopia.

**Ary**  
Io dia manammarika tetezamita ao amin'ny tantara

**Mitsangàna ary mandehana**  
Ireo teny roa ireo dia nampiasaina miaraka mba hanamafy fa izy dia tokony hivozona handeha amin'ilay dia izay aharitra fotoana lava. DH: "Mivonona ary mandehana"

**midina avy any Jerosalema mankany Gaza**  
Ny teny "midina" no nampiasaina teto satria i Jerosalema dia amin'ny toerana avo kokoa mihoatra amin'i Gaza.

**Io lalana io dia any an'efitra**  
Misy amin'ireo manam-pahazaina no mino fa i Lioka dia nanampy an'io fanehoan-kevitra mba hamaritana ilay faritra izay ho lalovan'i Filipo.

**Indro**  
Ny teny "indro" dia mampiomana antsika ny fidiran'ny olona vaovao ao anaty tantara. Ny fitenin'ny dia mety manana fomba hafa maneho ohatran'izany.

**tandapa**  
Ny fanasongadinana an'ny "tandapa" eto dia fampisehoana ny maha manam-pahefana ambony ao amin'ny fanjakana ny Etiopiana fa tsy dia any amin'ny toe-batan'izy ireo hoe novotsirina loatra.

**Kandasy**  
Izany no fiantso ireo mpanjaka vavin'i Etiopia. Izany dia mitovy amin'ny an'ireo mpanjakan'i Egipta hoe Farao.

**Tonga tany Jerosalema izy mba hidera**  
Izany dia midika fa izy dia Jentilisa izay nino an'Andriamanitra ary tonga mba hidera tao amin'ny tempolin'ny Jiosy. DH: "Izy dia tonga hidera an'Andriamanitra tao amin'ny tempolin'i Jerosalema"

**namaky ny tenin'i Isaia mpaminany**  
Ity no boky Testamenta Talohan'i Isaia. DH: "namaky ny bokin'ny mpaminany Isaia"

### Acts 8:29

**aza miala lavitra an'io kalesy io**  
Azon'i Filipo fa izy dia tokony hijanona akaikin'ilay olona mitondra ilay kalesa. DH: "manaraka ilay lehilahy tao anaty ilay kalesa"

**namaky ny teny tao amin'Isaia mpaminany**  
Ity no boky Testamenta Talohan'i Isaia. DH: ""namaky ny bokin'ny mpaminany Isaia"

**Azonao ve io vakiana io?**  
Ireo Etiopianina dia maharani-tsaina ary afaka mamaky teny saingy tsy ampy fahaizana arapanahy. DH: "Azonao ve ny dikan'io zavatra izay vakinao io?"

**Ahoana no hahafantarako, raha tsy misy olona mitari-dalana ahy?**

Napetrany io fanontaniana io hitenenany ampahibemaso fa tsy ho azony izany raha tsy misy fanampiana. DH: "Tsy ho azoko io raha tsy misy olona hanoro ahy"

**Niangavy an'i Filipo izy mba hanatona ny kalesa ary hipetraka hiaraka aminy**

Eto izany dia manambara fa nanaiky ny hiarad-alana taminy i Filipo mba hanazava azy ny Soratra Masina.

### **Acts 8:32**

**Fampahafantarana amin'ny ankapobeny**

Ity dia andalana avy tao amin'ny bokin'Isaia.

**Fampahafantarana amin'ny ankapobeny**

Eto ny teny "Izy" dia maneho an'i Messia.

**tahaka ny zanak'ondry moana eo anoloan'ny mpanety azy**

Ny mpanety eto dia ilay olona izay manapaka volon'ondry mba ho ampiasaina.

**Fa tamin'ny fanalam-baraka azy dia nesorina taminy ny rariny**

DH: "Izy dia nalam-baraka ary tsy notsarain'izy ireo amim-pahamarinana"

**Iza no afaka hamaritra tanteraka ireo taranany?**

Nampiasaina io fanontaniana io mba hanamafisana ny tsy hananany taranaka. DH: "tsy misy afaka hilaza momban'ny taranany satria tsy hisy"

**ny ainy nesorina teto an-tany**

Io dia miresaka momban'ny fahafatesany. DH: "novonoin'ny olombelona Izy" na "ny olombelona no naka ny ainy teto an-tany"

### **Acts 8:34**

**Mitalaho aminao aho**

"miangavy, lazao ahy"

**ny tenany ihany ve, sa olon-kafa**

DH: "miresaka momban'ny tenany sa olon-kafa io mpaminany io"

**nitoriany ny filazantsara momba an'i Jesosy taminy**

"mampianatra ireo vaovao tsara momban'i Jesosy tamin'ireo tandapa"

### **Acts 8:36**

**nandeha teny an-dalana izy ireo**

"nanohy ny diany teny an-dalana izy ireo"

**misy rano eto**

Eto dia tsy mazava ilay "rano" raha rano mikoriana na rano miangona. Isika dia tsy mahafantatra raha lalina ho azy ireo ny miditra tao. Mifidiana fomba fiteny mifanaraka amin'ny teninao.

**Inona no mahasakana ahy tsy atao batisa?**

Nametraka izany fanontaniana izany ny tandapa mba nangatahana alalana tamin'i Filipo mba ho atao Batisa"

**nasain'ilay Etiopiana najanona ilay kalesa**

"niteny ilay mpamilin'ilay kalesa mba hijanona"

### **Acts 8:39**

**Fampifandraisana ny foto-kevitra**

Eto no mifarana ny fizaran'ny tantara momban'i Filipo sy ilay lehilahy avy any Etiopia. Nifarana teo amin' i Kaisara ny tantaran'i Filipo.

**tsy hitan'ilay tandapa intsony izy**

"tsy nahita an; i Filipo intsony ilay tandapa"

**i Filipo dia niseho tany Azota**

Tsy nisy fampahafantarana izay dian i Filipo hoe taiza izy no nanao Batisa ilay Etio-pianina sy Azoto. Izy dia nanjavona tampoka teny an-dalana ho any Gaza ary niverina niseho tao amin'ny tanandehiben'i Azoto.

**io faritra io**

Io dia manambara ny faritra manodidina ilay tananan'i Azoto.

**eraky ny tanan-dehibe rehetra**

"ny tanan-dehibe rehetra ao amin'iomfaritra io"

## Chapter 9

<sup>1</sup> Fa i Saoly, dia mbola niteny fandrahonana foana eny fa na hatramin'ny famonoana manohitra ireo mpianatry ny Tompo aza, nandeha tany amin'ny mpisoronabe <sup>2</sup> ary nanontany azy ireo taratasy ho an'ireo synagoga tao Damaskosy, ka raha mahita na iza na iza eo amin'ny Lalany izy, na lehilahy na vehivavy, dia entiny hifatotra any Jerosalema izy ireo. <sup>3</sup> Raha mbola nandeha izy, dia izao no nitranga rehefa tonga teo akaikin'i Damaskosy izy, tampoka teo dia nisy hazavana namirapiratra nanodidina azy avy any an-danitra; <sup>4</sup> ary nianjera tamin'ny tany izy ka nandre feo niteny taminy hoe: "Saoly, Saoly, nahoana ianao no manenjika ahy?" <sup>5</sup> Saoly namaly hoe: "Iza ianao, Tompo?" Hoy ny Tompo: "Izaho no Jesosy izay enjehinao, <sup>6</sup> fa mitsangàna, midira ao amin'ny tanàna, ary ho lazaina aminao izay tsy maintsy ho ataonao." <sup>7</sup> Ny lehilahy izay niara-dia tamin'i Saoly dia nijoro tsy nahateny, nandre ny feo, fa tsy nahita an' iza na iza. <sup>8</sup> Nitsangana avy tamin'ny tany i Saoly, ary rehefa nanokatra ny masony izy, dia tsy afaka nahita na inona na inona izy; ka notantanana'izy ireo tamin'ny tanany izy ary nentina tany Damaskosy. <sup>9</sup> Tsy nahiratra izy nandritry ny telo andro, ary tsy nihinana izy no sady tsy nisotro. <sup>10</sup> Ary nisy mpianatra tao Damaskosy antsoina hoe Ananiasy. Niteny taminy tamin'ny fahitana ny Tompo: "Ananiasy!" Hoy izy: "Indro, inty aho, Tompo." <sup>11</sup> Niteny taminy ny Tompo: "Mitsangàna, ary mandehana any amin'ny lalana izay antsoina hoe Mahitsy, ary rehefa ao an-tranon'i Jodasy dia mangataha amin'ilay lehilahy avy any Tarsosy antsoina hoe Saoly, fa mivavaka izy. <sup>12</sup> Efa nahita tamin'ny fahitana ny fihavian'ny olona antsoina hoe Ananiasy izy ary hametraka ny tanany eo aminy, ka mety nahita indray izy." <sup>13</sup> Fa namaly Ananiasy hoe: "Tompo, efa nandre tamin'ny maro momba io olona io aho, mahakasika ny ratsy nataony tamin'ny olonao masina tao Jerosalema. <sup>14</sup> Nanana fahefana tamin'ireo lohan'ny mpisorona izy mba hisambotra izay rehetra miantso ny anaranao eto." <sup>15</sup> Fa ny Tompo niteny taminy hoe: "Mandehana, fa izy dia fitaovana nofidiko, mba hitondra ny anarako eo anoloan'ny Jentilisa sy ireo mpanjaka ary ny zanak'Israely; <sup>16</sup> fa ho asehoko azy hoe ahoana ny fijaliany noho ny amin'ny anarako." <sup>17</sup> Ka lasa i Ananiasy, ary niditra tao amin'ny trano. Nametraka ny tanany teo aminy, dia niteny izy hoe: "Rahalahy Saoly, ny Tompo Jesosy, izay niseho taminao teny an-dalana rehefa nakaty ianao, no nandefa ahy taty mba mety hahiratanao ary ho feno ny Fanahy Masina." <sup>18</sup> Teo no ho eo dia zavatra toy ny kiran-trondro no niendaka avy hatrany teo amin'ny mason'i Saoly, ary nahiratra izy; nitsangana izy ary natao batisa; <sup>19</sup> ary nihinana izy ka nahazo hery. Nipetraka niaraka tamin'ireo mpianatra tao Damaskosy nandritry ny andro maro izy. <sup>20</sup> Avy hatrany dia nanambara an'i Jesosy tao amin'ny Synagoga izy, nilaza fa Izy no Zanak'Andriamanitra. <sup>21</sup> Izay rehetra nandre azy dia gaga ary niteny hoe: "Tsy io olona io ve no namono ireo tany Jerosalema izay niantso tamin'io anarana io? Tonga teto izy mba haka azy ireo ho fatorana ho any amin'ny mpisorombe." <sup>22</sup> Fa lasa nihanahery i Saoly, ary nampahory ny Jiosy izay nonina tao Damaskosy ka nanaporofa fa Jesosy no Kristy. <sup>23</sup> Taorian'ny andro maromaro, niara- nanao drafitra mba hamono azy ireo Jiosy. <sup>24</sup> Fa lasa fantatr'i Saoly ny tetik'izy ireo. Ary niandry ny vavahady andro aman'alina mba hamono azy ireo. <sup>25</sup> Fa naka azy tamin'ny alina ireo mpianany ary namela azy hidina tamin'ny rindrina, nampidina azy tao anaty harona. <sup>26</sup> Rehefa tonga teo Jerosalema izy, dia nanandrana ny hanatona ireo mpianatra i Saoly, nefa natahotra azy daholo ireo, tsy nino fa mpianatra izy. <sup>27</sup> Fa naka azy i Barnabasy ary nitondra azy teo amin'ireo Apostoly, ary nilaza tamin'ireo izy hoe ahoana no nahitan'i Saoly ny Tompo teny an-dalana sy ny nitenenan'ny Tompo taminy, ary ahoana no nitorian'i Saoly am-pasahiana tamin'ny anaran'i Jesosy tao Damaskosy. <sup>28</sup> Nihaona tamin'izy ireo izy rehefa niditra ary nivoaka an'i Jerosalema. Niteny am-pasahiana tamin'ny anaran'i Jesosy Tompo izy <sup>29</sup> ary niady hevitra niaraka tamin'ireo Jiosy Grika; nefa mbola niezaka ny hamono azy ihany izy ireo. <sup>30</sup> Rehefa fantatr'ireo rahalahy izany, dia nentin'izy ireo nidina tany Kaisaria izy ary nalefany ho any Tarsosy izy. <sup>31</sup> Ary avy eo, ny fiangonana nanerana an'i Jodia rehetra, Galilia, ary Samaria nanana fiadanana ary voaorina; ary, nandeha tamin-tahotra ny Tompo sy tamin'ny fampiononan'ny Fanahy Masina, ka nitombo isa ny fiangonana. <sup>32</sup> Dia tonga izany ankehitriny, raha nandeha nanerana ny faritra manontolo Petera, dia nandeha nidina tany amin'ireo mpino izay nipetraka tao amin'ny tananan'i Lyda ihany koa izy. <sup>33</sup> Nahita olona antsoina hoe Aenasy tao izy, izay efa teo am-pandriany nandritry ny valo taona, satria nalemy izy. <sup>34</sup> Petera niteny taminy hoe: "Aenasy, manasitrana anao Jesosy Kristy. Mitsangàna ary amboary ny fandrianao," ary niaraka tamin'izay dia nitsangana izy. <sup>35</sup> Fa izay rehetra nipetraka tao Lyda sy tao Sarena dia nahita ny lehilahy ka nitodika tamin'ny Tompo izy ireo. <sup>36</sup> Ary nisy mpianatra iray antsoina hoe Tabita tao Jopa, izay adika hoe "Dorkasy." Nanao asa soa betsaka io vehivavy io ary nanao fanampiana feno asa fiantrana izay nataony ho an'ny mahantra. <sup>37</sup> Tamin'ireo andro ireo dia narary izy ary maty; rehefa nanasa azy izy ireo, dia napetrak'izy ireo tao amin'ny efitrano ambony izy. <sup>38</sup> Satria efa nanakaiky an'i Lyda i Jopa, ary nandre ireo mpianatra fa tao Petera, dia nandefa olona roa tany aminy izy ireo, niangavy azy: "Tongava re any aminay tsy misy hatak'andro." <sup>39</sup> Nitsangana Petera ary

mandeha niaraka tamin'izy ireo. Rehefa tonga izy, dia nitondra azy tao amin'ny efitra ambony izy ireo, ary ny mpitondratena rehetra nitsangana teo anilany nitomany, nampiseho azy akanjo sy ny lamba izay nataon'ireo Dorkasy fony izy niaraka tamin'izy ireo. <sup>40</sup> Nalefan'i Petera tany ivelan'ny efitra izy rehetra, nandohalika, ary nivavaka; avy eo, nitodika tamin'ilay razana, niteny izy hoe: "Tabita, mitsangàna." Dia nanokatra ny masonry izy avy eo, ary nahita an'i Petera izy dia niarina. <sup>41</sup> Avy eo nanolo-tanana azy Petera ary nampitsangana azy; ary rehefa niantso ireo mpino sy ireo mpitondratena izy, dia nasehony tamin'izy ireo ny fahavelomany. <sup>42</sup> Lasa fantatra nanerana an'i Jopa rehetra izany zavatra izany, ary olona maro no nino ny Tompo. <sup>43</sup> Tamin'izany Petera dia nipetraka andro maromaro niaraka tamin'ilay lehilahy iray antsoina hoe Simona tao Jopa, izay mpandoko hoditra.

## Acts 9:1

### Fampifandraisana ny foto-kevitra

Miverina any amin'i Saoly sy ny famonjena azy ny tantara

### Fampahafantarana amin'ny ankapobeny

Ireto andininy ireto dia manome fanazavana antsika izay nataon'i Saoly nanomboka tamin'ny fitorahambato an'i Stefana.

### Fampahafantarana amin'ny ankapobeny

Eto ny teny "azy" dia maneho an'ny mpisoronabe ary "izy" dia maneho an'i Saoly.

### niteny fandrahonana foana eny fa na hatramin'ny famonoana manohitra ireo mpianatrin'ny Tompo

DH: "niteny fandrahonana foana eny fa na hatramin'ny famonoana manohitra ireo mpianatra"

### ho an'ireo synagoga

Io dia manambara ireo olona ao amin'ny synagoga. DH: "ho an'ireo olona amin'ny synagoga" na "ho an'ireo mpitarika ao amin'ny synagoga"

### eo amin'ny Lalany

"izay manaraka ny fampianaran'i Jesosy Kristy"

### mety entiny hifatotra any Jerosalema izy ireo

"Izy dia mety hitondra azy ireo higadra any Jerosalema." Afaka hazavaina ny tanjon'i Paoly amin'ny fanampiana hoe "ka mba hafahan'ireo mpitarika Jiosy manasazy azy ireo"

## Acts 9:3

### Fampifandraisana ny foto-kevitra

Taorian'ny nanomezan'ny mpisoronabe ireo taratasy tamin'i Saoly dia nandao an'i Damaskosy.

### Raha mbola mandeha izy

Nandao an'Jerosalema i Saoly ary mandeha ho any Damaskosy.

### izao no nitranga

Izany dia fomba fiteny izay manamarika fiovana ao amin'ny tantara mba ampisehoana zavatra hafa hiseho.

### avy any an-danitra

Ireo mety handikana azy 1) lanitra izay hitoeran'Andriamanitra na 2) ny habakabaka. Fa ilay voalohany no tena tsara

### nianjera tamin'ny tany izy

DH: "Ilay hazavana no nampianjera azy tamin'ny tany" Tsy nanao fanahiniana nianjera i Saoly.

### nahoana ianao no manenjika ahy?

DH: "nanenjika ahy ianareo" na baiko "Hatsaharo ny fanenjehana ahy!"

## Acts 9:5

### Iza ianao, Tompo?

I Saoly dia tsy niaiky fa i Jesosy no Tompo. Nanao izany izy satria fantany fa miresaka amin'ny olona izay manana hery mihoatra ny natiora.

### fa mitsangàna, midira ao amin'ny tanàna

"mitsangàna ary mandehana any amin'ny tanànan'Damaskosy"

### fa tsy nahita an' iza na iza

"fa tsy nahita olona." Teo dia i Saoly ihany no nahita ilay hazavana.

## Acts 9:8

### rehefa nanokatra ny masonry izy

Izany dia midika fa nanakipy ny masonry Izy satria ilay hazavana dia diso nazava loatra.

### tsy afaka nahita na inona na inona izy

"tsy afaka nahita na inona na inona izy." Jamba i Saoly teo.

### tsy nihinana izy no sady tsy nisotro

Tsy voalaza raha nisafidy ny tsy hihinana na hisotro izy mba ho endrika fiderana, na raha tsy te hanao izany izy satria sahiran-tsaina loatra noho ny toe-javatra misy azy. Tsara kokoa ny tsy mamaritra ny antony

## Acts 9:10

### Fampahalalana ankapobeny

Mitohy ny tantaran'i Saoly saingy i Lioka kosa dia nampahafantatra lehilahy iray hafa nantsoina hoe

Ananiasy. Tsy ilay Ananiasy izay maty tany aloha tany amin'ny Asan'ny Apostoly 5:3. Azonao atao ny mandika izany tahaka ny nataonao tamin'ny 5:1

**Fampahalalana ankapobeny**

Na dia misy hafa maro hafa akotran'i Jodasy voatonona ao amin'ny Testamenta Vaovao, dia io ihany nisehoan'i Jodasy.

**Ary nisy**

Io dia mampiditra an'i Ananiasy

**Hoy izy**

"ary Ananiasy niteny hoe"

**mandehana any amin'ny lalana izay antsoina hoe**

**Mahitsy**

"mandehana amin'ilay lalan-mahitsy"

**ranon'i Jodasy**

Io Jodasy io dia tsy ilay mpianatra namadika an'i Jesosy. Ity Jodasy ity dia tompo-trano iray tao Damaskosy izay nitoeran'i Saoly

**'ilay lehilahy avy any Tarsosy antsoina hoe Saoly**

"ilay lehilahy avy ao amin'ny tanànan'i Tarsosy atao hoe Saoly" na "Saoly avy any Tarsosy"

**hametraka ny tanany eo aminy**

Izany dia fanehoana fanomezam-pahasoavana arapanahy an'i Saoly.

**hahita indray izy**

"ahiratra indray izy"

**Acts 9:13**

**olona masina**

Eto ny "olona masina" dia manondro ireo kristiana. DH: "ny mponin'i Jerosalema izay mino anao"

**fahefana tamin'ireo lohan'ny mpisorona izy mba hisambotra izay rehetra miantso ny anaranao eto**

Izany dia midika fa ny haben'ny hery sy fahefana nomena an'i Saoly dia voafetra ho an'ny vahoaka jiosy amin'io fotoana io

**miantso ny anaranao**

Eto ny "anaranao" dia manondro an'i Jesosy.

**izy dia fitaovana voafidiko**

Ny "fitaovana voafidy" dia manondro zavatra iray voatokana ho an'ny asa fanompoana. DH: "Nifidy azy aho mba hanompo ahy"

**hitondra ny anarako**

Izany dia fomba fiteny mba hamaritana na hiresahana an'i Jesosy. DH: "mba hahafahany miresaka momba ahy"

**noho ny amin'ny anarako**

Izany dia fomba fiteny izay midika hoe "milaza amin'ny olona ny momba ahy."

**Acts 9:17**

**Fampifandraisana ny foto-kevitra**

Nankany amin'ny trano nipetrahan'i Saoly i Ananiasy. Rehefa sitrana i Saoly dia miverina taminy indray ny tantara.

**Fampahalalana ankapobeny**

Ny teny hoe "ianao" eto dia manondro an'i Saoly

**Ka lasa i Ananiasy, ary niditra tao amin'ny trano**

Tsara angamba ny manambara fa nandeha tany amin'ilay trano i Ananiasy talohan'ny nidirany tao. DH: "Dia nandeha Ananiasy ka nahita ny trano izay nitoeran'i Saoly dia niditra tao izy"

**Nametraka ny tanany teo aminy**

Nametraka ny tanany tamin'i Saoly i Ananiasy. Izany dia marikin'ny fanomezam-pahasoavana an'i Saoly.

**mba mety hahiratanao ary ho feno ny Fanahy Masina**

DH: "efa naniraka ahy mba hahitanao indray ary ny Fanahy Masina hameno anao"

**nitsangana izy ary natao batisa**

DH: "nitsangana izy ary nataon'i Ananiasy batisa"

**Acts 9:20**

**Fampahalalana ankapobeny**

Eto ny teny "izy" dia manondro an'i Jesosy, ilay Zanak'Andriamanitra.

**Zanak'Andriamanitra**

Izany dia fiantsoana manan-danja ho an'i Jesosy

**Tsy io olona io ve no namono ireo tany Jerosalema izay niantso tamin'io anarana io?**

Ity fanontaniana manan-danja sy adihevitra izay manantitrantitra fa i Saoly dia ilay lehilahy nanenjika ny mpino. DH: "Io ilay lehilahy nandrava ireo tao Jerosalema izay niantso tamin'io anarana Jesosy io!"

**io anarana io**

Eto ny "anarana" dia manondro an'i Jesosy. DH: "ny anaran'i Jesosy"

**nampahory ireo Jiosy**

Nalahelo mafy izy ireo satria tsy nahita fomba hanaporofaona ny fanambaran'i Saoly fa i Jesosy no Kristy.

**Acts 9:23**

**Fampahalalana ankapobeny**

Ny teny hoe "izy" ao amin'ity fizarana ity dia manondro an'i Saoly.

**Ireo Jiosy**

Io dia manondro ireo mpitarik'ireo Jiosy. DH: "ireo mpitarika Jiosy"

**Fa lasa fantatr'i Saoly ny tetik'izy ireo**

DH: "Saingy nisy olona nilaza ny tetik'izy ireo tamin'i Saoly" na "Saingy fantatr'i Saoly ny tetik'izy ireo"

**niandry ny vavahady**

Io tanàna io dia nanana rindrina manodidina azy. Ny olona ihany no afaka niditra sy nivoaka ny tanàna tamin'ny alalan'ny vavahady

**ireo mpianany**

ireo olona izay nino ny hafatr'i Saoly momba an'i Jesosy ary nanaraka ny fampianarany.

**namela azy hidina tamin'ny rindrina, nampidina azy tao anaty harona**

"nampiasa tady mba hampidina azy amin'ny sobika lehibe iray teo amin'ny varavarankelin'ilay rindrina"

**Acts 9:26**

**nefa natahotra azy daholo ireo**

DH: "saika ny ankamaroan'izy ireo"

**am-pasahiana tamin'ny anaran'i Jesosy**

Izany dia fomba iray hilazana fa izy dia tsy natahotra ny nitory na nampianatra ny hafatry ny filazantsaran'i Jesoa Kristy. DH: "nitory ampahibemaso ny hafatra momba an'i Jesosy"

**Acts 9:28**

**Fampahafantarana amin'ny ankapobeny**

Eto ny teny hoe "izy ireo" dia manondro ireo Jiosy sy ireo olona izay niova fo ho amin'ny Jodaisma.

**niady hevitra niaraka tamin'ireo Jiosy Grika**

Niezaka nifanakalo hevitra tamin'ireo Jiosy niteny grika i Saoly.

**ireo rahalahy**

Ny teny hoe "rahalahy" eto dia manondro ireo mpino tao Jerosalema.

**nentin'izy ireo nidina tany Kaisaria**

Ny teny hoe "nidina" dia ampiasaina eto satria Kaisaria dia ambany kokoa noho ny an'i Jerosalema.

**nalefany ho any Tarsosy izy**

I Kaisaria dia seranan-tsambo. Nalefan'ireo mpirahalaly sambo tany Tarsosy i Saoly.

**Acts 9:31**

**Fampifandraisana ny foto-kevitra**

Ao amin'ny andininy faha 32 ny tantara dia mifindra avy any amin'i Saoly mankany amin'ny fizarana vaovao mahakasika an'i Petera.

**Fampahalalana ankapobeny**

Ny andininy faha 31 dia fanambarana izay manome vaovao farany amin'ny fitomboan'ny fiangonana.

**ny fiangonana nanerana an'i Jodia rehetra, Galilia, ary Samaria**

Eto ny "fiangonana" dia manondro ireo mpino ao anatin'ireo vondrona manerana an'Israely.

**nanana fiadanana**

"niaina amin-piadanana". Izany dia midika fa ilay fanenjehana izay niatomboka tamin'ny famonona an'i Stefana dia tapitra.

**voaorina**

DH: "Andriamanitra no nanampy azy ireo hitombo" na "ny Faahy Masina no nanorina azy ireo"

**nandeha tamin-tahotra ny Tompo**

"nanohy nanome voninahitra ny Tompo"

**tamin'ny fampiononan'ny Fanahy Masina**

"niaraka tamin'ny Fanahy Masina nampahery sy nandrisika azy ireo"

**Dia tonga izany ankehitriny**

Nampiasana io fehezan-teny io hanamarihana fizarana vaovao ao amin'ny tantara.

**nanerana ny faritra manontolo**

Io dia hitatra hilazana ny habetsak'ireo mpino manerana an'i Jodia, Galilia sy Samaria notsidihan'i Petera.

**nidina**

Ny teny hoe "nidina" dia nampiasaina eto satria Lyda dia ambany kokoa noho n ireo toerana hafa izay handehanany.

**Acts 9:33**

**Nahita olona**

I Petera dia tsy nivonona ny hitady olona malemy saingy nitranga anefa izany. DH: "indro Petera tafahoana tamin'ny lehilahy iray"

**lehilahy iray antsoina hoe Aenasy**

Io dia mampiditra an'i Aenasy ao anatin'ny tantara.

**izay efa teo am-pandriany nandritry ny valo taona, satria nalemy izy**

Io dia fampahafantarana mahakasika an'i Aenasy

**nalemy**

tsy afaka mandeha, mety tsy afaka mampihetsika ny tapany ambany amin'ny vatany

**amboary ny fandrianao**

"ahoreno ny fandrinanao"

**izay rehetra nipetraka**

ireo olona izay niaina

**tao Lyda sy tao Sarona**

Ny tanànan'i Lydda dia tany amin'ny Lemak'i Sarona.

**nahita ilay lehilahy**

Tsara raha lazaina fa hitan'izy ireo fa sitrana izy.  
DH: "nahita ilay lehilahy nositrarin'i Petera"

**Acts 9:36**

**Fampifandraisana ny foto-kevitra**

Nanohy ny tantara tamin'ny zava-nitranga vaovao momba an'i Petera i Lioka.

**Fampahafantarana amin'ny ankapobeny**

Ireo andininy ireo dia manome fampahalalana fototra momba ny vehivavy nantsoina hoe Tabita.

**Ary nisy**

Io dia mampiditra fizarana vaovao ao amin'ny Tantara.

**Tabita tao Jopa, izay adika hoe "Dorkasy."**

Tabitha no anarany amin'ny teny aramianina, ary i Dorkasy no anarany amin'ny teny Grika. Samy midika hoe "gazela" ireo anarana roa ireo. DH: "Ny anarany amin'ny teny Grika dia Dorkasy"

**asa soa betsaka**

"nanao zavatra tsara maro"

**Tamin'ireo andro ireo**

Izany dia manondro ny fotoana nijanon'i Petera tao Jopa. DH: "Raha mbola teo akaiky teo i Petera"

**nanasa azy**

Io no fanasana mba hanomanana ny fandevenana azy.

**napetrak'izy ireo tao amin'ny efitrano ambony izy.**

Ity dia fampisehoana vetivety ny vatana mandritra ny fandevenana.

**Acts 9:38**

**nandefa olona roa tany aminy**

"ireo mpianatra dia nandefa olona roa tany amin'i Petera"

**tao amin'ny efitra ambony**

"tao amin'ny efitrano ambony rihana izay nisy ny fatin'i Dorkasy"

**ireo mpitondratena**

Azo inoana fa ireo mpitondratena rehetra tao antanàna dia tao daholo hatramin'ny tsy maha-Tanana lehibe azy intsony.

**fony izy niaraka tamin'izy ireo.**

"raha mbola velona niaraka tamin'ny ireo mpianatra izy.

**Mpitondratena**

vehivavy izay maty vady ary mila fanampiana

**Acts 9:40**

**Fampifandraisana ny foto-kevitra**

Ny tantaran'i Tabita dia mifarana eo amin'ny andininy faha-42. Ny andininy faha-43 dia mitantara amintsika izay nanjo an'i Petera taorian'ny nifaranan'ny tantara.

**Nalefan'i Petera tany ivelan'ny efitra izy rehetra**

"niteny azy rehetra hivoaka ny efitra." Nivoaka daholo ny rehetra ka afaka nivavaka ho an'i Tabita i Petera.

**nanolo-tanana azy Petera ary nampitsangana azy**

Noraisin'i Petera ny tanany ary nanampy azy hitsangana izy.

**ireo mpino sy ireo mpitondratena**

Mety ho mpino koa ireo mpitondratena saingy voatonona manokana satria Tabita no tena manandanja tamin'izy ireo.

**Lasa fantatra nanerana an'i Jopa rehetra izany zavatra izany**

Izany dia maneho ny fahagagana nataon'i Petera izay nanangana an'i Tabita tamin'ny maty. DH: "Nandre momban'ity raharaha ity ny olona nanerana an'i Jopa"

**nino ny Tompo**

"nino ny filazantsaran'ny Tompo Jesosy"

**Simona, mpandoko hoditra**

"lehilahy atao hoe Simona izay mpanao akanjo hoditra avy amin'ny hoditra biby"

## Chapter 10

<sup>1</sup> Ary nisy lehilahy iray tao amin'ny tananan'ny Kaisaria, atao hoe Kornelio, kapitenin'ireo antoko Miaramila Italiana. <sup>2</sup> Lehilahy mpivavaka izy, ilay iray izay midera an'Andriamanitra miaraka amin'ny ankohonany rehetra; nanome vola betsaka an'ireo izay tao anatin'ny tsy fahampiana izy, ary nivavaka mandrakariva tamin'Andriamanitra. <sup>3</sup> Nanodidina ny tamin'ny ora faha sivy maraina teo ho eo, nahita mazava tamin'ny fahitana anjelin'Andriamanitra nanatona azy izy. Ilay anjely niteny taminy hoe: "Ry Kornelio!" <sup>4</sup> Kornelio nibanjina ilay anjely ary tena raiki-tahotra ka niteny hoe: "Fa inona ity, tompoko?" Ilay anjely niteny taminy hoe: "Ireo vavakao sy ireo fanomezanao ho an'ny mahantra dia tafakatra ho fanati-pahatsiarovana eo anatrehan'Andriamanitra. <sup>5</sup> Ary maniraha lehilahy hankany amin'ny tanànan'ny Jopa mba haka ilay lehilahy iray atao hoe Simona izay antsoina hoe Petera. <sup>6</sup> Mipetraka miaraka amin'ny mpandoko hoditra antsoina hoe Simona izy, izay eny amoron-dranomasina ny tranony." <sup>7</sup> Rehefa lasa ilay anjely izay niresaka taminy, dia niantso ny roa tamin'ny mpanompony tao an-trano i Kornelio, ary miaramila mpivavaka iray tamin'ireo izay nanompo azy. <sup>8</sup> Kornelio nilaza tamin'izy ireo izay rehetra nitranga ary nandefa azy ireo tany Jopa. <sup>9</sup> Ary ny ampitso nanodidina ny ora faha-enina teo, raha mbola teny an-dalana izy ireo ka nanatona ny tanàna, dia niakatra teny ambony tafon-trano i Petera mba hivavaka. <sup>10</sup> Nanomboka niha-noana izy avy eo ka nitady zavatra ho hanina, kanefa raha mbola teo ampandrahoana sakafo ny olona, dia nahita fahitana izy, <sup>11</sup> ary nahita ny lanitra nisokatra izy sy fitahirizana iray nidina, toy ny lamba be midina ety an-tany, ampidinina amin'ny zorony efatra. <sup>12</sup> Tao no nisy karazam-biby manan-tongotra efatra sy zavatra izay mandady rehetra eto an-tany, ary ny voron'ny lanitra. <sup>13</sup> Dia nisy feo niteny taminy hoe: "Mitsangàna, ry Petera, mamono ary mihinana." <sup>14</sup> Fa i Petera niteny hoe: "Tsia, Tompo; fa mbola tsy nihinana zavatra izay voarara sy tsy madio mihitsy aho." <sup>15</sup> Saingy tonga taminy fanindroany indray ilay feo hoe: "Izay nodiovin'Andriamanitra, dia tsy antsoina hoe fady." <sup>16</sup> Niseho in-telo izany; ary avy eo ilay fitahirizana dia niverina niakatra teo no ho eo tany an-danitra. <sup>17</sup> Ary rehefa very hevitra momba ny dikan'ilay fahitana izay hitany i Petera, dia indro, ireo lehilahy izay nalefan'i Kornelio nitsangana nanoloana ny vavahady, avy eo izy ireo dia nanontany izay lalan'izy ireo mankao an-trano. <sup>18</sup> Dia niantso izy ireo ary nanontany an'i Simona, nantsoina ihany koa hoe Petera, izay nijanona teo. <sup>19</sup> Raha mbola nieritreritra momba ilay fahitana i Petera, dia niteny taminy ny Fanahy hoe: "Indro, lehilahy telo no mitady anao. <sup>[1]20</sup> Mitsangàna ary midina ka miaraha amin'izy ireo. Aza misalasala miaraka amin'izy ireo, satria izaho no nandefa azy ireo. <sup>21</sup> Ary Petera nidina tany amin'ireo lehilahy ireo ka niteny hoe: "Izaho ilay tadiavinareo. Inona no antony nahatongavanareo?" <sup>22</sup> Hoy izy ireo hoe: "Ny kapiteny antsoina hoe Kornelio, lehilahy marina ary olona izay midera an'Andriamanitra, ary tsara laza any amin'ny firenen'ny Jiosy rehetra, izay nolazain'ny anjely masin'Andriamanitra mba hampaka anao ho any an-tranony, noho izany dia afaka mihaino ny hafatra avy aminao izy." <sup>23</sup> Dia nanasa azy ireo hiditra sy hijanona hiaraka aminy Petera. Ny ampitso marainan'iny dia nitsangana izy ka niaraka tamin'izy ireo, ary ny sasany tamin'ireo rahalahy avy any Jopa dia nanaraka azy. <sup>24</sup> Ny andro manaraka dia nankao Kaisaria izy ireo. Kornelio dia niandry azy ireo; nantsoiny niaraka ny havany sy ny namany akaiky. <sup>25</sup> Ary tamin'izany rehefa niditra Petera, nifankahita taminy i Kornelio ary niankohoka teo an-tongony mba hidera azy. <sup>26</sup> Fa Petera nanampy azy, niteny hoe: "Mitsangàna! Izaho ihany koa dia olona ihany. <sup>27</sup> Raha mbola niresaka niaraka taminy i Petera, dia niditra izy ary nahita olona maro be niara-niangona. <sup>28</sup> Hoy izy tamin'izy ireo hoe: "Ny tenanareo mahalala fa tsy ara-dalana ho an'ny Jiosy ny miara-miasa na mamangy olona avy amin'ny firenena hafa. Fa Andriamanitra naneho tamiko fa tsy tokony hiantso olopady na tsy madio aho. <sup>29</sup> Izany no antony nahatongavako tsy nisy fanakantsakanana, rehefa nirahina Aho. Ka manontany anareo Aho hoe nahoana ianareo no maniraka ho ahy." <sup>30</sup> Kornelio niteny hoe: "Efatra andro mialohan'izao ora izao indrindra, dia nivavaka tao an-tranoko aho tamin'ny ora fahasivy; ary nahita, lehilahy iray nitsangana teo anoloako nanao akanjo namirapiratra. <sup>31</sup> Hoy izy hoe: 'Ry Kornelio, efa ren'Andriamanitra ny vavakao, ary ireo fanomezanao ho an'ireo mahantra dia mampatsiahy an'Andriamanitra ny momba anao. <sup>32</sup> Noho izany dia maniraha olona ho any Jopa, ary antsoy mankany aminao ilay lehilahy atao hoe Simona izay antsoina hoe Petera. Mipetraka ao an-tranon'i Simona mpandon-koditra antsoina hoe: Simona izy, izay eny amoron-dranomasina.' <sup>[2]33</sup> Ary avy hatrany dia nalefako ho anao. Tsara ny fahatongavanao. Ary ankehitriny, isika rehetra tonga eto imason'Andriamanitra, mba hihaino ireo rehetra izay nolazain'ny Tompo anareo no tenenina." <sup>[3]34</sup> Avy eo dia nanokatra ny vavany Petera ary niteny hoe: "Marina tokoa, fantatro fa Andriamanitra dia tsy miandany na amin'iza na amin'iza. <sup>35</sup> Fa kosa, any amin'ny firenena tsirairay na iza na iza no midera sy manao asa marina dia ekeny avokoa. <sup>36</sup> Fantatrareo ilay hafatra izay nalefany ho an'ny olon'Israely, rehefa nanambara filazantsara momba ny fiadanana avy amin'ny alalan' i Jesosy Kristy izy, izay Tompon'ny

rehetra- <sup>37</sup> Ianareo tenanareo dia mahalala ireo zava-niseho, izay tena nitranga tao amin'ny toerana rehetra tao Jodia, nanomboka tany Galilia, taorian'ny batisa izay nambaran'i Jaona; <sup>38</sup> ireo zava-nitranga mikasika an'i Jesosin'ny Nazareta, ny fomba nanosoran'Andriamanitra azy tamin'ny Fanahy Masina sy tamin'ny hery. Nandeha nanao soa izy sady nanasitrana ireo rehetra izay voagejan' ny devoly, satria Andriamanitra dia niaraka taminy. <sup>39</sup> Isika dia vavolombelon'ireo zava-bitan'i Jesosy rehetra, tany amin'ny tanin'ny Jiosy sy tany Jerosalema. Novonoin'izy ireo izy tamin'ny alalan'ny fanantonana azy teo amin'ny hazo, <sup>40</sup> fa Andriamanitra nanangana azy tamin'ny andro fahatelo ary nanao izay hahitana azy, <sup>41</sup> tsy ireo olona rehetra, fa ireo vavolombelona izay voafidin'Andriamanitra mialoha- tamintsika izay nihinana sy nisotro niaraka taminy taorian'ny nitsanganany tamin'ny maty. <sup>42</sup> Nandidy anay izy mba hanambara amin'ny olona sy hijoro vavolombelona fa izy ilay iray nofidin'Andriamanitra ho Mpitsaran'ny velona sy ny maty. <sup>43</sup> Ho azy no hijoroan'ny mpaminany rehetra vavolombelona, mba ho ireo izay mino azy no handray famelan-keloka amin'ny alalan'ny anarany. <sup>44</sup> Raha mbola niteny izany zavatra izany i Petera, dia nilatsaka tamin'ireo rehetra izay nihaino ny hafany ny Fanahy Masina. <sup>45</sup> Ireo olona tao anatin'ny vondron'ny mpino voafora- ireo rehetra izay niaraka tamin'i Petera- dia gaga, satria ny fanomezan'ny Fanahy Masina dia narotsaka ho an'ny Jentilisa ihany koa. <sup>46</sup> Fa ren'izy ireo ireo Jentilisa izay miteny amin'ireo fiteny hafa sy mankalaza an'Andriamanitra. Dia namaly Petera hoe: <sup>47</sup> Moa ve misy olona afaka mitazona rano mba tsy hanaovana batisa azy ireo, ireo olona izay nandray ny Fanahy Masina tahaka antsika koa? <sup>48</sup> Dia nandidy azy ireo mba ho atao batisa amin'ny anaran'i Jesosy Kristy izy. Ary nangataka azy izy ireo mba hitoetra hiaraka amin'izy ireo mandritry ny andro vitsivitsy.

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## Footnotes

10:19 <sup>[1]</sup>Fanamarihana: Ny amin'ny dikan-teny taloha dia hoe: "Lehilahy roa no mitady anao" na "misy lehilahy sasan-tasany mitady anao.

10:32 <sup>[2]</sup>Fanamarihana: Ny dikan-teny taloha dia manampy hoe: "Rehefa tonga Izy, dia hiresaka aminao."

10:33 <sup>[3]</sup>Fanamarihana: "Raha tokony ho: "nolazain'ny Tompo no tenenina" no eo, dia ny dikan-teny taloha dia hoe: "nolazain'Andriamanitra no tenenina."

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## Acts 10:1

### Fampifandraisana ny foto-kevitra

Ity no fiandohan'ny ampahany amin'ilay tantara momba an'i Kornelio.

### Fampahafantarana amin'ny ankapobeny

Ireo andininy ireo dia manome fampahalalana fototra momba an'i Kornelio.

### Ary nisy lehilahy iray

Ity dia fomba iray hampidirana olona vaovao ho amin'ity ampahan'ny tantara ity.

### Kornelio, kapitenin'ireo antoko Miaramila Italiana

"Kornelio no anarany. Izy dia miaramila manamboninahitra nisahana miaramila 100 avy amin'ny faritra Italiana avy amin'ny tafika romanina"

### Lehilahy mpivavaka izy, ilay iray izay midera an'Andriamanitra

"Nino an'Andriamanitra izy ary nikatsaka ny nanome voninahitra sy nidera an'Andriamanitra eo amin'ny fiainany"

### nidera an'Andriamanitra

Ny teny hoe "nidera" eto dia midika ho fanana fanajana lalina sy tahotra.

### miaraka amin'ny ankohonany rehetra

Eto ny "ankohonany" dia manondro ireo olona rehetra ao an-tranony. Ireo mpikambana hafa tao amin'ny ankohonany dia mety ho Jentilisa ihany koa. DH: "miaraka amin'ny mpikambana rehetra ao amin'ny ankohonany"

### nivavaka mandrakariva tamin'Andriamanitra

"Nivavaka tsy tapaka tamin'Andriamanitra izy"

## Acts 10:3

### ora faha sivy

"amin'ny telo tolakandro". Ity no fotoam-bavaka hariva mahazatra ho an'ireo Jiosy.

### nahita mazava

"Nahita mazava tsara i Kornelio"

### Ireo vavakao sy ireo fanomezanao ho an'ny mahantra dia tafakatra ho fanati-pahatsiarovana eo anatrehan'Andriamanitra

Izany dia midika fa noraisin'Andriamanitra ireo fanomezany sy ireo vavaka nataony. DH: "Andriamanitra dia mankasitraka ireo vavaka ataonao sy ireo fanomezanao ... ho fanati-pahatsiarovana azy"

**mpandoko hoditra**

olona izay mpanambotra hoditra azo avy amin'ny hoditra biby

**Acts 10:7****Rehefa lasa ilay anjely izay niresaka taminy**

"Rehefa tapitra ny fahitan'i Kornelio an'ilay anjely"

**miaramila mpivavaka iray tamin'ireo izay nanompo azy.**

"Anisan'ny miaramila nanompo azy izay nanompo an'Andriamanitra koa." Nidera an'Andriamanitra io miaramila io. Tsy fahita firy tao amin'ny tafika romanina izany, ka ireo miaramila hafa an'i Kornelio dia mety tsy nanompo an'Andriamanitra mihitsy.

**nilaza tamin'izy ireo izay rehetra nitranga**

Nanazava ny fahitany tamin'ny mpanompony roa sy ny miaramilany iray i Kornelio.

**nandefa azy ireo tany Jopa**

"naniraka ny mpanompony roa lahy sy miaramila iray tany Jopa"

**Acts 10:9****Fampifandraisana ny foto-kevitra**

Mivadika any amin' Kornelio ny tantara mba hilazana antsika izay nataon'Andriamanitra niaraka tamin'i Petera.

**Fampahafantarana amin'ny ankapobeny**

Eto ny teny "izy ireo" dia manondro an'ireo mpanompo roa an'i Kornelio sy ilay miaramila teo ambanin'ny baikony.

**nanodidina ny ora faha-enina**

"nanodidina ny folak'andro"

**niakatra teny ambony tafon-trano**

Ny tafon'ireo dia fisaka ary matetika ireo olona no manao karazana hetsika maro eny.

**mbola teo am-pandrahoana sakafo ny olona**

"mialohan'ny nahamasaka ny sakafo"

**nahita fahitana izy**

"nomen'Andriamanitra fahitana izy" na "nanana fahitana izy"

**nahita ny lanitra nisokatra**

Io no fiantombohan'ny fahitan'i Petera. Izany dia azo atao fehezanteny vaovao.

**toy ny lamba be midina ety an-tany, ampandinina amin'ny zorony efatra**

Ilay fitoerana ireo biby dia nanana endrika toy ny lamba manana zorony efatra

**ampandinina amin'ny zorony efatra**

"niaraka tamin'ireo zorony efatra izay niantona" na "niaraka tamin'ireo zorony efatra izay avo mihoatra ny ambony"

**karazam-biby manan-tongotra efatra sy zavatra izay mandady rehetra eto an-tany, ary ny voron'ny lanitra biby manan-tongotra ... voron'ny lanitra-** Raha ny valintenin'i Petera ao amin'ny andininy manaraka dia mety azo nadika fa ny lalàn'i Mosesy dia nandidy ireo Jiosy mba tsy hinana ny sasany amin'izy ireo. DH: "biby aman-borona izay noraran'ny lalàn'i Mosesy tsy hoanin'ireo Jiosy"

**Acts 10:13****feo niteny taminy**

Ilay olona niteny dia tsy voafaritry mazava. Ilay "feo" dia mety Andriamanitra na ny anjeliny.

**Tsia**

"Tsy hanao izany aho"

**mbola tsy nihinana zavatra izay voarara sy tsy madio mihitsy aho**

Izany dia midika fa ny sasany amin'ireo biby ao anaty tranony dia malota araka ny famaritan'ny lalàn'i Mosesy ary tsy azon'ireo mpino izay niaina talohan'ny nahafatesan'i Kristy noanina.

**Izay nodiovin'Andriamanitra**

Raha Andriamanitra ilay niteny dia manondro ny tenany ihany izy. dh: "izay nodioviko, izaho Andriamanitra"

**Niseho in-telo izany**

Tsy hoe izay zavatra rehetra hitan'i Petera dia efa nitranga in-telo. Fa ilay fehezanteny "Izay nodiovin'Andriamanitra, dia tsy antsoina hoe fady" no niverina in-telo. Na izany ary, dia tsara raha lazaina tsotra hoe "izany dia nitranga in-telo" fa tsy hazavaina amin'ny antsipiriany.

**Acts 10:17****very hevitra momba ny dikan'ilay fahitana izay hitany i Petera**

Izany dia midika fa sahirana i Petera nanakatra izay dikan'ilay fahitana

**indro**

Ny teny "indro" dia mampiomana antsika amin'izay zavatra tsy ampoizina hiseho manaraka teo amin'ilay lehilahy roa nijoro teo amin'ny vavahady.

**nitsangana nanoloana ny vavahady**

"nitsangana nanoloana ny vavahady teo amin'ilay trano." Izany dia midika fa ilay trano dia nisy tamboho nisy vavahady hidirana ao amin'ilay toerana.

**nanontany izay lalan'izy ireo mankao amin'ilay trano**

Izany dia nitranga nialohan'ny nahatongavan'izy ireo teo amin'ilay trano.

**Dia niantso izy ireo**

Ireo lehilahin'i Kornelio dia nijanona tany ivelan'ny vavahady raha nanontany an'i Petera.

**Acts 10:19****nieritreritra momba ilay fahitana**

"nanontany tena mahakasika ny dikan'ilay fahitana"

**ny Fanahy**

"ny Fanahy Masina"

**Jereo**

"mifohaza"

**Lehilahy telo no mitady anao**

ireo soratra sasany tany aloha dia samy nanana isa samihafa an'ireo lehilahy.

**midina**

"nidina avy amin'ny tafon'ilay trano"

**Aza misalasala miaraka amin'izy ireo**

Rariny raha tsy nandeha niaraka tamin'izy ireo i Petera satria (1) izy ireo dia mpivahiny ary (2) izy ireo dia Jentilisa izay tsy nifandraisan'ireo Jiosy.

**Izaho ilay tadiavinareo**

"Izaho ilay lehilahy izay tadiavinareo"

**Acts 10:22****Fampahafantarana amin'ny ankapobeny**

Ny teny "izy ireo" sy "azy ireo" eto dia manondro ireo mpanmpo roa sy ilay miaramila an'i Kornelio.

**midera an'Andriamanitra**

Ny teny "midera" eto dia midika hoe manaja fatratra sy manana fatahorana.

**'ny firenen'ny Jiosy rehetra**

Izany fanitarana hanamafisana ny halehiben'ny lazany

**nanasa azy ireo hiditra sy hijanona hiaraka aminy Petera**

lava loatra ny dian'izy ireo ho any Kaisaria raha tolakandro vao hiala.

**hijanona hiaraka aminy**

"ho vahininy"

**sasany tamin'ireo rahalahy avy any Jopa**

Io dia manondro ireo mpino izay niaina tao Jopa.

**Acts 10:24****Ny andro manaraka**

Io dia manaraka ny nialann'izy ireo tao Jopa. Ilay dia nankany Kaisaria dia efa mihoatra ny iray andro.

**Acts 10:25****rehefa niditra Petera**

"rehefa niditra ilay trano i Petera"

**niankohoka teo an-tongony mba hidera azy**

Na dia efa mahazatra ary ny fiankohofana ao amin'io kolontsaina io, eto dia niankohoka teo amin'i Petera i Kornelio mba ho fiderana azy.

**Mitsangàna! Izaho ihany koa dia olona ihany**

Izany dia fanomezana tsiny na fanitsiana an'i Kornelio mba tsy hidera an'i Petera. DH: "Atsaharo izany! Izaho dia olona tahaka anareo ihany"

**Acts 10:27****Fampifandraisana ny foto-kevitra**

Niresaka tamin'ireo olona izay tao an-tranon'i Kornelio i Petera.

**Fampahafantarana amiknk'ny ankapobeny**

Ny teny "izy " eto dia manondro an'i Kornelio.

**Fampahafantarana amiknk'ny ankapobeny**

Eto ny teny "ianao" sy "ianareo" dia manondro an'i Kornelio ary ireo Jentilisa izay nanatrika teo.

**olona maro be niara-niangona**

"olona Jentilisa maro no niara-niangona." Izany dia midika fa ireo olona izay nasain'i Kornelio dia Jentilisa avokoa

**Ny tenanareo mahalala**

Miresaka amin'i Kornelio sy ireo vahiny nasainy i Petera.

**tsy ara-dalana ho an'ny Jiosy**

"izany dia voarara ho an'ny olona Jiosy." Io dia manondro ny lalàna relijiozy Jiosy.

**olona avy amin'ny firenena hafa**

Io dia manondro ireo olona izay tsy Jiosy sy tsy voafaritra mazava izay toerana niaviany

**Acts 10:30****Fampifandraisana ny foto-kevitra**

Namaly ny fanontanian'i Petera i Kornelio

**Fampahafantarana amin'ny ankapobeny**

Ao amin'ny andininy faha 31 sy 32 i Kornelio dia nilaza izay nolazain'ilay anjely taminy rehefa niseho taminy tamin'ny ora faha sivy.

**Efatra andro mialoha**

Miresaka ilay andro mialohan'ny alina fahatelo i Kornelio talohan'ny niresahany tamin'i Petera. Ny kolontsaina ara-Baiboly dia manisa ny andro ankehitriny, noho izany ny andro alohan'ny telo alina lasa izay dia "efatra andro lasa izay." Ny kolontsaina tandrefana amin'izao fotoana izao dia tsy manisa ny andro ankehitriny, ka maro ny fandikan-tenin'ny Tandrefana mamaky, "telo andro lasa izay."

**nivavaka**

Misy tamin'ireo manam-pahefana fahiny no milaza fa "mifady hanina sy mivavaka" raha toa ka "mivavaka" fotsiny.

**tamin'ny ora fahasivy**

Ora izay fivavahan'ireo Jiosy.

**efa ren'Andriamanitra ny vavakao**

DH: "Efa henon'Andriamanitra ny vavakao"

**mampatsiahy an'Andriamanitra ny momba anao**

"misarika anao aminny sain'Andriamanitra." Izany dia tsy midika fa Andriamanitra dia nanadino.

**antsoy mankany aminao ilay lehilahy atao hoe Simona izay antsoina hoe Petera**

"lazao i Simona izay nantsoina ihany koa hoe Petera mba ho avy any aminao"

**Tsara ny fahatongavanao**

Izany dia fanehoana fisaorana lehibe tamin'ny fahatongavan'i Petera.DH: "Tena misaotra anao tamin'ny fahatongavanao"

**eto imason'Andriamanitra**

Izany dia manambara ny fanatrehan'Andriamanitra.

**mba hihaino ireo rehetra izay nolazain'ny Tompo anareo no tenenina**

DH: "izay nasain'ny Tompo ho lazainareo"

**Acts 10:34****Fampifandraisana ny foto-kevitra**

Nanomboka niresaka tamin'ireo olona izay tao an-tranon'i Kornelio i Petera.

**Avy eo dia nanokatra ny vavany Petera ary niteny**

"nanomboka niresaka tamin'izy ireo i Petera"

**Marina tokoa**

Io dia manambara fa izay zavatra ho lazainy dia tsara ho fantatra.

**Andriamanitra dia tsy miandany na amin'iza na amin'iza**

"Andriamanitra dia tsy manome vahana ny olona sasany"

**na iza na iza no midera sy manao asa marina dia ekeny avokoa**

"Izy dia manaiky ireo izay midera Azy sy manao asa marina"

**midera**

Ny teny "midera" eto dia midika hoe manaja fatratra sy manana fatahorana.

**Acts 10:36****Fampifandraisana ny foto-kevitra**

Nanohy niresaka tamin'i Kornelio sy ireo vahiny i Petera.

**Fampahafantarana amin'ny ankapobeny**

Ny teny "Izy" eto dia manondro an'i Jesosy

**Fantatrareo ilay hafatra ... tamin'ny hery**

Io fehezanteny lava dia lava io dia azo afohezina amin'ny fehezanteny maromaro.

**Tompon'ny rehetra**

Eto ny teny "rehetra" dia midika "olona maro."

**amin'ny toerana rehetra tao Jodia**

DH: "tao amin'ny toerana maro tao Jodia"

**taorian'ny batisa izay nambaran'i Jaona**

Rehefa avy nitory tamn'ny olona mba hibebaka ary avy eo nanao Batisa azy ireo

**nosoran'Andriamanitra azy tamin'ny Fanahy Masina sy tamin'ny hery**

Ny Fanahy Masina sy ny herin'Andriamanitra dia niteny tahaka ny hoe zavatra izay niraraka teo amin'ny olona.

**nanasitrana ireo rehetra izay voagejan' ny devoly**

DH: "ireo olona maro izay voagejan'ny devoly"

**Andriamanitra dia niaraka taminy**

Ny teny "niaraka taminy" dia midika hoe "nanampy azy"

**Acts 10:39****Fampahafanatarana amin'ny ankapobeny**

Ny teny "isika" eto dia manondro an'i Petera sy ireo Apostoly ary ireo mpino izay niaraka tamin'i Jesosy Kristy tamikn'Izy mbola tety an-tany.

**Fampahafanatarana amin'ny ankapobeny**

Ny teny "izy" dia manondro an'i Jesosy.

**tany amin'ny tanin'ny Jiosy**

Izany dia manondro indrindra an'i Jodia tamin'izany fotoana izany.

**Novonoin'izy ireo**

"izay novonoin'ireo mpitarika Jiosy"

**fanantonana azy teo amin'ny hazo**

Io dia fomba fiteny hafa izay maneho ny fanomboana. DH: "namantsika Azy teo amin'ny hazo fijaliana"

**Io lehilahy io**

"Jesosy"

**Andriamanitra nanangana**

"Andriamanitra no nampiana indray"

**tamin'ny andro fahatelo**

"tamin'ny andro fahatelo taorian'ny nahafatesany"

**nanao izay hahitana azy**

"nampahafantatra azy"

**nitsanganany tamin'ny maty**

"nitsangana tamin'ny maty." Ny fehezanteny "tamin'ny maty" dia manondro ireo fanahin'ireo izay efa maty. Ny hoe mba hiverina ho anisan'izy ireo dia midika fa ho velona indray.

**Acts 10:42****Fampifandraisana ny foto-kevitra**

Namarana ny teniny tamin'ny tsirairay tao an-tranon'i Kornelio i Petera, izay natombony tao amin'ny 10:34

**Fampahalalana amin'ny ankapobeny**

Eto ny teny "isika"na "aminay" dia mampiditra an'i Petera sy ireo mpino. ny mpihaono azy dia tsy ao anatiny.

**fa izy ilay iray nofidin'Andriamanitra**

DH: "Fa Andriamanitra dia nifidy an'i Jesosy"

**ny velona sy ny maty**

Io dia manondro ireo olona izay mbola miaina sy ireo izay efa maty. DH: "ireo olona izay miaina sy ireo izay maty"

**Ho azy no hijoroan'ny mpaminany rehetra vavolombelona**

Ireo mpaminany rehetra dia nijoro vavolombelona ho an'i Jesosy

**ireo izay mino azy no handray famelan-keloka**

DH: "Andriamanitra dia namela ny otan'ireo izay nino an'Jesosy noho ireo zavatra nataony"

**amin'ny alalan'ny anarany**

Eto "ny anarany" dia manondro ireo zavatra nataony. Ny dikan'ny anarany dia Andriamanitra izay namonjy. DH: "tamin'ny alalan'izay nataon'i Jesosy azy ireo"

**Acts 10:44****nilatsaka tamin'ireo rehetra izay nihaino ny hafany ny Fanahy Masina**

Eto ny teny "nilatsaka" dia midika hoe "nipoitra tampoka." DH: "tonga tampoka ny Fanahy Masina"

**'ireo rehetra izay nihaino**

Eto ny "rehetra" dia manondro ireo Jentilisa izay nihaino an'i Petera tao an-trano.

**Ireo olona tao anatin'ny vondron'ny mpino voafora**

Izany dia fomba iray hafa hiantsoina ireo mpino Jiosy.

**ny fanomezan'ny Fanahy Masina**

Izany dia manondro ny Fanahy Masina tenany ihany izay nomena azy ireo.

**'ny Fanahy Masina dia narotsaka**

DH: "Andriamanitra dia nandrotsaka ny Fanahy Masina"

**narotsaka**

Ny Fanahy Masina dia noraisina tahaka ny zavatra izay narotsaka tamin'ireo olona.

**ny fanomezana**

"fanomezana maimaimpoana"

**ho an'ny Jentilisa ihany koa**

Eto ny teny "ihany koa" dia manazava fa ny Fanahy Masina dia efa nomena ireo mpino Jiosy.

**Acts 10:46****Fampifandraisana ny foto-kevitra**

Ity no mamarana ny fizaran ny tantara mahakasika an'i Kornelio.

**Fampahafantarana amin'ny ankapobeny**

Ny teny "izy" eto dia manondro an'i Petera.

**ireo Jentilisa izay miteny amin'ireo fiteny hafa sy mankalaza an'Andriamanitra**

Ireo dia fantatra fanahatonga ireo Jiosy hanaiky fa ireo Jentilisa dia Andriamanitra hivavahana.

**misy olona afaka mitazona rano mba tsy hanaovana batisa azy ireo, ireo olona izay nandray ny Fanahy Masina tahaka antsika koa?**

Nampiasa io fanontaniana io i Petera mba handreseny lahatra ireo Kristianina jiosy izay tokony hatao batisa ny hafa firenena. AT: "Tsy misy olona tokony hitazona rano avy amin'ireto olona ireto ... Tokony hanao batisa azy ireo isika satria efa nahazo ... izahay!"

**nandidy azy ireo mba ho atao batisa amin'ny anaran'i Jesosy Kristy izy**

Izany dia midika fa ireo Jiosy Kristianina dia anisan'ireo izay te hanao Batisa azy ireo. DH: "Nanome baiko ireo Jentilisa hanao Batisa azy ireo" na "nanome baiko ireo Kristianina Jiosy hanao Batisa azy ireo"

**ho atao batisa amin'ny anaran'i Jesosy Kristy izy**

Eto ny "amin'ny anaran'i Jesosy Kristy" no manambara fa ny antony nanaovana batisa azy dia ny ninoan'izy ireo an'i Jesosy. DH: "hatao batisa ho mpino an'i Jesoa Kristy"



## Chapter 11

<sup>1</sup> Ary ireo apostoly sy ireo rahalahy izay tany Jodia nahare fa ireo Jentilisa ihany koa dia nandray ny Tenin'Andriamanitra. <sup>2</sup> Rehefa niakatra tany Jerosalema i Petera, ireo izay tao amin'ny antokon'ireo voafora dia nanakiana azy; <sup>3</sup> hoy izy ireo hoe: "Ianao nikambana niaraka tamin'ireo lehilahy tsy voafora sady nisakafo niaraka tamin'izy ireo!" <sup>4</sup> Fa Petera nanomboka nanazava ny zava-nitranga tamin'izy ireo tamin'ny antsipirihiny; hoy izy hoe: <sup>5</sup> "Nivavaka tany amin'ny tanànan'ny Jopa aho, ary nahita fahitana ny amin'ny fisian-javatra iray izay nidina, tahaka ny lamba lehibe nahidina avy any an-danitra tamin'ireo zorony efatra aho. Nidina teo amiko izany. <sup>6</sup> Nibanjina izany aho ary nisaintsaina momba izany. Nahita ireo biby manan-tongotra efatry ny tany, ireo biby dia, ireo biby mandady, ary ireo vorona eny amin'ny lanitra aho. <sup>7</sup> Avy eo aho dia nahare feo niteny tamiko hoe: "Mitsangàna, ry Petera; mamono ary mihinàna." <sup>8</sup> Hoy aho hoe: "Tsia, ry Tompo; fa tsy mbola nisy zavatra tsy masina na maloto mihitsy niditra tato am-bavako." <sup>9</sup> Fa ilay feo namaly avy any an-danitra indray hoe: "Izay nambaran'Andriamanitra fa madio, aza antsoina hoe maloto." <sup>10</sup> Niseho in-telo izany, ary avy eo dia nalaina niverina niakatra tany an-danitra indray ny zavatra rehetra <sup>11</sup> Indro, teo no ho eo dia nisy telo lahy nitsangana teo anoloan'ny trano izay nisy anay; nalefa avy tany Kaisaria nankaty amiko izy ireo. <sup>12</sup> Ny Fanahy dia nandidy ahy hiaraka amin'izy ireo, ary tsy tokony hanisy fizahan-tava amin'izy ireo aho. Ireo rahalahy enina ireo dia nandeha niaraka tamiko, ary nandeha nankao an-tranon'ilay lehilahy izahay. <sup>13</sup> Izy niteny taminay ny nahitany anjely iray nitsangana tao an-tranony ary niteny hoe: "Maniraha lehilahy any Jopa ary ento miverina i Simona izay antsoina hoe Petera. <sup>14</sup> Izy dia hilaza hafatra iray aminao izay havoavonjy anao - ianao sy ny ankohonanao rehetra." <sup>15</sup> Raha vao nanomboka niteny tamin'izy ireo aho, ny Fanahy Masina dia tonga tamin'izy ireo, tahaka ny nidinany taminay tany am-boalohany. <sup>16</sup> Tsaroako ny tenin'ny Tompo, ny nitenenany hoe: "Jaona nanao batisa tamin'ny rano tokoa; fa ianareo dia mila hatao batisa ao amin'ny Fanahy Masina." <sup>17</sup> Koa raha Andriamanitra nanome azy ireo ny fanomezana mitovy amin'izay nomeny antsika tamin'isika nino an'ny Tompo Jesosy Kristy, iza aho, no ho afaka hanohitra an'Andriamanitra?" <sup>18</sup> Rehefa henon'izy ireo izany zavatra izany, tsy niteny na inona na inona hoenti-mamaly izy ireo, fa nidera an'Andriamanitra kosa izy ireo ary niteny hoe: "Ary Andriamanitra nanome fibebahana ho fiainana ho an'ireo jentilisa ihany koa." <sup>19</sup> Ary ireo izay naporitaka noho ny fanenjehana izay niatomboka tamin'ny fahafatesan'i Stefana dia niely lavitra tany Foinika, Kypros, ary Antioka, fa izy ireo dia nilaza ny hafatra momba an'i Jesosy tamin'ireo Jiosy irery ihany. <sup>20</sup> Fa ny sasany tamin'izy ireo, ireo lehilahy avy any Kypros sy Kyrena, dia nandeha tany Antioka ary niresaka tamin'ireo Grika ihany koa, nilaza tamin'izy ireo ny filazantsara momba ny Tompo Jesosy. <sup>21</sup> Ny tanan'ny Tompo dia niaraka tamin'izy ireo; maro isa no nino ary nitodika tamin'ny Tompo. <sup>22</sup> Ireo vaovao momba azy ireo dia tonga teny an-tsofin'ny fiangonana tao Jerosalema, ary izy ireo naniraka an'i Barnabasy hatrany Antioka. <sup>23</sup> Rehefa tonga izy ka nahita ny fanomezan'Andriamanitra, dia ravoravo izy; ary izy nampahery azy rehetra mba hitoetra miaraka amin'ny Tompo amin'ny fon'izy ireo rehetra. <sup>24</sup> Satria izy dia lehilahy tsara sady feno ny Fanahy masina sy finoana, ary olona maro no niampy ho an'ny Tompo. <sup>25</sup> Dia nandeha nankany Tarsosy i Barnabasy mba hitady an'i Saoly. <sup>26</sup> Rehefa hitany izy, dia nentiny tany Antioka. Ary nandritry ny herintaona maninjitra izy ireo dia niara-niangona niaraka tamin'ny fiangonana ary nampianatra olona maro. Ireo mpianatra dia nantsoina voalohany hoe kristiana tao Antioka. <sup>27</sup> Ary tamin'izany andro izany dia nisy mpaminany maromaro nidina avy tany Jerosalema nankany Antioka. <sup>28</sup> Iray tamin'izy ireo, i Agabo no iantsoana azy, nitsangana ary notoroin'ny Fanahy fa hisy mosary lehibe hitranga manerana izao tontolo izao. Nitranga izany tamin'ny andron'i Klaodio. <sup>29</sup> Noho izany, ireo mpianatra, araka ny fahafahan'ny tsirairay avy, dia nanapa-kevitra ny handefa fanampiana ho an'ireo rahalahy tany Jodia. <sup>30</sup> Nanao izany izy ireo; nandefa vola ho an'ireo loholona izy ireo tamin'ny tanan'i Barnabasy sy Saoly.

### Acts 11:1

**Fampifandraisana ny foto-kevitra**  
Tonga tao Jerosalema i Petera ary nanomboka niresaka tamin'ireo Jiosy teo an-toerana

**Fampahafantarana amin'ny ankapobeny**  
Ity no fiantombohana ny tranga manaraka ao amin'ny tantara.

**Ary**  
Io dia manamarika fiantombohan'ny tantara vaovao

**ireo rahalahy**

Ny teny "rahalahy" dia manondro ireo mpino tao Jodia.

**izay tany Jodia**

"izay tany amin ny faritanin'i Jodia"

**dia nandray ny tenin'Andriamanitra**

Io fomba fiteny io dia manambara fa ireo Jentilisa dia nino ny hafatry ny filazantsara momba an'i Jesoa. DH: "nino ny hafatr'Andriamanitra momba an'i Jesosy"

**Rehefa niakatra tany Jerosalema**

I Jerosalema dia ambony lavitra noho ireo toerana hafa tao Isiraely, ka tsy mahagaga ny maheno ireo Israelita miteny hoe niakatra ho any Jerosalema izy ary nidina avy tany.

**ireo lehilahy tsy voafora**

Ny sasany amin'ireo Jiosy dia nino fa ireo mpino rehetra dia tsy maintsy hoforana. DH: "ny mpino Jiosy sasany tao Jerosalema izay naniry ny hanaforana ireo izay mpanara-dia an'i Kristy rehetra"

**lehilahy tsy voafora**

Ny andian-teny "lehilahy tsy voafora" dia manondro ireo Jentilisa.

**nisakafy niaraka tamin'izy ireo**

Nifanohitra tamin'ny fomba Jiosy ny fiaraha-misakafy amin'ireo Jentilisa.

**Acts 11:4****Fampifandraisana ny foto-kevitra**

Namaly ireo Jiosy i Petera tamin'ny filazana azy ireo ny momban'ny fahitany sy momban'izay nitranga tao an-tranon'i Kornelio.

**Petera nanomboka nanazava**

Tsy nitsikera an'ireo mpino jiosy i Petera fa naneho hevitra tamin'ny fomba feno fanajana.

**tamin'ny antsipirihiny**

"izay tena nitranga"

**tahaka ny lamba lehibe**

Ilay tranon izay mitazona ireo biby dia nanana endrika lamba lehibe efa-joro. Jereo ny fomba nandikanao izany tamin'ny 10:9.

**tamin'ireo zorony efatra**

"ary ny zorony efatra dia mihantona" na "miaraka amin'ireo zoro efatra lehibe kokoa noho ny ambiny." Jereo ny fomba nandikanao izany tamin'ny 10: 9.

**ireo biby manan-tongotra efatry ny tany**

biby manan-tongotra eto an-tany - Araka ny valintenin'i Petera, dia azo lazaina fa ny lalàn'i Mosesy dia nandidy ireo Jiosy mba tsy hihinana ny sasany amin'izy ireo. DH: "biby sy vorona izay noraran'ny

lalàn'i Mosesy ny fihinanan'ireo Jiosy azy." Jereo ny fomba nandikanao andian-teny mitovy amin'izany ao amin'ny 10: 9

**Acts 11:7****aho dia nahare feo**

Tsy voafaritry mazava ilay olona niteny. Ilay "feo" dia mety ho Andriamanitra, na ny anjeliny. Jereo ny fomba nandikanao ny "feo" iray tamin'ny 10:13.

**Tsia**

"tsy hanao izany aho"

**tsy mbola nisy zavatra tsy masina na maloto mihitsy niditra tato am-bavako**

Ireo bibidia teo amin'ilay taratasy dia ireo biby izay noraran'ny lalàna jiosy tao amin'ny Testamenta Taloha ny fihinana azy. DH: "Nihinana hena avy amin'ny biby masina sy madio aho"

**maloto**

Ao amin'ny lalàna jiosy tao amin'ny Testamenta Taloha dia ny olona iray dia mety "maloto" amin'ny fomba samihafa toy ny fihinana biby sasantsasany voarara.

**Izay nambaran'Andriamanitra fa madio, aza antsoina hoe maloto**

Izany dia manondro ireo biby ao amin'ilay lamba

**Niseho in-telo izany**

Tsy midika izany fa niverina in-telo ny zavatra rehetra. Izany dia mety midika hoe "Ny zavatra nodiovin'Andriamanitra dia aza atao ho maloto". Na dia izany aza, tsara ny miteny fotsiny hoe "izany dia nitranga intelo " fa tsy manazava amin'ny antsipiriany. Jereo ny fomba nandikanao ny hoe "Ity no nitranga intelo" tamin'ny 10:13.

**Acts 11:11****Fampahafantarana amin'ny ankapobeny**

Eto "isika" dia manondro an'i Petera sy ireo mpino ao Jopa. Tsy misy ny mpihaino azy tao Jerosalema.

**Indro**

Ity teny ity dia mampafantatra antsika amin'ireo olona vaovao ao amin'ny tantara. Ny fomba fiteninanao dia mety hanana fomba hafa hanaovana izany.

**nalefa avy tany Kaisaria nankaty amiko izy ireo**

DH: "Nisy olona nandefa izy ireo"

**tsy tokony hanisy fizahan-tava amin'izy ireo aho**

"izay tsy tokony nampisy olana ahy ny maha Jentilisa azy ireo"

**Ireo rahalahy enina ireo dia nandeha niaraka tamiko**

"Ireo rahalahy enina ireo dia nandeha niaraka tamiko ho any Kaisaria"

**Ireo rahalahy enina**  
"ireo mpino Jiosy enina"

**an-tranon'ilay lehilahy**  
Io dia manondro ny tranon'i Konelio.

**havoavonjy anao**  
DH: "Andriamanitra hamonjy anao"

**ny ankohonanao rehetra**  
DH: "ny olona rehetra miaina ao an-tranonao"

## Acts 11:15

**Fampahafantarana amin'ny ankapobeny**  
Eto ny teny "isika"di manondro an'i Petera, ireo Apostoly ary ireo mpino Jiosy izay nandray ny Fanahy Masina tamin'ny Pentekosta.

**Raha vao nanomboka niteny tamin'izy ireo aho, ny Fanahy Masina dia tonga tamin'izy ireo**  
Izany dia midika fa i Petera dia tsy nahavita ny teniny hatramin'ny farany nefa naniry hiteny bebe kokoa.

**ny Fanahy Masina dia tonga tamin'izy ireo, tahaka ny nidinany taminay tany am-boalohany**  
DH: "Nankeny amin'ireo mpino Jentilisa ny Fanahy Masina tahaka ny nahatongavany teny amin'ireo mpino Jiosy nandritran'ny Pentekosta"

**tany am-boalohany**  
I Petera eto dia manondro ny andro voalohan'ny Pentekosta.

**ianareo dia mila hatao batisa ao amin'ny Fanahy Masina**  
Izany dia azo afohezina. DH: "Hanao Batisa anareo amin'ny Fanahy Masina Andriamanitra.

## Acts 11:17

**Fampifandraisana ny foto-kevitra**  
Namarana ny lahateniny i Petera (izay nanomboka tao amin'ny 11: 4) tamin'ireo Jiosy momba ny fahitany sy ny zava-nitranga tany an-tranon'i Kornelio

**Fampahafantarana amin'ny ankapobeny**  
Ny teny hoe "izy ireo" dia manondro an'i Kornelio sy ireo vahininy Jentilisa ary ny ankohonany. Tsy nantsoin'i Petera hoe Jentilisa izy ireo nohon'ny fifandraisany tamin'ireo mpino Jiosy tany Jerosalema.

**Fampahafantarana amin'ny ankapobeny**  
Ny teny hoe "izy ireo" dia manondro ireo mpino jiosy izay niresahan'i Petera. Ny teny hoe "antsika" dia ahitana ny mpino jiosy rehetra.

**Koa raha Andriamanitra nanome azy ireo ny fanomezana mitovy amin'izay nomeny antsika tamin'isika nino an'ny**

**Tompo Jesosy Kristy, iza aho, no ho afaka hanohitra an'Andriamanitra?**  
Nampiasa io fanontaniana io i Petera mba hanamafisana fa nankatò an'Andriamanitra fotsiny izy. DH: "Satria Andriamanitra dia nanome azy ireo ... Nanapa-kevitra aho fa tsy hanohitra an'Andriamanitra!"

**fanomezana mitovy**  
Petera dia miresaka ny fanomezan'ny Fanahy Masina.

**tsy niteny na inona na inona hoenti-mamaly izy ireo ezana mitovy**  
"nitsahatra nitsikera an'i Petera izy ireo"

**nanome fibebahana ho fiainana**  
"manome fibebahana mankany amin'ny fiainana". Izany angamba dia manondro ny fiainana mandrakizay.

## Acts 11:19

**Fampifandraisana ny foto-kevitra**  
Lioka dia nitantara ny zava-nitranga tamin'ireo mpino nitsoaka taorian'ny nitoraham-bato an'i Stefana.

**Ary**  
Izany dia mampiditra ny ampahany vaovao amin'ny tantara.

**ireo izay naparitaka noho ny fanenjehana izay niatomboka tamin'ny fahafatesan'i Stefana dia niely**  
DH: "ny fanenjehana izay nanomboka tamin'ny nahafatesan'i Stefana dia nanasaraka sy nampiparitaka ireo mpino" na "ny fampahoriana izay nanomboka taorian'ny namonoan'ireo mpitarika Jiosy an'i Stefana dia nitarika ireo mpino handao an'i Jerosalema, ary niparitaka"

**tamin'ireo Jiosy irery ihany**  
Ny mpino dia nihevitra fa ny hafatr'Andriamanitra dia ho an'ireo Jiosy fa tsy ho an'ireo Jentilisa.

**niresaka tamin'ireo Grika ihany koa**  
Ireo Grika niteny dia Jentilisa fa tsy Jiosy. DH: "dia niresaka tamin'ireo Jentilisa izay niteny grikihany koa"

**Ny tanan'ny Tompo dia niaraka tamin'izy ireo**  
Ny tanan'Andriamanitra dia midika ny heriny. DH: "Andriamanitra dia nanome hery ireo mpino mba ahomby amin'ny fitoriana"

**nitodika tamin'ny Tompo**  
Midika izany fa tsy nino ny andriamanitr'izy ireo taloha intsony izy ireo ary nanomboka nino an'i Jesosy.

**Acts 11:22****Fampahafantarana amin'ny ankapobeny**

Ao amin'ireto andininy ireto, ny teny hoe "izy" dia manondro an'i Barnabasy. Ny teny hoe "izy ireo" dia manondro ireo mpino ao amin'ny fiangonana any Jerosalema.

**Fampahafantarana amin'ny ankapobeny**

Ny teny hoe "izy ireo" sy "azy ireo" dia manondro ireo mpino vaovao.

**sofin'ny fiangonana**

Eto ny "sofina" dia manondro ny fandrenesan'ireo mpino momban'ilay zava-niseho. DH: "ireo mpino ao am-piangonana"

**nahita ny fanomezan'Andriamanitra**

"nahita ny fahasovan'Andriamanitra" na "ny fomba nanehoan'Andriamanitra hatsaram-panahy tamin'ireo mpino"

**nampahery azy rehetra**

"Izy dia nanohy nampahery azy ireo"

**hitoetra miaraka amin'ny Tompo**

"hitoetra ho mahatoky an'ny Tompo" na "hitohizan'ny fahatokiana ny Tompo"

**amin'ny fon'izy ireo rehetra**

"tanteraka"

**feny ny Fanahy masina**

Ny Fanahy Masina dia nanara-maso an'i Barnabasy raha nankatò ny Fanahy Masina izy.

**olona maro no niampy ho an'ny Tompo**

Eto ny "niampy" dia midika fa tonga hino ny zavatra mitovy amin'ireo hafa izy ireo. DH: "nihamaro kokoa ny olona nino ny Tompo"

**Acts 11:25****Fampahafantarana amin'ny ankapobeny**

Eto ny teny hoe "izy" dia miresaka an'i Barnabasy sy "azy" dia milaza an'i Saoly.

**nankany Tarsosy**

"nankany an-tanànan'i Tarsosy"

**hitady an'i Saoly ... hitany izy**

Ireo teny ireo dia midika fa nandany fotoana sy niezaka i Barnabasy mba hitadiavana an'i Saoly.

**Ary**

Io dia manomboka tranga vaovao ao anatin'ny tantara.

**niara-niangona niaraka tamin'ny fiangonana**

"Nivory niaraka tamin'ny fiangonana i Barnabasy sy i Saoly"

**Ireo mpianatra dia nantsoina voalohany hoe kristiana**  
Izany dia midika fa ireo olona hafa dia niantso ireo mpino tamin'io anarana io. DH: "Ny olon'i Antiokia dia niantso ireo mpianatra kristianina"

**voalohany hoe kristiana tao Antioka**

"voalohany indrindra tao Antiokia"

**Acts 11:27****Fampahafantarana amin'ny ankapobeny**

Eto i Lioka dia mitantara fanazavana momba ny faminiana iray tany Antiokia.

**Ary**

Ity teny ity dia ampiasaina eto mba hanamarihana ny fitsaharana kely amin'ny tantara fototra.

**nidina avy tany Jerosalema nankany Antioka**

I Jerosalema dia ambony lavitra noho i Antiôkia, ka tsy mahagaga ny fitenin'ireo Israelita hoe niakatra tany Jerosalema na nidina avy tao.

**Agabo no iantsoana**

"Agabo no anarany"

**notoroin'ny Fanahy**

"Ny Fanahy Masina no namela azy haminany"

**hisny mosary lehibe hitranga**

"hisny ny tsy fahampian'ny sakafo"

**manerana izao tontolo izao**

Izany dia fanitarana izay manondro ny fanjakana Romanina. DH: "manerana ny Fanjakana Romanina"

**tamin'ny andron'i Klaodio**

Fantatr'i Lioka fa Klaodio no emperora tao Roma tamin'io fotoana io. DH: "fony i Claudio no emperora Romana"

**Acts 11:29****Fampahafantarana amin'ny ankapobeny**

Ny teny hoe "izy" sy "izy ireo" dia manondro ireo mpino ao amin'ny fiangonana any Antiokia.

**Noho izany**

Ity teny ity dia midika hoe nanamarika hetsika iray izay nitranga noho ny zavatra hafa nitranga teo aloha. Tamin'ity tranga ity dia nandefa vola izy ireo noho ny faminanian'i Agabo na ny mosary.

**araka ny fahafahan'ny tsirairay avy**

Ny olona ambony kokoa dia nanome betsaka; ny mahantra dia nanome kely.

**ireo rahalahy tany Jodia**

"ireo mpino tao Jodia"

**tamin'ny tanan'i**

"teo ambany fihahian'i "



## Chapter 12

<sup>1</sup> Ary tamin'izany andro izany Heroda mpanjaka nisambotra ireo sasany izay an'ny fiangonana mba hahafahany mampijaly azy ireo. <sup>2</sup> Novonoiny tamin'ny sabatra Jakoba rahalahin'i Jaona. <sup>3</sup> Ary rehefa hitany fa nahafaly ireo Jiosy izany, dia nanao izay hisamborana an'i Petera koa izy. Izany dia nandritry ny andron'ny mofo tsy misy masirasira. <sup>4</sup> Rehefa avy nosamborina izy, dia nataony tany am-ponja izy ary nanendry miaramila efa-toko hiambina azy, nikasa ny hitondra azy eo amin'ny olona aorian'ny Paska izy. <sup>5</sup> Noho izany dia notazonina tao am-ponja Petera, fa ny vavaka dia nataon'ireo izay tao am-piangonana mafy kokoa tamin'Andriamanitra ho azy. <sup>6</sup> Ny alina alohan'ny hitondran'i Heroda azy hotsaraina, Petera dia natory teo anelanelan'ny miaramila roa, voafatotra tamin'ny rojo anankiroa, raha mbola nijanona niambina ny fonja ny mpiandry teo alohan'ny varavarana. <sup>7</sup> Indro, nisy anjelin'ny Tompo niseho tampoka teo akaikiny, ary nisy hazavana namiratra tao anatin'ny efitry ny fonja. Nikapoka an'i Petera teo amin'ny ilany izy ary namoha azy ka nanao hoe: "Mitsangàna haingana", ary ireo rojony niala tamin'ny tanany. <sup>8</sup> Ny anjely niteny taminy hoe: "Ampiakanjoy ny tenanao ary anaovy ny kiraronao." Dia nataon'i Petera araka izany. Ny anjely niteny taminy hoe: "Anaovy ny akanjonao ivelany ary manaraha ahy." <sup>9</sup> Dia nanaraka ilay anjely Petera ary nivoaka. Tsy fantany fa ireo izay nataon'ny anjely dia tena izy. Nihevitra izy fa nahita fahitana. <sup>10</sup> Rehefa avy nandalo teo amin'ny mpiambina voalohany sy faharoa izy ireo, dia tonga teo amin'ny vavahady vy izay mitondra mankany amin'ny tanàna; nisokatra ho azy tamin'izy ireo izany. Nivoaka izy ireo ary nidina tamin'ny lalana iray, ary ilay anjely nandao azy avy hatrany. <sup>11</sup> Rehefa niverina tamin'ny tenany Petera, niteny izy hoe: "Ankehitriny dia fantatro marina fa ny Tompo no nandefa ny anjelin'ny ary nanafaka ahy tamin'ny tanan'i Heroda, sy tamin'ny zavatra rehetra izay nandrasan'ny Jiosy hiseho. <sup>12</sup> Rehefa tonga saina tamin'izany izy, dia nankany amin'ny tranon'i Maria renin'i Jaona, antsoina koa hoe Marka, izay nisy olona maro niangona sy nivavaka. <sup>13</sup> Rehefa nandondona teo am-bavahady izy, nisy mpanompo vavy iray antsoina hoe Roda tonga namaly. <sup>14</sup> Rehefa fantany ny feon'i Petera, tamin-kafaliana dia tsy nahavita namoha ny varavarana izy; fa kosa, nandeha nihazakazaka nankany an-trano izy, notateriny fa Petera nijoro teo am-baravarana. <sup>15</sup> Dia niteny taminy izy ireo hoe: "Adala ianao." Fa nanizingizina izy fa izany no izy. Niteny izy ireo hoe: "Ny anjelin'ny izany." <sup>16</sup> Fa Petera nanohy nandondona, ary rehefa novohain'izy ireo ny varavarana, dia nahita azy izy Ireo ary gaga. <sup>17</sup> Petera nanetsika ny tanany tamin'izy ireo mba hangina, ary noteneniny tamin'izy ireo ny fomba nitondran'ny Tompo azy nivoaka ny fonja. Hoy izy hoe: "Tatero any amin'i Jakoba sy ireo rahalahy izany zavatra izany." Dia niala izy ary nandeha tany tamin'ny toerana hafa. <sup>18</sup> Ary rehefa nazava ny andro, dia tsy nisy fientanam-po kely teo amin'ireo miaramila ny amin'izay nitranga tamin'i Petera. <sup>19</sup> Rehefa avy nitady azy Heroda ary tsy nahita azy, dia nanadihady ny mpiandry izy ary nandidy azy ireo mba hovanoina. Dia nidina avy any Jodia nankany Kaisaria izy ary nitoetra tany. <sup>20</sup> Ary Heroda dia tezitra mafy tamin'ny vahoakan'i Tyra sy Sidona. Niara-nankany aminy izy ireo. Nandresy lahatra an'i Blasto izy ireo, ilay mpanampin'ny mpanjaka, mba hanampy azy ireo. Dia nangataka fihavanana izy ireo, satria ny tanànan'izy ireo dia mandray ny sakafony avy amin'ny mpanjakan'ny tanàna. <sup>21</sup> Tamin'ny andro voatondro Heroda dia nampikianjo ny tenany akanjona mpanjaka ary nipetraka teo amin'ny seza fiandrianana; nikabary tamin'izy ireo izy. <sup>22</sup> Nihiaka ny vahoaka: "Izany dia feona andriamanitra, fa tsy an'olona!" <sup>23</sup> Teo noho eo dia nisy anjelin'ny Tompo namely azy; satria tsy nanome voninahitra an'Andriamanitra izy; nohanin'ny kankana izy dia maty. <sup>24</sup> Fa ny tenin'Andriamanitra nitombo sy nihamaro. <sup>25</sup> Ka rehefa vitan'i Barnabasy sy Saoly ny iraka nampanaovina azy ireo, dia niverina avy tany <sup>[1]</sup> Jerosalema izy ireo, nitondra an'i Jaona niaraka tamin'izy ireo, izay antsoina ihany koa hoe Marka.

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### Footnotes

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12:25 <sup>[1]</sup>Ny sasany amin'ireo dika soratra tranainy miteny hoe: "Izy ireo niverina tany Jerosalema"

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**Acts 12:1****Fampifandraisana ny foto-kevitra**

Eto no manomboka ny fanenjehana vaovao, voalohany ny fahafatesan'i Jakôma ary avy eo ny fanagadrana an'i Petera ary avy eo nafahana

**Fampahafantarana amin'ny ankapobeny**

Izany no fanazavana momba ny namonon'i Heroda an'i Jakoba.

**Ary**

Manomboka ampahany vaovao amin'ity tantara izany.

**tamin'izany andro izany**

Izany dia manondro ny fotoan'ny mosary.

**nisambotra**

Midika izany fa i Heroda dia nisambotra ireo mpino. Jereo ny fomba nandikanao izany tamin'ny 5:17. AT: "nandefa miaramila hisambotra"

**sasany izay an'ny fiangonana**

I Jakôba sy i Petera ihany no voatondro, izay midika ireo no mpitarika ny fiangonana tao Jerosalema.

**mba hahafahany mampijaly azy ireo**

"mba hampijaliana ireo mpino"

**Novonoiny tamin'ny sabatra Jakoba rahalahin'i Jaona**

Izany dia mitantara ny fomba namonoana i James.

**Novonoiny**

Midika izany fa "novonoina i Heroda mpanjaka" na "i Heroda mpanjaka dia nanome baiko hamono".

**Acts 12:3****Fampahafantarana amin'ny ankapobeny**

Eto ny teny "izy" dia manondro an'i Heroda

**Ary rehefa hitany fa nahafaly ireo Jiosy izany**

"Rehefa fantatr'i Heroda fa nahafaly ireo mpitarika Jiosy ny namonoana an'i Jakôba"

**nahafaly ireo Jiosy**

"nahafaly ireo mpitarika Jiosy"

**Izany dia**

"Nanao izany i Heroda" na "Nitranga izany"

**ny andron'ny mofa tsy misy masirasira**

Izany dia manondro fotoam-piravoravoana fanaon'ny jiosy nandritra ny vanim-potoanan'ny Paska. DH: "fety rehefa nihinana mofa tsy misy leviora ny vahoaka jiosy"

**miaramila efa-toko**

"vondrona miaramila efatra". Samy nisy miaramila efatra avy ny vondrona izay niambina an'i Peter, antoko iray isaky ny mandeha ny ekipa tsirairay. Ireo vondrona dia nizara ny 24 ora ho efatra.

Miaramila roa teo anilany ary roa teo akaikin'ny fidirana.

**nikasa ny hitondra azy eo amin'ny olona**

"Nikasa hitsara an'i Petera teo anatrehan'ny vahoaka i Heroda" na " nikasa hitsara an'i Petera teo anatrehan'ny vahoaka jiosy"

**Acts 12:5****Noho izany dia notazonina tao am-ponja Petera**

Midika izany fa niambina an'i Petera tany am-ponja ireo miaramila. DH: "niambina an'i Petera tao am-ponja ireo miaramila"

**ny vavaka dia nataon'ireo izay tao am-piangonana mafy kokoa tamin'Andriamanitra ho azy**

DH: "ny vondron'ny mpino tao Jerosalema dia nivavaka tamin'Andriamanitra ho azy"

**mafy**

"mitohy amin'ny fanoloran-tena" na "miaraka amin'ny fanoloran-tena tsy mijanona"

**hitondran'i Heroda azy hotsaraina**

fa ny tetiki Heroda hamonoana azy dia azo hazavaina. DH: "Heroda dia nitondra an'i Petera nivoaka ny trano-maizina mba hamono azy"

**voafatotra tamin'ny rojo anankiroa**

"mifatotra amin'ny rojo anankiroa". Ny rojo tsirairay avy dia nifatotra tamin'ny ray tamin'ireo mpiambina anankiroa izay nijanona teo anilan'i Petera.

**Acts 12:7****Fampahafantarana amin'ny ankapobeny**

Ny teny hoe "izy" sy "ny azy" dia manondro an'i Petera.

**Indro**

Io teny io dia misarika antsika mba handinika ny fanazavana mahazendana manaraka.

**teo akaikiny**

"teo anilany"

**Nikapoka an'i Petera**

"Nokitihan'ny anjely i Petera." Azo inoana fa natory be i Petera, ka tsy maintsy nofo.

**ireo rojony niala tamin'ny tanany**

Ny anjely dia nampianjera ireo rojo teny amin'i Petera nefa tsy nikasika azy ireo akory.

**nataon'i Petera araka izany**

"Nanao izay nolazain'ny anjely taminy i Petera" na "nankatoavin'i Petera"

**Acts 12:9****Fampahafantarana amin'ny ankapobeny**

ny teny hoe "Izy" eto dia manondro an'i Petera. Ny teny hoe "izy" sy "izy ireo" dia miresaka an'i Petera sy ilay anjely.

**Tsy fantany**

"Tsy azony"

**izay nataon'ny anjely dia tena izy**

DH: "inona marina no tena nataon'ilay anjely"

**Rehefa avy nandalo teo amin'ny mpiambina voalohany sy faharoa izy ireo**

Midika izany fa tsy afaka nahita an'i Petera sy ilay anjely ireo miaramila rehefa nandalo. DH: "ireo mpiambina voalohany sy faharoa dia tsy nahita azy ireo rehefa nandalo teo"

**izay mitondra mankany amin'ny tanàna**

"nivoaka avy tao am-ponja nankany an-tanàna"

**nisokatra ho azy tamin'izy ireo izany**

Ny hoe "ho azy" dia midika fa tsy i Petera na ilay anjely no nanokatra izany.

**nandao azy avy hatrany**

"nandao tampoka i Petera" na "nanjavona tampoka"

**Acts 12:11****Rehefa niverina tamin'ny tenany Petera**

"Rehefa nifoha tanteraka i Peter" na hoe "Rehefa fantatr'i Petera fa tena nisy ny zava-nitranga"

**nanafaka ahy tamin'ny tanan'i Heroda**

"Ny tanan'i Heroda" eto dia manondro ny "toeran'i Heroda" na "fikasan'i Heroda." DH: "namonjy ahy tamin'ny fikasan-dratsin'i Heroda"

**zavatra rehetra izay nandrasan'ny Jiosy hiseho**

Ny "vahoaka jiosy" eto dia ireo mpitarika jiosy . DH: "izay eritreritr'ireo mpitarika jiosy dia hitranga amiko"

**tonga saina**

Fantany fa Andriamanitra no namonjy azy.

**'i Jaona, antsoina koa hoe Marka**

"Jaona izay nantsoina koa hoe Marka"

**Acts 12:13****Fampahafantatra amin'ny ankapobeny**

Ny teny hoe "izy" sy "azy" dia miresaka momban'ilay mpanompovavy nantsoina hoe Rhoda.

**Fampahafantatra amin'ny ankapobeny**

Eto ny teny "izy ireo" sy "Izy ireo" dia manondro ireo olona izay nivavaka tao anatiny.

**nandondona teo am-bavahady izy**

"Nandondona i Petera." Ny fijanonana eo amin'ny varavarana dia fomba fanaon'ny jiosy hampahafantarana ny hafa fa maniry ny hitsidika azy ianao. Azonao atao ny manova izany mba hifanaraka amin'ny kolontsainao.

**tonga namaly**

"tonga teo am-bavahady mba hanontany hoe iza no nandondona"

**tamin-kafaliana**

"satria tena faly izy" na "nafana fo be"

**tsy nahavita namoha ny varavarana**

"tsy nanokatra ny varavarana" na "nanadino ny nanokatra varavarana"

**nandeha nihazakazaka nankany an-trano**

Azonao atao ny miteny hoe "niditra tao amin'ny efitr'ilay trano"

**notateriny**

"hoy izy tamin'izy ireo" na "hoy izy hoe"

**nijoro teo am-baravarana**

"nijoro tany ivelan'ny varavarana." I Petera dia nijoro tao ivelany.

**Adala ianao**

Tsy vitan'ny tsy nino azy fotsiny ny olona, fa notenenin'izy ireo mafy kosa tamin'ny filazana fa adala izy.

**nanizingizina izy fa**

"izy dia nanizingizina fa marina izay nolazainy"

**Niteny izy ireo**

"namaly izy ireo"

**Ny anjelin'ny izany**

"Ny zavatra hitanao dia anjelin'i Petera." Ireo Jiosy sasany dia nino ny anjely mpiambina ary mety nihavitra fa tonga teo amin'izy ireo ny anjelin'i Petera.

**Acts 12:16****Fampahafantarana amin'ny ankapobeny**

ny teny hoe "izy" sy "izy ireo" eto dia manondro ireo olona tao an-trano. Ny teny hoe "Izy" sy "izy" dia manondro an'i Petera.

**Fampahafantarana amin'ny ankapobeny**

Na dia namono an'i Jakôba tao amin'ny 12:1 aza i Heroda dia mbola nisy ankoatran'i Jakôba.

**Fa Petera nanohy nandondona**

Ny teny hoe "nanohy" dia midika fa nandondona foana i Petera nandritran'ny fotoana niresahan'izy ireo tao anatiny.

**ireo rahalahy**  
"ireo mpino hafa"

### Acts 12:18

**Fampahafantarana amin'ny ankapobeny**  
Ny teny hoe "izy" dia manondro an'i Petera. Ny teny hoe "izy" dia manondro an'i Heroda.

**Ary**  
Ity teny ity dia ampiasaina hanamarihana ny fiatoana ao amin'ny tantara. Efa lasa ny fotoana; izao no andro manaraka.

**rehefa nazava ny andro**  
"ny maraina"

**tsy nisy fientanam-po kely**  
Ity fehezanteny ity dia nampiasaina hanamafisana ny tena zava-nitranga. Azo lazaina amin'ny fomba tsara izany. DH: "fientanam-po lehibe" na "fientanentanana be"

**fientanam-po**  
Izany dia maneho fientanam-po ratsy toy ny fahoriam-panahy, tebiteby, tahotra, na fisavorovoroana.

**Rehefa avy nitady azy Heroda ary tsy nahita azy**  
"Rehefa nitady an'i Petera i Heroda ka tsy nahita azy"

**nanadihady ny mpiandry izy ary nandidy azy ireo mba hovoina**  
Araka ny lalàn'ny fanjakana Romana dia vonoina ireo mpiambina raha tafatsoaka ny voafonjan'izy ireo.

**nidina izy**  
Ny fehezanteny hoe "nidina" dia nampiasaina teto satria i Kaisaria dia ambany kokoa noho ny an'i Jodia

### Acts 12:20

**Fampifandraisana ny foto-kevitra**  
Mbola mitantara ny zava-nitranga hafa tamin'ny andron'i Heroda i Lioka

**Ary**  
Ity teny ity dia ampiasaina eto hanamarihana ny tranga manaraka ao amin'ny tantara

**Niara-nankany aminy izy ireo**  
Azo inoana fa nandeha tany amin'i Heroda izy rehetra. DH: "Ireo lehilahy misolo tena ny mponin'i Tyra sy i Sidona dia niara-nandeha niresaka tamin'i Heroda"

**Nandresy lahatra an'i Blasto izy ireo**  
Nandresy lahatra an'i Blasto izy ireo lehilahy ireo

**Blasto**  
I Blastus dia mpanampy iray na mpiandraikitra an'i Heroda Mpanjaka.

**Dia nangataka fihavanana izy ireo**  
"nangataka fihavanana ireo lehilahy ireo"

**ny tanànan'izy ireo dia nandray ny sakafony avy amin'ny mpanjakan'ny tanàna**  
Mety novidin'izy ireo io sakafo io. DH: "ny mponin'i Tyro sy i Sidona dia nividy ny sakafon'izy ireo rehetra tamin'ireo vahoaka izay nanjakan'i Heroda"

**nandray ny sakafony**  
Izany dia midika fa noferan'i Heroda izany famatsiana sakafo izany satria tezitra tamin'ireo mponin'i Tyro sy Sidona izy.

**Tamin'ny andro voatondro**  
Izany angamba no andro nifanarahan'i Heroda hihaonany tamin'ireo mpisolontena. DH: "Tamin'ny andro nifanarahan'i Heroda ifanatrehana tamin'izy ireo"

**akanjona mpanjaka**  
fitafiana lafo izay mety mampiseho fa izy no mpanjaka

**nipetraka teo amin'ny seza fiandrianana**  
Tao no niresahan'i Heroda tamin'ireo olona izay tonga nijery azy.

### Acts 12:22

**Fampifandraisana ny foto-kevitra**  
Ity no ampahany farany amin'ny tantara momba an'i Heroda.

**Teo noho eo**  
"avy hatrany" na "Raha teo ampiderana an'i Heroda ireo olona"

**namely azy**  
"nampahory an'i Heroda" na "nahatonga an'i Heroda ho marary mafy"

**tsy nanome voninahitra an'Andriamanitra iz**  
Navelan'i Heroda hivavaka taminy ireo olona ireo fa tsy hanompo an'Andriamanitra.

**nohanin'ny kankana izy dia maty**  
Eto ny "kankana" dia manondro ny kankana ao anaty vatana, mety ho ao anaty tsinay. DH: "ny kankana dia nihinana ny tao anatin' i Heroda ary maty izy"

### Acts 12:24

**Fampahafantarana amin'ny ankapobeny**  
Ity fampahafantarana ity dia manome vaovao farany momba ny fampielezana ny tenin'Andriamanitra sy ny zavatra nataon'i Barnabasy sy i Saoly.

**ny tenin'Andriamanitra nitombo sy nihamaro**

Ny tenin'Andriamanitra dia noraisina ho toy ny zavamaniry zavamaniry velona izay afaka mitombo sy miteraka. DH: "niely tany amin'ny toerana maro kokoa ny hafatr'Andriamanitra ary maro kokoa no nino azy"

**ny tenin'Andriamanitra**

Olona maro no nandre momba ny tenin'Andriamanitra. Izany dia manondro ny hafatr'Andriamanitra momba ny famonjena amin'ny alalan'i Jesosy. DH: "ny hafatr'Andriamanitra momba an'i Jesoa"

**rehefa vitan'i Barnabasy sy Saoly ny iraka nampanaovina azy ireo, dia niverina avy tany [Ny sasany amin'ireo dika soratra tranainy miteny hoe: "Izy ireo niverina tany Jerosalema]**

Izany dia mitodika tamin'ny fotoana nitondran'izy ireo vola avy amin'ireo mpino tany Antiokia tao amin'ny 11:29. DH: "namatsy vola ny mpitondra fiangonana tao Jerosalema"

**Izy ireo niverina tany**

Dia niverina tany Antiokia izy ireo. DH: "Niverina tany Antiokia i Barnabasy sy Saoly"

**nitondra an'i Jaona niaraka tamin'izy ireo**

"I Barnabasy sy Saoly dia nitondra an'i Jaona niaraka taminy"

## Chapter 13

<sup>1</sup> Ary tao amin'ny fiangonana tao Antioka, dia nisy mpaminany sy mpampianatra maro tao. Izy ireo dia Barnabasy, Simona (izay antsoina hoe Nigera), Lisiosa avy amin'i Sirena, Manaena (ilay rahalahy izay niolonono tamin'i Heroda mpanapaka), ary Saoly. <sup>2</sup> Raha mbola nidera ny Tompo sy nifady hanina izy ireo, ny Fanahy Masina niteny hoe: "Atokany ho ahy Barnabasy sy i Saoly, mba hanao ny asa izay niantsoa azy ireo." <sup>3</sup> Taorian'ny nifadian'izy ireo hanina, sy nivavahany, ary nametrahan'izy ireo tana tamin'ireo lehilahy ireo, izy ireo dia nalefan'izy ireo. <sup>4</sup> Ka nankato ny Fanahy Masina i Barnabasy sy i Saoly ka nandeha nidina nankany Selosia; avy teny izy ireo dia niantsambo ho any amin'ny nosin'ny Sipra. <sup>5</sup> Rehefa tao amin'ilay tanànan'ny Salamina izy ireo, dia nitory ny tenin'Andriamanitra tao amin'ny Synagoga'ireo Jiosy izy ireo. Ary nanana an'i Jaona Marka koa izy ireo mba ho mpanampy azy ireo. <sup>6</sup> Ary rehefa namakivaky ny nosy iray manontolo mankany Pafosy izy ireo, dia nahita mpanao ody, izay mpaminany Jiosy sandoka, ary ny anarany dia Bara Jesosy. <sup>7</sup> Mpanao ody izay niara-niasa tamin'ireo governora, Serjio Paolosy, izay lehilahy tena mahay. Nosamborin'io lehilahy io Barnabasy sy i Saoly, satria te haheno ny tenin'Andriamanitra izy. <sup>8</sup> Fa Elimasy "mpanao ody" (izany no nandikana ny anarany) nanohitra azy ireo; ary niezaka ny hanodina ny governora hiala amin'ny finoana izy. <sup>9</sup> Fa i Saoly, izay antsoina ihany koa hoe Paoly, dia feno ny Fanahy Masina, ary nandinika azy tsara. <sup>10</sup> Ary niteny hoe: "Ianao ry zanaky ny Devoly, ianao dia feno ny karazam-pitaka sy faharatsiana rehetra. Fahavalon'izay rehetra marina ianao. Tsy hijanona ny hamily ny lala-mahitsin'ny Tompo mihitsy ianao, sa tsy izany? <sup>11</sup> Fa indro ankehitriny, ny tanan'ny Tompo eo aminao, ka ho tonga jamba ianao. Ary tsy hahita ny masoandro aloha ianao. "Teo no ho eo dia nilatsaka tao amin'i Elimasy ny fahanjavozavonana sy fahamaizinana; nanomboka nivezivezy ary nangataka tamin'ny olona izy mba hitantana azy amin'ny tanana. <sup>12</sup> Rehefa avy nahita izay zava-niseho ny governora, dia nino izy, satria gaga tamin'ny fampianarana momba ny Tompo izy. <sup>13</sup> Ary Paoly sy ny namany dia lasa niantsambo avy Pafosy nankany amin'ny Perga any Pafilia. Fa Jaona kosa nandao azy ireo ary niverina tany Jerosalema. <sup>14</sup> Paoly sy ireo namany dia nandeha avy tany Perga ary nankany Antiokan'i Pisidia. Ary tao dia nandeha nankany amin'ny synagoga tamin'ny andron'ny Sabata izy ireo ary nipetraka. <sup>15</sup> Taorian'ny famakiana ny lalàna sy ny mpaminany, dia nandefa hafatra tany amin'izy ireo ny mpitariky ny Synagoga niteny hoe: "Ry rahalahy, raha manana hafatra fampaherezana ho an'ny olona eto ianareo, dia teneno izany." <sup>16</sup> Ka nitsangana Paoly ary nanao fihetsika tamin'ny tanany, niteny hoe: "Ry olon'Israely ary ianareo izay manome voninahitra an'Andriamanitra, mihainoa. <sup>17</sup> Ny Andriamanitra ny olon'Israely dia nisafidy ny raintsika ary nampitombo isa ny olona rehefa nipetraka tao amin'ny tanin'ny Egipta, ary tamin'ny fanandratana ny sandriny no nitarihany azy ireo hivoaka tao. <sup>18</sup> Ary nandritry ny efapolo taona teo ho eo no nandeferany azy ireo tany an'efitra. <sup>19</sup> Ary rehefa avy nandrava firenena fito tany amin'ny tany Kanana izy, dia nomeny ny vahoakantsika ny tanin'izy ireo mba ho lova. <sup>20</sup> Izany zava-drehetra niseho izany dia efa tamin'ny faha dimampolo sy efa-jato taona. Taorian'izany zavatra rehetra izany, Andriamanitra nanome mpitsara azy ireo mandra-piavin'i Samoela mpaminany. <sup>21</sup> Dia nangataka mpanjaka ny olona avy eo, ary Andriamanitra nanome azy ireo an'i Saoly zanaka lahin'i Kisa, lehilahy izay avy amin'ny fokon'i Benjamina, mba ho mpanjaka mandritry ny efapolo taona. <sup>22</sup> Ary avy eo Andriamanitra nanala azy teo amin'ny fanjakany, ka nanandratra an'i Davida mba ho mpanjakan'izy ireo. Fa izany no nolazain'Andriamanitra momba an'i Davida hoe: "Efa nahita an'i Davida zanak'i Jesea aho mba ho olon'ny foko, izay hanao izay rehetra tiako hataony. <sup>23</sup> Fa avy amin'ny taranak'io lehilahy io no hitondran'Andriamanitra mpanavotra ho an'Israely, dia i Jesosy, araka izay efa nampanantenainy hatao. <sup>24</sup> Nanomboka niseho izany, talohan'ny nahatongavan'i Jesosy, Jaona nanambara voalohany tamin'ny vahoakan'Israely rehetra momba ny batisan'ny fibabahana. <sup>25</sup> Satria Jaona efa nahavita ny asany, dia hoy izy: "Iza no hieritretanareo ahy? Tsy izaho ilay izy. Fa henoy, hisy iray ho avy aorinako, ary ny kiraron'ny tongony dia tsy hahamendrika ahy ny hamaha azy. <sup>26</sup> Ry rahalahy, zanaka avy amin'ny taranak'i Abrahama, ary izay midera an'Andriamanitra rehetra eo aminareo, ho antsika no nandefasana izany hafatra momban'ny famonjena izany. <sup>27</sup> Fa ireo izay mipetraka any Jerosalema, sy ny mpitondran' izy ireo, dia tsy nahafantatra azy, ka tanterak'izy ireo ny voalazan'ny mpaminany izay vakiana isan-tsabata ny amin'ny fanamelohana azy. <sup>28</sup> Na dia tsy mahita antony tsara hamonoana azy aza izy ireo, dia nangataka tamin'i Pilaty ihany mba hamono azy. <sup>29</sup> Rehefa tanterak'izy ireo ny zavatra rehetra izay voasoratra momba azy, dia nampidin'izy ireo teny amin'ny hazo Izy ary nampandriany tao am-pasana. <sup>30</sup> Fa Andriamanitra kosa nampitsangana azy tamin'ny maty. <sup>31</sup> Ary hitan'ireo izay niara-niakatra taminy avy tany Galilia mankany Jerosalema izy nandritry ny andro maromaro. Ary ankehitriny dia ireo olona ireo no vavolombelony ho an'ny olona. <sup>32</sup> Noho izany izahay miteny aminareo ny filazantsara izay nampanantenain'Andriamanitra tamin'ny raintsika izay efa tanterany ho antsika, <sup>33</sup> zanak'izy ireo, tamin'ny nananganany an'i Jesosy. Arak'izay efa voasoratra ao amin'ny salamo faharoa hoe: 'Zanako ianao,

anio dia ho tonga Rainao aho.' <sup>34</sup> Ny antony nananganana azy tamin'ny maty dia ny mba tsy hahasimba mandrakizay ny vatany, Andriamanitra niteny toy izao: 'Homeko anareo ny fitahiana masina sy azo antoka nampanantenaina an'i Davida.' <sup>35</sup> Izany koa no nahatonga azy niteny tao amin'ny salamo hafa hoe: "Tsy hamela ilay Masina hahita ny lo ianao." <sup>36</sup> Satria rehefa nanatanteraka ireo fanirian'Andriamanitra ho an'ny taranany i Davida dia resin-tory izy, ka nampandriana niaraka tamin'ireo rainy izy ary ny vatany niharan'ny fahalovana. <sup>37</sup> Fa izy izay natsangan'Andriamanitra dia tsy niharan'ny faharavana. <sup>38</sup> Ka aoka ho fantatrareo izany, ry rahalahy, fa tamin'ny alalan'io lehilahy io no nanambarana taminareo ny famelana ny fahotana. <sup>39</sup> Amin'ny alalany ny olona tsirairay izay mino dia voamarina amin'ny zavatra rehetra izay mety tsy ho voamarin'io lalàn'i Mosesy io. <sup>40</sup> Ka mitandrema mba tsy hiseho aminareo izay zavatra nolazain'ny mpaminany hoe: <sup>41</sup> "Indro, ianareo ry mpanao tsinontsinona, dia ho gaga ary ho levona. Fa Izaho manao asa amin'ny andronareo, Asa izay tsy ninoanareo mihitsy, na dia misy olona manambara izany aminareo aza." <sup>42</sup> Rehefa lasa i Barnabasy sy i Paoly, dia niangavy azy ireo ny olona mba hitorian'izy ireo ireo teny ireo ihany amin'ny Sabata manaraka. <sup>43</sup> Rehefa tapitra ny fivoriana tao amin'ny Synagoga, dia maro tamin'ireo Jiosy sy ireo proselita mahafatra-po no nanaraka an'i Paoly sy Barnabasy, izay niresaka tamin'izy ireo sy nampirisika azy mba hanohy ao amin'ny fahasovan'Andriamanitra. <sup>44</sup> Tamin'ny Sabata manaraka, dia saika ny tanàna manontolo no niaraka niangona mba handre ny tenin'ny Tompo. <sup>45</sup> Rehefa nahita ireo vahoaka ny Jiosy, dia feno fialonana izy ireo ary niteny nanohitra ireo zavatra izay nolazain'i Paoly sy naneso azy. <sup>46</sup> Fa Paoly sy Barnabasy niteny am-pasahiana ary nilaza hoe: "Iaina ho voalaza aminareo mialoha ny tenin'Andriamanitra. Fa rehefa manosika izany ianareo ary mihevitra ny tenanareo ho tsy mendrika ny fiainana mandrakizay, dia indro, hiverina any amin'ny Jentilisa izahay. <sup>47</sup> Araka izay efa nandidian'ny Tompo anay, manao hoe: "Napetrako mba ho fahazavan'ny Jentilisa ianareo, izany no tokony hitondranareo famonjena ho an'ireo izay any amin'ny fara-vazan-tany." <sup>48</sup> Rehefa nandre izany ny Jentilisa, dia faly sy nidera ny tenin'ny Tompo. Ary maro ireo izay voatendry ho amin'ny finoana ny fiainana mandrakizay no nino. <sup>49</sup> Ary ny tenin'ny Tompo dia niely eraky ny faritra manontolo. <sup>50</sup> Fa ny Jiosy kosa dia namporisika ireo vehivavy mahafatra-po sy manan-danja, sy ireo lehilahy mpitarika tao antanàna. Niteraka fanenjehana ho an'i Paoly sy Barnabasy izany ary nanipy azy ireo ho any ivelan'ny sisintanin'ny tanàna. <sup>51</sup> Fa Paoly sy Barnabasy nanintsana ny vovoka tamin'ny tongotr'izy ireo mba hanoherana azy ireo. Ary avy eo izy ireo dia nankany amin'ny tanànan'i Ikoniama. <sup>52</sup> Ary ny mpianatra dia feno hafaliana sy ny Fanahy Masina.

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## Footnotes

13:18 <sup>[1]</sup>Fanamarihana: Ny dikan-teny taloha dia mivaky toy izao: "Nandritry ny efaolo taona eo ho eo dia niahy azy ireo tany an'efitra izy."

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## Acts 13:1

### Fampifandraisana ny foto-kevitra

Nanomboka niresaka momba ny dian'ny misionan'ny fiangonana tany Antiokia i Barnabasy sy i Saoly.

### Fampahafantarana amin'ny ankapobeny

Ny andininy 1 dia manome fampahalalana fototra mikasika ny olona ao amin'ny fiangonana any Antiokia.

### Fampahafantarana amin'ny ankapobeny

Eto ny teny hoe "izy ireo" dia manondro ireo mpitarika dimy ireo saingy mety hampiditra ireo mpino hafa koa. Ireo teny manaraka "izy ireo" sy "azy ireo" dia azo inoana fa ireo mpitarika telo izay tsy anisan'ireny i Barnabasy sy i Saoly, saingy afaka mampiditra mpino hafa.

### Ary tao amin'ny fiangonana tao Antioka

"Tamin'izany fotoana izany tao amin'ny fiangonana tao Antiokia"

### ilay rahalahy izay niolonono tamin'i Heroda mpanapaka

I maneana dia mpiara-milalao tamin'i Heroda na namany akaiky.

### mpanapaka

mpitondra ny iray ampahaefatry ny firenena

### Atokany ho ahy

"voatondro hanompo ahy"

### niantsoko azy ireo

Ny dikanten'ny eto dia midika fa nofidin'Andriamanitra izy ireo hanao io asa io.

### nametrahan'izy ireo tanana tamin'ireo lehilahy ireo

"nametra-tanana tamin'ireo lehilahy ireo izay natokan'Andriamanitra hanompoana azy." Izany

fhetsika izany dia nampiseho fa nanaiky ireo mpitarika fa ny Fanahy Masina dia niantso an'i Barnabasy sy i Saoly hanao io asa io.

#### **nalefan'izy ireo**

"nandefa ireo lehilahy ireo" na "nandefa ireo lehilahy ireo hanao ny asa izay nasain'ny Fanahy Masina nataon'izy ireo"

#### **Acts 13:4**

##### **Fampahafantarana amin'ny ankapobeny**

Ireto misy teny hoe "izy ireo", "Izy ireo", ary "ny azy ireo" dia manondro an'i Barnabasy sy i Silasy

#### **Ka**

Ity teny ity dia manamarika toe-javatra iray nitranga noho ny fisehoan-javatra teo aloha. Amin'ity tranga ity, ny hetsika teo aloha dia i Barnabasy sy i Saoly izay natsangan'ny Fanahy Masina.

#### **nidina**

Ny fehezanteny hoe "nidina" dia ampiasaina eto satria Selosia dia ambany noho i Antiokia.

#### **Selosia**

tanàna iray amoron-dranomasina

#### **tanànan'ny Salamina**

Ny tanànan'i Salamis dia tany amin'ny nosy Sipra

#### **Synagogan'ireo Jiosy**

Ireto mety handikana azy 1) "nisy synagoga jiosy maromaro tao an-tanànan'i Salamina izay nitoriana an'i Barnabasy sy Saoly" na 2) "Niasa tao amin'ny synagoga tao Salamis i Barnabasy sy i Saoly ka nitory tany amin'ny sinagoga rehetra hitany nandritra ny diany ny nosy Sipra. "

#### **Ary nanana an'i Jaona Marka koa izy ireo mba ho mpanampy azy ireo**

"Niaraka tamin'izy ireo i Jaona Marka ary nanampy azy ireo"

#### **Acts 13:6**

##### **Fampahafantarana amin'ny ankapobeny**

Ny teny hoe "izy ireo" dia manondro an'i Paoly sy i Silasy ary i Jaona Marka.

##### **Fampahafantarana amin'ny ankapobeny**

Ny teny hoe "ity lehilahy ity" dia manondro an'i "Serjio Paolosy." Ny teny voalohany hoe "izy" dia manondro an'i Serjio Paolosy, governora; Ny teny faharoa hoe "izy" dia manondro an'i Elymasy (antsoina hoe Bara Jesosy), ilay mpanao ody.

#### **nosy iray manontolo**

Izy ireo dia niampita teny amin'ny ilan'ny nosy ka nizara ny hafatry ny filazantsara tany amin'ny tanàna tsirairay nandalovany.

#### **Pafosy**

tanàna lehibe iray tao amin'ny nosy Sipra izay nitoeran'ny governora

#### **mpanao ody**

"olona manokana manao sikidy"

#### **ny anarany dia Bara Jesosy**

"Bara Jesosy" dia midika hoe "Zanak'i Jesosy." Tsy misy fifandraisana eo amin'ity lehilahy ity sy i Jesoa Kristy. Jesosy dia anarana mahazatra tamin'izany fotoana izany.

#### **governora**

Governora niandraikitra ny faritany romanina.

#### **Elimasy "mpanao ody"**

I Bara Jesosy ihany, izay nantsoina koa hoe "ilay mpanao ody."

#### **izany no nandikana ny anarany**

"Izany no niantsoana azy tamin'ny teny grika"

#### **niezaka ny hanodina ny governora hiala amin'ny finoana izy**

"nanandrana nandresy lahatra ny governora tsy hino ny hafatry ny filazantsara"

#### **Acts 13:9**

##### **Fampifandraisana ny foto-kevitra**

i Paul, dia nanomboka niresaka tamin'i Elymasy raha mbola teo amin'ny nosy Pafosy.

##### **Fampahafantarana amin'ny ankapobeny**

Ny teny hoe "izy", ary "ianao" dia manondro an'i Elymasy (antsoina koa hoe BaraJesôsy).

#### **i Saoly, izay antsoina ihany koa hoe Paoly**

"Saoly" amin'ny anarany jiosy, ary "Paoly" no anarany romanina. Niresaka tamin'ny manam-pahefana romanina izy, ary nampiasa ny anarany Romanina. DH: "Saoly, izay nantsoiny hoe Paoly"

#### **Ianao ry zanaky ny Devoly**

Milaza i Paoly fa manao toy ny devoly ilay lehilahy. DH: "Ianao dia tahaka ny devoly" na "Manao toy ny ataon'ny devoly" ianao

#### **ianao dia feno ny karazam-pitaka sy faharatsiana rehetra**

"Ianao dia misarika ireo hafa foana mba hino izay tsy marina amin'ny fampiasana lainga ary ny fanaovana ratsy foana"

#### **Faharatsiana**

Amin'izany toe-javatra izany dia midika hoe kamo sy tsy mazoto amin'ny fanarahana ny lalàn'Andriamanitra.

#### **Fahavalon'izay rehetra marina ianao**

I Paoly dia nanambatra an'i Elimasy tamin'ny devoly. i Elymasy ihany koa dia tahaka ny devoly

izay fahavalon'Andriamanitra ary manohitra ny fahamarinana.

**Tsy hijanona ny hamily ny lala-mahitsin'ny Tompo mihitsy ianao, sa tsy izany?**

Nampiasa io fanontaniana io i Paoly mba hanakianana ny Elymasy amin'ny fanoherana an'Andriamanitra. DH: "Milaza foana ianao fa diso ny marina momba ny Tompo Andriamanitra!"

**ny lala-mahitsin'ny Tompo**

Eto ny "lalana mahitsy" dia manondro ireo fomba marina. DH: "ny tena lalan'ny Tompo"

**Acts 13:11**

**Fampifandraisana ny foto-kevitra**

Vita ny lahatenin'i Paoly tamin'i Elisa.

**fampahafantarana amin'ny ankapobeny**

Ny teny hoe "ianaosy" sy "izy" dia miresaka an'i Elymasy.

**fampahafantarana amin'ny ankapobeny**

Ny teny hoe "izy" dia manondro an'i Serjio Paolosy, governora (governoran'i Pafosy).

**ny tanan'ny Tompo eo aminao**

Eto ny "tànana" dia maneho ny herin'Andriamanitra ary "eo aminao" dia midika fanamelohana DH: "Ny Tompo dia hanasazy anao"

**ho tonga jamba ianao**

DH: "Ho atao'Andriamanitra Jamba ianao"

**tsy hahita ny masoandro**

Elymasy dia ho jamba tanteraka ka tsy hahita ny masoandro mihitsy. DH: "tsy hahita masoandro mihitsy ianao"

**aloha**

"mandritra ny fe-potoana" na "mandra-pahatongan'ny fotoana voatendrin'Andriamanitra"

**nilatsaka tao amin'i Elimasy ny fahanjavozavonana sy fahamaizinana**

"ny mason'i Elymasy dia nanjary nanjelanjelatra ary avy eo maizina" na "nanomboka nanjavozavo ny fahitan'i Elymasy ary tsy nahita na inona na inona izy avy eo"

**nino izy**

nino an'Jesosy izy

**gaga tamin'ny fampianarana momba ny Tompo izy**

DH: "ny fampianaran'ny Tompo dia nahagaga azy"

**Acts 13:13**

**Fampifandraisana ny foto-kevitra**

Ity dia ampahany vaovao amin'ny tantara momba an'i Paoly tany Antiokia tao Pisidia.

**Fampahafantarana amin'ny ankapobeny**

Ny andininy faha-13 sy faha-14 dia manome fampahalalana fototra mikasika io ampahany amin'ny tantara io.

**Fampahafantarana amin'ny ankapobeny**

"Paoly sy ireo namay" dia i Barnabasy sy i Jaona Marka (antsoina koa hoe Jaona). Hatramin'io fotoana io, i Saoly dia nantsoina hoe Paoly ao amin'ny Asan'ny Apostoly. Ny anaran'i Paoly dia voarakitra voalohany izay manondro fa lasa mpitarika ny vondrona izy. Zava-dehibe ny mitazona izany filaharana izany amin'ny fandikana.

**niantsambo avy Pafosy**

"nandeha sambo avy any Paphos"

**Fa Jaona kosa nandao azy ireo**

Fa Jaona kosa nandao an'i Paoly sy Barnabasy"

**Antiokan'i Pisidia**

"ny tanànan'i Antioka ao amin'ny distrikan'i Pisidia"

**Taorian'ny famakiana ny lalàna sy ny mpaminany**

Ny "lalàna sy ireo mpaminany" dia manondro ny ampahany amin'ny soratra masina jiosy izay novakiana. DH: "Taorian'ny namakian'ny olona iray ny bokin'ny lalàna sy ny asa soratry ny mpaminany"

**nandefa hafatra tany amin'izy ireo**

"niteny olona mba hilaza" na "nangataka olona iray hilaza"

**Ry rahalahy**

Ny teny hoe "Ry rahalahy" dia ampiasain'ny olona tao amin'ny synagoga mba hilazana an'i Paoly sy i Barnabasy amin'ny namana Jiosy.

**raha manana hafatra fampaherezana**

"raha te hilaza zavatra ianao mba hampahery anay"

**Acts 13:16**

**Fampifandraisana ny foto-kevitra**

Nanomboka ny lahatenininy tamin'ireo izay tao amin'ny synagoga an'i Antiokia any Pisidia i Paoly. Manomboka niresaka momba ny zava-nitranga teo amin'ny tantaran'ny Isiraely izy.

**Fampahafantarana amin'ny ankapobeny**

Ny teny voalohany hoe "izy" dia manondro an'i Paoly. Ny teny faharoa hoe "Izy" dia manondro an'Andriamanitra.

**Fampahafantarana amin'ny ankapobeny**

Ny teny hoe "antsika" dia manondro an'i Paoly sy ireo Jiosy hafa.

**Fampahafantarana amin'ny ankapobeny**

Ny teny "izy ireo" sy "azy ireo" dia manondro ireo Israelita.

**nanao fihetsika tamin'ny tanany**

DH: "nanetsika ny tanany mba hampisehoana fa hiteny izy"

**ianareo izay manome voninahitra an'Andriamanitra**

Izany dia manondro ireo Jentilisa izay niova fo amin'ny Jodaisma. DH: "Ianareo izay tsy Israelita kanefa midera an'Andriamanitra"

**Ny Andriamanitra ny olon'Israely**

"Ilay Andriamanitra izay hivavahan'ny olon'Israely"

**raintsika**

"ireo Jiosy razambentsika"

**nampitombo isa ny olona**

"nahatonga azy ireo ho maro an'isa"

**tamin'ny fanandratana ny sandriny**

Izany dia manondro ny herin'Andriamanitra. DH: "tamin'ny hery lehibe"

**hivoaka tao**

"hivoaka tao amin'ny tanin'i Egipta"

**nandeferany azy ireo**

ny dikany izany dia "nandefitra izy". Ny dikanteny sasany dia manana teny hafa izay midika hoe "nikarakara azy ireo". DH: "Niaritra ny tsy fankatoavany Andriamanitra" na "nikarakara azy ireo Andriamanitra"

**Acts 13:19****Fampahafantarana amin'ny ankapobeny**

Eto ny teny "Izy" dia manondro an'Andriamanitra

**Fampahafantarana amin'ny ankapobeny**

Ny teny "ny tanin'izy ireo" eto dia manondro ilay tany izay nosahanin'ireo firenena fito tany aloha.

**Fampahafantarana amin'ny ankapobeny**

Ny teny hoe "antsika" sy "izy ireo" dia manondro ny vahoakan'ny Israely. Ny Jiosy mpihaino an'i Paoly dia tafiditra ao amin'ny "antsika" tahaka izany ohany i Paoly sy Barnabasy

**firenena**

Eto ny teny hoe "firenena" dia manondro ny vondron'olona samihafa fa tsy ireo sisin-tany ara-jeografika

**niseho izany dia efa tamin'ny faha dimampolo sy efa-jato taona**

"efa nihaotra ny 450 taona vao tanteraka"

**Acts 13:21****Fampahafantarana amin'ny ankapobeny**

Ity teny ity dia avy amin'ny tantaran'i Samoela sy avy amin'ny Salamon'ny Etana tao amin'ny Testamenta Taloha.

**mandritry ny efaolo**

"mba ho mpanjakan'izy ireo mandritry ny efaolo taona"

**nanala azy teo amin'ny fanjakany**

io teny io dia midika fa Andriamanitra dia nanakana an'i Saoly tsy ho mpanjaka. DH: "nandà an'i Saoly tsy ho mpanjaka"

**nanandratra an'i Davida mba ho mpanjakan'izy ireo**

"Andriamanitra nifidy an'i Davida ho mpanjakan'izy ireo". Ny teny hoe "nanandratra" dia midika hoe Andriamanitra no nahatonga an'i Davida ho lasa mpanjaka

**mpanjakan'izy ireo**

"Mpanjakan'Israely" na "mpanjakan'ireo Israelita"

**ho olon'ny foko**

Izany dia midika fa izy ilay lehilahy izay mahafantatra izay iriko"

**Acts 13:23****Fampahafantarana amin'ny ankapobeny**

Ny teny eto dia avy amin'ireo filazantsara.

**avy amin'ny taranak'io lehilahy io**

"avy amin'ny taranak'i Davida." Natao teny ampiandohan'ny fehezanteny izany mba hanamafisana fa ilay mpamonjy dia tokony ho iray amin'ireo taranak'i Davida.

**ho an'Israely**

Izany dia manondro ny vahoakan'Israely. DH: "nanome ny vahoakan'Israely"

**araka izay efa nampanantenainy hatao**

"araka izay efa nampanantenain'Andriamanitra fa ho ataony"

**Iza no hieritretanareo ahy?**

Nametraka io fanontaniana io i Jaona mba hanerena ny vahoaka hieritretanareo hoe iza izy. DH: "Eritretanareo hoe iza aho"

**Tsy izaho ilay izy**

I Jaona dia nanondro ny Mesia, izay nandrasan'izy ireo ho avy. DH: "Tsy izaho no Mesia"

**Fa henoy**

Izany dia manamafy ny maha zava-dehibe izay ho lazainy manaraka.

**hisy iray ho avy aorinako**

Izany dia manambara an'ilay Mesia. DH: "ho avy tsy ho ela ilay Mesia"

**ny kiraron'ny tongony dia tsy hahamendrika ahy ny hamaha azy**

"Izaho dia tsy mendrika ny hamaha ny kirarony." Ilay Mesia dia lehibe mihoatra lavitra noho i Jaona

ka tsy nahatsiaro tena ho tsy mendrika ny hanao ny asa ambany indrindra ho azy.

### Acts 13:26

#### Fampahafantarana amin'ny ankapobeny

Ny teny hoe "antsika" eto dia ahitana an'i Paoly sy ny mpihaino rehetra ao amin'ny synagoga.

#### Fampahafantarana amin'ny ankapobeny

Ny teny hoe "izy ireo" sy "azy ireo" dia manondro ireo Jiosy nipetraka tao Jerosalema.

#### Ry rahalahy, zanaka avy amin'ny taranak'i Abrahama, ary izay midera an'Andriamanitra

Paoly dia niresaka tamin'ireo mpihainony Jiosy niova fo ho amin'ny Jodaisma mba hampahatsiahy azy ireo ny toe-piainany manokana amin'ny fivavahany amin'ilay Andriamanitra marina.

#### nandefasana izany hafatra momban'ny famonjena izany

DH: "Andriamanitra dia efa nandefa hafatra momban'ny famonjena"

#### momban'ny famonjena izany

Ny "famonjena" eto dia azo hadika koa hoe manavotra. DH: "fa Andriamanitra dia hanavotra ny olona"

#### tsy nahafantatra azy

"tsy nahalala fa i Jesosy ilay nirahin'Andriamanitra hamonjy azy ireo "

#### ireo ny voalazan'ny mpaminany

Eto ny teny hoe "voalaza" dia maneho ny hafatry ireo mpaminany. DH: "ny asa soratry ireo mpaminany" na "ny hafatry ireo mpaminany"

#### tanterak'izy ireo ny voalazan'ny mpaminany

"Izy ireo dia nanao tahaka izay nolazain' ireo mpaminany ihany fa ho ataon'izy ireo ao amin'ny bokin'ireo mpaminany"

### Acts 13:28

#### Fampahafantarana amin'ny ankapobeny

Ny teny "izy ireo" eto dia manondro ireo olona Jiosy sy ireo mpitarika religiozy tao Jerosalema. Ny teny "azy" eto dia manambara an'i Jesosy.

#### tsy mahita antony tsara hamonoana azy aza izy ireo

"tsy nahita antony hamonoana an'i Jesosy izy ireo"

#### nangataka tamin'i Pilaty

ny teny hoe "nangataka" eto dia teny mahery izay midika hoe miangavy na mitalaho.

#### Rehefa tanterak'izy ireo ny zavatra rehetra izay voasoratra momba azy

"Rehefa vitan'izy ireo tamin'i Jesosy ireo zavatra rehetra izay nolazain'ireo mpaminany fa hitranga Aminy"

#### nampidin'izy ireo avy teny tamin'ny hazo Izy

Mety manampy ny filazana mazava tsara fa maty i Jesosy talohan'ny nitrangan'izany. DH: "novonoin'izy ireo i Jesosy ary nampidin'izy ireo avy teo amin'ny hazo fijaliana rehefa maty izy"

### Acts 13:30

#### Fa Andriamanitra kosa nampitsangana azy

"fa" eto dia manondro fifanoherana mafy eo amin'ny zavatra nataon'ireo olona sy ny zavatra nataon'Andriamanitra.

#### nampitsangana

"novelomina indray"

#### hitan'ireo izay ... Galilia mankany Jerosalema

DH: "ireo mpianatra izay nandeha niaraka tamin'i Jesosy avy any Galilia ho any Jerosalema dia nahita azy nandritran'ny andro maromaro"

#### andro maromaro

Fantatsika avy amin'ireo asa soratra hafa fa 40 andro io fe-potoana io. Handikao ny miaraka amin'ny fehezan-teny izay maneho fotoana lava ny "andro maromaro".

#### ireo olona ireo no vavolombelony ho an'ny olona sasany.

"izao dia hijoro vavolombelona momban'i Jesosy" na "izao dia hilaza amin'ireo olona momban'i Jesosy"

### Acts 13:32

#### Fampahafantarana amin'ny ankapobeny

Ny teny faharoa dia avy amin'i Isaia mpaminany.

#### Noho izany

Ity teny ity dia manamarika toe-javatra nitranga vokatry ny izay zavatra nitranga teo alohany. Amin'ity tranga ity, ny fisehoan-javatra teo aloha dia nananganan' Andriamanitra an'i Jesosy tamin'ny maty.

#### raintsika

"ireo razanay." Mbola miresaka amin'ireo Jiosy niova fo hafa tao amin'ny synagoga tany Antiokia any Pisidia i Paoly. Ireo no razamben'ny Jiosy, ary ireo razambe ara-panahy niova fo.

#### izay nampanantenain'Andriamanitra tamin'ny raintsika izay efa tanterany

"notanterahin'Andriamanitra ny fampanantenainy"

#### ho antsika, zanak'izy ireo

"Ho antsika izay zanaky ny razantsika." Mbola miresaka amin'ireo Jiosy niova fo hafa tao amin'ny synagoga tao Antiokia any Pisidia i Paoly. Ireo no razamben'ny Jiosy, ary ireo razambe ara-panahy niova fo.

#### tamin'ny nananganany an'i Jesosy

"amin'ny famelomana an'i Jesoa indray"

**izay efa voasoratra ao amin'ny salamo faharoa**  
"Izany fahamarinana izany dia voasoratra ao amin'ny Salamo faharoa ihany koa"

**Zanaka ... Ray**

Ireo fiantsoana ireo dia manan-danja lehibe satria mamaritra ny fifandraisana eo amin'i Jesosy sy Andriamanitra.

**Ny antony nananganana azy tamin'ny maty dia ny mba tsy hahasimba mandrakizay ny vatany, Andriamanitra niteny toy izao**

"Nolazain'Andriamanitra ireo teny ireo momba ny famelomany an'i Jesosy ho velona indray mba tsy ho faty intsony"

**Acts 13:35**

**Izany koa no nahatonga azy niteny tao amin'ny salamo hafa**

Takat'ireo mpihaino an'i Paoly fa io Salamo io dia manondro ny Mesia. DH: "Ao amin'ny Salamo hafa an'i Davida, dia nilaza koa izy momba ny Mesia"

**Izany koa no nahatonga azy niteny**

"Hoy koa i David." David no mpanoratra ny Salamo faha-16 izay nangalana io teny io.

**Tsy hamela ilay Masina hahita ny lo ianao**

DH: "Tsy hamela ny vatan'ilay Masinao ho lo ianao"

**Tsy hamela**

Eto i Davida dia miresaka amin'Andriamanitra.

**ireo fanirian'Andriamanitra**

"nanao izay nangatahan'Andriamanitra ho ataony" na "nanap izay nahafinaritra an'Andriamanitra"

**resin-tory izy**

DH: "maty izy"

**nampandriana niaraka tamin'ireo rainy izy**

"nalevina niaraka tamin'ireo razambeny izay efa maty izy"

**niharan'ny fahasimbana**

DH: "tsy ho lo ny vatany"

**Fa izy izay**

"fa i Jesosy izay"

**niharan'ny fahasimbana**

DH: 'tsy ho lo"

**Acts 13:38**

**Fampahafantarana amin'ny ankapobeny**

Eto ny teny "azy" dia manondro an'i Jesosy

**aoka ho fantatrareo izany**

"fantaro fa" na "zava-dehibe ny fahafantaranareo"

**ry rahalahy**

Nampiasa io fiantsoana io i Paoly satria izy ireo dia namany Jiosy ary mpanaradian'ny Jodaisma. Izy ireo dia tsy mpino Kristianina tamin'io fotoana io. DH: "ry Israelita namako ary ireo namako hafa"

**fa tamin'ny alalan'io lehilahy io no nanambarana taminareo ny famelana ny fahotana**

DH: "fa izahay hanambara aminareo fa ny fahotananareo dia voavela amin'ny alalan'i Jesosy Kristy"

**famelana ny fahotana**

DH: "Fa Andriamanitra dia hamela ny otanareo"

**Amin'ny alalany ny olona tsirairay izay mino**

"ireo rehetra izay mino Azy"

**Amin'ny alalany ny olona tsirairay izay mino dia voamarina**

DH: "I Jesosy dia hanamarina izay rehetra mino"

**ny zavatra rehetra**

"ny fahotana rehetra"

**Acts 13:40**

**Fampahafantarana amin'ny ankapobeny**

Namarana ny lahateniny tao amin'ny synagoga tao Antiokia any Pisidia i Paoly, izay nanomboka tao amin'ny 13:16

**Fampahafantarana amin'ny ankapobeny**

Ao amin'ny hafany ho an'ny olona tao amin'ny synagoga dia nanonona ny mpaminany Habakoka i Paoly.

**Fampahafantarana amin'ny ankapobeny**

Eto ny teny "Izaho" dia manondro an'Andriamanitra.

**mitandrema**

Midika izany fa ny zavatra tokony hotandremana dia ny hafatr'i Paoly. DH: "diniho tsara ireo zavatra nolazaiko"

**ho levona**

"ho faty"

**amin'ny andronareo**

"mandritrin'ny androm-piainanareo"

**Acts 13:42**

**ireo teny ireo ihany**

Eto ny "ireo teny ireo ihany" dia manambara ilay hafatra nolazain'i Paoly. DH: "Ilay hafatra io ihany"

**Rehefa tapitra ny fivoriana tao amin'ny Synagoga**

Ireo mety handikana azy 1) Satria i Paoly sy Barnabasy dia nandao" na 2) Nandao ny fivoriana i Paoly sy Barnabasy talohan'ny nifaranany ary izany dia nitranga taty aoriana.

**ireo proselita**

reo dia olona tsy Jiosy izay niova fo ho amin'ny Jodaisma.

**mba hanohy ao amin'ny fahasoavan'Andriamanitra**

Midika izany fa nino ny hafatr'i Paoly izy ireo fa i Jesosy no Mesia. DH: "hanohy hatoky fa mamela ny fahadisoan'ny olona Andriamanitra noho ny nataon'i Jesosy"

**Acts 13:44****Fampahafantarana amin'ny ankapobeny**

Eto ny teny "azy" dia manondro an'i Paoly.

**saika ny tanàna manontolo**

Ny "tanàna" dia maneho ny olona ao an-tanàna. Ity fehezanteny ity dia ampiasaina mba hampisehoana ny valiny lehibe amin'ny tenin'ny Tompo. DH: "ampahany lehibe amin'ny tanàna"

**mba handre ny tenin'ny Tompo**

Voalaza fa i Paoly sy i Barnabasy no niteny ny tenin'ny Tompo. DH: "mba hihainoan'i Paoly sy Barnabasy ny momba an'i Jesosy Tompo"

**Ireo Jiosy**

Eto "Ireo Jiosy" dia misolo-tena ireo mpitarika Jiosy. DH: "ireo mpitarika Jiosy"

**feno fialonana**

Eto ny fialonana dia voalaza fa toy ny hoe zavatra mety hameno olona. DH: "nialona be"

**Acts 13:46****Fampahafantarana amin'ny ankapobeny**

Ny endri-tsoratra roa voalohany amin'ny teny hoe "ianareo" dia milaza ireo Jiosy izay niresahan'i Paoly.

**Fampahafantarana amin'ny ankapobeny**

Ny teny hoe "isika" dia manondro an'i Paoly sy i Barnabasy fa tsy ny vahoaka izay nanatrika teo.

**Fampahafantarana amin'ny ankapobeny**

Ny teny nambaran'i Paoly dia avy amin'ny mpaminany Isaia ao amin'ny Testamenta Taloha. Ao amin'ny andalan-teny voalohany, ny teny hoe "Izaho" dia manondro an'Andriamanitra ary ny teny hoe "Ianao" dia manondro ny Mesia. Eto dia milaza i Paoly sy i Barnabasy fa ny teny nindramina dia manondro ny asa fanompoany ihany koa.

**'Ilaina**

Izany dia midika fa Andriamanitra no nanome baiko hamitana izany. DH: "Nandidy Andriamanitra"

**ho voalaza aminareo mialoha ny tenin'Andriamanitra**

DH: "fa izahay no miteny aminareo mialoha ny tenin'Andriamanitra"

**manosika izany ianareo**

Ny fandavana ny tenin'Andriamanitra dia nolazaina fa toy ny zavatra nanosika azy ireo. DH: "Satria mandà ny tenin'Andriamanitra ianareo"

**mihevitra ny tenanareo ho tsy mendrika ny fiainana mandrakizay**

"efa nasehonao fa tsy mendrika ny fiainana mandrakizay ianao" na "manao zavatra toy ny hoe tsy mendrika ny fiainana mandrakizay"

**hiverina any amin'ny Jentilisa izahay**

Eto ny "hiverina" dia manondro ny fiovana amin'ny olona ampianarin'izy ireo. DH: "Ankehitriny izahay dia hitondra ny hafatra amin'ireo Jentilisa"

**ho fahazavana**

Eto ny marina momba an'i Jesoa izay nitorian'i Paoly dia voalaza fa toy ny hazavana izay namela ny olona hahita.

**hitondranareo famonjena ho an'ireo izay any amin'ny fara-vazan-tany**

Ny teny hoe "famonjena" dia azo adika koa3 hoe "hamonjy." Ny fehezanteny hoe "fara-vazan-tany" dia manondro na aiza na aiza. DH: "milazà olona manerana izao tontolo izao fa te hamonjy azy ireo Aho"

**Acts 13:48****faly sy nidera ny tenin'ny Tompo**

Ny "teny" eto dia manondro ny hafatra momban'i Jesoa izay ninoan'izy ireo. DH: "nidera an'Andriamanitra noho ilay hafatra momba an'i Jesosy Tompo"

**Ary maro ireo izay voatendry ho amin'ny finoana ny fiainana mandrakizay**

DH: "Izay rehetra notendren'Andriamanitra ho amin'ny fiainana mandrakizay dia nino" na "Ireo olona rehetra izay nofidian'Andriamanitra hahazo ny fiainana mandrakizay"

**Ary ny tenin'ny Tompo dia niely eraky ny faritra manontolo**

Eto ny "teny" dia manondro ny hafatra momban'i Jesosy. DH: "Ireo izay nino dia nanaparitaka ny tenin'ny Tompo manerana ny faritra manontolo" na "Ireo izay nino dia nivezivezy tany amin'ny faritra rehetra ary nilaza tamin'ny hafa ny hafatr'i Jesosy"

**Acts 13:50****Fampifandraisana ny foto-kevitra**

izany dia mba hanondroana ireo vahoaka tsy mpino izay nolavin'Andriamanitra ary ho saizany.

**Fampahafantarana amin'ny ankapobeny**

Ny teny "izy ireo" eto dia maondro an'i Paoly sy Barnabasy.

**Jiosy**

DH: "Ireo mpitarika Jiosy"

**namporisika**

"nandresy lahatra"

**ireo lehilahy mpitarika**

"ireo lehilahy tena manan-danja"

**Niteraka fanenjehana ho an'i Paoly sy Barnabasy izany**

"Nandresy lahatra ireo lehilahy sy vehivavy manan-danja hanenjika an'i Paoly sy i Barnabasy "

**nanipy azy ireo ho any ivelan'ny sisin-tanin'ny tanàna**

"nandroaka an'i Paoly sy Barnabasy hivoaka ny tanàna"

**nanintsana ny vovoka tamin'ny tongotr'izy ireo mba hanoherana azy ireo**

izany dia mba hanondroana ireo vahoaka tsy mpino izay nolavin'Andriamanitra ary ho saziany.

**mpianatra**

Izany angamba dia manondro ireo mpino vaovao tany Antiokia any Pisidia izay vao nilaozan'i Paoly sy i Silasy

## Chapter 14

<sup>1</sup> Ary tamin'izany tao Ikonioma Paoly sy Barnabasy niara-niditra tao amin'ny Synagoga'ny jiosy ka niresaka tam-pahavitrihana ary ny vahoaka maro be Jiosy sy Grika dia nino. <sup>2</sup> Fa ny jiosy izay tsy nankato kosa dia nanakorontana ny fisainan'ny jentilisa ka nahatonga azy ireo hanohitra ireo rahalahy. <sup>3</sup> Ka nitoetra ela teo izy ireo, niteny am-pasahiana niaraka tamin'ny herin'ny Tompo, tamin'ny nanomezany porofo mahakasika ny hafatra ny amin'ny fahasoavany. Izy nanao izany tamin'ny alalan'ny famantarana sy fahagagana izay natao tamin'ny alalan'ny tanan'i Paoly sy Barnabasy. <sup>4</sup> Saingy ny ankamaroan'ny tanàna dia nizarazara: ny olona sasany niandany niaraka tamin'ireo jiosy, ary ny sasany niaraka tamin'ireo apostoly. <sup>5</sup> Rehefa nanandrana nandresy lahatra ny mpitarika azy ireo ny Jentilisa sy ny Jiosy mba hamono sy hitora-bato an'i Paoly sy Barnabasy, <sup>6</sup> dia nanjary niafina izy ireo ary nandositra haingana tao antanànan'ny Lykaonia, Lystra sy Derbe, ary ireo tanàna manodidina ny faritra, <sup>7</sup> ka tany izy ireo no nanambara ny filazantsara. <sup>8</sup> Nisy lehilahy iray nipetraka tao Lystra, malemy ny tongony, hatrany ankibon-dreniny, izay efa tsy nandeha hatramin'izay. <sup>9</sup> Io lehilahy io nandre an'i Paoly niteny. Paoly nanatrika azy tsara teo amin'ny masonry ka nahita fa manana finoana ny ho sitrana izy. <sup>10</sup> Koa nilaza taminy izy tamin'ny feo mahery hoe: "Mitsangàna amin'ny tongotrao." Noho ny avy eo ilay lehilahy dia nitsambikimbikina ary nandeha teo amin'ny manodidina. <sup>11</sup> Rehefa nahita izay nataon'i Paoly ireo vahoaka maro be dia nanandratra ny feony izy ireo, niteny tamin'ny fitenin'ny Lykonina hoe: "Nidina avy any an-danitra ho amintsika amin'ny endrik'olona ireo andriamanitra." <sup>12</sup> Niantso an' i Barabasy izy ireo hoe "Jopitera", ary Paoly "Merkory", satria izy no mpandaha-teny. <sup>13</sup> Ny mpisoron'i Jopitera, izay ny tempoly dia teo ivelan'ny tanàna, dia nitondra omby sy fehiloa vy teo am-bavahady; izy sy ny vahoaka maro be nikasa hanome sorona. <sup>14</sup> Fa ny apostoly, Barnabasy sy Paoly, rehefa nandre izany dia nandrovitra ny fitafiany izy ireo ka nandeha haingana ho ao anaty vahoaka, nitaraina sy niteny hoe: <sup>15</sup> "Ry lehilahy, nahoana ianareo no manao izao zavatra izao? Izahay ihany koa dia olombelona mitovy fahatsapana aminareo ihany. Izahay mitondra ny filazantsara ho anareo, mba hitodihanareo hiala amin'izao zava-poana izao ho any amin'Andriamanitra velona, izay nanao ny lanitra, ny tany, ary ny ranomasina sy ny zava-drehetra izay ao aminy. <sup>16</sup> Tamin'ny andro taloha, izy dia namela ny firenena rehetra nandeha tamin'ny lalany manokana avy. <sup>17</sup> Kanefa, izy dia tsy namela ny tenany tsy hisy vavolombelona, tao amin'izany dia nanao ny tsara izy ary nanome anareo ranon'orana avy any an-danitra sy vanim-potona mahavokatra, ka hameno ny fonareo amin'ny sakafo sy firavoravoana." <sup>18</sup> Fa na dia tamin'izany teny izany aza, Paoly sy Barnabasy dia tsy nitsahatra nihazona ny vahoaka maro be tsy hanao sorona ho azy ireo. <sup>19</sup> Fa ny Jiosy sasany avy ao Antiokia sy Ikonioma dia tonga ary nandresy lahatra ny vahoaka. Izy ireo nitorabato an'i Paoly sy nitarika azy hivoaka ny tanàna, ary nieritreritra fa maty izy. <sup>20</sup> Ary raha mbola nijoro nanodidina azy teo ireo mpianatra, dia nitsangana izy ary niditra ny tanàna. Ny ampitso, dia nandeha nankany Derbe niaraka tamin'i Barnabasy izy. <sup>21</sup> Avy eo izy ireo nanambara ny filazantsara tao amin'izany tanàna izany ka nahazo mpianatra maro, niverina tao Lystra izy ireo, tany Ikonioma, sy tany Antiokia. <sup>22</sup> Izy ireo dia nanohy nampahery ny fanahin'ireo mpianatra ary namporisika azy mba hanohy ao amin'ny finoana, no sady nilaza fa: "Tsy maintsy amin'ny fahoriana maro be no hidirantsika ao amin'ny fanjakan'Andriamanitra." <sup>23</sup> Rehefa nanendry loholona ho azy ireo teo amin'ny isam-piangonana izy ireo, sy nivavaka tamin'ny fifadian-kanina, dia natolotr'izy ireo ho an'ny Tompo izany, izay ninoan'izy ireo. <sup>24</sup> Dia nandalo tamin'ny Pisidia izy ireo ka tonga tao Panfilia. <sup>25</sup> Rehefa nanambara ny teny tao Perga izy ireo, dia nandeha nidina tany Atalia. <sup>26</sup> Avy tany izy ireo no niantsambo nidina ho any Antiokia, izay nahazoan'izy ireo ny fahasoavan' Andriamanitra ho an'ny asa izay vitan'izy ireo ankehitriny. <sup>27</sup> Rehefa tonga tao Antioka izy ireo ary nanangona niaraka ny fiangonana, dia nitatitra ny zavatra rehetra izay vitan'Andriamanitra tamin'izy ireo, sy hoe ahoana no namoahany varavaran'ny finoana ho an'ireo Jentilisa. <sup>28</sup> Dia nijanona fotoana ela niaraka tamin'ireo mpianatra izy ireo

### Acts 14:1

#### Fampahafantarana amin'ny ankapobeny

Mitohy ny tantaran'i Paoly sy i Barnabasy tao Ikonioma.

#### Ary tamin'izany tao Ikonioma

Ireo azo handikana azy 1) "izany dia nitranga tao Ikonioma" na 2) "Tahaka ny mahazatra tao Ikonioma"

#### niresaka tam-pahavitrihana

"niresaka tamim-pahavitrihana." Mety hanampy raha lazaina fa niresaka momban'i Jesosy izy ireo.

DH: "niresaka ny hafatra momba an'i Jesosy tamim-pahavitrihana"

**Jiosy izay tsy nankato**

Io dia manondro ny ampahany tamin'ireo Jiosy izay tsy nino ilay hafatra momban'i Jesosy.

**fisainana**

Ny teny "fisainana" eto dia manondro ireo olona.

DH: "ireo Jentilisa"

**ireo rahalahy**

Eto ny "ireo rahalahy" dia manondro an'i Paoly sy i Barnabasy ary ireo Mpino vaovao.

**Acts 14:3**

**Fampahafantarana amin'ny ankapobeny**

Eto ny teny "Izy" dia manondro ny Tompo

**Ka nitoetra ela teo izy ireo**

"nitoetra ela teo izy ireo." I Paoly sy i Barnabasy dia nitoetra tao Ikonioma mba hanampy ireo olona maro izay nino tao amin'ny 14: 1.

**nanomezany porofo mahakasika ny hafatra ny amin'ny fahasoavany**

"Nampisehoana fa ny hafatra momban'ny fahasoavany dia marina"

**mahakasika ny hafatra ny amin'ny fahasoavany**

"mahakasika ny hafatrin'ny fahasoavan'ny Tompo"

**tamin'ny alalan'ny famantarana sy fahagagana izay natao tamin'ny alalan'ny tanan'i Paoly sy Barnabasy**

DH: "Amin'ny fahafahan'i Paoly sy i Barnabasy manao ireo famantarana sy zava-mahagaga"

**tamin'ny alalan'ny tanan'i Paoly sy Barnabasy**

Eto ny "tanana" dia manondro ny sitrapo sy ny ezaka ataon'ireo lehilahy roa ireo teo ambany fitarihan'ny Fanahy Masina. DH: "avy amin'ny asa fanompoan'i Paoly sy i Barnabasy"

**ankamaroan'ny tanàna dia nizarazara:**

Eto ny "tanàna" ity dia manondro ny olona ao an-tanàna. DH: "nizara ny ankamaroan'ny mponina tao an-tanàna" na "tsy nifankahazo ny ankamaroan'ny mponina tao an-tanàna"

**sasany niandany niaraka tamin'ireo jiosy**

"nanohana ireo Jiosy "na" nifanaiky tamin'ireo Jiosy". Ny vondrona voalohany voalaza dia tsy nanaiky ny hafatra momba ny fahasoavana.

**ny sasany niaraka tamin'ireo apostoly**

Ny vondrona faharoa dia nanaiky ny hafatra momba ny fahasoavana. DH: "niaraka tamin'ireo apostoly"

**Acts 14:5**

**Fampahafantarana amin'ny ankapobeny**

Ny teny "izy ireo" eto dia manondro an'i Paoly sy Barnabasy.

**nanandrana nandresy lahatra ny mpitarika azy ireo**

"niezaka nandresy lahatra ireo mpitarika tao Ikonioma." Eto ny "nanandrana" dia manambara fa tsy afaka nandresy lahatra tanteraka azy ireo izy ireo talohan'ny nandaozan'ireo apostoly ny tanàna.

**mba hamono sy hitora-bato an'i Paoly sy Barnabasy**

"mba hikapoka an'i Paoly sy i Barnabasy ary hamono azy ireo amin'ny fitoraham-bato"

**Lykaonia**

Distrika iray any Azia Minora

**Lystra**

Tanàna iray ao Azia Minora, atsimon'Ikonioma ary avaratr'i Derbe.

**Derbe**

Tanàna iray ao Azia Minora, atsimon'Ikonioma sy Lystra

**tany izy ireo no nitory ny filazantsara**

I Paoly sy i Barnabasy ihany koa dia nitory ny filazantsara tany"

**Acts 14:8**

**Fampifandraisana ny foto-kevitra**

Tao Lystra i Paoly sy Barnabasy teto.

**Fampahafantarana amin'ny ankapobeny**

Fampahafantarana ankapobeny: Ny teny voalohany hoe "izy" dia manondro ilay lehilahy nalemy; Ny teny faharoa hoe "izy" dia manondro an'i Paoly. Ny teny hoe "azy" dia manondro ilay lehilahy malemy.

**lehilahy iray nipetraka**

Izany dia mampiditra olona vaovao ao anatin'ny tantara.

**malemy ny tongony**

"tsy afaka nanetsika ny tongony"

**Nibanjina tsara ny masony i Paoly**

"Nijery tsara azy i Paoly"

**manana finoana ny ho sitrana**

"nino fa Andriamanitra dia afaka hanasitrana azy" na "nino fa i Jesosy dia afaka hanasitrana azy"

**nitsambikimbikina**

Izany dia manambara fa sitran tanteraka ireo tongony.

**Acts 14:11**

**izay nataon'i Paoly**

Izany dia manondro ilay fanasitranana nataon'i Paoly tamin'ilay lehilahy nalemy.

**'Nidina avy any an-danitra ho amintsika ireo andriamanitra**

Olona maro no nino fa i Paoly sy i Barnabasy no andriamanitra ny fanompoan-tsampin' izy ireo izay nidina avy any an-danitra. DH: "Nidina avy any an-danitra ho antsika ireo andriamanitra"

**tamin'ny fitenin'ny Lykonianina**

"tamin'ny fiteny Lykaonianina". Ny olona tao Lystra dia niteny Lykaonianina ary ihany koa Grika.

**amin'ny endrik'olona**

Nino ireo olona ireo fa ireo Andriamanitra dia tokony haka ny endrik'izy ireo mba hitovian'izy ireo toy ny olona.

**Niantso an' i Barabasy izy ireo hoe "Jopitera"**

I Jopitera no mpanjaka tamin'ireo andriamanitra ny mpanompo sampy hafa rehetra.

**Paoly "Merkory", satria izy no mpandaha-teny**

I Merkory no andriamanitra ny mpanompo sampy nitondra hafatra ho an'ny olona avy any amin'ny Jopitera sy ireo andriamanitra hafa.

**Ny mpisoron'i Jopitera , izay ny tempoly dia teo ivelan'ny tanàna, dia nitondra**

DH: "Nisy tempoly iray teo ivelan'ny tanàna izay nivavahan'ny olona an'Jopitera. Rehefa nahare ny zavatra nataon'i Paoly sy i Barnabasy tao amin'ny tempoly ilay mpisorona dia nitondra"

**omby sy fehiloaha vy**

Ireo omby dia hatao sorona. ireo fehiloaha kosa dia ho atao satroka eo an-dohan'i Paoly sy i Barnabasy, na hapetraka amin'ireo omby ho atao sorona.

**teo am-bavahady**

Ny vavahadin'ireo tanàna matetika natao dia ho toerana fivoriana ho an'ny mponina ao an-tanàna.

**nikasa hanome sorona**

"Te hanolotra fanatitra ho an'i Paoly sy i Barnabasy amin'ny maha andriamanitra Jaopetera sy Merkory azy ireo"

**Acts 14:14****nandrovitra ny fitafiany izy ireo**

Izany dia fihetsika hanehoana ny hatezeran'izy ireo fa ireo vahoaka dia naniry ny hanao sorona azy ireo.

**Ry lehilahy, nahoana ianareo no manao izao zavatra izao?**

Niteny mafy ireo olona izay niezaka nanao sorona azy ireo i Barnabasy sy i Paoly. DH: "Ry lehilahy, ianareo dia tsy tokony hivavaka aminay!"

**Izahay ihany koa dia olombelona mitovy fahatsapana aminareo ihany**

Tamin'io fanambarana io i Barnabasy sy i Paoly dia milaza fa izy ireo dia tsy Andriamanitra. DH: "Izahay dia olombelona tahaka anareo fotsiny ihany. Izahay dia tsy Andriamanitra!"

**mitovy fahatsapana aminareo ihany**

"tahaka anareo amin'ny lafiny rehetra"

**hitodihanareo hiala amin'izao zava-poana izao ho any amin'Andriamanitra velona**

"atsaharo ny fivavahanareo amin'ireo andriamanitra sandoka izay tsy afaka ny hanampy anareo fa mivavaha kosa amin'ny Andriamanitra velona"

**amin'Andriamanitra velona**

"Andriamanitra izay tena misy marina"

**nandeha**

"miaina araka ny"

**Acts 14:17****Fampifandraisana ny foto-kevitra**

Nanohy niresaka tamin'ireo vahoaka tany ivelan'ny tanànan'i Lystra i Paoly sy i Barnabasy.

**Izy dia tsy namela ny tenany tsy hisy vavolombelona**

"Andriamanitra efa namela vavolombelona tokoa" na hoe "nijoro ho vavolombelona tokoa Andriamanitra"

**tao amin'izany**

"araka ny asehon'ny zava-misy izay"

**hameno ny fonareo amin'ny sakafo sy firavoravoana**

Eto ny "fonareo" dia ireo olona. DH: "nanome sakafo ampy hoanina sy ireo zavatra maharavoravo"

**Paoly sy Barnabasy dia tsy nitsahatra nihazona ny vahoaka maro be tsy hanao sorona ho azy ireo**

I Paoly sy Barnabasy dia nanakana ny maro tsy hanao sorona ho azy ireo, saingy sarotra ny nanao izany.

**tsy nitsahatra nihazona**

"sarotra ny nanakana"

**Acts 14:19****Fampahafantarana ankapobeny**

Eto ny teny "izy" dia manondro an'i Paoly

**nandresy lahatra ny vahoaka**

Tsara raha faritana mazava izay noresen'izy ireo lahatra ho ataon'ny vahoaka. DH: "nandresy lahatra ny olona tsy hino an'i Paoly sy i Barnabasy, ary hamadika azy ireo"

**ny vahoaka**

Io dia mety tsy ilay vondrona "vahoaka" izay tao amin'ny andininy teo aloha intsony. Fotoana vitsy no lasa, ary mety ho andiany hafa izany.

**ireo mpianatra**

Izy ireo dia mpino vaovao tao amin'ny tanànan'i Lystra.

**niditra ny tanàna**

"Niverina niditra tao Lystra niaraka tamin'ireo mpino i Paoly"

**Acts 14:21**

**Fampahafantarana amin'ny ankapobeny**

Eto ny teny hoe "izy" sy "izy ireo" dia miresaka an'i Paoly.

**Fampahafantarana amin'ny ankapobeny**

Eto ny teny hoe "izahay" dia ahitana an'i Paoly, i Barnabasy, ary ireo mpino.

**izany tanàna izany**

"Derbe"

**Izy ireo dia nanohy nampahery ny fanahin'ireo mpianatra**

Eto ny "fanahy" dia manondro ireo mpianatra. Izany dia manamafy ny eritreritr'izy ireo sy ny finoany. DH: "Nampirisika an'ireo mpino i Paoly sy Barnabasy mba hino foana ny hafatra momba an'i Jesosy" na "i Paoly sy i Barnabasy dia namporisika ireo mpino mba hanohy hihamatanjaka amin'ny fifandraisany amin'i Jesosy."

**namporisika azy ireo mba hitohy ao amin'ny finoana**

"namporisika ireo mpino hanohy hatoky an'i Jesosy"

**Acts 14:23**

**Fampahafantarana amin'ny ankapobeny**

Ankoatra ny fampiasana fahatelo ny teny hoe "izy ireo" izay manondro ny olona izay nentin'i Paoly sy i Barnabasy ho an'ny Tompo, dia ny teny hoe "izy ireo" eto dia miresaka an'i Paoly sy i Barnabasy.

**Rehefa nanendry loholona ho azy ireo teo amin'ny isampiangonana izy ireo**

Rehefa nanendry mpitarika isak'ireo vondrona mpino vaovao i Paoly sy Barnabasy"

**natolotr'izy ireo**

Ireo mety ho dikany 1) "i Paoly sy i Barnabasy dia nanankina tamin' ireo loholona izay notendren'izy ireo", na 2) "Nankinin'i Paoly sy Barnabasy ireo mpitarika sy ireo mpino hafa"

**izay ninoan'izy ireo**

ny teny "izy ireo" dia miankina amin'ny safidy nandikanao azy tao amin'ny fanamarihana teo aloha (na loholona na mpitarika na mpino hafa).

**nandeha nidina tany Atalia**

Ny fehezanteny hoe "nidina" dia ampiasaina eto satria Atalia dia ambany noho ny Perga.

**izay nahazoan'izy ireo ny fahasoavan' Andriamanitra**

DH: "izay nandraisan'ny mpino sy ny mpitarika tao Antiokia an'i Paoly sy i Barnabasy ho amin'ny fahasoavan 'Andriamanitra" na "toerana izay nivavahan'ny Antioka mba hiahina sy hiarovan'Andriamanitra an'i Paoly sy i Barnabasy"

**Acts 14:27**

**Fampahafantarana amin'ny ankapobeny**

Eto ny teny hoe "izy ireo", "Izy ireo", ary "azy ireo" dia miresaka an'i Paoly sy i Barnabasy. Ny teny hoe "Izy" dia manondro an'Andriamanitra.

**nanangona ny fiangonana hivondrona**

Niantso ireo mpino teo an-toerana mba hiaona miaraka"

**namoahany varavaran'ny finoana ho an'ireo Jentilisa**

Ny famelan'Andriamanitra ireo Jentilisa hino izay voalaza toy ny hoe efa nanokafany varavarana izay nanakana azy ireo amin'ny tsy hiditra amin'ny finoana. DH: "Nataon'Andriamanitra nino ireo Jentilisa"

## Chapter 15

<sup>1</sup> Ny olona sasany dia nidina avy tany Jodia hatrany Antiokia ary nampianatra ireo rahalahy, ka niteny hoe: "Raha tsy vita famorana araka ny fomba fanaon'i Mosesy ianareo, dia tsy ho voavonjy ianareo." <sup>2</sup> Izany dia nitondra an'i Paoly sy Barnabasy tao anaty fifandirana sy ady hevitra tamin'izy ireo. Noho izany i Paoly sy i Barnabasy dia voatendry niaraka tamin'ny sasany hafa tamin'izy ireo hiakatra any Jerosalema mba hihaona amin'ireo apostoly sy ireo loholona momba izany fanontaniana izany. <sup>3</sup> Noho izany izy ireo, nalefan'ny fiangonana, dia namakivaky an'i Foinika sy Samaria ary nanambara ny fiovam-pon'ireo Jentilisa. Izy ireo dia nitondra hafaliana lehibe tamin'ireo rahalahy rehetra. <sup>4</sup> Rehefa tonga tao Jerosalema izy ireo, dia noraisin'ny fiangonana sy ireo apostoly ary ireo loholona, ka nitatitra ireo zavatra rehetra izay nataon' Andriamanitra tamin'izy ireo. <sup>5</sup> Nefa ny olona sasany izay nino, izay tao amin'ny tarik'ireo Fariseo, dia nitsangana sy niteny hoe: "Ilaina ny manao ny famorana azy ireo sy ny mibaiko azy ireo hitandrina ny lalàn'i Mosesy." <sup>6</sup> Noho izany ireo apostoly sy ireo loholona dia niara-nivory mba handinika izany zavamisy izany. <sup>7</sup> Taorian'ny ady hevitra be, nitsangana i Petera ka niteny tamin'izy ireo hoe: "Ry rahalahy, fantatrareo fa efa taloha ela be Andriamanitra no nanao safidy teo aminareo, mba ho amin'ny alalan'ny vavako dia tokony handre ny tenin'ny filazantsara ireo Jentilisa, ary hino. <sup>8</sup> Andriamanitra, izay mahafantatra ny fo, vavolombelona amin'izy ireo, nanome ny Fanahy Masina azy ireo, toy ny nataony tamintsika; <sup>9</sup> ary tsy nanao fanavakavahana tamintsika sy tamin'izy ireo Izy, nanadio ny fon'izy ireo tamin'ny finoana. <sup>10</sup> Ary noho izany nahoana ianareo no mitsapa an'Andriamanitra, hoe tokony hametrahanareo zioga eo amin'ny vozon'ireo mpianatra nefa na ny razantsika na isika aza tsy mahavita milanja? <sup>11</sup> Nefa mino isika fa ho voavonjy amin'ny alalan'ny fahasoavan'i Tompo Jesosy, toa azy ireo ihany koa." <sup>12</sup> Ny olona rehetra dia nitazona ny fahanginana nandritry ny nihainoan'izy ireo an'i Barnabasy sy Paoly mitatitra ireo famantarana sy ireo fahagagana niasan'Andriamanitra izay niasa tamin'ireo Jentilisa tamin'ny alalan'izy ireo. <sup>13</sup> Rehefa avy nijanona niresaka izy ireo, dia namaly Jakoba, niteny hoe: "Ry rahalahy, henoy aho. <sup>14</sup> I Simeona dia efa nanambara ny fomba nanampian'Andriamanitra tam-pahasoavana voalohany ireo Jentilisa mba haka amin'izy ireo olona ho an'ny anarany. <sup>15</sup> Ireo tenin'ireo mpaminany dia momba izany, araka ny voasoratra hoe: <sup>16</sup> 'Aorian'ireo zavatra ireo dia hiverina aho, ary hanangana indray ny trano lain'i Davida aho, izay efa nianjera; Hanamboatra sy hamerina amin'ny laoniny indray ireo faharavany aho, <sup>17</sup> mba hitady ny Tompo ireo olona sisa tavela, ao anatin'izany ireo Jentilisa rehetra izay antsoina amin'ny anarako.' <sup>18</sup> Izao no nolazain'ny Tompo, ireo izay efa nanao ireo zavatra ireo izay efa fantatra tamin'ireo razambe fahiny. <sup>19</sup> Noho izany, ny hevitra dia, tsy tokony hanakorontana ireo avy amin'ny Jentilisa izay nitodika tamin'Andriamanitra isika. <sup>20</sup> Fa isika dia hanoratra ho azy ireo fa tsy maintsy miala amin'ny fahalotoan'ireo sampy izy ireo, amin'ny fahavetavetana, ary amin'ny henan'ireo biby voakenda, sy amin'ny rà izy ireo. <sup>21</sup> Satria Mosesy dia efa voambara tamin'ny isan-tanàna tamin'ny andro fahiny ary izy dia vakiana ao amin'ireo synagoga isaky ny Sabata." <sup>22</sup> Dia toa tsara tamin'ireo apostoly sy ireo loholona, niaraka tamin'ny fiangonana manontolo, ny hifidy an'i Joda izay antsoina hoe Barsabasy, sy i Silasy, izay mpitarika ny fiangonana, sy ny handefa azy ireo any Antokia miaraka amin'i Paoly sy Barnabasy. <sup>23</sup> Izy ireo dia nanoratra ity: "Hatrany amin'ireo apostoly sy ireo loholona, ireo rahalahinareo, hatramin'ireo rahalahy avy any Jentily any Antiokia, Siria, ary Kilikia: Arahaba! <sup>24</sup> Isika dia efa nandre fa ireo olona sasany dia niala tamintsika, tsy nisy baiko avy amintsika, ary nanelingelina anareo tamin'ireo fampianarana izay nampikorontana ny fanahinareo. <sup>25</sup> Izao no izy, izahay rehetra dia efa nanaiky ny hifidy ireo lehilahy sy handefa azy ireo any aminareo miaraka amin'i Barnabasy sy Paoly malalanay, <sup>26</sup> lehilahy izay nanao ny ainy tsy ho zavatra ho an'ny anaran'i Jesosy Kristy Tompontosika. <sup>27</sup> Noho izany izahay dia maniraka an'i Joda sy i Silasy, izay hilaza aminareo io zavatra io ihany amin'ny tenin'izy ireo manokana. <sup>28</sup> Fa toa tsara amin'ny Fanahy Masina sy aminay, ny tsy hampitondra anareo entana lehibe noho ireo zavatra tena ilaina ireo: <sup>29</sup> mba hialanareo amin'ireo zavatra nataonareo ho fanatitra amin'ireo sampy, rà, ireo zavatra voakenda, ary avy amin'ny fahavetavetana. Raha mitandrina ny tenanareo amin'izany ianareo, dia ho tsara aminareo izany. Veloma." <sup>30</sup> Noho izany izy ireo, rehefa voaroaka, dia nidina tany Antiokia; avy eo izy ireo dia namory ny vahoaka niaraka, ary nanolotra ilay taratasy izy ireo. <sup>31</sup> Rehefa voavakin'izy ireo izany, dia nifaly izy ireo noho ny fampaherezana. <sup>32</sup> Joda sy i Silasy, mpaminany ihany koa, dia nankahery ireo rahalahy tamin'ny teny maro sy nampahery azy ireo. <sup>33</sup> Rehefa avy nijanona fotoana vitsivitsy tao izy ireo, dia nalefa ampadianana avy amin'ireo rahalahy ho any amin'ireo izay nandefa azy ireo izy ireo. <sup>34</sup><sup>35</sup> Fa i Paoly sy Barnabasy dia nijanona tany Antiokia niaraka tamin'ireo maro hafa, izay nampianaran'izy ireo sy nanambaran'izy ireo ny tenin'ny Tompo. <sup>36</sup> Taorian'ny andro vitsy Paoly dia niteny tamin'i Barnabasy hoe: "Andao isika hiverina ankehitriny ary hamangy ireo rahalahy any amin'ny tanàna rehetra izay

nanambarantsika ny tenin'ny Tompo, ary hahita hoe manao ahoana izy ireo." <sup>37</sup> I Barnabasy dia te hitondra ihany koa an'i Jaona izay nantsoina hoe Marka hiaraka amin'izy ireo. <sup>38</sup> Nefa i Paoly nihevitra fa tsy tsara ny hitondrana an'i Marka, izay nandao azy ireo tany Panflia sy tsy nanohy niara-niasa tamin'izy ireo niasa. <sup>39</sup> Avy eo dia nisy fifandirana mafy, ka nisaraka izy ireo, ary i Barnabasy nitondra an'i Marka niaraka taminy ary nandeha sambo nankany Sipra. <sup>40</sup> Fa i Paoly nifidy an'i Silasy ary nandeha, taorian'ny nanomezan'ireo rahalahy azy andraikitra ho an'ny fahasovan'ny Tompo. <sup>41</sup> Avy eo izy dia nandeha namakivaky an'i Syria sy i Kilikia, ka nampatanjaka ireo fiangonana.

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## Footnotes

15:18 <sup>[1]</sup>Fanamarihana: Ireo dikan-teny sasany taloha dia mivaky toy izao: "Izao no nolazain'ny Tompo, amin'ireo izay fantatra tamin'ny andro fahiny ny asany rehetra.

15:34 <sup>[2]</sup>Fanamarihana: Ny dikan-teny tranainy indrindra dia manala ny andininy faha34 (jereo ny Asa 15:40): "Nefa mbola satrin'i Silasy ny hijanona teo."

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### Acts 15:1

#### Fampifandraisana ny foto-kevitra

Paoly sy Barnabasy dia mbola tany Antiokia, fony nisy fifamaliana momban'ireo Jentilisa sy ny famorana.

#### Ny olona sasany

"Ny olona sasany." Afaka hazavaina mazava tsara fa ireo olona ireo dia Jiosy izay nino an'i Kristy.

#### nidina avy tany Jodia

Ny fehezanteny hoe "nidina" dia ampiasaina eto satria i Jodia dia avo kokoa noho ny Antiokia. Paul sy Barnabasy dia mbola tany Antiokia rehefa nisy fifandirana momba ny Jentilisa sy ny famorana.

#### nampianatra ireo rahalahy

Eto "ry rahalahy" dia milaza ireo mpino ao amin'i Kristy. Izany dia manambara fa tany Antiokia izy ireo. DH: "nampianatra ireo mpino tany Antiokia"

#### Raha tsy vita famorana araka ny fomba fanaon'i Mosesy ianareo, dia tsy ho voavonjy ianareo

"Raha tsy forain'ny olona araka ny fomban'i Mosesy ianareo, dia tsy afaka ny hamonjy anareo Andriamanitra" na "Andriamanitra tsy hamonjy anareo amin'ny fahotanareo, raha tsy mifora araka ny lalàn'i Mosesy ianareo"

#### fifandirana sy ady hevitra tamin'izy ireo

DH: "nifanatrika sy niady hevitra tamin'ireo lehilahy avy any Jodia"

#### hiakatra any Jerosalema

Jerosalema dia avo toerana raha ampitahaina amin'ireo toerana hafa tao Israely, ka rariny ny fitenin'ny Israelita hoe niakatra ho any Jerosalema.

#### izany fanontaniana izany

"izany olona izany"

### Acts 15:3

#### Fampahafantarana amin'ny ankapobeny

Eto ny teny "izy ireo", "Izy ireo" ary "azy ireo" dia manondro an' Paoly , Barnabasy, ary iireo sasany hafa.

#### Noho izany izy ireo, nalefan'ny fiangonana

DH: "Koa ny fiaraha-monin'ireo mpino dia nandefa azy ireo avy any Antiokia ho any Jerosalema"

#### nalefan'ny fiangonana

Eto ny "fiangonana" dia manondro ireo olona izay anisan'ny fiangonana.

#### namakivaky an'i Foinika sy Samaria ary nanambara

Ny teny hoe "namakivaky" sy "nanambara" dia manondro fa nandany fotoana vitsivitsy tany amin'ny toerana samihafa izy ireo izay nizara amin'ny antsipiriany ny zavatra nataon'Andriamanitra.

#### nanambara ny fiovam-pon'ireo Jentilisa

Ny "fiovam-po" dia midika fa ireo Jentilisa dia nandà ny andriamanitra sandoka an'izy ireo ary nino an'Andriamanitra. DH: "nanambara tamin'ny fiaraha-monin'ny mpino erak'ireo toerana izay nisy Jentilisa nino an'Andriamanitra"

#### Izy ireo dia nitondra hafaliana lehibe tamin'ireo rahalahy rehetra

Ny hafatr'izy ireo izay niteraka "hafaliana" teo amin'ireo rahalahy dia resahina toy ny zavatra izay nentin'izy ireo ho an'ireo rahalahy. DH: "Ny zavatra nolazain'izy ireo dia nahatonga ireo mpino namany hifaly"

#### 'ireo rahalahy

Eto ny "rahalahy" dia manondro ireo namana mpino.

**noraisin'ny fiangonana sy ireo apostoly ary ireo loholona**  
DH: "ireo apôstôly, ireo loholona, ary ny sisa tamin'ireo mpino dia nandray azy ireo"

**tamin'izy ireo**  
"tamin'ny alalan'izy ireo"

### Acts 15:5

**Fampifandraisana ny foto-kevitra**  
Paoly sy Barnabasy dia efa tany Jerosalema mba hihaona tamin'ireo apôstôly sy loholona tao.

**Fampahafantarana amin'ny ankapobeny**  
Ny teny hoe "izy ireo" dia manondro ireo mpino tsy Jiosy izay tsy voafora ary tsy nitandrina ny lalàn'Andriamanitra ao amin'ny Testamenta Taloha.

**ny olona sasany**  
Eto i Lioka dia mampiseho ny fifanoherana misy eo amin'ireo izay mino fa i Jesosy ihany no mpamonjy ary ireo hafa izay mino fa ny famorana dia ilaina amin'ny famonjena.

**handinika izany zava-misy izany**  
Nanapa-kevitra ny mpitarika ny fiangonana hiresaka raha tsy mila na tsia forana ireo Jentilisa ary mankatò ny Lalàn'i Mosesy mba hamonjen'Andriamanitra azy ireo amin'ny fahotany.

### Acts 15:7

**Fampifandraisana ny foto-kevitra**  
Nanomboka niresaka tamin'ireo Apôstôly sy loholona izay nivory i Petera mba hiresaka momba ny tsy maintsy handraisan'ireo Jentilisa ny famorana ary hitandrina ny lalàna.

**Fampahafantarana amin'ny ankapobeny**  
Ny teny voalohany "izy ireo" dia manondro ireo Apostoly sy ireo loholona (15: 5) ary ny teny "izy ireo" sy "ny azy ireo" hafa dia manondro ireo Jentilisa mpino

**Fampahafantarana amin'ny ankapobeny**  
Eto ny teny hoe "anao" dia manondro ireo Apostoly sy ireo loholona.

**Fampahafantarana amin'ny ankapobeny**  
Eto ny teny "antsika" dia manondro an'i Petera, ireo Apôstôly sy ireo loholona, ary ny mpino rehetra amin'ny ankapobeny.

**Fampahafantarana amin'ny ankapobeny**  
Ny teny "Izy" eto dia manambara an'Andriamanitra.

**rahalahy**  
Petera dia niresaka tamin'ireo mpino rehetra izay nanatrika teo.

**alalan'ny vavako**  
Eto ny teny "vavako" dia manondro an'i Petera. DH: "avy amiko" na "tamiko"

**handre ny tenin'ny filazantsara ireo Jentilisa**  
"ireo Jentilisa dia naniry ny handre"

**ny tenin'ny filazantsara**  
Eto ny "teny" dia ny hafatra. DH: "ny hafatra momban'i Jesosy"

**izay mahafantatra ny fo**  
Eto ny "fo" ity dia manondro ny "saina" na "toetra anaty". DH: "iza no mahalala ny sain'ny olona" na "iza no mahalala izay heverin'ny olona"

**vavolombelona amin'izy ireo**  
"vavolombelona amin'ireo Jentilisa"

**nanome ny Fanahy Masina azy ireo**  
"hatonga ny Fanahy Masina hidina amin'izy ireo"

**tsy nanao fanavakavahana**  
Nitovy ny fitondran'Andriamanitra ireo mpino jiosy sy ireo mpino Jentilisa.

**nanadio ny fon'izy ireo tamin'ny finoana**  
Ny famelan'Andriamanitra ny helok'ireo mpino Jentilisia dia toy ny hoe manadio ara-bakiteny ny fon'izy ireo. Eto "ny fo" no manondro ny maha-olona azy. DH: "mamela ny fahotany satria nino an'i Jesosy"

### Acts 15:10

**Fampifandraisana ny foto-kevitra**  
Mifarana ny resak'i Petera tamin'ireo Apostoly sy ireo loholona.

**Fampahafantarana amin'ny ankapobeny**  
Petera dia mampiditra ny mpihaino azy amin'ny fampiasany "antsika" sy "isika".

**Ary**  
Tsy midika izany hoe "amin'izao fotoana izao", fa ampiasaina mba hisarihana ny saina ho amin'ilay teboka manan-danja manaraka aoriana.

**nahoana ianareo no mitsapa an'Andriamanitra, hoe tokony hametrahanareo zioga eo amin'ny vozon'ireo mpianatra nefa na ny razantsika na isika aza tsy mahavita milanja?**  
Nampiasa fanontaniana i Petera mba hilazana amin'ireo mpino jiosy fa tsy tokony hangataka ireo tsy mpino izy ireo hanao ny famorana vao ho voavonjy. DH: "Aza maka mitsapa an'Andriamanitra amin'ny fametrahana enta-mavesatra amin'ireo tsy mpino Jiosy izay tsy zakantsika jiosy ho lanjaina."

**razantsika**  
Io dia manondro ireo razambe Jiosy.

**Nefa mino isika fa ho voavonjy amin'ny alalan'ny fahasoavan'i Tompo Jesosy, toa azy ireo ihany koa.**  
DH: "Saingy mino isika fa ny Tompo Jesosy dia hamonjy antsika amin'ny fahasoavany, toy ny namonjany an'ireo mpino tsy Jiosy"

**Acts 15:12****Fampahafantarana amin'ny ankapobeny**

Ny teny hoe "amin'izy ireo" dia manondro an'i Paoly sy Barnabasy.

**niasan'Andriamanitra**

"vitan'Andriamanitra" na "naterak'Andriamanitra"

**Acts 15:13****Fampifandraisana ny foto-kevitra**

Nanomboka niresaka tamin'ireo Apostoly sy loholona i Jakoba.

**Fampahafantarana amin'ny ankapobeny**

Eto ny teny "izy ireo" dia manondro an'i Paoly sy Barnabasy.

**Ry rahalahy**

"namana mpino"

**mba haka amin'izy ireo olona**

"mba hahafahany misafidy vahoaka iray amin'izy ireo"

**ho an'ny anarany.**

"ho an'ny anaran'Andriamanitra." Eto ny teny hoe "anarana" dia manondro an'Andriamanitra. DH: "ho an'ny tenany"

**Acts 15:15****Fampifandraisana ny foto-kevitra**

Jakoba dia nindrana ny tenin'ny mpaminany Amosy tao amin'ny Testamenta Taloha.

**Fampahafantarana amin'ny ankapobeny**

Eto ny "Izaho" dia manondro an'Andriamanitra izay miresaka amin'ny alalan'ny tenin'ireo Mpaminaniny.

**Ireo tenin'ireo mpaminany dia momba izany**

Eto ny "teny" dia midika ho hafatra. DH: "hekeo izay voalazan'ireo mpaminany" na "neken'ireo mpaminany"

**momba izany**

"manamafy izany fahamarinana izany"

**araka ny voasoratra**

DH: "araka ny voasoratr'izy ireo" na "araka ny nosoratan'i Amosy mpaminany tany aloha"

**hanangana indray ny trano lain'i Davida aho, izay efa nianjera**

Izany dia miresaka momba ny nofidin'Andriamanitra ny taranak'i Davida hanapaka ny vahoakany, toy ny hoe nanangana tranolay indray izy taorian'ny nianjerany.

**lay**

eto ny "lay" dia midika ny fianakavian' i Davida.

**mba hitady ny Tompo ireo olona sisa tavela**

Izany dia miresaka momba ny olona te hankatò an'Andriamanitra sy hianatra bebe kokoa momba azy, toy ny hoe mitady azy ara-bakiteny.

**mba hitady ny Tompo**

Niresaka momban'ny tenany i Andriamanitra.

**ao anatin'izany ireo Jentilisa rehetra izay antsoina****amin'ny anarako**

DH: "ao anatin'izany ireo Jentilisa rehetra izay Ahy"

**ny anarako**

Eto "ny anarako" dia manambara an'Andriamanitra.

**Acts 15:19****Fampifandraisana ny foto-kevitra**

Namarana ny laha-teniny tamin'ireo Apostoly sy lohona i Jakoba.

**Fampahafantarana amin'ny ankapobeny**

Eto i Jakoba, ireo Apostoly ary ireo lohona dia voaray ao anatin'ny teny "isika"

**tsy tokony hanakorontana ireo avy amin'ny Jentilisa**

Azonao atao ny manazava mazava hoe ahoana no tsy tian'i Jakôba hanakorontana ireo Jentilisa. DH: "isika dia tsy tokony hangataka ireo Jentilisa ho foraina sy hankatò ny lalàn'i Mosesy"

**nitodika tamin'Andriamanitra**

Ny olona iray manomboka mankatò an'Andriamanitra dia voalaza fa toy ny hoe nitodika amin'Andriamanitra ny olona

**tsy maintsy miala amin'ny fahalotoan'ireo sampy izy ireo, amin'ny fahavetavetana, ary amin'ny henan'ireo biby voakenda, sy amin'ny rà izy ireo**

Ny fahavetavetana, famonoana biby, ary ny fisotroana rà dia matetika no anisan'ny fombam-pivavahana hanompoana sampy sy ireo andriamanitra diso.

**fahalotoan'ireo sampy**

Izany dia mety midika hoe mihinana henam-biby izay nataon'ny olona sorona ho an'ny sampy na izay zavatra tokony hatao amin'ny fanompoan-tsampy.

**voakenda, sy amin'ny rà**

Andriamanitra dia tsy namela ireo Jiosy hihinana hena izay mbola nisy ny rà tao anatiny. Mbola voarara koa ny fisotroan-drà, na dia teo aza ny asa soratr'i Mosesy ao amin'ny Genesisy. Noho izany dia tsy afaka nihinana biby izay novonoin'ny olona izy ireo satria tsy afaka tanteraka ny rà tamin'ny vatan'ilay biby.

**Mosesy dia efa voambara tamin'ny isan-tanàna tamin'ny andro fahiny ary izy dia vakiana ao amin'ireo synagoga isaky ny Sabata."**

Jakoba dia milaza fa ireo Jentilisa dia mahalala ny maha-zava-dehibe ireo fitsipika ireo satria ireo Jiosy dia mitory azy ireo any amin'ny tanàna rehetra izay

misy ny synagoga. Izany koa dia midika fa ireo Jentilisa dia afaka manatona ireo mpampianatra avy ao amin'ny synagoga mba hianatra bebe kokoa momba ireo fitsipika ireo.

#### **vakiana**

Eto ny "Mosesy" dia miresaka momba ilay lalàna. DH: "mamaky ny lalàn'i Mosesy"

#### **Acts 15:22**

##### **Fampahafantarana amin'ny ankapobeny**

Eto i Joda sy Silasy no ilazana azy ireo. Ny teny hoe "izy ireo" dia manondro ireo apostoly, loholona ary mpino hafa ao amin'ny fiangonana tao Jerosalema.

##### **'ny fiangonana manontolo,**

Eto ny "fiangonana" dia manondro ireo olona izay mpikambana amin'ny fiangonana ao Jerosalema. DH: "ny fiangonana ao Jerosalema" na "ireo fiaraha-monina mpino manontolo tao Jerosalema"

##### **Joda izay antsoina hoe Barsabasy,**

Izany no anaran'ny lehilahy. "Barsabbas" kosa dia fanampin'anarana izay fiantsoan'ny olona azy.

##### **'ireo apostoly sy ireo loholona, niaraka tamin'ny fiangonana manontolo, ny hifidy an'i Joda izay antsoina hoe Barsabasy, sy i Silasy, ry Kilikia: Arahaba!**

Ity no fampidirana ilay taratasy. Ny fiteninaino dia mety hanana fomba fampidirana ny mpanoratra ny taratasy ary ho an'izay nanoratany azy. DH: "Ity taratasy ity dia avy amin'ireo Apôstôly, ireo loholona, ary ny mpiray finoana ao Jerosalema." Manoratra ho an'ny mpino jentilisa ao Antiokia sy Syria ary Kilikia isika. Arahaba!

#### **Kilikia**

Izany no anaran'ny faritany iray any amin'ny morontsirak'i Azia Minora any avaratry ny nosy Sipra.

#### **Acts 15:24**

##### **Fampahafantarana amin'ny ankapobeny**

Eto ny teny "Isika," "isika" ary "atsika" dia manondro ireo mpino tao amin'ny fiangonana tao Jerosalema.

##### **Fampahafantarana amin'ny ankapobeny**

Eto ny teny "antsika" dia manondro ireo mpino tao amin'ny fiangonana tao Jerosalema, ao anatin'izany koa ireo mpino Jentilisa izay nanorotan'izy ireo.

##### **ireo olona sasany dia niala tamintsika, tsy nisy baiko avy amintsika**

"Lehilahy izay tsy nobaikontsika"

##### **nanelingelina anareo tamin'ireo fampianarana izay nampikorontana ny fanahinareo**

Eto ny : fanahy" dia manondro ireo olona. DH: "nampianariko ireo zavatra izay nanenlignelina ahy"

##### **izahay rehetra dia efa nanaiky ny hifidy "niara-nanaiky isika"**

##### **hifidy ireo lehilahy**

ireo lehilahy izay nalefany dia Joda, Barnabasy ary Silasy.

##### **ho an'ny anaran'i Jesosy Kristy Tompontsika**

Eto ny "anarana" dia manondro ny olona iray manontolo. DH: "satria mino an'i Jesosy Kristy Tompontsika izy ireo" na "noho izy manompo an'i Jesosy Kristy Tompontsika"

#### **Acts 15:27**

##### **Fampifandraisana ny foto-kevitra**

Izany dia miresaka ilay soratra avy any amin'ny fiangonan'i Jerosalema ho any amin'ireo Mpino Jentilisa tao Antiokia.

##### **Fampahafantarana amin'ny ankapobeny**

Eto ny teny hoe "izahay" sy "isika" dia manondro ireo mpitarika sy mpino tao amin'ny fiangonana tany Jerosalema.

##### **izay hilaza aminareo io zavatra io**

"izay milaza ny tenany manokana ny zavatra izay nosoratantsika"

##### **ny tsy hampitondra anareo entana lehibe noho ireo zavatra tena ilaina**

Izany dia miresaka momba ny lalàna izay tokony hankatoavin'ny olona toy ny hoe zavatra entin'izy ireo eo amin'ny sorony.

##### **ireo zavatra nataonareo ho fanatitra amin'ireo sampy**

Midika izany fa tsy mahazo mihinana henam-biby izay nisy nanao sorona ho an'ny sampy.

##### **rà**

Izany dia manambara ny fisotroana rà na fihinanana hena izay tsy nalatsa-drà.

##### **zavatra nokendaina**

ny atao hoe biby nokendaina dia biby novonoina ho faty fa tsy nalatsa-drà

##### **Veloma**

Izany dia manambara ny faran'ilay taratasy.

#### **Acts 15:30**

##### **Fampifandraisana ny foto-kevitra**

Nandao an'i Antokia i Paoly, Barnabasy, Joda, ary i Silasy.

##### **Fampahafantarana amin'ny ankapobeny**

eto ny teny "izy ireo" roa voalohany dia manindro an'i Paoly, Barnabasy, Joda, ary Silasy. Ny teny hoe "izy ireo" manaraka sy ny teny hoe "azy ireo" dia manondro ny mpino jentilisa tany Antiokia.

**rehefa voaroaka izy ireo**

DH: "rehefa naniraka azy ireo ireo Apostoly ary ireo loholona" na "rehefa noroasin'ireo mpino tao Jerosalema izy ireo"

**nidina tany Antiokia**

Ny fehezanteny hoe "nidina" dia ampiasaina eto satria Antiokia dia ambany kokoa noho Jerosalema.

**mpaminany ihany koa**

Ny mpaminany dia nahazo alalana avy amin'Andriamanitra hiteny ho Azy. DH: "satria mpaminany izy ireo" na "izay mpaminany"

**ireo rahalahy**

"ireo namana mpino"

**nampatanjaka azy ireo**

Ny fanampiana ireo olona mba hiantehitra bebe kokoa amin'i Jesosy dia lazaina fa toy ny hoe mapatanjaka kokoa azy ireo.

**Acts 15:33****Fampifandraisana ny foto-kevitra**

Niverina tao Jerosalema Joda sy Silasy raha nijanina tao Antiokia Paoly.

**Rehefa avy nijanona fotoana vitsivitsy tao izy ireo**

Izany dia miresaka momban'ny fotoana ho toy ny entam-barotra izay afaka lanina. DH: "Rehefa nijanona fotoana vitsy tao izy ireo"

**nalefa am-piadanana avy amin'ireo rahalahy ho any amin'ireo izay nandefa azy ireo izy ireo**

Nalefan'ireo mpirahalalahy am-piadanana izy ireo

**am-piadanana avy amin'ireo rahalahy**

"amin'ny maha mpinamana avy any Antiokia azy ireo"

**amin'ireo izay nandefa azy ireo izy ireo**

"ho an'ireo mpino tao Jerosalema izay naniraka an'i Joda sy Silasy"

**ny tenin'ny Tompo**

Eto ny "teny" dia manambara hoe hafatra. DH: "ilay hafatra momban'ny Tompo"

**Acts 15:36****Fampifandraisana ny foto-kevitra**

I Paoly sy i Barnabasy dia nandeha lalana samy hafa.

**hamangy ireo rahalahy**

"hanome fanampiana ireo rahalahy"

**ny tenin'ny Tompo**

Eto ny "teny" dia manambara hoe hafatra. DH: "ilay hafatra momban'ny Tompo"

**hahita hoe manao ahoana izy ireo**

"hahafantatra vaovao momban'azy ireo." Te hafantatra momba ny toe-javatra misy amin'ireo rahalahy sy ny fomba fitazoman'izy ireo ny fahamarinan'Andriamanitra.

**Panfilia**

Farintany ao amin'i Asia Minora.

**Acts 15:39****Fampahafantarana amin'ny ankapobeny**

Eto ny teny "izy ireo" dia manondro an'i Barnabasy sy Paoly.

**Avy eo dia nisy fifandirana mafy**

DH: "Nifanohitra tanteraka izy ireo"

**taorian'ny nanomezan'ireo rahalahy azy andraikitra ho an'ny fahasoavan'ny Tompo**

Ny manankina amin'ny olona dia midika hoe mametraka andraikitry amin'ny olona iray na zavatra ho an'ny olona iray hafa. DH: "taorian'ny naneken'ny mpino tao Antiokia an'i Paoly ho an'ny fahasoavan'ny Tompo" na "taorin'ny fivavahan'ireo mpino tany Antiokia an'ny Tompo mba hikarakara an'i Paoly sy haneho hatsaram-panahy aminy"

**nandeha namakivaky an'i Syria sy i Kilikia**

Ireo dia faritany na faritra any Azia Minora, akaikin'ny nosy Sipra.

**nampatanjaka ireo fiangonana**

Ny famporisihana ny mpino ao am-piangonana dia ny filazana fa i Paoly sy Silasy dia nampahery arabatana ireo mpino. Ny teny hoe "fiangonana" dia manondro ireo vondrona mpino ao Syria sy Silisia. DH: "mamporisika ireo mpino ao amin'ireo fiangonana" na "manampy ny fiaraha-monin'ny mpino hankina bebe kokoa amin'i Jesosy"

## Chapter 16

<sup>1</sup> Tonga tany Derbe sy Lystra ihany koa Paoly, ary indro, teo ilay mpianatra iray antsoina hoe Timoty, zanaka lahin'ny vehivavy Jiosy izay nino; Grika ny rainy. <sup>2</sup> Izy dia tsara laza tamin'ireo rahalahiny izay tany Lystra ary Ikonioma. <sup>3</sup> Tian' i Paoly hiara-dia aminy izy; dia nalainy izy ary noforany noho ireo Jiosy izay teo amin'ireo toerana ireo, satria fantatr'izy rehetra fa Grika ny rainy. <sup>4</sup> Raha nandeha namakivaky ireo tanàna maro izy ireo, dia nanolotra toromarika ho an'ireo mpino mba hankato ny fampianarana, izay nosoratan'ny Apostoly sy ny loholona tao Jerosalema. <sup>5</sup> Ka niha-natanjaka tamin'ny finoana ny fiangonana ary nitombo isa isan'andro. <sup>6</sup> Nandeha namakivaky ny faritry ny Frygia sy Galatia Paoly sy ny namany, satria noraran' ny Fanahy Masina izy ireo hanambara ny teny any amin'ny faritr'i Asia. <sup>7</sup> Rehefa niditra nanakaiky an' i Mysia, dia te-handeha ho any Bitynia izy ireo, nefa nosakanan' ny Fanahin'i Jesosy izy ireo. <sup>8</sup> Ka nandalo tamin'i Mysia, dia nandeha nidina tany amin'ny tanàna an'i Troasy izy ireo. <sup>9</sup> Nahita fahitana i Paoly tamin'ny alina: lehilahy iray Makedoniana nitsangana teo, niantso azy ary niteny hoe: "Avia aty Makedonia ary vonjeo izahay." <sup>10</sup> Rehefa avy nahita ny fahitana i Paoly, dia niainga hihazo an' i Makedonia avy hatrany izahay, nahatsapa fa Andriamanitra no niantso anay mba hitory ny filazantsara amin' izy ireo. <sup>11</sup> Niantsambo noho izany avy any Troasy, dia nizotra mahitsy ho any Samatrakia izahay, ary nihazo an'i Neapolia izahay ny andro manaraka. <sup>12</sup> Avy teo dia nandeha nankany Filipy izahay, izay isan'ny tanàna Makedonia, izay tanàna manan-danja indrindra ao amin'ny faritra sy ny zana-tany Romanina, ary nihanona tao amin'izany tanàna izany nandritry ny andro maro izahay. <sup>13</sup> Tamin'ny andron'ny Sabata dia nandeha tany ivelan'ny vavahady akaikin'ny renirano izahay, izay noeritretinay fa misy toeram-pivavahana. Nipetraka izahay ary niresaka tamin'ireo vehivavy izay niara-tonga teo. <sup>14</sup> Nisy vehivavy iray atao hoe Lydia, mpivaro-damba volomparasy avy any amin'ny tanànan' i Tyatira, izay nanompo an'Andriamanitra, nihaino anay. Nanokatra ny fony ny Tompo hitandrina ny teny izay nolazain' i Paoly. <sup>15</sup> Rehefa vita batisa izy sy ny ankohonany, dia namporisika anay izy, niteny hoe: "Raha nitsara ahy ho mahatoky amin'ny Tompo ianareo, dia midira ary mitoera ao an-trano." Ary nandresy lahatra anay izy. <sup>16</sup> Ary tamin'izany, raha nandeha nankany amin' ny toeram-pivavahana izahay, dia nisy zatovovavy iray izay manana fanahin'ny sikidy nifanena taminay. Nitondra tombony maro ho an'ny tompony tamin'ny alalan'ny sikidy izy. <sup>17</sup> Nanaraka anay sy Paoly avy ao aoriana io vehivavy io ary niantso mafy, nanao hoe: "Ireo lehilahy ireo dia mpanompon' Andriamanitra Avo Indrindra. Manambara aminareo ny lalam-pamonjena izy ireo." <sup>18</sup> Nanao izany nandritry ny andro maro izy. Fa i Paoly dia nanomboka sosotra taminy ka nitodika ary niteny tamin' ny fanahy hoe: "Mandidy anao amin' ny anaran'i Jesosy Kristy aho mba hivoaka ao aminy." Ary nivoaka avy hatrany izany. <sup>19</sup> Rehefa hitan'ireo tompony fa lasa ilay fanantenana ny amin'ny tombony ho azy ireo, dia nosamborin' izy ireo i Paoly sy Silasy ary notaritiny izy ireo ho any an-tsena teo anoloan'ireo manam-pahefana. <sup>20</sup> Rehefa nitondra azy ireo teo anoloan'ireo mpitsara izy ireo, dia niteny hoe: "Manakorontana ny tanànantsika ireto lehilahy ireto. Jiosy izy ireo. <sup>21</sup> Manambara fomba izay tsy ara-dalàna ho an'ny Romanina ny manaiky na mampihatra azy izy ireo." <sup>22</sup> Dia nitsangana ny vahoaka nanohitra an' i Paoly sy Silasy; nanala ny lamban'izy ireo ny mpitsara ary nandidy azy ireo mba ho kapohina amin'ny hazo. <sup>23</sup> Rehefa nokapohin'ireo mafy izy ireo, dia nalefan'izy ireo any an-tranomaizina ary nandidy ny mpiandry tranomaizina mba hiambina mafy azy ireo. <sup>24</sup> Rehefa naharay izany didy izany ny mpiambina, dia nalefany tany amin'ny farany lalina indrindra amin'ny fonja izy ireo ary nofatorany teo amin'ny hazo ny tongotr'izy ireo. <sup>25</sup> Nanodidina ny misasak'alina dia nivavaka i Paoly sy Silasy ary nihira fiderana an'Andriamanitra, ary ireo gadra hafa dia nihaino azy ireo. <sup>26</sup> Tampoka teo dia nisy horohorontany lehibe, ka nampihozongozona ny fototry ny fonja; ary nisokatra avy hatrany ny varavarana rehetra, ary nivaha ny fatoran'ny olona rehetra. <sup>27</sup> Taitra tamin'ny torimaso ny mpiandry ny tranomaizina ary nahita ireo varavarana'ny fonja nivoha; namoaka ny sabany izy ka saika hamono ny tenany, satria noeritretiny fa nandositra ireo gadra. <sup>28</sup> Fa niantso tamin'ny feo mafy Paoly, nanao hoe: "Aza mandratra ny tenanao, satria ato daholo izahay rehetra." <sup>29</sup> Nampiantso Jiro ilay mpiandry tranomaizina ary niditra haingana tao anatiny, tora-kovitra noho ny tahotra, nihohoka teo anoloan'i Paoly sy Silasy, <sup>30</sup> ary nitondra azy ireo nivoaka sy niteny hoe: "Tompoko, inona no tsy maintsy hataoko mba ho voavonjy?" <sup>31</sup> Hoy izy ireo hoe: "Minoa an'i Tompo Jesosy, dia ho voavonjy ianao, ianao sy ny ankohonanao." <sup>32</sup> Nitory ny tenin'ny Tompo taminy izy ireo, niaraka tamin'ny olona rehetra tao an-tranony. <sup>33</sup> Avy eo dia nandray azy ireo tamin'ny alina tamin'iny ora iny ihany ilay mpiandry fonja, ary nanasa ny ferin'izy ireo, ary izy sy ireo rehetra tao amin'ny tranony iray manontolo dia natao batisa teo no ho eo. <sup>34</sup> Avy eo dia nentiny niakatra tao an-tranony i Paoly sy Silasy ary nandroso sakafo teo anoloan'izy ireo izy, dia nifaly tokoa izy niaraka tamin'ireo izay tao an-tranony, fa efa nino an'Andriamanitra izy. <sup>35</sup> Ary rehefa maraina ny andro, dia nandefa teny tamin'ireo mpiambina ireo mpitsara, niteny hoe: "Avelao handeha ireo lehilahy ireo." <sup>36</sup>

Nitatitra izany teny izany tamin'i Paoly ilay mpiambina, niteny hoe: "Nampitondra teny tamiko ireo mpitsara mba hamela anareo handeha: noho izany ankehitriny mivoaha, ary mandehana am-piadanana."

<sup>37</sup> Fa niteny tamin' izy ireo Paoly hoe: "Nikapoka anay ampahibemaso tsy nisy fitsarana izy ireo, na dia mizàka ny zom-pirenena Romanina aza izahay\_ ary nalefan'izy ireo tao am-pigadrana. Ankehitriny dia tian'izy ireo ho alefa an-tsokotsoko ve izahay? Tsia! Aoka ny tenan'izy ireo no ho tonga eto sy hitarika anay hivoaka." <sup>38</sup> Nitatitra izany teny izany tamin'ny mpitsara ny mpiambina, ary raha vao nandre izy ireo fa romanina i Paoly sy Silasy, dia natahotra izy ireo. <sup>39</sup> Tonga sy nialatsiny tamin'izy ireo ny mpitsara ary nitondra azy ireo nivoaka, nangataka azy ireo mba hiala ao an-tanàna. <sup>40</sup> Ka niala tao an-tranomaizina i Paoly sy Silasy ary nankao an-tranon'i Lydia. Rehefa nahita ireo rahalahy i Paoly sy Silasy, dia nampahery azy ireo ary avy eo dia niala tao an-tanàna izy ireo.

## Acts 16:1

### Fampifandraisana ny foto-kevitra

Izany dia manohy ny dian'i Paul niaraka tamin'i Silas.

### Fampahafantarana amin'ny ankapobeny

Nampidirina tao amin'ny tantara i Timoty ary niaraka tamin'i Paul sy i Silasy. Ny andininy 1 sy 2 dia manome fanazavana momba an'i Timoty.

### Fampahafantarana amin'ny ankapobeny

Ny teny voalohany, fahatelo, ary fahefatra amin'ny teny hoe "izy" dia manondro an'i Timoty. Ny "izy" faharoa dia manondro an'i Paoly

### Derbe

Izany no anaran'ny tanàna tany Azia Minora. Jereo ny fomba nandikanao izany tamin'ny 14: 5.

### izay nino

Ny teny hoe "ao amin'i Kristy" dia mazava. DH: "izay nino an'i Kristy"

### Izy dia tsara laza tamin'ireo rahalahiny

DH: ": "Niresaka tsara momba azy ireo rahalahy" na "tsara laza teo amin'ireo rahalahy" i Timoty na "Nolazain'ireo rahalahy ny zavatra tsara momba azy"

### tamin'ireo rahalahy

Eto ny "rahalahy" dia manondro ireo mpino. DH: "tamin'ireo mpino"

### ary noforany

Mety ho i Paoly mihitsy no namora an'i Timoty, nefa mety ho olon-kafa koa no namora an'i Timoty.

### noho ireo Jiosy izay teo amin'ireo toerana ireo

"noho ireo Jiosy monina tao amin'ireo faritra izay nandehanan'i Paoly sy Timoty"

### satria fantatr'izy rehetra fa Grika ny rainy

Koa satria tsy voafora ny zanak'ireo grika, dia ho fantatry ny Jiosy fa i Timoty dia tsy noforana, ary mety ho nolavin'izy ireo i Paoly sy i Timoty talohan'ny nandrenesany ny hafatra momba an'i Kristy.

## Acts 16:4

### Fampahafantarana amin'ny ankapobeny

Ny teny "izy ireo" eto dia manondro an'i Paoly sy Silasy (15:39) ary i Timoty (16:1).

### nanolotra

"Niteny ireo mpino tao am-piangonana izy ireo"

### ireo mpino mba hankatoa

"ho an'ireo mpikambana ao am-piangonana mba hankatoa" na "ho an'ireo mpino mba hankatoa"

### izay nosoratan'ny Apostoly sy ny loholona tao Jerosalema

DH: "Izay nosoratan'ireo Apostoly sy loholona"

### niha-natanjaka tamin'ny finoana ny fiangonana ary nitombo isa isan'andro

DH: "Nanatanjaka ny finoan'ireo mpino, ary nihamaro hatrany ny olona isan'andro no tonga mba ho mpino "

### ireo fiangonana

eto izany dia manambara ireo mpino tao am-piangonana.

## Acts 16:6

### Frygia

This is a region in Asia. See how you translated this name in 2:8.

### Ny teny

Firenena iray any Azia izany. Jereo ny fomba nandikanao an'io anarana io tamin'ny 2: 8.

### nosakanan' ny Fanahin'i Jesosy izy ireo

DH: "ny Fanahy Masina dia nandrara azy ireo"

### Mysia ... Bitynia

Faritra roa any amin'ny Azia

### ny Fanahin'i Jesosy

"ny Fanahy Masina"

### nandeha nidina tany amin'ny tanàna an'i Troasy izy ireo

Ny fehezanteny hoe "nandeha nidina" dia ampiasaina eto satria i Troasy dia ambany kokoa noho ny an'i Mysia

**Acts 16:9****ampahafantarana amin'ny ankapobeny**

Indro ny teny hoe "azy" dia manondro an'i Paoly.

**ampahafantarana amin'ny ankapobeny**

Ny teny hoe "isika" dia midika hoe Paoly sy ireo mpiara-mitory aminy, anisan'izany i Lioka, mpanoratra ny Asan'ny Apostoly.

**ampahafantarana amin'ny ankapobeny**

Ny fampiasana voalohany ny teny "antsika" dia manondro ny olona ao Makedonia. Ny fampiasana faharoa ny teny "antsika" kosa dia manondro an'i Paoly sy ireo namany.

**ampahafantarana amin'ny ankapobeny**

Ny teny "izy ireo" dia manondro ireo olona tao Makedonia.

**Nahita fahitana i Paoly**

"Nahita fahitana avy amin'Andriamanitra i Paoly"

**niantso azy**

"nangataka azy" na "nanàsa azy"

**Avia aty Makedonia**

Ny teny hoe "Avia" dia nampiasaina eto satria i Makedonia dia teny ampitan'ny ranomasinin'i Troasy.

**Acts 16:11****Fampifandraisana ny foto-kevitra**

I Paul sy ireo namany dia tany Filipy nanao ny dia amin'ny maha misionera azy ireo. Ny andininy faha-13 dia manomboka ny tantaran'i Lydia. Ity tantara fohy ity dia mitranga mandritra ny dia nataon'i Paoly.

**Fampahafantarana amin'ny ankapobeny**

Ny teny hoe "isika" dia manondro an'i Paoly sy ireo mpiara-mitory aminy, anisan'izany i Lioka, mpanoratra ny Asan'ny Apostoly

**Samatrakia ... Neapolia**

Ireo dia tanàna amoron-tsiraka akaikin'i Filipy any Makedonia.

**ny zana-tany Romanina**

Ity dia tanàna ivelan'i Italia izay nitoeran'ny olona maro avy any Roma. Nanana zo sy fahalalahana mitovy tamin'ny tanàna any Italia izy io. Afaka nifehy ny tenany izy ireo ary tsy voatery nandoa hetra.

**Acts 16:14****Fampifandraisana ny foto-kevitra**

Ity no mamarana ny tantaran'i Lydia.

**Nisy vehivavy iray atao hoe Lydia**

Eto ny "vehivavy iray" dia manolotra olona vaovao ao amin'ilay tantara. DH: "Nisy vehivavy iray nantsoina hoe Lydia"

**mpivaro-damba volomparasy**

DH: "mivarotra lamba miloko volomparasy"

**nanompo an'Andriamanitra**

ny mpanompo an'Andriamanitra dia Jentilisa izay mivavaka sy manaraka an'Andriamanitra fa tsy mankatoa ireo lalàna Jiosy.

**Nanokatra ny fony ny Tompo hitandrina ny teny izay**

Ny Tompo dia nisarika ny sain'ireo olona mba hiaino ny hafatr'i Paoly toy ny hoe manokatra ny fon'ny olona. DH: "Ny Tompo dia nahatonga azy hahatakatra sy handinika akaiky ireo zavatra ireo"

**Nanokatra ny fony**

Eto ny "fo" dia misolo ny sain'ny olona iray. Ankoatra izany, ny mpanoratra dia miresaka momba ny "fo" na "saina" toy ny hoe boaty iray ahafahan'ny olona misokatra ka vonona ny olona hameno izany.

**Acts 16:16****Fampifandraisana ny foto-kevitra**

Manomboka eto ny tranga voalohany amin'ny tantara fohy manaraka nandritra ny diany an'i Paoly; Izy io dia momban'ilay tanora mpanandro.

**Fampahafantarana amin'ny ankapobeny**

Eto dia tsara ny mampafantatra fa io tanora mpanandro io dia nitondra tombony ara-bola be ho an'ny tompony tamin'ny fanombatombana ny ho avin'ny olona.

**Ary tamin'izany**

Ity fehezanteny ity dia manamarika ny fiandohan'ny ampahany vaovao amin'ny tantara. Raha manana fomba hafa haneoana izany ny fiteninao, dia azonao atao ny mampiasa izany eto.

**zatovovavy iray**

Ny fehezanteny hoe "iray" dia mampiditra olona vaovao ao amin'ilay tantara. DH: "nisy tovovavy"

**fanahin' ny sikidy**

Ny fanahy ratsy dia niresaka taminy matetika momba ny hoavin'ny olona.

**ny lalam-pamonjena**

Ny fomba hamonjena olona iray eto dia toy ny hoe na lalana diavin'ny olona iray. DH: "Ahoana no hamonjen'Andriamanitra anao"

**Fa i Paoly dia nanomboka sosotra taminy ka nitodika**

DH: "Fa nanomboka sorena i Paoly ka nitodika"

**amin' ny anaran'i Jesosy Kristy**

Eto ny "anarana" dia midika fa miteny amin-pahefana na koa toy ny solontenan'i Jesosy Kristy.

**Ary nivoaka avy hatrany izany**  
"Ary nivoaka avy hatrany ny Fanahy Masina"

### Acts 16:19

**Fampahafantarana amin'ny ankapobeny**  
Eto ny teny "izy ireo" dia manondro an'i Paoly sy Silasy fa tsy Timoty na Lioka.

**Fampahafantarana amin'ny ankapobeny**  
Eto ny fampiasana roa voalohany ny teny hoe "izy ireo" dia manondro ireo tompon'ilay tovovavy izay efa voalaza mialoha. Ny fampiasana fahatelo ny teny hoe "izy ireo" dia manondro an'i Paoly sy Silasy.

**Fampahafantarana amin'ny ankapobeny**  
Eto ny fampiasan'ireo tomponny ny teny hoe "antsika" dia ahitana ireo fahefana izay notakian' izy ireo satria izy ireo koa dia Romanina.

**ireo tompony**  
"ireo tompon'ilay vehivavy andevo"

**lasa ny fanantenana ny harenany**  
Izany dia manondro ny fahaiza-manaon'ilay tovovavy amin'ny fanaovana sikidy na milaza ny ho avy sy ireo olona mba handoa ny saran'ny faminany.

**anoloan'ireo mpitsara**  
"eo anatrehan'ny manampahefana" na "mba hahafahan'ny manam-pahefana hitsara azy ireo"

### Acts 16:22

**Fampahafantarana amin'ny ankapobeny**  
Eto ny teny "izy ireo" na "azy ireo"

**Fampahafantarana amin'ny ankapobeny**  
Eto ny teny "izy ireo" dia manondro ireo miaramila.

**nandidy azy ireo mba ho kapohina amin'ny hazo**  
"nandidy ireo miaramila hikapoka azy ireo amin'ny Hazo"

**nokapohin'ireo mafy izy ireo**  
"nokapohin'izy ireo imbetsaka tamin'ny rantsan-kazo"

**nandidy ny mpiandry tranomaizina mba hiambina mafy azy ireo**  
"niteny tamin'ilay mpiandry fonja mba tsy hamela azy ireo hitsoaka"

**nofatorany teo amin'ny hazo ny tongotr'izy ireo**  
namatotra ny tongon'izy ireo teo amin'ny hazo

### Acts 16:25

**Fampifandraisana ny foto-kevitra**  
Ity dia manohy ny tantaran'i Paoly sy Silasy tao amin'ny fonjan'i Filipy ary mitantara izay nanjo ilay mpiandry fonja.

**Fampahafantarana amin'ny ankapobeny**  
Ny teny "izy ireo" dia manondro an'i Paoly sy Silasy.

**ny fototry ny fonja**  
Rehefa nihozongozona ny fototra dia hihozongozona hatramin'ny fonja manontolo.

### Acts 16:27

**Fampahafantarana amin'ny ankapobeny**  
Eto ny teny hoe "izahay" dia manondro an'i Paoly sy i Silasy ary ireo gadra hafa rehetra afa-tsy ny mpigadra.

**Taitra tamin'ny torimaso ny mpiandry ny tranomaizina**  
DH: "nifoaha ilay mpiandry fonja"

**saika hamono ny tenany**  
"ka saika hamono ny tenany." Ilay mpiandry fonja dia naniry ny hamono tena toy izay hizaka ny vokatry ny famelana ireo voafonja.

### Acts 16:29

**Nampiantso jiro**  
Ny antony mahatonga ny mpiambina nitady jiro dia azo atao mazava. DH: "niantso olona hitondra jiro mba hijerena hoe iza no mbola tao am-ponja"

**nihohoka teo anoloan'i Paoly sy Silasy**  
Nanetri-tena ilay mpiandry fonja ka niankohoka teo amin'ny tongotr'i Paoly sy Silasy.

**nitondra azy ireo nivoaka**  
"nitondra azy ireo nivoakan'ny fonja"

**inona no tsy maintsy hataoko mba ho voavonjy**  
DH: "inona no tsy maintsy hataoko ho an'Andriamanitra mba ho voavonjy tamin'ireo otako aho"

**ho voavonjy ianao**  
DH: "Hamonjy anao Andriamanitra" na "Andriamanitra dia hamonjy anao tamin'ireo otanao"

**ny ankohonanao**  
DH: "ny fianakavianao"

### Acts 16:32

**Fampahafantarana amin'ny ankapobeny**  
Eto ny fampiasana voalohany ny teny hoe "izy ireo" sy ny teny hoe "azy ireo" sy "izy ireo" dia miresaka an'i Paoly sy i Silasy. Ampitahao amin'ny 16:25. Ny

fampiasana farany ny teny hoe "izy ireo" dia manondro ny olona ao amin'ny tranon'ny mpiambina.

**Fampahafantarana amin'ny ankapobeny**

Ny teny hoe "ny azy", ary "izy" dia manondro ilay mpiambina.

**Nitory ny tenin'ny Tompo taminy izy ireo**

Eto ny "teny" dia midika hoe hafatra. DH: "Nolazain'izy ireo taminy ny hafatra momba an'i Jesosy Tompo"

**izy sy ireo rehetra tao amin'ny tranony iray manontolo dia natao batisa**

DH: "Nataon'i Paoly sy i Silasy Batisa ilay mpiambina ny fonja sy ny ankohonany rehetra"

**Acts 16:35**

**Fampahafantarana amin'ny ankapobeny**

Ity no tranga farany ao amin'ny tantaran'i Paoly sy Silasy tany Filipy.

**Ary**

Ity teny ity dia ampiasaina eto mba hanamarihana ny fisarahana ao amin'ny tantara fototra. Eto i Lioka dia milaza ny zava-nitranga farany tao amin'ilay tantara izay nanomboka tamin'ny 16:16.

**nandefa teny tamin'ireo mpiambina**

Ity "teny" eto dia midika hoe "hafatra" na "didy". DH: "nandefa hafatra ho an'ireo mpiambina" na "nandefa baiko ho an'ny mpiambina"

**nandefa teny**

ny "nandefasana" eto dia midika fa ny mpitsara dia nilaza tamin'ny olona iray mba hilaza amin'ireo mpiambina ny hafany.

**Acts 16:37**

**Fampahafantarana amin'ny ankapobeny**

ny teny "izahay" dia manondro an'i Paoly sy Silasy ihany.

**niteny tamin' izy ireo**

DH: "niteny tamin'ilay mpiambina"

**Nikapoka anay ampahibemaso tsy nisy fitsarana izy ireo**

Eto "izy ireo" dia manondro ireo mpitsara izay nandidy ny miaramilany hikapoka azy ireo. DH: "Nandidy ny miaramilany ny mpitsara mba hikapoka anay am-pahibemaso"

**tian'izy ireo ho alefa an-tsokotsoko ve izahay**

Nametraka io fanontaniana io i Paoly mba hanamafisana fa izy dia tsy hanaiky ny fandefasana azy ireo an-tsokosoko hiala ny tanàna taorian'ny nampijaliana azy sy Silasy. DH: "Izaho dia tsy hamela azy ireo handrokantsika an-tsokosoko hiala ny tanàna!"

**Aoka ny tenan'izy ireo no ho tonga**

Eto ny "tenany" dia nampiasaina ho fanamafisana.

**raha vao nandre izy ireo fa romanina i Paoly sy Silasy, dia natahotra**

Ny hoe Romana dia midika fa olom-pirenena aradalàna ao amin'ny Fanjakana. Ny zom-pirenena dia nanome fahafahana amin'ny fampijaliana sy ny zo ho amin'ny fitsarana marina. Natahotra ireo mpitarika tao an-tanàna fa ny manam-pahefana romana lehibe dia mety hahafantatra hoe nanao ahoana ny fampijalian'ny mpitondra tao an'i Paul sy Silasy.

**Acts 16:40**

**Fampifandraisana ny foto-kevitra**

Ity no mamarana ny fotoana nijanonan'i Paoly sy Silasy tao Filipy.

**Fampahafantarana amin'ny ankapobeny**

Ny teny hoe "izy ireo" eto dia manondro an'i Paoly sy i Silasy. Ny teny hoe "izy ireo" sasany dia manondro ireo mpino ao Filipy.

**nahita ireo rahalahy**

Ireo "rahalahintsika" dia manondro ny mpino na lahy na vavy. DH: "nahita ireo mpino"

## Chapter 17

<sup>1</sup> Ary rehefa nandalo ireo tanànan'ny Anfipolia sy Apolonia izy ireo, dia tonga tao amin'ny tanànan'i Tesalonika izy ireo, izay nisy Synagogan'ny Jiosy. <sup>2</sup> Paoly, araka ny fomba fanaony dia nankeo amin'izy ireo, ary niady hevitra niaraka tamin'izy ireo avy ao amin'ny Soratra Masina nandritra ny andro Sabata telo. <sup>3</sup> Nosokafany ny Soratra Masina ary nazavainy fa nilain' i Kristy ny nijaly sy hitsangana indray amin'ny maty. Hoy izy hoe: "Io Jesosy izay ambarako aminareo io no Kristy." <sup>4</sup> Resy lahatra ny sasany tamin'ireo Jiosy ary nanaraka an'i Paoly sy Silasy, anisan'izany ireo mpivavaka Grika maro an'isa, ary tsy vitsy ny vehivavy mpitarika. <sup>5</sup> Fa ireo Jiosy tsy mpino nenti-pialonana dia naka ireo olona ratsy fanahy avy any an-tsenana, nanangona niaraka ny vahoaka, ary nampitabataba ny tanàna. Nanafika ny tranon'i Jasona, te hitondra an'i Paoly sy Silasy hiala ny vahoaka izy ireo. <sup>6</sup> Fa rehefa tsy hitany izy ireo, dia notarihan'izy ireo i Jasona sy ny rahalahy hafa sasany ho eo anoloan'ny manam-pahefanan'ny tanàna, nitomany, "Ireto lehilahy izay nampitsimbadika izao tontolo izao ireto dia tonga eto ihany koa. <sup>7</sup> Ireto lehilahy izay nampandrosoan'i Jasona ireto dia manohitra ny didin'i Kaisara; miteny izy ireo fa misy mpanjaka hafa-dia i Jesosy." <sup>8</sup> Voaelingelina ny vahoaka sy ny manam-pahefana teo amin'ny tanàna rehefa nahare izany zavatra izany. <sup>9</sup> Fa rehefa avy eo ny manam-pahefana nampanao sy nampandoa vola an'i Jasona sy ny ambiny mba ho antoka, avy eo izy ireo namela azy ireo handeha izy ireo. <sup>10</sup> Nalefan'ireo rahalahy tany Beria ny alin'iny i Paoly sy Silasy. Rehefa tonga tany izy ireo, dia niditra tao amin'ny synagoga'ny Jiosy. <sup>11</sup> Ary ireo olona ireo dia mihaja kokoa noho ireo any Tesalonika, fa nandray ny teny tamim-pahavononan'ny saina rehetra izy ireo, nandinika ny Soratra Masina isan'andro mba hahita raha tena izany tokoa ireny zavatra ireny. <sup>12</sup> Noho izany dia maro tamin'izy ireo no nino, tao anatin'izany ny vehivavy Grika manankaja sasany sy lehilahy maro. <sup>13</sup> Fa ireo Jiosin'ny Tesalonika rehefa nahare fa i Paoly dia nanambara ny tenin'Andriamanitra tao Beria ihany koa, dia nandeha teny izy ireo ary nampitabataba sy nampikorontana ireo vahoaka. <sup>14</sup> Ary avy hatrany, ireo rahalahy nandefa an'i Paoly ho any an-dranomasina, fa i Silasy sy i Timoty nijanona teo. <sup>15</sup> Ireo izay nitarika an'i Paoly nitondra azy hatrany amin'ny tanànan'i Atena. Raha namela an'i Paoly teo izy ireo, dia nandray torolàlana avy aminy ho an'ny Silasy sy Timoty mba hankany aminy haingana araka izay azo atao. <sup>16</sup> Ary raha niandry azy ireo tany Atena i paoly, dia tonga tezitra tao anatin'ny fanahiny raha vao nahita ny tanàna feno sampy. <sup>17</sup> Ka niady hevitra tao amin'ny synagoga niaraka tamin'ireo Jiosy sy ireo hafa izay nanompo an'Andriamanitra izy, tahaka izany koa ny tao amin'ny toeran'ny raharaham-barotra niaraka tamin'ireo izay teo. <sup>18</sup> Fa ny sasany tamin'ireo filozofa Epikoreana sy Stoika ihany koa nifanena taminy. Ny sasany nilaza hoe: "Inona no tian'io be resaka io ho lazaina?" Ny hafa nilaza hoe: "Toa ohatran' ilay iray izay miantso ny olona hanaraka ireo andriamanitra hafahafa izy," satria nitory an'i Jesosy sy ny fitsanganana amin'ny maty izy. <sup>19</sup> Naka an'i Paoly izy ireo ary nitondra azy tao amin'ny Areopago, niteny hoe: "Afaka mamantatra izany fampianarana vaovao izay noteneninao izany ve izahay?" <sup>20</sup> Fa mitondra zavatra hafahafa tsy fahenon'ny sofinao ianao. Noho izany, te hahafantatra ny dikan'izany zavatra izany izahay." <sup>21</sup> (Ary ny Atenina rehetra sy ny vahiny nipetraka dia nandany ny fotoanany tamin'ny tsy nisy fa ihany koa tamin'ny filazana na fihainoana momban'ny zava-baovao.) <sup>22</sup> Ka nitsangana teo afovoan'ny Areopago i Paoly ary niteny hoe: "Ianareo lehilahin'i Ateniana, hitako fa tena relijiozy amin'ny fomba rehetra ianareo. <sup>23</sup> Fa raha nandalo aho ary nandinika ny tanjon'ny fomba fanompoam-pivavahanareo, dia nahita alitara aho misy ity soratra ity hoe: "Ho an'Andriamanitra Tsy Fantatra. "Inona noho izany no hivavahanareo ao amin'ny tsy fahafantarana, izany no lazaiko aminareo. <sup>24</sup> Ny Andriamanitra izay nanao izao tontolo izao sy ny zava-drehetra eo aminy, satria Tompon'ny lanitra sy ny tany Izy, tsy mipetraka ao anaty tempoly voaorina tamin'ny tanana. <sup>25</sup> Na izy tsy notompoina tamin'ny tanan'olona, toy ny nila zavatra izy, satria izy tenany no manome fiainana ny olona sy ny fofon'aina ary ny zavatra hafa rehetra. <sup>26</sup> Avy amin'ny olona iray no nanaovany ny firenena rehetra ho an'ny olona mba hiaina eo ambonin'ny tany, namaritra ny vanim-potoan'izy ireo sy nanendry ny toera-ponenana ary ny andro iainan'ireo, <sup>27</sup> ka mba tokony hitady an'Andriamanitra izy ireo, raha toa ka mety hahatratra sy hahita Azy izy ireo. Kanefa mbola tsy lavitra antsika tsirairay avy Izy. <sup>28</sup> Satria isika dia mivelona sy mihetsika ary manana ny maha-izy antsika, tahaka ny notenenin'ny iray amin'ny mpanao tononkalonareo manokana hoe: "Fa taranany ihany koa isika." <sup>29</sup> Noho izany, satria zanaka'Andriamanitra isika, isika dia tsy tokony hieritritra fa ny hatsaran'ny fombany dia mitovy amin'ny volamena, na volafotsy, na sary-vongana izay noforonina avy amin'ny asa tanàna sy aingam-panahin'olombelona. <sup>30</sup> Noho izany dia nohadinon'Andriamanitra ny fotoan'ny tsy fahalalana, fa ankehitriny mandidy ny olona rehetra eny rehetra eny mba hibebaka izy. <sup>31</sup> Izany no izy satria nametraka andro izy hoe rahoviana no hitsara an'izao tontolo izao amin'ny fahamarinana amin'ny alalan'ny olona izay nofidiany. Nanome porofon'io lehilahy io tamin'ny olona tsirairay tamin'ny alalan'ny fananganana azy tamin'ny maty Andriamanitra. <sup>32</sup> Ary rehefa nahare ny fitsanganana amin'ny maty ny olon'i Atena, dia naneso an'i Paoly ny sasany; fa ny sasany nilaza

hoe: "Hihaino anao indray momba izany zavatra izany izahay." <sup>33</sup> Taorian'izay, nandao azy ireo i Paoly. <sup>34</sup> Fa ny sasany tamin'ny olona nanaraka azy ary nino, tao anatin'izany i Dionysio Aeropagita, vehivavy antsoina hoe Damary, ary ny sasany niaraka tamin'izy ireo.

### Acts 17:1

#### Fampifandraisana ny foto-kevitra

Izany dia manohy ny tantaran'ny dia misionera nataon'i Paul, Silas ary i Timothy. Tonga tany Tesalonika izy ireo ary tsy niaraka tamin'i Lioka, satria nilaza izy hoe "izy ireo" fa tsy "isika".

#### Fampahafantarana amin'ny ankapobeny

Ny teny hoe "izy ireo" eto dia manondro an'i Paoly sy Silasy. Ampitahao amin'ny tao amin'ny 16:40. Ny teny hoe "izy ireo" dia manondro ireo Jiosy tao amin'ny synagoga tao Tesalonika.

#### tanànan'ny Anfipolia sy Apolonia

Ireo dia tanàna amoron-dranomasina any Makedonia.

#### araka ny fomba fanaony

"tahaka ny mahazatra azy" na "araka ny fomba nentim-paharazana azy". Matetika i Paoly dia nandeha tany amin'ny synagoga tamin'ny Sabata rehefa manatrika ao ireo Jiosy.

#### nitady hevitra niaraka tamin'izy ireo avy ao amin'ny Soratra Masina

Nohazavain'i Paoly ny dikan'ny soratra masina mba hanaporofaana amin'ireo Jiosy fa i Jesosy no Mesia.

### Acts 17:3

#### Fampahafantarana amin'ny ankapobeny

Eto ny teny "izy" dia manondro an'i Paoly.

#### Nosokafany ny Soratra Masina

Ireo mety ho dikany 1) mba hanazavana ny soratra masina amin'ny fomba tsotra mba ahazoan'ny olona azy, toy ny hoe manokatra zavatra iray i Paoly mba hahafahan'ny olona mahita ny ao anatin'ny na 2) nanokatra ara-bakiteny ny boky na horonana ary namaky azy io i Paoly.

#### fa nilain' i Kristy

"Anisan'ny drafitr'Andriamanitra izany"

#### ireo mpivavaka Grika

Midika izany fa ireo izay manompo an'Andriamanitra nefa tsy niova fo tamin'ny Jodaisma tamin'ny alalan'ny famorana.

### Acts 17:5

#### Fampahafantarana amin'ny ankapobeny

Eto ny teny hoe "izy ireo" dia manondro ireo Jiosy tsy mpino sy ratsy fanahy avy any an-tsena.

#### nenti-pialonana

Ny fahatsapana fialonana dia raisina toy ny hoe ny fialonana dia manentana na manetsika ny olona. DH: "mahatsiaro tena ho saro-piaro" na "tena tezitra"

#### naka ny olona ratsy fanahy

Eto ny "naka" dia tsy midika fa nalain'ireo Jiosy ankery ireo olona ireo. Midika izany fa nandresy lahatra ireo lehilahy ratsy fanahy ireo ny Jiosy mba hanampy azy ireo.

#### avy any an-tsena

"avy eny an-kianja malalaka." Izany dia toeram-piasana ho an'ny be sy ny maro, toerana hividianana sy fivarotana ny entana, ny omby, na ny serivisy.

#### nampitabataba ny tanàna

Eto ny "tanàna" dia manambara ireo olona tao an-tanàna. DH: "nahatonga ny mponina tao an-tanàna ho sahiran-tsaina" na "nahatonga ny mponina tao an-tanàna hikomy"

#### Nanafika ny trano

Midika izany fa ny vahoaka dia mety nitoraka vato ilay trano ary nanandrana namaky ny varavaran'ilay trano.

#### Jasona

Io no anaran'ilay lehilahy.

#### ny rahalahy hafa sasany

Eto ny "rahalahy" dia manondro ireo mpino. DH: "ireo mpino sasany"

#### anoloan'ny manam-pahefanan'ny tanàna

"teo anatrehan'ny ireo manam-pahefana"

#### Ireto lehilahy izay

Ireo mpitarika jiosy dia niresaka, ary ny fehezanteny hoe "Ireo lehilahy ireo", dia milaza an'i Paoly sy i Silasy.

#### nampitsimbadika izao tontolo izao

Ity fehezanteny ity dia fomba iray hafa hilazana fa i Paoly sy Silasy no nahatonga olona tamin'ireo toerana rehetra nalehany. Ireo mpitarika jiosy dia nanitatra ny hery nananan'i Paoly sy Silasy tamin'ny fampianarany. DH: "niteraka fahasahiranana na aiza na aiza teto amin'izao tontolo izao" na "niteraka olona na aiza na aiza nalehany"

#### nampandrosoan'i Jasona

Io fehezanteny io dia milaza fa i Jasona dia nifanaraka tamin'ilay hafatra mampikorontan'ireo apostoly.

**Acts 17:8****Fampahafantarana amin'ny ankapobeny**

Ny teny hoe "izy ireo" dia manondro ireo manampahefana tao an-tanàna.

**Fampahafantarana amin'ny ankapobeny**

Ny teny hoe "izy ireo" dia manondro an'i Jason sy ireo mpino hafa izay nentin'izy ireo nitondra ny manampahefana tao an-tanàna.

**rehefa avy eo ny manam-pahefana nampanao sy nampandao vola an'i Jasona sy ny ambiny mba ho antoka,**

Io vola io dia fampanantenana amin'ny fitondran-tena tsara; vola izay mety ho averina raha toa ka mandeha tsara ny zava-drehetra na mety hampiasaina hanamboarana ny fahasimbana vokatry ny fitondran-tena ratsy. DH: "nahazo fifamatorana" na "nahazo vola"

**ny ambiny**

Ny teny hoe "ny ambiny" dia manondro ireo mpino hafa izay nentin'ireo jiosy teo anoloan'ny manampahefana.

**Acts 17:10****Fampahafantarana amin'ny ankapobeny**

Nankany Beria i Paoly sy i Silasy.

**rahalahy**

Ny teny hoe "rahalahy" eto dia manondro ireo mpino lahy sy vavy. DH: "ireo mpino"

**ireo olona ireo dia mihaja kokoa**

DH: "misokatra kokoa" na "vonona kokoa hihaino"

**nandray ny teny**

Eto ny "teny" dia manambara ny fampianarana. DH: "nihaino ny fampianarana"

**tamim-pahavononan'ny saina rehetra**

Ireo Berianina ireo dia vonona ny handinika tsara ny fampianaran'i Paoly momba ny soratra masina.

**nandinika ny Soratra Masina isan'andro**

"mamaky sy mamakafaka tsara ny soratra masina isan'andro"

**raha tena izany tokoa ireny zavatra ireny**

"raha marina tokoa ireo zavatra nolazain' i Paoly"

**Acts 17:13****Fampahafantarana amin'ny ankapobeny**

Atena dia nidina ny morontsiraka avy any Barea any Makedonia. Anisan'ny tanàna manan-danja indrindra any Gresy i Atena.

**nandeha teny izy ireo ary nampitabataba sy nampikorontana**

DH: "nandeha tany ary nanakorontana" na "nandeha tany ary nanelingelina"

**rahalahy**

ny teny "rahalahy" eto dia manondro ireo mpino lehilahy aman-behivavy. DH: "Mpino"

**ho any an-dranomasina**

"mankany amin'ny morontsiraka." Avy eto i Paoly dia mety hiatsambo any amin'ny tanàna hafa.

**izay nitarika an'i Paoly**

"izay nanaraka an'i Paoly"

**Acts 17:16****Fampahafantarana amin'ny ankapobeny**

Ity dia ampahany hafa amin'ny tantaran'i Paoly sy i Silasy. Paoly dia izay niandry an'i Silasy sy Timoty hiaraka aminy tany Atena.

**tonga tezitra tao anatiny ny fanahiny raha vao nahita ny tanàna feno sampy**

Eto ny "fanahy" dia manambara an'i Paoly tenany ihany. DH: "nalahelo izy satria hitany fa misy sampy eny rehetra eny tao an-tanàna" na "kivy izy nahita ny sampy eny rehetra eny tao an-tanàna"

**izay nanompo an'Andriamanitra**

Izany dia manondro ireo Jentilisa izay midera an'Andriamanitra ary manaraka Azy saingy tsy mankatò ny lalàna jiosy rehetra.

**Acts 17:18****Fampahafantarana amin'ny ankapobeny**

Eto ny teny hoe "izy" dia manondro an'i Paoly.

**filozofa Epikoreana sy Stoika**

Ireo olona ireo dia nino fa ny zava-drehetra dia noforonina vintana ary ireo andriamanitra dia sahirana loatra satria sanganehana amin'ny fitondrana an'izao tontolo izao. Nolavin'izy ireo ny fitsanganana amin'ny maty ary naniry fahafinaretana tsotra fotsiny.

**Filozofa Stoika**

Ireo olona ireo dia nino fa ny fahafahana dia avy amin'ny fandavana ny anjara. Nolavin'izy ireo ilay Andriamanitra be fitiavana sy ny fitsanganana amin'ny maty.

**Ny sasany nilaza**

" Ny sasany nilaza tamin'ireo filozofa koa nilaza"

**Inona no tian'io be resaka io ho lazaina?**

DH: "Inona ity olona tsy nahita fianarana ity"

**ireo andriamanitra hafa**

izany tsy midika hoe "hafahafa" fa kosa hoe "vahiny", ireo andriamanitra izay tsy nivavahan'ireo Grika sy Romana na fantatr'izy ireo.

**Acts 17:19****Fampahafantarana amin'ny ankapobeny**

Eto ny teny hoe "izy ireo" sy "izahay" dia manondro ireo filozofa Epikoreana sy Stoika.

**Fampahafantarana amin'ny ankapobeny**

Ny teny hoe "izy" sy "anao" dia manondro an'i Paoly

**Naka an'i Paoly izy ireo ary nitondra**

Tsy midika izany hoe nosamboriny i Paoly. Nanasa an'i Paoly hiresaka am-panajana tamin'ireo mpitarika azy ireo.

**tao amin'ny Areopago**

I "Areopago" no toerana niarahan'ireo mpitarika. DH: "tamin'ireo mpitarika nihaona tao Areopago"

**'ny Areopago niteny hoe**

Eto ireo mpitarika ao amin'ny Areopago dia niresaka. DH: "ny Areopago. Ireo mpitarika dia nilaza tamin'i Paoly hoe"

**Areopago**

Io dia vato malaza na havoanan'i Atena izay mety nihaonan'ny fitsarana tampony tao Atena

**Fa mitondra zavatra hafahafa tsy fahenon'ny sofinay ianao**

Ny fampianaran'i Paoly momba an'i Jesosy sy ny fitsanganana amin'ny maty dia lazaina ho zavatra iray azon'ny olona iray entina amin'ny olona hafa. Ao ny "sofina" manondro ny zavatra henony. DH: "Ny fampianaranao zavatra tsy mbola henontsika talohan'izay

**Ary ny Atenina rehetra sy ny vahiny nipetraka dia nandany ny fotoanany tamin'ny tsy nisy fa ihany koa tamin'ny filazana na fihainoana momban'ny zava-baovao.**

Ity teny ity dia nampiasaina eto mba hanamarihana ny fitsarahana ao amin'ny tantara fototra. Eto i Lioka dia mitantara fanazavana momba ny olona niaina tany Atena sy ny fahalianany amin'ny fampianarana vaovao.

**ny Atenina rehetra**

Ny "Atenianina" dia olona avy any Atena, tanàna akaikin'ny morontsiraka ambanivan'i Makedonia (Gresy ankehitriny).

**filazana na fihainoana momban'ny zava-baovao**

"miresaka hevitra filozofika vaovao" na "miresaka momba izay zavatra vaovao ho azy ireo"

**Acts 17:22****Fampahafantarana amin'ny ankapobeny**

Nanomboka ny lahateniny tamin'ireo filozofa tao amin'ny Areopago i Paoly.

**tena relijiozy amin'ny fomba rehetra**

Eto i Paoly dia manondro ny fahitan'ny vahoaka Ateniana ny fanomezam-boninahitra ireo andriamanitra amin'ny alalan'ny vavaka, na manangana alitara, ary manolotra ireo fanatitra.

**Fa raha nandalo aho**

"Satria nandalo fotsiny aho" na "nandehandeha"

**Acts 17:24****izao tontolo izao**

Amin'ny ankapobeny ny "izao tontolo izao" dia manondro ny lanitra sy ny tany ary ny zava-drehetra ao aminy.

**satria Tompo**

"satria izy no Tompo." Eto ny "izy" dia miresaka momba ilay andriamanitra tsy fantatra anarana voalaza ao amin'ny 17:22 izay hazavain'i Paoly fa izy no Tompo Andriamanitra.

**Tompon'ny lanitra sy ny tany Izy**

Ny teny hoe "lanitra" sy "tany" dia ampiasaina miaraka mba midika hoe zavona sy zavatra rehetra any an-danitra sy ety an-tany.

**Na izy tsy notompoina tamin'ny tanan'olona**

Ny "fanompoana" eto dia manana ny hevitra ny dokotera manasitrana marary iray mba hahasalama tsara ilay marary. DH: "Na ny tanan'ny olona aza tsy mikarakara azy"

**tamin'ny tanan'olona**

Eto ny "tanana" dia manambara ny olona iray manontolo. DH: "Tamin'ny olombelona"

**satria izy tenany**

"satria izy tenany mihitsy." Ny teny hoe "tenany" dia manampy amin'ny fanamafisana.

**Acts 17:26****Fampahafantarana amin'ny ankapobeny**

Eto ny teny hoe "izy" dia manondro an' Andriamanitra tokana, ilay mpamorona.

**Fampahafantarana amin'ny ankapobeny**

Ny teny hoe "azy ireo" sy "izy ireo" dia manondro ny firenena rehetra monina eto ambonin'ny tany.

**Fampahafantarana amin'ny ankapobeny**

Amin'ny fampiasana ny teny hoe "antsika," dia ahitana ny tenan' i Paoly, ny mpihaino azy ary ny firenena rehetra.

**olona iray**

Izany dia midika hoe Adama, ilay olona voalohany noforonin'Andriamanitra. Izany dia azo lazaina ho ahitana an'i Eva. Tamin'ny alalan'i Adama sy Eva no namoronan'Andriamanitra ny olon-drehetra. DH: "mpivady iray"

**namaritra ny vanim-potoan'izy ireo sy nanendry ny toera-ponenana ary ny andro iainan'ireo**

Azo atao ho fehezan-teny vaovao izany. DH: "Ary nifidy fotoana sy toerana hipetrahana izy"

**tokony hitady an'Andriamanitra izy ireo, raha toa ka mety hahatratra sy hahita Azy izy ireo**

Ny faniriana hianatra momba an'Andriamanitra sy ny fifandraisany aminy dia lazaina toy ny hoe olona mijery olona iray hafa ara-bakiteny ary miezaka ny hanantona azy. DH: "tokony hianatra momba Azy izy ireo mba hahafahan'izy ireo hahatakatra fa mila Azy izy ireo ary lasa ho isan'ny vahoakany"

**tsy lavitra antsika tsirairay avy Izy**

DH: "Izy dia tena akaiky antsika tsirairay avy"

**Acts 17:28****Fampahafantarana amin'ny ankapobeny**

Eto ny teny "azy" sy "ny azy" dia manondro an'Andriamanitra. (jereo: 17:24)

**Fampahafantarana amin'ny ankapobeny**

Rehefa milaza i Paoly hoe "isika" eto diavoaray ao ihany koa ny tenany sy ireo mpihaino azy.

**noforonina avy amin'ny asa tànana sy aingam-panahin'olombelona**

"izay ampiasain'ny olona iray ny fahaizany mba hahatonga izany ho zavatra iray izay novolavolainy" na "natao tamin'ny zavakanto sy ny eritreritry ny olombelona"

**Acts 17:30****Fampifandraisana ny foto-kevitra**

Namarana ny lahateniny tamin'ireo filozofa tao Areopago i Paul, izay nanomboka tamin'ny 17:22.

**Fampahafantarana amin'ny ankapobeny**

Eto ny teny "Izy" dia manondro an'Andriamanitra.

**Noho izany**

Io teny io dia manamarika fanambarana iray izay lazaina noho ny voalaza teo aloha.

**nohadinon'Andriamanitra ny fotoan'ny tsy fahalalana**

"Andriamanitra dia tsy nanasazy ireo olona nandritran'ny fotoan'ny tsy fahalalana"

**fotoan'ny tsy fahalalan**

Izany dia manondro ny fotoana talohan'ny nanambaràn'Andriamanitra tanteraka tamin'ny alalan'i Jesosy Kristy ary talohan'ny nahalalan'ny olona ny fomba ankatoavan'Andriamanitra.

**rahoviana no hitsara an'izao tontolo izao amin'ny fahamarinana amin'ny alalan'ny olona izay nofidiany**

"Raha ny olona nofidiny no hitsara izao tontolo izao amin'ny fahamarinana"

**hitsara an'izao tontolo izao**

Eto ny teny "izao tontolo izao" dia manondro ny olona. DH: "hitsara ny olona rehetra"

**Nanome porofon'io lehilahy io tamin'ny olona tsirairay tamin'ny alalan'ny fananganana azy tamin'ny maty Andriamanitra.**

"Andriamanitra dia efa nampiseho an'ny olombelona ny safidiny.

**Acts 17:32****Fampifandraisana ny foto-kevitra**

Ity no faran'ny ampahany amin'ilay tantara momba an'i Paoly ao Atena.

**Fampahafantarana amin'ny ankapobeny**

Eto ny teny hoe "izahay" dia manondro ny lehilahy ao Atena. Niresaka mivantana tamin'i Paoly izy ireo saingy tsy tao anatin'ny vondron'izy ireo izy. Angamba izy ireo dia hentitra fotsiny raha toa ka te hihaino an'i Paoly indray ny sasany

**Ary**

Ity teny ity dia ampiasaina eto mba hanamarihana ny fisarahana ao amin'ny tantara fototra. Eto i Lioka dia miala amin'ny fampianaran'i Paoly ho any amin'ny fihetsik'ireo mponin'i Atena.

**ny olon'i Atena**

Ireo no vahoaka tonga tao Areopago izay nihaino an'i Paoly.

**naneso an'i Paoly ny sasany**

"ny sasany naneso an'i Paoly" na "ny sasany nihomehy an'i Paoly." Tsy nino ireo fa afaka miverina miaina indray ny olona rehefa avy maty.

**i Dionysio Aeropagita**

Dionysio dia anaran-dehilahy. Ny Aeropagita dia midika fa i Dionysio dia iray amin'ireo mpitsara tao amin'ny filankevitra ao Areopago

**Damary**

Izany no anaran'ilay vehivavy.



## Chapter 18

<sup>1</sup> Ary tao aorian'ireo zavatra ireo Paoly dia niala tao Atena ary nankany Korinto. <sup>2</sup> Nihaona tamina Jiosy nantsoina hoe Akoila tao izy, tera-tany Ponto, izay vao tonga avy tany Italia niaraka tamin'i Prisila vadiny, satria i Klaudio nandidy ny Jiosy rehetra hiala tao Roma. Paoly nankeo amin'izy ireo, <sup>3</sup> ary satria varotra mitovy ihany no hiasany, dia niara-nipetraka tamin'izy ireo izy ary niasa, fa ny manao lay no asan'izy ireo. <sup>4</sup> Ka niady hevitra tao amin'ny synagoga isaky ny Sabata i Paoly. Nandresy lahatra ireo Jiosy sy Grika izy. <sup>5</sup> Fa rehefa nidina avy tany Makedonia i Silasy sy Timoty, dia noteren'ny Fanahy hanambara amin'ireo Jiosy fa Jesosy no Kristy i Paoly. <sup>6</sup> Rehefa nanohitra sy nanesoeso azy ireo Jiosy, dia nanofaofa ny lambany tany amin'izy ireo i Paoly ka nanao hoe: "Ho eo amin'ny lohanareo anie ny ranareo; tsy manan-tsiny aho. Fa manomboka izao dia ho any amin'ny Jentilisa aho." <sup>7</sup> Dia niala teo izy avy eo ary nandeha nankany an-tranon'i Titosy Josto, lehilahy izay manompo an'Andriamanitra. Ny tranony dia akaikin'ny synagoga. <sup>8</sup> Krispo, mpitarika ny synagoga, nino ny Tompo, niaraka tamin'ireo rehetra izay nipetraka tao amin'ny tranony; ary maro tamin'ireo Korintiana izay nandre momba izany no nino sy natao batisa. <sup>9</sup> Ny Tompo niteny tamin'i Paoly tamin'ny fahitana ny alina hoe: "Aza matahotra, ary aza mangina fa mitenena. <sup>10</sup> Fa Izaho momba anao, ary tsy hisy olona hahazo hanao ratsy anao, fa manana olona maro amin'ity tanàna ity Aho." <sup>11</sup> Nitoetra tao herintaona sy enim-bolana i Paoly ary nampianatra ny tenin'Andriamanitra teo amin'izy ireo. <sup>12</sup> Fa rehefa lasa governoran'ny Akaia i Galio, dia niara-nitsangana ireo Jiosy hanohitra an'i Paoly ka nitondra azy teo anatrehan'ny toeram-pitsarana; <sup>13</sup> niteny izy ireo hoe: "Io lehilahy io dia mandresy lahatra ny vahoaka mba hanompo an'Andriamanitra izay mifanohitra amin'ny lalàna." <sup>14</sup> Ary raha handeha hiteny Paoly, dia niteny tamin'ny Jiosy i Galio hoe: "Ianareo Jiosy, raha toa ka resaka zavadratsy na heloka izany, dia mbola azo eritretrina ny fifampiraharaha aminareo." <sup>15</sup> Fa hatrizay nisian'ireo fanontaniana momba ireo teny sy anarana ary lalanareo manokana ireo, alaminonareo izany. Izaho tsy maniry ny ho mpitsara izany raharaha izany." <sup>16</sup> Galio nanala azy ireo hiala teo amin'ny sezampitsarana. <sup>17</sup> Ka nisambotra an'i Sostena izy rehetra, ny mpanapaka ny synagoga, ary nikapoka azy teo anoloan'ny toeram-pitsarana. Fa Galio tsy niraharaha izay nataon'izy ireo. <sup>18</sup> Paoly, rehefa avy nipetraka tao nandritry ny andro maromaro kokoa, dia namela ireo rahalahy ka niondrana an-tsambo ho any Syria niaraka tamin'i Prisila sy Akolia. Talohan'ny niaingany teo amin'ny seranan-tsambo dia nohetezany tao Kenkrea ny volony noho ilay voady izay nataony. <sup>19</sup> Rehefa tonga tany Efesosy izy ireo, dia navelan'i Paoly teo i Prisila sy Akoila, fa izy tenany niditra tao amin'ny synagoga ka niady hevitra tamin'ireo Jiosy. <sup>20</sup> Rehefa nangataka an'i Paoly mba hijanona elaela izy ireo, dia nandà izy. <sup>21</sup> Fa nandao azy ireo izy, niteny hoe: "Mbola hiverina aty aho raha sitrapon'Andriamanitra izany." Dia niondrana an-tsambo niala tao Efesosy izy avy eo. <sup>22</sup> Rehefa niantsona tao Kaisaria i Paoly, dia niakatra izy ka niarahaba ny fiangonan'ny Jerosalema ary nidina nankany Antioky avy eo. <sup>23</sup> Rehefa avy nitoetra ora maromaro tao izy, dia niainga i Paoly ka nitety ireo faritr'i Galatia sy Frygia ary nankahery ny mpianatra rehetra. <sup>24</sup> Ary nisy Jiosy anankiray nantsoina hoe Apolosy, teraka tany Aleksandria, tonga tao Efesosy. Izy dia nahay nandaha-teny sady nahalala tsara ny Soratra Masina. <sup>25</sup> Apolosy dia nampianarina tamin'ny fampianaran'ny Tompo. Mahafatra-po amin'ny fanahy, izy niteny sy nampianatra marina ireo zavatra mahakasika an'i Jesosy, kanefa ny batisan'i Jaona ihany no fantany. <sup>26</sup> Apolosy nanomboka niteny am-pasahiana tao amin'ny synagoga. Fa rehefa naheno azy i Prisila sy Akoila, dia naka azy ho eny amin'ny sisiny ary nanazava taminy marina kokoa ny lalan'Andriamanitra. <sup>27</sup> Rehefa naniry mba hamakivaky an'i Akaia izy, dia nampahery azy ireo rahalahy ary nanoratra ho an'ireo mpianatra tao Akaia mba handray azy. Rehefa tonga izy, dia nanampy betsaka ireo izay nino tamin'ny fahasavana. <sup>28</sup> Apolosy nanohitra mafy ireo Jiosy tamin'ny ady hevitra ampahibemaso, nampiseho tamin'ny alalan'ny Soratra Masina fa Jesosy no Kristy.

### Acts 18:1

#### Fampifandraisana ny foto-kevitra

Ity dia ampahany amin'ny tantara momba ny dia nataon'i Paoly fony izy nankany Korinto.

#### Fampahafantarana amin'ny ankapobeny

Nampidirina ao anatin'ny tantara'i Akoila sy Prisila ary ny andininy faha 2 sy 3 dia manome fampahalalana fototra momba azy ireo.

#### Ary tao aorian'ireo zavatra ireo

"Taorian'ireny zava-nitranga nitranga tany Atena ireny"

#### Atena

Anisan'ny tanàna manan-danja indrindra any Gresy i Atena. Jereo ny fomba nandikanao izany tamin'ny 17:13.

**Nihaona tamina**

Ireo mety azo handikana azy 1) i Paoly dia nahita tsy nahy na 2) Nahita tampoka.

**Jiosy nantsoina hoe Akoila**

Eto ny teny hoe "iray" dia mampiditra olona vaovao ao amin'ny tantara.

**tera-tany Ponto**

Ponto dia faritany atsimon'ny Ranomasina Mainty.

**izay vao tonga**

Mety ho tamin'ny herintaona angamba izany.

**Italia**

Izany no anaran'ny tany. Roma no renivohitr'i Italia.

**i Klaodio nandidy**

Klaodio no mpanjaka romanina tamin'io vanim-potoana io. Jereo ny fomba nandikanao izany tamin'ny 11:27.

**Acts 18:4****Fampahafantarana amin'ny ankapobeny**

I Silasy sy Timoty dia namonjy an'i Paoly.

**niady hevitra tao amin'ny synagoga isaky ny Sabata i Paoly**

"Niady hevitra i Paoly". Nanome antony izy. Midika izany fa tsy niresaka fotsiny i Paoly, fa niresaka sy nifampiresaka tamin'ireo olona.

**Nandresy lahatra ireo Jiosy sy Grika izy**

Ireo azo handikana azy 1) "Izy no nahatonga ireo Jiosy sy Grika mba hino" na 2) "Izy dia nanohy nandresy lahatra ireo Jiosy sy Grika."

**noteren'ny Fanahy hanambara amin'ireo Jiosy fa Jesosy no Kristy i Paoly**

DH: "noteran'ny Fanahy i Paoly"

**nanofaofa ny lambany**

Izany dia fihetsika hampisehoana fa tsy hiezaka ny hampianatra ireo jiosy momban'i Jesosy intsony i Paoly. Navelany ho amin'ny fitsaran'Andriamanitra izy ireo.

**Ho eo amin'ny lohanareo anie ny rànareo**

Eto ny "rà" dia manambara fahamelohana tamin'ireo zavatra nataon'izy ireo. Eto ny "loha" dia manondro ny olona rehetra. Nolazain'i Paoly tamin'ireo Jiosy fa tompon'andraikitra amin'ny fitsarana izay hiatrehany ny hatezerany izy ireo raha tsy mibebaka. DH: "Ianao irery no tompon'andraikitra amin'ny famaizana ny fahotana"

**Acts 18:7****Fampahafantarana amin'ny ankapobeny**

Eto ny teny "izy" dia manondro an'i Paoly.

**Fampahafantarana amin'ny ankapobeny**

Ny teny voalohany hoe "azy" dia manondro an'i Titosys Josto. Ny teny faharoa hoe "azy" dia manondro an'i Krispo.

**manompo an'Andriamanitra**

Ny mpivavaka amin'Andriamanitra dia Jentilisa izay mankalaza an'Andriamanitra ary manaraka azy saingy tsy voatery hankatò ny lalàna jiosy rehetra.

**mpitarika ny synagoga,**

Olona izay manohana sy mitantana ny synagoga, tsy voatery ho mpampianatra.

**rehetra izay nipetraka tao amin'ny tranony**

Eto ny trano" dia manondro ireo olona. DH: "ireo olona izay nipetraka niaraka taminy tao an-tranony"

**Acts 18:9****Aza matahotra, ary aza mangina fa mitenena**

Ny Tompo dia nanome didy tamin'ny fomba roa samy hafa mba hanamafisana fa i Paoly dia tokony hanohy ny fitoriana. DH: "Ianareo dia tsy tokony hataotra , fa mitenena ary aza mangina"

**ary aza mangina**

DH: "Ary aza mitsahatra amin'ny fitoriana ny filazantsara"

**manana olona maro amin'ity tanàna ity Aho**

"maro ireo olona tao an-tanàna izay nametraka ny finoany Taminy" na "olona maro teto amin'ity tanàna ity no nametraka ny finoany Tamiko"

**Paoly nitoetra tao herintaona sy enim-bolana, nampianatra ny tenin'Andriamanitra teo amin'izy ireo.**

Ity no mamarana ny fanambarana amin'ity ampahan'ny tantara ity.

**Acts 18:12****Fampifandraisana ny foto-kevitra**

Ireo Jiosy tsy mpino dia nitondra an'i Paoly ho tsaraina to anatrehan'i Galio.

**Fampahafantarana amin'ny ankapobeny**

I Akaia dia faritany izay nisy an'ny Korinty. Io tanàna ngeza any amin'ny atsimon'i Grika sy ny renivohitra ilay farintany.

**Galio**

Izany no anaran'ilay lehilahy

**ireo Jiosy**

Izany dia manondro ireo mpitarika Jiosy izay tsy nino an'i Jesosy.

**nitondra azy teo anatrehan'ny toeram-pitsarana**

Naka an-kery an'i Paoly ireo Jiosy mba ho entina eo anatrehan'ny fitsarana. Ny "toeram-pitsarana" eto dia ny toerana izay nipetrahan'i Galilio rehefa fanapahan-kevitra tao amin'ny fitsarana. DH:

"niara-nitsangana ireo Jiosy hanohitra an'i Paoly ka nitondra azy teo anatrehan'ny toeram-pitsarana

### Acts 18:14

#### **lalànareo manokana**

Eto ny "lalàna " dia manondro ilay lalàn i Mosesy ary indrindra ireo fomba Jiosy tamin'ny andron'i Paoly.

**Izaho tsy maniry ny ho mpitsara izany raharaha izany.**  
"izaho dia tsy hitsara momban'ireo raharaha ireo"

### Acts 18:16

#### **Galio nanala azy ireo hiala teo amin'ny sezam-pitsarana**

Eto ny "sezam-pitsarana" dia manondro ilay seza fipetrahan'i Galilio handraisany fanapaha-kevitra tao amin'ny fitsarana.

#### **nisambotra**

DH: "olona maro no nisambotra" na "maro tamin'izy ireo no nisambotra"

#### **Ka nisambotra an'i Sostena izy rehetra, ny mpanapaka ny synagoga, ary nikapoka azy teo anoloan'ny toeram-pitsarana**

Ireo azo handikana azy: "nikapoka ampahibe-maso an'i Sostena teo ampitsarana ireo Jentilisa satria izy no mpitarika izy dia mpitarika Jiosy" na "Azo hinoana ihany koa fa i Sostena dia mino an'i Kristy, ka ireo Jiosy dia nikapoka azy teo amin'ny fitsaran.,

#### **Sostena**

I "sostena" dia Jiosy izay mpanapaka tao amin'ny Synagoga tao Korinto.

### Acts 18:18

#### **Fampifandraisana ny foto-kevitra**

Ity dia manohy ny tantaran'ny dia misionera nataon'i Paoly sy Akila ary Timoty. Izany dia toa manambara fa i Silasy sy Timoty dia nitoetra satria izy dia miteny izy hoe "izy"

#### **Fampahafantarana amin'ny ankapobeny**

Kenkrea dia seranan-tsambo izay ao amin'ny faritr'i Korinto.

#### **Fampahafantarana amin'ny ankapobeny**

Eto ny teny "izy" dia manondro an'i Paoly.

#### **Fampifandraisana ny foto-kevitra**

Ny teny "izy ireo" eto dia manondro an'i Paoly, Prisila ary Akila.

#### **namela ireo rahalahy**

DH: "nandao ireo namana mpino"

### Acts 18:20

#### **Fampahafantarana amin'ny ankapobeny**

Eto ny teny "izy ireo" dia manondro ireo Jiosy tao Efesosy.

#### **nandao azy ireo izy**

"nanao beloma azy ireo"

### Acts 18:22

#### **Fampifandraisana ny foto-kevitra**

Nanohy ny dia misionera i Paoly.

#### **Fampahafantarana amin'ny ankapobeny**

Frygia dia farintany iray ao Asia izay Tiorka ankehitriny.

#### **niantsona tao Kaisaria**

"tonga tao Kaisaria."

#### **niakatra izy**

Izy dia nitety ny tanànan'i Jerosalema. Ny teny "niakatra " teto dia nampiasaina satria i Kaisaria dia avo toerana kokoa raha ampitahaina amin'ny Kaisaria.

#### **niarahaba ny fiangonan'ny Jerosalema**

Eto ny "fiangonana" dia manondro ireo mpino tao jerosalema.

### Acts 18:24

#### **Fampifandraisana ny foto-kevitra**

Eto i Lioka dia mitantara izay notranga tao Efesosy niaraka tamin'i Prisila sy Akila.

#### **Fampahafantarana amin'ny ankapobeny**

Miditra ao anatin'ny tantara i Apolosy. Ny andiny faha-25 dia fampahafantarana fototra momba azy.

#### **teraka tany Aleksandria**

"Lehilahy teraka tany Aleksandria." Aleksandria tao Egipta any amin'ny sisiny avatr'i Afrika.

#### **sady nahalala tsara ny Soratra Masina**

Izy koa dia nahazo tsara izay voasoratra tao amin'ny Testamenta Taloha.

#### **Apolosy dia nampianarina tamin'ny fampianaran'ny Tompo**

DH: "I Apolosy dia nampianarin'ireo mpino hafa ny fomba itiavan'i Jesosy hianan'ny olona"

#### **batisan'i Jaona**

"ny Batisa izay nataon'i Jaona." Izany dia fampitahana ny Batisan'i Jaona amin'ny rano sy ny Batisan'i Jesosy izay amin'ny Fanahy Masina.

#### **ny lalan'Andriamanitra**

Ny fomba tian'Andriamanitra hiainan'ny olona eto dia resahana toy ny hoe lalana izay handehanan'ny olona.

### Acts 18:27

#### **Fampahafantarana amin'ny ankapobeny**

Eto ny teny "izy 'dia manondro an'i Apolosy.

**Fampahafantarana amin'ny ankapobeny**

I Akaia dia faritany Romanina iray any amin'ny faritra atsimon'i Gresy.

**mba hamakivaky an'i Akaia**

"ho any amin'ny faritr'i Akaia."

**rahalahy**

Ny teny "rahalahy" eto dia manondro ireo mpino lahy sy vavy. DH: "namana mpino tao Efesosy"

**nanoratra ho an'ireo mpianatra**

"nanoratra taratasy ho an'ireo Kristianina tao Akaria"

**ireo izay nino tamin'ny fahasoavana**

" ireo izay nino ny famonjena amin'ny alalan'ny fahasoavana" na "ireo izay nino an'i Jesosy tamin'ny alalan'ny fahasoavan'Andriamanitra"

## Chapter 19

<sup>1</sup> Ary raha mbola tany Korinty i Apolosy, dia nandalo tamin'ny firenena ambony i Paoly ary tonga tao amin'ny tanànan'ny Efesosy, ary nahita mpianatra sasany tao. <sup>2</sup> Hoy Paoly tamin'izy ireo hoe: "Nahazo ny Fanahy Masina ve ianareo rehefa nino?" Hoy izy ireo taminy hoe: "Tsia, mbola tsy nandre momba ny Fanahy Masina akory izahay." <sup>3</sup> Paoly niteny hoe: "Tao amin'ny inona ary izany no nanaovana batisa anareo?" Namaly izy ireo hoe: "Tao amin'ny batisan'i Jaona." <sup>4</sup> Ka namaly Paoly hoe: "Jaona manao batisa amin'ny batisan'ny fibebahana. Niteny tamin'ny vahoaka izy fa tokony hino ilay iray izay ho tonga aoriany izy ireo, izany dia, ao amin'i Jesosy." <sup>5</sup> Rehefa naheno izany ny olona, dia natao batisa tamin'ny anaran'ny Tompo Jesosy izy ireo. <sup>6</sup> Avy eo rehefa nametraka ny tanany tamin'izy ireo i Paoly, dia nilatsaka tamin'izy ireo ny Fanahy Masina ary niteny tamin'ny fiteny hafa sy naminany izy ireo. <sup>7</sup> Teo amin'ny roa ambin'ny folo teo ho eo izy rehetra. <sup>8</sup> Niditra tao amin'ny sinagoga i Paoly ary niteny am-pahasahiana nandritry ny telo volana, nandresy lahatra sy nampanaiky azy ireo ny momba ny fanjakan'Andriamanitra. <sup>9</sup> Fa rehefa mafy fo sy tsy nankàto ireo Jiosy sasany, dia nanomboka niteny ratsy ny Lalana teo anoloan'ny vahoaka izy ireo. Ka nilaozan'i Paoly izy ireo ary nentiny ireo mpianatra, nandresy lahatra azy ireo isan'andro tao amin'ny efitrano fampianaran'ny Tiraniana. <sup>10</sup> Nitohy nandritry ny roa taona izany, ka izay rehetra nipetraka tao Asia dia nandre ny tenin'ny Tompo, ary ireo Jiosy sy ireo Grika. <sup>11</sup> Andriamanitra nanao asa mahagaga tamin'ny alalan'ny tanan'i Paoly, <sup>12</sup> ka na dia ireo mosoara sy aron'akanjo izay nikasika azy aza dia natao tamin'ny marary ka sitrana ny aretin'izy ireo ary nivoaka avy tao amin'izy ireo ireo fanahy ratsy. <sup>13</sup> Fa nisy Jiosy mpanala fanahy ratsy nandeha teny an-toerana. Niantso ny anaran'ny Tompo Jesosy izy ireo mba hananan'izy ireo hery hanoherana ny fanahy ratsy rehefa niteny izy ireo hoe: "Amin'ny alalan'i Jesosy izay nambaran'i Paoly, mandidy anao aho mba hivoaka." <sup>14</sup> Ny mpisoronabe Jiosy mitondra ny anarany hoe Skeva ary nanan-janaka fito lahy no nanao izany. <sup>15</sup> Nisy fanahy ratsy namaly azy ireo hoe: "Fantatro Jesosy, ary fantatro Paoly; fa iza ianareo?" <sup>16</sup> Ny fanahy ratsy tao amin'ilay lehilahy dia niantsampy tamin'ireo mpanala devoly ary nitsoaka tao amin'ilay trano nitanjaka sy naratra. <sup>17</sup> Lasa fantatry ny rehetra izany, sy ireo Jiosy sy ireo Jentilisa, izay nipetraka tany Efesosy. Lasa natahotra mafy izy ireo, ka ny anaran'ny Tompo Jesosy dia nomem-boninahitra. <sup>18</sup> Ary koa, maro tamin'ireo mpino no nanatona sy nibekaka ary niaiky ireo zavatra ratsy izay vitan'izy ireo. <sup>19</sup> Maro ireo nilalao ody no niara-nitondra ny bokin'izy ireo sy nandoro izany teo imason'ny tsirairay. Rehefa nanisa ny tombam-bidin'ireny izy ireo, dia farantsa volafotsy dimy alina izany. <sup>20</sup> Ka niely fatratra tamin'ny fomba matanjaka ny tenin'ny Tompo. <sup>21</sup> Ary rehefa nahavita ny asa fanompoany tany Efesosy i Paoly, dia nanapa-kevitra tamin'ny fanahy izy mba handalo an'i Makedonia sy Akaia teny an-dalany mankany Jerosalema, hoy izy: "Rehefa avy any aho, dia tsy maintsy mankany Roma ihany koa." <sup>22</sup> Paoly nandefa roa tamin'ireo mpanampy azy ho any Makedonia, i Timoty sy Erasto, izay nanampy azy. Fa izy tenany nijanona fotoana fohy tany Asia. <sup>23</sup> Tamin'izany fotoana izany tany Efesosy dia nisy fanelingelenana lehibe mikasika ny Lalana. <sup>24</sup> Fa nisy mpanefy volafotsy iray antsoina hoe Demetrio, izay nanao ny sary sikotra volafotsin'i Diana, nampiditra vola be ho an'ireo mpanao asa-tànana. <sup>25</sup> Ka nangoniny niaraka ireo lehilahy miandraikitra an'io asa io ary niteny hoe: "Tompoko, fantatrao fa amin'ity raharaha ity dia mahazo vola be izahay." <sup>26</sup> Hitanao sy renao izany, tsy tany Efesosy ihany, fa saika manerana an'i Asia iray manontolo, io Paoly io dia nandresy lahatra sy nahataona olona maro. Milaza izy fa tsy misy andriamanitra vita tamin'ny tànana. <sup>27</sup> Fa ny loza dia tsy hoe ny varotsika ihany no tsy ho ilaina intsony, fa ny tempolin'ny andriamanim-bavy lehibe Diana ihany koa dia azo heverina ho tsy misy dikany. Dia mety ho very voninahitra izy avy eo, izy izay tompoin'ny Asia rehetra sy izao tontolo izao." <sup>28</sup> Rehefa nandre izany izy ireo, dia feno hatezerana izy ireo ka nihiaka mafy, nanao hoe: "Lehibe i Diana an'i Efesosy." <sup>29</sup> Feno fifanjevona tao amin'ny tanàna iray manontolo, ary niara-nifanaretsaka ho ao amin'ny trano fanaovana fampisehoana an-tsehatra ny vahoaka. Voasambotr'izy ireo ireo mpiara-dia tamin'i Paoly, Gaio sy Aristarko, izay avy any Makedonia. <sup>30</sup> Te hiditra tao amin'ireo vahoaka maro i Paoly, fa nosakanan'ireo mpianatra izy. <sup>31</sup> Ary ihany koa, ny sasany tamin'ireo manam-pahafana tao amin'ny faritr'i Asia izay namany dia nandefa hafatra nangataka azy mafy tsy hiditra ao amin'ny trano fanaovana fampisehoana an-tsehatra. <sup>32</sup> Olona sasan-tsasany no nihiaka zavatra iray, ary ny an'ny sasany hafa, satria tao anaty fifanjevoana ny vahoaka. Ny ankamaroan'izy ireo aza tsy mahafantatra akory hoe nahoana izy ireo no niara-tonga. <sup>33</sup> Ny sasany tamin'ireo vahoaka no nampahafantatra an'i Aleksandra, izay natosik'ireo vahoaka ho eny aloha, ka nanao fhetsika tamin'ny tanany i Aleksandra, te hanome fanazavana ho an'ireo izay nivory. <sup>34</sup> Fa rehefa nahafantatra izy ireo fa Jiosy izy, dia nihiaka mafy tamin'ny feo iray izy rehetra teo ho eo amin'ny ora roa, nanao hoe: "Lehibe ny Artemisin'ny Efesiana." <sup>35</sup> Rehefa nampangiana ny vahoaka ny lehiben'ny tanàna, dia niteny izy hoe: "Ianao olon'ny Efesosy, olona iza no teo ka tsy nahafantatra fa ny tanànan'ny Efesiana dia mpiambina ny

tempolin'ny Diana lehibe sy ny sary izay nilatsaka avy any an-danitra? <sup>36</sup> Ary hita avy eo fa tsy azo lavina ireo zavatra ireo, dia tokony hangina ianareo ka tsy hanao na inona na inona tsy am-piheverana. <sup>37</sup> Fa nentinareo ety amin'ny fitsarana ireo lehilahy ireo izay sady tsy mpandroba tempoly no tsy mpiteny ratsy ny andriamanim-bavintsika. <sup>38</sup> Noho izany, raha manana fiampangana manohitra ny tsirairay i Demetrio sy ireo mpanao asa tanana izay miaraka aminy, dia misokatra ireo fitsarana ary misy solontena ao. Avelao izy ireo hifampiampanga. <sup>39</sup> Fa raha mitady zavatra momba ny olana hafa ianareo, dia tokony ho hatsangana amin'ny fivoariana ara-dalàna izany. <sup>40</sup> Fa indrindra isika dia tandindomin-doza ho voampanga mikasika an'io andron'ny tabataba io. Tsy misy antony izany fikorontanana izany, ary tsy ho afaka hanazava izany isika." <sup>41</sup> Rehefa niteny izany izy, dia noravainy ny fivoriana.

### Acts 19:1

**Fampifandraisana ny foto-kevitra**  
Nandeha tany Efesosy i Paoly

#### Fampahafantarana amin'ny ankapobeny

Ny "firenena ambony" dia faritra iray any amin'i Azia izay Torkia amin'izao fotoana izao any avaratr'i Efesosy. Tsy maintsy nandeha tany amin'ny faritra manodidina ny Ranomasina Egana i Paoly mba hahatongavana any Efesosy (any Torkia koa ankehitriny) izay any atsinanan'i Korinto amin'ny ranomasina.

#### Ary raha mbola

Ity fehezan-teny ity dia ampiasaina eto mba hanamarihana ny fiandohan'ny ampahany vaovao amin'ny tantara. Raha manana fomba hanaovana an'izany ny fiteninao, dia azonao atao ny mampiasa izany eto.

### Acts 19:3

#### Fampahafantarana amin'ny ankapobeny

Ny teny "izy ireo" sy "ianareo" eto dia manondro ireo mpianatra sasany tao amin'ny tanànan'i Efesosy.

#### Fampahafantarana amin'ny ankapobeny

Ny teny hoe "izy" dia manondro an'i Jaona

#### Tao amin'ny inona ary izany no nanaovana batisa anareo?"

DH: "Batista toy ny ahoana no noraisinao?"

#### Tamin'ny batisan'i Jaona

DH: "Nahazo ny karazana batista izay nampianarin'i Jaona izahay"

#### 'ny batisan'ny fibebahan

DH: "ilay batista nangatahin'ny olona rehefa te hibebaka"

#### ilay iray izay ho tonga

Eto ny "ilay iray" dia manondro an'i Jesosy.

#### ho tonga aoriany

Izany dia midika fa hoavy aorian'i Jaona Mpanao Batista.

### Acts 19:5

#### Fampifandraisana ny foto-kevitra

Nijanona nipetraka tao Efesosy i Paoly.

#### ny olona

Eto "ny olona" dia manondro ireo mpianatra tao Efesosy izay niresaka tamin'i Paoly.

#### tamin'ny anaran'ny Tompo Jesosy

DH: "amin'ny maha mpino azy ireo ao amin'i Jesosy Tompo"

#### nametraka ny tanany tamin'izy ireo

"nametraka ny tanany tamin'izy ireo." Mety nametraka ny tanany teo ambonin'ny sorony na loha izy. DH: "nametraka ny tanany teo ambonin'ny lohany raha izy nivavaka iny"

#### niteny tamin'ny fiteny hafa sy naminany izy ireo

Eto dia tsy toy ny tao amin'ny 2: 1, satria tsy misy antsipiriany momban'ny hoe iza no nahatakatra ny hafatr'izy ireo.

### Acts 19:8

#### Niditra tao amin'ny sinagoga i Paoly ary niteny ampahasahiana nandritry ny telo volana

"Nanatrika tsy tapaka ny fivorian'ny sinagoga nandritra ny telo volana i Paoly ary niresaka tamim-pahasahiana"

#### momba ny fanjakan'Andriamanitra

Eto ny "fanjakana" dia manondro ny didin'Andriamanitra amin'ny maha mpanjaka Azy. DH: "momba ny fanjakan'Andriamanitra amin'ny maha mpanjaka Azy" na "momba ny fomba hanehoan'Andriamanitra ny tenany amin'ny maha mpanjaka Azy"

#### mamy fo sy tsy nankàto ireo Jiosy sasany

DHT: "ireo Jiosy sasany dia mamy fo ary tsy nino" na "ireo Jiosy sasany dia nandà tsy handray sy hankatò ny hafatra"

#### niteny ratsy ny Lalana teo anoloan'ny vahoaka izy ireo

Izay tian'i Kristy hinoan'ny olona dia toy ny lalana iray izay andehanan'ny olona iray. Ny teny "ny lalana," no fiantsoana ny Kristianisma tamin'izany fotoana izany. DH: "hiteny ratsy ny kristianisma"

amin'ny vahoaka" na "hiteny ratsy amin'ny vahoaka momba an'i Kristy sy ireo zavatra nampianarin'ny momba an'Andriamanitra"

**tao amin'ny efitrano fampianaran'ny Tirania**  
"tao amin'ny efitra lehibe izay nampianarin'i Tirania ny olona"

**Tirania**  
Izany no anaran'ilay lehilahy

**izay rehetra nipetraka tao Asia dia nandre**  
Ireo azo handikana azy 1) Nitory ny filazantsara tamin'ny olona maro tany Azia manontolo i Paoly na 2) Ny hafatr'i Paoly dia tonga nanerana an'i Azia manontolo, avy tany Efesosy tamin'ny alalain'ireo Efesianina torak'izany koa ireo olona nitsidika an'i Efesosy ary avy tany Azia manontolo.

**ny tenin'ny Tompo**  
DHY: "ny hafatra mahakasika ny Tompo"

### Acts 19:11

**Fampahafantarana amin'ny anakapobeny**  
Ireto ny teny hoe "azy ireo" sy "izy ireo" dia manondro ireo izay marary.

**Andriamanitra nanao asa mahagaga tamin'ny alalan'ny tanan'i Paoly**  
Eto ny "tanana" dia mijoro ho an'ny olona iray manontolo. DH: "Andriamanitra dia nahatonga an'i Paoly hanao fahagagana" na "Andriamanitra nanao fahagagana tamin'ny alalan'i Paoly"

### Acts 19:13

**Fampahafantarana amin'ny anakapobeny**  
Ity dia fiantombohana tranga iray izay niseho raha mbola tao Efesosy i Paoly. Mahakasika ireo Jiosy mpanala ny fanahy ratsy izany.

**Niantso ny anaran'ny Tompo Jesosy izy ireo mba hananan'izy ireo hery**  
Na dia izany aza dia tsy nino an'i Jesosy izy ireo fa nampiasain'izy ireo tamin'ny tamin'ny fanaovana ody ny anarany.

**anaran'ny Tompo Jesosy**  
Ny "anarana" eto dia manambara ny herin'i Jesosy sy ny fahefany.

**'Amin'ny alalan'i Jesosy izay nambaran'i Paoly**  
'Ny ananrana "Jesosy" dia maro nonitondra azy tamin'izany fotoana izany ka ireo mpanala fanahy ratsy dia te hampafantatra ireo olona izay resahin'izy ireo.

**Amin'ny alalan'i Jesosy**  
Io dia manondro ny hery sy fahefan'i Jesosy. DH: ""amin'ny alalan'ny fahefan'i Jesosy" na "amin'ny herin' i Jesosy."

**Ny mpisoronabe Jiosy mitondra ny anarany hoe Skeva ary nanan-janaka fito lahy no nanao izany.**  
Izany dia fampahafantarana fototra mahakasika an'ireo mpanala fanahy ratsy.

**Skeva**  
Io no anaran'ilay lehilahy.

### Acts 19:15

**fa iza ianareo?**  
ilay fanahy dia nametraka io fanontaniana io mba hanamafisana fa ireo mpanala fanahy ratsy dia tsy manana fahefana ambony noho ireo fanahy ratsy. DH: "fa tsy fantatro ianareo!" na "fa ianareo dia tsy manana fahefana amboniko!"

**Ny fanahy ratsy tao amin'ilay lehilahy dia niantsampy tamin'ireo mpanala devoly**  
Izany dia manambara fa ilay fanahy ratsy no nahatonga ilay lehilahy izay mifehy azy hiantsampy teny amin'ilay mpanala devoly.

**mpanala devoly**  
Io no fiantsoana ireo olona izay manala ireo fanahy ratsy ao anatin'ny olona na toerana.

### Acts 19:18

**Fampifandraisana ny foto-kevitra**  
Ity no mamarana ny tantaran'ireo Jiosy.

**nitondra ny bokin'izy ireo**  
"Nanangona ny bokin'izy ireo." Ny teny hoe "boky" dia manondro horonam-taratasy izay nanoratana ireo raikipohy sy fiantsoana ny any ankoatra.

**farantsa volafotsy**  
Ny "volafotsy iray" dia ny karama sahaza ho an'ny mpiasa iray ao anatin'ny iray andro.

**Ka niely fatratra tamin'ny fomba matanjaka ny tenin'ny Tompo.**  
"Noho ireo asa mafy ireo dia nihamaro hatrany ny olona nandre ilay hafatra momba an'i Jesosy Tompo"

### Acts 19:21

**Fampifandraisana ny foto-kevitra**  
Paoly dia miresaka momba ny fandehanana any Jerosalema saingy tsy mbola niala tao Efesosy akory.

**Ary**  
Ity teny ity dia ampiasaina eto mba hanamarihana fiatoana ao amin'ny tantara fototra. Nanomboka nanambara ampahany vaovao amin'ny tantara i Lioka.

**nahavita ny asa fanompoany tany Efesiosy i Paoly**  
"Nahavita ny asa nanendren'Andriamanitra azy tany Efesosy i Paoly"

**nanapa-kevitra tamin'ny fanahy**

Ireo azo handikana azy 1) Paoly dia nanapa-kevitra taorian'ny fanampian'ny Fanahy Masina na 2) Paoly dia nanapa-kevitra tao an-tsainy, izay midika fa nanamboatra ny sainy izy.

**Akaia**

I Akaia no faritany Romanina tany Korinto. Io no tanàna lehibe indrindra tany atsimon'i Gresy sy renivohitry ny faritany. Jereo ny fomba nandikanao izany tao amin'ny 18:12.

**Erasto**

Izany no anaran'ilay lehilahy.

**izy tenany**

Naverina izany ho fanamafisana.

**Acts 19:23****Fampifandraisana ny foto-kevitra**

Lioka dia nitantara momba ny rotaka iray izay nipoaka rehefa tany Efesosy i Paoly.

**Fampahafantarana amin'ny ankapobeny**

Efesosy dia nanana tempoly lehibe natokana ho an'i Diana, andriamanibavy, izay adika hoe "Artemisy" amin'ny teny grika indraindray. Diana dia andriamanibavin'ny fahavokarana.

**Fampahafantarana amin'ny ankapobeny**

Demetrio dia nampidirina ao amin'ny tantara. Ny andininy faha-24 dia mampahafantatra mazava ny momba an'i Demetrio.

**nisy fanelingelenana lehibe**

"lasa nalahelo be ireo olona"

**ny lalana**

Izany dia teny ampiasaina hanondroana ny Kristianisma. Jereo ny nandikanao ity lohateny ity tamin'ny 9: 1.

**antsoina hoe Demetrio**

Izany no anaran'ny lehilahy iray. Demetrio dia mpanefy volafotsy tany Efesosy izay nanohitra an'i Paoly sy ny fiangonana teo an-toerana.

**Acts 19:26****Fampifandraisana ny foto-kevitra**

Demetrio dia anohy niresaka tamin'ilay mpanao asa tanana.

**Hitanao sy renao izany**

"Nanjary nahalala sy nahatakatra ianao fa"

**nampiova olona maro**

Ny fampijanonan'i Paoly ireo olona hiala amin'ny fanompoam-tsampy dia toy ny hoe i Paoly dia nanova ara-bakiteny ny vahoaka tamin'ny fomba samihafa. DH: "nahatonga olona maro tsy hivavaka amin'ireo andriamanitra eo an-toerana"

**Milaza izy fa tsy misy andriamanitra vita tamin'ny tanana**

Eto ny teny hoe "tanana" dia afaka manondro ny olona rehetra. DH: Milaza izy fa tsy misy andriamanitra vita tamin'ny tanan'ny olona" na "Lazainy fa ny sampy izay ataon'ny olona dia tsy tena andriamanitra "

**ny varotsika ihany no tsy ho ilaina intsony**

DH: "fa tsy te hividy sampy intsony ny vahoaka"

**ny tempolin'ny andriamanim-bavy lehibe Diana ihany koa dia azo heverina ho tsy misy dikany.**

DH: "hihevitra ny vahoaka fa tsy mahasoa ny mandeha any amin'ny tempoly hanompo ilay andriamani-bavy lehibe Diana"

**mety ho very voninahitra izy avy eo**

Ny maha lehibe an'i Diana dia avy amin'ny eritreretin'ny olona momba azy fotsiny ihany.

**izy izay tompoin'ny Asia rehetra sy izao tontolo izao**

Izany dia fanitarana mba hampisehoana fa tena nalaza ilay andriamanibavy Diana. Eto ny teny hoe "Azia" sy "izao tontolo izao" dia manondro ireo olona avy any Azia sy ny tontolo sasany. DH: "izay notompon'ny olona maro tany Azia sy any amin'ny faritra hafa amin'izao tontolo izao"

**Acts 19:28****Fampahafantarana amin'ny ankapobeny**

Eto ny teny hoe "izy ireo" dia manondro ireo mpanao asa tanana izay nanao ireo sampy (19:23). Ny teny faharoa hoe "izy ireo" dia manondro ireo olona izay nivory mba hihaino ireo mpanao asa tanana izay niteny mafy.

**Fampahafantarana amin'ny ankapobeny**

Tonga avy tany Makedonia i Gaio sy Aristarko saingy niara-niasa tamin'i Paoly tany Efesosy tamin'izany fotoana izany.

**feno hatezerana izy ireo**

Izany dia miresaka momba ireo mpanao asa tanana toy ireny hoe fitahirizana ireny. Eto ny "fahatezerana" dia lazaina toy ny hoe zavatra mameno ilay fitahirizana azy. DH: "dia nihatezitra mafy izy ireo"

**Feno fifanjevona tao amin'ny tanàna iray manontolo**

DH: "Dia nihorohoro ny vahoaka eran'ny tanàna ary nanomboka nihiaka"

**Gaio sy Aristarko**

Izany no anaran'ireo lehilahy.

**Acts 19:30****Fampahafantarana amin'ny**

Efesosy dia anisan'ny fanjakana romanina sy tany amin'ny faritany Azia.

**hiditra ao amin'ny trano fanaovana fampisehoana antsehatra**

Ny efitranton'i Efesosy dia nampiasaina ho toerana fivorian'ny besinimaro ary ho fialamboly toy ny tantara sy mozika.

**Acts 19:33**

**nanao fihetsika tamin'ny tanany i Aleksandra, te hanome fanazavana**

Azonao atao ny manazava fa niezaka ny nampangina ireo vahoaka i Aleksandra. DH: "nanao fihetsika tamin'ireo mpanatrika mba hangina ka hahafahany manazava"

**hanome fanazavana**

Te hiteny izy, kanefa tsy mazava tsara izay holazainy.

**Acts 19:35**

**Fampifandraisana ny foto-kevitra**

Ny mpitan-tsoratr'i Efesosy dia niteny mba hampangina ny vahoaka.

**Fampahafantarana amin'ny ankapobeny**

Ny teny hoe "ianareo" dia manondro ny lehilahy rehetra izay avy any Efesosy.

**Ianao olon'ny Efesiosy, olona iza no teo ka tsy nahafantatra fa ny tanànan'ny Efesiana dia mpiambina ny tempolin'ny Diana lehibe sy ny sary izay nilatsaka avy any an-danitra?**

Nametraka ity fanontaniana ity ilay mpitan-tsoratra mba hanomezana toky ireo vahoaka izay marina sy hampionona azy ireo. DH: "Fantatry ny olona rehetra fa ny tanànan'ny Efesiana dia mpiambina ny tempoly ... lanitra."

**iza no teo ka tsy nahafantatra**

Ny mpitan-tsoratr'ny tanàna dia mampiasa "tsy" mba hanamafisana fa efa fantatr'izy rehetra izany.

**mpiambina ny tempoly**

Nanohy ny fiambeanana ny tempolin'i Diana ny vahoaka Efesiana.

**hita avy eo fa tsy azo lavina ireo zavatra ireo**

"Nanomboka hatramin'ny nahafantaranareo ireo zavatra ireo"

**hanao na inona na inona tsy am-piheverana**

"Aza manao zavatra raha mbola tsy nanam-potoana hieritreretana izany mialoha"

**lehilahy ireo**

Ny teny "ireo lehilahy ireo" dia manondro an' Gaio sy Aristarko

**Acts 19:38**

**Fampifandraisana ny foto-kevitra**

Namarana ny resany tamin'ny vahoaka ny mpitan-tsoratra tao an-tanàna.

**manana fiampangana manohitra ny tsirairay**

DH: "Te hitory olona"

**solontena**

"ireo solontena" dia manondro ireo mpisolotena ny fanjakana Romanina izay mandray fanapahan-kevitra ara-dàlana ao amin'ny fitsarana.

**Avelao izy ireo hifampianganga**

Io dia tsy midika fa i Demetrio sy ireo niaraka taminy dia ifampitory fa io dia toerana izay natao hiresahan'ny olona ny fiampangana'izy ireo amin'ny ankapobeny. DH: "Afaka mifampitory ny olona tao"

**Fa raha mitady zavatra momba ny olona hafa ianareo**

"Fa raha manana zavatra hafa ho resahina ianareo"

**tandindomin-doza ho voampanga mikasika an'io andron'ny tabataba io**

DH: "tandindomin-doza amin'ny fiampangana'ny fahefana Romanina antsika amin'ny andron'ny tabataba"

## Chapter 20

<sup>1</sup> Rehefa tapitra ny tabataba, namory ireo mpianatra i Paoly ary nampahery azy ireo avy eo, nanao veloma izy ary lasa mba handeha ho any Makedonia. <sup>2</sup> Rehefa nandeha teny amin'ireo faritra ireo izy sy nanao teny fankaherezana maro azy ireo, dia tonga tany Gresia izy. <sup>3</sup> Rehefa avy nijanona telo volana tao izy, nisy teti-dratsy noforonin'ireo Jiosy hanoherana azy raha izy handeha hiansambo ho any Syria iny, ka nanapa-kevitra ny hiverina ho any Makedonia izy. <sup>4</sup> Nanaraka azy hatrany Asia lavitra any i Sopatera zanaka lahin'i Pyro avy any Beria; Aristarko sy Sekondo, samy avy amin'ireo mpino Tesalonika; Gayo avy any Derbe; Tymoty, ary Tykiko sy Trofimo avy any Asia. <sup>5</sup> Fa ireo lehilahy ireo efa nialoha anay ary niandry anay tany Troasy. <sup>6</sup> Niondrana an-tsambo niala tao Filipy izahay taorian'ny andro fihinanana mofo tsy masira, ary tao anatin'ny dimy andro dia tonga tany amin'izy ireo tany Troasy izahay. Ary nitoetra tao izahay nandritra ny fito andro. <sup>7</sup> Tamin'ny andro voalohan'ny herinandro, rehefa niangona niaraka mba hanapaka ny mofo izahay, dia niresaka tamin'ireo mpino i Paoly. Izy dia nikasa handeha ny ampitson'iny, ka tsy nanohy niresaka hatramin'ny sasakalina izy. <sup>8</sup> Nisy jiro maro tao amin'ny efitra ambony izay nahatongavanay niaraka. <sup>9</sup> Teo amin'ny varavarankely no nipetraka ity tovolahy nantsoina hoe Eotika, izay tafalatsaka tao anaty torimaso lalina. Raha niresaka naharitra kokoa i Paoly, io tovolahy io, dia mbola natory, tafalatsaka avy eny amin'ny rihana fahatelo ary nony narenina izy dia hita fa efa maty. <sup>10</sup> Fa i Paoly nidina, naninjitra ny tenany teo aminy, ary namihina azy. Avy eo izy niteny hoe: "Aza malahelo intsony, fa velona izy." <sup>11</sup> Dia niakatra indray izy avy eo ary nanapaka ny mofo sy nihinana. Rehefa avy niresaka ela tamin'izy ireo hatramin'ny mangiran-dratsy izy, dia nandeha. <sup>12</sup> Nitondra ilay tovolahy efa velona niverina izy ireo ary tena faly dia faly. <sup>13</sup> Isika mihitsy no nandeha nialohan'i Paoly tamin'ny sambo ary niansambo ho any Aso, fa any no kasainay handraisana an'i Paoly. Izany no faniriany izy tenany ho atao, satria naniry handeha an-tanety izy. <sup>14</sup> Rehefa nihaona taminay tany Aso izy, dia nentinay tamin'ny sambo izy ka nankany Mitylena. <sup>15</sup> Avy eo niansambo avy teo izahay ary tonga tao amin'ny tandrifin'ny nosin'i Kio ny ampitso. Ny andro manaraka dia niantsona tao amin'ny nosin'ny Samo izahay, ary ny ampitson'iny dia tonga tao amin'ny tanànan'i Mileto. <sup>16</sup> Fa Paoly nanapa-kevitra ny hiansambo handalo an'i Efesosy, mba tsy handany fotoana ela any Asia izy; satria izy dia maika ny ho any Jerosalema ny andron'ny Pentekosta, raha azony atao ny manao izany. <sup>17</sup> Avy any Mileto no nandefasany lehilahy ho any Efesosy ary nampiantso ny loholon'ny fiangonana hankeo aminy. <sup>18</sup> Rehefa tonga tao aminy izy ireo, dia niteny tamin'izy ireo izy hoe: "Ianareo tenanareo mahafantatra, hatramin'ny andro voalohany nanitsahako an'i Asia, hoe toy ny ahoana no nandaniako ny fotoanako niaraka taminareo. <sup>19</sup> Izaho dia nanompo hatrany ny Tompo tamin'ny fanetre-tena rehetra sy ranomaso, ary tao anaty fijaliana no nitranga tamiko izany nohon'ny teti-dratsin'ireo Jiosy. <sup>20</sup> Ianareo dia mahafantatra fa tsy nitazona fahanginana tamin'ny fanambarana taminareo ireo rehetra izay nilaina aho, sy ny fomba nampianarako anareo teo imason'olona ary tamin'ny isan-trano, <sup>21</sup> nijoroako vavolombelona teo amin'ireo Jiosy sy ireo Jentilisa momba ny fibebahana amin'Andriamanitra sy ny finoana ao amin'ny Jesosy Tompontosika. <sup>22</sup> Indro ankehitriny, ho any Jerosalema aho, noteren'ny Fanahy Masina ka tsy mahalala izay hahazo ahy any, <sup>23</sup> afa-tsy izay hampitandreman'ny Fanahy Masina ahy isaky ny tanàn-dehibe amin'ireo famatorana sy fijaliana izay miandry ahy. <sup>24</sup> Fa izaho dia tsy mihevitra ny fiainako hoe sarobidy amin'ny tenako, raha tsy hoe hahavita ny hazakazako sy ny asa fanompoko izay noraisiko avy amin'Jesosy Tompo aho, hanambara ny filazantsaran'ny fahasoavan' Andriamanitra. <sup>25</sup> Ary indro ankehitriny, fantatro fa ianareo rehetra, izay nanambarako ny fanjakana, no tsy hahita ny tarehiko intsony. <sup>26</sup> Noho izany ambarako aminareo amin'ity andro ity, fa izaho dia tsy manan-tsiny amin'ny ràny olona. <sup>27</sup> Fa tsy nafeniko taminareo ny fanambarana ny sitrapon'Andriamanitra rehetra. <sup>28</sup> Noho izany tandremo ny momban'ny tenanareo, sy ny momban'ireo ondry rehetra izay nampindraketan'ny Fanahy Masina anareo. Mitandrema amin'ny mpiandry ondrin'ny fiangonan'Andriamanitra, izay novidiany tamin'ny ràny manokana. <sup>29</sup> Fantatro fa aorian'ny fandehanako, dia ho avy eo aminareo ireo amboadia masika ary tsy hiantra an'ireo ondry. <sup>30</sup> Fantatro fa na dia avy aminareo aza dia hisy olona ho avy ary hanova ny marina mba hitarika ireo mpianatra hanaraka azy ireo. <sup>31</sup> Koa miambena. Tsarovy fa nandritry ny telo taona aho no tsy nijanona nampianatra ny tsirairay avy aminareo andro aman'alina tamin'ny ranomaso. <sup>32</sup> Ankehitriny ankiniko amin'Andriamanitra sy amin'ny tenin'ny fahasoavany ianareo, izay afaka manangana sy manome anareo ny lova eo amin'ireo rehetra izay nohamasinina. <sup>33</sup> Tsy nitsiriritra volafotsy, volamena, na lamban'olona aho. <sup>34</sup> Ianareo tenanareo no mahafantatra fa ireto tanana ireto no nanolotra izay nilaiko ary ireo nilain'ireo izay niaraka tamiko. <sup>35</sup> Tamin'ny zava-drehetra no nanomezako ohatra anareo ny fomba tokony hanampinareo ireo malemy amin'ny alalan'ny asa, ary ny fomba hitadidianareo ireo tenin'i Tompo Jesosy, teny izay nambarany izy tenany hoe: "Mahasambatra kokoa ny manome noho ny mandray." <sup>36</sup> Rehefa avy

niteny toy izany izy, dia nandohalika ary nivavaka niaraka tamin'izy rehetra. <sup>37</sup> Nisy fitomaniana be teo ary namihina an'i Paoly sy nanoroka azy izy ireo. <sup>38</sup> Nalahelo ny maro tamin'izy ireo noho izay noteneniny, hoe: izy ireo dia tsy hahita ny tavanany intsony. Avy eo nanatitra azy teny amin'ny sambo izy ireo.

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## Footnotes

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20:28 <sup>[1]</sup>Fanamarihana: raha toa ka "Tamin'ny ràny manokana" ny amin'ny antonta-taratasy fahiny dia mivaky hoe: "Tamin'ny ràny manokana."

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### Acts 20:1

#### Fampifandraisana ny foto-kevitra

Nandao an'i Efesosy i Paoly ary nanohy ny diany.

#### nampahery azy ireo

"niteny zavatra maro nampaherezana ireo mpino"

#### ireo Jiosy

DH: "ny sasany tamin'ireo Jiosy"

### Acts 20:4

#### Fampahafantarana amin'ny ankapobeny

Eto ny teny "izy" dia manondro an'i Paoly.

#### Fampahafantarana amin'ny ankapobeny

Niverina namonjy ilay vondrona i Lioka mpamorona ny Asan'ny Apostoly. Eto ny teny "isika" ary "izahay" dia manondro an'i Lioka sy Paoly.

#### Sopatera ... Pyro ... Sekondo ... Tykiko ... Trofino

Ireo dia anaran-dehilahy.

#### Beria ... Derbia ... Troasy

Ireo dia anaran-toerana.

#### Aristarko ... Gayo

Ireo dia anaran-dehilahy

#### ireo lehilahy ireo efa nialoha anay

"ireo lehilahy ireo dia efa nandeha talohanay"

#### ny andro fihinanana mofo tsy masira

Io dia manondro ny fotoana firavoravoan'ireo relijiozy Jiosy mandritran'ny vanim-potoana ny Paska.

### Acts 20:7

#### Fampahafantarana amin'ny ankapobeny

Miresaka momban'ny fitorian'i Paoly tany Troasy sy izay nitranga tany Eotyko i Lioka.

#### Fampahafantarana amin'ny ankapobeny

Eto ny teny "isika" dia manondro an'i Lioka, Paoly ary ireo mpiara-dia amin'izy ireo.

#### hanapaka ny mofo

Ny mofo no fihinana mandritran'ny fisakafoana. Eto ny "hanapaka ny mofo" dia midika fa nifampizara izany izy ireo.

#### efitra ambony

Izany dia mety tany amin'ny efitra fahatelo

### Acts 20:9

#### Fampahafantarana amin'ny ankapobeny

Eto ny teny "tenany" dia manondro an'i Paoly. Ny ety "izy" voalohany dia manondro an'i Paoly ary faharoa kosa dia manondro ilay tovolahy Eotika.

#### Teo amin'ny varavarankely

Io dia vavarana eo amin'ny rindrina avo izay malalaka tsara ka azon'ny olona hipetrahana.

#### Eotika

Izany no anaran'ilay lehilahy.

#### tafalatsaka tao anaty torimasoa lalina

Ny torimasoa eto dia resahina toy ny lavaka lalina izay hianjeran'ny olona. DH: "izay niha reraka mandrapa-resitory azy"

#### tafalatsaka avy eny amin'ny rihana fahatelo ary nony

narenina izy dia hita fa efa maty Raha nihidina hijery izay nanjo azy izy ireo dia nahatsikaritra fa efa maty izy.

### Acts 20:11

#### Fampahafantarana amin'ny ankapobeny

Ity no mamarana ny fizaran'ny tantara momban'ny fitorian'i Paoly tany Troasy ary ny momban'i Eotika.

#### Fampahafantarana amin'ny ankapobeny

Eto ny teny "izy" dia manondro an'i Paoly.

#### ilay tovolahy

Io dia manondro an'i Eotika (20:9). Ireo azo hamdikana azy 1) Izy dia tovolahy mihoatran'ny 14 taona na 2) Izy dia tovolahy eo anelanelan'ny 9 sy 14 taona eo na koa 3) Ny teny "tovolahy" dia midika fa izy dia mpanompo na andevo.

**Acts 20:13****Fampahafantarana amin'ny ankapobeny**

Ny mpanoratra Lioka, Paoly ary ireo mpiara-dia niaraka tamin'izy ireo dia nanohy ny dian'izy ireo na dia nisara-dalama tamin'izy ireo aza i Paoly teny amin'ny ampahan-dalana.

**Fampahafantarana amin'ny ankapobeny**

Eto ny teny "isik" dia manondro an'i Lioka sy ireo izay niara-dia tamin'ny fa i Paoly tsy tao anatin'ny.

**Fampahafantarana amin'ny ankapobeny**

Eto ny teny "izy" sy ny "tenany" dia manondro an'i Paoly.

**niantsambo ho any Aso**

I Aso dia tanàna iray izay eo ambanin'i Torkia, eny amin'ny moron'ny ranomasin'Aegana.

**Izany no faniriany izy tenany ho atao**

Nampiasaina ny "tenany" teto mba hanamafisana izay tadiavin'i Paoly.

**nankany Mitylena**

Mitylena ankehitriny dia tanàna ao Mitiliny ao Torkia eny amorin'ny ranomasin'i Aegana.

**Acts 20:15****Fampahafantarana amin'ny ankapobeny**

Eto ny teny "isika" dia maondro an'i Paoly, ny mpanoratra Lioka ary ireo izay nandeha niaraka tamin'izy ireo.

**ny nosin'i Kio**

I Kio dia nosy iray any amoron'ny ranomasin'i Aegana tany amin'ny Torkia.

**niantsona tao amin'ny nosin'ny Samo izahay,**  
"tonga tao amin'ny nosin'i Samo izahay"

**ny tanànan'i Mileto**

I Mileto dia seranam-tsambo iray ao amin'ny andrefan'i Azia minora.

**Fa Paoly nanapa-kevitra ny hiantsambo handalo an'i Efesosy**

Nandeha sambo nianatsimon'ny seranan-tsambon'i Efesosy i Paoly mba ahatongavany tany Mileto.

**Acts 20:17****Fampahafantarana amin'ny ankapobeny**

Niantso ny loholon'ny fiangonana tany Efesosy i Paoly ary nanomboka niresaka tamin'izy ireo.

**Fampahafantarana amin'ny ankapobeny**

Ny teny "izy" eto dia manondro an'i Paoly.

**Fampahafantarana amin'ny ankapobeny**

Ny teny hoe "antsika" dia manondro an'i Paoly sy ireo loholona izay niresahany.

**Mileto**

Mileto dia seranan-tsambo tany amin'ny faritra andrefan'i Azia Minora teo akaikin'ny reniranon'i Meandera. Jereo ny fomba nandikanao izany tamin'ny 20:15.

**nanitsahako an'i Asia**

Ny "tongotra" eto dia midika ny tenany manontolo. DH: "nidirako tao Azia"

**toy ny ahoana no nandaniako ny fotoanako niaraka taminareo**

DH: "ahoana ny fitondran-tenako fony aho niaraka taminareo"

**tamin'ny isan-trano**

Nampianatra ny olona tao an-tokantrano maro i Paoly. DH: "ary nampianatra koa aho fony aho tao an-tranonao"

**momba ny fibebahana amin'Andriamanitra sy ny finoana ao amin'ny Jesosy Tompontsika.**

DH: "fa mila mibebaka eo anatrehan'Andriamanitra izy ireo ary mino an'i Jesosy Kristy Tompontsika"

**Acts 20:22****Fampahafantarana amin'ny ankapobeny**

Eto ny teny "Izaho" dia manondro an'i Paoly.

**ho any Jerosalema aho, noteren'ny Fanahy Masina ka tsy mahalala izay hahazo ahy any**

Izany dia miresaka momba ny Fanahy Masina izay nanery an'i Paoly ho any Jerosalema toy ny hoe nifatotra tamin'ilay Fanahy Masina tahaka ny andevo izy. DH: "ny Fanahy Masina dia manery ahy hankany Jerosalema, ary tsy fantatro izay hitranga amiko"

**hampitandreman'ny Fanahy Masina ahy**

"ny Fanahy Masina dia mampita izany fampitandremana izany tamiko"

**famatorana sy fijaliana izay miandry ahy**

Eto ny "famatorana" dia milaza fa nosamborina i Paoly ary nogadraina. DH: "Nogadrain'ny olona aho ary nijaly"

**hahavita ny hazakazako sy ny asa fanompoko izay noraisiko avy amin'Jesosy Tompo aho**

Izany dia miresaka momba ny "hazakazaka" sy ny "asa fanompoana" nataon'i Paul toy ny hoe zavatra entin'i Jesosy sy i Paoly. Eto ny "hazakazaka" sy ny "ministra" dia midika zavatra mitovy. Naverin'i Paoly izany ho fanamafisana. DH: "mba hahafahako hamita ny asa izay efa nandidian'i Jesosy ahy"

**hahavita ny hazakazako**

Niresaka momba ny fanatanterahana ny asa izay nandidian'i Jesosy azy i Paoly ho toy ny hazakazaka.

**hanambara ny filazantsaran'ny fahasoavan' Andriamanitra.**

"hitory vaovao tsara amin'ny olona momba ny fahasoavan'Andriamanitra." Izany no fanompoana nomen'i Paoly an'i Jesosy.

**Acts 20:25****Fampifandraisana ny foto-kevitra**

Nanohy niresaka tamin'ireo loholona Efesianina i Paoly.

**izay nanambarako ny fanjakana, no tsy hahita ny tarehiko intsony.**

Eto ny "fanjakana" dia manondro ny fitondran'Andriamanitra amin'ny maha mpanjaka Azy. DH: "izay nitoriako ny momba ny fanjakan'Andriamanitra ho mpanjaka" na "izay nitoriako momba ny fomba hanehoan'Andriamanitra ny tenany ho mpanjaka"

**tsy hahita ny tarehiko intsony.**

Ny teny "tarehy" dia maneho ny vatan'i Paoly. DH: "Tsy ahita ahy intsony eto amin'ity tany ity"

**izaho dia tsy manan-tsiny amin'ny rà'n'ny olona**

Eto ny "rà" dia manambara ny fahafatesan'ny olona, izay amin'ity tranga ity, dia tsy fahafatesana arabatana fa fahafatesana ara-panahy rehefa manondro ny olona iray ho meloka nohony fahotana Andriamanitra. Nolazain'i Paoly tamin'izy ireo ny fahamarinan'Andriamanitra. DH: "Izaho dia tsy tompon'andraikitra amin'izay homen'Andriamanitra tsiny noho ny fahotana satria tsy nahatoky an'i Jesosy izy ireo"

**Fa tsy nafeniko taminareo ny fanambarana ny sitrapon'Andriamanitra rehetra**

Satria tsy nangina aho ary nanambara taminareo." DH: "Fa efa nanambara taminareo aho"

**Acts 20:28****Noho izany**

Ity teny ity dia manamarika ny fanambarana iray izay voalaza teo aloha. Amin'ty iray ity dia mitodika amin'ny zavatra rehetra nolazain'i Paoly hatreto ny lahateniny momba ny fandoazany azy ireo.

**ireo ondry rehetra izay nampindraketan'ny Fanahy Masina anareo. Mitandrema amin'ny mpiandry ondrin'ny fiangonan'Andriamanitra**

Ny mpino dia ampitahaina amin'ny "ondry" eto. Ireo mpitarika ny Fiangonana dia nanakinan'Andriamanitra ny fikarakarana ny fiombonan'ny mpino, toy ny ataon'ny mpiandry ondry hikarakara ny andian'ondriny sy hiaro azy ireo amin'ny amboadia. DH: "ny vondron'ireo mpino izay nanankinan'ny Fanahy Masina anao. Aoka ho azo antoka ny fikarakarana ny fiangonan'Andriamanitra"

**ny fiangonan'Andriamanitra, izay novidiany tamin'ny ràny manokana**

Ny fandatsahana ny "ran'i" Kristy eto dia ampitahana amin'ny sarany aloa amin'Andriamanitra nohon'ny fahotantsika. DH: "ireo vahoaka novonjen'i Kristy tamin'ny fandatsahana ny rany teo amin'ny hazo fijaliana"

**Tamin'ny rà**

Eto ny "rà" dia manambara ny fahafatesan'i Kristy.

**ho avy eo aminareo ireo amboadia masika ary tsy hiantra an'ireo ondry**

Ity dia sarin'ireo olona izay mampianatra foto-pampianarana diso sy manimba ny fiarahamonina mpino toy ny hoe amboadia izay mihinana ireo ondry. DH: "maro ireo fahavalo ho tonga eo aminareo ary hiezaka hanisy ratsy ny fiarahamonin'ireo mpino"

**mba hitarika ireo mpianatra hanaraka azy ireo.**

Ny mpampianatra sandoka dia handresy lahatra ireo mpino mba hino ny fampianaran-dison'izy ireo toy ny hoe mitarika ondry hiala amin'ny andian'ondry izy mba hanaraka azy. DH: "mba handresy lahatra ny olona izay mpianatr'i Kristy ho tonga ho mpianany"

**Acts 20:31****fa nandritry ny telo taona aho no tsy nijanona nampianatra ny tsirairay avy aminareo andro aman'alina tamin'ny ranomaso**

Tsy nampianatra azy ireo nandritra ny telo taona i Paoly, fa anelanelanny telo taona teo.

**tsy nijanona nampianatra**

"tsy nijanona nampitandrina"

**tamin'ny ranomaso**

Eto ny "ranomaso" dia mampiseho ny fitomanian'i Paoly noho ny fihetseham-po mahery vaika izay tsapany fony izy nampitandrina ny vahoaka.

**ankiniko amin'Andriamanitra sy amin'ny tenin'ny fahasoavany ianareo**

Eto ny "teny" dia midika hoe hafatra. DH: "Mangataka amin'Andriamanitra aho mba hikarakara anareo ary hanampy anareo hino hatrany ilay hafatra noteneniko taminareo momba ny fahasoavany"

**izay afaka manangana sy manome anareo**

Ny finoan'ny olona iray matanjaka kokoa dia lazaina toy ny hoe rindrina ny olona iray ary misy olona nanorina azy ho ambony sy matanjaka kokoa. DH: "izay afaka sy hapatanjaka lalandava ny finoanareo"

**manome anareo ny lova**

zany dia miresaka momba ny "tenin'ny fahasoavany" toy ny hoe Andriamanitra mihitsy no hanome ny lova ho an'ireo mpino. DH: "ary Andriamanitra hanome lova ho anareo"

**lova**

Ny fitahiana omen'Andriamanitra ho an'ny mpino dia lazaina toy ny hoe vola na fananana izay holovain'ny zanany amin'ny rainy.

**Acts 20:33**

**Fampifandraisana ny foto-kevitra**

Paoly dia namarana ny teniny tamin'ireo loholona tao amin'ny fiangonan'i Efesosy.

**volafotsy, volamena, na lamban'olona**

Ny fitafiana dia heverina ho harena sarobidy; Arakaraky ny maha betsaka azy no mpanankarena anao.

**ireto tanana ireto no nanolotra izay nilaiko**

DH: "Niasa aho mba hahazoako vola ary handoavana ny volako"

**tokony hanampinareo ireo malemy amin'ny alalan'ny asa**

"tokony hiasa ianareo mba hanam-bola hanampiana ireo olona tsy afaka mahazo izany amin'ny alalan'ny tenany manokana"

**Mahasambatra kokoa ny manome noho ny mandray**

Midika izany fa misy olona iray mahazo ny fankasitrahana'Andriamanitra ary mahatsapa fifaliana bebe kokoa rehefa manome ho an'ny hafa nohon'ny mandray avy amin'ny hafa foana.

**Acts 20:36**

**Fampifandraisana ny foto-kevitra**

Namarana ny fotoanany niaraka tamin'ireo loholon'ny fiangonana tany Efesosy tamin'ny fivavahana niaraka i Paoly.

**nandohalika ary nivavaka**

Fomban-drazana mahazatra ny mandohalika rehefa mivavaka. Fanehoana ny fanetren-tena teo anatrehan'Andriamanitra izany.

**nanoroka azy**

Ny fanoroana olona eo amin'ny takolaka dia fanehoam-pitiavana tany Afovoantany Atsinanana.

## Chapter 21

<sup>1</sup> Rehefa niala teo amin'izy ireo izahay dia niantsambo, ary nizotra lala-mahitsy nankany amin'ny tanànan'i Kosy, nankany amin'ny tanànan'i Rody ny andro manaraka, ary avy ao dia nankany amin'ny tanànan'i Patara. <sup>2</sup> Rehefa nahita sambo niampita nankany Foinika izahay, dia niditra tao izahay ka niantsambo. <sup>3</sup> Rehefa avy nahita an'i Kyprosy, dia namela izany teny ampitan'ny sambo, niantsambo ho any Syria izahay ary niantsona tao Tyro, toerana izay namoahan'ireo tantsambo ny entana tao anaty sambo. <sup>4</sup> Raha vao nahita an'ireo mpianatra izahay, dia nijanona tany nandritra ny fito andro. Tamin'ny alalan'ny Fanahy dia nandresy lahatra an'i Paoly hatrany izy ireo mba tsy handeha ho any Jerosalema. <sup>5</sup> Rehefa tapitra ny andronay teny, dia niala tao izahay ka nandeha tamin'ny làlanay, ary izy rehetra, niaraka tamin'ireo vady aman-janany, nanaraka nivoaka tao amin'ny tanàna. Ary nandohalika teny amorn-dranomasina dia nivavaka <sup>6</sup> ary nifanao veloma. Dia niditra tao an-tsambo izahay, ary izy ireo niverina tany an-tranony. <sup>7</sup> Rehefa vitanay ny dia tany Tyro, dia tonga tany Ptolemais izahay. Tany dia nihaona tamin'ireo rahalahy ary nijanona iray andro niaraka tamin'izy ireo. <sup>8</sup> Ny ampitso dia niala tao izahay ary nandeha tany Sezarea. Niditra ny tranon'i Filipino isika, evanjelista, izay iray tamin'ireo fito, ary nijanona niaraka taminy izahay. <sup>9</sup> Ankehitriny io lehilahy io dia nanan-janaka vavy virjiny efatra izay naminany. <sup>10</sup> Rehefa nijanona tao nandritry ny andro maromaro izahay, dia nisy mpaminany anankiray nidina avy tany Jodia nantsoina hoe Agabo. <sup>11</sup> Nanatona anay ary naka ny fehikibon'i Paoly izy. Tamin'iny no namatorany ny tongony sy ny tanany ary niteny hoe: "Hoy ny Fanahy Masina, 'dia ho toy izao no hamatoran' ireo Jiosy any Jerosalema ny lehilahy izay tompon'ity fehin-kibo ity, ary hanolotra azy eo an-tanan'ireo Jentilisa." <sup>12</sup> Rehefa naheno izany zavatra izany izahay, dia izahay sy ireo olona monina tao amin'io toerana io dia niangavy tamin'i Paoly tsy hiakatra ho any Jerosalema. <sup>13</sup> Ary namaly i Paoly nanao hoe: "Inona no ataonareo, mitomany sy mandratra ny foko? Izaho efa vonona, tsy hoe hofatorana fotsiny ihany, fa ho faty any Jerosalema ihany koa amin'ny anaran'i Tompo Jesosy." <sup>14</sup> Satria tsy naniry ny horesen-dahatra i Paoly, dia nijanona nanandrana izahay ary niteny hoe: "Aoka ho tanteraka ny sitra-pon'ny Tompo." <sup>15</sup> Tao aorian'ireo andro ireo, dia nitondra ny kitaponay izahay ka niakatra nankany Jerosalema. <sup>16</sup> Dia nisy ireo mpianatra sasany ihany koa avy any Sezarea nanaraka anay. Nitondra lehilahy iray niaraka tamin'izy ireo izay nantsoina hoe Menasona, lehilahy avy any Sipra, mpianatra mainty molaly, izay tokony hiarahanay mitoetra. <sup>17</sup> Rehefa tonga tany Jerosalema izahay, dia nandray anay am-pifaliana ireo rahalahy. <sup>18</sup> Ny ampitso dia nanaraka anay i Paoly ho any amin'i Jakoba, ary teo daholo ireo loholona rehetra. <sup>19</sup> Rehefa avy niarahaba azy ireo izy, dia nitatitra tsirairay ireo zavatra rehetra izay efa nataon'Andriamanitra tamin'ireo Jentilisa tamin'ny alalan'ny asa fanompoany. <sup>20</sup> Rehefa nandre izany izy ireo, dia nidira an'Andriamanitra, ary niteny taminy hoe: "Hitanao, ry rahalahy, an'arivony firy no nino tamin'ireo Jiosy. Tapa-kevitra izy rehetra hitandrina ny làlana. <sup>21</sup> Efa nolazan'izy ireo ny momba anao, fa ianao dia mampianatra ireo Jiosy rehetra izay mipetraka eo amin'ireo Jentilisa hahafoy an'i Mosesy, ary ianao milaza azy ireo tsy hamora ny zanany, ary tsy hanaraka ny fomba taloha. <sup>22</sup> Inona no tokony ho hataontsika? Ho ren'izy ireo tokoa fa tonga ianao. <sup>23</sup> Koa ataovy izay lazainay anao. Manana lehilahy efatra izay nanao voady izahay. <sup>24</sup> Ento ireo lehilahy ireo ary diovy miaraka amin'izy ireo ny tenanareo, ary haloavy ireo fandanian'izy ireo, mba hanaratra ny lohany izy ireo. Ka ho fantatry ny olona rehetra fa ireo zavatra izay nolazaina momba anareo dia diso. Ho fantatr'izy ireo fa ianao dia manaraka làlana ihany koa. <sup>25</sup> Fa mikasika ireo Jentilisa izay nino, izahay dia nanoratra sy nanome torolalana fa tokony hitandrina ny tenany amin'ny zavatra vita sorona ho an'ny sampy izy ireo, avy amin'ny rà, avy amin'izay nokendaina, sy avy amin'ny fijangajangana. <sup>26</sup> Avy eo dia nalain'i Paoly ireo lehilahy, ary ny ampitso, izy nanadio ny tenany niaraka tamin'izy ireo, niditra tao an-tempoly, nanambara ny vanim-potoanan'ny andron'ny fanadiovana, mandra-panatitra ny fanatitra ho an'ny olona tsirairay tamin'izy ireo. <sup>27</sup> Rehefa ho tapitra ireo andro fito, ireo Jiosy sasantsasany avy any Asia, nahita an'i Paoly tao an-tempoly, nampikorontana ireo vahoaka manontolo, ary nisambotra azy. <sup>28</sup> Nitabataba izy ireo hoe: "Ry olon'Israely, ampio izahay". Io ilay lehilahy izay mampianatra ny olona rehetra hatraiza hatraiza ireo zavatra izay manohitra ny olona, ny làlana, ary ity toerana ity. Fanampin'izany, nitondra Grika tao an-tempoly ihany koa izy ary nandoto an'ity toerana masina ity. <sup>29</sup> "Fa izy ireo teo aloha nahita an'i Trofima izay Efezianina niaraka taminy tao an-tanàna, ary nieritreritra izy ireo fa i Paoly no nitondra azy tao an-tempoly. <sup>30</sup> Nifanaritaka ny tanàna rehetra, ary niaraka nihazakazaka sy nisambotra an'i Paoly ny olona. Nisintona azy hivoaka ao amin'ny tempoly izy ireo, dia nakatona teo noho eo ny varavarana. <sup>31</sup> Raha teo am-pamonoana azy izy ireo, dia nisy vaovao tonga tany amin'ny kapitenin'ny mpiambina fa mikorontana avokoa Jerosalema iray manontolo. <sup>32</sup> Avy hatrany dia naka miaramila sy kapiteny izy ary nihazakaza nidina nankany amin'ireo vahoaka. Rehefa nahita ny kapiteny sy ireo miaramila ny vahoaka, dia nijanona nikapoka an'i Paoly izy ireo. <sup>33</sup> Dia nanatona ilay kapiteny ary nisambotra an'i Paoly, ary nasainy

nofatorana tamin'ny rojo vy roa izy. Dia nanontany izy hoe iza izy ary inona no nataony. <sup>34</sup> Ny sasany tamin'ireo vahoaka nitabataba zavatra iray ary ireo hafa zavatra hafa. Satria tsy afaka niteny na inona na inona ny kapiteny noho ny tabataba rehetra, dia nasainy nentina ho any amin'ny rova i Paoly. <sup>35</sup> Rehefa tonga teo amin'ny tohatra izy, dia nentin'ireo miaramila izy noho ny herisetran'ny vahoaka. <sup>36</sup> Fa nanaraka tao aoriana ny vahoaka be ary nanohy nihorakoraka hoe: "Vonoy izy" <sup>37</sup> Raha iny ho entina tao an-drova iny i Paoly, dia hoy izy tamin'ny kapiteny: "Afaka miteny zavatra aminao ve aho?" Hoy ilay kapiteny hoe: "Miteny Grika ve ianao?" <sup>38</sup> Tsy ianao ve ilay Egyptiana, izay nitarika fikomiana tany aloha ary nitarika ireo efatra arivo lahy an'ny 'mpamono olona' nivoaka avy tany an-tany efitra?" <sup>39</sup> I Paoly dia niteny hoe: "Izaho dia Jiosy, avy any amin'ny tanàn'i Tarsosy any Kiliaka. Izaho dia olom-pirenen'ny tanàna manan-danja. Mangataka aminao aho, avelao aho hiteny amin'ny olona". <sup>40</sup> Rehefa namela azy hiteny ilay kapiteny, dia nitsangana teo amin'ny tohatra i Paoly ary nanao fihetsika tamin'ny tanany tamin'ny vahoaka. Rehefa nisy fahanginana lalina, dia niresaka tamin'izy ireo tamin'ny fiteny Hebreo izy. Hoy izy:

### Acts 21:1

#### Fampifandraisana ny foto-kevitra

Nanohy ny diany i Lioka sy Paoly ary ireo mpiara-dia tamin'izy ireo.

#### Fampahafantarana amin'ny ankapobeny

Eto ny teny hoe "isika" dia manondro an'i Lioka, Paoly, ary ireo izay niara-dia tamin'izy ireo.

**nizotra lala-mahitsy nankany amin'ny tanànan'i Kosy**  
"nandeha mivantana tany amin'ny tanànan'i Kosy izahay"

### Acts 21:3

#### Fampahafantarana amin'ny ankapobeny

Eto ny teny hoe "isika" dia manondro an'i Lioka, Paoly, ary ireo izay niara-dia tamin'izy ireo.

**Tamin'ny alalan'ny Fanahy dia nandresy lahatra an'i Paoly hatrany izy ireo**  
"Ireo mpino ireo dia nilaza tamin'i Paoly ny zavatra nambaran'ny Fanahy Masina tamin'izy ireo"

### Acts 21:5

#### Fampahafantarana amin'ny ankapobeny

Eto ny teny hoe "izy ireo" dia manondro ireo mpino avy any Tyro.

#### Rehefa tapitra ny andronay tenY

DH: "Rehefa tapitra ny fito andro" na "Fotoana handehana"

**nandohalika teny amorn-dranomasina dia nivavaka**  
Fomba efa mahazatra ny mandohalika rehefa nivavaka. Fanehoana ny fanetren-tena teo anatrehan'Andriamanitra izany.

### Acts 21:7

#### Fampifandraisana ny foto-kevitra

Ity no fanombohan'ny fotoanan'i Paoly tany Kaisaria.

#### Fampahafantarana amin'ny ankapobeny

Eto ny teny hoe "isika" dia manondro an'i Lioka, Paoly, ary ireo izay niara-dia tamin'izy ireo.

#### tonga tany Ptolemais izahay

Ptolemais dia tanàna iray any atsimon'i Tyro, Libanona. Ptolemaika dia andro maoderina Akra ao Isaraely.

#### ireo rahalahy

"mpino namana"

#### iray tamin'ireo fito

Ny "fito" dia manondro ireo lehilahy voafidy mba hizara sakafo sy hanampy ireo mananotena ao amin'ny 6: 5.

#### io lehilahy io

"i Filipo" tao amin'ny andininy faha-8

#### nanan-janaka vavy virjiny efatra izay naminany

"zanakavavy virijina efatra izay nandray ary mampianpita ny hafatra avy amin'Andriamanitra"

### Acts 21:10

#### Fampifandraisana ny foto-kevitra

Izany dia mitantara momba ny faminiana iray nataon'i Paoly tao Kaisaria tamin'ny mpaminany Agabo.

#### Fampahafantarana amin'ny ankapobeny

Eto ny teny hoe "izahay" sy "anay" dia manondro an'i Lioka sy Paoly ary ireo niaraka taminy.

#### nisy mpaminany anankiray

Izany dia mampiditra olona vaovao ao amin'ny tantara.

#### Agabo

Agabo dia lehilahy iray avy any Jodia.

**Hoy ny Fanahy Masina, 'dia ho toy izao no hamatoran' ireo Jiosy any Jerosalema ny lehilahy izay tompon'ity**

**fehin-kibo ity, ary hanolotra azy eo an-tanan'ireo Jentilisa."**

DH: "Ny Fanahy Masina dia milaza fa ho toy izany no hamatoran'ireo Jiosy any Jerosalema ... ireo Jentilisa."

#### **ireo Jiosy**

Izany dia tsy manondro ny Jiosy rehetra fa ireo olona izay nanao izany ihany. DH: "ireo mpitondra jiosy" na "ny sasany tamin'ny Jiosy"

#### **Ireo Jentilisa**

Izany dia ireo manampahefana teo amin'ny Jentilisa. DH: "ireo Jentilisa manampahefana"

#### **Acts 21:12**

##### **Fampahafantarana amin'ny ankapobeny**

Eto ny teny hoe "izahay" dia manondro an'i Lioka sy ireo mpino hafa akotran'i Paoly.

##### **Inona no ataonareo, mitomany sy mandratra ny foko**

Nametraka ity fanontaniana ity i Paoly mba hampisehoana amin'ireo mpino fa tsy tokony hitsahatra handresy lahatra azy ireo. DH: "Atsaharo izay ataonareo. Ny tomaninareo dia mandratra ny foko"

##### **amin'ny anaran'i Tompo Jesosy**

Eto ny "anarana" dia manondro ny tenan'i Jesosy. DH: "noho ny amin'i Jesosy Tompo" na "satria mino an'i Jesosy Tompo aho"

##### **tsy naniry ny horesen-dahatra**

DH: ". tsy naniry ny handresenay lahatra azy tsy hankany Jerosalema"

##### **Aoka ho tanteraka ny sitra-pon'ny Tompo**

DH: "Aoka hitranga avokoa ny zava-drehetra araka ny efa nanomanan'ny Tompo azy"

#### **Acts 21:15**

##### **Fampifandraisana ny foto-kevitra**

Eto no mifarana ny fotoana nijanonan'i Paoly tao Kaisaria.

##### **Fampahafantarana amin'ny ankapobeny**

Eto ny teny hoe "izahay" sy "anay" dia manondro an'i Lioka sy Paoly ary ireo niaraka taminy.

##### **Fampahafantarana amin'ny ankapobeny**

Ny teny hoe "izy ireo" dia manondro ny sasany tamin'ireo mpianatra avy tao Kaisaria.

##### **mpianatra mainty molaly**

Midika izany fa anisan'ireo voalohany nino an'i Jesosy i Menasona.

#### **Acts 21:17**

##### **Fampifandraisana ny foto-kevitra**

Tonga tao Jerosalema i Paoly sy ireo mpiara-dia taminy.

##### **Fampahafantarana amin'ny ankapobeny**

Eto ny teny hoe "izy" sy "ny azy" dia manondro an'i Paoly. Ny teny hoe "izy ireo" dia manondro ireo loholona.

##### **nandray anay am-pifaliana ireo rahalahy**

Ireo "ireo rahalahy" dia manondro ireo mpino any Jerosalema na lahy na vavy. DH: "noraisin'ireo mpiray finoana taminay izahay"

##### **izy, dia nitatitra tsirairay**

"Notantarainy an-tsipiriany ny rehetra"

#### **Acts 21:20**

##### **Fampifandraisana ny foto-kevitra**

Nanomboka ny valintenin'izy ireo tamin'i Paoly ny loholona tao Jerosalema.

##### **Fampahafantarana amin'ny ankapobeny**

Ity ny teny hoe "izy ireo" dia manondro an'i Jakôba sy ireo loholona.

##### **Fampahafantarana amin'ny ankapobeny**

Ny teny hoe "azy" dia manondro an'i Paoly.

##### **Fampahafantarana amin'ny ankapobeny**

Ny teny hoe "izy ireo" dia manondro ireo mpino jiosy izay naniry ny Jiosy mpino rehetra hitandrina ireo lalàna jiosy sy ireo fombafomba

##### **Fampahafantarana amin'ny ankapobeny**

Ny teny hoe "izy ireo" sy "azy ireo" dia manondro ireo Jiosy izay mino an'i Kristy.

**Efa nolazan'izy ireo ny momba anao, fa ianao dia mpianatra ireo Jiosy rehetra izay mipetraka eo amin'ireo Jentilisa hahafoy an'i Mosesy, ary ianao milaza azy ireo tsy hamora ny zanany, ary tsy hanaraka ny fomba taloha.**

Eto misy ireo Jiosy izay manakorontana ny zavatra ampianarin'i Paoly. Tsy nanakivy azy ireo tsy fankatoavan'ireo Jiosy ny Lalàn'i Mosesy. Ny hafany dia ny famorana sy ny fombafomba hafa dia tsy notakiana amin'ny famonjen'i Jesosy azy ireo. Azonao atao ny milaza mazava tsara fa ireo mpitarika ny mpino Jiosy tany Jerosalema dia nahafantatra fa mpianatra ny hafatra marina avy amin'Andriamanitra i Paoly.

##### **hahafoy an'i Mosesy**

Eto i "Mosesy" dia manambara ny lalàn'i Mosesy. DH: "hampitsahatra ny fankatoavana ny lalàna nomen'i Mosesy antsika"

##### **tsy hanaraka ireo fomba taloha**

Ny fankatoavana ireo fanao taloha dia voalaza fa toy ny hoe nitarika azy ireo sy ireo olona manaraka azy aoriana. DH: "tsy hankatò ny fanao taloha" na "tsy hampihatra ny fanao taloha"

##### **ireo fomba taloha**

"ny fomba amam-panao fataon'ireo Jiosy"

**Acts 21:22****Fampahafantarana amin'ny ankapobeny**

Indro ny teny hoe "izahay" dia manondro an'i Jakôba sy ireo loholona.

**Fampahafantarana amin'ny ankapobeny**

Ny teny hoe "izy ireo" dia manondro ireo mpino jiosy tany Jerosalema izay te hampianatra ny mpino jiosy fa mbola afaka manaraka ny lalàn'i Mosesy izy ireo.

**Fampahafantarana amin'ny ankapobeny**

Ny teny hoe "izy ireo", "ny azy ireo", ary ny teny voalohany "izy ireo" dia manondro ireo lehilahy efatra nanao voady. Ny teny faharoa hoe "izy ireo" dia milaza ireo mpino jiosy tany Jerosalema izay te hampianatra ny mpino jiosy fa mbola afaka manaraka ny lalàn'i Mosesy izy ireo.

**lehilahy efatra izay nanao voady**

"lehilahy efatra nanao fanekena tamin'Andriamanitra". Izany no karazana voady izay tsy ahafahan'ny olona misotro toaka na manapaka ny volony mandra-pahatapitry ny fotoana voafetra.

**Ento ireo lehilahy ireo ary diovy miaraka amin'izy ireo ny tenanareo**

Tsy maintsy nanao ny tenany ho madio ara-pomba izy ireo mba hahafahany manompo ao amin'ny tempoly.

**haloavy ireo fandanian'izy ireo,**

"Aloavy izay ilain'izy ireo." Ireo fandania dia handehanana hividy ondrilahy lahy sy vavy ary fanatitra varimbazaha sy divay.

**hanaratra ny lohany izy ireo.**

Famantarana ny nahavitan'ilay olona ny zavatra nampanantenainy an'Andriamanitra.

**ireo zavatra izay nolazaina momba anareo**

: "ny zavatra lazain'ny olona momba anareo"

**Acts 21:25****Fampifandraisana ny foto-kevitra**

namarana ny fangatahany tamin'i Paoly i Jakôba sy ireo loholona tany Jerosalema.

**Fampahafantarana amin'ny ankapobeny**

Eto ny teny hoe "izahay" dia manondro an'i Jakôba sy ireo loholona.

**tokony hitandrina ny tenany amin'ny zavatra vita sorona ho an'ny sampy izy ireo, avy amin'ny rà, avy amin'izay nokendaina, sy avy amin'ny fijangajangana.**

Ireo rehetra ireo dia fitsipika momba izay azon'izy ireo hoanina. Tsy mahazo mihinana henam-biby fatao sorona ho an'ny sampy izy ireo, hena mbola rà ao anatiny, ary ny hena avy amin'ny biby nokendaina satria mbola misy rà eo amin'ny henany.

**alain'i Paoly ireo lehilahy**

Ireo no 4 lahy izay nanao voady.

**nanadio ny tenany niaraka tamin'izy ireo**

Mialohan'ny idirana ao amin'ny faritry ny tempoly ireo Jiosy dia tokony ho madio ara-pomba sy madio ara-dalàna. Io fanadiovana io dia natao tamin'ireo Jiosy nifandray tamin'ireo Jentilisa.

**niditra tao an-tempoly**

Tsy niditra tao amin'ny tempoly izy ireo fa ny mpisoronabe ihany no afaka niditra. Niditra tao ankianjan'ny tempoly izy ireo. DH: "niditra tao amin'ny tokotanin'ny tempoly"

**andron'ny fanadiovana**

Izany dia dingana fanadiovana samihafa izay takiana amin'izy ireo mba hotanterahina mba ahafahana miditra ao amin'ny faritry ny tempoly.

**mandra-panatitra ny fanatitra**

DH: "mandra-panatitra ireo biby atao sorona"

**Acts 21:27****Fampifandraisana ny foto-kevitra**

Eto no manomboka ny tantara momban'ny fisamborana an'i Paoly.

**Fampahafantarana amin'ny ankapobeny**

Ny andininy faha-29 dia manome fampahafantarana mahakasika ireo Jiosy avy any Azia.

**andro fito**

Io ilayfito andro ho an'ny fanadiovana.

**tao an-tempoly**

Tsy tao an-tempoly i Paoly fa teny an-tokotany ivelany. DH: "teo an-tokotanin'ny tempoly"

**ny olona, ny lalàna, ary ity toerana ity**

" Ireo olon'Israely, ny lalàn'i Mosesy ary ny tempoly"

**Fanampin'izany, nitondra Grika tao an-tempoly ihany koa izy**

Ireo lehilahy Jiosy ihany no nahazo miditra teo amin'ny faritra sasany teo amin'ny tokotany ny Tempolin'i Jerosalema.

**Fa izy ireo teo aloha nahita an'i Trofima izay Efezianina niaraka taminy tao an-tanàna, ary nieritreritra izy ireo fa i Paoly no nitondra azy tao an-tempoly.**

Lioka dia manazava ny antony nahatonga ireo Jiosy avy any Azia hisaina ny nitondran'i Paoly Grika tao an-tempoly.

**Trofima**

Io ilay lehilahy Jiosy izay nanendrikendreana an'i Paoly fa nentiny niditra tao amin'ny faritry ny tempoly izay voatokana ho an'ireo Jiosy irery ihany.

**Acts 21:30****Nifanaritaka ny tanàna rehetra**

Ny teny "rehetra" eto dia hitatra mba ho fanamafisana. Ny teny "tanàna" indray dia maneho ireo mponina tao Jerosalema. DH: "vahoaka maro tao an-tanàna no niha tezitra tamin'i Paoly.

**nakatona teo noho eo ny varavarana**

Nakaton'izy ireo ny varavarana mba tsy hisian'ny korontana tao amin'ny faritry ny tempoly. DH: "nakaton'ireo mpiambina tempoly haingana ireo varavarana"

**nisy vaovao tonga tany amin'ny kapitenin'ny mpiambina**

Eto ny "vaovao" dia manondro ilay mpitondra hafatra izay nandeha nilaza ireo vaovao. DH: "nisy olona napandre ireo vaovao tany amin'ilay kapiteny lehiben'ny mpiambina.

**kapiteny lehibe**

"mpitarika miarammila manodidina ny 600"

**mikorontana avokoa Jerosalema iray manontolo**

Ny teny "Jerosalema" eto dia manambara ireo olona tao Jerosalema. DH: "olona maro tao Jerosalema no nikorontana.

**Acts 21:32****Fampahafantarana amin'ny ankapobeny**

Ny teny "izy" eto dia manondro ilay kapiteny lehiben'ny mpiambina izay voatonona ao amin'ny 21:30.

**nasainy nofatorana tamin'ny rojo vy roa izy**

DH: "nibaiko ireo miaramilany hamatotra azy"

**nanontany izy hoe iza izy ary inona no nataony**

DH: "nanontany izy hoe: "Iza io lehilahy io? inona no nataony?"

**nanontany izy hoe iza izy**

Ilay kapiteny lehibe dia niresaka tamin'ireo vahoaka fa tsy i Paoly.

**Acts 21:34****nasainy nentina ho any amin'ny rova i Paoly**

DH: "Nanome baiko ireo miaramilany izy mba hitondra an'i Paoly"

**rova**

Io rova io dia mifandray amin'ny tokotanin'ny tempoly.

**Rehefa tonga teo amin'ny tohatra izy, dia nentin'ireo miaramila izy**

DH: "Rehefa tonga teo amin'ny tohatra izy, dia nolanjan'ireo miaramila izy"

**Acts 21:37****Raha iny ho entina tao an-drova iny i Paoly**

DH: "Raha efa vonona ny hitondra an'i Paoly ireo miaramila"

**Miteny Grika ve ianao? 38Tsy ianao ve ilay Egyptiana izay nitarika fikomiana tany aloha ary nitarika ireo efatra arivo lahy an'ny 'mpamono olona' nivoaka avy tany an-tany efitra?**

Ilay kapiteny lehibe dia nametraka io fanontaniana io mba nampisehoana fahatairana fa i Paoly dia tsy araka ilay noeritreretiny. DH: "Miteny Grika tokoa izany ianao. Noheveriko fa ilay Egyptianina izay nitarika ilay fikomiana tany an'efitra niaraka tamin'ireo mpampihorohoro efatra ariva ianao"

**Tsy ianao ve ilay Egyptiana**

Fotoana fohy talohan'ny fitsidihan'i Paoly dia nisy lehilahy iray tsy fantatra anarana avy Egypta izay namorona fikomina hanohitra an'i Roma tao Jerosalema. Taty aoriana dia tafatsoka "tany an-efitra" izy ary nanontany an'i i Paoly ilay manam-pahefana raha toa ka izy ilay lehilahy.

**nitarika fikomiana**

DH: "nahatonga ireo olona hikomy hanohitra ny fanjakana Romana"

**Acts 21:39****Fampifandraisana ny foto-kevitra**

Nanomboka niaro izay vitany i Paoly.

**namela azy hiteny ilay kapiteny**

DH: "nanome alalana an'i Paoly hiteny ilay kapiteny"

**nitsangana teo amin'ny tohatra i Paoly**

Ny teny "tohatra" eto dia manondro ireo zana-tohatra mankan amin'ilay rova.

**nanao fihetsika tamin'ny tànany tamin'ny vahoaka**

DH: "nanao fihetsika tamin'ny tànany tamin'ny vahoaka mba hampanginana ireo olona.

