

Language: English

Book: John

John

Chapter 1

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

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

⁹ The true light, which gives light to all men, was coming into the world. ¹⁰ He was in the world, and the world was made through him, and the world did not know him. ¹¹ He came to his own, and his own did not receive him. ¹² But to as many as received him, who believed in his name, he gave the right to become children of God. ¹³ These were not born of blood, nor of the will of the flesh, nor of the will of man, but of God.

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

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

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

²⁹ The next day John saw Jesus coming to him and said, "Look, there is the Lamb of God who takes away the sin of the world!" ³⁰ This is the one of whom I said, 'The one who comes after me is more than me, for he was before me.' ³¹ I did not know him, but it was so that he could be revealed to Israel that I came baptizing with water." ³² John testified, saying, "I saw the Spirit coming down like a dove from heaven, and it stayed upon him. ³³ I did not recognize him, but he who sent me to baptize in water said to me, 'The one on whom you see the Spirit come down and remain, he is the one who will baptize with the Holy Spirit.' ³⁴ I have both seen and testified that this is the Son of God."

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

see." Then they came and saw where he was staying; they stayed with him that day, for it was about the tenth hour.

⁴⁰ One of the two who heard John speak and then followed Jesus was Andrew, the brother of Simon Peter.

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

⁴³ The next day, when Jesus wanted to leave to go to Galilee, he found Philip and said to him, "Follow me."

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

John 1 General Notes

Structure and formatting

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

Special concepts in this chapter

"The Word"

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

Light and darkness

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

"Children of God"

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

Important figures of speech in this chapter

Metaphors

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

Other possible translation difficulties in this chapter

"In the beginning"

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

"Son of Man"

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

John 1:1

In the beginning

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

the Word

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

John 1:2

General Information:

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John 1:3

All things were made through him

This can be translated with an active verb.

Alternate translation: "God made all things through him"

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

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

John 1:4

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

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

In him

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

life

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

John 1:5

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

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

John 1:6

General Information:

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John 1:7

testify about the light

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

John 1:8

General Information:

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John 1:9

The true light

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

John 1:10

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

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

the world did not know him

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

John 1:11

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

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

receive him

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

John 1:12

believed in his name

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

he gave the right

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

children of God

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

John 1:13

General Information:

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John 1:14

The Word

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

became flesh

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

the one and only who came from the Father

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

Father

This is an important title for God.

full of grace

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

John 1:15

He who comes after me

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

is greater than I am

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

for he was before me

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

John 1:16

fullness

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

grace after grace

"blessing after blessing"

John 1:17

General Information:

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John 1:18

the only God

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

the only God

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

Father

This is an important title for God.

John 1:19

the Jews sent

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

John 1:20

He confessed—he did not deny, but confessed

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

John 1:21

What are you then?

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

John 1:22

Connecting Statement:

John continues to speak with the priests and Levites.

they said to him

"the priests and Levites said to John"

we ... us

the priests and Levites, not John

John 1:23

He said
"John said"

I am a voice, crying in the wilderness

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

Make the way of the Lord straight

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

John 1:24

Now some from the Pharisees

This is background information about the people who questioned John.

John 1:25

General Information:

This page has intentionally been left blank.

John 1:26

General Information:

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

John 1:27

who comes after me

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

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

John 1:28

General Information:

This page has intentionally been left blank.

John 1:29

Lamb of God

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

world

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

John 1:30

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

See how you translated this in John 1:15.

John 1:31

General Information:

This page has intentionally been left blank.

John 1:32

like a dove

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

heaven

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

John 1:33

The one on whom

"The one upon whom"

he is the one who will baptize with the Holy Spirit

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

John 1:34

the Son of God

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

Son of God

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

John 1:35

Again, the next day

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

John 1:36

Lamb of God

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

John 1:37

General Information:

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John 1:38

General Information:

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John 1:39

tenth hour

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

John 1:40

General Information:

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

John 1:41

General Information:

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John 1:42

son of John

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

John 1:43

General Information:

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John 1:44

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

This is background information about Philip.

John 1:45

General Information:

This page has intentionally been left blank.

John 1:46

Nathaniel said to him

"Nathaniel said to Philip"

Can any good thing come out of Nazareth?

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

John 1:47

in whom is no deceit

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

John 1:48

General Information:

This page has intentionally been left blank.

John 1:49

Son of God

This is an important title for Jesus.

John 1:50

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

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

John 1:51

Truly, truly

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

Chapter 2

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

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

⁹ The head waiter tasted the water that had become wine, but he did not know where it came from (but the servants who had drawn the water knew). Then he called the bridegroom ¹⁰ and said to him, "Every man serves the good wine first and then the cheaper wine when they are drunk. But you have kept the good wine until now." ¹¹ This first sign Jesus did in Cana of Galilee, and he revealed his glory, and his disciples believed in him. ¹² After this Jesus, his mother, his brothers, and his disciples went down to Capernaum and they stayed there for a few days.

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

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

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

John 2 General Notes

Special concepts in this chapter

Wine

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

Driving out the money changers

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

"He knew what was in man"

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

Other possible translation difficulties in this chapter

"His disciples remembered"

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

John 2:1

General Information:

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

Three days later

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

John 2:2

Jesus and his disciples were invited to the wedding

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

John 2:3

General Information:

This page has intentionally been left blank.

John 2:4

Woman

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

why do you come to me?

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

My time has not yet come

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

John 2:5

General Information:

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John 2:6

two to three metretes

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

John 2:7

to the brim

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

John 2:8

the head waiter

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

John 2:9

but the servants who had drawn the water knew

This is background information.

John 2:10

drunk

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

John 2:11

Connecting Statement:

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

Cana

This is a place name.

revealed his glory

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

John 2:12

went down

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

his brothers

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

John 2:13

General Information:

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

went up to Jerusalem

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

John 2:14

were sitting there

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

sellers of oxen and sheep and pigeons

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

money changers

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

John 2:15

So

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

John 2:16

Stop making the house of my Father a marketplace

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

the house of my Father

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

my Father

This is an important title that Jesus uses for God.

John 2:17

it was written

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

your house

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

consume

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

John 2:18

sign

This refers to an event that proves something is true.

these things

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

John 2:19

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

Jesus dared them to destroy the temple so that he could raise it up in three days. That would be the sign that he had authority to drive the sellers and animals out of the temple area. Jesus knew that they would not destroy the temple building. You can translate the words "destroy" and "raise" using the

usual words for tearing down and rebuilding a building. If a command form in your language would indicate that Jesus truly intended for them to destroy the temple, it can be translated as a condition with the word "if" instead. Alternate translation: "If you destroy this temple, I will rebuild it in three days"

raise it up

"cause it to stand"

John 2:20

forty-six years ... three days

"46 years ... 3 days"

you will raise it up in three days?

The Jewish authorities misunderstood Jesus's words and thought that Jesus wanted to tear down the literal temple and build it again in three days.

"Raise" is an idiom for "rebuild." Alternate translation: "you will rebuild it in three days?" or "you cannot possibly rebuild it in three days!"

John 2:21

General Information:

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

John 2:22

General Information:

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

believed

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

this statement

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

John 2:23

Now when he was in Jerusalem

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

believed in his name

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

the signs that he did

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

John 2:24

General Information:

This page has intentionally been left blank.

John 2:25

about man, for he knew what was in man

Here the word "man" represents people in general.

Alternate translation: "about people, for he knew what was in people"

Chapter 3

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

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

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

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

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

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

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

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

John 3 General Notes

Special concepts in this chapter

Light and darkness

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

Possible translation difficulties in this chapter

"Son of Man"

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

John 3:1

General Information:

Nicodemus comes to see Jesus.

Now

This word is used here to mark a new part of the story and to introduce Nicodemus.

John 3:2

we know

Here "we" is exclusive, referring only to Nicodemus and the other members of the Jewish council.

John 3:3

Connecting Statement:

Jesus and Nicodemus continue talking.

Truly, truly

See how you translated this in John 1:51.

born again

"born from above" or "born of God"

he cannot see the kingdom of God

Possible meanings of seeing the kingdom of God are 1) seeing the place God rules over or 2) knowing what God's kingdom is like or 3) belonging to the kingdom of God.

John 3:4

How can a man be born when he is old?

Nicodemus uses this question to emphasize that this cannot happen. Alternate translation: "A man certainly cannot be born again when he is old!"

He cannot enter a second time into his mother's womb and be born, can he?

Nicodemus also uses this question to emphasize his belief that a second birth is impossible. "Certainly, he cannot enter a second time into his mother's womb!"

a second time

"again" or "twice"

womb

the part of a woman's body where a baby grows

John 3:5

Truly, truly

You can translate this in the same way you did in John 3:3.

born of water and the Spirit

There are two possible meanings: 1) "baptized in water and in the Spirit" or 2) "born physically and spiritually"

he cannot enter into the kingdom of God

Entering God's kingdom means that the people belong to God, God rules over them, and they will live with him forever. AT: "he cannot belong to the kingdom of God"

John 3:6

General Information:

This page has intentionally been left blank.

John 3:7

Connecting Statement:

Jesus continues speaking to Nicodemus.

You must be born again

"You must be born from above"

John 3:8

The wind blows wherever it wishes

In the source language, wind and Spirit are the same word. The speaker here refers to the wind as if it were a person. Alternate translation: "The Holy Spirit is like a wind that blows wherever it wants"

John 3:9

How can these things be?

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

John 3:10

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

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

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

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

John 3:11

you do not accept

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

Truly, truly

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

we speak

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

John 3:12

Connecting Statement:

Jesus continues responding to Nicodemus.

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

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

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

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

heavenly things

spiritual things

John 3:13

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

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

only one who has ascended into heaven is he who descended from heaven"

John 3:14

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

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

in the wilderness

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

John 3:15

General Information:

This page has intentionally been left blank.

John 3:16

God so loved the world

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

loved

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

John 3:17

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

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

to condemn

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

John 3:18

Son of God

This is an important title for Jesus.

John 3:19

Connecting Statement:

Jesus finishes responding to Nicodemus.

The light has come into the world

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

men loved the darkness

Here "darkness" is a metaphor for evil.

John 3:20

so that his deeds will not be exposed

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

John 3:21

plainly seen that his deeds

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

John 3:22

After this

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

John 3:23

Aenon

This word means "springs," as of water.

Salim

a village or town next to the Jordan River

because there was much water there

"because there were many springs in that place"

were being baptized

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

John 3:24

General Information:

This page has intentionally been left blank.

John 3:25

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

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

a dispute

a fight using words

John 3:26

you have testified, look, he is baptizing,

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

John 3:27

A man cannot receive anything unless

"Nobody has any power unless"

it has been given to him from heaven

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

John 3:28

You yourselves

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

I have been sent before him

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

John 3:29

Connecting Statement:

John the Baptist continues speaking.

The bride belongs to the bridegroom

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

This, then, is my joy made complete

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

my joy

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

John 3:30

He must increase

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

John 3:31

He who comes from above is above all

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

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

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

He who comes from heaven is above all

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

John 3:32

He testifies about what he has seen and heard

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

no one accepts his testimony

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

John 3:33

He who has received his testimony

"Anyone who believes what Jesus says"

has confirmed

"proves" or "agrees"

John 3:34

Connecting Statement:

John the Baptist finishes speaking.

For the one whom God has sent speaks

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

For he does not give the Spirit by measure

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

John 3:35

Father ... Son

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

given ... into his hand

This means to be put in his power or control.

John 3:36

He who believes

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

the wrath of God stays on him

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

Chapter 4

¹ Now when Jesus knew that the Pharisees had heard that he was making and baptizing more disciples than John ² (although Jesus himself was not baptizing, but his disciples were), ³ he left Judea and went back again to Galilee. ⁴ But it was necessary for him to go through Samaria. ⁵ So he came to a town of Samaria, called Sychar, near the piece of land that Jacob had given to his son Joseph. ⁶ The well of Jacob was there. Jesus was tired from his journey and sat by the well. It was about the sixth hour.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

John 4 General Notes

Structure and formatting

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

Special concepts in this chapter

"It was necessary for him to pass through Samaria"

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

"The hour is coming"

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

The proper place of worship

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

Harvest

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

"The Samaritan woman"

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

Other possible translation difficulties in this chapter

"In spirit and truth"

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

John 4:1

General Information:

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

Connecting Statement:

A long sentence begins here.

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

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

Now when Jesus knew

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

John 4:2

Jesus himself was not baptizing

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

John 4:3

he left Judea and went back again to Galilee

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

John 4:4

General Information:

This page has intentionally been left blank.

John 4:5

General Information:

This page has intentionally been left blank.

John 4:6

General Information:

This page has intentionally been left blank.

John 4:7

Give me some water

This is a polite request, not a command.

John 4:8

For his disciples had gone

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

John 4:9

Then the Samaritan woman said to him

The word "him" refers to Jesus.

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

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

have no dealings with

"do not associate with"

John 4:10

living water

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

John 4:11

General Information:

This page has intentionally been left blank.

John 4:12

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

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

our father Jacob

"our ancestor Jacob"

drank from it

"drank water that came from it"

John 4:13

will be thirsty again
"will need to drink water again"

John 4:14

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

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

eternal life

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

John 4:15

Sir

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

draw water

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

John 4:16

General Information:

This page has intentionally been left blank.

John 4:17

You have said correctly

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

John 4:18

What you have said is true

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

John 4:19

Sir

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

I see that you are a prophet

"I can understand that you are a prophet"

John 4:20

Our fathers

"Our forefathers" or "Our ancestors"

John 4:21

Believe me

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

you will worship the Father

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

Father

This is an important title for God.

John 4:22

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

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

for salvation is from the Jews

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

salvation is from the Jews

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

John 4:23

Connecting Statement:

Jesus continues speaking to the Samaritan woman.

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

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

the Father

This is an important title for God.

in spirit and truth

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

Spirit and in truth" or "with the Spirit's help and in truth"

in ... truth
thinking correctly of what is true about God

John 4:24

General Information:
This page has intentionally been left blank.

John 4:25

I know that the Messiah ... Christ
Both of these words mean "God's promised king."

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

John 4:26

General Information:
This page has intentionally been left blank.

John 4:27

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

Now they were wondering why he was speaking with a woman
It was very unusual for a Jew to speak with a woman he did not know, especially if that woman was a Samaritan.

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

John 4:28

General Information:
This page has intentionally been left blank.

John 4:29

Come, see a man who told me everything that I have ever done
The Samaritan woman exaggerates to show that she is impressed by how much Jesus knows about her. Alternate translation: "Come see a man who knows very much about me, even though I have never met him before"

This could not be the Christ, could it?
The woman is not sure that Jesus is the Christ, so she asks a question that expects "no" for an answer, but she also asks a question instead of making a

statement because she wants the people to decide for themselves.

John 4:30

General Information:
This page has intentionally been left blank.