**Rehefa nisy fahanginana lalina**

"Rehefa nangina tanteraka ireo olona"

## Chapter 22

<sup>1</sup> "Ry rahalahy sy ry ray, henoy ny fiarovako izay hataoko aminareo ankehitriny." <sup>2</sup> Rehefa nandre an'i Paoly niteny tamin'ny teny Hebreo ireo vahoaka, dia lasa nangina izy ireo. Hoy izy hoe: <sup>3</sup> "Jiosy aho, teraka tany Tarsosy any Kilikia, fa nobeazina teto amin' ity tanàna ity teo amin'ny tongotr'i Gamaliela. Nampianarina araka ny fomba hentitry ny lalàn'ireo razantsika aho. Tena mafana fo ho an'Andriamanitra aho, tahaka anareo rehetra amin'izao andro izao. <sup>4</sup> Nanenjika io Làlana io ho amin'ny fahafatesana aho, namatotra sy nanolotra azy ireo ho atao an-trano maizina na lahy na vavy, <sup>5</sup> ary ny mpisorona be sy ireo loholona rehetra afaka mijoro vavolombelona. Naharay taratasy avy any amin'izy ireo aho ho an'ireo rahalahy any Damaskosy, ary nandeha nankany nitondra azy ireo niverina mbola mifatotra hankany Jerosalema mba hanasaziana azy ireo. <sup>6</sup> Izao no niseho rehefa nandeha ary nanakaiky an'ny Damaskosy aho, ary tamin'ny mitataovovonana teo ho eo dia nisy hazavana lehibe avy any an-danitra nanomboka namiratra nanodidina ahy. <sup>7</sup> Lavo tamin'ny tany aho ary nahare feo niteny tamiko hoe: 'Saoly, Saoly, nahoana ianao no manenjika Ahy?' <sup>8</sup> Namaly aho hoe: 'Iza moa ianao, Tompoko?' Niteny tamiko Izy hoe: 'Izaho no Jesosin'ny Nazareta, izay enjehinao.' <sup>9</sup> Ireo izay niaraka tamiko dia nahita ny hazavana, fa izy ireo dia tsy nahafantatra ilay feony izay niteny tamiko. <sup>10</sup> Hoy aho hoe: 'Inona no tokony ataoko, Tompoko?' Ny Tompo niteny tamiko hoe: 'Mitsangàna ary midira any Damaskosy; any no hanambarana anao ny zava-drehetra izay tokony hataonao.' <sup>11</sup> Tsy nahita noho'ny famirapiratan'izany fahazavana izany aho, ary notantan'ireo izay niaraka tamiko, ka dia tonga tany Damaskosy aho. <sup>12</sup> Nihaona tamin'ny lehilahy iray nantsoina hoe Ananiasy tany aho, lehilahy matahotra an'Andriamanitra nanaraka ny lalàna ary tsara laza teo amin'ireo Jiosy rehetra izay nipetraka tao. <sup>13</sup> Nanatona ahy izy, nijoro teo anilako, ary niteny hoe: 'Ry rahalahy Saoly, mahiràta.' Tamin'izany ora izany indrindra dia nahita azy aho. <sup>14</sup> Ary niteny izy hoe: 'Ny Andriamanitr'ireo razantsika dia nifidy anao mba hahalala ny sitrapony, mba hahita ny Iray Marina, ary handre ny feo aloaky ny vavany. <sup>15</sup> Fa ho vavolombelona ho Azy amin'ny olona rehetra momba izay hitanao sy renao ianao. <sup>16</sup> Ary maninona ianao no miandry? Mitsangàna, aoka ho atao batisa, ary diovy ireo fahotanao, miantsoa amin'ny anarany.' <sup>17</sup> Rehefa avy niverina tany Jerosalema aho, ary raha mbola nivavaka tao an-tempoly, dia nahazo tsindrimandry aho. <sup>18</sup> Nahita Azy aho niteny tamiko hoe: 'Malaky mialà an'i Jerosalema faingana, satria izy ireo tsy hanaiky ny fijoronao vavolombelona momba Ahy.' <sup>19</sup> Hoy aho: 'Tampo, izy ireo tenany dia mahafantatra fa izaho nanagadra sy nikapoka ireo izay nino Anao tao amin'ny synagoga rehetra. <sup>20</sup> Rehefa nalatsaka ny rà'n'i Stefana vavolombelona, izaho koa dia mba nitsangana teo sy nanaiky, ary niambina ny fitafian'ireo izay namono azy aho.' <sup>21</sup> Fa niteny tamiko Izy hoe: 'Mandehana, satria halefako lavitra an'ireo Jentilisa ianao.'" <sup>22</sup> Nihaino azy izy ireo mandra-piteniny izany. Dia nihiaka mafy izy ireo ary niteny hoe: "Vonoy hiala eto amin'ny tany ny lehilahy tahaka io, satria tsy mendriky ny ho velona izy." <sup>23</sup> Raha nitabataba izy ireo, nanipy ny akanjony, ary nanipy vovoka tamin'ny rivotra, <sup>24</sup> ny lehiben'ny kapiteny dia nandidy an'i Paoly mba ho entina any amin'ny lapa. Izy nandidy fa tokony hadinina miaraka amin'ny kapoka izy, ka mba izy tenany dia hahalala hoe nahoana izy ireo no nihikiaka nanohitra azy toy izany. <sup>25</sup> Rehefa namatotra azy tamin'ny kofehy hoditra izy ireo, dia hoy Paoly tamin'ilay kapiteny izay nitsangana teo: "Ara-dalàna ho anareo ve ny manakaravasy lehilahy izay Romana sy tsy mbola notsaraina akory? <sup>26</sup> Rehefa naheno izany ilay kapiteny, dia nankany amin'ny lehiben'ny kapiteny izy ka nilaza azy, niteny hoe: "Inona izao ataonao izao? Fa mponin'ny Romana io lehilahy io." <sup>27</sup> Nanatona ilay lehiben'ny kapiteny ary niteny taminy hoe: "Teneno ahy, mponina Romana ve ianao?" Paoly namaly hoe: "Eny." <sup>28</sup> Ary namaly ilay lehiben'ny kapiteny hoe: "Tamin'ny vola be fotsiny no nahazoko io zom-pirenena io. Fa Paoly niteny hoe: "Nateraka ho mponin'ny Romana aho." <sup>29</sup> Ary nandao azy teo no ho eo ilay lehilahy izay nametra-panontaniana azy. Natahotra ihany koa ilay lehiben'ny kapiteny, rehefa fantany fa mponina Romana i Paoly, satria izy namatotra azy. <sup>30</sup> Ny ampitso, te hafantatra ny marina momba ireo fanendrikendrehan'ireo Jiosy nanohitra an'i Paoly ny lehiben'ny kapiteny. Ka novahany ireo fatotra ary nibaiko ireo mpisorona be sy ireo filan-kevitra rehetra mba hivory izy. Ary nitondra an'i Paoly nidina izy ary nametraka azy teo afovoan'izy ireo.

### Acts 22:1

### Fampahafantarana amin'ny ankapobeny

Ny andininy faha-2 dia manome fampahafantarana.

### Fampifandraisana ny foto-kevitra

Niresaka tamin'ireo vahoaka tao Jerosalema i Paoly.

**Ry rahalahy sy ry ray**

Izany dia fahalalam-pomba rehefa miresaka amin'ireo lehilahy izay mitovy taona amin'i Paoly ary ireo mpihaino efa nahazo taona.

**hataoko aminareo ankehitriny**

"hoazavaiko aminareo ankehitriny" na "ho asehoko aminareo ankehitriny"

**ny teny Hebreo**

ny teny Hebreo no teny nampiasain'ireo Jiosy.

**Acts 22:3**

**fa nobeazina teto amin' ity tanàna ity teo amin'ny tongotr'i Gamaliela**

DH: "fa izaho dia mpianatr'i Raby Gamaliela teto Jerosalema"

**teo amin'ny tongotr'i Gamaliela**

Eto ny "tongotra" dia midika ilay toerana izay hipetrahan'ny moianatra rehefa ampianarin'ny mpampianatra. DH: "teo akaikin'i Gamaleila"

**Gamaleila**

Gamaleila dia anisan'ny iray amin'ireo mpampianatra malaza amin'ny lalàna Jiosy.

**Nampianarina araka ny fomba hentitry ny lalàn'ireo razantsika aho**

DH: "Izy dia nampianatra ahy ny fomba hankatoavana ireo lalàn'ireo razantsika" na "ny fampianarana noraisiko dia manaraka tsara amin'ny antsipiriany ireo lalàn'ireo razantsika"

**lalàn'ireo razantsika**

Izany dia fomba iray hafa hilazana ny : lalàn'i Mosesy."

**Tena mafana fo ho an'Andriamanitra aho**

"Izaho dia nanolo-tena amin'ny fankatoavana an'Andriamanitra" na "izaho dia liana amin'ny fanompoana an'Andriamanitra"

**tahaka anareo rehetra amin'izao andro izao**

I Paoly dia nampitaha ny tenany tamin'ireo vahoaka.

**ho amin'ny fahafatesana**

DH: "ary hitady fomba hamonona azy ireo aho"

**Naharay taratasy avy any amin'izy ireo aho**

"Ireo mpisoronambe sy ireo loholona no nanome ahy ireo taratasy ireo"

**ireo rahalahy any Damaskosy**

Eto ny "rahalahy" dia manondro ireo "namana Jiosy"

**niverina mbola mifatotra hankany Jerosalema mba hanasaziana azy ireo**

"nobaikon'izy ireo hamatotra azy ireo amin'ny rojo ary hitondra azy ireo hiverina any Jerosaleman aho"

**mba hanasaziana azy ireo**

DH: "mba hanasazian'ireo manam-pahefana Jiosy azy ireo"

**Acts 22:6**

**Fampifandraisana ny foto-kevitra**

Mitantara ny fihaonany tamin'i Jesosy i Paoly.

**nahare feo niteny tamiko**

DH: "nandre olona niteny tamiko aho"

**Acts 22:9**

**izy ireo dia tsy nahafantatra ilay feony izay niteny tamiko**

DH: "Tsy azon'izy ireo izay nolazain'ilay iray niresaka tamiko"

**Tsy nahita noho'ny famirapiratan'izany fahazavana izany aho**

"Izaho dia lasa jamba satria noho ilay taratry ilay hazavana"

**notantan'ireo izay niaraka tamiko, ka dia tonga tany Damaskosy aho.**

DH: "nitarika ahy ho any Damaskosy ireo izay niaraka tamiko"

**Acts 22:12**

**Fampahafantarana aminny ankapobeny**

Ny teny "izy" sy azy ireo dia manondro an i Ananiaasy

**Ananiaasy**

Io dia tsy ilay ananiaasy izay maty tany aloha tao amin'ny Asan'ny Apostoly 5:3.

**tsara laza teo amin'ireo Jiosy rehetra izay nipetraka tao**

DH: "Ireo Jiosy izay niaina tao dia niteny tsara momba azy"

**rahalahy Saoly**

Eto "rahalahy" dia fahalalam-pomba rehefa miarahaba olona. DH: "Ry Saoly namako"

**Acts 22:14**

**Fampahafantarana aminny ankapobeny**

Namarana ny teniny mahakasika izay nitranga tao Damaskosy. Izany dia ampahany amin'ny teny

**Fampahafantarana aminny ankapobeny**

Ny teny "izy" dia manondro an'i Ananiaasy

**ny sitrapony**

"izay drafitr" Andriamanitra ary izay ho tanterahiny."

**handre ny feo aloaky ny vavany**

Ny "feo" sy "vava" dia manondro ilay miteny. DH: "mba hihaino azy Hiresaka mivantana aminareo"

**maninona ianao no miandry?**

Io fanontaniana io dia napetraka mba namporisihana an'i Paoly mba ho atao Batisa. DH: "Aza miandry!" na "Aza ela."

**ho atao batisa**

DH: "aoka ho ataoko batisa Ianao"

**ary diovy ireo fahotanao**

DH: "mangataha famelana tamin'ny otanareo"

**miantsoa amin'ny anarany**

Eto ny "anarana" dia manondro ny Tompo. DH: "miantso ny Tompo" na "matoky ny Tompo"

**Acts 22:17****Fampifandraisana ny foto-kevitra**

Nanomboka nanambara tamin'ny vahoaka ny nahitany an'i Jesosy tao anaty fahitana i Paoly.

**nahazo tsindrimandry aho**

DH: "nahita fahitana aho" na "nomen'Andriamanitra fahitana aho"

**Nahita Azy aho niteny tamiko**

Nahita an'i Jesosy aho niteny tamiko

**izy ireo tsy hanaiky ny fijorona vavolombelona momba Ahy**

"Ireo izay miaina any Jerosalema dia tsy hino izay lazainao momba ahy"

**Acts 22:19****Fampifandraisana ny foto-kevitra**

Ity no mamarana izay voalazan'i Paoly tamin'ireo vahoaka Jiosy teo amin'ny rova.

**Fampahafantarana amin'ny ankapobeny**

Ny teny "izy ireo" dia manondro ireo Jiosy izay tsy mpino tao Jerosalema.

**ny synagoga rehetra**

I Paoly dia nitady ireo Jiosy izay mino an'i Jesosy erakin'ny synagoga.

**Rehefa nalatsaka ny rà'n'i Stefana vavolombelona**

Ny "rà" eto dia ny ain'i Stefana. Ny fandatsahana rà dia midika hoe mamono. DH: "izy ireo dia namono an'i Stefana izay nijoro ho vavolombelona momba Ahy"

**Acts 22:22****Fampahafantarana amin'ny ankapobeny**

Eto ny teny hoe "azy" sy ny teny roa voalohany "izy" dia miresaka an'i Paoly. Ny teny hoe "Izy" manaraka dia manondro ilay kapiteny lehibe.

**nanipy ny akanjony, ary nanipy vovoka tamin'ny rivotra**  
Nanao ireo fihetsika ireo ireo Jiosy mba nampisehoana ny fahatezerana noho ny fahatsapan'izy ireo fa i Paoly dia nanohitra an'Andriamanitra.

**Izy nandidy fa tokony hadinina miaraka amin'ny kapoka izy**

Ilay manam-pahefana dia te hampijaly an'i Paoly mba hahazoana antoka fa hilaza ny marina izy. DH: "Nandidy ny miaramilany izy mba hanery an'i Paol hilaza ny marina"

**Acts 22:25****Fampahafantarana amin'ny ankapobeny**

Eto ny teny "izy ireo" dia manondro ireo miaramila.

**Ara-dalàna ho anareo ve ny manakaravasy lehilahy izay Romana sy tsy mbola notsaraina akory?**

Nametraka io fanontaniana io i Paoly mba hahatonga ilay kapiteny hanamarina raha mitombona ny fikapoan'ireo miaramilany an'i Paoly. DH: "Tsy azo atao ny mamono lehilahy romanina nefa tsy voaheloka!"

**Acts 22:27****Fampahafantarana amin'ny ankapobeny**

Ny teny "azy" dia manondro an'i Paoly.

**Tamin'ny vola be fotsiny**

"Taorian'ny nanolorako vola be tamin'ireo manampahefana romanina." Ny kapiteny dia manambara ity fanambarana ity satria fantany fa sarotra ny ho tonga olom-pirenena Romana, ary ahiahiny fa tsy milaza ny marina i Paoly.

**Nateraka ho mponin'ny Romana aho**

Raha olom-pirenena romanina ny rainy, dia lasa olom-pirenen'ny Romanina ny zanany rehefa teraka.

**lehilahy izay nametra-panontaniana**

"ireo lehilahy nikasa nanontany" na "ireo lehilahy niomana hametraka fanontaniana"

**Acts 22:30****Fampahafantarana amin'ny ankapobeny**

Ny teny "izy" dia manondro ilay kapiteny.

**nitondra an'i Paoly nidina izy**

Avy ao amin'ny rova dia misy tohatra midina mankany amin'ny kianjan'ny tempoly.

## Chapter 23

<sup>1</sup> I Petera dia nijery nivantana tany amin'ireo mpikambana tao amin'ny filan-kevitra ary niteny hoe: "Ry rahalahy, izaho dia efa niaina teo anatrehan'Andriamanitra tamin'ny fieritreretana tsara rehetra mandraka androany." <sup>2</sup> Ny mpisorombe Ananiasy dia nibaiko ireo izay nitsangana teo akaikiny mba hamelezana ny vavany. <sup>3</sup> Avy eo i Paoly niteny azy hoe: "Andriamanitra dia hikapoka anao, ianao ry rindrina voalalotra fotsy. Ianao ve dia mipetraka hitsara ahy amin'ny lalàna, nefa mandidy ahy mba ho kapohina, tsy araka ny lalàna?" <sup>4</sup> Ireo izay nitsangana teo dia niteny hoe: "Izao ve no fomba hanevatevanareo ny mpisoromben'Andriamanitra?" <sup>5</sup> I Paoly niteny hoe: "Tsy nahafantatra aho, ry rahalahy, hoe izy ilay lehiben'ny mpisorombe. Fa efa voasoratra hoe: tsy tokony hiteny ratsy ny mpitondra ny vahoakanao ianao." <sup>6</sup> Rehefa hitan'i Paoly fa ny sasany tamin'ny filan-kevitra dia Sadoseo ary ny hafa Fariseo, dia niteny mafy tao amin'ny filan-kevitra izy hoe: "Ry rahalahy, Izaho dia Fariseo, zanaka lahin'ireo Fariseo. Izany no izy satria izaho dia manantena tsara ny fitsanganan'ny maty izay hitsarana ahy." <sup>7</sup> Rehefa niteny izany izy, dia nanomboka nisy fifandirana teo amin'ireo Fariseo sy ireo Sadoseso, ary ny vahoaka dia nizara. <sup>8</sup> Fa ireo Sadoseo dia niteny fa tsy misy ny fitsanganana amin'ny maty, tsy misy ireo anjely, ary tsy misy ireo fanahy, nefa ireo Fariseo dia nanaiky an'izy rehetra ireo. <sup>9</sup> Noho izany dia nisy fitabatabana mafy niseho, ary ny sasany tamin'ireo mpanora-dalànan'ireo Fariseo dia nitsangana ary niady hevitra, niteny hoe: "Izahay dia tsy mahita zavatra diso amin'io lehilahy io. Ahoana raha ny fanahy na ny anjely no niresaka taminy?" <sup>10</sup> Nony nisy fifandirana mafy teo, ny kapiteny mpitarika dia natahotra sao dia hifandrotehan'izy ireo i Paoly, noho izany izy dia nandidy ireo miaramila mba hidina sy haka azy an-keriny any amin'ireo mpikambana ao amin'ny filan-kevitra, ary hitondra azy any an-dapa. <sup>11</sup> Ny alina manaraka ny Tompo dia nijoro teo anilany ary niteny hoe: "Aza matahotra, fa toy ny nijoroanao vavolombelona momba ahy tany Jerosalema, no tsy maintsy hijoroanao vavolombelona any Roma ihany koa." <sup>12</sup> Rehefa maraina ny andro, ny Jiosy sasany dia namorona tetika ary nanozona ny tenan'izy ireo miaraka amin'ny fianianana mba tsy hihinana na hisotro na inona na inona ambara-pamonoan'izy ireo an'i Paoly. <sup>13</sup> Mihoatra ny efapolo olona izy ireo izay namorona io tetika io. <sup>14</sup> Izy ireo dia nandeha tany amin'ireo mpisorombe sy ireo loholona ka niteny hoe: "Izahay dia efa nanao fanozonana lehibe tamin'ny tenanay, mba tsy hihinana na inona na inona ambara-pamonoanay an'i Paoly." <sup>15</sup> Ankehitriny, noho izany, avelao ny filan-kevitra hiteny amin'ny kapiteny mpitarika mba hitondra azy hidina eto aminareo, ary ianareo toy ny hoe hanapa-kevitra amin'ny zava-misy momba azy marina kokoa. Fa ho anay, izahay dia vonona ny hamono azy alohan'ny fahatongavany eto." <sup>16</sup> Nefa ny zanaka lahin'ny anabavin'i Paoly dia naheno fa teo am-piandrasana ny hamonoana azy izy ireo, noho izany izy dia nandeha ary niditra ny lapa ka niteny tamin'i Paoly. <sup>17</sup> I Paoly dia niantso ny iray tamin'ireo kapiteny ka niteny hoe: "Ento any amin'ny kapiteny mpitarika ity tovolahy ity, fa manana zavatra lazaina aminy izy." <sup>18</sup> Noho izany ilay kapiteny dia nandray ilay tovolahy ary nitondra azy tany amin'ny kapiteny mpitarika ka niteny hoe: "I Paoly ilay gadra no niantso ahy ho any aminy, ary nangataka ahy mba hitondra ity tovolahy ity ho eto aminao. Manana zavatra ho lazaina aminao izy." <sup>19</sup> Ny kapiteny mpitarika dia naka azy tamin'ny tanana ho any amin'ny toerana mitokana ary nanontany azy hoe: "Inona izany tokony ho lazainao amiko izany?" <sup>20</sup> Ilay tovolahy niteny hoe: "Ireo jiosy dia efa nanaiky ny hangataka aminao mba hitondra an'i Paoly hidina any amin'ny filan-kevitra rahampitso, toy ny hoe izy ireo dia handeha hanontany ny momba azy marina kokoa." <sup>21</sup> Nefa aza manaiky azy ireo, satria nisy olona mihoatra ny efapolo izay efa vonona ny hamono azy. Niantso ozona ho an'ny tenany izy ireo, mba tsy hihinana na hisotro ambara-pamonoan'izy ireo azy. Fa na dia izao aza dia efa vonona izy ireo, miandry fanekena avy any aminao." <sup>22</sup> Ka navelan'ilay kapiteny mpifehy handeha ilay tovolahy, taorian'ny nanoroany azy hoe: "Aza miteny na amin'iza na amin'iza hoe niteny ireo zavatra ireo tamiko ianao." <sup>23</sup> Avy eo izy dia niantso ho eo aminy ny roa tamin'ireo kapiteny ka niteny hoe: "Alaivo ny miaramila roanjato izay vonona ny andeha any Kaisaria, sy mpitaingin-tsoavaly fitopolo ihany koa, ary mpitondra lefona roanjato. Handeha ianao amin'ny ora fahatelon'ny alina." <sup>24</sup> Izy ihany koa dia nandidy azy ireo mba hanome biby izay afaka hotaingenan'i Paoly, ary mba hitondra azy soa aman-tsara any amin'i Feliksa ilay governora. <sup>25</sup> Avy eo dia nanoratra taratasy toy izao izy: <sup>26</sup> "Klaodio Lisia ho an'i Feliksa governora tsara indrindra, arahaba. <sup>27</sup> Io lehilahy io dia nosamborin'ireo Jiosy ary saika novonoin'izy ireo, rehefa tonga teo amin'izy ireo niaraka tamin'ireo miaramila aho dia nanavotra azy, satria nahafantatra aho fa izy dia olom-pirenena Romana. <sup>28</sup> Izaho dia te hahalala ny antony niampangan'izy ireo azy, noho izany dia nentiko nidina tao amin'ny filan-kevitr'izy ireo izy. <sup>29</sup> Nahafantatra aho fa voapanga tamin'ny ady hevitra mikasika ny lalàn'izy ireo manokana izy, nefa tsy nisy fiampangana nanohitra azy izay mendrika fahafatesana na fanagadrana. <sup>30</sup> Avy eo dia nampafantarina ahy fa nisy tetika hanoherana ilay lehilahy, noho izany dia nandefa azy teo noho eo tany aminao aho, ary nanafatra ireo mpiampanga azy ihany koa mba hitondra ny fanamelohan'izy ireo azy eo anatrehanao. Veloma." <sup>31</sup> Ka noho izany ireo miaramila dia

nankatò ireo baikon'izy ireo. Nalain'izy ireo i Paoly ary nentiny tamin'ny alina tany Antipatria. <sup>32</sup> Ny ampitso, ny ankamaroan'ireo miaramila dia nandao ireo mpitaingin-tsoavaly mba handeha hiaraka aminy fa izy ireo dia niverina tany an-dapa. <sup>33</sup> Rehefa tonga tany Kaisaria ireo mpitaingin-tsoavaly ka nanolotra ny taratasy ho an'ny governora, dia nanolotra an'i Paoly taminy ihany koa. <sup>34</sup> Rehefa namaky ny taratasy ny governora, dia nanontany ny faritany izay niavian' i Paoly izy. Rehefa fantany fa avy any Kilikia izy, <sup>35</sup> dia niteny hoe: "Izaho dia haheno tanteraka anao rehefa tonga eto ireo mpiampanga anao." Dia nasainy notazomina tao ao amin'ireo foiben'ny fanjakan'i Heroda izy.

### Acts 23:1

#### Fampifandraisana amin'ny foto-kevitra

Paoly dia mijoro eo anoloan'ireo lohan'ny mpisorona sy ireo mpikambana ao amin'ny filankevitra.

#### izaho dia efa niaina teo anatrehan'Andriamanitra tamin'ny fieritreretana tsara rehetra mandraka androany

"Fantatro fa na dia hatramin'izao andro izao aza aho dia nanao izay tian'Andriamanitra ho ataoko"

#### rindrina voalalotra fotsy

DH: "rindrina miloko fotsy"

#### Ianao ve dia mipetraka hitsara ahy amin'ny lalàna, nefa mandidy ahy mba ho kapohina, tsy araka ny lalàna?

Nametraka io fanontaniana io i Paoly mba hanondroana ny fihatsarambelatsihin'i Ananias. DH: "Mipetraka ianao mba hitsara ... manohitra ny lalàna."

#### mandidy ahy mba ho kapohina

DH: "mandidy ny olona hikapoka ahy"

### Acts 23:4

#### Izao ve no fomba hanevatevanareo ny mpisoromben'Andriamanitra?

DH: "Aza manevateva ny mpisoronaben'Andriamanitra!"

#### Fa efa voasoratra

DH: "Fa efa nosoratan'i Mosesy tao amin'ny lalàna"

### Acts 23:6

#### zanaka lahin'ireo Fariseo

DH: "ary Fariseo ny raiko sy ireo razako"

#### ny fitsanganan'ny maty izay hitsarana ahy

DH: "ireo izay efa maty dia ho velona indray"

#### hitsarana ahy

DH: "ianareo dia hitsara ahy"

#### ny vahoaka dia nizara

"nisy fifandirana teo amin'ny samy vahoaka"

#### Fa ireo Sadoseo dia niteny fa tsy misy ny fitsanganana amin'ny maty, tsy misy ireo anjely, ary tsy misy ireo fanahy, nefa ireo Fariseo

Io dia fanazavana momba ireo Sadoseo sy ireo Fariseo.

### Acts 23:9

#### Noho izany dia nisy fitabatabana mafy niseho

"Dia nanomboka nihoraka mafy izy ireo." Ny teny hoe "noho izany" dia manamarika toe-javatra nitranga izay nitranga noho ny zavatra hafa izay niseho taloha. Amin'ity tranga ity, ny hetsika teo aloha dia ny filazan'i Paoly ny finoany ny fitsanganana amin'ny maty.

#### Ahoana raha ny fanahy na ny anjely no niresaka taminy?

Ireo Fariseo dia manakiana mafy ireo Sadoseo amin'ny filazana fa fanahy sy anjely dia tena misy ary afaka miresaka amin'ny olona. DH: "Angamba nisy fanahy na anjely niteny taminy!"

### Acts 23:11

#### Ny alina

Midika izany fa ny alina taorian'ilay andro nialan'i Paoly teo anoloan'ny filan-kevitra. DH: "Ny alina"

#### hijoroanao vavolombelona any Roma

DH: "hijoro vavolombelona momba ahy any Roma"

### Acts 23:12

#### Fampifandraisana ny foto-kevitra

Raha mbola tao am-ponja tao amin'ilay rova i Paoly dia nanao voady ny hamono azy ireo Jiosy tsy mpino.

#### namorona tetika ary nanozona ny tenan'izy ireo

DH: "niangavy an'Andriamanitra mba hanozona azy ireo raha tsy manao izay nampanantenain'izy ireo"

### Acts 23:14

#### Fampahafantarana amin'ny ankapobeny

Ny teny hoe "izy ireo" dia manondro ireo Jiosy efa-polo tamin'ny 23:12.

#### Fampahafantarana amin'ny ankapobeny

Eto ny "ianareo" manondro ny lohan'ny mpisorona sy ny loholona.

**"Izahay dia efa nanao fanozonana lehibe tamin'ny tenanay, mba tsy hihinana na inona na inona ambara-pamonoanay an'i Paoly**

Mba hanaovana voady sy hangataka amin'Andriamanitra mba hanozona azy ireo raha tsy manatanteraka ny voadiny izy ireo dia voalaza fa toy ny hoe fanozonana no zavatra entin'izy ireo eo an-tsony. DH: "Nianiana tsy hihinana na inona na inona isika raha tsy efa namono an'i Paoly. Niangavy an'Andriamanitra izahay mba hanozona anay raha tsy manao izay nampanantenainay izahay"

### Acts 23:16

**Fampahafantarana amin'ny ankapobeny**

Ny teny "izy" dia manondro ny zanaky ny mpiray tampo. Ny teny "azy" dia manondro ilay kapiteny.

**teo am-piandrasana ny hamonoana azy izy ireo**  
"vonona ny hanafika an'i Paoly izy ireo"

### Acts 23:18

**I Paoly ilay gadra no niantso ahy ho any aminy**  
"I Paoly ilay gadra no niantso ahy hiresaka aminy"

**ilay tovolahy ary nitondra azy tany amin'ny kapiteny mpitarika ka niteny hoe: "I Paoly ilay gadra no niantso ahy ho any aminy, ary nangataka ahy mba hitondra ity tovolahy ity ho eto aminao. Manana zavatra ho lazaina aminao izy."** 19Ny kapiteny mpitarika dia naka azy tamin'ny tanana.

Koa satria nentin'ny kapitenin-tsambo ilay zandriny ary niantso azy ho tovolahy iray, dia nanolotra ny zanak'anabavin'i Paoly angamba ny 12 ka hatramin'ny 15 taona.

### Acts 23:20

**Ireo jiosy dia efa nanaiky**

Tsy midika akory izany hoe ny jiosy rehetra, fa ny vondrona rehetra izay teo. DH: "Ny sasany tamin'ireo Jiosy dia nanaiky"

**hitondra an'i Paoly hidina**

"hitondra an'i Paoly hidina avy any amin'ny rova"

**izy ireo dia handeha hanontany ny momba azy marina kokoa**

"Te hafantatra bebe kokoa momba ny nataon'i Paoly izy ireo"

**Niantso ozona ho an'ny tenany izy ireo, mba tsy hihinana na hisotro ambara-pamonoan'izy ireo azy**

"Efa nianiana izy ireo hihinana na hisotro raha tsy efa namono an'i Paoly. Ary nangataka tamin'Andriamanitra izy mba hanozona azy ireo raha tsy manao izay nampanantenainay izy ireo"

### Acts 23:22

**Fampahafantarana amin'ny ankapobeny**

Eto ny teny hoe "izy" dia manondro ilay kapiteny.

**Fampahafantarana amin'ny ankapobeny**

I Feliksa izay nipetraka tany Kaisaria no governora romanina tamin'izany.

### Acts 23:25

**Fampahafantarana amin'ny ankapobeny**

Ny kapiteny dia nanoratra taratasy ho an'i Feliksa Governora momba ny fisamborana an'i Paoly.

**Fampahafantarana amin'ny ankapobeny**

Klaudio Lisia no anaran'ilay kapiteny. Ny governora Feliksa no mpitondra nanerana ny faritra Romanina manontolo.

**"Klaudio Lisia ho an'i Feliksa governora tsara indrindra, arahaba**

Ity no fampidirana amin'ny fomba ofisialy amin'ilay taratasy. Nanomboka nanondro ny tenany ilay kapiteny. DH: "Izaho Klaudio Lisia dia manoratra ho anao ry Feliksa governora faran'izay tsara. Miarahaba anao "

**Io lehilahy io dia nosamborin'ireo Jiosy**

Eto ny "Jiosy" dia midika "ny sasany amin'ireo Jiosy". DH: "Ny sasany tamin'ireo Jiosy dia nisambotra ity lehilahy ity"

### Acts 23:28

**Fampifandraisana ny foto-kevitra**

Namarana ny taratasiny ho an'Governora Feliksa ilay kapiteny.

**Fampahafantarana amin'ny ankapobeny**

ny teny hoe "Izaho" dia manondro an'i Klaudio Lisia ilay kapiteny.

**Fampahafantarana amin'ny ankapobeny**

Ny teny hoe "izy ireo" dia manondro ny vondron'ireo Jiosy izay niampanga an'i Paoly

**Fampahafantarana amin'ny ankapobeny**

Ny teny hoe "ianao" dia manondro an'i Governora Feliksa

**nefa tsy nisy fiampangana nanohitra azy izay mendrika**

"fa izy ireo dia niampanga azy tamin'ny fanontaniana momban'ny"

**nefa tsy nisy fiampangana nanohitra azy izay mendrika fahafatesana na fanagadrana**

"fa tsy nisy na inona na inona nanohitra azy izay hahatonga ny fahefana Romana hamono azy na handefa azy any am-ponja"

**Avy eo dia nampafantarina ahy**

"Nahafantatra aho avy eo"

### Acts 23:31

**Fampifandraisana ny foto-kevitra:**

Ity no mamarana ny fotoana nisamborana an'i Paoly tao Jerosalema ary fiatombohan'ny fotoana hisamborana azy ao Kaisaria miaraka amin'i Governora Feliksa.

**Fampahafantarana amin'ny ankapobeny:**

Ny Antipatria dia tanàna naorin'i Heroda ho voninahitry ny Rainy, Antipatera. Ao amin'i Israely afovoany izany ankehitriny.

**Fampahafantarana amin'ny ankapobeny:**

Ny mpisolo tena tampisaka "-ny" dia manondro an'i Paoly; ary ny "aminy" faharoa dia manondro an'i Governora Feliksa.

**Ka noho izany ireo miaramila dia nankatò ireo baikon'izy ireo**

Ny teny hoe: "ka noho izany" dia manamarika tranga izay niseho nohon'ny zavatra hafa izay efa niseho tany aloha. Amin'ity tranga ity, ny zava-niseho teo aloha dia ny fibaikon'ny kapiteny lehibe ireo miaramila manaraka an'i Paoly.

**Nalain'izy ireo i Paoly ary nentina tamin'ny alina**

DH: "Azon'izy ireo i Paoly ka nentina'izy ireo tamin'ny alina"

### Acts 23:34

**Fampahafantarana amin'ny ankapobeny:**

Ny "izy"voalohany sy faharoa dia manondro ny Governora Feliksa, ary ny "izaho" dia manondro an'i Paoly, ny "izy" farany dia manondro an'i Governora Feliksa.

**Fampahafantarana amin'ny ankapobeny:**

Ny teny hoe: "anao"dia manondro an'i Paoly.

**nanontany ny faritany izay niavian' i Paoly izy**

DH: "nanontany an'i Paoly izy, 'Avy amin'ny faritany aiza ianao?'"

**Rehefa fantany fa avy any Kilikia izy, 35dia niteny hoe:**

DH: "Hoy i Paoly hoe: 'Avy any Kilikia aho'. Avy eo dia hoy ny Governora"

**Izaho dia haheno tanteraka anao**

"Ho henoiko izay lazainao rehetra"

**nasainy notazomina tao ... izy**

DH: "nibaiko ireo miaramila hitazona azy izy"

## Chapter 24

<sup>1</sup> Taorian'ny dimy andro, Ananiasy ilay mpisorona be, ireo loholona sasany, ary mpikabary antsoina hoe Tertylo dia nandeha tany. Ireo lehilahy ireo dia nitondra fiampangana an'i Paoly teo anoloan'ny governora. <sup>2</sup> Rehefa nitsangana teo anoloan'ny governora i Paoly, dia nanomboka niampangana azy i Tertylo ka niteny tamin'ny governora hoe: "Noho ianao dia manana fiadanana lehibe izahay, ary ny fahitanao dia mitondra fanovana tsara eo amin'ny firenenay; <sup>3</sup> koa am-pankasitrahana tanteraka no handraisany ny zavatra rehetra izay ataonao, ry Feliksa tsara indrindra. <sup>4</sup> Mba tsy hitazomako anareo ela loatra, dia mangataka fotoana fohy aminareo aho mba hihaino ahy am-pahatoniana. <sup>5</sup> Fa io lehilahy io dia hitanay fa mpanakorontana ary iray izay nitarika ny Jiosy rehetra manerana izao tontolo izao hikomy. Izy no mpitarika ny sekta Nazareana. <sup>6</sup> Ary izy ihany koa no niezaka ny handoto ny tempoly, ka dia nosamborinay izy. <sup>[1]</sup><sup>[7]</sup><sup>[2]</sup><sup>[8]</sup> Rehefa manontany an'i Paoly mikasika ireny zava-drehetra ireny ianao, dia ho fantatrao ny mikasika ireny fiampangana nataonay momba azy ireny." <sup>[3]</sup><sup>[9]</sup> Ireo Jiosy ihany koa dia nanampy trotraka ireny fiampangana ireny, ary nanamafy fa marina avokoa ireny. <sup>10</sup> Fa rehefa notondroin'ny mpanapaka hiteny i Paoly, dia namaly Paoly hoe: "Fantatro fa ianao dia efa mpitsara teto amin'ity firenena ity nandritry ny taona maro, ka dia faly ny tenako manazava aminao. <sup>11</sup> Ho fantatrao fa tsy mbola nihoatra ny roa ambin'ny folo andro izay no niakarako nidera tany Jerosalema. <sup>12</sup> Rehefa hitan'izy ireo tao an-tempoly aho, dia tsy niady hevitra na tamin'iza na tamin'iza aho, ary tsy namporisika ny vahoaka, na tao amin'ireo synagoga, na tao an-tanàna. <sup>13</sup> Tsy afaka manaporofy aminao ireo fiampangana izay ataony amiko ankehitriny izy ireo. <sup>14</sup> Saingy izaho manaiky izao aminao, araka ny Fampianarana izay antsoin'izy ireo hoe sekta, dia toy izany koa no hanompoko ny Andriamanitry ny razambentsika. Izaho dia mahatoky amin'ny rehetra izay ao amin'ny lalàna sy ireo voasoratr'ireo mpaminany. <sup>15</sup> Manana ny fahatokisana an'Andriamanitra toy ireo olona ireo aho, fa hisy ny fitsanganan'ny marina sy ny ratsy fanahy amin'ny maty. <sup>16</sup> Noho izany aho dia miezaka mandrakariva mba hanana fisainana madio eo anatrehan'Andriamanitra sy ny olombelona. <sup>17</sup> Ary taorian'ny taona maro dia tonga aho hitondra fanampiana ho an'ny fireneko sy fanomezana ara-bola. <sup>18</sup> Rehefa vitako izany, nisy Jiosy vitsivitsy avy any Asia nahita ahy tany amin'ny fetin'ny fanadiovana tao amin'ny tempoly, tsy niaraka tamin'ny vahoaka na tabataba. <sup>19</sup> Ireo olona ireo dia tokony ho eo anatrehanareo ankehitriny ka hiteny izay hiampangana' izy ireo ahy, raha manana zavatra izy ireo. <sup>20</sup> Na koa, ireo olona ireo ihany no tsy tokony hiteny izay hitan'izy ireo tsy mety aty amiko rehefa nitsangana teo anoloan'ny filan-kevitra ny Jiosy aho, <sup>21</sup> raha tsy hoe momba ny zavatra iray izay nihikiako rehefa nijoro teo anivon'izy ireo aho: 'Izany dia mikasika ny fitsanganan'ny maty izay hitsarana ahy eto anatrehanareo androany.' <sup>22</sup> Ary Feliksa, izay nampahafantarina tsara momba ilay Fampianarana. Izy dia niteny hoe: "Rehefa midina avy any Jerosalema i Lysia mpandidy, dia hanapa-kevitra ny amin'ny raharahanao aho." <sup>23</sup> Avy eo izy nandidy ilay kapiteny fa i Paoly dia tokony hambenana, fa mba hisy fahafahana dia tsy hisy amin'ireo namany ho sakanana amin'ny fanampiana izay zavatra ilainy. <sup>24</sup> Andro vitsivitsy taorian'izay, dia niverina niaraka tamin'i Drosila vadiny i Feliksa, izay vehivavy Jiosy, ka nalefa ho an'i Paoly izy ary naheno taminy momba ny finoana ao amin'i Kristy Jesosy. <sup>25</sup> Fa rehefa niady hevitra niaraka taminy i Paoly momba ny fahamarinana, fahononan-tena, sy ny fitsarana ho avy, dia lasa raiki-tahotra i Feliksa ka niteny hoe: "Mandehana manomboka izao. Fa rehefa manana fahafahana aho aoriana ao, dia handefa ho anao." <sup>26</sup> Nandritr'izany fotoana izany ihany, dia nanantena izy fa hanome vola azy i Paoly, noho izany dia nandefa ho azy matetika izy ary niresaka taminy. <sup>27</sup> Fa rehefa afaka roa taona, dia lasa governora nandimby an'i Feliksa i Porsio Festosy, saingy Feliksa te hahazo sitraka tamin'ireo Jiosy, dia navelany ho hambenana ihany i Paoly.

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### Footnotes

24:6 <sup>[1]</sup>Fanamarihana: Ireo antontan-taratasy taloha dia nanampy hoe: "Tianay ho tsaraina araka ny lalànan'ny izy."

24:7 <sup>[2]</sup>Fanamarihana: Ireo antontan-taratasy taloha dia ahitana ao amin'ny andininy faha 7 hoe: "Fa Lysia, mpiandraikitra, tonga ary naka azy an-keriny teo an-tananay."

24:8 <sup>[3]</sup>Fanamarihana: Ireo antontan-taratasy taloha dia nanampy ao amin'ny tapany voalohany amin'ny andininy faha 8 hoe: "Nandefa anay teo aminao."

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**Acts 24:1****Fampifandraisana ny foto-kevitra:**

Nosedraina tany Kaisara i Paoly. Natolotr'i Tertylo miaraka amin'ny fiampangana an'i Paoly i Governora Feliksa .

**Fampahafantarana amin'ny ankapobeny:**

Ny mpisolona tena tampisaka hoe: "-nao" dia maneho an'i Feliksa, ilay Governora.

**Fampahafantarana amin'ny ankapobeny:**

Ny "-nay" dia manondro ireo mponina eo ambany fitondran'i Feliksa.

**Taorian'ny dimy andro**

Taorian'ny dimy andro "nisamboran'ny miaramila Romana an'i Paoly tao Kaisara"

**mpikabary**

"mpisolovava." Tertylo dia mpahay lalàna Romana izay teo mba hiampanga an'i Paoly ao amin'ny fitsarana.

**nandeha tany**

"nandeha tany Kaisara izay nisy an'i Paoly"

**nitsangana teo anoloan'ny governora**

"teo anatrehan'ny governora izay mpitsara tao amin'ny fitsarana"

**nanomboka niampanga azy**

"nanomboka nandika lalàna manohitra azy" ny governora

**manana fiadanana lehibe izahay**

Ny hoe: "izahay" dia manondro ireo mponina eo ambany fitondran'i Feliksa, manana fiadanam-be"

**ary ny fahitanao dia mitondra fanovana tsara eo amin'ny firenenay**

"ary ny fikasana nataonao dia nanatsara ny firenentsika "

**Feliksa tsara indrindra**

" Governora Feliksa izay mendrika voninahitra lehibe" Feliksa no governora romana amin'ny faritra iray manontolo. Jereo izay nandikanao izany ao amin'ny 23: 25

**Acts 24:4****Fampahafantarana amin'ny ankapobeny:**

Ny "-nay" dia manondro an'i Ananiasy, lohona sasantsasany, ary Tertylo.

**Mba tsy hitazomako anareo ela loatra**

"mba tsy hijanona ela loatra ianareo"

**mangataka fotoana fohy aminareo aho mba hihaino ahy am-pitoniana**

"hihaino ahy am-pitoniana ny kabary fohy ataoko"

**io lehilahy io dia hitanay fa mpanakorontana**

Paoly eto dia oharina amin'ny hoe areti-mandringana miparitaka avy amin'ny olona iray mifindra amin'ny olona iray. DH: "io lehilahy io dia mpanakorontana"

**ny Jiosy rehetra manerana izao tontolo izao**

Ny hoe: "rehetra" dia ampiasaina mba hanamafisana ny fiampangana an'i Paoly. DH: "Jiosy maro manerana an'izao tontolo izao"

**Izy no mpitarika ny sekta Nazareana**

Ny "sekta Nazareana" dia anarana hafa hilazana ny Kristiana. DH: "Izy ihany koa dia mitarika ny vondrona rehetra izay antsoin'ny olona hoe mpanara-dia Nazareana"

**sekta**

Vondron'olona vitsy. Tertylo dia manao ny Kristiana ho vondrona kely ao anatin'ny Jodaisma.

**Acts 24:7****Fampifandraisana ny foto-kevitra:**

Mamarana ny fanolorana ny fiampangana an'i Paoly eo anoloan'ny Governora Feliksa i Tertylo.

**Fampahafantarana amin'ny ankapobeny:**

Ny "fantatrao" dia manondro ny Governora Feliksa.

**niampanga azy amin'ny**

"niampanga azy amin'izay ataony" na "niampanga an'i Paoly ho meloka tamin'ny nataony"

**Acts 24:10****Fampifandraisana ny foto-kevitra:**

Ny valintenin'i Paoly amin'ny Governora Feliksa momba ny fiampangana azy

**Fampahafantarana amin'ny ankapobeny:**

Ny hoe: "izy ireo" dia manondro ireo Jiosy izay miampanga an'i Paoly.

**mpitsara teto amin'ity firenena ity**

Ny "firenena" eto dia maneho ny olona rehetra ao amin'ny firenena Jiosy. DH: "mpitsara ny olona ao amin'ny firenena Jiosy"

**Ho fantatrao**

"Afaka manaporofa ianao"

**ary tsy namporisika ny vahoaka**

"Tsy nandrangitra ny vahoaka aho"

**ireo fiampangana**

"fitenenan-dratsy amin'ny fanaovana ratsy" na "ireo fanamelohana"

**Acts 24:14**

**izaho manaiky izao aminao**

"ampahafantariko anao izao" na "izaho manambara izao aminao"

**araka ny Fampianarana**

"ny Fampianarana" dia nampiasaina amin'ny maha-Kristiana tamin'ny andron'i Paoly.

**dia toy izany koa no hanompoko ny Andriamanitry ny razambentsika**

Paoly dia mampiasa ny fehezanteny "toy izany koa" mba hilazana fa amin'ny maha-mpino an'i Jesosy azy, dia manompo an'Andriamanitra tahaka ny razambe izy. Tsy mpitarika "sekta" izy na mampianatra zavatra vaovao izay mifanohitra amin'ny finoana taloha.

**ny fitsanganan'ny marina sy ny ratsy fanahy amin'ny maty**

DH: "rehefa hampitsangana ny maty rehetra Andriamanitra, ny marina sy ny tsy marina"

**Acts 24:17**

**fetin'ny fanadiovana tao amin'ny tempoly**

"tao an-tempoly taorian'ny nahavitako ny fankalazana ny fanadiovana ny tenako"

**tsy niaraka tamin'ny vahoaka na tabataba**

DH: "tsy nanangona vahoaka na nitarika korontana"

**raha manana zavatra izy ireo**

"raha manana ho lazaina izy ireo"

**Acts 24:20**

**ireo olona ireo ihany**

Manondro an'ireo mpikambana ao amin'ny filankevitra izay tao amin'ny fitsarana an'i Paoly tao Jerosalema.

**hiteny izay hitan'izy ireo tsy mety aty amiko**

"hiteny izay zavatra diso nataoko izay afaka porofoin'izy ireo"

**Izany dia mikasika ny fitsanganan'ny maty**

DH: "Izany dia nohon'ny finoako fa Andriamanitra dia hampitsangana ny maty rehetra"

**Acts 24:22**

**Rehefa midina avy any Jerosalema i Lysia**

"tamin'ny fotoana nidinan'i Lysia"

**hanapa-kevitra ny amin'ny raharahanao aho**

"Hanapa-kevitra momba ny fiampangana anao aho" na "Hotsaraiko ianao na meloka na tsia"

**Acts 24:24**

**lasa raiki-tahotra i Feliksa**

Nahatsiaro ho meloka tamin'ireo otany i Feliksa.

**Acts 24:26**

**nanantena izy fa hanome vola azy i Paoly**

Feliksa dia nanantena fa hanome vola azy i Paoly mba hanafaka azy.

**saingy Feliksa te hahazo sitraka tamin'ireo Jiosy**

"tiany ho tia azy ireo mpitarika Jiosy"

**dia navelany ho hambenana ihany i Paoly**

"navelany tany am-ponja i Paoly"

## Chapter 25

<sup>1</sup> Ankehitriny, Festony niditra tao amin'ny faritany, ary telo andro taty aoriana, dia niakatra avy tao Kaisaria izy ho any Jerosalema. <sup>2</sup> Ny lohan'ny mpisorona sy ireo Jiosy manan-kaja dia nitondra fanamelohana hampiangana an'i Paoly, ka namporisika azy <sup>3</sup> sy nangataka taminy izy ireo mba hampidoza an'i Paoly\_ ka mety hampiantso an'i Paoly ho any Jerosalema Festosy mba afahan'izy ireo mamono azy eny an-dalana. <sup>4</sup> Kanefa Festosy namaly fa gadra ao Kaisaria Paoly, ary izy tenany dia hiverina any tsy ho ela. <sup>5</sup> "Noho izany, ireo izay afaka," hoy izy: "dia tokony handeha hiaraka aminay ho any. Raha nanao zavatra tsy nety ilay lehilahy, dia tokony hampanga azy ianareo." <sup>6</sup> Festosy dia tsy nijanona nihoatry ny valo na folo andro ary avy eo nidina nankany Kaisaria, ary ny andro manaraka dia nipetraka teo amin'ny toeran'ny fitsarana izy ary nandidy an'i Paoly mba ho entina any aminy. <sup>7</sup> Rehefa tonga izy, dia nipetraka teo akaiky teo ireo Jiosy avy any Jerosalema, ary nitondra fiampangana goavana maro izy ireo izay tsy afaka noprofoin'izy ireo. <sup>8</sup> Niara-tena Paoly ary niteny hoe: "Tsy nanao zavatra ratsy manohitra ny lalàn'ny Jiosy aho na manohitra ny tempoly na manohitra an'i Kaisara." <sup>9</sup> Saingy nitady izay ahazoana ny fankasitrakan'ireo Jiosy i Festosy, ary noho izany dia namaly an'i Paoly izy ka niteny hoe: "Te-hiakatra ho any Jerosalema ve ianao ary ho tsaraiko momba ireny zavatra tany ireny?" <sup>10</sup> Hoy Paoly hoe: "Mitsangana eto anoloan'ny seza fitsaran'i Kaisara aho izay tsy maintsy hitsarana ahy. Tsy nanao ratsy ny Jiosy aho, araka ny efa fantatrao tsara. <sup>11</sup> Kanefa raha nanao ratsy aho ary raha nanao izay mendrika ny fahafatesana, dia tsy mandà ny ho faty. Fa raha tsy misy ireo fiampangana'izy ireo, dia tsy misy olona afaka mitondra ahy ho any amin'izy ireo. Mangataka an'i Kaisara aho." <sup>12</sup> Rehefa avy niresaka tamin'ny filankevitra Festosy, dia namaly izy hoe: "Nanagataka an'i Kaisara ianao. Any amin'i Kaisara no handehananao. <sup>13</sup> Ary taorian'ny andro vitsivitsy, dia tonga tany amin'i Kaisaria i Agripa mpanjaka sy Berenika mba hamangy an'i Festosy. <sup>14</sup> Taorian'ny naha tao azy nandritry ny andro maro, dia natolotr'i Festosy teo amin'ny mpanjaka ny raharahan'i Paoly; niteny izy hoe: "Nisy lehilahy iray navelan'i Felix aty toy ny gadra. <sup>15</sup> Rehefa tany Jerosalema aho, dia nitondra fiampangana ity lehilahy ity taty amiko ireo lohan'ny mpisorona sy ireo loholon'ny Jiosy, ary nangataka teny fanamelohana ho azy izy ireo. <sup>16</sup> Namaly azy ireo aho fa tsy fomban'ireo Romana ny manolotra olona mialohan'ny hiatrehany ireo mpiampangana azy sy hananany fahafahana hiaro-tena amin'ireo fiampangana. <sup>17</sup> Noho izany, rehefa niara-tonga teto izy ireo, dia tsy niandry aho, fa ny andro manaraka dia nipetraka teo amin'ny sezan'ny fitsarana aho ary nibaiko ny ampidirana ilay lehilahy. <sup>18</sup> Rehefa nitsangana ireo mpiampangana ka nanameloka azy, dia noheveriko fa tsy nisy goavana ny fampiangana nentin'izy ireo ho azy. <sup>19</sup> Fa kosa, nifamaly izy ireo mahakasika ny fivavahan'izy ireo manokana sy momba izany Jesosy izay maty izany, izay nambaran'i Paoly fa velona. <sup>20</sup> Tsy azoko antoka ny fomba hanadihadiana ity tranga ity, ary noho izany dia nanontaniako izy raha vonona ny ho any Jerosalema mba ho tsaraina any momba ireo fiampangana ireo. <sup>21</sup> Fa rehefa nangataka ny hijanonana ao am-ponja mba hiandry ny fanapahan-kevitra ny Amperora i Paoly, dia nandidy azy aho mba ho tazomina ao am-ponja izy mandra-pandefasako azy any amin'i Kaisara." <sup>22</sup> Agripa niresaka tamin'i Festosy hoe: "Te-handre ity lehilahy ity ihany koa aho." "Rahampitso," hoy Festosy: "Handre azy ianao." <sup>23</sup> Ka ny andro manaraka, dia tonga niaraka tamin'ny lanonana marobe Agripa sy Berenika; nankao amin'ny efitrano lehibe niaraka tamin'ireo miaramila mpifehy sy ireo lehilahy manan-kaja teo amin'ny tanàna izy ireo. Rehefa niteny ilay didy Festosy, dia nentin'izy ireo Paoly. <sup>24</sup> Hoy Festosy hoe: "Agripa mpanjaka, sy ianareo lehilahy rehetra izay miaraka aminay eto, itanareo ity lehilahy ity; ireo vahoakan'ny Jiosy rehetra nifanaraka tamiko tany Jerosalema sy eto ihany koa, dia nitaraina tamiko izy ireo fa tsy tokony ho velona intsony izy. <sup>25</sup> Fantatro fa tsy nanao na inona na inona mendrika ny fahafatesana izy; fa satria nangataka ny Amperora izy, dia nanapa-kevitra aho ny handefa azy. <sup>26</sup> Saingy tsy misy zavatra manan-danja ho soratako any amin'ny Amperora. Noho izany antony izany, dia nentiko teo aminareo izy, indrindra aminao, Agripa Mpanjaka, mba afahako manana zavatra ho sorotana bebe kokoa momba ilay raharaha. <sup>27</sup> Satria toa tsy mety amiko ny mandefa gadra sy tsy milaza izay hampiangana azy koa.

### Acts 25:1

**Fampifandraisana ny foto-kevitra:**  
Paoly dia mbola gadra ao Kaisaria.

**mba afahan'izy ireo mamono azy eny an-dalana**  
Hanafika an'i Paoly izy ireo

### Acts 25:4

**Kanefa Festosy namaly fa gadra ao Kaisaria Paoly, ary izy tenany dia hiverina any tsy ho ela**  
DH: "Fa Festosy niteny hoe: "Paoly dia gadra ao Kaisara , ary izaho dia hiverina tsy ho ela"

**dia tokony hiampanga azy ianareo**

"dia tokony hiampanga azy amin'ny fandikana lalàna ianareo" na "tokony hitondra fanamelohana azy ianareo"

**Acts 25:6****Fampahafantarana amin'ny ankapobeny:**

Ny "izy ireo" dia manondro ireo Jiosy izay avy any Jerosalema.

**nipetraka teo amin'ny toeran'ny fitsarana**

Ny hoe : "nipetraka teo amin'ny toeran'ny fitsarana" dia manondro fanapahana'i Festosy amin'ny maha-mpitsara an'i Paoly azy. DH: "nipetraka ho toy ny mpitsara"

**nandidy an'i Paoly mba ho entina any aminy**

DH: "ireo miaramilany no nitondra an'i Paoly ho any aminy"

**Rehefa tonga izy**

"Rehefa tonga izy dia nitsangana teo anatrehan'i Festosy"

**manohitra ny tempoly**

DH: "manohitra ny lalàna mifehy ny fidirana ao an-tempoly"

**Acts 25:9****Fampifandraisana ny foto-kevitra:**

Paoly dia nangataka mba ho tsaraina eo anoloan'i Kaisara.

**nitady izay ahazoana ny fankasitrakan'ireo Jiosy**

Eto ny hoe: "ireo Jiosy" dia midika hoe mpitarika Jiosy. DH: "te-hampifaly ireo mpitarika Jiosy"

**ho tsaraiko momba ireny zavatra tany ireny**

DH: "ho tsaraiko amin'ireo fiampangana ireo ianao"

**Mitsangana eto anoloan'ny seza fitsaran'i Kaisara aho izay tsy maintsy hitsarana ahy**

Ny "seza fitsarana" dia manondro ny fahefan'i Kaisara hitsara an'i Paoly. DH: "Mangataka ho eo anatrehan'i Kaisara aho, mba hahafahany mitsara ahy"

**Acts 25:11****Kanefa raha nanao ratsy aho ... dia tsy misy olona afaka mitondra ahy ho any amin'izy ireo.**

Raha meloka i Paoly, dia hanaiky ny fanasaziana izy, kanefa fantany fa tsy meloka izy.

**raha nanao izay mendrika ny fahafatesana**

"raha nanao izay diso ka mendrika fahafatesana aho"

**Fa raha tsy misy ireo fiampangan'izy ireo**

"raha tsy marina ny fiampangana ahy"

**tsy misy olona afaka mitondra ahy ho any amin'izy ireo**  
Ireo mety ho dikany 1) Festosy dia tsy manana fahefana ara-dalana hitondra an'i Paoly eo amin'ireo mpitory sandoka

**tamin'ny filan-kevitra**

DH: "tamin'ny mpanolo-tsainany"

**Acts 25:13****Fampifandraisana ny foto-kevitra:**

Festosy manazava ny mombamomba an'i Paoly amin'ny Mpanjaka Agripa.

**Nisy lehilahy iray navelan'i Felix aty toy ny gadra**

DH: "Rehefa namela ny biraony i Feliksa, dia namela ilay lehilahy ho gadra ao"

**nangataka teny fanamelohana ho azy izy ireo**

DH: "nangataka izy ireo mba ho helohina ho faty izy"

**Acts 25:17****Noho izany**

Io teny io dia manamarika ilay fanambarana noho izay voalaza teo aloha. Festosy dia miteny fa ny olona voaheloka dia tokony ho afaka mifanatrika amin'ny mpiampanga azy ary miaro ny tenany.

**mahakasika ny fivavahan'izy ireo manokana**

Eto ny "fivavahana" dia midika ny rafitry ny finoan'ny olona manoloana ny fiainana sy ny hery tsy voajanahary

**Acts 25:21****Fampifandraisana ny foto-kevitra:**

Festosy dia mamarana ny fanazavana ny mombamomba an'i Paoly amin'ny Mpanjaka Agripa.

**Fa rehefa nangataka ny hijanonana ao am-ponja mba hiandry ny fanapahan-kevitra ny Amperora i Paoly**

DH: "Fa rehefa nisisika ny hijanona eo ambany fiambesan'ireo Romana i Paoly mba hanapahan'ny emperora hevitra ny momba azy"

**Acts 25:23****Fampifandraisana ny foto-kevitra:**

Festosy dia mbola nanome fampahafantarana momba an'i Paoly tamin'ny Mpanjaka Agripa.

**efitrano lehibe**

Toerana lehibe izay hiangonan'ny olona amin'ny fankalazana, fitsarana, ary seho hafa.

**dia nibedy ahy izy ireo**

"dia niteny mafy ahy izy ireo"

**fa tsy tokony ho velona intsony izy**

"tokony ho faty avy hatrany aho"

**Acts 25:25**

**fa satria nangataka ny Amperora izy**  
"satria nangataka tamin'ny amperora izy mba  
hitsara ahy"

**izay hiampangana azy**

Ireo mety ho dikany: 1) ireo fiampangana manohitra  
azy izay nentin'ireo Mpitarika Jiosy

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## Chapter 26

<sup>1</sup> Noho izany Agripa niteny tamin'i Paoly hoe: "Afaka miteny ho an'ny tenanao ianao." Dia naninjitra ny tanany Paoly ary nanao ny fiarovan-tenany. <sup>2</sup> "Maneho ny tenako toy ny faly aho, ry Agripa mpanjaka, mba hitondra ny zavatra mahazo ahy eto anoloanao androany manohitra ireo fiampangan'ireo Jiosy rehetra; <sup>3</sup> indrindra, satria ianao efa matihanina amin'ny fomba amam-panao sy fanontanian'ny Jiosy rehetra. Noho izany dia mangataka anao aho hihaino ahy am-paharetana. <sup>4</sup> Marina fa, ireo Jiosy rehetra dia mahafantatra ny fomba fiainako hatramin'ny fahatanorako tany amin'ny fireneko manokana sy tao Jerosalema. <sup>5</sup> Izy ireo dia nahafantatra ahy hatrany am-boalohany ary tokony hanaiky izy ireo fa Fariseo fiaina aho, ny hentitra indrindra amin'ny antokon'ny fivavahantsika. <sup>6</sup> Ary mijoro eto aho mba ho tsaraina satria mitady ny fampanantenana izay nataon'Andriamanitra tamin'ireo razantsika aho. <sup>7</sup> Fa ity no fampanantenana nantenain'ny fokontsika roambinifolo ho raisina raha nanompo an'Andriamanitra andro aman'alina tokoa izy ireo. Ho an'izany fanantenana izany, ry Agripa mpanjaka, no hiampangan'ireo Jiosy ahy. <sup>8</sup> Nahoana ianareo no mihevitra fa tsy azo inoana fa manangana ny maty Andriamanitra? <sup>9</sup> Nisy fotoana aho nihevitra tamin'ny tenako fa tokony hanao zavatra maro manohitra ny anaran'i Jesosy avy any Nazareta aho. <sup>10</sup> Nanao izany tany Jerosalema aho. Nanidy maro tamin'ireo mpino tany am-ponja tamin'ny fahefana noraisiko avy tamin'ireo lohan'ny mpisorona aho, ary rehefa voavono izy ireo, dia nandatsaka ny vatoko hanohitra azy ireo aho. <sup>11</sup> Nosaziako imbetsaka izy ireo tany amin'ireo synagoga rehetra ary niezaka ny hanery azy ireo mba hiteny ratsy aho. Tezitra mafy tamin'izy ireo aho ary nanenjika azy ireo na dia tany amin'ireo tanàna any ivelany aza. <sup>12</sup> Raha mbola nanao izany aho, dia nandeha tany Damaskosy niaraka tamin'ny fahefana sy ireo didy avy amin'ireo lohan'ny mpisorona; <sup>13</sup> ary teny andalana nankany, tamin'ny mitataovovonana, ry Mpanjaka, dia nahita hazavana avy eny an-danitra aho izay mamiratra noho ny masoandro ary izany dia namiratra nanodidina ahy sy ireo lehilahy izay niara-dia tamiko. <sup>14</sup> Rehefa nianjera tamin'ny tany izahay rehetra, dia nahare feo niresaka tamiko aho izay niteny tamin'ny teny Hebreo hoe: 'Saoly, Saoly, nahoana ianao no manenjika Ahy? Sarotra ho anao ny handaka fanindronana.' <sup>15</sup> Avy eo niteny aho hoe: 'Iza ianao, Tompo ve?' Ny Tompo namaly hoe: 'Izaho no Jesosy izay enjehinao. <sup>16</sup> Ankehitriny miarena ary mitsangana amin'ny tongotra; satria noho izao antony izao no nisehoako taminao, mba hanendry anao ho mpanompo sy ho vavolombelona mahakasika ireo zavatra izay fantatrao momba Ahy ankehitriny ary ireo zavatra izay hasehoako anao ao aoriana kely; <sup>17</sup> ary hanavotra anao ao amin'ny vahoaka sy ireo Jentilisa izay hanirahako anao aho, <sup>18</sup> mba hanokatra ny mason'izy ireo ary hampitodika azy ireo hiala amin'ny haizina hankany amin'ny fahazavana ary amin'ny herin'ny Satana hankany amin'Andriamanitra, mba hafahan'izy ireo mandray avy amin'Andriamanitra ny famelan-keloky ny fahotana sy ny lova izay omeko azy ireo izay nohamasinina tamin'ny finoana Ahy.' <sup>19</sup> Noho izany, ry Agripa mpanjaka, nankatoa ny fahitana avy tany an-danitra aho; <sup>20</sup> fa, ny an'ireo izay tany Damaskosy aloha, ary avy eo tany Jerosalema, ary nanerana ny tanin'ny Jodia rehetra, ary koa tamin'ireo Jentilisa, nanome azy ireo ny hafatra aho fa tokony hibebaka sy hitodika amin'Andriamanitra izy ireo, hanao ny asa mendrika ny fibebahana. <sup>21</sup> Noho izany antony izany no nisamboran'ireo Jiosy ahy tao an-tempoly sy niezaka hamono ahy. <sup>22</sup> Nanampy ahy hatramin'izao Andriamanitra, noho izany dia mitsangana aho ary mijoro vavolombelona amin'ny olon-tsotra sy amin'ireo manan-kaja tsy hilaza na inona na inona mihoatra izay nolazain'ireo mpaninany sy Mosesy fa hitranga; <sup>23</sup> fa tsy maintsy hijaly Kristy, ary Izy no ho voalohany hitsangana amin'ireo maty mba hitsangana sy hitory fahazavana ho an'ireo vahoaka Jiosy sy ireo Jentilisa." <sup>24</sup> Raha vitan'i Paoly ny fiarovan-tenany, dia niteny tamin'ny feo mafy Festosy hoe: "Paoly, very saina ianao; ny fianaranao be loatra no nahatonga anao ho very saina." <sup>25</sup> Fa hoy Paoly hoe: "Tsy very saina aho, ry Festosy tsara indrindra; fa amin'ny fahasahiana aho miteny tenin'ny fahamarinana sy fahamatorana. <sup>26</sup> Fa ny mpanjaka mahafantatra momba izany zavatra izany; ary noho izany, miteny an-kalalahana aminy aho, fa resy lahatra fa tsy nisy tamin'izany nafenina taminy; satria tsy natao tany amin'ny takona izany. <sup>27</sup> Mino ny mpaminany ve ianao, ry Agripa mpanjaka? Fantatro fa mino ianao." <sup>28</sup> Agripa niteny tamin'i Paoly hoe: "Ao anatin'ny fotoana fohy ve no handresena lahatra ahy sy hanaovanao ahy ho kristiana?" <sup>29</sup> Hoy Paoly hoe: "Mivavaka amin'Andriamanitra aho, mba na ho ao anatin'ny fotoana fohy na fotoana lava, tsy ianao ihany, fa ireo rehetra izay mandre ahy androany ihany koa, dia hitovy amiko, fa tsy miaraka an'ireny rojo ireny." <sup>30</sup> Avy eo nitsangana ny mpanjaka, sy ny governora, sy Berenika ihany koa, ary ireo izay nipetraka niaraka tamin'izy ireo; <sup>31</sup> rehefa nandao ny trano fivoriana izy ireo, dia nifampiresaka ary niteny hoe: "Ity lehilahy ity tsy manao zavatra mendrika ny fahafatesana na famatorana." <sup>32</sup> Hoy Agripa tamin'i Festosy hoe: "Ity lehilahy ity dia afaka nalefa raha tsy nantsoina tany amin'i Kaisara izy."

**Acts 26:1****Fampifandraisana ny foto-kevitra**

Nentin'i Festo teo anatrehan'ny Mpanjaka Agripa i Paoly. Ao amin'ny andininy faha-2 i Paoly dia niaro ny tenany teo anatrehan'ny mpanjaka Agripa.

**Agripa**

Agripa no mpanjaka tao Palestina tamin'izany, na izany aza izy dia nanjaka teo amin'ny faritra vitsivitsy ihany.

**naninjitra ny tanany**

"nanao fihetsika tamin'ny tanany teo anoloan'ny vahoaka mba hisarihana ny mason'izy ireo"

**nanao ny fiarovan-tenany**

DH: "nanomboka niaro ny tenany teo anatrehan'ireo izay niapanga azy izy"

**"Maneho ny tenako toy ny faly aho**

Tena faly i Paoly satria nanararaotra ny fijoroany teo anatrehan'i Agripa mba hiresahana momban'ny filazantsara.

**Acts 26:4****ireo Jiosy rehetra dia mahafantatra ny fomba fiainako hatramin'ny fahatanorako tany amin'ny firenako manokana sy tao Jerosalema**

Ireo mety ho dikany 1) Ireo Fariseo izay niara niha lehibe tamin'i Paoly sy ireo izay nahafantatra azy amin'ny maha Fariseo azy na 2) I Paoly dia nalaza teo anivon'ireo Jiosy nohon'ny zotom-pony amin'ny maha Fariseo azy ary ankehitriny amin'ny maha mpino azy.

**tany amin'ny firenako manokana**

Ireo mety ho dikany 1) teo anivon'ireo olony manokana fa tsy voatery hoe ny tanon'Israely na 2)tao amin'ny tanin'Israely.

**hentitra indrindra amin'ny antokon'ny fivavahantsika.**

"vondrona iray ao amin'ny Jodaisma izay miaina amin'ny fitsipika henjana"

**Acts 26:6****Fampahafantarana amin'ny ankapobeny**

Ny teny "ianareo" eto dia manondro ireo olona izay nihaino an'i Paoly.

**mitady ny fampanantenana izay nataon'Andriamanitra tamin'ireo razantsika aho**

Izany dia miresaka momba ny fampanantenana toy ny hoe zavatra iray azo tadiavana sy jerena. DH: "Miandry fatratra an'Andriamanitra aho mba hanao izay nampanantenainy ny razambentsika fa ho ataony"

**Fa ity no fampanantenana nantenain'ny fokontsika roambinifolo ho raisina**

Ny fehezanteny hoe "ny foko roa ambin'ny folontsika" dia ny olona ao amin'ireo foko ireo. DH: "Izany koa no nandrasan'ireo Jiosy mpiray foko amintsika tany amin'ny foko roa ambin'ny folo"

**nanompo an'Andriamanitra andro aman'alina tokoa izy ireo**

Tsy nitsahatra nanompo an'ANdriamanitra na andro na alina.

**Nahoana ianareo no mihevitra fa tsy azo inoana fa manangana ny maty Andriamanitra?**

Nametraka io fanontaniana io i Paoly mba hanoherana ireo Jiosy nanatrika teo. Mino izy ireo fa afaka manangana ny maty Andriamanitra saingy tsy nihevitra ny hamelona an'i Jesosy ho velona indray . DH: "ianareo dia tsy tokony hieritritra fa mahavariana ny fananganan'Andriamanitra ny maty indray."

**Acts 26:9****Nisy fotoana**

Nampiasa io fehezanteny io i Paoly mba hanamarihana ny fiarovan-tenany. ankehitriny izy dia mitantara ny fomba nanenjehany ireo olomasina.

**manohitra ny anaran'i Jesosy**

Ny teny "anarana"dia midika ny tenan'i Jesosy. DH: "hanajanona ny olona tsy hihaino an'i Jesosy"

**ary rehefa voavono izy ireo, dia nandatsaka ny vatoko hanohitra azy ireo aho**

DH: "ary nifanaraka tamin'ireo mpitondra jiosy hafa aho mba hanameloka ireo mpino ho faty"

**Acts 26:12****Fampifandraisana ny foto-kevitra**

Raha mbola teo ampinesahana tamin'i Agripa i Paoly dia niresaka momban'ny resany tamin'ny Tompo.

**Raha mbola nanao izany aho**

Nampiasa io fehezanteny io i Paoly mba hanamarihana ny fiarovana azy. Niresaka momba ny fotoana nahitany an'i Jesosy izy ary lasa mpianany.

**tamin'ny fahefana sy ireo didy**

Paoly dia nanoratra taratasy avy amin'ireo mpitarika jiosy, nanome fahefana azy hanenjika ireo mpino jiosy

**nahare feo niresaka tamiko aho izay niteny**

DH: "nahare olona niresaka tamiko aho izay niteny hoe"

**Sarotra ho anao ny handaka fanindronana**

Ho an'i Paoly ny hanohitra an'i Jesosy sy ny fanenjehana ireo mpino, dia toy ny hoe omby izy ka

miondrika eo amin'ilay tsorakazo maranitra izay ampiasain'ny olona hitazomana ilay biby. Midika izany fa manimba ny tenany ihany i Paoly. DH: "Hanimba ny tenanao tahaka ny ombry mitaingina aviavy ianao"

### Acts 26:15

#### Fampifandraisana ny foto-kevitra

Nanohy nanome ny fiarovan-tenany tamin'i Agripa Mpanjaka i Paoly. Ao amin'ireo andininy ireo dia nanohy nanonona ny resaka nataony tamin'ny Tompo izy.

#### sokafy ny masonareo

Ny fanampiana ny olona hahatakatra ny fahamarinana dia lazaina toy ny hoe olona iray nanampy ara-bakiteny ny olona nanokatra ny masony.

#### hampitodika azy ireo hiala amin'ny haizina hankany amin'ny fahazavana

Ny fanampiana olona iray hanajanona ny fanao ratsiny ary hanomboka hatoky sy hankato an'Andriamanitra dia voalaza fa toy ny hoe mitarika olona iray avy ao amin'ny toerana maizimaizina ho ao amin'ny fitoeran-jiro ny.

#### hampitodika azy ireo hiala amin'ny haizina hankany amin'ny fahazavana ary amin'ny herin'ny Satana hankany amin'Andriamanitra

Ny fanampiana olona iray hanajanona ny fankatoavany an'i Satana ary hanombohana ny fankatoavana an 'Andriamanitra dia lazaina toy ny hoe olona iray no namadika olona iray ary naka azy ireo avy amin'ny toerana iandraiketan'i Satana sy mitondra azy any amin'ilay toerana hanapahan'Andriamanitra.

#### finoana Ahy

"satria izy ireo dia mino Ahy."Eto i Paul no mamarana ny firesahana momba ny Tompo.

### Acts 26:19

#### ny fahitana avy tany an-danitra aho

Izany dia manondro ny zavatra nolazain'ilay olona tao amin'ilay fahitana tamin'i Paoly. DH: "izay nolazain'ilay olona avy any an-danitra tamiko tao anaty fahitana"

#### hitodika amin'Andriamanitra

hanomboka hatoky amin'Andriamanitra dia atao toy ny hoe miverina amin'Andriamanitra ny olona iray. DH: "matokia an'Andriamanitra"

#### hanao ny asa mendrika ny fibebahana

DH: "ary hanomboka manao asa tsara mba hampisehoana fa tena nibebaka marina izy ireo"

### Acts 26:22

#### Fampifandraisana ny foto-kevitra

Namarana ny faiovan'-tenany teo anatrehan'i Agripa mpanjaka i Paoly.

#### izay nolazain'ireo mpaninany

I Paoly dia miresaka momba ireo asa soratra iraisan'ny mpaminanin'ny Testamenta Taloha.7

#### amin'ireo maty

Ny andian-teny hoe "ireo maty" dia manondro ireo fanahin'ny olona efa maty.

#### hitory fahazavana

"hitory ny hafatry ny hazavana." Mba hilazana ny olona ny fomba hamonjen'Andriamanitra ny olona dia toy ny hoe misy olona iray miresaka momban'ny hazavana. DH: "hitory ny hafatra momba ny fomba hamonjen'Andriamanitra ny olona"

### Acts 26:24

#### Fampifandraisana ny foto-kevitra

Nanohy niresaka niaraka i Paoly sy Agripa.

#### Tsy very saina aho, ry Festosy tsara indrindra fa

DH: "salama saina aho ... ary"

#### Festosy tsara indrindra

"Festosy, izay mendrika voninahitra ambony indrindra"

#### resy lahatra

DH: "Mahatoky aho"

#### fa tsy nisy tamin'izany nafenina taminy

DH "fa izy no mahafantatra an'izany" na "fantatrareo izany"

#### tany amin'ny takona

Midika izany fa manao zavatra miafina toy ny hoe nandeha ny olona iray ary nanao zavatra teo an-joron-trano iray izay tsy misy olona afaka mahita azy. DH: "amin'ny toerana maizina" na "miafina"

### Acts 26:27

#### Mino ny mpaminany ve ianao, ry Agripa mpanjaka?

Nametraka ity fanontaniana ity i Paoly mba hampahatsiahivana an'i Agripa fa efa ninoan'y ny zavatra nolazain'ireo mpaminany momba an'i Jesosy.DH: "Efa mino ny zavatra nolazain'ny mpaminanin'ny Jiosy, ry Agripa Mpanjaka."

#### Ao anatin'ny fotoana fohy ve no handresena lahatra ahy sy hanaovanao ahy ho kristiana

Nametraka io fanontaniana io i Agripa mba hampisehoana amin'i Paoly fa tsy afaka mandresy lahatra an'i Agripa izy raha tsy misy porofo hafa.DH: "Azo antoka fa tsy mino ianao fa afaka mandresy lahatra ahy hino an'i Jesosy!"

**fa tsy miaraka an'ireny rojo ireny**

DH: "mazava ho azy, tsy tiako raha ho voafonja tahaka ahy ianareo"

**Acts 26:30**

**Fampifandraisana ny foto-kevitra**

Eto no mifarana ny fotoana nijoroan'i Paoly teo anatrehan'i Agripa.

**Fampahafantarina amin'ny ankapobeny**

i Bernika dia anabavin'ny mpanjaka Agripa.

**Avy eo nitsangana ny mpanjaka, sy ny governora**

Avy eo nitsangana Agripa mpanjaka, sy ny governora Festosy

**Ity lehilahy ity tsy nanao zavatra mendrika ny fahafatesana na ny ho fatorana**

DH: "Ity lehilahy ity dia tsy mendrika ny ho faty sy ho gadraina"

**Ity lehilahy ity dia afaka nalefa**

DH: "Afaka nafahako ity lehilahy ity" na "ity lehilahy ity dia tokony avotsitra"

## Chapter 27

<sup>1</sup> Rehefa tapaka fa tokony hiantsambo ho any Italia izahay, dia napetrak'izy ireo i Paoly sy ireo gadra hafa ho eo ambanin'ny fiahian'ny kapiteny iray antsoina hoe Jolio izay an'ny rezimantan'ny Amperora. <sup>2</sup> Niditra tanaty sambo iray avy any Adramytena izahay, izay hiondrana manaraka ny sisin-tanin'ny Asia. Ka dia nandeha an-dranomasina izahay. Aristarko avy any Tesalonika any Makedonia dia nandeha niaraka taminay. <sup>3</sup> Ny andro manaraka dia tonga tao amin'ny tanànan'ny Sidona izahay, izay nitondran'i Jolio an'i Paoly tamin'ny hatsaram-panahy ary namela azy handeha ho any amin'ireo namany handray ny fikarakaran'izy ireo. <sup>4</sup> Avy tany izahay no nandeha an-dranomasina ary niantsambo nanaraka ny moron'ny Kypros, nanakaiky ny nosy, satria nanohitra anay ny rivotra. <sup>5</sup> Avy eo niantsambo namakivaky ny ranomasina izahay ary nanakaiky ny sisin-tanin'ny Kilikia sy Pamfilia, tonga tao Myra izahay, tananàn'ny Lykia. <sup>6</sup> Tany, ny kapiteny dia nahita sambo iray avy any Aleksandria izay hiantsambo ho any Italia. Napetrany tao amin'izany izahay. <sup>7</sup> Rehefa niantsambo niadana nandritry ny andro maro izahay ary ny farany dia tonga tam-pahasahiranana teo akaikin'ny Kinidio, dia tsy namela anay andeha tamin'izany lalana izany intsony ny rivotra, ka dia niantsambo nanaraka ny ilany takon-drivotry ny Kreta izahay, mifanandrify amin'ny Salmona. <sup>8</sup> Nanara-morona tam-pahasahiranana izahay, nandra-pahatonganay tany amin'ny toerana iray antsoina hoe Tsara-fitodiam-tsambo, izay akaikin'ny tanànan'ny Lasea. <sup>9</sup> Ary nandany fotoana betsaka izahay, efa dila ihany koa ny fotoana fifadian-kanin'ireo Jiosy, ary efa lasa nampidi-doza ny miondrana an-tsambo. Ka dia nampitandrina azy ireo Paoly, <sup>10</sup> ary niteny hoe: "Ry lehilahy, hitako fa ity dia izay ho ataontsika ity dia hisy faharatrana sy fatiantoka maro, tsy ho an'ny entana sy ny sambo ihany, fa ho an'ny aintsika koa." <sup>11</sup> Fa ny kapiteny nanome lanja kokoa ny mpitondra sy ny tompon'ny sambo noho ireo zavatra izay voalazan'i Paoly. <sup>12</sup> Satria ao amin'ny seranana dia tsy mora raha hijanonana mandritry ny ririnina, dia maro tamin'ireo mpiantsambo no nanoro hevitra ny hiondrana hiala teo, fa ndrao mba afaka hihazo ny tanànan'ny Foiniksa amin'ny fomba rehetra izahay, mba hitoetra any mandritry ny ririnina. Foiniksa dia seranana any Kreta, ary manatrika ny mianavaratra-andrefana sy ny mianatsimo-andrefana izany. <sup>13</sup> Rehefa nanomboka nitsoka malefaka ny rivotra avy any atsimo, dia nihevitra ireo tantsambo fa nanana izay nilain'izy ireo. Ka dia nampakatra ny vatofantsika ary niondrana nanaraka an'i Kreta izy ireo, nanakaiky ny moron-dranomasina. <sup>14</sup> Fa afaka fotoana fohy dia nisy tafio-drivotra mahery, nantsoina hoe Eoraklydona, nanomboka namely mafy avy any amin'ny nosy. <sup>15</sup> Rehefa tratry ny tafiotra ny sambo ary tsy afaka nanohitra ny rivotra intsony, dia tsy maintsy nanome lalana ny tafiotra izahay ary nentin'ny rivotra teny rehetra teny. <sup>16</sup> Niantsambo nanaraka ny moron'ny nosy kely iray antsoina hoe Kaoda izahay, ary tamim-pahasahiranana no nahafahanay niaro ny lakana famonjena aina. <sup>17</sup> Rehefa nampiakarin'izy ireo ny lakana famonjena aina, dia nampiasain'izy ireo ny tadin'izany mba hamatorana ny vatan'ny sambo. Natahotra izy ireo fa tokony handeha ambonin'ny fasika mandrevon'ny Syrtiso, ka dia nalatsak'izy ireo ny vatofantsiky ny ranomasina ary nandeha ho azy teny. <sup>18</sup> Tratan'ny famelezana mahery vaikan'ny tafiotra izahay hany ka ny andro manaraka io dia nanomboka nanary ireo entana tany ivelan'ny sambo izy ireo. <sup>19</sup> Tamin'ny andro fahatelo ireo tantsambo dia nanipy ny entan'ny sambo tany ivelan'ny sambo tamin'ny tanan'izy ireo manokana. <sup>20</sup> Rehefa tsy namiratra taminay nandritry ny andro maro ny masoandro sy ny kintana, ary mbola namely anay ilay tafiotra lehibe, dia very avokoa ny fanantenana ny hahavoavonjy anay. <sup>21</sup> Rehefa lasa lavitra tsy nisy sakafo izy ireo, dia nitsangana teo amin'ireo tantsambo Paoly avy eo ary niteny hoe: "Ry lehilahy, tokony nihaino ahy ianareo, ary tsy niondrana avy tany Kreta, ho tratan'izao faharatrana sy fatiantoka izao. <sup>22</sup> Ankehitriny dia mamporisika anareo aho mba hahery, fa tsy hisy fahaverezan'aina eo anivonareo, fa fahaverezan'ny sambo fotsiny ihany. <sup>23</sup> Fa tamin'ny alina dia nisy anjelin'Andriamanitra izay tompoko, izay tompoiko ihany koa \_ nitsangana teo anilako ny anjelin'ny <sup>24</sup> ary niteny hoe: 'Aza matahotra, ry Paoly. Tsy maintsy hitsangana eo anatrehan'i Kaisara ianao, ary indro, Andriamanitra ao amin'ny hatsaram-panahiny no nanome anao ireo rehetra miantsambo miaraka aminao.' <sup>25</sup> Noho izany mionona, ry lehilahy! Fa mahatoky an'Andriamanitra aho fa hitranga araka izay voalaza tamiko izany. <sup>26</sup> Saingy tsy maintsy hidona amina nosy maromaro isika." <sup>27</sup> Rehefa tonga ny alina faha-efatra ambin'ny folo, raha natoptopa tetsy sy teroa tao amin'ny ranomasin'ny Adrea izahay, tokony ho tamin'ny sasak'alina dia nihevitra ireo tantsambo fa nanakaiky tany izy ireo. <sup>28</sup> Dia naka refin-drano izy ireo ary nahita fa efapolo metatra ny halaliny; taoriana kelin'izany, dia mbola naka refin-drano ihany izy ireo ary nahita fa telopolo metatra ny halaliny. <sup>29</sup> Natahotra izy ireo sao hidona amin'ireo vato izahay, ka dia nandatsaka vatofantsika efatra avy ao aoriana izy ireo ary nivavaka mba hiavian'ny maraina tsy ho ela. <sup>30</sup> Ireo tantsambo dia nitady fomba handaozana ny sambo ary nandatsaka ny lakana famonjena aina tany an-dranomasina, ary nody nandatsaka ny vatofantsika avy teo an-doha-tsambo izy ireo. <sup>31</sup> Fa Paoly niteny tamin'ny kapiteny sy ireo miaramila hoe: "Raha tsy mijanona anaty sambo ireo lehilahy ireo, tsy ho voavonjy ianareo." <sup>32</sup> Avy eo ireo miaramila nanapaka ny tadin'ny

lakana ka dia namela izany ho rendrika. <sup>33</sup> Rehefa nanomboka nihanazava ny andro, dia namporisika azy rehetra Paoly mba haka sakafo maromaro. Hoy izy hoe: "Ity andro ity no andro faha-efatra ambiny folo izay hiandrasanareo ary tsy hinananareo; tsy nihinana na inona na inona ianareo. <sup>34</sup> Noho izany dia namporisika anareo aho mba hizara sakafo, fa ilaina izany mba hahavelona anareo. Fa tsy hisy na iray aminareo izay ho very na dia ny singam-bolon-dohany aza." <sup>35</sup> Rehefa avy niteny izany izy, dia naka mofa ary nisaotra an'Andriamanitra teo imason'ny rehetra. Avy eo izy nizarazara ny mofa ary nanomboka nihinana. <sup>36</sup> Avy eo dia nahery izy rehetra ary naka sakafo ihany koa. <sup>37</sup> Olona 276 izahay no tao anaty sambo. <sup>38</sup> Rehefa nihinana tsara izy ireo, dia nohamaivanin'izy ireo ny sambo tamin'ny nanarian'izy ireo vary tanaty ranomasina. <sup>39</sup> Rehefa tonga ny andro, dia tsy fantatr'izy ireo ilay tany, fa nahita helon-drano anankiray nisy tora-pasika izy ireo, ary nifandinika izy ireo raha afaka hitondra ny sambo teny. <sup>40</sup> Ka dia notapahin'izy ireo ireo vatofantsika ary navelan'izy ireo tany an-dranomasina. Niaraka tamin'izay dia nalatsak'izy ireo ny tady teo amin'ny familiana ary natsangany ny lay ho eo amin'ny rivotra; ary dia niroso nankeo amin'ny tora-pasika izy ireo. <sup>41</sup> Fa tonga teo amin'ny toerana iray izay nisy ranomasina nifanapaka izy ireo, ka nidona tamin'ny tany ny sambo. Ary ny loha-sambo dia niraikitra teo ary nijanona tsy afa-nihetsika, fa ny vodi-sambo kosa nanomboka vaky nohon'ny hahery vaikan'ny onja. <sup>42</sup> Ny tetik'ireo miaramila dia ny hamono ireo gadra mba tsy hisy amin'izy ireo ho afaka andeha hilomano ka hitsoaka. <sup>43</sup> Fa ilay kapiteny te-hamonjy an'i Paoly, ka dia najanony ny tetik'izy ireo; ary nomeny baiko ireo mahay milomano mba hilatsaka ivelan'ny sambo aloha ary ho eny an-tanety. <sup>44</sup> Avy eo tokony hanaraka ny ambin'ireo lehilahy, ny sasany ambony hazo fisaka, ary ny sasany ambony zavatra hafa avy tao amin'ny sambo. Toy izany no nitranga ka ny rehetra taminay dia tonga soa aman-tsara teny an-tanety.

## Acts 27:1

### Fampifandraisana ny foto-kevitra

Raha mbola gadra iny i Paoly dia nanomboka ny diany ho any Roma.

### Fampahafantarana amin'ny ankapobeny

Ny teny hoe "isika" dia ahitana an'i Lioka mpanoratra ny Asan'ny Apostoly, sy i Paoly ary ireo hafa niaraka tamin'i Paoly.

### Fampahafantarana amin'ny ankapobeny

Adramytena dia tanàn-dehibe iray any amin'ny morontsiraka andrefan'ny Torkia maoderina.

### Rehefa tapaka fa

DH: "rehefa nanapa-kevitra ny governora"

### hiansambo ho any Italia

Italia no renivohitra i Roma.

**napetrak'izy ireo i Paoly sy ireo gadra hafa ho eo ambanin'ny fiahian'ny kapiteny iray antsoina hoe Jolio izay an'ny rezimantan'ny Amperora.**

""ireo miaramila romanina dia nametraka kapiteny nantsoina hoe Jolio, avy amin'ny Governemanta Aogosta, niandraikitra an'i Paoly sy ireo voafonja hafa"

### Aristarko

Tonga avy any Makedonia i Aristarko, saingy niarainiana tamin'i Paoly tany Efesosy.

## Acts 27:3

### Fampahafantarana amin'ny ankapobeny

Eto ny teny "isika" dia manondro an'i Paoly, Lioka ary ireo izay niara-dia tamin'izy ireo.

### izay nitondran'i Jolio an'i Paoly tamin'ny hatsaram-panahy

Niahy an'i Paoly tsara i Jolio.

### Pamfilia

Io dia faritany tany Azia Minora.

## Acts 27:7

### Rehefa niansambo niadana nandritry ny andro maro izahay ary ny farany dia tonga tam-pahasahiranana

Azonao atao ny manazava fa ny antony nandehanan'izy ireo mora dia noho ny rivotra nitsoka nanohitra azy ireo.

### tsy namela anay andeha tamin'izany lalana izany intsony ny rivotra

"tsy afaka nanohy ny dianay intsony izahay noho ny rivotra mahery"

### mifanandrify amin'ny Salmona

Io dia tanàna amoron-dranomasina any Kreta.

### Nanara-morona tamin-pahasahiranana izahay

Azonao atao ny milaza mazava fa na dia tsy matanjaka toy ny teo aloha aza ny rivotra, dia mbola matanjaka izy ireo ka nanano sarotra ny fandehanana sambo.

## Acts 27:9

### Fampahafantarana amin'ny ankapobeny

Eto ny teny hoe "izahay" sy "anay" dia maneho an'i Paoly sy ny rehetra tao amin'ilay sambo.

### Ary nandany fotoana betsaka izahay

Noho ny fitarainana fitsokin'ny rivotra, ny dianay avy tany Kaisaria mankany amin'ilay seranam-

tsambo dia naharitra fotoana maro tsyarakana ny niheverana azy.

**ny fotoana fifadian-kanin'ireo Jiosy, ary efa lasa nampididoza ny miondrana an-tsambo**

Io fifadian-kanina io dia natao tamin'ny Andro Fandrakofam-pahotana, izay matetika atao isaky ny faran'ny Septambra na ny ampahany voalohan'ny volana oktobra araka ny kalandrie tandrefana. Aorian'io fotoana io dia ahiana ny fisian'ny orambaaratra.

**hitako fa ity dia izay ho ataontsika ity dia hisy faharatrana sy fahaverezana maro**  
"raha mandeha izao isika dia hijaly mafy sy ho very"

**Acts 27:12**

**Satria ao amin'ny seranana dia tsy mora raha hijanonana mandritry ny ririnina**

DH: "Azonao atao ny manambara mazava ny antony maha sarotra ny fijanonana ao amin'ny seranana.  
DH: "ny seranana dia tsy niaro tanteraka ireo sambo miantsona eo nandritra ny ririnina"

**'ny seranana**

toerana iray manakaiky tany izay tsy azo antoka ho an'ny sambo

**manatrika ny mianavaratra-andrefana sy ny mianatsimondrefana izany**

Midika izany fa ny tanàna dia miatrika ny fitsokan'ny rivotra. Ka dia namely ny tanàna ny rivotra avy any avaratra sy andrefana.

**Acts 27:14**

**Fampifandraisana ny foto-kevitra**

Nifanandrina tamin'ny oram-baratra mahery i Paoly sy ireo nandeha an-tsambo.

**nanomboka namely mafy avy any amin'ny nos**

"Nivoaka avy any ampitan'ny nosy Kreta ary nitsoka mafy tamin'ny sambonay"

**antsambo nanaraka ny moron'ny**

"nandeha nanaraka ny morony izahay satria malefaka kokoa ny fitsokin'ny rivotra ami'iny"

**nosy kely iray antsoina hoe Kaoda**

Eo amin'ny morontsiraka atsimon'i Kreta io nosy io.

**Acts 27:17**

**nalatsak'izy ireo ny vatofantsika**

Nalatsaka tao anaty rano ilay vatofantsika mba hampandeha mora nohon'ny fitondran'ny rivotra azy ireo.

**nanomboka nanary ireo entana tany ivelan'ny sambo izy ireo**

Natao izany mba hanamaivanana ny lanjan'ny sambo hiarovana azy tsy hiletika.

**Acts 27:19**

**Rehefa tsy namiratra taminay nandritry ny andro maro ny masoandro sy ny kintana**

Tsy nahita masoandro sy kintana izy ireo noho ireo rahona maintin'ny tafio-drivotra. Ireo tatsambo dia nila nahita masoandro sy kintana mba hahafantarana hoe taiza izy ireo ary inona no fitarainan'izy ireo

**Acts 27:21**

**Fampifandraisana ny foto-kevitra**

Niresaka tamin'ireo tatsambo tao amin'ilay sambo i Paoly.

**Rehefa lasa lavitra tsy nisy sakafo izy ireo,**

Eto ny "izy ireo" dia manondro ireo tatsambo. Midika izany fa tsy nihinan-kanina mihitsy i Lioka sy Paoly ary ireo niaraka taminy. DH: "Efa ela izahay no tsy nihinan-kanina"

**ho tratran'izao faharatrana sy fatiantoka izao**

Niresaka tamin'ny tatsambo i Paoly. Izany dia midika fa tsy ho faty i Paoly sy ireo miaraka taminy. AT: "tsy hisy ho faty izany amintsika"

**Acts 27:23**

**Tsy maintsy hitsangana eo anatrehan'i Kaisara ianao**

Ny andian-teny hoe "mijoro eo anoloan'i Kaisara" dia midika hoe mandeha any amin'ny fitsarana i Paoly ary hamela an'i Kaisara hitsara azy. DH: "Tsy maintsy mitsangana eo anoloan'i Kaisara ianao mba hahafahany hitsara anao"

**nanome anao ireo rehetra miantsambo miaraka aminao**

"nanapa-kevitra ny hamela ireo rehetra niaraka taminao hiaina"

**araka izay voalaza tamiko izany**

DH: " araka ny nolazain'ny anjely tamiko izany"

**Acts 27:27**

**Fampifandraisana ny foto-kevitra**

Nitohy hatrany ny oram-baratra.

**Rehefa tonga ny alina faha-efatra ambin'ny folo**

DH: "Taorian'ny 14 andro taorian'ny nanombohan'ny orambe, tamin'io alina io"

**ny ranomasin'ny Adrea**

Ranomasina eo anelanelan'Italia sy Gresy.

**naka refin-drano**

"Nandrefy ny halalin'ny rano mena izy ireo"  
Nandrefy ny halalin'ny rano izy ireo tamin'ny fandatsahana tady hijerena ny fiakaran'ilay izy anaty rano.

**Acts 27:30**

**Fampahafantarana amin'ny ankapobeny**

Eto ny "ianareo" dia manondro ilay kapiteny sy ireo miaramila Raomanina.

**lakana famonjena aina**

ty dia sambo kely kokoa izay indraindray sarihina ao ambadiky ny sambo ary indraindray dia nentina teny ambony sambo izy ary afatotra. Ny sambo kely kokoa dia nampiasaina noho ny antony isan-karazany, anisan'izany ny filetehan'ny sambo iray

**Acts 27:33**

**tsy hisy na iray aminareo izay ho very na dia ny singambolon-dohany aza**

Fomba nentim-paharazana nilazana fa tsy hisy loza hanjo azy ireo. DH: "ny tsirairay avy aminareo dia ho tafavoaka velona amin'io loza voajanahary io"

**Acts 27:36**

**Avy eo dia nahery izy rehetra**

DH: "Nankahery azy ireo izany"

**Acts 27:39**

**helon-drano**

Toerana iray feno rano voahodidin'ny tany

**niroro nankeo amin'ny tora-pasika izy ireo.**

Nosarihan'izy ireo ho eo amin'ilay tora-pasika ilay sambo"

**Acts 27:42**

**Ny tetik'ireo miaramila**

Ireo miaramila dia nitetika

**najanony ny tetik'izy ireo**

"nosakanany tsy hanao ny teti-dratsin'izy ireo

## Chapter 28

<sup>1</sup> Rehefa tonga soa aman-tsara izahay, dia hainay fa ilay tany dia nantsoina hoe Malta. <sup>2</sup> Ireo terantany dia tsy nanome hatsaram-panahy tsotra taminay fotsiny, fa nandrehitra afo izy ireo ary nampandroso anay rehetra, nohon'ny orana mikija sy ny hatsiaka. <sup>3</sup> Fa rehefa nanangona kitay hazo sy nametraka izany teo amin'ny afo Paoly, dia nisy menarana nivoaka nohon'ny hafanana, ary nifatotra tamin'ny tanany. <sup>4</sup> Rehefa nahita ilay biby nihantona teo amin'ny tanany ireo terantany, dia nifampiresaka izy ireo hoe: "Tena mpamono olona izay nitsoaka avy tany an-dranomasina io lehilahy io, raha ny rariny dia tsy tokony ho velona izy." <sup>5</sup> Fa avy eo nanozongozona ilay biby ho anaty afo izy nefa tsy naratra akory. <sup>6</sup> Niandry azy mba ho voan'ny tazo na ho faty tampoka izy ireo. Fa rehefa avy nijery azy maharitra izy ireo ary nahita fa tsy nisy zavatra tsy mahazatra nanjo azy, dia niova hevitra izy ireo ary nilaza fa izy dia andriamanitra. <sup>7</sup> Ary tamin'ny toerana akaiky teo nisy ireo tany izay an'ilay lehilahy lehiben'ny nosy, lehilahy antsoina hoe Poplio. Nandray anay izy ary nanome sakafo anay tamin'ny hatsaram-panahy nandritry ny telo andro. <sup>8</sup> Ny rain'i Poplio dia nararin'ny tazo sy fivalanan-drà. Rehefa nankany aminy Paoly, dia nivavaka izy, nametraka ny tanany teo aminy, ary nanasitrana azy. <sup>9</sup> Taorian'ny nitrangan'izany, dia nanatona azy avokoa ny ambin'ny vahoaka rehetra izay narary teo amin'ilay nosy ary sitrana. <sup>10</sup> Ny vahoaka ihany koa dia nanome voninahitra anay tamin'ny voninahitra maro. Ary rehefa niomana andeha hiantsambo izahay, dia nanome anay izay nilainay izy ireo. <sup>11</sup> Afaka telo volana izahay dia nandeha niondrana tamin'ny sambo izay nijanona tao amin'ilay nosy nandritry ny rinina, sambon'i Aleksandria, misy "'sarikamban'andriamanitra" eo anoloan'ny sambo. <sup>12</sup> Ary rehefa tonga tamin'ilay tanànan'i Sirakosa izahay, dia nitoetra tao nandritry ny telo andro. <sup>13</sup> Niala avy teo izahay no niantsambo ka tonga tany amin'ny tanànan'i Regioma. Ary rehefa afaka iray andro dia nisy rivotra nitsoka avy any atsimo, ka roa andro izahay dia tonga tao amin'ny tanànan'i Potioly. <sup>14</sup> Tao no nahitanay ireo rahalahy sasany ary nanasa anay mba hijanona hiaraka amin'izy ireo mandritry ny fito andro. Tamin'ny alalan'izany no nahatongavanay tany Roma. <sup>15</sup> Avy teny ireo rahalahy, taorian'ny nandrenesan'izy ireo ny momba anay, dia tonga nitsena anay hatrany amin'ny tsenan'i Apio sy ireo tranom-bahiny telo. Rehefa nahita ireo rahalahy Paoly, dia nisaotra an'Andriamanitra izy ary nahazo hery. <sup>16</sup> Rehefa niditra tao Roma izahay, dia nahazo alalana hiara-hiaina amin'ireo miaramila niambina azy Paoly. <sup>17</sup> Ary rehefa afaka hateloana taorinan'izay dia nampiantso niaraka ireo lehilahy izay mpitarika teo amin'ireo Jiosy ireo i Paoly. Rehefa niaraka tonga izy ireo, dia niteny tamin'izy ireo izy hoe: "Ry rahalahy, na dia tsy nanao zavatra ratsy tamin'ny olona na ny fomban'ireo razantsika aza aho, dia natolotra ho voafonja tany Jerosalema teo an-tanan'ny Romana. <sup>18</sup> Rehefa avy nanadihady ahy izy ireo, dia naniry ny hanafaka ahy, satria tsy nisy antony tokony hanamelohana ahy ho faty. <sup>19</sup> Fa rehefa nanohitra ny fanirian'izy ireo ny Jiosy, dia voatery aho nampiantso an'i Kaisara, na dia tsy toy ny hoe nitondra fiampangana hanohitra ny fireneko aza. <sup>20</sup> Nohon'ny antsoko, dia, nangataka ny hahita anareo sy hiresaka aminareo aho. Izany dia nohon'ny fahatokisan'Israely momba ny hamatorana ahy amin'ity rojo ity." <sup>21</sup> Avy eo dia niteny taminy izy ireo hoe: "Tsy mbola naharay ireo taratasy momba anao avy any Jodia izahay, na rahalahy tonga sy nitatitra na niteny zavatra ratsy momba anao. <sup>22</sup> Fa tianay ho re aminao ny eritreritrao momba izany sekta izany, satria fantatray fa efa ratsy laza eny rehetra eny izany. <sup>23</sup> Rehefa nisafidy andro ho azy izy ireo, dia maro kokoa ireo olona nanantona azy tany amin'ny trano nivahinianany. Nampahafantatra ilay raharaha tamin'izy ireo izy, ary nijoro vavolombelona momban'ny fanjakan'Andriamanitra. Niezaka nandresy lahatra azy ireo ny momba an'i Jesosy izy, na tamin'ny alalan'i Mosesy izany na tamin'ny alalan'ny mpaminany, nanomboka maraina ka hatramin'ny hariva. <sup>24</sup> Ny sasany dia resy lahatra tamin'ireo zavatra izay voalaza, raha tsy nino kosa ireo hafa. <sup>25</sup> Rehefa tsy nifanaraka izy ireo, dia lasa taorian'ny nanambaran'i Paoly ity teny iray ity hoe: "Ny Fanahy Masina dia niteny tsara ireo razanareo tamin'ny alalan'Isaia mpaminany. <sup>26</sup> Hoy izy hoe: 'Mandehana any amin'ireo vahoaka ireo ary lazao hoe: "Amin'ny fihainoana no handrenesanareo, fa tsy hahatakatra; ary amin'ny fahitana no hahitanareo, fa tsy hahita. <sup>27</sup> Fa nihadonto ny fon'ireo olona ireo, ary sarotra amin'ny sofin'izy ireo ny handre, ary nanakipy ny masonry izy ireo. Fa raha tsy izany dia mety afaka hahita amin'ny masonry izy ireo, ary handre amin'ny sofiny, sy hahatakatra amin'ny fony ka hiverina indray, dia hanasitrana azy ireo aho." <sup>28</sup> Noho izany, tokony ho fantatrareo fa izany famonjen'Andriamanitra izany dia nalefa tamin'ireo Jentilisy, ary hihaino izy ireo." <sup>29</sup><sup>1</sup><sup>30</sup> Paoly dia niaina nandritry ny roa taona maninjitra tao amin'ny tranony nohofaina manokana, ary nandray izay rehetra tonga tao aminy izy. <sup>31</sup> Nanambara ny fanjakan'Andriamanitra izy ary nampianatra ireo zavatra momban'i Tompo Jesosy Kristy tamin'ny fahasahiana rehetra. Ary tsy nisy nanakana izy.

## Footnotes

28:29 <sup>[1]</sup>Fanamarihana eny amin'ny farany ambanin'ny pejy: Asa 28: 29- Ny antontan-taratasy sasany dia manana ny andininy. 29 hoe: "Rehefa niteny ireo zavatra ireo izy, dia lasa ny Jiosy. Nisy fifandirana lehibe teo amin'izy ireo."

**Acts 28:1****Fampifandraisana ny foto-kevitra**

Taorian'nyfiletehan'ilay sambo dia nanampy an'i Paoly sy ny olon-drehetra tao amin'ny sambo ireo olona tao amin'ny nosy Malta. Nijanona tao mandritra ny 3 volana izy ireo.

**Fampahafantarana amin'ny ankapobeny**

Ny teny hoe "isika" dia manondro an'i Paoly sy Lioka mpanoratra ny Asan'ny Apostoly, izay niara-dia tamin'i Paoly tamin'io dia io. "

**dia hainay**

Fantan'i Paoly sy Lioka ny anaran'ilay nosy. DH: "nampahafatarin'ny vahoaka anay" na "fantatray tamin'ireo mponina"

**Acts 28:3****nisy menarana nivoaka**

"bibilava misy poizina no nivoaka avy tao anatin'ilay kitapo nisy hazo"

**nifatotra tamin'ny tanany**

"nanaikitra an'i Paoly ary tsy nety niala"

**Acts 28:5****nanozongozona ilay biby ho anaty afo**

"naninjitra ny tanany mba hilatsahan'ilay bibilava tao anaty afo"

**ho voan'ny tazo**

halemy ny vatany noho ilay poizina bibilava

**niova hevitra izy ireo**

DH: "niverina nandinika indray izy ireo"

**izy dia andriamanitra.**

DH: "ary hoy izy, 'io lehilahy io dia mety ho andriamanitra"

**Acts 28:7****Fampahafantarana amin'ny ankapobeny**

eto ny teny hoe "antsika" sy "isika" dia manondro an'i Paoly sy Lioka ary ireo niara-dia tamin'izy ireo.

**Ary tamin'ny toerana akaiky teo**

Ny "ary" eto dia nampiasana mba hampidirana olona vaovao ao amin'ny tantara.

**ehilahy lehiben'ny nosy**

Ireo azo handikana azy 1) Mpitarika voaloany ireo olona 2) olona izay tena manan-danja teo amin'ilay nosy, mety noho ny harenany.

**Ny rain'i Poplio dia namarin'ny tazo sy fivalanan-drà**

Ity no fanazavana momba ny tantaran'ny rain'i Pobllo izay manan-danja tokoa mba hahazoana ny tantara.

**Acts 28:11****Fampifandraisana ny foto-kevitra**

Nitohy ny dian'i Paoly ho any Roma.

**sambon'i Aleksandria**

Ireo azo handikana azy 1) "sambo iray avy any Aleksandria" na 2) "sambo iray nosoratana na nahazo alalana tany Alexandria."

**tanànan'i Sirakosa**

Sirakosa dia tanàna iray any amin'ny morontsiraka atsimo atsinanan'ny nosy Sikily amin'izao fotoana izao, eo atsimo andrefan'i Italia

**Acts 28:13****Fampahafantarana amin'ny ankapobeny**

Ny tsenan'i Apio sy ny Tranombahiny Telo dia tsenam-barotra malaza eo amin'ny làlambe antsoina hoe lalan'Apianina, 50 kilometatra atsimon'ny tanànan'i Roma.

**Tamin'ny alalan'izany no nahatongavanay tany Roma**

Rehefa tonga tany Potioly i Paoly, dia an-tanety ihany ny dia nankany Roma. DH: "Ary rehefa afaka fito andro, dia niakatra tany Roma izahay"

**taorian'ny nandrenesan'izy ireo ny momba anay**

"taorian'ny nandrenesan'izy ireo fa ho avy izahay"

**Acts 28:16****Fampifandraisana ny foto-kevitra**

Tonga tany Roma ho gadra i Paoly, saingy nanana fahafahana hijanona eo amin'ny toerany. Niantso ireo Jiosy teo an-toerana izy mba hanazava izay nitranga taminy.

**Fampahafantarana amin'ny ankapobeny**

Ny teny hoe "isika" dia manondro an'i Lioka, izay nanoratra ny bokin'ny Asan'ny Apostoly sy i Paoly ary ireo niaraka taminy.

**ireo lehilahy izay mpitarika teo amin'ireo Jiosy**  
Ireo dia mety ho olona Jiosy tsotra fotsiny na mpitondra relijiozy nanatrika tao Roma.

**natolotra ho voafonja tany Jerosalema teo an-tanan'ny Romana**

DH: "ny sasany tamin'ireo Jiosy nisambotra ahy tany Jerosalema ary nametraka ahy teo ampelatanan'ny manam-pahefana romanina"

**tsy nisy antony tokony hanamelohana ahy ho faty.**  
"Tsy nanao na inona na inona aho hamonon'izy ireo ahy"

### Acts 28:19

**nanohitra ny fanirian'izy ireo**  
"nitaraina ny amin'izay tian'ny manampahefana romanina ho atao"

**voatery aho nampiantso an'i Kaisara**  
DH: "Nangataka an'i Kaisara aho hitsara ahy"

**na dia tsy toy ny hoe nitondra fiampangana hanohitra ny fireneko aza**  
DH "saingy tsy hoe satria te hampangana ny vahoakan'ny fireneko teo anoloan'i Kaisara aho"

**nohon'ny fahatokisan'Israely momba ny hamatorana ahy amin'ity rojo ity.**  
DH: "fa voafonja aho"

### Acts 28:21

**Fampifandraisana ny foto-kevitra**  
Namaly an'i Paoly ireo mpitarika Jiosy.

**Fampahafantarana amin'ny ankapobeny**  
Etony teny hoe "izahay," ary "isika" dia manondro ireo mpitarika jiosy any Roma.

**ratsy laza eny rehetra eny**  
DH: "Jiosy maro manerana ny Fanjakana Romanina no milaza zavatra ratsy momba izany"

### Acts 28:23

**Fampahafantarana amin'ny ankapobeny**  
Eto ny teny hoe "izy ireo" dia manondro ireo mpitarika jiosy any Roma.

**Fampahafantarana amin'ny ankapobeny**  
Ny teny hoe "ny azy" ary "Izy" dia miantso an'i Paoly

**nisafidy andro ho azy izy ireo**  
"nisafidy fotoana mba hiresahana amin'izy ireo"

**nijoro vavolombelona momban'ny fanjakan'Andriamanitra**  
Ny "fanjakan'Andriamanitra" eto dia ny fitondran'Andriamanitra amin'ny maha mpanjaka Azy. DH: "nilaza tamin'izy ireo ny momba ny

fanjakan'Andriamanitra ho mpanjaka" na "nilaza tamin'izy ireo ny fomba hampisehoan'Andriamanitra ny tenany ho mpanjaka

### Acts 28:25

**Fampifandraisana ny foto-kevitra**  
Rehefa nanomana ny hivoaka ireo mpitarika jiosy, dia nanonona ireo andinin-tSoratra Masina teo amin'ny Testamenta taloha i Paoly.

**Fampahafantarana amin'ny ankapobeny**  
Eto ny teny hoe "izy ireo" dia manondro ireo mpitarika jiosy any Roma.

**Fampahafantarana amin'ny ankapobeny**  
Ny teny hoe "ianareo" dia manondro ny olona izay niresahan'i Paoly. Ao amin'ny andininy faha-26, dia manomboka milaza an'i Isaia mpaminany i Paoly

**taorian'ny nanambaran'i Paoly ity teny iray ity**  
DH: "taorian'ny nanambaran'i Paoly zavatra iray hafa" na "taorian'ny nanambaran'i Paoly"

**Ny Fanahy Masina dia niteny tsara ireo razanareo tamin'ny alalan'Isaia mpaminany. 26Hoy izy hoe: 'Mandehana any amin'ireo vahoaka ireo ary lazao hoe: 'Amin'ny fihainoana no handresanareo, fa tsy hahatakatra; ary amin'ny fahitana no hahitanareo, fa tsy hahita**  
DH: "Ny Fanahy Masina dia niresaka tsara tamin'ny alalan'i Isaia mpaminany tamin'ny razanareo, tamin'ny nilazan'ny Fanahy tamin'i Isaia hoe:"  
Hihaino izy fa tsy hahafantatra, ary hahita fa tsy hahita"

**fa tsy hahatakatra; ary amin'ny fahitana no hahitanareo, fa tsy hahita.**  
Ireo fehezanteny roa ireo dia mitovy ny heviny. Asongadin'izy ireo fa tsy hahatakatra ny drafitr'Andriamanitra ireo Jiosy.

### Acts 28:27

**Fampifandraisana ny foto-kevitra**  
Namarana ny fitanisana an'i Isaia mpaminany i Paoly

**Fa nihadonto ny fon'ireo olona ireo**  
Ireo olona izay mandà mafy ny hahatakatra izay lazainy na ataony dia lazaina toy ny hoe donto ny fony. Ity "fo" ity dia mdika ny fisainana eto.

**amin'ny sofin'izy ireo ny handre, ary nanakipy ny masony izy ireo**  
Ireo olona izay mandà mafy ny hahatakatra izay lazain'Andriamanitra na ataony dia lazaina toy ny hoe tsy maheno na manakipy ny masony mba hahitan'izy ireo.

**hanasitrana azy ireo aho**  
Tsy midika izany fa hanasitrana azy ireo ara-batana Andriamanitra. Hanasitrana azy ireo ara-panahy amin'ny famelana ny fahotan'izy ireo koa izy.

**Acts 28:28**

**Fampifandraisana ny foto-kevitra**

Namarana ny firesahana tamin'ireo mpitarika jiosy tany Roma i Paoly.

**izany famonjen'Andriamanitra izany dia nalefa tamin'ireo Jentilisy**

Ny hafatr'Andriamanitra momba ny fomba hamonjeny ny olona dia lazaina toy ny hoe zavatra nirahina. DH: "Andriamanitra dia naniraka ny mpitondra hafany ho any amin'ireo Jentilisa mba hilaza amin'izy ireo ny fomba hamonjeny azy ireo"

**ary hihaino izy ireo**

"ny sasany amin'izy ireo dia hihaino." Io valintenin'ny Jentilisa io dia mifanohitra amin'ny

fomba nanehoan'ireo Jiosy tamin'izany fotoana izany.

**Acts 28:30**

**Fampifandraisana ny foto-kevitra**

Nofaranan'i Lioka ny tantaran'i Paoly tao amin'ny bokin'ny Asan'ny Apostoly

**Nanambara ny fanjakan'Andriamanitra izy**

Eto ny "fanjakan'Andriamanitra" dia manondro ny fitondran'Andriamanitra amin'ny maha mpanjaka Azy. DH: "Izy dia nitory momba ny fitondran'Andriamanitra amin'ny maha mpanjaka Azy" na "Izy dia nitory momba ny fomba hanehoan'Andriamanitra ny tenany ho mpanjaka"

## Book: Romans

### Romans

#### Chapter 1

<sup>1</sup> Paoly, mpanompon'i Jesosy Kristy, dia voaantso ho apostoly, ary voatokana ho mpitory ny filazantsaran' Andriamanitra. <sup>2</sup> Io ilay filazantsara izay efa nampanantenainy mialoha tamin'ny alalan'ireo mpaminaniny tao amin'ny Soratra Masina. <sup>3</sup> Izany dia momban'ny Zanany lahy, izay teraka avy amin'ny taranak'i Davida araka ny nofo. <sup>4</sup> Tamin'ny fitsanganana tamin'ny maty, dia voambara ho ilay zanaka maherin'Andriamanitra tamin'ny herin'ny Fanahin'ny fahamasinana Izy\_ dia Jesosy Kristy Tompontosika. <sup>5</sup> Tamin'ny alalany no nandraisantsika fahasoavana sy ny maha-apostoly amin'ny fankatoavana ny finoana eo amin'ny firenena rehetra, noho ny Anarany. <sup>6</sup> Amin'ireo firenena ireo, ianareo ihany koa dia voaantso ho an'i Jesosy Kristy. <sup>7</sup> Ity taratasy ity dia ho an'ireo rehetra ao Roma, izay malalan'Andriamanitra, izay voaantso ho olo-masina. Ho aminareo anie ny fahasoavana, sy fiadanana avy amin'Andriamanitra Raintsika sy Jesosy Kristy Tompo. <sup>8</sup> Voalohany, isaorako ny Andriamanitra amin'ny alalan'i Jesosy Kristy noho ny aminareo rehetra, satria ny finoanareo dia efa nambara manerana izao tontolo izao. <sup>9</sup> Fa Andriamanitra no vavolombeloko, izay tompoiko ao amin'ny fanahiko ao amin'ny filanzatsaran'ny Zanany, fa tsy mitsahatra miresaka anareo Aminy Aho. <sup>10</sup> Mangataka foana Aho amin'ny vavaka ataoko ny mba ahombiazako amin'ny fomba rehetra araka ny sitrapon'Andriamanitra mba ho tonga aminareo. <sup>11</sup> Fa izaho dia maniry ny ahita anareo, mba afahako manome fanomezam-panahy sasantsasany ho anareo, mba hampahery anareo. <sup>12</sup> Izany, dia maniry Aho ny mba hifankaherezantsika eto anivontsika, amin'ny alalan'ny finoan'ny tsirairay avy, ny anareo sy ny ahy. <sup>13</sup> Ankehitriny tsy tiako ianareo tsy ahafantatra, ry rahalahy, hoe matetika aho no manana fikasana hanatona anareo, (nefa Izaho dia voasakana mandrak'ankehitriny), mba hahazoana vokatry eo aminareo, toy ny efa nahazoako ny ambin'ireo Jentilisa ihany koa. <sup>14</sup> Izaho dia mpitrosa amin'ireo Grika sy ireo vahiny, amin'ny hendry sy adala. <sup>15</sup> Noho izany, amiko, dia vonona ihany koa aho hitory ny filazantsara ho anareo izay any Roma. <sup>16</sup> Fa izaho dia tsy menatra amin'ny filazantsara, fa izany no herin'Andriamanitra ho famonjena ireo rehetra izay mino, ho an'ny Jiosy aloha ary ho an'ny Grika. <sup>17</sup> Fa amin'izany no anehoana ny fahamarinan' Andriamanitra avy amin'ny finoana ho amin'ny finoana, araka izay voasoratra hoe: "Ny marina dia ho velona amin'ny finoana." <sup>18</sup> Fa ny fahatezeran'Andriamanitra dia naseho avy any an-danitra manohitra ny haratsiam-panahy sy ny tsy fahamarinan'ny olona, izay manakana ny fahamarinana amin'ny alalan'ny tsy fahamarinana. <sup>19</sup> Izany dia satria izay fantatra momban'Andriamanitra dia hitan'izy ireo maso. Fa nohazavain'Andriamanitra izy ireo. <sup>20</sup> Fa ireo endriny izay tsy hita maso, izay heriny tsy misy fetra sy maha-Andriamanitra Azy, dia hita nazava tsara, nanomboka tamin'ny famoronana izao tontolo izao, tamin'ireo zavatra izay noforonina. Noho izany dia tsy manana fialan-tsiny izy ireo. <sup>21</sup> Izany dia satria, na dia efa nahafantatra ny momban'Andriamanitra aza izy ireo, dia tsy nanome voninahitra amin'ny maha Andriamanitra Azy, na koa nisaotra Azy. Fa kosa, lasa adala tao an-tsainy izy ireo, ary nihamaizina ny fo donton'izy ireo. <sup>22</sup> Izy ireo dia nilaza azy ireo ho hendry, kanefa dia niha-lasa adala. <sup>23</sup> Ny voninahitran'Andriamanitra tsy mety lo dia natakalon'izy ireo sarin'endrik'olombelona mety lo, vorona, biby manan-tongotra efatra, sy ireo zavatra mikisaka. <sup>24</sup> Noho izany dia natolotr'Andriamanitra ho amin'ny filan'ny fon'izy ireo ho amin'ny fahalotoana izy ireo, mba ho afa-boninahitra eo amin'izy ireo ihany ny tenan'izy ireo. <sup>25</sup> Izy ireo no nanakalo ny fahamarinan'Andriamanitra tamin'ny lainga, ary izay midera sy manompo ny zava-boary fa tsy ilay Nahary, izay deraina mandrakizay. Amena. <sup>26</sup> Noho izany, natolotr'Andriamanitra ho amin'ny filàn-dratsy mamoafady izy ireo, fa ireo vehivavin'izy ireo dia nanakalo ireo fifandraisana voajanahary tamin'ireo izay tsy voajanahary. <sup>27</sup> Toy izany koa, ireo lehilahy dia namela ny fifandraisan'izy ireo voajanahary miaraka amin'ny vehivavy ka nampirehetin'ny filàna ara-nofo ho an'ny izy samy izy. Ireo dia lehilahy izay nanao fihetsika mahamenatra miaraka amin'ny lehilahy ary nandray tao amin'izy ireo ny sazy izay mendrika azy ireo nohon'ny fahavetavetan'izy ireo. <sup>28</sup> Satria tsy nanaiky ny hanana an'Andriamanitra ao amin'ny fieritretany izy ireo, dia nomeny saina tsy mendrika izy ireo, mba hanaovana ireo zavatra izay tsy mety. <sup>29</sup> Izy ireo dia feno ny tsy fahamarinana, faharatsiana, fitsiriritana, ary lolompo rehetra. Izy ireo dia feno fialonana, famonoana, fifandirana, fitaka, ary fikasana ratsy. <sup>30</sup> Izy ireo dia mpifosa, mpanendrikendrika, ary mpankahala an'Andriamanitra. Izy ireo dia mahery setra, miavona, ary mirehareha. Izy ireo dia mpamorona zava-dratsy, ary izy ireo dia tsy mankatona ny ray amandreniny. <sup>31</sup> Izy ireo dia tsy manana fahalalana; izy ireo dia tsy azo itokisana, tsy misy fitiavana

voajanahary, ary tsy mamindra fo. <sup>32</sup> Hain'izy ireo ny lalàn'Andriamanitra, fa ireo izay manao zavatra tahaka izany dia mendrika ny fahafatesana. Fa tsy ireo zavatra ireo ihany no ataony, fa manaiky ireo hafa izay manao ireny koa.

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## Romans 1:1

### Paoly

Mety manana fomba manokana hampidirana ny mpanoratra taratasy ny fiteninao. Mety mila milaza ihany koa ianao ao amin'io andininy io hoe iza ireo olona hanoratan'i Paoly ny taratasy. (1:7). D:"izaho, Paoly, nanoratra ity taratasy ity"

### voaantso ho apostoly, ary voatokana ho mpitory ny filazantsaran' Andriamanitra

Afaka adika hoe DH: " Andriamanitra niantso ahy ho apostoly ary nifidy ahy hanambara amin'ny olona momba ny filazantsara"

### voaantso

Izany dia midika fa Andriamanitra dia nanendry na nifidy ny olona mba ho zanany, mba ho mpanompony ary mpanambara ny hafatry ny famonjena amin'ny alalan'ny Jesosy.

### Io ilay filazantsara izay efa nampanantenainy mialoha tamin'ny alalan'ireo mpaminaniny tao amin'ny Soratra Masina

Andriamanitra nampanantena ny olony fa hangana ny fanjakany Izy. Nilaza tamin'ireo mpaminany Izy mba hanoratra ireo fampanantenana ireo ao amin'ny Soratra Masina.

### Izany dia momba ny Zanany lahy

Izany dia maneho ny "filazantsaran'Andriamanitra", ilay vaovao mahafaly izay nampanantenain'Andriamanitra handefasany ny Zanany lahy eto amin'izao tontolo izao.

### Zanaka lahy

Io dia fiansoana manan-danja ilazana an'i Jesosy, ilay Zanak'Andriamanitra.

### Izay teraka avy amin'ny taranak'i Davida araka ny nofo.

Eto ny teny hoe "nofo" dia ilazana nofo aman-batana. DH: "izay taranak'i Davida araka ny toetry ny nofo" na "nateraka tao amin'ny fianakavin'i Davida"

## Romans 1:4

### Fampifandraisana ny foto-kevitra

Eto i Paoly dia miresaka momba ny adidiny hitory.

### Tamin'ny fitsanganana tamin'ny maty

"Tamin'ny nananganana azy tamin'ny maty"

**voambara ho ilay zanaka maherin'Andriamanitra ... Izy**  
Ny teny hoe "izy" dia eto manondro an'Jesosy Kristy. Afaka adika hoe DH: " Andriamanitra nanambara Azy ho Zanaka maherin'Andriamanitra"

### zanaka maherin'Andriamanitra

Ny fitsanganan'i Jesosy tamin'ny maty dia manaporofa fa Izy ilay "Zanak'Andriamanitra" taloha sy ankehitriny. Io dia fiantsoana manan-danja an'i Jesosy.

### Fanahin'ny fahasinanana

Io dia ilazana ny Fanahy Masina.

### Nandraisantsika fahasoavana sy ny maha-apostoly

Andriamanitra nanome an'i Paoly ny fanomezam-pahasoavana mba ho apostoly. Afaka adika koa hoe DH: " Andriamanitra no nahatonga ahy ho apostoly. Izany dia tombony manokana"

### isika

Ny teny "isika" dia manondro an'i Paoly sy ireo apostoly izay nanaraka an'i Jesosy, fa manala ireo mpino ao amin'ny fiangonana ao Roma.

### Amin'ny fankatoavana ny finoana eo amin'ny firenena rehetra, noho ny Anarany

Mampiasa ny teny hoe "anarana" i Paoly mba hilazana an'i Jesosy. DH: "mba hampianatra ny firenena rehetra hankatoa noho ny finoan'ireo Azy"

## Romans 1:7

**Ity taratasy ity dia ho an'ireo rehetra ao Roma, izay malalan'Andriamanitra, izay voaantso ho olo-masina**  
Azo adika hoe DH: "Manoratra ity taratasy ity ho anareo rehetra ao Roma izay tian'Andriamanitra sy nofidiny ho olony aho"

### Ho aminareo anie ny fahasoavana, sy fiadanana

Azo adika hoe DH: " Andriamanitra anie hanome anareo fahasoavana sy fiadanana" na "Andriamanitra anie hitahy anareo sy hanome fiadanana ao anatinareo."

### Andriamanitra Raintsika

Ny teny hoe "Ray" dia fiantsoana manan-danja an'Andriamanitra.

## Romans 1:8

### izao tontolo izao

Io dia filaza masaka ilazana ny izao tontolo izao izay fantatr'izy ireo, izay midika ihany koa hoe Fanjakana Romana

### Fa Andriamanitra no vavolombeloko

Paoly dia manamafy fa izy dia mivavaka fatratra ho azy ireo ary nahita azy nivavaka Andriamanitra. Ny teny hoe "fa" matetika dia tsy adika.

**Ao amin'ny fanahiko**

Ny fanahin'ny olona dia ampahany aminy izay afaka mahafantatra an'Andriamanitra ary mino azy.

**filanzatsaran'ny Zanany**

Ny vaovao mahafalin' ny Baiboly (filazantsara) dia izay nanoloran'ny zanak'Andriamanitra ny tenany ho Mpanonjin'izao tontolo izao.

**Zanaka lahy**

Izany dia fiantsoana manan-danja an'i Jesosy, ilay Zanak'Andriamanitra.

**Miresaka anareo Aminy Aho**

"Miresaka momba anareo amin'Andriamanitra aho"

**Mangataka foana Aho amin'ny vavaka ataoko ny mba hahombiazako amin'ny fomba rehetra ... ho tonga aminareo.**

"Isaky ny mivavaka aho, dia mangataka amin'Andriamanitra aho mba ... mba hahomby ... amin'ny fahatongavana hamangy anareo"

**Amin'ny fomba rehetra**

"Amin'ny fomba rehetra izay hamelàn'Andriamanitra"

**Ary farany**

"Amin'ny farany" na "farany"

**araka ny sitrapon'Andriamanitra**

"Satria maniry izany Andriamanitra"

**Romans 1:11**

**Fampifandraisan ny foto-kevitra:**

Manohy ireo teny fanokafana ho an'ny olona ao Roma amin'ny filazana ny faniriany hahita azy ireo mivantana i Paoly.

**Fa izaho dia maniry ny ahita anareo**

"Satria te ahita anareo fatratra aho"

**fanomezam-panahy sasantsasany, mba hampahery anareo**

Paoly dia te hampahery aram-panahy ireo Kristiana Romana. DH: "fanomezam-pahasoavana izay hanampy anareo mba hitombo aram-panahy"

**zany, dia maniry Aho ny mba hifankaherezantsika eto anivontsika, amin'ny alalan'ny finoan'ny tsirairay avy, ny anareo sy ny ahy.**

Afaka adika hoe DH: "ny tiako ho lazaina dia tiako ny hifankaherezantsika ny amin'ny fizarana ireo zavatra niainantsika tamin'ny finoana an'i Jesosy"

**Romans 1:13**

**tsy tiako ianareo tsy ahafantatra**

Paoly dia manamafy fa tiany izy ireo mba hahalala izany fampahafantarana izany. Afaka adika hoe DH: "Tiako ho fantatrareo"

**ry rahalahy**

Io dia midika eto hoe ireo namana Kristiana, ao anatin'izany na ny lahilahy na ny vehivavy.

**nefa izaho dia voasakana mandrak'ankehitriny**

Azo adika hoe DH: "nisy zavatra nisakana ahy foana"

**mba hahazoana vokatra eo aminareo**

Ny teny hoe "vokatra" dia sarin-teny maneho ny olona ao Roma izay tian'ny Paoly mba hino ny filazantsara. DH: "mba hisy olona maro kokoa eo aminareo hatoky an'i Jesosy"

**toy ny efa nahazoako ny ambin'ireo Jentilisa ihany koa**

Eto i Paoly dia mampiasa ny filaza-masaka mba anisy fanindriana. DH: "fa toy ny nahatongavan'ny olona hino ny filazantsara tany amin'ny firenena Jentilisa maro hafa"

**Izaho dia mpitrosa**

Amin'ny fampiasana ny sarni-teny hoe "mpitrosa," i Paoly dia miresaka momba ny adidiny hanompo an'Andriamanitra toy ny hoe nitrosa ara-bola tamin'Andriamanitra izy. DH: "tsy maintsy mitondra ny Filazantsara ho an'ny"

**Romans 1:16**

**Fa izaho dia tsy menatra amin'ny filazantsara**

Afaka adika hoe: "Mahatoky tanteraka ny filazantsara aho"

**fa izany no herin'Andriamanitra ho famonjena ireo rehetra izay mino**

Eto ny hoe "mino" dia midika fametrahan'ny olona iray ny tokiny amin'i Kristy. DH: "amin'ny alalan'ny filazantsara no hamonjen'Andriamanitra amin-kery ireo izay nametraka ny fitokiany amin'i Kristy"

**ho an'ny Jiosy aloha ary ho an'ny Grika**

"ho an'ny olona Jiosy ary ho an'ny olona Grika ihany koa"

**aloha**

Eto ny hoe "aloha" dia midika fahatongavana amin'ny fotoana mialohan'ireo rehetra hafa.

**Fa amin'izany**

Eto ny teny "izany" dia maneho ny filazantsara. Paoly dia manazava ny hoe nahoana no mahatoky tanteraka ny amin'ny filazantsara izy.

**fahamarinan' Andriamanitra avy amin'ny finoana ho amin'ny finoana**

Paoly dia miresaka momba ny hafatry ny filazantsara toy ny hoe zavatra izay afaka hasehon'Andriamanitra mivaingana amin'ny olona. Afaka adika hoe DH: "Andriamanitra niteny tamintsika fa amin'ny finoana hatramin'ny voalohany ka hatramin'ny farany no hahatongavan'ny olona ho marina"

**araka izay voasoratra**

Afaka adika hoe DH: "araka ny voasoratra ny olona iray ao amin'ny Soratra Masina"

**Ny marina dia hivelona amin'ny finoana**

Eto ny hoe "marina" dia ilazana ireo izay matoky an'Andriamanitra. DH: "ny olona izay matoky an'Andriamanitra fa mihevitra marina momba azy Izy, ary izy ireo dia ho velona mandrakizay"

**Romans 1:18**

**Fampifandraisana ny foto-kevitra:**

Paoly dia mampiseho ny fahatezerana lehiben'Andriamanitra manoloana ny olona mpanota.

**Fa ny fahatezeran'Andriamanitra dia naseho**

Paoly dia manazava hoe nahoana ny olona no mila mihaino ny filazantsara. Afaka adika hoe DH: "Fa Andriamanitra dia mampiseho ny fahatezerany"

**manoloana**

amin'ny

**haratsiam-panahy sy ny tsy fahamarinan'ny olona**

"ireo rehetra tsy araka an'Andriamanitra sy ireo zavatra tsy marina izay ataon'ny olona"

**izay manakana ny fahamarinana**

Eto ny teny hoe "fahamarinana" dia ilazana ny fampahafantarana marina momba an'Andriamanitra. DH: "manafina ny fampahafantarana marina momban'Andriamanitra"

**izay fantatra momban'Andriamanitra dia hitan'izy ireo maso**

Afaka adika hoe DH: "afaka nahafantatra ny momba an'Andriamanitra izy ireo noho izay hitan'izy ireo mibaribary"

**Fa nohazavain'Andriamanitra izy ireo**

Eto ny teny hoe "nohazavain'Andriamanitra izy ireo" dia midika fa Andriamanitra dia nampiseho ny fahamarinana momba Azy tamin'izy ireo. DH: "Fa Andriamanitra nampiseho ny tsirairay hoe toy ny ahoana izy"

**Romans 1:20**

**Fa ireo endriny tsy hita maso dia hita nazava tsara**

Azavain'i Paoly ny fomba nanehoan'Andriamanitra ny tenany tamin'ny zanak'olombelona. Rehefa mijery ny asa izay noharian'Andriamanitra isika, dia afaka mahatakatra zavatra momba an'Andriamanitra. Afaka adika hoe DH: "Satria rehefa hitantsika ao amin'ny voahary ny asa mahagagan'Andriamanitra, dia manomboka mahatakatra isika hoe toy ny ahoana Andriamanitra"

**Izao tontolo izao**

Ilazana ny lanitra sy ny tany, ary koa ireo zava-drehetra eo aminy izany.

**takatr'izy ireo amin'ny alalan'ny zavatra noforonina.**

Azonao adika hoe DH: " Ny olona dia afaka mahatakatra ny momban'Andriamanitra amin'ny fijerena ireo zavatra izay namboariny"

**endrik'Andriamanitra**

"ny hatsarana sy ny toetran'Andriamanitra rehetra" na "ireo zavatra momba an'Andriamanitra izay maha Andriamanitra Azy"

**ireo olona ireo dia tsy nanana fialan-tsiny**

"ireo olona ireo dia tsy afaka miteny na oviana na oviana fa tsy nahafantatra"

**lasa adala tao an-tsainy izy ireo**

Afaka adika hoe DH: "nanomboka nieritreitra zavatra adaladala"

**nihamaizina ny fo donton'izy ireo.**

Eto ny teny hoe "fahamaizinana" dia sarin-teny izay maneho ny tsy fahampian'ny olona fahalalana. DH: "izy ireo dia nanjary tsy nanana fahafahana ny hahatakatra izay tian'Andriamanitra ho fantatr'izy ireo"

**Romans 1:22**

**Izy ireo dia nilaza azy ireo ho hendry, kanefa dia niha-lasa adala**

"Ary raha nilaza azy ireo ho hendry izy ireo, dia najary lasa adala"

**izy ireo ... izy ireo**

ireo olona ao amin'ny 1:18

**Ny voninahitran'Andriamanitra tsy mety lo dia natakalon'izy ireo**

"nivarotra ny marina fa Andriamanitra dia be voninahitra sady tsy ho faty mandrakizay" na "nitsahatra tsy nino fa Andriamanitra dia be voninahitra sady tsy ho faty mandrakizay"

**Ireo sarin'endrika olona**

"ary nisafidy ny hanompo ireo sampy miendrika ... kosa"

**olona mety lo**

"olombelona izay ho faty"

**vorona, biby manan-tongotra efatra, sy ireo zavatra mikisaka.**

biby misy tongony, ary zavatra mikisaka -" na "tahaka ny vorona, biby manan-tongotra efatra, na zavatra mikisaka"

**Romans 1:24**

**Andriamanitra nanolotra azy ireo ny**

"Andriamanitra namela azy ireo ho afa-po"

**Azy ireo ... izy ireo.. ny tenan'izy ireo ... izy ireo**  
Ny "olombelona" tao amin'ny 1:18

**filan'ny fon'izy ireo ho amin'ny fahalotoana**  
Eto ny teny hoe "filan'ny fon'izy ireo" dia maneho ny zavatra ratsy izay tian'izy ireo ho atao. DH: "ny fitondran-tena maloto izay nirian'izy ireo indrindra"

**mba ho afa-boninahitra eo amin'izy ireo ihany ny tenan'izy ireo**  
Io dia fanalefahan-teny ilazana fa nanao fahavetavetana izy ireo. Afaka adika hoe DH: "ary izy ireo dia nijangajanga ary nanao toetra mampietry"

**izay midera sy manompo ny zava-boary**  
Eto ny teny hoe "zava-boary" dia ilazana ireo zavatra noharin'Andriamanitra. DH: "izy ireo dia nanompo ireo zavatra izay noharian'Andriamanitra"

**fa tsy**  
"toy izay"

### Romans 1:26

**izany**  
"fanompoan-tsampy sy fijangajangana"

**Andriamanitra nanolotra azy ireo ho amin'ny**  
"Andriamanitra namela azy ireo ho afa--po amin'ny"

**filàn-dratsy mamofady**  
"filàna ara-nofo mahamenatra"

**fa ireo vehivavin'izy ireo**  
"satria ireo vehivavin'izy ireo"

**nanakalo ireo fifandraisana voajanahary tamin'ireo izay tsy voajanahary.**  
Ny fehezanteny hoe "nanakalo ireo fifandraisana voajanahary" dia fanalefahan-teny ilazana ny fahavetavetana. DH: "nanomboka nanantanteraka ny firaisana ara-nofo tsy amin'ny fomba namolavolan'Andriamanitra azy"

**ireo lehilahy dia namela ny fifandraisan'izy ireo voajanahary**  
Eto ny teny hoe "fifandraisana voajanahary" dia fanalefahan-teny ilazana ny firaisana ara-nofo. DH: "maro ny lehilahy nitsahatra ny hanana faniriana firaisana voajanahary amin'ny vehivavy"

**nampirehetin'ny filàna**  
"nahatsapa filàna ara-nofo mafy"

**Tsy mendrika**  
"mahamenatra" na "feno ota"

**izay nandray tao amin'izy ireo ny sazy izay mendrika azy ireo nohon'ny fitondra-tena ratsiny.**  
Eto ny teny hoe "tao amin'izy ireo" dia maneho ny "vatan'izy ireo." Afaka adika hoe DH: "Izy ireo dia

nofaizin'Andriamanitra tamin'ny aretina tao amin'ny vatan'izy ireo"

**nohon'ny fahavetavetan'izy ireo**  
"fitondran-tena izay ratsy ary maharikoriko"

### Romans 1:28

**Satria tsy nanaiky ny hanana an'Andriamanitra ao amin'ny fieritreretany izy ireo**  
"Tsy nihevitra izy ireo fa ilaina ny mahalala an'Andriamanitra"

**izy ireo ... azy ireo ... azy ireo**  
Ireo teny ireo dia manondro ny "olombelona" tao amin'ny 1:18

**dia nomeny saina tsy mendrika izy ireo**  
Eto ny teny "saina tsy mendrika" dia midika fisainana izay tsy mieritreritra afa-tsy faharatsiana. DH: "Andriamanitra namelan'ny sain'izy ireo, izay nofenoin'izy ireo fiheveran-dratsy sy zava-poana, mba hibaiko tanteraka azy ireo"

**tsy mety**  
"mahamenatra" na "mpanota"

### Romans 1:29

**Izy ireo dia feno**  
Afaka adika hoe DH: "Nanana faniriana mafy ny ... tao anatin'izy ireo" na "Naniry mafy ny anao asan'ny ... izy ireo"

**Izy ireo dia feno fialonana, famonoana, fifandirana, fitaka, ary fikasana ratsy**  
Azonao adika hoe DH: "Maro ny mialona ny olona hafa hatrany ... Maro ny maniry hamono olona hatrany... mba hahatonga fifandirana sy ady eo amin'izy ireo ... hamitaka ny hafa ... hiteny amin'ny fankahalana momba ny hafa"

**mpanendrikendrika**  
Ny mpanendrikendrika dia milaza zavatra diso momba ny olona hafa mba hanimba ny lazan'izany olona izany.

**Izy ireo dia mpamorona zava-dratsy**  
"Miezaka ny hieritreritra fomba vaovao hanaovana zava-dratsy amin'ny hafa izy ireo"

### Romans 1:32

**Hain'izy ireo ny lalàn'Andriamanitra**  
"fantatr'izy ireo ny fomba tian'Andriamanitra hiainan'izy ireo"

**fa ireo izay manao zavatra tahaka izany**  
Eto ny teny hoe "manao" dia ilazana hoe mandrakariva na fahazarana manao zavatra izay ratsy. DH: "ary ireo manao zavatra ratsy hatrany"

**ireo zavatra ireo**  
"ireo karazana zava-dratsy ireo"

**izay manao ireny koa**

Eto ny matoanteny "manao" dia milaza ny fanaovana ny zavatra izay ratsy hatrany. DH: "izay ny fanaovana ireo zava-dratsy hatrany"

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## Chapter 2

<sup>1</sup> Noho izany dia tsy manana fialan-tsiny ianao, ry olona, ianao izay mitsara, fa izay itsaranao ny hafa no anamelohanao ny tenena. Fa ianao izay mitsara dia manao ireo ihany koa. <sup>2</sup> Nefa fantatsika fa ny fitsaran'Andriamanitra dia araka ny marina rehefa mianjera amin'ireo izay manao zavatra tahaka ireo izany. <sup>3</sup> Fa hevero izao, ry olona, ianao izay mitsara ireo izay manao zavatra tahaka ireo na dia manao tahaka ireny koa aza ianao. Hitsoaka ny fitsaran'Andriamanitra va ianao? <sup>4</sup> Sa hamaivaninao ny haren'ny hatsaram-panahiny, ny fandeferany, ary ny faharetany? Tsy fantatrao va fa ny hatsaram-panahiny dia natao hitarika anao amin'ny fibebahana? <sup>5</sup> Fa izany dia ho amin'ny halehiben'ny hamafy sy tsy fibebahan'ny fonareo no anangonanareo fahatezerana ho an'ny tenanareo amin'ny andro fahatezerana, izany dia, ny andron'ny fanehoana ny fitsarana marin'Andriamanitra. <sup>6</sup> Hamaly ny olona rehetra amin'ny fatra mitovy amin'ireo nataony Izy: <sup>7</sup> hanome araka ny faharetana, ny asa tsara mitady dera, voninahitra, ny tsy fahafatesana, fiainana mandrakizay Izy. <sup>8</sup> Fa ho an'ireo izay mitady ho an'ny tenany, izay tsy mankatoa ny marina fa mankatoa ny tsy fahamarinana, dia ho avy ny fahatezerana sy ny ny fasikana. <sup>9</sup> Andriamanitra dia hitondra fahoriana sy fahantrana amin'ny fanahin'ny olona rehetra izay nanao ratsy, amin'ny Jiosy aloha, ary amin'ny Grika ihany koa. <sup>10</sup> Fa dera, laza, ary fiadanana no ho avy amin'ireo izay manao ny tsara, amin'ny Jiosy aloha, ary amin'ny Grika ihany koa. <sup>11</sup> Fa tsy misy fiangarana miaraka amin'Andriamanitra. <sup>12</sup> Fa izay rehetra nanota tsy nanana ny lalàna dia ho very tsy manana lalàna ihany koa, ary izay rehetra nanota niaraka tamin'ny fanajana ny lalàna dia ho tsarina araka ny lalàna. <sup>13</sup> Fa tsy ireo mpandre ny lalàna no marina eo anatrehana'Andriamanitra, fa ireo izay mampihatra ny lalàna no nohamarinina. <sup>14</sup> Fa ireo jentilisa, izay tsy manana ny lalàna, rehefa manao ny zavatra momban'ny lalàna araky ny voajanahary, dia izy ireo no lalàna ho an'ny tenany, na dia tsy manana ny lalàna aza izy ireo. <sup>15</sup> Amin'izany no anehoan'izy ireo fa ny asa angatahan'ny lalàna dia voasoratra ao am-pon'izy ireo. Ny fieritretan'izy ireo ihany koa dia vavolombelona ho azy ireo, ary ny fisainan'izy ireo manokana dia na manameloka na miaro azy ireo amin'ny tenan'izy ireo <sup>16</sup> ary koa amin'Andriamanitra. Izany dia hitranga amin'ny andro izay hitsaran'Andriamanitra ireo tsiambaratelon'ny olona rehetra, araka ny filazantsarako, amin'ny alalan'i Jesosy Kristy. <sup>17</sup> Fa raha toa ka Jiosy no hiantsoanao ny tenanao ary miankina amin'ny lalàna sy mirehareha ao amin' Andriamanitra, <sup>18</sup> ary mahalala ny sitrapony sy mamantatra izay zavatra tsara indrindra satria nampianarina tamin'ny lalàna ianao; <sup>19</sup> ary raha toa ka resy lahatra ianao fa ny tenanao dia mpitarika ny jamba, fahazavana ho an'ireo izay ao amin'ny aizina, <sup>20</sup> mpanitsy ny adala, mpampianatra ny zazakely, ary anananao ao amin'ny lalàna ny endriky ny fahalalana sy ny marina, dia ahoana izany no fiantraikan'izany amin'ny fomba hiainanao ny fiainanao? <sup>21</sup> Ary ianao izay mampianatra ireo sasany, tsy mampianatra ny tenanao va ianao? Ianao izay mitory manohitra ny halatra, mangalatra va ianao? <sup>22</sup> Ianao izay miteny fa tsy tokony hijangajanga, mijangajanga va ianao? Ianao izay mankahala ny sampy, mandroba ireo tempoly va ianao? <sup>23</sup> Ianao izay faly mirehareha ao amin'ny lalàna, manala-baraka an'Andriamanitra va ianao amin'io fandikanao ny lalàna io? <sup>24</sup> Fa "ny anaran' Andriamanitra dia efa afa-baraka teo amin'ireo Jentilisa noho ianareo," araka izay efa voasoratra. <sup>25</sup> Fa mahazo tombony amin'ny famorana tokoa ianareo raha toa ka mankatoa ny lalàna, fa raha mandika ny lalàna ianareo, dia tonga tsy voafora na dia efa voafora aza ianareo. <sup>26</sup> Arak'izany, raha olona tsy voafora no mitandrina izay takian'ny lalàna, tsy hatao ho isan'ny voafora va izy na dia tsy voafora aza? <sup>27</sup> Ary tsy ho helohin'ilay iray izay tsy mifora ara-boajanahary va ianareo raha toa ka mitandrina ny lalàna izy? Izany dia satria manana ny lalàna voasoratra sy ny famoràna ianareo, nefa mbola mandika ny lalàna! <sup>28</sup> Fa izy dia tsy jiosy amin'ny endrika ivelany fotsiny; na amin'ny famoràna izay miseho amin'ny endrika ivelan'ny nofo fotsiny. <sup>29</sup> Fa izy dia jiosy ao anaty, ary ny famorana izay an'ny fo, ao amin'ny Fanahy, fa tsy ao amin'ny soratra. Ny fiderana ny olona tahaka izany dia tsy avy amin'ny olona fa avy amin'Andriamanitra.

### Romans 2:1

#### Fampifandraisana ny foto-kevitra:

Paoly dia manamafy fa mpanota avokoa ny olona rehetra, ary manohy mampatsiahy azy ireo fa ratsy ny olona rehetra.

#### Noho izany dia tsy manana fialan-tsiny ianao

Ny teny hoe "noho izany" manamarika fizarana vaovao ao amin'ny taratasy. Io ihany koa dia manome teny famaranana izay mifototra amin'ny nolazain'i Paoly tao amin'ny 1:32. DH: "Satria hanafay ireo izay tsy mitsahatra manota Andriamanitra, dia tsy hamela ny fahotanareo tokoa Izy"

**ianao dia**

Paoly eto dia manoratra toy ny hoe miresaka amin'ny olona Jiosy izay mifamaly aminy. Manao izany Paoly mba hampianarana ireo mpamaky fa Andriamanitra dia hanasazy izay rehetra tsy mitsahatra manota, na Jiosy na Jentilisa.

**ry olona, ianao izay mitsara**

Mampiasa ny teny hoe "ry olona" i Paoly eto mba hibedesana na izay rehetra mety hieritreritra fa afaka manao tahaka an'Andriamanitra ary mitsara ny hafa. DH: "Ianao dia olombelona ihany, kanefa ianao mitsara ny hafa ary milaza fa mendrika ny sazin'Andriamanitra izy ireo"

**fa izay itsaranao ny hafa no anamelohanao ny tenena**

"Fa ianao dia mitsara ny tenanao ihany satria ianao koa dia manao ny asa ratsy tahaka ny ataon'izy ireo"

**Nefa fantatsika**

Mety ho tafiditra ao amin'ny mpisolotena "-tsika" ireo mpino Kristiana sy ireo Jiosy izay tsy Kristiana.

**ny fitsaran'Andriamanitra dia araka ny marina rehefa mianjera amin'ireo**

Eto Paoly dia miresaka ny "fitsaran'Andriamanitra" toy ny hoe velona izany ka afaka "mianjera" eo amin'ny olona. DH: "Andriamanitra dia hitsara ireo olona marina sy ara-drarin'ny"

**ireo izay manao zavatra tahaka ireo izany**

"ireo olona izay manao ireo asa ratsy ireo"

**Romans 2:3****Fa**

"Koa"

**hevero izao**

"saino ny zavatra ho ambarako aminao"

**ry olona**

Ampiasao ny teny mahalaza ny olombelona ankapobeny "na iza na iza ianao"

**ianao izay mitsara ireo izay manao zavatra tahaka ireo na dia manao tahaka ireny koa aza ianao**

"ianao izay milaza amin'ny olona fa mendrika ny sazin'Andriamanitra raha manao ny asa ratsy tahaka izany koa ianao"

**Hitsoaka ny fitsaran'Andriamanitra va ianao?**

Ity fanamarihana ity dia miendrika fanontaniana mba hanamafisana ny tiana ho lazaina. Afaka adika ihany koa izany hoe DH: "Tsy afaka ny handositra ny fitsaran'Andriamanitra tokoa ianao!"

**Sa hamaivaninao ny haren'ny hatsaram-panahiny, ny fandeferany, ary ny faharetany? Tsy fantatrao va fa ny hatsaram-panahiny dia natao hitarika anao amin'ny fibebahana?**

Ity fanamarihana ity dia miendrika fanontaniana mba hanamafisana ny tiana ho lazaina. Afaka adika

ho teny tsotra mafonja ihany koa io. DH: "ianao dia tsy tokony hanao tsinotsinona ny fahatsaran'Andriamanitra ary miandry ampaharetana alohan'ny hanasaziana ny olona Izy, mba hahatonga azy ireo hibebaka ny fahatsarany!"

**hamaivaninao ny haren'ny ... faharetany**

"mihevitra ny haren'ny ... faharetana ho tsy manandanja" na "mihevitra ... ho tsy tsara"

**Tsy fantatrao va fa ny hatsaram-panahiny dia natao hitarika anao amin'ny fibebahana?**

Ity fanamarihana ity dia miendrika fanontaniana mba hanamafisana ny tiana ho lazaina. Afaka adika ho teny tsotra mafonja ihany koa io. DH: "Tsy maintsy fantatrao fa Andriamanitra dia mampiseho anao ny fahatsarany mba hibebahanao!"

**Romans 2:5****Fampifandraisana ny foto-kevitra:**

Paoly dia manohy mampatsiahy fa ny ratsy avokoa ny olona.

**fa izany dia ho amin'ny halehiben'ny hamafin'ny fonareo sy tsy fibebahan'ny fonareo**

Paoly dia mampiasa sarin-teny mba hampitahana ny olona izay tsy manaiky ny hankatoa an'Andriamanitra amin'ny zavatra mafy, tahaka ny vato. Izy ihany koa mampiasa ny teny hoe "fo" mba hanehoana ny olona rehetra. DH: "satria nandà tsy hihaino sy hibeka ianao"

**fahamafisana sy tsy fibebahan'ny fo**

izany dia afaka hatambatra hoe: "tsy fibebahan'ny fo."

**anangonanareo fahatezarana ho an'ny tenanareo**

Ny fehezanteny hoe "manangona" dia ilazana ny teny izay maneho ireo olona izay manangona ireo haren'ny mametraka izany amin'ny toerana azo antoka. Ambaran'i Paoly fa, raha tokony ho harena no azony, dia nanjary sazin'Andriamanitra no voaangony. Araka ny fahelan'ny tsy fibebahan'izy ireo no hamafin'ny famaizana. DH: "Ianao no manao ny famaizanao ho ratsy lavitra"

**amin'ny andro fahatezerana, izany dia, ny andron'ny fanehoana ny fitsarana marin'Andriamanitra**

Ireo fehezanteny roa ireo dia milaza andro iray ihany. DH: "rehefa mampiseho ny rehetra Andriamanitra fa tezitra Izy ary mitsara ny olona rehetra ara-drarin'ny"

**Hamaly**

"manome valiny ara-drarin'ny na famaizana"

**ny olona rehetra amin'ny fepetra mitovy amin'ireo nataony**

"Araka izay nataon'ny olona tsirairay"

**Nitady**

Izany dia midika fa izy ireo dia miasa amin'ny fomba izay hitaritana ho any amin'ny fanampahan-

kevitra marina avy amin'Andriamanitra amin'ny andron'ny fitsarana.

**laza, voninahitra, ary tsy fahafatesana**

Te hidera sy hanome voninahitra an'Andriamanitra izy ireo, ary tsy ho faty mandrakizay.

**tsy fahafatesana**

Ilazana ny fahasimbana ara-nofy izany.

**Romans 2:8**

**Fampifandraisana foto-kevitra:**

Na dia miresaka amin'ny olona ratsy tsy mivavaka aza ity fizarana ity, dia fintinin'i Paoly amin'ny filazana fa rasty eo anatrehan'Andriamanitra na ireo tsy Jiosy na Ireo Jiosy izany.

**mitady ho an'ny tenany**

mitady - "tia-tena" na "miahy ny amin'izay mampifaly ny tenan'izy ireo ihany"

**tsy mankatoa ny marina fa mankatoa ny tsy fahamarinana**

Ireo fehezanteny roa ireo dia mitovitovy hevitra ihany. Ny faharoa dia manamafy kokoa ny voalohany.

**ho avy ny hatezerana sy havinirina.**

Ny teny hoe "fahatezerana" sy "fahasikana" midika zavatra iray ihany ary manamafy fahatezeran'Andriamanitra. DH: "Andriamanitra hampiseho ny fahatezerany lehibe"

**Fahatezerana**

Eto ny teny hoe "fahatezerana" dia sarin-teny maneho ny sazy mafin'Andriamanitra ho an'ny olona ratsy.

**fahoriana sy fahantrana amin'ny**

Ny teny hoe "fahoriana" sy "fahantrana" mitovitovy hevitra ihany iary manamafy ny haratsin'ny sazin'Andriamanitra. DH: "sazy mahatsiravina no hanjoa"

**amin'ny fanahin'ny olona rehetra**

Eto, Paoly dia mampiasa ny teny hoe "fanahy" mba hilazana ilay olona manontolo. DH: "eo amin'ny olona rehetra"

**izay nanao ratsy**

"tsy nitsahatra nanao ireo zavatra ratsy"

**ho an Jiosy aloha, dia ho an'ny Grika ihany koa.**

Andriamanitra dia hitsara ireo olona Jiosy aloha, ary avy eo ireo izay tsy Jiosy"

**aloha**

Ireo mety ho heviny dia 1) "voalohany araka ny fotoana" na 2) "tsy maintsy"

**Romans 2:10**

**Fa dera, voninahitra, ary fiadanana no ho avy**

"Fa Andriamanitra hanome dera, voninahitra, ary fiadanana"

**manao ny tsara**

"manao izay tsara mandrakariva"

**amin'ny Jiosy aloha, dia amin'ny Grika ihany koa**

Andriamanitra dia hanome valisoa ireo olona Jiosy aloha, ary avy eo ireo izay tsy Jiosy"

**aloha**

Tokony ho adikanao araka ny nataonao ao amin'ny 2:8 izany.

**Fa tsy misy fanavakavahana miaraka**

**amin'Andriamanitra**

Afaka adika hoe DH: "Fa Andriamanitra dia mampitovy ny olona rehetra"

**Fa izay rehetra nanota**

"Fa ireo izay nanota"

**tsy nanana ny lalàna dia ho very tsy manana lalàna ihany koa**

Mamerina ny hoe "tsy manana lalàna" i Paoly mba ho fanamafisana fa tsy mampaninona raha tsymahafantatra ny lalàn'i Mosesy ny olona. Raha manota izy ireo, dia hitsara azy ireo Andriamanitra. DH: "tsy nahafantatra ny lalàn'i Mosesy dia mbola ho faty ara-panahy tokoa"

**ary izay rehetra nanota**

"Ary ireo rehetra izay nanota"

**amin'ny fanajana ny lalàna dia ho tsaraina araka ny lalàna.**

Andriamanitra hitsara ireo olona mpanota araka ny lalàny. Afaka adika hoe DH: "ary ireo izay mahalala ny lalàn'i Mosesy, Andriamanitra dia hitsara azy ireo araka izany lalàna izany"

**Romans 2:13**

**Fampifandraisana foto-kevitra:**

Manohy mampahafantatra ny mpamaky i Paoly fa ny fankatoavana tanteraka ny lalàn'Andriamanitra dia takiana na dia amin'ireo izay mbola tsy nanana ny lalàn'Andriamanitra mihitsy aza.

**tsy ireo mpandre ny lalàna**

Eto ny "Lalàna" dia manambara ny lalàn'i Mosesy. DH: "tsy ireo izay mandre ny lalàn'i Mosesy ihany"

**izay marina eo anatrehan'Andriamanitra**

"ireo izay raisin'Andriamanitra ho marina"

**fa ireo izay mampihatra ny lalàna**

"fa ireo izay mankatoa ny lalàn'i Mosesy"

**izay nohamarinina**

Afaka adika hoe DH: "izay eken'Andriamanitra"

**Fa ireo jentilisa, izay tsy manana ny lalàna ... lalàna ho an'ny tenany**

Ny fehezanteny hoe "lalàna ho an'ny tenany" dia fomba fiteny izay midika fa ireo olona ireo dia mankatoa ireo lalàn'Andriamanitra tsotra izao. DH: "Manana ny lalàn'Andriamanitra ao amin'izy ireo sahadry"

**tsy manana ny lalàna izy ireo.**

Eto ny teny hoe "lalàna" dia maneho ny lalàn'i Mosesy. DH: "izy ireo dia tsy tena manana ireo lalàna izay nomen'Andriamanitra an'i Mosesy"

**Romans 2:15****Amin'izany no anehoan'izy ireo**

"Amin'ny fankatoavana ny lalàna tsotra izao dia mapiseho izy ireo"

**ny asa angatahan'ny lalàna dia voasoratra ao am-pon'izy ireo**

Afaka adika hoe DH: "Andriamanitra nanoratra teo amin'ny fon'izy ireo izay takian'ny lalàna ho ataon'izy ireo" na "Andriamanitra nampiseho azy ireo izay takian'ny lalàna"

**mitondra vavolombelona ho azy ireo, ary ny fisainan'izy ireo manokana dia na manameloka na miaro azy ireo amin'ny tenan'izy ireo**

Eto ny teny hoe "vavolombelona" dia ilazana ny fahalalana azon'izy ireo avy amin'ny lalàna izay nosoratan'Andriamanitra tao am-pon'izy ireo. DH: "milaza amin'izy ireo raha tsy mankatoa na mankatoa ny lalàn'Andriamanitra izy ireo"

**amin'ny andro izay hitsaran'Andriamanitra**

Io no mamarana ny hevitr'i Paoly tao amin'ny 2:13. "Hitranga izany rehefa mitsara Andriamanitra"

**Romans 2:17****fampifandraisana ny foto-kevitra:**

Eto no manomboka ny firesahan'i Paoly fa lalàn'ny Jiosy dia manameloka azy ireo tokoa satria izy ireo dia tsy mankatoa izany.

**Hevero fa Jiosy no hiantsoanao ny tenanao**

Eto Paoly dia miresaka toy ny miresaka amin'ny olona iray. Izay marina amin'ny olona iray dia marina amin'ny olona rehetra. "Ankehitriny dia mihevitra ny tenanao ho isan'ireo olona Jiosy ianao"

**miankina amin'ny lalàna, ary mifaly am-pireharehana ao amin'Andriamanitra**

Ny fehezanteny hoe "miankina amin'ny lalàna" dia fomba fiteny. Miresaka momba ny fiankinana amin'ny lalàna toy ny hoe misy olona afaka miankina amin'izany mba hanohana azy tokoa i Paoly. DH: "ary miankina eo amin'ny lalàn'i Mosesy ianao ary mifaly am-pireharehana noho ny amin'Andriamanitra"

**mahalala ny sitrapony**

"ary fantatrao ny sitrpon'Andriamanitra"

**nampianarina tamin'ny lalàna ianao**

"satria nianatra izay nampianarin'ny lalàn'i Mosesy ianao"

**Hevero fa Jiosy no hiantsoanao ny tenanao**

Eto Paoly dia miresaka toy ny miresaka amin'ny olona iray. Izay marina amin'ny olona dia marina amin'ny olona rehetra. "Ankehitriny dia mihevitra ny tenanao toy ny isan'ny olona Jiosy ianao"

**fa ny tenanao dia mpitarika ny jamba, fahazavana ho an'ireo izay ao amin'ny aizina,**

Eto ny teny hoe "mpitarika ny jamba" sy "fahazavana" dia sarin-teny ilazana ny fomba hanampiana ny olona izay tsy afaka mahita. Ireo fehezanteny roa ireo dia manana hevitra mitovy. Amin'ny fampiasana azy ireo, Paoly dia mampitaha ny Jiosy iray izay mampianatra olona iray momba ny lalàna amin'ny fanampiana ireo olona izay tsy mahita. DH: "fa ny tenanao dia toy ny mpitarika ny olona izay jamba, ary ianao dia tahaka ny fahazavana ho an'ny olona izay very ao amin'ny aizina"

**mpanitsy ny adala**

"ianao dia manitsy ireo izay manao fahadisoana"

**mpampianatra ny zazakely**

Eto Paoly dia mapitaha ireo izay tsy mahalala na inona na inona momba ny lalàna amin'ny zazakely. DH: "ary ianao dia manitsy ireo izay tsy mahafantatra ny lalàna"

**ary anananao ao amin'ny lalàna ny endriky ny fahalalana sy ny marina,**

Ny fahalalana ny marina izay ao amin'ny lalàna dia avy amin'Andriamanitra. DH: "satria ianao dia resy lahatra fa takatrao ny marina izay nomen'Andriamanitra tao amin'ny lalàna"

**Romans 2:21****Ary ianao izay mampianatra ireo sasany, tsy mampianatra ny tenanao va ianao?**

Mampiasa fanontaniana i Paoly mba hibedesana ireo mpihaino azy. Afaka adika hoe DH: "Tsy mampianatra ny tenanao eo am-pampianarana ny hafa ianao"

**ianao izay mitory ny amin'ny fanoherana ny halatra, mangalatra va ianao?**

Mampiasa fanontaniana i Paoly mba hibedesana ireo mpamaky. Afaka adika hoe DH: "Ianao miteny ny olona tsy hangalatra, nefa ianao mangalatra!"

**Ianao izay miteny fa tsy tokony mijangajanga, mijangajanga va ianao?**

Mampiasa fanontaniana i Paoly mba hibedesana ireo mpamaky. Afaka adika hoe DH: "Ianao miteny olona tsy hijangajanga, nefa ianao mijangajanga!"

**Ianao izay mankahala ny sampy, mandroba ireo tempoly va ianao?**

Mampiasa fanontaniana i Paoly mba hibedesana ireo mpamaky. Afaka adika hoe. DH: "Ianao miteny fa mankahala ny sampy, nefa ianao mandroba ireo tempoly!"

**mandroba ireo tempoly**

Ireo mety ho dikany dia 1) "mangalatra fitaovana avy ao amin'ny efitry ny tempolin'ireo mpanompo sampy mba hivarotana izany sy angalana tombony" na 2) "tsy mandefa ny vola rehetra izay tokony ho an'Andriamanitra any amin'ny fiangonan'ny Jerosalema."

**Romans 2:23****Ianao izay faly mirehareha ao amin'ny lalàna, manala-baraka an'Andriamanitra va ianao amin'io fandikanao ny lalàna io?**

Mampiasa fanontaniana i Paoly mba hibedesana ireo mpamaky. Afaka adika hoe DH: "ratsy ny filazanao fa mirehareha amin'ny lalàna ianao, kanefa miaraka amin'izany da tsy mankatoa izany ianao ary mitondra henatra ho an'Andriamanitra!"

**ny anaran' Andriamanitra dia efa afa-baraka teo amin'ireo Jentilisa**

Afaka adika hoe DH: "Ny asa ratsinareo dia mitondra henatra ho an'Andriamanitra amin'ny fisainan'ireo Jentilisa"

**anaran' Andriamanitra**

Ny teny hoe "anarana" dia ilazana ny fahafenoan'Andriamanitra, fa tsy ny anarany irery ihany.

**Romans 2:25****Fampifandraisana ny foto-kevitra:**

Paoly dia manohy mampiseho fa Andriamanitra, amin'ny lalàny, dia manameloka na ireo Jiosy izay manana ny lalàn'Andriamanitra aza.

**Fa mahazo tombony amin'ny famoràna tokoa ianareo**  
"Miteny izany rehetra izany aho satria ny famorana dia tombony ho anareo"

**raha mandika ny lalàna ianareo**

"raha tsy mankatoa ireo didy izay hita ao amin'ny lalàna ianareo"

**dia tonga tsy voafora na dia efa voafora aza ianareo**  
"izany dia toy ny hoe tsy voafora intsony ianareo"

**olona tsy voafora**

"olona izay tsy voafora"

**mitandrina izay takian'ny lalàna**

"mankatoa izay andidian'Andriamanitra ao amin'ny lalàna"

**tsy hatao ho isan'ny voafora va izy na dia tsy voafora aza? Ary tsy ho helohin'ilay iray izay tsy mifora ara-boajanahary va ianareo raha toa ka mitandrina ny lalàna izy?**

Paoly dia mametraka fanontaniana roa eto ho fanamafisana fa ny famoràna dia tsy manamarina ny olona iray eo anatrehan'Andriamanitra. Afaka adika ihany koa izany hoe DH: "Andriamanitra dia handray azy ho toy ny voafora. Ilay iray izay voafora ara-nofo ... hitsara anao ... ny lalàna"

**Romans 2:28****ivelany**

Ilazana ireo fombafomban'ny Jiosy io, toy ny famorana, izay afaka ho hitan'ny olona.

**endrika ivelany fotsiny**

Io dia ilazana ny fiovana ara-batan'ny lehilahy rehefa misy mamora azy.

**nofo**

Sarin-teny ilazana ny vatana manontolo io. "vatana"

**izy dia jiosy ao anaty, ary ny famorana izay an'ny fo**  
Ireo fehezanteny roa ireo dia mitovy hevitra. Ny voalohany hoe "izy dia Jiosy ao anaty," dia manazava ny fehezanteny faharoa hoe "ny famorana izay an'ny fo."

**anaty**

Izany dia maneho ireo soatoavina sy ny fahavitrihan'ny olona rehetra izay novain'Andriamanitra.

**an'ny fo**

Eto ny teny hoe "fo" dia dia ilazana ny ao anatin'ny olona.

**ao amin'ny Fanahy, fa tsy ao amin'ny soratra**

Eto ny teny hoe "soratra" dia maneho ny Soratra Masina. DH: "amin'ny alalan'ny asan'ny Fanahy Masina, fa tsy amin'ny fahalalanao ny Soratra Masina"

**ao amin'ny Fanahy**

Io dia ilazana ny ao anaty, ny ampahany aram-panahin'ny olona izay novain'ny "Fanahin'Andriamanitra."

## Chapter 3

<sup>1</sup> Ka inona ary izany no tombon-tsoa ananan'ny Jiosy? Ary inona no tombon-tsoan'ny famoràna? <sup>2</sup> Tsara izany amin'ny fomba rehetra. Voalohany indrindra, ireo Jiosy dia nanankinana ny fanambarana avy amin'Andriamanitra. <sup>3</sup> Fa ahoana raha tsy nanam-pinoana ireo Jiosy sasany? Ny tsy finoan'izy ireo ve no hahantonga ny fahatokin'Andriamanitra tsy ho tanteraka? <sup>4</sup> Tsy hisy mihitsy anie izany. Fa kosa, avelao ho hita fa marina Andriamanitra, na dia mpandainga aza ny olona tsirairay. Araka ny voasoratra hoe: "Ho aseho amin'ny teninareo fa olo-marina ianareo, ary aseho rehefa tonga amin'ny fitsarana ianareo." <sup>5</sup> Fa raha toa ny tsy fahamarinantsika no maneho ny fahamarinan'Andriamanitra, inona no azontsika hambara? Afaka milaza ve isika fa tsy marina Andriamanitra amin'ny famoahany ny hatezarany amintsika, sa tsy izany? (Mampiasa lahatenin' olombelona aho.) <sup>6</sup> Tsy hisy mihintsy anie izany! Satria amin'ny fomba ahoana ary no hitsaran' Andriamanitra an'izao tontolo izao? <sup>7</sup> Fa raha toa ny fahamarinan'Andriamanitra ka manome fiderana betsaka ho Azy amin'ny alalan'ny laingako, dia nahoana ary aho no mbola tsaraina ho mpanota? <sup>8</sup> Fa nahoana no tsy miteny, araka ny tatitra diso izay lazaina fa tenenintsika, ary koa araky ny hamafisin'ny sasany fa notenenintsika hoe: "Avelao izahay hanao ratsy, mba hiavian'ny soa"? Rariny ny fitsarana atao amin'izy ireo. <sup>9</sup> Koa inona ary? Manome rariny ny tenantsika ve isika? Tsy izany mihitsy. Fa isika dia efa nanameloka ny Jiosy sy ny Grika, izy rehetra, ho mpanota. <sup>10</sup> Izany dia araky ny voasoratra hoe: "Tsy misy olo-marina, na dia iray aza. <sup>11</sup> Tsy misy na iray aza mahafantatra. Tsy misy na iray aza mitady an'Andriamanitra. <sup>12</sup> Lasa nihataka avokoa izy rehetra. Lasa tsy misy ilàna azy izy rehetra. Tsy misy mba manao ny tsara, tsy misy, na dia iray monja aza. <sup>13</sup> Ny tendan'izy ireo dia fasana misokatra. Ny lelan'izy ireo dia mamitaka. Ny poizin'ireo bibilava dia ao ambanin'ny molotr'izy ireo. <sup>14</sup> Ny vavan'izy ireo dia feno ozona sy lolom-po. <sup>15</sup> Ny tongotr'izy ireo dia havanana amin'ny fandatsahan-drà. <sup>16</sup> Ny fanimbana sy ny fijaliana dia eny amin'ny lalan'izy ireo. <sup>17</sup> Ireo olona ireny dia tsy nahalala ny lalan'ny fiadanana. <sup>18</sup> Tsy mba misy tahotra an'Andriamanitra eo anoloan'ny mason'izy ireo." <sup>19</sup> Ankehitriny dia fantantsika fa na inona na inona lazain'ny lalàna, dia miantefa any amin'ireo izay ambany lalàna. Izany dia mba hahatonga ny vavan'ny tsirairay hangina, ary mba hahazo valiny avy amin'Andriamanitra izao tontolo izao. <sup>20</sup> Izany dia satria tsy hisy nofo hohamarinina amin'ny asan'ny lalàna eo imasony. Fa amin'ny alalan'ny lalàna no hiavian'ny fahalalana ny fahotana. <sup>21</sup> Fa ankehitriny dia nampahafantarina ihany koa ny fahamarinan' Andriamanitra tsy amin'ny lalàna. Noporofoin'ny lalàna sy ireo mpaminany, <sup>22</sup> fa izany, no fahamarinan'Andriamanitra amin'ny alalan'ny finoana an'i Jesosy Kristy ho an'izay rehetra mino. Satria tsy misy fanavahana. <sup>23</sup> Fa nanota ny olon-drehetra ka tsy manana ny voninahitr'Andriamanitra, <sup>24</sup> ary izy ireo dia hamarinina maimaimpoana amin' ny fahasavany amin'ny alalan'ny fanavotana izay ao amin'i Kristy Jesosy. <sup>25</sup> Fa Andriamanitra nanome an'i Kristy Jesosy ho fanatitra amin'ny alalan'ny finoana ny ràny. Natolony ho porofon'ny fahamarinany Kristy, nohon'ny tsy fijerany ny ota tany aloha <sup>26</sup> amin'ny faharetany. Nitranga izany rehetra izany ho fampisehoana ny fahamarinany amin'izao fotoana ankehitriny izao. Izany dia mba hafahany manaporofa fa marina ny tenany, ary mba hanehoana fa Izy dia manamarina ny rehetra noho ny finoana an'i Jesosy. <sup>27</sup> Aiza ary izany ny fireharehana? Voafafa izany. Fa inona no antony? Amin'ny asa ve? Tsia, fa nohon'ny finoana. <sup>28</sup> Manapa-kevitra izany isika fa ny olona iray dia hamarinina araky ny finoana tsy misy ireo asan'ny lalàna. <sup>29</sup> Sa Andriamanitra ny Jiosy irery ihany ve Andriamanitra? Moa ve tsy Andriamanitra ireo Jentilisa koa Izy? Eny, an'ny Jentilisa koa. <sup>30</sup> Raha, iray tokoa Andriamanitra, dia hohamarininy amin'ny finoana ireo voafora, ary ireo tsy voafora kosa amin'ny alalan'ny finoana. <sup>31</sup> Foanantsika amin'ny alalan'ny finoana ary ve izany ny lalàna? Tsy hisy mihitsy anie izany! Fa kosa, mankatoa ny lalàna isika.

### Romans 3:1

#### Fampifandraisana ny foto-kevitra:

Paoly dia manambara ny tombontsoa izay hananan'ny Jiosy satria Andriamanitra nanome azy ireo ny lalàny.

#### Ka inona ary izany no tombontsoa ananan'ny Jiosy? Ary inona no tombontsoan'ny famoràna?

Mampiasa fanontaniana i Paoly mba hisintonany ny sain'ireo mpamaky. Afaka adika hoe DH: "Ary ireo

Jiosy dia tsy hahazo tombony avy amin'ny fanekem-pihavanan'Andriamanitra, na dia nampanantena azy ireo aza Andriamanitra fa hahazo!"

#### Tsara izany amin'ny fomba rehetra

Eto ny teny hoe "izany" dia ilazana ny maha-isan'ny vaohaka Jiosy. DH: "Misy tombony lehibe!"

#### Voalohany indrindra

Ireo mety ho dikany dia 1)"voalohany araka fotoana" na 2) "tena azo antoka tokoa" na 3) "tena manan-danja tokoa."

**ireo Jiosy dia nanankinana ny fanambarana avy amin'Andriamanitra.**

Ny teny hoe "fanambarana" eto dia manambara ny tenin'Andriamanitra sy ireo fampanantenana. Afaka adika hoe DH: "Andriamanitra nanome ireo teniny mba hitoeran'ireo fampanantenany ho an'ireo Jiosy"

### Romans 3:3

**Fa ahoana raha tsy nanam-pinoana ireo Jiosy sasany? Ny tsy finoan'izy ireo ve no hahantonga ny fahatokin'Andriamanitra tsy ho tanteraka?**

Mampiasa ireo fanontaniana ireo i Paoly mba hampisainana ny olona. DH: "Ny Jiosy sasany tsy nahatoky an'Andriamanitra. Tokony raisintsika avy amin'izany ve fa tsy hanatanteraka ny fampanantenany Andriamanitra?"

**Tsy hisy mihitsy anie izany**

Izany fomba fiteny izany dia mandà tanteraka ny mety hitrangan'izany. Mety manana fomba fiteny ilazana azy amin'ny fitenin'izany afaka ampisanao eto ianao. "Sanatria" na "Tsia velively!"

**Fa kosa**

"Fa tokony hilaza kosa isika"

**avelao ho hita fa marina Andriamanitra**

Andriamanitra dia ho marina hatrany ary hitazona ireo fanekeny. DH: "Andriamanitra dia manantanteraka hatrany izay nampanantenainy"

**na dia mpandainga aza ny olona tsirairay**

Manao filaza masaka i Paoly eto mba hanindriana fa Andriamanitra dia marina amin'ireo fanekeny. DH: "na dia mpandainga aza ny olona rehetra"

**Araka ny voasoratra**

Afaka adika hoe DH: "Ny Soratra Masina mihitsy no miray hevitra amin'izay lazaiko"

**Ho aseho amin'ny teninareo fa olo-marina ianareo, ary aseho rehefa tonga amin'ny fitsarana ianareo**

Ireo fehezanteny roa ireo dia mitovy hevitra. Afaka adika hoe. DH: "Ny olona rehetra dia tsy maintsy miaiky fa izay lazainareo dia marina, ary handresy ny tranga hatrany ianareo rehefa misy miampanga anareo"

### Romans 3:5

**Fa raha toa ny tsy fahamarinantsika no maneho ny fahamarinan'Andriamanitra, inona no azontsika hambara?**

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba ho fanamafisana. DH: "Fa misy olona sasany miady hevitra fa rehefa manao fahadisoana isika, dia hitan'ny olona mazava tsara ny fampiharana'Andriamanitra ny marina. Inona no azontsika ambara amin'izany?"

**Andriamanitra dia tsy mba tsy marina rehefa mitondra ny fahatezerany izy, izy ve izany?**

ity fanamarihana ity dia maneho fanontaniana fanamafisana. DH: "Tsy afaka ny hiteny isika fa Andriamanitra dia tsy marina rehefa manasazy ny olona izy" na "isika dia tsy maintsy miteny fa Andriamanitra dia marina, na rehefa manasazy ny olona aza izy"

**ny hatezarany**

Eto ny teny hoe "fahatezerana" dia teny milaza ny sazin'Andriamanitra.

**Miresaka aho araka ny fomba fisainan'ny olona**

Ny teny hoe "fomba fisainan'olombelona" eto dia ilazana ny fomba firesahan'ny olona mahazatra. DH: "Eto aho dia milaza izay mety ho lazain'ny olona amin'ny fiteny mahazatra"

**Satria amin'ny fomba ahoana ary no hitsaran' Andriamanitra an'izao tontolo izao?**

Paoly dia mampiasa ity fanontaniana ity mba hampisehoana fa ny fandresen-dahatra manohitra ny filazantsara dia tsy manan-kery, satria fantatr'ireo Jiosy fa Andriamanitra dia hitsara ny olona rehetra. DH: "Fantatsika rehetra fa Andriamanitra dia hitsara izao tontolo izao tokoa!"

**izao tontolo izao**

Ny teny hoe "izao tontolo izao" dia milaza ny olona izay monina eto amin'izao tontolo izao"

### Romans 3:7

**Fa raha toa ny fahamarinan'Andriamanitra ka manome fiderana betsaka ho Azy amin'ny alalan'ny laingako, dia nahoana ary aho no mbola tsaraina ho mpanota?**

Eto Paoly dia manohy maka sary an-tsaina olona iray izay mandà ny filazantsara Kristiana hatrany. Miady hevitra izany mpifanandrina izany fa, satria ny fahotany dia mampiseho ny fahamarinan'Andriamanitra, dia tsy tokony hanambara Andriamanitra fa mpanota izy amin'ny andron'ny fitsarana raha, ohatra hoe, milaza lainga izy.

**Fa nahoana no tsy miteny ... hiavian'ny "?**

Eto Paoly dia mametraka fanontaniana, mba hampisehoana maha tsy misy fotony ny fandresen-dahatr'izany mpifanandrina tsy hita maso izany. DH: "Mety hiteny ihany koa aho ... hiaviany!"

**araka ny tatitra diso izay lazaina fa notenenintsika**

"Ny sasany dia mandainga mba hilazana amin'ny hafa fa isika dia milaza hoe"

**Rariny ny fitsarana atao amin'izy ireo**

Rariny izany rehefa manameloka ireo fahavalon'i Paoly, ny amin'ny fitenenan'izy ireo lainga mahakasika ny fampianaran'i Paoly Andriamanitra.

**Romans 3:9****Fampifandraisana ny foto-kevitra:**

Fintinin'i Paoly fa ny rehetra dia meloky fahotana, tsy misy marina na iray aza, ary tsy misy mitady an'Andriamanitra.

**koa inona ary? Manome rariny ny tenantsika ve isika?**

Mametraka izany fanontaniana izany i Paoly ho fanamafisana ny heviny. DH: "Isika Jiosy dia tsy tokony hieritreritra fa ho afaka amin'ny fitsaran'Andriamanitra, satria isika dia Jiosy!"

**Tsy izany mihitsy**

Ireo teny ireo dia mafonja noho ny teny tsotra hoe "tsia," nefa tsy dia mafonja noho ny hoe "tsia tanteraka!"

**Izany dia araky ny voasoratra**

Afaka adika hoe DH: "Izany dia araka izay nosoratan'ireo mpaminany ao amin'ny Soratra Masina"

**Romans 3:11****Tsy misy na iray aza mahafantatra**

Tsy misy na iray aza mahafantatra izay marina. DH: "Tsy misy tena mahafantatra ny marina"

**Tsy misy izay mitady an'Andriamanitra**

Eto ny fehezanteny hoe "mitady an'Andriamanitra" dia midika hoe fananana fifandraisana amin'Andriamanitra. DH: "Tsy misy olona miezaka ny hananana fifandraisana marina amin'Andriamanitra"

**Lasa nihataka avokoa izy rehetra**

Io dia fomba fiteny izay midika fa ny olona tsy te hisaina momban'Andriamanitra akory aza. Izy ireo dia te hanalavitra Azy. DH: "Izy rehetra dia lasa niala tamin'Andriamanitra"

**Lasa tsy misy ilàna azy izy rehetra**

Satria tsy misy manao izay tsara, dia zava-poana amin'Andriamanitra izy ireo. DH: "Ny rehetra dia nanjary zava-poana eo amin'Andriamanitra"

**Romans 3:13****Izy ireo ... Izy ireo**

Ny teny hoe "Izy ireo" dia manondro "ireo Jiosy sy ireo Grika" 3:9.

**Ny tendan'izy ireo dia fasana misokatra**

Ny teny hoe "tenda" dia manambara ny zava-drehetra lazain'ny olona izay tsy marina sy maharikoriko. Eto ny teny hoe "fasana misokatra" dia sarin-teny ilazana ny faharatsian'ny teny ratsin'ny olona.

**Ny lelan'izy ireo dia mamitaka**

Ny teny hoe "lela" dia manambara ireo teny diso izay tenen'ny olona. DH: "Ny olona dia milaza lainga"

**Ny poizin'ireo bibilava dia ao ambanin'ny molotr'izy ireo**

Eto ny teny hoe "poizin'ireo bibilava" dia sarin-teny izay hampiasaina hanehoana ny voka-dratsy lehiben'ire teny ratsy ambaran'ny olona. Ny teny hoe "molotra" dia ilazana ny tenin'ireo olona. DH: "Ny teny ratsin'izy ireo dia mandratra ny olona tahaka ny poizina mahafatin'ny bibilava"

**Ny vavan'izy ireo dia feno ozona sy lolom-po.**

Eto ny teny hoe "vava" dia maneho ny teny ratsin'ny olona. Ny teny hoe "feno" dia teny fanamafisana. DH: "Izy ireo dia tsy mitsahatra miteny ozona sy teny maharary"

**Romans 3:15****izy ireo ... izy ireo ... Ireny olona ireny ... izy ireo**

Ireo teny ireo dia manondro ireo Jiosy sy ireo Grika ao amin'ny 3:9.

**Ny tongotr'izy ireo dia havanana amin'ny fandatsahan-drà**

Eto ny teny hoe "tongotra" dia sarin-teny ilazana ireo olona. Ny teny hoe "rà" dia sarin-teny maneho ny famonoana olona. DH: "Izy ireo dia mailaka ny hamely sy hamono olona"

**Ny fanimbana sy ny fijaliana dia eny amin'ny lalan'izy ireo**

Eto ny teny hoe "fanimbana sy fijaliana" dia maneho ny famelezana hataon'ireo olona ireo mba hampijaliana ny hafa. DH: "Izy ireo da miezaka ny hamotika ny hafa ary mahatonga azy ireo hijaly"

**ny lalan'ny fiadanana**

"ahoana ny miaina am-piadanana miaraka amin'ny hafa."

**Tsy mba misy tahotra an'Andriamanitra eo anoloan'ny mason'izy ireo."**

Eto ny teny hoe "'tahotra" dia maneho ny fanajana an'Andriamanitra ary finiavana hanome voninahitra azy. DH: "Ny rehetra dia mandà ny hanome an'Andriamanitra ny haja izay mendrika Azy"

**Romans 3:19****fa na inona na inona lazain'ny lalàna, dia miantefa any**

Eto i Paoly dia miresaka momba ny lalàna toy ny hoe velona izany ary manana ny feony manokana. DH: "ny zava-drehetra izay lazain'ny lalàna fa tokony ha ataon'ny olona dia ho an'ny" na "ny didy rehetra izay nosoratan'i Mosesy tao amin'ny lalàna dia ho an'ny"

**ireo izay ambany lalàna**

"ireo izay tsy maintsy mankatoa ny lalàna"

**mba hahatonga ny vavan'ny tsirairay hangina**

Eto ny teny hoe "vava" dia maneho ireo teny izay lazain'ny olona. Afaka adika hoe DH: "mba tsy hisy olona afaka hilaza zavatra azo ekena hiarovana ny tenan'izy ireo"

**mba ny izao tontolo izao rehetra ho azo valin'Andriamanitra**

Eto ny teny hoe "izao tontolo izao" dia maneho ny olona rehetra izay miaina eo amin'izao tontolo izao. DH: "fa Andriamanitra dia afaka manambara ny rehetra eo amin'izao tontolo izao ho meloka!"

**nofo**

Eto ny teny hoe "nofo" dia ilazana ny olombelona rehetra.

**Fa**

Ireo mety ho dikany dia 1) "Noho izany" na 2) "Izany dia satria"

**Fa amin'ny alalan'ny lalàna no hiavian'ny fahalalana ny fahotana.**

"rehefa mahalala ny lalàn'Andriamanitra ny olona iray, dia mahatsapa izy fa nanota"

**Romans 3:21****Fampifandraisana ny foto-kevitra:**

Ny teny hoe "fa" dia mampiseho fa feno ny fampidiran'i Paoly ary manomboka milaza ny tena heviny amin'izay izy.

**Ankehitriny**

Ny teny hoe "ankehitriny" dia maneho ny fotoana nanomboka tamin'ny nahatongavan'i Jesosy teto antany.

**nampahafantarina ihany koa ny fahamarinan' Andriamanitra tsy amin'ny lalàna**

Afaka adika hoe DH: "Nampahafantatra fomba hahatonga antsika ho marina eo aminy tsy amin'ny fankatoavana ny lalàna Andriamanitra"

**Noporofoin'ny lalàna sy ireo mpaminany**

Ny teny hoe "ny lalàna sy ireo mpaminany" dia milaza ireo ampahan'ny Soratra masina izay nosoratan'i Mosesy sy ireo mpaminany tao amin'ny soratra masin'ny Jiosy. Eto i Paoly dia mamaritra azy ireo ho toy ny olona mijoro vavolombelona any amin'ny fitsarana. Afaka adika hoe DH: "Izay nosoratan'i Mosesy sy ireo mpaminany dia manamarina izany"

**fahamarinan'Andriamanitra amin'ny alalan'ny finoana an'i Jesosy Kristy**

Eto ny teny hoe "fahamarinana" dia midika fahamarinana eo amin'Andriamanitra. DH: "marina eo amin'Andriamanitra amin'ny alalan'ny finoana an'i Jesosy Kristy"

**Satria tsy misy fanavahana**

Paoly dia milaza tsy mivantana fa eken'Andriamanitra araka ny fomba mitovy ny

olona rehetra. DH: "Tsy misy fahasamihafana mihitsy eo amin'ireo Jiosy sy ireo Jentilisa"

**Romans 3:23****ka tsy manana ny voninahitr'Andriamanitra**

Eto ny teny hoe "voninahitr'Andriamanitra" dia ilazana ny endrik'Andriamanitra sy ny toetrany. DH: "ary tsy afaka ny hitovy amin'Andriamanitra"

**izy ireo dia hamarinina an-kalalahana amin' ny fahasoavany amin'ny alalan'ny fanavotana izay ao amin'i Kristy Jesosy.**

Ny teny hoe "hamarinina" eto dia ilazana ny fahamarinana eo amin'Andriamanitra. Afaka adika hoe DH: "Andriamanitra nanao azy ireo ho marina eo Aminy ho fanomezana maimaimpoana, satria nafahan'i Kristy Jesosy izy ireo"

**Romans 3:25****ao amin'ny ràny**

Io dia maneho ny fahafatesan'i Jesosy ho sorona ho an'ny fahotana. DH: "tamin'ny fahafatesany ho sorona ho an'ny fahotana"

**tsy fijereny**

Ireo mety ho dikany 1) tsy niraharaha 2) mamela heloka

**nitanga izany rehetra izany ho fampisehoana ny fahamarinany amin'izao fotoana ankehitriny izao**  
"nanao izany izy mba hampisehoana ny fomba hanamarinan'Andriamanitra ny olona amin'ny tenany"

**Izany dia mba afahany manaporofa fa marina ny tenany, ary mba hanehoana fa Izy dia manamarina ny rehetra nohon'ny finoana an'i Jesosy**

"Amin'ny alalan'izany no hanehoany fa izy dia marina sady manambara izay rehetra manana finoana an'i Jesosy ho marina"

**Romans 3:27****Aiza ary izany ny fireharehana? Voafafa izany**

Mametraka izany fanontaniana izany i Paoly mba hampisehoana fa tsy misy antony tokony fireharehana ny amin'ny fankatoavana ny lalàna. DH: "Noho izany dia tsy misy fomba afahantsika mirehareha fa mankasitraka antsika Andriamanitra satria nankatoa ireo lalàna ireo isika. Fireharehana dia voafafa"

**Fa inona no antony? Amin'ny asa ve? Tsia, fa nohon'ny finoana**

Manontany sy mamaly ireo fanontaniana fampisainana ireo i Paoly mba hanindriana fa ny hevitra rehetra izay lazainy dia marina tokoa. Afaka adika hoe DH: "Inona no antony tokony hanilihantsika ny fireharehana? Tokony ho hahilitsika ve izany noho ireo asa tsara? Tsia, fa tokony ho hahilitsika izany nohon'ny finoana kosa izany"

tsy misy

"anakoatra ny" na "raha tsy jerena ny"

### **Romans 3:29**

**Sa Andriamanitra ny Jiosy irery ihany ve Andriamanitra?**

Mametraka izany fanontaniana i Paoly mba ho fanamafisana. DH: "Ianao izay Jiosy dia tsy tokony hieritreritra mihitsy fa ianao irery ihany no ho eken'Andriamanitra!"

**Moa ve tsy Andriamanitr'ireo Jentilisa koa Izy? Eny, an'ny Jentilisa koa**

Mametraka izany fanontaniana izany i Paoly mba hanindriana ny heviny. DH: "Hanaiky ireo tsy Jiosy ihany koa Izy, izany hoe, ireo Jentilisa"

**dia hohamarininy amin'ny finoana ireo voafora, ary ireo tsy voafora kosa amin'ny alalan'ny finoana**

Eto ny teny hoe "voafora" dia manondro ireo Jiosy ary ny teny hoe "tsy voafora" dia teny ilazana ny tsy Jiosy. DH: "Andriamanitra dia hanamarina ireo Jiosy sy ireo tsy Jiosy eo Aminy amin'ny finoana an'i Kristy"

### **Romans 3:31**

**Fampifandraisana ny foto-kevitra:**

Paoly dia manamafy ny lalàna amin'ny finoana.

**Foanantsika amin'ny alalan'ny finoana ary ve izany ny lalàna?**

Mametraka izany fanontaniana izany i Paoly mba ho fanamafisana. DH: "Tokony hodiantsika fanina ve ny lalàna satria manana finoana isika?"

**Tsy hisy mihitsy anie izany**

Io fomba fiteny io dia manome valin-teny tena mafonja ho an'ilay fanontaniana fampisainana teo aloha. Mety manana fomba fiteny mitovy amin'izany amin'ny fiteninao izay afaka ampiasana eto ianao. DH: "Izany dia azo antoka fa tsy marina!" na "Tsia avy hatrany!"

**hankatoa ny lalàna isika**

"mankatoa ny lalàna isika"

**isika**

Io mpisolo-tena io dia manondro an'i Paoly, ireo mpino hafa, ary ireo mpamaky.

## Chapter 4

<sup>1</sup> Inona ary no ho lazaintsika fa hitan'i Abrahama, raintsika tany aloha araka ny nofo? <sup>2</sup> Fa raha nohamarinina tamin'ny asa Abrahama, dia nanana antony hireharehana izy, nefa tsy eo anatrehan' Andriamanitra. <sup>3</sup> Fa inona no ambaran'ny Soratra Masina? "Abrahama dia nino an'Andriamanitra, ary nisaina ho fahamarinana izany." <sup>4</sup> Ary ho an'izay miasa, ny karamany dia tsy isaina ho fahasoavana, fa ho toy izay trosa. <sup>5</sup> Fa ho an'izay tsy miasa kosa nefa mino an'Ilay iray izay manamarina ny mpanohitra an'Andriamanitra, dia isaina ho fahamarinana ny finoany. <sup>6</sup> Davida ihany koa dia manonona tso-drano amin'ny olona izay isain'Andriamanitra ho marina nefa tsy miasa. <sup>7</sup> Hoy izy hoe: "Sambatra ireo izay voavela ny helony, ary koa ireo izay voasaronana ny fahotany. <sup>8</sup> Sambatra izay tsy hisain'ny Tompo heloka." <sup>9</sup> Amin'ireo voafora ihany ve no hanononana izany tso-drano izany, sa amin'ireo tsy voafora koa? Fa hoy isika hoe: "Ny finoana dia nisain'i Abrahama ho fahamarinana." <sup>10</sup> Koa ahoana ary no nanisana izany? Tamin'i Abrahama efa voafora, sa tamin'izy tsy mbola voafora? Tsy tamin'izy efa voafora fa tamin'izy mbola tsy voafora. <sup>11</sup> Abrahama dia nandray ny famantaran'ny famoràna. Izany dia mariky ny fahamarinan'ny finoana izay efa nananany raha mbola tsy voafora izy. Ny valin'izany famantaranana izany dia lasa rain'izay mino rehetra izy, na dia mbola tsy voafora aza izy ireo. Midika izany fa ny fahamarinana dia ho isaina ho azy ireo. <sup>12</sup> Nidika koa izany fa Abrahama dia lasa rain'ny voafora tsy ho an'ireo izay voafora irery ihany fa ho an'ireo izay manaraka ny dian'ny finoan'i Abrahama raintsika ihany koa talohan'ny tsy mbola naha-voafora azy. <sup>13</sup> Fa ny fampanantenana tamin'i Abrahama sy ireo taranany fa ho mpandova izao tontolo izao izy dia tsy avy amin'ny alalan'ny lalàna fa avy amin'ny alalan'ny fahamarinan'ny finoana. <sup>14</sup> Fa raha ireo izay miaina amin'ny lalàna no mpandova, dia ho foana ny finoana, ary tsinotsinona ny fampanantenana. <sup>15</sup> Satria ny didy dia mitondra amin'ny fahatezerana, fa any amin'izay tsy misy lalàna, dia tsy misy fandikan-dalàna. <sup>16</sup> Noho izany antony izany dia miseho amin'ny finoana izany, mba hipetrahan'ny fampanantenana amin'ny fahasoavana ary ho azo antoka amin'ireo taranak'i Abrahama rehetra\_ tsy ho an'ireo izay ambanin'ny lalàna ihany, fa ho an'ireo izay mizara ny finoan'i Abrahama ihany koa. Raintsika rehetra izy, <sup>17</sup> araka ny voasoratra hoe: "Nataoko ho rain'ny firenena maro ianao." Teo amin'ny fanatrehan'Ilay nitokiany Abrahama, dia, Andriamanitra izany, izay manome fiainana ireo maty ary miantso ireo zavatra tsy mbola misy mba hisy. <sup>18</sup> Na dia teo aza ireo zavamitranga ivelany, dia natoky tanteraka an'Andriamanitra i Abrahama amin'ny ho avy. Ka tonga rain'ny firenena maro izy, araka izay efa voalaza hoe: "Ho tahaka izany ny taranakao." <sup>19</sup> Tsy narefo tamin'ny finoana izy. Fantatr'i Abrahama fa tsy afaka ny hanan-janaka izy (satria efa teo amin'ny zato taona teo izy). Nanaiky ihany koa izy fa ny kibon'i Saraha dia tsy afaka ny hitondra vohoka intsony. <sup>20</sup> Nefa nohon'ny fampanantenan'Andriamanitra, dia tsy nisalasala tamin'ny tsy finoana i Abrahama. Fa kosa, niha-nahery tamin'ny finoana izy ary nidera an'Andriamanitra. <sup>21</sup> Resy lahatra tanteraka izy fa izay nampanantenain'Andriamanitra, dia afaka tanterahany ihany koa. <sup>22</sup> Noho izany dia nisaina ho azy ho fahamarinana izany. <sup>23</sup> Ary dia tsy nosoratana ho an'ny tombotsoany irery ihany izany, fa nisaina ho azy izany. <sup>24</sup> Nosoratana ho antsika ihany koa izany, ho an'izay hanisana izany, isika izay mino Azy izay nanangana an'i Jesosy Tompontosika tamin'ny maty. <sup>25</sup> Izy Ilay iray natolotra noho ireo fahotantsika ary natsangana mba hanamarina antsika.

### Romans 4:1

#### Fampifandraisana ny foto-kevitra:

Paoly dia manamafy fa na dia ireo mpino taloha aza dia nohamarinina tamin'Andriamanitra tamin'ny finoana fa tsy tamin'ny lalàna.

#### Inona ary izany no ho lazaintsika fa hitan'i Abrahama, rain'ny razantsika araky ny no

Mampiasa fanontaniana i Paoly mba hisintonana ny sain'ny mpamaky, ary manomboka miresaka zava-baovao. DH: "Izany no hitan'i Abrahama razantsika araka ny nofo"

#### Fa inona no ambaran'ny Soratra Masina

Mampiasa io fanontaniana io i Paoly mba ho fanamafisana. Miresaka ny amin'ny Soratra Masina izy, toy ny hoe velona izany ary afaka miresaka. DH: "Fa afaka vakiantsika ao amin'ny Soratra Masina"

#### ary nisainy ho fahamarinany izany

Afaka adika hoe DH: "ary noraisin'Andriamanitra ho olona marina Abrahama"

### Romans 4:4

#### Ary ho an'izay miasa, ny karamany dia tsy isaina ho fahasoavana, fa ho izay saha azy

Io dia mamaritra toe-javatra iray izay hiandrasan'ny olona iray izay miasa ny handray ny karamany

nohon'ny asa. Izany olona izany dia tsy mihevitra ny karama ho fanomezana maimaimpoana na "fahasoavana."

#### valiny

"karama" na "vola" na "izay azony tamin'ny asa"

#### izay nampitrosaina

Afaka adika hoe: "izay trosan'ny mpampiasa azy aminy"

#### Ilay tokana izay manamarina

"Andriamanitra, izay manamarina"

#### dia isaina ho fahamarinana ny finoany.

Afaka adika hoe DH: "raisin'Andriamanitra ho fahamarinana ny finoan'izany olona izany." na "raisin'Andriamanitra ho marina noho ny finoany izany olona izany"

#### Romans 4:6

##### David a ihany koa dia manonona tso-drano amin'ny olona izay isain'Andriamanitra ho marina nefa tsy miasa

"David a ihany koa dia nanoratra momba ny fomba fitahian'Andriamanitra ny olona izay nohamarinin'Andriamanitra tsy tamin'ny asa"

##### ireo izay voavela ny helony, ary koa ireo izay voasarona ny helony. Sambatra ny olona izay tsy hisain'ny Tompo heloka.

Voalaza amin'ny fomba telo samihafa ny foto-kevitra izay mitovy ihany. Afaka adika hoe DH: "ireo izay voavelan'ny Tompo ny helony ... ireo izay voasaron'ny Tompo ny fahotany ... tsy isain'ny Tompo helony"

#### Romans 4:9

##### Amin'ireo voafora ihany ve no hanononana izany tso-drano izany, sa amin'ireo tsy voafora koa?

Io fanamarihana io dia miendrika fanontanina mba ho fanamafisana. DH: "ireo izay voafora ihany ve no tahian'Andriamanitra, sa ireo izay tsy voafora ihany koa?"

#### ireo voafora

Manondro ireo vahoaka Jiosy io. DH: "ireo Jiosy"

#### ireo tsy voafora

Manondro ireo vahoaka tsy Jiosy io. DH: "ireo Jentilisa"

#### Ny finoana dia nisain'i Abrahama ho fahamarinana

Afaka adika hoe DH: "Andriamanitra dia nandray ny finoan'i Abrahama ho Fahamarinana"

#### Koa ahoana ary no nanisana izany? Tamin'i Abrahama efa voafora, sa tamin'izy tsy mbola voafora?

Mametraka ireo fanontaniana ireo i Paoly mba hanamafisana ny fanamarihana. DH: "Oviana Andriamanitra no nihevitra an'i Abrahama ho marina? Talohan'ny namoràna azy ve? sa taorian'izany?"

**Tsy tamin'izy efa voafora fa tamin'izy mbola tsy voafora**  
"Niseho talohan'ny namorana azy izany, fa tsy taorian'ny namorana azy"

#### Romans 4:11

##### mariky ny fahamarinan'ny finoana izay efa nananany raha mbola tsy voafora izy

Eto ny teny hoe "fahamarinan'ny finoana" dia midika fa noraisin'Andriamanitra ho marina izy. DH: "famantarana hita maso izay nandraisan'Andriamanitra azy ho marina satria nino an'Andriamanitra talohan'ny namorana azy izy"

##### Midika izany fa ny fahamarinana dia ho isaina ho azy ireo

Afaka adika hoe DH: "Izany dia midika fa ho raisin'Andriamanitra ho marina izy ireo"

##### Abrahama dia lasa rain'ny voafora

Eto ny teny hoe "voafora" dia ilazana ireo mpino an'Andriamanitra marina, na ireo Jiosy na Jentilisa.

##### manaraka ny dian'ny finoan'ny Abrahama raintsika

Eto ny teny hoe "manaraka ny dia" dia fomba fiteny izay midika fanarahana ny ohatry ny olona iray. DH: "araho ny ohatry Abrahama raintsika"

#### Romans 4:13

##### fampanantenana tamin'i Abrahama sy ireo taranany fa ho mpandova izao tontolo izao

Afaka adika hoe DH: "fa Andriamanitra dia nampanantena an'i Abrahama sy ireo taranany fa izy ireo dia handova izao tontolo izao"

##### mpandova

Ireo olona izay nanaovan'Andriamanitra fampanantenana dia resahina toy ny hoe handova fananana sy harena avy amin'ny isan'ny fianakaviana.

##### fa avy amin'ny alalan'ny fahamarinan'ny finoana

Ny teny hoe "Andriamanitra dia nanome fampanantenana" dia nesorina tao amin'io fehezanteny kanefa efa azo ihany. Afaka adikanao amin'ny fampidirana ireo teny ireo io. DH: "Fa kosa, Andriamanitra dia nanome fampanantenana tamin'ny finoana izay noraisiny ho fahamarinana"

##### fa ireo izay an'ny lalàna dia mpandova

Eto ny teny hoe "an'ny lalàna" dia maneho ireo izay mankatoa ny lalàna. DH: "raha ireo izay mankatoa ny lalàna no handova ny tany"

##### ho foana ny finoana, ary tsinotsinona ny fampanantenana

"tsy misy lanjany ny finoana ary tsy misy dikany ny fampanantenana"

##### fa any amin'izay tsy misy lalàna, dia tsy misy fandikan-dalàna

Afaka adika hoe DH: "fa any amin'izay tsy misy lalàna, dia tsy misy fankatoavana" na "satria eo

amin'izay misy ny lalàna ihany no misy zavatra izay tsy ankatoavin'ny olona."

### Romans 4:16

**Noho izany antony izany dia mitranga amin'ny finoana izany, mba hipetrahan'ny fampanantenana amin'ny fahasovana**

Eto ny teny hoe "fahasovana" dia maneho ny fanomezana maimaimpoan'Andriamanitra. DH: "Izao no antony andraisantsika fampanantenana rehefa matoky an'Andriamanitra isika: mba ho fanomezana maimaimpoana izany"

**toy ny vokatra, ny fampanantenana dia azo antoka ho an'ny taranaka rehetra**  
"mba tena hahazoan'ny taranak'i Abrahama rehetra ny fampanantenana"

**ireo izay mahalala ny lalàna**

Io dia maneho ireo olona Jiosy izay manaraka ny lalàn'i Mosesy.

**ireo izay avy amin'ny finoan'i Abrahama**

Io dia maneho ireo izay manana finoana tahaka an'i Abrahama talohan'ny namorana azy.

**Raintsika rehetra**

Eto ny mpisolo-tena tampisaka "-ntsika" dia manondro an'i Paoly ary ao anatin'izany koa ireo Jiosy rehetra sy ireo tsy Jiosy mpino an'Kristy. Abrahama dia razambe ara-nofon'ireo olona Jiosy, fa izy koa dia ray aram-panahy ho an'ireo izay manana finoana.

**araka ny voasoratra**

Afaka azavaina kokoa hoe aiza izany no voasoratra. Afaka adika hoe DH: "araka izay voasoratra ny olona iray ao amin'ny Soratra Masina"

**Nataoko ho ... ianao**

Eto ny teny "iana" dia manondro an'i Abrahama.

**Teo amin'ny fanatrehan'Ilay nitokiany i Abrahama, dia, Andriamanitra izany, izay nanome fiainana ireo maty**

Eto ny teny hoe "Ilay nitokiany" dia maneho an'Andriamanitra. DH: "Abrahama dia teo amin'ny fanatrehan'Andriamanitra izay nitokiany, izay manome fiainana an'ireo izay maty"

**miantso ireo zavatra tsy mbola misy mba hisy.**

Namorina ny zava-drehetra avy amin'ny tsy misy

### Romans 4:18

**Na dia teo aza ireo zava-mitranga ivelany**

Ny hevitra fenon'ny "zava-mitranga ivelany" dia afaka azavaina tsara. DH: "Na dia toa tsy hay atao ho azy intsony aza ny hanana taranaka"

**Ka tonga rain'ny firenena maro izy**

"Ary ny vokatra ny finoan'i Abrahama dia tonga rain'ny firenena maro izy"

**araka izay efa voalaza**

Afaka adika hoe DH: " Araka izay nolazain'Andriamanitra tamin'i Abrahama"

**dia toy izany ny taranakao**

Ny fampanantenana feno izay nomen'Andriamanitra an'i Abrahama dia afaka atao azava kokoa. DH: "Hanana taranaka maro tsy tambo isaina ianao "

**Tsy narefo tamin'ny finoana izy**

Afaka adika hoe DH: "Nitoetra mafy tamin'ny finoany izy"

### Romans 4:20

**tsy nisalasala tamin'ny tsy finoana**

Afaka adika hoe DH: "niasa tamin'ny finoana hatrany"

**niha-nahery tamin'ny finoana**

Afaka adika hoe DH: "Niha-nahery tamin'ny finoany izy"

**Resy lahatra tanteraka izy**

"resy lahatra tanteraka Abrahama"

**afaka tanterahany ihany koa**

'Andriamanitra dia afaka manatanteraka"

**Noho izany dia nisaina ho azy ho fahamarinana izany.**

Afaka adika hoe DH: "Noho izany dia nisain'Andriamanitra ho fahamarinana ny finoan'i Abrahama " na "Noho izany dia noraisin'Andriamanitra ho marina Abrahama satria Nino azy"

### Romans 4:23

**Ary dia**

Ny hoe "Ary" eto dia ampiasaina mba hampifandraisana ny nanamarinana an'i Abrahama tamin'ny finoana amin'ny fanamarinana ny mpino ankehitriny amin'ny finoana ny fahafatesan'i Kristy sy ny fitsanganany tamin'ny maty.

**an'ny tombotsoany irery ihany**

"ho an'i Abrahama irery ihany"

**fa nisaina ho azy izany**

Afaka adika hoe DH: "fa Andriamanitra nanisa izany ho fahamarinana" na "noraisin'Andriamanitra ho Marina izy"

**ho antsika**

Ny mpisolo tena tampisaka "-ntsika" eto dia manondro an'i Paoly ary ao antin'izany koa ny mpino ao amin'i Kristy.

**Nosoratana ho antsika ihany koa izany, ho an'izay hanisana izany, isika izay mino**

Afaka adika hoe DH: "izany dia ho an'ny tombotsoantsika ihany koa, satria ho

raisin'Andriamanitra ho marina ihany koa isika raha  
mino"

**Azy izay nanangana**  
"Andriamanitra, izay nanangana"

**Izy Ilay iray natolotra noho ireo fahotantsika**  
Afaka adika hoe DH: "Izy ilay iray izay  
natolotr'Andriamanitra teo amin'ireo izay namono  
azy"

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**natsangana mba hanamarina antsika.**  
Afaka adika hoe DH: "ary natsangan'Andriamanitra  
ho velona mba hahafahan'Andriamanitra  
manamarina antsika eo aminy"

## Chapter 5

<sup>1</sup> Satria nohamarinina tamin'ny finoana isika, dia manana fiadanana miaraka amin'Andriamanitra amin'ny alalan'ny Tompontsika Jesosy Kristy. <sup>2</sup> Amin'ny alalany ihany koa no ananantsika lalana amin'ny finoana mankao amin'izany fahasoavana izay ijoroantsika izany. Miravoravo amin'ny fahatokiana omen'Andriamanitra anay amin'ny ho avy izahay, fahatokiana izay ho zaraintsika ao amin'ny voninahitr'Andriamanitra. <sup>3</sup> Tsy amin'izany ihany, fa isika ihany koa dia mifaly ao amin'ny fahoriantika. Fantantsika fa ny fahoriana dia mamokatra faharetana. <sup>4</sup> Ny faharetana miteraka fankatoavana, ary ny fankatoavana miteraka fahatokiana ho amin'ny hoavy. <sup>5</sup> Izany toky izany dia tsy mandiso fanantenana, satria ny fitiavan'Andriamanitra dia efa narotsaka tao am-pontsika tamin'ny alalan'ny Fanahy Masina, izay nomena antsika. <sup>6</sup> Fa raha mbola nalemy isika, dia maty ara-potoana ho an'ny ratsy fanahy Kristy. <sup>7</sup> Fa sarotra ho an'ny olona iray ny ho faty ho an'ny olo-marina. Fa, angamba mety misy olona iray sahy ho faty ho an'ny olona tsara. <sup>8</sup> Fa Andriamanitra maneho ny fitiavany manokana ho antsika, satria raha mbola mpanota isika, dia maty ho antsika Kristy. <sup>9</sup> Mihoatra noho izany aza, ankehitriny. rehefa nohamarinina tamin'ny ràny isika, dia ho voavonjin'izany amin'ny fahatezeran'Andriamanitra. <sup>10</sup> Fa raha, mbola fahavalo isika, dia nihavana tamin'Andriamanitra tamin'ny alalan'ny fahafatesan'ny Zanany, ary mihoatra noho izany, rehefa avy nampihavanina, dia ho voavonjy amin'ny alalan'ny ainy isika. <sup>11</sup> Ary tsy izany ihany, fa isika ihany koa dia mifaly ao amin'Andriamanitra amin'ny alalan'i Tompontsika Jesosy Kristy, izay nahazoantsika izany fihavanana izany ankehitriny. <sup>12</sup> Noho izany ary, toy ny nidiran'ny ota tamin'ny olona iray tamin'izao tontolo izao, dia toy izany koa no nidiran'ny fahafatesana tamin'ny alalan'ny ota. Ary ny fahafatesana dia niely tamin'ny olona rehetra, satria samy nanota avokoa ny rehetra. <sup>13</sup> Nandra-pisian'ny lalàna, dia teto amin'izao tontolo izao ny ota, fa tsy misy fanisan-keloka rehefa tsy misy lalàna. <sup>14</sup> Nefa na izany aza, ny fahafatesana dia nanjaka nanomboka tamin'i Adama ka hatramin'i Mosesy, na dia teo amin'ireo izay tsy nanota tahaka ny tsy fankatoavan'i Adama aza, izay tandindon'Ilay ho avy. <sup>15</sup> Nefa na izany aza, ny fanomezana dia tsy tahaka ny fahadisoana. Fa raha tamin'ny alalan'ny fahadisoan'ny iray no nahafaty ny maro, dia mihoatra lavitra no nataon'ny fahasoavan'Andriamanitra sy ny fanomezana avy amin'ny fahasoavan'Ilay olona iray, Jesosy Kristy, nomena be ho an'ny maro. <sup>16</sup> Fa ny fanomezana dia tsy tahaka ny vokatra avy amin'ilay iray izay nanota. Fa amin'ny lafiny iray, tonga ny fitsarana ho fanamelohana nohon'ny fahadisoan'ny olona iray. Fa amin'ny lafiny iray hafa, ny fanomezana miafara amin'ny fanamarinana dia tonga taorian'ny fahadisoana maro. <sup>17</sup> Fa raha, tamin'ny alalan'ny fahadisoan'ny iray, no hanjakan'ny fahafatesana amin'ny iray, dia mihoatra lavitra noho izany ny hanjakan'ireo izay mandray ny haben'ny fahasoavana sy ny fanomezan'ny fahamarinana amin'ny alalan'ny fiainan'ilay iray, dia Jesosy Kristy. <sup>18</sup> Noho izany ary, satria tamin'ny alalan'ny fahadisoan'ny iray no nahatonga ny olona ho amin'ny fanamelohana, dia amin'ny alalan'ny asan'ny fahamarinan'ny iray ihany koa no hatongavan'ny fanamarinana ny fiainana ho an'ny olona rehetra. <sup>19</sup> Fa satria avy amin'ny tsy fankatoavan'ny olona iray no nahatonga ny maro ho mpanota, dia amin'ny alalan'ny fankatoavan'ny iray ihany koa no hahatonga ny maro ho marina. <sup>20</sup> Fa tonga tao amin'izany ny lalàna, mba ho lehibe ny fahadisoana. Nefa raha nialehibe ny fahotana, dia vao maika nialehibe ny fahasoavana. <sup>21</sup> Nitranga izany mba, tahaka ny nanjakan'ny fahotana tamin'ny fahafatesana, dia toy izany koa no hanjakan'ny fahasoavana amin'ny alalan'ny fahamarinana ho amin'ny fiainana mandrakizay amin'ny alalan'i Jesosy Kristy Tompontsika.

### Romans 5:1

#### Fampifandraisana ny foto-kevitra:

Paoly dia manomboka milaza zavatra maro samihafa izay mitranga rehefa manamarina ireo mpino ao aminy Andriamanitra.

#### isika .... tsika

Ny "isika" sy "-ntsika" rehetra eto dia manondro ireo mpino rehetra.

**amin'ny alalan'ny Tompontsika Jesosy Kristy**  
"noho i Jesosy Kristy Tompontsika"

#### Tompo

Eto ny teny hoe "Tompo" dia midika fa Jesosy dia Andriamanitra.

#### Amin'ny alalany ihany koa no ananantsika lalana amin'ny finoana mankao amin'izany fahasoavana izay ijoroantsika izany.

Eto ny teny hoe "amin'ny finoana" dia maneho ny fitokiantika amin'i Jesosy, izay mamela antsika hijoro eo anoloan'Andriamanitra. DH: "Satria matoky an'i Jesosy isika, dia mamela antsika hankeo amin'ny fanatrehany Andriamanitra"

**Romans 5:3****Tsy amin'izany ihany**

Ny teny hoe "izany" dia milaza ny hevitra voalaza tao amin'ny 5:1.

**isika ... tsika ... antsika**

Ny "isika" sy "-ntsika" rehetra eto dia manondro ireo mpino rehetra.

**fanekena**

Ny teny hoe "fanekena" dia maneho ny faneken'Andriamanitra antsika.

**fahatokiana ho amin'ny hoavy**

izany dia ny fananana antoka fa Andriamanitra dia hanatanteraka ny fampanantenany rehetra ho an'ireo izay matoky an'Kristy.

**Izany toky izany dia tsy mandiso fanantenana**

Mampiasa io fehezanteny io i Paoly ary miresaka momba ny "toky" toy ny hoe velona. DH: "Isika dia tena matoky fa handray ireo zavatra izay andrasantsika"

**Romans 5:6****isika**

Ny "isika" sy "-ntsika" rehetra eto dia manondro ireo mpino rehetra.

**Fa sarotra ho an'ny olona iray ny ho faty ho an'ny olomarina**

"Sarotra ny mahita olona izay vonona ny ho faty, na dia ho ana olo-marina aza"

**Fa, angamba mety misy olona iray sahy ho faty ho an'ny olona tsara.**

"Nefa mety hahita olona izay vonona ny ho faty ho an'ny olona tsara tahaka izany ianareo"

**Romans 5:8****naneho**

Afaka adika hoe DH: "nampibaribary" na "naneho"

**antsika ... isika**

Ny "isika" sy "-ntsika" rehetra eto dia manondro ireo mpino rehetra.

**Mihoatra noho izany, aza, ankehitriny rehefa nohamarinina tamin'ny rany isika, dia ho voavonjy amin'izany fahatezeran'Andriamanitra izany.**

Eto ny teny hoe "nohamarinina" dia midika fa Andriamanitra dia mametraka antsika ho amin'ny fifandraisana marina miaraka aminy. Afaka adika hoe DH: " Toy ny ahoana ny haben'izay ho ataon'Andriamanitra ho antsika satria efa nohamarininy teo aminy nohon'ny fahafatesan'i Jesosy teo amin'ny hazo fijaliana isika ankehitriny"

**rà**

Izany dia azo atao hoe solo vaikan'i Jesosy teo amin'ny hazo fijaliana.

**voavonjy**

Izany dia midika fa amin'ny alalan'ny sorona nataon'i Jesosy izay maty teo amin'ny hazo fijaliana, dia namela antsika Andriamanitra ary namonjy antsika tamin'ny famaizana any amin'ny helo noho ny fahotantsika.

**fahatezeran'Andriamanitra**

Eto ny teny hoe "fahatezerana" dia ilazana ny sazin'Andriamanitra ho an'ireo izay nanota Aminy. DH: "Famaizan'Andriamanitra"

**Romans 5:10****isika ...**

Ny "isika" sy "-ntsika" rehetra eto dia manondro ireo mpino rehetra.

**ny Zanany ... ny ainy**

"Zanak'Andriamanitra ... ny ain'ny zanak'Andriamanitra"

**ia nihavana tamin'Andriamanitra tamin'ny alalan'ny fahafatesan'ny Zanany**

Ny fahafatesan'ny Zanak'Andriamanitra dia nanome famelana mandrakizay ary nahatonga antsika ho mpinamana amin'Andriamanitra. Azonao adika hoe DH: "Namela antsika hanana fifandraisana feno fihavanana aminy Andriamanitra satria maty ho antsika ny Zanany lahy"

**Zanaka**

Fiantsoana manan-danja an'i Jesosy, ilay Zanak'Andriamanitra io.

**rehefa avy nampihavanina**

Afaka adika hoe DH: "rehefa nataon'Andriamanitra ho namany indray isika"

**Romans 5:12****Fampifandraisana foto-kevitra:**

Paoly eto dia manazava hoe nahoana ny fahafatesana no nitranga na dia talohan'ny nanomezan'Andriamanitra ny lalàn'i Mosesy aza.

**tamin'ny alalan'ny olona iray tamin'izao tontolo izao, dia toy izany koa no nidiran'ny fahafatesana tamin'ny alalan'ny ota**

I Paoly eto dia mamaritra ny ota toy ny hoe zava-doza izay tonga teo amin'izao tontolo izao tamin'ny alalan'ny asan'ny "olona iray," Adama. Izany ota izany avy eo no nanjary lalana misokatra izay, nidiran'ny fahafatesana, izay atao toy ny hoe zava-doza iray hafa, teto amin'izao tontolo izao ihany koa.

**Nandra-pisian'ny lalàna, dia teto amin'izao tontolo izao ny ota**

Izany dia midika fa ny olona dia nanota talohan'ny nanomezan'Andriamanitra ny lalàna. DH: "Efa nanota ny olona teto amin'izao tontolo izao talohan'ny nanomezan'Andriamanitra ny lalàny tamin'i Mosesy"

**fa tsy misy fanisan-keloka rehefa tsy misy lalàna**

Izany dia midika fa Andriamanitra dia tsy miampanga ny olona tamin'ny fahotana talohan'ny nanomezany ny lalàna. DH: "Fa Andriamanitra dia tsy mitahiry fahotana manohitra ny lalàna tahohan'ny nanomezany ny lalàna"

**Romans 5:14**

**Nefa na izany aza**

"Nefa" na "Tsy nisy lalàna voasoratra tamin'ny andron'i Adama ka hatramin'ny andron'i Mosesy, nefa." Ny teny hoe "Nefa na izany aza" dia mampifandray an'ity fizarana ity amin'ny andininy vao teo aloha teo.

**ny fahafatesana dia nanjaka nanomboka tamin'i Adama**  
Ataon'i Paoly toy ny hoe mpanjaka izay nanapaka ny fahafatesana. DH: "vokatry ny fahotan'izy ireo dia maty hatrany ny olona nanomboka tamin'ny andron'i Adama ka hatramin'ny andron'i Mosesy "

**na dia teo amin'ireo izay tsy nanota tahakan' ny tsy fankatoavan'i Adama aza,**

"Na dia ny olona izay manana ota hafa noho ny an'i Adama aza dia mbola ho faty hatrany"

**izay tandindon'ilay ho avy**

Adama no tandindon'i Kristy, izay naseho efa taloha be. Betsaka ny zavatra iraisany aminy.

**Fa raha tamin'ny alalan'ny fahadisoan'ny iray no nahafaty ny maro**

Eto ny teny hoe "iray" dia manondro an'i Adama. DH: "Fa raha tamin'ny fahotan'ny olona iray no maty ny maro"

**dia mihoatra lavitra no nataon'ny fahasoavan'Andriamanitra sy ny fanomezana avy amin'ny fahasoavan'Ilay olona iray, Jesosy Kristy, nomena be ho an'ny maro.**

Eto ny teny hoe "fahasoavana" dia maneho ny fanomezana maimaimpoan'Andriamanitra amin'ny alalan'i Jesosy Kristy. DH: "mihoatra noho izany aza, tamin'ny alalan'i Jesosy Kristy izay maty ho antsika rehetra, no hanomezan'Andriamanitra antsika amin'ny hatsram-panahy ny fanomezan'ny fiainana maharitra mandrakizay, na dia tsy mendrika izany aza isika"

**Romans 5:16**

**Fa ny fanomezana dia tsy tahaka ny vokatra avy amin'ilay iray izay nanota**

Eto ny teny hoe "fanomezana" dia ilazana ny famafan'Andriamanitra maimaimpoana rakitry ny

otantsika. DH: "Ny fanomezana dia tsy tahaka ny vokatry ny fahotan'i Adama"

**Fa amin'ny lafiny iray, tonga ny fitsarana ho fanamelohana nohon'ny fahadisoan'ny olona iray. Fa amin'ny lafiny iray hafa**

Eto i Paoly dia manome antony roa ny amin'ny hoe "Ny fanomezana dia tsy tahaka ny vokatry ny fahotan'i Adama." Ny fehezanteny hoe "Fa amin'ny lafiny iray" sy "fa amin'ny lafiny iray hafa" dia mampiditra ny fomba roa samihafa iheverana zavatra. Ny teny hoe "fitsarana ho fanamelohana" dia manambara fa isika rehetra dia mendrika ny sazin'Andriamanitra noho ireo fahotantsika. DH: "Satria etsy andaniny, Andriamanitra dia manambara fa ny olona rehetra dia mendrika ny ho faizina noho ny fahotan'ny olona iray, nefa etsy ankilany kosa"

**ny fanomezana maimaimpoana dia miafara amin'ny fanamarinana**

Izany dia maneho ny fomba hanamarinan'Andriamanitra antsika ao aminy na dia tsy mendrika izany aza isika. DH: "Ny fanomezam-pahasoavan'Andriamanitra amin'ny fanamarinana antsika eo aminy"

**taorian'ny fahadisoana maro**

"taorian'ny fahotan'ny maro"

**fahadisoan'ny iray**

Io dia maneho ny fahotan'i Adama.

**hanjakan'ny fahafatesana**

Eto i Paoly dia miresaka momba ny "fahafatesana" toy ny hoe mpanjaka izay nanapaka. Ny "fitsipiky" ny fahafatesana no mahatonga ny olon-drehetra ho faty. DH: "maty ny olona rehetra"

**fiainan'ilay iray**

Izany dia maneho fiainan'i Jesosy Kristy.

**Romans 5:18**

**tamin'ny alalan'ny fahadisoan'ny iray**

"tamin'ny alalan'ny fahotana iray izay nataon'i Adama" na "noho ny fahotan'i Adama"

**nahatonga ny olona amin'ny fanamelohana**

Eto ny teny hoe "fanamelohana" dia milaza ny sazin'Andriamanitra. DH: "ny olona rehetra dia mendrika ny sazin'Andriamanitra noho ny fahotana"

**asa .. iray**

Ny soron'i Jesosy Kristy

**ny fanamarinan'ny fiainana ho an'ny olona rehetra**

Eto ny teny hoe "fanamarinana" dia maneho ny fahafahan'Andriamanitra manamarina ny olona ao aminy. DH: "Ny fanomezan'Andriamanitra mba hanamarinana ny olona rehetra ao aminy"

**tsy fankatoavan'ny olona iray**

ny tsy fankatoavan'i Adama

**hahatonga ny maro ho marina**

Afaka adika hoe. DH: "Andriamanitra dia hanamarina olona maro ao aminy"

**Romans 5:20**

**Fa tonga tao amin'izany ny lalàna**

Eto i Paoly dia miresaka momba ny lalàna toy ny hoe olona. DH: "Andriamanitra nanome ny lalàny ho an'i Mosesy"

**mba ho lehibe ny fahadisoana**

Resahin'i Paoly toy ny hoe velona ny "fahadisoana" na fahotana. DH: "mba ho tsapan'ny olona ny halehiben'ny ota nataon'izy ireo"

**nialehibe**

"nitombo"

**vao maika nialehibe ny fahasoavana**

Eto ny teny "fahasoavana" dia ilazana ny fitahian'Andriamanitra izay tsy mendrika antsika. DH: "Nanohy naneho hatsaram-panahy tamin'izy ireo hatrany, tamin'ny fomba izay tsy mendrika azy ireo Andriamanitra"

**tahaka ny nanjakan'ny fahotana tamin'ny fahafatesana**

Eto Paoly dia miresaka ny "fahotana" toy ny hoe mpanjaka izay manapaka. DH: "ny vokatry fahotana dia fahafatesana"

**dia toy izany koa no hanjakan'ny fahasoavana amin'ny alalan'ny fahamarinana ho amin'ny fiainana mandrakizay amin'ny alalan'i Jesosy Kristy Tompontsika.**

Resahin'i Paoly toy ny hoe mpanjaka izay manapaka ny "fahasoavana" eto. DH: "ny fahasoavana dia nanome fiainana maharitra mandrakizay tamin'ny alalan'ny fahamarinan'i Jesosy Kristy Tompontsika"

**hanjakan'ny fahasoavana amin'ny alalan'ny fahamarinana**

Resahin'i Paoly toy ny hoe mpanjaka izay manapaka ny "fahasoavana" eto. Ny teny hoe "fahamarinana" dia ilazana ny fahafahan'Andriamanitra manamarina ny olona eo aminy. DH: " mba hahafahan'Andriamanitra manome ny fanomezany maimaimpoana ho an'ireo olona mba hanamarinana azy ireo eo aminy"

**Tompontsika**

Ampidirin'i Paoly ao amin'izany ny tenany, sy ireo mpamaky, ary ireo mpino rehetra.

## Chapter 6

<sup>1</sup> Inona ary no ho lazaintsika? Tokony hanohy amin'ny fahotana ve isika mba hitomboan'ny fahasoavana? <sup>2</sup> Tsy hisy mihitsy anie izany. Isika izay maty ny amin'ny ota, amin'ny fomba ahoana moa no mbola hiainantsika amin'izany ihany? <sup>3</sup> Tsy fantatrarao ve fa ireo rehetra natao batisa tao amin'i Kristy Jesosy dia natao batisa tao amin'ny fahafatesany? <sup>4</sup> Koa, voalevina, niaraka taminy tamin'ny alalan'ny batisa ho amin'ny fahafatesana isika. Nitranga izany mba ho toy ny nananganana an'i Kristy tamin'ny maty tamin'ny voninahitry ny Ray, no andehanantsika amin'ny fiainam-baovao ihany koa. <sup>5</sup> Fa raha mikambana Aminy amin'ny endriky ny fahafatesany isika, dia hikambana amin'ny fitsanganany ihany koa. <sup>6</sup> Fantantsika izany, fa ny tenantsika taloha dia nofantsihana niaraka taminy, mba hamotehana ny tenan'ny ota. Nitranga izany mba ho andevon'ny ota intsony isika. <sup>7</sup> Izy izay maty dia nambara fa marina sady afaka amin'ny fahotana. <sup>8</sup> Fa raha maty niaraka tamin'i Kristy isika, dia mino fa hiara-belona Aminy ihany koa. <sup>9</sup> Isika dia mahafantatra fa nitsangana tamin'ny maty Kristy, ary tsy maty intsony Izy. Tsy manjaka Aminy intsony ny fahafatesana. <sup>10</sup> Fa raha ny momba ny fahafatesana dia maty nohon'ny amin'ny fahotana Izy, maty indray mandeha ho an'ny rehetra Izy. Kanefa, ny fiainana izay hiainany dia iainany ho an'Andriamanitra. <sup>11</sup> Dia tahaka izany, tsy maintsy mihevitra ny tenanareo ho efa maty amin'ny fahotana ihany koa ianareo, fa velona ho an'Andriamanitra ao amin'i Kristy Jesosy. <sup>12</sup> Noho izany aza avela hanjaka ao amin'ny tenanareo mety maty ny ota mba hanarahanareo ny filàn-dratsy. <sup>13</sup> Aza atolotra ho an'ny fahotana ny ratsam-batanareo, ho fitaovana ampiasaina amin'ny tsy fahamarinana. Fa atolory ho an'Andriamanitra ny tenanareo, toy ny nitsangana tamin'ny maty izay velona ankehitriny. Ary atolory ho an'Andriamanitra ny ratsam-batanareo mba ho fitaovana ampiasaina amin'ny fahamarinana. <sup>14</sup> Aza avela hanjaka aminareo ny ota. Satria tsy ambanin'ny lalàna ianareo, fa ambanin'ny fahasoavana. <sup>15</sup> Ka inona ary? Tokony hanota ve isika satria tsy ambanin'ny lalàna, fa ambanin'ny fahasoavana? Tsy hisy mihitsy anie izany. <sup>16</sup> Tsy fantatrarao ve fa ilay iray izay anoloranareo ny tenanareo ho mpanompo dia ilay iray izay ho hankatoavinareo, ilay hany tsy maintsy hankatoavinareo? Marina izany na mpanompon'ny fahotana izay mitarika any amin'ny fahafatesana ianareo, na mpanompon'ny fankatoavana izay mitarika any amin'ny fahamarinana. <sup>17</sup> Fa isaorana Andriamanitra! Satria efa mpanompon'ny fahotana ianareo, kanefa nankatoa tao am-ponareo ny fomba fampianarana izay nomena anareo. <sup>18</sup> Nafahana tamin'ny ota ianareo, ary natao mpanompon'ny fahamarinana. <sup>19</sup> Miteny tahaka ny olona aho noho ny fahalemen'ny nofonareo. Satria vantany vao nanolotra ny ratsam-batanareo ho andevon'ny fahalotoana sy ny ratsy ianareo, dia tahaka izany koa izao, atolory ho andevon'ny fahamarinana ho amin'ny fahamasinana ny ratsam-batanareo. <sup>20</sup> Fa fony ianareo andevon'ny ota, dia afaka tamin'ny fahamarinana. <sup>21</sup> Amin'izao, inona ary no vokatra azonareo tamin'ireo zavatra izay mahamenatra anareo ankehitriny? Satria ny vokatr'ireny zavatra ireny dia ny fahafatesana. <sup>22</sup> Fa ankehitriny rehefa nafahana tamin'ny ota ianareo ary tonga mpanompon'Andriamanitra, dia mijinja ny fahamasinana. Ny vokatra dia ny fiainana mandrakizay. <sup>23</sup> Fa ny tambin'ny ota dia fahafatesana, fa ny fanomezan'Andriamanitra kosa dia ny fiainana mandrakizay ao amin'i Kristy Jesosy Tompontosika.

### Romans 6:1

#### Fampifandraisana ny foto-kevitra:

Ambany fahasoavana, Paoly dia miteny amin'ireo izay mino an'i Jesosy mba hiaina fiainana vaovao, toy ny maty tamin'ny fahotana ary velona ho an'Andriamanitra.

#### Inona ary no ho lazaintsika? Tokony hanohy amin'ny fahotana ve isika mba hitomboan'ny fahasoavana?

Mametraka ireo fanontaniana fampisainana ireo i Paoly mba hisarihana ny sain'ny mpamaky. DH: "Noho izany, inona ary no tokony ho lazaintsika momba izany rehetra izany? Tsy tokony hanohy ny fahotana mihitsy isika mba hanomezan'Andriamanitra fahasoavana miamby ampy antsika!"

#### lazaintsika

Ny mpisolo-tena "isika" dia manondro an'i Paoly, ny mpamaky, ary ny olona hafa.

#### Isika izay maty ny amin'ny ota, amin'ny fomba ahoana moa no mbola hiainantsika amin'izany ihany?

Eto ny teny hoe "maty tamin'ny ota" dia midika fa ireo izay manaraka an'i Jesosy dia toy ny olona maty izay tsy mety voakasiky ny fahotana. Mampiasa io fanontaniana fampisainana io i Paoly mba ho fanamafisana. DH: "Ankehitriny isika dia toy ny olona maty izay tsy voakasiky ny fahotana! Koa tsy tokony hanohy ny fahotana velively isika!"

#### Tsy fantatrarao ve fa ireo rehetra natao batisa tao amin'i Kristy Jesosy dia natao batisa tao amin'ny fahafatesany?

Mampiasa io fanontaniana io i Paoly mba ho fanamafisana. DH: "Tadidio, rehefa nisy olona nanao batisa antsika mba hampisehoana fa manana

fifandraisana amin'i Kristy isika, dia mampiseho ihany koa izany fa maty niaraka tamin'i Kristy teo amin'ny hazo fijaliana isika!

### Romans 6:4

**Koa, voalevina, niaraka taminy tamin'ny alalan'ny batisa ho amin'ny fahafatesana isika**

Eto Paoly dia miresaka momba batisan'ireo mpino amin'ny rano ho toy ny hoe fahafatesana ary fandevenana. DH: "Rehefa misy olona manao batisa antsika, dia toy ny hoe nandevina antsika niaraka tamin'i Kristy tao am-pasana izany olona izany"

**toy ny nananganana an'i Kristy tamin'ny maty tamin'ny voninahitry ny Ray, no andehanantsika amin'ny fiainambaovao ihany koa**

Izany dia mampitaha ny fiainana ara-panahy vaovaon'ny mpino iray amin'ny fahaveloman'i Jesosy ara-nofo indray. Ny fiainana ara-panahy vaovaon'izany mpino izany no mahatonga azy hankatoa an'Andriamanitra. Afaka adika hoe DH: "tahaka ny nameloman'Andriamanitra an'i Jesosy indray taorian'ny nahafatesany, isika koa dia hanana fiainam-panahy vaovao ary hankatoa an'Andriamanitra"

**mikambana Aminy amin'ny endriky ny fahafatesany isika, dia hikambana amin'ny fitsanganany ihany koa.**

Paoly dia mampitaha ny fifandraisantsika miaraka amin'i Kristy amin'ny fahafatesana. Ireo izay niray tamin'i Kristy tao amin'ny fahafatesana dia hananjara amin'ny fitsanganany. Afaka adika hoe DH: "maty niaraka taminy ... nitsangana tamin'ny maty miaraka aminy"

### Romans 6:6

**ny tenantsika taloha dia nofantsihana niaraka taminy**  
Ny teny hoe "ny tenantsika taloha" dia sarin-teny ilazana ilay olona talohan'ny ninoany an'i Jesosy. Faritan'i Paoly toy hoe maty teo amin'ny hazo fijaliana niaraka tamin'ny Jesosy ny tenantsika feno fahotana taloha, rehefa mino an'i Jesosy isika. Afaka adika hoe. DH: "ny fahotantsika dia maty teo amin'ny hazo fijaliana niaraka tamin'i Jesosy"

**ny tenantsika taloha**

Izany dia midika hoe ilay olona taloha, nefa dia tsy izy intsony ankehitriny.

**tenan'ny ota**

Io teny io dia ilazana ny ilay olona feno fahotana manontolo DH: "ny toetrantsika feno fahotana"

**mba hamotehana**

Afaka adika hoe DH: "mba ho faty"

**tsy ho andevozin'ny ota intsony isika**

Mampitaha ny herin'ny fahotana eo amin'ny olona amin'ny tompo izay mifehy ny andevo i Paoly. Ny olona tsy misy Fanahy Masina dia olona tsy afaka manao izay mahafaly an'Andriamanitra. Afaka adika

hoe DH: "tsy tokony hisafidy hanao izay ota intsony isika"

**Izy izay maty dia nambara fa marina sady afaka amin'ny fahotana.**

Eto ny teny hoe "marina" dia ilazana ny fahafahan'Andriamanitra manamarina ny olona ao aminy. Afaka adika hoe DH: "Rehefa manambara ny olona ho marina ao aminy Andriamanitra, dia tsy ho feheziny ota intsony izany olona izany"

### Romans 6:8

**maty niaraka tamin'i Kristy isika**

Eto ny teny hoe "maty" dia maneho ny zava-misy fa ireo mpino dia tsy feheziny ny fahotana intsony.

**Isika dia mahafantatra fa nitsangana tamin'ny maty Kristy**

Afaka adika hoe DH: "Fantantsika fa Andriamanitra dia namelona an'i Kristy indray taorian'ny nahafatesany"

**Tsy manjaka Aminy intsony ny fahafatesana.**

Eto ny teny hoe "fahafatesana" dia voafaritry ho toy ny mpanjaka na mpanapaka izay manana fahefana amin'ny olona. DH: "Tsy hiverina ho faty intsony Izy"

### Romans 6:10

**Fa raha ny momba ny fahafatesana dia maty nohon'ny amin'ny fahotana Izy, maty indray mandeha ho an'ny rehetra Izy**

Ny teny hoe "indray mandeha ho an'ny rehetra" dia midika fahavitan-javatra tanteraka. DH: "Fa rehefa maty izy dia nopotehiny tanteraka ny herin'ny fahotana"

**Dia tahaka izany, tsy maintsy mihevitra**

"Noho izany antony izany dia hevero"

**mihevitra ny tenanareo**

"hevero ho toy ... ny tenanareo" na "ataovy toy ... ny tenanareo"

**ho maty amin'ny fahotana**

Toy ny tsy fahafahan'ny olona iray manery ny faty hanao na inona na inona, ny fahotana koa dia tsy manana hery ahafahana manery ny mpino tsy hankatoa an'Andriamanitra. DH: "toy ny hoe maty manoloana ny herin'ny ota ianareo"

**maty noho ny amin'ny fahotana, fa velona ho an'Andriamanitra**

"maty manoloana ny herin'ny fahotana, fa velona hanome voninahitra an'Andriamanitra"

**velona ho an'Andriamanitra ao amin'i Kristy Jesosy**

"velona hanome voninahitra an'Andriamanitra amin'ny alalan'ny hery nomen'i Kristy Jesosy anareo"

**Romans 6:12****Fampifandraisana foto-kevitra:**

Mampatsiahy antsika i Paoly fa ny fahasoavana no manapaka eo amintsika, fa tsy lalàna; isika dia tsy andevon'ny fahotana, fa andevon'Andriamanitra.

**aza avela hanjaka ny ota ... Aza avela hanjaka aminareo ny ota**

Paoly dia mamaritra ny fahotana ho toy ny mpanjakan'ny olona na tompo.

**tenanareo mety maty**

Io teny io dia maneho ny ratsam-batan'ny olona, izay ho faty. DH: "ianareo"

**mba hanarahanareo ny filàn-dratsy**

Amin'ny maha-topmo azy, dia tian'ny "fahotana" ireo mpanota mba hankatoa ireo didiny hampanao zava-dratsy.

**Aza atolotra ho an'ny fahotana ny tenanareo, ho fitaovana ampiasaina amin'ny tsy fahamarinana**

Ny kisarisary eto dia fanoloran'ny mpanota ny "ratsam-batany" ho an'ny tompony na mpanjakany. Ny "ratsam-batany" dia teny ilazana ny maha-olona manontolo. DH: "Aza atolotra ho an'ny fahotana ny tenanareo mba anaovanareo izay tsy marina"

**Fa atolory ho an'Andriamanitra ny tenanareo, toy ny nitsangana tamin'ny maty izay velona ankehitriny**

Eto ny teny hoe "izay velona ankehitriny" dia maneho ny fiainam-panahy vaovaon'ny mpino. DH: "Fa atolory ho an'Andriamanitra ny tenanareo, satria nanolotra fiainam-panahy vaovao ho anareo Izy"

**atolory ho an'Andriamanitra ny ratsam-batanareo mba ho fitaovana ampiasaina amin'ny fahamarinana**

Eto ny teny hoe "ratsam-batanareo" dia ilazana ny maha-olona manontolo. DH: "avelao Andriamanitra hampiasa anareo amin'izay mahafaly Azy"

**Aza avela hanjaka aminareo ny ota**

Ataon'i Paoly toy ny hoe mpanjaka izay manapaka eo amin'ny olona ny "fahotana" eto. DH: "Aza avela hifehy izay ataonareo ny filan'ny ota" na "Aza avela hanao ireo zavatra feno fahotana tianareo hatao ny tenanareo"

**Satria tsy ambanin'ny lalàna ianareo**

Ny eo "ambanin'ny lalàna" dia midika fanekena ireo fetrany sy ireo fahalemeny. Afaka adika hoe DH: "Fa tsy voafatotry ny lalàn'i Mosesy intsony, izay tsy afaka nanome hery anareo hitsahatra hanota"

**fa ambanin'ny fahasoavana**

Ny eo "ambanin'ny fahasoavana" dia midika fa ny fanomezan'Andriamanitra maimaimpoana dia manome ny hery hialana amin'ny fahotana. DH: "fa ianareo dia voafatotry ny fahasoavan'Andriamanitra, izay manome anareo hery hitsahatra amin'ny fahotana"

**Romans 6:15****Ka inona ary? Tokony hanota ve isika satria tsy ambanin'ny lalàna, fa ambanin'ny fahasoavana? Tsy hisy mihintsy anie izany**

Mampiasa fanontaniana i Paoly mba hanindriana fa ny miaina ao ambanin'ny fahasoavana dia tsy irika hanotana. DH: "Na izany aza, satria isika dia voafatotry ny fahasoavana fa tsy ny lalàn'i Mosesy, dia tsy midika velively izany fa mahazo alalana ny hanota isika"

**Tsy hisy mihintsy anie izany**

"isika dia tsy maniry ny hitrangan'izany!" na "Andriamanitra anie hanampy ahy mba tsy hanao izany!" Izany fomba fiteny izany dia maneho faniriana mafy ny tsy hisian'izany. Mety manana fomba fiteny mitovy amin'izany ianao amin'ny fitenin'ny ary afaka ampiasanao izany eto. Jereo ny fomba nandikanao izany ao amin'ny 3:31.

**Tsy fantatrareo ve fa ilay iray izay anoloranareo ny tenanareo ho mpanompo dia ilay iray izay ho hankatoavinareo, ilay hany tsy maintsy hankatoavinareo?**

Mampiasa fanontaniana i Paoly mba hibedesana izay olona mihevitra fa ny fahasoavan'Andriamanitra irika hanotana hatrany. Afaka adika hoe DH: "Tokony ho fantatrareo fa ianareo dia andevon'ny tompo izay nosafidinareo ho ankatoavina!"

**Marina izany na mpanompon'ny fahotana izay mitarika any amin'ny fahafatesana ianareo, na mpanompon'ny fankatoavana izay mitarika any amin'ny fahamarinana**

Eto, i Paoly dia mamaritra ny "fahotana" sy "fankatoavana" ho toy ny tompo izay tompoin'ny andevo. DH: "Ianareo dia andevon'ny fahotana, izay miafara amin'ny fahafatesana ara-panahy, na andevon'ny fankatoavana ianareo, izay miafara amin'ny fanaovana ireo zavatra izay tian'Andriamanitra ataonareo"

**Romans 6:17****Fa isaorana Andriamanitra**

"Fa misaotra an'Andriamanitra aho!"

**Satria efa mpanompon'ny fahotana ianareo**

Eto ny teny hoe "fahotana" dia voafaritry ho toy ny tompo izay tompoin'ny andevo. Ary koa, ny "fahotana" dia maneho ny hery izay monina ao amintsika ka mampisafidy antsika hanao izay ota. DH: "Satria ianareo dia andevon'ny herin'ny fahotana"

**kanefa nankatoa tao am-ponareo**

Eto ny teny hoe "fo" dia maneho ny fananana fahatsoram-po na antony marina hanaovana zavatra iray. DH: "kanefa tena nankatoa ianareo"

**ny fomba fampianarana izay nomena anareo**

Eto ny teny "fomba" dia ilazana ny fomba fiainana izay mitondra makany amin'ny fahamarinana.

Manova ny fomba fiainany taloha ireo mpino mba hifanaraka tsara ny fomba fiainana vaovao izay ampianarin'ny mpitarika Kristiana azy ireo. Afaka adika hoe. DH: "ny fampianarana izay nomen'ny mpitarika Kristiana anareo"

**nafahana tamin'ny ota ianareo**

Afaka adika hoe DH: "Kristy dia nanafaka anareo tamin'ny herin'ny fahotana"

**ary natao mpanompon'ny fahamarinana**

"mpanompo amin'ny fanaovana izay marina ianareo ankehitriny"

**Romans 6:19**

**Miteny tahaka ny olona aho**

"Eto dia mampiasa ny ohatra avy amin'ny andavanandro aho"

**noho ny fahalemen'ny nofonareo**

Mampiasa matetika ny teny hoe "nofo" hifanohitra amin'ny "fanahy"i Paoly. DH: "satria ianareo tsy mahatakatra tanteraka ireo zavatra ara-panahy"

**nanolotra ny ratsam-batanareo ho andevon'ny fahalotoana sy ny ratsy**

Eto ny teny hoe "ratsam-batana" dia ilazana ny maha-olona manontolo. DH: "nanolotra ny tenanareo ho andevon'ny zava-drehetra izay ratsy sady tsy mahafaly an'Andriamanitra"

**atolory ho andevon'ny fahamarinana ho amin'ny fahamasinana ny ratsam-batanareo**

Eto ny teny hoe "ratsam-batana" dia ilazana ny maha-olona manontolo. DH: "atolory ho

andevon'izay marina eo anatrehan'Andriamanitra ny tenanareo mba hanokanany anareo ary hanomezany anareo hery hanompo Azy"

**Amin'izao, inona ary no vokatra azonareo tamin'ireo zavatra izay mahamenatra anareo ankehitriny?**

Mampiasa fanontaniana i Paoly mba hanindriana fa ny fahotana dia miafara amin'ny zavatra ratsy. DH: "Tsy nahazo na inona na inona tamin'ny fanaovana ireo zavatra izay nahamenatra anareo ianareo "

**Romans 6:22**

**Fa ankehitriny rehefa nafahana tamin'ny ota ianareo ary tonga mpanompon'Andriamanitra**

Afaka adika hoe DH: "Fa ankehitriny rehefa nafahan'i Kristy tamin'ny fahotana ary nakambany tamin'Andriamanitra ianareo"

**Ny vokatra dia ny fiainana**

"ary ny vokatra izany rehetra izany dia ho velona mandrakizay miaraka amin'Andriamanitra ianareo"

**Fa ny tambin'ny ota dia fahafatesana**

Ny teny hoe "tambin'ny" dia ilazana ny karama omena ny olona noho ny asany. "Fa raha manompo ny fahotana ianareo, dia hahazo fahafatesana ara-panahy ho tambiny" na "Fa raha manohy amin'ny fahotana ianareo, dia hanafay anareo amin'ny fahafatesana ara-panahy Andriamanitra"

**fa ny fanomezan'Andriamanitra kosa dia ny fiainana mandrakizay ao amin'i Kristy Jesosy Tompontsika.**

"fa Andriamanitra dia manome fiainana mandrakizay maimaimpoana ho an'ireo izay an'i Kristy Jesosy Tompontsika"

## Chapter 7

<sup>1</sup> Sa tsy fantarareo, ry rahalahy (satria miresaka amin'ny olona mahay ny momba ny lalàna aho), fa ny lalàna dia mibaiko ny olona iray raha mbola velona koa izy? <sup>2</sup> Fa ny vehivavy izay manambady dia voafatotry ny lalàna amin'ny vadiny raha mbola velona izy, fa raha maty ilay vadiny, dia afaka amin'ny lalàn'ny fanambadiana izy. <sup>3</sup> Noho izany, raha mbola velona ny vadiny, raha toa ka miray amina lehilahy hafa izy, dia ho antsoina hoe mpijangajanga izy. Fa raha maty ilay vadiny, dia afaka amin'ny lalàna izy, ka tsy mpijangajanga izy raha toa ka miray amina lehilahy hafa. <sup>4</sup> Noho izany, ry rahalahiko, dia natao maty tamin'ny lalàna ihany koa ianareo tamin'ny alalan'ny tenan'i Kristy. Natao izany mba hikambananareo amin'ny hafa, izany hoe, amin'Izy izay natsangana tamin'ny maty, mba hafahantsika mamokatra voa ho an'Andriamanitra. <sup>5</sup> Fa tamintsika tao amin'ny nofo, ireo filàn'ny fahotana, izay nohetsehin'ny lalàna, dia niasa tao amin'ireo ratsantsika mba hamokatra voa ho an'ny fahafatesana. <sup>6</sup> Fa ankehitriny dia nafahana tamin'ny lalàna isika. Maty tamin'ilay namatotra antsika isika. Izany dia mba hafahantsika manompo amin'ny havaozam-panahy, fa tsy amin'ny fahanteran'ny soratra. <sup>7</sup> Inona ary no ho lazaintsika? Ny lalàna mihintsy ve no fahotana? Tsy hisy mihitsy anie izany. Kanefa, tsy ho nahalala ny fahotana mihitsy aho, raha tsy tamin'ny alalan'ny lalàna izany. Fa tsy ho nahalala ny fitsiriritana aho raha tsy niteny ny lalàna hoe: "Aza mitsiriritra." <sup>8</sup> Fa naka vahana tamin'ny didy ny fahotana ka nahatonga ny fitsiriritana rehetra ato amiko. Fa raha tsy misy ny lalàna, dia maty ny ota. <sup>9</sup> Fahiny aho dia velona tsy nisy ny lalàna, fa rehefa tonga ny didy, dia velona indray ny ota, ka maty aho. <sup>10</sup> Ny didy izay tokony hitondra fiainana no nivadika ho fahafatesana ho ahy. <sup>11</sup> Fa ny fahotana dia naka vahana tamin'ny alalan'ny didy ka namitaka ahy. Tamin'ny alalan'ny didy no namonony ahy. <sup>12</sup> Noho izany ny lalàna dia masina, ary ny didy dia masina, marina, ary tsara. <sup>13</sup> Koa moa ve nivadika fahafatesana ho ahy izay tsara? Tsy hisy mihitsy anie izany. Fa ny ota, mba hafahany hiseho ho fahotana amin'ny alalan'izay tsara, dia nitondra fahafatesana tao amiko. Izany dia mba ho amin'ny alalan'ny didy, ny fahotana dia mety ho tonga tena fahotana tokoa. <sup>14</sup> Fa fantatsika fa ara-panahy ny lalàna, fa izaho avy amin'ny nofo. Efa namidy ho ao ambanin'ny fanandevozan'ny ota aho. <sup>15</sup> Fa ny zavatra ataoko, dia tsy tena azoko tsara. Satria izay tiako atao, dia tsy ataoko, ary izay halako, dia ataoko. <sup>16</sup> Fa raha manao izay tsy tiako aho, dia miray hevitra amin'ny lalàna fa tsara ny lalàna. <sup>17</sup> Fa ankehitriny dia tsy izaho intsony no manao izany, fa ny fahotana izay velona ato anatiko. <sup>18</sup> Fa fantatro fa ato amiko, izay ato amin'ny nofoko, dia tsy misy zavatra tsara miaina. Fa ny faniriana ny tsara dia ato amiko, saingy tsy afa-manao izany aho. <sup>19</sup> Fa ny tsara izay tiako dia tsy ataoko, fa ny ratsy izay tsy tiako, no ataoko. <sup>20</sup> Ary raha manao izay tsy tiako atao aho, dia tsy izaho intsony no miasa izany, fa kosa ny fahotana izay miaina ato amiko. <sup>21</sup> Ary, izaho dia nahita, ny fitsipika ato amiko fa te hanao izay tsara aho, saingy ny ratsy no ato amiko izao. <sup>22</sup> Fa miravoravo ao amin'ny lalàn'Andriamanitra aho amin'ny fanahy maha olona. <sup>23</sup> Kanefa mahita fitsipika iray hafa ao amin'ny momba ny tenako aho. Izany dia miady amin'izany fitsipika vaovao ao an-tsaiko izany. Mihazona ahy ho babon'ny fitsipiky ny fahotana izay ao amin'ny momba ny tenako izany. <sup>24</sup> Olo-mahantra aho! Iza no hanafaka ahy amin'ity tenan'ny fahafatesana ity? <sup>25</sup> Fa isaorana Andriamanitra amin'ny alalan'i Jesosy Kristy Tompontsika! Noho izany, izaho tenako dia manompo ny lalàn'Andriamanitra amin'ny saiko. Na dia izany aza, dia manompo ny fitsipikin'ny fahotana amin'ny nofo aho.

### Romans 7:1

#### Fampifandraisana ny foto-kevitra:

Manazava ny fomba hifehezan'ny lalàna ireo izay te hiaina ao ambanin'ny lalàna i Paoly.

#### tsy fantarareo, ry rahalahy ... fa ny lalàna dia mibaiko ny olona iray raha mbola velona koa izy?

Mametraka io fanontanianana io i Paoly mba ho fanamafisana. DH: "Fa fantatrareo tokoa fa ny olona dia mila mankatona ireo lalàna raha mbola velona"

#### ry rahalahy

Eto izany dia midika hoe namana Kristiana, ao anatin'izany na ny lehilahy na ny vehivavy.

#### fa ny lalàna dia mibaiko ny olona iray raha mbola velona koa izy

Manome ohatra amin'izany i Paoly ao amin'ny 7:2.

### Romans 7:2

#### ny vehivavy izay manambady

Izany dia manondro ny vehivavy rehetra izay manambady.

#### antsoina hoe mpijangajanga izy

Afaka adika hoe DH: "ho raisin'Andriamanitra ho mpijangajanga izy" na "ny olona dia hiantso azy hoe mpijangajanga"

**Romans 7:4****Noho izany**

Io dia miverina mifandray amin'ny 7:1.

**ry rahalahiko**

Midika hoe namana Kristiana izany, ao anatin'izany na ny lehilahy na ny vehivavy.

**dia natao maty tamin'ny lalàna ihany koa ianareo tamin'ny alalan'ny tenan'i Kristy**  
Afaka adika hoe DH: "Ianareo koa dia maty tamin'ny lalàna rehefa maty teo amin'ny hazo fijaliana tamin'ny alalan'ny Kristy"

**mba hafahantsika mamokatra voa ho an'Andriamanitra**  
Eto ny teny hoe "vokatra" dia sarin-teny ilazana ny asa izay mahafaly an'Andriamanitra. DH: "mba hafahantsika manao ireo zavatra izay mahafaly an'Andriamanitra"

**hamokatra voa ho an'ny fahafatesana.**

Eto ny teny hoe "vokatra" dia sarin-teny maneho fiainana feno fahotana.

**Romans 7:6****Fampifandraisana ny foto-kevitra:**

Paoly dia mampatsiahy antsika fa Andriamanitra dia tsy manamasina antsika amin'ny lalàna.

**nafahana tamin'ny lalàna isika**

Afaka adika hoe DH: "Andriamanitra dia nanafaka antsika tamin'ny lalàna"

**isika**

Io mpisolo-tena dia manondro an'i Paoly sy ireo mpino.

**tamin'ilay namatotra antsika isika**

Izany dia maneho ny lalàna. Afaka adika hoe DH: "tamin'ny lalàna izay namatotra antsika"

**soratra**

Maneho ny lalàn'i Mosesy io. DH: "ny lalàn'i Mosesy"

**Romans 7:7****Inona ary no ho lazaintsika**

Mampiditra loha-hevitra vaovao i Paoly.

**Tsy hisy mihitsy anie izany**

"mazava ho azy fa tsy marina izany!" Io fomba fiteny io dia mandà tanteraka ny fanontaniana fampisainana izay nolazaina teo aloha. Mety manana fomba fiteny tahaka izany ny fitenin'ao, dia afaka ampiasainao eto.

**tsy ho nahalala ny fahotana mihitsy aho, raha tsy tamin'ny alalan'ny lalàna izany ... Fa naka vahana, ny fahotana ... nahatonga ny fitsiriritana rehetra ato amiko**  
Paoly dia mampitaha ny fahotana amin'ny olona izay afaka manao zavatra.

**fahotana**

"Ny faniriako hanota"

**fitsiriritana**

Io teny io dia maneho ny finiriana hahazo izay an'ny olona hafa sy filàna ara-nofy tsy araka ny tokony ho izy.

**Fa raha tsy misy ny lalàna, dia maty ny ota**

"Fa raha tsy nisy ny lalàna, dia tsy nisy ny fandikandalàna, ary tsy nisy ny fahotana"

**Romans 7:9****dia velona indray ny ota**

Io dia mety hidika hoe 1) "Tsapako fa nanota aho" na 2) "naniry mafy ny hanota aho"

**Ny didy izay tokony hitondra fiainana no nivadika ho fahafatesana ho ahy.**

Paoly dia miresaka momba ny fanamelohan'Andriamanitra toy hoe ny fahafatesan'ny nofo no vokatr'izany voalohany. DH: "Andriamanitra nanome ahy ny didy mba hahavelona ahy, kanefa namono ahy izany"

**Romans 7:11****Fa ny fahotana dia naka vahana tamin'ny alalan'ny didy ka namitaka ahy. Tamin'ny alalan'ny didy no namonony ahy.**

Araka ny ao amin'ny 7:7, Paoly dia mamaritra ny fahotana toy ny olona afaka manao zavatra 3: manararaotra ny irika, namitaka, ary mamono. DH: "Satria naniry ny hanota aho, dia namitaka ny tenako tamin'ny fieritreretana fa afaka manota sady mankatoa ny didy aho, fa Andriamanitra nanasazy ahy nohon'ny tsy fankatoavana ny didy tamin'ny fanasarahany ahy taminy"

**fahotana**

"ny faniriako ny hanota"

**naka vahana tamin'ny alalan'ny didy**

Paoly dia mampitaha ny fahotana amin'ny olona izay afaka manao zavatra. Jereo ny fomba nandikanao izany ao amin'ny 7:7.

**namonoany ahy**

Paoly dia miresaka momba ny fanamelohan'Andriamanitra ireo mpanota toy hoe ny fahafatesan'ny nofo no vokatr'izany voalohany. DH: "nanasaraka ahy tamin'Andriamanitra izany"

**masina**

Tonga lafatra ara-panahy, tsy misy ota

**Romans 7:13****Fampifandraisana ny foto-kevitra:**

Miresaka momba ny ady misy ao anatiny i Paoly, izay ady eo amin'ny fahotana ao amin'ny maha-olona azy sy ny lalàn'Andriamanitra ao an-tsainy—ady eo amin'ny fahotana sy ny tsara.

**koa**

Mampiditra loha-hevitra vaovao Paoly.

**moa ve nivadika fahafatesana ho ahy izay tsara?**

Mametraka izany fanontaniana izany i Paoly mba ho fanamafisana.

**izay tsara**

Maneho ny lalàn'Andriamanitra io.

**nivadika fahafatesana ho ahy**

"mahatonga ahy ho faty"

**Tsy hisy mihitsy anie izany**

Manome valinteny fandavana mafy ilay fanontaniana fampisainana teo aloha io fomba fiteny io. Mety manana fomba fiteny mitovy amin'izany amin'ny fiteninao izay azonao ampaiasaina eto ianao. DH: "Mazava ho azy fa tsy marina izany!"

**fahotana ... nitondra fahafatesana tao amiko**

Paoly dia mahita ny fahotana ho toy ny hoe olona izay manao hetsika.

**nitondra fahafatesana tao amiko**

"nanasaraka ahy tamin'Andriamanitra"

**amin'ny alalan'ny didy**

"satria tsy nankatoa ny didy aho"

**Romans 7:15****Fampifandraisana ny foto-kevitra:**

Paoly dia miresaka momba ny ady ao anatiny, izay misy eo amin'ny nofony sy ny lalàn'Andriamanitra—eo amin'ny fahotana sy ny tsara.

**Fa ny zavatra ataoko, dia tsy tena azoko tsara**

Mampiasa teny fanamafisana eto i Paoly. DH: "Tsy azoko antoka hoe nahoana aho no manao ireo zavatra sasany izay ataoko"

**izay tiako atao, dia tsy ataoko**

Manao filaza masaka indray i Paoly eto mba ho fampisongadinana. DH: "Izaho dia tsy manao izay tiako atao hatrany"

**izay halako, dia ataoko**

Manao filaza masaka indray i Paoly eto mba ho fampisongadinana. DH: "Ireo zavatra izay fantatro fa tsy tsara no zavatra ataoko matetika"

**Fa raha**

"Na izany aza"

**miray hevitra amin'ny lalàna**

"Fantatro fa tsara ny lalàn'Andriamanitra"

**Romans 7:17****ny fahotana izay miaina ato anatiko**

Paoly dia mamaritra ny fahotana ho toy ny zavatra miaina ka manana hery hisarika azy.

**nofoko**

Eto ny teny hoe "nofo" dia ilazana ny toetra maha-mpanota. DH: "ny toetra maha-mpanota ahy"

**Romans 7:19****tsara**

"ireo asa tsara" na "ireo fihetsika tsara"

**ratsy**

"ireo asa ratsy" na "fihetsika ratsy"

**fa kosa ny fahotana izay miaina ato amiko**

Miresaka momba ny "fahotana" toy ny hoe velona ary miaina ao anatiny i Paoly.

**ny ratsy no ato amiko izao**

Miresaka momba ny "ratsy" toy ny hoe velona ary miaina ao anatiny i Paoly.

**Romans 7:22****Fa miravoravo ao amin'ny lalàn'Andriamanitra aho amin'ny fanahy maha olona**

Izany dia fanahin'ny olona matoky an'i Kristy izay vao novelomina indray.

**Kanefa mahita fitsipika iray hafa ao amin'ny momba ny tenako aho. Izany dia miady amin'izany fitsipika vaovao ao an-tsaiko izany. Mihazona ahy ho babo**

"Izay asain'ny toetrako taloha ataoko ihany no haiko atao, tsy miaina ny lalam-baovao izay asehon'ny Fanahy ahy aho"

**fitsipika vaovao**

Toetran'ilay velona ara-panahy vaovao izany.

**fitsipika iray hafa ao amin'ny momba ny tenako aho**

Izany dia ny toetra taloha, ny fomban'ny olona rehefa teraka.

**ny fitsipiky ny fahotana izay ao amin'ny momban'ny tenako.**

"ny toetra maha-mpanota ahy"

**Romans 7:24****Iza no hanafaka ahy amin'ity tenan'ny fahafatesana ity?**

Mampiasa izany fanontaniana izany i Paoly mba hanehoana fihetseham-po lehibe. Raha manana fomba anehoana fihetseham-po lehibe amin'ny alalan'ny tsoraka na baraingo ny fiteninao dia hampiasao eto izany. DH: "Mila olona iray aho hanafaka ahy amin'ny fangejan'ny filan'ny vatako!"

**ity tenan'ny fahafatesana ity**

Io dia sarin-teny ilazana ny vatana izay hiaina izany fahafatesana izany.

**Fa isaorana Andriamanitra amin'ny alalan'i Jesosy Kristy Tompontsika**

Ity no valin'ilay fanontaniana ao amin'ny 7:24.

**Noho izany, izaho tenako dia manompo ny lalàn'Andriamanitra amin'ny saiko. Na dia izany aza, dia manompo ny fitsipikin'ny fahotana amin'ny nofo aho.**

Ny fisainana sy ny nofo eto dia ampiasaina hanehoana ny fomba fampitahan'izy ireo ny

fanompoana ny lalàn'Andriamanitra sy ny fanompoana ny fitsipiky ny fahotana. Amin'ny saina na eritreritra no ahafahan'ny olona iray mampifaly an'Andriamanitra sy mankatoa Azy, ary amin'ny nofo na ny toetra ara-nofa no ahafahany manompo ny fahotana. DH: "Ny saiko dia misafidy ny hampifaly an'Andriamanitra, nefa ny nofoko dia misafidy ny hankatoa ny fahotana"

## Chapter 8

<sup>1</sup> noho izany dia tsy misy fanamelohana intsony ankehitriny ho an'ireo izay ao amin'i Kristy Jesosy. <sup>2</sup> Fa ny fitsipikin'ny Fanahin'ny fiainana ao amin'i Jesosy Kristy no nanafaka ahy tamin'ny fitsipikin'ny fahotana sy ny fahafatesana. <sup>3</sup> Fa izay tsy afaka nataon'ny lalàna nohon'ny fahalemen'izany tamin'ny nofo, dia nataon' Andriamanitra. Nandefa ny Zanany lahy tokana Izy tamin'ny endriky ny nofo feno fahotana mba ho fanatitra ho an'ny ota, ary nanameloka ny ota tao amin'ny nofo izy. <sup>4</sup> Nataony izany mba ho tanteraka ao amintsika ny zavatra takian'ny lalàna, isika izay mandeha tsy araka ny nofo, fa araka ny Fanahy. <sup>5</sup> Ireo izay miaina araka ny nofo dia mifantoka amin'ireo zavatra ny nofo, fa ireo izay velona araka ny Fanahy dia mifantoka amin'ireo zavatra ny Fanahy. <sup>6</sup> Satria ny fisainana miorina amin'ny nofo dia fahafatesana, fa ny fisainana miorina amin'ny Fanahy kosa dia fiainana sy fiadanana. <sup>7</sup> Ny fisainana miorina amin'ny nofo dia fandrafiana eo anatrehan' Andriamanitra, fa tsy mifanaraka amin'ny lalàn'Andriamanitra izany, no sady tsy hainy akory ny manao izany. <sup>8</sup> Ireo izay ao amin'ny nofo dia tsy afaka ny ho ankasitran'Andriamanitra. <sup>9</sup> Kanefa, ianareo dia tsy ao amin'ny nofo fa ao amin'ny Fanahy, raha marina fa miaina ao aminareo ny Fanahin'Andriamanitra. Fa raha misy olona tsy manana ny Fanahin'i Kristy, dia tsy Azy izy. <sup>10</sup> Raha ao aminareo Kristy, dia maty nohon'ny fahotana ny vatana, fa ny fanahy dia velona nohon'ny fahamarinana. <sup>11</sup> Raha ny Fanahin'Ilay nanangana an'i Jesosy tamin'ny maty no velona ao aminareo, dia Izy izay nanangana an'i Kristy tamin'ny maty no hamome fiainana ihany koa ho an'ny tenanareo izay mety maty amin'ny alalan'ny Fanahiny, izay velona ao aminareo. <sup>12</sup> Noho izany, ry rahalahy, dia mpitrosa isika, fa tsy ao amin'ny nofo mba hiaina araka ny nofo. <sup>13</sup> Fa raha miaina araky ny nofo ianareo, dia ho faty, fa raha amin'ny Fanahy izay amonoanareo ny asan'ny tena, dia ho velona ianareo. <sup>14</sup> Fa tahaka ireo rehetra voatariky ny Fanahin' Andriamanitra, izy ireo no zanak'Andriamanitra. <sup>15</sup> Fa tsy nandray ny fanahin'ny fanandevozana indray ianareo ka hatahotra. Fa kosa, nandray ny Fanahin'ny fananganan-janaka ianareo, izay hiantsoantsoantsika hoe: "Aba, Ray ô!" <sup>16</sup> Ny Fanahy mihitsy no vavolombelona amin'ny fanahintsika fa zanak'Andriamanitra isika. <sup>17</sup> Raha zanaka isika, dia mpandova ihany koa, mpandova an'Andriamanitra. Ary mpiray lova ao amin'i Kristy isika, raha tena mijaly miaraka Aminy tokoa isika dia omem-boninahitra miaraka Aminy koa. <sup>18</sup> Fa ataoko fa ireo fijaliana amin'izao fotoana izao dia tsy mendrika ampitahaina amin'ilay voninahitra izay ho haseho amintsika. <sup>19</sup> Fa ny voahary rehetra izay manantena fatratra dia miandry ny fampisehoana ireo zanak'Andriamanitra. <sup>20</sup> Fa ny voahary dia natao ho zava-poana, tsy nohon'ny sitrapony manokana, fa noho Ilay nanao izany. Izany dia ao amin'ilay toky nomena <sup>21</sup> fa ireo voahary mihitsy no ho esorina amin'ny fanandevozan'ny fahalòvana, ary hitondra any amin'ny fahafahana ny amin'ny voninahitry ny zanak'Andriamanitra izany. <sup>22</sup> Fa fantatsika fa ny voahary rehetra dia miara-misento sy miara-miasa ao anatin'ny fanaintainana na ankehitriny aza. <sup>23</sup> Tsy izany ihany, fa na ny tenantsika aza, izay manana ny voaloham-bokatry ny Fanahy na ny tenantsika aza dia misento ao anatintsika, miandry ny fananganana antsika ho zanaka, dia ny fanavotana ny tenantsika. <sup>24</sup> Fa tamin'izany toky izany no namonjena antsika. Fa izay atokisantsika fa hitranga dia mbola tsy hita, fa iza no miandry am-patokiana izay efa hitany? <sup>25</sup> Fa raha matoky amin'izay mbola tsy hitantsika isika, dia miandry izany am-paharetana. <sup>26</sup> Tahaka izany koa, ny Fanahy dia manampy ao amin'ny fahalementsika. Fa isika tsy mahalala izay vavaka tokony ataontsika, fa ny Fanahy mihitsy no mifona ho antsika amin'ny fisentoana tsy hay tenenina. <sup>27</sup> Izy izay mandinika ny fo no mahafantatra ny hevitra ny Fanahy, satria Izy no mifona ho an'ny mpino araka ny sitrapon'Andriamanitra. <sup>28</sup> Fantatsika fa ho an'ireo izay tia an'Andriamanitra, dia miaraka ampiasainy ho amin'ny tsara avokoa ny zavatra rehetra, <sup>[1]</sup> ho an'ireo izay voantso araka ny fandaharany. <sup>29</sup> Satria ireo izay fantany mialoha, dia notendreny mialoha ihany koa mba hitovy endrika amin'ny Zanany, mba ho lahimateo eo anivon'ireo rahalahy maro izy. <sup>30</sup> Ireo izay notendreny mialoha, dia nantsoiny ihany koa. Ireo izay nantsoiny, dia nohamarininy ihany koa. Ireo izay nohamarininy, dia nomeny voninahitra ihany koa. <sup>31</sup> Inona ary no tokony ho tenenintsika momba ireo zavatra ireo? Raha momba antsika Andriamanitra, iza no mahatohatra antsika? <sup>32</sup> Izy izay tsy niaro ny Zanany lahy tokana fa nanolotra Azy ho antsika rehetra, ahoana no tsy hanomezany antsika maimaimpoana miaraka Aminy ny zava-drehetra ihany koa? <sup>33</sup> Iza no hitondra fiampangana hanohitra ireo olom-boafidin' Andriamanitra? Andriamanitra no ilay iray izay manamarina izany. <sup>34</sup> Iza ilay iray hanameloka? Kristy no ilay iray maty ho antsika, ary mihoatra izany, natsangana ihany koa Izy. Manapaka miaraka amin'Andriamanitra eo amin'ny fitoeram-boninahitra Izy, ary Izy no ilay mifona ho antsika. <sup>35</sup> Iza no hanasaraka antsika amin'ny fitiavan'i Kristy? Fahoriana, sa fijaliana, sa fanenjehana, sa hanoanana, sa fitanjahana, sa loza, sa sabatra? <sup>36</sup> Araka ny voasotra hoe: "Noho ianao dia voavono andro lava izahay. Noraisina toy ny ondry ho vonoina izahay." <sup>37</sup> Ao anatin'izany zavatra rehetra izany dia mihoatra noho ny mpandresy izahay amin'ny alalan'Ilay iray tia anay. <sup>38</sup> Fa resy lahatra aho fa na ny fahafatesana, na ny

fiainana, na ireo anjely, na ireo fanjakana, na ireo zavatra ankehitriny, na ireo zavatra ho avy, na ireo hery, **39** na ny avo, na ny lalina, na zavaboary hafa, dia tsy hahasarakana antsika amin'ny fitiavan'Andriamanitra, izay ao amin'i Kristy Jesosy Tompontosika.

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## Footnotes

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8:28 <sup>[1]</sup>Fanamarihana: Raha tokony hoe "Miaraka ampiasainy ho amin'ny tsara avokoa ny zavatra rehetra," dia ny dikan-teny sasany taloha manao hoe: "Ny zavatra rehetra dia miaraka miasa ho amin'ny tsara."

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## Romans 8:1

### Fampifandraisana ny foto-kevitra:

Mamaly ny ady eo amin'ny fahotana sy ny tsara ao aminy i Paoly.

**Ary noho izany tsy misy fanamelohana intsony ankehitriny ho an'ireo izay ao amin'i Kristy Jesosy**  
Eto ny teny hoe "fanamelohana" dia ilazana ny famaizana ny olona. DH: "Andriamanitra dia tsy hanameloka ary tsy hanasazy ireo izay mikambana amin'i Kristy Jesosy"

### Noho izany

"noho izany antony izany" na "satria marina izay vao nolazaiko taminareo"

### Fa ny fitsipikin'ny Fanahin'ny fiainana ao amin'i Jesosy Krist

Ilazana ny fanahin'Andriamanitra io. DH: "Ny Fanahin'Andriamanitra ao amin'i Kristy Jesosy"

### fitsipikin'ny fahotana sy ny fahafatesana.

Ilazana ny toetra maha-mpanota antsika izay manery antsika hanota io.

## Romans 8:3

### Fa izay tsy afaka nataon'ny lalàna noho ny fahalemen'izany tamin'ny nofo, dia nataon' Andriamanitra

Eto ny lalàna dia voafaritry ho toy ny olona izay tsy afaka mamotika ny herin'ny fahotana. DH: "Fa ny lalàna dia tsy nanana hery hampitsahatra antsika amin'ny fahotana, satria mafy loatra ny herin'ny fahotana tao anatintsika. Fa tsy nisakana antsika tsy hanota Andriamanitra"

### tamin'ny nofo

"Nohon'ny toetra maha-mpanota ny olona"

### Nandefa ny Zanany lahy tokana Izy tamin'ny endriky ny nofo feno fahotana mba ho fanatitra ho an'ny ota, ary nanameloka ny ota

Nampitsahatra ny fahatezerana masin'Andriamanitra nohon'ny fahotantsika ny Zanak'Andriamanitra tamin'ny alalan'ny fanolorana ny tenany sy ny fiainany ara-nofo ho sorana ho an'ny fahotantsika mandrakizay.

### Zanany lahy

Izany dia fiantsoana manan-danja an'i Jesosy, ilay zanak'Andriamanitra.

### endriky ny nofo feno fahotana

"izay mitovy tahaka ny olombelona hafa feno fahotana"

### mba ho fanatitra ho an'ny ota

"mba hahafatesany ho sorona ho an'ireo fahotantsika"

### ary nanameloka ny ota tao amin'ny nofo izy

"ary Andriamanitra namotika ny herin'ny fahotana tamin'ny tenan'ny Zanany"

### mba ho tanteraka ao amintsika ny zavatra takian'ny lalàna

Afaka adika hoe DH: "mba hanatanterahantsika izay takian'ny lalàna"

### isika izay mandeha tsy araky ny nofo

"isika izay tsy mankatoa ny filan-dratsintsika"

### fa araky ny Fanahy

"fa mankatoa ny Fanahy Masina"

## Romans 8:6

### Fampifandraisana ny foto-kevitra:

Manohy ny mampifanohitra ny nofo amin'ny Fanahy izay hananantsika ankehitriny i Paoly.

### ny fisainana miorina amin'ny nofo ... ny fisainana miorina amin'ny Fanahy

Eto Paoly dia miresaka momba ny "nofo" ary koa ny "fanahy" ho toy ny olona miaina. DH: "ny fomba fisainan'ny olona mpanota ... ny fomba fisainan'ny olona izay mihaino ny Fanahy Masina"

### fahafatesana

Eto izany dia midika fisarahan'ny olona amin'Andriamanitra.

### Ireo izay ao amin'ny nofo

Io dia maneho ny olona izay manao izay asain'ny toetra ratsin'izy ireo ataon'izy ireo.

**Romans 8:9****ao amin'ny nofo**

"manao araka ireo toetra maha-mpanota anareo."  
Jereo hoe ahoana ny fomba nandikanao "ny nofo" ao amin'ny 8:3.

**ao amin'ny Fanahy**

"miasa araka ny Fanahy Masina"

**Fanahy ... Fanahin'Andriamanitra ... Fanahin'i Kristy**

Ireo rehetra ireo dia ilazana ny Fanahin'Andriamanitra.

**raha marina fa**

ireo teny ireo dia tsy midika fa misalasala i Paoly raha manana ny Fanahin'Andriamanitra ny sasany amin'izy ireo. Tian'i Paoly izy ireo mba hahatsapa fa manana ny Fanahin'Andriamanitra izy rehetra. DH: "satria"

**Raha ao aminareo Kristy**

ahoana no hiainan'i Kristy ao amin'ny olona izay afaka nohazavaina. DH: "raha miaina ao aminareo Kristy amin'ny alalan'ny Fanahy Masina"

**maty nohon'ny fahotana ny vatana**

Ireo mety ho heviny dia 1) ny olona dia maty ara-panahy nohon'ny amin'ny herin'ny fahotana na 2) ny vatana dia ho faty ihany nohon'ny fahotana.

**ny fanahy dia velona nohon'ny fahamarinana.**

Ireo mety ho heviny dia 1) velona ara-panahy ny olona satria nomen'Andriamanitra hery hanao izay marina na 2) Andriamanitra dia hamelona azy indray aorian'ny fahafatesany satria Andriamanitra dia marina ary manome fiainana mandrakizay ho an'ireo mpino.

**Romans 8:11****Raha ny Fanahin ... no velona ao aminareo**

Raisin'i Paoly ho miaina ao amin'ireo mpamakiny ny Fanahy Masina. DH: "Satria ny Fanahy ... velona ao aminareo"

**Izy izay nanangana**

"Andriamanitra, izay nanangana"

**nanangana**

Eto izany dia midika hoe: mahatonga ny olona iray ho velona indray.

**tenanareo izay mety maty**

"vatana ara-nofo" na "vatana, izay ho faty indray andro any"

**Romans 8:12****noho izany**

"Satria marina izay nolazaiko anareo"

**ry rahalahy**

Eto izany dia ilazana ireo namana Kristiana, ao anatin'izany na ny lehilahy na ny vehivavy.

**isika dia mpitrosa**

Paoly dia miresaka ny fankatoavana ho toy ny fanefana trosa. DH: "isika dia mila mankatoa"

**fa tsy ao amin'ny nofo mba hiaina araky ny nofo**

Mbola miresaka momba ny fankatoavana ho toy ny fanefana trosa ihany i Paoly. Afaka mampiasa ny teny hoe "mpitrosa" ianao. DH: "fa tsy mpitrosan'ny nofo isika, ary tsy voatery hankatoa ireo filan-dratsintsika"

**Fa raha miaina araky ny nofo ianareo**

"Fa raha velona hanatanteraka ny filan-dratsinareo fotsiny ianareo"

**dia ho faty**

"Azo antoka fa ho tafasaraka amin'Andriamanitra ianareo"

**fa raha amin'ny Fanahy izay amonoanareo ny asan'ny tena**

DH: "fa raha amin'ny herin'ny Fanahy masina no hampitsaharanareo ny fankatoavana ny filan-dratsinareo"

**Romans 8:14****Fa tahaka ireo rehetra voatariky ny Fanahin'Andriamanitra**

Afaka adika hoe DH: "Fa izay rehetra tarihin'ny Fanahin'Andriamanitra"

**izy ireo no zanak'Andriamanitra**

Eto izany maneho ireo mpino an'i Jesosy rehetra ary matetika izany dia adika hoe "ireo zanak'Andriamanitra."

**Fa tsy nandray ny fanahin'ny fanandevozana indray ianareo ka hatahotra**

Afaka adika hoe: "Fa Andriamanitra tsy nanome fanahy izay manandevo anareo amin'ny herin'ny fahotana sy ny tahotra ny fitsaran'Andriamanitra indray"

**izay niantsoantsoantsika**

"izay mahatonga antsika hiantsoantso mafy"

**Aba, Ray ô**

Ny hoe "Aba" dia "Ray" amin'ny fiteny Aramika.

**Romans 8:16****mpandova an'Andriamanitra**

Ataon'i Paoly toy ny hoe mpandova ny fanana sy ny arena avy amin'ny isan'ny fianakaviana ireo kristiana mpino. DH: "isika ihany koa dia handray izay nampanantenan'Andriamanitra antsika indray andro any "

**Ary mpiray lova ao amin'i Kristy isika,**

Paoly dia miresaka amin'ireo mpino Kristiana ho toy ny mpandova ny fananana sy harena avy amin'ny isan'ny fianakaviana. Andriamanitra dia hanome antsika izay nomeny an'i Kristy. DH: "Isika ihany koa dia handray izay nampanantenan'Andriamanitra antsika ary Kristy miaraka"

**isika dia omem-boninahitra miaraka Aminy koa**

Hanome voninahitra ireo mpino Kristiana Andriamanitra rehefa manome voninahitra an'i Kristy Izy. Afaka adika hoe DH: "mba hanome voninahitra antsika miaraka Aminy Andriamanitra"

**Romans 8:18****Fampifandraisana ny foto-kevitra:**

Eto amin'ity fizarana izay mifara ao amin'ny 8:23 ity, Paoly dia mampatsiahy amin'ny maha-mpino antsika fa ny tenantsika dia hiova amin'ny fanavotana antsika.

**Fa**

Io dia fanamafisana "izaho dia mihevitra." Tsy midika izany hoe "satria."

**ataoko fa ireo fijaliana amin'izao fotoana izao dia tsy mendrika ampitahaina amin'...**

Afaka adika hoe DH: "Tsy afaka mampitaha ny fijaliana amin'izao ankehitriny izao amin'ny ... aho"

**ho haseho**

Afaka adika hoe DH: "Andriamanitra dia haneho" na "Andriamanitra dia hampahafantatra"

**Fa ny voahary rehetra izay manantena fatratra dia miandry ny**

Faritan'i Paoly ho toy ny olona izay miandry zavatra iray fatratra ny zava-drehetra izay noharian'Andriamanitra.

**fampisehoana ireo zanak'Andriamanitra**

Afaka adika hoe DH: "ny fotoana izay hampisehoan'Andriamanitra ireo zanany"

**ireo zanak'Andriamanitra.**

Eto izany dia ilazana ireo mpino an'i Jesosy rehetra.

**Romans 8:20****Fa ny voahary dia natao ho zava-poana**

Afaka adika hoe DH: "Fa Andriamanitra no nahatonga izay nohariany ho tsy afaka manatanteraka izay noeritreretiny"

**tsy noho ny sitrapony manokana, fa noho Ilay nanao izany**

Eto Paoly dia mamaritra ny "famoronana" ho toy ny olona izay afaka maniry. DH: "Tsy hoe izany no tian'ireo zavatra noharina, fa satria izany no tian'Andriamanitra"

**Izany dia ao amin'ilay toky nomena fa ireo voahary mihitsy no ho afahana**

Afaka adika hoe DH: "Fa fantatr'Andriamanitra fa hamonjy ny voahary Izy"

**amin'ny fanandevozan'ny fahalòvana**

Paoly dia miresaka momba ny maha tsy misy ilana azy ny zavatra voakasiky ny fahotana ho toy ny hoe faty miha-lo. Avy eo izy dia miresaka momba ny zavatra rehetra izay miaina izany ho toy ny andevon'ny tompo iray. DH: "amin'ny fahalòvana sy fahafatesana"

**amin'ny fahafahana ny amin'ny voninahitry ny zanak'Andriamanitra**

"ary hanafaka azy ireo rehefa manome voninahitra ireo zanany Izy"

**Fa fantatsika fa ny voahary rehetra dia miara-misento sy miara-miasa amin'ny fanaintainana na ankehitriny aza**

Oharina amin'ny vehivavy mitaraina rehefa miteraka ny voahary. DH: "Fa fantatsika fa ny zava-drehetra zay noharian'Andriamanitra dia maniry ny ho afaka ary misento tahaka ny vehivavy miteraka"

**Romans 8:23****izay manana ny voaloham-bokatin'ny Fanahy**

Mampitaha ireo mpino nandray ny Fanahy Masina amin'ny voaloham-bokatra ary legioma amin'ny fotoam-pamokarana i Paoly. Izany dia teny fanamafisana fa ny Fanahy Masina dia fanombohana amin'ny izay homen'Andriamanitra ireo mpino ihany.

**miandry ny fananganana antsika ho zanaka, ny fanavotana ny tenantsika**

Eto ny teny hoe "fananganana antsika" dia midika hoe: rehefa tonga ho isan'ny ankohonan'Andriamanitra tanteraka isika, toy ny zaza natsangana. Ny teny hoe "fanavotana" dia midika hoe: rehefa mamonjy antsika Andriamanitra. DH: "miandry ny fotoana hahatongavantsika ho isan'ny ankohonan'Andriamanitra tanteraka sy hanavotany ny tenantsika amin'ny fahalòvana sy fahafatesana"

**Fa tamin'izany toky izany no namonjena antsika**

Afaka adika hoe DH: "Fa Andriamanitra namonjy antsika satria isika dia matoky Azy"

**Fa izay atokisantsika fa hitranga dia mbola tsy hita, fa iza no miandry am-patokiana izay efa hitany?**

Mampiasa fanontaniana i Paoly eto mba hanampiana ny mpamaky hahazo ny teny hoe "fatokiana." DH: "Fa raha miandry am-patokiana isika, dia midika izany fa tsy mbola manana izay zavatra iriantsika isika. Tsy misy olona afaka miandry am-patokiana raha efa nanana izay zavatra iriany izy"

**Romans 8:26****Fampifandraisana ny foto-kevitra:**

Na dia notsindrian'i Paoly aza fa misy ady ao amin'ireo mpino manoloana ny nofo sy ny fanahy, dia ambarany fa manampy antsika ny Fanahy.

**fisentoana tsy hay tenenina**

"fitarainana tsy hay tononina"

**Izy izay mandinika ny fo**

Maneho an'Andriamanitra izany. Eto ny teny hoe "mandinika ny fo" dia midika hoe "mandalina ny eritreritra sy ny fihetseham-po." DH: "Andriamanitra, izay mahalala ireo eritreritsika sy fihetseham-pontsika rehetra"

**Romans 8:28****Fampifandraisan foto-kevitra:**

Mampatsiahy ireo mpino i Paoly fa tsy misy afaka mahasaraka azy ireo amin'ny fitiavan'Andriamanitra.

**ho an'ireo izay voantso**

Afaka adika hoe DH: "ho an'ireo izay nofidian'Andriamanitra"

**ireo izay fantany mialoha**

"ireo izay efa fantany talohan'ny namoronany azy ireo aza"

**dia notendreny mialoha ihany koa**

"nataony ho anjaran'izy ireo ihany koa izany" na "nomaniny mialoha ihany koa izany"

**mba hitovy endrika amin'ny Zanany**

Andriamanitra nanomana izany hatramin'ny fanomboan'ny fahariana mba hampitombo ireo izay mino an'i Jesosy, ilay Zanak'Andriamanitra, ho olona izay mitovy amin'ny Jesosy. Afaka adika hoe. DH: "fa Izy hanova azy ireo ho tahaka ny Zanany"

**zanaka**

Izany dia fiantsoana manan-danja an'i Jesosy, ilay zanak'Andriamanitra.

**mba ho Lahimatoa eo anivon'ireo rahalahy maro izy**

"mba ho lahimatoa ny Zanany"

**eo anivon'ireo rahalahy maro**

Eto ny teny hoe "rahalahy" dia manondro ireo mpino rehetra, na lahy na vavy. DH: "eo anivon'ny rahalahy maro sy rahavavy izay an'ny fianakavian'Andriamanitra"

**Ireo izay notendreny mialoha**

"Ireo izay nanaovan'Andriamanitra drafitra mialoha"

**dia nohamarininy ihany koa**

Eto ny teny hoe "nohamarinina" dia manondro ny lasa mba hanamafisana ny zavatra azo antoka fa

hitranga. DH: "ireo dia nohamarininy tamin'ny tenany ihany koa"

**dia nomeny voninahitra ihany koa.**

Eto ny teny hoe "nomena voninahitra" dia manondro ny lasa mba hanamafisana ny zavatra azo antoka hitranga. DH: "ireo dia homeny voninahitra ihany koa"

**Romans 8:31****Inona ary no tokony ho tenenintsika momba ireo zavatra ireo? Raha momba antsika Andriamanitra, iza no mahatohatra antsika?**

Mampiasa izany fanontaniana izany i Paoly ho fanamafisana ny hevitra izay lazainy. DH: "Iza no tokony ho fantatsika avy amin'izany rehetra izany: satria manampy antsika Andriamanitra, dia tsy misy afaka mahatohitra antsika"

**Izy izay tsy niaro ny Zanany lahy tokana**

Andriamanitra Ray nandefa ny Zanak'Andriamanitra, Jesosy Kristy, teo amin'ny hazo fijaliana mba ho sorona masina, tsy misy fetra izay ilaina mba hahatanteraka ny toetra masin'Andriamanitra mandrakizay, izay manohitra ny fahotan'ny olombelona. Eto ny teny hoe "Zanaka" dia fiantsoana manan-danja an'Jesosy, ilay Zanak'Andriamanitra.

**fa nanolotra Azy**

"fa nanolotra azy ho an'ireo fahavalony"

**ahoana no tsy hanomezany antsika maimaimpoana miaraka Aminy ny zava-drehetra ihany koa?**

Mampiasa izany fanontaniana izany i Paoly mba ho fanamafisana. DH: "Azo antoka fa hanome antsika maimaimpoana ny zavatra rehetra Izy!"

**Romans 8:33****Iza no hitondra fiampangana ireo olom-boafidin' Andriamanitra? Andriamanitra no ilay manamarina izany**

Mampiasa fanontaniana i Paoly mba ho fanamafisana. DH: "Tsy misy afaka ny hiampangana antsika eo anolohan'Andriamanitra satria Izy ilay iray izay manamarina antsika ao aminy"

**Iza ilay iray hanameloka?**

Mampiasa fanontaniana i Paoly mba ho fanamafisana. Tsy miandry valin-tenyakory izy. DH: "Tsy hisy afaka ny hanameloka antsika!"

**ary mihoatra izany, natsangana ihany koa Izy**

Afaka adika hoe DH: "mihoatra noho izany, izay natsangan'Andriamanitra tamin'ny maty" na "mihoatra noho izany, izay velona indray"

**Romans 8:35****Iza no hanasaraka antsika amin'ny fitiavan'i Kristy?**

Toy ny hoe milaza olona ity fanontaniana ity, saingy ny valiny manaraka eto dia manambara tranaga, fa tsy olona. Mety ho meresaka momba ny tranga ho

toy ny olona angamba i Paoly. DH: "Tsy misy olona afaka hanasaraka antsika amin'ny fitiavan'ny Kristy mihitsy" na "Tsy misy afaka mahasaraka antsika amin'ny fitiavan'i Kristy mihitsy"

**Fahoriana, sa fijaliana, sa fanenjehana, sa hanoanana, sa fitanjahana, sa loza, sa sabatra?**

Eto ny teny hoe "sabata" dia maneho olona iray izay mamono. DH: "Tsy misy olona afaka hampahory antsika, handratra antsika, haka ireo akanjo sy sakafo, na hamono atsika akory aza"

**Fahoriana, sa fijaliana**

Ireo teny ireo dia mitovy hevitra.

**Noho ianao**

Eto ny mpisolo-tena "ianao" dia milaza an'Andriamanitra. DH: "Ho anao"

**voavono andro lava izahay**

Ny teny "izahay" dia manondro ny olona izay nanoratra ity ampahany amin'ny Soratra Masina ity ary ao anatin'izany ihany koa ireo rehetra izay mitoetra ho mahatoky ao amin'Andriamanitra. Ny teny hoe "andro lava" dia fialza masaka mba ho fanamafisana ny amin'ny halehiben'ny loza atrahan'izy ireo. Mampiasa izany teny ao amin'ny Soratra Masina izany i Paoly mba hampisehoana fa ireo rehetra izay an'Andriamanitra dia tokony hanampoa fotoan-tsarotra. DH: "ny fahavalontsika dia mitady ny hamono antsika hatrany"

**Noraisina toy ny ondry ho vonoina izahay**

Eto Paoly dia mampitaha amin'ny biby fiompy ireo izay vonoin'ny olona satria mahatoky an'Andriamanitra. Afaka adika hoe DH: "Ny ainay dia tsy misy lanjany amin'izy ireo noho ny ondry izay vonoiny"

**Romans 8:37**

**mihoatra noho ny mpandresy izahay**

"tanterakay ny fandresena"

**amin'ny alalan'Ilay iray tia anay**

Azo hazaivana tsara ny karazam-pitiavana izay asehon'i Jesosy. DH: "noho i Jesosy, izay tia antsika loatra hany ka vonona ny ho faty ho antsika"

**Fa resy lahatra aho**

"Resy lahatra aho" na "matoky aho"

**ireo fanjakana**

Ireo mety ho dikany dia 1) ireo demonia na 2) ireo mpanjakan'ny tany sy ireo mpanapaka.

**na ireo hery**

Ireo mety ho dikany dia 1) Hery ara-panahy 2) olombelona misy hery.

## Chapter 9

<sup>1</sup> Milaza ny marina ao amin'i Kristy aho. Tsy mandainga aho, ary ny eritreritro no vavolombelona miaraka amiko ao amin'ny Fanahy Masina, <sup>2</sup> fa ho ahy dia misy alahelo lehibe ary fahoriana tsy mitsahatra ato ampoko. <sup>3</sup> Fa afaka naniry aho fa izaho tenako dia ho voaozona ka hiataka amin'i Kristy noho ny amin'ireo rahalahiko, ireo izay iray firazanana amiko araka ny nofo. <sup>4</sup> Izy ireo dia Isiraelita. Izy ireo dia manana fananganana, ny voninahitra, ireo fankatoavana, ny fanomezan'ny lalàna, ny fiderana an'Andriamanitra, ary ireo fampanantenana. <sup>5</sup> Ny azy ireo dia ireo razana izay nahatonga an'i Kristy ho tonga nofo, Izy izay Andriamanitra ambonin'ny rehetra. Ho deraina mandrakizay anie Izy. Amena. <sup>6</sup> Fa tsy foana ireo izay nampanantenain' Andriamanitra. Fa tsy izay rehetra avy any Isiraely no tena an'Isiraely. <sup>7</sup> Na ireo taranak'i Abrahama rehetra no tena zanany. Fa: "Amin'ny alalan'Isaka no hiantsoana ireo taranakao." <sup>8</sup> Izany hoe, ireo zanaky ny nofo dia tsy zanak' Andriamanitra. Fa ireo zanakin'ny fampanantenana no raisina ho taranaka. <sup>9</sup> Fa toy izao no tenin'ny fampanantenana: "Amin'izany fotoana izany dia ho avy Aho, ary homena zazalahy Saraha." <sup>10</sup> Tsy izany ihany, fa avy eo koa Rebeka hanan'anaka amin'ny lehilahy iray, Isaka raintsika <sup>11</sup> fa mbola tsy teraka akory ireo zaza ary mbola tsy nanao zavatra tsara na ratsy, mba ho toa ny tanjon'Andriamanitra araka ny fisafidianana, tsy noho ireo asa, fa noho Izy izay miantso <sup>12</sup> nambara tamin'dravehivavy hoe: "Ny zokiny dia hanompo ny zandriny." <sup>13</sup> Izany dia tahaka izay voasoratra hoe: "Jakoba tiako, fa Esao halako." <sup>14</sup> Inona ary no ho lazaintsika? Misy tsy fahamarinana ve miaraka amin'Andriamanitra? <sup>15</sup> Tsy hisy mihitsy anie izany. Fa hoy Izy tamin'i Mosesy hoe: "Hamindra fo amin'izay tiako hamindrana fo Aho, ary hangoraka ireo izay tiako hangorahana Aho." <sup>16</sup> Noho izany ary, dia tsy noho izy mikasa izany, na noho izy izay mihazakazaka, fa noho Andriamanitra, izay nampiseho ny famindram-po. <sup>17</sup> Fa ny Soratra Masina nanambara tamin'i Farao hoe: "Fa noho izany antony izany no nanandratako anao, mba hanehoako aminao ny heriko, ary mba hanambarana ny anarako eran-tany." <sup>18</sup> Noho izany, Andriamanitra dia mamindra fo amin'izay tiany, ary izay tiany, no ho hamafisiny fo. <sup>19</sup> Avy eo hilaza amiko ianareo hoe: "Nahoana no mbola mahita tsiny foana Izy?" Fa iza no mahatohitra ny sitrapony?" <sup>20</sup> Mifanohitra amin'izany, ralehilahy, iza moa ianao no mamaly manohitra an'Andriamanitra? Moa izay efa novolavolaina hilaza amin'ny mpamolavola izany hoe: "Nahoana no nataonao tahaka izao aho?" <sup>21</sup> Moa ny mpanefy vilany tsy manana zo amin'ny tanimanga ka ny vongana iray ihany no hanamboarana fitoerana amin'ny andro voatokana, ary fitoerana iray hafa amin'ny andavanandro? <sup>22</sup> Ahoana raha Andriamanitra, izay te-ampiseho ny fahatezerany sy hampahafantatra ny fahefany, no niaritra tamim-paharetana ireo fitoeran'ny fahatezerana nomanina ho amin'ny fahasimbaina? <sup>23</sup> Ahoana raha nataony izany mba hampahafantarany ny haren'ny voninahiny eo amin'ireo fitoeran'ny famindram-po, izay efa nomaniny mialoha ho amin'ny voninahitra? <sup>24</sup> Ahoana raha nataony ho antsika koa izany, izay nantsoiny ihany koa, tsy ho eo amin'ny samy Jiosy ihany, fa ho eo amin'ny ireo Jentilisa ihany koa? <sup>25</sup> Araka izay nolazainy tao amin'i Hosea ihany koa hoe: "Hantsoiko hoe oloko izay tsy oloko, ary hoe malalany ilay tsy malala." <sup>26</sup> Avy eo dia any amin'izay nilazàna tamin'izy ireo hoe: 'Tsy oloko ianareo,' any no hiantsoana azy ireo hoe: 'zanak'Andriamanitra velona.'" <sup>27</sup> Isaia niantso mafy ny amin'ny Isiraely hoe: "Raha tahaka ny fasika eny amin'ny ranomasina ny isan'ny zanak'Isiraely, dia ho voavonjy izay sisa ambiny, <sup>28</sup> fa ny Tompo hitondra ny teniny eto an-tany, feno ary tsy ho ela." <sup>29</sup> Araka ny nolazain'Isaia mialoha hoe: "Raha ny Tompo tompon'ny maro no tsy namela taranaka ho antsika, dia ho tahaka an'i Sodoma isika, ary ho lasa tahaka an'i Gomora." <sup>30</sup> Inona ary no holazaintsika? Fa ireo Jentilisa, izay tsy nitady ny fahamarinana, no nahazo ny fahamarinana, izay fahamarinana avy tamin'ny finoana. <sup>31</sup> Fa Isiraely, izay nitady ny lalàn'ny fahamarinana, dia tsy tonga tamin'izany. <sup>32</sup> Nahoana moa? Satria izy ireo tsy nitady izany tamin'ny finoana, fa tamin'ny asa. Tafintohin'ny vaton'ny fanafintohinana izy ireo, <sup>33</sup> araka izay efa voasoratra hoe: "Jereo, ao Ziona no ametrahako ny vaton'ny fanafintohinana sy vatolampin'ny fandikan-dalàna. Izay mino izany dia tsy ho menatra."

### Romans 9:1

#### Fampifandraisana ny foto-kevitra:

Milaza ny faniriany manokana ny hamonjena ny firenen'Israely rehetra i Paoly. Ary izy dia manindry ny amin'ireo fomba hafa izay nomanin'Andriamanitra mba hinoan'izy ireo.

#### Milaza ny marina ao amin'i Kristy aho. Tsy mandainga aho

Ireo fomba fiteny roa ireo dia manana hevitra mitovy. Ampisain'i Paoly mba hanindriana fa milaza ny marina izy.

**ary ny eritreritro no mijoro vavolombelona miaraka amiko ao amin'ny Fanahy Masina**  
 "Ny Fanahy Masina no mibaiko ny eritreritro ary manamafy izay lazaiko"

**fa ho ahy dia misy alahelo lehibe ato amiko ary fahoriana mandrakariva ato am-poko**  
 Eto ny teny hoe "fahoriana mandrakariva ato am-poko" dia fomba fiteny izay ampiasain'i Paoly mba hizarana ny fahoriam-panahiny. DH: "Milaza aminareo aho fa malaelo mafy tanteraka sy lalina aho"

**alahelo lehibe ato amiko ary fahoriana mandrakariva**  
 Ireo teny roa ireo dia mitovy dika. Miara-ampiasain'i Paoly ireo mba hanamafisana ny halehiben'ny fihetseham-pony.

### Romans 9:3

**Fa afaka naniry aho fa izaho tenako dia ho voaozona ka hiataka amin'i Kristy noho ny amin'ireo rahalahiko, ireo izay iray firazanana amiko araky ny nofo**  
 Afaka adika hoe DH: "Raha izaho manokana dia vonona ny hamela an'Andriamanitra hanozona ahy ary, hamoisaraka ahy amin'i Kristy mandrakizay raha izany no hanampy ireo Isiraelita namako, izay oloko manokana, mba hino an'i Kristy"

**ireo rahalahiko**  
 Eto izany dia midika hoe naman Kristiana, ao anatin'izany ny lehilahy sy ny vehivavy.

**Izy ireo dia Isiraelita**  
 "izay ireo, mitovy amiko, dia Isiraelita.  
 Andriamanitra nifidy azy ireo mba ho taranak'i Jakoba"

**Izy ireo dia manana fananganana**  
 Paoly dia mampiasa ny sari-teny "fananganana" mba hilaza fa ireo Isiraelita dia tahakan'ny zanak'Andriamanitra. DH: "Izy ireo dia manana an'Andriamanitra ho Ray"

**Ny azy ireo dia ireo razana izay nahatonga an'i Kristy ho tonga nofo**  
 Eto ny teny hoe "nahatonga an'i Kristy ho tonga nofo" dia midika fa Kristy dia taranaky ny razan'ny zanak'Israely ara-nofa. DH: "Kristy dia tonga nofo toy ny taranaka avy amin'ny razan'izy ireo"

### Romans 9:6

**Fampifanadraisana ny foto-kevitra:**  
 Manamafy i Paoly fa ireo izay teraka tao amin'ny fianakavian'Israely dia afaka ny ho tena isan'ny Isiraely amin'ny alalan'ny finoana.

**Fa tsy foana ireo izay nampanantenain' Andriamanitra**  
 Fa Andriamanitra dia tsy nivadika tamin'ny fampanantenany" na "Nitazona ny fampanantenany Andriamanitra"

**Fa tsy izay rehetra avy any Isiraely no tena an'Israely**  
 Andriamanitra dia tsy nanao ireo fampanantenany ho an'ireo rehetra taranaka ara-nofon'ny isiraely (na Jakoba), fa ho an'ireo taranaka ara-panahiny, izany hoe, ireo izay mino an'i Jesosy.

**Na ireo taranak'i Abrahama rehetra no tena zanany**  
 "ary tsy zanak'Andriamanitra satria izy ireo dia taranaky'i Abrahama"

### Romans 9:8

**ireo zanaky ny nofo dia tsy zanak' Andriamanitra**  
 Eto ny teny hoe "zanaky ny nofo" dia teny milaza ireo taranaka ara-nofon'i Abrahama. DH: "tsy ireo taranak'i Abrahama rehetra"

**zanak' Andriamanitra**  
 Io dia sarin-teny izay maneho ireo izay taranaka ara-panahy, ireo izay manana finoana an'i Jesosy.

**ireo zanakin'ny fampanantenana**  
 Ilazana ny olona izay handova ny fampanantenana izay nomen'Andriamanitra an'i Abrahama io.

**ary homena zazalahy Saraha**  
 Afaka adikanao amin'ny fomba izay maneho fa Andriamanitra dia hanome zazalahy an'i Saraha io. DH: "Hanome zazalahy an'i Saraha Aho"

### Romans 9:10

**Rebeka**  
 "Rebeka" dia fomba fanononan'ny Testamenta vaovao ny hoe "Rebekah."

**Isaka raintsika ... Izany dia tahaka**  
 DH: "Isaka raintsika, izany dia nolazaina taminy, 'Ny zokiny dia hanompo ny zandriny.' Ary mbola tsy teraka ireo zaza ... noho izy izay niantso."

**raintsika**  
 Paoly dia milaza an' i Isaka ho toy ny "raintsika" satria Isaka dia razam-be an'i Paoly sy ireo mpino Jiosy ao Roma.

**hanan'anaka**  
 "ho bevohoka"

**fa mbola tsy teraka akory ireo zaza ary mbola tsy nanao zavatra tsara na ratsy**  
 "talohan'ny nahaterahan'ireo zaza sy talohan'ny nahavitan'izy ireo izay zavatra rehetra, na tsara na ratsy"

**mba ho toa ny tanjon'Andriamanitra araka ny fisafidianana**  
 "mba hitrangan'ireo zavatra tian'Andriamanitra araka ny safidiny"

**fa mbola tsy teraka akory ireo zaza**  
 "talohan'ny nahaterahan'ireo zaza"

**ary mbola tsy nanao zavatra tsara na ratsy**  
"Fa tsy noho ny zavatra no nanaovan'izy ireo"

**noho Izy**  
Noho Andriamanitra

**nambara tamin'dravehivavy hoe: "Ny zokiny dia hanompo ny zandriny.**  
"Andriamanitra niteny tamin'ny Rebeka hoe: 'Ny zokiny lahy hanompo ny zandriny lahy'"

**Jakoba tiako, fa Esao halako**  
Tsy hoe mankahala ara-bakiteny an'i Esao Andriamanitra, fa tia an'i Jakoba mihoatra lavitra ny fitiavany an'i Esao Andriamanitra.

### **Romans 9:14**

**Inona ary no ho lazaintsika?**  
Mampiasa fanontaniana i Paoly mba hisintonana ny sain'ireo mpamaky.

**Tsy hisy mihitsy anie izany**  
"Tsy hisy izany!" na "Tsia dia tsia tokoa!" Io fomba fiteny io dia mandà mafy ny mety hitrangan'izany. Mety manana fomba fiteny mitovy amin'izany ianao ao amin'ny fiteninao izay azonao ampiasaina eto.

**Fa hoy Izy tamin'i Mosesy**  
Miresaka momba ny firesahan'Andriamanitra amin'i Mosesy toy ny hoe natao amin'izao fotoana izao i Paoly. DH: "Fa Andriamanitra niteny tamin'i Mosesy"

**dia tsy noho izy mikasa izany, na noho izy izay mihazakazaka**  
"Fa tsy noho izay tian'ny olona na nohon'ny fiezahan'izy ireo mafy"

**na noho izy izay mihazakazaka**  
Resahin'i Paoly ho toy ny olona mihazakazaka mafy ny olona izay manao ireo zavatra tsara mba hahazahoany ny fankasitranan'Andriamanitra.

### **Romans 9:17**

**Fa ny Soratra Masina nanambara**  
DH: "Ny Soratra Masina dia mirakitra izay lazain'Andriamanitra"

**izaho**  
Andriamanitra dia milaza ny amin'ny tenany ihany.

**mba hanambarana ny anarako eran-tany**  
Afaka adika hoe DH: "ary mba hanambaran'ny olona ny anarako eny amin'ny tany rehetra"

**ny anarako**  
Izany dia ilazana an'Andriamanitra ny amin'ny maha izy Azy manontolo.

**ary izay tiany, no ho hamafisiny.**  
Andriamanitra manamafy fo izay rehetra tiany ho ho hamafisim-po.

### **Romans 9:19**

**Avy eo hilaza amiko ianareo**  
Miresaka amin'ireo mpitsikera ny fampianarany toy ny miresaka amin'ny olona iray ihany i Paoly.

**Nahoana no mbola mahita tsiny foana Izy?" Fa iza no mahatohitra ny sitrapony?**  
Ireo dia fanontanina fampisainana izay ampiasain'i Paoly mba hampidirana fanamafisana. Afaka adika ho teny tsootra mafonja ireo fanontaniana ireo.

**izy**  
izany dia milaza an'Andriamanitra.

**Moa izay efa novolavolaina hilaza ... amin'ny andavanandro?**  
Ampiasain'i Paoly ho sarin-teny ilazana ny zon'ny mpahary hanao izay tiany amin'ny voahariny ny zon'ny mpanao tanimanga hanao izay karazana fitoeran-javatra tiany amin'ny tanimanga. Mametraka ireo fanontaniana ireo i Paoly mba hanindriana ny heviny.

**Nahoana no nataonao tahaka izao aho?**  
Ny teny hoe "ianao" dia milaza an'Andriamanitra. Mametraka izany fanontaniana izany i Paoly mba ho fanamafisana. Afaka adika heoe DH: "Andriamanitra, tsy tokony nanao ahy ho toy izao ianao!"

### **Romans 9:22**

**Izy**  
Ny teny hoe "izy" dia maneho an'Andriamanitra.

**fitoeran'ny fahatezerana ... fitoeran'ny famindram-po**  
Miresaka ny amin'ny olona ho toy ny hoe fitoeran-javatra i Paoly. DH: "Olona mendrika ny fahatezerana ... olona mendrika ny famindram-po"

**ny haren'ny voninahiny**  
Mampitaha ny hakanton'ny asan'Andriamanitra amin'ny "harena" lehibe i Paoly. DH: "ny voninahiny, izay sarobidy tokoa,"

**izay efa nomaniny mialoha ho amin'ny voninahitra**  
Eto ny teny "voninahitra" dia milaza ny fiainana any an-danitra miaraka amin'Andriamanitra. DH: "Ireo izay nanomanany mialoha ny fotoana mba hiainan'izy ireo miaraka aminy"

**ho antsika koa**  
Ny teny hoe "antsika" dia manondro an'i Paoly sy ireo mpino namana.

**nantsoiny**  
Eto ny teny hoe "nantsoiny" dia midika fa Andriamanitra dia nanendry na nifidy ireo zanany,

mba ho mpanompony ary mpanambara ny hafatry ny famonjena amin'ny alalan'i Jesosy.

### Romans 9:25

#### Fampifandraisana ny foto-kevitra:

Ato amin'ity fizarana iray ity Paoly dia manazava ny tsy finoan'Isiraely ho toy ny firenena izay nambara mialohan'ny fotoana tamin'ny alalan'i Hosea mpaminany.

#### Araka izay nolazainy tao amin'i Hosea ihany koa

Eto ny mpisolo tena tampisaka "-ny" dia maneho an'Andriamanitra. DH: "Araka ny nolazain'Andriamanitra ihany koa ao amin'ny boky izay nosoratan'i Hosea"

#### Hosea

Hosea dia mpaminany.

#### Hiantso ny oloko izay tsy oloko Aho

"Hifidy ho oloko ireo izay tsy oloko Aho"

#### ny malalany ilay tsy malala

Eto ny teny hoe "malalany" dia ny maneho an'i Gomera, vadin'i Hosea, izay misolo-tena ny firenen'Isiraely. Afaka adika hoe. DH: "Hifidy ilay iray izay tsy tiako ho tiako Aho"

#### 'zanak'Andriamanitra velona

Ny teny hoe "velona" dia mety hilazana hoe Andriamanitra irery ihany no Andriamanitra "marina," ary toy ireo sampy. DH: "zanak'ilay Andriamanitra marina."

### Romans 9:27

#### niantso mafy

"nihiaka mafy"

#### tahaka ny fasika eny amin'ny ranomasina

Eto Paoly dia mampitaha ny isan'ireo olona ao Isiraely amin'ny isan'ny fasika eny amin'ny ranomasina. DH: "tsy tambo isaina"

#### ho voavonjy

Mampiasa ny teny hoe "voavonjy" amin'ny heviny ara-panahy i Paoly. Raha mamonjy olona Andriamanitra, dia midika izany fa amin'ny alalan'ny finoana ny fahafatesan'i Jesosy teo amin'ny hazofijaliana, dia namela heloka azy Andriamanitra ary nanavotra azy mba tsy voasazy nohon'ny otany. Afaka adika hoe DH: "Andriamanitra hamonjy"

#### Teniny

Izany dia manambara ny zava-drehetra izay nolazain'Andriamanitra na nodidiany.

#### antsika ... isika

Eto ny teny hoe "antsika" sy "isika" dia manondro an'i Isaia, ary ao anatin'izany ireo zanak'Isiraely.

#### dia ho tahaka an'i Sodoma isika, ary ho lasa tahaka an'i Gomora

Afaka adika hoe DH: "ho namotika antsika rehetra Andriamanitra, tahaka ny namotehany ireo tanànan'i Sodoma sy Gomora"

### Romans 9:30

#### Inona ary no holazaintsika?

Mampiasa fanontaniana i Paoly mba hisintonana ny sain'ny mpamaky. DH: "Izao no tsy maintsy lazaintsika"

#### Fa ireo Jentilisa

"Isika dia hilaza fa ireo Jentilisa"

#### izay tsy nitady ny fahamarinana

"izay tsy niezaka ny hila sitraka tamin'Andriamanitra izy"

#### zay fahamarinana avy tamin'ny finoana

Eto ny teny hoe "tamin'ny finoana" dia ilazana ny fametrahana ny fitokisana amin'i Kristy. DH: "fa Andriamanitra nanamarina azy ireo tao aminy rehefa natoky an'i Kristy izy ireo"

#### dia tsy tonga tamin'izany

Izany dia midika fa ireo zanak'Isiraely dia tsy afaka ny nahazo sitraka avy amin'Andriamanitra tamin'ny fiezahana hitandrina ny lalàna. DH: "tsy afaka ny nahazo sitraka tamin'Andriamanitra tamin'ny fihazonana ny lalàna satria tsy afaka nihazona izany ireo"

### Romans 9:32

#### Nahoana moa?

Paoly dia mametraka izany fanontaniana mba hisintonana ny sain'ny mpamaky. DH: "Nahoana izy ireo no tsy ahatratra ny fahamarinana?"

#### tamin'ny asa

Maneho ireo zavatra izay ataon'ny olona mba hilana sitraka amin'Andriamanitra io. DH: "amin'ny fiezahana hanao zavatra izay mety hahafaly an'Andriamanitra" na "amin'ny fitandremana ny lalàna"

#### araka izay efa voasoratra

Afaka marihanao fa Isaia no nanoratra izany. Afaka adika hoe DH: "araka izay nosoratan'Isaia mpaminany"

#### ao Ziona

Ziona eto dia maneho an'Isiraely. DH: "ao Isiraely"

#### vaton'ny fanafintohinana sy vatolampin'ny fandikan-dalàna

Ireo teny ireo dia samy mitovy hevitra ary sarinteny maneho an'i Jesosy sy ny fahafatesany teo amin'ny hazofijaliana. Toy ny hoe tafintohina tamin'ny vato ny olona satria rikoriko ny amin'ny

feritreretana ny fahafatesan'i Jesosy teo amin'ny hazo fijaliana izy ireo.

**mino izany**

Satria entina ilazana olona iray ny vato, dia mety mila adikanao hoe "mino azy" io.

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## Chapter 10

<sup>1</sup> Ry rahalahy, ny irin'ny foko sy ny angatahiko amin'Andriamanitra ho azy ireo, dia ny famonjena azy ireo. <sup>2</sup> Fa mijoro vavolombelona momba azy ireo aho fa mafana fo ho an'Andriamanitra izy ireo, nefa tsy araka ny fahalalana. <sup>3</sup> Fa tsy mahafantatra ny fahamarinan'Andriamanitra ireny, ary mitady hametraka ny fahamarinan'izy ireo manokana. Tsy mnanaiky ny fahamarinan'Andriamanitra izy ireny. <sup>4</sup> Fa Kristy no fahatanterahan'ny lalàna ho fahamarinana ho an'izay rehetra mino. <sup>5</sup> Fa Mosesy manoratra momban'ny fahamarinana izay avy amin'ny lalàna hoe: "Ny olona izay manao ny fahamarinan'ny lalàna dia hiaina amin'izany fahamarinana izany." <sup>6</sup> Fa ny fahamarinana izay avy amin'ny finoana dia milaza hoe: "Aza milaza izao ao am-po hoe: 'Iza no hiakatra any an-danitra?' (izany dia, mampidina an'i Kristy); <sup>7</sup> ary aza miteny hoe: 'Iza no hidina any amin'ny lalina?'" (izany dia, mampiakatra an'i Kristy amin'ny maty). <sup>8</sup> Fa inona no ambaran'izany? "Eo akaikinao ny teny, ao am-bavanao ary ao am-ponao." Izany no tenin'ny finoana, izay ambaranay. <sup>9</sup> Fa raha amin'ny vavanao no anekenao an'i Jesosy ho Tompo, ary mino amin'ny fonao fa natsangan'Andriamanitra tamin'ny maty Izy, dia ho vonjena ianao. <sup>10</sup> Fa amin'ny fo no inoan'ny olona ny fahamarinana, ary amin'ny vava no anekeny ny famonjena. <sup>11</sup> Fa hoy ny Soratra Masina hoe: "Tsy ho menatra izay rehetra mino Azy." <sup>12</sup> Fa tsy misy fahasamihafana eo amin'ny Jiosy sy Grika. Fa Tompo iray ihany no Tompon'ny rehetra, ary harem-pahasoavana ho an'izay rehetra miantso Azy Izy. <sup>13</sup> Fa izay rehetra miantso ny anaran'ny Tompo no ho vonjena. <sup>14</sup> Ahoana ary no ahafahan'izy ireo miantso Azy izay tsy ninoany? Ahoana no ahafahan'izy ireo mino Azy izay tsy ren'izy ireo? Ahoana no ahafahan'izy ireo mandre raha tsy misy mpitory? <sup>15</sup> Ary ahoana no ahafahan'izy ireo mitory, raha tsy nisy naniraka? \_ Araka ny voasoratra hoe: "Endrey ny hatsaran'ny tongotr'ireo manambara ireo zava-tsoan'ny filazantsara!" <sup>16</sup> Kanefa tsy izy rehetra no nihaino ny filazantsara. Fa hoy Isaia hoe: "Tampo, iza no nino ny hafatray?" <sup>17</sup> Noho izany ny finoana dia avy amin'ny fihainoana, ary ny fihainoana avy amin'ny tenin'i Kristy. <sup>18</sup> Fa hoy aho hoe: "Moa ve tsy nisy nandre izy ireo?" Eny, tena marina. "Ny feon'izy ireo dia efa nivoaka manerantany, ary ny tenin'izy ireo hatrany amin'ny faran'izao tontolo izao." <sup>19</sup> Ankoatra izay, hoy aho hoe: "Moa ve tsy nahafantatra ny Israely?" Tamin'ny voalohany Mosesy nilaza hoe: "Ho ataoko saropiaro amin'izay tsy firenena akory ianareo. Amin'ny firenena izay tsy misy fahalalana, ho ataoko tonga amin'ny fahatezerana ianareo." <sup>20</sup> Ary eo tena sahy tokoa Isaia rehefa niteny izy hoe: "Hitan'ireo izay tsy nitady ahy aho. Niseho tamin'ireo izay tsy nanontany ahy aho." <sup>21</sup> Fa hoy izy tamin'Israely hoe: "Tontolon'ny no nanatsorako ny tanako tamin'ny olona tsy mankatoa sy maditra."

### Romans 10:1

#### Fampifandraisana ny foto-kevitra:

Manohy milaza ny faniriany ny ho an'ny Isiraely mba hino i Paoly, saingy tsindriany fa na ireo Jiosy na ny olona tsirairay hafa koa dia amin'ny finoana an'i Jesosy ihany no ho voavonjy.

#### Ry rahalahy

Eto izany diaentina ilazana ireo namana Kristiana, ao anatin'izany na ny lehilahy na vehivavy.

#### ny irin'ny foko

'ny faniriako lehibe indrindra"

#### dia ho azy ireo, ho amin'ny famonjena azy ireo

"fa Andriamanitra hamonjy ireo Jiosy"

#### mijoro vavolombelona momba azy ireo aho

"manambara marina ny amin'izy ireo aho"

#### Fa tsy mahafantatra ny fahamarinan'Andriamanitra ireny

Eto ny hoe "fahamarinana" dia entina ilazana ny fomba hanamarin'Andriamanitra ny olona amin'ny

tenany. Afaka hazavainao kokoa izany ao amin'ny fandikan-teny. DH: "Fatsy fantatr'izy ireo ny fomba hanamarinan'Andriamanitra ny olona amin'ny tenany"

#### Tsy manaiky ny fahamarinan'Andriamanitra izy ireny

"tsy nanaiky ny fomba hanamarin'Andriamanitra ny olona amin'ny tenany izy ireo"

### Romans 10:4

#### Fa Kristy no fahatanterahan'ny lalàna

"Fa kristy no nahatanteraka feno ny lalàna"

#### ho fahamarinana ho an'izay rehetra mino

Eto ny teny hoe "ireo mpino" dia midika hoe "matoky." DH: "mba hanamarinany eo anolohan'Andriamanitra ny tsirairay izay matoky Azy"

#### ny fahamarinana izay avy amin'ny lalàna

Paoly dia miresaka momba ny "fahamarinana" ho toy ny velona ary afaka mihetsika. DH: "ahoana no hanamarinan'ny lalàna ny olona eo anoloan'Andriamanitra"

**Ny olona izay manao ny fahamarinan'ny lalàna dia hiaina amin'izany fahamarinana izany**

Mba ho voamarina eo amin'Andriamanitra amin'ny alalan'ny lalàna, dia tokony nihazona tanteraka ny lalàna ny olona iray, izay tsy hay atao izany. DH: "Ny olona izay mankatoa tanteraka lalàna dia ho velona satria ny lalàna dia hanamarina azy eo anoloan'Andriamanitra"

**hiaina**

Ny teny hoe "hiaina" dia afaka adika hoe 1) fiainana mandrakizay na 2) fiainana mety maty ao amin'ny fikambanana amin'Andriamanitra.

**Romans 10:6****Fa ny fahamarinana izay avy amin'ny finoana dia milaza hoe**

Eto ny teny hoe "fahamarinana" dia voafaritra ho toy ny olona izay afaka miteny. DH: "Fa Mosesy nanoratra momba ny fomba hanamarinan'ny finoana ny olona eo anoloan'Andriamanitra"

**Aza milaza izao ao am-po**

Niresaka tamin'ireo olona toy ny miresaka amin'ny olona iray ihany i Mosesy. DH: "Aza miteny amin'ny tenanao"

**Iza no hiakatra any an-danitra?**

Mampiasa fanontaniana i Mosesy mba hampianarany ny mpihaino. Afaka adika hoe DH: "Tsy misy afaka miakatra any an-danitra"

**izany dia, ny mampidina an'i Kristy**

"mba hampidinan'izy ireo an'i Kristy eto an-tany"

**Iza no hidina any amin'ny lalina**

Mampiasa fanontaniana i Mosesy mba hampianarana ireo mpihaino. DH: Tsy misy olona afaka midina ary miditra any amin'ny toerana izay misy ny fanahin'ireo olona maty"

**zany dia, mampiakatra an'i Kristy amin'ny maty**

"mba hampitsanganan'izy ireo an'i Kristy amin'ny maty"

**maty**

Eto ny hoe "maty" dia midika fahafatesana ara-nofa.

**Romans 10:8****Fa inona no ambaran'izany?**

Ny teny hoe "izany" dia milaza ny "fahamarinana" ao amin'ny 10:6. Eto i Paoly dia mamaritra ny "fahamarinana" ho toy ny olona izay afaka miresaka. Mampiasa izany fanontaniana i Paoly mba ho hanisina fanindriana ny valin-teny izay homeny. DH: "Fa izao no lazain'i Mosesy"

**Eo akaikinao ny teny**

Miresaka ny "hafatr'Andriamanitra" ho toy ny olona izay afaka mihetsika i Paoly. DH: "Eto tokoa ny hafatra"

**amin'ny vavanao**

Ny teny hoe "vava" dia teny ilazana ireo izay lazain'ny olona. DH: "ao amin'izay lazainao"

**ary ao am-ponao**

Ny teny hoe "ao am-ponao" dia fomba fiteny izay ilzana izay eritreretin'ny olona sy hinoany. DH: "ary ao amin'izay eritreretinao sy hinoanao"

**raha amin'ny vavanao no anekenao an'i Jesosy ho Tompo**

"rafa manaiky ianao fa Jesosy no Tompo"

**mino amin'ny fonao**

"manaiky fa marina"

**Nanangana azy tamin'ny maty**

Eto izany dia midika fa Andriamanitra no nanangana an'i Jesosy ho velona indray.

**dia ho vonjena ianao**

Afaka adika hoe DH: "dia hamonjy anao Andriamanitra"

**Fa amin'ny fo no inoan'ny olona ny fahamarinana, ary amin'ny vava no aneken'ny famonjena**

Eto ny teny "fo" dia maneho ny saina na sitra-po. DH: "Fa amin'ny saina no atokisan'ny olona ary sy maha-marina azy eo anoloan'Andriamanitra, ary amin'ny vava no haneken'ny olona sy hamonjen'Andriamanitra azy"

**amin'ny vava**

Eto ny "vava" dia maneho ny fahafahan'ny olona miteny.

**Romans 10:11****Fa hoy ny Soratra Masina**

Miresaka ny amin'ny Soratra masina ho toy ny velona ary manam-peo i Paoly. DH: "Fa nosoratan'Isaia tao amin'ny Soratra Masina"

**Tsy ho menatra izay rehetra mino Azy**

Izany dia mitovy amin'ny hoe: "Izay rehetra tsy mino dia ho menatra." Afaka adika hoe DH: "Hanome voninahitra ireo rehetra izay mino Azy Andriamanitra"

**Fa tsy misy fahasamihafana eo amin'ny Jiosy sy Grika**

Misy hevitra ambadika tia n'i Paoly ambara fa Andriamanitra dia mampitovy ny olona rehetra. Afaka adika mazava koa hoe. DH: "Amin'izany, Andriamanitra dia mampitovy ireo Jiosy sy ireo tsy Jiosy"

**ary harem-pahasoavana ho an'izay rehetra miantso Azy Izy**

Eto ny teny "harem-pahasoavana" dia midika fa Andriamanitra dia manome harem-pitahiana. DH: "ary izy dia manome harem-pitahiana ny rehetra izay mitoky Aminy"

**Fa izay rehetra miantso ny anaran'ny Tompo no ho vonjena.**

Eto ny teny hoe "anarana" dia maneho an'i Jesosy. Afaka adika hoe DH: "Ny Tompo hamonjy ny olona rehetra izay mitoky Aminy"

### **Romans 10:14**

**Ahoana ary no ahafahan'izy ireo miantso Azy tsy izay ninoany?**

Mampiasa fanontaniana i Paoly mba ho fanindriana ny lanjan'ny fitondrana ny vaovao mahafalin'i Kristy ho an'ireo izay tsy nahare. Ny teny hoe "izy ireo" dia manondro ireo izay mbola tsy an'Andriamanitra. DH: "Ireo izay tsy mino an'Andriamanitra dia tsy afaka miantso Azy"

**Ahoana no ahafahan'izy ireo mino Azy izay tsy ren'izy ireo?**

Mampiasa fanontaniana iray hafa i Paoly noho'ny antony iray ihany. DH: "Ary izy ireo dia tsy afaka ny hino Azy raha tsy mandre ny hafatra" na "Ary izy ireo dia tsy afaka ny hino Azy raha tsy maheno ny hafatra momba Azy"

**mino**

Eto izany dia midika hoe manaiky fa marina izay lazain'izany olona izany.

**Ahoana no ahafahan'izy ireo mandre raha tsy misy mpitory?**

Mampiasa fanontaniana iray hafa i Paoly nohon'ny antony mitovy amin'izany ihany. DH: "Ary izy ireo dia tsy afaka mahare ny hafatra raha tsy misy olona milaza amin'izy ireo"

**Ary ahoana no afahan'izy ireo mitory, raha tsy nisy naniraka?**

Mampiasa fanontaniana iray hafa i Paoly nohon'ny antony mitovy amin'izany ihany. Ny teny hoe "izy ireo" dia manondro ireo olona izay an'Andriamanitra. DH: "Ary izy ireo dia tsy afaka miteny ny olona hafa ny hafatra rafa tsy misy olona mandefa azy ireo"

**Endrey ny hatsaran'ny tongotr'ilay manambara ireo zavatra tsaran'ny filazantsara**

Mampiasa ny hoe "tongotra" mba hanehoana ireo izay mandeha ary mitondra ny hafatra ho an'ireo izay mbola tsy nahare izany. DH: "Mahafinaritra tokoa raha ny mpitondra hafatra no tonga ary milaza aminay ny vaovao mahafaly!"

### **Romans 10:16**

**Kanefa tsy izy rehetra no nihaino**

Eto ny teny hoe "izy rehetra" dia manondro ireo Jiosy. "Kanefa tsy ireo Jiosy rehetra no nihaino"

**Tompo, iza no nino ny hafatray?**

Mampiasa izany fanontaniana izany i Paoly mba hanindriana fa naminany tao amin'ny Soratra Masina Isaia fa Jiosy maro no tsy hino an'iJesosy. Afaka adika ho teny tsotra izany. DH: "Tompo, maro

amin'izy ireo no tsy nino ny hafatray" Finoana - manaiky na matoky fa marina ny zavatra iray.

**ny hafatray**

Eto ny mpisolo-tena dia manondro an'Andriamanitra sy Isaia.

**ny finoana dia avy amin'ny fihainoana**

Eto ny "finoana" dia ilazana ny "finoana an'i Kristy"

### **Romans 10:18**

**Fa hoy aho hoe: "Moa ve tsy nisy nandre izy ireo?" Eny, tena marina**

Mampiasa fanontaniana i Paoly mba ho fanamafisana. Afaka adika ho teny tsotra izany. DH: "Fa, milaza aho fa ny Jiosy dia azo antoka fa nahare ny hafatra momba an'i Kristy"

**Ny feon'izy ireo dia efa nivoaka maneran-tany, ary ny tenin'izy ireo hatrany amin'ny faran'ny tany."**

Mitovy hevitra ihany ireo teny anankiroa ireo ary ampiasain'i Paoly ireo mba ho fanamafisana. Ny teny hoe "izy ireo" dia manondro ny masoandro, volana, ary kintana. Eto ireo dia nofaritana ho toy ny olona mpitondra hafatra izay manambara amin'ny hafa ny momba an'Andriamanitra. Izany dia maneho fa ny fisian'ireo dia mampiseho ny herin'Andriamanitra sy ny voninahiny. Afaka hazavaina fa Paoly dia milaza ny teny avy ao amin'ny Soratra masina eto. DH: "Araka ny voarakitry ny Soratra Masina, ny masoandro, volana, ary ireo kintana dia porofon'ny herin'Andriamanitra sy ny voninahiny, ary ny olona rehetra eto amin'izao tontolo izao mahita azy ireo ary mahafantatra ny marina momba an'Andriamanitra"

### **Romans 10:19**

**Ankoatra izay, milaza aho hoe: "Moa ve tsy nahafantatra ny Israely?"**

Mampiasa fanontaniana i Paoly mba ho fanamafisana. Ny teny hoe "Israely" dia ilazana ny olona izay nonina tao amin'ny firenen'Israely. DH: "Lazaiko aminareo indray fa ny vahoakan'Israely dia nahalala ny hafatra tokoa"

**Tamin'ny voalohany Mosesy nilaza hoe: "Ho ataoko saropiaro ... ho ataoko tezitra ianareo**

Izany dia midika fa nosoratan'i Mosesy izay nolazain'Andriamanitra. Ny teny "ataoko" dia manondro an'Andriamanitra, ary ny hoe "ianareo" dia manondro ny zanak'Israely. DH: "Voalohany Mosesy miteny fa Andriamanitra dia hiantsy anareo ... Andriamanitra dia hampatezitra anareo"

**amin'izay tsy firenena akory**

"amin'ireo izay tsy heverinareo ho tena firenena akory" na "amin'ireo olona izay tsy an'ny firenena"

**Amin'ny firenena izay tsy misy fahalalana**

Eto ny teny hoe "tsy misy fahalalana" dia entina ilazana ireo olona izay tsy mahafantatra

an'Andriamanitra. DH: "Amin'ny firenena izay misy olona tsy mahafantatra Ahy na ireo didiko"

**ho ataoko tezitra ianareo**

"hanao izay hahatezitra anareo Aho"

**Ianareo**

Manondro ny firenen'Israely.

**Romans 10:20**

**Fampahafantarana amin'ny ankapobeny:**

Eto ny teny hoe "Ahy," sy "aho," dia milaza an'Andriamanitra.

**Avy eo tena sahy Isaia rehefa niteny izy hoe**

Izany dia midika fa Isaia mpaminany dia nanoratra izay nolazain'Andriamanitra.

**Hitan'ireo izay tsy nitady ahy aho**

Matetika ireo mpaminany dia miresaka ny zavatra ho avy ho toy ny hoe efa nitranga. Izany dia

manamafy fa ireo faminanina dia tanteraka. Afaka adika hoe DH: "Na dia ireo olona Jentilisa tsy mitady Ahy aza, dia hahita Ahy"

**Ary niseho tamin'ireo izay tsy nanontany ahy aho**  
"nampafantatra ny tenako Aho"

**Fa hoy izy**

Ny hoe "Izy" dia manondro an'Andriamanitra, izay miresaka amin'ny alalan'Isaia.

**Tontolon'ny andro**

Izany fehezanteny izany dia ampiasana ho fanamafisana fa Andriamanitra dia miezaka hatrany. "manohy hatrany"

**nanatsorako ny tanako tamin'ny olona tsy mankatò sy manohitra**

"Niezaka ny handray sy hanampy anareo aho, nefa nandà ny fanampiano ianareo ary nanohy ny tsy fankatoavanareo"

## Chapter 11

<sup>1</sup> Ary niteny aho, narian'Andriamanitra ve ny olony? Sanatria anie izany. Fa izaho ihany koa dia Isiraelita, taranak'i Abrahama, avy amin'ny fokon'i Benjamina. <sup>2</sup> Andriamanitra dia tsy nanary ny olony, izay efa fantany teo aloha. Tsy fantatrarao ve izay voalazan'ny Soratra Masina momba an'i Elia, dia ilay fitarainany tamin'Andriamanitra namely an'Israely? hoe: <sup>3</sup> Tompo, izy ireo dia namono ireo mpaminaninao, namotika ny alitaranao. Izaho irery sisa tavela, ary mifofo ny aiko izy ireo." <sup>4</sup> Fa inona no valin-teny nambaran'Andriamanitra azy? "Nanokana fito arivo lahy ho an'ny tenako Aho izay tsy nandohalika teo amin'ny Bala." <sup>5</sup> Dia toy izany, amin'izao ankehitriny izao ihany koa dia misy sisa ihany nohon'ny fisafidianana amin'ny fahasoavana. <sup>6</sup> Fa raha avy amin'ny fahasoavana izany, dia tsy avy amin'ny asa intsony. Fa raha izany dia tsy fahasoavana intsony ny fahasoavana. <sup>7</sup> Inona ary? Ny zavatra izay notadiavin'Isiraely, dia tsy azony, fa ny voafidy no nahazo izany, ary nohamafisina ireo ambiny. <sup>8</sup> Izany dia araka ny efa voasoratra hoe: "Andriamanitra dia nanome azy ireo ny fanahin'ny fitavozavozana, maso mba tsy hahitan'izy ireo, ary sofina mba tsy handrenesan'izy ireo, mandrak'androany." <sup>9</sup> Ary hoy i Davida hoe: "Aoka ny latabany ho harato sy fandrika, ho vato mamingana sy valifaty ho azy ireo. <sup>10</sup> Aoka ny mason'izy ireo hohamaizinina mba tsy hahita, ary aoka hiondrika mandrakizay ny lamosin'izy ireo." <sup>11</sup> Dia hoy aho hoe: "Moa ve tafintohina ireo mba ho lavo?" Sanatria anie izany. Fa kosa, avy amin'ny fahalavoan'izy ireo, no nahatongavan'ny famonjena teo amin'ireo jentilisa, mba hampialona azy ireo. <sup>12</sup> Ary raha ny fahalavoan'izy ireo no haren'izao tontolo izao, ary raha ny fahaverezan'izy ireo no haren'ireo jentilisa, dia manao ahoana ny halehiben'ny fahatanterahan'izy ireo? <sup>13</sup> Fa ankehitriny dia miresaka aminareo Jentilisa aho, ary raha mbola apostolin'ireo Jentilisa aho, dia mankasitraka ny fanompoako. <sup>14</sup> Angamba hampialona ireo izay avy amin'ny nofoko manokana aho. Angamba hamonjy ny sasany amin'izy ireo isika. <sup>15</sup> Fa raha midika fampihavanana an'izao tontolo izao ny fandavana azy ireo, dia inona no handraisana azy ireo izany fa fiainana avy amin'ny fahafatesana? <sup>16</sup> Raha voatokana ny vokatra voalohany, dia ny ampahany amin'ny kobam-bary koa. Raha voatokana ny fakany, dia toy izany ihany koa ireo rantsany. <sup>17</sup> Fa raha notapahina ny rantsana sasany, ary raha ianao, sampana olivadia, no natambatra teo amin'izy ireo, ary raha nifampizara tamin'izy ireo ny faka-mamokatry ny hazo oliva ianao, <sup>18</sup> aza mirehareha amin'ireo sampana. Fa raha mirehareha ianao, dia tsy ianao no mitondra ny fakany, fa ny fakany no mitondra anao. <sup>19</sup> Dia hiteny ianao hoe: "Notapahina hiala ireo rantsana mba hafahako mifandray aminy." <sup>20</sup> Marina izany. Nohon'ny tsy finoan'izy ireo dia notapahina hiala izy ireo, fa ianareo dia mijoro tsara nohon'ny finoanareo. Aza manao ny tenanareo ho ambony, fa matahora. <sup>21</sup> Fa raha ny tena sampana aza tsy navelan'Andriamanitra, dia tsy ho avelany ihany koa ianao. <sup>22</sup> Ary, Jereo, ny fahamoram-po sy ny fahasaro-pon'Andriamanitra. Etsy andaniny, ny fahasaro-po dia tonga amin'ireo jiosy izay lavo. Fa etsy ankilany kosa, ny hatsaram-panahin'Andriamanitra dia tonga aminareo, raha maharitra ao amin'ny hatsaram-panahiny ianareo. Fa raha tsy izany dia ho tapahina koa ianareo. <sup>23</sup> Ary na ireny aza, raha tsy manohy amin'ny tsy finoany izy ireo, dia hatambatra. Fa Andriamanitra dia afaka mamerina manambatra azy ireo indray. <sup>24</sup> Fa raha notapahina tamin'ny hazo oliva-dia ianareo, ka natambatra tamin'ny hazo oliva tsara, dia toy ny ahoana ny fohoaran'ny habetsak'ireo jiosy, izay sampana voajanahary, natambatra tamin'ny hazo olivan'izy ireo manokana? <sup>25</sup> Fa tsy tiako tsy hahafantatra ianareo, ry rahalahy, ny amin'izany zava-miafina izany, mba tsy haha-hendry anareo amin'ny eritreritrareo manokana. Izany zava-miafina izany dia efa nahamafy loha ny ampahany amin'Isiraely, mandra-piavin'ny fahafenoan'ireo Jentilisa. <sup>26</sup> Noho izany dia ho vonjena avokoa ny Isiraely rehetra, araka ny voasoratra hoe: "Hivoaka avy any Ziona ny mpanafaka. Hanala ny haratsiam-panahy amin'i Jakoba Izy, <sup>27</sup> ary izany no ho fanekem-pihavanako amin'izy ireo, rehefa hanaisotra ny fahotan' izy ireo Aho." <sup>28</sup> Amin'ny lafiny iray mahakasika ny filazantsara, dia fahavalo izy ireo nohon'ny aminareo. Amin'ny lafiny iray hafa araka ny safidin'Andriamanitra, dia malala izy ireo noho ireo razana. <sup>29</sup> Fa ireo fanomezana sy antson'Andriamanitra dia tsy miova. <sup>30</sup> Fa ianareo dia tsy nankatoa an'Andriamanitra fahiny, kanefa ankehitriny ianareo dia nandray ny famindram-po nohon'ny tsy fankatoavan'izy ireo. <sup>31</sup> Tahaka izany ihany koa, ankehitriny ireo Jiosy dia tsy nankatoa. Ny vokany dia tamin'ny alalan'ny famindram-po izay naseho anareo no mety handraisan'izy ireo ny famindram-po ihany koa ankehitriny. <sup>32</sup> Fa Andriamanitra efa nanidy ny tsy fankatoavana rehetra, mba afahany mampiseho famindram-po amin'ny rehetra. <sup>33</sup> Endrey, ny halalin'ny ireo haren'ny fahendrena sy fahalalan'Andriamanitra! Tsy takatry ny saina ireo fitsarany, ary ireo lalany dia tsy hay refesina! <sup>34</sup> "Fa iza no nahalala ny fihevitra ny Tompo na iza no tonga ho mpanolo-tsaina Azy? <sup>35</sup> Na iza no nanome zavatra an'Andriamanitra aloha, ka tsy maintsy hanoneran'Andriamanitra azy indray?" <sup>36</sup> Fa avy Aminy sy amin'ny alalany ary ho Azy ny zavatra rehetra. Ho Azy mandrakariva ny voninahitra. Amena.

## Footnotes

11:6 <sup>[1]</sup>Fanamarihana: Ny antontan-taratasy sasany taloha dia mamaky hoe: "Kanefa raha avy amin'ireo asa izany, dia tsy fahasoavana intsony; fa raha izany dia tsy asa intsony ny asa."

**Romans 11:1****Fampifandraisana ny Foto-kevitra:**

Na dia nandà an'Andriamanitra aza ny firenen'Israely, dia te hampahafantatra azy ireo Andriamanitra fa ny famonjena izay tonga amin'ny fahasoavana tsy misy asa.

**Ary miteny aho**

"izaho, Paoly, dia miteny"

**narian'Andriamanitra ve ny olony?**

Mametraka izany fanontaniana izany i Paoly mba hahafahany mamaly ireo fanontanian'ireo Jiosy hafa izay tohina ny amin'ny nanaovan'Andriamanitra ireo Jentilisa ho isan'ny olony, raha nohamafisina ny fon'ireo olona Jiosy.

**Sanatria anie izany**

"tsy hisy anie izany!" na "tsia velively!" Izany fomba fiteny izay dia mandà tanteraka fa tsy hisy izany. Mety manana fomba fiteny mitovy amin'izany ianao ao amin'ny fiteninao izay azonao ampiasaina eto. Jereo ny fomba nandikanao izany ao amin'ny 9:14.

**fokon'i Benjamina**

Izany dia milaza ny foko avy amin'ny taranak'i Benjamina, iray amin'ireo foko roa ambin'ny folo izay nanasarahan'Andriamanitra ny vahoaka Israely.

**izay efa fantany teo aloha**

"izay fantany mialohan'ny fotoana"

**Tsy fantatrarao ve izay voalazan'ny Soratra Masina momba an'i Elia, dia ilay fitarainany tamin'Andriamanitra namely an'Israely?**

Afaka adika hoe DH: "Azo antoka fa fantatrarao ireo zavatra raketin'ny Soratra Masina momba an'i Elia rehefa nitalaho mafy tamin'Andriamanitra noho Israely"

**izay voalazan'ny Soratra Masina**

Ataon'i Paoly toy ny hoe afaka miteny ny Soratra Masina.

**izy ireo dia namono**

Ny hoe "izy ireo" dia manondro ireo vahoakan'Israely.

**Izaho irery sisa tavela**

Ny mpisolo-tena "Izaho" dia milaza an'i Elia.

**mifofo ny aiko**

"maniry ny hamono ahy"

**Romans 11:4****Fa inona no valin-teny nambaran'Andriamanitra azy?**

Mampiasa izany fanontaniana izany i Paoly mba hitondrana ny mpamaky hankany amin'ny heviny manaraka. DH: "Ahoana no hamalian'Andriamanitra azy?"

**azy**

Ny hoe "azy" dia manondro an'i Elia.

**fito arivo lahy**

7,000 lahy

**sisa**

Eto izany dia ilazana ny ampahany kely amin'ny vahoaka izay nofidian'Andriamanitra handray ny fahasoavany.

**Romans 11:6****Fa raha avy amin'ny fahasoavana izany,**

Manohy manazava ny fomba ny fiasan'ny famindram-pon'Andriamanitra i Paoly. DH: "Fa satria miasa amin'ny fahasoavana ny famindram-pon'Andriamanitra"

**Inona ary**

"Inona no tokony ho raisintsika amin'izany? Mametraka izany fanontaniana izany i Paoly mba hitondrana ny mpamaky ho amin'ny heviny manaraka. Afaka adika ho teny tsotra io. DH: "Izao no mila tadidiansika"

**Andriamanitra dia nanome azy ireo fanahin'ny fitavozavozana, maso mba tsy hahitan'izy ireo, ary sofina mba tsy handrenesan'izy ireo,**

Io dia sarin-teny momba ny zava-misy fa donto ara-panahy ny olona. Tsy afaka mandre izy ireo na mandray fahamarinana ara-panahy.

**fanahin'ny**

Izany dia midika "fananana toetry ny," toy ny "fanahin'ny fahendrena"

**maso mba tsy hahitan'izy ireo**

Ny foto-kevitra ny fahitana amin'ny maso iray dia noraisina ho toy ny mitovy amin'ny fahazoana fahalalana.

**sofina mba tsy handrenesan'izy ireo**

Ny foto-kevitra ny fandrenesana amin'ny sofina iray dia noraisina ho toy ny mitovy amin'ny fankatoavana.

**Romans 11:9****Aoka ny latabany ho harato sy fandrika**

Ny "Latabatra" dia teny entina anehoana fanasana, ary ny "harato" sy "fandrika" dia sarin-teny maneho sazy. Afaka adika hoe DH: "Miangavy re, Andriamanitra, ataovy ho fandrika hahavao azy ireo ny fanasan'izy ireo"

**vato mamingana**

Resahin'i Paoly ho toy ny lavo amin'ny tany ny olona manota. Ny "vato mamingana" dia izay zavatra mahatonga ny olona ho tafintohina ka lavo amin'ny tany. DH: "zavatra izay mahatonga ny olona iray hanota"

**sy valifaty ho azy ireo.**

"zavatra izay mamela anareo hamaly faty azy ireo"

**ary aoka hiankohoka mandrakariva izy ireo**

Mangataka amin'Andriamanitra i Davida mba hahatonga ireo fahavalony ho andevo izay mitondra enta-mavesatra ao an-damosin'izy ireo mandrakariva.

**Romans 11:11****Fampifandraisana ny foto-kevitra:**

Noho Israely izay firenena nandà an'Andriamanitra, dia mampitandrina ireo Jentilisa i Paoly mba tsy hamerina ny fahadisoana toy izany.

**Moa ve tafintohina ireo mba ho lavo?**

Mampiasa izany fanontaniana izany i Paoly mba ho fanamafisana. DH: "Nandà azy ireo mandrakizay ve Andriamanitra satria dia nanota izy ireo?"

**Sanatria anie izany**

"Tsy hisy anie izany!" na "Tsia velively!" Izany fomba fiteny dia mandà tanteraka fa tsy hisy izany.

**Ho ataoko saropiaro**

Adikao araka ny nataonao tao amin'ny 10:19 io.

**raha ny fahalavoan'izy ireo no haren'izao tontolo izao, ary raha ny fahaverezan'izy ireo no haren'ireo jentilisa**

Ireo fehezanteny roa ireo dia manana mitovy hevitra ihany. Raha ilaina, dia afaka adika hoe DH: "rehefa lavo ara-panahy ireo Jiosy, dia nitahy ireo tsy Jiosy tamin'ny fitahiam-be Andriamanitra ho vokatr'izany"

**haren'ireo jentilisa**

Satria nandà an'i Kristy ireo Jiosy, dia nitahy ireo Jentilisa tamin'ny harem-pitahiana Andriamanitra tamin'ny fanomezana azy ireo ny tombony handray an'i Kristy.

**izao tontolo izao**

Eto ny teny hoe "izao tontolo izao" dia teny maneho ny olona izay monina eto amin'izao tontolo izao, indrindra ireo Jentilisa.

**Romans 11:13****"Ho ataoko saropiaro**

Adikao araka ny nataonao tao amin'ny 10:19 io.

**ireo izay avy amin'ny nofoko manokana**

Izany dia ilazana "ireo Jiosy namako"

**Angamba hamonjy ny sasany amin'izy ireo isika.**

Hamonjy ireo izay mino Andriamanitra. DH: "Angamba hino ny sasany ary Andriamanitra hamonjy azy ireo"

**Romans 11:15****azy ireo**

Manondro ireo Jiosy tsy mpino io.

**izao tontolo izao**

Eto ny teny hoe "izao tontolo izao" dia ilazana ireo olona izay monina eto amin'izao tontolo izao. DH: "ny olona eto amin'izao tontolo izao"

**inona no handraisana azy ireo izany fa fiainana avy amin'ny fahafatesana?**

Mametraka fanontaniana i Paoly mba ho fanamafisana. Afaka adika hoe DH: "ahoana no handraisana'Andriamanitra azy ireo rehefa mino an'i Kristy izy ireo? Izany dia toy ny hoe nitsangan-ko velona indray izy ireo!"

**Raha voatokana ny vokatra voalohany, dia ny ampahany amin'ny kobam-bary koa**

Miresaka momba an'i Abrahama, Isaka, ary Jakoba, ireo razan'ny Isiraely, ho toy ny "voaloham-bokatra" ho jinjana i Paoly. Izy ihany koa dia miresaka momba ny Isiraelita izay taranak'ireo lehilahy ireo ho toy ny "ampahany amin'ny kobam-bary" izay nataon'izy ireo avy amin'ny voa.

**Raha voatokana ny fakany, dia toy izany ihany koa ireo rantsany.**

Miresaka momba an'i Abrahama, Isaka, ary Jakoba, ireo razan'ny Isiraely, ho toy ny "fakan-kazo" i Paoly, ireo ary ireo Isiraelita izay taranaky ireo lehilahy ireo, ho toy ireo "rantsan-kazo"

**voatokana**

Nanokana ny voaloham-bokatra izay nojinjain'izy ireo ho an'Andriamanitra foana ny olona. Eto ny teny hoe "voaloham-bokatra" dia maneho ny olona voalohany mino an'i Kristy.

**Romans 11:17****raha ianao, sampana olivadia**

Ny mpisolo-tena "iana," ary ny teny hoe "sampana oliva-dia," dia ilazana ny olona Jentilisa izay nandray ny famonjena tamin'ny alalan'i Jesosy.

**Fa raha notapahina ny rantsana sasany**

Eto i Paoly dia mampitaha ireo Jiosy izay nandà an'i Jesosy amin'ny "rantsana notapahina." Afaka adika

hoe DH: "Fa raha nisy olona nanapaka ny sasany amin'ireo rantsana"

**natambatra teo amin'izy ireo**

Eto i Paoly miresaka mampitaha irao Kristiana Jentilisa amin'ny "rantsana natambatra." Afaka adika hoe DH: "Andriamanitra namatotra anareo tamin'ny hazo teo amin'ireo sampana sisa tavela"

**ny faka-mamokatin'ny hazo oliva**

Eto ny teny hoe "faka-mamokatra" dia sarin-teny entina ilazana ireo fampanantenan'Andriamanitra.

**aza mirehareha amin'ireo sampana**

Eto ny teny hoe "ireo sampana" dia sarin-teny entina ilazana ireo olona Jiosy. DH: "aza miteny ho tsara noho ireo olona Jiosy izay nolavin'Andriamanitra ianao"

**tsy ianao no mitondra ny fakany, fa ny fakany no mitondra anao.**

Paoly dia milaza hatrany fa ireo mpino Jiosy no sampana. Noho ny fanekena fampanantenana izay nataony tamin'ireo Jiosy ihany no hamonjen'Andriamanitra azy ireo.

**Romans 11:19**

**Notapahina ireo rantsana**

Eto ny teny hoe "rantsana" dia ilazana ireo Jiosy izay nandà an'i Jesosy ary izay nolavin'Andriamanitra ankehitriny. Afaka adika hoe DH: "Andriamanitra nanapaka ny rantsana"

**mba hafahako mifandray**

Paoly mampiasa izany fehezanteny izany mba hilaza ireo Jentilisa mpino izay noraisain'Andriamanitra. Afaka adika hoe. DH: "mety hamatotra ahy izy amin'ny"

**izy ireo ... izy ireo**

Ireo teny ireo dia manondro ireo olona Jiosy izay tsy nino.

**fa ianareo dia mijoro tsara noho ny finoanareo**

Miresaka ny amin'ireo mpino Jentilisa izay nijanona ho mahaoky ho toy ny hoe miorina tsara ka tsy misy afaka manozongozona azy ireo i Paoly. DH: "fa mitoetra ianareo noho ny finoanareo"

**Fa raha ny tena sampana aza tsy navelan'Andriamanitra, dia tsy ho avelany ihany koa ianao.**

Eto ny teny hoe "tena sampana" dia ilazana ireo olona Jiosy izay nandà an'i Jesosy. DH: "Satria tsy niaro ireo Jiosy tsy mino, izay nitombo tahaka tena ratsan-kazo naniry avy amin'ny fakany Andriamanitra, dia fantaro, fa raha tsy mino ianao, dia tsy hiaro anao koa izy

**Romans 11:22**

**ny fahamoram-po sy ny fahasaro-pon'Andriamanitra**

Mampatsiahy ireo mpino Jiosy i Paoly fa na dia mety manao zavatra amin'ny fahatsoram-po amin'izy ireo

aza Andriamanitra, tsy hisalalala ny hitsara sy hanasazy azy ireo Izy.

**ny fahasaro-po dia tonga amin'ireo jiosy**

Resahin'i Paoly ho toy ny hoe velona ary mihetsika ny "fahasaro-po." DH: "Andriamanitra dia nifanaraka mafy tamin'ireo Jiosy"

**Fa raha tsy izany dia ho tapahina koa ianareo.**

Mampiasa ny sarin-tenin'ny rantsana indray i Paoly, izay afaka "tapahin'Andriamanitra" raha ilainy izany. Afaka adika hoe DH: "Raha tsy izany dia ho tapahin'Andriamanitra ianareo"

**Romans 11:23**

**raha tsy mitohy amin'ny tsy finoany izy ireo**

Ny fehezanteny hoe "tsy mitohy amin'ny tsy finoany izy ireo" dia afaka adika hoe DH: "Raha manomboka mino an'Kristy ireo Jiosy"

**dia averina hatambatra izy ireo**

I Paoly dia miresaka momba ireo Jiosy ho toy ny rantsana izay afaka averina hatambatra eo amin'ny hazo indray raha manomboka mino an'i Jesosy. Afaka adika hoe DH: "Andriamanitra hamerina hanambatra azy ireo indray"

**hatambatra**

Izany dia fomba mahazatra hametrahana ny ratsan-kazo iray eo amin'ny hazo iray hafa mba hitomboan'izany rantsana izany eo amin'izany hazo izany.

**Fa raha notapahina tamin'ny hazo oliva-dia ianareo, ka natsofoka tamin'ny hazo oliva tsara, dia ho betsaka mihoatra toy ny ahoana ireo jiosy, izay sampana voajanahary, hatambatra amin'ny hazon'olivan'izy ireo manokana?**

Paoly dia manohy miresaka momba ireo mpino Jentilisa sy ireo Jiosy ho toy ny rantsana avy amin'ny hazo iray. Afaka adika hoe DH: "Fa raha Andriamanitra no manapaka anareo hiala amin'ny oliva-dia voajanahary, ary nanambatra anareo tamin'ny hazon'oliva tsara, dia akory ny hanamabrany ireo Jiosy, amin'ny hazo olivan'izy ireo?"

**rantsana**

Miresaka ny amin'ireo Jiosy sy Jentilisa ho toy ny rantsana i Paoly. Ny "rantsana voajanahary" dia maneho ireo Jiosy, ary ny "rantsana natambatra" dia maneho ireo mpino Jentilisa.

**izy ireo ... izy ireo**

Ireo teny ireo dia manondro ny Jiosy avokoa.

**Romans 11:25**

**tsy tiako tsy hahafantatra ianareo,**

Eto Paoly dia mampiasa fandavana indroa. Afaka hoe. DH: "Fa tena tiako hafantatra tokoa ianareo"

**ry rahalahy**

Eto ny teny hoe "rahalahy" dia ilazana ireo namana Kristiana, ao anatin'izany na lahy na vavy.

**izaho**

Ny teny hoe "izaho" dia manondro an'i Paoly.

**ianareo ... anareo ... anareo**

Ireo teny ireo dia manondro ireo mpino Jentilisa.

**mba tsy haha-hendry anareo amin'ny eritreritreo manokana**

Tsy tian'i Paoly hieritreritra ireo mpino Jentilisa fa hendry noho ireo tsy mpino Jiosy izy ireo. DH: "mba tsy hieveranareo fa hendry mihoatra izay izy ianareo"

**nahamafy loha ny ampahany amin'Isiraely**

Miresaka ny amin'ny "hamafisana" na ny hamafisandoha ho toy ny fahamafisan'ireo taova ao amin'ny vatana i Paoly. Ireo Jiosy sasany dia nandà ny handray ny famonjena amin'ny alalan'ny Jesosy. DH: "maro amin'ireo vahoaka Israely no mafy loha hatrany"

**mandra-piavin'ny fahafenoan'ireo Jentilisa.**

Ny teny hoe "mandra-piavin'ny" eto dia mandroso hevitra fa ny sasany amin'ireo Jiosy dia hino aorian'ny fiakaran'ny fitondran'Andriamanitra ireo Jentilisa ho ao amin'ny fiangonana.

**Romans 11:26****Fampifandraisana ny foto-kevitra:**

Paoly dia miteny fa hisy mpanafaka ho tonga avy ao amin'Israely ho voninahitr'Andriamanitra.

**Noho izany dia ho vonjena avokoa ny Isiraely rehetra**

Eto Paoly dia miteny amin'ny amin'ny fomba filazana amin'ny ankapobeny. Tsy milaza akory izy fa ny olona rehetra ao Israely dia hovanjena. Afaka adika hoe DH: "Noho izany Andriamanitra hamonjy ny maro ao Israely"

**araka ny voasoratra hoe**

Afaka adika hoe DH: "araka izay voarakitry ny soratra masina"

**Hivoaka avy any Ziona**

Eto ny hoe "Ziona" dia nampiasaina ilazana fitoerana izay hitoeran'Andriamanitra. DH: "Avy eo amin'izay misy an'Andriamanitra eo amin'ireo Jiosy"

**ny mpanafaka**

"ilay iray izay hanafaka ny olony"

**Hanala ny haratsiam-panahy ... Izy**

Paoly dia miresaka ny haratsiam-panahy ho toy ny zavatra izay afaka esorin'ny olona, mety toy ny olona manala akanjo.

**amin'i Jakoba**

Eto "Jakoba" dia nampiasaina ho mba ilazana an'i Isiraely. DH: "Avy amin'ny vahoaka Isiraely"

**hanaisotra ny fahotan'izy ireo Aho**

Eto i Paoly dia miresaka momba ireo fahotana ho toy ny zavatra izay afaka esorin'ny olona. DH: "Hanaisotra ny vesatry ny fahotan'izy ireo Aho"

**Romans 11:28****Amin'ny lafiny iray ... Amin'ny lafiny iray hafa**

Ireo teny ireo dia mampitaha hevitra roa samy hafa. Mampiasa ireo fehezanteny ireo i Paoly mba hanazavana fa Andriamanitra dia nandà ireo Jiosy, nefa Izy dia tia azy ireo ihany koa.

**mahakasika ny filazantsara**

Afaka hazavaina ihany koa fa Andriamanitra nandray ireo Jiosy tahk ny fahavalo satria izy ireo dia nandà an'i Jesosy. DH: "satria ireo Jiosy nandà ny vaovao mahafaly momban'i Kristy"

**fahavalo izy ireo nohon'ny aminareo**

Ny fitiavan'Andriamanitra ireo Jentilisa dia lehibe tokoa hany toa toy ny hoe fankahalana ny fitiavany ireo Jiosy raha ampitahaina.

**malala izy ireo noho ireo razana**

Afaka adika hoe DH: "Andriamanitra nitia azy ireo hatrany noho izay nampanantenainy ho atao ho an'ny taranak'izy ireo"

**Fa ireo fanomezana sy antson'Andriamanitra dia tsy miova.**

Miresaka ny fitahiana ara-panahy sy ara-nofo izay nampanantenain'Andriamanitra homena ny olony ho toy ny fanomezana i Paoly. Ny antson'Andriamanitra entina ilazana fa niantso ireo Jiosy mba ho olony Andriamanitra. DH: "Fa Andriamanitra dia tsy mba niova hevitra ny amin'izay nampanantenainy homena azy ireo, sy ny amin'izay niantsoany azy ireo ho olony"

**Romans 11:30****Fa ianareo dia tsy nankatoa an'Andriamanitra fahiny "fahiny ianareo dia tsy nankatoa"****ankehitryny ianareo dia nandray ny famindram-po nohon'ny tsy fankatoavan'izy ireo**

Eto ny hoe famindram-po dia midika fitahin'Andriamanitra izay tsy mendrika antsika. DH: "satria dia nandà an'i Jesosy ireo Jiosy, dia nandray ireo fitahina izay tsy mendrika anareo ianareo"

**ianareo**

Io dia manindro ireo mpino Jentilisa.

**Andriamanitra efa nanidy ny tsy fankatoavana rehetra**

Noraisin'Andriamanitra ho toy ny gadra izay tsy afa-mandositra ao amin'ny figadrana ireo olona tsy

mankatoa Azy. DH: "Andriamanitra nanagadra ireo izay mankatoa Azy. Ary tsy mitsahatra tsy mankatoa an'Andriamanitra izy ireo"

**Romans 11:33**

**Endrey, ny halalin'ny ireo haren'ny fahendrena sy fahalalan'Andriamanitra!**

Eto ny teny hoe "fahendrena" ary "fahalalana" dia mitovy hevitra ihany. DH: "Mahagaga ireo tombotsoa maron'ny fahendren'Andriamanitra sy ny fahalalany!"

**tsy takatry ny saina ireo fitsarany, ary ireo lalany dia tsy hay refesina!**

Tsy afaka ny hahatakatra ireo zavatra izay notapahiny sy hahalala ny fomba ampiasany manoloana antsika tokoa isika"

**Fa iza no nahalala ny fihevitra ny Tompo?**

Mampiasa izany teny izany i Paoly mba ho fanamafisanana ny heviny. Afaka adika ho teny tsotra izany. DH: "Tsy mbola nisy olona nahafantatra ireo fihevitra ny Tompo"

**na iza no tonga ho mpanolo-tsaina Azy?**

Mampiasa izany fanontaniana izany i Paoly ho fanamafisana ny heviny. Afaka adika ho toy ny teny tsotra izany. DH: "Tsy mila olona hanoro-hevitra Azy Izy"

**Romans 11:35**

**Na iza no nanome zavatra an'Andriamanitra aloha, ka tsy maintsy hanoneran'Andriamanitra azy indray?**

Mampiasa izany fanontaniana izany i Paoly ho fanamafisana ny heviny. DH: "Tsy mbola nisy olona nanome na inona na inona an'Andriamanitra raha tsy nandray izany avy tamin'Andriamanitra aloha" Fa avy Aminy... amin'ny Alalany, ... Aminy Eto, ireo teny rehetra ireo dia maneho an'Andriamanitra.

**Ho Azy mandrakariva ny voninahitra**

Izany dia mampiseho ny fanirian'i Paoly ny hanomezan'ny olona rehetra voninahitra an'Andriamanitra. Afaka hazavainao kokoa izany ao amin'ny fandikan-teninao. DH: "Hanome voninahitra Azy mandrakizay anie ny olona rehetra!"

## Chapter 12

<sup>1</sup> Mangataka anareo aho noho izany, ry rahalahy, noho ireo famindram-pon'Andriamanitra, mba hanolotra ny vatanareo ho sorona velona, masina, eken' Andriamanitra. Izany no fanompoanareo araka ny tokony ho izy. <sup>2</sup> Aza mitovy amin'izao tontolo izao, fa miova amin'ny fanavaozana ny sainareo. Ataovy izao mba ho fantatrareo izany tsara, azo ekena, ary ny sitrapo lafatr'Andriamanitra. <sup>3</sup> Fa ambarako, nohon'ny fahasoavana izay nomena ahy, ny tsy tokony hananan'ny rehetra izay eo aminareo eritreritra hanambony ny tenany mihoatra izay tokony ho eritreretiny. Fa kosa, tokony hieritreritra am-pahendrena izy ireo, tahaka ny nanomezan' Andriamanitra fatram-pinoana ny tsirairay avy. <sup>4</sup> Fa manana rantsana maro amin'ny vatantsika isika, kanefa tsy mitovy avokoa ny asan'ireo rantsana ireo. <sup>5</sup> Mitovy amin'izany, isika izay maro be dia vatana iray ihany ao amin'i Kristy, ary rantsana manokana amin'ny tsirairay. <sup>6</sup> Manana fanomezam-pahasoavana samy hafa isika araka ny fahasoavana izay nomena antsika. Raha faminiana no fanomezam-pahasoavan'ny iray, dia aoka atao araka ny haben'ny finoany. <sup>7</sup> Raha fanompoana no fanomezam-pahasoavan'ny iray, dia aoka izy hanompo. Raha nisy iray nahazo fanomezam-pahasoavana hampianatra, aoka izy hampianatra. <sup>8</sup> Raha fampaherezana no fanomezam-pahasoavan'ny iray, aoka izy hampahery. Raha mahanome no fanomezam-pahasoavan'ny iray, aoka izy hanao izany amim-pahalalalanana. Raha hitarika no fanomezam-pahasoavan'ny iray, aoka izany ho vita am-pitandremana. Raha hampiseho fangoraham-po no fanomezam-pahasoavan'ny iray, aoka izany ho vita am-piravoravoana. <sup>9</sup> Aoka ny fitiavana tsy hisy fihatsaram-belatsihy. Ankahalao ny ratsy; hazony mafy izay tsara. <sup>10</sup> Raha ny momba ny fitiavan'ny mpirahalalahy, mifankatiava aminareo tsirairay avy. Raha ny momba ny fanomezam-boninahitra, mifanajà. <sup>11</sup> Raha ny momba ny fikirizana, aza misalasala. Raha ny momba ny Fanahy, aoka hafana fo. Momba ny Tompo, tomtoy Izy. <sup>12</sup> Mifalia ao amin'ny fahatokiana izay hanananao momba ny ho avy. Mahareta amin'ireo olanao. Mivavaha hatrany. <sup>13</sup> Mifampizara amin'izay ilain'ny mpino. Mitadiava fomba maro hampiantranoanao olona. <sup>14</sup> Misaora ireo izay manenjika anao; misaora ary aza manozona. <sup>15</sup> Miaraha-mifaly amin'ireo izay mifaly; miaraha-mitomany amin'ireo izay mitomany. <sup>16</sup> Mitovia fisainana amin'ny tsirairay. Aza misaina amin'ny fomba mirehareha, fa ekeo ireo olona ambany. Aza mihevitra ny tenanao ho hendry. <sup>17</sup> Aza mamaly ratsy ny ratsy. Manaova zavatra tsara maro eo imason'ny olona rehetra. <sup>18</sup> Raha mety, araka izay azonao atao, mihavana amin'ny olona rehetra. <sup>19</sup> Aza mamaly ratsy ny tenanareo, ry malala, fa omeo lalana ny fahatezerana Andriamanitra. Fa efa voasoratra hoe: "Ahy ny valifaty; Izaho no hamaly,' hoy ny Tompo." <sup>20</sup> Fa raha noana ny fahavalonao, omeo sakafo izy. Raha mangetaheta izy, omeo ho sotroina izy. Fa raha manao izany ianao, dia hanangona vain'afo eo amin'ny lohany." <sup>21</sup> Aza mety ho resin'ny ratsy, fa reseo amin'ny tsara ny ratsy.

### Romans 12:1

#### Fampifandraisana ny foto-kevitra:

Miresaka hoe ahoana ny tokony ho fiainan'ny mpino ary ahoana no tokony hanompoan'ireo mpino i Paoly.

#### Mangataka anareo aho noho izany, ry rahalahy, noho ireo famindram-pon'Andriamanitra

Eto ny teny hoe "rahalahy" dia maneho ireo namana mpino, na lahy na vavy. DH: "Ry namana mpino, noho ny famindram-po lehibe izay nomen'Andriamanitra anareo, dia tena tiako tokoa ianareo mba"

#### mba hanolotra ny vatanareo ho sorona velona

Eto Paoly mampiasa ny teny hoe "vatana" mba hilazana ny maha-olona manontolo. Paoly dia mampitaha ny mpino ao amin'i Kristy izay mankatona tanteraka an'Andriamanitra amin'ireo biby izay novonoin'ny Jiosy ary avy eo natolony ho an'Andriamanitra. DH: "mba hanolotra ny tenanareo tanteraka ho an'Andriamanitra ho toy ny

sorona maty eo amin'ny tempolin'ny alitara ianareo raha mbola velona ianareo"

#### masina, eken'Andriamanitra

Ireo mety ho dikany dia 1) "sorona izay omenareo an'Andriamanitra irery ihany ary mahafaly Azy" na 2) "eken'Andriamanitra satria izany dia madio"

#### Izany no fanompoanareo araka ny tokony ho izy

"izany no fomba marina hanompoana an'Andriamanitra"

#### Aza mitovy amin'izao tontolo izao

Ireo mety ho dikany dia 1) "Aza mitondra-tena tahaka ny fitondran-tenan'izao tontolo izao" na 2) "Aza misaina araka ny fomba ataon'izao tontolo izao."

#### Aza mitovy

Ireo mety ho dikany dia 1) "Aza avela hiteny aminao izay tokony hatanao na eritreretinao izao tontolo izao" na 2) "Aza avela hanao izay zavatra ataon'izao tontolo izao ny tenanao."

**izao tontolo izao**

Izany dia ilazana ireo tsy mpino izay miaina eto amin'izao tontolo izao.

**fa miova amin'ny fanavaozana ny sainareo**

Afaka adika hoe DH: "fa aoka Andriamanitra hanova ny fomba fisainanao sy ny fitondran-tenanao"

**Romans 12:3****nohon'ny fahasoavana izay nomena ahy**

Eto ny teny hoe "fahasoavana" dia ilazana ny fifidianan'Andriamanitra an'i Paoly mba ho apostoly sy mpitarika ny fiangonana. Afaka hazavaina izany ao amin'ny fandikan-teninao. Afaka adika ihany koa hoe DH: "satria Andriamanitra nifidy maimaimpoana ahy ho apostoly"

**tsy tokony hananan'ny rehetra eo aminareo eritreritra hanambony ny tenany mihoatra izay tokony ho eritreretiny**

"fa tsy misy olona eo aminareo tokony hievi-tena ho tsara noho ny olona hafa"

**Fa kosa, tokony hieritreritra am-pahendrena izy ireo**

"Fa tokony ho hendry ianareo ny amin'ny fiheveranareo momba ny tenanareo"

**tahaka ny nanomezan' Andriamanitra fatram-pinoana ny tsirairay avy.**

Paoly dia mandroso hevitra eto fa ireo mpino dia manana fahaiza-manao izay mifanaraka amin'ny finoan'izy ireo an'Andriamanitra. DH: "satria nomen'Andriamanitra fahaiza-manao samihafa ny tsirairay aminareo noho ny fatokianareo Azy"

**Romans 12:4****Fa**

Mampiasa izany teny izany i Paoly mba hampisehoana fa hanazava hoe nahoana no tsy tokony hievi-tena ho ambony noho ny hafa ny Kristiana sasany izy izao.

**manana rantsana maro amin'ny vatantsika isika**

Paoly mampitaha ireo mpino rehetra ao amin'i Kristy ho toy ny hoe ratsam-batana samihafa eo amin'ny vatan'olombelona. Manao izany hanomezana hanehoana fa na dia manompo an'i Kristy amin'ny fomba samihafa aza ireo mpino, ny olona tsirairay dia an'i Kristy ary manompo amin'ny fomba manan-danja.

**rantsana**

Izany dia toy ny maso, tanana, vavony.

**ry rantsana manokana amin'ny tsirairay**

Resahin'i Paoly ho toy hoe niaraka nampifandraisin'Andriamanitra ara-nofa tahaka ny ratsam-batan'ny olombelona ireo mpino. Afaka adika hoe. DH: "Andriamanitra nampikambana ny mpino tsirairay miaraka amin'ny ireo mpino hafa rehetra"

**Romans 12:6****Manana fanomezam-pahasoavana samy hafa isika araka ny fahasoavana izay nomena antsika**

Resahin'i Paoly toy ny hoe fanomezam-pahasoavana avy amin'Andriamanitra ny fahaiza-manaon'ireo mpino. Afaka adika hoe DH: "Andriamanitra nanome fahafahana manao zavatra maro samihafa maimaimpoana ho an'ny tsirairay amintsika mba ho Azy"

**dia aoka atao araka ny haben'ny finoana**

Ireo mety ho dikany dia 1) Aoka Izy hiteny teny faminiana izay tsy hihoatra finoana izay nomen'Andriamanitra antsika" na 2) " Aoka Izy hiteny teny faminiana izay mifanaraka amin'ny fampianaran'ny finoantsika."

**Raha fanomezana no fanomezam-pahasoavan'ny iray**

Eto ny "fanomezana" dia ilazana ny fanomezana vola sy zavatra hafa ho an'ny olona. Afaka hazavaina izany ao amin'ny fandikan-teninao. DH: "raha misy iray manana fanomezam-pahasoavana hanome vola na zavatra hafa ho anatin'ny tsy fahampiana"

**Romans 12:9****Aoka ny fitiavana tsy hisy fihatsaram-belatsihy**

Afaka adika hoe: "Tsy maintsy mitia ny olona amin'ny fo marina ianareo"

**fitiavana**

Izany teny izany dia ampisan'i Paoly eto ilazana ny karazana fitiavana izay avy amin'Andriamanitra ary fifantohana amin'ny tsara ho an'ny hafa, na dia tsy misy tombony ho an'ny olona iray aza.

**Raha ny momba ny fitiavan'ny mpirahalaly, mifankatiava**

Eto Paoly manomboka ny lisitry ny lohahevitra sivy, izay samy miantomboka amin'ny hoe "raha ny momba ny" mba hilazana amin'ireo mpino hoe tokony ho olona toy ny ahoana izy ireo. Mitohy hatany amin'ny 12:11 io lisitra io.

**Raha ny momba ny fitiavan'ny mpirahalaly**

"Tahaka ny hitiavanao ireo namana mpino"

**fitiavana**

Izany dia teny iray hafa izay midika fifankatiavan'ny mpirahalaly na fitiavana ny namana na ao olona ao amin'ny ankohonana. Izany dia fitavan'olombelona voajanahary eo amin'ireo namana na ireo fianakaviana.

**mifankatiava**

Afaka adika hoe DH: "mampisehoa fitiavana"

**Raha ny momba ny fanomezam- boninahitra, mifanajà**

"manomeza voninahitra ary mifanajà" na "manomeza voninahitra ireo namana Kristiana amin'ny fanajana azy ireo"

**Romans 12:11**

**Raha ny momba ny fikirizana, aza misalasala. Raha ny momba ny Fanahy, aoka hafana fo. Momba ny Tompo, tompoy Izy**

"Aza kamo amin'ny raharahahanareo, fa aoka hafana fo amin'ny fanarahana ny Fanahy ary amin'ny fanompoana ny Tompo"

**Mifalia ao amin'ny fahatokiana izay hanananao momba ny ho avy**

Mandroso hevitra eto i Paoly fa ireo mpino dia mahazo matoky fa Andriamanitra dia hanampy azy ireo. DH: "Mifalia satria ianareo dia matoky fa hanampy anareo foana Andriamanitra"

**Mahareta amin'ireo olanao**

"Mahareta na oviana na oviana manana olona ianareo"

**Miantrà ny filàn'ireo mpino**

Ity no lohahevitra farany ao amin'ny lisitra izay niatomboka tao amin'ny 12:9. "Rehefa ao anatin'ny olana ireo namana Kristiana, ampio izy ireny amin'izay ilainy"

**Mitadiava fomba maro hampiantranoanao olona**

"Ampandrosoy ao an-tranonareo hatrany izy ireo rehefa mila toerana mba hitoerana"

**Romans 12:14**

**Mitovia fisainana amin'ny tsirairay**

Io dia fomba fiteny izay midika firaisana ampiaisana. DH: "Mifanaiky" na "miaina ampiaisana"

**Aza misaina amin'ny fomba mirehareha**

"Aza mihevitra fa ianao dia manan-danja mihoatra noho ny hafa"

**fa maneke ny olona manetri-tena**

"raiso ireo olona izay toa tsy dia manan-danja"

**Aza mieritreritra ny tenanao ho manam-pahendrena mihoatra ny hafa**

"Aza mihevitra ny tenanao ho manana fahendrena mihoatra ny hafa"

**Romans 12:17**

**Aza mamaly ratsy ny ratsy**

"Aza manao zavatra ratsy amin'ny olona izay nanao zavatra ratsy taminao"

**Manaova zavatra tsara maro eo imason'ny olona rehetra**

"Ataovy izay zavatra heverin'ny olona ho tsara"

**araka izay azonao atao, mihavana amin'ny olona rehetra.**

"Ataovy izay rehetra azonao atao mba hiainana ampidadanana miaraka amin'ny olona rehetra"

**Romans 12:19**

**omeo lalana ny fahatezerana Andriamanitra**

Eto ny teny hoe "fahatezerana" dia maneho ny sazin'Andriamanitra. DH: "aoka Andriamanitra no hanasazy azy ireny"

**Fa efa voasoratra hoe**

DH: "Fa araka ny nosoratan'ny olona"

**Ahy ny vali-faty; Izaho no hamaly**

Ireo fehezanteny roa ireo dia mitovy hevitra ary manamafy fa Andriamanitra dia hamaly faty ny ho an'ny olony. DH: "Azo antoka fa hamaly faty ho anareo tokoa Aho"

**Fa raha noana ny fahavalonao ... eo amin'ny lohany**

Ao amin'ny 12:20 Paoly dia milaza ampahany iray hafa ao amin'ny Soratra Masina. DH: "Fa ny soratra Masina dia milaza ihany koa hoe: raha noana ny fahavalonao ... eo amin'ny lohany"

**omeo sakafo izy**

"omeo hanina izy"

**hanangona vain'afo eo amin'ny lohany**

I Paoly dia miresaka ny amin'ny fitahiana izay ho raisin'ny fahavalo toy ny hoe misy olona mandraraka vain'afo eo amin'ny lohany. Ireo mety ho dikany dia 1) "hahamenatra ny olona izay nanao ratsy taminao noho ny fomba ratsy nitondrany anao" na 2) "manome antony ho an'Andriamanitra hitsarana mafimafy kokoa ny fahavalonao."

**Aza mety ho resin'ny ratsy, fa reseo amin'ny tsara ny ratsy.**

Paoly dia mamaritra ny "ratsy" ho toy ny hoe olona. Afaka adika hoe DH: "Aza avela haharesy anao ireo olon-dratsy, fa reseo amin'fanaovana ny tsara ireo olon-tsara"

## Chapter 13

<sup>1</sup> Aoka fanahy rehetra hankatoa ireo manam-pahefana ambony, fa tsy misy fahefana raha tsy avy amin'Andriamanitra. Ary ireo manam-pahefana misy dia efa voatendrin'Andriamanitra. <sup>2</sup> Noho izany izay manohitra izany fahefana izany dia manohitra ny didin'Andriamanitra; ary ireo izay manohitra izany dia hahazo fitsaràna amin'ny tenan'izy ireo. <sup>3</sup> Satria ireo mpanapaka dia tsy fampitahorana ho an'ireo asa tsara, fa ho an'ireo asa ratsy. Maniry ny tsy hatahotra ny iray ao amin'ny fahefana ve ianareo? Manaova ny tsara, dia ho deraina amin'izany ianao. <sup>4</sup> Fa izy dia mpanompon'Andriamanitra ho anareo amin'ny tsara. Fa raha manao ny ratsy ianareo, dia matahora, satria tsy mitondra ny sabatra tsy amin'ny antony izy. Fa izy dia mpanompon' Andriamanitra, mpamaly ny fahatezerana amin'ilay manao ny ratsy. <sup>5</sup> Noho izany dia tokony hankatoa ianareo, tsy nohon' ny fahatezerana ihany, fa nohon'ny fieritreretana ihany koa. <sup>6</sup> Noho izany dia mandoa hetra ihany koa ianareo. Fa mpanompon'Andriamanitra ireo manam-pahefana, izay miandraikitra izany zavatra izany tsy ankiato. <sup>7</sup> Aloavy amin'ny tsirairay izay tokony ho azy ireo: mandoava hetra amin'izay tokony handoavana azy; mandoava fadin-tseranana amin'izay tokony handoavana azy; matahora an'izay tokony hatahorana; manajà an'izay mendrika izany. <sup>8</sup> Aza manana trosa na amin'iza na amin'iza, afa-tsy ny fifankatiavana ihany. Fa izay tia ny manodidina azy dia nahatanteraka ny lalàna: <sup>9</sup> Maro ireo didy: "Aza mangala-badin'olona, aza mamono olona, aza mangalatra, aza mitsiriritra," ary raha misy didy hafa ankoatra ireo koa, dia voafehy amin'ity fehezanteny ity izany: "Tiavo ny namanao tahaka ny tenanao." <sup>10</sup> Ny fitiavana dia tsy mandratra ny manodidina; noho izany, ny fitiavana no fahatanterahan'ny lalàna. <sup>11</sup> Noho izany, fantatrarao ny fotoana, fa efa fotoana hifohazanareo amin'ny torimaso sahady izao. Fa ankehitriny efa manakaiky noho izay ninoantsika tamin'ny voalohany ny fanavotana antsika. <sup>12</sup> Mandroso ny alina, ary manakaiky ny andro. Noho izany andao hariana ireo asan'ny maizina, ary andao isika hitafy ny fiadian'ny fahazavana. <sup>13</sup> Andao hizotra amin'ny lalana mahitsy, tahaka ny amin'ny andro, fa tsy toy ny amin'ireo firavoravoana tsy am-pahamendrehana na koa ny fahamamoana; ary andao tsy handeha amin'ny fahavetavetana na amin'ny filàna tsy voafehy, ary tsy ho amin'ny fifanoherana na fialonana. <sup>14</sup> Fa mitafia an'i Jesosy Kristy Tompo, ary aza manome hirika ho an'ny nofo, mba hanomezana fahafaham-po ny filàny.

### Romans 13:1

#### Fampifandraisana ny foto-kevitra:

Milaza amin'ireo ny fomba fiainanao ambanin'ireo mpanapaka i Paoly.

#### Avelao ny fanahy rehetra hankàto

Eto ny teny hoe "fanahy" dia teny entina milaza ny maha-olona manontolo. "Ny Kristiana rehetra dia tokony hankatoa" na "Ny olona rehetra dia tokony hankatoa"

#### manam-pahefana ambony

"fanjakana mahefa"

#### fa

"satria"

#### tsy misy fahefana raha tsy avy amin'Andriamanitra

"ny fahefana rehetra dia avy amin'Andriamanitra"

#### Ary ireo manam-pahefana misy dia efa voatendrin'Andriamanitra

Afaka adika hoe DH: "Ary no olona izay ao amin'ny fahefana dia Andriamanitra no nametraka azy ireo teo"

#### izany fahefana izany

"izany fanjakana mahefa izay" na "ny fahefana izay napetrak'Andriamanitra tamin'ny hery"

#### ireo izay manohitra izany dia hahazo fitsaràna amin'ny tenan'izy ireo

Afaka adika hoe DH: "Hitsara ireo izay manohitra ny fanjakana mahefa Andriamanitra"

### Romans 13:3

#### satria

Mampiasa izany teny izany i Paoly mba hanombohana ny fanazavany ny andininy faha 13:1 ary mba hilazana ny amin'ny mety ho vokany raha manameloka ny olona iray ny fanjakana.

#### ireo mpanapaka dia tsy fampitahorana

Ireo mpanapaka dia tsy mampitahotra ny olona tsara.

#### ireo asa tsara ... ireo asa ratsy

Ny olona dia fantatra amin'ireo "asa tsarany" na "asa ratsiny."

#### Maniry ny tsy hatahotra ny iray ao amin'ny fahefana ve ianareo?

Mampiasa izany fanontaniana izany i Paoly mba hanindriana ny heviny. Afaka adika ho teny tsotra

izany. DH: "Mamelà ahy hilaza aminareo hoe ahoana no tsy hatahoranareo ny fanjakana!"

**dia ho deraina amin'izany ianao**

Ny fanjakana dia hilaza ireo zavatra tsara momba ny olona izay manao ny tsara.

**satria tsy mitondra ny sabatra tsy amin' ny antony izy**  
Afaka adika izany hoe DH: "mitondra ny sabany amin'ny antony tena tsara izy" na "manana fahefana hamaizana ny olona, ary hanasazy ny olona izy"

**mitondra ny sabatra**

Ireo governora Romana dia nitondra sabatra fohy ho famantarana ny fahefan'izy ireo.

**mpamaly ny fahatezerana**

Eto ny teny hoe "fahatezerana" dia maneho ny sazin'ny olona rehefa manao asa ratsy izy ireo. DH: "olona izay manasazy olona ho fanehoana ny fahatezeran'ny fanjakana manoloana ny ratsy"

**tsy nohon' ny fahatezerana ihany, fa nohon'ny fieritreretana ihany koa**

"tsy hoe mba hanasazian'ny fanjakana anareo ihany, fa mba hanananao fieritreretana madio eo anatrehan'Andriamanitra ihany koa"

**Romans 13:6**

**Noho izany**

"satria ny fanjakana dia manasazy ireo mpanao ratsy"

**ianareo ... Aloavy amin'ny tsirairra**

Paoly dia mitodika amin'ireo mpino eto.

**Satria**

"izany no antony tokony andohavanareo ny hetra"

**izay miandraikitra**

"mpiandraikitra" na "izay miasa ao"

**mandoava hetra amin'izay tokony handoavana azy; mandoava fadin-tseranana amin'izay tokony handoavana azy; matahora an'izay tokony hatahorana; manajà an'izay mendrika izany.**

DH: "mandoava hetra amin'izay tokony hadoavana hetra. mandoava ireo fanaovan-draharaha amin'ny tsara amin'izay tokony handoavana izany. Manaja ireo izay tokony ho hajaina. Omeo voninahitra ireo izay tokony omena voninahitra"

**mandoava**

izany dia milaza ireo adidy fanao.

**Romans 13:8**

**Fampifandraisana ny foto-kevitra:**

Miteny amin'ireo mpino i Paoly ny amin'ny fomba fihetsika manoloana ireo mpiara-belona.

**Aza manana trosa na amin'iza na amin'iza, afa-tsy ny fifankatiavana ihany**

Afaka adika hoe DH: "Aloavy ny trosanao rehetra amin'ny olona, ary mifankatiava"

**troso**

Izany dia mihatra amin'ireo Kristiana Romana rehetra.

**afa-tsy ny fifankatiavana ihany**

Izany no hany troso azo tazonina araka izay naseho teo amin'ny fanamariahana teo ambony.

**fitiavana**

Izany dia ilazana ireo kazam-pitiavana izay avy amin'Andriamanitra ary mifantoka eo amin'ny fanaovana ny tsara ho an'ny hafa, na dia tsy misy tombony ho an'ny olona iray aza.

**aza mitsiriritra**

Faniriana ny hanana na hahazo zavatra izay hananan'ny olon-kafa.

**Ny fitiavana dia tsy mandratra ny manodidina**

Io fehezanteny io dia manohatra ny fitiavana amin'ny olona izay tsara fanahy amin'ny olon-kafa. DH: "Ny olona izay tia ny mpiara-belona aminy dia tsy mandratra azy ireo"

**Romans 13:11**

**fantatrareo ny fotoana, fa efa fotoana hifohazanareo amin'ny torimaso sahady izao**

Miresaka ny amin'ny tokony hiovan'ireo mpino Romana amin'ny toetran'izy ireo toy ny hoe mila ny mifoha amin'ny torimaso i Paoly.

**Mandroso ny alina**

Paoly miresaka ny fotoana rehefa nanao asa ratsy ireo olona toy ny alina. DH: "ny fanehoana ny fotoana ny fahotana dia efa ho tapitra"

**ary manakaiky ny andro**

Paoly miresaka ny fotoana rehefa nijanona nanao ny asa ratsy ny olona toy ny andro. DH: "Kristy dia hiverina tsy ho ela"

**ireo asan'ny maizina**

Ireo asa ratsy izay tian'ny olona atao amin'ny alina, rehefa maizina ary tsy misy mahita azy ireo.

**ary andao hitafy ny fiadian'ny fahazavana isika.**

Resahin'i Paoly toy ny hoe olona mitafy fiadiana hiomanana amin'ny ady ny fanaovana ireo zavatra hoenti-manohitra an'i Satana. DH: "tokony ho avelantsika Andriamanitra hiaro antsika amin'ny alalan'ny fanaovana ireo asa izay tiantsika ho hitan'ny olona ataontsika"

**Romans 13:13**

**Andao**

Ataon'i Paoly tafiditra ao amin'izany miaraka aminy ireo mpamaky sy ireo mpino hafa.

**Andao hizotra amin'ny lalana mahitsy, tahaka ny amin'ny andro**

Resahin'i Paoly toy ny hoe olona iray izay mandeha amin'ny atoandro ny fiainana amin'ny maha-mpino marina. DH: "Andao andeha amin'ny lalana tazana amin'ny fahafantarana mahitaantsika rehetra ny olona"

**amin'ny fahavetavetana na amin'ny filàna tsy voafehy,**

Ireo teny ireo dia mitovy hevitra ihany. Afaka atambatrao ao amin'ny fandikan-teninao ireo. DH: "asa vetaveta"

**fifanoherana**

Izany dia ilazana ny teti-dratsy na fifandirana amin'ny olona hafa.

**fialonana**

Ilazana ny fihetseham-po ratsy manoloana ny fahombiazan'ny hafa na ny tombotsoan'ny hafa izany.

**mitafia an'i Tompo Jesosy Kristy**

Resahin'i Paoly toy ny hoe akonjo ivelantsika izay hitan'ny olona ny fanekena ny toetra voajanaharin'i Kristy.

**ary aza mitahiry filàna ho an'ny nofo**

Eto ny teny hoe "nofo" dia maneho ny toetran'ireo olona izay hoentin'ny lohan'izy ireo manohitra an'Andriamanitra. Izany no toetra maha-mpanota ny olombelona. DH: "aza avela hanana irika mihitsy ny fo rastinareo taloha mba hanao zavatra ratsy"

## Chapter 14

<sup>1</sup> Raiso na izay rehetra malemy amin'ny finoana, aza mitsara momba ny tohan-kevitra. <sup>2</sup> Ny olona iray dia manana finoana hihinana na inona na inona, fa ny iray hafa izay malemy dia tsy mihinana afa-tsy legioma. <sup>3</sup> Aoka izay mihinana ny zava-drehetra tsy hanamavo izay tsy mihinana ny rehetra; ary izay tsy mihinana ny zava-drehetra kosa tsy hitsara izay hafa mihinana ny rehetra. Fa Andriamanitra efa nanaiky azy. <sup>4</sup> Iza moa ianao, ianao izay mitsara ny mpanompon'olon-kafa? Eo anatrehan'ny tompony izy no mijoro na mianjera. Fa hatsangana izy, satria ny Tompo dia afaka manangana azy. <sup>5</sup> Ny olona iray dia mihevitra fa misy ny andro tsara nohon'ny rehetra. Ny hafa kosa dia mihevitra fa mitovy ny andro rehetra. Avelao ny tsirairay ho resy lahatra araka ny sainy avy. <sup>6</sup> Izay mandinika ny andro, dia mandinika izany ho an'ny Tompo; ary izay mihinana, dia mihinana ho an'ny Tompo, fa misaotra an'Andriamanitra izy. Izay tsy mihinana, dia mifady hanina ho an'ny Tompo, izy ihany koa dia misaotra an'Andriamanitra. <sup>7</sup> Fa tsy misy miaina ho an'ny tenany isika, ary tsy misy maty ho an'ny tenany. <sup>8</sup> Fa raha miaina isika, dia miaina ho an'ny Tompo, ary raha maty isika, dia maty ho an'ny Tompo. Araka izany na velona isika na maty, dia an'ny Tompo. <sup>9</sup> Fa ho amin'izany antony izany no nahafatesan'i Kristy ary nahavelomany indray, mba hahatonga Azy ho sady Tompon'ny maty no Tompon'ny velona. <sup>10</sup> Fa ianao, nahoana ianao no mitsara ny rahalahinao? Ary ianao, nahoana ianao no mankahala ny rahalahinao? Fa isika rehetra dia mbola hijoro ho tsaraina eo anatrehan'ny seza fitsaran'Andriamanitra. <sup>11</sup> Fa efa voasoratra hoe: "Raha mbola velona koa Aho," hoy ny Tompo, "dia hiforitra eo anatrehako ny lohalika rehetra, ary ny lela rehetra dia hidera an'Andriamanitra." <sup>12</sup> Noho izany ary, isika tsirairay avy dia hanao tatitra ny tenany eo amin'Andriamanitra. <sup>13</sup> Ka, aoka isika tsy hifampitsara intsony, fa kosa hanapaka izao, mba tsy hisy hametraka vato mahatafintohina na fandrika ho an'ny rahalahiny. <sup>14</sup> Mahafantatra aho ary resy lahatra ao amin'ny Tompo Jesosy, fa tsy misy tsy madio amin'ny tenany. Fa ho an'izay mandray na inona na inona ho tsy madio ihany, dia tsy madio izany ho azy. <sup>15</sup> Satria raha malahelo nohon'ny amin'ny sakafo ny rahalahinao, dia tsy mandeha am-pitiavana intsony ianao. Aza simbaina nohon'ny amin'ny sakafonareo ireo izay namoizan'i Kristy ny ainy. <sup>16</sup> Koa aza mamela izay heverinareo ho tsara ho aratsiana. <sup>17</sup> Fa ny fanjakan'Andriamanitra dia tsy momba ny sakafo sy rano fisotro, fa momba ny fahamarinana, fiadanana, ary fifaliana ao amin'ny Fanahy Masina. <sup>18</sup> Fa izay manompo an'i Kristy araka izany dia ankasitrahan'Andriamanitra sy eken'ny olona. <sup>19</sup> Noho izany, aoka isika hanohy ireo zavatra ny fiadanana sy ireo zavatra izay manefy ny tsirairay avy. <sup>20</sup> Aza simbaina nohon'ny amin'ny sakafo ny asan'Andriamanitra. Madio tokoa ny zavatra rehetra, fa ratsy ho an'ny olona izay mihinana azy ary mahatonga azy ho tafintohina. <sup>21</sup> Tsara ny tsy mihinan-kena, na misotro divay, na ny zavatra rehetra izay mety hanafintohina ny rahalahinao. <sup>22</sup> Ny finoana anananao, tehirizo ao aminao sy Andriamanitra. Sambatra izay tsy manameloka ny tenany amin'izay ekeny. <sup>23</sup> Izay misalasala dia meloka raha mihinana, satria tsy tamin'ny finoana izany. Ary na inona na inona tsy avy amin'ny finoana dia fahotana.

### Romans 14:1

#### Fampifandraisana ny foto-kevitra:

Mampahery ireo mpino i Paoly mba hahatsiaro fa valian'Andriamanitra izy ireo.

#### malemy amin'ny finoana

Ilazana ireo izay mahatsapa ho meloka noho'ny fihinanana na fisotrona zavatra izany.

#### aza mitsara momba ny tohan-kevitra

"ary aza manameloka azy ireo amin'ny heviny"

#### Ny olona iray dia manana finoana hihinana na inona na inona

Eto ny teny hoe "finoana" dia ilazana ny fanaovana izay hinoan'ny olona iray fa asain'Andriamanitra ataony.

#### fa ny iray hafa izay malemy dia tsy mihinana afa-tsy legioma

Izany dia mamaritra ny olona iray izay mino fa tsy tian'Andriamanitra hihinan-kena izy.

### Romans 14:3

#### iza moa ianao, ianao izay mitsara ny mpanompon'olon-kafa?

Mampiasa fanontaniana i Paoly mba hibedesana ireo izay mitsara ny hafa. Afaka adika ho teny tsotra izany. DH: "Tsy Andriamanitra ianao, ary tsy afaka ny hitsara ny iray amin'ireo mpanompony!"

#### Eo anatrehan'ny tompony izy no mijoro na mianjera

Resahin'i Paoly ho toy ny tompo izy izay manana mpanompo Andriamanitra. DH: "Ny tompo irery ihany no afaka manapaka raha hanaiky ilay mpanompo izy na tsia"

**Fa hatsangana izy, satria ny Tompo dia afaka manangana azy**

Resahin'i Paoly ho toy ny hoe "natao hitsangana" fa tsy ho lavo ny mpanompo izay neken'Andriamanitra. Afaka adika hoe DH: "Fa ny Tompo hanaiky azy satria afaka manao ny mpanompony ho azo ekena"

### Romans 14:5

**Ny olona iray dia mihevitra fa misy ny andro tsara nohon'ny rehetra. Ny hafa kosa dia mihevitra fa mitovy ny andro rehetra**

"Misy olona iray mieritreritra fa ny andro iray dia tena manan-danja kokoa noho ny hafa rehetra, fa ny olona sasany kosa mieritreritra fa ny andro rehetra dia mitovy avokoa"

**Avelao ny tsirairay ho resy lahatra araka ny sainy avy manokana**

Afaka hazavainao ny hevitra fenon'izany. Afaka adika hoe DH: "Aoka ny olona tsirairay hahazo antoka fa ho fanomezam-boninahitra ny Tompo izay ataony"

**Izay mandinika ny andro, dia mandinika izany ho an'ny Tompo**

Eto ny teny hoe "mandinika" dia ilazana ny fivavahana. DH: "Ny olona izay mivavaka amin'ny andro iray dia manao izany ho fanomezam-boninahitra ny Tompo"

**ary izay mihinana, dia mihinana ho an'ny Tompo**

DH: "Ny olona izay mihinana ny karazan-tsakafo rehetra dia manao izany ho fanomezam-boninahitra ny Tompo"

**Izay tsy mihinana, dia mifady hanina ho an'ny Tompo**

DH: "Ny olona izay tsy mihinana ny karazan-tsakafo sasany dia manao izany ho fanomezam-boninahitra ny Tompo"

### Romans 14:7

**Fa tsy misy miaina ho an'ny tenany isika**

Eto ny teny hoe "miaina ho an'ny tenany" dia midika hoe miaina mba hampifaly ny tena ihany. DH: "Tsy misy amintsika no tokony hiaina mba hampifaly ny tenantsika fotsiny ihany"

**tsy misy maty ho an'ny tenany**

Izany dia midika fa ny fahafatesan'ny iray dia miantraika amin'ny olona hafa. DH: "Tsy misy amintsika no tokony hieritreritra fa rehefa maty isika, dia amintsika irery no hiantraika izany"

**isika .. isika**

Ampidirin'i Paoly ao anatin'izany ireo mpamaky.

**ny maty ary ny velona**

"ireo izay maty ary ireo izay velona"

### Romans 14:10

**Fa ianao, nahoana ianao no mitsara ny rahalahinao? Ary ianao, nahoana ianao no mankahala ny rahalahinao?**

Amin'ny fampiasana izany fanontaniana izany, Paoly dia manasongadina ny amin'ny mety hibedesany ny mpamakiny tsirairay. DH: "fahadisoana aminao ny mitsara ny rahalahinao, ary fahadisoana aminao ny manao tsinontsinona ny rahalahinao!" na "atsaharo ny fitsarana sy ny fanaovana tsinontsinona ny rahalahinao!"

**rahalahy**

Izany dia ilzana ireo Kristiana namana, na lahy na vavy.

**Fa isika rehetra dia mbola hijoro ho tsaraina eo anatrehan'ny seza fitsaran'Andriamanitra**

Ny "seza fitsarana" dia maneho ny fahefan'Andriamanitra hitsara. DH: "Fa Andriamanitra dia hitsara antsika rehetra"

**Fa efa voasoratra hoe**

Afaka adika hoe DH: "Fa nisy nanoratra tao amin'ny Soratra Masina"

**Raha mbola velona koa Aho**

Nampiasaina ireo teny ireo mba hanombohana fianianana na voady. DH: "Afaka mahazo antoka ianao fa marina izany"

**dia hiforitra eo anatrehako ny lohalika rehetra, ary ny lela rehetra dia hidera an'Andriamanitra**

Mampiasa ny teny hoe "lohalika" sy "lela" i Paoly mba hilazana ny maha-olona manontolo. Ary koa, ny Tompo dia mampiasa ny teny hoe "Andriamanitra" mba hilazana ny tenany. DH: "Ny olona rehetra dia hiakohoka sy hanome fiderana ho Ahy"

### Romans 14:12

**hanao tatitra ny tenany eo amin'Andriamanitra**

"tsy maintsy hanazava ireo asantsika eo amin'Andriamanitra"

**fa kosa hanapaka izao, mba tsy hisy hametraka vato mahatafintohina na fandrika ho an'ny rahalahiny.**

Eto ny teny "vato mahatafintohina" sy "fandrika" dia mitovy hevitra. DH: "fa ataovy ho tanjonao kosa ny tsy hanao na hilaza zavatra izay mety hahatonga ny namana Kristiana iray hanota"

**rahalahy**

Eto izany dia entina ilazana ireo namana Kristiana, na lahy na vavy.

### Romans 14:14

**Mahafantatra aho ary resy lahatra ao amin'ny Tompo Jesosy**

Eto ny teny hoe "mahafantatra" sy "resy lahatra" dia mitovy hevitra ihany; ampiasain'i Paoly ireo mba hanindriana ny fahazoany antoka. DH: "Azoko

antoka noho ny fifandraisako amin'ny Tompo Jesosy"

**tsy misy tsy madio amin'ny tenany**

Afaka adika hoe DH: "madio amin'ny tenany avokoa ny zava-drehetra"

**amin'ny tenany**

"araka ny toetrany" na "nohon'ny maha-izy azy"

**Fa ho an'izay mandray na inona na inona ho tsy madio ihany, dia tsy madio izany ho azy**

Mandroso hevitra i Paoly eto fa ny olona dia tokony hiala lavitra an'ireo zavatra izay eritreretiny ho tsy madio. Afaka hazavainao ao amin'ny fandikanteninao izany. DH: "Fa raha misy olona mihevitra ny zavatra iray ho tsy madio, dia tsy madio ho an'ilay olona izany ary tokony hiala lavitra izany izy"

**Satria raha malahelo noho ny amin'ny sakafo ny rahalahinao**

"fa raha manimba ny finoan'ny Kristiana namanao nohon'ny resaka hanina ianao." Eto ny ny mpisolo tena tampisaka "-nao" dia maneho ireo izay mahery amin'ny finoana ary ny teny "rahalahy" dia maneho ireo izay malemy amin'ny finoana.

**rahalahy**

Eto izany dia midika hoe namana Kristiana, na lahy na vavy.

**tsy mandeha am-pitiavana intsony ianao**

Resahin'i Paoly toy ny hoe fandehanana ny toetran'ireo mpino. DH: "Ary tsy mampiseho fitiavana intsony ianao"

**Romans 14:16**

**aza mamela izay heverin'ny ho tsara ho aratsiana**

"Aza manao zavatra, na dia heveriano ho tsara aza, raha ho lazain'ny olona fa ratsy izy ireny"

**fihetsikao tsara**

Ilazana ireo asan'ny olona manana finoana matanjaka izany.

**olona**

Ireo mety ho dikany dia 1) ireo mpino hafa na 2) ireo tsy Kristiana.

**Fa ny fanjakan'Andriamanitra dia tsy momban'ny sakafo sy rano fisotro, fa momban'ny fahamarinana, fiadanana, ary fifaliana ao amin'ny Fanahy Masina.**

Manohana ny heviny i Paoly fa Andriamanitra dia mametraka ny fanjakany mba hahafahany manome antsika ny fifandraisana marina amin'ny tenany, ary manome fiadanana sy fifaliana. DH: "Fa Andriamanitra tsy nametraka ny fanjakany mba hahafahany manapaka amin'izay zavatra hohanintsika ary sotrointsika. Izy mametraka ny fanjakany mba hafahantsika manana fifandraisana marina miaraka Aminy, ary hahafahany manome fiadanana sy fifaliana antsika"

**Romans 14:18**

**eken'ny olona**

Afaka adika hoe DH: "ny olona dia hanaiky Azy" na "ny olona dia hanaja Azy"

**oka isika hanohy ireo zavatra ny fiadanana sy ireo zavatra izay manefy ny tsirairay avy**

Eto ny teny hoe "manefy ny tsirairay" dia ilazana ny fifanampian'ny tsirairay amin'ny fampitomboana ny finoana. DH: "Aoka isika hitady ny fiainana ampianana ary hifanampy amin'ny fampaherezana hatrany ny finoana"

**Romans 14:20**

**Aza simbaina nohon' ny amin'ny sakafo ny asan'Andriamanitra**

Afaka azavaina araka ny heviny feno izany. DH: "Aza foanana izay nataon'Andriamanitra ho an'ireo namana Kristiana satria te hihinana sakafo na karazana sakafo hafa fotsiny ianareo"

**fa ratsy ho an'ny olona izay mihinana azy ary mahatonga azy ho tafintohina**

Eto izay rehetra "mahatonga azy ho tafintohina" dia midika hoe mahatonga ny rahalahy malemy hanao zavatra izay mifanohitra amin'ny eritreriny. DH: "fa ho fahotana ho an'ny olona iray ny fihinana sakafo, izay heverin'ny rahalahy hafa ho fahadisoana, raha amin'ny fihinana izany no mahatonga ny rahalahy malemy hanao zavatra mifanohitra amin'ny feon'ny fieritreretany"

**Tsara ny tsy mihinan-kena, na misotro divay, na ny zavatra rehetra izay mety hanafintohina ny rahalahinao**

"tsara kokoa ny tsy mihinan-kena na misotro divay na manao zavatra hafa izay mety hahatonga ny rahalahinao hanota"

**rahalahy**

izany dia ilazana ireo namana Kristiana, na lahy na vavy.

**Romans 14:22**

**Ireo finoana manokana izay anananao**

Izany dia ilazana ireo finoana momba ny sakafo sy zava-pisotro ihany.

**anao ... ny tenany**

Satria miresaka amin'ireo mpino i Paoly, dia mety mila adikanao amin'ny teny fanondroana olona maro io.

**Sambatra izay tsy manameloka ny tenany amin'ny fanajany izay ekeny**

Sambatra ireo izay tsy mahatsapa ho meloka noho izay notapahiny ho atao"

**izay misalasala dia meloka raha mihinana**

Afaka adika hoe DH: "hilaza Andriamanitra fa manao fahadisoana ny olona iray raha tsy azony"

antoka raha mety ny mihinana ny sakafo sasany, kanefa mihinana izany ihany izy" na "Ny olona izay tsy mahazo antoka raha mety ny mihinana ny sakafo sasany, kanefa mihinana izany ihany avy eo dia hananana olona amin'ny fieritreretany"

**satria tsy tamin'ny finoana izany**

Ny zava-drehetra izay "tsy tamin'ny finoana" dia zavatra tsy tian'Andriamanitra ataonao. Afaka hazavainao ny hevitra fenon'izany. DH: "hilaza

Andriamanitra fa diso izy satria nihinana zavatra izay ninoany fa tsy tian'Andriamanitra hohaniny"

**na inona na inona tsy avy amin'ny finoana dia fahotana**  
Ny zava-drehetra izay "tsy avy amin'ny finoana" dia zavatra tsy tian'Andriamanitra ataonao. Afaka hazavainao ny hevitra fenon'izany. DH: "manota ianao raha manao zavatra izay tsy inoanao fa tian'Andriamanitra ataonao"

## Chapter 15

<sup>1</sup> Ary isika izay matanjaka dia tokony handefitra ny fahalemen'ny malemy, ary tsy tokony hanao izay mahafinaritra ny tenantsika. <sup>2</sup> Aoka ny tsirairay avy amintsika hanao izay mahafaly ny mpiara-belona aminy fa izany no tsara, mba hanandratana azy. <sup>3</sup> Fa na Kristy aza tsy nanao izay nahafinaritra ny tenany. Fa kosa, izany dia araka ny efa voasoratra hoe: "Ny faniratsiran'ireo izay maniratsira anao dia nianjera tamiko." <sup>4</sup> Fa na inona na inona voasoratra teo aloha dia voasoratra ho fampianarana antsika, mba amin'ny alalan'ny faharetana sy amin'ny alalan'ny fampaherezana ny Soratra Masina no hananantsika toky. <sup>5</sup> Ary ny Andriamanitry ny faharetana sy fampaherezana anie hanome fisainana mitovy ho an'ny tsirairay avy araka an'i Kristy Jesosy. <sup>6</sup> Izy anie anao izany mba ho amin'ny fisainana iray sy amin'ny vava iray ihany no hideranareo an'Andriamanitra sy Rain'i Tompontsika Jesosy Kristy. <sup>7</sup> Noho izany mifandraisa, tahaka ny nandraisan'i Kristy anareo ihany koa aza, ho fiderana an'Andriamanitra. <sup>8</sup> Fa lazaiko fa Kristy dia efa tonga mpanompon'ny voafora ho an'ny fahamarinan'Andriamanitra, mba hahafahana manamarina ireo fampanantenana izay nomena ireo ray, <sup>9</sup> ary ho an'ireo Jentilisa mba hanomezam-boninahitra an'Andriamanitra nohon'ny famindram-pony. Izany dia araka ny efa voasoratra hoe: "Noho izany dia hanome fiderana Anao eo amin'ireo Jentilisa Aho ary hihira fiderana ny anaranao." <sup>10</sup> Mbola voalaza hatrany hoe: "Miravoravo, miaraka amin'ny vahoakany, ry Jentilisa." <sup>11</sup> Ary koa hoe: "Derao ny Tompo, ry Jentilisa rehetra; avelao ny olona rehetra hidera Azy." <sup>12</sup> Hoy indray, Isaia hoe: "Hisy fakan'ny Jese, ary ilay iray izay hitsangana hanapaka eo amin'ny Jentilisa. Hanana fahatokiana aminy ireo Jentilisa." <sup>13</sup> Ary ny Andriamanitry ny fahatokisana anie hameno anareo amin'ny fifaliana sy fiadanana rehetra amin'ny finoana, mba ho feno fahatokisana ianareo, avy amin'ny herin'ny Fanahy Masina. <sup>14</sup> Ny tenako izao ihany koa dia resy lahatra ny momba anareo, ry rahalahy. Resy lahatra aho fa ianareo ihany koa dia feno fahatsarana, feno ny fahalalana rehetra. Resy lahatra aho fa ianareo ihany koa dia afaka mifananatra. <sup>15</sup> Fa manoratra am-pahasahiana aminareo aho momba ireo zavatra sasany mba hampatsiahivana anareo indray, nohon'ny fanomezam-pahasoavana izay nomen'Andriamanitra ahy. <sup>16</sup> Izany fanomezam-pahasoavana izany dia ny tokony mba hanompoako an'i Kristy Jesosy nalefa tany Jentilisa, mba hanolotra tahaka ny sorona ny filazantsaran'Andriamanitra. Tokony hataoko izany mba ho azo ekena ny fanatitr' ireo Jentilisa, voatokan'ny Fanahy Masina. <sup>17</sup> Noho izany ny hafaliako dia ao amin'i Kristy Jesosy sy ireo zavatr'Andriamanitra. <sup>18</sup> Fa tsy ho sahy hiresaka na inona na inona afa-tsy ireo zavatra vitan'i Kristy tamin'ny alalako ho an'ny fankatoavan'ireo Jentilisa aho. Ireo zavatra ireo dia vita tamin'ny teny sy asa, <sup>19</sup> tamin'ny herin'ireo famantarana sy fahagagana, ary tamin'ny herin'ny Fanahy Masina. Izany dia mba avy any Jerosalema, sy lavidavitra tahaka an'Ilyrikioma, no hahafahako manataneraka ny filazantsaran'i Kristy. <sup>20</sup> Amin'izany, ny faniriako dia ny hitory ny filazantsara, fa tsy any amin'izay ahafantarana an'i Kristy amin'ny anarana, mba tsy hanorenako eo amin'izay efa nanorenan'ny hafa. <sup>21</sup> Izany dia araka ny voasoratra hoe: "Tamin'ireo izay tsy nilazana Azy no hahita Azy, ary ireo izay tsy nandre no hahazo." <sup>22</sup> Noho izany ihany koa dia voasakana matetika tsy ho any aminareo aho. <sup>23</sup> Fa ankehitriny, tsy manana toerana amin'ireo faritra ireo intsony Aho, ary taona maro no efa naniriako mafy ho any aminareo. <sup>24</sup> Noho izany na oviana na oviana andehanako any Espana, dia manantena aho ny hahita anareo rehefa mandalo, ary haterinareo any amin'ny alehako, rehefa avy mankafy ny fiarahanareo vetivety Aho. <sup>25</sup> Fa ankehitriny ho any Jerosalema Aho hanompo ireo mpino. <sup>26</sup> Fa fifalian'i Makedonia sy Akaia ny hanao fandraisan'anjara ho an'ireo mahantra isan'ireo mpino izay any Jerosalema. <sup>27</sup> Eny, fifaliana ho azy ireo izany, ary, mpitrosa aminy tokoa izy ireo. Fa raha ny Jentilisa no nizara tamin'ny zavatra masin'izy ireo, dia tokony hanompo azy ireo ihany koa izy ireo amin'ireo zavatra ara-materialy. <sup>28</sup> Noho izany, rehefa notanterahako izao asa izao ary nanamafy fa voarain'izy ireo ny vokatry izay nangonina, dia ho any Espaina aho ary hitsidika anareo amin'ny lalako. <sup>29</sup> Fantatro fa rehefa mankany aminareo aho dia hiditra amin'ny fahafenoan'ny fitahian'i Kristy. <sup>30</sup> Ankehitriny mamporisika anareo aho, ry rahalahy, amin'ny Jesosy Kristy Tompontsika, sy amin'ny fitiavan'ny Fanahy, mba hiaraka hiady amiko ianareo amin'ny vavaka ataonareo amin'Andriamanitra ho ahy. <sup>31</sup> Mivavaha mba ho avotra amin'ireo izay tsy mankatoa any Jodia aho, ary mba ho eken'ireo mpino ny fanompoako ho an'i Jerosalema. <sup>32</sup> Mivavaha mba hiaviako aminareo amin-kafaliana amin'ny sitrapon'Andriamanitra, ary mba hahafahako, mahita fitsaharana, miaraka aminareo. <sup>33</sup> Andriamanitry ny fiadanana anie homba anareo rehetra. Amena.

**Romans 15:1****Fampifandraisana foto-kevitra:**

Mamarana ny fizarana momba ny fiainan'ireo mpino ho an'ny hafa amin'ny fampatsiahivana azy ireo ny fomba niainan'i Kristy i Paoly.

**Ary**

Adikao amin'ny fampiasana teny ampisain'ny fiteninao hampidirana hevitra vaovao ao amin'ny famakafakana io.

**isika izay mafy**

Eto ny teny hoe "mafy" dia milaza ireo olona izay matanjaka amin'ny finoan'izy ireo. Izy ireo dia mino mamela azy ireo hihinana ny karazana sakafo rehetra Andriamanitra. DH: "isika izay matanjaka amin'ny finoana"

**isika**

Izany dia manondro an'i Paoly, ireo mpamaky, ary ireo mpino hafa.

**malemy**

Eto ny teny hoe "malemy" dia ilazana ireo olona izay malemy amin'ny finoany. Izy ireo dia mino fa tsy mamela azy ireo hihinana ireo karazana sakafo sasany Andriamanitra. DH: "ireo izay malemy amin'ny finoana"

**hanandratana azy**

Ny tian'i Paoly ho lazaina amin'izany, dia fampaherezana ny finoan'ny olona. DH: "hampahery ny finoany"

**Romans 15:3****izany dia araky ny efa voasoratra**

Eto Paoly milaza ny soratra masina eo izay firesahan'i Kristy (Mesia) an'Andriamanitra. Afaka adika hoe. DH: "ny Mesia nilaza an'Andriamanitra tao amin'ny soratra masina"

**Ny faniratsiran'ireo izay maniratsira anao dia mianjera amiko**

Eto i Paoly dia manambara ny tenin'ny Soratra Masina iray izay iresahan'i Kristy (ilay Maesia) amin'Andriamanitra. DH: "Ny faniratsiran'ireo izay maniratsira an'Andriamanitra dia nianjera teo amin'ny Kristy."

**Fa na inona na inona voasoratra teo aloha dia voasoratra ho fampianarana antsika**

Afaka adika hoe DH: "Tamin'ny andro taloha, dia nanoratra ireo zava-drehetra ao amin'ny Soratra masina mba hampianarana antsika ireo mpaminany" "isika": Ampidirin'i Paoly ao anatin'izany ireo mpamaky sy ireo mpino hafa.

**mba amin'ny alalan'ny faharetana sy amin'ny alalan'ny fampaherezan' ny Soratra Masina no hananantsika toky.**

Eto ny teny hoe "hananantsika toky" dia midika fa ireo mpino dia hahalala fa Andriamanitra dia

mahatoky amin'ny fampanantenany. Afaka hazavaina feno amin'ny fandikan-teninao izany. DH: "amin'izany dia hampahery antsika ny soratra masina mba hanantena fa Andriamanitra dia hanao ireo zava-drehetra izay nampanantenainy ho antsika"

**Romans 15:5****Fampifandraisana ny foto-kevitra:**

Mampahery ireo mpino i Paoly mba hahatsiaro fa ireo mpino Jentilisa sy ireo Jiosy izay mino dia natao ho iray ao amin'i Kristy.

**anie ... Andriamanitra ... hanome**

"Mivavaka aho mba ... Andriamanitra ... hanome"

**fisainana mitovy ho an'ny tsirairay avy**

Eto ny hoe "fisainana mitovy" dia midika fifanekena amin'ny tsirairay avy. DH: "mifanaraka amin'ny tsirairay avy" na "miray"

**amin'ny vava iray ihany no hiderana**

Izany dia midika hoe miray amin'ny fiderana an'Andriamanitra. DH: "miaraha midera an'Andriamanitra amin'ny firaisana ho toy hoe vava iray ihany no miteny"

**mifandraisa ianareo**

"mifaneke ianareo"

**Romans 15:8****Fa lazaiko**

Manondro an'i Paoly io.

**Kristy dia efa tonga mpanompon'ny voafora**

Eto ny teny hoe "voafora" dia teny ilazana ireo Jiosy. Afaka adika hoe DH: "Jesosy Kristy dia tonga hanampy ireo Jiosy"

**mba hahafahana manamarina ireo fampanantenana izay nomena ireo ray**

Eto ny teny hoe "ireo ray" dia ilazana ireo razan'ny vahoaka Jiosy. Afaka adika hoe DH: "fa mba hanamarinan'Andriamanitra ireo fampanantenana izay nomeny ny razan'ny Jiosy"

**ary ho an'ireo Jentilisa**

DH: "ary tonga i Kristy mba hanampy ireo Jentilisa"

**araka ny efa voasoratra**

Afaka adika hoe DH: "araka ny efa nosoratan'ny olona iray tao amin'ny Soratra Masina"

**ary hihira fiderana ny anaranao**

Eto ny teny hoe "ny anaranao" dia ilazana an'Andriamanitra. DH: "ary hihira fiderana ho Anao"

**Romans 15:10****Mbola voalaza hatrany hoe**

"Ary voalazan'ny soratra masina indray hoe"

**miaraka amin'ny vahoakany**

Manondro ny vahoakan'Andriamanitra io. Afaka hazavainao kokoa izany ao amin'ny fandikan-teninao. DH: "miaraka amin'ny vahoakan'Andriamanitra"

**hidera Azy**

"hidera ny Tompo"

**Romans 15:12****fakan'ny Jese**

Jese dia ray ara-nofon'i Davida mpanjaka. DH: "taranak'i Jese"

**Hanana fahatokisana aminy ireo Jentilisa**

Eto ny teny hoe "amin'ny" dia manondro ireo tarank'i Jese, dia ny Mesia. Hitoky aminy ihany koa ireo tsy Jiosy mba hananatanterahany ireo fampanantenany. DH: "Ireo olona izay tsy Jiosy dia afaka mahatoky Azy mba hanao izay nampanantenainy"

**Romans 15:13****Andriamanitry ny fahatokisana**

Eto ny teny hoe "fahatokisana" dia ilazana ny fahafahan'ny olona iray hatoky an'Andriamanitra mba hanao izay zavatra nampanantenainy ho atao. DH: "Andriamanitra, izay atokisanareo hanatanteraka ireo fampanantenany"

**hameno anareo ny fifaliana sy fiadanana**

Paoly eto dia manao filaza masaka mba hanasongadinana ny heviny. DH: "hameno anareo amin'ny fifaliana lehibe sy fiadanana"

**mba ahafahanareo ho feno fahatokisana**

"mba hatoky tanteraka ianareo"

**Romans 15:14****Fampifandraisana ny foto-kevitra:**

Mampatsiahy ireo mpino ao Roma i Paoly fa Andriamanitra dia nifidy azy mba hanatratra ireo Jentilisa.

**Ny tenako izao ihany koa dia resy lahatra ny momba anareo, ry rahalahy**

Azon'i Paoly antoka tokoa fa ireo mpino ao Roma dia mifanome voninahitra amin'ny fomba fihetsiny. DH: "Ny tenako dia mahazo antoka tanteraka fa ny ianareo dia nanao fihetsika nanoloana ny hafa tamin'ny fomba tena tsara"

**ry rahalahy**

Eto izany dia midika hoe namana Kristiana, ao anatin'izany na lahy na vavy.

**feno ny fahalalana rehetra**

Paoly eto mampiasa filaza masaka mba hanasongadinana ny heviny. DH: "Feno ny fahalalana ampy mba hanarahana an'Andriamanitra"

**Resy lahatra aho fa ianareo ihany koa dia afaka mifananatra.**

Eto ny teny hoe "mifananatra" dia midika hoe mampianatra. DH: "ary afaka mifampianatra"

**Romans 15:15****fanomezam-pahasoavana izay nomen'Andriamanitra ahy**

Izany fanomezam-pahasoavana izany dia ny fanendrena an'i Paoly ho apostoly na dia teo aza ny fanenjehany ireo mpino talohan'ny fiovam-pony. Resahin'i Paoly toy ny hoe fanomezana izay natolotr'Andriamanitra azy ny fifidianana azy hoe apostoly. DH: "ny fanomezam-pahasoavana izay nomen'Andriamanitra ahy"

**mba ho azo ekena ny fanatitr' ireo Jentilisa,**

Resahin'i Paoly ho toy ny mpisorona, izay manao fanatitra an'Andriamanitra, ny fitoriany ny filazantsara. DH: "mba hampifaly an'Andriamanitra ireo Jentilisa rehefa mankatoa Azy"

**Romans 15:17****Noho izany ny hafaliako dia ao amin'i Kristy Jesosy sy ireo zavatr'Andriamanitra**

Eto ny teny hoe "ireo zavatr'Andriamanitra" dia mety ilazana ireo asa izay nosafidian'Andriamanitra ho ataon'i Paoly. DH: "Noho izany dia manana antony hifaliana ao amin'i Kristy Jesosy sy ao amin'ny asa izay nomen'Andriamanitra ho ataoko aho"

**Fa tsy ho sahy hiresaka na inona na inona ... Ireo zavatra ireo dia vita tamin'ny teny sy asa, tamin'ny herin'ireo famantarana sy fahagagana, ary tamin'ny herin'ny Fanahy Masina**

Eto ny teny hoe "ireo zavatra ireo" dia ilazana ireo zavatra izay tanterak'i Kristy tamin'ny alalan'i Paoly. DH: "Noho ny fankatoavan'ny Jentilisa, dia hiresaka momba ireo zavatra tanterak'i Kristy tamin'ny alalako tao amin'ny teniko sy ny asako ary tamin'ny alalan'ireo herin'ny famantarana sy fahagagana tamin'ny herin'ny Fanahy Masina aho"

**famantarana sy fahagagana**

Ireo teny ireo dia mitovitovy hevitra ary entina ilazana ireo karazana fahagagana maro samihafa.

**avy any Jerosalema, sy lavidavitra tahaka an'Ilyrikioma**

Avy any amin'ny tanànan'i Jerosalema any amin'ny faritanin'i ilyrikioma, faritra akaikin'ny Italia izany.

**Romans 15:20****Amin'izany, ny faniriako dia ny hitory ny filazantsara, fa tsy any amin'izay ahafantarana an'i Kristy amin'ny anarana**

Te hitory amin'ny olona izay mbola tsy nahare an'i Kristy mihitsy i Paoly. DH: "Noho izany, te hitory ny vaovao mahafaly eo amin'ny toerana izay mbola tsy naharenesan'ny olona an'i Kristy mihitsy aho"

**mba tsy hanorenako eo amin'izay efa nanorenan'ny hafa**  
Miresaka ny asa fanompoany ho toy ny mangana trano eo amin'ny fototra i Paoly. DH: "mba tsy hanohizako ny asa izay efa asa natomboky ny hafa fotsiny. Tsy tiako ny ho tahaka ny olona izay manangana trano eo ambonin'ny fototra nataon'olon-kafa"

**Izany dia araka ny voasoratra hoe**

Eto Paoly dia milaza izay nosoratan'Isaia ao amin'ny soratra masina. Afaka atao mazava kokoa izany ao amin'ny fandikan-teninao. DH: "Ny zavatra mitranga dia mitovy amin'izay nosoratan'i Isaia tao amin'ny soratra masina"

**Tamin'ireo izay tsy nilazana Azy no hahita Azy**

Eto Paoly dia miresaka ny amin'ny hafatra momba an'i Kristy ho toy ny velona ary afaka mihetsika amin'ny tenany ihany. DH: "Ireo izay mbola tsy nisy niresaka ny vaovao momba Azy"

**Romans 15:22**

**Fampifandraisana ny foto-kevitra:**

Miteny amin'ireo mpino ao Roma momba ny fikasany manokana hamangy azy ireo i Paoly ary mangataka ireo mpino mba hivavaka.

**Noho izany ihany koa dia voasakana**

Afaka adika hoe DH: "nankana ahy ihany koa izy ireoa" na " nisakana ahy ihany koa ny olona"

**tsy manana toerana amin'ireo faritra ireo intsony Aho**  
Mandroso hevitra i Paoly eto fa tsy misy toerana intsony ao amin'ireo faritra izay honenan'ny olona izay tsy nahare ny momba an'i Kristy. DH: "tsy misy toerana intsony ao amin'ireo faritra izay tsy naharenesan'ny olona momba an'i Kristy"

**Romans 15:24**

**Espaina**

Izany dia faritra ao Roma andrefana izay nirian'i Paoly ho tsidihana.

**rehefa mandalo**

"rehefa mandalo ao Roma aho" na "rehefa an-dalana aho"

**haterinareo any amin'ny alehako**

Eto Paoly dia milaza hevitra ambadika fa tiany ireo mpino Romana mba hanome fanampiana ara-bola ho azy amin'ny diany ho any Espaina. DH: "mba hanampianareo ahy amin'ny diako"

**mankafy ny fiarahanareo**

"mankafy handany fotoana kely miaraka aminareo" na "faly namangy anareo"

**Romans 15:26**

**fifalian'i Makedonia sy Akaia**

Eto ny teny hoe "Makedonia" sy "Akaia" dia ilazana ireo olona izay monina ao amin'ireo tanana ireo. DH: "ireo mpino ao amin'ny faritra any Makedonia sy Akaia dia faly"

**Eny, fifaliana ho azy ireo izany**

"Ireo mpino any Makedonia sy Akaia dia faly nanao izany"

**mpitrosa aminy tokoa izy ireo**

"ireo olona ao Makedonia sy Akaia dia mpitrosa amin'ireo mpino ao Jerosalema tokoa"

**Fa raha ny Jentilisa no nizara tamin'ny zavatra masin'izy ireo, dia tokony hanompo azy ireo ihany koa izy ireo amin'ireo**

"satria mizara ireo zavatra ara-panahy amin'ireo mpino Jiosy ny Jentilisa, dia ananan'ireo mpino ao Jerosalema trosa fanompoana ny Jentilisa"

**Romans 15:28**

**nanamafy fa voarain'izy ireo ny vokatry izay nanganina**

Paoly dia miresaka ny vola izay nalainy tamin'ny Jerosalema ho toy ny vokatry. DH: "Dia nataoko tonga soa aman-tsara tany amin'izy ireo izany fanatitra izany"

**Fantatro fa rehefa mankany aminareo aho dia hiditra amin'ny fahafenoan'ny fitahian'i Kristy.**

Izany fehezanteny izany dia midika fa Kristy dia hitahy an'i Paoly sy ireo mpino Romana. DH: "Ary fantatro fa rehefa mamangy anareo aho, dia hampitobaka fitahiana amintsika i kristy"

**Romans 15:30**

**mamporisika anareo aho**

"mampahery anareo aho"

**ry rahalahy**

Eto izany dia ilazana ireo namana Kristiana, ao anatin'izany na ny lahy na ny vavy.

**hiaraka hiady**

"hiasa mafy" na "hitolona"

**avotra**

"voavonjy" na "voaro"

**ary mba ho eken'ireo mpino ny fanompoako ho an'ny Jerosalema**

Eto Paoly dia maneho ny faniriany mba handraisan'ireo mpino ao Jerosalema am-pifaliana ny vola avy amin'ireo mpino ao Makedonia sy Akaia. DH: "ary mivavaha mba ho faly ireo mpino ao Jerosalema handray ny vola izay hoentiko ho azy ireo"

**Romans 15:33**

**Andriamanitry ny fiadanana anie**

Ny teny hoe "Andriamanitry ny fiadanana" dia maneho an'Andriamanitra izay mahatonga ireo

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mpino hanana fiadanana anaty. DH: "Mivavaka aho mba ... ny Andriamanitra izay mahatonga antsika rehetra hanana fiadanana anaty"

## Chapter 16

<sup>1</sup> Ankiniko aminareo i Foiby anabavintsika, izay mpanompon'ny fiangonana any Kenkrea, <sup>2</sup> mba handraisanareo azy ao amin'ny Tompo. Ataovy izany amin'ny fomba mendrika ireo mpino, ary manatreha azy amin'izay olana mety hilainy ny fanampianareo. Fa izy tenany ihany koa dia lasa mpanampy ny maro, ary ny tenako ihany koa. <sup>3</sup> Manaova veloma an'i Prisila sy Akoila, mpiara-miasa amiko ao amin'i Kristy Jesosy, <sup>4</sup> izay nahafoy ny ain'izy ireo ho an'ny aiko. Misaotra azy ireo aho, ary tsy izaho ihany, fa ireo fiangonana rehetran'ny Jentilisa ihany koa. <sup>5</sup> Manaova veloma ny fiangonana izay ao amin'ny tranon'izy ireo. Manaova veloma any amin'i Epaineto malalako, izay voaloham-bokatr'i Asia ho an'i Kristy. <sup>6</sup> Manaova veloma an'i Maria, izay niasa mafy ho anareo. <sup>7</sup> Manaova veloma an'i Androniko sy Jonia, havako akaiky, ary niara-nigadra tamiko. Malaza eo anivon'ireo apostoly izy ireo, izay tao amin'i Kristy talohako ihany koa. <sup>8</sup> Manaova veloma an'i Ampliato, malalako ao amin'ny Tompo. <sup>9</sup> Manaova veloma an'i Orbano, mpiara-miasa amintsika ao amin'i Kristy, sy Staky, malalako. <sup>10</sup> Arahabao Apela, ilay ankasitrahana ao amin'i Kristy. Arahabao ireo izay ao amin'ny tokantranon'i Aristobolo. <sup>11</sup> Manaova veloma an'i Herodiona, havako. Manaova veloma an'ireo izay ao amin'ny tokantranon'i Narkisa, izay ao amin'ny Tompo. <sup>12</sup> Manaova veloma an'i Tryfena sy Tryfosa, izay miasa mafy ao amin'ny Tompo. Arahabao Perysa malala, izay niasa mafy tao amin'ny Tompo. <sup>13</sup> Manaova veloma an'i Rofosy, izay voafidy tao amin'ny Tompo, ary ny reniny sy ny reniko. <sup>14</sup> Manaova veloma an'i Asynkrito, Flegona, Hermesy, Patroba, Herma, ary ireo rahalahy izay miaraka amin'izy ireo. <sup>15</sup> Manaova veloma an'i Filologia sy Jolia, Nerea sy ny anabaviny, sy Olimpa, ary ireo mpino rehetra miaraka amin'izy ireo. <sup>16</sup> Mifanaova veloma amin'ny fifanorohana masina. Ireo fiangonan'i Kristy rehetra dia manao veloma anareo. <sup>17</sup> Ankehitriny mamporisika anareo aho, ry rahalahy, mba hihevitra ny momba ireo izay mahatonga ny fizarazarana sy ny fanafintohinana. Izy ireo dia mihoatra lavitry ny fampianarana izay noraisinareo. Mialà lavitra azy ireo. <sup>18</sup> Fa tsy manompon'i Kristy Tompontsika ny olona toy ireny, fa ny kibony manokana ihany. Amin'ny teny malefaka sy mandoka no amitahan'izy ireo ny fon'ny tsy manan-tsiny. <sup>19</sup> Fa ny ohatrareo amin'ny fankatoavana dia tafita any amin'ny tsirairay. Noho izany, mifaly aho, ny aminareo, fa tiako mba ho hendry amin'izay tsara ianareo, ary tsy hanan-tsiny amin'izay ratsy. <sup>20</sup> Andriamanitra ny fiadanana hanorotora an'i Satana eo ambanin'ny tongotrareo afaka fotoana fohy. Ho aminareo anie ny fahasovan'i Tompontsika Jesosy Kristy. <sup>21</sup> Timoty, mpiara-miasa amiko, dia manao veloma anareo, sy Losio, Jazona ary Sosipatro, havako. <sup>22</sup> Izaho, Tertio, izay nanoratra ity epistily ity, dia manao veloma anareo ao amin'ny Tompo. <sup>23</sup> Gaio, ilay mpampiantrano ahy sy ny fiangonana manontolo, dia manao veloma anareo anareo. Erasto, mpitam-bola ao amin'ny tanàna, dia manao veloma anareo, miaraka amin'i Koarto ilay rahalahy. <sup>24</sup><sup>[1]</sup><sup>25</sup> Ary ny voninahitra dia ho Azy izay mahavita mampijoro anareo araka ny filazantsarako sy ny fitoriana an'i Jesosy Kristy, araky ny fanambarana ny misitery izay notazonina ho tsiambaratelo ela be tany aloha tany, <sup>26</sup> kanefa nambara ankehitriny, ary tamin'ny alalan'ny bokin'ny faminiana no nampahafantarina tamin'ny firenena rehetra, araka ny didin'Andriamanitra mandrakizay, ho fankatoavana ny finoana. <sup>27</sup> Ho an'ilay Andriamanitra tokan'ny fahendrena, anie ny voninahitra mandrakizay, amin'ny alalan'i Jesosy Kristy. Amena.

### Footnotes

16:24 <sup>[1]</sup>Fanamarihana: Ny fandikana taloha tsara indrindra dia manala ity andininy ity. (Jereo ny Romana 16: 20). and 24: "Ho aminareo rehetra anie ny fahasovan'ny Tompontsika Jesosy Kristy. Amena."

### Romans 16:1

#### Fampifandraisana foto-kevitra:

Manao veloma ny maro amin'ireo mpino ao Roma amin'ny anaran'izy ireo i Paoly.

#### Ankiniko aminareo i Foiby

"Tiako raha mba hanaja an'i Foiby ianareo"

#### Foiby

Anaram-behivavy izany.

#### anabavintsika

Ny mpisolo-tena tampisaka "-ntsika" eto dia manondro an'i Paoly sy ireo mpino rehetra. DH: "ny anabavintsika ao amin'i Kristy"

#### Kenkrea

Izany dia seranan-tsambo tao amin'ny tanàn'i Grisias.

**handraisanareo azy ao amin'ny Tompo**

Mamporisika ireo mpino ao Roma i Paoly mba handray an'i Foiby ho toy ny mpino namana. DH: "raiso izy satria isika rehetra dia an'ny Tompo"

**ny fomba mendrika ireo mpino**

"amin'ny fomba izay tokony handraisan'ireo mpino ny mpino hafa"

**ary manatreha azy**

Mamporisika ireo mpino ao Roma i Paoly mba henome an'i Foiby ireo zavatra ilainy. DH: "ary ampio izy amin'ny fanomezana izay rehetra ilainy"

**lasa mpanampy ny maro, ary ny tenako ihany koa**

"nanampy ny olona maro, ary izy ihany koa dia nanampy ahy"

**Romans 16:3****Prisila sy Akoila**

Prisila no vadin'i Akoila.

**mpiara-miasa amiko ao amin'i Kristy Jesosy**

Ireo "mpiara-miasa" amin'i Paoly dia olona izay milaza amin'ny hafa ihany koa ny momba an'i Jesosy. DH: "Izay miasa miaraka amiko mba hilaza amin'ny olona momba an'i Kristy Jesosy"

**Manaova veloma amin'ny fiangonana izay ao amin'ny tranon'izy ireo**

"Manaova veloma amin'ireo mpino izay mivory ao an-tranony mba hivavaka"

**Epaineto**

Anaran-dehilahy izany.

**voaloham-bokatr'i Asia ho an'i Kristy.**

Resahin'i Paoly toy ny hoe vokatra izay nojinjainy i Epaineta. DH: "olona voalohany tao Asia izay nino an'i Jesosy"

**Romans 16:6****Maria**

Anaram-behivavy izany.

**Androniko ... Ampliato**

Anaran-dehilahy ireo.

**Jonia**

Izany dia afaka atao hoe 1) Jonia, anaram-behivavy, na tsaratsara kokoa, 2) Jonias, anarn-dehilahy.

**Malaza eo anivon'ireo apostoly izy ireo**

Afaka adika hoe DH: "Ireo aposotoly mahalala azy ireo tsara"

**malalako ao amin'ny Tompo.**

"ry sakaizako ary mpino namako"

**Romans 16:9****Orbano ... Staky ... Apela ... Aristobolo ... Herodiona ... Narkisa**

Anaran-dehilahy ireo.

**ankasitrahana ao amin'i Kristy**

Ny teny hoe "ankasitrahana" dia milaza ny olona izay voatsapa ary voaporofa fa tena marina. DH: "izay neken'i Kristy"

**izay ao amin'ny Tompo**

Izany dia ilazana ireo izay matoky an'i Jesosy. DH: "Izay mpino" na "izay an'ny Tompo"

**Romans 16:12****Tryfena ... Tryfosa ... Perysa**

Anarm-behivavy ireo.

**Rofosy ... Asynkrito ... Flegona ... Hermesy ... Patroba ... Herma**

Anarm-behivavy ireo.

**voafidy tao amin'ny Tompo**

Afaka adika hoe DH: "Ireo izay nofidian'ny Tompo"

**ny reniny sy ny reniko**

Resahin'i Paoly toy ny reniny ny renin'i Rofosy. DH: "ny reniny, izay raisiko ho toy ny reniko ihany koa"

**ireo rahalahy**

Eto izany dia midika hoe namana Kristiana, ao anatin'izany na lahy na vavy.

**Romans 16:15****Filologia ... Nerea ... Olimpa**

Anaran-dehilahy ireo.

**Jolia**

Anaram-behivavy. Mety ho Jolia no vadin'i Filologia.

**fifanorohana masina**

Fomba fanehoam-pitiavana eo amin'ireo namana mpino.

**Ireo fiangonan'i Kristy rehetra dia miarahaba anareo.**

Eto Paoly dia miresaka momba ny fiangonan'i Kristy amin'ny ankapobeny. DH: "Ireo mpino ao amin'ny fiangonana rehetra ao amin'ity tanàna ity dia manao veloma anareo"

**Romans 16:17****Fampifandraisana ny foto-kevitra:**

Paoly dia manome fampitandremana farany ho an'ireo mpino mahakasika ny firaisana sy fiainana ho an'Andriamanitra.

**ry rahalahy**

Izany dia midika hoe namana Kristiana, ao anatin'izany na lahy na vavy.

**mba hieritreritra ny momba**  
"mba hitandrina ny amin'ny"

**ireo izay mahatonga ny fizarazarana sy ny fanafintohinana**

Izany dia ilazana ireo izay miady hevitra ary mahatonga ny hafa hitsahatra hatoky an'i Jesosy. DH: "izay mahatonga ireo mpino hiady hevitra amin'ny tsirairay ary hitsahara tsy hanana an'Andriamanitra"

**Izy ireo dia mihoatra lavitry ny fampianarana izay noraisinareo**

Izy ireo dia mampianatra zavatra fa aza manaiky amin'izay marina izay efa nianaranareo"

**Ialao lavitra izy ireo**  
"miataha lavitra azy ireo"

**fa ny kibony manokana ihany**

Eto ny teny hoe "kibo" dia milaza ny faniriana aranofo. Ny fanompoana ny kibo dia entina ilazana fanatanterahana ny filan'izy ireo. DH: "fa izy ireo dia te hanatanteraka ny fanirian-dratsin'izy ireo manokana"

**Amin'ny teny malefaka sy mandoka**

Ny teny hoe "malefaka" sy "mandoka" dia mitovitovy hevitra. Tsindrian'i Paoly manokana ny amin'ny fomba amitahan'izy ireo ny mpino. DH: "Amin'ny alalan'ny fitenenan-javatra izay toa tsara sy marina"

## Romans 16:19

**Fa ny ohatrareo amin'ny fankatoavana dia tafita any amin'ny tsirairay**

Eto Paoly dia miresaka ny fankatoavan'ireo mpino Romana ho toy ny olona izay afaka mandeha eny amin'ny olona. DH: "Fa ren'ny olona rehetra hoe ahoana ny fankatoavanareo an'i Jesosy"

**Andriamanitra ny fiadanana dia hanorotoro an'i Satana eo amin'ny tongotrareo afaka fotoana fohy**

Ny fehezanteny hoe "hanorotoro ... ao ambanin'ny tongotrareo" dia midika fandresena tanteraka ny fahavalo. Eto Paoly dia miresaka ny fandresena an'ny Satana toy ny hoe nanitsaka ny fahavalo ao ambanin'ny tongotr'izy ireo ny mpino Romana. DH: "Andriamanitra hanome anareo fiadanana sy fandresena tanteraka an'i Satana tsy ho ela"

**tsy hanan-tsiny amin'izay ratsy**  
"tsy tafiditra amin'ny fanaovana ratsy"

## Romans 16:21

**Fampifandraisana ny foto-kevitra:**

Paoly dia manao veloma ho an'ireo mpino izay miaraka aminy.

**Losio, Jasona, ary Sosipatro ... Tertio**  
Anaran-dehilahy ireo.

**Tertio, izay nanoratra ity epistily ity**  
Tertio ilay lehilahy izay nanoratra izay nolazain'i Paoly.

**manao veloma anareo ao amin'ny Tompo.**  
"manao veloma anareo amin'ny maha-mpino namana anareo"

## Romans 16:23

**Gaio ... Erasto ... Koarto**  
Anaran-dehilahy ireo.

**ilay mpampiantrano**  
Izany dia manondro an'i Gaio, izay tao an-tranony no nianongan'ny Paoly sy ireo namany Kristiana mba hivavaka.

**mpitam-bola**

Olona mitantana ny vola ao amin'ny vondrona iray izany.

**Ho aminareo rehetra anie ny fahasovan'ny Tompontsika Jesosy Kristy**

Eto ny teny hoe "fahasovana" dia milaza ny fitahian'i Tompo eo amin'ny olony. DH: "Tompo Jesosy Kristy anie hitohy hanao zava-tsoa eo amintsika rehetra"

## Romans 16:25

**Fampifandraisana ny foto-kevitra:**  
Faranan'i Paoly amin'ny vavaka fitsofan-drano.

**Ary**

Eto ny teny hoe "ary" dia manamarika ny fahataperan'ny taratasy. Raha manana fomba fanaovana izany ianao ao amin'ny fitenin'ny dia azonao ampiasaina eto izany.

**mampijoro anareo**

Resahin'i Paoly toy ny hoe olona mijoro fa tsy levo eto ny fananana finoana matanjaka. DH: "mba hampatanjaka ny finoanareo"

**araky ny filazantsarako sy ny fitoriana an'i Jesosy Kristy**

"amin'ny alalan'ny vaovao mahafaly izay notoriako momba an'i Jesosy Kristy"

**araky ny fanambarana ny misitery izay notazonina ho tsiambaratelo ela be tany aloha tany**

Milaza i Paoly fa Andriamanitra dia naneho fahamarinana mifafina tamin'ireo mpino aloha. Resahiny ho toy ny hoe tsiambaratelo ireo fahamarinana ireo. Afaka adika hoe DH: "satria nampisehon'Andriamanitra antsika mpino ny tsiambaratelo izay notanany efa ela be"

**kanefa nambara ankehitriny, ary tamin'ny alalan'ny bokin'ny faminaniana no nampahafantarina tamin'ny firenena rehetra, araka ny didin'Andriamanitra mandrakizay**

Ny teny hoe "naneho" sy "nampahafantarina" dia mitovy hevitra. Ampiasain'i Paoly ireo teny ireo mba

ho fanamafisana ny heviny. DH: "fa ankehitriny Andriamanitra ny mandrakizay dia naneho izany tamin'ny alalan'ny Soratra Masina"

**ho fankatoavana ny finoana**

Eto ny teny hoe "fankatoavana" sy "finoana" dia ampahan-teny. Afaka ampiasainao ny teny hoe "mankatoa" na "matoky" ao amin'ny fandikanteninao. DH: "mba hankatoavan'ny firenena rehetra an'Andriamanitra satria izy ireo dia matoky Azy"

**Romans 16:27**

**Ho an'ilay Andriamanitra ... ny voninahitra mandrakiza. Amena**

Eto ny teny hoe "amin'ny alalan'i Jesosy Kristy" dia maneho izay nataon'i Jesosy. Ny manome "voninahitra" dia midika hoe midera an'Andriamanitra. DH: "Noho izay vitan'i Jesosy Kristy tamintsika, dia hidera ilay iray izay hany Andriamanitra sy hany hendry mandrakizay isika. Amena"

## Book: 1 Corinthians

### 1 Corinthians

#### Chapter 1

<sup>1</sup> Paoly, nantsoin'i Jesosy Kristy mba ho Apostoly nohon'ny sitrapon'Andriamanitra, sy Sostena rahalahintsika, <sup>2</sup> ho an'ny fiangonan'Andriamanitra ao Korinto, ho an'ireo izay nohamasinina tao amin'i Kristy Jesosy, izay voantso ho olona masina. Manoratra ho an'ireo rehetra izay miantso ny anaran'i Jesosy Kristy Tompontosika amin'ny toerana rehetra ihany koa izahay, dia Tompon'izy ireo sy antsika. <sup>3</sup> Ho aminareo anie ny fahasoavana sy ny fiadanana avy amin'Andriamanitra Raintsika sy Jesosy Kristy Tompo. <sup>4</sup> Izaho dia manome fisaorana ho an'Andriamanitra ho anareo foana nohon'ny fahasoavan'Andriamanitra izay nomen'i Jesosy Kristy anareo. <sup>5</sup> Nataony nanankarena tamin'ny fomba rehetra ianareo, tamin'ny fiteny rehetra sy ny fahalalana rehetra, <sup>6</sup> raha vao voaporofa teo aminareo fa marina ny fanambarana momban'i Kristy. <sup>7</sup> Noho izany ianareo dia tsy ory fanomezam-pahasoavana eo am-piandrasanareo fatratra ny fanambarana an'i Jesosy Kristy Tompontosika. <sup>8</sup> Izy ihany koa dia hampahery anareo hatramin'ny farany, mba tsy hanan-tsiny ianareo amin'ny andron'i Jesosy Kristy Tompontosika. <sup>9</sup> Mahatoky Andriamanitra, izay niantso anareo ho amin'ny firaisana amin'ny Zanany lahy, Jesosy Kristy Tompontosika. <sup>10</sup> Ankehitriny dia mampirisika anareo aho, ry rahalahy, amin'ny anaran'i Jesosy Kristy Tompontosika, mba hifanaraka ianareo rehetra, ary tsy hisy fisarahana eo aminareo. Mampirisika aho mba hikambana amin'ny saina mitovy sy tanjona mitovy ianareo. <sup>11</sup> Fa efa natao mazava tamiko, ry rahalahy, tamin'ny alalan'ny vahoakan'i Kloe fa misy fifampindanianana eo aminareo. <sup>12</sup> Ny tiako ambara dia izao: Ny tsirairay aminareo samy manao hoe: "Izaho miaraka amin'i Paoly," na "Izaho miaraka amin'i Apolosy," na "Izaho miaraka amin'i Kefasy," na "Izaho miaraka amin'i Kristy." <sup>13</sup> Voazarazara ve Kristy? Paoly ve no nomboana ho anareo? Tamin'ny anaran'i Paoly ve no nanaovana batisa anareo? <sup>14</sup> Misaotra an'Andriamanitra aho fa tsy nisy nataoko batisa ianareo, afa-tsy Krispo sy Gaio. <sup>15</sup> Izany dia mba tsy hafahan'iza na iza miteny hoe tamin'ny anarako no nanaovana batisa anareo. <sup>16</sup> (Izaho ihany koa dia nanao batisa ny ankohonan'i Stefanasy. Ny ankoatra izay, tsy fantatro raha nanao batisa olona hafa aho.) <sup>17</sup> Fa Kristy dia tsy naniraka ahy mba hampanao batisa fa hitory ny filazantsara. Izy tsy nandefa ahy hitory amin'ny tenin'ny fahendren'ny olombelona, mba tsy ho foana ny herin'ny hazofijalian'i Kristy. <sup>18</sup> Fa ny hafatra momba ny hazo fijaliana dia fahadalana amin'ireo izay ho faty. Fa eo amin'ireo izay ho vonjen'Andriamanitra kosa, dia herin'Andriamanitra izany. <sup>19</sup> Fa voasoratra hoe: "Ho potehiko ny fahendren'ny hendry. Ho foanako ny fahalalanan'ny mahay." <sup>20</sup> Aiza ny olon-kendry? Aiza ny manam-pahaizana? Aiza ny mpiady hevitra an'izao tontolo izao? Moa tsy navadik'Andriamanitra ho fahadalana ve ny fahendren'izao tontolo izao? <sup>21</sup> Satria tsy nahalala an'Andriamanitra izao tontolo izao tao amin'ny fahendreny, dia sitrak'Andriamanitra ny hamonjy ireo izay mino amin'ny alalan'ny fahadalan'ny fitoriana. <sup>22</sup> Fa ireo Jiosy dia mangataka famantarana mahagaga ary ireo Grika mikaroka fahendrena. <sup>23</sup> Fa izahay mitory an'i Kristy voahombo, izay vato fanafintohinana ho an'ireo Jiosy ary fahadalana ho an'ireo Grika. <sup>24</sup> Fa ho an'ireo izay nantsoin'Andriamanitra, ireo Jiosy sy ireo Grika, dia mitory an'i Kristy tahaka ny hery sy fahendren'Andriamanitra izahay. <sup>25</sup> Fa ny fahadalan'Andriamanitra dia hendry noho ny olona, ary ny fahalemen'Andriamanitra dia matanjaka noho ny olona. <sup>26</sup> Hevero ny fiantsoana anareo, ry rahalahy. Tsy maro taminareo no hendry raha ny amin'ny maha olombelona. Tsy maro taminareo no nahery. Tsy maro taminareo no avo firazanana. <sup>27</sup> Fa Andriamanitra dia nisafidy ireo zavatra adalan'izao tontolo izao mba hampahamenatra ny hendry. Andriamanitra dia nisafidy izay malemy eo amin'izao tontolo izao mba hampahamenatra izay matanjaka. <sup>28</sup> Andriamanitra dia nisafidy izay ambany sy hamavoina eto amin'izao tontolo izao. Na Izy aza dia nifidy ireo zavatra izay noheverina ho tsinontsinona, mba hahatonga tsinontsinoa ireo zavatra izay atao ho manan-danja. <sup>29</sup> Nataony izany mba tsy hisy hanana antony hireharehana eo anatrehany. <sup>30</sup> Nohon'ny nataon'Andriamanitra, ankehitriny ianareo dia ao amin'i Kristy Jesosy, izay lasa fahendrena ho antsika avy amin'Andriamanitra. Izy dia lasa fahamarinantsika, fahamasinantsika ary fahafahantsika. <sup>31</sup> Vokatry'izany, araka izay voalazan' ny Soratra Masina hoe: "Aoka izay mirehareha, hirehareha ao amin'ny Tompo."

## 1 Corinthians 1:1

### Fampifandraisana ny foto-kevitra:

Paoly sy Sostena miarahaba ireo Korintiana mpino ao am-piangonana.

### Fampahafantarana amin'ny ankapobeny:

Raha tsy misy fanamarihana manokana, ny teny toy ny hoe: "ianareo" sy "anareo" no ampiasaina satria maneho an'ireo mpihaino an'i Paoly.

### Paoly ... ho an'ny fiangonan'Andriamanitra any Korinto

Ny fitenim-paritrao dia mety manana ny fombany manokana hampahafantarana ny mpanoratra ny taratasy sy ireo mpamaky izany. DH: "Izaho, Paoly, nanoratra ity taratasy ity ho anareo izay mino an'Andriamanitra any Korinto"

### Sostena rahalahintsika

Izany dia midika fa i Paoly sy ireo Korintiana dia samy nahalala an'i Sostena. DH: "Sostena ilay rahalahy izay fantatrareo sy fantatro"

### Ireo rehetra izay nohamasinina ao amin'i Kristy Jesosy

Eto ny hoe: "nohamasinina" dia maneho ny olona izay natokan'Andriamanitra hanome voninahitra Azy. DH: "ho an'ireo izay natokan'i Kristy Jesosy ho an'Andriamanitra" na "ho an'ireo izay natokan'Andriamanitra ho Azy satria izy ireo dia an'i Kristy Jesosy"

### Izay nantsoina ho olomasina

Afaka atao hoe: "Izay nantsoin'Andriamanitra ho olomasina" Ireo mety ho dikany: 1) "izay natokan'Andriamanitra ho Azy" na 2) "izay nantsoin'Andriamanitra mba hanasarakana ny tenan'izy ireo amin'ny fahotana" na "izay nantsoin'Andriamanitra mba tsy hanota"

### Ny Tompon'izy ireo sy antsika

Jesosy dia Tompon'i Paoly sy ireo Korintiana no sady Tompon'ny fiangonana rehetra.

## 1 Corinthians 1:4

### Fampifandraisana ny foto-kevitra:

I Paoly dia mamaritra ny toeran'ny mpino sy ny fiombonana ao amin'i Kristy tahaka ny hoe miandry ny fahatongavany izy ireo.

### noho ny fahasovan'Andriamanitra izay nomen'i Kristy Jesosy anareo

Ny fahasovan'Andriamanitra dia oharin'i Paoly amin'ny zavatra mivaingana izay nataon'i Jesosy ho fanomezana an'ireo Kristiana. DH: "satria nataon'i Kristy Jesosy ho azon'Andriamanitra tanterahina ny ho tsara fanahy aminareo"

### Nataony nanan-karena ianareo

Ireo mety ho dikany: 1) "Nataon'i Kristy manan-karena ianareo" na 2) "Nataon'Andriamanitra mpanan-karena ianareo."

### Nataony nanan-karena tamin'ny fomba rehetra ianareo

Fomba amin'ny ankapobeny no resahan'i Paoly. DH: "naha-mpanan-karena anareo tamin'ny karazam-pitahiana ara-panahy rehetra"

### tamin'ny fiteny rehetra

Nataon'Andriamanitra afaka milaza amin'ny hafa momba ny hafatr'Andriamanitra amin'ny fomba maro ianareo.

### ny fahalalana rehetra

Nataon'Andriamanitra afaka mahatakatra ny hafatr'Andriamanitra amin'ny fomba maro ianareo.

### raha vao voaporofa teo aminareo fa marina ny fanambarana momban'i Kristy

Ireo mety ho dikany: 1) "Ianareo mihitsy no nahita fa izay voalazanay momba an'i Kristy dia marina" na "ny olona sasany dia nahafantatra tamin'ny alalan'ny fahitana ny fomba fiainanareo ankehitriny fa izay voalazanay sy voalazanareo momba an'i Kristy dia marina."

## 1 Corinthians 1:7

### Noho izany

"Vokatr'izany"

### tsy ory fanomezam-pahasoavana

"manana ny fanomezam-pahasoavana rehetra"

### ny fanambarana an'i Jesosy Kristy Tompontosika

Ireo mety ho dikany: 1) "amin'ny fotoana hanambaran'Andriamanitra an'ilay Tompo Jesosy Kristy" na 2) "amin'ny fotoana hanambaran'i Jesosy Kristy Tompo ny tenany."

### tsy hanan-tsiny ianareo

Tsy hisy antony hanamelohan'Andriamanitra anareo.

### Mahatoky Andriamanitra

"Andriamanitra dia hanao izay rehetra nolazainy fa ho ataony"

### ny Zanany

Izany dia fiantsoana manan-danja ho an'i Jesosy, ilay Zanak'Andriamanitra.

## 1 Corinthians 1:10

### Fampifandraisana ny foto-kevitra:

I Paoly dia mampatsiahy an'ireo Korintiana mpino fa izy ireo dia tokony hiaina ao anaty fiombonana amin'izy samy izy sy ny hafatry ny hazofijalian'i Kristy, fa tsy ny batisa tamin'ny alalan'ny olona, no mamonjy.

### ry rahalahy,

Eto izany dia midika hoe namana Kristiana, samy ao anatin'izany ny lehilahy sy ny vehivavy.

**mba hifanaraka ianareo rehetra**

"mba hiaina ao anaty fifanarahana ianareo tsirairay"

**ary tsy hisy fisarahana eo aminareo**

"mba tsy hisy fizarana antoko eo aminareo"

**mba hikambana amin'ny saina mitovy sy tanjona mitovy ianareo**

"miray hina"

**ny vahoakan'i Kloa**

Maneho an'ireo isam-piankohonana izany, ireo mpanompo, ary ireo hafa izay isan'ny ankohonan'i Kloa, vehivavy iray, izay lohany.

**misy fifampindaniana eo aminareo**

"ao anaty antoko izay mifamaly amin'ny hafa ianareo"

**1 Corinthians 1:12**

**Ny tsirairay aminareo samy manao hoe**

Maneho ny toetry ny fizarazarana amin'ny ankapobeny i Paoly.

**Voazarazara ve Kristy?**

Paoly dia te-hanamafy ny marina fa i Kristy dia tsy mizarazara fa iray. "Tsy afaka zarazaraina araka izao fomba ataonareo izao i Kristy!"

**Paoly ve no nomboana ho anareo?**

Paoly dia te-hanamafy fa Kristy, fa tsy Paoly na Apolosy, no nomboana. Afaka atao ihany koa hoe: "Azo antoka fa tsy Paoly no novonoin'izy ireo teo amin'ny hazofijaliana ho famonjena anareo!"

**Tamin'ny anaran'i Paoly ve no nanaovana batisa anareo?**

Paoly dia te-hanamafy fa natao batisa tamin'ny anaran'i Kristy isika rehetra. DH: "Tsy tamin'ny anaran'i Paoly no nanaovana batisa ny olona!"

**1 Corinthians 1:14**

**Misaotra an'Andriamanitra aho**

Naneho fankasitrahana i Paoly tamin'ny tsy fanaovana batisa olona betsaka tao Korinto.

**fa tsy nisy ... taminareo, afa-tsy**

"... irery ihany"

**Krispo**

Mpanapaky ny synagoga izay lasa Kristiana izy.

**Gaio**

Nandeha niaraka tamin'i Paoly Apostoly izy.

**Izany dia mba tsy hahafahan'iza na iza miteny hoe tamin'ny anarako no nanaovana batisa anareo**

"Tsy nanao batisa olona hafa aho satria natahotra aho sao hirehareha izy ireo hoe nataoko batisa any aoriana"

**ny ankohonan'i Stefanasy**

Izany dia maneho ny isam-piankohonana sy ireo mpanompo ao amin'ny tranon'i Stefanasy, lehilahy iray, izay lohany.

**1 Corinthians 1:17**

**Fa Kristy dia tsy naniraka ahy mba hanao batisa**

Izany dia midika fa tsy ny batisa no tanjona voalohan'ny asa fanompoan'i Paoly.

**ny tenin'ny fahendren'ny olombelona, mba tsy ho foana ny herin'ny hazofijalian'i Kristy.**

Oharin'i Paoly amin'ny olona ny "tenin'ny fahendren'olombelona", ny hazofijaliana toy ny fitoeran-javatra, ary ny hery toy ny zavatra mivaingana izay afaka apetrak'i Jesosy ao amin'io fitoeran-javatra io. DH: "ny tenin'ny fahendren'ny olombelona ... ireo tenin'ny fahendren'olombelona dia tsy tokony hahafafoana ny hazofijalian'i Kristy amin'ny heriny" na "ny tenin'ny fahendren'ny olombelona ... ny olona dia tsy tokony hitsahatra hino ny hafatra momba an'i Jesosy Kristy ka hihevitra fa Izaho dia manan-danja kokoa noho i Jesosy"

**1 Corinthians 1:18**

**Fampifandraisana ny foto-kevitra:**

Manantitrantitra ny fahendren'Andriamanitra i Paoly fa tsy ny fahendren'ny olombelona.

**ny hafatra momba ny hazo fijaliana**

"ny fitoriana momba ny fanomboana amin'ny hazofijaliana" na "ny hafatra momba an'i Kristy maty teo amin'ny hazofijaliana"

**dia fahadalana**

"tsy misy dikany" na "adaladala"

**amin'ireo izay ho faty**

Eto ny hoe: "ho faty" dia manambara ny dingan'ny fahafatesana ara-panahy.

**dia herin'Andriamanitra izany**

"Andriamanitra no miasa amin-kery ho antsika"

**Ho foanako ny fahalalanan'ny mahay**

"Ho afangaroko ny olona mahay" na "Hataoko izay tsy hahatanteraka ny fikasan'ny olona mahay"

**1 Corinthians 1:20**

**Aiza ny olon-kendry? Aiza ny manam-pahaizana? Aiza ny mpiady hevitra an'izao tontolo izao?**

Paoly dia manamafy fa tsy hita na aiza na aiza ny tena olon-kendry. DH: "Oharina amin'ny fahendren'ny filazantsara, dia tsy misy olon-kendry, tsy misy manam-pahaizana, tsy misy mpiady hevitra!"

**ny manam-pahaizana**

olona iray izay fantatra fa nianatra zavatra be

**ny mpiady hevitra**

olona iray izay milaza ny zavatra fantany na izay mahay fandresan-dahatra tahaka izany

**Moa tsy navadik'Andriamanitra ho fahadalana ve ny fahendren'izao tontolo izao?**

Mampiasa izany fanontaniana izany i Paoly mba hanamafisana izay zava-bitan'Andriamanitra tamin'ny fahendren'izao tontolo izao. DH: "Nampiseho Andriamanitra fa ny zavatra rehetra izay nantsoin'izy ireo hoe fahendrena dia tena fahadalana"

**ireo izay mino**

Ireo mety ho dikany dia 1) "izay rehetra mino ilay hafatra" na "izay rehetra mino an'i Kristy."

**1 Corinthians 1:22****Fampahafantarana amin'ny ankapobeny:**

Eto ny teny hoe: "izahay" dia maneho an'i Paoly sy ireo mpampianatra Baiboly hafa.

**Kristy voahombo**

"momba an'i Kristy, izay maty teo amin'ny hazofijaliana"

**vato fanafintohinana**

Toy ny olona iray mety ho tafintohina amin'ny vato eny an-dalana, ny hafatry ny famonjena amin'ny alalan'ny fanomboana an'i Kristy ihany koa dia miaro ny Jiosy tsy hino an'i Jesosy. DH: "tsy azo ekena" na "tena manafintohina"

**1 Corinthians 1:24****ho an'ireo izay nantsoin'Andriamanitra**

"ho an'ny olona izay nantsoin'Andriamanitra"

**mitory an'i Kristy ... izahay**

"mampianatra ny momba an'i Kristy izahay" na "miteny ny momba an'i Kristy amin'ny olona rehetra izahay"

**Kristy tahaka ny hery sy fahendren'Andriamanitra**

Ireo mety ho dikany: 1) "Niasa tamin-kery sy ampahendrena Andriamanitra tamin'ny fandefasana an'i Kristy ho faty ho antsika" na "tamin'ny alalan'i Kristy no nanehoan'Andriamanitra fa mahery sy manam-pahendrena Izy."

**ny hery ... an'Andriamanitra**

Ny mety ho dikany hafa dia hoe i Kristy dia mahery ary tamin'ny alalan'i Kristy no hamonjen'Andriamanitra antsika.

**fahendren'Andriamanitra**

Ny mety ho dikany hafa dia hoe: Andriamanitra nampiseho ny votoatin'ny fahendreny tamin'ny alalan'i Kristy.

**ny fahadalan'Andriamanitra dia hendry noho ny olona, ary ny fahalemen'Andriamanitra dia matanjaka noho ny olona**

Izay antsoin'ny olona hoe fahadalan'Andriamanitra dia hendry tokoa noho izay antsoin'ny olona hoe fahendrena, ary izay antsoin'ny olona hoe fahalemen'Andriamanitra dia mahery tokoa noho ny herin'ny olona"

**1 Corinthians 1:26****Fampifandraisana ny foto-kevitra:**

Manambara ny toeran'ny mpino manoloana an'Andriamanitra i Paoly.

**Tsy maro ... Tsy maro ... Tsy maro**

"Tena vitsy ... Tena vitsy ... Tena vitsy"

**hendry raha ny amin'ny maha olombelona**

"izay antsoin'ny ankamaroan'ny olona hoe hendry"

**avo firazanana**

"miavaka satria manan-danja ny fianakavianareo"

**Andriamanitra dia nisafidy ... ny hendry. Andriamanitra dia nisafidy ... izay matanjaka.**

Mamerina teny mitovy ao amin'ny fehezanteny roa i Paoly izay midika zavatra mitovy ihany mba hanamafisana ny fahasamihafana eo amin'ny fomba fanaon'Andriamanitra ireo zavatra sy ny hevitra ny olona ny amin'ny tokony hanaovan'Andriamanitra an'ireo.

**Andriamanitra dia nisafidy ireo zavatra adalan'izao tontolo izao mba hampamenatra ny hendry**

"Andriamanitra nisafidy ny hampiasa ireo izay heverin'izao tontolo izao fa fahadalana mba hahamenatra ireo izay heverin'izao tontolo izao ho hendry"

**Andriamanitra dia nisafidy izay malemy eo amin'izao tontolo izao mba hampahamenatra izay matanjaka**

"Andriamanitra nisafidy ny hampiasa ireo izay heverin'izao tontolo izao ho malemy mba hahamenatra ireo heverin'izao tontolo izao ho matanjaka"

**1 Corinthians 1:28****izay ambany sy hamavoina**

ireo olona izay lavin'izao tontolo izao. DH: "ireo olona izay manetry tena sy nolavina"

**ireo zavatra izay noheverina ho tsinontsinona**

Afaka atao hoe: "izay matetika jeren'ny olona ho tsy manan-danja"

**tsinontsinona, mba hahatonga tsinontsinona ireo zavatra izay atao ho manan-danja**

"tsinontsinona. Nataony izany mba hahafahany mampiseho fa ireo zavatra izay hatao ho manan-danja dia tena tsy misy dikany"

**ireo zavatra izay atao ho sarobidy**

DH: "ireo zavatra izay heverin'ny olona ho mitovy lanja amin'ny vola" na "ireo zavatra izay heverin'ny olona ho mendrika haja"

**Nataony izany**

"Andriamanitra nanao izany"

**1 Corinthians 1:30**

**Nohon'ny nataon'Andriamanitra**

Izany dia maneho ny asan'i Kristy teo amin'ny hazofijaliana.

**antsika ... -ntsika**

Ireo teny ireo dia maneho an'i Paoly, ireo izay miaraka aminy, ary ireo Korintiana.

**Kristy Jesosy, izay lasa fahendrena ho antsika avy amin'Andriamanitra**

Ireo mety ho dikany: 1) "Kristy Jesosy, izay nanambara mazava tamintsika ny fahendren'Andriamanitra" na 2) "Kristy Jesosy, izay efa nanome antsika ny fahendren'Andriamanitra."

**Aoka izay mirehareha, hirehareha ao amin'ny Tompo**

"Raha misy olona mirehareha, dia tokony hirehareha amin'ny fahalebiazan'ny Tompo izy"

## Chapter 2

<sup>1</sup> Rehefa nankeo aminareo aho, ry rahalahy, dia tsy tonga niaraka tamina lahateny na fahendrena raha nanambara ny misitery momban'Andriamanitra. <sup>[1]</sup><sup>2</sup> Fa nanapa-kevitra tsy hahalala na inona na inona aho rehefa teo aminareo, afa-tsy Jesosy Kristy, sy Izy voahombo. <sup>3</sup> Ary niaraka taminareo aho teo amin'ny fahalemena, sy teo amin'ny tahotra, ary teo amin'ny fangovitana lehibe. <sup>4</sup> Ary ny hafatro sy ny fanambarako dia tsy tamin'ny teny fandresen-dahatry ny fahendrena. Fa kosa, ireo dia tamin'ny fanehoan'ny Fanahy sy hery, <sup>5</sup> mba tsy ho ao amin'ny fahendren'ny olombelona ny finoanareo, fa ao amin'ny herin'Andriamanitra. <sup>6</sup> Ankehitriny dia miresaka fahendrena eo amin'ireo matotra isika, fa tsy ny fahendren'izao tontolo izao, na ny an'ireo mpanapak'izao vaninandro izao, izay mandalo ihany. <sup>7</sup> Fa kosa, milaza ny fahendren' Andriamanitra amin'ny fahamarinana mifafina isika, ilay fahendrena mifafina izay notendren'Andriamanitra mialoha talohan'ireo vaninandro rehetra ho voninahintsika. <sup>8</sup> Tsy nisy tamin'ireo mpanapak'izao andro izao no nahafantatra io fahendrena io, fa raha nahatakatra izany izy ireo tamin'izany fotoana izany, dia tsy ho nomboin'izy ireo ilay Tompon'ny voninahitra. <sup>9</sup> Fa araka izay voasoratra hoe: "Ireo zavatra izay tsy nisy maso nahita, tsy nisy sofina nandre, tsy nisy eritreritra nahazo an-tsaina, ireo zavatra izay nomanin' Andriamanitra ho an'ireo tia Azy." <sup>10</sup> Ireo no zavatra nasehon'Andriamanitra taminay tamin'ny alalan'ny Fanahy. Fa ny Fanahy dia mitady ny zavatra rehetra, na dia ireo zavatra lalin'Andriamanitra aza. <sup>11</sup> Fa iza no mahafantatra ny fisainan'ny olona iray afa-tsy ny fanahin'ny olona ao aminy? Araka izany koa, tsy misy mahafantatra ireo zavatra lalin'Andriamanitra afa-tsy ny Fanahin'Andriamanitra. <sup>12</sup> Fa tsy nandray ny fanahin'izao tontolo izao isika, fa ny Fanahy izay avy amin'Andriamanitra, mba hafahantsika mahafantatra ireo zavatra omena antsika maimaimpoana avy amin'Andriamanitra. <sup>13</sup> Miteny momba ireo zavatra ireo amin'ny teny izay tsy hain'ny fahendren'ny olombelona ampianarina izahay, fa izay ampianarin'ny Fanahy anay. Ny Fanahy no mandika ny teny ara-panahy miaraka amin'ny fahendrena ara-panahy. <sup>14</sup> Ny olona izay tsy ara-panahy dia tsy mandray ireo zavatra izay an'ny Fanahin'Andriamanitra, satria fahadalana aminy ireny. Tsy afa-mahalala an'ireny izy satria famantarana ara-panahy ireny. <sup>15</sup> Izay ara-panahy dia mitsara ny zavatra rehetra, fa tsy iharan'ny fitsaran'ny hafa izy. <sup>16</sup> "Fa iza no afa-mahalala ny fisainan'ny Tompo, no ho afaka hampianatra Azy?" Fa izahay dia manana ny fisainan'i Kristy.

### Footnotes

2:1 <sup>[1]</sup>Fanamarihana: Ny dika-teny maro hafa dia mivaky toy izao hoe: "Raha nanambara ny fijoroana vavolombelona momban'Andriamanitra aho."

### 1 Corinthians 2:1

#### Fampifandraisana ny foto-kevitra:

Mampifanohitra ny fahendren'ny olona sy ny fahendren'Andriamanitra i Paoly. Manantitrantitra izy fa ny fahendrena ara-panahy dia avy amin'Andriamanitra.

#### ry rahalahy

Eto izany dia hilazana ireo Kristiana namana, samy ao anatin'izany ny lehilahy sy ny vehivavy.

#### Fa nanapa-kevitra tsy hahalala na inona na inona aho ... afa-tsy Jesosy Kristy

Momba ny fanomboana an'i Kristy no resahan'i Paoly fa tsy ny hevitr'olombelona. DH: "Tapa-kevitra ny hiresaka betsaka araka izay azoko natao aho ... momba an'i Jesosy Kristy"

### 1 Corinthians 2:3

#### niaraka taminareo aho

"Niara-namangy taminareo aho"

#### amin'ny fahalemena

Ireo mety ho dikany: 1) "malemy ara-batana" na 2) "mahatsapa toa tsy afaka manao izay tokony ho nataoko aho."

#### ny teny fandresen-dahatry ny fahendrena

ireo teny izay toa maneho fahendrena ary izay antenain'ny mpiteny hahatonga ny olona hanao na hino zavatra iray

### 1 Corinthians 2:6

#### Fampahafantarana amin'ny ankapobeny:

Nahaton'i Paoly ny fandresen-dahatra fototra mba hanazavany izay tiany ho lazaina amin'ny hoe: "fahendrena" ary ny olona tiany no resahany.

**Ankehitriny dia miresaka ... isika**

Ny teny hoe: "Ankehitriny" dia ampiasaina eto mba hanamarihana fiatoana eo amin'ny fampianarana fototra. Manomboka manazava i Paoly fa ny fahendrena marina dia ny fahendren'Andriamanitra.

**miresaka fahendrena**

"milaza ireo tenin'ny fahendrena"

**ireo matotra**

"ireo mpino matotra"

**talohan'ireo vaninandro**

"talohan'ny namoronan'Andriamanitra ny zavatra rehetra"

**Ho voninahitsika**

"mba hiarovana ny voninahitsika ho avy"

**1 Corinthians 2:8****ilay Tompon'ny voninahitra**

"Jesovy, ilay Tompo be voninahitra"

**Ireo zavatra izay tsy nisy maso nahita ... eritreritra nahazo an-tsaina, ireo zavatra ... ho an'ireo tia Azy**  
Fehezanteny tsy feno io. Ireo dikan-teny sasany dia manao izany ho fehezanteny feno: "Ireo zavatra izay tsy nisy maso nahita ... nahazo an-tsaina; ireo no zavatra ... izay tia azy." Ireo dikan-teny hafa dia mamela izany tsy ho feno: "Ireo zavatra izay tsy nisy maso nahita ... nahazo an-tsaina, ireo zavatra ... izay tia azy'."

**Ireo zavatra izay tsy nisy maso nahita, tsy nisy sofina nandre, tsy nisy eritreritra nahazo an-tsaina**

Izany dia zavatra telo izay manambara ny olona manontolo mba hanamafisana fa tsy nisy olona nahafantatra ireo zavatra izay efa nomanin'Andriamanitra.

**ireo zavatra izay nomanin' Andriamanitra ho an'ireo tia Azy**

Namorona zavatra tsy ampoizina mahatalanjona any an-danitra ho an'ireo izay tia Azy ny Tompo.

**1 Corinthians 2:10****Ireo no zavatra**

Milaza ny fahamarinana momba an'i Jesovy sy ny hazofijaliana i Paoly.

**Fa iza no mahafantatra ny fisainan'ny olona iray afa-tsy ny fanahin'ny olona ao aminy?**

Mampiasa izany fanontaniana izany i Paoly mba hanamafisany fa tsy misy na iza na iza mahalala ny

eritreritry ny olona afa-tsy ilay olona irery ihany.  
DH: "Tsy misy na iza na iza mahalala ny eritreritry ny olona afa-tsy ny fanahin'izany olona izany ihany"

**ny fanahin'ny olona**

Izany dia maneho ny toetra anatin'ny olona iray, ny toetrany manokana ara-panahy.

**tsy misy mahafantatra ireo zavatra lalin'Andriamanitra afa-tsy ny Fanahin'Andriamanitra**

"Ny fanahin'Andriamanitra ihany no mahalala ireo zavatra lalin'Andriamanitra"

**1 Corinthians 2:12****Fampahafantarana amin'ny ankapobeny:**

Eto ny teny hoe: "isika" dia ahitana an'i Paoly sy ireo mpamak.

**omena antsika maimaimpoana avy amin'Andriamanitra**  
"izay nomen'Andriamanitra antsika maimaimpoana" na "izay efa nomen'Andriamanitra antsika maimaimpoana"

**Ny Fanahy no mandika ny teny ara-panahy miaraka amin'ny fahendrena ara-panahy**

Ny Fanahy Masina dia mampita ny fahamarinan'Andriamanitra amin'ireo mpino ao amin'ny tenin'ny Fanahy manokana sady manome azy ireo ny fahendreny manokana.

**mandika**

"manazava"

**1 Corinthians 2:14****Fampahafantarana amin'ny ankapobeny:**

Eto ny teny hoe: "izahay" dia ahitana an'i Paoly sy ireo mpihaino azy.

**Ny olona izay tsy manam-panahy**

Olona tsy Kristiana, izay tsy nandray ny Fanahy Masina

**satria famantarana ara-panahy ireny**

"Satria ny fahazoana ireny zavatra ireny dia mila ny fanampian'ny Fanahy"

**Izay manam-panahy**

"Ny mpino izay nandray ny Fanahy"

**Fa iza no afa-mahalala ny fisainan'ny Tompo, no ho afaka hampianatra Azy?**

Mampiasa izany fanontaniana izany i Paoly mba hanamafisany fa tsy misy olona mahalala ny fisainan'ny Tompo, noho izany tsy misy olona afaka ny hampianatra Azy izay zavatra efa fantany"

## Chapter 3

<sup>1</sup> Ary izaho, ry rahalahy, dia tsy afaka niteny taminareo tahaka ny olona izay ara-panahy, fa kosa tahaka ny olona ara-nofa, tahaka ny zazakely ao amin'i Kristy. <sup>2</sup> Nofahanako ronono ianareo, fa tsy ventin-kanina, satria tsy vonona tamin'izany ianareo; ary na ankehitriny aza dia mbola tsy vonona amin'izany ianareo. <sup>3</sup> Satria ianareo mbola araky ny nofo. Fa na aiza misy fahasaratam-piaro sy fifandirana eo aminareo, dia tsy miaina araky ny nofo ve ianareo, ary tsy mandeha amin'ny fenitry ny olombelona? <sup>4</sup> Fa rehefa misy iray miteny hoe: "Izaho manaraka an'i Paoly," ary ny anankiray miteny hoe: "Izaho manaraka an'i Apolosy," dia tsy miaina tahaka ny olombelona ihany ve ianareo? <sup>5</sup> Iza ary Apolosy? Iza Paoly? Mpanompo izay tamin'ny alalany no ninoanareo, izay nomen'ny Tompo asa avy. <sup>6</sup> Izaho no namboly, Apolosy no nanondraka, fa Andriamanitra no nampitombo. <sup>7</sup> Ka noho izany, na izy izay mamboly na izy izay manondraka dia tsy misy dikany. Fa Andriamanitra no nampitombo. <sup>8</sup> Ary izy izay mamboly sy izy izay manondraka dia iray, ary ny tsirairay dia samy hahazo ny karamany avy araka ny asany. <sup>9</sup> Fa izahay dia mpiara-miasa amin' Andriamanitra. Ianareo dia sahan'Andriamanitra, sy tranon'Andriamanitra. <sup>10</sup> Araka ny fahasoavan'Andriamanitra izay nomena ahy tahaka ny mpanao trano mahay, dia nametraka ny fototra aho ary hafa no manorina eo amboniny. Fa aoka ny lehilahy tsirairay hitandrina ny amin'ny fomba hanorenany eo amin'izany. <sup>11</sup> Fa tsy misy olona mametraka fototra afa-tsy ilay iray izay napetraka, izany hoe, Jesosy kristy. <sup>12</sup> Ankehitriny raha misy olona manorina eo ambonin'ny fototra amin'ny volamena, volafotsy, vato sarobidy, hazo, bozaka, na mololo, <sup>13</sup> dia haseho ny asany, fa ny andro mazava no haneho izany. Satria haseho amin'ny afo izany. Ny afo no hitsapana ny hatsaran'ny nataon'ny tsirairay. <sup>14</sup> Raha mitoetra ny asan'ilay olona, dia hahazo valisoa izy; <sup>15</sup> fa raha may ny asan'ilay olona, dia ho fatiantoka izy, fa izy tenany dia ho vonjena, toy ny nitsoaka tamin'ny afo ihany. <sup>16</sup> Tsy fantatrareo ve fa ianareo dia tempolin' Andriamanitra ary ny Fanahin'Andriamanitra no mitoetra ao aminareo? <sup>17</sup> Raha misy olona manimba ny tempolin'Andriamanitra, dia hanimba izany olona izany Andriamanitra. Fa masina ny tempolin'Andriamanitra, ary toy izany koa ianareo. <sup>18</sup> Aza avela hisy olona hamita-tena. Raha misy olona eo aminareo mihevitra fa hendry izy amin'izao vanim-potoana izao, avelao izy ho lasa "adala" amin'izay mba mety ho lasa hendry izy. <sup>19</sup> Fa ny fahendren'izao tontolo izao dia fahadalana eo amin'Andriamanitra. Satria voasoratra hoe: "Nahatratra ny hendry tao amin'ny hafetsen'izy ireo Izy." <sup>20</sup> Ary koa hoe: "Ny Tompo dia mahalala fa ny fihevitra ny hendry dia zava-poana." <sup>21</sup> Noho izany tsy misy fireharehana momban'ny olona intsony! Fa ny zava-drehetra dia anareo, <sup>22</sup> na Paoly, na Apolosy, na Kefasy, na izao tontolo izao, na fiainana, na fahafatesana, na zavatra ankehitriny, na zavatra ho avy. Ny zava-drehetra dia anareo, <sup>23</sup> ary ianareo dia an'i Kristy, ary Kristy dia an'Andriamanitra.

### 1 Corinthians 3:1

#### Fampifandraisana ny foto-kevitra:

Ankehitriny Paoly dia mampatsiahy an'ireo mpino Korintiana ny amin'ny fomba fiainan'izy ireo amin'izao raha tokony hanana toetra araka ny toeran'izy ireo eo anatrehan'Andriamanitra kosa izy ireo. Mampatsiahy izy fa ny olona izay mampianatra azy ireo dia tsy manan-danja noho Andriamanitra izay manome ny fitomboan'izy ireo.

#### ry rahalahy

Eto izany dia hilazana ireo namana Kristiana, samy ao anatin'izany ny lehilahy sy ny vehivavy.

#### ny olona izay manam-panahy

ireo olona izay mankato ny Fanahy

#### ny olona ara-nofa

ireo olona izay manaraka ny fanirian'izy ireo manokana

#### tahaka ny zazakely ao amin'i Kristy

Ampitahaina amin'ny ankizy mbola zaza amin'ny taona sy amin'ny fahazavan-tsaina ireo Korintiana. DH: "tahaka ireo mpino mbola zaza ao amin'i Kristy"

#### Nofahanako ronono ianareo, fa tsy ventin-kanina

Fahamarinana tsotra ihany no takatr'ireo Korintiana tahaka ny zazakely izay ronono ihany no afaka sotroiny. Tsy ampy fahamatoran-tsaina tsara hahatakarana fahamarinana lehibe kokoa tahaka ny ankizy lehibe izay efa afaka mihinana ventin-kanina izy ireo.

#### mbola tsy vonona ianareo

"Mbola tsy vonona ny hahatakatra ny fampianarana sarotra kokoa momba ny fanarahana an'i Kristy ianareo"

**1 Corinthians 3:3****mbola araky ny nofo**

mbola manana toetra araka ny faniriana feno ota na fanirian'izao tontolo izao

**tsy miaina araky ny nofo ve ianareo, ary tsy mandeha amin'ny fenitry ny olombelona?**

Mibedy ireo Korintiana i Paoly noho ny fitondran-tena feno fahotan'izy ireo. DH: "tokony ho menatra ianareo satria manao toetra araka ny fanirian-dratsinareo ary miaina araka ny fomban'ny olombelona!"

**tsy miaina tahaka ny olombelona ihany ve ianareo?**

Paoly dia mibedy ireo Korintiana. DH: "tokony ho menatra ianareo satria miaina tahaka ny fomba fiainan'ny olona izay tsy manana Fiainam-panahy"

**Iza ary Apolosy? Iza Paoly?**

Manamafy i Paoly fa tsy loharano nipoiran'ny filazantsara izy sy Apolosy, ka noho izany dia tsy tokony hanaraka azy ireo ny Korintiana. DH: "Diso ny fananganana vondrona mba hanarahana an'i Apolosy na i Paoly!"

**Iza i Paoly**

Miresaka ny tenany toy ny hoe miresaka olon-kafa i Paoly. "Iza moa aho?" na DH: "Tsy manan-danja aho!"

**Mpanompo izay tamin'ny alalany no ninoanareo**

Paoly ihany no namaly ny fanontaniany tamin'ny filazana fa izy sy Apolosy dia mpanompon'Andriamanitra. DH: "Paoly sy Apolosy dia mpanompon'i Kristy, ary ianareo nino an'i Kristy satria manompo Azy izahay"

**ninoanareo, izay nomen'ny Tompo asa avy**

"nino. Izahay dia olona izay nomen'ny Tompo asa fotsiny ihany"

**1 Corinthians 3:6****namboly**

Ny fahalalan'Andriamanitra dia oharina amin'ny voa izay tsy maintsy hambolena mba haniry.

**nanondraka**

Toy ny voa mila rano, ny finoana dia mila fampianarana bebe kokoa mba hitomboany.

**nampitombo**

Toy ny zava-maniry mitombo sy mivelatra, no hitomboan'ny finoana sy ny fahalalana ihany koa avy amin'Andriamanitra ka tonga lalina sy mafy orina.

**na izy izay mamboly ... dia tsy misy dikany. Fa Andriamanitra no mampitombo**

Manantitrantitra i Paoly fa tsy izy na i Apolosy no tompon'andraikitra amin'ny fitomboana arapanahin'ireo mpino, fa Andriamanitra no manao izany.

**mampitombo**

Oharin'i Paoly amin'ny zavatra mivaingana izay azon'Andriamanitra omena ireo zava-maniry na ho an'ireo Korintiana ny fahafahana mitombo. "hahafahan'ireo zava-maniry mitombo" na "hahafahan'ireo Kristiana mahalala Azy tsara kokoa"

**1 Corinthians 3:8****izy izay mamboly sy izy izay manondraka dia iray**

Oharin'i Paoly amin'ny hoe mamboly sy manondraka zava-maniry ny filazana vaovao mahafaly amin'ny olona sy ny fampianarana an'ireo izay nanaiky izany. Resahiny toy ny hoe manana asa mitovy izy ireo satria samy raisiny ho manan-danja.

**ny karamany**

vola izay raisin'ny mpiasa tamin'ny asany

**izahay**

Maneho an'i Paoly sy Apolosy fa tsy ny fiangonana Korintiana.

**mpiara-miasa amin' Andriamanitra**

Paoly dia mihevitra ny tenany sy i Apolosy ho toy ny hoe miara-miasa.

**sahan'Andriamanitra**

Andriamanitra dia mikarakara ireo mpino Korintiana, tahaka ny olona iray izay mikarakara zaridaina mba hahatonga izany hamokatra.

**tranon'Andriamanitra**

Andriamanitra dia nanamboatra sy namorona ireo Korintiana mpino, toy ny olona iray izay manorina trano.

**1 Corinthians 3:10****Araka ny fahasoavan'Andriamanitra izay nomena ahy**

"Araka ny asa maimaimpoana izay nomen'Andriamanitra ahy ho ataoko"

**nametraka ny fototra aho**

Paoly dia mampitovy ny fampianarana momba ny finoana sy ny famonjena avy amin'i Jesosy Kristy amin'ny fametrahana fototra ho an'ny trano iray.

**ary hafa no manorina eo amboniny**

Paoly dia maneho ny olona na ireo olona izay mampianatra an'ireo Korintiana tamin'izany fotoana izany tahaka ny hoe izy ireo no mpandrafitra izay manorina ny trano eo ambonin'ny fototra.

**aoka ny lehilahy tsirairay**

Izany dia entina hilazana ireo mpiasan'Andriamanitra amin'ny ankapobeny. DH: "'aoka ny olona tsirairay izay manompo an'Andriamanitra"

**tsy misy olona afaka mametraka fototra afa-tsy ilay iray izay napetraka**

DH: "efa nametraka ny fototra tokana izay afaka apetraky ny olona rehetra aho" na "Tsy misy olona afaka mametraka fototra ankoatra ny fototra izay napetrako, Paoly"

### 1 Corinthians 3:12

**Fampahafantarana amin'ny ankapobeny**

Paoly dia miresaka momba izay ataon'ny mpanao trano matetika rehefa manangana trano mba hamaritana izay ataon'ireo mpampianatra any Korinto. Ireo mpanorina trano matetika dia mampiasa volamena, volafotsy, na vato sarobidy ho fandravahana ireo trano.

**Ankehitriny raha misy olona manorina eo ambonin'ny fototra amin'ny volamena, volafotsy, vato sarobidy, hazo, bozaka, na mololo**

Ireo fitaovana ampiasaina hananganana trano vaovao dia ampitahaina amin'ny soatoavina arapanahy ampiasaina hanorenana ny fitondran-tenan'ny olona iray sy ireo asa ataony mandritra ny androm-piainany. DH: "na manorina miaraka amin'ny fitaovana sarobidy izay haharitra ny olona na miaraka amin'ny fitaovana mora izay mora mirehitra"

**vato sarobidy**

"vato lafo vidy"

**haseho ny asany**

DH: "Ho asehon'Andriamanitra amin'ny olona rehetra ny zava-bitan'ny mpanori-trano"

**fa ny andro mazava no haneho izany**

Ny "andro mazava" eto dia sarin-teny hilazana ny fotoana hitsaran'Andriamanitra ny olona rehetra. Rehefa hampiseho ny zava-bitan'ireo mpampianatra amin'ny olona rehetra Andriamanitra, dia ho toy ny masoandro izay vao miposaka mba hampiseho izay mitranga mandritra ny alina izany.

**Satria haseho amin'ny afo izany. Ny afo no hitsapana ny hatsaran'ny nataon'ny tsirairay**

Tahaka ny afo izay haneho ireo hery na handrodana ny fahalemen'ny trano, ny afon'Andriamanitra dia hitsara ny ezaka sy ny asa nataon'ny olona. DH: "Andriamanitra dia hampiasa afo mba hanehoana ny hatsaran'ny asany"

### 1 Corinthians 3:14

**Fampahafantarana amin'ny ankapobeny:**

Ny teny hoe: "ilay olona," "izy" ary "izy tenany" dia maneho ireo mpino.

**mitoetra**

"maharitra" na "velona"

**fa raha may ny asan'ilay olona**

Azo atao hoe: "raha mandoro ny asan'ilay olona ilay afo" na "raha manimba ny asan'ilay olona ilay afo"

**dia ho fatiantoka izy, fa izy tenany dia ho vonjena**

Azo atao hoe: DH: "ho very ny asany sy ny valisoa mety ho azony tamin'io asa io raha tafavoaka velona tamin'ny afo izany asa izany, kanefa Andriamanitra hamonjy azy"

### 1 Corinthians 3:16

**Tsy fantatrareo ve fa ianareo dia tempolin' Andriamanitra ary ny Fanahin'Andriamanitra no mitoetra ao aminareo?**

Mibedy ireo Korintiana i Paoly. DH: "Ianareo dia manao toy ny hoe tsy fantatrareo fa tempolin'Andriamanitra ianareo ary ny Fanahin'Andriamanitra dia monina ao aminareo!"

### 1 Corinthians 3:18

**Aza avela hisy olona hamita-tena**

Tsy misy olona tokony hino lainga hoe izy dia hendry eto amin'izao tontolo izao.

**amin'izao vanim-potoana izao**

Araka ny fomba izay heverin'ny olona tsy mino ny atao hoe hendry.

**avelao izy ho lasa "adala"**

"tokony ho vonona ny ho antsoin'ny olona hoe adala izy"

**Nahatratra ny hendry tao amin'ny hafetsen'izy ireo Izy**

Tratran'Andriamanitra ireo olona izay mihevi-tena ho mahay sy mampiasa ny teti-dratsiny mba hamandrika azy ihany.

**Ny Tompo dia mahalala fa ny fihevitra ny hendry dia zava-poana.**

"Ny Tompo mahalala fa ny zavatra eritreretin'ny olona izay mihevi-tena ho hendry dia zava-poana"

**zava-poana**

Tsy misy ilana azy

### 1 Corinthians 3:21

**ianareo dia an'i Kristy, ary Kristy dia an'Andriamanitra**

"an'i Kristy ianareo, ary Kristy dia an'Andriamanitra"

## Chapter 4

<sup>1</sup> Toy izao no tokony handraisan'ny olona antsika, tahaka ny mpanompon'i Kristy ary mpitandrina ireo misterin'Andriamanitra. <sup>2</sup> Amin'izany fifandraisana izany, dia fepetra takiana amin'ireo mpitandrina ny maha-mendri-pitokiana azy ireo. <sup>3</sup> Fa amiko dia zavatra kely dia kely ny tokony hitsaranareo na hitsaran'olombelona rehetra ahy. Fa na izaho aza tsy mitsara ny tenako. <sup>4</sup> Izaho dia tsy mahafantatra izay fiampangana natao tamiko, fa izany dia tsy midika fa tsy manan-tsiny aho. Ny Tompo no mitsara ahy. <sup>5</sup> Noho izany, aza manonona fitsarana momban'ny zavatra rehetra mialohan'ny fotoana, mialohan'ny hiavian'ny Tompo. Izy dia hitondra ireo zava-miafin'ny haizina ho amin'ny fahazavana ary hampiseho ny fikasan'ny fo. Avy eo ny tsirairay avy dia handray ny fiderany avy amin'Andriamanitra. <sup>6</sup> Ankehitriny, ry rahalahy, nampihatra ireo fitsipika ireo tamiko sy tamin'i Apolosy aho nohon'ny aminareo, mba hafahanareo mianatra avy aminay ny fitenenana hoe: "Aza mandeha mihoatra izay voasoratra." Izany dia mba tsy hisy iray aminareo hirehareha ny amin'ny fankasitrahana ny anankiray noho ny hafa. <sup>7</sup> Fa iza no mahita fahasamihafana eo aminareo sy ireo hafa? Inona no anananareo ka tsy noraisinareo maimaimpoana? Raha nandray izany maimaimpoana ianareo, nahoana ianareo no mirehareha toy ny tsy nanao toy izany? <sup>8</sup> Efa anananareo daholo izay rehetra tadiavinareo! Efa lasa mpanankarena ianareo! Ary efa nanomboka nanjaka ianareo—ary izany dia tsy avy taminay! Izaho dia maniry tokoa ny nanjakanareo, mba hafahanay manjaka miaraka aminareo. <sup>9</sup> Fa izaho dia mieritreritra fa Andriamanitra dia nametraka antsika ho apostoly miharihary tahaka ny farany amin'ny laharana sy tahaka ny olona voaheloka ho faty. Izahay dia lasa fampisehoana ho an'izao tontolo izao—ho an'ireo anjely, ary ny ho an'ny olombelona. <sup>10</sup> Izahay dia adala nohon'ny amin'i Kristy, fa ianareo dia hendry ao amin'i Kristy. Malemy izahay, fa ianareo mahery. Ianareo dia nomem-boninahitra, fa izahay kosa tsy nalaim-baraka. <sup>11</sup> Mandrak'ankehitriny izahay dia noana sy mangetaheta, mahantra fitafy, voakapoka mafy, ary tsy manan-kialofana. <sup>12</sup> Miasa mafy izahay, miasa amin'ny alalan'ny tananay ihany. Rehefa latsaina izahay, dia miaritra. <sup>13</sup> Rehefa henjehina izahay, dia mitso-drano. Rehefa voaendrikendrika izahay, dia miteny amin-katsaram-panahy. Izahay dia niova, ary mbola raisina ho, fakon'izao tontolo izao sy faikan'ny zavatra rehetra. <sup>14</sup> Izaho dia tsy nanoratra ireo zavatra ireo mba hahamenatra anareo, fa manitsy anareo toy ny zanaka malalako. <sup>15</sup> Fa na dia manana mpiambina iray alina ao amin'i Kristy aza ianareo, dia tsy manana ray maro be. Fa izaho dia lasa rainareo ao amin'i Kristy Jesosy tamin'ny alalan'ny filazantsara. <sup>16</sup> Noho izany dia mamporisika anareo aho mba ho mpaka-tahaka ahy. <sup>17</sup> Izany no nandefasako anareo an'i Timoty, zanaka malalako sady mahatoky ao amin'ny Tompo. Izy dia hampatsiahy anareo ireo lalako ao amin'i Kristy, tahaka ny ampianarako azy ireo na aiza na aiza sy ao amin'ny fiangonana rehetra. <sup>18</sup> Ankehitriny dia lasa miavona ny sasany aminareo, manao toy ny hoe tsy ho avy any aminareo aho. <sup>19</sup> Fa ho avy tsy ho ela any aminareo aho, raha sitraky ny Tompo. Ary tsy hahafantatra ny resak'ireo izay tena miavona fotsiny aho, fa hahita ny herin'izy ireo. <sup>20</sup> Satria ny fanjakan'Andriamanitra dia tsy mifototra amin'ny resaka fa amin'ny hery. <sup>21</sup> Inona no tadiavinareo? Tokony ho avy any aminareo miaraka amin'ny tsorakazo ve aho sa miaraka amin'ny fitiavana feno halemem-panahy?

### 1 Corinthians 4:1

#### Fampifandraisana ny foto-kevitra:

Rehefa avy nampatsiahy ny olona mba tsy hirehareha ny amin'izay nampianatra azy ireo ny mahakasika ny Tompo sy izay nanao batisa azy ireo, i Paoly dia nampatsiahy ireo mpino Korintiana fa ireo mpino rehetra dia tokony ho mpanompo manetri-tena.

#### Amin'izany fifandraisana izany

"Satria isika no mpitandrina azy ireo"

#### dia fepetra takiana amin'ireo mpitandrina ny maha-mendri-pitokiana azy ireo

Paoly dia miresaka ny tenany toy ny hoe miresaka olon-kafa. DH: "Isika dia ilaina mba"

### 1 Corinthians 4:3

**dia zavatra kely dia kely no tokony hitsaranareo ... ahy** Paoly dia mampitaha ny fahasamihafana eo amin'ny fitsaran'ny olona sy ny fitsaran'Andriamanitra. Ny fitsaran'ny olona dia tsy manan-danja raha ampitahaina amin'ny fitsarana marin'Andriamanitra amin'ny olombelona.

#### Izaho dia tsy mahafantatra izay fiampangana natao tamiko

"Tsy naheno olona nanendrikendrika ahy ho nanao ny tsy nety aho"

#### izany dia tsy midika fa tsy manan-tsiny aho. Ny Tompo no mitsara ahy

"Ny tsy fahampian'ny fiampangana dia tsy manaporofa fa tsy manan-tsiny aho. Ny Tompo no mahalala raha tsy manan-tsiny aho na meloka"

**1 Corinthians 4:5****Noho izany aza manonona fitsarana**

Satria Andriamanitra no hitsara rehefa tonga Izy, dia tsy tokony hitsara isika.

**hitondra ireo zava-miafin'ny haizina ho amin'ny fahazavana ary hampiseho ny fikasan'ny fo**  
Andriamanitra dia hampahafantatra ny eritreritry ny olona sy ny fikasany. Tsy misy na inona na inona hiafina eo anatrehan'Andriamanitra.

**ny fo**

"ny fon'ny olona"

**1 Corinthians 4:6****ry rahalahy**

Eto izany dia midika hoe: namana Kristiana, samy ao anatin'izany ny lehilahy sy ny vehivavy.

**nohon'ny aminareo**

"mba hahasoa anareo"

**eo aminao ... anananao ka tsy noraisinao ... noraisinao maimaimpoana ... ianao no mirehareha ... toy ny tsy nanao toy izany**

Paoly dia miresaka ireo Kristiana toy ny hoe olona iray ihany, noho izany dia: "ianao" no ampiasaina eto.

**Fa iza no mahita fahasamihafana eo aminao sy ireo hafa?**

Mibedy ireo Korintiana izay mihevitra ho tsara noho ireo izay nandre ny filazantsara avy amin'ny olonkafa i Paoly. DH: "Tsy ambony noho ny olona hafa ianao"

**Inona no anananao ka tsy noraisinao maimaimpoana?**

Paoly dia manamafy fa Andriamanitra no nanome azy ireo izay hananan'izy ireo maimaimpoana. DH: "Andriamanitra nanome anareo ny zavatra rehetra izay azonareo maimaimpoana"

**nahoana ianao no mirehareha toy ny tsy nanao toy izany?**

Paoly dia mibedy azy ireo noho ny fireharehana ny amin'izay azon'izy ireo. DH: "Tsy manana zo hirehareha ianao" na "Aza mirehareha akory"

**1 Corinthians 4:8****Fampahafantarana amin'ny ankapobeny:**

Manao fanesoana i Paoly eto mba hahamenatra ireo Korintiana ary hampahafantatra azy ireo fa manota izy ireo rehefa mirehareha amin'ny tenan'izy ireo sy ireo mpampianatr'izy ireo.

**Andriamanitra dia nametraka antsika ho apostoly miharihary**

Maneho fomba roa izay nametrahan'Andriamanitra miharihary ireo apostoliny eo amin'izao tontolo izao i Paoly.

**nametraka antsika ... miharihary**

Nampiharihary ireo apostoly tahaka ireo voafonja any amin'ny faran'ny matson'ny miaramila Romana Andriamanitra, izay nalaina baraka talohan'ny namonoana azy ireo.

**tahaka ny olona voaheloka ho faty**

Andriamanitra nampiharihary ireo apostoly tahaka ireo olona izay efa ho vonoina.

**ho an'izao tontolo izao—ho an'ireo anjely, ary ny ho an'ny olombelona**

Ireo mety ho dikan'izany: 1) "izao tontolo izao" dia ahitana ny mihoatra ny voajanahary ('ireo anjely') sy ny voajanahary ("ny olombelona") na 2) "ho an'izao tontolo izao, ireo anjely, ary ho an'ny olombelona."

**1 Corinthians 4:10****Izahay dia adala ... nalaim-baraka**

Mampiasa fanesoana i Paoly mba hahamenatra ireo Korintiana mba hiheveran'izy ireo izay lazainy.

**Ianareo dia nomem-boninahitra**

"Ny olona dia mitondra anareo Korintiana toy ny hoe olona manan-danja"

**fa izahay kosa nalaim-baraka**

"manala baraka anay apostoly ny olona"

**Mandrak'ankehitriny**

"Hatramin'izao"

**voakapoka mafy**

Izany dia hilazana ny famelezana amin'ny tanana, fa tsy amin'ny karavasy na langilangy. Azo adika hoe: "Kapohin'ny olona izahay"

**tsy manan-kialofana**

Ny tian'i Paoly ho lazaina dia hoe: manana toerana hialofana izy ireo, nefa izy ireo dia mifindrafindra amin'ny toerana iray mankany amin'ny toerana iray hafa. Tsy manana trano fonenana manokana izy ireo.

**1 Corinthians 4:12****Rehefa latsaina izahay, dia mitahy**

"Rehefa misy olona mandatsa anay, dia mitso-drano azy ireo izahay" na "Rehefa misy olona manala baraka anay, dia mitso-drano azy ireo izahay"

**Rehafa henjehina izahay**

"Rehefa misy olona manenjika anay"

**Rehefa voaendrikendrika izahay**

"Rehefa misy olona manendrikendrika anay"

**Izahay dia niova, ary mbola raisina ho, fako**

"Nanomboka nihevitra antsika-ary mbola mihevitra antsika-ho fako hatrany ny olona"

## 1 Corinthians 4:14

**Izaho dia tsy nanoratra ireo zavatra ireo mba hahamenatra anareo, fa manitsy anareo**  
"Tsy mitady ny hahamenatra anareo aho, fa hanatsara anareo" na "Tsy manao izay hahamenatra anareo aho, fa te-hanitsy anareo"

**manitsy**  
"mampitandrina"

### **mpiambina iray alina**

Fanitarana ny isan'ny olona izay mitarika azy ireo izany, mba hanamafisana ny lanjan'ilay ray arapanahy iray. DH: "Tena mpiambina maro be" na "mpiambina maro dia maro"

### **zanaka ... ray**

Satria Paoly no nitondra azy ireo ho an'i Kristy, dia toy ny ray ho an'ireo Korintiana izy.

### **Fa izaho dia lasa rainareo ao amin'i Kristy Jesosy tamin'ny alalan'ny filazantsara**

Voalohany i Paoly dia manamafy fa ny fifandraisana miaraka amin'ireo Korintiana no tena manan-danja indrindra "ao amin'i Kristy," faharoa dia ny fahatongavan'izany satria nilazany vaovao mahafaly izy ireo, ary fahatelo dia izy ilay iray izay toy ny ray ho azy ireo. "Izany dia satria Andriamanitra nampiombona anareo tamin'i Kristy rehefa nilaza anareo ny vaovao mahafaly aho fa Izaho ilay iray izay tonga rainareo"

## 1 Corinthians 4:17

**zanaka malalako sady mahatoky ao amin'ny Tompo**  
"izay tiako ary izay ampianariko ny momba ny Tompo toy ny hoe zanako izy"

### **Ankehitriny**

Izany teny izany dia midika fa manova ny lohaheviny Paoly mba ho fibedesana ny fitondran-tena mahamenatr'ireo mpino Korintiana.

## 1 Corinthians 4:19

**ho avy any aminareo aho**  
"Hamangy anareo aho"

### **Inona no tadiavinareo?**

Nanao antso farany ho an'ireo Korintiana Paoly, satria nibedy azy ireo noho ny fahadisoana nataon'izy ireo izy. DH: "Lazao ahy izay tianareo hiseho izao"

### **Tokony ho avy any aminareo miaraka amin'ny tsorakazo ve aho sa miaraka amin'ny fitiavana feno halemem-panahy**

Paoly dia manolotra toetra roa mifanohitra izay azony ampiasaina rehefa manatona ireo Korintiana. DH: "Raha tianareo, dia afaka tonga hanasazy anareo aho, na afaka tonga hampiseho aminareo ny fitiavako anareo amin'ny alalan'ny halemem-panahy"

### **halemem-panahy**

"hatsaram-panahy" na "fahatsoram-po"

## Chapter 5

<sup>1</sup> Izahay dia nahare tatitra fa misy fijangajangana eo aminareo, karazana fitondran-tena tsy mendrika izay tsy azo atao akory eo amin'ireo Jentilisa. Ny tatitra dia hoe misy iray aminareo miara-matory amin'ny vadin-drainy. <sup>2</sup> Ianareo dia tena miavonavona! Fa tsy tokony alahelo ve ianareo? Ny iray izay nanao izany dia tsy maintsy alàna eto aminareo. <sup>3</sup> Fa na dia tsy eo ara-batana aza aho fa mbola eo ara-panahy, dia efa nitsara ilay iray izay nanao izany sahady, toy ny hoe teo aho. <sup>4</sup> Rehefa miara-mivory amin'ny anaran'i Jesosy Tompontsika ianareo, ary ny fanahiko dia eo koa amin'ny herin'i Jesosy Tompontsika, dia efa nitsara io olona io sahady aho. <sup>5</sup> Nataoko izany mba hanolorana izany lehilahy izany ho an'ny Satana ho famotehana ny nofo, mba ho voavonjy ny fanahiny amin'ny andron'ny Tompo. <sup>6</sup> Tsy tsara ny fireharehanareo! Tsy fantatrareo ve fa ny lalivay kely dia manova ny mofo manontolo? <sup>7</sup> Diovy ny tenanareo amin'ny lalivay taloha mba ho tonga mofo vaovao ianareo, ka mba ho tonga mofo tsy misy lalivay. Fa Kristy, ilay Zanak'ondrintsika tamin'ny Paska, dia natao sorona. <sup>8</sup> Noho izany dia aoka isika hankalaza ny firavoravoana, tsy amin'ny lalivay taloha, ilay lalivain'ny fitondran-tena ratsy sy faharatsiana. Fa kosa, aoka isika hankalaza amin'ny mofo tsy misy lalivain'ny fahadiovam-po sy fahamarinana. <sup>9</sup> Izaho dia nanoratra ho anareo tao amin'ny taratasiko mba tsy hiarahanareo miasa amin'ireo olona mpijangajanga. <sup>10</sup> Kanefa ny tiako ambara dia tsy ny olona mpijanganjaga rehetra eto amin'izao tontolo izao, na ireo tsy mahonon-tena, na ireo mpisoloky, na ireo mpanompo sampy, satria mba hialana amin'izy ireo dia mila miala amin'izao tontolo izao ianareo. <sup>11</sup> Nefa ankehitriny aho manoratra ho anareo mba tsy hiara-hiasa miaraka amin'iza na iza izay antsoina hoe rahalahy nefa miaina ao anatin'ny fijangajangana, na izay tsy mahonon-tena, na mpanompo sampy, na mpiteny ratsy, na mpimamo, na mpisoloky. Aza mihinana sakafo miaraka amin'ny olona toy izany akory. <sup>12</sup> Fa ahoana no idirako amin'ny fitsarana ireo izay any ivelan'ny fiangonana? Mifanohitra amin'izany, ianareo ve tsy tokony hitsara ireo izay ao anatin'ny fiangonana? <sup>13</sup> Fa Andriamanitra dia mitsara ireo izay any ivelany. "Esory eo aminareo ny olon-dratsy."

### 1 Corinthians 5:1

#### Fampifandraisana ny foto-kevitra:

Ankehitriny i Paoly dia manambara manokana momba ny fahotan'izy ireo izay reny, sy ny fomba hireharehan'ireo mpino Korintiana amin'ny faneken'izy ireo izany lehilahy izany ary ny fahotany.

#### izay tsy azo atao akory eo amin'ireo Jentilisa

Afaka atao hoe: "fa na ireo Jentilisa aza tsy mahazo alalana"

#### ny vadin-drainy

ny vadin'ny rainy, nefa mety tsy ho tena reniny

#### Fa tsy tokony alahelo ve ianareo?

Izany fanontaniana fampisainana izany dia ampiasaina mba hananarana ireo Korintiana. DH: "Tokony hisaona noho ny amin'izany kosa ianareo!"

#### Ny iray izay nanao izany dia tsy maintsy alàna eto aminareo

Azo adika hoe: "Tsy maintsy esorina eo aminareo ilay iray izay nanao izany"

### 1 Corinthians 5:3

#### tsy eo ara-batana aho ... fa eo ara-panahy

"Izaho dia ... mieritreritra anareo hatrany"

**efa nitsara ilay iray izay nanao izany sahady ... aho**  
"hitako fa meloka ilay olona izay nanao izany"

**miara-mivory**  
"mihaona"

**amin'ny anaran'i Jesosy Tompontsika**  
fomba fiteny iray hilazana ny fahatongavana hiara-hanompo ny Tompo Jesosy

**Nataoko izany**  
"Nitsara izany olona izany aho"

**mba hanolorana izany lehilahy izany ho an'ny Satana**  
Izany dia hilazana ny fanalana ilay olona avy amin'ny olon'Andriamanitra, mba hiainany any amin'ny fanjakan'i Satana, ilay tontolo ivelan'ny fiangonana.

**ho famotehana ny nofo**  
mba harary ara-batana noho ny otany amin'ny famaizan'Andriamanitra azy ilay olona

### 1 Corinthians 5:6

**Tsy tsara ny fireharehanareo**  
"Ratsy ny fireharehanareo"

**Tsy fantatrareo ve fa ny lalivay kely dia manova ny mofomanontolo?**

Tahaka ny fiparitahan'ny lalivay kely amin'ny mofomanontolo, no fiantraikan'ny fahotana kely eo amin'ny fiaraha-monin'ny mpino rehetra.

**Kristy, ilay Zanak'ondrintsika tamin'ny Paska, dia natao sorona**

Tahaka ny fandrakofan'ny zanak'ondrin'ny Paska amin'ny finoana isan-taona ny fahotan'Israely, no nandrakofan'ny fahafatesan'i Kristy mandrakizay ihany koa ny fahotan'izay rehetra matoky Azy amin'ny finoana. DH: "Nataon'ny Tompo sorona i Kristy, ilay zanak'ondrin'ny Paska ho antsika"

### **1 Corinthians 5:9**

**olona mpijangajanga**

Izany dia maneho ireo olona izay milaza ho mpino an'i Kristy kanefa manana toetra toy izany.

**ny olona mpijangajangan'izao tontolo izao**

Ireo olona izay nisafidy ny hiaina amin'ny fomba fiainana maloto, dia ireo tsy mpino.

**ireo tsy mahonon-tena**

"ireo izay vonona hanao ny tsy marina mba hahazoana izay hananan'ny hafa"

**ireo mpisoloky**

Izany dia hilazana ny olona izay mamitaka mba hahazoana ny fananan'ny hafa.

**mila miala amin'izao tontolo izao ianareo**

"mila miala amin'ny olon-drehetra ianareo"

### **1 Corinthians 5:11**

**Fampifandraisana ny foto-kevitra:**

Paoly dia milaza amin'izy ireo ny fomba handraisana ireo mpino tsy manaiky ny hotsaraina ao am-piangonana noho ny fidiran'izy ireo antsehatra amin'ny fijangajangana sy ny fahotana miharihary hafa eo anatrehan'ny hafa.

**na iza na iza izay antsoina hoe**

"na iza na iza miantso ny tenany"

**rahalahy**

Eto izany dia midika hoe namana Kristiana, na lahy na vavy.

**Fa ahoana no idirako amin'ny fitsarana ireo izay any ivelan'ny fiangonana?**

Paoly dia manamafy fa izy dia tsy ilay iray izay tokony hitsara ireo olona ivelan'ny fiangonana. DH: "Tsy izaho ilay iray izay tokony hitsara ireo olona izay tsy isan'ny fiangonana"

**ianareo ve tsy tokony hitsara ireo izay ao anatin'ny fiangonana?**

Mananatra ireo Korintiana i Paoly. "tokony hahalala ianareo fa ianareo ireo no tokony hitsara ireo izay ao anatin'ny fiangonana"

## Chapter 6

<sup>1</sup> Rehefa misy iray aminareo manana ady amin'iray hafa, sahy handeha any amin'ny fitsarana eo anatrehan'ny mpitsara tsy mpino ve izy, fa tsy eo anatrehan'ireo mpino? <sup>2</sup> Moa tsy fantatrarao ve fa ireo mpino no hitsara an'izao tontolo izao? Raha izany, ianareo no hitsara an'izao tontolo izao, moa tsy mahavita mandamina raharaha madinika ve ianareo? <sup>3</sup> Moa tsy fantatrarao ve fa hitsara ireo anjely isika? Toy ny ahoana, noho izany, ny fihooan'ny fahafahantsika mitsara ireo raharaha amin'ity fiainana ity? <sup>4</sup> Raha toa ary ka afaka mitsara ny zavatra izay miseho amin'ny andavanandrom-piainana ianao, nahoana ianao no mametraka karazana tranga tahaka izany eo anatrehan'ireo izay tsinontsinona ao amin'ny fiangonana? <sup>5</sup> Hahamenatra anareo no hilazako izany. Moa ve tsy mba misy ampy fahendrena na dia iray akory aza eo aminareo handamina ny disadisa eo amin'ny mpirahalaha? <sup>6</sup> Fa kosa, misy mpino iray mandeha mifanatrika amin'ny mpino hafa eo amin'ny fitsarana, ary izany raharaha izany dia hapetraka eo anatrehan'ny mpitsara izay tsy mpino! <sup>7</sup> Ny fisian'ny ady eo aminareo Kristiana rehetra dia efa faharesena ho anareo sahady. Fa tsy aleo ve mijaly amin'ny fahadisoana? Fa tsy aleo ve avela ho voafitaka ny tenanareo? <sup>8</sup> Fa ianareo dia nandiso sy namitaka ireo hafa, ary dia rahalahinareo ihany izy ireo! <sup>9</sup> Moa ve tsy fantatrarao fa ny tsy marina dia tsy handova ny Fanjakan'Andriamanitra? Aza mino lainga. Ireo vetaveta, ireo mpanompo sampy, ireo mpijangajanga, ireo lehilahy mpivarotena, ireo izay miara-mandry amin'ny samy lehilahy, <sup>10</sup> ireo mpangalatra, ireo tsy mahalala onona, ireo mpimamo, ireo mpanaratsy, ireo mpanao an-keriny—tsy misy iray amin'izy ireo handova ny fanjakan'Andriamanitra. <sup>11</sup> Toy izany ny sasany aminareo. Fa efa voadio ianareo, nohamasinina ianareo, ary voamarina teo amin'Andriamanitra ianareo tamin'ny anaran'ny Tompo Jesosy Kristy sy tamin'ny Fanahin'Andriamanitsika. <sup>12</sup> "Ny zavatra rehetra dia ara-dalàna amiko," fa tsy ny zavatra rehetra no mahasoana. "Ny zavatra rehetra dia ara-dalàna amiko," fa tsy ho andevozin'ny iray amin'ireo aho. <sup>13</sup> "Ny hanina dia ho an'ny kibo, ary ny kibo natao ho an'ny hanina," fa Andriamanitra dia hanafoana azy roa ireo. Ny vatana dia tsy natao ho an'ny fijangajangana. Fa kosa, ny vatana dia natao ho an'ny Tompo, ary ny Tompo dia hanome ho an'ny vatana. <sup>14</sup> Andriamanitra dia efa nanangana ny Tompo sady hanangana antsika amin'ny heriny koa. <sup>15</sup> Moa tsy fantatrarao ve fa ny tenanareo dia rantsam-batan'i Kristy? Ka ho entiko ve izany ireo rantsam-batan'i Kristy ary hampiray azy ireo amin'ny mpivarotena? Tsy hisy anie izany! <sup>16</sup> Moa tsy fantatrarao ve fa izay miray amin'ny mpivarotena dia lasa nofo iray aminy? Tahaka ny voalazan'ny Soratra Masina hoe: "Ho nofo iray ihany izy roa." <sup>17</sup> Fa izy izay miray amin'ny Tompo dia lasa fanahy iray Aminy. <sup>18</sup> Hialao ny fijangajangana! Ny fahotana rehetra hafa izay ataon'ny olona dia ivelan'ny tena, fa ny olona mpijangajanga dia manota ho amin'ny tenany ihany. <sup>19</sup> Moa ve tsy fantatrarao fa ny vatanareo dia tempolin'ny Fanahy Masina, izay monina ao anatinareo, izay azonareo avy amin'Andriamanitra? Moa tsy fantatrarao ve fa tsy anareo ny tenanareo? <sup>20</sup> Fa olom-boavidy ianareo. Noho izany dia mankalazà an' Andriamanitra amin'ny tenanareo. <sup>[1]</sup>

### Footnotes

6:20 <sup>[1]</sup>Fanamarihana: Ireo dika-teny taloha sasany dia mivaky toy izao hoe: "Noho izany mankalazà an'Andriamanitra amin'ny tenanareo sy amin'ny fanahinareo, izay an' Andriamanitra." Fa ny dika-teny tsara indrindra dia tsy mivaky toa an'io.

### 1 Corinthians 6:1

#### Fampifandraisana ny foto-kevitra:

Manazava ny fomba handaminana ny tsy fifanarahana amin'ireo mpino hafa i Paoly.

#### ady

"tsy fifanarahana" na "ady hevitra"

#### sahy handeha any amin'ny fitsarana ... ireo mpino ... ve izy?

Manamafy i Paoly fa ireo Kristiana dia tsy maintsy mandamina ny tsy fifanarahana. DH: "Tsy tokony ho sahy handeha izy ... ireo mpino!" na "tokony

hatahotra an'Andriamanitra izy ary tsy handeha ... ireo mpino!"

#### fitsarana

toerana izay handinihan'ny mpitsaran'ny governemanta eo an-toerana ny toe-javatra iray ary hanapahany hoe iza no marina

#### Moa tsy fantatrarao ve fa ireo mpino no hitsara an'izao tontolo izao?

Manao izay hahamenatra ireo Korintiana i Paoly noho ny fanaovan'izy ireo fihetsika tsy am-piheverana.

**Raha izany, ianareo no hitsara an'izao tontolo izao, moa tsy mahavita mandamina raharaha madinika ve ianareo?** Satria izy ireo dia homena andraikitra lehibe kokoa any aoriana any, dia tokony ho tompon'andraikitra amin'ny zavatra maivamaivana izy ireo ankehitriny. DH: "Hitsara an'izao tontolo izao ianareo amin'ny ho avy, ka tokony ho afaka hamaha izany olana izany ianareo izao"

**raharaha**

"disadisa" na "tsy fitovian-kevitra"

**Moa tsy fantatrarao ve fa hitsara ireo anjely isika?**

Gaga i Paoly fa toa tsy mahafantatra izy ireo. "Fantatrarao fa hitsara an'ireo anjely isika"

**isika**

Mampiditra ny tenany sy ireo Korintiana ao anatin'izany i Paoly.

**Toy ny ahoana, noho izany, ny fihoranan'ny fahafahantsika mitsara ireo raharaha amin'ity fiainana ity?**

"Satria fantatsika fa hitsara ireo anjely isika, afaka matoky isika fa hamela antsika hitsara ny zava-misy eto amin'ity fiainana ity Andriamanitra"

**1 Corinthians 6:4**

**Raha toa ary ka afaka mitsara ny zavatra izay miseho amin'ny andavanandrom-piainana ianao, nahoana ianao no mametraka karazana tranga tahaka izany eo anatrehan'ireo izay tsinontsinona ao amin'ny fiangonana?**

Ireo mety ho dikany: 1) fanontaniana fampisainana io na 2) fanambarana io: "Tamin'ny taloha rehefa nandamina raharaha izay manan-danja amin'ity fiainana ity ianareo, dia tsy nanolotra ady eo amin'ny Kristiana ho eo amin'ny tsy mpino ianareo" na 3) "didy io, "Rehefa mandamina raharaha izay manan-danja amin'ity fiainana ity ianareo, na izay tsinontsinona ao am-piangonana ihany koa aza dia tokony hanoloranareo ny ady mila halamina!"

**Raha toa ary ka afaka mitsara ny zavatra izay miseho amin'ny andavanandrom-piainana ianao**

"Raha toa ianareo ka voaantso handray fanapahan-kevitra momba ny fiainana andavanandro" na "Raha toa ka tsy maintsy mandamina raharaha manandanja eo amin'ny fiainana ianareo"

**nahoana ianao no mametraka karazana tranga tahaka izany**

"Tsy tokony hametraka karazana tranga tahaka izany ianareo"

**ireo izay tsinontsinona ao amin'ny fiangonana**

Paoly dia mibedy ireo Korintiana ny amin'ny fomba fiahian'izy ireo ireo toe-javatra ireo. Ireo mety ho dikany: 1) "tokony hatsahatrareo ny fanolorana toe-javatra tahaka izany eo amin'ny olona izay any ivelan'ny fiangonana" na 2) "afaka manolotra ireo tranga ireo na dia amin'ireo vondrona ao amin'ny fiangonana izay tsy dia heverin'ireo mpino hafa ho tsara aza ianareo."

**Hahamenatra anareo**

"ho amin'ny fahafaham-barakanareo" na "hampisehoana aminareo fa diso ianareo amin'izany resaka izany"

**Moa ve tsy mba misy ampy fahendrena na dia iray akory aza eo aminareo handamina ny disadisa eo amin'ny mpirahalaha?**

Manao izay hahamenatra ireo Korintiana i Paoly.

DH: "Tokony ho menatra ianareo nohon'ny tsy fahafahanareo mahita mpino manam-pahendrena handamina ady eo amin'ireo mpino"

**mpirahalaha**

Eto izany dia entina hilazana an'ireo namana Kristiana, samy ao anatin'izany ny lehilahy sy ny vehivavy.

**disadisa**

"ady hevitra" na "tsy fitovian-kevitra"

**Fa kosa**

"Fa ankehitriny"

**mpino iray mandeha mifanatrika amin'ny mpino hafa eo amin'ny fitsarana, ary izany raharaha izany dia hapetraka eo anatrehan'ny mpitsara izay tsy mpino** "ireo mpino izay manana ady amin'ny tsirairay dia mangataka ny mpitsara tsy mpino mba handray fanapahan-kevitra ho azy ireo"

**izany raharaha izany dia hapetraka**

"izany raharaha izany dia apetraky ny mpino iray"

**1 Corinthians 6:7**

**faharesena**

"tsy fahombiazana" na "fatiantoka"

**Fa tsy aleo ve mijaly amin'ny fahadisoana? Fa tsy aleo ve avela ho voafitaka ny tenanareo?**

Manohy manao izay mahamenatra an'ireo Korintiana i Paoly. DH: "Ho tsara kokoa raha mamela ny sasany hanaratsy anareo sy hamitaka anareo ianareo toy izay hitondra azy ireo any amin'ny fitsarana."

**rahalahinareo ihany**

Ireo mpino rehetra ao amin'i Kristy dia mpirahalaha sy mpirahavavy. "Ireo mpino namanareo ihany"

**1 Corinthians 6:9**

**Moa ve tsy fantatrarao fa**

Manamafy i Paoly fa izy ireo dia tokony hahalala ny fahamarinana. DH: "Efa fantatrarao fa"

**handova**

Ny fandraisana izay efa nampanantenain'Andriamanitra ho an'ireo mpino dia atao toy ny hoe mandova fananana sy harena avy amin'ny tsirairay ao amin'ny fianakaviana.

**handova ny fanjakan'Andriamanitra**

Andriamanitra dia tsy hitsara azy ireo ho marina any amin'ny fitsarana, ary tsy hiditra any amin'ny fiainana mandrakizay izy ireo.

**ireo lehilahy mpivaro-tena, ireo izay miara-mandry amin'ny samy lehilahy**

Ireo mety ho dikany: 1) hilazana ny resaka fiarahan'ny lahy samy lahy izany na 2) milaza asa roa samy hafa i Paoly.

**ireo lehilahy mpivaro-tena**

Ireo mety ho dikany: 1) Ireo lehilahy izay mamela lehilahy hafa handry miaraka amin'izy ireo na 2) ireo lehilahy izay mamela lehilahy hivy azy ireo mba handry miaraka amin'izy ireo na 3) ireo lehilahy izay mamela lehilahy hafa handry miaraka amin'izy ireo ho toy ny asam-pivavahana.

**ireo izay miara-mandry amin'ny samy lehilahy**

ireo lehilahy izay miara-mandry amin'ny lehilahy iray hafa

**mpangalatra**

"ireo olona mangalatra amin'ny hafa" na "ireo mpandroba"

**ireo tsy mahalala onona**

ireo olona vonona ny hampiasa fomba ratsy mba hakana ny fananan'ny hafa

**ireo mpanao an-keriny**

"mpangalatra" na "ireo izay mangalatra amin'ny olona izay matoky azy ireo"

**Fa efa voadio ianareo**

DH: "Efa nanadio anareo Andriamanitra"

**nohamasinina ianareo**

DH: "Efa natokan'Andriamanitra ho Azy ianareo"

**voamarina teo amin'Andriamanitra ianareo**

DH: "Efa nanao anareo ho marina miaraka Aminy Andriamanitra"

**1 Corinthians 6:12****Fampifandraisana ny foto-kevitra:**

Mampatsiahy an'ireo mpino Korintiana i Paoly fa tian'Andriamanitra hadio izy ireo satria novidian'i Kristy tamin'ny fahafatesany. Ankehitriny ny vatan'izy ireo dia tempolin'Andriamanitra.

**Ny zavatra rehetra dia ara-dalàna amiko**

Ireo mety ho dikany: 1) Mamaly izay mety ho eritreritry ny Korintiana sasany i Paoly, "Ny sasany milaza hoe: "Afaka manao na inona na inona aho" na 2) Milaza izay heveriny fa marina i Paoly: "Andriamanitra mamela ahy hanao na inona na inona."

**fa tsy ny zavatra rehetra no mahaso**

Paoly dia mamaly izay rehetra miteny hoe: "Ny zavatra rehetra dia ara-dalàna amiko." DH: "fa tsy ny zavatra rehetra no tsara ho ahy"

**fa tsy ho andevozin'ny iray amin'ireo aho**

Azo adika hoe: "Tsy hamela an' ireo zavatra ireo hibaiko ahy tahaka ny Tompo aho"

**"Ny hanina dia ho an'ny kibo, ary ny kibo natao ho an'ny hanina," fa Andriamanitra dia hanafoana azy roa ireo**

Ireo mety ho dikany: 1) Paoly dia manitsy ny mety ho eritreritr' ireo Korintiana sasany hoe: "Ny hanina dia ho an'ny kibo, ary ny kibo dia an'ny hanina," amin'ny alalan'ny famaliana fa samy hataon'Andriamanitra ho foana ny kibo sy ny hanina na 2) Paoly dia manaiky ankehitriny fa "ny hanina dia ho an'ny kibo, ary ny kibo dia an'ny hanina," saingy mbola nanampy izy fa hanafoana ireo roa ireo Andriamanitra.

**Ny hanina dia ho an'ny kibo, ary ny kibo natao ho an'ny hanina**

Ny mety ho dikany iray dia hoe: miresaka amin' ny fomba tsy mivantana momba ny vatana sy ny firaisana ara-nofy ny mpandahan-teny, saingy tokony adikanao ara-bakiteny hoe: "kibo" sy ny "hanina" ireo.

**hanafoana**

"hamotika"

**1 Corinthians 6:14****nanangana ny Tompo**

nahatonga an' i Jesosy ho velona indray

**Moa tsy fantatrareo ve fa ny tenanareo dia rantsam-batan'i Kristy?**

Tahaka ny maha-rantsan'ny vatantsika ny sandritsika sy ireo tongotsika, no maha-rantsam-batan' i Kristy ny vatantsika, ilay fiangonana. DH: "Ny vatanareo dia ampahan' i Kristy"

**Ka ho entiko ve izany ireo rantsam-batan'i Kristy ary hampiray azy ireo amin'ny mpivaro-tena?**

Paoly dia mampiasa ny tenany ho ohatra mba hampianarana azy ireo. DH: "Izaho dia ampahan'i Kristy. Tsy hanala ny tenako amin' i Kristy aho ary hampiray izany amin'ny mpivaro-tena!" na "Rantsam-batan'i Kristy isika. Tsy tokony hanala ny tenantsika amin'i Kristy isika ka hampiray izany amin'ny mpivaro-tena!"

**Tsy hisy anie izany!**

"Tsy tokony hitranga mihitsy izany!"

**1 Corinthians 6:16****Moa tsy fantatrareo ve fa ... aminy?**

Manomboka mampianatra an'ireo Korintiana amin'ny fanamafisana ny marina izay efa fantatr'izy

ireo i Paoly. "Te-hampatsiahy anareo aho fa ... aminy."

**izay miray amin'ny mpivaro-tena dia lasa nofo iray aminy**  
Azo atao hoe: "Rehefa misy olona iray mampiray ny tenany amin'ny mpivaro-tena, dia toy ny hoe lasa iray ihany ny tenan'izy ireo"

**Fa izy izay miray amin'ny Tompo dia lasa fanahy iray Aminy**

Azo adika hoe: "rehefa akamban'ny Tompo amin'ny fanahin'ny olona ny fanahiny, dia toy ny lasa fanahy iray ny fanahin'izy ireo"

### **1 Corinthians 6:18**

**Hialao**

Resahin' i Paoly toy ny hoe mandositra ny loza ny olona izay mandà ny fahotana ara-nofy. DH: "Mialà amin'ny"

**ny fijangajangana! Ny fahotana hafa rehetra izay ataon'ny olona dia ivelan'ny tena, fa**

Ireo mety ho dikany: 1) Paoly dia mampiseho fa ny fahotana ara-nofy dia tena ratsy satria izany dia tsy amin'ny hafa ihany no mihatra fa mihatra amin'ny tenan'ilay mpanota ihany koa na 2) Paoly dia nitanisa izay noheverin'ireo Korintiana, tahaka ny nataony tao amin'ny 6:12 "Fitondran-tena maloto! Ny sasany aminareo dia milaza hoe: "Ny fahotana

rehetra izay ataon'ny olona iray dia ivelan'ny tena," nefa lazaiko fa."

### **1 Corinthians 6:19**

**Moa ve tsy fantatrareo fa ... Andriamanitra? ... tsy anareo ny tenanareo?**

Manohy ny fampianarany amin'ireo Korintiana amin'ny fanamafisana izay efa fantatr'izy ireo i Paoly. DH: "Te-hampatsiahy anareo aho ... Andriamanitra ary ianareo dia tsy fanananareo."

**ny vatanareo**

ny vatan'ny kristiana tsirairay dia tempolin'ny Fanahy Masina

**tempolin'ny Fanahy Masina**

Ny tempoly dia natokana ho an'ireo olon'Andriamanitra, ary ao amin'izany ihany koa no hitoeran'izy ireo. Tahaka izany ihany koa, ny vatan'ireo mpino Korintiana tsirairay dia toy ny tempoly satria ny Fanahy Masina dia ao anatin'ny.

**Fa olom-boavidy ianareo**

Andriamanitra dia nanonitra ny fahafahanareo Korintiana tamin'ny fanandevozan'ny fahotana. Azo adika hoe: "Andriamanitra nivity ny fahafahanareo"

**Noho izany**

"Satria marina izany"

## Chapter 7

<sup>1</sup> Ary mahakasika ireo olana izay nosoratanareo momban'ny hoe: "Tsara ho an'ny lehilahy ny tsy mikasika vehivavy." <sup>2</sup> Nefa noho ireo fakam-panahy amin'ny fahavetavetana maro isan-karazany, dia tokony hanana ny vadiny manokana avy ny lehilahy tsirairay, ary ny vehivavy tsirairay dia tokony hanana ny vadiny manokana avy. <sup>3</sup> Ny lehilahy dia tokony hanome ireo zo ara-panambadiana ho an'ny vadiny, ary toy izany koa ny vehivavy ho an'ny vadiny. <sup>4</sup> Tsy ny vehivavy no manana fahefana amin'ny vatany manokana, fa ny vadiny. Toy izany koa, tsy ny lehilahy no manana fahefana amin'ny vatany manokana, fa ny vadiny no manana. <sup>5</sup> Aza mifanakatsakana ianareo tsirairay, afa-tsy amin'ny fifanarahana nifanaovana ary amin'ny fotoana voatokana. Ataovy izany mba hafahanareo manokan-tena amin'ny vavaka. Avy eo dia tokony hiarahatory indray ianareo, mba tsy hafahan'ny Satana maka fanahy anareo nohon'ny tsy fanananareo fifehezan-tena. <sup>6</sup> Kanefa izaho dia milaza ireo zavatra ireo aminareo am-pahalalahana fa tsy didy akory. <sup>7</sup> Iriko ny olona rehetra ho toa ahy. Fa ny tsirairay dia samy manana ny fanomezam-pahasoavany manokana avy amin'Andriamanitra. Ny iray manana ity karazam-panomezam-pahasoavana ity, ary ny iray hafa manana karazany hafa koa. <sup>8</sup> Ho an'ireo izay tsy manambady sy ireo mpitondratena dia miteny aho fa tsara ho azy ireo raha mijanona tsy manambady izy ireo, tahaka ahy. <sup>9</sup> Kanefa izy ireo raha tsy afaka mamehy tena, dia tokony hanambady. Satria tsara kokoa ho azy ireo ny manambady toy izay ampirehetin'ny filàna ara-nofa. <sup>10</sup> Ary ho an'ireo izay manambady dia manome izao didy izao aho—tsy izaho, fa ny Tompo—ny vehivavy dia tsy tokony hisaraka amin'ny vadiny, <sup>11</sup> (fa raha toa izy ka misaraka amin'ny vadiny, dia tokony hijanona tsy hanambady na koa miverina mihavana amin'ny vadiny) —ary ny lehilahy dia tsy tokony hisaraka amin'ny vadiny. <sup>12</sup> Fa ho an'ny sisa dia milaza aho—izaho, fa tsy ny Tompo—hoe raha misy rahalahy iray manana vady tsy mpino, ary raha mahafaly azy ny miara-miaina aminy, dia tsy tokony hisaraka amin'ny vadiny izy. <sup>13</sup> Raha ny vehivavy iray no manana vady tsy mpino, ary raha mahafaly azy ny miara-miaina aminy, dia tsy tokony hisaraka amin'ny vadiny izy. <sup>14</sup> Satria ny lehilahy tsy mpino dia natokana noho ny amin'ny vadiny, ary ny vehivavy tsy mpino dia natokana nohon'ny amin'ny rahalahy. Fa raha tsy izany dia ho maloto ny zanakareo, nefa raha ny marina dia efa voatokana izy ireo. <sup>15</sup> Fa raha ny vady tsy kristianina no mandao, avelao izy andeha. Amin'ny toe-javatra toy izany, ny rahalahy na ny rahavavy dia tsy voafatotry ireo voadin'izy ireo. Andriamanitra dia niantso antsika mba hiaina ampadianana. <sup>16</sup> Fa amin'ny fomba ahoana no ahalalanao, ry vehivavy, raha ho voavonjinao ny vadinao? Na amin'ny fomba ahoana no ahalalanao, ry lehilahy, raha ho voavonjinao ny vadinao? <sup>17</sup> Fa avelao fotsiny ny tsirairay avy hiaina ny fiainana izay efa nanendren'ny Tompo azy, ary araka ny efa niantsoan'Andriamanitra azy. Io no fitsipiko ao amin'ny fiangonana rehetra. <sup>18</sup> Efa voafora ve ny olona iray rehefa nantsoina mba hino? Izy dia tsy tokony hiezaka ny hisehoseho tahaka ny tsy voafora. Tsy voafora ve ny olona iray rehefa nantsoina ho amin'ny finoana? Tsy tokony ho foraina izy. <sup>19</sup> Satria tsy ny famorana na ny tsy famorana no zava-dehibe. Ny zava-dehibe dia ny fankatoavana ireo didin'Andriamanitra. <sup>20</sup> Ny tsirairay avy dia tokony hijanona amin'ny fiantsoana izay nisy azy rehefa nantsoin'Andriamanitra mba hino izy. <sup>21</sup> Andevo ve ianao fony Andriamanitra niantso anao? Aza miahiahy ny amin'izany. Fa raha mety ho afaka ianao, dia araraoty izany. <sup>22</sup> Satria ny olona iray izay nantsoin'ny Tompo ho andevo dia olona afaky ny Tompo. Toy izany koa ny olona izay afaka fony izy nantsoina mba hino dia andevon'i Kristy. <sup>23</sup> Ianareo dia voavidy, noho izany dia aza tonga toy ireo andevon'ny olona. <sup>24</sup> Ry rahalahy, na inona na inona fiainana nisy antsika tsirairay fony isika nantsoina mba hino, dia aoka isika hijanona ho toy izany. <sup>25</sup> Ary mahakasika ireo izay tsy nanambady mihitsy, izaho dia tsy manana didy avy any amin'ny Tompo. Nefa izaho dia manome ny hevitra tahaka ny iray izay, amin'ny alalan'ny famindrampon'ny Tompo, dia mendri-pitokisana. <sup>26</sup> Noho izany, mieritreritra aho fa nohon' ny loza izay ho avy, dia tsara ho an'ny lehilahy ny mijanona amin'ny maha izy azy. <sup>27</sup> Voafatotra amin'ny vehivavy ve ianareo? Aza mitady ny ho afaka aminy. Afaka amin'ny vadinao ve ianao? Aza mitady vady. Nefa raha manambady ianareo, dia tsy nanota. <sup>28</sup> Raha ny vehivavy tsy manambady no manambady, dia tsy nanota izy. Nefa ireo izay manambady dia hanana karazan'olana maro raha mbola velona, ary izaho dia te hanala anareo amin'izany. <sup>29</sup> Fa izao no lazaiko, ry rahalahy: Fohy ny fotoana. Manomboka izao, aleo ireo izay efa manam-bady hiaina ho tahaka ny tsy manana. <sup>30</sup> Ireo izay mitomany dia tokony hanao ho tahaka ny tsy mitomany, ireo izay mifaly ho tahaka ny tsy mifaly, ary ireo izay mividy ho tahaka ny tsy manana na inona na inona; <sup>31</sup> ary ireo izay mampiasa izao tontolo izao dia tsy tokony hanao tahaka ny mampiasa izany tanteraka. Satria izao tontolo izao amin'ny endriny ankehitriny dia ho tonga amin'ny fiafarana. <sup>32</sup> Tiako ianareo ho afaka amin'ireo ahiahy. Ny lehilahy tsy manambady dia miahiahy ny amin'ny ireo zavatra ny Tompo, ny amin'ny fomba hampifaliana Azy. <sup>33</sup> Fa ny lehilahy manambady dia miahiahy ny amin'ny zavatr'izao tontolo izao, ny amin'ny fomba hampifaliana ny vadiny— <sup>34</sup> mizarazara izy. Ny vehivavy tsy manambady na virijiny dia miahiahy ny amin'ny zavatra ny Tompo, ny amin'ny fomba hanokanana amin'ny

tena sy ny fanahy. Fa ny vehivavy manambady dia miahiahy ny amin'ny zavatr'izao tontolo izao, ny amin'ny fomba hampifaliana ny vadiny. <sup>35</sup> Lazaiko izany ho an'ny tombotsoanareo manokana, fa tsy hametraka izay rehetra sakantsakana eo aminareo. Milaza izany aho noho izay marina, amin'izay ianareo mba hanolo-tena ho an'ny Tompo tsy misy fanelingelenana. <sup>36</sup> Nefa raha misy olona iray mihevitra fa tsy mitondra ny fofom-badiny am-panajana—raha mihoatra ny taonan'ny fanambadiana ilay vehivavy ary tsy maintsy toy izany—dia tokony hanao izay tiany izy. Tsy manota izy. Tokony hivady izy ireo. <sup>37</sup> Nefa raha nikasa tsara tao am-pony izy, raha toa ka tsy ambany faneriterena fa afaka mifehy ny sitrapony manokana, ary raha nanapa-kevitra tao am-pony izy ny hanao izany, mba hitazomana ny fofombadiny ho virijiny, dia tsara ny ataony. <sup>38</sup> Koa izay manambady ny fofombadiny dia manao ny tsara, ary izay misafidy ny tsy hanambady dia hanao ny tsaratsara kokoa aza. <sup>39</sup> Ny vehivavy dia voafatotry ny vadiny raha mbola velona ralehilahy. Fa raha maty ny vadiny, dia malalaka tsara izy ny hanambady izay tiany ho vadiana, nefa ao amin'ny Tompo ihany. <sup>40</sup> Nefa amin'ny fitsarako dia tokony ho faly kokoa izy raha miaina amin'izao ihany. Ary heveriko fa izaho ihany koa dia manana ny Fanahin' Andriamanitra.

### 1 Corinthians 7:1

#### Fampifandraisana ny foto-kevitra:

Manome fampianarana manokana ho an'ireo mpino momba ny fanambadiana i Paoly.

#### Ary

Mampiditra lohahevitra vaovao amin'ny fampianarany i Paoly.

#### olana izay nosoratanareo momba ny hoe

Ireo Korintiana dia nanoratra taratasy ho an'i Paoly mba hangataka valim-panontaniana maromaro.

#### momba ny hoe: "Tsara ho an'ny lehilahy ny tsy mikasika vehivavy." Nefa noho

Ireo mety ho dikany: 1) Paoly dia mamerina izay nosoratan'ireo Korintiana, "momba ny hoe: nanoratra ianareo hoe: 'Tsara amin'ny lehilahy ny tsy mikasika ny vehivavy' Marina izany, nefa satria" na 2) Paoly dia milaza izay eritreriny, 'ny valinteniko dia eny, tsara amin'ny lehilahy ny tsy mikasika vehivavy. Fa satria"

#### Tsara

"Tena manampy izany," fa tsy hoe ratsy ny "mikasika"

#### ho an'ny lehilahy

Ireo mety ho dikany: 1) vady lehilahy na 2) izay lehilahy rehetra.

#### ny tsy mikasika vehivavy.

Ireo mety ho dikany: 1) "tsy manao firaisana aranofo miaraka amin'ny vehivavy," vadin'ny lehilahy no resaka eto, na 2) "tsy manambady mihitsy"

#### Nefa noho ireo fakam-panahy amin'ny fahavetavetana maro isan-karazany, dia

"Kanefa Satana dia maka fanahy ny olona mba hanao fahotana aranofo, dia" na "Nefa haniry ny hanao ny fahotana aranofo isika nohon'ny toetra maha-mpanota antsika, dia"

### 1 Corinthians 7:3

#### zo ara-panambadiana

Ireo lehilahy sy ireo vehivavy dia samy tsy maintsy miara-mandry matetika miaraka amin'ny vadin'izy ireo.

### 1 Corinthians 7:5

#### Aza mifanakatsakana ianareo tsirairay

Ny teny hoe: "manakatsakana" dia midika hoe fihazonana zavatra iray hananan'olon-kafa zo hahazo izany. "Aza mandà ny hanana firaisana ara-panambadiana miaraka amin'ny vadin'izy"

#### mba hahafahanareo manokan-tena amin'ny vavaka

mba hananana fotoana manokana ho an'ny vavaka

#### manokan-tena

"manolo-tena"

#### hiara-hatory indray ianareo

"hiara-handry indray"

#### nohon'ny tsy fanananareo fifehezan-tena

fifehezana - "satria aorian'ny andro vitsivitsy, dia ho sarotra ny hifehy ny filàna ara-nofonareo"

#### izaho dia milaza ireo zavatra ireo aminareo ampahalalahana fa tsy didy akory

Mety hidika izany fa i Paoly dia milaza amin'ireo Korintiana fa mamela azy ireo izy, fa tsy mandidy azy ireo mba 1) hanambady sy hiara-mandry na 2) tsy hiara-mandry amin'ny fotoana iray.

#### ho toa ahy

Na tsy nanambady mihitsy aza i Paoly na maty aza ny vadiny. Tsy voatery hoe nandalo fisaraham-panambadiana akory izy.

#### Fa ny tsirairay dia samy manana ny fanomezam-pahasoavany manokana avy amin'Andriamanitra. Ny iray

**manana ity karazam-panomezam-pahasoavana ity, ary ny iray hafa manana karazany hafa koa.**

"Andriamanitra mamela ny olona hanao zavatra isan-karazany. Mamela ny olona hanao zavatra iray ary mamela olona iray hafa hanao zavatra hafa Izy"

## 1 Corinthians 7:8

**tsy manambady**

"ireo izay tsy manam-bady"

**ireo mpitondra tena**

"ireo vehivavy izay efa maty vady"

**fa tsara**

Adikao tahaka izay ao amin'ny 7:1.

**ampirehetin'ny filàna ara-nofa**

"miaina miaraka amin'ny faniriana tsy tapaka ny handry miaraka amin'ny olona iray"

## 1 Corinthians 7:10

**tsy tokony hisaraka aminy**

Ireo mpamaky ny bokin'i Paoly dia nahalala ny fahasamihafan'ny misaraka sy ny misara-bady. Ny fitsaharana miara-mitoetra amin'ny olona iray no atao hoe faran'ny fanambadiana. DH: "tsy tokony hisara-panambadiana"

**koa miverena mihavana aminy**

"izy dia tokony hihavana amin'ny vadiny ary miverina aminy"

**tsy tokony hisaraka**

Ireo mpamaky ny bokin'i Paoly dia nahalala ny fahasamihafan'ny fisaraham-panambadiana sy ny fisarahana tsotra. Samy mamarana ny fanambadiana ny fanaovana ireo. DH: "tsy tokony hisaraka amin'ny"

## 1 Corinthians 7:12

**mahafaly**

"afa-po"

**Satria ny lehilahy tsy mpino dia natokana noho ny amin'ny vadiny**

Ireo mety ho dikany: 1) "Fa Andriamanitra nanokana ny lehilahy tsy mpino ho Azy noho ny amin'ny finoan'ilay vadiny" na 2) Andriamanitra dia mitondra ilay lehilahy tsy mpino ho toy ny fitondrany zanaka lahy noho ny amin'ny vadiny izay mpino"

**Satria ny lehilahy tsy mpino dia natokana noho ny amin'ny vadiny**

Ireo mety ho dikany: 1) "Andriamanitra nanokana ireo vehivavy tsy mpino ho Azy noho ny amin'ny vadiny izay mino na 2) "Andriamanitra mitondra ilay vehivavy tsy mpino ho toy ny fitondrany ny zanaka vavy noho ny amin'ny vadiny izay mino"

**Ny rahalahy**

ilay lehilahy mpino na vady

**voatokana izy ireo**

Ireo mety ho dikany: 1) "Andriamanitra nanokana azy ireo ho Azy" na 2) "Andriamanitra nitondra azy ireo toy ny fitondrany ireo zanany"

## 1 Corinthians 7:15

**Amin'ny toe-javatra toy izany, ny rahalahy na ny rahavavy dia tsy voafatotr'ireo voadin'izy ireo**

"Amin'ny toe-javatra toy izany, Andriamanitra dia tsy mitaky ny hanohizan'ilay vadiny hankato ny voadim-panambadiana"

**ahoana no ahalalanao, ry vehivavy ... ho voavonjinao ny vadinao ... ahoana no ahalalanao, ry lehilahy ... ho voavonjinao ny vadinao**

Paoly dia miresaka amin'ireo Korintiana toy ny hoe olona iray ihany izy ireo, ka noho izany dia "-nao" no ampiasaina eto.

**ahoana no ahalalanao, ry vehivavy, raha ho voavonjinao ny vadinao?**

Afaka lazaina mivantana izany. DH: "Ianao dia tsy afaka ny hahalala raha hamonjy ny vadinao izay tsy mino ianao"

**ahoana no ahalalanao, ry lehilahy, raha ho voavonjinao ny vadinao**

Afaka lazaina mivantana izany. DH: "Ianao dia tsy afaka ny hahalala raha hamonjy ny vadinao izay tsy mino ianao"

## 1 Corinthians 7:17

**ny tsirairay**

"ny mpino tsirairay"

**Io no fitsipiko ao amin'ny fiangonana rehetra**

Mampianatra ireo mpino ao amin'ny fiangonana rehetra i Paoly mba hanao araka izany fomba izany.

**Efa voafora ve ny olona iray rehefa nantsoina mba hino**

Mitodika amin'ireo voafora (ireo Jiosy) i Paoly. DH: "ho an'ireo izay voafora, tamin'Andriamanitra niantso anareo mba hino, dia efa voafora ianareo"

**Tsy voafora ve ny olona iray rehefa nantsoina ho amin'ny finoana**

Miresaka amin'ireo izay tsy voafora i Paoly eto. DH: "Ho an'ireo izay tsy voafora, tamin'ny niantsoan'Andriamanitra anareo mba hino, dia tsy voafora ianareo"

## 1 Corinthians 7:20

**Fampahafantarana amin'ny ankapobeny:**

Eto ny teny hoe: "antsika" sy "isika" dia maneho ireo Kristiana rehetra

**hijanona amin'ny fiantsoana**

Eto ny "fiantsoana" dia manambara ny asa na ny toerana ara-tsosialy izay nidiranareo an-tsehatra. DH: "miaina sy miasa tahaka ny nataonareo"

**Andevo ve ianao ... niantso anao? Aza miahiahy ... raha mety ho afaka**

Paoly dia miresaka amin'ireo Korintiana tahaka ny hoe olona iray ihany izy ireo.

**Andevo ve ianao fony Andriamanitra niantso anao? Aza miahiahy ny amin'izany**

DH: "Ho an'ireo izay andevo tamin'ny niantsoan'Andriamanitra anareo mba hino, hoy aho hoe: aza miahiahy"

**olona afaky ny Tompo**

Izany olona afaka izany dia voavelan'Andriamanitra ary noho izany dia afaka amin'i Satana sy ny fahotana.

**Ianareo dia voavidy**

Azo adika hoe: "Kristy dia nividy anareo tamin'ny fahafatesana ho anareo"

**Ry rahalahy**

Eto izany dia midika hoe: namana Kristiana, samy ao anatin'izany ny lehilahy sy ny vehivavy.

**fony isika nantsoina mba hino**

"rehefa niantso antsika mba hino Azy Andriamanitra"

**1 Corinthians 7:25****Ary mahakasika ireo izay tsy nanambady mihitsy, izaho dia tsy manana didy avy any amin'ny Tompo**

Paoly dia tsy mahalala fampianaran'i Jesosy izay miresaka momba izany toe-javatra izany. DH: "Ny Tompo dia tsy mbola nandidy ahy hilaza na inona na inona amin'ireo olona izay mbola tsy nanambady mihitsy"

**izaho dia manome ny hevitra**

"Milaza anareo ny hevitra aho"

**Noho izany**

"Ka izao no hevitra" (13:25)

**1 Corinthians 7:27****Voafatotra ... Aza mitady ... Afaka amin'ny ... Aza mitady ... Raha ny vehivavy ... dia tsy nanota**

Paoly dia miresaka amin'ireo Korintiana toy ny hoe olona iray ihany izy ireo, noho izany ny tranga rehetra misy hoe: "Ianao" sy ny didy hoe: "aza mitady" eto dia manondro olon-tokana.

**Voafatotra amin'ny vehivavy ve ianao? Aza mitady**

Paoly dia miresaka amin'ireo lehilahy manambady. DH: "Raha efa manambady ianao, dia aza mitady..."

**Afaka amin'ny vadinao ve ianao? Aza mitady**

Paoly dia miresaka amin'ireo lehilahy izay tsy mbola manambady. DH: "Raha tsy mbola manambady ianao ankehitriny, dia aza mitady"

**Aza mitady vady**

"aza manandrana ny hanambady akory"

**nanota**

"nahavita"

**ary izaho dia te hanala anao amin'izany**

"Tsy tiko hanana azy ireo ianareo"

**1 Corinthians 7:29****Fohy ny fotoana**

"Kely ny fotoana" na "efa ho dila ny fotoana"

**mitomany**

"malahelo amin-dranomaso"

**ireo izay mampiasa izao tontolo izao**

"ireo izay mifampiraharaha isan'andro amin'ireo tsy mpino"

**tsy tokony hanao tahaka ny mampiasa izany tanteraka**

"tokony hampiseho amin'ny asany izy ireo fa manana fanantenana ao amin'Andriamanitra"

**1 Corinthians 7:32****afaka amin'ireo ahiahy**

"tony" na "tsy miahiahy"

**miahiahy ny amin'ny**

"mifantoka amin'ny"

**mizarazara izy**

"miezaka ny hampifaly an'Andriamanitra izy sady hampifaly ny vadiny ihany koa"

**1 Corinthians 7:35****sakantsakana**

"famerana"

**hanolo-tena ho**

"afaka mifantoka amin'ny"

**1 Corinthians 7:36****fahotana, feno fahotana, mpanota, manota**

Ny teny hoe "fahotana" dia hilazana ireo asa, fisainana, ary ireo teny izay manohitra ny sitrapon'Andriamanitra sy ny lalàna. Ny fahotana ihany koa dia maneho ny tsy fanaovana zavatra izay tian'Andriamanitra hataontsika.

**1 Corinthians 7:39**

**raha mbola velona ralehilahy**  
"mandra-pahafatiny"

**izay tiany**  
"izay olona tiany"

**ao amin'ny Tompo**  
"raha mpino ilay vadiny vaovao"

**ny fitsarako**  
"ny fahazoako ny tenin'Andriamanitra"

**faly**  
faly kokoa, faly tanteraka

**izy raha miaina amin'izao ihany**  
"hijanona ho tsy manambady"

## Chapter 8

<sup>1</sup> Ary mahakasika ny hanina atao sorona ho an'ny sampy—fantantsika fa: "Isika rehetra dia manam-pahalalana." Ny fahalalana mampirehareha, fa ny fitiavana manangana. <sup>2</sup> Raha misy olona iray mihevitra ny tenany fa mahafanta-javatra, dia mbola tsy mahafantatra araka izay tokony hahafantarany akory izany olona izany. <sup>3</sup> Fa raha misy olona iray tia an'Andriamanitra, dia fantany izany olona izany. <sup>4</sup> Koa raha ny mahakasika ny fihinanana sakafo natao sorona ho an'ny sampy—dia fantantsika fa "ny sampy eto amin'izao tontolo izao dia tsinontsinona" ary "fa tsy misy Andriamanitra afa-tsy iray ihany." <sup>5</sup> Fa mety misy ireo mody antsoina hoe andriamanitra, na any an-danitra na ety an-tany, toy ny hamaron'ireo "andriamanitra" sy ny hamaron'ireo "tompo." <sup>6</sup> Fa ho antsika, "Iray ihany no Andriamanitra dia ilay Ray, izay avy aminy ny zavatra rehetra, ary lzy no antony hivelomantsika, ary iray no Tompo Jesosy Kristy, izay tamin'ny alalany no nisian'ny zavatra rehetra, ary tamin'ny alalany no nisiansika." <sup>7</sup> Na izany aza, izany fahalalana izany dia mbola tsy ao amin'ny tsirairay. Fa kosa, ny sasany teo aloha dia nampihatra ny fanompoan-tsampy, dia nihinana izany sakafo izany toy ny hoe zavatra natao sorona ho an'ny sampy izany. Noho izany dia simba ny fieritreretany ireo satria malemy izany. <sup>8</sup> Fa tsy ny hanina no hanolotra antsika eo amin'Andriamanitra. Fa tsy ratsy indrindra isika raha tsy mihinana, na koa hoe tsara kokoa raha mihinana izany. <sup>9</sup> Tandremo mba tsy ny fahalalanareo no antony hahatonga ireo olona osa ara-pinoana ho tafintohina. <sup>10</sup> Fa ataovy toy ny hoe misy mahita ianao, izay manam-pahalalana, mihinana ny sakafo ao amin'ny tempolin'ny sampy. Tsy ny fahalemen'ny fieritreretany ve no nasahiany hihinana izay natolotra ho an'ny sampy? <sup>11</sup> Koa nohon'ny fahalalanao ny toetra marina momba ny sampy, dia very ilay rahalahy malemy finoana iray, izay nahafatesan'i Kristy. <sup>12</sup> Noho izany, rehefa manota amin'ny rahalahinareo ianareo ka mandratra ny saina malemin'izy ireo, dia manota manohitra an'i Kristy ianareo. <sup>13</sup> Noho izany, raha ny sakafo no mahatonga ny rahalahiko ho tafintohina, dia tsy hihinan-kena intsony aho, mba tsy avy amiko no hahalavo ny rahalahiko.

### 1 Corinthians 8:1

#### Fampifandraisana ny foto-kevitra:

Mampatsiahy ireo mpino i Paoly fa na tsy manana hery aza ny sampy, ireo mpino dia tsy maintsy mitandrana mba tsy hisy fiantraikany amin'ireo mpino malemy izay mety mihevitra fa miahy ny amin'ny sampy izy ireo. Miteny amin'ireo mpino mba hitandrana amin'ny fahafahana izay hananan'ireo mpino ao amin'i Kristy izy.

#### Fampahafantarana amin'ny ankapobeny:

Ny "Isika" dia maneho an'i Paoly, na dia nosoratana ho an'ireo Korintiana manokana aza, dia tafiditra ao anatin'izany ihany koa ireo mpino rehetra.

#### Ary mahakasika ny

Mampiasa izany andian-teny izany i Paoly mba hifindrana amin'ny fanontaniana manaraka izay nanontanian'ireo Korintiana azy.

#### hanina atao sorona ho an'ny sampy

Ireo mpivavaka Jentilisa dia nanome voa, hazandrano, vorona na hena, ho an'ny andriamanitr'izy ireo. Ireo mpisorona dia nandoro ny ampahan'izany teo amin'ny alitara. Miresaka ny ampahany izay averin'ny mpisorona amin'ilay mpivavaka mba hohanina na ho varotana eny antsena i Paoly.

#### fantantsika fa: "Isika rehetra dia manam-pahalalana."

Paoly dia mamerina teny iray izay ampiasain'ireo Korintiana. DH: "Isika rehetra mahalala, araka izay

tianareo ho lazaina, fa 'isika rehetra dia manana fahalalana.'"

#### Ny fahalalana mampirehareha

Miresaka momba izay fantatry ny olona toy ny hoe olona iray mahatonga ny olon-kafa ho lehibe kokoa noho izay tokony ho izy i Paoly. DH: "Ny olona izay mahalala betsaka dia mihevitra fa izy ireo dia tsara kokoa noho ny tena izy amin'izay momba azy ireo"

#### fa ny fitiavana manangana

Paoly dia miresaka momba ny fitiavana ho toy ny hoe olona, ary ny fanampiana ny hafa ho toy ny fanonerana trano. DH: "Ny fitiavana dia tena manampy marina ny olona"

#### mihevitra ny tenany fa mahafanta-javatra

"mino fa fantany ny zava-drehetra momba ny zavatra iray"

#### dia fantany izany olona izany

Azo adika hoe: "Andriamanitra mahafantatra izany olona izany"

### 1 Corinthians 8:4

#### Fampahafantarana amin'ny ankapobeny:

Ny "isika" sy "antsika" eto dia maneho an'ireo mpino rehetra.

**dia fantantsika fa "ny sampy eto amin'izao tontolo izao dia tsinontsinona" ary "fa tsy misy Andriamanitra afa-tsy iray ihany**

Paoly dia mety ho milaza fehezanteny izay fampiasan'ireo Korintiana. "Isika rehetra mahalala, araka ny filazanareo, 'fa ny sampy dia tsy misy hery na misy dikany eo amintsika' ary araka izay lazainareo hoe, 'tsy misy Andriamanitra afa-tsy iray ihany."

**sampy eto amin'izao tontolo izao dia tsinontsinona**  
"ny sampy dia tsy manan-kery eto amin'ity tany ity"

**mody antsoina hoe andriamanitra**  
antsoina hoe andriamanitra - "ireo zavatra izay antsoin'ireo olona ho andriamanitra"

**ny hamaron'ireo "andriamanitra" sy ny hamaron'ireo "tompo."**  
Tsy mino ny fisian'ireo andriamanitra sy ireo tompo i Paoly, kanefa izy mahafantatra fa ireo mpanompo sampy dia mino fa misy ireo.

**Fa ho antsika, "Iray ihany ... nisiantika."**  
"Na inona na inona lazaina na heverin'ny olona hafa, isika mino fa 'iray ihany ... misy."

## 1 Corinthians 8:7

**Fampahafantarana amin'ny ankapobeny:**  
Paoly eto dia miresaka momba ireo rahalahy "malemy," olona izay tsy mahay manasaraka ny hanina natao sorona ho an'ny sampy amin'ny fanompoana ireo sampy ireo. Raha misy Kristiana mihinana hanina izay efa natao sorona ho an'ny sampy, dia mety hieritreritra ireo rahalahy malemy fa hamela azy ireo hanompo ny sampy amin'ny fihinanana ilay hanina Andriamanitra. Na dia nanompo an'ilay sampy aza ilay mpihinana fa mihinana an'ilay hanina fotsiny ihany, dia mbola nanimba ny feon'ny fieritreretana'ilay rahalahy malemy ihany izy.

**tsirairay ... sasany**  
"ny olona rehetra ... olona sasany izay efa Kristiana ankehitriny"

**simba**  
"voaratra"

## 1 Corinthians 8:8

**Fa tsy ny hanina no hanolotra antsika eo amin'Andriamanitra**  
Oharin'i Paoly amin'ny olona iray izay afaka hanao an'Andriamanitra handray antsika ny hanina. DH: "ny sakafo dia tsy manome sitraka antsika eo amin'Andriamanitra" na "ny sakafo izay hanintsika dia tsy mahatonga an'Andriamanitra ho faly amintsika"

**Fa tsy ratsy indrindra isika raha tsy mihinana, na koa hoe tsara kokoa raha mihinana izany**  
"Mety hihevitra ny olona sasany fa raha tsy mihinana ny zavatra sasany isika, dia ho kelikely kokoa ny fitiavan'Andriamanitra antsika. Saingy ho diso izy ireo. Ireo izay mihevitra fa ho tia antsika bebe kokoa Andriamanitra raha mihinana ireo zavatra ireo isika dia diso ihany koa"

**olona osa**  
ireo mpino tsy matanjaka amin'ny finoan'izy ireo

**mahita ianao, izay manana**  
Resahin'i Paoly toy ny hoe olona iray ireo Korintiana.

**ny fieritreretany**  
izay heveriny ho marina na diso

**nasahiany hihinana**  
"nandrisika azy hihinana"

## 1 Corinthians 8:11

**ny fahalalanao**  
Paoly dia miresaka amin'ireo Korintiana toy ny hoe olona iray ihany izy ireo, ka noho izany dia "ianao" no ampiasaina eto.

**ilay malemy iray ... dia very**  
Ny rahalahy na anabavy izay tsy matanjaka amin'ny finoana dia hanota na ho very finoana.

**Noho izany**  
"Satria izay vao avy nolazaiko dia marina"

**raha ny sakafo no mahatonga**  
Ny "sakafo" eto dia hevitra ambadika hilazana olona izay mihinana ny sakafo. DH: "raha mahatonga ... amin'ny fihinanana aho" na "raha, noho ny fihinanako, no mahatonga"

## Chapter 9

<sup>1</sup> Tsy olona afaka ve aho? Tsy apostoly ve aho? Tsy nahita an'i Jesosy Tompontosika ve aho? Tsy asako ao amin'ny Tompo ve ianareo? <sup>2</sup> Raha tsy apostoly ho an'ny hafa aho, dia farafaharatsiny Apostoly ho anareo. Fa ianareo no porofo amin'ny maha-apostoly ahy ao amin'ny Tompo. <sup>3</sup> Iza no fiarovako amin'ireo izay manadihady ahy: <sup>4</sup> Moa ve izahay tsy mahazo alalana ny hihinana sy hisotro? <sup>5</sup> Moa ve izahay tsy mahazo mitondra vady izay mpino, tahaka ny ataon'ireo apostoly sasany, sy ireo rahalahin'ny Tompo, ary Kefasy? <sup>6</sup> Sa Barnabasy sy izaho irery no tsy maintsy miasa? <sup>7</sup> Iza no manao fanompoana miaramila amin'ny fandaniany manokana? Iza no mamboly voaloboka ary tsy mihinana ny voany? Na iza no miandry ondry ka tsy misotro ny ronono avy amin'izany? <sup>8</sup> Moa ve izaho milaza ireo zavatra ireo mifototra amin'ny fahefan'ny olombelona? Tsy milaza izany koa ve ny lalàna? <sup>9</sup> Fa izany dia efa voasoratra ao amin'ny lalàn'i Mosesy hoe: "Aza asiana fehi-vava ny omby rehefa miely voa izy." Tena ilay omby tokoa ve no hiahian'Andriamanitra? <sup>10</sup> Tsy miresaka momba anay ve izy? Efa nosoratana ho antsika, fa izay miasa tany dia tokony hiasa amin'ny fanantenana, ary izay mively dia tokony hively amin'ny fanantenana ny hahazo anjara amin'ny vokatra. <sup>11</sup> Raha namafy zavatra ara-panahy teo aminareo izahay, moa be loatra aminay ve ny mijinja zavatra ara-materialy avy aminareo? <sup>12</sup> Raha mampihatra izany zo izany avy aminareo ireo hafa, moa ve izahay tsy manana mihoatra? Na dia izany aza, tsy nitaky izany zo izany izahay. Fa kosa, naleonay niaritra ny zavatra rehetra toy izay ho sakana ho an'ny filazantsaran'i Kristy. <sup>13</sup> Moa ve tsy fantatrareo fa ireo izay manompo ao amin'ny tempoly dia mahazo ny sakafon'izy ireo avy ao amin'ny tempoly? Ary moa ve tsy fantatrareo fa ireo izay manompo eny amin'ny alitara dia mahazo anjara amin'izay natao fanatitra teo amin'ny Alitra? <sup>14</sup> Toy izany koa, ny Tompo dia nandidy fa ireo izay mitory ny filazantsara dia tokony hahazo ny fiveleman'izy ireo avy amin'ny filazantsara. <sup>15</sup> Nefa tsy nitaky ny iray tamin'ireo zo ireo aho. Ary tsy manoratra an'izao aho mba mba mety hisy zavatra hatao ho ahy. Aleoko maty toy izay hisy olona hanaisotra amiko izany rehareha izany. <sup>16</sup> Fa raha mitory ny filazantsara aho, dia tsy misy antony tokony ireharehako, satria tsy maintsy manao izany aho. Ary loza ho ahy raha tsy mitory ny filazantsara aho! <sup>17</sup> Fa raha manao izany an-tsitrapo aho, dia manana valisoa. Fa raha tsy an-tsitrapo kosa, dia mbola manana ny andraikitra izay nankinina tamiko aho. <sup>18</sup> Inona ary izany no valisoako? Izany dia rehefa mitory aho, dia afaka manolotra ny filazantsara tsy misy fandoavam-bola ka mba tsy hampiasa tanteraka ny zoko amin'ny filazantsara. <sup>19</sup> Fa na dia afaka amin'ny rehetra aza aho, dia tonga ho mpanompo ho an'ny rehetra, mba hahazoako bebe kokoa. <sup>20</sup> Teo amin'ny Jiosy dia lasa toy ny Jiosy aho, mba hahazoako ny Jiosy. Teo amin'ireo izay ambanin'ny lalàna, dia lasa toy ny olona izay ambanin'ny lalàna aho mba hahazoako ireo izay ambanin'ny lalàna. Nanao izany aho na dia tsy teo ambanin'ny lalàna aza ny tenako. <sup>[1]</sup><sup>21</sup> Tamin'ireo izay ivelan'ny lalàna, dia lasa toy ny olona ivelan'ny lalàna aho, na dia tsy ivelan'ny lalàn'Andriamanitra aza ny tenako, fa ambanin'ny lalàn'i Kristy. Nanao izany aho mba hahazoako ireo izay ambanin'ny lalàna. <sup>22</sup> Teo amin'ireo malemy dia lasa malemy aho, mba hahazoako ireo malemy. Tonga zavatra rehetra ho an'ny olona rehetra aho, mba hamonjeko ny sasany amin'ny fomba rehetra. <sup>23</sup> Manao ny zavatra rehetra aho ho an'ny filazantsara, mba hafahako mandray anjara amin'ireo fitahian'izany. <sup>24</sup> Moa ve tsy fantatrareo fa amin'ny fihazakazahana iray ny mpihazakazaka rehetra dia manao ny fihazakazahana, nefa iray ihany no mahazo ny loka? Koa mihazakazaha mba hahazo ny loka. <sup>25</sup> Ny atileta iray dia mampihatra ny fifehezan-tena amin'ny fanazaran-tenany rehetra. Manao izany izy ireo mba handray satro-boninahita izay mety simba, kanefa kosa isika mihazakazaka mba hahazoantsika satro-boninahita tsy mety simba. <sup>26</sup> Ka noho izany dia tsy mihazakazaka amin'ny tsy misy antony aho na mamely totohondry amin'ny rivotra. <sup>27</sup> Fa feheziko ny tenako ary ataoko andevo, mba tsy ho lavina ny tenako, rehefa avy nitry tamin'ny hafa aho.

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### Footnotes

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9:20 <sup>[1]</sup>Fanamarihana: Ny baiboly ULB sy ny UDB dia mivaky hoe: "Nanao izany aho na dia tsy teo ambanin'ny lalàna aza ny tenako." Ny dikan-teny taloha sasany dia tsy manisny izany.

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**1 Corinthians 9:1****Fampahafantarana amin'ny ankapobeny:**

Manazava ny fomba ampiasany ny fahafahana izay hananany ao amin'i Kristy i Paoly.

**Tsy olona afaka ve aho?**

Mampiasa izany fanontaniana fampisainana izany i Paoly mba hampatsiahivana an'ireo Korintiana ny zo izay hananany. DH: "Olona afaka aho."

**Tsy apostoly ve aho?**

Mampiasa izany fanontaniana fampisainana izany i Paoly mba hampatsiahivana an'ireo Korintiana ny zo hananany sy hoe iza izy. DH: "Apostoly aho"

**Tsy nahita an'i Jesosy Tompontosika ve aho?**

Mampiasa izany fanontaniana fampisainana izany i Paoly mba hampatsiahivana an'ireo Korintiana hoe iza izy. DH: "Efa nahita an'i Jesosy Tompontosika aho."

**Tsy asako ao amin'ny Tompo ve ianareo?**

Mampiasa izany fanontaniana fampisainana izany i Paoly mba hampatsiahivana an'ireo Korintiana ny fifandraisan'izy ireo aminy. DH: "Mino an'i Kristy ianareo satria niasa araka izay tian'ny Tompo aho."

**Fa ianareo no porofo amin'ny maha-apostoly ahy ao amin'ny Tompo**

Ny "porofo" dia hevitra ilaina mba hanamarinana zavatra iray. DH: "Ianareo no porofo ilaina izay hahafahako manamarina fa ny Tompo dia nifidy ahy mba ho apostoly"

**1 Corinthians 9:3****Izao no fiarovako ... ahy: Moa**

Ireo mety ho dikany: 1) ireo teny manaraka dia ny fiarovan-tenan'i Paoly na 2) ireo teny ao amin'ny 9:1 dia fiarovan-tenan'i Paoly, "Izao no fiarovan-tenako ... ahy.Moa."

**Moa ve izahay tsy mahazo alalana ny hihinana sy hisotro?**

Mampiasa fanontaniana i Paoly mba hanamafisana hoe fantany fa manaiky izay lazainy ireo Korintiana. DH: "Manana zo tanteraka hahazo hanina sy zava-pisotro avy amin'ireo fiangonana izahay."

**izahay**

Eto ny hoe: "izahay" dia maneho an'i Paoly sy Barnabasy.

**Moa ve izahay tsy manana zo hitondra vady izay mpino, tahaka ny ataon'ireo apostoly sasany, sy ireo rahalahin'ny Tompo, ary Kefasy?**

Mampiasa fanontaniana i Paoly mba hanamafisana hoe fantany fa manaiky izay lazainy ireo Korintiana. DH: "Raha manana vady mpino izahay, dia manana zo hitondra azy ireo miaraka aminay tahaka ny ataon'ireo apostoly hafa mitondra ny azy ireo, sy ireo rahalahin'ny Tompo, ary Kefasy."

**Sa Barnabasy sy izaho irery no tsy maintsy miasa?**

Manao izay hahamenatra an'ireo Korintiana i Paoly. DH: "toa mieritreritra ianareo fa ny olona izay mila miasa mba hahazo vola dia i Barnabasy sy izaho irery ihany."

**1 Corinthians 9:7****Iza no manao fanompoana miaramila amin'ny fandaniany manokana?**

Mampiasa fanontaniana i Paoly mba hanamafisana hoe fantany fa manaiky izay lazainy ireo Korintiana. DH: "Isika rehetra dia mahalala fa tsy misy miaramila tsy maintsy mividy ny fitaovany manokana." na "Isika rehetra dia mahafantatra fa ny miaramila rehetra dia mahazo fitaovana avy amin'ny governemanta."

**Iza no mamboly voaloboka ary tsy mihinana ny voany?**

Mampiasa fanontaniana i Paoly mba hanamafisana hoe fantany fa manaiky izay lazainy ireo Korintiana. DH: "Isika rehetra dia mahafantatra fa ilay iray izay mamboly voaloboka dia hihinana ny voany foana." na "Isika rehetra dia mahafantatra fa tsy misy olona izay mamboly voaloboka ka tsy hihinana ny voany."

**Na iza no miandry ondry ka tsy misotro ny ronono avy amin'izany?**

Mampiasa fanontaniana i Paoly mba hanamafisana hoe fantany fa manaiky izay lazainy ireo Korintiana. DH: "Isika rehetra dia mahalala fa ireo izay miandry ondry dia hahazo ny ronono avy amin'ny ondry."

**Moa ve izaho milaza ireo zavatra ireo mifototra amin'ny fahefan'ny olombelona?**

Maneso ireo Korintiana i Paoly. DH: "Toa mieritreritra ianareo fa mifototra amin'ny fahefan'olombelona no hilazako ireo zavatra ireo."

**Tsy milaza izany koa ve ny lalàna?**

Maneso ireo Korintiana i Paoly. DH: "Ataonareo toy ny hoe tsy fantatrareo fa izany dia voasoratra ao amin'ny lalàna."

**1 Corinthians 9:9****Aza asiana**

Mosesy dia miresaka amin'ireo zanak'Israely toy ny hoe olona iray izy ireo, ka io didy io dia manondro olon-tokana.

**Tena ilay omby tokoa ve no raharahin'Andriamanitra?**

Mametraka fanontaniana i Paoly mba hahafahan'ireo Korintiana mieritreritra izay lazainy na tsy misy azy miteny aza. DH: "Ianareo dia tokony hahalala na tsy misy ahy miteny aminareo aza fa tsy ny omby irery ihany no raharahin'Andriamanitra indrindra."

**Tsy miresaka momba anay ve izy?**

Mametraka fanontaniana i Paoly mba hanindriana ny fanambarana izay ataony. DH: "Fa kosa, Andriamanitra dia miresaka ny momba anay tokoa."

**momba anay**

Eto ny hoe: "anay" dia manondro an'i Paoly sy Barnabasy.

**moa be loatra aminay ve ny mijinja zavatra ara-materialy avy aminareo?**

Mametraka fanontaniana i Paoly mba hahafahan'ireo Korintiana mieritreritra izay lazainy na dia tsy misy azy miteny izany aza. DH: "'Ianareo dia tokony hahafantatra na tsy misy ahy miteny aminareo akory aza fa tsy be loatra aminay ny mandray ireo fanohanana ara-materialy izay avy aminareo."

**1 Corinthians 9:12****Raha mampihatra izany ... hafa, moa ve izahay tsy manana mihoatra?**

Mametraka fanontaniana i Paoly mba hahafahan'ireo Korintiana mieritreritra izay lazainy na dia tsy misy azy miteny aza. Eto ny hoe: "izahay" dia manondro an'i Paoly sy Barnabasy. DH: "Ny sasany nampihatra ... aminareo, ka fantatrareo na dia tsy misy ahy miteny aza fa manana izany zo izany bebe kokoa izahay."

**Raha mampihatra izany zo izany ... ireo hafa**

Paoly sy ireo Korintiana dia samy mahalala fa ireo hafa dia mampihatra izany zo izany. "Satria ny hafa dia mampihatra izany zo izany"

**ireo hafa**

ireo mpiasa momba ny filazantsara hafa.

**izany zo izany**

ny zo hanampian'ireo mpino any Korinto amin'ny fandaniana ara-piveloman'ireo izay nilaza tamin'izy ireo ny vaovao mahafaly

**sakana ho an'ny**

"ho enta-mavesatra ho an'ny" na "mampitsahatra ny fampielezana ny"

**Moa ve tsy fantatrareo fa ireo izay manompo ao amin'ny tempoly dia mahazo ny sakafon'izy ireo avy ao amin'ny tempoly?**

Mampatsiahy an'ireo Korintiana an'izay fantatr'izy ireo i Paoly mba hahafahany manampy fampahafantarana vaovao. DH: "Mampatsiahy anareo aho fa ireo izay manompo ao amin'ny tempoly dia mahazo ny sakafon'izy ireo avy amin'ny tempoly."

**moa ve tsy fantatrareo fa ireo izay manompo eny amin'ny alitara dia mahazo anjara amin'izay natao fanatitra teo amin'ny Alitara?**

Mampatsiahy an'ireo Korintiana an'izay fantatr'izy ireo i Paoly mba hahafahany manampy fampahafantarana vaovao. DH: "'Mampatsiahy anareo aho fa ireo izay manompo ao amin'ny alitara dia hahazo ireo sakafon'izy ireo hena izay omen'ny olona eo amin'ny alitara."

**hahazo ny fiveleman'izy ireo avy amin'ny filazantsara**

Ny teny hoe: "filazantsara" eto dia hevitra ambadiky ny 1) olona izay hilazan'izy ireo ny filazantsara, "hahazo ny sakafon'izy ireo sy zavatra hafa izay ilaina avy amin'ireo izay ampianarin'izy ireo ny vaovao mahafaly izy ireo." na 2) ny vokatry ny fiasana amin'ny fanambarana ny vaovao mahafaly: "handray ny sakafon'izy ireo sy zavatra hafa izay ilaina izy ireo satria miasa amin'ny fanambarana ny vaovao mahafaly."

**1 Corinthians 9:15****ireo zo ireo**

"ireo zavatra izay mendrika ho ahy"

**mba mety hisy zavatra hatao ho ahy**

Afaka adika hoe: "mba hanaovanareo zavatra ho ahy"

**hanaisotra amiko izany rehareha izany**

"hanala izany fahafahako mirehareha izany"

**tsy maintsy manao izany aho**

"tsy maintsy mitory ny filazantsara aho"

**loza ho ahy**

"hijaly amin'ny fahavoazana anie aho raha"

**1 Corinthians 9:17****Fa raha manao izany an-tsitrapo aho**

"raha mitory an-tsitrapo aho"

**an-tsitrapo**

"am-pifaliana" na "satria te-hanao izany aho"

**dia mbola manana ny andraikitra izay nankinina tamiko aho**

Azo adika hoe: "Tsy maintsy manao izany asa izay nitokian'Andriamanitra ho vitaiko izany aho"

**Inona ary izany no valisoako?**

Manomana azy ireo ho amin'ny fampahafantarana vaovao mahafaly izay homeny azy ireo i Paoly. DH: "Izany no valisoako."

**rehefa mitory aho, dia afaka manolotra ny filazantsara tsy misy fandoavam-bola**

"Ny valisoako amin'ny fitoriana ny vaovao mahafaly dia ny fahafahako mitory nefa tsy mandray karama"

**manolotra ny filazantsara**

"mitory ny filazantsara"

**ka mba tsy hampiasa tanteraka ny zoko amin'ny filazantsara**

"ary mba tsy hangataka olona hanohana ahy raha mandeha sy mitory aho"

## 1 Corinthians 9:19

### **hahazoako bebe kokoa**

"handresy lahatra ny hafa mba hino" na "hanampy ny hafa hino an'i Kristy"

### **lasa toy ny Jiosy aho**

"nanao toy ny jiosy aho" na "nanao ny fomban'ny jiosy aho"

### **lasa toy ny olona izay ambanin'ny lalàna aho**

"Lasa toy ny iray izay nanolo-tena hanaraka izay takian'ny fomba fitarihana Jiosy aho, amin'ny fanekena ny fahazoan'izy ireo ny Soratra masin'ny Jiosy"

## 1 Corinthians 9:21

### **ivelan'ny lalàna**

"izay tsy manaraka ireo lalàn'i Mosesy"

## 1 Corinthians 9:24

### **Fampifandraisana ny foto-kevitra:**

Paoly dia manazava ny fampiasany ny fahafahana izay hananany ao amin'i Kristy mba hifehezana ny tenany.

### **Moa ve tsy fantatrareo fa amin'ny fihazakazahana iray ny mpihazakazaka rehetra dia manao ny fihazakazahana, nefa iray ihany no mahazo ny loka?**

Mampatsiahy ireo Korintiana ny amin'izay efa fantatr'izy ireo i Paoly mba hahafahany manome fampahafantarana vaovao. "Mamelà ahy hampatsiahy anareo fa na dia mihazakazaka amin'ny fifaninanana ara-hazakazaka avokoa aza ny

mpihazakazaka rehetra, dia mpihazakazaka iray ihany no hahazo ny loka."

### **mifaninana ara-pihazakazahana**

Mampitaha ny fiainana Kristiana sy ny fiasana ho an'Andriamanitra amin'ny fihazakazahana sy ny maha-atleta i Paoly. Toy ny amin'ny fifaninanana ara-pihazakazahana, ny fiainana Kristiana sy ny asa dia mitaky fitsipi-pifehezana mafy avy amin'ny mpihazakazaka, ary, toy ny amin'ny hazakazaka, dia manana tanjona manokana ny Kristiana.

### **mihazakazaha mba hahazo ny loka**

Paoly dia miresaka ny loka izay omen'Andriamanitra an'ireo olony mahatoky toy ny hoe loka omena amin'ny fifaninanana atletika.

### **handray satro-boninahita izay mety simba ... satro-boninahita tsy mety simba**

Ny satro-boninahita dia ravin-kazo maro narandrana miaraka. Ny satro-boninahita dia nomena ho loka ho an'ireo izay mpihazakazaka naharesy ny lalao sy ny hazakazaka. Paoly dia miresaka ny fiainana mandrakizay toy ny hoe satro-boninahita izay tsy halazo mandrakizay.

### **tsy mihazakazaka amin'ny tsy misy antony aho na mamely totohondry amin'ny rivotra**

"Fantatro tsara ny antony hihazakazahako, ary fantatro izay hataoko rehefa mamely totohondry aho"

### **mba tsy ho lavina ny tenako**

DH: "ny mpitsara dia hilaza fa nankato ireo lalàna aho." Amin'izany toe-javatra izany ny "mpitsara," ilay iray izay tsy handà an'i Paoly, dia sarin-teny hilazana an'Andriamanitra"

## Chapter 10

<sup>1</sup> Tiako ho fantatrareo, ry rahalahy, fa ireo raintsika dia tao ambanin'ny rahona avokoa ary namakivaky ny ranomasina. <sup>2</sup> Ny rehetra dia natao batisa ho amin'i Mosesy tao amin'ny rahona sy tao amin'ny ranomasina, <sup>3</sup> ary ny rehetra dia samy nihinana sakafo-panahy mitovy. <sup>4</sup> Ny rehetra dia nisotro ranompanahy mitovy. Fa izy ireo dia nisotro tamin'ny vatolampim-panahy izay nanaraka azy ireo, dia Kristy izany vatolampy izany. <sup>5</sup> Fa Andriamanitra dia tsy nankasitraka tsara ny ankamaroan'izy ireo, ary ny fatin'izy ireo dia naparitaka tany an'efitra. <sup>6</sup> Ankehitriny ireny zavatra ireny dia ohatra ho antsika, mba tsy haniriansika zava-dratsy toy ny nilan'izy ireo. <sup>7</sup> Aza manompo sampy, toy ny sasany tamin'izy ireo. Izany dia araka izay voasoratra hoe: "Ireo olona nipetraka mba hihinana sy hisotro, ary nitsangana mba hilalao." <sup>8</sup> Aoka isika tsy hijangajanga, toy ny nataon'ny maro tamin'izy ireo. Tao anatin'ny iray andro, dia olona telo arivo sy roa alina no maty nohon'ny amin'izany. <sup>9</sup> Aoka ihany koa isika tsy hitsapa an'i Kristy, toy ny nataon'ny maro tamin'izy ireo ka naringan'ireo menarana. <sup>10</sup> Aza mimonomonona ihany koa, toy ny nataon'ny maro tamin'izy ireo ka naringan'ny anjelin'ny fahafatesana. <sup>11</sup> Ary ireny zavatra ireny no nitranga tamin'izy ireo mba ho ohatra ho antsika. Nosoratana mba ho fampianarana antsika izy ireny—ho amintsika izay niavian'ny fara-andro. <sup>12</sup> Noho izany aoka izay mieritreritra ny tenany ho efa mijoro mitandrana tsara mba tsy hianjera. <sup>13</sup> Tsy nisy fakam-panahy nahatratra anareo izay tsy iraisan'ny olombelona rehetra. Fa kosa, Andriamanitra dia mahatoky. Tsy hamela anareo ho alaim-panahy mihoatra izay zakanareo Izy. Miarakana amin'ny fakam-panahy dia hanome anareo ny lalana hitsoahana ihany koa Izy, mba hafahanareo miaritra izany. <sup>14</sup> Noho izany, ry malalako, mandosira lavitry ny fanompoan-tsampy. <sup>15</sup> Miteny aminareo toy ny olona manan-tsaina aho, mba hafahanareo mitsara izay lazaiko. <sup>16</sup> Ny kapoakan'ny fisaorana izay isaorantsika, moa ve izany tsy fiombonana amin'ny ran'i Kristy? Ny mofo izay vakantsika, moa ve izany tsy fiombonana amin'ny vatan'i Kristy? <sup>17</sup> Satria iray ihany ny mofo, isika izay maro dia vatana iray. Isika rehetra dia mandray amin'ny mofo iray ihany. <sup>18</sup> Jereo ireo vahoakan'Israely: moa ve ireo izay mihinana ireo fanatitra tsy mpandray anjara eo amin'ny alitara? <sup>19</sup> Inona ary no ho lazaiko? Hoe tsy misy dikany ve izany ny sampy? Sa ny sakafo izay natao fanatitra tamin'ny sampy no tsy misy dikany? <sup>20</sup> Fa miresaka momban'ny zavatra izay ataon'ireo Jentilisa mpanompo sampy fanatitra aho, fa omen'izy ireo an'ireo demonia ireny zavatra ireny fa tsy an' Andriamanitra. Tsy tiako ianareo ho mpiombona amin'ny demonia! <sup>21</sup> Tsy afaka misotro ny kapoakan' ny Tompo sy ny kapoakan'ny demonia ianareo. Tsy afaka miray eo amin'ny latabatry ny Tompo sy ny latabatr'ireo demonia ianareo. <sup>22</sup> Sa manao izay mahasaro-piaro ny Tompo ve isika? Mahery noho Izy ve isika? <sup>23</sup> "Ny zavatra rehetra dia ara-dalàna," fa tsy ny zavatra rehetra no mahaso. "Ny zavatra rehetra dia ara-dalàna," fa tsy ny zavatra rehetra no mampandroso ny olona. <sup>24</sup> Tsy misy tokony hitady ny tombontsoany manokana. Fa kosa, ny tsirairay dia tokony hitady ny tombotsoan'ny namany. <sup>25</sup> Afaka mihinana izay rehetra amidy eny an-tsena ianareo, fa aza manontany ny fieritreretana. <sup>26</sup> Fa "An'ny Tompo ny tany, sy izay rehetra misy eo aminy." <sup>27</sup> Raha misy tsy mpino manasa anareo hisakafo, ka maniry ny handeha ianareo, dia hano izay rehetra mipetraka eo anoloanareo ka aza mametra-panontaniana ny amin'ny fieritreretana. <sup>28</sup> Fa raha misy miteny aminao hoe: "Ity sakafo ity dia avy amin'ny fanatitry ny mpanompo sampy," dia aza mihinana izany. Izany dia ho an'ilay nampahafantatra anareo, sy ho an'ny fieritreretana. <sup>[1]</sup><sup>29</sup> Tsy miteny aho hoe ny fieritreretanao manokana, fa ny fieritreretanao olon-kafa. Nahoana ny fahafahako no tokony ho tsarain'ny fieritreretanao hafa? <sup>30</sup> Raha mandray anjara amin'ny sakafo am-pankasitrahana aho, nahoana no tevatevaina amin'izay nanomezako fisaorana? <sup>31</sup> Noho izany, na mihinana na misotro ianareo, na inona na inona ataonareo, dia ataovy ho voninahitr' Andriamanitra avokoa. <sup>32</sup> Aza manome fanafintohinana ny Jiosy na ny Grika, na ny fiangonan'Andriamanitra. <sup>33</sup> Miezaka ny hahafaly ny olon-drehetra amin'ny zavatra rehetra aho. Tsy mitady ny tombontsoako aho, fa ny an'ny maro. Ataoko izany mba ho voavonjy izy ireo.

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### Footnotes

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10:28 <sup>[1]</sup>Fanamarihana: Ny dika-teny taloha sasany dia manampy hoe: "Fa ny tany sy ny zavatra rehetra ao aminy dia an'ny Tompo." Fa ny dikan-teny tsara indrindra dia tsy misy izany.

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## 1 Corinthians 10:1

### Fampifandraisana ny foto-kevitra:

Mampatsiahy azy ireo ny ohatra momba ny faharatsiana sy ny fanompoan-tsampy niainan'ireo Jiosy razan'izy ireo taloha i Paoly.

### ireo raintsika

Paoly dia maneho ny andron'i Mosesy ao amin'ny bokin'ny Eksodosy rehefa nandositra namakivaky ny Ranomasina mena nohon'ny fanenjehan'ireo miaramila Egyptiana ny Israely. Ny teny hoe: "-ntsika" dia manondro ny tenany sy ireo Korintiana.

### namakivaky ny ranomasina

Izany ranomasina izany dia fantatra amin'ny anarana hoe: Ranomasina Mena.

### namakivaky

"nandeha namakivaky"

### Ny rehetra dia natao batisa ho amin'i Mosesy

"Nanaraka izy rehetra ary nanolo-tena ho an'i Mosesy"

### tao amin'ny rahona

tamin'ny rahona izay naneho ny fanatrehan'Andriamanitra ary nitarika ireo zanak'Israely nandritra ny andro

### nisotro ranom-panahy mitovy ... vatolampim-panahy

"Nisotro ilay rano izay navoakan'Andriamanitra tamin'ny fomba nihoatra ny voajanahary ary tamin'ny vatolampy ... vato mihoatra ny voajanahary"

### dia Kristy izany vatolampy izany

DH: "Kristy no niasa tamin'izany vatolampy izany"

## 1 Corinthians 10:5

### dia tsy nankasitraka tsara

"tsy faly" na "tezitra"

### ankamaroan'izy ireo

Ireo rain'ny zanak'Israely

### ny fatin'izy ireo dia naparitaka tany

"Naparitak'Andriamanitra teo amin'ny manodidina ny fatin'izy ireo" na "Novonoin'Andriamanitra izy ireo ary naparitany ny fatin'izy ireo"

### tany an'efitra

ilay tany efitra eo anelanelan'ny Egypta sy Israely izay nandalovan'ireo zanak'Israely nandritra ny 40 taona

## 1 Corinthians 10:7

### manompo sampy

"olona izay manompo sampy"

### nipetraka mba hihinana sy hisotro "nipetraka mba hihinan-kanina"

### hilalao

Paoly dia mamerina teny izay ao amin'ny Soratra Masina Jiosy. Takatr'ireo mpamaky tamin'izany teny iray izany fa ireo olona dia nanompo sampy tamin'ny fihirana sy fandihizana ary tamin'ny fahavetavetana, fa tsy fankafizana ny tsy fialam-boly tsotra fotsiny.

**Tao anatin'ny iray andro, dia olona telo arivo sy roa alina no maty nohon'ny amin'izany**  
olona telo arivo no maty - "Andriamanitra namono olona 23.000 tao anatin'ny iray andro"

### nohon'ny amin'izany

"satria nanao ireo asa tsy manara-dalàna sy vetaveta izy ireo"

## 1 Corinthians 10:9

### toy ny nataon'ny maro tamin'izy ireo ka naringan'ireo menarana

Afaka adika hoe: "vokatr'izany, naringan'ny menarana izy ireo"

### mimonomonona

mitaraina

### nataon'ny maro ... ka naringan'ny anjelin'ny fahafatesana

Azo adika hoe: "vokatr'izany, naringan'ny anjelin'ny fahafatesana izy ireo"

## 1 Corinthians 10:11

### ireny zavatra ireny no nitranga tamin'izy ireo

"Andriamanitra dia nanasazy ny razambentsika"

### ohatra ho antsika

Eto ny hoe: "isika" dia manondro an'ireo mpino rehetra.

### Nosoratana mba ho fampianarana antsika izy ireny

Azo adika hoe: "Andriamanitra dia nampanoratra ireo an'i Mosesy mba hahafahantsika mianatra ny marina"

### ny fara-andro

"ireo andro farany"

### mba tsy hianjera

tsy manota na mandà an'Andriamanitra

### Tsy nisy fakam-panahy nahatratra anareo izay tsy iraisan'ny olombelona rehetra

Azo adika hoe: "Ireo fakam-panahy izay mihatra aminareo dia fakam-panahy hiainan'ny olona rehetra"

**Tsy hamela anareo ho alaim-panahy mihoatra izay zakanareo Izy**

"Izy dia hamela anareo ho alaim-panahy araka ny hery ampy hanoheranareo izany ihany"

**Tsy hamela anareo ho alaim-panahy**

Azo adika hoe: "tsy hamela an'iza na iza haka fanahy anareo"

**1 Corinthians 10:14****Fampifandraisana ny foto-kevitra:**

Paoly dia manohy ny fampatsiahivana azy ireo mba hadio sy hiala lavitry ny fanompoan-tsampy sy fitondran-tena maloto, eo am-piresahana ny momba ny fiombonana, izay maneho ny rà sy ny vatan'i Kristy.

**mandosira lavitry ny fanompoan-tsampy**

Miresaka ny fampiharana ny fanompoan-tsampy toy ny hoe zavatra mivaingana tahaka ny biby i Paoly. DH: "ataovy izay rehetra azonareo atao mba hialanareo amin'ny fanompoan-tsampy"

**Ny kapoakan'ny fisaorana**

Paoly dia miresaka ny fitahian'Andriamanitra toy ny hoe divay ao anaty kapoaka izay ampiasaina amin'ny Fanasan'ny Tompo.

**izay isaorantsika**

"izay isaorantsika an'Andriamanitra"

**moa ve izany tsy fiombonana amin'ny rà'n'i Kristy?**

Paoly dia mampatsiahy an'ireo Korintiana ny zavatra efa fantatr'izy ireo, fa ilay kapoaka misy ny divay izay zaraintsika dia maneho antsika miombona amin'ny rà'n'i Kristy. DH: "miombona amin'ny rà'n'i Kristy isika."

**Ny mofo izay vakiantsika, moa ve izany tsy fiombonana amin'ny vatan'i Kristy?**

Paoly dia mampatsiahy an'ireo Korintiana ny zavatra efa fantatr'izy ireo. DH: "Miombona ao amin'ny vatan'i Kristy isika rehefa mizara ny mofo."

**fiombonana**

"mandray anjara amin'ny" na "mandray anjara miaraka amin'ny hafa amin'ny"

**ny mofo**

mofo iray izay notapatapahina mialohan'ny hihinanana azy

**1 Corinthians 10:18****moa ve ireo izay mihinana ireo fanatitra tsy mpandray anjara eo amin'ny alitara?**

Mampatsiahy an'ireo Korintiana ny zavatra efa fantatr'izy ireo i Paoly mba hahafahany manome fampahafantarana vaovao. DH: "Ireo izay mihinana ireo fanatitra dia miombona amin'ny asa sy ny fitahian'ny alitara"

**Inona ary no ho lazaiko?**

Mampatsiahy an'ireo Korintiana ny zavatra efa fantatr'izy ireo i Paoly mba hahafahany manome fampahafantarana vaovao. DH: "Mba hanehoana izay lazaiko" na "Izao no tiako ho lazaina."

**Hoe tsy misy dikany ve izany ny sampy?**

Tian'i Paoly ireo Korintiana mba hamaly ny fanontaniana ao an-tsain'izy ireo mba tsy hilazany izany amin'izy ireo. DH: "Fantatrareo fa izaho dia tsy miteny hoe ny sampy dia zavatra tena misy."

**Sa ny sakafo izay natao fanatitra tamin'ny sampy no tsy misy dikany?**

Tian'i Paoly ireo Korintiana mba hamaly ny fanontaniana ao an-tsain'izy ireo mba tsy hilazany izany amin'izy ireo. DH: "Fantatrareo fa izaho dia tsy miteny hoe ny sakafo izay atao sorona ho an'ny sampy dia tsy manan-danja."

**1 Corinthians 10:20****Tsy afaka misotro ny kapoakan' ny Tompo sy ny kapoakan'ny demonia ianareo**

Paoly dia miresaka ireo olona misotro amin'ny kapoaka ho tahaka ny demonia mba ho porofo fa izany olona izany dia naman'ny demonia. DH: "tsy ho vitanareo ny hisakaiza marina amin'ny Tompo sy ny demonia"

**Tsy afaka miray eo amin'ny latabatry ny Tompo sy ny latabatr'ireo demonia ianareo**

"Tsy vitanareo ny ho tena iray miaraka amin'ny olon'ny Tompo ary ihany koa miaraka amin'ireo demonia"

**Sa manao izay mahasaro-piaro ny Tompo ve isika?**

Tian'i Paoly mba hamaly ny fanontaniana ao an-tsain'izy ireo ireo Korintiana. DH: "Ianareo dia tokony hahafantatra na dia tsy miteny aza aho fa tsy mety ny mitarika ny Tompo ho saropiaro ."

**manao izay**

mampatezitra na mandrangitra

**Mahery noho Izy ve isika?**

Tian'i Paoly mba hamaly ny fanontaniana ao an-tsain'izy ireo ireo Korintiana. DH: "tokony hahafantatra ianareo na dia tsy miteny aza aho fa isika dia tsy mahery noho Andriamanitra."

**1 Corinthians 10:23****Fampifandraisana ny foto-kevitra:**

Mampatsiahy azy ireo hatrany ny amin'ny lalànan'ny fahafahana sy ny fanaovana ny zavatra rehetra ho tombon-tsoan'ny hafa i Paoly.

**Ny zavatra rehetra dia ara-dalàna**

Ireo mety ho dikany: 1) Mamaly izay mety ho eritreretin'ireo Korintiana sasany i Paoly, "Ny sasany manao hoe: 'Afaka manao ny zava-drehetra aho'" na 2) Paoly dia tena milaza izay heveriny fa

marina, "Andriamanitra mamela ahy hanao ny zavatra rehetra." Tokony ho adika araka ny ao amin'ny 6:12 io.

#### **mampandroso ny olona**

Paoly dia miresaka ny fanampiana ireo olona toy ny hoe fananganan-trano. DH: "manampy ny olona." Jereo izay nandikanao ny "manangana" ao amin'ny 8:1.

### **1 Corinthians 10:25**

#### **anoloanareo ka aza mametra-panontaniana ny amin'ny fieritreretana**

"anareo. Tian'Andriamanitra hihinana ny sakafo miaraka amin'ny feon'ny fieritreretana madio ianareo"

### **1 Corinthians 10:28**

#### **Fa raha misy miteny aminao ... fa ny fieritreretana'ny olon-kafa**

Ny dikan-teny sasany dia mametraka ireo teny ireo ao anaty farango sosona satria 1) "aminao" no ampiasaina eto, fa Paoly dia mampiasa ny teny manondro olona maro eo aloha sy ao aoriana ary 2) ny teny hoe: "Fa nahoana ny fahafahako no tokony ho tsarain'ny fieritreretana'ny hafa?" dia toa mifototra amin'ny hoe: "hano izay rehetra mipetraka eo anoloanareo ka aza mametra-panontaniana ny amin'ny fieritreretana" (10:25) fa tsy hoe "ny feon'ny fieritreretana'ny olon-kafa."

#### **miteny aminao hoe ... aza mihinana ... nampahafantatra anareo ... ny fieritreretanao manokana**

Paoly dia miresaka amin'ireo Korintiana toy ny hoe miresaka amin'ny olona iray, ka "anao" sy "ny anao" no ampiasaina eto.

#### **Fa nahoana ... ny fieritreretana'ny hafa? Raha mandray anjara ... nanomezako fisaorana?**

Ireo mety ho dikany: 1) ny teny hoe: "fa" dia maneho ny ao amin'ny 10:29, "tsy hanontany fanontaniana amin'ny feon'ny fieritreretana aho, koa nahoana ... feon'ny fieritreretana? Raha mandray anjara ... nanomezako fisaorana? na 2) Paoly dia milaza izay eritreritr'ireo Korintiana, "Tahaka ny sasany aminareo dia mety mieritreritra,

"Fa nahoana ... feon'ny fieritreretana? ... Raha ... fisaorana aho?"

#### **Fa nahoana ny fahafahako no tokony ho tsarain'ny fieritreretana'ny hafa?**

Ny mpandahan-teny dia mila ny mpihaino mba hamaly ny fanontaniana ao an-tsainy. DH: "Ianareo dia tokony hahafantatra na dia tsy miteny aminareo aza aho fa tsy misy olona afaka miteny fa manao ratsy aho satria izany olona izany dia manana hevitra momba ny marina sy diso izay hafa amin'ny ahy."

#### **Raha mandray anjara amin'ny sakafo am-pankasitrahana aho, nahoana no tevatavaina amin'izay nanomezako fisaorana?**

Ny mpandahan-teny dia mila ny mpihaino mba hamaly ny fanontaniana ao an-tsainy. DH: "mandray anjara amin'ny sakafo am-pankasitrahana aho, ka tsy misy olona tokony haniratsira ahy amin'izay nanomezako fisaorana."

#### **Raha mandray anjara amin'ny sakafo am-pankasitrahana aho**

Raha tsy milaza izay mety eritreretrin'ireo Korintiana i Paoly, ny "Aho" dia maneho an'ireo izay mihinana-kenam-pankasitrahana. "Raha misy olona mandray anjara" na "Raha misy olona mihinana"

#### **am-pankasitrahana**

"ary misaotra an'Andriamanitra amin'izany" na "misaotra ilay olona izay nanome izany ahy"

### **1 Corinthians 10:31**

#### **Aza manome fanafintohinana ny Jiosy na ny Grika**

"Aza manao izay hanafintohina ireo Jiosy na ireo Grika" na "Aza manao izay mahatezitra ireo Jiosy na ireo Grika"

#### **hahafaly ny olon-drehetra**

"ampifalio ny olon-drehetra"

#### **Tsy mitady ny tombontsoako aho**

"Tsy manao zavatra izay iriko ho an'ny tenako aho"

#### **ny an'ny maro**

olona betsaka araka izay azo atao

## Chapter 11

<sup>1</sup> Alao tahaka aho, toa ahy mpaka tahaka an'i Kristy. <sup>2</sup> Ary midera anareo aho satria mahatsiaro ahy amin'ny zavatra rehetra ianareo. Midera anareo aho satria mitazona mafy ny fombafomba araka izay nanolorako azy ireo teo aminareo ianareo. <sup>3</sup> Ary tiako ho azonareo fa Kristy no lohan'ny lehilahy rehetra, fa ny lahy no lohan'ny vavy, ary Andriamanitra no lohan'i Kristy. <sup>4</sup> Ary manala voninahitra ny lohany ireo lehilahy izay mivavaka na maminany ka misaron-doha. <sup>5</sup> Fa manala voninahitra ny lohany ireo vehivavy izay mivavaka na maminany tsy misaron-doha. Fa tsy hafa ary mitovy amin'ny hoe vehivavy manaratra ny lohany izany. <sup>6</sup> Fa raha tsy misaron-doha ny vehivavy, dia tokony tapahina ho fohy ny volony. Raha mahamenatra ny vehivavy ny manapaka ny volony na ny manaratra ny lohany, dia aoka izy hanarona ny lohany. <sup>7</sup> Fa tsy tokony hanarona ny lohany ny lehilahy, satria izy no sary sy voninahitr'Andriamanitra. Fa ny vehivavy dia voninahitry ny lehilahy. <sup>8</sup> Fa ny lehilahy dia tsy natao avy tamin'ny vehivavy. Fa kosa, ny vehivavy no natao avy tamin'ny lehilahy. <sup>9</sup> Fa tsy misy lehilahy noforonina ho an'ny vehivavy. Fa kosa, ny vehivavy no noforonina ho an'ny lehilahy. <sup>10</sup> Izany no tokony hananan'ny vehivavy ny mariky ny fahefana eo amin'ny lohany, noho ireo anjely. <sup>11</sup> Na izany aza, ao amin'ny Tompo, tsy mahaleo-tena amin'ny lehilahy ny vehivavy, na ny lehilahy mahaleo-tena amin'ny vehivavy. <sup>12</sup> Fa raha avy amin'ny lehilahy ny vehivavy, dia ny lehilahy koa dia avy amin'ny vehivavy. Ary avy amin'Andriamanitra ny zava-drehetra. <sup>13</sup> Tsarao ny tenanareo: Mety amin'ny vehivavy ve ny mivavaka amin'Andriamanitra tsy misaron-doha? <sup>14</sup> Tsy ny natiora mihitsy aza ve no mampianatra anareo fa raha ny lehilahy no lava volo, dia fahafaham-baraka ho azy izany? <sup>15</sup> Tsy mampianatra anareo ve ny natiora fa raha ny vehivavy no lava volo, dia voninahitra ho azy izany? Fa nomena azy ny volony mba hanaronana azy. <sup>16</sup> Fa raha misy te-hiady hevitra amin'izany, dia tsy manana fampiharana hafa izahay, na ireo fiangonan'Andriamanitra. <sup>17</sup> Fa anatin'ireo torolalana manaraka, dia tsy midera anareo aho. Fa rehefa miara-tonga ianareo, dia tsy ho amin'ny tsara izany fa ho amin'ny ratsy indrindra. <sup>18</sup> Fa tamin'ny voalohany indrindra, dia reko fa rehefa miaraka miangona ao amin'ny fiangonana ianareo, dia misy fizarazarana eo aminareo, ary mino izany amin'ny ampahany aho. <sup>19</sup> Fa tsy maintsy misy fitsitokotokoana eo aminareo, mba hankasitrahana eo aminareo ireo izay nekena. <sup>20</sup> Fa rehefa miangona ianareo, dia tsy ny Fanasan'ny Tompo no hoaninareo. <sup>21</sup> Rehefa mihinana ianareo, dia samy mihinana ny sakafony manokana ny tsirairay alohan'ny hisakafoan'ireo hafa. Noana ny iray, ary ny hafa lasa mamo. <sup>22</sup> Tsy manana trano isakafoana sy isotroana ve ianareo? Ho tsinontsiniavinareo ve ny fiangonan'Andriamanitra ka hahetrinareo izay tsy manana na inona na inona? Inona no tokony ho teneniko aminareo? Tokony hidera anareo ve aho? Tsy hidera anareo amin'izany aho! <sup>23</sup> Fa noraisiko avy amin'ny Tompo ihany koa izay ampitaiko anareo, fa Jesosy Tompo, tamin'ny alina izay namadihana Azy, dia naka mofo. <sup>24</sup> Rehefa avy nisaotra Izy, dia nanapaka izany ary niteny hoe: "Ity ny vatako, izay ho anareo. Ataovy izao ho fahatsiarovana Ahy." <sup>25</sup> Mitovy amin'izay koa dia noraisiny ny kapoaka rehefa avy nisakafo hariva, ary niteny Izy hoe: "Ity kapoaka ity no fanekena vaovao ao amin'ny ràko. Ataovy izao na oviana na oviana ianareo no misotro, ho fahatsiarovana Ahy." <sup>26</sup> Amin'ny fotoana rehetra izay hinananareo ity mofo ity sy hisotronareo amin'ity kapoaka ity, dia manambara ny fahafatesan'ny Tompo mandra-piaviny ianareo. <sup>27</sup> Na iza na iza, noho izany, mihinana ny mofo na misotro amin'ny kapoakan'ny Tompo amin'ny fomba tsy mendrika, dia ho meloka ny amin'ny vatana sy ny ràn'ny Tompo. <sup>28</sup> Aoka handinika ny tenany aloha ny olona, ary amin'izany dia aoka hihinana ny mofo ary hisotro amin'ny kapoaka izy. <sup>29</sup> Fa izy izay mihinana sy misotro ka tsy mahafantatra ny vatana, dia mihinana sy misotro fitsarana ho an'ny tenany. <sup>30</sup> Izany no mahatonga ny maro aminareo ho osa sy marary, ary ny sasany aminareo ho faty. <sup>31</sup> Fa raha mandinin-tena isika, dia tsy ho tsaraina. <sup>32</sup> Fa rehefa voatsaran'ny Tompo isika, dia mpanara-dalàna, mba tsy ho voaheloka miaraka amin'izao tontolo izao. <sup>33</sup> Noho izany, ry rahalahiko, rehefa miangona mba hihinana ianareo, dia mifampiandraza. <sup>34</sup> Raha misy olona iray noana, aoka izy hihinana any an-trano, amin'izay rehefa miangona ianareo dia tsy ho amin'ny fitsarana izany. Ary mahakasika ireo zavatra hafa izay nosoratanareo, dia hanome toro-lalana aho rehefa tonga.

### 1 Corinthians 11:1

#### Fampifandraisana ny foto-kevitra:

Taorian'ny nampatsiahivana azy ireo hanaraka azy araka ny fomba hanarahany an'i Kristy, Paoly dia manome torolalana manokana amin'ny fomba

fiainan'ny vehivavy sy lehilahy amin'ny mahampino.

#### mahatsiaro

"mieritreritra" na "mihevitra"

**Ary tiako ho**

Ireo mety ho dikany: 1) "Noho izany, dia tiako na 2) "Kanefa, tiako."

**no lohan'ny**

manana fahefana eo amin'ny

**ny lahy no lohan'ny vavy**

Ireo mety ho dikany: 1) ny lehilahy dia manana fahefana eo amin'ny vehivavy" na 2) "ny lehilahy dia manana fahefana amin'ny vadiny"

**misaron-doha**

"ary manao toy izany aorian'ny nametrahanany lamba na voaly eo amin'ny lohany"

**manala voninahitra ny lohany**

Ireo mety ho dikany: 1) "mitondra fahafaham-baraka ho azy" na 2) "mitondra fahamenarana ho an'i Kristy, izay lohany."

**1 Corinthians 11:5****manala voninahitra ny lohany ireo vehivavy izay mivavaka**

Ireo mety ho dikany: 1)"ny vehivavy izay mivavaka ... mitondra fahafaham-baraka amin'ny tenany" na 2) "ny vadin-dralehilahy izay mivavaka ... mitondra fahamenarana ho an'ny vadiny."

**tsy misaron-doha**

Izany hoe, tsy misarona lamba izay hanaovana mba hanaronana ny volo sy soroka.

**mitovy amin'ny hoe vehivavy manaratra ny lohany izany**

Tahaka ny hoe naratany tamin'ny fanaratana avokoa ny volo teo amin'ny lohany.

**Raha mahamenatra ny vehivavy**

Mariky ny fahamenarana na fahafaham-baraka amin'ny vehivavy ny fananana volo naratana na notapahina fohy.

**hanarona ny lohany**

fametrahana ny lamba eo an-tampon-dohany ary manarona ny volo ary ny soroka.

**1 Corinthians 11:7****tsy tokony hanarona ny lohany**

DH: "Ireo mety ho dikany: 1) tsy voatery manarona ny lohany" na "2) "tsy mila manarona ny lohany"

**voninahitra ny lehilahy**

Toy ny lehilahy izay hitarafana ny fahalebiazan'Andriamanitra, ny vehivavy dia taratry ny toetry ny lehilahy.

**Fa ny lehilahy dia tsy natao avy tamin'ny vehivavy. Fa**

**kosa, ny vehivavy no natao avy tamin'ny lehilahy** Andriamanitra namorona ny vehivavy tamin'ny fangalana taolana avy amin'ny lehilahy ary nanamboatra ny vehivavy tamin'izany taolana izany.

Afaka atao hoe: DH: "Andriamanitra dia tsy nanao ny lehilahy avy tamin'ny vehivavy. Fa kosa, nanao ny vehivavy avy tamin'ny lehilahy"

**1 Corinthians 11:9****Fa tsy misy ... ho an'ny lehilahy**

Ireo teny ireo sy ny 11:7 manontolo dia afaka atao anaty fonon-teny mba hahafahan'ny mpamaky mahalala fa ny teny hoe: "izany" ao amin'ny "izany no tokony ... ireo anjely" dia maneho mazava ny teny hoe: "ny vehivavy dia voninahitra ny lehilahy" ao amin'ny 11:7.

**hananan'ny vehivavy ny mariky ny fahefana eo amin'ny lohany**

Ireo mety ho dikany: 1) "mba ho marika fa manana ny lahy ho lohany izy" na 2) "mba ho marika fa manana fahefana hivavaka na haminany izy."

**1 Corinthians 11:11****Na izany aza**

"Raha marina avokoa izay vao nolazaiko, dia izao no zava-dehibe indrindra."

**ao amin'ny Tompo**

Ireo mety ho dikany: 1) "eo amin'ireo Kristiana, izay an'Andriamanitra" na 2) "eto an-tany amin'ny maha-voarin'Andriamanitra."

**tsy mahaleo-tena amin'ny lehilahy ny vehivavy, na ny lehilahy mahaleo-tena amin'ny vehivavy**

Azo adika hoe: DH: "Ny vehivavy dia miankina amin'ny vadiny, ary ny lehilahy dia miankina amin'ny vehivavy"

**Ary avy amin'Andriamanitra ny zava-drehetra**

"Andriamanitra namorona ny zava-drehetra"

**1 Corinthians 11:13****Tsarao ny tenanareo**

"Tsarao araka ny fomba eo an-toerana sy ireo fanaon'ny fiangonana izay fantatrareo izany olona izany"

**Mety amin'ny vehivavy ve ny mivavaka amin'Andriamanitra tsy misaron-doha?**

Miandry ireo Korintiana hiombon-kevitra aminy i Paoly. Azo adika hoe: "Ho fanomezam-boninahitra an'Andriamanitra, ny vehivavy dia tokony hivavaka amin'Andriamanitra miaraka amin'ny fanaronan-doha."

**Tsy mampianatra anareo ve ny natiora ... ho azy?**

Miandry ireo Korintiana hiombon-kevitra aminy i Paoly. DH: "Ny natiora aza mampianatra anareo ... ho azy." Izy dia miresaka ny fomba fihetsik'ireo olona ao amin'ny fiaraha-monina toy ny hoe olona mpampianatra. DH: "Fantatrareo amin'ny fomba fandinihana ny fomba fanaon'ny olona mahazatra fotsiny ... ho azy."

**Fa nomena azy ny volony**

"Fa noharin'Andriamanitra misy volo ny vehivavy"

**1 Corinthians 11:17****Fampifandraisana ny foto-kevitra:**

Eo am-piresahana momba ny fiombonana, ny fanasan'ny Tompo, dia mampatsiahy azy ireo mba hanana ny toetra araka ny tokony ho izy sy firaisankina i Paoly. Mampatsiahy azy ireo izy fa raha tsy mahavita an'ireo zavatra ireo amin'ny fandraisana ny fanasan'ny Tompo izy ireo, dia harary sy ho faty, tahaka ny efa niseho tamin'ny sasany tamin'izy ireo.

**anatin'ireo torolalana manaraka, dia tsy midera anareo aho. Fa rehefa**

Ny mety ho dikany hafa dia hoe: "eo am-panomezana anareo ireo fampianarana ireo aho, dia misy zavatra izay tsy afaka hiderako anareo: rehefa"

**fampianarana**

"torolalana"

**miara-tonga**

"miara-mivory" na "mihaona"

**tsy ho amin'ny tsara izany fa ho amin'ny ratsy indrindra**

"tsy mifanampy ianareo, fa kosa, mifamily"

**ao amin'ny fiangonana**

"amin'ny maha-mpino." Paoly dia tsy miresaka momba ny hoe ao anatin'ilay trano.

**misy fizarazarana eo aminareo**

"mizarazara ho vondrona maro ianareo"

**mba hankasitrahana eo aminareo ireo izay nekena**

Ireo mety ho dikany: 1) "mba hahafantaran'ny olona ireo mpino tsara laza indrindra eo aminareo" na 2) "mba hahafahan'ny olona mampiharihary izany fankasitrahana izany amin'ny hafa eo aminareo." Mety nampiasa eso, amin'ny filazana ny mifanohitra amin'izay tiany ho takat'ireo Korintiana i Paoly, mba hahamenatra azy ireo.

**hankasitrahana eo aminareo**

Ireo mety ho dikany: 1) "izay neken'Andriamanitra" na 2) "izay ekenareo, fiangonana."

**1 Corinthians 11:20****miangona ianareo**

"miara-mivory"

**tsy ny Fanasan'ny Tompo no hohaninareo**

"mety mino ianareo fa mihinana ny Fanasan'ny Tompo, kanefa dia tsy mandray izany am-panajana ianareo"

**isakafoana sy isotroana**

"izay hiangonana mba hisakafoana"

**tsinontsinoavina**

mankahala na tsy manaja amin'ny tsy fanomezamboninahitra

**hahetrinareo**

manala baraka na manao izay mahamenatra

**Inona no tokony ho teneniko aminareo? Tokony hidera anareo ve aho?**

Mibedy an'ireo Korintiana i Paoly. DH: "Tsy afaka milaza na inona na inona tsara momba izany aho. Tsy afaka ny hidera anareo aho."

**1 Corinthians 11:23****Fa noraisiko avy amin'ny Tompo ihany koa izay ampitaiko anareo, fa ny Tompo Jesosy**

"Fa avy amin'Andriamanitra no nahenoako izay nolazaiko taminareo, ka izao izany: ny Tompo"

**tamin'ny alina izay namadihana Azy**

Azo atao hoe: "Tamin'ny alina izay namadihan'i Jodasy Iskariota Azy"

**nanapaka izany izy**

"nanapaka sombiny tamin'izany izy"

**Ity ny vatako**

"Ny mofo izay hazoniko dia ny vatako"

**1 Corinthians 11:25****ny kapoaka**

Ny tsara indrindra dia ny mandika izany arabakiteny. Ireo Korintiana dia nahafantatra ny kapoaka izay noraisiny, ka tsy "kapoaka tsotra" izany na "kapoaka sasany" na "kapoaka." Ireo mety ho dikany: 1) ny kapoakan-divay izay mety andrasan'ny olona ho ampiasainy na 2) ilay kapoaka fahatelo na fahaefatra amin'ny kapoakan-divay efatra izay nisotroin'ny Jiosy tamin'ny sakafon'ny paska.

**Ataovy matetika izao fisotroana izao**

"Misotroa amin'ity kapoaka ity, ary isaky ny misotro amin'izany ianareo"

**manambara ny fahafatesan'ny Tompo**

mampianatra ny momba ny fanomboana sy ny fitsanganana amin'ny maty

**mandra-piaviny**

Ny toerana hahatongavan'i Jesosy dia afaka faritana mazava. DH: "Mandra-piverin'i Jesosy eto an-tany"

**1 Corinthians 11:27****mihinana ny mofo na misotro amin'ny kapoakan'ny Tompo**

"mihinana ny mofon'ny Tompo na misotro ny kapoakan'ny Tompo"

**handinika**

Paoly dia miresaka olona iray izay mandinika ny fifandraisany amin'Andriamanitra sy ny fomba niainany ho toy ny hoe mandinika zavatra izay tiany hovidiana. Jereo ny fomba nandikanao ny hoe: "hitsapana ny hatsaran'ny" ao amin'ny 3:12.

**ka tsy mahafantatra ny vatana**

Ireo mety ho dikany: 1) "ary tsy mahafantatra fa ny fiangonana dia vatan'ny Tompo" na 2) "ary tsy mihevitra fa izy dia mihazona ny vatan'ny Tompo."

**osa sy marary**

Ireo teny ireo dia mitovy dika ary afaka hatambatra.

**1 Corinthians 11:31**

**mandinin-tena**

Paoly dia miresaka olona iray izay mandinika ny fifandraisany amin'Andriamanitra sy ny fomba niainany ho toy ny hoe mandinika zavatra izay tiany hovidiana. Jereo izay nandikanao izany ao amin'ny 11:27.

**tsy ho tsaraina**

Azo adika hoe: DH: "Andriamanitra tsy hitsara antsika"

**voatsaran'ny Tompo isika, dia mpanara-dalàna, mba tsy ho voaheloka**

Azo adika hoe: "tsarain'ny Tompo isika, mananatra antsika izy, mba tsy hanamelohany antsika"

**1 Corinthians 11:33**

**miangona mba hihinana**

miara-mihinana sakafo mialohan'ny hankalazana ny Fanasan'ny Tompo

**mifampiandraza**

"avelao ny hafa ho tonga alohan'ny hanatrehana izany fihinana izany"

**aoka izy hihinana any an-trano**

"aoka izy hihinana alohan'ny hanatrehana izany fihaonana izany"

**tsy ho amin'ny fitsarana izany**

"tsy irika hahafahan'Andriamanitra mananatra anareo izany"

## Chapter 12

<sup>1</sup> Momba ireo fanomezam-panahy, ry rahalahy, dia tsy tiako tsy ahafantatra ianareo. <sup>2</sup> Fantatrareo fa fony ianareo mpanompo sampy, dia voavily nankany amin'ireo sampy tsy manam-peo ianareo, tany amin'izay lalana rehetra nitarihin'ireny anareo. <sup>3</sup> Noho izany tiako ho fantatrareo fa tsy misy olona izay miteny amin'ny Fanahin'Andriamanitra afaka miteny hoe: "Jesosy dia voaozona." Tsy misy afaka miteny hoe: "Jesosy dia Tompo," afa-tsy amin'ny alalan'ny Fanahy Masina. <sup>4</sup> Ary misy fanomezam-panahy samihafa, fa Fanahy mitovy ihany. <sup>5</sup> Misy fanompoana samihafa, fa Tompo mitovy ihany; <sup>6</sup> ary misy karazan'asa samihafa, fa Andriamanitra mitovy ihany no manao azy ireo ho azo atao amin'ny tsirairay. <sup>7</sup> Ary ho an'ny tsirairay no nomena ny fanehoana ivelan'ny Fanahy ho an'ny tombontsoan'ny rehetra. <sup>8</sup> Fa ho an'ny olona iray dia nomena avy amin'ny Fanahy ny tenin'ny fahendrena, ary ho an'ny iray hafa ny tenin'ny fahalalana amin'ny alalan'ny Fanahy mitovy ihany. <sup>9</sup> Ho an'ny iray hafa dia nomena ny finoana amin'ny alalan'ny Fanahy mitovy, ary ho an'ny iray hafa ireo fanomezam-pahasoavana hanasitrana amin'ny alalan'ny Fanahy iray. <sup>10</sup> Ho an'ny iray hafa dia nomena ireo asan'ny hery, ary ho an'ny iray hafa faminaniana. Ho an'ny iray hafa dia nomena ny fahafahana manavaka ireo fanahy, ho an'ny iray hafa ireo karazana fiteny samihafa, ary ho an'ny iray hafa ny fandikana teny. <sup>11</sup> Fa ny Fanahy iray sy mitovy ihany no miasa ao amin'izany rehetra izany, manome ireo fanomezam-panahy ho an'ny olona tsirairay avy, araka izay nofidiany. <sup>12</sup> Fa satria ny vatana dia iray ary manana rantsana maro ary ny rehetra dia rantsan'ilay vatana ihany, noho izany dia miaraka amin'i Kristy izany. <sup>13</sup> Fa tamin'ny alalan'ny Fanahy iray no nanaovana batisa antsika rehetra ho vatana iray, na ireo Jiosy na ireo Grika, na voafatotra na afaka, ary ny rehetra dia natao mba hisotro amin'ny Fanahy iray. <sup>14</sup> Fa ny vatana dia tsy rantsana tokana, fa maro. <sup>15</sup> Raha miteny ny tongotra hoe: "Satria tsy tanana aho, dia tsy rantsana amin'ny vatana aho," izany dia tsy kely amin'ny rantsan'ny vatana akory. <sup>16</sup> Ary raha ny sofina no hiteny hoe: "Satria tsy maso aho, dia tsy rantsana amin'ny vatana aho," izany dia tsy kely amin'ny rantsan'ny vantana akory. <sup>17</sup> Raha maso ny vatana rehetra, dia ho aiza ny fandrenesana? Raha sofina ny vatana rehetra, dia ho aiza ny fanimboloana? <sup>18</sup> Fa Andriamanitra nandamina ny rantsan'ny vatana tsirairay araka ny namoronany izany. <sup>19</sup> Raha rantsana mitovy ihany izy rehetra, aiza no hisy ny vatana? <sup>20</sup> Ka izao dia rantsana maro izy ireo, fa vatana iray ihany. <sup>21</sup> Ny maso tsy afaka miteny amin'ny tanana hoe: "Tsy misy ilàko anao." Na ny loha tsy hiteny amin'ny tongotra hoe: "Tsy misy ilàko anao." <sup>22</sup> Fa ireo rantsana amin'ny vatana izay miseho ho malemy kokoa dia tena ilaina, <sup>23</sup> ary ireo rantsan'ny vatana izay heverintsika fa tsy dia manan-danja, dia omentsika lanja lehibe kokoa ireo, ary ireo rantsantsika tsy fampiseho dia manana fahamendrehana mihoatra. <sup>24</sup> Ary ny rantsantsika fampiseho dia tsy mila entina amin'ny fahamendrehana, fa ireo dia efa manana fahamendrehana. Fa Andriamanitra nampikambana ny rantsana rehetra miaraka, ary izy nanome lanja kokoa an'ireo izay tsy ampy izany. <sup>25</sup> Nanao izany Izy mba tsy hisy fisarahana eo amin'ny vatana, fa mba hifampikarakara amin'ny fitiavana mitovy ireo rantsana. <sup>26</sup> Noho izany rehefa mijaly ny rantsana iray, dia miara-mijaly ireo rantsana rehetra; na rehefa omen-danja ny rantsana iray, dia miara-mifaly ny rantsana rehetra. <sup>27</sup> Ary ianareo dia vatan'i Kristy ary rantsana amin'izany ny tsirairay. <sup>28</sup> Ary Andriamanitra nanendry tao amin'ny fiangonana ireo apostoly aloha, faharoa ireo mpaminany, fahatelo ireo mpampianatra, avy eo ireo izay manao asa mahagaga, avy eo ireo fanomezam-pahasoavana hanasitrana, ireo izay manome fanampiana, ireo izay manao ny asan'ny fitantanan-draharaha, ary ireo izay manana karazana fiteny samihafa. <sup>29</sup> Apostoly ve izy rehetra? Mpaminany avokoa ve? Mpampianatra avokoa ve? Manao asa mahagaga avokoa ve ny rehetra? <sup>30</sup> Manana fanomezam-panahy hanasitrana ve izy rehetra? Miteny amin'ny fiteny tsy fantatra ve izy rehetra? Mandika teny ve izy rehetra? <sup>31</sup> Katsaho fatrara ireo fanomezam-panahy lehibe kokoa. Fa hampiseho anareo lalana tsaratsara kokoa aho.

### 1 Corinthians 12:1

#### Fampifandraisana ny foto-kevitra:

Mamela azy ireo hahalala i Paoly fa Andriamanitra dia nanome fanomezana manokana ho an'ireo mpino. Ireo fanomezana ireo dia hanampiana ny tenan'ireo mpino.

#### tsy tiako tsy hahafantatra ianareo

Azo atao hoe: "Tiako ho fantatrareo"

#### dia voavily nankany amin'ireo sampy tsy manam-peo ianareo

Azo atao hoe: "ianareo dia mino lainga ary manompo sampy izay tsy misy feony"

#### tany amin'izay lalana rehetra nitarihin'ireny anareo

Azo atao hoe: "ary nitarika anareo tamin'ny fomba maro izy ireo"

**tsy misy olona izay miteny amin'ny****Fanahin'Andriamanitra afaka miteny hoe**

Ireo mety ho dikany: 1) "tsy misy Kristiana manana ny Fanahin'Andriamanitra ao aminy ka afaka ny hiteny hoe:" na 2) "tsy misy olona maminany amin'ny herin'ny Fanahin'Andriamanitra afaka hilaza hoe."

**Jesosy dia voaozona**

"Andriamanitra dia hanasazy an'i Jesosy" na "Andriamanitra dia hampijaly an'i Jesosy"

**1 Corinthians 12:4**

**manao azy ireo ho azo atao amin'ny tsirairay**  
"mahatonga ny olona hanana azy ireo"

**1 Corinthians 12:7****ho an'ny tsirairay no nanomezana**

Andriamanitra ilay iray izay nanao ny fanomezana (12:4). DH: "Andriamanitra nanome ny tsirairay"

**ho an'ny olona iray no nanomezana avy amin'ny Fanahy ny tenin'ny fahendren**

Azo atao hoe: "amin'ny alalan'ny Fanahy no hanomezana'Andriamanitra ny teny ny olona iray"

**avy amin'ny Fanahy**

Andriamanitra manome ny fanomezana amin'ny alalan'ny asan'ny Fanahy.

**fahendrena ... fahalalana**

Ny fahasamihafan'ireo teny roa ireo dia tsy manandanja satria Fanahy iray mitovy ihany no omen'Andriamanitra azy ireo.

**ny tenin'ny fahendrena**

Paoly dia mampifandray hevitra iray amin'ny teny roa. DH: "teny hendry"

**ny tenin'ny fahalalana**

Paoly dia mampifandray hevitra iray amin'ny teny roa. DH: "teny izay mampiseho fahalalana"

**1 Corinthians 12:9****dia nomena**

DH: "Andriamanitra manome." Jereo izay nandikanao izany ao amin'ny 12:7.

**amin'ny alalan'ny Fanahy mitovy**

Andriamanitra manome fanomezana amin'ny alalan'ny asan'ilay Fanahy Masina iray sady tokana. Jereo ny fomba nandikanao izany ao amin'ny 12:7.

**ireo karazana fiteny samihafa**

"ny fahaizana miteny amin'ny fiteny samihafa"

**ny fandikana teny**

Ny fahaizana milaza izay lazain'ny olona miteny amin'ny fiteny hafa.

**ny fandikana teny**

Izany dia filazana izay nolazain'ny olona iray tamina fiteny iray amin'ireo hafa izay tsy mahazo izany fiteny izany. Jereo ny fomba nandikana ny hoe: "mandika teny" ao amin'ny 2:12.

**Fanahy iray sy mitovy**

Paoly dia mampatsiahy an'ireo mpamaky ny hoe: "fanahy mitovy ... ilay Fanahy iray" (andiniy faha-9)

**1 Corinthians 12:12****Fampifandraisana ny foto-kevitra:**

Manohy ny firesahany momba ireo karazana fanomezana izay omen'Andriamanitra ho an'ireo mpino i Paoly, Andriamanitra manome fanomezana samihafa ho an'ireo mpino samihafa, kanefa tian'i Paoly hahafantatra izy ireo fa ny mpino rehetra dia natao ho vatana iray ihany, izay antsoina hoe vatan'i Kristy. Noho izany antony izany dia tokony hanana firaisan-kina ireo mpino.

**Fa tamin'ny alalan'ny Fanahy iray no nanaovana batisa antsika rehetra**

Ireo mety ho dikany: 1) ny Fanahy Masina no ilay iray izay manao batisa antsika, "Fa Fanahy iray no nanao batisa antsika" na 2) fa izany fanahy izany, toy ny rano fanaovam-batisa, no mpanalalana izay nanaovana batisa antsika ho tena iray, "Fa Fanahy iray ihany no nanaovana batisa antsika"

**ny rehetra dia natao mba hisotro amin'ny Fanahy iray**

Azo atao hoe: "Andriamanitra nanome Fanahy mitovy antsika rehetra, ary isika dia mizara izany fanahy izany tahaka ny fizaran'ny olona ny zavapisotro.

**1 Corinthians 12:14****dia ho aiza ny fandrenesana? ... dia ho aiza ny fanimboloana?**

Azo atao fanambarana tsotra izany. DH: "tsy afaka handre na inona na inona ianao ... tsy afaka ny hanimbolo ianao"

**1 Corinthians 12:18****rantsana mitovy**

Ny teny hoe: "rantsana" dia hilazana ny rantsam-batana amin'ny ankapobeny, toy ny loha, sandry, na lohalika. DH: "ny rantsam-batana mitovy"

**aiza no hisy ny vatana?**

Afaka atao fanambarana tsotra izany. DH: "tsy hisy vatana"

**1 Corinthians 12:21****tsy dia manan-danja**

"ambany lanja"

**tsy fampiseho**

Izany dia mety hilazana ny faritra tsy fampiseho amin'ny vatana, izay saronan'ny olona.

**1 Corinthians 12:25**

**tsy hisy fisarahana eo amin'ny vatana**

"mba ho tafaray ny vatana, fa"

**omen-danja ny rantsana iray**

Azo atao hoe: "manome lanja ny rantsana iray ny olona iray"

**Ary ianareo dia**

Eto ny teny hoe: "ary" dia ampiasaina mba hisintonana ny saina ho amin'ny hevitra manaraka.

**1 Corinthians 12:28**

**ireo apostoly no voalohany**

Ireo mety ho dikany: 1) Ny fanomezam-pahasoavana voalohany izay ho tononiko dia ireo apostoly" na 2) "ny tena manan-danja amin'ny fanomezana dia ireo apostoly."

**ireo izay manome fanampiana**

"ireo izay manome fanampiana ho an'ireo mpino hafa"

**ireo izay manao ny asan'ny fitantanana-draharaha**

"ireo izay mitantana ny fiangonana"

**ary ireo izay manana karazana fiteny samihafa**

olona iray izay afaka miteny amin'ny fiteny vahiny iray na maromaro kanefa tsy nianatra an'io fiteny io akory

**Apostoly ve izy rehetra? Mpaminany avokoa ve?**

**Mpampianatra avokoa ve? Manao asa mahagaga avokoa ve ny rehetra?**

Mampatsiahy an'ireo mpamaky ny zavatra izay efa fantatr'izy ireo i Paoly. DH: "Ny sasany amin'izy ireny ihany no apostoly. Ny sasany amin'izy ireny ihany no mpaminany. Ny sasany amin'izy ireny ihany no mpampianatra. Ny sasany amin'izy ireny ihany no manao asa mahagaga.

**1 Corinthians 12:30**

**Manana fanomezam-panahy hanasitrana ve izy rehetra?**

Afaka atao fanambarana tsotra izany. DH: "tsy izy rehetra no manana ny fanomezam-pahasoavan'ny fanasitrana."

**Miteny amin'ny fiteny tsy fantatra ve izy rehetra?**

Afaka atao fanambarana tsotra izany. DH: "tsy izy rehetra no miteny amin'ny fiteny maro."

**Mandika teny ve izy rehetra?**

Afaka atao fanambarana tsotra izany. DH: "tsy izy rehetra no miteny amin'ny fiteny maro."

**Mandika**

Izany dia filazana izay nolazain'ny olona iray tamina fiteny iray amin'ireo hafa izay tsy mahazo izany fiteny izany. Jereo ny fomba nandikana ny hoe: "mandika teny" ao amin'ny 2:12.

**Katsaho fatrara ireo fanomezam-panahy lehibe kokoa.**

**Fa**

Ireo mety ho dikany: 1) "tsy maintsy mitady fatrara avy amin'Andriamanitra ireo fanomezam-pahasoavana izay tena manampy ny fiangonana ianareo. Ary" na 2) "Ianareo dia mitady fatrara ireo fanomezana izay heverinareo fa lehibe kokoa satria mihevitra ianareo fa mahafinaritra kokoa ny manana izany. Saingy"

## Chapter 13

<sup>1</sup> Na dia atao hoe miteny amin'ny fitenin'ireo olona sy ireo anjely aza aho. Fa raha tsy manana fitiavana, dia tonga vy maneno na kipantsona mikarantsam-peo aho. <sup>2</sup> Na dia atao hoe manana fanomezan'ny faminiana ary mahafantatra ireo misitery sy fahalalana rehetra aza aho, ary manana ny finoana rehetra afahana mamindra ireo tendrombohitra. Fa raha tsy manam-pitiavana, dia tsinontsinona aho. <sup>3</sup> Na dia atao hoe manome izay rehetra ananako hamahanana ny mahantra aza aho, ary manolotra ny tenako ho dorana. Fa raha tsy manam-pitiavana, dia tsy mahazo na inona na inona aho. <sup>4</sup> Ny fitiavana dia mahari-po sady tsara fanahy. Ny fitiavana dia tsy mitsiriritra na mirehareha. Tsy miavona <sup>5</sup> na manao izay tsy mahamendrika. Tsy tia tena. Tsy mora tezitra, na mitanisa fahadisoana. <sup>6</sup> Tsy mifaly amin'ny tsy fahamarinana. Fa kosa, mifaly amin'ny fahamarinana. <sup>7</sup> Ny fitiavana dia mandefitra ny zavatra rehetra, mino ny zavatra rehetra, matoky zavatra rehetra, ary miharitra ny zavatra rehetra. <sup>8</sup> Tsy ho tapitra mandrakizay ny fitiavana. Raha misy faminiana, dia ho levona ireo. Raha misy fitenenana amin'ny teny tsy fantatra, hitsahatra ireo. Raha misy fahalalana, dia ho levona izany. <sup>9</sup> Fa isika dia mahafantatra amin'ny ampahany ary maminany amin'ny ampahany. <sup>10</sup> Fa rehefa tonga ilay tena lafatra, dia ho levona izay tsy tanteraka. <sup>11</sup> Fony mbola zaza aho, dia niresaka toy ny zaza, nieritreritra toy ny zaza, nisaina toy ny zaza. Rehefa lehibe aho, dia navelako ny fahazazana. <sup>12</sup> Fa ankehitriny isika dia mahita tsy mivantana amin'ny fitaratra, fa rahatrizay dia hifanatri-tava. Ankehitriny aho dia mahafantatra amin'ny ampahany, fa avy eo aho dia hahafantatra tanteraka toy ny nahafantarana ahy tanteraka. <sup>13</sup> Fa ankehitriny dia ireto telo ireto no mitoetra: ny finoana, ny fanantenana rahatrizay, ary ny fitiavana. Fa ny lehibe indrindra amin'ireo dia ny fitiavana.

### Footnotes

13:3 <sup>[1]</sup>Fanamarihana: Ny ULB sy ny UDB dia samy manana dikan-teny maro, mivaky toy izao hoe: "Homeko mba ho dorana ny tenako." Ny dikan-teny sasany kosa dia mivaky hoe: "Homeko ny tenako mba ho reharehako."

### 1 Corinthians 13:1

#### Fampifandraisana ny foto-kevitra:

Rehefa avy niresaka momba ireo fanomezam-pahasoavana izay nomen'Andriamanitra an'ireo mpino i Paoly, dia manambara izay tena manandanja kokoa.

#### ny fitenin'ireo ... anjely

Ireo mety ho dikany: 1) Manao fanitarana i Paoly mba ho fiantraikan'izany fotsiny ihany ary tsy mino fa miteny ny fitenin'ireo anjely ny olona na 2) Paoly dia mihevitra fa ireo izay miteny amin'ny fiteny tsy fantatra ankehitriny dia miteny amin'ny fiteny izay ampiasain'ireo anjely.

#### tonga vy maneno na kipantsona mikarantsam-peo aho

Tonga tahaka ny zava-maneno izay mamoaka feo mafy, sy manorisory

#### vy maneno

Toy ny lovia, vy boribory manify izay velesina amin'ny hazo kely lavalava mba hamoaka feo mafy

#### kipantsona mikarantsam-peo

takelaka roa manify, boribory izay miaraka velesina mba hamoaka feo mafy

#### Homeko mba ho dorana ny tenako

Azo atao hoe: DH: "mamela an'ireo izay nanenjika ahy mba handoro ahy ho faty aho"

### 1 Corinthians 13:4

#### Ny fitiavana dia mahari-po sady tsara fanahy ... miaritra ny zavatra rehetra

Eto i Paoly dia miresaka momba ny fitiavana toy ny hoe olona iray.

#### Tsy mora tezitra

Azo atao hoe: "Tsy misy olona afaka mampalaky tezitra azy"

#### Tsy mifaly amin'ny tsy fahamarinana. Fa kosa, mifaly amin'ny fahamarinana

"Mifaly amin'ny fahamarinana sy ny marina irery ihany"

### 1 Corinthians 13:8

#### ny fitiavana

Ny mitia olona iray dia miahay izany olona izany ary manao ireo zavatra izay hahasoa azy. Misy heviny maro samihafa ny teny hoe: "fitiavana" izay mety ampiasaina amin'ny teny hafa. Ny fitiavana izay avy amin'Andriamanitra dia mifantoka amin'ny soa ho an'ny hafa, na dia tsy mahasoa ny tena aza. Izany

karazana fitiavana izany dia miahy ireo hafa, na inona na inona hataon'izy ireo. Andriamanitra mihitsy no fitiavana ary loharanon'ny fitiavana marina.

**faminaniana, maminany, mpaminany, mpahita, mpaminany vavy**

Ny "mpaminany" dia olona izay milaza ny hafatr'Andriamanitra ho an'ny vahoaka. Ny vehivavy izay manao izany dia antsoina hoe: "mpaminany vavy."

**fitenenana**

Misy dikany maromaro ny hoe: "fiteny" ao amin'ny Baiboly.

**mahafantatra, fahalalana, ampahafantarina**

Ny hoe: "fantatra" dia midika fahazoana na fahalalana ny zava-misy.

**lafatra**

Ao amin'ny Baiboly, ny teny hoe: "lafatra" dia midika fahamatorana amin'ny fiainana maha-Kristiana antsika. Ny fanaovana ny zavatra iray ho lafatra dia midika hoe miasa amin'izany mba hahatonga izany ho tanteraka sy tsy misy kianina.

**1 Corinthians 13:11**

**Fa ankehitriny isika dia mahita tsy mivantana amin'ny fitaratra**

Ny fitaratra tamin'ny andron'i Paoly dia vita tamin'ny vy mangirana fa tsy fitaratra ary manome taratra manjavozavo.

**ankehitriny isika dia mahita**

Ireo mety ho dikany: 1) "ankehitriny mahita an'i Kristy isika" na 2) "ankehitriny mahita an'Andriamanitra isika."

**fa rahatrizay dia hifanatri-tava**

"fa rahatrizay dia hifanatri-tava amin'i Kristy isika." Izany dia midika fa ho eo anatrehan'i Kristy mivantana isika."

**hahafantatra tanteraka**

"Hahafantatra tanteraka an'i Kristy aho"

**toy ny nahafantarana ahy tanteraka**

Azo atao hoe: "toy ny nahafantaran'i Kristy ahy tanteraka"

**Fa ankehitriny dia ireto telo ireto no mitoetra**

"Zava-dehibe ny ... ankehitriny. Zava-dehibe ny ... Ary zava-dehibe ny"

**ny finoana, ny fanantenana rahatrizay, ary ny fitiavana**

"matoky an'i Kristy isika, ary azontsika antoka fa hanao ny zavatra rehetra izay efa nampanantenainy ho antsika Izy, ary isika tia Azy dia mifankatia"

## Chapter 14

<sup>1</sup> Mitadiava fitiavana ary manàna zotom-po amin'ireo fanomezam-panahy, indrindra fa ny mba haminanianareo. <sup>2</sup> Fa izay miteny amin'ny fiteny tsy fantatra dia tsy miresaka amin'ny olona fa amin' Andriamanitra. Fa tsy misy mahazo azy satria miresaka zava-miaina ao amin'ny Fanahy izy. <sup>3</sup> Fa izay maminany dia miresaka amin'ny olona mba ho fampioerenana azy ireo, ho fampirisihana azy ireo, ary fampiononana azy ireo. <sup>4</sup> Izay miteny amin'ny fiteny tsy fantatra dia manorina ny tenany, fa izay maminany dia manorina ny fiangonana. <sup>5</sup> Ankehitriny dia maniry anareo rehetra hiteny amin'ny fiteny tsy fantatra aho. Fa mbola mihoatra noho izany aza, maniry Aho ny haminanianareo. Izay maminany dia lehibe kokoa noho izay miteny amin'ny fiteny tsy fantatra (raha tsy hoe misy olona iray mandika teny ka mba mety hiorenan'ny fiangonana). <sup>6</sup> Fa ankehitriny, ry rahalahy, raha tonga eo aminareo amin'ny fiteny tsy fantatra aho, inona no tombon-tsoa omeko anareo amin'izany? Tsy afaka aho, raha tsy hoe miresaka aminareo amin'ny fanambarana, na fahalalana, na faminiana, na fampianarana. <sup>7</sup> Raha mamoa feo ireo zava-maneno tsy manan'aina—tahaka ny sodina na lokanga—ary tsy mamoa lantom-peo samihafa ireo, ahoana no hahafantaran'ny olona izay melodia avoakan'ny sodina na ny lokanga? <sup>8</sup> Fa raha manao feo hafahafa ny trompetra, ahoana no hahafantaran'ny olona rehefa fotoana hiomanana amin'ny ady? <sup>9</sup> Ka toy izany ihany koa ny aminareo. Raha tsy mazava ny teny aloaky ny vavanareo, ahoana no hahafantaran'ny olona izay nolazainareo? Hiteny ianareo, ary tsy hisy hahazo anareo. <sup>10</sup> Misy fiteny maro samihafa eto amin'izao tontolo izao, ary tsy misy amin'ireny no tsy misy dikany. <sup>11</sup> Fa raha tsy mahafantatra ny dikan'ny fiteny iray aho, dia ho vahiny amin'izay miteny, ary izay miteny ho vahiny amiko. <sup>12</sup> Tahaka izany ihany koa ny aminareo. Satria maniry fatrara ny fihetsehan'ny Fanahy ianareo, dia manàna zotom-po mba hiroborobo amin'ny fanorenana ny fiangonana. <sup>13</sup> Noho izany izay miteny amin'ny fiteny tsy fantatra dia tokony hivavaka mba hafahany mandika teny. <sup>14</sup> Fa raha mivavaka amin'ny fiteny tsy fantatra Aho, dia mivavaka ny fanahiko, fa ny saiko tsy mamoa. <sup>15</sup> Inona no tokony ho ataoko? Hivavaka amin'ny Fanahiko aho, fa hivavaka amin'ny saiko ihany koa. Hihira miaraka amin'ny Fanahiko aho, ary hihira miaraka amin'ny saiko ihany koa. <sup>16</sup> Raha tsy izany, raha midera an'Andriamanitra miaraka amin'ny Fanahy ianareo, ahoana no hitenenan'ny vahiny hoe "Amena" rehefa manome fisaorana ianao raha toa ka tsy fantany izay lazainao. <sup>17</sup> Fa ianao dia tena manome fisaorana tsara ihany, fa ny olon-kafa tsy miorina. <sup>18</sup> Misaotra an'Andriamanitra aho fa miteny amin'ny fiteny tsy fantatra mihoatra noho ianareo rehetra. <sup>19</sup> Saingy any am-piangonana dia aleoko miteny teny dimy araka ny fahazoako mba hafahako mampianatra ireo hafa, toy izay teny iray alina amin'ny fiteny tsy fantatra. <sup>20</sup> Ry rahalahy, aza mba zaza amin'ny fihevitrareo. Fa kosa, raha amin'ny ratsy, dia manaova tahaka ny zaza. Fa amin'ny fihevitrareo dia aoka ho matotra ianareo. <sup>21</sup> Ao amin'ny lalàna dia voasoratra hoe: "Amin'ny alalan'ny olona hafa fiteny sy amin'ny alalan'ny molotry ny vahiny dia hiresaka amin'ireto olona ireto Aho. Na dia tsy handre Ahy aza izy ireo," hoy ny Tompo. <sup>22</sup> Noho izany ireo fiteny tsy fantatra dia famantarana, tsy amin'ireo mpino, fa amin'ireo tsy mpino. Fa ny faminiana kosa dia ho famantarana, tsy ho an'ireo tsy mpino, fa ho an'ireo mpino. <sup>23</sup> Noho izany, raha toa ka, miara-miangona ny fiangonana rehetra ary miteny amin'ny fiteny tsy fantatra avokoa, ary miditra ireo vahiny sy tsy mpino, tsy ho lazain'izy ireo fa adala ve ianareo? <sup>24</sup> Fa raha naminany avokoa ianareo rehetra ka nisy tsy mpino na vahiny niditra, dia ho resy lahatra amin'izay rehetra henony izy. Ho tsaraina amin'ny alalan'izay rehetra voalaza izy. <sup>25</sup> Ho ambara ny tsiambaratelo ao am-pony. Vokat'izany, hiankohoka izy ary hitsaoka an'Andriamanitra. Hanambara izy fa tena eo aminareo Andriamanitra. <sup>26</sup> Inona izany no manaraka, ry rahalahy? Rehefa tafaray ianareo, ny tsirairay dia manana salamo, fampianarana, fanambarana, fiteny tsy fantatra, na fandikan-teny. Ataovy ny zava-drehetra mba hanorenanareo ny fiangonana. <sup>27</sup> Raha misy miteny amin'ny fiteny tsy fantatra, avelao hisy roa na farafahabetsany telo eo, ary mandeha tsirairay, avy eo dia tokony hisy anankiray handika ny teny izay voalaza. <sup>28</sup> Fa raha tsy misy mpandika teny, avelao ny tsirairay amin'izy ireo hitazona fahanginana ao am-piangonana. Avelao ny tsirairay hiresaka mitokana amin'ny tenany sy amin'Andriamanitra. <sup>29</sup> Avelao hiteny ny mpaminany roa na telo, ary avelao ireo hafa hihaino amin'ny fahaiza-manavaka izay voalaza. <sup>30</sup> Fa raha misy fahitana omena izay mipetraka eo amin'ny fanompoana, avelao hangina ilay iray izay niteny. <sup>31</sup> Fa ny tsirairay aminareo dia afaka mifandimby maminany mba hafahan'ny tsirairay mianatra ary mba hahery ny rehetra. <sup>32</sup> Fa ny fanahin'ireo mpaminany dia eo ambanin'ny fanaraha-mason'ireo mpaminany. <sup>33</sup> Fa Andriamanitra dia tsy Andriamanitry ny fikorontanana, fa ny fiadanana. Izany no fitsipika ho an'ireo fiangonan'ireo mpino rehetra. <sup>34</sup> Ny vehivavy dia tokony hitazona fahanginana ao am-piangonana. Satria tsy mahazo alalana hiteny izy ireo. Fa kosa, tokony hanaiky izy ireo, tahaka ny ambaran'ny lalàna. <sup>35</sup> Raha misy irian'izy ireo hianarana, avelao hanontany ny vadiny any an-trano izy ireo. Fa mahamenatra ho an'ny vehivavy ny miteny ao am-

piangonana. <sup>36</sup> Avy aminareo ve no niavian'ny tenin'Andriamanitra? Ianareo irery ve no voakasik'izany? <sup>37</sup> Raha misy mieritreritra ny tenany ho mpaminany na ara-panahy, dia tokony hanaiky izy fa ireo zavatra izay soratako aminareo dia didin'ny Tompo. <sup>38</sup> Fa raha misy tsy manaiky izany, dia aleo izy tsy ho ekena. <sup>[1]39</sup> Koa amin'izany, ry rahalahy, maniria fatratra ny haminany, ary aza mandrara an'iza na iza hiteny amin'ny fiteny tsy fantatra. <sup>40</sup> Fa avelao ny zava-drehetra atao araka ny tokony ho izy sy am-pilaminana.

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## Footnotes

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14:38 <sup>[1]</sup>Fanamarihana: Ny ankamaroan'ny dikan-teny, ao anatin'izany ny ULB sy UDB, dia mamaky hoe: "Fa raha misy tsy manaiky izany, dia aoka tsy ho ekena izy." Ny dikan-teny sasany taloha manao hoe: "Fa raha misy tsy mahalala izany, dia aoka izy tsy mahalala izany."

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### 1 Corinthians 14:1

#### Fampifandraisana ny foto-kevitra:

Tian'i Paoly ho fantatr'izy ireo fa na dia manandanja kokoa aza ny fampianarana satria mampianatra ny olona izany, dia tsy maintsy atao am-pitiavana izany.

#### Mitadiava fitiavana

Paoly dia miresaka momba ny fitiavana toy ny hoe: olona. "Araho ny fitiavana" na "Miasà mafy mba hitia ny olona"

#### indrindra fa ny mba haminanianareo

"ary miasà mafy kokoa mba ho afaka haminany"

#### manorina

Resahin'i Paoly toy ny hoe fananganana trano ny fanampiana olona. DH: "manampy ny olona." Jereo izay nandikanao ny "manorina" ao amin'ny 8:1.

### 1 Corinthians 14:5

#### Izay maminany dia lehibe kokoa

Hantitraterin'i Paoly fa ny fanomezam-pahasoavan'ny faminania dia lehibe kokoa noho ny fanomezam-pahasoavan'ny fiteny. DH: "Ilay iray izay maminany dia manana fanomezam-pahasoavana lehibe kokoa"

#### mandika teny

Izany dia filazana izay nolazain'ny olona tamin'ny fiteny iray amin'ny olona hafa izay tsy mahazo izany fiteny izany. Jereo ny fomba nandikanao izany ao amin'ny 2:12.

#### inona no tombon-tsoa omeko anareo amin'izany

Afaka atao fanambarana tsotra izany. DH: "tsy mahazo tombony amiko ianareo" na "tsy nahavita na inona na inona izay manampy anareo aho"

### 1 Corinthians 14:7

#### tsy mamoa lantom-peo samihafa ireo

Maneho ireo feo avy amin'ireo tady na lavaka samihafa izay mamoa ny melodia izany, fa tsy ny

fahasamihafana eo amin'ny feon-tsodina na feon-dokanga.

#### ahoana no hahafantaran'ny olona izay melodia avoakan'ny sodina na ny lokanga?

Tian'i Paoly ho valin'ireo Korintiana io fanontaniana io. DH: "tsy hisy na iza na iza hahafantatra ny feo avoakan'ny sodina na lokanga."

#### ahoana no hahafantaran'ny olona rehefa fotoana hiomanana amin'ny ady?

Tian'i Paoly ho valin'ireo Korintiana io fanontaniana io. DH: "tsy hisy hahafantatra ny fahatongavan'ny fotoana tokony hiomanana ho amin'ny ady."

### 1 Corinthians 14:10

#### ary tsy misy hoe tsy misy dikany izy ireny

DH: "samy manana ny dikany avy izy rehetra"

### 1 Corinthians 14:12

#### ny fihetsehan'ny Fanahy

"afaka manao ireo zavatra izay mampiseho fa ny Fanahy no mibaiko anareo"

#### zotom-po mba hiroborobo amin'ny fanorenana ny fiangonana

Resahin'i Paoly toy ny hoe trano izay azon'ny olona iray hatsangana ny fiangonana ary toy ny hoe zavatra izay azon'ny olona jinjaina ny asa fanorenana ny fiangonana. "mba hahombiazana tanteraka amin'ny fanaovana ireo vahoakan'Andriamanitra ho afaka hanompo an'Andriamanitra"

#### mandika teny

Izany dia filazana izay nolazain'ny olona tamin'ny fiteny iray amin'ny olona hafa izay tsy mahazo izany fiteny izany. Jereo ny fomba nandikanao izany ao amin'ny 2:12.

#### ny saiko tsy mamoa

"tsy takatro ny teny izay lazaiko"

## 1 Corinthians 14:15

### Inona no tokony ho ataoko?

Mampiditra ny famaranany i Paoly. DH: "Izao no ho hataoko"

### Hivavaka amin'ny Fanahiko ... hivavaka amin'ny saiko ... Hihira miaraka amin'ny Fanahiko aho ... hihira miaraka amin'ny saiko

Ny vavaka sy ireo hira dia tsy maintsy atao amin'ny fiteny izay azon'ny olona manatrika eo.

### miaraka amin'ny saiko

"miaraka amin'ireo teny izay azoko"

### raha midera an'Andriamanitra ... manome fisaorana ianao ... izay lazainao

Na dia "ianao" aza no ampiasaina eto, dia ny olon-drehetra izay mivavaka amin'ny fanahy ihany no resahin'i Paoly amin'izany, fa tsy izay mivavaka amin'ny saina.

### ahoana no hitenenan'ny vahiny hoe "Amena"

DH: "ny vahiny dia tsy hahay hiteny mihitsy hoe "Amena" ..."

### ny vahiny

Ireo mety ho dikany: 1) "olona hafa" na 2) "olona vaovao ao amin'ny vondronao."

### hiteny hoe "Amena"

"afaka miombon-kevitra"

## 1 Corinthians 14:17

### ianao dia tena manome

Paoly dia miresaka amin'ireo Korintiana toy ny hoe amin'ny olona iray, ka "ianao" no ampiasaina eto.

### tsy miorina

Miresaka ny fanampiana ny olona ho toy ny hoe fanorenana trano i Paoly. DH: "tsy manampy." Jereo ny fomba nandikanao ny hoe: "miorina" ao amin'ny 8:1.

### iray alina amin'ny fiteny

"teny 10.000" na "teny tsy hita isa"

## 1 Corinthians 14:20

### Fampahafantarana amin'ny ankapobeny:

Paoly dia milaza amin'izy ireo fa ny miteny amin'ny fiteny samihafa dia efa voalazan'Isaia mpaminany taona maro talohan'ny nisehoan'izany fitenenana tamin'ny fiteny hafa izany tamin'ny fanombohan'ny fiangonan'i Kristy.

### zaza

"ireo olona izay azo fitahana mora foana"

### Ao amin'ny lalàna dia voasoratra hoe:

DH: "voasoratra ny mpaminany ao amin'ny lalàna ireo teny ireo:"

### Amin'ny alalan'ny olona hafa fiteny sy amin'ny alalan'ny molotry ny vahiny

Ireo fehezanteny roa ireo dia mitovy dika ary miaraka ampiasaina mba ho fanamafisana.

## 1 Corinthians 14:22

### Fampifandraisana ny foto-kevitra:

Manome torolalana manokana ny amin'ny fomba hampiasana ny fanomezam-pahasoavana ao amin'ny fiangonana i Paoly.

### tsy ho an'ireo tsy mpino, fa ho an'ireo mpino

DH: "ho an'ireo mpino irery ihany"

### tsy ho lazain'izy ireo fa adala ve ianareo?

DH: "hiteny izy ireo fa adala ianareo."

## 1 Corinthians 14:24

### dia ho resy lahatra amin'izay rehetra henony izy. Ho tsaraina amin'ny alalan'izay rehetra voalaza izy

Paoly dia milaza zavatra mitovy indroa mba ho fanamafisana. DH: "ho fantany fa meloka noho ny fahotana izy satria mandre izay lazainareo"

### Ho ambara ny tsiambaratelo ao am-pony

DH: "Andriamanitra dia hanambara aminy ireo tsiambaratelon'ny fony"

## 1 Corinthians 14:26

### Inona izany no manaraka

"Satria marina ny zavatra rehetra izay efa nolazaiko anareo, dia izao no tokony hataonareo"

### handika ny teny izay voalaza

DH: "mandika izay nolazain'izy ireo"

### fandikan-teny ... handika teny

Izany dia filazana izay lazain'ny olona amin'ny fiteny iray amin'ny olona hafa izay tsy mahazo izany fiteny izany. Jereo ny fomba nandikana izany ao amin'ny 2:12.

## 1 Corinthians 14:29

### Avelao hiteny ny mpaminany roa na telo

Ireo mety ho dikany: 1) mpaminany roa na telo no miteny ao amin'ny fivoriana iray na 2) mpaminany roa na telo ihany no mifandimby miteny amin'ny fotoana iray.

### izay voalaza

DH: "izay voalazan'izy ireo"

### raha misy fahitana omena izay

DH: "raha manome fahitana ny olona iray Andriamanitra"

### 1 Corinthians 14:31

#### **mifandimby maminany**

Olona iray ihany no tokony haminany amin'ny fotoana iray.

#### **mba hahery ny rehetra**

DH: "tokony hampaherezinareo ny rehetra"

#### **Andriamanitra dia tsy Andriamanitry ny fikorontanana**

Andriamanitra dia tsy namorona toe-javatra mampikorontan-tsaina amin'ny fampitenenana miaraka amin'ny fotoana iray ireo olona rehetra .

### 1 Corinthians 14:34

#### **hitazona fahanginana**

Ireo mety ho dikany: 1) mitsahatra miteny, 2) mitsahatra miteny rehefa misy olona maminany, na 3) mangina tanteraka mandritra ny fanompoam-pivavahana.

#### **Avy aminareo ve no niavian'ny tenin'Andriamanitra? Ianareo irery ve no voakasik'izany?**

Manamafy i Paoly fa tsy ireo Korintiana irery ihany no mahazo izay tian'Andriamanitra ataon'ireo Kristiana. DH: "Ny tenin'Andriamanitra dia tsy avy

aminareo ao Korinto; tsy ianareo irery no olona afaka mahatakatra ny sitrapon'Andriamanitra."

### 1 Corinthians 14:37

#### **tokony hanaiky izy**

Ny tena mpaminany na ny tena olona ara-panahy dia manaiky fa avy amin'ny Tompo izay nosoratan'i Paoly.

#### **dia aoka izy tsy hahalala izany**

DH: "tsy tokony hahalala azy ianareo"

### 1 Corinthians 14:39

#### **ary aza mandrara an'iza na iza hiteny amin'ny fiteny tsy fantatra**

Ataon'i Paoly mazava fa ny miangona miresaka amin'ny teny tsy fantatra ao am-piangonana dia azo atao sy azo ekena.

#### **Fa avelao ny zava-drehetra atao araka ny tokony ho izy sy am-pilaminana**

Manantitrantitra i Paoly fa ny fivoriam-piangonana dia tokony hatao amin'ny fomba milamina. DH: "Fa ataovy araka ny tokony ho izy sy am-pilaminana ny zavatra rehetra" na "Fa ataovy amin'ny fomba milamina, manara-dalàna ny zavatra rehetra"

## Chapter 15

<sup>1</sup> Ankehitriny mampahatsiahy anareo aho, ry rahalahy, ny amin'ny filazantsara izay nambarako taminareo, izay noraisinareo sy izay ijoroanareo. <sup>2</sup> Amin'ny alalan'izany filazantsara izany no havoavonjy anareo, raha mihazona mafy amin'ny teny notoriako taminareo ianareo, raha tsy hoe ninonino foana. <sup>3</sup> Fa natolotro ho zava-dehibe voalohany ho anareo izay voaraiko ihany koa: fa maty ho an'ny fahotantsika Kristy araka ny Soratra Masina, <sup>4</sup> ary nalevina Izy, ary Izy dia natsangana tamin'ny maty tamin'ny andro fahatelo araka ny Soratra Masina. <sup>5</sup> Kristy dia niseho tamin'i Kefasy, ary avy eo tamin'ireo roa ambin'ny folo; <sup>6</sup> avy eo dia niseho indray mandeha tamin'ireo rahalahy mihoatry ny dimanjato Izy. Mbola velona ny ankamaroan'izy ireo, fa ny sasany dia nodimandry. <sup>7</sup> Avy eo Izy niseho tamin'i Jakoba, avy eo tamin'ireo apostoly rehetra. <sup>8</sup> Farany indrindra, dia niseho tamiko Izy, toy ny hoe tamin'ny zaza teraka tsy tonga volana. <sup>9</sup> Fa izaho no kely indrindra amin'ireo apostoly. Izaho dia tsy mendrika ny antsoina hoe apostoly satria nanenjika ny fiangonan'Andriamanitra aho. <sup>10</sup> Fa nohon'ny fahasoavan'Andriamanitra no naha toy izaho ahy, ary tsy foana ny fahasoavany ato amiko. Fa kosa, niasa mafy kokoa noho izy rehetra aho. Nefa tsy izaho izany, fa ny fahasoavan'Andriamanitra izay miaraka amiko. <sup>11</sup> Noho izany na izaho izany na izy ireo, araka ny nitorianay dia araka izany no ninoanareo. <sup>12</sup> Ankehitriny raha nambara fa Kristy dia natsangana tamin'ny maty, ahoana no hafahan'ny sasany aminareo milaza fa tsy misy ny fitsanganana amin'ny maty? <sup>13</sup> Nefa raha tsy misy ny fitsanganana amin'ny maty, dia tsy natsangana akory Kristy; <sup>14</sup> ary raha tsy natsangana Kristy, dia foana ny fitorianay, ary foana ihany koa ny finoanareo. <sup>15</sup> Koa, dia hita ho vavolombelona diso momban' Andriamanitra izahay satria nijoro vavolombelona nanohitra an'Andriamanitra, niteny hoe natsangany Kristy rehefa tsy nanao izany Izy. <sup>16</sup> Raha tsy natsangana ny maty, dia na Kristy aza tsy natsangana; <sup>17</sup> ary raha tsy natsangana Kristy, dia foana ny finoanareo ary dia mbola ao amin'ny fahotanareo ianareo. <sup>18</sup> Ary izay rehetra maty ao amin'i Kristy dia efa very ihany koa. <sup>19</sup> Raha amin'ity fiainana ity ihany no ananantsika toky amin'ny ho avy ao amin'i Kristy, dia isika no mampahonena indrindra amin'ny olona rehetra. <sup>20</sup> Fa ankehitriny dia efa natsangana tamin'ny maty Kristy, ilay voaloham-bokatr'ireo izay maty. <sup>21</sup> Fa satria tonga tamin'ny alalan'ny olona iray ny fahafatesana, dia avy tamin'ny alalan'ny olona iray ihany koa no nihavian'ny fitsanganana amin'ny maty. <sup>22</sup> Fa toy ny nahafatesan'ny rehetra tao amin'i Adama, dia ho velomina ao amin'i Kristy ihany koa ny rehetra. <sup>23</sup> Kanefa samy ao amin'ny filaharany manokana ny tsirairay: Kristy, ilay voaloham-bokatra, ary avy eo ireo izay an'i Kristy dia ho atao velona amin'ny fiaviany. <sup>24</sup> Avy eo dia ho tonga ny farany, rehefa homeni'i Kristy ho an'Andriamanitra Ray ny fanjakana. Izany dia rehefa hanafoana ny fitsipika rehetra sy ny fahefana rehetra ary ny hery Izy. <sup>25</sup> Fa tsy maintsy manjaka Izy mandra-pametran'ny fahavalony rehetra ao ambanin'ny tongony. <sup>26</sup> Ny fahavalo farany ho haringana dia ny fahafatesana. <sup>27</sup> Fa "Napetrany teo ambanin'ny tongony avokoa ny zavatra rehetra." Fa voalaza fa: "Izy no nametraka ny zavatra rehetra," dia mazava tsara fa tsy tafiditra ao anatin'izany ilay iray nametraka ny zavatra rehetra hanaiky ny tenany. <sup>28</sup> Rehefa manaiky Azy ny zavatra rehetra, dia ny Zanaka mihitsy no hanaiky ilay iray izay nampanaiky ny zavatra rehetra ho Azy. Hiseho izany mba ho rehetra ao amin'ny rehetra ny Andriamanitra Ray. <sup>29</sup> Na koa inona no ilaina ireo izay vita batisa ho an'ny maty? Raha tsy natsangana mihitsy ny maty, nahoana izy ireo no natao batisa ho an'izy ireo? <sup>30</sup> Nahoana ary, isika no am-bava loza isan'ora? <sup>31</sup> Miatrika fahafatesana isan'andro aho! Izany dia azo antoka tahaka ny fireharehako ny aminareo, izay azoko ao amin'i Kristy Jesosy Tompontosika. <sup>32</sup> Inona no tombony azoko, avy amin'ny fomba fijerin'ny olombelona, raha niady tamin'ny biby tao Efesosy aho, raha tsy natsangana ny maty? "Aoka isika hihinana sy hisotro satria ho faty isika rahampitso." <sup>33</sup> Aza mety ho fitahana hoe: "Manimba ny fisainana tsara ny naman-dratsy." <sup>34</sup> Mandiniha! Miaina am-pahamarinana! Aza manohy manota! Fa ny sasany aminareo dia tsy manana fahalalana an'Andriamanitra. Milaza izany ho amin'ny fahamenaranareo aho. <sup>35</sup> Fa ny olona iray hiteny hoe: "Ahoana no nananganana ny maty, ary amin'ny karazana vatana inona no hatongavan'izy ireo?" <sup>36</sup> Tsy mahalala na inona na inoana ianareo! Izay hafafinareo dia tsy hanomboka hitombo raha tsy maty izany. <sup>37</sup> Izay nafafinareo dia tsy ny vatana izay ho avy, fa voa fostiny. Izany dia mety ho lasa vary na zavatra hafa. <sup>38</sup> Fa homeni'Andriamanitra azy ny vatana araka izay safidiany, ary samy amin'ny vatany avy ny voa tsirairay. <sup>39</sup> Tsy ny nofo rehetra no mitovy. Fa kosa, iray ny nofon'ny olombelona, dia hafa ny nofon' ireo biby, ary nofo hafa ny an'ireo vorona, ary hafa ny an'ny hazandrano. <sup>40</sup> Misy ihany koa ireo vatana any an-danitra sy ireo vatan'ny eto an-tany. Fa karazana iray ihany ny voninahitry ny vatana any an-danitra ary hafa ny voninahitry ny eto an-tany. <sup>41</sup> Iray ny voninahitry ny masoandro, ary hafa ny voninahitry ny volana, ary voninahitra hafa ny an'ireo kintana. Fa ny kintana iray miavaka amin'ny kintana iray hafa amin'ny voninahitra. <sup>42</sup> Toy izany koa ny fitsanganana amin'ny maty. Izay afafy dia mety simba, ary izay atsangana dia tsy mety simba. <sup>43</sup> Afafy tamin'ny fahafaham-baraka izany; dia natsangana am-

boninahitra. Afafy tamin'ny fahalemena izany; dia natsangana amin'ny hery. <sup>44</sup> Afafy amin'ny vatana voajanahary izany; dia atsangana ho vatana ara-panahy. Raha misy vatana voajanahary, dia misy vatana ara-panahy ihany koa. <sup>45</sup> Ary efa voasoratra ihany koa fa: "Lasa fanahy velona Adama ilay lehilahy voalohany" Ilay Adama farany dia lasa fanahy manome fiainana. <sup>46</sup> Fa tsy ny ara-panahy no tonga voalohany fa ny voajanahary, ary avy eo ny ara-panahy. <sup>47</sup> Ny olona voalohany dia avy amin'ny tany, namboarina tamin'ny vovoka. Ny olona faharoa dia avy any an-danitra. <sup>48</sup> Toy ilay iray namboarina tamin'ny vovoka, toy izany koa ilay olona any an-danitra, ary tahaka izany ihany koa ireo izay avy any an-danitra. <sup>49</sup> Toy ny nitondrantsika ny endrik'ilay olon'ny vovoka, dia hitondra ny endrik'ilay olon'ny lanitra ihany koa isika. <sup>50</sup> Ary izao no lazaiko, ry rahalahy, fa ny nofo aman-drà dia tsy afaka ny handova ny fanjakan'Andriamanitra. Na izay mety simba handova izay tsy mety simba. <sup>51</sup> Indro! Zava-marina miaina no ho lazaiko anareo hoe: Tsy ho faty avokoa isika rehetra, fa hovaina avokoa isika rehetra. <sup>52</sup> Hiova isika amin'ny fotoana iray, ao anatin'ny indray mipi-maso, amin'ny trompetra farany. Haneno ny trompetra, ary ireo maty dia hatsangana ho tsy mety lo, ary dia hovaina isika. <sup>53</sup> Fa ity vatana mety simba ity dia tsy maintsy hitafy izay tsy mety lo, ary ity vatana mety maty ity dia tsy maintsy hitafy ny tsy fahafatesana. <sup>54</sup> Fa rehefa mitafy ny tsy mety simba ity vatana mety simba ity, ary rehefa mitafy ny tsy fahafatesana ity vatana mety maty ity, dia ho tonga amin'ilay teny izay voasoratra hoe, "Voatelina tamin'ny fandresena ny fahafatesana." <sup>55</sup> "Ry fahafatesana, aiza ny fandresena? Ry fahafatesana, aiza ny fanindronanao?" <sup>56</sup> Ny ota no fanindron'ny fahafatesana, ary ny herin'ny ota dia ny lalàna. <sup>57</sup> Fa isaorana Andriamanitra, izay manome antsika ny fandresena amin'ny alalan'i Jesosy Kristy Tompontosika! <sup>58</sup> Noho izany, ry rahalahy malalako, miorena tsara ary aza miozongozona. Miroboroboa mandrakariva amin'ny asan'ny Tompo, satria fantatrarao fa tsy very maina ny asanareo ao amin'ny Tompo.

## 1 Corinthians 15:1

### Fampifandraisana ny foto-kevitra:

Paoly dia mampatsiahy azy ireo fa ny filazantsara dia mamonjy azy ireo ary milaza amin'izy ireo indray ny dikan'ny filazantsara izy. Avy eo izy dia manome azy ireo tantara fohy hakana lesona, izay mifarana amin'ny zavatra vao hitranga.

### mampahatsiahy anareo

"manampy anareo hahatadidy"

### izay hijoroanareo

Oharin'i Paoly amin'ny trano ireo Korintiana ary ny filazantsara toy ny hoe fototra izay hitsanganan'ny trano.

### hahavoavonjy anareo

DH: "Andriamanitra hamonjy anareo"

## 1 Corinthians 15:3

### zava-dehibe voalohany ho anareo

Ireo mety ho dikany: 1) ho manan-danja indrindra amin'ny zavatra maro na 2) ho voalohany amin'ny zavatra rehetra

### ho an'ny fahotantsika

"hanonitra ireo ota" na "mba hahafahan'Andriamanitra mamela ny fahotantsika"

### araka ny Soratra Masina

Paoly dia miresaka momba ny soratra ao amin'ny Testamenta Taloha.

### nalevina Izy

DH: "nalevin'izy ireo Izy"

### Izy dia natsangana

DH: "Andriamanitra nanangana Azy" na "nitsangana Izy"

## 1 Corinthians 15:5

### Fampifandraisana ny foto-kevitra:

Raha ilainao atao fehezanteny feno ny andininy faha-5, dia farano amin'ny faingo ny 15:3 mba hahafahan'ny andininy faha-5 mameno ny fehezanteny izay nanomboka tao amin'ny 15:3.

### dia niseho

"naneho ny tenany tamin'ny"

### dimanjato

500

## 1 Corinthians 15:8

### Farany indrindra

"Farany, taorian'ny nisehoany tamin'ny hafa"

### ny zaza teraka tsy tonga volana

Izany dia fomba fiteny izay mety hilazan'i Paoly fa niova ho Kristiana taoriana kelin'ny apostoly hafa izy. Na ihany koa ny tiany ho lazaina dia hoe: tsy tahaka ireo apostoly hafa, tsy nijoro vavolombelona tamin'ny asa fanompoan'i Jesosy nandritra ny telo taona ngarangidina izy. DH: "olona iray izay tsy nahita ny zavatra niainan'ny hafa"

**1 Corinthians 15:10**

**ny fahasovan'Andriamanitra no naha-toy izaho ahy**  
Ny fahasovan'Andriamanitra na ny hatsaram-panahiny no nahatonga an'i Paoly ho toy ny maha-izy azy amin'izao fotoana izao.

**tsy foana ny fahasovany ato amiko**

Paoly dia manambara amin'ny alalan'ny fanalefahan-teny fa Andriamanitra dia miasa amin'ny alalan'i Paoly. DH: "satria nalemy fanahy tamiko izy, dia afaka manao asa tsara maro aho"

**ny fahasovan'Andriamanitra izay miaraka amiko**

Paoly dia miresaka ny asa izay afaka nataony satria Andriamanitra dia naneho hatsaram-panahy taminy toy ny hoe nanao io asa io ny fahasovana. DH: Ireo mety ho dikany: 1) izany dia marina ara-bakiteny, ary Andriamanitra dia nanao ny asa ary nampiasa an'i Paoly ho fitaovana tamin'ny hatsaram-panahy na 2) Paoly dia nampiasa sarinteny ary milaza fa Andriamanitra dia tsara fanahy ka namela an'i Paoly hanao ilay asa ary mba hahatonga ny asan'i Paoly hanana vokatra tsara.

**1 Corinthians 15:12****ahoana no hahafahan'ny sasany aminareo milaza fa tsy misy ny fitsanganana amin'ny maty?**

Mampiasa izany fanontaniana izany Paoly mba hanombohana hevitra vaovao. DH: "tsy tokony hilaza ianareo fa tsy misy ny fitsanganana amin'ny maty!"

**raha tsy misy ny fitsanganana amin'ny maty, dia tsy natsangana akory Kristy**

Ny filazana fa tsy misy fitsanganana amin'ny maty dia toy ny milaza fa tsy nitsangana tamin'ny maty Kristy.

**1 Corinthians 15:15****Fampifandraisana ny foto-kevitra:**

Tian'i Paoly hahazo antoka izy ireo fa Kristy dia nitsangana tamin'ny maty.

**hita ho vavolombelona diso momban' Andriamanitra izahay**

Maneho hevitra i Paoly fa raha tsy nitsangana tamin'ny maty Kristy, dia mitondra fijoroana vavolombelona diso izy ireo na mandainga ny amin'ny fahatongavan'i Kristy ho velona indray.

**hita ho ... izahay**

"ny olona rehetra dia afaka mahita fa isika dia"

**dia foana ny finoanareo ary dia mbola ao amin'ny fahotanareo ianareo**

Ny finoan'izy ireo dia mifototra amin'i Kristy nitsangana tamin'ny maty, koa raha tsy niseho izany, dia tsy hahasoa azy ireo ny finoan'izy ireo.

**1 Corinthians 15:18****amin'ny olona rehetra**

"amin'ny olona rehetra, ao anatin'izany ny mpino sy tsy mpino"

**isika no mampahonena indrindra amin'ny olona rehetra**

"ny olona dia tokony halahelo bebe kokoa antsika noho izay ataon'izy ireo ho an'ny olon-kafa"

**1 Corinthians 15:20****ankehitryny ... Kristy**

"araka izany, Kristy" na "izao no marina: Kristy dia"

**natsangana tamin'ny maty Kristy**

DH: "Andriamanitra nanangana an'i Kristy"

**1 Corinthians 15:22****Adama**

Adama dia ilay olona iray izay noharian'Andriamanitra voalohany. Izy sy Eva vadiny dia natao araka ny endrik'Andriamanitra.

**fahafatesana, maty**

Ireo teny ireo dia ampiasaina mba hilazana ny fahafatesana ara-batana sy ara-panahy. Raha ara-batana, dia hilazana ny fotoana hahataperan'ny ain'ny olona iray. Raha ara-panahy, dia hilazana ny fisarahan'ny mpanota iray amin'Andriamanitra masina noho ny fahotany.

**Kristy, Mesia**

Ny teny hoe: "Mesia" sy "Kristy" dia midika hoe: "Ilay Voaosotra" ary maneho an'i Jesosy, ilay Zanak'Andriamanitra.

**fiainana, miaina, velona**

Ireo teny ireo dia maneho ny fahavelomana ara-batana. Ampiasaina ho sarinteny ihany koa ireo mba hanehoana ny fahavelomana ara-panahy.

**voaloham-bokatra**

Ny teny hoe: "voaloham-bokatra" dia hilazana ny ampahany amin'ny voaloham-bokatra sy legioma izay jinjaina isaky ny fotoan'ny fiakaram-bokatra.

**1 Corinthians 15:24****Fampahafantarana amin'ny ankapobeny:**

Eto ny teny hoe: "izy" sy "-ny" dia maneho an'i Kristy.

**hanafoana ny fitsipika rehetra sy ny fahefana rehetra ary ny hery Izy**

"hampitsahatra ireo olona izay manapaka, manana fahefana, ary izay manana hery hanaovana izay ataon'izy ireo izy"

**mandra-pametrany ny fahavalony rehetra ao ambanin'ny tongony**

Ireo mpanjaka izay nandresy tamin'ny ady dia hametraka ny tongotr'izy ireo eo amin'ny tendan'izay resin'izy ireo. DH: "mandra-pamotehan'Andriamanitra tanteraka ireo fahavalon'i Kristy"

**Ny fahavalo farany ho haringana dia ny fahafatesana**

Oharin'i Paoly amin'ny olona iray izay hovonoin'Andriamanitra ny fahafatesana eto. DH: "Ny fahavalo farany izay hopotehan'Andriamanitra dia ny fahafatesana"

**1 Corinthians 15:27****Napetrany teo ambanin'ny tongony avokoa ny zavatra rehetra**

Ireo mpanjaka izay nandresy tamin'ny ady dia hametraka ny tongotr'izy ireo eo amin'ny tendan'izay resin'izy ireo. DH: "Andriamanitra dia efa namotika tanteraka ireo fahavalon'i Kristy." Jereo ny fomba nandikana ny teny hoe: "mametraka ... ambanin'ny tongony" ao amin'ny 15:24.

**manaiky Azy ny zavatra rehetra**

DH: "Andriamanitra nampanaiky ny zavatra rehetra an'i Kristy"

**ny Zanaka mihitsy no hanaiky**

DH: "ny Zanaka mihitsy no ho tonga mpanaiky"

**ny Zanaka mihitsy**

Ao amin'ireo andininy teo aloha dia natao hoe: "Kristy" izy. DH: "Kristy, izany hoe, ny Zanaka izy tenany"

**Zanaka ... Ray**

Fiantsoana manan-danja izay mamaritra ny fifandraisana eo amin'i Jesosy sy Andriamanitra.

**1 Corinthians 15:29****Na koa inona no ilaina ireo izay vita batisa ho an'ny maty?**

Tian'i Paoly hahafantatra ireo Korintiana na dia tsy misy azy miteny azy ireo aza. DH: "Raha tsy izany dia ho tsy misy dikany ho an'ireo Kristiana ny fandraisana ny batisa ho an'ny maty."

**nahoana izy ireo no natao batisa ho an'izy ireo?**

Tian'i Paoly hahafantatra ireo Korintiana na dia tsy misy azy miteny azy ireo aza. DH: "tsy misy antony ho azy ireo ny fandraisana ny batisa ho an'ny olona maty."

**Nahoana ary, isika no am-bava loza isan'ora?**

DH: "tsy mahazo na inona na inona isika na dia am-bava loza isan'ora aza."

**1 Corinthians 15:31****Miatrika fahafatesana isan'andro aho! Izany dia azo antoka tahaka ny fireharehako ny aminareo**

"Mirehareha ny aminareo aho, mba hahafantaran'ny olona rehetra fa miteny ny marina aho rehefa milaza fa miatika fahafatesana isan'andro"

**Miatrika fahafatesana isan'andro aho**

Paoly dia mety miresaka ny amin'ny 1) fanehoana isan'andro ny fahafatesan'i Kristy amin'ny famonoana ny filàny manokana hanota na 2) fiainana isan'andro amin'ny fahafantarana fa ny olona dia miezaka ny hamono azy ara-batana.

**ny fireharehako ny aminareo**

"ny fomba hilazako ny fahatsaranareo amin'ireo olona hafa"

**Inona no tombony azoko, avy amin'ny fomba fijerin'ny olombelona, raha niady tamin'ny biby tao Efesosy aho ... tsy natsangana?**

Irian'i Paoly ireo Korintiana hahafantatra na dia tsy misy azy miteny azy ireo aza. DH: "Tsy mahazo na inona aho ... tamin'ny alalan'ny fiadiana tamin'ireo biby tany Efesosy ... tsy natsangana."

**niady tamin'ny biby tao Efesosy aho**

Paoly dia maneho zavatra izay efa vita ankehitriny. Ireo mety ho dikany: 1) Paoly dia niresaka momba ny fifandirana tamin'ireo mpanompo sampy na tamin'ny fifanoherana tamin'ny hafa tamin'ireo olona izay naniry ny hamono azy na 2) nentina teo amin'ny kianja izy mba hiady amin'ireo biby lozabe.

**Aoka isika hihinana sy hisotro, satria ho faty isika rahampitso**

Faranan'i Paoly amin'ny hoe: raha tsy misy fiainana intsony aorian'ny fahafatesana, dia tsara kokoa ho antsika ny mankafy an'ity fiainana ity araka izay tratrantsika, satria rahampitso ny fiainantsika dia hifarana ary tsy misy fanantenana hafa.

**1 Corinthians 15:33****Manimba ny fisainana tsara ny naman-dratsy**

Raha niara-niaina tamin'ny olon-dratsy ianareo, dia hanao toa azy ireo. Paoly dia nampiasa fomba fiteny mahazatra.

**Mandiniha**

"Tsy maintsy mieritreritra tsara ny momba izany ianareo"

**1 Corinthians 15:35****Fampifandraisana ny foto-kevitra:**

Manome antsipiriany kely momba ny fitsanganan'ny vatan'ireo mpino amin'ny maty i Paoly. Manome sarisarin'ireo vatana ara-nofy sy ara-panahy izy ary mampitaha an'i Adama lehilahy voalohany amin'i Adama farany, dia i Kristy.

**Fa ny olona iray hiteny hoe: "Ahoana no nananganana ny maty, ary amin'ny karazana vatana inona no hahatongavan'izy ireo?"**

Ireo mety ho dikany: 1) Manontany ampahamatorana ilay olona iray na 2) mampiasa fanontaniana ilay olona iray mba hanesoana ny hevitra ny fananganana amin'ny maty. DH: "Fa ny sasany hilaza fa tsy afaka hahazo an-tsaina ny fomba hananganan'Andriamanitra ny maty izy ireo, ary vatana toy ny ahoana no homen'Andriamanitra azy ireo amin'ny fananganana amin'ny maty."

**olona iray hiteny hoe:**

"olona iray hanontany hoe:"

**amin'ny karazana vatana inona no hahatongavan'izy ireo**

Izany hoe, ho vatana ara-nofy ve izany sa ara-panahy? Ho tahaka ny ahoana ny endriky ny vatana? Ho vita amin'ny inona izany vatana izany?

**Tsy mahalala na inona na inona ianao! Izay hafafinareo**  
Ataon'i Paoly toy ny hoe olona iray ireo Korintiana, ka "iana" no ampiasaina eto.

**Tsy mahalala na inona na inona ianao**

"Tsy mahafantatra ny momba izany ianao"

**Izay hafafinao dia tsy hanomboka hitombo raha tsy maty izany**

Ny voa dia tsy hitombo raha tsy nalevina any amin'ny tany aloha voalohany. Toy izany koa, ny olona iray dia tsy maintsy maty aloha izay vao afaka hatsangan'Andriamanitra amin'ny maty izy.

### 1 Corinthians 15:37

**Izay nafafinareo dia tsy ny vatana izay ho avy**  
Mampiasa sarinteny momba ny voa indray i Paoly mba hilazana fa Andriamanitra dia hanangana ny vatana mangatsiakan'ny mpino, fa izany vatana izany dia tsy ho tahaka ny teo aloha.

**Izay nafafinao**

Ataon'i Paoly toy ny miresaka amin'ny olona iray ny miresaka amin'ireo Korintiana, ka "iana" no ampiasaina eto.

**Andriamanitra hanome ny vatana araka izay nosafidiany**  
"Andriamanitra dia hanapa-kevitra izay karazambatana homeny"

**nofo**

Raha ny resaka momban'ny biby, "ny nofo" dia afaka adika toy ny hoe "vatana," "hoditra," na "hena."

### 1 Corinthians 15:40

**ireo vatana any an-danitra**

Ireo mety ho dikany: 1) ny masoandro, ny volana, ireo kintana, ary ireo karazana fahazavana hafa hita eny amin'ny lanitra na 2) zavatra ny lanitra, tahaka ireo anjely na ireo zava-boaary mihoatra ny natiora.

**ireo vatan'ny eto an-tany**

Izany dia maneho ny olombelona.

**karazana iray ihany ny voninahitry ny vatana any an-danitra ary hafa ny voninahitry ny eto an-tany**

"ny voninahitra izay hananan'ny vatana any an-danitra dia samihafa amin'ny voninahitry ny vatan'olombelona"

**voninahitra**

Eto ny hoe: "voninahitra" dia manambara ny famirapiratan'ny zavatra eny amin'ny lanitra amin'ny mason'ny olombelona.

### 1 Corinthians 15:42

**Izay afafy ... izay hatsangana ... Afafy ... afafy**

Ataon'ny mpanoratra toy ny hoe olona mamafy voan-java-maniry izay hamao ny olona mametraka faty ao am-pasana. DH: "Izay miditra ao am-pasana ... izay mivoaka avy ao am-pasana ... dia miditra ao am-pasana ... mivoaka avy ao am-pasana" na "Izay alevin'ny olona ... izay hatsangan'Andriamanitra ... Ny olona mandevina izany ... Andriamanitra manangana izany"

**mety simba ... tsy mety simba**

"mety lo ... tsy mety lo"

### 1 Corinthians 15:45

**Fa tsy ny ara-panahy no tonga voalohany fa ny voajanahary, ary avy eo ny ara-panahy**

"ny voajanahary no tonga voalohany. Ny ara-panahy avy amin'Andriamanitra ary tonga taty aoriana."

**voajanahary**

noforonina araka ny fomban-tany, ary mbola tsy nisy fifandraisana tamin'Andriamanitra

### 1 Corinthians 15:47

**Ny olona voalohany dia avy amin'ny tany, namboarina tamin'ny vovoka**

Andriamanitra nanao an'ilay lehilahy voalohany, dia i Adama, avy tamin'ny vovoka.

**vovoka**

"fotaka"

**olona any an-danitra**

Jesosy Kristy

**ireo izay avy any an-danitra**

"ireo izay an'Andriamanitra"

**hitondra**

"manaiky sy manahaka"

**1 Corinthians 15:50****Fampifandraisana ny foto-kevitra:**

Paoly dia maniry azy ireo ho tonga saina fa misy ireo mpino sasany dia tsy ho faty ara-batana fa mbola hitsangana amin'ny maty amin'ny alalan'ny fandresen'i Kristy.

**fa ny nofo aman-drà dia tsy afaka ny handova ny fanjakan'Andriamanitra. Na izay mety simba handova izay tsy mety simba**

Ireo mety ho dikany: 1) ireo fehezanteny roa ireo dia mitovy hevitra. DH: "ireo olombelona izay ho faty tokoa dia tsy handova ny fanjakan'Andriamanitra maharitra" na 2) ny fehezanteny faharoa dia mamarana ny hevitr'ilay voalohany. DH: "ireo olombelona malemy dia tsy afaka ny handova ny fanjakan'Andriamanitra. Na ireo izay tena maty dia tsy handova ny fanjakana izay haharitra mandrakizay"

**nofo aman-drà**

Ireo monina ao amin'ny vatana izay voaheloka ho faty.