John 4:31

In the meantime
"While the woman was going into town"

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

John 4:32

I have food to eat that you do not know about
Here Jesus is not talking about literal "food," but is preparing his disciples for a spiritual lesson in John 4:34.

John 4:33

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

John 4:34

My food is to do the will of him who sent me and to complete his work
Here "food" is a metaphor that represents "obeying God's will." Alternate translation: "Just as food satisfies a hungry person, obeying God's will is what satisfies me"

John 4:35

Do you not say
"Is this not one of your popular sayings"

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

John 4:36

and gathers fruit for everlasting life
Here "fruit for everlasting life" is a metaphor that represents people who believe Christ's message

and receive eternal life. Alternate translation: "and the people who believe the message and receive eternal life are like the fruit that a harvester gathers"

John 4:37

Connecting Statement:

Jesus continues speaking to his disciples.

One sows, and another reaps

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

John 4:38

you have entered into their labor

"you are now joining in their work"

John 4:39

believed in him

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

He told me everything that I have done

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

John 4:40

General Information:

This page has intentionally been left blank.

John 4:41

his word

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

John 4:42

world

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

John 4:43

General Information:

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

from there

from Judea

John 4:44

For Jesus himself declared

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

a prophet has no honor in his own country

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

John 4:45

at the festival

Here the festival is the Passover.

John 4:46

Now

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

royal official

someone who is in the service of the king

John 4:47

General Information:

This page has intentionally been left blank.

John 4:48

Unless you see signs and wonders, you will not believe

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

John 4:49

General Information:

This page has intentionally been left blank.

John 4:50

believed the word

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

John 4:51

While

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

John 4:52

General Information:

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John 4:53

So he himself and his whole household believed

The reflexive pronoun "himself" is used here to emphasize the word "he." If you have a way of

doing this in your language, you may consider using it.

John 4:54

sign

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

Chapter 5

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

Now that day was a Sabbath. ¹⁰ So the Jews said to him who was healed, "It is the Sabbath and you are not permitted to carry your mat." ¹¹ He replied, "He who made me healthy said to me, 'Pick up your mat and walk.'" ¹² They asked him, "Who is the man that said to you, 'Pick it up and walk?'" ¹³ However, the one who was healed did not know who it was because Jesus had gone away secretly, for there was a crowd in the place.

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

¹⁶ Now because of these things the Jews persecuted Jesus, because he did these things on the Sabbath.

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

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

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

³⁰ "I can do nothing from myself. As I hear, I judge, and my judgment is righteous because I am not seeking my own will but the will of him who sent me. ³¹ If I should testify about myself, my testimony would not be true. ³² There is another who testifies about me, and I know that the testimony that he gives about me is true. ³³ You have sent to John, and he has testified the truth. ³⁴ But the testimony that I receive is not from man. I say these things that you might be saved. ³⁵ John was a lamp that was burning and shining, and you were willing to rejoice in his light for a while. ³⁶ Yet the testimony that I have is greater than that of John, for the works that the Father has given me to accomplish, the very works that I do, testify about me that the Father has sent me. ³⁷ The Father who sent me has himself testified about me. You have neither heard his voice nor seen his form at any time. ³⁸ You do not have his word remaining in you, for you are not believing in the one whom he has sent. ³⁹ You search the scriptures because you think that in them you have eternal life, and these same scriptures testify about me, ⁴⁰ and you are not willing to come to me so that you may have life. ⁴¹ I do not receive glory from men, ⁴² but I know that you do not have the love of God in yourselves. ⁴³ I have come in my Father's name, and you do not receive me. If another should come in his own name, you would receive him. ⁴⁴ How can you believe, you who accept glory from one another but are not seeking the glory that comes from the only God? ⁴⁵ Do

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

Footnotes

5:3 ^[1]The best ancient copies do not have the phrase,

5:4 ^[2]The best ancient copies do not have verse 4,

John 5 General Notes

Special concepts in this chapter

Healing water

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

Testimony

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

The resurrection of life and the resurrection of judgment

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

Other possible translation difficulties in this chapter

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

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

John 5:1

General Information:

This is the next event in the story, in which Jesus goes up to Jerusalem and heals a man. These verses give background information about the setting of the story.

After this

This refers to after Jesus healed the official's son. See how you translated this in John 3:22.

there was a Jewish festival

"the Jews were celebrating a festival"

went up to Jerusalem

Jerusalem is located on the top of a hill. Roads to Jerusalem went up and down smaller hills. If your language has a different word for going up a hill than for walking on level ground, you may use it here.

John 5:2

pool

This was a hole in the ground that people filled with water. Sometimes they lined the pools with tiles or other stonework.

Bethesda

a place name

roofed porches

roofed structures with at least one wall missing and attached to buildings

John 5:3

A large number of people

"Many people"

John 5:4

General Information:

This page has intentionally been left blank.

John 5:5

General Information:

Verse 5 introduces the man lying beside the pool to the story.

was there

"was at the Bethesda pool" (John 5:1)

thirty-eight years

"38 years"

John 5:6

he realized

"he understood" or "he found out"

he said to him

"Jesus said to the paralyzed man"

John 5:7

Sir, I do not have

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

when the water is stirred up

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

into the pool

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

another steps down before me

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

John 5:8

Get up

"Stand up"

take up your bed, and walk

"pick up your sleeping mat, and walk"

John 5:9

the man was healed

"the man became healthy again"

Now that day

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

John 5:10

So the Jews said to him

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

It is the Sabbath

"It is God's Day of Rest"

John 5:11

He who made me healthy

"The man who made me well"

John 5:12

They asked him

"The Jewish leaders asked the man who was healed"

John 5:13

General Information:

This page has intentionally been left blank.

John 5:14

Jesus found him

"Jesus found the man he had healed"

See

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

John 5:15

General Information:

This page has intentionally been left blank.

John 5:16

Now

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

the Jews

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

John 5:17

is working

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

My Father

This is an important title for God.

John 5:18

making himself equal to God

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

John 5:19

Connecting Statement:

Jesus continues speaking to the Jewish leaders.

Truly, truly

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

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

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

Son ... Father

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

John 5:20

you will be amazed

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

For the Father loves the Son

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

loves

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

John 5:21

Father ... Son

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

life

This refers to "spiritual life."

John 5:22

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

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

John 5:23

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

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

John 5:24

Truly, truly

See how you translated this in John 1:51.

he who hears my word

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

will not be condemned

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

John 5:25

Truly, truly

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

the dead will hear the voice of the Son of God, and those who hear will live

The voice of Jesus, the Son of God, will raise dead people from the grave.

Son of God

This is an important title for Jesus.

John 5:26

For just as the Father has life in himself, so he has also given to the Son so that he has life in himself

The word "For" marks a comparison. The Son of God has the power to give life, just as the Father does.

Father ... Son

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

life

This means spiritual life.

John 5:27

Father ... Son of Man

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

the Father has given the Son authority to carry out judgment

The Son of God has the authority of God the Father to judge.

John 5:28

Do not be amazed at this

"This" refers to the fact that Jesus, as the Son of Man, has the power to give eternal life and to carry out judgment.

hear his voice
"hear my voice"

John 5:29

to the resurrection of life
This tells what will happen to those who have done good. Alternate translation: "will rise to live" or "will rise and live"

to the resurrection of judgment
This tells what will happen to those who have done evil. Alternate translation: "will rise to be judged" or "will rise and be judged"

John 5:30

the will of him who sent me
The word "him" refers to God the Father.

John 5:31

General Information:
This page has intentionally been left blank.

John 5:32

There is another who testifies about me
"There is someone else who tells people about me"

another
This refers to God.

the testimony that he gives about me is true
"what he tells people about me is true"

John 5:33

General Information:
This page has intentionally been left blank.

John 5:34

the testimony that I receive is not from man
"I do not need people's testimony"

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

John 5:35

John was a lamp that was burning and shining, and you were willing to rejoice in his light for a while
Here "lamp" and "light" are metaphors. John taught the people about God and this was like a lamp shining its light into the dark. Alternate translation: "John taught you about God and this was like a lamp shining its light. And for a while what John said made you happy"

John 5:36

the works that the Father has given me to accomplish ... that the Father has sent me
God the Father has sent God the Son, Jesus, to earth. Jesus completes what the Father gives him to do.

Father
This is an important title for God.

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

John 5:37

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

John 5:38

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

You do not have his word remaining in you
Jesus speaks of people living according to God's word as if they were houses and God's word were a person that lived in houses. Alternate translation: "You do not live according to his word" or "You do not obey his word"

his word
"the message he spoke to you"

John 5:39

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

John 5:40

you are not willing to come to me
"you refuse to believe my message"

John 5:41

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

receive
accept

John 5:42

you do not have the love of God in yourselves

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

John 5:43

in my Father's name

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

Father

This is an important title for God.

receive

welcome as a friend

If another should come in his own name

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

John 5:44

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

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

believe

This means to trust in Jesus.

accept glory ... seeking the glory

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

John 5:45

in whom you have hoped

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

John 5:46

General Information:

This page has intentionally been left blank.

John 5:47

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

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

my words

"what I say"

Chapter 6

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

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

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

⁴¹ Then the Jews grumbled about him because he had said, "I am the bread that has come down from heaven." ⁴² They said, "Is not this Jesus son of Joseph, whose father and mother we know? How then does he now say, 'I have come down from heaven'?" ⁴³ Jesus replied and said to them, "Stop grumbling among yourselves. ⁴⁴ No one can come to me unless the Father who sent me draws him, and I will raise him up on the last day. ⁴⁵ It is written in the prophets, 'Everyone will be taught by God.' Everyone who has heard

and learned from the Father comes to me. ⁴⁶ Not that anyone has seen the Father, except he who is from God—he has seen the Father. ⁴⁷ Truly, truly, he who believes has eternal life. ⁴⁸ I am the bread of life. ⁴⁹ Your fathers ate the manna in the wilderness, and they died. ⁵⁰ This is the bread which comes down from heaven, so that a person may eat some of it and not die. ⁵¹ I am the living bread that came down from heaven. If anyone eats some of this bread, he will live forever. The bread that I will give is my flesh for the life of the world."

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

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

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

Footnotes

6:69 ^[1]The phrase

John 6 General Notes

Special concepts in this chapter

King

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

Important metaphors in this chapter

Bread

Bread was the most common and important food in Jesus's day, and so the word "bread" was their general word for "food." It is often difficult to translate the word "bread" into the languages of people who do not eat bread because the general word for food in some languages refers to food that did not exist in Jesus's culture. Jesus used the word "bread" to refer to himself. He wanted them to understand that they need him so they can have eternal life.

Eating the flesh and drinking the blood

When Jesus said, "Unless you eat the flesh of the Son of Man and drink his blood, you will not have life in yourselves," he knew that before he died he would tell his followers to do this by eating bread and

drinking wine. In the event this chapter describes, he expected that his hearers would understand that he was using a metaphor but would not understand what the metaphor referred to. (See: flesh and blood)

Other possible translation difficulties in this chapter

Parenthetical Ideas

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

"Son of Man"

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

John 6:1

General Information:

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

After these things

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

Jesus went away

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

John 6:2

A great crowd

"A large number of people"

signs

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

John 6:3

General Information:

This page has intentionally been left blank.

John 6:4

Now the Passover, the Jewish festival, was near

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

John 6:5

General Information:

The action in the story begins in verse 5.

John 6:6

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

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

for he himself knew

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

John 6:7

Two hundred denarii worth of bread

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

John 6:8

General Information:

This page has intentionally been left blank.

John 6:9

loaves

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

what are these among so many?

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

John 6:10

sit down

"lie down"

Now there was much grass in the place

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

So the men sat down, about five thousand in number
While the crowd probably included women and children ([John 6:4-5](#)), here John is counting only the men.

John 6:11

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

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

John 6:12

General Information:
This page has intentionally been left blank.

John 6:13

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

they gathered
"the disciples gathered"

left over
the food that no one had eaten

John 6:14

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

the prophet
the special prophet who Moses said would come into the world

John 6:15

General Information:
This page has intentionally been left blank.

John 6:16

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

John 6:17

It was dark by this time, and Jesus had not yet come to them
Use your language's way of showing that this is background information.

John 6:18

General Information:
This page has intentionally been left blank.

John 6:19

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

about twenty-five or thirty stadia
A "stadium" is 185 meters. Alternate translation: "about five or six kilometers"

John 6:20

Do not be afraid
"Stop being afraid!"

John 6:21

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

John 6:22

the sea
"the Sea of Galilee"

there was no other boat there except the one
This double negative emphasizes that the one boat is the only one that was there. Alternate translation: "there was only that one boat there"

John 6:23

However, there were ... the Lord had given thanks
Use your language's way of showing that this is background information.

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

John 6:24

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

John 6:25

General Information:
This page has intentionally been left blank.

John 6:26

Truly, truly

See how you translated this in John 1:51.

John 6:27

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

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

Son of Man ... God the Father

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

has set his seal on him

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

John 6:28

General Information:

This page has intentionally been left blank.

John 6:29

General Information:

This page has intentionally been left blank.

John 6:30

General Information:

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John 6:31

Our fathers

"Our forefathers" or "Our ancestors"

heaven

This refers to the place where God lives.

John 6:32

Truly, truly

See how you translated this in John 1:51.

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

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

my Father

This is an important title for God.

John 6:33

gives life to the world

"gives spiritual life to the world"

the world

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

John 6:34

General Information:

This page has intentionally been left blank.

John 6:35

I am the bread of life

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

believes in

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

John 6:36

General Information:

This page has intentionally been left blank.

John 6:37

Everyone whom the Father gives me will come to me

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

Father

This is an important title for God.

he who comes to me I will certainly not throw out

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

John 6:38

Connecting Statement:

Jesus continues speaking to the crowd.

him who sent me

"my Father, who sent me"

John 6:39

I would lose not one of all those

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

will raise them up

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

John 6:40

General Information:

This page has intentionally been left blank.

John 6:41

Connecting Statement:

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

grumbled

talked unhappily

I am the bread

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

John 6:42

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

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

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

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

John 6:43

Connecting Statement:

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

John 6:44

raise him up

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

draws

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

Father

This is an important title for God.

John 6:45

It is written in the prophets

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

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

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

John 6:46

Connecting Statement:

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

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

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

Father

This is an important title for God.

John 6:47

Truly, truly

See how you translated this in John 1:51.

he who believes has eternal life

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

John 6:48

I am the bread of life

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

John 6:49

Your fathers

"Your forefathers" or "Your ancestors"

died

This refers to physical death.

John 6:50

This is the bread

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

not die

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

John 6:51

living bread

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

for the life of the world

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

John 6:52

Connecting Statement:

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

How can this man give us his flesh to eat?

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

John 6:53

Truly, truly

See how you translated this in John 1:51.

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

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

you will not have life in yourselves
"you will not receive eternal life"

John 6:54

Connecting Statement:

Jesus continues speaking to all those listening to him.

Whoever eats my flesh and drinks my blood has everlasting life

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

raise him up

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

at the last day

"on the day when God judges everyone"

John 6:55

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

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

John 6:56

remains in me, and I in him

"has a close relationship with me"

John 6:57

so he who eats me

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

living Father

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

Father

This is an important title for God.

John 6:58

This is the bread that has come down from heaven

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

This is the bread that has come down from heaven

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

He who eats this bread will live forever

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

He who eats this bread

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

the fathers

"the forefathers" or "the ancestors"

John 6:59

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

Here John gives background information about when this event happened.

John 6:60

Connecting Statement:

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

who can hear it?

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

hear it

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

John 6:61

Does this offend you?

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

John 6:62

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

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

John 6:63

profits

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

words

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

The words that I have spoken to you

"What I have told you"

are spirit, and they are life

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

John 6:64

Connecting Statement:

Jesus finishes speaking to the crowd.

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

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

John 6:65

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

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

Father

This is an important title for God.

come to me

"follow me and receive eternal life"

John 6:66

no longer walked with him

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

his disciples

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

John 6:67

the twelve

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

John 6:68

Lord, to whom would we go?

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

John 6:69

General Information:

This page has intentionally been left blank.

John 6:70

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

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

John 6:71

General Information:

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

Chapter 7

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

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

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

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

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

⁴⁵ Then the officers came back to the chief priests and Pharisees, who said to them, "Why did you not bring him?" ⁴⁶ The officers answered, "Never has anyone spoken like this." ⁴⁷ So the Pharisees answered them, "Have you also been deceived? ⁴⁸ Have any of the rulers believed in him, or any of the Pharisees?"

⁴⁹ But this crowd that does not know the law, they are cursed." ⁵⁰ Nicodemus (one of the Pharisees, who came to him earlier) said to them, ⁵¹ "Does our law judge a man before hearing from him and knowing what he does?" ⁵² They answered and said to him, "Are you also from Galilee? Search and see that no prophet comes from Galilee."

⁵³^[1] [Then everyone went to his own house.

Footnotes

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

John 7 General Notes

Structure and formatting

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

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

Special concepts in this chapter

"My time has not yet come"

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

"Living water"

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

Important figures of speech in this chapter

Prophecy

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

Irony

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

Other possible translation difficulties in this chapter

"Did not believe in him"

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

"The Jews"

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

John 7:1

General Information:

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

After these things

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

traveled

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

the Jews were seeking to kill him

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

John 7:2

Now the Jewish Festival of Shelters was near

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

John 7:3

brothers

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

the works that you do

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

John 7:4

he himself

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

the world

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

John 7:5

For even his brothers did not believe in him

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

his brothers

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

brothers. Alternate translation: "his younger brothers"

John 7:6

My time has not yet come

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

your time is always ready

"any time is good for you"

John 7:7

The world cannot hate you

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

I testify about it that its works are evil

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

John 7:8

Connecting Statement:

Jesus continues speaking to his brothers.

my time has not yet been fulfilled

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

John 7:9

General Information:

This page has intentionally been left blank.

John 7:10

General Information:

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

when his brothers

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

he also went up

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

not publicly but in secret

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

John 7:11

The Jews were looking for him

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

John 7:12

he leads the crowds astray

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

John 7:13

fear

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

the Jews

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

John 7:14

General Information:

Jesus is now teaching the Jews in the temple.

John 7:15

How does this man know so much?

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

John 7:16

but is of him who sent me

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

John 7:17

Connecting Statement:

Jesus continues speaking to the Jews.

John 7:18

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

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

John 7:19

Connecting Statement:

Jesus continues speaking to the Jews.

Did not Moses give you the law?

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

keeps the law

"obeys the law"

Why do you seek to kill me?

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

John 7:20

You have a demon

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

Who seeks to kill you?

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

John 7:21

one work

"one miracle" or "one sign"

you all marvel

"you all are shocked"

John 7:22

not that it is from Moses, but from the ancestors

Here John provides additional information about circumcision.

on the Sabbath you circumcise a man

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

on the Sabbath

"on the Jewish Day of Rest"

John 7:23

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

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

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

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

on the Sabbath

"on the Jewish Day of Rest"

John 7:24

Do not judge according to appearance, but judge righteously

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

John 7:25

Is not this the one they seek to kill?

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

John 7:26

they say nothing to him

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

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

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

John 7:27

General Information:

This page has intentionally been left blank.

John 7:28

cried out

"spoke in a loud voice"

in the temple

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

You both know me and know where I come from

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

of myself

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

he who sent me is true

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

John 7:29

General Information:

This page has intentionally been left blank.

John 7:30

his hour had not yet come

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

John 7:31

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

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

signs

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

John 7:32

General Information:

This page has intentionally been left blank.

John 7:33

I am still with you for a short amount of time

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

then I go to him who sent me

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

John 7:34

where I go, you will not be able to come

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

John 7:35

The Jews therefore said among themselves

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

the dispersion

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

John 7:36

What is this word that he said

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

John 7:37

General Information:

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

great day

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

If anyone is thirsty

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

let him come to me and drink

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

John 7:38

He who believes in me, just as the scripture says

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

rivers of living water will flow

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

living water

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

from his belly

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

John 7:39

General Information:

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

But he

Here "he" refers to Jesus.

the Spirit had not yet been given

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

because Jesus was not yet glorified

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

John 7:40

This is indeed the prophet

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

John 7:41

Does the Christ come from Galilee?

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

John 7:42

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

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

Have the scriptures not said ... was?

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

where David was

"where David lived"

John 7:43

So there arose a division in the crowds because of him

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

John 7:44

but no one laid hands on him

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

John 7:45

the officers
"the temple guards"

John 7:46

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

John 7:47

So the Pharisees
"Because they said that, the Pharisees"

answered them
"answered the officers"

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

John 7:48

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

John 7:49

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

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

John 7:50

one of the Pharisees, who came to him earlier
John provides this information to remind us of who Nicodemus is. Your language may have a special way to mark background information.

John 7:51

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

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

John 7:52

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

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

no prophet comes from Galilee
This probably refers to the belief that Jesus was born in Galilee.

John 7:53

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

Chapter 8

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

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

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

³¹ Jesus said to those Jews who had believed him, "If you remain in my word, then you are truly my disciples; ³² and you will know the truth, and the truth will set you free." ³³ They answered him, "We are descendants of Abraham and have never been slaves of anyone; how can you say, 'You will be set free'?" ³⁴ Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is the slave of sin. ³⁵ The slave does not remain in the house forever; the son remains forever. ³⁶ Therefore, if the Son sets you free, you will be truly free. ³⁷ I know that you are Abraham's descendants; you seek to kill me because my word has no place in you. ³⁸ I say what I have seen with my Father, and you also do what you heard from your father." ³⁹ They answered and said to him, "Our father is Abraham." Jesus said to them, "If you were Abraham's children, you would do the works of Abraham. ⁴⁰ Yet, now you seek to kill me, a man who has told you the truth that I heard from God. Abraham did not do this. ⁴¹ You do the works of your father." They said to him, "We were not born in sexual immorality; we have one Father: God." ⁴² Jesus said to them, "If God were your Father, you would love me, for I came from God and am here; for neither have I come of myself, but he sent me. ⁴³ Why do you not understand my words? It is because you cannot hear my words. ⁴⁴ You are of your father, the devil, and you wish to do the desires of your father. He was a murderer from the beginning and does not stand in the truth because there is no truth in him. When he speaks a lie, he speaks from his own nature because he is a liar and the father of lies. ⁴⁵ Yet, because I speak the truth, you do not believe me. ⁴⁶ Which one of you convicts me of sin? If I speak the truth, why

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

Footnotes

8:1 ^[1]See the note on John 7:53.

8:11 ^[2]See the note on John 7:53.

John 8 General Notes

Structure and formatting

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

Special concepts in this chapter

A light and darkness

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

I AM

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

The Scribes and Pharisees' trap

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

Other possible translation difficulties in this chapter

"Son of Man"

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

John 8:1

General Information:

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

Connecting Statement:

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

John 8:2

all the people

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

John 8:3

The scribes and the Pharisees brought

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

a woman caught in the act of adultery

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

John 8:4

General Information:

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

John 8:5

such people

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

what do you say about her?

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

John 8:6

to trap him

This means to use a trick question.

so that they might have something to accuse him about

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

John 8:7

General Information:

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

When they continued

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

The one among you who has no sin

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

let him

"let that person"

John 8:8

he stooped down

"he bent down"

John 8:9

General Information:

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

one by one

"one after another"

John 8:10

Woman, where are your accusers

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

John 8:11

General Information:

This page has intentionally been left blank.

John 8:12

General Information:

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

I am the light of the world

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

the world

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

he who follows me

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

will not walk in the darkness

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

light of life

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

John 8:13

You testify about yourself

"You are just saying these things about yourself"

your testimony is not true

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

John 8:14

Even if I testify about myself

"Even if I say these things about myself"

John 8:15

the flesh

"human standards and the laws of men"

I judge no one

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

John 8:16

if I judge

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

my judgment is true

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

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

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

I am not alone

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

I am with the Father who sent me

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

the Father

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

John 8:17

Connecting Statement:

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

Yes, and in your law

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

it is written

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

the testimony of two men is true

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

John 8:18

I am he who testifies about myself

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

the Father who sent me testifies about me

The Father also testifies about Jesus. You could make it explicit that this means Jesus's testimony is true. Alternate translation: "my Father who sent me also brings evidence about me. So you should believe that what we tell you is true"

the Father

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

John 8:19

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

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

my Father

This is an important title for God.

John 8:20

General Information:

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

his hour had not yet come

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

John 8:21

Connecting Statement:

Jesus continues speaking to the crowd.

die in your sin

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

you cannot come

"you are not able to come"

John 8:22

The Jews said

Here "Jews" is a synecdoche for "the Jewish leaders." Alternate translation: "The Jewish leaders said" or "The Jewish authorities said"

John 8:23

You are from below

"You were born in this world"

I am from above

"I came from heaven"

You are of this world

"You belong to this world"

I am not of this world

"I do not belong to this world"

John 8:24

you will die in your sins

"you will die without God's forgiving your sins"

that I AM

Possible meanings are 1) Jesus is identifying himself as Yahweh, who identified himself to Moses as "I AM," or 2) Jesus expects the people to understand that he is referring to what he already has already said about himself: "I am from above."

John 8:25

They said

The word "They" refers to the Jewish leaders (John 8:22).

John 8:26

these things I say to the world

Here the "world" is a metonym for the people who live in the world. Alternate translation: "these things I say to all the people"

John 8:27

the Father

This is a special title for God. Some languages may require the use of a possessive before the noun. Alternate translation: "his Father"

John 8:28

When you have lifted up

This refers to placing Jesus on the cross to kill him.

lifted up the Son of Man

Jesus used the title "Son of Man" to refer to himself. Alternate translation: "lifted me, the Son of Man, up"

I AM

Possible meanings are 1) Jesus is identifying himself as Yahweh, who identified himself to Moses as "I AM," or 2) Jesus is saying, "I am the one I claim to be."

As the Father taught me, I speak these things

"I am only saying what my Father taught me to say." The word "Father" is an important title for God.

John 8:29

He who sent me

The word "He" refers to God.

John 8:30

As Jesus was saying these things

"As Jesus spoke these words"

many believed in him

"many people trusted him"

John 8:31

remain in my word

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

my disciples

"my followers"

John 8:32

the truth will set you free

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

the truth

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

John 8:33

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

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

John 8:34

Truly, truly

See how you translated this in John 1:51.

is the slave of sin

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

John 8:35

in the house forever

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

the son remains forever

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

John 8:36

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

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

if the Son sets you free

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

John 8:37

Connecting Statement:

Jesus continues speaking to the Jews.

my word has no place in you

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

John 8:38

I say what I have seen with my Father

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

you also do what you heard from your father

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

John 8:39

father

forefather

John 8:40

Abraham did not do this

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

John 8:41

You do the works of your father

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

We were not born in sexual immorality

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

we have one Father: God

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

John 8:42

love

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

John 8:43

Why do you not understand my words?

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

It is because you cannot hear my words

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

John 8:44

You are of your father, the devil
"You belong to your father, Satan"

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

John 8:45

Connecting Statement:
Jesus continues speaking to the Jews.

because I speak the truth
"because I tell you true things about God"

John 8:46

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

If I speak the truth
"If I say things that are true"

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

John 8:47

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

John 8:48

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

Do we not truly say that you are a Samaritan and have a demon?
The Jewish leaders use this question to accuse Jesus and to dishonor him. Alternate translation: "We are certainly right in saying that you are a Samaritan and that a demon lives in you!"

John 8:49

General Information:
This page has intentionally been left blank.

John 8:50

Connecting Statement:
Jesus continues answering the Jews.

there is one seeking and judging
This refers to God.

John 8:51

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

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

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

John 8:52

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

If anyone keeps my word
"If anyone obeys my teaching"

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

John 8:53

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

father
forefather

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

John 8:54

it is my Father who glorifies me—about whom you say that he is your God
The word "Father" is an important title for God. No one knows God the Father like Jesus, the Son of

God. Alternate translation: "it is my Father who honors me, and you say that he is your God"

John 8:55

keep his word

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

John 8:56

my day

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

he saw it and was glad

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

John 8:57

Connecting Statement:

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

The Jews said to him

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

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

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

John 8:58

Truly, truly

See how you translated this in John 1:51.

I AM

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

John 8:59

Then they picked up stones to throw at him

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

Chapter 9

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

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

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

John 9 General Notes

Special concepts in this chapter

"Who sinned?"

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

"He does not keep the Sabbath"

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

Important metaphors in this chapter

Light and darkness

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

Seeing and being blind

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

Other possible translation difficulties in this chapter

"Son of Man"

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

John 9:1

General Information:

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

Now

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

as Jesus passed by

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

John 9:2

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

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

John 9:3

General Information:

This page has intentionally been left blank.

John 9:4

We

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

day ... Night

Here "day" and "night" are metaphors. Jesus is comparing the time when people can do God's work to daytime, the time when people normally work, and nighttime to when they cannot do God's work.

John 9:5

in the world

Here the "world" is a metonym for the people who live in the world. Alternate translation: "living among the people of this world"

the light of the world

Here "light" is a metaphor for the true revelation of God. Alternate translation: "the one who shows what is true, just as light allows people to see what is in the darkness"

John 9:6

made mud with the saliva

Jesus used his fingers to mix the dirt and saliva. Alternate translation: "and used his fingers to mix the dirt and saliva to make mud"

smeared the mud on his eyes
"smeared the mud on the man's eyes"

John 9:7

wash ... washed
You may need to make explicit that Jesus wanted him to wash the mud off of his eyes in the pool and that that is what the man did.

which is translated "Sent"
A brief stop occurs here in the story. Here John explains to his readers what "Siloam" means. Alternate translation: "which means 'Sent'"

John 9:8

Is not this the man that used to sit and beg?
This remark appears in the form of a question to express the surprise of the people. Alternate translation: "This man is the one who used to sit and beg!"