**handova**

Handray ny fampanantenana nomen'Andriamanitra an'ireo mpino toy ny hoe mandova fananana sy harena amin'ny olona tsirairay ao amin'ny fianakaviana.

**mety simba ... tsy mety simba**

"mety lo ... tsy mety lo." Jereo ny fomba nandikana ireo teny ireo ao amin'ny 15:42.

**fa hovaina avokoa isika rehetra**

DH: "Andriamanitra hanova antsika rehetra"

**1 Corinthians 15:52****Hiova isika**

"Andriamanitra hanova antsika"

**ao anatin'ny indray mipi-maso**

Izany dia hitranga haingana dia haingana tahaka ny olona iray izay mipi-maso.

**amin'ny trompetra farany**

"rehefa maneno ny trompetra farany"

**mety simba ... ity vatana mety simba ity ... tsy mety simba**

"amin'ny endrika iray izay tsy mety lo ... izany vatana izany dia mety lo ... tsy mety lo." Jereo ny

fandikana ny fehezanteny mitovy amin'ireo ao amin'ny 15:42.

**tsy maintsy hitafy**

Paoly dia miresaka ny fanaovan'Andriamanitra ny vatantsika mba tsy ho faty intsony toy ny hoe mampitafy fitafiana vaovao antsika Izy.

**1 Corinthians 15:54****tsy mety simba ity vatana mety simba ity**

"tsy mety lo izany vatana izany ... tsy mety lo." Jereo izay ao amin'ny 15:42.

**Ry fahafatesana, aiza ny fandresenao? Ry fahafatesana, aiza ny fanindronanao?**

Paoly dia milaza izany mba hanamavoana ny herin'ny fahafatesana izay efa resin'i Kristy. DH: "Ny fahafatesana dia tsy manam-pandresena. Ny fahafatesana dia tsy manana fanindronana."

**1 Corinthians 15:56****Ny ota no fanindron'ny fahafatesana**

Amin'ny alalan'ny fahotana no nandaharana antsika hiatrika ny fahafatesana, izany hoe ho faty.

**ny herin'ny ota dia ny lalàna**

Ny lalàn'Andriamanitra izay nampitainy tamin'i Mosesy dia mamaritra ny fahotana sy mampiseho antsika ny fomba nanotantsika teo anatrehan'Andriamanitra.

**manome antsika ny fandresena**

"nandresy ny fahafatesana ho antsika"

**1 Corinthians 15:58****Fampifandraisana ny foto-kevitra:**

Tian'i Paoly hahatsiaro ny fiovana, ny fitsanganan'ny vatana izay homen'Andriamanitra azy ireo ireo mpino rehefa miasa ho an'ny Tompo.

**miorena tsara ary aza miozongozona**

Oharin'i Paoly amin'ny hoe tsy afa-mihetsika ara-batana ny olona iray izay tsy mamela na inona na inona hanakana azy hanatanteraka ny fanapahan-keviny. DH: "manapaha hevitra"

**Miroboroboa mandrakariva amin'ny asan'ny Tompo**

Paoly dia miresaka ny ezaka izay natao tamin'ny fiasana ho an'ny Tompo toy ny hoe zavatra mivaingana izay azon'ny olona raisina. DH: "Miasà am-pahatokiana mandrakariva ho an'ny Tompo"

## Chapter 16

<sup>1</sup> Ary mahakasika ny fanangonam-bola ho an'ireo mpino, araka ny nanoroako lalana ny fiangonan'i Galatia, dia toy izany koa no tokony ataonareo. <sup>2</sup> Amin'ny andro voalohan'ny herinandro, dia tokony hanokana zavatra ny tsirairay aminareo ary hitahiry izany araka izay vitanareo. Manaova izany mba tsy hisian'ny fanangonam-bola rehefa tonga aho. <sup>3</sup> Rehefa tonga aho, na iza na iza ekenareo, dia alefako miaraka amin'ny taratasy mba hanolorako ny fanatitrareo ho an'i Jerosalema. <sup>4</sup> Raha toa ka mety amiko ihany koa ny mandeha, dia handeha hiaraka amiko izy ireo. <sup>5</sup> Fa ho avy any aminareo aho rehefa mandalo an'i Makedonia. Fa handalo an'i Makedonia aho. <sup>6</sup> Mety afaka hijanona miaraka aminareo aho na mandritra ny ririnina mihitsy aza, mba hahafahanareo manampy ahy amin'ny diako, na aiza na aiza alehako. <sup>7</sup> Fa tsy maniry ny hahita anareo mandritra ny fotoana fohy aho izao. Fa manantena ny hitoetra maharitraritra miaraka aminareo, raha avelan'ny Tompo. <sup>8</sup> Fa hijanona ao Efesaosy aho mandrapahatongan'ny Pentekosta, <sup>9</sup> fa efa varavarana malalaka no nisokatra ho ahy, ary misy fahavalo maro. <sup>10</sup> Ary rehefa tonga Timoty, dia ezaho mba tsy hatahotra izy miaraka aminareo, fa manao ny asan'ny Tompo izy, tahaka ny ataoko. <sup>11</sup> Aza avela hisy olona hanao tsinontsinona azy. Ampio izy amin'ny lalany amin'ny fiadanana, mba hafahany mankeo amiko. Fa manantena azy mba ho tonga hiaraka amin'ireo rahalahy aho. <sup>12</sup> Ary mahakasika an'i Apolosy rahalahintsika, dia nampirisika azy mafy aho mba hamangy anareo miaraka amin'ireo rahalahy. Fa mbola tsy vonona tanteraka ny ho avy izy izao. Na izany aza, ho tonga izy rehefa mety ny fotoana. <sup>13</sup> Miambena, mijoroa tsara amin'ny finoana, miasa tahaka ny lehilahy, mahereza. <sup>14</sup> Aoka ho atao am-pitiavana izay ataonao rehetra. <sup>15</sup> Fantatrareo ny ankohonan'i Stefanasy, fa izy ireo no niova fo voalohany tao Asaia, ary izy ireo nametraka ny tenan'izy ireo ho amin'ny fanompoana ireo mpino. Ary mamporisika anareo aho, ry rahalahy, <sup>16</sup> mba hanaiky ny olona toy izany sy amin'ny olona rehetra izay manampy amin'ny asa sy miasa miaraka aminay. <sup>17</sup> Mifaly amin'ny fahatongavan'i Stefanasy, Fortunatasy, ary Akaiosy aho. Nameno ny tsy naha-teo anareo izy ireo. <sup>18</sup> Fa namelombelona ny fanahiko sy ny anareo izy ireo. Ka noho izany, fantaro ny olona toy izany. <sup>19</sup> Ireo fiangonan'i Asia dia manao veloma anareo. Akila sy Pritsila dia manao veloma anareo ao amin'ny Tompo, miaraka amin'ny fiangonana izay ao amin'ny fonenan'izy ireo. <sup>20</sup> Ny rahalahy rehetra manao veloma anareo. Mifanaova veloma amin'ny oroka masina. <sup>21</sup> Izaho, Paoly, manoratra ity amin'ny tanako. <sup>22</sup> Raha misy olona tsy tia ny Tompo, enga anie mba ho voaozona izy. Ho tonga, ny Tompontosika! <sup>23</sup> Ho aminareo anie ny fahasoavan'ny Jesosy Tompo. <sup>24</sup> Ho aminareo rehetra ny fitiavako ao amin'i Jesosy Kristy. <sup>[1]</sup>

### Footnotes

16:24 <sup>[1]</sup>Fanamarihana: Ny dikan-teny taloha dia manampy hoe: "Amena." Fa ny vaovao maro hafa, ao anatin'izany ny ULB sy ny UDB, dia manala izany.

### 1 Corinthians 16:1

#### Fampifandraisana ny foto-kevitra:

Ao amin'ny fanamarihana ny famaranany, Paoly dia mampatsiahy ireo Korintiana mpino mba hanangona ny vola ho an'ireo mpino mila fanampiana any Jerosalema. Mampatsiahy azy ireo fa ho avy any amin'izy ireo Timoty alohan'ny handehanany any amin'i Paoly.

#### ho an'ireo mpino

Nanangona ny vola avy amin'ireo fiangonana ho an'ireo Jiosy Kristiana mahantra any Jerosalema sy Jodia i Paoly.

#### araka ny nanoroako lalana

"tahakan'ny nanomezako torolalana manokana"

#### hitahiry izany

Ireo mety ho dikany: 1) "avelao any an-trano izany" na 2) "avelao miaraka amin'ny fiangonana izany"

#### mba tsy hisian'ny fanangonam-bola rehefa tonga aho

"mba tsy ho voatery hanangona vola be ianareo rehefa miaraka aminareo aho"

### 1 Corinthians 16:3

#### na iza na iza ekenareo

Paoly dia miresaka amin'ny fiangonana mba hisafidy ny sasany amin'ny olon'izy ireo mba hakana ny fanomezan'izy ireo ho an'i Jerosalema. "na iza na iza safidinareo" na "ny olona izay voatondronareo"

**alefako miaraka amin'ny taratasy**

Ireo mety ho dikany: 1) "alefako miaraka amin'ny taratasy izay hosoratako" na 2) "Alefako miaraka amin'ny taratasy izay hosoratanareo."

**1 Corinthians 16:5****mba hahafahanareo manampy ahy amin'ny diako**

Izany dia midika fa mety hanome vola na zavatra hafa izay ilain'i Paoly izy ireo mba hahafahany izy sy ny vondron'ny asa fanompoany manohy ny dia.

**1 Corinthians 16:7****tsy maniry ny hahita anareo**

Paoly dia manambara fa maniry ny hamangy azy ireo mandritra ny fotoana lava izy aoriana ao, fa tsy fotoana fohy.

**Pentekosta**

Paoly dia hijanona any Efesosy mandrapahatongan'ny fety, izay atao isaky ny May na Jona, 50 andro aorian'ny Paka. Handeha hamakivaky an'i Makedonia izy, ary avy eo hiezaka ny ho tonga any Korinto mialohan'ny ririnina izay manomboka ny Novambra.

**varavarana malalaka no nisokatra**

Resahin'i Paoly toy ny hoe varavarana izay nosokafan'Andriamanitra mba hahafahany miditra amin'ny alalan'izany ny fahafahana nomen'Andriamanitra azy mba hahazo olona ho amin'ny filazantsara.

**1 Corinthians 16:10****ezaho mba tsy hatahotra izy miaraka aminareo**

"tandremo mba tsy hisy antony hatahorany miaraka aminareo"

**Aza avela hisy olona hanao tsinontsinona azy**

Satria Timoty dia tanora kokoa noho i Paoly, ka indraindray dia tsy mampiseho ny fanajana izay mendrika ny asa fanompoana ho an'ny filazantsara izy.

**Apolosy rahalahintsika**

Eto ny teny hoe: "antsika" dia maneho an'i Paoly izy ireo mpamaky ny bokiny.

**1 Corinthians 16:13****Miambena, mijoroa tsara amin'ny finoana, miasà tahaka ny lehilahy, mahereza**

Faritan'i Paoly toy ny hoe manome baiko efatra ho an'ny miaramila an'ady ny zavatra tiany ho ataon'ireo Korintiana. Ireo baiko efatra ireo dia saika mitovy dika ary ampiasaina mba ho fanamafisana.

**Miambena**

Resahin'i Paoly toy ny hoe mpiambina tanàna na tanim-boaloboka ny fahafantarana izay zavatra

mitranga. DH: "Mitandrema amin'izay hinoanareo" na "Mitandrema amin'ny loza"

**mijoroa tsara amin'ny finoana**

Resahin'i Paoly toy ny hoe miaramila tsy manaiky hilavo lefona rehefa tafihan'ny fahavalo ny olona manohy mino an'i Kristy araka ny fampianarany. Ireo mety ho dikany: 1) "minoa hatrany hatrany izay nampianarinay anareo" na 2) "mahatokia hatrany hatrany an'i Kristy"

**miasà tahaka ny lehilahy**

Ao anatin'ny fiaraha-monina izay niainan'i Paoly sy ny mpihaino azy, matetika ireo lehilahy dia mamelona ny fianakaviana amin'ny fanaovana asa mafy sy fiadiana amin'ny mpanafika. DH: "mandraisa andraikitra"

**Aoka ho atao am- pitiavana izay ataonao rehetra**

"ny zavatra rehetra izay hataonao dia tokony haneho amin'ny olona fa tianao izy ireo"

**1 Corinthians 16:15****Fampifandraisana ny foto-kevitra:**

Paoly dia manomboka mamarana ny taratasy sy manao veloma avy amin'ireo fiangonana hafa, ary koa avy amin'i Priska, Akila, ary Paoly izy tenany.

**ny ankohonan'i Stefanasy**

Stefanasy dia ilay iray tamin'ireo mpino voalohany tao amin'ny fiangonana Korinto.

**Asaia**

Anarana faritany Grika iray.

**1 Corinthians 16:17****Stefanasy, Fortinatasy, ary Akaiosy**

Ireo lehilahy ireo no mpino Korintiana voalohany na loholom-piangonana izay mpiara-miasa tamin'i Paoly.

**Stefanasy, Fortinatasy, ary Akaiosy**

Anaran-dehilahy ireo.

**Nameno ny tsy naha-teo anareo izy ireo**

"Izy ireo no nameno ny tsy naha-teo anareo."

**Fa namelombelona ny fanahiko**

Milaza i Paoly fa nahery nohon'ny famangian'izy ireo.

**1 Corinthians 16:19****fiangonana, Fiangonana**

Ao amin'ny Testamenta vaovao, ny teny hoe: "fiangonana" dia maneho ireo vondron'ny mpino an'i Jesosy izay mivory matetika mba hivavaka sy handre ny fitoriana ny tenin'Andriamanitra. Ny teny hoe: "Fiangonana" dia matetika maneho an'ireo Kristiana rehetra.

**Asia**

Tamin'ny andron'ny Baiboly, "Asia" dia anaran'ny faritanin'ny Fanjakana Romana. Any andrefan'ny firenena izay efa antsoina hoe Torkia ankehitriny.

**Akila**

Akila dia ilay Jiosy Kristiana avy amin'ny faritanin'i Ponto, ilay faritra any amin'ny morontsiraka atsimon'ny Ranomasina Mainty.

**Pritsila**

Pritsila sy Akila vadiny dia Jiosy Kristiana izay niasa niaraka tamin'i Paoly Apostoly tamin'ny asa misionera nataony.

**Tompo**

Ny teny hoe: "Tompo" dia hilazana ny olona izay manana ny fananana na fahefana amin'ny olona. Rehefa atao sora-baventy izany, dia fiantsoana hilazana an'Andriamanitra. (Marihina nefa fa rehefa ampiasaina toy ny endrika hiresahana olona na any amin'ny fanombohana fehezanteny dia afaka atao sora-baventy izany ary midika hoe: "tompo" na "andriamatoa."

**masina, fahamasinana**

Ny teny hoe: "masina" sy "fahamasinana" dia maneho ny toetran'Andriamanitra izay voatokana tanteraka ary misaraka amin'ny zavatra rehetra izay feno fahotana sy tsy tonga lafatra.

**oroka**

Ny oroka dia fihetsika iray izay hametrahan'ny olona iray ny molony amin'ny molotra na tarehin'olona iray hafa. Izany teny izany ihany koa dia afaka ampiasaina tsy ara-bakiteny.

**1 Corinthians 16:21**

**Iizaho, Paoly, manoratra ity amin'ny tanako**

Ataon'i Paoly mazava tsara fa ireo fampianarana ao amin'ity taratasy ity dia avy aminy, na dia ny iray amin'ireo mpiara-miasa aminy aza no manoratra izay lazain'i Paoly ao amin'ny ambin'ny taratasy. Ny tanan'i Paoly mihitsy no nanoratra ny ampahany farany.

**enga anie mba ho voaozona izy**

"enga anie Andriamanitra mba hanozona azy." Jereo ny fomba nandikana ny "voahozona" ao amin'ny 12:1.

## Book: 2 Corinthians

### 2 Corinthians

#### Chapter 1

<sup>1</sup> Paoly, apostoly iray an'i Kristy Jesosy tamin'ny sitrapon'Andriamanitra, sy Timoty rahalahintsika, ho an'ny fiangonan'Andriamanitra izay ao amin'ny Korinto, ary ho an'ireo mpino rehetra manerana ny faritry Akaia. <sup>2</sup> Ho aminareo anie ny fahasoavana ary ny fiadanana avy amin'Andriamanitra Raintsika sy Tompo Jesosy Kristy. <sup>3</sup> Ho deraina anie ny Andriamanitra sy Rain'ny Tompontsika Jesosy Kristy. Izy no Rain'ny famindram-po rehetra sy Andriamanitra ny fampiononana rehetra. <sup>4</sup> Andriamanitra dia mampionona antsika amin'ny fahoriantika rehetra, ka mba ahafahantsika mampionona ireo izay ao anaty fahoriana. Isika dia mampionona ireo hafa tahaka ny fampiononana izay nampiasan'Andriamanitra ampiononana antsika. <sup>5</sup> Fa tahaka ny hitomboan'ny fijalian'i Kristy nohon'ny aminay, no hitomboan'ny fampionona anay koa amin'ny alalan'i Kristy. <sup>6</sup> Fa raha nampahoriana izahay, izany dia ho an'ny fampiononana sy famonjena anareo. Ary raha mampiononana izahay, izany dia ho an'ny fampiononana anareo. Ny fampiononanareo dia mandaitra rehefa manam-paharetana hizara ireo fijaliana izay mitovy amin'ny fijalianay koa. <sup>7</sup> Fa ny fahatokisanay momba anareo dia azo antoka, satria izahay dia mahafantatra fa ianareo koa dia mizara ireo fijaliana, ianareo koa dia mizara fampiononana. <sup>8</sup> Fa tsy tianay ianareo tsy ahafantatra, ry rahalahy, ny amin'ireo olana nanjo anay tany Asia. Izahay dia novesarina tanteraka mihoatran'izay tokony ho zakanay, betsaka loatra ka tsy nanantena ny hiaina ela intsony izahay. <sup>9</sup> Teo aminay tokoa ny fanamelohana ho faty. Fa izany no nahatonga anay tsy hametraka ny tokinay eo amin'ny tenanay ihany, fa kosa amin'Andriamanitra izay mampitsangana ny maty. <sup>10</sup> Nanavotra anay tamin'ny loza mahafaty tahaka izany Izy, ary mbola hanavotra indray. Izahay dia nametraka ny tokinay taminy fa mbola hanafaka anay indray Izy. <sup>11</sup> Izy dia hanao izany satria ianareo koa dia manampy anay amin'ny alalan'ny vavakareo. Ary maro avy eo no hanome fisaorana amin'ny anaranay noho ny tombom-pahasoavana nomena anay tamin'ny alalan'ireo vavaka ny maro. <sup>12</sup> Izahay dia mirehareha amin'izao: fijoroana vavolombelona ny amin'ny feon'ny fieritreretany. Fa tamin'ny fikasana madio sy fahatsoram-po izay avy amin'Andriamanitra izay nitondranay ny tenanay ao amin'izao tontolo izao. Izahay dia nahavita izany rehetra izany ary ny ankabeazany niaraka taminareo—tsy tamin'ny fahendren'izao tontolo izao, fa tamin'ny fahasoavan'Andriamanitra. <sup>13</sup> Izahay dia tsy nanoratra zavatra tsy ho voavaky na ho azonareo. Izaho dia manantena fa, <sup>14</sup> satria ianareo nahazo ny momba anay amin'ny ampahany, izahay dia ho anton'ny rehaharehanareo amin'ny andron'ny Tompontsika Jesosy, tahaka anareo ho antony hireharehanay. <sup>15</sup> Satria natoky ny momba izany aho, dia te ho any aminareo aloha, mba hahafahanareo mahazo tombony amin'ny fitsidihana roa. <sup>16</sup> Niomana ny hitsidika anareo rehefa teny amin'ny lalako ho any Makedonia aho. Ary avy eo dia mbola naniry hitsidika anareo indray aho tamin'ny diako avy any Makedonia, ary ny mba hanateranareo ahy teny amin'ny lalako ho any Jodia ay eo. <sup>17</sup> Rehefa nieritreritra toy izany aho, nialalasa ve aho? Nanomana ireo zavatra ireo araka ny nofo ve aho, mba itenenako "Eny, eny" sy "Tsia, tsia" amin'ny fotoana iray ihany? <sup>18</sup> Fa satria Andriamanitra dia mahatoky, isika dia tsy afaka ny hiteny na "Eny" na "Tsia." <sup>19</sup> Fa ny Zanak'Andriamanitra, Jesosy Kristy, izay nitorian'i Sylvanosy, Timoty ary izaho taminareo, dia tsy "Eny" na "Tsia." fa Izy dia niteny foana hoe "Eny." <sup>20</sup> Satria ny fampanantenan'Andriamanitra rehetra dia "Eny" avokoa ao aminy. Ka amin'ny alalany koa isika dia hiteny hoe "Amena" ho an'ny voninahitr'Andriamanitra. <sup>21</sup> Ary Andriamanitra izay manamafy anay aminareo ao amin'i Kristy, ary Izy no naniraka antsika. <sup>22</sup> Izy dia nanisy tomo-kase tamintsika ary nanome ny Fanahy ho ao am-pontsika ho antok'izay mbola ho omeny antsika ao aoriana. <sup>23</sup> Fa niantso an'Andriamanitra aho, hijoro vavolombelona ho ahy izay antony tsy nahatongavako tao Korinto mba hamindrako fo aminareo. <sup>24</sup> Izany dia tsy sanatria noho izahay miezaka ny mamehy izay tokony ho finoanareo. Fa kosa, izahay dia miara-miasa aminareo amin'ny fifalianareo, satria ianareo mijoro ao amin'ny finoanareo.

## 2 Corinthians 1:1

### Fampifandraisana ny foto-kevitra:

Aorian'ny fiarahabana'i Paoly ny fiangonana any Korinto, dia manoratra momba ny fijaliana sy fampiononana tamin'ny alalan'i Jesosy Kristy izy. Timoty dia niaraka taminy koa.

### Fampahafantarana amin'ny ankapobeny:

Ny teny hoe "ianareo" rehetra amin'ity taratasy ity dia manondro ny olona ao amin'ny fiangoanana ao Korinto ary ny Kristianina sisa tao amin'izany faritra izany. Mety ho i Timoty no manoratra amin'ny taratasy ireo teny izay lazain'i Paoly.

### Paoly...an'ny fiangonan'Andriamanitra izay ao amin'ny Korinto

Ny fiteninao dia mety hanana ny fombany manokana hanampidirana ny mpanoratra ny taratasy ary ny mpamaky izany. DH: "Izaho, Paoly .... manoratra ity taratasy ity ho anareo, ny fiangonan'Andriamanitra izay any Korinto"

### Timoty rahalahintsika

Izany dia manondro an'i Paoly sy ireo Korintiana nahafantatra an'i Timoty ary nanao azy ho rahalahy ara-panahin'izy ireo.

### Akaia

Izany dia anaran'ilay faritany Romana ao amin'ny ilany antsimon'ny Gresy ankehitriny.

### Ho aminareo anie ny fahasovana ary ny fiadanana

Izany dia fiarahabana iombonana izay ampiasain'i Paoly ao amin'ireo taratasiny.JJL

## 2 Corinthians 1:3

### Ho deraina anie ny Andriamanitra sy Rain'ny Tompontsika Jesosy Kristy

Azo atao hoe DH: "Enga anie isika hidera an'Andriamanitra hatrany ary ilay Tompontsika Jesosy Kristy"

### ny Andriamanitra sy Ray

"Andriamanitra, ilay Raintsika"

### Rain'ny famindram-po rehetra sy Andriamanitra ny fampiononana rehetra

Ireo fehezanteny roa ireo dia manambara hevitra mitovy amin'ny fomba roa samihafa. Ireo fehezanteny roa ireo dia milaza an'Andriamanitra.

### Rain'ny famindram-po rehetra sy Andriamanitra ny fampiononana rehetra

Ireo mety ho dikany 1) ny teny hoe "famindram-po" sy "fampiononana rehetra" dia maneho ny toetran'ny "Ray" sy "Andriamanitra" na 2) ny teny hoe "Ray" na "Andriamanitra" dia maneho ilay iray izay loharanon'ny "famindram-po" sy "fampiononana rehetra."

**mampionona antsika amin'ny fahoriantika rehetra**  
Eto dia tafiditra ao amin'ny hoe "isika" sy "antsika" ireo Korintiana.

## 2 Corinthians 1:5

### Fa tahaka ny hitomboan'ny fijalian'i Kristy nohon'ny amintsika

Resahin'i Paoly toy ny hoe zavatra izay afaka mitombo isa ny fijalian'i Kristy. DH: "Fa tahaka an'Andriamanitra izay nijaly mafy no ny amintsika"

### hitomboan'ny fijalian'i Kristy

Ireo mety ho dikany dia 1) izany dia manambara ny fijaliana izay niaina'i Paoly sy Timoty satria nitony ny hafatra momba an'i Kristy izy ireo na 2) izany dia manambara ny fijaliana izay niainan'i Kristy ho azy ireo.

### hitomboan'ny fampionona anay

Resahin'i Paoly toy ny hoe zavatra afaka mitombo habe ny fampiononana.

### Fa raha nampahoriana izahay

Eto ny teny hoe: "isika" dia manondro an'i Paoly sy Timothy, fa tsy ireo Korintiana. Izany dia afaka lazaina amin'ny endrika tso-drafitra. DH: "Fa raha nampahory antsika ny olona"

### Ny fampiononareo dia mandaitra

"ianareo dia miaina fampiononana mandaitra"

## 2 Corinthians 1:8

### tsy tianay ianareo tsy ahafantatra

Azo adika hoe DH: "tianay ianareo ahafantatra"

### Izahay dia novesarina tanteraka mihoatra an'izay tokony ho zakanay

I Paoly sy Timothy dia manambara ny fihetseham-peno fahakivian'izy ireo toy lanja mavesatra izay tsy maintsy zakain'izy ireo.

### Izahay dia novesarina tanteraka

Ny teny hoe: "novesarina" dia manambara ny fahatsapana fahakiviana. Azo adika hoe DH: "ireo olona izay niainanay dia nanorotro anay tanteraka" na "Tao anatin'ny fahakiviana tanteraka izahay."

### Teo aminay tokoa ny fanamelohana ho faty

I Paoly sy Timothy dia mampitaha ny fahakivian'izy ireo amin'ny olona voaheloka ho faty. DH: "tao anatin'ny fahakiviana tahaka ny olona izay voaheloka ho faty izahay"

### fa kosa amin'Andriamanitra

Ny teny hoe: " hametraka ny tokinay" dia tsy nampidirina tato amin'ity fehezanteny ity. DH: "fa kosa, mametraka ny tokinay amin'Andriamanitra izahay"

### izay mampitsangana ny maty

"izay nanangana ireo maty"

**tamin'ny loza mahafaty**

Ampitahain'i Paoly amin'ny loza mahatsiaravina na loza mahafaty ny fahakiviana vokatry ny olana nianjady tamin'izy ireo. DH: "fahadisoampanantenana"

**2 Corinthians 1:11**

**Izy dia hanao izany satria ianareo koa dia manampy anay**  
"Andriamanitra dia hamonjy antsika amin'ny loza, tahaka anareo, olon'ny fiangonan'ny Korinto, izay manampy anay ihany koa"

**ny tombom-pahasoavana nomena anay**

Azo adika hoe DH: "ilay tombom-pahasoavana izay nomen'Andriamanitra anay"

**2 Corinthians 1:12****Izahay dia mirehareha amin'izao... anton'ny reharehanareo**

Ny teny hoe "mirehareha" eto dia ampiasaina amin'ny endrika tsara anehoana fahafaham-po sy fifaliana lehibe nohon'ny amin'ny zavatra iray.

**vavolombelona ny amin'ny feon'ny fieritreretany**

Ny hevitr'i Paoly sy Timoty momban'ny asan'izy ireo manokana dia mijoro ho vavolombelona fa izy ireo dia nanana fitondran-tena izay ankasitrahana'Andriamanitra.

**tsy tamin'ny fahendren'izao tontolo izao**

Eto ny teny hoe: "izao tontolo izao" dia milaza ireo mampiavaka ny olona eo amin'ny fiarahamonina izay tsy matoky an'Andriamanitra. DH: "tsy araka ny fahendren'ny olona"

**Izahay dia tsy nanoratra zavatra tsy ho voavaky na ho azonareo**

Azo adika hoe DH: "Ianareo dia afaka mamaky sy mahazo izay rehetra voasoratra ho anareo"

**2 Corinthians 1:15****Fampifandraisana ny foto-kevitra:**

I Paoly dia manazava anton'ny fiandrasany fatratra ny hahita ireo mpino Korintiana taorian'ny taratasiny voalohany.

**Fampahafantarana amin'ny ankapobeny:**

I Paoly dia nanoratra taratasy 3 farafahakeliny ho an'ireo Korintiana. Taratasy 2 tany Korinto ihany no voarakitra ao amin'ny Baiboly.

**Satria izaho dia natoky ny momba izany**

Ny teny hoe "izany" dia milaza ny fanehoan-kevitra nataon'i Paoly teo aloha momba an'ireo Korintiana.

**mba hahafahanareo mahazo tombony amin'ny fitsidihana roa**

"mba hahazoanareo tombony amin'ny fitsidihako anareo indroa miantaona"

**hanatitra ahy eny amin'ny lalako ho any Jodia**

"hiaraka amiko eny an-dalana makany any Jodia"

**2 Corinthians 1:17****nisalasala ve aho?**

Mampiasa izany fanontaniana izany i Paoly mba hanamafisana ny fanapaha-keviny ny hitsidika ireo Korintiana. Ilay valinteny izay nantenaina tamin'ny fanontaniana dia tsia. DH: "tsy nisalasala aho" na "Natoky tamin'ny fanapahan-kevitra aho"

**Nanomana ireo zavatra ireo araka ny nofo ve aho...amin'ny fotoana iray ihany?**

Mampiasa izany fanontaniana izany i Paoly mba hanamafisany fa ny fikasany hamangy ireo Korintiana dia tena matotra. DH: "Tsy nanomana ireo zavatra ireo aho araka ny nofo aho ... amin'ny fotoana iray ihany?"

**mba itenenako "Eny, eny" sy "Tsia, tsia" amin'ny fotoana iray ihany**

Izany dia midika fa i Paoly dia tsy nilaza hoe sady hitsidika no sady tsy hitsidika. Ireo teny hoe: "eny" na "tsia" dia naverimberina mba hanamafisana . DH: "mba hitenenako 'eny, dia tena hitsidika tokoa aho,' ary 'tsia, tsy hitsidika mihitsy aho' amin'ny fotoana iray ihany"

**2 Corinthians 1:19****Fa ny zanak'Andriamanitra... dia tsy "Eny" na "Tsia."Fa kosa, Izy dia niteny foana hoe "Eny."**

Jesosy nilaza hoe "Eny" mikasika ny fampanantenan'Andriamanitra, izay midika fa nanome antoka Izy fa marina izany. DH: "Fa ny zanaka'Andriamanitra... dia tsy milaza hoe "Eny" sady "Tsia" mahakasika ireo fampanantenan'Andriamanitra. Fa kosa, izy dia milaza "Eny" hatrany.

**Zanak'Andriamanitra**

Izany dia fiantsoana izay manan-danja ho an'i Jesosy izay mamaritra ny fifandraisany amin'Andriamanitra.

**ny fampanantenan'Andriamanitra rehetra dia "Eny" avokoa ao aminy**

Izany dia midika fa i Jesosy dia manome antoka ny amin'ireo fampanantenan'Andriamanitra rehetra. DH: "ny fampanantenan'Andriamanitra dia azo antoka ao amin'ny Jesosy Kristy"

**"Eny" avokoa ao aminy... amin'ny alalany koa isika dia hiteny**

Ny teny hoe "amin'ny" dia manondro an'i Jesosy Kristy.

**2 Corinthians 1:21****Andriamanitra izay manamafy anay aminareo**

Ireo mety ho dikany dia 1) "Andriamanitra manamafy ny fifandraisantsika amin'ny tsirairay"

satria ao amin'i Kristy isika" na 2) "Andriamanitra izay manamafy ny fifandraisanay sy fifandriasanareo amin'i Kristy."

**Izy no naniraka antsika**

Ireo mety ho dikany 1) "izy no naniraka antsika mba hitory ny filazan-tsara" na 2) "nosorany isika mba ho vahoakany."

**Izy dia nanisy tombo-kase tamintsika**

Izany dia midika fa Andriamanitra nanisy marika an'ireo mpino ho fananany manokana. DH: "Izy no nanisy marika antsika ho fananany manokana"

**nanome ny Fanahy ho ao am-pontsika**

Eto ny teny hoe "fo" dia ilazana ny ampahany lalina anatin'ny olona. DH: "nanome ny Fanahy mba ho velona ao amintsika tsirairay"

**ny Fanahy ... ho antok'izay**

Ny Fanahy dia resahina toy ny hoe fanonerana ampahany amin'ny fiainana mandrakizay.

**2 Corinthians 1:23**

**Fa niantso an'Andriamanitra aho hijoro vavolombelona ho ahy**

Ny fehezanteny hoe "mijoro vavolombelona" dia entina ilazana olona iray milaza izay efa hitany na norenesiny mba handaminana ady. DH: "Mangataka amin'Andriamanitra aho mba hampiseho fa marina izay lazaiko"

**mba hamindrako fo aminareo**

"mba tsy hampijaly anareo intsony aho"

**izahay dia miara-miasa aminareo amin'ny fifalianareo**

"izahay dia miara-miasa aminareo mba hahazoanareo fifaliana"

**mijoro ao amin'ny finoanareo**

Ny teny hoe "mijoro" dia afaka maneho zavatra iray izay tsy miova. DH: "mijoroa tsara amin'ny finoanareo"

## Chapter 2

<sup>1</sup> Fa nanapa-kevitra ny tsy anantona anareo indray ny tenako amin'ny fotoam-pangirifiriana. <sup>2</sup> Raha niteraka alahelo anareo aho, iza no afaka mampifaly ahy akoatran'ilay iray izay noratraiko ihany? <sup>3</sup> Nanoratra aho tahaka ny nataoko mba tsy ho voatran'ireo izay tokony nampifaly ahy rehefa tonga tany aminareo. Izaho dia manana fahatokisana ny aminareo rehetra fa ny fifaliako dia fifaliana mitovy amin'ny anareo rehetra. <sup>4</sup> Fa nanoratra ho anareo aho avy amin'ny fahoriana lehibe, miaraka amin'ny fangirifirin'ny fo, ary miaraka amin'ny ranomaso be. Tsy te ampalahelo anareo aho. Fa kosa, te hampahafantatra anareo ny alalin'ny fitiavana izay ananako ho anareo. <sup>5</sup> Raha nisy olona niteraka alahelo, tsy niteraka izany tamiko ihany izy, fa amin'ny endrika hafa—tsy hanitarana loatra izany—aminareo rehetra. <sup>6</sup> Ampy ny fanasaziana nataon'ny maro an'isa io olona io. <sup>7</sup> Ka ankehitriny raha tokony ho fanasaziana, ianareo dia tokony hamela heloka sy hampionona azy. Ataovy izany mba tsy handifotra azy amin'ny alahelo be loatra. <sup>8</sup> Noho izany mankahery anareo aho mba hanamafy ampahibe-maso ny fitiavanareo Azy. <sup>9</sup> Izany no antony nanoratako, amin'izay mba mety hitsapako anareo ary ahafantarako na mankatoa amin'ny zava-drehetra ianareo. <sup>10</sup> Raha mamela olona ianareo, mamela izany olona izany koa aho. Izay navelako—raha namela ny zava-drehetra aho—izany famelana izany dia fitiavana anareo amin'ny fanatrehan'i Kristy. <sup>11</sup> Izany dia mba tsy hamitahan'ny Satana anay. Satria izahay dia mahafantatra ireo drafiny. <sup>12</sup> Nisokatra ho ahy ny varavarana tamin'ny Tompo rehefa tonga tao amin'ny tanàn-dehibe an'i Troasy nitory ny filazantsara an'i Kristy tany. <sup>13</sup> Na izany aza, tsy nanana fiadanan-tsaina aho, satria tsy nahita ny rahalahiko Titosy tany. Araka izany, nandao izy ireo aho ary nandeha niverina tany Makedonia. <sup>14</sup> Fa fisaorana anie ho an'Andriamanitra, izay ao amin'i Kristy mitarika anay mandrakariva ao amin'ny fandresena. Amin'ny alalantsika dia haeliny na aiza na aiza ny hanitra mamin'ny fahalalana azy. <sup>15</sup> Fa izahay dia hanitra mamin'i Kristy an'Andriamanitra, na teo amin'ireo izay novonjena sy teo amin'ireo izay ho faty. <sup>16</sup> Ho an'ny olona izay ho faty, izany dia hanitra avy amin'ny fahafatesana ho amin'ny fahafatesana. Ho an'ireo sasany izay novonjena, dia hanitra avy amin'ny fiainana ao amin'ny fiainana. Iza no mendrika amin'ireo zavatra ireo? <sup>17</sup> Fa izahay dia tsy mitovy amin'ireo olona maro izay mivarotra ny tenin'Andriamanitra mba ahazoana tombony. Fa kosa, amin'ny fahadiovam-po, no hiresahanay amin'i Kristy, satria nalefa avy amin'Andriamanitra izahay, tao amin'ny fahitan'Andriamanitra.

### 2 Corinthians 2:1

#### Fampifandraisana ny foto-kevitra:

Noho ny fitiavany lehibe azy ireo, dia ataon'i Paoly ho mazava fa ny fananarany tao amin'ny taratasiny voalohany ho azy ireo (ilay fananarana momba ny faneken'izy ireo ny fahotan'ny fahalotoam-pitondrantena) dia naharary azy sy narary tamin'ireo olom-piangonana tao Korinto sy ireo lehilahy rasty.

#### nanapa-kevitra...ny tenako

"Nandray fanapahan-kevitra aho"

#### amin'ny fotoam-pangirifiriana

"amin'ny tranangan-javatra izay mahatonga fangirifiriana aminao"

**Raha niteraka alahelo anareo aho, iza no afaka mampifaly ahy akoatran'ilay iray izay noratraiko ihany?**  
Mampiasa izany fanontaniana tsy fampsainana izany i Paoly mba hanamafisana fa na izy na izy ireo dia tsy hahazo tombony raha hahatonga azy ireo hijaly ny fahatongavany any amin'izy ireo. DH: "Raha niteraka alahelo ho anareo aho, ny olona izay afaka mampionona ahy dia izay olona nampahoriko indrindra ihany"

#### ilay iray izay noratraiko ihany

Azo atao hoe DH: "ilay iray izay tena nampahoriko"

### 2 Corinthians 2:3

#### Nanoratra aho tahaka ny nataoko

Izany dia manambara taratasy iray hafa izay nosoratan'i Paoly tamin'ireo Korintiana Kristina izay tsy misy intsony. DH: "Nanoratra aho tahaka ny nataoko tamin'ny taratasy teo aloha"

#### mba tsy ho voatran'ireo izay tokony nampifaly ahy

I Paoly dia miresaka momban'ny fitondran-tenan'ireo Korintiana sasatsany izay nahatonga azy nanaintaina ara-panahy. Azo atao hoe DH: "mba tsy handratra ahy ireo izay tokony nampifaly ahy"

#### fifaliako dia fifaliana mitovy amin'ny anareo rehetra

"Izay manome fifaliana anareo no manome fifaliana ahy ihany koa"

#### amin'ny fahoriana lehibe

Eto ny teny hoe: "fahoriana" dia milaza ny fanaintainana ara-panahy.

#### miaraka amin'ny fangirifirin'ny fo

Eto ny teny hoe: "fo" dia milaza ny toerana misy ny fihetseham-po. DH: "miaraka amin'ny alahelo mafy"

**amin'ny ranomaso be**  
"fitomaniam-be"

## 2 Corinthians 2:5

**amin'ny endrika hafa**  
"amin'ny lafiny iray"

**tsy hanitarana loatra izany**  
Ireo mety ho dikany 1)" tsy te hiteny izany am-pahasiahana aho" na 2) "tsy te hanitatra aho."

**Ampy ny fanasaziana nataon'ny maro an'isa io olona io**  
Ny teny hoe "fanasaziana" dia afaka havadika amin'ny fampiasana matoanteny. DH: "ny fomba nanasazin'ireo maro an'isa dia efa ampy"

**mba tsy handifotra azy amin'ny alahelo be loatra**  
Izany dia midika fananana fihetseham-po lehibe vokatry ny alahelo tafahoatra. DH: "tsy hoe difotry ny alahelo be loatra"

## 2 Corinthians 2:8

**Fampifandraisana ny foto-kevitra:**  
I Paoly dia mampahery ny fiangonana any Korinto mba hampiseho fitiavana ary hamela ireo izay nofaizin'izy ireo. Manoratra fa, izy ihany koa, dia efa namela azy.

**mba hanamafy ampahibe-maso ny fitiavanareo Azy**  
Izany dia midika fa tokony hanamafy ny fitiavan'izy ireo an'izany lehilahy izany eo anatrehan'ireo mpino rehetra izy ireo.

**mankatoa amin'ny zava-drehetra ianareo**  
Ireo mety ho dikany dia 1) "mankatoa an'Andriamanitra ianareo amin'ny zavatra rehetra" na 2) "ianareo dia mankatoa ny zavatra rehetra izay nampianariko anareo"

## 2 Corinthians 2:10

**izany famelana izany dia fitiavana anareo**  
Azo adika hoe: "Izaho namela ny helokareo noho ianareo"

**famelana izany dia fitiavana anareo**  
Ireo mety ho dikany dia 1) "voavela tamin'ny fitiavako anareo ianareo" na 2) "voavela ho amin'ny tombontsoa anareo"

**Satria izahay dia mahafantatra ireo drafiny**  
DH: "fa isika mahalala ny fikasany tsara"

## 2 Corinthians 2:12

**Fampifandraisana ny foto-kevitra :**  
I Paoly dia mankahery ireo mpino ao Korinto filazana amin'izy ireo ny fahafahana izay hananany mba hitoriana ny filazantsara any Troasy sy Makedonia.

**Nisokatra ho ahy ny varavarana tamin'ny Tompo ... nitory ny filazantsara**  
I Paoly dia miresaka momba ny fahafahany mitory ny filazantsara toy ny hoe varavarana izay azony hidirana. DH: "Nanokatra varavarana ho ahy ny Tompo... mba hitory ny filazanatsara" na "Ny Tompo nanome fahafahana ho ahy ... hitory ny filazantsara"

**tsy nanana fiadanan-tsaina aho**  
"Niady saina aho" na "nanahy aho"

**ny rahalahiko Titosy**  
I Paoly dia miresaka amin'i Titosy toy ny amin'ny ny rahalahany ara-panahy.

**nandao azy ireo aho**  
" ka nandao ireo olona any Troasy aho"

## 2 Corinthians 2:14

**'Andriamanitra, izay ao amin'i Kristy mitarika anay mandrakariva ao amin'ny fandresena**  
Resahin'i Paoly toy ny hoe jeneraly mpandresy izay mitarika ny matsom-pandresena Andriamanitra, ary ny tenany sy ireo mpiara-miasa aminy dia mandray anjara amin'izany matso izany. Ireo mety ho dikany dia 1)"Andriamanitra, izay ao amin'i Kristy mandrakariva dia mahatonga antsika hanan-jara amin'ny fandreseny mandrakariva" na 2) "'Andriamanitra, izay ao amin'i Kristy dia mitarika antsika mandrakariva amin'ny fandresena tahaka ireo izay nahazahoany fandresena"

**Amin'ny alalanay haeliny na aiza na aiza ny hanitra mamin'ny fahalalana azy.**  
Resain'i Paoly toy ny hoe ditin-kazo izay manana fofona mahafinaritra ny fahalalan'i Kristy. DH: "Izy no mahatonga ny fahalalan'i Kristy hiely amin'ny olona rehetra izay mandre anay, tahaka ny fameroveron'ny ditin-kazo manitra mirehitra izay miparitaka amin'ny olona rehetra manakaiky an'izany"

**na aiza na aiza**  
"na aiza na aiza alehanay"

**isika dia hanitra mamin'i Kristy an'Andriamanitra,**  
Resahin'i Paoly toy ny hoe fanatitra dorana izany izay omen'ny olona an'Andriamanitra ny asa fanompoany.

**hanitra mamin'i Kristy**  
Ireo mety ho dikany 1) "ilay hanitra mamy izay fahalalan'i Kristy" na 2) "ilay hanitra mamy izay atolotr'i Kristy"

**'ireo izay novonjena**  
Azo adika hoe DH: "Ireo izay voavonjin'Andriamanitra"

## 2 Corinthians 2:16

### **izany dia hanitra**

"Ny fahalalan'Andriamanitra dia hanitra." Izany dia manambara ny ao amin'ny 2:14, ahitana an'i Paoly miresaka ny amin'ny fahalalana an'i Kristy toy ny hoe ditin-kazo manitra izay manana fofona mahafinaritra.

### **hanitra avy amin'ny fahafatesana ho amin'ny fahafatesana**

Ireo mety ho dikany dia 1) ny teny hoe "fahafatesana" dia miverimberina mba ho fanatintranterana ary io fehezanteny io dia midika hoe: "hanitra mahatonga fahafatesana" na 2) "Hanitry ny fahafatesana izay mahafaty ny olona"

### **Ho an'ireo sasany izay novonjena**

Azo atao hoe DH: "Ireo izay vonjen'Andriamanitra"

### **hanitra avy amin'ny fiainana ao amin'ny fiainana**

Ireo mety ho dikany dia 1) ny teny hoe "fiainana" dia miverimberina mba ho fanatintranterana, ary io fehezanteny io midika hoe: "hanitra izay manome

ny fiainana" na 2) "hanitry ny fiainana izay manome aina ho an'ny olona"

### **Iza no mendrika amin'ireo zavatra ireo?**

Mampiasa izany fanotaniana izany i Paoly mba hanindriana fa tsy misy olona mendrika hanao ny asa fanompoana izay nantsoin'Andriamanitra hataon'izy ireo. DH: "Tsy misy olona mendrika ireo zavatra ireo"

### **iresahanay amin'i Kristy**

"miresaka toy ny olona izay tafaray amin'i Kristy izahay" na "miresaka miaraka amin'ny fahefan'i Kristy izahay"

### **satria nalefa avy amin'Andriamanitra izahay**

Azo atao hoe DH: "tahaka ny olona izay nirahin'Andriamanitra"

### **tao amin'ny fahitan'Andriamanitra**

I Paoly sy ireo mpiara-miasa aminy dia mitory ny filazantsara miaraka amin'ny fahafantarana fa mijery azy ireo Andriamintra. DH: "miteny eo anatrehan'Andriamanitra izahay"

## Chapter 3

<sup>1</sup> Hanomboka hidera-tena indray ve izahay? Izahay dia tsy mila ireo taratasy fanamarianana aminareo na avy aminareo, toy ny olona sasany, sa tsy izany? <sup>2</sup> Ny tenanareo no taratasy fanamariananay, izay voasoratra ao am-pontsika, izay fantatra ary vakian'ny olona rehetra. <sup>3</sup> Ianareo dia maneho fa taratasy fanambarana avy amin'i Kristy, izay natolontsika. Izany dia tsy voasoratra tamin'ny ranomainty fa tamin'ny Fanahin'ilay Andriamanitra velona. Izany dia tsy voasoratra teo amin'ny takela-bato, fa teo amin'ny takelaky ny fon'ny olombelona. <sup>4</sup> Ary izany no toky izay ananantsika eo anatrehan'Andriamanitra amin'ny alalan'i Kristy. <sup>5</sup> Isika dia tsy mahefa amin'ny tenantsika mba handray na inona na inona izay avy amintsika. Fa kosa, ny fahefantsika dia avy amin'Andriamanitra. <sup>6</sup> Andriamanitra no nanao antsika mba ho mpanompon'ny fanekena vaovao. Izany dia fanekena tsy avy amin'ny soratra fa an'ny Fanahy. Fa ny soratra mamono, ary ny Fanahy manome aina. <sup>7</sup> Ary ny asa izay niteraka fahafatesana - dia voasoratra teo ambonin'ny vato - dia tonga tamim-boninahitra lehibe ka ny vahoakan'Israely dia tsy afaka nibanjina ny tavan'i Mosesy. Izany dia noho ny voninahitry ny tavany, ny voninahitra izay nihalevona. <sup>8</sup> Ho voninahitra lehibe toy ny ahoana ny asa izay ataon'ny Fanahy? <sup>9</sup> Fa raha nanana voninahitra ny asan'ny fanamelohana, dia ho toy ny ahoana ny fitomboan'ny voninahitry ny asan'ny fahamarinana! <sup>10</sup> Satria tokoa, izay nomena voninahitra indray mandeha dia tsy hanam-boninahitra intsony amin'izany fomba izany, noho ny voninahitra izay mampitombo izany. <sup>11</sup> Fa raha izay nandalo fotsiny no nanana voninahitra, dia tsy hanana voninahitra mihoatra noho izany ve izay maharitra! <sup>12</sup> Satria manana toky tahaka izany isika, dia sahy tokoa. <sup>13</sup> Isika dia tsy tahaka an'i Mosesy, izay nanarona ny tavany tamin'ny voaly, mba tsy hahafahan'ny vahoakan'Israely mijery azy mivantana amin'ny fiakaran'ny voninahitra izay nandalo ihany. <sup>14</sup> Fa ny sain'izy ireo dia donto. Na dia mandrak'anketritry izany voaly izany dia mbola mijanona eo amin'ny famakiana ny fanekena taloha. Tsy misokatra izany, satria ao amin'i Kristy ihany izany no esorina. <sup>15</sup> Nefa na dia ankehitriny aza, na rahoviana na rahoviana no vakiana ny lalàn'i Mosesy, dia manarona ny fon'izy ireo ny voaly. <sup>16</sup> Nefa raha mitodika amin'ny Tompo ny olona, dia esorina ny voaly. <sup>17</sup> Ary ny Tompo dia Fanahy. Izay misy ny Fanahin'ny Tompo, dia misy fahafahana. <sup>18</sup> Ary isika rehetra, tsy misarom-boaly, dia mahita ny voninahitry ny Tompo. Isika dia efa voavoa ho ao amin'ny voninahitra mitovy izay avy amin'ny voninahitra ho amin'ny voninahitra, izay avy amin'ny Tompo, izay tsy iza fa ny Fanahy.

### 2 Corinthians 3:1

#### Fampifandraisana ny foto-kevitra:

Mampatsiahy azy ireo i Paoly fa tsy mirehareha izy amin'ny fitenenana azy ireo ny momba izay zavatra vitany tamin'ny alalan'i Kristy.

#### Isika ve hanomboka hidera ny tenantsika indray?

Mampiasa izany fanotiana izany i Paoly mba hanindriana fa tsy mirehareha amin'ny tenany izy ireo. DH: "tsy manomboka midera-tena indray izahay"

#### Isika dia tsy mila ireo taratasy fanamarinana ho anareo na avy aminareo, toy ny olona sasany, sa tsy izany?

Milaza izany i Paoly mba hanehoany fa ireo Korintiana dia efa mahafantatra ny momba ny lazan'i Paoly sy Timoty. DH: "Tsy mila taratasy fanamarinana aminareo na avy aminareo izahay, tahaka ny ataon'ny olona sasany"

#### taratasy fanamarinana

Izany dia taratasy izay soratan'ny olona mba hampidirana sy hanomezana azy ireo fankatoavan'ny olon-kafa.

#### Ny tenanareo no taratasy fanamarinanay

Resahin'i Paoly toy ny hoe taratasy fanamarinana ireo Korintiana. Ny fahatongavan'izy ireo ho mpino no manamariana ny asa fanompoan'i Paoly amin'ny hafa. DH: "ny tenanareo dia toy ny taratasy fanamarinana"

#### voasoratra ao am-pontsika

Eto ny teny hoe "fontika" dia manambara ny hevitr'izy ireo sy ny fihetsem-pon'izy ireo. Ireo mety ho dikany dia 1) azon'i Paoly sy ireo miara-miasa aminy antoka fa ireo Korintiana no taratasy fanamarinana ho azy ireo na 2) I Paoly sy ireo mpiara miasa aminy dia tena miahy ny amin'ireo Korintiana.

#### voasoratra ao am-pontsika

Azo ampidirina ho lazaina ao amin'izany i "Kristy." DH: "Izay nosoratan'i Kristy tao am-pontsika"

#### izay fantatra ary vakian'ny olona rehetra

Azo adika hoe DH: "Izay afaka fantarina sy vakian'ny olona rehetra"

**Ianareo dia maneho fa taratasy fanambarana avy amin'i Kristy**

Manazava i Paoly fa i Kristy ilay iray izay nanoratra ny taratasy. DH: "Ianareo dia taratasy izay nosoratan'i Kristy"

**Izany dia tsy voasoratra tamin'ny ranomainty fa tamin'ny Fanahin'ilay Andriamanitra velona. Izany dia tsy voasoratra teo amin'ny takela-bato, fa teo amin'ny takelaky ny fon'ny olombelona**

Ataon'i Paoly mazava tsara fa ireo Korintianina dia toy ny taratasim-panahy, tsy toy ny taratasy izay soratan'ny olona miaraka amin'ny zavatra mivaingana.

**Izany dia tsy voasoratra tamin'ny ranomainty fa tamin'ny Fanahin'ilay Andriamanitra velona**

Azo adika hoe DH: "tsy taratasy nosoratan'ny olona tamin'ny ranomainty fa taratasy izay nosoratan'ny Fanahin'Andriamanitra velona"

**tsy voasoratra teo amin'ny takela-bato, fa teo amin'ny takelaky ny fon'ny olombelona**

Azo adika hoe DH: "tsy taratasy izay raketin'ny olona amin'ny takelaka vato fa taratasy no nosoratan'ny Fanahin'Andriamanitra velona teo amin'ny takelaky ny fon'ny olombelona"

**takelaky ny fon'ny olombelona**

Resahin'i Paoly toy ny hoe vato fisaka na tanimanga izay anoratan'ny olona soratra ny fon'izy ireo.

**2 Corinthians 3:4**

**izany no fitokiana**

izany dia manambara izay vao nolazain'i Paoly. Ny fahatokiany dia avy amin'ny fahafantarany fa ireo Korintiana no fanamarinana ny asa fanompoany eo anatrehan'Andriamanitra.

**tsy mahefa amin'ny tenantsika**

"mahay amin'ny tenantsika" na "ampy ho an'ny tenantsika"

**handray na inona na inona izay avy amintsika**

Eto ny teny hoe "na inona na inona" dia maneho ny zavatra izay mifandray amin'ny asa fanompoana apostolikan'i Paoly. DH: "hilaza fa ny zavatra izay nataontsika tamin'ny asa fanompoana dia avy amin'ny ezaka izay nataontsika manokana"

**ny fahefantsika dia avy amin'Andriamanitra**

"Andriamanitra dia manome antsika ny ampy"

**Fa ny soratra**

Eto ny teny hoe "soratra" dia midika ireo soratra ao amin'ny abidy ary maneho ireo teny izay soratan'ny olona. Io fehezanteny io dia mifandraika amin'ny lalan'ny Testamenta Taloha. DH: "Ny fanekena izay tsy mifototra amin'ny didy izay nosoratan'ny olona"

**fa an'ny Fanahy**

Ny Fanahy Masina dia ilay iray izay manorina ny faneken'andriamanitra miaraka amin'ny olona. DH:

"fa ny fanekena dia mifototra amin'izay ataon'ny Fanahy"

**ny soratra mamono**

Resahin'i Paoly toy ny hoe olona mamono ny lalan'ny Testamenta Taloha. Ny fanarahana izany lalana izany dia mitarika amin'ny fahafatesana. DH: "ny lalana voasoratra dia mitarika amin'ny fahafatesana"

**2 Corinthians 3:7**

**Fampifandraisana ny foto-kevitra:**

Eto i Paoly dia mampifanohitra ny fihenamboninahitry ny fanekena taloha amin'ny fahamboniana sy ny fahafahan'ny fanekena vaovao. Mampifanohitra ny fisalobonan'i Mosesy amin'ny fahazavan'ny fanambarana ankehitriny izy. Ny andron'i Mosesy dia kisarisary tsy mazava loatra ny amin'izay naseho ankehitriny.

**Ary ny asa izay niteraka fahafatesana... dia tonga tamim-boninahitra lehibe**

I Paoly dia manamafy fa na mitarika amin'ny fahafatesana aza ny lalana, dia mbola tena be voninahitra izany.

**ny asa izay niteraka**

"ny asa fanompoan'ny fahafatesana." Izany dia manambara ny lalan'ny Testamenta taloha izay nomen'Andriamanitra tamin'ny alalan'i Mosesy. DH: "ny asa fanompoana izay nahatonga fahafatesana satria izany dia mifototra amin'ny lalana"

**voasoratra teo ambonin'ny vato**

"voasokitra tamin'ny vato tamin'ny soratra." DH: "Izay nosoratan'Andriamanitra tamin'ny vato"

**tamim-boninahitra lehibe**

"amin'ny voninahitra lehibe"

**Izany dia noho ny**

"Tsy afaka nijery izy ireo satria"

**Ho voninahitra lehibe toy ny ahoana ny asa izay ataon'ny Fanahy?**

Mampiasa izany fanontaniana izany i Paoly mba hanindriana fa "ny asa izay ataon'ny Fanahy" dia tsy be voninahitra mihoatra noho ny "asa izay niteraka" satria izany dia mitondra ho amin'ny fiainana. DH: "koa ny asa izay ataon'ny Fanahy dia tsy maintsy ho be voninahitra kokoa"

**ny asa izay ataon'ny Fanahy**

"ny asan'ny Fanahy." Ilazana ny fanekena vaovao, hanompoan'i Paoly izany. DH: "ny asa izay manome ny fiainana satria mifototra amin'ny Fanahy"

**2 Corinthians 3:9**

**ny asan'ny fanamelohana**

"ny asan'ny fanamelohana." Maneho ny lalan'ny Testamenta taloha izany. DH: "ny asa izay

manameloka ny olona satria mifototra ao amin'ny lalana"

**dia ho toy ny ahoana fitomboan'ny voninahitry ny asan'ny fahamarinana!**

DH: "koa ny asan'ny fahamarinana dia tsy maintsy ho be voninahitra kokoa!"

**ny fitomboan'ny voninahitry ny asan'ny ny fahamarinana!**

Resahin'i Paoly toy ny hoe zavatra afaka mamokatra na manamaro zavatra hafa ny "asan'ny fahamarinana." Ny tiany ho lazaina dia hoe: "nyasan'ny fahamarinana" dia be voninahitra lavitra noho ny lalana, izay manana voninahitra ihany koa."

**ny asa'ny ny fahamarinana**

"Ny asa fanompoan'ny fahamarinana". Izany dia maneho ny fanekena vavao, izay hanompoan'i Paoly. DH: "ny asa izay manamarina ny olona satria mifototra ao amin'ny Fanahy"

**nomena voninahitra indray mandeha dia tsy hanamboninahitra intsony... noho ny voninahitra izay mampitombo izany**

Ny lalan'ny Testamenta Taloha dia tsy hita ho manana voninahitra intsony raha ampitahana amin'ny fanekena vaovao, izay be voninahitra kokoa.

**izay nomena voninahitra indray mandeha dia tsy hanamboninahitra**

Azo adika hoe DH: "ny lalana izay nataon'Andriamanitra ho be voninahitra fahiny"

**izay nandalo fotsiny**

Izany dia maneho ny "asan'ny fanamelohana," izay resahin'i Paoly toy ny hoe zavatra mety levona. DH: "izay nanjary tsy nisy nilana azy"

## 2 Corinthians 3:12

**Satria manana toky tahaka izany isika**

Izany dia maneho izay vao nolazain'i Paoly. Ny fahatokiany dia avy amin'ny fahafantarana fa ny fanekena vaovao dia manana voninahitra mandrakizay.

**ny fiafaran'ny voninahitra izay nandalo ihany.**

Izany dia manambara ny voninahitra izay namirapiratra teo amin'ny tavan'i Mosesy. DH: "ny voninahitra teo amin'ny tavan'i Mosesy izay levona tanteraka"

## 2 Corinthians 3:14

**Fa ny sain'izy ireo dia donto**

"Fa nihamafy loha izy ireo." Resahin'i Paoly toy ny hoe hoe zavatra mety donto na mihamafy ny sain'ireo zanak'Israely. Izany teny izany dia midika fa tsy nety nahazo izay hitany izy ireo. DH: "Fa ireo zanak'Israely dia tsy afaka nahazo izay hitan'izy ireo"

**Na dia mandrak'ankehitriny...na dia ankehitriny aza** Ireo fehezanteny ireo dia manambara ny fotoana izay nanoratan'i Paoly ho an'ireo Korintiana.

**izany voaly izany dia mbola mijanona eo amin'ny famakiana ny fanekena taloha**

Tahaka ireo zanak'Israely izay tsy afa-nahita ny voninahitra teo amin'ny tavan'i Mosesy satria nosaronany tamin'ny voaly izany, dia misy voaly ara-panahy ihany koa izay manakana ny olona tsy hahatakatra rehefa mamaky ny fanekena taloha izy ireo.

**famakiana ny fanekena taloha**

"Rehefa misy olona mamaky ny fanekena taloha" na "rehefa mandre olona mamaky ny fanekena taloha"

**Tsy misokatra izany, satria ao amin'i Kristy ihany izany no esorina**

Eto ny teny hoe "izany" rehetra dia manambara "ilay voaly." DH: "Tsy misy olona manala ny voaly, satria ao amin'i Kristy no analan'Andriamanitra izany"

**na rahoviana na rahoviana no vakiana ny lalan'i Mosesy**

Eto ny teny hoe "Mosesy" dia manambara ny lalan'ny Testamenta taloha. Azo atao hoe DH: "na rahoviana na rahoviana no vakiana ny lalan'ny Mosesy"

**manarona ny fon'izy ireo ny voaly**

Eto ny teny hoe "fo" dia manambara ny saina aman'eritreritra. Ny voaly ara-panahy manarona ny fon'izy ireo, manakana azy ireo tsy ho afaka ny hahazo ny fanekena taloha. DH: "ny voaly manarona ny sain'izy ireo"

**dia esorina ny voaly**

Izany dia midika fa efa nahazo ny fahafahana ny hahatakatra izy ireo. DH: "Andriamanitra no manala ny voaly"

## 2 Corinthians 3:17

**Ary isika rehetra**

Eto ny teny hoe "isika" dia manondro ny mpino rehetra, ao anatin'izany i Paoly sy ireo Korintiana.

**tsy misarom-boaly, dia mahita ny voninahitry ny Tompo**

Tsy toy ireo Zanak'Israely izay tsy afa-nahita ny voninahitr'Andriamanitra nitaratra tamin'ny tavan'i Mosesy satria nosaronany tamin'ny voaly izany, dia tsy misy na inona na inona hanakana ireo mpino amin'ny fahitana sy ny fahafantarana ny voninahitr'Andriamanitra.

**tsy misarom-boaly, dia mahita ny voninahitry ny Tompo**

Ny Fanahy dia manova ny mpino ho be voninahitra toa azy. Azo adika hoe DH: "Ny Tompo dia manova antsika ho hitovy amin'ny maha-be voninahitra Azy"

**izay avy amin'ny voninahitra ho amin'ny voninahitra**  
"avy amin'ny haben'ny voninahitra iray makany  
amin'ny voninahitra hafa." Izany dia midika fa ny

Fanahy dia mampitombo hatrany ny voninahitry ny  
mpino.

**izay avy amin'ny Tompo**  
"toy ny avy amin'ny Tompo"

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## Chapter 4

<sup>1</sup> Noho izany, satria izahay manana izany asa fanompoana izany, ary vao nahazo famindram-po, dia kivy izahay. <sup>2</sup> Fa kosa, nolavinay ireo fomba mahamenatra sy miafina. Tsy miaina amin'ny fitaka izahay, ary mampiasa marina ny tenin'Andriamanitra. Amin'ny fanehoana ny marina, izahay dia mandidy ny tenanay ny amin'ny feon'ny fieritreretany olona mba ho entina eo imason'Andriamanitra. <sup>3</sup> Fa raha voasarona ny filazantsaranay, izany dia ho voasarona amin'ireo izay maty irery ihany. <sup>4</sup> Amin'ny toe-javatra mitranga amin'izy ireo, ny andriamanitr'izao tontolo izao nahajamba ireo saina tsy minon'izy ireo. Vokatry izany, tsy afaka mahita ny fahazavan'ny filazantsaran'ny voninahitr'i Kristy izy ireo, izay endrik'Andriamanitra. <sup>5</sup> Fa izahay tsy manambara ny tenanay, fa i Kristy Jesosy toy ny Tompo, ary ny tenanay toy ny mpanomponareo nohon'ny amin'i Jesosy. <sup>6</sup> Fa Andriamanitra dia ilay iray izay niteny hoe: "Ny fahazavana hamiratra ao amin'ny haizina." Izy namiratra tao am-ponay, mba hanome ny fahazavan'ny fahalalana ny voninahitr'Andriamanitra eo amin'ny fanatrehan'i Jesosy Kristy. <sup>7</sup> Fa izahay manana izany harena izany ao anaty tavoara tanimanga, mba hazava fa ny hery lehibe mihoatra lavitra dia an'Andriamanitra fa tsy anay. <sup>8</sup> Ampahoriana amin'ny fomba rehetra izahay, fa tsy resy. Very hevitra izahay fa tsy feno famoizam-po. <sup>9</sup> Enjehina izahay fa tsy nilaozana. Vonoina izahay fa tsy rava. <sup>10</sup> Mitondra eo amin'ny tenanay ny fahafatesan'i Jesosy hatrany izahay, amin'izay ny fiainan'i Jesosy ihany koa dia hiseho eo amin'ny tenanay. <sup>11</sup> Izahay izay velona dia mitondra hatrany ao amin'ny vatanay ny fahafatesan'i Jesosy, amin'izay ny fiainan'i Jesosy dia hiseho eo amin'ny vatanay olombelona. <sup>12</sup> Noho izany ny fahafatesana dia miasa ao amintsika, fa ny fiainana miasa ao aminareo. <sup>13</sup> Fa izahay manana fanahin'ny finoana mitovy araka izay voasoratra hoe: <sup>14</sup> "Nino aho, ary dia niteny aho." Mino ihany koa izahay, ary dia niteny ihany koa izahay. Fantatray fa ilay iray izay nanangana ny Tompo Jesosy dia hanangana antsika ihany koa miaraka amin'i Jesosy. Fantatray fa hitondra anay miaraka aminareo ao amin'ny fanatrehan'ny Izy. <sup>15</sup> Ny zava-drehetra dia ho anareo mba, araka ny fahasoavana voaparitaka tamin'ny olona maro, no hitomboan'ny fanomezam-pisaorana ao amin'ny voninahitr'Andriamanitra. <sup>16</sup> Noho izany dia tsy ho kivy izahay. Na dia malemy ivelany aza izahay, dia havaozina isan'andro isan'andro ny ao anatinay. <sup>17</sup> Fa amin'izao andro mandalo izao, ny fahoriana maivana dia manomana anay ho amin'ny lanjan'ny voninahitra maharitra mandrakizay izay mihoatra ny fandanjina rehetra. <sup>18</sup> Fa isika tsy mijery zavatra izay hita, fa ireo zavatra tsy hita. Ireo zavatra izay mety hitantsika dia tsy maharitra, fa ireo zavatra izay tsy hita dia maharitra mandrakizay.

### 2 Corinthians 4:1

#### **fampifandraisana ny foto-kevitra:**

I Paoly dia manoratra fa izy dia marina amin'ny asa fanompoany amin'ny fitoriany an'i Kristy, fa tsy midera-tena. Mampiseho ny fahafatesana sy ny fiainan'i Jesosy amin'ny fomba fiainany izy, mba hahafahan'izany fiainana izany hiasa ao amin'ireo Korintiana.

#### **manana izany asa fanompoana izany izahay**

Eto ny teny hoe: "izahay" dia manondro an'i Paoly sy ireo mpiara-miasa aminy, fa tsy ireo Korintiana.

#### **ary raha vao nahazo ny famindram-po**

Izany fehezanteny izany dia manazava ny fomba nananan'i Paoly sy ireo mpiara-miasa aminy "izany asa fanompoana izany." Izany dia fanomezana izay nomen'Andriamanitra azy ireo tamin'ny alalan'ny famindram-pony. DH: "satria Andriamanitra nampiseho famindram-po taminay"

#### **nolavinay ireo fomba mahamenatra sy miafina**

Izany dia midika fa i Paoly sy ireo mpiara-miasa aminy dia tsy manaiky ny hanao ireo zava-mahamenatra sy miafina. Tsy midika izany fa nanaoizany izy ireo taloha.

#### **fomba mahamenatra sy miafina**

Ny teny hoe "miafina" dia mamaritra ny zavatra izay "mahamenatra." DH: "fomba izay mamenatra tokoa hany ka afenin'ny olona"

#### **ary mampiasa marina ny tenin'Andriamanitra**

DH: "Mampiasa ny tenin'Andriamanitra tsara"

#### **izahay dia mandidy ny tenanay ny amin'ny feon'ny fieritreretany olona**

Izany dia midika fa manome porofo ampy ho an'ny olona tsirairay izay mandre azy ireo, mba hanapa-kevitra raha marina na diso izy ireo.

#### **eo imason'Andriamanitra**

Izany dia ilazana ny fanatrehan'Andriamanitra. Ny fahazoan'Andriamanitra sy ny fankataovany ny fahamarinan'i Paoly dia ambara ho toy ny hoe mahita azy ireo Andriamanitra. DH: "eo anolon'Andriamanitra" na "miaraka amin'Andriamanitra ho vavolombelona"

## 2 Corinthians 4:3

**Fa raha voasarona ny filazantsaranay, izany dia ho voasarona amin'ireo izay maty irery ihany**

Izany dia manambara ny 3:14, izay nanazavan'i Paoly fa misy ny voaly ara-panahy izay manakana ny olona tsy hahatakatra ny fanekena taloha izy ireo. Araka izany koa, dia tsy afaka ny hahatakatra ny filazantsara ny olona.

**raha voasarona ny filazantsaranay, izany dia ho voasarona**

Azo atao hoe DH: "raha misy voaly manarona ny filazantsaranay, dia izany voaly izany no manarona azy"

**ny filazantsaranay**

"ny filazantsara izay torinay"

**ny andriamanitr'izao tontolo izao nahajamba ireo saina tsy minon'izy ireo**

Paoly dia miresaka ny amin'ny hevitr'izy ireo toy ny hoe misy maso, ary ny tsy fahaizan'izy ireo mahatakatra ho toy ny hoe afaka mahita ny sain'izy ireo. DH: "Ilay andriamanitr'izao tontolo izao dia manakana ireo tsy mpino tsy hahatakatra"

**ny andriamanitr'izao tontolo izao**

"ny andriamanitra izay mandidy an'izao tontolo izao" Io fehezanteny io dia entina ilazana an'i Satana.

**tsy afaka mahita ny fahazavan'ny filazantsaran'ny voninahitr'i Kristy**

Tahaka ireo zanak'Israely tsy nahita ny voninahitr'Andriamanitra namirapiratra eo amin'ny tavan'i Mosesy satria nosaronany tamin'ny volay izany (Izahao 3:12), ireo tsy mpino dia tsy afaka ny hahita ny voninahitr'i Kristy izay mamirapiratra amin'ny filazantsara. Izany dia midika fa tsy afaka ny hahazo ny filazantsaran'ny voninahitr'i Kristy izy ireo"

**fahazavan'ny filazantsara**

"ny fahazavana avy amin'ny filazantsara"

**ny filazantsaran'ny voninahitr'i Kristy**

"ny filazantsara momba ny voninahitr'i Kristy"

## 2 Corinthians 4:5

**fa i Kristy Jesosy toy ny Tompo, ary ny tenanay toy ny mpanomponareo nohon'ny amin'i Jesosy**

DH: "Fa izahay manambara an'i Kristy Jesosy ho Tompo, ary manambara ny tenanay ho mpanomponareo"

**Ny fahazavana hamiratra ao amin'ny haizina**

Amin'izany fehezanteny izany, i Paoly dia maneho ny famoronan'Andriamanitra fahazavana, izay voalaza tao amin'ny bokin'ny Genesisy.

**Izy namiratra ... mba hanome ny fahazavan'ny fahalalana ny voninahitr'Andriamanitra**

Eto ny teny hoe "fahazavana" dia maneho ny fahafahana mahatakatra. Tahaka ny namoronan'Andriamanitra ny fahazavana ho an'ireo mpino. DH: "Izy dia namiratra ... mba hahafahantsika mahatakatra ny voninahitr'Andriamanitra"

**tao am-ponay**

Eto ny teny hoe "fo" dia entina ilazana ny saina sy ny eritreritra. DH: "ao an-tsainay"

**ny fahazavan'ny fahalalana ny voninahitr'Andriamanitra**

"ny fahazavana, izay fahalalan'ny voninahitr'Andriamanitra"

**ny voninahitr'Andriamanitra eo amin'ny fanatrehan'i Jesosy Kristy**

"ny voninahitr'Andriamanitra eo amin'ny tavan'i Jesosy Kristy." Tahaka ny namirapiratan'ny voninahitr'Andriamanitra tamin'ny tavan'i Mosesy (Izahao 3:7), izany dia mamirapiratra eo amin'ny tavan'i Jesosy ihany koa. Midika izany fa rehefa mitory ny filazantsara i Paoly, dia afaka mahita sy mahazo ireo hafatra momba ny voninahitr'Andriamanitra ny olona.

## 2 Corinthians 4:7

**Fa izahay manana**

Eto ny teny hoe "izahay" dia manondro an'i Paoly sy ireo miara-miasa aminy, fa tsy ireo Korintiana.

**manana izany harena izany ao anaty tavoara tanimanga**

Resahin'i Paoly toy ny hoe harena ny filazantsara ary ny vatan'izy ireo ho toy ny tavoara mety vaky natao tamin'ny tanimanga. Manamafy izany fa kely vidy izy ireo raha ampitahana amin'ny hatsaran'ny filazantsara izay toriany.

**mba hazava**

"mba hazava amin'ny olona" na "mba ho fantatry ny olona mazava"

**Ampahoriana amin'ny fomba rehetra isika**

Azo atao hoe DH: "mampahory anay amin'ny endriny rehetra ny olona"

**Enjehina isika fa tsy nilaozana**

Azo atao hoe DH: "Mampahory anay ny olona fa Andriamanitra dia tsy mandao anay"

**Vonoina isika fa tsy rava**

Azo atao hoe DH: "Mamely anay ny olona nefa tsy maharava anay"

**Vonoina izahay**

"voavely mafy izahay"

**Mitondra eo amin'ny tenanay ny fahafatesan'i Jesosy**

I Paoly dia miresaka ny amin'ny fijaliany toy ny hoe miaina ny fahafatesan'i Jesosy. DH: "am-bava"

lozan'ny fahafatesana matetika izahay, tahaka an'i Jesosy izay maty" na "Mijaly toy ny hoe miaina ny fahafatesan'i Kristy mandrakariva izahay"

**fiainan'i Jesosy ihany koa dia hiseho eo amin'ny tenanay**  
Ireo mety ho dikany 1)"ny vatanay dia mbola ho velona indray, satria velona i Jesosy" na "ny fiainana ara-panahy izay omen'i Jesosy dia mety hiseho amin'ny vatanay ihany koa."

**fiainan'i Jesosy ihany koa dia hiseho eo amin'ny tenanay**  
Azo atao hoe DH: "hahita ny fiainan'i Jesosy amin'ny tenanay ny olona sasany"

## 2 Corinthians 4:11

**Izahay izay velona dia mitondra hatrany ao amin'ny vatanay ny fahafatesan'i Jesosy**  
Ny fitondrana ny fahafatesan'i Jesosy dia maneho hoe am-bava lozan'ny fahafatesana noho'ny tsy fivadihana amin'i Jesosy. DH: "Ho an'ireo izay velona eo aminay, Andriamanitra dia mitondra anay hatrika fahafatesana mandrakariva satria miaraka amin'i Jesosy izahay." na "ireo olona no mahatonga anay izay velona ho ambava-lozan'ny fahafatesana mandrakariva satria miaraka amin'i Jesosy izahay"

**amin'izay ny fiainan'i Jesosy dia hiseho eo amin'ny vatanay olombelona**  
Tian'Andriamanitra hiseho eo aminay ny fiainan'i Jesosy. Ireo mety ho dikany 1) "ny tenanay dia ho velona indray, satria velona Jesosy" na 2) "mba hiseho eo amin'ny tenanay ny fiainana ara-panahy izay omen'i Jesosy." Jereo ny fomba nandikanao izany fehezanteny izany ao amin'ny 4:7.

**amin'izay ny fiainan'i Jesosy dia hiseho eo amin'ny vatantsika olombelona**  
Azo adika hoe DH: "mba hahafahan'ny olona mahita ny fiainan'i Jesosy amin'ny tenanay." Jereo ny fomba nandikanao izany fehezanteny izany ao amin'ny 4:7.

**ny fahafatesana dia miasa ao aminay, fa ny fiainana miasa ao aminareo**  
Resahin'i Paoly toy ny hoe olona afaka miasa ny fahafatesana sy fiainana. Midika izany fa izy ireo dia tandidonin-doazan'ny fahafatesana ara-nofo mandrakariva mba hahafahan'ireo korintiana manana ny fiainana ara-panahy.

## 2 Corinthians 4:13

**Fa manana fanahin'ny finoana mitovy**  
"toe-pinoana mitovy." Eto ny teny hoe "fanahy" dia manambara ny fihetsikin'ny olona iray sy ny toetra.

**araka izay voasoratra**  
Azo atao hoe DH: "araka ilay iray izay nanoratra ireo teny ireo"

**Nino aho, ary dia niteny aho**  
Izany dia teny nalaina avy tao amin'ny Salamo.

**ilay iray izay nanangana ny Tompo Jesosy**  
Eto ny teny hoe "ilay iray" dia maneho an'Andriamanitra. DH: "Andriamanitra izay nanangana ny Tompo Jesosy tamin'ny fahafatesana ho amin'ny fiainana"

**hitondranay miaraka**  
Tsy ao anatin'ny mpisoloto-tena tampisaka "-nay" iro Korintiana.

**Ny zava-drehetra dia ho anareo**  
Eto ny teny hoe "ny zavatra rehetra" dia maneho ny fijaliana rehetra izay nofaritan'i Paoly tao amin'ny andinin'ny teo aloha.

**ny fahasoavana voaparitaka tamin'ny olona maro**  
Azo atao hoe DH: "tahaka ny nanamparitahan'Andriamanitra ny fahasoany tamin'ny olona maro"

**hitomboan'ny fanomezam-pisaorana**  
Resahin'i Paoly toy ny hoe zavatra izay afaka mitombo bebe kokoa ny fanomezam-pisaorana. DH: "mba ho olona maro hatrany hatrany no hanome fisaorana"

## 2 Corinthians 4:16

**Fampifandraisana ny foto-kevitra:**  
I Paoly dia manoratra fa ny zava-tsarotra hiainan'ireo Korintianina dia kely ary tsy maharitra ela raha mitaha amin'ireo zavatra tsy hita maso mandrakizay.

**Noho izany dia tsy ho kivy izahay**  
Azo atao hoe DH: "ka dia matoky izahay"

**malemy ivelany aza izahay**  
Izany dia maneho ny vatan'olombelona amin'ny lo sy maty. DH: "ny vatanay dia miha-malemy sy ho faty"

**havaozina isan'andro isan'andro ny ao anatinay**  
Izany dia milaza ny fiainana ara-panahy ao anatin'izy ireo, izay mihamafy. DH: "ny ara-panahinay dia mihamafy isan'andro isan'andro"

**havaozina isan'andro isan'andro ny ao anatinay**  
Azo adika hoe DH: "Andriamanitra dia manavao ny ao anatinay isan'andro isan'andro"

**Fa amin'izao andro mandalo izao, ny fahoriana maivana dia manomana anay ho amin'ny lanjan'ny voninahitra maharitra mandrakizay**  
Resahin'i Paoly toy ny hoe zavatra azo lanjaina ny fijaliany sy ny voninahitra izay homen'Andriamanitra azy. Ny voninahitra dia mavesatra lavitra noho ny fijaliana.

**izay mihoatra ny fandanjana rehetra**  
Ny voninahitra izay hiainan'i Paoly dia tena mavesadanja ka tsy misy olona afaka ny handanja izany. DH: "izay tsy misy afaka mandanja"

**zavatra izay hita... ireo zavatra izay tsy hita**

Azo atao hoe DH: "Ireo zavatra izay hitantsika...  
ireo zavatra izay tsy hitantsika"

**fa ireo zavatra izay tsy hita**

Azo asiana matoanteny io andian-teny io. DH: "fa  
isika dia mijery ireo zavatra izay tsy hita"

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## Chapter 5

<sup>1</sup> Fantantsika fa raha rava ny fonenana eto an-tany izay itoerantsika, dia manana trano avy amin'Andriamanitra isika. Izany dia trano tsy nataon'ny tanan'olombelona, fa trano mandrakizay, any an-danitra. <sup>2</sup> Fa eto amin'ity trano-lay ity isika no misento, maniry mafy ny hitafy ny fonenantsika any an-danitra. <sup>3</sup> Maniry mafy izany isika satria amin'ny fanaovantsika izany dia tsy ho hita mitanjaka isika. <sup>4</sup> Fa raha mbola eto amin'ity trano-lay ity tokoa isika, dia misento, mavesatr'entana. Tsy te hitanjaka isika. Fa kosa, te hitafy isika, mba ho atelin'ny fiainana izay mety maty. <sup>5</sup> Ilay Iray izay nanomana antsika ho amin'izany zavatra izany indrindra dia Andriamanitra, izay nanome antsika ny Fanahy ho fanambarana izay ho avy. <sup>6</sup> Noho izany dia mahatokia hatrany. Tongava saina fa rehefa ao an-trano amin'ny vatana isika, dia lavitra ny Tompo. <sup>7</sup> Fa mandeha amin'ny finoana isika, fa tsy amin'ny fahitana. <sup>8</sup> Noho izany dia manana fahatokiana isika. Aleontsika lavitry ny vatana fa ao an-trano miaraka amin'ny Tompo. <sup>9</sup> Ka dia ataontsika tanjona izany, na any an-trano isika na lavitra izany, mba hahafinaritra Azy. <sup>10</sup> Fa isika rehetra dia tsy maintsy hiseho eo alohan'ny seza fitsaràn'i Kristy, mba mety ahazoan'ny tsirairay izay mifanaraka amin'ireo zava-bita tao amin'ny vatana, na ho amin'ny tsara na ho amin'ny ratsy. <sup>11</sup> Noho izany, ny fahafantarana ny tahotra ny Tompo, no handresentsika lahatra ny olona. Ny maha isika antsika dia hitan'Andriamanitra mazava. Antenaiko fa mazava amin'ny feon'ny fieritreretana ihany koa izany. <sup>12</sup> Tsy miezaka ny handresy lahatra anareo indray izahay mba hijery anay tahaka ny mahitsy fo. Fa kosa, manome antony ho anareo hirehareha nohon'ny aminay izahay, mba hanananareo valin-teny ho an'ireo izay mirehareha ny amin'ny endrika ivelany fa tsy ny amin'izay ao am-po. <sup>13</sup> Fa raha very saina izahay, dia ho an'Andriamanitra izany; ary raha tonga saina tsara izahay, dia ho anareo izany. <sup>14</sup> Fa ny fitiavan'i Kristy no manery anay, satria azonay antoka ny hoe: nisy olona iray maty ho an'ny rehetra, ary noho izany dia maty ny rehetra. <sup>15</sup> Maty Izy ho an'ny rehetra, mba tsy ho velona ho an'ny tenan'izy ireo intsony ireo izay velona fa ho Azy izay maty ary natsangana nohon'ny ftiavana azy ireo. <sup>16</sup> Noho izany antony izany, manomboka izao dia tsy mitsara na iza na iza araka ny fomban'ny olombelona isika, na dia efa nijery an'i Kristy tahaka izany aza isika taloha. Fa ankehitriny isika dia tsy mitsara na iza na iza tahaka izany intsony. <sup>17</sup> Noho izany, raha misy olona ao amin'i Kristy, dia olom-baovao izy. Efa lasa ireo zavatra taloha. Indreo, fa efa tonga vaovao izy ireo. <sup>18</sup> Ireo zavatra rehetra ireo dia avy amin'Andriamanitra. Nampihavaniny tamin'ny Tenany tamin'ny alalan'i Kristy isika, ary nomeny antsika ny asa fanompoan'ny fampihavanana. <sup>19</sup> Izany hoe, ao amin'i Kristy Andriamanitra no mampihavana izao tontolo izao amin'ny Tenany, tsy manisa ny fahadisoan'izy ireo amin'izy ireo. Nankininy taminay ny hafatry ny fampihavanana. <sup>20</sup> Koa voatendry ho mpisolon-tenan'i Kristy izahay, toy ny hoe amin'ny alalanay no hanaovan'Andriamanitra ny fiantsany. Miangavy anareo izahay, noho i Kristy: "Mihavàna amin'Andriamanitra!" <sup>21</sup> Nataony tonga sorona ho an'ny fahotantsika Kristy. Izy ilay Iray izay tsy nanota mihitsy. Nataony izany mba ho tonga fahamarinan'Andriamanitra ao aminy isika.

### 2 Corinthians 5:1

#### Fampifandraisana ny foto-kevitra:

Manohy mampifanohitra ny vatan'ny mpino eto an-tany amin'ilay any an-danitra izay homen'Andriamanitra i Paoly.

**raha rava ny fonenana eto an-tany izay itoerantsika, dia manana trano avy amin'Andriamanitra isika**  
Resahin'i Paoly toy ny hoe "fonenana eto an-tany" mandritra ny fotoana fohy ny vatan'olombelona, ary ny fitsanganan'ny tena amin'ny maty izay homen'Andriamanitra ho toy ny hoe "trano" maharitra.

#### raha rava ny fonenana eto an-tany izay itoerantsika

Azo atao hoe DH: "Raha ravan'ny olona ny fonenana eto an-tany izay hitoerantsika" na "Raha vonoin'ny olona ny vatantsika"

#### Izany dia trano tsy nataon'ny tanan'olombelona

Izany dia milaza ny "fanorenan'Andriamanitra." DH: "Izany dia trano tsy nataon'ny olombelona"

#### eto amin'ity trano-lay ity isika no misento

Ny teny hoe "trano-lay" dia entina ilazana "ny fonenana eto an-tany izay itoerantsika." Ny teny hoe misento dia feo izay avoakan'ny olona maniry mafy ny hahazo zavatra tsara.

#### maniry mafy ny hitafy ny fonenantsika any an-danitra

Ny teny hoe "ny fonenantsika any an-danitra" dia entina ilazana ny "fanorenan'Andriamanitra." Resahin'i Paoly toy ny hoe fanorenana sy fitafiana izay afaka anaovan'ny olona iray ny fitsanganan'ny tena amin'ny maty.

#### amin'ny fanaovantsika izany

"amin'ny fitafiana ny fonenantsika any an-danitra"

**tsy ho hita mitanjaka isika**

Azo adika hoe DH: "tsy hitanjaka isika" na "Andriamanitra tsy hahita antsika mitanjaka"

**2 Corinthians 5:4****raha mbola eto amin'ity trano-lay ity tokoa isika**

Resahin'i Paoly toy ny hoe "trano-lay" ny vatan'olombelona .

**ity trano-lay ity tokoa isika, dia misento**

Ny teny hoe "trano-lay" dia manambara ny "fonenana any an-danitra izay hiterantsika." Ny teny hoe misento dia feo izay ataon'ny olona maniry mafy ny hahazo zavatra tsara. Jeeo ny fomba nandikanano izany ao amin'ny 5:1.

**mavesatr'entana**

I Paoly dia manambara ny fahasoratana izay ianan'ny vatan'olombelona ho toy ny hoe zavatra mavesatra izany ka sarotra lanjaina.

**Tsy te hitanjaka isika...te hitafy isika**

Resahin'i Paoly toy ny hoe fitafian ny vatana. Eto ny teny hoe "hitanjaka" dia entina ilazana ny fahafatesan'ny vatan'olombelona; ny hoe "hitafy" dia ilazana ny fitsanganan'ny tena amin'ny maty izay homen'Andriamanitra.

**hitanjaka**

"tsy mitafy" na "miboridana"

**mba ho atelin'ny fiainana izay mety maty**

Miresaka ny amin'ny fiainana toy ny hoe biby mihinana izay "mety maty" i Paoly. Ny vatan'olombelona izay ho faty dia ho soloina ny vatan'ny fitsanganan'ny tena amin'ny maty izay ho velona mandrakizay.

**mba ho atelin'ny fiainana izay mety maty**

Azo atao hoe DH: "mba hahafahan'ny fiainana mitelina izay mety maty"

**izay nanome antsika ny Fanahy ho fanambarana izay ho avy**

Ny Fanahy dia resahina toy ny hoe fanonerana ampahany amin'ny fiainana mandrakizay. Jereo n fomba nandikanao izany ao amin'ny 1:21.

**2 Corinthians 5:6****Fampifandraisana ny foto-kevitra:**

Satria hahazo vatana vaovao sy Fanahy Masina ho antoka ireo mpino, dia mampatsiahy azy ireo i Paoly mba hiaina amin'ny finoana mba hampifalian'izy ireo ny Tompo. Mbola nampatsiahy azy ireo ihany i Paoly handresy lahatra ny hafa satria 1) ireo mpino dia hiseho eo amin'ny seza fitsaran'i Kristy ary 2) nohon'ny fitiavana an'i Kristy izay maty ho an'ireo mpino.

**fa rehefa ao an-trano amin'ny vatana isika,**

Resahin'i Paoly toy ny hoe toerana honenan'ny olona ny vatan'olombelona. DH: "rehefa miaina eto amin'ity vatana an-tany ity isika"

**dia lavitra ny Tompo**

"tsy ao an-trano miaraka amin'ny Tompo isika" na "tsy any an-danitra miaraka amin'ny Tompo isika"

**Fa mandeha amin'ny finoana isika, fa tsy amin'ny fahitana**

"miaina araka ny finoana isika, fa tsy araka izay hitantsika"

**Aleontsika lavitry ny vatana**

Eto ny teny hoe "vatana" dia ilazana ny vatan'olombelona.

**ao an-trano miaraka amin'ny Tompo**

"ao an-trano miaraka amin'ny Tompo any an-danitra"

**2 Corinthians 5:9****na any an-trano isika na lavitra izany**

DH: "na ao an-trano miaraka amin'ny Tompo isika na lavitry ny Tompo"

**mba hahafinaritra Azy**

"mba hampifaly ny Tompo"

**eo alohan'ny seza fitsaran'i Kristy**

"mba ho tsaraina eo anatrehan'i Kristy"

**ahazoan'ny tsirairay izay mifanaraka**

"mba handraisan'ny tsirairay izay mendrika azy"

**zava-bita tao amin'ny vatana**

Azo atao hoe DH: "Ireo zavatra izay vitany tamin'ny vatan'olombelona"

**na ho amin'ny tsara na ho amin'ny ratsy**

"na ho amin'ireo zavatra tsara na ratsy"

**2 Corinthians 5:11****ny fahafantarana ny tahotra ny Tompo**

"ny fahafantarana ny dikan'ny ny fatahorana ny Tompo"

**handresentsika lahatra ny olona**

Ireo mety ho dikany dia 1) "mandresy lahatra ny olona ny amin'ny fahamarinana ny filazantsara isika" na 2) "mandresy lahatra ny olona fa apostoly ara-dalana isika."

**Ny maha isika antsika dia hitan'Andriamanitra mazava**

Azo adika hoe DH: "Andriamanitra dia mahita mazava hoe karazan'olona toy ny ahoana isika"

**fa mazava amin'ny feon'ny fieritreretanao ihany koa izany**  
"fa ianareo ihany koa dia resy lahatra ny amin'izany"

**mba hanananareo valin-teny**  
"mba hanananareo zavatra holazaina"

**ireo izay mirehareha ny amin'ny endrika ivelany fa tsy ny amin'izay ao am-po.**  
Eto ny teny hoe "endrika" dia entina ilazana ny zavatra ivelany toy ny fahaizana sy toerana. Ny teny hoe "fo" dia entina ilazana ny toetra anatin'ny olona. DH: "Ireo izay mirehareha ny amin'ny endrika ivelany ... fa tsy toy toetran'ny olona ao anaty"

## 2 Corinthians 5:13

**raha very saina izahay... raha tonga saina tsara izahay**  
Miresaka momba ny fihevitr'ireo hafa azy sy ireo mpiara-miasa aminy i Paoly. DH: "Raha misy olona mihevitra fa very saina izahay ... raha misy olona mihevitra fa salama saina izahay"

**ny fitiavan'i Kristy**  
Ireo mety ho dikany dia 1) "Ny fitiavantsika an'i Kristy" na 2) "Ny fitiavan'i Kristy antsika"

**Maty Izy ho an'ny rehetra**  
"maty ho an'ny olona rehetra"

**fa ho Azy izay maty ary natsangana**  
Eto ny teny hoe "azy" dia milaza an'i Kristy. DH: "Kristy, izay maty ary natsangan'Andriamanitra"

## 2 Corinthians 5:16

**Fampifandraisana ny foto-kevitra:**  
Noho ny fitiavan'i Kristy sy ny fahafatesany, dia tsy tsaraina araka ny fomban'ny olombelona isika. Voatendry hampianatra ny hafa ny amin'ny fomba firaisana sy hihavanana amin'Andriamanitra amin'ny alalan'ny fahafatesan'i Kristy, sy ny handraisana ny fahamarinan'Andriamanitra amin'ny alalan'i Kristy isika.

**Noho izany antony izany**  
Izany dia milaza an'izay efa nolazain'i Paoly momba ny fiainana ho an'i Kristy fa tsy ho an'ny tena.

**dia olom-baovao izy**  
Resahin'i Paoly toy ny hoe namorona olom-baovao Andriamanitra raha miresaka ny amin'ny olona mino an'i Kristy izy.

**Efa lasa ireo zavatra taloha**  
Eto ny teny hoe " ireo zavatra taloha" dia entina ilazana ireo toetran'ny olona iray talohan'ny ninoany an'i Kirsty.

**Indreo**  
Ny teny hoe "indreo" dia manaitra ny saintsika mba ho liana tsara amin'ny fampahafantarana mahatalanjona izay manaraka.

## 2 Corinthians 5:18

**Ireo zavatra rehetra ireo**  
"Andriamanitra nanao ireo zavatra rehetra ireo." Izany dia milaza izay vao nolazain'i Paoly tao amin'ny adininy teo aloha momba ireo zavatra vavovao izay nisolo ny taloha.

**ny asa fanompoan'ny fampihavanana**  
Izany dia afaka adika amin'ny fehezanteny misy matoanteny. DH: "ny asa fanompoana mampihavana ny olona Aminy"

**Izany hoe**  
"Izany dia midika fa"

**ao amin'i Kristy Andriamanitra no mampihavana izao tontolo izao amin'ny Tenany**  
Eto ny teny hoe "izao tontolo izao" dia ilazana ireo olona eto an-tany. DH: "ao amin'ny Kristy, Andriamanitra mampihavana ny olombelona amin'ny tenany"

**Nankininy taminay ny hafatry ny fampihavanana**  
Andriamanitra nanome andraikitra an'i Paoly mba hampielny ny hafatra fa mampihavana ny olombelona tamin'ny tenany Andriamanitra.

**ny hafatry ny fampihavanana**  
"Ny hafatra momba ny fampihavanana"

## 2 Corinthians 5:20

**voatendry ho mpisolon-tenan'i Kristy izahay**  
Azo atao hoe DH: "Andriamanitra dia nanendry anay ho mpisolon-tenan'i Kristy"

**mpisolon-tenan'i Kristy**  
"Ireo izay miteny ho an'i Kristy"

**Mihavàna amin'Andriamanitra**  
Azo atao hoe DH: "Aoka Andriamanitra hampihavana anareo amin'ny tenany"

**Nataony tonga sorona ho an'ny fahotantsika Kristy**  
"Andriamanitra nanao an'i Kristy ho sorona ho an'ny fahotantsika"

**fahotantsika... mba ho tonga...isika.**  
Ny teny "antsika sy "isika" dia manondro ny mpino rehetra.

**Izy ilay Iray izay tsy nanota mihitsy**  
"Kristy ilay iray izay tsy mba nanota mihitsy"

**Nataony izany... fahamarinan'Andriamanitra ao aminy**

**isika**

"Nanao izany Andriamanitra ... ny fahamarinan'Andriamanitra ao amin'i Kristy"

**mba ho tonga fahamarinan'Andriamanitra ao aminy isika**

Ny fehezanteny "ny fahamarinan'Andriamanitra" dia maneho ny fahamarinana izay takian'Andriamanitra sy avy amin'Andriamanitra. DH: "mba hahafahantsika manana ny fahamarinan'Andriamintra ao amintsika amin'ny alalan'i Kristy"

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## Chapter 6

<sup>1</sup> Miara-miasa aminy, izahay ihany koa dia mampirisika anareo tsy handray ny fahasoavan'Andriamanitra fahatany. <sup>2</sup> Fa niteny izy hoe: "Tamin'ny fotoana mety dia nihaino anareo Aho, ary tamin'ny andron'ny famonjena dia nanampy anareo Aho. Jereo, ankehitriny no fotoana mety. Jereo, ankehitriny no andron'ny famonjena." <sup>3</sup> Tsy mametraka vato fanafintohinana eo anoloan'iza na iza izahay, fa izahay tsy maniry ny haharatsy laza ny asa fanompoanay. <sup>4</sup> Fa kosa, izahay dia manaporofy ny tenanay amin'ny asanay rehetra, fa mpanompon'Andriamanitra izahay. Izahay no mpanompony amin'ny fiaretana be, fahoriana, fahaterena, fahasaratana, <sup>5</sup> ireo kapoka, fanagadrana, fikomiana, amin'ny asa mafy, amin'ireo alina tsy misy torimaso, amin'ny hanoanana, <sup>6</sup> amin'ny fahadiovana, fahalalana, faharetana, fahatsoram-po, amin'ny Fanahy Masina, amin'ny tena fitiavana. <sup>7</sup> Izahay no mpanompony ao amin'ny tenin'ny fahamarinana, ao amin'ny herin'Andriamanitra. Izahay dia manana ny fiarovana amin'ny fahamarinana ho an'ny tanana havanana sy ny havia. <sup>8</sup> Izahay dia miasa amin'ny voninahitra sy amin'ny fahafam-baraka, amin'ny fanaratsiana sy ny fiderana. Izahay dia voampanga ho mpamitaka kanefa izahay dia marina. <sup>9</sup> Izahay dia miasa toy ireny tsy misy mahafatantra ireny kanefa izahay dia mbola fanta-daza. Miasa toy ny ho faty izahay-jereo-mbola miaina izahay. Miasa izahay toy ny saziaina nohon'ny asanay nefa tsy toy ny voaheloka ho faty. <sup>10</sup> Izahay dia miasa toy ny malahelo, kanefa dia mifaly lalandava. Izahay dia miasa toy ny mahantra, kanefa dia mampanan-karena olona maro izahay. Miasa toy ny tsy manana na inona na inona izahay kanefa toy ny manana ny zavatra rehetra. <sup>11</sup> Izahay dia niteny ny marina rehetra taminareo, ry Korintiana, ary ny fonay dia mivoha midanadana. <sup>12</sup> Ny fonareo dia tsy nofehezina, fa ianareo no namehy ireo fihetseham-ponareo manokana. <sup>13</sup> Ary ho valiny ara-drariny-miresaka aminareo toy ny amin'ny zaza aho-voay hidanadana ny fonareo. <sup>14</sup> Aza mifamatotra amin'ireo tsy mpino. Fa inona no iraisan'ny fahamarinana sy ny fandikan-dalàna? Fa inona no iarahan'ny mazava amin'ny maizina? <sup>15</sup> Inona no mety ho fifanarahana eo amin'i Kristy sy Beliala? Na inona no tokony anjara ananan'ny mpino iray sy amin'ny tsy mpino iray? <sup>16</sup> Ary inona no fifanarahana misy eo amin'ny tempolin'Andriamanitra sy ny sampy? Fa isika dia tempolin'Andriamanitra velona, araka ny efa nolazain'Andriamanitra hoe: "Hitoetra eo amin'izy ireo Aho ary handeha eo amin'izy ireo. Izaho dia ho Andriamanitr'izy ireo ary Izy ireo dia ho oloko." <sup>17</sup> Noho izany, "Mivoaha iala eo amin'izy ireo, ary mitokana," hoy ny Tompo. "Aza mikasika zavatra maloto, ary Izaho handray anareo." <sup>18</sup> Izaho dia ho Ray ho anareo, ary ianareo ho zanako lahy sy ho zanako vavy", hoy ny Tompo Tsitoha.

### 2 Corinthians 6:1

#### Fampifandraisana ny foto-kevitra:

Mamintina ny tokony ho fomba fiasa miaraka amin'Andriamanitra i Paoly.

#### Fampahafantarana amin'ny anakapobeny:

Ao amin'ny andininy faha 2, notsongain'i Paoly avy tao amin'Isaia mpaminany ny ampahan'izany.

#### Miara-miasa

Misy hevitra ambadika aroson'i Paoly fa miara-miasa amin'Andriamanitra izy sy i Timoty. DH: "miara-miasa amin'Andriamanitra"

#### Fa niteny izy

"Fa Andriamanitra nilaza." Izany dia mampiditra teny notsongaina avy ao amin'Isaia mpaminany. DH: "Fa Andriamanitra nilaza tao amin'ny soratra masina"

#### Jereo

Ny teny hoe "Jereo" dia manaitra ny saintsika mba ho liana amin'ny fampahafantarana mahatalanjona manaraka eo.

#### Tsy mametraka vato fanafintohinana eo anoloan'iza na iza izahay

Resahin'i Paoly toy ny hoe zavatra mivaingana izay maha-voafinganana sy hianjeran'ny olona ny zavatra rehetra izay manakana olona iray tsy hino an'i Kristy. DH: "Tsy te hanao na inona na inoa izay hanakana ny olona amin'ny finoana ny hafatray izahay"

#### tsy maniry ny haharatsy laza ny asa fanompoanay

Ny teny hoe "haharatsy laza" dia ilazana ireo olona manao filaza-ratsy ny momba ny asa fanompoan'i Paoly. DH: "tsy tianay hisy afaka ny hiteny ratsy ny amin'ny asa fanompoanay"

### 2 Corinthians 6:4

#### Fampahafantarana amin'ny anakapobeny:

Mampiasa ny hoe "izahay" i Paoly eto, manondro ny tenany sy Timoty izy.

**izahay dia manaporofy ny tenanay amin'ny asanay rehetra, fa mpanompon'Andriamanitra izahay**  
"Manaporofy amin'alalan'ny zavatra rehetra ataonay izahay fa mpanompon'Andriamanitra"

**Izahay no mpanompony amin'ny fiaretana be... amin'ireo alina tsy misy torimaso, amin'ny hanoanana,** Manonona karazana toe-javatra sarotra i Paoly izay manaporofa fa izy ireo dia mpanompon'Andriamanitra.

**amin'ny fahadiovana...amin'ny tena fitiavana** Mitanisa toetra tsara maro i Paoly izay nohazonin'izy ireo nanoloana ny toe-javatra sarotra mba hanaporofa fa mpanompon'Andriamanitra izy ireo.

**Izahay no mpanompony ao amin'ny tenin'ny fahamarinana, ao amin'ny herin'Andriamanitra** Ny fanoloran-tenan'izy ireo hitory ny filzantsara amin'ny herin'Andriamanitra dia manaporofa fa mpanompon'Andriamanitra izy ireo.

**amin'ny tenin'ny fahamarinana** "amin'ny fitoriana ny teny marin'Andriamanitra"

**Izahay dia manana ny fiarovan'ny fahamarinana ho an'ny tanana havanana sy ny havia.** Resahin'i Paoly toy ny hoe fitaovam-piadiana izay ampiasainy hiadiana ireo ady ara-panahy ny fahamarinan'izy ireo.

**fiarovan'ny fahamarinana** "ny fahamarinana no fiarovantsika" na "ny fahamarinana no fitaovam-piadiantsika"

**ho an'ny tanana havanana sy ny havia** Ireo mety ho dikany dia 1) misy fitaovam-piadiana ny tanana iray ary ampinga eo amin'ny ilany na 2) izy ireo dia hari-fitaovana tanteraka hiatrehana ady, afaka manohitra ny fanafihana avy amin'ny ilany rehetra.

## 2 Corinthians 6:8

**Fampahafantarana amin'ny ankapobeny** I paoly dia mitanisa fanoherana maro ny amin'ny fomba fiheveran'ny olona azy sy ny asa fanompoany.

**Izahay dia voampanga ho mpamitaka** Azo atao hoe DH: "Miampanga anay ho mpamitaka ny olona"

**toy ireny tsy misy mahafatantra ireny kanefa izahay dia mbola fanta-daza** Azo atao hoe DH: "toy ny tsy nahafantatra anay ny olona kanefa dia tena mahalala anay tsara ny olona"

**jereo** Ny teny hoe "Jereo" dia manaitra ny saintsika mba ho liana amin'ny fampahafantarana mahatalanjona izay manaraka eo.

**Miasa izahay toy ny saziana nohon'ny asanay nefa tsy toy ny voaheloka ho faty.** Azo atao hoe DH: "Miasa toy ny hoe voasazin'ny olona nohon'ny fihetsikay izahay, fa tsy toy ny hoe voahelok'izy ireo ho faty"

## 2 Corinthians 6:11

**Fampifandraisana ny foto-kevitra** Mampahery ireo mpino ao Korinto i Paoly mba hisaraka amin'ny sampy sy hiaina fiainana madio ho an'Andriamanitra.

**niteny ny marina rehetra taminareo** "niresaka tamim-pahatsorana taminareo"

**ny fonay dia mivoaha midanadana** Resahin'i Paoly toy ny fananana fo midanadana ny fitiavany lehibe ho an'ireo Korintiana. DH: "tianay tokoa ianareo"

**Ny fonareo dia tsy nofeheziny, ianareo no namehy ireo fihetseham-ponareo manokana** Resahin'i Paoly toy ny hoe noterena ao amin'ny toerana tery dia tery ny fon'izy ireo, raha miresaka ny amin'ny tsy fanana'ireo Korintiana fitiavana ho azy izy.

**Ny fonareo dia tsy nofeheziny** Azo atao hoe DH: "Tsy nofeheziny ny fonareo" na "tsy nanome antony hampitsaha anareo hitia anay izahay"

**ianareo no namehy ireo fihetseham-ponareo manokana** Azo adika hoe DH: "ny fihetsem-ponareo manokana no mamehy anareo" na "nitsahatra ny nitia anay ianareo noho ny antony izay anareo manokana"

**ho valiny ara-drariny** "ho valiny araka ny tokony ho izy"

**miresaka aminareo toy ny amin'ny zaza aho** I Paoly dia miresaka amin'ireo Korintiana toy ny amin'ny zanany ara-panahy. DH: "miresaka toy ny hoe rainareo aho"

**voay hidanadana ny fonareo** Mamporisika ny Korintiana i Paoly mba hitia azy tahaka ny hitiavany azy ireo. DH: "tiavo izahay tahaka ny nitavanay anareo"

## 2 Corinthians 6:14

**Fampafantarana amin'ny ankapobeny:** Ao amin'ny andininy faha 16, i Paoly dia mamerina teny maro avy amin'ny mpaminany ao amin'ny Testamenta taloha: Mosesy, Zakaria, Amosa, ary mety misy hafa koa.

**Aza mifamatotra amin'ireo tsy mpino** Azo atao hoe DH: "mifamatora amin'ireo mpino ihany"

**mifamatotra amin'ireo** Resahin'i Paoly toy ny hoe biby roa niara-nafatotra mba hitarika saretany ny fiaraha-miasa amin'ny tanjona iraisana. DH: "miara-mivondrona amin'ny" na "manana fifandraisana akaiky amin'ny"

**Fa inona no iraisan'ny fahamarinana sy ny fandikan-dalàna?**

Izany fanontaniana fampisainana izany dia miandry valiny ratsy. DH: "fa ny fahamarinana dia tsy misy ifandraisany amin'ny fandikan-dalàna"

**Fa inona no iarahan'ny mazava amin'ny maizina?**

Mametraka izany fanontaniana izany i Paoly mba hanamafisany fa ny fahazavana na fahamaizinana dia tsy afaka miaraka satria ny hazavana dia mandroaka ny aizina. Ny teny hoe: "mazava" sy "maizina" dia maneho ny toetra tsara ara-pitondrantena sy ara-panahin'ireo mpino sy ireo tsy mpino. DH: "Ary ny fahazavana dia tsy afaka ny hiombona amin'ny aizina"

**Inona no mety ho fifanarahana eo amin'i Kristy sy Beliala?**

DH: "Tsy misy fifanarahana eo amin'i Kristy sy Beliala"

**Beliala**

Izany dia anarana hafa hiantsoana ny devoly.

**Na inona no tokony anjara ananan'ny mpino iray sy amin'ny tsy mpino iray?**

DH: "Ny mpino dia tsy mizara na inona na inona amin'ny tsy mpino"

**Ary inona no fifanarahana misy eo amin'ny tempolin'Andriamanitra sy ny sampy?**

DH: "Tsy misy fifanarahana eo amin'ny tempolin'Andriamanitra sy ny sampy"

**isika dia tempolin'Andriamanitra velona, araka ny efa nolazain'Andriamanitra**

I Paoly dia manondro ireo Kristiana rehetra hikambana ho tempoly iray hitoeran'Andriamanitra. DH: "Isika dia toy ny tempoly izay hitoeran'Andriamanitra velona"

## **2 Corinthians 6:17**

**Fampahafantarana amin'ny ankapobeny:**

Paoly dia mamerina ny tenin'ny mpaminany ao amin'ny Testamenta Taloha, Isaia sy Ezekielà.

**ary mitokana**

Azo adika hoe DH: "Atokano ny tenanareo" na "mamela ahy hanokana anareo"

**Aza mikasika zavatra maloto**

Azo adika hoe DH: "zavatra madio ihany no kasiho"

## Chapter 7

<sup>1</sup> Ireo malalako, hatramin'ny nananantsika ireo teny fikasana dia aoka isika hanadio ny tenantsika amin'ny zava-drehetra izay mahatonga fahalotoana eo amin'ny vatana sy fanahintsika. Aoka isika hikatsaka ny fahamasinana amin'ny fatahorana an'Andriamanitra. <sup>2</sup> Raiso izahay! Fa tsy nanao ratsy tamin'iza na iza. Tsy nandratra na nanararaotra na iza na iza izahay. <sup>3</sup> Tsy hanameloka anareo no hitenenako izao. Fa efa nolazaiko fa ato amponay ianareo, fa miara-maty ary miara-velona isika. <sup>4</sup> Manana fahatokisana lehibe anareo aho, ary mirehareha nohon'ny aminareo. Feno fampiononana aho. Mitobatobaka ny hafaliako na dia eo aza ny fampahoriana rehetra. <sup>5</sup> Rehefa tonga tany Makedonia izahay, tsy hanam-pitsaharana ny tenanay. Noho izany, ory tamin'ny fomba rehetra izahay nohon'ny fifandirana tany ivelany, sy ny tahotra tao anaty. <sup>6</sup> Fa Andriamanitra, izay mpampahery ny kivy, nampahery anay tamin'ny fahatongavan'i Titosy. <sup>7</sup> Tsy tamin'ny alalan'ny fahatongavany fotsiny no hampaherezan'Andriamanitra antsika. Fa tamin'ny fampaherezana izay noraisin'i Titosy avy aminareo. Miteny antsika izy ny amin'ny haben'ny fitiavanareo, ny alahelonareo, ary ny fahianareo ahy lalina. Ka hifaly mandrakizay aho. <sup>8</sup> Na dia nampalahelo anareo aza ny taratasiko, dia tsy nampanenina ahy izany. Fa nanenina tamin'izany aho rehefa nahita fa nampalahelo anareo ny taratasiko. Fa nalahelo nandritra ny fotoana fohy ianareo. <sup>9</sup> Ankehitriny dia faly aho, tsy hoe satria ory ianareo, fa satria ny alahelonareo no nitondra anareo ho amin'ny fibebahana. Ianareo dia niaina ny fahoriana ao amin'Andriamanitra, koa tsy nisy very ny nijalianareo ho anay. <sup>10</sup> Ny fahoriana ao amin'Andriamanitra dia mitondra amin'ny fibebahana ny mba hahatanteraka ny famonjena tsy misy fanenenana. Na izany aza, ny alahelon'izao tontolo izao, dia mitondra fahafatesana. <sup>11</sup> Jereo ny vokatrin'ny halehiben'ny fikirizanareo tamin'ny fahoriana ao amin'Andriamanitra. Lehibe tokoa ny halehiben'ny fikirizana tao aminareo mba hanaporofaona fa tsy manan-tsiny ianareo. Lehibe tokoa ny halehiben'ny fahatezeranareo, ny tahotrareo, ny alahelonareo, ny zotom-ponareo, ary ny fanirianareo ahita ny fahamarinana izay tokony atao! Amin'ny zava-drehetra dia nanaporofa tamin'ny tenanareo ianareo mba tsy ho meloka amin'izany raharaha izany. <sup>12</sup> Na dia nanoratra taminareo aza Aho, Izaho dia tsy nanoratra ho an'ireo mpanao ratsy, na ho an'ny iray izay miharitra ny ratsy. Nanoratra aho mba tokony hampahafantarana ny fahazotoanareo teo aminay eo anatrehan'Andriamanitra. <sup>13</sup> Tamin'ny alalan'izany no nampaherezana anay. Mihoatra nohon'ny fampaherezana izay efa anananay, nihoa-papana ny fifaliany nohon'ny fifalian'iTitosy, satria ny fanahiny dia velombelona noho ny aminareo rehetra. <sup>14</sup> Raha toa ka nirehareha taminy ny momba anareo aho, dia tsy mba afa-baraka aho. Mifanohitra amin'izany, ireo zavatra rehetra izay noteneninay taminareo dia marina avokoa, ny fireharehanay momba anareo tamin'i Titosy dia voaporofa fa marina. <sup>15</sup> Ny fitiavany anareo dia lehibe kokoa, tahakan'ny nahatsiarovany ny fankatoavanareo rehetra, Endrey ny fandraisanareo azy tamin'ny tahotra sy hovitra. <sup>16</sup> Faly aho satria manana fahatokiana tanteraka taminareo.

### 2 Corinthians 7:1

**Fampahafantarana amin'ny ankapobeny:**  
I Paoly dia manohy ny fampatsiahivana azy ireo mba hiala amin'ny fahotana sy hikatsaka fahamasinana.

**Ireo malalako**  
"Ianareo izay tiako" na "ry namako malalako"

**aoka isika hanadio ny tenantsika**  
Eto i Paoly dia milaza ny mba hialana lavitry ny endrika ny ota rehetra izay mety hanimba ny fifandraisan'ny olona amin'Andriamanitra.

**Aoka isika hikatsaka ny fahamasinana**  
"Aoka isika hiezaka mafy ny ho masina"

**amin'ny fatahorana an'Andriamanitra**  
"amin'ny fanajana lehibe an'Andriamanitra"

### 2 Corinthians 7:2

**Fampifandraisana ny foto-kevitra:**  
Efa nampitandrina ireo olona any Korinto ny amin'ireo mpitarika hafa izay miady mafy ny hahazo ireo mpino Korintiana mba hanaraka azy ireo i Paoly, dia mampatsiahy ireo olona ny amin'izay tsapanay momba azy ireo.

**Raiso izahay**  
Izany dia miverina milaza izay efa nolazain'i Paoly tao amin'ny 6:11 mahakasika ny fanokafana ny fon'izy ireo ho azy. DH: "Omeo toerana ao amponareo izahay" na "Tiavo izahay ary maneke anay"

**Tsy hanameloka anareo no hitenenako izao**  
"Tsy miteny izany aho mba hiampangana anareo amin'ny fanaovana ny tsy mety." Ny teny hoe "izao" dia milaza izay vao nolazain'i Paoly mahakasika ny tsy fanaovan-dratsy tamin'iza na iza.

**ato amponay ianareo**

I Paoly dia miresaka ny aminy sy ny fitiavany lehibe sy ny an'ireo mpiara-miasa aminy ho an'ireo Korintiana toy ny hoe mihazona azy ireo tao ampony. DH: "malala indrindra aminay ianareo"

**fa miara-maty ary miara-velona isika**

Izany dia midika fa i Paoly sy ireo mpiara-miasa aminy dia hitia an'ireo Korintiana hatrany na inona na inona mitranga. DH: "na velona isika na maty"

**fa miara-maty ary miara-velona isika**

Tafiditra ao amin'ny hoe "isika" ireo Korintiana mpino.

**Feno fampiononana aho**

Azo adika hoe DH: "fenoinareo fampiononana aho"

**Tena faly aho**

IResahin'i Paoly toy ny hoe rano izay mameno azy mandra-pitobany ny fifaliana. DH: "Tena faly be aho"

**na dia eo aza ny fampahoriana rehetra**

"na dia ao aza ny fahasahiranana rehetra"

**2 Corinthians 7:5****Rehefa tonga tany Makedonia izahay**

Eto ny teny hoe "izahay" dia manondro an'i Paoly sy Timoty fa tsy ireo Korintiana na Titosy.

**tsy hanam-pitsaharana ny tenanay**

Eto ny hoe "ny tenanay" dia ilazana ny maha olona manontolo. DH: "tsy nanam-pitsaharana izahay " na "tena reraka izahay"

**ory tamin'ny fomba rehetra izahay**

Azo adika hoe DH: "niaina olana tamin'ny lafiny rehetra izahay"

**nohon'ny fifandirana tany ivelany, sy ny tahotra tao anaty**

Ireo mety ho dikan'ny "ivelany" dia 1) "ivelan'ny vatana" na 2) "ivelan'ny fiangonana." Ny teny hoe "anatin'ny" dia ilazana ny fihetseham-po anatin'izy ireo. DH: "nohon'ny fifandirana amin'ny olona hafa sy noho ny tahotra tao anatinay"

**Fa tamin'ny fampaherezana izay noraisin'i Titosy avy aminareo**

I Paoly dia nandray fampiononana tamin'ny fahafantarana fa nampionona an'i Titosy ireo Korintiana. DH: "tamin'ny fahafantarana ny amin'ny fampiononana azon'i Titosy taminareo"

**2 Corinthians 7:8****Fampifandraisana ny foto-kevitra:**

Midera azy ireo i Paoly noho ny alahelon'izy ireo, ny zotom-pon'izy ireo hanao ny marina, ary ny fifaliana izay nentin'izay ho azy sy Titosy.

**Fampahafantarana amin'ny ankapobeny:**

Izany dia milaza ny taratatin'i Paoly teo aloha ho an'ireo mpino Korintiana izay nananarany azy nohon'ny faneken'izy ireo ny fitondran-tena maloto ataon'ny mpino miaraka amin'ny vadin-drain'izy ireo.

**Rehefa nahita fa nampalahelo anareo ny taratasiko**

"rehefa naheno aho fa ny taratasiko dia"

**tsy hoe satria ory ianareo**

Azo atao hoe DH: "tsy hoe satria nampahory anareo izay nolazaiko tao amin'ny taratasiko"

**koa tsy nisy very ny nijalianareo ho anay**

"tsy nisy fatiantoka ho anareo satria nananatra anareo izahay" Izany dia midika fa na dia nampalahelo azy ireo aza ilay taratasy, dia nahazo tombony tamin'izay taratasy izany ihany izy ireo satria nitarika azy ireo ho amin'ny fibebahana izany. DH: "tsy nanao ratsy taminareo tamin'ny lafiny rehetra izahay"

**Ny fahoriana ao amin'Andriamanitra dia mitondra amin'ny fibebahana ny mba hahatanteraka ny famonjena**

Ny teny hoe "Fibebahana" dia mety ho naverimberina mba hanazavana ny fifandrasian'izany amin'izay mialoha izany ary izay manaraka izany. DH: "fa ny fahoriana araka an'Andriamanitra dia miteraka fibebahana, ary ny fibebahana dia mitondra famonjena"

**tsy misy fanenenana**

Ireo mety ho dikany dia 1) tsy nanenina i Paoly fa nahatonga azy ireo alahelo satria nitondra azy ireo tamin'ny fibebahana sy famonjena izany alahelo izany na 2) Tsy hanenina ireo Korintianina raha niaina alahelo satria nitondra azy ireo ho amin'ny fibebahana sy famonjena izany.

**ny alahelon'izao tontolo izao, dia mitondra fahafatesana**

Izany karazana alahelo izany dia mitondra fahafatesana fa tsy famonjena satria tsy miteraka fibebahana izany. DH: "ny alahelon'izao tontolo izao, fa kosa, mitondra ho amin'ny fahafatesana arapanahy"

**2 Corinthians 7:11****Jereo**

Izany teny izany dia manampy amin'ny fanamafisana ny zavatra izay nolazaina manaraka.

**Lehibe tokoa ny halehiben'ny fikirizana tao aminareo mba hanaporofa fa tsy manan-tsiny ianareo**

Azo adika hoe DH: "Ny fikirizanareo hanaporofa fa tsy manan-tsiny ianareo dia lehibe tokoa!"

**ny fahamarinana izay tokony atao**

Azo adika hoe DH: "fa ny olona dia tokony hanao ny marina"

**mpanao ratsy**

"Ilay iray izay nanao ratsy"

**mba tokony hampahafantarana ny fahazotoanareo teo aminay**

Azo adika hoe DH: "mba hahafantaranareo fa ny fahazotoanareo ho anay dia tena am-pahatsorana"

**eo anatrehan'Andriamanitra**

Izany dia entina ilazana ny fanatrehan'Andriamanitra. Ny fahazoan'Andriamanitra sy fankasitrahana ny fahamarinan'i Paoly dia ambara ho toy ny hoe afaka mahita azy ireo Andriamanitra. DH: "eo anatrehan'Andriamanitra" na "miaraka amin'Andriamanitra ho vavolombelona."

**2 Corinthians 7:13**

**Tamin'ny alalan'izany no nampaherezana anay**

Eto ny teny hoe "izany" dia ilazana ny fomba nasetrin'ireo Korintiana ny taratasin'i Paoly teo aloha, araka ny namaritany azy ao amin'ny andininy teo aloha. Izany dia afaka adika hoe DH: "izany no mampahery anay"

**ny fanahiny dia velombelona noho ny aminareo rehetra**

Eto ny teny hoe "fanahy" dia milaza ny toetran'ny olona iray. Azo atao hoe DH: "namelombelona ny fanahiny ianareo rehetra" na "ianareo rehetra dia nampitsahatra ny fanahiany"

**Raha toa ka nirehareha taminy ny momba anareo aho**

"Fa na mirehareha aminy ny momba anareo aza aho"

**dia tsy mba afa-baraka aho**

"tsy nandiso fanantenana ahy ianareo"

**ny fireharehanay momba anareo tamin'i Titosy dia voaporofa fa marina**

"Nanaporofa ianareo fa ny fireharehanay tamin'i Titosy ny aminareo dia marina"

**2 Corinthians 7:15**

**ny fankatoavanareo rehetra**

Ny teny hoe "fankatoavana" dia afaka avadika ho matoanteny, "mankatoa." DH: "Ny Fomba nankatoavanareo rehetra"

**ny fandraisanareo azy tamin'ny tahotra sy hovitra**

Eto ny teny hoe "tahotra" sy "hovitra" dia mitovitovy hevitra ihany ary manamafy ny fahalebiazan'ny tahotra. DH: "Nandray azy tamin'ny fanjana lehibe ianareo"

**tamin'ny tahotra sy hovitra**

Ireo mety ho dikany dia 1) "tamin'ny fanjana lehibe ho an'Andriamanitra" na 2) "tamin'ny fanjana lehibe ho an'i Titosy."

## Chapter 8

<sup>1</sup> Tianay ho fantatrarao, ry rahalahy, ny momban'ny fahasoavan'Andriamanitra izay nomena tao amin'ireo fiangonan'i Makedonia. <sup>2</sup> Nandritran'ny fitsapana lehibe amin'ny fahoriana, ny fitobaky ny hafaliany sy ny fara-fahantran'izy ireo dia niteraka haren-dehiben'ny falalan-tanana. <sup>3</sup> Satria mijoro vavolombelona aho fa nanao be arak'izay vitany izy ireo, ary mihoatra an'izay vitany aza. Ary tamin'ny sitrapon'izy ireo manokana <sup>4</sup> sy niaraka tamin'ny fitalahoana mafy no nangatahan'izy ireo taminay ny fahafahana mba hanana anjara amin'ity asa fanompoana eo amin'ireo mpino ity. <sup>5</sup> Tsy niseho arak'izay nantenainay izany. Fa kosa, nanolotra ny tenany mialoha tamin'Andriamanitra izy ireo. Ary nanolo-tena ho anay izy ireo tamin'ny sitrapon'Andriamanitra. <sup>6</sup> Ka namporisika an'i Titosy izahay, izay efa nanomboka an'izany asa izany, mba hanantanteraka ny fahasoavana eo aminareo. <sup>7</sup> Fa ianareo kosa dia manan-karena amin'ny zavatra rehetra, amin'ny finoana, amin'ny teny, amin'ny falalana, amin'ny fahazotona rehetra, ary amin'ny fitiavanareo anay. Koa ataovy azo antoka mba hanan-karena amin'izany asa fahasoavana ianareo. <sup>8</sup> Tsy miteny izany toy ny didy aho. Fa kosa, miteny izany aho amin'ny fitsapana ny fahamarinan'ny fitiavanareo amin'ny fampitahana izany amin'ny zotom-pon'ny olona hafa. <sup>9</sup> Satria fantatrarao ny fahasoavan'nyTompontsika Jesosy Kristy. Ka na nanan-karena aza izy, dia lasa mahantra noho ianareo, koa amin'ny alalan'ny fahantrana no mety ahazoanareo harena. <sup>10</sup> Amin'izany resaka izany dia hanome torohevitra anareo aho izay hanampy anareo. Herintaona lasa izay, dia tsy nanomboka nanao zavatra fotsiny ianareo, fa naniry ny manao izany. <sup>11</sup> Ankehitriny vitao izany, toy ny nisian'ny zotom-po sy ny faniriana hanao izany, dia enga anie hanatanteraka izany koa ianareo, arak'izay azonareo hatao. <sup>12</sup> Satria raha maniry mafy ny hanao izany asa izany ianareo, dia zavatra tsara sy azo ekena izany. Tsy maintsy mifototra amin'izay hananan'ny olona iray izany, fa tsy izay tsy ananany. <sup>13</sup> Fa izany asa izany dia tsy mba hanamaivana ny hafa ary hanavesatra anareo. Fa kosa, tokony hisy ny rariny. <sup>14</sup> Ny harenareo amin'izao fotoana izao dia hanome izay ilain'izy ireo. Ka izany koa dia mba hanomezan'ny haren'izy ireo izay ilainareo. Ary mba anomezan'izy ireo ny rariny <sup>15</sup> Araka izay efa voasaoratra hoe: "ilay iray izay nanana betsaka dia tsy nanana ambiny, ary ilay iray izay nanana ny kely dia tsy nanana ny tsy ampy. <sup>16</sup> Fa an'Andriaminatra ny fisaorana, izay nametraka ny tao am-pon'i Titosy ny fahamatorana izay ananako aminareo. <sup>17</sup> Fa izy tsy nanaiky fotsiny ny antsontsika, fa tena matotra ny amin'izany ihany koa. Nanatona anao tamin'ny sitrapony manokana izy. <sup>18</sup> Nalefanay izy niaraka tamin'ilay rahalahy izay noderaina teo anivon'ny fiangonana rehetra noho ny asany izay mitory ny filazantsara. <sup>19</sup> Tsy izany ihany, fa izy ihany koa dia notendren'ireo fiangonana mba handeha hiaraka aminay hitondra izao asan'ny fahalalan-tanana izao. Izany dia ho an'ny voninahitr'izy Tompo ary ho an'ny fanirianay hanampy. <sup>20</sup> Mitandrina izahay ny amin'ny mety hisian'ny olona mitaraina mombanay mahakasika an'io asa fahalala-tanana izay hataonay io. <sup>21</sup> Ka mila mitandrina izahay mba hanao ny mendrika, fa tsy eo anatrehan'ny Tompo irery ihany, fa eo alohan'ny olona koa. <sup>22</sup> Mandefa rahalahy iray hafa ihany koa izahay miaraka amin'izy ireo. Matetika izahay no nitsapa azy, ary nahita azy mafana fo tamin'ny asa maro. Mazoto kokoa izy izao ankehitriny noho ilay fahatokisana lehibe izay ananany aminareo. <sup>23</sup> Raha ny amin'i Titosy, izy no namako sy mpiaramiasa amiko ho anareo. Raha ny amin'ny rahalahinay, dia nalefan'ireo fiangonana izy ireo. Voninahitra ho an'i Kristy izy ireo. <sup>24</sup> Koa aseho azy ireo ny fitiavanareo, ary aseho amin'ny fiangonana ny anton'ny fireharehanay momba anareo.

### Footnotes

8:7 <sup>[1]</sup>NY ULB sy ny UDB, miaraka amin'ireo dikan-teny maro hafa, dia mivaky toy izao: "Ao amin'ny fitiavanao anay." Ny dikan-teny hafa dia mivaky toy izao: "Ary ao amin'ny fitavanay anareo"

## 2 Corinthians 8:1

### Fampifandrasiana ny foto-kevitra:

Rehefa avy nanome fanazavana ny amin'ny fanovany ny drafitra sy ny lalan'ny asa fanompoana, dia miresaka momba ny fanomezana i Paoly.

### fahasoavan'Andriamanitra izay nomena tao amin'ireo fiangonan'i Makedonia

DH: "ny fahasoavana izay nomen'Andriamanitra ho an'ny fiangonan'i Makedonia"

**ny fitobaky ny hafaliany sy ny fara-fahantran'izy ireo dia niteraka haren-dehiben'ny falalan-tanana**  
I Paoly dia miresaka ny "hafaliana" sy ny "fahantrana" ho to ny hoe zava-manan'aina izay afaka mamokatra fahalalahan-tanana. DH: "Noho ny fifaliana lehiben'ny olona sy ny fahantrana farahidiny, dia nanjary nalala-tanana izy ireo"

**ny fitobaky ny hafaliany**  
Resahin'i Paoly toy ny hoe zavatra mivaingana izay afaka mitombo habe sy isa ny fifaliana.

**ny fara-fahantran'izy ireo ... haren-dehiben'ny falalan-tanana**  
Na dia niaritra fitsapanasy fahoriana ary fahantrana aza ny fiangonanan'i Makedonia, tamin'ny fahasoavan'Andriamanitra, dia afaka nanangombola ho an'ireo mpino tany Jerosalema izy ireo.

**haren-dehiben'ny falalan-tanana**  
"falalan-tanana lehibe." Ny hoe "haren-dehibe" dia manamafy ny fahalebiazan'ny falalan-tanana.

## 2 Corinthians 8:3

**nanolo-tena... izy ireo**  
Izany dia manondro ireo fiangonana any Makedonia.

**tamin'ny sitrapon'izy ireo manokana**  
"an-tsitrabo"

**niaraka tamin'ny fitalahoana mafy no nangatahan'izy ireo taminay**  
Eto ny teny hoe "Fitalahoana" sy "nangatahana" mitoitovy heitra ary manamafy ny fahazotoana amin'ny fangatahan'ny olona. DH: "nangataka tamim-pahazotoana taminay izy ireo"

**amin'ity asa fanompoana eo amin'ireo mpino ity**  
Miresaka ny amin'ny fanomezana vola ho an'ireo mpino any Jerosalema i Paoly. DH: "ity asa fanompoana amin'ny fanomezam-bola ho an'ireo mpino any Jerosalema ity"

## 2 Corinthians 8:6

**izay efa nanomboka an'izany asa izany**  
Miresaka ny amin'ny fanangonam-bola ho an'ireo mpino any Jerosalema i Paoly. DH: "izay namporisika ny fanomezanareo tamin'ny voalohany indrindra"

**mba hanatanteraka ny fahasoavana eo aminareo**  
Hanampy an'ireo Korintiana i Titosy mba hanatanteraka ny fanangonam-bola. DH: "mba hampahery anareo hanatanteraka ny fanomezam-pahasoavan'ny falalan-tanana"

**Fa ianareo kosa dia manan-karena amin'ny zavatra rehetra**  
Resahin'i Paoly toy ny hoe miteraka fananana mivainagana ireo mpino Korintiana. DH: "Ianareo dia manao ny tsara amin'ny fomba rehetra"

**ataovy azo antoka mba hanan-karena amin'izany asa fahasoavana ianareo**  
Resahin'i Paoly toy ny hoe miteraka fananana mivainagana ireo mpino Korintiana. DH: "ezaho ny hanao tsara amin'ny fanomezana ho an'ireo mpino any Jerosalema"

## 2 Corinthians 8:8

**fampitahana izany amin'ny zotom-pon'ny olona hafa**  
Mampahery ireo Korintiana mba hanome ampalahana i Paoly, amin'ny fampitahana azy ireo amin'ny falalan-tanan'ireo fiangonan'i Makedonia.

**ny fahasoavan'ny Tompontsika Jesosy Kristy**  
Eto ny teny hoe "fahasoavana" dia manamafy ny falalahan-tanana izay nitahian'i Jesosy ireo Korintiana.

**na nanan-karena aza izy, dia lasa mahantra noho ianareo, koa amin'ny alalan'ny fahantrana**  
Resahin'i Paoly fa talohan'ny nisehoan'i Jesosy dia nahantra Izy, ary rehefa tonga olombelona Izy dia nahantra.

**amin'ny alalan'ny fahantrana no mety ahazoanareo harena.**  
Resahin'i Paoly toy ny hoe vokatry ny fahatongavan'i Jesosy ho olombelona ny fahatongavan'ireo Korintiana ho manan-karena arapanahy.

## 2 Corinthians 8:10

**Amin'izany resaka izany**  
Izany dia milaza ny fanangonan'izy ireo ny vola izay omena ireo mpino any Jerosalema. DH: "momba ny fanangonana"

**toy ny nisian'ny zotom-po sy ny faniriana hanao izany**  
Izany dia afaka lazaina amin'ny fehezanteny misy matoanteny. DH: "nafana fo ianareo ary naniry ny hanao izany"

**hanatanterka izany koa ianareo**  
"hahafeno iany" na "hamita izany"

**zavatra tsara sy azo ekena**  
Eto ireo teny hoe " tsara" na "azo ekena" dia mitovitovy hevitra ary manamafy ny fahatsaran'ilay zavatra. DH: "zavatra tena tsara"

**Tsy maintsy mifototra amin'izay hananan'ny olona iray izany**  
"Ny fanomezana dia tsy maintsy mifototra amin'izay hanan'ny olona iray"

**2 Corinthians 8:13****Fa izany asa izany**

Izany dia milaza ny fanangonana ny vola ho an'ireo mpino any Jerosalema. DH: "Fa izany asa fanangonam-bola izany"

**mba hanamaivana ny hafa ary hanavesatra anareo**

Azo adika hoe DH: "mba hahazoanareo manamaivana ny hafa ary manavesatra ny tenanareo"

**tokony hisy ny rariny**

"Tokony hisy ny fitoviana"

**Ka izany koa dia mba hanomezan'ny haren'izy ireo izay ilainareo**

Satria efa miasa amin'izao fotoana izao ireo Korintianina, dia midika izany fa hanampy azy ireo ihany koa ireo mpino any Jerosalema amin'ny ho avy. DH: "koa izany koa dia mba hahafahan'ny fitobaky ny haren'izy ireo hanampy amin'izay ilainareo amin'ny ho avy"

**Araka izay efa voasaoratra**

Mamerina teny avy ao amin'ny Eksodosy i Paoly. DH: "araka ny nosoratan'i Mosesy"

**dia tsy nanana ny tsy ampy**

Azo adika hoe DH: "nanana ny rehetra izay nilainy"

**2 Corinthians 8:16****izay nametraka ny tao am-pon'i Titosy ny fahamatorana izay ananako aminareo**

Eto ny teny hoe "fo" dia milaza ireo fihetsem-po. Izany dia midika fa Andriamanitra no nahatonga an'i Titosy hitia azy ireo. DH: "izay nahatonga an'i Titosy hiahy anareo araka izay ataoko koa"

**ny fahamatorana izay ananako aminareo**

"mitovy hafanam-po " na "fiahiana lalina mitovy"

**Fa izy tsy nanaiky fotsiny ny antso ataontsika**

Miteny amin'i Titosy i Paoly mba hiverina any Korinto ary hanatanteraka ny fanangonana. DH: "Fa tsy nanaiky fotsiny ny fangatahantsika izy fa hanampy anareo amin'ny fanangonana"

**2 Corinthians 8:18****niaraka taminy**

"niaraka tamin'i Titosy"

**'ilay rahalahy izay noderaina teo anivon'ny fiangonana rehetra**

Azo adika hoe DH: "Ilay rahalahy izay derain'ireo mpino rehetra ao amin'ny fiangonana"

**Tsy izany ihany**

"Tsy midera azy fotsiny ihany ireo mpino ao amin'ireo fiangonana rehetra"

**fa izy ihany koa dia notendren'ireo fiangonana**

DH: "nifidy azy ihany koa ireo fiangonana"

**mba handeha hiaraka aminay hitondra izao asan'ny fahalalan-tanana izao**

"mba hanatanteraka izany asa feno falalahan-tanana izany." Ity dia maneho ny fitondrana ny fanatitra ho an'i Jerosalema.

**an'ny fanirianay hanampy**

"mba hanehoana ny fanirianay hanampy"

**2 Corinthians 8:20****mahakasika an'io asa fahalala-tanana izay hataonay io**

"mahakasika ny fomba fiasantsika amin'izany fanomezana malala-tanana izany." DH: "Ity dia maneho ny fitondrana ny fanatitra ho an'i Jerosalema.

**Ka mila mitandrana izahay mba hanao ny mendrika**

"mila mitandrana izahay amin'ny fitazonana izany fanomezana izany amin'ny fomba mendrika"

**eo anatrehan'ny Tompo...eo alohan'ny olona**

"Amin'ny hevin'ny Tompo... Amin'ny hevitra ny olona"

**2 Corinthians 8:22****miaraka amin'izy ireo**

Ny teny hoe: "izy ireo" dia maneho an'i Titosy sy ny rahalahany voalaza teo aloha.

**izy no namako sy mpiara-miasa amiko ho anareo**

"izy no mpiara miasa amiko izay miaraka amiko hanampy anareo.

**Raha ny amin'ny rahalahinay**

Ity dia maneho ireo lehilahy roa hafa izay hiaraka amin'i Titosy.

**nalefan'ireo fiangonana izy ireo**

DH: "ireo fiangonana no nandefa azy ireo"

**Voninahitra ho an'i Kristy izy ireo**

DH: "hahatonga ny olona hanome voninahitra an'i Kristy izy ireo"

## Chapter 9

<sup>1</sup> Mikasika ny asa fanompoana ho an'ny mpino, tsy tena ilaiko ny manoratra ho anareo. <sup>2</sup> Fantatro ny momba ny fanirinareo, izay ireharehako amin'ny olon'i Makedonia. Nolazaiko azy ireo fa Akaia dia efa vonona nanomboka tamin'ny taona lasa. Ny zotom-ponareo no nanosika ny ankamaroan'izy ireo hiasa. <sup>3</sup> Ary nirahiko ny rahalahy mba tsy ho zava-poana ny fireharehantsika momba anareo, ary mba ho vonona ianareo, araka ny efa nolazaiko ho ianareo. <sup>4</sup> Raha tsy izany, raha misy Makedoniana maro miaraka amiko ary mahita anareo mbola tsy vonona, dia ho menatra isika-tsy milaza na inona na inona momba anareo aho-noho ny fahatokiana anareo. <sup>5</sup> Ka mieritreritra aho fa ilaina ny mamporisika ireo rahalahy hankany aminao ary hanao fifanarahana mialoha ny amin'ny fanomezana efa nampanantenainao. Izany dia ahafahana mivonona toy ny fitahiana, fa tsy toy ny zavatra tsy azo ekena. <sup>6</sup> Ny tena izy dia ity: Ny iray izay mamafy kely dia hijinja ny kely ihany koa, ary ny iray izay mamafy amin'ny tanjom-pitahiana dia hijinja fitahiana ihany koa. <sup>7</sup> Avelao ny tsirairay hanome araka izay efa norafetiny tao am-pony. Aza avela manome fahoriana na faneriterena izy. Fa ny mpanome am-pifaliana no tian'Andriamanitra. <sup>8</sup> Ary Andriamanitra dia afaka mampitombo ny fitahiana ho anao, mba, amin'ny zavatra rehetra, dia afaka hahazo izay ilainareo rehetra mandrakariva ianareo. Izany no misy dia mba ahafahanareo manatombo ny asa soa anareo. <sup>9</sup> Izany dia araka ny voasoratra hoe: "Nozarainy ireo harenany ary nanome azy ireny ho an'ny mahantra. Maharitra mandrakizay ny fahamarinany." <sup>10</sup> Izy izay mamatsy voa ho an'ny mpamboly izay mamafy sy ny mofo ho an'ny sakafo, dia hamatsy sy hampitombo ny voanao ihany koa ho amin'ny famafazana. Hampitombo ny vokatry ny fahamarinanao izy. <sup>11</sup> Hahazo harena amin'ny fomba rehetra ianao mba hahatonga anao ho malala-tanana. Izany dia hitondra fanehoam-pisaorana an'Andriamanitra amin'ny alalanay. <sup>12</sup> Ny fanatanterahana io asa fanompoana io dia tsy vitan'ny hoe mahafeno ny zavatra ilain'ny mpino fotsiny ihany. Mitombo ihany koa izany amin'ny asa fanomezam- pisaorana an'Andriamanitra maro. <sup>13</sup> Fa noho ny fitsapana anareo izay voaporofy amin'io asa io, dia hanome voninahitra an'Andriamanitra koa ianareo amin'ny fankatoavana ny fibabohanareo amin'ny filazantsaran'i Kristy. Dia hanome voninahitra an'Andriamanitra koa ianareo amin'ny fahalalahan-tananareo amin'ny fanomezana ho an'izy ireo sy ny olon-drehetra. <sup>14</sup> Maniry anao izy ireo, ary mivavaka ho anao izy ireo. Manao izany izy ireo noho ny fahalebiazan'ny fahasoavan'Andriamanitra ao aminao. <sup>15</sup> Ho an'Andriamanitra anie ny saotra noho ny fanomezany tsy hay lazaina!

### 2 Corinthians 9:1

#### Fampifandraisana ny foto-kevitra

Paoly dia manohy ny lohahevitra ny fanomezana. Tiany ho azo antoka fa ny fanangonana ny fanatitra ho an'ireo mpino mahantra any Jerosalema dia tokony haka toerana mialohan'ny hatongavany mba tsy ho hita toy ny hoe maka tombontsoa amin'izy ireo izy. Miresaka momba ny fanomezana fitahiana ny mpanome sy fanomezana voninahitra an'Andriamanitra izy.

#### Fampahafantarana amin'ny ankapobeny

Rehef miresaka ny amin'ny hoe Akaia i Paoly, dia miresaka momba ny faritany Romana hita any atsimon'ny tany Grika izay misy an'i Korinto.

#### ny asa fanompoana ho an'ny mpino

Izany dia milaza ny fanangonana ny vola izay omena ireo mpino any Jerosalema. Ny hevitra fonon'izany dia azo azavaina. DH: "ny asa fanompoana ho an'ireo mpino any Jerosalema"

#### Akaia dia efa vonona

Eto ny teny hoe "Akaia" dia manambara ireo olona izay monina any amin'io faritany io, ary indrindra

ireo olon'ny fiangonana any Korinto. DH: "Ny olon'i Akaia dia efa niomana"

### 2 Corinthians 9:3

#### ny rahalahy

Izany dia milazan'i Titosy sy ireo lehilahy roa izay manaraka azy.

#### tsy ho zava-poana ny fireharehantsika momba anareo

Tsy tian'i Paoly ireo hafa hihevitra fa ireo zavatra izay nireharehany mahakasika an'ireo Korintiana dia diso.

#### mahita anareo mbola tsy vonona

"mahita anareo tsy vonona ny hanome"

#### tsy milaza na inona na inona momba anareo aho

I Paoly dia mampiasa izany fanambarana izany mba hanindriana fa marina ny zavatra momba an'ireo Korintiana. DH: "ary ianareo dia ho menatra kokoa"

#### ireo rahalahy hankany aminao

Araka ny fomba fijerin'i Paoly, dia handeha ireo rahalahy. DH: "Ireo rahalahy hankany aminao"

**tsy toy ny zavatra tsy azo ekena.**

Azo adika hoe DH: "tsy toy ny hoe zavatra izay noterenay homenareo"

## 2 Corinthians 9:6

**Ny iray izay mamafy... hijinja fitahiana**

I Paoly dia mampiasa saritsarin'ny mpamboly iray mamafy voa mba hamaritana ny vokatra azo. Tahaka ny vokatra ny mpamboly izay mifototra amin'ny habetsaky ny famafiny, dia miankina amin'ny habetsaky ny fanomezan'ireo Korintiana koa ny habe na hakelin'ny fitahian'Andriamanitra.

**hanome araka izay efa norafetiny tao am-pony**

Eto ny teny hoe "fo" dia ilazana ny hevitra sy ny fihetseham-po. DH: "hanome araka izay noheveriny"

**fahoriana na faneriterena izy**

Azo adika hoe DH: "Satria mahatsiaro tena ho meloka izy na misy olona manery azy"

**Fa ny mpanome am-pifaliana no tian'Andriamanitra**

Andriamanitra dia maniry ny hanome am-pifaliana fanomezana ho an'ireo mpiray finoana.

## 2 Corinthians 9:8

**Andriamanitra dia afaka mampitombo ny fitahiana ho anao**

"Andriamanitra dia afaka mampitombo ny fitahiana rehetra ho anareo." Tahaka ny olona iray izay manome vola ho an'ireo mpino hafa, Andriamanitra ihany koa dia manome fitahiana bebe kokoa ho an'ny mpanome mba hananany izay rehetra ilainy.

**mba ahafahanareo manatombo ny asa soa anareo**

"mba hahafahanareo manao asa soa bebe kokoa"

**Izany dia araka ny voasoratra**

Azo adika hoe DH: "Izany dia toy ny efa nosoratan'ny mpanoratra"

## 2 Corinthians 9:10

**Izy izay mamatsy**

"Andriamanitra ilay manome"

**mofa ho an'ny sakafo**

Eto ny teny hoe "mofa" dia ilazana ny sakafo amin'ny anakapobeny. DH: "sakafo hohanina"

**dia hamatsy sy hampitombo ny voanao ihany koa ho amin'ny famafazana**

I Paoly dia miresaka momban'ny fananan'ireo Korintiana toy ny hoe voa, ary ny fanomezana ho an'ny hafa toy ny hoe mamafy voa izy ireo. DH: "Hamatsy sy hampitombo ny fanananareo ihany koa Izy mba hahafahanareo mamafy amin'ny fanomezana ireny ho an'ny hafa."

**Hampitombo ny vokatra ny fahamarinanao izy**

I Paoly dia mampitaha ireo tombontsoa izay ho raisin'ireo Korintiana avy amin'ny falalahan-tanana amin'ny vokatra ny fijinjana. DH: "Andriamanitra hitahy anareo kokoa aza noho ny fahamarinanareo"

**ny vokatra ny fahamarinanao**

"ny fijinjana izay azo avy amin'ireo asanareo." Eto ny teny hoe "fahamarinana" dia ilazana ireo asa marin'ireo Korintiana amin'ny fanomezana harena ho an'ireo mpino any Jerosalema.

**Hahazo harena...fomba rehetra ianao**

Azo adika hoe DH: "Andriamanitra dia hampan-karena anareo"

**Izany dia hitondra fanehoam-pisaorana an'Andriamanitra amin'ny alalanay**

Ny teny hoe "izany" dia maneho ny falalan-tanan'ireo Korintiana. DH: "Noho ny falalan-tananareo, ireo izay nandray ireo fanomezana hoentiny ho azy ireo dia hisotra an'Andriamanitra" na "Ary rehefa manome ny fanomezanareo ho an'izay mila izany izahay, dia hanome fisaorana an'Andriamanitra izy ireo"

## 2 Corinthians 9:12

**Ny fanatanterahana io asa fanompoana io**

Eto ny teny hoe "asa fanompoana" dia maneho an'i Paoly sy ireo namany mitondra ny fanomezana ho an'ireo Mpino any Jerosalema. DH: "ny fanatanterahanay izany asa fanompoana izany ho an'ireo mpino any Jerosalema"

**Mitombo ihany koa izany amin'ny asa fanomezam-pisaorana an'Andriamanitra maro**

Resahin'i Paoly toy ny hoe zavatra izay afaka mampitombo ny tenany ho zavatra maro ny asa fanompoan'ireo mpino Korintiana. DH: "Mampisy asa maro ihany koa izany, izay hisaoran'ny olona an'Andriamanitra"

**Fa noho ny fitsapana anareo izay voaporofa amin'io asa io**

Azo adika hoe DH: "Satria izany asa izany dia efa nitsapa ary nanaporofa anareo"

**dia hanome voninahitra an'Andriamanitra koa ianareo amin'ny fankatoavana ... amin'ny fahalalahan-tananareo amin'ny fanomezana ho an'izy ireo sy ny olon-drehetra**

I Paoly dia milaza fa sady hankalaza an'Andriamanitra amin'ny fahatokiana amin'i Jesosy no amin'ny fanomezana an-tsitraro ho an'ireo mpino izay mila izany ireo Korintiana.

**noho ny fanomezany tsy hay lazaina!**

"ho an'ny fanomezany, izay tsy misy teny mahalaza izany." Ireo mety ho dikany dia 1) izany dia maneho ilay "fahasoavana lehibe tokoa" izay nomen'Andriamanitra ireo Korintiana izany fanomezana izany, izay nitondra azy ireo ho lasa malala-tanana na 2) izany fanomezana izany dia

maneho an'i Jesosy Kristy, izay  
nomen'Andriamanitra ho an'ny mpino rehetra.

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## Chapter 10

<sup>1</sup> Izaho, Paoly, miangavy anareo ny tenako, amin'ny fanetren-tena sy hamoram-panahin'i Kristy. Malemy fanahy aho rehefa eo amin'ny fanatrehanareo, nefa sahy ny aminareo aho rehefa tsy eo. <sup>2</sup> Mangataka aminareo aho, rehefa miaraka aminareo aho, tsy mila sahy amin'ny fahatokisan-tena. Nefa aho mieritreritra fa mila sahy manohitra ireo izay mihevitra fa isika dia miaina araka ny nofo. <sup>3</sup> Fa na izany aza dia mandeha araka ny nofo izahay, tsy miady araka ny nofo. <sup>4</sup> Fa ny fiadiana izay iadianay dia tsy aranofo. Noho izany, manana hery avy any an-danitra ireo mba hamotehana ny fanahy ratsy. Fa tsy mitondra na inona na inona ny hevi-pitak'izy ireo. <sup>5</sup> Ho simbaintsika ihany koa ireo zavatra avo izay manangana fanoherana ny fahalalana an'Andriamanitra. Fa mihevitra ny hambabo ny tsirairay amin'ny fankatoavana an'i Kristy isika. <sup>6</sup> Ary miomana amin'ny famaizana ny fihetsika tsy fankatoavana rehetra isika, vantany vao tanteraka ny fankatoavanareo. <sup>7</sup> Jereo mazava izay eo anoloanareo. Fa na iza na iza no resy lahatra fa izy no Kristy, aoka hampatsiahy ny tenany izy fa izy tokoa dia Kristy, dia toy izany koa isika. <sup>8</sup> Eny fa na dia mirehareha kely aza aho momban'ny fahefantsika, izay nomen'ny Tompo antsika mba hananganana ary tsy hanimba anareo, tsy ho menatra aho. <sup>9</sup> Tsy tiako izany ny hampihorohoro anareo amin'ny alalan'ny taratasiko. <sup>10</sup> Fa ny olona sasany niteny hoe: "Matotra sy mahery ny taratasiny, nefa malemy ara-batana izy. Tsy mendrika hohenoina ny teniny." <sup>11</sup> Aoka ny olona tahaka ireny ahafantatra fa ireo teny ao amin'ny taratasinay tamin'ny fotoana tsy nahateo anay dia maneho ny asa tokony ho ataonay rehefa tonga any izahay. <sup>12</sup> Tsy mandeha lavitra izahay na mampitaha ny tenanay amin'ireo izay midoka-tena. Fa raha mandrefy ny tenany amin'ny hafa izy ireo ary mampitaha ny tenany amin'ny hafa, dia tsy ho malina. <sup>13</sup> Isika, na izany aza, tsy hirehareha mihoatra ny tokony ho izy. Fa kosa, ataonay ihany izany izay misy fetrany araka ny nanendren'Andriamanitra anay, fetra izay mahakasika anareo. <sup>14</sup> Fa tsy mitandrina ny tenanay izahay rehefa tonga teny aminareo. Izahay no tonga voalohany hatrany aminareo niaraka tamin'ny filazantsaran'i Kristy. <sup>15</sup> Tsy nirehareha mihoatra ny fetra isika ny momban'ny asan'ny sasany. Nefa kosa, antenainay fa hitombo ny finoanareo amin'ny asa lehibe miandry ny tsirairay, ary samy amin'ny fetrany avy. <sup>16</sup> Fa izao no antenainay, mba ahafahanay mitoro ny filazantsara na dia any amin'ny toerana lavitra anareo aza. Tsy hirehareha momban'ny asa efa vita tany amin'ny faritra hafa isika. <sup>17</sup> "Nefa aoka ny iray izay mirehareha, hirehareha ao amin'ny Tompo." <sup>18</sup> Fa tsy ilay iray izay manolotra ny tenany no ankatoavina. Nefa kosa, aoka ilay iray izay natolotry ny Tompo.

### 2 Corinthians 10:1

#### Fampifandraisana ny foto-kevitra:

I Paoly dia mamadika ny lohahevitra momba ny fanomezana, ho amin'ny fanamafisana ny fahefany hampianatra araka izay ataony.

#### amin'ny fanetren-tena sy hamoram-panahin'i Kristy

Ny teny hoe "fanetre-tena" sy "hamoram-panahy" dia afaka lazaina amin'ny fomba hafa. DH: "Manetry tena sy malemy fanahy aho rehefa manao tahaka izany, satria i Kristy dia nanao ahy ho toy izany"

**ireo izay mihevitra fa**  
"Izay mieritreritra fa"

#### isika dia miaina araka ny nofo

Ny teny hoe "nofo" dia hevitra ambadika ho an'ny toetra maha-mpanota ny olombelona. "manao zavatra araka ny tanjon'ny olombelona isika"

### 2 Corinthians 10:3

#### miady araka ny nofo

Ny teny hoe "nofo" dia hevitra ambadika ilazana ny fiainana ara-nofo. DH: "miaina ny fiainanay amin'ny vatan'olombelona isika"

#### tsy miady ...iadvantsika

I Paoly dia milaza ny amin'ny fiezahany handresy lahatra ireo Korintiana mba hino azy fa tsy ireo mpampianatra sandoka toy ny hoe miady amin'ny ady ara-nofo izy. Ireo teny ireo dia tokony hadika ara-bakiteny.

#### tsy miady araka ny nofo

Ireo mety ho dikany 1) ny teny hoe "nofo" dia hevitra ambadika ilazana ny fiainana ara-nofo. DH: "miady amin'ny fahavalonay amin'ny fampiasana fitaovam-piadiana" na 2) ny teny hoe "nofo" dia hevitra ambadika ho an'ny toetra maha-panota ny olombelona. DH: "miady amin'ny fomba feno fahotana"

#### Fa ny fiadiana izay iadianay .....tsy mitondra na inona na inona ny hevi-pitak'izy ireo

Miresaka ny amin'ny fahendren'Andriamanitra izay mampiseho ny fahendren'ny olona ho diso ho toy ny

hoe ny fitaovam-piadiana izay namotehany ny rindrin'ny fahavalo. DH: "ireo fitaovana entinay miady... mampiseho ny olona fa izay lazain'ireo fahavalonay dia diso tanteraka."

**dia tsy ara-nofa**

Ireo mety ho dikany dia 1) ny teny hoe "nofa" dia hevitra ambadika ilazana izay ara-batana fotsiny ihany. DH: "tsy ara-batana" na 2) ny teny hoe "nofa" dia hevitra ambadika ilazana ny toetra maha-panota ny olombelona. DH: "tsy mpanota" na "tsy mamela antsika hanao ratsy"

**2 Corinthians 10:5**

**ireo zavatra avo izay manangana**

I Paoly dia manohy miresaka amin'ny alalan'ny sarin-tenin'ny ady, toy ny hoe tafika ny "fahalalan'Andriamanitra" ary "ny zavatra avo rehetra" dia rindrina izay ataon'ny olona hanakanana ny tafika any ivelany. DH: "ny fanehoan-keitra diso izay heverin'ireo mpirehareha hiarovana ny tenan'izy ireo"

**ireo zavatra avo**

"Ireo zavatra izay ataon'ny olona mpirehareha"

**manangana fanoherana ny fahalalana an'Andriamanitra**  
Resahin'i Paoly toy ny hoe misy rindrina mitsangana manohitra tafika ireo fanehoan-kevitra. Ny teny hoe: "manangana" dia midika hoe "mitsangana," fa tsy ny hoe "zavatra avo" izay mitsingevana eny amin'ny rivotra. DH: "Mampiasa izany ny olona mba tsy hahafantaran'izy ireo hoe iza Andriamanitra"

**Fa mihevitra ny hambabo ny tsirairay amin'ny fankatoavana an'i Kristy isika**

Resahin'i Paoly toy ny hoe miaramila fahavalo izay babony tamin'ny ady ny fihevitra ny olona. DH: "Mampiseho izahay fa diso avokoa ireo hevitra hanan'ny ireo olona ary mampianatra ireo olona hankatoa an'i Kirsty izahay"

**ny famaizana ny fihetsika tsy fankatoavana**

Ny teny hoe "fihetsika tsy fankatoavana" dia hevitra ambadika ilazana ireo olona izay manao izany. DH: "manasazy ny tsirairay aminareo izay tsy mankatoa anany"

**2 Corinthians 10:7**

**Jereo mazava izay eo anoloanareo**

Ireo mety ho dikany dia 1) izany dia didy na 2) izany dia fanambarana, "Ianareo dia mijery fotsiny an'izay hitanareo amin'ny masonareo." Ny sasany dia mihevitra fa fanontaniana fampisainana ka afaka adika ho fanambarana tsotra. DH: "Mijery izay mazava eo anolonanareo ianareo" na "Toa tsy afaka mahita izay eo anoloanareo mazava tsara ianareo"

**aoka hampatsiahy ny tenany izy**

"mila mahatsiaro izy"

**fa izy tokoa dia Kristy, dia toy izany koa isika**  
"fa an'i Kristy isika, ary izy koa dia toy izany ihany"

**mba hananganana ary tsy hanimba anareo**  
resahin'i Paoly toy ny hoe fananganan-trano ny fanampiana ireo Korintianina mba hahafantatra tsara kokoa an'i Kristy. DH: "mba hanampy anareo ho tonga mpanaraka an'i Kristy tsaratsara kokoa ary tsy hahakivy anareo ka hitsahatra anaraka azy"

**2 Corinthians 10:9**

**ny hampihorohoro anareo**

"miezaka ny mampatahotra anareo"

**Matotra sy mahery**

"mitaky sy mandresy"

**2 Corinthians 10:11**

**Aoka ny olona tahaka ireny ahafantatra**  
"tiako hahalala ny olona tahaka ireny"

**fa ireo teny ao amin'ny taratasinay tamin'ny fotoana tsy nahateo anay dia maneho ny asa tokony ho ataontsika rehefa tonga any izahay**

"hanao izany zavatra izany ihany koa izahay rehefa miaraka aminareo any fa nanoratra izany tao amin'ny taratasinay tamin'ny izahay lavitra anareo izahay."

**taratasinay ... anay**

Manondro an'i Paoly sy ireo miaraka aminy amin'ny asa fanompoany io, fa tsy ireo Korintiana.

**lavitra izahay na mampitaha**

"mba hilazana fa tsara toy ny"

**mandrefy ny tenany amin'ny hafa izy ireo ary mampitaha ny tenany amin'ny hafa**

Milaza zavatra mitoy indroa i Paoly.

**izy ireo ary mampitaha ny tenany amin'ny hafa**

Resahin'i Paoly toy ny hoe zavatra afaka refesin'ny olona ny fahatsarana. DH: "mifampijery izy ireo ary miezaka ny hahita ny hoe iza no tsara kokoa"

**tsy ho malina**

"mampiseho ny olona rehetra fa tsy mahafantatra na inona na inona izy ireo"

**2 Corinthians 10:13**

**Fampahafantarana amin'ny ankapobeny**

I Paoly dia miresaka momba ny fahefana izay hananany toy ny hoe tany izay izy no manapaka amin'izany, ireo zavatra rehetra izay hananany fahefana dia toy ny ao anatin'ny sisintany na "fefy" ny taniny, ary ireo zavatra rehetra ambanin'ny fahefany toy ny any ivelan'ny "fefy."

**sy hirehareha mihoatra ny tokony ho izy**

Izany dia fomba fiteny. DH: "tsy hirehareha ny amin'ireo zavatra izay tsy hanananay fahefana" na "hirehareha ny amin'ireo zavatra izay hanananay fahefana ihany"

**izay misy fetrany araka ny nanendren'Andriamanitra**

"momba ireo zavatra ambanin'ny fahefan'Andriamanitra"

**fetra izay mahakasika anareo**

Resahin'i Paoly toy ny hoe tany izay izy no manapaka eo amin'izany ny fahefana. DH: "ary ianareo dia ao anatin'ny faritry ny fahefanay"

**tsy mitandrana ny tenanay izahay**

"tsy nandeha mihoatra ny fehinay"

**2 Corinthians 10:15**

**tsy nirehareha mihoatra ny fetra isika**

Fomba fiteny. DH: "tsy nirehareha momba ireo zavatra izay tsy hanananay fahefana" na "tsy nirehareha fotsiny tamin'ireo zavatra izay hanananay fahefana."

**hitombo ny finoanareo amin'ny asa lehibe miandry ny tsirairay**

Azo adika hoe DH: "Andriamanitra dia hanitatra ny faritra iasanay tokoa"

**amin'ny faritra hafa**

"Faritra iray nomen'Andriamanitra olon-kafa"

**2 Corinthians 10:17**

**hirehareha ao amin'ny Tompo**

"mirehareha ny amin'izay nataon'ny Tompo"

**manolotra ny tenany**

Izany dia midika fa mangataka ny olona tsirairay izay mandre azy hanapa-kevitra raha marina izy na diso.

**no ankatoavina**

Azo adika hoe DH: "izay ankatoavin'ny Tompo"

**ilay iray izay natolotry ny Tompo**

Afaka ataonao mazava kokoa ny fampahafantarana eto. DH: "ilay iray izay notendren'ny Tompo dia ilay iray izay eken'ny Tompo"

## Chapter 11

<sup>1</sup> Maniry aho mba ahafahanareo mamela ahy hanao fahadalana kely sasany. Fa tena mamela ahy tokoa ianareo! <sup>2</sup> Fa saro-piary ny momba anareo aho. Manana fahasaratam-piary araka an'Andriamanitra aminareo aho, hatramin'ny nanomezako toky anareo tao amin'ny fanambadiana ho an'ny vady iray ihany. Nanome toky aho ny hanolotra anareo tahaka ny virjiny madio ho an'i Kristy. <sup>3</sup> Fa matahotra aho fandrao, tahaka ny namitahan'ny menarana an'i Eva tamin'ny alalan'ny hafetseny, ny eritreritrary dia mety hiala amin'ny fanoloran-tena amin-kitsim-po sy madio amin'i Kristy. <sup>4</sup> Fa eritrereto hoe misy olona iray tonga hitory Jesosy hafa noho ilay iray toriantsika. Na eritrereto hoe mandray Fanahy hafa noho izay raisinareo ianareo. Na eritrereto hoe mandray filazantsara hafa noho ilay iray izay noraisinareo ianareo. Mamela ireny zavatra ireny tsara ihany ianareo! <sup>5</sup> Satria mieritreritra aho fa tsy farany ambany noho ireo lazaina fa hoe apostoly ambony. <sup>6</sup> Fa na dia tsy nizarana nandaha-teny aza aho, dia nizarana tamin'ny fahalalana. Tamin'ny fomba rehetra sy tamin'ireo zavatra rehetra dia nataonay ho fantatrary izany. <sup>7</sup> Moa nanota va aho tamin'ny fanetren-tenako mba hisandranareo? Fa nitory ny filazantsaran' Andriamanitra maimaimpoana ho anareo aho. <sup>8</sup> Nandroba ireo fiangonana hafa aho tamin'ny alalan'ny fanekena fanohanana avy amin'izy ireo mba ahafahako manompo anareo. <sup>9</sup> Rehefa niaraka taminareo aho sy nila fanampiana, dia tsy nanavesatra na iza na iza. Fa ireo zavatra nilaiko dia nomen'ireo mpirahalaha izay tonga avy any Makedonia. Tamin'ny zavatra rehetra dia nitandrina ny tenako tsy ho enta-mavesatra aminareo aho, ary hanohy hanao izany. <sup>10</sup> Raha ato amiko ny fahamarinan'i Kristy, dia tsy hangina izany fireharehako izany any amin'ny faritr'i Akaia. <sup>11</sup> Nahoana? Satria tsy tiako va ianareo? Andriamanitra mahalala. <sup>12</sup> Ary ny zavatra ataoko dia mbola ho ataoko foana, mba mety ahafahako manala ny fitarainana nohon'ny fanakianana ahy sy ny fitarainana noho ireo izay tian'izy ireo hireharehana—fa izy ireo dia hita manao asa mitovy amin'izay ataonay. <sup>13</sup> Fa ny olona tahaka izany dia apostoly sandoka sy mpiasa mamitaka. Izy ireo dia manao sarintsarin'ny tenany tahaka ny apostolin'i Kristy. <sup>14</sup> Ary izany dia tsy mahagaga, fa na ny satana aza maneho ny tenany tahaka ny anjelin'ny fahazavana. <sup>15</sup> Tsy mahagaga intsony raha maneho ny tenan'izy ireo tahaka ny mpanompon'ny fahamarinana ireo mpanompony. Ny anjaran'izy ireo dia izay mendrika ny asan'izy ireo. <sup>16</sup> Lazaiko indray hoe: "Aza avela hisy hieritreritra hoe adala aho. Fa raha manao izany ianareo, dia raiso tahaka ny adala aho ka mba hirehareha kely. <sup>17</sup> Izay lazaiko momba ity fahatokiana mirehareha ity dia tsy araka ny lazain'ny Tompo, fa miteny toy ny adala aho. <sup>18</sup> Fa efa maro ny olona no mirehareha araka ny nofo, dia hirehareha ihany koa aho. <sup>19</sup> Nanaiky ampifaliana ireo adala ianareo. Dia hoe hendry ny tenanareo! <sup>20</sup> Fa mandefitra amin'ny olona ianareo raha manandevo anareo, mandany anareo, manararaotra anareo, mandray ny tenany ho ambony noho ianareo, na raha mamely tehamaina anareo izy. <sup>21</sup> Ho lazaiko amin'ny fahafaham-barakanay fa malemy loatra izahay tamin'ny fanaovana izany. Raha misy mirehareha— dia miresaka toy ny adala aho—Izaho ihany koa dia hirehareha. <sup>22</sup> Hebreo ve izy ireo? Izaho ihany koa. Isiraelita ve izy ireo? Izaho ihany koa. Taranak'i Abrahamana ve izy ireo? Izaho ihany koa. <sup>23</sup> Mpanompon'i Kristy ve izy ireo? (Miresaka toy ny olona very saina aho.) Mihoatra noho izany aho. Mbola niasa mafy nihoatra noho izany aza aho, tany am-ponja matetika, tamin'ny kapoka mihoatra ny fepetra, tamin'ny fiatrehana loza maro mahafaty. <sup>24</sup> Avy amin'ny alalan'ireo Jiosy no nandraisako "kapoka efaolo latsaka iray" Indimy. <sup>25</sup> Intelo aho no nokapohina tamin'ny hazo. Indray aho no notoraham-bato. Intelo aho no vaky sambo. Nandany iray alina sy iray andro teny an-dranomasina aho. <sup>26</sup> Nandeha matetika aho, tamin'ny lozan'ny ony, tamin'ny lozan'ireo mpandroba, tamin'ny lozan'ny oloko manokana, tamin'ny lozan'ireo Jentilisa, tamin'ny loza tany amin'ny tanàna, tamin'ny loza tany an'efitra, tamin'ny loza tany an-dranomasina, tamin'ny loza avy amin'ireo rahalahy sandoka. <sup>27</sup> Efa tamin'ny asa mafy sy zava-tsarotra aho, tamin'ny alina tsy misy torimaso, tamin'ny hanoanana sy hetaheta, tamin'ny fifadin-kanina matetika, tamin'ny hatsiaka sy fitanjahana. <sup>28</sup> Ankoatry ny zavatra hafa, misy tsindry isan'andro amiko nohon'ny fanahiako amin'ny fiangonana rehetra. <sup>29</sup> Iza no malemy, ka tsy malemy aho? Iza no manafintohina, ka tsy mirehitra aho? <sup>30</sup> Raha tsy maintsy mirehareha aho, dia hirehareha momba izay maneho ireo fahalemeko. <sup>31</sup> Ilay Andriamanitra sy Rain'i Tompo Jesosy, ilay iray izay deraina mandrakizay, dia mahafantatra fa tsy mandainga aho! <sup>32</sup> Tany Damaskosy, ny governora ambanin'i Areta mpanjaka dia niambina ny tanànan'i Damaskosy mba hisambotra ahy. <sup>33</sup> Fa nampidinina tamin'ny sobika teo amin'ny varavaran-kely iray teo amin'ny manda aho, ka dia nandositra ny tanany.

**2 Corinthians 11:1****Fampifandraisana ny foto-kevitra:**

Manohy manamafy ny amin'ny maha-apostoly azy i Paoly.

**mamela ahy hanao fahadalana kely sasany**  
"mamela ahy hiasa toy ny adala"

**saro-piara ...fahasarotam-piara**

Ireo teny ireo dia miresaka momban'ny faniriana mafy sy tsara mba hahatokian'ireo Korintiana an'i Kristy, ary mba tsy hisian'ny olona handresy lahatra azy ireo hiala aminy.

**hatramin'ny nanomezako toky anareo tao amin'ny fanambadiana ho an'ny vady iray ihany. Nanome toky aho ny hanolotra anareo tahaka ny virjiny madio ho an'i Kristy**

Miresaka ny amin'ny fiahian'i Paoly an'i ireo Korintiana toy ny hoe nampanantena lehilahy hafa izy fa hanomana ny zanany vavy hanambady azy, ary ny tena zava-dehibe aminy dia ny fahafahany mitana ny fampanantenany amin'ny izany lehilahy izany. DH: "Toy ny ray izay nampanantena ny hanolotra ny zanany vavy ho ana lehilahy iray aho. Nampanantena ny hitazona anareo ho virjiny madio aho mba hahafahako manolotra anareo ho an'i Kristy.

**2 Corinthians 11:3**

**Fa matahotra aho fandrao...amin-kitsim-po sy madio amin'i Kristy**

"Fa matahotra aho fandrao ny fihevitrareo ho voavily hiala amin'ny fanoloran-tena marina sady madio ho an'i Kristy, tahaka ny namitahan'ny menarana an'i Eva tamin'ny hafetseny"

**ny eritreritreo dia mety hiala amin'ny fanoloran-tena**  
Resahin'i Paoly toy ny hoe biby izay azon'ny olona havily any amin'ny lalan-diso ny fieritreretana. DH: "mety misy olona hahatonga anareo hino lainga"

**Fa eritrereto hoe misy olona iray tonga**  
"rehefa misy olona tonga ary"

**mandray Fanahy hafa noho izay raisinareo ianareo. Na eritrereto hoe mandray filazantsara hafa noho ilay iray izay noraisinareo ianareo**

"fanahy hafa noho ny Fanahy Masina, na filazantsara hafa noho izay efa noraisinareo taminay"

**Mamela ireny zavatra ireny tsara ihany**

"mifanaraha amin'ireny zavatra ireny" Jereo ny fomba nandikana ireo teny ireo ao amin'ny 11:1.

**2 Corinthians 11:5**

**ireo lazaina fa hoe apostoly ambony**

ireo mody antsoina hoe apostoly ambony- Mampiasa eso-teny i Paoly eto hampisehoany fa tsy manan-danja izy ireo noho izay nolazain'izy ireo.

DH: "ireo mpampianatra izay heverin'ny sasany ho mahay kokoa noho ny olona hafa"

**2 Corinthians 11:7**

**Moa nanota va aho tamin'ny fanetren-tenako mba hisandranareo?**

Manohy ny milaza i Paoly fa nanaja ireo Korintiana tsara izy. Io dia fanontanina fampisainana izay afaka adika ho fanambarana tsotra, raha ilaina izany. DH: "Mihevitra aho fa manaiky isika fa tsy nanota tamin'ny fanetre-tena aho mba hisandranareo"

**maimaimpoana**

"tsy miandry na inona na inona ho setrin'izany"

**Nandroba ireo fiangonana hafa aho**

izany dia fanitarana mba hanindriana fa i Paoly dia naka vola avy amin'ireo fiangonana. DH: Nandray ny vola avy tamin'ireo fiangonana hafa aho"

**mba ahafahako manompo anareo**

Ny tena hevitra fenon'izany dia afaka atao mazava. DH: "Afaka nanompo anareo tsy misy tambiny aho"

**Tamin'ny zavatra rehetra dia nitandrina ny tenako tsy ho enta-mavesatra aminareo aho**

"Tsy mbola vesatra ara-bola ho anareo mihitsy aho." Resahin'i Paoly toy ny hoe enta-mavesatra izay tsy maintsy lanjain'ny olona ny olona iray izay tsy maintsy mandany vola. Ny tena dikan'izany feno dia afaka atao mazava. DH: "nanao izay azo natao aho mba hahazoako antoka fa tsy mila mandany vola ianareo ary mba hahafahako miaraka aminareo"

**I will continue to do that**

"Tsy ho enta-mavesatra ho anareo mihitsy aho"

**2 Corinthians 11:10**

**Raha ato amiko ny fahamarinan'i Kristy... izany**

I Paoly dia manamafy fa satria ireo mpamaky azy mahafantatra milaza fa ny marina momba an'i Kristy izy, dia afaka mahafantatra izy ireo fa milaza ny marina izy eto. "Satria ianareo dia mahafantatra tokoa fa mahalala marina ary mitory ny fahamarinana momba an'i Kristy aho, dia afaka mahafantatra ianareo fa izay holazaiko dia marina."

**tsy hangina izany fireharehako izany any**

DH: "tsy misy olona afaka hampitsahatra ahy hirehareha sy hijanona hangina." I Paoly dia "mirehareha" fa "mitory ny filazantsara maimaimpoana" izy.

**Nahoana? Satria tsy tiako va ianareo?**

Mampiasa fanontaniana fampisainana i Paoly mba hanamafisana ny fitiavany an'ireo Korintiana. Ireo fanontaniana ireo dia afaka hatambatra na hatao ho fanambarana tsotra. DH: "satria tsy tiako ve ianareo ka tsy te ho enta-mavesatra ho anareo aho? na "Hanohy hanakana anareo tsy handoa vola

amin'izay zavatra ilaiko aho satria izany dia mampiseho ny hafa fa tiako ianareo"

**Andriamanitra mahalala**

Azonao atao mazava kokoa ny hevitra izay efa voaray eto. DH: "Andriamanitra mahalala fa tiako ianareo"

**2 Corinthians 11:12**

**Fampifandraisana ny foto-kevitra:**

Eo am-panohizana ny fanamafisana ny maha-apostoly azy, dia milaza ny momban'ireo apostoly sandoka izy.

**mba mety ahafahako manala ny fitarainana**

Resahin'i Paoly toy ny hoe zavatra azony esorina ny filazan-diso izay ambaran'ireo fahaalony. DH: "mba hahafahako manao izany ho tsy azo atao"

**izay tian'izy ireo hireharehana**

Raha mirehareha i Paoly fa "mitovy ny filazantsara maimaim-poana" (11:7), ireo fahavalony kosa dia mirehareha fa afaka niresaka tsara izy ireo (11:5).

**fa izy ireo dia hita manao asa mitovy amin'izay ataonay**  
Azo adika hoe DH: "hihevitra ny olona fa mitovy amintsika izy ireo"

**Fa ny olona tahaka izany**

"manao izany aho satria ny olona tahaka azy ireo"

**mpiasa mamitaka**

"Mpiasa tsy marina"

**Izy ireo dia manao sarintsarin'ny tenany tahaka ny apostoly**

"tsy apostoly, fa izy ireo dia miezaka manao ny tenan'izy ireo ho toy ny apostoly"

**2 Corinthians 11:14**

**Ary izany dia tsy mahagaga...Tsy mahagaga intsony raha**  
Manamafy i Paoly fa ireo Korintiana dia tokony hanampo ny hahita "apostoly sandoka" maro. DH: "ary isika dia tokony hanampo izany... dia tokony hanampo izany tokoa isika"

**ny satana aza maneho ny tenany tahaka ny anjelin'ny fahazavana**

"Satana dia tsy anjelin'ny fahazavana, kanefa miezaka ny hanao ny tenany ho toy ny anjelin'ny fahazavana izy"

**ny tenan'izy ireo tahaka ny mpanompon'ny fahamarinana**

"ireo mpanompony dia tsy mpanompon'ny fahamarinana, nefa niezaka nanao ny tenan'izy ireo ho toy ny mpanompon'ny fahamarinana izy ireo"

**2 Corinthians 11:16**

**raiso tahaka ny adala aho ka mba hirehareha kely**

"raiso tahaka ny fandraisanareo adala aho: aoka aho hiresaka, ary raiso ho toy ny tenin'ny adala ny fireharehako"

**Izay lazaiko momba ity fahatokiana mirehareha ity dia tsy araka ny lazain'ny Tompo**

DH: "Ny tompo dia tsy nieritreritra izay nolazaiko momban'ity fahatokiana mirehareha ity" na "Ny Tompo dia ty niteny tamiko fa manaiky izay lazaiko momba ity fahatokiana mirehareha ity"

**araka ny nofo**

Eto ny hevitra ambadiky ny "nofo" dia ilazana lehilahy ao amin'ny toetra maha-mpanota azy sy ireo zava-bitany. DH: "momba ireo zava-bitan'ny olona"

**2 Corinthians 11:19**

**ireo adala ianareo**

"maneke ahy rehefa manao toy ny adala aho." Jereo ny fomba nandikana ny fehezanteny mitovy amin'izany ao amin'ny 11:1.

**Dia hoe hendry ny tenanareo!**

I Paoly dia manao izay hahamenatra ireo Korintiana amin'ny fampiasana eson-teny. DH: "Mihevitra ianareo fa hendry, kanefa tsia izany!"

**manandevo anareo**

Ataon'i Paoly toy ny hoe fanandevozana ireo lalàna izay tsy nataon'Andriamanitra kanefa teren'ny hafa ho ankatoavina. DH: "manery anareo hanaraka fitsipika izay noeritritretin'izy ireo"

**mandany anareo**

Resahin'i Paoly toy ny hoe mihinana olona ireo apostoly ambony maka ny loharanon-karenan'ny olona. DH: "maka ny fananareo rehetra izy"

**manararaotra anareo**

Ny olona dia manararaotra olona hafa amin'ny fahafantarana ireo zavatra izay tsy hain'ny hafa ary fampiasana izany fahalalana izany hanampiana ny tenany sy hamelezana ny olon-kafa.

**Ho lazaiko amin'ny fahafaham-barakanay fa malemy loatra izahay tamin'ny fanaovana izany**

"Miaiky am-pahamenarana aho fa tsy dia sahy nitondra anareo toy izany izahay." I Paoly dia mampiasa eso-teny mba hilazana amin'ireo Korintiana fa tsy noho ny fahalemeny no antony nitondrany azy ireo tsara. DH: "Tsy menatra aho ny hilaza fa nanana fahefana ny hamely anareo izahay, kanefa noentinay tsara ianareo"

**Raha misy mirehareha...Izaho ihany koa dia hirehareha**

"Na inona na inona hireharehan'ny olona momba ny...dia sahy hirehareha ny amin'izany ihany koa aho"

**2 Corinthians 11:22****Fampifandrasaina ny foto-kevitra**

Manambara zavatra manoka izy izay nitranga taminy tamin'ny izy tonga ho mpino i Paoly eo ampanamafisana ny amin'ny maha-apostoly azy.

**Hebreo ve izy ireo? Izaho ihany koa. Isiraelita ve izy ireo? Izaho ihany koa. Taranak'i Abrahama ve izy ireo? Izaho ihany koa. Mpanompon'i Kristy ve izy ireo? (Miresaka toy ny olona very saina aho.) Mihoatra noho izany aho**

I Paoly dia milaza ny fanontaniana izay mety ho anontaniana'ireo Korintianina ary avy eo mamaly azy ireo i mba hanamafisana fa izy dia tahaka ny Jiosy izay apostoly ambony. DH: "izy ireo dia haniry anareo hihevitra fa manan-danja izy ireo ary hino izay lazain'izy ireo satria Hebreo sy Isiraelita ary taranak'i Abrahama izy ireo. Eny, izaho ihany koa. Milaza izy ireo fa mpanompon'i Kristy- miteny toy ny hoe tsy misy saina aho-kanefa izaho dia mihoatra an'izany.

**toy ny olona very saina aho**

"Toy hoe tsy afaka mihevitra tsara"

**Mihoatra noho izany aho**

DH: "Izaho dia mpanompon'i Krsity kokoa noho izy ireo"

**niasa mafy nihoatra noho izany**

"Niasa mafy koka aho"

**tamin'ny kapoka mihoatra ny fepetra**

Izany dia fomba fiteny, sy fanitarana mba hanamafisana ny nikapohana azy matetika. DH: "novonoina imbetsaka aho"

**tamin'ny fiatrehana loza maro mahafaty**

"ary saika maty imbetsaka aho"

**2 Corinthians 11:24****kapoka efapolo latsaka iray**

izany dia fomba fiteny mahazatra ilazana fa voakapoka in-39. Kapoka efapolo noheverina hamono olona iray.

**nokapohana tamin'ny hazo**

Azo atao hoe DH: "Novonoin'ny olona tamin'ny hazo aho"

**Indray aho no notoraham-bato**

Azo atao hoe DH: "mitora-bato ahy ny olona mandra-piheveran'izy ireo fa maty aho"

**Nandany iray alina sy iray andro teny an-dranomasina aho**

I Paoly dia miresaka momban'ny fitsingevany teo ambonin'ny rano taorian'ny niletehan'ny sambo nisy azy.

**tamin'ny loza avy amin'ireo rahalahy sandoka**

Ny dikan-teny fenon'izany fanambarana izany dia afaka hatao mazava. DH: "ary notandidonin-doza tamin'ny olona izay nilaza ho rahalahy tao amin'ny Kristy, kanefa namadika anay"

**2 Corinthians 11:27****sy fitanjahana**

Eto i Paoly dia manitatra mba hampisehoana ny filany ankajo. DH: "ary tsy misy fitafina ampy hampafana ahy"

**Iza no malemy, ka tsy malemy aho?**

Izany dia fanontaniana fampisainana izay afaka adika ho fanambarana tsotra. DH: "Na aiza na aiza misy olona malemy, dia mahatsiaro fahalemena ihany koa aho."

**misy tsindry isan'andro amiko nohon'ny fanahiako**

I Paoly dia mahafantatra fa Andriamanitra dia hitazona azy ho tompon'andraikitra ny amin'ny fomba hankatoavan'ireo fiangonana an'Andriamanitra, ary miresaka ny amin'izany fahalalana izany tahaka ny hoe zavatra mavesatra izay manosika azy midina. DH: "Fantatro fa ho ataon'Andriamanitra ho tompon'andraikitra aho ny amin'ny fitomboana ara-panahin'ireo fiangonana rehetra, ary noho izany dia mahatsapa zavatra mavesatra mandrakariva aho izay manosika ahy midina."

**Iza no malemy, ka tsy malemy aho?**

Ny teny hoe "malemy" dia mety ho sarinteny ho an'ny lalàna ara-panahy, fa tsy misy olona mahalala izay lazain 'i Paoly, ka ny tsara indrindra dia ny fampiasana teny mitovy eto. DH: "Malemy aho rehefa misy olona hafa malemy"

**Iza no manafintohina, ka tsy mirehitra aho?**

I Paoly dia mampiasa izany fanontaniana izany mba hilazany ny fahatezerany rehefa ny namana mpino iray no nahatonga ny fahotana. Eto ny fahatezerany dia resahina toy ny hoe mandoro ao anatiny. Izany fanontaniana fampisainana izany dia afaka adika amin'ny endrika fanambarana tsotra. DH: "Na aiza na aiza misy olona mahatonga ny rahalahy hanota, dia tezitra aho."

**no manafintohina**

I Paoly dia miresaka ny amin'ny fahotana tahaka ny hoe miala amin'ny zavatra iray ary avy eo dia mianjera. DH: "dia nentina hanota" na "Nampianarina fa Andriamanitra dia hamela azy ireo hanota noho ny zavatra ataon'ny olona hafa"

**tsy mirehitra aho**

I Paoly dia miresaka ny amin'ny fahatezerany momban'ny fahotana tahaka ny hoe nisy afo taoa antin'ny vatany. DH: "Tsy tezitra ny amin'ny zava-miseho aho."

**2 Corinthians 11:30**

**maneho ireo fahalemeko**

"izay mampiseho ny fahalemeko"

**tsy mandainga aho**

i Paoly dia mampiasa fanalefaha-teny mba hanamafisana fa miteny ny marina izy. DH: "Milaza ny tena fahamarinana tokoa aho"

**2 Corinthians 11:32**

**ny governora ambanin'i Areta mpanjaka dia niambina ny tanàna**

"ilay governora izay nofidian'i Areta mpanjaka niteny tamin'ireo lehilahy mba hiambina ny tanàna"

**mba hisambotra ahy**

"mba hahazoan'izy ireo misambotra sy mitazona ahy"

**nampidinina tamin'ny sobika**

Azo atao hoe DH: "nampidina tamin'ny sobika ny olona ary nametraka ahy tamin'ny tany"

**ny tanany**

I Paoly dia mampiasa ny tanan'ny governora ho toy ny hevitra ambadika ilzana ny governora . DH: "tamin'ilay governora"

## Chapter 12

<sup>1</sup> Izaho dia tsy maintsy mirehareha, fa tsy misy na inona na inona azo avy amin'izany. Fa izaho dia hanohy ny amin'ireo fahitana sy ireo fanambarana avy amin'ny Tompo. <sup>2</sup> Mahafantatra lehilahy ao amin'i Kristy aho izay efatra ambin'ny folo taona lasa izay—na ao amin'ny tena na ivelan'ny tena, izaho tsy mahafantatra, Andriamanitra mahafantatra—nalaina niakatra tany amin'ny lanitra faha telo. <sup>3</sup> Ary fantatro fa io lehilahy io—na ao amin'ny tena, na ivelan'ny tena, izaho tsy mahafantatra, Andriamanitra mahafantatra—<sup>4</sup> dia nalaina niakatra tao amin'ny paradisa ary nandre zavatra izay tena masina loatra amin'ny olona ny hilaza azy. <sup>5</sup> Amin'ny anaran'ny olona tahaka izany dia hirehareha aho. Fa amin'ny anaran'ny tenako dia tsy hirehareha aho, afa-tsy ny momba ireo fahalemeko. <sup>6</sup> Raha te hirehareha aho, dia tsy ho adala aho, fa te hilaza ny marina. Fa hifehy tena amin'ny fireharehana aho, mba tsy hisy na iza na iza hihevitra ahy ho ambony noho izay hita amiko na re avy amiko. <sup>7</sup> Hifehy tena amin'ny fireharehana ihany koa aho noho ireo karazana fanambarana miavaka ireo. Noho izany, mba tsy ho feno fireharehana aho, dia nasiana tsilo ny nofoko, ny mpitondra hafatr'i Satana hanakorontana ahy, mba tsy hirehareha loatra aho. <sup>8</sup> Intelo aho no nitalaho tamin'ny Tompo ny momba izany, mba hanaisorany izany amiko. <sup>9</sup> Fa hoy izy tamiko hoe: "Ampy ho anao ny fahasoavako, fa ny hery dia natao ho lafatra ao amin'ny fahalemena." aleoko mirehareha bebe kokoa ny amin'ny fahalemeko, mba hitoeran'ny herin'i Kristy ato amiko. <sup>10</sup> Noho izany finaritra noho i Kristy ao amin'ny fahalemena, amin'ny fanevatevana, amin'ny korontana, amin'ny fanenjehana ary ao amin'ny fotoan-tsarotra aho. Fa na oviana na oviana malemy aho, dia matanjaka. <sup>11</sup> Izaho dia lasa adala! Ianareo no nanery ahy amin'izany, fa izaho dia tokony noderainareo. Fa izaho dia tsy ambony noho ireo izay antsoina hoe apostoly ambony ireo mihintsy, na dia tsinontsinona aza aho. <sup>12</sup> Ireo famantarana marina ny maha Apostoly dia notanterahina teo aminareo tamin'ny faharetana tanteraka, famantarana sy fahagagana ary asa mahery. <sup>13</sup> Fa ahoana ianareo no tsy dia manan-danja noho ireo fiangonana sasany, ankoatry ny tsy maha vesatra ahy ho anareo? Mamelà ahy noho izany fahadisoana izany! <sup>14</sup> Indro! Vonona ho tonga fanintelony any aminareo aho. Tsy ho vesatra ho anareo aho, fa izaho dia tsy mila izay anareo. Ianareo no ilaiko. Fa tsy ny zanaka no tokony hihary ho an'ireo ray aman-dreny. Fa kosa, ireo ray aman-dreny no tokony hihary ho an'ireo zanaka. <sup>15</sup> Izaho dia ho faly tanteraka handany sy ho laniana ho an'ny fanahinareo. Raha mitia be anareo aho, dia hotiavina kely ve izaho? <sup>16</sup> Fa na dia toy izany aza, tsy nanavesatra anareo aho. Fa, satria aho fetsisetsy be, dia izaho ilay iray izay nahazo anareo tamin'ny fitaka. <sup>17</sup> Moa ve nanararaotra anareo tamin'ny alalan'ny olona izay nalefako taminareo aho? <sup>18</sup> Naniraka faingana an'i Titosy ho any aminareo aho, ary nalefako niaraka taminy ireo rahalahy sasany. Moa ve nanararaotra anareo i Titosy? Moa ve tsy miray lalana isika? Moa ve tsy niray dia isika? <sup>19</sup> Moa ve mieritreritra ianareo fa nandritra izany fotoana rehetra izany dia niaro ny tenanay taminareo izahay? Eo anatrehan'Andriamanitra, no itenenanay tao amin'i Kristy ny zavatra rehetra mba ho fampaherezana anareo. <sup>20</sup> Fa matahotra aho fandrao rehefa tonga aho dia mety tsy hahita anareo araky ny fanantenako. Matahotra aho fandrao tsy ho hitanareo araky ny fanantenanareo. Matahotra aho fa sao dia mety hisy fifandirana, fialonana, firehetan'ny hatezerana, fikasana amin'ny fitiavan-tena, fifosana, fieboeboana, ary fikorontanana. <sup>21</sup> Matahotra aho fandrao rehefa miverina, dia hanetry ahy eo anatrehanareo ny Andriamanitra. Matahotra aho fandrao mety halahelo ny amin'ireo maro izay nanota teo aloha, ka mbola tsy nibebaka tamin'ny fahalotoana sy ny fijangajangana ary ny fijejojejoana feno fanirian-dratsy izay nataon'izy ireo.

### 2 Corinthians 12:1

#### Fampifandraisana ny foto-kevitra

Amin'ny fiarovana ny maha-apostoly azy avy amin'Andriamanitra, i Paoly dia manohy ny filazany zavatra voafaritry izay niseho taminy hatramin'ny naha mpino azy izy.

#### izaho dia hanohy

"hiteny hatrany aho, fa ankehitriny"

#### fahitana sy ireo fanambarana avy amin'ny Tompo

Ireo mety ho dikany 1) I Paoly dia mampiasa ny teny hoe "fahitana" sy "fanambarana" mba hilazana

teny amin'ny zavatra mitovy. DH: "Ireo zavatra izay navelan'Andriamanitra ho hitako irery ihany" na 2) i Paoly dia miresaka zavatra roa samihafa. DH: "ireo zava-miafina izay navelan'Andriamanitra ho hitako amin'ny masoko sy ireo zava-miafina izay nolazainy tamiko"

#### Mahafantatra lehilahy ao amin'i Kristy aho

I Paoly dia miresaka ny amin'ny tenany toy ny hoe miresaka olon-kafa, kanefa izany dia afaka adika ara-bakiteny raha azo atao.

#### na ao amin'ny tena na ivelan'ny tena, izaho tsy

##### mahafantatra

I Paoly manamaritra ny tenany hoe niseho tamin'ny olona hafa izay niseho taminy. "Tsy mahafantatra

aho raha izany lehilahy izany dia tamin'ny vatan'olombelona na tamin'ny ara-panahiny"

#### **ny lanitra faha telo.**

Izany dia maneho ny fonenan'Andriamanitra fa tsy ny lanitra na toerana hafa.(ny tany, kintana, na izao tontolo izao).

## **2 Corinthians 12:3**

#### **Fampifandraisa ny foto-kevitra**

Manohy ny firesahana ny amin'ny tenany toy ny miresaka olona hafa i Paoly.

#### **io lehilahy io...dia nalaina niakatra tao amin'ny paradisa**

Azo adika hoe DH: Ireo mety ho dikany dia 1)" Andriamanitra naka izany anarana izany ... tao amin'ny paradisa" na 2) Anjely naka izany lehilahy izany... tao amin'ny paradisa." raha azo atao, dia ny mety indrindra dia ny tsy manonona ilay iray izay naka izany anarana izany: "nisy olona naka ... paradisa" na "izy ireo dia naka ... paradisa."

#### **nalaina niakatra**

Tampoka sy voatazona mafy ary nalaina

#### **paradisa**

Ireo ety ho dikany dia 1) lanitra na 2) lanitra fahatelo na 3) toerana manokana any an-danitra.

#### **ny olona tahaka izany**

"izany olona izany"

#### **tsy hirehareha aho, afa-tsy ny momba ireo fahalemeko**

Azo adika hoe DH: "hirehareha amin'ny fahalemény ihany"

## **2 Corinthians 12:6**

#### **Fampifandrasaina ny foto-kevitra**

Milaza ny fahalemena izay nomen'Andriamanitra azy mba hiarovana azy hanetri-tena i Paoly.

#### **Fampahafantarana amin'ny ankapobeny:**

Rehefa miresaka momban'ny "tsilo amin'ny nofo," izy dia manambara fa izy ilay "lehilahy" izay resahiny.

#### **re avy amiko. Hifehy tena amin'ny fireharehana ihany koa aho noho ireo karazana fanambarana miavaka ireo. Noho izany, mba tsy ho feno fireharehana aho, dia nasiana tsilo**

Ireo mety ho dikany hfa dia hoe "re tamiko. Noho izany, dia tsy ho tezitra aho amin'ny avonavona noho ny karazana fanambarana mahagaga, misy tsilo."

#### **hihevitra ahy ho ambony noho izay hita**

"manome tombony ho ahy kokoa noho izay"

#### **noho ireo karazana fanambarana miavaka ireo**

"satria ireo fanambarana ireo dia samihafa amin'ny zavatra rehetra izay efa nahita"

#### **Noho izany, mba tsy ho feno fireharehana aho**

"mba hiaro ahy tsy hirehareha tanteraka"

#### **tsilo ny nofoko**

Eto dia ny olana ara-nofon'i Paoly dia ampitahana amin'ny "tsilo" izay manindrona ny "nofony". DH "fahoriana" na "olana ara-nofo"

#### **mpitondra hafatr'i Satana**

"mpanompon'i satana"

#### **hanakorontana ahy**

"mba hampijaly ahy"

## **2 Corinthians 12:8**

#### **Intelo**

I Paoly dia mametraka ireo teny ireo amin'ny fanombohan'ny fahezanteny mba hanamafisana fa nivavaka imbetsaka mahakasika ilay "tsilo."

#### **Tompo ny momba izany**

"tamin'ny Tompo mahakasika ilay tsilo teo amin'ny nofoko", na "Tompo momba izany fahoriana izany"

#### **Ampy ho anao ny fahasoavako**

"ho tsara fanahy aminao aho, izany no hany ilainao"

#### **fa ny hery dia natao ho lafatra ao amin'ny fahalemena**

"fa ny heriko no miasa tsara kokoa rehefa malemy ianareo"

#### **mba hitoeran'ny herin'i Kristy ato amiko**

I Paoly dia miresaka ny amin'ny herin'i Kristy tahaka ny hoe trano lay nahorina teo aminy. ireo mety ho dikany dia 1) "mba hahitan'ny olona fa manana herin'i Kristy aho" na 2)"mba hanana herin'i Kirsty marina tokoa."

#### **finaritra noho i Kristy ao amin'ny fahalemena, amin'ny fanevatevana, amin'ny korontana, amin'ny fanenjehana ary ao amin'ny fotoan-tsarotra aho**

Ireo mety ho dikany dia 1) "finaritra amin'ny fahalemena, ireo faniratsirana, ireo fanejehana, ary ireo fotoan-tsarotra raha tonga ireo zavatra ireo satria ho an'i Kristy izany" na 2) "Finaritra amin'ny fahalemena aho ... raha ireo zavatra ireo no mahatonga ny olona hahafantatra an'i Kristy."

#### **amin'ny fahalemena**

"rehefa malemy aho"

#### **amin'ny fanevatevana**

"rehefa miezaka ny manao izay mampatezitra ahy ny olona amin'ny filzana fa olon-dratsy aho"

#### **amin'ny korontana**

"rehefa mijaly aho"

#### **amin'ny fotoan-tsarotra aho**

"rehefa misy ny olana"

**Fa na oviana na oviana malemy aho, dia matanjaka**  
I Paoly dia milaza fa rehefa tsy matanjaka intsony izy hanaoana izay tokony hatao, i Kristy, izy mafy mihoatra izay mety ho tanjak'i Paoly, dia hiasa ao aminy mba hanaovany izay mila vitaina. Na izany aza, mety ho tsara kokoa ny madika ireo teny ireo ara-bakiteny.

## 2 Corinthians 12:11

### Fampifandraisana ny foto-kevitra

Mampatsiahy ireo mpino Korintiana ny amin'ny famantarana marina ny apostoly iray i Paoly, ary amin'ny fanetren-tena anoloan'izy ireo mba hanamafy orina azy ireo.

### Izaho dia lasa adala

"manao ho toy ny adala aho"

### anareo no nanery ahy amin'izany

"Ianareo no nanery ahy hiteny toy izany"

### fa izaho dia tokony noderainareo

Azo adika hoe DH: "fiderana no tokony hatolotrareo ahy"

### Fa izaho dia tsy ambany noho ireo

Amin'ny fampiasana endrika tsy manaiky, i Paoly dia milaza mafy fa ireo Korintiana izay mihevitra fa ambany izy dia diso. DH: "fa izaho dia tsara"

### Apostoly ambony

Apostoly ambony- Mampiasa eso-teny i Paoly eto ampisehoany fa tsy manan-danja noho izay efa nolazain'izy ireo izy ireo. DH: "ireo mpampianatra izay heverin'ny sasany ho mahay kokoa noho ny olona hafa"

### Ireo famantarana marina ny maha Apostoly dia notanterahina

Azo atao hoe DH: "Izany dia fambaran'ireo apostoly izay notanterahiko"

### famantarana...famantarana

Mampisa izany fiteny izany indroa i Paoly.

### famantarana sy fahagagana ary asa mahery

Ireo no "famantarana marina an'ireo apostoly" izay ataon'i Paoly "amin'ny fiaretana tanteraka."

### Fa ahoana ianareo no tsy dia manan-danja noho ireo fiangonana sasany, ankoatry ny tsy maha vesatra ahy ho anareo?

I Paoly dia manamafy fa diso ireo Korintiana manendrikendrika azy ny ho maniry ny hanao ratsy amin'zy ireo. Izany dia fanotanina tsy mila valiny izay afaka hadika ho fanambarana. DH: "Nataoko toy izany koa ny fomba nitondrako ireo fiangonana, .... afa-tsy ianareo"

### tsy maha vesatra ahy ho anareo?

"tsy nangata-bola na zavatra hafa izay ilaiko taminareo aho"

### Mamelà ahy noho izany fahadisoana izany!

Maneso mba hahamenatra ireo Korintiana i Paoly.

### izany fahadisoana izany!

Tsy mangata-bola amin'izy ireo na zavatra hafa izay ilainy.

## 2 Corinthians 12:14

### Ianareo no ilaiko

Ny dikan-teny fenon'izany fanambarana izany dia afaka atao mazava. DH: "Ny ilaiko dia ny hitiavanareo sy hanekenareo ahy"

### ny zanaka no tokony hihary ho an'ireo ray aman-dreny

Ny ankizy kely dia tsy tokony ho tompon'andraikitra amin'ny famatsiam-bola na ireo zava-tsoa hafa omena ireo ray aman'dreny izay salama.

### Izaho dia ho faly tanteraka handany sy ho laniana

Resahin'i Paoly toy ny hoe vola izay afaka lanian'Andriamanitra ny asany sy ny fiainany aranofo. DH: "faly hanao ny asa rehetra sy faly hamela an'Andriamanitra hanome alalana ho an'ireo olona mba hamono ahy."

### ho an'ny fanahinareo

Ny teny hoe "fanahy" dia hevitra ambadika ilazana ny olona ihany. DH: "ho anareo" na "ka hiaina tsara ianareo"

### Raha mitia be anareo aho, dia hotiavina kely ve izaho?

Afaka adika ho fanambarana tsotra io fanontaniana fampisainana io. DH: "Raha tena tia anareo aho, tsy tokony hitia ahy kely fotsiny ianareo." na "raha ... tokoa, dia tokony hitia ahy bebe kokoa noho izao ianareo."

## 2 Corinthians 12:16

### Fa, satria aho fetsisetsy be, dia izaho ilay iray izay nahazo anareo tamin'ny fitaka.

Mampiasa eso-teny Paoly mba hahamenatra ireo Korintiana izay mihevitra fa milaza lainga amin'izy ireo izy na dia tsy mangataka vola amin'izy ireo aza izy. DH : " Fa ny hafa mihevitra fa mpamitaka aho ary mampiasa hafetsena"

### Moa ve nanararoatra anareo tamin'ny alalan'ny olona izay nalefako taminareo aho?

I Paoly sy ireo Korintiana dia mahalala ny fa valin'izany dia tsia. Afaka adika ho fanambarana tsotra io fanontaniana fampisainana io. DH: "tsy nisy olona nalefako tany aminareo ka nanararoatra anareo"

### Moa ve nanararoatra anareo i Titosy?

I Paoly sy ireo Korintiana dia mahalala ny fa valin'izany dia tsia. Afaka adika ho fanambarana tsotra io fanontaniana fampisainana io. DH: " Tsy nanararoatra azy ireo i Titosy."

**Moa ve tsy miray lalana isika?**

Resahin'i Paoly toy ny hoe mandeha amin'ny lalana ny fiainana. I Paoly sy ireo Korintianina mahafantatra fa ny valin'ny fanontaniana dia eny. Afaka adika ho fanambarana tsotra io fanontaniana fampisainana io. DH: "manana fitondran-tena mitovy isika ary miaina toy izany koa"

**Moa ve tsy niray dia isika?**

Resahin'i Paoly toy ny hoe mandeha amin'ny lalana ny fiainana. I Paoly sy ireo Korintianina mahafantatra fa ny valin'ny fanontaniana dia eny. Afaka adika ho fanambarana tsotra io fanontaniana fampisainana io. DH: "Manao ny zavatra rehetra amin'ny fomba mitovy isika"

**2 Corinthians 12:19**

**Moa ve mieritreritra ianareo fa nandritra izany fotoana rehetra izany dia niaro ny tenanay taminareo izahay?**  
Mametraka fanontaniana fampisainana i Paoly. DH: "Diso ianareo raha mihevitra fa nandritra izany fotoana rehetra izany dia niaro ny tenanay taminareo izahay. DH: "Nieritreritra foana ianareo tamin'izany fotoana izany fa niaro ny tenanay taminareo izahay."

**Eo anatrehan'Andriamanitra**

I Paoly dia miresaka ny momban'ny fahalalan'Andriamanitra ny zavatra rehetra izay nataon'i Paoly ho toy ny hoe nanatrika mivantana Andriamanitra ary nanara maso ny zavatra rehetra nolazainy sy nataon'i Paoly. DH: "Eo anoloan'Andriamanitra" na "miaraka amin'Andriamanitra ho vavolombelona" na "eo amin'ny fanatrehan'Andriamanitra"

**ho fampaherezana anareo**

"hampaherezana anareo." Resahin'i Paoly toy ny hoe zavatra mety mitombony ny fahafantarana ny fomba hankatoavana an'Andriamanitra sy ny faniriany hankatoa azy . DH: "mba hahafantaranareo an'Andriamanitra sy hankatoavanareo azy bebe kokoa"

**2 Corinthians 12:20**

**mety tsy hahita anareo araky ny fanantenako**  
"mety tsy ho tiako izay hitako" na "mety tsy ho tiako izay hitako ataonareo"

**aho fandrao tsy ho hitanareo araky ny fanantenanareo**  
"mety tsy ho tianareo izay hitanareo eo amiko"

**dia mety hisy fifandirana, fialonana, firehetan'ny hatezerana, fikasana amin'ny fitiavan-tena, fifosana, fieboeboana, ary fikorontanana**

Ny teny hoe "fifandirana, fialonana, firehetan'ny hatezerana, fikasana amin'ny fitiavan-tena, fifosana, fieboeboana, ary fikorontanana" dia afaka adika amin'ny fampiasana ny matoanteny. Ireo mety ho dikany 1) "ny sasany aminareo dia mety hifamaly aminay, hialona anay, hanjary ho tezitra mafy tampoka aminay, hiresaka momba ny fiainanay manokana, hanjary hirehareha, ary hanohitra anay raha miezaka mitaona anareo izahay" 2) "ny sasany aminareo dia mety hifanditra amin'ny tsirairay, hifampialona, hanjary ho tezitra mafy tampoka amin'ny tsirairay, hifampiresaka momba ny fiainana manokan'ny tsirairay, hanjary hirehareha, ary hanohitra an'ireo izay nofidian'Andriamanitra hitarika"

**andrao mety halahelo ny amin'ireo maro izay nanota teo aloha**

"halahelo aho satria betsaka tamin'izy ireo no tsy nanary ny fahotan'izy ireo taloha.

**tsy nibe-baka tamin'ny fahalotoana sy ny fijangajangana ary ny fijejojejoana feno fanirian-dratsy**

Ire mety ho dikany dia 1) I Paoly dia milaza zavatra mitovitovy intelo mba hanamafisana. DH: "tsy nitsahatra ny nanao fahotana vetaveta izay efa nataon'izy ireo" na 2) i Paoly dia milaza karazam-pahotana telo.

**tamin'ny fahalotoana**

DH: "mihevitra mangingina momba izany ary maniry ireo zavatra izay tsy mahafaly an'Andriamanitra"

**tamin'ny...fijangajangana**

Ny teny hoe "mijangajanga" dia afaka adika amin'ny fampiasana anarana. DH: "amin'ny fanaovana ny asa fijangajangana"

**ary ny... feno fanirian-dratsy**

Ny teny hoe "feno fanirian-dratsy" dia afaka adika amin'ny fampiasana matoanteny. DH: "ary ny... fanaovana ireo zavatra izay mahafa-po ny filan'ny fijangajangana"

## Chapter 13

<sup>1</sup> Fanintelony izao no nandalovako aty aminareo. "Ny fiampangana rehetra dia tsy maintsy miorina amin'ny porofo amin'ny vavolombelona roa na telo." <sup>2</sup> Efa niteny tamin'ireo izay nanota ao taloha sy tamin'ireo ambiny rehetra rehefa teo fanindroany, ary lazaiko indray izany: "Rehefa tonga indray aho, dia tsy hiantra azy ireo aho." <sup>3</sup> Miteny anareo izany aho satria ianareo dia mitady porofo fa i Kristy dia miteny amin'ny alalako. Tsy marefo aminareo Izy. Fa kosa, mahery ao aminareo Izy. <sup>4</sup> Fa Izy nohombohana amin'ny fahalemena, nefa velona tamin'ny herin'Andriamanitra. Fa isika kosa dia marefo ao aminy, kanefa isika dia miara-miaina amin'ny herin'Andriamanitra eo anivonareo. <sup>5</sup> Diniho ny tenanareo raha tianareo ho hita fa ao amin'ny finoana ianareo. Tsapao ny tenanareo. tsy mbola azonareo an-tsaina ve izany momba ny amin'ny tenanareo fa i Jesosy Kristy dia ao aminareo? -Raha toa ianareo ka tsy nahomby tamin'ny fitsapana. <sup>6</sup> Ary izaho mahatoky fa ianareo dia hiaiky fa isika dia nahomby amin'izany fitsapana izany. <sup>7</sup> Ankehitriny isika dia mivavaka amin'Andriamanitra fa tsy afaka ny anao zavatra ratsy ianareo. Izaho dia tsy mivavaka ny afaka ahitana fa isika dia nahomby amin'ny fitsapana. Fa kosa, izaho dia nivavaka ny mba ahafahanareo manao izay mety kanefa isika dia mety ho hita ho toy ny tsy nahomby tamin'ny fitsapana. <sup>8</sup> Fa isika dia tsy afaka ny hanao zavatra manohitra amin'ny fahamarinana, fa ho an' ny fahamarinana irery ihany. <sup>9</sup> Fa isika dia mifaly rehefa marefo ary mafy ianareo. Fa isika ihany koa dia mivavaka mba ho ataontsika feno ianareo. <sup>10</sup> Manoratra ireto zavatra ireto aho raha manalavitra anareo aho, ka rehefa miaraka aminareo aho dia tsy voatery mitondra anareo an-katezerana amin'ny fampiasana ny fahefako-izay nomen'ny Tompo ahy, mba ananganako anareo, ary tsy hanimba anareo. <sup>11</sup> Farany, ry rahalahy, mifalia! miasa ho amin'ny famerenana amin'ny laoniny, mahereza, mifaneke ny tsirairay, miaina ampianana, ary ny Andriamanitra ny fitiavana sy ny fiadanana dia hiaraka aminareo. <sup>12</sup> Mifampiarahabà ianareo amin'ny fanorohona Masina. <sup>13</sup> Ireo mpino rehetra dia manao veloma anareo. <sup>14</sup> Enga anie ny fahasovan'ny Tompo Jesosy Kristy, ny fitiavan'Andriamanitra, sy ny fiarahana amin'ny Fanahy Masina ho ao aminareo rehetra.

### Footnotes

13:13 <sup>[1]</sup>Fanamarihana: Ireo dikan-teny sasany dia manambatra ny andininy faha 13 amin'ny andininy faha 12 ary manao ny andininy faha 14 ho andininy faha 13.

### 2 Corinthians 13:1

#### Fampifandraisana ny foto-kevitra

Apetrak'i Paoly tsara fa i kristy dia miteny amin'ny alalany ary tian'i Paoly ny hamerina, hampahery, ary hampiombona azy ireo ihany koa.

#### Ny fiampangana rehetra dia tsy maintsy miorina amin'ny porofo amin'ny vavolombelona roa na telo

Azo adika hoe DH: "mino fa nisy olona nanao zavatra tsy nety taorian'ny nilazan'ny olona roa na telo zavatra mitovy"

#### tamin'ireo ambiny rehetra

"tamin'ireo olona rehetra hafa"

### 2 Corinthians 13:3

#### Izy nohombohana

Azo adika hoe DH: "nohomboana izy ireo Izy"

#### kanefa isika dia miara-miaina amin'ny herin'Andriamanitra

"Andriamanitra manome antsika ny hery sy fahafahana miaina ao aminy sy miaraka aminy.

### 2 Corinthians 13:5

#### tsy mbola azonareo an-tsaina ve izany momba ny amin'ny tenanareo fa i Jesosy Kristy dia ao aminareo?

Mametraka izany fanontaniana izany i Paoly mba hanindriana ny heviny. DH: "Ianareo dia tokony hahalala fa i Jesosy Kristy dia ao aminareo!" na "Jesosy Kristy dia ao aminareo. Tokony efa fantatrareo izany!"

#### Ao aminareo

Ireo mety ho dikany dia 1) monina ao amin'ny tsirairay na 2) "eo aminareo," ny isan'ny manandanja indrindra amin'ny mpikambana ao amin'ny vondrona.

### 2 Corinthians 13:7

#### fa tsy afaka ny anao zavatra ratsy ianareo

"Fa tsy hanota mihitsy ianareo" na "Fa tsy hanaiky ny hiaino anay rehefa manitsy anareo." DH: "fa hanao marina ireo zavatra rehetra"

**nahomby amin'ny fitsapana**

"mba ho mpampianatra lehibe ary miaina amin'ny fahamarinana"

**Fa isika dia tsy afaka ny hanao zavatra manohitra amin'ny fahamarinana**

"tsy afaka ny hisakana ny olona amin'ny fahafantarana ny fahamarinana isika"

**ny fahamarinana, fa ho an' ny fahamarinana irery ihany**  
"ny fahamarinana; ny zava-drehetra ataontsika dia hahatonga ny olona hahafantatra ny marina"

**2 Corinthians 13:9**

**mba ho ataontsika feno ianareo**

"mba ho matotra ara-panahy"

**amin'ny fampiasana ny fahefako**

"rehefa mampiasa ny fahefako aho"

**mba ananganako anareo, ary tsy hanimba anareo.**

I Paoly dia miresaka amin'ireo Korintianina mba hahafantaran'izy ireo bebe kokoa an'i Kristy toy ny

hoe nanorina trano izy. DH: "mba hanampy anareo ho tonga mpanaraka tsara an'i Kristy ary tsy hahakivy anareo ka hitsahatra ny hanaraka azy.

**2 Corinthians 13:11**

**Fampifadraisana ny foto-kevitra**

Faranan'i Paoly ny taratasiny ho an'ireo mpino Korintianina.

**miasà ho amin'ny famerenana**

"miasà amin'ny fahamatorana"

**mifaneke ny tsirairay**

"mahaiza mifanaraka amin'ny tsirairay"

**amin'ny fanorohona Masina**

"amin'ny fitiavan'ny Kristianina"

**2 Corinthians 13:13**

**Ireo mpino**

"ireo izay natokan'Andriamanitra ho an'ny tenany"

## Book: Galatians

### Galatians

#### Chapter 1

<sup>1</sup> Paoly, apostoly \_ tsy apostoly avy amin'ny olona na tamin'ny alalan'ny olona, fa avy amin'i Jesosy Kristy sy ilay Andriamanitra Ray, izay nanangana Azy tamin'ny maty \_ <sup>2</sup> ary ireo rahalahy rehetra miaraka amiko, ho an'ireo fiangonan'ny Galatiana: <sup>3</sup> Fahasoavana ho aminareo ary fiadanana avy amin'Andriamanitra Raintsika sy Jesosy Kristy Tompo, <sup>4</sup> izay nanolotra ny tenany ho an'ny fahotantsika mba hanafahany antsika amin'izao andron'ny faharatsiana izao, araka ny sitrapon'Andriamanitsika sy Raintsika, <sup>5</sup> ho Azy anie ny voninahitra mandrakizay doria. Amena. <sup>6</sup> Gaga aho hoe niala faingana tamin'ilay niantso anareo tamin'ny fahasoavan'i Kristy ianareo. Gaga aho fa mitodika ho amin'ny filanzantsara hafa ianareo. <sup>7</sup> Tsy midika akory izany fa misy filanzantsara hafa, fa misy olona maromaro izay mitondra fikorontanana ho anareo ary te hanova ny filazantsaran'i kristy. <sup>8</sup> Fa na izahay na anjely avy any an-danitra aza no hitory filazantsara hafa aminareo noho izay nitorianay taminareo, dia aoka izy ho voaozona. <sup>9</sup> Araka izay nolazainay taloha, dia ankehitriny aho manambara indray hoe: "Raha misy olona manambara aminareo filazantsara hafa noho izay noraisinareo, dia aoka izy ho voaozona." <sup>10</sup> Moa ve izaho ankehitriny mitady ny fakantoavan'ny olona sa Andriamanitra? Moa ve izaho mitady izay hampifaly ny olona? Raha mbola manohy miezaka ny hampifaly olona aho, dia tsy mpanompon'i Kristy. <sup>11</sup> Fa tiako ho fantatrareo, ry rahalahiko, fa ny filazantsara izay nambarako dia tsy filazantsaran'olombelona. <sup>12</sup> Tsy nandray izany tamin'olona aho, na nampianarina ahy izany. Fa kosa, izany dia fanambaran'i Kristy Jesosy tamiko. <sup>13</sup> Fa ianareo nahare ny amin'ny fiainako taloha tamin'ny fomba fivavahana Jiosy, sy ny fomba nanenjehako ny fiangonan'Andriamanitra mihoatra ny tokony ho izy ary ny fiezahako handrava izany. <sup>14</sup> Nandroso tamin'ny fivavahan'ny Jiosy aho nihoatra ny maro tamin'ireo nitovy taona tamiko, avy tamin'ireo iray firenena tamiko. Toy izany ny fomba nihazonako mafy ireo fomban-drazako. <sup>15</sup> Kanefa Andriamanitra, izay nanokana ahy hatrany an-kibon-dreniko, ary niantso ahy tamin'ny alalan'ny fahasoavany, <sup>16</sup> rehefa faly ny hampiseho ny Zanany lahy tamiko, mba hahafahako manambara Azy any amin'ny Jentilisa, dia tsy naka saina tamin'ny nofo sy ra avy hatrany aho. <sup>17</sup> Tsy niakatra tany Jerosalema ho any amin'ireo efa lasa Apostoly talohako aho. Fa kosa, nandeha tany Arabia ary avy eo niverina tany Damaskosy aho. <sup>18</sup> Ary telo taona taoriana dia niakatra tany Jerosalema mba hifankafantatra tamin'i Kefasy aho ary nijanona niaraka taminy nandritra ny dimy ambin'ny folo andro. <sup>19</sup> Fa tsy nisy hitako ireo Apostoly ankoatra an'i Jakoba, ilay rahalahin'ny Tompo. <sup>20</sup> Ary ao amin'izay soratako ho anareo, dia manome toky anareo aho eo anatrehan'Andriamanitra, fa tsy mandainga aho. <sup>21</sup> Avy eo aho dia nandeha tany amin'ny faritr'i Syria sy Kilikia. <sup>22</sup> Tsy mbola fantatra teo amin'ireo fiangonan'i Jodia izay ao amin'i Kristy aho. <sup>23</sup> Henon'izy ireo fotsiny izay voalaza hoe: "Ilay lehilahy izay nanenjika antsika fahiny ankehitriny dia manambara ilay finoana izay niezahany nopotehina taloha." <sup>24</sup> Noho izany izy ireo dia nidera an'Andriamanitra noho ny amiko.

#### Galatians 1:1

##### Fampifandraisana ny foto-kevitra:

Paoly, apostoly iray, no manoratra ity taratasy ity ho an'ny fiangonana ao amin'ny faritr'i Galatia.

##### Fampahafantarana amin'ny ankapobeny:

Raha tsy misy fanamarihana manokana, dia manondro ireo Galatiana avokoa ny ianareo rehetra ato amin'ity taratasy ity.

##### izay nanangana Azy

"izay nanagana an'i Jesosy Kristy"

##### nanangana

Eto ny dikan'io dia hoe: mahatonga ny olona iray izay efa maty hanjary ho velona indray.

##### ireo rahalahy

Eto izany dia midika hoe namana kristiana, ao anatin'izany na ny lahy na ny vavy, satria ny mpino rehetra dia isan'ny fianakaviana ara-panahy iray ihany, izay Andriamanitra no Ray any an-danitra. DH: "rahalahy sy anabavy"

### Galatians 1:3

#### ho an'ny fahotantsika

Ny hoe "fahotana" eto dia maneho ny famaizana nohon'ny fahotana. DH: "nanaisotra ny famaizana mendrika antsika nohon'ny fahotantsika"

#### mba hanafahany antsika amin'izao andron'ny faharatsiana izao

Eto ny hoe "izao andro ... izao" dia maneho ny hery izay miasa amin'izao andro izao. DH: "mba hanafahany antsika amin'ny herin'ny ratsy izay miasa ankehitriny eto amin'izao tontolo izao"

#### Andriamanitsika sy Raintsika

Ilazana ny "Andriamanitra Raintsika" io. Izy no Andriamanitra sy raintsika.

### Galatians 1:6

#### Fampifandraisana ny foto-kevitra:

Manome ny antony anoratany ity taratasy ity i Paoly: mampatsiahy azy ireo mba hanohy hahatakatra ny filazantsara hatrany izy.

#### Gaga aho

"Taitra aho" na "tohina aho." Diso fanantenana i paoly nohon'ny fanaovan'izy ireo izany.

#### hoe niala faingana tamin'ilay ... filazantsara hafa

Ireo mety hoe dikany dia 1) "njanona tsy natoky Azy faingana ianareo" na 2) "nivadika taminy faingana izanareo"

#### ilay niantso anareo

"Andriamanitra, ilay niantso anareo"

#### niantso

Eto io dia midika fa Andriamanitra dia nanendry na nifidy ny olona mba ho zanany, hanompo Azy, ary hitory ny hafatry ny famonjena amin'ny alalan'i Jesosy.

#### tamin'ny fahasoavan'i Kristy

"nohon'ny fahasoavan'i Kristy" na "nohon'ny sorona feno fahasoavana nataon'i Kristy"

#### mitodika amin'ny filazantsara hafa

"mino filazantsara hafa ianareo"

### Galatians 1:8

#### no hitory

Mamaritra zavatra tsy nitranga ary tsy tokony hitranga io. DH: "no hanambara" na "andeha hanambara"

#### hafa aminareo noho izay

"samihafa amin'ny ilay Filazantsara" na "samihafa amin'ilay hafatra"

#### aoka izy ho voaozona

"Ho faizin'Andriamanitra mandrakizay anie izany olona izany." Raha manana fomba mahazatra mahalaza ny fiantsoana ozona ho eo amin'ny olona iray ny fiteninao, dia ampiasao eto izany.

#### Moa ve izaho ankehitriny mitady ny fakantoavan'ny olona sa Andriamanitra? Moa ve izaho mitady izay hampifaly ny olona?

"Tsia" ny valinteny andrasana amin'ity fanontaniana fampisainana ity. DH: "tsy mitady ny fankatoavan'ny olona aho, fa kosa mitady ny fankatoavan'Andriamanitra. Tsy mitady ny hampifaly olona aho.

#### Raha mbola manohy miezaka ny hampifaly olona aho, dia tsy mpanompon'i Kristy

Ny "raha" sy ny "dia" dia anehoana fifanoherana eo amin'ny zava-misy. "tsy mbola miezaka ny hampifaly olona aho; fa mpanompon'i Kristy aho" na "Raha mbola miezaka ny hila sitraka amin'ny olona aho, dia tsy mpanompon'i Kristy"

### Galatians 1:11

#### Fampifandraisana ny foto-kevitra:

Manazava i Paoly fa tsy nandray filazantsara tamin'ny hafa; nandray izany avy tamin'i Jesosy Kristy izy.

#### rahalahiko

Adikao araka ny ao amin'ny 1:1 io.

#### tsy filazantsaran'olombelona

Amin'ny fampiasany io fehezanteny io, dia tsy miteny i Paoly fa tsy olombelona akory i Jesosy. Satria i Jesosy dia sady olombelona no Andriamanitra, kanefa, tsy olombelona feno fahotana Izy. Manoratra ny amin'ny niavian'ny filazantsara i Paoly; fa tsy avy amin'ny olombelona feno fahotana izany, fa avy amin'i Jesosy Kristy.

#### izany dia fanambaran'i Kristy Jesosy tamiko

Ireo mety ho dikany dia 1) "Jesosy Kristy mihitsy no nampiseho ny filazantsara tamiko" na 2) "Nampahafantarin'Andriamanitra ahy ny filazantsara tamin'ny nampisehoany ahy hoe iza i Jesosy Kristy."

### Galatians 1:13

#### fiainako taloha

"toetrako taloha" na "fiainako teo aloha"

#### Nandroso ... aho

Io sarin-teny io dia maneho kisarisarin'ny taonan'i Paoly eo alohan'ny Jiosy hafa amin'ny tanjon'izy ireo ho jiosy tonga lafatra.

#### ireo nitovy taona tamiko

"ireo olona Jiosy izay mitovy taona amiko"

## Galatians 1:15

### **niantso ahy tamin'ny alalan'ny fahasoavany**

Ireo mety ho dikany dia hoe: "Niantso ahy mba hanompo Azy Andriamanitra satria be fahasoavana Izy"

### **ny hampiseho ny Zanany lahy tamiko**

Ireo mety hoe dikany dia 1) "hamela ahy hahafantara ny Zanany" na 2) "mba hampiseho an'izao tontolo izao amin'ny alalako fa i Jesosy no Zanak'Andriamanitra."

### **Zanany lahy**

Fiantsoana manan-danja an'i Jesosy, ilay zanak'Andriamanitra io.

### **manambara Azy**

"manambara fa Izy no Zanak'Andriamanitra" na "mitory ny vaovao mahafaly momba ny Zanak'Andriamanitra"

### **naka saina tamin'ny nofo sy ra**

Io dia fomba fiteny izay midika hoe miresaka amin'olona. DH: "nangataka ny olona mba hanampy ahy hahazo ilay hafatra"

### **niakatra tany Jerosalema**

"nankany Jerosalema." Jerosalema dia faritra teny amin'ny havoana, ary nila nikatra havoana maromaro vao tonga teny, noho izany dia efa iraisana ny filazana ny dia makany Jerosalema hoe "miakatra ho any Jerosalema."

## Galatians 1:18

### **Fa tsy nisy hitako ireo Apostoly ankoatra an'i Jakoba**

DH: "i Jakoba ihany no apostoly hafa mba hitako"

### **eo anatrehan'Andriamanitra**

Tian'i Paoly ho azon'ireo Galatiana fa matotra tanteraka i Paoly ary fantany fa ren'Andriamanitra izay lazainy ka ho tsarainy izy raha toa ka tsy milaza ny marina.

### **Ary ao amin'izay soratako ho anareo, dia manome toky anareo aho eo anatrehan'Andriamanitra, fa tsy mandainga aho**

Mampiasa fanalefahan-teny i Paoly mba hanindriana fa milaza ny marina izy. DH: "Tsy mandainga aminareo aho ao amin'ny hafatra izay soratako aminareo" na "ao amin'ireo zavatra izay soratako aminareo dia milaza ny marina aminareo aho"

## Galatians 1:21

### **faritr'i**

"ilay ilan'ny tany antsoina hoe"

### **Henon'izy ireo fotsiny izay voalaza hoe**

"fa izay ren'izy ireo nambaran'ny hafa momba ahy ihany no fantatr'izy ireo"

### **Tsy mbola fantatra teo amin'ireo fiangonan'i Jodia izay ao amin'i Kristy aho**

"Tsy mbola nisy nihaona tamiko mihitsy ny olona tao amin'ireo fiangonan'i Jodia izay ao amin'i Kristy"



## Chapter 2

<sup>1</sup> Efatra ambin'ny folo taona taty aoriana dia niakatra tany Jerosalema indray aho niaraka tamin'i Barnabasy, dia nitondra an'i Titosy niaraka tamiko. <sup>2</sup> Niakatra tany nohon'ny fanambarana iray aho ary nametraka teo amin'izy ireo ny filazantsara izay toriako eo amin'ireo Jentilisa. Niresaka mitokana tamin'ireo izay noheverina ho manan-danja aho, mba hahazoana antoka fa tsy nihazakazaka \_ na efa nihazakazaka \_ very maina aho. <sup>3</sup> Fa na Titosy aza, izay niaraka tamiko no sady Grika, dia noterena ho voafora. <sup>4</sup> Niditra mangingina ireo rahalahy sandoka mba hitsikilo ny fahafahana hanananay ao amin'i Kristy Jesosy. Naniry ny hanandevo anay izy ireo, <sup>5</sup> fa tsy nety ny hanaiky azy ireo na dia fotoana kely aza izahay, mba hitoeran'ny fahamarinan'ny filazantsara aminareo. <sup>6</sup> Fa ireo izay noheverina ho manan-danja (na inona na inona izy ireo dia tsy mampaninona ahy, Andriamanitra dia tsy miangatra) \_ lazaiko, ireo, izay heverina ho manan-danja dia tsy nanampy na inona na inona tamiko. <sup>7</sup> Mifanohitra amin'izany, hitan'izy ireo fa nanankinana ny filazantsara ho an'ireo izay tsy voafora aho, tahaka ny nanankinana an'i Petera ny filazantsara ho an'ireo izay voafora. <sup>8</sup> Fa Andriamanitra, izay niasa tao amin'i Petera ho amin'ny maha-apostoly ho an'ireo izay voafora, dia niasa tato amiko ihany koa ho an'ireo Jentilisa. <sup>9</sup> I Jakoba, Kefasy, ary Jaona, izay fantatra fa anisan'ireo nanorina ny fiangonana, rehefa nahalala ny fahasoavana izay nomena ahy, dia nanome ny tanana ankavanana ny fiombonana ho ahy sy Barabasy izy ireo. Nataon'izy ireo izany mba hahafahanay mankany amin'ny Jentilisa, ary mba hahafahan'izy ireo mankany amin'ireo izay voafora. <sup>10</sup> Nangataka fotsiny izy ireo mba hahatsiaro ny mahantra izahay, izay zavatra tena tiako atao tokoa. <sup>11</sup> Fa rehefa tonga tany Antioka i Kefasy, dia nanohitra azy teo amin'ny tavany aho satria voalaza fa diso izy. <sup>12</sup> Talohan'ny nahatongavan'ireo lehilahy sasany avy any amin'i Jakoba, dia teo am-pisakafoana niaraka tamin'ireo Jentilisa i Kefasy. Fa rehefa tonga ireo lehilahy ireo, dia nijanona izy ary niala lavitra an'ireo Jentilisa. Natahotra ireo izay nitaky famorana izy. <sup>13</sup> Ny sisa tamin'ireo Jiosy koa dia niray tamin'izany fiatsaram-belatsihy izany. Na i Barnabasy aza dia voavily lalana niaraka tamin'izy ireo tamin'ny fiatsaram-belatsihin'izy ireo. <sup>14</sup> Fa rehefa hitako fa tsy manaraka ny fahamarinan'ny filazantsara ny fitondran-tenan'izy ireo, dia niteny tamin'i Kefasy teo anoloan'izy rehetra aho hoe: "Raha Jiosy ianao kanefa miaina tahaka ny Jentilisa fa tsy tahaka ny Jiosy, ahoana no ahafahanao manery ireo Jentilisa hiaina tahaka ny Jiosy?" <sup>15</sup> Isika dia Jiosy tamin'ny alalan'ny fahaterahana fa tsy mpanota Jentilisa; <sup>16</sup> fantatsika anefa fa tsy misy olona hamarinin'ny asan'ny lalàna fa amin'ny alalan'ny finoana an'i Kristy Jesosy. Isika ihany koa dia tonga tamin'ny finoana an'i Jesosy Kristy mba ho hamarinina amin'ny finoana an'i Kristy fa tsy amin'ny asan'ny lalàna. Fa tsy hisy nofo ho hamarinina amin'ny asan'ny lalàna. <sup>17</sup> Fa raha toa ka, mitady ho hamarinina ao amin'i Kristy isika, isika ihany koa, dia hita fa mpanota, moa mamporisika ny fahotana ary ve i Kristy? Tsia avy hatrany! <sup>18</sup> Fa raha manangana indray ireo zavatra efa noravako taloha aho, dia manaporofy ny tenako ho mpandika lalàna aho. <sup>19</sup> Fa tamin'ny lalàna no nahafatesako amin'ny lalàna, mba ho velona ho an'Andriamanitra aho. <sup>20</sup> Nohomboana niaraka tamin'i Kristy aho. Tsy izaho intsony no velona, fa i Kristy no velona ato anatiko. Ny fiainana iainako ao amin'ny nofo ankehitriny dia iainako amin'ny finoana ny Zanak'Andriamanitra, izay tia ahy ka nanolotra ny tenany ho ahy. <sup>21</sup> Tsy manilika ny fahasoavan' Andriamanitra aho, fa raha azo amin'ny lalàna ny fahamarinana, dia tsy misy dikany ny nahafatesan'i Kristy!

### Galatians 2:1

#### Fampifandraisana ny foto-kevitra:

Manohy milaza ny tantaran'ny nandraisany ny filazantsara avy amin'Andriamanitra, fa tsy ireo apostoly, i Paoly.

#### niakatra

"nandeha." Jerosalema dia tao amina tany avo. Noraisin'ireo Jiosy ho toy ny toerana akaikin'ny lanitra indrindra ihany koa i Jerosalema, koa dia miteny amin'ny fomba tsy ara-bekiteny i Paoly, na mety maneho ny dia sarotra sy miakatra hihazoana an'i Jerosalema io.

#### ireo izay noheverina ho manan-danja aho

"ireo mpitarika manan-danja indrindra eo amin'ireo mpino"

#### tsy nihazakazaka \_ na efa nihazakazaka \_ very maina aho

Ampisain'i Paoly ho sarin-teny ilazana ny asa ny fihazakazahana, mampiasa teny miverina indroa izy mba hanindriana fa nahazoany tombony ny asa vitany. DH: "nanao, na efa nanao, asa ahazoana tombony aho"

#### very maina

"tsy misy tombony" na "fahatany"

### Galatians 2:3

#### ho voafora

Azo atao hoe DH: "mba hisy hamora azy"

#### Niditra mangingina ireo rahalahy sandoka

"Nisy olona mody kristina niditra tao ampiangonana," na "Nisy olona mody kristiana nankeo aminay"

#### hitsikilo ny fahafahana

mijery ny olona mangingina mba hahitana ny fomba fianina'izy ireo amin'ny fahafahana

#### Naniry ... izy ireo

"Naniry ireo mpitsikilo ireo" na "Ireo rahalahy sandoka ireo dia te"

#### hanandevo anay

"hahatonga anay ho andevon'ny lalàna." Miresaka ny amin'ny fanerana ny hanaraka ny fomban'ireo Jiosy izay nandidian'ny lalàna i Paoly. Miresaka momba izany toy ny fanadevozana izy. Ny fomba lehibe indrindra dia ny famorana. DH: "hanery anay hankatoa ny lalàna"

#### tsy nety ny hanaiky

"tsy nety hihaino"

### Galatians 2:6

#### nanampy na inona na inona tamiko

Ny teny hoe "tamiko" eto dia manondro izay nampianarin'i Paoly. DH: "tsy nanampy na inona na inona tamin'izay nampianariko" na "tsy niteny tamiko mba hanampy na inona na inona amin'izay ampianariko"

#### Mifanohitra amin'izany

"Fa kosa"

#### nanankinana ny filazantsara

Azo atao hoe DH: "Nankinin'Andriamanitra tamiko"

### Galatians 2:9

#### nanorina ny fiangonana

Izy ireo no lehilahy izay nampianatra ny olona momba an'i Jesosy ary nandresy lahatra ny olona mba hino an'i Jesosy.

#### ny fahasovana izay nomena ahy

"fa nalemy fanahy tamiko Andriamanitra"

#### nanome ... tanana ankavanan'ny fiombonana

"nandray ... tahaka ny mpiara-miasa" na "nandray ... tamim-panajana"

#### tanana ankavanan'ny

"ny tanana ankavanan'izy ireo"

#### hahatsiaro ny mahantra

"hiahny ny amin'ny filan'ny mahantra"

### Galatians 2:11

#### nanohitra azy teo amin'ny tavany aho

Ny teny hoe "teo amin'ny tavany" dia midika hoe "teo amin'izay nahafahany nahita sy nandre ahy." DH: "Nifanatrika taminy mivantana aho" na "niteny ny asany mivantana aho"

#### Talohan'ny

resaka fifandraisan'ny fotoana

#### nijanona izy

"nitsahatra tsy nisakafo niaraka tamin'izy ireo"

#### Natahotra ireo izay ... izy

"Natahotra ny ho tsarain'ireo lehilahy izay nitaky famorana ho manao zavatra tsy mety izy" na "Natahotra ny ho melohin'ireo lehilahy izay nitaky ny famorana ho manao zavatra tsy mety izy"

#### ireo izay nitaky famorana izy

Ireo Jiosy izay lasa kristiana, saingy nitaky ireo izay mino an'i Kristy mba hiaina araka ny fomba Jiosy.

#### niala lavitra an'ireo

"nijanona lavitra" na "nisintaka lavitra"

### Galatians 2:13

#### tsy manaraka ny fahamarinan'ny filazantsara

"tsy miaina tahaka ny olona izay mino ny filazantsara izy ireo" na "miaina toy ny hoe tsy mino ny filazantsara izy ireo"

#### ahoana no hahafahanao manery ireo Jentilisa hiaina tahaka ny Jiosy?

Ity fanontaniana fampisainana ity dia fananarana ary azo adika ho teny tsotra. DH: "diso ianao raha manery ny Jentilisa hiaina tahaka ny Jiosy." Ny teny hoe "ianao" dia manondro an'i Petera.

#### manery

Ireo mety ho heviny dia 1) manery amin'ny fampiasana teny na 2) mandresy lahatra.

### Galatians 2:15

#### Fampifandraisana ny foto-kevitra:

Milaza amin'ireo mpino i Paoly fa ireo Jiosy izay mahafantatra ny lalàna, sy ireo Jentilisa izay tsy mahafantatra ny lalàna, dia voavonjy amin'ny finoana an'i Kristy ihany fa tsy amin'ny fitandremana ny lalàna.

#### tsy mpanota Jentilisa

"tsy ireo antsoin'ny Jiosy hoe mpanota Jentilisa"

#### Isika ihany koa dia tonga tamin'ny finoana an'i Kristy Jesosy

"Nino an'i Kristy Jesosy isika"

**Isika**

Mety ho manondro an'i Paoly sy ireo olona hafa io fa tsy ireo Galatiana.

**tsy hisy nofo**

Ny teny hoe "nofo" eto dia ilazana ilay olona manontolo. DH: "tsy misy olona"

**Galatians 2:17**

**mitady ho hamarinina ao amin'i Kristy isika**

Ny andian-teny hoe "hamarinina ao amin'i Kristy" dia midika hoe voamarina satria mikambana amin'i Kristy ary voamarina amin'ny alalan'i Kristy.

**isika ihany koa, dia hita fa mpanota**

Ny andian-teny hoe "hita fa" dia fomba fiteny hanindriana fa "isika dia" mpanota tokoa. DH: "hitantsika fa isika ihany koa dia mpanota tokoa"

**Tsia avy hatrany!**

"Mazava ho azy, tsy marina izany!" Io filazana io dia manome valinteny fanoherana mafonja an'ilay fanontaniana fampisainana teo aloha: "Lasa

andevon'ny fahotana ve Kristy?" Mety manana fomba fiteny mitovitovy amin'izany amin'ny fiteninao izay azonao ampiasaina eto ianao.

**Galatians 2:20**

**Zanak'Andriamanitra**

Fiantsoana manan-danja an'i Jesosy io.

**Tsy manilika ... aho**

DH: "Hamafisiko ny lanjan'ny"

**fa raha ny fahamarinana no azo ... ny nahafatesan'i Kristy**

Mamaritra tranga mbola tsy nisy mihitsy i Paoly.

DH: "fa tsy nisy fahamarinana ... noho izany dia tsy maty ... i Kristy"

**raha azo amin'ny lalàna ny fahamarinana**

"raha afaka ny ho marina amin'ny alalan'ny fitandremana ny lalàna ny olona iray"

**dia tsy misy dikany ny nahafatesan'i Kristy**

"dia tsy nahatanteraka na inona na inona tamin'ny fahafatesana"

## Chapter 3

<sup>1</sup> Ry Galatiana Adala! Iza no namosavy anareo? Teo imasonareo indrindra no nanehoana an'i Jesosy Kristy voahombo. <sup>2</sup> Izaon'ny zavatra tiako ianarana aminareo: Nandray ny Fanahy tamin'ny asan'ny lalàna sa tamin'ny finoana izay renareo ianareo? <sup>3</sup> Adala tokoa ve ianareo? Niatomboka tamin'ny Fanahy ianareo, dia hiafara amin'ny nofo ve ankehitriny? <sup>4</sup> Moa niharitra zava-maroko tamin'ny tsy misy dikany ve ianareo\_ fa raha tena zava-poana tokoa ary izany? <sup>5</sup> Moa ve izy izay manome ny Fanahy anareo sy manao asa mahagaga eo aminareo dia manao izany izany amin'ny asan'ny lalàna, sa amin'ny fihainoana amin'ny finoana? <sup>6</sup> Tahaka an'i Abrahama "nino an'Andriamanitra ary nisaina ho fahamarinany izany," <sup>7</sup> dia tahaka izany, fantaro, fa ireo izay amin'ny finoana dia zanak'i Abrahama. <sup>8</sup> Ny Soratra Masina, nahita mialoha fa Andriamanitra hanamarina ireo Jentilisa amin'ny finoana, dia nitony ny filazantsara mialoha tamin'i Abrahama, niteny hoe: "Avy aminao no hitahiana ny firenena rehetra." <sup>9</sup> Koa, ireo izay amin'ny finoana dia voatahy miaraka amin'i Abrahama, ilay olon'ny finoana. <sup>10</sup> Ireo izay miankina amin'ny asan'ny lalàna dia eo ambanin'ny ozona; fa voasoratra hoe: "Voaozona izay rehetra tsy manaiky ny zavatra rehetra voasoratra ao anatin'ny bokin'ny lalàna, sy manao ireny." <sup>11</sup> Ankehitriny dia mazava fa tsy misy olona izay hamarinina eo anatrehan'Andriamanitra amin'ny alalan'ny lalàna, satria ny marina dia ho velona amin'ny finoana. <sup>12</sup> Fa ny lalàna dia tsy araka ny finoana, fa kosa, "Ny olona izay manao ny asan'ny lalàna dia tsy maintsy velona amin'ireo". <sup>13</sup> Kristy nanavotra antsika tamin'ny ozon'ny lalàna tamin'ny nahatongavany ho ozona ho antsika— fa voasoratra hoe: "Voaozona izay rehetra mihantona amin'ny hazo" \_ <sup>14</sup> mba ho tonga amin'ny Jentilisa ny fitahian'i Abrahama ao amin'i Kristy Jesosy, mba ho amin'ny finoana no ahazoantsika ilay fampanantenana ny Fanahy. <sup>15</sup> Ry rahalahy, avelao aho hiteny araka ny fanaon'ny olona. Ao amin'ny fifanarahana ataon'ny olona, tsy misy afaka manafoana na manampy izay ao, rehefa tafapetraky ny lalàna izany. <sup>16</sup> Ary ireo fampanantenana dia nolazaina tamin'i Abrahama sy tamin'ireo taranany. Tsy milaza izany hoe: "ho an'ny taranaka," manondro olona maro, fa kosa olona iray ihany, "ho an'ny taranakao," dia i Kristy. <sup>17</sup> Ary izao no tiako ho lazaina: "Ny lalàna, izay tonga telo-polo sy efa-jato taona taty aoriana, dia tsy hahafanoana ny fanekena izay efa napetrak'Andriamanitra mialoha. <sup>18</sup> Fa raha avy amin'ny lalàna ny lova, dia tsy avy amin'ny fampanantenana intsony izany. Fa Andriamanitra nanome izany an'i Abrahama tamin'ny alalan'ny fampanantenana. <sup>19</sup> Inona, ary, ny tanjon'ny lalàna? Nasiana izany noho ireo fandikan-dalàna, mandra-pahatongan'ny taranak'i Abrahama eo amin'izay nanaovana ny fampanantenana. Ny lalàna dia nataon'ny mpanalalana iray ho manan-kery tamin'ny alalan'ny anjely. <sup>20</sup> Fa ny mpanalalana dia midika olona mihoatra ny iray, kanefa Andriamanitra dia iray. <sup>21</sup> Moa ve ny lalàna manohitra ireo fampanantenana Andriamanitra? Sanatria izany! Fa raha nisy lalàna nomena izay afaka manome fiainana, dia avy tamin'ny lalàna tokoa ny fahamarinana. <sup>22</sup> Fa ny Soratra Masina nanagadra ny zava-drehetra ambanin'ny fahotana. Nanao izany Andriamanitra mba hanomezana ho an'ireo mino ny fampanantenana ny hanavotana antsika amin'ny alalan'ny finoana an'i Jesosy Kristy. <sup>23</sup> Ary talohan'ny ny nahatongavan'ny finoana, isika dia notazonina ho babo tao ambanin'ny lalàna, nogadraina mandra-pisehon'ny finoana. <sup>24</sup> Koa avy eo ny lalàna dia lasa mpiambina antsika nandra-piavian'i Kristy, mba ho voamarina amin'ny finoana isika. <sup>25</sup> Fa izao dia tonga izany finoana izany, ka tsy eo ambanin'ny mpiambina intsony isika. <sup>26</sup> Fa ianareo rehetra dia zanak'Andriamanitra ao amin'ny finoana an'i Kristy Jesosy. <sup>27</sup> Fa maro aminareo izay natao batisa tao amin'i Kristy, no nandray an'i Kristy. <sup>28</sup> Ary tsy misy intsony na Jiosy na Grika, na andevo na olon'afaka, na lahy na vavy, fa iray ihany ianareo ao amin'i Kristy. <sup>29</sup> Koa raha an'i Kristy ianareo, dia taranak'i Abrahama, sy mpandova araka ny fampanantenana ianareo.

### Galatians 3:1

#### Fampifandraisana ny foto-kevitra:

Mampatsiahy ireo mpino ao Galatia i Paoly fa Andriamanitra dia nanome ny Fanahin'Andriamanitra tamin'ny ninoan'izy ireo ny filazantsaran'ny finoana, fa tsy amin'ny alalan'ny fampiharana izy ireo ny lalàn'Andriamanitra.

#### Fampahafantarana amin'ny ankapobeny:

Mananatra ireo Galatiana amin'ny fametrahana fanontaniana fampisainana i Paoly.

#### Iza no namosavy anareo?

Mampiasa eso-teny sy fanontaniana fampisainana i Paoly mba hilazana fa toy ny namosavian'olona iray izy ireo. Tsy tena mino akory izy fa tena nisy namosavy izy ireo. DH: "Ny toetranareo dia toy ny hoe nisy namosavy ianareo!"

#### Izaon'ny zavatra tiako ianarana aminareo

Mbola tohin'ilay eso-teny tao amin'ny andininy 1 ity. Efa fantatr'i Paoly ny valin'ny fanontaniana fampisainana izay ho apetrany.

**Nandray ny Fanahy tamin'ny asan'ny lalàna sa tamin'ny finoana izay renareo ianareo?**

Adikao ho fanontaniana ity fanontaniana fampisainana ity raha azonao atao, satria hiandry fanontaniana ny mpamaky eto. Ary koa, ezaho mba ho fantatry ny mpamaky fa ny valin'ilay fanontaniana dia "amin'ny alalan'ny finoana izay renareo," fa tsy "amin'ny alalan'ny fanaovana izany lazain'ny lalàna." DH: "Nandray ny Fanahy ianareo, tsy tamin'ny fanaovana izay lazain'ny lalàna, fa tamin'ny finoana izay renareo."

**Adala tokoa ve ianareo?**

Ity fanontaniana fampisainana ity dia mampiseho fa taitra, eny tezitra aza i Paoly satria adala ireo Galatiana. DH: "Tena adala ianareo!"

**amin'ny nofo**

Ny teny hoe "nofo" dia ilazana ny ezaka. DH: "amin'ny fiezahanareo manokana" na "amin'ny asanareo manokana"

**Galatians 3:4****nijaly tamin'ny zava-maroko tamin'ny tsy misy dikany ve ianareo ... ?**

Mampiasa io fanontaniana io i Paoly mba hampatsiahivana ireo Galatiana fa tamin'izy ireo nijaly, dia nino izy ireo fa handray tombony. DH: "Tsy nieritreritra mihitsy ianareo fa niaritra zava-maroko tamin'ny tsy misy dikany ... !" na "Fantatraroko tokoa fa misy antony tsara hiaretanareo zava-maroko ... !"

**nijaly tamin'ny zava-maroko tamin'ny tsy misy dikany ve ianareo**

Azo atao mazava fa niaritra ireo zavatra ireo izy ireo noho ny olona nanohitra azy ireo ny amin'ny finoana an'i Kristy. DH: "Niaritra zava-maroko avy tamin'ireo izay nanohitra anareo nohon'ny finoanareo an'ny Kristy tamin'ny tsy misy dikany ve ianareo" na "Nino an'i Kristy ianareo, ary niaritra zava-maroko avy tamin'ireo izay manohitra an'i Kristy. Zava-poana ve ny finoanareo sy ny fijalianareo"

**tamin'ny tsy misy dikany**

"tamin'ny tsy misy antony" na "tsy misy fanantenana handray zavatra tsara"

**raha tena foana tokoa**

Ireo mety ho heviny dia 1) Mampiasa fanontaniana fampisainana i Paoly mba hampitandremana azy ireo tsy hamela ny zavatra niainan'izy ireo ho tsy misy dikany. DH: "Aza avela ho tsy misy dikany izany!" na "Aza mitsahatra mino an'i Jesosy Kristy ka hamela ny fiaretanareo ho zava-poana." na 2) Mampiasa io fanontaniana io i Paoly mba hanomezana toky azy ireo fa tsy zava-poana ny fiaretan'izy ireo. DH: "Tsy zava-poana tokoa izany!"

**Moa ve izy izay ... manao izany izany amin'ny asan'ny lalàna, sa amin'ny fiainoana amin'ny finoana?**

Mametraka fanontaniana fampisainana iray hafa i Paoly mba hampatsiahivana ireo Galatiana ny

fomba handraisana'ny olona ny Fanahy. DH: "Izy ... tsy manao izany amin'ny asan'ny lalàna; manao izany amin'ny fihainoana amin'ny finoana izy."

**amin'ny asan'ny lalàna**

Io dia maneho ireo olona manao ireo asa takian'ny lalàna. DH: "satria manao ny asa asain'ny lalàna ataontsika ianareo."

**fiainoana amin'ny finoana?**

Mety hitaky ny fanaovana mazava kokoa ren'ny olona sy izay ninoan'izy ireo ny fiteninana. DH: "satria renareo ny hafatra ary nanana finoana an'i Jesosy ianareo" na "satria nihaino ny hafatra ianareo ary nino an'i Jesosy"

**Galatians 3:6****Fampifandraisana ny foto-kevitra:**

Mampatsiahy ireo mpino Galatiana i Paoly fa na dia i Abrahamana aza dia nandray fahamarinana tamin'ny finoana fa tsy tamin'ny lalàna.

**nisaina ho fahamarinany izany**

Hitan'Andriamanitra ny finoan'i Abrahamana an'Andriamanitra, koa noraisin'Andriamanitra ho marina i Abrahamana.

**ireo izay amin'ny finoana**

"ireo izay manana finoana." Ny hevitra ny anarana hoe "finoana" dia azo atao matoanteny hoe "mino." DH: "ireo izay mino"

**zanak'i Abrahamana**

Maneho ireo olona izay hitan'Andriamanitra tahaka ny nahitany an'i Abrahamana io. DH: "marina tahaka ny nahamarinana an'i Abrahamana"

**nahita mialoha**

Satria nanao ny fampanantenana tamin'i Abrahamana Andriamanitra ary nosoratan'izy ireo nialohan'ny nahatanterahan'izany tamin'ny alalan'i Kristy izany, dia toy ny olona iray izay mahalala ny ho avy mialohan'ny hisehoan'izany ny soratra masina. DH: "nilaza mialoha" na "nahita mialohan'ny hisehoan'izany"

**Ao aminao**

"Noho izay vitanao" na "Satria notahiako ianao." Ny teny hoe "iana" eto dia manondro an'i Abrahamana.

**ny firenena rehetra**

"ny vondron'olona rehetra eto amin'izao tontolo izao." Tsindrian'Andriamanitra fa tsy mitanila amin'ny vahoaka Jiosy, ilay vondrona voafidiny ihany Izy. Ny drafitry ny famonjeny dia ho an'ny Jiosy sy ireo tsy Jiosy.

**Galatians 3:10****Ireo izay miankina amin'ny ... eo ambanin'ny ozona**

Ny hoe ao ambanin'ny ozona dia ilazana hoe voaozona. Eto izany dia maneho ny famaizana mandrakizay. "Ireo izay miankina amin'ny ... ny

lalàna dia voaozona" na "Ho faizin'Andriamanitra mandrakizay ireo izay miankina amin'ny ... lalàna"

#### **Ankehitriny dia mazava**

Azo hazavaina kokoa ny hoe inona no "mazava." DH: "Mazava ny soratra masina" na "Mampianatra mazava ny soratra masina"

#### **tsy misy olona izay hamarinina eo**

**anatrehan'Andriamanitra amin'ny alalan'ny lalàna**  
Azo atao hoe DH: "tsy manamarina an'iza na iza amin'ny lalàna Andriamanitra"

#### **tsy misy olona izay hamarinina eo**

**anatrehan'Andriamanitra amin'ny alalan'ny lalàna**  
I Paoly dia manitsy ny finoan'izy ireo fa raha mankatoa ny lalàna izy ireo, dia hanamarina azy ireo Andriamanitra. DH: "tsy misy voamarina eo anatrehan'Andriamanitra amin'ny fankatoavana ny lalàna" na "Tsy manamarina an'iza na iza nohon'ny fankatoavany ny lalàna Andriamanitra"

#### **ny marina**

Ilazana ireo olo-marina io. DH: "olo-marina" na "olona izay raisin'Andriamanitra ho marina"

#### **asan'ny lalàna**

"izay ambaran'ny lalàna fa tsy maintsy ataontsika"

#### **tsy maintsy velona amin'ireo**

Ireo mety ho heviny dia 1) "tsy maintsy mankatoa azy rehetra" na 2) "ho tsaraina amin'ny fahaizany manao izay angatahin'ny lalàna"

### **Galatians 3:13**

#### **Fampifandraisana ny foto-kevitra:**

Mampatsiahy ireo mpino indray i Paoly fa ny fitandremana ny lalàna dia tsy afaka mamonjy ny olona iray ary tsy manisny fepetra vaovao amin'ny fampanantenana tamin'ny finoana nomena an'i Abrahama izany.

#### **tamin'ny ozon'ny lalàna**

Ny anarana hoe "ozona" dia azo avadika ho matoanteny hoe "voaozona." DH: "tsy ho voaozona noho ny lalàna" na "tsy ho voaozona nohon'ny tsy fankatoavana ny lalàna"

#### **nahatongavany ho ozona ho anay**

Ny anarana hoe "ozona" dia azo atao matoanteny. DH: "tamin'ny nahavoaozona Azy ho antsika" na "raha nozonin'Andriamanitra Izy raha tokony ho isika"

#### **tamin'ny ozon'ny lalàna ... nahatongavany ho ozona ho anay ... Voaozona izay rehetra**

Eto ny ozona dia ilazana hoe meloka. DH: "mba tsy ho vacheloky ny lalàna ... ho meloka raha tokony ho isika izany ... Meloka izay rehetra"

#### **mihantona amin'ny hazo**

Miandry ireo mpamaky i Paoly mba hahatakatra fa nanondro an'i Jesosy nihantona teo amin'ny hazofjaliana izy.

#### **ahazoantsika**

Tafiditra ao amin'io mpisolo-tena tampisaka "-tsika" io ireo olona izay hamaky ny taratasy.

### **Galatians 3:15**

#### **Ry rahalahy**

Adikao araka ny ao amin'ny 1:1 io.

#### **araka ny fanaon'ny olona**

"tahaka ny olona" na "zavatra izay azon'ny ankamaroan'ny olona"

#### **Ankehitriny**

Io teny io dia mampiseho fa nilaza zavatra tamin'ny ankapobeny i Paoly, ary izao dia manomboka mampiditra toe-javatra voafaritry.

#### **manondro olona maro**

"manondro taranaka maro"

#### **ho an'ny taranakao**

Ny mpisolo-tena tampisaka "-ao" dia manondro olona iray mazava, izay taranak'i Abrahama voafaritry tsara (ary izany taranaka izany dia fantatra amin'ny hoe "Kristy").

### **Galatians 3:17**

#### **Fa raha avy amin'ny lalàna ny lova, dia tsy avy amin'ny fampanantenana intsony izany**

Miresaka momba ana toe-javatra izay tsy nisy i Paoly mba hanindriana fa tamin'ny alalan'ny fampanantenana ihany no niavian'ny lova. DH: "tonga amintsika amin'ny alalan'ny fampanantenana ny lova, satria tsy afaka nitandrina ireo fitakian'ny lalàn'Andriamanitra isika"

#### **lova**

Ny fandraisana izay nampanantenain'Andriamanitra eto dia atao toy ny hoe lova tany sy harena avy amin'ny fianakaviana, sady fitahiana sy fanavotana mandrakizay.

### **Galatians 3:19**

#### **Fampifandraisana ny foto-kevitra:**

Milaza amin'ireo mpino ao Galatia ny antony nanomezan'Andriamanitra ny lalàna i Paoly.

#### **Inona, ary, ny tanjon'ny lalàna?**

Mampiasa fanontaniana fampisainana i Paoly mba hampidirana ny lohahevitra manaraka izay hiadiana hevitra. Azo adika ho teny tsotra ihany koa io. DH: "Ho lazaiko aminareo ny antom-pisian'ny lalàna" na "Mamelà ahy hilaza aminareo hoe nahoana Andriamanitra no nanome ny lalàna"

**Nasiana izany**

Azo atao hoe DH: "Nasian'Andriamaniitra izany" na "Nasian'Andriamanitra ny lalàna"

**Ny lalàna dia nataon'ny mpanalalana iray ho manan-kery tamin'ny alalan'ny anjely**

Azo atao hoe DH: "Nanao ny lalàna tamin'ny fanampian'ireo anjely Andriamanitra, ary misy mpanelanelana nahatonga izany ho nanan-kery"

**mpanalalana**

"mpisolona tena"

**Fa ny mpanelanelana dia midika olona mihoatra ny iray, kanefa Andriamanitra dia iray**

Nanome ny fampanantenany an'i Abrahama tsy nisy mpanelanelana Andriamanitra, saingy nanome ny lalàna an'i Mosesy tamin'ny alalan'ny mpanelanelana Izy. Vokatry'izany, ireo mpamakin'i Paoly dia mety ho nihevitra fa nahatonga ny fampanantenana ho tsy manan-kery ny lalàna. Milaza izay mety ho noheverin'ireo mpamaky i Paoly eto, ary hamaly azy ireo ao amin'ny andininy manaraka.

**Galatians 3:21****Fampahafantarana amin'ny ankapobeny:**

Ny teny hoe "isika" rehetra ato amin'ity ampahany ity dia manondro ireo Kristiana avokoa.

**manohitra**

"mifanohitra amin'ny" na "tsy mifanaraka amin'ny"

**Fa raha nisy lalàna nomena izay afaka manome fiainana**

Ny anarana hoe "fiainana" dia azo adika ho matoanteny hoe "miaina." DH: "raha nanome lalàna izay mahatonga ireo mitandrana izany hiaina Andriamanitra"

**dia avy tamin'ny lalàna tokoa ny fahamarinana**

"dia hanjary ho marina amin'ny fankatoavana ny lalàna isika"

**Fa ny Soratra Masina nanagadra ny rehetra ambanin'ny fahotana. Fa Andriamanitra nanao izany mba hanomezana ho an'ireo mino ny fampanantenana ny hanavotana antsika amin'ny alalan'ny finoana ao amin'i Jesosy Kristy**

ireo mety ho dikany hafa dia 1) "Satria manota avokoa isika, dia nataon'Andriamanitra ho ao ambanin'ny fifehezan'ny lalàna ny zavatra rehetra, mba ho afaka omeny ireo izay mino, ireo izay nampanantenainy ho an'ireo izay mino an'i Kristy Jesosy" na 2) "satria manota isika, dia nataon'Andriamanitra ho ao ambanin'ny fifehezan'ny lalàna ny zavatra rehetra, toy ny hoe mandefa azy ireo any am-ponja. Nataony izany satria ireo nampanantenainy ho an'ireo izay mino an'i Kristy dia tiany homena ireo izay mino.

**Soratra Masina**

Raisin'i Paoly toy ny hoe olona ny soratra masina ary miresaka momba an'Andriamanitra, izay nanoratra ny soratra masina. DH: "Andriamanitra"

**Galatians 3:23****Fampifandraisana ny foto-kevitra:**

Mampatsiahy ireo izay any Galatia i Paoly fa ireo mpino dia olon'afaka ao amin'ny ankohonan'Andriamanitra, fa tsy andevo ao ambanin'ny lalàna.

**isika dia notazonina ho babo tao ambanin'ny lalàna, nogadraina**

Azo atao hoe DH: "nihazona antsika ho babo ny lalàna ary tany am-ponja isika" na "nihazona antsika ho babo tany am-ponja ny lalàna"

**izahay dia notazonina ho babo tao ambanin'ny lalàna, nogadraina**

Ny fomba nifehezan'ny lalàna antsika dia resahina toy ny hoe mpiambina fonja izay mihazona antsika ho babo ny lalàna. DH: "nifehy antsika toy ny mpiambina fonja ny lalàna"

**mandra-pisehon'ny finoana**

Azo adika mazava hoe iza io finoana io. DH: "mandra-panehon'Andriamanitra fa manamarina ireo izay mino an'i Kristy Izy" na "mandra-panehon'Andriamanitra fa manamarina ireo izay matoky an'i Kristy Izy"

**mpiambina**

Mihoatra noho ny "olona iray izay manara-maso zaza iray," matetika dia andevo no tompon'Andraikitra amin'ny fampiharana ny fitsipika sy ny toetra apetrak'ireo ray aman-dreny, ary izy ireo no mitatitra ny fihetsiky ny zaza any amin'ny ray aman-dreny.

**mandra-piavian'i Kristy**

"mandra-piavin'ny fotoana nahatongavan'i Kristy"

**mba ho voamarina ... isika**

Talohan'ny nahatongavan'i Kristy, dia nikasa ny hanamarina antsika Andriamanitra. Rehefa tonga Kristy, dia notanterahiny ny fikasany hanamarina antsika. Azo adika hoe DH: "mba ho ambaran'Andriamanitra fa marina isika"

**Galatians 3:27****Ary tsy misy intsony na Jiosy na Grika, na andevo na olon'afaka, na lahy na vavy**

"Tsy mahita fahasamihafana eo amin'ny Jiosy sy ny Grika, ny andevo sy ny olon'afaka, ny lahy sy ny vavy Andriamanitra"

**mpandova**

Ireo olona izay nanaovan'Andriamanitra ny fampanantenana dia resahina toy ny handova tany

sy harena avy amina olona iray ao amin'ny fianakaviana.

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## Chapter 4

<sup>1</sup> Milaza aho fa ny mpandova, raha mbola zaza izy, dia tsy hafa amin'ny andevo, na dia tompon'ny zavatra rehetra aza. <sup>2</sup> Kanefa izy dia eo ambany fifehezan'ireo mpiambina sy ireo mpitahiry zava-tsarobidy mandra-pahatongan'ny daty izay napetraky ny rainy. <sup>3</sup> Ka toy izany ihany koa, fony isika mbola zaza, dia nandevozin'ireo lalàna fitsipi-pianaran'izao tontolo izao. <sup>4</sup> Fa rehefa tonga ny fahafenoan'ny fotoana, dia nandefa ny Zanany Andriamanitra, izay natera-behivavy, nateraka tao ambanin'ny lalàna. <sup>5</sup> Nanao izany Izy mba hanavotana ireo izay ambanin'ny lalàna, mba hahafahantsika mandray ny fananganana ho zanaka. <sup>6</sup> Ary satria zanaka ianareo, dia nirahin'Andriamanitra ho ao am-pontsika ny Fanahin'ny Zanany, izay miantso hoe: "Aba, Ray." <sup>7</sup> Noho izany tsy andevo intsony ianao, fa zanaka, ary raha zanaka, dia mpandova amin'ny alalan'Andriamanitra ihany koa ianao. <sup>8</sup> Fa tamin'izany fotoana izany, fony ianareo tsy nahalala an'Andriamanitra, dia natao ho andevon'ireo izay, amin'ny hery voajanahary, dia tsy andriamanitra velively. <sup>9</sup> Fa ankehitriny ianareo dia lasa nahalala an'Andriamanitra, na koa hoe fantatr'Andriamanitra ianareo, ka ahoana no hiverenanareo amin'ny abidim-pianarana malemy no sady tsy misy dikany? Te ho andevozina indray ve ianareo? <sup>10</sup> Mandinika ireo andro sy ireo volana ary ireo vanim-potoana sy ireo taona ianareo! <sup>11</sup> Matahotra ny aminareo aho fa sao dia ho zava-poana ny asako teo aminareo. <sup>12</sup> Miangavy anareo aho, ry rahalahy, manaova tahaka ahy, satria izaho ihany koa dia efa lasa tahaka anareo. Tsy nanao ratsy tamiko ianareo. <sup>13</sup> Kanefa fantatrareo fa noho ny aretim-batako no nanambarako anareo ny filazantsara tamin'ny voalohany. <sup>14</sup> Na dia nitondra anareo tamin'ny fakampanahy aza ny toe-batako, dia tsy nanao tsinontsinona na nanilika ahy ianareo. Fa noraisinareo toy ny hoe anjelin'Andriamanitra kosa aho, toy ny hoe izaho mihitsy no Kristy Jesosy. <sup>15</sup> Aiza, noho izany, ny fahasoavanareo ankehitriny? Fa mijoro vavolombelona aminareo aho fa, raha azonareo atao, dia noesorinareo ny masonareo ary nomenareo ahy izany. <sup>16</sup> Ka noho izany, efa lasa fahavalonareo ve aho satria milaza aminareo ny marina? <sup>17</sup> Izy ireo dia mazoto ny hitaona anareo, fa tsy amin'ny tsara. Te hanidy anareo any ivelany izy ireo, mba hanananareo zotom-po ho azy ireo. <sup>18</sup> Tsara foana ny manana zotom-po amin'ny tanjona tsara, ary tsy rehefa miaraka aminareo ihany aho. <sup>19</sup> Ry zanako, mbola mijaly amin'ny fanaintainan'ny fiterahana ho anareo indray aho mandra-piforon'i Kristy ao aminareo. <sup>20</sup> Maniry aho mba ho afaka miaraka aminareo ankehitriny ary hanova ny feoko, satria sahiran-tsaina noho ny aminareo aho. <sup>21</sup> Teneno amiko, ianareo izay maniry ny ho eo ambanin'ny lalàna, moa tsy mihaino ny lalàna ve ianareo? <sup>22</sup> Satria voasoratra fa i Abrahama dia nanan-janaka roa lahy, ny iray avy amin'ny andevo vavy ary ny iray avy amin'ny vehivavy afaka. <sup>23</sup> Fa ny iray dia nateraky ny andevo vavy araka ny nofo, fa ilay iray hafa dia nateraky ny vehivavy tamin'ny teny fampanantenana. <sup>24</sup> Ireo zavatra ireo dia azo raisina ho toy ny fanoharana, satria ireo vehivavy ireo dia manambara fanekena roa. Ny iray amin'izy ireo dia avy amin'ny tendrombohitr'i Sinay ary niteraka zaza izay andevo izy. Izy io dia i Hagara. <sup>25</sup> Ary i Hagara dia maneho ny tendrombohitr'i Sinay any Arabia; ary maneho an'i Jerosalema amin'izao fotoana izao, satria nandevozina niaraka tamin'ireo zanany izy. <sup>26</sup> Fa i Jerosalema izay any ambony dia afaka, ary izy no renintsika. <sup>27</sup> Satria voasoratra hoe: "Mifalia, ianao ry momba izay tsy miteraka. Miantsoantsoa mafy ary manaova hiaka fifaliana, ianao izay tsy mijaly amin'ny fanaintainan'ny fiterahana. Satria ireo zanaky ny vehivavy izay nafoy dia maro noho ny an'ireo vehivavy manambady." <sup>28</sup> Fa ianareo, ry rahalahy, tahaka an'i Isaka, dia zanaky ny fampanantenana. <sup>29</sup> Tamin'izany fotoana izany ny olona izay teraka araka ny nofo dia nanenjika izay teraka araka ny Fanahy. Toy izany ihany ankehitriny. <sup>30</sup> Kanefa inona no lazain'ny soratra masina? "Alefaso any ny andevo vavy sy ny zanany lahy. Fa ny zanaka lahin'ny andevo vavy dia tsy hizara lova miaraka amin'ny zanaka lahin'ny vehivavy afaka." <sup>31</sup> Noho izany, ry rahalahy, tsy zanaky ny andevo vavy isika, fa zanaky ny vehivavy afaka.

### Galatians 4:1

#### Fampifandraisana ny foto-kevitra:

Manohy mampatsiahy ireo mpino Galatiana i Paoly fa tonga hanavotra ireo izay tao ambanin'ny lalàna i Kristy, ary tsy nataony andevo intsony izy ireo fa zanaka.

**tsy hafa amin'ny**  
"sahala amin'ny"

**mpiambina**  
olona tompon'andraikitry ny ankizy ara-dalàna

**mpitahiry zava- tsarobidy**  
olona izay hatokisan'ny hafa hiaro zavatra saro-bidy

**Galatians 4:3****Fampahafantarana amin'ny ankapobeny:**

Ny teny hoe "isika" ato dia manondro ny kristiana rehetra, ao anatin'izany ireo mpamakin'i Paoly.

**lalàna fitsipi-pianaran'izao tontolo izao**

Ireo mety ho dikany dia 1) maneho ireo lalàna na fitsipika ara-moralin'izao tontolo izao io, na 2) maneho ny hery ara-panahy, izay heverin'ny hafa fa mifehy izay miseho eto an-tany io.

**hanavotana**

"hividianana indray." Mampiasa sarin-teny ilazana olona iray mividy indray ny fanana efa very na mividy ny fahafahan'ny andevo iray i Paoly mba ho kisarisary maneho an'i Jesosy mandoa ny vidin'ny otan'ireo olony tamin'ny fahafatesana teo amin'ny hazo fijaliana.

**Zanany**

Fiantsoana manan-danja an'i Jesosy, ilay zanak'Andriamanitra io.

**Galatians 4:6**

**zanaka ianareo ... tsy andevo intsony ianao, fa zanaka** Mampiasa ny teny mahalaza ny zaza lahy i Paoly eto satria lova na resaka. Amin'ny fomban-drazany sy ny an'ireo mpamaky, ny lova matetika, dia mifindra any amin'ny lahy. Sady tsy manavaka no tsy manala ny vavy ao anaty lisitra izy.

**nirahin'Andriamanitra ho ao am-pontsika ny Fanahin'ny Zanany, izay miantso hoe: "Aba, Ray."**

Nandefa ny Fanahin'ny Zanak'Andriamanitra ho ao am-pon'ireo mino Azy ny Andriamanitra Ray. Ankehitriny dia fantatr'izy ireo fa tian'Andriamanitra hatrany toy ny fitiavan'ny ray malemy fanahy ireo zanany izy ireo.

**nirahin'Andriamanitra ho ao am-pontsika ny Fanahin'ny Zanany**

Ilazana ny rantsana iray izay afaka misaina sy mahatsapa ao amin'ny olona ny fo eto. DH: "nandefa ny Fanahin'ny Zanany mba hampiseho antsika ny fomba fihevitra sy fiasa"

**Zanany**

Fiantsoana manan-danja an'i Jesosy, ilay zanak'Andriamanitra io.

**izay miantso hoe**

Ny Fanahy no ilay iray izay miantso.

**Aba, Ray**

Io no fomba hiantsoan'ny zaza ny rainy tamin'ny fitenin'i Paoly, fa tsy tamin'ny fitenin'ireo Galatiana mpamaky. Mba hitazonana ny fiteny vahiny, dia adikao amin'ny fomba izay mifanakaiky indrindra amin'ny hoe "Aba" araka izay azon'ny fitenin'ao atao izany.

**sy andevo intsony ianao ... mpandova amin'ny alalan'Andriamanitra ihany koa ianao**

Miresaka amin'ireo mpamaky toy ny hoe amin'olona iray ihany i Paoly.

**mpandova**

Ireo olona izay nanaovan'Andriamanitra ny fampanantenana eto dia resahina toy ny handova tany sy harena avy amina olona iray ao amin'ny fiankaviana.

**Galatians 4:8****Fampifandraisana ny foto-kevitra:**

Mampatsiahy ireo mpino Galatiana i Paoly fa miezaka ny hiaina ao ambanin'ny lalàn'Andriamanitra indray izy ireo fa tsy miaina amin'ny finoana.

**Fampahafantarana amin'ny ankapobeny:**

Manohy mananatra ireo Galatiana amin'ny alalan'ny fanontaniana fampisainana izy.

**ireo izay**

"ireo zavatra izay" na "ireo fanahy izay"

**fantatr'Andriamanitra ianareo**

Azo adika hoe DH: "Mahalala anareo Andriamanitra"

**ka ahoana no hiverenanareo amin'ny ... tsy misy dikany?**

Ity no voalohany amin'ireo fanontaniana fampisainana anankiroa. DH: "tsy tokony hiverina amin'ny ... tsy misy dikany."

**abidim-pianarana**

Adikao araaka ny fomba nandikan'ao izany ao amin'ny 4:3.

**Te ho andevozina indray ve ianareo?**

Azo adika ho teny tsotra io fanontaniana io. DH: "Tsy tokony ho te andevozina indray ianareo!" na "Toa te ho andevozina indray ianareo."

**Galatians 4:10****Mandinika ireo andro sy ireo volana ary ireo vanim-potoana sy ireo taona ianareo!**

I Paoly dia miresaka ny amin'ny fitandreman'izy ireo mba hankalaza fotoana sasantsasany, amin'ny fiheverana fa ny fanaovana izany no hanamarina azy ireo eo amin'Andriamanitra.

**ho zava-poana**

"ho tsy misy dikany" na "tsy hisy fiantraikany"

**Galatians 4:12****Fampifandraisana ny foto-kevitra:**

I Paoly dia mampatsiahy ireo mpino Galatiana ny amin'ny fandraisan'izy ireo azy tamin'ny hatsaram-panahy tamin'ny naha-teo amin'izy ireo azy, ary

mampahery azy ireo mba hatoky azy hatrany rehefa tsy eo amin'izy ireo izy.

**Miangavy**

Eto izany dia midika fangatahana na fandrilihana mafy. Tsy ilay teny fampiasa amin'ny fangatahana vola na sakafo na zavatra mivaingana io.

**rahalahy**

Adikao araka ny ao amin'ny 1:1.

**Tsy nanao ratsy tamiko ianareo**

Azo adika hoe DH: "noraisinareo tsara aho" na "noraisinareo araka ny tokony nataonareo aho"

**Na dia nitondra anareo tamin'ny fakam-panahy aza ny toe-batako**

"Na dia sarotra taminareo aza ny nahita ahy narary ara-batana tahaka ireny"

**nanao tsinontsinona**

"nankahala mafy"

**Galatians 4:17**

**hitaona anareo**

"handresy lahatra anareo hikambana amin'izy ireo"

**hanidy anareo any ivelany**

"hanidy anareo lavitra anay" na "hampitsahatra anareo tsy hanaiky anay"

**hanana zotom-po ho azy ireo**

"hazoto hanao izay asain'izy ireo ataonareo"

**Galatians 4:19**

**Fampifandraisana ny foto-kevitra:**

Milaza amin'ireo mpino i Paoly fa ny fahasovana sy ny lalàna dia tsy afaka miara-miasa.

**Ry zanako**

Io dia sarin-teny ilazana ny mpianatra na mpanaradia. DH: "Ianareo dia mpianatro nohon'ny amiko"

**mbola mijaly amin'ny fanaintainan'ny fiterahana ho anareo indray aho mandra-piforon'i Kristy ao aminareo**  
Mampiasa ny fiterahana ho sarin-teny anehoana ny fiahiany ny amin'ireo Galatiana i Paoly. DH: "Marary toy ny hoe vehivavy hiteraka anareo aho, ary mbola hanaintaina hatrany mandra-pifehin'i Kristy tanteraka anareo"

**Galatians 4:21**

**Teneno amiko**

"Te hametraka fanontaniana aho" na "Te hilaza zavatra aminareo aho"

**moa tsy mihaino ny lalàna ve ianareo?**

Manao fampidirana izay ho lazainy manaraka i Paoly. DH: "mila mianatra izay tena lazain'ny lalàna ianareo" na "mamelà ahy hilaza aminareo izay ambaran'ny lalàna marina"

**Galatians 4:24**

**Fampifandraisana ny foto-kevitra:**

Manomboka milaza tantara i Paoly mba hanehoana fahamarinana iray \_ fa tsy afaka miara-miasa ny lalàna sy ny fahasovana.

**Ireo zavatra ireo dia azo raisina ho toy ny fanoharana**

"Ity tantaran'ny zanaka lahy anankiroa ity dia toy ny kisarisarin'izay ho lazaiko aminareo"

**toy ny fanoharana**

Ny "fanoharana" dia tantara ary ny olona sy ny zavatra ao amin'izany dia maneho zavatra hafa. Ao amin'ny fanoharan'i Paoly, ireo vehivavy noresahina tao amin'ny 4:21 dia maneho ny fanekem-pihavanana anankiroa.

**tendrombohitri'i Sinay**

Ny "Tendrombohitri'i Sinay" dia ilazana ny lalàna izy nomen'i Mosesy ireo zanak'Israely teo. DH: "Tendrombohitri'i Sinay, izay nanomezan'i Mosesy ny lalàna tamin'Israely"

**niteraka zaza izay andevo izy**

Raisin'i Paoly toy ny hoe olona ny lalàna. DH: "Ireo olona ambanin'izany fanekena izany dia toy ny andevo izay tsy maintsy mankatoa ny lalàna"

**maneho**

"dia kisarisarin'ny"

**satria nandevozina niaraka tamin'ireo zanany izy**

I Hagara dia andevo ary ireo zanany dia andevo miaraka aminy. DH: "Jerusalem, tahaka an'i Hagara, dia andevo, ary ireo zanany dia andevo miaraka aminy"

**Galatians 4:26**

**afaka**

Eto ny hoe "afaka" dia midika hoe tsy voafatotra, tsy andevo.

**Mifalia**

"Miravoravo"

**ianao ry momba ... ianao izay tsy mijaly**

Eto ny "ianao" dia manondro ilay vehivavy momba.

**Galatians 4:28**

**rahalahy**

Adikao araka ny ao amin'ny 1:1 io.

**zanaky ny fampanantenana**

Ireo mety ho dikany dia lasa zanak'Andriamitra ireo Galatiana 1) tamin'ny finoana ny fampanantenan'Andriamanitra na 2) satria nanao fahagagana mba hanatanterahana ny fampanantenana tamin'i Abrahamana Andriamanitra, voalohany tamin'izany ny fanomezana zanaka lahy an'i Abrahamana ary ny manaraka dia ny fanaovana

ireo Galatiana ho zanak'i Abrahama ary noho izany dia zanak'Andriamanitra.

**araka ny nofo**

Maneho an'i Abrahama izay lasa rain'Ismaela tamin'ny fakana an'i Hagara ho vady io. DH: "tamin'ny alalan'ny asan'ny olombelona" na "nohon'ny nataon'ny olona"

**araka ny Fanahy**

"nohon'ny zavatra naton'ny Fanahy"

**Galatians 4:30**

**rahalahy**

Adikao araka ny ao amin'ny 1:1.

**fa zanaky ny vehivavy afaka**

Azo fenoina ny teny izay tsy nampidirina tato. "fa kosa, zanaky ny vehivavy afaka isika"

## Chapter 5

<sup>1</sup> Ho amin'ny fahafahana no nanafahan'i Kristy antsika. Miorena tsara, noho izany, aza mety ho ao ambanin'ny ziogan'ny fanandevozana indray. <sup>2</sup> Indro, izaho, Paoly, miteny aminareo fa raha mamela ny tenanareo ho foraina ianareo, dia tsy hahasoa anareo amin'ny fomba rehetra Kristy. <sup>3</sup> Mijoro vavolombelona amin'ny olona tsirairay izay mamela ny tenany ho voafora indray aho fa voatery hanaraka ny lalàna rehetra izy. <sup>4</sup> Tafasaraka tamin'i Kristy ianareo, izay te ho hamarinina amin'ny lalàna; ary tsy miaina fahasovana intsony ianareo. <sup>5</sup> Fa amin'ny alalan'ny Fanahy, amin'ny finoana, no hiandrasantsika fatratra ny fanantenana ny fahamarinana. <sup>6</sup> Ao amin'i Kristy Jesosy dia tsy midika na inona na inona na voafora na tsy voafora, fa ny finoana miasa amin'ny fitiavana ihany. <sup>7</sup> Fa nihazakazaka tsara ianareo. Iza no nisakana anareo amin'ny fankatoavana ny marina? <sup>8</sup> Izany fandresen-dahatra izany dia tsy avy aminy ilay niantso anareo. <sup>9</sup> Lalivy kely no mampitombo ny koba rehetra. <sup>10</sup> Fa matoky ny Tompo aho fa tsy handray fomba fijery hafa ianareo. Fa ny iray izay mampikorontana anareo no hanefa ny sazy, na iza izy na iza. <sup>11</sup> Ry rahalahy, raha mbola mitory ny amin'ny famorana aho, nahoana aho no mbola enjehina? Amin'izany dia ho afaka tokoa ny fahatafintohinan'ny hazo fijaliana. <sup>12</sup> Fa ho an'ireo izay manakorontana anareo, enga anie ka hanapaka ny tenany izy ireo! <sup>13</sup> Fa nantsoina ho amin'ny fahafahana ianareo, ry rahalahy. Nefa aza ampiasaina ho irika amin'ny filan'ny nofo ny fahafahanareo; fa kosa, amin'ny alalan'ny fitiavana dia mifanompao. <sup>14</sup> Fa ny lalàna rehetra dia tanteraka ao amin'ny didy iray; ao amin'ny hoe: "Tsy maintsy mitia ny namanao tahaka ny tenanao ianao." <sup>15</sup> Fa raha mifanaikitra sy mifampihinana ianareo, dia mitandrema sao hifandringana. <sup>16</sup> Fa hoy aho, mandehana araka ny Fanahy dia tsy hahatanteraka izay filan'ny nofo ianareo. <sup>17</sup> Fa manohitra ny Fanahy ny filan'ny nofo, ary manohitra ny filan'ny nofo ny fanirian'ny Fanahy. Fa mifanohitra ireo, mba tsy hahafahanareo manao izay zavatra tianareo. <sup>18</sup> Fa raha tarihin'ny Fanahy ianareo dia tsy ho ambanin'ny lalàna. <sup>19</sup> Ankehitriny dia miharihary ny asan'ny filan'ny nofo: fijangajangana, fahalotoana, fijejojejoana, <sup>20</sup> fanompoan-tsampy, famosaviana, fankahalana, fifandirana, fahasarotam-piaro, fipoahan'ny fahatezerana, fifandrafiana, fisaraham-bazana, fizarazarana, <sup>21</sup> fialonana, fahamamoana, fanakorontanana, ary ny zavatra mitovy amin'izany. Mampitandrina anareo aho, tahaka ny efa nampitandremako anareo taloha, fa tsy handova ny fanjakan'Andriamanitra ireo izay mampihatra ireo zavatra ireo. <sup>22</sup> Fa ny vokatra ny Fanahy dia fitiavana, fifaliana, fiadanana, faharetana, hatsaram-panahy, fanaovan-tsoa, finoana, <sup>23</sup> fahalemam-panahy, ary fahafehezan-tena; tsy misy lalàna manohitra zavatra tahaka izany. <sup>24</sup> Ireo izay an'i Kristy Jesosy dia efa nanombo ny toetra feno fahotany niaraka tamin'ny fahafinaretany sy ny filany. <sup>25</sup> Raha miaina amin'ny Fanahy isika, aoka handeha amin'ny Fanahy ihany koa. <sup>26</sup> Aoka isika tsy ho lasa mpieboebo, mifandrangitra, ary mifampialona.

### Galatians 5:1

#### Fampifandraisana ny foto-kevitra:

Mampihatra ilay fanoharana i Paoly amin'ny fampatsiahivana ireo mpino mba hampiasa ny fahafahan'izy ireo ao amin'i Kristy satria ny lalàna rehetra dia tanteraka amin'ny fitiavana ny mpiara-belona tahaka ny tena.

#### Ho amin'ny fahafahana no

Mila manindry ny hoe "fahafahana" izay mifanohitra amin'ny fanandevozana noresahina tao amin'ny andininy teo aloha ny dikan-teny eto.

#### Ho amin'ny fahafahana no nanafahan'i Kristy antsika

"Mba ho afaka isika no antony nanafahan'i Kristy antsika"

#### Miorena tsara

Ny fiorenana tsara eto dia maneho ny fahatapahan-kevitra ny tsy hiova. Azo atao mazava kokoa ny fomba tsy hiovan'izy ireo. DH: "Aza milavo lefona

amin'ireo fandresen-dahatry ny olona izay mampianatra zavatra hafa" na "aoka ho tapa-kevitra ny hijanona ho afaka"

#### raha mamela ny tenanareo ho foraina ianareo

Mampiasa ny famorana i Paoly ilazana ny fomba fivavahana Jiosy. DH: "raha miverina amin'ny fomba fivavahana Jiosy ianareo"

### Galatians 5:3

#### Mijoro vavolombelona

"manambara" na "ho vavolombelona"

#### amin'ny olona tsirairay indray aho izay mamela ny tenany ho voafora

Mampiasa ny famorana i Paoly mba hilazana ny maha-Jiosy. DH: "ho an'ny olona rehetra izay lasa Jiosy"

#### voatery

"voafatotra" na "andevozina"

**Tafasaraka tamin'i Kristy ianareo**

"Natsahatrarao ny fifandraisanareo tamin'i Kristy"

**izay te ho hamarinina amin'ny alalan'ny lalàna**

Miresaka amin'ny fomba misy eso i Paoly eto. Ny tena marina dia mampianatra izy fa tsy misy Jiosy voamarina amin'ny fiezahana hanao ny asa izay takian'ny lalàna. DH: "ianareo rehetra izay mihevitra fa afaka ny ho voamarina amin'ny fanaovana ny asa izay takian'ny lalàna" na "ianareo izay te ho voamarina amin'ny lalàna"

**tsy miaina fahasoavana intsony ianareo**

Azo azavaina kokoa hoe avy amin'iza izany fahasoavana izany. DH: "Tsy haneho fahasoavana aminareo Andriamanitra"

**Galatians 5:5****Fampahafantarana amin'ny ankapobeny:**

Eto ny teny hoe "isika" dia manondro an'i Paoly sy ireo izay manohitra ny famorana ny Kristiana. Mety ho ampidiriny ao anatin'izany ireo Galatiana.

**Fa**

"Satria"

**amin'ny finoana, no hiandrasantsika fatratra ny fanantenana ny fahamarinana**

Ireo mety ho dikany dia 1) "Miandry ny fanantenana ny fahamarinana amin'ny finoana isika" na 2) "miandry ny fanantenana ny fahamarinana izy tonga amin'ny alalan'ny finoana isika."

**no hiandrasantsika fatratra ny fanantenana ny fahamarinana**

"miandry am-paharetana sy am-pientanam-po an'Andriamanitra hanamarina antsika eo aminy mandrakizay isika, ary manantena Azy hanao izany"

**na voafora na tsy voafora**

Fomba ilazana ny Jiosy na ny tsy Jiosy io. DH: "na ny Jiosy na ny tsy Jiosy"

**fa ny finoana miasa amin'ny fitiavana ihany**

"fa kosa, Andriamanitra dia miahny ny amin'ny finoantsika Azy, izay asehontsika amin'ny fitiavana ny hafa"

**tsy midika na inona na inona**

"tsy misy dikany"

**nihazakazaka tsara ianareo**

"Nampihatra izay nampianarin'i Jesosy ianareo"

**Izany fandresen-dahatra izany dia tsy avy aminy ilay niantso anareo**

"Ilay mandresy lahatra anareo mba hanao izany, dia tsy Andriamanitra, ilay iray izay miantso anareo"

**ilay niantso anareo**

Azo atao mazava kokoa ilay hiantsoany azy ireo. DH: "ilay iray izay miantso anareo ho olony"

**fandresen-dahatra**

Ny mandresy lahatra olona iray dia manova izay hinoany mba hiasany amin'ny fomba hafa.

**Galatians 5:9****tsy handray fomba fijery hafa ianareo**

"tsy hino izay zavatra rehetra hafa amin'izay lazaiko aminareo ianareo"

**Fa ny iray izay mampikorontana anareo no hanefa ny sazy**

"Ho faizin'Andriamanitra ilay iray izay mampikorontana anareo"

**mampikorontana anareo**

"mahatonga anareo hisalasala ny amin'ny fahamarinana" na "mampitombo ny fikorotanana eo aminareo"

**na iza izy na iza**

Ireo mety ho dikany dia 1) Tsy fantatr'i Paoly ny anaran'ireo olona izay milaza amin'ireo Galatiana fa mila mankatoa ny lalàn'i Mosesy izy ireo na 2) Tsy tian'i Paoly hiraharaha ireo Galatiana na manan-karena na mahantra, na lehibe na kely, na mpivavaka na tsy mpivavaka ireo izay "mampikorontana" azy ireo.

**Galatians 5:11****Ry rahalahy, raha mbola manambara famorana aho, nahoana aho no mbola enjehina?**

Mamaritra toe-javatra izay tsy misy i Paoly mba hanindriana fa manenjika azy ny olona satria tsy mitory ny amin'ny tokony hahatongavan'ny olona ho Jiosy izy. DH: "Ry rahalahy, hitanareo fa tsy mbola mitory ny amin'ny famorana ihany aho satria manenjika ahy ireo Jiosy."

**rahalahy**

Adikao araka ny ao amin'ny 1:1.

**Amin'izany dia ho afaka tokoa ny fahatafintohinan'ny hazo fijaliana**

Mamaritra zava-mitranga izay tsy misy i Paoly mba hanindriana fa manenjika azy ny olona satria tsy mitory ny amin'ny famelan'Andriamanitra ireo olona nohon'ny asan'i Jesosy teo amin'ny hazofijaliana izy.

**Amin'izany**

"Raha mbola niteny aho fa mila miova ho Jiosy ny olona"

**afaka tokoa ny fahatafintohinan'ny hazo fijaliana**

Azo atao hoe DH: "tsy misy vato fanafintohinana ny fampianarana momba ny hazofijaliana" na "tsy misy na inona na inona ao amin'ny fampianarana izay mahatonga ny olona ho tafintohina"

**afaka tokoa ny fahatafintohinan'ny hazo fijaliana**

Ny fahatafintohinana dia anehoana ny fahotana, ary ny vato fanafintohinana dia ilazana zavatra izay mitarika fahotana ho an'ny olona. Eto amin'ity toe-javatra ity ny fahotana dia ny fandàvana ny fahamarinan'ny fampianarana hoe, mba ho marina eo amin'Andriamanitra, dia mila mino ny olona fa maty ho antsika teo amin'ny hazofijaliana i Jesosy. DH: "nesorina ny fampianarana momba ny hazofijaliana izay mitarika ny olona handà ny fahamarinana" na "tsy misy na inona na inona ao amin'ny fampianarana momba ny fahafatesan'i Jesosy teo amin'ny hazofijaliana izay mety hitarika ny olona handà ny fampianarana"

**hanapaka ny tenany izy ireo**

Ireo mety ho dikany dia 1) ara-bakiteny, manapaka ny taovam-pananahan'izy ireo mba ho tonga ionoka na 2) sarin-teny, hiala tanteraka amin'ny vondrona Kristiana,.

**Galatians 5:13****Fa**

Manome ny anton'ireo teniny tao amin'ny 5:11 i Paoly.

**nantsoina ho amin'ny fahafahana ianareo**

Azo atao hoe DH: "Niantso anareo ho amin'ny fahafahana Andriamanitra"

**nantsoina ho amin'ny fahafahana ianareo**

Ireo mety ho dikany dia 1) "Nifidy anareo ho olony Andriamanitra mba ho afaka ianareo" na 2) Nandidy anareo ho afaka Andriamanitra"

**rahalahy**

Adikao araka ny ao amin'ny 1:1.

**irika amin'ny filan'ny nofo**

Ny fandraisan'ny irika sy ny toetra feno fahotana dia azo adika mazava. DH: "irika ho anareo mba hiaina araka ny toetra feno fahotanareo"

**Fa ny lalàna rehetra dia tanteraka ao amin'ny didy iray**

Ireo mety ho dikany dia 1) "azo ambara amin'ny didy iray ihany ny lalàna rehetra, dia izao" na 2) "amin'ny fankatoavana ny didy anankiray, dia mankatoa ny didy rehetra ianareo, ary izany didy iray izany dia izao"

**Galatians 5:16****Fampifandraisana ny foto-kevitra:**

Manazava ny fomba hananan'ny Fanahy fahefana eo amin'ny fahotana i Paoly.

**mandehana araka ny Fanahy**

Ny fandehanana dia sarin-teny maneho ny fiainana. DH: "ento amin'ny herin'ny Fanahy Masina ny fiainanareo" na "hiaino amin'ny fiankinana amin'ny Fanahy ny fianinanareo"

**dia tsy hahatanteraka izay filan'ny nofo ianareo**

Ny andian-teny hoe "ahatanteraka ny filan'ny nofo" dia fomba fiteny izay midika hoe "manao izy irian'ny olona iray." DH: "Tsy hanao ny filana feno fahotan'ny nofonareo ianareo"

**izay filan'ny nofo**

Eto ny filan'ny nofo dia resahina toy ny olona izay te hanota. DH: "izay tianareo ho atao nohon'ny filan'ny nofonareo" na "ireo zavatra tianareo ho atao satria feno fahotana ianareo"

**tsy ho ambanin'ny lalàna**

"tsy voatery hankatoa ny lalàn'i Mosesy"

**Galatians 5:19****ny asan'ny filan'ny nofo**

Ny teny hoe "asa" dia azo adika ho matoanteny "manao." DH: "izy ataon'ny filan'ny nofo"

**ny asan'ny filan'ny nofo**

Eto ny filan'ny nofo dia resahina toy ny olona izay te hanota. DH: "izay tianareo ho atao nohon'ny filan'ny nofonareo" na "ireo zavatra tianareo ho atao satria feno fahotana ianareo"

**handova**

Ny fandraisana izay nampanantenain'Andriamanitra ireo mpino dia ambara tahaka ny fandovana tany sy harena avy amin'ny olona iray ao amin'ny fianakaviana.

**Galatians 5:22****Fa ny vokatry ny Fanahy dia fitiavana ... fahafehezan-tena**

Mampiasa ny vokatry ho sarin-teny ilazana izay hitan'ny olona eo amin'ny olona hafa i Paoly. DH: "ny olona izay tarihin'ny Fanahy dia hampibaribary fitiavana ... fahafehezan-tena toy y hazo izay mamokatra voa"

**nanombo ny toetra feno fahotany niaraka tamin'ny fahafinaretany sy ny filany**

Miresaka momba ireo kristiana izay tsy manaiky ny hiaina araka ny toetra feno fahotan'izy ireo toy ny hoe olona izay novonoina teo amin'ny hazofijaliana i Paoly. DH: "tsy manaiky ny hiaina araka ny toetra feno fahotana miaraka amin'ny fahafinaretany sy ny filany, toy ny hoe novonoin'izy ireo teo amin'ny hazofijaliana izany"

**ny toetra feno fahotany niaraka tamin'ny fahafinaretany sy ny filany**

Ny toetra feno fahotana dia ambara toy ny olona izay manana fahafinaretana sy filana. DH: "ny toetra feno fahotan'izy ireo, ary ireo zavatra tian'izy ireo hatao mafy dia mafy nohon'ny amin'izany"

**Galatians 5:25**

**Raha miaina amin'ny Fanahy isika**

"Satria nahatonga antsika ho velona ny Fanahin'Andriamanitra"

**handeha amin'ny Fanahy ihany koa**

Ny "handeha" dia sarin-teny ilazana ny fiainana isan'andro. DH: "hamela ny Fanahy Masina hitarika antsika mba hanaovantsika ireo zavatra izay ankasitrahana sy manome voninahitra an'Andriamanitra"

**Aoka**

"Tokony"

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## Chapter 6

<sup>1</sup> Ry rahalahy, raha misy olona azon'ny ota, ianareo izay ara-panahy no tokony hamerina azy indray amin'ny fahamoram-panahy. Mihevera ny tenanao, mba tsy ho halaim-panahy koa ianao. <sup>2</sup> Mifampitondrà ny mavesatra, ary amin'izany dia tanteraho ny lalàn'i Kristy. <sup>3</sup> Fa raha misy olona mihevitra ny tenany ho zavatra kanefa tsinotsinona, dia mamitaka ny tenany izy. <sup>4</sup> Tokony handinika ny asany avy ny tsirairay, mba ho amin'ny tenany ihany ny antony hireharehany fa tsy amin'ny olon-kafa. <sup>5</sup> Fa samy hitondra ny entany avy ny olona tsirairay. <sup>6</sup> Ny olona izay nampianarina ny teny dia tsy maintsy mizara ny zavatra tsara rehetra amin'izay mampianatra. <sup>7</sup> Aza mety ho fitahana. Tsy azo vazivaziana Andriamanitra, fa izay rehetra ambolen'ny olona, no ho jinjainy koa. Ho an'izay mamboly voa amin'ny toetrany feno fahotana, dia avy amin'izany no hijinjany fahasimbana. <sup>8</sup> Izay mamboly voa amin'ny Fanahy, amin'ny Fanahy no hijinjany ny fiainana mandrakizay. <sup>9</sup> Aoka isika mba tsy ho reraka amin'ny fanaovan-tsoa, fa hijinja ny vokatra isika amin'ny fotoana mety, raha tsy milavo lefona isika. <sup>10</sup> Koa noho izany, satria manana fahafahana isika, dia aoka hanao ny tsara amin'ny olona rehetra, indrindra fa amin'ny fianakavian'ny finoana. <sup>11</sup> Jereo ny halehiben'ny soratra izay nosoratan'ny tanako ho anareo. <sup>12</sup> Ireo izay te hiseho ho tsara ao amin'ny nofo no miezaka manery anareo mba hoforaina. Manao izany izy ireo mba hialana amin'ny fanenjehana nohon'ny amin'ny hazofijalian'i Kristy. <sup>13</sup> Na ireo izay tsy voafora aza dia tsy mitandrina ny lalàna, nefa tian'izy ireo hoforaina ianareo mba hireharehan'izy ireo amin'ny nofonareo. <sup>14</sup> Nefa tsy hirehareha na oviana na oviana afa-tsy ny amin'ny hazofijalian'i Jesosy Kristy Tompontsika anie aho, izay nanomboana an'izao tontolo izao teo amiko, ary izaho kosa teo amin'izao tontolo izao. <sup>15</sup> Fa ny famorana na ny tsy famorana dia samy tsy misy dikany, fa ny fiainam-baovao no misy dikany. <sup>16</sup> Ho an'ny ireo rehetra izay miaina araka izany fomba izany, dia ho amin'izy ireo anie ny fiadanana sy ny famindram-po, na amin'ny Israelin'Andriamanitra aza. <sup>17</sup> Manomboka izao dia aoka tsy hisy hanadala ahy, fa mitondra ireo marik'i Jesosy eo amin'ny vatako aho. <sup>18</sup> Ho amin'ny fanahinareo anie ny fahasovan'i Jesosy Kristy Tompontsika, ry rahalahy. Amena.

### Galatians 6:1

#### Fampifandraisana ny foto-kevitra:

Mampianatra ireo mpino ny amin'ny fomba tokony hitondran'izy ireo ny mpino hafa sy famalian'Andriamanitra fitia i Paoly.

#### Ry rahalahy

Adikao araka ny ao amin'ny 1:1.

#### raha misy olona

"raha misy na iza na iza eo aminareo"

#### azon'ny ota

Ireo mety ho dikany dia 1) nisy olona nahatratra izay olona izany nanao izany: "tratra teo ampanotana," na 2) nanota fa tsy nanana eritreritra ny hanao ratsy izany olona izany: "nilavo lefona ka nanota"

#### ianareo izay ara-panahy

"ireo sasany aminareo izay tarihin'ny Fanahy" na "ianareo izay miaina amin'ny fitarihan'ny Fanahy"

#### hamerina azy

"hanitsy izany olona nanota izany" na "hananatra ilay olona nanota mba hiverina amin'ny fifandraisana tsara amin'Andriamanitra"

#### amin'ny fahamoram-panahy

Ireo mety ho dikany dia 1) manoro lalana ilay manome fananarana ny Fanahy na 2) "amin'ny toetra feno fahamoram-panahy" na "amin'ny fomba tsara fanahy"

#### Mihevera ny tenanao

Ireo teny ireo dia mandray ireo Galatiana rehetra toy ny olona iray ihany mba hanindriana fa izy dia miresaka amin'ny tsirairay amin'izy ireo. DH: "Mihevera-tena" na "Milaza amin'ny tsirairay aminareo aho: 'hevero ny tenanareo'"

#### mba tsy ho halaim-panahy koa ianao

Azo atao hoe DH: "mba tsy hisy haka fanahy anareo hanota ihany koa"

### Galatians 6:3

#### Fa

"Satria." Ny teny manaraka eo dia ny antony tokony 1) "hifampitondrana ny mavesatra" (6:1) na 2) hitandremana mba tsy ho azon'ny fakam-panahy 96:1) na 3) "mba tsy hanjary hieboebo" (5:1).

#### ny tenany ho zavatra

"olona manan-danja izy" na "tsara mihoatra ny hafa izy"

**tsinotsinona**

"olona tsy misy lanja izy" na "ratsy mihoatra ny hafa izy"

**Tokony ... ny tsirairay**

Tokony ... ny olona tsirairay"

**samy hitondra ny entany avy ny olona tsirairay**

"ny olona tsirairay dia ho tsaraina amin'ny asany ihany" na "ho tompon'andraikitra amin'ny asany ihany ny olona tsirairay"

**ny olona tsirairay**

"ny tsirairay"

**Galatians 6:6****teny**

Eto izany dia ilazana ny zavatra rehetra nolazain'Andriamanitra na nandidiany, toy ny hoe "tenin'Andriamanitra" na "ny tenin'ny fahamariana"

**izay rehetra ambolen'ny olona, dia ho jinjainy koa**

Ny fambolena dia maneho fanaovana zavatra izay miafara amina vokatra, ary ny fijinjana dia anehoana ny fiainana ny vokatry ny natao. DH: "tahaka ny hijinjan'ny mpamboly ny vokatry ny voa izay namboleny, dia hiaina ny vokatr'izay rehetra ataony toy izany koa ny olon-drehetra"

**mamboly voa amin'ny toetrany feno fahotana**

"mamboly voa araka ny toetrany feno fahotana." Io dia ilazana ny fanaovana izay tiany hatao nohon'ny toetrany feno fahotana. DH: "mamboly voa araka izay tiany nohon'ny toetrany feno fahotana" na "manao ireo zavatra tiany atao nohon'ny toetrany feno fahotana"

**avy amin'izany no hijinjany fahasimbana**

"dia hahazo famaizana noho izay vitany"

**mamboly voa amin'ny Fanahy**

"manao ireo zavatra tian'ny Fanahin'Andriamanitra"

**amin'ny Fanahy no hijinjany ny fiainana mandrakizay**

"dia handray ny fiainana mandrakizay ho valim-pitia avy amin'ny Fanahin'Andriamanitra"

**Galatians 6:9****Aoka isika mba tsy ho reraka amin'ny fanaovan-tsoa**

"tokony hanohy hanao soa hatrany isika"

**fanaovan-tsoa**

hanao soa amin'ny hafa hahatsara azy ireo

**amin'ny fotoana mety**

"fa amin'ny fotoana voatendry" na "satria amin'ny fotoana voafidin'Andriamanitra"

**Koa noho izany**

"vokatr'izany"

**ireo fianakavian'ny finoana**

"ireo izay isan'ny fianakavian'Andriamanitra amin'ny finoana an'i Kristy"

**Galatians 6:11****Fampifandraisana ny foto-kevitra:**

Eo am-pamaranan'i Paoly ny taratasiny, dia manao fampatsiahivana iray hafa izy fa ny lalàna dia tsy mamonjy ary tokony hahatsiaro ny hazofijalian'i Kristy izy ireo.

**halehiben'ny soratra**

Mety midika izany fa i Paoly dia te hanindry ny amin'ny 1) filazana izay manaraka eo na 2) hoe avy aminy ity taratasy ity.

**nosoratan'ny tanako**

Ireo mety ho dikany dia 1) Mety nanana mpanampy izay nanoratra ny ankamaroan'ireo taratasiny i Paoly ary i Paoly no nilaza taminy izay ho soratana, saingy i Paoly mihitsy no naoratra io ampahany farany amin'ny taratasy io na 2) I Paoly mihitsy no nanoratra ny taratasy.

**hiseho ho tsara**

"mahatonga ny hafa hihevitra tsara momba azy ireo" na "mahatonga ny hafa hihevitra fa olona tsara izy ireo"

**ao amin'ny nofo**

"amin'ny porofo hita maso" na "amin'ny fiezahan'izy ireo manokana"

**manery**

"misarika mafy"

**mba hialana amin'ny fanenjehana nohon'ny amin'ny hazofijalian'i Kristy**

"mba tsy hanenjika azy ireo ny olona nohon'ny filazana fa ny hazofijalian'i Kristy irery ihany no mamonjy ny olona.

**hazofijalian'i**

Ny hazofijaliana eto dia maneho izay nataon'i Kristy ho antsika tamin'ny nahafatesany teo amin'ny hazofijaliana. DH: "ny asa vitan'i Jesosy teo amin'ny hazo fijaliana" na "ny fahafatesana sy ny fitsanganan'i Jesosy tamin'ny maty"

**tian'izy ireo**

"tian'ireo olona manosika anareo mba ho foraina"

**mba hireharehan'izy ireo amin'ny nofonareo**

"mba hirehareha izy ireo fa nanampy anareo tao amin'ireo olona izay miezaka ny hihazona ny lalàna"

**Galatians 6:14**

**Nefa tsy hirehareha na oviana na oviana afa-tsy ny amin'ny hazofijalian'i Jesosy Kristy Tompontosika anie aho**

"tsy te hirehareha ny amin'ny inona na inona mihitsy aho afa-tsy ny hazofijaliana" na "Amin'ny hazofijaliana ihany anie no hireharehako"

**nanomboana an'izao tontolo izao teo amiko**

Azo atao hoe DH: "heveriko ho toy ny efa maty izao tontolo izao" na "raisiko toy ny jiolahy novonoin'Andriamanitra teo amin'ny hazofijaliana izao tontolo izao"

**ary izaho kosa teo amin'izao tontolo izao**

Ny teny hoe "nomboana" dia efa fantatra teo amin'ny fehezanteny to alohan'io. DH: "ary izaho nomboana teo amin'izao tontolo izao"

**ary izaho kosa teo amin'izao tontolo izao**

Ireo mety ho dikany dia 1) "mihevitra ahy ho toy ny efa maty izao tontolo izao" na 2) "raisin'izao tontolo izao tahaka ny jiolahy novonoin'Andriamanitra teo amin'ny hazofijaliana aho"

**izao tontolo izao**

Ireo mety ho dikany dia 1) ny olona eo amin'izao tontolo izao, ireo izay tsy miraharaha an'Andriamanitra na 2) ireo zavatra izay heverin'ireo izay tsy miraharaha an'Andriamanitra ho manan-danja.

**misy dikany**

"manan-danja amin'Andriamanitra"

**fiainam-baovao**

Ireo mety ho dikany dia 1) mpino vaovao ao amin'i Jesosy Kristy na 2) ny fiainam-baovaoan'ny mpino iray.

**amin'izy ireo anie ny fiadanana sy ny famindram-po, na amin'ny Israelin'Andriamanitra aza**

Ireo mety ho dikany dia 1) ireo mpino amin'ny ankapobeny no Israelin'Andriamanitra na 2)

"fiadanana sy famindram-po anie ho amin'ireo mpino Jentilisa ao Israely" na 3) "ho amin'ireo manaraka ny fitsipika anie ny fiadanana, ary ho amin'ny Israelin'Andriamanitra anie ny famindram-po"

**Galatians 6:17**

**Manomboka izao**

Azo atao koa hoe "Farany" na "Eto am-pamaranana ity taratasy ity."

**aoka tsy hisy hanadala ahy**

Ireo mety ho dikany dia 1) Mandidy ireo Galatiana mba tsy hanadala azy i Paoly, "Mandidy anareo izao aho: aza manadala ahy," na 2) Milaza amin'ireo Galatiana izy fa mandidy ny olona rehetra mba tsy hanadala Azy: "Mandidy ny olona rehetra izao aho: Aza manadala ahy," na 3) Maneho faniriana i paoly: "Tsy tiako hisy hanadala ahy."

**hanadala ahy**

Ireo mety ho dikany dia 1) "hiresaka amiko momba ireo zavatra ireo" na 2) "hahatonga zava-tsarotra amiko" na "hanome asa mafy ho ahy"

**fa mitondra ireo marik'i Jesosy eo amin'ny vatako aho**

"Misy fery efa sitrana eo amin'ny vatako nohon'ny fanompoako an'i Jesosy" na "mbola manana ny marik'ireo fery sitrana eo amin'ny vatako aho satria an'i Kristy"

**marik'i**

Ireo mety ho dikany dia 1) holatra avy tamin'ny fery niaretan'ny miaramila iray tamin'ny ady na mpanompo nanao asa loza be na 2) marika famantarana ny andevo.

**Ho amin'ny fanahinareo anie ny fahasovan'i Jesosy Kristy Tompontosika**

"Mivavaka aho mba ho tsara amin'ny fanahinareo ny Tompo Jesosy"

**rahalahy**

Adikao araka ny ao amin'ny 1:1.

## Book: Ephesians

### Ephesians

#### Chapter 1

<sup>1</sup> Paoly, apostolin'i Kristy Jesosy araka ny sitrapon'Andriamanitra, ho an'ireo olo-masin'Andriamanitra any Efesosy, izay mahatoky ao amin'i Kristy Jesosy. <sup>2</sup><sup>[1]</sup> Ho aminareo ny fahasoavana sy fiadanana avy amin'Andriamanitra Raintsika sy Jesosy Kristy Tompo. <sup>3</sup> Deraina anie ny Andriamanitra sy Rain'i Jesosy Kristy Tompotsika, izay nitahy antsika tao amin'i Kristy tamin'ny fitahim-panahy rehetra avy any an-danitra ao amin'i Kristy. <sup>4</sup> Andriamanitra nifidy antsika tao aminy hatramin'ny fiantombohan'izao tontolo izao, mba ho masina sy tsy manan-tsiny eo anatrehany isika. <sup>5</sup> Andriamanitra dia nisafidy antsika mialoha ho amin'ny fananganana ho zanaka tamin'ny alalan'i Jesosy Kristy, araka ny sitrapony. <sup>6</sup> Ny fananganana antsika dia mitondra amin'ny fiderana ny fahasoavany be voninahitra izay nomeny antsika maimaimpoana tao amin'ily Iray izay tiany. <sup>7</sup> Ao amin'i Jesosy Kristy dia mahazo fanavotana amin'ny ràny sy ny famelaneloka isika, araka ny harem-pahasoavany. <sup>8</sup> Narotsany tamintsika tamin'ny fahendrena sy fahalalana rehetra izany fahasoavana izany. <sup>9</sup> Nataon'Andriamanitra fantatra tamintsika ny zava-miafin'ny sitrapony, araka izay tiany, sy izay nasehony tao amin'i Kristy, <sup>10</sup> niaraka tamin'ny fandaharana iray amin'ny fahafenoan'ny fotoana, hanangonana ny zavatra rehetra, ety an-tany sy any an-danitra, ho loha iray, na Kristy aza. <sup>11</sup> Ao amin'i Kristy dia voatendry ho mpandova isika. Nofidiana mialoha araka fandaharan'ily mampiasa ny zavatra rehetra araka ny tanjon'ny sitrapony isika. <sup>12</sup> Andriamanitra nanendry antsika ho mpandova mba ho isika no manana fahatokiana voalohany ao amin'i Kristy, mba ho fiderana ny voninahiny isika. <sup>13</sup> Tao amin'i Kristy, ianareo koa, rehefa naheno ny tenin'ny fahamarinana, dia ny filazantsaran'ny famonjena anareo, dia nino Azy ianareo ary voatomboka tamin'ily Fanahy Masina nampanantenaina, <sup>14</sup> izay antoka ho an'ny lovantsika mandra-pahazoantsika tanteraka izany, ho fiderana ny voninahiny. <sup>15</sup> Noho izany antony izany, hatramin'ny nahenoako ny finoanareo ny Tompo Jesosy ary ny fitiavanareo ireo olo-masiny rehetra, <sup>16</sup> dia tsy nitsahatra ny nisaotra an'Andriamanitra aho noho ny aminareo ary tsaroako am-bavaka ianareo. <sup>17</sup> Mivavaka aho mba ny Andriamanitr'i Jesosy Kristy Tompotsika, ily Rain'ny voninahitra, hanome anareo ny fanahin'ny fahendrena sy fanambarana amin'ny fahalalana Azy. <sup>18</sup> Mivavaka aho mba hanazavana ny mason'ny fonareo, mba hahafantaranareo ny toky izay niantsoany anareo sy ny haren'ny voninahitry ny lovany eo amin'ireo olo-masin'Andriamanitra rehetra. <sup>19</sup> Ao amin'ny fivavako dia mangataka aho mba hahafantaranareo ny fihoraran'ny halehiben'ny heriny ao amintsika izay mino, araka ny fiasan'ny heriny lehibe. <sup>20</sup> Izany hery izany ihany no nampiasain'Andriamanitra tao amin'i Kristy rehefa natsangany tamin'ny maty Izy ary napetrany teo an-tanany ankavanana tany an-danitra. <sup>21</sup> Kristy dia napetrany ho ambonin'ny lalàna sy ny fahefana ary ny hery sy fitsarana, ary ny anarana rehetra izay misy. Hanapaka Kristy, tsy ho amin'izao vanim-potoana izao ihany, fa ho amin'ny vanim-potoana ho avy koa. <sup>22</sup> Napetrak'Andriamanitra ho ao ambanin'ny tongotr'i Kristy avokoa ny zavatra rehetra ary natolony ho lohan'ny zavatra rehetra ao amin'ny fiangonana Izy. <sup>23</sup> Ny fiangonana no vatany, ily fahafenoin'ily mameno ny zavatra rehetra amin'ny endriny rehetra.

#### Footnotes

1:2 <sup>[1]</sup>Fanamarihana: Misy fandikana sasany manala ny hoe: "Ao Efesosy" saingy mety ao amin'ny taratasin'i Paoly tamin'ny voalohany izany.

#### Ephesians 1:1

##### Fampifandraisana ny foto-kevitra

Paoly dia ny manonona ny tenany ho mpanoratra ity taratasy ity ho an'ireo mpino ao amin'ny fiangonana ao Efesosy.

##### Paoly, apostolin'i ... ho an'ireo olo-masin' Andriamanitra any Efesosy

Ny fitenin'ao dia mety manana fomba manokana hampidirana ny mpanoratra ny taratasy sy ireo mpihaino izany. DH: "Izaho, Paoly, apostoly ... dia manoratra ity taratasy ity ho anareo, olo-masin' Andriamanitra ao Efesosy"

**izay mahatoky ao amin'i Kristy Jesosy**

Ny "ao amin'i Kristy Jesosy" ary teny mitovitovy amin'izay dia fanoharana izay hita matetika ao amin'ireo taratasin'ny Testamenta Vaovao. Ireo dia maneho ny karazana fifandraisana mahery vaika eo amin'i Kristy sy ireo izay mino Azy.

**Ho aminareo ny fahasoavana sy fiadanana**

Izany dia fiarahabana sy tso-drano mahazatra izay ampiasain'i Paoly foana ao amin'ny taratasiny.

**Ephesians 1:3**

**Fampifandraisana ny foto-kevitra**

Paoly manokatra ny taratasiny amin'ny firesahana momban'ny toeran'ireo mpino sy ny fiarovana azy ireo eo anatrehan'Andriamanitra.

**Deraina anie ny Andriamanitra sy ny Rain'i Jesosy Kristy Tompontsika**

DH: "Aoka isika hidera ilay Andriamanitra sy Rain'i Jesosy Kristy Tompontsika"

**izay nitahy antsika**

"satria Andriamanitra nitahy antsika"

**fitahim-panahy rehetra**

"ny fitahiana rehetra tonga avy any amin'ny Fanahin'Andriamanitra"

**any an-danitra**

"any amin'ny tontolo tsy hita maso." Ny teny hoe "lanitra" dia maneho ny toerana misy an'Andriamanitra.

**ao amin'i Kristy**

Ny "ao amin'i Kristy" ary teny mitovitovy amin'izay dia fanoharana izay hita matetika ao amin'ireo taratasin'ny Testamenta Vaovao. Ireo dia maneho ny karazana fifandraisana mahery vaika eo amin'i Kristy sy ireo izay mino Azy.

**masina sy tsy manan-tsiny**

Paoly mampiasa teny roa mitovitovy mba hanamafisana ny hatsaram-panahy.

**Ephesians 1:5**

**Andriamanitra dia nisafidy antsika mialoha ho amin'ny fananganana ho zanaka**

Ny teny hoe "antsika" dia maneho an'i Paoly, ilay fiangonana Efesiana, ary ireo mpino rehetra ao amin'i Kristy. DH: "Efa hatry ny ela Andriamanitra no nanomana ny hanangana antsika ho zanaka"

**ho amin'ny fananganana ho zanaka**

Eto ny "manangana ho zanaka" dia maneho ny fametrahana ho ao amin'ny fianakavian' Andriamanitra"

**tamin'ny alalan'i Jesosy Kristy**

Andriamanitra dia nitondra ireo mpino ho ao amin'ny fianakaviany tamin'ny alalan'ny asan'i Jesosy Kristy.

**ilay Iray izay tiany**

"ilay Iray izay tiany, dia Jesosy Kristy" na "ny Zanany lahy, izay tiany"

**Ephesians 1:7**

**harem-pahasoavany**

Paoly miresaka ny fahasoavan'Andriamanitra toy hoe harena ara-nofy izany. DH: "ny halehiben'ny fahasoavan'Andriamanitra" na "ny habetsaky ny fahasoavan'Andriamanitra"

**Narotsany tamintsika izany fahasoavana izany**

"Nomeny antsika io fahasoavana lehibe io" na "tsara fahany tamintsika Izy"

**tamin'ny fahendrena sy fahalalana rehetra**

Ireo dika azo heverina: 1) "satria nanana ny fahendrena sy ny fahazoana rehetra Izy" 2) "mba mety hanana fahendrena sy fahazoana lehibe isika"

**Ephesians 1:9**

**araka izay tiany**

Ireo dika azo heverina: 1) "satria tiany ampahafantarina antsika izany" 2) "izay tiany"

**sy izay nasehony tao amin'i Kristy**

"ary nasehony tao amin'i Kristy io tanjona io"

**tao amin'i Kristy**

"tamin'ny alalan'i kristy"

**niaraka tamin'ny fandaharana iray**

Afaka atao fehezanteny vaovao eto. DH: "Nanao izany niaraka tamin'ny fandaharana iray Izy" na "Nanao izany Izy, nieritreritra fandaharana iray"

**amin'ny fahafenoan'ny fotoana**

"amin'ny hoe rahoviana ny fotoana mety" na "amin'ny fotoana izay efa voatendriny"

**Ephesians 1:11**

**voatendry ho mpandova isika**

DH: "Andriamanitra dia nisafidy antsika ho mpandova"

**nofidiana mialoha isika**

"Andriamanitra nisafidy antsika taloha"

**mba ho isika no manana fahatokiana voalohany**

Eto ny teny hoe "isika" dia maneho an'ireo mpino Jiosy izay nandre ny vaovao mahafaly voalohany, fa tsy ireo mpino ao Efesosy.

**mba ho fiderana ny voninahiny isika**

"mba ho velona mba hidera Azy isika noho ny voninahiny"

**Ephesians 1:13****ary voatomboka tamin'ilay Fanahy Masina nampanantenaina**

Ny savoka dia napetaka tamin'ny taratasy ary nasiana famantarana maneho ilay olona nanoratra ny taratasy. Paoly mampiasa io fomba fanao io toy ny sary izay hampisehoana ny fomba nampiasan'Andriamanitra ny Fanahy Masina mba hanomezana antoka antsika fa Azy isika. DH: "Andriamanitra nanatomboka anareo tamin'ny Fanahy Masina izay nampanantenainy"

**antoka ho an'ny lovantika**

Ny fandraisana izay nampanantenain' Andriamanitra dia noresahina toy ny hoe olona iray mandova fananana na harena avy amin'ny mpikambana ao amin'ny fianakaviana. DH: "ny antoka fa handray izay nampanantenain' Andriamanitra isika"

**Ephesians 1:15****Fampifandraisana ny foto-kevitra**

Paoly mivavaka ho an'ireo mpino Efesiana ary midera an'Andriamanitra nohon'ny hery izay ananan'ireo mpino tamin'ny alalan'i Kristy.

**tsy nitsahatra ny nisaotra an'Andriamanitra aho**

Paoly mampiasa "tsy nitsahatra" mba hanamafisana fa manohy misaotra an' Andriamanitra izy. DH: "Manohy misaotra an' Andriamanitra aho"

**Ephesians 1:17****fanahin'ny fahendrena sy fanambarana amin'ny fahalalana Azy**

"fahendrena ara-panahy mba hatakarana ny fanambarany"

**mba hanazavana ny mason'ny fonareo**

Ny "mason'ny fonareo" dia manambara ny fahaizan'ny tsirairay mahazo ny fahatakarana. DH: "mba hahazo fahazoana ary hazavaina ianareo"

**mba hanazavana ny mason'ny fonareo**

DH: "mba mety hanazavan'Andriamanitra ny fonareo" na "mba mety hanazavan'Andriamanitra ny fahatakaranareo"

**hanazavana**

"hampahiratana"

**lova**

Ny fandraisana izay nampanantenain' Andriamanitra ireo mpino, dia noresahina toy ny olona iray izay mandova ny fananana na harena avy amin'ny mpikambana iray ao amin'ny fianakaviana.

**ireo olo-masin'Andriamanitra rehetra**

DH: "ireo rehetra izay natokany ho an'ny tenany" na "ireo rehetra izay Azy manontolo"

**Ephesians 1:19****ny fihooaran'ny helehiben'ny heriny**

Ny herin'Andriamanitra dia lavitra mihoatra noho ny hery hafa rehetra.

**ny fiasan'ny heriny lehibe**

"ny heriny lehibe izay miasa ho antsika"

**natsangany tamin'ny maty Izy**

"nanangana Azy tamin'ny maty" na "namelona Azy indray"

**napetrany teo an-tanany ankavanana**

"nametraka an'i Kristy teo an-tanan'ankavanan' Andriamanitra" na "nametraka an'i Kristy teo amin'ny toeram-boninahitra"

**tany an-danitra**

"any amin'ny tontolo tsy hita maso." Ny teny hoe "lanitra" dia maneho ny toerana misy an'Andriamanitra. Jereo ny nanavanao ity tao amin'ny 1:3

**ambonin'ny lalàna sy ny fahefana ary ny hery sy fitsarana**

Ireto dia teny samihafa ho an'ny laharan'ireo tontolo tsy hita maso, na ny an'ny anjely na ny an'ny demony. DH: "'ambonin'ireo karazana tontolo tsy hita maso rehetra"

**ny anarana rehetra izay misy**

DH: 1) "ny anarana rehetra izay omen'ny olona" na 2) "ny anarana rehetra izay omen' Andriamanitra"

**anarana**

Ireo dika azo heverina: 1) fiantsoana na 2) toeram-pahefana.

**amin'izao vanim-potoana izao**

"amin'izao fotoana izao"

**amin'ny vanim-potoana ho avy**

"amin'ny ho avy"

**Ephesians 1:22****ao ambanin'ny tongotr'i Kristy avokoa ny zavatra rehetra**

Eto ny "tongotra" dia maneho ny fahefana sy herin'i Kristy. DH: "ao ambanin'ny herin'i Kristy ny zavatra rehetra"

**lohan'ny zavatra rehetra ... no vatany**

Tahaka ny amin'ny vatan'olombelona, ny loha no manapaka ny zavatra rehetra mahakasika ny vatana, noho izany Kristy no lohan'ny vatan'ny fiangonana.

**lohan'ny zavatra rehetra ao amin'ny fiangonana**

Eto ny "loha" dia maneho ny mpitarika na izay miandraikitra. DH: "mpanapaka ny zavatra rehetra ao amin'ny fiangonana"

**Ny fiangonana no vatany**

Ny fiangonana dia maneho ny vatan'i Kristy foana.

**ilay fahafenoan'ilay mameno ny zavatra rehetra amin'ny endriny rehetra**

"Kristy dia mameno ny fiangonana amin'ny ainy sy heriny toy ny hanomezany aina ny zavatra rehetra"

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## Chapter 2

<sup>1</sup> Ary ny momba anareo, dia maty tao anatin'ny fahadisoanareo sy ny fahotanareo ianareo. <sup>2</sup> Tao amin'ireny fahadisoana ireny no niainanareo taloha araka ny fomban'izao tontolo izao. Niaina araka ny mpanapaka ireo fahefana eny amin'ny rivotra ianareo, ilay fanahy izay miasa ao amin'ireo zanaky ny tsy fankatoavana. <sup>3</sup> Niaina teo amin'ireny olona ireny avokoa isika taloha, nanatanteraka ireo filan-dratsin'ny nofonsika, ary nanatanteraka ny fanirian'ny nofo sy ny saina. Efa voahary ho zanaky ny fahatezerana, toy ny zanak'olombelona sisa isika. <sup>4</sup> Saingy manan-karena famindram-po Andriamanitra noho ilay fitiavany lehibe izay nitiavany antsika. <sup>5</sup> Tamintsika mbola maty tao anatin'ny fahadisoana, dia novelominy niaraka tamin'i Kristy \_ tamin'ny fahasoavana no namonjena anareo. <sup>6</sup> Niara-natsangan'Andriamanitra isika, ary niara-napetrany tao an-danitra ao amin'i Kristy Jesosy, <sup>7</sup> mba afahany mampiseho antsika amin'ny vanimpotoana ho avy ny halehiben'ny haren'ny fahasoavany izay tsy azo refesina asehony amin'ny hatsarampanahiny amintsika ao amin'i Kristy Jesosy. <sup>8</sup> Fa tamin'ny fahasoavana no namonjena anareo tamin'ny alalan'ny finoana, ary tsy avy aminareo izany, fa fanomezan'Andriamanitra. <sup>9</sup> Tsy avy amin'ny asa ny fahasoavana mba tsy hisy hirehareha. <sup>10</sup> Fa asan'Andriamanitra isika, noforonina tao amin'i Kristy Jesosy mba hanao asa izay fandaharan'Andriamanitra efa ela ho antsika, mba handehanantsika ao amin'ireo. <sup>11</sup> Noho izany tadidio fa Jentilisa tao amin'ny nofo ianareo taloha. Ianareo dia antsoina hoe "tsy voafora" eo amin'ireo izay antsoina hoe "voafora" ao amin'ny nofo nataon'ny tanan'olombelona. <sup>12</sup> Satria mbola tafasaraka tamin'i Kristy ianareo tamin'izany fotoana izany. Mpivahiny ianareo teo amin'ny vahoakan'ny Israely. Ary vahiny tamin'ny faneken'ny fampanantenana ianareo. Tsy mbola nanana fanantenana ny amin'ny ho avy ianareo. Tsy niaraka tamin'Andriamanitra ianareo teto amin'izao tontolo izao. <sup>13</sup> Fa ankehitriny ao amin'i Kristy Jesosy ianareo izay lavitra an'Andriamanitra taloha dia nampanakaikezina tamin'ny ran'i Kristy. <sup>14</sup> Satria Izy no fihavanantsika. Izy no nahatonga ny roa ho iray. Tamin'ny nofony no nandrodanany ny rindrin'ny fanoherana izay nampizarazara antsika. <sup>15</sup> Izany hoe, nofoanany ny lalàn'ny didy sy ny fitsipika mba hanaovany olom-baovao iray ao Aminy, sy mba hanaovana fampihavanana. <sup>16</sup> Kristy dia mampihavana ny vahoaka roa tonta ho vatana iray amin'Andriamanitra amin'ny alalan'ny hazofijaliana, ka mamono ny fanoherana. <sup>17</sup> Fa tonga Jesosy ary nitory fihavanana ho anareo izay lavitra ary fihavanana ho an'ireo izay akaiky. <sup>18</sup> Fa amin'ny alalan'i Jesosy no hananantsika roa tonta fifandraisana amin'ny Fanahy iray mankany amin'ny Ray. <sup>19</sup> Noho izany, tsy vahiny sy mpivahiny intsony ianareo Jentilisa izao. Fa vao maika aza mpiray firenena miaraka amin'ireo izay olo-masin'Andriamanitra ianareo sady isan'ny ankohonan'Andriamanitra. <sup>20</sup> Efa naorina teo amin'ny fototra fanorenan'ireo apostoly sy ireo mpaminany ianareo, ary Kristy Jesosy mihintsy no vato fehizoro. <sup>21</sup> Ao Aminy no hikambanan'ny fanorenana rehetra ary hitomboany toy ny tempoly ao amin'ny Tompo. <sup>22</sup> Ao Aminy ihany no hananganana anareo miaraka ho fitoerana ho an'Andriamanitra ao amin'ny Fanahy.

### Ephesians 2:1

#### Fampifandraisana ny foto-kevitra

Paoly mampatsiahy ireo mpino ny lasan'izy ireo sy ny fomba fiainan'izy ireo eo anatrehan' Andriamanitra ankehitriny.

#### maty tao anatin'ny fahadisoanareo sy ny fahotanareo ianareo

Ity dia mampiseho ny tsy fahafahan'ny olona mankatona an'Andriamanitra amin'ny maha-mpanota azy ireo tahaka ny olona maty tsy afaka mamaly ara-batana.

#### araka ny fomban'izao tontolo izao

Ireo apostoly koa dia nampiasa ny hoe "izao tontolo izao" mba hanehoana ny fitondrantena feno fitiavan-tana sy ny soatoavina mahatsiravina ataon'ny olona eto amin'izao tontolo izao. DH: "araka ny soatoavin'ny olona miaina eto amin'izao

tontolo izao" na "manaraka ireo fitsipk'izao tontolo ankehitriny izao"

#### mpanapaka ireo fahefana eny amin'ny rivotra

Ity dia maneho ny devoly na Satana.

#### ilay fanahy izay miasa

"ilay fanahin'ny Satana, izay miasa"

#### fanirian'ny nofo sy ny saina

Ny teny hoe "nofo" sy "saina" dia maneho ny maha-olona manontolo.

#### zanaky ny fahatezerana

ny olona izay tezeran'Andriamanitra

### Ephesians 2:4

#### manan-karena famindram-po Andriamanitra

"be famindram-po Andriamanitra" na "tsara fanahy amintsika Andriamanitra"

**noho ilay fitiavany lehibe izay nitiavany antsika**  
"nohon'ny fitiavany lehibe antsika" na "satria tia be antsika Izy"

**Tamintsika mbola maty tao anatin'ny fahadisoana, dia novelominy niaraka tamin'i Kristy**  
Ity dia mampiseho ny tsy fahafahan'ny olona mankatoa an'Andriamanitra amin'ny maha-mpanota azy mandra-panomezana azy fiainana vaovao arapanahy tahaka ny olona maty tsy afaka mamaly arabatana raha tsy natsangana tamin'ny maty.

**any an-danitra**  
"any amin'ny tontolo tsy hita maso." Ny teny hoe "lanitra" dia maneho ny toerana misy an'Andriamanitra. Jereo ny nanaovanao izany tao amin'ny 1:3.

**ao amin'i Kristy Jesosy**  
Ny "ao amin'i Kristy Jesosy" ary teny mitovitovy amin'izay dia fanoharana izay hita matetika ao amin'ireo taratasin'ny Testamenta Vaovao. Ireo dia maneho ny karazana fifandraisana mahery vaika eo amin'i Kristy sy ireo izay mino Azy.

**amin'ny vanim-potoana ho avy**  
"amin'ny ho avy"

## Ephesians 2:8

**Fa tamin'ny fahasoavana no namonjena anareo tamin'ny alalan'ny finoana**  
Ny hatsaram-panahin'Andriamanitra amintsika no antony nanomezany antsika tombony ho voavonjy tamin'ny fitsarana raha toa ka mahatoky tanteraka an'i Jesosy isika. DH: "Andriamanitra namonjy anareo tamin'ny fahasoavana nohon'ny finoanareo taminy"

**ary tsy avy aminareo izany**  
Ny "izany" dia maneho ilay hoe "tamin'ny fahasoavana no namonjena anareo tamin'ny alalan'ny finoana."

**Tsy avy amin'ny asa**  
"ity famonjena ity dia tsy tonga nohon'ny zavatra tsara vitanareo"

**tao amin'i Kristy Jesosy**  
Ny "ao amin'i Kristy Jesosy" ary teny mitovitovy amin'izay dia fanoharana izay hita matetika ao amin'ireo taratasin'ny Testamenta Vaovao. Ireo dia maneho ny karazana fifandraisana mahery vaika eo amin'i Kristy sy ireo izay mino Azy.

**handehanantsika**  
"hanarahantsika" na "hanaovantsika"

## Ephesians 2:11

**Fampifandraisana ny foto-kevitra**  
Paoly mampatsiahy ireo mpino ireo fa nampiraisin'Andriamanitra ho amin'ny vatana iray

ireo Jentilisa sy Jiosy ankehitriny tamin'ny alalan'i Kristy sy ny hazofjaliany.

**Jentilisa tao amin'ny nofo**  
Ity dia maneho ny olona izay tsy teraka Jiosy.

**tsy voafora**  
Ireo olona tsy Jiosy dia tsy voafora toy ny zazakely ary noho izany dia noheverin'ireo Jiosy ho tsy manaraka ny lalàn'Andriamanitra izy ireo. DH: "jentilisa tsy voafora"

**voafora**  
Ity dia teny hafa ho an'ny olona Jiosy satria ny zazalahy rehetra dia noforaina tamin'izy ireo 8 taona. DH: "olona voafora"

**tafasaraka tamin'i Kristy**  
"tsy mpino"

**eo amin'ireo izay antsoina hoe "voafora" ao amin'ny nofo nataon'ny tanan'olombelona**  
Ireo dika azo atao: 1) "Ireo Jiosy, izay voaforan'ny olombelona" na 2) "Ireo Jiosy, izay mamora ny aranofo"

**izay antsoina hoe**  
DH: "izay antsoin'ny olona"

**vahiny tamin'ny faneken'ny fampanantenana ianareo**  
Paoly miresaka ireo mpino Jentilisa toy ny hoe vahiny izy ireo, nijaona avy tany amin'ny tanin'ny fanekena sy fampanantenan' Andriamanitra.

## Ephesians 2:13

**Fa ankehitriny ao amin'i Kripsy Jesosy**  
Paoly manao fifanoherana eo amin'ireo Efesiana talohan'ny ninoan'izy ireo an'i Kristy sy taorian'ny ninoan'izy ireo an'i Kristy.

**ianareo izay lavitra an'Andriamanitra taloha dia nampanakaikezina tamin'ny ràni Kristy**  
Nohon'ny fahotan'ireo mpino, dia tafasaraka tamin'Andriamanitra izy ireo. Na izany aza, ankehitriny Jesosy dia nitondra azy ireo ho akaikin'Andriamanitra tamin'ny alalan'ny ràny.

**tamin'ny ràni Kristy**  
DH: "tamin'ny fahafatesan'i kristy" na "rehefa maty ho antsika Kristy"

**Izy no fihavanantsika**  
"Jesosy manome antsika ny fihavanany"

**Izy no nahatonga ny roa ho iray**  
"nataony ho iray ireo Jiosy sy Jentilisa"

**Tamin'ny nofony**  
"tamin'ny fahafatesan'ny vatany teo amin'ny hazofjaliana"

**ny rindrin'ny fanoherana**  
"rindrin'ny fankahalana"

**izay nampizarazara antsika**

Ny teny hoe "antsika" dia maneho an'i Paoly sy ireo Efesiana. Ireo Jentilisa dia tafasaraka tamin'ireo Jiosy. DH: "izay nampisaraka antsika Jiosy sy Jentilisa tamin'ny tsirairay"

**nofoanany ny lalàn'ny didy sy ny fitsipika**

Ny ràn'i Jesosy dia nanome fahafaham-po ny lalàn'i Mosesy mba ho afaka miaina am-piadanana ao amin' Andriamanitra ireo Jiosy sy Jentilisa.

**ao Aminy**

Izany dia fikambanana ao amin'i Kristy izay mampisy fampihavanana eo amin'ireo Jiosy sy Jentilisa.

**Kristy dia mampihavana ny vahoaka roa tonta**

"kristy dia mitondra ireo Jiosy sy Jentilisa miaraka ao amin'ny fihavanana"

**amin'ny alalan'ny hazofijaliana**

Eto ny hazofijaliana dia maneho ny fahafatesan'i Kristy eo amin'ny hazofijaliana.

**ka mamono ny fanoherana**

Ny fanajanonana ny fifanoheran'izy ireo dia resahana toy ny hoe novonoiny ny fifanoheran'izy ireo. Tamin'ny fahafatesana teo amin'ny hazofijaliana dia nofoanan'i Jesosy ny antony nifanoheran'ireo Jiosy sy Jentilisa teo amin'izy ireo. DH: "nanajanona ny fifankahalan'izy ireo"

**Ephesians 2:17**

**Fampifandraisana ny foto-kevitra**

Paoly miteny ireo mpino Efesiana fa ireo mpino Jentilisa amin'izao koa dia nampiraisina tamin'ireo apostoly Jiosy sy mpaminany; tempolin'Andriamanitra ao amin'ny fanahy izy ireo.

**nitony fihavanana**

"nanambara ny filazantsaran'ny fihavanana" na "nilaza ny filazantsaran'ny fihavanana"

**anareo izay lavitra**

Ity dia maneho ireo Jentilisa na tsy Jiosy.

**ireo izay akaiky**

Ity dia maneho ireo Jiosy.

**Fa amin'ny alalan'i Jesosy no hananantsika roa tonta fifandraisana**

Eto ny "roa tonta" dia maneho an'i Paoly, ny mpino Jiosy, sy ny Jiosy tsy mpino.

**amin'ny Fanahy iray**

Ireo mpino rehetra, Jiosy sy Jentilisa, dia nomena ny fahafahana hiditra ao amin'ny fanatrehan'Andriamanitra ilay Ray amin'ny Fanahy Masina iray ihany.

**Ephesians 2:19**

**tsy vahiny sy mpivahiny intsony ianareo Jentilisa izao ... ankohonan'Andriamanitra**

Paoly dia miresaka indray ny toetra arapanahin'ireo Jentilisa taorian'ny nahalasa mpino azy ireo toy ny hiresahany ny momban'ireo vahiny lasa olom-pirenen'ny firenena samihafa.

**Efa naorina teo amin'ny fototra fanorenana ianareo**

Paoly dia miresaka ny vahoakan'Andriamanitra toy ny hoe trano be izy ireo. Kristy no vato fehizoro, ireo apostoly no fototra, ary ireo mpino no rafitra.

**Efa naorina ianareo**

DH: "Andriamanitra nanorina anareo"

**hikambanan'ny fanorenana rehetra ary hitomboany toy ny tempoly**

Paoly manohy miresaka ny fianakavian'i Kristy toy ny hoe trano be izany. Toy izany koa no hanakambanan'ny mpanorina ny vato eo ampanorenana, noho izany dia hakamban'i Kristy isika.

**Ao aminy ... ao amin'ny Tompo ... ao Aminy**

"Ao amin'i Kristy ... ao amin'ny Tompo ... ao amin'i Kristy" Ireo fanoharana ireo dia maneho ny karazam-pifandraisana mahery vaika eo amin'i Kristy sy ireo izay mino Azy"

**hananganana anareo miaraka ho fitoerana ho an'Andriamanitra ao amin'ny Fanahy**

Ity dia mamaritra ny fomba nanakambanana ireo mpino mba ho lasa toerana izay hitoeran' Andriamanitra mandrakizay amin'ny alalan'ny herin'ny Fanahy Masina.

**hananganana anareo miaraka**

DH: "Andriamanitra ihany koa dia manangana anareo miaraka"

## Chapter 3

<sup>1</sup> Noho izany, izaho Paoly, dia gadran'i Kristy Jesosy ho anareo Jentilisa. <sup>2</sup> Ataoko fa naheno ny fitantanana ny fahasoavan'Andriamanitra izay nomena ahy ho anareo ianareo. <sup>3</sup> Manoratra araka ny fanambarana nampahafantarina ahy aho. Izany no marina miafina momba izay nosoratako fohifohy taminareo. <sup>4</sup> Rehefa mamaky izany ianareo, dia ho afaka ny hahazo ny fomba fahazoako izany marina miafina momban'i Kristy izany. <sup>5</sup> Tamin'ireo taranaka hafa dia tsy natao fantatry ny zanak'olombelona izany marina izany. Fa ankehitriny kosa izany dia nambara tamin'ny alalan'ny Fanahy tamin'ireo Apostôly sy ireo mpaminaniny izay voatokana ho amin'ity asa ity. <sup>6</sup> Izany marina miafina izany dia milaza fa ireo Jentilisa dia mpiaramandova, sy mpiara-miombona amin'ny vatana, ary mizara ny fampanantenana ao amin'i Kristy Jesosy amin'ny alalan'ny filazantsara izy ireo. <sup>7</sup> Fa lasa mpanompon'izany filazantsara izany aho tamin'ny fahasoavan'Andriamanitra nomena ahy tamin'ny alalan'ny fiasan'ny heriny. <sup>8</sup> Nomen'Andriamanitra ahy izany fanomezana izany, na dia izaho aza no farany kely indrindra amin'ireo olo-masin'Andriamanitra. Izany fanomezana izany dia ny mba hitoriako amin'ireo Jentilisa ny filazantsaran'ny haren'i Kristy sarakatsahina. <sup>9</sup> Ny fanomezam-pahasoavan'Andriamanitra ho ahy dia ny hitondrako fanazavana amin'ny olondrehetra ny fandaharan'Andriamanitra. Io fandaharana io dia nafenin'Andriamanitra, ilay nahary ny zavatra rehetra, nandritra ny taona maro taloha. <sup>10</sup> Nampahafantarina tamin'ny fiangonana izany fandaharana izany mba hahatonga ireo mpanapaka sy ireo manam-pahefana any an-danitra hahalala ny toetra maron'ny fahendren'Andriamanitra. <sup>11</sup> Nitranga araka ny fandaharana mandrakizay izay tanterany tao amin'i Kristy Jesosy Tompotsika izany. <sup>12</sup> Fa ao amin'i Kristy no ananantsika fahasahiana sy lalana am-pahatokiana nohon'ny finoantsika Azy. <sup>13</sup> Noho izany miangavy anareo aho mba tsy ho kivy nohon'ny fijaliako ho anareo, izay voninahitrareo. <sup>14</sup> Noho izany dia mandohalika eo anatrehan'ny Ray aho, <sup>15</sup> izay nanome anarana ny fianakaviana rehetra any an-danitra sy eto an-tany. <sup>16</sup> Mivavaka aho mba hanomezany anareo, araka ny haren'ny voninahiny, mba hatanjaka amin-kery amin'ny alalan'ny Fanahy Masina, izay ao aminareo. <sup>17</sup> Mivavaka aho mba hitoetra ao am-ponareo amin'ny finoana Kristy, mba hifototra sy hiorina ao amin'ny fitiavany ianareo. <sup>18</sup> Hahazo hery anie ianareo ka ho afa-mahatakatra, miaraka amin'ireo mpino rehetra, ny sakany, ny halavany, ny hahavony, ary ny halaliny, <sup>19</sup> ary mba hahalala ny fitiavan'i Kristy, izay mihoatra ny fahalalana rehetra, ka mba ho fenon'ny fahafenoan'Andriamanitra rehetra ianareo. <sup>20</sup> Ary ho Azy izay mahavita manao mihoatra izay rehetra angatahintsika na eritreretintsika, araka ny hery izay miasa ao anatintsika, <sup>21</sup> ho Azy ny voninahitra ao amin'ny fiangonana ary ao amin'i Kristy Jesosy hatramin'ny taranaka rehetra mandrakizay doria. Amena.

### Ephesians 3:1

#### Fampifandraisana ny foto-kevitra

Mba hampazava ny marina miafina momban'ny fiangonana amin'ireo mpino, dia miverina maneho ny maha-iray an'ireo Jiosy sy Jentilisa ary ny tempoly izay hikambanan'ireo mpino ankehitriny Paoly.

#### Noho izany

"Nohon'ny fahasoavan'Andriamanitra aminareo"

#### gadran'i Kristy Jesosy

"ilay iray izay nalefan'i Kristy Jesosy any am-pigadrana"

#### ny fitantanana ny fahasoavan'Andriamanitra izay nomena ahy ho anareo

"ny andraikitra izay nomen'Andriamanitra ahy mba hitondrana fahasoavana aminareo"

### Ephesians 3:3

#### araka ny fanambarana nampahafantarina ahy

DH: "araka ny nolazain'Andriamanitra tamiko"

#### momba izay nosoratako fohifohy taminareo

Paoly maneho taratasy hafa izay nosoratany ho an'ireo olona ireo.

#### Tamin'ireo taranaka hafa dia tsy natao fantatry ny zanak'olombelona izany marina izany

DH: "Tany aloha Andriamanitra dia tsy nampahafantatra ireo zavatra ireo tamin'ny olona"

#### Fa ankehitriny kosa izany dia nambara tamin'ny alalan'ny Fanahy

DH: "Fa ankehitriny nambaran'ny Fanahy izany" na "Fa ankehitriny nampahafantarin'ny Fanahy izany"

#### ireo apostoly sy ireo mpaminaniny izay voatokana ho amin'ity asa ity

"ireo apostoly sy ireo mpaminany izay natokan' Andriamanitra hanao ity asa ity"

**Ephesians 3:6****ireo Jentilisa dia mpiara-mandova ... amin'ny alalan'ny filazantsara izy ireo**

Izany no marina miafina izay manomboka azavain'i Paoly ao amin'ny andininy teo aloha. Ireo Jentilisa izay mandray an'i Kristy dia mandray zavatra mitovy tahaka ireo mpino Jiosy koa.