John 9:9

General Information:
This page has intentionally been left blank.

John 9:10

Connecting Statement:
The neighbors of the man who had been blind continue to speak to him.

Then how were your eyes opened?
"Then what caused you to be able to see?" or "How is it that you can see now?"

John 9:11

smeared it on my eyes
"used his fingers to cover my eyes with mud." See how you translated a similar phrase in John 9:6.

John 9:12

General Information:
This page has intentionally been left blank.

John 9:13

They brought the man who used to be blind to the Pharisees
The people insisted that the man go with them to the Pharisees. They did not physically force him to go.

John 9:14

General Information:
This verse tells background information about when Jesus healed the man.

Sabbath day
"Jewish Day of Rest"

John 9:15

Then again the Pharisees asked him
"So the Pharisees also asked him"

John 9:16

he does not keep the Sabbath
This means Jesus does not obey the law about doing no work on the Jewish Day of Rest.

How can a man who is a sinner do such signs?
This remark appears in the form of a question to emphasize that Jesus's signs prove he is not a sinner. Alternate translation: "A sinner can not do such signs!"

signs
This is another word for miracles. "Signs" give evidence that God is the all-powerful one who has complete authority over the universe.

John 9:17

He is a prophet
"I think he is a prophet"

John 9:18

General Information:
Here John stops the main story. Here he provides background information about the Jews' disbelief.

Now the Jews still did not believe
Here "Jews" is a synecdoche for the "Jewish leaders" who opposed Jesus. Alternate translation: "Now the Jewish leaders still did not believe"

John 9:19

They asked the parents
"They" refers to the Jewish leaders.

John 9:20

General Information:
This page has intentionally been left blank.

John 9:21

he is an adult
"he is a man" or "he is no longer a child"

John 9:22

General Information:
In this verse there is a stop from the main story. Here John provides background information about the man's parents being afraid of the Jews.

they were afraid of the Jews

Here "Jews" is a synecdoche for the "Jewish leaders" who opposed Jesus. Alternate translation: "they were afraid of what the Jewish leaders might do to them"

afraid

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

would confess him to be the Christ

"would say that Jesus is the Christ"

he would be thrown out of the synagogue

Here "be thrown out of the synagogue" is a metaphor for no longer being allowed to go into the synagogue and no longer belonging to the group of people who attend services at the synagogue. Alternate translation: "he would not be allowed to go into the synagogue" or "he would no longer belong to the synagogue"

John 9:23

He is an adult

"he is a man" or "he is no longer a child." See how you translated this in John 9:21.

John 9:24

they called the man

Here, "they" refers to the Jews. (John 9:18)

Give glory to God

This is an idiom that people used when taking an oath. Alternate translation: "In the presence of God, tell the truth" or "Speak the truth before God"

this man

This refers to Jesus.

John 9:25

that man

This refers to the man who had been blind.

John 9:26

Connecting Statement:

The Jews continue to speak to the man who had been blind.

John 9:27

Why do you want to hear it again?

This remark appears in the form of a question to express the man's amazement that the Jewish leaders have asked him to tell them again what happened. Alternate translation: "I am surprised that you want to hear again what happened to me!"

You do not want to become his disciples too, do you?

This remark appears in the form of a question to add irony to the man's statement. He knows that the Jewish leaders do not want to follow Jesus. Here he ridicules them. Alternate translation: "It sounds like you also want to become his disciples!"

John 9:28

You are his disciple

"You are following Jesus!"

but we are disciples of Moses

The pronoun "we" is exclusive. The Jewish leaders are speaking only of themselves. Alternate translation: "but we are following Moses"

John 9:29

We know that God has spoken to Moses

"We are sure that God has spoken to Moses"

we do not know where this one is from

Here the Jewish leaders are referring to Jesus. They imply that he has no authority to call disciples. Alternate translation: "we do not know where he comes from or where he gets his authority"

John 9:30

that you do not know where he is from

The man is surprised that the Jewish leaders question Jesus's authority when they know he has the power to heal. Alternate translation: "that you do not know where he gets his authority"

John 9:31

does not listen to sinners ... he listens to him

"does not answer the prayers of sinners ... God answers his prayers"

John 9:32

Connecting Statement:

The man who had been blind continues speaking to the Jews.

Since the world began

"Since the beginning of time" or "As far back as anyone can remember"

it has never been heard that anyone opened

This is a passive statement. You can translate it in an active form. Alternate translation: "no one has ever heard of anyone who healed a man who was blind from birth"

John 9:33

If this man were not from God, he could do nothing

This sentence uses a double negative pattern.

Alternate translation: "Only a man from God could do something like that"

John 9:34

You were completely born in sins, and you are teaching us?

This remark appears in the form of a question to add emphasis. It also implies that the man was born blind because of the sins of his parents. Alternate translation: "You were born as a result of your parents' sins. You are not qualified to teach us!"

they threw him out

"they threw him out of the synagogue"

John 9:35

General Information:

Jesus finds the man whom he healed ([John 9:1-7](#)) and begins to speak to him and the crowd.

believe in the Son of Man

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

the Son of Man

Here the reader needs to understand that Jesus was speaking as if "the Son of Man" were another person. The man who had been born blind did not realize that Jesus was speaking of himself when he spoke of "the Son of Man." You should translate so that the man does not learn that Jesus is the Son of Man until verse 37.

John 9:36

General Information:

This page has intentionally been left blank.

John 9:37

General Information:

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John 9:38

General Information:

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John 9:39

came into this world

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

so that those who do not see may see

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

so that those who see

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

may become blind

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

John 9:40

and asked him, "Are we also blind?"

Here "blind" is a metaphor for not understanding spiritual things. The Pharisees do not believe that they are spiritually blind, but they realize that Jesus might say that they are spiritually blind, so they use this question to challenge him. Alternate translation: "and said to him, 'Are you saying that we are blind?'" or "and said to him, 'You seem to be saying that we, too, are blind.'"

John 9:41

If you were blind, you would have no sin

Blindness is a metaphor for not understanding spiritual things, and having sin is a metonym for being guilty of sin. Alternate translation: "If you truly were spiritually blind, you would not be guilty of your sin"

but now you say, 'We see,' so your sin remains

Here "seeing" is a metaphor for understanding spiritual things, and "sin remaining" is a metonym for continuing to be guilty of one's sin. Alternate translation: "but since you think that you understand spiritual truth, you remain guilty of your sin"

Chapter 10

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

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

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

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

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

John 10 General Notes

Special concepts in this chapter

Blasphemy

When a person claims that he is God or that God has told him to speak when God has not told him to speak, this is called blasphemy. The law of Moses commanded the Israelites to kill blasphemers by stoning them to death. When Jesus said, "I and the Father are one," the Jews thought he was blaspheming, so they took up stones to kill him. (See: blasphemy and lawofmoses)

Important metaphors in this chapter

Sheep

Jesus spoke of people as sheep because sheep do not see well, they do not think well, they often walk away from those who care for them, and they cannot defend themselves when other animals attack them. God's people also rebel against him and do not know when they are doing wrong.

Sheep pen

A sheep pen was a space with a stone wall around it in which shepherds would keep their sheep. Once they were inside the sheep pen, the sheep could not run away, and animals and thieves could not easily get inside to kill or steal them.

Laying down and taking up life

Jesus speaks of his life as if it were a physical object that he could lay down on the ground, a metaphor for dying, or pick up again, a metaphor for becoming alive again.

John 10:1

General Information:

Jesus begins to speak in parables.

Connecting Statement:

Jesus continues to speak to the Pharisees. This is the same part of the story which began in John 9:35.

Truly, truly

See how you translated this in John 1:51.

sheep pen

This is a fenced area where a shepherd keeps his sheep.

a thief and a robber

This is the use of two words with similar meanings to add emphasis.

John 10:2

General Information:

This page has intentionally been left blank.

John 10:3

The gatekeeper opens for him

"The gatekeeper opens the gate for the shepherd"

The gatekeeper

This is a hired man who watches the gate of the sheep pen at night while the shepherd is away.

The sheep hear his voice

"The sheep hear the shepherd's voice"

John 10:4

he goes ahead of them

"he walks in front of them"

for they know his voice

"because they recognize his voice"

John 10:5

General Information:

This page has intentionally been left blank.

John 10:6

they did not understand

Possible meanings: 1) "the disciples did not understand" or 2) "the crowd did not understand."

this parable

This is an illustration from the work of shepherds, using metaphors. The "shepherd" is a metaphor for Jesus. The "sheep" represent those who follow Jesus, and the "strangers" are the Jewish leaders, including the Pharisees, who try to deceive the people.

John 10:7

Connecting Statement:

Jesus begins to explain the meaning of the parables he had spoken.

Truly, truly

See how you translated this in John 1:51.

I am the gate of the sheep

Here "gate" is a metaphor that means Jesus provides access into the sheepfold where God's people dwell in his presence. Alternate translation: "I am like the gate that the sheep use to enter into the sheepfold"

John 10:8

Everyone who came before me

This refers to other teachers who have taught the people, including the Pharisees and other Jewish leaders. Alternate translation: "All of the teachers who came without my authority"

a thief and a robber

These words are metaphors. Jesus calls those teachers "a thief and a robber" because their teachings were false, and they were trying to lead God's people while not understanding the truth. As a result, they deceived the people.

John 10:9

I am the gate

Here "gate" is a metaphor. By referring to himself as "the gate," Jesus is showing that he offers a true way to enter the kingdom of God. Alternate translation: "I myself am like that gate"

pasture

The word "pasture" means a grassy area where sheep eat.

John 10:10

does not come except to steal and kill and destroy

In some languages it is more natural to use a positive statement. Alternate translation: "comes only to steal, kill, and destroy"

steal and kill and destroy

Here the implied metaphor is "sheep," which represents God's people. Alternate translation: "steal and kill and destroy the sheep"

so that they will have life

The word "they" refers to the sheep. "Life" refers to eternal life. Alternate translation: "so that they will really live, lacking nothing"

John 10:11

Connecting Statement:

Jesus continues his parable about the good shepherd.

I am the good shepherd

Here "good shepherd" is a metaphor that represents Jesus. Alternate translation: "I am like a good shepherd"

lays down his life

To lay down something means to give up control of it. To lay down one's life is a mild way to refer to dying. Alternate translation: "dies"

John 10:12

The hired servant

The "hired servant" is a metaphor that represents the Jewish leaders and teachers. Alternate translation: "The one who is like a hired servant"

abandons the sheep

Here the word "sheep" is a metaphor that represents God's people. Like a hired servant who abandons the sheep, Jesus says that the Jewish leaders and teachers do not care for God's people.

John 10:13

does not care for the sheep

Here the word "sheep" is a metaphor that represents God's people. Jesus says that the Jewish leaders and teachers are like a hired servant who abandons the sheep, and they do not care for God's people.

John 10:14

I am the good shepherd

Here the "good shepherd" is a metaphor for Jesus. Alternate translation: "I am like a good shepherd"

John 10:15

The Father knows me, and I know the Father

God the Father and God the Son know each other unlike anyone else knows them. "Father" is an important title for God.

I lay down my life for the sheep

This is a mild way for Jesus to say that he will die to protect his sheep. Alternate translation: "I die for the sheep"

John 10:16

I have other sheep

Here "other sheep" is a metaphor for followers of Jesus who are not Jews.

one flock and one shepherd

Here "flock" and "shepherd" are metaphors. All of Jesus's followers, Jews and non-Jews, will be like one flock of sheep. He will be like a shepherd who cares for all of them.

John 10:17

Connecting Statement:

Jesus finishes speaking to the crowd.

This is why the Father loves me: I lay down my life

God's eternal plan was for God the Son to give his life to pay for the sins of humanity. Jesus's death on the cross reveals the intense love of the Son for the Father and of the Father for the Son.

Father

This is an important title for God.

loves

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

I lay down my life so that I may take it again

This is a mild way for Jesus to say he will die and then will become alive again. Alternate translation: "I allow myself to die in order that I may bring myself back to life"

John 10:18

I lay it down of myself

The reflexive pronoun "myself" is used here to emphasize that Jesus lays down his own life. No one takes it from him. Alternate translation: "I myself lay it down"

I have received this command from my Father

"This is what my Father has commanded me to do." The word "Father" is an important title for God.

John 10:19

Connecting Statement:

These verses tell how the Jews responded to what Jesus had said.

John 10:20

Why do you listen to him?

This remark appears in the form of a question to emphasize the point that the people should not listen to Jesus. Alternate translation: "Do not listen to him!"

John 10:21

Can a demon open the eyes of the blind?

This remark appears in the form of a question to add emphasis. Alternate translation: "Certainly a demon cannot cause a blind man to see!" or "Certainly a demon cannot give sight to blind people!"

John 10:22

General Information:

During the Festival of Dedication, some Jews begin to question Jesus. Verses 22 and 23 give background information about the setting of the story.

It was winter

Winter is the coldest time of the year. You may use your language's term for the coldest season if your reader understands that in Israel this was in December, not in June.

Festival of the Dedication

This is an eight-day winter holiday Jews use to remember a miracle where God made a small amount of oil remain lit in a lampstand for eight days. They lit the lampstand to dedicate the Jewish temple to God. To dedicate something is to promise to use it for a special purpose.

John 10:23

Jesus was walking in the temple

The area where Jesus was walking was actually a courtyard that was outside the temple building. Alternate translation: "Jesus was walking in the temple courtyard"

porch

This is a structure attached to the entrance of a building; it has a roof and it may or may not have walls.

John 10:24

Then the Jews surrounded him

Here "Jews" is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "Then the Jewish leaders surrounded him"

hold us doubting

This is an idiom. Alternate translation: "keep us wondering" or "keep us from knowing for sure"

John 10:25

Connecting Statement:

Jesus begins to respond to the Jews.

in the name of my Father

Here "name" is a metonym for the power of God. Here "Father" is an important title for God. Jesus performed miracles through his Father's power and authority. Alternate translation: "through my Father's power" or "with my Father's power"

these testify concerning me

His miracles offer proof about him like a person who testifies would offer proof in a court of law.

Alternate translation: "these offer proof concerning me"

John 10:26

not my sheep

The word "sheep" is a metaphor for the followers of Jesus. Alternate translation: "not my followers" or "not my disciples"

John 10:27

My sheep hear my voice

The word "sheep" is a metaphor for the followers of Jesus. The metaphor of Jesus as the "shepherd" is also implied. Alternate translation: "Just as sheep obey the voice of their true shepherd, my followers heed my voice"

John 10:28

no one will snatch them out of my hand

Here the word "hand" is a metonym that represents the protective care of Jesus. Alternate translation: "no one will steal them away from me" or "they will remain secure forever in my care"

John 10:29

My Father, who has given them to me

The word "Father" is an important title for God.

snatch them out of the hand of the Father

The word "hand" is a metonym that represents God's possession and protective care. Alternate translation: "steal them from my Father"

John 10:30

I and the Father are one

Here "are one" means they are completely united and alike. It does not mean they are the same person. Alternate translation: "I and the Father are completely united" or "I and the Father are exactly alike"

Father

The word "Father" is an important title for God.

John 10:31

Then the Jews took up stones again

The word "Jews" is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "Then the Jewish leaders started picking up stones again"

John 10:32

Jesus answered them, "I have shown you many good works from the Father"

Jesus performed the miracles by the power of God. The word "Father" is an important title for God.

For which of those works are you stoning me?

This question uses irony. Jesus knows the Jewish leaders do not want to stone him because he has done good works.

John 10:33

The Jews answered him

The word "Jews" is a synecdoche that represents the Jewish leaders who opposed Jesus. Alternate translation: "The Jewish opponents replied" or "The Jewish leaders answered him"

making yourself God

"claiming to be God"

John 10:34

Is it not written in your law, 'I said, "You are gods"?"

Jesus uses a question to emphasize that the Jewish leaders should know that this is written in scripture. Alternate translation: "You should already know that it is written in your law, 'I said, "You are gods."'"

You are gods

Here Jesus quotes a scripture where God calls his followers "gods," perhaps because he has chosen them to represent him on earth.

John 10:35

the word of God came

Jesus speaks of God's message as though it were a person who moved toward those who heard it. Alternate translation: "God spoke his message"

the scripture cannot be broken

Possible meanings are 1) "no one can change the scripture" or 2) "the scripture will always be true."

John 10:36

do you say to him whom the Father set apart and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?

Jesus used this question to rebuke his opponents for saying that he was blaspheming when he called himself "the Son of God." Alternate translation: "you should not say to the very one whom the Father set apart to send into the world, 'You are blaspheming,' when I say that I am the Son of God!"

You are blaspheming

"You are insulting God." Jesus's opponents understood that when said that he is the Son of God, he was implying that he is equal with God.

Father ... Son of God

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

John 10:37

Connecting Statement:

Jesus finishes responding to the Jews.

Father

This is an important title for God.

believe me

Here the word "believe" means to accept or trust what Jesus said is true.

John 10:38

believe in the works

Here "believe in" is to acknowledge that the works Jesus does are from the Father.

the Father is in me and that I am in the Father

These are idioms that express the close personal relationship between God and Jesus. Alternate translation: "my Father and I are completely joined together as one"

John 10:39

went away out of their hand

The word "hand" is a metonym that represents the custody or possession of the Jewish leaders. Alternate translation: "got away from them again"

John 10:40

beyond the Jordan

Jesus had been on the west side of the Jordan River. Alternate translation: "to the east side of the Jordan River"

he stayed there

Jesus remained on the east side of Jordan for a short period of time. Alternate translation: "Jesus stayed there for several days"

John 10:41

John indeed did no signs, but all the things that John has said about this man are true

"It is true that John did no signs, but he certainly did speak the truth about this man, who does signs."

signs

These are miracles that prove that something is true or that give someone credibility.

John 10:42

believed in

Here "believed in" means accepted or trusted what Jesus said was true.

Chapter 11

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

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

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

⁴⁷ Then the chief priests and the Pharisees gathered the council together and said, "What will we do? This man does many signs. ⁴⁸ If we leave him alone like this, all will believe in him; the Romans will come and take away both our place and our nation." ⁴⁹ However, a certain man among them, Caiaphas, who was high priest that year, said to them, "You know nothing. ⁵⁰ You do not consider that it is better for you

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

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

John 11 General Notes

Special concepts in this chapter

Light and darkness

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

Passover

After Jesus made Lazarus become alive again, the Jewish leaders were trying hard to kill him, so he started traveling from place to place in secret. Now the Pharisees knew that he would probably come to Jerusalem for the Passover because God had commanded all Jewish men to celebrate the Passover in Jerusalem, so they planned to catch him and kill him then. (See: passover)

Important figures of speech in this chapter

"One man dies for the people"

The law of Moses commanded the priests to kill animals so that God would forgive the people's sins. The high priest Caiaphas said, "It is better for you that one man dies for the people than that the whole nation perishes" ([John 11:50](#)). He said this because he loved his "place" and "nation" ([John 11:48](#)) more than he loved the God who had made Lazarus become alive again. He wanted Jesus to die so that the Romans would not destroy the temple and Jerusalem, but God wanted Jesus to die so that he could forgive all of his people's sins.

Condition that is contrary to fact

When Martha said, "If you had been here, my brother would not have died," she was speaking of a situation that could have happened but did not happen. Jesus had not come sooner, and her brother died.

John 11:1

General Information:

These verses introduce the story of Lazarus and give background information about him and his sister Mary.

John 11:2

It was Mary who anointed the Lord ... her hair

As John introduces Mary, the sister of Martha, he also shares information concerning what would later happen in the story.

John 11:3

sent for Jesus

"asked Jesus to come"

love

Here "love" refers to brotherly love, a natural, human love between friends or relatives.

John 11:4

This sickness is not to death

Jesus implies that he knows what will happen related to Lazarus and his sickness. Alternate translation: "Death will not be the final result of this sickness"

death

This refers to physical death.

but instead it is for the glory of God so that the Son of God may be glorified by it

Jesus implies that he knows what the outcome will be. Alternate translation: "but the purpose is that

the people might see how great God is because of what his power will allow me to do"

Son of God

This is an important title for Jesus.

John 11:5

Now Jesus loved Martha and her sister and Lazarus

This is background information.

John 11:6

General Information:

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John 11:7

General Information:

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John 11:8

Rabbi, right now the Jews are trying to stone you, and you are going back there again?

This remark appears in the form of a question to emphasize that the disciples do not want Jesus to go to Jerusalem. Alternate translation: "Teacher, you surely do not want to go back there! The Jews were trying to stone you the last time you were there!"

the Jews

This is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "the Jewish leaders"

John 11:9

Are there not twelve hours of light in a day?

This remark appears in the form of a question to add emphasis. Alternate translation: "You know that the day has twelve hours of light!"

If someone walks in the daytime, he will not stumble, because he sees by the light of this world

People who walk in the light of the day can see well and do not stumble. "Light" is a metaphor for "truth." Jesus is implying that people who live according to truth will be able to successfully do the things that God wants them to do.

John 11:10

Connecting Statement:

Jesus continues speaking to his disciples.

if he walks at night

Here "night" is a metaphor that refers to one's walking without God's light.

the light is not in him

Possible meanings are 1) "he cannot see" or "he does not have God's light."

John 11:11

Our friend Lazarus has fallen asleep

"Has fallen asleep" is an idiom that means "has begun to sleep" or "is sleeping." Jesus meant that Lazarus had died, but the disciples did not understand this. So it is important to keep the idea of sleeping in the translation.

but I am going so that I may wake him out of sleep

"Wake him out of sleep" is an idiom that means "cause someone who is sleeping to wake up." Jesus meant that he was going to bring Lazarus back to life. But his disciples did not understand this. So it is important to keep the idea of waking him up in the translation. Alternate translation: "but I am going there to wake him up"

John 11:12

if he has fallen asleep

The disciples misunderstand Jesus to mean that Lazarus is resting and will recover.

John 11:13

General Information:

In this verse there is a stop in the story. Here John comments on the disciples' misunderstanding about what Jesus meant when he said Lazarus was asleep.

John 11:14

Then Jesus said to them plainly

"So Jesus told them in words that they could understand"

John 11:15

Connecting Statement:

Jesus continues speaking to his disciples.

for your sakes

"for your benefit"

that I was not there so that you may believe

"that I was not there. Because of this you will learn to trust me more"

John 11:16

who was called Didymus

You can translate this in an active form. Alternate translation: "whom they called Didymus"

Didymus

This is a male name that means "twin."

John 11:17

General Information:

Jesus is now in Bethany. These verses give background information about the setting and about what has happened before Jesus arrived.

he found that Lazarus had already been in the tomb for four days

You can translate this in an active form. Alternate translation: "he learned that people had put Lazarus in a tomb four days before"

John 11:18

fifteen stadia away

"about three kilometers away." A "stadium" is 185 meters.

John 11:19

about their brother

Lazarus was their younger brother. Alternate translation: "about their younger brother"

John 11:20

General Information:

This page has intentionally been left blank.

John 11:21

my brother would not have died

Lazarus was the younger brother. Alternate translation: "my younger brother would still be alive"

John 11:22

General Information:

This page has intentionally been left blank.

John 11:23

Your brother will rise again

Lazarus was the younger brother. Alternate translation: "Your younger brother will become alive again"

John 11:24

he will rise again

"he will become alive again"

John 11:25

I am the resurrection and the life

The abstract nouns "resurrection" and "life" can be stated as verbal phrases. Alternate translation: "I am the one who raises those who die and causes them to live again"

he who believes in me, even if he dies, will live

"even a person who dies will live forever, if he believes in me"

John 11:26

whoever lives and believes in me will never die

"those who live and trust in me will never be separated eternally from God" or "those who live and trust in me will be spiritually alive with God forever"

will never die

Here "die" refers to spiritual death.

John 11:27

She said to him

"Martha said to Jesus"

Yes, Lord, I believe that you are the Christ, the Son of God ... coming into the world

Martha believes that Jesus is Lord, the Christ (the Messiah), the Son of God.

Son of God

This is an important title for Jesus.

John 11:28

she went away and called her sister Mary

Mary is the younger sister of Martha. Alternate translation: "she went away and called her younger sister Mary"

Teacher

This is a title referring to Jesus.

is calling for you

"is asking that you come"

John 11:29

General Information:

This page has intentionally been left blank.

John 11:30

Now Jesus had not yet come into the village

Here John provides a brief break in the story to give background information regarding the location of Jesus.

John 11:31

General Information:

This page has intentionally been left blank.

John 11:32

fell down at his feet

Mary lay down or knelt at the feet of Jesus to show respect.

my brother would not have died

Lazarus was Mary's younger brother. See how you translated this in [John 11:21]

John 11:33

he was deeply moved in his spirit and was troubled

John combines these phrases that have similar meanings to express the intense emotional distress and possible anger that Jesus experienced. Alternate translation: "he was greatly upset"

John 11:34

Where have you laid him

This is a milder way of asking, "Where have you buried him?"

John 11:35

Jesus wept

"Jesus began to cry" or "Jesus started crying"

John 11:36

loved

This refers to brotherly love or human love for a friend or family member.

John 11:37

Could not this man, who opened the eyes of a blind man, also have made this man not die?

This remark appears in the form of a question to express the Jews' surprise that Jesus did not heal Lazarus. Alternate translation: "He could heal a man who was blind, so he should have been able to heal this man so he would not have died!" or "Since he did not keep this man from dying, maybe he did not really heal the man who was born blind, as they say he did!"

opened the eyes

This is an idiom. Alternate translation: "healed the eyes"

John 11:38

Now it was a cave, and a stone lay against it

John pauses the story briefly to describe the tomb where the people had buried Lazarus.

John 11:39

Martha, the sister of Lazarus

Martha and Mary were older sisters of Lazarus. Alternate translation: "Martha, the older sister of Lazarus"

by this time the body will be decaying

"by this time there will be a bad smell" or "the body is already stinking"

John 11:40

Did I not say to you that, if you believed, you would see the glory of God?

This remark appears in the form of a question to add emphasis to the point that God is about to do something wonderful. Alternate translation: "I told you that if you trusted me, you would see what God can do!"

John 11:41

Jesus lifted up his eyes

This is an idiom that means to look up. Alternate translation: "Jesus looked up toward heaven"

Father, I thank you that you listened to me

Jesus prays directly to the Father so that others around him will hear his prayer. Alternate translation: "Father, I thank you that you have heard me" or "Father, I thank you that you have heard my prayer"

Father

This is an important title for God.

John 11:42

that you have sent me

Jesus had authority to teach the people because God the Father had sent him to do that. Also where the Father sent Jesus can be made explicit. Alternate translation: "that I am here because you have sent me to them"

John 11:43

After he had said this

"After Jesus had prayed"

he cried out with a loud voice

"he shouted"

John 11:44

his feet and hands were bound with cloths, and his face was bound about with a cloth

A burial custom of this time was to wrap the dead body with long strips of linen cloth. This can be stated in active form. Alternate translation: "Someone had wrapped strips of cloth around his

hands and feet. They had also tied a cloth around his face"

Jesus said to them

The word "them" refers to the people who were there and saw the miracle.

John 11:45

General Information:

These verses tell us what happened after Jesus raised Lazarus from the dead.

John 11:46

General Information:

This page has intentionally been left blank.

John 11:47

General Information:

Because so many people have told them that Lazarus is alive again, the chief priests and Pharisees gather the Jewish council for a meeting.

Then the chief priests

"Then the leaders among the priests"

Then

The author uses this word to tell the reader that the events that begin in this verse are a result of the events of [John 11:45-46](#).

What will we do?

It is implied here that the council members are talking about Jesus. Alternate translation: "What are we going to do about Jesus?"

John 11:48

all will believe in him

The Jewish leaders were afraid that the people would try to make Jesus their king. Alternate translation: "everyone will trust in him and rebel against Rome"

the Romans will come

This is a synecdoche for the Roman army. Alternate translation: "the Roman army will come"

take away both our place and our nation

"destroy both our temple and our nation"

John 11:49

a certain man among them

This is a way to introduce a new character to the story. If you have a way to do this in your language, you can use it here.

You know nothing

This is an exaggeration that Caiaphas uses to insult his hearers. Alternate translation: "You do not

understand what is happening" or "You speak as though you know nothing"

John 11:50

than that the whole nation perishes

Caiaphas implies that the Roman army would kill all of the people of the Jewish nation if Jesus is allowed to live and cause a rebellion. The word "nation" here is a synecdoche that represents all of the Jewish people. Alternate translation: "than that the Romans kill all the people of our nation"

John 11:51

General Information:

In verses 51 and 52 John explains that Caiaphas was prophesying even though he did not realize it at the time. This is background information.

die for the nation

The word "nation" is a synecdoche and refers to the people of the nation of Israel.

John 11:52

and not only for the nation

The words "that he should die" are understood from the previous clause. Alternate translation: "and that he should die not only for the nation"

would be gathered together into one

This is an ellipsis. The word "people" is implied by the context. Alternate translation: "would be gathered into one people"

children of God

This refers to people who belong to God through faith in Jesus and are spiritually God's children.