**mpiara-miombona amin'ny vatana**

Ny fiangonana dia aseho foana toy ny vatan'i Kristy.

**amin'i Kristy Jesosy**

Ny "ao amin'i Kristy Jesosy" ary teny mitovitovy amin'izay dia fanoharana izay hita matetika ao amin'ireo taratasin'ny Testamenta Vaovao. Ireo dia maneho ny karazana fifandraisana mahery vaika eo amin'i Kristy sy ireo izay mino Azy.

**amin'ny alalan'ny filazantsara**

Ireo dika azo heverina: 1) nohon'ny filazantsara dia mpiara-mizara ao amin'ny fampanantenana ireo Jentilisa. na 2) nohon'ny filazantsara dia mpiara-mandova sy ratsam-batana ary mpiara-mizara ao amin'ny fampanantenana ireo Jentilisa.

**Ephesians 3:8****olo-masin'Andriamanitra**

"ireo izay natokan'Andriamanitra ho an'ny tenany"

**saro-katsahina**

tsy afaka fantarina tanteraka

**haren'i kristy**

Paoly miresaka ny marina momban'i Kristy sy ireo fitahiana izay entiny toy ny hoe harena ara-nofo ireo.

**hitondrako fanazavana amin'ny olon-drehetra ny fandaharan'Andriamanitra**

Ny fitondrana fanazavana amin'ny olona dia maneho ny fampianarana azy ireo. DH: "mampisy hazavana amin'ny fandaharana miafin' Andriamanitra mba ho fantatry ny olona izany" na "mampianatra ny olon-drehetra ny fandaharan' Andriamanitra"

**Io fandaharana io dia nafenin'Andriamanitra, ilay nahary ny zavatra rehetra**

"Andriamanitra, izay nahary ny zavatra rehetra, dia nanafina io fandaharana io nandritry ny vanim-potoana lava tany aloha"

**Ephesians 3:10****ireo mpanapaka sy ireo manam-pahefana any an-danitra hahalala ny toetra maron'ny fahendren'Andriamanitra**

"Andriamanitra dia hampahafantatra ny halehiben'ny fahendreny amin'ireo mpanapaka sy manam-pahefana any an-danitra amin'ny alalan'ny fiangonana"

**mpanapaka sy manam-pahefana**

Ireo teny ireo dia mitovy dika. Paoly mampiasa ireo miaraka mba hanamafisana fa ny ara-panahy rehetra dia hahafantatra ny fahendren'Andriamanitra.

**any an-danitra**

"any amin'ny tontolo tsy hita maso." Ny teny hoe "lanitra" dia maneho ny toerana misy an'Andriamanitra. Jereo ny nanaovanao izany tao amin'ny 1:3.

**ny toetra maron'ny fahendren'Andriamanitra**

Ny fahendren'Andriamanitra tsy takatry ny saina

**Ephesians 3:12****Fampifandraisana ny foto-kevitra**

Paoly midera an'Andriamanitra ao anatin'ny fijaliany ary mivavaka ho an'ireo mpino Efesiana ireo.

**ananantsika fahasahiana**

"tsy misy tahotra isika" na "manana herim-po isika"

**lalana am-pahatokiana**

"lalana mankao amin'ny fanatrehan'Andriamanitra am- pahatokiana" na "fahafahana hiditra ao amin'ny fanatrehan'Andriamanitra am-pahatokiana"

**fahatokiana**

"antoka"

**izay voninahitrareo**

Ireo Kristiana any Efesosy dia tokony hirehareha amin'izay hijalian'i Paoly any am-ponja. DH: "Ity dia ho an'ny tombontsoanareo" na "Ianareo dia tokony hirehareha amin'izany"

**Ephesians 3:14****Noho izany**

"Satria Andriamanitra nanao izany rehetra izany ho anareo"

**mandohalika eo anatrehan'ny Ray aho**

Ny fandoalohana dia sarin'ny maha-olona iray manontolo amin'ny fihetsika vavaka. DH: "Mandoalika amin'ny vavaka amin'ny Ray aho" na "mivavaka am-panetre-tena amin'ny Ray aho"

**izay nanome anarana ny fianakaviana rehetra any an-danitra sy eto an-tany**

Ny asa fanomezana anarana eto dia mety maneho ny asa famoronana koa. DH: "izay namorona ny nanome anarana ny fianakaviana rehetra any an-danitra sy eto an-tany"

**hanomezany anareo, araka ny haren'ny voninahiny, mba hatanjaka amin-kery**

Andriamanitra, satria Izy tena lehibe sy mahery, dia hanome anareo ho tonga matanjaka amin'ny heriny"

**Ephesians 3:17****Fampifandraisana ny foto-kevitra**

Paoly manohy ny vavaka ataony izay natombony tao amin'ny 3:14.

**mba hitoetra ao am-ponareo amin'ny finoana Kristy, mba hifototra sy hiorina ao amin'ny fitiavany ianareo**

Ity no zavatra faharoa izay hivavahan'i Paoly ny mba "hanomezan" Andriamanitra ny Efesiana araka ny "haren'ny voninahiny" ; ny voalohany dia ny "hahatanjahan" izy ireo.

**ao am-ponareo amin'ny finoana**

Eto ny "fo" dia maneho ny ao anatin'ny olona iray, ary ny "amin'ny" dia maneho ny fomba afahan'i Kristy miaina ao anatin'ny mpino. Kristy dia miaina ao am-pon'ireo mpino satria Andriamanitra mamela azy ireo amin'ny hatsaram-panahy hanana finoana.

**finoana, mba hifototra sy hiorina ao amin'ny fitiavany ianareo. Hahazo hery anie ianareo ka ho afa-mahatakatra**

Ireo dika azo heverina: 1) "finoana. Mivavaka aho mba hifototra sy hiorina amin'ny fitiavany ianareo mba afahanareo mahatakatra" na 2) "finoana mba hifotorana ny hiorenanareo amin'ny fitiavany. Mivavaka ihany koa aho ny mba afahanareo mahatakatra"

**mba hifototra sy hiorina amin'ny fitiavany ianareo**

Paoly miresaka ny finoan'izy ireo toy ny hoe hazo izay manana fototra lalina sy trano miorina eo amin'ny fototra mafy orina izany. DH: "mba ho toy ny hazo mifototra mafy sy toy ny trano naorina teo amin'ny vato ianareo"

**mba ho afa-mahatakatra**

Ity no zavatra faharoa izay nandoalihan'i Paoly sy nivavahany; ny voalohany dia, ny mba hanomezan'Andriamanitra fahatanjahana azy ireo (3:14) sy ny hitoeran'i Kristy ao am-pon'izy ireo amin'ny alalan'ny finoana (3:14). Ary ny

"fahatakarana" no zavatra voalohany izay nivavahan'i Paoly fa ho afaka ataon'ireo Efesiana.

**ireo mpino rehetra**

"ireo mpino rehetra ao amin'i Kristy" na "ireo masina rehetra"

**ny sakany, ny halavany, ny hahavony, ary ny halaliny**

Ireo dika azo heverina: 1) ireo teny ireo dia mamaritra ny halehiben'ny fahendren' Andriamanitra, DH: "fa tena hendry Andriamanitra" na 2) ireo teny ireo dia mamaritra ny hamafin'ny fitiavan'Andriamanitra antsika. DH: "fa tena tia antsika Kristy"

**mba hahalala ny fitiavan'i Kristy**

Ity no zavatra faharoa nivavahan'i Paoly mba ho afaka ataon'ireo Efesiana; ny voalohany dia ny "fahatakarana." DH: "mba ho fantatrareo be ny fitiavan'i Kristy antsika"

**mba ho fenon'ny fahafenoan'Andriamanitra rehetra ianareo**

Ity no zavatra fahatelo izay nandoalihan'i Paoly sy nivavahany (3:14); ny voalohany dia ny mba "ahatanjahan" izy ireo. (3:14), ary ny faharoa dia ny mba "hatakarana" izy ireo (3:18).

**Ephesians 3:20****Fampifandraisana ny foto-kevitra**

Paoly mamarana ny vavaka ataony amin'ny tso-drano.

**Fampahafantarana amin'ny ankapobeny**

Ireo teny hoe "isika" sy "antsika" amin'ity boky ity dia mbola mampiditra an'i Paoly sy ireo mpino rehetra.

**Ary ho Azy izay**

"Ary ho an'Andriamanitra, izay"

**mahavita manao mihoatra,**

Andriamanitra dia afaka manao mihoatra noho izay nangatahintsika na noeriteretintsika.

## Chapter 4

<sup>1</sup> Noho izany, izaho, amin'ny maha gadra ho an'ny Tompo ahy, dia mamporisika anareo mba handeha ampamendrehana amin'ny antso izay niantsoana anareo. <sup>2</sup> Mamporisika anareo aho mba hanana fanetrentena lehibe sy fahatsorana ary faharetana, mifandefitra amin'ny fitiavana. <sup>3</sup> Manaova izay faran'ny herinareo mba hitahirizana ny firaisan'ny Fanahy amin'ny fatoran'ny fihavanana. <sup>4</sup> Iray ihany ny vatana ary iray ihany ny Fanahy, tahaka ny niatsoana anareo tao amin'ny fanantenan'ny fiantsoana anareo iray ihany koa. <sup>5</sup> Ary iray ihany ny Tompo, iray ny finoana, iray ny batisa, <sup>6</sup> ary iray ihany Andriamanitra sy ny Rain'ny rehetra, izay ambonin'ny zavatra rehetra ary amin'ny alalan'ny zavatra rehetra sy ao amin'ny zavatra rehetra. <sup>7</sup> Isika tsirairay avy dia nomena fahasoavana araka ny haben'ny fanomezan'i Kristy. <sup>8</sup> Araka ny tenin'ny Soratra Masina izany hoe: "Rehefa niakatra tany amin'ny avo Izy, dia nitondra ireo babo ho amin'ny fahababoana, ary nanolotra fanomezana ho an'ny vahoaka Izy." <sup>9</sup> Inona ny hevitra ny hoe: "Niakatra Izy," raha tsy hoe nidina tany amin'ny faritra ambanin'ny tany ihany koa Izy? <sup>10</sup> Izy Ilay nidina ihany ilay olona niakatra ambony tany an-danitra, mba afahany mameno ny zavatra rehetra. <sup>11</sup> Kristy dia nanolotra ny sasany ho apostôly, ny sasany ho mpaminany, ny sasany ho evanjelista, ary ny sasany ho pasitera sy mpampianatra. <sup>12</sup> Nanome ireo asa ireo Izy mba hanampiana ireo vahoakany masina ho amin'ny asa fanompoana, amin'ny fanorenana ny vatan'i Kristy. <sup>13</sup> Manohy manorina ny vatany Izy mandra-pahatrarantsika rehetra ny firaisam-pinoana sy ny fahalalana ny Zanak'Andriamanitra, ary mba hahatonga antsika ho matotra ka mba hahatratra ny haben'ny fahafenoan'i Kristy. <sup>14</sup> Manorina antsika Kristy mba tsy ho toy ny zaza izay atopatopan'ny onja intsony isika, ary tsy ho entin'ny rivotry ny fampianarana sy ny hafetsen'ireo olona amin'ny tetika feno fitaka. <sup>15</sup> Fa isika kosa, amin'ny filazana ny fahamarinana amin'ny fitiavana, dia tokony hitombo amin'ny fomba rehetra ao amin'Izy izay loha, izany hoe, Kristy. <sup>16</sup> Kristy dia manangana ny tena rehetra, ary nakambana sy natambatra tamin'ny isan-tonony izany, ary rehefa miasa miaraka ireo, dia mahatonga ny vatana hitombo mba hampiorina ny tenany amin'ny fitiavana. <sup>17</sup> Noho izany, dia milaza sy manindry mafy izany ao amin'ny Tompo aho, mba tsy hiaina tahaka ny Jentilisa intsony ianareo, amin'ny fahafoanan'ny fisainan'izy ireo. <sup>18</sup> Maizina ny fahalalan'izy ireo, tafasaraka amin'ny fiainan'Andriamanitra nohon'ny tsy fahalalana ao amin'izy ireo, nohon'ny fahamafisam-pon'izy ireo. <sup>19</sup> Tsy mahalala menatra izy ireo ary nanolotra ny tenan'izy ireo ho amin'ny filan'ny nofo, ary manohy manao izao karazam-pahalotoana rehetra izao. <sup>20</sup> Fa tsy izany no fomba nianaranareo ny momban'i Kristy. <sup>21</sup> Inoako fa naheno ny momba Azy ianareo, ary nampianarina tao aminy, satria ny fahamarinana dia ao amin'i Jesosy. <sup>22</sup> Nampianarina ianareo mba hanary ny fomba fiainanareo taloha, mba hanary ny toetra taloha. Ilay toetra taloha izay simba nohon'ny fitaky ny filany. <sup>23</sup> Nampianarina ianareo mba hihavao ao amin'ny fanahin'ny sainareo, <sup>24</sup> ary hitafy ilay olom-baovao izay nohariana araka ny endrik'Andriamanitra \_ ao amin'ny tena fahamarinana sy fahamasinana. <sup>25</sup> Noho izany, ialao ny lainga, ary aoka ny tsirairay aminareo hifampilaza ny marina amin'ny namany, satria samy isan'ny rantsan'ny rehetra isika. <sup>26</sup> Mitezera fa aza manota. Aza avela ho tratin'ny masoandro mody ny hatezeranao. <sup>27</sup> Aza manome hirika ho an'ny devoly. <sup>28</sup> Izay nangalatra dia tsy tokony hangalatra intsony. Tsy maintsy miasa izy, manao asa tsara amin'ny tanany, mba hananany zavatra ho zaraina ho an'ireo ao anatin'ny tsy fahampiana. <sup>29</sup> Aza avela hisy teny maloto hivoaka avy amin'ny vavanareo. Mampiasà teny izay ilaina amin'ny fanorenana ny hafa, araka izay ilain'izy ireo, mba tena hanampy ireo izay mihaino anareo ny teninareo. <sup>30</sup> Ary aza mampalahelo ny Fanahy Masin'Andriamanitra, fa avy aminy no nanaovana toambo-kase anareo ho amin'ny andron'ny fanavotana. <sup>31</sup> Ialao ny lolom-po rehetra, haromontana, ny hatezerana, ny fifamaliana, ary ny fifampitenenan-dratsy, miaraka amin'ireo karazan'asa ratsy rehetra. <sup>32</sup> Manàna fahalemam-panahy amin'ny tsirairay avy, fahatsoram-po, mifamelà heloka, toy ny namelan'Andriamanitra anareo tao amin'i Kristy.

### Ephesians 4:1

#### Fampifandraisana ny foto-kevitra

Noho izay nosoratan'i Paoly tamin'ireo Efesiana, dia milaza azy ireo izy ny fomba tokony hiainan' izy ireo ny fiainany amin'ny maha-mpino ary manamafy in-drainy fa ireo mpino dia tsy mifanaiky.

#### amin'ny maha-gadra ho an'ny Tompo ahy

"amin'ny maha-olona izay gadra nohon'ny safidiny hanompo ny Tompo"

#### handeha am-pamendrehana amin'ny antso

mandeha amin'ny lalana mahazatra izay maneho ny hevitra ny fiainana ny fiainan'ny olona iray.

**hanana fanetre-tena lehibe sy fahatsorana ary faharetana**  
"hianatra manetri-tena, tsotra, ary maharitra"

**hitahirizana ny firaisan'ny Fanahy amin'ny fatoran'ny fihavanana**  
"hikatsaka ny hiara-hiaina miaraka amin'ny fiadanana mba hihazonana ny firaisan'ny Fanahy"

#### **Ephesians 4:4**

**Iray ihany ny vatana**  
Ny fiangonana dia maneho ny vatan'ny Kristy foana.

**iray ihany ny Fanahy**  
"Fanahy iray ihany"

**niantsoana anareo tao amin'ny fanantenan'ny fiantsoana anareo**  
"Andriamanitra niantso anareo hanana fanantenana azo antoka amin'ny fiantsoana anareo" na "misy zavatra iray izay nisafidianan' Andriamanitra anareo koa mba hatokisana ary hanantena Azy anao izany"

#### **Ephesians 4:7**

**Fampifandraisana ny foto-kevitra**  
Paoly mampatsiahy ireo mpino ny amin'ireo fanomezam-pahasoavana izay nomen'i Kristy ho ampiasain'ireo mpino ao am-piangonana, izay vatana iray manontolon'ireo mpino.

**Fampahafantarana amin'ny ankapobeny**  
Ny teny lazaina eto dia avy amin'ny hira izay nosoratan'i Davida Mpanjaka.

**Isika tsirairay avy dia nomena fahasoavana**  
DH: "Nomen'Andriamanitra fahasoavana isika tsirairay avy" na "Nomen'Andriamanitra fanomezam-pahasoavana ny mpino tsirairay"

**Rehefa niakatra tany amin'ny avo Izy**  
"Rehefa niakatra tany an-danitra Kristy"

#### **Ephesians 4:9**

**Niakatra Izy**  
"Niakatra Kristy"

**nidina ihany koa Izy**  
"nidina ihany koa Kristy"

**mba afahany mameno ny zavatra rehetra**  
"mba ho eo fona amin'ny heriny Izy na aiza na aiza"

**mameno**  
"manome fahafaham-po"

#### **Ephesians 4:11**

**Nanome ireo asa ireo Izy**  
DH: "'Kristy nanome ireo asa ireo ho an'ny fiangonana" na "Nomeny olona miaraka amin'ireo andraikitra ireo ny fiangonana"

**mba hanampiana ireo vahoakany masina**  
"mba hanomanana ny olona izay voatokany" na "mba hanomezana ireo mpino"

**ho amin'ny asa fanompoana**  
"mba ho afaka manampy ireo hafa izy ireo"

**amin'ny fanorenana ny vatan'i Kristy**  
Paoly miresaka ny olona izay mitombo ara-panahy toy ny hoe manao fampiharana izy ireo mba hampitomboana ny tanjaky ny herin'ny vatan'izy ireo.

**fanorenana**  
"fanatsarana"

**vatan'i Kristy**  
Ny "vatan'i Kristy" dia maneho ny olona rehetra mpikambana ao amin'ny fiangonan'i Kristy.

**mandra-pahatrararan'ny rehetra ny firaisam-pinoana sy ny fahalalana ny Zanak' Andriamanitra**  
Ireo mpino dia mila mahafantatra an'i Jesosy hoe Zanak'Andriamanitra raha te-ho iray ara-pinoana sy matotra toy ny mpino izy ireo.

**mandra-pahatrararan'ny rehetra ny firaisam-pinoana**  
"lasa matanjaka amin'ny finoana" na "lasa iray amin'ny finoana"

**Zanak'Andriamanitra**  
Ity dia fiantsoana manan-danja an'i Jesosy.

**hahatonga antsika ho matotra**  
"lasa mpino matotra"

**matotra**  
"mandroso tanteraka," "olon-dehibe"

#### **Ephesians 4:14**

**toy ny zaza**  
Paoly maneho ireo mpino izay tsy nitombo ara-panahy toy ny hoe ankizy tsy ampy traikefa tamin'ny fiainana izy ireo. DH: "tahaka ny zaza"

**atopatopa ... ho entin'ny rivotry ny fampianarana**  
Ity dia miresaka ny mpino izay tsy lasa matotra sy nanaraka ny fampianarana diso toy ny hoe sambo izay nentin'ny rivotra tamin'ny lalana samihafa eny amin'ny rano io mpino io.

**hafetsen'ireo olona amin'ny tetika feno fitaka**  
"olona fetsifetsy izay mamitaka ireo mpino amin'ny lainga tsara rafitra"

**ao amin'Izy izay loha ... mahatonga ny vatana hitombo mba hampiorina ny tenany amin'ny fitiavana**  
Paoly mampiasa ny vatan'olombelona mba hamaritana ny fomba nataon'i Jesosy nahatonga ireo mpino hifanaraka amin'ny fiaraha-miasa toy ny lohan'ny vatana mampiaraka-miasa ireo ratsambatana mba hitombo ara-pahasalamana.

#### **tamin'ny isan-tonony**

Ny "tonony" dia hozatra kely mampifandray ny taolana na taova eo amin'ny toerany ao amin'ny vatana.

#### **Ephesians 4:17**

##### **Fampifandraisana ny foto-kevitra**

Paoly milaza azy ireo izay tokony tsy ho ataon'izy ireo intsony amin'izao amin'ny maha-mpino nasiana tombon-kase tamin'ny Fanahy Masin'Andriamanitra azy ireo izao.

##### **Noho izany, dia milaza sy manindry mafy izany ao amin'ny Tompo aho**

"noho izay vao nolazaiko, dia hilaza zavatra hafa aho mba hampaherezana mafy anarero satria an' ny Tompo avokoa isika rehetra"

##### **tsy hiaina tahaka ny Jentilisa intsony ianareo, amin'ny fahafoanan'ny fisainan'izy ireo**

DH: "tsy hiaina toy ireo Jentilisa amin'ny eritreritra tsy misy dikan'izy ireo intsony"

##### **Maizaina ny fahalalan'izy ireo**

Tsy mieritreritra na misaina tsara intsony. DH: "Nohamaizinin'izy ireo ny sainy" na "tsy afaka mahatakatra izy ireo"

##### **tafasaraka amin'ny fiainan'Andriamanitra nohon'ny tsy fahalalana ao amin'izy ireo**

DH: "Satria tsy mahafantatra an'Andriamanitra izy ireo, tsy afaka miaina amin'ny fomba tian' Andriamanitra hiainan'ny vahoakany" na "notapahan'izy ireo tamin'ny fiainan' Andriamanitra ny tenan'izy ireo tamin'ny alalan'ny tsy fahalalan'izy ireo"

##### **tsy fahalalana**

"tsy ampy fahalalana" na "tsy ampy fanazavana"

##### **nohon'ny fahamafisam-pon'izy ireo**

Mandà tsy hihaino sy hanaraka an'Andriamanitra amin'ny fampianarany izy ireo.

##### **nanolotra ny tenan'izy ireo ho amin'ny filan'ny nofo**

DH: "te-hanome fahafaham-po ny filan'ny nofon'izy ireo fotsiny"

#### **Ephesians 4:20**

**Fa tsy izany no fomba nianaranareo ny momban'i Kristy**  
Ny teny hoe "izany" dia maneho ny fomba fiainan' ireo Jentilisa, tahaka ny voafaritry tao amin'ny 4:17. Ity dia manamafy fa izay nianaran'ireo mpino

momban'i Kristy dia mifanohitra amin'izany. DH: "Fa tsy tahaka izany ny nianaranareo momban'i Kristy"

##### **Inoako fa naheno ny momba Azy ianareo, ary nampianarina tao aminy**

Paoly dia mahafantatra fa ireo Efesiana dia nandre sy nampianarina.

##### **nampianarina tao aminy**

Ireo dika azo heverina: 1) "nampianatra anareo ny olon'i Jesosy" na 2) "nisy olona nampianatra anareo satria olon'i Jesosy ianareo."

##### **satria ny fahamarinana dia ao amin'i Jesosy**

"satria 'marina ny zavatra rehetra momban'i Jesosy"

##### **mba hanary ny fomba fiainanareo taloha**

Paoly miresaka ireo toetra tsara toy ny hoe singan'akanjo izany. DH: "mba hanajanona ny fomba fiainanareo taloha"

##### **mba hanary ny toetra taloha**

Paoly miresaka ireo toetra tsara toy ny hoe singan'akanjo izany. DH: "mba hanajanona ny fomba fanaonareo taloha"

##### **izay simba nohon'ny fitaky ny filàny**

Paoly dia miresaka ny toetran'olombelona feno fahotana toy ny hoe faty mianjera ao amin'ny fasany izany.

#### **Ephesians 4:23**

##### **mba hihavao ao amin'ny fanahin'ny sainareo**

DH: "mba hamela an'Andriamanitra hanova ny toetranareo sy ny fisainanareo" na "mba hamela an'Andriamanitra hanome toetra sy fisainana vaovao ho anareo"

##### **mba hitafy ilay olom-baovao izay nohariana araka ny endrik'Andriamanitra**

Paoly miresaka ireo toetra tsara toy ny hoe singan'akanjo izany. DH: "mba hiaina ny fiainanareo vaovao, izay nohariana araka ny endrik'Andriamanitra" na "mba hanomboka hiaina amin'ny fomba vaovao satria nohariana araka ny endrik'Andriamanitra ianareo"

##### **amin'ny tena fahamarinana sy fahamasinana**

"tena marina sy masina"

#### **Ephesians 4:25**

##### **ialao ny lainga**

"aza mandainga intsony"

##### **samy isan'ny rantsan'ny rehetra isika**

"an'ny tsirairay avy isika" na "isan'ny fianakavian' Andriamanitra isika"

**Mitezera fa aza manota**

"mety ho tezitra ianao, fa aza manota" na "raha tezitra ianao, dia aza manota"

**Aza avela ho tratin'ny masoandro mody ny hatezeranao**

"tokony hanajonana ny hatezerana mialohan'ny fahatongavan'ny alina ianareo" na "avelao ny hatezeranao mialohan'ny hiafaran'ny andro"

**Aza manome hirika ho an'ny devoly**

"Aza manome hirika ny devoly hitarika anareo amin'ny fahotana"

**Ephesians 4:28**

**teny maloto**

Ity dia maneho ny teny izay ratsy na tsy misy dikany.

**amin'ny fanorenana ny hafa**

"hampiononana ny hafa" na "hampaherezana ny hafa"

**izay ilain'izy ireo, mba tena hanampy ireo izay mihaino anareo ny teninareo**

"izay ilain'izy ireo. Amin'izay dia hanampy ireo izay mihaino anareo ianareo"

**aza mampalahelo**

"aza mampaory" na "aza mampatezitra"

**fa avy aminy no nanaovana toambo-kase anareo ho amin'ny andron'ny fanavotana**

Ny Fanahy Masina dia manome toky ireo mpino fa hanavotra azy ireo Andriamanitra. Paoly dia miresaka ny Fanahy Masina toy ny hoe marika izay apetrak'Andriamanitra amin'ireo mpino izy mba hampisehoana fa Azy izy ireo. DH: "fa izy no toambo-kase izay manome antoka anareo fa hamonjy anareo Andriamanitra amin'ny andron'ny fanavotana" na "izy no manome antoka anareo fa hanavotra anareo Andriamanitra amin'ny andron'ny fanavotana"

**Ephesians 4:31**

**Fampifandraisana ny foto-kevitra**

Paoly dia namita ny fampianarany momba izay tsy tokony ataon'ireo mpino ary hiafarana amin'izay tsy maintsy ataon'izy ireo.

**lalao ny lolom-po rehetra**

"hajanony ny fitezerana momban'ny zavatra ratsy nataon'ny hafa taminao"

**haromontana**

fotoanan'ny hatezerana mafy

**Manàna fahalemam-panahy**

"Fa kosa, tokony ho tsara fanahy ianareo"

**fahatsoram-po**

"tsara fanahy" na "feno fangoraham-po"



## Chapter 5

<sup>1</sup> Noho izany aoka mba ho mpaka tahaka an' Andriamanitra, tahaka ny zanaka malala. <sup>2</sup> Ary mandehana amin'ny fitiavana, araka ny nitiavan'i Kristy antsika ihany koa sy nanomezany ny tenany ho antsika, fanatitra manim-pofona sy sorona ho an'Andriamanitra. <sup>3</sup> Fa tsy tokony hisy na dia resaka fijangajangana na karazana fahalotoana na tsy fahononan-tena aza eo aminareo, fa tsy mendrika ny olo-masin'Andriamanitra ireo. <sup>4</sup> Aoka tsy hisy mamoaafady, resaka adaladala, ary hanihany tafahoatra \_ fa tsy mendrika ny rehetra amin'ireo. Fa kosa tokony hisy fankasitrahana. <sup>5</sup> Fa afaka mahazo antoka ny amin'izao ianareo, fa tsy hisy mpijangajanga, maloto, na ny mpierina \_ izany hoe, mpanompo sampy \_ manana lova ao amin'ny fanjakan'i Kristy sy Andriamanitra. <sup>6</sup> Aoka tsy hisy hamitaka anareo amin'ny teny foana, satria noho ireo zavatra ireo dia tonga amin'ny zanaky ny tsy fankatoavana ny hatezeran'Andriamanitra. <sup>7</sup> Noho izany, aza mikambana amin'izy ireo. <sup>8</sup> Fa maizina ianareo fahiny, fa izao ianareo dia fahazavana ao amin'ny Tompo. Mandehana tahaka ny zanaky ny mazava, <sup>9</sup> (fa ny vokatry ny fahazavana dia ao amin'ny fahatsarana rehetra, fahitsiana, sy fahamarinana). <sup>10</sup> ary tadiavo izay mahafinaritra ny Tompo. <sup>11</sup> Aza mikambana amin'ireo asa tsy mamokatry ny haizina, fa ampihariario kosa ireo. <sup>12</sup> Fa mahamenatra na dia ny manonona ireo zavatra ataon'izy ireo any amin'ny miafina aza. <sup>13</sup> Fa rehefa hazavain'ny fahazavana ny zavatra iray, dia lasa miharihary. <sup>14</sup> Fa ny zavatra rehetra izay miharihary dia fahazavana. Noho izany dia voalaza hoe: "Mifohaza, ianao matory, ary mitsangàna amin'ny toeran'ny maty, dia hamiratra aminao Kristy." <sup>15</sup> Mitandrema amin'ny fomba fiainanao \_ tsy tahaka ny tsy hendry fa tahaka ny hendry. <sup>16</sup> Araraoty ny fotoana satria izao andro izao dia ratsy. <sup>17</sup> Noho izany, aza miadaladala, fa takaro hoe inona no sitrapon'ny Tompo. <sup>18</sup> Ary aza manao mamon'ny divay, fa mitondra any amin'ny fahasimban-toetra izany. Fa kosa, aoka ho fenon'ny Fanahy Masina, <sup>19</sup> mifampiresaha aminareo samy ianareo amin'ny salamo sy fihirana ary hiram-panahy, mihirà ary mikalao amin'ny Tompo amin'ny fonareo rehetra. <sup>20</sup> Misaora mandrakariva amin'ny zavatra rehetra, amin'ny anaran'i Jesosy Kristy Tompontosika ho an' Andriamanitra ilay Ray, <sup>21</sup> mifanolora tena amim-panajana ho an'i Kristy. <sup>22</sup> Ry vehivavy, maneke ny vadinareo, tahaka ny amin'ny Tompo. <sup>23</sup> Fa ny lehilahy no lohan'ny vavy tahaka an'i Kristy koa lohan'ny fiangonana, ary Kristy tenany no mpamonjy. <sup>24</sup> Fa tahaka ny haneken'ny fiangonana an'i Kristy, dia toy izany koa no tokony haneken'ny vehivavy ny vadiny amin'ny zavatra rehetra. <sup>25</sup> Ry lehilahy, tiavo ny vadinareo, tahaka ny nitiavan'i Kristy ny fiangonana sy nanomezany azy ny ainy. <sup>26</sup> Nanolotra ny tenany ho an'ny fiangonana Kristy mba afahany manamasina azy, tamin'ny fanadiovana azy tamin'ny rano fanasana amin'ny teny, <sup>27</sup> mba afahany mampiseho azy ho be voninahitra eo aminy, tsy misy pentina na kentrona na zavatra toy izany, fa masina sady tsy misy diso. <sup>28</sup> Tahaka izany ihany koa ny lehilahy dia tokony ho tia ny vadin'izy ireo avy tahaka ny tenan'izy ireo. Izy izay tia ny vadiny dia tia ny tenany ihany koa. <sup>29</sup> Tsy mbola nisy nankahala ny tenany, fa mamahana sy mikarakara izany tsara, tahaka an'i Kristy mamahana ny fiangonana sy mikarakara azy ihany koa, <sup>30</sup> satria isika dia ratsam- batany. <sup>31</sup> Noho izany antony izany ny lehilahy dia handao ny ray sy ny reniny ka hikambana amin'ny vadiny, ary izy roa dia ho tonga nofo iray ihany." <sup>32</sup> Lehibe izany fahamarinana miafina izany \_ fa Izaho dia miresaka momban'i Kristy sy ny fiangonana. <sup>33</sup> Kanefa, ny tsirairay aminareo ihany koa dia tokony ho tia ny vadiny avy tahaka ny tenany, ary ny vehivavy dia tokony hanaja ny vadiny.

### Ephesians 5:1

#### Fampifandraisana ny foto-kevitra

Paoly manohy milaza ireo mpino ny tokony sy tsy tokony hiainan'izy ireo tahaka ny zanak' Andriamanitra.

#### Noho izany aoka ho mpaka tahaka an' Andriamanitra

"Noho izany dia tokony hanao izay ataon' Andriamanitra ianareo." Ny noho izany dia mitodika any amin'ny 4:31 izay milaza ny antony tokony hakan'ireo mpino tahaka an'Andriamanitra, satria kristy namela ireo mpino.

#### tahaka ny zanaka malala

Andriamanitra dia maniry antsika ny haka tahaka na hanaraka Azy satria zanany isika. DH: "tahaka ny zanaka malala maka tahaka ny rain'izy ireo" na "satria zanany ianareo ary tia anareo fatratra Izy"

### Ephesians 5:3

#### Fa tsy tokony hisy na dia resaka fahavetavetana na fahalotoana na tsy fahononan-tena aza eo aminareo

"Aza manao zavatra izay mety hampieritreritra ny olona fa ianareo dia meloka amin'ny fijangajangana sy karazana fahalotoana na tsy fahononan-tena"

**karazana fahalotoana**

"na fahalotoana ara-tsaina"

**Fa kosa tokony hisy fankasitrahana**

"Fa kosa tokony hisaotra an'Andriamanitra ianareo"

**Ephesians 5:5****lova**

Ny fandraisana izay nampanantenain' Andriamanitra ireo mpino dia resahina toy ny hoe fananana sy harena nolovaina avy tamin'ny mpikambana ao amin'ny fianakaviana.

**teny foana**

Teny izay tsy misy fahamarinana ho azy ireo

**Ephesians 5:8****Fa maizina ianareo fahiny**

Tahaka ny tsy ahitan'ny olona iray ao anaty haizina, no tsy hananan'ny olona tia manota ny fahazoana ara-panahy.

**fa izao ianareo dia fahazavana ao amin'ny Tompo**

Tahaka ny olona iray afaka mahita ao anaty hazavana, no hahazoan'ny olona izay novonjen' Andriamanitra ny fomba hampifaliana an' Andriamanitra.

**Mandehana tahaka ny zanaky ny mazava**

"Miaina toy ny olona izay mahatakatra izay tian'ny Tompo hataon'izy ireo."

**ny vokatry ny fahazavana dia ao amin'ny fahatsarana rehetra, fahitsiana, sy fahamarinana**

Tahaka ny hazo mamokatra manome voa tsara, no hanaovan'ny mpino izay tsara, hanaovana ireo zavatra marina tian'Andriamanitra ataony, sy hitenenana teny marina.

**Aza mikambana amin'ny asa tsy mamokatry ny haizina**

Paoly miresaka ireo zavatra tsy misy ilàna azy, mampanota izay ataon'ireo tsy mpino toy ny hoe asa ratsy ataon'ny olona any amin'ny maizina izany mba tsy hisy hahita ireo. DH: "Aza manao zavatra tsy misy dikany, mampanota miaraka amin'ireo tsy mpino"

**asa tsy mamokatra**

Asa izay tsy manao na inona na inona tsara, ilaina, na mahaso.

**ampiharihario kosa ireo**

"ento eo amin'ny mazava izany" na "aza saromana izany" na "ampisehoy ary teneno ny olona ny maha-diso ireo asa ireo"

**Ephesians 5:13****Fampifandraisana ny foto-kevitra**

Tsy fantatra raha ity teny nambara ity dia fampifangaroan-teny avy amin'Isaia mpaminany na teny nindramina avy amin'ny hira fanevan'ireo mpino.

**ny zavatra rehetra izay miharihary dia fahazavana**

"ny olona dia afaka mahita mazava tsara ny zavatra rehetra izay miditra ao amin'ny fahazavana."

**Mifohaza, ianao matory, mitsangàna amin'ny toeran'ny maty**

Ireo dika azo heverina: 1) Paoly miresaka amin'ireo tsy mpino izay mila mifoha amin'ny fahafatesana ara-panahy toy ny olona maty tokony ho velona indray mba afahana mamaly, na 2) Paoly miresaka amin'ireo mpino Efesiana ary mampiasa fahafatesana toy ny sariteny ho an'ny fahalemena ara-panahin'izy ireo.

**ianaos matory ... hamiratra aminareo**

Ny "ianaos" dia maneho ilay olona "matory"

**hamiratra aminao Kristy**

Kristy dia hanampy ireo tsy mpino hahatakatra ny maha-ratsy ny asany sy ny fomba hamelan'i Kristy azy ary ny hanomezany azy fiainam-baovao, tahaka ny hazavana mampiseho ny tena marina izay afenin'ny haizina.

**Ephesians 5:15****Mitandrema amin'ny fomba fiainanao \_ tsy tahaka ny tsy hendry fa tahaka ny hendry**

Ny olona tsy hendry dia tsy miambina ny tenan'izy ireo amin'ny fahotana. Na izany aza ny olona hendry dia afaka mamantatra fahotana ary mandositra izany. DH: "Noho izany dia tsy maintsy mitandrana mba hiaina tahaka ny olona hendry ianareo fa tsy tahaka ny olona adala"

**Araraoty ny fotoana**

"Manaova ny zavatra tsara indrindra vitanao amin'ny fotoanao," "Ampiasao am-pahendrena ny fotoananao," na "Ampiasao amin'ny tsara ampiasana azy ny fotoana"

**satria izao andro izao dia ratsy**

DH: "satria ny olona manodidina anareo dia manao ireo karazan-javatra ratsy rehetra"

**Ephesians 5:18****Fampifandraisana ny foto-kevitra**

Paoly mamarana ny fampianarany ny amin'ny fomba tokony hiainan'ny mpino rehetra.

**Ary aza manao mamon'ny divay**

"Ary ianareo dia tsy tokony ho mamon'ny fisotroana divay"

**Fa kosa, aoka ho fenon'ny Fanahy Masina**

"Fa tokony hanjakan'ny Fanahy Masina kosa ianareo"

**salamo sy fihirana ary hiram-panahy**

Paoly dia mitanisa karazana mozika miavaka.

**salamo**

Ireo dika azo heverina: 1) teny nalaina avy tao amin'ny Bokin'ny Salamo na 2) ny hira fiderana rehetra

**fihirana**

hira izay midera ny Ray na ny Zanaka

**hiram-panahy**

Ireo dika azo heverina: 1) ireo dia hira momban'Andriamanitra na 2) ireo dia hira nomen'ny Fanahy Masina na 3) ity teny ity dia mitovy amin'ny "fihirana" ary tsy mila teny manasaraka.

**Ephesians 5:22****Fampifandraisana ny foto-kevitra**

Paoly manomboka manazava ny tokony hifanaiken'ny kristianina (5:18). Manomboka amin'ny fampianarana amin'ireo mpivady izy ny amin'ny fomba tokony hifampitondran'izy ireo.

**no lohan'ny vavy ... lohan'ny fiangonana**

Ny teny hoe "loha" dia maneho ny mpitarika.

**Ephesians 5:25****tiavo ny vadinareo**

Eto ny "tiavo" dia maneho ny fanompoana tsy misy fitiavan-tena na fanomezana fitiavana ny vady"

**nanomezany azy ny ainy**

"namela ny olona hamono Azy"

**tamin'ny fanadiovana azy tamin'ny rano fanasana amin'ny teny**

Ireo dika azo heverina: 1) Paoly dia maneho ny fanadiovan'Andriamanitra ny olon'i Kristy amin'ny

tenin'Andriamanitra sy amin'ny alalan'ny rano fanaovana batisa ao amin'i Kristy na 2) Paoly dia milaza fa Andriamanitra dia manadio antsika ara-panahy amin'ny fahotantsika amin'ny alalan'ny tenin'Andriamanitra raha manadio ny vatantsika amin'ny fanasana amin'ny rano isika.

**nanomezany azy ny ainy ... manamasina azy ... tamin'ny fanadiovana azy**

Paoly miresaka ny fikambanan'ny mpino toy ny hoe vehivavy izay ho vadian'i Jesosy izany. DH: "nanomezany antsika ... manamasina antsika ... tamin'ny fanadiovana antsika"

**tsy misy pentina na kentrona**

Paoly miresaka ny fiangonana toy ny hoe akanjo izay madio sy mbola tsara izany. Mampiasa hevitra mitovy amin'ny fomba roa izy mba hanamafisana ny fahadiovan'ny fiangonana.

**masina sady tsy misy diso**

Ny teny hoe "tsy misy diso" dia midika amin'ny ankapobeny toy ny "masina." Paoly mampiasa ireo roa miaraka mba hanamafisana ny fahadiovan'ny fiangonana"

**Ephesians 5:28****tahaka ny tenan'izy ireo**

DH: "toy ny hitiavany ny tenan'izy ireo manokana"

**mamahana**

"manome sakafo"

**isika dia ratsam-batany**

Ireo mpino dia mifanaraka mba hahatonga ny vatan'i Kristy tahaka ny ratsam-batan'olombelona mifanaraka mba hahatonga olona.

**Ephesians 5:31****Fampahafantarana amin'ny ankapobeny**

Ny teny ambara eto dia nalaina tao amin'ny asa-soratr'i Mosesy ao amin'ny Testamenta Taloha.

## Chapter 6

<sup>1</sup> Ry zanaka, maneke ny ray aman-dreninareo ao amin'ny Tompo, satria mety izany. <sup>2</sup> "Hajao ny rainao sy ny reninao" (izany no didy voalohany misy fampantanana), <sup>3</sup> "mba hahita soa ianao ary mba ho lava andro iainana eto ambonin'ny tany." <sup>4</sup> Ianareo ray, aza mitondra ny zanakareo ho amin'ny fahatezerana. Fa kosa, tezao amin'ny fitsipika sy ireo fampianaran'ny Tompo izy ireo. <sup>5</sup> Ry mpanompo, mankatoava ny tomponareo ety an-tany amin'ny haja ambony sy fangovitana, amin'ny fahatsoran'ny fonareo. <sup>6</sup> Mankatoava azy ireo tahaka ny hankatoavanareo an'i Kristy. Mankatoava tsy eo imason'ny tomponareo ihany mba hankasitrahany izy ireo. Fa kosa, mankatoava tahaka ny mpanompon'i Kristy, izay manao ny sitrak'Andriamanitra amin'ny fonareo manontolo. <sup>7</sup> Manompoa amin'ny fonareo manontolo, tahaka ny hoe manompo ny Tompo ianareo fa tsy olona, <sup>8</sup> satria fantatsika fa na inona na inona asa tsara ataon'ny olona tsirairay, dia handray valim-pitia avy amin'ny Tompo izy, na andevo izy na olon'afaka. <sup>9</sup> Ianareo Tompo, manaova tahaka ireo zavatra ireo ihany koa amin'ny mpanomponareo. Aza mampihorohoro azy ireo. Fantatrareo fa Izy izay sady Tomponareo no Tompon'izy ireo dia any an-danitra, ary tsy misy fiangarana ao Aminy. <sup>10</sup> Farany, mahereza ao amin'ny Tompo sy amin'ny tanjaky ny heriny. <sup>11</sup> Itafio ny fiadian'Andriamanitra rehetra, mba afahanao mijoro manohitra ireo tetiky ny devoly. <sup>12</sup> Fa ny adintsika dia tsy manohitra ny nofo sy ny rà. Fa kosa, manohitra ny fanjakana sy ny fahefana ara-panahy sy ireo mpanapaky ny fanjakan'ny fahamaizinan-dratsy, manohitra ireo fanahy ratsy any amin'ny fitoeran-danitra. <sup>13</sup> Noho izany itafio ny fiadian'Andriamanitra rehetra, mba afahanareo mijoro amin'izao andron'ny ratsy izao, ary rehefa vitanareo ny zavatra rehetra, dia hahatohitra ianareo. <sup>14</sup> Mijoroa, noho izany, rehefa avy nanao ny fehikibon'ny fahamarinana sy ny fiarovana-tratran'ny fahitsiana ianareo. <sup>15</sup> Ary tahaka ny kiraro ho an'ny tongotrareo, dia hapetaho ny fahavononana hitory ny filazantsaran'ny fihavanana. <sup>16</sup> Amin'ny toe-javatra rehetra dia raiso ny ampingan'ny finoana, izay afahanareo manohitra ireo zana-tsipika mirehitr'afon'ilay ratsy. <sup>17</sup> Ary raiso ny aro-lohan'ny famonjena sy ny sabatry ny Fanahy, izay tenin'Andriamanitra. <sup>18</sup> Amin'ny vavaka sy fangatahana rehetra, dia mivavaha amin'ny Fanahy amin'ny fotoana rehetra. Amin'izany fomba fisainana izany, dia miambena hatrany amin'ny faharetana rehetra, raha manolotra vavaka ho an'ireo olo-masin'Andriamanitra ianareo. <sup>19</sup> Ary mivavaha ho ahy, mba hisy hafatra homena ahy rehefa manokatra ny vavako aho. Mivavaha mba afahako mampahafantatra amin'ny fahasahiana ny fahamarinana miafina momban'ny filazantsara. <sup>20</sup> Ho an'ny filazantsara no maha-ambasadaoro voafatotra amin'ny gadra ahy, mba afahako manambara izany am-pahasahiana, raha tsy maintsy hiteny aho. <sup>21</sup> Tykiko, ilay rahalahy malala sy mpanompo mahatoky ao amin'ny Tompo, no mampahafantatra anareo ny zavatra rehetra, mba hahalalanareo izay ataoko. <sup>22</sup> Nirahiko taminareo izy noho io tanjona io indrindra, mba hahafantarareo ireo zavatra momba anay, ary mba afahany mampahery ny fonareo. <sup>23</sup> Fiadanana ho amin'ireo rahalahy, ary ny fitiavana miaraka amin'ny finoana avy amin'Andriamanitra Ray sy ny Tompo Jesosy Kristy. <sup>24</sup> Ny fahasavana anie ho amin'izay rehetra tia an'i Jesosy Kristy Tompontosika amin'ny fitiavana tsy maty mandrakizay.

### Ephesians 6:1

#### Fampifandraisana ny foto-kevitra

Paoly manohy manazava ny tokony hifanaiken' ireo Kristianina. Manome fampianarana momban'ireo amkizy, ray, mpiasa, ary tompo izy.

#### Fampahafantarana amin'ny ankapobeny

Paoly milaza ny tenin'i Mosesy. Mosesy dia niresaka tamin'ireo olon'Isiraely toy ny hoe olona iray ihany izany.

#### Ry zanaka, maneke ny ray aman-dreninareo ao amin'ny Tompo

Paoly mampatsiahy ireo zanaka mba hankatoa ny ray aman-drenin'izy ireo ara-nofo.

### Ephesians 6:4

**aza mitondra ny zanakareo ho amin'ny fahatezerana**  
"aza mampatezitra ny zanakareo" na "aza manao izay mampatezitra ny zanakareo"

#### tezao amin'ny fitsipika sy ireo fampianaran'ny Tompo izy ireo

"ampio izy ireo mba hitombo amin'ny fampiofanana sy fampianaran'ny Tompo"

### Ephesians 6:5

**mankatoava**  
Ity dia baiko.

**amin'ny haja ambony sy fangovitana**  
Ny fehezanteny hoe "amin'ny haja ambony sy fangovitana" dia mampiasa teny mitovitovy mba

hanamafisana ny hevitra ny haja sy ny toe-tsain'izy ireo ary ny fihetsika.

**fangovitana**

"toy ny hoe mangovitra ny tahotra ianareo"

**amin'ny fahatsoran'ny fonareo**

"tena tsotra tanteraka"

**tahaka ny mpanompon'i Kristy**

Tomпой toy ny hoe Kristy mihintsy ny tomponareo eto an-tany.

**Manompoa amin'ny fonareo manontolo, tahaka ny hoe manompo ny Tompo ianareo fa tsy olona**

"Miasà am-pifaliana, satria miasa ho an'ny Tompo ianareo fa tsy hampifaly ny olona fotsiny.

**Ephesians 6:9**

**manaova tahaka ireo zavatra ireo ihany koa amin'ny mpanomponareo**

"ianareo koa dia tsy maintsy mitondra ireo mpanomponareo tahaka izany" na "tahaka ny hanaovan'ireo mpanompo ny tsara amin'ireo tompony, no tokony hanaovanareo ny tsara amin'ireo mpanomponareo koa (jereo ny 6:5)

**Fantatrareo fa Izy izay sady Tomponareo no Tompon'izy ireo dia any an-danitra**

"Fantatrareo fa Kristy no Tompon'ny mpanompo sy ny tompon'izy ireo, ary any an-danitra Izy"

**tsy misy fiangarana ao Aminy**

"mitsara ny olona amin'ny fomba mitovy Izy"

**Ephesians 6:10**

**Fampifandraisana ny foto-kevitra**

Paoly manome torolalana mba hampahery ireo mpino amin'ity ady iainantsika ho an' Andriamanitra ity.

**Itafo ny fiadian'Andriamanitra rehetra, mba afahanao mijoro manohitra ireo tetiky ny devoly**

Ireo Kristianina dia tokony mampiasa ny loharanao rehetra omen'Andriamanitra mba hijoroana tsara manohitra ny devoly toy ny miaramila mitafy fiadiana mba hiarovana ny tenany amin'ny fanafihan'ireo fahavalo.

**Ephesians 6:12**

**nofo sy rà**

Ity fomba fiteny ity dia maneho ny olona, fa tsy ny fanahy izay tsy manana vatan'olombelona.

**Noho izany itafo ny fiadian'Andriamanitra rehetra**

Ireo Kristianina dia tokony mampiasa loharano fiarovana izay omen'Andriamanitra azy ireo amin'ny fiadiana ny devoly tahaka ny miaramila mitafy fiadiana mba hiarovana ny tenany amin'ireo fahavalo.

**mba afahanareo mijoro amin'izao andron'ny ratsy izao**

Ny teny hoe "mijoro" dia maneho ny fanoherana tsara na fiadiana zavatra. DH: "mba afahanareo manohitra ny devoly"

**Ephesians 6:14**

**Mijoroa, noho izany**

Ny teny hoe "mijoroa" dia maneho ny fanoherana tsara na fiadiana zavatra. Jereo ny nandikanao izany tao amin'ny 6:12. "Noho izany tohero ny ratsy"

**ny fehikibon'ny fahamarinana**

Ny marina dia mihazona ny zavatra rehetra hiaraka ho an'ny mpino toy ny fehikibo mihazona ny akanjon'ny miaramila hiaraka.

**fahamarinana ... fahitsiana**

Isika dia tokony hahalala ny marina ary miasa amin'ny fomba izay ankasitrahan'Andriamanitra.

**ny fiarovan-tratran'ny fahitsiana**

Ireo dika azo heverina: 1) ny fanomezana ny fahitsiana dia mandrakotra ny fon'ny mpino toy ny fiarovan-tratra miaro ny tratran'ny miaramila na 2) ny fiainantsika araka ny hitiavan' Andriamanitra antsika, dia manome antsika feon'ny fieritreretana mazava izay miaro ny fonsika toy ny fomba hiarovan'ny fiarovan-tratra ny tratran'ny miaramila.

**Ary tahaka ny kiraro ho an'ny tongotrareo, dia hapetaho ny fahavononana hitory ny filazantsaran'ny fihavanana**

Toy ny miaramila manao kiraro mba hanome tongotra mafy tsara azy, no tokony hananan'ny mpino fahalalana mafy amin'ny filazantsaran'ny fihavanana mba ho vonona hitory izany.

**Amin'ny toe-javatra rehetra dia raiso ny ampingan'ny finoana**

Ny mpino dia tokony hampiasa ny finoana izay omen'Andriamanitra ho fiarovana rehefa manafika ny devoly, toy ny miaramila mampiasa ampinga mba hiarovana ny tenany amin'ny fanafihan'ny fahavalo.

**zana-tsipika mirehitr'afon'ilay ratsy**

Ny fahafihan'ny devoly manohitra ny mpino dia toy ny zana-tsipika mirehitr'afo atifitrin'ny fahavalo eny amin'ny miaramila.

**Ephesians 6:17**

**Ary raiso ny aro-lohan'ny famonjena**

Ny famonjena nomen'Andriamanitra dia miaro ny sain'ny mpino tahaka ny aro-loha miaro ny lohan'ny miaramila.

**ny sabatry ny Fanahy, izay tenin'Andriamanitra**

Ny tenin'Andriamanitra, avy tamin'ny Fanahy Masina, dia ampiasaina mba hiadiana manohitra sy hiarovana ny mpino amin'ny devoly tahaka ny miaramila mampiasa ny sabatran'ny mba hiadiana sy hiarovana amin'ny fanafihan'ny fahavalo.

**Amin'ny vavaka sy fangatahana rehetra, dia mivavaha amin'ny Fanahy amin'ny fotoana rehetra**  
"Mivavaha amin'ny Fanahy amin'ny fotoana rehetra raha mivavaka sy manao fangatahana miavaka ianareo"

**Amin'izany fomba fisainana izany**  
"Mba afaka hivavaka tahaka izany ianareo." Ity dia maneho ny toe-tsaina amin'ny fangalana ny fiarovan'Andriamanitra.

**miambena hatrany amin'ny faharetana rehetra, raha manolotra vavaka ho an'ireo olo-masin'Andriamanitra ianareo**

"Miareta amin'ny fiambenana, ary mivavaha ho an'ny olo-masin'Andriamanitra rehetra" na "mivavaha amin'ny fiambenana maharitra ho an'ireo mpino rehetra"

### **Ephesians 6:19**

**Fampifandraisana ny foto-kevitra**  
Amin'ny famaranany, Paoly dia managatana azy ireo mba hivavaka ho an'ny fahasahiany amin'ny fitoriana ny filazantsara raha any am-pigadrana izy ary milaza fa maniraka an'i Tykiko hampahery azy ireo.

**mba hisy hafatra homena ahy**  
DH: "mba mety hanome ahy ny teny Andriamanitra" na "mba mety hanome ahy ny hafatra Andriamanitra"

**rehefa manokatra ny vavako aho. Mivavaha mba afahako mampahafantatra amin'ny fahasahiana**  
"rehefa miteny aho. Mivavaha mba hanazava am-pahasahiana aho"

**manokatra ny vavako**  
"miteny"

**Ho an'ny filazantsara no maha-ambasadaoro voafatotra amin'ny gadra ahy**  
"Aty am-ponja aho izao satria ambasadaoron'ny filazantsara"

**mba afahako manambara izany am-pahasahiana, raha tsy maintsy hiteny aho**  
DH: "noho izany mivavaha mba na oviana na oviana hampianarako ny filazantsara, dia hiteny izany am-pahasahiana aho raha tokony hiteny" na "mivavaha mba afakaho mitory ny filazantsara am-pahasahiana raha tokony hiteny aho"

### **Ephesians 6:21**

**Tykiko**  
Tykiko dia iray amin'ireo lehilahy maro izay nanompo niaraka tamin'i Paoly.

### **Ephesians 6:23**

**Fampifandraisana ny foto-kevitra**  
Paoly manakatona ny taratasiny ho an'ireo mpino Efesiana amin'ny tso-dranom-pihavanana sy fahasoavana amin'ireo mpino rehetra izay tia an'i kristy.

## Book: Philippians

### Philippians

#### Chapter 1

<sup>1</sup> Paoly sy Timoty, mpanompon'i Jesosy Kristy, ho an'ireo rehetra voatokana ho an'i Jesosy Kristy izay any Filipy, miaraka amin'ireo mpiandraikitra sy ireo diakona. <sup>2</sup> Ho aminareo anie ny fahasoavana sy fiadanana avy amin'Andriamanitra Raintsika sy Jesosy Kristy Tompo. <sup>3</sup> Misaotra ny Andriamanitra aho amin'ny fahatsiarovako anareo. <sup>4</sup> Ao amin'ny fivavahako ho anareo rehetra, dia amin'ny fifaliana hatrany no anaovako ny fivavahako. <sup>5</sup> Manome fisaorana aho nohon'ny amin'ny fiombonanareo amin'ny filazantsara nanomboka tamin'ny andro voalohany ka hatramin'izao. <sup>6</sup> Mahatoky an'izao zavatra izao aho, fa Izy izay nanomboka asa tsara taminareo dia hanohy hanatanteraka izany hatramin'ny andron'i Jesosy Kristy. <sup>7</sup> Fa tsara amiko ny mahatsapa toy izany ny amin'ny momba anareo rehetra satria ato am-poko ianareo. Ianareo rehetra dia mpiara-miasa tamiko tamin'ny fahasoavana na tamin'ny figadrako sy tamin'ny fiarovako na koa tamin'ny fanamafisana ny filazantsara. <sup>8</sup> Fa Andriamanitra no vavolombeloko, fa manina anareo fatratra aho amin'ny famindram-pon'i Kristy Jesosy. <sup>9</sup> Ary izaho mivavaka an'izao: mba hitombo hatrany hatrany ny fitiavanareo amin'ny fahalalana sy amin'ny fahazavan-tsaina rehetra. <sup>10</sup> Mivavaka ho an'izany aho mba hanaiky izay tsara dia tsara ianareo, mba ho tso-po sy tsy misy tsiny amin'ny andron'i Kristy. <sup>11</sup> Mivavaka aho mba ho fenon'ny vokatry ny fahamarinana izay avy amin'i Jesosy Kristy ianareo, ho voninahitra sy fiderana an'Andriamanitra. <sup>12</sup> Ary tiako ho fantatrareo, ry rahalahy, fa ireo zavatra izay nitranga tamiko dia niasa ho amin'ny fampandrosoana ny filazantsara tokoa. <sup>13</sup> Vokatry'izany, ny fatorako ao amin'i Kristy dia niharihary mazava nanerana ireo mpiambin'ny lapa manontolo sy ireo olona hafa. <sup>14</sup> Ny ankamaroan'ireo rahalahy dia manana toky lehibe kokoa ao amin'ny Tompo nohon'ny fatorako, ary sahy manambara tsy amin-tahotra ny teny izy ireo. <sup>15</sup> Ny sasany aza dia mitory an'i Kristy amin'ny fialonana sy fifandirana tokoa, ary ireo hafa kosa amin'ny sitrapo tsara. <sup>16</sup> Ireto farany dia manao izany amin'ny fitiavana, mahafantatra fa izaho dia napetraka eto ho fiarovana ny filazantsara. <sup>17</sup> Fa iretsy voalohany dia mitory an'i Kristy amin'ny fitiavan-tena, fa tsy tso-po. Izy ireny dia mihevitra fa hanakorontana ahy raha mbola ao amin'ny fifatorako aho. <sup>18</sup> Inona ary? Amin'ny fomba rehetra, na amin'ny fihatsaram-belatsihy na amin'ny fahamarinana, Kristy no toriana, ary mifaly ny amin'izany aho. Eny, ho faly aho, <sup>19</sup> fa fantatro fa izany dia hiafara amin'ny fanafahana ahy amin'ny alalan'ireo vavakareo sy ny fanampian'ny Fanahin'i Jesosy Kristy. <sup>20</sup> Izany dia araka ny fiandrasako fatratra sy ny antoka fa izaho dia tsy ho menatra mihitsy, ary mbola amin'ny fahasahiana rehetra ihany, ankehitriny tahaka ny hatrizay, dia hisandratra ato amin'ny tenako Kristy, na amin'ny fiainana na amin'ny fahafatesana. <sup>21</sup> Ho ahy ny hoe miaina dia Kristy ary ny hoe maty dia tombony. <sup>22</sup> Fa raha miaina amin'ny nofo aho, dia midika asa mahavokatra ho ahy izany. Kanefa inona no ho fidiako? Tsy fantatro. <sup>23</sup> Fa voatery mafy eo anelanelan'izy roa aho. Ny faniriako dia ny handeha ary hiaraka amin'i Kristy, izay tsara lavitra, <sup>24</sup> kanefa ny mitoetra ao amin'ny nofo dia ilaina kokoa noho ianareo. <sup>25</sup> Resy lahatra ny amin'izany, dia fantatro fa hitoetra sy hanohy hiaraka aminareo rehetra aho, ho an'ny fandrosoanareo sy fifaliana ao amin'ny finoana. <sup>26</sup> Mba ho ao amiko dia hanana antony hireharehana ao amin'i Kristy Jesosy ianareo rehefa miverina any aminareo indray aho. <sup>27</sup> Matondrà tena amin'ny fomba mendrika ny filazantsara an'i Kristy, ka na tonga hijery anareo aho na tsy eo, dia afaka ny handre momba anareo, fa mijoro mafy amin'ny fanahy iray ianareo, amin'ny saina iray miara-miezaka ho an'ny finoana ny filazantsara. <sup>28</sup> Ary aza mety ampitahorin'ireo izay fahavalonareo. Mariky ny fahapotehan'izy ireo izany, fa mariky ny famonjenareo kosa \_ ary izany dia avy amin'Andriamanitra. <sup>29</sup> Fa nomena anareo izany, ho an'i Kristy, tsy hoe mba hinoana Azy fotsiny, fa hijaliana ho Azy koa, <sup>30</sup> fa ianareo dia manana ady mitovy amin'izay hitanareo tamiko, ary izay henonao amiko ankehitriny.

### Philippians 1:1

#### Fampifandraisana ny foto-kevitra:

Ny mpanoratra dia miarahaba ny olona rehetra ao amin'ny fiangonana ao Filipy.

#### Fampahafantarana amin'ny ankapobeny:

Satria Paoly dia manoratra atsy ho atsy hoe "izaho," izany dia midika fa Paoly no miresaka ary Timoty, izay niaraka taminy, dia manoratra izay lazain'i Paoly. Ny "ianareo" sy "anareo" ao amin'ity taratasy ity dia maneho ny mpino rehetra tao amin'ny fiangonan'i Filipy. Ary ny teny hoe "antsika" dia maneho ny mpino an'i Jesosy rehetra, Paoly, Timoty ary ireo mpino tao Filipy dia ao anatin'ny avokoa.

#### mpanompon'i Jesosy Kristy

"Izahay dia mpanompon'i Kristy Jesosy"

#### ho an'ireo rehetra voatokana ho an'i Jesosy Kristy

"ho an'ireo mpino rehetra an'i Kristy Jesosy"

#### mpiandraikitra sy ireo diakona

"ireo mpitarika fiangonana"

### Philippians 1:3

#### Manome fisaorana aho nohon'ny amin'ny fiombonanareo amin'ny filazantsara

Paoly dia maneho fisaorana an'Andriamanitra fa ireo Filipiana ihany koa dia mitory ny filazantsara. DH: "Manome fisaorana an'Andriamanitra aho fa mitory ny filazantsara ianareo"

#### Mahatoky an'izao zavatra izao aho

"Tena mino aho"

#### Izy izay nanomboka

"Andriamanitra, izay nanomboka"

### Philippians 1:7

#### Fa tsara amiko

"maha tsara ahy" na "mety amiko"

#### ato am-poko ianareo

"tena tia anareo aho"

#### mpiara-miasa tamiko tamin'ny fahasoavana

"mpandray anjara tamin'ny fahasoavana niaraka tamiko" na "nizara ny fahasoavana niaraka tamiko"

#### Andriamanitra no vavolombeloko

"Andriamanitra mahafantatra" na "Andriamanitra dia mahatakatra"

#### amin'ny famindram-pon'i Kristy Jesosy

Ny hoe "famindram-po" dia afaka adika hoe "fitiavana." DH: "ary izaho dia tia anareo tahaka an'i Jesosy tiantsika rehetra"

### Philippians 1:9

#### Fampifandraisana ny foto-kevitra

Paoly dia mivavaka ho an'ireo mpino tao Filipy ary niresaka momba ny hafaliana ao amin'ny fijaliana ho an'ny Tompo.

#### mba hitombo

Paoly dia miresaka ny fitiavana tahaka ny zavatra izay afaka alaina. DH: "afaka ampitomboina"

#### amin'ny fahalalana sy amin'ny fahazavan-tsaina rehetra

Eto ny "fahazavan-tsaina" dia midika hoe momban an'Andriamanitra ka afaka atao mazava. DH: "rehefa mianatra sy mahatakatra be momba izay mahafaly an'Andriamanitra"

#### hanaiky

Izany dia midika hoe mandinika ireo zavatra ary dia mihazona ireo izay tsara. DH: "manandrana dia misafidy"

#### izay tsara dia tsara

"izay tena tian'Andriamanitra"

#### tso-po sy tsy misy tsiny

Ireo teny roa ireto dia mitovitovy dika ihany. Paoly dia nanambatra ireo mba hanasongadinana ny fitondran-tena madio. DH: "tena tsy manan-tsiny"

#### mba ho fenon'ny

Paoly dia mampitaha ireo mpino ho tahaka ny fitoeran-javatra ka afaka fenoina voankazo. DH: "Izany ihany koa dia hoe Jesosy Kristy mety ahatonga anareo hankatoa an'Andriamanitra bebe kokoa"

#### ho fenon'ny vokatry ny fahamarinana izay avy amin'i

Ny asa tsaran'ny mpino izay nolazain'Andriamanitra fa tsara dia mahafaly an'Andriamanitra tahaka ny voankazo maniry izay mamy rehefa hoanin'ireo izay mihinana azy. DH: "afaka mampifaly an'Andriamanitra na ny olona hafa amin'ny fomba fiainanareo ankehitriny raha namela ny helokareo Andriamanitra."

#### ho voninahitra sy fiderana an'Andriamanitra

Mety ho dikany 1) "avy eo ny olona hafa hahita ny fomba hanomezanao voninahitra an'Andriamanitra" na 2) "avy eo ny olona hidera sy hanome voninahitra an'Andriamanitra noho ireo zavatra tsara hitan'izy ireo ataonareo"

### Philippians 1:12

#### Fampahafantarana amin'ny ankapobeny

Paoly miteny fa zavatra roa no nitranga noho ny "fandrosoan'ny filazantsara": maro ireo olona ao anatin'ny any ivelan'ny lapa nahita hoe maninona izy no ao am-ponja, sy ny Kristiana sasany dia tsy matahotra intsony ny manambara ny vaovao mahafaly.

**Ary tiako**

Eto ny teny hoe "ary" dia manamarika fizarana vaovao an'ilay taratasy.

**ry rahalahy**

Eto dia milaza izany teny izany hoe ireo mpinamana Kristiana, na lahy na vavy, satria ny mpino rehetra an'i Kristy dia mpikambana ao amin'ny fianakaviana ara-panahy iray miaraka amin'Andriamanitra toy ny Rain'izy ireo any an-danitra.

**izay nitranga tamiko**

Paoly dia miresaka momba ny fotoanany tany amponja. DH: "ireo zavatra izay niaretako satria nalefa tao am-ponja aho noho ny fitoriako an'i Jesosy"

**niasa ho amin'ny fampandrosoana ny filazantsara tokoa**  
"nahatonga olona maro nihaino ny filazantsara"

**ny fatorako ao amin'i Kristy dia niharihary mazava**

Ny hoe ny "fatorako ao amin'i Kristy" dia milaza hoe nigadra noho i Kristy. Ny hoe "niharihary mazava" dia sarin-teny milaza hoe "lasa fantatra". DH: "Dia lasa fantatra fa migadra noho ny amin'i Kristy aho"

**ny fatorako ao amin'i Kristy dia niharihary mazava nanerana ireo mpiambin'ny lapa manontolo sy ireo olona hafa**

Izany dia afaka adika hoe: "ireo mpiambin'ny lapa sy olona hafa tao Roma dia nahafantatra fa izaho dia mifatotra noho i Kristy"

**ny fatorako ao amin'i Kristy**

Eto ny hoe "ao aminy " dia midika hoe "noho ny". DH: "ny fatorako noho i Kristy" na "ny fatorako satria nampianatra ny olona ny momba an'i Jesosy"

**ny fatorako**

Eto ny teny hoe "fatorako" dia milaza hoe any amponja. DH: "ny fanagadrana ahy"

**mpiambin'ny lapa**

Izany dia vondrona miaramila izay manampy ny fiarovana ny amperora Romana

**Philippians 1:15****Ny sasany aza dia mitory an'i Kristy**

"Ny olona sasany dia mitory ny vaovao mahafaly momban'i Kristy"

**amin'ny fialonana sy fifandirana tokoa**

"satria tsy tian'izy ireo ny olona hihaino ahy, ary izy ireo dia te hampisy korontana"

**ary ireo hafa kosa amin'ny sitrapo tsara**

"Fa ny olona sasany manao izany satria izy ireo dia tsara fanahy sy tia manampy"

**Ireto farany**

"Ireo izay mitory an'i Kristy amin'ny sitrapo tsara"

**fa izaho dia napetraka eto ho fiarovana ny filazantsara**  
Ny mety ho dikany 1) "Andriamanitra nifidy ahy mba hiaro ny filazantsara" 2) "Izaho dia ato amponja satria niaro ny filazantsara."

**ho fiarovana ny filazantsara**

"mba hampianatra ny olona rehetra fa ny hafatr'i Jesosy dia marina"

**Fa iretsy voalohany**

"ireo hafa" na "fa ireo izay mitory an'i Kristy amin'ny fialonana sy fifandirana"

**raha mbola ao amin'ny fifatorako aho**

Eto ny teny hoe "fifatorako" dia midika hoe fanagadrana DH: "raha mbola nigadra iny aho" na "raha mbola tany am-pigadrana"

**Philippians 1:18****Inona ary?**

Nampiasa izany fanontaniana izany Paoly mba hilazany hoe ahoana ny zavatra tsapany tamin'ny nanoratany izany. Ny mety ho dikany 1) "tsy maninona izany" na 2) ny teny hoe "ny tokony eritreretiko momba izany" dia fantatra ho ampahany amin'ny fanontaniana. DH: "inona ary no tokony eritreretiko momba izany?" na "Izany no eritreretiko momba izany"

**Amin'ny fomba rehetra, na amin'ny fihatsaram-belatsihy na amin'ny fahamarinana, i Kristy no toriana**

"Raha mbola mitory ny amin'i Jesosy ny olona, dia tsy maninona na ataon'izy ireo amin'ny antony tsara na ratsy aza izany"

**ary mifaly ny amin'izany aho**

"Izaho dia faly satria ny olona dia mitory ny momban'i Jesosy"

**ho faly aho**

"hankalaza aho"

**izany dia hifara amin'ny fanafahana ahy**

"satria nitory an'i Kristy aho, ka Andriamanitra hanavotra ahy"

**amin'ny fanafahana ahy**

Ny mety ho dikan'io fehezanteny io dia hoe 1) Paoly dia maneho fa hisy hamonjy amin'io sedra ratsy io izy, na 2) Paoly dia maneho fa hivoaka ny fonja izy.

**amin'ny alalan'ireo vavakareo sy ny fanampian'ny****Fanahin'i Jesosy Kristy.**

"satria ianareo dia mivavaka ary ny Fanahin'i Jesosy Kristy manampy ahy"

**Fanahin'i Jesosy Kristy**

Fanahy Masina

**Philippians 1:20**

**Izany dia araka ny fiandrasako fatratra sy ny antoka**  
Ny teny hoe "fiandrasako fatratra" sy "antoka" dia mitovitovy dika eto. Paoly dia mampiasa ireo teny ireo miaraka mba hanasongadinana ny hamafin'ny fiandrasany.

**ary mbola amin'ny fahasahiana rehetra ihany, ankehitriny tahaka ny hatrizay, dia hisandratra ato amin'ny tenako i Kristy**  
DH: "fa mino sy manantena miaraka amin'ny fahasahiana aho, ankehitriny tahaka ny hatrizay, fa hisandratra ato amin'ny tenako i Kristy"

**fahasahiana rehetra ihany, ankehitriny tahaka ny hatrizay**  
"Ary izaho dia tena ho sahy, toy ny efa nasahiko foana hatrizay"

**dia hisandratra ato amin'ny tenako i Kristy**  
Ny hoe "tenako" dia milaza izay ataon'i Paoly amin'ny vatany. Mety ho dikany 1) "Hanome voninahitra an'i Kristy amin'izay ataoko aho" na 2) "ny olona dia hidera an'i Kristy noho izay ataoko"

**na amin'ny fiainana na amin'ny fahafatesana**  
"raha hiaina na raha ho faty"

**Ho ahy ny hoe miaina dia Kristy ary ny hoe maty dia tombony.**  
"satria raha handeha hiaina aho, dia hiaina mba hahafaly an'i Jesosy, ary raha maty aho, dia ho tsara kokoa aza.

**Philippians 1:22**

**Fa raha miaina amin'ny nofo aho**  
Ny teny hoe "nofo" eto dia milaza hoe ny vatana, ary ny "miaina amin'ny nofo" dia midika hoe velona. DH: "Fa raha mijanona velona ato amin'ny vatako aho" na "Fa raha manohy miaina aho"

**midika asa mahavokatra ho ahy izany**  
Eto ny "mahavokatra" dia milaza ny vokatra tsara amin'ny asan'i Paoly. DH: "midika izany fa afaka miasa aho ary ny asako dia hanome vokatra tsara" na "avy eo dia hanana fahafahana maro aho amin'ny fampaherezana ny olona hino an'i Kristy"

**Fa voatery mafy eo anelanelan'izy roa aho**  
Paoly dia miresaka ny fasahiranany tamin'ny fifidianany ny ho velona sa ny ho faty tahaka ny hoe zavatra roa mavesatra be, tahaka ny vato na vatan-kazo, izay miaraka misintona azy amin'ny andaniny sy ny ankilany. DH: "Misy misintona aho. Tsy aiko hoe inona no tokony safidiko ny ho velona sa ny ho faty"

**Ny faniriako dia ny handeha ary hiaraka amin'i Kristy**  
Paoly eto dia milaza fa tsy matahotra ny ho faty. DH: "Izaho dia te-ho faty satria izaho dia handeha mba hiaraka amin'i Kristy"

**Philippians 1:25**

**Resy lahatra ny amin'izany**  
"Satria resy lahatra aho fa tsara kokoa ho anao raha velona"

**fantatro fa hitoetra**  
"fantatro fa mbola hiaina" na "fantatro fa hiaina hatrany aho"

**Mba ho ao amiko**  
"mba noho izaho" na "mba noho izay nataoko"

**fa mijoro mafy amin'ny fanahy iray ianareo, amin'ny saina iray miara-miezaka ho an'ny finoana ny filazantsara**  
Ny hevitra ny fehezanteny roa eto dia mitovy ihany ary manasongadina ny lanjan'ny firaisan-kina.

**amin'ny saina iray miara-miezaka**  
Ny mifanaiky amin'izy samy izy dia midika hoe miteny tahaka ny hoe saina iray ihany. DH: "mifanaiky sy miara-miezaka"

**miara-miezaka**  
"miaraka miasa mafy"

**ho an'ny finoana ny filazantsara**  
Mety ho dikany 1) "manaparitaka ny finoana izay mifototra amin'ny filazantsara" na 2) "Mino sy miaina arak'izay nampianarin'ny filazantsara antsika"

**Philippians 1:28**

**Ary aza mety ampitahorin'ireo izay fahavalonareo**  
Ity dia didy ho an'ireo mpino Filipiana.

**Mariky ny fahapotehan'izy ireo izany, fa mariky ny famonjenareo kosa \_ ary izany dia avy amin'Andriamanitra.**  
Ny fahasahinareo dia hampiseho azy ireo fa Andriamanitra dia hamotika azy ireo. Izany koa dia mampiseho antsika ihany koa fa Andriamanitra hanavotra antsika"

**fa ianareo dia manana ady mitovy amin'izay hitanareo tamiko, ary izay henonao amiko ankehitriny.**  
"Izany no mahatonga anareo mijaly tahaka ny nahitanareo ahy nijaly, ary renareo fa mbola mijaly aho"

## Chapter 2

<sup>1</sup> Raha misy fampaherezana ao amin'i Kristy, raha misy fampiononana avy amin'ny fitiavany, raha misy firaisana ao amin'ny Fanahy, raha misy famindrampo lehibe sy fiantrana, <sup>2</sup> dia ataovy feno ny fifaliako amin'ny fisainana tahaka izany, amin'ny fananana fitiavana mitovy, amin'ny firaisana am-panahy, ary amin'ny fananana tanjona mitovy. <sup>3</sup> Aza manao na inona na inona amin'ny fitiavan-tena na fanandratan-tena foana. Fa amin'ny fanetren-tena kosa dia mihevera ny hafa mihoatra ny tenanareo. <sup>4</sup> Tokony tsy hitady izay mahasoana ny tenanareo ihany ny tsirairay aminareo, fa izay mahasoana ny hafa ihany koa. <sup>5</sup> Mihevera tahaka ny fisainana izay tao amin'i Kristy Jesosy ihany koa. <sup>6</sup> Efa nisy araka ny endrik'Andriamanitra Izy, fa tsy nihevitra izany fitoviany amin'Andriamanitra izany ho zavatra hifikirana Izy. <sup>7</sup> Ny mifanohitra amin'izany, nofoanany ny tenany. Naka ny endriky ny mpanompo Izy. Ary niseho ho tahaka ny olombelona Izy. Ary hita nitovy tamin'olombelona Izy. <sup>8</sup> Nanetry tena Izy ary tonga mpankatoa hatramin'ny fahafatesana, dia ilay fahafatesan'ny hazofjaliana! <sup>9</sup> Noho izany dia nasandratr'Andriamanitra avo dia avo ihany koa Izy. Nomeny ilay Anarana izay ambonin'ny anarana rehetra Izy. <sup>10</sup> Nataony izany mba ho amin'ny Anaran'i Jesosy no handohalihan'ny lohalika rehetra, ny lohalik'ireo izay any an-danitra sy ety an-tany ary any ambanin'ny tany. <sup>11</sup> Nataony izany haneken'ny lela rehetra fa i Jesosy Kristy no Tompo, ho voninahit'Andriamanitra Ray. <sup>12</sup> Noho izany, ry malalako, tahaka ny ankatoavanareo hatrany, tsy eo amin'ny fanatrehako ihany fa mihoatra lavitra aza ankehitriny rehefa tsy eo aho, dia aseho amin'ny tahotra sy hovitra ny famonjena anareo. <sup>13</sup> Satria Andriamanitra no miasa ao aminareo mba ho vonon-kanao no sady hiasa ho an'ny fifaliany ianareo. <sup>14</sup> Ataovy tsy am-pitarainana na fiadian-kevitra ny zavatra rehetra. <sup>15</sup> Manaova toy izany mba ho tonga zanak'Andriamanitra tsy misy tsiny sady marina, tsy misy kilema ianareo. Miasa toy izany mba hamirapiratanareo tahaka ny fahazavana eo amin'izao tontolo izao, eo afovoan'ny taranaka meloka sady maditra. <sup>16</sup> Mifikira mafy amin'ilay Tenin'ny fiainana mba hananako antony hireharehana amin'ny andron'i Kristy. Fa amin'izany dia ho fantatro fa tsy very maina ny nihazakazahako ary tsy very maina ny niasako. <sup>17</sup> Fa na dia ahidina ho fanatitra eo amin'ny sorona sy fanompom-pinoana aza aho, dia mifaly aho, ary miara-mifaly aminareo rehetra aho. <sup>18</sup> Ary tahaka izany koa no hifalianareo, ary miara-mifaly amiko ianareo. <sup>19</sup> Fa manantena ao amin'i Tompo Jesosy aho fa handefa an'i Timoty any aminareo faingana, mba hahery ihany koa aho rehefa fantatro ny zavatra momba anareo. <sup>20</sup> Fa tsy manana olona hafa mitovy toe-tsaina aminy aho, izay tena manahy ny aminareo. <sup>21</sup> Fa izy rehetra dia mitady ny tombon-tsoany, fa tsy ny zavatr'i Jesosy Kristy. <sup>22</sup> Fa fantatrareo ny fahamendrehany, satria tahaka ny zaza manompo ny rainy, no nanompoany niaraka tamiko tao amin'ny filazantsara. <sup>23</sup> Koa manantena ny handefa azy aho raha vao hitako hoe manao ahoana ny fandehan-javatra aty amiko. <sup>24</sup> Fa matoky ny Tompo aho fa ho avy any faingana koa ny tenako. <sup>25</sup> Fa mieritreritra aho fa ilaina ihany koa ny mampiverina an'i Epafrodito any aminareo. Ralahiko izy sy mpiara-miasa no mpiara-miady, sady mpitondra hafatreo izy no mpanompo amin'izay ilaiko. <sup>26</sup> Fa trapahoriana mafy izy, ary manina ny hiaraka taminareo rehetra izy, satria renareo fa narary izy. <sup>27</sup> Fa tena narary izy ka efa saika maty. Fa namindra fo taminy Andriamanitra, ary tsy taminy irery, fa tamiko koa, mba tsy hananako alahelo ambonin'ny alahelo. <sup>28</sup> Koa dia amim-paharisihana lehibe rehetra no handefasako azy, ka rehefa hahita azy indray ianareo dia mba hifaly ka dia ho afaka kokoa amin'ny fanahiako aho. <sup>29</sup> Raiso ao amin'ny Tompo Epafrodito miaraka amin'ny fifaliana rehetra. Hajao ny olona tahaka azy. <sup>30</sup> Fa ho an'ny asan'i Kristy no nanakaikazany ny fahafatesana. Fa nanao vy verin'ny ainy izy hanompoana ahy mba hanatanterahany izay tsy afaka nataonareo tamin'ny fanompoana tamiko.

### Philippians 2:1

#### Fampifandraisana ny foto-kevitra

Paoly dia manoro ireo mpino fa tokony manana firaisan-kina sy fanetren-tena ary mampahatsiahy azy ireo ny ohatra nataon'i Kristy.

**Raha misy fampaherezana ao amin'i Kristy**  
"raha nampahery anareo i Kristy"

**raha misy fampiononana avy amin'ny fitiavany**  
"raha toa ka nanome fampiononana ho anareo ny fitiavany"

**raha misy firaisana ao amin'ny Fanahy**  
"raha toa ianareo manana firaisana amin'ny Fanahy"

**raha misy famindram-po lehibe sy fiantrana**  
"raha toa ianareo ka nahatsapa ny asan'ny famindram-po sy fiantran'Andriamanitra"

**ataovy feno ny fifaliako**

Paoly dia miresaka ny fifaliana ho tahaka ny hoe rano mameno siny. DH: "mahatonga ahy hifaly be"

**Philippians 2:3****Aza manao na inona na inona amin'ny fitiavan-tena na fanandratan-tena foana**

"Aza manompo ny tenanareo na mieritreritra ny tenanareo ho tsara noho ny hafa"

**Tokony tsy hitady izay mahasoana ny tenanareo ihany ny tsirairay aminareo, fa izay mahasoana ny hafa ihany koa**  
"Aza dia izay ilainareo ihany no tandremena fa izay ilain'ny hafa koa"

**Philippians 2:5****Mihevera tahaka ny fisainana izay tao amin'i Kristy Jesosy ihany koa**

"Manana toe-tsaina mitovy amin'i Kristy Jesosy" na "eritrereto ireo zavatra toy ny nataon'i Jesosy"

**fa tsy nihevitra izany fitoviany amin'Andriamanitra izany ho zavatra hifikirana Izy**

Ny dikan-teny hafa dia milaza hoe: "nandritry ny fotoanan'i Kristy teto an-tany, dia tsy nitsahatra ny ho Andriamanitra Izy, fa kosa, najanony ny asa amin'ny maha Andriamanitra.

**nofoanany ny tenany**

Eto dia milaza izany fa Kristy dia tsy nety nampiseho ny maha Izy Azy tamin'ny tsy fanekenany anaovany asa amin'ny heriny avy any an-danitra nandritry ny fampianarany teto an-tany.

**Ary hita nitovy tamin'olombelona Izy. Nanetry tena Izy**

Ny teny hoe "Ary hita nitovy" dia fomba fiteny ny hoe "lasa ..." . DH: "Lasa olombelona, Izy dia nanetry tena"

**tonga mpankatoa hatramin'ny fahafatesana**

Mety manondro toerana: "Kristy nandeha tamin'ny lalana rehetra ho any amin'ny fahafatesana" na manondro fotoana: "Kristy dia nankatoa na dia hatramin'ny fotoana nahafatesana aza"

**dia ilay fahafatesan'ny hazo fijaliana**

"dia ilay fahafatesana eo amin'ny hazofijaliana"

**Philippians 2:9****ilay Anarana izay ambonin'ny anarana rehetra**

Eto ny "Anarana" dia maneho ny laharana na voninahitra. DH: "ny laharana izay ambonin'ny hafa" na "ny voninahitra izay ambonin'ny hafa"

**ambonin'ny anarana rehetra**

Ilay Anarana izay manan-danja bebe kokoa ka mendrika ny ho deraina noho ny anarana hafa.

**amin'ny Anaran'i Jesosy**

Mety ho dikany 1) "rehefa mahare ny anaran'i Jesosy ny olona rehetra" na 2) "ho voninahitr'i Jesosy"

**handohalihan'ny lohalika rehetra**

Eto ny "lohalika" dia maneho ny olona rehetra, ny mandohalika dia fomba ilazana ny hoe mankalaza. DH: "ny olona rehetra dia hankalaza an'Andriamanitra"

**any ambanin'ny tany**

Mety ho dikany 1) Ilay toerana izay alehan'ny olona rehefa maty na 2) Ilay toerana misy ny demonia

**ny lela rehetra**

Eto ny "lela" dia manondro ny olona rehetra. DH: "ny olona rehetra" na "ny olombelona rehetra"

**ho voninahitr'Andriamanitra Ray.**

Eto ny hoe "ho" dia manambara vokatra: "miaraka amin'ny vokatra hoe hidera an'Andriamanitra Ray izy ireo"

**Philippians 2:12****Fampifandraisana ny foto-kevitra**

Paoly dia mankahery ireo mpino Filipiana ary dia mampiseho azy ireo hoe ahoana ny miaina ny fiainana Kristiana talohan'ny sasany sy mampahatsiahy azy ireo ny nataony.

**ry malalako**

"ry namana mpino malala"

**eo amin'ny fanatrehako**

"rehefa miaraka aminareo eo aho"

**tsy eo aho**

"rehefa tsy miaraka aminareo eo aho"

**asehoy ... ny famonjena anareo**

Ny hoe "asehoy ny famonjena anareo" dia milaza hoe "manohy mankatoa an'Andriamanitra"

**amin'ny tahotra sy hovitra**

Ny tahotra sy hovitra dia mitovy hevitra ihany. Paoly dia mampiasa izany mba hanasongadinana ny fanajana eo anatrehan'Andriamanitra. DH: "mangovitry ny tahotra" na "am-panajana tanteraka"

**vonon-kanao no sady hiasa**

"Miasa Andriamanitra mba haniry hankatoa Azy ianareo ary avy eo mba hakantoa Azy ianareo"

**Philippians 2:14****tsy misy tsiny sady marina**

DH: "tena tsy manan-tsiny"

**zanak'Andriamanitra ... tsy misy kilema**  
 "zanak'Andriamanitra tsy misy kilema" na  
 "zanak'Andriamanitra tonga lafatra"

**hamirapiratanareo tahaka ny fahazavana**  
 Eto Paoly dia miresaka an'ireo mpino ho tahaka ny  
 fahazavana izay manazava ny haizina, manampy  
 ireo hafa mba hahita fomba hanomezam-  
 boninahitra an'Andriamanitra"

**eo amin'izao tontolo izao**  
 Ny teny hoe "izao tontolo izao" dia ireo soatoavina  
 sy fitondran-tena izay tsy manome voninahitra  
 an'Andriamanitra.

**meloka sady maditra**  
 Ireo teny roa ireo dia mitovy dika ihany. Paoly  
 nampiasa ireo teny roa ireo mba hanasongadinana  
 fa ratsy fanahy ny taranaka. DH: "Tena ratsy  
 fanahy"

**Mifikira mafy amin'ilay Tenin'ny fiainana**  
 Paoly dia miteny toy ny hoe ny Tenin'Andriamanitra  
 dia tahaka ny zavatra azo kasion-tanana.

**hireharehàna**  
 "mifaly" na "faly"

**amin'ny andron'i Kristy**  
 Izany dia maneho ny andro izay hiverenan'i Jesosy  
 ka hananganany ny fanjakany ka hanapaka ny tany.  
 DH: "rehefa miverina i Kristy"

**tsy very maina ny nihazakazahako ary tsy very maina ny niasàko**  
 Ny hoe "very maina ny nihazakazahako" sy ny "  
 very maina ny niasàko" dia mitovy dika ihany. Paoly  
 nampiasa ireo teny roa ireo mba hanasongadinana  
 ny hoe niasa mafy izy mba hanampiany ireo olona  
 hino an'i Kristy. DH: "Tsy niasa mafy tamin'ny tsy  
 antony aho"

**nihazakazahako**  
 Ny Soratra Masina dia milaza indraindray hoe ny  
 "fandehanana" dia midika ho fiainana. Ny  
 mihazakazaka dia miaina mafy ny fiainana

## Philippians 2:17

**Fa na dia ahidina ho fanatitra eo amin'ny sorona sy fanompom-pinoana aza aho, dia mifaly aho, ary miaramifaly aminareo rehetra aho**  
 Paoly dia miresaka momba ny fahafatesany ho  
 tahaka ny biby izay atao sorona ka nandrarahana  
 divay na menaka oliva. Paoly dia manambara fa te-  
 ho faty am-pifaliana ho an'i Filipiana raha izany no  
 maha tonga azy ireo ankasitrahana'Andriamanitra  
 kokoa. DH: "Fa, na dia tapa-kevitra ny hamono ahy  
 ary ny Romana, izaho dia hifaly be raha ny  
 fahafatesako no mahatonga ny finoanareo sy ny  
 fankatoavanareo ankasitrahana'Andriamanitra  
 kokoa"

**izany koa no hifalianareo, ary miara-mifaly amiko ianareo.**  
 Izany fomba fiteny roa miaraka izany dia milaza  
 hafaliana be. DH: "Izaho dia mila anareo faly be  
 miaraka amiko"

## Philippians 2:19

**Fampifandraisana ny foto-kevitra**  
 Paoly dia miteny an'ireo mpino Filipiana momba ny  
 fikasany handefa an'i Timoty atsy ho atsy.

**Fa manantena ao amin'i Tompo Jesosy aho**  
 "Fa, raha ny Tompo Jesosy no vonona, dia  
 manantena aho"

**Fa tsy manana olona hafa mitovy toe-tsaina aminy aho**  
 "Tsy misy olona hafa eto tia mihoatra anareo noho  
 izy"

**Fa izy rehetra**  
 Ny "izy rehetra" dia vondron'olona izay tsy  
 atokisan'i Paoly halefa any Filipi. Paoly dia maneho  
 ny tsy fifaliany amin'ireo vondron'olona ireo, izay  
 tokony afaka mandeha, fa Paoly dia tsy natoky azy  
 ireo ny amin'ny fanantaterahana io asa io.

## Philippians 2:22

**tahaka ny zaza manompo ny rainy, no nanompoany niaraka tamiko**  
 Paoly dia miresaka an'i Timoty, izay nanompo an'i  
 Jesosy niaraka tamin'i Paoly. Paoly dia manamafy ny  
 fifandraisan'ny ray sy zanaka izay azony niaraka  
 tamin'i Timoty tamin'ny fanompoana an'i Kristy.

**tao amin'ny filazantsara**  
 Eto ny "filazantsara" dia midika hoe asa izay ilazana  
 amin'ny olona ny momba an'i Jesosy. DH: "amin'ny  
 fitenenana ny olona momba ny filazantsara"

**matoky ny Tompo aho fa ho avy any faingana koa ny tenako.**  
 "Mahatoky aho, raha sitrapon'ny Tompo, fa ho avy  
 faingana koa aho"

## Philippians 2:25

**Epafrodito**  
 Izany dia anaran'ilay olona izay nalefan'ny  
 fiangonana Filipiana hikarakara an'i Paoly tany am-  
 ponja.

**mpira-miasa no mpiara-miady**  
 Eto Paoly dia miresaka an'i Epafrodito tahaka ny  
 hoe miaramila izy. Ny tiany lazaina dia hoe  
 Epafrodito dia efa nampiofanina sy nanokan-tena  
 hanompo an'Andriamanitra, na toy inona  
 hamafin'ny fijaliana izay ho zakainy. DH: "namana  
 mpino izay miasa sy mitolona miaraka aminay"

**mpitondra hafatrareo izy no mpanompo amin'izay ilaiko**  
"izay mitondra ny hafatrareo aty amiko ary  
manampy ahy rehefa ao anatin'ny tsy fahampiana"

**tra-pahoriana mafy izy, ary manina ny hiaraka taminareo rehetra izy**

"izy dia tena nanahy sy nitady ny mba hiaraka  
amintsika rehetra"

**alahelo ambonin'ny alahelo**

DH: "ny alahelo tamin'ny fisarahana taminy niampy  
ny alahelo izay azoko tamin'izaho tao am-ponja"

### **Philippians 2:28**

**ho afaka kokoa amin'ny fanahiako aho**

"Ho lasa tsy dia manahy aho" na "Tsy dia manahy  
be loatra noho ny teo aloha aho"

**raiso i Epafrodito**

"Raiso amim-pifaliana i Epafrodito"

**ao amin'ny Tompo Epafrodito miaraka amin'ny fifaliana rehetra**

"Amin'ny maha namana mpino ao amin'ny Tompo  
amin'ny fifaliana rehetra" na "miaraka amin'ny  
hafaliana lehibe izay ananantsika satria ny Tompo  
Jesosy dia tia antsika"

**no nanakaikazany ny fahafatesana**

Paoly dia miresaka ny fahafatesana tahaka ny hoe  
toerana afaka andehanana any.

**hanatanterahany izay tsy afaka nataonareo tamin'ny fanompoana tamiko.**

Paoly dia miresaka ny zavatra ilainy tahaka ny hoe  
fitahirinzan-javatra izay ho fenoin'i Epafrodito  
zavatra tsara ho an'i Paoly

## Chapter 3

<sup>1</sup> Farany, ry rahalahy, mifalia ao amin'ny Tompo. Tsy manahirana ahy ny mamerina manoratra ireny zavatra ireny ho anareo. Ire ny zavatra ireny dia hiaro anareo. <sup>2</sup> Mitandrema amin'ireo amboa. Mitandrema amin'ireo mpanao ratsy. Mitandrema amin'ireo fanapahana rantsam-batana. <sup>3</sup> Fa isika no voafora. Ary Isika no manompo amin'ny Fanahin'Andriamanitra. Ary isika no mirehareha ao amin'i Kristy Jesosy, ary tsy mitoky amin'ny nofo. <sup>4</sup> Na izany aza, izaho tenako dia afaka mitoky amin'ny nofo. Raha misy olona mihevitra fa izy dia manana fahatokisana amin'ny nofo, afaka manao mihoatra noho izany aho. <sup>5</sup> Noforaina tamin'ny andro fahavalo aho, teraka tao amin'ny vahoakan'Isiraely, tao amin'ny fokon'ny Benjamina, Hebreo tao amin'ireo Hebreo aho; araky ny lalàna, dia Fariseo aho. <sup>6</sup> Tamin'ny zotom-po, dia nananjika ny fiangonana aho; Raha ny amin'ny fahamarinana ambanin'ny lalàna, dia tsy nanan-tsiny aho. <sup>7</sup> Fa na inona na inona tombony ho ahy, dia noraisiko ho toy ny fatiantoka ireny nohon'ny amin'i Kristy. <sup>8</sup> Raha ny tena izy, nisaiko ho faty antoka avokoa ireo zavatra rehetra nohon'ny halehiben'ny fahalalana an'i Kristy Jesosy Tompoko. Noho Izy dia nariako ny zavatra rehetra. Heveriko ho fako ireny mba hahazoako an'i Kristy <sup>9</sup> ary ho hita ao Aminy aho. Tsy manana ny fahamarinana ho an'ny tenako avy amin'ny lalàna aho. Fa kosa, manana ny fahamarinana izay tamin'ny alalan'ny finoana an'i Kristy aho, fahamarinana avy amin'ny Andriamanitra izay mifototra amin'ny finoana. <sup>10</sup> Koa ankehitriny dia te hahafantatra Azy sy ny herin'ny fitsanganany tamin'ny maty ary ny fiombonana amin'ireo fijaliany aho. Te hiova amin'ny alalan'i Kristy aho mba hanahaka ny fahafatesany, <sup>11</sup> mba hahafahako mahatsapa ny fitsanganana amin'ny maty. <sup>12</sup> Tsy marina fa efa nandray ireo zavatra ireo sahady aho, na koa hoe tonga tanteraka aho. Fa miezaka aho mba handrombahako ilay nandrombahan'i Kristy Jesosy ahy. <sup>13</sup> Ry rahalahy, tsy mieritreritra aho fa ny tenako dia efa nandrombaka izany. Fa misy zavatra iray: Adinoiko izay any aoriana ary miezaka ho an'izay eo aloha aho. <sup>14</sup> Miezaka manatratra ny tanjona aho mba hahazo ny lokan'ny antso avy any ambony avy amin'Andriamanitra ao amin'i Kristy jesosy. <sup>15</sup> Isika rehetra izay matotra, aoka isika hieritreritra tahaka izany; ary raha misy eritreritrareo hafa momba zavatra rehetra, dia ho asehon'Andriamanitra aminareo ihany koa izany. <sup>16</sup> Kanefa, na inona na inona efa tratrantsika, aoka isika hifikitra amin'izany. <sup>17</sup> Aoka ho mpaka tahaka ahy, ianareo ry rahalahy. Diniho akaiky ireo izay mandeha araka ny ohatra izay hitanareo ao aminay. <sup>18</sup> Maro ireo mandeha \_ ireo izay efa nolazaiko anareo matetika, ary ankehitriny aho milaza aminareo amin-dranomaso \_ tahaka ny fahavalon'ny hazofijalian'i Kristy. <sup>19</sup> Fandringanana no fiafaran'izy ireo. Fa ny kibony no andriamaniny, ary ny fireharehan'izy ireo dia ao amin'ny fahamenarany. Mieritreritra ny zavatr'izao tontolo izao izy ireo. <sup>20</sup> Fa any an-danitra ny fanjakantsika, izay hiandrasantsika Mpamonjy ihany koa, dia ny Tompo Jesosy kristy. <sup>21</sup> Izy dia hanova ny vatanantsika izay malemy mba ho vatana manahaka ny vatany feno voninahitra, izay natao tamin'ny herin'ny fahefany mba hampanaiky ny zavatra rehetra amin'ny tenany.

### Philippians 3:1

#### Fampifandraisana ny foto-kevitra

Mba hampitandremana ireo namana mpino ny amin'ireo Jiosy izay miezaka ny ampanaraka azy ireo ny lalàna taloha, Paoly dia nanome ny fijoroany vavolombelona momban'ny fanenjehany ny mpino.

#### Farany, ry rahalahy

"Miresaka zavatra hafa, ry rahalahiko" na "amin'ny raharaha hafa, ry rahalahiko"

#### ry rahalahy

Eto dia milaza izany teny izany hoe ireo mpinamana Kristiana, na lahy na vavy, satria ny mpino rehetra an'i Kristy dia mpikambana ao amin'ny fianakaviana ara-panahy iray miaraka amin'Andriamanitra toy ny Rain'izy ireo any an-danitra.

#### mifalia ao amin'ny Tompo

"mifalia noho ireo rehetra izay nataon'ny Tompo"

#### Tsy manahirana manelingelina

#### Ireny zavatra ireny dia hiaro anareo

Ny fampianaran'i Paoly no lazaina fa "ireny zavatra ireny eto". Fa afaka adika hoe: "satria izany fampianarana izany dia hiaro anareo amin'ireo izay mampianatra ny tsy marina"

#### ireo amboa ... mpanao ratsy ... fanapahana rantsam-batana

Ireo dia fomba telo ahafahana mamaritra ny vondrona mitovin'ny mpampianatra sandoka. Paoly dia nampiasa fomba fiteny mahery entina hampitana ny fahatsapany mahakasika ireo Jiosy Kristiana mpampianatra.

#### amboa

Ny "amboa" dia nampiasain'ireo Jiosy ilazana ireo olona tsy Jiosy. Izay nataon'izy ireo hoe tsy madio. Paoly dia milaza ireo mpampianatra sandoka ho tahaka ny amboa, mba haniratsirana azy ireo.

**fanapahana rantsam-batana**

Eto Paoly dia manao filaza-masaka momba ny famorana mba hanakianana ireo mpampianatra sandoka. Ny mpampianatra sandoka dia miteny hoe Andriamanitra dia tsy manavotra ny olona tsy voafora, izay tsy nanapaka ny lohan-tsitsiny. Izany fanao izany dia notakiana tamin'ireo lehilahy Israelita rehetra tamin'ny alalan'ny lalàn'i Mosesy.

**Fa isika**

Paoly dia mampiasa ny "isika" eto entina manondro ny tenany ary ireo mpino marina rehetra ao amin'i Kristy, anisan'izany ireo mpino Filipiana.

**no voafora**

Paoly eto dia miresaka ireo mpino ao amin'i Kristy izay tsy voafora ara-batana fa kosa voafora arapanahy, izay midika hoe nandray ny Fanahy Masina tamin'ny alalan'ny finoana. "Tena olon'Andriamanitra"

**ary tsy mitoky amin'ny nofo**

"Aza matoky fa ny fanapahana ny rantsam-batantsika ihany no hampifaly an'Andriamanitra"

**Philippians 3:4****Na izany aza**

"nefa" na "na izany aza"

**izaho tenako dia afaka mitoky amin'ny nofo. Raha misy olona mihevitra fa izy dia manana fahatokisana amin'ny nofo, afaka manao mihoatra noho izany aho**

Paoly dia miteny fa raha azo atao ny fanavotan'Andriamanitra ny olona mifototra amin'ireo izay nataon'izy ireo, dia azo antoka fa navotan'Andriamanitra izy. DH: "Tsy misy afaka manao ny ampy mba hahafaly an'Andriamanitra, fa raha misy olona mahavita manao ny ampy mba hampifaliana an'Andriamanitra, izaho dia afaka manao zavatra tsara sy mampifaly an'Andriamanitra mihoatra izany olona izany"

**izaho tenako**

Paoly dia mampiasa izany fomba fiteny izany mba hanasongadinana ny "izaho mihitsy"

**Noforaina aho**

DH: "ny mpisorona no namora ahy"

**andro fahavalo**

"fito andro taorian'ny nahaterahako"

**Hebreo tao amin'ireo Hebreo**

Mety ho dikany 1) "Zanaka Hebreo miaraka amin'ny ray aman-dreny Hebreo" na 2) "Hebreo madio indrindra"

**araky ny lalàna, dia Fariseo**

Ny hany fomba ahafahan'ny Jiosy iray ho lasa Fariseo dia tsy maintsy haterakin'ny Ray Fariseo izy. Fa izany dia nametraka adidy ilay olona ny hiaina toy ny Fariseo, miaraka amin'ny fanoloran-

tena manokana amin'ny lalàn'i Mosesy. "tahaka ny Fariseo, izaho dia tena nanolo-tena ho an'ny lalàna.

**Philippians 3:6****Tamin'ny zotom-po, dia nanenjika ny fiangonana aho**

Paoly dia milaza fa dia tena mazoto mihintsy izy nampijaly ireo mpanara-dia an'i Kristy. "Izaho dia tena nazoto nampijaly ireo mpino Kristiana"

**Raha ny amin'ny fahamarinana ambanin'ny lalàna**

"Izaho dia nankatoa ny lalàna tanteraka"

**na inona na inona tombony ho ahy,**

Paoly eto dia miresaka ny dera azony tamin'ny maha-Fariseo mazoto azy. Izy dia miresaka ireo dera ireo toy ny hoe tombontsoan'ny mpandraharaha ny fahitany azy taloha. DH: "Zavatra izay nideran'ireo Jiosy hafa azy"

**noraisiko ho toy ny fatiantoka ireny**

Paoly dia miresaka izany fiderana izany tahaka ny hoe faty antoka fa tsy tombony. Raha amin'ny fomba fiteny hafa dia hoe: Paoly dia milaza fa ny zavadrehetra ataon'ny fiangonany dia tsy misy vidiny eo anatrehan'i Kristy

**Philippians 3:8****Raha ny tena izy**

"Tena marina"

**ankehitriny dia nisaiko**

Ny teny hoe: "ankehitriny" dia manamafy ny fiovani Paoly hatramin'ny nahatonga azy Fariseo ary tonga mpino an'i Kristy. DH: "ankehitriny dia efa nino an'i Kristy aho, dia mahatoky"

**nisaiko ho faty antoka avokoa**

Paoly dia milaza fa zava-poana ny matoky zavatra hafa ankoatra an'i Kristy. "Nataoko ho zava-poana ny zavatra rehetra"

**nohon'ny halehiben'ny fahalalana an'i Kristy Jesosy Tompoko**

"Satria ny mahafantatra an'i Kristy Jesosy Tompoko dia sarobidy kokoa"

**Noho Izy dia nariako ny zavatra rehetra**

"Noho Izy dia nafaiko ny zavatra rehetra"

**nariako**

"Nafaiko"

**Heveriko ho fako ireny mba hahazoako an'i Kristy**

Paoly dia miresaka ny zavatra izay mety hatokisan'ny olona ho tahaka ny hoe fandanim-poana izay ariana. Izy dia manasongadina ny hoe tena tsy misy dikany ireo. DH: "Mieritreritra azy ireo ho fako aho"

**mba hahazoako an'i Kristy**

"mba ahazoako an'i Kristy irery"

**ary ho hita ao Aminy**

DH: "ary dia ho tena tafaray amin'i Kristy"

**Tsy manana ny fahamarinana ho an'ny tenako avy amin'ny lalàna aho**

"izaho dia tsy miezakaka samirery ny hampifaly an'Andriamanitra amin'ny fankatoavana ny lalàna"

**ny herin'ny fitsanganany tamin'ny maty**

"ny heriny izay nanome antsika ny fiainana"

**ny fiombonana amin'ireo fijaliany**

"mijaly tahaka Azy nijaly, toy ny hoe nijaly tamin'izany zavatra izany teo amin'ny toerana sy tamin'ny fotoana nijaliany isika"

**Te hiova amin'ny alalan'i Kristy aho mba hanahaka ny fahafatesany**

Mety ho dikany 1) "Tian'i Paoly ny hanovan'i Kristy azy mba ahafahany maty tahaka ny nahafatesan'i Kristy" na 2) "tiany hoe ny faniriny hanota dia ho faty tahaka an'i Jesosy alohan'ny fitsanganany tamin'ny maty"

**hahafahako mahatsapa ny fitsanganana amin'ny maty**

DH: "Amin'izay, na inona na inona hanjo ahy ankehitriny, dia hiverina indray aho aorian'ny fahafatesako"

**Philippians 3:12****Fampifandraisana ny foto-kevitra**

Paoly dia mampirisika ireo mpino Filipiana mba hanaraka izay nataony noho ny lanitra sy ny vatana vaovao izay miandry ireo mpino. Izy dia miresaka momba ny fomba fiasany mafy araka izay azony atao mba ho tahaka an'i Kristy, mahafantatra fa Andriamanitra dia hamela azy hitoetra mandrakizay any an-danitra, tahaka ireny hoe mpiazakazaka izay manenjika ny tanjona farany

**mandray ireo zavatra ireo**

Ao anatin'izany ny hoe mahafantatra an'i Kristy, ny herin'ny fitsanganana amin'ny maty, mizara ao amin'ny fijalian'i Kristy, ary ho tafaray amin'i Kristy ao amin'ny fahafatesana sy ny fitsanganana amin'ny maty.

**na koa hoe tonga tanteraka aho**

"koa mbola tsy tonga lafatra aho" na "koa mbola tsy matotra aho"

**handrombahako**

"mety hahazo ireo zavatra ireo aho"

**ilay nandrombahan'i Kristy Jesosy ahy**

DH: "satria izany noho nahatonga an'i Jesosy nilaza ahy ho Azy"

**Ry rahalahy**

Eto dia milaza izany teny izany hoe ireo mpinamana Kristiana, na lahy na vavy, satria ny mpino rehetra an'i Kristy dia mpikambana ao amin'ny fianakaviana

ara-panahy iray miaraka amin'Andriamanitra toy ny Rain'izy ireo any an-danitra.

**tsy mieritreritra aho fa ny tenako dia efa nandrombaka izany**

"Ireo zavatra rehetra ireo dia ahy avokoa"

**Adinoiko izay any aoriana ary miezaka ho an'izay eo aloha aho**

Tahaka ny mpiazakazaka izay tsy mieritreritra izay efa vita fa ny eo aloha sisa no hifantohana. Paoly dia miresaka momba ny fanajanonana ny asa ara-panahiny an'ny fahamarinana sy ny fifantohany amin'ny hazakazaky ny fiainana izay efa napetrak'i Kristy teo alohany mba hotanterahiny.

**Miezaka manatratra ny tanjona aho mba hahazo ny lokan'ny antso avy any ambony avy amin'Andriamanitra ao amin'i Kristy Jesosy.**

Tahaka ny mpiazakazaka mandeha mialoha mba handreseny, Paoly dia mandeha mialoha mba hanompoana sy hiainana ao amin'ny fankatoavana an'i Kristy. DH: "Ataoko daholo izay vitako mba hitovizako amin'i Kristy, tahaka ny mpiazakazaka manenjika ny fahatongavana, ka mba ho Azy aho, ary Andriamanitra dia hiantso ahy ho any Aminy rehefa maty aho"

**ny antso avy any ambony**

Mety ho dikany dia hoe Paoly dia miresaka hoe velona mandrakizay miaraka amin'Andriamanitra tahaka ny hoe Andriamanitra dia niantso an'i Paoly hiakatra 1) ho any an-danitra tahaka ny nataon'i Jesosy 2) ny dingana mankeo amin'ny lapihazo izay handraisan'ny mpandresy ny loka, izany dia sarinteny maneho ny fihonana amin'Andriamanitra mivantana sy mandray ny fiainana mandrakizay.

**Philippians 3:15****Isika rehetra izay matotra, aoka isika hieritreritra tahaka izany**

Tian'i Paoly ireo namany mpino raha manana ny faniriana iray ihany izay notanisaina tao amin'ny 3:8. DH: "Izaho dia mampirisika antsika mpino rehetra izay mafy ara-pinoana mba hieritreritra tahaka izany"

**dia ho asehon'Andriamanitra aminareo ihany koa izany**  
"Andriamanitra dia hanazava izany aminao koa" na "Andriamanitra dia hanome toky fa fantatrao izany"

**na inona na inona efa tratrantsika, aoka isika hifikitra amin'izany**

"aleho isika rehetra hanohy hankatoa ilay fahamarinana iray izay noraisintsika ihany"

**Philippians 3:17****Aoka ho mpaka tahaka ahy**

"Ataovy izay ataoko" na "miaina toy ny niainako"

**rahalahy**

Eto dia milaza izany teny izany hoe ireo mpinamana Kristiana, na lahy na vavy, satria ny mpino rehetra

an'i Kristy dia mpikambana ao amin'ny fianakaviana ara-panahy iray miaraka amin'Andriamanitra toy ny Rain'izy ireo any an-danitra.

**ireo izay mandeha araka ny ohatra izay hitanareo ao aminay**

"Ireo izay efa miaina tahaka ny iainako" na "Ireo izay efa manao izay ataoko"

**Maro ireo mandeha ... tahaka ny fahavalon'ny hazo fijalian'i Kristy**

Ireo teny ireo no tena eritreretin'i Paoly momban'io andininy io.

**Maro ireo mandeha**

"Maro no miaina" na "Maro no mitantana ny fiainan'izy ireo"

**ireo izay efa nolazaiko anareo matetika, ary ankehitriny aho milaza aminareo amin-dranomaso**

Paoly dia manapaka ny eritreriny amin'ireo teny ireo izay mamaritra ny "maro"

**efa nolazaiko anareo matetika**

"Efa noteneniko anareo foana"

**milaza aminareo amin-dranomaso**

"milaza aminareo amin'ny alahelo lehibe aho"

**tahaka ny fahavalon'ny hazofijalian'i Kristy**

Eto "ny hazofijalian'i Kristy" dia manondro ny fijaliana sy fahafatesan'i Kristy. Ireo fahavalo dia ireo izay milaza fa mino an'i Jesosy nefa tsy vonona hijaly na ho faty toa an'i Jesosy. DH: "Amin'ny fomba izay mampiseho fa izy ireo dia manohitra an'i Jesosy, izay vonona ny hijaly sy ny ho faty teo amin'ny hazofijaliana"

**Fandringanana no fiafaran'izy ireo**

"Indray andro Andriamanitra dia handringana azy ireo"

**ny kibony no andriamaniny**

Eto ny "kibo" dia maneho ny fanirian'ny olona amin'ny fahafinaretana ara-nofy. Eto dia

manambara fa izy ireo dia mitady izany fahafinaretana izany mihoatra ny fankatoavana an'Andriamanitra. DH: "Izy ireo dia maniry sakafy sy ireo fahafinaretana ara-nofy mihoatra ny fanirian'izy ireo ny fankatoavana an'Andriamanitra"

**ny fireharehan'izy ireo dia ao amin'ny fahamenarany**

Eto ny "mahamenatra" dia midika hoe fihetsika izay tokony hahamenatra nefa tsy menatra. DH: "Mirehareha amin'ny zavatra tokony hahatonga azy ireo ho menatra izy ireo"

**Mieritreritra ny zavatr'izao tontolo izao izy ireo.**

Eto ny "izao tontolo izao" dia maneho ny zavatra rehetra izay manome fahafinaretana ara-nofy sy tsy manome haja an'Andriamanitra. DH: "Ny eritreritr'izy ireo dia ny hampifaly ny tenan'izy ireo ihany fa tsy ny hampifaly an'Andriamanitra"

**Philippians 3:20**

**Fampahafantarana amin'ny ankapobeny**

Amin'ny fampiasan'i Paoly ny hoe "antsika" sy "isika" eto, Paoly dia miresaka ny tenany sy ireo mpino ao Filipy.

**Fa any an-danitra ny fanjakantsika**

Mety ho dikany 1) "Isika dia mponin'ny lanitra" na 2) "ny tanindrazantsika dia ny lanitra" na 3) "ny tena tranontsika dia ny lanitra."

**Izy dia hanova ny vatantsika izay malemy**

"Izy hanova ny vatana malemintsika eto an-tany"

**mba ho vatana manahaka ny vatany feno voninahitra**

"ho vatana tahaka ny vatany feno voninahitra"

**vatany, izay natao tamin'ny herin'ny fahefany mba hampanaiky ny zavatra rehetra amin'ny tenany**

DH: "vatana. Izy dia hamadika ny vatantsika amin'ny alalan'ilay hery izay ampiasainy hifehezany ny zava-drehetra"

## Chapter 4

<sup>1</sup> Noho izany, ry rahalahy malalako izay mahamanina ahy, fifaliako sy satro-boninahitro, amin'izany dia mijoroa tsara ao amin'ny Tompo, ry namako malala. <sup>2</sup> Miangavy an'i Eodia aho, ary miangavy an'i Syntyke, miraisa saina ao amin'ny Tompo. <sup>3</sup> Ary, mangataka aminao ihany koa aho, ry namako mpiray zioga: Ampio ireo vehivavy ireo. Satria izy ireo dia niara-niasa tamiko tamin'ny fampielezana ny Filazantsara niaraka tamin'i Klementa sy ireo sisa namana mpiara-miasa amiko rehetra, izay efa ao amin'ny Bokin'ny Fiainana ny anaran'izy ireo. <sup>4</sup> Mifalia hatrany ao amin'ny Tompo. Hoy ihany aho, mifalia. <sup>5</sup> Avelao ho fantatry ny olona rehetra ny fahatsoram-ponareo. Efa akaiky ny Tompo. <sup>6</sup> Aza manahy na amin'inona na amin'inona. Fa kosa, amin'ny zava-drehetra amin'ny alalan'ny vavaka sy fangatahana, miaraka amin'ny fisaorana, avelao ny fangatahinareo ho fantatr'Andriamanitra. <sup>7</sup> Ary ny fiadanana'Andriamanitra, izay mihoatra ny fahalalàna rehetra, hiaro ny fonareo sy ny fisainanareo rehetra ao amin'i Kristy Jesosy. <sup>8</sup> Ary farany, ry rahalahy, na inona na inona marina, na inona na inona manan-kaja, na inona na inona ara-drariny, na inona na inona madio, na inona na inona mahafinaritra, na inona na inona nolazaina fa tsara, raha misy na inona na inona tena tsara, raha misy na inona na inona tokony ho deraina, dia mihevera an'ireny zavatra ireny. <sup>9</sup> Ireo zavatra izay nianaranareo sy noraisinareo sy henonareo ary hitanareo tamiko, ataovy ireny zavatra ireny, ary ny Andriamanitra ny fiadanana hiaraka aminareo. <sup>10</sup> Mifaly be ao amin'ny Tompo aho satria nohavaozinareo ihany ankehitriny ny fiheveranareo ahy. Efa nihevitra ahy tokoa ianareo teo aloha, fa tsy nisy fahafahana ho anareo mba hanampy. <sup>11</sup> Tsy milaza izany aho satria ao anatin'ny tsy fahampiana. Fa efa nianatra ny hifaly amin'izay toe-java-miseho rehetra aho. <sup>12</sup> Fantatro ny hoe mahantra ary fantatro koa ny hoe manam-be. Amin'ny fomba rehetra sy amin'ny zavatra rehetra dia nianatra ny tsiambaratelon'ny fihinanam-be sy ny hanoanana aho, ary ny hoe manam-be sy ny hoe ao anatin'ny tsy fahampiana. <sup>13</sup> Afaka manao ny zavatra rehetra aho amin'ny alalan'Ilay mampahery ahy. <sup>14</sup> Kanefa, ianareo nanao ny tsara tamiko tamin'ny fahasahiranako. <sup>15</sup> Ary ianareo Filipiana mahafantatra fa tamin'ny fiandohan'ny filazantsara, rehefa nandao an'i Makedonia aho, dia tsy nisy fiangonana nanohana ahy raha ny mahakasika ny fanomezana sy fandraisana afa-tsy ianareo irery. <sup>16</sup> Na tamin'izaho tany Tesalonika aza, dia nandefa fanampiana ho an'izay nilaiko mihoatra ny indray mandeha ianareo. <sup>17</sup> Tsy hoe mitady fanomezana aho. Fa kosa, mitady ny vokatra izay mampiakatra ny voninahitrareo aho. <sup>18</sup> Nandray ireo zavatra rehetra aho, ary manana be dia be. Fa feno aho. Voaraiko avy tamin'i Epafrodito ireo zavatra avy aminareo. Ireo dia hanitra manim-pofona, izay fanatitra azo ekena sy ankasitrahana'Andriamanitra. <sup>19</sup> Ary ny Andriamanitra hameno izay rehetra ilainareo araka ny haren'ny voninahiny ao amin'i Kristy Jesosy. <sup>20</sup> Ary ho an'Andriamanitra sady Raintsika anie ny voninahitra mandrakizay doria. Amena. <sup>21</sup> Manaova veloma an'ny mpino rehetra ao amin'i Kristy Jesosy. Ireo rahalahy izay miaraka amiko dia manao veloma anareo. <sup>22</sup> Ireo mpino rehetra izay eto manao veloma anareo, indrindra ireo izay avy ao amin'ny ankohonan'i Kaisara. <sup>23</sup> Ny fahasovan'ny Tompo Jesosy Kristy anie ho amin'ny fanahinareo. <sup>[1]</sup>

### Footnotes

4:23 <sup>[1]</sup>Fanamarihana: Misy ireo fandikana sasany manampy hoe: "Amena."

### Philippians 4:1

#### Fampifandraisana ny foto-kevitra

Paoly dia manohy ny torolalana manokana ho an'ireo mpino ao Filipy eo amin'ny firaisan-kina ary dia manome torolalana mba hanampiana azy ireo hiaina ho an'ny Tompo.

#### Fampahafantarana amin'ny ankapobeny

Rehefa miteny Paoly hoe "ry namako mpiray zioga," izany dia milaza fa olona iray no resahany eto. Tsy notenen'i Paoly ny anaran'ilay olona eto. Izany no niantson'ilay olona mba hampisehony hoe miara-

miasa amin'i Paoly amin'ny fampielezana ny filazantsara izy.

**Noho izany, ry rahalahy malalako izay mahamanina ahy**  
"Ry mpino namako, tiako ianareo ary maniry mafy ny hahita anareo aho"

#### brothers

Eto dia milaza izany teny izany hoe ireo mpinamana Kristiana, na lahy na vavy, satria ny mpino rehetra an'i Kristy dia mpikambana ao amin'ny fianakaviana ara-panahy iray miaraka amin'Andriamanitra toy ny Rain'izy ireo any an-danitra.

**fifaliako sy satro-boninahitra**

Paoly dia mampiasa ny teny hoe "fifaliako" mba hanehony fa ny fiangonana Filipiana no anton'ny fahasambarany. Ny "satro-boninahitra" dia vita amin'ny ravin-kazo, ary ny olona izay manao izany eo amin'ny lohany mba ho mariky ny voninahitra rehefa maharesy amin'ny fifaninanana lehibe. Eto ny teny hoe "satro-boninahitra" dia midika fa ny fiangonana Filipiana dia nitondra voninahitra ho an'i Paoly teo anatrehan'Andriamanitra. DH: "Mampifaly ahy ianareo satria nino an'i Jesosy, ary ianareo dia valisoa sy voninahitra ho an'ny asako."

**amin'izany dia mijoroa tsara ao amin'ny Tompo, ry namako malala**

"dia mitoera tsara ao amin'ny Tompo araka ny nampianarako anareo, ry hava-malala"

**Miangavy an'i Eodia aho, ary miangavy an'i Syntyke**

Ireo vehivavy ireo dia nino sy nanampy an'i Paoly tao amin'ny fiangonana tao Filipy. DH: "Mangataka an'i Eodia aho, ary mangataka an'i Syntyke"

**miraisa saina ao amin'ny Tompo**

Ny hoe "miraisa saina" dia midika hoe manana toe-tsaina na hevitra mitovy. DH: "mifaneke ianareo satria ianareo samy mino Tompo iray ihany"

**mangataka aminao ihany koa aho**

Eto ny hoe "aminareo" dia maneho ilay "mpiray zioga"

**namako mpiray zioga**

Izany dia sarin-teny avy amin'ny fambolena, izay ahitana biby roa (omby) izay miara-mifatotra amin'ny zioga iray. DH: "mpiara-miasa"

**niaraka tamin'i Klementa**

Klementa dia ilay lehilahy izay mpino sy mpanompo ao amin'ny fiangonana tao Filipy.

**izay efa ao amin'ny Bokin'ny Fiainana ny anaran'izy ireo.**

"izay efa voasoratr'Andriamanitra ao amin'ny bokin'ny fiainana ny anarany"

**Philippians 4:4****Mifalia hatrany ao amin'ny Tompo**

"mifalia noho ireo rehetra izay nataon'ny Tompo"

**Efa akaiky ny Tompo**

Mety ho dikany 1) Ny Tompo Jesosy dia akaiky ireo mpino amin'ny Fanahy na 2) Ny andro izay hiverenan'ny Tompo Jesosy eto an-tany dia efa akaiky.

**amin'ny zava-drehetra amin'ny alalan'ny vavaka sy fangatahana, miaraka amin'ny fisaorana, avelao ny fangatahinareo ho fantatr'Andriamanitra**

"na inona na inona hitranga aminareo, mangataha amin'Andriamanitra amin'ny zavatra rehetra ilainareo amin'ny vavaka sy fisaorana"

**izay mihoatra ny fahalalana rehetra**

"izay mihoatra noho izay azontsika takarina"

**hiaro ny fonareo sy ny fisainanareo**

Ity dia mampiseho ny fiadanan'Andriamanitra tahaka ny miaramila izay miaro ny fihetseham-pontsika sy ny eritrerintsika amin'ny fanahiana. DH: "ho tahaka ny miaramila ary miambina ny fihetseham-po sy ny eritreritra amin'ny fanahiana momba ireo olan'izao fiainana izao"

**Philippians 4:8****Ary farany**

Raha namarana ny taratasiny Paoly, dia nanome famintinana ny amin'ny hoe ahoana no tokony hiainan'ireo mpino mba hahazona ny fiadanana ao amin'Andriamanitra.

**ry rahalahy**

Eto dia milaza izany teny izany hoe ireo mpinamana Kristiana, na lahy na vavy, satria ny mpino rehetra an'i Kristy dia mpikambana ao amin'ny fianakaviana ara-panahy iray miaraka amin'Andriamanitra toy ny Rain'izy ireo any an-danitra.

**na inona na inona mahafinaritra**

"na inona na inona zavatra mahafaly"

**na inona na inona nolazaina fa tsara**

"na inona na inona zavatra derain'ny olona" na "na inona na inona zavatra hajain'ny olona"

**raha misy na inona na inona tena tsara**

"raha tsara fitondran-tena"

**raha misy na inona na inona tokony ho deraina**

"ary raha misy zavatra izay derain'ny olona"

**izay nianaranareo sy noraisinareo sy renareo ary hitanareo tamiko**

"izay nampianariko sy nampisehoko anareo"

**Philippians 4:10****Fampifandraisana ny foto-kevitra**

Paoly dia miresaka ny momba ireo mpino Filipiana izay nanohana azy ara-bola ary dia mamarana amin'ny fankasitrahana sy saotra.

**ny hifaly**

"mba ho afa-po" na "mba ho faly"

**amin'izay toe-java-miseho rehetra**

"na inona na inona toe-javatra misy ahy"

**Fantatro ny hoe mahantra ary fantatro koa ny hoe manam-be**

Paoly dia mahafantatra hoe ahoana ny miaina amim-pifaliana na manana na tsy manana fananana.

**Ny fihinanam-be sy ny hanoanana, ary ny hoe manam-be sy ny hoe ao anatin'ny tsy fahampiana**

Ireo fehezanteny ireo dia mitovy ny heviny. Paoly dia mampiasa azy ireo mba hanasongadinana fa izy dia nianatra ny ho faly foana amin'izay zavatra miseho eo.

**Afaka manao ny zavatra rehetra aho amin'ny alalan'Ilay mampahery ahy.**

"Afaka manao ny zava-drehetra aho satria manome hery ahy i Kristy"

#### **Philippians 4:14**

**tamin'ny fahasahiranako**

Paoly dia miresaka ny fahasahiranany ho toy ny hoe toerana izay nisy azy. DH: "rehefa miha-sarotra ny zavatra"

**ny fiandohan'ny filazantsara**

Paoly dia manondro ny filazantsara eto izay midika hoe ny fitoriany ny filazantsara.

**tsy nisy fiangonana nanohana ahy raha ny mahakasika ny fanomezana sy fandraisana afa-tsy ianareo irery**

DH: "Ianareo irery ihany no fiangonana nandefa vola ho ahy na nanampy ahy"

**mitady ny vokatra izay mampiakatra ny voninahitrareo aho.**

Paoly dia miresaka ny fanomezan'ireo Filipiana ho toy ny tahirim-bolan'olona any amin'ny fitehirizam-bola izay tsy sasatry ny mitombo. Eto dia Andriamanitra no manaiky ireo zavatra tsara izay vitan'ireo mpino Filipiana. Tian'i Paoly hanome fanomezana ireo Filipiana mba hahazoan'izy ireo fitahiana ara-panahy. DH: "Tiako ny hahita an'Andriamanitra hanome anareo fitahiana ara-panahy bebe kokoa"

#### **Philippians 4:18**

**Nandray ireo zavatra rehetra aho**

Mety ho dikany 1) Nandray izay rehetra nalefan'ny Filipiana i Paoly na 2) Paoly dia milaza fa ity fizarana amin'ny taratasiny ity dia porofo fa voaray ny entana nalefan'i Epafrodito

**manana be dia be**

Ny tian'i Paoly lazaina dia hoe manana maro amin'ireo zavatra izay ilainy ho an'ny tenany.

**Ireo dia hanitra manim-pofona, izay fanatitra azo ekena sy ankasitrahan'Andriamanitra**

Paoly dia miresaka ny fanomezana izay avy any amin'ny fiangonana Filipiana tahaka ny hoe sorona natolotra ho an'Andriamanitra eny amin'ny alitara. Paoly dia miteny fa ny fanomezan'ny fiangonana dia tena mahafaly an'Andriamanitra, toy ireny sorona izay doran'ny mpisorona izay manana fofona mahafaly an'Andriamanitra. DH: "Manome toky anareo aho fa ireo fanomezana ireo dia tena mahafaly an'Andriamanitra, tahaka ny sorona azo ekena."

**hameno izay rehetra ilainareo**

Mitovy amin'ny hoe "Fa feno aho" ao amin'ny andininy faha-18. Fomba fiteny midika hoe "dia hanome izay ilainareo rehetra"

**araka ny haren'ny voninahiny ao amin'i Kristy Jesosy**

"avy amin'ny haren'ny voninahiny izay omeny amin'ny alalan'i Kristy Jesosy"

**Ary ho an'Andriamanitra**

Ny teny hoe "Ary" dia manamarika ny famaranana ny vavaka sy ny fiafaran'ity fizaran'ny taratasy ity.

#### **Philippians 4:21**

**Ireo rahalahy**

Ity dia manambara ireo olona izay nanao asa fanompoana niaraka tamin'i Paoly na ho an'i Paoly.

**rahalahy**

Eto dia milaza izany teny izany hoe ireo mpinamana Kristiana, na lahy na vavy, satria ny mpino rehetra an'i Kristy dia mpikambana ao amin'ny fianakaviana ara-panahy iray miaraka amin'Andriamanitra toy ny Rain'izy ireo any an-danitra.

**ny mpino tsirairay ... Ireo mpino rehetra**

Ny dika hafa dia miteny hoe "olo-masina" sy "vahoaka masina"

**indrindra ireo izay avy ao amin'ny ankohonan'i Kaisara**

Izany dia manondro ireo mpanompo izay niasa tao amin'ny lapan'i Kaisara. "indrindra fa ireo mpiray finoana izay miasa ao amin'ny lapan'i Kaisara"

**ho amin'ny fanahinareo**

Paoly dia manondro ireo mpino amin'ny fampiasana ny teny hoe "fanahy," izay mamela ny olona hifandray amin'Andriamanitra. DH: "miaraka aminareo"



## Book: Colossians

### Colossians

#### Chapter 1

<sup>1</sup> Paoly, apostolin'i Kristy Jesosy amin'ny alalan'ny sitrapon'Andriamanitra, ary i Timoty rahalahantsika, <sup>2</sup> ho an'ireo mpino sy ireo rahalahy mahatoky ao amin'ny Kristy izay any Kolosia. Ho aminareo anie ny fahasoavana, sy ny fiadanana avy amin'Andriamanitra Raintsika. <sup>[1]</sup><sup>3</sup> Manome fisaorana an'Andriamanitra isika, ilay Rain'ny Tompontosika Jesosy Kristy, ary mivavaka mandrakariva ho anareo izahay. <sup>4</sup> Efa renay ny finoanareo an'i Kristy Jesosy ary ny fitiavana izay ananareo ho an'izay rehetra voatokana ho an'Andriamanitra. <sup>5</sup> Manana izany fitiavana izany ianareo noho ny fanantenana azo antoka natokana ho anareo any an-danitra. Henonareo ny momba io fanantenana azo antoka io talohan'ny teny amin'ny fahamarinana, ny filazantsara, <sup>6</sup> izay tonga aminareo. Ity filazantsara ity dia mitondra vokatry ary mitombo eran'izao tontolo izao. Izany dia efa nanao izany tamin'ny koananomboka tamin'ny andro nahenonao azy ary nianaranao ny momban'ny fahasoavan'Andriamanitra ao amin'ny marina. <sup>7</sup> Ity ny filazantsara izay araka ny nianaranareo tamin'ny Epafra, ilay mpiara-manompo malalantsika, izay mpanompo mahatokin'i Kristy amin'ny anarantsika. <sup>[2]</sup><sup>8</sup> Nampahalalan'ny Epafra anay ny fitiavanareo ny Fanahy. <sup>9</sup> Noho io fitiavana io, hatramin'ny andro nahenonay izany dia tsy nitsahatra nivavaka ho anareo izahay. Nangataka izahay mba ho feno fahalalana ny sitrapony amin'ny fahendrena rehetra sy fahalalana ara-panahy ianareo. <sup>10</sup> Nivavaka izahay mba handehanareo am-pahamendrehana ao amin'ny Tompo amin'ireo fomba ankasitran'Andriamanitra. Nivavaka izahay mba hamokatra amin'ny asa soa rehetra ianareo ary mba hitombo fahalalana an'Andriamanitra. <sup>11</sup> Mivavaka izahay mba hahazo hery amin'ny fahaizana rehetra ianareo araka ny herin'ny voninahitra amin'ny fiaretana sy ny faharetana. <sup>12</sup> Mivavaka izahay mba hanome fisaorana an'ny Raintsika am-pifaliana ianareo, izay nahafahanareo hanana anjara amin'ny lovan'ireo mpino amin'ny fahazavana <sup>[3]</sup><sup>13</sup> Namonjy antsika tamin'ny fanapahan'ny haizina sy namindra antsika ho any amin'ny fanjakan'ny Zanany lahy malalany Izy. <sup>14</sup> Ao amin'ny Zanany lahy no ananantsika ny fanavotana, ny famelana ireo fahotana. <sup>[4]</sup><sup>15</sup> Ny Zanaka lahy dia endrik'ilay Andriamanitra tsy hita maso. Izy ilay teraka voalohany tamin'ny fahariana. <sup>16</sup> Fa tamin'ny alalany no nahariana ny zavatra rehetra, ireo izay any an-danitra sy ireo izay ety ambonin'ny tany, ireo zavatra hita maso sy ireo tsy hita. Na ireo seza fiandrianana, na ireo fanapahana, na ireo fitondram-panjakana, na ireo manam-pahefana, ireo zavatra rehetra dia nohariana tamin'ny alalany sy ho azy. <sup>17</sup> Izy no alohan'ny zavatra rehetra, ary ao aminy no haharetan'ny zavatra rehetra. <sup>18</sup> Izy no lohan'ny vatana, sy ny fiangonana. Izy no fiandohana sy teraka voalohany avy eo anivon'ireo maty, ka izy no nanana toerana voalohany teo anivon'ireo zavatra rehetra. <sup>19</sup> Satria sitrak'Andriamanitra ny tokony ny hiainan'ny fahatsarany rehetra ao aminy, <sup>20</sup> ary mba hampihavana amin'ny alalan'ny Zanaka lahy amin'ny zava-drehetra amin'izy tenany. Andriamanitra dia nihavana tamin'ny alalan'ny ràn'ny hazo fijaliany. Andriamanitra no nampihavana ny zava-drehetra tamin'ny tenany, na ny zavatra rehetra eto ambonin'ny tany na ireo zavatra rehetra any an-danitra. <sup>21</sup> Tamin'ny fotoana iray, ianareo ihany koa, dia vahiny tamin'Andriamanitra ary fahavalony tao an-tsainy sy tamin'ireo asa ratsy. <sup>22</sup> Fa ankehitriny izy no nampihavana anareo tamin'ny vatany manontolo tamin'ny alalan'ny fahafatesana. Nataony izany mba hanaovana anareo ho masina, tsy hanam-pondro eo anatrehan'ny, ary nanala baraka azy noho ny fanaratsiana, <sup>23</sup> raha manohy amin'ny finoana ianareo, miorina sy mafy orina, dia aza mihataka amin'ny fanantenana mahatokin'ny filazantsara izay renareo. Ity no filazantsara izay nambara tamin'ny olona rehetra nohariana ambanin'ny lanitra. Ity no filazantsara izay, nahatonga ahy, Paoly, ho mpanompo. <sup>24</sup> Ankehitriny aho dia faly amin'ny fijaliko ho anareo, ary izaho dia nameno ny nofoko izay tsy ampy amin'ireo fahorian'i Kristy noho ny vatany, dia ny fiangonana. <sup>25</sup> Noho ny fiangonana no nahampanompo ahy, araka ny andraikitra avy amin'Andriamanitra izay nomeny ahy ho anareo, mba hahatanteraka ny tenin'Andriamanitra. <sup>26</sup> Io no marina miafina izay nafenina nandritry ny taona maro sy ho an'ireo taranaka. Fa ankehitriny dia efa niseho izany tamin'ireo izay mino azy. <sup>27</sup> Tamin'izy ireo no tian'Andriamanitra nampahafantarina ireo haren'ny voninahitr'ity fahamarinana miafina ity teo anivon'ny Jentilisa. Izany dia Kristy no ao aminao, ilay tokin'ny voninahitra ho avy. <sup>28</sup> Dia izy ilay notorianay. Nananatra ny olona rehetra izahay, ary nampianatra ny olona rehetra tamin'ny fahendrena rehetra, mba hanolorantsika ny olona rehetra feno ao amin'i Kristy. <sup>29</sup> Noho izany dia miasa mafy aho sy miezaka araka ny tanjany izay miasa ato amiko amin'ny hery.

## Footnotes

1:2 <sup>[1]</sup>Fanamarihana ambanin'ny pejy: misy dikan-teny sasany manampy hoe: "ary ny Tompo Jesosy Kristy".

1:7 <sup>[2]</sup>Fanamarihana ambanin'ny pejy: misy dikan-teny sasany mivaky hoe: "Amin'ny anaranareo"

1:12 <sup>[3]</sup>Fanamarihana ambany pejy: misy dikan-teny sasany mivaky hoe: "izay nahafahantsika nanana anjara".

1:14 <sup>[4]</sup>Fanamarihana ambanin'ny pejy: misy dikan-teny sasany mivaky hoe: "Ao amin'ny Zanany no ananantsika fanavotana amin'ny alalan'ny rany, dia ny famelana ireo fahotana."

## Colossians 1:1

**Fampifandraisana ny foto-kevitra:**

Na dia avy amin'i Paoly sy Timoty ho an'ireo mpino Kolosiana aza ity taratasy ity, aoriana ao amin'ny taratasin'i Paoly dia ho fantatra mazava fa izy no mpanoratra. Fa Timoty anefa dia niaraka taminy ary nanoratra ny teny nolazain'i Paoly.

**Fampahafantarana amin'ny ankapobeny:**

Amin'io taratasy io ny teny hoe: "isika," "izahay," ary "-tsika" dia maneho an'ireo Kolosiana raha tsy misy fanamarihana hafa. Ny teny hoe: "-nareo" sy "anareo" dia maneho an'ireo mpino Kolosiana raha tsy hoe misy fanamarihana hafa.

**apostolin'i Kristy Jesosy amin'ny alalan'ny sitraon'Andriamanitra,**

"izay nofidin'Andriamanitra ho apostolin'i Kristy Jesosy"

**Manome ... Tompontsika ... mandrakariva**

Tsy ao anatin'ireo ny Kolosiana.

## Colossians 1:4

**Efa renay**

Paoly dia manala ireo mpihaino azy.

**ny finoanareo an'i Kristy Jesosy**

"ny finoanareo ao amin'i Kristy Jesosy"

**noho ny fanantenana azo antoka natokana ho anareo any an-danitra**

Eto ny hoe: "fanantenana azo antoka" dia maneho izay fanantenana azo antoky ny mpino, izany hoe, ny zavatra izay nampanantenain'Andriamanitra hatao amin'ny mpino rehetra. Ireo zavatra ireo dia resahina toy ny hoe zavatra mivaingana izay tazomin'Andriamanitra any an-danitra ho an'ny mpino aty aoriana. DH: "satria dia ianareo ireo mihitsy no efa nampanantenain'Andriamanitra izay any an-danitra, fa hanao zavatra tsara izay nampanantenainy anareo Izy"

**mitondra vokatra ary mitombo**

Paoly eto dia miresaka ny filazantsara toy ny hoe zava-maniry izay mitombo ka manome vokatra.

**eran'izao tontolo izao**

Ny filazantsara dia miparitaka sy mitombo manerana izao tontolo fantatra izao.

**ny fahasoavan'Andriamanitra ao amin'ny marina**  
"ny fahasoavana marin'Andriamanitra"

## Colossians 1:7

**malalantsika, izay mpanompo mahatokin'i Kristy amin'ny anarantsika.**

Tsy tafiditra ao anatin'ny teny hoe: "-tsika" ireo Kolosiana.

**ny filazantsara izay araka ny nianaranareo tamin'ny Epafra, ilay mpiara-manompo malalantsika, izay**  
"ny filazantsara. Ity dia izay efa nianaranareo tao amin'i Epafra mihitsy, ilay mpiara-manompo malalantsika ary izay" na "ny filazantsara. Ity dia izay efa nampianarin'i Epafra, ilay mpiara-manompo malalantsika, anareo. Izy dia"

**Epafra, ilay mpiara-manompo malalantsika, izay mpanompo mahatokin'i Kristy amin'ny anarantsika**  
Eto ny hoe: "ny anarantsika" dia midika fa Epafra nanao ny asa ho an'i Kristy izay tokony nataon'i Paoly raha tsy tany an-tranomaizina izy.

**Epafra**

ilay lehilahy izay mitory ny filazantsara amin'ny olona ao Kolosia.

**ny fitiavanareo ny Fanahy**

Paoly dia miresaka ny Fanahy Masina toy ny hoe toerana izay misy an'ireo mpino. DH: "ny fomba namelan'ny Fanahy Masina anareo hitia ireo mpino"

## Colossians 1:9

**Fampifandraisana ny foto-kevitra:**

Satria ny Fanahy dia namela azy ireo hitia ny hafa, Paoly dia mivavaka ho azy ireo ary miteny azy ireo eto ny fomba fivavahany ho azy ireo.

**Noho io fitiavana io**

"Satria ny Fanahy Masina dia namela anareo hitia ireo mpino hafa"

**nahenonay ... tsy nitsahatra izahay ... Nangataka izahay ... Nivavaka izahay**

Ireo Kolosiana dia tsy anisan'ireo.

**hatramin'ny andro nahenonay izany**

"hatramin'ny andro nitenenan'i Epafra anay ireo zavatra ireo"

**mba ho feno fahalalana ny sitrapony ianareo**

Paoly dia miresaka ireo mpino Kolosiana toy ny hoe daba izy ireo. DH: "fa Andriamanitra dia hameno anareo amin'izay ilainareo ho fantatra mba hahafahanareo manao ny sitrapony"

**amin'ny fahendrena rehetra sy fahalalana ara-panahy**

", ka mba hampahendry anareo ny Fanahy Masina ary hahalala izay tian'Andriamanitra ho ataonareo ianareo"

**mba handehanareo am-pahamendrehana ao amin'ny Tompo**

Ny fandehanana eto dia midika ho toetra eo amin'ny fiainana. DH: "mba hiaina ny fomba tian'Andriamanitra hiainanareo ianareo"

**amin'ireo fomba ankasitrahana**

"amin'ireo fomba izay ankasitrahana'ny Tompo"

**mba hamokatra**

Paoly dia miresaka ireo mpino Kolosiana toy ny hoe hazo na zava-maniry. Tahaka ny hazo mitombo sy manome voa, dia toy izany koa ireo mpino mahalala tsara an'Andriamanitra ary manao ireo asa tsara.

**Colossians 1:11****Mivavaka izahay**

Ny teny hoe: "izahay" dia maneho an'i Paoly sy Timoty fa tsy ireo Kolosiana.

**amin'ny fiaretana sy ny faharetana**

Paoly dia miresaka ny mpino Kolosiana toy ny hoe Andriamanitra no hamindra azy ireo amin'ny toeran'ny fiaretana sy faharetana. Amin'ny tena izy, izy dia mivavaka mba tsy hitsahatra hatoky an'Andriamanitra izy ireo ary ho feno faharetana eo am-panomezam-boninahitra Azy.

**nahafahanareo hanana anjara**

"namela anareo hanana anjara"

**nahafahanareo**

Eto Paoly dia mifantoka amin'ireo mpamakiny amin'ny maha-mpandray ny fitahian'Andriamanitra azy ireo. Kanefa izy tsy miteny fa izy tenany dia tsy manana anjara amin'ireo fitahiana.

**hanana anjara**

Mandray izay nampanantenain'Andriamanitra ireo mpino dia resahina toy ny hoe mahazo tany sy harena avy amin'ny olona tsirairay ao amin'ny fianakaviana.

**amin'ny fahazavana**

Io hevitra io dia mifanohitra amin'ny hevitra ny fanapahan'ny haizina ao amin'ny andininy manaraka. DH: "ao amin'ny voninahitra ny fanatrehany"

**Colossians 1:13****Fampifandraisana ny foto-kevitra:**

Paoly dia miresaka momba ny fomba izay mahalafatra an'i Kristy.

**Namonjy**

"Andriamanitra ilay Ray namonjy"

**ny fanapahan'ny haizina**

Ny haizina dia sary hiombonana ao amin'ny Soratra masina ho an'ny ratsy. DH: "ny herin'ny ratsy"

**Zanany lahy malalany**

"Andriamanitra ilay Rain'ny Zanaka malala, dia i Jesosy Kristy"

**Ao amin'ny Zanany lahy no ananantsika ny fanavotana**

Paoly matetika dia miresaka ireo mpino toy ny hoe "ao" amin'i Jesosy Kristy na "ao" amin'Andriamanitra. Eto izany fitenenana izany dia afaka adika hoe "amin'ny alalan'ny Zanany lahy no hahazoantsika ny fanavotana"

**ny famelana ireo fahotana**

"; ny Zanany lahy mamela ny fahotantsika" na "; ny Ray mamela antsika amin'ny alalan'ny Zanany"

**Colossians 1:15****Ny Zanaka lahy dia endrik'ilay Andriamanitra tsy hita maso**

Eto ny hoe: "endrika" dia tsy midika hoe zavatra iray izay tsy hita maso. Fa kosa, ny "endrika" eto dia midika fa amin'ny alalan'ny fahafantarana ny Zanaka, dia mahafantatra ny endrik'Andriamanitra isika.

**Zanaka lahy**

Izany dia fiantsoana manan-danja ho an'i Jesosy, ilay Zanaka lahin'Andriamanitra.

**Izy ilay teraka voalohany**

"Ny Zanaka lahy no teraka voalohany." Ny fitenenana hoe: "teraka voalohany" dia tsy maneho ny fahaterahan'i Jesosy tao Betlehema. Fa kosa, izany dia maneho ny toeran'ny Zanaka lahy mandrakizain'Andriamanitra ilay Ray. Amin'izany, ny "teraka voalohany" dia sarin-teny midika hoe: "manan-danja indrindra." Jesosy dia manan-danja indrindra ary "Zanaka lahitokan'Andriamanitra". Izy dia Andriamanitra. Ny teny hoe: "Zanaka lahy" dia mampiseho ny fifandraisana manokana amin'ny Ray. Izany fifandraisana izany dia tsy takatra raha tsy mampiasa ny teny hoe: "zanaka lahy" sy ny hoe: "ray" amin'ny fitenim-paritrao ianao."

**Fa tamin'ny alalany no nahariana ny zavatra rehetra**

Izany dia afaka atao hoe: "Satria ny Zanaka no namorona ny zavatra rehetra"

Na ireo seza fiandrianana, na ireo fanapahana, na ireo fitondram-panjakana, na ireo manam-pahefana, ireo zavatra rehetra dia nohariana tamin'ny alalany sy ho azy Ny Zanakalahy dia namorona ny zavatra rehetra ho azy, ao anatin'izany ireo seza fiandrianana, ireo fanapahana, ireo maha-mpanjaka, ary ireo fahefana.

**Izy no alohan'ny zavatra rehetra**

"Izy dia nisy talohan'ny zavatra rehetra"

**ao aminy no haharetan'ny zavatra rehetra**

Paoly eto dia miresaka ny fahefana amin'ny zavatra rehetra toy ny hoe: mitazona miaraka ireny izy. "izy dia mitazona ny zavatra rehetra miaraka"

**Colossians 1:18**

**Izy no lohany**

"Jesosy Kristy, ilay Zanak'Andriamanitra, no lohany"

**Izy no lohan'ny vatana, sy ny fiangonana**

Paoly dia miresaka ny toeran'i Jesosy amin'ny fiangonana toy ny hoe lohan'ny vatan'olombelona Izy. Tahaka ny maha-loha mitondra ny vatana, Jesosy ihany koa dia manapaka ny fiangonana.

**fiandohana**

"ny fiandohan'ny fahefana." Izy no lehiben'ny mpanorina voalohany.

**teraka voalohany avy eo anivon'ireo maty**

Jesosy no olona voalohany maty sy niverina avy tamin'ny fahafatesana, ary tsy maty intsony mandrakizay.

**Zanakalahy**

Fiantsoana manan-danja ho an'i Jesosy, ilay Zanak'Andriamanitra.

**tamin'ny alalan'ny rà'n'ny hazo fijaliany**

"amin'ny alalan'ny rà'n'i Jesosy nikoriana teo amin'ny hazofijaliana"

**ny rà'n'ny hazo fijaliany**

Eto ny hoe: "rà" dia maneho ny fahafatesan'i Kristy teo amin'ny hazofijaliana.

**Colossians 1:21**

**Fampifandraisana ny foto-kevitra:**

Paoly dia mampazava izay nambaran'Andriamanitra ankehitriny fa Kristy dia nanakalo ny fahamasinany tamin'ny fahotan'ireo mpino Jentilisa.

**ianareo ihany koa**

"Ary ianareo mpino Kolosiana ihany koa"

**dia vahiny tamin'Andriamanitra**

"tahaka ny olona izay tsy fantatr'Andriamanitra" na "nanilika an'Andriamanitra"

**mba hanaovana anareo ho masina, tsy hanam-pondro eo anatrehany, ary nanala baraka azy noho ny fanaratsiana**  
Paoly dia mamaritra ireo Kolosiana ho voadio arabatana tamin'ny alalan'i Jesosy, nampianjo madio azy ireo, ary nitondra azy ireo eo anoloan'Andriamanitra Ray.

**tsy hanam-pondro ... ary nanala baraka**

Paoly dia mampiasa ireo teny roa ireo izay mitovy dika tanteraka mba hanamafisana ny fahatsarana. DH: "tonga lafatra"

**eo anatrehany**

Io fitenenana momba ny toerana io dia maneho ny hoe: "eo imason'Andriamanitra" na "ao antsain'Andriamanitra"

**izay nambara**

izay nambaran'ireo mpino

**tamin'ny olona rehetra nohariana ambanin'ny lanitra**

"amin'ny olona rehetra eto an-tany"

**filazantsara izay, nahatonga ahy, Paoly, ho mpanompo**

Paoly dia mpanompon'Andriamanitra ankehitriny. DH: "ny filazantsara dia hoe: Izaho, Paoly, manompo an'Andriamanitra amin'ny alalan'ny fitoriana"

**Colossians 1:24**

**izaho dia nameno ny nofoko izay tsy ampy amin'ireo fahorian'i Kristy**

Paoly dia miresaka momba ny fijaliana izay hiainany hatrany. Izy eto dia mety mampahafantatra fa mbola misy fijaliana maro izay tsy maintsy hiaretany sy hiaretan'ireo Kristiana hafa alohan'ny fahatongavan'i Kristy indray, ary Kristy ara-panahy hiaraka amin'izy ireo hiaina izany fijaliana izany. Paoly dia tsy miteny mihitsy akory hoe ny fijalian'i Kristy irery dia tsy ampy hamonjena ireo mpino.

**izaho dia nameno ny nofoko**

Paoly dia miresaka ny vatany toy ny hoe daba izay afaka fenoina fijaliana.

**noho ny vatany, dia ny fiangonana**

Paoly matetika dia miresaka ny fiangonana, ny vondron'ny mpino Kristiana rehetra, toy ny hoe vatan'i Kristy.

**mba hahatanteraka ny tenin'Andriamanitra**

Izany dia midika hoe mamantatra ny tanjon'ny hafatry ny filazantsaran'Andriamanitra, izay notoriana sy ninoana.

**Io no fahamarinanana miafina izay nafenina**

Izany dia afaka atao hoe: "Ity no marina miafina izay nafenin'Andriamanitra"

**nandritry ny taona maro sy ho an'ireo taranaka**

Ireo teny hoe: "taona maro" sy "taranaka" dia maneho ny fotoana nanomboka tamin'ny

fanorenana izao tontolo izao ka hatramin'ny fotoana nitoriana ny filazantsara.

**Fa ankehitriny dia efa niseho izany**

Izany dia afaka atao hoe: "ankehitriny Andriamanitra dia nanambara izany"

**ireo haren'ny voninahitr'ity fahamarinana miafina**

Paoly dia miresaka ny lanjan'ity marina miafina momba an'Andriamanitra ity toy ny hoe harena mivaingana. "harena"

**Kristy no ao aminao**

Paoly dia miresaka ireo mpino toy ny hoe daba fasian-javatra ankehitriny izay misy an'i Kristy ao anatiny. Izany dia iray amin'ireo fomba fanehoany ny fifandraisan'ny mpino amin'i Kristy.

**ilay tokin'ny voninahitra ho avy**

"ka ianao dia afaka mahatoky ny fananana anjara amin'ny voninahitr'Andriamanitra"

**Colossians 1:28**

**ilay notorianay ... Nananatra izahay ... nampianatra ... mba hanolorantsika**

Tsy tafiditra ao anatin'izany ireo Kolosiana.

**Nananatra ny olona rehetra izahay**

"Nampitandrina ny olon-drehetra izahay"

**mba hanolorantsika ny olona rehetra**

"mba hanolorantsika ny olona rehetra amin'Andriamanitra"

**feno**

"matotra ara-panahy"

## Chapter 2

<sup>1</sup> Fa tiako ho fantatrareo ny halehiben'ny tolona nataoko ho anareo, ho an'ireo any Laodikia, sy ho an'ireo maro mbola tsy nahita ny tavako tamin'ny nofo. <sup>2</sup> Miasa aho mba hampahery ny fon'izy ireo amin'ny fampiraisana azy ireo miaraka ao amin'ny fitiavana sy ny harena rehetra amin'ny fahalalana azo antoka, ho amin'ny fahalalana ny fahamarinana miafin'Andriamanitra, izany hoe, i Kristy. <sup>3</sup> Ao aminy ny haren'ny fahendrena sy izay fahalalana rehetra no miafina. <sup>4</sup> Milaza izany aho mba tsy hisy hitarika anareo amin'ny lahateny mandresy lahatra. <sup>5</sup> Na dia tsy miaraka aminareo ao amin'ny nofo aza aho, dia miaraka aminareo ao amin'ny fanahy. Faly aho mahita ny filaminanareo tsara sy ny tanjakin'ny finoanareo an'i Kristy. <sup>6</sup> Raha nandray an'i Kristy Tompo ianareo, dia mandehana ao aminy. <sup>7</sup> Mifotora mafy aminy, miorena ao aminy, miorena amin'ny finoana izay efa nampianarina anareo, ary mazotoa manome fisaorana. <sup>8</sup> Mitandrema mba tsy hamela olona hisambotra anareo amin'ny alalan'ny filozofia na ny fitaka foana araky ny fanaon'ny olona, izay manaraka ny endrik'izao tontolo izao, fa tsy araka an'i kristy. <sup>9</sup> Fa ao Aminy no mitoetra ny fahatsaran'ny tenan'Andriamanitra rehetra. <sup>10</sup> Fenô ianareo ao Aminy. Izy no lohan'ny hery sy ny fahefana rehetra. <sup>11</sup> Tao Aminy ihany koa ianareo no noforaina tamin'ny famorana izay tsy nataon'ny olombelona amin'ny fanesorana ny nofo amin'ny vatana, fa tamin'ny famoran'i Kristy. <sup>12</sup> Niara-nalevina taminy tamin'ny batisa ianareo, ary tao Aminy no nananganana anareo tamin'ny alalan'ny finoana maherin'Andriamanitra, izay nanangana azy tamin'ireo izay maty. <sup>13</sup> Fony ianareo maty tamin'ireo fahotana sy ny tsy fahavitan'ny nofonareo famorana, izy no namelona anareo niaraka taminy sy namela antsika tamin'ireo fahotantsika rehetra. <sup>14</sup> Nofafany ny rakitsoratin'ny trosam-panafahana sy ireo fitsipika nifanohitra tamintsika. Nalany izany rehetra izany ary nofantsihiny teo amin'ny hazo fijaliana. <sup>15</sup> Nalany ireo hery sy ireo fahefana, ary Izy dia nanao fampisehoana ampahibemaso an'izy ireo, nandresy mihoatra an'izy ireo tamin'ny hazo fijaliana. <sup>16</sup> Koa, aza avela hisy hitsara anareo na amin'ny fihinana na amin'ny fisotroana, na amin'ny andro fety na amin'ny volana vaovao, na amin'ny andro Sabata. <sup>17</sup> Izany no alok'ireo zavatra ho avy, fa ny tena izy dia i Kristy. <sup>18</sup> Aza avela hisy na iza na iza izay mila ny fanetren-tena sy ny fideran'ny anjely hitsara anareo ka tsy hahazoanareo ny lokanareo. Ny olona toy izany dia miditra amin'ny zavatra hitany ary manjary mieboebo amin'ny fisainan'ny nofony. <sup>19</sup> Tsy mihazona ny lohany izy. Izany dia avy amin'ny loha izay nomen'Andriamanitra ny vatana manontolo manerana ireo vanin-taolany sy ny hozany izay manome ka mihazona izany rehetra izany mitambatra; izany dia mitombo miaraka amin'ny fampitomboana nomen'Andriamanitra. <sup>20</sup> Raha maty niaraka tamin'i Kristy ianareo tamin'ireo endrik'izao tontolo izao, nahoana ary ianareo no miaina toy ny voatery amin'ny tany: <sup>21</sup> "Aza mihodina, aza manandrana, ary aza mikasika"? <sup>22</sup> Izany zavatra rehetra izany dia ho an'ny fahalovana, araka ny torolalana sy ny fampianaran'olombelona. <sup>23</sup> Ireny fitsipika ireny dia manana fahendren'ny fomba fivavahana, ny fanetren-tena izay nataon'ny tenany manokana ary ny fampahoriana ny vatana. Fa izy ireo dia tsy manan-danja amin'ny fanoherana ny fandefarana ny filan'ny nofo.

### Footnotes

2:13 <sup>[1]</sup>Fanamarihana: misy dikan-teny taloha sasany mivaky hoe: "ary namela ny fahotantsika rehetra"

### Colossians 2:1

#### Fampifandraisana ny foto-kevitra:

Paoly dia manohy mankahery an'ireo mpino ao Kolosia sy Laodikia mba hahafantatra fa Kristy dia Andriamanitra ary miaina ao amin'ireo mpino Izy, ka izy ireo dia tokony hiaina tahaka ny handraisan'izy ireo Azy.

#### halehiben'ny tolona nataoko ho anareo

Paoly dia nanao ezaka lehibe tamin'ny famolavolana ny fahadiovan'izy ireo sy ny fahatakarana ny filazantsara.

#### ireo any Laodikia

Izany dia tanàna izay tena akaiky an'i Kolosia toerana izay misy fiangonana izay hivavahan'i Paoly ihany koa.

#### sy ho an'ireo maro mbola tsy nahita ny tavako tamin'ny nofo

Eto ny hoe: "tavako tamin'ny nofo" dia maneho olona. DH: "ireo rehetra izay tsy mbola nahita Ahy manokana" na "ireo rehetra izay tsy mbola nifanatri-tava tamiko"

**mba hampahery ny fon'izy ireo**

Paoly dia mampiditra ireo Galatiana na dia mampiasa anarana hafa aza izy. DH: "mba hampahery ny fon'izy ireo sy ny anareo"

**fampiraisana azy ireo miaraka**

Izany dia midika hoe entina amin'ny fifandraisana akaiky.

**ny harena rehetra amin'ny fahalalana azo antoka**

Paoly dia miresaka ny olona iray toy ny hoe mahatoky tanteraka fa ireo vaovao mahafaly dia marina tahaka ny maha-mpanan-karena ny olona iray amin'ny zavatra mivaingana.

**ny fahamarinana miafin'Andriamanitra**

Izany dia fahalalana izay Andriamanitra irery ihany no afaka manambara azy.

**izany hoe, i Kristy**

Jesosy Kristy no ilay fahamarinana miafina izay ambaran'Andriamanitra.

**Ao aminy ny haren'ny fahendrena sy izay fahalalana rehetra no miafina**

Kristy irery ihany no afaka manambara ny fahendrena sy fahalalana marina. DH: "Andriamanitra dia nanafina ny haren'ny fahendrena sy fahalalana rehetra tao amin'i Kristy"

**ny haren'ny fahendrena sy izay fahalalana**

Paoly dia miresaka ny fahendrena sy fahalalan'Andriamanitra toy ny hoe harena mivaingana. DH: "ny fahendrena sy fahalalana sarobidy indrindra"

**ny fahendrena sy fahalalana**

Ireo teny ireo dia mitovy dika eto. Paoly dia mampiasa ireo miaraka mba hanamafisana ny fahalalana ara-panahy izay avy amin'i Kristy.

**Colossians 2:4**

**hitarika**

Izany dia midika hoe hahatonga ny olona hino zavatra tsy marina, ka hiasa amin'izany finoana izany izy, ary hijaly mafy vokatr'izany.

**lahateny mandresy lahatra**

lahateny izay hahatonga ny olona iray hihevitra amin'ny fomba hafa

**tsy miaraka aminareo ao amin'ny nofo**

"tsy eo anatrehanareo ara-batana"

**miaraka aminareo ao amin'ny fanahy**

"mieritreritra ny momba anareo hatrany Aho"

**filaminanareo tsara**

manao zavatra madio

**ny tanjakin'ny finoanareo**

"tsy misy zavatra na olona afaka manajanona anareo amin'ny finoana"

**Colossians 2:6**

**Mifotora mafy aminy ... miorena ao aminy .. miorena ... mazotoa**

Ireo teny ireo dia manazava ny dikan'ny hoe: "mandeha miaraka Aminy."

**Mifotora mafy aminy**

Paoly dia miresaka ny olona iray manam-pinoana marina ao amin'i Kristy toy ny hoe hazo izay manana faka lalina sy mitombo.

**miorena ao aminy**

Paoly dia miresaka ny olona iray manam-pinoana marina ao amin'i Kristy toy ny hoe fanorenana izay manana fototra matanjaka.

**miorena amin'ny finoana**

"matokia an'i Jesosy amin'ny zava-drehetra"

**izay efa nampianarina anareo**

Tsara ny tsy fitenenana na fanononana ny anaran'ilay nampianatra, dia i Epafra eto (1:7). Afaka atao hoe: "arak'izay efa nianaranareo" na "araka izay nampianarin'izy ireo anareo" na "araka izay efa nampianariny anao"

**mazotoa manome fisaorana**

Paoly dia miresaka ny fisaorana toy ny hoe zavatra izay afaka azon'ny olona iray. DH: "meteza ho be fisaorana an'Andriamanitra"

**Colossians 2:8**

**Fampifandraisana ny foto-kevitra:**

Paoly dia mankahery ireo mpino mba hitandrina mba tsy hanova ny teny na hanapaka eo amin'ny hafa satria tsy misy na inona na inona afaka ampiana amin'ny fahafenoan'Andriamanitra izay hananan'ny mpino ao amin'i Kristy.

**Mitandrema**

"Ataovy azo antoka fa"

**hisambotra anareo**

Paoly dia miresaka ny fomba afaka hinoan'ny olona iray ireo fampianarana diso (satria izy ireo dia mino zavatra diso na tia zavatra diso) toy ny hoe olona iray izay voasambotra ara-batana sy nitazona io olona io tamin-kery.

**filozofia**

fampianarana ara-pivavahana sy ara-pinoana izay tsy avy amin'ny tenin'Andriamanitra fa avy amin'ny eritreritry ny olombelona momba an'Andriamanitra sy ny fiainana

**fitaka foana**

Paoly dia miresaka ny hevitra diso izay tsy miteraka na inona na inona ary tsy misy vidiny toy ny daba fasian-javatra izay tsy misy na inona na inona ao anatiny.

**araky ny fanaon'ny olona ... ny endrik'izao tontolo izao**

Ny fombafomba Jiosy sy pagana (Jentilisa) momba ny ara-pinoana dia zava-poana. "Ny endrik'izao tontolo izao" dia mety hoe maneho ny fanahy ratsy izay milaza hanapaka ny tany sy voaravaky ny olona. Kanefa ny mpandika teny sasany dia nahita "ny endrik'izao tontolo izao" ho fampianaran'ny olona momba ny tany.

**ao Aminy no mitoetra ny fahatsaran'ny tenan'Andriamanitra rehetra**

"Ny maha-izy Azy an'Andriamanitra feno dia miforona ao amin'i Kristy"

**Colossians 2:10****Tao Aminy ihany koa ianareo no noforaina**

Paoly dia miresaka an'ireo izay an'i Kristy toy ny hoe ao anatin'ny vatan'i Kristy izy ireo. DH: "Rehefa miray amin'ny fiangonana amin'ny batisa ianareo, dia forain'Andriamanitra"

**Feno ianareo ao Aminy**

Paoly dia miresaka ny olona toy ny hoe daba fasian-javatra izay nametrahan'Andriamanitra an'i Kristy. DH: "feno ianareo ao amin'i Kristy"

**Izy no lohany**

Kristy no mpanapaka

**famorana izay tsy nataon'ny olombelona**

Amin'izany sarin-teny izany, Paoly dia miteny fa Andriamanitra nanao ny mpino Kristiana ho azony ekena amin'ny fomba izay mampahatsiahy azy ny famorana, ny fankalazana izay nampidirana ny zalahy ao amin'ny vondron'Israely.

**Niara-nalevina taminy tamin'ny batisa ianareo**

Paoly dia miresaka ny vita batisa sy ny firaisana ao amin'ny vondron'ny mpino toy ny hoe niara-nalevina tamin'i Kristy. DH: "Andriamanitra nandevina anao niaraka tamin'i Kristy rehefa niray tamin'ny fiangonana tamin'ny batisa ianao"

**ary tao Aminy no nananganana anareo**

Amin'ity sarin-teny ity, Paoly dia miresaka ny fiainana ara-panahy vaovaon'ny mpino, ho misy satria Andriamanitra nanao an' i Kristy ho velona indray. DH: "satria ianareo nampiray ny tenanareo tamin'i Kristy, Andriamanitra dia nanangana anareo"

**Colossians 2:13****Fony ianareo maty**

Paoly dia miresaka ny tsy firaikan'ny olona amin'Andriamanitra toy ny hoe fahafatesana. DH:

"rehefa tsy afaka mamaly an'Andriamanitra ianareo mpino Kolosiana"

**Fony ianareo maty ... izy no namelona anareo**

Amin'ity sarin-teny ity Paoly dia miresaka ny fahatongavana amin'ny fiainam-panahy vaovao toy ny hoe fiverenana amin'ny fiainana ara-batana.

**maty tamin'ireo fahotana sy ny tsy fahavitan'ny nofonareo famorana**

Maty ianareo amin'ny fomba roa: 1) maty ara-panahy ianareo, miaina fiainam-pahotana manohitra an'i Kristy ary 2) tsy voafora araka ny lalàn'i Mosesy ianareo.

**namela antsika tamin'ireo fahotantsika rehetra**

"izy dia namela antsika, Jiosy sy ianareo Jentilisa, tamin'ny fahotantsika rehetra"

**Nofafany ny rakitsoratin'ny trosam-panafahana sy ireo fitsipika nifanohitra tamintsika**

Paoly dia miresaka ny fomba namelan'Andriamanitra ny fahotantsika toy ny hoe olona iray, izay manana trosam-bola sy fananana, mamotika ny raki-tsoratra ny trosa ka tsy voatery handoa aminy.

**Izy dia nanao fampisehoana ampahibemaso an'izy ireo**

Tamin'ny andron'ny Romana, dia fomban'ny tafika Romana ny manana fandresena rehefa miverina mody izy ireo, maneho an'ireo gadra izay voasambotr'izy ireo sy ny entana azon'izy ireo. Andriamanitra dia nandresy ny hery sy ny fahefan'ny ratsy.

**tamin'ny hazo fijaliana**

Eto ny hoe: "ny hazofijaliana" dia maneho ny fahafatesan'i Kristy teo amin'ny hazofijaliana.

**Colossians 2:16****amin'ny fihinana na amin'ny fisotroana**

Ny lalàn'i Mosesy dia mampiditra izay azon'ny iray hohanina sy sotroina. "fa izay hohaninao sy sotroinao"

**amin'ny andro fety na amin'ny volana vaovao, na amin'ny andro Sabata**

Ny lalàn'i Mosesy dia mamaritra ireo andro hankalazana, hiderana, ary hanolorana sorona. "fa ny fomba hankalazanao ireo andron'ny fankalazana na tsinam-bolana na Sabata"

**alok'ireo zavatra ho avy**

Ny aloka dia hevitra mivelatry ny bika sy ny toetry ny zavatra iray. Amin'ny fomba mitovy amin'izany, ny fomba ara-pivavahana toy ny lalàn'i Mosesy dia tsy afaka mampiseho afa-tsy ny tena izy amin'i Jesosy Kristy.

**fa ny tena izy dia**

ilay zavatra izay mandroaka ny "aloka."

**Colossians 2:18**

**Aza avela hisy na iza na iza ... hitsara anareo ka tsy hahazoanareo ny lokanareo**

Eto Paoly dia manondro ireo mpampianatra sandoka toy ny hoe manao kolikoly ny fitsarana amin'ny fifaninanana atletika izay hanala tsy aradrariny ireo mpino amin'ny fandresena ny loka izay ho azy ireo, ary miteny an'i Kristy namonjy olona iray toy ny hoe Kristy manome loka an'izay mpandresin'ny fifaninanana tahaka izany. DH: "Aza avela hisy na iza na iza ... hanala anareo amin'ny fandresena ny lokanareo"

**izay mila ny fanetren-tena**

Ny teny hoe: "fanetren-tena" dia hevitra ambadiky ny asa izay ataon'ny olona iray ka hampieritreritra ny hafa fa io olona iray io dia manetry tena. DH: "izay mila anao manao zavatra mampiseho fa manetry tena ianao"

**miditra amin'ny zavatra hitany**

Eto Paoly dia miresaka momba ny olona izay manambara hoe manana nofy sy fahitana avy amin'Andriamanitra ary miteny am-pireharehana momba azy ireny.

**ary manjary voatevateva amin'ny fisainan'ny nofony**

Eto Paoly dia miteny fa ny fomba fisainana feno fahotana dia mahatonga ny olona hiavonavona. DH: "mieboebo amin'ny fomba fisainany ara-nofa"

**mieboebo**

Eto ny olona iray izay mirehareha dia resahina toy ny hoe zavatra izay nasian'ny olona rivotra mba hampivelatra azy.

**ny fomba fisainany ara-nofa**

Eto ny hevitra ny nofo dia maneho ny maha-olombelona mpanota. "fisainana feno fahotana izay eritreretiny"

**Tsy mihazona izy**

Paoly dia miresaka ny fahatokisana an'i Kristy toy ny hoe misambotra an'i Kristy amin'ny tanana iray. DH: "Tsy misambotra azy mafy izy" na "Tsy misarangotra izy," tahaka ny fitazoman'ny zanaka mafy ny ray aman-dreniny.

**Izany dia avy amin'ny loha izay nomen'Andriamanitra ny vatana manontolo manerana ireo vanin-taolany sy ny**

**hozany izay manome ka mihazona izany rehetra izany mitambatra**

Paoly dia miresaka ny fiangonana, izay entin'i Kristy sy tohanany hery, toy ny hoe vatan'olombelona. "Izany dia avy amin'ny loha izay nanome ny vatana manontolo amin'ny alalan'ny vanin-taolany sy ny hozany ka mihazona izany mitambatra"

**Colossians 2:20**

**Raha maty niaraka tamin'i Kristy ianareo tamin'ireo endrik'izao tontolo izao**

Amin'izany sarin-teny izany, Paoly dia miresaka ny mpino ho toy ny olona iray izay miombona ara-panahy miaraka amin'i Kristy: maty i Kristy, ka ny mpino dia maty ara-panahy; velona indray Kristy, ka ny mpino dia velona indray amin'ny fiainana ara-panahy, izany hoe, mba ho firaikena amin'Andriamanitra.

**nahoana ary ianareo no miaina toy ny voatery amin'ny tany: "Aza ... mikasika"?**

Paoly dia mampiasa io fanontaniana io mba hivedesana ireo Kolosiana nohon'ny fanarahana finoana dison'ny tany. DH: "atsaharo ny fanekena ny finoana ny tany! Atsaharo ny finoana azy ireny rehefa miteny izy ireny, 'Aza ... mikasika!'"

**miaina toy ny voatery amin'ny tany**

"mieritreritra fa tsy maintsy mankato ny fanirian'ny tany"

**ny tany**

ireo fisainana, ireo faniriana, ary ireo fanandratan-tenan'ny ankabetsahan'ny olona feno fahotanan'izao tontolo izao.

**ho an'ny fahalovana**

"maty." Paoly eto dia mampiasa sarin-teny ho an'ny vatana lo (fahalovana) ao am-pasana.

**Ireny fitsipika ireny dia manana fahendren'ny fomba fivavahana, ny fanetren-tena izay nataon'ny tenany manokana ary ny fampahoriana ny vatana**

"Ireny fitsipika ireny dia toa hendry amin'ny tsy finoan'ny olona satria mamela ireo izay manaraka azy ireo hiseho ho manetry tena satria mampijaly ny vatan'izy ireo manokana"

**tsy manan-danja manohitra ny fanarahana filan'ny nofo**

"tsy manampy anao hanajanona ny fanirian'ny vatanao"

## Chapter 3

<sup>1</sup> Koa raha Andriamanitra no nanangana anareo niaraka tamin'i Kristy, katsaho ireo zavatra any ambony, izay ipetrahan'i Kristy eo an-tanan- kavanan'Andriamanitra. <sup>2</sup> Saino ireo zavatra any ambony, fa tsy ireo zavatra eto an-tany. <sup>3</sup> Fa efa maty ianareo, ary ny fiainanareo dia miafina miaraka amin'i Kristy ao amin'Andriamanitra. <sup>4</sup> Rehefa miseho i Kristy, izay fiainanareo, dia ianareo koa hiara-hiseho aminy ao amim-boninahitra. <sup>[1]</sup><sup>5</sup> Vonoy, avy eo, ireo mpikambana izay eto an-tany- ny filan-dratsy, fahalotoana, firehetan'ny filana, faniriana ratsy, ary fahatendana, izay fanompoan-tsampy. <sup>6</sup> Noho ireny zavatra ireny no hahatongavan'ny fahatezeran'Andriamanitra amin'ireo zanakany ny tsy fankatoavana. <sup>[2]</sup><sup>7</sup> Tao amin'ireny zavatra izay nandehananareo ireny taloha ihany koa rehefa mbola niaina tao amin'ireny ianareo. <sup>8</sup> Fa ankehitriny ianareo dia tsy maintsy manary ireny zavatra rehetra ireny - fahatezerana, fahavinirana, ireo fikasan-dratsy, ireo fanevatevana, ary teny fahavetavetana avy amin'ny vavanareo. <sup>9</sup> Aza mifandainga, fa efa narianareo ny toetra taloha miaraka amin'ireo fampiharana izany, <sup>10</sup> ary notafinareo ny toetra vaovao izay nohavozina ao amin'ny fahalalana araka ny endrik'izay namorona izany. <sup>11</sup> Ao amin'izany dia tsy misy Grika sy Jiosy, voafora sy tsy voafora, barbariana, Skytiana, andevo, olon'afaka, fa i Kristy no rehetra, ary ao amin'ny rehetra. <sup>12</sup> Koa, mitafia, araka ny maha-olom-boafidin'Andriamanitra, masina ary malala, famindram-po, hatsaram-panahy, fanetren-tena, fahalemam-panahy, ary faharetana. <sup>13</sup> Mifampitondrà tsara. Mifamelà. Raha misy olona iray manana fitarainana momba ny olona hafa, mamelà toy izay namelan'ny Tompo anareo. <sup>14</sup> Ambonin'ireny zavatra rehetra reny, manàna fitiavana, izay mamatotra antsika amin'ny fahatanterahana. <sup>15</sup> Aoka ny fiadanana i Kristy hanapaka ao amin'ny fonareo. Fa ho an'izany fiadanana izany no niantsoana anareo ho vatana iray. Ary misaora. <sup>16</sup> Aoka ny tenin'i Kristy hitoetra betsaka ao aminareo. Amin'ny fahendrena rehetra mifampianara ary mifananara amin'ireo salamo sy fihirana ary hira ara-panahy. Mihirà amin'ny fisaorana ao am-ponareo ho an'Andriamanitra. <sup>17</sup> Na inona na inona ataonareo, na amin'ny teny na amin'ny asa, ataovy amin'ny anaran'ny Tompo Jesosy ny rehetra. Manomeza fisaorana ho an'Andriamanitra ilay Ray amin'ny alalany. <sup>18</sup> Ry vehivavy, maneke ny vadinareo, fa izany no mety ao amin'ny Tompo. <sup>19</sup> Ry lehilahy, tiavo ny vadinareo, ary aza masiaka amin'izy ireo. <sup>20</sup> Ry zanaka, mankatoava ny ray aman-dreninareo amin'ny zavatra rehetra, fa izany no ankasitrana ao amin'ny Tompo. <sup>21</sup> Ry ray, aza manao izay mampalahelo ireo zanakareo, mba tsy ho kivy izy ireo. <sup>22</sup> Ry andevo, mankatoava ny tomponareo araka ny nofo amin'ireo zavatra rehetra, tsy amin'ny asa eo imaso toy ny olona mpila sitraka, fa amin'ny fo tsotra. Matahora ny Tompo. <sup>23</sup> Na inona na inona ataonareo, miasà avy amin'ny fanahinareo toy ny ho an'ny Tompo fa tsy ho an'ny olona. <sup>24</sup> Fantatrareo fa ianareo dia handray ny valisoan'ny lova avy amin'ny Tompo. Izy no Tompo Kristy izay tompoinareo. <sup>25</sup> Fa izay manao ny tsy fahamarinana dia handray ny sazy ho an'ny tsy fahamarinana izay nataony, ary tsy misy fizahan-tava.

### Footnotes

3:4 <sup>[1]</sup>Fanamarihana eny ambanin'ny pejy: Ireo dikan-teny taloha sasany miteny hoe: "Rehefa miseho Kristy, izay fiainanareo, dia ianareo ihany koa dia hiara-hiseho miaraka aminy am-boninahitra.

3:6 <sup>[2]</sup>Fanamarihana eny ambanin'ny pejy: Ny dikan-teny taloha sasany mivaky hoe: "Noho ireny zavatra ireny no mahatonga ny fahatezeran'Andriamanitra."

### Colossians 3:1

#### Fampifandraisana ny foto-kevitra:

Paoly dia mampitandrina ireo mpino satria izy ireo dia iray miaraka amin'i Kristy, izy ireo dia voarara hanao zavatra sasantsasany.

#### Andriamanitra no nanangana anareo niaraka tamin'i Kristy

Satria Andriamanitra no nanangana an'i Kristy ho any an-danitra, Andriamanitra dia hanisa ireo

mpino Kolosiana toy ny nananganany azy ireo ihany koa ho any an-danitra.

#### ireo zavatra any ambony

"ireo zavatra any an-danitra"

#### Fa efa maty ianareo

Satria maty i Kristy ankehitriny, Andriamanitra dia hanisa ireo mpino Kolosiana toy ny hoe maty miaraka amin'i Kristy.

**ny fiainanareo dia miafina miaraka amin'i Kristy ao amin'Andriamanitra**

Paoly dia miresaka ny fiainan'ny olona toy ny hoe zavatra izay afaka afenina anaty daba fasian-javatra ary miresaka an'Andriamanitra toy ny hoe daba fasian-javatra. DH: Ireo mety ho dikany: 1) "izany dia tahaka ny nandraisan'Andriamanitra ny fiainanareo sy nanafenana izany niaraka tamin'i Kristy teo amin'ny fanatrehan'Andriamanitra" na 2) "Andriamanitra irery ihany no mahafantatra izay tena fiainanareo marina, ary hanambara izany Izy rehefa hanambara an'i Kristy"

**izay fiainanareo**

Kristy dia ilay iray izay manome fiainana arapanahy ny mpino.

### **Colossians 3:5**

**Vonoy, avy eo, ireo mpikambana izay eto an-tany**

Paoly dia miresaka ny faniriana feno fahotana toy ny hoe ampahan'ny vatan'ny olona ampiasaina mba hanome fahafaham-po azy ireo.

**fahalotoana**

"toetra maloto"

**firehetan'ny filana**

"faniriana mahery sy fahavetavetana"

**ary fahatendana, izay fanompoan-tsampy**

"ary fahatendana, izay mitovy amin'ny fanompoan-tsampy" na "ary aza tia tena satria izany dia mitovy amin'ny fanompoan-tsampy"

**fahatezeran'Andriamanitra**

Ny fahatezeran'Andriamanitra manohitra ireo izay manao ny ratsy tamin'alalan'izay nataony mba hanasaziana azy ireo.

**zanaky ny tsy fankatoavana**

"zanak'olombelona tsy mankato" na olona izay tsy mankato Azy"

**Tao amin'ireny zavatra izay nandehananareo ireny taloha**

Paoly dia miresaka ny fahazaran'ny olona iray toy ny hoe lalana izay handehanan'ny olona iray. DH: "Ireo dia zavatra izay nahazatra anao"

**rehefa mbola niaina tao amin'ireny ianareo**

Ireo mety ho dikany: 1) "rehefa nanao ireny zavatra ireny ianareo" na 2) "rehefa niaina teo amin'ny olona izay tsy nankato an'Andriamanitra ianareo"

**fahatezerana, fahavinirana**

Ny teny hoe: "fahatezerana" eto dia maneho ny fahatezeran'ny olona iray amin'ireo izay tsy nahafaly azy tamin'ny fihetsika nataony, izay mandratra olona.

**fahavinirana**

fahatezerana mafy

**ny filan-dratsy**

"faniriana hanao asa ratsy"

**fanevatevana**

lahateny ampiasaina mba handratrana ny hafa

**teny fahavetavetana**

ireo teny izay tsy mahalala fomba

**avy amin'ny vavanareo**

Eto ny teny hoe: "vava" dia hevitra ambadiky ny firesahana. "amin'ny firesahanareo"

### **Colossians 3:9**

**Fampifandraisana ny foto-kevitra:**

Paoly dia manohy miteny amin'ireo mpino ny fomba fiainana sy mampatsiahy azy ireo fa ny Kristiana dia tokony hitondra ny tsirairay amin'ny fomba mitovy.

**efa narianareo ny toetra taloha miaraka amin'ireo fampiharana izany, ary notafinareo ny toetra vaovao**

Eto Paoly dia miresaka ny fanarian'ny Kristiana ny fahotan'izy ireo taloha toy ny hoe akanjo tonta izay esoriny mba hahafahany manao akanjo vaovao. Hiraiana izany teo amin'ireo Israelita toa an'i Paoly miteny ny toetra tsara toy ny hoe tapa-damba.

**ny endrika**

Izany dia maneho an'i Jesosy Kristy.

**tsy misy Grika sy Jiosy, voafora sy tsy voafora, barbariana, Skytiana, andevo, olon'afaka**

Ireo teny ireo dia ohatra amin'ny karazan'olona izay tenenin'i Paoly ho misy lanjany eo amin'Andriamanitra. Andriamanitra dia mahita ny olon-drehetra mitovy amin'izany, tsy amin'ny firazanana, finoana, fiaviana, na toerana. DH: "ny firazanana, ny fivavahana, ny fombafomba, ary ny fiaviana dia tsy ilaina"

**barbariana**

vahiny izay tsy mahafantatra ireo fombafomba eo an-toerana

**Skytiana**

Io dia olona iray avy any amin'ny tanin'i Skytia, izay any ivelan'ny Fanjakana Romana. Ireo Grika sy ireo Romana dia mampiasa io teny io ho an'ny olona iray izay lehibe tao amin'ny toerana iray nanaovan'ny olon-drehetra zavatra ratsy isan'andro isan'andro.

**Kristy no rehetra, ary ao amin'ny rehetra**

Tsy misy na iza na iza alàna na miala amin'ny fanapahan'i Kristy. DH: "Kristy no manan-danja indrindra ary mivelona ao amin'ny olony rehetra"

### **Colossians 3:12**

**Koa, mitafia ... famindram-po**

Tahaka ny olona iray miakanjo, no hampisehoan'ireo mpino famindram-po ary toetra tsara hafa amin'ny tsirairay. Ny famindram-po dia

heverina matetika fa foiben'ny fihetsem-pon'ny fangorahana. Ny mpandika teny dia mety hanova io lahateny io araka ny hevitr'izy ireo. DH: "Mamindrà fo isan'andro isan'andro"

#### Koa

"Satria izay vao avy nolazaiko dia marina"

#### araka ny maha-olom-boafidin'Andriamanitra

Izany dia afaka atao hoe: DH: "tahaka ireo izay nofidin'Andriamanitra ho Azy, izay iriny habita Azy mitokana, ary ireo izay tiany"

#### hatsaram-panahy

"fahatsorana"

#### fanetren-tena

"fanetren-tena ara-tsaina"

#### fahalemam-panahy

"fahatsorana"

#### Mifampitondrà tsara

"Aza avela ho mora tezitra faingana amin'ny hafa ny tenanareo" na "Mifankatiava na dia mifandiso fanantenana aza ianareo"

#### Mifamelà

"Ataovy tsara kokoa noho izay hitondran'ny hafa anao ny fitondranao azy ireo"

#### manana fitarainana momba ny olona hafa

"mitaraina ny amin'ny"

#### izay mamatotra antsika amin'ny fahatanterahana

" izay mamatotra antsika amin'ny fahalavorariana "

### Colossians 3:15

#### Aoka ny fiadanana'i Kristy hanapaka ao amin'ny fonareo

Paoly dia miresaka ny fiadanana izay nomen'i Kristy toy ny hoe fanapahana. Ireo mety ho dikany 1) "Ataovy izay rehetra hahazoanareo fifandraisana feno fiadanana" na 2) "Avelao Andriamanitra hanome fiadanana ao am-ponareo"

#### ao am-ponareo

Mandeha ho azy ho an'i Paoly ny miresaka ny fo toy ny hoe toerana izay hahatsapan'ny olona ny fepetra faran'izay mafy toy ny fiadanana. Tokony ampiasainao eto ny teny izay mamaritra ny fahatsapana ny fiadanana amin'ny fitenim-paritrao.

#### Aoka ny tenin'i Kristy hitoetra betsaka ao aminareo

Paoly dia miresaka ny tenin'i Kristy toy ny hoe olona iray izay afaka miaina ao anatin'ny olona hafa. "Matokia lalandava ny fampanantenan'i Kristy"

#### mifananara

"mifampitandrema ary mifampahereza"

#### amin'ireo salamo sy fihirana ary hira ara-panahy

"amin'ny karazan-kira fiderana an'Andriamanitra"

#### amin'ny fisaorana ao am-ponareo

"fo feno fisaorana"

#### amin'ny teny na amin'ny asa

fitenenana na fiasana

#### amin'ny anaran'ny Tompo Jesosy

"mba hanome voninahitra ny Tompo Jesosy" na "amin'ny fahefan'ny Tompo Jesosy"

#### amin'ny alalany

Ireo mety ho dikany: 1) satria Izy nanao ireo asa lehibe na 2) satria Izy nahatonga ny olona afaka miresaka amin'Andriamanitra ka manome fisaorana Azy.

### Colossians 3:18

#### Fampifandraisana ny foto-kevitra:

Paoly avy eo dia nanome torolalana manokana an'ireo reny, ray, zanaka, raibe, ary tompo.

#### Ry vehivavy, maneke ny

"Ry vehivavy, mankatoava"

#### izany no mety

"izany no marina"

#### aza masiaka amin'izy ireo

"aza ratsy fanahy amin'ny" na "aza tezitra amin'ny"

#### aza manao izay mampalahelo ireo zanakareo

"aza manao izay mampatezitra ny zanakareo amin'ny tsy misy antony"

### Colossians 3:22

#### mankatoava ny tomponareo araka ny nofo

"ankatoavy ireo tomponareo ara-nofo"

#### zavatra rehetra, tsy amin'ny asa eo imaso toy ny olona mpila sitraka

"zavatra. Aza atao hoe rehefa mijery ihany ny tomponareo vao mankato ianareo, tahaka ny hoe mila sitraka amin'ny olona fotsiny ianareo"

#### ho an'ny Tompo

"toy ny fiasanao ho an'ny Tompo"

#### ny valisoan'ny lova

"ny lova ho valisoanareo"

#### ny lova

Ny fandraisana izay nampanantenain'Andriamanitra ireo mpino dia resahina toy ny hoe fandovana tany sy harena avy amin'ny tsirairay ao amin'ny fianakaviana.

#### izay manao ny tsy fahamarinana dia handray ny sazy

"Andriamanitra dia hanasazy izay rehetra manao ny tsy fahamarinana"

**manao ny tsy fahamarinana**  
izay manao karazana fahadisoana

**tsy misy fizahan-tava**  
"Andriamanitra dia mitsara ny olon-drehetra  
amin'ny fomba mitovy"

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## Chapter 4

<sup>1</sup> Ry tompo, omeo ireo andevo izay marina sy rariny. Fantatrareo fa ianareo ihany koa manana tompo iray any an-danitra. <sup>2</sup> Mahareta mandrakariva amin'ny fivavahana. Miambena amin'izany amin'ny fanomezana fisaorana. <sup>3</sup> Miaraha mivavaka ho anay ihany koa, mba hanokafan'Andriamanitra varavarana ho an'ny teny, mba hilazana ny fahamarinana miafin'i Kristy. Nohon'ny amin'izany, dia voafatotra aho. <sup>4</sup> Mivavaha mba ahafahako manazava izany, raha tokony hiteny aho. <sup>5</sup> Mandehana amin'ny fahendrena any amin'ireo izay any ivelany, ary araraoty ny fotoana. Aoka ny teninareo hiaraka amin'ny fahasoavana hatrany. <sup>6</sup> Aoka ireo ho vonton-tsira, mba hahafahanareo mahalala ny fomba tokony hamalianareo ny olona tsirairay. <sup>7</sup> Raha ireo zavatra momba ahy, dia i Tykyko no hampahafantatra ireny aminareo. Izy dia rahalahy malala, mpanompo mahatoky, ary mpiara-manompo ao amin'ny Tompo. <sup>8</sup> Nalefako any aminareo izy noho izao, mba ahafahanareo mahafantatra ny zavatra momba anay, ary mba ahafahany mampahery ny fonareo. <sup>9</sup> Nalefako izy niaraka tamin'i Onesimosy, ilay rahalahy mahatoky sady malala, izay iray aminareo. Izy ireo no hilaza aminareo ny zava-drehetra izay efa nitranga taty. <sup>10</sup> Aristarko, ilay miara-migadra amiko, dia miarahaba anareo, tahaka izany koa i Marka, havan'i Barnabasy (izay nahazoanareo baiko; raha mankany aminareo izy, dia raiso), <sup>11</sup> ary Jesosy ihany koa izay antsoina hoe Josto. Ireo avy amin'ny voafora ireo ihany no mpiara-miasa amiko ho an'ny fanjakan'Andriamanitra. Fampiononana ho ahy izy ireo. <sup>12</sup> Epafra dia miarahaba anareo. Iray aminareo izy ary mpanompon'i Kristy Jesosy. Mitolona am-bavaka ho anareo foana izy, mba hahatanteraka anareo ary hahazo antoka tanteraka ao amin'ny sitrapon'Andriamanitra rehetra. <sup>13</sup> Fa mijoro vavolombelona ho azy aho, fa miasa mafy ho anareo izy, sy ho an'ireo any Laodika, ary ho an'ireo izay any Hierapolia. <sup>14</sup> Lioka ilay mpitsabo malala sy Demasy dia miarahaba anareo. <sup>15</sup> Arahabao ireo rahalahy any Laodika, sy Nymfa, ary ny fiangonana izay ao an-tranony. <sup>16</sup> Rehefa voavaky eo anivonareo ity taratasy ity, dia ataovy vakiana ao amin'ny fiangonan'ny Laodikiana ihany koa, ary ataovy voavakinareo ihany koa ny taratasy avy any Laodika. <sup>17</sup> Lazao i Arikipo hoe: "Tandrema ny asa fanompoana izay noraisinao tao amin'ny Tompo, fa tokony ho tanterahinareo izany." <sup>18</sup> Ity fanaovam-beloma ity dia ataon'ny tanako manokana -Paoly. Tsarovy ny fifatorako. Ho aminareo anie ny fahasoavana.

### Footnotes

4:8 <sup>[1]</sup>Fanamarihana eny ambanin'ny pejy: ireo dikan-teny sasany taloha mivaky hoe: "nalefako any aminareo izy noho izao, mba ahafahany mahafantatra ireo zavatra momba anareo, ary mba ahafahany mampahery ny fonareo".

### Colossians 4:1

#### Fampifandraisana ny foto-kevitra:

Rehefa avy niresaka tamin'ireo tompo, Paoly dia namarana ny torolalana manokany tamin'ireo karazana mpino ao amin'ny fiangonana ao Kolosia.

#### marina sy rariny

Ireo teny ireo dia mitovy dika tanteraka ary ampiasaina mba hanamafisana ny zavatra izay marina ara-tsaina.

#### ianareo ihany koa manana tompo iray any an-danitra

Ny fifandraisana eo amin'ny tompo sy ny andevony dia tian'Andriamanitra ho tia ny lalan'Andriamanitra, ilay tompo any an-danitra, hitia ireo mpanompony ety an-tany, ao anatin'izany ireo andevon'ireo tompo ety an-tany.

### Colossians 4:2

#### Fampifandraisana ny foto-kevitra:

Paoly dia manohy ny fanomezany torolalana an'ireo mpino ny amin'ny fomba fiainana sy fitenenana.

#### Fampahafantarana amin'ny ankapobeny:

Eto ny teny hoe: "izahay" dia maneho an'i Paoly sy Timoty fa tsy ireo Kolosiana.

#### Mahareta mandrakariva amin'ny fivavahana

"Mivavaha am-pinoana hatrany" na "Mivavaha mandrakariva"

#### hanokafan'Andriamanitra varavarana

"Andriamanitra dia hanome fahafahana"

#### ny fahamarinana miafin'i Kristy

Izany dia maneho ny filazantsaran'i Jesosy Kristy, izay tsy fantatra talohan'ny fahatongavan'i Kristy.

**Nohon'ny amin'izany, dia voafatotra aho**

Eto ny hoe: "voafatotra" dia hevitra ambadiky ny hoe any an-tranomaizina. DH: "Nohon'ny fitoriana ny hafatr'i Jesosy Kristy no mahatonga ahy ho aty an-tranomaizina ankehitriny"

**Mivavaha mba ahafahako manazava izany**

"mivavaha mba ho afaka miteny mazava ny hafatr'i Jesosy Kristy aho"

**Colossians 4:5****Mandehana amin'ny fahendrena any amin'ireo izay any ivelany**

Ny hevitra ny hoe mandeha matetika dia ampiasaina amin'ny hevitra ny fitondran'ny olona iray ny fiainany. DH: "Mandehana amin'ny fomba fiainana tahaka izany mba hahitan'ireo izay tsy mpino fa hendry ianareo"

**ary araraoty ny fotoana**

"manaova ny zavatra tsara indrindra izay afaka ataonao amin'ny fotoanao" na "ampiasao amin'izay tsara ny fotoana"

**Aoka ny teninareo hiaraka amin'ny fahasovana hatrany. Aoka ireo ho vonton-tsira**

Ny sakafo misy sira dia sarin-tenin'ireo teny izay mampianatra ny hafa ary tian'ny hafa ny mihaino azy. "Aoka ny resakareo mba hiaraka amin'ny fahasovana hatrany ary mahasarika"

**mba hahafahanareo mahalala ny fomba tokony hamalianareo**

"ny fomba hamalianareo ireo fanontaniana avy amin'iza na iza momba an'i Jesosy Kristy" na "mba ho afaka hitondra tsara ny olon-drehetra ianareo"

**Colossians 4:7****Fampifandraisana ny foto-kevitra:**

Paoly dia mamarana amin'ny torolalana manokana momba ny olona sasany sy fanaovam-beloma ho an'ny sy avy amin'ny mpino tsirairay.

**Fampahafantarana amin'ny ankapobeny:**

Onesimosy dia andevon'i Filemona tany Kolosia. Nangalatra vola tamin'i Filemona izy ary nitsoaka tao Roma tao amin'izay nahalasa azy ho Kristiana tamin'ny alalan'ny asa fanompoan'i Paoly. Ankehitriny dia i Tykiko sy Onesimosy no mitondra ireo hafatr'i Paoly ho any Kolosia.

**ireo zavatra momba ahy**

"ny zava-drehetra izay niseho tamiko"

**mpiara-manompo**

Satria olon'afaka i Paoly, dia nahita ny tenany tahaka ny mpanompon'i Kristy izy ary nahita an'i Tykiko tahaka ny mpiara-manompo.

**momba anay**

Tsy tafiditra ao anatin'izany ireo Kolosiana.

**ahafahany mampahery ny fonareo**

Ny fo dia heverina ho foiben'ny fihetsem-po maro. DH: "mba hankahery anareo"

**mahatoky sady malala**

Paoly dia miantso an'i Onesimosy ho namana Kristiana ary mpanompon'i Kristy.

**Izy ireo no hilaza**

"Tykiko sy Onesimosy hilaza"

**ny zava-drehetra izay efa nitranga taty**

Izy ireo dia hilaza ireo amin'ireo mpino Kolosiana izay rehetra niseho amin'ny fotoana tsy maha-eo an'i Paoly. Ny tantara dia milaza fa Paoly dia tao Roma tany an-tranomaizina tamin'izany fotoana izany.

**Colossians 4:10****Aristarko**

Tany an-tranomaizina niaraka tamin'i Paoly tao Efesosy izy tamin'i Paoly nanoratra taratasy ho an'ireo Kolosiana.

**raha mankany aminareo izy**

"raha mankany aminareo i Marka"

**Jesosy ihany koa izay antsoina hoe Josto**

Lehilahy izay niara-niasa tamin'i Paoly ihany koa io.

**Ireo avy amin'ny voafora ireo ihany no mpiara-miasa amiko ho an'ny fanjakan'Andriamanitra**

Paoly eto dia mampiasa ny "famorana" mba hanehoana ireo Jiosy satria, eo ambanin'ny lalàn'ny Testamenta Taloha, ny Jiosy rehetra dia tsy maintsy voafora. DH: "Ireo lehilahy telo ireo ihany no Jiosy mpino miara-miasa amiko mba hitory an'Andriamanitra ho mpanjaka amin'ny alalan'i Kristy Jesosy"

**Ireo avy amin'ny voafora**

"Ireo lehilahy ireo- Aristakosy, Marka, ary Josto-izay avy amin'ny voafora"

**Colossians 4:12****Fampahafantarana amin'ny ankapobeny:**

Laodikia sy Hierapolia dia tao amin'ny tanàna akaiky an'i Kolosia.

**Epafra**

Epafra dia lehilahy iray izay nitory ny vaovao mahafaly tamin'ny olona tao Kolosia. (Jereo ny 1:7)

**Iray aminareo**

"avy amin'ny tanànanareo" na "lehilahy mpiray tanàna aminareo"

**mpanompon'i Kristy Jesosy**

"mpianatr'i Kristy Jesosy"

**Mitolona am-bavaka ho anareo foana izy**  
"mivavaka ho anao hatrany"

**mba hahatanteraka anareo ary hahazo antoka tanteraka**  
"tokony ho matotra sy mahatoky ianareo"

**mijoro vavolombelona ho azy aho, fa miasa mafy ho anareo izy**  
"Izaho dia nahita fa miasa mafy ho anareo izy"

**Demasy**  
mpiara-miasa amin'i Paoly iray hafa io.

#### **Colossians 4:15**

**rahalahy**  
Midika hoe namana Kristiana izany eto, ao anatin'izany ny lehilahy sy vehivavy.

**any Laodika**  
tanàna iray izay tena akaiky an'i Kolosia toerana izay misy fiangonana ihany koa

**Nymfa, ary ny fiangonana izay ao an-tranony**  
Vehivavy iray izay atao hoe Nymfa nampiantrano fiangonana iray. DH: "Nymfa sy ireo vondron'ireo mpino nihaona tao an-tranony"

**Lazao i Arikipo hoe: "Tandremo ny asa fanompoana izay noraisinao tao amin'ny Tompo, fa tokony ho tanterahinareo izany."**

Paoly dia mampatsiahy an'i Arikipo ny asan'Andriamanitra nomena azy fa izy, Arikipo, dia eo ambanin'ny adidy amin'Andriamanitra hanatanteraka izany. Ireo teny hoe: "Tandremo," "izay noraisinao," ary "tokony hotanterahinao" dia samy maneho an'i Arikipo avokoa ka tokony atao hoe: ianao.

#### **Colossians 4:18**

**Fampifandraisana ny foto-kevitra:**  
Paoly dia mamarana ny taratasiny amin'ny fanaovana veloma voasoratra ny tanany manokana.

**Tsarovy ny fifatorako**  
Paoly miteny ny fatotra izay midika hoe izy tany an-tranomaizina. DH: "Tadidio aho ary mivavaha ho ahy rehefa any am-pigadrana aho"

**Ho aminareo anie ny fahasoavana**  
Eto ny hoe: "fahasoavana" dia maneho an'Andriamanitra, izay mampiseho fahasoavana ary malemy fanahy amin'ireo mpino. DH: "Mivavaka aho mba hanome fahasoavana anareo rehetra hatrany ny Tompontsika Jesosy Kristy"

## Book: 1 Thessalonians

### 1 Thessalonians

#### Chapter 1

<sup>1</sup> Paoly, Silasy, ary Timoty ho an'ny fiangonan'ireo Tesaloniana ao amin'Andriamanitra Ray sy Jesosy Kristy Tompo. Ho aminareo anie ny fahasoavana sy ny fiadanana. <sup>[1]</sup><sup>2</sup> Manome fisaorana an'Andriamanitra mandrakariva izahay ny aminareo rehetra, ka manonona anareo amin'ny vavakay. <sup>3</sup> Izahay dia tsy mitsahatra ny mahatsiaro anareo eo anatrehan'Andriamanitra Raintsika ny asan'ny finoanareo, ny asan'ny fitiavanareo, ary fahatokisanareo maharitra ho an'ny ho avy ao amin'i Jesosy Kristy Tompontsika. <sup>4</sup> Ry rahalahy tian'Andriamanitra, fantatray fa Izy dia efa nifidy anareo, <sup>5</sup> satria ny filazantsaranay dia tonga taminareo tsy tamin'ny teny ihany, fa tamin'ny hery ihany koa, tamin'ny Fanahy Masina, ary ny fahatokiana be. Mitovy amin'izany, ianareo ihany koa dia mahalala hoe olona toy ny ahoana izahay teo aminareo noho ny aminareo. <sup>6</sup> Nanjary nanahaka anay sy ny Tompo ianareo, tamin'ny nandraisanareo ny teny tamin'ny ady sarotra lehibe sy tamin'ny fifaliana avy amin'ny Fanahy Masina. <sup>7</sup> Vokatry'izany, tonga ohatra ho an'ny rehetra izay mino ao Makedonia sy Akaia ianareo. <sup>8</sup> Fa avy taminareo no nanenoan'ny tenin'ny Tompo, ary tsy tao Makedonia sy Akaia ihany. Fa kosa, teny amin'ny toerana rehetra no nielezan'ny finoanareo an'Andriamanitra. Vokatry'izany, dia tsy mila milaza na inona na inona isika. <sup>9</sup> Fa izy ireo ihany no hilaza izay fandraisana azonay teo aminareo. Izy ireo dia milaza ny fomba nitodihanareo tamin'Andriamanitra ka niala tamin'ireo sampy mba hanompo an'Andriamanitra velona sy marina. <sup>10</sup> Izy ireo dia nitatitra fa ianareo dia miandry ny Zanany avy any an-danitra, izay natsangany tamin'ireo maty. Jesosy izany, izay manafaka antsika amin'ny fahatezerana ho avy.

#### Footnotes

1:1 <sup>[1]</sup>Fanamarihana: Ireo dikan-teny sasany taloha dia mivaky hoe: "Ho aminareo anie ny fahasoavana sy fiadanana avy amin'Andriamanitra Ray sy Jesosy Kristy Tompo."

#### 1 Thessalonians 1:1

##### Fampahafantarana amin'ny ankapobeny:

Paoly dia namaritra ny tenany ho mpanoratra ny taratasy ary niarahaba ireo fiangonana tany Tesalonika.

##### Paoly, Silasy, ary Timoty ho an'ny fiangonana

Ny UDB dia manazava tsara fa i Paoly no nanoratra ity taratasy ity.

##### Ho aminareo anie ny fahasoavana sy fiadanana

Ny teny hoe: "fahasoavana" sy "fiadanana" dia entina ilazana ny olona izay maneho hatsarampanahy sy mampiseho filaminana amin'olona. DH: "Andriamanitra anie ho tsara fanahy aminao ary hanome fiadanana ho anao."

##### Ho aminareo anie ny fiadanana

Ny teny hoe: "nareo" dia manondro ireo mpino Tesaloniana.

#### 1 Thessalonians 1:2

##### Fampahafantarana amin'ny ankapobeny:

Amin'ity taratasy ity ny teny hoe: "izahay" sy "anay" dia manondro an'i Paoly, Silasy, ary Timoty, raha tsy misy fanamarihana manokana. Ary ihany koa, ny teny hoe: "ianareo" dia ilazana maro ary manondro ireo mpino ao amin'ny fiangonana tany Tesalonika.

##### Manome fisaorana an'Andriamanitra mandrakariva izahay

Eto ny hoe: "mandrakariva" dia manolo-kevitra fa rehefa mivavaka amin'Andriamanitra i Paoly, dia manolotra mandrakariva ny Tesaloniana amin'ny vavaka ataony amin'Andriamanitra.

##### Manonona anareo amin'ny vavakay.

"Mivavaka ho anareo izahay."

##### Asan'ny finoana

Hetsika izay tontosa noho ny fitokiana amin'Andriamanitra.

## 1 Thessalonians 1:4

### Fampifandraisana ny foto-kevitra:

Paoly dia nanohy nisaotra ireo mpino tany Tesalonika ary nidera azy ireo noho ny finoany an'Andriamanitra.

### Rahalahy

Izany dia midika hoe: "mpiray finoana, anisan'izany ny lehibaly sy vehivavy."

### Fantatray

Ny teny hoe: "anay" dia manondro an'i Paoly, Silasy, ary Timoty fa tsy ireo mpino Tesaloniana.

### Tsy amin'ny teny ihany

Tsy amin'ny alalan'ny fitoriana ny hafatr'Andriamanitra ihany.

### Fa tamin'ny hery ihany koa, tamin'ny Fanahy Masina

Mety ho dikany dia izao: 1) ny Fanahy Masina dia nanome an'i Paoly sy ireo namany ny fahafahana mitoro ny filazantsara amin-kery na 2) ny Fanahy Masina dia nahatonga ny fitoriana ny filazantsara hanana fiantraikany mahery eo anivon'ireo mpino Tesaloniana na 3) ny Fanahy Masina dia nanambara ny fahamarinan'ny fitoriana ny filazantsara tamin'ny alalan'ireo fahagagana, famantarana, ary ireo zava-mahagaga.

### Olona toy ny ahoana

"Ahoana ny fomba nitondrantsika ny tenantsika refeha."

## 1 Thessalonians 1:6

### Nanjary naka tahaka ianareo

"Maka tahaka" dia midika oe manao na mandika ny fitondran-tenan'ny hafa.

### Nandray ny teny

"Mandray ny fampianarana" na "manaiky ny fampianarana."

### Tamin'ny ady sarotra lehibe

"Nandritra ny fotoam-pahoriana mafy" na "tamin'ny fanenjehana be."

### Akaia

Izany dia distrika taloha tao amin'ny Gresy ankehitriny.

## 1 Thessalonians 1:8

### Nanenoan'ny

Eto Paoly dia miresaka ny fijoroana vavolombelon'ny Kristiana avy amin'ireo mpino Tesaloniana toy ny hoe lakolosy izay maneno na zava-maneno izay notendrena.

### Akaia

Izany dia distrika taloha tao amin'ny Gresy ankehitriny.

### Fa izy ireo ihany ... Izy ireo dia milaza ... Izy ireo dia nitatitra

Paoly dia manondro ny fiangonana izay efa nisy teo amin'ny faritra manodidina, izay nandre ny momba ireo mpino Tesaloniana.

### Izy ireo ihany

Eto ny hoe: "ihany" dia nampiasaina entina hanamafisana ireo olona izay nandre ny momba ireo mpino Tesaloniana.

### Izay fandraisana azonay teo aminareo

Eto ny hoe: "fandraisana" dia manondro ny fandraisana mavitrika an'i Paoly sy ireo namany. DH: "tena nafana ny fandraisanareo anay."

### Ny Zanany

Izany fiantsoana izany dia tena manan-danja ho an'i Jesosy izay mamaritra ny fifandraisany amin'Andriamanitra.

### Izay natsangany

"Izay natsangan'Andriamanitra."

### Tamin'ireo maty

Teo anivon'ireo rehetra izay maty. Izany fiteny izany dia mamaritra ireo olona maty rehetra tany amin'ny tontolo ambanin'ny tany.

### Izay manafaka antsika

Eto Paoly dia mampiditra ireo mpino Tesaloniana.



## Chapter 2

<sup>1</sup> Fa ny tenanareo dia mahalala, ry rahalahy, fa ny fahatongavanay teto aminareo dia tsy foana. <sup>2</sup> Fantatrareo fa teo aloha dia nijaly ary nalaim-baraka tany Filipy izahay. Izahay dia sahy tao amin'Andriamanitray hilaza taminareo ny filazantsaran'Andriamanitra tao anatin'ny fanoherana lehibe. <sup>3</sup> Satria ny fananaranay dia tsy avy tamin'ny fahadisoana, na avy tamin'ny fahalotoana, na avy tamin'ny fitaka. <sup>4</sup> Fa kosa, araka ny nankatoavan'Andriamanitra anay mba hatokisana amin'ny filazantsara, noho izany dia miteny izahay. Miteny izahay, tsy hampifaly ny olona, fa hampifaly an'Andriamanitra. Izy ilay mahalala ny fonay. <sup>5</sup> Satria tsy dia nampiasa na oviana na oviana ireo teny fandokafana izahay, araka ny fantatrareo, na koa ho fialan-tsiny amin'ny fitsiriritana, satria Andriamanitra no vavolombelonay. <sup>6</sup> Na koa nitady ny voninahitra avy amin'ny olona izahay, na koa avy aminareo na avy amin'ireo hafa. Izahay dia afaka nitaky ireo tombotsoa tahaka ireo apostolin'i Kristy. <sup>7</sup> Fa kosa, izahay dia tsotra teo aminareo toy ny reny mankahery ny zanany naterany. <sup>8</sup> Dia toy izany no nanananay fitiavana ho anareo. Faly izahay mizara aminareo, tsy ny filazantsara an'Andriamanitra ihany, fa ny fiainanay manokana ihany koa. Satria ianareo dia lasa malalanay tokoa. <sup>9</sup> Satria tsaroanareo, ry rahalahy, ny asanay sy ny fisasaranay. Andro aman'alina no niasanay mba tsy ahafahanay mampitondra mavesatra ny iray aminareo. Nandritra izany fotoana izany, dia nitory ny filazantsaran'Andriamanitra taminareo izahay. <sup>10</sup> Ianareo no vavolombelona, ary Andriamanitra ihany koa, fa masina, sy marina, ary tsy manan-tsiny ny fitondran-tenanay teo aminareo izay mino. <sup>11</sup> Toy izany ihany koa dia fantatrareo hoe toy ny ahoana no nataonay taminareo tsirairay toy ny ataon'ny ray amin'ny zanany naterany, <sup>12</sup> niangavy sy nankahery ary nandrisika anareo izahay mba handeha amin'ny fomba izay mendrika an'Andriamanitra, izay miantso anareo ho ao amin'ny fanjakany sy ny voninahiny manokana. <sup>13</sup> Fa izany antony izany no isaoranay ihany koa an'Andriamanitra mandrakariva. Fa ianareo rehefa nandray avy taminay ny hafatr'Andriamanitra izay renareo, dia noraisinareo izany tsy ho toy ny tenin'olona. Fa kosa, noraisinareo izany araka izay marina, dia ny tenin'Andriamanitra. Izany teny izany ihany koa no miasa eo aminareo izay mino. <sup>14</sup> Satria ianareo, ry rahalahy, dia lasa tahaka ireo fiangonan'Andriamanitra any Jodia izay amin'i Jesosy Kristy. Fa ianareo ihany koa dia nijaly tamin'ireo zavatra ireo ihany noho ny nataon'ireo mpiray tanindrazana aminareo, sahala ny nanjo azy ireo koa noho ny nataon'ny Jiosy taminy. <sup>15</sup> Ireo Jiosy no namono na an'i Jesosy Kristy na ireo mpaminany. Ireo Jiosy no nandroaka anay. Tsy nankasitraka an'Andriamanitra izy ireo. Fa kosa, izy ireo dia fahavalon'ny olona rehetra. <sup>16</sup> Izy ireo dia nandrara anay tsy hiteny amin'ireo Jentilisa mba tsy hamonjena azy ireny. Vokatry izany dia mameno ny fahotan'ny tenany mandrakariva izy ireo. Ny fahatezerana dia tsy maintsy tonga eo amin'izy ireo amin'ny farany. <sup>17</sup> Tafasaraka taminareo izahay, ry rahalahy, nandritry ny fotoana fohy, tamin'ny fanatrehana fa tsy tamin'ny fo. Tena nazoto fatratra izahay, naniry mafy, ny hahita ny tavanareo. <sup>18</sup> Satria naniry ny ho any aminareo izahay, izaho, Paoly, matetitetika, nefa nanakana anay i Satana. <sup>19</sup> Fa inona moa ny fanantenanay ny ho avy, na fifaliana, na satro-boninahitry ny fandresena eo anatrehan'i Jesosy Tompontsika amin'ny fihaviany? Moa tsy ianareo toy ireo sasany hafa koa ve? <sup>20</sup> Fa ianareo no voninahitray sy fifalianay.

### Footnotes

2:7 <sup>[1]</sup>Fanamarihana: Ireo dikan-teny hafa sasany dia mivaky toy izao: "Fa kosa, izahay dia toy ny zazakely teo aminareo, rehefa mankahery ny zanany naterany ny reniny."

### 1 Thessalonians 2:1

#### Fampifandraisana ny foto-kevitra:

Paoly dia mamaritra ny asa fanompoana sy ny valisoa ho an'ireo mpino.

#### Ny tenanareo

Ny teny hoe: "tenanareo" dia manondro ireo mpino Tesaloniana.

#### Rahalahy

Eto izany dia midika hoe Kristiana namana, anisan'izany ny lehilahy sy vehivavy.

#### Ny fahatongavanay

Ny teny hoe: "anay" dia manondro an'i Paoly, Silasy, ary Timoty fa tsy ireo mpino Tesaloniana.

#### Dia tsy foana

Izany dia afaka lazaina amin'ny fomba tsara. DH: "dia tena nilaina."

**Teo aloha dia nijaly ary nalaim-baraka**  
"Nampijaliana sy notevatevaina."

**Tao anatin'ny fanoherana lehibe**  
"Raha mbola miady amin'ny fanoherana goavana."

### 1 Thessalonians 2:3

**Tsy avy tamin'ny fahadisoana, na avy tamin'ny fahalotoana, na avy tamin'ny fitaka**  
"Marina, madio, ary tsotra."

**Nankatoavan'Andriamanitra mba hatokisana**  
Paoly dia nosedraina ary voaporofa fa azon'Andriamanitra itokisana.

**Miteny izahay**  
Paoly dia miresaka momba ny fitoriana ny hafatry ny filazantsara.

**Izay mahalala ny fonay**  
Ny teny hoe "fo" dia teny fampiasa amin'ny faniriana sy ny eritreritry ny olona iray. DH: "izay mahalala ny faniriantika sy ny eritreritsika."

### 1 Thessalonians 2:5

**Fampahafantarana amin'ny ankapobeny:**  
Paoly dia nilaza ireo mpino Tesaloniana fa ny fitondran-tenany dia tsy miorina amin'ny fandokana, fitiavan-karena, ary fanomezana voninahitra ny tena.

**Mampiasa teny fandokafana**  
"Miresaka aminao amin'ny fiderana tsy marina."

**Na ho fialan-tsiny amin'ny fitsiriritana**  
"Na nampiasa teny koa izahay mba hanafenana ny fanirian-dratsy ny volanareo."

**Afaka nitaky ireo tombotsoa**  
"Afaka nanizingizina ny mba hanomezanareo vola anay."

### 1 Thessalonians 2:7

**Toy ny reny mankahery ny zanany naterany**  
Toy ny reny mampahery ny zanany, Paoly, Silasy, ary Timoty dia niresaka tamim-pahalem-panahy tamin'ireo mpino Tesaloniana.

**Dia toy izany no nanananay fitiavana ho anareo**  
"Izany no fomba nanehoanay ny fitiavanay anareo."

**Nanana fitiavana ho anareo izahay**  
"Tia anareo izahay."

**Faly izahay mizara aminareo, tsy ny filazantsara an'Andriamanitra ihany**  
Paoly dia manondro ny hafatry ny filazantsara ho toy ny zavatra izay azon'ny iray zaraina amin'ny hafa. Miteny no tiany lazaina amin'ny hoe "mizara."

**Faly izahay mizara aminareo ... ny fiainanay manokana**  
Paoly dia manondro ny fiainany sy ny namany toy ny hoe zavatra izay afaka zarain'izy ireo amin'ny hafa. Tiany lazaina eto dia ny hoe mandany fotoana sy ezaka amin'ireo mpihaino azy.

**Lasa malalanay tokoa ianareo**  
"Nikarakara lalina anareo izahay."

**Rahalahy**  
Eto izany dia midika hoe Kristiana namana, anisan'izany ny lehilahy sy vehivavy.

**Ny asanay sy ny fisasaranay.**  
Ny teny hoe: "asa" sy "fisasarana" dia midika zavatra mitovy. Paoly dia nampiasa ireo mba hanamafisana ny fiasan'izy ireo mafy. DH: "tena niasa mafy izahay."

**Andro aman'alina no niasanay mba tsy ahafahanay mampitondra mavesatra ny iray aminareo**  
"Niasa mafy izahay mba hahavelona anay, mba tsy anohananao anay."

### 1 Thessalonians 2:10

**Fa masina, sy marina, ary tsy manan-tsiny**  
Paoly dia nampiasa teny telo hamaritana ny fitondran-tena tsaran'izy ireo amin'ireo mpino Tesaloniana.

**Toy ny ataon'ny ray amin'ny zanany naterany,**  
Paoly dia nampitaha ny fampaherezany ny Tesaloniana tamin'ny ray izay mampianatra ny zanany ny fomba tokony hitondran-tena.

**Niangavy sy nankahery ary nandrisika anareo izahay**  
Ny teny hoe: "miangavy," "mampahery," ary "mandrisika" dia hampiasaina miaraka mba hanehoana ny fampaherezan'ny vondron'i Paoly ny Tesaloniana. DH: "izahay dia mampahery mafy anareo."

**Ho ao amin'ny fanjakany sy ny voninahiny manokana**  
Ny teny hoe: "voninahitra" dia mamaritra ny teny hoe: "fanjakana." DH: "ao amin'ny fanjakany be voninahitra manokana."

### 1 Thessalonians 2:13

**Fampahafantarana amin'ny ankapobeny:**  
Paoly dia nanohy nampiasa ny hoe "anay" anondroana ny tenany sy ireo namana niara nandeha taminy ary ny hoe "ianareo" ho an'ireo mpino Tesaloniana.

**Isaoranay ihany koa an'Andriamanitra mandrakariva**  
Matetika i Paoly no misaotra an'Andriamanitra noho ny faneken'izy ireo ny hafatry ny filazantsara izay nozarainy tamin'izy ireo.

**Noraisinareo izany araka izay marina, dia ny tenin'Andriamanitra.**

Ireo Tesaloniana dia nino ny hafatr'i Paoly toy ny avy amin'Andriamanitra, fa tsy tamin'ny fahefan'i Paoly manokana.

**Izany teny izany ihany koa no miasa eo aminareo izay mino**

Paoly dia miresaka ny hafatry ny filazantsaran'Andriamanitra toy ny hoe olona nanao asa izany.

## **1 Thessalonians 2:14**

**Rahalahy**

Eto izany dia midika hoe Kristiana namana, anisan'izany ny lehilahy sy vehivavy.

**Lasa tahaka ireo fiangonana**

Ireo mpino Tesaloniana dia niaritra fanenjehana mitovy amin'ny mpino Joda "dia nanjary toy ireo fiangonana."

**Mpiray tanindrazana aminareo**

"Avy amin'ny Tesaloniana hafa."

**Izy ireo dia nandrara anay tsy hiteny**

"Izy ireo dia niezaka nanakana anay tsy hiteny intsony."

**Mameno ny fahotan'ny tenany mandrakariva izy ireo**

Paoly dia milaza fa toy ny misy olona afaka mameno fitoeran-javatra amin'ny fahotany toy ny amin'ny rano.

**Ny fahatezerana dia tsy maintsy tonga eo amin'izy ireo amin'ny farany**

Izany dia manondro ny fitsaran'Andriamanitra farany ary ny famaizana ny olona noho ireo fahotany.

## **1 Thessalonians 2:17**

**Rahalahy**

Eto izany dia midika hoe Kristiana namana, anisan'izany ny lehilahy sy vehivavy.

**Tamin'olona fa tsy tao am-po**

Na dia tsy nanatrika tao Tesalonika aza ny tenan'i Paoly, dia mifandray am-po amin'izy ireo izy.

**Hahita ny tavanareo**

Eto ny hoe: "ny tavanareo" dia midika hoe ny olona iray manontolo. DH: "mba ahita anao" na "mba hiaraka aminao."

**Izaho, Paoly, matetitetika**

Izaho, Paoly, niezaka matetitetika."

**Fa inona moa ny fanantenanay ... amin'ny fihaviany?**

Paoly dia nampiasa io fanontaniana io mba hampaherezana ireo mpino ary mamaly izany amin'ny andininy manaraka. DH: "Ianao no fanantenanay ny ho avy, fifalianay, ary satro-boninahitra amin'ny fihavian'i Jesosy Kristy Tomponay.

**Fanantenanay ny ho avy ... Moa tsy ianao**

Amin'ny hoe: "fanantenana" Paoly dia milaza ny fahatokiana ananany fa Andriamanitra dia hanome valisoa azy noho ny asany. Ireo Kristiana Tesaloniana no anton'ny fanantenany.

**Na fifaliana**

Ireo Tesaloniana no anton'ny fifaliany.

**Satro-boninahitry ny fandresena**

Eto ny hoe "satro-boninahitra" dia manondro ny satro-boninahitra atolotra ny atleta mpandresy. Ny hoe "satro-boninahitry ny fandresena" dia hoe valisoa noho ny fandresena, na fanaovana tsara.

**Moa tsy ianareo toy ireo sasany hafa koa ve?**

Izany fanontaniana izany dia afaka hadika toy ny fanambarana. DH: "ianao sy ireo mpino hafa izany."

## Chapter 3

<sup>1</sup> Noho izany, rehefa tsy afaka niaritra izany intsony izahay, dia noeritreretinay fa tsara ny mitoetra irery tao Atena. <sup>2</sup> Nandefa an'i Timoty izahay, rahalahinay sy mpiara-miasa ho an'Andriamanitra ao amin'ny filazantsaran'i Kristy, mba hanamafy sy hankahery momban'ny finoanareo. <sup>[1]</sup><sup>3</sup> Nataonay izany mba tsy hisy olona ho taitra noho ireo fahoriana ireo. Fa ny tenanareo dia mahafantatra fa izany no nanendrena antsika. <sup>4</sup> Marina tokoa, rehefa niaraka taminareo izahay, dia nilaza mialoha taminareo fa isika dia tsy maintsy hampahoriana, ary nitranga izany, araka ny fantatrareo. <sup>5</sup> Noho izany antony izany, rehefa tsy naharitra izany intsony aho, dia naniraka mba ahafantarako ny finoanareo. Angamba ny mpaka fanahy dia efa naka fanahy anareo, ary ho zava-poana ny asantsika. <sup>6</sup> Fa tonga taty aminay avy tany aminareo i Timoty ary nitondra ny vaovao mahafalin'ny finoana sy fitiavanareo ho anay. Nilaza taminay izy fa ianareo dia manana fahatsiarovana tsara anay foana, ary ianareo dia maniry mafy ny ahita anay tahaka ny fanirianay ahita anareo. <sup>7</sup> Noho izany, ry rahalahy, izahay dia namaherezinareo nohon'ny finoanareo, tao anatin'ny fitaintainana sy fahorianay rehetra. <sup>8</sup> Fa ankehitriny velona izahay, raha mifikitra mafy amin'ny Tompo ianareo. <sup>9</sup> Fa fisaorana toy ny ahoana no azonay omena an'Andriamanitra ny aminareo, tamin'ny fifaliana rehetra izay anananay teo anatrehan'ny Andriamanitray noho ny aminareo? <sup>10</sup> Mivavaka mafy andro aman'alina izahay mba mety ahita ny endrikareo sy amatsy izay tsy ampy ao amin'ny finoanareo. <sup>11</sup> Andriamanitra Raintsika tenany, ary Jesosy Tompotsika anie, hanitsy ny lalanay ho aminareo. <sup>12</sup> Ny Tompo anie hampitombo sy hampandroso amin'ny fifankatiavanareo amin'ny hafa sy ny olon-drehetra, tahaka ny ataonay aminareo koa. <sup>13</sup> Izy anie hanamafy ny fonareo, ka mba tsy hanan-tsiny amin'ny fahamasinana izy ireo eo anatrehan'Andriamanitra Raintsika, amin'ny fihavian'i Jesosy Tompotsika mbamin'ireo masiny rehetra.

### Footnotes

3:2 <sup>[1]</sup>Fanamarihana: Ny dikan-teny sasany hafa taloha dia mivaky hoe: "Nandefa an'i Timoty izahay, rahalahinay ary mpanompon'Andriamanitra ao amin'ny filazantsaran'i Kristy."

### 1 Thessalonians 3:1

#### Fampifandraisana ny foto-kevitra:

Paoly dia nilaza tamin'ireo mpino fa nandefa an'i Timoty izy mba hanamafy ny finoan'izy ireo.

#### Tsy afaka niaritra izany intsony izahay

"Tsy afaka miaritra ny fitaintainana ny aminao intsony izahay.

#### Tsara ny mitoetra irery tao Atena.

"Tsara ho ahy sy Silasy ny mitoetra irery tao Atena."

#### Tsara

"Mendrika" na "mety."

#### Atena

Izany dia tanàna ao amin'ny faritanin'i Akaia, izay an'i Gresy ankehitriny.

#### Rahalahinay sy mpiara-miasa

Ireo teny roa ireo dia samy mamaritra an'i Timoty.

#### Mba tsy hisy olona ho taitra

Ny hoe "Taitra" dia fomba fiteny hilazana ny fatahorana. DH: "tsy hisy olona hatahotra ny hatoky an'i Kristy."

#### No nanendrena antsika

Paoly dia nihevitra fa ny rehetra dia nahafantatra fa Andriamanitra no nanendry azy ireo.

### 1 Thessalonians 3:4

#### Marina tokoa

"Azo antoka" na "azo antoka tokoa."

#### Hampahoriana

"Hampijalian'ny hafa."

#### Tsy naharitra izany intsony aho

Paoly dia namaritra ny fihetseham-pony tamin'ny fampiasana oha-pitenenana. DH: "tsy afaka niandry tamim-paharetana intsony aho."

#### Dia naniraka

Midika izany fa i Paoly dia naniraka an'i Timoty. Izany dia afaka atao mazava. DH: "izaho dia naniraka an'i Timoty."

#### Ny asantsika

"Ny asa mafinay teo aminareo" na "ny fampianaranay teo aminareo."

**Zava-poana**

"Tsy misy ilàna azy."

**1 Thessalonians 3:6****Fampifandraisana ny foto-kevitra:**

Paoly dia nilaza ireo mpamakiny mahakasika ny tatitr'i Timoty taorian'ny nitsidihany azy ireo.

**Tonga taty aminay**

Ny teny hoe "aminay" dia manondro an'i Paoly sy Silasy.

**Ny vaovao mahafalin'ny finoanareo**

Fantatra fa izany dia manondro ny finoana an'i Kristy. Izany dia afaka hazavaina. "tatitra tsara ny amin'ny finoanareo."

**Ianareo dia manana fahatsiarovana tsara foana**

Rehefa mieritreritra an'i Paoly izy ireo, dia manana eritreritra tsara foana momba azy.

**Ianareo dia maniry mafy ny ahita anay**

"Maniry ny ahita anay ianareo."

**Rahalahy**

Eto ny "rahalahy" dia midika hoe Kristiana namana.

**Nohon'ny finoanareo**

Izany dia manondro an'i Kristy. Afaka hazavaina izany. DH: "noho ny finoanareo an'i Kristy."

**Tao anatin'ny fitaintainana sy fahorianay rehetra**

Ny teny hoe "fahoriana" dia manazava ny anton'ny "fitaintainan'izy ireo". DH: "tao anatin'ny fitaintainanay rehetra vokatry ny fahorianay."

**1 Thessalonians 3:8****Velona izahay**

Izany dia fomba fiteny iray entina anehoana ny fiainana mahafa-po. DH: "tena mampahery anay."

**Raha mifikitra mafy amin'ny Tompo ianareo.**

"Raha mifikitra" dia fomba fiteny izay midika fa manohy mahatoky. DH: "raha mbola mitoky amin'ny Tompo ianareo."

**Fa fisaorana toy ny ahoana no azonay omena**

an'Andriamanitra ny aminareo, tamin'ny fifaliana rehetra izay anananay teo anatrehan'ny Andriamanitray noho ny aminareo?

Izany fanontaniana izany dia azo lazaina ho fanambarana. DH: "Tsy afaka ny tsy hisaotra an'Andriamanitra izahay noho ny zavatra nataony ho anao! Faly tokoa izahay rehefa mivavaka amin'ny Andriamanitray!"

**Teo anatrehan'ny Andriamanitray**

Paoly dia milaza fa izy sy ireo namany dia toy ny hoe teo anatrehan'Andriamanitra mivantana. Angamba rehefa mivavaka no tiany lazaina amin'izany.

**Andro aman'alina**

Eto dia ampiasaina ny fanitarana hanehoana hoe impiry i Paoly no mivavaka. DH: "Matetika."

**Mafy**

"Tena mafy."

**Ahita ny endrikareo**

Ny teny hoe "endrika" dia manondro ny olona iray manontolo. DH: "mitsidika anareo."

**1 Thessalonians 3:11****Fampahafantarana amin'ny ankapobeny:**

Amin'io andininy io, ny teny hoe: "antsika" dia tsy voatery hanondro ny vondron'olona mitovy foana.

**Andriamanitsika ... Jesosy Tompontosika anie**

Paoly dia mampiditra ireo mpino Tesaloniana miaraka amin'ireo mpiara-manompo aminy.

**Andriamanitsika anie**

"Mivavaka amin'ny Andriamanitray izahay mba."

**Hanitsy ny lalanay ho aminareo**

Paoly dia miresaka toy ny hoe tiany Andriamanitra hampiseho aminy sy ireo namany ny lalana handehanany hitsidika ireo Kristiana Tesaloniana. Ny tiany lazaina dia hoe tiany raha mba afaka manao izay ahavitan'izy ireo izany Andriamanitra.

**Hanitsy ny lalanay ho aminareo**

Ny teny hoe: "anay" dia manondro an'i Paoly, Silasy, ary Timoty fa tsy ireo mpino Tesaloniana.

**Ny ray tenany**

Eto ny teny hoe: "tenany" dia manondro ny "Ray" ho fanamafisana.

**Hampitombo sy hampandroso amin'ny fifankatiavana**

Paoly dia miresaka ny fitiavana toy ny hoe zavatra iray izay azon'ny iray bebe kokoa.

**Hanamafy ny fonareo**

Paoly dia manondro ny "fo" toy ny hoe ivon'ny finoana sy ny faharesen-dahatra.

**Amin'ny fihavian'i Jesosy Tompontosika**

"Rehefa miverina eto an-tany i Jesosy."

**Mbamin'ireo masiny rehetra**

"Miaraka amin'ireo rehetra izay azy."



## Chapter 4

<sup>1</sup> Ary farany, ry rahalahy, mampahery sy mananatra anareo izahay ao amin'ny Tompo Jesosy. Raha nahazo ireo fampianarana avy aminay ianareo momban'ny fomba tsy maintsy handehananareo sy hamalifalinareo an'Andriamanitra, ny amin'io lalana andehana io ihany koa, dia mba anaovanareo mihoatra izany. <sup>2</sup> Fa ianareo dia mahafantatra ireo fampianarana izay nomenay anareo tamin'ny alalan'i Jesosy Tompo. <sup>3</sup> Fa izao no sitrapon'Andriamanitra, dia ny hanamasinana anareo, mba hialanareo amin'ny fijangajangana, <sup>4</sup> izay ahafantaran'ny tsirairay avy aminareo ny fomba ahazoana ny fanaky ny tenany ao amin'ny fahasinanana sy voninahitra, <sup>5</sup> tsy amin'ny filan-dratsy (tahaka ireo Jentilisa izay tsy mahafantatra an'Andriamanitra). <sup>6</sup> Aoka tsy hisy olona handika na hanaratsy ny rahalahiny amin'izany. Fa ny Tompo no mamaly amin'ireny zava-drehetra ireny, tahaka ny nampitandremanay mialoha sy nijoronay vavolombelona taminareo. <sup>7</sup> Fa Andriamanitra tsy niantso anay ho amin'ny fahalotoana, fa amin'ny fahasinanana. <sup>8</sup> Noho izany, izy izay mandà izany dia tsy mandà olona, fa Andriamanitra, izay nanome ny Fanahiny Masina ho anareo. <sup>9</sup> Momban'ny fifankatiavan'ny mpirahalalahy, tsy mila olona hafa ianareo hanoratra ho anareo, fa ianareo tenanareo dia nampianarin'Andriamanitra mba hifankatia. <sup>10</sup> Ataonareo tokoa izany, ho an'ireo rahalahy rehetra izay eran'i Makedonia. Fa izahay dia mananatra anareo, ry rahalahy, mba hanao mihoatra. <sup>11</sup> Mananatra anareo ihany koa izahay mba hanandrana hiaina ampilaminana, hisaina ny raharahanareo manokana, ary hiasa amin'ny tananareo, araka ny nandidianay anareo, <sup>12</sup> mba hanananareo fitondran-tena mendrika eo anatrehan'ireo tsy mino ary tsy hanan-javamahory. <sup>13</sup> Fa tsy tianay tsy ho fantatrareo, ry rahalahy, ny momba ireo izay nodimandry, mba tsy halahelovanareo tahaka ireo ambiny izay tsy manana antoka ny amin'ny ho avy. <sup>14</sup> Fa raha mino isika fa Jesosy dia maty ary nitsangana indray, dia toy izany koa no hitondran'Andriamanitra miaraka amin'i Jesosy ireo izay efa nodimandry tao aminy. <sup>15</sup> Fa izao no lazainay aminareo tamin'ny Tompo, fa isika izay velona, izay sisa tavela amin'ny fahatongavan'ny Tompo, dia tsy hialoha tokoa ireo izay nodimandry. <sup>16</sup> Fa ny tenan'ny Tompo no hidina avy any an-danitra. Ho avy miaraka amin'ny feo avo Izy, miaraka amin'ny feon'ny Arkanjely, ary miaraka amin'ny trompetran'Andriamanitra, ary ny maty ao amin'i Kristy no hitsangana voalohany. <sup>17</sup> Avy eo isika izay velona, izay sisa tavela, hiaraka hiakatra amin'izy ireo eny amin'ny rahona ka hihaona amin'ny Tompo eny amin'ny habakabaka. Amin'izany dia hiaraka amin'ny Tompo mandrakariva isika. <sup>18</sup> Noho izany, mifankahereza amin'ireo teny ireo.

### 1 Thessalonians 4:1

#### Rahalahy

Eto ny hoe: "rahalahy" dia midika hoe namana Kristiana.

#### Mampahery sy mananatra anareo izahay

Paoly dia nampiasa ny hoe: "mampahery" sy "mananatra" mba hanamafisana fa mankahery mafy ireo mpino izy ireo. DH: "mankahery mafy anao izahay."

#### Nahazo ireo fampianarana avy aminay ianareo

Izany dia afaka atao tso-drafitra. DH: "nampianatra anareo izahay."

#### Tsy maintsy handehananareo

Eto ny hoe: "mandeha" dia fomba fiteny ilazana ny fomba tokony hiainana. DH: "tokony iainanao."

#### Tamin'ny alalan'i Jesosy Tompo

Paoly dia miresaka ny fampianarany toy ny hoe nomen'i Jesosy tenany izy ireny.

### 1 Thessalonians 4:3

#### Hialanareo amin'ny fijangajangana

"Miala amin'ny ratsy fanaon'ny nofo ianareo."

#### Mahafantatra ny fomba ahazoana

Mety ho dikany dia izao: 1) ahoana ny fomba fiaina miaraka amin'ny vadinao na 2) ahoana ny fomba fiaina ny fiainana misy fitsipika na 3) ahoana ny fomba fiaina miaraka amin'ny zanakao vavy virjiny.

#### Amin'ny filan-dratsy

"Amin'ny fanirian-dratsin'ny nofo."

#### Tsy hisy olona

Eto ny hoe: "olona" dia manondro ny lehilahy na vehivavy.

#### Handika na hanaratsy

Izany dia milaza hevitra mitovy amin'ny fomba roa mba hanamafisana ny hevitra. DH: "ratsy."

#### Ny Tompo no mamaly

Izany dia afaka hazavaina. DH: "ny Tompo no hanasazy ny olona izay nandika lalàna ary hiaro ny olona izay naratsiana."

**Nampitandremanay mialoha sy nijoronay vavolombelona**  
"Nilaza taminareo mialoha ary nampitandrina mafy ny amin'ny."

### 1 Thessalonians 4:7

**Andriamanitra tsy niantso anay ho amin'ny fahalotoana, fa amin'ny fahasinanana**  
Izany dia afaka atao amin'ny fomba tsara. DH:  
"Andriamanitra dia niantso anay ho amin'ny fahadiovana sy fahasinanana."

**Andriamanitra dia tsy niantso anay**  
Ny teny hoe: "anay" dia manondro ireo mpino rehetra.

**Izy izay mandà izany**  
"Na iza na iza tsy miraharaha ny fampianarana" na "na iza na iza manao tsinontsinona izany fampianarana izany."

**Dia tsy mandà olona, fa Andriamanitra**  
Paoly dia nanamafy fa izany fampianarana izany dia tsy avy amin'ny olona, fa avy amin'Andriamanitra.

### 1 Thessalonians 4:9

**Fifankatiavan'ny mpirahalaha**  
"Fitiavana ireo mpino namana."

**Ataonareo tokoa izany, ho an'ireo rahalahy rehetra izay eran'i Makedonia**  
"Maneho fitiavana amin'ireo mpino eran'i Makedonia ianareo."

**Rahalahy**  
Eto ny hoe: "rahalaha" dia midika hoe Kristiana namana.

**Hanandrana**  
"Miezaka ny."

**Hiaina am-pilaminana**  
Paoly dia nampiasa ny teny hoe: "am-pilaminana" ho fanoharana entina hamaritana ny fiainana ampiadanana anaty fiaraha-monina ary tsy miteraka fifandirana. DH: "miaina am-pahatoniana sy milamina."

**Hisaina ny raharahanareo manokana**  
Izany fomba fiteny izany dia midika hoe mifantoka amin'ny raharahanao manokana, fa tsy ny an'ny hafa. DH: "mamaly ny filànao manokana."

**Hiasa amin'ny tananareo**  
Izany dia fanoharana ny amin'ny hoe miaina fiainana mahafa-po. DH: "miasa amin'ny asanao manokana mba hahazoana izay ilainao amin'ny fiainana."

**Fitondran-tena mendrika**  
Izany fanoharana izany dia mamaritra ny fomba tokony hitondran'ny mpino amin'ny olona ao

amin'ny fiaraha-moniny. DH: "maneho fitondran-tena feno fanajana sy mendrika."

**Ireo izay ivelan'ny finoana**  
"Ireo izay tsy mpino an'i Kristy." Paoly dia miresaka ny "finoana" toy ny hoe toerana iray. Eto ny "finoana" dia manondro ireo izay matoky an'i Kristy.

### 1 Thessalonians 4:13

**Fampahafantarana amin'ny ankapobeny:**  
Paoly dia miresaka ireo mpino izay efa maty, izay mbola velona, ary ireo izay ho velona rehefa miverina i Kristy.

**Fa tsy tianay tsy ho fantatrareo**  
Izany dia afaka atao amin'ny fomba tsara. DH:  
"Tianay ho fantatrareo."

**Rahalahy**  
Eto ny "rahalaha" dia midika hoe Kristiana namana.

**Ireo izay nodimandry**  
Izany dia hilazana ireo izay maty.

**Mba tsy halahelovanareo**  
"Mba tsy hitomanianareo."

**Tahaka ireo ambiny izay tsy manana antoka ny amin'ny ho avy**  
"Toy ireo olona izay tsy mino."

**Raha mino isika**  
Eto ny hoe: "isika" dia manondro an'i Paoly ary ireo mpihaino azy.

**Nitsangana indray**  
"Nitsangana mba hiaina indray."

**Ireo izay efa nodimandry tao aminy**  
Eto ny hoe: "efa nodimandry" dia fomba hentitra hitenenana ny hoe maty.

**Amin'ny fahatongavan'ny Tompo**  
"Amin'ny fihavian'ny Tompo."

**Dia tsy hialoha tokoa**  
"Tsy ho eo aloha mihintsy."

### 1 Thessalonians 4:16

**Ny tenan'ny Tompo no hidina**  
"Ny Tompo mihitsy no hidina."

**Ny Arkanjely**  
"Ilay anjely lehibe indrindra."

**Ny maty ao amin'i Kristy no hitsangana voalohany**  
Ny "maty ao amin'i Kristy" dia ireo mpino nodimandry. DH: "ireo izay mino an'i Jesosy Kristy, fa ireo izay efa maty, no hitsangana voalohany."

**Isika izay velona**

Eto ny hoe: "isika" dia manondro ireo mpino rehetra izay maty.

**Miaraka amin'izy ireo**

Ny teny hoe: "izy ireo" dia manondro ireo mpino maty izay novelomina indray.

**Hiakatra eny amin'ny rahona ka hihaona amin'ny Tompo eny amin'ny habakabaka**

"Mihaona amin'ny Tompo eny amin'ny lanitra."

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## Chapter 5

<sup>1</sup> Ankehitriny mikasika ireo fotoana sy ireo vanim-potoana, ry rahalahy, tsy mila na inona na inona voasoratra ho anareo ianareo. <sup>2</sup> Fa ianareo tenanareo mahafantatra tsara fa ny andron'ny Tompo dia ho avy tahaka ny mpangalatra amin'ny alina. <sup>3</sup> Rehefa miteny izy ireo, "Miadana sy milamina," dia fahapotehana tampoka no ho avy amin'izy ireo. Ho tahaka ny fahararian'ny vehivavy bevohoka rehefa miteraka izany. Tsy ho afa-mandositra mihitsy izy ireo. <sup>4</sup> Fa ianareo, ry rahalahy, dia tsy ao anatin'ny haizina ka hahatratra anareo tampoka tahaka ny mpangalatra ny andro. <sup>5</sup> Fa ianareo rehetra dia zanaky ny mazava sy zanaky ny andro. Tsy zanaky ny alina isika na ny haizina. <sup>6</sup> Noho izany, ndeha isika tsy hatory tahaka ny fataon'ny ambiny. Fa kosa, aoka isika hiambina sy hahonon-tena. <sup>7</sup> Fa ireo izay matory dia manao izany amin'ny alina, ary ireo izay mamono dia manao izany ihany koa amin'ny alina. <sup>8</sup> Fa raha mbola an'ny andro isika, dia tsy maintsy mahonon-tena isika ary mitafy finoana sy fitiavana ho fiarovan-tratra, ary ny antoky ny famonjena amin'ny ho avy ho fiarovan-dohantsika. <sup>9</sup> Fa Andriamanitra tsy nanendry antsika ho amin'ny fahatezerana, fa hahazoana ny famonjena amin'ny alalan'i Jesosy Kristy Tompontsika. <sup>10</sup> Izy ilay maty ho antsika, na mifoha isika na matory, dia afaka miara-miaina aminy. <sup>11</sup> Ka noho izany mifampionona ary mifampahereza ianareo, tahaka ny efa nataonareo. <sup>12</sup> Mangataka aminareo izahay, ry rahalahy, mba hanekenareo izay mikely aina aminareo sy mitondra anareo amin'ny Tompo ary izay mananatra anareo. <sup>13</sup> Mangataka anareo ihany koa izahay mba hanaja azy ireo am-pitiavana noho ny asan'izy ireo. Mihavàna amin'ny tenanareo. <sup>14</sup> Mananatra anareo izahay, ry rahalahy: mampitandrema ny fikorontanana, hampaherezo ireo kivy, ampio ireo malemy, mahareta amin'ny rehetra. <sup>15</sup> Indro tsy misy olona mamaly ratsy ny ratsy na amin'iza na iza. Fa kosa, mitadiava izay tsara ho an'ny tsirairay sy ho an'ny rehetra. <sup>16</sup> Mifalia mandrakariva. <sup>17</sup> Aza mitsahatra mivavaka. <sup>18</sup> Misaora amin'ny zavatra rehetra. Fa izany no sitrapon'Andriamanitra ao amin'i Kristy Jesosy ho anareo. <sup>19</sup> Aza mamono ny Fanahy. <sup>20</sup> Aza manao tsinontsinona ireo faminaniana. <sup>21</sup> Andramo ny zava-drehetra. Mifikira amin'izay tsara. <sup>22</sup> Esory ireo fisehoan'ny ratsy rehetra. <sup>23</sup> Andriamanitra ny fiadanana anie hampamasina anao tanteraka. Aoka ny fanahinareo manontolo, ny aina, ary ny vatana dia hotehirizina tsy hanan-tsiny ho amin'ny fahatongavan'i Jesosy Kristy Tompontsika. <sup>24</sup> Mahatoky izy ilay miantso anao, ilay iray izay hanao izany ihany koa. <sup>25</sup> Ry rahalahy, mivavaha ihany koa ho anay. <sup>26</sup> Arahabao amin'ny fanorohana masina ny rahalahy rehetra. <sup>27</sup> Mangataka aminareo amin'ny Tompo aho mba ho vakiana amin'ny rahalahy rehetra ity taratasy ity. <sup>28</sup> Ho aminareo anie ny fahasoavan'i Jesosy Kristy Tompontsika.

### 1 Thessalonians 5:1

#### Fampifandraisana ny foto-kevitra:

Paoly dia nanohy niresaka momba ny andro hiavian'i Jesosy.

#### Fampahafantarana amin'ny ankapobeny:

Amin'ity toko ity ny teny hoe: "isika" sy "antsika" dia manondro an'i Paoly, Silasy, Timoty, raha tsy hoe misy fanamarihana. Ny teny hoe: "ianareo" ihany koa dia milaza maro ary manondro ireo mpino ao amin'ny fiangonan'ny Tesalonika.

#### Ireo fotoana sy ireo vanim-potoana

Izany dia manondro ireo zava-nitranga talohan'ny fiverenan'i Jesosy Tompo.

#### Rahalahy

Eto ny "rahalahy" dia midika hoe Kristiana namana.

#### Mahafantatra tsara

"Tena tsara" na "marina tsara."

#### Tahaka ny mpangalatra amin'ny alina

Tahaka ny tsy ahafantarana hoe rahoviana ny alina ahatongavan'ny mpangalatra, isika ihany koa dia tsy mahalala ny andro hiavian'ny Tompo. DH: "tsy ampoizina."

#### Rehefa miteny izy ireo

"Rehefa miteny ny olona."

#### Fahapotehana tampoka

"Fahapotehana tsy nampoizina."

#### Tahaka ny fahararian'ny vehivavy bevohoka rehefa miteraka

Tahaka ny fahararian'ny vehivavy bevohoka tampoka rehefa hiteraka ary tsy mijanona raha tsy teraka, ny fahatongavan'ny fandranganana, ary tsy ho afa-mandositra ny olona.

### 1 Thessalonians 5:4

#### Ianareo, ry rahalahy

Eto ny "rahalahy" dia midika hoe Kristiana namana.

**Dia tsy ao anatin'ny haizina**

Paoly dia miresaka momba ny ratsy sy ny tsy fahalalana ny momba an'Andriamanitra toy ny hoe haizina izy ireny. DH: "ianao dia tsy mahafantatra, toy ny olona izay mipetraka ao anaty haizina."

**Ka hahatratra anareo tampoka tahaka ny mpangalatra ny andro**

Ny andro izay hiavian'ny Tompo dia tsy tokony hahagaga ireo mpino.

**Fa ianareo rehetra dia zanaky ny mazava sy zanaky ny andro**

Paoly dia miresaka ny fahamarinana toy ny hoe hazavana sy andro. DH: "Fa ianareo mahalala ny marina, toy ny olona izay miaina anaty hazavana, tahaka ny olona mandritry ny andro."

**Tsy zanaky ny alina isika na ny haizina**

Paoly dia miresaka momba ny ratsy sy ny tsy fahalalana ny momba an'Andriamanitra toy ny hoe haizina izy ireny. DH: "isika dia tsy mahafantatra, toy ny olona izay mipetraka ao anaty haizina, toy ny olona amin'ny alina"

**Ndeha isika tsy hatory tahaka ny fataon'ny ambiny**

Paoly dia miresaka momba ny tsy fahatokiana ara-panahy toy ny hoe torimasosy izany. DH: "aoka isika tsy ho toy ireo hafa izay tsy mahafantatra mahasika ny fiverenan'i Jesosy."

**Aoka isika**

Ny teny hoe: "isika" dia manondro ireo mpino rehetra.

**Hiambina sy hahonon-tena**

Paoly dia mamaritra ny fisainana ara-panahy toy ny mifanohitra amin'ny torimasosy sy fahamamoana.

**Fa ireo izay matory dia manao izany amin'ny alina**

Toy ny olona matory izay tsy mahafantatra izay mitranga, ny olona eto amin'ity tontolo ity dia tsy mahalala fa hiverina i Kristy.

**Ireo izay mamo dia manao izany amin'ny alina**

Paoly dia milaza fa amin'ny alina no mamo ny olona, noho izany rehefa tsy mahafantatra ny fiverenan'i Kristy ny olona dia tsy miaina fiainana misy fahafehezan-tena.

**1 Thessalonians 5:8****Fampahafantarana amin'ny ankapobeny:**

Ao amin'ny andininy 8-10 ny teny hoe: "isika" dia manondro ireo mpino rehetra.

**An'ny andro isika**

Paoly dia miresaka momba ny fahafantarana ny fahamarinana mahakasika an'Andriamanitra toy ny an'ny andro. DH: "fantatsika ny marina" na "nandray ny fahazavan'ny fahamarinana isika."

**Tsy maintsy mahonon-tena isika**

Paoly dia mampitaha ny fahononon-tena ho toy ny fizarana amin'ny fifehezan-tena. "Aoka isika hizatra hamehy tena."

**Mitafy finoana sy fitiavana ho fiarovan-tratra**

Toy ny miaramila izay manao fiarovan-tratra mba hiarovana ny vatany, ny mpino iray izay miaina amin'ny finoana sy fitiavana dia ahita fiarovana. DH: "arovy amin'ny finoana sy fitiavana ny tenantsika" na "arovy ny tenantsika amin'ny finoana an'i Kristy sy fitiavana azy."

**Antoky ny famonjena amin'ny ho avy ho fiarovan-dohantsika**

Toy ny fiarovan-doha izay miaro ny lohan'ny miaramila, ny fanantenana ny famonjena dia hiaro ny mpino. DH: "arovy ny tenantsika amin'ny fahazoana antoka fa i Kristy dia hamonjy antsika."

**Na mifoha isika na matory**

Izany dia fomba tsara hitenenana fa velona na maty. DH: "na velona isika na maty."

**Mifampahereza ianareo**

"Mifampahatanjaha."

**1 Thessalonians 5:12****Fampahafantarana amin'ny ankapobeny:**

Paoly dia nanomboka nanome ny torolalany farany ho an'ny fiangonana any Tesalonika.

**Rahalahy**

Eto ny "rahalahy" dia midika hoe ireo mpino namana.

**Mba hanekenareo izay mikely aina**

"Mijery sy mankasitraka ireo izay mandray anjara amin'ny fitarihana."

**Mitondra anareo amin'ny Tompo**

Izany dia manondro ny olona izay notendren'Andriamanitra mba ho mpitarika ny vondron'ny mpino eo an-toerana.

**Hanaja azy ireo am-pitiavana noho ny asan'izy ireo**

Paoly dia mampirisika ireo mpino mba hitia sy hankasitraka ny mpitarika ao amin'ny fiangonan'izy ireo.

**1 Thessalonians 5:15****Mifalia mandrakariva. Aza mitsahatra mivavaka.****Misaora amin'ny zavatra rehetra.**

Paoly dia mampirisika ireo mpino mba hitazona toe-tsaina ara-panahy ny amin'ny fifaliana amin'ny zavatra rehetra, manana fahamendrehana amin'ny vavaka, ary maneho fisaorana amin'ny zavatra rehetra.

**Amin'ny zavatra rehetra**

Amin'ny toe-javatra rehetra.

**Fa izany no sitrapon'Andriamanitra**

Paoly dia manondro ny fitondran-tena izay vao nolazainy ho toy ny sitrapon'Andriamanitra ho an'ireo mpino.

**1 Thessalonians 5:19**

**Aza mamono ny fanahy**

"Aza manakana ny Fanahy Masina tsy hiasa eo anivonareo."

**Aza manao tsinontsinona ireo faminaniana**

"Aza atao tsinontsinona ireo faminaniana" na "aza mankahala izay lazain'ny Fanahy Masina amin'ny olona."

**Andramo ny zava-drehetra**

"Ataovy azo antoka fa ny hafatra rehetra izay toa avy amin'Andriamanitra dia tena avy aminy marina."

**Mifikira amin'izay tsara**

Paoly dia miresaka momba ireo hafatra avy amin'ny Fanahy Masina toy ny hoe zavatra izay azon'ny olona alaina eo an-tanany.

**1 Thessalonians 5:23**

**Hampamasina anao tanteraka**

Izany dia manondro an'Andriamanitra izay mahatonga ny olona tsy hanota sy ho tonga lafatra eo imasony.

**Ny fanahinareo manontolo, ny aina, ary ny vatana**

Izany dia fitoviana izay ahitana ny teny hoe: "fanahy," "aina," ary "vatana" izay manana dikany mitovy ary ampiasaina ho fanamafisana.

**Hotehirizina tsy hanan-tsiny ho amin'ny**

"Tsy avela hanota hatramin'ny."

**Mahatoky izy ilay miantso anao**

"Mahatoky izay miantso anao."

**Ilay iray izay hanao izany ihany koa**

"Izy dia hanampy anao."

**1 Thessalonians 5:25**

**Fampahafantarana amin'ny ankapobeny:**

Paoly dia nanome ny fanambarany farany.

**Rahalahy**

Eto ny "rahalahy" dia midika hoe Kristiana namana.

**Mangataka aminareo amin'ny Tompo aho**

"Manontany anareo aho, toy ny hoe miteny aminareo ny Tompo."

**Mba hovakiana ity taratasy ity**

DH: "mba ho vakianareo rehetra ity taratasy ity."

## Book: 2 Thessalonians

### 2 Thessalonians

#### Chapter 1

<sup>1</sup> Paoly, sy Silasy, ary Timoty, ho any amin'ny fiangonan'ireo Tesaloniana ao amin'Andriamanitra Raintsika sy Jesosy Kristy Tompo. <sup>2</sup> Ho aminareo anie ny fahasoavana sy fiadanana avy amin'Andriamanitra Raintsika sy Jesosy Kristy Tompo. <sup>3</sup> Izahay dia tokony hanome fisaorana an'Andriamanitra ho anareo foana, ry rahalahy. Fa izany no tsara atao, satria tena mitombo fatratra ny finoanareo, ary ny fitiavanareo tsirairay dia mitombo ho an'ny hafa. <sup>4</sup> Noho izany dia izahay tenanay dia miteny am-pireharehana momba anareo eo amin'ireo fiangonan'Andriamanitra. Izahay dia miresaka ny momban'ny faharetanareo ary ny finoanareo tamin'ny izay rehetra nanenjehana anareo. Miresaka momban'ireo fahoriana izay niaretanareo. <sup>5</sup> Izany dia famantarana ny fitsarana marin'Andriamanitra. Ny vokany dia horaisina ho mendrika ny fanjakan'Andriamanitra izay nijalianareo ianareo. <sup>6</sup> Marina amin'Andriamanitra ny hamaly fahoriana ireo izay nampahory anareo, <sup>7</sup> ary hanome fitsaharana ho anareo izay nampahoriana niaraka taminay. Ho ataony izany amin'ny fisehoan'i Jesosy Tompo avy any an-danitra miaraka amin'ireo anjelin'ny heriny. <sup>8</sup> Ao amin'ny afo miredareda no hanaovany ny valifaty amin'ireo izay tsy mahalala an'Andriamanitra sy amin'ireo izay tsy mamaly ny filazantsaran'i Jesosy Tompontosika. <sup>9</sup> Izy ireo dia hijaly amin'ny famaizan'ny fandranganana mandrakizay lavitry ny fanatrehan'ny Tompo sy ny voninahitry ny heriny. <sup>10</sup> Hanao izany izy rehefa tonga amin'izany andro izany mba hanomezan'ny olony voninahitra azy sy higagan'ireo rehetra izay nino. Fa ny fijoroanay vavolombelona aminareo dia ninoana. <sup>11</sup> Noho izany dia mivavaka mandrakariva ho anareo ihany koa izahay. Mivavaka izahay mba ho mendrika ny ho raisin'ny Andriamanitsika amin'ny fiantsoana ianareo. Mivavaka izahay mba ho tanterahiny amin'ny hery ny fanirianareo ny fahatsarana sy ny asan'ny finoana rehetra. <sup>12</sup> Mivavaka ho an'ireo zavatra ireo izahay mba omenareo voninahitra ny anaran'i Jesosy Tompontosika. Mivavaka izahay mba hanomezany voninahitra anareo, nohon'ny fahasoavan'Andriamanitsika sy Jesosy Kristy Tompo.

#### 2 Thessalonians 1:1

##### Fampahafantarana amin'ny ankapobeny:

Paoly no mpanoratra ity taratasy ity, fa nefa izy dia mampiditra an'i Silasy sy i Timoty ho mpandefa ny taratasy. Izy dia nanomboka tamin'ny fiarahabana ny fiangonana tany Tesalonika.

##### Fampahafantarana amin'ny ankapobeny:

Ny teny hoe: "isika" sy "antsika" dia manondro an'i Paoly, Silasy ary Timoty, raha tsy hoe misy fanamarahina. Ary ihany koa, ny teny hoe: "ianareo" dia milaza zavatra maro ary manondro ireo mpino ao amin'ny fiangonan'ny Tesalonika.

##### Silasy

Izany dia avy amin'ny teny latina hoe "Silas." Izy ihany no olona voatanisa ao amin'ny bokin'ny Asan'ny Apostoly toy ny mpiara-dia amin'i Paoly.

**Ho aminareo anie ny fahasoavana sy fiadanana avy amin'Andriamanitra Raintsika sy Jesosy Kristy Tompo**  
Paoly dia matetika mampiasa io fiarahabana io amin'ny taratasy.

#### 2 Thessalonians 1:3

##### Fampahafantarana amin'ny ankapobeny:

Paoly dia nanome fisaorana ireo mpino tany Tesalonika.

##### Tokony hisaotra mandrakariva an'Andriamanitra

Paoly dia miresaka fa izy dia tokony hisaotra matetika an'Andriamanitra. DH: "tokony hanome fisaorana matetika an'Andriamanitra."

##### Rahalahy

Eto ny hoe: "rahalahy" dia midika hoe mpiray finoana, anisan'izany ny lehibaly sy vehivavy. DH: "Rahalahy sy anabavy."

##### Fa izany no tsara atao

"Fa izany no zavatra marina tokony atao" na "fa tsara izany."

**Ny fitiavanareo tsirairay dia mitombo ho an'ny hafa**  
"Ianareo dia mifankatia amin-kitsimpo."

##### Ny hafa

Eto ny hoe: "ny hafa" dia midika hoe ireo Kristiana.

**Izahay tenanay**

Eto ny hoe: "tenanay" dia ampiasaina mba hanamafisana ny fireharehan'i Paoly.

**Ho mendrika ny fanjakan'Andriamanitra ianareo**

DH: "Andriamanitra dia hihevitra fa mendrika ho anisan'ny fanjakany ianao."

**2 Thessalonians 1:6**

**Fampifandraisana ny foto-kevitra:**

Raha mbola manohy i Paoly, dia miresaka momba an'Andriamanitra marina izy.

**Marina amin'Andriamanitra**

"Andriamanitra dia marina" na "marina Andriamanitra."

**Fitsaharana ho anareo**

Afaka hazavainao fa Andriamanitra ilay iray izay afaka manome fitsaharana. DH: "ary Andriamanitra hanome fitsaharana ho anareo."

**Ireo anjelin'ny heriny**

"Anjely maherin'Andriamanitra."

**Ao amin'ny afo miredareda no hanaovany ny valifaty amin'ireo izay tsy mahalala an'Andriamanitra sy amin'ireo izay**

"Izy dia hanasazy amin'ny afo mandoro ireo izay tsy mahalala an'Andriamanitra sy ireo izay" na "ary amin'ny afo mandoro no hanasaziany ireo izay tsy mahalala an'Andriamanitra sy ireo izay."

**2 Thessalonians 1:9**

**Izy ireo dia hijaly**

Eto ny hoe: "izy ireo" dia manondro ireo olona izay tsy mankatona ny filazantsara.

**Rehefa tonga amin'izany andro izany izy**

Eto ny hoe: "izany andro izany" dia ny andro izay hiverenan'i Jesosy eto amin'izao tontolo izao.

**Mba hanomezan'ny olony voninahitra**

DH: "ny olony dia hanome voninahitra azy."

**Higagan'ireo rehetra izay nino**

DH: "ireo rehetra izay mino dia hatahotra azy."

**2 Thessalonians 1:11**

**Mivavaka mandrakariva ho anareo ihany koa izahay**

Paoly dia manamafy ny faharetan'ny fivavahany ho azy ireo. DH: "Izahay ihany koa dia mivavaka tsy tapaka ho anareo."

**Fiantsoana**

Eto ny hoe: "fiantsoana" dia manondro an'Andriamanitra izay manondro na misafidy ny olona mba ho zanany, mpanompony, ary hitory ny hafatry ny famonjena amin'ny alalan'i Jesosy.

**Mahatanteraka ny faniriana tsara rehetra**

"Mahatonga anao hanao ny tsara amin'izay rehetra sitrakao."

**Mba omenareo voninahitra ny anaran'i Jesosy Tompontsika**

DH: "mba hanomezanao voninahitra ny anaran'i Jesosy Tompontsika."

**Hanomezany voninahitra anareo**

DH: "Jesosy dia hanome voninahitra anareo."

**Nohon'ny fahasoavan'Andriamanitsika**

Nohon'ny fahasoavan'Andriamanitra."

## Chapter 2

<sup>1</sup> Ankehitriny ny momban'ny fiavian'i Jesosy Kristy Tompontosika sy ny nanangonana antsika iaraka aminy: manontany anareo izahay, ry rahalahy, <sup>2</sup> mba tsy ho mora helingelenina na hihorohoro ianareo, na amin'ny fanahy, na amin'ny hafatra, na amin'ny taratasy izay toy ny hoe ho avy aminay, noho ny vokatry ny fahatongavan'izany andron'ny Tompo izany. <sup>3</sup> Aza avela hisy olona hamitaka anareo na amin'ny fomba ahoana. Fa tsy ho tonga izany raha tsy aorian'ny fahatongavan'ny fianjerana, ary ny lehilahy mpandika lalàna dia aseho, ny zanaky ny fahasimbana. <sup>1</sup><sup>14</sup> Izy ilay manohitra sy manandratra ny tenany amin'izay rehetra antsoina hoe Andriamanitra na izay ivavahana. Vokatry'izany, dia nipetraka tao amin'ny Tempolin'Andriamanitra izy ary mampiseho ny tenany ho toy ny Andriamanitra. <sup>5</sup> Tsy tadidinareo ve fa fony izaho niaraka taminareo dia efa niteny ireo zavatra ireo? <sup>6</sup> Ankehitriny fantatrareo inona no mitana azy, mba hisehoany amin'ny fotoana mety irery ihany. <sup>7</sup> Fa ny zava-miafin'ny fandikan-dalàna dia efa miasa, misy olona iray ihany misakana azy ankehitriny mandra-panalana azy teo amin'ny lalana. <sup>8</sup> Avy eo ilay tena mpandika lalàna dia noho ny asan'ny Satana miaraka amin'ny hery rehetra, ireo famantarana, ary ireo fahagagana tsy marina, <sup>10</sup> ary miaraka amin'ny fitaka rehetra ny amin'ny tsy fahamarinana. Ireo zavatra ireo dia ho an'ireo izay very, satria izy ireo dia tsy nandray ny fitiavan'ny fahamarinana mba ahavoavonjy azy ireo. <sup>11</sup> Noho izany antony izany dia mandefa asan'ny fahadisoana Andriamanitra mba hinoan'izy ireo lainga. <sup>12</sup> Vokatry'izany dia hotsaraina daholo izy rehetra, ireo izay tsy mino ny fahamarinana fa kosa maka fahafinaretana amin'ny tsy fahamarinana. <sup>13</sup> Fa izahay dia tokony manome fisaorana an'Andriamanitra foana ho anareo, ry rahalahy notiavin'ny Tompo. Fa Andriamanitra no nifidy anareo toy ireo voaloham-bokatra ho an'ny famonjena amin'ny fanamasinana ny Fanahy sy ny finoana ny fahamarinana. <sup>2</sup><sup>14</sup> Izany no niantsoany anareo tamin'ny alalan'ny filazantsaranay mba ahazoanareo ny voninahitr'i Jesosy Kristy Tompontosika. <sup>15</sup> Ka noho izany, ry rahalahy, mijoroa mafy. Tazomy ireo fahamarinana izay nampianarina anareo. Na tamin'ny teny na tamin'ny taratasy. <sup>16</sup> Ankehitriny aoka i Jesosy Kristy Tompontosika tenany, ary Andriamanitra Raintsika izay tiantsika sy nanome antsika fankaherezana mandrakizay sy ny fahatokisana tsara ho an'ny ho avy amin'ny alalan'ny fahasoavana, <sup>17</sup> hankahery ary hametraka ny fonareo amin'ny asa tsara rehetra sy ny teny.

### Footnotes

2:3 <sup>[1]</sup>Fanamarihana: ny dikan-teny taloha sasany dia mivaky hoe: "ary ny lehilahy mpanota dia aseho".

2:13 <sup>[2]</sup>Fanamarihana: ny dikan-teny hafa dia mivaky toy izao: "Fa Andriamanitra dia nifidy anareo hatramin'ny voalohany ho an'ny famonjena.

## 2 Thessalonians 2:1

### Fampahafantarana amin'ny ankapobeny:

Paoly dia nananatra ireo mpino mba tsy ho voafitaka momba ny andro hiavian'i Jesosy.

### Ankehitriny

Ny teny hoe: "ankehitriny" dia manamarika fiovan'ny lohahevitra ao amin'ny toromarik'i Paoly.

### Rahalahy

Eto ny hoe: "rahalahy" dia midika hoe namana Kristiana, anisan'izany ny lehilahy sy vehivavy. DH: "Ireo rahalahy sy anabavy."

### Mba tsy ho mora helingelenina na hihorohoro ianareo

"Mba tsy ho avelanareo hampihorohoro anareo mora foana ireny zavatra ireny."

### Na amin'ny hafatra, na amin'ny taratasy izay toy ny hoe ho avy aminay

"Amin'ny alalan'ny teny avoaka na taratasy nosoratana izay toy ny hoe avy aminay."

### Noho ny vokatry ny

"Nilaza izany."

### Andron'ny Tompo

Izany dia manondro ny fotoana hiverenan'i Jesosy eto an-tany ho an'ny mpino rehetra.

## 2 Thessalonians 2:3

### Fampahafantarana amin'ny ankapobeny:

Paoly dia nampianatra mahakasika ny lehilahy mpandika lalàna.

**Fa tsy ho tonga izany**

"Tsy ho avy ny andron'ny Tompo."

**Ny fianjerana**

Izany dia manondro ny fotoana ho avy izay hialan'ny olona maro amin'Andriamanitra.

**Ary ny lehilahy mpandika lalàna dia aseho**

DH: "ary Andriamanitra dia hampiseho ny lehilahy mpandika lalàna."

**Zanaky ny fahasimbana**

Paoly dia miresaka ny fahasimbana toy ny olona izay niteraka zazalahy iray izay ny tanjony dia ny handrava tanteraka ny zava-drehetra. DH: "ilay mandrava ny zava-drehetra azony atao."

**Izay rehetra antsoina hoe Andriamanitra na izay ivavahana**

DH: "izay rehetra heverin'ny olona ho Andriamanitra na izay rehetra ivavahan'ny olona."

**Mampiseho ny tenany ho toy ny Andriamanitra**

"Maneho ny tenany ho Andriamanitra."

**2 Thessalonians 2:5**

**Tsy tadidinareo ve ... ireo zavatra ireo?**

Paoly dia nampiasa fanontaniana mba entina hampahatsiahivana azy ireo ny fampianarany fony izy niaraka tamin'izy ireo taloha. Izany dia afaka atao hoe fanambarana. DH: "Azoko antoka fa tadidinareo ... ireo zavatra ireo."

**Ireo zavatra ireo**

Izany dia manondro ny fiverenan'i Jesosy, ny andron'ny Tompo, ary ny lehilahy mpandika lalàna.

**Hisehoany amin'ny fotoana mety irery ihany**

DH: "Andriamanitra dia hampiseho ny lehilahy mpandika lalàna rehefa tonga ny fotoana mety."

**Zava-miafin'ny fandikan-dalàna**

Izany dia manondro ny tsiambaratelo sarobidy izay Andriamanitra irery no mahalala.

**Misakana azy**

Ny fisakanana olona iray dia ny fitazomana azy ireo hiverina na mitazona azy ireo amin'ny fanaovana izay tiany atao.

**2 Thessalonians 2:8**

**Ilay tena mpandika lalàna dia ho aseho**

Izany dia afaka atao tso-drafitra. DH: "ary Andriamanitra dia hamela ilay tena mpandika lalàna haneho ny tenany.

**Amin'ny fofonain'ny vavany**

Eto ny hoe: "fofon'aina" dia maneho ny herin'Andriamanitra. DH: "amin'ny alalan'ny teny lazainy."

**Hitondra azy amin'ny tsy misy dikany amin'ny alalan'ny fisehoan'ny fiaviany**

Rehefa niverina eto an-tany i Jesosy ary nampiseho ny tenany, dia handresy ilay tena mpandika lalàna izy.

**Amin'ny hery rehetra, ireo famantarana, ary ireo fahagagana tsy marina**

"Amin'ny karazan-kery rehetra, famantarana, ary fahagagana sandoka."

**Ary miaraka amin'ny fitaka rehetra ny amin'ny tsy fahamarinana**

Izany olona izany dia hampiasa ny karazana ratsy rehetra hamitahana ny olona mba hino azy fa tsy Andriamanitra.

**Ireo zavatra ireo dia ho an'ireo izay very**

Io lehilahy izay nahazo hery tamin'i satana io dia hamitaka izay rehetra tsy mino an'i Jesosy.

**Ireo izay very**

Eto ny hoe: "very" dia manana fiheverana ny mandrakizay na fandranganana mandrakizay.

**2 Thessalonians 2:11**

**Noho izany antony izany**

"Satria ny olona dia tsy tia ny fahamarinana."

**Mandefa asan'ny fahadisoana Andriamanitra mba hinoan'izy ireo lainga**

Paoly dia miresaka an'Andriamanitra mamela zavatra hitranga amin'ny olona toy ny hoe nandefasany zavatra izy ireo. DH: "Andriamanitra dia namela ny lehilahy mpandika lalàna mba hamitaka azy ireo."

**Hotsaraina daholo izy rehetra**

DH: "Andriamanitra dia hitsara azy rehetra."

**Ireo izay tsy mino ny fahamarinana fa kosa maka fahafinaretana amin'ny tsy fahamarinana**

"Ireo izay maka fahafinaretana amin'ny tsy fahamarinana satria izy ireo dia tsy mino ny marina."

**2 Thessalonians 2:13**

**Fampifandraisana ny foto-kevitra:**

Nanova lohahevitra i Paoly.

**Fampahafantarana amin'ny ankapobeny:**

Paoly dia nisaotra an'Andriamanitra ny amin'ireo mpino ary nampahery azy ireo.

**Fa**

Paoly dia nampiasa io teny io eto mba hanamarihana ny fiovan'ny lohahevitra.

**Izahay dia tokony manome fisaorana an'Andriamanitra foana**

DH: "tokony manome fisaorana foana isika."

**Izahay dia tokony**

Eto ny hoe: "izahay" dia manondro an'i Paoly, Silasy, ary Timoty.

**Ry rahalahy notiavin'ny Tompo**

DH: "satria tia anareo ny Tompo, ry rahalahy."

**Rahalahy**

Eto ny hoe: "rahalahy" dia midika hoe Kristiana namana, anisan'izany ny lehilahy sy vehivavy. DH: "ireo rahalahy sy ireo anabavy."

**Toy ireo voaloham-bokatra ho an'ny famonjena**

"Mba ho anisan'ireo olona voalohany hino an'i Jesosy ary ho voavonjy."

**Amin'ny fanamasinana ny Fanahy**

"Ary hampiavaka anareo amin'ny tenany amin'ny alalan'ny fanahiny."

**Finoana ny fahamarinana**

"Matoky ny fahamarinana" na "fahatokiana ny marina."

**Ka noho izany, ry rahalahy, mijoroa mafy**

Paoly dia nampirisika ireo mpino mba hihazona mafy ny finoany an'i Jesosy.

**Tazomy ireo fahamarinana**

Eto ny "fahamarinana" dia manondro ny fahamarinan'i Kristy izay nampianarin'i Paoly sy ireo Apostoly hafa. Paoly dia miresaka azy ireny ho

toy ny hoe azon'ireo mpamakiny tazomina amin'ny tanany. DH: "Tadidio ny fahamarinana."

**Izay nampianarina anareo**

DH: "izahay dia nampianatra anao."

**Na tamin'ny teny na tamin'ny taratasinay**

DH: "na amin'ny zavatra nampianarinay anao manokana na amin'izay nosoratanay ho anao antaratasy."

**2 Thessalonians 2:16**

**Fampifandraisana ny foto-kevitra:**

Namarana tamin'ny tso-drano avy amin'Andriamanitra i Paoly.

**Ankehitriny**

Paoly dia nampiasa io teny io eto mba hanamarihana ny fiovan'ny lohahevitra.

**Aoka ny Tompontsika ... izay tiantsika sy nanome antsika**

Ny teny hoe: "antsika" dia manondro ny mpino rehetra.

**Jesosy Kristy Tompo tenany**

Eto ny hoe: "tenany" dia manamafy ny hoe "Jesosy Kristy Tompo."

**Hankahery ary hametraka ny fonareo**

Ny hoe: "fo" dia manondro ny fietseham-po. "mankahery anao sy manatanjaka anao."

## Chapter 3

<sup>1</sup> Ankehitriny, ry rahalahy, mivavaha ho anay, mba ho deraina sy homem-boninahitra ny tenin'ny Tompo, dia tahakan'izany ihany koa ny aminareo. <sup>2</sup> Mivavaha mba ho afaka amin'ireo ratsy fanahy sy olon-dratsy izahay, fa tsy ny rehetra no manam-pinoana. <sup>3</sup> Fa ny Tompo dia mahatoky, izay manamafy orina sy miambina anareo amin'ilay ratsy. <sup>4</sup> Manana fahatokiana amin'ny Tompo momba anareo izahay, mba sady hanaovanareo no hanohizanareo ireo zavatra izay nandidiana anay ianareo. <sup>5</sup> Ny Tompo anie hitarika ny fonareo ho amin'ny fitiavan'Andriamanitra sy ny fiaretan'i Kristy. <sup>6</sup> Ankehitriny mandidy anareo izahay, ry rahalahy, amin'ny anaran'i Jesosy Kristy Tompontosika, mba hiala amin'ireo rahalahy rehetra izay miaina ao anatin'ny hakamoana sy tsy araka ireo fomban-drazana izay noraisinareo taminay. <sup>7</sup> Fa ianareo tenanareo dia mahafantatra fa mety aminareo ny maka tahaka anay. Tsy niaina teo anivonareo tahaka ireo izay tsy nanana fitsipika izahay. <sup>8</sup> Tsy nihinana sakafon'olona tsy naloa vola izahay. Fa kosa, niasa andro aman'alina tamin'ny asa sarotra sy ny zava-tsarotra izahay, mba tsy ho enta-mavesatra ho an'ny tsirairay aminareo. <sup>9</sup> Tsy hoe nohon'ny tsy fananana fahefana no nanaovanay izany. Fa kosa, nanao izany izahay mba ho fitaratra ho anareo, ka mba hanahaka anay ianareo. <sup>10</sup> Rehefa niaraka taminareo izahay, dia nandidy anareo hoe: "Raha misy iray tsy te hiasa, dia tsy tokony hihinana izy." <sup>11</sup> Fa mandre izahay fa miraviravy tanana ny sasany aminareo. Tsy miasa izy ireo fa mpitsabaka. <sup>12</sup> Ankehitriny ireo olona tahaka izany dia didinay sy hanarinay amin'i Jesosy Kristy Tompo, mba hiasa am-pahanginana sy hihinana ny sakafon'izy ireo manokana. <sup>13</sup> Fa ianareo, ry rahalahy, aza mamoy fo amin'ny fanaovana izay marina. <sup>14</sup> Raha misy tsy mankatoa ny tenintsika amin'ity taratasy ity, mariho eo imason'ny olona izy ary aza manana fifandraisana aminy, ka mety ho menatra izy. <sup>15</sup> Aza raisina ho fahavalo izy, fa hanaro ho toy ny rahalahy. <sup>16</sup> Fa ilay Tompon'ny fiadanana anie hanome fiadanana anareo amin'ireo fotoana sy amin'ireo fomba rehetra. Ho aminareo rehetra anie ny Tompo. <sup>17</sup> Ity no fanaovako veloma, izaho Paoly, tamin'ny tanako, izay famantarana amin'ny taratasy rehetra. Izao no soratro. <sup>18</sup> Ny fahasovan'i Jesosy Kristy Tompontosika anie ho aminareo rehetra.

### 2 Thessalonians 3:1

#### Fampahafantarana amin'ny ankapobeny:

Paoly dia nangataka ireo mpino mba hivavaka ho azy sy ireo namany.

#### Ary ankehitriny

Paoly dia nampiasa io teny io eto mba hanamarihana ny fiovan'ny lohahevitra.

#### Rahalahy

Eto ny hoe: "rahalahy" dia midika hoe Kristiana namana, anisan'izany ny lehilahy sy vehivavy. DH: "ireo rahalahy sy ireo anabavy."

#### Mba ho deraina sy homem-boninahitra ny tenin'ny Tompo

Paoly dia miresaka ny fiparitahan'ny tenin'Andriamanitra sahala amin'ny hoe miazakazaka amin'ny toerana iray mankany amin'ny toerana iray.

#### Mba ho afaka izahay

DH: "mba hamonjen'Andriamanitra antsika" na "mba hanafahan'Andriamanitra antsika."

#### Fa tsy ny rehetra no manam-pinoana

"Fa maro ny olona no tsy mino an'i Jesosy."

#### Izay manamafy orina anareo

"Izay hampahery anareo."

#### Ilay ratsy

"Satana"

### 2 Thessalonians 3:4

#### Manana fahatokiana izahay

"Manana finoana izahay" na "mino izahay."

#### Hitarika ny fonareo

Paoly dia nampahafantatra ny Tompo mba hampirisihana ireo Kristiana hitia an'Andriamanitra toy ny hoe mitarika azy ireo amin'ny lalana. DH: "manampy anareo ahalala."

#### Fo

Izany dia fanoharana ho an'ny fihetseham-po na sitrapo, izay mifehy ny fitiavana sy ny fahatokiana.

#### Amin'ny fitiavan'Andriamanitra sy ny fijalian'i Kristy

Paoly dia miresaka ny fitiavan'Andriamanitra sy ny fiaretan'i Kristy toy ny hoe tanjona amin'ny lalana. "toy ny ahoana ny halehiben'ny fitiavan'Andriamanitra anao sy ny niaretan'i Kristy ho anao."

### 2 Thessalonians 3:6

#### Fampahafantarana amin'ny ankapobeny:

Paoly dia nanome toromarika vitsivitsy farany ireo mpino mahakasika ny fiasana sy ny tsy fahakamoana.

**Ankehitriny**

Paoly dia nampiasa io teny io eto mba hanamarihana ny fiovan'ny lohahevitra.

**Amin'ny anaran'i Jesosy Kristy Tompontosika**

"Amin'ny alalan'ny fahefan'i Jesosy."

**Rahalahy**

Eto ny hoe: "rahalahy" dia midika hoe Kristiana namana, anisan'izany ny lehilahy sy vehivavy. DH: "ireo rahalahy sy ireo anabavy."

**Tompontosika**

Eto ny hoe: "antsika" dia manondro ireo mpino rehetra.

**Miaina ao anatin'ny hakamoana**

"Kamo ary tsy mety miasa."

**Maka tahaka anay**

"Manao tahaka an'i Paoly sy ireo mpiara-miasa aminy" na "manana fitondran-tena tahaka an'i Paoly sy ireo mpiara-miasa aminy."

**Tsy niaina teo anivonareo tahaka ireo izay tsy nanana fitsipika izahay**

DH: "Izahay dia miaina eo anivonareo toy ireo efa nahazo fitsipika."

**Niasa andro aman'alina izahay**

"Izahay dia niasa andro aman'alina" na "miasa mandrakariva izahay."

**Tamin'ny asa sarotra sy ny zava-tsarotra**

Paoly dia nanamafy ny fahasarotan'ny toe-javatra. Ny asa sarotra dia mitaky asa izay mila ezaka mafy. Ny zava-tsarotra dia midika hoe miaritra fahoriana sy fijaliana izy ireo. DH: "amin'ny toe-javatra sarotra indrindra."

**Tsy hoe nohon'ny tsy fananana fahefana no nanaovanay izany**

DH: "Azo antoka fa manana fahefana isika."

**2 Thessalonians 3:10**

**Miraviravy tanana ny sasany**

DH: "ny sasany dia miaina fiainana feno fahakamoana" na "ny sasany dia kamo."

**Mpitsabaka**

Ny mpitsabaka dia ireo olona izay miditra amin'ny raharahan'ny hafa kanefa tsy nangatahana fanampiana.

**Am-pahanginana**

"Amin'ny mangina, amim-piadanana, amin'ny fomba malefaka. "Paoly dia nampirisika ireo mpitsabaka mba hampitsahatra ny fidirana amin'ny raharahan'ny hafa."

**2 Thessalonians 3:13**

**Fa**

Paoly dia nampiasa io teny io mba hampitahana ireo mpino kamo amin'ireo mpino miasa mafy.

**Ianareo, ry rahalahy**

Ny teny hoe: "ianareo" dia manondro ireo mpino Tesaloniana rehetra.

**Rahalahy**

Eto ny hoe: "rahalahy" dia midika hoe Kristiana namana, anisan'izany ny lehilahy sy vehivavy. DH: "ireo rahalahy sy ireo anabavy."

**Aza mamoy fo**

Ny hoe: "mamoy fo" dia fomba fiteny izay midika fa reraka, leo, kivy. DH: "aza kivy" na "aza ketraka."

**Mariho eo imason'ny olona izy**

Fantaro hoe iza izy. DH: "Ampahafantaro ampahibemaso izany olona izany."

**Ka mety ho menatra izy**

Paoly dia nanome toromarika ireo mpino mba hanalavitra ireo mpino kamo ho toy ny fitsipifehezana.

**2 Thessalonians 3:16**

**Fampahafantarana amin'ny ankapobeny:**

Paoly dia nanao fanamarihana famaranana tamin'ireo mpino tany Tesalonika.

**Ilay Tompon'ny fiadanana anie hanome anareo**

Azonao atao ny manazava tsara fa io no vavaka nataon'i Paoly ho an'ireo Tesaloniana. DH: "mivavaka aho mba hanomezan'ny Tompon'ny fiadanana anareo ..."

**Ilay Tompon'ny fiadanana**

Izany dia manamafy fa ny Tompo manokana no hanome fiadanana ho an'ireo mpino.

**Ity no fanaovako veloma, izaho Paoly, tamin'ny tanako**

"Izaho, Paoly, manoratra ity fanaovam-beloma ity tamin'ny tanako."

**Izao no soratro**

Nohazavain'i Paoly fa io taratasy io dia avy aminy fa tsy sandoka.

## Book: 1 Timothy

### 1 Timothy

#### Chapter 1

<sup>1</sup> Paoly, apostolin'i Kristy Jesosy araka ny didin'Andriamanitra mpamonjy antsika sy i Kristy Jesosy tokintsika, <sup>2</sup> ho an'i Timoty, zanaka lahy marina ao amin'ny finoana: Fahasoavana, famindram-po, ary fiadanana avy amin'Andriamanitra Ray sy i Kristy Jesosy Tompontsika. <sup>3</sup> Araka ny nangatahiko mafy ho ataonao rehefa niala tao Makedonia aho, mitoera ao Efesosy mba hahafahanao mibaiko ireo olona sasany tsy hampianatra foto-pampianarana hafa <sup>4</sup> Tsy tokony hitandrina ireo tantara sy tetiarana tsy misy fiafarany izy ireo. Ireo dia niteraka adihevitra fa tsy manampy ny drafitr'Andriamanitra, izay amin'ny alalan'ny finoana. <sup>5</sup> Ary ny tanjon'ny didy dia fitiavana avy amin'ny fo madio, avy amin'ny feon'ny fieritretana tsara, ary avy amin'ny finoana tsy mihatsaravelatsihy. <sup>6</sup> Ny olona sasany dia tsy nahatratra ny tanjona ary niala tamin'ireo zavatra ireo ho any amin'ny lahateny adaladala. <sup>7</sup> Izy ireo dia te ho mpampiana-dalàna, kanefa izy ireo tsy mahazo izay lazainy sy hizingizinin'izy ireo. <sup>8</sup> Fa isika dia mahafantatra fa ny lalàna dia tsara raha misy iray mampiasa azy amin'ny ara-dalàna. <sup>9</sup> Isika dia mahafantatra izany, fa ny lalàna dia tsy natao ho an'ny olo-marina, fa ho an'ny mpandika lalàna sy olona mpikomy, ho an'ireo ratsy fanahy sy mpanota, ary ho an'ireo andriamani-diso sy tsy masina. Izany dia natao ho an'ireo izay mamono ny ray sy reniny, ho an'ireo mpamono olona, <sup>10</sup> ho an'ireo ratsy fitondran-tena ara-nofy, ho an'ireo sodomita, ho an'ireo mpaka an-keriny olona mba ho andevozina, ho an'ireo mpandainga, ho an'ireo vavolombelona tsy marina, ary na inona na inona hafa manohitra ny fampianarana mahatoky. <sup>11</sup> Io fampianarana io dia mifanaraka amin'ny filazantsaran'ny voninahitr'ilay Andriamanitra voatahy izay nankinina tamiko. <sup>12</sup> Isaorako i Kristy Jesosy Tompontsika. Nampahery ahy Izy, fa nataony mahatoky aho, ary nanendry ahy ho amin'ny fanompoana Izy. <sup>13</sup> Izaho dia mpiteny ratsy, mpanenjika, ary lehilahy mahery setra. Kanefa nahazo famindram-po aho satria tamin'ny tsy fahalalana no nanaovako izany noho ny tsy finoana. <sup>14</sup> Fa ny fahasoavan'ny Tompontsika no nandrakotra tamin'ny finoana sy fitiavana izay ao amin'i Kristy Jesosy. <sup>15</sup> Izao hafatra izao dia azo antoka sy mendrika ny fanekena rehetra, fa i Kristy Jesosy dia tonga teto an-tany hamonjy ireo mpanota. Izaho no ratsy indrindra tamin'ireo. <sup>16</sup> Fa noho izany antony izany no namindrana fo tamiko, mba amin'ny alalako, ny lehibe indrindra, i Kristy Jesosy dia mety hampiseho ny faharetana rehetra. Nanao izany Izy ho ohatra ho an'ireo izay maniry hatoky Azy ho an'ny fiainana mandrakizay. <sup>17</sup> Ary ho an'ny mpanjakan'ny taona, tsy mety maty, tsy hita maso, ny Andriamanitra tokana, anie ny laza sy voninahitra mandrakizay doria. Amena. <sup>18</sup> Izao didy izao no omeko anao, Timoty, zanako, araka ireo faminiana natao momba anao tany aloha, fa ianao dia mety hiady ny ady tsara, <sup>19</sup> ny fiazonana ny finoana sy ny feon'ny fieritretana tsara. Tamin'ny fandavana izany, misy ny nanao sambo vaky ny finoany. <sup>20</sup> Tahaka an'i Hymeneo sy Aleksandro, izay natolotro ho an'i Satana mba ampianarana azy ireo tsy hiteny ratsy.

#### 1 Timothy 1:1

**Fampahafantarana amin'ny anakapobeny:**  
Amin'izany fomba zany, ny teny hoe "isika" dia milaza an'i Paoly sy Timoty (ilay iray izay nanoratra izany taratasy izany), tahaka ireo mpino rehetra.

#### Paoly

"Izaho, Paoly, nanoratra ity taratasy ity"

#### araka ny didin'Andriamanitra

"tamin'ny alalan'ny didin'ny" na "tamin'ny alalan'ny fahefahan'ny"

#### Andriamanitra mpamonjy antsika

"Andriamanitra izay namonjy antsika"

#### Kristy Jesosy tokintsika

Eto "tokintsika" dia manambara ilay olona izay ananantsika toky. DH: "Kristy Jesosy, ilay iray izay ananantsika toky" ary "Kristy Jesosy izay itokiantika"

#### zanaka lahy marina ao amin'ny finoana

I Paoly dia miresaka momba ny fifandraisany akaiky amin'i Timoty tahaka ny hoe ray sy zanaka izy ireo. I Paoly dia mihevitra an'i Timoty toy ny zanaka satria nampianatra an'i Timoty i Paoly mba hanana finoana an'i Jesosy. DH: "izay tahaka ny zanaka marina ho ahy"

**Fahasoavana, famindram-po, ary fiadanana**  
"aoka anie ny fahasoavana, famindram-po, sy fiadanana ho anareo," na "aoka anie ianareo hiaina amin'ny hatsaram-panahy, famindram-po, ary fiadanana"

**Andriamanitra Ray**  
"Andriamanitra, ilay Raintsika." eto "Ray" dia fiantsoana manan-danja an'Andriamanitra.

**Kristy Jesosy Tompontosika**  
"Kristy Jesosy, ilay Tompontosika"

### 1 Timothy 1:3

**Fampifandraisana ny foto-kevitra:**  
I Paoly dia mankahery an'i Timoty tsy hanaiky ny fampiasana tsy mety ny lalàna ary hampiasa ny fampianarana tsara avy amin'Andriamanitra.

**Fampahafantarana amin'ny ankapobeny:**  
Ny teny hoe: "ianao" amin'ity taratasy ity dia manondro olona tokana ary milaza an'i Timoty.

**Araka ny nangatahiko... ataonao**  
"Araka ny nangatahiko tamin'ao" na "raha nanontany anao mafy aho"

**mitoera ao Efesiosy**  
"Miandraza ahy any an-tanànan'i Efesiosy"

**foto-pampianarana hafa**  
Ny fampahalalana miseho dia afaka lazaina amin'ny endrika mazavazava kokoa. DH: "ny karazana tetiarana avy amin'izay ampianarintsika"

**Tsy tokony hitandrina**  
DH: "ary tiako handidy azy ireo ianao fa tsy hitandrina fotsiny"

**ireo tantara**  
Mety ho tantara momba ny razambeny izany.

**sy tetiarana tsy misy fiafarany izy ireo**  
I Paoly dia mampiasa ny hoe "tsy misy fiafarana" mba hanamafisana fa ireo tetiarana dia mbola ho lava.

**ireo tetiarana**  
"ny lisitry ny razambe." Ny tetiarana dia ilay voasoratra na raki-tsoratra ny ray aman-drenin'ny olona iray sy ireo razambe. Izy ireo dia tena manandanja any Israely, araka ny nanorenany azy ireo ny foko izay nahitana ny olon'Israely.

**Izy dia niteraka adihevitra**  
"Izany dia nahatonga ny olona tsy hanaiky ampahatezerana." Ireo olona dia miady hevitra momba ireo tantara sy ireo tetiarana izay ahafantarana ny fahamarinana ho an'ny sasany.

**fa tsy manampy ny drafitr'Andriamanitra, izay amin'ny alalan'ny finoana**  
Ireo mety ho dikany 1) "fa tsy hanampy antsika mba hahatakatra ny drafitr'Andriamanitra mba hamonjy antsika, izay ianarantsika amin'ny alalan'ny finoana" na "fa tsy hanampy antsika hanao ny asan'Andriamanitra, izay ataontsika amin'ny alalan'ny finoana."

### 1 Timothy 1:5

**Ary**  
izany teny izany dia nampiasaina mba hanamarika fiatona amin'ny fampianarana lehibe. Eto i Paoly dia manazava ny tanjona ho amin'ny antony handidiny an'i Timoty.

**ny didy**  
Eto izany dia tsy midika ny Testamenta taloha na ireo didy folo fa ireo toromarika izay omen'i Paoly ao amin'ny 1:3.

**finoana tsy mihatsaravelatsihy**  
"Finoana marina" na "finoana tsy misy fihatsarambelatsihy"

**ary niala tamin'ireo zavatra ireo**  
eto ny hoe: "niala" dia fomba fiteny izay midika fa nitsahatra nanao izay nandidian'Andriamanitra azy izy ireo

**dia fitiavana**  
Ireo mety ho dikany 1) "dia ny hitia an'Andriamanitra na 2) "dia ny hitia ny olona."

**feon'ny fieritreretana tsara**  
"ny feon'ny fieritreretana izay mifidy ny marina fa tsy diso"

**avy amin'ny fo madio**  
Eto ny hoe "madio" dia milaza ilay olona izay tsy nanafina ny faharisiana ny hanao ny ratsy. Eto ny hoe "fo" dia manambara ny saina aman'eritreritry ny olona iray. DH: "avy amin'ny saina izay milaza ny marina"

**mpampiana-dalàna**  
eto ny "lalàna" dia manambara ny lalàn'i Mosesy.

**kanefa izy ireo tsy mahazo**  
"na dia tsy mahatakatra aza izy ireo" na "ary hatreto dia tsy mbola takatr'izy ireo izany"

**sy hizingizinin'izy ireo**  
"izay nambaran'izy ireo manokana dia marina"

**Ny olona sasany dia tsy nahatratra ny tanjona**  
I Paoly dia miresaka momba ny finoana tahaka ny hoe tanjona izay ho trararina izany. I Paoly dia milaza fa ny olona sasany dia tsy manatanteraka feno ny tanjon'izy ireo amin'ny finoana, izay hitia araka izay efa nohazavaina tao amin'ny 1:5

**Fa isika dia mahafantatra fa ny lalàna dia tsara**  
"isika dia mahatakatra fa ny lalàna dia ilaina" na  
"fantatsika fa ny lalàna dia mahaso"

**raha misy iray mampiasa azy amin'ny ara-dalàna**  
"Raha mampiasa izany tsara isika" na "raha  
mampiasa izany amin'ny fomba  
fikasan'Andriamanitra

### 1 Timothy 1:9

**Isika dia mahafantatra izany**  
"Satria manao izany isika" na "mahalala izany ihany  
koa isika"

**ny lalàna dia tsy natao ho an'ny olo-marina**  
DH: "fa i Mosesy dia tsy nanome ny lalàna ho an'ny  
olo-marina"

**ny olo-marina**  
Eto ny teny hoe "olona" dia ahitana an'ireo lehilahy  
sy vehivavy. DH: "olona marina iray" na "olona  
tsara"

**Izany dia natao**  
DH: "I Mosesy no nanome ny lalàna"

**ireo ratsy fitondran-tena ara-nofa**  
Izany dia manambara izay olona matory miaraka  
amin'ny olana hafa izay tsy mbola vadiny.

**ho an'ireo sodomita**  
"ireo lehilahy miara-matory amin'ireo lehilahy hafa"

**ireo mpaka an-keriny olona mba ho andevozina**  
Ireo izay maka an-keriny olona mba hamidy toy ny  
andevo" na "ireo izay maka ny olona mba hamidy  
toy ny andevo"

**an'ireo vavolombelona tsy marina, ary na inona na inona  
hafa manohitra ny fampianarana mahatoky**  
"an'ireo izay manao zavatra hafa ka manohitra ny  
fampianarana Kristiana"

**ny filazantsaran'ny voninahitr'ilay Andriamanitra  
voatahy**  
"ny filazantsara momba ny voninahitra izay ho  
an'Andriamanitra voatahy" na "ny filazantsaran'ny  
voninahitra sy Andriamanitra voatahy"

**izay nankinina tamiko**  
DH: "izay efa nomen'Andriamanitra ahy ary nanao  
ahy ho tompon'andraikitra amin'izany"

### 1 Timothy 1:12

**Fampifandraisana ny foto-kevitra:**  
I Paoly dia milaza ny fomba niasany taloha ary  
nankahery an'i Timothy mba hahatoky  
an'Andriamanitra.

**Isaorako**  
"Feno fankasitrahana aho"

**nataony mahatoky aho**  
"nihevitra ahy ho azo itokisana izy" na "nihevitra  
ahy ho azo atokisana"

**ary nanendry ahy ho amin'ny fanompoana Izy**  
I Paoly dia miresaka momba ny asa fanompoana  
an'Andriamanitra tahaka ny hoe toerana izay tsy  
misy olona afaka mipetraka amin'izany. DH: "  
notendreny aho hanompo azy" na "nanondro ahy  
toy ny mpanompony izy"

**Izaho dia mpiteny ratsy**  
"milaza ratsy manohitra an'i Kristy aho". I Paoly dia  
manambara ny fotoana talohan'ny naha-Kristiana  
azy.

**mpanenjika**  
"manenjika ireo izay nino an'i Kristy aho"

**lehilahy mahery setra**  
"Ratsy fanahy tamin'ny olona hafa aho." Olona iray  
izay mino fa manan-jo handratra ny hafa izany.

**Kanefa nahazo famindram-po aho satria tamin'ny tsy  
fahalalana no nanaovako izany noho ny tsy finoana**  
"Kanefa satria tsy nino an'i Jesosy aho, ary tsy  
nahalala izay nataoko aho, nahazo famindram-po  
avy amin'i Jesosy"

**nahazo famindram-po**  
"Jesosy nampiseho famindram-po tamiko" na  
"Namindra fo tamiko i jesosy"

**Fa ny fahasoavan'**  
"ary ny fahasoavana"

**ny fahasoavan'ny Tompontsika no nandrakotra**  
I Paoly dia miresaka momba ny  
fahasoavan'Andriamanitra tahaka ny hoe rano izay  
mahafeno daba ary manary any amin'ny tampony  
rehefa feno ilay daba. DH: "Andriamanitra  
nampiseho fahasoavana be"

**tamin'ny finoana sy fitiavana**  
Izany dia vokatry ny fampisehoan'Andriamanitra  
fahasoavana be an'i Paoly. DH: "izay nahatonga azy  
hahatoky an'i Jesosy ary hitia azy"

**izay ao amin'i Kristy Jesosy**  
I Paoly dia miresaka momba an'i Jesosy tahaka ny  
oe daba izay mihazona rano. Eto "I Kristy Jesosy"  
manambara ny fananana fifandraisana miaraka  
amin'i Jesosy. DH: Fa i Kristy Jesosy dia namela ahy  
hanome an'Andriamanitra satria miombona aminy  
aho"

### 1 Timothy 1:15

**Izao hafatra izao dia azo antoka**  
"Izany fanambarana izany dia marina"

**mendrika ny fanekena rehetra**

"Tokony handray izany tsy amim-pisalasalana isika" na "mendrika antsika ny hanaiky izany amin'ny fahatokiana feno"

**no namindrana fo tamiko**

DH: "Nampiseho famindram-po tamiko i Jesosy" na "Nahazo famindram-po tamin'Andriamanitra aho"

**mba amin'ny alalako, ny lehibe indrindra**

"fa amin'ny alalako, ilay mpanota ratsy indrindra"

**Ary ho...Amena**

Ny teny hoe "Ary ho" dia ampiasaina eto hanamarihana ny fiatoana amin'ny fampianarana lehibe. Eto i Paoly dia mitory an'Andriamanitra"

**ny mpanjakan'ny taona**

"Ilay mpanjaka mandrakizay" na "Ilay lehiben'ny mpanapaka mandrakizay"

**anie ny laza sy voninahitra**

"aoka anie izy hankalazaina sy omena voninahitra" na "aoka anie ny olona hankalaza sy hanome voninahitra azy

**1 Timothy 1:18**

**Izao didy izao no omeko anao**

I Paoly dia miresaka ny momba ireo torolalana tahaka ny hoe afaka mametraka azy ireo ara-batana eo anatrehan'i Timoty. DH: "Mananatra anareo amin'izao didy izao aho" na "izany no andidiako anareo"

**zanako**

I Paoly dia milaza momba ny fifandraisany akaiky amin'i Timoty tahaka ny hoe rainy i Paoly ary Timoty no zanany. I Paoly dia mihevitra an'i Timoty tahaka ny zanany satria nampianatra an'i Timoty i

Paoly mba hanana finoana an'i Jesosy. DH: "Izay tena tahaka ahy"

**araka ireo faminiana natao momba anao tany aloha**

DH: "amin'ny fanekena miaraka ireo izay naminanian'ireo mpino hafa momba anareo"

**fa ianao dia mety hiady ny ady tsara**

I Paoly dia miresaka momba an'i Timoty miasa amin'ny Tompo tahaka ny hoe miaramila miady amin'ny ady izy.

**ny feon'ny fieritreretana tsara**

"ny feon'ny fieritreretana izay mifidy ny marina fa tsy diso"

**misy ny nanao sambo vaky ny finoany**

DH: "nanao sambo vaky ny finoany izy ireo"

**misy ny nanao sambo vaky ny finoany**

I Paoly dia miresaka momba ny finoan'ireo olona tahaka ny hoe sambo izay mety vaky an-dranomasina. Milaza izy fa nosimbain'izy ireo ny finoany ary tsy mino an'i Jesosy intsony.

**Hymeneo sy Aleksandro**

Anarana lehilahy ireo.

**izay natolotro ho an'i Satana**

I Paoly dia miresaka toy ny hoe manolotra ara-batana ireo lehilahy ireo ho an'i Satana. Izany dia mety midika fa manilika azy ireo ao amin'ny fiaraha-monin'ireo mpino i Paoly. Satria izy ireo dia tsy mpikambana ao amin'ny fiaraha-monina, afaka mahazo hery avy amin'izy ireo i Satana ary manaratsy azy ireo.

**mba ampianarana azy ireo**

DH: "fa Andriamanitra dia mety hampianatra azy ireo"

## Chapter 2

<sup>1</sup> Voalohany indindra noho izany, dia mampirisika aho fa ireo fangatahana, vavaka, fifonana, ary fisaorana dia natao ho an'ny olona rehetra, <sup>2</sup> ho an'ireo mpanjaka sy ireo rehetra eo amin'ny fahefana, mba ahafahantsika miaina am-piadanana sy miaina milamina amin'ny toe-panahy araka an'Andriamanitra sy fahamendrehana rehetra. <sup>3</sup> Izany dia tsara sy azo ekena eo anatrehan'Andriamanitra mpamonjintsika. <sup>4</sup> Iriany mba hovonjena daholo ny olona rehetra ary ho tonga amin'ny fahalalana ny marina. <sup>5</sup> Fa iray ihany no Andriamanitra, ary iray ihany no mpanelanelana an'Andriamanitra sy ny olona, dia ilay lehilahy Kristy Jesosy. <sup>6</sup> Izy nanome ny tenany ho vidim-panavotana ho an'ny rehetra, tahaka ny fijoroana vavolombelona amin'ny fotoana tokony ho izy. <sup>7</sup> Fa amin'izany tanjona izany, izaho, ny tenako, dia natao ho mpitory sy ho apostoly. Miteny ny marina aho. Tsy mandainga aho. Mpampianatra an'ireo Jentilisa amin'ny finoana sy fahamarinana aho. <sup>8</sup> Noho izany, tiako ny lehilahy na aiza na aiza mba hivavaka sy hanandra-tanana masina tsy am-pahatezerana na amin'ny fifandirana. <sup>9</sup> Toa izany koa, tiako ny vehivavy mba hiakanjo akanjo mendrika ny tenany, amin'ny fahamaotinana sy fahafehezan-tena. Tsy tokony hanao volo mirandrana, na volamena, na voahangy, na akanjo lafo vidy. <sup>10</sup> Tiako izy ireo hiakanjo amin'izay mety ho an'ireo vehivavy izay mampiseho toe-panahy araka an'Andriamanitra amin'ny alalan'ireo asa tsara. <sup>11</sup> Ny vehivavy dia tokony hianatra am-pahanginana ary hanaiky tanteraka. <sup>12</sup> Tsy avelako hampianatra ny vehivavy na hampihatra fahefana amin'ny lehilahy, fa hijanona ao anaty fahanginana. <sup>13</sup> Fa Adama no noforonina voalohany, avy eo i Eva. <sup>14</sup> Adama dia tsy voafitaka, fa ny vehivavy no voafitaka tanteraka tamin'ny fandikan-dalàna. <sup>15</sup> Na izany aza, hovonjena izy amin'ny alalan'ny fiterahan-jaza, raha mitohy amin'ny finoana sy fitiavana ary fahamasinana miaraka amin'ny fahononan-tena.

### 1 Timothy 2:1

#### Fampifandraisana ny foto-kevitra:

I Paoly dia mankahery an'i Timoty mba hivavaka ho an'ny olona rehetra

#### Voalohany indindra

"ny tena manan-danja indrindra" na "alohan'ny zavatra hafa"

#### dia mampirisika aho fa ireo fangatahana, vavaka, fifonana, ary fisaorana dia natao

DH: "Mampirisika ireo mpino rehetra aho mba hangataka, hivavaka, hifona, ary hanome fiasaorana an'Andriamanitra"

#### mampirisika aho

"Miangavy aho" na "mangataka aho"

#### am-piadanana sy miaina milamina

Eto "am-piadanana" sy "am-pilaminana" dia midika zavatra mitovy. Tian'i Paoly ho afaka hiaina amin'ny fiainana milamina tsy misy olana avy amin'ireo fahefana ireo mpino rehetra.

#### amin'ny toe-panahy araka an'Andriamanitra sy fahamendrehana rehetra

"izay manome voninahitra an'Andriamanitra ary mba hanajan'ireo olona izany"

#### Iriany mba hovonjena daholo ny olona rehetra ary ho tonga amin'ny fahalalana ny marina

DH: "Andriamanitra maniry ny hamonjy ny olona rehetra ary mba ho tonga amin'ny fahalalana ny fahamarinana izy ireo"

#### ho tonga amin'ny fahalalana ny marina

I Paoly dia miresaka momba ny fahalalana ny fahamarinana momba an'Andriamanitra tahaka ny hoe toerana izay afaka entin'ny olona izany. DH: "Mba hahafantatra sy hanaiky ny fahamarinana"

### 1 Timothy 2:5

#### iray ihany no mpanelanelana an'Andriamanitra sy ny olona

Ny mpanelanelana dia olona iray izay manampy amin'ny fifampiraharaha amin'ny fandriam-pahalemana eo amin'ny antoko roa izay tsy mitovy hevitra. Eto Jesosy dia manampy an'ireo mpanota hiditra ao amin'ny fifandraisana am-pilaminana miaraka amin'Andriamanitra.

#### nanome ny tenany

"maty an-tsitrapo"

#### vidim-panavotana ho an'ny rehetra

"tahaka ny vidin'ny fahafahana" na "ho fanorenana ny fahafahana"

#### tahaka ny fijoroana vavolombelona amin'ny fotoana tokony ho izy

Izany dia afaka atao amin'ny endrika mazava fa izany no vavolombelona izay tian'Andriamanitra hamonjena ny olona rehetra. DH: "tahaka ny porofo amin'ny fotoana izay tian'Andriamanitra hamonjena ny olona rehetra"

#### amin'ny fotoana tokony ho izy

izany dia midika fa izany no fotoana izay nofidin'Andriamanitra.

**Fa amin'izany tanjona izany**

"Fa amin'izany" na "fa amin'izany antony"

**Izaho, ny tenako, dia natao ho mpitory sy ho apostoly**

DH: "Kristy nanao ahy, Paoly, mpitory ary apostoly"

**mpampianatra an'ireo Jentilisa amin'ny finoana sy fahamarinana aho**

"Mampianatra ireo Jentilisa ny hafatra amin'ny finoana sy fahamarinana aho." Eto, i Paoly dia mety mampiasa ny "finoana" sy "fahamarinana" mba hilazana hevitra iray. DH: "mampianatra ireo Jentilisa momba ny finoana marina aho"

**1 Timothy 2:8****Fampifandraisana ny foto-kevitra**

I Paoly dia mamarana ny torolalany amin'ny vavaka ary avy eo manome torolalana manokana ho an'ny vehivavy.

**tiako ny lehilahy na aiza na aiza mba hivavaka sy hanandra-tanana masina tsy am-pahatezerana na amin'ny fifandirana**

Eto "ireo tanana masina" dia midika fa ny olona manontolo dia masina DH: "tiako ny lehilahy na aiza na aiza misy azy ireo ka masina mba hanandratra ny tanan'izy ireo ary hivavaka"

**ny lehilahy na aiza na aiza**

ny lahy amin'ny toerana rehetra" na "ny lahy na aiza na aiza." Eto ny teny hoe "lehilahy" dia milaza manokana ireo lehilahy.

**hanandra-tanana**

Fihetsika ara-dalàna ho an'ny olona ny manangan-tanana rehefa mivavaka

**amin'ny fahamaotinanana sy fahafehezan-tena**

mifehy ireo teny ireo dia milaza zavatra roa mitovy. I Paoly dia manamafy fa ny vehivavy dia tokony manao ireo akanjo izay mendrika ary tsy mahasarika ny sain'ny lehilahy.

**Tsy tokony hanao volo mirandrana**

Tamin'ny vanim-potoanan'i Paoly, vehivavy Romana maro no nandrindrana ny volon'izy ireo mba hahatonga ny tenan'izy ireo ho mahasarika. Ny firandranana no fomba tokana ahafahan'ny vehivavy misarika ny saina amin'ny volony. Raha ny tsy fantatra ny firandranana, dia afaka lazaina amin'ny ankapobeny kokoa izany. DH: "Tsy tokony hanana taovolo manaraka ny toetr'andro" na "Tsy tokony manao taovolo manintona ny saina izy ireo"

**voahangy**

vakana tsara tarehy sy sarobidy izay ampiasain'ny olona tahaka ny vato soa. Izy ireny dia miforona ao anatin'ny akoran'ny karazana biby kely iray izay miaina any anaty ranomasina.

**izay mampiseho toe-panahy araka an'Andriamanitra amin'ny alalan'ireo asa tsara**

"izay te hanome voninahitra an'Andriamanitra amin'ny alalan'ny zavatra tsara izay ataon'izy ireo"

**1 Timothy 2:11****Am-pahanginana**

"Amin'ny mangina"

**ary hanaiky tanteraka**

"ary tsy hametraka fanontaniana mahasika izay henon'izy ireo" na "vonona ny hankatoa izay rehetra handidian'Andriamanitra"

**Tsy manome alalana ny vehivavy aho**

"Tsy mamela ny vehivavy aho"

**1 Timothy 2:13****Adama no noforonina voalohany**

DH: "Adama dia ilay iray izay noforonin'Andriamanitra voalohany" na "Andriamanitra namorona an'i Adama voalohany"

**avy eo Eva**

DH: "Avy eo Andriamanitra namorona an'i Eva"

**ary tsy voafitaka i Adama**

DH: "Ary Adama dia tsy ilay iray izay voafitaky ny bibilava"

**fa ny vehivavy no voafitaka tanteraka tamin'ny fandikan-dalàna**

DH: "fa ilay vehivavy no tsy nankato satria ilay bibilava dia namitaka azy tanteraka"

**hovanjena izy amin'ny alalan'ny fiterahan-jaza**

Eto ny hoe "izy" dia milaza ny vehivavy amin'ny ankapobeny. Ireo mety ho dikany 1) Andriamanitra dia hitazona ny fiarovana ara-batana ireo vehivavy rehefa hiteraka ny zaza izy ireo na 2) Andriamanitra dia hamonjy ny vehivavy amin'ny fahotan'izy ireo amin'ny alalan'ny andraikiny amin'ny maha mpitondra zaza.

**hovanjena izy**

DH: "Andriamanitra hamonjy azy" na "Andriamanitra hamonjy ireo vehivavy"

**raha mitohy**

"Raha mitoetra izy ireo" na "raha manohy ny fiainany izy ireo" Eto ny teny hoe: "izy ireo" dia manondro ireo vehivavy.

**amin'ny finoana sy fitiavana ary fahasinanana**

"amin'ny finoana an'i Jesosy sy ny fitiavana ny hafa ary ny miaina amin'ny fiainana masina"

**miaraka amin'ny fahononan-tena**

"miaraka amin'ny fifehezan-tena" na "amin'ny fahalalana izay tsara"



## Chapter 3

<sup>1</sup> Matokia izao teny izao: Raha misy olona iray maniry ny ho mpiandraikitra, dia maniry asa tsara izy. <sup>2</sup> Noho izany dia ny mpiandraikitra dia tsy maintsy tsy manan-tsiny. Tsy maintsy manambady vehivavy tokana izy. Izy dia tokony hahay handajalanja, hendry, tia filaminana, tia mandray olona. Tsy maintsy mahay mampianatra izy. <sup>3</sup> Tsy tokony za-dratsy amin'ny divay izy, tsy mpila ady, fa kosa, malemy fanahy, feno fiadanam-po. Izy dia tsy tokony ho tia vola. <sup>4</sup> Tokony hitantana tsara ny tokantranony izy, ary ireo zanany dia tokony hanaiky azy am-panajana tanteraka. <sup>5</sup> Fa raha tsy mahay mitantana ny tokantranony izy, ahoana no hikarakarany ny fiangonan'Andriamanitra? <sup>6</sup> Tsy tokony ho olona vao niova fo izy, mba tsy hieboeboany ka ho lavo amin'ny fanamelohana tahaka ny devoly. <sup>7</sup> Izy ihany koa dia tsy maintsy tsara laza amin'ireo olona eny ivelany, mba tsy ho lavo anaty fahafaham-baraka sy ny fandriky ny devoly. <sup>8</sup> Ireo Diakona, toy izany ihany koa, dia tokony ho mendrika. Izy ireo dia tsy tokony hisotro divay be loatra na tsy mahalala onona ara-tsakafo. <sup>9</sup> Tokony hitazona ny fahamarinan'ny finoana nambara miaraka amin'ny feon'ny fieritreretana madio. <sup>10</sup> Izy ireo ihany koa dia tokony ho sedraina mialoha, avy eo dia tokony hanompo satria tsy manan-tsiny izy ireo. <sup>11</sup> Ireo vehivavy ihany koa dia tokony ho mendrika tahaka izany. Tsy tokony ho mpanendrikendrika izy ireo. Tokony hahay handajalanja ary mahatoky amin'ny zavatra rehetra. <sup>12</sup> Ireo Diakona dia tokony hanambady vehivavy tokana. Tsy maintsy mitantana tsara ireo zanany sy ny tokantranony izy ireo. <sup>13</sup> Fa ireo izay nanompo tsara dia handray ny laza tsara sy fahatokisana lehibe amin'ny finoana ho an'ny tenan'izy ireo izay ao amin'i Jesosy Kristy. <sup>14</sup> Manoratra ireto zavatra ireto aminao aho, ary manantena ny ho avy tsy ho ela any aminao aho. <sup>15</sup> Fa raha tara aho, dia manoratra mba hahafantaranareo ny fitondran-tena ao amin'ny tokantranon'Andriamanitra, izay fiangonan'Andriamanitra velona, ilay vato fehizoro sy fiorenan'ny fahamarinana. <sup>16</sup> Tsy azo lavina fa ny fahamarinana nambara izay araka an'Andriamanitra dia lehibe: "Izy dia niseho tamin'ny nofo, nohamarinin'ny Fanahy, hitan'ny anjely, nambara teo anivon'ireo firenena, ninoan'izao tontolo izao, ary nasandratra tamim-boninahitra."

### 1 Timothy 3:1

#### Fampifandraisana ny foto-kevitra

I Paoly dia manome torolalana manokana amin'ny fomba hiasana sy ataon'ireo tompon'andraikitra ao amin'ny fiangonana.

#### asa tsara

"asa manan-kaja"

#### manambady vehivavy tokana

Tompon'andraikitra iray izay tsy maintsy manana vady tokana ihany. Tsy mazava izany raha manahaka ireo lehilahy izay maty vady na nisaraka taloha, na mbola tsy nanambady mihitsy.

#### tokony hahay andajalanja

"tsy tokony hanao zavatra be loatra"

#### hendry

"azo antoka." Izany dia afaka lazaina ho toy ny fehezanteny feno. "Tsy maintsy mihevitra am-pahendrena izy"

#### tia filaminana

"mendrika." Izany dia afaka lazaina ho toy ny fehezanteny feno. DH: "Tsy maintsy mitandrina tsara izy"

#### tia mandray olona

"naman'ny vahiny." Izany dia afaka lazaina amin'ny fehezanteny feno. DH: "tsy maintsy mandray ireo vahiny izy"

#### Tsy tokony za-dratsy amin'ny divay izy

"tsy tokony ho mamo lava izy" na "tsy tokony hisotro divay be loatra izy"

#### tsy mpila ady

Izany dia afaka lazaina ho toy ny fehezanteny feno: "tsy tokony ho toy ny olona tia miady sy mifamaly"

#### fa kosa, malemy fanahy, feno fiadanam-po

Izany dia afaka lazaina ho toy ny fehezanteny feno. DH: "Fa kosa tsy maintsy malemy fanahy sy feno fiadanam-po"

#### tia vola

"fitiavam-bola"

### 1 Timothy 3:4

#### Tokony hitantana tsara

"tokony hitarika izy" na "tokony hikarakara izy"

#### hanaiky azy am-panajana tanteraka

Ireo mety ho dikany 1) ny tompon'andraikitr'ireo zanaka dia tokony hankato sy hampiseho fanajana amin'ny rain'izy ireo na 2) ny tompon'andraikitr'ireo zanaka dia tokony hampiseho fanajana amin'ny

olona rehetra na 3) ny tompon'andraikitr'ireo zanaka dia tokony hampiseho fanajana ho an'ireo izay ao amin'ny ankohonana toy ny hoe izy no mitarika azy ireo.

**ahoana no hikarakarany ny fiangonan'Andriamanitra**  
I Paoly dia mampiasa fanontaniana ampianarana an'i Timoty. DH: "tsy afaka ny hikarakara ny fiangonan'Andriamanitra izy" na "Tsy afaka ny hitondra ny fiangonan'Andriamanitra izy"

**ny fiangonan'Andriamanitra**  
Eto ny "fiangonana" dia manondro ny olona. DH: "Ny olon'Andriamanitra" na "ireo mpino izay indraiketany"

### 1 Timothy 3:6

**Tsy tokony ho olona vao niova fo izy**  
"Tsy tokony ho mpino vaovao izy" na "tsy maintsy ho mpino matotra izy"

**lavo amin'ny fanamelohana tahaka ny devoly**  
I Paoly dia miresaka momba ny fiainana amin'ny fanamelohana tamin'ny fanaovan-dratsy tahaka ny hoe lavaka izay mety hianjeran'ny olona iray. DH: "Andriamanitra dia nanameloka azy tahaka ny nanamelohany ny devoly"

**ireo olona eny ivelany**  
"Ireo izay any ivelan'ny fiangonana." I Paoly dia miresaka momba ny fiangonana tahaka ny hoe toerana izany, ary ireo tsy mpino tahaka ny hoe any ivelan'izany izy ireo. DH: "Ireo izay tsy Kristiana"

**tsy ho lavo anaty fahafaham-baraka**  
I Paoly dia miresaka momba ny fahafaham-baraka tahaka ny hoe lavaka izay mety hianjeran'ny olona iray. Eto ny teny hoe "hianjerana" dia midika oe miaina. DH: "tsy misy na inona na inona hahamenatra azy eo anatrehan'ireo tsy mpino"

**sy ny fandriky ny devoly**  
I Paoly dia miresaka momba ny devoly izay mahatonga ny olona hanota tahaka ny hoe mpihaza misambotra biby amin'ny fandrika. DH: "mba tsy hahatonga azy hanota noho ny devoly"

### 1 Timothy 3:8

**Fampifandraisana ny foto-kevitra:**  
Manome torolalana manokana i Paoly amin'ny tokony hiasana sy hisian'ireo diakona sy ireo vadiny ao amin'ny fiangonana.

**Ireo Diakona, toy izany ihany koa**  
"Diakona, toy ny tompon'andraikitra"

**dia tokony ho mendrika**  
tokony hiasa ara-dalàna" na "tokony ho mendrika ny fanajana"

**Tokony hitazona ny fahamarinan'ny finoana nambara**  
"Tsy maintsy manohy ny finoana ny hafatra marin'Andriamanitra izay nambaran'Andriamanitra tamintsika sy ninoantsika izy ireo." Izany dia milaza ny fahamarinana izay nisy hatramin'ny ela kanefa Andriamanitra nampiseho izany azy ireo tamin'izany fotoana izany. I Paoly dia miresaka momba ny fampianarana marina momba an'Andriamanitra tahaka ny hoe zavatra izay afaka tazomin'ny olona iray izany.

**'ny finoana nambara**  
DH: "ny fahamarinana izay nambaran'Andriamanitra"

**miaraka amin'ny feon'ny fieritreretana madio**  
I Paoly dia miresaka ny fahalalan'ny olona fa izy dia tsy nanao ratsy tahaka ny hoe nadio izany fahalalana sy feon'ny fieritreretana izany. DH: "Nahalala fa niezaka ny nanao izay mafy indrindra izy ireo mba hanaovana ny marina"

**Izy ireo ihany koa dia tokony ho sedraina mialoha**  
DH: "Ireo mpino hafa dia tokony hanaiky azy ireo mialoha" na "Tokony hanaporofa ny tenany izy ireo aloha"

**ho sedraina mialoha**  
Izany dia milaza fa ireo mpino hafa dia tokony hanombana ireo izay maniry ho diakona ary mamaritra raha afaka manompo ao amin'ny fiangonana izy ireo.

### 1 Timothy 3:11

**Ireo vehivavy ihany koa**  
Ireo mety ho dikany 1) "ireo vehivavy" dia manondro ireo vadin'ny diakona na 2) "ireo vehivavy" dia manondro ireo diakona vavy.

**mendrika**  
"miasa tsara" na "mendrika ny hajaina"

**Tsy tokony ho mpanendrikendrika izy ireo**  
"Tsy tokony hiteny ratsy momba ny olona sasany"

**andanjalanja**  
"tsy manao zavatra be loatra"

**hanambady vehivavy tokana**  
Ny lehilahy dia tsy maintsy manana vady tokana ihany. Tsy mazava izany raha manavaka ireo lehilahy izay maty vady na nisarakana taloha, na mbola tsy nanambady mihitsy.

**mitantana tsara ireo zanany sy ny tokantranony izy ireo**  
"mikarakara tsara sy mitarika ireo zanaka ary ireo olona hafa izay miaina ao an-tranon'izy ireo"

**Fa ireo**  
"fa ireo diakona" na "Fa ireo mpitarika ny fiangonana"

**handray**

"handray ho an'ny tenan'izy ireo" na "hahazo ho an'ny tenan'izy ireo"

**ny laza tsara**

DH: "tsara laza eo amin'ireo mpino"

**fahatokisana lehibe amin'ny finoana izay ao amin'i****Jesosy Kristy**

Mety ho dikany dia izao: 1) izy ireo dia hino an'i Jesosy amin'ny fahatokisana bebe kokoa na 2) izy ireo dia hiteny am-pahatokisana amin'ny olona hafa mahakasika ny finoan'izy ireo an'i Jesosy.

**1 Timothy 3:14****Fampifandraisana ny foto-kevitra**

I Paoly dia milaza an'i Timoty ny antony nanoratany ho azy ary avy eo namaritra ny fitiavan'i Kristy.

**ary manantena ny ho avy tsy ho ela any aminao aho"**

"Na dia manantena ny hitsidika anareo tsy ho ela aza aho"

**Fa raha tara aho**

"Fa raha tsy afaka mankany tsy ho ela aho" na "Nefa raha misy zavatra tsy mamela ahy ho any tsy ho ela"

**ao amin'ny tokantranon'Andriamanitra**

I Paoly dia miresaka momba ny vondron'ireo mpino tahaka ny hoe fianakaviana izy ireo. DH: "Tahaka ny vondron'ny fianakavian'Andriamanitra" na "eo amin'ny olon'Andriamanitra"

**izay fiangonana**

Izany fehezanteny izany dia manome antsika fampahafantarana momba ny "tokantranon'Andriamanitra" fa tsy manisny fiavahana eo amin'ny ankohonan'Andriamanitra izay fiangonana ary ilay iray izay tsy fiangonana. Izany dia afaka lazaina toy ny fehezanteny vaovao DH: "Ireo izay anisan'ny fianakavian'Andriamanitra dia ilay fiaraha-monina izay mino an'Andriamanitra velona.

**ilay Andriamanitra velona**

Izany fomba fiteny izany dia mety miresaka an'Andriamanitra ho toy ilay iray izay manome ny fiainana ho an'ny rehetra.

**ilay vato fehizoro sy fiorenan'ny fahamarinana**

I Paoly dia miresaka momba ireo mpino mijoro vavolombelona ho an'ny fahamarinana momba an'i Kristy tahaka ny hoe vato fehizoro izy ireo ary

fototra izay manohana ny trano. DH: "Ary, amin'ny fitazomana sy fampianarana ny fahamarinan'Andriamanitra, ireo mpikambana ao amin'ny fiangonana dia manohana ny fahamarinana tahaka ny vato fehizoro sy fototra izay manohana ny trano izany.

**1 Timothy 3:16****Tsy azo lavina**

"Ary tsy misy afaka ny handà izany"

**fa ny fahamarinana nambara izay araka an'Andriamanitra dia lehibe**

DH: "Fa ny fahamarinana izay nambaran'Andriamanitra dia lehibe"

**Izy dia niseho ...tamim-boninahitra**

Izany dia toy ny feo na poesia izay notsongain'i Paoly.

**Izy dia niseho**

Eto ny hoe "izy" dia mazava. Afaka manondro "an'Andriamanitra" na "Kristy". Dia mety kokoa ny mandika izany amin'ny "izy". Raha tsy maintsy ho faritana kokoa dia afaka adikanareo amin'ny hoe "kristy ilay Andriamanitra" na "Kristy" izany.

**tamin'ny nofo**

I Paoly dia mampiasa "nofo" eto mba ilazana ny olombelona. DH: "tahaka ny tena olombelona"

**nohamarinin'ny Fanahy**

DH: "ny Fanahy Masina dia nanamafy fa izy ilay nolazaina fa izy.

**hitan'ny anjely**

DH: "Nahita azy ny anjely"

**nambara teo anivon'ireo firenena**

DH: "Ireo olona amin'ny firenena rehetra dia nilaza ny hafa ny momba azy"

**ninoan'izao tontolo izao**

DH: "Ireo olona amin'ny faritra rehetra eto an-tany dia nino azy"

**ary nasandratra tamim-boninahitra**

DH: "Ary Andriamanitra ilay Ray nitondra azy niakatra ho any an-danitra"

**tamim-boninahitra**

Izany dia midika fa izy dia nandray ny hery avy amin'Andriamanitra ilay Ray ary mendrika ny voninahitra izy.

## Chapter 4

<sup>1</sup> Ankehitriny miteny mazava tsara ny Fanahy fa amin'ny fotoana any aoriana any dia hiala amin'ny finoana ny olona sasany ary mitandrema tsara ny amin'ireo fanahy mpamitaka sy ireo fampianaran'ireo demonia <sup>2</sup> amin'ny fihatsarambelatsihin'ny mpandainga. Fa voamarika amin'ny vy mamay ny feon'ny fieritreretana'izy ireo. <sup>3</sup> Ho raràn'izy ireo ny manambady sy ny mandray ireo sakafo izay noforonin'Andriamanitra ho zaraina miaraka amin'ny fisaorana eo amin'ireo izay mino sy izay mahafantatra ny marina. <sup>4</sup> Fa ny zavatra rehetra izay noforonin'Andriamanitra dia tsara. Tsisy holavina ny zavatra noraisintsika tamim-pisaorana. <sup>5</sup> Fa nohamasinina tamin'ny tenin'Andriamanitra sy ny vavaka izany. <sup>6</sup> Raha apetrakareo eo anoloan'ireo rahalahy ireo zavatra ireo, dia ho mpanompo tsaran'i Jesosy Kristy ianareo. Fa notaizana tamin'ireo tenin'ny finoana sy tamin'ny fampianarana tsara izay narahinareo ianareo. <sup>7</sup> Fa lavo ny angano tantarain'ny vavy antitra. Fa kosa, tariho hanome voninahitra an'Andriamanitra ny tenanareo. <sup>8</sup> Fa ny vatana hofanina dia kely ihany no azo ampiasana azy, nefa fampiasa amin'ny zavatra rehetra ny toetra araka an'Andriamanitra. Mihazona ny fampiantenana amin'ity fiainana ankehitriny ity sy ny fiainan-ko avy. <sup>9</sup> Ity hafatra ity dia mendri-pitokisana sy mendrika ny fahafenoan'ny fanekena. <sup>10</sup> Fa noho izany dia hitolona sy hiasa mafy isika. Fa mahatoky ao amin'Andriamanitra velona isika, izay Mpamonjy ny olona rehetra, indrindra ireo izay mino. <sup>11</sup> Ambarao sy ampianaro ireo zavatra ireo. <sup>12</sup> Aoka tsy hisy olona hanao tsinontsinona ny fahatanoranao. Fa kosa, aoka ho ohatra ho an'ireo izay mino, amin'ny fiteny, fitondran-tena, fitiavana, finoana, ary fahadiovana. <sup>13</sup> Mandra-pihaviko, tohizo ny famakiana, ny fananarana, sy ny fampianarana. <sup>14</sup> Aza atao tsinontsinona ny fanomezam-pahasoavana izay ao aminao, izay nomena anao tamin'ny alalan'ny faminiana, niaraka tamin'ny fametrahana-tanan'ireo loholona. <sup>15</sup> Tandrovny ireny zavatra ireny. Meteza ho ao amin'izy ireo, mba hiharihary amin'ny olona rehetra ny fandrosoanao. <sup>16</sup> Tandremo tsara ny tenanao sy ny fampianarana. Tohizo ireny zavatra ireny. Fa raha manao toy izany, dia ho vonjenao ny tenanao sy ireo izay mihaino anao.

### 1 Timothy 4:1

#### Fampifandraisana ny foto-kevitra

I Paoly dia milaza an'i Timoty izay nolazain'ny Fanahy fa hiseho sy nankahery azy amin'izay tokony ampianarin'ny.

#### Ankehitriny

Izany teny izany dia ampiasaina mba hanamarihana ny fiatoana amin'ny fampianarana lehibe. Eto i Paoly dia manomboka ny fitenenany ny ampahany vaovao amin'ny fampianarana.

#### amin'ny fotoana any aoriana any

Ireo mety ho dikany 1) izany dia manambara ny fotoana aorian'ny fahafatesan'i Paoly na 2) izany no fotoana farany amin'ny fiainan'i Paoly manokana.

#### hiala amin'ny finoana

I Paoly dia miresaka momba ireo olona mitsahatra matoky an'i Kristy tahaka ny fialana ara-batana amin'ny toerana iray na zavatra iray. DH: "mitsahatra mino an'i Jesosy"

#### ary mitandrema tsara

"Ary tandremo" na "satria izy ireo dia mitandrina"

#### amin'ireo fanahy mpamitaka sy ireo fampianaran'ireo demonia

"Fanahy izay mamitaka ny olona ary ireo zavatra izay ampianarin'ny demonia"

#### amin'ny fihatsarambelatsihin'ny mpandainga

"Ireo olona ireo dia hihatsaravelatsihy ary hiteny lainga"

#### Fa voamarika amin'ny vy mamay ny feon'ny fieritreretana'izy ireo

Ireo mety ho dikany 1) i Paoly dia miresaka amin'ireo olona izay tsy afaka ny hilaza intsony fa manao ny tsy mety izy ireo tahaka ny sain'izy ireo izay simba toy ny hoditra izay nodoran'ny olona tamin'ny vy mandoro na 2) i Paoly dia miresaka amin'ireo olona tahaka ny hoe nametrahana'ny Satana marika izy ireo tamin'ny vy mandoro mba hanondroana fa izy ireo dia ho azy.

### 1 Timothy 4:3

#### izy ireo

"Ireo olona ireo dia"

#### Ho raràna...ny manambady

izany dia milaza fa izy ireo handrara ireo mpino hanambady. DH: "mandrara ireo mpino hanambady" na "tsy mamela ireo mpino amin'ny fanambadiana"

#### ny mandray ireo sakafo

Izany dia milaza fa izy ireo dia handrara ireo sakafo sasany ihany. DH: "Ary hitaky ny mpino hifady hanina amin'ny sakafo sasany" na "ary tsy hamela ireo olona hinana sakafo sasany izy ireo"

**Tsisy holavina ny zavatra noraisintsika tamim-pisaorana**  
DH: "tsy tokony handa na inona na inona izay hanomezantsika fisaorana an'Andriamanitra isika" na "ny zavatra rehetra izay hanintsika miaraka amin'ny fanomezam-pisaorana dia azo hekena"

**Fa nohamasinina tamin'ny tenin'Andriamanitra sy ny vavaka izany**  
Eto ny hoe: "ny tenin'Andriamanitra" sy ny "vavaka" dia ampiasaina miaraka mba hilazana hevitra iray. Ny vavaka dia mifanaraka amin'ny fahamarinana izay nambaran'Andriamanitra. DH: "Izany dia natokana ho an'ny fampiasan'Andriamanitra amin'ny alalan'ny fivavahana mifanaraka amin'ny teniny"

**Fa nohamasinina...izany**  
DH: "manamasina izany isika" na "nanokana izany isika"

**ny tenin'Andriamanitra**  
Eto ny "teny" dia manambara ny hafatr'Andriamanitra na izay nambarany.

### 1 Timothy 4:6

**Raha apetrakareo eo anoloan'ireo rahalahy ireo zavatra ireo**  
I paoly dia miresaka ny momba ireo torolalana tahaka ny hoe zavatra izay afaka atolotra arabatana ho an'ireo mpino. Eto, ny mametraka eo aloha dia midika fanomezana torolalana na mampahatsiahy. DH: "Raha manampy ireo mpino hahatsiaro ireo zavatra ireo ianareo"

**ireo zavatra ireo**  
Izany dia manambara ny fampianarana nanomboka tao amin'ny 3:16.

**ireo rahalahy ireo**  
Izany dia manambara an'ireo mpino rehetra na lahy na vavy.

**notaizana tamin'ireo tenin'ny finoana sy tamin'ny fampianarana tsara izay narahinareo ianareo**  
I Paoly dia miresaka momba ny tenin'Andriamanitra ary izany fampianarana izany tahaka ny hoe afaka mamahana ara-batana an'i Timoty ary manao azy ho mahery. DH: "ireo tenin'ny finoana sy ny fampianarana tsara izay narahinareo dia mahatonga anareo hahatoky mafy kokoa an'i Kristy"

**ny tenin'ny finoana**  
"ireo teny izay mahatonga ny olona hino"

**ny angano tantarain'ny vavy antitra**  
"Tantara tsy ara-pivavahana sy tantaran'ny vavy antitra." Mety ho tantara momba ny razambeny izany.

**tantarain'ny vavy antitra**  
Izany dia mety fomba filaza midika hoe "adaladala" na "tsy mitombina." Tsy manala baraka ireo

vehivavy i Paoly amin'ny filazana ny hoe: "Ireo vehivavy antitra." Fa kosa, izy sy ireo mpihaino azy nahalala fa ireo lehilahy dia maty tanora noho ny vehivavy, ka noho izany dia maro ireo vehivavy noho ireo lehilahy izay manana saina malemy noho ny fahanterana.

**tariho hanome voninahitra an'Andriamanitra ny tenanareo**  
"tariho ny tenanareo hanome voninahitra an'Andriamanitra"

**fa ny vatana hofanina**  
"fanatanjahan-tena"

**Mihazona ny fampianantenana amin'ity fiainana**  
"izay mahasoa amin'ity fiainana ity" na "hanampy mba hanao ity fiainana ity tsaratsara kokoa"

### 1 Timothy 4:9

**mendrika ny fahafenoan'ny fanekena**  
"mendrika amin'ny fahafenoan'ny finoanareo" na "mendrika amin'ny fitokisana fenonareo"

**Fa noho izany**  
"Izany no antony"

**hitolona sy hiasa mafy isika**  
Ireo teny hoe: "hitolona" sy "hiasa mafy" dia midika zavatra roa mitovy. Paoly dia mampiasa azy ireo mba hanamafisana ny fahatakarana ny fanompoan'izy ireo an'Andriamanitra.

**mahatoky ao amin'Andriamanitra velona isika**  
Eto ny hoe "Andriamanitra velona" dia mety midika, "Andriamanitra, izay nanao ny zava-manan'aina rehetra."

**indrindra amin'ireo mpino**  
Ny fahatakarana ny fahafantarana dia afaka lazaina mazava kokoa. DH: "Fa izy indrindra ilay mpamonjy ny olona izay mino"

### 1 Timothy 4:11

**Ambarao sy ampianaro ireo zavatra ireo**  
"mandidy sy mampianara ireo zavatra ireo" na "mandidy sy mampianara ireo zavatra izay nolazaiko ireo"

**Aoka tsy ho tsinontsinoavin'ny olona ny fahatanoranao**  
"Aza mamela an'iza na iza hihevitra anareo ho tsy manan-danja satria tanora ianareo"

**tohizo ny amin'ny famakiana, amin'ny fananarana, sy amin'ny fampianarana**  
"tohizo ny famakiana, fanazavana, sy ny fampianarana ireo soratra masina ho an'ireo mpino"

## 1 Timothy 4:14

### **Aza tsinontsinoavina ny fanomezam-pahasoavana izay ao aminao**

I Paoly dia miresaka amin'i Timoty tahaka ny hoe daba afaka mitazona ireo fanomezan'Andriamanitra. DH: "aza atao antsirambina ny fanomezana ara-panahy"

### **Aza tsinontsinoavina**

DH: "aoka ho azo antoka ny fampiasana"

### **izay nomena anao tamin'ny alalan'ny faminaniana**

DH: "izay noraisinareo rehefa nilaza ny tenin'Andriamanitra ireo mpitariky ao amin'ny fiangonana"

### **niaraka tamin'ny fametrahan-tanan'ireo loholona**

Izany dia lanonana izay ametrahan'ny mpitarika ny fiangonana ny tanan'izy ireo eo amin'i Timoty ary nivavaka mba hamelan'Andriamanitra azy hanao ny asa izay efa nandidiany azy ho ataony.

### **Tandrovy ireny zavatra ireny. Meteza ho ao amin'izy ireo**

I Paoly dia miresaka momba ny fanomezan'Andriamanitra ho an'i Timoty tahaka ny

hoe afaka ny ho ao amin'izy ireo ara-batana izy. DH: "ataovy ireny zavatra rehetra ireny ary miaina araka izy ireny"

### **mba hiharihary amin'ny olona rehetra ny fandrosoanao.**

I Paoly dia miresaka momba ny fampitomboana ny fahafahan'i Timoty mba hanompo an'Andriamanitra tahaka ny zavatra ara-batana izay afaka jeren'ny hafa. DH: "mba hahafahan'ny olona hafa mahafantatra fa manompo an'Andriamanitra tsaratsara kokoa ianao"

### **Tandremo tsara ny tenanao sy ny fampianarana**

"mitandrema tsara ny tenanareo" na "fehezo ny fitondran-tenanareo"

### **Tohizo ireny zavatra ireny**

"Tohizo ny fanaovana ireny zavatra ireny"

### **ho vonjena ny tenanao sy ireo izay mihaino anao**

"hitazona ny tenanao sy ireo izay mihaino anao amin'ny finoana hafatra diso na ny fanaovana ireo asa tsy mety ianao. "Ireo olona izay efa nino ny hafatra diso sy asa tsy mety dia afaka manantena fa hijaly vokatr'izany. I Paoly dia tsy maniry an'i Timoty sy ireo namany hijaly amin'ny finoana sy ny fanaovana zava-datsy.

## Chapter 5

<sup>1</sup> Aza mibedy ny lahy antitra. Fa kosa, anaro toy ny ray izy. Anaro toy ny rahalahy ireo lehilahy tanora. <sup>2</sup> Anaro tahaka ny reny ireo vavy antitra, ary ireo vehivavy tanora toy ny anabavy ao amin'ny fahadiovana rehetra. <sup>3</sup> Manajà ireo mpitondratena, ireo tena mpitondratena. <sup>4</sup> Fa raha manan-janaka na zafikely ny mpitondratena iray, dia avelao izy ireo aloha hianatra haneho fanajana ao amin'ny tokantranony. Aoka izy ireo hamaly babena ireo ray aman-dreniny, satria ankasitrahan'Andriamanitra izany. <sup>5</sup> Fa ny tena mpitondratena dia navela ho irery. Mametraka ny fitokiany amin'Andriamanitra izy. Mitoetra hatrany amin'ireo fangatahana sy vavaka andro aman'alina. <sup>6</sup> Na izany aza, ny vehivavy izay miaina ho an'ny fahafinaretana dia maty, na dia mbola velona aza izy. <sup>7</sup> Torio izany zavatra izany mba tsy ananan'izy ireo tsiny. <sup>8</sup> Fa raha misy olona tsy manome ho an'ireo havany akaiky, indrindra ho an'ireo izay ao amin'ny ankohonany, dia nandà ny finoana izy ary ratsy lavitra noho ny tsy mpino. <sup>9</sup> Aoka hosoratana ho mpitondratena ny vehivavy izay tsy latsaky ny enimpolo taona, vehivavy iray izay vadin'ny lehilahy iray. <sup>10</sup> Tokony ho fantatra noho ireo asa tsara izy, na nikarakara ireo ankizy, na ihany koa nampiantrano ireo mpivahiny, na nanasa ny tongotr'ireo mpino, na nanamaivana ny ory, na nanolo-tena tamin'ny asa tsara rehetra. <sup>11</sup> Fa ho an'ireo mpitondratena mbola tanora kosa, dia aza manaiky ny hanoratra azy ireo ao anaty lisitra. Fa rehefa milavo-lefona amin'ny filan'ny nofo hanohitra an'i Kristy izy ireo, dia tehanambady. <sup>12</sup> Amin'izany izy ireo dia hahazo fanamelohana satria namadika ny fanoloran-tenany voalohany. <sup>13</sup> Ka dia lasa zatra malaina koa izy ireo. Mandehandeha mitety trano. Tsy hoe lasa malaina fotsiny ihany izy ireo, fa lasa mpifosa sy mpila ady ihany koa. Miteny zavatra izay tsy tokony ho teneniny izy ireo. <sup>14</sup> Noho izany dia tiako hanambady ireo vehivavy mbola tanora, hiteraka, hikarakara tokantrano, mba tsy ahafahany manome irika ny fahavalo hiampanga anay ho nanao ratsy. <sup>15</sup> Fa ny sasany efa nivily sahaday hanaraka an'i Satana. <sup>16</sup> Raha misy vehivavy mino manana mpitondratena, aoka izy hanampy azy ireo, mba tsy hanavesatra ny fiangonana, mba hahafahany manampy ireo tena mpitondratena marina. <sup>17</sup> Aoka ireo loholona izay manapaka tsara mba ho raisina ho mendri-boninahitra avo roa heny, indrindra ireo izay miasa miaraka amin'ny teny sy amin'ny fampianarana. <sup>18</sup> Fa hoy ny Soratra Masina hoe: "Tsy tokony hanisy fehiny ny vavan'ny ny omby ianao raha mbola mively voa izy." ary koa: "Ny mpiasa dia mendrika ny karamany." <sup>19</sup> Aza mandray fiampangana manohitra ny loholona iray raha tsy misy vavolombelona roa na telo. <sup>20</sup> Ahitsio eo anatrehan'ny rehetra ireo mpanota mba hatahotra ny ambiny hafa. <sup>21</sup> Mandidy anao mafy aho eo anatrehan'Andriamanitra sy eo anatrehan'i Kristy Jesosy ary ireo anjely voafidy, mba hihazonanao ireo didy ireo tsy misy fitsaratsarana ary mba tsy hanaovanao na inona na inona amin'ny fiandaniana. <sup>22</sup> Aza maimaika mametra-tanana amin'iza na iza. Aza miray ao amin'ny fahotan'ny olon-kafa. Tokony hitazona ny tenanao hadio ianao. <sup>23</sup> Tokony tsy hisotro rano intsony ianao. Fa kosa, tokony handray divay kely ianao ho an'ny vavony sy ireo aretinao mateti-pitranga. <sup>24</sup> Ny fahotan'ireo olona sasany dia fantatra miharihary, ary izy ireo dia mandeha alohan'ireo ao amin'ny fitsarana. Fa ny ota sasany manaraka avy aty aoriana. <sup>25</sup> Toy izany ihany koa, misy asa tsara fantatra miharihary, saingy ireo sasany aza dia tsy azo afenina.

### 1 Timothy 5:1

#### Fampifandraisana ny foto-kevitra

I Paoly dia manohy ny fitenenana an'i Timoty amin'ny fomba hitondrana ireo lehilahy, ireo vehivavy, ireo maty vady, ary ireo vehivavy tanora ao am-piangonana.

#### Fampahafantarana amin'ny ankapobeny:

Nanome ireo didy ireo tamin'ny olona iray i Paoly, Timoty. Ireo karazana fomba fiteny rehetra amin'ny hoe: "ianao" na ireo endrika hafa ilazana ny hoe mandidy dia afaka ampiasaina amin'ny endrika manondro olona tokana eto.

#### Aza mibedy ny lahy antitra

"Aza miteny mafy amin'ny lahy antitra"

#### Fa kosa, anaro....izy

"Fa kosa, ankaherezo izy"

#### toy ny ray izy...toy ny rahalahy... tahaka ny reny...toy ny anabavy

I Paoly dia mampiasa fanoharana mba hitenenana an'i Timoty fa izy dia tokony hitondra ireo namany mpino am-pitiavana marina sy fanajana.

#### ireo vehivavy tanora

DH: "ary anaro ireo vehivavy tanora" na "ary ankaherezo ireo vehivavy tanora"

#### ao amin'ny fahadiovana rehetra

"miaraka amin'ny fahadiovan-tsaina sy ireo asa" na "amin'ny fomba masina"

**1 Timothy 5:3****Manaja ireo mpitondratena**

"Manaja sy manome ireo mpitondratena"

**ireo tena mpitondratena**

"ireo mpitondratena izay tsy misy na iza na iza manome azy ireo"

**avelao izy ireo aloha hianatra**

"Tokony hianatra izy ireo aloha" na "aoka izy ireo hanao ny lohalaharana ny fianarana"

**ao amin'ny tokantranony**

"ao amin'ny fianakavian'izy ireo manokana" na "ho an'ireo izay miaina ao an-tranony"

**Aoka izy ireo hamaly babena ireo ray aman-dreniny**

"Aoka izy ireo hanao ny tsara ho an'ny ray aman-dreniny ho valin'ireo zavatra tsara izay nomen'ny ray aman-dreniny azy ireo"

**1 Timothy 5:5****Fa ny tena mpitondratena dia navela ho irery**

"fa ilay iray izay tena mpitondratena marina tokoa dia tsy manana fianakaviana"

**Mitoetra hatrany amin'ireo fangatahana sy vavaka**

"Manohy ny fangatahany sy ireo vavaka izy"

**ireo fangatahana sy vavaka**

Ireo teny roa ireo dia midika zavatra mitovy. Ampiasain'i Paoly miaraka izy ireo mba hanamafisana ny fivavahan'ireo mpitondra-tena.

**andro aman'alina**

Ireo teny hoe "alina" sy "andro" dia ampiasaina miaraka ka midika hoe "amin'ny fotoana rehetra." DH: "amin'ny fotoana rehetra"

**Na izany aza**

"Kanefa"

**dia maty**

I Paoly dia miresaka momba ny olona izay tsy mitady ny hampifaly an'Andriamanitra tahaka ny hoe maty izy ireo. DH: "toy ny olona maty, tsy mamaly an'Andriamanitra izy"

**mbola velona**

Izany dia milaza ny fiainana ara-batana.

**1 Timothy 5:7****Torio izany zavatra izany**

"mandidy izany zavatra izany ihany koa"

**mba tsy ananan'izy ireo tsiny**

"ka tsy misy olona mahazo tsiny amin'izy ireo." Ireo mety ho dikan'ny hoe: "izy ireo" 1) ireo mpitondratena sy ny fianakavian'izy ireo" na 2) ireo

mpino." Ny mety indrindra dia ny mamela ny hoe "izy ireo."

**tsy manome ho an'ireo havany akaiky**

"tsy manome izay ilain'ireo havany akaiky" na "tsy manampy izay ilain'ireo havany akaiky"

**ho an'ireo izay ao amin'ny ankohonany**

"Ho an'ireo mpikambana ao amin'ny fianakaviany miaina ao amin'ny tranony"

**nandà ny finoana izy**

nanao zavatra mifanohitra amin'ny fahamarinana izay ninoantsika izy"

**ratsy lavitra noho ny tsy mpino**

"dia ratsy kokoa noho ireo izay tsy mino an'i Jesosy." I Paoly dia milaza fa izany olona izany dia ratsy kokoa noho ny tsy mpino iray satria na ireo tsy mpino aza dia mikarakara ireo havany akaiky. Noho izany, ny mpino iray dia tokony hikarakara ireo havany.

**1 Timothy 5:9****Aoka hosoratana ho mpitondratena**

toa misy lisitra izany, voasoratra na tsia, amin'ny mpitondratena. ireo mpikambana ao amin'ny fiangonana dia namaly ny filàn'ireo vehivavy fialofana, fitafiana, sy sakafo; ary ireo vehivavy ireo dia efa nantenaina hanolotra ny fiainan'izy ireo mba hanompo ny vondron'ny Kristiana.

**izay tsy latsaky ny enimpolo taona**

Tahaka ny nazavain'i Paoly tao amin'ny 5:11-16, ireo mpitondratena izay tanora latsakin'ny 60 taona dia mety hanambady indray. Ka noho izany ny vondron'ny Kristiana dia tokony hikarakara ireo mpitondratena maherin'ny 60 ihany.

**vehivavy iray izay vadin'ny lehilahy iray**

Ireo mety ho dikany 1) izy dia tsy nampirafy ny vadiny mihitsy na 2) tsy mbola nisaraka tamin'ny vadiny izy ary avy eo nanambady lehilahy hafa.

**Tokony ho fantatra noho ireo asa tsara izy**

DH: "Tsy maintsy ho fantatry ny olona izany asa tsarany izany"

**nampiantrano ireo mpivahiny**

"nandray ireo vahiny tao amin'ny tranony"

**na nanasa ny tongotr'ireo mpino**

Ny fanasana ny tongotra maloton'ny olona izay avy nandeha tamin'ny loto sy fotaka dia fomba iray amaliana ny filàn'ny olona hafa ary mahatonga ny fiainana ho tsaratsara kokoa amin'izy ireo. izany dia mety midika fa izy dia nanao asa fanetren-tena tamin'ny ankapobeny. DH: "nanao ny asa mahazatra hanampiana ireo mpino hafa"

**'ireo mpino**

Ny dikan-teny sasany dia mandika ny hoe: "Ireo mpino" toy ny hoe: "olo-masina" na

"olon'Andriamanitra masina." Ny hevitra manandanja dia ny fanondroana ireo Kristiana mpino.

**nanamaivana ny ory**

DH: "Nanampy ireo izay nijaly izy"

**nanolo-tena tamin'ny asa tsara rehetra**

"nanome ny tenany amin'ny fanaovana ny karazana asa tsara rehetra.

**1 Timothy 5:11**

**Fa ho an'ireo mpitondratena mbola tanora kosa, dia aza manaiky ny hanoratra azy ireo ao anaty lisitra**

"Fa tsy tafiditra tao amin'ny lisitra ireo mpitondratena tanora." Ny lisitra dia misy ny mpitondratena 60 taona ary mihoatra izay ho ampian'ireo vondron'ny Kristiana.

**Fa rehefa milavo-lefona amin'ny filan'ny nofo hanohitra an'i Kristy izy ireo, dia te hanambady**

"Satria rehefa te hanatanteraka ny faniriany aranofo izy ireo ary hanambady, dia manohitra ny fampanantenany mba hanompo an'i Kristy toy ny mpitondratena izy ireo"

**namadika ny fanoloran-tenany voalohany**

"Tsy mitazona ny fanoloran-tena izay nataony teo aloha" na "tsy manao izay nampanantenain'izy ireo taloha"

**ny fanoloran-tenany**

Ny fanoloran-tenan'ireo mpitondratena dia ny fanekena hanompo ny fiaraha-monin'ireo Kristianina mandritra ny andro sisa iainan'izy ireo raha mamaly ny filan'ireo mpitondratena ny fiaraha-monina.

**Ka dia lasa zatra malaina koa izy ireo**

"manana fahazarana amin'ny tsy fanaovana na inona na inona"

**mpifosa**

Ireo dia olona miresaka momba ny fiainana manokan'ny olona iray.

**mpila ady**

Izy ireo dia olona izay miditra amin'ny fiainan'ny olona hafa.

**1 Timothy 5:14**

**hikarakara tokantrano**

"hikarakara ny olona rehetra ao an-tranony"

**ny fahavalo**

Ireo mety ho dikany 1) Izany dia manamabara an'i Satana na 2) Izany dia milaza ireo tsy mpino.

**hiampanga anay**

Eto ny "anay" dia manondro ny vondrona Kristiana manontolo.

**nivily sahadry hanaraka an'i Satana**

I Paoly dia miresaka momba ny fiainana am-pinoana an'i Kristy tahaka ny hoe lalana izay tokony arahina. Izany dia midika fa ny vehivavy dia mitsahatra mankato an'i Jesosy ary manomboka mankato an'i Satana. DH: "miala amin'ny lalan'i Kristy mba anarahana an'i Satana" na "nanapa-kevitra ny hankato an'i Satana fa tsy i Kristy"

**misy vehivavy mino**

"izay vehivavy Kristiana" na "izay vehivavy mino an'i Kristy"

**manana mpitondratena**

"manana mpitondratena eo amin'ny havana akaiky"

**mba tsy hanavesatra ny fiangonana**

I Paoly dia miresaka momba ny fivondronana izay hanampy ny olona mihoatra noho izay efa vitany tahaka ny hoe mitondra zavatra mavesa-danja ao amin'ny lamosiny izy ireo. DH: "mba tsy ho voatery hanampy ireo mpitondratena efa ampian'ireo fianakaviany ireo vondrona Kristiana.

**tena mpitondratena marina**

"Ireo vehivavy izay tsy manana na iza na iza hanome azy ireo"

**1 Timothy 5:17**

**Fampifandraisana ny foto-kevitra**

I Paoly dia mbola miteny hatrany ny fomba tokony hitondrana ireo loholona (tompon'andraikitra) ary avy eo nanome torolalana manokana an'i Timoty.

**Aoka ireo loholona izay manapaka tsara mba ho raisina ho mendri-boninahitra**

DH: "ireo mpino rehetra dia tokony hieritreritra fa ireo loholona izay mpitarika tsara dia mendri-boninahitra"

**avo roa heny**

Ireo mety ho dikany 1) "amin'ny fanajana sy fandoavam-bola" na 2) "manaja kokoa noho ny hafa"

**ireo izay miasa miaraka amin'ny teny sy amin'ny fampianarana**

I Paoly dia miresaka momba ny teny tahaka ny zavatra iray izay afaka hiasan'ny olona. DH: "Ireo izay mitory sy mampianatra ny tenin'Andriamanitra"

**Fa hoy ny Soratra Masina**

Izany dia fanehoana izay midika fa izany no voasoratra ny olona ao amin'ny soratra masina. DH: "Fa isika dia mamaky ao amin'ny soratra masina fa"

**Tsy tokony hanisy fehin'ny ny vavan'ny ny omby ianao raha mbola mbola mivel'ny voa izy**

I Paoly dia mampiasa izany teny izany tahaka ny sarin-teny milaza fa ny mpitarika ny fiangonana dia mendrika ny handray fandoavam-bola avy amin'ny vondrona Kristianina noho ny asan'izy ireo.

**fehiny ny vava**

Fehy izay mandalo ny orona sy ny vavan'ny biby izay tsy mamela azy hihinana raha mbola miasa

**mively voa**

Izany dia rehefa mandeha ny omby na misintona zavatra mavesatra eo amin'ny voa tapatapaka mba hanasarahana ny voa amin'ny vato. Ilay omby dia avela hihinana ny sasany amin'ny voa satria niasa izy ireo.

**1 Timothy 5:19****Aza mandray fiampangana**

I Paoly dia miresaka momba ny fiampangana tahaka ny hoe zavatra afaka heken'ny olona ara-batana. DH: "Aza manaiky ho marina izay fiampangana lazain'ny olona"

**roa na telo**

"farafahakeliny roa na telo" na "roa na telo mihoatra"

**ireo mpanota**

Izany dia manambara ny olona nanao zavatra tsy hankatoavina na tsy ankasitrahana'Andriamanitra, na ireo zavatra izay tsy fantan'ny hafa ny momba izany.

**mba hatahotra ny hafa ambiny**

"mba hahatonga ny hafa hatahotra ny hanota"

**1 Timothy 5:21****ireo anjely voafidiny**

Izany dia milaza ireo anjely izay nofidin'Andriamanitra sy Jesosy hanompo azy ireo amin'ny fomba manokana.

**hihazonanao ireo didy ireo tsy misy fitsaratsarana ary mba tsy hanaovanao na inona na inona amin'ny fiandaniana**

Ny teny hoe "fitongilanana" sy "fiandaniana" dia midika zavatra mitovy. I Paoly dia manamafy fa i Timoty dia tsy maintsy mitsara marina sy ho tsara fanahy amin'ny rehetra. DH: "fa ianareo mitazona ireo lalàna ireo tsy misy ampahany na mampiseho fiandaniana amin'ny olona"

**hihazonanao ireo didy ireo**

Ireo mety ho dikany 1) izany dia manondro ireo lalàna izay vao nolazain'i Paoly an'i Timoty na 2) Izany dia manondro ireo lalàna izay vao ho lazain'i Paoly an'i Timoty.

**mametra-tanana**

Izany dia lanonana izay hametrahan'ny iray na mpitarika fiangonana maromaro ireo tanany amin'ny olona ary mivavaka fa Andriamanitra dia hanaiky ireo olona hanompo ny fiangonana amin'ny fomba mety ankasitrahana'Andriamanitra. Timoty dia niandry mandra-pahatongan'ilay olona naneho toetra tsara nandritran'ny fotoana ela alohan'ny

hametrahana izany olona izany hanompo ireo vondrona Kristianina.

**Aza miray amin'ny fahotan'ny olon-kafa**

I Paoly dia miresaka momba ny fahotan'ny olona tahaka ny hoe zavatra izay afaka zaraina amin'ny hafa. DH: "Aza miray amin'ny fahotan'ny olona hafa" na "aza mandray anjara rehefa manota ny olona hafa"

**Aza miray amin'ny fahotan'ny olon-kafa**

Ireo mety ho dikany 1) raha nifidy olona izay meloka amin'ny fahotana mba ho mpiasa ao mpiangonana i Timoty, Andriamanitra dia handray an'i Timoty ho tompon'andraikitra amin'ny fahotan'izany olona izany na 2) Timoty dia tsy tokony hanao ny fahotana izay hitany ataon'ny olona.

**1 Timothy 5:23****Tokony tsy hisotro rano intsony ianao**

Izany dia midika fa i Paoly dia milaza fa tsy tokony hisotro rano fotsiny i Timoty. Nilaza tamin'i Timoty izy mba hampiasa divay ho fanafody. Ilay rano ao amin'ny faritra dia matetika nahatonga aretina

**Ny fahotan'ireo olona sasany dia fantatra miharihary**

DH: "Ireo fahotan'ny olona sasany dia miharihary loatra"

**ary izy ireo dia mandeha alohan'ireo ao amin'ny fitsarana**

"ny fahotan'izy ireo dia nandroso teo alohan'ireo olona ho any amin'ny fitsarana." I Paoly dia miresaka momba ny fahotana tahaka ny hoe afaka mifindra. Ireo mety ho dikany 1) Ny fahotan'izy ireo dia miharihary ka ho fantatry ny olona rehetra fa meloka izy ireo na dia tsy misy olona aza nijoro vavolombelona nanohitra azy ireo na 2) ny fahotan'izy ireo dia hita, ary Andriamanitra hitsara azy ireo ankehitriny.

**Fa ny ota sasany manaraka avy aty aoriana**

"Fa ny fahotana sasany dia hanaraka ny olona hafa any aoriana any." I Paoly dia miresaka momba ny fahotana tahaka ny hoe afaka mifindra. Ireo mety ho dikany 1) Timoty sy ireo vondrona Kristiana dia tsy hahalala ny momba ny fahotana sasany raha tsy any aoriana any na 2) Andriamanitra dia tsy hitsara ny fahotana sasany raha tsy amin'ny fitsarana farany.

**tsara**

Eto ny hoe "tsara" dia mifandraika amin'ny toetran'Andriamanitra, tanjony, sy ny sitrapony.

**misy asa tsara fantatra miharihary**

"misy asa tsara sasany miharihary"

**saingy ireo sasany aza dia tsy azo afenina**

I Paoly dia miresaka momba ny fahotana tahaka ny hoe zavatra afaka afenina izany. DH: "Fa ny olona

dia hahita any aoriana na dia mahakasika ny asa  
soa izay tsy miharihary aza"

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## Chapter 6

<sup>1</sup> Aoka ireo rehetra izay ao ambanin'ny zioga toy ireo andevo mba hanao ny tompony ho mendrika ny haja rehetra. Izy ireo dia tokony hanao izany mba tsy hitenenana ratsy ny anaran'Andriamanitra sy ny fampianarana. <sup>2</sup> Ireo andevo izay manana tompo mino dia tsy tokony hanao tsinontsinona azy ireo satria mpirahalaha aminy. Fa kosa, izy ireo dia tokony hanompo ireo hatrany hatrany. Fa ireo tompo izay nampiana tamin'ny asan'izy ireo dia mpino sady tiavina. Ampianaro ary ambarao ireo zavatra ireo. <sup>3</sup> Hevero fa ny olona dia mampianatra amin'ny fomba hafa ary tsy manaiky ny fanoroantsika ara-pinoana, izay, tenin'i Jesosy Kristy Tompontosika. Hevero fa izy ireo dia tsy manaiky ny fampianarana izay mitondra any amin'ny toetra araka an'Andriamanitra. <sup>4</sup> Izany olona izany dia mirehareha ary tsy mahalala na inona na inona. Fa kosa, izy dia adalan'ireo adihevitra sy ireo fandresen-dahatra momba ireo teny. Ireny teny ireny dia miteraka fialonana, fanevatevana, ahiahy ratsy, <sup>5</sup> ary ny fifandonana eo amin'ireo olona maloto fisainana. Miala amin'ny marina izy ireo. Mihevitra izy fa ny toetra araka an'Andriamanitra no fomba ahatongavana ho mpanan-karena. <sup>6</sup> Ary ny toetra araka an'Andriamanitra miaraka amin'ny fahafahampo dia tombony lehibe. <sup>7</sup> Satria isika dia tsy nitondra na inona na inona amin'izao tontolo izao. Tsy hahavita hitondra na inona na inona isika. <sup>8</sup> Fa kosa, aoka isika ho afa-po amin'ny hanina sy ny fitafiana. <sup>9</sup> Ary ireo izay te ho lasa mpanan-karena dia latsaka ao anatin'ny fakam-panahy, ao anatin'ny fandrika. Latsaka tao anatin'ny hadalana sy ireo filàna mampidi-doza maro izy ireo, ary ihany koa ireo hafa mandetika ireo olona ao amin'ny faharavana sy ny fandriganana. <sup>10</sup> Satria fototr'ireo karazan-dratsy rehetra ny fitiavam-bola. Ny olona sasany izay maniry izany dia efa voavily niala tamin'ny finoana ary nanindrona ny tenan'izy ireo tamin'ny fahoriana lehibe. <sup>11</sup> Fa ianao, ry lehilahin'Andriamanitra, mandosira ireo zavatra ireo. Miezaha mitady ny fahamarinana, ny toetra araka an'Andriamanitra, ny fahatokisana, ny fitiavana, ny faharetana ary ny hatsaram-panahy. <sup>12</sup> Miadia ny ady tsaran'ny finoana. Hazony ny fiainana mandrakizay fa ho amin'izany no niantsoana anao. Izany dia momba ny nijoronao vavolombelona ny amin'izay inoanao teo anatrehan'ireo vavolombelona maro tamin'izay tsara. <sup>13</sup> Izaho dia manome anao izany didy izany eto anoloan'Andriamanitra, izay nahatonga ny zavatra rehetra ho velona, ary eo anatrehan'i Kristy Jesosy, izay nilaza ny marina teo anatrehan'i Pontio Pilato: <sup>14</sup> Tehirizo tsara ny didy, tsy manan-tsiny, mandra-pisehon'ny Tompontosika Jesosy Kristy. <sup>15</sup> Andriamanitra dia maneho ny fisehoany amin'ny fotoana tokony ho izy\_ Andriamanitra, ilay iray izay notahiana, ilay hery tokana, ilay Mpanjaka izay manjaka, ary ilay Tompo izay manapaka. <sup>16</sup> Izy irery ihany no manana ny tsy fahafatesana ary mitoetra eo amin'ny hazavana tsy azo hanatonana. Tsy misy olombelona mahita azy na afaka mijery Azy. Ho azy anie ny voninahitra sy ny hery mandrakizay. Amena. <sup>17</sup> Lazao ny mpanan-karena amin'izao tontolo izao mba tsy hirehareha, sy manantena ny harena, izay tsy azo antoka. Fa kosa, tokony hanantena an'Andriamanitra izy ireo. Manome antsika ny harena marina rehetra Izy mba hifaliantsika. <sup>18</sup> Lazao izy ireo mba hanao ny tsara, mba hanan-karena amin'ny asa tsara, mba alala-tanana, ary vonona hizara. <sup>19</sup> Amin'izany fomba izany, dia ho tehirizin'izy ireo ny fototra tsara ho an'ny tenany amin'izay ho avy, ka hihazonany ny tena fiainana. <sup>20</sup> Ry Timoty, arovy izay natolotra anao. Hialao ny resaka adala sy ny fandresen-dahatra mifanohitra momba ny fiantsoana diso ny amin'izay atao hoe fahalalana. <sup>21</sup> Ny olona sasany dia manambara izany zavatra izany ka dia tsy nahatsiaro ny finoany izy ireo. Ho aminareo anie ny fahasoavana.

### Footnotes

6:5 <sup>[1]</sup>Fanamarihana: Ny fandikana taloha sasany dia manampy hoe: "Miala amin'ny zavatra toy izany". Fa ny fandikana taloha tsara indrindra dia tsy manampy izany.

### 1 Timothy 6:1

#### Fampifandraisana ny foto-kevitra

I Paoly dia manome torolalana manokana ho an'ireo andevo sy ireo tompony ary avy eo manohy ny torolalana amin'ny fiainana araka an'Andriamanitra.

#### Aoka ireo rehetra izay ao ambanin'ny zioga ho toy ireo andevo

I Paoly dia miresaka momba ny olona izay miasa toy ny andevo tahaka ny hoe omby mitarika ny zioga. DH: "Aoka ireo rehetra izay miasa ho toy ny andevo"

**Aoka ireo rehetra**

Izany dia midika fa i Paoly dia miresaka momba ireo mpino. DH: "Aoka ireo rehetra izay mino"

**mba tsy hitenenana ratsy ny anaran'Andriamanitra sy ny fampianarana**

DH: "Ireo tsy mpino dia mety hilaza mandrakariva am-panajana ny anaran'Andriamanitra sy ny fampianarany "

**ny anaran'Andriamanitra**

Eto ny hoe "anarana" dia manambara ny toetran'Andriamanitra" DH: "Ny toetran'Andriamanitra" na "Andriamanitra"

**ny fampianarana**

"ny finoana" na "ny filazantsara"

**izy ireo dia mpirahalaha**

Eto ny hoe "ireo mpirahalaha" dia midika ho "ireo namana mpino"

**Fa ireo tompo izay nampiana tamin'ny asan'izy ireo**

DH: "Fa ireo tompo izay nampian'ireo andevo amin'ny asan'izy ireo"

**sady tiavina**

Ireo mety ho dikany 1) "ary ireo andevo dia tokony hitia azy ireo" na 2) "izay tian'Andriamanitra"

**1 Timothy 6:3****mampianatra amin'ny fomba hafa**

"mampianatra foto-mpampianarana samihafa" na "mampianatra izay tsy mety"

**izay mitondra any amin'ny toetra araka an'Andriamanitra**

"Izay manampy ny olona hanao ny toetra araka an'Andriamanitra" na "izay manampy ny olona haina amin'ny fomba izay mahafaly an'Andriamanitra"

**tsy mahalala na inona na inona**

"Tsy mahafantatra na inona na inona momba ny fahamarinan'Andriamanitra"

**izy dia adalan'ireo adihevitra sy ireo fandresen-dahatra**

I Paoly dia miresaka momba ireo olona izay mahatsiaro noterena mba hiditra amin'ny fandresen-dahatra tsy misy ilana azy tahaka ny hoe marary izy ireo. Ny olona toy izany dia maniry mafy ny asan'ny fanoherana, ary tsy maniry ny hahita ny fomba hanekena. DH: "Izay rehetra tiany hatao dia ny mifanohitra amin'izany" na "ireo adihevitra mafana"

**izy dia marary**

Eto "izy" dia tsy manambara olona manokana fa ny olona rehetra amin'ny ankapobeny. DH: "Izy ireo dia marary"

**momba ireo teny**

"momba ny dikan'ireo teny"

**fialonana**

"ny faniriana ny hanana izay hananan'ny olona"

**fanevatevana**

"Ny olona izay milaza zavatra diso mahakasika ny tsirairay"

**ahiahy ratsy**

"Ny olona mahatsapa fa ny olona hafa dia haniry hanao ratsy azy ireo"

**ny fifandonana eo amin'ireo olona maloto fisainana**

"Ratsy fanahy"

**Miala amin'ny marina izy ireo**

Eto ny hoe "miala amin'ny" dia fomba fiteny izay midika fitsaharana ny fanaovana zavatra iray." DH: "mitsahatra mino ny fahamarinana"

**1 Timothy 6:6****Ary**

Izany dia manondro fiatoana amin'ny fampianarana. Eto i Paoly dia manomboka manohitra ny karazana harena tadiavin'ireo olona ratsy fanahy amin'ny alalan'ny toetra araka an'Andriamanitra ary ireo karazana tombony marina izay azon'ny olona amin'ny alalan'ny toetra araka an'Andriamanitra. DH: "mazava ho azy"

**ny toetra araka an'Andriamanitra miaraka amin'ny fahafaham-po dia tombony lehibe**

Ireo teny hoe "toetra araka an'Andriamanitra" sy "fahafaham-po" dia anarana iombonana. DH: "izany dia tombony lehibe ho an'ny olona iray mba hanaovana ny sitrapon'Andriamanitra ary hifaly amin'izay hananan'izy ireo"

**tombony lehibe**

"manome tombontsoa lehibe" na "manao zavatra tsara maro ho antsika"

**tsy nitondra na inona na inona amin'izao tontolo izao**

"tsy nitondra na inona na inona teto amin'izao tontolo izao fony isika teraka"

**Tsy ahavita hitondra na inona na inona isika**

"Ary tsy afaka mitondra na inona na inona ivelan'izao tontolo izao rehefa maty isika"

**aoka isika**

"isika dia tokony"

**1 Timothy 6:9****Ary**

Izany dia manondro fiatoana amin'ny fampianarana. Eto i Paoly dia manomboka manohitra ny karazana harena tadiavin'ireo olona ratsy fanahy amin'ny alalan'ny toetra araka an'Andriamanitra ary ireo

karazana tombony marina izay azon'ny olona amin'ny alalan'ny toetra araka an'Andriamanitra. DH: "mazava ho azy"

**te ho lasa mpanan-karena dia latsaka ao anatin'ny fakam-panahy, ao anatin'ny fandrika**

I Paoly dia miresaka momba ireo izay mamela ny fakam-panahin'ny vola hahatonga azy ireo hanota tahaka ny hoe biby nianjera tao anaty lavaka izy ireo izay nampiasain'ny mpihaza toy ny fandrika. DH: "mba hahatonga ho mpanan-karena dia hihaona bebe kokoa amin'ny fakam-panahy izay afaka toherin'izy ireo, ary ho toy ny biby anaty fandrika izy ireo."

**Latsaka tao anatin'ny adalana sy ireo filàna mampidi-doza maro izy ireo**

Izany dia midika fa ny adalan'izy ireo sy ireo filàna mampidi-doza maro dia handresy azy ireo. DH: "ary toy ny biby mianjera anaty lavaky ny mpihaza, dia hianjera amin'ny adalana maro sy filàna mampidi-doza maro izy ireo."

**ary ihany koa ireo hafa mandetika ireo olona ao amin'ny faharavana sy ny fandriganana**

I Paoly dia miresaka ny momba ireo izay namela ny fahotana hanimba azy ireo tahaka ny hoe sambo milentika anaty rano. DH: "Ary amin'ireo karazana zava-dratsy izay handrava sy handringana ny olona iray tahaka ny sambo milentika anaty rano"

**Satria fototr'ireo karazan-dratsy rehetra ny fitiavam-bola**

I Paoly dia miresaka momba ny mahatonga ny ratsy tahaka ny hoe fakan-javamaniry. DH: "Satria ny fitiavam-bola dia mahatonga ny karazan-dratsy rehetra"

**izay maniry**

"Izay maniry vola"

**dia efa voavily niala tamin'ny finoana**

I Paoly dia miresaka momba ny fanirian-diso tahaka ny hoe izy ireo dia mpitarika ratsy izay mitarika ireo olona hanaraka ny lalan-diso. DH: "namela ny fanirian'izy ireo hitondra azy ireo lavitry ny fahamarinana" na "nitsahatra nino ny fahamarinana"

**nanindrona ny tenan'izy ireo tamin'ny fahoriana lehibe**

I Paoly dia miresaka momba ireo alahelo tahaka ny hoe sabatra izay ampiasain'ny olona iray mba hanindromany ny tenan'izy ireo. DH: "nahatonga azy ireo halahelo be"

**1 Timothy 6:11**

**Fa ianao**

Eto ny hoe "ianao" dia manambara olona iray ary milaza an'i Timoty.

**lehilahin'Andriamanitra**

"mpanompon'Andriamanitra" na "olona izay an'Andriamanitra"

**mandositra amin'ireo zavatra ireo**

I Paoly dia miresaka momba ny fakam-panahy sy ireo heloka tahaka ny hoe zavatra afaka entina handosiran'ny olona izany. DH: "Ataovy toy ny zava-boary izay maniry hanisy ratsy anao ireny zavatra ireny"

**ireo zavatra ireo**

Ireo mety ho dikany ny hoe "ireo zavatra ireo" 1) ny "fitiavam-bola" na 2) ireo karazana fampianarana, avonavona, ireo adihevitra, ary ireo fitiavam-bola.

**Enjeho ny fahamarinana**

"manenjika" na "mihaza." I Paoly dia miresaka momba ny fahamarinana sy ireo toetra tsara hafa tahaka ny hoe zavatra afaka henjehin'ny olona iray izany. DH: "Izany fomba fiteny izany dia manohitra ny hoe "mandositra ny." Izany dia midika ny fiezahana mafy mba ahazoana zavatra. DH: "mitadiava mba hahazo" na "manaova izay tsara indrindra azonareo hatao"

**Miadia amin'ny ady tsaran'ny finoana**

Eto i Paoly dia miresaka momba ny olona manohy ny finoany tahaka ny hoe izy ireo dia atleta miady mba handresy ny fifaninanana na mpiady iray miady. DH: "miezaha mafy mba hankato ny fampianaran'i Kristy miaraka amin'ny angovo toy ny ampiasain'ny atleta amin'ny fifaninanana"

**Hazon'ny fiainana mandrakizay**

I Paoly dia manohy ny fitenenany momba ny olona iray nandray ny fiainana mandrakizay tahaka ny atleta mpandresy izy ireo na ireo mpiady mandray ny loka. DH: "mandray ny fiainana mandrakizay ho toy ny valisoa azonareo tahaka ny atleta mpandresy mandray ny loka"

**amin'izay niantsoana anao**

DH: "Izay niantson'Andriamanitra anao"

**anatrehan'ireo vavolombelona maro**

DH: "vavolombelona maro"

**tamin'izay tsara**

"momba izay ninoanareo"

**1 Timothy 6:13**

**Fampifandraisana ny foto-kevitra**

I Paoly dia miresaka momba ny fahatongavan'i Kristy, manome torolalana manokana an'ireo mpanan-karena, ary farany dia mamarana ny hafatra manokana ho an'i Timoty.

**manome anao izany didy izany**

"izany no nandidiko anao"

**anoloan'Andriamanitra**

"eo anatrehan'Andriamanitra." Izany dia milaza fa i Paoly dia mangataka an'Andriamanitra ho vavolombelony. DH: "miaraka amin'Andriamanitra ho vavolombelona"

**anatrehan'i Kristy**

"eo anatrehan'i Kristy." Izany dia midika fa i Paoly dia mangataka an'i Jesosy ho vavolombelony. DH: "miaraka amin'i Kristy Jesosy ho vavolombelona"

**tsy manan-tsiny**

Ireo mety ho dikany 1) Jesosy dia tsy hahita fahadisoana amin'i Timoty na 2) ny olona hafa dia tsy hahita fahadisoana amin'i Timoty

**mandra-pisehon'ny Tompontsika Jesosy Kristy**

"mandra-pahatongan'ny Tompo Jesosy indray"

**1 Timothy 6:15**

**Maneho ny fisehoany amin'ny fotoana tokony ho izy Andriamanitra**

Izany dia midika fa Andriamanitra dia hanambara an'i Jesosy. DH: "Andriamanitra hanambara an'i Jesosy"

**amin'ny fotoana tokony ho izy**

"amin'ny fotoana mety"

**ilay iray izay notahiana**

"Ilay iray izay mendrika ho deraina." Izany dia milaza an'Andriamanitra ilay Ray."

**Izy irery ihany no manana ny tsy fahafatesana**

"Ilay iray izay manana ny hery mba hiaina mandrakizay"

**mitoetra eo amin'ny hazavana tsy afaka anatonana**

"ary izy dia mitoetra ao amin'ny hazavana tena mampiratra izay tsy hisy olona afaka hanantona azy"

**1 Timothy 6:17**

**Lazao ny mpanan-karena**

DH: "Milaza ireo manan-karena"

**ny harena, izay tsy azo antoka**

"amin'ny zavatra maro ananan'izy ireo izay mety ho very." Ny zavatra ambara eto dia ireo zavatra ara-batana.

**ny harena marina rehetra**

"Ny zavatra rehetra izay mahatonga antsika ho faly tokoa." Ny zavatra ambara eto dia ahitana ireo

zavatra ara-batana, fa angamba izany dia tena milaza ny hoe, fitiavana, fifaliana, ary fiadanan'ny olona izay miezaka ny hahazo amin'ny alalan'ireo zavatra ara-batana.

**mba hanan-karena amin'ny asa tsara**

I Paoly dia miresaka momba ny fitahiana arapanahy tahaka ny hoe harena ety an-tany izy ireo. DH: "manompo sy manampy ireo hafa amin'ny fomba maro"

**dia ho tahirizin'izy ireo ny fototra tsara ho an'ny tenany amin'izay ho avy**

I Paoly dia miresaka momba ny fitahian'Andriamanitra izay omeny any an-danitra tahaka ny hoe manan-karena izy ireo ka ny olona iray dia mitahiry ka hampiasa izany aoriana any. DH: "hanana fitahiana be dia be izy ireo ao amin'ny Kristy rehefa miverina izy"

**hihazonany ny tena fiainana**

izany dia mampahatsiahy ny sarin-teny ao amin'ny 6:11, izay ny loka dia zavatra afaka tazomin'ny mpandresy amin'ireo tanany. Eto ny hoe "loka" dia "tena" fiainana.

**1 Timothy 6:20**

**arovy izay natolotra anao**

DH: "mitory am-pahatokiana ny hafatra marina izay nomen'i Jesosy anao"

**Hialao ny resaka adala**

"aza mihaino ny resaka adaladala"

**momba ny fiantsoana diso ny hoe fahalalana**

DH: "izay fiantsoana dison'ny olona sasany ny hoe fahalalana"

**tsy nahatsiaro ny finoana izy ireo**

I Paoly dia miresaka momba ny finoana an'i Kristy tahaka ny hoe tanjona izay tokony hotratrarina izany. DH: "Tsy nahazo na nino ny finoana marina izy ireo"

**Ho aminareo anie ny fahasoavana**

"Aoka anie Andriamanitra hanome fahasoavana ho anareo rehetra." Ilay "ianareo" eto dia manondro olona maro ary milaza ny vondrona Kristianina rehetra.

## Book: 2 Timothy

### 2 Timothy

#### Chapter 1

<sup>1</sup> Paoly, apostolin'i Kristy Jesosy tamin'ny alalan'ny sitrapon'Andriamanitra, araka ny fampanantenan'ny fiainana izay ao amin'i Kristy Jesosy, <sup>2</sup> an'i Timoty, zanaka tiana: Fahasoavana, fiantrana, ary fiadanana avy amin'Andriamanitra ilay Ray sy Kristy Jesosy Tompontsika. <sup>3</sup> Misaotra an'Andriamanitra aho, izay tompoiko avy amin'ireo razambeko, miaraka amin'ny feon'ny fieritreretana madio, tahaka ny hahatsiarovako anao mandrakariva amin'ny fivavahako andro aman'alina. <sup>4</sup> Tahaka ny hahatsiarovako ireo ranomasonao, maniry mafy ny hahita anao aho, ka mety ho feno hafaliana aho. <sup>5</sup> Nampahatsiahivina tamiko ny finoanao marina, izay niaina voalohany tao amin'ny renibenao Loisa sy ny reninao Eonisa, ary resy lahatra aho izao fa miaina ao aminao ihany koa izany. <sup>6</sup> Izany no antony ampahatsiahivako anao mba hampiasanao indray ny fanomezan'Andriamanitra ao aminao amin'ny alalan'ny fametrahako tanana. <sup>7</sup> Fa Andriamanitra tsy nanome fanahin'ny tahotra antsika, fa ny hery sy fitiavana ary fifehezan-tena. <sup>8</sup> Ka aza menatra amin'ny fijoroana vavolombelona momban'ny Tompontsika, na amiko, Paoly, ilay gadrany. Fa kosa, mizarà amin'ny fahoriana ny filazantsara araka ny herin'Andriamanitra. <sup>9</sup> Fa Andriamanitra no namonjy antsika sy niantso antsika tamin'ny antso masina. Nanao izany Izy, tsy noho ireo asantsika, fa nohon'ny drafitra izay efa nataony sy ny fahasoavany. Na dia mbola tsy niandoha aza ny fotoana dia efa nanome antsika ireny zavatra ireny tao amin'i Kristy Jesosy Izy. <sup>10</sup> Fa ankehitriny ny famonjen'Andriamanitra dia nambara tamin'ny alalan'ny fisehoan'i Kristy Jesosy Mpanavotra antsika. Kristy izay nanafoana ny fahafatesana ary nitondra fiainana izay tsy ho tapitra mandrakizay mba hanazava amin'ny alalan'ny filazantsara. <sup>11</sup> Noho izany, dia voatondro ho mpitory teny aho, ho apostoly, ary ho mpampianatra. <sup>12</sup> Fa noho izany antony izany dia mijaly amin'ireny zavatra ireny ihany koa aho. Fa tsy menatra aho, satria fantatro Izy ilay ninoako. Resy lahatra aho fa afaka mitazona izay efa nankiniko taminy Izy mandra-pahatongan'izany andro izany. <sup>13</sup> Tazomy ny ohatra momba ireo hafatry ny finoana izay henonareo tamiko, miaraka amin'ny finoana sy fitiavana izay ao amin'i Kristy Jesosy. <sup>14</sup> Ny zavatra tsara izay nataon'Andriamanitra taminao, ambeno amin'ny alalan'ny Fanahy Masina izany, izay miaina ao amintsika <sup>15</sup> Fantatrareo izany, fa izay rehetra nipetraka tany Azia dia nivadika tamiko. Ao amin'io fikambanana io ireo Fizelio sy ireo Hermozena. <sup>16</sup> Enga anie ny Tompo hanome famindram-po amin'ny tokantranon'i Onesiforo, satria namelombelona ahy matetika izy ary tsy menatra tamin'ny gadrako. <sup>17</sup> Fa kosa, rehefa tany Roma izy, dia nitady ahy fatratra, ka hitany aho. <sup>18</sup> Ny Tompo anie hampiseho azy ka hahitany famindram-po avy aminy amin'izany andro izany. Ireo fomba rehetra nanampiany ahy tao Efesosy, dia fantatrareo tsara.

#### Footnotes

1:11 <sup>[1]</sup>Fanamarihana: Ireo dikan-teny taloha sasany dia manampy hoe: "Ho an'ny Jentilisa."

#### 2 Timothy 1:1

##### Fampahafantarana amin'ny ankapobeny:

Amin'ity boky ity, raha tsy hoe nasiana fanamarihana, ny teny hoe "isika" dia maneho an'i Paoly sy Timoty (ilay iray izay nanoratana ity taratasy ity), tahaka an'ireo mpino rehetra.

##### Paoly

Ny fiteninao dia mety manana fomba manokana hampidirana ny mpanoratra ny taratasy. DH: "Izaho, Paoly, dia manoratra ity taratasy ity."

##### tamin'ny alalan'ny sitrapon'Andriamanitra

"nohon'ny sitrapon'Andriamanitra" na "Satria Andriamanitra nitady izany." Paoly dia tonga apostoly satria tian'Andriamanitra ho aposotoly izy fa tsy nohon'ny nifidianan'ny olombelona azy.

##### araka ny

Ireo mety ho dikany: 1) "ho an'ny tanjon'ny." Izany dia midika fa Andriamanitra nanondro an'i Paoly mba hilaza ny hafa momban'ny fampanantenan'Andriamanitra ny fiainana ao amin'i Jesosy na 2) "amin'ny fitazonana ny." Izany Ity dia

midika fa tahaka ny fampanantenan'Andriamanitra fa Jesosy manome ny fiainana, dia nanao an'i Paoly ho apostoly izy.

**ny fiainana izay ao amin'i Kristy Jesosy**

Paoly dia milaza momban'ny "fiainana" tahaka ny hoe zavatra ao anatin'ijesosy. Ity dia maneho ny fiainana raisin'ny olona izay vokatry ny maha-an'i Kristy. DH: "ny fiainana izay raisintsika vokatry ny maha-an'i Kristy"

**zanaka tiana**

"ry zaza malala" na "zanaka izay tiako. Timoty dia niova fo tamin'ny alalan'i Paoly, ka noho izany dia nanao azy ho toy ny zanany Paoly. DH: "izay toy ny zanaka malalako"

**Fahasoavana, fiantrana, ary fiadanana avy amin'**

"Ny fahasoavana, fiantrana, ary ny fiadanana anie ho anareo avy amin'ny" na "hiaina hatsaram-panahy, fahasoavana, fiantrana, ary fiadanana ao anatin'ny anie ianao avy amin'ny"

**Andriamanitra ilay Ray**

"Andriamanitra, izay Raintsika". Ity dia fiantsoana manan-danja an'Andriamanitra.

**sy Kristy Jesosy Tompontsika**

"Ary Kristy Jesosy, izay Tompontsika"

**2 Timothy 1:3**

**izay tompoiko avy amin'ireo razambeko**

"Izay tompoiko tahaka ny nataon'ireo razambeko"

**miaraka amin'ny feon'ny fieritreretana madio**

Paoly dia miresaka momban'ny feon'ny fieritreretana tahaka ny hoe mety hadio ara-batana izany. Izany dia midika fa ny olona iray dia tsy mahatsiaro ho meloka satria niezaka nanao izay marina mandrakariva izy. DH: "Nahafantarana fa nanao ny mafy indrindra vitako aho mba hanao ny marina"

**tahaka ny hahatsiarovako anao mandrakariva**

"rehefa mahatsiaro anareo mandrakariva aho" na "rehefa mahatsiaro anareo amin'ny fotoana rehetra aho"

**andro aman'alina**

Eto ny hoe "alina sy andro" dia nampiasaina miaraka mba hilazana ny hoe "mandrakariva." DH: "Mandrakariva" na "foana"

**maniry mafy ny hahita anao aho**

"te-ahita mafy anao aho"

**mety ho feno hafaliana aho**

Paoly dia miresaka momban'ny tenany tahaka ny hoe daba izay afaka fenoin'ny olona iray izany. DH: "Mety ho feno hafaliana aho" na "mety manana fifaliana feno aho"

**ny hahatsiarovako ireo ranomasonao**

Paoly dia mampiasa "ranomasonao" mba hilazana fijaliana. DH: "Mahatsiaro ny zavatra rehetra izay nampijaly anao aho"

**Nampahatsiahivina tamiko ny finoanao**

DH: "Tadidiko ihany koa ny finoanao" na " tsaroako ihany koa ny finoanao"

**ny finoanao marina**

"Ny finoanao izay tena izy" na "finoanao izay tso-po"

**izay niaina voalohany tao amin'ny renibeano Loisa sy ny reninao Eonisa, ary resy lahatra aho izao fa miaina ao aminao ihany koa izany**

Paoly dia miresaka momban'ny finoan'izy ireo toy ny hoe zavatra izay velona ary miaina ao amin'izy ireo. Paoly dia milaza fa manana karazana finoana mitovy izy ireo. DH: "Loisa, renibeano, sy Eonisa, reninao, no nanana ny tena finoana voalohany, ary mahatoky aho fa ianao ihany koa dia manana ny tena finoana"

**Loisa... Eonisa,**

Ireo dia anaram-behivavy.

**2 Timothy 1:6**

**Fampifandraisana ny foto-kevitra**

Paoly dia mankahery an'i Timoty mba hiaina amin'ny hery, fitiavana, sy fitsipika ary tsy ho menatra amin'ny fijalian'i Paoly any am-ponja nohon'ny finoany (finoan'i Paoly) an'i Kristy.

**Izany no antony**

"noho izany antony izany" na "nohon'ny finoanareo marina an'i Kristy"

**hampiasanao indray ny fanomezan' Andriamanitra**

Paoly dia miresaka momban'ny filàn'i Timoty hanomboka ny fampiasana ny fanomezany indray toy ny hoe mamerina mandehitra afo. DH: "Mba hanomboka hampiasa ny fanomezana indray"

**ny fanomezan'Andriamanitra ao aminao amin'ny alalan'ny fametrahako tanana**

"ny fanomezan'Andriamanitra izay noraisinareo tamin'ny alalan'ny fametrahako ny tanana" Izany doia milaza ny lanonana izay nametrahana'i Paoly tanana teo amin'ny Timoty ary nivavaka Fa Andriamanitra dia hamela azy hanao ny asa izay nodidiny ho atao.

**Fa Andriamanitra**

"Satria Andriamanitra"

**Fa Andriamanitra tsy nanome fanahin'ny tahotra antsika, fa ny hery sy fitiavana ary fifehezan-tena.**

Ireo mety ho dikany: 1) ny "fanahy" dia maneho ny "Fanahy Masina." DH: " Ny Fanahy Masin' Andriamanitra dia tsy mahatonga antsika hatahotra. Mahatonga antsika hanana hery sy fitiavana ary fifehezan-tena izany" na 2) ny "fanahy" dia maneho ny toetra. DH: "Andriamanitra dia tsy

mahatonga antsika hatahotra fa mba hanana hery sy fitiavana ary fifehezan-tena"

**fifehezan-tena**

Ireo mety ho dikany: 1) ny hery hamehezana ny tenantsika na 2) ny hery mba hanitsiana ny olona hafa izay manao ny tsy mety.

**2 Timothy 1:8**

**amin'ny fijoroana vavolombelona**

"ny fijoroana vavolombelona" na "amin'ny fitenenana ny hafa"

**ilay gadrany**

"voafonja nohon'ny aminy" na "voafonja satria nijoro vavolombelona momban'ny Tompo"

**mizarà amin'ny fahoriana ny filazantsara**

Paoly dia miresaka momban'ny fahoriana toy ny hoe zavatra izay afaka zaraina teo amin'ny olona izany. DH: "miaraka ory amiko ho an'ny filazantsara"

**araka ny herin'Andriamanitra**

"mamela an'Andriamanitra hanao anao ho mafy"

**tamin'ny antso masina**

"miaraka amin'ny antso izay manokana antsika ho olona" na "mba ho olo-masiny"

**Nanao izany Izy**

"namonjy sy niantso antsika Izy"

**tsy hoe noho ireo asantsika**

"tsy nohon'ny nanaovantsika ny zavatra rehetra mba ho mendrika an'izany"

**fa nohon'ny drafitra izay efa nataony sy ny fahasoavany**

"fa nohon'ny fikasany hampiseho hatsaram-panahy amintsika"

**Na dia mbola tsy niandoha aza ny fotoana**

"talohan'ny niandohan'izao tontolo izao" na "talohan'ny niandohan'ny fotoana"

**ny famonjen'Andriamanitra dia nambara**

Paoly dia miresaka momban'ny famonjena toy ny hoe zavatra izay afaka haharihary sy ampisehoina amin'ny olona izany. DH: "Andriamanitra dia nampiseho ny fomba hamonjeny antsika"

**tamin'ny alalan'ny fisehoan'i Kristy Jesosy Mpanavotra antsika**

"tamin'ny alalan'ny fandefasana an'i Kristy Jesosy mpamonjy antsika"

**izay nanafoana ny fahafatesana**

Paoly dia miresaka momban'ny fahafatesana toy ny hoe dingana tsy miankina fa tsy zava-miseho amin'ny fahafatesan'ny olona. DH: "izay nandrava ny fahafatesana" na "izay nanao izany ho azo atao amin'ny olona izay tsy mitoetra amin'ny fahafatesana mandrakizay"

**mba hanazava amin'ny alalan'ny filazantsara**

I Paoly dia miresaka momban'ny fampianarana ny fiainana mandrakizay tahaka ny ho zavatra izay afaka entina avy amin'ny fahamaizinana ho amin'ny fahazavana mba hahafahan'ny olona mahita izany. DH: "nampianatra momban'ny fiainana izay tsy misy fiafarany dia amin'ny alalan'ny fitoriana ny filazantsara"

**voatondro ho mpitory teny aho**

DH: "Andriamanitra nifidy ahy ho mpitory"

**2 Timothy 1:12**

**Fa noho izany antony izany**

"Satria apostoly aho"

**mijaly amin'ireny zavatra ireny ihany koa aho**

Paoly dia milaza ny maha-gadra azy.

**mitazona izay efa nankiniko taminy Izy**

Paoly dia mampiasa sarinteny momban'ny olona misintaka amin'ny zavatra iray miaraka amin'ny olona hafa izay tokony hiaro izany mandrapameriny izany amin'ilay olona voalohany. Ireo mety ho dikany: 1) Paoly dia mahatoky an'i Kristy hanampy azy hitoetra am-pahatokisana na 2) I Paoly dia mahatoky fa hanome antoka Jesosy fa ny olona dia hanohy hanaparitaka ny hafatry ny filazantsara.

**izany andro izany**

Ity dia maneho ny andro hitsaran'Andriamanitra ny olona rehetra.

**Tazomy ny ohatra momba ireo hafatry ny finoana izay henonareo tamiko**

"tohizo ny fampianarana ny hevitra marina izay nampinariko anareo" na "ampiasao ny fomba nampianarako anareo toy ny modely hoe amin'ny fomba inona na ahoana ny tokony ampianaranareo"

**miaraka amin'ny finoana sy fitiavana izay ao amin'i Kristy Jesosy**

"tahaka ny fahatokisanareo an'i Jesosy Kristy sy ny fitiavanareo Azy"

**Ny zavatra tsara**

Ity dia maneho ny asa fitoriana tsara ny filazantsara.

**ambeno... izany**

Timoty dia mila mailo satria ny olona dia hanohitra ny asany, hiezaka ny anajanona azy, ary hanova izay lazainy.

**amin'ny alalan'ny Fanahy Masina**

"miaraka amin'ny herin'ny Fanahy Masina"

## 2 Timothy 1:15

### **nivadika tamiko**

Paoly dia miresaka momban'ny fanatsaharan'izy ireo ny fanampiana toy ny hoe niala taminy arabatana izy iroe. Namela an'i Paoly izy ireo satria nalefan'ny fahefana tany am-ponja izy. DH: "nitsahatra nanampy ahy"

**Fizelio sy ireo Hermozena ... Onesiforo**  
Anaran-dehilahy ireo.

**amin'ny tokantranon'**  
"Amin'ny fianakaviana"

**tsy menatra tamin'ny gadrako**  
Eto ny hoe "gadrako" dia hevitra ambadika amin'ny hoe any am-ponja. Onesiforo dia tsy mentra hoe

tany am-ponja Paoly fa tonga namangy azy matetika izy. DH: "Tsy menatra hoe tany am-ponja aho"

### **Ny Tompo anie hampiseho azy ka hahitany famindram-po avy aminy**

"Onesiforo anie handray ny famindram-po avy amin'ny Tompo" na "ny Tompo anie hampiseho famindram-po aminy"

### **hahitany famindram-po avy aminy**

Paoly dia miresaka momban'ny fiantrana toy ny hoe zavatra izay mety ho hita izany.

### **amin'izany andro izany**

Ity dia maneho ny andro hitsaran'Andriamanitra ny olona rehetra.

## Chapter 2

<sup>1</sup> Noho izany ianao, ry zanako, mahereza ao amin'ny fahasoavana izay ao amin'i Jesosy Kristy. <sup>2</sup> Ireo zavatra renonareo avy amiko teo anatrehan'ny vavolombelona maro, dia hankino amin'ny olona mahatoky izay afaka hampianatra ny sasany koa. <sup>3</sup> Mihareta zava-tsarotra miaraka amiko, toy ny miaramila tsaran'i Jesosy Kristy. <sup>4</sup> Tsy misy miaramila manompo raha mbola voafandrik'ireo rahaharan'izao fiainana izao, mba hafahany mampifaly ny lehibeny. <sup>5</sup> Ary, raha misy olona mifaninana toy ny atleta, dia tsy mandray ny satro-boninahitra izy raha tsy mifaninana amin'ny alalan'ireo fitsipika. <sup>6</sup> Ilaina ny fandraisan'ilay mpamboly izay miasa mafy ny anjara vokatra voalohany. <sup>7</sup> Saino ny moba izay lazaiko, fa ny Tompo no hanome anareo ny fahatakarana amin'ny zavatra rehetra. <sup>8</sup> Tsarovy Jesosy Kristy, avy amin'ny taranak'i Davida, izay natsangana tamin'ireo maty. Izany dia araky ny hafatry ny filazantsarako, <sup>9</sup> izay mampijaly ahy ny amin'ny famatorana toy ny mpamono olona. Fa ny tenin'Andriamanitra dia tsy voafatotra. <sup>10</sup> Noho izany hiaretako ny zavatra rehetra ho an'ireo voafidy, mba ho afaka handray ny fanavotana izay ao amin'i Kristy Jesosy ihany koa izy ireo, miaraka amin'ny voninahitra mandrakizay. <sup>11</sup> Ity teny ity dia mendripitokisana: "Raha maty niaraka taminy isika, dia ho velona hiaraka aminy ihany koa. <sup>12</sup> Raha miaritra isika, dia hanjaka hiaraka aminy ihany koa. Raha mandà Azy isika, dia handà antsika ihany koa Izy. <sup>13</sup> Raha tsy mahatoky isika, dia hahatoky foana Izy, satria tsy afaka mandà ny tenany Izy." <sup>14</sup> Ampahatsiahivo azy ireo hatrany ireo zavatra ireo. Ampitandremo eo anatrehan'Andriamanitra izy ireo mba tsy hifamaly momba ireo teny. Noho io dia tsy misy zavatra ilaina. Noho io dia misy fahasimbana ho an'ireo izay mihaino. <sup>15</sup> Omeo ny tsara avy aminao mba hanoloranao tena ho an'Andriamanitra tahaka ilay ankatoavina, mpiasa izay tsy manana antony hahamenarana, izay mampianatra ny tenin'ny fahamarinana amin'ny tokony ho izy. <sup>16</sup> Hialao ny teny fanevatevana, izay mitondra tsikelikely any amin'ny faharatsimpanahy. <sup>17</sup> Ny resak'izy ireo dia hiely toy ny fery mandoaka. Eo anivon'ireo Hymeneo sy Fileto. <sup>18</sup> Izy ireo no lehilahy tsy mba nahalala ny marina. Miteny izy ireo fa ny fitsanganana amin'ny maty dia efa nitranga. Simbain'izy ireo ny finoan'ny sasany. <sup>19</sup> Na dia izany aza, ny fototra mafy orin'Andriamanitra dia mijoro. Manana ity soratra ity: "Ny Tompo dia mahafantatra ireo izay azy" ary "Izay rehetra manonona ny anaran'ny Tompo dia tsy maintsy miala amin'ny tsy fahamarinana." <sup>20</sup> Ao amin'ny tranon'ny mpanankarena, dia tsy ireo fitoeran'ny volamena sy volafotsy ihany no ao. Misy ihany koa ireo fitoeran'ny hazo sy tanimanga. Ny sasany amin'izy ireo dia ho ampiasaina amim-boninahitra, ary ny sasany ho amin'ny fanalam-baraka. <sup>21</sup> Raha misy olona manadio ny tenany ho afaka amin'ny fahafaham-baraka, dia fitoerana manan-kaja izy. Izy dia voatokana, ilain'ny Tompony, ary voaomana amin'ny asa tsara rehetra. <sup>22</sup> Mandosira an'ireo filàn'ny tanora. Mikatsaha fahamarinana, finoana, fitiavana, ary fihavanana miaraka amin'ireo izay miantso ny Tompo amin'ny fo madio. <sup>23</sup> Saingy mandàva ireo fanontaniana adala sy tsy misy fotony. Fantatrareo fa miteraka ady ireo. <sup>24</sup> Ny mpanompon'ny Tompo dia tsy tokony mifanditra. Fa kosa tsy maintsy malemy fanahy amin'ny rehetra izy, mahay mampianatra, ary maharitra. <sup>25</sup> Tsy maintsy ao amin'ny fahalempanahy no ampianarany ireo izay manohitra azy. Fa angamba Andriamanitra mety hanome azy ireo fibebahana ho an'ny fahalalana ny marina. <sup>26</sup> Mety hody indray ny fisainan'izy ireo ary handao ny fandriky ny devoly, rehefa avy nosamboriny tamin'ny sitrapony.

### Footnotes

2:14 <sup>[1]</sup>Fanamarihana: ny dikan-teny sasany dia mivaky hoe: "Ampitandremo eo anatrehan'Andriamanitra izy ireo"

## 2 Timothy 2:1

### Fampifandraisana ny foto-kevitra:

Paoly dia mamaritra ny fiainan'ny Kristianin'i Timoty tahaka ny fiainan'ny miaramila, tahaka ny fiainan'ny mpamboly, ary tahaka ny fiainan'ny atleta.

### ry zanako

Paoly dia nanao an'i Timoty ho toy ny zanany satria nampianatra an'i Timoty mba hino an'i Kristy izy. DH: "izay toy ny zanako"

### mahereza ao amin'ny fahasoavana izay ao amin'i Jesosy Kristy

Paoly dia miresaka momban'ny fahazotoana sy ny fanapahan-kevitra izay navelan'ny fahasaoavan'Andriamanitra hananan'ireo mpino. DH: "Aoka Andriamanitra hampiasa ny fahasoavana"

izay nomeny anareo tamin'ny alalan'ny fifandraisanareo tamin'i Jesosy Kristy mba hanao anareo ho mahery"

**teo anatrehan'ny vavolombelona maro**

"miaraka amin'ny vavolombelona maro teo izay manaiky fa izay voalazako dia marina"

**hankino amin'ny olona mahatoky**

Paoly dia miresaka momban'ireo torolalany amin'i Timoty toy ny hoe zavatra izay afaka omen'i Timoty amin'ny olona hafa ary hahatokisany azy ireo fa hampiasa izany tsara. DH: "manaiky azy ireo" na "mampianatra azy ireo"

**2 Timothy 2:3**

**Mihareta zava-tsarotra miaraka amiko**

Ireo mety ho dikany: 1) "mihareta fijaliana tahaka ny niainako" na 2) "mizara amin'ny fijaliako"

**toy ny miaramila tsaran'i Jesosy Kristy**

Paoly dia mampitaha ny fijalian'i Jesosy Kristy amin'ny fijaliana izay hiaretan'ny miaramila tsara.

**Tsy misy miaramila manompo raha mbola voafandrik'ireo raharahan'izao fiainana izao**

"Tsy misy miaramila nanompo rehefa ao anatin'ny raharahan'ny andavanandrom-piainana izy" na "rehefa manompo ireo miaramila, dia tsy ho variana amin'ireo zavatra tsotra izay ataon'ny olona izy ireo" Ireo mpanompon'i Kristy dia tsy tokony mamela ny fiainana andavanandro hitazona azy ireo amin'ny fiasana ho an'i Kristy.

**mbola voafandriky**

Paoly dia miresaka momban'ity fandrembirebena ity toy ny hoe harato izay mamandrika ny olona eny am-pandehanana.

**ny lehibeny**

"Ilay iray izay nandrotsaka azy ho miaramila" na "ilay iray izay mibaiko azy"

**toy ny atleta, dia tsy mandray ny satro-boninahitra izy raha tsy mifaninana amin'ny alalan'ireo fitsipika**

Paoly dia miresaka an'ireo mpanompon'i Kristy toy ny hoe atleta izy ireo.

**tsy mandray ny satro-boninahitra izy raha tsy mifaninana amin'ny alalan'ireo fitsipika**

DH: "raha mifaninana amin'ny alalan'ireo fitsipika ihany izy vao homen'izy ireo ny satro-boninahitra toy ny mpandresy"

**tsy mandray ny satro-boninahitra izy**

"tsy mahazo ny loka izy." Ny atleta tamin'ny andron'i Paoly dia nomena satro-boninahitra miaraka amin'ny fehiloha vita ay amin'ny ravin-java-maniry rehefa mandresy amin'ny fifaninana.

**mifaninana amin'ny alalan'ireo fitsipika**

"mifaninana araka ireo fitsipika" na "mankatoa tanteraka ireo fitsipika"

**2 Timothy 2:6**

**Ilaina ny fandraisan'ilay mpamboly izay miasa mafy ny anjara vokany voalohany**

Ity no sarinteny fahatelo izay omen'i Paoly an'i Timoty momban'ny asa. Ny mpamaky dia tokony hahazo fa ny mpanompon'i Kristy dia mila miasa mafy.

**Saino ny momba izay lazaiko**

Paoly dia nanome sarinteny tamin'i Timoty, fa tsy nanazava tsara ireo dikany. Nanantena an'i Timoty hahazo an-tsaina izay nolazainy momban'ireo mpanompon'i Kristy izy.

**fa ny Tompo**

"satria ny Tompo"

**2 Timothy 2:8**

**Fampifandraisan ny foto-kevitra**

Paoly dia manome torolalana an'i Timoty ny amin'ny fomba tokony hiainana ho an'i Kristy, ahoana ny hijaliana ho an'i Kristy, ary ahoana ny hampianarana ny hafa mba hiaina ho an'i Kristy.

**avy amin'ny taranak'i Davida**

DH: "izay taranak'i Davida"

**izay natsangana tamin'ireo maty**

DH: "izay natsangan'Andriamanitra"

**araka ny hafatry ny filazantsarako**

Paoly dia miresaka momban'ny hafatry ny filazantsara toy ny hoe azy manokana izany. Milaza izy fa ity no hafatry ny filazantsara izay ambarany. DH: "izay araky ny hafatrin'ny filazantsara izay toriko"

**ny amin'ny hoe voafatotra**

Eto ny hoe "voafatotra" dia midika ny hoe any amponja. DH: "Ao anatin'izany ny figadrana"

**ny tenin'Andriamanitra dia tsy voafatotra**

Eto ny hoe "voafatotra" dia maneho ny hoe figadrana. DH: "Tsy misy olona afaka mametraka ny tenin'Andriamanitra any am-pigadrana" na "tsy misy olona afaka misakana ny tenin' Andriamanitra"

**an'ireo voafidy**

DH: "Ho an'ireo olona izay nofidian'Andriamanitra"

**mba ho afaka handray ny fanavotana izay ao amin'i Kristy Jesosy ihany koa izy ireo**

Paoly dia miresaka ny famonjena toy ny hoe zavatra izay azo samborina izany. DH: "handray ny famonjena avy amin'i Jesosy Kristy"

**amin'ny voninahitra mandrakizay**

"ary mba ho ao aminy mandrakariva izy ireo ao amin'ny toeram-boninahitra izay misy azy"

**2 Timothy 2:11**

**Raha maty niaraka taminy isika.. tsy afaka mandà ny tenany izy**

Ity dia mitovy kokoa amin'ny hira na tononkalo izay notsongain'i Paoly.

**maty niaraka taminy**

Paoly dia mampiasa ity fomba fiteny ity mba hilazana fa mizara ny fahafatesan'i Krtisty ny olona rehefa mahatoky Azy, mandà izay irian'izy ireo, ary mankatoa Azy.

**Raha tsy mahatoky isika**

"na dia tsy nahomby tamin'Andriamanitra aza isika" na " na dia tsy manao izay hinoantsika fa tian'Andriamanitra ho ataontsika aza isika"

**tsy afaka mandà ny tenany izy**

"Tsy maintsy miasa araka ny toetrany foana Izy" na "tsy afaka miasa amin'ny fomba manohitra ny tena toetrany Izy"

**2 Timothy 2:14**

**Fampahafantarana amin'ny anakapobeny**

Ny teny hoe "izy ireo" dia maneho ireo "mampianatra" na "ireo olona ao amin'ny fiangonana"

**eo anatrehan'Andriamanitra**

Paoly dia miresaka momban'ny fahafantaran'Andriamanitra an'i Paoly toy ny hoe eo anatrehan'Andriamanitra izy. Izany dia midika fa Andriamanitra dia ho vavolombelon'i Timoty. DH: "eo anatrehan'Andriamanitra" na "miaraka amin'Andriamanitra ho vavolombelonao"

**mba tsy hifamaly momba ireo teny**

"mba tsy hifamaly amin'ny dikan'ny teny" na "mba tsy hifamaly momban'ireo zavatra adala lazain'ny olona"

**Noho io dia tsy misy zavatra ilaina**

"tsy manome tombontsoa an'iza na iza izany"

**Noho io dia misy fahasimbana ho an'ireo izay mihaino**

Ny sary dia firodanan'ny trano iray. Ireo izay maheno ny fifamaliana dia mitsahatra ny manaja ny hafatra Kristiana. Rava ny finoan'izy ireo. DH: " Ity dia manimba ny finonan'ireo izay mihaino ihany"

**mba hanoloranao tena ho an'Andriamanitra tahaka ilay ankatoavina, mpiasa izay tsy manana antony hahamenarana**

"mba hanolorana ny tenanao ho an'Andriamanitra tahaka ny olona izay noporofoina ho mendrika sy tsy misy antony mahamenatra.

**tahaka ilay ankatoavina, mpiasa**

"toy ny mpiasa lahy" na "toy ny mpiasa." Paoly dia mampiseho ny hevitr'i Timoty tsara amin'ny

fanazavana ny tenin'Andriamanitra toy ny hoe mpiasa mahay izy.

**mampianatra ny tenin'ny fahamarinana amin'ny tokony ho izy**

Eto ny hoe "teny" dia midika hoe hafatra. DH: "manazava tsara ny hafatra marina"

**2 Timothy 2:16**

**izay mitondra tsikelikely any amin'ny faharatsim-panahy**

Paoly dia miresaka momban'izany karazana fiteny izany toy ny hoe zavatra afaka mietsika amin'ny toerana hafa izany, ary miresaka momban'ny faharatsim-panahy toy ny hoe toerana hafa. DH: "Izay mahatonga ny olona ho ratsy fanahy tsikelikely"

**Ny resak'izy ireo dia hiely toy ny fery mandoaka**

Tahaka ny fery mandoaka miparitaka aingana dia aingana amin'ny vatan'ny olona iray ary manimba azy, dia hiparitaka amin'ny olona iray mankany amin'ny olona iray hafa ary mandratra ny finoan'ireo izay mandre izany koa izay nolazain'ireny olona ireny. DH: "izay lazain'izy ireo dia hiparitaka toy ny areti-mifindra" na "ny tenin'izy ireo dia hiparitaka aingana ary hahatonga faharavana toy ny fery mandoaka"

**ny fery mandoaka**

"noho maty, mihintsana." Ny fomba manokana hitazonana ny fery mandoaka amin'ny fiparitahana sy famonoana ilay olona marary dia ny fanalana ny faritra voakasika.

**Hymeneo sy Fileto**

Anaran-dehilahy ireo.

**tsy mba nahalala ny marina**

Paoly dia miresaka momban'ny fahamarinana toy ny hoe tanjona izay ho tratarina izany. Paolydia milaza fa ireo lehilahy ireo dia tsy nahalala ny fahamarinana ary mampianatra zavatra diso.

**ny fitsanganana amin'ny maty dia efa nitranga**

"Andriamanitra dia efa nanangana ireo mpino maty ho amin'ny fiainana mandrakizay"

**Simbain'izy ireo ny finoan'ny sasany**

Paoly dia miresaka momban'ny faharavan'ny finoan'ny olona toy ny hoe nazera ny finoan'izy ireo. DH: "Nosimbain'izy ireo ny finoan'ny olona sasany" na "Nahatonga ny olona hitsahatra amin'ny finoana izy ireo"

**2 Timothy 2:19**

**Fampahafantarana amin'ny anakapobeny:**

Tahaka ny fitoeran-javatra sarobidy sy iombonana afaka hampiasaina amin'ny fomba mendrika ao amin'ny trano manan-karena, dia afaka ampiasain'Andriamanitra amin'ny fomba feno voninahitra amin'ny fanaovana asa tsara izay olona mitodika amin'Andriamanitra .

**ny fototra mafy orin'Andriamanitra dia mijoro**  
Ireo mety ho dikany: 1) "ny fahamarinan' Andriamanitra dia toy ny fototra mafy orina" na 2) "Andriamanitra dia nanorina ny olony toy trano amin'ny fototra tsara orina na "3) "ny fahatokisan' Andriamanitra dia toy ny fototra mafy orina." Amin'ny tranga rehetra, dia miresaka ny heviny toy ny fanorenan-trano natao teo amin'ny tany Paoly.

**Izay rehetra manonona ny anaran'ny Tompo**  
"Izay miantso ny anaran'ny Tompo." Eto ny hoe "anaran'ny Tompo" dia maneho ny Tompo tenany ihany. DH: "izay miantso ny Tompo" na "izay milaza fa izy dia mpino ao amin'i Kristy"

**miala amin'ny tsy fahamarinana**  
Paoly dia miresaka ny tsy fahamarinana toy ny hoe toerana afaka hiainantsika izany. DH: "atsaharo ny faharatsiana" na "atsaharo ny fanaovana ireo zavatra ratsy"

**ireo fitoeran'ny volamena sy volafotsy... ireo fitoeran'ny hazo sy tanimanga**  
Eto ny hoe "fitoerana" dia teny ankapobeny amin'ny vilia baolina, vilia ary vilany, izay ametrahan'ny olona sakafo na zava-pisotro ao anatiny na eo amboniny. Paoly dia mampiasa ity toy ny sarinteny mba hamaritana ireo karazan'olona.

**ampiasaina am-boninahitra...amin'ny fanalam-baraka**  
Ireo mety ho dikany: 1) "fotoana manokana... fotoana tsotra" na 2) " ireo karazana fiaraha-mientana ataon'ny olona ampahibemaso ... Ireo karazana fiaraha-mientana ataon'ny olona antokosoko."

**manadio ny tenany ho afaka amin'ny fahafaham-baraka**  
Ireo mety ho dikany: 1) "manasaraka ny tenany amin'ny olona tsy mendrika" na 2) manao ny tenany ho madio." Amin'ny tranga rehetra, Paoly dia miresaka momban'ity dingana ity toy ny hoe olona manasa ny tenany.

**fitoerana manan-kaja izy**  
Paoly dia miresaka momban'ity olona ity toy ny hoe fitoerana manan-kaja. DH: "Izy dia toy ny fitoerana izay azo ampiasaina amin'ny fotoana manokana" na "izy dia toy ny fitoerana izay azo ampiasaina amin'ny fiaraha-mientana izay ataon'ny olona tsara ampahibemaso"

**Izy dia voatokana, ilain'ny Tompony, ary voamana amin'ny asa tsara rehetra**  
DH: "Ny Tompo dia manokana azy, ary vonona ho ampiasain'ny Tompo amin'ny asa tsara rehetra izy"

**Izy dia voatokana**  
Tsy natokana ara-batana izy na amin'ny hevitra ny toerana, fa kosa mba hanatanteraka ny tanjona.

## 2 Timothy 2:22

**Mandosira an'ireo filàn'ny tanora**  
Paoly dia miresaka momban'ny filàn'ny tanora toy ny hoe olona mampidi-doza na biby izay tokony handosiran'i Timoty izany. DH: "Andosiro tanteraka ireo filàn'ny tanora" na "aza manaiky ny hanao ireo zavatra ratsy izay hirian'ny olona tanora hatao mafy mihintsy"

**Mikatsaha fahamarinana**  
Eto ny hoe "mikatsaha" dia mifanohitra amin'ny hoe "Mandosira." Paoly dia miresaka momban'ny fahamarinanana toy ny hoe zavatra tsara izay hanao an'i Timoty ho tsara ka mba hihazakazaka amin'izany izy. DH: "hezaho ny tsara indrindra aminao mba hahazoana ny fahamarinana"na "tadiavo ny fahamarinana"

**miaraka amin'ireo**  
Ireo mety ho dikany: 1) Paoly dia maniry an'i Timoty mba hiaraka amin'ireo mpino hafa rehetra amin'ny fanenjehana ny fahamarinana , finoana, fitiavana, ary fiadanana, na 2) Paoly dia maniry an'i Timoty mba hiadana ary tsy hifamaly amin'ireo mpino hafa.

**ireo izay miantso ny Tompo**  
Eto ny hoe "miantso ny Tompo" dia fomba fiteny izay midika hoe mahatoky sy midera ny Tompo. DH: "Ireo izay midera ny Tompo"

**amin'ny fo madio**  
Paoly dia miresaka momban'ireo antony hiantsoana an'Andriamanitra toy ny hoe antony ara-batana izany, mivoaka avy ao am-pony. DH: "amin'ny antony tsara"

**fo madio**  
Paoly dia miresaka momban'ireo antony tsara amin'ny fanaovana zavatra iray toy ny hoe avy ao am-po izay madio ara-batana izany.

**mandàva ireo fanontaniana adala sy tsy misy fotony**  
"mandàva ny hamaly ireo fanontaniana adala sy tsy misy fotony." Paoly dia milaza fa ny olona izay mametraka fanontaniana toy izany dia adala sy tsy misy fotony. DH: "aza mety mamaly ireo fanontaniana izay tian'ireo olona adala tsy te-hahalala ny marina anontaniana"

**fa miteraka ady ireo**  
Paoly dia miresaka momban'ireo fanontaniana tsy misy fotony toy ny hoe vehivavy miteraka izany. DH: "mahatonga fifamaliana ireo"

## 2 Timothy 2:24

**ao amin'ny fahalemem-panahy**  
"fanekena amim-pahatsorana" na "moramora"

**no ampianarany**  
"no hanitsianay ireo"

**Fa angamba Andriamanitra mety hanome azy ireo fibebahana**

Paoly dia miresaka momban'ny fibebabhana toy ny hoe zavatra izay afaka omen'Andriamanitra ny olona izany. DH: "Andriamanitra dia mety hanome azy ireo ny fahafahana hibebaka"

**ho an'ny fahalalana ny marina**

"mba hafantaran'izy ireo ny marina"

**Mety hody indray ny fisainan'izy ireo**

Paoly dia miresaka momba ireo mpanota mianatra ny hieritreritra tsara momban' Andriamanitra toy ny hoe olona mamamo izy ireo ka mety hody indray ny

fisainan'izy ireo. DH: "Mety hieritreritra tsara indray izy ireo"

**ary handao ny fandriky ny devoly**

Paoly dia miresaka momban'ny fahaizan'ny devoly mandresy lahatra ireo Kristiana mba hanota toy ny hoe fandrka izany. DH: "ary hatsaharo ny fanaovana izay irian'ny devoly atao"

**rehefa avy nosamboriny tamin'ny sitrapony**

Paoly dia miresaka momban'ny devoly raha mandresy lahatra ireo Kristiana hanota izy toy ny hoe nosamboran'ny devoly izy ireo ary natao ho andevo. DH: "taorian'ny namitahany azy ireo mba hankatoa ny sitrapony"

## Chapter 3

<sup>1</sup> Fa fantaro izao: amin'ireo andro farany dia hisy ireo fotoan-tsarotra. <sup>2</sup> Satria ny olona ho tia tena, tia vola, ho mpirehareha, ho mpandoka tena, ho mpaneveveva an'Andriamanitra, tsy manoa ray aman-dreny, tsy misaotra, ary tsy masina. <sup>3</sup> Tsy hanam-pitiavana ny fianakaviany izy ireo, mpanohitohitra, ho mpanendrikendrika, tsy hahafehy tena, hahery setra, tsy ho tia ny tsara. <sup>4</sup> Ho mpamadika izy ireo, tsy misy eritreritra, mpanambony tena, tia fahafinaretana mihoatra noho ireo tia an'Andriamanitra. <sup>5</sup> Hanana ny toetra toy ny an'Andriamanitra izy ireo, kanefa dia handà ny heriny. Mialà amin'ireny olona ireny. <sup>6</sup> Satria ny sasany tamin'ireo dia ireo lehilahy izay miditra ao an-tokantrano ary mambabo ireo vehivavy adala. Ireo no vehivavy izay tsy afaka amin'ny fahotana sy voatarika amin'ireo filàna samihafa. <sup>7</sup> Ireo vehivavy ireo dia mianatra foana, kanefa tsy ho tonga amin'ny fahafantarana ny fahamarinana mihitsy. <sup>8</sup> Tahaka izany ihany koa i Jana sy i Jambra nitsangana nanohitra an'i Mosesy. Tamin'izany dia nitsangana ihany koa ireo mpampianatra sandoka ireo hanohitra ny marina. Izy ireo dia lehilahy simba fisainana, tsy nankasitrahana tamin'ny finoana. <sup>9</sup> Fa tsy handroso lavitra izy ireo. Satria ny hadalany dia ho hita mazava amin'ny olona rehetra, tahaka ny an'ireo lehilahy ireo. <sup>10</sup> Fa raha ianareo kosa, dia efa nanaraka ny fampianarako, ny fitondrana, ny fikasana, ny finoana, ny faharetam-po, ny fitiavana, ny faharetana, <sup>11</sup> ireo fanenjehana, ireo fijaliana, ary izay nitranga tamiko tany Antiokia, tany Ikonioma ary tany Lystra. Niharitra ireo fanenjehana aho. Avy amin'ireo rehetra ireo, dia namonjy ahy ny Tompo. <sup>12</sup> Izay rehetra tehiaina araka ny fomban'Andriamanitra ao amin'i Kristy Jesosy dia ho enjehina. <sup>13</sup> Ireo olon-dratsy sy ireo mpisandoka dia ho any amin'ny ratsy kokoa hatrany. Izy ireo dia hitarika ireo olon-kafa ho any amin'ny lalan-diso. Ary izy ireo tenany dia ho voatarika amin'izany. <sup>14</sup> Fa raha ianareo kosa, mitoera ao amin'ireo zavatra izay efa nianaranareo sy izay efa ninoanareo mafy hoe avy amin'iza no efa nianaranareo. <sup>15</sup> Fantatrareo fa hatramin'ny fahazazana dia efa nahalala ireo asa soratra masina ianareo. Ireny dia hahavita hampahendry anareo ho amin'ny famonjena amin'ny alalan'ny finoana an'i Jesosy Kristy. <sup>16</sup> Ny Soratra Masina rehetra dia avy amin'ny tsindrimandrin'Andriamanitra. Izany dia tombony ho an'ny fotom-pampianarana, ho an'ny fanondroana ireo diso, ho an'ny fanitsiana, ary ho an'ny fampiofanana amin'ny fahamarinana. <sup>17</sup> Izany dia mba hahatonga ny lehilahin'Andriamanitra hahay tsara, sy ho voamana tanteraka amin'ny asa tsara rehetra.

### 2 Timothy 3:1

#### Fampifandraisana ny foto-kevitra:

I Paoly dia namela an'i Timoty ahafantatra fa any aoriana any dia hiala amin'ny marina ny olona; ary na dia hisy fanenjehana aza, afaka miankina amin'ny soratra masin'Andriamanitra izy.

#### amin'ireo andro farany

Ireo mety ho dikany dia 1) Fotoana aorian'ny andron'i Paoly izany. DH: "any aoriana any mialohan'ny fiverenan'i Kristy" na 2) izany dia manambara ny vaninandro Kristiana, ao anatin'izany ny andron'i Paoly. DH: "amin'izao fotoana izao, mialohan'ny farany"

#### fotoan-tsarotra

Ireo no andro, volana, na ny taona izay hiaretan'ny Kristiana fijaliana sy loza.

#### tia tena

Eto ny "tia" dia ilazana ny fitiavana ara-pirahalaliana na fitiavana ny namana na isan'ny ao amin'ny fianakaviany, fitiavan'ny olombelona misy eo amin'ireo mpinamana sy ireo mpihavana. Tsy ilay karazana fitiavana avy amin'Andriamanitra izany."

#### mpirehareha

miresaka momban'ny tenany amin'ny fireharehana

#### Tsy hanam-pitiavana

"tsy mitia ny fianakavian'izy ireo akory"

#### mpanohitohitra

"tsy manaiky an'iza na iza" na "tsy miaina am-pihavanana amin'iza na iza"

#### mpanendrikendrika

"ireo mpiampanga lainga"

#### hahery setra

"masiaka" na "matetika manao zavatra handratrana olona hafa"

#### tsy ho tia ny tsara

"mpankahala ny tsara"

#### tsy misy eritreritra

"maimaika" na "tsy mitandrina." Midika hoe manao zavatra tsy am-piheverana ny mety ho vokatr'izany.

#### mpanambony tena

"mihevitra fa izy ireo dia tsara kokoa noho ny olona hafa"

**2 Timothy 3:5****Hanana ny toetra toy ny an'Andriamanitra**

Resahin'i Paoly toy ny hoe zavatra manana endrika ny toetra araka an'Andriamanitra sy fahazarana manome voninahitra Azy. DH: "miseho amin'ny toetra araka an'Andriamanitra" na "miseho ho manome voninahitra an'Andriamanitra"

**handà ny heriny**

Resahin'i Paoly toy ny hoe zavatra manana hery ny toetra araka an'Andriamanitra. Ireo mety ho dikany 1) "handà ny hanaiky ny hery izay tena tian'Andriamanitra omena azy ireo" na 2) "ny fiainan'izy ireo dia tsy hanamporofo ny toetran'Andriamanitra izay lazaina izy ireo fa hananany."

**Mialà amin'ireny**

I Paoly dia miresaka momba ny fialana ara-batana amin'ireny olona ireny, saingy amin'ny ankapobeny dia maniry ireo mpamaky izy mba hanao izay rehetra azo atao mba hialana amin'ireny. DH: "hiala amin'ireny olona ireny"

**vehivavy adala**

"ireo vehivavy malemy ara-panahy." izany dia satria izy ireo dia tsy nahomby tamin'ny fahatongavana ho araka ny toetran'Andriamanitra na satria izy ireo dia malaina sady be fahotana.

**izay tsy afaka amin'ny fahotana**

Ireo mety ho dikany 1)"izay manota matetika" na 2) izay mahatsiaro tena ho meloka satria nanohy ny fahotana." Ny hevitra tiana haseho amin'zany dia hoe afaka misarika moramora ireo vehivavy ireo lehilahy ireo satria tsy afa-mitsahatra ny hanota ireo vehivavy ireo.

**voatarika amin'ireo filàna samihafa**

Resahin'i Paoly toy ny hoe afaka mitarika olona hafa ireo filàna samihafa. DH : "ary izy ireo dia maniry ny hanota amin'ny fomba maro fa tsy hankatoa an'i Kristy"

**2 Timothy 3:8****Fampifandraisana ny foto-kevitra:**

I Paoly dia manome ohatra ny amin'ny ireo mpampianatra sandoka tamin'ny andron'i Moesy ary mampifandray izany amin'ny olona ho avy. Mankahery an'i Timoty mba hanaraka ny ohatr'i Paoly ary hitoetra amin'ny tenin'Andriamanitra izy.

**Jana sy i Jambra**

Ireo anarana olona roa ireo dia ato amin'ny Baiboly ihany no ahitana azy. Misy miantso azy ireo hoe mpanao ody Egyptiana izay nanohitra an'i Mosesy tao amin'ny Eksodosy.

**nitsangana...hanohitra**

Resahin'i Paoly toy ny hoemitsangana manohitra azy ireo ny olona izay mifamaly amin'ny olona iray hafa. DH: "nanohitra"

**hanohitra ny marina**

"manohitra ny filazantsara an'i Jesosy"

**ireo dia lehilahy simba fisainana**

"Izy ireo dia tsy afaka ny hihevitra tsara"

**tsy nankasitrahana tamin'ny finoana**

Notsapaina tamin'ny fomba nitokina'izy ireo tamin'i Kristy sy ny fankatoavana Azy izy ireo, ary tsy nahomby tamin'ny fitsapana. DH: "tsy manana finoana marina" na "ary voaporofa fa ny finoan'izy ireo dia tsy tena izy"

**tsy handroso lavitra izy ireo**

I Paoly dia mampiasa fomba fiteny momban'ny fihetsehana ara-batana mba hilazana fa ireo mpampianatra sandoka dia tsy hahomby velively eo amin'ireo mpino. DH: "tsy hahomby velively izy ireo"

**hadalany**

"tsy fahampian-tsaina" na "fahadalana"

**hita mazava**

"mora fantatra"

**ireo lehilahy ireo**

"i Jana sy i Jambra"

**2 Timothy 3:10****ianareo ... nanaraka ny fampianarako**

Ataon'i Paoly toy ny hoe manaraka azy ireo rehefa mandeha ny fandinihana tsara ireo zavatra ireo. DH: "nandinika ianareo" na "nandinika tsara ny fampianarako ianareo"

**Fampianarana**

"torolalana"

**fitondrana**

"Fomba fiaina"

**ny faharetam-po**

"faharetana amin'ny olona"

**faharetana**

"fiaretana manoloana ny zava-tsarotra"

**Avy amin'ireo rehetra ireo, dia namonjy ahy ny Tompo**

Ataon'i Paoly toy ny hoe noesorin'Andriamanitra tamin'ny toerana iray izy rehefa nampitsaharin'Andriamanitra tamin'ny fiaretana fijaliana sy loza.

**hiaina araka ny fomban'Andriamanitra ao amin'i Kristy Jesosy**

"mba hiaina ny fiainana araka ny toetran'Andriamanitra tahaka ny mpanara-dia an'i Jesosy"

**dia ho enjehina**

Azo atao hoe DH: "dia tsy maintsy hiaritra fanenjehana"

**mpisandoka**

"ireo mpamitaka" na "ireo olona izay mihambo ho hafa noho ny tena izy"

**ho any amin'ny ratsy kokoa hatrany**

"Hiha-ratsy kokoa"

**hitarika ireo olon-kafa ho any amin'ny lalan-diso**

"hahatonga ny olona tsy hankatoa an'i Kristy"

**izy ireo tenany dia ho voatarika amin'izany**

Azo atao hoe DH: "ary ireo olona hafa dia hahatonga azy ireo tsy hankatoa an'i Kristy"

## 2 Timothy 3:14

**mitoera ao amin'ireo zavatra izay efa nianaranareo**

Ataon'i Paoly toy ny hoe toerana izay afaka hijanonan'i Timoty ny fampianarana ara-baiboly. DH: "aza manadino izay nianaranareo ianareo" na "tohizo ny fampiharana izay efa nianaranareo"

**soratra masina ianareo. Ireny dia ahavita hampahendry anareo ho amin'ny famonjena amin'ny alalan'ny finoana an'i Jesosy Kristy.**

Ataon'i Paoly toy ny hoe olona iray izay afaka manome fahendrena ny olona iray hafany ny soratra masina . DH: "fa rehefa mamaky ny tenin'Andriamanitra ianareo, dia hanjary hanampahendrena mba hahazahoana famonjena avy amin'i Kristy Jesosy amin'ny finoana"

## 2 Timothy 3:16

**Ny Soratra Masina rehetra dia avy amin'ny tsindrimandrin'Andriamanitra**

"Ny soratra masina rehetra dia bitsik'Andriamanitra." Izany dia midika fa Andriamanitra dia nanao ny soratra masina tamin'ny alalan'ny Fanahy izay manoro ny olona izay tokony ho soratana. Azo atao hoe DH: "Andriamanitra nilaza ny soratra masina rehetra tamin'ny alalan'ny Fanahiny"

**Izany dia tombony**

"tena ilaina izany" na "ahazoana tombony izany"

**ho an'ny fanitsiana**

"fanitsiana ireo diso"

**ho an'ny fampiofanana amin'ny fahamarinana**

"ho fampianarana ny olona mba ho marina"

**ny lehilahin'Andriamanitra**

Ilazana ny mpino ao amin'Andriamanitra na lahy na vavy io. DH: "ireo mpino rehetra"

**hahay tsara, sy ho voamana**

"mba ho vonona tanteraka"

## Chapter 4

<sup>1</sup> Izaho dia manome ity didy hentitra ity eo anatrehan'Andriamanitra sy Jesosy Kristy, izay hitsara ny velona sy ny maty, ary noho ny fisehoany sy ny fanjakany: <sup>2</sup> Mitoria ny Teny. Mivononà na amin'ny fotoana na tsy amin'ny fotoana. Mananàra, mitenena mafy, mampirisaha, amim-paharetana sy ny fampianarana rehetra. <sup>3</sup> Satria ho avy ny fotoana izay tsy hazakan'ny olona ny feon'ny fampianarana. Fa kosa, izy ireo dia hisafidy mpampianatra ho azy araka ireo faniriany manokana. Ireo dia hanitikitika ny sofin'izy ireo. <sup>4</sup> Hanala ny fihainoan'izy ireo amin'ny fahamarinana ireo, ary hivily ho any amin'ireo angano. <sup>5</sup> Kanefa ianareo, eritrereto tsara ny zava-drehetra. Hiareto ny zava-tsarotra; ataovy ny asan'ny evanjelista; tanteraho ny fanompoanareo. <sup>6</sup> Satria efa ho atolotra sahady aho. Efa tonga ny fotoana hialako. <sup>7</sup> Izaho dia efa nahavita ny ady tsara; efa nahavita ny hazakazaka aho; efa notazomiko ny finoana. <sup>8</sup> Ny satro-boninahitry ny fahamarinana dia efa voatokana ho ahy, izay homen'ny Tompo, ilay mpitsara marina, ho ahy amin'izany andro izany, ary tsy ho ahy irery ihany, fa ihany koa ho an'ireo rehetra izay efa nitia ny fisehoany. <sup>9</sup> Omeo izay tsara rehetra avy aminao mba hankanesana aty amiko haingana. <sup>10</sup> Satria i Demasy efa nandao ahy. Tiany izao tontolo izao ary efa nandeha tany Tesalonika izy. Kreska dia nankany Galatia, ary Titosy nankany Dalmatia. <sup>11</sup> Lioka irery ihany no miaraka amiko. Alaivo i Marka ary ento izy miaraka aminao satria ilaiko amin'ny asa izy. <sup>12</sup> Tykiko dia nalefako tany Efesosy. <sup>13</sup> Ilay lamba izay navelako tao Troasy miaraka amin'ny Karpo, ento iny rehefa tonga ianao, ary ireo boky, indrindra ireo mifono hoditra. <sup>14</sup> Aleksandro ilay mpanefy varahina dia nampiharihary asa ratsy maro tamiko. Ny Tompo dia hamaly azy araka ireo asany. <sup>15</sup> Ianao ihany koa dia tokony hitandrina ny tenanao aminy, satria izy dia manohitra mafy ireo teninay. <sup>16</sup> Tamin'ny fiarovan-tenako voalohany, tsy nisy nanohana ahy. Nefa kosa, ny olona rehetra nandao ahy. Aoka mba tsy ho voaheloka amin'izany izy ireo. <sup>17</sup> Fa ny Tompo dia nitsangana teo anilako ary nankahery ahy mba, amin'ny alalako, ny fanambarana dia afaka tanterahina tanteraka, ary mba afaka haheno ireo Jentilisa rehetra. Izaho dia avotra tamin'ny vavan'ny liona. <sup>18</sup> Ny Tompo dia hanavotra ahy amin'ny asa ratsy rehetra ary hamonjy ahy amin'ny fanjakany any an-danitra. Ho azy anie ny voninahitra mandrakizay doria. Amena. <sup>19</sup> Ataovy veloma i Prisila, i Akoila, ary ireo ankehonon'i Onesiforosy. <sup>20</sup> Erasto dia nitoetra tao Korinto, fa i Trofimo dia nilaozako fa narary ao Mileto. <sup>21</sup> Omeo izay tsara indrindra avy aminao mba ahahatongavana alohan'ny ririnina. Manao veloma anao i Eolobolo, ary Poda ihany koa, Lino, Klaodio, ary ireo rahalahy rehetra. <sup>22</sup> Hiaraka amin'ny fanahinao anie ny Tompo. Ho aminareo anie ny fahasoavana.

### 2 Timothy 4:1

#### Fampifandraisana ny foto-kevitra:

Manohy mampatsiahy an'i Timoty hatrany i Paoly mba ho mahatoky, ary ambarany fa vonona ho faty izy.

**ity didy entitra ity**  
"didy matotra"

**eo anatrehan'Andriamanitra sy Jesosy Kristy**  
"eo amin'ny fanatrehan'Andriamanitra sy Jesosy Kristy." Mandroso hevitra izany fa Andriamanitra sy Jesosy no vavolombelon'i Paoly. DH: "miaraka amin'Andriamanitra sy i Kristy Jesosy ho vavolombeloko"

**ny velona sy ny maty**  
Eto ny "velona" sy ny "maty" dia miara-ampaisaina mba hilazana ny olona rehetra. DH: "Ny olona rehetra izay efa velona"

**ary noho ny fisehoany sy ny fanjakany**  
Eto ny "fanjakana" dia ilazana ny fanapahan'i Kristy amin'ny maha-mpanjaka Azy. DH: "rehefa miverina mba hanapaka amin'ny maha mpanjaka Azy Izy"

#### ny Teny

Eto ny "teny" dia entina ilazana ny hafatra. DH: "ny hafatra momba an'i Kristy"

#### tsy amin'ny fotoanany

Eto ny hevitra ny hoe "fotoanany" dia efa fantatra. DH: "rehefa tsy mety izany"

#### Mananàra

"Lazao amin'ny olona rehefa meloka izy ireo" na "lazao amin'ny olona izay tsy nety nataon'izy ireo"

#### mamporisaha, am-paharetana sy amin'ny fampianarana rehetra

"mamporisaha, mampianara ny olona, ary manàna faharetana mandrakariva amin'izy ireo"

### 2 Timothy 4:3

#### Satria ho avy ny fotoana

"Satria any aoriana any"

#### ny olona

Izany dia maneho ireo olona ireo dia ho isan'ny fivondronan'ny mpino.

**tsy hazakan'ny olona ny fampianarana tsy misy kilema**  
"tsy haniry haheno ny feon'ny fampianarana"

**ny fampianarana tsy misy kilema**

Izany dia ilazana ny fampianarana izay marina, araka ny tenin'Andriamanitra.

**izy ireo dia hisafidy mpampianatra ho azy araka ireo faniriany manokana**

DH: "izy ireo dia hihaino ireo mpampianatra maro izay manome toky azy ireo fa tsy misy maha-diso ny filan-dratsin'izy ireo"

**Ireo dia hanitikitika ny sofin'izy ireo**

Io dia fomba fiteny izay midika fa hankafy hihaino fampianarana hafa sy vaovao ny olona. DH: "amin'izany, izy ireo dia hitady zava-baovao sy hafa hianarana"

**Hanala ny sofiny amin'ny fahamarinana izy ireo**

Ataon'i Paoly toy ny hoe miala lavitra mba tsy handre mihitsy ireo olona izay tsy liana intsony. DH: "tsy hitandrina ny marina intsony izy ireo"

**ary hivily ho any amin'ireo angano**

Ataon'i Paoly toy ny hoe mitodika amin'ny angano mihitsy ny olona manomboka liana amin'ny anganongano. DH: "ho liana amin'ny fampianarana izay tsy marina izay ireo"

**eritrereto tsara**

Tian'i Paoly ireo mpamaky mba hihevitra tsara momba ny zava-drehetra, ary ataon'i Paoly toy ny hoe tiany ho vori-saina tsara izy ireo fa tsy mamon-divay. DH: "mihevitra tsara"

**ny asan'ny evanjelista**

Izany dia midika filazana amin'ny olona ny amin'ny hoe iza i Jesosy, inona no nataony ho azy ireo, ary ahoana no tokony ho fomba hiainan'izy ho Azy.

**2 Timothy 4:6**

**Satria efa ho atolotra sahadry aho**

I Paoly dia miresaka momban'ny fahavononany ho faty tahaka ny hoe kapoaka divay izay hararaka ho fanatitra ho an'Andriamanitra.

**Efa tonga ny fotoana hialako**

Eto ny teny hoe "hialako" dia fomba mihaja ilazana ny fahafatesana. DH: "tsy ho ela dia ho faty aho ary hiala amin'izao tontolo izao"

**Izaho dia efa nahavita ny ady tsara**

I Paoly dia miresaka momban'ny asa mafiny tahaka ny hoe atelta iray mifaninana mba hahazo ny loka izany. DH: "nanao ny tsara indrindra vitako aho"

**efa nahavita ny hazakazaka aho**

I Paoly dia miresaka momban'ny fiainany amin'ny fanompoana an'Andriamanitra tahaka ny hoe nihazakazaka tamin'ny fihazakazaka tamin'ny

tongotra izy. DH: "Efa nahita izay tokony nataoko aho"

**notazomiko ny finoana**

I Paoly dia miresaka momban'ny fahatokisana an'i Kristy sy ny fankatoavana an'Andriamanitra tahaka ny hoe zavatra manan-danja izay afaka hazoniny ho azy izany. Ireo mety ho dikany 1) Izaho dia nahatoky tamin'ny fanaovana ny asa fanompoako" na 2) "nitazona ny fampianarana momban'izay hinoantsika avy amin'ny fahadisoaana aho"

**Ny satro-boninahitry ny fahamarinana dia efa voatokana ho ahy**

Azo atao hoe DH: "Andriamanitra dia nanokana ny satro-boninahitry ny fahamarinana ho ahy"

**Ny satro-boninahitry ny fahamarinana**

Ireo mety ho dikany 1) ny satro-boninahitra no loka omen'Andriamanitra ny olona izay niaina tamin'ny fomba marina na 2) ny satro-boninahitra dia sarinteny maneho ny fahamarinana. Toy ny fanomezan'ny mpitsara ny hazakazaka satro-boninahitra ho an'ny mpandresy, rehefa tapitra ny ain'i Paoly, dia hanambara Andriamanitra fa marina i Paoly.

**Ny satro-boninahitry**

Fehiloaha iray vita tamin'ny ravina zava-maniry izay nomena ny mpandresy amin'ny fifaninanana hazakazaka.

**izany andro izany**

"Amin'izany andro izany rehefa miverina indray ny Tompo" na "amin'ny andro hitsaran'Andriamanitra ny olona"

**fa ihany koa ho an'ireo rehetra izay efa nitia ny fisehoany**

Ataon'i Paoly toy ny hoe efa niseho ireo tranga ireo. Izany dia afaka lazaina toy ny tranga mbola ho avy. DH: "fa homeny ho an'ireo izay miandry fatratara ny fiverenany ihany koa izany"

**2 Timothy 4:9**

**Fampifandraisana ny foto-kevitra**

Miresaka momba ny olona voafaritra sy ny fitondran-tenan'izy ireo, ary momba ny asan'Andriamanitra taminy i Paoly, ary avy eo dia mamarana amin'ny fanaovam-beloma ny olona sy avy amin'ny olona sasany.

**haingana**

"Faran'izay hiangana"

**Demasy... Kreska...Titosy**

Anaran-dehilahy ireo.

**izao tontolo izao**

Eto "izao tontolo izao" dia ilazana ireo zavatra araka an'izao tontolo izao izay manohitra ireo zavatr'Andriamanitra. Ireo mety ho dikany dia 1) tiany ny fampiononana vonjimaika eto amin'ity tany

ity na 2) matahotra ny ho faty izy raha mijanona miaraka amin'i Paoly.

**Kreska dia nankany... ary Titosy nankany**

Ireo lehilahy roa ireo dia nandao an'i Paoly, fa tsy milaza i Paoly fa "tia an'izao tontolo izao" koa tahaka an'i Demasy izay ireo.

**Dalmatia**

Anarana tany ao amin'ny faritra iray izany.

**2 Timothy 4:11**

**ilaiko amin'ny asa izy**

Ireo mety ho dikany dia 1) "afaka manampy ahy amin'ny asa fanompoana izy" na 2) "afaka manampy ahy amin'ny fanompoana ahy izy."

**lamba**

lamba mavesatra anaovana ivelan'ny akanjo

**Karpo**

Anarana lehilahy iray izany.

**ireo boky**

Io karazam-boky io dia horonan-taratasy lava vita amin'ny ravin-kazo na hoditra. Aorian'ny fanoratana ny horonan-taratasy na ny famakiana izany, dia ahoin'ny olona amin'ny alalan'ny fampiasana hazo kely eo amin'ny sisiny izany.

**mifono hoditra**

Azo adika hoe DH: "indrindra ireo vita tamin'ny hodi-biby"

**2 Timothy 4:14**

**Aleksandro**

Anarana lehilahy iray io.

**Izany dia anarana lehilahy iray.**

"izay miasa manefy vy"

**nanisy asa ratsy maro tamiko**

Ataon'i Paoly toy ny hoe haharihary ny fanaovana asa ratsy. DH: "nanao zavatra ratsy maro tamiko"

**Ny Tompo dia hamaly azy araka ireo asany**

"hanasazy azy ny Tompo nohon'ny zavatra nataony"

**azy**

Manondro an'i Aleksandro io.

**manohitra mafy ireo teninay**

Eto "ireo teny" dia entina ilazana ny hafatra na fampianarana. DH: "manohitra ny hafatra izay ampianarinay"

**Tamin'ny fiarovan-tenako voalohany**

"Rehefa niseho voalohany tany amin'ny fitsarana aho ary nanazava ireo asako"

**sy nisy nanohana ahy**

"tsy nisy olona nijanona niaraka tamiko ary nanampy ahy"

**Aoka mba tsy ho voaheloka amin'izany izy ireo**

Azo adika hoe DH: "Tsy ho isain'Andriamanitra ho helony anie izany" na "mivavaka aho mba tsy hanasazian'Andriamanitra ireo mpino nohon'ny fialana tamiko"

**2 Timothy 4:17**

**ny Tompo dia nitsangana teo anilako**

I Paoly dia miresaka toy ny hoe mitsangana miaraka aminy ny Tompo. DH: "ny Tompo nanampy ahy"

**mba, amin'ny alalako, ny fanambarana dia afaka tanterahina tanteraka,**

Azo atao hoe DH: "mba hahafahako milaza ny hafatr'Andriamanitra rehetra"

**Izaho dia avotra tamin'ny vavan'ny liona.**

Ataon'i Paoly toy ny hoe misy liona mampitahotra azy rehefa miresaka momba ny loza izy. Izany loza izany dia mety ho ara-nofo, ara panahy, na izy roa mitambatra. DH: "avotra tamin'ny loza lehibe aho"

**2 Timothy 4:19**

**ankohonan'i Onesiforosy**

Eto ny "trano" dia ilazana ny olona izay monina ao amin'izany. DH: "Fianakavian'i Onesiforosy"

**Onesiforosy**

Anarana lehilahy iray io.

**Erasto...Trofimo...Eolobolo...Poda, Lino**

Anaran-dehilahy avokoa ireo.

**Mileto**

Anaran-toerana any atsimon'ny Efesosy izany.

**Omeo izay tsara indrindra avy aminao mba hahatongavana**

"Manamboara lalana mba handehanana"

**alohan'ny ririnina**

"mialohan'ny vanim-potoana mangatsiaka"

**ary Poda ihany koa, Lino, Klaodio, ary ireo rahalahy rehetra**

Izany dia afaka hadika amin'ny fehezanteny vaovao. DH: " Poda, Lino, Klaodio, ary ireo rahalahy rehetra dia manao veloma anareo"

**Klaodio**

Anarana vehivavy anakiray io.

**ireo rahalahy rehetra**

Eto "ireo rahalahy" dia ilazana ireo mpino rehetra na lahy na vavy. DH: "ireo mpino rehetra eto"

**Hiaraka amin'ny fanahinao anie ny Tompo**

"Mivavaka aho mba hanomezan'ny Tompo hery ny fanahinao." Eto ny hoe "ianao" dia milaza olo-tokana ary manondro an'i Timoty.

**Ho aminareo anie ny fahasoavana**

"mivavaka aho mba hanehoan'ny Tompo ny fahasoavany aminareo rehetra. Eto ny hoe

"ianareo" dia manondro olona maro ary ilazana ireo mpino rehetra.

**fahasoavana**

"ny famindram-pony" na "ny fankasitrahany"

## Book: Titus

### Titus

#### Chapter 1

<sup>1</sup> Paoly, mpanompon'Andriamanitra ary Apostolin'i Jesosy Kristy, hanamafy ny finoan'ny olomboafidin'Andriamanitra sy ny fahalalana ny marina izay manaraka ny toe-panahy araka an'Andriamanitra, <sup>2</sup> amin'ny fahatokisana ny fiainana mandrakizay, izay nampanantenain'Andriamanitra, ilay tsy mandainga, fony fahagola. <sup>3</sup> Tamin'ny fotoana voatondro, dia nasehony ny teniny tamin'ny hafatra izay natokisany ho ampitaiko. Nataoko izany araka ny didin'Andriamanitra ilay Mpamonjy antsika. <sup>4</sup> Ho an'i Titosy, zanaka marina ao amin'ny finoana hiombonantsika. Fahasoavana sy fiadanana avy amin'Andriamanitra ilay Ray sy Jesosy Kristy Mpamonjy antsika. <sup>5</sup> Noho izao antony izao no namelako anao tany Kreta, dia ny mba handaminanao ireo zavatra mbola tsy vita sy hanendry loholona isaky ny tanàna araka izay efa nandidiako anao. <sup>6</sup> Ny loholona dia tsy tokony hanan-tsiny mihintsy, vadin'ny vehivavy iray, manana zanaka mino tsy voampanga ho manara-po amin'ny ratsy na maditra. <sup>7</sup> Ilain'ny mpitandrina, amin'ny maha-mpanao ny asan'Andriamanitra, ny tsy fananan-tsiny. Tsy tokony hahery fiteny na mirehareha. Tsy tokony ho mora tezitra, tsy mpimamo, tsy lian'ady, ary tsy olona tia vola. <sup>8</sup> Fa kosa, tokony hampiantrano izy, sakaizan'izay tsara. Tsy maintsy mahonon-tena, marina, masina, ary mahafehy tena. <sup>9</sup> Tokony mitana mafy ny hafatra izay efa nampianarina izy, mba afahany mampahery ireo hafa amin'ny fampianarana tsara ary hanitsy ireo izay manohitra azy. <sup>10</sup> Fa maro ny olona mpikomy, indrindra ireo izay voafora. Tsy misy lanjany ny tenin'izy ireo. Mandiso fanantenana sy mitarika ny olona any amin'ny lalan-diso izy ireo. <sup>11</sup> Ilaina ny manakana azy ireny. Mampianatra ny tsy tokony hampianarina izy ireo mba ahazoana harena maloto ary mandrava ny fianakaviana manontolo. <sup>12</sup> Nisy iray tamin'izy ireo, izay lehilahy hendrin'izy ireo, nilaza hoe: "Ny Kretana dia mpandainga mandrakariva, ratsy ary biby mandoza, kamo be tenda." <sup>13</sup> Marina izany voalaza izany, noho izany anaro mafy izy ireo mba hatanjaka amin'ny finoana. <sup>14</sup> Aza miraharaha ireo anganon'ny Jiosy na ireo didin'ny olona izay niala tamin'ny fahamarinana. <sup>15</sup> Ho an'ireo izay madio, dia madio ny zavatra rehetra. Fa ho an'ireo izay voaloto sy tsy mino kosa, dia tsy misy madio na inona na inona. Noho ny saina sy ny fieritretretany efa voaloto. <sup>16</sup> Manaiky fa mahalala an'Andriamanitra izy ireo, kanefa mandà Azy amin'ireo asany. Mpankahala sy mpandika lalàna izy ireo. Tsy mahavita asa tsara na inona na inona.

#### Titus 1:1

**Hanamafy ny finoan'ny**  
Hampatanjaka ny finoan'ny

**Izay manaraka ny toe-panahy araka an'Andriamanitra**  
"Izay mety amin'ny fanomezam-boninahitra an'Andriamanitra."

**Fony fahagola**  
"Mialohan'ny fanombohan'ny fotoana."

**Tamin'ny fotoana voatondro**  
"Amin'ny fotoana mety."

**Nasehony ny teniny**  
Paoly dia niresaka momba ny hafatr'Andriamanitra toy ny hoe zavatra izay afaka haseho amin'ny olona. DH: "Izy dia nanambara ny teniny."

#### Natokisany ho ampitaiko

"Notendrena hitory aho" na "izy dia nanome ahy ny andraikitra hitory."

#### Andriamanitra ilay Mpamonjy antsika

"Andriamanitra, izay namonjy antsika."

#### Titus 1:4

#### Zanaka marina

Na dia tsy zanaka naterak'i Paoly aza i Titosy, dia samy niombona finoana amin'i Kristy izy ireo. Noho izany, ao amin'i Kristy, i Paoly dia nandray an'i Titosy ho toy ny zanany. DH: "toy ny zanako ianao."

#### Finoana hiombonantsika

Paoly dia nanambara finoana mitovy izay hiombonan'izy ireo ao amin'i Kristy. DH: "ny fampianarana iraisana izay inoantsika roa."

**Fahasoavana sy fiadanana**

Izany dia fiarahabana iraisana izay nampiasain'i Paoly. DH: "enga anie ianao hiaina hatsaram-panahy sy fiadanana anaty."

**Jesosy Kristy Mpamonjy antsika**

"Jesosy Kristy izay mpamonjy antsika."

**Noho izao antony izao**

"Izany no antony."

**Namelako anao tany Kreta**

"Nasaiko nijanona tao Kreta ianao."

**Mba handaminanao ireo zavatra mbola tsy vita**

"Mba ahafahanao mamita ny fandaminana ireo zavatra tokony atao."

**Hanendry loholona**

"hanendry loholona" na "manondro loholona."

**Loholona**

Tao amin'ny fiangonana Kristiana voalohany, ny loholona Kristiana dia nanome fitarihana arapanahy ho an'ny fiombonan'ireo mpino.

**Titus 1:6**

**Fampifandraisana ny foto-kevitra:**

Tamin'ny fangatahana an'i Titosy mba hibaiko ireo loholona isaky ny tanàna manerana ny nosy Kreta, Paoly dia nanome fepetra ireo loholona.

**Ny loholona dia tsy tokony hanan-tsiny mihintsy**

Ny hoe "tsy misy tsiny" dia fantatra amin'ny hoe olona tsy manao zavatra ratsy. DH: "Ny loholona dia tsy tokony hanana laza ratsy."

**Vadin'ny vehivavy iray**

Mba ho vady mahatoky. Mety ho dikany dia izao: 1) tsy mitady fifandraisana amin'ny vehivavy hafa na 2) tsy manana vady faharoa na vadikely.

**Zanaka mino**

Mety ho dikany dia izao: 1) zanaka izay mino an'i Jesosy na 2) zanaka mendri-pitokisana.

**Maditra**

"Mpikomy" na "izay tsy manara-dalàna."

**Mpanao ny asan'Andriamanitra**

Paoly dia miresaka ny loholona toy ny hoe loham-pianakaviana, tompon'andraikitra amin'ny ny ao an-trano.

**Tsy mpimamo**

"Tsy mpisotro toaka" na "tsy mpisotro divay."

**Tsy lian'ady**

"Tsy olona mahery setra" na "tsy olona tia miady."

**Titus 1:8**

**Fa kosa**

Paoly dia nanova ny heviny ny amin'ny hoe: ny loholona dia tsy tokony ho

**Sakaizan'izay tsara**

Manaiky zavatra tsara sy fitondran-tena tsara.

**Mitana mafy**

Paoly dia miresaka momba ny fanoloran-tena amin'ny finoana Kristiana toy ny hoe mahazo ny finoana amin'ny tanany. DH: "manolara tena ho an'ny" na "fantaro tsara."

**Fampianarana tsara**

Izy dia tsy maintsy mampianatra izay marina mahakasika an'Andriamanitra ary ny zavatra arapanahy hafa.

**Titus 1:10**

**Fampifandraisana ny foto-kevitra:**

Noho ireo izay manohitra ny tenin'Andriamanitra, Paoly dia nanome antony an'i Titosy ny mba hitoriana ny tenin'Andriamanitra ary nampitandrina azy ny amin'ireo mpampianatra sandoka.

**Olonan'ny mikomy**

Ireo no olona mpikomy izay manohitra ny hafatry ny filazantsaran'i Paoly.

**Ireo izay voafora**

Izany dia manondro ny Kristiana Jiosy izay mampianatra fa tsy maintsy voafora vao manara-dia an'i Kristy

**Tsy misy lanjany ny tenin'izy ireo**

"Ny tenin'izy ireo dia tsy mahasoana na iza na iza."

**Hiaina ny manakana azy ireny**

"Izy ireo dia tsy maintsy sakanana amin'ny fampielezana ny fampianaran'izy ireo" na "izy ireo dia tsy maintsy hajanona amin'ny fitaomana ny hafa amin'ny alalan'ireo teniny."

**Ny tsy tokony hampianarina izy ireo**

Zavatra izay tsy mety amin'ny fampianarana momba an'i Kristy sy ny Lalàna

**Mba ahazoana harena maloto**

Izany dia manondro fotsiny ny tombony azon'ny olona amin'ny fanaovana ireo zavatra tsy mendrikaja.

**Mandrava ny fianakaviana manontolo**

"Mandrava ny finoan'ny fianakaviana manontolo."

**Titus 1:12**

**Iray tamin'izy ireo**

"Iray amin'ireo Kretana" na "olona avy amin'ny vahoakan'i Kreta."

**izay lehilahy hendrin'izy ireo**

Mety ho dikany dia izao: 1) mpaminany na 2) poeta na filozofa na 3) mpampianatra.

**Ny Kretana dia mpandainga mandrakariva**

"Ny Kretana dia mandainga foana." izany dia fanitarana ho an'ny Kretana maro izay matetika mandainga..

**Ratsy ary biby mandoza**

Izany fanoharana izany dia mampitaha ireo Kretana amin'ireo biby mandoza.

**Kamo be tenda**

Fomba fiteny ho an'ny olona izay tsy manao na inona na inona kanefa mihinana sakafy be loatra.

**Noho izany anaro mafy izy ireo**

"Noho izany dia lazao mafy azy ireo fa diso izy ireo."

**Mba hatanjaka amin'ny finoana izy ireo**

"Mba hanana finoana matanjaka izy ireo" na "mba ho marina ny finoan'izy ireo."

**Titus 1:14**

**Fampifandraisana ny foto-kevitra:**

Paoly dia nanohy ny toromarikany ny amin'ny hampianaran'i Titosy an'ny Kretana.

**Anganon'ny Jiosy**

Izany dia manondro ny fampianaran-diso ireo Jiosy.

**Niala tamin'ny fahamarinana**

Paoly dia miresaka ny marina ho toy ny zavatra iray mihetsika izay afaka haverina amin'ny lalana izay niangany.

**Titus 1:15**

**Ho an'ireo izay madio, dia madio ny zavatra rehetra**

"Raha misy olona madio anaty, ny zavatra rehetra izay ataon'izy ireo dia hadio."

**Ho an'ireo izay madio**

"Ho an'ireo izay ankasitrahan'Andiamanitra."

**Ho an'ireo izay voaloto sy tsy mino kosa, dia tsy misy madio na inona na inona**

Paoly dia miresaka ireo mpanota toy ny hoe maloto ara-batana izy ireo. DH: "ny olona maloto fitondran-tena sy tsy mino dia tsy mety madio."

**Mandà Azy amin'ireo asany**

"Ny asan'izy ireo dia manaporofy fa izy ireo dia tsy mahafantatra azy."

**Mpankahala**

"Maharikoriko."

**Tsy mahavita asa tsara na inona na inona.**

"Tsy misy olona manantena azy ireo hanao zavatra tsara."



## Chapter 2

<sup>1</sup> Fa ianao kosa, milazà izay mifanaraka amin'ny fampianarana marina. <sup>2</sup> Ireo lehilahy efa nahazo taona dia tsy maintsy mahay mitondra tena, maotina, mahonon-tena, matanjaka amin'ny finoana, amin'ny fitiavana, ary amin'ny faharetana. <sup>3</sup> Toy izany koa ireo vehivavy efa nahazo taona dia tokony hampiseho hatrany ny tenan'izy ireo ho tsara fitondran-tena, fa tsy mpifosa. Tsy tokony ho andevozin'ny divay be izy ireo. Tokony hampianatra izay tsara izy ireo <sup>4</sup> mba hampiofanana ireo vehivavy tanora ho tena tia ny vady aman-janany manokana. <sup>5</sup> Tokony hampianatra azy ireo hahonon-tena, hadio, hikarakara tokantrano tsara, ary hankatoa ny vadiny izy ireo. Tokony hanao izany zavatra rehetra izany izy ireo mba tsy ho voaheso ny Tenin'Andriamanitra. <sup>6</sup> Tahaka izany, ampaherezo ireo lehilahy mbola tanora mba hahonon-tena. <sup>7</sup> Amin'ny fomba rehetra dia aseho ny tenanao ho modelin'ireo asa tsara; ary rehefa mampianatra ianao, dia manehoa fahitsiana sy fahamendrehana. <sup>8</sup> Milazà hafatra salama sy tsy misy tsiny, mba ho menatra izay manohitra na iza na iza, satria tsy manana na inona na inona ratsy ho lazaina momba antsika izy. <sup>9</sup> Ireo mpanompo dia tokony hankatoa ny tompony amin'ny zava-drehetra. Hanao izay sitrapony fa tsy hifamaly aminy. <sup>10</sup> Tsy tokony hanganlangalatra izy ireo. Fa kosa, tokony haneho ny finoana tsara rehetra izy ireo, mba hampahamendrika ny fampianarantsika momba an'Andriamanitra mpamonjy antsika amin'ny lafiny rehetra. <sup>11</sup> Fa efa niseho tamin'ny olon-drehetra ny fahasovan'Andriamanitra. <sup>12</sup> Mampianatra antsika handà ny toetra tsy araka an'Andriamanitra sy ny filàn'izao tontolo izao izany. Mampianatra antsika hiaina am-pihononana, am-pahamarinana, ary araka ny lalan'Andriamanitra amin'izao vanim-potoana izao izany <sup>13</sup> eo am-piandrasantsika fatratra izay handraisantsika ny fanantenana mahafinaritra, ny fisehoan'ny voninahitry ny Andriamanintsika lehibe sy Mpamonjy Jesosy Kristy. <sup>14</sup> Jesosy dia nanolotra ny tenany ho antsika mba hanavotra antsika hiala amin'ny tsy fanarahan-dalàna rehetra sy hanadiovana, ho an'ny tenany, olona iray manokana izay tena mazoto hanao asa tsara. <sup>15</sup> Ambarao ary ento ampaherezina ireo zavatra ireo. Manomeza fanitsiana amin'ny fahefana rehetra. Aza avela hisy olona hanao tsinontsinona anao.

### Titus 2:1

#### Fampifandraisana ny foto-kevitra:

Paoly dia nanohy nanome an'i Titosy antony hitoriana ny tenin'Andriamanitra, ny fomba tokony hiainan'ny lehilahy nahazo taona, vehivavy nahazo taona, olona tanora, ary andevo na mpanompo ny maha mpino.

#### Fa ianao kosa

Paoly dia te hilaza izay mifanohitra. DH: "Fa ianao kosa, ry Titosy, dia mifanohitra amin'ireo mpampianatra sandoka."

#### Fampianarana marina

"Miaraka amin'ny foto-mpampianarana miorina" na "miaraka amin'ny fampianarana marina."

#### Hitondra tena,

"Mahonona" na "mahay mihevi-tena."

#### Mahonon-tena

"Mifehy ny faniriany."

#### Matanjaka

"Salama"

#### Matanjaka amin'ny finoana

"Miaraka amin'ny finoana matanjaka" na "marina amin'ny finoany."

#### Matanjaka ... amin'ny fitiavana

"Amin'ny fitiavana."

#### Matanjaka ... amin'ny faharetana

"Miorina" na "tsy ahalalana vizana."

### Titus 2:3

#### Toy izany koa

"Mitovy amin'izany." Rehefa nampianatra ny lehilahy nahazo taona i Titosy, dia tokony hampianatra ny vehivavy nahazo taona ihany koa.

#### Tokony hampiseho hatrany ny tenan'izy ireo

"Tokony hanaporofo ny tenan'izy ireo fa" na "tokony hiaina toy ny."

#### Tsy mpifosa

Izany teny izany dia manondro ny olona izay milaza zavatra ratsy mahakasika ny olona hafa na marina izy ireny na tsia.

#### Andevozin'ny divay be

Ny olona iray izay mahatsapa fa mila misotro zava-pisotro misy alikaola dia matetika misotro azy ireny amin'ny fatrany betsaka. Paoly dia miresaka momba ireo olona manana fiankinan-doha ireo ho toy ny hoe andevo. DH: "andevozin'ny divay."

#### Hahonon-tena, hadio

Mieritreritra tsara.

## Titus 2:6

### Tahaka izany

Titosy dia hanofana ireo zatovolaha toy ny hanofanany ireo olona efa nahazo taona.

### Asehoy ny tenanareo

"Asehoy ny tenanao."

### Modelin'ireo asa tsara

"Ohatra iray amin'ny olona manao ny tsara sy ny mety."

### Hafatra salama

Paoly dia miresaka ny fitoriana sy ny fampianarana nataon'i Titosy tahaka ny hoe olona izay salama tao amin'ny vatany izy ireny.

### Mba ho menatra izay manohitra na iza na iza

Izany dia manolotra sarisarin'ny toe-javatra izay ahitana olona iray manohitra an'i Titosy ary avy eo menatra ny nataony. Tsy manambara zavatra izay tena nitranga izany. Ny fiteninanao dia mety manana fomba hafa hilazana izany.

## Titus 2:9

### Ny tompony

"Ny tompon'izy ireo."

### Amin'ny zava-drehetra

"Amin'ny toe-javatra rehetra" na "matetika."

### Manao izay sitrapony

"Mampifaly ny tompony" na "mahafa-po ny tompony."

### Mangalagalatra

Mangalatra zavatra kely amin'ny tompony.

### Maneho ny finoana tsara rehetra

"Mampiseho fa mendrika ny fahatokisan'ny tompon'izy ireo."

### Amin'ny lafiny rehetra

"Amin'ny zavatra rehetra ataon'izy ireo."

### Hampahamendrika ny fampianarantsika

Paoly dia miresaka ny fampianaran'ny Kristiana toy ny hoe zavatra izay afaka haingoana. DH: "mahatonga ny fampianarantsika hanintona olona hafa."

### Andriamanitra mpamonjy antsika

"Ny Andriamanitsika izay namonjy antsika."

## Titus 2:11

### Fampifandraisana ny foto-kevitra:

Paoly dia nampahery an'i Titosy mba hikatsaka ny fahatongavan'i Jesosy ary hahatsiaro ny fahefany amin'ny alalan'i Jesosy

### Niseho ny fahasovan'Andriamanitra ... mampianatra antsika

Paoly dia miresaka ny fahasovan'Andriamanitra toy ny hoe olona iray mankany amin'ny olon-kafa ary mampianatra azy ireo mba hiaina fiainana masina.

### Mampianatra antsika handà ny toetra tsy araka an'Andriamanitra

"Mampianatra antsika mba tsy hanala-baraka an'Andriamanitra."

### Filàn'izao tontolo izao

"Faniriana mafy ireo zavatr'izao tontolo izao" na "faniriana mafy ho an'ny fahafinaretana amin'ny fahotana."

### Amin'izao fotoana izao

"Raha mbola miaina eto amin'izao tontolo izao isika" na "nandritra izany fotoana izany."

### Eo am-piandrasantsika fatratra izay handraisantsika ny

"Isika dia miandry ny handray."

### Fanantenana mahafinaritra

Andriamanitra no tian'i Paoly lazaina amin'izany, izay inoantsika fa ho avy amintsika izy.

### Ny fisehoan'ny voninahitry ny Andriamanintsika lehibe

Paoly dia miresaka ny voninahitr'Andriamanitra mba hilazana fa Andriamanitra tenany dia hiseho.

## Titus 2:14

### Nanolotra ny tenany ho antsika

"Nanolotra ny tenany ho faty ho antsika."

### Hanavotra antsika hiala amin'ny tsy fanarahan-dalàna rehetra

Paoly dia miresaka an'i Jesosy toy ny hoe namotsotra ireo andevo hiala amin'ireo tompony ratsy fanahy.

### Olona iray manokana

"Vondron'olona izay sarobidy aminy."

### Tena mazoto

"Manana faniriana mafy."

## Titus 2:15

### Ambarao ary ento ampaherezina ireo zavatra ireo

"Ampianaro ireo zavatra ireo ary ampaherezo ireo izay mihaino mba hanao ireny zavatra ireny."

### Manomeza fanitsiana amin'ny fahefana rehetra

Izany fanambarana izany dia afaka hazavaina. DH: "Ahitsio amin'ny fahefana rehetra ireo olona izay tsy manao ireny zavatra ireny."

### Aza avela hisy olona

"Aza avela hisy olona."

**Hanao tsinontsinona anao**

Izany fanambarana izany dia afaka hazavaina. DH:  
"mandà tsy ihaino ny teninao" na "mandà ny hanaja  
anao."

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## Chapter 3

<sup>1</sup> Ampaherezo izy ireo hanaiky ireo mpanapaka sy ireo manam-pahefana, hankatoa azy ireo, ho vonona amin'ny asa tsara rehetra. <sup>2</sup> Ampatsiahivo izy ireo tsy haneso na iza na iza, hiala amin'ny adihevitra, hamela ny hafa hanaraka ny lalany, ary hampiseho fanetren-tena amin'ny olona rehetra. <sup>3</sup> Fa teo aloha ny tenantsika dia tsy nanan-tsaina ary tsy nankàtoa. Voatarika tamin'ny lalan-diso isika ary nandevozin'ny filàna sy ny fahafinaretana samihafa. Niaina tao amin'ny faharatsiana sy ny fialonana isika. Nankahalaina izahay ary nifankahala isika. <sup>4</sup> Fa rehefa niseho ny hatsaram-panahin'Andriamanitra mpamonjy antsika sy ny fitiavany ny olombelona, <sup>5</sup> dia tsy tamin'ny asan'ny fahamarinana nataontsika izany, fa tamin'ny famindram-pony no namonjy antsika. Izy dia namonjy antsika tamin'ny alalan'ny fanadiovan'ny fahateraham-baovao sy ny fanavaozana tamin'ny Fanahy Masina. <sup>6</sup> Andriamanitra nandrotsaka betsaka tamintsika ny Fanahy Masina tamin'ny alalan'i Jesosy Kristy Mpamonjy antsika. <sup>7</sup> Nataony izany mba, ho voamarina tamin'ny fahasovana, dia ho tonga mpandova isika amin'ny alalan'ny fahatokisana ny fiainana mandrakizay. <sup>8</sup> Izany hafatra izany dia mendri-pitokisana. Tiako hilaza momba izany zavatra izany am-pahatokisana ianareo, mba ireo izay mahatoky an'Andriamanitra dia hikasa hanao ireo asa tsara izay efa napetrany teo alohan'izy ireo. Izany zavatra izany dia sady tsara no mahasoa ho an'ny olona rehetra. <sup>9</sup> Fa ialao ny adihevitra adala sy ny tantaram-pirazanana ary ny fifandiranana sy ny ady momban'ny lalàna. Ireo zavatra ireo dia zava-poana sy tsy mahasoa. <sup>10</sup> Mandà izay olona rehetra miteraka fizarazarana eo anivonareo, aorian'ny fampitandremana indray na indroa, <sup>11</sup> ary fantaro fa ny olona ohatr'izany dia niala tamin'ny lalana marina ary manota sy manameloka ny tenany. <sup>12</sup> Rehefa naniraka an'i Artema na Tykiko any aminareo aho, dia faingàna ary mankanesa any amiko any Nikopolia, izay nanapahako hevitra andaniana ny ririnina. <sup>13</sup> Faingàna ary alefaso Zena, ilay mpahay lalàna, sy Apolosy, mba tsy hanan-javamahory izy ireo. <sup>14</sup> Ny olontsika dia tsy maintsy mianatra manao asa tsara izay ilaina maika mba tsy ahatonga azy ireo tsy hamokatra. <sup>15</sup> Ireo rehetra miaraka amiko dia manao veloma anareo. Manaova veloma ireo izay tia antsika amin'ny finoana. Ho aminareo rehetra anie ny fahasovana.

### Titus 3:1

#### Fampifandraisana ny foto-kevitra:

Paoly dia nanohy nanome toromarika an'i Titosy ny amin'ny fomba hampianarana ireo loholona sy ny olona eo ambany fiahiany ao Kreta.

#### Ampatsiahivo izy ireo

"Lazao amin'ireo vahoakatsinka indray izay efa fantatr'izy ireo" na "tohizo ny fampahatsiahivana azy ireo."

#### Hanaiky ireo mpanapaka sy ireo manam-pahefana, hankatoa azy ireo

"Manao araka ny lazain'ireo mpanapaka ara-politika sy ireo manam-pahefana amin'ny fankatoavana azy ireny."

#### Mpanapaka sy ireo manam-pahefana

Ireo teny ireo dia manana hevitra mitovy ary miaraka ampiasaina mba hampidirana ireo rehetra manana fahefana ao amin'ny governemanta.

#### Ho vonona amin'ny asa tsara rehetra

"Aoka ho vonona ny hanao tsara isaky ny misy fahafahana."

#### Haneso

"Miteny ratsy."

#### Hamela ny hafa hanaraka ny lalany,

Raha tsy fahotana ny fitiavana manokana, Paoly dia mampirisika ireo mpino mba hanao zavatra araka ny fomba izay hitiavan'ny olon-kafa hanaovana azy.

### Titus 3:3

#### Fa

"Satria."

#### Teo aloha

"Taloha" na "fotoana fohy."

#### Tsy nanan-tsaina

"Adala" na "tsy mitandrina."

#### Voatarika tamin'ny lalan-diso ... tamin'ny alalan'ireo filàna sy ny fahafinaretana samihafa

Paoly dia miresaka ireo fanirian-dratsy toy ny hoe olona izay mitarika antsika hiala amin'ny lalamarina. DH: "voafitaka izahay."

#### Nandevozin'ny filàna sy ny fahafinaretana samihafa

Paoly dia miresaka momba ireo faniriana mahery hanao ny ratsy taloha toy ny hoe tompon'ny andevontsika izy ireny.

#### Filàna

"Filàna" na "faniriana."

**Niaina tao amin'ny faharatsiana sy ny fialonana**  
"Ratsy" sy "fialonana" dia teny mitovy amin'ny fahotana. DH: "Izahay dia manao zavatra ratsy foana ary maniry ny ananan'ny hafa."

**Nankahalaina izahay**  
"Nanao izay nankahalan'ny hafa anay izahay."

### **Titus 3:4**

**Rehefa niseho ny hatsaram-panahin'Andriamanitra mpamonjy antsika sy ny fitiavany ny olombelona**  
Paoly dia miresaka ny hatsaram-panahin'Andriamanitra sy ny fitiavany toy ny hoe olona izay tonga imasontsika izy ireny.

**Tamin'ny famindram-pony**  
"Satria namindra fo tamintsika izy."

**Fanadiovan'ny fahateraham-baovao**  
Paoly dia mety miresaka ny famelan-keloka avy amin'Andriamanitra amin'ireo mpanota tahaka ny hoe manasa azy ireo ara-batana izy. Izy ihany koa dia miresaka momba ireo mpanota izay tonga manaiky an'Andriamanitra toy ny hoe teraka indray izy ireo.

### **Titus 3:6**

**Betsaka**  
"Be dia be" na "malala-tanana."

**Nandrotsaka ny Fanahy Masina tamintsika**  
Matetika ny mpanoratra ny Testamenta Vaovao no miresaka ny Fanahy Masina ho toy ny rano izay azo arotsaka. DH: "malala-tanana tamin'ny fanomezana antsika ny Fanahy Masina."

**Tamin'ny alalan'i Jesosy Kristy Mpamonjy antsika**  
"Rehefa namonjy antsika i Jesosy."

**Ho voamarina**  
"Andriamanitra dia nanambara antsika ho tsy misy ota."

**Ho tonga mpandova isika amin'ny alalan'ny fahatokisana ny fiainana mandrakizay**  
Ny olona izay nanaovan'Andriamanitra fampanantenana dia resahana toy ny hoe handova fananana sy harena avy amin'ny olona ao amin'ny fianakaviana.

### **Titus 3:8**

**Izany hafatra izany**  
Izany dia manondro an'Andriamanitra nanome ireo mpino ny Fanahy Masina tamin'ny alalan'i Jesosy.

**Hikasa hanao ireo asa tsara**  
"Mety hikatsaka ny hanao asa tsara."

**Izay efa napetrany teo alohan'izy ireo**  
Paoly dia miresaka ireo asa tsara toy ny hoe zavatra izay azon'Andriamanitra apetraka eo anoloan'ny olona. DH: "izay nanomanan'Andriamanitra azy ireo mba ho atao."

### **Titus 3:9**

**Fampifandraisana ny foto-kevitra:**  
Paoly dia nanazava ny tokony hialan'i Titosy sy ny fomba hitondrany ireo izay miteraka fifandirana eo amin'ireo mpino.

**Fa**  
"Fa ianao, ry Titosy,"

**Adihevitra adala**  
"Fanehoan-kevitra mahakasika zavatra tsy misy dikany."

**Tantaram-pirazanana**  
Izany dia fianarana momba ny fifandraisan'ny fianakaviana.

**Fifandiranana**  
"Fifamaliana."

**Ny lalàna**  
"Ny lalàn'i Mosesy."

**Mandà izay olona rehetra**  
"Mialà eo."

**Aorian'ny fampitandremana indray na indroa,**  
"Aorian'ny fampitandremana izany olona izany indray na indroa."

**Ny olona ohatr'izany**  
"Ny olona toy izany."

**Niala tamin'ny lalana marina**  
Paoly dia miresaka ny olona izay nanao fahadisoana ho toy ny hoe miala amin'ny lalana izay nandehany.

**Manameloka ny tenany**  
"Mitsara ny tenany."

### **Titus 3:12**

**Fampifandraisana ny foto-kevitra:**  
Paoly dia namarana ny taratasiny amin'ny filazana an'i Titosy ny tokony atao rehefa avy nanendry loholona tany Kreta izy ary tamin'ny fanaovana veloma ireo izay niaraka taminy.

**Rehefa naniraka**  
"Taorian'ny nanirahako."

**Artema ... Tykiko ... Zena**  
Ireo dia anaran-dehilahy.

**Faingàna ary mankanesa**

"Mandehana faingana ianao ary tongava" na "tongava haingana."

**Andaniana ny ririnina**

"Mijanona amin'ny ririnina."

**Faingàna ary alefaso**

"Faingàna ianao" na "aza manemotra ny fandefasana."

**Sy Apolosy**

"Alefaso ihany koa i Apolosy."

**Titus 3:14**

**Fampifandraisana ny foto-kevitra:**

Paoly dia nanazava ny antony maha zava-dehibe ny manome an'i Zena sy Apolosy.

**Ny olontsika**

Paoly dia manondro ireo mpino tany Kreta.

**Manao**

"Be atao."

**Ilaina maika**

Ireo dia zava-dehibe tsy nomanina fa zavatra ilaina avy hatrany izay tsy nampahafantarina azy taloha.

**Mba tsy ahatonga azy ireo tsy hamokatra**

Paoly dia miresaka ny vokatra tsara toy ny hoe voa. DH: "mba hamokatra vokatra tsara izy ireo."

**Titus 3:15**

**Fampahafantarana amin'ny ankapobeny:**

Paoly dia namarana ny taratasiny ho an'i Titosy.

**Ireo rehetra**

"Ny olona rehetra."

**Ireo izay tia antsika amin'ny finoana**

Mety ho dikany dia izao: 1) "ireo mpino izay tia antsika" na 2) "ireo mpino izay tia antsika satria mitovy finoana amintsika."

**Ho aminareo rehetra anie ny fahasovana**

Izany dia fanaovana veloma iraisan'ny Kristiana. DH: "Ny fahasovan'Andriamanitra anie ho aminareo" na "mangataka aho ny mba hamindran'Andriamanitra fo aminareo rehetra."

## Book: Philemon

### Philemon

#### Chapter 1

<sup>1</sup> Paoly, voafonja an'i Jesosy Kristy, sy ny rahalahy Timoty ho an'i Filemona, namana malalanay sy mpiaramiasa aminay, <sup>2</sup> ary ho an'i Apia anabavinay, sy Arkipo miaramila namanay, ary ho an'ny fiangonana izay miangona ao an-tranonao. <sup>3</sup> Ho aminareo anie ny fahasoavana sy fiadanana avy amin'Andriamanitra Raintsika sy Jesosy Kristy Tompo. <sup>4</sup> Misaotra ny Andriamanitra hatrany aho. <sup>5</sup> Manonona anao aho amin'ny fivavahako. Efa naheno ny amin'ny fitiavana sy ny finoana izay anananao ao amin'i Jesosy Tompo ary ho an'ireo mpino rehetra aho. <sup>6</sup> Mivavaka aho mba hahatonga ny fiombonana amin'ny finoana hahomby amin'ny fahalalana ny zavatra tsara rehetra izay eo amintsika ao amin'i Kristy. <sup>7</sup> Fa nanana fifaliana sy fiononana lehibe aho nohon'ny fitiavanao, satria ny fon'ireo mpino dia novelombelomina tamin'ny alalanao, ry rahalahy. <sup>8</sup> Noho izany, na dia manana fahasahiana rehetra ao amin'i Kristy aza aho handidy anao mba hanao izay tokony hataonao, <sup>9</sup> nefa nohon'ny fitiavana, dia miantso anao kosa aho - izaho, Paoly, lehilahy antitra, ary ankehitriny gadra ho an'i Jesosy Kristy. <sup>10</sup> Mangataka anao aho ny amin'ny zanako Onesimosy, izay naterako tamin'ny fatorako. <sup>11</sup> Fa izy dia tsy nahasoana anao teo aloha, fa ankehitriny izy dia mahasoana anao sy izaho. <sup>12</sup> Nalefako niverina ho any aminao izy, izy ilay tiako tokoa. <sup>13</sup> Maniry ny hitazona azy hiaraka amiko aho, mba hahafahany manompo ahy ho anao, raha mbola voafatotra nohon'ny filazantsara aho. <sup>14</sup> Nefa tsy te hanao na inona na inona raha tsy misy ny fanekenao aho. Tsy tiako ho an-katerena ny asa soa ataonao fa an-tsitraro. <sup>15</sup> Angamba noho izany no nisarahany taminao nandritra ny fotoana fohy, mba hanananao azy mandrakizay. <sup>16</sup> Tsy ho andevo intsony izy, fa tsara mihoatra noho ny andevo, dia rahalahy malala. Izy no malala indrindra amiko, ary mihoatra lavitra ho anao, na ao amin'ny nofo na ao amin'ny Tompo. <sup>17</sup> Koa raha manana ahy ho mpiara-miasa ianao, dia raiso toa ahy izy. <sup>18</sup> Raha manao ny tsy mety izy na mitrosa na inona na inona aminao, dia ataovy ho ahy izany. Izaho, Paoly, manoratra izao amin'ny tanako: <sup>19</sup> Izaho no handoa aminao. Tsy milaza aminao hoe mitrosa ny tenanao amiko ianao. <sup>20</sup> Eny, ry rahalahy, ataovy mahazo tombony ao amin'ny Tompo aho; omeo fitsaharana ny foko ao amin'i Kristy. <sup>21</sup> Ny toky momba ny fankatoavanao, no soratako ho anao. Fantatro fa hanao mihoatra noho izay angatahako ianao. <sup>22</sup> Mandritra izany fotoana izany ihany, omano ho ahy ny efitra fandraisam-bahiny, fa manantena aho fa amin'ny alalan'ny vavakao dia haverina aminao indray aho. <sup>23</sup> Epafra, namako mpiara-migadra ao amin'i Jesosy Kristy, manao veloma anao. <sup>24</sup> Toy izany koa i Marka, Aristarko, Demasy ary Lioka, mpiara-miasa amiko. <sup>25</sup> Ho amin'ny fanahinareo anie ny fahasoavan'i Jesosy Kristy Tompontsika. Amena.

#### Philemon 1:1

##### Fampifandraisana ny foto-kevitra:

Intelo i Paoly no nanondro ny tenany ho mpanoratra ity taratasy ity. Azo inoana fa i Timoty dia niaraka taminy ary mety nanoratra ireo teny ireo araka ny nolazain'i Paoly izy. Paoly dia niarahaba ireo hafa izay mihaona ao amin'ny fiangonana ao an-tranon'i Filemona.

##### Fampahafantarana amin'ny ankapobeny:

Ny toe-javatra rehetra amin'ny hoe: "izaho", "aho", "ahy" dia manondro an'i Paoly. Filemona no olona fototra izay nanoratana ity taratasy ity. Ny toe-javatra rehetra amin'ny hoe "ianao" sy "anao" dia manondro azy ary milaza zavatra tokana ra tsy hoe misy fanamarihana manokana.

##### Fampahafantarana amin'ny ankapobeny:

Ny teny hoe "anay" eto dia ahitana an'i Paoly sy Filemona ary angamba ireo mpino ao amin'ny fiangonana izay mihaona ao an-tranon'i Filemona.

##### Paoly, voafonja an'i Jesosy Kristy, sy ny rahalahy Timoty ho an'i Filemona

DH: "Izaho, Paoly, voafonja an'i Jesosy Kristy, ary Timoty, rahalahinay, dia manoratra ity taratasy ity ho an'i Filemona."

##### Voafonja an'i Jesosy Kristy

"Voafonja noho ny amin'i Jesosy Krsity." Ny olona izay nanohatra ny toritenin'i Paoly dia nanasazy azy tamin'ny fampidirana azy am-ponja.

##### Rahalahy

Eto izany dia midika hoe fiarahan'ny Kristiana.

**Mpiara-miasa**

"Izay, mitovy aminay, dia miasa mba hampielezana ny filazantsara."

**Apia anabavinay**

"Apia mpiray finoana aminay" na "Apia anabavinay ara-panahy."

**Arkipo**

Izany no anaran'ny lehilahy iray ao amin'ny fiangonana miaraka amin'i Filemona.

**Miaramila mpiara-dia aminay**

Paoly dia miresaka an'i Arkipo toy ny hoe samy miaramila any amin'ny tafika izy ireo. Midika izany fa miasa mafy i Arkipo, tahaka an'i Paoly miasa mafy, mba hampielezana ny filazantsara. DH: "mpiara-miady ara-panahy" na "izay miady ihany koa ny ady ara-panahy ho antsika."

**Ho aminareo anie ny fahasoavana sy fiadanana avy amin'Andriamanitra Raintsika sy Jesosy Kristy Tompo**  
"Andriamanitra Raintsika sy Jesosy Kristy Tompo anie hanome fahasoavana sy fiadanana ho anareo." Izany dia fitahiana.

**Raintsika**

izany dia fiantsoana manan-danaja ho an'Andriamanitra.

**Philemon 1:4**

**Fampahafantarana amin'ny ankapobeny:**

Ny teny hoe: "isika" dia milaza zavatra maro ary manondro an'i Paoly, Timoty, ary Filemona.

**Fa ny fiombonana amin'ny finoanao**

"Izay hiarahanareo miara-miasa aminay."

**Hahomby amin'ny fahalalana ny zavatra tsara rehetra**

"Vokatry ny fahalalana ny tsara."

**Amin'i Kristy**

"Noho i Kristy."

**Ny fon'ireo mpino dia novelombelomina tamin'ny alalanao**

"Nampirisika ny mpino ianao" na "nanampy ireo mpino ianao."

**Rahalahy**

"Ry rahalahy" na "ry sakaiza." Paoly dia niantso an'i Filemona hoe "rahalahy" satria izy ireo dia samy mpino ary nanamafy ny fisakaizany.

**Philemon 1:8**

**Fampifandraisana ny foto-kevitra:**

Paoly dia nanomboka ny fiangaviany sy ny anton'ny taratasiny.

**Fahasahiana rehetra ao amin'i Kristy**

Mety ho dikany dia izao: 1) "fahefana noho i Kristy" na 2) "herim-po noho i Kristy." DH: "herim-po satria i Kristy nanome ahy fahefana."

**Nefa nohon'ny fitiavana**

Mety ho dikany dia izao: 1) "satria fantatro fa tia ny vahoakan'Andriamanitra ianao" 2) "satria tia ahy ianao" na 3) "satria tiako ianao."

**Philemon 1:10**

**Fampahafantarana amin'ny ankapobeny:**

Onesimosy no anaran'ny lehilahy iray izay toa andevon'i Filemona izay nangalatra zavatra ary nandositra.

**Ny zanako Onesimosy**

"Ny zanako Onesimosy." Paoly dia miresaka ny fomba fifandraisan'i Onesimosy ho toy ny hoe fifankatiavan'ny ray sy ny zanany. Onesimosy dia tsy tena zanak'i Paoly, saingy nahazo fiainana ara-panahy izy rehefa nampianarin'i Paoly ny momba an'i Jesosy, ary tian'i Paoly izy. DH: "Onesimosy zanako ara-panahy."

**Onesimus**

Ny anarana hoe "Onesimosy" dia midika hoe "mahaso" na "ilaina"

**Izay naterako**

Ny fomba nahatongavan'i Onesimosy ho toy ny zanak'i Paoly dia afaka hazavaina. DH: "izay lasa zanako ara-panahy rehefa nampianariko ny momba an'i Kristy izy ary dia nahazo fiainana vaovao" na "izay lasa toy ny zanako."

**Tamin'ny fatorako**

Ireo voafonja dia matetika voafatotra. Paoly dia tany am-ponja rehefa nampianatra an'i Onesimosy ary mbola tao am-ponja tamin'izy nanoratra ity taratasy ity. DH: "raha mbola tany am-ponja aho."

**Nalefako niverina izy ... ho any aminao**

Paoly dia mety andefa an'i Onesimosy miaraka amin'ny mpino iray hafa izay nitondra ity taratasy ity.

**Izay tena foiko**

Eto ny teny hoe: "fo" dia ampiasaina ho an'ny olona izay tena tena tiana. Paoly dia niteny izany momba an'i Onesimosy. DH: "izay tiako indrindra."

**Mba hahafahany manompo ahy ho anao**

"Fa, satria tsy afaka ny ho eto ianao, izy dia mety hanampy ahy" na "mba ahafahany manampy ahy eo amin'ny toeranao."

**Voafatotra aho**

"Raha mbola tany am-ponja aho."

**Nohon'ny filazantsara**

"Satria mitory ny filazantsara aho."

### **Philemon 1:14**

**Nefa tsy te anao na inona na inona raha tsy misy ny fanekenao aho**

DH: "Fa tiako ny nitazona azy miaraka tamiko raha nankatoavinao."

**Tsy tiako ho an-katerena ny asa soa ataonao fa antsitrabo**

"Mba hanao izay marina ianao, fa tsy noho ny fanereko."

**Fa an-tsitrapo**

"Fa noho ianao nisafidy malalaka hanao ny tsara."

**Angamba noho izany no nisarahany taminao**

"Angamba izany no antony nanesoran'Andriamanitra an'i Onesimosy teo aminao."

**Nandritra ny fotoana fohy**

"Nandritra izany fotoana izany."

**Tsara mihoatra noho ny andevo**

"Sarobidy kokoa noho ny andevo."

**Rahalahy malala**

"Rahalahy malala" na "rahalahy sarobidy ao amin'i Kristy."

**Mihoatra lavitra ho anao**

"Midika bebe kokoa aminao izy."

**Na ao amin'ny nofo**

"Amin'izy roa tahaka ny maha-olombelona." Paoly dia nanondro an'i Onesimosy ho mpanompo mahatoky.

**Na ao amin'ny Tompo**

"Ary tahaka ny maha rahalahy ao amin'ny Tompo" na "ary noho izy an'ny Tompo."

### **Philemon 1:17**

**Raha manana ahy ho mpiara-miasa ianao**

"Raha mihevitra ahy ho toy ny mpiara-miasa ao amin'i Kristy ianao."

**Ataovy ho ahy izany**

"Lazao fa izaho no anananareo."

**Izaho, Paoly, manoratra izao amin'ny tanako**

Izaho, Paoly, nanoratra ity. Paoly dia nanoratra ity ampahany ity tamin'ny tanany mba ahalalan'i Filemona fa ireo teny dia tena avy amin'i Paoly. Paoly dia tena hamerina aminy.

**Tsy milaza aminao**

"Tsy mila mampahatsiahy anao aho" na "efa fantatrao."

**Mitrosa ny tenanao amiko ianao**

"Ny fiainanao dia avy amiko." Paoly dia te hilaza fa i Filemona dia tsy tokony hiteny fa i Onesimosy na i Paoly dia ananany satria Filemona dia mbola tokony hanefa mihoatra amin'i Paoly. Ny antony hoe avy amin'i Paoly ny fiainan'i Filemona dia afaka hazavaina. DH: "hananako mihoatra ianao satria namonjy ny ainao aho" na "mitrosa ny tenanao amiko ianao satria izay nolazaiko taminao dia namonjy ny ainao."

**Omeo fitsaharana ny foko**

"Ampifalio aho" na "hampionony aho." Ny fomba nitiavan'i Paoly an'i Onesimosy hanao izany dia afaka hazavaina. DH: "mamelombelona ny foko amin'ny fanekena an'i Onesimosy amin-katsarampanahy."

### **Philemon 1:21**

**Fampifandraisana ny foto-kevitra:**

Paoly dia namarana ny taratasiny ary nanome tso-drano an'i Filemona sy ireo mpino izay nihaona tao amin'ny fiangonana tao an-tranon'i Filemona.

**Fampahafantarana amin'ny ankapobeny:**

Ny teny hoe "anao" sy "iana" dia manondro an'i Filemona sy ireo mpino izay mihaona ao amin'ny tranony.

**Toky momba ny fankatoavanao**

"Satria matoky aho fa hanao izay lazaiko ianao."

**Mandritra izany fotoana izany ihany**

"Ihany koa."

**Omano ho ahy ny efitra fandraisam-bahiny**

"Manaova efitra ao an-tranonao ho vonona ho ahy." Paoly dia nangataka tamin'i Filemona mba hanao izany ho azy.

**Haverina aminao indray aho**

"Ireo izay mitazona ahy am-ponja dia hamotsotra ahy mba ahafahako mankany aminao."

### **Philemon 1:23**

**Epafra**

Izy dia mpiray finoana sy mpiara-migadra tamin'i Paoly.

**Namako mpiara-migadra ao amin'i Jesosy Kristy**

"Izay tao am-ponja niaraka tamiko satria nanompo an'i Jesosy Kristy izy."

**Toy izany koa i Marka, Aristarko, Demasy ary Lioka, mpiara-miasa amiko**

"Marka, Aristarko, Demasy ary Lioka, mpiara-miasa amiko, dia manao veloma anareo ihany koa."

**Marka ... Aristarko ... Deamsy ... Lioka**

Ireo dia anaran'ny lehilahy.

**Mpiara-miasa amiko**

"Ireo lehilahy izay niara-niasa tamiko" na "izay rehetra niara-niasa tamiko."

**Ho amin'ny fanahinareo anie ny fahasoavan'i Jesosy Kristy Tompontsika.**

Ny teny hoe "nareo" dia manondro an'i Filemona sy ireo rehetra izay nihaona tao an-tranony. Ny teny hoe "fanahinareo" dia fomba fiteny ary misolo tena ireo olona. DH: "Jesosy Kristy Tompontsika anie ho tsara fanahy aminareo."

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## Book: Hebrews

### Hebrews

#### Chapter 1

<sup>1</sup> Taloha ela be Andriamanitra dia niresaka tamin'ny razambentsika tamin'ny alalan'ireo mpaminany tamin'ny fotoana maro sy tamin'ny fomba maro. <sup>2</sup> Fa amin'izao andro farany izao, dia niresaka tamintsika tamin'ny alalan'ny Zanaka lahy Izy, izay notendreny ho mpandova ny zavatra rehetra. Tamin'ny alalany ihany koa no naharian' Andriamanitra izao tontolo izao. <sup>3</sup> Izy no famirapiratan'ny voninahitr'Andriamanitra, ilay endriky ny tenany indrindra. Na ny zavatra rehetra aza dia hazominy hiaraka amin'ny alalan'ny herin'ny teniny. Taorian'ny nanadiaovany ireo fahotana, dia nipetraka teo ambanin'ny tanan'ankavanana'ny Lehibe any amin'ny avo izy. <sup>4</sup> Lasa ambony tahaka ireo anjely Izy, satria ny anarana nolovainy dia tsara lavitra noho ny anaran'izy ireo. <sup>5</sup> Fa iza tamin'ireo anjely no mba nilazan'Andriamanitra hoe: "Zanako ianao, tonga rainao Aho androany" Ary indray hoe: "Ho ray ho azy Aho, ary izy ho zanaka ho Ahy"? <sup>6</sup> Ary koa, rehefa nitondra ny lahimateo teto amin'izao tontolo izao Andriamanitra, dia niteny Izy hoe: "Ireo anjelin'Andriamanitra rehetra dia tsy maintsy midera Azy." <sup>7</sup> Momba ireo anjely dia niteny Izy hoe: "Izy ilay iray nanao ireo anjelyny ho fanahy, ary ireo mpanompony nataony lelan'afy." <sup>8</sup> Fa momban'ny Zanaka dia hoy Izy hoe: "Ny seza fiandriananao, ry Andriamanitra, dia mandrakizay ary ho doria. Ny tehin'ny fanjakanao dia tehin'ny fitsarana. <sup>9</sup> Nitia ny fahamarinana ianao ary nankahala ny fandikan-dalana. Noho izany Andriamanitra, Andriamanitrao, dia nanosotra anao tamin'ny menaky ny hafaliana mihoatra noho ireo mpiara-dia aminao." <sup>10</sup> "Tany am-piandohana, ry Tompo, ianao no namorona ny fototry ny tany. Ireo lanitra dia asan'ny tananao. <sup>11</sup> Ho levona izy ireo, fa ianao hanohy. Ho rovitra tahaka ny tapa-damba izy ireo. <sup>12</sup> Hamoritra azy ireo tahaka ny fitafiana ianao, ary hovaina tahaka ny poti-damba izy ireo. Fa ianao dia tahaka izany, ary ny taonanao dia tsy hanampahataperana." <sup>13</sup> Fa iza tamin'ireo anjely no nitenenan' Andriamanitra tamin'ny fotoana rehetra hoe: "Mipetraka eo amin'ny tanana ankavanako mandra-panaovako ireo fahavalonao ho seza ho an'ny tongotra"? <sup>14</sup> Moa ve ireo anjely rehetra tsy fanahy manompo, sy nalefa hiahy ireo izay handova ny famonjena?

#### Hebrews 1:1

##### Fampifandraisana ny foto-kevitra:

Ity sasin-teny ity dia mametraka ny fototra ho an'ny boky rehetra: tsy manan-tsahala ny halehiben'ny Zanaka lahy--Ilay Zanaka lahy dia lehibe noho ny rehetra. Ny boky dia manomboka amin'ny fanamafisana fa ny Zanaka lahy dia tsara kokoa noho ireo mpaminany sy ireo anjely.

##### Fampahafantarana amin'ny ankapobeny:

Na dia tsy noresahina tamin'ny fanokafana aza, ity taratasy dia nosoratana ho an'ireo Hebreo (Jiosy) manokana, izay te-hahafantatra ireo andininy maro ao amin'ny Testamenta Taloha.

##### amin'izao andro farany izao

'amin'izao andro farany izao.' Ity fehezanteny ity dia milaza ny fotoana izay nanombohan'i Jesosy ny asa fanompoany, natomboka mandrapahametrahana'Andriamanitra ny fitsipiny feno eo amin'ny zavaboariny.

##### tamin'ny alalan'ny Zanaka lahy

Ny hoe "Zanaka lahy" dia fiantsoana manan-danja an'i Jesosy, ilay Zanaka lahin' Andriamanitra.

##### ho mpandova ny zavatra rehetra

Ny mpanoratra dia miresaka ny Zanaka lahy toy hoe handova harena sy fananana avy amin'ny Rainy Izy. DH: "mba hanana ny zava-drehetra"

##### Tamin'ny alalany ihany koa no naharian'Andriamanitra izao tontolo izao

"tamin'ny alalan'ny Zanaka lahy no nanaovan'Andriamanitra ny zava-drehetra"

##### famirapiratan'ny voninahitr'Andriamanitra

"fahazavan'ny voninahiny." Ny voninahitr' Andriamanitra dia mifandray amin'ny hazavana tena mampirapiratra. Milaza ny mpanoratra fa ilay Zanaka lahy dia maneho izany fahazavana izany ary maneho tanteraka ny voninahitr' Andriamanitra.

##### ilay endriky ny tenany indrindra

"Ny endriky ny maha Andriamanitra." Izany dia mitovitovy dika-teny amin'ny hoe "famirapiratan' ny voninahiny." Ny Zanaka dia mampiseho ny toetra sy

ny maha izy Azy an'Andrimanitra ary maneho tanteraka ny zava-drehetra izay an'Andriamanitra. Afaka lazaina ho toy ny fehezanteny vaovao izany. DH: "Ny zanaka dia tahaka an'Andriamanitra ihany" na "Izay marina momban'Andriamanitra dia marina momban'ny Zanaka"

#### herin'ny teniny

"ny teniny mahery." Eto ny "teny" dia maneho ny hafatra na didy. DH: "ny didiny mahery"

#### Taorian'ny nanadiovany ireo fahotana

DH: "Taorian'ny nahavitany nanadio antsika tamin'ireo fahotana"

#### nipetraka teo ambanin'ny tanan'ankavanana'ny Lehibe any amin'ny avo izy.

Eto ny teny hoe "tanana ankavanana" dia maneho ny toeram-boninahitra. DH: "nipetraka teo amin'ny toeram-boninahitra teo akaikin'ny Lehibe any amin'ny avo"

#### ny Lehibe any amin'ny avo

Eto ny teny "Lehibe" dia maneho an'Andriamanitra". DH: "Andriamanitra Avo Indrindra"

### Hebrews 1:4

#### Fampahafantarana amin'ny ankapobeny:

Ny teny faminiana voalohany nindramina hoe (zanako ianao) dia avy any amin'ny Salamo. Ny mpaminany Samoela dia nanoratra ny faharoa (ho rainy aho). ny teny rehetra hoe "Izy" dia maneho an'i Jesosy, Ilay Zanaka. Ny teny hoe "ianao" dia maneho an'i Jesosy, ary ny teny hoe "izaho" dia maneho an'Andriaamanitra Ray.

#### Lasa ... Izy

"Ny Zanaka dia lasa"

#### satria ny anarana nolovainy dia tsara lavitra noho ny anaran'izy ireo

Eto ny teny hoe "anarana" dia maneho ny voninahitra sy fahefana. DH: "satria ny voninahitra sy ny fahefana izay nolovainy dia ambony noho ireo voninahitra sy fahehan'izy ireo"

#### nolovainy

Ny mpanoratra dia miresaka ny fandraisana voninahitra sy fahefana toy ny hoe mandova harena sy fananana avy any amin'ny rainy Izy. DH: "nandray Izy"

#### Fa iza tamin'ireo anjely no mba nilazan'Andriamanitra hoe: "Zanako ianao ... ho zanaka ho Ahy

Ity fanontaniana ity dia manamafy fa Andriamanitra tsy niantso anjely mihintsy ho zanany. DH: "Fa Andriamanitra tsy nilaza tamin'ny anjely mihintsy hoe: "Zanako ianao ... zanaka ho Ahy."

#### Zanako ianao, tonga rainao Aho

Ireo fehezanteny roa ireo dia manana dikan-teny mitovy.

#### ary indray

Ny teny hoe "indray" dia manondro fa misy fanontaniana faharoa mitovitovy dikan-teny. Ny teny hoe "indray" dia afaka esorina fotsiny na soloina amin'ilay fanontaniana. DH: "ary" na "ary izay tamin'ireo anjely no nilazan'Andriamanitra hoe"

### Hebrews 1:6

#### Fampahafantarana amin'ny ankapobeny:

Ity teny ato amin'ity fizarana ity hoe (Ny anjelin'Andriamanitra rehetra ... ) dia nalaina avy any amin'iray tamin'ireo boky nosoratan'i Mosesy. Ny faharoa hoe ( Izy ilay nanao ... ) dia avy any amin'ny Salamo.

#### ny lahimatoa

Izany dia manambara an'i Jesosy. Ny mpanoratra dia maneho Azy hoe "lahimatoa" mba hanamafisana ny lanja sy fahefan'ny Zanaka lahy eo amin'ny olona rehetra. Izany dia tsy midika fa nisy fotoana talohan'ny nisian'i Jesosy na hoe Andriamanitra nanana zanaka hafa tahaka an'i Jesosy. DH: "Ny Zanany omem-boninahitra, ny Zanany tokana"

#### dia niteny Izy

"niteny Andriamanitra"

#### Izy ilay iray nanao ireo anjelyny ho fanahy, ary ireo mpanompony nataony lelan'afao

Ireo dikan-teny azo heverina: 1) "Andriamanitra nanao ireo anjelyny ho fanahy izay manompo Azy miaraka amin'ny hery toy ny lelan'afao" na 2) Andriamanitra manao ny rivotra sy ny lelan'afao ho mpitondra ny hafany sy mpanompony. Amin'ny teny fototra ny teny hoe "anjely" dia mitovy amin'ny hoe "mpitondra hafatra," ary ny teny hoe "fanahy" dia mitovy amin'ny hoe "rivotra." Amin'ny dikan-teny hafa, ny hevitra tiana hambara dia ny hoe manompo ny Zanaka ireo anjely satria ambony Izy.

### Hebrews 1:8

#### Fampahafantarana amin'ny ankapobeny:

Ity tenin'ny Soratra Masina ity dia avy ao amin'ny Salamo.

#### Fa momban'ny Zanaka dia hoy Izy hoe

"Fa Andriamanitra miteny izao momban'ny Zanaka"

#### Zanaka

Izany dia fiantsoana lehibe an'i Jesosy, ilay Zanak'Andriamanitra.

#### Ny seza fiandriananao, ry Andriamanitra, dia mandrakizay ary ho doria

Ny seza fiandrianan'ny Zanaka dia maneho ny fitsipiny. DH: "Ianao dia Andriamanitra, ary ny fanjakananao dia haharitra mandrakizay ary ho doria"

**Ny tehin'ny fanjakanao dia tehin'ny fitsarana**

Eto ny teny hoe "tehina" dia maneho ny fitsipiky ny Zanaka. DH: "Ary hanapaka amin'ny olona eo amin'ny fanjakanao miaraka amin'ny rariny Ianao"

**nanosotra anao tamin'ny menaky ny hafaliana mihoatra noho ireo mpiara-dia aminao."**

Eto ny teny hoe "menaky ny hafaliana" dia maneho ny hafaliana izay tsapan'i Zanaka rehefa manome voninahitra Azy Andriamanitra. DH: "nanome voninahitra anao ary nanome hafaliana anao mihoatra noho ny olona rehetra"

**Hebrews 1:10****Fampifandraisana ny foto-kevitra:**

Ny mpanoratra dia manohy manazava fa Jesosy dia ambony noho ireo anjely.

**Fampahafantarana amin'ny ankapobeny:**

Ity teny nindramina ity dia avy ao amin'ny boky hafan'ny salamo.

**Tany am-piandohana**

"mialohan'ny nisian'ny zavatra rehetra"

**Ianao no namorona ny fototry ny tany**

Ny mpanoratra dia miresaka ny famoronan' Andriamanitra ny tany toy ny hoe nanamboatra trano eo amin'ny fototra Izy. DH: "Ianao no namorona ny tany"

**Ireo lanitra dia asan'ny tananao**

Eto ny teny hoe "tananao" dia maneho ny herin'Andriamanitra sy ny zavatra ataony. DH: "Inana no nanao ireo lanitra"

**Ho levona izy ireo**

"Ireo lanitra sy tany dia hanjavona" na "Ireo lanitra sy tany dia tsy hisy intsony"

**Ho rovitra tahaka ny tapa-damba**

Ny mpanoratra dia miresaka ireo lanitra sy tany toy ny hoe tapa-damba izay tonga antitra izy ireo ary farany lasa tonga tsy misy ilàna azy.

**Hamoritra azy ireo tahaka ny fitafiana**

Ny mpanoratra dia miresaka ireo lanitra sy tany toy ny hoe akanjo lava na karazan'akanjo ivelany hafa.

**hovaina tahaka ny poti-damba izy ireo**

Ny mpanoratra dia miresaka ireo lanitra sy tany toy hoe akanjo izay afaka hasolo amin'ny akanjo hafa ireo.

**hovaina ... izy ireo**

Afaka adika hoe. DH: "Ianao dia hanova azy ireny"

**ny taonanao dia tsy hanam-pahataperana**

Ny fotoana eto dia nampiasaina mba hanehoana fa mandrakizay ny fisian'Andriamanitra. DH: "ny fiainanao dia tsy hifarana mandrakizay"

**Hebrews 1:13****Fampahafantarana amin'ny ankapobeny:**

Ity teny nindramina ity dia avy ao amin'ny boky hafan'ny Salamo.

**Fa iza tamin'ireo anjely no nitenenan' Andriamanitra tamin'ny fotoana rehetra hoe ... tongotrao"?**

Ny mpanoratra dia mampiasa fanontanina eto mba hanamafisana fa Andriamanitra tsy mba niteny izany tamin'ireo anjely mihintsy. DH: "Fa Andriamanitra tsy niteny tamin'ireo anjely mihintsy tamin'ny fotoana rehetra hoe ... tongotrao.""

**Mipetraha eo amin'ny tanana ankavanako**

Eto ny teny hoe "tanana ankavanako" dia maneho ny toeram-boninahitra. DH: "mipetraha eto akaikiko eto amin'ny toeram-boninahitra"

**mandra-panaovako ireo fahavalonao ho seza ho an'ny tongotrao**

Ireo fahavalon'i Kristy dia resahina toy ny hoe ho lasa zavatra izay hitoeran'ny tongotry ny mpanjaka izy ireo. Izany sary izany dia maneho faharesena sy tsy fanomezam-boninahitra an'ireo fahavalony.

**Moa ve ireo anjely rehetra tsy fanahy ... handova ny famonjena?**

Ny mpanoratra dia mampiasa ity fanontaniana ity mba hampatsiahivana ireo mpamaky fa ireo anjely dia tsy mahery tahaka an'i Kristy, fa manana andraikitra hafa. DH: "Ireo anjely rehetra dia fanahy izay ... handova ny famonjena."

**ireo izay handova ny famonjena**

Ny fandraisana izay nampanantenain' Andriamanitra an'ireo mpino dia resahina toy ny hoe mandova fananana sy harena avy any amin'ny isan'ny fianakaviana. DH: "Ho an'ireo izay ho vonjen'Andriamanitra"

## Chapter 2

<sup>1</sup> Noho izany isika dia tsy maintsy mitandrana bebe kokoa amin'izay rentsika, mba tsy hanara-drenirano amin'izany isika. <sup>2</sup> Fa raha marina ny hafatra izay notenenina tamin'ny alalan'ireo anjely, ary ny fandikan-dalàna rehetra sy ny tsy fankatoavana dia mandray sazy ara-drariny, <sup>3</sup> dia ahoana ary no hafahantsika mandositra raha tsy miraharaha izany famonjena lehibe loatra izany isika? Io no famonjena izay nambaran'ny Tompo voalohany sy namafisin'ireo izay nandre izany tamintsika. <sup>4</sup> Tamin'io fotoana io ihany Andriamanitra dia nanaporofa izany tamin'ny famantarana, fahagagana, ary asa mahery samihafa, ary tamin'ny fizarana ireo fanomezam-pahasoavan'ny Fanahy Masina araka ny sitrapony. <sup>5</sup> Fa tsy tamin'ny anjely no nampaneken' Andriamanitra izao tontolo izao ho avy, momba izay resahantsika. <sup>6</sup> Fa kosa, nisy olona nijoro vavolombelona an'izany tany ho any, manao hoe: "Inona ny olona, no misaina azy ianao? Na ny zanak'olona, no mikarakara azy ianao?" <sup>7</sup> Ianao dia nanao ny olona ambany kely noho ireo anjely; nosatrohinao satro-boninahitra tamin'ny voninahitra sy dera izy. <sup>11</sup><sup>8</sup> Ny zavatra rehetra dia nampanekenao eo ambanin' ny tongony." Fa ho azy no nampaneken' Andriamanitra ny zavatra rehetra. Tsy namela na inona na inona izy ka tsy nampaneken' azy. Fa ankehitriny isika dia tsy mbola mahita ny zavatra rehetra nampanekena azy. <sup>9</sup> Fa isika mahita ilay iray izay nataony ambany noho ireo anjely nandritry ny fotoana fohy: Jesosy, izay, nohon'ny fijaliany sy ny fahafatesany, dia nosatrohina satro-boninahitra tamin'ny voninahitra sy dera. Ka ankehitriny tamin'ny alalan'ny fahasoaavan'Andriamanitra, no nanandramany ny fahafatesana ho an'ny olona rehetra. <sup>10</sup> Fa mety amin'Andriamanitra izany, satria ny zavatra rehetra dia misy ho Azy ary amin'ny alalany, mba hitondra zanaka maro ho any amin'ny voninahitra. Mety aminy ny hahatonga ny mpitarika ny famonjena azy ireo ho feno amin'ny alalan'ny fijaliany. <sup>11</sup> Fa na ny olona izay manamasina na ireo izay voamasina dia manana loharano iray. Noho izany dia tsy menatra miantso azy ireo hoe rahalahy Izy. <sup>12</sup> Hoy Izy hoe: "Hanambara ny anaranao amin'ireo rahalahiko Aho, hihira ny momba anao avy ao anatin'ny fivondronana Aho." <sup>13</sup> Ary koa, "Hatoky azy aho." Ary koa: "Indro, eto aho sy ireo zanaka izay nomen'Andriamanitra ahy." <sup>14</sup> Noho izany, satria nofo amandrà ireo zanak'Andriamanitra, dia nizara zavatra toy izany niaraka tamin'izy ireo ihany koa Jesosy, mba ho amin'ny alalan'ny fahafatesana no hanafaoany ny iray izay manana ny herin'ny fahafatesana, dia ny devoly izany. <sup>15</sup> Izany dia mba hanafahany ireo rehetra izay nohon'ny tahotra ny fahafatesana dia niaina ny fiainan'izy rehetra ireo tao amin'ny fanandevozana. <sup>16</sup> Fa mazava ho azy fa tsy ireo anjely no vonjeny; fa kosa, ny taranak'i Abrahama. <sup>17</sup> Noho izany dia mendrika Azy ny atao tahaka ireo rahalahiny amin'ny fomba rehetra, mba ho mpisoronabe feno famindram-po sy fahatokisana Izy amin'ny fifandraisana amin'ireo zavatr' Andriamanitra, ary mba hitondra momban'ny famelana ireo fahotan'ny olona. <sup>18</sup> Satria Jesosy mihintsy no nijaly sy nalaina fanahy, dia afaka manampy ireo izay alaim-panahy Izy.

### Footnotes

2:7 <sup>[1]</sup>Fanamarihana: Ny dikan-teny sasany taloha dia miampy hoe: "Ary ianao nametraka azy ambonin'ireo asan'ny tananao."

### Hebrews 2:1

#### Fampifandraisana ny foto-kevitra:

Ity no voalohany amin'ireo fampitandremana maika dimy izay omen'ny mpanoratra.

#### isika dia tsy maintsy

Eto ny teny hoe "isika" dia maneho ny mpanoratra sy ireo mpamaky.

#### mba tsy hanara-drenirano amin'izany isika

Ny fihenana ny finoana ny tenin'Andriamanitra dia resahina toy ny hoe lakana manara-drenirano irery eny amin'izay tokony hisy azy fotsiny. DH: "mba tsy hiala tsikelikely ny finoantsika izany"

### Hebrews 2:2

#### Fa raha marina ny hafatra izay notenenina tamin'ny alalan'ireo anjely

Ireo Jiosy dia nino fa Andriamanitra dia niteny ny lalàny tamin'i Mosesy tamin'ny alalan'ireo anjely. DH: "Fa raha marina ny hafatra izay notenenin' Andriamanitra tamin'ny alalan'ireo anjely"

#### Fa raha marina ny hafatra

Ny mpanoratra dia resy lahatra fa marina ireo zavatra ireo. DH: "Satria marina ny hafatra"

#### marina

"dia azo antoka"

**ny fandikan-dalàna rehetra sy ny tsy fankatoavana dia mandray sazy ara-drariny**

Eto ny teny hoe "fandikan-dalàna" na "tsy fankatoavana" dia ho an'ny olona izay tena mihazona amin'ireo fahotana ireo. DH: "Ny olona rehetra izay manota sy tsy mankatoa dia handray ny sazy ara-drariny"

**fandikan-dalàna rehetra sy ny tsy fankatoavana**  
Ireo teny roa ireo dia mitovy dikan-teny.

**dia ahoana ary no hafahantsika mandositra raha tsy miraraha izany famonjena lehibe loatra izany isika?**  
Ny mpanoratra dia manpiasa fanontaniana mba hanamafisana fa ny olona dia hahazo sazy tokoa raha tsy manaiky ny famonjen'Andriamanitra amin'ny alalan'i Kristy izy ireo. DH: "ary azo antoka fa hanasazy antsika Andriamanitra raha tsy mitandrana ny hafany momban'ny fomba hamonjen'Andriamanitra antsika isika!"

**tsy miraharaha**  
"tsy manisy dikany"

**Io no famonjena izay nambaran'ny Tompo voalohany**  
DH: "Ny Tompo tenany mihintsy no nanambara voalohany ny hafatra momban'ny fomba hamonjen'Andriamanitra antsika"

**sy namafisin'ireo izay nandre izany tamintsika**  
DH: "ary ireo izay nandre ny hafatra dia nanamafy izany tamintsika"

**araka ny sitrapony**  
"araka ny fomba izay tiany anaovany izany"

## Hebrews 2:5

**Fampifandraisana ny foto-kevitra:**  
Ny mpanoratra dia mampatsiahy ireo mpino Hebreo ireo fa ny tany dia ho eo ambanin'ny fanapahan'i Jesosy Tompo indray andro any.

**Fampahafantarana amin'ny ankapobeny:**  
Ny teny nindramina eto dia avy ao amin'ny bokin'ny Salamo ao amin'ny Testamenta Taloha. Izany dia mitohy ao amin'ny fizarana manaraka.

**Fa tsy tamin'ny anjely no nampaneken' Andriamanitra**  
"Fa Andriamanitra tsy nanao ireo anjely ho mpanapaka amin'ny"

**izao tontolo izao ho avy**  
Eto ny teny hoe "izao tontolo izao" dia maneho ny olona izay miaina ao. Ary ny teny hoe "ho avy" dia midika fa ity ilay izao tontolo izao amin'ny vanimpotoana manaraka aorian'ny hiverenan'i Kristy. DH: "ny olona izay hiaina ao amin'ny tontolo vaovao"

**Inona ny olona, no misaina azy ianao?**  
Ity fanontaniana ity dia nampiasaina mba hanamafisana fa ny olombelona dia tsy dia manandanja eo amin'Andriamanitra mba hitandrana azy

ireny. DH: "Tsy misy olombelona tena mendrika Anao mba hisaina momba Azy!"

**Na ny zanak'olona, no mikarakara azy ianao?**  
Ity dia mitovy amin'ilay fanontaniana voalohany. Ity fanontaniana ity dia milaza fahatairana fa ny olombelona dia tsy tena manan-danja amin'Andriamanitra mba hikarakarana azy ireo. DH: "Tsy misy olombelona tena mendrika Anao, mba hikarakara azy!"

## Hebrews 2:7

**ambany kely noho ireo anjely**  
Ny mpanoratra dia miresaka ny olombelona ho tsy dia manan-danja noho ireo anjely toy ny hoe mijoro eo amin'ny toerana izay ambany noho ny fijoroan'ireo anjely ny olona. DH: "tsy dia manandanja noho ireo anjely"

**nanao ny olona ... nosatrohanao izy ... ny tongony ... ho azy**  
Eto, ireo fehezanteny ireo dia tsy maneho olona manokana fa ny olombelona rehetra amin'ny ankapobeny, ao anatin'izany na ny lahy na ny vavy. DH: "nanao ny olombelona ... nosatrohanao izy ireo ... ny tongon'izy ireo .. ho azy ireo"

**nosatrohanao satro-boninahitra tamin'ny voninahitra izy**  
Ireo fanomezana ny voninahitra sy haja dia nolazaina toy ny hoe fiarovan-doha napetraka teo amin'ny lohan'ny atleta mpandresy. DH: "nomenao voninahitra sy haja lehibe izy ireo"

**Ny zavatra rehetra dia nampanekenao eo ambanin'ny tongony**  
Ny mpanoratra dia miresaka momban'ny olombelona izay mifehy ny zava-drehetra toy ny hoe nizotra ny zava-drehetra tamin'ny tongony izy ireo. DH: "Nomenao azy ireo ny fifehezana ny zavatra rehetra"

**Tsy namela na inona na inona izy ka tsy nampanekenao azy**  
Ireo fandavana roa ireo dia midika fa ny zava-drehetra dia hampanekena an'i Kristy. DH: "Andriamanitra nampanaiky ny zava-drehetra ho azy ireo"

**isika dia tsy mbola mahita ny zava-drehetra nampanekena azy.**  
"fantatsika fa ny olombelona dia tsy mbola mifehy ny zava-drehetra"

## Hebrews 2:9

**Fampifandraisana ny foto-kevitra:**  
Ny mpanoratra dia mampatsiahy ireo mpino Hebreo ireo fa Kristy dia lasa ambany noho ireo anjely rehefa tonga teto an-tany Izy mba hijaly amin'ny fahafatesana ho famelana ireo heloka, ary lasa mpisoronabe be famindramp-po ho an'ireo mpino.

**isika mahita ilay iray**  
"fantatsika fa misy iray"

**izay natao ambany**  
DH: "Izay nataon'Andriamanitra"

**ambany noho ireo anjely ... nosatrohina satro-boninahitra tamin'ny voninahitra sy dera**  
Adikao toy ny nataonao tao amin'ny 2:7 ireo.

**nosatrohina satro-boninahitra**  
DH: "Andriamanitra nanome satro-boninahitra Azy"

**nanandramany ny fahafatesana**  
Ny fiainana ny fahafatesana dia resahina toy ny hoe sakafo izay nandramana. DH: "niaina ny fahafatesana" na "maty"

**ho an'ny olona rehetra**  
Eto ny teny hoe "olona" dia midika ny olona rehetra amin'ny ankapobeny, na lahy na vavy.

**hitondra zanaka maro ho any amin'ny voninahitra**  
Ny faomezana ny voninahitra dia resahina toy ny hoe toerana afaka hitondrana ireo olona. DH: "hamonjy zanaka maro"

**zanaka maro**  
Eto ity dia maneho ireo mpino ao amin'i Kristy, na lahy na vavy. DH: "mpino maro"

**ny mpitarika ny famonjena azy ireo**  
Ny mpanoratra dia miresaka ny famonjena toy ny hoe toerana izay hitondran'i Jesosy azy ireo. Izany dia midika fa Jesosy no olona niasa voalohany mba hamonjena ireo hafa. DH: "ilay iray izay mamonjy ny olona hafa"

**ho feno**  
Ny tonga matotra sy voahofana tanteraka dia resahina toy ny hoe nisy olona nofenoina, mety hoe feno amin'ny faritra rehetra amin'ny vatany.

## Hebrews 2:11

**Fampahafantarana amin'ny ankapobeny:**  
Ity teny faminaniana nindramina ity dia avy ao amin'ny bokin'ny Salamo nataon'i Davida Mpanjaka.

**ny olona izay manamasina**  
"ny olona izay manamasina ny hafa" na "ny olona izay manadio ny hafa amin'ny fahotana"

**ireo izay voamasina**  
DH: "ireo izay namasininy" na "ireo nodiovinny tamin'ny fahotana"

**manana loharano iray**  
DH: "manana loharano iray, dia Andriamanitra tenany" na "manana Ray mitovy"

**tsy menatra ... Izy**  
"tsy menatra Jesosy"

**tsy menatra miantso azy ireo hoe rahalahy**  
Izany dia midika fa izy dia hiantso azy ireo tahaka ny rahalahiny. DH: "faly miantso azy ireo hoe rahalahiny"

**rahalahy**  
Eto ity dia maneho ireo rehetra izay nino an'i Jesosy, na lahy na vavy.

**Hanambara ny anaranao amin'ireo rahalahiko Aho**  
Eto ny teny hoe "anarana" dia maneho ny lazan'ny olona iray sy ny zavatra izay vitan'izy ireo. DH: "Hitory amin'ireo rahalahiko ireo zavatra lehibe izay vitanao Aho"

**anatin'ny fivondronana**  
"rehefa tonga miara-mivory midera an' Andriamanitra ireo mpino"

## Hebrews 2:13

**Fampahafantarana amin'ny ankapobeny:**  
Isaia mpaminany no nanoratra ireto teny nindramina ireto.

**Ary koa**  
"Ary nisy mpaminany nanoratra tany amin'ny andalan-tenin-tsoratra Masina hafa ny amin'izay nolazain'i Kristy momban'Andriamanitra:"

**ireo zanaka ... ireo zanak'Andriamanitra**  
Izany dia milaza momban'ireo izay mino ao amin'i Kristy toy ny hoe zanaka izy ireo. DH: "ireo izay tahaka ny zanako ... ireo izay tahaka ny zanaka amin'Andriamanitra"

**satria nofo aman-drà**  
Ny teny hoe "nofo aman-drà" dia maneho ny toetran'ny maha-olona ny olombelona. DH: "olombelona avokoa"

**Jesosy ihany koa dia nizara zavatra toy izany niaraka tamin'izy ireo**  
"Jesosy dia tonga olona tahaka azy ireo"

**manana ny herin'ny fahafatesana**  
DH: "manana ny hery ahatonga ny olona ho faty"

**Izany dia mba hanafahany ireo rehetra izay nohon'ny tahotra ny fahafatesana dia niaina ny fiainan'izy rehetra ireo tao amin'ny fanandevozana**  
Ny tahotra ny fahafatesana dia resahina toy ny hoe fanandevozana izany. Ny fanalana ny tahotry ny olona dia resahina toy ny hoe fanafahana izany olona izany amin'ny fanandevozana. DH: "Izany dia mba anafahany ny olona rehetra. Fa isika dia miaina toy ireo andevo satria natahotra ny ho faty"

## Hebrews 2:16

**ny taranak'i Abrahama**  
Ireo taranak'i Abrahama dia resahina toy ny hoe voa.

**Mendrika Azy**  
"mendrika an'i Jesosy"

**tahaka ireo rahalahiny**  
Eto ny teny hoe "ireo rahalahiny" dia milaza ireo olona amin'ny ankapobeny. DH: "toy ny olombelona"

**mba hitondra momba ny famelana ireo fahotan'ny olona**  
Ny fahafatesan'i Kristy teo amin'ny hazofijaliana dia midika fa afaka mamela heloka Andriamanitra. DH:

"Afaka ataony mamela ny fahotan'ny olona Andriamanitra"

**nalaina fanahy**  
DH: "Satana naka fanahy Azy"

**ireo izay alaim-panahy**  
DH: "ireo izay alain'i Satana fanahy"

## Chapter 3

<sup>1</sup> Noho izany, ry rahalahy masina, nizara ny antson'ny lanitra ianareo. Saino ny momban'i Jesosy, ny apostoly sy mpisoronabe izay ekentsika. <sup>2</sup> Izy dia nahatoky an'Andriamanitra, izay nanendry azy, tahaka an'i Mosesy izay nahatoky tao an-tranon'Andriamanitra ihany koa. <sup>3</sup> Fa Jesosy dia efa noraisina mendrika ny voninahitra lehibe noho Mosesy, satria izay manorina ny trano no manan-kaja bebe kokoa noho ilay trano. <sup>4</sup> Fa ny trano rehetra dia nisy olona nanorina, fa ny iray izay nanorina ny zavatra rehetra dia Andriamanitra. <sup>5</sup> Amin'ny lafiny iray, Mosesy dia natokisana toy mpanompo tao an-tranon'Andriamanitra iray manontolo. Izy no vavolombelona momba ireo zavatra izay tokony efa nolazaina amin'ny ho avy. <sup>6</sup> Fa Kristy no Zanaka miandraikitra ny tranon'Andriamanitra. Isika no tranony raha toa ka mihazona mafy ny herim-po sy ny fahatokiantsika isika. <sup>7</sup> Noho izany, izany dia tahakan'ny lazain'ny Fanahy masina hoe: "Anio, raha mandre ny feony ianareo <sup>8</sup> dia aza manamafy ny fonareo toy ny amin'ny fikomiana, amin'ny fotoanan'ny fitsapana any an'efitra. <sup>9</sup> Toy izany ny razambenareo rehefa nikomy tamin'ny alalan'ny fitsapana Ahy, ary rehefa, nandritry ny efapolo taona, dia hitan'izy ireo ny asako. <sup>10</sup> Noho izany dia tsy faly Aho amin'io taranaka io. <sup>11</sup> Hoy Aho hoe: 'Izy ireo dia voatarika mandrakariva any amin'ny lalan-diso ao am-pony. Tsy nahafantatra ny lalako izy ireo. Tahaka izany no nianianako tamin'ny fahatezerako hoe: 'Tsy hiditra ao amin'ny fitsaharako velively izy ireo.'" <sup>12</sup> Mitandrema, ry rahalahy, mba tsy hisy na iray aminareo aza no hanana fo ratsin'ny tsy finoana, fo izay miala amin'Andriamanitra velona. <sup>13</sup> Fa kosa, mifampahereza isan'andro, raha mbola misy ny antsoina hoe: "Anio", mba tsy hisy aminareo ho mafy fo amin'ny alalan'ny fitaky ny fahotana. <sup>14</sup> Fa isika dia tonga mpiara-miasa amin'i Kristy raha toa ka mihazona mafy ny fahatokiantsika Azy hatrany am-piandohana ka hatrany amin'ny fiafarana. <sup>15</sup> Fa ny momba izany dia efa voalaza hoe: "Anio, raha mandre ny feony ianareo, dia aza manamafy ny fonareo, toy ny amin'ny fikomiana." <sup>16</sup> Iza izy izay efa nandre an'Andriamanitra ka nikomy? Fa tsy ireo rehetra izay nivoaka avy tany Egipta tamin'ny alalan'i Mosesy ve izany? <sup>17</sup> Iza no nahatezitra azy nandritry ny efapolo taona? Tsy ireo izay nanota ve, izay lavo tany an'efitra ny fatin'izy ireo? <sup>18</sup> Ho an'iza no nianianany fa tsy hiditra ao amin'ny fitsaharany izy ireo, raha tsy ho an'ireo izay tsy nankatoa Azy? <sup>19</sup> Hitantsika fa tsy afaka niditra tao amin'ny fitsaharany izy ireo nohon'ny tsy finoana.

### Hebrews 3:1

#### Fampifandraisana ny foto-kevitra:

Ity fampitandremana faharoa ity dia lava sy manazava tsara kokoa ary manpiditra ny toko faha 3 sy faha 4. Ny mpanoratra dia manomboka amin'ny fanehoana fa Kristy dia tsara kokoa noho ny mpanompony Mosesy.

#### ry rahalahy masina

Eto ny teny hoe "rahalahy" dia maneho ireo namana Kristiana, na lahy na vavy. DH: "ry rahalahy sy anabavy masina" na "ry namako mpino masina"

#### nizara ny antson'ny lanitra ianareo

Eto ny teny hoe "lanitra" dia maneho an'Andriamanitra. DH: "Andriamanitra niantso antsika miaraka"

#### apostoly

Eto izany teny izany dia midika olona izay nirahina. Eto amin'ity andininy ity, dia tsy maneho na dia iray amin'ireo apostoly roa ambin'ny folo aza izany. DH: "ilay iray izay nirahina"

#### izay ekentsika

DH: "izay inoantsika"

#### tao an-tranon'Andriamanitra

Ny olona Hebreo izay nanehon'Andriamanitra ny tenany dia resahina toy ny hoe ao an-trano ara-bakiteny izy ireo. DH: "ho an'ireo olon' Andriamanitra rehetra"

#### Jesosy dia efa noraisina

DH: "Andriamanitra dia nandray an'i Jesosy"

#### ny iray izay nanorina ny zavatra rehetra

Ny asan'Andriamanitra tamin'ny famoronana izao tontolo izao dia resahina toy ny hoe nanamboatra trano Izy.

#### Fa ny trano rehetra dia nisy olona nanorina

DH: "ny trano rehetra dia nanana olona nanamboatra izany"

### Hebrews 3:5

#### Amin'ny lafiny iray

Ity fehezanteny ity dia manomboka fampitahana an'i Mosesy sy Kristy.

#### ao an-tranon'Andriamanitra iray manontolo

Ny olona Hebreo izay nanehon'Andriamanitra ny tenany dia resahina toy ny hoe trano ara-bakiteny izy ireo. Jereo ny nandikanao izany tao amin'ny 3:1

**Izy no vavolombelona momba ireo zavatra**

Ity fehezanteny ity dia mety maneho ireo asan'i Mosesy rehetra. DH: "Ny fiainan'i Mosesy sy ny asany milaza ireo zavatra"

**tokony efa nolazaina amin'ny ho avy**

DH: "Jesosy dia te-hiteny ny amin'ny ho avy"

**Zanaka**

Ity dia fiantsoana lehibe an'i Jesosy, ilay Zanak'Andriamanitra.

**miandraikitra ny tranon'Andriamanitra**

Ity dia miresaka momban'ireo olon'Andriamanitra toy ny hoe trano ara-bakiteny izy ireo. DH: "izay manapaka eo amin'ireo olon'Andriamanitra"

**Isika no tranony**

Ity dia miresaka ny olon'Andriamanitra toy ny hoe trano ara-bakiteny izy ireo. DH: "Isika dia olon'Andriamanitra"

**raha toa ka mihazona mafy ny herim-po sy ny fahatokiantsika isika.**

DH: "raha mitohy ho mahery fo isika sy manantena an'Andriamanitra am-pifaliana fa hanao izay zavatra nampanantenainy Izy"

**Hebrews 3:7****Fampifandraisana ny foto-kevitra:**

Ny fampitandremana eto dia fampatsiahivana fa ireo Isiraelita tsy mino dia nitazona saika ny rehetra tamin'izy ireo ny amin'ny fidirana ao amin'ny tany izay nampanantenain' Andriamanitra azy ireo. Ny tsy finoan'izy ireo dia nolazaina tsara ao amin'ny Exosodasy 17:1, rehefa nitaraina tamin'i Mosesy izy ary nisalasala fa Andriamanitra dia niaraka tamin'izy ireo.

**Fampahafantarana amin'ny ankapobeny:**

Ity teny nindramina ity dia avy ao amin'ny Testamenta Taloha tao amin'ny bokin'ny Salamo.

**raha mandre ny feony ianareo**

Ny didin'Andriamanitra tamin'Israely dia resahina toy ny hoe nanome azy ireo tamin'ny feo re tsara izy. DH: "raha mandre an'Andriamanitra miteny ianareo"

**aza manamafy ny fonareo**

Ny fahamafisana dia resahina toy ny hoe fo izay nohamafisina ara-batana izany. DH: "Aza mafy loha"

**toy ny amin'ny fikomiana, amin'ny fotoanan'ny fitsapana any an'efitra.**

DH: "tahaka ireo razambenareo rehefa nikomy nanohitra an'Andriamanitra sy nitsapa Azy tany an'efitra"

**Hebrews 3:9****Fampahafantarana amin'ny ankapobeny**

Ity teny nindranima ity dia avy ao amin'ny Salamo.

**ny razambenareo**

Eto ny teny hoe "nareo" dia maneho ireo vahoakan'Israely.

**tamin'ny alalan'ny fitsapana Ahy**

Eto ny teny hoe "Ahy" dia maneho an'Andriamanitra.

**tsy faly Aho**

"tezitra Aho" na "tena tsy faly tanteraka Aho"

**Izy ireo dia voatarika mandrakariva any amin'ny lalan-diso ao am-pony.**

DH: "Izy ireo dia mandeha mandrakariva any amin'ny lalan-diso ao am-pony" na "ny fon'izy ireo dia mankany amin'ny lalan-diso foana"

**Izy ireo dia voatarika mandrakariva amin'ny lalan-diso tao am-pony.**

Ireo olona tsy mahatoky an'Andriamanitra dia nolazaina ho toy ny olona mitarika azy ireo ny lalana marina mba hanaraka. DH: "Izy ireo dia mandà ny anaraka Ahy" na "tsy hanao izay zavatra didiko izy ireo"

**ao am-pony**

Eto ny teny hoe "fo" dia maneho ny saina na fanirian'izy ireo.

**Tsy nahafantatra ny lalako izy ireo**

Ity dia miresaka ny fomba fitondrana ny fiainan'ny iray toy ny hoe lalana izany. DH: "Tsy takatr'izy ireo hoe ahoana ny faniriako mba hitondran'izy ireo ny fiainany"

**'Tsy hiditra ao amin'ny fitsaharako velively izy ireo**

Ny fiadanana sy ny fiarovana nomen' Andriamanitra dia resahina toy ny hoe fitsaharana izay afaka omeny izy ireo, sy toy ny hoe toerana izay afaka andehanan'ny olona. DH: "Izy ireo dia tsy hiditra ao amin'ny toeran'ny fitsaharana mihintsy" na "Tsy amela azy ireo hiaina ireo fitahian'ny fitsaharako Aho"

**Hebrews 3:12****ry rahalahy**

Eto ity dia maneho ireo namana Kristiana ao antin'izany na lahy na vavy. DH: "ry rahalahy sy anabavy" na "ry namana mpino"

**tsy hisy na iray aminareo aza no hanana fo ratsin'ny tsy finoana**

Ny fo eto dia resahina toy ny hoe fisainan'ny olona, ny ivon'ny sitrapon'ny olona sy ny zontom-po. DH: "tsy hisy hitsahatra ny amin'ny finoana an'Andriamanitra ianareo"

**fo izay miala amin'Andriamanitra velona**

Ny fon'ny olona dia resahina toy ny hoe ilay maha-olona manontolo, izay afaka miala amin'ny lalamarina tokony harahina. DH: "ary tsy mankatoa an'Andriamanitra velona intsony ianareo"

**Andriamanitra velona**

"Ilay Andriamanitra marina izay tena velona"

**raha mbola misy ny antsoina hoe: "Anio"**

"Raha mbola misy fahafahana"

**tsy hisy aminareo ho mafy fo amin'ny alalan'ny fitaky ny fahotana**

DH: "ny fitaky ny fahotana dia tsy hanamafy na iza na iza aminareo"

**tsy hisy aminareo ho mafy fo amin'ny alalan'ny fitaky ny fahotana**

Ny fahamfisana dia resahina toy ny hoe mafy na manana fo mafy. Ny fahamfisana dia vokatry ny famitahan'ny ota. DH: "tsy hisy ho voafitaky ny ota ary ho tonga mafy loha aminareo" na "tsy manota ianareo, mamitaka ny tenanareo mba ho lasa mafy loha"

**Hebrews 3:14****Fampahafantarana amin'ny ankapobeny**

Ity dia manohy ny teny nindramina avy tao amin'ny bokin'ny Salamo ihany izay nolazaina tao amin'ny 3:7

**Fa isika dia tonga**

Eto ny teny hoe "isika" dia maneho ny mpanoratra sy ireo mpamaky.

**raha toa ka mihazona mafy ny fahatokisantsika Azy**

"raha manohy mahatoky tanteraka Azy isika"

**hatrany am-piandohana**

"hatramin'ny nanombohantsika nino Azy voalohany"

**hatrany amin'ny fiatarana**

Ity dia fomba mihaja hanehoana ny fahafatesan'ny olona iray. DH: "mandrapaha-fatintsika"

**efa voalaza hoe**

DH: "ny mpanoratra dia nanoratra"

**"Anio, raha mandre ... ianareo**

Ny baikon'Andriamanitra tamin'Isiraely dia resahina toy ny hoe nanome azy ireo tamin'ny feo tsara Izy. DH: "Raha mandre an'Andriamanitra

miteny ianareo." Jereo ny nandikanao ity tao amin'ny 3:7.

**toy ny amin'ny fikomiana**

DH: "tahaka ireo razambenareo rehefa nikomy nanohitra an'Andriamanitra." jereo ny nandikanao ity tao amin'ny 3:7

**Hebrews 3:16****Fampahafantarana amin'ny ankapobeny:**

Ny teny hoe "izy ireo" dia maneho ireo Isiraelyta tsy mankatoa, ary ny teny hoe "isika" dia maneho ny mpanoratra sy ireo mpamaky.

**Iza izy izay efa nandre an'Andriamanitra ka nikomy? Fa tsy ireo rehetra izay nivoaka avy tany Egipta tamin'ny alalan'i Mosesy ve?**

Ny mpanoratra dia mampiasa fanontaniana mba hampianarana ireo mpamakiny. Ireo fanontaniana roa ireo dia afaka hampiraisina ho fanambarana iray, raha ilaina. DH: "Ireo rehetra izay nivoaka avy tao Egipta niaraka tamin'i Mosesy dia nandre an'Andriamanitra, nefa mbola nikomy izy ireo."

**Iza no nahatezitra Azy nandritry ny efapolo taona? Tsy ireo izay nanota ve, izay lavo tany an'efitra ny fatin'izy ireo?**

Ny mpanoratra dia mampiasa fanontaniana mba hampianarana ireo mpamakiny. Ireo fanontaniana roa ireo dia afaka hampiraisina ho fanambarana iray, raha ilaina. DH: "Andriamanitra dia tezitra nandritry ny efapolo taona tamin'ireo izay nanota ary namela azy ireo ho faty tany an'efitra."

**Ho an'iza no nianianany fa tsy hiditra ao amin'ny fitsaharany izy ireo, raha tsy ho an'ireo izay tsy nankatoa Azy?**

Ny mpanoratra dia mampiasa ity fanontaniana ity mba hampianarana ireo mpamakiny. DH: "Ary ho an'ireo izay tsy nankatoa no nianianany fa Izy dia tsy hamela azy ireo hiditra ao amin'ny fitsaharany."

**tsy hiditra ao amin'ny fitsaharany izy ireo**

Ny fiadanana sy ny fiarovana nomen' Andriamanitradi dia resahina toy ny hoe fitsaharana izay afaka omeny izy ireo, sy toy ny hoe toerana izay afaka andehanan'ny olona. DH: "Izy ireo dia tsy hiditra ao amin'ny toeran'ny fitsaharana" na "izy ireo dia tsy hiaina ireo fitahian'ny fitsaharany"

**nohon'ny tsy finoana**

Eto ny hoe "tsy finoana" dia afaka adika amin'ny matoanteny hoe "mahatoky". DH: "satria izy ireo dia tsy nahatoky Azy"

## Chapter 4

<sup>1</sup> Noho izany, aoka hitandrana tsara isika mba tsy hisy aminareo ny tsy afaka hahatratra ny teny fampanantenana navela ho anareo mba hidiranareo ao amin'ny fitsaharan'Andriamanitra. <sup>2</sup> Fa isika dia nanambarana ny vaovao mahafaly tahaka azy ireo. Fa izany hafatra izany dia tsy nisy tombony ho an'ireo izay tsy nitambatra tao amin'ny finoana niaraka tamin'ireo izay nankatoa. ('Fanamarihana: ny dikanteny sasany dia mivaky toy izao: "Fa izany hafatra izany dia tsy nisy tombony ho an'ireo izay nandre azy tamin'ny tsy finoana.") <sup>3</sup> Fa isika izay nino dia ireo izay hiditra amin'izany fitsaharana izany, araka izay efa nolazainy hoe: "Tahaka ny nianianako tamin'ny fahatezerako, dia tsy hiditra velively ao amin'ny fitsaharako izy ireo." Fa na izany koa aza, ny asa famoronany dia vita tamin'ny fanorenana izao tontolo izao. <sup>4</sup> Fa izy niteny tany ho any momban'ny andro faha-fito hoe: "Andriamanitra nitsahatra tamin'ny andro faha-fito tamin'ny asany rehetra." <sup>5</sup> Ary mbola niteny indray izy hoe: "Izy ireo dia tsy hiditra velively ao amin'ny fitsaharako." <sup>6</sup> Noho izany, satria mbola voatokana ho an'ny sasany ny fidirana ao amin'ny fitsaharany, ary satria maro ireo Israelita nandre ny vaovao mahafaly tsy niditra tao nohon'ny tsy fankatoavana, <sup>7</sup> dia nametraka andro iray indray nantsoina hoe: "Androany" Andriamanitra. Taorian'ny andro maro, dia niresaka tamin'ny alalan'i Davida Izy, toy izay voalaza mialoha hoe: "Anio raha mandre ny feony ianareo, dia aza manamafy ny fonareo." <sup>8</sup> Fa raha Josoa no nanome fitsaharana azy ireo, dia tsy niresaka momban'ny andro iray hafa Andriamanitra. <sup>9</sup> Noho izany dia mbola misy sabata fitsaharana voatokana ho an'ny vahoakan' Andriamanitra. <sup>10</sup> Fa izay miditra ao amin'ny fitsaharan'Andriamanitra dia nitsahatra tamin'ny asany ihany koa, tahaka ny nataon'Andriamanitra tamin'ny Azy. <sup>11</sup> Noho izany aoka isika hazoto hiditra amin'izany fitsaharana izany, mba tsy hisy na iray aza ho tafalatsaka amin'ny karazana tsy fankatoavana izay nataon'izy ireo. <sup>12</sup> Fa ny tenin'Andriamanitra dia velona sy mandaitra ary maranitra noho ny sabatra roa lela. Izany dia manindrona hatramin'ny fanasarahana ny aina amin'ny fanahy, sy ny tonona amin'ny tsoka mihintsy aza. Ka afaka fantarina ny eritreritry ny fo sy ireo fikasana. <sup>13</sup> Tsy nisy famoronana niafina teo anatrehan'Andriamanitra. Fa kosa, ny zavatra rehetra dia miharihary sy misokatra eo imason'ilay iray izay tsy maintsy hampamoahintsika. <sup>14</sup> Noho izany, satria isika dia manana mpisoronabe lehibe izay lasa lasa namaky ny lanitra, Jesosy Zanak'Andriamanitra, dia andeha isika hifikitra mafy amin'ny finoantsika. <sup>15</sup> Fa isika dia tsy manana mpisoronabe izay tsy mahatsapa fangorahana amin'ny fahalementsika. Fa kosa, isika dia manana olona iray izay efa nalaim-panahy tamin'ny fomba rehetra tahaka antsika, saingy Izy tsy misy ota. <sup>16</sup> Aoka ary isika andeha amin'ny fahatokiana ho any amin'ny seza fiandrianan'ny fahasoavana, mba handraisantsika ny famindram-po sy hahita fahasoavana hanampy amin'ny fotoana ilàna izany.

### Hebrews 4:1

#### Fampifandraisana ny foto-kevitra:

Ny toko faha 4 dia manohy ny fampitandremana an'ireo mpino nanomboka tao amin'ny 3:7. Andriamanitra, amin'ny alalan'ny mpanoratra, dia manome an'ireo mpino fitsaharana izay sary ny ny fitsaharan'Andriamanitra tao amin'ny famoronana an'izao tontolo izao.

#### Noho izany

"satria Andriamanitra dia hanasazy ireo izay tsy mankatoa"(3:16)

#### tsy hisy aminareo ny tsy afaka hahatratra ny teny fampanantenana navela ho anareo mba hidiranareo ao amin'ny fitsaharan'Andriamanitra

Ny fampanantenan'Andriamanitra dia resahina toy ny hoe fanomezana izay navelan' Andriamanitra rehefa namangy ny olona Izy. DH: "tsy misy aminareo tsy hiditra ao amin'ny fitsaharan'Andriamanitra, izay nampanantenainy antsika" na "Andriamanitra dia hamela anareo

rehetra ao amin'ny fitsaharany araka izay nampanantenainy antsika"

#### hidiranareo ao amin'ny fitsaharan'Andriamanitra

Ny fiadanana sy fiarovana nomen'Andriamanitra dia resahina toy ny hoe fitsaharana izay afaka omeny izy ireo, sy toy ny hoe toerana izay afaka andehanan'ny olona. DH: "hiditra ao amin'ny toeran'ny fitsaharana" na "hiaina ireo fitahian'ny fitsaharan'Andriamanitra"

#### Fa isika dia nanambarana ny vaovao mahafaly tahaka azy ireo

DH: "Fa isika dia nandre ny vaovao mahafaly tahaka izay nataon'izy ireo"

#### tahaka azy ireo

Eto ny teny hoe "azy ireo" dia maneho ny razamben'ireo Hebreo izay velona nandritry ny fotoanan'i Mosesy.

#### Fa izany hafatra izany dia tsy nisy tombony ho an'ireo izay nandre azy tamin'ny tsy finoana

"Fa izany hafatra izany dia tsy nisy tombony ho an'ireo izay tsy niray tamin'ny olona izay nino sy

nankatoa." Ny mpanoratra dia miresaka momban'ny vondron'olona roa, izay nandray ny faneken'Andriamanitra niaraka tamin'ny finoana, ary ireo izay nandre izany nefa tsy nino. DH: "Fa izany hafatra izany dia nanome tombotsoa ho an'ireo izay nino sy nankatoa izany ihany"

### Hebrews 4:3

#### Fampahafantarana amin'ny ankapobeny:

Eto ny teny nindramina voalohany hoe (Tahaka ny nianianako ...) dia avy ao amin'ny bokin'ny Salamo, ny faharoa hoe (Andriamanitra nitsahatra tamin'ny ...) dia avy amin'ny asa-soratr'i Mosesy, ary ny fahatelo hoe (Izy ireo dia tsy hiditra velively ...) dia mbola avy ao amin'ny bokin'ny Salamo ihany.

#### isika izay nino

"isika izay mino"

#### izay hiditra amin'izany fitsaharana izany

Ny fiadanana sy fiarovana nomen'Andriamanitra dia resahina toy ny hoe fitsaharana izay afaka omeny izy ireo, sy toy ny hoe toerana izay afaka andehanan'ny olona. DH: "izay hiditra ao amin'ny toeram-pitsaharana" na "izay hiaina ireo fitahian' ny fitsaharan'Andriamanitra"

#### araka izay efa nolazainy hoe

"Araka izay nolazain'Andriamanitra"

#### Tahaka ny nianianako tamin'ny fahatezerako

"Tahaka ny nianianako tamin'Izaho tena tezitra"

#### Izy ireo dia tsy hiditra velively ao amin'ny fitsaharako."

Ny fiadanana sy fiarovana nomen'Andriamanitra dia resahina toy ny hoe fitsaharana izay afaka omeny izy ireo, sy toy ny toerana izay afaka andehanan'ny olona. DH: "izy ireo dia tsy hiditra ao amin'ny toeram-pitsaharana mihintsy" na "izy ireo dia tsy hiaina ny fitahian'ny fitsaharako mihintsy"

#### ny asa famoronany dia vita

DH: "vitany ny famoronana" na "vitany ny asa famoronany"

#### tamin'ny fanorenana izao tontolo izao

Ny mpanoratra dia miresaka an'izao tontolo izao toy ny hoe trano be mipetraka eo amin'ny fototra izany. DH: "Tamin'ny niandohan'izao tontolo izao"

#### tamin'ny andro faha-fito

Izany dia laharan'isa "fito"

### Hebrews 4:6

#### Fampahafantarana amin'ny ankapobeny:

Eto dia mahita isika fa ity teny nindramina avy ao amin'ny bokin'ny Salamo ity dia nosoratan'i Davida.

#### mbola voatokana ho an'ny sasany ny fidirana ao amin'ny fitsaharany

Ny fiadanana sy fiarovana nomen'Andriamanitra dia resahina toy ny hoe fitsaharana izay afaka omeny

izy ireo, sy toy ny hoe toerana izay afaka andehanan'ny olona. DH: "Andriamanitra dia mbola mamela ny olona sasany mba hiaina ny fitahian'ny fitsaharany"

#### raha mandre ny feony ianareo

Ny didin'Andriamanitra amin'ireo Isiraely dia resahina toy ny hoe nanome azy ireo tamin'ny feo re tsara Izy. DH: "raha mahare an' Andriamanitra miteny ianareo." Jereo ny nandikanao izany tao amin'ny 3:7.

#### aza manamafy ny fonareo."

Ny fahamafisana dia resahina toy ny hoe fo izay nohamafisina. DH: "Aza mafy loha." Jereo ny nandikanao izany tao amin'ny 3:7.

### Hebrews 4:8

#### Fampifandraisana ny foto-kevitra:

Eto ny mpanoratra dia mampitandrina ireo mpino mba tsy hoe tsy hankatoa fa mba hiditra ao amin'ny fitsaharana izay atolotr' Andriamanitra. Izy dia mampatsiahy azy ireo fa ny tenin'Andriamanitra dia hanameloka azy ireo ary izy ireo dia afaka tonga amin'ny vavaka miaraka amin'ny fahatokisana izay hanampian'Andriamanitra azy ireo.

#### fa raha Josoa no nanome fitsaharana azy ireo

Ny fiadanana sy fiarovana nomen'Andriamanitra dia resahina toy ny hoe fitsaharana izay afaka omen'i Josoa izy ireo. AT: "raha noentin'i Josoa tany amin'ny toerana izay hanomezan' Andriamanitra azy ireo fitsaharana ireo Isiraelita" na "raha niaina tamin'ny fitahian'ny fitsaharan'Andriamanitra ireo Isiraelita nandritry ny fotoan'i Josoa"

#### dia mbola misy sabata fitsaharana voatokana ho an'ny vahoakan'Andriamanitra.

DH: "dia mbola misy sabata fitsaharana izay natokan'Andriamanitra ho an'ny olony"

#### sabata fitsaharana

Ny fiadanana mandrakizay sy fiarovana dia resahina toy ny hoe andro Sabata, andron'ny Jiosy hiderana ary hitsaharana amin'ny asa. DH: "fitsaharana mandrakizay"

#### izay miditra ao amin'ny fitsaharan'Andriamanitra

Ny fiadanana sy fiarovana nomen'Andriamanitra dia resahina toy ny hoe toerana izay hidirana izy ireo. DH: "ny olona izay miditra ao amin'ny toeram-pitsaharan'Andriamanitra" na "ny olona izay miaina ny fitahian'ny fitsaharan' Andriamanitra"

#### aoka isika hazoto hiditra amin'izany fitsaharana izany

Ny fiadanana sy fiarovana nomen'Andriamanitra dia resahina toy ny hoe toerana izay hidirana izy ireo. DH: "isika koa dia tokony hanao ny zava-drehetra izay vitantsika mba hitsaharana miaraka amin'Andriamanitra eo amin'izay misy Azy"

**ho tafalatsaka amin'ny karazana tsy fankatoavana izay nataon'izy ireo.**

Ny tsy fankatoavana dia resahina toy ny hoe lavaka izay afaka hianjeran'ny olona tsy nahy izany. DH: "Tsy hankatoa tahaka izay nataon'izy ireo"

**izay nataon'izy ireo**

Eto ny hoe "izy ireo" dia maneho ireo razamben'i Mosesy nandritry ny fotoanan'i Mosesy.

#### Hebrews 4:12

**ny tenin'Andriamanitra dia velona**

Eto ny teny hoe "tenin'Andriamanitra" dia maneho ny zavatra rehetra izay nifandraisan' Andriamanitra tamin'ny olombelona na tamin'ny firesahana izany na tamin'ny alalan'ireo hafatra nosoratana. DH: "ireo tenin'Andriamanitra dia velona"

**velona sy mandaitra**

Ity dia miresaka momban'ny tenin'Andriamanitra toy ny hoe velona izany. Izany dia midika fa rehefa miteny Andriamanitra, dia mahery sy mahomby izany.

**maranitra noho ny sabatra roa lela**

Ny sabatra roa lela dia afaka manapaka ny nofon'ny olona mora foana. Ny tenin' Andriamanitra dia tena mahomby amin'ny fampisehoana izay ao anatin'ny fon'ny olona sy ny ao an-tsainy.

**Izany dia manindrona hatramin'ny fanasarahana ny aina amin'ny fanahy, ary ny tonona amin'ny tsoka mihintsy aza**

Ity dia manohy miresaka momban'ny tenin'Andriamanitra toy ny hoe sabatra izany. Eto ny sabatra dia tena maranitra izay afaka manapaka sy manasaraka ny ratsan'ny olombelona izay tena sarotra na tena tsy afaka sarahana aza. Izany dia midika fa tsy misy azo hafenina amin'Andriamanitra ny ao anatintsika.

**ny aina amin'ny fanahy**

Ireo dia zavatra roa samy hafa fa mifandray akaiky amin'ireo ampahany tsy ara-batan'ny olombeona. Ny "aina" dia mahatonga ny olona ho velona. Ny "fanahy" dia ampahany amin'ny vatan'olona izay mahatonga azy afaka mahafantatra sy mino an'Andriamanitra.

**tonona amin'ny tsoka**

Ny "tonona" no mampifandray ny taolana roa hiaraka. Ny "tsoka" no fizarana afovoany ao anatin'ny taolana.

**Ka afaka fantarina**

Ity dia miresaka momban'ny tenin' Andriamanitra toy ny hoe olona izay afaka mahafantatra zavatra izany. DH: "Ny tenin'Andriamanitra dia miharihary"

**ny eritreritry ny fo sy ireo fikasana**

Ity dia miresaka momban'ny fo toy ny hoe ivon'ny fieritreretana sy fihetsem-po ao amin'ny olona izany.

DH: "ny zavatra izay sainin'ny olona sy kasainy atao"

**tsy nisy famoronana niafina teo anatrehan'Andriamanitra**

DH: "Tsy misy zavatra noforonin'Andriamanitra afaka hafenina Aminy"

**ny zavatra rehetra dia miharihary sy misokatra**

Ity dia miresaka momban'ireo zavatra rehetra toy ny hoe olona mijoro ankarihary, na vata misokatra izany. DH: "ny zava-drehetra dia miharihary tanteraka"

**miharihary sy misokatra**

Ireo teny roa ireo dia mitovy dikan-teny ary manamafy fa tsy misy miafina amin' Andriamanitra.

**eo imason'ilay iray izay tsy maintsy hampamoahintsika.**

Andriamanitra dia resahina toy ny hoe manana maso Izy. DH: "ho an'Andriamanitra, izay hitsara ny fomba niainantsika"

#### Hebrews 4:14

**izay lasa namaky ny lanitra**

"izay niditra tao amin'ny toerana misy an'Andriamanitra"

**Zanak'Andriamanitra**

Ity dia fiantsoana manan-danja an'i Jesosy.

**andeha isika hifikitra mafy amin'ny finoantsika**

Ny finoana ary fahatokisana dia resahina toy ny hoe zavatra izay afaka azonin'ny olona mafy. DH: "andeha isika hanohy hino am-patokiana ao Aminy"

**isika tsy manana mpisoronabe izay tsy mahatsapa fangorahana ... Fa kosa, isika dia manana**

Ireo fandavana roa ireo dia midika fa, raha ny tena izy, dia nahatsapa fangorahana tamin'ireo olona Jesosy. DH: "isika dia manana mpisorona be izay afaka mahatsapa fangorahana ... ary tokoa, isika dia manana"

**izay efa nalaim-panahy tamin'ny fomba rehetra tahaka antsika**

DH: "izay niharitra fankam-panahy tamin'ny fomba rehetra izay nanantsika" na "izay nalain'ny devoly fanahy tamin'ny fomba rehetra izay nakany fanahy antsika"

**Izy tsy misy ota**

"tsy nanota Izy"

**seza fiandrianan'ny fahasoavana**

"eo amin'ny seza fiandrianan'Andriamanitra, izay misy ny fahasoavana." Eto ny teny hoe "seza fiandrianan" dia maneho an'Andriamanitra manapaka toy ny mpanjaka. DH: "izay itoeran'ny Andriamanitsika be famindram-po eo amin'ny seza fiandrianany"

**mba handraisantsika ny famindram-po sy hahita  
fahasoavana izay hanampy amin'ny fotoana ilàna izany.**  
Eto ny hoe "famindram-po" sy "fahasoavana" dia  
resahina toy ny hoe zavatra izay afaka homena na

afaka ho hita. DH: "Andriamanitra anie hamindra fo  
sy hanome fahasoavana ary hanampy antsika  
amin'ny fotoana ilàna izany"

## Chapter 5

<sup>1</sup> Fa ny mpisoronabe rehetra, voafidy avy tamin'ny olona, dia notendrena mba hiasa amin'ny anaran'ny olona amin'ireo zavatra mahakasika an' Andriamanitra, ka mba hanolorany fanomezana sy fanatitra ho an'ny ota. <sup>2</sup> Izy dia afaka mifanaraka mora amin'ny tsy mahalala sy ny maniasia satria izy tenany ihany koa dia voadidin'ny fahalemena. <sup>3</sup> Noho izany, izy ihany koa dia notakiana hanolotra sorona ho an'ireo otany manokana, tahaka ny nataony ho an'ireo otan'ny olona. <sup>4</sup> Tsy ho an'ny tenany no handraisana'ny olona izany voninahitra izany. Fa kosa, izy dia nantsoin' Andriamanitra, tahaka an'i Arona. <sup>5</sup> Dia toy izany, Kristy tsy mba nanome haja ny tenany mihintsy tamin'ny fanaovany ny tenany ho mpisoronabe. Fa kosa, ilay iray izay niresaka taminy niteny hoe: "Zanako Ianao; anio dia tonga Rainao Aho." <sup>6</sup> Toy izany ihany koa no nolazainy tany amin'ny toeran-kafa hoe: "Ianao dia mpisorona mandrakizay araka ny fomban'i Melkizedeka." <sup>7</sup> Nandritr'ireo andron'ny nofony, Kristy nanolotra vavaka sy fangatahana niaraka tamin'ny hiaka mafy sy ranomaso an'Andriamanitra, ilay iray izay afaka mamonjy Azy amin'ny fahafatesana. Re Izy nohon'ny fangorahany. <sup>8</sup> Na dia zanaka aza Izy, dia nianatra fankatoavana tamin'ireo zavatra izay niaretany. <sup>9</sup> Natao ho tonga lafatra Izy ka tonga, ho an'ny olona rehetra izay mankatona Azy, ilay loharanon'ny famonjena mandrakizay. <sup>10</sup> Dia notendren' Andriamanitra tahaka ny mpisoronabe Izy araka ny fomban'i Melkizedeka. <sup>11</sup> Manan-kambara betsaka momban'i Jesosy izahay, fa sarotra ny manazava izany hatramin'ny naha-lalindalovana ny fandrenesanareo. <sup>12</sup> Fa amin'izao fotoana izao dia tokony ho mpampianatra ianareo, ianareo dia mbola mila olona hampianatra anareo ireo fitsipika fototry ny hafatr'Andriamanitra. Ronono no ilainareo, fa tsy ventin-tsakafo! <sup>13</sup> Fa ny olona izay misotro ronono fotsiny dia tsy ampy traikefa amin'ny hafatry ny fahamarinana, satria izy dia mbola zaza kely. <sup>14</sup> Fa ny ventin-tsakafo dia ho an'ireo lehibe. Ireo dia izay voahofana tamin'ny fanavahana ny tsara amin'ny ratsy ny fahatakarany noho'ny fahamatoran'izy ireo.

### Hebrews 5:1

#### Fampifandraisana ny foto-kevitra:

Ny mpanoratra dia mamaritra ny fahotan'ireo mpisoron'ny Testamenta tahola, avy eo izy mampiseho fa Kristy dia manana karazana fisoronana tsara kokoa, tsy mifototra amin'ny fisoronan'i Arona fa amin'ny fisoronan'i Melkizedeka.

#### voafidy avy tamin'ny olona

DH: "izay nofidian'Andriamanitra avy tamin'ireo olona"

#### notendrena

DH: "Andriamanitra nanendry"

#### mba hiasa amin'ny anaran'ny olona

"mba haneho ny olona"

#### ny tsy mahalala sy ny maniasia

DH: "ireo izay tsy mahalala sy ireo izay maniasia"

#### maniasia

olona manao fihetsika feno ota

#### voadidin'ny fahalemena

Ny fahalemen'ny mpisoronabe manokana dia resahina toy ny hoe hery izay mioididina azy izany. DH: "malemy ara-panahy" na "malemy manoloana ny fahotana"

#### fahalemena

Eto izany dia maneho ny faniriana hanota.

#### izy ihany koa dia notakiana

DH: "Andriamanitra ihany koa dia mitaky azy"

### Hebrews 5:4

#### Fampahafantarana amin'ny ankapobeny:

Ity teny nindramina ity dia avy ao amin'ny Salamo ao amin'ny Testamenta Taloha.

#### handraisana ... izany voninahitra izany

Ny voninahitra dia resahina toy ny hoe zavatra izay afaka azonin'ny olona amin'ny tanany.

#### handraisana ... izany voninahitra izany

Ny "voninahitra" na dera na haja izay nomen'ny olona ho an'ny mpisoronabe dia mijoro amin'ny asany.

#### izy dia nantsoin'Andriamanitra, tahaka an'i Arona

DH: "Andriamanitra niantso azy, tahaka ny niantsoany an'i Arona"

#### ilay iray izay niresaka taminy niteny hoe

"Andriamanitra niteny taminy"

#### Zanako Ianao; anio dia tonga Rainao Aho.

Ireo fehezanteny roa ireo dia manana dikan-teny mitovy. Jereo ny nandikanao izany tao amin'ny 1:4

**Zanako ... Rainao**

Ireo dia fiantsoana manan-danja izay mamaritra ny fifandraisana eo amin'i Jesosy sy Andriamanitra ilay Ray.

**Hebrews 5:6****Fampahafantarana amin'ny ankapobeny**

Ity faminiana ity dia avy ao amin'ny Salamon'i Davida.

**izany ihany koa no nolazainy**

Ny olona izay noresahan'Andriamanitra dia afaka hazavaina tsara. DH: "Izy ihany koa dia niteny tamin'i Kristy"

**tany amin'ny toeran-kafa**

"any amin'ny toeran-kafa ao amin'ny Soratra Masina"

**araka ny fomban'i Melkizedeka**

Izany dia midika fa Kristy amin'ny maha-mpisorona Azy dia manana zavatra iraisana amin'i Melkizedeka toy ny mpisorona. DH: "tahaka an'i Melkizedeka izay mpisorona"

**Hebrews 5:7****Nandritr'ireo andron'ny nofony**

Eto ny hoe "ireo andro" dia maharitra mandritry ny fotoana voafetra. Ary ny hoe "nofo" dia mijoro ho an'ny fiainan'i Jesosy eto an-tany, DH: "Raha mbola niaina teto an-tany Izy"

**vavaka sy fangatahana**

Ireo teny roa ireo dia mitovy dikan-teny.

**mamonjy Azy amin'ny fahafatesana**

Ny fahafatesana dia resahina toy ny hoe toerana izay mety hahatonga an'i Kristy tsy ho voatery hiditra, na toy ny hoe toerana izay afaka hanavotana Azy.

**Re izy**

DH: "Andriamanitra nahare Azy"

**zanaka**

Ity dia fiantsoana manan-danja an'i Jesosy, ilay Zanak'Andriamanitra.

**ireo zavatra izay nijaliany**

Ny fiainana ny fijaliana dia resahina toy ny hoe zavatra.

**Hebrews 5:9****Fampifandraisana ny foto-kevitra:**

Ao amin'ny andininy faha-11 ny mpanoratra dia manomboka ny fampitandremanany fahatelo. Mampitandrina ireo mpino izy fa izy ireo dia mbola tsy matotra ary mampahery azy ireo hianatra ny tenin'Andriamanitra mba hafahan'izy ireo mahatakatra ny marina amin'ny ratsy.

**Natao ho tonga lafatra Izy**

"Nataon'Andriamanitra tonga lafatra Izy"

**Natao ho tonga lafatra**

Eto izany dia midika hoe natao matotra, afaka manome voninahitra an'Andriamanitra amin'ny lafiny rehetra amin'ny fiainana.

**tonga, ho an'ny olona rehetra izay mankatoa Azy, ilay loharanon'ny famonjena mandrakizay**

DH: "Ankehitriny dia mamonjy ny rehetra izay mankatoa Azy Izy ary mahatonga azy ireo ho velona mandrakizay"

**notendren'Andriamanitra ... Izy**

DH: "Andriamanitra no nanondro Azy"

**araka ny fomban'i Melkizedeka**

Izany dia midika fa Kristy amin'ny maha-mpisorona Azy dia manana zavatra iraisana amin'i Melkizedeka toy ny mpisorona. DH: "tahaka an'i Melkizedeka izay mpisorona"

**Manan-kambara betsaka ... izahay**

Na dia mampiasa izahay aza ny "izahay" aza ny mpanoratra, dia ny tenany fotsiny ihany no tiany lazaina. DH: "Manan-kambara betsaka ... aho"

**naha-lalindalovana ny fandrenesanareo**

Ny fahaizana manatra sy mankatoa dia resahina toy ny hoe fahaizana mihaino. Ary ny fahaizana mihaino dia resahina toy ny hoe fitaovana vy izay lasa arafesina amin'ny fampiasana. DH: "Ianareo dia manana olona ny amin'ny fahatakarana izany"

**Hebrews 5:12****fitsipika fototra**

Eto ny "fitsipika" dia midika hoe torolalana na fenitra ho an'ny fanapahan-kevitra. DH: "fahamarinana fototra"

**Ronono no ilainareo**

Ny fampianarana ny momban'Andriamanitra izay mora takarina dia resahina toy ny hoe ronono, izay sakafo tokana azon'ny zazakely hoanina. DH: "Ianareo dia lasa toy ny zazakely ary tsy afaka misotro afa-tsy ronono ihany"

**fa tsy ventin-tsakafo**

Ny fampianarana ny momban'Andriamanitra izay sarotra takarina dia resahina toy ny hoe ventin-tsakafo, mety ho an'ny olon-dehibe. DH: "Fa kosa ny ventin-tsakafo, izay afaka hoanin'ny olon-dehibe"

**satria izy dia mbola zazakely**

Ity dia miresaka ny mpino izay afaka mahatakatra ireo fampianarana tsotran'ny filazantsara fotsiny toy ny hoe zazakely ara-bakiteny izy.

**Ireo dia izay voahofana tamin'ny fanavahana ny tsara amin'ny ratsy ny fahatakarany nohon'ny fahamatoran'izy ireo**

Ny olona nofanina mba hatakatra zavatra dia resahina toy ny hoe nofanina ny fahaizana

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manakatra. DH: "izay matotra ary afaka manavaka ny tsara amin'ny ratsy"

## Chapter 6

<sup>1</sup> Noho izany, andeha havelantsika ny fiantombohan'ny hafatr'i Kristy ka handroso amin'ny fahamatorana. Andeha isika tsy hametraka indray ny fototry ny fibebahana nohon'ny asan'ny maty sy ny finoana an'Andriamanitra, <sup>2</sup> na ny fototry ny fampianarana momban'ny batisa, ny fametrahana-tanana, ny fitsanganan'ireo olona maty, ary ny fitsarana mandrakizay. <sup>3</sup> Hanao izany ihany koa isika raha avelan'Andriamanitra. <sup>4</sup> Fa tsy hay atao ho an'ireo izay efa nohazavaina indray mandeha izany, izay nanandrana ny fanomezana avy any an-danitra, izay nandray ny Fanahy Masina, <sup>5</sup> ary izay nanandrana ny teny tsaran'Andriamanitra sy ireo herin'ny vanim-potoana ho avy, <sup>6</sup> saingy avy eo dia lavo—tsy hay atao ny mamerina azy ireo amin'ny fibebahana indray. Izany dia satria nomboan'izy ireo ho an'ny tenan'izy ireo indray ny Zanak'Andriamanitra, ary nalainy baraka ampahibemaso. <sup>7</sup> Fa ny tany izay mitroka ny orana mateti-piavy amin'izany, sy izay mamokatra ireo zava-maniry ilain'ireo olona izay niasana ny tany—io no tany izay mandray fitahiana avy amin'Andriamanitra. <sup>8</sup> Fa raha mamokatra tsilo izany, dia tsy misy ilàna azy ary efa akaikin'ny fanozonana. Ny fiafaran'izany dia amin'ny firehetana. <sup>9</sup> Fa izahay dia resy lahatra ny amin'ireo zavatra tsara kokoa momba anareo, ry malala, zavatra izay mahakasika ny famonjena, na dia miteny tahaka izany aza izahay. <sup>10</sup> Fa Andriamanitra dia tsy mba tsy marina ka hanadino ny asanareo sy ny fitiavana izay nasehonareo nohon'ny anarany, satria ianareo dia nanompo ireo mpino ary mbola manompo azy ireo hatrany. <sup>11</sup> Maniry mafy izahay mba haneho fahazotoana tahaka izany hatramin'ny farany ny tsirairay aminareo ho an'ny antoky ny fahatokiana feno. <sup>12</sup> Izany dia mba tsy ho lasa kamo ianareo, fa ho mpaka-tahaka an'ireo izay mandova ireo fampanantenana amin'ny finoana sy faharetana. <sup>13</sup> Fa tamin'Andriamanitra nanao ny fampanantenany tamin'i Abrahamana, dia nianiana tamin'ny Tenany Izy, rehefa tsy afaka nianiana tamin'ny olona lehibe kokoa. <sup>14</sup> Hoy Izy hoe: "Izaho dia hitahy anao tokoa, ary tena hahamaro anao." <sup>15</sup> Tamin'izany fomba izany, dia nahazo izay nampanantenaina taorian'ny niandrasany tamim-paharetana Abrahamana. <sup>16</sup> Fa ny olona dia mianiana amin'ny olona izay lehibe kokoa noho ny tenan'izy ireo. Isakin'ny tapitra ny fifamalian'izy ireo, dia misy voady iray natao ho fanamafisana. <sup>17</sup> Rehefa nanapa-kevitra ny hampiseho mazava kokoa tamin'ireo mpandovan'ny fampanantenana ny tsy fiovan'ny kalitaon'ny tanjony Andriamanitra, dia nomeny antoka tamin'ny voady izany. <sup>18</sup> Nataony izany mba ho amin'ny alalan'ny zavatra tsy azo ovaina anankiroa— izay tsy hain'Andriamanitra ny mandainga amin'izany—dia hanana fampaherezana matanjaka mba hihazonana mafy ny fahatokiana izay napetraka teo anoloantsika, isika, izay nandositra mba hanana fialofana. <sup>19</sup> Manana izany toky izany isika ho aro sy vatofantsika azo hiankinana ho an'ny fanahintsika, fahatokiana izay miditra ao amin'ny fitoerana anatiny ao ambadiky ny lamba. <sup>20</sup> Jesosy niditra tao amin'izany fitoerana izany toy ny mpialoha lalana ho antsika, ka tonga mpisoronabe mandrakizay manaraka ny fomban'i Melkizedeka.

### Hebrews 6:1

#### Fampifandraisana ny foto-kevitra:

Ny mpanoratra dia manohy ny amin'ny tokony ataon'ireo mpino Hebreo tsy matotra mba ho tonga Kristiana matotra. Izy dia mampatsiahy azy ireo ny amin'ireo fampianarana fototra.

#### andeha havelantsika ny fiantombohan'ny hafatr'i Kristy ka handroso amin'ny fahamatorana

Ity dia miresaka momban'ireo fampianarana fototra toy ny hoe fiantombohan'ny tontolo andro ary ireo fampianarana matotra toy ny hoe faran'ny tontolo andro. DH: "andeha hajanantsika fotsiny ny firesahana izay nianarantsika voalohany ary hanomboka hanakatra ireo fampianarana matotra bebe kokoa ihany koa"

#### Andeha isika tsy hametraka indray ny fototry ... ny finoana an'Andriamanitra

Ny fampianarana fototra dia resahina toy ny hoe trano lehibe izay manomnoka amin'ny fametrahana fototra ny fanamboarana azy. DH: "Andeha isika tsy

hamerina ireo fampianarana fototra ... ny finoana an'Andriamanitra"

#### asan'ny maty

Ny asa feno fahotana dia resahina toy ny hoe an'ny tontolon'ny maty ireo.

#### na ny fototry ny fampianarana ... fitsarana mandrakizay

Ny fampianarana fototra dia resahina toy ny hoe trano izay ny fametrahana fototra no fiantombohan'ny fananganana azy. DH: "na ireo fampianarana fototra ... fitsarana mandrakizay"

#### ny fametrahana-tanana

Ity fomba fanao ity dia natao mba hanokanana olona iray ho amin'ny fanompoana manokana na toerana manokana.

**Hebrews 6:4****ireo izay efa nohazavaina indray mandeha**

Ny fahatakarana dia resahina toy ny hoe hazavana. DH: "ireo izay efa nahatakatra indray mandeha ny hafatra momban'i Kristy"

**izay nanandrana ny fanomezana avy any an-danitra**

Ny fiainana ny famonjena dia resahana toy ny hoe manandrana sakafo. DH: "Izay niaina ny hery fanavotan'Andriamanitra"

**izay nandray ny Fanahy Masina**

Ny Fanahy Masina, izay tonga tany amin'ireo mpino, dia resahina toy ny hoe zavatra izay afaka zarain'ny olona.

**nanandrana ny teny tsaran'Andriamanitra**

Ny fianarana ny tenin'Andriamanitra dia resahina toy ny hoe manandrana sakafo. DH: "Izay nianatra ny teny tsaran'Andriamanitra"

**ny herin'ny vanim-potoana ho avy**

Izany dia midika hoe ny herin'Andriamanitra rehefa feno tanteraka amin'izao tontolo rehetra izao ny fanjakany. Amin'izany heviny izany, ny hoe "ireo hery" dia maneho an'Andriamanitra mihintsy, izay mihazona ny hery rehetra. DH: "nianatra ny fomba hiasan'Andriamanitra amin-kery amin'ny ho avy"

**saingy avy eo dia lavo**

Ny fanariana ny fahatokisana rehetra amin'Andriamanitra dia resahina toy ny hoe fianjerana ara-batana. DH: "izay avy eo dia tsy nino an'Andriamanitra intsony"

**tsy hay atao ny mamerina azy ireo amin'ny fibebahana indray**

"Tsy vita ny mitondra azy ireo hibebaka indray"

**nombon'izy ireo ho an'ny tenan'izy ireo indray ny Zanak'Andriamanitra**

Rehefa miala amin'Andriamanitra ny olona, dia toy hoe manombo an'i Jesosy indray izy ireo. DH: "toy ny hoe manombo ho an'ny tenan'izy ireo an'ilay tena Zanak'Andriamanitra indray izy ireo"

**Zanak'Andriamanitra**

Ity dia fiantsoana manan-danja an'i Jesosy izay mamaritra ny fifandraisany amin'Andriamanitra.

**Hebrews 6:7****ny tany izay mitroka ny orana**

Ny toeram-pambolena izay mamokatra avy amin' ny orana betsaka dia resahana toy ny hoe olona izay nisotro ranon'orana. DH: "ny tany izay mitroka ny orana"

**izay mamokatra ireo zava-maniry**

Ny toeram-pambolena izay mamokatra ireo vokatra dia resahina toy ny hoe niteraka azy ireo izany. DH: "Izay niteraka ireo zava-maniry"

**ireo olona izay niasana ny tany**

DH: "ireo izay nikarakaran'ny olona ny tany"

**tany izay mandray fitahiana avy amin' Andriamanitra**

Ny orana sy ireo vokatra dia hita toy ny porofo fa namampy ny toeram-pambolena Andriamanitra. Ny toeram-pambolena dia resahina toy ny hoe olona izay afaka mandray ny fitahian' Andriamanitra.

**fitahiana avy amin'Andriamanitra**

Eto ny hoe "fitahiana" dia midika fanampiana avy amin'Andriamanitra, fa tsy teny nolazaina.

**akaikin'ny fanozonana**

Ity dia miresaka ny "fanozonana" toy ny hoe toerana izay afahan'ny olona manakaiky. DH: "tandindon'Andriamanitra manozona izany"

**Ny fiafaran'izany dia amin'ny firehetana**

Andriamanitra dia hatonga ny zava-drehetra eo amin'izany saha izany ho may.

**Hebrews 6:9****izahay dia resy lahatra**

Na dia mampiasa ny teny "izahay" aza ny mpanoratra, dia milaza manokana ny tenany izy. DH: "Resy lahatra aho"

**ny amin'ireo zavatra tsara kokoa momba anareo**

Izany dia midika fa izy ireo dia manao zavatra tsara kokoa noho ireo izay nandà an' Andriamanitra, tsy nankatoa Azy, ary ankehitriny tsy afaka mibebaka intsony mba hamindran' Andriamanitra fo azy ireo (Jereo: 6:4) DH: "fa ianareo dia manao zavatra tsara kokoa noho izany"

**zavatra izay mahakasika ny famonjena**

DH: "ireo zavatra izay mahakasika an'Andriamanitra mamonjy anareo"

**Fa Andriamanitra dia tsy mba tsy marina ka hanadino**

Ireo fandavana roa ireo dia midika fa Andriamanitra amin'ny fahamarinany dia hampatsiahy ireo zavatra tsara izay vitan'ny olony. DH: "Fa Andriamanitra dia marina ka noho izany azo antoka fa hahatsiaro"

**Hebrews 6:11****Maniry mafy izahay**

Na dia mampiasa ny teny hoe "izahay" aza ny mpanoratra, dia milaza manokana ny tenany izy. DH: "maniry mafy aho"

**fahazotoana**

fitandremana, asa mafy

**hatramin'ny farany**

Afaka hazavaina tsara izany. DH: "Hatramin'ny faran'ny fiainanareo"

**ho an'ny antoky ny fahatokiana feno**

"mba hahazoana antoka feno fa hahazo izay nampanantenain'Andriamanitra anareo ianareo"

**mpaka-tahaka**

Ny "mpaka-tahaka" dia olona maka tahaka ny fitondran-tenan'ny olona hafa.

**mandova ireo fampanantenana**

Ny fandraisana izay nampanantenain' Andriamanitra an'ireo mpino dia resahina toy ny hoe mandova fananana sy harena avy any amin'ny isan'ny fianakaviana. DH: "mandray izay nampanantenain'Andriamanitra azy ireo"

**Hebrews 6:13****Hoy Izy hoe**

Hoy Andriamanitra hoe

**ary tena hahamaro anao**

Eto ny teny hoe "hahamaro" dia milaza ny fanomezana taranaka. DH: "homeko taranaka maro ianao"

**izay nampanantenaina**

DH: "izay nampanantenain'Andriamanitra azy"

**Hebrews 6:16****ireo mpandovan'ireo fampanantenana**

Ny olona izay nanaovan'Andriamanitra fampanantenana dia resahina toy ny hoe mandova fananana sy harena avy any amin'ny isan'ny fianakaviana. DH: "ireo izay handray izay nampanantenainy."

**ny tsy fiovan'ny kalitaon'ny tanjony**

"fa ny tanjony dia hiova mihintsy" na "fa izy dia hanao mandrakariva izay nolazainy ho ataony"

**amin'ny alalan'ny zavatra tsy azo ovaina anankiroa**

Ity dia midika hoe ny fampanantenain' Andriamanitra sy ny fiananan'Andriamanitra. Ny tsirairay amin'ireo dia tsy afaka miova mihintsy.

**izay tsy hain'Andriamanitra ny mandainga amin'izany**

Izany fandavana roa izany dia midika fa Andriamanitra dia hilaza ny marina momban'io zava-mitranga io. DH: "izay lazain'Andriamanitra mandrakariva ny marina"

**isika, izay nandositra mba hanana fialofana**

Ireo mpino, izay mahatoky an'Andriamanitra mba hiaro azy ireo, dia resahina toy ny hoe mihazakazaka eo amin'ny toerana azo antoka. DH: "Isika, izay nanana fahatokisana taminy"

**hanana fampaherezana matanjaka mba hihazonana mafy ny fahatokiana izay napetraka teo anoloantsika**

Ny fahatokisana an'Andriamanitra dia resahina toy ny hoe ny finoana dia zavatra izay afaka naseho tamin'ny olona ary izany olona izany dia afaka mifikitra amin'izany. DH: "hatoky an'Andriamanitra hatrany araka izay nampahereziny ataontsika"

**izay napetraka teo anoloantsika**

DH: "izay napetrak'Andriamanitra teo anoloantsika"

**Hebrews 6:19****Fampifandraisana ny foto-kevitra:**

Nahavita ny fampitandremany fahatelo sy ny fampaherezana an'ireo mpino, ny mpanoratra ny bokin'ny Hebreo dia manohy ny fampitahany an'i Jesosy amin'ny maha-mpisorona azy amin'i Melkizedeka amin'ny maha-mpisorona azy.

**ho aro sy vatofantsika azo hiankinana ho an'ny fanahintsika**

Tahaka ny vatofantsika mitazona ny sambo mba tsy handeha eny amin'ny rano, dia miaro antsika Jesosy eo amin'ny fanatrehan'Andriamanitra. DH: "Izany no mahatonga antsika miaina am-pitoniana ao amin'ny fanatrehan'Andriamanitra"

**aro sy vatofantsika azo hiankinana**

Eto ny teny hoe "aro" sy "azo hiankinana" dia manana dika-teny mitovy ary manamafy ny antoka tanterak'ilay vatofantsika. DH: "vatofantsika azo antoka tanteraka"

**fahatokiana izay miditra ao amin'ny fitoerana anatin'ny azy**

Ny fahatokiana dia resahina toy ny hoe olona izay afaka mandeha ao amin'ny toerana masina indrindra ao amin'ny tempoly.

**fitoerana anatin'ny**

Ity no toerana masina indrindra ao amin'ny tempoly. Izany dia nosainina ho ilay toerana izay nanatrehan'Andriamanitra indrindra teo amin'ny vahoakany. Eto amin'ity andalana ity, dia mijoro ho lanitra sy efitra fiandrianan'Andriamanitra izany toerana izany.

**mpialoha lalana ho antsika**

Ny zava-nisy hoe maty Jesosy ary nitsangana indray, ary Izy dia miaraka amin'Andriamanitra Ray ankehitriny, dia manondro fa isika izay mino Aminy dia hiaina ireo zavatra tahaka izany. Jesosy eto dia resahina toy ny hoe olona izay mihazakazaka eo alohantsika ary isika dia mihazakazaka ao aoriany. DH: "toy ny iray izay mandeha eo alohantsika"

**manaraka ny fomban'i Melkizedeka**

Izany dia midika fa Kristy amin'ny maha-mpisorona dia manana zavatra iombonana amin'i Melkizedeka. DH: "tahaka an'i Melkizedeka izay mpisorona"

## Chapter 7

<sup>1</sup> Melkizedeka izany, mpanjakan'i Salema, mpisoron'Andriamanitra Avo Indrindra, izay nifanena tamin'i Abrahama rehefa niverina avy nandresy ireo mpanjaka ary nitahy azy. <sup>2</sup> Izy no nomen'i Abrahama ny ampahafolon'ny zavatra rehetra. Ny anarany hoe "Melkizedeka" dia midika hoe "mpanjakan'ny fahamarinana." Ny anarany hafa dia "mpanjakan'i Salema," izany dia: "mpanjakan'ny fiadanana." <sup>3</sup> Izy dia tsy manan-drainy, tsy manan-dreny, tsy manana razambe, ary tsy manana fiantombohan'ireo andro sady tsy manana fiakaran'ny fiainana. Fa kosa, mitovy amin'ny Zanak'Andriamanitra izy, satria mitoetra ho mpisorona mandrakizay. <sup>4</sup> Jereo ny halehiben'io lehilahy io. Ny razambentsika Abrahama dia nanome ny ampahafolon'ireo zavatra izay azony tamin'ny ady. <sup>5</sup> Amin'ny lafiny iray, ireo zanaka lahin'i Levy izay mandray ny fisoronana dia manana baiko avy amin'ny lalàna mba hanangona ny ampahafolon-karena avy any amin'ireo olona, izany dia, avy amin'ireo rahalahin'izy ireo, na izany aza izy ireo, ihany koa, dia avy amin'ny vatan'i Abrahama. <sup>6</sup> Fa amin'ny lafiny iray, Melkizedeka, izay tsy voasoritra avy amin'izy ireo ny taranany, dia mandray ampahafolon-karena avy amin'i Abrahama, ary nanome tso-drano azy, ilay iray izay nanana ireo fampanantenana. <sup>7</sup> Tsy misy fandavana fa ny olona ambany indrindra dia omen'ny olona ambony indrindra tso-drano. <sup>8</sup> Amin'izany tranga izany, ny olona mety maty dia mandray ampahafolon-karena, fa amin'ity tranga ity dia voaporofa fa mbola velona izy. <sup>9</sup> Ary, amin'ny fomba firesaka, Levy, izay mandray ampahafolon-karena, dia nandoa ampahafolon-karena tamin'ny alalan'i Abrahama ihany koa, <sup>10</sup> satria Levy dia tao anatin'ny tenan'ny razambeny rehefa nihaona tamin'i Abrahama i Melkizedeka. <sup>11</sup> Ankehitriny raha azo atao amin'ny alalan'ny fisoronana levitika ny fahatanterahana (fa tao ambanin'izany ny olona no mandray ny lalàna), dia filàna bebe kokoa inona no mety nisy ho an'ny mpisorona hafa mba hitsanganana araka ny fomban'i Melkizedeka, ary tsy raisina araka ny fomban'i Arona? <sup>12</sup> Fa rehefa novàna ny fisoronana, dia tsy maintsy hovàna ihany koa ny lalàna. <sup>13</sup> Fa ilay iray izay nilazana ny momban'ireo zavatra ireo dia an'ny foko hafa, izay tsy misy olona manompo eo amin'ny alitara mihintsy. <sup>14</sup> Fa mazava ankehitriny, fa avy amin'i Joda no nahaterahan'ny Tompotsika, foko izay tsy nolazain'i Mosesy mihintsy ny mahakasika ireo mpisorona. <sup>15</sup> Izay lazaintsika dia efa mazava kokoa raha misy mpisorona hafa mitsangana amin'ny endrik'i Melkizedeka. <sup>16</sup> Tsy avy tamin'ny fototry ny lalànan'ny taranaky ny nofo no nahatonga azy ho mpisorona, fa kosa avy tamin'ny fototry ny herin'ny fiainana tsy mety levona. <sup>17</sup> Fa ny Soratra Masina dia mijoro vavolombelona momba azy hoe: "Ianao dia mpisorona mandrakizay araka ny fomban'i Melkizedeka. <sup>18</sup> Fa nisy fanafoanana ny didy teo aloha satria nalemy sy tsy nisy dikany izany. <sup>19</sup> Fa tsy nisy zavatra nataon'ny lalàna tonga lafatra. Kanefa, misy ny fampidirana fahatokiana tsara kokoa ho an'ny ho avy izay hanatonantsika an'Andriamanitra. <sup>20</sup> Tsy nitranga izany raha tsy nisy ny fandraisana fianianana. Amin'ny lafiny iray, ireo hafa ireo dia tonga mpisorona tsy nila fianianana. <sup>21</sup> Fa amin'ny lafiny iray hafa, ity iray ity, Jesosy, dia tonga mpisorona tamin'ny alalan'ny fianianana nataon'ilay nilaza taminy hoe: "Ny Tompo dia nianiana ary tsy hiova amin'ny heviny hoe: 'Ianao dia mpisorona mandrakizay.'" <sup>22</sup> Tamin'ny alalan'izany ihany koa Jesosy no nanome antoka ny fanekem-pihavanana tsara kokoa. <sup>23</sup> Amin'ny lafiny iray, maro no tonga mpisorona satria ny fahafatesana no manakana azy ireo hanohy. <sup>24</sup> Amin'ny lafiny iray hafa, satria Jesosy mitoetra mandrakizay, dia manana fisoronana mandrakizay izy. <sup>25</sup> Noho izany izy ihany koa dia afaka mamonjy tanteraka ireo izay manatona an'Andriamanitra amin'ny alalany, satria izy dia miaina foana mba hanelanelana ho azy ireo. <sup>26</sup> Fa ny mpisoronabe tahaka izany dia mety ho antsika. Izy dia tsy manam-pahotana, tsy manan-tsiny, madio, nosarahana tamin'ireo mpanota, ary tonga ambony noho ireo lanitra. <sup>27</sup> Tsy mila izy, tsy tahaka ireo mpisoronabe, hanolotra sorona isan'andro, ny voalohany ho an'ireo fahotany manokana, ary avy eo ho an'ireo fahotan'ny olona. Efa nanao izany indray mandeha ho an'ny rehetra izy, rehefa nanolotra ny tenany. <sup>28</sup> Fa ny lalàna manondro ny olona izay manana fahalemena ho mpisoronabe. Fa ny tenin'ny fianianana, izay tonga taorian'ny lalàna, dia nanendry Zanaka lahy, izay natao tonga lafatra mandrakizay.

### Hebrews 7:1

#### Fampifandraisana ny foto-kevitra:

Ny mpanoratra ny bokin'ny Hebreo dia manohy ny fampitahany an'i Jesosy toy ny hoe mpisorona tahaka an'i Melkizedeka mpisorona.

### Salema

izany dia anaran-tanàna

**Abrahama rehefa niverina avy nandresy ireo mpanjaka** Ity dia maneho ny nandehanan'i Abrahama sy ireo olony ary nandresy ireo miaramilan'ireo mpanjaka efatra mba hamonjy ny zana-drahalahiny, Lota, ary ny fianakaviany.

**Izy no nomen'i Abrahama**

"Melkizedeka no nomen'i Abrahama"

**mpanjakan'ny fahamarinana ... mpanjakan'ny fiadanana**  
"mpanjaka marina ... mpanjaka tia fihavanana"

**Izy dia tsy manan-dravy, tsy manan-dreny, tsy manana razambe, ary tsy manana fiantombohan'ireo andro sady tsy manana fiakaran'ny fiainana**  
Azo eritreretina avy amin'ity andalana ity fa Melkizedeka dia na tsy teraka na tsy maty. Na izany aza, azo inoana fa ny mpanoratra rehetra dia midika fa ny Soratra Masina dia tsy nanome fampahafantarana momban'ny razamben'i Melkizedeka, ny nahaterahany, na ny nahafatesany.

**Hebrews 7:4****Fampifandraisana ny foto-kevitra:**

Ny mpanoratra dia milaza fa ny fisoronan'i Melkizedeka dia tsara kokoa noho ny fisoronan'i Arona ary avy eo mampatsiahy azy ireo fa ny fisoronan'i Arona dia tsy nahatanteraka na inona na inona.

**Izany lehilahy izany dia**  
Melkizedeka dia

**Amin'ny lafiny iray ... Fa amin'ny lafiny iray**  
Ireo fehezanteny ireo dia nampiasana mba hampitahana zavatra roa. Ny fiteninanao dia mety mila manamafy fa manao fampitahana ny mpanoratra. Na afaka tsy asiana hoe "amin'ny lafiny iray" dia adika hoe "fa" fotsiny ilay hoe "fa amin'ny lafiny iray."

**ireo zanaka lahin'i Levy izay mandray ny fisoronana**  
Ny mpanoratra dia milaza izany satria tsy ireo zanak'i Levy rehetra no lasa mpisorona. DH: "Ireo taranak'i Levy izay lasa mpisorona"

**avy amin'ireo**  
"avy amin'ny vahoakan'Isiraely"

**avy amin'ireo rahalahin'izy ireo**  
Eto ny teny hoe "rahalahy" dia midika fa izy ireo dia nifandray tamin'ny alalan'i Abrahama. DH: "avy amin'ireo havany"

**izy ireo, ihany koa, dia avy amin'ny vatan'i Abrahama**  
Izany dia fomba hilazana fa izy ireo dia taranak'i Abrahama. DH: "izy ireo, ihany koa, dia taranak'i Abrahama"

**izay tsy voasoritra avy amin'izy ireo ny taranany**  
"izay tsy taranak'i Levi"

**ilay iray izay nanana ireo fampanantenana.**  
Ireo zavatra izay nampanantenain'Andriamanitra hatao ho an'i Abrahama dia resahina toy ny hoe zavatra izay afaka hananany izy ireo. DH: "ilay iray izay niresahan'Andriamanitra ny fampanantenany"

**Hebrews 7:7**

**ny olona ambany indrindra dia omen'ny olona ambony indrindra tso-drano**  
DH: "ny olona manan-danja indrindra no hitso-drano ny olona tsy manan-danja"

**Amin'izany tranga izany ... amin'ity tranga ity**  
Ireo fehezanteny ireo dia nampiasana mba hampitahana ny Levita mpisorona amin'i Melkizedeka. Ny fiteninanao dia mety manana fomba hanamafisana fa ny mpanoratra dia manao fampitahana.

**dia voaporofa fa mbola velona izy**  
Tsy voasoratra mazava ao amin'ny Soratra Masina mihintsy fa maty Melkizedeka. Ny mpanoratra ny bokin'ny Hebreo dia miresaka izany tsy fahampian'ny fampahafantarana momban'ny fahafatesan'i Melkizedeka ao amin'ny Soratra Masina izany toy ny hoe fanambarana tsara fa mbola velona izy. DH: "ny Soratra Masina dia mampiseho fa velona izy"

**Levy ... dia tao anatin'ny tenan'ny razambeny**  
Satria mbola tsy teraka Levy, dia miresaka azy toy ny hoe mbola ao amin'ny vatan'i Abrahama ny mpanoratra. Amin'izany fomba izany, dia milaza ny mpanoratra Levy dia nandoa ampahafolon-karena tamin'i Melkizedeka tamin'ny alalan'i Abrahama.

**Hebrews 7:11**

**Ankehitriny**  
Izany dia tsy midika hoe "amin'izao fotoana izao," fa nampiasana mba isintonana ny saina ho amin'ny hevitra manan-danja izay manaraka eo.

**dia filàna bebe kokoa inona no mety nisy ho an'ny mpisorona hafa mba hitsanganana araka ny fomban'i Melkizedeka, ary tsy raisina araka ny fomban'i Arona?**  
Ity fanontaniana ity dia manamafy fa tsy nampoizina hoe tonga araka ny baikon'i Melkizedeka ireo mpisorona. DH: "Tsy misy olona haniry hanana mpisorona hafa, iray izay tahaka an'i Melkizedeka fa tsy tahaka an'i Arona, mba hitsanganana."

**mba hitsanganana**  
"mba hiaviana" na "mba hisehoana"

**araka ny fomban'i Melkizedeka**  
Ity dia midika fa Kristy amin'ny maha-mpisorona azy dia manana zavatra iombonana amin'i Melkizedeka amin'ny mpisorona azy. DH: "mitovy amin'izany ihany koa Melkizedeka dia mpisorona"

**ary tsy raisina araka ny fomban'i Arona?**  
DH: "tsy araky ny fomban'i Arona" na "tsy mpisorona tahaka an'i Arona"

**Fa rehefa novàna ny fisoronana, dia tsy maintsy hovàna ihany koa ny lalàna**

DH: "Fa rehefa nanova ny fisoronana Andriamanitra, dia novainy ihany koa ny lalàna"

### Hebrews 7:13

**Fa ilay iray**

Ity dia maneho an'i Jesosy

**nilazana ny momban'ireo zavatra ireo**

DH: "momban'izay iresahako"

**ankehitryny**

Izany dia tsy midika hoe "amin'izao fotoana izao," fa nampiasana mba isintonana ny saina ho amin'ny hevitra manan-danja izay manaraka eo.

**fa avy amin'i Joda no nahaterahan'ny Tompotsika**

Ny teny hoe "Tompotsika" dia maneho an'i Jesosy.

**avy amin'i Joda**

"avy amin'ny fokon'i Joda"

### Hebrews 7:15

**Fampahafantarana amin'ny ankapobeny:**

Ity teny nindramina ity dia avy ao amin'ny bokin'ny Salamo nataon'i Davida Mpanjaka.

**Izay lazaintsika dia efa mazava kokoa**

"Afaka takarintsika mazava kokoa aza." Eto ny hoe "isika" dia maneho ny mpanoratra sy ireo mpamakiny.

**raha misy mpisorona hafa mitsangana**

"raha misy mpisorona hafa tonga"

**amin'ny endrik'i Melkizedeka**

Ity dia midika fa Kristy amin'ny maha-mpisorona azy dia manana zavatra iombonana amin'i Melkizedeka amin'ny maha-mpisorona azy. DH: "mitovy amin'izany ihany koa Melkizedeka dia mpisorona"

**avy tamin'ny fototry ny lalànan'ny taranaky ny nofo**

Ny hevitra ny taranak'olombelona dia resahina toy ny hoe nofon'ny vatana iray ihany no nifandraisan'izany. DH: "avy tamin'ny fototry ny lalàna momban'ny fianakaviany"

**fa kosa avy tamin'ny fototry ny herin'ny fiainana tsy mety levona**

Ny teny hoe "lasa mpisorona izy" dia takatra. DH: "fa kosa lasa mpisorona avy tamin'ny fototry ny herin'ny fiainany izay tsy misy farany izy"

**Fa ny Soratra Masina dia mijoro vavolombelona momba azy**

Ity dia miresaka momban'ny Soratra Masina toy ny hoe olona izay afaka mijoro vavolombelona momban'ny zavatra iray izany. DH: "Fa

Andriamanitra dia mijoro vavolombelona momba Azy amin'ny alalan'ny Soratra Masina"

**araka ny fomban'i Melkizedeka**

Ity dia midika fa Kristy amin'ny maha-mpisorona Azy dia manana zavatra iombonana amin'i Melkizedeka amin'ny maha-mpisorona azy. DH: "mitovy amin'izany ihany koa Melkizedeka dia mpisorona"

### Hebrews 7:18

**Fa nisy fanafoanana ny didy teo aloha**

"Andriamanitra tsy nanaiky ny didy tamin'ny fotoana voalohany"

**Fa tsy nisy zavatra nataon'ny lalàna tonga lafatra**

Ny lalàna dia resahina toy ny hoe olona izay afaka manao hetsika.

**misy ny fampidirana fahatokiana tsara kokoa**

"Andriamanitra nanome antsika antony tsara kokoa ny mba hanana fahatokisana"

**misy ny fampidirana fahatokiana tsara kokoa ho an'ny ho avy izay hanatonantsika an'Andriamanitra.**

Ny fahatokisana ny amin'ny ho avy dia resahina toy ny hoe zavatra izay tsy maintsy andehanan'ny olona mba hafahana manatona an' Andriamanitra. DH: "Andriamanitra nanome antony tsara kokoa antsika mba hananana fahatokisana Aminy, satria Izy mahatanteraka izany ho antsika mba ho tonga eo akaikiny"

**hanatonantsika an'Andriamanitra**

Ny fiderana an'Andriamanitra sy fananana ny fankasitrahany, dia resahina toy ny hoe hetsika izay andehana eo akaikiny.

### Hebrews 7:20

**Fampahafantarana amin'ny ankapobeny**

Ity teny nindramina ity ihany koa dia avy ao amin'ny bokin'ny Salamo nataon'i Davida toy ny Andininy faha 17(Jereo ny: 7:15)

**tsy nitranga izany raha tsy nisy ny fandraisana fianianana**

Ny fihetsika fandraisana fianianana dia resahina tsy amin'ny filazana izay nandray izany fianianana izany. Na izany aza, Andriamanitra izany. DH: "nitanga izany satria Andriamanitra nianiana fianianana"

**tamin'ny alalan'ny fianianana nataon'ilay nilaza taminy**

DH: "Satria Andriamanitra nianiana taminy, niteny hoe"

### Hebrews 7:22

**Fampifandraisana ny foto-kevitra:**

Ny mpanotra dia manome toky an'ireo mpino Jiosy fa Kristy dia manana fisoronana tsara kokoa satria

Izy miaina mandrakizay ary ireo mpisorona izay taranaka avy amin'i Arona dia maty avokoa.

**nanome antoka**  
"nanome toky"

**Amin'ny lafiny iray ... Amin'ny lafiny iray hafa**  
Ireo fehezanteny ireo dia nampiasana mba hampitahana zavatra roa. Ny fiteninao dia mety manana fomba hanamafisana fa manao fampitahana ny mpanoratra. Na afaka esorina ilay hoe "amin'ny lafiny iray" ary adika fotsiny hoe "'Fa" ilay hoe "amin'ny lafiny iray hafa."

**ny fahafatesana no manakana azy ireo hanohy**  
DH: "maty izy ireo ary tsy afaka ny hanohy"

**manana fisoronana mandrakizay izy**  
Ny asan'ny mpisorona dia resahina toy ny hoe zavatra izay nananan'i Jesosy. DH: "Izy dia mpisorona maharitra"

### Hebrews 7:25

**Noho izany**  
Afaka ataonao mazava ny tian'ny "noho izany" tenenina. DH: "Satria Kristy no mpisoronabe antsika izay miaina mandrakizay"

**ireo izay manantona an'Andriamanitra amin'ny alalany**  
"ireo izay manatona an'Andriamanitra nohon'ny zavatra vitan'i Jesosy"

**ary tonga ambony noho ireo lanitra**  
"ary Andriamanitra nanangana Azy ho any amin'ny lanitra avo indrindra." Ny mpanoratra dia miresaka ny fananana voninahitra sy hery maro kokoa noho ny olona hafa toy ny hoe toerana izay ambonin'ny zavatra rehetra. DH: "ary Andriamanitra dia

nanome Azy voninahitra sy hery maro kokoa noho ireo hafa"

### Hebrews 7:27

**Fampahafantarana amin'ny ankapobeny**  
Eto ny teny hoe "Izy" sy ny hoe "ny tenany" dia maneho an'i Kristy. Ny teny hoe "azy manokana" dia maneho ny mpisoronabe eto an-tany.

**ny lalàna manondro**  
Eto ny teny hoe "lalàna" dia maneho an' Andriamanitra, izay nametraka ny lalàna. Araka ny lalàna no nanendren'ireo Isiraelita ny mpisoron'izy ireo.

**izay manana fahalemena**  
"olona izay malemy ara-panahy" na "olona izay malemy manoloana ny fahotana"

**ny tenin'ny fianianana, izay tonga taorian'ny lalàna, dia nanondro Zanaka lahy**  
Ny teny hoe "teny" dia milaza ihany koa hoe "nianaiana". DH: "taorian'ny nanomezany ny lalàna, Andriamanitra nianaiana fianianana ary nanendry ny Zanany"

**ny tenin'ny fianianana**  
Ny "fianianana" dia voafaritry sy aseho toy ny olona miteny.

**Zanaka lahy**  
Ity dia fiantsoana manan-danja an'i Jesosy, ilay Zanak'Andriamanitra.

**izay natao tonga lafatra.**  
DH: "Izay nantakoa tanteraka an'Andriamanitra ary tonga matotra"

## Chapter 8

<sup>1</sup> Ary ny fototry ny zavatra lazainay dia izao: Isika dia manana mpisoronabe izay nipetraka teo antanan'ankavanan'ny seza fiandrianan'ilay be Voninahitra any an-danitra. <sup>2</sup> Izy dia mpanompo ao amin'ny toerana masina, ilay tabernakely marina izay ny Tompo, fa tsy ny olona, no nanorina azy. <sup>3</sup> Fa ny mpisoronabe rehetra dia notendrena hanolotra fanomezana sy sorona. Noho izany dia ilaina ny manana zavatra ho atolotra. <sup>4</sup> Ary raha teto an-tany Kristy, dia tsy ho mpisorona akory Izy, satria misy ireo izay manolotra fanomezana araka ny lalàna. <sup>5</sup> Izy ireo dia manompo ao amin'ny tabernakely izay tandindona sy aloky ny zavatra any an-danitra. Izany dia toy ny nampitandreman' Andriamanitra an'i Mosesy raha izy handeha hanamboatra tabernakely: hoy Andriamanitra hoe: "Jereo mba ho ataonao araka ny modely izay efa naseho anao teny an-tendrombohitra ny zavatra rehetra." <sup>6</sup> Fa ankehitriny Kristy dia nandray asa fanompoana tsara lavitra. Izany dia noho izy mpanelanelana ihany koa amin'ny fanekena tsara kokoa, izay mifototra amin'ny fampanantenana tsara kokoa. <sup>7</sup> Fa raha tsy nanan-tsiny izany fanekena voalohany izany, dia tsy nisy nilana fanekena faharoa. <sup>8</sup> Fa rehefa nahita tsiny tamin'ny olona Andriamanitra, dia hoy Izy hoe: "Indro, ho avy ny andro—hoy ny Tompo—rehefa hanao fanekena vaovao amin'ny olon'Israely sy ny olon'i Joda Aho. <sup>9</sup> Dia tsy ho toy ny fanekena izay nataoko niaraka tamin'ny razan'izy ireo tamin'ny andro izay nitondrako azy ireo tamin'ny tanany hiala avy tamin'ny tany Egipta izany. Fa izy ireo dia tsy nitoetra tao amin'ny fanekeko, ary Izaho tsy niraharaha azy ireo—hoy ny Tompo. <sup>10</sup> Fa izao no fanekena izay ho hataoko amin'ny olon'Israely aorian'ireny andro ireny—hoy ny Tompo. Hataoko ao an-tsain'izy ireo ny lalàko, ary ho soratako ao am-pon'izy ireo ihany koa izany. Ho Andriamanitr'izy ireo Aho, ary izy ireo ho oloko. <sup>11</sup> Izy ireo dia tsy hampianatra ny mpiara-monina ary ny rahalahiny avy, hiteny hoe: 'Fantaro ny Tompo.' Fa hahafantatra Ahy ny rehetra, manomboka amin'ny kely indrindra ka hatramin'ny lehibe indrindra amin'izy ireo. <sup>12</sup> Fa Izaho dia hamindra fo amin'ny tsy fahamarinan'izy ireo, ary tsy hahatsiaro ireo fahotany intsony." <sup>13</sup> Amin'ny fitenenana hoe "vaovao", dia nanao ny fanekena voalohany ho taloha izy, ary izay efa lany andro sy antitra dia efa akaiky ho levona.

### Hebrews 8:1

#### Fampifandraisana ny foto-kevitra:

Ny mpanoratra, rehefa nampiseho fa ny fisoronan'i Kristy dia tsara kokoa noho ny fisoronana eto antany, dia mampiseho fa ny fisoronana eto antany dia lamin'ireo zavatra any an-danitra. Kristy dia manana asa fanompoana ambony, fanekena ambony.

#### Ary

Ity dia tsy midika hoe "amin'izao fotoana izao," fa nampiasana mba hisintonana ny saina ho amin'ny hevitra manan-danja izay manaraka eo.

#### lazainay

Na dia mampiasa ny mpamaritra "izahay" aza ny mpanoratra, dia milaza ny tenany fotsiny ihany izy. DH: "lazaiko" na "soratako"

#### nipetraka teo an-tanan'ankavanan'ny

Eto ny teny hoe "tanana ankavanana" dia maneho ny toeram-boninahitra. DH: "Nipetra teo amin'ny toeram-boninahitra izy." Jereo ny nandikanao izany tao amin'ny 1:1.

#### ny seza fiandrianan'ilay be Voninahitra

Eto ny teny hoe "be voninahitra" dia maneho an'Andriamanitra, ary ny "seza fiandrianana" dia maneho ny fanapahan'Andriamanitra toy ny mpanjaka. DH: "Andriamanitra, ilay mpanjakanay be voninahitra"

#### ilay tabernakely marina izay Tompo, fa tsy ny olona, no nanorina azy

Ny olona dia nanamboatra ny tabernakely eto antany avy amin'ny hoditra biby nafatotra tamin'ny hazo voarafitra, ary izy ireo nametraka izany tamin'ny fomba toy ny lay. Eto ny "tabernakely marina" dia midika hoe ny tabernakelin'ny lanitra izay noforonin'Andriamanitra.

### Hebrews 8:3

#### Fa ny mpisoronabe rehetra dia notendrena

DH: "Fa Andriamanitra manondro ny mpisorona rehetra"

#### Ary

Ity dia tsy midika hoe "amin'izao fotoana izao," fa nampiasana mba hisintonana ny saina ho amin'ny hevitra manan-danja izay manaraka eo.

#### araka ny lalàna

"araka ny voalazan'Andriamanitra ao amin'ny lalàna"

#### tandindona sy aloky

Ireo teny roa ireo dia manana dikan-teny mitovy mba hanamafisana fa ny tabernakely dia sary fotsin'ny tena tabernakely any an-danitra. DH: "sary manjavozavo"

**aloky ny zavatra any an-danitra**

Ny mpanoratra dia miresaka ny tempoly eto antany, izay tandindon'ny tempoly any an-danitra, ho toy ny aloka izany.

**raha izy handeha hanamboatra tabernakely**

Mosesy tsy nanamboatra ny tabernakely. Nandidy ny olona izy mba hanamboatra izany. DH: "raha izy handeha hibaiko ny olona mba hanamboatra ny tabernakely"

**Jereo**

"ataovy azo antoka"

**araka ny modely**

"araka ny rafitra"

**izay efa naseho anao**

DH: "izay nasehoko anao"

**teny an-tendrombohitra**

Afaka hazavainao tsara fa ny "tendrombohitra" dia maneho ny tendrombohitra'i Sinay. DH: "eny amin'ny tendrombohitra'i Sinay"

**Hebrews 8:6****Fampifandraisana ny foto-kevitra:**

Ity fizarana ity dia manomboka mampiseho fa ny fanekena vaovao dia tsara kokoa noho ny fanekena taloha niaraka tamin'siraely sy Joda.

**Kristy dia nandray**

"Andriamanitra nanome an'i Kristy"

**asa fanompoana tsara lavitra. Izany dia noho izy mpanelanelana ihany koa amin'ny fanekena tsara kokoa**

"asa fanompoana tsara lavitra, noho Kristy mpanelanelana ny fanekena tsara kokoa"

**mpanelanelana ny fanekena tsara kokoa**

Ity dia midika fa Kristy no nahatonga ny fanekena tsara kokoa teo amin'Andriamanitra sy ny olombelona mba hisy.

**izay mifototra amin'ny fampanantenana tsara kokoa**

DH: "Izany fanekena izany no nafototra' Andriamanitra tamin'ny fampanantenana tsaratsara kokoa" na " Andriamanitra dia nampanantena zavatra tsara kokoa rehefa nanao izany fanekena izany Izy"

**fanekena voalohany ... fanekena faharoa**

Ny teny hoe "voalohany" sy "faharoa" dia isa. DH: "fanekena taloha ... fanekena vaovao"

**tsy nanan-tsiny**

"tonga lafatra"

**Hebrews 8:8****Fampahafantarana amin'ny ankapobeny**

Amin'ity teny nindramina ity ny mpaminany Jeremia dia nilaza mialoha ny fanekena vaovao izay ho hataon'Andriamanitra.

**tamin'ny olona**

"tamin'ireo vaohakan'Isiraely"

**Indro**

"Jereo" na "henoy" na "mifantoha tsara amin'izay ho lazaiko aminareo"

**ho avy ny andro**

Ny ho avy dia resahina toy ny hoe mihetsika mankany amin'ilay olona miteny. DH: "Hisy fotoana"

**nitondrako azy ireo tamin'ny tanany hiala avy tamin'ny tany Egipta**

Ity sari-teny ity dia maneho ny fitiavana lehiben'Andriamanitra sy ny ahiahiny. DH: "nentiko nivoaka ny Egipta izy ireo toy ny ray izay mitondra ny zanany kely"

**Fa izy ireo dia tsy nitoetra tao amin'ny fanekena**

Ny fankatoavana ny fanekem-pihavanan' Andriamanitra dia resahina toy ny hoe tokony hisy hanohy izany ao anatin'ny. DH: "izy ireo dia tsy nankatoa ny fanekena"

**Hebrews 8:10****Fampahafantarana amin'ny ankapobeny**

Ity dia teny nindramina avy tao amin'i Jeremia mpaminany.

**aorian'ireny andro ireny**

"aorian'izany fotoana izany"

**Hataoko ao an-tsain'izy ireo ny lalàko**

Ireo fepetran'Andriamanitra dia resahina toy ny hoe zavatra izay afaka hapetraka any ho any ireo. Ny fahaizan'ny olona mieritreritra dia resahina toy ny hoe toerana. DH: "Hanome fahafahana azy ireo Aho mba hahatakatra ireo lalàko"

**ary ho soratako ao am-pon'izy ireo ihany koa izany**

Ny fon'ny olona, izay eritreretina ho ivon'ny tsy fivadihan'izy ireo amin'Andriamanitra, dia resahina toy ny hoe pejy izay afaka hanoratana. DH: "Hanome fahafahana azy ireo ihany koa Aho mba hankatoa ireo lalàko amin-kitsim-po"

**Ho Andriamanitr'izy ireo Aho**

"ho Andriamanitra hankalazain'izy ireo Aho"

**ary izy ireo ho oloko**

"izy ireo ho olona izay ho karakaraiko"

**Hebrews 8:11**

**Fampahafantarana amin'ny ankapobeny**

Ity dia manohy ny teny nindramina avy tao amin'i Jeremia mpaminany.

**Izy ireo dia tsy hampianatra ny mpiara-monina ary ny rahalahiny avy, hiteny hoe: 'Fantaro ny Tompo**

DH: "Izy ireo dia tsy mila mampianatra ireo mpiara-monina aminy na ny rahalahiny mba hafantatra Ahy"

**mpiara-monina ... rahalahy**

Ireo teny ireo dia samy maneho avy ireo namana Isiraelita.

**Fantaro ny Tompo ... hahafantatra Ahy ny rehetra**  
Ny hoe "Fantaro" eto dia maneho ny fanekena.

**ny tsy fahamarinan'izy ireo**

Ity dia maneho ireo olona izay nanao ireo asa tsy marina ireo. DH: "ireo izay nanao asa tsy marina"

**ary tsy hahatsiaro ireo fahotany intsony**

Eto ny teny hoe "hahatsiaro" dia milaza hoe "hisaina momban'ny."

**Hebrews 8:13**

**efa akaiky ho levona**

"ho levona tsy ho ela"

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## Chapter 9

<sup>1</sup> Ary na dia ny fanekena voalohany aza dia nanana fitsipi-pivavahana sy fitoerana masina eto an-tany. <sup>2</sup> Fa nisy tabernakely izay nomanina. Ny efitra voalohany, izay nisy ny fitoeran-jiro, ny latabatra, ary ny mofon'ny fanatrehana, dia nantsoina hoe fitoerana masina. <sup>3</sup> Ao ambadiky ny lamba faharoa dia nisy efitra iray hafa, antsoina hoe toerana masina indrindra. <sup>4</sup> Nisy alitara volamena ho an'ny ditin-kazo manitra izany. Nisy ny fiaran'ny fanekena ihany koa, izay rakotra volamena tanteraka. Tao anatin'izany dia nisy siny volamena izay nisy ny mana, ny tehin'i Arona izay naniry, ary ireo vato fisaky ny fanekena. <sup>5</sup> Eny ambonin'ny fiaran'ny fanekena, dia kerobima be voninahitra maro no manaloka ny sarona fanaronana, izay tsy afaka resahanay amin'ny antsipirihiny ankehitriny. <sup>6</sup> Rehefa voahomana ireo zavatra ireo, dia niditra tao amin'ny efitra ivelan'ny tabernakely foana ireo mpisorona mba hanao ny fanompoan'izy ireo. <sup>7</sup> Fa ny mpisoronabe ihany no niditra indray mandeha isan-taona tao amin'ny efitra faharoa, ary niaraka tamin'ny rà izay natolony ho an'ny tenany sy ho an'ireo fahotana tsy ninian'ireo olona. <sup>8</sup> Nasehon'ny Fanahy Masina fa ny lalana mankao amin'ny toerana masina indrindra dia mbola tsy naseho raha mbola mitsangana ny tabernakely voalohany. <sup>9</sup> Izany dia fanoharana ho an'izao fotoana ankehitriny izao. Ireo fanomezana sy ireo sorona izay atolotra ankehitriny dia samy tsy afaka hahatanteraka ny fieritretan'ny mpivavaka iray. <sup>10</sup> Mifantoka amin'ny sakafo sy zava-pisotro sy karazam-pomba fidiovana maro fotsiny ireo. Ireo rehetra ireo dia fitsipika ho an'ny nofo avokoa izay nomena mandra-panamboarana ny fandaminana vaovao. <sup>11</sup> Kristy dia niavy tahaka ny mpisoronaben'ireo zavatra tsara izay tonga. Nandeha tamin'ny alalan'ny tabernakely lehibe kokoa sy lafatra kokoa izay tsy nataon'ny tanan'olombelona Izy, izay tsy an'izao tontolo voahary izao. <sup>[1]12</sup> Tsy tamin'ny rà ireo osy lahy sy vantotr'omby vavy izany, fa tamin'ny ràny manokana izay niditra tao amin'ny toerana masina indrindra indray mandeha monja ho an'ny rehetra ary niaro ny famonjentsika mandrakizay. <sup>13</sup> Fa raha ny rà ireo osy sy ireo omby lahy ary ny famafazana ny lavenon'ny vantotr'omby vavy eo amin'ireo izay lasa maloto no manokana azy ireo eo amin'Andriamanitra ho fanadiovana ny nofon'izy ireo, <sup>14</sup> toy ny ahoana ny fihooan'ny rà'i Kristy, izay nanolotra ny Tenany tsy misy kilema ho an'Andriamanitra tamin'ny alalan'ny Fanahy mandrakizay, hanadio ny fieritretantsika hiala amin'ny asa maty mba hanompoana ilay Andriamanitra velona? <sup>15</sup> Noho izany antony izany, dia Izy no mpanalalana ny fanekena vaovao. Izany dia, satria nisy fahafatesana iray niseho mba hanafaka ireo izay ambanin'ny fanekena voalohany amin'ny fahotan'izy ireo, dia handray ny fampanantenan'ny lova mandrakizay ireo izay voaantso. <sup>16</sup> Fa raha misy didim-pananana, ny fahafatesan' ilay olona izay nanao izany dia tsy maintsy voaporofa. <sup>17</sup> Fa rehefa misy fahafatesana ihany vao manan-kery ny didim-pananana, satria tsy manan-kery izany raha toa ka mbola velona ilay olona izay nanao izany. <sup>18</sup> Koa na dia ny fanekena voalohany aza tsy natao raha tsy nisy rà. <sup>19</sup> Fa rehefa nanome ny didy rehetra tao amin'ny lalàna tamin'ireo olona rehetra Mosesy, dia naka ny rà ireo omby sy ireo osy, niaraka tamin'ny rano, volon'ondry jaky mena, sy hysopa izy, ary namafy teo amin'ny boky sy ny olona rehetra. <sup>20</sup> Ary izy niteny hoe: "Inty no rà ny fanekena izay nandidian'Andriamanitra ho anareo." <sup>21</sup> Toy izany koa, dia namafy ny rà teo amin'ny tabernakely sy ireo fitoeran-javatra rehetra hampiasaina amin'ny fanompoana izy. <sup>22</sup> Araka ny lalàna, dia saika ny zavatra rehetra no vadio tamin'ny rà. Raha tsy misy fandatsahan-drà dia tsy misy famelan-keloka. <sup>23</sup> Noho izany dia nilaina ny tandindon'ireo zavatra any an-danitra mba ho voadion'ny soron'ireo biby ireo. Na izany aza, ireo zavatra ny lanitra mihintsy no nila nodiovina tamin'ny sorona tsara kokoa. <sup>24</sup> Fa Kristy dia tsy niditra tao amin'ny toerana masina indrindra izay nataon'ny tanana, izay tandindon'ilay iray izay tena izy fotsiny ihany. Fa kosa niditra tany an-danitra mihintsy Izy, mba hiseho eo amin'ny fanatrehan'Andriamanitra ho antsika ankehitriny. <sup>25</sup> Tsy nandeha tao mba hanolotra ny tenany imbetsaka Izy, tahaka ny fanaon'ny mpisoronabe, izay miditra ao amin'ny toerana masina indrindra isan-taona niaraka tamin'ny rà ny hafa. <sup>26</sup> Fa raha izany ny zava-nitranga, dia nila nijaly imbetsaka nanomboka tamin'ny fanorenana izao tontolo izao Izy. Fa ankehitriny dia indray mandeha monja no nampisehoana Azy mba hanaisotra ny fahotana amin'ny alalan'ny soron'ny tenany ihany. <sup>27</sup> Efa natao ho faty indray mandeha ny olon-drehetra, ary aorian'izany no ho avy ny fitsarana. <sup>28</sup> Tahaka izany ihany koa, Kristy, izay natolotra indray mandeha mba hanala ireo fahotan'ny maro, dia hiseho fanindroany, tsy handraraha ny ota, fa ho an'ny famonjena ireo izay miandry Azy amim-paharetana.

### Footnotes

9:11 <sup>[1]</sup>Fanamarihana: Ireo dikan-teny sasany dia mivaky toy izao: "Jesosy dia tonga toy ny mpisoronaben'ireo zavatra tsara izay ho avy."



sy ny diso. Izany koa dia ny fahalalany na nanao fahadisonana izy na tsia. Raha fantany fa nanao fahadisoana izy, dia milaza izahay fa matsapa meloka izy. DH: "tsy afaka manafaka ireo mpivavaka amin'ny heloka vitany"

#### **fieritreretany ny mpivavaka**

Ny mpanoratra dia hita hoe maneho mpivavaka iray ihany, fa ny tiany hambara dia ireo rehetra izay tonga midera an'Andriamanitra any amin'ny tabernakely.

#### **fitsipika ho an'ny nofo**

Eto ny "nofo" dia maneho ny vatana. DH: "fitsipika ho an'ny vatana"

#### **Ireo rehetra ireo dia fitsipika ho an'ny nofo avokoa izay nomena**

DH: "Andriamanitra nanome ireo fitsipika rehetra ireo ho an'ny nofo"

#### **izay nomena mandra-panamboarana ny fandaminana vaovao**

DH: "izay nomen'Andriamanitra mandra-panamboarany ny fandaminana vaovao"

#### **fandaminana vaovao**

"fanekena vaovao"

### **Hebrews 9:11**

#### **Fampifandraisana ny foto-kevitra:**

Rehefa namaritra ny fanompoana ny tabernakely teo ambanin'ny lalàn'Andriamanitra, dia manazava ny mpanoratra fa ny fanompoana an'i Kristy eo ambanin'ny fanekena vaovao dia tsara kokoa satria voahisy tombo-kase tamin'ny ràny. Tsara kokoa ihany koa izany satria Kristy dia niditra tao amin'ny "tabernakely" marina, izany dia, ny fanatrehan'Andriamanitra manokana any an-danitra, raha tokony hiditra, toy ireo mpisoronabe hafa, ao amin'ny tabernakely eto an-tany, izay fandikana mitovy tsy tonga lafatra.

#### **zavatra tsara**

Ity dia tsy maneho ireo zavatra ara-materialy. Izany dia midika ireo zavatra tsara izay nampanantenain'Andriamaniaatra tao amin'ny fanekeny vaovao.

#### **tabernakely lehibe kokoa sy lafatra kokoa**

Ity dia midika fa ny lain-danitra na tabernakely dia manan-danja kokoa sy tena lafatra noho ny tebernakely eto an-tany.

#### **izay tsy nataon'ny tanan'olombelona**

DH: "izay tsy ny tanan'olombelona no nanao azy"

#### **toerana masina indrindra**

Ny fanatrehan'Andriamanitra any an-danitra dia resahina toy ny hoe toerana masina indrindra, ny efitra anatin'ny indrindra ao amin'ny tabernakely.

### **Hebrews 9:13**

#### **famafazana ny lavenon'ny vantotr'omby vavy eo amin'ireo izay lasa maloto**

Ny mpisorona dia handraraka vovon-davenina kely eo amin'ny olona maloto.

#### **ho fanadiovana ny nofon'izy ireo**

Eto ny "nofo" dia maneho ny vatana iray manontolo. DH: "ho fanadiovana ny vatan'izy ireo"

#### **toy ny ahoana ny fihorany ny ràni Kristy ... hanadio ny fieritreretantsika hiala amin'ny asa maty mba hanompo ilay Andriamanitra velona?**

Ny mpanoratra dia mampiasa ity fanontaniana ity mba hanamafisana fa ny soron'i Kristy no nahery indrindra. DH: "Azo antoka fa ny ràni Kristy dia hanadio ny fieritreretantsika bebe kokoa amin'ny asa maty aza mba hanompoana an'Andriamanitra velona! Satria, tamin'ny alalan'ny Fanahy mandrakizay, dia nanolotra ny tenany tsy misy kilema teo anatrehan' Andriamanitra Izy."

#### **ny ràni Kristy**

Ny "rà" an'i Kristy dia mijoro ho an'ny fahafatesany.

#### **hanadio ny fieritreretantsika**

Eto ny "fieritreretana" dia maneho ny fahatsapan'ny olona ho meloka. Satria Jesosy nanao sorona ny tenany, dia tsy voatery ho meloka tamin'ireo fahotana nataony intsony ireo mpino satria namindra fo azy ireo Izy.

#### **kilema**

Ity dia fahotana madinika na fahadisoana ara-moraly resahina eto toy ny hoe toerana kely, na takaitra tsy fahita firy amin'ny tenan'i Kristy.

#### **hanadio**

Eto ny "hanadio" dia maneho ny hetsika fanenana ny fieritreretantsika ho meloka nohon'ny fahotana nataotsika.

#### **asa maty**

Ireo asa feno fahotana dia resahina toy ny hoe an'ny tontolon'ny fahafatesana ireo.

#### **Noho izany antony izany**

"Vokatr'izany" na "Noho izany"

#### **Izy no mpanalalana ny fanekena vaovao**

Izany dia midika fa Kristy no nahatonga ny fanekena vaovao teo amin'Andriamanitra sy ny olombelona mba hisy.

#### **fanekena voalohany**

Adikao toy ny nataonao tao amin'ny 8:6 ity.

#### **reo izay voantso.**

DH: "ireo izay nofidin'Andriamanitra ho zanany"

**lova**

Ny fandraisana izay nampanantenain' Andriamanitra an'ireo mpino dia resahina toy ny hoe mandova fananana sy harena avy amin'ny isan'ny fianakaviana.

**Hebrews 9:16****didim-pananana**

taratasy voamarina iray izay misy an'ilay olona izay tokony handray ireo fananany rehefa maty izy

**Ny fahafatesan' ilay olona izay nanao izany dia tsy maintsy voaporofa**

DH: "tsy maintsy misy manaporofa fa maty ilay olona nanao ny didim-pitsarana"

**Hebrews 9:18****Koa na dia ny fanekena voalohany aza tsy natao raha tsy nisy rà**

DH: "Noho izany dia napetrak'Andriamanitra tamin'ny rà na dia ny fanekena voalohany aza

**fanekena voalohany**

Adikao toy ny nataonao tao amin'ny 8:6 ity.

**rà**

Ny fahafatesan'ny biby natao sorona ho an' Andriamanitra dia resahina toy ny hoe tsinotsinona izany fa rà. DH: "ny fahafatesan'ny biby izay natao sorona ho an'Andriamanitra"

**naka ny rà ... niaraka tamin'ny rano ...ary namafy ... amin'ny boky ... sy ny olona rehetra**

Ny mpisorona nanatsoboka ny hysopa tao amin'ny rà sy ny rano ary avy eo nanozongozona ny hysopa mba tsy hitete ny rà sy rano ka hianjera eo amin'ny boky sy eo amin'ny olona. Ny famafazana dia hetsika famantarana nataon'ireo mpisorona izay nanatanterahan'izy ireo ny tombotsoan'ny fanekena ho an'ny olona sy ireo zavatra. Eto ny boky sy ny faneken'ny olona an'Andriamanitra dia navaozina.

**hysopa**

Hazo madinika miaraka amin'ny voninkazo amin'ny fahavaratra, hampiasaina amin'ny fetin'ny famafazana

**ràn'ny fanekena**

Eto ny "rà" dia maneho ny fahafatesan'ny biby natao sorona mba hitondra ireo zavatra takian'ny fanekem-pihavanana. DH: "ny rà izay mitondra any amin'ny vokatry ny fanekena"

**Hebrews 9:21****namafy izy**

"namafy Mosesy"

**namafy**

Ny famafazana dia hetsika famantarana nataon' ireo mpisorona izay nanatanterahan'izy ireo ireo

ny tombotsoan'ny fanekena ho an'ny olona sy ireo zavatra. Jereo ny nandikanao ity tao amin'ny 9:18.

**ireo fitoeran-javatra rehetra izay ampiasaina amin'ny fanompoana**

Ny fitoeran-javatra dia zavatra iray izay afaka hihazona zavatra. Eto izany dia mety maneho ny karazana fanaka na fitaovana. DH: "Ireo fitaovana rehetra dia nampiasana tamin'ny fanompoana"

**nampiasana tamin'ny fanompoana**

DH: "nampiasain'ireo mpisorona tamin'ny asan'izy ireo"

**saika ny zavatra rehetra no vadio tamin'ny rà**

Ny fanaovana zavatra iray ho eken'Andriamanitra dia resahina toy ny hoe fanadiovana izany zavatra izany. DH: "Ny mpisoroana dia nampiasa rà mba hanadiovana saika ny zava-drehetra"

**rà**

Eto ny "rà" an'ny biby dia miresaka momban'ny fahafatesan'ny biby.

**Raha tsy misy fandatsahan-drà dia tsy misy famelana.**

Eto ny "fandatsahan-drà" dia maneho zavatra maty iray ho toy ny sorona ho an'Andriamanitra. Ireo fandavana roa ireo dia afaka midika hoe avy amin'ny fandatsahan-drà ny famelan-keloka rehetra. DH: "Ny famelan-keloka dia tonga rehefa misy zavatra maty toy ny sorona ihany" na "Andriamanitra dia mamela heloka rehefa misy maty ho toy ny sorona ihany"

**famelan-keloka**

DH: "ny famelana ireo otan'ny olona"

**Hebrews 9:23****Fampifandraisana ny foto-kevitra:**

Ny mpanoratra dia manamafy fa Kristy (ankehitryny any an-danitra mifona ho antsika) dia tokony ho faty indray mandeha ihany tamin'ireo fahotana ary hiverina eto an-tany fanindroany.

**ny tandindon'ireo zavatra any an-danitra mba ho voadion'ny soron'ireo biby ireo**

DH: "ireo mpisorona dia tokony hampiasa ireo soron'ireo biby ireo mba hanadio izay tandindon'ireo zavatra izay any an-danitra"

**ireo zavatra ny lanitra mihintsy no nila nodiovina tamin'ny sorona tsara kokoa**

Izany dia, tsara kokoa noho ireo sorona nampiasana mba hanadiovana ny tandindon'ny tany. DH: "tahaka ireo zavatra ny lanitra mihintsy, no tokony hanadiovan'Andriamanitra azy ireo amin'ny sorona tsara kokoa"

**nataon'ny tanana**

Eto ny "tanana" dia maneho ny olombelona. DH: "izay nataon'ny tanan'olombelona"

**ilay iray izay tena izy**  
"ilay toerana tena masina indrindra"

**Hebrews 9:25**

**Tsy nandeha tao Izy**  
"Tsy niditra tao an-danitra Izy"

**niaraka tamin'ny ràny hafa**  
Ity dia midika hoe niaraka tamin'ny ràny biby, fa tsy tamin'ny ràny manokana.

**Fa raha izany ny zava-nitranga**  
"Raha mila manolotra ny tenany matetika Izy"

**nanomboka tamin'ny fanorenana izao tontolo izao**  
Ny famoronana izao tontolo izao dia resahina toy hoe trano izao tontolo izao ary ny fototra no fizarana voalohany izay hamboarina. DH: "Hatramin'ny nanombohan'Andriamanitra ny famoronana an'izao tontolo izao"

**nampisehoana Azy**  
DH: "nampisehon'Andriamanitra Izy"

**mba hanaisotra ny fahotana amin'ny alalan'ny soron'ny Tenany ihany**

Ity dia miresaka momban'ny fahotana toy ny hoe zavatra izay afaka esorin'ny olona izany. DH: "mba hahatonga an'Andriamanitra hamela ireo heloka amin'ny fanaovana sorona ny tenany"

**Hebrews 9:27**

**Kristy ihany koa, izay natolotra**  
DH: "Kristy ihany koa, izay nanolotra ny tenany"

**mba hanala ireo fahotan'ny maro**  
Ny hetsika fanaovana antsika ho tsy maman-tsiny raha tokony ho meloka noho ireo fahotantsika dia resahina toy ny hoe zavatra ara-nofo izay afaka esorin'i Kristy amintsika ireo fahotantsika. DH: "mba hamelan'Andriamanitra ireo fahotana"

**ireo fahotana**  
Eto ny "fahotana" dia midika hoe heloka izay hananan'ny olona eo anatrehan'Andriamanitra nohon'ny fahotana izay nataon'izy ireo.

## Chapter 10

<sup>1</sup> Fa ny lalàna dia alok'ireo zavatra tsara ho avy fotsiny, fa tsy tena endrik'ireo zavatra ireo. Ireo izay manatona an'Andriamanitra dia tsy afaka ny ho lafatra amin'ny alalan'ny sorona mitovy amin'izay entin'ireo mpisorona isan-taona. <sup>2</sup> Raha izany tsy efa nitsahatra ny nanolotra ireny sorona ireny ve izy ireo? Amin'izany tranga izany, raha efa nodiovina indray mandeha monja izy ireo, dia tsy mba hahafantatra ny ota intsony ireo mpivavaka. <sup>3</sup> Fa amin'ireo sorona ireo dia misy fampatsiahivana ireo ota isan-taona. <sup>4</sup> Satria ny rà'n'ny omby lahy sy osy lahy dia tsy mahavita manala ireo ota. <sup>5</sup> Rehefa tonga teto amin'izao tontolo izao Kristy, dia niteny Izy hoe: "Tsy sorona na koa fanatitra no nirianareo. Fa kosa, vatana izay efa nomaninareo ho Ahy. <sup>6</sup> Ny fanatitra nodorana na sorona ho an'ny ota dia tsy nifalianao. <sup>7</sup> Ary hoy Aho hoe: "Jereo, inty Aho, araka izay voasoratra momba Ahy ao amin'ny Soratra Masina, mba hanao ny sitrakareo." <sup>8</sup> Voalohany niteny izy hoe: "Tsy sorona, na koa fanatitra, na fanatitra nodorana, na sorona ho an'ny ota no nirianareo. Ary Ianao tsy nifaly tao amin'izy ireny." Ireny dia sorona izay atolotra araka ny lalàna. <sup>9</sup> Ary niteny izy hoe: "Jereo, inty Aho hanao ny sitrakareo." Izy dia nanala ny fampiharana voalohany mba hametrahana ny fampiharana faharoa. <sup>10</sup> Tamin'izany sitraka izany, isika dia nohamasinina tamin'ny alalan'ny fanatitry ny vatan'i Jesosy Kristy indray mandeha monja. <sup>11</sup> Amin'ny lafiny iray, ny mpisorona rehetra dia mijoro isan'andro manompo an'Andriamanitra. Izy dia manolotra sorona mitovy hatrany, na izany aza izy ireo dia tsy afaka manala ireo ota mihintsy. <sup>12</sup> Amin'ny lafiny iray hafa, Kristy dia nanolotra sorona iray ho an'ny ota mandrakizay, nipetraka teo antanan'ankavanana'Andriamanitra Izy. <sup>13</sup> Izy dia miandry mandra-panaovana ireo fahavalony ho fitoeran-tongotra ho an'ny tongony. <sup>14</sup> Fa tamin'ny fanatitra iray izy dia nahalavorary mandrakizay ireo izay nohamasinina. <sup>15</sup> Ny Fanahy Masina koa dia mijoro vavolombelona ho antsika. Fa tamin'ny voalohany Izy niteny hoe: <sup>16</sup> "Ity no fanekena izay ho ataoko miaraka amin'izy ireo aorian'ireo andro ireo, hoy ny Tompo. Hapetrako ao am-pon'izy ireo ny lalàko, ary hanoratra izany ao an-tsain'izy ireo Aho. <sup>17</sup> Tsy hahatsiaro ny ota sy ireo helok'izy ireo intsony Aho." <sup>18</sup> Ary na aiza misy famelana izany, dia tsy misy sorona ho an'ny ota intsony. <sup>19</sup> Noho izany, ry rahalahy, isika dia manana fahatokiana ny hiditra ao amin'ny toerana masina indrindra tamin'ny rà'n'i Jesosy. <sup>20</sup> Izany no lalana vaovao sady velona izay nosokafany ho antsika tamin'ny alalan'ny lamba, izany hoe, tamin'ny alalan' ny nofony. <sup>21</sup> Satria isika dia manana mpisorona lehibe mitandrana ny tranon'Andriamanitra, <sup>22</sup> aoka isika hanatona amin'ny fo madio amin'ny finoana feno fahatokiana, mba hananantsika fo voadio amin'ny fieritreretana ratsy ary hananantsika vatana voadio tamin'ny rano madio. <sup>23</sup> Aoka isika hiazona mafy ny fanekena ny fiandrandrana mahatokintsika, tsy ampihozongozonana, satria Andriamanitra, izay nampanantena, dia mahatoky. <sup>24</sup> Aoka isika handinika ny fomba handrisihana ny tsirairay amin'ny fitiavana sy ireo asa tsara. <sup>25</sup> Aoka isika tsy hanajanona ny fiarahana miangona, tahaka ny nataon'ny sasany. Fa kosa, mifankahereza hatrany hatrany, ary maika fa hitanareo fa manakaiky ny andro. <sup>26</sup> Fa raha toa isika minia manota rehefa avy nandray ny fahalalana ny marina, dia tsy misy fanatitra ho an'ny ota intsony. <sup>27</sup> Fa kosa, tokana ihany ny fiandrasana mahatahotry ny fitsarana, ary fahatezerana mirehitra izay hamotika ireo fahavalon'Andriamanitra. <sup>28</sup> Na iza na iza nandà ny lalàn'i Mosesy dia ho faty tsy misy indrafo amin'ny fijorona vavolombelon'ireo roa na telo izay nanatri-maso. <sup>29</sup> Fanasaziana ratsy lavitra toy ny ahoana no eritreretinareo fa mendrika ireo izay nanitsaka ny Zanak'Andriamanitra, izay nanao ny rà'n'ny fifanekena ho tsy masina—Ilay rà izay nanamasinana Azy—ary naniratsira ny Fanahin'ny fahasovana? <sup>30</sup> Fa isika mahafantatra ilay iray izay niteny hoe: "Ahy ny valifaty; Izaho no hamaly." Ary koa: "Ny Tompo dia hitsara ny olony." <sup>31</sup> Zavatra mampitahotra no hilatsaka eo an-tananan'ny Andriamanitra velona! <sup>32</sup> Fa tadidio ireo andro taloha, rehefa nohazavaina ianareo, ny fomba niharetanareo ny ady mafy tamin'ny fijaliana. <sup>33</sup> Ianareo dia nalaina baraka ampahibemaso tamin'ny fanaratsiana sy tamin'ny fanenjehana, ary ianareo dia niaraka nizara tamin'ireo izay nandalo fijaliana toy izany. <sup>34</sup> Satria ianareo dia nanana fangoraham-po tamin'ireo izay voafonja, ary ianareo dia nanaiky tamin-pifaliana ny fangalàna ny fanananareo. Dia nahafantatra ianareo fa ny tenanareo dia manana fananana tsara kokoa sy maharitra mandrakizay. <sup>35</sup> Noho izany dia aza ariana ny fahatokianareo, izay manana valisoa lehibe. <sup>36</sup> Fa ianareo dia mila faharetana, mba hahazaoanareo izay nampanantenain'Andriamanitra, rehefa nanao ny sitrapony ianareo. <sup>37</sup> Fa tsy ho ela akory, ilay iray izay ho avy dia ho avy tokoa ary tsy ho tara. <sup>38</sup> Ny oloko marina dia hivelona amin'ny finoana. Raha mihemotra izy, Izaho dia tsy ho faly aminy." <sup>39</sup> Fa isika dia tsy anisan'ireo izay mihemotra ho amin'ny faharavana. Fa kosa, isika dia anisan'ireo izay manana finoana ho amin'ny fihazonana ny fanahintsika.

## Footnotes

10:34 <sup>[1]</sup>Fanamarihana: Ny dikan-teny taloha dia tsy habitana ny fehezanteny hoe: "Fa ianareo dia nanana fangoraham-po tamin'ny gadrako."

**Hebrews 10:1****Fampifandraisana ny foto-kevitra:**

Ny mpanoratra dia mampiseho ny fahalemen'ny lalàna sy ny fanatiny, ny antony nanomezan' Andriamanitra ny lalàna, ary ny maha-tonga lafatra ny fisoronana vaovao sy ny soron'i Kristy.

**ny lalàna dia alok'ireo zavatra tsara ho avy fotsiny**

Ity dia miresaka momban'ny lalàna toy ny hoe aloka izany. Ny mpanoratra dia milaza fa ny lalàna dia tsy ilay zavatra tsara izay nampanantenain'Andriamania. Izany dia tombatombana fotsiny ny amin'ny zavatra tsara izay hataon'Andriamanitra.

**tsy tena endrik'ireo zavatra ireo**

"tsy tena ireo zavatra ireo mihintsy"

**tsy efa nitsahatra ny nanolotra ireny sorona ireny ve izy ireo?**

Ny mpanoratra dia mampiasa fanontaniana mba hampisehoana fa ireo sorona dia voafehy eo amin'ny herin'izy ireo. DH: "Izy ireo dia hijanona hanolotra ireo sorona ireo."

**raha efa nodiovina ... izy ireo**

Ireo fahotan'ny olona dia resahina toy ny hoe afaka ny ho vadio ara-batana. DH: "raha efa namela ny fahotan'izy ireo Andriamanitra"

**tsy mba hahafantatra ny ota intsony**

"hahafantatra fa izy ireo dia tsy voaheloky ny ota intsony"

**Satria ny rà'n'ny omby lahy sy osy lahy dia tsy mahavita manala ireo ota**

Ireo fahotana dia resahina toy ny hoe zavatra izay afaka diovin'ny rà'n'ny biby raha mikoriana izany. DH: "Fa tsy vitan'ny rà'n'ny omby lahy sy osy lahy ny hahatonga an'Andriamanitra hamela ireo fahotana"

**ràn'ny omby lahy sy osy lahy**

Eto ny "rà" dia maneho ireo biby maty ireo ho toy ny sorona ho an'Andriamanitra.

**Hebrews 10:5****Fampahafantarana amin'ny ankapobeny:**

Ny tenin'i Kristy tamin'izy teto an-tany dia nambara mialoha tato amin'ity teny nindramina avy ao amin'ny Salamo nataon'i Davida ity.

**nirianareo**

Eto ny hoe "nirianareo" dia maneho an' an'Andriamanitra.

**Ary hoy aho hoe**

Eto ny "Aho" dia maneho an'i Kristy.

**araka izay voasoratra momba Ahy ao amin'ny Soratra Masina**

DH: "araka ny nosoratan'ireo mpaminany momba Ahy ao amin'ny Soratra Masina"

**Hebrews 10:8****sonona ... fanatitra ... fanatitra nodorana ... sonona ho an'ny ota**

Adikao mitovy amin'ny nataonao tao amin'ny 10:5 ireo teny ireo.

**izay atolotra**

DH: "izay atolotr'ireo mpisorona"

**Jereo**

"jereo" na "henohy"

**nanala ny fampiharana voalohany**

Ny fitsaharana manao izany dia resahina toy ny hoe zavatra izay afaka esorina izany. DH: "manakana ireo fahotana amin'ny fomba voalohany"

**fampiharana voalohany ... fampiharana faharoa**

Ireo teny "voalohany" sy "faharoa" dia laharan'isa. DH: "fampiharana taloha ... fampiharana vaovao"

**mba hametrahana ny fampiharana faharoa**

Ny fanomboana ny fampiharana faharoa mba hampiala ny ota dia resahina toy ny hoe mametraka izany fampiarana izany. DH: "mba hanala ireo fahotana ny fomba faharoa"

**isika dia nohamasinina**

DH: "Andriamanitra nanamasina antsika" na "Andriamanitra nanolotra ny tenany ho antsika"

**tamin'ny alalan'ny fanatitryn'ny vatan'i Jesosy Kristy**

Ny teny hoe "fanatitra" dia azo adika amin'ny matoanteny hoe "manolotra" na "sorona". DH: "Rehefa nanolotra ny tenany Jesosy Kristy ho sorona" na "satria Jesosy Kristy nanao sorona ny tenany"

**Hebrews 10:11****Amin'ny lafiny iray ... Amin'ny lafiny iray hafa**

Ireo fehezanteny ireo dia nampiasaina mba hampitahana zavatra roa. Ny fitenin'ny dia mety manana fomba hanamafisana fa manao fanoharana ny mpanoratra. Na afaka esorinao ilay hoe "amin'ny lafiny iray" ary adika hoe "fa" fotsiny ilay hoe "amin'ny lafiny iray hafa."

**tsy afaka manala ireo ota mihintsy**

Ity dia miresaka ny "fahotana" toy ny hoe zavatra izay afaka esorin'ny olona. DH: "tsy afaka hahatonga an'Andriamanitra hamela ireo fahotana mihintsy"

**nipetraka teo an-tanana ankavanana'Andriamanitra Izy**

Eto ny "tanana ankavanana" dia maneho toeram-boninahitra. DH: "Izy dia nipetraka teo amin'ny toeram-boninahitra teo akaikin'Andriamanitra." Jereo ny nandikana izany tao amin'ny 1:1

**mandra-panaovana ireo fahavalony ho fitoeran-tongotra ho an'ny tongony**

Ny fanalan'i Kristy baraka an'ireo fahavalony dia resahina toy ny hoe lasa fitoeran'ny fitsaharan'ny tongony izy ireo. DH: "mandra-panaovan'Andriamanitra ireo fahavalon'i Kristy ho afa-baraka ary lasa toy ny fitoeran-tongony"

**ireo izay nohamasinina**

DH: "ireo izay hamasinin'Andriamanitra" na "ireo izay nanoloran'Andriamanitra ny tenany"

**Hebrews 10:15****Fampahafantarana amin'ny ankapobeny:**

Ity dia teny nindramina avy ao amin'i Jeremia mpaminany ao amin'ny Testamenta Taloha.

**miaraka amin'izy ireo**

"miaraka amin'ireo vahoakako"

**aorian'ireo andro ireo**

"rehefa tapitra ny fotoanan'ny fanekena voalohany miaraka amin'ireo vahoakako"

**Hapetrako ao am-pon'izy ireo ny lalàko, ary hanoratra izany ao an-tsain'izy ireo Aho.**

Ny fon'ireo olona sy ny sainy dia resahina toy ny hoe afaka raisina na soratana eo amin'izy ireo ny lalàn'Andriamanitra. DH: "Hampahafantatra azy ireo ny lalàko Aho ary hanao izay hantakatoavany izany"

**Hebrews 10:17****Fampahafantarana amin'ny ankapobeny:**

Ity dia manohy ny teny nindramina avy ao amin'i Jeremia mpaminany ao amin'ny Testamenta Taloha.

**Tsy hahatsiaro ny ota sy ireo helok'izy ireo intsony Aho**

Ity dia ampahany faharoa amin'ny fijorana vavolombelon'ny Fanahy Masina (Jereo ny: 10:15). Afaka hazavaina ao amin'ny fandikan-teny izany. DH: "Avy eo dia hoy Izy hoe: "Tsy hahatsiaro ny ota sy ireo helok'izy ireo intsony Aho."

**Tsy hahatsiaro ny ota'izy ireo intsony Aho**

"Tsy hieritreritra ny momban'ny ota'izy ireo intsony Aho"

**ota sy ireo helok'izy ireo**

Ny teny hoe "ota" sy "heloka" dia manana dikan-teny mitovy. Izy roa miaraka dia manamafy ny haratsin'ny fahotana. DH: "ireo asa feno fahotana, sy ratsy"

**na aiza misy famelana izany**

DH: "Rehefa namela ireo zavatra ireo Andriamanitra"

**tsy misy sorona ho an'ny ota intsony**

Ny teny hoe "sorona" dia afaka adika hoe "fanatitra". DH: "ny olona dia tsy mila manao fanatitra ho an'ny ota intsony"

**Hebrews 10:19****Fampifandriasana ny foto-kevitra**

Nampahazava fa iray ihany ny sorona ho an'ny fahotana, dia manohy amin'ny sarin'ny toerana masina indrindra ao amin'ny tempoly ny mpanoratra, izay ny mpisoronabe ihany no afaka miditra ao isan-taoana miaraka amin'ny rà'n'ny sorona ho an'ireo fahotana. Mampatsiahy an'ireo mpino Izy fa midera an'Andriamanitra ao amin'ny fanatrehany izy ireo ankehitriny toy ny hoe mijoro ao amin'ny toerana masina indrindra.

**ry rahalahy**

Eto izany dia milaza ireo mpino rehetra ao amin'i Kristy na lahy na vavy. DH: "ry rahalahy sy anabavy" na "namana mpino"

**toerana masina indrindra**

Ity dia midika ny fanatrehan'Andriamanitra, fa tsy ilay toerana masina indrindra ao amin'ny tabernakely taloha.

**tamin'ny rà'n'i Jesosy**

Eto "ny rà'n'i Jesosy" dia maneho ny fahafatesan'i Jesosy.

**lalana velona**

Ireo dikan-teny azo heverina: 1) Izany dia lalana vaovao mankany amin'Andriamanitra izay nomen'i Jesosy farany an'ireo mpino velona mandrakizay na 2) Jesosy dia velona, ary Izy no lalan'ireo mpino hidirana ao amin'ny fanatrehan'Andriamanitra.

**tamin'ny alalan'ny lamba**

Ny lamba tao amin'ny tempolin'ny tany dia maneho ny fisarahana eo amin'ny olona sy ny fanatrehan'Andriamanitra marina.

**tamin'ny alalan'ny nofony**

Eto ny "nofo" dia mijoro ho tenan'i Jesosy, ary ny tenany dia mijoro ho soron'ny fahafatesany. DH: "tamin'ny alalan'ny fahafatesany"

**isika dia manana mpisorona lehibe mitandrina ny tranon'Andriamanitra**

Ity dia tokony hadika amin'ny fomba manazava tsara fa Jesosy izany "mpisorona lehibe" izany.

**ny tranon'Andriamanitra**

Ity dia miresaka momban'ireo olon'Andriamanitra toy ny hoe trano ara-bakiteny izy ireo. DH: "Ny olon'Andriamanitra rehetra"

**aoka isika hanatona**

Eto ny teny hoe "hanantona" dia maneho ny fiderana an'Andriamanitra, tahakan'ny mpisorona miakatra eo amin'ny alitaran'Andriamanitra mba hanao sorona biby ho Azy.

**am-po madio**

"fo mahatoky" na "fo tsotra." Eto ny "fo" dia maneho ny tena sitram-po sy zotom-pon'ireo mpino.

**amin'ny finoana feno fahatokiana**

"miaraka amin'ny finoana mahatoky" na "mahatoky tanteraka an'i Jesosy"

**mba hananantsika fo voadio**

DH: "toy ny hoe nodioviny tamin'ny ràny ny fontsika"

**fo voadio**

Eto ny "fo" dia maneho ny fieritreretana, ny fahalalana ny marina sy diso. Ny voadio dia maneho fa voavela ary nomena ny mariky ny fahamarinana. Ireo fo dia resahina toy hoe afaka nodiovina tamin'ny rà.

**hananantsika vatana voadio tamin'ny rano madio.**

Afaka adika hoe. DH: "toy ny nodioviny ny vatantsika tamin'ny rano madio"

**hananantsika vatana voadio tamin'ny rano madio**

DH: "toy ny hoe nodioviny tamin'ny rano madio ny vatantsika"

**vatana voadio tamin'ny rano madio**

Raha azon'ny mpadika-teny toy ny hoe milaza ny batisa Kristiana ity fehezanteny ity, dia ara-bakiteny ny "rano," fa tsy ara-panahy. Fa raha norasaina ho ara-bakiteny ny rano, dia ho ara-panahy ny "madio," maneho ny fahadiovana ara-panahy izay nolazain'ny batisa eto fa ho tanterahina. Ny "fanadiovana" dia maneho an'ireo mpino neken'Andriamanitra.

**Hebrews 10:23****hiazona mafy ny fanekena ny fiandrandrana mahatokintsika**

Eto ny fametrahana finoana izay eken'ny olona iray dia resahina toy ny hoe zavatra izay afaka hazonin'ny olona amin'ny tanany. Ny teny "hiazona mafy" dia midika hoe "manohy." DH: "manohy miteny ny olona fa isika dia matoky satria isika mino fa Andriamanitra dia hanao izay nampanantenainy ho ataony"

**tsy am-pihozongozonana**

Ny fisalasalana amin'ny zavatra iray dia resahina toy ny hoe mihozohozo na mitongilangilana. DH: "tsy am-pisalasalana"

**Aoka isika tsy hanajanona ny fiarahana miangona**

Afaka hazavainao fa ny olona dia miangona mba hidera. DH: "Aoka isika tsy hanajanona ny fiarahana miangona mba hidera"

**fa hitanareo fa manakaiky ny andro**

Ny fotoana ho avy dia resahina toy ny hoe zavatra izay miha-manatona ny mpilaza. Eto "ny andro" dia maneho ny fotoana hiverenan'i Jesosy. DH: "Araka ny fantatrareo fa Kristy dia hiverina tsy ho ela"

**Hebrews 10:26****Fampifandraisana ny foto-kevitra:**

Ny mpanoratra dia manome ny fampitandremany faha-efatra.

**minia**

"fanahy iniana"

**rehefa avy nandray ny fahalalana ny marina**

Ny fahalalana ny marina dia resahina toy ny hoe zavatra izay afaka omen'ny olona iray ho an'ny olona hafa. DH: "Rehefa avy nianatra ny marina isika"

**ny marina**

ny marina momban'Andriamanitra.

**dia tsy misy fanatitra ho an'ny ota intsony**

Tsy misy olona afaka manome sorona vaovao satria ny soron'i Kristy irery ihany no afaka miasa. DH: "tsy misy afaka manolotra sorona mba hamelan'Andriamanitra ny otantsika"

**fanatitra ho an'ny ota**

Eto ny "fanatitra ho an'ny ota" dia maneho "fomba mahomby mba hanaovana sorona biby mba hanala ireo fahotana"

**ny fitsarana**

ny fitsaran'Andriamanitra, izany hoe, hitsara Andriamanitra.

**ary fahatezerana mirehitra izay hamotika ireo fahavalon'Andriamanitra**

Ny fahatezeran'Andriamanitra dia resahina toy ny hoe afo izay handoro ireo fahavalony.

### Hebrews 10:28

**fijorona vavolombelon'ireo roa na telo**

izany dia milaza hoe "ny amin'ny fijoroana vavolombelona farafaha-keliny roa na telo

**Fanasaziana ratsy lavitra toy ny ahoana no eritreretinareo fa mendrika ... fahasoavana?**

Ny mpanoratra dia manamafy ny halehiben'ny sazy ho an'ireo izay mandà an'i Kristy. DH: "izany dia sazy entitra. Fa ny sazy dia ho lehibe kokoa ho an'ny tsirairay aza ... fahasoavana!"

**izay nanitsaka ny Zanak'Andriamanitra**

Ny tsy fanomezana voninahitra an'i Kristy sy fanalana baraka Azy dia resahina toy ny hoe olona nandeha teo aminy. DH: "nandà ny Zanak'Andriamanitra"

**Zanak'Andriamanitra**

Ity dia fiantsoana manan-danja an'i Jesosy.

**izay nanao ny rà'n'ny fifanekena ho tsy masina**

Ity dia mampiseho ny fomba nanitsahan'ny olona ny Zanak'Andriamanitra. DH: "ny amin'ny fanaovana ny rà'n'ny fanekena ho tsy masina"

**ràn'ny fanekena**

Eto ny "rà" dia maneho ny fahafatesan'i Kristy, izay hametrahan'Andriamanitra ny fanekena vaovao.

**Ilay rà izay nanamasinina Azy**

DH: "Ilay rà izay nanamasinin'Andriamanitra Azy"

**Fanahin'ny fahasoavana**

"fanahin'Andriamanitra izay manome fahasoavana"

### Hebrews 10:30

**Fampahafantatarana amin'ny ankapobeny:**

Ny teny hoe "isika" dia maneho ny mpanoratra sy ny mpino rehetra. Ireo teny roa ireo dia avy ao amin'ny lalàna izay nomen'i Mosesy ao amin'ny Testamenta Taloha.

**Ahy ny valifaty**

Ny valifaty dia resahina toy ny hoe zavatra izay an'Andriamanitra, izay nanana ny marina ho atao araka izay niriany miaraka amin'izay hananany. Andriamanitra dia manana ny marina hanao valifaty eo amin'ireo fahavalohy.

**Izaho no hamaly**

Andriamanitra mamaly faty dia resahina toy ny hoe mandoa ny karamana mendrika azy amin'ny olona Izy.

**hilatsaka eo an-tanana**

Ny fandraisana ny sazin'Andriamanitra feno dia resahina toy ny hoe olona mianjera eo amin'ny tananan'Andriamanitra. Eto ny teny hoe "tanana" dia maneho ny herin'Andriamanitra hitsara. DH: "mba handray ny sazy fenon'Andriamanitra"

### Hebrews 10:32

**ireo andro taloha**

"ny andro fahiny"

**rehefa nohazavaina ianareo**

Ny fianarana ny marina dia resahina toy ny hoe nanisy hazavana teo amin'ny olona Andriamanitra. DH: "rehefa avy nianatra ny marina momban'i Kristy ianareo"

**ny fomba niharetanareo ny ady mafy tamin'ny fijaliana.**

"ny fijaliana tsy maintsy niharetanareo"

**Ianareo dia nalaina baraka ampahibemaso tamin'ny fanaratsiana sy tamin'ny fanenjehana**

DH: "Ny olona dia nanamavo anareo tamin'ny fanopana sy fanenjehana ampahibemaso"

**fananana tsara kokoa sy maharitra mandrakizay**

"ny fitahin'Andriamanitra mandrakizay dia resahina toy ny hoe "fananana"

### Hebrews 10:35

**Fampahafantatarana amin'ny ankapobeny:**

Ao amin'ny 10:37 dia misy teny nindramina avy tao amin'Isaia mpaminany tao amin'ny Testamenta Taloha.

**aza ariana ny fahatokianareo, izay manana valisoa lehibe**

Ny fanariana ny fampanantenana dia resahina toy ny hoe manary zavatra tsy misy vidiny eny fotsiny. DH: "aza mitsahatra ny amin'ny fahatokisana an'Andriamanitra, izay hanome valisoa lehibe ho anareo" na "manohiza matoky feno an'Andriamanitra, izay hanome valisoa lehibe ho anareo"

**Fa tsy ho ela akory**

Afaka hazavainao tsara izany. DH: "Araka izay nolazain'Andriamanitra tao amin'ny Soratra Masina hoe: 'Fa tsy ho ela akory'"

**Fa tsy ho ela akory**

"tsy ho ela"

### Hebrews 10:38

**Fampahafantatarana amin'ny ankapobeny:**

Ao amin'ny 10:38 ny mpanoratra dia milaza teny nindramina tao amin'ny bokin'ny mpaminany Habakoka, izay manaraka mivantana ny teny nindramina tao amin'ny bokin'Isaia mpaminany tao amin'ny 10:37.

**Ny oloko marina ... Raha mihemotra izy ... aminy**  
Ireo dia maneho ny olon'Andriamanitra rehetra amin'ny ankapobeny. DH: "Ny oloko mahatoky ... raha misy iray amin'izy ireo mihemotra ... aminy"

**Raha mihemotra izy**  
Ny fahaverezana ny fasahiana sy ny finoana dia resahina toy ny hoe miverin-dalana.

**izay mihemotra ho amin'ny faharavana**  
Ny fahaverezana ny fasahiana sy ny finoana dia resahina toy ny hoe miverin-dalana. Ary ny

"faharavana" dia resahina toy ny hoe fiafarana. DH: "Izay mitsahatra mahatoky an' Andriamaniaatra, izay mahatonga Azy hamotika antsika"

**ho amin'ny fihazonana ny fanahintsika.**  
Ny fiainana mandrakizay miaraka amin' Andriamanitra dia resahina toy ny hoe mihazona ny fanahy. Eto ny "fanahy" dia maneho ny maha-olona rehetra. DH: "izay hahatonga antsika hiana miaraka amin'Andriamanitra mandrakizay"

## Chapter 11

<sup>1</sup> Ary ny finoana no antoka amin'ireo zavatra nandrasana tamim-pahatokiana. Io no porofon'ireo zavamitranga izay mbola tsy hita. <sup>2</sup> Fa noho izany ireo razambe dia nankatoavina nohon'ny finoan'izy ireo. <sup>3</sup> Amin'ny finoana no hahafantarantsika fa ny didin'Andriamanitra no namoronana izao tontolo izao, ka izay hita maso dia tsy natao tamin'ny zavatra izay hita maso. <sup>4</sup> Tamin'ny finoana no nanoloran'i Abela fanatitra tsara kokoa ho an'Andriamanitra noho ny an'i Kaina, tamin'ny alalan'izany no nanambarany azy ho marina, ary Andriamanitra niteny tsara azy noho ireo fanatiny, ary amin'ny finoana no mbola hitenenan'i Abela, na dia efa maty aza izy. <sup>5</sup> Tamin'ny finoana no namindrana an'i Enoka mba tsy ahitany ny fahafatesana. "Tsy hita izy, satria nalain'Andriamanitra." Fa talohan'ny nakana azy, dia nijoroana vavolombelona fa nankasitrahana' Andriamanitra izy. <sup>6</sup> Ary rehefa tsy misy finoana dia tsy mety ho ankasitrahany. Satria ilaina hoe izay manatona an'Andriamanitra dia tsy maintsy mino fa misy Izy ary Izy no mamaly soa an'ireo izay mitady Azy. <sup>7</sup> Tamin'ny finoana Noa, no nomena ny hafatra avy amin'Andriamanitra momba ireo zavatra izay tsy mbola hita, niaraka tamin'ny fanajana an' Andriamanitra no nanamboarany ny sambo izay namonjeny ny ankohonany. Fa tamin'ny fanaovana izany, no nanamelohany izao tontolo izao sy nahatongavany ho mpandova ny fahamarinana araky ny finoana. <sup>8</sup> Tamin'ny finoana Abrahama, rehefa nantsoina, no nankatoa sy nandeha nankany amin'ilay toerana izay hahazoany ho lova. Nandeha izy, tsy nahalala izay tany nombany. <sup>9</sup> Tamin'ny finoana no niainany tany amin'ilay tany nampanantenaina toy ny vahiny. Niaina tao anaty trano lay izy niaraka tamin'Isaka sy Jakoba, ireo mpiara-mandova amin'ilay fampanantenana mitovy. <sup>10</sup> Fa izy nitady ilay tanàna izay manana ireo fanorenana, ilay tanàna izay Andriamanitra no mpamari-trano sy mpanori-trano. <sup>11</sup> Tamin'ny finoana, na dia Saraha izy tenany izay momba aza, no nahazoan'i Abrahama ny fahafahana ho ray. Nitranga izany na dia efa tena antitra aza izy, satria noheverina ho toy ilay mahatoky nomena ilay fampanantenana izy. <sup>12</sup> Noho izany, avy amin'izany lehilahy izany, izay efa ho faty, no nahaterahan'ireo izay toy ireo kintana eny an-danitra ny hamaroany sy toy ny fasika manamorona ny ranomasina, izay tsy voaisa. <sup>13</sup> Tao amin'ny finoana ireny rehetra ireny no maty tsy nandray ireo fampanantenana. Fa kosa, taorian'ny nahitana sy niarahabana azy ireo avy eny alavitra, dia nanaiky izy ireo fa vahiny sy sesi-tany ety an-tany. <sup>14</sup> Ho an'ireo izay miteny toy izany zavatra izany dia manazava fa mitady tanindrazana izy ireo. <sup>15</sup> Raha nieritreritra ny firenena izay nialany izy ireo, dia mety nanana fahafahana hiverina. <sup>16</sup> Fa tahaka izany, naniry firenena tsaratsara kokoa izy ireo, ka izany, ilay any an-danitra. Noho izany tsy mahamenatra an'Andriamanitra ny voaantso hoe Andriamanitr'izy ireo, ka nanomana tanàna ho azy ireo Izy. <sup>17</sup> Tamin'ny finoana Abrahama, rehefa notsapaina, dia nanolotra an'Isaka. Io no zanany lahy tokana izay natolony, izy ilay nahazo ireo fampanantenana. <sup>18</sup> Tamin'i Abrahama no nilazana hoe: "Amin'ny alalan'Isaka no hanondroana ireo taranakao." <sup>19</sup> Abrahama dia nihevitra fa Andriamanitra dia hahavita hanangana an'Isaka amin'ireo maty, ary amin'ny heviny amin'ny ohatra, avy tamin'izy ireo no hahazoany azy indray. <sup>20</sup> Tamin'ny finoana momban'ireo zavatra ho avy koa no nitsofan'Isaka rano an'i Jakoba sy Esao. <sup>21</sup> Tamin'ny finoana Jakoba, tamin'izy efa ho faty, no nitso-drano ireo zanak'i Josefa tsirairay avy. Nivavaka Jakoba, nitehana tamin'ny lohan'ny tehiny. <sup>22</sup> Tamin'ny finoana Josefa, rehefa nanakaiky ny fiafarany, no niresaka ny fiaingan'ny zanak'Israely avy any Egipta ary nanafarany ny amin'ny taolany. <sup>23</sup> Tamin'ny finoana Mosesy, rehefa teraka izy, dia nafenin'ireo ray aman-dreniny nandritry ny telo volana satria hitan'izy ireo fa zaza tsara izy. Tsy natahotra ny didin'ny mpanjaka izy ireo. <sup>24</sup> Tamin'ny finoana Mosesy, taorian'ny nahalehibe azy, no nandà ny hiantsoana azy ho zanaka lahin'ny zanaka vavin'i Farao. <sup>25</sup> Fa kosa, nisafidy ny hijaly niaraka tamin'ny vahoakan'Andriamanitra izy, toy izay hankafy ireo fahafinaretan'ny fahotana mandritry ny fotoana fohy. <sup>26</sup> Nilaza izy hoe ny fahafaham-baraka amin'ny fanarahana an'i Kristy dia harena ngeza noho ireo haren'i Egipta. Satria nampifantoka ireo masony tamin'ny valisoany izy. <sup>27</sup> Tamin'ny finoana no nialan'i Mosesy tany Egipta. Tsy natahotra ny fahatezeran'ny mpanjaka izy, fa niaritra izany toy ny nahitany ilay tsy hita maso. <sup>28</sup> Tamin'ny finoana no nitandremanany ny Paska sy ny famafazana ny rà, mba tsy hikasika ny zanaka lahimatoan'ireo Israelita ny mpandringana ny zanaka lahimatoa. <sup>29</sup> Tamin'ny finoana no niampitan'izy ireo ny Ranomasina Mena toy ny mandia tany maina. Rehefa nanandrana nanao izany ireo Egyptiana, dia voatelina izy ireo. <sup>30</sup> Tamin'ny finoana no nirodanan'ny mandan'i Jeriko, rehefa avy nihodidina nandritry ny fito andro izy ireo. <sup>31</sup> Tamin'ny finoana no tsy nahafaty an'i Rahaba ilay mpivarotena niaraka tamin'ireo mpaniasia, satria nandray ireo mpisafy tany tamin'ny fiadanana izy. <sup>32</sup> Inona ihany koa no afaka lazaiko? Fa ho lany ny fotoako raha miresaka momban'i Gideona, Baraka, Samsona, Jefta, Davida, Samoela, ary momban'ireo mpaminany aho. <sup>33</sup> Tamin'ny alalan'ny finoana no nahazoan'izy ireo ny fanjakana, niasa ara-drariny, ary nandray ireo fampanantenana. Nanakombona ny vavan'ireo liona izy ireo, <sup>34</sup> namono ny herin'ny afo, nandositra ny lelan'ny sabatra, sitrana tamin'ireo aretina, lasa nahery an' ady, ary nandresy ireo tafika vahiny. <sup>35</sup> Nitsangana tamin'ny maty tamin'ny

fananganan-ko velona ireo vehivavy. Ireo hafa dia nampijaliana, tamin'ny tsy fanekena ny famotsorana mba hahazoan'izy ireo fitsanganana tsara kokoa. <sup>36</sup> Ny hafa dia notsapaina tamin'ny fanesoana sy ireo fikapohana, eny fa na dia ny fatotra sy ny fanagadrana aza. <sup>37</sup> Notoraham-bato izy ireo. Notsofaina hizara roa izy ireo. Novonoina tamin'ny sabatra izy ireo. Nirenireny tamin'ny hoditr'ondry sy hoditr'osy izy ireo. Nahantra izy ireo, nampihorohoroana, nampahoriana. <sup>[2]38</sup> Izao tontolo izao dia tsy mendrika azy ireo. Nirenireny tany an'efitra, tany amin'ireo tendrombohitra, tany amin'ireo lava-bato, ary tany amin'ireo lavaka ambanin'ny tany izy ireo. <sup>39</sup> Kanefa ireny olona rehetra ireny dia neken'Andriamanitra nohon'ny finoan'izy ireo, tsy nandray ny fampanantenana izy ireo. <sup>40</sup> Nanomana zavatra tsara kokoa ho antsika Andriamanitra, mba tsy ho lavorary izy ireo, raha tsy misy antsika.

## Footnotes

11:11 <sup>[1]</sup>Fanamarihana: Misy fanontaniana momban'ny hoe ny finoan'i Abrahama sa ny finoan'i Saraha no navohitra. "Tamin'ny finoan'i Saraha, na dia efa antitra aza izy, no nahazoany ny hery hanan'anaka, na dia efa tena antitra aza izy hitondra zaza, satria nihevitra ilay nanome ilay fampanantenana azy ho mahatoky."

11:37 <sup>[2]</sup>Fanamarihana: ny dikan-teny sasany taloha dia mivaky hoe: "Notoraham-bato izy ireo. Notsofaina hizara roa. Nampandalovina fitsapana. Novonoina tamin'ny sabatra."

## Hebrews 11:1

### Fampifandraisana ny foto-kevitra:

Ny mpanoratra dia milaza zavatra telo momban'ny finoana eto amin'ity fampidirana fohy ity.

### Ary

Ity teny ity nampiasaina eto mba hanamarihana fihatoana ao amin'ny fampianarana fototra. Eto ny mpanoratra dia manomboka manazava ny dikan'ny hoe "finoana."

### ny finoana no antoka amin'ireo zavatra nandrasana tamim-pahatokiana

DH: "ny finoana dia mamela ny olona hanantena amim-pahatokiana zavatra sasantsasany"

### nandrasana tamim-pahatokiana

Eto izany dia maneho manokana ny fampanantenana azo antoka an'Andriamanitra, indrindra ny antoka fa ny mpino rehetra ao amin'i Jesosy dia hiara-hiaina amin'Andriamanitra mandrakizay any an-danitra.

### izay mbola tsy hita

DH: "izay tsy mbola hitantsika" na "izay tsy mbola nitranga"

### ireo razambe dia nankatoavina nohon'ny finoan'izy ireo

DH: "Andriamanitra nanaiky ireo razambentsika satria nanana finoana izy ireo"

### ireo razambe

Ny mpanoratra dia miresaka an'ireo Hebreo momban'ny razamben'ireo Hebreo. DH: "ireo razambentsika"

### ny didin'Andriamanitra no namoronana izao tontolo izao

DH: "Andriamanitra namorona izao tontolo izao tamin'ny didiny mba hisy"

### ka izay hita maso dia tsy natao tamin'ny zavatra izay hita maso

DH: "Andriamanitra tsy namorona izay zavatra hitantsika tamin'ny zavatra izay hita maso"

## Hebrews 11:4

### fampifandraisana ny foto-kevitra:

Ny mpanoratra dia manome ohatra maro (ny ankamaroany dia avy ao amin'ny soaratra ny Testamenta Taloha) amin'ny olona izay niaina tamin'ny finoana na dia tsy naharay izay nampanantenain'Andriamanitra rehefa niaina teto an-tany aza izy ireo.

### no nanambarany azy ho marina

DH: "Andriamanitra nanambara fa marina Abela"

### no nanambarany azy ho marina

DH: "Andriamanitra nanambara azy ho marina"

### mbola hitenenan'i Abela,

Ny famakiana ny Soratra Masina sy fianarana momban'ny finoan'i Abela dia resahina toy ny hoe Abela mihintsy no mbola miteny. DH: "isika dia mbola mianatra ny amin'izay nataon'i Abela"

## Hebrews 11:5

### Tamin'ny finoana no namindrana an'i Enoka mba tsy ahitany ny fahafatesana

DH: "Tamin'ny finoana no tsy nahafatesan'i Enoka satria Andriamanitra naka azy"

### ahitany ny fahafatesana

Ity dia miresaka ny fahafatesana toy ny hoe zavatra izay afaka hitan'ny olona. Izany dia midika fainana ny fahafatesana. DH: "maty"

### talohan'ny nakana azy

DH: "talohan'ny nakan'Andriamanitra azy"

**dia nijoroana vavolombelona fa nankasitrahana'Andriamanitra izy**

Ireo dikan-teny azo heverina: 1) "Andriamanitra niteny fa Enoka dia nampifaly Azy" na 2) "ny olona niteny fa Enoka dia nampifaly an'Andriamanitra."

**tsy misy finoana dia tsy mety ho ankasitrahany**

DH: "ny olona dia afaka mampifaly an'Andriamaniaatra rehefa manana finoana an'Andriamanitra ihany izy"

**izay manatona an'Andriamanitra**

Ny fiandrasana ny fiderana an'Andriamanitra sy ho lasa olony dia resahina toy ny hoe manatona an'Andriamanitra ara-bakiteny ilay olona. DH: "izay olona te-ho an'Andriamanitra"

**ireo izay mitady Azy**

Ny fianarana ny momban'Andriamanitra sy fiezahana mankatoa Azy dia resahina toy ny hoe olona iray mitady olon-kafa.

**Hebrews 11:7****nomena ny hafatra avy amin'Andriamanitra**

DH: "satria Andriamanitra niteny taminy"

**momba ireo zavatra izay tsy mbola hita**

DH: "momba ireo zavatra izay tsy mbola hitan'ny olona mihintsy teo aloha" na "momba ireo tranga izay tsy mbola nitranga"

**izao tontolo izao**

Eto ny "izao tontolo izao" dia maneho ny tontolon'ny olombelona. DH: "ny olona niaina teto amin'izao tontolo izao tamin'izany fotoana izany"

**nahatongavany ho mpandova ny fahamarinana**

Noa dia resahina toy ny hoe mandova fananana sy harena avy amin'ny isan'ny fianakaviana. DH: "nandray ny fahamarinana avy amin'Andriamanitra"

**araky ny finoana**

"izay nomen'Andriamanitra an'ireo izay manana finoana Aminy"

**Hebrews 11:8****rehefa nantsoina izy**

DH: "rehefa niantso azy Andriamanitra"

**nandeha nankany amin'ilay toerana**

"niala tao an-tranony ary nakany amin'ilay toerana"

**izay hahazoany ho lova**

Ny tany izay nampanantenain'Andriamanitra homena ireo taranak'i Abrahama dia resahina toy ny hoe lova izay ho raisin'i Abrahama. DH: "izay homen'Andriamanitra azy"

**Nandeha izy**

"niala tao an-tranony izy"

**niainany tany amin'ilay tany nampanantenaina toy ny vahiny**

DH: "niainany toy ny vahiny tao amin'ilay tany izay nampanantenain'Andriamanitra azy"

**ireo mpiara-mandova**

"mpandova miaraka." Ity dia miresaka momban'i Abrahama, Isaka, ary Jakoba toy ny hoe mpandova izay handray ny lova avy amin'ny rain'izy ireo.

**ilay tanàna izay manana ireo fanorenana**

Izany dia, fanorenana maharitra. Noho izany ilay tanàna dia ho tanàna maharitra.

**ilay tanàna izay Andriamanitra no mpamari-trano sy mpanori-trano**

Andriamanitra dia resahina toy ny hoe mpamari-trano sy mpanao trano.

**mpamari-trano**

olona izay manamboatra ny endriky ny trano

**Hebrews 11:11****Tamin'ny finoana**

Ireo dikan-teny azo heverina: 1) izany dia avy tamin'ny finoan'i Abrahama. DH: "satria Abrahama nino an'Andriamanitra" na 2) izany dia tamin'ny finoan'i Saraha. DH: "Satria Saraha nino an'Andriamanitra"

**nahazoan'i Abrahama fahafana ho ray**

"nahazo ny fahafahana ho ray" na "nahazo ny fahafahana mba hahazo zanaka"

**Satria noheverina ho toy ilay mahatoky nomena ilay fampanantenana izy**

"satria nino an'Andriamanitra izy, izay nanome ny fampanantenana, mba hatoky"

**efa ho faty**

"antitra loatra ny hanana zanaka" na "tena antitra"

**ireo izay toy ireo kintana eny an-danitra ny hamaroany sy toy ny fasika manamorina ny ranomasina, izay tsy voaisa.**

Ity dia midika fa Abrahama dia manana taranaka maro.

**Hebrews 11:13****tsy nandray ireo fampanantenana**

Ity dia miresaka ny fampanantenana toy ny hoe zavatra izay raisin'ny olona. DH: "tsy nandray izay nampanantenain'Andriamanitra azy ireo"

**taorian'ny nahitana sy niarahabana azy ireo avy eny alavitra**

Ireo hetsika nampanantenaina ho avy dia resahina toy ny hoe mpivahiny tonga avy lavitra. DH: "taorian'ny nianarana izay ho ataon'Andriamanitra amin'ny ho avy"

**nanaiky izy ireo fa vahiny sy sesi-tany ety an-tany**  
Eto ny hoe "vahiny" sy "sesi-tany" dia mitovy dikan-teny. Izany dia manamafy fa ity tany ity dia tsy tena tranon'izy ireo. Miandry ny tena tranony izay ho amboarin'Andriamanitra ho azy izy ireo.

**tanindrazana**

"ny tany izay nipoiran'izy ireo"

**Hebrews 11:15**

**ilay any an-danitra**

"tanàna any an-danitra"

**tsy mahamenatra an'Andriamanitra ny voaantso hoe Andriamanitr'izy ireo**

DH: "Andriamanitra dia faly manana azy ireo miantso Azy hoe Andriamanitr'izy ireo" na "mirehareha ny fananana azy ireo Andriamanitra miteny fa Izy no Andriamanitr'izy ireo"

**Hebrews 11:17**

**rehefa notsapaina izy**

DH: "rehefa nitsapa azy Andriamanitra"

**no nilazana hoe**

DH: "no nilazan'Andriamanitra hoe"

**ary amin'ny heviny amin'ny ohatra**

"amin'ny fomba fiteny." Ity dia midika fa izay lazain'ny mpanoratra manaraka dia tsy tokony ho azo ara-bakiteny. Andriamanitra dia tsy nitondra an'Isaka niverina tamin'ny fahafatesana ara-bakiteny. Fa satria Abrahama teo am-panaovana sorona an'i Isaka raha nanatsahatra azy Andriamanitra, toy ny hoe nitondra azy niverina tamin'ny fahafatesana Andriamanitra.

**avy tamin'izy ireo**

"avy tamin'ireo maty"

**no hahazoany azy indray**

"nahazoan'i Abrahama an'Isaka indray"

**Hebrews 11:20**

**Nivavaka Jakoba**

"Jakoba nivavaka tamin'Andriamanitra"

**rehefa nanakaiky ny fiafarany**

Eto ny "fiafarany" dia fomba mihaja hanehoana ny fahafatesana. DH: "rehefa nanakaiky ho faty izy"

**niresaka ny fiaingan'ny zanak'Israely avy any Egypta**

"Niresaka ny fotoana hialan'ny zanak'Israely an'i Egypta"

**zanak'Israely**

"ireo Isiraelita" na "ireo taranak'Israely"

**ary nanafarany ny amin'ny taolany.**

Maty tany Egypta Josefa. Tiany ny olona mba haka ny taolany hiaraka amin'izy ireo rehefa miala ao Egypte izy ireo mba afahan'izy ireo mandevina ny taolany any amin'ny tany izay nampanantenain'Andriamanitra azy ireo.

**Hebrews 11:23**

**Mosesy, rehefa teraka izy, dia nafenin'ireo ray aman-dreniny nandritry ny telo volana**

DH: "Ireo ray aman-drenin'i Mosesy nanafina azy nandritry ny telo volona tao aorian'ny nahaterahany"

**nahalehibe azy**

"Nahatonga azy ho olon-dehibe"

**nandà ny hiantsoana azy**

DH: "nandà ny hamela ny olona hiantso azy"

**ny fahafaham-baraka amin'ny fanarahana an'i Kristy**

DH: "Ny fiainan'ny olona tsy nanaja azy satria izy nanao izay zavatra tian'i Kristy"

**fanarahana an'i Kristy**

Ny fankatoavana an'i Kristy dia resahina toy ny hoe manaraka Azy ambany amin'ny lalana.

**nampifantoka ireo masonry tamin'ny valisoany**

Ny fifantohana tanteraka amin'ny fanatratrarana ny tanjona dia resahina toy ny hoe olona mibanjina zavatra iray ary mandà ny hijery zavatra hafa. DH: "manao izay fantany fa hazoany valisoa any an-danitra"

**Hebrews 11:27**

**fa niaritra izany toy ny nahitany ilay tsy hita maso**

Mosesy dia resahina toy ny hoe nahita an'Andriamanitra izy, izay tsy hita maso.

**ilay tsy hita maso**

Ilay iray izay tsy afaka hitan'iza na iza"

**ny famafazana ny rà**

Ity dia maneho ny didin'Andriamanitra amin'ireo Isiraelita mba hamono zanak'ondry ary hamafy ny ràn'izany amin'ny tolam-baravaran'ny trano rehetra izay nonenan'ireo Isiraelita. Izany dia hisorohana ny mpamotika amin'ny famonoana ireo zanaka lahimatoan'izy ireo.

**tsy hikasika**

Eto ny hoe "hikasika" dia maneho ny famonoana ny olona. DH: "tsy handratra" na "tsy hamono"

**Hebrews 11:29**

**Fampahafantarana amin'ny ankapobeny:**

Eto ny teny voalohany hoe "izy ireo" dia maneho ireo Isiraelita, ary ny "izy ireo" faharoa dia maneho

ny Egyptiana, ary ny "izy ireo" fahatelo dia maneho ireo rindrin'ny Jeriko.

**niampitan'izy ireo ny Ranomasina Mena**  
"Ireo Isiraelita niampita teo amin'ny Ranomasina Mena"

**dia voatelina izy ireo**  
DH: "Natelin'ny rano ireo Egyptiana"

**dia voatelina izy ireo**  
Ny rano dia resahina toy ny hoe biby. DH: "Maty an-drano ireo Egyptiana"

**rehefa avy nihodidiana nandritry ny fito andro izy ireo**  
DH: "Ireo Isiraelita nihodidina teo amin'ny rindrina nandritry ny fito andro"

**nandray ireo mpisafao tany tamin'ny fiadanana**  
"nandray am-piadanana ireo mpisafao tany"

### Hebrews 11:32

**Fampifandraisana ny foto-kevitra:**  
Ny mpanoratra dia manohy miresaka izay zavatra nataon'Andriamanitra an'ireo razamben'ny vaohakan'Isiraely.

**Inona ihany koa no afaka lazaiko?**  
Mampiasa fanontaniana ny mpanoratra mba hanamafisana fa misy ohatra maro izay afaka nolazainy. Afaka adika ho fanambarana ity. DH: "Ary misy ohatra maro dia maro."

**ho lany ny fotoako**  
"tsy hanana fotoana firy aho"

**Baraka**  
Izany dia anaran-dehilahy iray.

**Tamin'ny alalan'ny finoana no nahazoan'izy ireo**  
Eto ny "izy ireo" dia tsy midika fa nanao ireo zavatra izay ho lazain'ny mpanoratra ny olona tsiraray voatanisa tao amin'ny 11:32. Ny mpanoratra dia milaza amin'ny ankapobeny fa ireo dia karazan-javatra izay afaka ataon'ireo manampinoana. DH: "tamin'ny alalan'ny finoana no nahazoan'ny olona tahaka izany"

**nahazoan'izy ireo ny fanjakana**  
Eto ny "fanjakana" dia maneho ny olona izay niaina tao. DH: "izy ireo dia nandresy ny olon'ireo fanjakana vahiny"

**Nanakombona ny vavan'ireo liona izy ireo, namono ny herin'ny afo, nandositra ny lelan'ny sabatra,**  
Ireo dia fomba sasany namonjen'Andriamanitra ireo mpino tamin'ny fahafatesana. DH: "tsy azy ireo ny liona, tsy nanodro azy ireo ny afo, tsy namono azy ireo ny fahavalony"

**sitrana tamin'ireo aretina**  
DH: "nandray fanasitranana avy tamin' Andriamanitra"

### Hebrews 11:35

**Nitsangana tamin'ny maty tamin'ny fananganana-ko velona ireo vehivavy**  
Ny teny hoe "fitsanganana tamin'ny maty" dia midika hoe "rehefa natsangan'Andriamanitra tamin'ny maty izy ireo." DH: "Nandray ny fahavelomana indray ireo vehivavy izay efa maty"

**Ireo hafa dia nampijaliana, tamin'ny tsy fanekena ny famotsorona**  
Izany dia midika fa ny fahavalon'izy ireo dia hafanaka azy ireo ao amin'ny trano maizina raha mandà an'i Jesosy ho Tompo izy ireo. DH: "Ireo hafa dia nanaiky ny fampijaliana raha tokony ho nafahana tao an-trano maizina" na "Ireo hafa dia namela ireo fahavalon'izy ireo fa tsy nandà an'i Jesosy mba hanafahan'ireo fahavalony azy ireo, ary"

**fitsanganana tsara kokoa**  
Ireo dikan-teny azo heverina: 1) ireo olona dia hiaina fiainana tsara kokoa any an-danitra noho izay niainan'izy ireo teto amin'izao tontolo izao na 2) ireo olona ireo dia hananana fitsanganana tsara kokoa noho ireo izay tsy nanana finoana. Ireo miaraka amin'ny finoana dia hiaina mandrakizay miaraka amin'Andriamanitra. Ireo tsy manana finoana dia hiaina mandrakizay amin'ny fisarahana amin'Andriamanitra.