John 11:53

General Information:

This page has intentionally been left blank.

John 11:54

General Information:

Jesus leaves Bethany and goes to Ephraim.

walk openly among the Jews

Here "Jews" is a synecdoche for the Jewish leaders and "walk openly" is a metaphor for "live where everyone could see him." Alternate translation: "live where all the Jews could see him" or "walk openly among the Jewish leaders who opposed him"

the country

the rural area outside cities where fewer people live

There he stayed with the disciples

Jesus and his disciples stayed in Ephraim for a while. Alternate translation: "There he stayed with his disciples for a short period of time"

John 11:55

General Information:

Here the story shifts to telling about what many of the Jews are doing now that Passover is near.

went up to Jerusalem

The phrase "went up" is used here because Jerusalem is higher in elevation than the surrounding areas.

John 11:56

General Information:

The content of verse 57 occurs before that of verse 56. If this order might confuse your readers, you can combine these verses and put the text of verse 57 before the text of verse 56.

They were looking for Jesus

The word "they" refers to the Jewish people who had traveled to Jerusalem.

What do you think? That he will not come to the festival?

The speakers were sure that if Jesus came to the festival the Jewish leaders would arrest him. The meaning of these rhetorical questions is not clear. Possible meanings are 1) the speakers were not sure that he would come. Alternate translation: "Do you think that he will come to the festival?" or "I do not know what to think. He might come to the festival, or he might not." 2) The speakers were sure that Jesus would not come. Alternate translation: "We can be sure that he will not come to the festival."

John 11:57

Now the chief priests

This is background information that explains why the Jewish worshipers were wondering if Jesus would come to the festival or not. If your language has a way to mark background information, use it here.

Chapter 12

¹ Six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. ² So they made him a dinner there, and Martha was serving, but Lazarus was one of those who were lying down at the table with Jesus. ³ Then Mary took a litre of perfume made of very precious pure nard, anointed the feet of Jesus with it, and wiped his feet with her hair. The house was filled with the fragrance of the perfume. ⁴ Judas Iscariot, one of his disciples, the one who would betray him, said, ⁵ "Why was this perfume not sold for three hundred denarii and given to the poor?" ⁶ Now he said this, not because he cared about the poor, but because he was a thief. He had the moneybag and would steal from what was put in it. ⁷ Jesus said, "Allow her to keep what she has for the day of my burial." ⁸ You will always have the poor with you. But you will not always have me."

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

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

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

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

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

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

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

"Lord, who has believed our report,

and to whom has the arm
of the Lord been revealed?"

³⁹ For this reason they could not believe, for Isaiah had also said,

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

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

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

John 12 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 12:38 and 40, which is from the Old Testament.

Verse 16 is a commentary on these events. It is possible to put this entire verse in parentheses in order to set it apart from the narrative of the story.

Special concepts in this chapter

Mary anointed Jesus's feet

The Jews would put oil on a person's head to make that person feel welcome and comfortable. They would also put oil on a person's body after the person had died but before they buried the body. But they would never think to put oil on a person's feet, because they thought that feet were dirty.

The donkey and the colt

Jesus rode into Jerusalem on an animal. In this way he was like a king who came into a city after he had won an important battle. Also, the kings of Israel in the Old Testament rode on donkeys. Other kings rode on horses. So Jesus was showing that he was the king of Israel and that he was not like other kings.

Matthew, Mark, Luke, and John all wrote about this event. Matthew and Mark wrote that the disciples brought Jesus a donkey. John wrote that Jesus found a donkey. Luke wrote that they brought him a colt. Only Matthew wrote that there were both a donkey and a colt. No one knows for sure whether Jesus rode the donkey or the colt. It is best to translate each of these accounts as it appears in the ULB without trying to make them all say exactly the same thing. (See: [Matthew 21:1-7](#) and [Mark 11:1-7](#) and [Luke 19:29-36](#) and [John 12:14-15](#))

Glory

Scripture often speaks of God's glory as a great, brilliant light. When people see this light, they are afraid. In this chapter John says that the glory of Jesus is his resurrection ([John 12:16](#)).

Important figures of speech in this chapter

The metaphors of light and darkness

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

Other possible translation difficulties in this chapter

Paradox

A paradox is a true statement that appears to describe something impossible. A paradox occurs in 12:25: "He who loves his life will lose it; but he who hates his life in this world will keep it for eternal life." But in 12:26 Jesus explains what it means to keep one's life for eternal life. ([John 12:25-26](#)).

John 12:1

General Information:

Jesus is at dinner in Bethany when Mary anoints his feet with oil.

Six days before the Passover

The author uses these words to mark the beginning of a new event.

had raised from the dead

This is an idiom. Alternate translation: "had made alive again"

John 12:2

General Information:

This page has intentionally been left blank.

John 12:3

a litra

You may convert this to a the measure system used in your area. The word "litra" was used for measures of about 300 milliliters of liquids or about 300 grams of solids. Because the perfume was a liquid, the word here probably refers to the liquid measure as guessed by those who saw the size of the container.

perfume

This is a good-smelling liquid made by using the oils of pleasant smelling plants and flowers.

nard

This is a perfume made from a pink, bell-shaped flower in the mountains of Nepal, China, and India.

The house was filled with the fragrance of the perfume

This can be translated in an active form. Alternate translation: "The scent of her perfume filled the house"

John 12:4

the one who would betray him

"the one who later enabled Jesus's enemies to seize him"

John 12:5

Why was this perfume not sold for three hundred denarii and given to the poor?

This is a rhetorical question. You can translate it as a strong statement. Alternate translation: "This perfume could have been sold for three hundred denarii and the money could have been given to the poor!"

three hundred denarii

You can translate this as a numeral. Alternate translation: "300 denarii"

denarii

A denarius was the amount of silver that a common laborer could earn in one day of work.

John 12:6

Now he said this ... would steal from what was put in it

John explains why Judas asked the question about the poor. If your language has a way of indicating background information, you can use it here.

he said this, not because he cared about the poor, but because he was a thief

"he said this because he was a thief. He did not care about the poor"

John 12:7

Allow her to keep what she has for the day of my burial

Jesus implies that the woman's actions can be understood as anticipating his death and burial. Alternate translation: "Allow her to show how much she appreciates me! In this way she has prepared my body for burial"

John 12:8

You will always have the poor with you

Jesus implies that there will always be opportunities to help the poor people. Alternate translation: "There will always be poor people among you, and you can help them whenever you want"

But you will not always have me

In this way, Jesus implies that he will die. Alternate translation: "But I will not always be here with you"

John 12:9

Now

This word is used here to mark a stop in the main story. Here John tells about a new group of people that has come to Bethany from Jerusalem.

the dead

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

John 12:10

General Information:

This page has intentionally been left blank.

John 12:11

because of him

The fact that Lazarus was alive again caused many Jews to believe in Jesus.

believed in Jesus

This implies that many of the Jewish people were trusting in Jesus as the Son of God. Alternate translation: "were putting their trust in Jesus"

John 12:12

General Information:

Jesus enters Jerusalem and the people honor him as a king.

On the next day

The author uses these words to mark the beginning of a new event.

a great crowd

"a great crowd of people"

John 12:13

Hosanna

This means "May God save us now!"

Blessed

This expresses a desire for God to cause good things to happen to a person.

comes in the name of the Lord

Here the word "name" is a metonym for the person's authority and power. Alternate translation: "comes as the representative of the Lord" or "comes in the power of the Lord"

John 12:14

Jesus found a young donkey and sat on it

Here John gives background information that Jesus secures a donkey. He implies that Jesus will ride the donkey into Jerusalem. Alternate translation: "he found a young donkey and sat on it, riding into the city"

as it was written

You can translate this in an active form. Alternate translation: "as the prophets wrote in the Scripture"

John 12:15

daughter of Zion

"Daughter of Zion" here is a metonym that refers to the people of Jerusalem. Alternate translation: "you people of Jerusalem"

John 12:16

General Information:

John, the writer, interrupts here to give the reader some background information about what the disciples later understood.

His disciples did not understand these things

Here the words "these things" refer to the words that the prophet had written about Jesus.

when Jesus was glorified

You can translate this in an active form. Alternate translation: "when God glorified Jesus"

they had done these things to him

The words "these things" refer to what the people did when Jesus rode into Jerusalem on a donkey (praising him and waving the palm branches).

John 12:17

Now

This word is used here to mark a break in the main narrative. Here John explains that many of the people came to meet Jesus because they heard others say that he had raised Lazarus from the dead.

John 12:18

they heard that he had done this sign

"they heard others say that he had done this sign"

this sign

A "sign" is an event or occurrence that proves something is true. In this case, the "sign" of raising Lazarus proves that Jesus is the Messiah.

John 12:19

Look, you can do nothing good

The Pharisees imply here that it might be impossible to stop Jesus. Alternate translation: "It seems like we can do nothing to stop him"

see, the world has gone after him

The Pharisees use this exaggeration to express their shock that so many people have come out to meet Jesus. Alternate translation: "It looks like everyone is becoming his disciple"

the world

Here "the world" is a metonym that represents

John 12:20

Now certain Greeks

The phrase "now certain" marks the introduction of new characters to the story.

Greeks ... to worship at the festival

John implies that these "Greeks" were going to worship God during the Passover. Alternate translation: "Greeks ... to worship God at the Passover festival"

John 12:21

Bethsaida

This was a town in the province of Galilee.

John 12:22

they told Jesus

Philip and Andrew tell Jesus about the Greeks' request to see him. You can translate this by adding the implied words. Alternate translation: "they told Jesus what the Greeks had said"

John 12:23

General Information:

Jesus begins to respond to Philip and Andrew.

The hour has come for the Son of Man to be glorified

Jesus implies that it is now the right time for God to honor the Son of Man through his upcoming suffering, death and resurrection. Alternate translation: "God will soon honor me when I die and rise again"

John 12:24

Truly, truly, I say to you

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

unless a grain of wheat falls into the earth and dies ... it will bear much fruit

Here "a grain of wheat" or "seed" is a metaphor for Jesus's death, burial and resurrection. Just as a seed is planted and grows again into a plant that will bear much fruit, so will many people trust in Jesus after he is killed, buried, and raised back to life.

John 12:25

He who loves his life will lose it

Here "loves his life" means to consider one's own physical life to be more valuable than the lives of others. Alternate translation: "Whoever values his own life more than the lives of others will not receive eternal life"

he who hates his life in this world will keep it for eternal life

Here the one who "hates his life" refers to one who loves his own life less than he loves the lives of others. Alternate translation: "whoever considers the lives of others as more important than his own life will live with God forever"

John 12:26

where I am, there will my servant also be

Jesus implies that those who serve him will be with him in heaven. Alternate translation: "when I am in heaven, my servant will also be there with me"

the Father will honor him

Here "Father" is an important title for God.

John 12:27

what should I say? 'Father, save me from this hour'?

This remark appears in the form of a rhetorical question. Although Jesus desires to avoid crucifixion, he chooses to be obedient to God and to be killed. Alternate translation: "I will not pray, 'Father, save me from this hour!'"

Father

This is an important title for God.

this hour

Here "this hour" is a metonym that represents when Jesus would suffer and die on the cross.

John 12:28

glorify your name

Here the word "name" is a metonym that refers to God. Alternate translation: "make your glory known" or "reveal your glory"

a voice came from heaven

This represents God speaking. Sometimes people avoid referring directly to God because they respect him. Alternate translation: "God spoke from the heavens"

John 12:29

General Information:

This page has intentionally been left blank.

John 12:30

General Information:

Jesus explains why the voice spoke from heaven.

John 12:31

Now is the judgment of this world

Here "this world" is a metonym that refers to all the people in the world. Alternate translation: "Now is the time for God to judge all of the people"

Now will the ruler of this world be thrown out

Here "ruler" refers to Satan. You can translate this in an active form. Alternate translation: "Now is the time when I will destroy the power of Satan, who rules this world"

John 12:32

When I am lifted up from the earth

Here Jesus refers to his crucifixion. You can translate this in an active form. Alternate translation: "When people raise me high on a cross"

will draw everyone to myself

Through his crucifixion, Jesus will provide a way for everyone to trust in him.

John 12:33

General Information:

Here John tells us background information about what Jesus said about being "lifted up."

He said this to indicate what kind of death he would die

John interprets Jesus's words to mean that people will crucify him. Alternate translation: "He said this to let the people know how he would die"

John 12:34

The Son of Man must be lifted up

The phrase "lifted up" means crucified. You may translate this in a way that includes the implied words "on a cross." Alternate translation: "The Son of Man must be lifted up on a cross"

Who is this Son of Man?

Possible meanings are 1) "What is the identity of this Son of Man?" or 2) "What kind of Son of Man are you talking about?"

John 12:35

The light will still be with you for a short amount of time. Walk while you have the light, so that darkness does not overtake you. He who walks in the darkness does not know where he is going

Here "light" is a metaphor for Jesus's teachings which reveal the truth of God. To "walk in darkness" is a metaphor that means to live without God's truth. Alternate translation: "My words are like a light to you, to help you understand how to live as God wants you to. I will not be with you much longer. You need to follow my instructions while I am still with you. If you reject my words, it will be like walking in darkness and you cannot see where you are going"

John 12:36

While you have the light, believe in the light so that you may be sons of light

The "light" is a metaphor for the teachings of Jesus which reveal the truth of God. "sons of light" is a metaphor for those who accept the message of Jesus and live according to God's truth. Alternate translation: "While I am with you, believe what I teach so that God's truth will be in you"

John 12:37

General Information:

This is a stop in the main story. Here John begins to explain about the fulfillment of prophesies that had been spoken by the prophet Isaiah.

John 12:38

so that the word of Isaiah the prophet would be fulfilled

You can translate this in an active form. Alternate translation: "in order to fulfill the message of Isaiah the prophet"

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

This appears in the form of two rhetorical questions to express the prophet's dismay that the people do not believe his message. They may be stated as a single rhetorical question, Alternate translation: "Lord, hardly anyone has believed our message,

even though they have seen that you are powerfully able to save them!"

the arm of the Lord

This is a metonym that refers to the Lord's ability to rescue with power.

John 12:39

General Information:

This page has intentionally been left blank.

John 12:40

he has hardened their heart ... understand with their heart

Here "hearts" is a metonym for a person's mind. The phrase "hardened their heart" is a metaphor for making someone become stubborn. Also, to "understand with their heart" means to "truly understand." Alternate translation: "he has made them stubborn ... truly understand"

and turn

Here "turn" is a metaphor for "repent." Alternate translation: "and they would repent"

John 12:41

General Information:

This page has intentionally been left blank.