**Ny hafa dia notsapaina tamin'ny fanesoana sy ireo fikapohana, ary eny fa na ny fatotra sy ny fanagadrana aza. Notoraham-bato izy ireo. Notsafaina hizara roa izy ireo. Novonoina tamin'ny sabatra izy ireo**  
DH: "Ny olona naneso ary nikapoka ireo hafa ... ny olona nitora-bato ireo hafa. Ny olona nanatsofa ny hafa ho roa. Ny olona namono ireo hafa tamin'ny sabatra"

**Ny hafa dia notsapaina tamin'ny fanesoana sy ireo fikapohana, eny fa na ny fatotra sy ny fanagadrana aza**  
DH: "Andriamanitra nitsapa ny hafa tamin'ny famelana ny fahavalon'izy ireo haniratsira sy hikapoka azy ireo ary koa hamatotra azy ireo sy nanagadra azy ireo"

**tamin'ny hoditr'ondry sy hoditr'osy izy ireo**  
"nitafy hoditr'ondry sy hoditr'osy fotsiny izy ireo"

**Nahantra**  
"tsy nanana na inona na inona izy ireo" na "lasa nahantra be izy ireo"

**Izao tontolo izao dia tsy mendrika**  
Eto ny "izao tontolo izao" dia maneho ny olona. DH: "Ny olona eto amin'izao tontolo izao dia tsy mendrika"

**lava-bato, ary tany amin'ireo lavaka ambanin'ny tany**  
"ary ny sasany niaina tany amin'ny lava-bato sy tany amin'ny lavaka ambanin'ny tany"

**Hebrews 11:39**

**Kanefa ireny olona rehetra ireny dia  
neken'Andriamanitra nohon'ny finoan'izy ireo, tsy  
nandray ny fampanantenana izy ireo**

DH: "Andriamanitra nanome voninahitra ireo  
rehetra ireo noho ny finoan'izy ireo, fa izy ireo dia  
tsy nandray izay nampanantenain' Andriamanitra"

**ny fampanantenana**

Izany fomba fiteny izany dia maneho "izay  
nampanantenain'Andriamanitra azy ireo."

**mba tsy ho lavorary izy ireo, raha tsy misy antsika**

DH: "mba hanatanterahan'Andriamanitra antsika sy  
izy ireo miaraka"

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## Chapter 12

<sup>1</sup> Noho izany, satria isika voadidina vavolombelona maro be toy ny rahona, dia andeha isika hamela ny vesatra rehetra sy ny fahotana mora manodidina antsika. Andeha isika hihazakazaka am-paharetana ny fihazakazahana izay napetraka teo alohantsika. <sup>2</sup> Andeha isika hitandrina amin'i Jesosy, ny mpampiatomboka sy mpanantanteraka ny finoana. Fa nohon'ny hafaliana izay napetraka teo anoloany, dia niaritra ny hazofijaliana Izy, tsy niraharaha ny henatr'izany, ary nipetraka teo an-tanan'an-kavanoan'ny seza fiandrianan' Andriamanitra. <sup>3</sup> Noho izany eritrereto ny momba Azy, ilay iray izay niaritra fanoherana toy izany avy tamin'ireo mpanota hanohitra ny tenany, mba tsy ho reraka ao am-ponareo ianareo ka hilavo lefona. <sup>4</sup> Tsy mbola nanohitra ianareo na nikezaka hanohitra ny fahotana hatramin'ny fahalatsahan-drà, <sup>5</sup> ary adinonareo ny fampaherezana izay nampianarina anareo toy ny amin'ireo zanaka hoe: "Ry zanako lahy, aza manamaivana ny fitsipiky ny Tompo, na mihareraka raha ahitsiny ianareo." <sup>6</sup> Fa ny Tompo manafay ny rehetra izay tiany, ary Izy manasazy ny zanaka tsirairay izay raisiny. <sup>7</sup> Miareta fijaliana toy ny fitsipika. Andriamanitra dia mitondra anareo toy ny zanaka. Fa zanaka inona no teo ka tsy nafaizin'ny rainy? <sup>8</sup> Fa raha tsy manana fitsipika ianareo, izay ananan'ny olona rehetra, dia zazasary ianareo fa tsy zanany. <sup>9</sup> Ary koa, nanana ny ray ara-nofy toy ny mpanafay isika, ary nanaja azy ireo isika. Tsy tokony hankatoa kokoa ny Rain'ny fanahy ve isika ary ho velona? <sup>10</sup> Fa etsy andaniny, ireo raintsika nanafay antsika nandritry ny andro vitsy araka izay marina tamin'izy ireo. <sup>11</sup> Nefa etsy ankilany, Andriamanitra nanao izany ho an'izay tsara ho antsika mba hafahantsika manana anjara amin'ny fahasinanany. Tsy misy famaizana mitranga ho mahafinaritra, fa manaintaina aza. Kanefa izany aoriana kely dia mamokatra ny vokatra feno fiadanana'ny fahamarinana ho an'ireo izay nozarina tamin'izany. <sup>12</sup> Noho izany hatanjaho ireo tananareo izay miraviravy sy ireo lohalikareo malemy. <sup>13</sup> Manaova lalana mahitsy ho an'ny tongotrareo, mba izay malemy dia tsy hipitsoka fa ho sitrana aza. <sup>14</sup> Manenjeha fiadanana miaraka amin'ny olona rehetra, ary ny fahasinanana ihany koa izay tsy hahitan'iza na iza ny Tompo raha tsy miaraka amin'izany. <sup>15</sup> Mitandrema mba tsy hisy na iza na iza tsy hanana ny fahasoavan'Andriamanitra, ary tsy hisy fakan'ny fahangidiana mitombo hiteraka korontana, mba tsy ho maro no lasa voaloto amin'izany. <sup>16</sup> Mitandrema mba tsy hisy fijangajangana na olona tsy an'Andriamanitra toa an'i Esao, izay nivarotra ny fizokiany ho an'ny sakafo iray. <sup>17</sup> Fa ianareo mahafantatra fa rehefa afaka izany, rehefa naniry ny handova ny fitahiana izy, dia nolavina, satria tsy nahita irika amin'ny fibebahana izy, na dia nikatsaka izany tamin-dranomaso aza. <sup>18</sup> Fa ianareo tsy tonga teo amin'ny tendrombohitra izay tsy azo kasihina, tendrombohitry ny afo mandoro, haizina, fahamaizina, ary tafiotra. <sup>19</sup> Ianareo dia tsy tonga teo amin'ny trompetra maneno mafy, na teo amin'ny feo izay miteny ireo teny izay ny mpihaino izany dia nangataka mba tsy hisy teny hafa ho lazaina amin'izy ireo. <sup>20</sup> Fa izy ireo tsy afaka niaritra izay nodidiana hoe: "Fa na dia ny biby mikasika ny tendrombohitra aza, dia tsy maintsy ho toraham-bato izany." <sup>[1]21</sup> Fa mampitahotra loatra ilay fahitana izay nolazain'i Mosesy hoe: "Mihorohoro aho ary mangovitra" <sup>22</sup> Fa ianareo kosa, dia tonga teo amin'ny tendrombohitra Ziona ary teo amin'ny tanànan'Andriamanitra velona, ny Jerosalema any andanitra, ary teo amin'ireo anjely an'alin'alina tamin'ny fankalazana. <sup>23</sup> Ianareo dia tonga teo amin'ny antokon'olon'ny voalohan-teraka, izay voasoratra anarana any an-danitra. Ianareo dia tonga teo amin'Andriamanitra, ilay Mpitsara ny rehetra, ary teo amin'ireo fanahin'ireo olon'ny fahamarinana izay natao tonga lafatra. <sup>24</sup> Ianareo dia tonga teo amin'i Jesosy, ilay mpanalalana ny fanekena vaovao, ary teo amin'ny rà latsaka izay tsara kokoa noho ny rà'n'i Abela. <sup>25</sup> Aoka ianareo tsy handà ilay iray izay miteny. Fa raha tsy nandositra izy ireo tamin'izy ireo nandà ny iray izay nampitandrina azy ireo teto an-tany, dia kely kokoa no handosirantsika raha mihodina amin'ilay iray izay nampitandrina antsika avy any andanitra isika. <sup>26</sup> Tamin'ny fotoana iray, ny feony nanozongozona ny tany. Fa ankehitriny Izy nampanantena sy niteny hoe: "Mbola hanozongozona indray mandeha tsy ny tany ihany aho, fa ny lanitra ihany koa." <sup>27</sup> Ireo teny ireo, "Indray mandeha koa", dia midika ny famindrana ireo zavatra izay afaka hozongozonina, izany dia, ireo zavatra izay nohariana, mba hitoetra ireo zavatra izay tsy azo hozongozonina. <sup>28</sup> Noho izany, satria mandray fanjakana izay tsy azo hozongozonina, dia aoka ho mpankasitraka isika ary amin'izany fomba izany dia hidera an'Andriamanitra am-panajana fatratra sy amin-tahotra. <sup>29</sup> Fa ny Andriamanintsika dia afo mandevona.

### Footnotes

12:20 <sup>[1]</sup>Fanamarihana: Ireo dikan-teny sasany taloha dia mivaky toy izao: "Fa na dia biby iray izay mikasika ny tendrombohitra aza, dia tsy maintsy ho toraham-bato izany na ho vonoina amin'ny zana-tsipika."

**Hebrews 12:1****Fampifandraisana ny foto-kevitra:**

Nohon'ny isa lehiben'ireo mpino ao amin'ny Testamenta Taloha, dia miresaka ny fiainan'ny finoana izay tokony hiainan'ireo mpino miaraka amin'i Jesosy ho toy ny ohatr'izy ireo ny mpanoratra.

**Fampahafantarana amin'ny ankapobeny:**

Ny teny hoe "isika" dia maneho ny mpanoratra sy ireo mpamakiny. Ny teny hoe "ianareo" dia maneho ireo mpamaky

**satria isika voadidina vavolombelona maro be toy ny rahona**

Ny mpanoratra dia miresaka momban'ireo mpino ao amin'ny Testamenta Vaovao toy ny hoe rahona izay manodidina ny andro ankehitrinin' ireo mpino. DH: "toy ny rahona ben'ny fijoroana vavolombelona manodidina antsika" na "misy ohatra maro amin'ny olona mahatoky momban' izay hianarantsika ao amin'ny Soratra Masina"

**andeha isika hamela ny vesatra rehetra sy ny fahotana mora manodidina antsika**

Eto ny teny hoe "vesatra" sy "fahotana mora manodidina" dia resahina toy ny hoe olona afaka manala ny tenany ary mampidina azy ireo"

**ny vesatra rehetra**

Ny toetra na fahazarana izay mitazona ireo mpino amin'ny fahatokisana sy fankatoavana an'Andriamanitra dia resahina toy ny hoe entana izay natao sarotra ho an'ny olona ny hitondra azy raha mihazakazaka.

**fahotana mora manodidina**

Ny fahotana dia resahina toy ny hoe arato na zavatra hafa izay afaka misambotra ny olona ary mampianjera azy ireo. DH: "ny ota dia manasarotra ny fankatoavana an'Andriamanitra"

**Andeha isika hihazakazaka am-paharetana ny fihazakazahana izay napetraka teo alohantsika**

Ny fanarahana an'i Jesosy dia resahina toy ny hoe fihazakazahana. DH: "Andeha isika hanoy hankatoa izay nandidin'Andriamanitra antsika, toy ny mpihazakazaka mandeha hatrany mandrapa-tapitry ny hazakazaka"

**mpampiantomboka sy mpanatanteraka**

"mpamorona sy mpamarana." Ity dia midika fa Jesosy no loharanon'ny finoan'ireo mpino. Izy ilay iray izay hitokian'ireo mpino, ary Izy ihany koa dia manome antoka fa hahatratra ny tanjony ireo mpino.

**ny hafaliana izay napetraka teo anoloany**

Ny hafaliana izay an'i Jesosy dia resahina toy ny hoe napetrak'Andriamanitra Ray teo anoloany izany mba ho tanjona trararina.

**tsy niraharaha ny henatr'izany**

Ity dia midika fa tsy voakasika momban'ny henatra ny fahafatesana teo amin'ny hazofijaliana Izy.

**nipetraka teo an-tanan'an-kavanana**

Eto ny "tanana an-kavanana" dia maneho ny toeram-boninahitra. DH: "nipetraka teo am'ny toeram-boninahitra Izy." Jereo ny nandikanao ity tao amin'ny 1:1.

**seza fiandrianan'Andriamanitra**

Eto ny "seza fiandrianana" dia maneho ny fanapahan'Andriamanitra toy ny mpanjaka. DH: "an'Andriamanitra izay mpanjaka"

**reraka ao am-ponareo**

Eto ny "fo" dia maneho ny eritreritry ny olona sy ny fihetseham-po. DH: "kivy"

**Hebrews 12:4****fahotana, be fahotana, mpanota, manota**

Ny teny hoe "fahotana" dia maneho ireo heitska, eritreritra, ary teny izay manohitra ny sitrapon' Andriamanitra sy ny lalàny. Ny fahotana ihany koa dia maneho ny tsy fanaovana ny zavatra izay tian'Andriamanitra hataontsika.

**rà**

Ny teny hoe "ra" dia maneho ny tsiranoka mena izay mivoaka avy amin'ny hoditry ny olona rehefa misy ratra na fery. Ny rà dia mitondra sakafo manome fiainana ho an'ny vatan'ny olona iray manontolo. Ny rà dia manamarika ny fiainana ary rehefa latsaka na raraka izany, dia manamarika ny fahaverezan'ny aina, na fahafatesana. Rehefa nanao sorona ho an'Andriamanitra ireo olona, dia namono biby izy ireo ary nandrarakana ny rà'izany teo amin'ny alitara. Izany dia manamarika ny soron'ny ain'ilay biby mba handoa ny vidin'ny otan'ny olona. Tamin'ny alalan'ny fahafatesany teo amin'ny hazofijaliana, dia nanamarika ny fanadiovana ireo olona amin'ny fahotan'izy ireo ary ny fandoavana ny vidin'ny fanasaziana mendrika azy ireo noho ireo fahotana ireo ny rà'i Jesosy. Ny fomba fiteny hoe "nofo sy rà" dia maneho ny maha-olombelona. Ny fomba fiteny hoe "ny nofoko sy ny ràko manokana" dia maneho ny olona izay mifandray amin'ny lafiny biologika.

**mampirisika, fampaherezana**

Ny teny hoe "mampirisika" sy "fampaherezana" dia maneho ny fitenenana sy fanaovana zavatra izay mampionona, mampisy fanantenana, mampisy fahatokiana, ary faherezana ny olona.

**nampianatra, fampianarana**

Ny teny hoe "nampianatra" na "fampianarana" dia maneho fanomezana toro-lalana voafaritra momban'izay tokony hatao.

**Ry zanako**

Ny teny hoe "zanaka" dia maneho ny fifandraisan'ny tovolahy na lehilahy amin'ireo ray aman-dreniny. Izany afaka milaza ihany koa na ny zanaka lahy na zanaka lahy natsangana.

**Tompo**

Ny teny hoe "Tompo" dia maneho ny olona izay manana fananana na fahefana eo amin'ny olona. Rehefa nohazavaina izany, dia fiantsoana izay maneho an'Andriamanitra.

**fitsipiky ny Tompo**

Ny teny hoe "fitsipika" dia maneho ny fanazarana ny olona mba hankatoa ny fametrahana ny toro-lalan'ny fitondran-tena.

**fitiavana**

Ny fitiavana olona hafa dia ny fikarakarana izany olona izany sy fanaovana izay zavatra mampisy tombotsoa azy. Misy dikan-teny samihafa ho an'ny "fitiavana" izay andikan'ny fiteny sasany amin'ny teny hafa. 1) Ny kazana fitiavana izay avy amin'Andriamanitra dia mifantoka amin'ny fanaovana tsara amin'ny hafa, na dia tsy misy tombotsoa ho an'ny tena aza. Izany karazana fitiavana izany dia mikarakara ny hafa, na inona na inona zavatra ataony. Andriamanitra mihintsy no fitiavana ary loharanon'ny tena fitiavana. 2) Ny teny hafa ao amin'ny Testamenta Vaovao dia maneho ny fifankatiavan'ny mpirahalaha na fitiavan-namana na mpianakavy. 3) Ny teny hoe "fitiavana" dia afaka adika ho fitiavan'olon-droa lahy sy vavy ihany koa.

**manasazy**

Ny teny hoe "manasazy" dia midika hoe mampijaly olona iray nohon'ny fanaovana zavatra tsy nety.

**Hebrews 12:7****Miareta fijaliana toy ny fitsipika**

Takaro fa mandritry ny fijaliana Andriamanitra dia mampianatra fitsipika antsika"

**Andriamanitra dia mitondra anareo toy ny zanaka**

Ity dia mampitaha ny fitsipik'Andriamanitra mamehy ny olony amin'ny ray izay mamehy ireo zanany. DH: "Andriamanitra dia mitondra anareo tahakan'ny ray izay mitondra ny zanany"

**zanaka**

Ito dia afaka midika lahy sy vavy.

**Fa zanaka inona no teo ka tsy nofaizain'ny rainy?**

Ny mpanaotra dia maneho ny heviny amin'ity fanontaniana ity fa ny ray tsara rehetra dia manome fitsipika ireo zanany. Afaka adika ho fanambarana izany. DH: "Ny ray rehetra dia manafay ireo zanany!"

**Fa raha tsy manana fitsipika ianareo, izay ananan'ny olona rehetra**

DH: "Koa raha tsy niaina ny famaizan' Andriamanitra ianareo tahakan'ny famaizany ny zanany rehetra"

**dia zazasary ianareo fa tsy zanany**

Ireo izay tsy nofaizin'Andriamanitra dia resahina toy ny hoe zanaka teraka tamin'ny lehilahy sy vehivavy izay mbola tsy nifanambady.

**Hebrews 12:9****ray ara-nofo**

Eto ny teny hoe "ara-nofo" dia maneho ny olombelona. DH: "ray ara-boajanahary" na "ray eto an-tany"

**toy ny mpanafay**

"izay mamehy antsika"

**Tsy tokony hankatoa kokoa ny Rain'ny fanahy ve isika ary ho velona?**

Ny mpanoratra dia mampiasa fanontaniana mba hanamafisana fa tokony hankatoa an' Andriamanitra Ray. Afaka adika ho fanambarana izany. DH: "Noho izany isika dia tokony hankatoa be kokoa ny Rain'ny fanahy aza ka ho velona!"

**ary ho velona**

"mba ho velona"

**Rain'ny fanahy**

Ity fomba fiteny ity dia mifanohitra amin'ny "ray ara-nofo". DH: "Raintsika ara-panahy" na "Raintsika any an-danitra"

**mba hafahantsika manana anjara amin'ny fahamasinany**

Ity sari-teny ity dia miresaka ny "fahamasinana" toy ny hoe zavatra izay afaka zaraina eo amin'ny olona. DH: "mba hatongavantsika masina tahakan'Andriamanitra izay masina"

**vokatra feno fiadanana**

Eto ny hoe "vokatra" dia sari-teny ary resahina toy ny hoe olona izay miadana ary mitondra fiadanana ho an'ny hafa.

**vokatra feno fiadanan'ny fahamarinana**

Ny fahamarinanana, ny hatsaran'ny olona izay mankatoa an'Andriamanitra, dia resahina toy ny hoe mitombo eo amin'ny hazo. Eto ny mpanoratra dia milaza fa ny fahamarinana dia mitombo tahakan'ny vokatry ny fitsipika.

**ireo izay nozarina tamin'izany**

"Ireo izay nozarina tamin'ny fitsipika." Ny fitsipika na ny fanitsiana nataon'ny Tompo dia resahina toy ny hoe Tompo mihintsy izany. DH: "Izay nozarin'Andriamanitra tamin'ny fifehezana azy ireo"

**Hebrews 12:12**

**hatanjao ireo tananareo izay miraviravy sy ireo lohalikareo malemy. Manaova lalana mahitsy ho an'ny tongotrareo,**

Ity dia mety manohy ny sari-teny momban'ny fihazakazahana tao amin'ny 12:1. Amin'izany fomba izany no iresahan'ny mpanoratra ny momban'ny fiainana amin'ny maha-Kristiana sy fanampiana ny hafa.

**lalana mahitsy**

Ny fiainana mba hanomezana voninahitra sy hampifaliana an'Andriamanitra dia resahina toy ny hoe lalana mahitsy arahina.

**izay malemy dia tsy hipitsoka**

Amin'ity sari-teny fihazakazahana ity, ny "malemy" dia maneho ny olona hafa ao amin'ny hazakazaka izay naratra ary te-hiala. Izany, ho setrin'izany, dia maneho ireo Kristiana. DH: "na iza na iza malemy sy maniry ny hiala dia tsy hipitsoka ny kitrokelyny"

**tsy hipitsoka**

Ny olona izay mijanona mankatoa an'Andriamanitra dia resahina toy ny hoe nandratra ny tongony na ny kitrokelyny teny amin'ny lalana. DH: "Tsy hipitsoka ny kitrokelyny"

**fa ho sitrana aza**

DH: "fa kosa ho tonga mehery" na "fa kosa hanasitrana azy Andriamanitra"

**Hebrews 12:14****Fampahafantarana amin'ny ankapobeny:**

Esao, izay nolazaina tao amin'ny asa-soratr'i Mosesy ny momba azy, dia maneho ny zanaka voalohan'Isaka sy rahalahin'i Jakoba.

**Manenjeha fiadanana miaraka amin'ny olona rehetra**

Eto ny teny hoe "Manenjeha" dia resahina toy ny hoe zavatra izay tsy maintsy enjehan'ny olona. DH: "Miezaha miaina am-piadanana miaraka amin'ny olona rehetra"

**ary ny fahamasinana ihany koa izay tsy hahitan'iza na iza ny Tompo**

DH: "ary ihany koa miasa mafy mba ho masina, satria ny olona masina ihany no hahita ny Tompo"

**ny fahamasinana ihany koa**

DH: "enjeho koa ny fahamasinana"

**tsy hisy na iza na iza tsy hanana ny****fahasoavan'Andriamanitra**

"tsy hisy na iza na iza tsy handray ny fahasoavan'Andriamanitra" na "tsy hisy na iza na iza handà ny fahasoavan'Andriamanitra aorian'ny fahatokiana azy voalohany"

**tsy hisy fakan'ny fahangidiana mitombo hiteraka korontana, mba tsy ho maro no lasa voaloto amin'izany**  
Ny toetra feno fankahalana na feno fahatezerana dia resahina toy ny hoe zavamaniry mangidy amin'ny fanandramana. DH: "mba tsy hisy olona lasa tahakan'ny faka mangidy, izay rehefa mitombo dia manakorontana sy mandratra olona maro"

**dia nolavina**

DH: "ny rainy, Isaka, dia nandà ny hitsodrano azy"

**satria tsy nahita irika amin'ny fibebahana izy**

"Satria tsy vitan'ny rainy, Isaka, ny hanova ny fanapaha-keviny"

**Hebrews 12:18****Fampifandraisana ny foto-kevitra:**

Ny mpanoratra dia manome fifanoherana eo amin'izay hananan'ireo mpino tamin'ny niaina tao ambany lalàna tamin'ny andron'i Mosesy sy izay hananan'ny mpino ankehitriny taorian'ny nahatongavan'i Jesosy tao ambanin'ny fanekena vaovao. Izy dia manazava ny niainan'ireo Isiraelita tamin'ny famaritana ny fomba nisehoan'Andriamanitra tamin'izy ireo teo amin'ny tendrombohitra'i Sinay.

**Fampahafantarana amin'ny ankapobeny:**

Ny teny hoe "ianareo" dia maneho ireo mpino Hebreo izay hanoratan'ny mpanoratra. Ary ny teny hoe "izy ireo" dia maneho ireo vaohakan' Isiraely taorian'ny nitondran'i Mosesy azy ireo nivoaka tany Egypta. Ny teny nindramina voalohany dia avy any amin'ny soratr'i Mosesy. Andriamanitra dia milaza eto amin'ity andalana amin'ny Hebreo ity fa Mosesy dia nilaza fa nihozongozona izy tamin'ny fahitana ny tendrombohitra.

**tsy tonga teo amin'ny tendrombohitra izay tsy afaka kasihina**

Dh: "Fa ianareo dia tsy tonga, toy ny nahatongavan'ny vaohakan'Isiraely, tany amin'ny tendrombohitra izay afaka kasihina"

**tsy afaka kasihina**

Ity dia midika fa ireo mpino ao amin'i Kristy dia tsy tonga ho an'ny tendrombohitra ara-nofy toy ny tendrombohitra'i Sinay izay afaka kasihina na hita. DH: "Izay afaka kasihina ny olona"

**Ianareo dia tsy tonga teo amin'ny trompetra maneno**

"Ianareo dia tsy tonga teo amin'ny toerana izay misy ny feo mafin'ny trompetra"

**na teo amin'ny feo izay miteny ireo teny izay ny mpihaino izany dia nangataka mba tsy hisy teny hafa ho lazaina amin'izy ireo**

Eto ny "feo dia maneho ny olona miresaka. DH: "na teo amin'izay nitenenan'Andriamanitra tamin'ireny dia niangavy Azy ireo izay nahare Azy mba tsy hiresaka teny hafa amin'izy ireo"

**izay nodidiana**

DH: "Izay nodidin'Andriamanitra"

**dia tsy maintsy ho toraham-bato izany**

Afaka adika hoe. DH: "tsy maintsy ho torahanao vato izany"

**Hebrews 12:22****Fampahafantarana amin'ny ankapobeny:**

Ny lehilahy Abela no zanaka voalohan'ny lehilahy sy vehivavy voalohany, Adama sy Eva. Kaina, ihany koa dia zanany, novonoin'i Abela.

**tendrombohitra Ziona**

Ny mpanoratra dia miresaka ny tendrombohitra'i Ziona, ny tempoly tendrombohitra any Jerosalema, toy ny hoe lanitra, fonenan' Andriamanitra.

**anjely an'alinalina**

"anjely tsy hita isa"

**voalohan-teraka**

Ity dia miresaka ireo mpino ao amin'i Kristy toy ny hoe zanaka voalohany izy ireo. Izany dia manamafy ny toeran'izy ireo manokana sy tombotsoa amin'ny maha-olon'Andriamanitra.

**voasoratra anarana any an-danitra**

"izay voasoratra any an-danitra ny anarany." DH: "Ireo nosoratan'Andriamanitra any an-danitra ny anarany"

**ilay mpanalalana ny fanekena vaovao**

Ity dia midika fa Jesosy no nahatonga ny fanekena vaovao teo amin'Andriamanitra sy ny olombelona. Jereo ny nandikanao ity tao amin'ny 9:13.

**izay natao tonga lafatra**

DH: "Ireo izay nataon'Andriamanitra tonga lafatra"

**rà latsaka izay tsara kokoa noho ny rà'n'i Abela.**

Ny rà'n'i Jesosy sy ny rà'n'ny Abela dia samy resahina toy ny hoe olona roa izay nantsoina. DH: "ny rà latsak'i Jesosy izay milaza zavatra tsara kokoa noho ny rà'n'i Abela"

**rà**

Eto ny "rà" dia maneho ny fahafatesan'i Jesosy, toy ny rà'n'i Abela maneho ny fahafatesany.

**Hebrews 12:25****Fampifandraisana ny foto-kevitra:**

Rehefa nampifanohitra ny niainan'ireo Isiraélita tany an-tendrombohitra'i Sinay tamin'ny niainan'ireo mpino taorian'ny nahafaty an'i Kristy, dia mampatsiahy ireo mpino ny mpanoratra fa izy ireo dia manana Andriamanitra iray ihany izay mampitandrina an'izy ireo ankehitriny. Izany no fampitamdremana fahadimy nomena an'ireo mpino.

**Fampahafantarana amin'ny ankapobeny:**

Ity teny nindramina ity dia avy ao amin'ny mpaminany Hagay ao amin'ny Testamenta Taloha. Ny teny hoe "ianareo" dia manohy milaza ireo mpino. Ny teny hoe "isika" dia manohy milaza ny mpanoratra sy ny mpamaky izay mpino.

**ianareo tsy handà ilay iray izay miteny**

DH: "mitandrema ianareo amin'ilay iray izay miteny"

**raha tsy nandositra izy ireo**

DH: "raha tsy nandositra ny fitsarana ireo vaohakan'Isiraely"

**ny iray izay nampitandrina azy ireo teto an-tany**

Ireo dikan-teny azo heverina: 1)"Mosesy izay nampitandrina an'izy ireo teto an-tany" na 2) "Andriamanitra izay nampitandrina azy ireo teo amin'ny tendrombohitra'i Sinay"

**raha mihodina amin'ilay iray izay mampitandrina**

Ny tsy fankatoavana an'Andriamanitra dia resahina toy ny hoe olona izay mitodika ary mandeha manalavitra Azy. DH: "raha tsy mankatoa ilay iray izay mampitandrina isika"

**ny feony nanozongozona ny tany**

"rehefa niteny Andriamanitra, dia manozongozona ny tany ny feony"

**nanozongozona ... hanozongozona**

Ity dia mamerina maneho ny tao amin'ny 12:18 sy izay nitranga rehefa nahita ny tendrombohitra izay nandraisan'i Mosesy ny lalàna avy amin'Andriamanitra ny olona.

**Hebrews 12:27****Fampahafantarana amin'ny ankapobeny:**

Eto ny teny nindramina avy ao amin'ny mpaminany Hagay ao amin'ny Testamenta Taloha dia naverina avy tao amin'ny andininy teo aloha.

**ny famindrana ireo zavatra izay afaka hozongozonina**

DH: "Andriamanitra dia hanala ny zava-drehetra izay miozongozona"

**izay nohariana**

DH: "izay noharian'Andriamanitra"

**mandray fanjakana**

DH: "satria mandray fanjakana isika" na "satria Andriamanitra manao antsika ho isan'ny fanjakany"

**ireo zavatra izay tsy azo hozongozonina**

DH: " ireo zavatra izay tsy miozongozona"

**dia aoka ho mpankasitraka isika**

"andeha hanome fisaorana isika"

**am-panajana fatratra sy amin-tahotra**

Ny teny hoe "am-panajana" sy "tahotra" dia mitovy dikan-teny ary manamafy ny halehiben'ny haja noho Andriamanitra. DH: "amin'ny haja sy tahotra lehibe"

**Fa ny Andriamanintsika dia afo mandevona.**

Andriamanitra dia resahina toy ny hoe afo izay mandoro ny zava-drehetra.

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## Chapter 13

<sup>1</sup> Aoka hitohy ny fitiavana ara-pirahalalahiana. <sup>2</sup> Aza manadino ny fampiantranoana ireo vahiny. Fa tamin'ny alalan'izany, no nanehoan'ny sasany fampiantranoana ireo anjely nefa tsy fantany izany. <sup>3</sup> Tsarovy ireo voafonja, toy ny hoe niara-nifatotra tamin'izy ireo ianareo. Tsarovy ireo izay nampahoriana, toy ny hoe izy ireo ihany koa ianareo amin'ny vatana. <sup>4</sup> Aoka ho hajain'ny tsirairay ny fanambadiana. Aoka ny fandrian'ny fanambadiana mba hadio, fa Andriamanitra dia hitsara ireo mpangala-badin'olona sy ireo mpijangajanga. <sup>5</sup> Avelao ny fitondran-tenanareo ho afaka amin'ny fitiavam-bola. Mifalia amin'ireo zavatra izay hanananareo, satria Andriamanitra tenany dia niteny hoe: "Izaho dia tsy handao anareo mihitsy, na hahafoy anareo akory." <sup>6</sup> Aleo isika ho faly mba ho sahy hiteny hoe: "Ny Tompo no Mpamonjiko; ka tsy hatahotra aho. Inona no azon'ny olona atao amiko?" <sup>7</sup> Hevero ireo mpitarika anareo, ireo izay niteny ny Tenin'Andriamanitra taminareo, ary hevero ny vokatriny ny fihetsik'izy ireo. Alao tahaka ny finoan'izy ireo. <sup>8</sup> Jesosy Kristy dia tsy miova omaly, sy anio, ary mandrakizay. <sup>9</sup> Aza manaiky taomina amin'ireo karazana fampianarana hafahafa. Fa tsara raha tokony hamafisina amin'ny fahasoavana ny fo, fa tsy amin'ny hanina izay tsy manampy ireo izay mandeha miaraka amin'izy ireo. <sup>10</sup> Isika dia manana alitara izay tsy ananan'ireo izay manompo ny tabernakely fahefana hihinana. <sup>11</sup> Fa ny ràny ireo biby novonoina atao fanatitra ho an'ny ota dia nentin'ny mpisoronabe tao amin'ny toerana masina, nandritr'izany ny vatan'izy ireo dia nodorana tany ivelan'ny toby. <sup>12</sup> Noho izany Jesosy ihany koa dia nijaly tany ivelan'ny vavahadin'ny tanàna, mba hanamasina ireo vahoaka amin'ny alalan'ny ràny manokana. <sup>13</sup> Andeha isika noho izany ho any Aminy any ivelan'ny toby, hitondra ny fahafam-barakany. <sup>14</sup> Fa tsy manana tanàna maharitra isika ety. Fa kosa, miandry ilay iray izay ho avy isika. <sup>15</sup> Amin'ny alalany, ary, dia andao isika hanolotra ireo fanati-piderana ho an'Andriamanitra hatrany, fiderana vokatry ny molotra izay manaiky ny anarany. <sup>16</sup> Aleo tsy adinointsika ny manao ny tsara sy manampy ny tsirairay avy, fa amin'ny fanatitra tahaka izany no tena mahafaly an'Andriamanitra. <sup>17</sup> Mankatoava sy maneke ireo mpitarika anareo, fa izy ireo no miahy ny fanahinareo, tahaka ireo izay hanao tatitra. Mankatoava mba hanao izany am-pifaliana ireo mpitondra anareo, fa tsy am-pisentoana, izay lasa tsy misy dikany ho anareo. <sup>18</sup> Mivavaha ho anay, fa izahay dia nino fa manana feon'ny fieritretana madio ary maniry hiaina am-pahamarinana ny zavatra rehetra. <sup>19</sup> Manosika anareo bebe kokoa aza aho mba hanao izany, ka mba hiverina faingana aminareo aho. <sup>20</sup> Ary ilay Andriamanitra ny fiadanana, izay nanangana tamin'ny maty ilay mpiandry ondry lehibe, ny Tompotsika Jesosy, tamin'ny alalan'ny ràny ireo fanekena mandrakizay, <sup>21</sup> dia hanatsara anareo amin'ny asa tsara rehetra mba hanaovana ny sitrapony. Izy anie hiasa ao anatintsika izay tena ankasitrahana eo anatrehany, amin'ny alalan'i Jesosy Kristy, izay homena ny voninahitra mandrakizay. Amena. <sup>22</sup> Ary mankahery anareo aho, ry rahalahy, mba hizaka ny tenin'ny fampaherezana izay nosoratako fohy ho anareo. <sup>23</sup> Fantaro fa efa nafahana Timoty rahalahintsika, izay hiaraka amiko hijery anareo raha tonga aloha izy. <sup>24</sup> Ataovy veloma ireo mpitarika anareo rehetra sy ireo mpino rehetra. Ireo izay avy any Italia dia manao veloma anareo. <sup>25</sup> Ho aminareo rehetra anie ny fahasoavana.

### Hebrews 13:1

#### Fampifandraisana ny foto-kevitra:

Ato amin'ity fizarana mamarana ity, dia manome toro-lalana manokana ho an'ireo mpino ny mpanoratra ny amin'ny fomba tokony hiainan'izy ireo.

#### Avelao hitohy ny fitiavana ara-pirahalalahiana

"manohiza mampiseho ny fitiavanareo ho an'ireo mpino hafa toy ny isan'ny ankohonanareo"

#### Aza manadino

DH: "ataovy azo antoka fa hahatadidy"

#### fampiantranoana ireo vahiny

"mba hapandroso sy haneho fahatsoram-po amin'ireo vahiny"

### Hebrews 13:3

#### toy ny hoe niara-nifatotra tamin'izy ireo ianareo

DH: "toy ny hoe tao am-pigadrana niaraka tamin'izy ireo ianareo"

#### ireo izay nampahoriana

DH: "Ireo hampahorian'ireo hafa" na "ireo izay mijaly"

#### toy ny hoe izy ireo ihany koa ianareo amin'ny vatana

Ity fehezanteny ity dia mampahery ireo mpino mba hisaina momban'ny fijalian'ireo olona hafa tahakan'ny hisainan'izy ireo momba ireo fijalian'izy ireo manokana. DH: "tahakan'ny hoe ianareo ilay iray mijaly"

**Aoka ho hajain'ny tsirairay ny fanambadiana**

DH: "Ny lehilahy sy vehivavy izay mifanambady dia tsy maintsy mifanaja"

**Aoka ny fandrion'ny fanambadiana mba hadio**

Ity dia maneho ny firaisana ara-nofy toy ny hoe fandrionan'ireo mpanambady roa ireny ihany. DH: "Aoka ny Lehilahy sy ny vehivavy hanome voninahitra ny fifandraisan'ny fanambadian'izy ireo tsirairay avy ary tsy hiaraka hatory amin'ny olona hafa"

**Hebrews 13:5****Aoka ny fitondran-tenanareo ho afaka amin'ny fitiavam-bola**

"Aza tia vola"

**Mifalia**

"mahonona tena"

**Ny Tompo no mpamonjiko ... atao amiko**

Ity teny nindramina ity dia avy ao amin'ny bokin'ny Salamo ao amin'ny Testamenta Taloha.

**ka tsy hatahotra aho. Inona no azon'ny olona atao amiko?"**

Mampiasa fanontaniana ny mpanoratra mba hanamafisana fa tsy matahotra ny olona izy satria manampy azy Andriamanitra. Eto ny "olona" dia maneho ny olona amin'ny ankapobeny. DH: "Tsy hatahotra an'izay afaka ataon'ny olona amiko aho!"

**Hebrews 13:7****vokatin'ny fihetsik'izy ireo**

"ny vokatry ny fomba fitondran-tenan'izy ireo"

**Alao tahaka ny finoan'izy ireo**

Eto ny fahatokiana an'Andriamanitra sy ny lalan'ny fiainana notarihan'ireo mpitarika ireo dia resahina toy ny hoe "finoan'izy ireo." DH: "Mahatokia ary mankatoava tahaka an'izay ataon'izy ireo"

**dia tsy miova omaly, sy anio, ary mandrakizay.**

Eto ny teny hoe "omaly" dia milaza ny fotoana rehetra taloha. DH: "dia tsy miova taloha, sy ankehitriny, ary ny ho avy mandrakizay."

**Hebrews 13:9****Fampahafantarana amin'ny ankapobeny:**

Ity fizarana ity dia maneho ny sorona biby nataon'ireo mpino tao amin'Andriamanitra tamin'ny fotoanan'ny Testamenta Taloha, izay nanaromana ny fahotan'izy ireo vonjimaika mamdrapaha-faty an'i Kristy

**Aza manaiky taomina amin'ireo karazana fampianarana hafahafa**

Ny faharesen-dahatra amin'ny fampianarana samihafa dia resahina toy ny hoe olona entina ankeriny. DH: "Aza manaiky ho resen'ireo hafa lahatra

ny mba hinonareo ireo karazana fampianarana hafahafa"

**karazana fampianarana hafahafa**

"ireo karazana fampianarana, maro, izay tsy vaovao mahafaly ambaranay aminareo"

**tsara raha tokony hamafisina amin'ny fahasoaavana ny fo, fa tsy amin'ny hanina izay tsy manampy ireo izay mandeha miaraka amin'izy ireo**

DH: "Lasa mahery isika rehefa misaina ny fahatsoram-pon'Andriamanitra amintsika, fa isika dia tsy tonga mahery amin'ny fankatoavana ny fitsipika momban'ny hanina"

**hamafisina ... ny fo**

Eto ny teny "ny fo" dia maneho ny herim-pon'ny olona, fitiavana, ary fahatapanan-kevitra. Ireo zavatra ireo dia resahina mba ho hamafisina toy ny hoe fon'ny olona.

**ireo izay mandeha miaraka amin'izy ireo**

Ny fiainana dia resahina toy ny hoe mandeha. DH: "ireo izay miara-miaina amin'izy ireo" na "ireo izay mifehy ireo fiainany miaraka amin'izy ireo"

**isika dia manana alitara**

Eto ny "alitara" dia mijoro ho "toerana hivavahana." Izany ihany koa dia maneho ireo biby izay ataon'ireo mpisorona amin'ny fanekena taloha sorona, izay angalan'izy ireo hena ho an'ny tenan'izy ireo sy ho an'ny fianakaviny.

**Fa ny ràn'ireo biby novonoina atao fanatitra ho an'ny ota dia nentin'ny mpisoronabe tao amin'ny toerana masina,**

DH: "ny mpisoronabe dia mitondra ny ràn'ireo biby izay novonoin'ireo mpisorona ho an'ireo ota ao amin'ny toerana masina"

**Nandritr'izany ny vatan'izy ireo dia nodorana**

DH: "Nandritr'izany dia nodoran'ny mpisorona ny vatan'ireo biby"

**tany ivelan'ny toby.**

"lavitry ny fonenan'ny olona"

**Hebrews 13:12****Fampifandraisana ny foto-kevitra:**

Misy fampitahana amin'ny soron'i Jesosy sy ny soron'ny tabernakelin'ny Testamenta Taloha.

**ivelan'ny vavahadin'ny tanàna**

Izany dia milaza hoe "any ivelan'ny tanàna"

**Andeha isika noho izany ho any Aminy any ivelan'ny toby**

Ny fankatoavana an'i Jesosy dia resahina toy ny hoe olona mandao ny toby mba andeha hivoaka any amin'izay misy an'i Jesosy.

**hitondra ny fahafam-barakany**

DH: "Raha namela ireo hafa hanopa antsika toy ny nanopan'ny olona azy"

**Hebrews 13:15****fanati-piderana**

Ny fiderana dia resahina toy ny hoe sorona biby na didin-kazo manim-pofona.

**fiderana vokatry ny molotra izay manaiky ny anarany**

Ny Fiderana dia resahina toy ny hoe vokatry, ary ny "molotra" dia resahina toy ny hoe hazo mamokatra voa. Ary fanampiny, ny "molotra" dia maneho ny olona miderana ny Tompo. DH: "ny fiderana izay fanatitra avy amin'ireo izay manaiky ny anarany"

**Aleo tsy adinoitsika ny manao ny tsara sy manampy ny tsirairay avy**

DH: "Aoka ho tadidintsika foana ny manao ny tsara ary manampy ny hafa"

**fa amin'ny fanatitra tahaka izany**

Ny fanaovana ny tsara sy fanampiana ny hafa dia resahina toy ny hoe fanatitra eo amin'ny alitara.

**miahy ny fanahinareo**

Ny fanahin'ireo mpino, izany hoe, ny arapanahin'ireo mpino, dia resahina toy ny hoe zavatra na biby izay afaka ambenan'ny mpiambina.

**fa tsy am-pisentoana**

Eto ny "fisentoana" dia maneho ny alahelo.

**Hebrews 13:18****Fampifandraisana ny foto-kevitra**

Ny mpanoratra dia manakatona amin'ny fitsofandrano sy fiarahabana.

**Mivavaha ho anay**

Eto ny hoe "izahay" dia maneho ny mpanoratra sy ireo mpiara-dia aminy.

**fa izahay dia nino fa manana feon'ny fieritreretana madio**

Eto ny hoe "madio" dia maneho fa afaka amin'ny heloka. DH: "azontsika antoka fa tsy misy heloka isika"

**ka mba hiverina faingana aminareo aho**

DH: "mba hanalan'Andriamanitra faingana ireo zavatra izay manakana ny fahatongavako tany aminareo"

**Hebrews 13:20****Ary**

Ity dia manamarika fizarana vaovao amin'ilay taratasy. Eto ny mpanoratra dia midera an'Andriamanitra ary manome vavaka farany ho an'ireo mpamakiny.

**ilay mpiandry ondry lehibe**

Kristy amin'ny andraikiny maha-mpitarika sy mpiaro an'ireo izay mino Azy, dia resahina toy ny hoe mpiandry ondry.

**tamin'ny alalan'ny rà'ny fanekena mandrakizay**

Eto ny "rà" dia maneho ny fahafatesan'i Jesosy, izay fototry ny fanekena izay haharitra mandrakizay eo amin'Andriamnitra sy ireo mpino rehetra ao amin'i Kristy.

**hanatsara anareo amin'ny asa tsara rehetra mba hanaovana ny sitrapony**

Eto ny hoe "hanatsara anareo" dia midika hoe "atao mahavita" na "ataoko manana fitaovana." DH: "ataoko mahavita zavatra tsara maro ianareo araka ny sitrapony"

**Izy anie hiasa ao anatintsika**

Ny teny hoe "isika" dia milaza ny mpanoratra sy ireo mpamakiny.

**izay homena ny voninahitra mandrakizay**

"izay ho derain'ny olona mandrakizay"

**Hebrews 13:22****Ary**

Ity dia manamarika fizarana vaovao ao amin'ny taratasy. Eto ny mpanoratra dia manome ny teniny farany ho an'ny mapamakiny.

**ry rahalahy**

Ity dia maneho ireo mpino rehetra izay nanoratany na lahy na vavy. DH: "Ireo namana mpino"

**hizaka ny tenin'ny fampaherezana**

"Hievitra amin-paharetana izay nosoratako mba hampaherezana anareo"

**ny tenin'ny fampaherezana**

Eto ny hoe "teny" dia maneho ny hafatra. DH: "Ny hafatra fampaherezana"

**efa nafahana**

DH: "Tsy any an-trano maizina intsony"

**Hebrews 13:24****Ireo izay avy any Italia dia manao veloma anareo**

Ireo dikan-teny azo heverina: 1) ny mpanoratra dia tsy any Italia, fa misy vondrona mpino miaraka aminy izay avy any Italia na 2) ny mpanoratra dia tany Italia tamin'ny nanoratra ity taratasy ity.

**Italia**

Ity dia anarana faritra tamin'izany fotoana izany. Roma no renivohitry ny tananan'Italia.



## Book: James

### James

#### Chapter 1

<sup>1</sup> Jakoba, mpanompon'Andriamanitra sy Tompo Jesosy Kristy, ho an'ireo foko roa ambin'ny folo niparitaka: arahaba. <sup>2</sup> Raiso ho fifaliana avokoa izany, ry rahalahy, rehefa misedra olana samihafa ianareo. <sup>3</sup> Fantatrareo fa ny fitsapana ny finoanareo dia mahantonga faharetana. <sup>4</sup> Avelao ny faharetana hahatanteraka ny asany, mba tena hivoatra sy ho feno tanteraka ianareo, ka tsy ho ory na inona na inona. <sup>5</sup> Fa raha misy aminareo mila fahendrena, aoka izy hangataka izany amin'Andriamanitra, ilay iray izay manome an-tsitrapo sy tsy mandatsa izay rehetra mangataka, ary omeny azy izany. <sup>6</sup> Fa avelao izy hangataka amin'ny finoana, tsy misalasalala amin'inona na inona. Fa izay misalasalala dia tahaka ny onjan-dranomasina izay entin'ny rivotra sy mitopatopa. <sup>7</sup> Fa izany olona izany dia tsy tokony hieritreritra ny handray na inona na inona avy amin'ny Tompo. <sup>8</sup> Ny olona tahaka izany dia miroa saina, miovaova amin'ny lalany rehetra. <sup>9</sup> Aoka ny rahalahy mahantra hanao ny fisandratany ho reharehany, <sup>10</sup> fa ny olona manan-karena amin'ny fietreny, satria izy dia hilofika tahaka ny voninkazo-dia eny amin'ny ahitra. <sup>11</sup> Fa ny masoandro dia mimosaka amin'ny hafanana mahamay ary manamaina ny ahitra. Ny voninkazo dia mihintsana, ary ny hatsarany dia ho levona. Toy izany koa, ny olona manan-karena dia halazo eny amin'ny atsasaky ny diany. <sup>12</sup> Sambatra ny olona izay miaritra fitsapana. Satria rehefa avy nandalo fitsapana izy, dia handray ny satroboninahitry ny fiainana, izay nampanantenaina tamin'ireo izay tia an' Andriamanitra. <sup>13</sup> Rehefa misy halaim-panahy dia aoka izy tsy hiteny hoe: "Andriamanitra no naka fanahy ahy," satria Andriamanitra tsy azon'ny ratsy alaina fanahy, sady tsy mba maka fanahy na an'iza na iza. <sup>14</sup> Fa samy alaim-panahy amin'ny faniriany manokana ny olona tsirairay, izay mampiemotra sy mandresy azy. <sup>15</sup> Rehefa avy torontoronina ny faniriana, dia miteraka fahotana izany. Ary rehefa mitombo tanteraka ny ota, dia miteraka fahafatesana. <sup>16</sup> Aza mety ho fitahina, ry rahalahy malalako. <sup>17</sup> Ny fanomezana tsara rehetra sy ny fanomezana tonga lafatra rehetra dia avy any ambony. Izany dia midina avy amin'ny Rain'ny fahazavana. Miaraka aminy dia tsy misy fiovana na aloka nohon'ny fiodinana. <sup>18</sup> Andriamanitra dia nisafidy ny hanome fahaterahana antsika amin'ny tenin'ny fahamarinana, mba ho karazana voaloham-bokatr'ireo zavatra rehetra izay noforoniny isika. <sup>19</sup> Fantatrareo izany, ry rahalahy malalako: aoka ny olona rehetra halaky hihaino, tsy hiteny haingana, ary tsy halaky ho tezitra. <sup>20</sup> Fa ny hatezeran'ny olona dia tsy ahefana ny fahamarinan'Andriamanitra. <sup>21</sup> Koa esory ny fahalotoana rehetra sy ny faharatsiana rehetra. Amim-panetre-tena dia raiso ny teny efa napetraka, izay afaka mamonjy ny fanahinareo. <sup>22</sup> Aoka ho mpankatoa ny teny ianareo fa tsy mpihaino fotsiny ihany, ka mamitaka ny tenanareo. <sup>23</sup> Fa raha misy mpihaino ny teny nefa tsy mpankatoa, dia tahaka ny olona izay mandinika ny tarehiny voajanahary anaty fitaratra izy. <sup>24</sup> Mandinika ny tenany izy ka mandeha avy eo ary manadino avy hatrany ny momba azy. <sup>25</sup> Fa ny olona izay mandinika tsara ny lalànan'ny fahafahana tonga lafatra, sy manohy manao izany, fa tsy hoe mpihaino fotsiny izay manadino, dia ho tahiana amin'ireo asany izany olona izany. <sup>26</sup> Raha misy mihevi-tena ho mpivavaka, nefa tsy mifehy ny lelany, dia mamitaka ny fony izy, ary tsy misy vidiny ny fivavahany. <sup>27</sup> Ny fivavahana madio sy tsy misy pentina eo anoloan' Andriamanintsika sy ny Raintsika dia izao: hanampy ireo kamboty sy ireo mpitondratena amin'ny fahorian'izy ireo, ary miaro ny tena mba tsy hisy pentina avy amin'izao tontolo izao.

#### James 1:1

##### Fampifandraisana ny foto-kevitra:

Aorian'ny fiarahabana fanokafana, i Jakoba dia milaza amin'ireo mpino fa ny anton'ny olana dia hitsapana ny finoana.

##### Jakoba, mpanompon'Andriamanitra sy Tompo Jesosy Kristy

DH: "Izaho, Jakoba, dia mpanompon'Andriamanitra sy Jesosy Kristy Tompo"

##### Jakoba

Jakoba dia rahalahy tsy iray rà amin'i Jesosy.

**ho an'ireo foko roa ambin'ny folo niparitaka**

Io fomba fiteny io dia mety manondro ny kristiana Jiosy monina ivelan'Israely, na, ireo Kristiana rehetra monina eto amin'izao tontolo izao.

**foko roa ambin'ny folo**

Ny fomba fiteny hoe "foko roa ambin'ny folo" dia ilazana ny vahoakan'Israely raha ny tokony ho izy, satria nizara ho foko roa ambin'ny folo izy ireo. Eto amin'ity andalana ity, na izany aza, ny "foko roa ambin'ny folo" dia manondro ireo kristiana Jiosy na, ireo kristiana manerana izao tontolo izao. Eto ny "foko roa ambin'ny folo" dia ampiasaina ho fiantsoana, ary ny isa "roa ambin'ny folo" dia tokony atao soratra, fa tsy tarehimarika.

**niparitaka**

Ny teny hoe "niparitaka" raha ny tokony ho izy dia ilazana ireo Jiosy niparitaka tany amin'ny firenena-kafa, lavitr'Israely izay tany niavian'izy ireo. Eto amin'ity andalana ity, anefa, ny hoe "niparitaka" dia ilazana ireo kristiana Jiosy rehetra ivelan'Israely, na, ireo kristiana rehetra manerana izao tontolo izao.

**arahaba**

fomba fiarahabana, toy ny hoe "manao ahoana" na "salama"

**Raiso ho fifaliana avokoa izany, ry rahalahy, rehefa misedra olana samihafa ianareo**

"Ry namako mpino, hevero ho zavatra ho ankalazaina ireo karazana olana mahazo anareo"

**ny fitsapana ny finoanareo dia mahantonga faharetana**

Ny teny hoe "fitsapana," "ny finoanareo," ary ny "faharetana" dia anarana ilazana ny asa. Andriamanitra no manao ny fitsapana, izany hoe, hitany hoe toy ny ahoana ny fahatokiana sy fankatoavan'ireo mpino Azy. Ireo mpino dia mino Azy ary miaritra fahoriana. DH: "rehefa miaritra zava-tsarotra ianareo, dia hitan'Andriamanitra ny fahatokianareo Azy. Vokatry'izany, dia hanjary ho afaka ny hiaritra na zava-tsotra mihoatra noho izany aza ianareo"

**James 1:4****Avelao ny faharetana hahatanteraka ny asany**

Eto ny faharetana dia resahina toy ny hoe olona miasa. DH: "Mianatra miaritra ady sarotra"

**hivoatra sy ho feno tanteraka**

afaka ny hatoky an'i Kristy sy hankatoa Azy amin'ny teo-javatra rehetra

**tsy ho ory na inona na inona**

Azo atao hoe DH: "manana izay rehetra ilainareo" na "mba ho izay rehetra irinareo ianareo"

**aoka izy hangataka izany amin'Andriamanitra, ilay iray izay manome**

"mangataha izany. Fa Izy ilay iray izay manome"

**manome an-tsitrabo sy tsy mandatsa izay rehetra mangataka**

"manome malalaka sady tsy mandatsa"

**omeny azy izany**

"ho ataon'Andriamanitra izany" na "hamaly ny vavakareo Andriamanitra"

**James 1:6****amin'ny finoana, tsy misalasala amin'inona na inona**

Azo atao hoe DH: "amin'ny fahazoana antoka tanteraka fa hamaly Andriamanitra"

**Fa izay misalasala dia tahaka ny onjan-dranomasina izay entin'ny rivotra sy mitopatopa**

Izay rehetra misalasala fa hanampy azy Andriamanitra dia resahina toy ny rano eny amin'ny ranomasina na farihy midadasika, izay mitopatopa hatrany.

**miroa saina**

Ny teny hoe "miroa-saina" dia ilazana ny fisainan'ny olona iray rehefa tsy mahavita manapa-kevitra izy. DH: "tsy afaka manapa-kevitra raha hanaraka an'i Jesosy izy na tsia"

**miovaova amin'ny lalany rehetra**

Eto io olona io dia resahina toy ny hoe olona tsy afaka mijanona eo amin'ny lalana iray fa mandeha mivezivezy kosa.

**James 1:9****ny rahalahy mahantra**

"ny mpino izay tsy dia manam-bola"

**hanao ny fisandratany ho reharehany**

Ny olona izay nomen'Andriamanitra voninahitra dia resahina ho toy ny olona mijoro eo amin'ny toerana ambony.

**fa ny olona manan-karena**

"fa ny olona izay manana vola be." Ireo mety ho dikany dia 1) mpino ilay lehilahy mpanan-karena na 2) tsy mpino ilay lehilahy mpanan-karena.

**amin'ny fietreny**

Tokony ho faly ny mpino iray raha entin'Andriamanitra amin'ny fahoriana. DH: "tokony ho faly fa nomen'Andriamanitra izany toerana izany"

**izy dia hilofika tahaka ny voninkazo-dia eny amin'ny ahitra**

Atao mitovy amin'ny voninkazo-dia ny olona mpanan-karena, izay velona vetivety ihany.

**olona manan-karena dia halazo eny amin'ny atsasaky ny diany**

Eto ny fampitahana amin'ny voninkazo dia mbola mitohy. Toy ny voninkazo izay tsy maty tampoka fa malazo ao anatin'ny fotona fohy, toy izany koa ny

olona manan-karena dia tsy voatery ho faty tampoka saingy vetivety monja dia manjavona.

#### atsasaky ny diany

Ny asa ataon'ny mpanan-karena andavanandro dia raisina toy ny dia izay ataony. Ity sarin-teny ity dia ilazana fa tsy nahazo eritritra ny amin'ny fiavian'ny fahafatesany izy, ary mahavaoa azy tampoka izany.

### James 1:12

#### Fampifandraisana ny foto-kevitra:

Mampatsiahy ireo mpino izay nandositra i Jakoba fa tsy mahatonga fakam-panahy Andriamanitra; milaza amin'izy ireo ny fomba hialana amin'ny fakam-panahy izy.

#### Sambatra

Voatahy

#### miaritra fitsapana

mijanona ho mahatoky amin'Andriamanitra mandritra ny ady sarotra

#### avy nandalo fitsapana

neken'Andriamanitra

#### handray ny satroboninahitry ny fiainana

Ny fiainana mandrakizay dia raisina toy ny hoe fehi-loha vita amin'ny ravin-kazo izay apetraka eo amin'ny lohan'ny atleta mpandresy. DH: "handray ny fiainana mandrakizay ho valim-pitiany"

#### nampanantenaina tamin'ireo izay tia an' Andriamanitra

Azo atao hoe DH: "Nampanantena ny satroboninahitry ny fiainana ho an'ireo izay tia Azy Andriamanitra"

#### halaim-panahy

"rehefa maniry ny hanao zavatra ratsy izy"

#### Andriamanitra no naka fanahy ahy

Azo atao hoe DH: "Mitady hampanao zavatra ratsy ahy Andriamanitra"

#### Andriamanitra tsy azon'ny ratsy alaina fanahy

Azo atao hoe DH: "Tsy maniry ny hanao zavatra ratsy Andriamanitra"

#### sady tsy mba maka fanahy na an'iza na iza

"ary Andriamanitra tsy mitady izay hanaovan'iza na iza ratsy"

### James 1:14

#### samy alaim-panahy amin'ny faniriany manokana ny olona tsirairay

Ny filan'ny olona iray dia raisina toy ny hoe olona iray hafa izay maka fanahy azy mba hanota.

#### izay mampiemotra sy mandresy azy

Mbola raisina toy ny olona afaka misintona olona iray hafa ihany ny fanirian-dratsy.

#### mandresy

Misintona, mandresy lahatra ny hanao ratsy

#### Rehefa avy torontoronina ny faniriana, dia miteraka fahotana izany. Ary rehefa mitombo tanteraka ny ota, dia miteraka fahafatesana

Mbola raisina toy ny olona ihany ny filana, amin'ity indray mitoraka ity dia atao mazava toy ny vehivavy izay mitoe-jaza izany. Ilay zaza dia raisina hoe fahotana. Ny fahotana dia atao toy ny hoe zaza vavy izay mitombo, ary miteraka fahafatesana. Ity sarin-teny mitohitohy ity dia kisarisarin'ny olona iray izay mifara amin'ny fahafatesana sady ara-panahy no ara-nofo nohon'ny filan'ny nofony sy ny fahotany.

#### Aza mety ho fitahina

"Aza avela hisy hamitaka anareo" na "Atsaharo ny famitahana ny tenanareo"

### James 1:17

#### Ny fanomezana tsara rehetra sy ny fanomezana tonga lafatra rehetra

Ireo fehezanteny roa ireo dia samy mitovy hevitra ihany. Ampiasain'i Jakoba ireo mba hanindriana fa ny zava-tsoa rehetra izay hananan'ny olona iray dia avy amin'Andriamanitra.

#### Rain'ny fahazavana

Andriamanitra, ilay mpahary ny fahazavana rehetra eny an-danitra (masoandro, volana, kintana), dia voalaza fa "Rain'izy ireo."

#### Miaraka aminy dia tsy misy fiovana na aloka nohon'ny fiadinana

Ity fomba fiteny ity dia maneho ny kisarisarin'Andriamanitra izay toy ny fahazavana tsy mba miova, tsy tahaka ny masoandro, volana, planeta, ary kintana, izay mifindrafindra eny amin'ny lanitra ary miova ny famirapiratany. DH: "Andriamanitra dia tsy miova toy ny ataon'ny masoandro, volana, ary kintana, izay miseho dia manjavona"

#### hanome ... antsika

Ny teny hoe "antsika" eto dia manondro an'i Jakoba sy ireo mpamaky.

#### hanome fahaterahana antsika

Andriamanitra, izay nitondra fiainana mandrakizay ho antsika, dia raisina toy ny hoe niteraka antsika.

#### ny tenin'ny fahamarinana

Ny hafatra marin'Andriamanitra. Atao toy ny hoe izany no fomba "niterahan'Andriamanitra" antsika.

#### karazana voaloham-bokatry ireo

Mampiasa ny hevitra ny voaloham-bokatra ara-pomban'ny Hebreo i Jakoba mba hamaritana ny lanjan'ny Kristiana eo amin'Andriamanitra. Milaza amin'ny fomba tsy mivantana izy fa hisy mpino maro mihoatra izany amin'ny ho avy.

**James 1:19****Fantatrareo izany**

Ireo mety ho dikany dia 1) "Fantaro izao" toy ny hoe baiko, mba hahaliana anareo amin'izay ho soratako na 2) "Fanatrareo izao" toy ny hoe teny tsotra, fa hampatsiahy zavatra izay efa fatatrareo aminareo aho.

**aoka ny olona rehetra halaky hihaino, tsy hiteny haingana**

Tokony hihaino tsara ny olona aloha, ary avy eo mihevitra tsara izay lazain'izy ireo. Ny hoe "tsy hiteny haingana" dia tsy midika hoe miteny miadana akory.

**tsy halaky ho tezitra**

"tsy ho mora tezitra"

**hatezeran'ny olona dia tsy ahafana ny fahamarinan'Andriamanitra**

Rehefa tezitra ny olona iray, dia tsy afaka manao ny asan'Andriamanitra, izay marina.

**esory ny fahalotoana rehetra sy ny faharatsiana rehetra**

Eto ny teny hoe "fahalotoana" sy "faharatsiana" dia mitovitovy hevitra ihany. Ampiasain'i Jakoba ireo mba hanindriana ny amin'ny faharatsian'ny fahotana. DH: "aoka izay ny fanaovana ireo karazan-toetra feno fahotana rehetra"

**fahalotoana**

Eto ny "Fahalotoana," izany hoe loto, dia ilazana ny fahotana sy ny ratsy.

**Amim-panetre-tena**

"tsy am-pireherehana" na "tsy am-pieboeboana"

**raiso ny teny efa napetraka**

Ny teny hoe "napetraka" dia midika fametrahana zavatra ao anatin'ny iray hafa. Eto ny tenin'Andriamanitra dia raisina toy ny zava-maniry natao mba hitombo ao anatin'ny mpino. DH: "ankatoavy ny hafatra izay nolazain'Andriamanitra taminareo"

**raiso ny teny efa napetraka**

Eto ny "teny," izany hoe "tenin'Andriamanitra" dia ilazana ny hafatry ny famonjena ao amin'i Kristy Jesosy izay ambaran'Andriamanitra amin'ireo mpino. Rehefa mino izany izy ireo. dia vonjen'Andriamanitra.

**mamonjy ny fanahinareo**

Azo atao mazava kokoa io. DH: "vonjeo amin'ny fitsaran'Andriamanitra ny fanahinareo"

**fanahinareo**

Eto ny teny hoe "fanahy" dia ilazana ilay olona manontolo.

**James 1:22****Aoka ho mpankatoa ny teny**

Mila mankatoa ireo teny sy didin'Andriamanitra izy ireo.

**Fa raha misy mpihaino ny teny nefa tsy mpankatoa, dia tahaka ny olona izay mandinika ny tarehiny voajanahary anaty fitaratra izy**

Ny olona izay mihaino ny tenin'Andriamanitra kanefa tsy mankatoa izany dia raisina toy ny olona izay mijery fitaratra ary avy eo dia manadino ny endriny.

**tarehiny voajanahary**

ny tarehiny araka ny tena izy

**Mandinika ny tenany izy ... manadino avy hatrany**

Ny olona izay mijery ny tarehiny ary manadino ny endrik'izay hitany avy hatrany dia tahaka ny olona izay mandre ny tenin'Andriamanitra ary manadino izay reny.

**Fa ny olona izay mandinika tsara ny lalànan'ny fahafahana tonga lafatra**

Mbola tohin'ny kisarisarin'ny lalàna izay toy ny fitaratra ihany io.

**lalànan'ny fahafahana tonga lafatra**

"ny lalàna tonga lafatra izay mamela ny olona ho afaka"

**ho tahiana amin'ireo asany izany olona izany**

Azo atao hoe DH: "Hitahy io lehilahy io Andriamanitra raha mankatoa ny lalàna izy"

**James 1:26****mihevi-tena ho mpivavaka**

"mihevitra fa mivavaka araka ny tokony ho izy"

**ny lelany**

Ny fifehezana ny lela dia ilazana ny fifehezana ny teny avoaka. DH: "izay lazainy"

**mamitaka**

"mandiso lalana"

**ny fony**

Eto ny "fo" dia ilazana ny finoany na ny eritreriny. DH: "ny tenany"

**tsy misy vidiny ny fivavahany**

"mivavaka amin'Andriamanitra amin'ny tsy misy dikany izy"

**fivavahana madio sy tsy misy pentina**

I Jakoba dia miresaka momba ny fivavahana sy ny fomba fivavahan'ny olona iray amin'Andriamanitra, toy ny hoe afaka ny ho madio sy tsy misy pentina izany. Ireo dia fomba filazan'ny Jiosy ny zavatra izay azo ekena eo amin'Andriamanitra. DH: "Azo ekena tanteraka"

**mpitondratena amin'ny fahorian'izy ireo**

Ireo vehivavy izay mijaly satria maty ny vadin'izy ireo.

**miaro ny tena mba tsy hisy pentina avy amin'izao tontolo izao**

tsy mamela ny ratsy eo amin'izao tontolo izao hahatonga ny olona iray hanota

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## Chapter 2

<sup>1</sup> Ry rahalahiko, aza mihazona ny finoana an'i Tompotsika Jesosy Kristy, Ilay Tompon'ny voninahitra, amin'ny fiagarana amin'ny olona sasany. <sup>2</sup> Ataovy hoe misy olona miditra ao amin'ny fivoriana manao peratra volamena sy akanjo tsara, ary misy lehilahy mahantra ihany koa miditra manao akanjo maloto. <sup>3</sup> Raha mijery ilay olona miakanjo tsara ianao ary miteny hoe: "Azafady mitoera eto amin'ny toerana tsara," fa hiteny amin'ilay lehilahy mahantra kosa hoe: "Mitsangàna ianao ery," na hoe: "Mipetraha eto antongotro," <sup>4</sup> moa tsy mifampitsara aminareo ianareo? Moa tsy lasa mpitsara amin'ny eritreri-dratsy ianareo? <sup>5</sup> Mihainoa, ry rahalahy malalako, tsy efa nofidian' Andriamanitra ve ny mahantran'izao tontolo izao mba hanankarena amin'ny finoana sy mba ho mpandova ny fanajakana izay nampanantenainy ireo izay tia Azy? <sup>6</sup> Fa ianareo dia nanala baraka ny mahantra! Moa tsy ny mpanan-karena ve no mampahory anareo? Moa tsy ireo va no mitarika anareo ho eo amin'ny fitsarana? <sup>7</sup> Moa tsy izy ireo va no nanaratsy ny anarana tsara izay anareo? <sup>8</sup> Na izany aza, raha manatanteraka ny lalàn'ny mpanjaka ianareo, araky ny Soratra Masina hoe: "Tiava ny namanao tahaka ny tenanao," dia manao ny tsara ianareo. <sup>9</sup> Fa raha manome sitraka ny olona sasany kosa ianareo, dia manota, ka voaheloka toy ny mpandika lalàna. <sup>10</sup> Fa na iza na iza mankatoa ny lalàna rehetra, kanefa lavo amin'ny lalana iray monja, dia ho meloka amin'ny lalàna rehetra. <sup>11</sup> Fa ilay niteny hoe: "Aza mijangajanga," dia niteny ihany koa hoe: "Aza mamono olona." Raha tsy mijangajanga ianareo, kanefa mamono olona, dia lasa mpandika lalàna. <sup>12</sup> Noho izany mitenena sy manaova tahaka ireo izay ho tsaraina amin'ny lalàn'ny fahafahana. <sup>13</sup> Fa ny fitsarana dia tonga tsy misy famindram-po amin'ireo izay tsy naneho famindram-po. Ary ny famindram-po dia mandresy ny fitsarana. <sup>14</sup> Inona no soa, ry rahalahiko, raha milaza ny olona iray fa manam-pinoana izy, kanefa tsy misy asa? Afaka hamonjy azy ve izany finoana izany? <sup>15</sup> Ataovy hoe misy rahalahy na anabavy ratsy fitafy sy tsy ampy sakafo isan'andro. <sup>16</sup> Ataovy hoe misy iray aminareo miteny amin'izy ireo hoe: "Mandehana ampadianana, manaova mafana ary mivokisa." Raha tsy manome azy ireo ny zavatra ilainy ho an'ny vatana ianareo, inona no mahatsara izany? <sup>17</sup> Dia toy izany koa ny finoana, raha tsy misy asa izany, dia maty. <sup>18</sup> Nefa mety misy olona miteny hoe: "Manam- pinoana ianao, ary izaho manan'asa." Asehoy ahy ny finoanao tsy misy asa, dia hasehoko anao koa ny finoako amin'ny alalan'ny asako. <sup>19</sup> Ianao dia mino fa iray ihany ny Andriamanitra; tsara izany ataonao izany. Fa na ireo demonia aza mino izany, ka dia mangovitra izy ireo. <sup>20</sup> Tianareo ho fantatra ve, ry lehilahy adala, fa ny finonana tsy misy asa dia tsy misy ilaina azy? <sup>[1]</sup><sup>21</sup> Tsy tamin'ny asa koa ve no nanamarinana an'i Abrahama raintsika rehefa nanolotra an'Isaka zanany lahy teo amin'ny alitara izy? <sup>22</sup> Hitanao fa ny finoana dia niasa niaraka tamin'ny asany, ary amin'ny asa dia nivoatra tanteraka ny finoany. <sup>23</sup> Dia tanteraka ny Soratra Masina izay milaza hoe: "Abrahama nino an'Andriamanitra, ka nisaina taminy ho fahamarinana izany," ary izy nantsoina hoe sakaizan'Andriamanitra. <sup>24</sup> Hitanareo izao fa amin'ny asa no hanamarinana ny olona, fa tsy amin'ny finoana ihany. <sup>25</sup> Toy izany koa, Rahaba mpivaro-tena tsy nohamarinina tamin'ny asa koa ve izy, rehefa nandray ireo iraka sy nandefa azy ireo tamin'ny lalan-kafa? <sup>26</sup> Fa maty ny tena raha misaraka amin'ny fanahy, dia toy izany ihany koa, ny finoana tsy misy asa dia maty.

### Footnotes

2:20 <sup>[1]</sup>Fanamarihana: Ny dikan-teny taloha sasany dia mamaky hoe: "Tianareo ho fantatra va, ry lehilahy adala, hoe nahoana ny finoana tsy misy asa no maty?"

### James 2:1

#### Fampifandraisana ny foto-kevitra:

Manohy milaza amin'ireo mpino Jiosy izay niparitaka momba ny fiainana amin'ny fifankatiavana i Jakoba ary mampatsiahy azy ireo mba tsy hiangatra amin'ireo olona mpanan-karena manoloana ireo rahalahy mahantra.

#### Ry rahalahiko

Raisin'i Jakoba ho mpino Jiosy ireo mpamaky. DH: "Ry namako mpino" na "Ry rahalahiko sy anabaviko ao amin'i Kristy"

#### mihazona ny finoana an'i Tompotsika Jesosy Kristy

Ny finoana an'i Jesosy Kristy dia raisina toy ny hoe zavatra izay azon'ny olona iray hifikirana.

**Tompontsika Jesosy Kristy**

Tafiditra ao anatin'io mpisololo-tena tampisaka "-tsika" io i Jakoba sy ireo namany mpino.

**amin'ny fiangarana amin'ny olona sasany**

faniriana hanampy ny olona sasany mihoatra noho ny hafa

**Ataovy hoe misy olona**

Manomboka mamaritra toe-javatra izay mety hanomezan'ireo mpino haja ny mpanan-karena mihoatra noho ny olona mahantra i Jakoba.

**manao peratra volamena sy akanjo tsara**

"miakanjo tahaka ny olona mpanefofo"

**mitoera eto amin'ny toerana tsara**

hipetraka eto amin'ity fitoeran'ny manan-kaja ity

**Mitsangàna ianao ery**

mihisaka eny amin'ny toerana tsy manan-kaja

**Mipetraha eto an-tongotro**

mifindra eny amin'ny toerana mietry

**moa tsy mifampitsara aminareo ianareo? Moa tsy lasa mpitsara amin'ny eritreri-dratsy ianareo?**

Mampiasa fanontaniana fampisainana i Jakoba mba hampianarana ary koa hibedesana ireo mpamaky. DH: "Mifampitsara eo aminareo ianareo ary lasa mpitsara manana fisainana ratsy"

**James 2:5**

**Mihainoa, ry rahalahy malalako**

Mananatra ireo mpamaky toy ny fianakaviana i Jakoba. "Mitandrema, ry namana mpino malalako"

**tsy efa nofidian' Andriamanitra ve ... tia Azy?**

Eto i Jakoba dia mampiasa fanontaniana fampisainana mba hampianarana ireo mpamaky tsy hiangatra. Azo atao teny tsotra io. DH: "efa nofidian'Andriamanitra ... tia Azy"

**ny mahantran'izao**

"ireo olo-mahantra"

**hanankarena amin'ny finoana**

Ny fananana finoana bebe kokoa dia raisina toy ny hoe olona mpanefofo na mpanan-karena. DH: "finoana mafy an'i Krsity"

**mpandova**

Ireo olona izay nanaovan'Andriamanitra ny fampanantenana dia raisina toy ny hoe handova tany sy harena avy amina olona iray ao amin'ny flankaviana.

**Fa ianareo dia**

Miresaka amin'ny mpamaky rehetra i Jakoba.

**nanala baraka ny mahantra**

"nahamenatra ireo olo-mahantra ianareo"

**Moa tsy ny mpanan-karena ve no mampahory anareo?**

Eto i Jakoba dia mampiasa fanontaniana fampisainana mba hanitsiana ireo mpamaky. DH: "Ireo olona mpanan-karena no mampahory anareo."

**ny mpanan-karena**

Ireo olona mpanan-karena

**mampahory anareo**

'ratsy fitondrana aminareo"

**Moa tsy ireo va no ... fitsarana?**

Eto i Jakoba dia mampiasa fanontaniana fampisainana mba hanitsiana ireo mpamaky. Azo atao teny tsotra io. DH: "Ireo olona mpanan-karena no ... fitsarana."

**mitarika anareo ho eo amin'ny fitsarana**

"mitondra anareo an-keriny any amin'ny fitsarana mba hiampanga anareo eo anatrehan'ny mpitsara"

**moa tsy izy ireo ... anareo?**

Eto i Jakoba dia mampiasa fanontaniana fampisainana mba hanitsiana ireo mpamaky. Azo atao teny tsotra io. DH: "ireo olona mpanan-karena ... anareo."

**ny anarana tsara**

"ny anaran'i Kristy." Fomba ilazana ny anaran'i Kristy io. DH: "Kristy, izay anareo"

**izay anareo?**

"izay hamantarana anareo"

**James 2:8**

**raha manatanteraka**

Manondro ireo mpino Jiosy io.

**manatanteraka ny lalàn'ny mpanjaka**

"mankatoa ny lalàn'Andriamanitra." Tany am-boalohany dia nomen'Andriamanitra an'i Mosesy ny lalàna, izay voarakitra ao amin'ny bokin'ny Testamenta Taloha.

**Tiava ny namanao tahaka ny tenanao**

Mamerina ny teny avy ao amin'ny bokin'ny Levitikosy i Jakoba.

**ny namanao**

"ny olon-drehetra"

**dia manao ny tsara ianareo**

"manao ny mety ianareo"

**Fa raha manome sitraka**

"miangatra" na "manome haja"

**dia manota**

Izany hoe, mandika lalàna.

**voaheloka toy ny mpandika lalàna.**

Eto ny lalàna dia raisina toy ny hoe mpitsara araka ny nofo. DH: "meloka nohon'ny fandikana ny lalàn'Andriamanitra"

**James 2:10****kanefa lavo amin'ny lalana iray monja ... lalàna rehetra**

Ny hoe lavo dia mianjera raha mbola miezaka ny handeha. Ny tsy fankatoavana ny lalana iray dia raisina ho toy ny fahalavoana eo am-pandehana.

**amin'ny lalana iray monja**

nohon'ny tsy fankatoavana ny fitakiana iray monja ao amin'ny lalàna

**Fa ilay niteny hoe**

Ilazana an'Andriamanitra nanome ny lalàna an'i Mosesy io.

**Raha ... kanefa ... dia**

Na dia nanoratra ho ana mpino Jiosy maro aza i Jakoba, eto izy dia toa manoratra ho an'ny olona tsirairay.

**James 2:12****Noho izany mitenena sy manaova**

"Koa tsy maintsy miteny ary mankatoa." Mandidy ireo olona hanao izany i Jakoba.

**izay ho tsaraina amin'ny lalàn'ny fahafahana**

Azo atao hoe DH: "izay mahafantatra fa Andriamanitra dia hitsara azy ireo amin'ny lalàn'ny fahafahana"

**amin'ny lalàn'ny**

Misy hevitra ambadika io teny io fa Andriamanitra no hitsara araka ny lalàny.

**lalàn'ny fahafahana**

"ny lalàna izay manome fahafahana marina"

**ny famindram-po dia mandresy**

"Tsara kokoa ny famindram-po noho ny" na "Ny famindram-po dia maharesy ny." Eto ny famindram-po sy ny fahamarinana dia raisina toy ny hoe olona.

**James 2:14****Fampifandraisana ny foto-kevitra:**

Mampahery ireo mpino niparitaka i Jakoba mba hampiseho ny finoan'izy ireo eo anatrehan'ny hafa, tahaka ny nampisehoan'i Abrahama ny finoany tamin'ny hafa.

**Inona no soa, ry rahalahiko, raha milaza ny olona iray fa manam-pinoana izy, kanefa tsy misy asa?**

Mampiasa fanontaniana fampisainana i Jakoba mba hampianarana ny mpamaky. DH: "Tsy mahaso akory, ry mpino namako, raha milaza fa manana finoana ny olona iray, kanefa tsy misy asa."

**manam-pinoana**

Resahin'i Jakoba toy ny zavatra mivaingana ny finoana an'Andriamanitra.

**tsy misy asa**

Resahin'i Jakoba toy ny zavatra mivaingana ny asa, toy ny fanaovana asa soa.

**Afaka hamonjy azy ve izany finoana izany?**

Raisin'i Jakoba toy ny hoe misy hery manokana afaka mamonjy olona ny finoana an'Andriamanitra. Ny hevitra ambadin'izany dia hoe tsy ampy ny finoana. Azo adika ho teny tsotra io. DH: "Tsy afaka hamonjy azy ny finoana"

**hamonjy azy**

"hanafaka azy amin'ny fitsaran'Andriamanitra"

**manaova mafana**

Ny dikan'izany dia "manana fitafy ampy hanaovana" na "manana toerana hatoriana."

**mivokisa**

"mihinana izay saha"

**ho an'ny vatana**

Mihinana, mitafy, ary miaina finaritra

**inona no mahatsara izany?**

Mampiasa fanontaniana fampisainana i Jakoba mba hampianarana ireo mpamaky. DH: "tsy tsara izany"

**ahalaky na anabavy**

Ireo namana mpino ao amin'i Kristy, na lahy na vavy.

**ny finoana ... dia maty**

Raisin'i Jakoba ho toy ny velona ny finoana ary manao asa tsara, ary ny finoana iray dia maty rehefa tsy manao asa tsara.

**ny finoana ... misy asa**

Resahina toy ny hoe olona manao asa tsara ny finoana.

**James 2:18****Nefa mety misy olona miteny hoe**

Mamaritra toe-javatra izay mbola tombatombana izay hanoheran'ny olona ny fampianarany i Jakoba. Mikatsaka ny hanitsy ny fahatakarana ireo mpamaky ny amin'ny finoana sy ny asa izy.

**Manam- pinoana ianao, ary izaho manan'asa**

"Azo ekena raha manam-pinoana ny olona iray ary ny iray hafa manao asa tsara." Manazava ny fomba mety hifandiran'ny olona iray hanohitra ny fampianarany i Jakoba.

**hasehoko anao koa ny finoako amin'ny alalan'ny asako**

I Jakoba dia miresaka momba ny finoana toy ny hoe hita izany rehefa manao asa tsara ny olona iray. DH:

"Hampiseho ny finoako amin'ny alalan'ny asa tsara aho"

**Manam- pinoana ianao, ary izaho manan'asa ... Asehoy ahy ny finoanao**

Miresaka momba ny finoana sy ny asa toy ny hoe zavatra izay mety hananan'ny olona iray ary hasehony amin'ny hafa i Jakoba.

**Fa na ireo demonia aza mino izany, ka dia mangovitra izy ireo**

"mino koa ireo demonia, fa mihovitrovitra amin-tahotra izy ireo." Oharin'i Jakoba amin'ireo izay milaza fa mino kanefa tsy manao asa tsara ny demonia. Ambaran'i Jakoba fa hendry kokoa ireo demonia satria matahotra an'Andriamanitra izy ireo raha tsy matahotra kosa ny hafa.

**Tianareo ho fantatra va, ry lehilahy adala, fa ny finonana tsy misy asa dia tsy misy ilaina azy?**

Ity dia fanontaniana fampisainana izay ampiasaina mba hibesedana ny olona izay tsy hihaino an'i Jakoba. DH: "Ry adala! Ny tsy fetezanareo hihaino ahy dia manaporofa fa tsy misy ilaina azy ny finoana tsy misy asa."

**Tianareo ho fantatra ... tsy misy ilaina azy?**

Mametraka ity fanontaniana ity i Jakoba mba hanehoana ny fampianarany manaraka. DH: "Hampisehoko aminareo, ... tsy misy ilaina azy."

**James 2:21**

**Fampahafantarana amin'ny ankapobeny:**

Satria izy ireo dia Mpino Jiosy, dia nahafantatra ny tantaran'i Abrahama, izay nambaran'Andriamanitra tamin'izy ireo hatry ny ela tamin'ny teniny.

**Tsy tamin'ny asa koa ve no nanamarinana an'i Abrahama raintsika**

Ity fanontaniana fampisainana ity dia ampiasaina mba hanoherana ny tenin'ilay lehilahy adala ao amin'ny 2:18, izay mandà tsy hino fa miara-miasa ny finoana sy ny asa. DH: "Abrahama raintsika dia nohamarinina tokoa"

**Tsy tamin'ny asa koa ve no nanamarinana**

Resahin'i Jakoba toy ny hoe zavatra azo atao fananana ny asa. DH: "voamariana tamin'ny fanaovana asa tsara"

**raintsika**

Eto ny "ray" dia ilazana ny hoe "razambe"

**Hitanareo**

Manondro olona iray mbola tsy fantatra io. Miresaka amin'ny mpamaky rehetra toy ny hoe olona iray ihany i Jakoba.

**Hitanao**

DH: "fantaro"

**ny finoana dia niasa niaraka tamin'ny asany**

I Jakoba dia miresaka ny amin'ny finoana toy ny hoe manao asa tsara izany. Ny finoan'i Abrahama

an'Andriamanitra nanoloana an'i Isaka no nahavitan'i Anbrahama nankatoa an'Andriamanitra na dia sarotra aza izany. Tamin'ny fankatoavana an'Andriamanitra, dia nihamatotra ny finoan'i Abrahama.

**ary amin'ny asa dia nivoatra tanteraka ny finoany**

Ny fahatokian'i Abrahama an'Andriamanitra dia raisina toy ny zavatra izay afaka amboarina ho tonga amin'ny endriny tsara indrindra mba hahatanterahany ny tanjony. DH: "satria nankatoa an'Andriamanitra i Abrahama, dia nanjary nahatoky Azy tanteraka"

**tanteraka ny Soratra Masina**

Azo atao hoe DH: "nahatanteraka ny Soratra Masina izany"

**nisaina taminy ho fahamarinana izany**

"noraisin'Andriamanitra ho fahamarinana ny finoany." Ny finoana sy fahamarinan'i Abrahama dia noraisina ho toy ny hoe afaka ny homen-danja izany.

**Hitanareo**

Miresaka amin'ireo mpamaky mivantana indray i Jakoba.

**amin'ny asa no hanamarinana ny olona, fa tsy amin'ny finoana ihany**

"ny asa sy ny finoana no manamarina ny olona iray, fa tsy finoana ihany." Resahin'i Jakoba toy ny hoe zavatra azo atao fananana.

**James 2:25**

**Toy izany koa ... nohamarinina tamin'ny asa**

Milaza ny nahamarina an'i Abrahama i Jakoba ary ny nahamarina an'i Rahaba ihany koa. Izy ireo dia samy nohamarinina tamin'ny asa.

**Rahaba mpivaro-tena tsy nohamarinina tamin'ny asa koa ve izy ... lalan-kafa?**

Mampiasa ity fanontaniana fampisainana ity i Jakoba mba hampianarana ny mpamaky. DH: "izay nataon'i Rahaba mpivaro-tena no nanamarina azy ... lalan-kafa."

**Rahaba mpivaro-tena**

Ilay vehivavy antsoina hoe Rahaba ao amin'ny tantaran'ny Testamenta Taloha no andrasan'i Jakoba mba ho fantatry ny mpamaky.

**nohamarinina tamin'ny asa**

Miresaka momba ny asa toy ny hoe zavatra zao atao ho fananana i Jakoba.

**ireo iraka**

Resahin'i Jakoba toy ny hoe zavatra azo atao fananana ny asa.

**nandefa azy ireo tamin'ny lalan-kafa**

"ary avy eo nanampy azy ireo handositra ny tanàna"

**Fa maty ny tena raha misaraka amin'ny fanahy, dia toy  
izany ihany koa, ny finoana tsy misy asa dia maty**  
Resahin'i Jakoba toy ny hoe vatana maty tsy misy  
fanahy ny finoana tsy arahana'asa.

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## Chapter 3

<sup>1</sup> Tsy olona maro no tokony ho lasa mpampianatra, ry rahalahiko. Fantantsika fa handray fitsarana mafy kokoa isika. <sup>2</sup> Fa isika rehetra dia tafintohina amin'ny fomba maro. Raha misy tsy tafintohina amin'ireo teny, dia lehilahy matotra tanteraka izy, afaka mifehy na dia ny tenany iray manontolo aza. <sup>3</sup> Ary raha asiantsika lamboridy eo ambavan'ireo soavaly mba hankatoavan'izy ireo antsika, dia afaka mitondra ny vatan'izy ireo iray manontolo ihany koa isika. <sup>4</sup> Jereo ihany koa fa ireo sambo, na dia lehibe tokoa aza izy ireny ary entin'ny rivo-mahery, dia voavilin'ny familiana tena kely any amin'izay rehetra tian'ny mpanamory. <sup>5</sup> Toy izany koa ny lela dia rantsana kely amin'ny vatana, kanefa izy dia mihambo zavatra betsaka. Jereo ihany koa ny hakelin'ny afo izay mandoro ala be. <sup>6</sup> Ny lela ihany koa dia afo, tontolon'ny fahotana napetraka teo amin'ny ratsam-batantsika. Izany dia manisy pentipentina ny vatana iray manontolo ary mandoro ny lalam-piainana. Arehitrin'ny helo ny tenany. <sup>7</sup> Fa ny karazam-bibidia rehetra, vorona, biby mandady, ary zava-boaharin-dranomasina dia folaka ary nofolahin'ny olombelona. <sup>8</sup> Fa momban'ny lela, tsy misy olona mahavita mamolaka izany. Io dia ratsy tsy hay fehezina, feno poizina mahafaty. <sup>9</sup> Amin'io no hiderantsika ny Tompo sy ny Ray, ary amin'io no hazonantsika olona, izay natao nitovy tamin'Andriamanitra. <sup>10</sup> Avy amin'izany vava izany ihany no hivoahan'ny fitahiana sy fanozonana. Ry rahalahiko, tsy tokony hitranga ireo zavatra ireo. <sup>11</sup> Moa ny loharano va mamoa rano mamy sy mangidy avy amin'ny fivoahany? <sup>12</sup> Moa ny hazon'ny aviavy va, ry rahalahiko, mamoa oliva? Na ny voaloboka, mamoa aviavy? Ny rano masira koa dia tsy afaka hanome rano mamy. <sup>13</sup> Iza no hendry sy mahalala eo anivonareo? Avelao izany olona izany hampiseho fiainana tsara amin'ny asany amin'ny fanetren-tenan'ny fahendrena. <sup>14</sup> Fa raha manana fialonana mangidy ianareo ary fanirian-daza ao amponareo, dia aza mihambo na mandainga manohitra ny marina. <sup>15</sup> Izany dia tsy fahendrena izay nidina avy any ambony. Fa kosa, avy amin'ny tany, ny tsy ara-panahy, ny demoniaka izany. <sup>16</sup> Fa any amin'izay misy fialonana sy fanirian-daza, dia misy fifanjevona sy fanaovana ny ratsy rehetra. <sup>17</sup> Fa ny fahendrena avy any ambony dia madio aloha, avy eo feno fiadanana, malemy fanahy, mihevitra ny hafa, feno famindram-po sy vokatra tsara, tsy malemy, ary tsotra. <sup>18</sup> Ny vokatry ny fahamarinana dia voafafy ampiadanana eo anivon'ireo izay mampihavana.

### James 3:1

#### Tsy olona maro

"Tsy maro aminareo." Miresaka amin'ny olona amin'ny olona amin'ny ankapobeny i Jakoba.

#### ry rahalahiko

"ry mpino namako"

#### fa handray fitsarana mafy kokoa isika

Ity andalana ity dia miresaka ny amin'ny fitsarana mafimafy kokoa avy amin'Andriamanitra ho an'ireo izay mpampianatra ny hafa momba Azy. DH: "Hitsara antsika mafimafy kokoa Andriamanitra satria mahafantatra ny teniny tsara kokoa noho ireo hafa izay nampianarintsika isika"

#### fa handray

Havondron'i Jakoba ireo izay mpampianatra ny soratra masina miaraka aminy. Na dia te ho mpampianatra ny soratra masina aza ny sasany amin'ireo izay handray ity taratasy ity, dia tsy ho izany ny ankamaroany.

#### Fa isika rehetra dia tafintohina

Raha ny mahakasika ny hoe "isika," dia averin'i Jakoba ampiadirina ao indray ireo mpamaky rehetra.

#### tafintohina

Ny fahotana dia resahina toy ny hoe tafintohina eo am-pandehanana. DH: "lavo" na "manota"

#### tsy tafintohina amin'ireo teny

"tsy manota amin'ny fitenenana zavatra ratsy"

#### lehilahy matotra tanteraka izy

"matotra ara-panahy izy"

#### mifehy na dia ny tenany iray manontolo aza

Maneho ny fo, fihetsem-po ary asan'ny olona iray i Jakoba. DH: "mifehy ny toetrany" na "mifehy izay ataony"

### James 3:3

#### Fampahafantarana amin'ny ankapobeny:

Mamakafaka hevitra momba ireo zavatra kely mifehy zavatra lehibe i Jakoba.

#### Ary raha asiantsika lamboridy eo ambavan'ireo soavaly

Miresaka momba ny lamboridin-tsoavaly i Jakoba. Ny lamboridy dia tapa-by kely izay apetraka eo amin'ny vavan'ny soavaly mba hibaikoana izay alehany.

#### Ary raha

"Raha" na "Rehefa"

**soavaly**

Ny soavaly dia biby lehibe izay ampiasaina hitondrana zavatra na olona.

**Jereo ihany koa fa ireo sambo ... voavilin'ny familiana tena kely**

Ny familiana dia vy fisaka ao aorian'ny sambo izay ampiasaina mba hibaikoana izay alehan'ny sambo. Ny teny hoe "familiana" dia azo adika ihany koa hoe "fitaovana."

**entin'ny rivo-mahery**

Azo atao hoe DH: "rehefa atosiky ny rivo-mahery"

**dia voavilin'ny familiana tena kely any amin'izay rehetra tian'ny mpanamory**

"misy fitaovana kely izay azon'ny olona ampiasaina mba hibaikoana izay alehan'ny sambo"

**James 3:5****Toy izany koa**

Io teny io dia manamarika ny fanoharana momba ny lela sy ny lamboridin-tsoavaly ary ny familian-tsambo voalaza teo amin'ny andininy teo aloha. DH: "Mitovy amin'izany koa"

**mihambo zavatra betsaka**

Eto ny hoe "zavatra" dia teny amin'ny ankapobeny ilazana ny zavatra rehetra mampirehareha ireo olona ireo.

**Jereo ihany koa**

"Hevero"

**ny hakelin'ny afo izay mandoro ala be**

Mba hanampiana ny olona hahatakatra ny loza mety ho vitan'ny lela, dia miresaka momba ny loza mety ho vitan'ny afo kely i Jakoba. DH: "ny hakelin'ny afo izay mirehitra ka mandoro hazo maro"

**Ny lela ihany koa dia afo**

Ny lela dia ilazana izay lazain'ny olona. Antsoin'i Jakoba hoe afo izany nohon'ny fahasimbana lehibe izay mety haterany. DH: "Toy ny afo ny lela" na "Izay lazain'ny olona dia mety hiteraka olona goavana toy ny afo"

**tontolon'ny fahotana napetraka teo amin'ny ratsambatantsika**

Ny voka-dratsy goavana hateraky ny teny feno fahotana dia raisina toy ny hoe tontonlo mihitsy.

**Izany dia manisy pentipentina ny vatana iray manantolo**

Ny teny feno fahotana dia sarin-teny toy ny hoe manisy tasy ny vatan'olona iray. Ary ny hoe tsy azo ekena eo amin'Andriamanitra dia lazaina toy ny hoe misy loto eo amin'ny vatana.

**lalam-piainana. Arehitrin'ny helo ny tenany**

Ny teny hoe "tenany" dia maneho ny lela. Ary koa, ny hoe "helo" eto dia maneho ny herin'ny ratsy na

ny devoly. Azo atao hoe DH: "lalam-piainana satria ampiasain'ny devoly ho amin'ny ratsy izany"

**James 3:7****Fa ny karazam-bibidia rehetra ... olombelona**

Ny teny hoe "karazana" dia ilazana ny bibidia rehetra na karazany maro. Azo adika hoe DH: "Nianatra nifehy ireo karazam-bibidia, vorona, biby mandady, ary hazan-dranomasina maro ny olona"

**biby mandady**

Biby mikisaka amin'ny tany.

**zava-boaharin-dranomasina**

Biby velona any anaty ranomasina.

**Fa momban'ny lela, tsy misy olona mahavita mamolaka izany**

Oharin'i Jakoba amin'ny bibidia ny lela. Eto ny "lela" dia maneho ny fanirian'ny olona hilaza fisainan-dratsy.

**ratsy tsy hay fehezina**

Raisina ho toy ny mitovy amin'ny ratsy, izay tsy misy afaka mifehy ny lela. Maneho ny fanirian'ny olona hanambara fisainan-drasty io.

**feno poizina mahafaty**

Oharin'i Jakoba amin'ny bibilava na zava-maniry misy poizina ny fahafahan'ny olona iray miteny. Ny poizina no loza hateraky ny teny eo amin'ny olona iray.

**James 3:9****Amin'io no hiderantsika**

"ny lela no ampiasaintsika hilazana teny izay"

**hanozonantsika olona**

Ny atao hoe manozona dia magataka an'Andriamanitra hamely ny hafa.

**izay natao nitovy tamin'Andriamanitra**

Azo atao hoe DH: "Izay namboarin'Andriamanitra hitovy aminy"

**Avy amin'izany vava izany ihany no hivoahan'ny fitahiana sy fanozonana**

Oharina amin'ny zavatra mivoaka avy amin'ny vavan'ny olona iray ny teny izay mitondra fitahiana na ozona.

**Ry rahalahiko**

"Ry kristiana namako"

**tsy tokony hitranga ireo zavatra ireo**

"tsy mety izany"

**James 3:11****Fampifandraisana ny foto-kevitra:**

Taorian'ny nanindrian'i Jakoba fa ny tenin'ny mpino dia tsy tokony ho sady fitahiana no ho ozona, dia

manome ohatra avy amin'ny natiora izy mba hampianarana ireo mpamaky fa ny olona izay manome voninahitra an'Andriamanitra amin'ny fiderana Azy dia tokony hiaina araka ny mety ihany koa.

**Moa ny loharano va mamoa rano mamy sy mangidy avy amin'ny fivoahany?**

Mampiasa fanontaniana fampisainana i Jakoba mba hampatsiahivana ireo mpino momba izay mitranga eo amin'ny natiora. DH: "Ny loharano dia tsy mamoa rano mamy no sady mamoa rano mangidy."

**ry rahalahiko**

"Ry mpino namako"

**Moa ny hazon'ny aviavy va, ry rahalahiko, mamoa oliva? Na ny voaloboka, mamoa aviavy?**

Mbola mampiasa fanontaniana fampisainana ihany i Jakoba mba hampatsiahivana ireo mpino momba izay mitranga eo amin'ny natiora. DH: "Ny hazon'aviavy tsy afaka mamoa oliva, na ny voaloboka tsy afaka mamoa aviavy."

**James 3:13**

**Iza no hendry sy mahalala eo anivonareo?**

Mampiasa io fanontaniana io i Jakoba mba hampianarana ireo mpamaky momba ny toetra mety. Ny teny hoe "hendry" sy "mahalala" eto dia mitovy. DH: "Hilaza aminareo ny amin'ny fomba tokony ataon'ny olona hendry sy mahalala aho"

**hampiseho fiainana tsara**

Mazava ho azy fa ny asa eto dia oharina amina zavatra izay afaka ampisehon'ny olona iray ny hafa. DH: "mampiharihary fiainana tsara"

**amin'ny asany amin'ny fanetren-tenan'ny fahendrena**

"amin'ny asa tsara sy ny fanetren-tena no hiavian'ny tena fahendrena marina"

**fialonana mangidy ianareo ary fanirian-daza ao am-ponareo**

Ny teny hoe "am-ponareo" dia ilazana ny fihetehampo na ny eritreritra. DH: "maniry mafy izay hananan'ny olona iray na hiainany, ary mitady ny tombontsoanareo manokana ka tsy miraharaha ny an'ny hafa ianareo"

**fialonana mangidy ianareo ary fanirian-daza**

Oharina amina zavatra izay mety hisy ao anatin'ny olona iray ireo fihetseham-po ireo. Ny fanirian-daza eto dia ilazana ny faniriana ny ho lasa lavitra mihoatra ny olona hafa.

**aza mihambo na mandainga manohitra ny marina**

"aza maniratsira ny marina amin'ny fandaingana hoe mirehareha amin'izany"

**James 3:15**

**Izany dia tsy**

Ny hoe "izany" dia manondro ireo "fialonana mangidy sy fanirian-daza" voalaza teo amin'ireo andininy teo aloha.

**fahendrena izay nidina avy any ambony**

Ny hatsaran'ny fahendrena avy any ambony dia oharina amin'ny zavatra izay nalefan'Andriamanitra avy any an-danitra.

**ambony**

Eto ny "ambony" dia ilazana an'Andriamanitra.

**avy amin'ny tany**

Ny teny hoe "avy amin'ny tany" dia maneho ny lanja sy toetran'ny olona izay tsy manaja an'Andriamanitra. DH: "tsy manaja an'Andriamanitra"

**tsy ara-panahy**

"tsy avy amin'ny Fanahy Masina"

**demoniaka**

"avy amin'ny demonia"

**Fa any amin'izay misy fialonana sy fanirian-daza**

Eto ny hoe "fialonana" dia maneho ireo faniriana ny hanana sy hiaina izay hananan'ny olona sy hataon'izy ireo, ary ny fanirian-daza dia maneho ny fikatsahana ny hahazo tombontsoa ka tsy miraharaha ny an'ny hafa.

**misy fifanjevona**

"misy korontana"

**fanaovana ny ratsy rehetra**

"ireo karazana toetra ratsy rehetra" na "ireo karzana asa rasty rehetra"

**madio aloha**

"masina aloha"

**mihevitra ny hafa**

miraharaha ny olona hafa

**vokatra tsara**

Oharina amin'ny voankazo eny ambony hazo ny asa tsara. DH: "asa tsara"

**tsotra**

"marina"

**Ny vokatry ny fahamarinana dia voafafy am-piadanana eo anivon'ireo izay mampihavana**

Oharina amin'ny vokatra izay nafafin'ny mpamboly ny voka-tsoan'ny fahamarinana. DH: "Ireo izay miaina am-pihavanana dia manao izay lazain'Andriamanitra fa tsara"

**mampihavana**

"miaina amim-pihavanana." DH: "mahatonga ny  
hiaina amim-piahavanana"

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## Chapter 4

<sup>1</sup> Avy aiza no niavian'ireo ady sy ireo fifandirana eo aminareo? Moa va ireo tsy avy amin'ny fanirianareo izay miady amin'ny mpikambana eo anivonareo? <sup>2</sup> Maniry ianareo, nefa tsy manana. Mamono sy mitsiriritra ianareo, nefa tsy afaka ny ahazo. Miady sy mifanditra ianareo. Tsy manana ianareo satria tsy mangataka. <sup>3</sup> Mangataka ianareo nefa tsy mahazo satria ratsy fangataka, mba hahafahanareo mampiasa izany ho amin'ny fanirianareo. <sup>4</sup> Ianareo ry Mpijanganjanga! Moa tsy fantatrareo ve fa ny fisakaizana amin'izao tontolo izao dia fandrafiana manohitra an'Andriamanitra? Koa na iza na iza te-ho sakaizan'izao tontolo izao dia manao ny tenany ho fahavalon'Andriamanitra. <sup>5</sup> Sa ianareo va mieritreritra fa ny Soratra Masina dia miteny zava-poana hoe: "Ny Fanahy izay nataony niaina tao amintsika dia saro-piaro loatra"? <sup>6</sup> Fa Andriamanitra manome fahasoavana bebe kokoa, noho izany dia hoy ny soratra masina hoe: "Andriamanitra manohitra ny mpirehareha, fa manome fahasoavana ny mpanetry tena" <sup>7</sup> Ka maneke an'Andriamanitra. Tohero ny devoly, dia handositra anareo izy. <sup>8</sup> Manakaikeza an'Andriamanitra, dia hanakaiky anareo izy. Diovy ny tananareo, ry mpanota, ary diovy ny fonareo, ry mpiroa saina. <sup>9</sup> Malahelova, misaonà, ary mitomania! Aoka ny fiomehezanareo hody fitomaniana, ary ny fifalianareo ho fanjoretana. <sup>10</sup> Manetre-tena eo anatrehan'ny Tompo, dia hanandratra anareo izy. <sup>11</sup> Aza mifanaratsy ianareo, ry rahalahy. Ny olona izay manaratsy ny rahalahy na mitsara ny rahalahiny dia manohitra ny lalàna ary mitsara ny lalàna. Raha mitsara ny lalàna ianareo, dia tsy mpankato ny lalàna, fa mpitsara. <sup>12</sup> Iray ihany no manome lalàna sy mitsara. Izy ilay iray afaka mamonjy sy mandringana. Iza moa ianao, izay mitsara ny namanao? <sup>13</sup> Koa mihainoa, ianareo izay miteny hoe: "Anio na rahampitso hiditra ato amin'ity tanàna ity isika, hijanona herintaona any, hanao varotra, ary haka tombony." <sup>14</sup> Iza no mahalala izay hitranga rahampitso, ary inona ny fiainanareo? Fa zavona mipoitra vetivety ianareo ary avy eo dia levona. <sup>15</sup> Fa kosa, tokony hilaza ianareo hoe: "Raha sitraky ny Tompo, dia ho velona isika ary hanao an'itsy na hanao an'iroa." <sup>16</sup> Fa ankehitriny ianareo dia mirehareha amin'ireo tetika mieboebo. Ny fireharehana rehetra tahak'izany dia ratsy. <sup>17</sup> Ka ho an'izay rehetra mahalala manao ny tsara nefa tsy manao izany, dia heloka ho azy izany.

### James 4:1

#### Fampifandraisana ny foto-kevitra:

Mananatra ireo mpino ireo i Jakoba noho ny amin'ny fiainan'izy ireo araka ny fanaon'izao tontolo izao sy ny tsy fananan'izy ireo fanetren-tena. Mamporisika azy ireo indray izy mba hitandrina ny amin'ny fomba fifampiresahan'izy ireo.

#### Fampahafantarana amin'ny ankapobeny:

Eto amin'ny ampahan y iray ity, ny teny hoe "ianareo" dia manondro ireo mpino izay nanoratan'i Jakoba avokoa.

#### Avy aiza no niavian'ireo ady ... fifandirana

Ny teny hoe "ady" sy "fifandirana" dia mitovitovy hevitra ihany. Ampiasain'i Jakoba ireo mba hanindriana fa miresaka momba izay karazana ady rehetra misy eo amin'ny olona izy.

#### ady sy ireo fifandirana

Ireo fihetika ireo dia raisina toy ny hoe zavatra avy amina toerana samihafa.

#### Moa va ireo tsy avy amin'ny fanirianareo izay miady

Mampiasa io fanontaniana io i Jakoba mba hananarana ireo mpamaky. Azo adika ho teny tsotra io. DH: "Satria manana fanirian-dratsy ianareo" na "satria maniry ny hanao zavatra ratsy ianareo"

#### Moa va ireo tsy avy amin'ny fanirianareo izay miady amin'ny mpikambana eo anivonareo?

Raisin'i Jakoba toy ny hoe fahavalo izay mahatonga ady eo amin'ireo mpino ny faniriana. Amin'ny tena izy, mazava ho azy fa ireo olona manana ireo faniriana ireo no mifampiadidy. DH: "Maniry zava-dratsy ianareo, ary ny mifandratra no hiafaranareo"

#### mpikambana eo anivonareo

Ireo mety ho dikany dia 1) misy ady eo amin'ireo mpino teo an-toerana, na 2) ny ady, izany hoe: fifandirana, dia ao anatin'ny mpino tsirairay.

#### Mamono sy mitsiriritra ianareo, nefa tsy afaka ny ahazo

Ny andian-teny hoe "mamono ianareo" dia maneho ny faharatsian'ny toetran'ny olona mba hahazoana izay tian'izy ireo. Azo adika hoe: "Manao ireo karazana zava-drasty rehetra ianareo mba hahazoana izay tsy azonareo"

#### Miady sy mifanditra ianareo

Ny teny hoe "miady" sy "mifanditra" dia mitovitovy hevitra ihany. Ampiasain'i Jakoba ireo mba hanindriana ny fiadiana eo amin'ny olona. DH: "Miady foana ianareo"

#### ratsy fangataka

Ireo mety ho dikany dia 1) "Ny anton'ny fangatahanareo dia tsy mety" na "mangataka"

amin'ny toetra ratsy ianareo" na 2) "diso fangataka ianareo" na "mangataka zavatra ratsy ianareo"

#### James 4:4

##### **Ianareo ry Mpijanganjanga!**

Oharin'i Jakoba amina vehivavy miara-mandry amina lehilahy hafa fa tsy ny vadiny ireo mpino. DH: "Tsy mandrafy an'Andriamanitra ianareo!"

##### **Moa tsy fantatrarao ve ... Andriamanitra?**

Mampiasa io fanontaniana io i Jakoba mba hampianarana ny mpamaky. Azo adika ho teny tsotra io. DH: "Fantatrarao ... Andriamanitra!"

##### **fisakaizana amin'izao tontolo**

Ity andian-teny ity dia ilazana ny fanarahana ny soa-toavina sy toetran'izao tontolo izao.

##### **fisakaizana amin'izao tontolo**

Ny rafitry ny soa-toavin'izao tontolo izao dia oharina amin'ny olona iray izay azon'ny olona hafa atao namana.

##### **ny fisakaizana amin'izao tontolo izao dia fandrafiana manohitra an'Andriamanitra**

Ny fisakaizana amin'izao tontolo izao dia midika fa fahavalon'Andriamanitra ny olona iray. Eto ny "fisakaizana amin'izao tontolo izao" dia ilazana ny olona sakaizan'izao tontolo izao, ary ny "fandrafiana manohitra an'Andriamanitra" dia ilazana ireo olona mandrafy an'Andriamanitra. DH: "ireo sakaizan'izao tontolo izao dia fahavalon'Andriamanitra"

##### **Sa ianareo va mieritreritra fa ny Soratra Masina dia miteny zava-poana**

Io dia fanontaniana fampisainana izay ampiasain'i Jakoba hananarana ireo mpamaky. Ny miteny zava-poana dia miteny amin'ny tsy misy dikany. DH: "Misy antony ny nilazan'ny soratra masina fa"

##### **Ny Fanahy izay nataony niaina tao amintsika**

Ao amin'ny dikan-teny sasany, ao anatin'izany ny UDB sy ny ULB, dia raisina hoe Fanahy Masina io. Ao amin'ny dikan-teny hafa kosa dia misy mandika izany hoe "ny fanahy" mba hilazana ny fanahin'olombelona izay nahariana ny olona tsirairay avy.

#### James 4:6

##### **Fa Andriamanitra manome fahasoavana bebe kokoa**

Azo atao mazava ny fifandraisan'ity fehezanteny ity amin'ilay andininy teo aloha: "Fa, na dia mety haniry izay tsy ho azontsika aza ny fanahintsika, dia manome fahasoavana miambiampy Andriamanitra, raha manetri-tena isika"

##### **manome fahasoavana bebe kokoa**

Raisina toy ny hoe zavatra mivaingana azo omena ny fahasoavana.

##### **ny mpirehareha**

"ireo olona mieboebo"

##### **ny mpanetry tena**

"ireo olona manetri-tena"

##### **Ka**

"Noho izany"

##### **maneke an'Andriamanitra**

"mankatoava an'Andriamanitra"

##### **Tohero ny devoly**

"Aza manao izay tian'ny devoly"

##### **anareo**

Manondro ireo mpamakin'i Jakoba io mpisolona-tena io.

#### James 4:8

##### **Fampahafantarana amin'ny nakapobeny:**

Ny teny hoe "ianareo" eto dia manondro ireo mpino niparitaka izay nanoratan'i Jakoba.

##### **Manakaikeza an'Andriamanitra, dia hanakaiky anareo izy**

Eto ny hevitra ny hoe manakaiky dia ilazana hoe marina sy misokatra amin'Andriamanitra.

##### **Diovy ny tananareo**

Io fomba fiteny io dia baiko ho an'ny olona mba hanao asa marina fa tsy asa tsy marina. DH: "Manàna toetra izay manaja an'Andriamanitra"

##### **diovy ny fonareo**

Eto hy "fo" dia ilazana ny saina sy fihetsehampon'ny olona iray. DH: "manajà an'Andriamanitra amin'ny sainareo"

##### **mpiroa saina**

Ny teny hoe "mpiroa saina" dia ilazana ny olona izay tsy mahavita mandray fanapahan-kevitra entitra momba ny zavatra iray. DH: "ireo olona mpiroa-saina" na "ry olona tsy mahavita manapa-kevitra raha te hankatoa an'Andriamanitra ianareo na tsia"

##### **Malahelova, misaonà, ary mitomania**

Ireo teny telo ireo dia mitovy hevitra. Miraka ampiasain'i Jakoba ireo mba hanindriana fa tokony halahelo tokoa ny olona nohon'ny tsy fankatoavana an'Andriamanitra. Ambaran'i Jakoba toy ny hoe baiko izany eto.

##### **Aoka ny fiomehezanareo hody fitomaniana, ary ny fifalianareo ho fanjoretana**

Mitovy ihany ny zavatra ambaran'io saingy amin'ny fomba samihafa mba hanamafisana. Ny fiomehezana dia raisina toy ny zavatra izay azo avadika ho alahelo. Tahaka izany ihany koa ny amin'ny fifaliana sy ny fanjoretana. DH: "Atsaharo avy hatarany ny fiomehezanareo ary manomboha milaza amin'Andriamanitra ny fifonanareo"

**Manetre-tena eo anatrehan'ny Tompo**

"Mietre eo anatrehan'Andriamanitra." Ny fihetsika atao amin'Andriamanitra any an-tsaina dia raisina toy ny hoe fihetsika atao amin'ny fanatrehan'ny.

**hanandraatra anareo Izy**

Ny fanomezan'Andriamanitra voninahitra ny olona manetri tena dia atao'n'i Jakoba toy ny hoe ho sintonin'Andriamanitra hiala amin'ny tany mihitsy ilay olona.

**James 4:11**

**Fampahafantarana amin'ny ankapobeny:**

Manondro ireo mpino izay nanoratan'i Jakoba avakoa ny "ianareo" ato amin'ity ampahany ity.

**mifanaratsy**

"manohitra" na "milaza zavatra ratsy momba"

**ry rahalahy**

Ataon'i Jakoba toy ny hoe mpirahalaha iray rà ireo mpino. DH: "ry mpino namako"

**fa mpitsara**

"fa manao toy ny olona izay manome ny lalàna ianareo"

**Iray ihany no manome lalàna sy mitsara**

Manondro an'Andriamanitra io. "Andriamanitra ihany no manome ny lalàna sy mitsara ny olona"

**Iza moa ianao, izay mitsara ny namananao?**

Io dia fanontaniana fampisainana izay ampiasain'i Jakoba mba hibedesana ireo mpamaky. Azo adika ho teny tsotra io. DH: "Olombelona ihany ianao ka tsy afaka ny hitsara olombelona"

**James 4:13**

**hijanona herintaona**

Ataon'i Jakoba toy ny hoe fandaniahana vola ny fandaniahana fotoana. "hijanona any mandritra ny herintaona"

**Iza no mahalala izay hitranga rahampitso**

Mampiasa io fanontaniana io i Jakoba mba hanitsiana ireo mpamaky. Azo adika ho teny tsotra io. DH: "Tsy misy mahalala izay hiseho rahampitso"

**ary inona ny fiainanareo**

Mampiasa io fanontaniana io i Jakoba mba hampianarana ireo mpino fa tsy dia manan-danja tahaka ny inona ny fiainana ara-nofo. Azo adika ho teny tsotra io. DH: "ary hevero ny fiainanareo ara-nofo"

**Fa zavona mipoitra vetivety ianareo ary avy eo dia levona**

Oharin'i Jakoba amin'ny zavona izay mipoitra ary manjavona vetivety foana ny olona. DH: "fotoana kely ihany no ahavelomanareo, ary avy eo dia maty ianareo"

**James 4:15**

**Fa kosa, tokony hilaza ianareo hoe**

"Fa kosa, ny toetranareo dia tokony"

**ho velona isika**

Ny teny hoe "isika" dia tsy manondro mivantana an'i Jakoba na ireo mpamaky fa ohatra anehoana ny tokony ho ataon'ireo mpamakin'i Jakoba izany.

**hanao an'itsy na hanao an'iroa**

"hanao izay nokasaintsika hatao"

**an'izay rehetra mahalala manao ny tsara nefa tsy manao izany, dia heloka ho azy izany**

Izay rehetra tsy manao ny tsara izay fantany fa tokony ho ataony dia meloky ny fahotana.

## Chapter 5

<sup>1</sup> Avia, ianareo izay manan-karena, mitomania sy midradradradrà noho ireo fahoriana tonga aminareo. <sup>2</sup> Ny harenareo efa lo, ary ny fitafianareo efa lanin'ny kalalao. <sup>3</sup> Ny volamenanareo sy ny volafotsinareo dia efa harafesina. Ny harafesiny dia ho vavolombelona hiampanga anareo. Handoro ny nofonareo tahaka ny afo izany. Notehirizinareo ny harenareo ho amin'ny ireo andro farany. <sup>4</sup> Indro, ny karaman'ireo mpiasa dia mitaraina ny karama izay nohazoninareo tsy ho an'ireo izay nampamokatra ny sahanareo, ary ireo fitarainan'ny mpijinja dia efa tonga any an'tsofin'ny Tompon'ny maro. <sup>5</sup> Niaina tamin'ny harena teto antany ianareo ary nanara-po tamin'ny tenanareo. Natavezinareo ny fonareo ho an'ny andro famonoana. <sup>6</sup> Nanameloka sy namono ny olo-marina ianareo. Tsy nanohitra anareo izy. <sup>7</sup> Koa mahareta, ry rahalahy, mandra-piavin'ny Tompo. Indro, ny mpamboly miandry ny vokatra sarobidy avy amin'ny tany. Miandry amim-paharetana izany izy, mandra-pahazoan'izany ny voaloha sy ny fara-orana. <sup>8</sup> Ianareo, ihany koa, mahareta. Hatanjaho ny fonareo, satria efa akaiky ny fiavian'ny Tompo. <sup>9</sup> Aza mifampitaraina, ry rahalahy, mba tsy ho tsaraina ianareo. Indro, ny mpitsara mijoro eo am-baravarana. <sup>10</sup> Makà ohatra, ry rahalahy, avy amin'ny fijaliana sy faharetan'ireo mpaminany, ireo izay niteny tamin'ny anaran'ny Tompo. <sup>11</sup> Indro, ataontsika toy ny sambatra ireo izay efa niharitra. Efa renareo ny fiaretan'i Joba, ary fantatrareo ny tanjon'ny Tompo, ny maha-feno fangorahana sy famindram-po Azy. <sup>12</sup> Fa ambonin'ny rehetra, ry rahalahiko, aza mianiana, na amin'ny lanitra na amin'ny tany, na amin'ny fianianana hafa. Fa kosa, aoka ny teninareo hoe: "Eny" ho "Eny" ary ny "Tsia" ho "Tsia," mba tsy hiditra amin'ny fitsarana ianareo. <sup>13</sup> Misy olona va eo aminareo mijaly amin'ny ady sarotra? Aoka izy hivavaka. Misy olona faly ve? Aoka izy hihira fiderana. <sup>14</sup> Misy marary va eo anivonareo? Aoka izy hiantso ny loholon'ny fiangonana, ary aoka izy ireo hivavaka ho azy. Aoka izy ireo hanosotra menaka azy amin'ny anaran'ny Tompo. <sup>15</sup> Ny fivavaky ny finoana no hanasitrana ilay olona marary, ary ny Tompo hanangana azy. Raha nanota izy, dia hamela azy Andriamanitra. <sup>16</sup> Koa mifaneke heloka ianareo, ary mifampivavaha, mba ho sitrana ianareo. Ny vavaka ataon'ny olo-marina dia tena matanjaka amin'ny fiasany. <sup>17</sup> Elia dia lehilahy nitovy tamintsika ihany. Nivavaka mafy izy mba tsy hilatsahan'ny ranon'orana, ary tsy nilatsaka tamin'ny tany nandritra ny telo taona sy enim-bolana izany. <sup>18</sup> Avy eo nivavaka indray Elia. Ny lanitra dia nanome ranon'orana, ary ny tany namoa ny vokany. <sup>19</sup> Ry rahalahiko, raha misy eo aminareo miala amin'ny fahamarinana, ary misy anankiray mampiverina azy, <sup>20</sup> dia tokony ho fantatr'io olona io fa na iza na iza manala ny mpanota iray amin'ny lalan-diso dia hamonjy azy amin'ny fahafatesana, ary hanarona fahotana marobe.

### James 5:1

#### Fampifandraisana ny foto-kevitra:

Mampitandrina ireo mpanan-karena ny amin'ny fifantohan'izy ireo amin'ny fahafinaretana sy harena i Jakoba.

#### ianareo izay manan-karena

Ireo mety ho dikany dia 1) Manome fampitandremana mafonja ho an'ireo mpino mpanefofo i Jakoba na 2) Miresaka momba ireo mpanefofo tsy mpino i Jakoba. DH: "Ianareo izay mpanan-karena ka milaza anareo ho manaja an'Andriamanitra"

#### noho ireo fahoriana tonga aminareo

Ambaran'i Jakoba fa ireo olona ireo dia hijaly mafy amin'ny ho avy ary ny fahorian'izy ireo dia toy ny zavatra izay mandroso manatona zy ireo. DH: "fa hijaly mafy ianareo amin'ny ho avy"

#### Ny harenareo efa lo, ary ny fitafianareo efa lanin'ny kalalao. Ny volamenanareo sy ny volafotsinareo dia efa harafesina

Resahin'i Jakoba toy ny hoe tranga efa niseho sahady io.

#### Harenareo ... fitafianareo ... volamenanareo

Voatonona eto ireo zavatra ireo mba ho ohatra anehoana ireo zavatra izay sarobidy amin'ireo olona mpanan-karena.

#### Ny harafesiny dia ho vavolombelona hiampanga anareo

Ny "harafesina" dia fomba ilazana ny fahasimban'ny vy. Io fahasimbana io dia oharin'i Jakoba amin'ny olona iray izay ao amin'ny efitrano fitsarana ary miampanga ireo ratsy fanahy nohon'ny heloka be vava nataon'izy ireo. DH: "Ary rehefa mitsara anareo Andriamanitra, dia ho toy ny olona iray izay miampanga anareo eo amin'ny fitsarana ireo harena efa simbanareo"

#### Handoro ... tahaka ny afo

Oharina amin'ny afo izay mandoro ny tompony ny harafesina eto.

#### ny nofonareo

Eto ny "nofo" dia ilazana ny vatana.

#### afo

Ny hevitra ny afo eto hitarihina ny olona mba hahatsiaro fa ny afo matetika dia maneho ny

famaizan'Andriamanitra izay ho avy eo amin'ny ratsy fanahy rehetra.

**ho amin'ny ireo andro farany**

Io dia maneho ny fotoana mialohan'ny hiavian'Andriamanitra mba hitsara ny olona rehetra. Mihevitra ireo ratsy fanahy fa nanangona harena ho amin'ny ho avy izy ireo, saingy nanangona fitsarana anefa no ataon'izy ireo. DH: "fa rehefa hitsara anareo Andriamanitra"

**James 5:4**

**Fampifandraisana ny foto-kevitra:**

Manohy mampitandrina ireo mpanan-karena ny amin'ny fifantohan'izy ireo amin'ny fahafinaretana sy harena i Jakoba.

**ny karaman'ireo mpiasa dia mitaraina \_ny karama izay nohazoninareo tsy ho an'ireo izay nampamokatra ny sahanareo**

Ny vola izay tokony ho naloa dia atao toy hoe ny olona mihiakiaka nohon'ny tsy rariny natao taminy. DH: "ny tsy nandoavanareo ny karaman'ireo nasainao niasa teny amin'ny sahanareo dia mampiseho fa nanao ny tsy mety ianareo"

**ireo fitarainan'ny mpijinja dia efa tonga any an'tsofin'ny Tompon'ny maro**

Ny fihakiak'ireo mpijinja dia atao toy ny hoe re any an-danitra. DH: "ren'ny Tompon'ny maro ny hiakiak'ireo mpijinja"

**any an'tsofin'ny Tompon'ny maro**

Raisina toy ny hoe manan-tsofina toy ny olombelona Andriamanitra. DH: "ren'ny Tompon'ny maro"

**Natavezinareo ny fonareo ho an'ny andro famonoana**

Eto ny olona dia raisina toy ny hoe biby fiompy, novokisana tsara tamin'ny voa mba hihatavy ary ho vonoina hanaovana fety. Na izany aza, tsy hisy hanao fety amin'ny andron'ny fitsarana. DH: "Ny fahatendanareo dia nanomana anareo ho amin'ny fahamafisan'ny fitsarana mandrakizay fotsiny"

**ny fonareo**

Eto ny "fo" dia ampiasaina mba hilazana ny ivon'ny filan'ny olombelona. Io teny io eto dia maneho ilay olona manontolo.

**Nanameloka ... ny olo-marina ianareo**

Mety tsy ho ilay "nanameloka" any amin'ny fitsarana izay hanomezan'ny mpitsara fanamelohana ho faty ny mpanao ratsy io. Fa kosa, mety maneho ireo ratsy fanahy sy olona manampahefana izay manapa-kevitra ny hampijaly ireo mahantra mandra-pahafatin'izy ireo io.

**ny olo-marina**

"ireo olona manao ny marina." Io fomba fiteny io dia maneho ireo olo-marina amin'ny ankapobeny fa tsy hoe olona iray izay voafaritra mazava.

**James 5:7**

**Fampifandraisana ny foto-kevitra:**

Ovain'i Jakoba ho famporisihina ireo mpino ny lohahevitra momba ny fananarana ireo olona mpanan-karena teo.

**Fampahafantarana amin'ny ankapobeny:**

Eo am-pamaranana, dia mampatsiahy ireo mpino momba ny fiavian'ny Tompo i Jakoba ary manome lesona fohifohy maromaro ny amin'ny fomba fiainana ho an'ny Tompo.

**Koa mahareta**

"Noho izany, miandrasa ary mitonia"

**mandra-piavin'ny Tompo**

Io fehezan-teny io dia maneho ny fiverenan'i Jesosy, rehefa hanomboka ny fanjakany eto an-tany Izy ary hitsara ny olona rehetra. DH: "mandra-piverin'i Kristy"

**ny mpamboly**

Mampiasa fanoharana momba ny mpamboly sy ireo mpino i Jakoba mba hampianarana ny hevitra ny faharetana.

**Hatanjaho ny fonareo**

Mikasika ny fon'ireo mpino i Jakoba mba hahavonona azy ireo hanolo-tena hatrany. DH: "Manolora-tena hatrany" na "hamafiso hatrany ny finoanareo"

**efa akaiky ny fiavian'ny Tompo**

"hiverina tsy ho ela ny Tompo"

**James 5:9**

**Aza mifampitaraina, ry rahalahy ... ianareo**

Manoratra ho an'ireo mpino Jiosy niparitaka i Jakoba.

**mba tsy ho tsaraina ianareo**

Azo adika hoe DH: "tsy hitsara anareo i Kristy"

**ny mpitsara mijoro eo am-baravarana**

Oharin'i Jakoba amin'ny olona iray izay efa hiditra amin'ny varavarana i Jesosy, ilay mpitsara, mba hanindriana ny amin'ny fiverenan'i Jesosy faingana eto amin'izao tontolo izao. DH: "hiverina tsy ho ela ny mpitsara"

**ny fijaliana sy faharetan'ireo mpaminany**

"ny fomba niharetan'ireo mpaminany ny fanenjehana tamim-paharetana"

**niteny tamin'ny anaran'ny Tompo**

"niteny tamin'ny olona ho an'ny Tompo"

**Indro**

Eto ny hoe "Indro" dia manindry izay ho lazaina manaraka. DH: "Henoy tsara" na "Tsarovy"

**ireo izay efa niharitra**

"ireo izay nanohy nankatoa an'Andriamanitra na dia tamin'ny ady sarotra aza"

**James 5:12****Fa ambonin'ny rehetra**

"Zava-dehibe izao" na "Indrindra"

**ry rahalahiko**

"ry mpino namako"

**aza mianiana**

Ny atao hoe "mianiana" dia ny milaza fa hanao zavatra iray, na milaza fa marina ny zavatra iray, ary mitazona ny fahefana ambony kokoa ho tompon'Andraikitra amin'izany. DH: "aza manao voady" na "aza manao fianianana"

**na amin'ny lanitra na amin'ny tany**

Ny teny hoe "lanitra" sy "tany" dia ilazana ireo fahefana ara-panahy na an'olombelona izay misy eto an-tany sy any an-danitra.

**Fa kosa, aoka ny teninareo hoe: "Eny" ho "Eny" ary ny "Tsia" ho "Tsia,"**

"ataovy izay nolazainareo ho atao ka aza manao voady"

**mba tsy hiditra amin'ny fitsarana ianareo**

Ny hoe voaheloka dia raisina toy ny hoe nianjera ny olona iray, ary voatorotoron'ny vesatry ny zavatra mavesatra iray. DH: "mba tsy ho faizin'Andriamanitra ianareo"

**James 5:13****Misy olona va eo aminareo mijaly amin'ny ady sarotra? Aoka izy hivavaka**

"Raha misy mandalo olona, tokony hivavaka izy"

**Misy marary va eo anivonareo? Aoka izy hiantso**

"Raha misy marary, dia tokony hiantso"

**Ny fivavakin'ny finoana dia hanasitrana ilay olona marary, ary ny Tompo hanangana azy**

Rehefa mivavaka ho an'ny olona marary ny mpino, dia handre ny fivavak'izy ireo ny Tompo ary hanasitrana ireo olona ireo. DH: "Handre ireo mpino mivavaka amin'ny finoana ny Tompo, ary hanasitrana ilay olona marary lzy"

**James 5:16****Fampahafantarana amin'ny ankapobeny:**

Satria mpino Jiosy ireo, dia mampatsiahy azy ireo mba hivavaka i Jakoba, amin'ny fampatsiahivana ny iray amin'ireo mpaminany sy fampatsiahivana ny amin'ny asan'ny fivavak'ireo mpaminany.

**Koa mifaneke heloka ianareo**

Izany dia manaiky eo amin'ireo mpino hafa ny zavatra ratsy nataonao mba ho voavela heloka ianao.

**mba ho sitrana ianareo**

"mba ho sitranin'Andriamanitra ianareo"

**Ny vavaka ataon'ny olo-marina dia tena matanjaka amin'ny fiasany**

Ny vavaka dia faritana toy ny hoe zavatra matanjaka sy mahery. DH: "Rehefa mivavaka ny olona mankatoa an'Andriamanitra, dia hanao zavatra lehibe Andriamanitra"

**mafy**

"am-po"

**telo ... enina**

"3 ... 6"

**Ny lanitra dia nanome ranon'orana**

"Ny lanitra" dia mety hilazana ny habakabaka, izay maneho ny loharano hipoiran'ny orana. DH: "Nilatsaka avy any an-danitra ny orana"

**ary ny tany namoa ny vokany**

Eto ny tany dia anehoana ny fiavian'ny vokatra.

**vokany**

Eto ny "vokatra" dia ilazana ny vokatry ny mpamboly.

**James 5:19****Ry rahalahiko**

"Ry mpino namako"

**raha misy eo aminareo miala amin'ny fahamarinana, ary misy anankiray mampiverina azy**

Atao toy ny hoe ondry nania niala tamin'ireo namany ny mpino iray izay nitsahatra tsy nino an'Andriamanitra. Ny olona izay mandresy lahatra azy hatoky an'Andriamanitra indray dia raisina ho toy ny mpiandry ondry izay nandeha nitady ilay ondry very. DH: "na oviana na oviana misy olona mitsahatra tsy mankatoa an'Andriamanitra, ka misy olona hafa manampy azy hanomboka hankatoa Azy indray"

**fa na iza na iza manala ny mpanota iray amin'ny lalan-diso ... hanarona fahotana marobe**

Ny tian'i Jakoba ho lazaina dia hoe: ho ampiasain'Andriamanitra handresena lahatra ny mpanota mba hibebaka ka ho voavonjy ny fihetsik'izany olona izany. Saingy resahin'i Jakoba toy ny hoe io olona io mihitsy no namonjy ny fanahin'ilay mpanota tamin'ny fahafatesana.

**dia hamonjy azy amin'ny fahafatesana, ary hanarona fahotana marobe**

Eto ny "fahafatesana" dia maneho ny fahafatesana ara-panahy, ilay fisarahana amin'Andriamanitra mandrakizay. DH: "hamonjy azy amin'ny

fahafatesana ara-panahy, ary Andriamanitra  
hamonjy ilay mpanota amin'ny fahotany rehetra"

**hanarona fahotana marobe**

Ireo mety ho dikany dia 1) ny olona izay mamerina  
ny rahalahy nania dia ho voavela ny helony na 2) ny

rahalahy nania, rehefa miverina amin'ny Tompo, dia  
ho voavela heloka. Atao toy ny hoe zavatra izay  
afaka saronan'Andriamanitra ny fahotana mba tsy  
hahitany izany, ary mba hamelany izany.

## Book: 1 Peter

### 1 Peter

#### Chapter 1

<sup>1</sup> Petera, apostolin'i Jesosy Kristy, ho an'ireo zanaka am-pielezana, ireo izay voafidy, manerana an'i Ponto, Galatia, Kapadokia, Asia, ary Bitynia. <sup>2</sup> Izany dia araka ny fantatr'Andriamanitra Ray mialoha, voatokan'ny Fanahy ho fankatoavana sy ho famafazana ny rà'n'i Jesosy Kristy. Ho aminareo anie ny fahasoavana, ary hitombo anie ny fiadanana. <sup>3</sup> Ho tahiana anie Andriamanitra sy Rain'i Jesosy Kristy Tompotsika. Tamin'ny famindram-pony, no nanomezany antsika fahaterahana vaovao ho an'ny fahatokisan'ny lova. Izany lova izany dia tamin'ny alalan'ny fitsanganan'i Jesosy Kristy tamin'ny maty. <sup>4</sup> Izany dia ho an'ny lova izay tsy ho faty, tsy ho simba, ary tsy ho levona. Izany dia voatokana ho anareo any an-danitra. <sup>5</sup> Ianareo dia arovan'ny herin'Andriamanitra amin'ny alalan'ny finoana, ho an'ny famonjena izay efa vonona ho ambara amin'ny fotoana farany. <sup>6</sup> Tena ravoravo momba izany ianareo, na dia ilainareo aza ny hahatsiaro malahelo amin'ny olana maro samy hafa ankehitriny. <sup>7</sup> Izany dia ho an'ny fanaporofaona ny finoanareo, izay sarobidy kokoa noho ny volamena izay simba, na dia nosedraina tamin'ny afo aza. Miseho izany mba ho hita ny vokatry ny finoanareo amin'ny fiderana, voninahitra, ary haja amin'ny hisehoan'i Jesosy Kristy. <sup>8</sup> Tsy nahita Azy ianareo, nefa tia Azy. Tsy mahita azy ianareo ankehitriny, kanefa mino Azy ary tena faly amin'ny fifaliana tsy hay lazaina, mahafinaritra. <sup>9</sup> Raisinareo ankehitriny ny vokatry ny finoanareo, dia ny famonjena ny fanahinareo. <sup>10</sup> Ireo mpaminany dia nikaroka sy nanontany tsara ny momba izany famonjena izany, ny momba ny fahasoavana izay ho anareo. <sup>11</sup> Izy ireo dia nitady ny hahafantatra ny momban'ny hoe iza sy oviana ny Fanahin'i Kristy ao amin'izy ireo no niteny tamin'izy ireo. Izany dia nitranga toy ny nolazainy azy ireo mialoha momba ireo fijalian'i Kristy sy ny voninahitra manaraka izany. <sup>12</sup> Nambara tamin'izy ireo izany mba tsy hanompo ny tenany izy ireo, fa ianareo, rehefa niteny ireo zavatra izay voalaza taminareo ankehitriny izy ireo tamin'ny alalan'ireo izay nitory ny filazantsara taminareo tamin'ny alalan'ny Fanahy Masina nalefa avy any an-danitra--zavatra izay tian'ireo anjely ho fantatra. <sup>13</sup> Noho izany homano ny sainareo. Mahonona tena. Mametraha fitokiana amin'ny fahasoavana izay ho entina eo aminareo amin'ny hisehoan'i Jesosy Kristy. <sup>14</sup> Amin'ny maha-zanaka mpankàto, aza mampifanaraka ny tenanareo amin'ireo faniriana izay narahinareo tamin'ny mbola tsy nahalala ianareo. <sup>15</sup> Fa tahaka ilay iray izay niantso anareo hoe masina, ianareo, ihany koa, aoka ho masina amin'ny fitondran-tenanareo manontolo. <sup>16</sup> Fa voasoratra hoe: "Aoka ho masina, satria masina Aho." <sup>17</sup> Ka raha miantso ilay iray izay mitsara tsy misy fanavakavahana araka ny asan'olona tsirairay avy hoe: "Ray" ianareo, dia handany ny fotoan'andronareo amin'ny fanehoana fanajana. <sup>18</sup> Fantatrareo fa tsy avy tamin'ny volafotsy na volamena mety levona no nanavotana anareo tamin'ny fitondran-tena adala izay nianaranareo tamin'ireo razanareo. <sup>19</sup> Fa kosa, navotana tamin'ny rà sarobidin'i Kristy ianareo, izay toy ny zanak'ondry tsy misy kilema na tsiny. <sup>20</sup> Voafidy talohan'ny nananganana an'izao tontolo izao Kristy, fa ankehitriny dia tamin'ireo fotoana farany no nanambaràna Azy taminareo. <sup>21</sup> Amin'ny alalany no hinoanareo an'Andriamanitra, izay nanangana azy tamin'ny maty sy tamin'ireo nomeny voninahitra mba ho ao amin'Andriamanitra ny finoana sy fahatokianareo. <sup>22</sup> Nanadio ny fanahinareo tamin'ny fankatoavana ny fahamarinana ianareo. Izany dia ho an'ny fitiavana ara-pirahalalana madio; noho izany mifankatiava fatratra amin'ny fo. <sup>23</sup> Nateraka indray ianareo, tsy avy amin'ny voa mety maty, fa avy amin'ny voa tsy mety maty, amin'ny alalan'ny tenin'Andriamanitra velona sy mitoetra. <sup>24</sup> Fa "ny nofo rehetra dia toy ny ahitra, ary ny voninahiny rehetra dia toy ny voninkazon'ny ahitra. Maina ny ahitra, ary malazo ny voninkazo, <sup>25</sup> fa ny tenin'ny Tompo dia mitoetra mandrakizay." Izany ny vaovao mahafaly izay nambara taminareo.

#### Footnotes

1:22 <sup>[1]</sup>Fanamarihana: Ireo dikan-teny sasany dia mivaky hoe: "Nanadio ny fanahinareo tamin'ny fankatoavana ny fahamarinana tamin'ny alalan'ny Fanahy ianareo"

**1 Peter 1:1****Fampahafantarana amin'ny ankapobeny**

Petera milaza ny tenany toy ny mpanoratra ary milaza sy miarahaba ireo mpino izay hanoratany.

**ireo zanaka am-pielezana**

Petera miresaka ireo mpamakiny toy ny olona izay miaina lavitry ny tranon'izy ireo any amin'ny firenena samihafa.

**Kapadokia ... Bitynia**

Miaraka amin'ireo toerana hafa izay tononin'i Petera, "Kapadokia" sy "Bitynia" dia faritany Romana any amin'ny firenen'i Torkia amin'izao.

**ireo izay voafidy ... araka ny fantatr'Andriamanitra Ray mialoha**

"ireo izay nofidian'Andriamanitra ... araka ny fahalalany manokana." Andriamanitra nifidy azy ireo araka ny fahalalany mialoha.

**fantatr'Andriamanitra Ray mialoha**

Ireo dika azo heverina: 1) Andriamanitra dia nanapa-kevitra izay mety hitranga mialohan'ny fotoana. DH: "izay fanapahan-kevitr'Andriamanitra taloha" na 2) Andriamanitra dia nahalala izay hitranga mialohan'ny fotoana. DH: "izay fantatr'Andriamanitra mialoha"

**ho famafazana ny rà'n'i Jesosy Kristy**

Eto ny "rà" dia maneho ny fahafatesan'i Jesosy. Tahaka ny namafazan'i Mosesy ny rà'n'y vahoakan'Isiraely mba ho mariky ny fanekem-pihavanan'izy ireo amin'Andriamanitra, dia ao anatin'ny fanekem-pihavanana amin'Andriamanitra koa ireo mpino nohon'ny fahafatesan'i Jesosy.

**Ho aminareo anie ny fahasoavana, ary hitombo anie ny fiadanareo**

Ity andalana ity dia miresaka ny fahasoavana toy ny hoe zavatra iray izay azontsika ananana izany, ary ny fiadanana toy ny hoe zavatra izay afaka mitombo habetsaka. Eny, ny fahasoavana raha ny tena marina dia ny hatsaram-panahin' Andriamanitra miasa amin'ireo mpino, ary ny fiadanana dia ny fomba fiainan'ireo mpino am-pilaminana sy ampifaliana miaraka amin'Andriamanitra.

**1 Peter 1:3****Fampahafantarana amin'ny ankapobeny**

Petera manomboka miresaka momba ny famonjena ireo mpino sy ny finoana. Eto izy dia mamelabelatra sarin-teny izay hiresahana ny fampanantenan'Andriamanitra fa hatao ho an'ireo mpino rehetra toy ny hoe lova izay atolony azy ireo izany.

**Jesosy Kristy Tompontsika ... fahaterahana vaovao**

Ny teny hoe "antsika" sy "isika" dia maneho an'i Petera sy ireo izay hanoratany.

**nanomezany antsika fahaterahana vaovao**

"izy no nahatonga antsika ho ateraka indray"

**fahatokisan'ny lova**

DH: "mba hanantena handray lova am-pahatokiana"

**lova**

Ny fandraisana izay nampanantenain' Andriamanitra an'ireo mpino dia resahina toy ny hoe mandova fananana sy harena avy amin'ny mpikambana iray ao amin'ny fianakaviana.

**tsy ho faty, tsy ho simba, tsy ho levona**

Petera mampiasa fehezanteny telo mitovitovy mba hamaritana ny lova toy ny zavatra izay tonga lafatra sy mandrakizay.

**Izany dia voatokana ho anareo any an-danitra**

DH: "Andriamanitra dia manokana izany any an-danitra ho anareo"

**Ianareo dia arovan'ny herin'Andriamanitra**

DH: "Miaro anareo Andriamanitra"

**ny herin'Andriamanitra**

Eto ny "hery" dia fomba iray hilazana fa matanjaka sy afaka hiaro ireo mpino Andriamanitra.

**amin'ny alalan'ny finoana**

Eto ny "finoana" dia maneho ny fahatokisan'ireo mpino an'i Kristy. DH: "nohon'ny finoanareo"

**izay efa vonona ho ambara**

DH: "izay efa vonona ho ambaran'Andriamanitra"

**1 Peter 1:6****Tena ravoravo momba izany ianareo**

Ny teny hoe "izany" dia maneho ny tso-drano rehetra izay nolazain'i Petera tao amin'ny andininy teo aloha.

**Izany dia ho an'ny fanaporofaana ny finoanareo**

Tahaka ny afo manadio volamena, no hitsapan'ny zava-tsarotra ny hatsaran'ny fahatokian'ireo mpino an'i Kristy.

**fanaporofaana ny finoanareo**

Andriamanitra dia te-hitsapa ny fahatokian'ireo mpino an'i Kristy.

**ny finoanareo izay sarobidy kokoa noho ny volamena izay simba, na dia nosedrainsa tamin'ny afo aza**

Ny finoana dia sarobidy kokoa noho ny volamena, satria ny volamena dia tsy maharitra mandrakizay, na dia natsaraina tamin'ny afo aza izany.

**mba ho hita ny vokatry ny finoanareo amin'ny fiderana, voninahitra, ary haja**

Ireo dika azo heverina: 1) mba "hanome voninahitra ambony anareo Andriamanitra" nohon'ny finoanareo na 2) mba "hitondra dera, voninahitra, ary haja an'Andriamanitra ny finoanareo."

**amin'ny hisehoan'i Jesosy kristy**

Ity dia maneho ny fiverenan'i Kristy. DH: "rehefa miseho amin'ny olona rehetra Jesosy Kristy"

**1 Peter 1:8**

**fifaliana tsy hay lazaina, mahafinaritra**

"fifaliana mahafinaritra izay tsy hay faritana"

**ny famonjena ny fanahinareo**

Eto ny teny hoe "fanahy" dia maneho ny maha-olona iray manontolo. DH: "ny famonjena anareo" na "Andriamanitra mamonjy anareo"

**famonjena ... fahasoavana**

Ireo teny ireo dia maneho hevitra toy ny hoe zavatra. Raha ny tena izy, ny "famonjena" dia maneho ny fihetsik'Andriamanitra mamonjy antsika, na izay vokatra hitranga. Mitovitovy amin'izay, ny "fahasoavana" dia maneho ny hatsaram-panahy izay hanampian'Andriamanitra ireo mpino.

**nikaroka sy nanontany**

Ny hoe "nanontany tsara" dia mitovy hevitra amin'ny hoe "nitady" amin'ny ankapobeny. Ireo teny ireo miaraka dia manamafy ny hamafin'ny fiezahan'ireo mpaminany hahazo ity famonjena ity. DH: "nandinika tsara"

**1 Peter 1:11**

**Fampifandraisana ny foto-kevitra**

Paoly manohy miresaka momba ny fikarohan'ireo mpaminany ny famonjena.

**Izy ireo dia nitady ny hahafantatra**

"niezaka namantatra izy ireo"

**Nambara tamin'izy ireo izany**

DH: "Andriamanitra nanambara tamin'ireo mpaminany"

**izay tian'ireo anjely ho fantatra**

"ireo anjely dia te ahafantatra"

**1 Peter 1:13**

**Noho izany**

Petera mampiasa ity teny ity eto mba hanehoana ny zavatra rehetra nolazainy momban'ny famonjena, ny finoan'izy ireo, ary ny Fanahin'i Kristy manome fanambarana amin'ireo mpaminany.

**homano ny sainareo**

Ity dia maneho ny fiomanana amin'ny asa-mafy. DH: "mivonona"

**mahonona tena**

Eto ny teny hoe "mahonona tena" dia maneho ny fahazavan-tsaina sy fahamailoana. DH: "fehezo ny eritreritrareo" na "Mitandrema ny amin'izay eritreretrinareo"

**ny fahasoavana izay ho entina eo aminareo**

DH: "ny fahasoavana izay ho entin'Andriamanitra eo aminareo"

**ny fahasoavana izay ho entina eo aminareo**

Eto ny fanampian'Andriamanitra amin'ny hatsaram-panahy ireo mpino dia resahina toy ny hoe zavatra izay azo homena azy ireo izany.

**amin'ny hisehoan'i Jesosy Kristy**

Ity dia maneho ny fiverenan'i Jesosy Kristy. DH: "rehefa miseho amin'ny olona rehetra Jesosy Kristy." Jereo ny nandikanao izany tao amin'ny 1:6.

**aza mampifanaraka ny tenanareo amin'ireo faniriana**

"aza maniry ny zavatra mitovy" DH: "aza miaina mba hanome fahafaham-po ireo faniriana"

**1 Peter 1:15**

**Fa voasoratra hoe**

DH: "Fa araka ny nosoratan'i Mosesy"

**aoka ho masina, satria masina Aho**

Eto ny teny hoe "Aho" dia maneho an'Andriamanitra.

**handany ny fotoan'andronareo**

Petera dia miresaka ireo mpamakiny toy ny hoe olona miaina any amin'ny tany vahiny lavitry ny tranony izy ireo. DH: "mandany ny fotoana iainanareo lavitry ny tena tranonareo"

**1 Peter 1:18**

**nanavotana anareo**

DH: "Novonjen'Andriamanitra ianareo"

**ny rà sarobidin'i Kristy**

Eto ny hoe "rà" dia maneho ny fahafatesan'i Kristy teo amin'ny hazofijaliana.

**toy ny zanak'ondry tsy misy kilema na tsiny**

Jesosy dia maty toy ny sorona mba hamelan'Andriamanitra ny fahotan'ny olona. DH: "toy ny zanak'ondry tsy misy kilema na tsiny izay nataon'ireo mpisorona Jiosy sorona"

**tsy misy kilema na tsiny**

Petera dia maneho hevitra mitovy amin'ny fomba roa samihafa mba hanamafisana ny fahadiovan'i Kristy. DH: "tsy misy kilema"

**1 Peter 1:20**

**Voafidy Kristy**

DH: "Andriamanitra nisafidy an'i Kristy"

**talohan'ny nananganana an'izao tontolo izao**

DH: "talohan'ny naharian'Andriamanitra an'izao tontolo izao"

**nanambaràna Azy taminareo**

DH: "nanambaran'Andriamanitra Azy taminareo"

**nanambaràna Azy taminareo**

Petera dia tsy miteny hoe nahita an'i Kristy ireo mpamakiny, fa hoe nianatra ny marina momba Azy izy ireo.

**ireo nomeny voninahitra**

Petera dia miresaka ny fanomezan'Andriamanitra voninahitra an'i Jesosy toy ny hoe nomeny zavatra Izy.

**1 Peter 1:22**

**Nanadio ny fanahinareo ianareo**

Eto Petera dia miresaka ireo mpino toy ny hoe nanadio ny tenany izy ireo. Amin'ny tena izy, tsy nanao na inona na inona izy ireo fa manaiky ny famonjena avy amin'i Kristy.

**Nanadio ny fanahinareo ianareo**

Eto ny teny hoe "fanahy" dia maneho ny maha-olona iray manontolo. DH: "nanadio ny tenanareo ianareo"

**nanadio**

Eto ny hevitra ny fahadiovana dia midika hoe ankasitrahana'Andriamanitra.

**fitiavana ara-pirahalalahiana**

Ity dia maneho ny fitiavana eo amin'ny namana mpino.

**mifankatiava fatratra amin'ny fo**

Eto ny teny hoe "fo" dia maneho ny sezan'ny fihetseham-po ary manondro fa tokony ho tia tanteraka izy ireo. DH: "mifankatiava fatratra sy tanteraka" na "mifankatiava fatratra sy amin'ny fo manontolo"

**Nateraka indray ianareo, tsy avy amin'ny voa maty, fa avy amin'ny voa tsy maty**

Ireo dika azo heverina: 1) tahaka ny voan'ny hazo maniry izay mitombo sy mamokatra fiainana vaovao eo amin'ireo mpino na 2) tahaka ny sela kely ao

anatin'ny lehilahy na vehivavy izay mikambana mba hampitombo ny zazakely ao anatin'ny vehivavy.

**tsy mety maty**

"maharitra"

**amin'ny alalan'ny tenin'Andriamanitra velona sy mitoetra**

Petera miresaka ny tenin'Andriamanitra toy ny hoe velona mandrakizay izany. Amin'ny tena izy, Andriamanitra no velona mandrakizay, ary ny didiny sy fampanantenany dia maharitra mandrakizay.

**1 Peter 1:24**

**Fampahafantarana amin'ny ankapobeny**

Amin'ireo andininy ireo Petera dia milaza andalana avy amin'Isaia mpaminany mifandray amin'izay vao nolazainy momba azy ireo hateraka amin'ny voa tsy mety maty.

**ny nofo rehetra dia toy ny ahitra**

Isaia mpaminany dia mampitaha ny fanetren-tena amin'ny ahitra izay mitombo sy maty aingana. DH: "Ny olona rehetra dia ho faty toy ny hafatesan'ny ahitra"

**ny nofo rehetra**

Ny teny hoe "nofo" dia maneho ny fanetren-tena. DH: "ny olona rehetra"

**ny voninahiny rehetra dia toy ny voninkazon'ny ahitra**

Eto ny teny hoe "voninahitra" dia maneho ny hatsarana. Isaia mpaminany dia mampitaha ireo zavatra izay raisin'ny olona hoe tsara na mahafinaritra momban'ny olombelona amin'ny voninkazo izay maty haingana. DH: "Tsy ho ela ny olombelona dia hitsahatra ny ho tsara, tahaka ny voninkazo ho faty tsy ho ela"

**Izany no vaovao mahafaly**

Eto ny teny hoe "izany" dia maneho ny "tenin'ny Tompo"

**Izany ny vaovao mahafaly izay nambara taminareo**

DH: "ny vaovao mahafaly izay nambaranay"

## Chapter 2

<sup>1</sup> Noho izany ario ny ratsy rehetra, ny fahadisoam-panantenana rehetra, ny fihatsaram-belatsihy, ny faniriana, ary ny fanendrikendrehana rehetra. <sup>2</sup> Tahaka ny zaza vao teraka, maniry ronono ara-panahy madio, mba hahafahanareo mitombo ao amin'ny famonjena amin'ny alalan'izany, <sup>3</sup> raha nahatsapa ianareo fa tsara fanahy ny Tompo. <sup>4</sup> Manatona azy ilay vato velona izay narian'ny olona, fa voafidin'Andriamanitra ho manan-danja Aminy. <sup>5</sup> Ianareo ihany koa dia tahaka ireo vato velona izay voaorina ho trano ara-panahy, mba ho mpisorona masina izay manolotra ny sorona ara-panahy eken'Andriamanitra amin'ny alalan'i Jesosy Kristy. <sup>6</sup> Ny Soratra Masina dia ahitana izao: "Indro, Izaho mipetraka amin'ny Ziona vato fehizoro, voafidy sy manan-danja. Izay rehetra mino azy dia tsy ho menatra." <sup>7</sup> Ny voninahitra noho izany dia ho anao izay mino. Kanefa, "ny vato narian'ireo mpanori-trano, izany dia tonga lohan'ny fehizoro"- <sup>8</sup> ary, vato mahatafintohina sy vatolampy mahalavo. Tafintohina izy ireo, tsy nankàto ny teny, izay voatokana ho azy ireo ihany koa. <sup>9</sup> Fa ianao dia olom-boafidy, mpisoron'ny mpanjaka, firenena masina, olona ho an'ny fananan'Andriamanitra, mba ho afaka hanambara ny hatsaran'ireo asan'ilay iray izay niantso anao avy tao amin'ny haizina hankao amin'ny hazavany mahatalanjona ianao. <sup>10</sup> Taloha ianao tsy olona, kanefa ankehitriny ianao dia olon'Andriamanitra. Tsy nandray famindram-po ianao, fa ankehitriny ianao nandray famindram-po. <sup>11</sup> Ry malala, miantso anareo toy ny vahiny sy mpirenireny aho mba hifady ny filàn'ny nofo, izay mahatonga ady manohitra ny fanahinareo. <sup>12</sup> Tokony manana fitondran-tena tsara ianareo eo amin'ireo Jentilisa, mba ho, raha miresaka momba anareo ho nanao zavatra ratsy izy ireo, dia tokony hahita ireo asa tsaranareo sy hankalaza an'Andriamanitra amin'ny andro izay hahatongavany. <sup>13</sup> Ankatoavy ny fahefan'ny olombelona rehetra noho ny amin'ny Tompo. Ankatoavy toy ny ambony indrindra ny mpanjaka, <sup>14</sup> sy ireo governora ihany koa, izay nalefa mba hanasazy ireo mpanao ratsy sy hankalaza ireo izay manao ny tsara. <sup>15</sup> Fa izany no sitrapon' Andriamanitra, amin'ny fanaovana ny tsara anareo dia mampangina ny resaka tsy mahalala fomban'ny olona adala. <sup>16</sup> Tahakan'ny maha-olon'afaka, aza ampiasaina ho toy ny fanaronana fahalemena ny fahafahanao, fa aoka ho toy ny mpanompon'Andriamanitra. <sup>17</sup> Omeo voninahitra ny olon-drehetra. Tiavo ny firahalahiana. Mahatahora an'Andriamanitra. Omeo voninahitra ny mpanjaka. <sup>18</sup> Ry mpanompo, meteza hanaiky ny tomponareo amin'ny fanajana rehetra. Aza manaiky ho mpanompon'ny tsara sy ho tompo tsara fanahy, fa ho an'ireo ratsy toetra ihany koa. <sup>19</sup> Satria mendri-piderana izany raha misy miaritra fanaintainana rehefa mijaly amin'ny tsy rariny noho ny fanantenany an'Andriamanitra. <sup>20</sup> Fa ohatrinona ny vola raha manota ianao ary miaritra mandritry ny fanasaziana anao avy eo? Fa raha nanao ny tsara ianao ary miaritra mandritry ny fanasaziana anao, dia mendri-piderana amin'Andriamanitra izany. <sup>21</sup> Fa noho ity no niantsoana anao, satria Kristy ihany koa dia nijaly ho anao. Namela ohatra ho anao Izy mba hanarahana ireo lalany. <sup>22</sup> Tsy nanota Izy, na hoe nisy fitaka teo am-bavany. <sup>23</sup> Rehefa notenenana ratsy Izy, dia tsy mba namaly ratsy. Rehefa nijaly Izy, dia tsy nandrahona, fa nanolotra ny tenany tamin'ilay iray izay Mpitsara ampahamarinana. <sup>24</sup> Izy tenany dia nitondra ireo fahotantsika tao amin'ny tenany ho eo ambony hazo, mba tsy hanana anjara amin'ny fahotana intsony isika, ary mba hiaina ho an'ny fahamarinana. Tamin'ny alalan'ny ratrany no nahasitrana anareo. <sup>25</sup> Nirenireny toy ny ondry very ianareo rehetra, fa ankehitriny ianareo niverina tamin'ny mpiandry ondry sy mpiambina ny fanahinareo.

### 1 Peter 2:1

#### Fampifandraisana ny foto-kevitra

Petera dia manohy ny fampianarany momba ny fahamasinana sy ny fankatoavana

#### Noho izany ario ny ratsy rehetra, ny fahadisoam-panantenana rehetra, ny fihatsaram-belatsihy, ny faniriana, ary ny fanendrikendrehana rehetra

Ny fihetsika feno fahotana dia nohariny tamin'ny zavatra izay azon'olona arina. DH: "Noho izany, esory" na "Noho izany, atsaharo"

#### Tahaka ny zaza vao teraka, maniry ronono ara-panahy madio

oharin'i Petera amin'ny zazakely ny mpamaky. Ny zazakely dia mila sakafo madio, mora levonina. Tahaka izany ihany koa, ny mpino dia mila fampianarana madio avy amin'ny tenin'Andriamanitra. DH: "Tahaka ny fitiavan'ny zazakely ny rononon-dreniny, dia mila maniry mafy ny ronono ara-panahy ianao"

#### maniry

"maniry mafy" na "maniry mafy ny"

**ronono ara-panahy madio**

Petera dia miresaka momba ny tenin'Andriamanitra, toy ny hoe ronono ara-panahy izay mamelona zazakely.

**mba hahafahanareo mitombo ao amin'ny famonjena**

Eto ny teny hoe "famonjena" dia maneho hoe rahoviana Andriamanitra no hitondra ny famonjena ho an'ireo vahoakany amin'ny fahatanterahana rehefa miverina Jesosy. DH: "Ianareo dia mety hitombo ara-pinoana mandram-pamonjen'Andriamanitra anareo tanteraka"

**mitombo**

Petera dia miresaka ireo mpino izay efa mandroso amin'ny fahalalan'Andriamanitra sy fahatokisana Azy tahaka ny hoe zazakely mitombo izy ireo.

**raha nahatsapa ianareo fa tsara fanahy ny Tompo**

Ny hoe "nahatsapa" dia midika hoe manandrana zavatra manokana. DH: "Raha toa ianao ka efa nahatsapa ny hatsaram-panahin'ny Tompo manoloana azy ireo"

**1 Peter 2:4**

**Fampahafantarana amin'ny ankapobeny**

Petera dia nanomboka ny sarin-teny momba an'i Jesosy sy ireo mpino lasa vato velona.

**Manatona azy ilay vato velona**

Petera dia miresaka an'i Jesosy ho toy ny hoe vato amin'ilay trano izy. DH: "Manatona azy izy ilay tahaka ny vato amin'ny trano, fa velona, fa tsy vato maty"

**ilay vato velona**

Mety ho dikany 1) "ilay vato izay velona" na 2) "ilay vato izay manome fiainana"

**izay narian'ny olona**

DH: "izay nolavin'ny olona"

**fa voafidin'Andriamanitra**

DH: "fa izay nofidian'Andriamanitra"

**Ianareo ihany koa ... voaorina ho trano ara-panahy**

Tahaka ny olona izay mampiasa vato mba hanorenana tempoly tao amin'ny Testamenta Taloha, ireo mpino no akora izay ampiasan'Andriamanitra hananganana trano izay hipetrahanany.

**Ianareo ihany koa dia tahaka ireo vato velona**

Petera dia mampitaha ny mpamaky amin'ireo vato izay velona.

**izay voaorina ho trano ara-panahy**

DH: "izay Andriamanitra no manorina trano ara-panahy aminy"

**ho mpisorona masina izay manolotra ny sorona ara-panahy**

Eto ny toeran'ny fisoronana dia midika hoe ilay mpisorona izay manatanteraka ny andraikiny.

**1 Peter 2:6**

**Ny Soratra Masina dia ahitana izao**

Ny Soratra Masina dia milaza azy ireo ho tahaka ny fitoeran-javatra. Ity andalana ity dia mampiseho fa misy olona mamaky ny Soratra Masina. DH: "Izany no nosoratan'ny mpaminany ao amin'ny Soratra Masina fahiny"

**Indro**

Ny "indro" dia misintona ny saintsika amin'izay hitranga manaraka eo.

**vato fehizoro, voafidy sy manan-danja**

Andriamanitra dia ilay Iray izay nifidy ilay vato. DH: "ilay vato fehizoro tena manan-danja, izay nofidiko"

**vato fehizoro**

Ilay mpaminany dia miresaka momba ilay Mesia tahaka ny vato manan-danja amin'ilay trano.

**1 Peter 2:7**

**Fampifandraisana ny foto-kevitra**

Petera dia nanohy nilaza andinin-teny tao amin'ny Soratra Masina.

**ny vato narian'ireo mpanori-trano, izany dia tonga lohan'ny fehizoro**

Izany dia sarin-teny izay maneho ireo olona, ohatran'ireo mpanao trano. izay manilika an'i Jesosy, fa satria Andriamanitra nanao Azy ho ilay vato manan-danja indrindra amin'ny trano.

**ny vato narian'ireo mpanori-trano**

DH: "ilay vato izay nolavin'ireo mpanao trano"

**lohan'ny fehizoro**

Izany dia maneho ny vato manan-danja amin'ny trano ary mitovy dika amin'ny "vato fehizoro"

**vato mahatafintohina sy vatolampy mahalavo**

Ireo fehezanteny ireo dia mitovy ny heviny. Izy roa miaraka no manamafy fa ny olona dia ho tafintohina amin'io "vato" io, izay tsy iza fa Jesosy. DH: "ny vato na vatolampy izay hatafintohina olona"

**tsy nankàto ny teny**

Eto ny hoe: "ny teny" dia maneho ny hafatry ny filazantsara. Ny tsy mankatoa dia midika hoe tsy mino. DH: "satria izy ireo dia tsy mahatoky ny hafatra momban'i Jesosy"

**izay voatokana ho azy ireo ihany koa**

DH: "izay natokan'Andriamanitra ho azy ireo ihany koa"

**1 Peter 2:9****Fampahafantarana amin'ny ankapobeny**

Ao amin'ny andininy faha-10 Petera dia mamerina ny teny izay nolazain'i Hosea.

**olom-boafidy**

Azo hazaivanao fa Andriamanitra dia ilay iray izay nifidy azy ireo. DH: "olona izay nofidian'Andriamanitra"

**mpisoron'ny mpanjaka**

Mety ho dikany 1) "vondron'ny mpanjaka sy vondron'ny mpisorona" na 2) "antokon'ny mpisorona izay manompo ny mpanjaka"

**olona ho an'ny fananan'Andriamanitra**

"ny olona izay an'Andriamanitra"

**izay niantso anao avy tao**

"izay niantso anareo hivoaka"

**tao amin'ny haizina hankao amin'ny hazavany mahatalanjona**

Eto ny "ny haizina" dia maneho ny toe-piainan'izy ireo amin'ny maha olona mpanota izay tsy mahafantatra an'Andriamanitra, ary ny "hazavana" dia maneho ny toe-piainan'izy ireo amin'ny maha olona izay mahafantatra an'Andriamanitra sy mampihatra ny fahamarinana. DH: :avy amin'ny fiainan'ny fahotana sy ny tsy fahalalana an'Andriamanitra mankany amin'ny fiainan'ny fahalalana sy mankasitraka Azy"

**Tsy nandray famindram-po ianao, fa ankehitriny ianao nandray famindram-po.**

Eto ny "famindram-po", izay fanehoan'Andriamanitra ny hatsaram-panahiny amin'ireo olona izay tsy mendrika izany, dia atao tahaka ny hoe zavatra afaka raisina amin'ny tanana.

**1 Peter 2:11****Fampahafantarana amin'ny ankapobeny:**

Petera manomboka miresaka momba ny hoe ahoana ny fiainan'ny Kristiana.

**Ny vahiny sy mpirenireny**

Ireo teny roa ireo dia mitovy dikan-teny. Petera miresaka ny mpamakiny ho toy ny olona izay miaina any amin'ny tany vahiny lavitry ny tranony. Jereo ny nandikanao ny "ireo vahiny" ao amin'ny 1:1

**Mba hifady ny filàn'ny nofo**

Eto ny nofo dia manondro ny toetra maha-mpanota voajanahary ny olombelona eto amin'izao tontolo izao lavo ity. DH: "mba tsy hilefitra amin'ny fanirian-dratsy."

**Mahatonga ady manohitra ny fanahinareo"**

Eto ny hoe: "fanahy" dia manondro ny fiainana ara-panahin'ny olona. Petera dia miresaka ny fanirian-dratsy ho toy ny miaramila izay manandrana ny

manimba ny fiainana ara-panahin'ireo mpino. DH: "mitady izay hanimbàna ny fiainam-panahinareo"

**Tokony manana fitondran-tena tsara ianareo**

Petera dia miresaka ireo mpino izay manana fitondran-tena tsara ho toy ny zavatra izay afaka hananan'izy ireo izany, fa tsy hetsika izay afaka jeren'ireo tsy mino ataon'izy ireo.

**raha miresaka momba anareo ... izy ireo**

"fa raha manendrikendrika anareo izy ireo"

**dia tokony hahita ireo asa tsaranareo**

Petera miresaka ireo mpino miasa tsara ho toy ny zavatra izay afaka hitan'ireo tsy mpino, fa ireo hetsika kosa izay afaka jeren'izy ireo ataon'ireo Kristiana.

**amin'ny andro izay hahatongavany**

Izany dia milaza ny andro izay hitsaran'Andriamanitra ny olona rehetra. Afaka adika hoe. DH: "rehefa tonga hitsara ny olon-drehetra Izy"

**1 Peter 2:13****noho ny amin'ny Tompo**

Mety ho dikany 1) amin'ny fankatoavana ireo fahefan'ny olombelona, izy ireo dia mankatoa ny Tompo izay nametraka ireo fahefana na 2) amin'ny fankatoavana ireo fahefan'ny olombelona, izy ireo dia hanome voninahitra an'i Jesosy izay nankatoa ihany koa ireo fahefan'ny olona.

**toy ny ambony indrindra ny mpanjaka**

"ny mpanjaka ho toy ny fahefana ambony indrindran'ny olombelona"

**izay nalefa mba hanasazy**

Afaka adika hoe. DH: "ireo nalefan'ny mpanjaka mba hanasazy"

**amin'ny fanaovana ny tsara anareo dia mampangina ny resaka tsy mahalala fomban'ny olona adala**

"amin'ny fanaovana tsara ianareo dia manajanona ny olona adala amin'ny firesahana momba ireo zavatra izay tsy fantatr'izy ireo"

**ho toy ny fanaronana fahalemena**

Petera miresaka ny fepetran'izy ireo ho toy ny olona afaka tahaka ny zavatra iray izay nampiasain'izy ireo mba hanafenana fitondran-tena feno fahotana. DH: "ho toy ny fiainan'ny fanaovana ireo zavatra ratsy"

**firahalaliana**

"izany dia manondro ireo mpino Kristiana rehetra.

**1 Peter 2:18****Fampahafantarana amin'ny ankapobeny:**

Petera manomboka miresaka manokana ny mpino izay mpanompo ao amin'ny tranon'ny olona.

**ny tsara sy ho tompo tsara fanahy**

Eto ny teny "tsara" sy "tsara fanahy" dia mitovy dikan-teny ary manamafy fa toy ireo tompo izay mitondra ireo mpanompony am-pahatsorana. DH: "tompote na tsara fanahy"

**mendri-piderana izany**

"izay mendrika ho deraina" na "izay mahafaly an'Andriamanitra"

**miaritra fanaintainana ... noho ny fanantenany an'Andriamanitra**

Mety ho dikany 1)fa izany olona izany dia manaiky ny mijaly satria izy mahafantatra, izy mankatoa an'Andriamanitra na 2) fa izany olona izany dia afaka miaritra fanasaziana tsy marina satria izy mahafantatra fa Andriamanitra mahafantatra izay nijaliany.

**Fa ohatrinona ny vola raha ... mandritry ny fanasaziana anao avy eo?**

Petera mametraka izany fanontaniana izany mba hanamafy fa tsy misy mendri-piderana momba ny fijaliana ny amin'ny fanaovana ratsy. DH: "Fa tsy misy trosa ... raha nosaziana"

**miaritra mandritry ny fanasaziana**

Afaka adika hoe. DH: "mijaly ianareo raha misy olona manasazy anareo"

**1 Peter 2:21**

**Fampifandraisana foto-kevitra:**

Petera manohy miresaka ny olona izay mpanompo any amin'ny tranon'ny olona.

**Fa noho ity no niantsoana anao**

ny teny "ity" dia milaza ireo mpino miaritra ny fijaliana ny amin'ny fanaovana ny tsara, tahakan'i namaritan'i Petera . Afaka adika hoe. DH: "Andriamanitra niantso anareo ho amin'izany"

**ho anao Izy mba hanarahana ireo lalany**

"mba hanarahanao ny dian-tongotr'i Kristy." Petera miresaka ny fanarahana ny ohatr'i Kristy tamin'ny fomba izay nijalian'izy ireo tahaka ny olona izay mandeha eo amin'ny lalana izay noraisin'i Jesosy. DH: "Fa ianareo mpaka tahaka ny toetrany"

**na hoe nisy fitaka teo am-bavany**

Afaka adika hoe. DH: "na nahitana fitaka tao ambavany"

**Rehefa notenenana ratsy Izy**

Ny teny "niteny ratsy" dia midika fanararaotan'ny olon-kafa. Izany dia afaka adika hoe. DH: "rehefa manopa anareo ny olona"

**nanolotra ny tenany tamin'ilay iray izay Mpitsara ampahamarinana.**

"izy nanankina ny tenany ho an'ilay iray izay mitsara marina." Izany dia midika fa nahatoky an'Andriamanitra izy mba hanala ny fahamenarany, izay nalaina teo aminy tamin'ireo izay nitondra azy tamin'ny mafy.

**1 Peter 2:24**

**Fampifandraisana foto-kevitra:**

Petera manohy miresaka momba an'i Jesosy Kristy. Izy mbola miresaka ny olona izay mpanompo

**Izy tenany**

Izany dia manondro an'i Jesosy

**nitondra ny fahotantsika tao amin'ny tenany ho eo ambony hazo**

eto ny teny "nitondra ireo fahotantsika" dia midika fa izy nijaly ny fanasaziana ireo otantsika. DH: "nijaly ny fanasaziana ho an'ireo otantsika teo amin'ny vatany teo amin'ny hazo"

**hazo**

izany dia manambara ny hazo fijaliana.

**Tamin'ny alalan'ny ratrany no nahasitrana anao**

Afaka adika. DH: "Andriamanitra nanasitrana anareo satria ny olona nandratra Azy"

**Nirenireny toy ny ondry very ianareo rehetra**

Petera miresaka momba ny mpamakiny mialohan'ny ninoan'izy ireo an'i Kristy ho toy ny ondry very mirenireny manodidina tsy misy tanjona.

**mpiandry ondry sy mpiambina ny fanahinareo**

Petera miresaka an'i Jesosy ho toy ny mpiandry ondry. Tahaka ny mpiandry ondry izay miaro ny ondriny, Jesosy miaro ireo izay mahatoky ao Aminy.

## Chapter 3

<sup>1</sup> Amin'izany fomba izany, Ianareo vehivavy dia tokony hanaiky ny vadinareo. Ataovy izany na dia misy lehilahy maro aza tsy mankatoa ny teny, ary mety ho azo izy ireo na tsy misy aza ny teny, amin'ny alalan'ny fitondran-tenan'ny vadin'izy ireo. <sup>2</sup> Fa izy ireo dia hahita ny fitondran-tena mendrikareo ampanajana. <sup>3</sup> Aoka izany ho tanteraka tsy miaraka amin'ireo haingo ivelany: randram-bolo, firavaka volamena, na akanjo lamaody. <sup>4</sup> Fa kosa, aoka izany ho tanteraka miaraka amin'izay ao am-pon'ny olona, sy ny hatsarana maharitrana fanahy tsara sy mangina, izay sarobidy eo anatrehan'Andriamanitra. <sup>5</sup> Fa ireo vehivavy masina taloha no nandravaka ny tenan'izy ireo toy izany. Nanana fahatokiana an'Andriamanitra izy ireo ary nanaiky ny vadiny avy. <sup>6</sup> Toy izany fomba izany no nankatoavan'i Abrahama an'i Saraha sy niantsoany azy ho tompony. Ianareo dia zanany ankehitriny raha manao izay tsara sy tsy matahotra olona ianareo. <sup>7</sup> Toy izany ihany, ianareo lehilahy dia tokony miaina miaraka amin'ny vadinareo araky ny fahazavan-tsaina, toy ny fanaka malemy kokoa, ny vehivavy. Tokony omenareo voninahitra izy ireo tahaka ny mpiara-mandova ny fanomezan'ny fiainana. Ataovy izany mba tsy ho voasakana ny vavakareo. <sup>8</sup> Farany, ianareo rehetra, aoka hiray saina, hangoraka, hifankatia tahaka ny mpiarahalahy, ho tso-po, ary hanetri-tena. <sup>9</sup> Aza mamaly ratsy ny ratsy na manevateva ny mpanevateva. Mifanohitra amin'izay aza, mitahia hatrany, fa noho izany no niantsoana anareo, mba hahafahanareo mandova ny fitahiana. <sup>10</sup> "Ilay iray izay te hankafy ny fiainana sy te hahita andro tsara dia tokony hanatsahatra ny lelany amin'ny ratsy sy ny molony amin'ny fitenenana fitaka. <sup>11</sup> Aoka izy hiala amin'ny atao hoe ratsy ary hanao izay tsara. Aoka izy hitady fiadanana sy hitaky izany. <sup>12</sup> Ny mason'ny Tompo mahita ny marina, ary ny sofny mandre ireo fangatahan'izy ireo. Fa ny tavan'ny Tompo dia manohitra ireo izay manao ratsy." <sup>13</sup> Iza ilay iray izay hamely anareo raha maniry ny hanao ny tsara ianareo? <sup>14</sup> Nefa raha mijaly nohon'ny fahamarinana ianareo, dia sambatra. Aza matahotra izay hatahoran'izy ireo. Aza mangorohoro. <sup>15</sup> Fa kosa, atokano toy ny masina ao am-ponareo ilay Tompo Kristy. Mivonona hatrany hamaly ny olona rehetra izay manontany anareo ny antony hatokinareo an'Andriamanitra. Ataovy amin'ny halempanahy sy fanajana izany. <sup>16</sup> Manàna feon'ny fieritretana madio mba ny olona izay manevateva ny fiainana tsaranareo ao amin'i Kristy dia mety menatra satria miteny manohitra anareo izy ireo toy ny hoe mpanao ratsy ianareo. <sup>17</sup> Tsara kokoa, raha Andriamanitra no maniry, fa mijaly ianareo amin'ny fanaovana ny tsara nohon'ny fanaovana ny ratsy. <sup>18</sup> Efa nijaly nohon'ny fahotana ihany koa i Kristy. Izy izay marina dia nijaly ho antsika, izay tsy marina, mba hitondrany antsika eo amin'Andriamanitra. Novonoina tamin'ny nofo Izy, fa novelomin'ny Fanahy. <sup>19</sup> Tamin'ny alalan'ny Fanahy, dia nandeha izy ary nitovy ho an'ireo fanahy izay any am-ponja ankehitriny. <sup>20</sup> Tsy nankatoa izy ireo rehefa niandry ny faharetan'Andriamanitra tamin'ny andron'i Noa, tamin'ny andron'ny fananganana sambofiara, ary Andriamanitra namonjy olona vitsy \_ fanahy valo \_ tamin'ny rano. <sup>21</sup> Izany no famantarana ny batisa izay mamonjy anareo ankehitriny\_tsy toy ny fanadiovana ny loto amin'ny vatana, fa toy ny antson'ny feon'ny fieritretana ho amin'Andriamanitra\_tamin'ny alalan'ny fitsangan'i Jesosy Kristy tamin'ny maty. <sup>22</sup> Kristy dia eo an-tanana ankavanana'Andriamanitra. Niakatra any an-danitra izy. Ireo anjely, ireo manam-pahefana, ary ny hery dia tsy maintsy manaiky Azy.

### 1 Peter 3:1

**Fampahafantarana amin'ny ankapobeny:**  
Manomboka miresaka manokana amin'ireo vehivavy manam-bady i Petera.

**Amin'izany fomba izany, Ianareo vehivavy dia tokony hanaiky ny vadinareo**  
Toy ny mpino izay tokony "hankatoa ny fahefan'olombelona rehetra" (2:13) sy ny mpanompo izay tokony "hanaiky" ny tompon'izy ireo (2:8), ny vehivavy koa dia tokony hanaiky ny vadin'izy ireo. Ny teny hoe "mankatoa," sy "manaiky" dia adika amin'ny teny iray ihany.

### **misy lehilahy maro aza tsy mankatoa ny teny**

Eto ny "teny" dia maneho ny hafatry ny filazantsara. Ny tsy fankatoavana dia midika fa tsy mino izy ireo. Jereo ny fomba nandikanao ny teny mitovy amin'izany ao amin'ny 2:7. DH: "misy olona sasany tsy mino ny hafatra momba an'i Jesosy"

### **mety ho azo izy ireo**

"mety ho resy lahatra ny hino an'i Jesosy izy ireo." Midika izany fa ny lehilahy tsy mpino dia ho tonga mpino. Azo atao hoe DH: "mety ho tonga mpino izy ireo"

### **na tsy misy aza ny teny**

"na tsy miteny aza ilay vehivavy." Eto ny "teny" dia ilazana ny teny ambaran'ny vehivavy.

**Fa izy ireo dia hahita ny fitondran-tena mendrikareo am-panajana**

Ataon'i Petera toy ny hoe zavatra hita maso ny toetra, mihoatra nohon'ny asa izay lanjain'ny olona.

**ny fitondran-tena mendrikareo am-panajana**

Ireo mety ho dikany dia 1) "ny fitondran-tena marinareo manoloana azy ireo sy ny fomba fanajanareo azy ireo" na 2) "ny fitondran-tena madijonareo manoloana azy ireo sy ny fomba fanajanareo an'Andriamanitra."

**1 Peter 3:3****Fampifandraisana ny foto-kevitra:**

Manohy miresaka amin'ireo vehivavy manam-bady i Petera.

**aoka izany ho tanteraka**

Ny teny hoe "izany" dia maneho ny faneken'ireo vehivavy sy ny fitondran-tenan'izy ireo manoloana ny vadin'izy ireo.

**izay ao am-pon'ny olona**

Eto ny teny hoe "ao am-pon'ny olona" sy ny "fo" dia ilazana ny toetra anatin'ny olona. DH: "ny tena maha-ianao anao any anaty"

**ny fanahy tsara sy mangina**

"toetra tsara sady tony." Eto ny teny hoe "mangina" dia midika hoe "tony." Ny teny hoe "fanahy" dia ilazana ny toetra na fihetsiky ny olona.

**izay sarobidy eo anatrehan'Andriamanitra**

Ny hevitr'Andriamanitra momba ny olona iray dia ataon'i Jakoba toy ny hoe mijoro mivantana eo anoloany io olona io. DH: "izay raisin'Andriamanitra ho sarobidy"

**1 Peter 3:5****niantsoany azy ho tompony**

nilaza fa Andriamaniny Izy, izany hoe, Tompony

**Ianareo dia zanany ankehitriny**

Milaza i Petera fa ny vehivavy mpino izay manao toy ny nataon'i Saraha dia azo raisina ho toy ny tena zanany.

**1 Peter 3:7****Fampahafantarana amin'ny ankapobeny:**

Manomboka miresaka manokana amin'ireo lehilahy manam-bady i Petera.

**Toy izany ihany**

Miverina maneho ny fomba nankatoavan'i Saraha sy ireo vehivavy araka an'Andriamanitra ny vadin'izy ireo tao amin'ny 3:5 i Petera.

**vadinareo araky ny fahazavan-tsaina, toy ny fanaka malemy kokoa, ny vehivavy**

Resahin'i Petera toy ny hoe fitoeran-javatra ny vehivavy, toy ny fomba fiantso ny lehilahy indraindray. DH: "vadinareo, amin'ny fahalalana fa ny vehivavy dia namana malemy kokoa"

**omenareo voninahitra izy ireo tahaka ny mpiaramandova ny fanomezan'ny fiainana**

Azonao adika hoe DH: "hajao izy ireo satria izy ireo ihany koa dia handray ny fiainana mandrakizay izay omen'Andriamanitra"

**mandova ny fanomezan'ny fiainana**

Ny fiainana mandrakizay matetika dia resahina toy ny hoe zavatra ho lovain'ny olona.

**Ataovy izany**

Eto ny hoe "izany" dia maneho ny fomba tokony hitondran'ny lehilahy ny vadiny. DH: "Miarahamiana amin'ny vadinareo tahaka izao"

**mba tsy ho voasakana ny vavakareo**

Ny atao hoe "manakana" dia fisakanana ny zavatra iray mba tsy hitranga. Azo atao hoe DH: "mba tsy hisy hanakana ny vavakareo" na "mba tsy hisy hanakana anareo hivavaka araka ny tokony ho ataonareo"

**1 Peter 3:8****Fampahafantarana amin'ny ankapobeny:**

Manomboka miresaka amin'ireo mpino rehetra indray i Petera.

**hiray saina**

"hanana hevitra mitovy" na "hanana toetra mitovy"

**ho tso-po**

Ilazana fitiavana mafonja ho an'ireo olona hafa io.

**Aza mamaly ratsy ny ratsy na manevateva ny mpaneveveva**

Ny famaliana ny nataon'ny olona hafa dia resahin'i Petera toy ny hoe mamerina ny tambin'ireo asa ireo ihany. DH: "Aza manao ratsy ireo izay manao ratsy aminareo na manevateva izay manevateva anareo"

**mitahia hatrany**

Azonao atao mazava ny famenon'izany fitahiana izany. DH: "mitahia hatrany ireo izay manao ratsy aminareo na manevateva anareo"

**fa noho izany no niantsoana anareo**

Azo atao hoe DH: "izany no niantsoan'Andriamanitra anareo"

**mba hahafahanareo mandova ny fitahiana**

Ataon'i Petera toy ny hoe mandray lova ny fandraisana ny fitahian'Andriamanitra. DH: "mba handraisanareo ny fitahian'Andriamanitra ho fanananareo maharitra"

**1 Peter 3:10****Fampahafantarana amin'ny ankapobeny:**

Ato amin'ireto andininy ireto dia mamerina teny avy ao amin'ny Salamo i Petera.

**hankafy ny fiainana sy te hahita andro tsara**

Ireo fehezanteny roa ireo dia samy mitovitovy hevitra ary manamafy ny faniriana ny hanana fiainana tsara.

**hahita andro tsara**

Eto ny fiainana zavatra tsara dia toy ny hoe mahita zavatra tsara. Ny teny hoe "andro" dia ilazana ny androm-piainan'ny olona iray. DH: "hiaina zavatra tsara mandritra ny fiainany"

**hanatsahatra ny lelany amin'ny ratsy sy ny molony amin'ny fitenenana fitaka**

Ny teny hoe "lela" sy "molotra" dia ilazana ny olona miteny. Ireo teny roa ireo dia mitovy hevitra ihany ary manamafy ny didy mba tsy handainga. DH: "atsaharo ny fitenenana zavatra ratsy sy feno fitaka"

**Ny mason'ny Tompo mahita ny marina**

Ny teny hoe "maso" dia ilazana ny fahafahan'ny Tompo mahafantatra zavatra. Ny faneken'Andriamanitra ny olo-marina dia toy ny hoe fahitany azy ireo. DH: "Ny Tompo mahita ny marina" na "Ny Tompo manaiky ny olo-marina"

**ary ny sofiny mandre ireo fangatahan'izy ireo**

Ny teny hoe "sofina" dia ilazana ny fahafantaran'ny Tompo izay lazain'ny olona. Ny hevitr'izany dia hoe mamaly azy ireo ihany koa Izy. DH: "mandre ny fangatahan'izy ireo Izy" na "mamaly ny fangatahan'izy ireo Izy"

**Fa ny tavan'ny Tompo dia manohitra**

Ny teny hoe "tava" dia ilazana ny fahavononan'ny Tompo hanohitra ireo fahavalony. Ny fanoherana olona iray dia toy ny hoe mametraka ny tarehiny manoloana io olona io. DH: "ny Tompo manohitra"

**1 Peter 3:13****Fampifandraisana ny foto-kevitra:**

Manohy mampianatra ireo mpino ny amin'ny fomba hiainana ny fiainana Kristiana i Petera.

**Iza ilay iray izay hamely anareo raha maniry ny hanao ny tsara ianareo?**

Mametraka io fanontaniana io i Petera mba hanindriana fa tsy hisy olona hamely azy ireo raha manao ny tsara izy ireo. DH: "tsy hisy hamely anareo raha manao zavatra tsara ianareo"

**mijaly nohon'ny fahamarinana**

Azonao adika hoe DH: "mijaly satria manao ny mety ianareo"

**dia sambatra**

Azo atao hoe DH: "hitahy anareo Andriamanitra"

**Aza matahotra izay hatahoran'izy ireo. Aza mangorohoro.**

Ireo fehezanteny anankiroa ireo dia mitovitovy hevitra ary manindry fa ireo mpino dia tsy tokony hatahotra ireo izay manenjika azy ireo. DH: "Aza matahotra ny amin'izay mety ho ataon'ny olona aminareo"

**izay hatahoran'izy ireo**

Eto ny teny hoe "izy ireo" dia manondro izay rehetra mikasa ny hamely ireo olona hanoratan'i Petera.

**1 Peter 3:15****Fa kosa**

"Raha tokony hatahotra sy hangorohoro, dia ... kosa"

**atokano toy ny masina ao am-ponareo ilay Tompo Kristy**

Ny fehezanteny hoe "atokano ho masina... ilay Tompo Kristy" dia midika fanekena ny fahamasinan'i Kristy. Io fihetsika io dia atao toy ny hoe mametraka zavatra iray eo amin'ny fitoeram-boninahitra.

**ao am-ponareo**

Eto ny ao anatin'ny olona iray sy ny ivon'ny fihetseham-po dia atao hoe "fo." DH: "amin'ny fahavononanareo rehetra"

**1 Peter 3:18****Fampifandraisana ny foto-kevitra:**

Manazava ny fomba nijalian'i Kristy sy ny zavatra tanterak'i Kristy tamin'ny fijaliany i Petera.

**nijaly ho antsika**

Ny teny hoe "antsika" dia manondro an'i Petera sy ireo mpamaky.

**mba hitondrany antsika eo amin'Andriamanitra**

Ny tian'i Petera ho lazaina eto dia hoe maty i kristy mba hanorina fifandraisana akaiky eo amin'Andriamanitra sy isika.

**Novonoina tamin'ny nofo Izy**

Eto ny hoe "nofo" dia ilazana ny vatan'i Kristy; novonoina ara-nofo i Kristy. Azo atao hoe DH: "Novonoin'ny olona ara-nofo i Kristy"

**fa novelomin'ny Fanahy**

Azo atao hoe DH: "Nataon'ny Fanahy velona Izy"

**ny Fanahy**

Ireo mety ho dikany dia 1) amin'ny herin'ny Fanahy Masina

**Tamin'ny alalan'ny Fanahy, dia nandeha**

Ireo mety ho dikany dia 1) "Tamin'ny herin'ny Fanahy Masina, dia nandeha" na 2) "tamin'ny endrika ara-panahy, dia nandeha"

**ireo fanahy izay any am-ponja ankehitriny**

Ireo mety ho dikan'ny teny hoe "ireo fanahy" dia 1) "fanahy ratsy" na 2) "fanahin'ireo olona maty."

**niandry ny faharetan'Andriamanitra**

Ny teny hoe "faharetana" dia ilazana an'Andriamanitra mihitsy. Manoratra momba ny faharetan'Andriamanitra toy ny hoe olona i Petera. DH: "raha niandry am-paharetana Andriamanitra"

**tamin'ny andron'i Noa, tamin'ny andron'ny fananganana sambofiara**

Azo atao hoe DH: "tamin'ny andron'i Noa, rehefa nanangana sambofiara izy"

**fanahy valo**

Eto ny teny hoe "fanahy" dia ilazana ny olona. DH: "olona valo"

**1 Peter 3:21**

**Izany no famantarana ny batisa izay mamonjy anareo ankehitriny**

Ambaran'i Petera fa ny batisa dia mifandraika amin'ny fomba namonjen'Andriamanitra an'i Noa sy

ny fianakaviany tao amin'ny sambofiara tamin'ny safo-drano.

**ny batisa izay mamonjy anareo ankehitriny**

Ny batisa dia midika fa mamonjy ny olona Andriamanitra. DH: "ny batisa izay hamonjen'Andriamanitra anareo ankehitriny"

**ny antson'ny feon'ny fieritreretana tsara amin'Andriamanitra**

Ireo mety ho dikany dia 1) "ny antson'ny olona amin'Andriamanitra mba hanome fieritreretana tsara azy" 2) "ny voadin'ny olona iray amin'Andriamanitra izay natao tamin'ny eritreritra tsara, izany hoe, am-pahamarinana."

**tamin'ny alalan'ny fitsangan'I Jesosy Kristy tamin'ny maty**

"nohon'ny fitsanganan'i Jesosy Kristy tamin'ny maty." Io fehezanteny io no mameno ny hevitra hoe: "Marika famantarana ny batisa izay mamonjy anareo ankehitriny."

**manaiky Azy**

"manaiky an'i Jesosy Kristy"

## Chapter 4

<sup>1</sup> Noho izany, satria nijaly tamin'ny nofo i Kristy, dia ataovy fiadian'ny tenanareo izany tanjona izany. Fa izay rehetra nijaly tamin'ny nofo dia nitsahatra tamin'ny fahotana. <sup>2</sup> Vokatry izany, ny olona toy izany, mandritra ny fotoana sisa hiainany, dia tsy hiaina ho an'ny fanirian'ny olona intsony, fa ho an'ny sitrapon'Andriamanitra. <sup>3</sup> Fa ampy izay ny fotoana lasa nanaovana izay tian'ny Jentilisa atao- hafalian'ny nofo, fijejojejoana, fimamoana, fitondran-tena mahamenatra, filalaovan-dratsy, ary ireo asan'ny fanompoan-tsampy maharikoriko. <sup>4</sup> Heverin'izy ireo fa hafahafa satria tsy mikambana amin'izy ireo ao amin'izany fanaranam-po be izany ianareo, noho izany dia hiteny ratsy momba anareo izy ireo. <sup>5</sup> Hamaly ny iray izay vonona hitsara ny velona sy ny maty izy ireo. <sup>6</sup> Noho izany antony izany no nitoriana ny vaovao mahafaly tamin'ireo maty ihany koa, mba, na dia notsaraina tamin'ny nofo toy ny olona aza izy ireo, dia hiaina toa an'Andriamanitra ao amin'ny fanahy. <sup>7</sup> Manakaiky ny faran'ny zavatra rehetra. Noho izany tongava saina, ary mahonona tena amin'ny eritreritranareo ho an'ny fitiavam-bavaka. <sup>8</sup> Ambonin'ny zavatra rehetra, manàna fitiavana feno ho an'ny tsirairay avy, fa ny fitiavana mandrakotra fahotana maro. <sup>9</sup> Mifampiantranoa tsy am-pitarainana. <sup>10</sup> Fa ny tsirairay aminareo dia nandray fanomezam-pahasoavana, ampiasao hifanampoana izany. Manaova izany toy ny mpitan-draharahan'ny fanomezam-pahasoavana maro maimaimpoana an'Andriamanitra. <sup>11</sup> Raha misy miteny, aoka izy hanao izany toy ny iray miteny ny tenin'Andriamanitra. Raha misy manompo, aoka izany ho avy amin'ny hery izay vatsian'Andriamanitra. Manaova ireo zavatra ireo mba homem-boninahitra amin'ny alalan'i Jesosy Kristy amin'ny fomba rehetra Andriamanitra. Aoka ho an'i Jesosy Kristy ny voninahitra sy hery mandrakizay doria. Amena. <sup>12</sup> Ry malala, aza raisina ho hafahafa ny fitsapana amin'ny afo izay nitranga taminareo, toy ny hoe nisy zavatra hafahafa nitranga taminareo. <sup>13</sup> Fa kosa, na dia betsaka aza ny hiainanareo ireo fijalian'i Kristy, mifalia, mba ho afaka hifaly ihany koa ianareo ary ho ravoravo amin'ny fanambarana ny voninahiny. <sup>14</sup> Raha notevatevaina noho ny anaran'i Kristy ianareo, dia voatahy, satria ny Fanahin'ny voninahitra sy ny Fanahin'Andriamanitra dia mitoetra ao aminareo. <sup>15</sup> Fa aoka tsy hisy na iza na iza aminareo hijaly toy ny mpamono olona, mpangalatra, mpanao ratsy, na mpiraharaha ny an'ny hafa. <sup>16</sup> Fa raha misy mijaly fa Kristiana, aoka izy tsy ho menatra; fa kosa, aoka hanome voninahitra an'Andriamanitra amin'izany anarana izany izy. <sup>17</sup> Fa fotoana izao hanombohana ny fitsarana miaraka amin'ny ankohonan'Andriamanitra. Raha manomboka amintsika izany, inona no ho vokatry ho an'ireo izay tsy mankatò ny filazantsaran'Andriamanitra? <sup>18</sup> Ary raha "ny olo-marina aza ila tsy ho voavonjy, amin'ny fomba ahoana no hisehoan'ny olona tsy an'Andriamanitra sy ny mpanota?" <sup>19</sup> Noho izany aoka ireo izay mijaly noho ny sitrapon'Andriamanitra hanankina ny fanahin'izy ireo amin'ny Mpamorona mahatoky amin'ny fanaovan-tsoa.

### 1 Peter 4:1

#### Fampifandraisana ny foto-kevitra:

Petera dia manohy ny fampianarana ireo mpino momba ny fiainan'ny Kristiana. Atombony amin'ny fanomezana ny fehin-keviny tao amin'ny toko teo aloha momba ireo fijalian'i Kristy.

#### tamin'ny nofo

"tamin'ny vatany"

#### ataovy fiadian'ny tenanareo izany tanjona izany

Ny teny hoe: "ataovy fiadian'ny tenanareo" dia mahatonga ny mpamaky ieritreritra miaramila mitam-piadiana izay vonona amin'ny ady. Ny hoe: "izany tanjona izany" ihany koa dia tahaka ny sarisarin'ny fitaovam-piadiana na fiarovan-tena. Eto ny sarin-teny dia midika fa ireo mpino dia tokony ho tapa-kevitra ao an-tsainy mba hijaly tahaka an'i Jesosy. DH: "omano amin'ny fisainana tahaka izay nananan'i Kristy ny tenanareo"

#### nijaly tamin'ny nofo

Eto ny hoe: "nofo" dia midika hoe ny fotoana iainantsika eto an-tany. DH: "nijaly raha mbola teto an-tany"

#### nitsahatra tamin'ny fahotana

"tsy nanota intsony"

#### ho an'ny fanirian'ny olona

ho an'ny zavatra feno fahotana izay irian'ny olona amin'ny ankapobeny.

### 1 Peter 4:3

#### fitondran-tena mahamenatra, filalaovan-dratsy

Ireo teny ireo dia maneho ny olona izay mihaona mba hisotro toaka be loatra ka manao fihetsika mahamenatra.

#### fanaranam-po be

Ireo ohatry ny ota ratsy, sy tsy misy fetra ireo dia resahina toy ny hoe tondra-drano lehibe mifaoka ny olona.

**fanaranam-po be**

faniriana tsy manam-petra amin'ny faniriana arabatana.

**ny iray izay vonona hitsara**

Ireo mety ho dikany 1) "Andriamanitra, izay efa vonona hitsara" na 2) "Kristy, izay efa vonona hitsara"

**ny velona sy ny maty**

Izany dia midika hoe ny olon-drehetra, na velona izy ireo na maty. DH: "ny olon-drehetra"

**no nitoriana ny vaovao mahafaly tamin'ireo maty ihany koa**

Ireo mety ho dikany 1) "ny vaovao mahafaly dia notoriana tamin'ireo olona efa maty ihany koa" na 2) "ny vaovao mahafaly dia notoriana ihany koa tamin'ireo velona izay efa maty ankehitriny "

**ny vaovao mahafaly dia notoriana**

Ireo mety ho dikany: 1) Kristy dia nitory. DH: "Kristy nitory ny vaovao mahafaly na 2) Nitory ny olona. DH: "Nitory ny vaovao mahafaly ny olona"

**notsaraina tamin'ny nofo toy ny olona aza izy ireo**

Ireo mety ho dikany: 1) Andriamanitra dia nitsara azy ireo tamin'ny fiainana teto an-tany. DH: "Andriamanitra nitsara arabatana azy ireo" na 2) ny olona nitsara azy ireo araka ny fanaon'ny olombelona. DH: "ny olona dia nitsara arabatana azy ireo"

**notsaraina tamin'ny nofo toy ny olona aza izy ireo**

Izany dia maneho ny fahafatesana izay endrim-pitsarana farany.

**hiaina toa an'Andriamanitra ao amin'ny fanahy**

Ireo mety ho dikany 1) "miaina ara-panahy tahaka ny niainan'Andriamanitra satria ny Fanahy Masina dia mamela azy ireo hanao toy izany" na 2) "miaina araky ny fanaon'Andriamanitra amin'ny alalan'ny herin'ny Fanahy Masina"

**1 Peter 4:7****Manakaiky ny faran'ny zavatra rehetra**

Izany dia maneho ny faran'izao tontolo izao amin'ny fahatongavan'i Kristy fanindroany.

**Manakaiky**

hiseho tsy ho ela.

**tongava saina, ary mahonona tena amin'ny eritreritrareo**

Ireo fehezanteny roa ireo dia mitovy dika. Mampiasa azy ireo miaraka i Petera mba hanantitraterana ny filàna fisainana mazava momba ny fiainana satria efa akaiky ny faran'izao tontolo izao.

**ary mahonona tena amin'ny eritreritrareo**

Eto ny teny hoe: "mahonona tena" dia maneho ny fahazavan-tsaina sy fahamailoana. DH: "fehezo ny

eritreritrareo" na "mitandrema ny amin'izay eritreretinareo." Jereo izay nandikanao izany ao amin'ny 1:13.

**Ambonin'ny zavatra rehetra**

"Manan-danja indrindra amin'ny rehetra"

**fa ny fitiavana mandrakotra fahotana maro**

Petera dia mamaritra ny "fitiavana" toy ny hoe olona izay mandrakotra lamba amin'ny fahotan'ny hafa. Ireo mety ho dikany 1) "fa ny olona izay tia dia tsy hijery raha nanota ny olona hafa" na 2) "fa ny olona izay tia dia mamela ny fahotan'ireo hafa, na dia betsaka aza ny fahotan'izy ireo"

**Mifampiantranoa**

manehoa hatsaram-panahy ary ampiantranoy ireo vahiny sy ireo mpandalo.

**1 Peter 4:10****Fa ny tsirairay aminareo dia nandray fanomezam-pahasoavana**

Izany dia maneho fahaiza-manao ara-panahy izay omen'Andriamanitra ireo mpino. DH: "Fa ny tsirairay aminareo dia nandray ny fahaiza-manao ara-panahy ho fanomezana avy amin'Andriamanitra"

**aoka izy hanao izany toy ny iray miteny ny tenin'Andriamanitra**

"aoka izy hiteny tahaka ilay iray izay miteny ny tenin'Andriamanitra marina"

**mba homem-boninahitra amin'ny alalan'i Jesosy Kristy amin'ny fomba rehetra Andriamanitra**

Afaka atao hoe: "amin'ny fomba rehetra no hanomezanareo voninahitra an'Andriamanitra"

**homem-boninahitra**

hoderaina

**1 Peter 4:12****ny fitsapana amin'ny afo izay nitranga taminareo**

Toy ny fomba fanadiovan'ny afo volamena, ny fisedrana dia mitsapa sy manadio ny finoan'ny olona iray.

**mifalia**

DH: "mifalia hatrany" na "mifalia tokoa"

**amin'ny fanambarana ny voninahiny**

Afaka atao hoe: "rehefa hanambara ny voninahitr'i Kristy Andriamanitra"

**Raha notevatevaina noho ny anaran'i Kristy ianareo**

Eto ny teny hoe: "anarana" dia maneho an'i Kristy tenany. Izany dia afaka atao hoe: DH: "Raha manevateva anareo ny olona satria ianareo dia mino an'i Kristy"

**ny Fanahin'ny voninahitra sy ny Fanahin'Andriamanitra**  
Ireo roa ireo dia maneho ny Fanahy Masina. DH:  
"Ny Fanahin'ny voninahitra, izay  
Fanahin'Andriamanitra" na "ny Fanahy be  
voninahitr'Andriamanitra"

**dia mitoetra ao aminareo**  
dia mitoetra miaraka aminareo

### 1 Peter 4:15

**mpiraharaha ny an'ny hafa**  
Izany dia maneho olona iray izay mandray anjara  
amin'ny raharahan'ny hafa nefa tsy manana zo  
hanao toy izany.

**amin'izany anarana izany**  
"satria izy mitondra ny anarana hoe Kristiana" na  
"satria ny olona dia mahalala azy ho Kristiana." Ny  
teny hoe: "izany anarana izany" dia maneho ny hoe:  
"Kristiana"

### 1 Peter 4:17

**ankohonan'Andriamanitra**  
Izany dia maneho an'ireo mpino, izay lazain'i Petera  
ho fianakavian'Andriamanitra.

**Raha manomboka amintsika izany, inona no ho vokatra  
ho an'ireo izay tsy mankato ny  
filazantsaran'Andriamanitra?**  
Petera dia mampiasa izany fanontaniana izany mba  
hanamafisana fa ny fitsaran'Andriamanitra dia  
henjana kokoa ho an'ny olona izay mandà ny  
filazantsara noho ny an'ny mpino. DH: "Manomboka

amintsika izany, ny vokatr'ireo izay tsy mankato ny  
filazantsaran'Andriamanitra dia ho ratsy kokoa"

**ireo izay tsy mankato ny filazantsaran'Andriamanitra**  
"ireo izay tsy mino ny filazantsaran'Andriamanitra."  
Eto ny teny hoe: "mankato" dia midika hoe: mino.

**ny olo-marina aza ila tsy ho voavonjy, amin'ny fomba  
ahoana no hisehoan'ny olona tsy an'Andriamanitra sy ny  
mpanota?**

Petera dia mampiasa io fanontaniana io mba  
hanamafisana fa ireo mpanota dia hijaly bebe kokoa  
noho ireo mpino. DH: "ny olo-marina aza ... ny  
vokatra dia ho ratsy kokoa ho an'ireo tsy mankato  
ny filazantsaran'Andriamanitra."

**ny olo-marina aza ila tsy ho voavonjy**  
Eto ny teny hoe: "voavonjy" dia maneho ny  
famondra farany rehefa miverina i Kristy. Ny teny  
hoe: "ila tsy" dia maneho ireo fahaserotana izay  
mifandray amin'ny famondra. Afaka atao hoe: DH:  
"ny olo-marina dia miaina fahaserotana maro  
alohan'ny hamonjen'Andriamanitra azy"

**ny olona tsy an'Andriamanitra sy ny mpanota**  
Ireo teny hoe: "olona tsy an'Andriamanitra" sy  
"mpanota" dia mitovy dika amin'ny ankapobeny ary  
manamafy ny faharatsian'ireo olona ireo. DH:  
"mpanota tsy an'Andriamanitra"

**hanankina ny fanahin'izy ireo**  
Eto ny teny hoe: "fanahy" dia maneho an'ilay olona  
manontolo. DH: "hanankina ny tenany" na  
"hanankina ny fiainan'izy ireo"

**amin'ny fanaovan-tsoa**  
raha mizatra manao zavatra tsara izy ireo

## Chapter 5

<sup>1</sup> Mananatra ireo loholona aminareo aho, izaho, izay loholona namana. Izaho ihany koa dia vavolombelon'ireo fijalian'i Kristy, ary ihany koa mpikambana ao amin'ny voninahitra izay efa haseho. <sup>2</sup> Noho izany, mananatra anareo aho, ry loholona, andraso ny ondrin' Andriamanitra izay eo aminareo. Araho maso izy ireny, tsy amin'ny fahateriterena, fa amin'ny sitraponareo, araka ny sitrapon' Andriamanitra. Araho maso izy ireny, tsy amin'ny vola maloto, fa an-tsitraho. <sup>3</sup> Aza manjakazaka amin'ny olona izay tandremanareo. Fa kosa, aoka ho fitaratra ho an'ny ondry. <sup>4</sup> Ary rehefa miseho ilay Lohan'ny mpiandry ondry, dia hahazo satro-boninahitra tsy mety simba ianareo. <sup>5</sup> Tahaka izany koa, ianareo tanora fanahy, maneke ny olon-dehibe. Ianareo rehetra, tafio fanetren-tena ny tenanareo ary mifanompoa. Fa Andriamanitra manohitra ny mpihahareha, fa manome fahasoavana ny mpanetry tena. <sup>6</sup> Noho izany manetre tena eo ambanin'ny tana-maherin'Andriamanitra mba hanandratany anareo amin'izany fotoana izany. <sup>7</sup> Apetraho eo aminy ny fanahianareo rehetra, satria Izy no miahy anareo. <sup>8</sup> Mahonona tena, miambena. Ny fahavalonareo, dia ny devoly, miodidinana tahaka ny liona mieronana, mitady izay olona ho arapany. <sup>9</sup> Manohera azy. Miorena amin'ny finoanareo. Fantatrareo fa izany fahoriana izany dia manjo ny firaisan'ireo mpino manerana an'izao tontolo izao ihany koa. <sup>10</sup> Rehefa avy nijaly nandritra ny fotoana fohy ianareo, ny Andriamanitra ny fahasoavana rehetra, izay niantso anareo ho amin'ny voninahiny mandrakizay ao amin'i Kristy, dia hahatanteraka anareo, hanangana anareo, ary hampahery anareo. <sup>11</sup> Ho Azy anie ny fanjakana mandrakizay mandrakizay. Amena <sup>12</sup> Raisiko toy ny rahalahy mahatoky i Silasy, ary nanoratra teny fohifohy ho anareo tamin'ny alalany aho. Mananatra anareo aho ary manambara anareo fa izay nosoratako dia fahasoavana marin'Andriamanitra. Mijoroa amin'izany. <sup>13</sup> Ny vehivavy izay any Babylona, izay voafidy niaraka taminareo, manao veloma anareo. Ary koa i Marka, zanako lahy, manao veloma anareo. <sup>14</sup> Mifanaova veloma amin'ny fanoroham-pitiavana. Ho aminareo rehetra anie ny fiadanana izay ao amin'i Kristy.

### 1 Peter 5:1

#### Fampahafantarana amin'ny ankapobeny

I Petera dia miresaka manokana an'ireo lehilahy izay loholona.

#### mpikambana ao amin'ny

"iray izay mizara ao amin'ny" na "iray mandray anjara amin'ny"

#### ny voninahitra izay efa haseho

Izany dia manambara ny momban'ny fiavian'i Kristy fanindroany. DH: "ny voninahitr'i Kristy izay hambaran'Andriamanitra"

#### andraso ny ondrin' Andriamanitra

I Petera dia miresaka ny momba ireo mpino toy ny andian'ondry sy ireo loholona toy ny mpiandry izay mikarakara azy ireo.

#### Araho maso izy ireny

"karakarao izy ireo"

#### Aza manjakazaka amin'ny olona...Fa kosa, aoka ho fitaratra

Ireo loholona dia tokony hitarika mba ho fitaratra sy tsy handray andraikitra eo amin'ny olona tahaka ny Tompo masiaka manoloana ireo mpanompony.

#### Ary rehefa miseho ilay Lohan'ny mpiandry ondry

I Petera dia miresaka momba an'i Jesosy tahaka ny hoe izy no mpiandry ondry izay manana ny fahefana eo amin'ireo mpiandry ondry rehetra. "Rehefa i

Jesosy, ny lehiben'ny mpiandry ondry, miseho" na "rehefa manambara an'Andriamanitra i Jesosy, ilay lehiben'ny mpiandry ondry"

#### hahazo satro-boninahitra tsy mety simba ianareo

Eto ny teny hoe "satro-boninahitra" dia maneho ny valisoa. Ny teny hoe: "tsy mety simba" dia midika fa mandrakizay izany. DH: "ny loka be voninahitra izay maharitra mandrakizay"

#### Ny voninahitra

Be voninahitra

### 1 Peter 5:5

#### Fampahafantarana amin'ny ankapobeny

I Petera dia manome torolalana manokana ho an'ireo lehilahy tanora ary avy eo manohy ny fampianarany amin'ireo mpino rehetra.

#### Tahaka izany koa

Izany dia miverina milaza ny fomba nanekena ireo loholona ho lehiben'ny mpiandry ondry.

#### Ianareo rehetra

Izany dia milaza an'ireo mpino rehetra, fa tsy lehilahy tanora fotsiny

#### tafio fanetren-tena ny tenanareo

I Paoly dia miresaka momba ny fananana toetra tsara ny fanetren-tena tahaka ny fametrahana akanjo fitondra. DH: "manetre-tena eo amin'ny tsirairay" na "miasa amin'ny fanetren-tena"

**ambanin'ny tana-maherin'Andriamanitra**

Eto ny teny hoe "Tanana" dia milaza ny herin'Andriamanitra mba hamonjena ny manetritena ary manasazy ny mpihareha. DH: "ambanin'ny herin'Andriamanitra lehibe" na "anatrehan'Andriamanitra, tonga saina fa manana hery lehibe izy"

**Apetraho eo aminy ny fanahianareo rehetra**

I Paoly dia miresaka momba ny fanahiana tahaka ny hoe zavatra mavesatra izay apetrakin'ny olona iray eo amin'Andriamanitra, fa tsy mitondra izany, DH: "minoa azy amin'izay rehetra mampahory anareo" na "aoka izy hikarakara ny zavatra rehetra izay manahirana anareo"

**1 Peter 5:8****Mahonona tena**

Eto ny teny hoe: "mahonona tena" dia milaza ny fahazavana ara-tsaina ary fahamailona . DH: "fehezo ny eritreritrareo" na "mitandrema amin'izay eritreretinareo"

**Ny fahavalonareo, dia ny devoly, mioididina tahaka ny liona...mitady izay olona ho arapany**

I Petera dia mampitaha ny devoly amin'ny liona mieronana. Tahaka ny liona noana mihinana tanteraka ny rembiny, ny devoly dia mitady ny hanimba tanteraka ny finoan'ireo mpino.

**mioididina tahaka**

"mandeha manodidina" na "mandeha sy mihaza"

**Manohera azy**

"Tohero izy"

**ny firaisan'ireo**

I Paoly dia miresaka momba ireo namana mpino tahaka ireo vondrona amin'ny firaha-monina mitovy. DH: "ireo namanareo mpino"

**izao tontolo izao**

"amin'ny toerana maro manerana izao tontolo izao"

**1 Peter 5:10****Fampahafantarana amin'ny ankapobeny**

Izany no taratasy faran'i Petera. eto izy dia manome ny fanamarihany farany momba ny taratasiny sy ny fanaovam-beloma.

**nandritra ny fotoana fohy**

"amin'ny fotoana fohy"

**ny Andriamanitry ny fahasoavana rehetra**

Eto ny teny hoe "fahasoavana" dia manambara na amin'ny zavatra omen'Andriamanitra na ny amin'ny toetran'Andriamanitra. Ireo mety ho dikany 1) "Ilay Andriamanitra izay manome izay ilaintsika

mandrakariva" na 2) "Andriamanitra izay mamindra fo mandrakariva."

**izay niantso anareo ho amin'ny voninahiny mandrakizay ao amin'i Kristy**

"izay nifidy antsika hizara ny voninahiny mandrakizay any an-danitra satria isika dia miaraka amin'i Kirsty"

**hahatanteraka anareo**

"mamerina anareo" na "manao anareo ho tsara indray"

**hanangana anareo, ary hampahery anareo.**

Ireo teny roa ireo dia manana ny dikany mitovy, izay hoe, fa Andriamanitra dia hahatonga ireo mpino hahatoky azy ary hankato azy na inona na inona fijaliana mety hiainan'izy ireo.

**1 Peter 5:12****ary nanoratra teny fohifohy ho anareo tamin'ny alalany aho**

Silasy nanoratra ireo teny izay nasain'i Petera hosoratana ao amin'ny taratasy.

**izay nosoratako dia fahasoavana marin'Andriamanitra**

"Nanoratra momba ny fahasoavana marin'Andriamanitra aho." Eto ny teny hoe "fahasoavana" dia milaza ny hafatry ny filazantsara, milaza ireo karazan-javatra izay nataon'Andriamanitra ho an'ireo Mpino.

**Mijoroa amin'izany**

Ny teny hoe "izany" dia milaza ny "fahasoavana marin'Andriamanitra," ny fanoloran-tena mafy amin'izany fahasoavana izany dia milaza toy ny fijorona tsara amin'ny toerana iray, mandà tsy hifindra. DH: "mitoera mafy amin'izany"

**Ny vehivavy izay any Babylona**

Eto ny "vehivavy" dia mety milaza ny vondron'ireo mpino izay miaina any "Babylona." Ireo mety ho dikan'ny "Babylona" 1) izany dia famantarana an'ilay tanàna any Roma, 2) izany dia famantarana na aiza na aiza ny fijalian'ireo Kristiana, na 3) izany dia milaza ara-bakiteny ny tanàna any Babylona. Ny ankamaroan'izany dia manondro ny tanànan'i Roma.

**izay voafidy niaraka taminareo**

DH: "Izay nofidian'Andriamanitra toy ny nifidianany anareo"

**izay voafidy niaraka taminareo**

I Petera dia miresaka ny momba an'i Marka tahaka ny hoe izy no zanany ara-panahy. DH: "ny zanako ara panahy" na "izay toy ny zanaka lahy ho ahy"

**amin'ny fanoroham-pitiavana**

"oroka am-pitiavana" na "ny oroka ampisehoana ny fifankatiavana amin'ny tsirairay"

## Book: 2 Peter

### 2 Peter

#### Chapter 1

<sup>1</sup> Simona Petera, mpanompo sy apostolin'i Jesosy Kristy, ho an'ireo izay nahazo ny finoana sarobidy tahaka izay noraisinay, finoana ao amin'ny fahamarinan'ny Andriamanitsika sy Jesosy Kristy Mpamonjy. <sup>2</sup> Hampitomboina anie ny fahasovana sy fiadanana nohon'ny fahalalana an'Andriamanitra sy Jesosy Tompontsika. <sup>3</sup> Ireo zavatra rehetra mahakasika ny herin' Andriamanitra ho an'ny fiainana sy toe-panahy dia nomena antsika tamin'ny alalan'ny fahalalana an'Andriamanitra, izay niantso antsika tamin'ny alalan'ny voninahiny sy ny fahatsarany manokana. <sup>4</sup> Tamin'ny alalan'ireo, nomeny teny fikasana tsara sady lehibe indrindra isika, mba ho tonga mpizara amin'ny fomban'Andriamanitra ianareo, raha mitsoaka ny fahalotoana izay eto an-tany noho ireo filàn-dratsy. <sup>5</sup> Noho izany, manaova ny tsara indrindra mba hanampiana fahatsarana amin'ny alalan'ny finoanareo, ary amin'ny alalan'ny fahatsaranareo, ny fahalalana. <sup>6</sup> Amin'ny alalan'ny fahalalanareo, manampia fahononam-po, ary amin'ny alalan'ny fahononam-ponareo, manampia fiaretana, ary amin'ny alalan'ny fiaretanareo, manampia toe-panahy. <sup>7</sup> Amin'ny alalan'ny toe-panahinareo, manampia fitiavana rahalahy, ary amin'ny alalan'ny fitiavana rahalahy, manampia fitiavana. <sup>8</sup> Raha ao aminareo ireo ary mitombo ao aminareo, dia tsy tsy hamoa na tsy tsy hamokatra amin'ny fahalalana an'i Jesosy Kristy Tompontsika ianareo. <sup>9</sup> Fa na iza na iza tsy ampy ireo zavatra ireo dia tsy mahita afa-tsy izay akaiky; jamba izy. Nadinoiny ny fanadiovana azy tamin'ireo fahotany taloha. <sup>10</sup> Noho izany, ry rahalahy, ataovy ny rehetra mba hahazoana antoka ny fiantsoana sy ny fifidianana anareo. Raha manao ireo zavatra ireo ianareo, dia tsy ho voafingana. <sup>11</sup> Amin'izay dia malalaka ho anareo ny fidirana ao amin'ny fanjakana mandrakizay izay an'ny Tompontsika sy Jesosy Kristy mpamonjy. <sup>12</sup> Noho izany dia vonona foana aho hampatsiaro anareo ireo zavatra ireo, na dia fantatrareo aza ireo, ary na dia mantanjaka ao amin'ny marina aza ianareo ankehitriny. <sup>13</sup> Izaho mieritreritra fa rariny amiko ny mamoha anareo amin'ny fampahatsiahivana ireo zavatra ireo, raha mbola eto amin'ity trano-lay ity aho. <sup>14</sup> Satria fantatro fa tsy ho ela dia ho esoriko ny trano-laiko, tahaka izay nasehon'i Jesosy Kristy Tompontsika ahy. <sup>15</sup> Ary ho ataoko izay farany vitako mba hahatsiarovanareo mandrakariva ireo zavatra ireo rehefa lasa aho. <sup>16</sup> Fa izahay dia tsy nanaraka angano tsara rafitra izay noforonona rehefa niresaka taminareo ny momban'ny hery sy ny nisehoan'i Jesosy Kristy Tompontsika. Fa kosa, izahay dia vavolombelona nahita ny fiandrianany. <sup>17</sup> Fa Izy dia naharay laza amam-boninahitra avy tamin'Andriamanitra Ray rehefa nisy feo tonga teo Aminy tamin'ilay voninahitra lehibe indrindra hoe: "Ity no Zanako malalako, izay sitrako indrindra." <sup>18</sup> Nandre izany feo avy tany an-danitra izany izahay, rehefa niaraka taminy teny an- tendrombohitra masina. <sup>19</sup> Isika dia manana ity teny faminiana izay efa natao mafy orina ity. Tokony hitandrina izany tsara ianareo. Izany dia tahaka ny jiro mazava ao anaty haizina mandra-piavin'ny maraina sy ny kintan'ny maraina miposaka ao am-ponareo. <sup>20</sup> Fantaro aloha izao, fa tsy misy faminiana avy amin'ny famoahan-kevitra ny olona. <sup>21</sup> Fa tsy misy faminiana avy tamin'ny sitrapon'ny olona. Fa kosa, notarihan'ny Fanahy Masina izy ireny mba hiteny izay notenenin'Andriamanitra.

#### 2 Peter 1:1

##### Fampahafantarana amin'ny ankapobeny:

Petera dia mamaritra ny tenany ho mpanoratra ary manambara sy miarahaba ireo mpino izay hanoratany.

##### Mpanompo sy apostolin'i Jesosy Kristy

Petera dia miresaka ny maha mpanompon'i Jesosy Kristy azy. Izy ihany koa dia nomena ny toerana sy fahefana maha apostolin'i Kristy.

**Ho an'ireo izay nahazo ny finoana sarobidy io ihany**  
Petera dia miresaka ny fahamarinana mahakasika an'i Jesosy Kristy ho toy ny zavatra mety horaisin'ireo mpino izao, toy ny hoe zavatra iray izany.

##### Ho an'ireo izay nahazo

"Ho anao izay nahazo." Petera dia manondro ireo mpino rehetra izay afaka mamaky ity taratasy ity.

**Izay noraisinay**

Eto ny teny hoe "inay" dia manondro an'i Petera sy ireo apostoly hafa, fa tsy ho an'ireo izay hanoratany. DH: "Noraisinay apostoly."

**Hampitomboina anie ny fahasoavana sy ny fiadanana**

Andriamanitra dia ilay iray izay afaka manome fahasoavana sy fiadanana ho an'ireo mpino. DH: "Andriamanitra anie hampitombo ny fahasoavana sy ny fiadanana."

**Hitombo anie ny fahasoavana sy ny fiadanana**

Petera dia miresaka ny fiadanana tahaka ny hoe zavatra izay afaka mitombo amin'ny habe sy isa.

**Amin'ny fahalalana an'Andriamanitra sy Jesosy Tompontsika**

Ny hoe "fahalalana" dia afaka adikanao amin'ny fampiasana andian-teny iray. DH: "Amin'ny fahafantaranao an'Andriamanitra sy Jesosy Tompontsika."

**2 Peter 1:3**

**Fampahafantarana amin'ny ankapobeny:**

Petera dia nanomboka nampianatra ireo mpino mahakasika ny fiainana araka an'Andriamanitra.

**Ho an'ny fiainana sy toe-panahy araka an'Andriamanitra**

Eto ny hoe: "toetra araka an'Andriamanitra" dia mamaritra ny teny hoe: "fiainana". DH: "ho an'ny fiainana araka an'Andriamanitra."

**Izay niantso antsika**

Eto ny teny hoe: "antsika" dia manondro an'i Petera sy ireo mpihaino.

**Tamin'ny alalan'ny voninahiny sy ny fahatsarany manokana**

"Tamin'ny alalan'ny voninahiny sy ny fahatsaran'ny fitondran-tena."

**Tamin'ny alalan'ireo**

Eto ny hoe: "ireo" dia manondro ny "voninahiny manokana sy ny fahatsarany."

**Mba ho tonga mpizara**

"Mba hizara ianareo."

**Fomban'Andriamanitra**

Toy ny ahoana Andriamanitra

**Ny fahalotoana izay eto an-tany**

Ny antony mahatonga izao tontolo izao ho voaozona ho ringana dia lazaina tahaka ny hoe zavatra eran'izao tontolo izao izy ireny.

**2 Peter 1:5**

**Noho izany**

Izany dia manondro ny zavatra nolazain'i Petera tao amin'ny andininy teo taloha. DH: "Noho izany nataon'Andriamanitra."

**Fahatsarana**

"Fahatsaran'ny fitondran-tena."

**fitiavan-drahalahy**

Izany dia maneho fitiavana ny namana na ny mpinakavy ary mety midika fa tiany ny fianakaviany ara-panahy.

**2 Peter 1:8**

**Ireo zavatra ireo**

Izany dia maneho ny finoana, fahatsarana, fahalalana, fifehezan-tena, fiaretana, ny toetra araka an'Andriamanitra, fitiavan-drahalahy, ary fitiavana, izay noresahin'i Petera tao amin'ny andininy teo aloha.

**Tsy ho momba na tsy hamokatra**

Petera dia miresaka ny olona iray izay tsy manana ireo toetra ireo tahaka ny hoe izy dia saha izay tsy mahavokatra. Izany dia afaka lazaina amin'ny teny tsara. DH: "Ianao dia hamokatra sy hahavokatra" na "ianao dia hahomby."

**Momba na tsy mamokatra**

Ireo teny ireo dia mitovitovy amin'ny zavatra iray ihany ary manantitrantitra fa ity olona ity dia tsy hamokatra na hiaina tombontsoa amin'ny fahalalana an'i Jesosy.

**Amin'ny fahalalana an'i Jesosy Kristy Tompontsika**

Ny hoe "fahalalana" dia afaka adikanao amin'ny fampiasana andian-teny iray. DH: "Amin'ny fahafantaranao an'Andriamanitra sy Jesosy Tompontsika."

**Na iza na iza tsy ampy ireo zavatra ireo**

Izay olona tsy manana ireo zavatra ireo.

**Tsy mahita afa-tsy izay akaiky; jamba izy**

Petera dia miresaka momba ny olona iray izay tsy manana ireo toetra ireo tahaka ny hoe mahita akaiky na jamba izy satria tsy mahatakatra ny fahatsarany. DH: "Tahaka ny olona mijery akaiky ka tsy mahita ny maha zava-dehibe azy ireo."

**Ny fanadiovana azy tamin'ireo fahotany taloha**

DH: "Fa nodiovin'Andriamanitra tamin'ny fahotany taloha izy."

**2 Peter 1:10**

**Hahazoana antoka ny fiantsoana sy ny fifidianana anareo**

Ny teny hoe: "antso" sy "fifidianana" dia mitovy dika ary manondro ny fifidianan'Andriamanitra azy ireo mba ho Azy. DH: "Ataovy azo antoka fa Andriamanitra dia tena nifidy anao mba ho Azy."

**Tsy ho voafingana ianao**

Eto ny teny hoe: "voafingana" dia manondro na 1) manota na 2) mivadika amin'i Kristy. DH: "Ianao dia tsy hanana fitondran-tena mpanota" na "ianao dia tsy hivadika amin'i Kristy."

**Fidirana ... malalaka ho anao tanteraka**

DH: "Andriamanitra dia hanome malalaka anao ny fidirana ao amin'ny fanjakana mandrakizay izay an'i Jesosy Kristy Tompontosika sy Mpamonjy antsika."

**Fidirana**

Fahafahana miditra.

**Nahazo tanteraka**

Mahazo malalaka.

**2 Peter 1:12****Fampifandraisana ny foto-kevitra:**

Petera dia milaza amin'ireo mpino mahakasika ny andraikiny amin'ny fanohizana ny fampahatsiahivana sy ny fampianarana azy ireo.

**hampahatsiaro anareo ireo zavatra ireo**

Eto ny teny hoe "ireo zavatra ireo" dia manondro ny zavatra rehetra izay nolazain'i Petera tao amin'ny andininy teo aloha.

**Ianao dia mantanjaka amin'ny fahamarinana**

"Ianao dia mino tanteraka ny fahamarinan'ireo zavatra ireo."

**Mamoha anareo amin'ny fampahatsiahivana ireo zavatra ireo**

Eto ny teny hoe: "mamoha" dia midika ho manaitra olona amin'ny torimasony. Petera dia miresaka mba hahatonga ny mpamaky hisaintsaina ireo zavatra ireo toy ny hoe namoha azy ireo tamin'ny torimasony. DH: "Mba hahatonga anao hisaintsaina ireo zavatra ireo miaraka amin'ny fampahatsiahivana."

**Raha mbola eto amin'ity trano-lay ity aho ... dia ho esoriko ny trano-laiko**

Petera dia miresaka ny vatany toy ny trano-lay izay hesoriny. Ireo fehezanteny ireo dia manondro ny fahafatesany. DH: "Raha mbola velona koa aho ... dia ho faty aho."

**Mba hahatsiarovanareo mandrakariva**

"Mba ahafahanao mahatsiaro foana."

**Rehefa lasa aho**

Petera dia miresaka ny fahafatesany toy ny hoe niala amin'ny toerana iray izy ka hifindra any ankafa. DH: "Aorian'ny fahafatesako."

**2 Peter 1:16****Fampifandraisana ny foto-kevitra:**

Petera dia nanohy nanazava ny fampianarany tamin'ireo mpino ary nanazava ny antony maha mendri-pitokisana azy ireo.

**Fa izahay dia tsy nanaraka angano tsara rafitra izay noforonina**

Eto ny teny hoe: "izahay" dia manondro an'i Petera sy ireo apostoly hafa, fa tsy ireo mpamaky. DH: "Fa

izahay apostoly dia tsy nanaraka angano tsara rafitra izay noforonina."

**Ny hery sy ny nisehoan'i Jesosy Kristy Tompontosika**

Eto ny teny hoe: "niseho" dia manondro ny fahatongavan'i Jesosy fanindroany. Mety ho dikany dia izao: 1) "ny herin'i Jesosy Kristy Tompontosika sy ny fahatongavany" na 2) "ny fahatongavan'i Jesosy Kristy Tompontosika amin-kery."

**Jesosy Kristy Tompontosika**

Eto ny teny hoe: "isika" dia manondro ireo mpino rehetra.

**Rehefa nisy feo tonga teo Aminy tamin'ilay voninahitra lehibe indrindra**

DH: "Rehefa nandre feo avy tamin'ilay voninahitra lehibe indrindra izy" na "rehefa niresaka taminy ilay voninahitra lehibe indrindra."

**Nisy feo ... nilaza hoe**

Ny feon'ireo teny.

**Ilay voninahitra lehibe indrindra**

Petera dia manondro an'Andriamanitra amin'ny voninahiny. Izany dia fialan-tsiny izay manalavitra ny fampiasana ny anaran'Andriamanitra, ho fanajana azy. DH: "Andriamanitra, ilay voninahitra fara tampony."

**Nandre izany feo avy tany an-danitra izany izahay**

Petera dia manondro ny tenany ary ireo mpianany Jakoba sy Jaona, izay nandre ny feon'Andriamanitra.

**Niaraka taminy izahay**

"Niaraka tamin'i Jesosy izahay."

**2 Peter 1:19****Fampahafantarana amin'ny ankapobeny:**

Petera dia nanomboka nampitandrina ireo mpino mahakasika ireo mpampianatra sandoka.

**Isika dia manana ity teny faminiana izay efa natao mafy orina ity**

Ireo zavatra izay hitan'i Petera sy ireo apostoly hafa, izay nofaritany ao amin'ireo andininy teo aloha, dia manamafy izay nolazain'ireo mpaminany. DH: "Ny zavatra izay hitantsika dia mahatonga ny teny faminiana ho azo antoka kokoa."

**Isika dia manana**

Eto ny teny hoe: "isika" dia manondro ireo mpino rehetra, anisan'izany i Petera sy ireo mpamaky.

**Ity teny faminiana**

Izany dia manondro ny Testamenta Taloha. DH: "ny Soratra Masina, izay noresahin'ireo mpaminany."

**Tokony hitandrina izany tsara ianareo**

Petera dia nampianatra ireo mpino mba handinika tsara ny hafatra amin'ny faminiana.

**Izany dia tahaka ny jiro mazava ao anaty haizina mandra-piavin'ny maraina**

Petera dia nampitaha ny teny faminiana amin'ny jiro izay manome hazavana ao anaty maizina mandra-piavin'ny hazavan'ny maraina. Ny fiavin'ny maraina dia sarisarin'ny fiavin'i Kristy.

**Ny kintan'ny maraina mimosaka ao am-ponareo**

Petera dia miresaka an'i Kristy toy ny "kintana maraina," izay maneho fa efa antomotra ny andro sy ny faran'ny haizina. Kristy dia hitondra hazavana ao am-pon'ireo mpino, mampitsahatra ny fisalasalana rehetra ary mitondra fahatakarana feno momba ny aminy.

**Ny kintana maraina**

NY "kintana maraina" dia manondro ireo planeta Venus, izay mimosaka mialohan'ny masoandro ary manondro fa efa akaiky ny andro.

**Fantaro aloha izao**

"Fantaro aloha izao ho zava-dehibe indrindra."

**Fa tsy misy faminiana avy amin'ny famoahan-kevitra ny olona**

Izany andalana izany dia afaka takarina amin'ny fomba samihafa: 1) ireo mpaminany dia tsy naminany samirery ny faminiana'izy ireo; 2) ny olona dia tokony hiantehitra amin'ny Fanahy Masina mba ahatakarana ireo faminiana; 3) ny olona dia tsy maintsy mandika ireo faminiana miaraka amin'ny fanampian'ny fiombonan'ireo mpino Kristiana manontolo.

**Notarihan'ny Fanahy Masina ny olona mba hiteny izay notenenin'Andriamanitra.**

Ny Fanahy Masina dia nitarika ny olona mba hiteny izay tian'Andriamanitra ho lazain'izy ireo. DH: "ny olona dia niresaka avy amin'Andriamanitra rehefa notarihan'ny Fanahy Masina izy ireo."

**Olona notarihan'ny Fanahy Masina**

Petera dia miresaka ny Fanahy Masina hanampiana ireo mpaminany hanoratra izay tian'Andriamanitra ho soratan'izy ireo toy ny hoe notarihan'ny Fanahy Masina avy any amin'ny toerana iray ho any amin'ny hafa.

## Chapter 2

<sup>1</sup> Ny mpaminany sandoka dia tonga teo amin'ny olona, ary ny mpampianatra sandoka ihany koa dia ho avy eo aminareo. Hitondra mangingina sain-diso mamotika izy ireo, ary handà ny Tompo izay nividy azy ireo. Izy ireo dia mitondra fahapotehana faingana amin'izy ireo. <sup>2</sup> Maro no hanaraka ny fiijejojejoan'izy ireo, ary amin'ny alalan'ireny no hitenenan-dratsy ny lalan'ny fahamarinana. <sup>3</sup> Amin'ny fieremana no hanararaotany anareo miaraka amin'ny teny mamitaka. Tsy ho ela ny fanamelohana an'izy ireny; tsy matory ny fahapotehan'izy ireny. <sup>4</sup> Fa Andriamanitra tsy namindra fo ireo anjely izay nanota. Fa kosa natolony ho amin'ny vilany tany izy ireo mba ho voatazona amin'ny gadran'ny fahamaizina mandra-pihavin'ny fitsaràna. <sup>[1]</sup><sup>5</sup> Ary ihany koa, tsy namela izao tontolo izao taloha Izy. Fa kosa, namonjy an'i Noah, izay mpitory ny fahamarinana, miaraka amin'ny fito hafa, rehefa nitondra ny safo-drano tamin'ny ratsy fanahy teto amin'izao tontolo izao izy. <sup>6</sup> Andriamanitra ihany koa dia nanao ireo tanànan'i Sodoma sy Gomora ho lavenona ary nanameloka azy ireo ho amin'ny fahapotehana, ho toy ny ohatra amin'izay hitranga amin'ny ratsy fanahy. <sup>7</sup> Fa i Lota marina, izay nampahoriana tamin'ny fitondran-tenan'ireo olona tsy ara-dalàna tamin'ny fiijejojejoana, dia novonjen'Andriamanitra. <sup>8</sup> Fa izany lehilahy marina izany, izay niaina niaraka tamin'izy ireo isan'andro, dia fadiranovana tamin'ny fanahin'ny fahamarinany noho izay hitany sy reny. <sup>9</sup> Fantatry ny Tompo ny fomba hamonjena ireo olona tsara fanahy amin'ireo fitsapana, sy ny fomba hitazomana ireo olona tsy marina ho amin'ny famaizana amin'ny andron'ny fitsaràna. <sup>10</sup> Marina indrindra izany ho an'ireo izay manohy amin'ny faniriana ratsin'ny nofo sy manao tsinontsinona ny fahefana. Sahy sy mitompo teny fatratra izy ireo. Izy ireo dia tsy matahotra hiteny ratsy ireo be voninahitra. <sup>11</sup> Ireo anjely dia manana hery sy fahefana lehibe, fa izy ireo dia tsy mitondra fitsaràna maniratsira manohitra azy ireo amin'ny Tompo. <sup>12</sup> Fa ireo biby tsy manan-tsaina ireo dia natao ho samborina sy potehina. Tsy fantatr'izy ireo izay tsiratsirain'izy ireo. Ho potika izy ireo. <sup>13</sup> Handray ny valisoan'ny zavatra ratsy nataony izy ireo. Mieritrertra izy ireo fa ny tsy fiafiana mandritry ny andro dia fahafinaretana. Izy ireo dia be pentipentina sy tsiny. Mahafinaritra azy ireo ny asa famitahan'izy ireo rehefa mihinana miaraka aminareo. <sup>[2]</sup><sup>14</sup> Adalam-behivavy mijangajanga izy ireo; tsy afa-po amin'ny fahotana mihitsy izy ireo. Mitarika fanahy tsy mety maty ho amin'ny fanaovan-dratsy izy ireo, ary manana fo voaofana amin'ny fitsiriritana izy ireo. Zanak'ny fanozonana izy ireny! <sup>15</sup> Niala tamin'ny lala-mahitsy izy ireo. Lasa nivily izy ireo, ary nanaraka ny lalan'i Balama zanak'i Beora, izay tia ny tambin'ny tsy fahamarinana. <sup>[3]</sup><sup>16</sup> Fa nahazo teny mafy izy nohon'ny fandikan-dalàny manokana. Nisy boriky moana niteny tamin'ny feon'olombelona nanajanona ny adalan'ilay mpaminany. <sup>17</sup> Ireo olona ireo dia tahaka ny lohataona tsy misy orana. Toy ny rahona entin'ny tafio-drivotra izy ireo. Natokana ho azy ireo ny haizina matevina. <sup>18</sup> Miteny tsy am-piheverana izy ireo. Mitaona ny olona amin'ny alalan'ny filàn'ny nofo izy ireo. Izy ireo dia mitaona ny olona izay miezaka mandositra ireo izay miaina amin'ny fahadisoana. <sup>19</sup> Izy ireo dia mampanantena fahafahana ho azy ireo, kanefa izy tenany ary dia andevon'ny fahalotoana. Fa ny olona dia andevon'izay rehetra maharesy azy. <sup>20</sup> Na iza na iza afaka amin'ireo fahalotoan'izao tontolo izao amin'ny alalan'ny fahalalana ny Tompo sy Jesosy kristy Mpamonjy, ary avy eo miverina amin'ireo fahalotoana indray, dia hanjary ratsy noho ilay toe-javatra voalohany ilay toe-javatra farany. <sup>21</sup> Tsara kokoa ho azy ireo ny tsy mahafantatra ny lalan'ny fahamarinana nohon'ny mahafantatra izany dia hivadika amin'ny didy masina natolotra azy ireo. <sup>22</sup> Marina ho azy ireo ity ohabolana ity hoe: "Ny amboa no miverina amin'ny loany. Ny kisoa efa nisasa miverina mihoso-potaka."

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### Footnotes

2:4 <sup>[1]</sup>Fanamarihana: Ny dikan-teny taloha sasany dia mivaky toy izao: "Mba ho fatorana ao amin'ny lavaky ny fahamaizina mandra-pihavin'ny fitsaràna."

2:13 <sup>[2]</sup>Fanamarihana: Ireo dikan-teny sasany dia mivaky toy izao: "Mahafinaritra azy ireo ny asan'izy ireo rehefa mihinana miaraka aminareo amin'ny sakafom-pifankatiavana."

2:15 <sup>[3]</sup>Fanamarihana: Ireo dikan-teny sasany dia mivaky toy izao: "Balama, zanak'i Bosora."

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**2 Peter 2:1****Fampahafantarana amin'ny ankapobeny:**

Petera dia nanomboka nampitandrina ireo mpino mahakasika ireo mpampianatra sandoka.

**Ny mpaminany sandoka dia tonga teo amin'ny olona, ary ny mpampianatra sandoka ihany koa dia ho avy eo aminareo**

Tahaka ireo mpaminany sandoka izay tonga handiso fanantenana ny Israely tamin'ireo teniny, dia hisy mpampianatra sandoka koa ho tonga hampianatra lainga mahakasika an'i Kristy.

**Sain-diso mamotika**

Ny teny hoe: "sain-diso" dia manondro ireo hevitra izay mifanohitra amin'ny fampianaran'i Kristy sy ireo apostoly. Ireo sain-diso ireo dia mamotika ny finoan'ireo izay mino azy ireo.

**Ny Tompo izay nivity azy ireo**

Ny teny hoe: "Tompo" eto dia manondro ireo olona izay manana mpanompo. Petera dia miresaka an'i Jesosy tahaka ny tompon'ny olona izay novidiny, ny fahafatesany no vidiny.

**Fijejojejoana**

"Fitondran-tena maloto."

**Ny lalan'ny fahamarinana dia hitenenan-dratsy**

Ny andian-teny hoe: "lalan'ny fahamarinana" dia manondro ny finoan'ireo Kristiana ho toy ny lalana marina mankany amin'Andriamanitra. DH: "ireo tsy mpino dia hiteny ratsy ny lalan'ny fahamarinana."

**Hanararaotany anareo miaraka amin'ny teny mamitaka**

"Mandresy lahatra anao mba hanome vola azy ireo amin'ny filazana lainga anao."

**Tsy ho ela ny fanamelohana an'izy ireny; tsy matory ny fahapotehan'izy ireny**

Petera dia miresaka ny "fanamelohana" sy ny "fahapotehana" toy ny hoe olona manao zavatra. Ireo andian-teny roa ireo dia midika zavatra mitovy ary manamafy fa tsy ho ela dia hohelohina ireo mpampianatra sandoka.

**Tsy ho ela ny fanamelohana an'izy ireny; tsy matory ny fahapotehan'izy ireny**

DH: "Andriamanitra dia hanameloka tsy ho ela azy ireo; Izy dia vonona ny hanapotika azy ireo."

**2 Peter 2:4****Fampifandraisana ny foto-kevitra:**

Petera dia nanome ohatra avy amin'ny olona izay nanohitra an'Andriamanitra ary izay nosazian'Andriamanitra noho ny nataon'izy ireo.

**Tsy namindra fo**

"Tsy nijanona amin'ny fanasaziana" na "manasazy."

**Natolony ho any amin'ny helo izy ireo**

Ny teny hoe: "helo" dia manondro toerana izay hanasaziana ireo fanahy ratsy sy ireo olon-dratsy izay maty. DH: "norohiny ho any amin'ny helo izy ireo."

**Mba ho voatazona amin'ny gadran'ny fahamaizinana**

DH: "izay hitazomany azy ireo amin'ny gadran'ny fahamaizinana."

**Voatazona amin'ny gadran'ny fahamaizinana**

Mety ho dikany dia izao: 1) "voatazona ao amin'ny toerana maizim-be" na 2) "ao anaty haizim-pito lalina izay hamatorana azy ireo toy ny rojo."

**Mandra-pihavin'ny fitsarana**

Izany dia manondro ny andron'ny fitsarana izay hitsaran'Andriamanitra ny olona rehetra.

**Tsy namela izao tontolo izao taloha Izy**

Eto ny teny hoe: "izao tontolo izao" dia manondro ireo izay niaina tao. DH: "Izy dia tsy namela ireo olona izay niaina tao amin'ny tontolo fahiny."

**Namonjy an'i Noah ... miaraka amin'ny fito hafa**

Andriamanitra dia tsy namotika an'i Noa sy ireo olona fito hafa raha toa ka namotika ireo olona ambiny izay niaina tao amin'ny tontolo fahiny Izy.

**Nanao ireo tanànan'i Sodoma sy Gomora ho lavenona**

"Nandoro ireo tanànan'i Sodoma sy Gomora tamin'ny afo mandra-paha lavenona izany sisa."

**Nanameloka azy ireo ho amin'ny fahapotehana**

Eto ny teny hoe: "azy ireo" dia manondro an'i Sodoma sy Gomora ary ireo olona izay niaina tao.

**Ho toy ny ohatra amin'izay hitranga amin'ny ratsy fanahy**

Sodoma sy Gomora dia natao ho ohatra ary fampitandremana ny amin'izay hiseho amin'ireo izay tsy mankatona an'Andriamanitra.

**2 Peter 2:7****Fampifandraisana ny foto-kevitra**

Petera dia nanome ohatra an'i Lota, izay navotan'Andriamanitra tao anatin'ny olona izay mendrika ny fanasaziana.

**Ny fitondran-tenan'ireo olona tsy ara-dalàna**

"Ny fitondran-tena maloto ataon'ny olona izay nandika ny lalàn'Andriamanitra."

**Izany lehilahy marina izany**

Izany dia manondro an'i Lota.

**Dia fadiranovana tamin'ny fanahin'ny fahamarinany**

Eto ny teny hoe: "fanahy" dia manondro ny eritreritr'i Lota sy ny fihetseham-pony. Ny fitondran-tena maloton'ireo mponina ao Sodoma sy Gomora dia nanakorontana azy ara-pihetseham-po. DH: "dia voakorontana tokoa."

**2 Peter 2:10****Fampifandraisana ny foto-kevitra:**

Petera dia nanomboka namaritra ireo toetran'ny olona tsy marina.

**Marina indrindra izany**

Ny teny hoe: "izany" dia manondro an'Andriamanitra izay mitazona ny olona tsy marina ao am-ponja mandra-pahatongan'ny fitsarana ao amin'ny 2:7

**Ireo izay manohy amin'ny faniriana ratsin'ny nofo**

Eto ny andian-teny hoe: "fanirian'ny nofo" dia manondro ireo faniriana avy amin'ny toetra mahampanota. DH: "ireo izay manohy mampihetsika ireo fanirian-dratsy, fanotana."

**Manao tsinontsinona ny fahefana**

"Mandà ny ho eo ambany fahefan'Andriamanitra." Eto ny teny hoe: "fahefana" angamba dia mety manondro ny fahefan'Andriamanitra.

**Fahefana**

Eto ny "fahefana" dia mijoro ho an'Andriamanitra, izay manana zo hanome didy ary hanasazy ny tsy fankatoavana.

**Mitombo teny fatratra**

"Manao izay rehetra tiany atao."

**Ireo be voninahitra**

izany andian-teny izany dia manondro ny fanahy, toy ny anjely sy demonia.

**Hery sy fahefana lehibe**

Mety ho dikany ho an'ireo izay voakasik'izany dia izao: 1) ireo be voninahitra na 2) ireo mpampianatra sandoka.

**Izy ireo dia tsy mitondra fitsaràna maniratsira manohitra azy ireo**

Ny teny hoe: "izy ireo" dia manondro ireo anjely. Ny mety ho dikan'ny teny hoe "izy ireo" dia izao: 1) ireo be voninahitra na 2) ireo mpampianatra sandoka.

**Mitondra fitsaràna maniratsira manohitra azy ireo**

Ny fiheverana fa ireo anjely dia mety hiampana ireo olon-dratsy ireo dia lazaina toy ny hoe izy ireo dia mety hanafika azy ireo amin'ny fampiasana ny fiampangana ho fitaovam-piadiana.

**2 Peter 2:12****Ireo biby tsy manan-tsaina ireo dia natao**

DH: "ireo biby tsy manan-tsaina ireo dia teraka voajanahary."

**Ireo biby tsy manan-tsaina ireo**

Tahaka ny tsy ahafahan'ireo biby misaina, dia afaka tsy mieritreritra ihany koa ireo olona. DH: "ireo mpampianatra sandoka izay tahaka ny biby tsy misaina."

**Tsy fantatr'izy ireo izay tsiratsirain'izy ireo**

Izy ireo dia miteny ratsy ny zavatra tsy fantatra na tsy takatr'izy ireo.

**Ho potika izy ireo**

DH: "Andriamanitra dia hamotika azy ireo."

**Handray ny valisoan'ny zavatra ratsy nataony izy ireo**

Petera dia miresaka ireo sazy izay ho raisin'ireo mpampianatra sandoka toy ny hoe valisoa. DH: "Izy ireo dia handray izay sahaza azy ireo noho ny zavadratsy nataony."

**Ny tsy fiafiana mandritry ny andro**

Eto ny teny hoe: "tsy fiafiana" dia manondro ny fitondran-tena tsy voahevitra tahaka ny hatendakanina, hamamoana, ary ny fihetsika mamofady. Ny fanaovana ireo zavatra ireo mandritry ny andro dia maneho fa ireo olona ireo dia tsy menatra amin'ireo fitondran-tena ireo.

**Izy ireo dia be pentipentina sy tsiny**

Ny teny hoe: "pentina" sy "tsiny" dia mizara dikany mitovy. Petera dia miresaka ny mpampianatra sandoka ho toy ny hoe misy pentina ny akanjony ka miteraka fahamenarana ho an'izay manao izany. DH: "Izy ireo dia tahaka ny pentipentina sy tsiny amin'ny akanjo, izay miteraka fahafaham-baraka."

**Manana maso feno fijangajanga izy ireo**

Ny fananana ireo "maso feno" dia midika fa izy ireo dia adalan'izay zavatra rehetra hitany. Mety ho dikany dia izao: 1) "Izy ireo dia mieritreritra ny vehivavy tsirairay izay hitany fa mpijangajanga ary te hiara-mandry aminy." na 2) "Izy ireo dia mitady vehivavy mijangajanga hatrany mba hiarahana mandry."

**Tsy afa-po amin'ny fahotana mihitsy izy ireo**

Na dia manota aza izy ireo mba hanomezana fahafaham-po ny filàny, dia tsy mahafa-po mihitsy ny fahotana izay ataon'izy ireo.

**Mitarika fanahy tsy mety maty izy ireo**

Eto ny teny hoe: "fanahy" dia manondro olona. DH: "Izy ireo dia mitarika olona tsy miorina."

**Fo voaofana amin'ny fitsiriritana**

Eto ny teny hoe: "fo" dia manondro ny eritreritra sy fihetseham-po. Noho ireo fihetsika mahazatra ataony, izy ireo dia nampiofanina manokana mba hieritreritra ary hitsiriritra.

**Zanaky ny fanozonana**

Ny teny hoe: "zanaka" dia manondro ireo izay voaozona. DH: "Izy ireo dia olona voaozon'Andriamanitra."

**2 Peter 2:15****Niala izy ireo ... nivily ... nanaraka**

"Ireo mpampianatra sandoka dia niala ... nivily ... nanaraka." Ireo mpampianatra sandoka dia nandà

ny hankatoa an'Andriamanitra amin'ny fandavana ny marina.

**Ny lala-mahitsy**

Fitondran-tena tsara izay manome voninahitra an'Andriamanitra dia lazaina toy ny lalana izay arahina.

**Nahazo teny mafy izy**

Afaka marihanao fa Andriamanitra no niteny an'i Balama. DH: "Andriamanitra dia niteny azy."

**Boriky moana niteny tamin'ny feon'olombelona**

Ny boriky, zay tsy afaka miteny ara-boajanahary, dia niteny tamin'ny feon'olombelona.

**Nanajanona ny adalan'ilay mpaminany**

Andriamanitra dia nampiasa ny boriky mba hampitsaharana ny adalan'ireo mpaminany.

**2 Peter 2:17**

**Ireo olona ireo dia tahaka ny loharano tsy misy rano**

Ny loharano miboiboika izay mampanantena famelombelomana ho an'ny olona mangetaheta, fa ny "loharano tsy misy rano" dia handiso fanantenana ny mangetaheta. Mitovy amin'izany, ireo mpampianatra sandoka, na dia nampanantena zavatra maro aza, dia tsy afaka ny hanatanteraka izay nampanantenainy.

**Izy ireo dia toy ny rahona entin'ny tafio-drivotra**

Rehefa mahita rahona sy tafio-drivotra ny olona, dia manantena orana hilatsaka. Rehefa mitsoka ny rahona ny rivotra avy amin'ny tadio ka manala izany mialohan'ny hilatsahan'ny orana dia diso fanantenana ny olona. Mitovy amin'izany, ireo mpampianatra sandoka, na dia nampanantena zavatra maro aza, dia tsy afaka ny hanatanteraka izay nampanantenainy.

**Natokana ho azy ireo ny haizina matevina**

Ny teny hoe: "azy ireo" dia manondro ireo mpampianatra sandoka. DH: "Andriamanitra dia nanokana haizina matevina ho azy ireo."

**Miteny tsy am-piheverana izy ireo**

Izy ireo dia mampiasa teny manaitra nefa tsy misy dikany.

**Mitaona ny olona amin'ny alalan'ny filàn'ny nofo izy ireo**

Izy ireo dia miantso ny toetra maha-mpanota voajanahary mba hitaomana ny olona amin'ny fitondran-tena tsy mendrika sy fanotana.

**olona izay miezaka mandositra ... mampanantena fahafahana ... andevon'ny fahalotoana**

Petera dia miresaka mikasika ny olona izay miaina amin'ny ota toy ny hoe andevozin'ny fahotana ka mila afahana amin'ny fahababoana.

**Mitaona ny olona izay miezaka mandositra ireo izay miaina amin'ny fahadisoana**

Izany andian-teny izany dia manondro ireo olona vao tonga mpino. Ny andian-teny hoe: "ireo izay miaina amin'ny fahadisoana" dia manondro ireo tsy mpino izay mbola miaina amin'ny fahotana. DH: "olona izay miezaka miaina amim-pahamarinana, fa tsy miaina amin'ny ota toy ny mahazatra azy ireo sy tahaka ny fataon'ny hafa."

**Izy ireo dia mampanantena fahafahana ho azy ireo, kanefa izy tenany ary dia andevon'ny fahalotoana**

"Ireo mpampianatra sandoka dia nampanantena fahafahana ho an'ireo olona ireo, kanefa ireo mpampianatra sandoka ireo aza dia andevon'ny fahalotoana." Ireo mpampianatra sandoka ireo dia nampanantena fa izy ireo dia afaka manampy azy ireo hampitsahatra fahotana, kanefa ireo mpampianatra sandoka ireo dia aza dia mbola tsy mitsahatra amin'ny fahotana.

**Fa ny olona dia andevon'izay rehetra maharesy azy**

Petera dia miresaka ny olona ho toy ny andevo rehefa misy zavatra mifehy io olona io, ary io zavatra io ho toy ny tompon'ilay olona. DH: "Fa raha misy zavatra mifehy ny olona iray, io olona io dia lasa toy ny andevon'io zavatra io."

**2 Peter 2:20**

**Ireo fahalotoan'izao tontolo izao**

Ny teny hoe: "fahalotoana" dia manondro ireo fitondran-tena mpanota izay mahatonga ny iray ho maloto fitondran-tena. Ny teny hoe: "izao tontolo izao" dia manondro fiaraha-monin'ny olombelona. DH: "ireo fanao mandoto ny fiaraha-monin'ny olombelona mpanota."

**Amin'ny alalan'ny fahalalana an'i Jesosy Kristy Tompo sy Mpamonjy**

Ny hoe "fahalalana" dia afaka adikanao amin'ny fampiasana andian-teny iray. DH: "Amin'ny fahafantaranao an'i Jesosy Kristy Tompo sy Mpamonjy."

**Hanjary ratsy noho ilay toe-javatra voalohany ilay toe-javatra farany**

"Miharatsy noho ny teo aloha ny zava-mitranga eo amin'izy ireo."

**Ny lalan'ny fahamarinana**

Petera dia miresaka ny fiainana toy ny hoe "lalana iray." Izany andian-teny izany dia manondro ny miaina fiainana iray izay mifanaraka amin'ny sitrapon'Andriamanitra.

**Ny didy masina natolotra azy ireo**

DH: "ny didy masina izay nomen'Andriamanitra azy ireo."

**Marina ho azy ireo ity ohabolana ity**

"Ity ohabolana ity dia mihatra amin'izy ireo" na "ity ohabolana ity dia mamaritra azy ireo."

**Ny amboa no miverina amin'ny loany. Ny kisoa efa  
nisasa miverina mihoso-potaka**  
Petera dia mampiasa ohabolana roa mba  
hampisehoana fa ny mpampianatra sandoka, na dia

nahafantatra ny "lalan'ny fahamarinana aza," dia  
niverina tamin'ny zavatra izay mahatonga azy ireo  
ho maloto ara-pitondran-tena sy ara-panahy.

## Chapter 3

<sup>1</sup> Ankehitriny, ry malala, manoratra ho anareo ity taratasy faharoa ity aho ho fampatsiahivana entina hamporisihana ny sainareo madio, <sup>2</sup> mba hahatsiarovanao ireo teny nolazain'ny mpaminany masina tany taloha sy ny didin'ny Tompo sy Mpamonjy antsika izay nomen'ireo apostolinareo. <sup>3</sup> Fantaro aloha izao, fa ny mpaniratsira dia ho avy amin'ny andro farany. Izy ireo dia haneso ary handeha araka ny filàn'izy ireo manokana. <sup>4</sup> Izy ireo dia hiteny hoe: "Aiza ny fampanantenana ny amin'ny fiverenany? Fa hatrizay nodian'ny razambe mandry, dia tsy niova ny zavatra rehetra, eny fa hatramin'ny fiantombohan'izao tontolo izao aza." <sup>5</sup> Izy ireo dia minia manadino fa ny lanitra sy ny tany dia nisy avy tamin'ny rano ary tamin'ny alalan'ny rano, fotoana ela, <sup>6</sup> nohon'ny didin'Andriamanitra, ary tamin'ny alalan'ireo zavatra ireo, no nandravàna ny tontolo tamin'izany fotoana izany, tamin'ny tondra-drano. <sup>7</sup> Fa ankehitriny ny lanitra sy ny tany dia natokana ho an'ny afo amin'ny alalan'io didy io ihany. Izy ireo dia voatokana ho amin'ny andron'ny fitsarana sy ny fandranganana ny olona ratsy fanahy. <sup>8</sup> Aoka tsy ho adinoinareo, ry malala, fa ny indray andro amin'ny Tompo dia toy ny arivo taona, ary ny arivo taona toy ny indray andro. <sup>9</sup> Ny Tompo dia tsy ela amin'ny fanatanterahana ireo fampanantenany, araka izay lazain'ny sasany ho fahelany. Fa kosa, Izy dia maharitra aminareo. Tsy tiany hisy ho very ianareo, fa mba ho tonga amin'ny fibebahana ny rehetra. <sup>10</sup> Na izany aza, ho avy toy ny mpangalatra ny andron'ny Tompo: Ny lanitra dia hanjavona miaraka amin'ny feo mafy. Ny zavatra rehetra dia ho main'ny afo, ary ny tany sy ireo asa ao aminy dia hambara. <sup>11</sup> Koa raha ho levona toy izany izao zavatra rehetra izao, dia tokony ho olona manao ahoana ianareo? Tokony hiaina amin'ny fahamasinana sy ny fiainana araka an'Andriamanitra ianareo. <sup>12</sup> Tokony hanantena ary hanafaingana ny fiavian'ny andron' Andriamanitra ianareo. Amin'izany andro izany, ny lanitra dia ho levon'ny afo, ary ny zavatra rehetra dia hiempo amin'ny hafanana be. <sup>13</sup> Fa araka ny fampanantenany, dia miandry ny lanitra vaovao sy tany vaovao isika, izay hitoeran'ny fahamarinana. <sup>14</sup> Noho izany, ry malala, satria manantena izany zavatra izany ianareo, manaova ny tsara indrindra avy any aminareo mba tsy hisy pentina sy tsy hanan-tsiny eo anatrehany, am-piadanana. <sup>15</sup> Ary ihany koa, eritrereto ny faharetan'ny Tompontsika amin'ny famonjena, tahaka ny nosoratan'i Paoly rahalahy malalantsika taminareo, araka ny fahendrena izay nomena azy. <sup>16</sup> Paoly dia miresaka izany zavatra izany ao amin'ny taratasiny rehetra, izay misy zavatra sarotra takarina. Olona tsy misy fahalalana ary tsy miorina no manova ireny zavatra ireny, tahaka ny hanaovany ireo soratra masina hafa ihany koa, ka mahatonga fahaverezana ho an'ny tenany. <sup>17</sup> Noho izany, ry malala, satria fantatrareo izany zavatra izany, dia tandremo ny tenanareo mba tsy ho voafandriky ny fitakin'ny olona ratsy fanahy ka ho very ny fahamarinanareo. <sup>18</sup> Fa mitomboha amin'ny fahasoavana sy ny fahalalana ny Tompontsika sy Jesosy Kristy Mpamonjy antsika. Ho azy anie ny voninahitra ankehitriny ary mandrakizay. Amena!

### Footnotes

3:10 <sup>[1]</sup>Fanamarihana: Ireo dikan-teny sasany dia mivaky toy izao: "Ny zavatra rehetra dia ho main'ny afo, ary ny tany sy ireo asa ao aminy dia ho dorana avokoa."

### 2 Peter 3:1

#### Fampahafantarana amin'ny ankapobeny:

Petera dia nanomboka niresaka ny andro farany.

#### Hamporisihana ny sainareo madio

Petera dia miresaka ny ahatonga ireo mpamakiny hisaintsaina mahakasika ireo zavatra ireo toy ny hoe mamoha azy ireo amin'ny torimasony izy. DH: "ahatonga anao hieritreritra fisainana madio."

#### Ireo teny voalazan'ny mpaminany masina fahiny

DH: "ireo teny izay nolazain'ireo mpaminany masina taloha."

#### Ny didin'ny Tompo sy Mpamonjy antsika izay nomena tamin'ny alalan'ireo apostolinareo

DH: "Ny didin'ny Tompo sy Mapamonjy antsika, izay nomen'ireo apostolinareo."

### 2 Peter 3:3

#### Fantaro aloha izao

"Fantaro aloha izao ho zava-dehibe indrindra."

#### Handeha araka ny filàn'izy ireo manokana

Eto ny teny hoe: "filàna" dia manondro ireo fanirian-dratsy izay mifanohitra amin'ny sitrapon'Andriamanitra. DH: "miaina araka ny fanirian-dratsin'izy ireo manokana."

**Mandeha**

fhetsika, fitondran-tena.

**Aiza ny fampanantenana ny amin'ny fiverenany?**

Ireo mpaneso dia hanontany io fanontaniana io mba hanamafisana fa izy ireo dia tsy mino fa i Jesosy dia hiverina. Ny teny hoe: "fampanantenana" dia manondro ny fahatanterahan'ny fampanantenana fa Jesosy dia hiverina. DH: "Ny fampanantenana fa Jesosy dia hiverina dia tsy marina! Izy dia tsy hiverina!"

**nodian'ireo razam-be mandry**

Eto ny teny hoe "razambe" dia manondro ireo olona izay niaina fahiny. "nodimandry" dia midika hoe fahafatesana.

**Tsy niova ny zavatra rehetra, eny fa hatramin'ny fantombohan'izao tontolo izao aza**

Ireo mpaneso dia nilaza fa satria tsy nisy fiovana teo amin'izao tontolo izao, dia tsy marina ny hiverenan'i Jesosy.

**Hatramin'ny fantombohan'izao tontolo izao**

DH: "fony Andriamanitra namorona izao tontolo izao."

**2 Peter 3:5**

**Ny lanitra sy ny tany dia nisy ... fotoana ela, nohon'ny didin'Andriamanitra**

DH: "Andriamanitra dia nanao ny lanitra sy ny tany ... fotoana ela tamin'ny alalan'ny teniny."

**Nisy avy tamin'ny rano ary tamin'ny alalan'ny rano**

Izany dia midika fa Andriamanitra dia nampiakatra ny tany avy ao anatin'ny rano, nanangona miaraka ny vatan-drano mba hampisy ny tany.

**Tamin'ny alalan'ireo zavatra ireo**

Eto ny hoe: "ireo zavatra ireo" dia manondro ny teny nataon'Andriamanitra sy ny rano.

**Nandravana ny tontolo tamin'izany fotoana izany, tamin'ny tondra-drano.**

DH: "Andriamanitra dia nanondraka ny tontolo nisy tamin'izany fotoana izany tamin'ny rano ary nandrava azy."

**Ny lanitra sy ny tany dia natokana ho an'ny afo amin'ny alalan'io didy io ihany**

DH: "Andriamanitra, tamin'ny alalan'io teny io ihany, dia nanokana ny lanitra sy ny tany ho an'ny afo."

**Io didy io ihany**

Eto ny teny hoe: "didy" dia mijoro ho an'Andriamanitra, izay hanome ny baiko. DH: "Andriamanitra, izay hanome didy mitovy amin'izany."

**Voatokana ho amin'ny andron'ny fitsarana**

DH: "Izy dia manokana azy ireo ho amin'ny andron'ny fitsarana."

**Amin'ny andron'ny fitsarana sy ny fandranganana ny olona ratsy fanahy**

DH: "amin'ny andro hitsarany sy handringanany ny ratsy fanahy."

**2 Peter 3:8**

**Aoka tsy ho adinoinareo**

"Tsy tokony tsy ho takatrareo izany" na "aza atao mandalo fotsiny izany."

**Ny indray andro amin'ny Tompo dia toy ny arivo taona**

"Fa avy amin'ny fomba fijerin'ny Tompo, ny indray andro dia toy ny arivo taona."

**Ny Tompo dia tsy ela amin'ny fanatanterahana ireo fampanantenany**

"Ny Tompo dia tsy ela amin'ny fanatanterahana ireo teny fikasany."

**Araka izay lazain'ny sasany ho fahelany**

Ny olona sasany dia mihevitra fa ny Tompo dia ela amin'ny fanatanterahana ireo fampanantenany satria ny fomba fijeriny ny fotoana dia tsy mitovy ny an'Andriamanitra.

**2 Peter 3:10**

**Na izany aza**

Na dia manam-paharetana aza ny Tompo ary maniry ny olona hibebaka, dia hiverina tokoa Izy ary hitondra fitsarana.

**Ho avy toy ny mpangalatra ny andron'ny Tompo**

Petera dia miresaka ny andro izay hitsaran'Andriamanitra ny olona rehetra toy ny mpangalatra izay tonga tampoka ary tsy ampoizin'ny olona.

**Ny lanitra dia hanjavona**

"Ny lanitra dia tsy ho hita."

**Ny zavatra rehetra dia ho main'ny afo**

DH: "Andriamanitra dia handoro ireo zavatra rehetra amin'ny afo."

**Ny zavatra rehetra**

Mety ho dikany dia izao: 1) ny vatana any andanitra, toy ny masoandro, volana, ary ireo kintana na 2) ireo zavatra izay mandrafitra ny lanitra sy tany, toy ny, nofon-tany, rivotra, afo, ary rano.

**Ny tany sy ireo asa ao aminy dia hambara**

Andriamanitra dia hahita ny tany manontolo sy ny asa ataon'ny olona rehetra, ary hitsara ny zava-drehetra Izy amin'izay. DH: "Andriamanitra dia hampiharihary ny tany sy ny zava-drehetra nataon'ny olona tao."

**2 Peter 3:11****Fampifandraisana ny foto-kevitra:**

Petera dia nanomboka nanambara tamin'ireo mpino ny fomba tokony hiainan'izy ireo eo am-piandrasana ny andron'ny Tompo.

**Koa raha ho levona toy izany izao zavatra rehetra izao**

DH: "Satria Andriamanitra dia handrava ireo zavadrehetra ireo amin'izany fomba izany."

**Tokony ho olona manao ahoana ianareo?**

Petera dia nampiasa fanontaniana mba hanamafisana izay ho lazainy manaraka, dia ny mba "tokony hiainan'izy ireo fiainana masina ary fiainana araka an'Andriamanitra." DH: "fantatrao hoe tokony ho karazan'olona ahoana ianao."

**Ny lanitra dia ho levon'ny afo, ary ny zavatra rehetra dia hiempo amin'ny hafanana be**

DH: "Andriamanitra dia handrava ny lanitra amin'ny alalan'ny afo, ary Izy dia hanempo ny zavatra rehetra amin'ny hafanana be."

**Ny zavatra rehetra**

Ny mety ho dikany dia izao: 1) ny vatana any andanitra, toy ny masoandro, volana, ary ireo kintana na 2) ireo zavatra izay mandrafitra ny lanitra sy tany, toy ny, nofom-tany, rivotra, afo, ary rano.

**Izay hitoeran'ny fahamarinana**

Petera dia miresaka ny "fahamarinana" toy ny hoe olona iray. Izany dia fomba entina ilazana ny olona izay marina. DH: "izay hitoeran'ny olo-marina" na "izay hiainan'ny olona am-pahamarinana."

**2 Peter 3:14****Manaova ny tsara indrindra avy any aminareo mba tsy hisy pentina sy tsy hanan-tsiny eo anatrehany, ampiadanana**

DH: "manaova ny tsara indrindra mba hiainana amin'ny fomba izay ahitan'Andriamanitra anao ho tsy misy pentina sy tsy manan-tsiny ary amin'ny fiadanana miaraka Aminy sy ny tsirairay."

**Tsy misy pentina sy tsy manan-tsiny**

Ny teny hoe "tsy misy pentina" sy "tsy manan-tsiny" dia manana dika mitovy ary manamafy ny fahadiovan'ny fitondran-tena.

**Tsy misy pentina**

Eto io dia midika hoe "tsy misy tsiny."

**Eritrreto ny faharetan'ny Tompontsika amin'ny famonjena**

Koa satria maharitra ny Tompo, dia mbola tsy tonga ny andron'ny fitsarana. Izany dia manome fahafahana ny olona mba hibe-baka ary ho voavonjy, toy ny nazavainy ao amin'ny 3:8. DH: "ary koa, eritrreto ny mahakasika ny faharetan'ny Tompontsika amin'ny fanomezana anareo fahafahana mibe-baka ary ho voavonjy."

**Araka ny fahendrena izay nomena azy**

DH: "araka ny fahendrena izay nomen'Andriamanitra azy."

**Paoly dia miresaka izany zavatra izany ao amin'ny taratasiny rehetra**

"Paoly dia miresaka ny faharetan'Andriamanitra mitondra ny famonjena amin'ny taratasiny rehetra."

**Izay misy zavatra sarotra takarina**

Ao amin'ny taratasy i Paoly dia misy zavatra sarotra takarina.

**Olona tsy misy fahalalana ary tsy miorina no manova ireny zavatra ireny**

Olona tsy misy fahalalana ary tsy miorina no nandika vilana ny zavatra sarotra takarina tao amin'ny taratasy i Paoly.

**Tsy misy fahalalana ary tsy miorina**

"Tsy nianatra ary miovaova." Ireo olona ireo dia tsy nampianarina ny fomba handikana ny soratra masina araka ny tokony ho izy ary tsy miorina tsara amin'ny fahamarinan'ny filazantsara.

**Mahatonga fahaverezana ho an'ny tenany**

"Mahatonga fandrikanana ho an'ny tenany manokana."

**2 Peter 3:17****Fampifandraisana ny foto-kevitra:**

Petera dia namita ny fampianarana ireo mpino ary namarana ny taratasiny.

**Noho izany, ry malala, satria fantatrareo izany zavatra izany**

"Izany zavatra izany" dia manondro ny fahamarinana mahakasika ny faharetan'Andriamanitra sy ireo fampianaran'ireo mpampianatra sandoka.

**Tandremo ny tenanareo**

"Arovy ny tenanareo."

**Mba tsy ho voafandriky ny fitakin'ny olona ratsy fanahy ianareo**

DH: "mba tsy hitarihan'ny olona ratsy fanahy anareo amin'ny teny fitak'izy ireo."

**Voafandrika ... fitaka**

Ny faharesen-dahatra tsy hankatoa an'Andriamanitra dia lazaina toy ny hoe fialana amin'ny lalana tokony arahina. Ireo famitahana na fampianaran-diso dia lazaina toy ny hoe olona afaka mitarika olona iray hafa hiala amin'ny lala-marina.

**Very ny itokianareo**

Ny fahatokiana dia resahana toy ny hoe fananana izay mety ho verin'ireo mpino. DH: "mijanona ho mahatoky ianao."

**Mitombo amin'ny fahasoavana sy ny fahalalana**  
"Hampitombo ny fahasoavana sy ny fahalalana."

**Ny fahasoavana sy ny fahalalana an'i Jesosy Kristy  
Tompontsika sy Mpamonjy**  
Ny hoe "fahalalana" dia afaka adikanao amin'ny  
fampiasana andian-teny iray. DH: "manandrata

hatrany hatrany an'i Jesosy Kristy Tompontsika sy  
Mpamonjy izay maneho hatsaram-panahy aminareo,  
ary mba ahalalanareo azy bebe kokoa sy tsaratsara  
kokoa."

## Book: 1 John

### 1 John

#### Chapter 1

<sup>1</sup> Izay hatramin'ny fiandohana- izay efa renay, izay efa hitanay tamin'ireo masonay, izay efa nojerenay, ary izay efa nokasihany ny tananay- izany dia momba ny Tenin'ny fiainana. <sup>2</sup> Toy izany ihany koa, ny fiainana dia nampahafantarina, ary efa hitanay izany, ka mijoro vavolombelona amin'izany izahay. Izahay dia manambara aminareo ny fiainana mandrakizay, izay tao amin'ny Ray, ary izay efa nampahafantarina anay. <sup>3</sup> Izay efa hitanay sy renay dia ambaranay aminareo ihany koa, mba hanananareo fifandraisana aminay ihany koa. Ny fifandraisana misy eo aminay dia amin'ny Ray sy amin'ny Zanany, Jesosy Kristy. <sup>4</sup> Toy izany ihany koa, manoratra ireo zavatra ireo ho anareo izahay mba ho tanteraka ny fifaliantsika. <sup>5</sup> Iza no hafatra izay efa renay avy taminy ka ambaranay aminareo: Andriamanitra dia fahazavana, ary ao Aminy dia tsy misy haizina mihitsy. <sup>6</sup> Raha milaza isika fa manana fifandraisana Aminy ary mandeha ao anatin'ny haizina, dia mandainga isika ary tsy manao ny marina. <sup>7</sup> Kanefa raha mandeha ao amin'ny fahazavana isika tahaka Azy ao amin'ny fahazavana, dia manana fifandraisana amin'ny tsirairay avy isika, ary ny ràn'i Jesosy Zanany no manadio antsika amin'ny fahotana rehetra. <sup>8</sup> Raha milaza isika fa tsy manam-pahotana, dia mamitaka ny tenantsika isika, ary ny fahamarinana dia tsy ao amintsika. <sup>9</sup> Nefa raha miaiky ireo fahotantsika isika, Izy dia mahatoky sy marina amin'ny famelana ireo fahotantsika ary manadio antsika amin'ny tsy fahamarinana rehetra. <sup>10</sup> Raha milaza isika fa tsy mbola nanota, dia manao Azy ho mpandainga, ary tsy ao amintsika ny teniny.

#### Footnotes

1:4 <sup>[1]</sup>Fanamarihana: Ireo dikan-teny taloha sasany dia mivaky toy izao: "Ary manoratra ireo zavatra ireo izahay mba ho tanteraka ny fifalianareo."

#### 1 John 1:1

##### Fampifandraisana ny foto-kevitra:

Ity boky ity dia manana tanjona roa: finamanana sy hafaliana.

##### Fampahafantarana amin'ny ankapobeny:

I Jaona apostoly dia manoratra ity taratasy ity ho an'ireo mpino. Izay mitovy amin'ny "anareo," "izay anareo" ao dia maneho an'ireo mpino. Eto ny teny hoe: "izahay" sy "anay" dia maneho an'i Jaona sy ireo izay niaraka tamin'i Jesosy.

##### Izay hatramin'ny fiandohana

Ny teny hoe: "Izay hatramin'ny fiandohana" dia maneho an'i Jesosy izay nisy talohan'ny nanaovana ny zava-drehetra. DH: "Izahay dia manoratra ho anareo momba ilay iray izay nisy talohan'ny nahariana an'izao tontolo izao."

##### ny fiandohana

"ny fiandohan'ny zavatra rehetra" na "ny fahariana izao tontolo izao"

##### izay efa renay

"izay renay nampianariny"

##### izay efa hitanay ... izay efa nojerenay

Averimberina ireo mba ho fanamafisana. DH: "izay hitanay tenanay"

##### ny Tenin'ny fiainana

Ny "ny Tenin'ny fiainana" dia i Jesosy. DH: "Jesosy, ilay iray izay hahatonga ny olona ho velona mandrakizay"

##### fiainana

Ny teny hoe: "fiainana" amin'io taratasy io dia maneho izay mihoatra ny fiainana ara-batana. Izany eto dia maneho an'i Jesosy, ilay fiainana mandrakizay.

##### ny fiainana dia nampahafantarina

Afaka atao hoe: "Andriamanitra nampahafantatra ny fiainana mandrakizay antsika" na "Andriamanitra nanao antsika ho afaka mahafantatra Azy, ilay fiainana mandrakizay"

##### ary efa hitanay izany

"ary efa hitanay Izy"

**ka mijoro vavolombelona amin'izany izahay**  
"manambara ampahibemaso Azy amin'ny hafa izahay"

**ny fiainana mandrakizay**  
Eto ny hoe: " ny fiainana mandrakizay" dia maneho ilay iray izay manome izany fiainana izany, dia i Jesosy. DH: "ilay iray izay mamela antsika hiaina mandrakizay"

**izay tao amin'ny Ray**  
"izay tao amin'Andriamanitra ilay Ray"

**ary izay efa nampahafantarina anay**  
Izany dia tamin'izy nipetraka tety an-tany. DH: "ary Izy tonga hiaina eo anivontsika"

### 1 John 1:3

**Fampahafantarana amin'ny ankapobeny:**  
Eto ny teny hoe: "izahay," "anay," "ny anay" dia maneho an'i Jaona izay niaraka tamin'i Jesosy.

**Izay efa hitanay sy renay dia ambaranay aminareo ihany koa**  
"Izahay ihany koa dia manambara aminareo izay efa hitanay sy renay"

**mba hanananareo fifandraisana aminay. Ny fifandraisantsika dia amin'ny Ray**  
"meteza ho namanay akaiky. Izahay dia naman'Andriamanitra ilay Ray"

**ny Ray ... ny Zanany**  
Ireo dia anarana manan-danja izay mamaritra ny fifandraisana misy eo amin'Andriamanitra sy Jesosy.

**mba ho tanteraka ny fifaliantsika**  
"mba ho feno ny fifaliantsika" na "mba hahatonga ny tenantsika ho faly tanteraka"

### 1 John 1:5

**Fampifandraisana ny foto-kevitra:**  
Manomboka eto hatramin'ny toko manaraka, Jaona dia manoratra momba ny finamanana- fifandraisana akaiky eo amin'Andriamanitra sy ireo mpino hafa.

**Fampahafantarana amin'ny ankapobeny:**  
Eto ny teny hoe: "-nay" sy "isika" dia maneho ny mpino rehetra, ao anatin'izany ny olona izay hanoratan'i Jaona. Raha tsy misy fanamarihana hafa, izay midika ho fampahatsiahivana ity boky ity.

**Andriamanitra dia fahazavana**  
Izany dia midika fa Andriamanitra dia madio sy masina tanteraka. Ny kolontsaina izay mampifandray ny hatsarana amin'ny hazavana dia efa afaka mitana ny hevitra ny hoe hazavana na tsy

velabelarina aza ny sarinteny. DH: "Andriamanitra dia marina tanteraka toy ny hazavana madio"

**ao Aminy dia tsy misy haizina mihitsy**  
Izany dia midika fa Andriamanitra dia tsy manota mihitsy ary tsy ratsy amin'ny lafiny rehetra. Ny kolontsaina izay mampifandray ny ratsy amin'ny haizina dia efa afaka mitana ny hevitra ny hoe haizina na tsy velabelarina aza ny sarin-teny. DH: "ao Aminy dia tsy misy haizin'ny fahotana"

**mandeha ao anatin'ny haizina**  
Izany dia midika hoe: "manao ny ratsy"

**mandeha ao amin'ny fahazavana**  
Izany dia midika hoe: "manao ny tsara"

**ny rà'n'i Jesosy**  
Izany dia maneho ny fahafatesan'i Jesosy.

**Zanany**  
Izany dia fiantsoana manan-danja ho an'i Jesosy, ilay Zanak'Andriamanitra.

### 1 John 1:8

**Fampahafantarana amin'ny ankapobeny:**  
Eto ny teny hoe: "Izy," "Azy," ary "-ny" dia maneho an'Andriamanitra. (Jereo ny 1:5)

**tsy manam-pahotana**  
"tsy manota mihitsy"

**dia mamitaka**  
"mandainga"

**ny fahamarinana dia tsy ao amintsika**  
Ny fahamarinana dia resahina toy ny hoe zavatra izay ao anatin'ireo mpino. DH: "tsy mino izay marina isika"

**amin'ny famelana ireo fahotantsika ary manadio antsika amin'ny tsy fahamarinana rehetra**  
Ireo fehezanteny roa ireo dia mitovy dika. Jaona dia mampiasa azy ireo mba ho fanamafisana fa Andriamanitra dia hamela tanteraka ny fahotantsika. DH: "ary hamela tanteraka antsika amin'izay diso nataontsika"

**manao Azy ho mpandainga isika**  
manambara isika fa mpandainga Izy. DH: "mitovy amin'ny hoe miantso Azy ho mpandainga izany, satria Izy dia niteny fa isika rehetra dia nanota"

**tsy ao amintsika ny teniny**  
Ny fankatoavana sy ny fanomezana voninahitra ny tenin'Andriamanitra dia resahina toy ny hoe ao anatin'ny mpino ny teniny. DH: "izahay dia tsy mahafantatra ny tenin'Andriamanitra no sady tsy mankato izay lazainy"

## Chapter 2

<sup>1</sup> Anaka, manoratra ireto zavatra ireto aho mba tsy hanotanareo. Kanefa raha misy manota, dia manana mpisolo vava isika miaraka amin'ny Ray, Jesosy Kristy, ilay marina. <sup>2</sup> Izy no fanavotana an'ireo fahotantsika, ary tsy ny antsika ihany, fa ny an'izao tontolo izao iray manontolo ihany koa. <sup>3</sup> Amin'izany no ahafantarantsika fa mahafantatra Azy isika: raha mitandrina ireo didiny isika. <sup>4</sup> Ilay miteny hoe: "Mahafantatra an'Andriamanitra aho", fa tsy mitandrina ireo didiny, dia mpandainga, ary ny marina dia tsy ao aminy. <sup>5</sup> Fa na iza na iza mitandrina ny teniny, marina tokoa, dia ao amin'izany olona izany no nanatanterahana ny fitiavan'Andriamanitra. Amin'izany no ahafantarantsika fa ao aminy isika. <sup>6</sup> Ilay iray izay miteny fa mitoetra ao amin'Andriamanitra dia tokony andeha ihany koa izy tahaka ny nandehanan'i Jesosy Kristy. <sup>7</sup> Ry malala, tsy manoratra didy vaovao ho anareo aho, fa didy taloha izay efa nananareo hatramin'ny fiandohana. Ny didy taloha dia ny teny izay renareo. <sup>8</sup> Fa manoratra didy vaovao ho anareo aho, izay marina ao amin'i Kristy sy ao aminareo, satria ny haizina dia mandalo, fa ny fahazavana marina dia efa mamiratra. <sup>9</sup> Ilay iray izay miteny fa ao amin'ny mazava izy ary mankahala ny rahalahiny dia ao anaty haizina hatramin'izao. <sup>10</sup> Ilay iray izay mitia ny rahalahiny dia mitoetra ao amin'ny mazava ary tsy hisy fotoana hanafintohinana azy. <sup>11</sup> Fa ilay iray izay mankahala ny rahalahiny ao amin'ny haizina dia mandeha ao amin'ny haizina; izy dia tsy mahafantatra izay alehany, satria ny haizina dia efa nahajamba ny masony. <sup>12</sup> Manoratra ho anareo aho, ry zanaka malala, satria ireo fahotanareo dia voavela nohon'ny anarany. <sup>13</sup> Manoratra ho anareo aho, ry ray, satria fantatrareo ilay iray avy amin'ny fiandohana. Manoratra ho anareo aho, ry zatovo, satria noresenareo ilay ratsy. Efa nanoratra ho anareo aho, ry zaza madinika, satria ianareo dia mahafantatra ny Ray. <sup>14</sup> Efa nanoratra ho anareo aho, ry ray, satria fantatrareo ilay avy amin'ny fiandohana. Efa nanoratra ho anareo aho, ry zatovo, satria mafy ianareo, ary ny tenin'Andriamanitra dia mitoetra ao aminareo, ary ianareo dia efa nandresy ilay ratsy. <sup>15</sup> Aza mitia na an'izao tontolo izao na ireo zavatra eo aminy. Raha misy mitia an'izao tontolo izao, dia tsy ao aminy ny fitiavan'ny Ray. <sup>16</sup> Fa ny zavatra rehetra izay ao amin'izao tontolo izao-dia ny filan'ny nofo, ny filan'ny maso, ary ny fieboebon'ny fiainana-izay tsy avy amin'ny Ray fa avy amin'izao tontolo izao. <sup>17</sup> Izao tontolo izao sy ny faniriany dia mandalo. Fa na iza na iza manao ny sitrapon'Andriamanitra dia hitoetra mandrakizay. <sup>18</sup> Rankizy, ity no ora farany. Toy ny efa renareo fa ho avy ny antiKristy, ankehitriny maro ireo antiKristy izay efa tonga. Amin'izany no ahafantarantsika fa ity no ora farany. <sup>19</sup> Niala tamintsika izy ireo, kanefa tsy avy amintsika. Fa raha tamintsika izy ireo dia nitoetra niaraka tamintsika. Fa rehefa niala izy ireo, dia nampiseho fa tsy tamintsika. <sup>20</sup> Fa manana fanosorana avy amin'ilay Iray Masina ianareo, ary fantatrareo rehetra ny marina. <sup>21</sup> Tsy nanoratra ho anareo aho satria ianareo dia tsy mahalala ny marina, fa satria fantatrareo izany ary tsy misy lainga avy amin'ny marina. <sup>22</sup> Iza no mpandainga fa tsy ilay iray izay mandà fa i Jesosy no Kristy? Izay olona izay dia ilay antiKristy, rehefa mandà ny Ray sy ny Zanaka izy. <sup>23</sup> Tsy misy olona izay mandà ny Zanaka ka hanana ny Ray. Na iza na iza manaiky ny Zanaka ihany koa dia manana ny Ray. <sup>24</sup> Fa ho anareo, aoka izay renareo hatramin'ny fiandohana hitoetra ao aminareo. Raha izay renareo hatramin'ny fiandohana no mitoetra ao aminareo, dia hitoetra ao amin'ny Zanaka sy ao amin'ny Ray ihany koa ianareo. <sup>25</sup> Izany no fampanantenana nomeny antsika: dia ny fiainana mandrakizay. <sup>26</sup> Efa nanoratra izany zavatra izany ho anareo aho momban'ireo izay hitondra anareo amin'ny lalan-diso. <sup>27</sup> Fa ho anareo, ilay hosotra izay noraisinareo avy taminy dia hitoetra ao aminareo, ary ianareo dia tsy mila olona mampianatra anareo. Fa toy izay nampianarin'ny fanosorana anareo ny zavatra rehetra dia marina ary tsy lainga, ary toy izay efa nampianarin'izany anareo, dia mitoetra ao Aminy. <sup>28</sup> Ankehitriny, ry zanaka malala, mitoetra ao aminy, mba rehefa miseho Izy, dia hanana fahasahiana isika ary tsy ho menatra eo anatrehany amin'ny fiaviany. <sup>29</sup> Raha fantatrareo fa izy no marina, fantatrareo fa izay rehetra manao ny mety dia teraka taminy.

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### Footnotes

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2:20 <sup>[1]</sup>Fanamarihana: misy dikanteny hafa sasany vaovao izay mivaky hoe: "manana ny fahalalana rehetra ianareo." Ny dikanteny sasany taloha dia mivaky hoe: "ary fantatrareo ny zavatra rehetra."

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## 1 John 2:1

### Fampifandraisana ny foto-kevitra:

Jaona dia manohy ny fanoratana momba ny finamanana sy mampiseho fa mety izany satria Jesosy dia eo anelanelan'ireo mpino sy ny Ray.

### Fampahafantarana amin'ny ankapobeny:

Eto ny teny hoe: "isika" dia maneho an'i Jaona sy ireo mpino rehetra. Ny teny hoe: "azy" sy "-ny" dia mety ho maneho an'Andriamanitra ilay Ray na Jesosy.

### Anaka

Jaona dia zokiolona ary mpitondra azy ireo. Izy dia mampiasa io fitenenana io mba hampiseho ny fitiavany azy ireo. DH: "Ry zanako malalako ao amin'i Kristy" na "Ianareo izay malala amiko toy ny zanako"

### manoratra ireto zavatra ireto aho

"manoratra ity taratasy ity aho"

### Kanefa raha misy manota

"Raha misy olona manota." Izany dia zavatra izay mety hitranga.

### mpisolovava isika miaraka amin'ny Ray

Ny teny hoe: "mpisolovava" eto dia maneho an'i Jesosy. DH: "olona iray izay miteny amin'Andriamanitra ilay Ray sy mangataka Aminy mba hamela antsika"

### Izy no fanavotana an'ireo fahotantsika

"Nanao sorona ny fiainany manokana Izy ho antsika, ary satria Andriamanitra namela ny fahotantsika"

### Amin'izany no ahafantarantsika fa mahafantatra Azy

**isika: raha mitandrina ireo didiny isika**  
"Raha manao izay lazainy isika, dia afaka matoky fa manana fifandraisana tsara Aminy"

### mahafantatra Azy isika

"manana fifandraisana Aminy isika"

## 1 John 2:4

### Ilay miteny hoe

"Ilay olona iray izay miteny hoe"

### Mahafantatra an'Andriamanitra aho

"Manana fifandraisana tsara amin'Andriamanitra aho"

### tsy mitandrina

"tsy nanao" na "tsy nankato"

### ireo didiny

"izay nolazain'Andriamanitra ho ataony"

### ary ny marina dia tsy ao aminy

Ny marina dia resahina toy ny hoe zavatra izay ao anatin'ireo mpino. DH: "izy dia tsy mino izay lazain'Andriamanitra hoe marina"

### mitandrina

"manao" na "mankato"

### mitandrina

"izay nolazain'Andriamanitra ho ataony"

### ny fitiavan'Andriamanitra

Ireo mety ho dikany 1) "ny fitiavantsika an'Andriamanitra" na 2) "ny fitiavan'Andriamanitra antsika."

### marina tokoa, dia ao amin'izany olona izany no

**nanatanterahana ny fitiavan'Andriamanitra**  
Izany dia afaka atao hoe: DH: "Andriamanitra nanatanteraka ny fitiavan'Andriamanitra ao amin'izany olona izany," "Fa marina tokoa, ireo izay mankato ny didin'Andriamanitra dia olona tia an'Andriamanitra amin'ny fomba rehetra," na "Ny fitiavan'Andriamanitra ny olona dia nahatanteraka ny tanjon'izany rehefa manao izay lazainy izy ireo"

### Amin'izany no ahafantarantsika fa ao aminy isika

Ny teny hoe: "ao aminy isika" dia midika fa ny mpino dia miray mandrakariva amin'Andriamanitra na manana fifandraisana mitohy miaraka amin'Andriamanitra. Matetika ato amin'ny 1 Jaona ny teny hoe: "mitoetra ao aminy" dia ampiasaina mba haneho zavatra mitovy. DH: "Rehefa mankato izay lazain'Andriamanitra isika, dia afaka matoky fa manana fifandraisana Aminy"

### mitoetra ao amin'Andriamanitra

"manana fifandraisana amin'Andriamanitra"

### tokony andeha ihany koa izy tahaka ny nandehanan'i

### Jesosy Kristy

Ny fitondrana ny fiainan'ny tsirairay dia resahina toy ny hoe fandehananana. DH: "tsy maintsy miaina tahaka ny niainan'i Jesosy Kristy" na "tokony hankato an'Andriamanitra ihany koa tahaka izay nataon'i Jesosy Kristy"

## 1 John 2:7

### Fampifandraisana ny foto-kevitra:

Jaona dia manome an'ireo mpino ny fototry ny finamanana - ny fankatoavana ary ny fitiavana.

### Ry malala

"Ianareo ry olona tiako" na "Ry namana malala"

### tsy manoratra didy vaovao ho anareo aho, fa didy taloha

"Izaho manoratra ho anareo mba hifankatiavanareo, izay tsy zava-baovao fa didy taloha izay efa renareo." Jaona dia milaza ny didin'i Jesosy momba ny fifankatiavana.

**hatramin'ny fiandohana**

Eto ny hoe: "fiandohana" dia maneho ny fotoana nanapahan'izy ireo hevitra fa hanaraka an'i Kristy. DH: "nanomboka tamin'ny ninoanareo an'i Kristy voalohany"

**Fa manoratra didy vaovao ho anareo aho**

"Fa amin'ny fomba iray hafa ny didy soratako aminareo dia vaovao"

**izay marina ao amin'i Kristy sy ao aminareo**

Eto ny teny hoe: "ao" dia midika hoe: "nohon'ny." DH: "izay marina nohon'ny nataon'i Kristy, ary noho izay nataonareo"

**ny haizina dia mandalo, fa ny fahazavana marina dia efa mamiratra**

Eto ny "haizina" dia maneho ny ratsy ary ny "hazavana" dia maneho ny hatsarana. DH: "satria nitsahatra nanao ny ratsy ianareo ary manao ny tsara hatrany hatrany"

**1 John 2:9**

**Fampahafantarana amin'ny ankapobeny:**

Eto ny teny hoe: "rahalahy" dia maneho ny namana Kristiana.

**Ilay iray izay miteny**

"Izay rehetra miteny" na "Ireo izay manambara" Tsy voafaritra ny olona eto.

**ao amin'ny mazava izy**

Izany dia sarisarin'ny fiainana marina. Rehefa manao ny marina ny olona, dia afaka manao izany amin'ny mazava fa tsy miafina ao amin'ny haizina. DH: "manao ny marina izy"

**ao anaty haizina**

Izany dia sarisarin'ny fiainana feno fahotana. Rehefa manao izay diso ny olona, dia tahaka ny miafina ao amin'ny haizina izy ireo. DH: "dia ao amin'ny haizina, manao ny ratsy"

**tsy hisy fotoana hanafintohinana azy**

"tsy hisy na inona na inona hahatonga azy ho tafintohina." Ny teny hoe: "fanafintohinana" dia sarin-teny izay midika hoe lavo ara-panahy na aratsaina. DH: "tsy misy na inona na inona hampanota azy" na "tsy ho lavo amin'ny fanaovana izay mahafaly an'Andriamanitra izy"

**ao amin'ny haizina dia mandeha ao amin'ny haizina**

Ity hevitra ity dia lazaina indroa mba hisarihana ny saina ny amin'ny faharatsian'ny fankahalana ny rahalahy mpino. DH: "miaina ao amin'ny haizina" na "miaina ao amin'ny haizin'ny fahotana"

**tsy mahafantatra izay alehany**

Izany dia sarisarin'ny mpino izay tsy miaina araka ny fomba Kristiana. DH: "na izy aza dia tsy mahafantatra fa manao ny ratsy izy"

**ny haizina dia efa nahajamba ny masony**

"nahajamba ny masony ny haizina." Ny haizina dia sarin-teny ho an'ny fahotana na ratsy. DH "nataon'ny fahotana tsy nahalala ny marina izy"

**1 John 2:12**

**Fampahafantarana amin'ny ankapobeny:**

Jaona dia manazava ny antony hanoratany ny taratasiny ho an'ny sokajin-taona na ho an'ireo mpino samihafa fahamatorana. Miezaha mampiasa teny mitovy amin'ireo fehezanteny ireo, araka ny nanoratana azy ireo tamin'ny fomba kanto.

**ry zanaka malala**

Jaona dia zokiolona ary mpitondra azy ireo. Izy dia mampiasa io fitenenana io mba hampiseho ny fitiavany azy ireo. DH: "Ry zanako malalako ao amin'i Kristy" na "Ianareo izay malala amiko toy ny zanako" Jereo izay nandikanao izany ao amin'ny 2:1.

**ireo fahotanareo dia voavela**

Izany dia afaka atao hoe: "Andriamanitra mamela ny fahotanareo"

**nohon'ny anarany**

"ny anarany" dia maneho an'i Kristy sy ny maha-izy Azy. DH: "noho izay vitan'i Kristy ho anareo"

**Manoratra ho anareo aho, ry ray**

Ny teny hoe: "ray" eto dia mety ho sarin-teny maneho ireo mpino matotra. DH: "Izaho dia manoratra ho anareo, ry mpino matotra"

**fantatrareo**

"ianareo dia manana fifandraisana amin'ny"

**ilay iray avy amin'ny fiandohana**

"ilay iray izay velona mandrakizay" na "ilay iray izay nisy hatramin'izay." Izany dia maneho an'i "Jesosy" na "Andriamanitra ilay Ray."

**ry zatovo**

Izany dia mety hoe maneho an'ireo izay tsy mpino intsony fa mitombo ao amin'ny fahamatorana arapanahy. DH: "mpino zatovo"

**mafy ianareo**

Eto ny hoe: "mafy" dia tsy maneho ny tanjaky ny mpino ara-batana, fa ny finoan'izy ireo an'i Kristy.

**ny tenin'Andriamanitra dia mitoetra ao aminareo**

Ny mpanoratra dia maneho ny fitomboan'ny finoan'ireo mpino an'i Kristy sy ny fahalalana azy toy ny hoe miteny ny tenin'Andriamanitra misy ao amin'izy ireo izy. DH: "ianareo mahafantatra ny tenin'Andriamanitra"

**nandresy**

Ny mpanoratra dia miresaka ny fandavan'ny mpino hanaraka an'i Satana sy ny fahakivian'izy ireo ny

drafitrany toy ny hoe raharaha momba ny fandresena azy.

### 1 John 2:15

#### Aza mitia an'izao tontolo izao

Ao amin'ny 2:5-17 ny teny hoe: "izao tontolo izao" dia maneho ny zavatra rehetra tian'ny olona atao izay tsy manome voninahitra an'Andriamanitra. DH: "Aza manana toetra tahaka ny olona eto amin'izao tontolo izao izay tsy manome voninahitra an'Andriamanitra"

#### na ireo zavatra eo aminy

"ary aza maniry ireo zavatra izay tian'ireo tsy manome voninahitra an'Andriamanitra"

#### Raha misy mitia an'izao tontolo izao, dia tsy ao aminy ny fitiavan'ny Ray

Ny olona iray dia tsy afaka mitia an'izao tontolo izao sy izay rehetra tsy manome voninahitra an'Andriamanitra fa mitia ny Ray amin'izay fotoana izay.

#### tsy ao aminy ny fitiavan'ny Ray

"tsy tia ny Ray izy"

#### ny filan'ny nofo, ny filan'ny maso, ary ny fiavonavonan'ny fiainana

Io dia lisitry ny zavatra sasany eto an-tany. Izany dia manazava ny dikan'ny "zavatra rehetra izay eto an-tany"

#### ny filan'ny nofo

"faniriana mafy hahazo fahafinaretan'ny nofo feno fahotana"

#### ny filan'ny maso

"faniriana mafy hahazo izay zavatra hita"

#### ny fieboebon'ny fiainana

"fireharehan'ny fiainana." Mety tafiditra ao anatin'izany ireo fananana sy toetra. "mirehareha momba ny zavatra ataon'ny olona iray na ataony" na "ny fireharehana tsapan'ny olona nohon'ny fananan'izy ireo sy izay ataony"

#### ny fiainana

Maneho ny zavatra izay hananan'ny olona mba hivelomana izany, toy ny fananana sy harena ary ny toetra.

#### tsy avy amin'ny Ray

"tsy fomba fiainana nampianarin'ny Ray antsika izany"

#### mandalo

"tsy ho eto indray andro any"

### 1 John 2:18

#### Fampifandraisana ny foto-kevitra:

Jaona dia mampitandrina ireo izay manohitra an'i Kristy.

#### Rankizy

"Kristiana tsy mbola matotra." Jereo izay nandikanao izany ao amin'ny 2:1.

#### ity no ora farany

Ny teny hoe: ora farany" dia maneho ny fotoana marina alohan'ny hiverenan'i Jesosy. DH: "Jesosy dia hiverina tsy ho ela"

#### ho avy ny antiKristy

"misy olona maro manohitra an'i Kristy"

#### Amin'izany no ahafantarantsika

"ary noho izany no ahafantarantsika" na "satria maro ny antikristy ho avy, dia mahafantatra isika"

#### Niala tamintsika izy ireo

"Namela antsika izy ireo"

#### fa tsy tamintsika

"fa tsy tena anay izy ireo" na "tsy tena anisan'ny vondrona misy anay izy ireo." Ny antony tsy maha-tena ao anatin'ny vondrona misy anay azy ireo dia satria izy ireo tsy mpino ao amin'i Jesosy.

#### Fa raha tamintsika izy ireo dia nitoetra niaraka tamintsika

"Fantatsika izany satria tsy hamela antsika izy ireo raha tena mpino"

### 1 John 2:20

#### Fampahafantarana amin'ny ankapobeny:

Ao amin'ny Testamenta Taloha ny teny hoe: "fanosorana" dia maneho ny fanosorana menaka amin'ny olona iray izay atokana hanompo an'Andriamanitra.

#### Fa manana fanosorana avy amin'ilay Iray Masina ianareo

"Fa ilay Iray Masina dia nanosotra anao." Eto ny hoe: "fanosorana" dia maneho an'i Jesosy manome ilay Iray Masina ny mpino mba hanokana azy ireo hanompo an'Andriamanitra. DH: "Fa Jesosy Kristy, ilay Iray Masina, nanome anareo ny Fanahiny"

#### tsy misy lainga avy amin'ny marina

Eto ny fandaingana dia resahina toy ny hoe zavatra iray. DH: "tsy misy lainga avy amin'Andriamanitra, ilay marina"

### 1 John 2:22

#### Iza no mpandainga fa tsy ilay iray izay mandà fa i Jesosy no Kristy?

"Iza no mpandainga?" Izay rehetra mandà fa Jesosy no Kristy." Jaona dia mampiasa fanontaniana mba hanamafisana hoe iza ireo mpandainga.

#### mandà fa i Jesosy no Kristy

"mandà milaza fa i Jesosy no Kristy" na "miteny fa tsy Jesosy no Mesia"

**mandà ny Ray sy ny Zanaka**

"mandà milaza ny marina momba ny Ray sy ny Zanaka" na "mandà ny Ray sy ny Zanaka."

**Ray ... Zanaka**

Izany dia fiantsoana manan-danja izay mamaritra ny fifandraisana eo amin'Andriamanitra sy Jesosy.

**hanana ny Ray**

"an'ny Ray"

**manaiky ny Zanaka**

"milaza ny marina momba ny Zanaka"

**1 John 2:24****Fampifandraisana ny foto-kevitra:**

Jaona dia mampahatsiahy ireo mpino mba hitoetra amin'izay ren'izy ireo voalohany.

**Fampahafantarana amin'ny ankapobeny:**

Eto ny teny hoe: "ianareo" dia maneho ny olona izay hanoratan'i Jaona sy ireo mpino rehetra. Ny hoe: "-ny" dia fanamafisana ary maneho an'i Kristy.

**Fa ho anareo**

Izany dia maneho ny filazan'i Jaona ny fomba tokony hiainan'izy ireo amin'ny maha-mpanara-dia an'i Jesosy azy ireo fa tsy ny fomba fiainan'ireo izay manohitra an'i Kristy.

**aoka izay renareo hatramin'ny fiandohana hitoetra ao aminareo**

"tadidio ary hinoy izay renareo hatrany ampiandohana." DH: "mitoera amin'ny fahatokiana izay nampianarina anareo momba an'i Jesosy toy ny fahatokianareo hatramin'ny naha-mpino anareo voalohany"

**izay renareo hatramin'ny fiandohana**

"izay nampianarina anareo momba an'i Jesosy tamin'ianareo tonga mpino voalohany"

**Raha izay renareo hatramin'ny fiandohana no mitoetra ao aminareo**

Ny teny hoe: "mitoetra" dia momba ny fifandraisana fa tsy famonjena. "Raha mitoetra amin'ny fahatokiana izay nampianarina anareo voalohany ianareo"

**hitoetra ao amin'ny Zanaka sy ao amin'ny Ray ihany koa ianareo**

"dia manàna ihany koa fifandraisana amin'ny Ray sy ny Zanaka." Jereo izay nandikanao izany ao amin'ny 2:4.

**Izany no fampanantenana nomeny antsika: dia ny fiainana mandrakizay**

"Ary Izy nampanantena fa hahatonga antsika ho velona mandrakizay"

**fiainana**

Ny teny hoe: "fiainana" amin'ny alalan'ity taratasy ity dia maneho mihoatra ny fiainana ara-batana. Maneho an'i Jesosy izany eto, ilay fiainana mandrakizay. Jereo izay nandikanao izany ao amin'ny 1:1.

**hitondra anareo amin'ny lalan-diso**

"te-hisintona anao." Misy an'ireo izay mitady hitondra an'ireo mpino hanalavitra an'Andriamanitra. DH: "hitondra anareo hiala amin'Andriamanitra sy ny Fahamarinany" "hahatonga anareo hino ny lainga"

**hitondra anareo amin'ny**

Ny fandresen-dahatra olona iray tsy hankato an'Andriamanitra dia resahina toy ny hoe mitarika olona hiala amin'ny lala-marina izay tokony arahina.

**1 John 2:27****Fampifandraisana ny foto-kevitra:**

Manomboka amin'ny andininy faha-29, Jaona dia mampiditra ny hevitra amin'ny fahaterahana ao amin'ny fianakavian'Andriamanitra. Ny andininy teo aloha dia mampiseho fa ireo mpino dia mitoetra amin'ny fahotana; ity ampahany ity dia mampiseho fa ireo mpino ihany koa dia manana toetra vaovao izay tsy afaka manota. Ity dia mampiseho hatrany ny fomba hifankahalalan'ny mpino tsirairay.

**Fa ho anareo**

Izany dia maneho ny filazan'i Jaona ny fomba tokony hiainan'izy ireo amin'ny maha-mpanara-dia an'i Jesosy azy ireo fa tsy ny fomba fiainan'ireo izay manohitra an'i Kristy.

**ny fanosorana**

Izany dia maneho ny "Fanahin'Andriamanitra." Jereo ny momba ny fanosorana ao amin'ny 2:20.

**toy izay nampianarin'ny fanosorana anareo**

"satria ny fanosorana nampianatra anareo"

**ny zavatra rehetra**

Eto izany dia filaza masaka. DH: "ny zavatra rehetra izay ilainao ho fantatra"

**mitoera ao Aminy**

"aoka ho velona ho Azy." Jereo ny fomba nandikana io fehezanteny io ao amin'ny 2:4. Ny fomba hitoeran'ny olona iray dia maneho ny finamanany na ny fifandraisana.

**Ankehitriny**

Io teny io eto dia ampiasaina mba hanamarihana tapany vaovao amin'ilay taratasy.

**ry zanaka malala**

Jaona dia zokiolona ary mpitondra azy ireo. Izy dia mampiasa io fitenenana io mba hampiseho ny fitiavany azy ireo. DH: "Ry zanako malalako ao amin'i Kristy" na "Ianareo izay malala amiko toy ny

zanako" Jereo izay nandikanao izany ao amin'ny  
2:1.

**miseho Izy**  
"hitantsika izy"

**fahasahiana**  
"fahatokisan-tena"

**amin'ny fiaviany**  
"rehefa hiverina indray Izy"

**teraka taminy**  
"naterak'Andriamanitra" na "zanak'Andriamanitra"

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## Chapter 3

<sup>1</sup> Indro toy ny inona ny fitiavana nomen'ny Ray antsika, mba hiantsoana antsika hoe zanak'Andriamanitra, ary izany isika. Noho izany antony izany, izao tontolo izao dia tsy mahafantatra antsika, satria tsy mahafantatra azy izany. <sup>[1]</sup><sup>2</sup> Ry malala, zanak'Andriamanitra isika ankehitriny, ary izany dia mbola tsy nambara hoe ho toy ny inona isika. Isika dia mahafantatra fa rehefa miseho i Kristy, dia ho tahaka Azy isika, satria hahita Azy toa Azy isika. <sup>3</sup> Ny rehetra izay manana izany fahatokisana momba ny ho avy mifototra aminy izany dia manadio ny tenany mba hadio tahaka Azy. <sup>4</sup> Izay rehetra manota dia manao izay tsy ara-dalàna; fa ny fahotana dia tsy ara-dalàna. <sup>5</sup> Ianareo dia mahafantatra fa i Kristy dia nambara mba hanala ireo fahotana, ary ao aminy dia tsy misy fahotana. <sup>6</sup> Tsy misy olona izay mitoetra ao aminy ka mbola hanota hatrany. Tsy misy olona mbola manota nahita azy na nahafantatra azy. <sup>7</sup> Ry zanaka malala, aza avela hisy olona hamitaka anareo. Ilay iray izay manao ny fahamarinana dia marina, tahaka ny mahamarina an'i Kristy. <sup>8</sup> Ilay iray izay manota dia avy amin'ny devoly, fa ny devoly dia nanota hatrany am-piandohana. Noho izany antony izany ny Zanak'Andriamanitra dia naseho, mba hahafahany mamotika ireo asan'ny devoly. <sup>9</sup> Na iza na iza naterak'Andriamanitra dia tsy hanohy ny fahotana satria ny voa avy tamin'Andriamanitra dia mitoetra ao aminy. Tsy afaka manohy ny fahotana izy satria naterak'Andriamanitra. <sup>10</sup> Ao amin'izany no hampisehoana ireo zanak'Andriamanitra sy ireo zanaky ny devoly. Na iza na iza tsy manao ny marina dia tsy avy amin'Andriamanitra; na ny iray izay tsy tia ny rahalahiny ihany koa aza. <sup>11</sup> Fa izany no hafatra izay efa renareo hatrany am-piandohana: fa isika dia tokony mifankatia, <sup>12</sup> fa tsy toa an'i Kaina, izay avy amin'ilay ratsy sy namono ny rahalahiny. Fa nahoana izy no namono azy? Satria ireo asany dia ratsy, ary ny an'ny rahalahiny dia marina. <sup>13</sup> Aza gaga, ry rahalahiko, raha mankahala anareo ny tany. <sup>14</sup> Fantatsika fa efa niala tamin'ny fahafatesana mankany amin'ny fiainana isika, satria tia an'ireo rahalahy isika. Izay tsy tia dia mitoetra any amin'ny fahafatesana. <sup>15</sup> Izay mankahala ny rahalahiny dia mpamono olona. Fantatrareo fa tsy misy mpamono olona manana fiainana mandrakizay mitoetra ao aminy. <sup>16</sup> Amin'izany no hahafantarantsika ny fitiavana, satria Kristy nanolotra ny ainy ho antsika. Isika ihany koa dia tokony manolotra ny aintsika ho an'ireo rahalahy. <sup>17</sup> Fa na iza na iza manana ny haren'izao tontolo izao, ka mahita ny fahasahiranana ny rahalahiny, ary manakatona ny fon'ny fangorahany azy, amin'ny fomba ahoana no itoeran'ny fitiavan'Andriamanitra ao aminy? <sup>18</sup> Ry zanako malalako, aoka isika tsy hitia amin'ny teny na koa amin'ny vava, fa amin'ny asa sy fahamarinana. <sup>19</sup> Avy amin'izany no hahafantarantsika fa avy amin'ny fahamarinana isika, ary mampatoky ny fontsika eo anatrehan'ny isika. <sup>20</sup> Fa raha manameloka antsika ny fontsika, Andriamanitra dia lehibe noho ny fontsika, ary mahafantatra ny zava-drehetra Izy. <sup>21</sup> Ry malala, raha tsy manameloka antsika ny fontsika, dia manana fahatokisana amin'Andriamanitra isika. <sup>22</sup> Na inona na inona angatahintsika dia ho azontsika avy aminy, satria isika mitandrina ireo didiny sy manao izay ankasitrahana eo anatrehan'ny. <sup>23</sup> Izao no didiny: tokony mino ny anaran'ny Zanany Jesosy Kristy ary mifankatia isika, tahaka ny efa nanomezany antsika izany didy izany. <sup>24</sup> Ny iray izay mitazona ireo didin'Andriamanitra dia mitoetra ao aminy, ary Andriamanitra mitoetra ao aminy. Amin'izany no hahafantarantsika fa izy dia mitoetra ao amin'ny Fanahy izay nomeny antsika.

### Footnotes

3:1 <sup>[1]</sup>Fanamarihana: Ny dikan-teny taloha dia tsy manisy hoe: "ary izany isika."

### 1 John 3:1

#### Fampifandraisana ny foto-kevitra:

Amin'ity ampahany ity Jaona dia miteny an'ireo mpino momba ny toetra vaovaon'izy ireo izay tsy afaka manota.

**Indro toy ny inona ny fitiavana nomen'ny Ray antsika**  
"Hevero ny fitiavan'ny Ray antsika"

**mba hiantsoana antsika hoe zanak'Andriamanitra**  
"ny Ray dia miantso antsika hoe zanany"

#### zanaka

Midika hoe olona izay an'Andriamanitra amin'ny alalan'ny finoana ao amin'i Jesosy izany eto.

**Noho izany antony izany, izao tontolo izao dia tsy mahafantatra antsika, satria tsy mahafantatra azy izany**  
Ireo mety ho dikany: 1) "Satria isika dia zanak'Andriamanitra ary satria izao tontolo izao dia

tsy mahafantatra an'Andriamanitra, dia tsy mahafantatra antsika izany" na 2) Satria izao tontolo izao dia tsy mahafantatra an'Andriamanitra, dia tsy mahafantatra antsika izany."

**izao tontolo izao dia tsy mahafantatra antsika, satria tsy mahafantatra azy izany**

Eto ny teny hoe: "izao tontolo izao" dia maneho ny olona izay manome voninahitra an'Andriamanitra. DH: "Ireo izay tsy manome voninahitra an'Andriamanitra dia tsy mahafantatra fa isika dia an'Andriamanitra, satria izy ireo dia tsy mahafantatra an'Andriamanitra"

**Ry malala**

"Ianareo ry olona izay tia Ahy" na "Ry namana malala." Jereo izay nandikanao izany ao amin'ny 2:7.

**izany dia mbola tsy nambara**

Afaka atao hoe: DH: "Andriamanitra tsy mbola nanambara"

**nambara**

Izany dia mety midika hoe: "nolazaina" na "naseho."

**Ny rehetra izay manana izany fahatokisana momba ny ho avy mifototra aminy izany dia manadio ny tenany mba hadio tahaka Azy**

"Izay rehetra mahatoky fa hahita an'i Kristy araka ny maha-izy Azy dia hitazona ny tenany ho madio satria Kristy dia madio."

**1 John 3:4**

**dia manao izay tsy ara-dalàna**

"dia mandà hankato ny lalàn'Andriamanitra"

**i Kristy dia nambara**

Afaka atao hoe: "Kristy dia niseho" na "ilay Ray dia nanambara an'i Kristy"

**mitoetra ao aminy**

"manana fifandraisana amin'Andriamanitra." Jereo izay nandikanao izany ao amin'ny 2:4.

**Tsy misy olona ... nahita azy na nahafantatra azy**

Jaona dia mampiasa ny teny hoe: "nahita" sy "nahafantatra" mba hilazana fa ny olona iray izay manota dia tsy nihaona tamin'i Kristy mihitsy raha ara-panahy. Ny olona izay manana toetra feno fahotana dia tsy afaka mahafantatra an'i Kristy. DH: "Tsy misy olona ... tsy tena nino azy mihitsy"

**1 John 3:7**

**Ry zanaka malala**

Jaona dia zokiolona ary mpitondra azy ireo. Izy dia mampiasa io fitenenana io mba hampiseho ny fitiavany azy ireo. DH: "Ry zanako malalako ao amin'i Kristy" na "Ianareo izay malala amiko toy ny zanako." Jereo izay nandikanao izany ao amin'ny 2:1.

**aza avela hisy olona hamitaka anareo**

Ny hoe resy lahatra tamin'ny tsy fankatoavana an'i Kristy dia resahina toy ny hoe nisy voavily tamin'ny lala-marina izay tokony arahina. DH: "aza avela hisy hanadala anao" na "aza avela hisy hamitaka anao"

**Ilay iray izay manao ny fahamarinana dia marina, tahaka ny mahamarina an'i Kristy**

"Izay manao ny marina dia manao izay mahafaly an'Andriamanitra tahaka an'i Jesosy manao izay mahafaly an'Andriamanitra."

**avy amin'ny devoly**

"an'ny devoly" na "tahaka ny devoly"

**hatrany am-piandohana**

Izany dia maneho ny fotoana nahariana efa tany aloha be talohan'ny nanotan'ny olombelona voalohany. DH: "hatrany amin'ny fotoana talohan'ny fahariana"

**ny Zanak'Andriamanitra dia naseho**

Afaka atao hoe: DH: "Andriamanitra nampiseho ny Zanany"

**Zanak'Andriamanitra**

Izany dia fiantsoana manan-danja ho an'i Jesosy izay mamaritra ny fifandraisany amin'Andriamanitra.

**1 John 3:9**

**Fampifandraisana ny foto-kevitra:**

Ankehitriny Jaona dia mamarana ity fizarana ity amin'ny fahaterahana vaovao sy ny toetra vaovao izay tsy afaka manota.

**Na iza na iza naterak'Andriamanitra**

Afaka atao hoe: DH: "Na iza na iza nataon'Andriamanitra ho zanany"

**ny voa avy tamin'Andriamanitra**

Izany dia miresaka ny Fanahy Masina, izay omen'Andriamanitra ireo mpino ka hahatonga azy ireo ho afaka hanohitra ny fahotana ary hanao izay mahafaly an'Andriamanitra toy ny hoe voa mivaingana izay nambolena tao anaty tany ka nitombo. Izany matetika dia maneho ny toetra vaovao. DH: "ny Fanahy Masina"

**naterak'Andriamanitra**

Afaka atao hoe: DH: "Andriamanitra nanome fiainana ara-panahy vaovao azy" na "zanak'Andriamanitra izy"

**Ao amin'izany no hampisehoana ireo**

**zanak'Andriamanitra sy ireo zanaky ny devoly**

Afaka atao hoe: DH: "Izany no hahafantarantsika ny zanak'Andriamanitra sy ny zanaky ny devoly"

**Na iza na iza tsy manao ny marina dia tsy avy amin'Andriamanitra; na ny iray izay tsy tia ny rahalahiny ihany koa aza**

Eto ny hoe: "rahalahy" dia midika hoe namana Kristiana. "Ireo izay manao ny fahamarinana ihany no avy amin'Andriamanitra, ary izay tia ireo rahalahiny ihany no avy amin'Andriamanitra"

### 1 John 3:11

**Fampifandraisana ny fotokevitra:**

Eto Jaona dia mampianatra ireo mpino ny fomba hifankahalalan'izy ireo amin'ny fomba fiainan'izy ireo; mampianatra ireo mpamaky mba hifankatia.

**Fampahafantarana amin'ny ankapobeny:**

Kaina sy Abela no zanaka voalohan'i Adama sy Eva, lehilahy sy vehivavy voalohany.

**tsy toa an'i Kaina**

Tsy tokony manao toa an'i Kaina isika.

**rahalahiny**

Izany dia maneho ny zandrin'i Kaina, dia i Abela.

**Fa nahoana izy no namono azy? Satria**

Jaona dia mampiasa io fanontaniana io mba hampianarana ireo mpihaino azy. Afaka atao hoe: "Novonoiny izy satria"

**ireo asany dia ratsy, ary ny an'ny rahalahiny dia marina**

Ny asan'ny rahalahiny dia marina. DH: "nanao zavatra ratsy izy ary ny rahalahiny nanao izay marina"

### 1 John 3:13

**ry rahalahiko**

"namana mpino"

**raha mankahala anareo ny tany**

Eto ny teny hoe: "ny tany" dia maneho ireo olona izay tsy manome voninahitra an'Andriamanitra. DH: "raha mankahala anao izay manome voninahitra an'Andriamanitra ireo izay tsy manome voninahitra an'Andriamanitra"

**niala tamin'ny fahafatesana mankany amin'ny fiainana isika**

Ny fepetran'ny fiainana sy ny fahafatesana dia resahina toy ny hoe toerana mivaingana afaka handehanana sy hiverenan'ny olona. DH: "tsy maty ara-panahy isika fa velona ara-panahy"

**fiainana**

Ny teny hoe: "fiainana" amin'io taratasy io dia maneho izay mihoatra ny fiainana ara-batana. Izany eto dia maneho an'i Jesosy, ilay fiainana mandrakizay. Jereo izay nandikanao izany ao amin'ny 1:1.

**mitoetra any amin'ny fahafatesana**

"mbola maty ara-panahy"

**Izay mankahala ny rahalahiny dia mpamono olona**

Jaona dia miresaka ny olona iray izay mankahala ny hafa toy ny hoe mpamono olona. Raha mbola manao vono olona ny olona, Andriamanitra dia manao izay rehetra mankahala ho meloka tahaka ny olona iray izay mamono olona. DH: "Izay rehetra mankahala mpino hafa dia meloka tahaka ny olona iray izay mamono olona iray"

**tsy misy mpamono olona manana fiainana mandrakizay mitoetra ao aminy**

"Ny fiainana mandrakizay" dia zavatra izay omen'Andriamanitra ireo mpino rehefa maty izy ireo, ary hery izay omen'Andriamanitra ireo mpino amin'ny fiainany ihany koa mba hanampy azy ireo tsy hanota intsony ka hanao izay mahafaly Azy. Eto ny fiainana mandrakizay dia resahina toy ny hoe zavatra izay mety ho ao amin'ny olona iray. DH: "ny mpamono olona iray dia tsy manana ny herin'ny fiainana ara-panahy miasa ao anatiny"

### 1 John 3:16

**Kristy nanolotra ny ainy ho antsika**

Izany fiteny izany dia midika hoe: "Kristy dia nanome an-tsitrapo ny fiainany ho antsika" na "Kristy dia maty an-tsitrapo ho antsika"

**ny haren'izao tontolo izao**

fananana mivaingana tahaka ny vola, sakafo, na akanjo

**mahita ny fahasahiranana ny rahalahiny**

"ary mahita fa mila fanampiana ny namana mpino iray"

**ary manakatona ny fon'ny fangorahany azy**

ny "ary manakatona ny fon'ny fangorahany azy" dia sarin-teny. DH: "fa tsy mampiseho fangorahana aminy" na "fa tsy manampy azy an-tsitrapo"

**amin'ny fomba ahoana no itoeran'ny fitiavan'Andriamanitra ao aminy?**

Jaona dia mampiasa fanontaniana mba hampianarana ireo mpihaino azy. DH: "Ny fitiavan'Andriamanitra dia tsy ao aminy"

**Ry zanako malalako**

Jaona dia lehilahy zokiny ary mpitondra azy ireo. Izy dia mampiasa io fitenenana io mba hampiseho ny fitiavany azy ireo. DH: "Ry zanako malalako ao amin'i Kristy" na "Ianareo izay malala amiko toy ny zanako" Jereo izay nandikanao izany ao amin'ny 2:1.

**aoka isika tsy hitia amin'ny teny na koa amin'ny vava**

Ireo teny hoe: "amin'ny teny" sy "amin'ny vava" dia samy maneho izay lazain'ny olona iray. DH: "aza tenenina fotsiny ny fitiavana ny olona"

**fa amin'ny asa sy fahamarinana**

Ny matoanteny hoe: "mitia" dia raisina amin'ny tapany voalohany amin'ity fehezanteny ity. DH: "fa

asehoy fa tena tianareo marina ny olona amin'ny alalan'ny fanampiana azy ireo"

### 1 John 3:19

#### **Fampifandraisana ny foto-kevitra:**

Eto Jaona dia mety miteny fa ny fahafahan'ireo mpino mitia an'Andriamanitra sy ny tena fifankatiavan'izy ireo (jereo ny andininy faha-18) dia famantarana fa ny fiainam-baovaon'izy ireo dia avy amin'ny fahamarinana momba an'i Kristy.

#### **avy amin'ny fahamarinana isika**

"isika dia an'ny fahamarinana" na DH: "mivelona araky ny lalana nampianarin'i Jesosy antsika isika"

#### **mampatoky ny fontsika ... isika**

Ny teny hoe: "fo" eto dia maneho ireo fihetsem-po. DH: "tsy mahatsiaro tena ho meloka isika"

#### **raha manameloka antsika ny fontsika**

Sarin-teny izany. DH: "raha mahafantatra isika fa nanota ka mahatsapa vokatr'izany fa meloka"

#### **Andriamanitra dia lehibe noho ny fontsika**

Andriamanitra dia mahafantatra tsara ny olona iray ary mitsara ara-drariny. Ny vokatr'izany fahamarinana izany dia mety hoe Andriamanitra dia be famindram-po kokoa noho ny eritrerintsika.

Izany hatsaran'Andriamanitra izany dia aseho amin'ny hoe: "lehibe." DH: "Andriamanitra mahafantatra mihoatra noho isika"

#### **Ry malala**

"Ianareo ry olona izay tiako" na "Ry namana malala." Jereo izay nandikanao izany ao amin'ny 2:7.

#### **sy manao izay ankasitrahana eo anatrehany**

Ny hevitr'Andriamanitra dia resahina toy ny hoe miankina amin'izay hitany eo anatrehany. DH: "ary manao izay sitrany isika"

### 1 John 3:23

#### **Izao no didiny**

"Izany no tian'Andriamanitra ho ataontsika"

#### **Zanany**

Izany dia fiantsoana manan-danja ho an'i Jesosy, ilay Zanak'Andriamanitra.

#### **mitoetra ao aminy, ary Andriamanitra mitoetra ao aminy**

Ny fifandraisana akaikin'ireo mpino dia aseho amin'ny hoe: "mitoetra ao aminy." Jereo izay nandikanao ny "mitoetra ao amin'Andriamanitra" ao amin'ny 2:4.

## Chapter 4

<sup>1</sup> Ry malala, aza mino ny fanahy rehetra. Fa kosa, mitsapa ireo fanahy mba hahita fa avy amin'Andriamanitra izy ireo, satria mpaminany sandoka maro no efa niala tamin'izao tontolo izao. <sup>2</sup> Amin'izany no ahafantarana ny Fanahin'Andriamanitra-ny fanahy rehetra izay manaiky fa i Jesosy Kristy izay tonga nofo dia avy amin'Andriamanitra, <sup>3</sup> ary ny fanahy rehetra izay tsy manaiky fa Jesosy dia tsy avy amin'Andriamanitra. Dia izany ny fanahin'ny antiKristy, izay efa renareo fa ho avy, ary ankehitriny dia efa eto an-tany. <sup>[1]</sup><sup>4</sup> Ianareo dia avy amin'Andriamanitra, ry zanaka malala, ary efa nandresy azy ireo, satria ilay iray izay ao aminareo dia lehibe mihaotra noho ilay iray izay eto amin'izao tontolo izao. <sup>5</sup> Izy ireo dia avy amin'izao tontolo izao; noho izany izay rehetra lazain'izy ireo dia avy amin'izao tontolo izao, ary izao tontolo izao dia mihaino an'izy ireo. <sup>6</sup> Avy amin'Andriamanitra isika. Izay mahafantatra ny Tompo dia maheno antsika. Izy izay tsy avy amin'Andriamanitra dia tsy maheno antsika. Amin'izany no ahafantarantsika ny fanahin'ny fahamarinana sy ny fanahin'ny fahadisoana. <sup>7</sup> Ry malala, aoka isika hifankatia, fa ny fitiavana dia avy amin'Andriamanitra, ary izay rehetra mitia dia naterak'Andriamanitra sy mahafantatra an'Andriamanitra. <sup>8</sup> Ny olona izay tsy mitia dia tsy mahafantatra an'Andriamanitra, satria Andriamanitra dia fitiavana. <sup>9</sup> Noho izany ny fitiavan'Andriamanitra dia nambara tamintsika, fa Andriamanitra dia nandefa ny Zanany lahitokana ho an'izao tontolo izao mba ho velona noho Izy isika. <sup>10</sup> Ao amin'izany fitiavana izany, tsy ny nitiavantsika an'Andriamanitra, fa ny nitiavany antsika, ary ny nandefasany ny Zanany lahy ho fanavotana ireo fahotantsika. <sup>11</sup> Ry malala, raha tia loatra antsika Andriamanitra, dia tokony hifankatia ihany koa isika. <sup>12</sup> Tsy mbola nisy nahita an'Andriamanitra. Fa raha mifankatia isika, dia mitoetra ao amintsika Andriamanitra ary ny fitiavany dia tanteraka ao amintsika. <sup>13</sup> Amin'izany no ahafantarantsika fa mitoetra ao aminy isika ary izy ao amintsika, satria izy dia nanome antsika ny sasany amin'ny Fanahiny. <sup>14</sup> Ary ihany koa, efa nahita isika sy efa mijoro vavolombelona fa ny Ray dia efa nandefa ny Zanany lahy ho Mpamonjy an'izao tontolo izao. <sup>15</sup> Na iza na iza manaiky fa Jesosy dia Zanaka lahin'Andriamanitra, dia mitoetra ao aminy Andriamanitra ary izy ao amin'Andriamanitra. <sup>16</sup> Isika ihany koa dia nahafantatra ary nino ny fitiavana izay efa nananan'Andriamanitra ho antsika. Andriamanitra dia fitiavana, ary ilay iray izay mitoetra amin'izany fitiavana izany dia mitoetra ao amin'Andriamanitra, ary Andriamanitra dia mitoetra ao aminy. <sup>17</sup> Noho izany, izany fitiavana izany dia notanterahina tamintsika, mba hananantsika fahatokisana amin'ny andron'ny fitsarana, satria toa Azy, dia toy izany ihany koa isika eto amin'ity tany ity. <sup>18</sup> Tsy misy tahotra ao amin'ny fitiavana. Fa kosa, ny fitiavana tanteraka dia manala ny tahotra, satria ny tahotra dia tsy maintsy miaraka amin'ny sazy. Fa ilay iray izay matahotra dia tsy natao ho tanteraka ao amin'ny fitiavana. <sup>19</sup> Mitia isika satria Andriamanitra nitia antsika voalohany. <sup>20</sup> Raha misy olona miteny hoe: "Tiako Andriamanitra" nefa mankahala ny rahalahany, dia mpandainga izy. Fa ilay iray izay tsy mitia ny rahalahany, izay hitany, dia tsy afaka ny hitia an'Andriamanitra, izay tsy hitany. <sup>21</sup> Ary, izany ihany koa no didy izay ananantsika avy aminy: Na iza na iza mitia an'Andriamanitra dia tsy maintsy mitia ny rahalahany ihany koa.

### Footnotes

4:3 <sup>[1]</sup>Fanamarihana: misy dikan-teny taloha sasany dia mivaky hoe: "Ary ny fanahy rehetra izay tsy manaiky fa i Jesosy tonga nofo dia tsy avy amin'Andriamanitra. Izany dia fanahin'ny antiKristy, izay efa henonareo fa ho avy, ary ankehitriny dia efa eto an-tany."

### 1 John 4:1

#### Fampahafantarana amin'ny ankapobeny:

Jaona dia manome fampitandremana an'ireo mpampianatra sandoka izay mpampianatra manohitra ny fananan'i Kristy vatan'olombelona sy ireo mpampianatra izay miresaka amin'ny fomba firesak'ireo izay tia an'izao tontolo izao.

#### Ry malala

"Ianareo ry olona tiako" na "Ry namana malala." Jereo izay nandikanao izany ao amin'ny 2:7.

#### aza mino ny fanahy rehetra

Eto ny teny hoe: "fanahy" dia maneho ny hery arapanahy izay manome hafatra na faminaniana ny olona iray. DH: "aza matoky ny mpaminany rehetra izay manambara fa manana hafatra avy amin'ny fanahy"

#### mitsapa ireo fanahy

Eto ny teny hoe: "fanahy" dia maneho ny hery arapanahy izay manome hafatra na faminaniana ny olona iray. DH: "aoka mba hihaino tsara izay lazain'ny mpaminany"

**mitsapa**  
"porofoy"

**izay tonga nofo**  
"naka endrik'olombelona" na "tonga vatan'olombelona"

**Izany dia fanahin'ny antiKristy**  
"Izy ireo dia mpampianatra izay manohitra an'i Kristy"

**Izany dia fanahin'ny antiKristy, izay efa henonareo fa ho avy**  
"antikristy. Efa renareo fa ny olona tahaka izany dia efa ho avy eto amintsika"

**ho avy, ary ankehitriny dia efa eto an-tany**  
"tonga. Na ankehitriny aza dia efa eto izy ireo"

### **1 John 4:4**

**ry zanaka malala**  
Jaona dia lehilahy zokiny ary mpitondra azy ireo. Izy dia mampiasa io fitenenana io mba hampiseho ny fitiavany azy ireo. DH: "Ry zanako malalako ao amin'i Kristy" na "Ianareo izay malala amiko toy ny zanako" Jereo izay nandikanao izany ao amin'ny 2:1.

**efa nandresy azy ireo**  
"tsy nino ireo mpampianatra sandoka"

**ilay iray izay ao aminareo**  
"Andriamanitra, izay ao aminareo"

**ilay iray izay eto amin'izao tontolo izao**  
Ireo mety ho dikany: 1) "ireo mpampianatra an'izao tontolo izao na 2) "Satana, izay eto amin'izao tontolo izao."

**izao tontolo izao**  
Ny teny hoe: "izao tontolo izao" dia maneho ireo olona rehetra izay tsy mankato an'Andriamanitra ary amin'ny rafitry ny faharatsiana izay misy ao amin'ny tontolo feno fahotana.

**Izy ireo dia avy amin'izao tontolo izao**  
"Ireo mpampianatra sandoka ireo dia olona izay tsy mankato an'Andriamanitra"

**noho izany izay rehetra lazain'izy ireo dia avy amin'izao tontolo izao**  
"noho izany izy ireo dia mpampianatra hevitra izay manohitra an'Andriamanitra"

**ary izao tontolo izao dia mihaino an'izy ireo**  
"ka ny olona izay tsy mino an'Andriamanitra dia mihaino azy ireo"

### **1 John 4:7**

**Fampahafantarana amin'ny ankapobeny:**  
Jaona dia manohy mpampianatra momba ny toetra vaovao. Izy dia mpampianatra ireo mpamaky momba ny fitiavan'Andriamanitra sy ny fitiavana ny hafa.

**Ry malala**  
"Ianareo ry olona tiako" na "Ry namana malala." Jereo izay nandikanao izany ao amin'ny 2:7.

**aoka isika hifankatia**  
"mila mitia ny mpino hafa ireo mpino"

**ary izay rehetra mitia dia naterak'Andriamanitra sy mahafantatra an'Andriamanitra**  
"satria ireo izay tia ny namana mpino dia tonga zanak'Andriamanitra ary mahafantatra Azy"

**fa ny fitiavana dia avy amin'Andriamanitra**  
"satria Andriamanitra nampifankatia antsika"

**naterak'Andriamanitra**  
Sarin-teny izany izay midika olona iray manana fifandraisana amin'Andriamanitra tahaka ny zanaka sy ny rainy.

**Ny olona izay tsy mitia dia tsy mahafantatra an'Andriamanitra, satria Andriamanitra dia fitiavana**  
"Ny tena toetran'Andriamanitra dia ny mitia ny olona. Ireo izay tsy mitia ny mpino namany dia tsy mahafantatra an'Andriamanitra satria ny toetran'Andriamanitra dia ny mitia ny olona."

**Andriamanitra dia fitiavana**  
Sarin-teny izay midika hoe: "ny toetran'Andriamanitra dia fitiavana"

### **1 John 4:9**

**Noho izany ny fitiavan'Andriamanitra dia nambara tamintsika**  
Afaka atao hoe: DH: "Tamin'ny alalan'izany no nanehoan'Andriamanitra ny fitiavany antsika"

**ny fitiavan'Andriamanitra dia nambara**  
Ny hoe Andriamanitra tia ny olon-drehetra dia resahina toy ny hoe zavatra iray izay afaka asehon'Andriamanitra azy ireo.

**mba ho velona noho Izy isika**  
"mba hahatonga antsika ho velona mandrakizay noho izay nataon'i Jesosy"

**Ao amin'izany fitiavana izany**  
"Andriamanitra nampiseho antsika ny tena fitiavana"

**izany fitiavana izany, tsy ny nitiavantsika an'Andriamanitra, fa ny nitiavany antsika, ary**  
"izany fitiavana izany: ny tena fitiavana dia tsy ny fomba hitiavantsika an'Andriamanitra, fa ny fomba hitiavany antsika, ary"

**ny nandefasany ny Zanany lahy ho fanavotana ireo fahotantsika**

Eto ny hoe: "fanavotana" dia maneho ny tranga izay nahalasa sorona ny Zanaka noho ny fahotan'ny zanak'olombelona rehetra. DH: "ary nandefa ny Zanany hanao sorona ny tenany mba hahafahan'Andriamanitra mamela ny fahotantsika"

**1 John 4:11****Ry malala**

"Ianareo ry olona tiako" na "Ry namana malala." Jereo izay nandikanao izany ao amin'ny 2:7.

**raha tia loatra antsika Andriamanitra**

"satria amin'izany fomba izany no hitiavan'Andriamanitra antsika"

**hifankatia ihany koa isika**

"ireo mpino dia tokony hitia ireo mpino hafa"

**mitoetra ao amintsika Andriamanitra ... mitoetra ao aminy isika ary izy ao amintsika**

"Manana fifandraisana amintsika Andriamanitra ... manana fifandraisana amin'Andriamanitra isika ary Izy manana fifandraisana amintsika." Jereo izay nandikanao izany ao amin'ny 2:4.

**ny fitiavany dia tanteraka ao amintsika**

"Ny fitiavan'Andriamanitra dia tanteraka ao anatintsika"

**Amin'izany no ahafantarantsika ... amintsika, satria izy dia nanome**

Mety hazava kokoa ny fandikanao ny teny raha esorinao ny "amin'izany" na ny "satria". DH: "Isika mahafantatra ... antsika satria Izy nanome" na "Amin'izany no ahafantarantsika ... amintsika: Izy nanome"

**satria izy dia nanome antsika ny sasany amin'ny Fanahiny**

"satria Izy nanome antsika ny Fanahiny" na "satria Izy nametraka ny Fanahiny ao anatintsika" Na izany aza, io fehezanteny io dia tsy maneho fa kely amin'ny Fanahiny sisa no mijanona raha nanome ny sasany ho antsika Izy.

**Ary ihany koa, efa nahita isika sy efa mijoro vavolombelona fa ny Ray dia efa nandefa ny Zanany lahy ho Mpamonjy an'izao tontolo izao**

"Ary isika apostoly nahita ny Zanak'Andriamanitra ary niteny tamin'ny olon-drehetra fa Andriamanitra, ilay Ray, dia nandefa ny Zanany hamonjy ny olona ety an-tany"

**Ray ... Zanaka**

Ireo dia fiantsoana manan-danja izay mamaritra ny fifandraisan'Andriamanitra sy Jesosy.

**1 John 4:15****Na iza na iza manaiky fa Jesosy dia Zanaka lahin'Andriamanitra**

"Ireo izay milaza ny marina momba an'i Jesosy, fa Izy dia Zanak'Andriamanitra"

**Zanak'Andriamanitra**

Izany dia fiantsoana manan-danja an'i Jesosy izay mamaritra ny fifandraisany amin'Andriamanitra.

**mitoetra ao aminy Andriamanitra ary izy ao amin'Andriamanitra**

"Andriamanitra dia manana fifandraisana Aminy ary Izy dia manana fifandraisana amin'Andriamanitra." Jereo izay nandikanao izany ao amin'ny 2:4.

**Andriamanitra dia fitiavana**

Sarin-teny izay midika hoe: "ny toetran'Andriamanitra dia fitiavana." Jereo izay nandikanao azy ao amin'ny 4:7.

**ilay iray izay mitoetra amin'izany fitiavana izany dia mitoetra ao amin'Andriamanitra, ary Andriamanitra dia mitoetra ao aminy**

"ireo izay mitia hatrany ny hafa dia manana fifandraisana akaiky amin'Andriamanitra, ary Andriamanitra dia manana fifandraisana akaiky amin'izy ireo"

**1 John 4:17****Noho izany, izany fitiavana izany dia notanterahina tamintsika, mba hananantsika fahatokisana**

Ireo mety ho dikany: 1) Ny "Noho izany" dia maneho ny 4:15. DH: "Satria izay rehetra miaina ny fitiavana dia ao amin'Andriamanitra ary Andriamanitra ao aminy, Andriamanitra dia nanatanteraka ny fitiavany ho antsika, ary mahatoky tanteraka isika" na 2) Ny "Noho izany" dia maneho ny "mety hanana fahatokisana isika." DH: "Isika dia matoky fa Andriamanitra dia handray antsika amin'ny andro hitsarany ny olon-drehetra, ka mahafantatra isika fa nanatanteraka ny fitiavany antsika Izy"

**izany fitiavana izany dia notanterahina tamintsika**

"izany no fomba nanatanterahan'Andriamanitra ny fitiavany antsika"

**satria toa Azy, dia toy izany ihany koa isika eto amin'ity tany ity**

"satria ny fifandraisan'i Jesosy amin'Andriamanitra dia mitovy amin'ny fifandraisantsika amin'Andriamanitra eto amin'ity tany ity"

**ny fitiavana tanteraka dia manala ny tahotra**

Eto ny hoe: "fitiavana" dia voafaritry toy ny olona iray izay manana fahefana hampandositra ny tahotra. Ny fitiavan'Andriamanitra dia lavorary. DH: "Fa rehefa tanteraka ny fitiavantsika, dia tsy matahotra intsony isika"

**satria ny tahotra dia tsy maintsy miaraka amin'ny sazy**  
"satria isika matahotra raha mieritreritra fa  
Andriamanitra dia hanasazy antsika rehefa ho avy  
hitsara ny olon-drehetra Izy"

**Fa ilay iray izay matahotra dia tsy natao ho tanteraka ao  
amin'ny fitiavana**  
"Rehefa matahotra ny olona iray fa hanasazy azy  
Andriamanitra, izany dia midika fa tsy tanteraka ny  
fitiavany"

**1 John 4:19**

**mankahala ny rahalahany**  
"mankahala ny namana mpino"

**ilay iray izay tsy mitia ny rahalahany, izay hitany, dia tsy  
afaka ny hitia an'Andriamanitra, izay tsy hitany**  
Ny fehezanteny roa mifanohitra toy izao dia  
mifangaro, fa afaka atao hoe: DH: "izay tia ny  
rahalahiny ihany , izay hitany, no tia  
an'Andriamanitra, izay tsy hitany"

## Chapter 5

<sup>1</sup> Na iza na iza mino fa i Jesosy no Kristy dia naterak'Andriamanitra, ary na iza na iza tia ny Ray ihany koa dia tia ny zanaka naterany. <sup>2</sup> Noho izany no ahafantarantsika fa tiansika ireo zanak'Andriamanitra: rehefa tia an'Andriamanitra sy manatanteraka ireo didiny isika. <sup>3</sup> Satria izany no fitiavana ho an'Andriamanitra: dia ny hanatanterahantsika ireo didiny. Ary ireo didiny dia tsy mavesatra. <sup>4</sup> Fa ny olona rehetra izay naterak'Andriamanitra dia mandresy an'izao tontolo izao. Ary izany dia fandresena izay efa nandresy an'izao tontolo izao: ny finoantsika. <sup>5</sup> Iza ilay iray izay mandresy an'izao tontolo izao? Ilay iray izay mino fa i Jesosy dia Zanak'Andriamanitra. <sup>6</sup> Izany dia ilay Iray izay tonga tamin'ny rano sy rà: Jesosy Kristy. Izy dia tonga tsy tamin'ny rano ihany, fa tamin'ny rano sy rà. <sup>7</sup> Fa misy telo izay mijoro vavolombelona: <sup>8</sup> ny Fanahy, ny rano, ary ny rà. Ireo telo ireo dia mifanaraka. <sup>9</sup> Raha mandray ny fijoroana vavolombelon'ny olona isika, dia ho lehibe kokoa ny fijoroana vavolombelon'Andriamanitra. Fa ny fijoroana vavolombelon'Andriamanitra dia izao: izy dia mijoro vavolombelona mahakasika ny Zanany. <sup>10</sup> Na iza na iza mino ny Zanak'Andriamanitra dia manana fijoroana vavolombelona ao amin'izy tenany. Izay tsy mino an'Andriamanitra dia manao Azy ho mpandainga, satria izy dia tsy nino ny fijoroana vavolombelona izay efa nomen'Andriamanitra mahakasika ny Zanany. <sup>11</sup> Ary ny fijoroana vavolombelona dia izao: Andriamanitra dia nanome antsika fiainana mandrakizay, ary izany fiainana izany dia ao amin'ny Zanany. <sup>12</sup> Ilay iray izay manana ny Zanaka dia manana ny fiainana. Ny olona izay tsy manana ny Zanak'Andriamanitra dia tsy manana fiainana. <sup>13</sup> Efa nanoratra ireto zavatra ireto ho anareo aho mba hahafantarareo fa manana ny fiainana mandrakizay ianareo- ho anareo izay mino ny anaran'ny Zanak'Andriamanitra. <sup>14</sup> Toy izany ihany koa, izao no fifanekena izay ananantsika eo anatrehany, fa na inona na inona angatahantsika araka ny sitrapony, dia maheno antsika Izy. <sup>15</sup> Toy izany ihany koa, raha fantantsika fa mandre antsika Izy- na inona na inona angatahantsika Aminy-dia fantantsika fa azontsika izay rehetra nangatahantsika taminy. <sup>16</sup> Raha misy olona iray mahita ny rahalahiny manao fahotana izay tsy miteraka fahafatesena, tsy maintsy mivavaka izy, ary Andriamanitra dia hanome fiainana ho azy. Izaho dia mampitaha ireo izay manana fahotana tsy miteraka fahafatesana. Misy fahotana izay miteraka fahafatesana; tsy miteny aho hoe tokony hivavaka amin'izany izy. <sup>17</sup> Ny tsy fahamarinana rehetra dia fahotana, nefa misy fahotana tsy miteraka fahafatesana. <sup>18</sup> Fantantsika fa na iza na iza naterak'Andriamanitra dia tsy manota. Nefa ilay iray izay naterak'Andriamanitra dia miaro ny tenany, ary ny ratsy dia tsy afaka ny ahakasika azy. <sup>19</sup> Fantantsika fa avy amin'Andriamanitra isika, ary izao tontolo izao dia mitoetra ao amin'ny ratsy. <sup>20</sup> Kanefa fantantsika fa ny Zanak'Andriamanitra dia efa tonga ary efa nanome antsika fahazavan-tsaina mba ahafantarantsika ilay iray izay tena marina. Toy izany ihany koa, isika dia ao amin'ilay iray izay marina, ao amin'i Jesosy Kristy Zanany. Izy no Andriamanitra marina ary fiainana mandrakizay. <sup>21</sup> Anaka, arovy amin'ireo sampy ny tenanareo.

### Footnotes

5:8 <sup>[1]</sup>Fanamarihana: Ny dikan-teny taloha sasany dia mivaky toy izao: "Fa misy telo izay mijoro vavolombelona any an-danitra: ny Ray, sy ny Teny, ary ny Fanahy Masina; ary ireo telo ireo dia iray. Ary misy telo izay mijoro vavolombelona eto ambonin'ny tany: ny Fanahy, ny rano, ary ny rà; ary ireo telo ireo dia toy ny iray." Na izany aza, ireo dikan-teny tsara indrindra dia tsy mivaky toy izany.

### 1 John 5:1

#### Fampahafantarana amin'ny ankapobeny:

Jaona dia manohy mampianatra ireo mpamaky ny bokiny momba ny fitiavan'Andriamanitra sy ny fitiavana izay tokony hananan'ireo mpino satria manana ny toetra vaovaon'Andriamanitra izy ireo.

**naterak'Andriamanitra**  
"zanak'Andriamanitra"

**Noho izany no ahafantarantsika fa tiansika ireo zanak'Andriamanitra: rehefa tia an'Andriamanitra sy manatanteraka ireo didiny isika**

"Rehefa tia an'Andriamanitra isika ary manao ireo didiny, dia mahafantatra fa tia ny zanany"

**Satria izany no fitiavana ho an'Andriamanitra: dia ny hanatanterahantsika ireo didiny**

"Satria rehefa manao ireo didiny isika, dia izany no tena fitiavana an'Andriamanitra"

**Ary ireo didiny dia tsy mavesatra**

"Ary izay handidiany antsika dia tsy sarotra"

**mavesatra**

"manorotoro" na "sarotra"

### 1 John 5:4

**ny olona rehetra izay naterak'Andriamanitra**

"ny zanak'Andriamanitra rehetra"

**mandresy an'izao tontolo izao**

"mandà hanao ny zavatra ratsy izay ataon'ireo tsy mpino"

**Ary izany dia fandresena izay efa nandresy an'izao tontolo izao: ny finoantsika**

"Ny finoantsika dia manome hery antsika mba hanohitra izay rehetra mety hitarika antsika hanota amin'Andriamanitra"

**Iza ilay iray izay mandresy an'izao tontolo izao?**

Jaona dia mampiasa io fanontaniana io mba hampidirana zavatra izay tiany ampianarina. DH: "Izaho dia hilaza aminao izay mandresy an'izao tontolo izao"

**izao tontolo izao**

Ity andalana ity dia mampiasa ny hoe: "izao tontolo izao" mba hanehoana ny olona mpanota rehetra sy ireo rafitra ratsy eto amin'izao tontolo izao. DH: "ny zava-drehetra izay manohitra an'Andriamanitra eto an-tany"

**ilay iray izay mandresy an'izao tontolo izao? Ilay iray izay mino fa i Jesosy dia Zanak'Andriamanitra**

Tsy maneho olona voafaritra izany eto fa izay rehetra mino. DH: "Izay rehetra mino fa Jesosy Kristy dia zanak'Andriamanitra."

**Zanak'Andriamanitra**

Fiantsoana manan-danja an'i Jesosy izay mamaritra ny fifandraisany amin'Andriamanitra izany.

### 1 John 5:6

**Fampifandraisana ny foto-kevitra:**

Jaona dia mampianatra momba an'i Jesosy Kristy sy izay nolazain'Andriamanitra momba Azy.

**Izany dia ilay Iray izay tonga tamin'ny rano sy rà: Jesosy Kristy**

"Jesosy Kristy dia ilay iray izay tonga tamin'ny rano sy rà." Eto ny hoe: "rano" dia mety ho hevitra ambadiky ny batisan'i Jesosy, ary ny "rà" dia maneho ny fahafatesan'i Jesosy teo amin'ny hazofijaliana"

**tsy tamin'ny rano ihany, fa tamin'ny rano sy rà**

Ny rano dia maneho ny batisan'i Jesosy ary ny rà dia maneho ny fahafatesan'i Jesosy teo amin'ny hazofijaliana. DH: "Andriamanitra dia tsy nampiseho antsika fotsiny hoe zanany tamin'ny alalan'ny batisany Jesosy, fa tamin'ny alalan'ny batisany sy ny fahafatesany teo amin'ny hazofijaliana"

### 1 John 5:9

**Raha mandray ny vavolombelon'ireo olona isika, dia ho lehibe kokoa ny vavolombelon'Andriamanitra**

Ny mpandika teny dia afaka manao izay mampazava kokoa ny antony tokony hinoantsika izay lazain'Andriamanitra: DH: "Raha mino izay lazain'ny olona isika, dia tokony hino izay lazain'Andriamanitra satria Izy dia milaza ny marina hatrany"

**mandray ny fijoroana vavolombelon'ny olona isika**

Ny hoe fijoroana vavolombelona na mijoro vavolombelona momba ny zavatra isan-karazany dia oharina amin'ny hoe zavatra iray izay afaka raisin'ny hafa.

**lehibe kokoa ny fijoroana vavolombelon'Andriamanitra**

ny fijoroana vavolombelon'Andriamanitra dia manan-danja kokoa ary azo antoka kokoa

**Zanany**

Fiantsoana manan-danja an'i Jesosy, ilay Zanak'Andriamanitra.

**Na iza na iza mino ny Zanak'Andriamanitra dia manana fijoroana vavolombelona ao amin'izy tenany**

"Izay rehetra mino an'i Jesosy dia mahafantatra tsara fa Jesosy dia Zanak'Andriamanitra"

**Izay tsy mino an'Andriamanitra dia manao Azy ho mpandainga**

"miantso an'Andriamanitra ho mpandainga"

**satria izy dia tsy nino ny fijoroana vavolombelona izay efa nomen'Andriamanitra mahakasika ny Zanany**

"satria izy dia tsy mino fa Andriamanitra dia milaza ny marina momba ny Zanany"

### 1 John 5:11

**Ary ny fijoroana vavolombelona dia izao**

"Izao no lazain'Andriamanitra"

**fiainana**

Eto ny hoe: "fiainana" dia maneho ny zo hiaina mandrakizay amin'ny fahasoavan'Andriamanitra sy ny fitiavana. Jereo izay nandikanao izany ao amin'ny 1:1.

**izany fiainana izany dia ao amin'ny Zanany**

izany fiainana izany dia amin'ny alalan'ny Zanany," "ho velona mandrakizay isika raha miray amin'ny Zanany" na "ho velona mandrakizay isika raha miombona amin'ny Zanany"

**Zanany**

Fiantsoana manan-danja an'i Jesosy, ilay Zanak'Andriamanitra.

**Ilay iray izay manana ny Zanaka dia manana ny fiainana**

Ny hoe manana fifandraisana akaiky amin'ny Zanaka dia resahina toy ny hoe manana ny Zanaka.

DH: "Izay mino ny Zanak'Andriamanitra dia manana ny fiainana mandrakizay"

### 1 John 5:13

**Fampahafantarana amin'ny ankapobeny:**

Ity no manomboka ny fiakaran'ny taratasy'i Jaona. Miteny ny mpamaky ny antony nanoratany ny taratasy farany ary manome ny fampianarana vitsivitsy farany azy ireo.

**ireto zavatra ireto**  
"ity taratasy ity"

**ho anareo izay mino ny anaran'ny Zanak'Andriamanitra**  
Eto ny hoe: "anarana" dia hevitra ambadiky ny hoe Zanak'Andriamanitra. DH: "ho anareo izay matoky ny Zanak'Andriamanitra"

**Zanak'Andriamanitra**

Fiantsoana manan-danja an'i Jesosy izay mamaritra ny fifandraisany amin'Andriamanitra.

**fiainana**

Eto ny hoe: "fiainana" dia maneho ny zo hiaina mandrakizay amin'ny fahasovan'Andriamanitra sy ny fitiavana. Jereo izay nandikanao izany ao amin'ny 1:1.

**izao no fifanekena izay ananantsika eo anatrehan'ny, fa**  
"isika dia mahatoky eo amin'ny fanatrehan'Andriamanitra satria isika dia mahafantatra fa"

**fa na inona na inona angatahantsika araka ny sitrapony**  
"raha mangataka ny zavatra izay irin'Andriamanitra isika"

**dia fantantsika fa azontsika izay rehetra nangatahantsika tamin'ny**  
"dia fantantsika fa hahazo izay nangatahantsika tamin'Andriamanitra isika"

### 1 John 5:16

**ny rahalahiny**  
"namana mpino"

**fiainana**

Eto ny hoe: "fiainana" dia maneho ny zo hiaina mandrakizay amin'ny fahasovan'Andriamanitra sy ny fitiavana. Jereo izay nandikanao izany ao amin'ny 1:1.

**fahafatesana**

Izany dia maneho ny fahafatesana mandrakizay, izany hoe, ny mandrakizay lavitry ny fanatrehan'Andriamanitra.

### 1 John 5:18

**Fampifandraisana ny foto-kevitra:**

Jaona dia mamarana ny taratasy, mijery izay nolazainy momba ny toetra vaovaon'ireo mpino tsy afaka manota ary mampahatsiahy azy ireo mba hanohitra ny fanompoan-tsampy.

**izao tontolo izao dia mitoetra ao amin'ny ratsy**

Ny hoe: "izao tontolo izao" dia fomba hanehoan'ny mpanoratra ara-baiboly ny olona mipetraka eto antany izay mikomy manohitra an'Andriamanitra sy ny rafitry ny tany izay misy fiantraikany amin'ny lafiny rehetra amin'ny herin'ny fahotana izay manimba.

**amin'ny ratsy**

Izany hoe, amin'ny herin'ny ratsy.

### 1 John 5:20

**Fampahafantarana amin'ny ankapobeny:**

Ny teny hoe: "Izy" dia maneho an'i Jesosy Kristy.

**Zanak'Andriamanitra**

Izany dia fiantsiana manan-danja an'i Jesosy izay mamaritra ny fifandraisany amin'Andriamanitra.

**nanome antsika fahazavan-tsaina**

"nahatonga antsika ho afaka mahafantatra ny marina"

**fiainana**

Eto ny "fiainana" dia maneho ny zo hiaina mandrakizay amin'ny fahasovan'Andriamanitra sy ny fitiavana. Jereo izay nandikanao izany ao amin'ny 1:1.

**Izy no ... fiainana mandrakizay**

Izany dia maneho ny fiheverana fa i Kristy dia manome antsika ny fiainana mandrakizay.

**Anaka**

Jaona dia zokiolona ary mpitondra azy ireo. Izy dia mampiasa io fitenenana io mba hampisehoana ny fitiavany azy ireo. DH: "Ry zanako malalako ao amin'i Kristy" na "Ianareo izay malala amiko toy ny zanako." Jereo izay nandikanao izany ao amin'ny 2:1.

## Book: 2 John

### 2 John

#### Chapter 1

<sup>1</sup> Avy amin'ny loholona ka hatrany amin'ny vehivavy voafidy sy ireo zanany, izay tiako amin'ny fahamarinana - ary tsy izaho ihany, fa ireo rehetra izay nahafantatra ny marina ihany koa - <sup>2</sup> nohon'ny fahamarinana izay mitoetra ao anatintsika ary hiaraka amintsika mandrakizay. <sup>3</sup> Ho amintsika anie ny fahasoavana, ny famindram-po, ny fiadanana avy amin'Andriamanitra Ray sy avy amin'i Jesosy Kristy, Zanaky ny Ray, amin'ny fahamarinana sy fitiavana. <sup>4</sup> Faly indrindra aho satria nahita ny sasany amin'ireo zanakao mandeha amin'ny fahamarinana, toy ny nandraisantsika izany didy izany avy tamin'ny Ray. <sup>5</sup> Ary mangataka aminao aho, ravehivavy - tsy toy ny manoratra didy vaovao aminao aho, fa izay nananantsika hatramin'ny voalohany - dia ny tokony hifakatiavantsika samy isika. <sup>6</sup> Iza no fitiavana, dia ny mba handehanantsika araka ireo didiny. Iza no didy, araka ny renareo hatramin'ny voalohany, dia ny tokony handehanareo amin'izany. <sup>7</sup> Fa maro ireo mpamitaka efa lasa any amin'izao tontolo izao, ary izy ireo dia tsy manaiky fa Jesosy Kristy dia tonga tamin'ny nofo. Izany no mpamitaka sy antikristy. <sup>8</sup> Jereo ny tenanareo, mba tsy hahavery ireo zavatra izay efa vitantsika rehetra, fa mba handraisanareo valim-pitia feno. <sup>9</sup> Na iza na iza mandeha eo aloha ary tsy mitoetra ao amin'ny fampianaran'i Kristy dia tsy manana an'Andriamanitra. Ilay iray izay mitoetra ao amin'ny fampianarana, izany iray izany dia manana ny Ray sy ny Zanaka. <sup>10</sup> Raha misy olona tonga eo aminao ary tsy mitondra izany fampianarana izany, dia aza mandray azy ho ao an-tranonao ary aza miarahaba azy. <sup>11</sup> Fa izay miarahaba azy dia miombona amin'ny ratsy ataony. <sup>12</sup> Manana zavatra maro ho soratana aminareo aho, nefa aho tsy maniry hanoratra izany amin'ny taratasy sy ranomainty. Na izany aza, manantena ny ho tonga any aminareo aho ary hiresaka mivantana, mba ho tanteraka ny fifalianareo. <sup>13</sup> Manao veloma anao ireo zanaky ny rahavavinao voafidy.

#### 2 John 1:1

##### Fampifandraisana ny foto-kevitra:

Taorian'ny fiarahabana, Jaona dia nampiseho tamin'ireo mpino fa ny fitiavana sy ny fahamarinana dia miaraka.

##### Fampafahantarana amin'ny ankapobeny:

Ny fomban-drazana dia manondro an'i Jaona apostoly ho mpanoratra ity taratasy ity. Na dia ho an'ny vehivavy iray manokana, satria izy dia nanoratra fa izy ireo dia tokony "hifankatia," angamba amin'ny fiangonana izany.

##### Fampahafantarana amin'ny ankapobeny:

Ny hoe "ianao" sy "anao" ao anatin'ity taratasy ity dia ilazana hoe maro raha tsy misy fanamarihana hafa.

##### Fampahafantarana amin'ny ankapobeny:

Amin'ity taratasy ity, Jaona dia mampiditra ny tenany sy ireo mpamakiny amin'ny fampiasana ny teny hoe: "antsika sy "anay"

##### Avy amin'ny loholona ka hatrany amin'ny vehivavy voafidy sy ireo zanany

Izany no fanombohan'ny taratasy. Ny anaran'ny mpanoratra dia azo atao mazava. DH: "Izaho, Jaona

loholona, no manoratra ity taratasy ity ho an'ny vehivavy voafidy sy ireo zanany."

##### Ny loholona

Izany dia miresaka an'i Jaona, apostoly sy mpianatr'i Jesosy. Izy dia manambara ny tenany ho "loholona" na noho ny fahanterany na noho izy mpitarika ao am-piangonana.

##### Ho an'ilay vehivavy voafidy sy ireo zanany

Izany angamba dia manondro ny fiangonana sy ireo mpino izay mpikambana ao.

##### Izay tiako amin'ny fahamarinana

"Ry olona izay tena tiako."

##### Izay nahafantatra ny marina

Izay nahafantatra ny marina mahakasika an'Andriamanitra sy i Jesosy.

##### Ray ... Zanaka

Ireo dia lohateny manan-danja izay mamaritra ny fifandraisana eo amin'Andriamanitra sy i Jesosy.

##### Amin'ny fahamarinana sy fitiavana

Ny teny hoe: "fahamarinana" dia mamaritra ny "fitiavana". Angamba midika izany amin'ny DH hoe: "amin'ny fitiavana marina."

## 2 John 1:4

**Ny zanakao ... ianao, vehivavy ... manoratra ho anao**  
Ny hoe "anao" sy "iana" dia hilazana zavatra tokana.

**Toy ny nandraisantsika izany didy izany avy tamin'ny Ray**  
"Toy ny nandidian'Andriamanitra Ray antsika."

**Tsy toy ny manoratra didy vaovao aminao aho**  
"Tsy toy ny mandidy anao mba hanao zavatra vaovao aho."

**Fa izay nananantsika hatramin'ny voalohany**  
Eto, "fiandohana" dia manondro ny "fotoana ninoantsika voalohany." DH: "fa manoratra aminareo kosa aho ny amin'ny nandidian'i Kristy mba ho ataontsika fony isika vao nino."

**Dia ny tokony hifankatiavantsika**  
Izany dia afaka adika ho fehezanteny vaovao: "Ary izy dia nandidy fa isika dia tokony hifankatia."

**Izao no didy, araka ny renareo hatramin'ny voalohany, dia ny tokony handehananareo amin'izany.**  
Ny fitondrana ny fiainantsika araka ny didin'Andriamanitra dia lazaina toy ny hoe mandeha amin'izany isika. Ny teny hoe: "izany" dia manondro ny fitiavana. "Ary nandidy anareo Izy, satria ianareo nino voalohany, dia ny mba hifankatiavanareo."

## 2 John 1:7

**Fampifandraisana ny foto-kevitra:**  
Jaona dia nampitandrina azy ireo ny amin'ireo mpamitaka, nampahatsiahy azy ireo mba hitoetra amin'ny fampianaran'i Kristy, ary nampitandrina azy ireo mba hanalavitra ireo izay tsy mitoetra amin'ny fampianaran'i Kristy.

**Fa maro ireo mpamitaka efa lasa any amin'izao tontolo izao**  
"Mpampianatra sandoka maro no nandao ny fiangonana" na "mpamitaka maro no eto amin'izao tontolo izao."

**Mpamitaka maro**  
"Mpampianatra sandoka maro" na "mpisandoka maro."

**Izao tontolo izao**  
Eto io fomba fiteny io dia manondro ny tsirairay izay velona eto amin'izao tontolo izao.

**Jesosy Kristy dia tonga tamin'ny nofo**  
"Jesosy Kristy dia tonga olombelona."

**Izany no mpamitaka sy antikristy**  
"Izy ireo no namitaka ny hafa ary nanohitra an'i Kristy."

**Antikristy**  
"Manohitra an'i Kristy."

**Jereo ny tenanareo**  
"Mitandrema" na "Mihainoa."

**Very ireo zavatra**  
"Very ny valisoanao any an-danitra."

**Valim-pitia tanteraka**  
"Valim-pitia tanteraka any an-danitra."

## 2 John 1:9

**Na iza na iza mandeha eo aloha**  
Izany dia manondro ny olona iray izay miseho mahalala zavatra maro makahasika an'Andriamanitra sy ny fahamarinana mihoatra ny olon-drehetra. DH: "Na iza na iza miseho mahalala maro mahakasika an'Andriamanitra" na "Na iza na iza tsy mankatona ny fahamarinana."

**Tsy manana an'Andriamanitra**  
"Tsy an'Andriamanitra."

**Ilay iray izay mitoetra ao amin'ny fampianarana, izany iray izany dia manana ny Ray sy ny Zanaka**  
"Ireo izay manaraka ny fampianaran'i Kristy dia sady manana ny Ray no manana ny Zanaka."

**Raiso ho ao an-tranonao izy**  
Eto izany dia midika hoe mandray azy ary mikarakara azy am-panajana mba hanorenana fifandraisana miaraka aminy.

**Mandray anjara amin'ny asa ratsy ataony**  
"Mizara aminy amin'ny asa ratsy ataony" na "manampy azy amin'ny asa ratsy ataony."

## 2 John 1:12

**Fampifandraisana ny foto-kevitra:**  
Ny taratasin'i Jaona dia mifarana amin'ny faniriany hamangy azy ireo ary mitondra fiarahabana avy amin'ny fiangonana hafa.

**Fampahafantarana amin'ny ankapobeny:**  
Ny teny hoe: "aminareo" ao amin'ny andininy faha 12 dia tokana. Ny teny hoe: "anao" ao amin'ny andininy faha 13 dia maro.

**Tsy maniry hanoratra izany amin'ny taratasy sy ranomainty aho**  
Jaona dia tsy naniry ny hanoratra ireny zavatra hafa ireny fa kosa tiany ny hilaza ny teny aminy. Izy dia tsy niteny fa tokony hanoratra azy ireny amin'ny zavatra hafa ankoatra ny taratasy sy ranomainty.

**Ireo zanaky ny rahavavinao voafidy.**  
Eto Jaona dia miresaka momba ity fiangonana hafa ity toy ny hoe rahavavin'ny fiangonan'ny mpamaky ary ireo mpino izay anisan'ny mpikambana ao amin'io fiangonana io tahaka ny hoe zanaky ny fiangonana izy ireo. Izany dia manamafy fa ny mpino rehetra dia mpihavana ara-panahy.



## Book: 3 John

### 3 John

#### Chapter 1

<sup>1</sup> Izaho loholona mamangy an'i Galo malala, ilay tiako amin'ny fahamarinana. <sup>2</sup> Ry malala, mivavaka aho mba hambinina amin'ny zavatra rehetra ianao ary ho salama, toy ny hanambinana ny fanahinao. <sup>3</sup> Fa nifaly indrindra aho fony nisy rahalahy tonga ary nijoro vavolombelona tamin'ny fahamarinanao, tahaka ny andehananao amin'ny marina. <sup>4</sup> Tsy manana hafaliana be noho ity aho, dia ny mandre fa mandeha amin'ny fahamarinana ireo zanako. <sup>5</sup> Ry malala, manao asa mahatoky ianao na amin'ny inona na inona asa ataonao ho an'ireo rahalahy sy ireo vahiny, <sup>6</sup> izay nijoro vavolombelona ny fitiavanao teo anatrehan'ny fiangonana. Soa no ataonao raha alefanao mandeha amin'ny fomba mendrika an' Andriamanitra izy ireo, <sup>7</sup> satria nohon'ny anarana no nialany, tsy nitondra na inona na inona avy tamin'ireo Jentilisa. <sup>8</sup> Noho izany isika dia tokony handray ny tahaka izany, mba ho mpiara-miasa amin'ny fahamarinana isika. <sup>9</sup> Nanoratra zavatra tamin'ny fiangonana aho, kanefa Diotrefa, ilay te-ho lohany amin'izy ireo, dia tsy nandray anay. <sup>10</sup> Noho izany, raha tonga aho, dia ho tsaroako ireo asa izay nataony, ny fomba nilazany zavatra mahatsiravina manohitra anay miaraka amin'ny teny ratsy. Tsy afa-po tamin'ireo asa, dia tsy nandray ireo rahalahy izy. Nandrara ireo izay te-hanao toy izany izy ary nandroaka azy ireo hivoaka ny fiangonana. <sup>11</sup> Ry malala, aza maka tahaka izay ratsy fa izay tsara. Ilay iray izay manao ny tsara dia an'Andriamanitra; ilay iray izay manao ny ratsy dia tsy nahita an'Andriamanitra. <sup>12</sup> Ny rehetra sy ny fahamarinana dia vavolombelona manambara an'i Demetrio. Izahay ihany koa dia mijoro vavolombelona, ary fantatrao fa marina ny fanambarany. <sup>13</sup> Nanana zavatra betsaka ho soratana aminareo aho, fa tsy maniry hanoratra ireo aminareo amin'ny penina sy ranomainty aho. <sup>14</sup> Kanefa aho manantena hahita anareo tsy ho ela, ary hiresaka mivantana isika. <sup>15</sup> Ho aminareo anie ny fiadanana. Manao veloma anao ireo sakaiza aty. Veloma any amin'ireo sakaiza tsirairay araka ny anarany avy.

#### 3 John 1:1

**Fampifandraisana ny foto-kevitra:**  
Jaona dia niarahaba an'i Galo.

**Fampafahantarana amin'ny ankapobeny:**  
Ity dia taratasy manokana avy amin'i Jaona ho an'i Galo. Ny tranga rehetra amin'ny "ianao" sy "anao" dia miresaka an'i Galo.

**Ny loholona**  
Io dia miresaka an'i Jaona, apostoly sy mpianatr'i Jesosy. Izy dia manambara ny tenany ho "loholona" na noho ny fahanterany na noho izy mpitarika ao am-piangonana. Ny anaran'ny mpanoratra dia azo atao mazava. "Izaho, Jaona loholona, no manoratra."

**Galo**  
Izy io dia mpiray finoana izay nanoratan'i Jaona ity taratasy ity.

**Ilay tiako amin'ny fahamarinana**  
"Izay tena tiako."

**Mba hambinina amin'ny zavatra rehetra ianao ary ho salama**

"Ahomby amin'ny zavatra rehetra ianao ary ho salama."

**Toy ny hanambinana ny fanahinao**  
"Tahaka ny ahombiazanao ara-panahy."

**Rahalahy**  
"Mpiray finoana."

**Nijoro vavolombelona tamin'ny fahamarinanao, tahaka ny andehananao amin'ny marina**  
"Lazao amiko fa ianao dia miaina araka ny fahamarinan'Andriamanitra."

**Ny zanako**  
Jaona dia miresaka momba ireo izay nampianariny hino an'i Jesosy ho toy ny hoe zanany ireo. Izany dia manantitrantitra ny fitiavany sy ny fiahiny azy ireo. Azo atao koa hoe izy tenany dia nitondra azy ireo ho any amin'ny Tompo. DH: "Ny zanako ara-panahy."

#### 3 John 1:5

**Fampifandraisana ny foto-kevitra:**  
Ny tanjon'i Jaona tamin'ny nanoratana ity taratasy ity dia ny fiderana an'i Galo tamin'ny fomba

nikarakarany ireo mpampianatra Baiboly mpitety faritany; avy eo dia miresaka olona roa izy, ny iray ratsy ary ny iray tsara.

**Fampahafantarana amin'ny ankapobeny:**

Eto ny teny hoe: "isika" dia manondro an'i Jaona sy ireo niaraka taminy ary angamba ireo mpino rehetra.

**Malala**

Eto dia ampiasaina io ho toy ny fomba fiteny hanehoana fitiavana amin'ireo mpiray finoana.

**Manao asa mahatoky ianao**

"Ianao dia manao izay mahatoky an'Andriamanitra" na "ianaosy dia tsy mivadika amin'Andriamanitra."

**Miasa ho an'ireo rahalahy sy ireo vahiny**

"Manampy ireo mpiray finoana sy ireo izay tsy fantatrao."

**Vahiny, izay nijoro vavolombelona ny fitiavanao teo anatrehan'ny fiangonana**

"Vahiny, izay nilaza tamin'ireo mpino tao ampiangonana ny fomba nitiaavanao azy ireo."

**Soa no ataonao raha alefanao izy ireo**

"Izaho dia mangataka anao am-panajana mba handefa azy ireo."

**Satria nohon'ny anarana no nialany**

Eto "ny anarana" dia manondro an'i Jesosy. DH: "Satria efa nandeha nivoaka hanambara ny olona mahakasika an'i Jesosy izy ireo."

**Tsy nitondra na inona na inona**

Tsy nandray fanomezana na fanampiana.

**Ireo Jentilisa**

Eto "ireo Jentilisa" dia tsy midika fotsiny hoe olona tsy Jiosy. Izany dia mampiditra ireo olona izay tsy mitoky amin'i Jesosy.

**Mba ho mpiara-miasa amin'ny fahamarinana isika**

"Mba hahafahantsika miara-miasa amin'izy ireo amin'ny fanambarana amin'ny olona ny fahamarinan'Andriamanitra.

**3 John 1:9**

**Fampahafantarana amin'ny ankapobeny:**

Ny teny hoe "anay" dia manondro an'i Jaona sy ireo niaraka taminy ary tsy anisany i Galo.

**Fiangonana**

Izany dia manondro an'i Galo ary ny vondron'ireo mpino izay miara-mivory mba hivavaka amin'Andriamanitra.

**Diotrefa**

Izy dia mpikambana tao amin'ny fiangonana.

**Ilay te-ho lohany amin'izy ireo**

"Ilay te ho manan-danja indrindra amin'izy ireo" na "ilay tia manao zavatra tahaka ny hoe izy no mpitarika azy ireo."

**Ny fomba nilazany zavatra mahatsiravina manohitra anay miaraka amin'ny teny ratsy**

"ary ny fomba nilazany zavatra ratsy mahakasika anay izay tsy marina tokoa."

**Izy tenany**

Ny teny hoe "tenany" dia manamafy fa i Diotrefa no nanao ireny zavatra ireny.

**Tsy nandray ireo rahalahy**

"Tsy nandray ireo mpiray finoana."

**Nandrara ireo izay te-hanao toy izany**

"Izy dia nanakana ireo izay naniry ny handray ireo mpino."

**Nandroaka azy ireo hivoaka ny fiangonana**

"Ary nanery azy ireo hiala amin'ny fiangonana."

**3 John 1:11**

**Fampahafantarana amin'ny ankapobeny:**

Eto ny hoe: "isika" dia manondro an'i Jaona sy ireo niaraka taminy ary tsy anisany i Galo

**Malala**

Eto dia ampiasaina io ho toy ny fomba fiteny hanehoana fitiavana amin'ireo mpiray finoana.

**Aza maka tahaka izay ratsy**

"Aza mandika ireo zava-dratsy izay ataon'ny olona."

**Fa izay tsara**

Misy teny izay najanona kanefa azon'izy ireo. DH: "Fa alaivo tahaka ireo zava-tsara izay ataon'ny olona."

**An'Andriamanitra**

"Dia an'Andriamanitra."

**Tsy nahita an'Andriamanitra**

"Tsy an'Andriamanitra" na "Tsy mino an'Andriamanitra."

**Ny rehetra dia vavolombelona nanambara an'i Demetrio**

DH: "Ireo rehetra izay nahalala an'i Demetrio dia nijoro vavolombelona momba azy" na "ny mpino tsirairay izay nahalala an'i Demetrio dia niteny tsara momba azy."

**Demetrio**

Izy io angamba no lehilahy tian'i Jaona mba ho raisin'i Galo sy ny fiangonana rehefa tonga izy.

**Ary amin'ny fahamarinana koa**

"Ary ny fahamarinana dia miresaka tsara momba azy." Eto ny hoe: "Fahamarinana" dia lazaina ho toy

ny olona miteny. DH: "Ary ny tsirairay izay mahalala ny fahamarinana dia mahalala fa olona tsara izy."

**Isika ihany koa dia mijoro vavolombelona**

Izay tondroin'i Jaona dia voalaza eto ary afaka faritana tsara. DH: "Isika ihany koa dia miteny tsara momba an'i Demetrio."

**3 John 1:13**

**Fampahafantarana amin'ny ankapobeny**

Ity no faran'ny taratasin'i Jaona ho an'i Galo. Izy dia nanome fanamarihana farany sy famaranana miaraka amin'ny fanaovam-beloma.

**Tsy maniry hanoratra ireo aminareo amin'ny penina sy ranomainty aho**

Jaona dia tsy naniry ny hanoratra ireny zavatra rehetra ireny mihintsy. Tsy milaza izy fa hanoratra

azy ireo amin'ny zavatra hafa ankoatra ny penina sy ny ranomainty.

**Mivantana**

"Miaraka" na "mitokana"

**Ho aminareo anie ny fiadanana**

"Andriamanitra anie hanome fiadanana anareo."

**Ireo sakaiza dia manao veloma anareo**

"Ny sakaiza aty manao veloma anareo."

**Manao veloma ireo sakaiza araka ny anarany avy**

"Ataovy veloma manokana avy amiko ny mpino tsirairay any."

**Ireo sakaiza**

"Ireo sakaizanao" na "ireo mpino any."

## Book: Jude

### Jude

#### Chapter 1

<sup>1</sup> Joda, mpanompon'i Jesosy Kristy iray, rahalahan'i Jakoba, ho an'ireo izay antsoina hoe, malala ao amin'Andriamanitra ilay Ray, sy voatahiry ho an'i Jesosy Kristy: <sup>2</sup> Hampitomboina ho aminareo anie ny famindram-po sy ny fiadanana ary ny fitiavana. <sup>3</sup> Ry malala, raha iny nanao ny ezaka rehetra hanoratra ho anareo ny mahakasika ny famonjena hiombonantsika iny aho, dia nanoratra ho anareo aho mba hanosika anareo hiady mafy ho an'ilay finoana izay efa natolotra indray monja ho an'ireo mpino. <sup>4</sup> Fa ho an'ny olona sasany nisisika antsokosoko eo aminareo. Ireo dia olona voamarika ho an'ny fanamelohana. Ireo dia olona ratsy fanahy izay manevateva ny fahasoavan'Andriamanitra ho any amin'ny fijejojejoana, ary dia mandà ny Andriana sy ny Tompo tokantsika, Jesosy Kristy. <sup>5</sup> Ankehitriny aho dia te hampahatsiaro anareo na dia efa fantatrareo tanteraka ary izany fa ny Tompo dia nanavotra ny olona avy tao amin'ny tany Egipta, fa taorian'izany dia naringany izay rehetra tsy nino. <sup>6</sup> Ary ireo anjely izay tsy nitana ny fahefana izay napetraka tamin'izy ireo, fa izay nandao ny fonenan'izy ireo Andriamanitra dia namatotra azy ireo tamin'ny fatorana mandrakizay, ao amin'ny maizin-kitroka tanteraka, ho amin'ny andron'ny fitsarana lehibe. <sup>7</sup> Tahaka an'i Sodoma sy Gomora sy ireo tanàna manodidina azy ireo, izay nanolotra ny tenan'izy ireo ho amin'ny fijangajangana sy ny fanaovana filana tsy ara-boajanahary. Dia natao ohatra amin'ireo izay mijaly amin'ny fanasaziana any amin'ny afo mandrakizay izy ireo. <sup>8</sup> Kanefa toy izany ihany, ireo mpanofinofy ireo dia mandoto ihany koa ny vatan'izy ireo, ary miteny zavatra ratsy manohitra ireo manam-boninahitra. <sup>9</sup> Fa na dia Mikaela arikanjely aza, rehefa niady tamin'ny devoly sy nifanditra taminy ny amin'ny fatin'i Mosesy, dia tsy sahy niteny ratsy hanameloka azy. Fa hoy kosa izy: "Hananatra anao anie ny Tompo!" <sup>10</sup> Fa ireo olona ireo dia miteny ratsy ny zavatra rehetra tsy fantany. Ary izay fantany tahaka ny fahalalan'ny biby tsy manan-tsaina izany no manimba azy ireo. <sup>11</sup> Loza ho azy ireo! Fa raha nandeha tao amin'ny tanànan'i Kaina izy ireo, ary nanaraka ny fahadisoan'i Balama hahazoana tamby. Dia ringana tao amin'ny fikomian'i Kora izy ireo. <sup>12</sup> Ireo dia ilay olona izay harambato miafina ao amin'ny sakafom-pitiavanareo. Mihinana am-pahamenarana, mamoky ny tenan'izy ireo ihany. Izy ireo dia rahona tsy misy rano, entin'ny rivotra. Hazo fararano tsy misy voany indroa maty, niala fakany. <sup>13</sup> Izy ireo dia onjan-dranomasina mahery, mitopatopa mamorivory ny fahamenaran'izy ireo. Kintana mirenireny izy ireo, ka voatahiry ho azy mandrakizay ny fahamaintisan'ny maizina. <sup>14</sup> Ary Enoka, ilay faha fiton'i Adama, dia efa naminany momba ireo, niteny hoe: "Indro! Ho avy ny Tompo miaraka amin'ireo masiny aman'alinalina. <sup>15</sup> Ho avy Izy mba hanatanteraka ny fitsarana ny olona rehetra. Ho avy Izy hampiaiky ny olona ratsy fanahy rehetra tamin'ny asa vitany tamin'ny haratsiam-panahiny, ary ireo teny mafy rehetra izay nolazain'ny olona ratsy fanahy hanohitra Azy." <sup>16</sup> Ireo dia mpimonomonona, sy mpimenomenona, izay manaraka ny filan-dratsin'izy ireo. Izy ireo dia mpieboebo fatratra, izay, nohon'ny tombontsoan'izy ireo manokana, dia mandoka ny hafa. <sup>17</sup> Fa ianareo, ry malala, tadidio ireo teny izay notenenin'ireo apostolin'i Jesosy Kristy Tompontosika fahiny. <sup>18</sup> Hoy izy ireo taminareo: "Fa amin'ny andro farany dia hisy mpaniratsira izay hanaraka ny filan'ny haratsiam-panahiny." <sup>19</sup> Ireo olona ireo dia mitarika fisarahana. Izy ireo dia olona araka ny nofo, ary tsy manana ny Fanahy <sup>20</sup> Fa ianareo, ry malala, miorena tsara eo amin'ny finoanareo masina indrindra, ary mivavaha amin'ny Fanahy Masina. <sup>21</sup> Mitoera ianareo ao amin'ny fitiavan'Andriamanitra, ary andraso ny famindram-pon'i Jesosy Kritsy Tompontosika izay mitondra anao ho amin'ny fiainana mandrakizay. <sup>22</sup> Mamindrà fo amin'ireo izay misalasala. <sup>23</sup> Vonjeo ary sariho hiala amin'ny afo ny olona sasany. Ary ny sasany indray amindrao fo amin-tahotra. Mankahalà na dia hatramin'ny akanjo nolotoin'ny nofo aza. <sup>24</sup> Ary ho an'izay miaro anareo mba tsy ho tafintohina, ary hahatonga anao hijoro eo anatrehan'ny voninahiny, tsy misy tsiny ary am-pifaliana lehibe, <sup>25</sup> amin'Andriamanitra tokana Mpamonjintsika tamin'ny alalan'i Jesosy Kristy Tompontosika anie, ny voninahitra, ny fahalehibiazana, ny fahefana, ny hery, talohan'ny fotoana rehetra, ankehitriny, ary mandrakizay. Amena

## Jude 1:1

### Fampahafantarana amin'ny ankapobeny:

Joda dia mamaritra ny tenany ho mpanoratra ity taratasy ity ary miarahaba ireo mpamakiny. Angamba izy rahalahin'i Jesosy. Misy Joda roa hafa koa voalaza tao amin'ny Testamenta Vaovao.

### Fampahafantarana amin'ny ankapobeny:

Ny teny hoe "ianareo" ao amin'ity taratasy ity dia manondro ireo Kristiana izay nanoratan'i Joda.

### Joda, mpanompon'i

Joda dia rahalahin'i Jakoba. DH: "Izaho no Joda, mpanompon'i".

### Ary rahalahin'i Jakoba

Jakoba sy Joda dia rahalahin'i Jesosy.

### Hampitomboina ho aminareo anie ny famindram-po sy ny fiadanana ary ny fitiavana

"Famindram-po, fiadanana, ary fitiavana anie hitombo betsaka ho anareo". Ireo hevitra ireo dia lazaina toy ny hoe zava-bitra izay afaka mitombo amin'ny habe na isa.

## Jude 1:3

### Fampifandraisana ny foto-kevitra:

Joda dia niteny ireo mpino ny antony nanoratany ity taratasy ity.

### Fampahafantarana amin'ny ankapobeny":

Ny teny hoe "isika" ao amin'ity taratasy ity dia mamaritra an'i Joda sy ireo mpino.

### Ny famonjena iombonantsika

Ny famonjena izay zaraintsika.

### Nanoratra aho

"Mahatsapa tena mafy fa hoe mila manoratra aho" na "Izaho dia nahatsapa fa mila manoratra maika.

### Hanosika anareo hiady mafy ho an'ilay finoana

"Mankahery anareo mba hiaro ny fampianarana marina."

### Mpino

"Olomasina." ny dikan-teny sasany dia mandika izany ho "ilay masina." Izany dia manome hevitra ny amin'ireo mpino Kristiana izay tsy manisny fironana manokana ny toetrany ara-moraly, fa ny mpino izay natao olomasina amin'ny finoana ny fahafatesan'i Jesosy mba ho famonjena.

### Fa ny olona sasany nisisika antsokosoko

"Fa nisy olona sasany tonga teo anivon'ireo mpino nefa tsy nisarika azy ireo hifantoka aminy."

### Olona voamarika ho an'ny fanamelohana

Io ihany koa dia afaka atao tso-drafitra. DH: "Olona izay nosafidian'Andriamanitra ho helohina."

### Izay manevateva ny fahasovan'Andriamanitra ho any amin'ny fijejojejoana

Ny fahasovan'Andriamanitra dia lazaina toy ny hoe zavatra iray izay azo ovaina ho zavatra mahatsiravina. DH: "Izay manova ny fahasovan'Andriamanitsika ho fanirian-dratsy" na "izay mampianatra fa ny fahasovan'Andriamanitra dia mamela ny olona iray hiaina amin'ny fahotana ara-nofa."

### Mandà ny Andriana tokana sy Tompontsika, Jesosy Kristy

Mety ho dikany dia izao: 1) izy ireo dia mampianatra fa izy dia tsy Andriamanitra na 2) ireo olona ireo dia tsy mankatoa an'i Jesosy Kristy.

## Jude 1:5

### Fampifandraisana ny foto-kevitra:

Joda dia nanome ohatra taloha ny amin'ireo izay tsy nanaraka ny Tompo.

### Te hampahatsiahy anareo aho

"Tiako ho tadidianareo."

### Na dia efa fantatrareo tanteraka aza izany

Mety ho dikany: 1) ny teny "efa ... tanteraka" dia milaza ny fomba nahafantaran'ny mpamaky na 2) "amin'ny fotoana iray dia ho fantatrao tanteraka izany."

### Ny Tompo dia nanavotra ny olona avy tamin'ny tany Ejipta

"Ny Tompo dia nanavotra ireo Israelita fahiny ela be avy tany Ejipta."

### Ny Tompo

Ny lahatsoratra vitsivitsy dia milaza hoe: "Jesosy"

### Ny fahefana napetraka tamin'zy ireo

"Ireo andraikitra izay napetrak'Andriamanitra tamin'izy ireo."

### Nandao ny fonenan'izy ireo

"Nandao ny toerana notendrena ho azy ireo manokana."

### Andriamanitra dia namatotra azy ireo tamin'ny fatorana mandrakizay, ao amin'ny maizin-kitroka tanteraka

"Andriamanitra dia nametraka ireo anjely ireo tany an-tranomaizina izay tsy ahafahan'izy ireo mandositra velively."

### Andro lehibe

Andro farany izay hitsaran'Andriamanitra ny rehetra.

## Jude 1:7

### izay nanolotra ny tenan'izy ireo ihany koa

Ny fahotana ara-nofon'i Sodoma sy Gomora dia vokatry ny karazana fikomiana tahaka ny fomba nataon'ireo anjely.

**Nanolotra ny tenan'izy ireo**

Eto ireo tanàna dia miresaka ny olona monina ao aminy.

**Izy ireo dia natao**

dia midika fa nataon'Andriamanitra ho ohatra izy ireo. "Andriamanitra dia nampiseho azy ireo."

**Dia natao ohatra amin'ireo izay mijaly amin'ny fanasaziana**

Ny fandranganana ny vahoaka tao Sodoma sy Gomora dia tonga ohatra ho an'ireo izay rehetra mandà an'Andriamanitra.

**Ireo mpanofinofy**

Ireo olona izay tsy mankatoa an'Andriamanitra, angamba satria nilaza izy ireo fa hahita fahitana izay nanome azy ireo fahefana hanao izany.

**Mandoto ny vatan'izy ireo**

Ity sarin-teny ity dia milaza fa ny fahotan'izy ireo no mandrafitra ny vatan'izy ireo - izany hoe, ny asan'izy ireo - tsy azo ekena ny fako eny amin'ny lalan-drano izay mahatonga ny rano ho tsy azo sotroina.

**Miteny zavatra ratsy**

Miteny manevateva.

**Ireo manam-boninahitra**

Izany dia manondro ireo zavaboary ara-panahy, toy ireo anjely.

**Jude 1:9**

**Fampahafantarana amin'ny ankapobeny**

Balama dia mpaminany iray izay nandà tsy hanozona an'Isiraely ho an'ny fahavalo saingy avy eo nampianatra izany fahavalo izany mba hanamora ny olona hanambady tsy mpino ary ho tonga mpivavaka amin'ny sampy.

**Fampahafantarana amin'ny ankapobeny**

Kora dia lehilahin'Isiraely izay nikomy tamin'ny fitarihan'i Mosesy sy ny fisoronan'i Arona.

**Nifanditra taminy**

"Niady hevitra taminy."

**Dia tsy sahy**

"Namehy ny tenany. Izy dia tsy sahy niteny" na "tsy vonona ny hiteny."

**Fanamelohana ratsy**

"Fitenenana ratsy" na "fitsarana ratsy."

**Ireo olona ireo**

Ireo olona tsy araka an'Andriamanitra

**Ireo olona ireo dia miteny ratsy**

"Ireo olona ireo dia miteny ratsy, zavatra tsy marina momba azy ireo."

**Izay zavatra rehetra tsy fantany**

"Na inona na inona tsy fantany ny dikany." Mety ho dikany dia izao: 1) "ny zavatra tsara rehetra tsy azon'izy ireo." 2) "ireo manam-boninahitra izay tsy fantany akory."

**Ny lalan'i Kaina**

Kaina dia namono ny rahalahiny ary tsy niaina ho an'Andriamanitra.

**Jude 1:12**

**Fampifandraisana ny foto-kevitra:**

Joda dia nampiasa sarin-teny maromaro mba hamaritana ireo lehilahy tsy araka an'Andriamanitra. Izy dia milaza amin'ireo mpino ny fomba ahafantarana ireo lehilahy ireo rehefa eo anivon'izy ireo.

**Ireo dia ilay olona**

Ny teny hoe "Ireo" dia manondro ireo "lehilahy tsy araka an'Andriamanitra."

**Harambato mifaina**

Ny harambato dia vato lehibe izay tena akaiky ny ahavon'ny rano eny amin'ny ranomasina. Koa satria tsy afaka mahita azy ireny ireo tantsambo, dia tena mampidi-doza tokoa izy ireny. Ho mora simba ny sambo raha midona amin'ireo vato ireo.

**Hazo fararano tsy misy voany**

Mety ho dikany dia izao: ireo olona ireo dia mitovy amin'ny 1) hazo izay antenain'ny olona hijinjana vokatra, kanefa tsy misy, na 2) hazo izay tsy mamoa mihintsy.

**Voany**

Ity dia sarin-tenin'ny fiainana izay mampifaly an'Andriamanitra sy manampy ny olon-kafa.

**Indroa maty, nofongorina ny fakany**

Ny hazo izay izay nofongorin'ny olona ny fakany dia sarin-teny ho an'ny fahafatesana

**Nofongorina ny fakany**

Tahaka ny hazo izay nofongorina tanteraka tamin'ny tany tamin'ny fakany, ny olona tsy araka an'Andriamanitra dia nisaraka tamin'Andriamanitra izay loharanom-piainana.

**Onja-dranomasina mahery**

Toy ny onja-dranomasina izay atopatopan'ny rivotra mifofofofa, ny olona tsy araka an'Andriamanitra dia mora miovaova amin'ny lalana samihafa.

**Mitopatopa mamorivory ny fahamenaran'izy ireo**

Tahaka ny rivotra miteraka onjan-dranomasina ka mamoka ny rivotra maloto - dia ireo lehilahy ireo, amin'ny alalan'ny fampianaran-diso sy ny fihetsika, dia menatra ny tenan'izy ireo. DH: "Toy ny fitondran'ireo onja ny loto, ireo lehilahy ireo dia mandoto ny hafa amin'ny fahamenarany."

**Kintana mirenireny**

ireo izay nianatra ireo kintana fahiny dia nahatsikaritra fa ny antsointsika hoe planeta dia tsy mihetsika toy ny fanaon'ny kintana. DH: "kintana miovaova" na "kintana mietsiketsika"

**Kintana, izay mitahiry ho azy mandrakizay ny fahamaintisan'ny maizina.**

"Kintana. Andriamanitra dia nanokana toerana iray feno haizina ho azy ireo, izay hitazomany azy ireo mandrakizay."

**Jude 1:14**

**Ilay fahafiton'i Adama**

Raha nisaina ho taranaka voalohany amin'ny olombelona i Adama, dia i Enoka no fahafito. Raha isaina ho voalohany ny zanak'i Adama, dia i Enoka no fahenina.

**Indro**

"Henoy" na "Hifantohy tsara ity zavatra manandanja izay ho lazaiko ity."

**Hanatanteraka ny fitsarana amin'ny**

"Manameloka" na "Mitsara"

**Mpimonomonona, mpitaraina,**

Olona izay tsy te hankatoa sy hiteny manohitra ny fahefan'Andriamanitra. Ny "mpimonomonona" dia miteny mangina, raha miteny am-pahibemaso ny "mpitaraina."

**Mpieboebo fatratra**

Olona izay midera tena mba ho ren'ny hafa.

**Mandoka ny hafa**

"Mody midera ny hafa."

**Jude 1:17**

**Ireo olona ireo**

"Ireo mpaniratsira."

**Hanaraka ny filan'ny haratsiam-panahiny**

Ireo olona ireo dia lazaina tahaka ny hoe ny fanirian'izy ireo dia mpanjaka izay manapaka eo amin'izy ireo. DH: "tsy afaka manakana mihintsy ny fanalam-baraka an'Andriamanitra amin'ny fanaovana ireo zava-dratsy tiany hatao."

**Hanaraka .... ny filan'izy ireo**

Ny faniriana tsy araka an'Andriamanitra dia lazaina toy ny hoe ny lalana izay harahin'ny olona.

**Olona araka ny nofo**

Mihevera toy ny fisainan'ny olona tsy araka an'Andriamanitra; izy ireo dia manome lanja ny zavatra izay omen'ny tsy mpino lanja.

**Tsy manana ny Fanahy izy ireo**

Ny Fanahy Masina dia lazaina ho toy ny zavatra izay azon'ny olona hananana.

**Jude 1:20**

**Fampifandraisana ny foto-kevitra:**

Joda dia niteny ireo mpino ny fomba tokony hiainan'izy ireo sy ny fomba tokony hitondrany ny hafa.

**Fa ianareo, ry malala, miorena tsara**

Ny fahatokisana bebe kokoa an'Andriamanitra sy fankatoavana azy dia lazaina, toy ny hoe dingana amin'ny fanorenana tranobe iray. "Aza manao toy izy ireo, ry malala. Fa kosa, tahaka ny fiorenanareo tsara."

**Miandry ny**

"Miandrindra fatratra ny."

**Tehirizo ny tenanareo ho amin'ny fitiavan'Andriamanitra**

Ny fahafahana mandray ny fitiavan'Andriamanitra dia resahana toy ny hoe mitazona ny tenany amin'ny toerana iray.

**Ny famindram-pon'i Jesosy Kritsy Tompontsika izay mitondra anao ho amin'ny fiainana mandrakizay**

Eto ny hoe: "famindram-po" dia miresaka an'i Jesosy Kristy tenany, izay hampiseho ny famindram-pony amin'ireo mpino amin'ny alalan'ny fanomezana azy ireo fiainana mandrakizay miaraka aminy.

**Jude 1:22**

**Ireo izay misalasala**

"Ireo izay mbola tsy mino fa Andriamanitra dia Andriamanitra."

**Misarika azy ireo hiala amin'ny afo**

Izany dia manao amin'ny hafa izay tokony atao mba hitazomana azy ireo tsy ho faty raha tsy amin'i Kristy ary manome sarisarin'olona izay misarika olona latsaka anaty afo mialohan'ny famaizan'izy ireo.

**Ary ny sasany indray amindrao fo amin-tahotra**

"Aoka ho tsara fanahy amin'ny hafa, fa matahora hanota toy ny fomba fanaon'izy ireo."

**Mankahalà na dia hatramin'ny akanjo nolotoin'ny nofo aza**

Izany fanoharana izany dia miresaka ny mpanota ho tahaka ny tena ratsy ka mety hitondra aretina ho an'ny olona amin'ny alalan'ny fikasihana ireo akanjony. DH: "Ento izy ireo toy ny hoe mety ho meloka amin'ny fahotana ianao amin'ny alalan'ny fikasihana ny akanjony."

**Jude 1:24**

**Fampifandraisana ny foto-kevitra:**

Joda dia namarana tamin'ny fitahiana.

**Hahatonga anao hijoro eo anatrehan'ny voninahiny**  
Ny voninahiny dia hazavana mamirapiratra izay maneho ny halehibeny. DH: "ary mamela anao hankafy sy hidera ny voninahiny."

**Tsy misy tsiny**

Eto ny fahotana dia resahana toy ny hoe maloto eo amin'ny vatana na vovoka amin'ny vatana. DH: "Izay hisy anao tsisy ota."

**Ho an'Andriamanitra tokana Mpamonjintsika tamin'ny alalan'i Jesosy Kristy Tompontsika**

"Ho an'Andriamanitra tokana, izay namonjy antsika noho ny nataon'i Jesosy Kristy." Izany dia manamafy fa Andriamanitra Ray ary koa ny Zanaka dia Mpamonjy.

**Ny voninahitra, ny fahalehibiazana, ny fahefana, ny hery, talohan'ny fotoana rehetra, ankehitriny, ary mandrakizay**

Andriamanitra dia nanana hatrany, manana izany ankehitriny, ary hanana hatrany ny voninahitra, fitarihana tanteraka, ary fifehezana tanteraka ny zava-drehetra.

## Book: Revelation

### Revelation

#### Chapter 1

<sup>1</sup> Ity ny fanambarana an'i Jesosy Kristy izay nomen'Andriamanitra azy hampisehona an'ireo mpanompony ny zavatra tsy maintsy hitranga. Nampahafantariny izany tamin'ny alalan'ny fandefasany ny anjeliny ho an'i Jaona mpanompony. <sup>2</sup> Jaona dia nanamarina ny momban'ny tenin'Andriamanitra sy ireo fijoroana vavolombelona mahakasika an'i Jesosy Kristy, sy ireo zavatra rehetra hitany. <sup>3</sup> Sambatra izy izay mamaky amin'ny feo avo, ary izay mihaino ny tenin'izany faminiana izany, sy izay mitandrina izay voasoratra ao aminy, satria efa akaiky ny fotoana. <sup>4</sup> Jaona nankany amin'ireo fiangonana fito tany Asia: Ho aminareo anie ny fahasoavana sy ny fiadanana avy amin'ilay ankehitriny, sy taloha, ary ho avy, sy avy amin'ireo fanahy fito izay eo anatrehan'ny seza fiandrianany, <sup>5</sup> ary avy amin'i Jesosy Kristy, izay vavolombelona marina, lahimatoa amin'ny maty, ary lehiben'ny mpanjakan'ny tany. Ho an'ilay tia antsika sy nanafaka antsika tamin'ireo fahotantsika tamin'ny ràny— <sup>6</sup> Izy dia nanao antsika ho fanjakana, mpisorona ho an'Andriamaniny sy Rainy— ho Azy anie ny voninahitra sy ny fahefana mandrakizay doria. Amena. <sup>7</sup> Indro, avy amin'ny rahona Izy; ary ny maso rehetra hahita Azy, na dia ireo nandefona Azy aza. Ny firenena rehetra ambonin'ny tany hitomany Azy. Eny, Amena. <sup>8</sup> "Izaho no Alfa sy Omega," hoy ny Tompo Andriamanitra, "ilay ankehitriny, sy taloha, ary ho avy, dia ilay Tsitoha." <sup>[1]</sup><sup>9</sup> Izaho, Jaona—rahalahinareo sy ilay iray izay nizara taminareo tao anatin'ny fijaliana sy fanjakana ary ny faharetana ao amin'i Jesosy Kristy— dia tao amin'ny nosy atao hoe Patmo noho ny tenin'Andriamanitra sy ny fijoroana vavolombelona ny mahakasika an'i Jesosy. <sup>10</sup> Izaho dia notarihin'ny Fanahy tamin'ny andron'ny Tompo. Nandre feo mahery tahaka ny trompetra teo ivohoko aho. <sup>11</sup> Nanao izany hoe: "Soraty ao amin'ny boky izay hitanao, koa alefaso any amin'ireo fiangonana fito— ho an'ny Efesosy, Smyrna, Pergamosy, Tyatira, Sardisy, Filadelfia, ary Laodikia." <sup>12</sup> Nizaha ny manodidina aho nitady hoe feon'iza izany niteny tamiko izany, ary raha nitodika aho dia nahita fanaovan-jiro volamena fito. <sup>13</sup> Ary teo afovoan'ny fanaovan-jiro nisy anankiray tahaka ny Zanak'olona, nitafy akanjo lava tonga hatrany amin'ny tongony, ary fehin-kibo volamena manodidina ny tratrany. <sup>14</sup> Ny lohany sy ny volony dia fotsy tahaka ny volon'ondry— fotsy tahaka ny rano mandry, ary ny masony tahaka ny lelafo. <sup>15</sup> Ny tongony mangirana tahaka ny varahina, toy ny varahina voadio teo amin'ny lafaoro, ary ny feony toy ny feona rano be mikoriana. <sup>16</sup> Ary nanana kintana fito teny an-tanany ankavanana Izy, ary sabatra roa lela maranitra nivoaka avy teo amin'ny vavany. Ny tarehiny dia nazava tahaka ny masoandro rehefa miredareda. <sup>17</sup> Rehefa nahita Azy aho, dia nianjera teo amin'ny tongony tahaka ny olona maty. Nanendry ahy tamin'ny tanany ankavanana Izy ka nanao hoe: "Aza matahotra. Izaho no voalohany sy farany, <sup>18</sup> ary ilay iray izay velona. Efa maty Aho, fa indro, velona mandrakizay! Ary Izaho manana ny fanalahidin'ny fahafatesana sy ny Fiainan-tsy hita. <sup>19</sup> Noho izany soraty izay hitanao, izay ankehitriny, sy izay hitranga aorian'izao. <sup>20</sup> Tahaka ny zava-miafina mahakasika ireo kintana fito izay hitanao teny an-tanan-kavanako, sy ireo fanaovan-jiro volamena fito: "Ny kintana fito dia ireo anjelin'ny fiangonana fito, ary ny fanaovan-jiro fito dia ireo fiangonana fito."

#### Footnotes

1:8 <sup>[1]</sup>Fanamarihana: ny dikan-teny hafa taloha dia mivaky toy izao: "Izaho no Alfa sy Omega, ny fiandohana sy fiafarana," hoy ny Tompo Andriamanitra.

#### Revelation 1:1

##### Fampahafantarana amin'ny ankapobeny:

Ity dia fampidirana amin'ny bokin'ny Apokalypsy. Izany dia manazava fa io dia fanambarana avy amin'i Jesosy Kristy ary manome fitahiana an'ireo izay mamaky izany.

##### ireo mpanompony

Izany dia maneho ireo olona izay mino an'i Kristy.

##### tsy maintsy hitranga

"ireo tranga izay tsy maintsy hitranga tsy ho ela"

**Nampahafantariny izany**  
"nampitainy izany"

**ho an'i Jaona mpanompony**

Jaona no nanoratra ity boky ity ary maneho ny tenany ato. DH: "ho ahy, Jaona, ilay mpanompony"

**ny tenin'Andriamanitra**

Eto izany dia maneho ireo hafatra izay nomen'Andriamanitra an'i Jaona.

**izy izay mamaky amin'ny feo avo**

Tsy mamaritra olon-tokana akory izany. Fa maneho an'izay rehetra mamaky izany mafy. DH: "izay rehetra mamaky amin'ny feo avo"

**mitandrina izay voasoratra ao aminy**

"mino izay voasoratra ao anatin'ny ary mankato ireo didy ao anatin'ny"

**efa akaiky ny fotoana**

"ireo zavatra izay tsy maintsy hiseho dia hiseho tsy ho ela"

**Revelation 1:4**

**Fampahafantarana amin'ny ankapobeny:**

Ity dia fiatombohan'ny taratasin'i Jaona. Eto izy dia manao azy ho mpanoratra ary miarahaba ny olona izay hanoratany.

**Ho aminareo anie ny fahasoavana sy ny fiadanana avy amin'ilay ankehitriny, sy taloha, ary ho avy, sy avy amin'ireo fanahy fito izay eo anatrehan'ny seza fiandrianany, 5 ary avy amin'i Jesosy Kristy**

Ity dia fangatahana na fitahiana. Jaona dia miresaka toy ny hoe nisy zavatra tokony omen'Andriamanitra azy, na dia izy ireo tokoa aza no lalana izay nantenainy hiasan'Andriamanitra ho an'ny olony. DH: "Mety ho izy no ilay ... ary ireo fanahy fito ... ary Jesosy Kristy hitondra anareo am-pitiavana sy hahatonga anareo hiaina am-piadanana sy ampilaminana"

**avy amin'ilay ankehitriny**

"avy amin'Andriamanitra, ilay ankehitriny"

**ho avy**

ho avy izay ho tonga.

**fanahy fito**

Ny isa fito dia famantaran'ny fahafenoana sy fahalavorariana. Ireo "fanahy fito" dia maneho na ny Fanahin'Andriamanitra na ireo fanahy fito izay manompo an'Andriamanitra.

**lahimatoa amin'ny maty**

"olona voalohany natsangana tamin'ny maty"

**nanao antsika ho fanjakana, mpisorona**

"nanokana antsika ary nanomboka nanapaka teo amintsika ary nanao antsika ho mpisorona"

**Andriamaniny sy Rainy**

Olona iray ihany ireo. DH: "Andriamanitra, ilay Rainy"

**Ray**

Fiantsoana manan-danja ho an'Andriamanitra izay mamaritra ny fifandraisan'Andriamanitra sy Jesosy.

**ho Azy anie ny voninahitra sy ny fahefana**

Izany dia fangatahana na vavaka. Ireo mety ho dikany hafa 1) "Hanam-boninahitra sy hanampahefana anie Izy." Jaona dia mivavaka mba homem-boninahitra sy ho afaka hanapaka tanteraka eo amin'ny olon-drehetra sy ny zava-drehetra i Jesosy Kristy.

**ny fahefana**

Izany dia maneho ny fahefany amin'ny mahampanjaka Azy.

**Revelation 1:7**

**Fampahafantarana amin'ny ankapobeny:**

Ao amin'ny andininy fahafito, Jaona dia milaza izay notenenin'i Daniela sy Zakaria.

**ny maso rehetra**

Raha mbola mijery amin'ny alalan'ny maso ny olona, ny teny hoe: "maso" dia ampiasaina mba hanehoana ny olona. DH: "ny olon-drehetra"

**na dia ireo nandefona Azy aza**

"na dia ireo nandefona Azy aza dia hahita Azy"

**nandefona Azy**

Ireo tanana sy tongotr'i Jesosy dia nolefonina rehefa nifantsika teo amin'ny hazofijaliana Izy. Eto izany dia maneho ny olona izay namono Azy. DH: "namono Azy"

**nandefona**

nandavaka

**Izaho no Alfa sy Omega**

Ireo no voalohany sy farany amin'ny abidian'ny Grika. Ny mety ho dikany hafa 1) "ilay iray izay manomboka ny zavatra rehetra sy mamarana ny zavatra rehetra" na 2) "ilay iray izay velona hatramin'izay sy ilay velona mandrakizay." Afaka atao ihany koa hoe: "ny A sy ny Z" na "ny voalohany sy ny farany"

**ho avy**

ny ho avy izay ho tonga

**hoy ny Tompo Andriamanitra**

Ny fiteny hafa dia hanao hoe: "Ny Tompo Andriamanitra niteny hoe:" any amin'ny fanombohana na famaranana ny fehezanteny iray manontolo.

## Revelation 1:9

### Fampahafantarana amin'ny ankapobeny:

Jaona dia manazava ny fomba nanombohan'ny fahitany sy ireo torolalana nomen'ny Fanahy azy.

### -nareo

Misolo tena an'ireo mpino ao amin'ny fiangonana fito.

**izay nizara taminareo tao anatin'ny fijaliana sy fanjakana ary ny faharetana ao amin'i Jesosy**  
"izay nizara niaraka taminareo tao amin'ny fanjakan'Andriamanitra. Izaho ihany koa hijaly sy hizaka fisedrana miaraka aminareo satria an'i Jesosy isika"

### noho ny tenin'Andriamanitra

"satria niteny tamin'ny hafa momba ny tenin'Andriamanitra aho"

### notarihin'ny Fanahy

Jaona dia miresaka momba ny hoe voatariky ny Fanahin'Andriamanitra. DH: "notarihin'ny Fanahy aho"

### tamin'ny andron'ny Tompo

andron'ny fivavahan'ireo mpino ao amin'i Kristy

### mahery tahaka ny trompetra

Ilay feo dia mafy tahaka ny trompetra.

### trompetra

Zava-maneno na fiantsoana ny olona mba hiangona na hivory.

### ho an'ny Efesosy, Smyrna, Pergamosy, Tyatira, Sardisy, Filadelfia, ary Laodikia

Ireo dia anaran-tanàna ao Asia, izay Torkia amin'izao fotoana izao.

## Revelation 1:12

### Fampifandraisana ny foto-kevitra:

Jaona dia manomboka manazava izay hitany tamin'ny fahitany.

### feon'iza

Izany dia maneho an'ireo olona miresaka. DH: "izay"

### zanak'olona

Io fitenenana io dia mamaritra ny endrik'olona, olona iray izay miendrikendrika olombelona.

## Revelation 1:14

### Ny lohany sy ny volony dia fotsy tahaka ny volon'ondry—fotsy tahaka ny rano mandry

Ny volon'ondry sy ny rano mandry dia ohatra amin'ireo zavatra izay tena fotsy. Ny famerenana ny hoe: "fotsy tahaka" dia manamafy fa tena fotsy izy ireo.

### ny masony tahaka ny lelafo

Ny masony dia mamaritra hoe feno hazavana tahaka ny lelan'afo. DH: "ireo masony dia namiratra tahaka ny lelan'afo"

### Ny tongony mangirana tahaka ny varahina

Ny varahina dia nofotsiana mba hanjelatra sy hitaratra hazavana. DH: "Ireo tongony dia tena nangirana toy ny varahina nofotsiana"

### toy ny varahina voadio teo amin'ny lafaoro

Ny varahina dia diofina aloha ary avy eo atao mangirana. DH: "tahaka ny varahina voadio tao anaty lafaoro sy natao mangirana"

### lafaoro

fatana hitazonana hafanana be. Ny olona dia mametraka vy ao anatiny, ary ny afo tena mamay dia handoro ny fahalotoana eo amin'ilay vy.

### feona rano be mikoriana

Mafy tahaka ny feon-drenirano lehibe mikoriana mafy, loharano, na onjan-dranomasina mafy.

### sabatra roa lela maranitra

maranitra amin'ny sisiny roa mba samy hanapaka amin'ny ilany roa.

## Revelation 1:17

### nianjera teo amin'ny tongony

Jaona dia nianjera nihohoka tamin'ny tany. Mety ho natahotra mafy izy ka nampiseho fanajana lehibe tamin'i Jesosy.

### Nanendry ahy tamin'ny tanany ankavanana Izy

"Nikasika ahy tamin'ny tanany ankavanana Izy"

### Izaho no voalohany sy farany

Izany dia maneho ny maha-izy Azy an'i Jesosy.

### Izaho manana ny fanalahidin'ny fahafatesana sy ny Fiainan-tsy hita

Ny fananana fahefana amin'ny zavatra iray dia antsoina hoe fananana ny fanalahidin'izany. Izany hoe afaka manome aina an'ireo izay efa maty ary mamoaka azy ireo ao amin'ny Fiainan-tsy hita Izy. DH: "Manana ny fahefana amin'ny fahafatesana sy ny Fiainan-tsy hita Aho" na "Manana fahefana hanome aina an'ireo olona izay efa maty ary mamoaka azy ireo ao amin'ny fianan-tsy hita Aho"

## Revelation 1:19

### Fampifandraisana ny foto-kevitra:

Manohy miteny hatrany ny Zanak'Olona.

### ireo kintana

Ny kintana dia marika. Miseho izy ireo mba haneho an'ireo anjely fiton'ny fiangonana fito.

**fanaovan-jiro**

Ny fanaovan-jiro dia marika izay maneho ny fiangonana fito.

**ireo fiangonana fito**

Izany dia maneho an'ireo fiangonana fito izay misy any Asia Kely amin'izao fotoana izao.

**ireo anjelin'ny fiangonana fito**

Ny mety ho dikany: 1) ireo anjely any an-danitra izay miaro ireo fiangonana fito na 2) olombelona mpitondra hafatra any amin'ireo fiangonana fito.

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## Chapter 2

<sup>1</sup> Soraty ho an'ny anjelin'ny fiangonana ao Efesosy hoe: "Ireto ny teny avy amin'ilay iray izay mitazona ireo kintana fito amin'ny tanan-kavanany ary mandeha eo amin'ireo fanaovan-jiro volamena fito, <sup>2</sup> "Fantatro izay efa vitanao sy ny asa mafinao ary ny fiaretanao maharitra. Fantatro fa tsy afaka handefitra amin'ny olon-dratsy ianao. Fantatro fa notsapainao ireo izay milaza azy ireo ho apostoly, nefa tsy izy, ary hitanao izy ireo fa sandoka. <sup>3</sup> Fantatro fa manana faharetana ianao, ary nijaly mafy nohon'ny amin'ny anarako, ary tsy nilavo lefona ianao. <sup>4</sup> Nefa manohitra anao aho satria namela ny fitiavanao voalohany ianao. <sup>5</sup> Tsarovy noho izany ny toerana izay nahalavo anao. Mibebaha ary manaova ireo zavatra izay nataonao voalohany. Fa raha tsy mibebaka ianao, dia ho avy any aminao aho ary hanala ireo fanaovan-jiro amin'ny fitoerany. <sup>6</sup> Kanefa izao no ataonao: "Halanao ny zava-bitan'ny Nikolaita, izay halako ihany koa. <sup>7</sup> Aoka izay manan-tsofina hihaino izay lazain'ny Fanahy ho an'ireo fiangonana. Ho an'ilay iray izay maharesy dia homeko alalana hihinana ny avy amin'ny hazon'ny fiainana, izay ao amin'ny paradisan'Andriamanitra." <sup>8</sup> Soraty ho an'ny anjelin'ny fiangonana any Smyrna hoe: "Ireto ny tenin'ilay iray izay voalohany ary farany, ilay iray izay efa maty nefa velona indray: <sup>9</sup> "Fantatro ireo fahorianao sy ny fahantranao, nefa manan-karena ianao. Fantatro ny fitenenan-dratsy ho an'ireo izay miteny ny tenany fa Jiosy, kanefa tsy izy. Synagogan'i Satana izy ireo. <sup>10</sup> Aza matahotra ny amin'izay efa hiaretanao. Indro! Ny devoly dia hanipy ny sasany aminareo any amin'ny tranomaizina mba ho tsapaina ianareo, ary hijaly mandritry ny folo andro ianareo. Matokia mandra-pafahaty, ka homeko anareo ny satro-boninahitry ny fiainana. <sup>11</sup> Izay manan-tsofina aoka izy hihaino izay lazain'ny Fanahy ho an'ireo fiangonana. Ilay iray izay maharesy dia tsy ho simban'ny fahafatesana faharoa." <sup>12</sup> Soraty ho an'ny anjelin'ny fiangonana any Pergamosy hoe: "Ireto ny tenin'ilay iray izay manana sabatra roa lela: <sup>13</sup> "Fantatro izay onenananao, dia ao amin'ny hitoeran'ny seza fiandrianan'i Satana. Ary ankehitriny mitana mafy ny anarako ianao. Fantatro fa tsy nandà ny finoanao ny amiko ianao, na dia tamin'ireo andron'i Antipasy vavolombeloko aza, izay nahatoky Ahy, izay novonoina teo aminareo, tao amin'ny fonenan'i Satana. <sup>14</sup> Fa manan-teny kely aminao Aho: "Misy sasany aminareo mitana mafy ny fampianaran'ny Balama, izay nampianatra an'i Balaka hametraka fanafintohinana eo anoloan'ny zanak'Israely, mba hihinanan'izy ireo ny sakafo natao sorona ho an'ny sampy ary ho fijangajangana. <sup>15</sup> Toy izany ihany, misy sasany aminareo izay mitana mafy ny fampianaran'ireo Nikolaita. <sup>16</sup> Mibebaha, noho izany! Fa raha tsy izany, dia ho tonga faingana any aminareo Aho, ary hifanandrina amin'izy ireo aho miaraka amin'ny sabatry ny vavako. <sup>17</sup> Aoka izay manan-tsofina hihaino izay lazain'ny Fanahy ho an'ireo fiangonana. Ho an'ireo izay maharesy, homeko ny sasany amin'ireo mana miafina, ary homeko vato fotsy miaraka amin'ny anaram-baovao voasoratra eo amin'ny vato, anarana izay tsy fantatr'olona afa-tsy izay mandray azy ihany." <sup>18</sup> Soraty ho an'ny anjelin'ny fiangonana ao Tyatira hoe: "Ireto ny tenin'ny Zanak'Andriamanitra, izay manana maso toy ny lelafo ary tongotra toy ny varahina mangirana: <sup>19</sup> "Fantatro izay vitanao: Ny fitiavanao sy ny finoanao sy ny fanomponao ary ny faharetanao. Fantatro fa izay vitanao farany dia betsaka noho izay vitanao voalohany. <sup>20</sup> Kanefa izao no hanoherako anao: Leferinao ilay vehivavy Zezebel, izay miantso ny tenany ho mpaminany vavy. Amin'ny alalan'ny fampianarany dia mamitaka ireo mpanompoko izy mba hijangajanga sy hihinana sakafo atao sorona ho an'ny sampy. <sup>21</sup> Nanome fotoana mba hibebehany Aho, kanefa tsy mety hibebehany ny amin'ny fijangajangany izy. <sup>22</sup> Indro! Hataoko marary eo ampandriana izy, ary ireo izay mijangajanga miaraka aminy dia hampahoriako mafy, raha tsy mibebaka amin'ny asa ratsin'ilay vehivavy izy ireo. <sup>23</sup> Ho vonoiko ho faty ireo zanany, ary ireo fiangonana rehetra dia hahalala fa Izaho ilay mahita ny fieritreretana sy fihetsem-po. Homeko araka ny asanareo tsirairay avy ianareo. <sup>24</sup> Fa ny aminareo izay sisa ao Tyatira, izay rehetra tsy mitana izao fampianarana izao, sy tsy mahalala izay antsoin'ny sasany hoe sain-dalin'i Satana— Izao no lazaiko aminareo hoe: "Tsy vesarako entana hafa ianareo." <sup>25</sup> Na izany aza, tsy maintsy mitazona mafy ny finoanareo ianareo mandra-pihaviko. <sup>26</sup> Ilay iray izay maharesy sy izay manao izay efa vitako hatramin'ny farany, dia homeko azy ny fahefana amin'ny firenena rehetra. <sup>27</sup> 'Hanapaka eo amin'izy ireo miaraka amin'ny tehim-by izy, toy ny fanorotorona vilany tany no hanapotehina azy ireo.' <sup>28</sup> Tahaka ny nandraisako avy amin'ny Raiko, no hanomezako azy kintana maraina ihany koa. <sup>29</sup> Aoka ilay iray izay manan-tsofina hihaino izay lazain'ny Fanahy ho an'ireo fiangonana.""

## Revelation 2:1

### Fampahafantarana amin'ny ankapobeny:

Ity no fiatombohan'ny hafatry ny Zanak'Olona mankany amin'ny anjelin'ny fiangonana ao Efesosy.

### ny anjely

Ny mety ho dikany: 1) ireo anjely any an-danitra izay miaro ireo fiangonana fito na 2) olombelona mpitondra hafatra any amin'ireo fiangonana fito.

### ireo kintana

Ny kintana dia marika. Miseho izy ireo mba haneho an'ireo anjely fiton'ny fiangonana fito.

### fanaovan-jiro

Ny fanaovan-jiro dia marika izay maneho ny fiangonana fito.

### Fantatro ... ny asa mafinao ary ny fiaretanao maharitra

DH: "Fantatro ... fa miasa mafy ianao ary miaritra am-paharetana"

### nefa tsy izy

"nefa tsy apostoly"

### hitanao izy ireo fa sandoka

"nahafantatra ianao fa ireo olona ireo dia apostoly sandoka"

## Revelation 2:3

### nohon'ny amin'ny anarako

"satria mino amin'ny anarako ianao" na "satria mino Ahy ianao"

### ary tsy nilavo lefona ianao

Ny kivy dia resahana hoe reraka. DH: "tsy lasa kivy ianao"

### manohitra anao aho

"Tsy miray hevitra aminao aho noho izany" na "Tezitra aminao aho noho izany"

### namela ny fitiavanao voalohany ianao

Ny fanajanonana ny fanaovana zavatra iray dia resahina toy ny hoe mamela izany. Ny fitiavana dia resahana toy ny hoe zavatra iray izay afaka avela. DH: "tsy nitia Ahy toy izay nataonao tany am-boalohany intsony ianao "

### ny toerana izay nahalavo anao

Ny tsy fitiavan'izy ireo intsony dia resahana toy ny hoe fahalavoana. DH: "toy ny ahoana ny fiovanao" na "toy ny ahoana ny fitiavanao Ahy"

### Fa raha tsy mibebaka ianao

"Raha tsy mifona ianao"

### hanala ireo fanaovan-jironao

Ireo fanaovan-jiro dia marika izay maneho an'ireo fiangonana fito.

## Revelation 2:6

### Nikolaita

olona izay manaraka ny fampianaran'ny lehilahy iray antsoina hoe: Nikolaosa

### Aoka izay manan-tsofina hihaino

Ny fahafahana mihaino dia resahina toy ny hoe manan-tsofina. DH: "Raha manan-tsofina ianao, dia mihainoa"

### ilay iray izay maharesy

Izany dia maneho an'izay rehetra mandresy. DH: "izay rehetra mahatohitra ny ratsy" na "ireo izay tsy miray hevitra amin'ny ratsy"

### ny paradisan' Andriamanitra

"Ny zaridainan'Andriamanitra." Izany dia marika maneho ny lanitra.

## Revelation 2:8

### Fampahafantarana amin'ny ankapobeny:

Ity no fiatombohan'ny hafatry ny Zanak'Olona mankany amin'ny anjelin'ny fiangonana ao Smyrna.

### Smyrna

Anaran-tanàna iray ao Asia, izay Torkia amin'izao fotoana izao.

### Izaho no voalohany sy farany

Izany dia maneho ny maha-izy Azy an'i Jesosy.

### Fantatro ireo fahorianao sy ny fahantranao

Afaka atao hoe: "Fantatro fa mijaly sy mahantra ianao"

### Fantatro ny fitenenan-dratsy ho an'ireo izay miteny ny tenany fa Jiosy

Afaka atao hoe: "Fantatro fa ireo izay miteny hoe Jiosy izy ireo dia miteny ratsy anao" na "Fantatro fa ireo izay miteny hoe Jiosy izy ireo dia miteny zavatra mahatsiravina momba anao"

### kanefa tsy izy

"tsy tena Jiosy izy ireo"

### Synagogan'i Satana izy ireo

Ny olona izay miombona mba hankato na hanome voninahitra an'i Satana dia resahina toy ny hoe synagoga, toeran'ny fivavahana sy fampianarana ho an'ireo Jiosy.

## Revelation 2:10

### Ny devoly dia hanipy ny sasany aminareo any amin'ny tranomaizina

"Ny devoly dia hahatonga ny hafa ho any an-tranomaizina tsy ho ela"

### Matokia mandra-pafahaty

"Matokia Ahy na dia mamono anareo aza izy ireo." Ny fampiasana ny teny hoe: "mandra-" dia tsy

midika akory hoe tsy matoky intsony ianareo rehefa maty.

**ny satro-boninahitra**

"ny satro-boninahitry ny mpandresy." Satro-boninahitra izay vita amin'ny rantsan'oliva na ravin-java-maniry, izay apetraka eo amin'ny lohan'ny atleta mpandresy.

**ny satro-boninahitry ny fiainana**

Ny mety ho dikany: 1) "satro-boninahitra izay mampiseho fa nanome ny fiainana mandrakizay anareo Aho" na 2) "ny tena fiainana toy ny loka tahaka ny satro-boninahitry ny mpandresy"

**Izay manan-tsofina aoka izy hihaino**

Ny fahafahana mihaino dia resahina toy ny hoe manan-tsofina. DH: "Raha manan-tsofina ianao, dia mihainoa"

**Ilay iray izay maharesy**

Izany dia maneho an'izay rehetra mandresy. DH: "izay rehetra mahatohitra ny ratsy" na "ireo izay tsy miray hevitra amin'ny ratsy"

**tsy ho simban'ny fahafatesana faharoa**

"tsy handalo amin'ny fahafatesana faharoa" na "tsy ho faty fanindroany"

**Revelation 2:12**

**Fampahafantarana amin'ny ankapobeny:**

Ity no fiatombohan'ny hafatry ny Zanak'Olonanankany amin'ny anjelin'ny fiangonana ao Pergamosy.

**Pergamosy**

Anaran-tanàna iray ao Asia, izay Torkia amin'izao fotoana izao.

**sabatra roa lela**

maranitra amin'ny sisiny roa mba samy hanapaka amin'ny ilany roa.

**seza fiandrianan'i Satana**

Ny mety ho dikany: 1) Fahefan'i Satana sy fitarihandratsy amin'ny olona, na 2) any amin'ny toerana izay Satana no manapaka.

**mitana mafy ny anarako ianao**

Mino mafy izay resahina toy ny hoe mitana mafy. DH: "mino mafy Ahy ianao"

**tsy nandà ny finoana ahy ianao**

"Ny finoana" dia afaka tao hoe "mino." DH: "tsy nijanona nino Ahy ianao"

**Antipasy**

Anaran'ilay lehilahy.

**Revelation 2:14**

**Fa manan-teny kely aminao Aho**

"Tsy miray hevitra aminao Aho noho ireo zavatra kely izay nataonao" na "Tezitra aminao Aho noho ireo zavatra kely nataonao."

**mitana mafy ny fampianaran'ny Balama**

Ny mety ho dikany: 1) izay mampita ny fampianaran'i Balama" na 2) izay manao ireo nampianarin'i Balama."

**Balaka**

Anarana mpanjaka iray.

**izay nampianatra an'i Balaka hametraka fanafintohinana eo anoloan'ny zanak'Israely**

Zavatra izay mitarika ny olona hanota dia resahina toy ny hoe vato iray eo amin'ny lalana ka mahatafintohina ny olona. DH: "izay nampiseho an'i Balaka hoe ahoana no hampahatonga ny vahoakan'Israely hanota"

**fijangajangana**

"manota amin'ny fijangajangana"

**Nikolaita**

olona izay manaraka ny fampianaran'ny lehilahy iray antsoina hoe: Nikolaosa

**Revelation 2:16**

**Mibebaha**

"Koa mibebaha"

**Fa raha tsy izany,**

"Fa raha tsy mibebaka ianao, "

**hifanandrina amin'izy ireo**

"hiady amin'izy ireo"

**miaraka amin'ny sabatry ny vavako.**

Izany dia midika fa amin'ny alalan'ny fanomezana baiko tsotra Jesosy dia handresy ireo fahavalony .

**Aoka izay manan-tsofina hihaino**

Ny fahafahana mihaino dia resahina toy ny hoe manan-tsofina. DH: "Raha manan-tsofina ianao, dia mihainoa"

**ilay iray izay maharesy**

Izany dia maneho an'izay rehetra mandresy. DH: "izay rehetra mahatohitra ny ratsy" na "ireo izay tsy miray hevitra amin'ny ratsy"

**Revelation 2:18**

**Fampahafantarana amin'ny ankapobeny:**

Ity no fiatombohan'ny hafatry ny Zanak'Olonanankany amin'ny anjelin'ny fiangonana ao Tyatira.

**Tyatira**

Anaran-tanàna iray ao Asia, izay Torkia amin'izao fotoana izao.

**Zanak'Andriamanitra**

Fiantsoana manan-danja ho an'i Jesosy.

**maso toy ny lelafo**

Ny masonry dia mamaritra hoe feno hazavana tahaka ny lelan'afo. DH: "ireo masonry dia namiratra tahaka ny lelan'afo"

**tongotra toy ny varahina mangirana**

Ny varahina dia nofotsiana mba hangirana sy handefa hazavana. DH: "Ireo tongony dia tena nangirana toy ny varahina nofotsiana"

**Ny fitiavanao sy ny finoanao sy ny fanomponao ary ny faharetanao**

Afaka atao hoe: "Ny fomba fitiavanao, ny fahatokiana, ny fanompoana, ary ny fiaretanao maharitra"

**Ny fitiavanao sy ny finoanao sy ny fanomponao ary ny faharetanao**

Afaka atao mazava kokoa hoe: "Ny fitiavanao Ahy sy ny hafa, ny fahatokiana Ahy, ny fanompoana ny hafa, ary ny fiaretanao maharitra ireo fahoriana"

**Revelation 2:20**

**Kanefa izao no hanoherako anao**

"Tsy miray hevitra aminao Aho noho ilay zavatra vitanao" na "Tezitra aminao nohon'ny nataonao Aho"

**ilay vehivavy Zezebela**

Jesosy dia miresaka momba ireo vehivavy sasany ao amin'ny fiangonan'izy ireo toy ny hoe Mpanjakavavy Zezebela, satria izy ireo dia nanao karazam-pahotana toa an'ny Mpanjakavavy Zezebela talohan'io fotoana io. DH: "ilay vehivavy izay toa an'i Zezebela"

**Nanome fotoana mba hibebahany Aho**

"Nomeko irika hibebahana izy" na "Niandry azy mba hibebaka Aho"

**Revelation 2:22**

**Hataoko marary eo am-pandriana izy**

Ny fijanonany eo am-pandriana no ho valin'ny fanaovan'i Jesosy azy marary mafy. DH: "Hataoko marary mafy izy"

**ary ireo izay mijangajanga miaraka aminy dia hampahoriako mafy**

Jesosy dia miresaka momba ny fampijaliana ny olona ho fampahoriana azy ireo. DH: "ary hampahory mafy an'ireo izay mijangajanga miaraka aminy Aho"

**raha tsy mibebaka amin'ny asa ratsin'ilay vehivavy izy ireo**

"raha tsy mibebaka amin'ny fanaovana ny ratsy izay nataon'ilay vehivavy izy ireo"

**ireo zanany**

Jesosy dia miresaka ireo mpanaraka an'ilay vehivavy ho toy ny hoe zanany. DH: "ireo mpanaraka azy" na "ireo olona manao izay nampianariny"

**ny fieritreretana sy fihetsem-po**

Ny teny hoe: "fo" dia matetika ampiasaina mba hanehoana ny fihetsem-po sy ny faniriana. DH: "izay eritreretin'ny olona sy tiany"

**Homeko araka ny asanareo tsirairay avy ianareo.**

Fanehoana ny fanasaziana sy valisoa. DH: "Hanasazy na hanome valisoa anareo tsirairay avy Aho"

**Revelation 2:24**

**izay rehetra tsy mitana izao fampianarana izao**

Ny finoana ny fampianarana dia resahina toy ny hoe: fitanana ny fampianarana. DH: "ny olon-drehetra izay tsy mino io fampianarana io"

**izao fampianarana izao**

Afaka atao hoe: "izay nampianariny" (ilay vehivavy)

**sain-dalin'i Satana**

"ny zavatra lalina izay ampianarin'i Satana"

**zavatra lalina**

Ny zava-miafina dia resahina toy ny hoe lalina. DH: "ireo zava-miafina lalina"

**izay antsoin'ny sasany hoe sain-dalin'i Satana**

Ireo mety ho dikany: 1) ireo izay miantso azy ireo hoe zavatra lalina dia mahafantatra fa avy amin'i Satana izy ireo na 2) ny olona sasany dia miantso azy ireny ho zavatra lalina, fa Jesosy dia miteny fa ireo zavatra ireo dia tena avy amin'i Satana tokoa. DH: "ireo zavatr'i Satana, izay antsoin'ny sasany hoe zavatra lalina"

**Revelation 2:26**

**Ilay iray izay maharesy**

Izany dia maneho an'izay rehetra mandresy. DH: "izay rehetra mahatohitra ny ratsy" na "ireo izay tsy miray hevitra amin'ny ratsy"

**Hanapaka azy ireo ... hanapotehina azy ireo**

Faminaniana avy ao amin'ny Testamenta Taloha momba ny mpanjakan'Israely izany, fa Jesosy nametraka azy eto ho an'ireo izay nomeny fahefana hanapaka ireo firenena.

**Hanapaka azy ireo miaraka amin'ny tehim-by izy**

Ny fanapahana henjana dia resahina toy ny hoe: manapaka amin'ny tehim-by. DH: "Hanapaka eo amin'izy ireo amin'ny fikapohana vy Izy"

**toy ny fanorotorona vilany tany no hanapotehina azy ireo**

Ny hoe: hanorotoro azy ireo dia sarisary izay maneho na 1) hamotika ireo mpanao ratsy na 2) handresy ireo fahavalo. DH: "Handresy tanteraka an'ireo fahavalony toy ny fanorotoroana vilany tany Izy"

**Tahaka ny nandraisako avy amin'ny Raiko**

Ny fiteny sasany dia mety mila miteny hoe inona no noraisina. Ireo mety ho dikany: 1) "Tahaka ny nandraisako fahefana avy amin'ny Raiko" na 2) Toy ny nandraisako ny kintan'ny maraina avy amin'ny Raiko.

**ny Raiko**

Fiantsoana manan-danja ho an'Andriamanitra izay mamaritra ny fifandraisana eo amin'Andriamanitra sy Jesosy.

**no hanomezako azy ihany koa**

Eto ny hoe: "azy" dia maneho an'ilay iray izay mandresy.

**kintana maraina**

Kintana mamiratra izay miseho amin'ny maraina alohan'ny fiposahan'ny masoandro. Izany dia marika fandresena.

**Aoka ilay iray izay manan-tsofina hihaino**

Ny fahafahana mihaino dia resahina toy ny hoe manan-tsofina. DH: "Raha manan-tsofina ianao, dia mihainoa"

## Chapter 3

<sup>1</sup> Soraty ho an'ny anjelin'ny fiangonana any Sardisy hoe: 'Izao no tenin'ilay mitàna ireo Fanahy fiton'Andriamanitra sy ireo kintana fito. "Fantatro izay nataonao. Malaza ho velona ianao, nefa ianao maty. <sup>2</sup> Mifohaza ary hatanjaho izay tavela, fa efa ho faty, satria tsy hitako tanteraka ireo asanao eo imason'Andriamanitra. <sup>3</sup> Tadidio, noho izany, izay noraisinareo sy renareo. Ankatoavy izany, ary mibebaha. Fa raha tsy mifoha ianareo, dia ho avy toy ny mpangalatra Aho, ary tsy ho fantatrareo ny ora hiaviako aminareo. <sup>4</sup> Fa misy anaran'olona vitsivitsy any Sardisy izay tsy nandoto ny akanjon'izy ireo. Handeha hiaraka amiko izy ireo, miakanjo fotsy, satria mendrika. <sup>5</sup> Ilay iray izay maharesy dia ho ampiakanjoana fotsy, ary tsy hamafa ny anarany ao amin'ny Bokin'ny Fiainana mihitsy Aho, ary hilaza ny anarany eo anatrehan'ny Raiko, sy eo anatrehan'ireo anjely. <sup>6</sup> Aoka izay manan-tsofina hiaino izay lazain'ny Fanahy amin'ireo fiangonana. <sup>7</sup> "Soraty ho an'ny anjelin'ny fiangonana any Filadelfia hoe: 'Izao no tenin'ilay iray izay masina sy marina\_ izy no mitazona ny fanalahidin'i Davida, izy no mamoha ary tsy misy na iza na iza manidy, izy no manidy ary tsy misy na iza na iza afaka mamoha. <sup>8</sup> "Fantatro izay vitanareo. Indro, nametrahako varavarana mivoha eo anoloanareo izay tsy afaka hidin'iza na iza. Fantatro fa manana hery kely ianareo, ka nankàto ny teniko ary tsy nandà ny anarako. <sup>9</sup> Indro! Ireo izay an'ny synagoga'ny Satana, ireo izay milaza fa Jiosy izy ireo nefa tsy izy akory; fa mandainga kosa izy ireo. Hataoko tonga ka hiankohoka eo an-tongotrao izy ireo, ary ho avy izy ireo mba hahafantatra fa nitia anao Aho. <sup>10</sup> Satria efa nitandrina ny didiko tamin'ny faharetana ianareo, dia hiaro anareo amin'ny andro fitsapana izay efa ho avy amin'izao tontolo rehetra izao ihany koa Aho, mba hitsapa ireo izay miaina eo ambonin'ny tany. <sup>11</sup> Ho avy tsy ho ela Aho. Tano mafy izay hanananao mba tsy hisy afaka hanala ny satro-boninahitrao. <sup>12</sup> Ataoko andry eo amin'ny tempolin'ny Andriamanitra izay mandresy, ary tsy hiala eo mihitsy izy. Ho soratako eo aminy ny anaran'Andriamanitra, ilay anaran'ny tanànan'ny Andriamanitra (ilay Jerosalema vaovao, izay midina avy any an-danitra avy amin'ny Andriamanitra), sy ny anarako vaovao. <sup>13</sup> Aoka izay manan-tsofina hihaino izay lazain'ny Fanahy amin'ireo fiangonana. <sup>14</sup> "Soraty ho an'ny anjelin'ny fiangonana any Laodikia hoe: "Izao no tenin'ny Amena, ilay vavolombelona mahatoky sy marina, ilay mpanapaka ny zava-boarin' Andriamanitra. <sup>15</sup> "Fantatro izay nataonareo, ary tsy mangatsiaka na mafana ianareo. Maniry Aho mba ho mangatsiaka na mafana ianareo! <sup>16</sup> Noho izany, satria ianareo matimaty\_ sady tsy mafana no tsy mangatsiaka dia efa haloan'ny vavako ianareo. <sup>17</sup> Fa hoy ianareo hoe: 'Manan-karena aho, nanana fitaovana maro, ka tsy mila na inona na inona.' Saingy tsy fantatrareo fa ianareo no tena ory, mampahonena, mahantra, jamba ary mitanjaka. <sup>18</sup> Henoy ny torohevitra: Mividianana volamena voadio tamin'ny afo amiko mba ho tonga mpanan-karena ianareo, ary akanjo fotsy manjopiaka mba ho afaka mampitafy ny tenanareo ianareo ka tsy hampiseho ny henatry ny fitanjahanareo, ary hanosotra ny masonareo mba hahiratanareo. <sup>19</sup> Ampiofaniko ny tsirairay avy izay tiako, ary hampianariko azy ireo ny fomba tokony hiainan'izy ireo. Noho izany, mazotoa ary mibebaha. <sup>20</sup> Indro, mijoro eto amin'ny varavarana Aho ary mandondona. Raha misy mandre ny feoko ka mamoha ny varavarana, dia ho avy ao an-tranony Aho ka hihinana miaraka aminy, ary izy miaraka amiko. <sup>21</sup> Ilay iray izay mandresy, hatolotro azy ny zo hipetraka miaraka amiko eo amin'ny seza fiandrianako, tahaka ny nandreseko koa ka nipetrakako miaraka tamin'ny Raiko teo amin'ny seza fiandrianany. <sup>22</sup> Aoka izay manan-tsofina hihaino izay lazain'ny Fanahy amin'ireo fiangonana. <sup>23</sup>

### Revelation 3:1

#### Fampahafantarana amin'ny ankapobeny:

Ity no fiatombohan'ny hafatry ny Zanak'Olona mankany amin'ny anjelin'ny fiangonana ao Sardisy.

#### Sardisy

Anaran-tanàna iray ao Asia, izay Torkia amin'izao fotoana izao.

#### ireo Fanahy fito

Ny isa fito dia famantaran'ny fahafenoana sy fahalavorariana. Ireo "fanahy fito" dia maneho na ny Fanahin'Andriamanitra na ireo fanahy fito izay manompo an'Andriamanitra.

#### ireo kintana fito

Ireo kintana ireo dia marika. Miseho ireo mba hanehona ireo anjely fiton'ny fiangonana fito.

#### velona ... maty

Ny fankatoavana sy ny fanajana an'Andriamanitra dia resahina toy ny hoe velona; ny tsy fankatoavana sy tsy fanajana Azy dia resahina toy ny hoe maty.

#### Mifohaza

Ny hoe nampitandremana tamin'ny loza dia resahina toy ny hoe fifohazana. DH: "Mitandrema" na "Miambena"

**hatanjaho izay tavela, fa efa ho faty**

Ireo asa soa izay vitan'ireo mpino tao Sardisy dia resahina toy ny hoe velona izy ireo fa tandindomin'ny fahafatesana. DH: "tanteraho ireo asa tavela, raha tsy izany izay vitanao dia tsy hisy dikany" na "raha tsy mamita ny asa izay natombokao ianao, dia tsy hisy dikany ireo asanao teo aloha"

**Revelation 3:3****izay noraisinareo sy renareo**

Izany dia maneho ny tenin'Andriamanitra, izay hinoan'izy ireo. DH: "Ny tenin'Andriamanitra, izay renareo sy ny marina izay hinoanareo"

**Fa raha tsy mifoha ianareo**

Ny hoe nampitandremana tamin'ny loza dia resahina toy ny hoe fifohazana. DH: "Mitandrema" na "Miambena"

**ho avy toy ny mpangalatra Aho**

Jesosy dia ho tonga amin'ny fotoana tsy ampoizin'ny olona tahaka ny fiavian'ny mpangalatra izay tsy ampoizina.

**anaran'olona vitsivitsy**

Izany dia maneho ireo olona. DH: "olona vitsivitsy"

**tsy nandoto ny akanjon'izy ireo**

Jesosy dia miresaka momba ny fahotana amin'ny fiainan'olona iray toy ny hoe akanjo maloto. DH: "tsy nanao ny fiainan'izy ireo ho fahotana tahaka ny ankanjo maloto"

**Handeha hiaraka amiko izy ireo**

Ny olona matetika dia miresaka ny fiainana ho toy ny "fandehanana." DH: "hiaina hiaraka amiko"

**miakanjo fotsy**

Ny akanjo fotsy dia maneho fiainana madio tsy misy fahotana. DH: "ary izy ireo dia hiakanjo fotsy, izay mampiseho fa madio izy ireo"

**Revelation 3:5****Ilay iray izay maharesy**

Izany dia maneho an'izay rehetra mandresy. DH: "izay rehetra mahatohitra ny ratsy" na "ireo izay tsy miray hevitra amin'ny ratsy"

**ho ampiakanjoana fotsy**

Afaka atao hoe: "hiakanjo fotsy" na "Izaho hanome Azy akanjo fotsy"

**hilaza ny anarany Aho**

Tsy hiteny tsotra fotsiny ny anaran'ny olona iray Izy, fa hanambara fa io olona iray io dia Azy. DH: "Hanambara Aho fa Ahy izy"

**ny Raiko**

Fiantsoana manan-danja ho an'Andriamanitra izay mamaritra ny fifandraisan'Andriamanitra sy Jesosy.

**Aoka izay manan-tsofina hiaino**

Ny fahafahana mihaino dia resahina toy ny hoe manan-tsofina. DH: "Raha manan-tsofina ianao, dia mihaino"

**Revelation 3:7****Fampahafantarana amin'ny ankapobeny:**

Ity no fiatombohan'ny hafatry ny Zanak'Olona mankany amin'ny anjelin'ny fiangonana ao Filadelfia.

**ny fanalahidin'i Davida**

Jesosy dia miresaka momba ny fahefany hanapakevitra hoe iza no mankany amin'ny fanjakany toy ny hoe fanalahidin'i Davida.

**izy no mamoha ary tsy misy na iza na iza manidy**

"mamoha ny varavarana mankany amin'ny fanjakana Izy ary tsy misy na iza na iza afaka manidy izany"

**izy no manidy ary tsy misy na iza na iza afaka mamoha**

"manidy ny varavarana Izy ary tsy misy na iza na iza afaka mamoha izany"

**nametrahako varavarana mivoha eo anoloanareo**

"Namoha varavarana ho anareo Aho"

**ny anarako**

"Izaho"

**Revelation 3:9****ny synagoga ny Satana**

Ny olona izay miombona mba hankato na hanome voninahitra an'i Satana dia resahina toy ny hoe synagoga, toeran'ny fivavahana sy fampianarana ho an'ireo Jiosy.

**hiankohoka**

Marika fanekena, fa tsy fiderana. DH: "miankohoka am-panekena"

**eo an-tongotrao**

"eo anoloanao"

**ho avy izy ireo mba hahafantatra**

"mba hanaiky izy ireo"

**andro fitsapana**

"fotoan'ny fitsapana." Izany dia mety hidika hoe: "ny fotoana izay mety tsy hankatoavan'ny olona Ahy."

**efa ho avy**

ny ho avy izay ho tonga.

**Ho avy tsy ho ela Aho**

Fantatra fa ho avy mba hitsara Izy. DH: "Ho avy tsy ho ela Aho mba hitsara"

**Tano mafy**

"Tohizo ny finoana"

**ny satro-boninahitra**

Satro-boninahitra izay vita amin'ny rantsan'oliva na ravin-java-maniry, izay apetraka eo amin'ny lohan'ny atleta mpandresy. Eto ny satro-boninahitra dia valisoa.

**Revelation 3:12****izay mandresy**

Izany dia maneho an'izay rehetra mandresy. DH: "izay rehetra mahatohitra ny ratsy" na "ireo izay tsy miray hevitra amin'ny ratsy"

**andry eo amin'ny tempolin'ny Andriamanitra**

Ny "andry" dia maneho ny ampahany manan-danja sy maharitra ny fanjakan'Andriamanitra. DH: "matanjaka tahaka ny andry ao amin'ny tempolin'ny Andriamanitra"

**Aoka izay manan-tsofina hihaino**

Ny fahafahana mihaino dia resahina toy ny hoe manan-tsofina. DH: "Raha manan-tsofina ianao, dia mihaino"

**Revelation 3:14****Fampahafantarana amin'ny ankapobeny:**

Ity no fiatombohan'ny hafatry ny Zanak'Olona mankany amin'ny anjelin'ny fiangonana ao Laodikia.

**tenin'ny Amena**

Eto ny hoe: "Amena" dia anaran'i Jesosy Kristy. Manome antoka ireo fampanantenan'Andriamanitra amin'ny alalan'ny fitenenana hoe amena amin'izy ireo Izy.

**ilay mpanapaka ny zava-boaarin'Andriamanitra**

Ireo mety ho dikany: 1) "ilay iray izay manapaka ny zavatra rehetra noarin'Andriamanitra" na 2) "ilay iray izay avy amin'ny alalany no hanorenan'Andriamanitra an'izao rehetra izao."

**tsy mangatsiaka na mafana ianareo**

Ny "Mangatsiaka" sy "mafana" dia maneho ny teboka roa amin'ny tombontsoa ara-panahy na ny fitiavana an'Andriamanitra. Ny "mangatsiaka" dia manohitra tanteraka an'Andriamanitra, ary ny "mafana" dia manana zotom-po hanompo Azy. DH: "ianao dia tahaka ny rano izay sady tsy mangatsiaka no tsy mafana"

**matimaty**

"kely hafanana." Izany dia maneho olona iray tsy liana amin'ny tombontsoa ara-panahy na faharesen-dahatra.

**dia efa haloan'ny vavako ianareo**

Ny manary anareo dia resahina toy ny hoe mando azy ireo avy ao amin'ny vava. DH: "Hanary anareo Aho tahaka ny handrorako rano matimaty"

**Revelation 3:17****ianareo no tena ory, mampahonena, mahantra, jamba ary mitanjaka**

Jesosy dia miresaka momba ny toetoetry ny arapanahin'izy ireo toy ny hoe miresaka momba ny toetoetry ny ara-batan'izy ireo. DH: "Ianareo dia toy ny olona izay tena ory indrindra, mampahonena, mahantra, jamba, ary mitanjaka."

**Mividiana volamena voadio tamin'ny afo amiko**

Ny volamena voadio tamin'ny afo dia madio ary sarobidy tokoa. Eto ny famonjena izay omen'ny zanak'olombelona dia resahina toy ny hoe volamena. DH: "Handray avy amiko izay tena sarobidy indrindra, tahaka ny volamena voadio tamin'ny afo"

**tonga mpanan-karena**

Izany dia maneho ny harena ara-panahy, miaina ny fiainana izay sarobidy indrindra eo imason'Andriamanitra. DH: "mba hanan-karena ara-panahy" na "mba hiaina fiainana sarobidy indrindra"

**akanjo fotsy manjopiaka**

Ny akanjo fotsy manjopiaka dia maneho ny fahamarinana. DH: "fahamarinana, tahaka ny akanjo fotsy"

**mba hahiratanareo**

Ny fahiratana dia maneho fahazoana ny marina.

**Revelation 3:19****mazotoa ary mibebaha**

"aoka ho matotra ary mibebaha"

**mijoro eto amin'ny varavarana Aho ary mandondona**

Jesosy dia miresaka momba ny olona izay tiany hifandray Aminy toy ny hoe tiany hanasa Azy ho any an-tranon'izy ireo Izy. DH: "Izaho dia tahaka ilay iray izay mijoro eo amin'ny varavarana ary mandondona"

**ary mandondona**

Afaka atao hoe: "ary tiako mba ho avelanao miditra ao anatiny Aho"

**mandre ny feoko**

Ny teny hoe: "ny feoko" dia maneho an'i Kristy miteny. DH: "mandre Ahy miteny" na "mandre Ahy miantso"

**ho avy ao an-tranony Aho**

Afaka atao hoe: "Handeha ao an-tranony Aho"

**ka hihinana miaraka aminy**

Izany dia maneho ny fiarahana toy ny hoe mpinamana.

**Revelation 3:21**

**Fampifandraisana ny foto-kevitra:**

Ity no fiafaran'ny hafatry ny Zanak'Olona amin'ireo anjelin'ny fiangonana fito.

**Ilay iray izay mandresy**

Izany dia maneho an'izay rehetra mandresy. DH: "izay rehetra mahatohitra ny ratsy" na "ireo izay tsy miray hevitra amin'ny ratsy"

**nipetrahako niaraka tamin'ny Raiko teo amin'ny seza fiandrianany.**

Ny mipetraka eo amin'ny seza fiandrianana dia midika hoe manapaka. DH: "hanapaka hiaraka

amiko" na "mipetraka eo ambony seza fiandrianana ary manapaka miaraka amiko"

**ny Raiko**

Fiantsoana manan-danja ho an'Andriamanitra izay mamaritra ny fifandraisana eo amin'Andriamanitra sy Jesosy.

**Aoka izay manan-tsofina hihaino**

Ny fahafahana mihaino dia resahina toy ny hoe manan-tsofina. DH: "Raha manan-tsofina ianao, dia mihainoa"

## Chapter 4

<sup>1</sup> Taorin'izany zavatra izany dia nijery aho, ary nahita varavarana iray nisokatra teny amin'ny lanitra. Ny feo voalohany izay reko dia niresaka tamiko tahaka ny trompetra, nanao hoe: "Miakara ety, ary ho asehoko anao izay tsy maintsy hitranga aorian'ireo zavatra ireo." <sup>2</sup> Nisy fotoana aho voatariky ny Fanahy, ary nahita fa nisy seza fiandrianana nipetraka teny amin'ny lanitra, nisy olona nipetraka teo ambonin'izany. <sup>3</sup> Ilay iray izay nipetraka teo amboniny dia miendrika tahaka ny jaspera sy karneola. Nisy avana nanodidina ny seza fiandrianana. Ilay avana dia miendrika toy ny emeraoda. <sup>4</sup> Nisy seza fiandrianana efatra amby roapolo nanodidina ilay seza fiandrianana, ary loholona efatra amby roapolo no nipetraka teo ambonin'ireo seza fiandrianana, niakanjo fotsy, niaraka tamin'ny satro-boninahitra volamena teny amin'ny lohan'izy ireo. <sup>5</sup> Avy tamin'ilay seza fiandrianana no nisy tsela-pahazavana, kotroka, ary kotro-baratra. Nisy jiro fito nirehitra teo anoloan'ny seza fiandrianana, jiro izay fanahy fiton'Andriamanitra <sup>6</sup> Teo alohan'ny seza fiandrianana dia nisy ranomasina fitaratra, tahaka ny kristaly. Ireo zava-manan'aina efatra dia teo afovoan'ny seza fiandrianana sy nanodidina izany, feno maso, teo anoloany sy tao an-damosiny. <sup>7</sup> Ilay zava-manan'aina voalohany dia tahaka ny liona, ilay zava-manan'aina faharoa tahaka ny zanak'omby, ilay zava-manan'aina fahatelo dia miendrika olona, ary ilay zava-manan'aina fahaefatra tahaka ny voro-mahery manidina. <sup>8</sup> Ireo zava-manan'aina efatra dia samy manana elatra enina avy, feno maso ny ambony sy ny ambany. Andro sy alina izy ireo dia tsy mitsahatra miteny hoe: "Masina, masina, masina ilay Tompo Andriamanitra Tsitoha izay nisy, sy misy, ary mbola ho avy." <sup>9</sup> Na oviana na oviana ireo zava-manan'aina dia hanome voninahitra, laza, ary fisaorana an'ilay iray izay mipetraka eo amin'ny seza fiandrianana, ilay iray izay velona mandrakizay doria, <sup>10</sup> ireo loholona efatra amby roapolo dia nampiankohoka ny tenan'izy ireo eo anoloan'ilay iray izay mipetraka eo amin'ny seza fiandrianana. Miankohoka eo amin'ilay iray izay velona mandrakizay doria izy ireo, ary nanipy ny satro-boninahitr'izy ireo teo anoloan'ny seza fiandrianana, miteny hoe: <sup>11</sup> "Mendrika ianao, ry Tomponay sy Andriamanitray, handray ny voninahitra sy ny laza ary ny hery. Fa Ianao no namorona ny zavatra rehetra, ary tamin'ny alalan'ny sitraponao, dia nisy izy ireo ary nohariana."

### Revelation 4:1

#### Fampahafantarana amin'ny ankapobeny:

Jaona dia manomboka mamaritra ny fahitany momba ny seza fiandrianan'Andriamanitra.

#### Taorin'izany zavatra izany

"Taorian'ny nahitan'i Jaona"

#### varavarana iray nisokatra teny amin'ny lanitra

Io fomba fiteny io dia maneho ny fahaizana izay nataon'Andriamanitra hitan'i Jaona teny amin'ny lanitra, farafahakeliny amin'ny alalan'ny fahitana.

#### niresaka tamiko tahaka ny trompetra

Afaka atao mazava hoe: "miresaka amiko amin'ny feo mafy tahaka ny feon'ny trompetra"

#### trompetra

Zava-maneno na fiantsoana ny olona mba hiangona na hivory.

#### voatariky ny Fanahy

Jaona dia miresaka momba ny hoe voatariky ny Fanahin'Andriamanitra. DH: "notarihin'ny Fanahy aho"

#### jaspa sy karneola

vato sarobidy. Ny jaspera dia mazava tahaka ny fitaratra na kristaly, ary ny karneola dia mety ho mena.

#### emeraoda

vato maitso sarobidy

### Revelation 4:4

#### loholona efatra amby roapolo

"loholona 24"

#### satro-boninahitra volamena

Tahaka ny fehiloaha vita amin'ny sampan'oliva na ravin-javatra, notefena tamin'ny volamena. Ny satro-boninahitra tahaka izany, vita tamin'ny ravina, dia nomena ireo atleta mpandresy mba hatao eo amin'ny lohan'izy ireo.

#### tsela-pahazavana

Ampiasao eto ny teny izay mamaritra ny tselatra amin'ny fitenim-paritrao rehefa miseho izany.

#### kotroka, ary kotro-baratra

Feo mahery ataon'ny kotroka. Ampiasao eto ny teny izay mamaritra ny feon'ny kotroka amin'ny fitenim-paritrao.

#### fanahy fiton'Andriamanitra

Ny isa fito dia famantaran'ny fahafenoana sy fahalavorariana. Ireo "fanahy fito" dia maneho na ny Fanahin'Andriamanitra na ireo fanahy fito izay manompo an'Andriamanitra.

#### Revelation 4:6

##### ranomasina fitaratra

Afaka atao mazava tsara hoe: 1) ny ranomasina dia resahina toy ny hoe fitaratra. DH: "ranomasina izay malama tahaka ny fitaratra" na 2) ny fitaratra dia resahina toy ny hoe ranomasina. DH: "fitaratra izay midadasika tahaka ny ranomasina"

##### tahaka ny kristaly

Afaka atao mazava tsara hoe: "mazava tahaka ny kristaly"

**teo afovoan'ny seza fiandrianana sy nanodidina izany**  
"Akaikin'ny seza fiandrianana sy nanodidina izany"

#### Revelation 4:7

##### feny maso ny ambony sy ny ambany

feny maso ny elatra ambony sy ny ambany.

##### ho avy

ho avy izay ho tonga.

#### Revelation 4:9

##### ilay iray izay mipetraka eo amin'ny seza fiandrianana, ilay iray izay velona mandrakizay doria

Olona iray ihany izany. Ilay iray izay mipetraka eo amin'ny seza fiandrianana dia velona mandrakizay doria.

##### mandrakizay doria

Ireo teny ireo dia mitovy dika ary naverimberina mba ho fanamafisana.

##### loholona efatra amby roapolo

"loholona 24."

##### nampiankohoka ny tenan'izy ireo

Niankohoka tamin'ny tany izy ireo.

##### nanipy ny satro-boninahitr'izy ireo teo anoloan'ny seza fiandrianana

Tahaka ny fehiloaha vita amin'ny sampan'oliva na ravin-javatra, notefena tamin'ny volamena. Ny satro-boninahitra tahaka izany, vita tamin'ny ravin-kazo, dia nomena ireo atleta mpandresy mba hatao eo amin'ny lohan'izy ireo. Ireo loholona dia nampiseho fa izy ireo dia manaiky ny fanapahan'ny fahefan'Andriamanitra. DH: "nanipy ny satro-boninahitr'izy ireo teo anoloan'ny seza fiandrianana izy ireo mba hampiseho fa manaiky Azy izy ireo"

##### Tomponay sy Andriamanitray

Olona iray ihany izany, ilay iray izay mipetraka eo amin'ny seza fiandrianana.

##### handray ny voninahitra sy ny laza ary ny hery

Zavatra izay tsy maintsy hananan'Andriamanitra foana ireo. Noderaina mba hanana ireo dia resahina toy ny hoe mandray ireo. DH: "noderaina ho an'ny voninahiny, hajany, ary heriny" na "ho an'izay rehetra midera Azy satria be voninahitra Izy, mendrika haja, ary mahery"

## Chapter 5

<sup>1</sup> Ary nahita ny tanan-kavanoan'ilay iray izay nipetraka teo amin'ny seza fiandrianana aho, horonan-taratasy voasoratra eo anoloana sy ao aoriana. Ary nofehezina tamin'ny toambo-kase fito izany. <sup>2</sup> Nahita anjely mahery nanambara tamin'ny feo mafy aho, niteny hoe: "Iza no mendrika ny hanokatra ny horonan-taratasy ary hamoha ny toambo-kasen'izany?" <sup>3</sup> Tsy misy olona avy an-danitra na eto an-tany na ambanin'ny tany ka afaka hanokatra ny horonan-taratasy na hamaky izany. <sup>4</sup> Nitomany mafy aho- satria tsy nisy olona hita mendrika ny hanokatra ny horonan-taratasy na hamaky izany. <sup>5</sup> Kanefa iray tamin'ireo loholona nilaza tamiko hoe: "Aza mitomany. Indro! Ilay lion'ny fokon'i Joda, ilay solofon'i Davida, dia nandresy. Afaka ny hanokatra ny horonan-taratasy sy ireo toambo-kase fito izy. <sup>6</sup> Nahita Zanak'ondry mitsangana eo anelanelan'ny seza fiandrianana sy ireo zava-manan'aina efatra ary eo anivon'ireo loholona aho. Toy ny hoe olona novonoina izy. Nanana tandroka fito sy maso fito izy; izy ireo no fanahy fiton'Andriamanitra nalefa nanerana ny tany. <sup>7</sup> Nandeha izy ary naka ilay horonan-taratasy teny amin'ny tanan-kavanoan'ilay iray izay nipetraka teo amin'ny seza fiandrianana. <sup>8</sup> Rehefa noraisin'ilay Zanak'ondry ilay horonan-taratasy, ireo zava-manan'aina efatra sy ireo loholona efatra amby roapolo dia nampiankohoka ny tenan'izy ireo teo anoloany. Samy nanana lokanga sy lovia volamena feno emboka manitra avy ny tsirairay tamin'izy ireo, izay vavak'ireo mpino. <sup>9</sup> Nihira hira vaovao izy ireo: "Mendrika ny handray an'ilay horonan-taratasy ianao ary hanokatra ny toambo-kasen'izany. Fa ianao dia novonoina, ary tamin'ny ranao no nividianana an'ireo olon'Andriamanitra avy tamin'ny foko, fiteny, olona, ary firenena rehetra. <sup>10</sup> Nataonao fanjakana sy mpisorona izy ireo mba hanompo an'Andriamanitra, ary hanjaka eto an-tany." <sup>11</sup> Avy eo aho dia nahita sy nandre feon'anjely maro nanodidina ny seza fiandrianana sy ireo zava-manan'aina ary ireo loholona. Ny fitambaran'ny izy ireo dia aman'alina alina. <sup>12</sup> Niteny tamin'ny feo mafy izy ireo hoe: "Mendrika anie ilay Zanak'ondry izay novonoina mba handray fahefana, harena, fahendrena, hery, laza, voninahitra, ary dera." <sup>13</sup> Nandre ireo zavatra voaforona rehetra izay tany an-danitra sy teto an-tany ary an-dranomasina aho- ny zavatra rehetra tao anatin'ireo-niteny hoe: "Ho an'ilay iray izay mipetraka eo amin'ny seza fiandrianana sy ho an'ilay Zanak'ondry, anie ny dera, ny laza, ny voninahitra, ary ny fahefana handidy, mandrakizay doria." <sup>14</sup> Ireo zava-manan'aina efatra, niteny hoe: "Amena!" Ary ireo loholona niankohoka sy nivavaka. <sup>[1]</sup>

### Footnotes

5:14 <sup>[1]</sup>Fanamarihana: Ny sasany amin'ireo dikan-teny taloha dia mivaky hoe: "Ireo loholona roa amby efapolo dia niankohoka sy nanompo an'ilay iray izay velona mandrakizay doria."

### Revelation 5:1

#### Fampifandraisana ny foto-kevitra:

Jaona dia manohy mamaritra ny fahitany momba ny seza fiandrianan'Andriamanitra.

#### Ary nahita

"Taorian'ny nahitako ireo zavatra , dia nahita ... aho"

**ilay iray izay nipetraka teo amin'ny seza fiandrianana**  
"ilay iray" ao amin'ny 4:1 ihany no resahina eto

#### Ary nofehezina tamin'ny toambo-kase fito

"Manana toambo-kase fito izay manidy azy"

#### Iza no mendrika ny hanokatra ny horonan-taratasy ary hamoha ny toambo-kasen'izany?

Tsy maintsy hamotika ireo toambo-kase ny olona iray mba hanokafana ny horonan-taratasy. DH: "Iza no

mendrika hamotika ireo toambo-kase ary hanokatra ny horonan-taratasy?

#### Iza no mendrika ny hanokatra ny horonan-taratasy ary hamoha ny toambo-kasen'izany?

Afaka atao hoe: "Aoka ny iray izay mendrika hanao izany hamotika ireo toambo-kase ary hanokatra ny horonan-taratasy!"

### Revelation 5:3

#### avy an-danitra na eto an-tany na ambanin'ny tany

Izany dia midika hoe eny rehetra eny: ny fitoeran'Andriamanitra sy ireo anjely, ny fitoeran'ny olona sy ny biby, ary ny fitoeran'ireo efa maty.

#### Indro

"Mihainoa" na "Mifantoha amin'izay ho lazaiko anareo"

**Ilay lion'ny fokon'i Joda**

Fiantsoana ny lehilahy iray avy amin'ny fokon'i Joda izay nampanantenain'Andriamanitra ho lasa mpanjaka lehibe izany. DH: "Ilay iray izay antsoina hoe Lion'ny Fokon'i Joda" na "Ilay mpanjaka izay antsoina hoe Lion'ny Fokon'i Joda"

**Liona**

Ny mpanjaka dia resahina toy ny hoe liona satria ny liona dia matanjaka tokoa.

**ilay fototr'i Davida**

Fiantsoana ilay taranak'i Davida izay nampanantenain'Andriamanitra ho lasa mpanjaka lehibe. DH: "ilay iray izay antsoina hoe Fototr'i Davida"

**fototr'i Davida**

Ny taranaka dia toy ny hoe ny fianakavian'i Davida dia hazo ary izy no fakan'io hazo io. DH: "Ny taranak'i Davida"

**Revelation 5:6****Fampahafantarana amin'ny ankapobeny:**

Ny Zanak'ondry dia niseho tao amin'ny efitry ny seza fiandrianana.

**Zanak'ondry**

Ny " Zanak'ondry" dia ondrilahy kely. Ampiasaina eto izany mba ho marika hanehoana an'i Jesosy.

**fanahy fiton'Andriamanitra**

Ny isa fito dia famantaran'ny fahafenoana sy fahalavorariana. Ireo "fanahy fito" dia maneho na ny Fanahin'Andriamanitra na ireo fanahy fito izay manompo an'Andriamanitra.

**nalefa nanerana ny tany**

Afaka atao hoe: "nalefan'Andriamanitra nanerana ny tany"

**Nandeha izy**

Nanatona ny seza fiandrianana Izy. Ny fiteny hafa dia mety hampiasa ny hoe "tonga" .DH: "Tonga izy"

**Revelation 5:8****Zanak'ondry**

Ny " Zanak'ondry" dia ondrilahy kely. Ampiasaina eto izany mba ho marika hanehoana an'i Jesosy.

**loholona efa amby roapolo**

"loholona 24"

**nampiankohoka ny tenan'izy ireo teo anoloany**

"niankohoka tamin'ny tany." Nitehaka tamin'ny tany ny tavan'izy ireo.

**ny tsirairay tamin'izy ireo**

Ireo mety ho dikany 1) "ireo loholona tsirairay sy ireo zava-manan'aina tsirairay" na "ireo loholona tsirairay"

**lokanga sy lovia volamena feno emboka manitra avy ny tsirairay tamin'izy ireo, izay vavak'ireo mpino.**

Ny emboka eto dia mariky ny fivavahan'ireo mpino amin'Andriamanitra.

**Revelation 5:9****Fa ianao dia novonoina**

Afaka atao hoe: "Fa novonoin'izy ireo ianao" na "Fa novonoin'ireo olona ianao"

**novonoina**

Raha manana "teny" ho an'ny famonoana biby atao sorona ny faritrao dia afaka ampiasaina eto izany.

**tamin'ny rànao**

Satria ny rà dia maneho ny fiainan'ny olona iray dia ny fahaverezan-drà dia maneho ny fahafatesana.

Mety hidika hoe: "amin'ny alalan'ny fahafatesanao" na "amin' ny fahafatesana."

**nividianana an'ireo olon'Andriamanitra**

"novidianao ny olona mba ho an'Andriamanitra" na "nalaoanao ny vidin'ny olona mba ho an'Andriamanitra izy ireo"

**avy tamin'ny foko, fiteny, olona, ary firenena rehetra**

Izany dia midika fa ny olona avy amin'ny foko rehetra dia tafiditra ao anatiny.

**Revelation 5:11****aman'alina alina**

DH: "tsy tambo isaina"

**Mendrika anie ilay Zanak'ondry**

"Mendrika ilay Zanak'ondry"

**mba handray fahefana, harena, fahendrena, hery, laza, voninahitra, ary dera**

Ireo zavatra rehetra izay hananan'ny Zanak'ondry ireo. Ny hoe noderaina mba hanana ireo dia resahina toy ny hoe mandray azy ireo. DH: "noderaina ho an'ny voninahiny, ny harenany, ny fahendreny, ny hajany, ary ny heriny."

**Mendrika ... mba handray... dera**

Izany dia midika fa mendrika ny hoderain'ny olon-drehetra Izy.

**Revelation 5:13****tany an-danitra sy teto an-tany ary an-dranomasina**

Izany dia midika hoe eny rehetra eny: ny fitoeran'Andriamanitra sy ireo anjely, ny fitoeran'ny olona sy ireo biby, ary ny fitoeran'ireo efa maty.

**Ho an'ilay iray izay mipetraka eo amin'ny seza fiandrianana sy ho an'ilay Zanak'ondry, anie ny dera, ny laza, ny voninahitra**

Afaka ampiasaina eto ny matoanteny hoe "manolotra" mba hampisehoana hoe tahaka ny ahoana ny fiderana, haja, ary voninahitra "ho an' "

ilay iray izay eo amin'ny seza fiandrianana sy "ho an'ny" Zanak'ondry. DH: "Tsy maintsy manolotra fiderana, haja, ary voninahitra ho azy izay mipetraka eo ambon'ny seza fiandrianana sy ho an'ilay Zanak'ondry isika"

**ary ny fahefana handidy, mandrakizay doria**

Ny matoanteny hoe "manana" dia afaka ampiasaina eto mba hampisehoana hoe tahaka ny ahoana ny fahefana "ho an' " ilay iray izay mipetraka eo ambony seza fiandrianana sy "ho an' " ilay Zanak'ondry. DH: "ary hanana ny fahefana hanapaka mandrakizay doria anie izy ireo"

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## Chapter 6

<sup>1</sup> Rehefa nanokatra ny iray tamin'ireo toambo-kase fito ny Zanak'ondry dia nijery aho, ary nandre ny iray tamin'ireo zava-manan'aina efatra tamin'ny feo toy ny kotroka aho niteny hoe: "Avia!" <sup>2</sup> Nijery aho ary nisy soavaly fotsy teo. Ny mpitaingina izany dia nitazona tsipika, ary nomena satro-boninahitra izy. Nivoaka toy ny mpandresy izy mba handresy. <sup>3</sup> Rehefa nanokatra ny toambo-kase faharoa ny Zanak'ondry, dia nandre ny zava-manan'aina faharoa aho niteny hoe: "Avia!" <sup>4</sup> Dia nisy soavaly hafa nivoaka- mirehitra mena. Ny mpitaingina izany no nomena alalana hanala ny fiadanana amin'ny tany, mba hifamono ny olony. Io mpitaingina io dia nomena sabatra lehibe. <sup>5</sup> Rehefa nanokatra ny toambo-kase fahatelo ny Zanak'ondry, dia nandre ny zava-manan'aina fahatelo aho niteny hoe: "Avia!" Nahita soavaly mainty aho, ary ny mpitaingina izany dia nitàna mizàna teny an-tanany. <sup>6</sup> Nandre tahaka ny feo tamin'ny zava-manan'aina efatra aho niteny hoe: "Ny vary eran'ny fatram-bary ho an'ny denaria iray, ary ny hordea in-telon'ny fatram-bary ho an'ny denaria iray. Fa aza manimba ny menaka sy ny divay." <sup>7</sup> Rehefa nanokatra ny toambo-kase fahaefatra ny Zanak'ondry, dia nandre ny feon'ny zava-manan'aina fahaefatra aho niteny hoe: "Avia!" <sup>8</sup> Dia nahita soavaly hatsatra aho. Ny mpitaingina izany dia nantsoina hoe Fahafatesana, ary ireo Fasana dia nanaraka azy. Nomena fahefana amin'ny ampaha-efatry ny tany izy ireo, mba hamono amin'ny sabatra, hanoanana sy aretina, ary amin'ireo bibidian'ny tany. <sup>9</sup> Rehefa nanokatra ny toambo-kase fahadimy ny Zanak'ondry, dia hitako tao ambany alitara ireo fanahin'ireo izay novonoina noho ny tenin'Andriamanitra sy ny fijoroana vavolombelona izay notànan'izy ireo. <sup>10</sup> Nihiaka tamin'ny feo mafy izy ireo hoe: "Mandra-pahoviana, ry Mpanapaka ambonin'ny rehetra, masina sy marina, no hitsaranao ireo izay miaina eto antany, sy hamalianao faty ny ràny?" <sup>11</sup> Dia nomena akanjola avy tamin'izy ireo, ary notenenina izy ireo fa tokony hiandry kelikely mandra-pahazoana ny isa fenon'ireo mpiara-manompon'izy ireo sy ireo rahalahy sy anabavin'izy ireo izay tokony hovanoina izy ireo, toy ny namonoana azy ireo. <sup>12</sup> Rehefa nanokatra ny toambo-kase fahaenina ny Zanak'ondry, dia nijery aho ary nisy horohoron-tany lehibe. Lasa mainty toy ny lamba fisaonana ny masoandro, ary ny volana fenomanana dia lasa toy ny rà. <sup>13</sup> Ireo kintana teny amin'ny lanitra dia nianjera tety an-tany, toy ny aviavy manintsana ny voany manta rehefa ahetsiky ny rivotra mahery. <sup>14</sup> Ny lanitra dia nanjavona toy ny horonan-taratasy izay naorongorona. Ny tendrombohitra sy ny nosy rehetra dia nesorina teo amin'ny toerany. <sup>15</sup> Avy eo ireo mpanjakan'ny tany sy ny olona manan-danja, sy ireo jeneraly, ny mpanan-karena, ny mahery, ary ny hafa rehetra, andevo sy afaka, niafina tao anatin'ireo lava-bato sy tamin'ireo vatolampin'ny tendrombohitra. <sup>16</sup> Niteny tamin'ireo tendrombohitra sy tamin'ireo vatolampy izy ireo hoe: "Mianjerà aminay! Afeno amin'ny tavan'ilay iray izay mipetraka eo amin' ny seza fiandrianana sy amin'ny fahatezeran'ny Zanak'ondry izahay. <sup>17</sup> Fa Tonga ny andro lehiben'ny fahatezeran'izy ireo. Iza no hahavita hiharitra?"

### Revelation 6:1

#### Fampifandraisana ny foto-kevitra:

Jaona dia manohy ny famaritana ireo tranga izay niseho talohan'ny seza fiandrianan'Andriamanitra. Manomboka manokatra ireo toambo-kasen'ny horonan-taratasy ny Zanak'Ondry.

#### Avia!

Baiko iray ho an'ny olona iray izany, mety hoe ilay mpitaingin-tsoavaly fotsy izay resahina ao amin'ny andininy faha-2 izany.

#### nomena satro-boninahitra izy

Tahaka ny fehiloha vita amin'ny sampan'oliva na ravin-javatra, notefena tamin'ny volamena. Ny satro-boninahitra tahaka izany, vita tamin'ny ravina, dia nomena ireo atleta mpandresy mba hatao eo amin'ny lohan'izy ireo. DH: "nandray satro-boninahitra Izy" na "Andriamanitra nanome satro-boninahitra Azy"

#### satro-boninahitra

Fehiloha vita amin'ny sampan'oliva na ravin-javatra tahaka ny fehiloha raisin'ireo atleta mpandresy tamin'ny andron'i Jaona.

### Revelation 6:3

#### ny toambo-kase faharoa

"ny toambo-kase manaraka" na "ny toambo-kase laharana faharoa"

#### ny zava-manan'aina faharoa

"ny zava-manan'aina manaraka" na "ny zava-manan'aina laharana faharoa"

#### mirehitra mena

"mirehitra mena tahaka ny afo" na "namiratra mena"

#### Ny mpitaingina izany no nomena alalana

Afaka atao hoe: "Andriamanitra nanome alalana ilay mpitaingina" na "nandray olona ny mpitaingina azy"

**Io mpitaingina io dia nomena sabatra lehibe**  
"Io mpitaingina io dia nandray sabatra lehibe" na  
"Andriamanitra dia nanome sabatra lehibe an'io  
mpitaingina io"

### Revelation 6:5

**ny tombo-kase fahatelo**  
"ny tombo-kase manaraka" na "ny tombo-kase  
laharana fahatelo"

**ny zava-manan'aina fahatelo**  
"ny zava-manan'aina manaraka" na "ny zava-  
manan'aina laharana fahatelo"

**mizàna**  
fitaovana fandanjana zavatra

**Ny vary eran'ny fatram-bary ho an'ny denaria iray**  
Ireo fiteny hafa dia mety hampiasa ny matoanteny  
hoe "mitentina" na "mividy" amin'ity fehezanteny  
ity. DH: "Ny vary eran'ny fatram-bary dia mitentina  
denaria iray" na "Mividiana vary eran'ny fatram-  
bary amin'ny denaria iray" Tena kely ho an'ny olon-  
drehetra ny vary, ka ambony be ny vidiny.

**eran'ny fatram-bary**  
Izany dia maneho ny fatra izay eo amin'ny iray  
litatra eo. DH: "iray litatra" na "iray lovia"

**denaria iray**  
Vola izay mitentina ny karama indray andro. DH:  
"volafotsy iray" na "karama amin'ny iray andro"

**Fa aza manimba ny menaka sy ny divay**  
Raha simba ny menaka sy ny divay, dia lasa kely no  
afaka vidin'ny olona, ary hiakatra ny vidin'ireo.

**ny menaka sy ny divay**  
Maneho ny menaka oliva sy vokatra ny voaloboka.

### Revelation 6:7

**ny tombo-kase fahefatra**  
"ny tombo-kase manaraka" na "ny tombo-kase  
laharana fahefatra"

**ny zava-manan'aina fahefatra**  
"ny zava-manan'aina manaraka" na "ny zava-  
manan'aina laharana fahefatra"

**hatsatra**  
"volon-davenona." Izany dia lokona olona maty, ka  
ny lokony dia mariky ny fahafatesana.

**ampaha-efatry ny tany**  
Ny tany eto dia maneho ny olona eto an-tany. DH:  
"ampaha-efatry" ny olona eto an-tany"

**ny sabatra**  
Ny sabatra dia fitaovam-piadiana, ary eto izany dia  
maneho ny ady.

**ary amin'ireo bibidian'ny tany**  
Izany dia midika fa ny Fahafatesana sy ny Fiainan-  
tsy hita dia hahatonga ireo bibidia hamely sy  
hamono ny olona.

### Revelation 6:9

**ny tombo-kase fahadimy**  
"ny tombo-kase manaraka" na "ny tombo-kase  
laharana fahadimy"

**ireo izay novonoina**  
Afaka atao hoe: "ireo izay novonoin'ny hafa"

**ny tenin'Andriamanitra sy ny fijoroana vavolombelona**  
Ireo mety ho dikany: 1) ny fijoroana vavolombelona  
dia ny fijoroana vavolombelon'Andriamanitra  
amin'ny fahamarinan'ny teniny, na 2) ny fijoroana  
vavolombelona dia ny fijoroana vavolombelon'ireo  
mpino amin'ny fahamarinan'ny  
tenin'Andriamanitra.

**izay notànan'izy ireo**  
Ny finoana ny tenin'Andriamanitra sy ny fijoroana  
vavolombelona dia resahina toy ny hoe zavatra izay  
afaka tazomin'ny tanana iray. DH: "izay hinoan'izy  
ireo"

**sy hamalianao faty ny ràny**  
Ny teny hoe: rà eto dia maneho ny fahafatesan'izy  
ireo. DH: "manasazy ireo izay namono anay"

**mandra-pahazoana ny isa feno ... ireo izay tokony  
hovooina**  
Izany dia maneho fa Andriamanitra dia nandray  
fanapahan-kevitra fa ny olona sasany dia tokony ho  
voavonon'ireo fahavalon'izy ireo.

**ireo mpiara-manompon'izy ireo sy ireo rahalahy sy  
anabavin'izy ireo**  
Izany dia vondron'olona voafaritry amin'ny fomba  
roa: toy ny mpanompo sy toy ny rahalahy ary toy ny  
rahavavy. DH: "ireo rahalahin'izy ireo sy ny  
rahavavin'izy ireo izay manompo an'Andriamanitra  
miaraka amin'izy ireo" na "ireo mpino mpanaraka  
azy ireo izay manompo an'Andriamanitra miaraka  
amin'izy ireo"

**ireo rahalahy sy ireo rahavavy**  
Ny Kristiana matetika dia resahina toy ny hoe:  
rahalahy sy rahavavin'ny hafa. DH: "Kristiana  
mpanaraka" na "mpino mpanaraka"

### Revelation 6:12

**ny tombo-kase fahenina**  
"ny tombo-kase manaraka" na "ny tombo-kase  
laharana fahenina"

**toy ny lamba fisaonana**  
Matetika ny lamba fisaonana dia vita amin'ny volo  
mainty. Ny olona dia manao lamba mainty rehefa  
misaona. Ny sary avoakan'ny lamba fisaonana dia

natao hitarika ny olona mba hihevitra ny fahafatesana sy ny alahelo. DH: "mainty tahaka ny akanjo fisaonana"

**toy ny rà**

Ny sary avoakan'ny rà dia mitarika ny olona mba hihevitra ny fahafatesana. DH: "mena tahaka ny rà"

**toy ny aviavy manintsana ny voany manta rehefa**

**ahetsiky ny rivotra mahery**

"tahaka ny voa mbola tsy matoy be dia be izay mora ahintsan'ny rivo-mahery"

**Ny lanitra dia nanjavona toy ny horonan-taratasy izay naorongorona**

Ny lanitra amin'ny ankapobeny dia heverina ho mafy tahaka ny vy, kanefa izao dia malemy tahaka ny taratasy ary mora tatahana sy aorongorona.

**Revelation 6:15**

**ireo jeneraly**

Io teny io dia maneho ireo mpiady izay mibaiko amin'ny ady.

**lava-bato**

lavaka lehibe eny amin'ny havoana

**ny tavan'ilay iray**

Izany dia maneho an'Andriamanitra. Tsy tian'izy ireo ho hitan'Andriamanitra sy ho sazian'Andriamanitra izy ireo.

**ny tava**

Eto ny "tava" dia maneho ny "fisiana"

**Fa Tonga ny andro lehiben'ny fahatezeran'izy ireo**

Ny andron'ny fahatezeran'izy ireo dia maneho ny fotoana izay hanasazian'izy ireo ny olona ratsy fanahy. DH: "izao no fotoana mahatsiravina hanasaziana ny olona"

**Fa Tonga**

Ny ankehitriny izay resahina toy ny hoe efa tonga.

**ny fahatezeran'izy ireo**

Ny "izy ireo" dia maneho an'ilay iray izay mipetraka eo amin'ny seza fiandrianana sy maneho an'ilay Zanak'Ondry.

**Iza no hahavita hiharitra?**

Ny fahavelomana, na velona, dia resahina toy ny hoe fiaretana. Io fanontaniana io dia ampiasaina mba hanehoana ny alahelo lehibe sy tahotr'izy ireo fa tsy hisy na iza na iza ho velona rehefa hanasazy azy ireo Andriamanitra. DH: "Tsy hisy na iza na iza ho velona"

## Chapter 7

<sup>1</sup> Taorian'izany dia nahita anjely efatra nitsangana teo amin'ny zoro tany efatra aho, nanohitra mafy ny rivotra efatry ny tany, mba tsy hisy rivotra hitsoka amin'ny tany, amin'ny ranomasina, na hifanohitra amin'ny hazo rehetra. <sup>2</sup> Nahita anjely hafa aho niakatra avy tany antsinanana, izay nanana ny tombo-kasen'Andriamanitra velona. Nihiaika tamin'ny feo mafy tamin'ireo anjely efatra izay nahazo alalana hanimba ny tany sy ny ranomasina izy hoe: <sup>3</sup> "Aza simbana ny tany, ny ranomasina, na ireo hazo mandrapanisintsika ny tombo-kase eo amin'ny handrin'ireo mpanompon'Andriamanitsika." <sup>4</sup> Nahare ny isan'ireo izay voatombo-kase aho: 144, 000, no voatombo-kase avy tamin'ny fokon'ny olon'israely rehetra: <sup>5</sup> Roa arivo sy iray alina no voatombo-kase avy tamin'ny fokon'i Joda, roa arivo sy iray alina avy tamin'ny fokon'i Robena, roa arivo sy iray alina avy tamin'ny fokon'i Gada, <sup>6</sup> roa arivo sy iray alina avy tamin'ny fokon'i Asera, roa arivo sy iray alina avy tamin'ny fokon'i Naftaly, roa arivo sy iray alina avy tamin'ny fokon'i Manase. <sup>7</sup> roa arivo sy iray alina avy tamin'ny fokon'i Simeona, roa arivo sy iray alina avy tamin'ny fokon'i Levy, roa arivo sy iray alina avy tamin'ny fokon'i Isakara, <sup>8</sup> roa arivo sy iray alina avy tamin'ny fokon'i Zebolona, roa arivo sy iray alina avy tamin'ny fokon'i Josefa, ary roa arivo sy iray alina avy tamin'ny fokon'i Benjamina no voatombo-kase. <sup>9</sup> Taorian'ireo zavatra ireo dia nijery aho, ary nisy olona maro be izay tsy tambo isaina--- avy tamin'ny firenena, foko, olona, ary fiteny rehetra--- nitsangana teo anoloan'ny seza fiandrianana sy teo anoloan'ny Zanak'ondry. Nanao ankajo lava fotsy sy mitana sampan-drofia teny amin'ny tanan'izy ireo, <sup>10</sup> ary niantso mafy tamin'ny feo mahery izy ireo nanao hoe: "Ny famonjena dia an'Andriamanitsika izay mipetraka eo ambonin'ny seza fiandrianana, sy an'ny Zanak'ondry!" <sup>11</sup> Ny anjely rehetra nitsangana manodidina ny seza fiandrianana sy manodidina ireo loholona sy ny zava-manana-aina efatra, ary izy ireo dia nampiankohoka ny tavan'izy ireo teo anoloan'ny seza fiandrianana. Nivavaka tamin'Andriamanitra izy ireo <sup>12</sup> nanao hoe: "Amena! Dera, voninahitra, fahendrena, fisaorana, fahefana, ary ny hery anie ho an'Andriamanitsika mandrakizay doria! Amena!" <sup>13</sup> Avy eo ny iray tamin'ireo loholona nanontany ahy hoe: "Iza ireo, mitafy akanjolava fotsy, ary avy aiza izy ireo?" <sup>14</sup> Hoy aho taminy: "Tompoko, Ianao mahafantatra," ary hoy izy tamiko: "Ireo no hivoaka avy amin'ny Fahoriana Lehibe. Nosasan'izy ireo ny akanjolavany ary nofotsiana tamin'ny ran'ny Zanak'ondry. <sup>15</sup> Noho izany antony izany, dia eo anoloan'ny seza fiandrianan'Andriamanitra izy ireo, sy mivavaka aminy andro aman'alina ao amin'ny tempoliny. Ny iray izay nipetraka teo amin'ny seza fiandrianana dia hamelatra ny lainy amin'izy ireo. <sup>16</sup> Tsy ho noana intsony izy ireo, na hangetaheta indray. Tsy hamely azy ny masoandro, na ny hafanana mandoro. <sup>17</sup> Fa ny Zanak'ondry eo afovoan'ny seza fiandrianana no ho mpiandry azy ireo sy hitari-dalana azy ireo any amin'ny loharanon'ny rano velona, ary hofafan'Andriamanitra ny ranomaso rehetra amin'ny mason'izy ireo."

### Revelation 7:1

#### Fampahafantarana amin'ny ankapobeny:

Jaona dia manomboka mamaritra ny fahitany momba ny mpanompon'Andriamanitra 144,000 izay voamarika tamin'ny tombo-kase. Eo anelanelan'ny Zanak'ondry manokatra ny tombo-kase fahenina sy tombo-kase fahafito izany.

#### ny zoro tany efatra

Ny tany dia resahina toy ny hoe fisaka sy efa-joro tahaka ny taratasy. Ny teny hoe "ny zoro efatra" dia maneho ny avaratra, ny atsimo, ny antsinanana, ary ny andrefana.

#### ny tombo-kasen'Andriamanitra velona

Ny teny hoe: "tombo-kase" eto dia maneho fitaovana izay ampiasaina mba hanindriana marika eo amin'ny tombo-kase. Amin'ity tranga ity ny fitaovana dia ho ampiasaina mba hanindriana marika amin'ny olon'Andriamanitra. DH: "ny marika"

#### mandra-panisintsika ny tombo-kase eo amin'ny handrin'ireo

Ny teny hoe: "tombo-kase" eto dia maneho ny marika. Io marika io dia mampiseho fa an'Andriamanitra ny olona ary hiaro azy ireo Izy. DH: "hanisy marika eo amin'ny handrin'izy ireo"

### Revelation 7:4

#### ireo izay voatombo-kase

Afaka atao hoe: "ireo izay nasian'ny anjelin'Andriamanitra marika"

#### 144,000

"Efatra arivo sy efatra alina sy iray hetsy olona"

#### Roa arivo sy iray alina no avy tamin'ny fokon'i Joda

"12,000 olona avy amin'ny foko"

### Revelation 7:7

#### Fampifandraisana ny foto-kevitra:

Tohin'ny lisitry ny olon'Israely izay voatombo-kase.

**Revelation 7:9****Fampahafantarana amin'ny ankapobeny:**

Jaona dia manomboka mamaritra ny fahitany faharoa momba ny fiderana maro be an'Andriamanitra. Vondron'olona samihafa amin'ireo olona 144,000 izay voatombo-kase. Eo anelanelan'ny fanokafan'ny Zanak'Ondry ny tombo-kase fahenina sy tombo-kase fahafito izany.

**olona maro be izay tsy tambo isaina**

"vahoaka maro be tsy tambo isaina" na "olona maro an'isa"

**ankajo lava fotsy**

Eto ny loko "fotsy" dia maneho ny fahadiovana.

**Ny famonjena dia an'ny**

"Ny famonjena dia avy amin'ny "

**Ny famonjena dia an'ny ... ny Zanak'ondry**

Nidera an'Andriamanitra sy ny Zanak'Ondry izy ireo. Ny teny hoe: "famonjena" dia afaka atao hoe: "mamony." DH: "Ny Andriamanitsika, izay mipetraka eo amin'ny seza fiandrianana, ary ny Zanak'Ondry izay mamony antsika!"

**Revelation 7:11****ny zava-manan-aina efatra**

Ireo zava-manan'aina efatra izay voatonona ao amin'ny 4:6 ireo.

**nampiankohoka ny tavan'izy ireo**

Niankohoka tamin'ny tany izy ireo

**Dera, voninahitra ... ho an'Andriamanitsika**

"Mendrika ny fiderana rehetra, ny voninahitra, ny fahendrena, ny fisaorana, ny haja, ny hery, ary ny tanjaka ny Andriamanitsika"

**Ny dera, ny voninahitra ... ny fisaorana ... ny haja ... ho an'Andriamanitsika**

Ny hoe: "manolotra" dia afaka ampiasaina eto mba hampisehoana hoe tahaka ny ahoana ny dera, voninahitra, ary ny haja "ho an' " Andriamanitra. DH: "Tsy maintsy manolotra dera, voninahitra, fisaorana, ary haja ho an'Andriamanitsika isika"

**fahendrena, ... fahefana, ary ny hery ... ho an'Andriamanitsika**

"Ny Andriamanitsika dia manana ny fahendrena, ny fahefana, ary ny hery rehetra"

**mandrakizay doria**

Manamafy ireo teny roa ireo fa tsy ho tapitra mandrakizay ny fiderana.

**Revelation 7:13****mitafy akanjo lava fotsy**

Io akanjo fotsy io dia mampiseho fa marina izy ireo.

**hivoaka avy amin'ny Fahoriana Lehibe**

"tsy matin'ny Fahoriana Lehibe" na "niaina tamin'ny Fahoriana Lehibe"

**ny Fahoriana Lehibe**

"fotoanan'ny fijaliana mahatsiravina" na "fotoana hijalian'ny olona fatratra"

**Nosasan'izy ireo ny akanjo lavany ary nofotsiana tamin'ny rà'n'ny Zanak'ondry**

Ny hoe: natao marina tamin'ny alalan'ny rà'n'ny Zanak'ondry eto dia resahina toy ny hoe nanasa ny akanjo lavan'izy ireo tamin'ny ràny. DH: "Natao marina tamin'ny fanasana ny akanjo lava fotsin'izy ireo tamin'ny ràny izy ireo"

**Nosasan'izy ireo ny akanjo lavany ary nofotsiana tamin'ny rà'n'ny Zanak'ondry**

Ny teny hoe: "rà" dia ampiasaina mba hanehoana ny fahafatesan'ny Zanak'Ondry. DH: "Natao marina tamin'ny alalan'ny fanasana ny akanjo lava fotsin'izy ireo tamin'ny fahafatesany izy ireo"

**Revelation 7:15****Fampifandraisana ny foto-kevitra:**

Ny loholona dia manohy miresaka amin'i Jaona.

**izy ireo ... amin'izy ireo ... azy ireo**

Ireo rehetra ireo dia maneho ny olona izay tonga tamin'ny Fahoriana Lehibe.

**andro aman'alina**

Ireo andro roa ireo dia ampiasaina miaraka mba hidika hoe: "isan'andro isan'andro" na "tsy misy fitsaharana"

**hamelatray ny lainy amin'izy ireo**

Ny fiarovana azy ireo eto dia resahina toy ny hoe nomeny fialofana izy ireo. DH: "hampialoka azy ireo" na "hiaro azy ireo"

**Tsy hamely azy ny masoandro**

Ny hafanan'ny masoandro dia ampitahaina amin'ny hoe fanasaziana izay hampijaly ny olona. DH: "Tsy handoro azy ireo ny masoandro" na "Tsy hampalemy azy ireo ny masoandro"

**ny Zanak'ondry eo afovoan'ny seza fiandrianana**

"ny Zanak'ondry, izay mitsangana eo afovoan'ny faritra manodidina ny seza fiandrianana" na "Ny Zanak'Ondry izay eo amin'ny seza fiandrianana"

**Fa ny Zanak'ondry ... no ho mpiandry azy ireo**

Ny loholona dia miresaka momba ny fikarakaran'ny Zanak'Ondry ny olony toy ny hoe fikarakaran'ny mpiandry ondry ny ondriny. DH: "Fa ny Zanak'Ondry ... hikarakara azy ireo toy ny mpiandry ondry mikarakara ny ondriny"

**hitari-dalana azy ireo any amin'ny loharanon'ny rano velona**

Ny loholona dia miresaka hoe inona no manome fiainana toy ny hoe loharanon'ny rano velona. DH: "hitari-dalana azy ireo tahaka ny mpiandry ondry mitarika ny ondriny ho any amin'ny rano velona izy" na "hitarika azy ireo ho any amin'ny fiainana tahaka

ny mpiandry ondry mitarika ny ondriny ho any amin'ny rano velona izy"

**hofafan'Andriamanitra ny ranomaso rehetra amin'ny mason'izy ireo**

Ny ranomaso eto dia maneho alahelo. DH: "Andriamanitra dia hamafa ny alahelon'izy ireo, tahaka ny famafana ranomaso" na "Andriamanitra hanao azy ireo tsy malahelo intsony"

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## Chapter 8

<sup>1</sup> Rehefa novahan'ilay Zanak'ondry ny tombo-kase fahafito, dia nisy fahanginana tany an-danitra teo amin'ny antsasaka ora teo. <sup>2</sup> Avy eo dia hitako ireo anjely fito izay nitsangana teo anoloan'Andriamanitra, ary nomena trompetra fito izy ireo. <sup>3</sup> Nisy anjely hafa tonga, nitazona lovia volamena fandroana ditin-kazo manitra, nitsangana teo ambonin'ny alitara. Ditin-kazo manitra maro no nomena azy mba hanolorany izany mbamin'ny vavaky ny mpino rehetra eo ambonin'ny alitara volamena fandroana ditin-kazo manitra eo anoloan'ny sezam-boninahitra. <sup>4</sup> Ny setrok'ilay ditin-kazo manitra, mbamin'ny vavak'ireo mpino, dia niakatra teo anoloan' Andriamanitra avy amin'ny tanan'ny anjely. <sup>5</sup> Naka ilay lovia fandroana ditin-kazo manitra ilay anjely ary nameno izany tamin'ny afo avy eo amin'ny alitara. Avy eo natsipiny tamin'ny tany izany, ary nisy kotro-baratra, kotroka, tselatra, ary horohoron-tany. <sup>6</sup> Ireo anjely fito izay nanana ireo trompetra fito dia niomana hitsoka izany. <sup>7</sup> Nitsoka ny trompetrany ilay anjely voalohany, ary nisy havandra sy afo mifangaro rà. Natsipy tety an-tany izany mba ho may ny ampahatelon'izany, may ny ampahatelon'ny hazo, ary may avokoa ireo ahi-maitso. <sup>8</sup> Nitsoka ny trompetrany ilay anjely faharoa, ary nisy zavatra toy ny tendrombohitra lehibe nirehitr'afo natsipy tany an-dranomasina. Lasa rà ny ampahatelon'ny ranomasina, <sup>9</sup> maty ny ampahatelon'ny zava-manan'aina tao an-dranomasina, ary rava ny ampahatelon'ireo sambo. <sup>10</sup> Nitsoka ny trompetrany ilay anjely fahatelo, ary nisy kintana lehibe nilatsaka avy any an-danitra, mirehitra toy ny fanilo, tamin'ny ampahatelon'ireo ony sy loharano. <sup>11</sup> Zava-mangidy no anaran'ilay kintana. Lasa nangidy ny ampahatelon'ilay rano, ary olona maro no maty tamin'ilay rano izay lasa nangidy. <sup>12</sup> Nitsoka ny trompetrany ilay anjely faha-efatra, ary niova ny ampahatelon'ny masoandro, toy ny ampahatelon'ny volana sy ny ampahatelon'ireo kintana. Noho izany dia lasa mainty ny ampahatelon'ireo; tsy nisy hazavana ny ampahatelon'ny andro sy ny ampahatelon'ny alina. <sup>13</sup> Nijery aho, ary nandre voro-mahery izay nanidina teny afovoan'ny lanitra, niantso tamin'ny feo mafy hoe: "Loza, loza, loza, ho an'ireo izay monina eny amin'ny tany, nohon'ny feona trompetra sisa izay efa ho tsofin'ireo anjely telo."

### Footnotes

8:7 <sup>[1]</sup>Fanamarihana: Ny sasany amin'ireo dikan-teny taloha dia manala ny hoe: "mba ho may ny ampahatelon'izany."

### Revelation 8:1

#### Fampifandraisana ny foto-kevitra:

Ny Zanak'Ondry nanokatra ny tombo-kase fahafito.

#### ny tombo-kase fahafito

Io no farany indrindra amin'ny tombo-kase fito eo amin'ny horonan-taratasy. DH: "ny tombo-kase manaraka" na "ny tombo-kase farany" na "ny tombo-kase laharana fahafito"

#### ary nomena trompetra fito izy ireo

Nomena trompetra tsirairay avy izy ireo. Ireo mety ho dikany: 1) "Andriamanitra nanome azy ireo trompetra fito" na 2) "ilay Zanak'Ondry nanome azy ireo trompetra fito"

### Revelation 8:3

#### mba hanolorany izany

"mba hanolorany ny ditin-kazo manitra an'Andriamanitra amin'ny alalan'ny fadorana izany"

#### ny tanan'ny anjely

Izany dia maneho ny lovia eny an-tanan'ilay anjely. DH: "ny lovia eny an-tanan'ilay anjely"

#### nameno izany tamin'ny afo

Ny teny hoe: "afo" eto dia mety hoe maneho arina mirehitra. DH: "nameno izany tamin'ny arina mirehitra" na "nameno izany tamin'ny arina afo"

### Revelation 8:6

#### Fampahafantarana amin'ny ankapobeny:

Ireo anjely fito nampaneno ireo trompetra fito tamin'ny fotoana iray.

#### Natsipy tety an-tany izany

Afaka atao hoe: "Ilay anjely nanipy havandra sy afo mifangaro amin'ny rà tety an-tany"

#### mba ho may ny ampahatelon'izany, may ny ampahatelon'ny hazo, ary may avokoa ireo ahi-maitso

Afaka atao hoe: "nandoro ny ampahatelon'ny tany, ny ampahatelon'ny hazo, ary ny ampahatelon'ny ahi-maitso"

## Revelation 8:8

### ilay anjely faharoa

"Ny anjely manaraka" na "Ilay anjely laharana faharoa"

### zavatra toy ny tendrombohitra lehibe nirehitr'afon'ny natsipy

Afaka atao hoe: "ilay anjely nanipy zavatra toy ny tendrombohitra lehibe nirehitr'afon"

### Lasa rà ny ampahatelon'ny ranomasina

"Toy ny hoe nizara ampahany telo izany ny ranomasina, ary ny iray amin'ireo ampahany ireo dia lasa rà"

### Lasa rà

Ireo mety ho dikany: 1) "tonga mena tahaka ny rà" na 2) tena lasa rà.

### maty ny ampahatelon'ny zava-manan'aina tao an-dranomasina

"Toy ny hoe nizara vondrona telo ny zava-manan'aina rehetra tao an-dranomasina, ary ny zava-manan'aina rehetra tao amin'ny vondrona iray dia maty avokoa."

### ny zava-manan'aina tao an-dranomasina

"ireo zavatra miaina ao anaty ranomasina" na "ireo hazan-drano sy biby hafa izay miaina ao anaty ranomasina"

## Revelation 8:10

### kintana lehibe nilatsaka avy any an-danitra, mirehitra toy ny fanilo

"kintana lehibe izay nirehitra toy ny fanilo nilatsaka avy eny amin'ny lanitra." Ny afo sy ny kintana lehibe dia mitovitovy endrika amin'ny afon'ny fanilo.

### Zava-mangidy no anaran'ilay kintana

Zava-mangidy izay tsilo mangidy. Ny olona dia manao fanafody amin'izany, kanefa izy ireo dia mino fa poizina izany. DH: "Ny anaran'ilay kintana dia Fanafody Mangidy"

### Lasa nangidy

Ilay rano mangidy dia resahina toy ny hoe zava-mangidy. DH: " tonga nangidy tahaka ny zava-mangidy" na "lasa nangidy"

### maty tamin'ilay rano izay lasa nangidy

"maty rehefa nisotro an'ilay rano mangidy"

## Revelation 8:12

### ary niova ny ampahatelon'ny masoandro

Ny zavatra ratsy izay mitranga amin'ny masoandro dia resahina toy ny hoe: mamely izany. DH: "Andriamanitra nanova ny ampahatelon'ny masoandro"

### Noho izany dia lasa mainty ny ampahatelon'ireo

Ireo mety ho dikany: 1) "ny ampahatelon'ny andro dia niha-maizina izy ireo" na 2) "ny ampahatelon'ny masoandro, ny ampahatelon'ny volana, ary ny ampahatelon'ireo kintana dia niha-maizina"

### tsy nisy hazavana ny ampahatelon'ny andro sy ny ampahatelon'ny alina.

"tsy nisy hazavana nandritra ny ampahatelon'ny andro sy ny ampahatelon'ny alina" na "tsy nipoaka nandritra ny ampahatelon'ny andro sy ny ampahatelon'ny alina"

## Revelation 8:13

### nohon'ny feona trompetra sisa ... anjely

Afaka atao hoe: "satria ireo anjely telo izay mbola tsy nitsoka ny trompetran'izy ireo dia eo an-dalam-pitsofana izany"

## Chapter 9

<sup>1</sup> Nampaneno ny trompetrany ny anjely fahadimy. Nahita kintana avy any an-danitra aho izay nianjera teny amin'ny tany. Ilay kintana no nomena ny fanalahidin'ilay lavaka tsy hita noanoa. <sup>2</sup> Nosokafany ilay lavaka tsy hita noanoa, ary niakatra ny setroka nivoaka tao amin'ny lavaka toy ny setroka avy amin'ny lafaoro lehibe. Nivadika maloka ny masoandro sy ny rivotra nohon'ny setroka nivoaka tao an-davaka. <sup>3</sup> Avy amin'ny setroka no nahatongavan'ireo valala teto ambonin'ny tany, ary nomena hery tahaka ny an'ny maingoka teto ambonin'ny tany izy ireo. <sup>4</sup> Notenenina izy ireo tsy hanimba ny ahitra teto ambonin'ny tany na ireo zava-maniry maitso na hazo, fa ireo olona izay tsy manana toambo-kasen'Andriamanitra eo amin'ny handrin'izy ireo ihany. <sup>5</sup> Tsy nahazo alalana ny hamono ireo olona ireo izy ireo, fa hampijaly azy ireo mandritra ny dimy volana ihany. Ny fanaintainan'izy ireo dia ho toy ny tsindron'ny maingoka rehefa mamely olona. <sup>6</sup> Amin'ireo andro ireo dia hitady fahafatesana ny olona, fa tsy hahita izany. Haniry ny ho faty mafy izy ireo, nefa handositra azy ireo ny fahafatesana. <sup>7</sup> Toy ny soavaly nomanina tamin'ny ady ireo valala. Tamin'ny lohan'izy ireo dia nisy zavatra toy ny satro-boninahitra volamena, ary ny tavan'izy ireo dia toy ny tavan'olombelona. <sup>8</sup> Nanana volo toy ny volom-behivavy izy ireo, ary ny nifin' izy ireo dia toy ny nifin'ny ireo liona. <sup>9</sup> Nanana fiarovan-tratra toy ny fiarovan-tratra vy izy ireo, ary ny feon'ny elatr'izy ireo dia toy ny feon'ny kalesy sy soavaly maro mihazakazaka ho any amin'ny ady. <sup>10</sup> Nanana rambo nisy fanindromana toy ny maingoka izy ireo; ao amin'ny rambon'izy ireo no misy ny hery hanimba ny olona mandritra ny dimy volana. <sup>11</sup> Nanana mpanjaka izy ireo dia ilay anjelin'ilay lavaka tsy hita noanoa. Ny anarany tamin'ny teny Hebreo dia Abadona, ary ny anarany tamin'ny teny grika dia i Apolyona. <sup>12</sup> Lasa ny loza voalohany. Indro! aorian'izao dia mbola hisy loza roa ho avy. <sup>13</sup> Nampaneno ny trompetrany ilay anjely fahaenina, ary naheno ny feo nivoaka tamin'ny tandroky ny alitara volamena izay efa nisy teo anatrehan'Andriamanitra aho. <sup>14</sup> Ary niteny tamin'ilay anjely fahaenina ilay feo manao hoe: "Avotsory ireo anjely efatra izay mifatotra any amin'ilay renirano lehiben' ny Eofrata." <sup>15</sup> Ireo anjely efatra izay efa nomanina tamin'izany ora izany, izany andro izany, izany volana izany, ary izany taona izany, dia navotsotra mba hamono ny ampahatelon'ny olombelona. <sup>16</sup> Ny isan'ireo miramila nitaingin-tsoavaly dia 200, 000, 000. Naheno ireo isa ireo aho. <sup>17</sup> Toy izany no fomba nahitako ireo soavaly tao amin'ny fahitako sy ireo izay nitaingina teo amin'izy ireo: Ireo fiarovan-tratran'izy ireo dia mirehitra mena, manga antitra ary solifara mavo. Nitovy tamin'ny lohan'ireo liona ny lohan'ireo soavaly, ary ny nivoaka avy tao am-bavan'izy ireo dia afo, setroka, ary solifara. <sup>18</sup> Ary ny ampahatelon'ireo olona dia matin'ireo loza telo: ny afo, ny setroka, ary ny solifara izay nivoaka avy tao am-bavan'izy ireo. <sup>19</sup> Fa ny herin'ireo soavaly dia avy tao amin'ny vavan'izy ireo sy tamin'ny rambon'izy ireo - fa ny rambon'izy ireo dia toy ny bibilava, ary nanana loha izay afaka mandratra olona izy ireo. <sup>20</sup> Ny ambin'ireo olombelona, ireo izay tsy matin'ireo loza ireo, dia tsy nibebaka tamin'asa izay vitan'izy ireo, na nijanona nanompo ireo demony sy sampy volamena, volafotsy, varahana, vato, ary hazo- ireo zavatra izay tsy hita maso, re, na mandeha. <sup>21</sup> Izy ireo dia mbola tsy nibebaka tamin'ny asa famonoana, ny famosavian'izy ireo, ny fijangajangana na ireo asa fangalanan'izy ireo.

### Revelation 9:1

#### Fampifandraisana ny foto-kevitra:

Ny anjely fahadimy amin'ireo anjely fito dia manomboka mitsoka ny trompetrany.

#### Nahita kintana avy any an-danitra aho izay nianjera

Jaona dia nahita ilay kintana rehefa avy nilatsaka izany. Tsy nahita izany nianjera izy.

#### ny fanalahidin'ilay lavaka tsy hita noanoa

"ny fanalahidy izay mamoha ny lavaka tsy hita noanoa"

#### ilay lavaka tsy hita noanoa

Ireo mety ho dikany: 1) "lavaka" dia fomba iray hafa hanehoana ny lava-drano ary mamaritra izany ho

lava sy tery, na 2) "lavaka" izay maneho ny vavan'ny lava-drano.

#### toy ny setroka avy amin'ny lafaoro lehibe

Lafaoro lehibe izay mamoka setroka be matevina, sy mainty. DH: "tahaka ny setroka be izay avy amin'ny lafaoro lehibe"

### Revelation 9:3

#### ireo valala

andiam-balala izay hatahoran'ny olona satria mihinana ny ravina rehetra eny an-jaridaina sy eny amin'ny hazo.

#### hery tahaka ny an'ny maingoka

Ny maingoka dia afaka manindrona ary manapoizina ny biby hafa na ny olona. DH:

"fahaizana manindrona olona tahaka ny ataon'ny maingoka"

**ny maingoka**

biby kely izay manana fanindromana misy poizina eo amin'ny rambony. Ny fanindroman'izy ireo dia tena marary tokoa ary ela ny faharetan'ny faharariana.

**Notenenina izy ireo tsy hanimba ny ahitra teto ambonin'ny tany na ireo zava-maniry maitso na hazo**  
Ireo valala tsotra dia fampitahorana mahatsiravina ny olona satria rehefa manao andiam-balala izy ireo, dia mety hihinana ny bozaka sy ny ravin-kazo rehetra. Notenenina tsy hanao izany ireo valala ireo.

**fa ireo olona**

Ny teny hoe: "hamotika" na "hamely" dia efa fantatra. DH: "fa hamely ny olona ihany"

**tombo-kasen'Andriamanitra**

Ny teny hoe: "tombo-kase" eto dia maneho ny fitaovana fanindriana marika. Amin'ity tranga ity ilay fitaovana dia ampiasaina mba hanindriana marika eo amin'ny olon'Andriamanitra. DH: "Marik'Andriamanitra."

**Revelation 9:5**

**Tsy nahazo alalana izy ireo**

Ny "Izy ireo" dia manondro an'ireo valala. (9:3)

**ireo olona ireo**

ny olona izay notsindromin'ireo valala

**Tsy nahazo alalana hamono ireo olona ireo izy ireo, fa hampijaly azy ireo mandritra ny dimy volana ihany**  
Eto ny teny hoe: "nahazo alalana" dia efa fantatra. DH: "fa nahazo alalana hampijaly azy ireo fotsiny ihany"

**hampijaly azy ireo**

"hampijaly azy ireo amin'ny fanaintainana mahatsiravina"

**hampijaly azy ireo mandritra ny dimy volana ihany**

Ireo valala dia avela hanao izany mandritra ny dimy volana.

**ny tsindron'ny maingoka**

Ny maingoka dia biby kely izay manana fanindromana manapoizina eo amin'ny rambony. Ilay tsindrona dia mahatonga fanaintainana mafy na fahafatesana mihitsy aza.

**hitady fahafatesana ny olona**

Ny fahafatesana dia resahina toy ny hoe zavatra mivaingana izay azon'ny olona iray hiafenana. DH: "ny olona dia hitady lalana hahafatesana" na "hiezkaka hamono ny tenan'izy ireo ny olona"

**fa tsy hahita izany**

"tsy hahita fomba hahafatesana izy ireo" na "tsy afaka ny ho faty izy ireo"

**Haniry ny ho faty mafy izy ireo**

"te-ho faty tanteraka izy ireo" na "maniry mba ho faty izy ireo"

**handositra azy ireo ny fahafatesana**

Jaona dia miresaka ny fahafatesana toy ny hoe afaka hitsoahan'ny olona iray na biby iray. DH: "tsy afaka ny ho faty izy ireo" na "tsy ho faty izy ireo"

**Revelation 9:7**

**Fampahafantarana amin'ny ankapobeny:**

Ireo valala dia tsy mitovy amin'ny valala tsotra. Jaona dia mamaritra azy ireo amin'ny filazana ny fitovian'ny rantsan'izy ireo amin'ny zavatra hafa.

**ny satro-boninahitra volamena**

Satro-boninahitra izay vita amin'ny rantsan'oliva na ravin-java-maniry, notefena tamin'ny volamena izay apetraka eo amin'ny lohan'ny atleta mpandresy.

**Revelation 9:10**

**Nanana rambo nisy fanindromana toy ny maingoka izy ireo**

Ny teny hoe: "Izy ireo" dia maneho an'ireo valala.

**nisy fanindromana toy ny maingoka**

Ny maingoka dia biby kely izay manana fanindromana manapoizina eo amin'ny rambony. Ilay tsindrona dia mahatonga fanaintainana mafy na fahafatesana mihitsy aza.

**ao amin'ny rambon'izy ireo no misy ny hery hanimba ny olona mandritra ny dimy volana**

Ireo mety ho dikany: 1) Manana hery hamely ny olona mandritra ny dimy volana izy ireo na 2) afaka manindrona ary mahatonga ny olona manaintaina mafy mandritra ny dimy volana izy ireo.

**ilay lavaka tsy hita noanoa**

Lavaka lalina sy tery. Ireo mety ho dikany 1) ny lava-drano dia tsy misy fiafarana; fa miha-midina lalina mandrakizay na 2) lalina tokoa ny lava-drano toy ny hoe tsy misy fiafarana izany.

**Abadona ... Apolyona**

Ireo anarana roa ireo dia midika "fahapotehana."

**mbola hisy loza roa ho avy**

Ny ho avy dia resahina toy ny hoe ho tonga.

**Revelation 9:13**

**Fampifandraisana ny foto-kevitra:**

Ilay anjely fahenina amin'ireo anjely fito dia manomboka mampaneno ny trompetrany.

**naheno ny feo nivoaka**

Ny feo dia manondro an'ilay iray izay miteny. Jaona dia tsy miteny hoe iza ilay miteny, fa mety hoe Andriamanitra izany. DH: "Nandre olona iray niteny aho"

**tandroky ny alitara volamena**

Tandrok'ondry isaky ny zoro efatra amin'ny tampon'ny altara ireo.

**Niteny ilay feo nanao hoe:**

Ilay feo dia maneho an'ilay miresaka. DH: "Ilay mpiteny nanao hoe"

**Ireo anjely efatra izay efa nomanina ... tamin'izany taona izany, dia navotsotra**

Afaka atao hoe: "Ilay anjely dia namotsitra ireo anjely efatra izay nomanina ... tamin'izany taona izany"

**Ireo anjely efatra izay efa nomanina**

Afaka atao hoe: "Ireo anjely efatra izay nomanin'Andriamanitra"

**tamin'izany ora izany, izany andro izany, izany volana izany, ary izany taona izany**

Ireo teny ireo dia ampiasaina mba hampisehoana fa misy fotoana voafaritra eto. DH: "amin'izany fotoana marina izany"

**Revelation 9:16**

**Fampahafantarana amin'ny ankapobeny:**

Tampoka teo, dia miaramila 200.000.000 nitaingin-tsoavaly niseho tao amin'ny fahitan'i Jaona. Jaona dia tsy niresaka momba ireo anjely efatra izay voatonona ao amin'ny andininy teo aloha.

**200.000.000**

"roanjato tapitrisa"

**mirehitra mena**

"mirehitra mena tahaka ny afo" na "namiratra mena"

**solifara mavo**

"mavo tahaka ny solifara" na "mamiratra mavo tahaka ny solifara"

**ny nivoaka avy tao am-bavan'izy ireo dia afo, setroka, ary solifara**

"afo, setroka, ary solifara no nivoaka avy tao am-bavan'izy ireo"

**Revelation 9:18**

**Fampifandraisana ny foto-kevitra:**

Jaona dia manohy mamaritra ireo soavaly sy ireo areti-mandringana nentina teo amin'ny olombelona.

**ny ampahatelon'ireo olona**

"ampahatelo"

**Fa ny herin'ireo soavaly dia avy tao amin'ny vavan'izy ireo sy tamin'ny rambon'izy ireo**

Afaka atao hoe: "Fa ny vava sy ny rambon'ireo soavaly no mahery" na "Fa ny vava sy ny rambon'ireo soavaly no afaka mandratra ny olona"

**Revelation 9:20**

**ireo izay tsy matin'ireo loza ireo**

Afaka atao hoe: "ireo izay novonoin'ireo loza ireo"

**ireo zavatra izay tsy hita maso, re, na mandeha**

Io fehezanteny io dia mampahatsiahy antsika fa ny sampy dia tsy velona ary tsy mendrika ny ho deraina. Fa ny olona dia tsy nijanona nanompo azy ireny. DH: "na dia ny sampy aza tsy hita, tsy heno, ary tsy mandeha"

## Chapter 10

<sup>1</sup> Avy eo aho dia nahita anjely mahery hafa nidina avy any an-danitra. Tao anaty rahona izy, ary nisy avana teo ambonin'ny lohany. Ny tarehiny dia miendrika masoandro ary ny tongony dia tahaka ny andry afo. <sup>2</sup> Mitazona horonan-taratasy kely mivelatra amin'ny tanany izy, ary mametraka ny tongony havanana amin'ny ranomasina sy ny tongony havia amin'ny tany. <sup>3</sup> Avy eo izy dia nihiaka tamin'ny feo mafy tahaka ny fieron'ny liona. Rehefa nihiaka izy, dia nikotroka mafy tamin'ny feony ny kotroka fito. <sup>4</sup> Rehefa nikotroka ny kotroka fito, dia teo andalam-panoratana aho, fa nandre feo avy any an-danitra aho niteny hoe: "Tazomy ho tsiambaratelo izay nolazain'ny kotroka fito. Aza soratana izany." <sup>5</sup> Avy eo ilay anjely hitako nitsangana teo ambonny ranomasina sy teo amin'ny tany, nanandratra ny tanany havanana tany an-danitra. <sup>6</sup> Izy nianiana tamin'ilay iray izay velona mandrakizay doria, izay namorona ny lanitra sy izay rehetra ao anatin'izany, ny tany sy izay rehetra ao anatin'izany, ary ny ranomasina sy izay rehetra ao anatin'izany, ary ilay anjely niteny hoe: "Tsy hisy fiandrasana intsony. <sup>7</sup> Fa amin'ny andro iray rehefa hampaneno ny trompetrany ny anjely fahafito, dia ho tanteraka ny misterin'Andriamanitra, tahaka ny nanambarany tamin'ireo mpaminany mpanompony." <sup>8</sup> Ilay feo izay reko avy any an-danitra niteny tamiko indray hoe: "Mandehana, alaivo ilay horonan-taratasy mivelatra izay eny an-tanan'ilay anjely mitsangana eo ambonny ranomasina sy ambonin'ny tany." <sup>9</sup> Avy eo dia lasa nankany amin'ilay anjely aho ary niteny taminy mba hanome ahy ilay horonan-taratasy kely. Hoy izy tamiko: "Raiso ny horonan-taratasy ary hano izany. Hampangidy ny ao an-kibonao izany, fa ao am-bavanao dia ho mamy tahaka ny tantely izany." <sup>10</sup> Nalaiko tamin' ny tanan'ilay anjely ilay horonan-taratasy kely ary nohaniko izany. Mamy tahaka ny tantely tao am-bavako izany, fa taorinan'ny nihinanako azy, dia lasa nangidy ny tao an-kiboko. <sup>11</sup> Avy eo nisy olona iray niteny tamiko hoe: "Tsy maintsy maminany indray ianao momban'ireo olona maro, ireo firenena, ireo fiteny, ary ireo mpanjaka."

### Revelation 10:1

#### Fampahafantarana amin'ny ankapobeny:

Jaona dia manomboka mamaritra ny fahitana ilay anjely mahery mitazona ilay horonan-taratasy. Ao amin'ny fahitan'i Jaona izy dia mahita izay miseho avy ety an-tany. Eo anelanelan'ny fitsofana ny trompetra fahenina sy trompetra fahafito izany.

#### Tao anaty rahona izy

Jaona dia miresaka momba ilay anjely toy ny hoe tao anaty rahona izy. Io fiteny io dia sarin-teny. Kanefa, satria ny zavatra tsy mahazatra dia miseho matetika amin'ny fahitana, dia ara-bakiteny no ahafantarana ny foto-kevitra.

#### Ny tarehiny dia miendrika masoandro

"ny endriny dia namiratra tahaka ny masoandro"

#### mametraka ny tongony havanana amin'ny ranomasina sy ny tongony havia amin'ny tany

"mitsangana amin'ny tongony havanana eo amin'ny ranomasina izy ary mitsangana amin'ny tongony havia eo amin'ny tany"

### Revelation 10:3

#### Avy eo izy dia nihiaka

"Avy eo dia nihiaka ilay anjely"

#### nikotroka mafy tamin'ny feony ny kotroka fito

Ny kotroka dia faritana toy ny hoe misy olona iray izay miteny. DH: "mafy dia mafy ny feon'ny kotroka" na "naneno mafy dia mafy im-pito ny kotroka"

#### kotroka fito

Ny kotroka izay naneno im-pito dia resahina toy ny hoe nisy "kotroka" samihafa.

#### fa nandre feo avy any an-danitra aho

Ny teny hoe: "feo" dia manondro an'ilay mpiteny. Tsy ilay anjely io. DH: "fa nandre olona iray niteny avy any an-danitra aho"

### Revelation 10:5

#### nanandratra ny tanany havanana tany an-danitra

Nanao izany izy mba hampisehoana fa nianiana tamin'Andriamanitra Izy.

#### Izy nianiana tamin'ilay iray izay velona mandrakizay doria

"ary nangataka an'ilay iray izay velona mandrakizay doria mba hanamafy izany"

#### ilay iray izay velona mandrakizay doria

Eto "ilay iray" dia maneho an'Andriamanitra.

#### Tsy hisy fiandrasana intsony

"Andriamanitra tsy hampiangidy."

#### ho tanteraka ny misterin'Andriamanitra

Afaka atao hoe: "Andriamanitra hanatanteraka ny misteriny" na "hanatanteraka ny drafitra miafiny Andriamanitra"

### **Revelation 10:8**

#### **Fampifandraisana ny foto-kevitra:**

Jaona dia nandre ilay feo avy any an-danitra, izay reny tao amin'ny 10:3, dia niteny taminy indray.

#### **Ilay feo izay reko avy any an-danitra**

Ny teny hoe: "feo" dia maneho an'ilay miteny. DH: "Ilay iray izay reko niteny avy an-danitra" na "Ilay iray izay niteny tamiko avy any an-danitra"

#### **aho**

Ny hoe: "aho" dia manondro an'i Jaona.

#### **Hoy izy tamiko**

"Hoy ilay anjely tamiko"

#### **mangidy**

"marikivy." Izany dia maneho ny tsiro ratsy avy ao an-kibo aorian'ny fihinanana zavatra izay tsy tsara.

#### **ho mamy tahaka ny tantely izany**

"ho mamy tahaka ny tantely ny tsiron'izany"

### **Revelation 10:10**

#### **ireo fiteny**

Izany dia maneho ireo olona izay miteny amin'ny fitenin'izy ireo. DH: "fiteny maro samihafa" na "vondron'olona maro izay miteny amin'ny fitenin'izy ireo" na "mpiteny fiteny maro"

## Chapter 11

<sup>1</sup> Nomena volotara mba ampiasaina tahaka ny tehina aho. Nolazaina tamiko hoe: "Mitsangàna ary refeso ny tempolin'Andriamanitra sy ny alitara, ary ireo izay mivavaka ao. <sup>2</sup> Fa aza refesina ny kianja eo ivelan'ny tempoly, fa nomena an'ireo Jentilisa izany. Hanitsaka ny tanàna masina mandritry ny roa amby efapolo volana izy ireo. <sup>3</sup> Homeko ireo vavolombeloko roa ny fahefana haminany mandritry ny 1, 260 andro, nitafy lamba fisaonana." <sup>4</sup> Ireo vavolombelona ireo dia hazon'oliva roa sy ny fitoeran-jiro roa izay nitsangana teo anatrehan'ny Tompon'ny tany. <sup>5</sup> Raha misy olona misafidy handratra azy ireo, dia mivoaka afo ny vavan'izy ireo ka hihinana ireo fahavalon'izy ireo. Na iza na iza maniry ny handratra azy ireo dia tsy maintsy hovonoina amin'izany fomba izany. <sup>6</sup> Ireo vavolombelona ireo dia manana fahefana hanidy ny lanitra mba tsy hilatsahan'ny orana mandritry ny andro haminanian'izy ireo. Manam-pahefana izy ireo hanova ny rano ho rà sy hamely ny tany amin'ny karazana loza rehetra na oviana na oviana irian'izy ireo. <sup>7</sup> Rehefa ho vita ny fijoroan'izy ireo vavolombelona, dia miakatra avy any anaty lavaka tsy hita noanoa ilay bibidia hiady hanohitra azy ireo. Handresy azy ireo Izy ary hamono azy ireo. <sup>8</sup> Hiampatra eny amin'ny lalan'ny tanàn-dehibe ny fatin'izy ireo (izay antsoina ihany koa hoe Sodoma sy Egipta) izay namantsihana ny Tompon'izy ireo. <sup>9</sup> Hijery ny fatin'izy ireo mandritra ny telo andro sy tapany ny olona, ny foko, fiteny, ary ny firenena rehetra. Tsy ho avelan'izy ireo apetraka ao am-pasana ireo <sup>10</sup> Ireo izay miaina eo ambonin'ny tany dia hifaly amin'izy ireo ary hankalaza. Hifandefa fanomezana mihintsy aza izy ireo satria nampijaly ireo izay miaina ambonin'ny tany ireo mpaminany roa ireo. <sup>11</sup> Fa afaka telo andro sy tapany dia hiditra ao amin'izy ireo ny fofon'aina avy amin'Andriamanitra, ary hijoro amin'ny tongony izy ireo. Hilatsaka amin'ireo izay mahita azy ireo ny tahotra lehibe. <sup>12</sup> Avy eo dia handre feo mahery avy any an-danitra izy ireo miteny azy ireo hoe: "Miakara eto!" Avy eo dia hiakatra ho any an-danitra ao anaty rahona izy ireo, raha mbola mijery tany ireo fahavalon'izy ireo. <sup>13</sup> Amin'izany ora izany dia hisy horohoron-tany mafy, ary hirodana ny ampahafolon'ny tanàna. Fito arivo ny olona ho faty amin'ilay horohorontany, ary ho raiki-tahotra ireo olona sisa tsy maty ary hanome voninahitra an'Andriamanitra ny lanitra. <sup>14</sup> Lasa ny loza faharoa. Indro! tonga faingana ny loza fahatelo. <sup>15</sup> Avy eo dia nampaneno ny trompetrany ny anjely fahafito, ary nisy feo mafy niteny tany an-danitra nanao hoe: "Ho lasa fanjakan'ny Tompontosika sy ny Kristiny ny fanjakan'izao tontolo izao. Izy no hanjaka mandrakizay doria." <sup>16</sup> Avy eo ireo loholona efatra amby roapolo izay nipetraka teo amin'ny seza fiandrianan'izy ireo teo anatrehan'Andriamanitra dia nampiankohoka ny tenan'izy ireo. Nankalaza an'Andriamanitra izy ireo. <sup>17</sup> Hoy izy ireo: "Manome fisaorana Anao izahay, ry Tompo Andriamanitra Tsitoha, ilay ankehitriny sy taloha, satria naka ny herinao lehibe ianao ary nanomboka nanjaka. <sup>18</sup> Tezitra mafy ireo firenena, kanefa tonga ny fahatezeranao. Tonga ny fotoana hitsarana ny maty sy hamalianao soa ireo mpaminany mpanomponao, ireo izay mpino, sy ireo izay natahotra ny anaranao, na ny tsy manan-danja na ny mahery. Tonga ny fotoana handringananao ireo izay manimba ny tany." <sup>19</sup> Avy eo dia nisokatra ny tempolin'Andriamanitra tany an-danitra ary hita ny fiaran'ny fanekenany ao anatin'ny tempoliny. Nisy tsela-pahazavana, kotroka, kotrokorana, horohorontany, ary havandra vaventy tao.

### Footnotes

11:17 <sup>[1]</sup>Fanamarihana: Ny sasany amin'ireo dikan-teny taloha dia mivaky hoe: Ny mpanapaka ny rehetra, ilay ankehitriny sy taloha, ary ilay ho avy, fa ny dikan-teny amin'izao fotoana tsy toy izany.

### Revelation 11:1

#### Fampahafantarana amin'ny ankapobeny:

Jaona dia manomboka mamaritra ny fahitany momba ny tehina fandrefesana sy ireo vavolombelona roa izay nankasitrahana'Andriamanitra. Eo anelanelan'ny fitsofana ny trompetra fahenina sy fahafito ihany koa izany no mitranga.

#### Nomena volotara aho

Afaka atao ihany koa hoe: "Nisy olona iray nanome volotara ahy"

#### Nomena volotara aho. Nolazaina tamiko hoe:

Ireo teny hoe: "aho" sy "tamiko" dia maneho an'i Jaona.

#### ary ireo izay mivavaka ao

"ary isao ireo izay mivavaka ao amin'ny tempoly"

**Hanitsaka**

manambany zavatra amin'ny alalan'ny fanitsahana izany

**roa amby efapolo volana**  
"42 volana"

**Revelation 11:3****Fampifandraisana ny foto-kevitra:**

Andriamanitra nanohy niresaka tamin'i Jaona.

**nitafy lamba fisaonana**

Azo atao hoe: "mitafy lamba fisaonana marokoroko" na "izy ireo dia hitafy akanjo marokoroko mba hampisehoana fa malahelo mafy izy ireo"

**Ireo vavolombelona ireo dia**

Jaona dia manazava hoe iza ireo vavolombelona ireo.

**Ireo vavolombelona ireo dia hazon'oliva roa sy ny fitoeran-jiro roa**

"Ireo vavolombelona ireo dia aseho amin'ny alalan'ny hazon'oliva roa sy ny fitoeran-jiro roa"

**hazon'oliva roa sy ny fitoeran-jiro roa**

Jaona dia miandry ireo mpamaky hahafantatra momba ireo satria efa taona maro tany aloha no nanoratan'ny mpaminany hafa momba ireo. DH: "ireo hazon'oliva roa sy ny fitoeran-jiro roa izay nolazain'ny soratra masina"

**dia mivoaka afo ny vavan'izy ireo ka hihinana ireo fahavalon'izy ireo**

Satria momba ny tranga izay ho avy izany, dia afaka atao hoe: "hivoaka afo ny vavan'izy ireo ary hihinana ny fahavalon'izy ireo"

**afo ... hihinana ireo fahavalon'izy ireo**

Ny afo mirehitra sy mamono olona dia resahina toy ny hoe misy biby izay hihinana azy ireo. DH: "afo ... hamotika ny fahavalon'izy ireo" na "afo ... handoro tanteraka ny fahavalon'izy ireo"

**Revelation 11:6****hanidy ny lanitra mba tsy hilatsahan'ny orana**

Jaona dia miresaka momba ny lanitra toy ny hoe misy varavarana izay afaka sokafana mba hilatsahan'ny orana ary afaka hidina mba hampijanona ny orana. DH: "hanakana ny filatsahan'ny orana avy any an-danitra"

**hamely ny tany amin'ny karazana loza rehetra**

Jaona dia miresaka momba ny loza toy ny hoe misy tehina izay hamelezan'ny olona iray ny tany. DH: "mba hiteraka karazam-pahoriana hamely ny tany"

**lavaka tsy hita noanoa**

Lavaka lalina sy tery. Ireo mety ho dikany 1) ny lava-drano dia tsy misy fiafarana; fa miha-midina

lalina mandrakizay na 2) lalina tokoa ny lava-drano toy ny hoe tsy misy fiafarana izany.

**Revelation 11:8****ny fatin'izy ireo**

Izany dia maneho ny fatin'ireo vavolombelona anankiroa.

**eny amin'ny lalan'ny tanàn-dehibe**

Ny tanàna dia misy lalina mihoatra ny iray. Toeran'ny olon-drehetra izay afaka hahitan'ny olona azy ireo. DH: "amin'ny lalina iray ao amin'ny tanàn-dehibe" na "eny amin'ny lalam-ben'ny tanàn-dehibe"

**telo andro sy tapany**

"3 andro manontolo sy tapak'andro" na "3,5 andro" na 3 sy 1/2 andro"

**ny Tompon'izy ireo**

Nanompo ny Tompo izy ireo, ary ho faty toa Azy ao amin'io tanàna io.

**Tsy ho avelan'izy ireo hapetraka ao am-pasana ireo**

Marika tsy fanajana izany.

**Revelation 11:10****hifaly amin'izy ireo ary hankalaza**

"hifaly fa maty ireo vavolombelona roa"

**Hifandefa fanomezana mihintsy aza izy ireo**

Mampiseho ny hafalian'ireo olona io fihetsika io.

**satria nampijaly ireo izay miaina ambonin'ny tany ireo mpaminany roa ireo**

Izany no antony nahafaly ny olona amin'ny fahafatesan'ireo vavolombelona roa ireo.

**telo andro sy tapany**

"3 andro manontolo sy tapak'andro" na "3,5 andro" na 3 sy 1/2 andro"

**hiditra ao amin'izy ireo ny fofon'aina avy amin'Andriamanitra**

Ny fahafahana miaina dia resahina toy ny hoe misy zavatra izay afaka miditra ao anatin'ny olona. DH: "Andriamanitra dia hampiana indray an'ireo vavolombelona roa ka ho velona izy ireo "

**Hilatsaka amin'ireo izay mahita azy ireo ny tahotra lehibe**

Ny tahotra dia resahina toy ny hoe zavatra izay afaka milatsaka eo amin'ny olona. DH: "Ireo izay mahita azy ireo dia hatahotra mafy"

**Avy eo dia handre**

Ireo mety ho dikany: 1) ireo vavolombelona roa dia handre na 2) ny olona dia handre izay lazain'ireo vavolombelona roa.

**feo mahery avy any an-danitra**

Ny teny hoe: "feo" dia maneho an'ilay iray izay miteny. DH: "olona iray niteny mafy tamin'izy ireo avy any an-danitra ary"

**miteny azy ireo**

"miteny an'ireo vavolombelona roa"

**Revelation 11:13**

**Fito arivo ny olona**

"7.000 ny olona"

**olona sisa tsy maty**

"ireo izay mbola velona"

**hanome voninahitra an'Andriamanitra ny lanitra**

"miteny fa ny Andriamanitra ny lanitra dia be voninahitra"

**Lasa ny loza faharoa**

"Tapitra ny tranga mahatsiravina faharoa."

**Tonga faingana ny loza fahatelo**

DH: "Ho avy tsy ho ela ny loza fahatelo"

**Revelation 11:15**

**Fampifandraisana ny foto-kevitra:**

Manomboka mitsoka ny trompetrany ny anjely farany amin'ireo anjely fito.

**ny anjely fahafito**

Io no anjely farany amin'ireo anjely fito. DH: "ilay anjely farany indrindra" na "anjely laharana fahafito." Jereo ny nandikanao ny "fahafito" ao amin'ny 8:1.

**nisy feo mafy niteny tany an-danitra**

Ny teny hoe: "feo mafy" dia maneho fa miteny mafy ilay miresaka. DH: "Ireo mpiteny any an-danitra dia niteny mafy nanao hoe"

**ny fanjakan'izao tontolo izao**

Eto izany dia maneho ny fahefana hanapaka ny tany. DH: "Ny fahefana hanapaka ny tany"

**izao tontolo izao**

Izany dia maneho ny olon-drehetra eto an-tany. DH: "ny olon-drehetra eto an-tany"

**fanjakan'ny Tompontsika sy ny Kristiny**

Ny teny hoe: "fanjakana" eto dia maneho ny fahefana hanapaka izay an'ny Tompontsika sy ny Kristiny.

**Ho lasa fanjakan'ny Tompontsika sy ny Kristiny ny fanjakan'izao tontolo izao**

"Ny Tompontsika sy ny Kristiny no mpanapaka an'izao tontolo izao ankehitriny"

**Revelation 11:16**

**loholona efatra amby roapolo**

"loholona 24."

**nampiankohoka ny tenan'izy ireo**

Niankohoka tamin'ny tany izy ireo. Jereo izay nataonao tao amin'ny 4:9.

**Andriamanitra Tsitoha, ilay ankehitriny sy taloha**

Ireo teny ireo dia afaka atao fehezanteny. DH: "Ianao, ry Tompo Andriamanitra, no mpanapaka ny rehetra. Ianao no ilay ankehitriny, ary Ianao no taloha"

**ilay ankehitriny**

"ilay iray izay misy" na "ilay iray izay velona"

**taloha**

"izay efa nisy" na "ilay iray izay velona efa hatramin'izay"

**naka ny herinao lehibe ianao**

Izay nataon'Andriamanitra tamin'ny heriny lehibe dia afaka atao mazava tsara. DH: "Tamin'ny herinao no nandresenao ny olon-drehetra izay nifanandrina taminao"

**Revelation 11:18**

**Fampifandraisana ny foto-kevitra:**

Ireo loholona efatra amby roapolo dia nanohy nidera an'Andriamanitra.

**Fampahafantarana amin'ny ankapobeny:**

Ireo teny hoe: "Ianao" sy "-nao" dia maneho an'Andriamanitra.

**tonga ny fahatezeranao**

Afaka atao hoe: "Efa vonona hampiseho ny hatezeranao ianao"

**Tonga ny fotoana**

Afaka atao hoe: "Fotoana marina izao" na "Ankehitriny no fotoana"

**ireo mpaminany, ireo izay mpino, sy ireo izay natahotra ny anaranao**

Io lisitra io dia manazava ny dikan'ny hoe "ireo mpanomponao." Tsy tena hoe vondron'olona telo samihafa ireo. Ireo mpaminany ihany koa dia mpino ary natahotra ny anaran'Andriamanitra. DH: "Ireo mpaminany sy ireo hafa izay mpino dia natahotra ny anaranao"

**Revelation 11:19**

**ary hita ny fiaran'ny fanekenany ao anatin'ny tempoliny**

Afaka atao hoe: "Nahita ny fiaran'ny fanekenany tao amin'ny tempoliny aho"

**tsela-pahazavana**

Ampiasao eto ny teny izay mamaritra ny tselatra amin'ny fitenim-paritrao rehefa miseho izany.

**kotroka, kotrokorana**

Feo mahery ataon'ny kotroka. Ampiasao eto ny teny izay mamaritra ny feon'ny kotroka amin'ny fitenim-paritrao.

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## Chapter 12

<sup>1</sup> Famantarana lehibe no hita tany an-danitra: vehivavy nitafy ny masoandro, ary ny volana teo ambanin' ny tongony, ary satro-boninahitra vita tamin'ny kintana roa ambin'ny folo no teo amin'ny lohany. <sup>2</sup> Bevohoka izy, ary nihiaka mafy fa efa ho teraka, ao anatin'ny fihetsehan-jaza. <sup>3</sup> Avy eo nisy famantarana hafa niseho tany an-danitra: Indro! Nisy dragona mena goavam-be izay nanana loha fito sy tandroka folo, ary nisy satro-boninahitra fito teo amin'ireo lohany. <sup>4</sup> Ny rambony dia nifaoka ny ampahatelon'ny kintana tany an-danitra sady nanipy azy ireo teny amin'ny tany. Ilay dragona nijoro teo anoloan'ilay vehivavy izay efa ho teraka, ka rehefa teraka izy, dia afaka handrapaka ny zanany izy. <sup>5</sup> Niteraka zazalahy izy, izay hanapaka ny firenena rehetra miaraka amin'ny tehim-by. Ny zanany dia nalaina an-keriny ho any amin'Andriamanitra sy ho eo amin'ny seza fiandrianany, <sup>6</sup> ary ilay vehivavy dia nandositra nankany an'efitra, izay nisy toerana efa nomanin'Andriamanitra ho azy, koa dia ho voakarakara mandritry ny 1260 andro izy. <sup>7</sup> Ary nisy ady tany an-danitra. Mikaela sy ireo anjelin'ny dia niady tamin'ilay dragona; ary ilay dragona sy ny anjelin'ny dia namaly ady. <sup>8</sup> Fa tsy dia natanjaka ilay dragona ka tsy naharesy. Koa tsy nisy toerana ho azy sy ireo anjelin'ny intsony tany an-danitra. <sup>9</sup> Ilay dragona lehibe— izay menarana fahiny nantsoina hoe devoly na Satana, ilay namitaka an'izao tontolo izao—dia natsipy teny ambonin'ny tany, ary ireo anjelin'ny dia natsipy niaraka taminy. <sup>10</sup> Avy eo nandre feo mafy avy any an-danitra aho: "Ankehitriny dia tonga ny famonjena, ny hery, ny fanjakan'Andriamanitsika ary ny fahefan'i Kristiny. Fa ny mpiampanga ny rahalahintsika dia natsipy tany ambany, ilay iray izay miampanga azy ireo andro aman'alina eo anatrehan'Andriamanitsika. <sup>11</sup> Izy ireo dia naharesy azy tamin'ny ràn'ny Zanak'ondry sy tamin'ny teny fijoron'izy ireo vavolombelona, fa tsy nankamamy ny fiainany intsony izy ireo na dia ho faty aza. <sup>12</sup> Noho izany, mifalia, ianareo ry lanitra, sy izay rehetra monina ao aminy. Fa mitandrema ny amin'ny tany sy ny ranomasina satria ny devoly dia nidina teny aminareo. Fenô fahatezerana izy, satria fantany fa fotoana fohy sisa no hananany. <sup>13</sup> Rehefa nahafantatra ilay dragona fa nazera tamin'ny tany izy, dia nanenjika ilay vehivavy niteraka zazalahy izy. <sup>14</sup> Fa ilay vehivavy dia nomena elatra roan'ny voromahery lehibe, ka dia afaka nanidina nankany amin'ilay toerana nokarakaraina ho azy tany an'efitra. Io ilay toerana hitsinjovana azy, mandritry ny telo taona sy tapany— mba tsy ho hitan'ilay menarana. <sup>15</sup> Namoaka rano toy ny renirano tamin'ny vavany ilay menarana, izay hifaoka an-dravehivavy. <sup>16</sup> Fa ny tany nanampy an-dravehivavy. Nosokafan'ny tany ny vavany ary dia nateliny ny riaka izay navoakan'ny vavan'ilay dragona. <sup>17</sup> Ary tezitra tamin-dravehivavy ilay dragona ka niala ary nitady ady tamin'ny ambin'ireo taranany, izay mankato ny didin'Andriamanitra ary mitana ny fijoroana vavolombelona momba an'i Jesosy. <sup>18</sup> Avy eo nitsangana teo ambonin'ny fasiky ny ranomasina ilay dragona.

### Revelation 12:1

#### Fampahafantarana amin'ny ankapobeny:

Jaona dia manomboka mamaritra an'ilay vehivavy izay miseho ao amin'ny fahitany.

#### Famantarana lehibe no hita tany an-danitra

Afaka atao hoe: "Nisy famantarana lehibe niseho teny an-danitra" na "Izaho, Jaona, dia nahita famantarana lehibe teny an-danitra"

#### vehivavy nitafy ny masoandro

Afaka atao hoe: "vehivavy iray izay nitafy masoandro"

#### satro-boninahitra vita tamin'ny kintana roa ambin'ny folo

Vita tamin'ny rantsan'oliva sy ravin-java-maniry, fa misy kintana roa ambin'ny folo ao anatin'izany.

#### kintana roa ambin'ny folo

"kintana 12"

### Revelation 12:3

#### Fampifandraisana ny foto-kevitra:

Jaona dia mamaritra an'ilay dragona izay miseho ao amin'ny fahitany.

#### dragona

Biby lehibe, biby mandady masiaka, tahaka ny androngo. Ho an'ny vahoaka Jiosy, dia famantarana ny Satana sy ny korontana.

#### Ny rambony dia nifaoka ny ampahatelon'ny kintana

"Niaraka tamin'ny rambony no nifaohany ny ampahatelon'ireo kintana"

### Revelation 12:5

#### hanapaka ny firenena rehetra miaraka amin'ny tehim-by

Ny fanapahana henjana dia resahina toy ny hoe: manapaka amin'ny tehim-by.

**Ny zanany dia nalaina an-keriny ho any amin'Andriamanitra**

Afaka atao hoe: "Andriamanitra dia handray faingana ny zanany ho any Aminy"

### Revelation 12:7

**Ary**

Jaona dia mampiasa io teny io mba hanamarika fiatoana hampidirana zavatra hafa izay miseho ao amin'ny fahitany.

**dragona**

Biby lehibe, biby mandady masiaka, tahaka ny androngo. Ho an'ny vahoaka Jiosy, dia famantarana an'i Satana sy ny korontana. Voatonona ho "devoly na Satana" ihany koa ny dragona ao amin'ny andininy 9

**Koa tsy nisy toerana ho azy sy ireo anjelin'ny tany an-danitra**

"Ka tsy nitoetra tany an-danitra intsony ny dragona sy ny anjelin'ny tany"

**Ilay dragona lehibe ... dia natsipy teny ambonin'ny tany ... ary ireo anjelin'ny tany natsipy niaraka tamin'ny tany**

Afaka atao hoe: "Andriamanitra namoaka Ilay dragona lehibe sy ny anjelin'ny tany an-danitra ary nanefa azy ireo tety an-tany"

**izay menarana fahiny nantsoina hoe devoly na Satana, ilay namitaka an'izao tontolo izao**

Afaka sarahana ireo fampahafantarana ireo aorian'ny fampahafantarana momba ny nanipazana azy ireo tety an-tany. DH: "Ilay dragona dia ilay menarana fahiny izay namitaka an'izao tontolo izao. Izy dia antsoina hoe: devoly na Satana"

### Revelation 12:10

**aho**

Maneho an'i Jaona.

**nandre feo mafy avy any an-danitra aho**

Ny teny hoe: "feo" dia maneho olona iray izay miteny. DH: "Nandre olona iray niteny mafy avy any an-danitra aho"

**Ankehitriny dia tonga ny famonjena, ny hery**

Andriamanitra mamonjy ny olona tamin'ny alalan'ny heriny dia resahina toy ny hoe ny famonjeny ary ny heriny dia zavatra izay ho avy. DH: "Ankehitriny Andriamanitra dia namonjy ny olony tamin'ny alalan'ny heriny"

**tonga**

"nanomboka nisy" na "niseho" na "tena nisy." Tsy hoe tsy mbola nisy akory ireo zavatra ireo taloha, fa ankehitriny Andriamanitra dia manambara amin'izy ireo satria "tonga" ny fotoana hisehoan'izy ireo.

**ny fanjakan'Andriamanitsika ary ny fahefan'i Kristiny**

Ny fanapahan'Andriamanitra sy ny fahefan'i Kristiny dia resahina toy ny hoe ho tonga izy ireo. DH: "Andriamanitra manapaka tahaka ny mpanjaka, ary ny Kristiny dia manana ny fahefana rehetra"

**ny mpiampanga ny rahalahintsika dia natsipy tany ambany**

Ilay dragona io natsipy tany ambany io

**ny rahalahintsika**

Ireo rahalahy mpino dia resahina toy ny hoe rahalahy. DH: "ireo rahalahintsika mpino"

**andro aman'alina**

Ampiasaina miaraka ireo mba hidika hoe: "isan'andro isan'andro" na "tsy misy fitsaharana"

### Revelation 12:11

**Fampifandraisana ny foto-kevitra:**

Nanohy niteny ilay feo mafy avy any an-danitra.

**Izy ireo dia naharesy azy**

"Izy ireo dia naharesy ilay mpiampanga"

**tamin'ny ran'ny Zanak'ondry**

Ny ra dia maneho ny fahafatesany. DH: "satria ny zanak'ondry nandatsaka ny ran'ny ary maty ho azy ireo"

**tamin'ny teny fijoroan'izy ireo vavolombelona**

Ny teny hoe: "fijoroana vavolombelona" dia afaka atao matoanteny hoe "mijoro vavolombelona." Ary izay nijoroan'izy ireo vavolombelona ihany koa dia afaka tenenina mazava tsara. DH: "amin'ny alalan'izay tenenin'izy ireo rehefa mijoro vavolombelona amin'ny hafa momba an'i Jesosy izy ireo"

**na dia ho faty aza**

Ireo mpino dia nilaza ny marina momba an'i Jesosy, na dia fantatr'izy ireo aza fa ireo fahavalon'izy ireo dia mety hamono azy ireo noho izany. DH: "fa mbola nijoro vavolombelona izy ireo na dia nahafantatra aza fa hahafaty azy ireo izany"

**Feno fahatezerana izy**

Ilay devoly dia resahina toy ny hoe daba, ary ny hatezerana dia resahina toy ny hoe zavatra mitsiranoka izay afaka atao ao anatiny. DH: "Tena tezitra mafy izy"

### Revelation 12:13

**Rehefa nahafantatra ilay dragona fa nazera tamin'ny tany izy**

Afaka atao hoe: "Rehefa nahafantatra ilay dragona fa nazeran'Andriamanitra avy any an-danitra sy nalefany tety amin'ny tany izy"

**dragona**

Biby lehibe, biby mandady masiaka, tahaka ny androngo. Ho an'ny vahoaka Jiosy, dia famantarana an'i Satana sy ny korontana. Voatonona ho "devoly na Satana" ihany koa ny dragona ao amin'ny andininy 9.

**ilay menarana**

Fomba hafa hiantsoana ny dragona.

**Revelation 12:15**

**ilay menarana**

Ilay menarana izay voatonona ao amin'ny 12:7 io

**toy ny renirano**

Nikoriana avy ao am-bavany tahaka ny renirano mikoriana ny rano. DH: "rano be dia be"

**Nosokafan'ny tany ny vavany ary dia nateliny ny riaka izay navoakan'ny vavan'ilay dragona**

Ny tany dia resahina toy ny hoe zavatra velona, ary ny lavaka amin'ny tany dia resahina toy ny hoe misy vava izay afaka misotro ny rano. DH: "Ny lavaka tamin'ny tany nisokatra ary nidina tao amin'ny lavaka ny rano"

**dragona**

Biby lehibe, biby mandady masiaka, tahaka ny androngo. Ho an'ny vahoaka Jiosy, dia famantarana ny Satana sy ny korontana. Voatonona ho "devoly na Satana" ihany koa ny dragona ao amin'ny andininy 9.

**mitana ny fijoroana vavolombelona momba an'i Jesosy**

Ny teny hoe: "fijoroana vavolombelona" dia afaka atao matoanteny. DH: "nanohy nijoro vavolombelona momba an'i Jesosy"

## Chapter 13

<sup>1</sup> Ary nahita bibi-dia aho niakatra avy tamin'ny ranomasina. Nanana tandroka folo izany ary loha fito. Teo amin'ny tandrony dia nisy diadema folo, ary teo amin'ny lohany dia nisy anarana fitenenan-dratsy avy. <sup>2</sup> Ilay bibi-dia izay hitako dia tahaka ny leoparda. Ny tongony dia tahaka ny tongotra bera, ary ny vavany dia tahakan'ny vavan'ny liona. Ilay dragona nanome azy ny heriny, ny seza fiandrianany, ary ny fahefany lehibe hanapaka. <sup>3</sup> Ny lohan'ilay bibi-dia anankiray dia toa efa maty, kanefa sitrana ilay ratra saika nahafaty azy. Ary gaga ny tany rehetra ka nanaraka ilay bibi-dia. <sup>4</sup> Ary dia niankohoka koa teo amin'ilay dragona izy ireo, satria izy no nanome ny fahefany ho an'ny bibi-dia. Niankohoka teo amin'ilay bibi-dia, koa, izy ireo, ary niteny hoe: "Iza no tahakan'ny bibi-dia?" ary "Iza no afaka miady aminy?" <sup>5</sup> Nomena vava izay afaka miteny fireharehana sy fitenenan-dratsy ilay bibi-dia. Nomena alalana izy mba hampihatra fahefana mandritran'ny efitra ambi-efapolo volana. <sup>6</sup> Ary nanokatra ny vavany hiteny ratsy an'Andriamanitra ilay bibi-dia: niteny ratsy ny anarany, ny toerana izay honenany ary ireo izay mipetraka ao an-danitra. <sup>7</sup> Navela hiady tamin'ireo mpino ary handresy azy ireo ilay bibi-dia. Ary koa, ny fahefana dia nomena azy manerana ny foko, ny olona, ny fiteny, ary ny firenena rehetra. <sup>8</sup> Hiankohoka eo aminy ireo rehetra izay monina ambonin'ny tany, ireo izay tsy voasoratra anarana, nandritran'ny famoronana izao tontolo izao, ao amin'ny Bokin'ny Fiainana, izay an'ny Zanak'ondry, izay efa novonoina. <sup>9</sup> Raha misy manan-tsofina, aoka izy hihaino. <sup>10</sup> Raha misy nalaina babo, dia handeha amin'ny fahababona izy. Raha misy novonoina tamin'ny sabatra, amin'ny sabatra no hamonoana azy. Ity no antso ho an'ny faharetana ary finoana ho an'ireo izay masina. <sup>11</sup> Ary nahita bibi-dia hafa aho niakatra avy tamin'ny tany. Izany dia nanana tandroka roa tahakan'ny zanak'ondry, ary niteny tahakan'ny dragona. <sup>12</sup> Nampihariny avokoa ny fahefana rehetra an'ilay bibi-dia voalohany eo anatrehany, ary ny tany sy ireo izay monina eo aminy dia asainy miankohoka eo amin'ilay bibi-dia voalohany— ilay iray izay sitrana tamin'ny ratra saika nahafaty azy. <sup>13</sup> Nanao fahagagana maro lehibe izy. Nampidina afo avy any an-danitra ho amin'ny tany teo anoloan'ny olona. <sup>14</sup> Tamin'ny alalan'ny famantarana dia nomena alalana anao izany, namitaka an'ireo izay monina ambonin'ny tany izany. Niteny tamin'izy ireo izany mba hanambotra sary ho voninahitry ny bibi-dia izay voaratan'ny sabatra nefa velona. <sup>15</sup> Navela asiana aina ny sarin'ny bibi-dia mba ahafahan'ilay sary miteny ary izay rehetra tsy manaiky miankohoka amin'ilay bibi-dia dia novonoina. <sup>16</sup> Nanery ny tsirairay ihany koa izany, na ny kely na ny lehibe, na ny manankarena na ny mahantra, na ny tsy andevo na ny andevo, dia mandray ny marika eo amin'ny tanana ankavanana na oe amin'ny andrina. <sup>17</sup> Tsy hisy olona mahazo mividy na mivarotra mandra-pahazony ny mariky ny bibi-dia, izany dia ny isan'ny fanehoana ny anarany. <sup>18</sup> Izany dia mitaky fahendrena. Raha misy olona manan-tsaina, aoka izy hanisa ny isan'ny bibi-dia. Fa izany dia isan'ny olona. Izany isa izany dia 666.

### Revelation 13:1

#### Fampahafantarana amin'ny ankapobeny:

Jaona dia manomboka mamaritra ilay bibi-dia izay miseho ao amin'ny fahitany. Ny teny hoe "aho" eto dia mamaritra an'i Jaona.

#### dragona

Biby lehibe, biby mandady masiaka, tahaka ny androngo. Ho an'ny vahoaka Jiosy, dia famantarana an'i Satana sy ny korontana. Voatonona ho "devoly na Satana" ihany koa ny dragona.

#### Ilay dragona nanome azy ny heriny

Ilay dragona nanao an'ilay bibi-dia ho mahery tahaka azy. Tsy very anefa ny heriny tamin'ny fanomezana izany an'ilay bibi-dia.

#### ny heriny ... ny seza fiandrianany, ary ny fahefany lehibe hanapaka

Zavatra telo izay maneho ny fahefany ireo, ary izy ireo miaraka dia manamafy fa lehibe ny fahefany.

#### ny seza fiandrianany

Ny teny hoe: "ny seza fiandrianana" eto dia maneho ny fahefan'ilay dragona hanapaka tahaka ny mpanjaka. DH: "ny fahefany amin'ny maha-mpanjaka azy" na "ny fahefany hanapaka toy ny mpanjaka"

### Revelation 13:3

#### kanefa sitrana ilay ratra saika nahafaty azy

Afaka atao hoe: "Fa ilay ratra dia sitrana"

#### ratra saika nahafaty

"ratra mahafaty." Izany dia ratra mafy ka tonga hatramin'ny fahafatesan'ny olona iray.

#### ny tany rehetra

Ny teny hoe: "ny tany" dia maneho ny olona eo aminy. DH: "ny olon-drehetra ety an-tany"

#### nanaraka ilay bibidia

"nankato an'ilay bibi-dia"

**dragona**

Biby lehibe, biby mandady masiaka, tahaka ny androngo. Ho an'ny vahoaka Jiosy, dia famantarana ny Satana sy ny korontana. Voatonona ho "devoly na Satana" ihany koa ny dragona. Jereo izay nandikanao izany tao amin'ny 12:3.

**nanome ny fahefany ho an'ny bibi-dia**

"nataony nanana fahefana be toa azy ilay bibi-dia"

**Iza no tahakan'ny bibi-dia?**

Io fanontaniana io dia mampiseho fa nahagaga azy ireo ny momba an'ilay bibi-dia. DH: "Tsy misy na iza na iza mahery tahaka an'ilay bibi-dia!"

**Iza no afaka miady aminy?**

Io fanontaniana io dia mampiseho ny fahatahoran'ny olona ny herin'ilay bibi-dia. DH: "Tsy misy na iza na iza miady amin'ilay bibi-dia ka handresy!"

**Revelation 13:5**

**Nomena vava ilay bibi-dia ... Nomena alalana izy**  
Afaka atao hoe: "Andriamanitra nanome an'ilay bibi-dia ... Andriamanitra nanome alalana azy"

**Nomena vava izay afaka miteny fireharehana sy fitenenan-dratsy ilay bibi-dia**

Ny nomena vava dia maneho hoe navela hiteny. DH: "Ilay bibi-dia dia navela hiteny fireharehana sy fitenenan-dratsy"

**efatra ambi-efapolo volana**

"42 volana"

**miteny fitenenan-dratsy**

"miteny zavatra tsy manaja momba an'Andriamanitra"

**niteny ratsy ny anarany, ny toerana izay honenany ary ireo izay mipetraka ao an-danitra**

Ireo fehezanteny ireo dia milaza ny fomba nitenenan'ilay bibi-dia teny ratsy manohitra an'Andriamanitra.

**Revelation 13:7**

**ny fahefana dia nomena azy**

Afaka atao hoe: "Andriamanitra dia nanome fahefana an'ilay bibi-dia"

**manerana ny foko, ny olona, ny fiteny, ary ny firenena rehetra**

Izany dia midika fa ny olona avy amin'ny foko rehetra dia ao anatin'izany. Jereo izay nandikanao ny lisitra ao amin'ny 5:9.

**Hiankohoka eo aminy**

"Hiankohoka eo amin'ilay biby"

**ireo izay tsy voasoratra anarana ... ao amin'ny Bokin'ny Fiainana**

Io fehezanteny io dia manazava kokoa hoe iza eto an-tany no miankohoka eo amin'ilay bibi-dia. Afaka atao hoe: "ireo izay tsy nosoratan'ny Zanak'ondry ny anaran'izy ireo ... ao amin'ny Bokin'ny Fiainana"

**nandritran'ny famoronana izao tontolo izao**

"rehefa namorona an'izao tontolo izao Andriamanitra"

**ny Zanak'ondry**

Ny "Zanak'ondry" dia ondrilahy kely. Ampiasaina eto izany mba ho marika hanehoana an'i Kristy. Jereo izay nandikanao izany ao amin'ny 5:6.

**izay efa novonoina**

Afaka atao hoe: "izay efa novonoin'ny olona"

**Revelation 13:9**

**Fampahafantarana amin'ny ankapobeny:**

Ireo andininy ireo dia fiatoana amin'ny fahitan'i Jaona. Eto izy dia manome fampitandremana ny olona izay mamaky ny fitantarany.

**Raha misy manan-tsofina, aoka izy hihaino**

Ny fahafahana mihaino dia resahina toy ny hoe manan-tsofina. DH: "Raha manan-tsofina ianao, dia mihainoa"

**Raha misy nalaina babo**

Io fitenenana io dia midika fa efa voatapaka ny hevitra fa alaina ho babo ny olona iray. DH: "Raha mandray fanapahan-kevitra Andriamanitra fa misy olona iray nalaina babo" na "Raha sitrapon'Andriamanitra fa hisy olona iray ho alaina babo"

**Raha misy nalaina babo, dia handeha amin'ny fahababona izy**

Afaka atao hoe: "Raha sitrapon'Andriamanitra ho voababon'ireo fahavalony ny olona sasany"

**dia handeha amin'ny fahababona izy**

Afaka atao hoe: "ho voasambotra izy" na "ho voasambotra ny fahavalo izy"

**Raha misy novonoina tamin'ny sabatra**

Afaka atao hoe: "Raha sitrapon'Andriamanitra ny hamonoan'ny fahavalo amin'ny sabatra ny olona sasany"

**amin'ny sabatra**

Ny sabatra dia maneho ady. DH: "ao anatin'ny ady"

**hamonoana azy**

Afaka atao hoe: "hamono azy ireo fahavalony"

**Ity no antso ho an'ny faharetana ary finoana ho an'ireo izay masina**

"Ireo izay masina dia tsy maintsy miaritra sy manam-pinoana"

**Revelation 13:11****Fampifandraisana ny foto-kevitra:**

Jaona dia manomboka mamaritra bibi-dia hafa izay miseho ao amin'ny fahitany.

**niteny tahakan'ny dragona**

Ny fitenenana mafy dia resahina toy ny hoe nisy liona nierona. DH: "niteny mafy tahaka ny fieron'ny dragona"

**dragona**

Biby lehibe, biby mandady masiaka, tahaka ny androngo. Ho an'ny vahoaka Jiosy, dia famantarana an'i Satana sy ny korontana. Voatonona ho "devoly na Satana" ihany koa ny dragona. Jereo izay nandikanao izany tao amin'ny 12:3.

**ary ny tany sy ireo izay monina eo aminy dia asainy miankohoka**

"ny olon-drehetra ety an-tany"

**ratra saika nahafaty**

"ratra mahafaty." Izany dia ratra mafy ka tonga hatramin'ny fahafatesan'ny olona iray.

**Revelation 13:13****Nanao ... izy**

"Ilay bibi-dia avy eto an-tany dia nanao"

**Revelation 13:15****Navela**

Afaka atao hoe: "Andriamanitra namela an'ily bibi-dia avy ety an-tany"

**asiana aina ny sarin'ny bibi-dia**

Eto ny teny hoe: "aina" dia maneho ny fiainana. DH: "hanome aina ilay sary"

**sarin'ny bibi-dia**

Izany dia sarin'ilay bibi-dia voalohany izay voalaza.

**ary izay rehetra tsy manaiky miankohoka amin'ilay bibi-dia dia novonoina**

"hamono izay rehetra mandà hiankohoka eo amin'ilay bibi-dia voalohany"

**Nanery ny tsirairay ihany koa izany**

"Ilay bibi-dia avy eto an-tany dia hanery ny olon-drehetra ihany koa"

**Tsy hisy olona mahazo mividy na mivarotra mandrapahazony ny mariky ny bibi-dia**

"rehefa misy mariky ny bibi-dia ihany ny olona vao afaka mividy na mivarotra zavatra." DH: "Izy dia mibaiko fa rehefa misy mariky ny bibi-dia ihany ny olona vao afaka mividy na mivarotra zavatra"

**mariky ny bibi-dia**

Marika maneho fa miankohoka amin'ilay bibi-dia ny olona iray.

**Revelation 13:18****Fampahafantarana amin'ny ankapobeny:**

Ity dia andininy fiatoana amin'ny fitantaran'i Jaona ny fahitany. Eto izy dia manome fampitandremana ny olona izay mamaky ny fitantaràny.

**Izany dia mitaky fahendrena**

"Ilaina ny fahendrena" na "Mila ny fahendrena ianao momba ity"

**Raha misy olona manan-tsaina**

Ny teny hoe: "manan-tsaina" dia afaka adika hoe "mahatakatra". DH: "Raha misy olona afaka mahatakatra zavatra"

**aoka izy hanisa ny isan'ny bibi-dia**

"tokony hahafantatra ny dikan'ny isan'ny bibi-dia izy"

**Fa izany dia isan'ny olona**

Ireo mety ho dikany1) maneho olona iray ny isa na 2) maneho ny olombelona rehetra ny isa.

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"enina amby enimpolo sy eninjato"



## Chapter 14

<sup>1</sup> Nijery aho ary nahita ny Zanak'ondry nitsangana teo amin'ny tendrombohitra Ziona. Niaraka taminy ireo 144. 000 izay nanana ny anarany sy ny anaran'ny Rainy voasoratra eo amin'ny handrin'izy ireo. <sup>2</sup> Nandre feo avy any an-danitra toy ny firohondrohon'ny rano maro sy kotroka mafy aho. Ny feo reko ihany koa dia toy ny mpitendry lokanga mitendry ny lokangany. <sup>3</sup> Nihira hira vaovao teo anoloan'ny seza fiandrianana sy teo anoloan'ireo zava-manan'aina efa sy ireo loholona izy ireo. Tsy nisy na iza na iza afaka nianatra ny hira afa-tsy ireo 144. 000 izay novidiana avy teto an-tany ihany. <sup>4</sup> Ireo dia olona izay tsy nandoto ny tenan'izy ireo tamim-behivavy, fa nihazona ny tenany madio ara-nofo izy ireo. Izany dia izay manaraka ny Zanak'ondry na aiza na aiza alehany. Izy ireny dia novidiana avy tamin'ny olombelona toy ny voaloham-bokatra ho an'Andriamanitra sy ho an'ny Zanak'ondry. <sup>5</sup> Tsy nisy lainga hita teo amin'ny molotr'izy ireo, tsy manan-tsiny izy ireo. <sup>6</sup> Nahita anjely hafa nanidina ambony aho, izay nanana ny hafatra mandrakizain'ny vaovao mahafaly hambara amin'ireo izay miaina ambonin'ny tany- amin'ny firenena, foko, fiteny, ary ny olona rehetra. <sup>7</sup> Niantso tamin'ny feo mafy izy hoe: "Matahora an'Andriamanitra ary manomeza voninahitra Azy. Fa tonga ny oran'ny fitsarany. Mivavaha Aminy, ny iray izay nanao ny lanitra, ny tany, ny ranomasina, ary ny loharano." <sup>8</sup> Nisy anjely hafa- ny anjely faharoa-nanaraka niteny hoe: "Nianjera, nianjera Babylona lehibe, izay nandresy lahatra ireo firenena rehetra mba hisotro ny divain'ny fitondran-tena malotony." <sup>9</sup> Nisy anjely hafa- anjely fahatelo- nanaraka azy ireo, niteny tamin'ny feo mafy hoe: "Raha misy mivavaka amin'ny ny bibidia sy ny sariny, ary mandray ny marika eo amin'ny handriny na eo amin'ny tanany, <sup>10</sup> dia hisotro ny sasany amin'ny divain'ny fahatezeran'Andriamanitra ihany koa izy, divay tsy niharo izay narotsaka tao anatin'ny kapoaky ny hatezerany. Ny olona izay misotro izany dia ho ampjaliana amin'ny afo sy solifara eo anoloan'ireo anjely masin'Andriamanitra sy eo anoloan'ny Zanak'ondry. <sup>11</sup> Ny setroka avy amin'ny fijalian'izy ireo dia miakatra mandrakizay doria, ary tsy manam-pitsaharana andro sy alina izy ireo- ireo mpanompon'ny bibidia sy ny sariny ireo, ary ny olon-drehetra izay mandray ny mariky ny anarany. <sup>12</sup> Ity dia antso ho an'ny faharetana maharitr'ireo izay masina, ireo izay mankatoa ireo didin'Andriamanitra ary mino an'i Jesosy." <sup>13</sup> Nandre feo avy any an-danitra aho niteny hoe: "Soraty izao: Sambatra ny maty izay maty ao amin'ny Tompo." "Eny", hoy ny Fanahy, "mba ahafahan'izy ireo miala sasatra amin'ny asan'izy ireo, fa ny vitan'izy ireo dia hanaraka azy ireo." <sup>14</sup> Nijery aho, ary nisy rahona fotsy. Nipetraka teo amin'ny rahona ny iray toy ny zanak'olona. Nanana satro-boninahitra volamena teo amin'ny lohany sy fijinjana maranitra eny an-tanany izy. <sup>15</sup> Dia nisy anjely hafa nivoaka ny tempoly ary niantso tamin'ny feo mafy an'ilay mipetraka eo amin'ny rahona nanao hoe: "Raiso ny fijinjanao ka manomboha mijinja. Fa tonga ny fotoana hijinjana, satria masaka ny vokatry ny tany." <sup>16</sup> Ary ny iray izay nipetraka teo amin'ny rahona nampandroso ny fijinjany teto an-tany, ka nojinjaina ny tany. <sup>17</sup> Nisy anjely hafa nivoaka avy tao an-tempoly tany an-danitra; nanana fijinjana maranitra ihany koa izy. <sup>18</sup> Mbola nisy anjely hafa koa nivoaka ny alitara fandroana ditin-kazo manitra, izay nanana fahefana amin'ny afo. Niantso tamin'ny feo mahery an'ilay ireo izay nanana fijinjana maranitra izy hoe: "Raiso ny fijinjanao maranitra ary angony ireo sampahom-boaloboka avy amin'ny voaloboky ny tany, fa ireo voaloboka dia efa masaka izao." <sup>19</sup> Nampandroso ny fijinjany tamin'ny tany ilay anjely ary nanangona ny vokatry ny voaloboky ny tany. Natsipiny tao anaty famiazam-boaloboka lehiben'ny fahatezeran'Andriamanitra izany. <sup>20</sup> Ny famiazam-boaloboka dia nitsahina tany ivelan'ny tanàna, ary ny rà dia niraraka avy ao amin'izany ka tonga hatreny amin'ny haavon'ny lamboridin-tsoavaly, izay 1. 600 stadio.

### Footnotes

14:5 <sup>[1]</sup>Fanamarihina: Ny dikan-teny sasany manampy hoe: "teo anoloan'ny seza fiandrianan'Andriamanitra"

### Revelation 14:1

#### Fampifandraisana ny foto-kevitra:

Jaona dia manomboka mamaritra ny tapany manaraka amin'ny fahitany. Misy mpino 144,000 mitsangana manoloana ny Zanak'ondry.

#### Fampahafantarana amin'ny ankapobeny:

Ny teny hoe: "aho" dia maneho an'i Jaona.

#### Zanak'ondry

Ny "Zanak'ondry" dia ondrilahy kely. Ampiasaina eto izany mba ho marika hanehoana an'i Jesosy. Jereo izay nandikanao azy tao amin'ny 5:6

**144,000**

"efatra arivo sy efatra alina sy iray hetsy." Jereo izay nandikanao izany ao amin'ny 7:4

**izay nanana ny anarany sy ny anaran'ny Rainy voasoratra eo amin'ny handrin'izy ireo**

Afaka atao hoe: "eo amin'ny handrin'ireo izay nanoratan'ny Zanak'ondry sy ny Rainy ny anaran'izy ireo"

**ny Rainy**

Fiantsoana manan-danja ho an'Andriamanitra izay mamaritra ny fifandraisana eo amin'Andriamanitra sy Jesosy.

**Revelation 14:3****Nihira hira vaovao ... izy ireo**

"Ireo olona 144,000 nihira hira vao." Ity dia manazava ny feo izay ren'i Jaona. DH: "Izany feo izany dia hira vao izay nohirain'izy ireo"

**loholona**

Izany dia maneho an'ireo loholona efatra amby roapolo manodidina ny seza fiandrianana. Jereo izay nandikanao izany ao amin'ny 4:4.

**tsy nandoto ny tenan'izy ireo tamim-behivavy**

Ireo mety ho dikany: 1) "tsy mbola nijangajanga tamin'ny vehivavy mihitsy" na "tsy mbola niray tamin'ny vehivavy mihitsy." Ny mandoto ny tena amin'ny vehivavy dia mety ho marika fanompoan-tsampy.

**nihazona ny tenany madio ara-nofy izy ireo**

Ireo mety ho dikany: 1) "tsy niray tamin'ny vehivavy izay tsy vadiny izy ireo" na 2) "virjiny izy ireo."

**manaraka ny Zanak'ondry na aiza na aiza alehany**

Ny manao izay ataon'ny Zanak'ondry dia resahina toy ny hoe manaraka azy. DH: "manao izay rehetra ataon'ny Zanak'ondry izy ireo" na "mankato ny Zanak'ondry izy ireo"

**Tsy nisy lainga hita teo amin'ny molotr'izy ireo**

Ny "molotr'izy ireo" dia maneho izay lazain'izy ireo. DH: "Tsy mandainga mihitsy izy ireo rehefa miteny"

**Revelation 14:6****Fampifandraisana ny foto-kevitra:**

Jaona dia manomboka mamaritra ny tapany manaraka amin'ny fahitany. Ity no anjely voalohany amin'ireo anjely telo izay manambara fitsarana eto an-tany.

**ny firenena, foko, fiteny, ary ny olona rehetra**

Izany dia midika fa ny olona avy amin'ny foko rehetra dia ao anatiny. Jereo izay nandikanao izany ao amin'ny 5:9.

**Fa tonga ny oran'ny fitsarany**

Afaka atao matoanteny ny hoe "fitsarany". DH: "ankehitryny no fotoana hitsaran'Andriamanitra ny olona"

**Revelation 14:8****Nianjera, nianjera Babylona lehibe**

Ilay anjely dia niresaka momba an'i Babylona potika toy ny hoe nianjera. DH: "Ilay Babylona lehibe dia simba"

**Babylona lehibe**

"Babylona tanàn-dehibe" na "tanàna manan-danja'n'i Babylona." Izany dia mety ho famantarana ny tanànan'i Roma, izay lehibe, manan-karena, ary be fahotana.

**izay nandresy lahatra**

Babylona dia resahina toy ny hoe olona iray, fa tsy tanàna iray feno olona.

**mba hisotro ny divain'ny fitondran-tena malotony**

Izany dia mariky ny fandraisana anjara tamin'ny fitondran-tena malotony. DH: "maloto fitondran-tena tahaka azy" na "mba ho mamon'ny fahotana ara-piraisana ara-nofy toa azy"

**ny fitondran-tena malotony**

Babylona dia resahina toy ny hoe misy mpivaro-tena izay nahatonga ny olon-kafa hanota miaraka aminy. Mety misy dikany anankiroa izany: fijangajangana ara-bakiteny ary ihany koa fanompoana ireo andriamanitra sandoka.

**Revelation 14:9****dia hisotro ny sasany amin'ny divain'ny fahatezeran'Andriamanitra ihany koa**

Ny fisotroana ny divain'ny fahatezeran'Andriamanitra dia marika fa voasazin'Andriamanitra. DH: "hisotro ny sasany amin'ny divay izay maneho ny fahatezeran'Andriamanitra"

**izay narotsaka tao anatin'ny**

Afaka atao hoe: "izay nafangaron'Andriamanitra tamin'ny hery tanteraka"

**izay narotsaka tao anatin'ny**

Izany dia midika fa divay samihafa ihany no nafangaro tamin'ilay divay, ary ny olona iray izay misotro betsaka amin'izany dia ho mamo tanteraka. Tahaka ny marika, izay midika fa Andriamanitra dia ho tezitra mafy, fa tsy ho tezitra kely.

**ny kapoaky ny hatezerany**

Io kapoaky famantarana izay misy ny divay io dia maneho ny fahatezeran'Andriamanitra. DH: "ny kapoaky misy ny divay izay maneho ny fahatezeran'Andriamanitra"

**Revelation 14:11****Fampifandraisana ny foto-kevitra:**

Ilay anjely fahatelo dia manohy miteny.

**Ny setroka avy amin'ny fijalian'izy ireo**

Ny teny hoe: "ny fijalian'izy ireo" dia maneho ny afo izay mampijaly azy ireo. DH: "Ny setroka avy amin'ny afo izay mampijaly azy ireo"

**tsy manam-pitsaharana ... izy ireo**

"tsy nanana fitoniana izy ireo" na "tsy nijanona ny fijaliana"

**andro sy alina**

Ampiasaina mba hanehoana ny iray andro manontolo. DH: "isan'andro isan'andro"

**Ity dia antso ho an'ny faharetana maharitr'ireo izay masina**

"Ireo izay masina dia tsy maintsy miharitra ampaharetana ary mila manam-pinoana." Jereo izay nandikanao izany ao amin'ny 13:9.

**Revelation 14:13****ny maty izay maty**

"ireo izay maty"

**izay maty ao amin'ny Tompo**

"izay miombona amin'ny Tompo ka maty." Izany dia mety ho maneho ny olona izay voavonon'ireo fahavalony. DH: "izay maty satria niombona tamin'ny Tompo izy ireo"

**ny asa**

fahaserotana sy fijaliana

**ny vitan'izy ireo dia hanaraka azy ireo**

Ny vitan'izy ireo dia resahina toy ny hoe velona izy ireo ary afaka manaraka an'ireo izay nanao azy ireny. Ireo mety ho dikany: 1) "ireo hafa dia hahafantatra ny asa tsara vitan'ireo olona ireo" na 2) "Andriamanitra dia hamaly soa azy ireo nohon'ny asan'izy ireo."

**Revelation 14:14****Fampifandraisana ny foto-kevitra:**

Jaona dia manomboka mamaritra ny tapany manaraka amin'ny fahitany. Io ampahany iray io dia momba ny Zanak'Olona hijinja ny tany. Ny fijinjana

ny vokatra dia famantarana ny fitsaran'Andriamanitra ny olona."

**ny iray toy ny zanak'olona**

Io fitenenana io dia mamaritra ny endrik'olombelona, olona iray izay tahaka ny olombelona. Jereo izay nandikanao izany ao amin'ny 1:12.

**satro-boninahitra volamena**

Tahaka ny fehiloha vita tamin'ny rantsan'oliva na ravin-java-maniry, notefena volamena. Ohatra amin'izao fotoana ny satro-boninahitra izay atao amin'ny lohan'ny atleta mpandresy.

**fijinjana**

fitaovana iray fanapahana bozaka, voa, ary voaloboka

**nivoaka ny tempoly**

"nivoaka ny tempoly tany an-danitra"

**ka nojinjaina ny tany**

"izy nijinja ny tany"

**Revelation 14:17****Fampifandraisana ny foto-kevitra:**

Jaona dia manohy mamaritra ny fahitany momba ny tany voajinja.

**izay nanana fahefana amin'ny afo**

Eto ny "fahefana amin'ny" dia maneho ny andraikitra amin'ny fifehezana ny afo.

**Revelation 14:19****famiazam-boaloboka ... Ny famiazam-boaloboka**

Maneho daba iray ihany ireo.

**famiazam-boaloboka lehiben'ny****fahatezeran'Andriamanitra**

"famiazam-boaloboka lehibe izay toerana hampisehoan'Andriamanitra ny fahatezerany"

**lamboridy**

fitaovana vita amin'ny hoditra izay atao eo amin'ny lohan'ny soavaly sy ampiasaina mba hitarihana ny soavaly

**1.600 stadio**

"300 kilometatra" na "200 kilaometatra"

## Chapter 15

<sup>1</sup> Avy eo dia nahita famantarana hafa teny amin'ny lanitra aho, lehibe sy mahatalanjona: Nisy anjely fito miaraka amin'ny loza fito, izay loza farany indrindra, fa amin'izy ireo no hahatanteraka ny fahatezeran'Andriamanitra. <sup>2</sup> Nahita izay niseho tamin'ny ranomasina fitaratra nampiarahana tamin'ny afo aho. Nitsangana teo akaikin'ny ranomasina ireo izay nandresy an'ilay bibidia sy ny sariny, sy ny isa maneho ny anarany. Izy ireo dia nitazona harpa nomen'Andriamanitra azy ireo <sup>3</sup> Izy ireo nihira ny hiran'i Mosesy, ilay mpanompon'Andriamanitra, ny hiran'ny Zanak'ondry hoe: "Lehibe sy mahatalanjona ireo asanao, Tompo Andriamanitra, ilay Avo indrindra. Marina sy mahitsy ireo lalanao, ry Mpanjakan'ireo firenena. <sup>4</sup> Iza no tsy hahatahotra Anao, ry Tompo, sy hanome voninahitra ny anaranao? Fa Ianao irery no masina. Ny firenena rehetra ho avy sy hivavaka eo anatrehanao satria ireo asanao marina dia efa nambara." <sup>5</sup> Taorian'ireo zavatra ireo aho dia nijery, ary nisokatra teny amin'ny lanitra ilay tempoly izay manana lain'ny fijoroana vavolombelona. <sup>6</sup> Nivoaka avy tao amin'ilay toerana masina indrindra ireo anjely fito mitazona ireo loza fito. Izy ireo dia miakanjo madio, lamba rongony mampiratra sy misy fehin-kibo volamena manodidina ny tratran'izy ireo. <sup>7</sup> Iray tamin'ireo zava-manan'aina efatra nanome an'ireo anjely fito lovia volamena fito feno ny fahatezeran'Andriamanitra, ilay velona mandrakizay doria. <sup>8</sup> Feno setroka avy amin'ny voninahitr'Andriamanitra sy avy amin'ny heriny ny tempoly. Tsy misy na iza na iza afaka miditra ao mandra-pahatanteraky ny loza fiton'ireo anjely fito.

### Revelation 15:1

#### Fampahafantarana amin'ny ankapobeny:

Ity andininy ity dia famintinana izay miseho ao amin'ny 15:6 - 16:21.

#### lehibe sy mahatalanjona

Ireo teny ireo dia mitovy dika ary ampiasaina mba ho fanamafisana. DH: "zavatra lehibe sy mahatalanjona ahy"

#### anjely fito miaraka amin'ny loza fito

"anjely fito izay manana fahefana handefa ny loza fito ety an-tany"

#### izay loza farany indrindra

"ary aorian'ireo, dia tsy hisy loza hafa intsony"

#### fa amin'izy ireo no hahatanteraka ny fahatezeran'Andriamanitra

Afaka atao hoe: "fa amin'ireo loza ireo no hahatanteraka ny fahatezeran'Andriamanitra." Ireo mety ho dikany: 1) ireo loza ireo no haneho ny fahatezeran'Andriamanitra rehetra na 2) aorian'ireo loza ireo, Andriamanitra dia tsy ho tezitra intsony.

### Revelation 15:2

#### Fampahafantarana amin'ny ankapobeny:

Eto Jaona dia manomboka mamaritra ny fahitany momba ny olona izay nandresy ny bibi-dia sy izay nidera an'Andriamanitra.

#### ranomasina fitaratra

Afaka atao mazava tsara hoe: 1) ny ranomasina dia resahina toy ny hoe fitaratra. DH: "ranomasina izay malama tahaka ny fitaratra" na 2) ny fitaratra dia resahina toy ny hoe ranomasina. DH: "fitaratra izay midadasika tahaka ny ranomasina"

#### ireo izay nandresy an'ilay bibi-dia sy ny sariny

Afaka atao hoe: ireo izay nandresy an'ilay bibi-dia sy ny sariny tamin'ny alalan'ny tsy fanompoana azy ireo"

#### sy ny isa maneho ny anarany

Afaka atao hoe: "sy ny isa maneho ny anarany tamin'ny alalan'ny tsy fanaovana marika amin'io nomerao io"

#### sy ny isa maneho ny anarany

Izany dia maneho ny isa izay voafaritra ao amin'ny 13:18.

### Revelation 15:3

#### Izy ireo nihira

"Ireo izay nandresy ny bibi-dia dia nihira"

#### Iza no tsy hahatahotra Anao, ry Tompo, sy hanome voninahitra ny anaranao?

Io fanontaniana io dia ampiasaina mba hanehoana ny fahagagan'izy ireo tamin'ny halehiben'ny voninahitry ny Tompo. DH: "Tompo, ny olon-drehetra dia hatahotra Anao sy hanome voninahitra ny anaranao!"

#### hanome voninahitra ny anaranao

Ny teny hoe: "ny anaranao" dia maneho an'Andriamanitra. DH: "ary hanome voninahitra anao"

#### ireo asanao marina dia efa nambara

Afaka atao hoe: "nahatonga ny olon-drehetra hahafantatra momba ireo asa marinao ianao"

**Revelation 15:5**

**Fampifandraisana ny foto-kevitra:**

Ireo anjely fito miaraka amin'ny loza fito dia ho avy any amin'ny toerana masina indrindra. Izy ireo dia efa voaresaka mialoha ao amin'ny 15:1.

**Taorian'ireo zavatra ireo**

"Rehefa avy nihira izy ireo"

**ireo anjely fito mitazona ireo loza fito**

Ireo anjely dia hita ho nitazona loza fito satria ao amin'ny 15:7 izy ireo dia nomena lovia feno ny fahatezeran'Andriamanitra.

**lamba rongony**

lamba manify, lamba rongony lafo vidy

**fehin-kibo**

Ny fehin-kibo dia ravin-damba atao haingo fatorana manodidina ny kibo.

**Revelation 15:7**

**lovia volamena fito feno ny fahatezeran'Andriamanitra**

Ny sary avoakan'ny divay ao anaty lovia dia afaka atao mazava tsara. Ny teny hoe: "fahatezerana" eto dia maneho ny fanasaziana. Ny divay dia famantarana ny fanasaziana. DH: "lovia volamena fito feno divay izay maneho ny fahatezeran'Andriamanitra"

**mandra-pahatanteraky ny loza fiton'ireo anjely fito**

"mandra-pahatapitry ny fandefasan'ireo anjely fito ny loza fito ety an-tany"

## Chapter 16

<sup>1</sup> Nandre feo mafy niantso avy tao an-tempoly aho ary niteny tamin'ireo anjely fito hoe: "Mandehana ary araraho amin'ny tany ireo lovia fito feno ny hatezeran' Andriamanitra." <sup>2</sup> Lasa ilay anjely voalohany ary nandrarakana ny tao an-doviany tamin'ny tany; ratra ratsy sy maharary no tonga tamin'ny olona izay nanana ny mariky ny bibi-dia, ireo izay nankalaza ny sariny. <sup>3</sup> Ilay anjely faharoa nandrarakana ny tao an-doviany tamin'ny ranomasina. Lasa rà izany, toy ny rà'olona maty, ary maty ny zava-manan'aina rehetra tao an-dranomasina. <sup>4</sup> Ilay anjely fahatelo nandrarakana ny tao an-doviany tamin'ireo ony sy loharano, ary lasa rà ireo. <sup>5</sup> Reko ny anjelin'ny rano manao hoe: "Marina Ianao\_ ilay ankehitriny sy taloha, Ilay iray Masina\_ satria efa nitsara ireo zavatra ireo Ianao. <sup>[1]</sup><sup>6</sup> Satria ny rà'ireo mpino sy mpaminany no nalatsak'izy ireo, dia nomenao rà ho sotroina izy ireo; izany no mendrika azy ireo." <sup>7</sup> Reko ny alitara namaly hoe: "Eny, Tompo Andriamanitra lehibe, ireo fitsaranao dia marina sy mahitsy." <sup>8</sup> Ilay anjely fahefatra nandrarakana ny tao an-doviany tamin'ny masoandro, ary nahazo alalana handoro ny olona amin'ny afo izany. <sup>9</sup> Main'ilay hafanana be izy ireo, ary niteny ratsy ny anaran'Andriamanitra, izay manana ny fahefana amin'ireny loza ireny. Tsy nibebaka izy ireo na nanome voninahitra Azy. <sup>10</sup> Avy eo ilay anjely fahadimy nandrarakana ny tao an-doviany tamin'ny seza fiandrianan'ilay bibi-dia, ary nandrakotra ny fanjakany ny haizina. Nitsako ny lelany izy ireo nohon'ny fahoriana. <sup>11</sup> Niteny ratsy ilay Andriamanitra ny lanitra izy ireo nohon'ny fahoriana sy ratran'izy ireo, ary mbola nandà ny hibebaka amin'izay vitan'izy ireo ihany izy ireo. <sup>12</sup> Ilay anjely faha-enina nandrarakana ny tao an-doviany tamin'ny ony lehibe, ilay Eofrata. Noritina izany mba hanomanana ny lalana ho an'ireo mpanjaka izay ho tonga avy any antsinanana. <sup>13</sup> Nahita fanahy maloto telo aho izay niendrika sahona mivoaka avy any am-bavan'ny dragona, avy any am-bavan'ny biby-dia, ary avy amin'ny vavan'ny mpaminany sandoka. <sup>14</sup> Fa fanahin'ny demonia manao famantarana mahagaga izy ireo. Nankany amin'ireo mpanjakan'izao tontolo izao izy ireo mba hanangona azy ireo miaraka ho an'ny adin'ny andro lehiben'Andriamanitra Avo indrindra. <sup>15</sup> ("Indro! Avy toy ny mpangalatra Aho! Sambatra izay miambina, miaro ireo fitafiany mba tsy hivoaka mitanjaka izy ary hitan'izy ireo ny fahamenarany.") <sup>16</sup> Nentin'izy ireo niaraka tany amin'ny toerana izay antsoina hoe Hara-magedona amin'ny Hebreo izy ireo. <sup>17</sup> Avy eo ilay anjely fahafito nandrarakana ny tao an-doviany tamin'ny rivotra. Ary nisy feo mafy nivoaka avy tao an-tempoly sy avy tamin'ny seza fiandrianana, manao hoe: "'Vita izany!" <sup>18</sup> Nisy tselatra, kotroka, kotro-baratra, ary horohoron-tany mafy\_ horohoron-tany lehibe noho izay efa nitranga hatramin'izay nisian'olona teto an-tany, ka dia mafy izany horohoron-tany izany. <sup>19</sup> Vaky ho fizarana telo ilay tanàna lehibe, ary rava ny tanànan'ireo firenena. Avy eo Andriamanitra niantso mba hahatsiaro an'i Babylona lehibe, ary nomeny izany tanàna izany ny kapoaka feno divay vita avy amin'ny firehetan'ny fahatezerany. <sup>20</sup> Nanjavona ny nosy rehetra, ary tsy hita intsony ireo tendrombohitra. <sup>21</sup> Nisy havandra vaventy, milanja eo amin'ny talenta iray eo, nidina avy any an-danitra ho amin'ny olona. Nanozona an'Andriamanitra izy ireo nohon'ny loza avy tamin'ny havandra satria tena mafy loatra izany loza izany.

### Footnotes

16:5 <sup>[1]</sup>Fanamarihana: Ny antontan-taratasy sasany taloha dia mamaky hoe: "Marina Ianao, Tompo\_ Ilay ankehitriny sy taloha ary ho avy, satria efa nitsara ireo zavatra ireo Ianao."

### Revelation 16:1

#### Fampifandraisana ny foto-kevitra:

Jaona dia manohy mamaritra ny tapany manaraka amin'ny fahitany izay momba ny anjely fito miaraka amin'ny loza fito. Ireo loza fito dia ireo lovia fiton'ny fahatezeran'Andriamanitra.

#### Nandre feo ... aho

Ny teny hoe "aho" dia maneho an'i Jaona.

#### lovia fito feno ny hatezeran' Andriamanitra

Ny sary avoakan'ny divay ao anaty lovia dia afaka atao mazava tsara. Ny teny hoe: "fahatezerana" eto dia maneho ny fanasaziana. Ny divay dia famantarana ny fanasaziana. DH: "lovia volamena fito feno divay izay maneho ny fahatezeran'Andriamanitra" Jereo izay nandikanao izany ao amin'ny 15:7.

**Revelation 16:2****nandrarakana ny tao an-doviany**

Ny teny hoe: "lovia" dia maneho izay ao anatin'ny.  
DH: "nandrarakana ny divay tao an-doviany" na "nandrarakana ny fahatezeran'Andriamanitra tao an-doviany"

**ratra maharary**

Mety ho ratra avy amin'ny aretina izay tsy nositrana izany.

**mariky ny bibi-dia**

Marika maneho fa miankohoka amin'ilay bibi-dia ny olona iray. Jereo izay nandikanao izany ao amin'ny 13:15.

**Revelation 16:3****nandrarakana ny tao an-doviany**

Ny teny hoe: "lovia" dia maneho izay ao anatin'ny.  
DH: "nandrarakana ny divay tao an-doviany" na "nandrarakana ny fahatezeran'Andriamanitra tao an-doviany" Jereo izay nandikanao izany ao amin'ny 16:2.

**ranomasina**

Izany dia maneho ny farihy rehetra sy ny ranomasina.

**Revelation 16:4****nandrarakana ny tao an-doviany**

Ny teny hoe: "lovia" dia maneho izay ao anatin'ny.  
DH: "nandrarakana ny divay tao an-doviany" na "nandrarakana ny fahatezeran'Andriamanitra tao an-doviany"

**ireo ony sy loharano**

Izany dia maneho ny zava-manan'aina rehetra ao anatin'ny ranomamy.

**ny anjelin'ny rano**

Ireo mety ho dikany 1) izany dia maneho an'ilay anjely fahatelo izay niandraikitra ny fandrarahana ny fahatezeran'Andriamanitra tany amin'ny ony sy ny loharano na 2) anjely hafa izay miandraikitra ny rano rehetra.

**Marina Ianao**

Ny "Ianao" dia maneho an'Andriamanitra.

**Ilay ankehitriny sy taloha**

"Andriamanitra ankehitriny sy taloha."

**ny ràn'ireo mpino sy mpaminany no nalatsak'izy ireo**

Eto ny hoe: "nandatsaka ny rà" dia midika hoe namono. DH: "ny olon-dratsy dia namono ireo mpino sy ireo mpaminany"

**dia nomenao rà ho sotroina izy ireo**

Andriamanitra dia hampisotro ny rano izay navadiny ho rà an'ireo olon-dratsy.

**Reko ny alitara namaly hoe**

Ny teny hoe: "alitara" eto dia mety hoe maneho olona iray eo amin'ny alitara. "Nandre olona iray teo amin'ny alitara namaly aho"

**Revelation 16:8****nandrarakana ny tao an-doviany**

Ny teny hoe: "lovia" dia maneho izay ao anatin'ny.  
DH: "nandrarakana ny divay tao an-doviany" na "nandrarakana ny fahatezeran'Andriamanitra tao an-doviany"

**nahazo alalana handoro ny olona amin'ny afo izany**

Jaona dia miresaka momba ny masoandro toy ny hoe olona. Afaka atao hoe: "ary nampahatonga ny masoandro handoro tanteraka ny olona"

**Main'ilay hafanana be izy ireo**

Afaka atao hoe: "Nandoro mafy azy ireo ny hafanana be"

**niteny ratsy ny anaran'Andriamanitra**

Eto ny anaran'Andriamanitra dia maneho an'Andriamanitra mihitsy. DH: "niteny ratsy an'Andriamanitra"

**izay manana ny fahefana amin'ireny loza ireny**

Io fehezanteny io dia mampahatsiahy ny mpamaky zavatra momba an'Andriamanitra izay efa fantatr'izy ireo. Izany dia manampy amin'ny fanazavana ny antony nitenenan'ny olona ratsy an'Andriamanitra. DH: "satria nanana fahefana tamin'ireny loza ireny izy"

**ny fahefana amin'ireny loza ireny**

Izany dia maneho ny fahefana hampitondra ireo loza ireo amin'ny olona, ary ny fahefana hanajanona ny loza"

**Revelation 16:10****nandrarakana ny tao an-doviany**

Ny teny hoe: "lovia" dia maneho izay ao anatin'ny.  
DH: "nandrarakana ny divay tao an-doviany" na "nandrarakana ny fahatezeran'Andriamanitra tao an-doviany"

**ny seza fiandrianan'ilay bibi-dia**

Eo no hanjakan'ny bibi-dia. Mety ho maneho ny renivohitry ny tanàna amin'ny fanjakany izany.

**ary nandrakotra ny fanjakany ny haizina**

Ny haizina dia resahina toy ny hoe zavatra tahaka ny lamba firakofana. DH: "niha-maizina ny fanjakany rehetra"

**Nitsako ... Niteny ratsy**

Izany dia maneho ny olona ao amin'ny fanjakan'ilay bibi-dia.

**Revelation 16:12****nandrarakana ny tao an-doviany**

Ny teny hoe: "lovia" dia maneho izay ao anatiny.  
DH: "nandrarakana ny divay tao an-doviany" na "nandrarakana ny fahatezeran'Andriamanitra tao an-doviany"

**Noritina izany**

Afaka atao hoe: "Ary ritra ny ranony" na "ka nahatonga ny rano ho ritra"

**niendrika sahona**

Ny sahona dia biby kely izay mivelona eny akaikin'ny rano. Ny Jiosy dia mihevitra azy ireny ho biby maloto.

**dragona**

Biby lehibe, biby mandady masiaka, tahaka ny androngo. Ho an'ny vahoaka Jiosy, dia famantarana an'i Satana sy ny korontana. Ny dragona ihany koa dia voatonona ho "devoly na Satana"

**Revelation 16:15****Fampahafantarana amin'ny ankapobeny:**

Ny andininy faha-15 dia fiatoana amin'ny tantara lehibe momba ny fahitan'i Jaona. Ireo dia teny lazain'i Jesosy. Ny tantara dia mitohy ao amin'ny andininy faha-16.

**(Indro! Avy ... Aho)**

Ny fonon-teny ( ) eto dia mampiseho fa tsy ampahany ao amin'ny tantaran'ny fahitana izany.

**Avy toy ny mpangalatra Aho**

Jesosy dia ho tonga amin'ny fotoana tsy ampoizin'ny olona nahatongavany, tahaka ny fahatongavan'ny mpangalatra izay tsy ampoizina.

**miaro ireo fitafiany**

"manao ny marina tahaka ny olona miaro ny akanjony"

**miaro ireo fitafiany**

Ny fitenenana hafa dia mandika hoe: "mitazona ny akanjony miaraka aminy."

**hitan'izy ireo ny fahamenarany**

Eto ny teny hoe: "izy ireo" dia maneho ny olona hafa.

**Nentin'izy ireo niaraka**

"Ireo fanahin'ny demonia dia nitondra ireo mpanjaka sy ny tafik'izy ireo niaraka"

**ny toerana izay antsoina hoe**

Afaka atao hoe: "ny toerana izay antsoin'ny olona hoe"

**Hara-magedona**

Izany dia anaran'ilay toerana.

**Revelation 16:17****Fampifandraisana ny foto-kevitra:**

Ilay anjely fahafito nandrarakana ny lovia fahafito nisy ny fahatezeran'Andriamanitra.

**nandrarakana ny tao an-doviany**

Ny teny hoe: "lovia" dia maneho izay ao anatiny.  
DH: "nandrarakana ny divay tao an-doviany" na "nandrarakana ny fahatezeran'Andriamanitra tao an-doviany"

**Ary nisy feo mafy nivoaka avy tao an-tempoly sy avy tamin'ny seza fiandrianana**

Izany dia midika fa olona iray izay nipetraka teo amin'ny seza fiandrianana na olona iray nitsangana teo akaikin'ny seza fiandrianana no niteny mafy. Tsy fantatra mazava hoe iza ilay miteny.

**tselatra**

Ampiasao eto ny teny izay mamaritra ny tselatra amin'ny fitenim-paritrao rehefa miseho izany.

**kotroka, kotro-baratra**

Feo mahery ataon'ny kotroka. Ampiasao eto ny teny izay mamaritra ny feon'ny kotroka amin'ny fitenim-paritrao. Jereo izay nandikanao izany ao amin'ny 4:4.

**Vaky ... ilay tanàna lehibe**

Afaka atao hoe: "Ilay horohoron-tany namaky ny tanàna lehibe"

**Avy eo Andriamanitra niantso**

"Ay eo Andriamanitra nahatsiaro" na "Avy eo Andriamanitra nieritreritra momba ny" na "Avy eo Andriamanitra nanomboka nifantoka tamin'ny." Izany dia tsy midika fa nahatadidy zavatra iray izay adinony Andriamanitra.

**nomeny izany tanàna izany ny kapoaka feno divay vita avy amin'ny firehetan'ny fahatezerany**

Ny divay dia famantarana ny hatezerany. Ny fampisotroana ny olona an'izany dia marika fa sazin'izy ireo izany.DH: "izy dia nampisotro ny olona tao amin'ny tanàna ny divay izay maneho ny fahatezerany"

**Revelation 16:20****Fampifandraisana ny foto-kevitra:**

Ity dia ampahany amin'ny lovia fahafiton'ny fahatezeran'Andriamanitra.

**ary tsy hita intsony ireo tendrombohitra**

Ny tsy fahafahana mahita ireo tendrombohitra dia hevitra ambadiky ny fitenenana fa tsy misy intsony ny tendrombohitra. DH: "tsy misy tendrombohitra intsony"

**eo amin'ny talenta iray eo**

"34 kilograma"



## Chapter 17

<sup>1</sup> Iray tamin'ireo anjely fito izay nitazona ireo lovia volamena fito nanatona sy niteny tamiko hoe: "Avia, ho asehoko anao ny sazin'ny mpijangajanga lehibe izay mipetraka ambony rano maro. <sup>2</sup> Niaraka taminy no nampijangajanga an'ireo mpanjakan'ny tany. Ny divain'ny fijangajangany no nahamamo ireo mponin'ny tany." <sup>3</sup> Avy eo ilay anjely nitondra ahy tamin'ny Fanahy tany amin'ny tany karakaina, ary nahita vehivavy nipetraka teo ambony bibi-dia mena izay feno anarana teny ratsy aho. Ilay bibi-dia dia manana loha fito sy tandroka folo. <sup>4</sup> Ilay vehivavy dia niakanjo voloparasy sy mena ary voaravaka volamena, vato sarobidy, ary vato soa. Izy dia nitazona tamin'ny tanany kapoaka volamena feno ireo zavatra maharikoriko sy ireo tsy fahadiovan'ny fijangajangany. <sup>5</sup> Teo amin'ny handriny no nisy anarana manana dikany miafina voasoratra hoe: "Babilona lehibe, ilay renin'ireo mpijangajanga sy ny zavatra maharikorikon'ny tany." <sup>6</sup> Nahita aho fa ilay vehivavy dia mamon'ny ràn'ireo mpino sy ny ràn'ireo martiry ho an' i Jesosy. Rehefa nahita azy aho, dia tena talanjona. <sup>7</sup> Fa ilay anjely niteny tamiko hoe: "Maninona no talanjona ianao? Ho azavaiko anao ny dikan'ilay vehivavy sy ilay bibi-dia izay mitondra azy, ilay bibi-dia izay manana loha fito sy tandroka folo. <sup>8</sup> Ilay bibi-dia izay hitanao dia misy, fa tsy misy ankehitriny, fa andalam-piakarana avy any amin'ny farany ambanin'ny lavaka tsy hita noanoa. Avy eo dia hankany amin'ny fahasimbana izany. Ireo izay miaina ambony tany, ireo izay tsy voasoratra ao amin'ny Bokin'ny Fiainana hatramin'ny namoronana an'izao tontolo izao ny anarany- ho gaga izy ireo rehefa hahita fa ilay bibi-dia dia misy, fa tsy misy intsony ankehitriny, fa andalam-pihaviana. <sup>9</sup> Miantso saina izay manam-pahendrena izany. Ireo loha fito dia vohitra fito izay hipetrahan'ilay vehivavy. <sup>10</sup> Izy ireo ihany koa dia mpanjaka fito. Mpanjaka dimy no lavo, anankiray no misy, ary ny hafa dia mbola tsy tonga; rehefa tonga izy, dia fe-potoana kely ihany no hitoerany. <sup>11</sup> Ilay bibi-dia izay misy, fa tsy misy ankehitriny, mpanjaka fahavalo izy; kanefa iray amin'ireo mpanjaka fito izy, ary hankany amin'ny fahasimbana. <sup>12</sup> Ireo tandroka folo izay hitanao dia mpanjaka folo izay mbola tsy nandray fanjakana, fa hahazo fahefana tahaka ny mpanjaka miaraka amin'ilay bibi-dia - mandritry ny adiny iray izy ireo. <sup>13</sup> Firaisan-tsaina izany, ary izy ireo dia hanome ny hery sy ny fahefan'izy ireo an'ilay bibidia. <sup>14</sup> Hanangan'ady manohitra ny Zanak'ondry izy ireo. Fa ny Zanak'ondry no handresy azy ireo satria Izy no Tompon'ny tompo, ary Mpanjakan'ny mpanjaka-ary miaraka aminy ireo voaantso, ireo voafidy, ary ireo manam-pinoana." <sup>15</sup> Hoy ny anjely tamiko: "Ireo rano izay hitanao, teo amin'ilay nipetrahan'ilay mpijangajanga, no olona, vondron'olona, firenena, ary fiteny. <sup>16</sup> Ireo tandroka folo izay hitanao-izy ireo sy ilay bibi-dia dia hankahala an'ilay mpijangajanga. Ho ataon'izy ireo lao sy mitanjaka izy, handrovitra ny nofony izy ireo, ary handoro azy tanteraka amin'ny afo. <sup>17</sup> Fa Andriamanitra efa nametraka izany tao am-pon'izy ireo mba hanatanteraka ny fikasany amin'ny faneken'izy ireo hanome ny herin'izy ireo hitondrana ilay bibi-dia mandra-pahatanteraky ny tenin'Andriamanitra. <sup>18</sup> Ary ravehivavy, ilay hitanao no tanàna lehibe izay manjaka amin'ny mpanjakan'ny tany."

### Revelation 17:1

#### Fampahafantarana amin'ny ankapobeny:

Jaona dia manomboka mamaritra ny ampahany amin'ny fahitany momba ilay mpijangajanga lehibe.

#### ny sazin'ny mpijangajanga lehibe izay mipetraka ambony rano maro

Afaka atao hoe: "ny fomba hanasazian'Andriamanitra an'ilay mpijangajanga lehibe izay mipetraka ambony rano maro"

#### mpijangajanga lehibe

"ilay mpijangajanga izay fantatry ny olona rehetra ny momba azy." Izy dia maneho tanàna iray feno fahotana.

#### ambony rano maro

Raha ilainao, dia afaka mampiaa teny izay mamaritra kokoa an'ilay karazana rano. DH: "ambony renirano maro"

#### Ny divain'ny fijangajangany no nahamamo ireo mponin'ny tany

Ny divay dia maneho ny fijangajangana. DH: "Ny olona teto an-tany dia lasa mamamo tamin'ny fisotroana ny divainy, izany hoe, nijangajanga izy ireo"

#### ny fijangajangany

Mety ho manana dikany roa izany: fijangajangana eo amin'ny olona ary ihany koa fanompoana andriamanitra sandoka.

### Revelation 17:3

#### nitondra ahy tamin'ny Fanahy tany amin'ny tany karakaina

Ny toerana dia niova tamin'i Jaona tany an-danitra ka lasa any amin'ny tany karakaina.

#### vato sarobidy, ary vato soa

"karazam-bato lafo vidy"

**vato soa**

vakana tsara tarehy sy sarobidy. Izy ireny dia miforona ao anatin'ny akoran'ny karazana biby kely iray izay miaina any anaty ranomasina.

**Teo amin'ny handriny no nisy anarana**

Afaka atao hoe: "Olona iray nanoratra anarana teo amin'ny handriny"

**Babilona lehibe**

Raha tiana hazava tsara fa ilay anarana dia maneho an'ilay vehivavy dia afaka atao anaty fehezanteny izany. DH: "Izaho no Babilona, ilay mahery indrindra"

**Revelation 17:6****Fampahafantarana amin'ny ankapobeny:**

Ilay anjely dia manomboka manazava amin'i Jaona ny dikan'ilay mpijanganjanga sy ilay bibi-dia mena. Ilay anjely dia manazava izany zavatra izany amin'ny alalan'ny andininy faha: 18.

**mamon'ny rà**

"mamo satria nisotro ilay rà"

**martiry ho an' i Jesosy**

"ireo mpino izay maty satria nilaza tamin'ny hafa ny momba an'i Jesosy"

**talanjona**

"gaga"

**Maninona no talanjona ianao?**

Ilay anjely dia mampiasa io fanontaniana io mba hibesana moramora an'i Jaona. DH: "Tsy tokony ho talanjona ianao!"

**Revelation 17:8****ny lavaka tsy hita noanoa**

Lavaka lalina sy tery. Ireo mety ho dikany 1) ny lava-drano dia tsy misy fiafarana; fa miha-midina lalina mandrakizay na 2) lalina tokoa ny lava-drano toy ny hoe tsy misy fiafarana izany. Jereo izay nandikanao izany ao amin'ny 9:10.

**Avy eo dia hankany amin'ny fahasimbana izany**

Ny anarana hoe: "fahasimbana" dia afaka atao matoanteny. DH: "Avy eo dia ho simba izany" na "Avy eo Andriamanitra dia hanimba izany"

**hankany amin'ny fahasimbana izany**

Ny fahatokisana amin'izay hitranga any aoriana any dia resahina toy ny hoe ilay bibi-dia dia hankany amin'izany.

**ireo izay tsy voasoratra ny anarany**

Afaka atao hoe: "ireo izay tsy voasoratr'Andriamanitra ny anaran'izy ireo"

**hatramin'ny namoronana an'izao tontolo izao**

"talohan'ny namoronan'Andriamanitra an'izao tontolo izao"

**Revelation 17:9****Fampifandraisana ny foto-kevitra:**

Ilay anjely dia manohy ny fitenenany. Eto izy dia manazava ny dikan'ireo loha fiton'ilay bibi-dia izay taingenan'ilay vehivavy.

**Miantso ... izany**

"Mitaky fananana ... izany"

**Miantso saina izay manam-pahendrena izany**

Ireo anarana hoe: "saina" sy "fahendrena" dia afaka atao hoe "mihevitra" sy "hendry." DH: "Mila saina hendry mba hahatakatra izany" na "Mila mihevitra am-pahendrena ianao mba hahatakatra izany"

**Ireo loha fito dia vohitra fito**

Eto ny hoe: "dia" dia midika hoe: "maneho"

**Mpanjaka dimy no lavo**

Ilay anjely dia miteny ny fahalavoana ho fahafatesana. DH: "Mpanjaka dimy no maty"

**anankiray no misy**

"mpanjaka iray no velona ankehitriny"

**ary ny hafa dia mbola tsy tonga; rehefa tonga izy**

Afaka atao hoe: "ny hafa dia mbola tsy mpanjaka; fa rehefa tonga mpanjaka izy"

**dia fe-potoana kely ihany no hitoerany**

Ilay anjely dia miresaka ny olona iray lasa mpanjaka ho toy ny hoe mijanona eo amin'ny toerana misy azy. DH: "fe-potoana kely ihany no maha-mpanjaka azy"

**Revelation 17:11****kanefa iray amin'ireo mpanjaka fito izy**

Ireo mety ho dikany: 1) ilay bibi-dia dia manapaka indroa: ny voalohany tahaka ny iray amin'ireo mpanjaka fito, ary tahaka ny mpanjaka fahavalo na 2) ilay bibi-dia dia ao anatin'ny vondron'ireo mpanjaka fito satria mitovy amin'izy ireo izy.

**hankany amin'ny fahasimbana**

Ny fahatokisana amin'izay hitranga any aoriana dia resahina toy ny hoe ilay bibi-dia dia hankany amin'izany. DH: "tena ho simba izany" na "Andriamanitra dia tena handrava azy"

**Revelation 17:12****Fampifandraisana ny foto-kevitra:**

Ilay anjely dia manohy miresaka amin'i Jaona. Eto izy dia manazava ny dikan'ireo tandroka folon'ilay bibi-dia.

**mandritry ny adiny iray**

Afaka atao hoe: "mandritra ny fotoana fohy" na "mandritra ny ampahany kely amin'ny andro iray"

**Firaisan-tsaina izany**

"Zavatra iray ihany ireo" na "Ireo rehetra ireo dia manaiky hanao zavatra mitovy"

**ny Zanak'ondry**

Ny "Zanak'ondry" dia ondrilahy kely. Ampiasaina eto izany mba ho marika hanehoana an'i Jesosy. Jereo izay nandikanao izany ao amin'ny 5:6.

**ireo voaantso, ireo voafidy, ary ireo manam-pinoana**

Izany dia maneho vondron'olona iray. DH: "ireo izay nantsoin'Andriamanitra sy nofidiny ary ireo izay manam-pinoana Azy"

**Revelation 17:15**

**Ireo rano izay hitanao, teo amin'ilay nipetrahan'ilay mpijangajanga, no olona, vondron'olona, firenena, ary fiteny**

Eto ny hoe: "no" dia midika hoe: "maneho."

**Ireo rano**

Raha ilainao, dia afaka mampiaa teny izay mamaritra kokoa an'ilay karazana rano. DH: "ireo renirano"

**vondron'olona**

"vondron'olona lehibe" na "olona maro isa"

**ireo fiteny**

Izany dia maneho ireo olona izay miteny amin'ny fitenin'izy ireo. Jereo izay nandikanao izany ao amin'ny 10:10.

**Revelation 17:16**

**ataon'izy ireo lao sy mitanjaka izy**

"hangalatra ny fananany rehetra ary hamela azy ho tsy manana na inona na inona"

**handrovitra ny nofony izy ireo**

Ny famotehana azy tanteraka dia resahina toy ny hoe mihinana ny nofony rehetra. "Hamotika azy tanteraka izy ireo"

**Fa Andriamanitra efa nametraka izany tao am-pon'izy ireo mba hanatanteraka ny fikasany amin'ny faneken'izy ireo ... mandra-pahatanteraka**

Hanaiky hanome ny herin'izy ireo an'ilay bibi-dia izy ireo, fa tsy hankato an'Andriamanitra izy ireo. DH: "Fa Andriamanitra efa nametraka izany tao am-pon'izy ireo mba hanaiky hanome ny herin'izy ireo mba hitondra ilay bibi-dia mandra-pahatanteraky ny tenin'Andriamanitra, ary amin'ny fanaovana izany, dia hanatanteraka ny fikasan'Andriamanitra izy ireo"

**Andriamanitra efa nametraka izany tao am-pon'izy ireo**

Ny fo dia maneho ny faniriana. Mahatonga azy ireo hanao zavatra dia resahina toy ny hoe mametraka izany ao am-pon'izy ireo mba hanao izany. DH: "Andriamanitra nahatonga azy ireo"

**ny hery hitondrana**

"fahefana" na "fahefana maha-mpanjaka"

**mandra-pahatanteraky ny tenin'Andriamanitra**

Afaka atao hoe: "mandra-pahatanterak'izay nolazainy fa hiseho"

**Revelation 17:18**

**Fampifandraisana ny foto-kevitra:**

Tapitra ny filazan'ilay anjely ny momba ilay mpijangajanga sy ilay bibi-dia amin'i Jaona.

**no**

Eto ny hoe: "no" dia midika hoe "maneho."

**tanàna lehibe izay mitondra**

Rehefa lazaina hoe ny tanàna no mitondra, dia midika izany fa ny loholona ao amin'ilay tanàna no mitondra. DH: "tanàna lehibe izay ireo loholona no mitondra"

## Chapter 18

<sup>1</sup> Taorian'ireo zavatra ireo dia nahita anjely hafa izay nidina avy any an-danitra aho. Nanana fahefana lehibe izy, ary namirapiratra nohon'ny ny voninahiny ny tany. <sup>2</sup> Nihiaka tamin'ny feo mahery izy, niteny hoe: "Nianjera, nianjera ilay Babylona lehibe! Lasa tonga toeram-ponenan'ny demony, fialofana ho an'ireo fanahy maloto, ary fialofana ho an'ny ireo vorona maloto sy marikoriko rehetra. <sup>3</sup> Fa ny firenena rehetra dia nisotro ny divain'ny fitondran-tena malotony. Ireo mpanjakan'ny tany dia nanao fitondran-tena maloto taminy. Ireo mpivarotra ny tany dia tonga mpanan-karena tamin'alalan'ny fomba fiainany amin'ny nofo." <sup>4</sup> Avy eo dia nandre feo hafa avy any an-danitra aho, miteny hoe: "Mialà aminy, ry oloko, mba tsy hizarany ny fahotany ao aminareo, ary mba tsy hahazonareo ireo lozany. <sup>5</sup> Efa nihangona tahaka ny ahavon'ny lanitra ireo fahotany, ary Andriamanitra mahatsiaro ireo asa ratsiny. <sup>6</sup> Mamalia azy tahaka ny namalian'ny hafa, ary valio avy roa eny izay efa vitany; tao amin'ny kapoka izay efa nofenoiny, dia fenoy avo roa eny ho azy. <sup>7</sup> Toy izy nanome voninahitra ny tenany sy niaina tamin'ny tsy fiadiana, omeo azy ny fampijaliana sy ny alahelo saha azy. Fa izy nilaza tao am-pony nanao hoe: "Nipetraka toy ny mpanjaka vavy aho. Tsy maty vady aho, ary tsy hisaona mandrakizay." <sup>8</sup> Noho izany dia ho avy amin'ny andro iray ireo areti-mandringany: ny fahafatesana, ny fisaonana, ary ny mosary. Hodoran'ny afo izy, fa ny Tompo Andriamanitra dia mahery, ary izy no mpitsara azy." <sup>9</sup> Ireo mpanjakan'ny tany izay nijangajanga sy nandeha tsy am-pieritretana niaraka taminy dia hitomany ary hiankohoka eo anatrehany rehefa hahita ny setroky ny fahamaizany izy ireo. <sup>10</sup> Hijoro lavitra izy ireo, hatahotra ny fijaliany, hiteny hoe: "Loza, loza ho an'ilay tanàna lehibe, Babylona, ilay tanàna mahery, fa amin'ny ora iray dia ho avy ny sazinareo." <sup>11</sup> Ireo mpivarotra ny tany dia mitomany sy misaona ho azy, satria tsy nisy olona niady varotra ho azy intsony- <sup>12</sup> varotra volamena, volafotsy, vato sarobidy, firavaka, lamban-drongony tena tsara, volomparasy, landy, mena, ireo karazana hazo ala, ny fanaka ivoara, ny fanaka rehetra vita avy amin'ny hazo sarobidy, varahina, vy, marbra, <sup>13</sup> kanelina, zava-manitra, ditin-kazo, miora, hanitra, divay, menaka, koba tsara toto, vary, biby fiompy ary ondry, soavaly sy kalesy, ireo andevo sy fanahin'olona. <sup>14</sup> Ny vokatra izay tinao tamin'ny herinao rehetra dia hiala aminao. ny entanao lafo vidy sy ireo namirapiratra dia nanjavona, ary tsy ho hita intsony mandrakizay. <sup>15</sup> Ny mpivarotra ireo entana izay tonga mpanan-karena noho izy dia hiala aminy lavitra nohon'ny fatahorana ny fijaliany, hitomany sy hisaona mafy. <sup>16</sup> Hiteny izy ireo hoe: "Loza, loza ho an'ilay tanàna lehibe izay niakanjo tamin'ny lamban-drongony tena tsara, volomparasy, sy mena, ary noravahana tamin'ny volamena, firavaka sarobidy, ary vatosa!" <sup>17</sup> Anatin' ny ora iray dia ho foana izany harena rehetra izany. "Ireo kapitenin-tsambo rehetra, ireo mandeha eny ambonin'ny ranomasina rehetra, tantsambo, sy izay rehetra monina an-dranomasina, dia hijoro alavitra. <sup>18</sup> Nihiaka izy ireo raha vao nahita an'ilay setrokin'ny fahamaizany. Niteny izy ireo hoe: "Tanàna inona no toy ny tanàna lehibe?" <sup>19</sup> Nanipy vovoka teny an-dohany izy, ary nihiaka mafy, nitomany, sy nisaona, nanao hoe: "Loza, loza ho an'ilay tanàna lehibe izay nisy an'ireo rehetra nanana ireo sambo an-dranomasina no tonga mpanan-karena avy amin'ny harenany. Fa tao anaty ora iray dia simba izany." <sup>20</sup> "Mifalia aminy, ry lanitra, ianareo mpino, apostoly, ary mpaminany, fa Andriamanitra nitondra ny fitsaranareo taminy!" <sup>21</sup> Anjely mahery iray naka vato toy ny vato lehibe ary nanipy izany tany an-dranomasina, ary nilaza hoe: "amin'izany fomba izany, Babylona, ilay tanàna lehibe, harodana arahina herisetra, ary tsy ho hita intsony. <sup>22</sup> Ilay feo nataon'ireo lokanga, mpitendry mozika, mpitsoka sodina, sy trompetra dia tsy ho re ao aminao intsony. Ireo mpanao asa-tanana isan-karazany dia tsy hita ao aminao intsony. Tsy hisy feon'ny vato fikosham-bary ho re intsony eo aminao. <sup>23</sup> Ny fahazavan'ny jiro, dia tsy hamirapiratra ao aminao intsony. Ireo feon'ny mpampakatra sy ampakarina dia tsy ho re ao aminao intsony, fa ny mpivarotrareo no andrian'ny tany, ary ireo firenena dia voafitaka tamin'ny famosavinareo. <sup>24</sup> Tao aminy no nahitana ny rà'n'ilay mpaminany, sy ireo mpino, ary ny rà'n'ireo rehetra izay voavono teto an-tany."

### Revelation 18:1

#### Fampifandraisana ny foto-kevitra:

Anjely hafa no nidina avy any an-danitra ary niteny. Anjely hafa io fa tsy ilay anjely iray ao amin'ny toko 17, izay miresaka momba an'ilay mpijangajanga sy ilay bibi-dia.

#### Fampahafantarana amin'ny ankapobeny:

Ny hoe: "izy" sy "-ny" dia maneho ny tanànan'i Babilona, izay resahina toy ny hoe mpijangajanga.

#### Nianjera, nianjera ilay Babylona lehibe

Ilay anjely dia niresaka momba an'i Babylona potika toy ny hoe nianjera. Jereo izay nandikanao izany ao amin'ny 14:08

**vorona marikoriko**

"vorona ratsy endrika" na "vorona tsy maha-te ho tia"

**ny firenena rehetra**

Ny firenena dia hevitra ambadiky ny olona ao amin'ireo firenena. DH: "ny olona amin'ny firenena rehetra"

**dia nisotro ny divain'ny fitondran-tena malotony**

Izany dia famantarana ny fandraisana anjara tamin'ny fitondran-tena malotony. DH: "lasa mpijangajanga toa azy" na "lasa mamon'ny fahotana ara-piraisana ara-nofa toa azy"

**ny fitondran-tena malotony**

Babilona dia resahina toy ny hoe mpijangajanga izay mahatonga ny olona hafa hanota miaraka aminy. Mety misy dikany roa izany: fijangajangana ara-bakiteny ary ihany koa fanompoana andriamanitra sandoka.

**tamin'alalan'ny fomba fiainany amin'ny nofo**

"satria izy dia nandany vola be tamin'ny fijangajangana"

**Revelation 18:4****Fampifandraisana ny foto-kevitra:**

Nisy feo hafa avy any an-danitra nanomboka niteny.

**Fampahafantarana amin'ny ankapobeny:**

Ny hoe: "izy" sy "-ny" dia maneho ny tanànan'i Babilona, izay resahina toy ny hoe mpijangajanga.

**feo hafa**

Ny teny hoe: "feo" dia maneho an'ilay miresaka, izay mety hoe na Jesosy na ny Ray. DH: "olon-kafa"

**Efa nihangona tahaka ny ahavon'ny lanitra ireo fahotany**

Ilay feo miteny ireo fahotan'i Babilona toy ny hoe zavatra izay afaka ataingitaingina. DH: "Ireo fahotany dia betsaka tokoa ka tahaka ny zavatra mifampitaingina izay mahatakatra ny lanitra"

**mahatsiaro**

"mieritreritra na" na "manomboka mifantoka amin'ny." Izany dia tsy midika hoe nahatadidy zavatra izay adinony Andriamanitra.

**Mamalia azy tahaka ny namalian'ny hafa**

Ilay feo miteny ny fanasaziana toy ny hoe famaliana. DH: "Sazio tahaka ny nanasaziany ny hafa izy"

**valio avy roa eny**

Ilay feo miteny ny fanasaziana toy ny hoe famaliana. DH: "ataovy avo roa eny ny saziny"

**tao amin'ny kapoka izay efa nofenoiny, dia fenoy avo roa eny ho azy**

Ilay feo miteny ny antony mahatonga ny hafa hijaly toy ny hoe manomana divay mahery mba hosotroin'izy ireo. DH: "manaova divain'ny fijaliana

ho azy izay mahery avy roa eny noho izay nataony ho an'ny hafa" na "ataovy mijaly avo roa heny noho izay nampijaliany ny hafa izy"

**fenoy avo roa eny**

Ireo mety ho dikany: 1) "manomana avo roa heny" na "ataovy avy roa heny ny heriny"

**Revelation 18:7****Fampifandraisana ny foto-kevitra:**

Mbola manohy miteny momba an'i Babilona toy ny hoe vehivavy iray ilay feo iray avy any an-danitra.

**nanome voninahitra ny tenany**

"ny olon'ny Babilona nanome voninahitra ny tenan'izy ireo"

**Nipetraka toy ny mpanjaka vavy aho**

Nanambara ny tenany ho mpanjaka izy, izay manana ny fahefany manokana.

**Tsy maty vady aho**

Izy dia manambara fa tsy hiankin-doha amin'ny olona hafa.

**ho avy amin'ny andro iray ireo areti-mandringany**

Ny ho avy dia resahina toy ny hoe fahatongavana.

**Hodoran'ny afo izy**

Ny main'ny afo dia resahina toy ny hoe lanin'ny afo. Afaka atao hoe: "Handoro azy tanteraka ny afo"

**Revelation 18:9****Fampifandraisana ny foto-kevitra:**

Jaona dia miteny izay lazain'ny olona momba an'i Babilona.

**Fampahafantarana amin'ny ankapobeny:**

Amin'ity andininy ity ny hoe: "-ny" dia maneho ny tanànan'i Babilona.

**nijangajanga sy nandeha tsy am-pieritreretana niaraka taminy**

"nanota ara-piraisana ara-nofa ary nanao izay tian'izy ireo tahaka izay nataon'ny olon'ny Babilona"

**hatahotra ny fijaliany**

Afaka atao hoe: "hatahotra fa hijaly tahaka an'i Babilona izy ireo" na "hatahotra fa Andriamanitra dia hampijaly azy ireo tahaka ny fampijaliany an'i Babilona"

**Loza, loza**

Miverimberina io mba ho fanamafisan-teny.

**ho avy ny sazinareo**

Ny ho avy dia resahina toy ny hoe tonga.

**Revelation 18:11****misaona ho azy**

"misaona ho an'ny olon'ny Babilona"

**vato sarobidy, firavaka**

"karazam-bato lafo vidy" Jereo izay nandikanao ireo ao amin'ny 17:3.

**lamban-drongony**

lamba lafo vidy vita amin'ny hariry.

**volomparasy**

"lamba volomparasy"

**landy**

lamba malefaka, matanjaka vita amin'ny tady manify izay ataon'ny bibilandy rehefa manao ny tranony izy. DH: "lamba lafo vidy" na "lamba manify" na "lamba tsara tarehy"

**mena**

"lamba mena"

**ny fanaka ivoara**

"karazana fanaka vita amin'ny ivoara"

**ivoara**

fitaovana tsara tarehy fotsy sy mafy izay azon'ny olona avy amin'ny nifin'ny biby lehibe tahaka ny elefanta. DH: "nify be" na "nify sarobidin'ny biby"

**marbra**

vato fanorenana sarobidy

**kanelina**

hanitra izay tsara fofona avy amin'ny hodi-kazon'ny karazana zava-maniry iray.

**hanitra**

zavatra ampiasaina mba hampatsiro sy hampamanitra ny sakafo

**Revelation 18:14****Ny vokatra**

Izy ireo dia miresaka ny zavatra tsara toy ny hoe vokatra. DH: "Ireo zavatra tsara"

**izay tinao tamin'ny herinao rehetra**

"tiana fatratra"

**tsy ho hita intsony mandrakizay**

Afaka atao hoe: "tsy hanana azy ireny intsony ianao mandrakizay"

**Revelation 18:15****Fampahafantarana amin'ny ankapobeny:**

Amin'ireto andininy ireto, ny hoe: "-ny" dia maneho ny tanànan'i Babilona.

**nohon'ny fatahorana ny fijaliany**

Ny anarana hoe: "fahatahorana" dia afaka aseho amin'ny fehezanteny izay milaza hoe iza no mahatsapa ny fahatahorana sy ny fijaliana. DH: "satria hatahotra ny amin'ny fomba hijaliany izy ireo."

**hitomany sy hisaona mafy**

Izany no ho ataon'ireo mpivarotra. DH: "ary hitomany sy hisaona mafy izy ireo"

**ilay tanàna lehibe izay niakanjo tamin'ny lamban-drongony tena tsara**

Amin'io toko iray manontolo io, Babilona dia resahina toy ny hoe ilay vehivavy. Ireo mpivarotra dia miteny an'i Babilona toy ny hoe niakanjo tamin'ny lamban-drongony tena tsara satria ny olony dia niakanjo tamin'ny lamban-drongony tena tsara. DH: "ilay tanàna lehibe, izay tahaka ny vehivavy iray niakanjo tamin'ny lamban-drongony tena tsara" na "ilay tanàna lehibe, izay ny vehivavy ao aminy dia niakanjo tamin'ny lamban-drongony tena tsara"

**ary noravahana tamin'ny volamena**

Afaka atao hoe: "ary nandravaka ny tenany tamin'ny volamena" na "ary nandravaka ny tenan'izy ireo tamin'ny volamena" na "niakanjo volamena"

**firavaka sarobidy**

"harena sarobidy"

**vatosoa**

vakana tsara tarehy sy sarobidy. Izy ireny dia miforona ao anatin'ny akoran'ny karazana biby kely iray izay miaina any anaty ranomasina. Jereo izay nandikanao izany ao amin'ny 17:3.

**izay rehetra monina an-dranomasina**

Ny teny hoe: "avy ao an-dranomasina" dia maneho izay ataon'izy ireo ao an-dranomasina. DH: "izay mandeha an-dranomasina ho an'ny fahaveloman'izy ireo" na "izay mivezivezy any an-dranomasina any amin'ny toerana samihafa mba hivarotra zavatra"

**Revelation 18:18****Fampahafantarana amin'ny ankapobeny:**

Amin'ireto andininy ireto ny teny hoe: "izy ireo" dia maneho ireo tantsambo, ary ny hoe: "-ny" dia maneho ny tanànan'i Babilona.

**Tanàna inona no toy ny tanàna lehibe**

Io fanontaniana io dia maneho ny lanjan'ny tanànan'i Babilona amin'ny olona. DH: "tsy misy tanàna hafa mitovy amin'ilay tanàna lehibe, dia i Babilona"

**Andriamanitra nitondra ny fitsaranareo taminy**

Ny anarana hoe: "fitsarana" dia azo atao hoe: "mitsara." DH: "Andriamanitra dia nitsara azy ho anareo" na "Andriamanitra dia nitsara azy nohon'ny zavatra ratsy nataony anareo"

**Revelation 18:21****Fampifandraisana ny foto-kevitra:**

Anjely hafa no manomboka miteny momba an'i Babilona. Anjely hafa indray io fa tsy ireo izay niteny teo aloha.

**vato**

vato boribory goavam-be izay ampiasaina mba hanorotroana ny voa

**Babilona, ilay tanàna lehibe, harodana arahina herisetra, ary tsy ho hita intsony**

Andriamanitra dia hanimba tanteraka an'ilay tanàna. Afaka atao hoe: "Andriamanitra dia hanjera an-kerisetra an'i Babilona, ilay tanàna lehibe, ary tsy hisy intsony izany"

**ary tsy ho hita intsony**

"ary tsy misy na iza na iza hahita izany intsony." Ny hoe tsy hita eto dia midika hoe tsy misy. DH: "tsy hisy intsony"

**Ilay feo nataon'ireo lokanga, mpitendry mozika, mpitsoka sodina, sy trompetra dia tsy ho re ao aminao intsony**

Afaka atao hoe: "Tsy hisy na iza na iza ao amin'ny tanànanareo handre ny feo ataon'ireo lokanga, mpitendry mozika, mpitsoka sodina, sy trompetra intsony"

**ao aminao**

Ilay anjely miteny toy ny hoe Babilona no nihaino azy. DH: "tao amin'i Babilona"

**Tsy misy ho re intsony ao aminao**

"tsy misy na iza na iza handre azy ireo intsony." Ny hoe tsy re eto dia midika fa izy ireo dia tsy ho eo. DH: "izy ireo dia tsy ho eo amin'ny tanànanareo intsony"

**Ireo mpanao asa-tanana isan-karazany dia tsy hita ao aminao intsony**

Ny hoe tsy hita eto dia midika fa izy ireo dia tsy ho eo. DH: "Tsy hisy mpanao asa-tanana isan-karazany ho eo amin'ny tanànanareo"

**Tsy hisy feon'ny vato fikosoham-bary ho re intsony eo aminao**

Ny feon-javatra izay tsy heno dia midika fa tsy misy na iza na iza manao ilay feo. DH: "Tsy misy na iza

na iza hampiasa ny fikosoham-bary ao amin'ny tanànanareo"

**Revelation 18:23****Fampifandraisana ny foto-kevitra:**

Tapitra ny fitenenan'ilay anjely izay nanipy ny vato.

**Fampahafantarana amin'ny ankapobeny:**

Ny hoe: "-nao," "-nareo," ary "-ny" dia maneho an'i Babilona.

**Ireo feon'ny mpampakatra sy ampakarina dia tsy ho re ao aminao intsony**

Izany dia afaka atao hoe: "Tsy misy na iza na iza handre ny feon'ny hafalian'ny mpampakatra sy ny ampakarina intsony ao Babilona"

**tsy ho re ao aminao intsony**

"tsy hisy na iza na iza handre azy ireo ao aminao intsony." Ny hoe tsy re eto dia midika fa tsy ho eo izy ireo. DH: "tsy ho ao amin'ny tanànanareo intsony"

**ny mpivarotrareo no andrian'ny tany**

Ilay anjely dia miteny ny lanja sy herin'ny olona toy ny hoe zanaka mpanjaka izy ireo. DH: "ny mpivarotrareo dia tahaka ny zanaka mpanjakan'ny tany" na "ny mpivarotrareo no olona manan-danja indrindra eto an-tany"

**ireo firenena dia voafitaka tamin'ny famosavinareo**

Afaka atao hoe: "ianareo dia namitaka ny olona teto amin'ny firenena tamin'ny famosavianareo"

**Tao aminy no nahitana ny rànilay mpaminany, sy ireo mpino, ary ny rànilay ireo rehetra izay voavono teto an-tany**

Ny rà izay hita dia midika fa ny olona teny dia meloka amin'ny famonoana olona. DH: "Babilona dia meloka amin'ny famonoana ireo mpaminany sy ireo mpino ary ny olon-kafa rehetra izay novonoina teto an-tany "

## Chapter 19

<sup>1</sup> Taorian'ireo zavatra ireo dia nandre izay toy ny feo mafin'ny vahoaka maro isa tany an-danitra aho nanao hoe: "Aleloia. Ny famonjena, ny voninahitra, ary ny hery dia an'Andriamanitsika." <sup>2</sup> Ireo fitsarany dia marina sy mahitsy, fa nitsara ny mpivaro-tena lehibe izay nanaratsy ny tany tamin'ny fijangajangany izy. Namaly faty ny rà'ireo mpanompony, izay nalatsany izy." <sup>3</sup> Niteny fanindroany izy ireo hoe: "Aleloia! Ny setroka dia miakatra avy aminy mandrakizay doria." <sup>4</sup> Ireo loholona efatra amby roapolo sy ireo zavamanan'aina efatra dia niankohoka ary nanompo an'Andriamanitra izay nipetraka teo amin'ny seza fiandrianana. Hoy izy ireo: "Amena. Aleloia!" <sup>5</sup> Dia nisy feo nivoaka avy tao amin'ny seza fiandrianana, nanao hoe: "Derao Andriamanitsika, ianareo rehetra mpanompony, ianareo izay matahotra Azy, na ny tsy manan-danja na ny mahery." <sup>6</sup> Dia nandre izay toy ny feon'ny olona maro isa, toy ny firohondrohon'ny rano maro, sy toy ny fianjeran'ny kotroka mafy aho, nanao hoe: "Aleloia! Fa manjaka ny Tompo, Andriamanitra izay manapaka amin'ny rehetra." <sup>7</sup> Aoka isika hifaly sy ho ravoravo ary hanome voninahitra Azy satria tonga ny fampakaram-badin'ny Zanak'ondry, ary ny ampiakariny efa niomana. <sup>8</sup> Nomena alalana hiakanjo lamba rongony mamiratra sy madio izy" (fa ny lamba rongony dia ireo asa marin'ireo olo-masina). <sup>9</sup> Ilay anjely niteny tamiko hoe: "Soraty izao: Sambatra ireo izay nasaina tamin'ny fety fampakaram-badin'ny Zanak'ondry. Niteny tamiko koa izy hoe: "Ireo dia teny marin'Andriamanitra." <sup>10</sup> Niankohoka teo amin'ny tongony mba hanompo azy aho, fa hoy izy tamiko: "Aza manao izao! Izaho dia mpiara-manompo aminao sy ireo rahalahinao izay mitana ny fijoroana vavolombelona momba an'i Jesosy. Manompoa an'Andriamanitra, fa ny fijoroana vavolombelona momba an'i Jesosy dia ny fanahin'ny faminaniana." <sup>11</sup> Dia nahita ny lanitra nisokatra aho ary nijery ka nisy soavaly fotsy. Ilay mpitaingina izany dia nantsoina hoe mahatoky sy marina. Amin'ny fahamarinana no hitsarany sy hiadiany. <sup>12</sup> Ireo masony dia toy ny lelan'afo afo, ary eo amin'ny lohany misy satro-boninahitra maro. Manana anarana voasoratra eo aminy izay tsy misy mahafantatra afa-tsy izy ihany izy. <sup>13</sup> Miakanjo akanjo lava izay natsoboka tao amin'ny rà izy, ary ny anarany dia nantsoina hoe ny Tenin'Andriamanitra. <sup>14</sup> Ireo tafiky ny lanitra dia nanaraka azy tamin'ny soavaly fotsy, miakanjo lamba rongony, fotsy sy madio. <sup>15</sup> Avy ao amin'ny vavany no mivoaka ny sabatra maranitra izay amin'izany no hamelezany ireo firenena, ary hanapaka azy ireo amin'ny tehina vy izy. Manitsaka ao amin'ny famiazan'ny fahaviniran'ny fahatezeran'Andriamanitra Tsitoha izy. <sup>16</sup> Manana anarana voasoratra eo amin'ny akanjo lavany eo amin'ny feny izy hoe: "Mpanjakan'ireo mpanjaka sy Tompon'ireo tompo." <sup>17</sup> Nahita anjely nitsangana teo amin'ny masoandro aho. Niantso tamin'ny feo mahery ireo vorona manidina ambony rehetra izy hoe: "Avia, miangona ho an'ny fety lehiben'Andriamanitra. <sup>18</sup> Avia ihinana ny nofon'ireo mpanjaka, ny nofon'ireo mpitari-tafika, ny nofon'ireo lehilahy mahery, ny nofon'ireo soavaly sy ireo mpitaingina izany, ary ny nofon'ny lehilahy rehetra, ny afaka sy ny andevo, ny tsy manan-danja sy ny mahery." <sup>19</sup> Nahita ny bibi-dia sy ireo mpanjakan'ny tany niaraka tamin'ny tafik'izy ireo aho. Niangona izy ireo mba hiady amin'ny iray izay nitaingina ny soavaly sy amin'ny tafiny. <sup>20</sup> Voasambotra ilay bibi-dia ary niaraka taminy ny mpaminany sandoka izay nanao ireo famantarana teo anatrehany. Tamin'ireo famantarana ireo no namitahany ireo izay nandray ny mariky ny bibi-dia sy ireo izay nanompo ny sariny. Izy roa ireo dia natsipy velona tao anaty farihin'afo mirehitra solifara. <sup>21</sup> Ny ambin'izy ireo dia novonoina tamin'ny sabatra izay nivoaka ny vavan'ny iray izay nitaingina ny soavaly. Ny vorona rehetra nihinana ny nofo mangatsiakan'izy ireo.

### Revelation 19:1

#### Fampahafantarana amin'ny ankapobeny:

Ity dia tapany manaraka amin'ny fahitan'i Jaona. Eto izy dia mamaritra ny fankalazana ny fianjeran'ilay mpijangajanga lehibe, izay tanànan'i Babilona.

#### nandre ... aho

Eto ny hoe: "aho" dia maneho an'i Jaona.

#### Aleloia

Io teny io dia midika hoe: "Midera an'Andriamanitra" na "Ndeha isika hidera an'Andriamanitra."

#### mpivaro-tena lehibe

Eto Jaona dia maneho an'ilay tanànan'i Babilona izay olona ratsy fanahy no mitondra ny olon'ny tany rehetra ary mitarika azy ireo hanompo andriamanitra sandoka. Izy dia miteny an'ireo olona ratsy fanahin'i Babilona toy ny mpivaro-tena lehibe.

#### izay nanaratsy ny tany

Eto ny hoe: "ny tany" dia hevitra ambadiky ny mponina ao aminy. DH: "izay nanaratsy ny olon'ny tany"

**ny rà'n'ireo mpanompony**

Eto ny hoe: "ny rà" dia hevitra ambadika izay maneho ny mpamono. DH: "mpamono ireo mpanompony"

**nalatsany izy**

Izany dia maneho an'i Babilona. Ny hoe: "-ny" arahin'ny mpisolo tena "izy" dia ampiasaina mba ho fanamafisan-teny.

**Revelation 19:3****Niteny fanindroany izy ireo**

Eto ny hoe: "izy ireo" dia maneho ny vahoaka any an-danitra.

**Aleloia**

Io teny io dia midika hoe: "Midera an'Andriamanitra" na "Ndeha isika hidera an'Andriamanitra." Jereo izay nandikanao izany ao amin'ny 19:1.

**Ny setroka dia miakatra avy aminy**

Afaka ampidirana eo ny teny tsy ampy. DH: "setroky ny afo izay nandoro io tanàna io dia hiakatra"

**avy aminy mandrakizay doria**

"avy amin'ny mpanompo sampy mandrakizay doria" na "avy amin'ireo izay nivarotra ny tenan'izy ireo ka hijaly mandrakizay"

**avy aminy**

Eto ny hoe: "-ny" dia maneho an'i Babilona.

**Ireo loholona efatra amby roapolo**

"loholona 24."

**Revelation 19:5****nisy feo nivoaka avy tao amin'ny seza fiandrianana**

Eto Jaona dia miresaka ny "feo" toy ny hoe olona iray. DH: "olona iray niteny avy eo amin'ny seza fiandrianana"

**Derao Andriamanitsika**

Eto ny hoe: "-tsika" dia maneho an'ily miteny sy ny mpanompon'Andriamanitra rehetra.

**ianareo izay matahotra Azy**

Eto ny hoe: "matahotra" dia tsy midika hoe matahotra an'Andriamanitra, fa manome voninahitra Azy. DH: "ianareo rehetra izay manome voninahitra Azy"

**na ny tsy manan-danja na ny mahery**

Ilay mpiteny dia mampiasa an'ireo teny ireo miaraka mba hidika hoe ny olon'Andriamanitra rehetra.

**Revelation 19:6****Dia nandre izay toy ny feon'ny olona maro isa, toy ny firohondrohon'ny rano maro, sy toy ny fianjeran'ny kotroka mafy aho**

Jaona dia miteny izay reny toy ny hoe feom-bahoaka maro, ny fikorinan'ny rano, ary kotroka faran'izay mafy.

**Aleloia**

Io teny io dia midika hoe "Midera an'Andriamanitra" na "Ndeha hidera an'Andriamanitra isika" Jereo izay nandikanao izany ao amin'ny 19:1.

**Fa ... ny Tompo**

"Satria ... ny Tompo"

**Revelation 19:7****Fampifandraisana ny foto-kevitra:**

Ilay feon'ny vahoaka tao amin'ny andininy teo aloha dia manohy miteny.

**Aoka isika hifaly**

Eto ny hoe: "isika" dia maneho ireo mpanompon'Andriamanitra rehetra.

**hanome Azy voninahitra**

"Manome voninahitra an'Andriamanitra"

**ny fampakaram-badin'ny Zanak'ondry, ary ny ampiakariny efa niomana**

Eto Jaona dia miresaka ny fampifandraisana an'i Jesosy sy ireo olony hiaraka mandrakizay toy ny hoe fampakaram-bady.

**ny Zanak'ondry**

Ny "Zanak'ondry" dia ondrilahy kely. Ampiasaina eto izany mba ho marika hanehoana an'i Jesosy. Jereo izay nandikanao izany ao amin'ny 5:6.

**ny ampiakariny efa niomana**

Jaona dia miresaka ny olon'Andriamanitra toy ny hoe ilay ampiakarina izay efa vonona amin'ny fanambadiana.

**Nomena alalana hiakanjo lamba rongony mamiratra sy madio izy**

Eto ny hoe: "izy" dia maneho an'ireo olon'Andriamanitra. Jaona dia miresaka ny asa marin'ny olon'Andriamanitra toy ny hoe akanjo mamiratra sy madio izay hanaovan'ny ampakarina amin'ny andron'ny fanambadiany. DH: "Andriamanitra dia hanome alalana azy hiakanjo lamba rongony madio sy mamiratra"

**Revelation 19:9****Fampahafantarana amin'ny ankapobeny:**

Anjely iray manomboka miteny amin'i Jaona. Io anjely io dia ilay anjely izay manomboka miteny amin'i Jaona ao amin'ny 17:1 ihany.

**ireo izay nasaina**

Afaka atao hoe: "ireo olona izay nasain'Andriamanitra"

**tamin'ny fety fampakaram-badin'ny Zanak'ondry**

Eto ilay anjely dia miresaka ny fampifandraisana an'i Jesosy sy ireo olony mandrakizay toy ny hoe fetin'ny fampakaram-bady.

**Niankohoka teo amin'ny tongony mba hanompo azy aho**

Ny hoe mampiankohoka ny tena dia miankohoka amin'ny tany, miondrika ambany, mba ho fanehoana fanajana sy sitrapo hanompo.

**ireo rahalahinao**

Ny teny hoe: "rahalahy" eto dia maneho ny mpino rehetra, lehilahy sy vehivavy.

**izay mitana ny fijoroana vavolombelona momba an'i Jesosy**

Eto ny hoe mitana dia maneho ny finoana amin'ny na fanambarana. DH: "izay miteny ny marina momba an'i Jesosy"

**ny fijoroana vavolombelona momba an'i Jesosy dia ny fanahin'ny faminaniana**

Eto ny hoe: "fanahin'ny faminaniana" dia maneho ny Fanahy Masin'Andriamanitra. DH: "satria izany dia fanahin'Andriamanitra izay manome ny olona ny hery hilaza ny marina momba an'i Jesosy"

**Revelation 19:11****Fampahafantarana amin'ny ankapobeny:**

Izany dia fiatombohan'ny fahitana vaovao. Jaona dia manomboka mamaritra ilay mpitaingina ilay soavaly fotsy.

**Dia nahita ny lanitra nisokatra aho**

Izany sarisary izany dia ampiasaina mba hanamarihana ny fiatombohan'ny fahitana vaovao.

**Ilay mpitaingina izany**

Ilay mpitaingina dia i Jesosy.

**Amin'ny fahamarinana no hitsarany**

Eto ny hoe: "fitsarana" dia maneho izay marina. DH: "Izy dia hitsara ny olona rehetra araka izay marina"

**Ireo masonry dia toy ny lelan'afao**

Jaona dia miteny ireo mason'ny mpitaingina toy ny hoe mazava tahaka ny lelan'afao.

**Manana anarana voasoratra eo aminy**

Afaka atao hoe: "Nisy olona iray nanoratra anarana teo aminy"

**izay tsy misy mahafantatra afa-tsy izy ihany**

"Izy irery ihany no mahafantatra ny dikan'ilay anarana"

**Miakanjo akanjolava izay natsoboka tao amin'ny rà**

Afaka atao hoe: DH: "Feno rà ny akanjo lavany"

**ny anarany dia nantsoina hoe ny Tenin'Andriamanitra**

Afaka atao hoe: DH: "ny anarany ihany koa dia ny Tenin'Andriamanitra"

**Revelation 19:14****Avy ao amin'ny vavany no mivoaka ny sabatra maranitra**

Nivoaka avy eo amin'ny vavany ny sabatra maranitra. Tsy nihetsika ilay sabatra.

**hamelezany ireo firenena**

"hamotika ireo firenena" na "hitondra ireo firenena ho eo ambany fahefany"

**hanapaka azy ireo amin'ny tehina vy**

Jaona dia miresaka ny herin'ilay mpitaingina toy ny hoe mitondra amin'ny tehina vy izy.

**Manitsaka ao amin'ny famiazan'ny fahaviniran'ny fahatezeran'Andriamanitra Tsitoha izy**

Jaona dia miresaka ny famotehan'ilay mpitaingina ireo fahavalony toy ny hoe nisy voaloboka izay hitsakitsahan'ny olona iray ao amin'ny famiazana. Eto ny hoe: "fahatezerana" dia maneho ny fanasazian'Andriamanitra ny olona ratsy. DH: "Izy dia hanitsaka ireo fahavalony araky ny fitsaran'Andriamanitra Tsitoha, tahaka ny hanitsahan'ny olona iray ny voaloboka ao amin'ny famiazana"

**Manana anarana voasoratra eo amin'ny akanjolavany eo amin'ny feny izy hoe:**

Izany dia afaka atao hoe: "Nisy olona iray nanoratra anarana teo amin'ny akanjolavany sy teo amin'ny feany hoe:"

**Revelation 19:17****Nahita anjely nitsangana teo amin'ny masoandro aho**

Eto ny hoe: "ny masoandro" dia hevitra ambadiky ny hazavan'ny masoandro. DH: "Avy eo dia nahita anjely iray izay nitsangana teo amin'ny hazavan'ny masoandro aho"

**na afaka na andevo, ny tsy manan-danja sy ny mahery**

Ilay anjely dia mampiasa miaraka ireo teny roa mifanohitra ireo mba hidika hoe ny olona rehetra.

**Revelation 19:19****Voasambotra ilay bibi-dia ary niaraka taminy ny mpaminany sandoka**

Afaka atao hoe: "Ilay mpitaingina ilay soavaly fotsy dia nahasambotra an'ilay bibi-dia sy ilay mpaminany sandoka"

**ny mariky ny bibi-dia**

Marika maneho fa miankohoka amin'ilay bibi-dia ny olona iray. Jereo izay nandikanao izany ao amin'ny 13:15.

**Izy roa ireo dia natsipy velona**

Afaka atao hoe: "Andriamanitra nanipy velona an'ilay bibi-dia sy ilay mpaminany sandoka"

**farihin'afo mirehitra solifara**

"toerana feno afo mirehitra solifara"

**Revelation 19:21**

**Ny ambin'izy ireo dia novonoina tamin'ny sabatra izay nivoaka ny vavan'ny iray izay nitaingina ny soavaly**

Afaka atao hoe: "Ilay mpitaingina soavaly dia namono ny ambin'ireo tafiky ny bib-idia tamin'ny sabatra izay nivoaka avy tao amin'ny vavany"

**ny sabatra izay nivoaka ny vavany**

Nivoaka avy eo amin'ny vavany ny sabatra maranitra. Tsy nihetsika ilay sabatra.

## Chapter 20

<sup>1</sup> Ary nahita anjely nidina avy tany an-danitra aho. Nanana ny fanalahidin'ny lavaka tsy hita noanoa izy, ary nanana rojo vy lehibe teny an-tanany. <sup>2</sup> Nisambotra an'ilay dragona izy, ny menarana fahiny, ilay devoly, na satana, ary nofatorany arivo taona. <sup>3</sup> Natsipiny tany amin'ny lavaka tsy hita noanoa izy, nohidiny izany ary nasina tombo-kase teo aminy. Natao izany mba tsy hamitahany ny firenena maro intsony mandra-pahatapitry ny arivo taona. Aorian'izany, dia tsy maintsy havotsotra fotoana kelikely izy. <sup>4</sup> Ary nahita seza fiandrianana maro aho. Nipetraka teo amboniny ireo izay nomena fahefana mitsara. Nahita ny fanahin'ireo izay notapahin-doha aho noho ny fijoroana vavolombelona mahakasika an'i Jesosy ary nohon'ny tenin'Andriamanitra. Tsy niankohoka tamin'ny bibi-dia na tamin'ny sariny izy ireo, ary izy ireo dia nandà ny handray ny mariky ny bibi-dia teo amin'ny handriny na teo amin'ny tanany. Tonga velona indray izy ireo, ary nanjaka niaraka tamin'i Kristy nandritran'ny arivo taona. <sup>5</sup> Ny ambin'ireo maty dia tsy velona mandra-pahatapitry ny arivo taona. Izany no fitsanganana voalohany. <sup>6</sup> Sambatra ary masina izay olona manana anjara amin'ny fitsanganana voalohany! Eo anatrehan'izany dia tsy manan-kery ny fahafatesana faharoa. Izy ireo dia ho mpisorona an'Andriamanitra sy Kristy ary hanjaka miaraka Aminy mandritran'ny arivo taona. <sup>7</sup> Rehefa tapitra ny arivo taona, dia hovahana ao amin'ny tranomaiziny Satana. <sup>8</sup> Hivoaka izy mba hamitaka ny firenena maro eny amin'ny vazan-tany efatra—Goga sy Magoga—mba hitondra azy ireo miaraka ho any amin'ny ady. Izy ireo dia ho betsaka tahaka ny fasiky ny ranomasina. <sup>9</sup> Niakatra teo ambonin'ny tany lemaka izy ireo ary nanodidina ny tobin'ireo mpino, ilay tanàna malala. Nefa nisy afo nidina avy tany an-danitra ary nandripaka azy ireo. <sup>10</sup> Ny devoly, izay namitaka azy ireo, dia natsipy tao amin'ny farihy afo solifara, toerana izay hanipazana ny bibi-dia sy ny mpaminany sandoka. Ary ho ampijaliana andro aman'alina mandrakizay ary mandrakizay izy ireo. <sup>11</sup> Ary nahita seza fiandrianana fotsy lehibe aho sy ilay nipetraka teo amboniny. Ny tany sy ny lanitra dia nandositra ny fanatrehan'ny, kanefa tsy nisy toerana andehanan'izy ireo. <sup>12</sup> Nahita ny maty aho—ny lehibe ary ny kely—nijoro teo anoloan'ny seza fiandrianana, ary novelarina ireo boky. Ary nisy boky anankiray novelarina—Ny Bokin'ny Fiainana. Ny maty dia notsaraina araka izay voasoratra tao amin'ireo boky, araka ireo asany. <sup>13</sup> Ny ranomasina namoaka ny maty izay tao anatiny. Ny fahafatesana sy ireo fiainan-tsy hita dia namoaka ny maty izay tao amin'izy ireo, ary ny maty dia notsaraina araka ny zavatra nataony. <sup>14</sup> Ny fahafatesana sy ny fiainan-tsy hita dia natsipy tao amin'ny farihy afo. Izany no fahafatesana faharoa— dia ny farihy afo. <sup>15</sup> Raha nisy anarana tsy hita voasoratra ao amin'ny Bokin'ny Fiainana, dia natsipy tao amin'ny farihy afo.

### Revelation 20:1

#### Fampahafantarana amin'ny ankapobeny:

Jaona dia manomboka mamaritra ny fahitany anjely iray izay manipy devoly ao anatin'ny lavaka tsy hita noanoa.

#### Ary nahita ... aho

Eto ny hoe: "aho" dia maneho an'i Jaona.

#### lavaka tsy hita noanoa

Lavaka lalina sy tery. Ireo mety ho dikany 1) ny lava-drano dia tsy misy fiafarana; fa miha-midina lalina mandrakizay na 2) lalina tokoa ny lava-drano toy ny hoe tsy misy fiafarana izany.

#### dragona

biby mandady lehibe, masiaka, tahaka ny androngo. Ho an'ny olona Jiosy, izany dia famantarana ny ratsy sy ny fikorontanana.

#### nohidiny izany

Ilay anjely nanidy ny lava-drano mba tsy hisy olona hamoha izany. DH: "nanidy izany mba tsy hisy olona hamoha azy"

#### hamitahany ny firenena maro

Eto ny hoe: "ireo firenena" dia hevitra ambadiky ny olona eto an-tany. DH: "namitaka ireo vondron'olona"

#### arivo taona

"1000 taona"

#### tsy maintsy havotsotra

Afaka atao hoe: "Andriamanitra hibaiko ny anjely mba hamotsotra azy"

### Revelation 20:4

#### Fampahafantarana amin'ny ankapobeny:

Ampahany manaraka amin'ny fahitan'i Jaona ity. Izy dia mamaritra fa nahita tampoka seza fiandrianana sy fanahin'ireo mpino.

#### izay nomena fahefana mitsara

Afaka atao hoe: izay nomen'Andriamanitra fahefana mitsara"

#### izay notapahin-doha

Afaka atao hoe: "ireo izay notapahin'ireo hafa ny lohany"

**ny fijoroana vavolombelona mahakasika an'i Jesosy**  
"satria nilaza ny marina momba an'i Jesosy izy ireo"

**Tonga velona indray izy ireo**  
"Velona indray izy ireo"

### Revelation 20:5

**Ny ambin'ireo maty**  
"Ireo olona maty hafa rehetra"

**mandra-pahatapitry ny arivo taona**  
"faran'ny 1000 taona"

**Io anatrehan'izany dia tsy manan-kery ny fahafatesana faharoa**

Eto Jaona dia mamaritra ny "fahafatesana" ho olona iray manana fahefana. DH: "Ireo olona ireo dia tsy hiaina ny fahafatesana faharoa"

**ny fahafatesana faharoa**  
"fahafatesana fanindroany." Faritana ho fanasaziana mandrakizay ao amin'ny farihin'ny afo ao amin'ny 20:13 ary 21:17 izany. DH: "fahafatesana farany ao amin'ny farihin'ny afo." Jereo izay nandikanao izany ao amin'ny 2:10.

### Revelation 20:7

**hovahana ao amin'ny tranomaiziny Satana**  
Afaka atao hoe: "Andriamanitra dia hamaha an'i Satana ao amin'ny tranomaiziny"

**amin'ny vazan-tany efatra**  
Izany dia fomba fiteny izay midika hoe: "izay rehetra ambonin'ny tany." Jereo izay nandikanao izany ao amin'ny 7:1.

**Goga sy Magoga**  
Anarana izay ampiasain'ny mpaminany Ezekiela hanehoana tanàna lavitra.

**Izy ireo dia ho betsaka tahaka ny fasiky ny ranomasina**  
Izany dia manamafy ny habetsaky ny isan'ireo miaramila ao amin'ny tafik'i Satana.

### Revelation 20:9

**Niakatra ... izy ireo**  
"Ireo tafik'i Satana niakatra"

**ilay tanàna malala**  
Izany dia maneho an'i Jerosalema.

**nisy afo nidina avy tany an-danitra ary nandripaka azy ireo**  
Eto Jaona dia miresaka ny afo toy ny hoe velona izany. DH: "Andriamanitra dia nandefa ny afo avy any an-danitra handoro azy ireo"

**Ny devoly, izay namitaka azy ireo, dia natsipy**  
Afaka atao hoe: "Andriamanitra nanipy ilay devoly izay namitaka azy ireo" na "Ny

anjelin'Andriamanitra nanipy ilay devoly, izay namitaka azy ireo,"

**farihy afo solifara**  
"farihin'ny afo izay mandoro amin'ny solifara" na "toerana feno afo izay mandoro amin'ny solifara." Jereo izay nandikanao izany ao amin'ny 19:19.

**toerana izay hanipazana ny bibi-dia sy ny mpaminany sandoka**  
Afaka atao hoe: "toerana izay nanipazany ny bibi-dia sy ny mpaminany sandoka ihany koa"

**Ho ampijaliana ... izy ireo**  
Afaka atao hoe: "Andriamanitra hampijaly azy ireo"

### Revelation 20:11

**Fampahafantarana amin'ny ankapobeny:**  
Ity no tapany manaraka amin'ny fahitan'i Jaona. Izy dia mamaritra ny fahitany tampoka seza fiandrianana fotsy lehibe sy ireo maty izay notsaraina.

**Ny tany sy ny lanitra dia nandositra ny fanatrehany, kanefa tsy nisy toerana andehanan'izy ireo**  
Jaona dia mamaritra ny lanitra sy ny tany toy ny olona izay miezaka mandositra ny fitsaran'Andriamanitra. Izany dia midika fa Andriamanitra dia hamotika tanteraka ny lanitra sy tany fahiny.

**ny lehibe ary ny kely**  
Jaona dia manambatra ireo teny mifanohitra ireo mba hanehoana ny olona maty rehetra.

**nisy boky anankiray novelarina**  
Afaka atao hoe: "nisy olona iray namelatra ny boky"

**Ny maty dia notsaraina**  
Afaka atao hoe: "Andriamanitra dia hitsara ny olona izay maty sy velona indray ankehitriny"

### Revelation 20:13

**Ny ranomasina namoaka ny maty izay tao anatiny. Ny fahafatesana sy ireo fiainan-tsy hita dia namoaka ny maty**  
Eto Jaona dia miresaka ny ranomasina, ny fahafatesana, ary ny fiainan-tsy hita toy ny hoe olona velona ireo.

**ary ny maty dia notsaraina**  
Afaka atao hoe: "Andriamanitra nitsara ireo olona maty"

**Ny fahafatesana sy fiainan-tsy hita dia natsipy**  
Afaka atao hoe: "Andriamanitra dia nanipy ny fahafatesana sy ny fiainan-tsy hita" na "Ny anjelin'Andriamanitra dia nanipy ny fahafatesana sy ny fiainan-tsy hita"

**ny fiainan-tsy hita**

Eto ny hoe "fiainan-tsy hita" dia hevitra ambadika izay maneho ny toerana handehanan'ireo tsy mpino hiandrasan'izy ireo ny fitsaran'Andriamanitra rehefa maty izy ireo.

**fahafatesana faharoa**

"fahafatesana fanindroany." Faritana ho fanasaziana mandrakizay ao amin'ny farihin'ny afo ao amin'ny 20:13 ary 21:17 izany. DH: "fahafatesana farany ao

amin'ny farihin'ny afo." Jereo izay nandikanao izany ao amin'ny 2:10.

**Raha nisy anarana tsy hita voasoratra ao amin'ny**

Afaka atao hoe: "Raha tsy hitan'ny anjelin'Andriamanitra ny anaran'ny olona iray"

**dia natsipy tao amin'ny farihy afo**

Afaka atao hoe: "ilay anjely hanipy azy ao anatin'ny farihin'ny afo" na "ilay anjely hanipy azy ao amin'ny toerana izay handoroan'ny afo mandrakizay"

## Chapter 21

<sup>1</sup> Avy eo aho nahita lanitra vaovao sy tany vaovao, fa foana ny lanitra voalohany sy ny tany voalohany, ary tsy nisy intsony ny ranomasina. <sup>2</sup> Hitako ilay tanàna masina, Jerosalema vaovao, izay nidina avy any an-danitra avy amin'Andriamanitra, voamana tahaka ny ampakarina ampahaingoana ho an'ny vadiny. <sup>3</sup> Nandre feo mahery avy any amin'ny seza fiandrianana aho manao hoe: "Indro! Eo amin'ny olona ny toeran'ny tabernakelin'Andriamanitra, ary hiaina miaraka amin'izy ireo izy. Ho olony izy ireo, ary Andriamanitra tenany hiaraka amin'izy ireo ary Izy ho Andriamanitr'izy ireo. <sup>4</sup> Hamafa ny ranomaso rehetra amin'ny mason'izy ireo Izy, ary tsy hisy fahafatesana intsony, na alahelo, na tomany, na fanaintainana. Efa lasa ireo zavatra teo aloha. <sup>5</sup> Ilay iray izay nipetraka teo amin'ny seza fiandrianana niteny hoe: "Indro! Nataoko vaovao ny zavatra rehetra." Hoy Izy: "Soraty izao satria ireto teny ireto dia mahatoky sy marina." <sup>6</sup> Hoy Izy tamiko hoe: "Efa vita ireo zavatra ireo! Izaho no Alfa sy Omega, ilay fiandohana sy fiafarana. Izay mangetaheta dia homeko ho sotroina maimaim-poana avy amin'ny loharanon'ny fiainana. <sup>7</sup> Izay mandresy dia handova ireo zavatra ireo, ary Izaho no ho Andriamaniny, ary izy ho zanako. <sup>8</sup> Fa ireo osa, tsy manam-pinoana, maharikoriko, mpamono olona, mpijangajanga, mpanao ody, mpanompo sampy, sy mpandainga, dia any amin'ny farihy mirehitr'afo solifara no toeran'izy ireo. Izany no fahafatesana faharoa." <sup>9</sup> Nanatona ahy ny iray tamin'ireo anjely fito, ilay iray izay nanana ireo lovia fito feno ireo loza fito farany, ary hoy izy hoe: "Avy ety. Ho asehoko anao ilay ampakarina, ilay vadin'ny Zanak'ondry." <sup>10</sup> Avy eo dia noentiny tamin'ny Fanahy tany amin'ny tendrombohitra avo aho ary nasehony ahy ilay Jerosalema tanàna masina midina avy any an-danitra avy amin'Andriamanitra. <sup>11</sup> Nanana ny voninahitr'Andriamanitra i Jerosalema, ary ny famirapiratany dia tahaka ny vato soa sarobidy, tahaka ny vato kristalina jaspy madio. <sup>12</sup> Nanana rindrina avo lehibe niaraka tamin'ny vavahady roa ambin'ny folo izany, niaraka tamin'ny anjely roa ambin'ny folo teo amin'ireo vavahady. Teo amin'ireo vavahady no voasoratra ny anaran'ireo foko roa ambin'ny folon'ny zanak'Israely. <sup>13</sup> Nisy vavahady telo teo antsinanana, vavahady telo teo avaratra, vavahady telo teo atsimo, ary vavahady telo teo andrefana. <sup>14</sup> Nanana fototra roa ambin'ny folo ny rindrin'ilay tanàna, ary teo amin'ireo no nisy ireo anarana roa ambin'ny folon'ny apostolin'ny Zanak'ondry. <sup>15</sup> Ilay iray izay niresaka tamiko dia nanana fandrefesana volotara vita tamin'ny volamena mba handrefesana ny tanàna, ireo vavahadiny, ary ny rindry. <sup>16</sup> Miendrika efa-joro ilay tanàna; mitovy ny lavany sy ny sakany. Nandrefy ny tanàna tamin'ilay fandrefesana volotara izy, roa arivo stadio ny halavany (mitovy ny lavany, sakany, ary hahavony). <sup>17</sup> Nandrefy ny rindrin'izany koa izy, 114 hakiho raha refin'ny olona (izay refin'ny anjely ihany koa). <sup>18</sup> Vita tamin'ny jaspy ilay rindrina ary tamin'ny volamena tsy misy fangarony, tahaka ny fitaratra madio. <sup>19</sup> Ny fototr'ilay rindrina dia voaravaka tamin'ireo karazana vato sarobidy rehetra. Ny voalohany dia jaspy, ny faharoa safira, ny fahatelo kalkedona, ny fahefatra emeralda, <sup>20</sup> ny fahadimy sardoniksa, ny fahenina karneola, ny fahafito krysolita, ny fahavalo beryla, ny fahasivy topaza, ny fahafolo kryso-praso, ny faha iraka ambin'ny folo jacinta, ny faha roa ambin'ny folo ametysta. <sup>21</sup> Ny vavahady roa ambin'ny folo dia vato soa roa ambin'ny folo; ny tsirairay amin'ireo vavahady dia vita tamin'ny vato soa iray. Ireo lalam-be teo an-tanàna dia volamena tsy misy fangarony, tahaka ny fitaratra mangarahara. <sup>22</sup> Tsy nahita tempoly tao amin'ny tanàna aho, satria Tompo Andriamanitra Tsitoha sy ny Zanak'ondry no tempoliny. <sup>23</sup> Ny tanàna dia tsy nila masoandro na volana mba hamirapiratra amin'izany satria ny voninahitr'Andriamanitra dia namirapiratra tamin'izany, ary ny Zanak'ondry no jiron'izany. <sup>24</sup> Handeha amin'ny fahazavan'izany tanàna izany ireo firenena. Ireo mpanjakan'ny tany dia hitondra ny fahatsaran'izy ireo ho ao amin'izany. <sup>25</sup> Tsy hidy ireo vavahadin'izany mandritry ny andro, ary tsy hisy alina any. <sup>26</sup> Hitondra ny fahatsarana sy ny hajan'ireo firenena ao amin'izany izy ireo, <sup>27</sup> ary tsy hisy maloto hiditra ao amin'izany mihitsy. Tsy hisy na iza na iza hanao zavatra mahamenatra na mamitaka hiditra ao, fa ireo izay voasoratra anarana ao amin'ny Bokin'ny Zanak'ondrin'ny fiainana ihany.

### Footnotes

21:24 <sup>[1]</sup>Fanamarihana: Ny antontan-taratasy taloha sasany dia mivaky hoe: "Ireo firenena izay voavonjy dia handeha amin'ny fahazavan'izany tanàna izany."

**Revelation 21:1****Fampahafantarana amin'ny ankapobeny:**

Jaona dia manomboka mamaritra ny fahitany momba an'i Jerosalema vaovao.

**Avy eo aho nahita**

Eto ny hoe: "aho" dia maneho an'i Jaona.

**tahaka ny ampakarina ampihaingoana ho an'ny vadiny**

Izany dia mampitaha an'i Jerosalema vaovao amin'ny ampakarina, izay mampihaingo tsara ny tenany ho an'ny vadiny.

**Revelation 21:3****feo mahery avy any amin'ny seza fiandrianana manao hoe**

Ny teny hoe: "feo" dia maneho an'ily miteny. DH: "olona iray miteny mafy avy any amin'ny seza fiandrianana manao hoe"

**Indro!**

Ny teny hoe: "Indro" eto dia manaitra antsika mba hifantoka amin'ny fampahafantarana mahagaga izay manaraka eto.

**Eo amin'ny olona ny toeran'ny****tabernakelin'Andriamanitra, ary hiaina miaraka amin'izy ireo izy**

Ireo fehezanteny roa ireo dia mitovy dika ary manamafy ny sitrapon'Andriamanitra, hiaina eo amin'ny olona, tokoa.

**Hamafa ny ranomaso rehetra amin'ny mason'izy ireo Izy**

Ny ranomaso eto dia maneho alahelo. DH: "Andriamanitra dia hamafa ny alahelon'izy ireo, tahaka ny famafana ny ranomaso" na "Andriamanitra dia hanao azy ireo tsy ho malahelo intsony." Jereo izay nandikanao izany ao amin'ny 7:15.

**Revelation 21:5****ireto teny ireto dia mahatoky sy marina**

Eto ny "teny" dia maneho ny hafatra izay nambaran'izy ireo. DH: "io hafatra io dia mahatoky sy marina"

**Alfa sy Omega, ilay fiandohana sy fiafarana**

Ireo fehezanteny roa ireo dia mitovy dika ary manamafy ny maha-izy Azy an'Andriamanitra mandrakizay.

**Alfa sy Omega**

Ireo no voalohany sy farany amin'ny abidian'ny Grika. Ny mety ho dikany hafa 1) "ilay iray izay manomboka ny zavatra rehetra sy mamarana ny zavatra rehetra" na 2) "ilay iray izay velona hatramin'izay sy ilay velona mandrakizay" . Afaka atao ihany koa hoe: "ny A sy ny Z" na "ny voalohany sy ny farany." Jereo izay nandikanao izany ao amin'ny 1:7.

**ilay fiandohana sy fiafarana**

Ireo mety ho dikany: 1) "ilay iray izay manomboka ny zavatra rehetra sy mamarana ny zavatra rehetra" na 2) "ilay iray izay efa nisy talohan'ny zavatra rehetra ary hisy aorian'ny zavatra rehetra."

**Izay mangetaheta dia homeko ho sotroina maimaim-poana avy amin'ny loharanon'ny fiainana**

Andriamanitra dia miresaka ny fanirian'ny olona iray ny fiainana mandrakizay toy ny hoe mangetaheta ary ilay olona mahazo ny fiainana mandrakizay toy ny hoe misotro amin'ny loharanon'ny fiainana izy.

**Revelation 21:7****Fampifandraisana ny foto-kevitra:**

Ilay iray izay nipetraka teo amin'ny seza fiandrianana dia manohy miteny amin'i Jaona.

**ireo osa**

"ireo izay matahotra hanao ny marina"

**maharikoriko**

"ireo izay manao zavatra maharikoriko"

**farihy mirehitr'afo solifara**

"toerana feno afo mirehitra solifara" Jereo izay nandikanao izany ao amin'ny 19:19.

**fahafatesana faharoa**

"fahafatesana fanindroany." Faritana ho fanasaziana mandrakizay ao amin'ny farihin'ny afo ao amin'ny 20:13 ary 21:17 izany. DH: "fahafatesana farany ao amin'ny farihin'ny afo." Jereo izay nandikanao izany ao amin'ny 2:10.

**Revelation 21:9****ilay ampakarina, ilay vadin'ny Zanak'ondry**

Ilay anjely dia miresaka an'i Jerosalema toy ny vehivavy iray izay hanambady ny mpampakatra azy, ilay Zanak'Ondry. Jerosalema dia hevitra ambadika ho an'ireo izay mpino tsy hipetraka ao.

**Zanak'ondry**

Ny " Zanak'ondry" dia ondrilahy kely. Ampiasaina eto izany mba ho marika hanehoana an'i Jesosy. Jereo izay nandikanao izany ao amin'ny 5:6.

**noentiny tamin'ny Fanahy aho**

Ny toerana dia lasa niova ho Jaona lasa tany antendrombohitra any amin'izay hahitany ny tanànan'i Jerosalema. Jereo izay nandikanao izany ao amin'ny 17:3.

**Revelation 21:11****Jerosalema**

Izany dia maneho an'i "Jerosalema, nidina avy any an-danitra" izay nofaritany ao amin'ny andininy teo aloha fa tsy Jerosalema mivaingana.

**tahaka ny vato soa sarobidy, tahaka ny vato kristalina jaspny madio**  
Ireo fehezanteny roa ireo dia mitovy dika. Ny faharoa dia manamafy ny famirapiratan'i Jerosalema amin'ny alalan'ny fanomezana anarana vatosoa.

**vato kristalina madio**  
"vato izay tena madio"

**jaspny**  
Vato sarobidy. Ny Jaspna dia mety ho madio tahaka ny fitaratra na kristaly. Jereo izay nandikanao izany ao amin'ny 4:1.

**vavahady roa ambin'ny folo**  
"vato 12"

**no voasoratra**  
Afaka atao hoe: "nisy olona nanoratra"

### **Revelation 21:14**

**Zanak'ondry**  
Izany dia maneho an'i Jesosy. Jereo izay nandikanao izany ao amin'ny 5:6.

### **Revelation 21:16**

**stadio**  
Ny kianja iray dia mirefy 185 metatra.

**hakiho**  
Ny hakiho iray dia mirefy 46 santimetatra.

### **Revelation 21:18**

**Vita tamin'ny jaspny ilay rindrina ary tamin'ny volamena tsy misy fangarony**  
Afaka atao hoe: "Nisy olona iray nanorina ny rindrina tamin'ny jaspny ary ny tanàna tamin'ny volamena tsy misy fangarony"

**volamena tsy misy fangarony, tahaka ny fitaratra madio**  
Ny volamena tena madio dia resahina toy ny hoe fitaratra.

**Ny fototr'ilay rindrina dia voaravaka**  
Afaka atao hoe: "Nisy olona iray nandravaka ny fototr'ilay rindrina"

**jaspny ... safira ... kalkedona**  
Ireo dia vato sarobidy. Ny jaspna dia madio tahaka ny fitaratra na kristaly, ary ny karneola dia mety ho mena. Ny Emeraoda dia maitso. Jereo izay nandikanao izany ao amin'ny 4:1.

**safira ... kalkedona ... sardoniksa ... karneola ... krysolita ... beryla ... topaza ... krysopraso ... jacinta ... ametysta.**  
Ireo rehetra ireo dia vatosoa sarobidy.

### **Revelation 21:21**

**vato soa**  
vakana tsara tarehy sy sarobidy. Izy ireny dia miforona ao anatin'ny akoran'ny karazana biby kely iray izay miaina any anaty ranomasina. Jereo izay nandikanao izany ao amin'ny 17:3.

**ny tsirairay amin'ireo vavahady dia vita tamin'ny vato soa iray**  
Afaka atao hoe: "nisy olona iray nanao ny vavahady tsirairay tamin'ny vato soa iray"

**volamena tsy misy fangarony, tahaka ny fitaratra mangarahara**  
Ny volamena tena madio dia resahina toy ny hoe fitaratra. Jereo izay nandikanao izany ao amin'ny 21:18.

**Andriamanitra Tsitoha ... sy ny Zanak'ondry no tempoliny**  
Ny tempoly dia maneho ny fisian'Andriamanitra. Izany dia midika fa Jerosalema vaovao dia tsy mila tempoly satria Andriamanitra sy ilay Zanak'ondry dia hitoetra ao.

### **Revelation 21:23**

**ary ny Zanak'ondry no jiron'izany**  
Eto ny voninahitr'i Jesosy, ilay Zanak'Ondry, dia resahina toy ny hoe misy jiro izay manome hazavana amin'ny tanàna.

**Tsy hidy ireo vavahadin'izany**  
Afaka atao hoe: "Tsy misy na iza na iza hanidy ireo vavahady"

### **Revelation 21:26**

**Hitondra... izy ireo**  
"Ireo mpanjakan'ny tany dia hitondra"

**ary tsy hisy maloto hiditra**  
Afaka atao hoe: "izay madio irery ihany no afaka miditra."

**ireo izay voasoratra anarana ao amin'ny Bokin'ny Zanak'ondrin'ny fiainana ihany**  
Afaka atao hoe: "fa ireo anarany izay voasoratra ny Zanak'ondry tao amin'ny Bokin'ny Fiainana ihany"

**Zanak'ondry**  
Ny " Zanak'ondry" dia ondrilahy kely. Ampiasaina eto izany mba ho marika hanehoana an'i Jesosy. Jereo izay nandikanao izany ao amin'ny 5:6.

## Chapter 22

<sup>1</sup> Ary nasehon'ilay anjely ahy ilay onin'ny ranon'ny fiainana, madio tahaka ny kristaly. Izany dia mikoriana avy any amin'ny seza fiandrianan'Andriamanitra sy ny Zanak'ondry <sup>2</sup> mamakivaky eo afovoan'ny lalan'ny tanàna. Ary ny andaniny roa amin'ny ony dia samy misy ilay hazon'ny fiainana, mamoa karazana voa roa ambin'ny folo, ary izany dia mamoa ny voany isam-bolana. Ny ravin'izany hazo izany dia natao hanasitrana ny firenena rehetra. <sup>3</sup> Ka tsy hisy intsony ny voahozona. Ny seza fiandrianan'Andriamanitra sy ny Zanak'ondry dia ho ao amin'ny tanàna, ary ireo mpanompony dia hanompo Azy. <sup>4</sup> Hahita ny Endriny izy ireo, ary ny Anarany dia ho eo amin'ny handrin'izy ireo. <sup>5</sup> Ka tsy hisy alina intsony; izy ireo dia tsy mila fahazavan'ny jiro na ny masoandro intsony satria ny Tompo Andriamanitra no hazava eo amin'izy ireo. Ary hanjaka mandrakizay doria izy ireo. <sup>6</sup> Hoy ilay anjely tamiko: "Ireo teny ireo dia azo atokisana sy marina. Ny tompo, ilay Andriamanitra ireo fanahin'ireo mpaminany, dia nandefa ny anjelyny mba hampiseho izay zavatra tsy maintsy hitranga tsy ho ela amin'ireo mpanompony." <sup>7</sup> Indro! Efa akaiky ny fihaviako! Sambatra izay mankàto ireo tenin'ny faminaniana amin'ity boky ity." <sup>8</sup> Izaho, Jaona, ilay iray izay nandre sy nahita ireo zavatra ireo. Rehefa nandre sy nahita izany aho, dia niankohoka teo amin'ny tongotr'ilay anjely ny tenako mba hidera azy, ilay anjely izay nampiseho ahy ireo zavatra ireo. <sup>9</sup> Hoy izy tamiko: "Aza manao izany! Fa mpanompo namanao miaraka aminao aho, miaraka amin'ireo mpaminany rahalahinao, ary miaraka amin'ireo izay mankàto ireo tenin'ity boky ity. Miderà an'Andriamanitra!" <sup>10</sup> Hoy izy tamiko: "Aza asiana tompo-kase ireo tenin'ny faminaniana amin'ity boky ity, fa antomotra ny fotoana. <sup>11</sup> Izay manao ny tsy marina, avelao izy hanohy ny tsy fahamarinana. Izay maloto fiaina, avelao izy hanohy ny fiainany maloto. Izay marina, avelao izy hanohy ny fanaovana ny marina. Izay masina, avelao izy hanohy ny fahamasinana." <sup>12</sup> "Indro! Efa akaiky ny fihaviako. Ny valisoako dia miaraka amiko, mba hamaliako ny tsirairay araka ny zava-bitany. <sup>13</sup> Izaho no Alfa sy Omega, ny voalohany sy ny farany, ny fiandohana sy ny fiafarana. <sup>14</sup> Sambatra ireo izay manasa ny akanjon'izy ireo mba hahazo alalana mihinana avy amin'ny hazon'ny fiainana sy hiditra ao amin'ny tanàna avy eo amin'ny vavahady. <sup>15</sup> Fa any ivelany ireo alika, ireo mpanao ody, ireo mpijangajanga, ireo mpamono olona, ireo mpanompo sampy, ary izay rehetra tia mandainga sy ireo mpandainga. <sup>16</sup> Izaho, Jesosy, dia nandefa ny anjeliko mba hanambara aminareo ireo zavatra ho an'ireo fiangonana. Izaho no fakany sy taranak'i Davida, ilay kintana mamirapiratra maraina." <sup>17</sup> Ny Fanahy sy ny Ampakarina manao hoe: "Avia!" Aoka izay mandre hiteny hoe: "Avia!" Na iza na iza mangetaheta, aoka izy hanatona, ary na iza na iza maniry izany, aoka izy hahazo maimaim-poana ny ranon'ny fiainana. <sup>18</sup> Izaho dia manambara amin'izay rehetra mandre ny tenin'ny faminaniana amin'ity boky ity: "Raha misy manampy ireo, Andriamanitra hanampy loza ho azy izay voasoratra ao amin'ity boky ity. <sup>19</sup> Raha misy manaisotra ny teny faminaniana amin'ity boky ity, Andriamanitra dia hanaisotra ny anjarany amin'ny hazon'ny fiainana sy ny tanàna masina izay voasoratra ao anatin'ity boky ity." <sup>20</sup> Hoy ilay iray izay manambara ireo zavatra ireo: "Eny! Efa akaiky ny fihaviako." Amena! Tongava, ry Tompo Jesosy! <sup>21</sup> Ho amin'ny olona rehetra anie ny fahasoavan'ny Tompo Jesosy. Amena.

### Footnotes

22:14 <sup>[1]</sup>Fanamarihana: Raha tokony: "Sambatra ireo izay manasa ny ankanjon'izy ireo." Ireo antontan-taratasy hafa taloha dia mivaky hoe: "Sambatra ireo izay manao ny didiny."

22:19 <sup>[2]</sup>Fanamarihana: Ny antontan-taratasy taloha dia mivaky hoe: "Andriamanitra hanaisotra ny anjarany ao amin'ny Bokin'ny Fiainana ary ao amin'ny tanàna masina izay voasoratra ao amin'ity boky ity."

### Revelation 22:1

#### Fampifandraisana ny foto-kevitra:

Jaona dia manohy mamaritra an'i Jerosalema vaovao tahaka ny nampisehoan'ny anjely azy.

#### nasehon'ilay anjely ahy

Eto ny hoe "ahy" dia maneho an'i Jaona.

#### onin'ny ranon'ny fiainana

"ilay ony mikoriana miaraka amin'ny onin'ny ranon'ny fiainana"

#### ranon'ny fiainana

Ny fiainana mandrakizay dia resahina toy ny hoe ranon'ny fiainana.

**Zanak'ondry**

Ny "Zanak'ondry" dia ondrilahy kely. Ampiasaina eto izany mba ho marika hanehoana an'i Jesosy.

**ny firenena**

Eto ny hoe: "firenena" dia maneho ny olona izay mipetraka amin'ny firenen-drehetra. DH: "ny olon'ny firenena rehetra"

**Revelation 22:3****Ka tsy hisy intsony ny voahozona**

Ireo mety ho dikany: 1) "Tsy hisy na iza na iza intsony ... izay hozonin'Andriamanitra" na 2) "Tsy hisy na iza na iza ho eo ambany fanozonan'Andriamanitra."

**ireo mpanompony dia hanompo Azy**

Ireo mety ho dikan'ny "-ny" sy "Azy" dia 1) ireo teny roa ireo dia maneho an'Andriamanitra Ray, na 2) ireo teny roa ireo dia maneho an'Andriamanitra sy ny Zanak'ondry, izay miara-mitondra toy ny iray ihany.

**Revelation 22:6****Fampahafantarana amin'ny ankapobeny:**

Ity no fiatombohan'ny fiafaran'ny fahitan'i Jaona. Ao amin'ny andininy faha-6 ilay anjely dia miteny amin'i Jaona. Ao amin'ny andininy faha-7, dia Jesosy no miteny.

**Ireo teny ireo dia azo atokisana sy marina**

Eto ny "teny" dia maneho ny hafatra izay nambaran'izy ireo. DH: "Ity hafatra ity dia mahatoky sy marina." Jereo izay nandikanao izany ao amin'ny 21:5.

**ilay Andriamanitr'ireo fanahin'ireo mpaminany**

Ireo mety ho dikany: 1) ny teny hoe "fanahy" dia maneho ny toetra anatin'ireo mpaminany ary manondro fa Andriamanitra no mitaona azy ireo. DH: "Andriamanitra no nitaona an'ireo mpaminany" na 2) ny teny hoe: "fanahy" dia maneho ny Fanahy Masina izay mitaona an'ireo mpaminany. DH: "Andriamanitra no manome ny Fanahiny an'ireo mpaminany"

**Indro!**

Eto Jesosy dia manomboka miteny. Ny teny hoe: "Indro" dia manampy ny fanamafisana amin'izay manaraka eo.

**Efa akaiky ny fiaviako!**

Izany dia fantatra fa ho avy hitsara Izy. DH: "Ho avy tsy ho ela mba hitsara Aho!" Jereo izay nandikanao izany ao amin'ny 3:9.

**Revelation 22:8****Fampahafantarana amin'ny ankapobeny:**

Jaona dia miteny amin'ireo mpamakin'ny momba ny fomba namaliany ny anjely.

**niankohoka**

Izany dia midika hoe miankohoka amin'ny tany sy mampiankohoka ny tena ho fankatoavana sy fanekena. Fomba manan-danja amin'ny fiderana izany, mba hanehoana fanajana sy sitrapo hanompo.

**Revelation 22:10****Fampifandraisana ny foto-kevitra:**

Tapitra ny fitenenan'ilay anjely tamin'i Jaona.

**Aza asiana tombo-kase ... ity boky ity**

Ny manisy tombo-kase amin'ny boky dia fanidiana azy amin'ny zavatra mba tsy ho afaka vakian'iza na iza izay ao anatin'ny raha tsy simbaina ilay tombo-kase. Ilay anjely dia niteny an'i Jaona mba tsy hanao ny hafatra ho tsiambaratelo. DH: "Aza atao tsiambaratelo ... ity boky ity"

**ireo tenin'ny faminiana amin'ity boky ity**

Eto ny "teny" dia maneho ny hafatra izay nambaran'izy ireo. DH: "Ny hafatra faminiana ato amin'ity boky ity." Jereo izay nandikanao izany ao amin'ny 22:6.

**Revelation 22:12****Fampahafantarana amin'ny ankapobeny:**

Satria efa mifarana ny bokin'ny Apokalypsy, Jesosy dia manao fanaovam-beloma.

**Alfa sy Omega, ny voalohany sy ny farany, ny fiandohana sy ny fiafarana.**

Ireo fehezanteny telo ireo dia mitovy dika ary manamafy fa Jesosy dia nisy ary misy mandrakariva.

**Alfa sy Omega**

Ireo no voalohany sy farany amin'ny abidian'ny Grika. Ny mety ho dikany hafa 1) "ilay iray izay manomboka ny zavatra rehetra sy mamarana ny zavatra rehetra" na 2) "ilay iray izay velona hatramin'izay sy ilay velona mandrakizay". Afaka atao ihany koa hoe: "ny A sy ny Z" na "ny voalohany sy ny farany" Jereo izay nandikanao izany ao amin'ny 1:7.

**ny voalohany sy ny farany**

Izany dia maneho ny maha-izy Azy an'i Jesosy.

**ny fiandohana sy ny fiafarana**

Ireo mety ho dikany: 1) "ilay iray izay manomboka ny zavatra rehetra sy mamarana ny zavatra rehetra" na 2) "ilay iray izay efa nisy talohan'ny zavatra rehetra ary hisy aorian'ny zavatra rehetra." Jereo izay nandikanao izany ao amin'ny 21:5.

**Revelation 22:14****Fampifandraisana ny foto-kevitra:**

Jesosy dia manohy manao ny fanaovam-belomany.

**ireo izay manasa ny akanjon'izy ireo**

Ny fahatongavana ho marina dia resahina toy ny hoe fanasana akanjo. DH: "ireo izay lasa marina, toy ny hoe nanasa ny akanjony izy ireo"

**any ivelany**

Izany dia midika fa any ivelan'ny tanàna ary tsy mahazo miditra izy ireo.

**ireo alika**

Amin'izany fombafomba izany ny alika dia maloto, biby atao tsinontsinona. Eto ny teny dia fanambaniana izay maneho ny olona ratsy fanahy.

**Revelation 22:16**

**fakany sy taranak'i Davida**

Ny teny hoe: "faka" sy "taranaka" dia mitovy dika. Jesosy dia miteny ny "maha-taranaka" ho "faka" izay nihary tao amin'i Davida. Ireo teny roa ireo miaraka dia manamafy fa Jesosy dia an'ny fianakavian'i Davida.

**ilay kintana mamirapiratra maraina**

Jesosy dia milaza ny tenany ho kintana mamirapiratra izay miseho vao mangiran-dratsy amin'ny maraina ary manondro fa hanomboka ny andro vaovao. Jereo izay nandikanao ny "kintana maraina" ao amin'ny 2:26.

**Revelation 22:17**

**Fampifandraisana ny foto-kevitra:**

Ity dia andininy dia valin'izay nolazain'i Jesosy.

**ny Ampakarina**

Ireo mpino dia resahina toy ny hoe ampakarina izay hanambady ny mpampakatra azy, dia i Jesosy.

**Avia!**

Ireo mety ho dikany: 1) izany dia fanasana ny olona ho avy sy hisotro ny ranon'ny fiainana. DH: "Avia ary Misotroa!" na 2) izany dia fangatahana ampanajana an'i Jesosy mba hiverina. DH: "Miverena re!"

**mangetaheta ... ny ranon'ny fiainana.**

Ny fanirian'ny olona ny fiainana mandrakizay dia resahina toy ny hoe mangetaheta ary ny olona mahazo ny fiainana mandrakizay dia toy ny hoe misotro ny ranon'ny fiainana.

**ny ranon'ny fiainana**

Ny fiainana mandrakizay dia resahina toy ny hoe ranon'ny fiainana.

**Revelation 22:18**

**Fampahafantarana amin'ny ankapobeny:**

Jaona dia manome ny fanamarihany farany momba ny bokin'ny Apokalypsy.

**Izaho dia manambara**

Eto ny hoe: "Izaho" dia maneho an'i Jaona.

**ny teny faminaniana amin'ity boky ity**

Eto ny "teny" dia maneho ny hafatra izay nambaran'izy ireo. DH: "Ity hafatra faminaniana amin'ity boky ity." Jereo izay nandikanao izany ao amin'ny 22:6.

**Raha misy manampy ireo ... Raha misy manaisotra**

Izany dia fampitandremana mahery ny amin'ny fanovana zavatra momba ity faminaniana ity.

**izay voasoratra ao amin'ity boky ity**

Izany dia afaka atao hoe: "ny mombamomba izay nosoratako ao anatin'ity boky ity"

**Revelation 22:20**

**Fampahafantarana amin'ny ankapobeny:**

Amin'ireto andininy ireto Jaona dia manao ny fanaovam-belomany sy ny an'i Jesosy.

**ilay iray izay manambara**

"Jesosy, izay manambara"

**ny olona rehetra**

"ianareo rehetra"