John 12:42

so that they would not be banned from the synagogue

You can translate this in an active form. Alternate translation: "so people would not stop them from going to the synagogue"

John 12:43

They loved the glory that comes from people more than the glory that comes from God

The word "glory" here is a metonym for the praise that people give others who are glorious. Alternate translation: "They wanted people to praise them more than they wanted God to praise them"

John 12:44

General Information:

Here John returns to the main story. This is another time when Jesus begins to speak to the crowd.

Jesus cried out and said

Here John implies that a crowd of people had gathered to hear Jesus speak. Alternate translation: "Jesus shouted out to the crowd that had gathered"

John 12:45

the one who sees me sees him who sent me

Here the word "him" refers to God. Alternate translation: "the one who sees me sees God, who sent me"

John 12:46

Connecting Statement:

Jesus continues speaking to the crowd.

I have come as a light into the world

Here the "light" is a metaphor for the revelation that comes from God. Also, "world" is a metonym for "people." See how you translated a similar phrase in [John 8:12]

may not remain in the darkness

Here "darkness" is a metaphor for living in ignorance of God's truth. Alternate translation: "may not continue to be spiritually blind"

the world

Here "the world" is a metonym that represents all of the people in the world.

John 12:47

If anyone hears my words but does not keep them, I do not judge him; for I have not come to judge the world, but to save the world

Here "to judge the world" implies condemnation. Jesus did not come to condemn people. Alternate translation: "If anyone hears my teaching and rejects it, I do not condemn him. I have not come to condemn people. Instead, I have come to save those who trust in me"

John 12:48

on the last day

"at the time when God judges people's sins"

John 12:49

Father

This is an important title for God.

John 12:50

I know that his command is eternal life

"I know that the words that he commanded me to speak are the words that give life forever"

Chapter 13

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

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

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

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

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

John 13 General Notes

Structure and formatting

The events of this chapter are commonly referred to as the last supper or the Lord's supper. This Passover feast in many ways parallels Jesus's sacrifice as the lamb of God. (See: passover)

Special concepts in this chapter

The washing of feet

People in the ancient Near East thought that feet were very dirty. Only servants would wash people's feet. The disciples did not want Jesus to wash their feet because they considered him their master and themselves his servants, but he wanted to show them that they needed to serve each other.

I AM

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

Other possible translation difficulties in this chapter

"Son of Man"

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

John 13:1

General Information:

It is not yet Passover and Jesus is together with his disciples for supper. These verses explain the setting of the story and give background information about Jesus and Judas.

Father

This is an important title for God.

loved

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

John 13:2

Connecting Statement:

John begins to give background information for a part of the story that begins in verse 4.

Now

This word shows that the author has stopped describing the action and is about to give background information before continuing the story. You should translate using the way your language introduces background information.

the devil had already put it into the heart of Judas Iscariot son of Simon, to betray Jesus

The phrase "put it into the heart" is an idiom that means to cause someone to think about something. Alternate translation: "the devil had already caused

Judas Iscariot, the son of Simon, to think about betraying Jesus"

John 13:3

Connecting Statement:

John continues to tell us background information about what Jesus knew. The action in the story begins in verse 4.

Father

This is an important title for God.

had given everything over into his hands

Here "his hands" is a metonym for power and authority. Alternate translation: "had given him complete power and authority over everything"

he had come from God and was going back to God

Jesus had always been with the Father, and would return there after his work on earth was finished.

John 13:4

Connecting Statement:

John has finished giving the background to this part of the story [John 13:2-3](#) and tells what Jesus did next.

got up from dinner and took off his outer clothing

Because the region was very dusty, it was customary for the host of a dinner to provide a servant to wash the feet of the guests. Jesus took off his outer clothing so he would look like a servant.

John 13:5

began to wash the feet of the disciples

Because the region was very dusty, it was customary for the host of a dinner to provide a servant to wash the feet of the guests. Jesus did the work of the servant by washing the disciples' feet.

John 13:6

Lord, are you going to wash my feet?

Peter's question shows that he is not willing for Jesus to wash his feet. Alternate translation: "Lord, it is not right for you to wash the feet of me, a sinner!"

John 13:7

General Information:

This page has intentionally been left blank.

John 13:8

If I do not wash you, you have no share with me

Here Jesus begins to speak about "washing" to mean making someone spiritually clean or pure. Since Jesus said in 13:7 that the disciples would not fully understand what was happening, translations should keep the "washing" imagery and not try to explain it in the text.

If I do not wash you

It can be stated explicitly that Jesus is talking about washing feet. Alternate translation: "If I do not wash your feet" (

you have no share with me

The word "share" means a part of an inheritance. Here it is a metaphor meaning that Peter would not have fellowship or anything in common with Jesus. Alternate translation: "you will not be my disciple" or "you will not belong to me"

John 13:9

General Information:

This page has intentionally been left blank.

John 13:10

Connecting Statement:

Jesus continues to speak to Simon Peter.

He who is bathed has no need, except to wash his feet, but he is completely clean; you are clean, but not everyone

Here Jesus speaks about "bathed" and "wash" and "clean" to mean making someone spiritually clean or pure. Since Jesus said in 13:7 that the disciples would not fully understand what was happening, translations should keep the "washing" imagery and not try to explain it in the text.

He who is bathed has no need, except to wash his feet, but he is completely clean

The word "but" shows the contrast between a person needing to be cleaned and a person already being being clean. In some languages "but" would not be used. Alternate translation: "He who is bathed has no need, except to wash his feet, because he is completely clean" or "He who is bathed has no need, except to wash his feet; he is completely clean"

He who is bathed has no need, except to wash his feet

This double negative emphasizes that to wash the feet is the only thing that he who is bathed needs. Alternate translation: "He who is bathed needs only to wash his feet" or "The only thing a person who has bathed needs is to wash his feet"

has no need

It is implied that this need concerns washing the whole body. Alternate translation: "has no need to be fully bathed" or "does not need me to wash his whole body"

John 13:11

Not all of you are clean

Here "clean" means spiritually clean or pure. Since Jesus said in 13:7 that the disciples would not fully understand what was happening, translations should keep the "clean" imagery and not try to explain it in the text.

John 13:12

Do you understand what I have done for you?

This remark appears in the form of a question so Jesus can emphasize the importance of what he is teaching his disciples. Alternate translation: "You need to understand what I have done for you!"

John 13:13

You call me 'teacher' and 'Lord,'

Here Jesus implies that his disciples have great respect for him. Alternate translation: "You show me great respect when you call me 'teacher' and 'Lord.'"

John 13:14

General Information:

This page has intentionally been left blank.

John 13:15

you should also do just as I did for you

Jesus implies that his disciples should be willing to follow his example and serve one another. Alternate translation: "you should also humbly serve each other"

John 13:16

Connecting Statement:

Jesus continues to speak to his disciples.

Truly, truly

See how you translated this in John 1:51.

greater

"more important"

John 13:17

you are blessed

Here "bless" means to cause good, beneficial things to happen to a person. You can translate this in an active form. Alternate translation: "God will bless you"

John 13:18

this is so that the scripture will be fulfilled

With this sentence, Jesus introduces something he will tell them in verse 21 that fulfills what the scripture says. You can translate this in an active form. Alternate translation: "this is in order to fulfill the scripture"

the scripture

"this scripture"

He who eats my bread lifted up his heel against me

Jesus quoted the scripture that will be fulfilled. Here the phrase "eats my bread" is an idiom for someone who pretends to be a friend. The phrase "lifted up his heel" is also an idiom, which means someone who has become an enemy. If you have idioms in your language that have these meanings, you can use them here. Alternate translation: "The one who has pretended to be my friend has turned out to be an enemy"

John 13:19

I tell you this now before it happens

"I am telling you now what is going to happen before it happens"

I AM

Possible meanings are 1) Jesus is identifying himself as Yahweh, who identified himself to Moses as "I AM," or 2) Jesus is saying, "I am the one I claim to be."

John 13:20

Truly, truly

See how you translated this in John 1:51.

John 13:21

troubled

concerned, upset

Truly, truly

See how you translated this in John 1:51.

John 13:22

The disciples looked at each other, wondering of whom he was speaking.

"The disciples looked at each other and wondered: 'Who will betray Jesus?'"

John 13:23

One of his disciples, whom Jesus loved

This refers to John.

lying down at the table

During the time of Christ, Jews would often dine together in the Greek style, in which they lay on their sides on low couches.

Jesus' side

Lying with one's head against the side of another diner in the Greek style was considered to be the place of greatest friendship with him.

loved

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

John 13:24

General Information:

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John 13:25

General Information:

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John 13:26

Iscaiot

This indicates that Judas was from the village of Kerieth.

John 13:27

Then after the bread

The words "Judas took" are understood from the context. Alternate translation: "Then after Judas took the bread"

Satan entered into him

This is an idiom that means Satan took complete control of Judas. Alternate translation: "Satan took control of him" or "Satan started to command him"

so Jesus said to him

Here Jesus is speaking to Judas.

What you are doing, do it quickly

"Do quickly what you are planning to do"

John 13:28

General Information:

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John 13:29

that he should give something to the poor

You can translate this as a direct quote. Alternate translation: "'Go and give some money to the poor'"

John 13:30

he went out immediately. It was night

John seems to draw attention here to the fact that Judas will do his evil or "dark" deed in the darkness of the night. Alternate translation: "he went out immediately into the dark night"

John 13:31

Now the Son of Man is glorified, and God is glorified in him

You can translate this in an active form. Alternate translation: "Now people are about to see how the Son of Man will receive honor and how God will receive honor through what the Son of Man is doing"

John 13:32

God will also glorify the Son in himself, and he will glorify him at once

The word "him" refers to the Son of Man. The word "himself" is a reflexive pronoun that refers to God. Alternate translation: "God himself will immediately give honor to the Son of Man"

John 13:33

Little children

Jesus uses the term "Little children" to communicate that he loves the disciples as though they were his children.

as I said to the Jews

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

John 13:34

Connecting Statement:

Jesus continues speaking to his disciples.

love

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

John 13:35

everyone

You may need to make explicit that this exaggeration refers only to those people who see how the disciples love each other.

John 13:36

General Information:

This page has intentionally been left blank.

John 13:37

lay down my life

"give up my life" or "die"

John 13:38

Will you lay down your life for me?

This remark appears in the form of a question to add emphasis to Jesus's statement. Alternate translation: "You say that you will die for me, but the truth is that you will not!"

the rooster will not crow before you have denied me three times

"you will say that you do not know me three times before the rooster crows"

Chapter 14

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

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

John 14 General Notes

Special concepts in this chapter

"My Father's house"

Jesus used these words to speak of heaven, where God lives, not of the temple. (See: heaven)

The Holy Spirit

Jesus told his disciples that he would send the Holy Spirit to them. The Holy Spirit is the Comforter ([John 14:16](#)) who is always with God's people to help them and to speak to God for them. He is also the Spirit of truth ([John 14:17](#)) who tells God's people what is true about God so they know him better and serve him well. (See: holyspirit)

John 14:1

Connecting Statement:

The part of the story from the previous chapter continues. Jesus reclines at the table with his disciples and continues to speak to them.

Do not let your heart be troubled

Here "heart" is a metonym for a person's inner being. Alternate translation: "Stop being so anxious and worried"

John 14:2

In my Father's house are many rooms

"There are many places to live in my Father's house"

In my Father's house

This refers to heaven, where God lives.

Father

This is an important title for God.

many rooms

The word "room" can refer to a single room, or to a larger dwelling.

I am going to prepare a place for you

Jesus will prepare a place in heaven for every person who trusts in him. The "you" is plural and refers to all his disciples.

John 14:3

General Information:

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John 14:4

the way

Possible meanings of this metaphor are 1) "the way to God" or 2) "the one who takes people to God."

John 14:5

how can we know the way?

"how can we know how to get there?"

John 14:6

the truth

Possible meanings of this metaphor are 1) "the true person" or 2) "the one who speaks true words about God."

the life

This is a metaphor that means Jesus can give life to people. Alternate translation: "the one who can make people alive"

no one comes to the Father except through me

This double negative emphasizes that through Jesus is the only way that anyone can come to the Father. Alternate translation: "everyone comes to the Father only through me" or "the only way anyone comes to the Father is through me"

comes to the Father

You may need to make explicit that "comes" includes the idea of living with the Father forever. Alternate translation: "No one can come to the Father and live with him unless he comes through me"

Father

This is an important title for God.

John 14:7

General Information:

This page has intentionally been left blank.

John 14:8

Lord, show us the Father

The "Father" is an important title for God.

John 14:9

I have been with you for such a long time and you still do not know me, Philip?

This remark appears in the form of a question to add emphasis to Jesus's words. Alternate translation: "Philip, I have been with you disciples already for a very long time. You should know me by now!"

Whoever has seen me has seen the Father

To see Jesus, who is God the Son, is to see God the Father. The "Father" is an important title for God.

How can you say, 'Show us the Father'?

This remark appears in the form of a question to emphasize Jesus's words to Philip. Alternate translation: "So you really should not be saying, 'Show us the Father!'"

John 14:10

Connecting Statement:

Jesus asks Philip a question and then he continues to speak to all of his disciples.

Do you not believe ... in me?

This remark appears in the form of a question to emphasize Jesus's words to Philip. Alternate translation: "You really should believe ... in me."

Father

This is an important title for God.

The words that I say to you I do not speak from my own authority

"What I am telling you is not from me" or "The words I tell you are not from me"

The words that I say to you

Here "you" is plural. Jesus is now speaking to all of his disciples.

John 14:11

I am in the Father, and the Father is in me

This is an idiom that means God the Father and Jesus have a unique relationship. Alternate translation: "I am one with the Father, and the Father is one with me" or "my Father and I are just as though we were one"

John 14:12

Truly, truly

See how you translated this in John 1:51.

believes in me

This means to believe that Jesus is the Son of God.

Father

This is an important title that describes the relationship between God and Jesus.

John 14:13

Whatever you ask in my name

Here "name" is a metonym that represents the authority of Jesus. Alternate translation: "Whatever you ask, using my authority"

so that the Father will be glorified in the Son

You can translate this in an active form. Alternate translation: "so I can show everyone how great my Father is"

Father ... Son

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

John 14:14

If you ask me anything in my name, I will do it

Here "name" is a metonym that represents the authority of Jesus. Alternate translation: "If you ask me anything as one of my followers, I will do it" or "Whatever you ask of me, I will do it because you belong to me"

John 14:15

General Information:

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John 14:16

another Comforter

This refers to the Holy Spirit.

John 14:17

Spirit of truth

This refers to the Holy Spirit who teaches people what is true about God.

The world cannot receive him because it does not

Here the "world" is a metonym that refers to the people who oppose God. Alternate translation: "The unbelieving people in this world will never welcome him because they do not" or "Those who oppose God will not accept him because they do not"

John 14:18

leave you as orphans

Here Jesus implies that he will not leave his disciples with no one to care for them. Alternate translation: "leave you with no one to care for you"

John 14:19

the world

Here the "world" is a metonym that represents the people who do not belong to God. Alternate translation: "the unbelievers"

John 14:20

you will know that I am in my Father

God the Father and Jesus live as one person. Alternate translation: "you will know that my Father and I are just like one person"

my Father

This is an important title for God.

you are in me, and that I am in you

"you and I are just like one person"

John 14:21

loves

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

he who loves me will be loved by my Father

You can translate this in an active form. Alternate translation: "my Father will love anyone who loves me"

my Father

This is an important title for God.

John 14:22

Judas (not Iscariot)

This refers to another disciple whose name was Judas, not to the disciple who was from the village of Kerioth who betrayed Jesus.

why is it that you will show yourself to us

Here the word "show" refers to revealing how wonderful Jesus is. Alternate translation: "why will you reveal yourself only to us" or "why will you only let us see how wonderful you are"

not to the world

Here "world" is a metonym that represents the people who oppose God. Alternate translation: "not to those who do not belong to God"

John 14:23

Connecting Statement:

Jesus responds to Judas (not Iscariot).

If anyone loves me, he will keep my word

"The one who loves me will do what I have told him to do"

loves

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

My Father

This is an important title for God.

we will come to him and we will make our home with him

The Father and the Son will share life with those who obey what Jesus commands. Alternate translation: "we will come to live with him, and will have a personal relationship with him"

John 14:24

The word that you hear is not from me but from the Father who sent me

"The things I have told you are not things that I have decided to say on my own"

The word

"The message"

that you hear

Here when Jesus says "you" he is speaking to all of his disciples.

John 14:25

General Information:

This page has intentionally been left blank.

John 14:26

Father

This is an important title for God.

John 14:27

world

The "world" is a metonym that represents those people who do not love God.

Do not let your heart be troubled, and do not be afraid

Here "heart" is a metonym for a person's inner being. Alternate translation: "So stop being anxious, and do not be afraid"

John 14:28

loved

This kind of love comes from God and desires the good of others, even when it does not benefit oneself. This kind of love cares for others, no matter what they do.

I am going to the Father

Here Jesus implies that he will return to his Father. Alternate translation: "I am going back to the Father"

the Father is greater than I

Here Jesus implies that the Father has greater authority than the Son while the Son is on the earth. Alternate translation: "the Father has greater authority than I have here"

Father

This is an important title for God.

John 14:29

General Information:

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John 14:30

the ruler of this world is

Here "ruler" refers to Satan. See how you translated this in John 12:31. Alternate translation: "Satan, who rules this world, is"

the ruler ... is coming

Here Jesus implies that Satan is coming to attack him. Alternate translation: "Satan is coming to attack me"

John 14:31

in order that the world will know

Here the "world" is a metonym for the people who do not belong to God. Alternate translation: "in order that the ones who do not belong to God may know"

the Father

This is an important title for God.

Chapter 15

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

John 15 General Notes

Structure and formatting

Special concepts in this chapter

Vine

Jesus used the vine as a metaphor for himself. This is because the vine of the grape plant is what takes water and minerals from the ground to the leaves and grapes. Without the vine, the grapes and leaves die. He wanted his followers to know that unless they loved and obeyed him, they would be unable to do anything that pleased God.

John 15:1

Connecting Statement:

The part of the story from the previous chapter continues. Jesus reclines at the table with his disciples and continues to speak to them.

I am the true vine

Here the "true vine" is a metaphor. Jesus compares himself to a vine or a vine stem. He is the source of

life that causes people to live in a way that pleases God. Alternate translation: "I am like a vine that produces good fruit"

my Father is the gardener

The "gardener" is a metaphor. A "gardener" is a person who takes care of the vine to ensure it is as fruitful as possible. Alternate translation: "my Father is like a gardener"

my Father

This is an important title for God.

John 15:2

He takes away every branch in me that does not bear fruit

Here "every branch" represents people, and "bear fruit" represents living in a way that pleases God.

takes away

"cuts off and takes away"

prunes every branch

"trims every branch"

John 15:3

You are already clean because of the message that I have spoken to you

The implied metaphor here is the "clean branches" that have already been "pruned." Alternate translation: "It is as if you have already been pruned and are clean branches because you have obeyed what I have taught you"

you

The word "you" throughout this passage is plural and refers to the disciples of Jesus.

John 15:4

Remain in me, and I in you

"If you remain joined to me, I will remain joined to you" or "Remain joined to me, and I will remain joined to you"

unless you remain in me

By remaining in Christ, those who belong to him depend on him for everything. Alternate translation: "unless you stay joined to me and depend upon me for everything"

John 15:5

I am the vine, you are the branches

The "vine" is a metaphor that represents Jesus. The "branches" is a metaphor that represent those who trust in Jesus and belong to him. Alternate translation: "I am like a vine, and you are like branches that are attached to the vine"

He who remains in me and I in him

"He who stays joined to me and I stay joined to him"

he bears much fruit

The implied metaphor here is the fruitful branch that represents the believer who pleases God. Just as a branch that is attached to the vine will bear much fruit, those who stay joined to Jesus will do many things that please God. Alternate translation: "you will bear much fruit"

John 15:6

he is thrown away like a branch and dries up

Here the implied metaphor is the unfruitful branch that represents those who do not stay joined to Jesus. You can translate this in an active form. Alternate translation: "the vinedresser throws him away like a branch and it dries up"

they are burned up

You can translate this in an active form. Alternate translation: "the fire burns them"

John 15:7

ask whatever you wish

Jesus implies that believers must ask God to answer their prayers. Alternate translation: "ask God whatever you wish"

it will be done for you

You can translate this in an active form. Alternate translation: "he will do it for you"

John 15:8

My Father is glorified in this, that

You can translate this in an active form. Alternate translation: "It causes people to honor my Father when"

My Father

This is an important title for God.

in this, that you bear much fruit

Here "fruit" is a metaphor for living to please God. Alternate translation: "when you live in a way that pleases him"

prove that you are my disciples

"show you are my disciples" or "demonstrate you are my disciples"

John 15:9

As the Father has loved me, I have also loved you

Jesus shares the love that God the Father has for him with those who trust in him. Here "Father" is an important title for God.

Remain in my love

"Continue to accept my love"

John 15:10

If you keep my commandments, you will remain in my love, as I have kept the commandments of my Father and remain in his love

When Jesus's followers obey him, they show their love for him. Alternate translation: "When you do the things I have told you to do, you are living in my love, just as I obey my Father and live in his love"

my Father

Here "Father" is an important title for God.

John 15:11

I have spoken these things to you so that my joy will be in you

"I have told you these things so that you will have the same kind of joy that I have"

so that your joy will be made full

You can translate this in an active form. Alternate translation: "so that you will be completely joyful" or "so that your joy may have nothing missing"

John 15:12

General Information:

This page has intentionally been left blank.

John 15:13

life

This refers to physical life.

John 15:14

General Information:

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John 15:15

everything that I heard from my Father I have made known to you

"I have told you everything my Father told me"

my Father

Here "Father" is an important title for God.

John 15:16

You did not choose me

Jesus implies that his followers did not decide on their own to become his disciples. Alternate translation: "You did not decide to become my disciples"

go and bear fruit, and that your fruit should remain

Here "fruit" is a metaphor that represents a life that is pleasing to God. Alternate translation: "live lives that please God so that the results of what you do last forever"

whatever you ask of the Father in my name, he will give it to you

Here "name" is a metonym that represents the authority of Jesus. Alternate translation: "Because you belong to me, whatever you ask of the Father, he will give it to you"

the Father

This is an important title for God.

John 15:17

General Information:

This page has intentionally been left blank.

John 15:18

the world

the people who do not belong to God and are opposed to him

John 15:19

the world

the people who do not belong to God and are opposed to him

love

This refers to human, brotherly love or love for a friend or family member.

John 15:20

Remember the word that I said to you

Here "word" is a metonym for the message of Jesus. Alternate translation: "Remember the message that I spoke to you"

John 15:21

because of my name

Here "my name" is a metonym that represents Jesus. People will make his followers suffer because they belong to him. Alternate translation: "because you belong to me"

John 15:22

If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin

Jesus implies here that he has shared God's message with those who do not trust him. Alternate translation: "Because I have come and told them God's message, they have no excuse when God judges them for their sins"

they would not have sin

"they would not be guilty of sin"

John 15:23

He who hates me also hates my Father

To hate God the Son is to hate God the Father.

Father

This is an important title for God.

John 15:24

If I had not done the works ... they would have no sin, but

You can translate this double negative in a positive form. Alternate translation: "Because I have done the works ... they have sin, and"

they would have no sin

"they would not be guilty of sin." See how you translated "they would not have sin" in John 15:22.

they have seen and hated both me and my Father

To hate God the Son is to hate God the Father.

John 15:25

to fulfill the word that is written in their law

You can translate this in an active form. "Word" here is a metonym for the entire message of God. Alternate translation: "to fulfill the prophecy in their law"

law

This refers generally to the entire Old Testament, which contained all of God's instructions for his people.

John 15:26

will send ... from the Father ... the Spirit of truth ... he will testify about me

God the Father would soon send God the Spirit to show the world that Jesus is God the Son.

Father

This is an important title for God.

the Spirit of truth

This is a title for the Holy Spirit. Alternate translation: "the Spirit who tells the truth about God and me"

John 15:27

You also must testify

Here "testify" means to tell others about Jesus.

Alternate translation: "You also must tell everyone what you know about me"

You also must

Some English versions of the Bible translate "must" as "will." Alternate translation: "You also will"

the beginning

Here the "beginning" is a metonym that means the first days of Jesus's ministry. Alternate translation: "from the very first days when I began teaching the people and doing miracles"

Chapter 16

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

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

John 16 General Notes

Special concepts in this chapter

The Holy Spirit

Jesus told his disciples that he would send the Holy Spirit to them. The Holy Spirit is the Comforter ([John 16:7](#)) who is always with God's people to help them and to speak to God for them. He is also the Spirit of truth ([John 16:13](#)) who tells God's people what is true about God so they know him better and serve him well. (See: holyspirit)

"The hour is coming"

Jesus used these words to begin prophecies about times that could be shorter or longer than sixty minutes. "The hour" in which people would persecute his followers ([John 16:2](#)) was days, weeks, and years long, but "the hour" in which his disciples would scatter and leave him alone ([John 16:32](#)) was less than sixty minutes long. (See: prophet)

Important figures of speech in this chapter

Simile

Jesus said that just as a woman is in pain as she gives birth to a baby and his followers would be sad when he died. But the woman is glad after the baby is born, and his followers would be happy when he became alive again.

John 16:1

Connecting Statement:

The story that began in the previous chapter continues. Jesus reclines at the table with his disciples and continues to speak to them.

you will not fall away

The phrase "fall away" means "stop trusting" or "stop believing." You may need to specify the the trusting or believing is "in me" or the reason for which the hearers might "fall away." Alternate translation: "you will not stop trusting" or "you will not stop believing in me because of the difficulties you must face"

John 16:2

the hour is coming when everyone who kills you will think that he is offering a service to God

"it will someday happen that people who kill you will think they are doing something good for God."

John 16:3

They will do these things because they have not known the Father nor me

They will kill some believers because they do not know God the Father or Jesus.

Father

This is an important title for God.

John 16:4

when their hour comes

Here "hour" is a metonym that refers to the time when people will persecute Jesus's followers. Alternate translation: "when they cause you to suffer"

in the beginning

This is a metonym that refers to the first days of Jesus's ministry. Alternate translation: "when you first started following me"

John 16:5

General Information:

This page has intentionally been left blank.

John 16:6

sorrow has filled your heart

Here "heart" is a metonym for a person's inner being. Alternate translation: "you are now very sad"

John 16:7

if I do not go away, the Comforter will not come to you

You can translate this in a positive form. Alternate translation: "the Comforter will come to you only if I go away"

Comforter

This is a title for the Holy Spirit, who will be with the disciples after Jesus goes away. See how you translated this in John 14:26.

John 16:8

the Comforter will prove the world to be wrong about sin

When the Holy Spirit came, he began to show people that they were sinners.

Comforter

This refers to the Holy Spirit. See how you translated this in John 14:16.

world

This is a metonym that refers to the people in the world.

John 16:9

about sin, because they do not believe in me

"they are guilty of sin because they do not trust in me"

John 16:10

about righteousness, because I am going to the Father, and you will no longer see me

"when I return to God, and they see me no more, they will know that I did the right things"

Father

This is an important title for God.

John 16:11

about judgment, because the ruler of this world has been judged

"God will hold them accountable and will punish them for their sins, just as he will punish Satan, the one who rules this world"

because the ruler of this world has

Here "ruler" refers to Satan. See how you translated this in John 12:31. Alternate translation: "because Satan, who rules this world, has"

John 16:12

things to say to you

"messages for you" or "words for you"

you cannot bear them

The word "bear" or carry here is a metaphor. Possible meanings are 1) being able to understand the words. Alternate translation: "you cannot understand them" Or 2) being able to obey the words. Alternate translation: "you cannot obey them"

John 16:13

the Spirit of truth

This is the Holy Spirit, who will tell the people the truth about God.

he will guide you into all the truth

The "truth" refers to spiritual truth. Alternate translation: "he will teach you all the spiritual truth you need to know"

he will say whatever he hears

Jesus implies that God the Father will speak to the Spirit. Alternate translation: "he will say whatever God tells him to say"

John 16:14

he will take from what is mine and he will tell it to you

Here "things of mine" refers to Jesus's teaching and mighty works. Alternate translation: "he will reveal to you that what I have said and done are indeed true"

John 16:15

Father

This is an important title for God.

the Spirit will take from what is mine and he will tell it to you

The Holy Spirit will tell people that the words and works of Jesus are true. Alternate translation: "The Holy Spirit will tell everyone that my words and works are true"

John 16:16

In a short amount of time

"Soon" or "Before much time passes"

after another short amount of time

"again, before much time passes"

John 16:17

General Information:

There is a break in Jesus's speaking as his disciples ask each other about what Jesus meant.

A short amount of time you will no longer see me

The disciples did not understand that this refers to Jesus's death on the cross.

after another short amount of time you will see me

Possible meanings are 1) This could refer to Jesus's resurrection or 2) This could refer to Jesus's coming at the end of time.

the Father

This is an important title for God.

John 16:18

General Information:

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John 16:19

Connecting Statement:

Jesus continues speaking to his disciples.

Is this what you are asking each other, what I meant by saying, ... see me?

Jesus uses this question so his disciples will focus on what he has just told them, so he can explain further. Alternate translation: "You are asking each other what I meant when I said, ... see me."

John 16:20

Truly, truly, I say to you

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

but the world will be glad

Here the "world" is a metonym for the people who oppose God. Alternate translation: "but the people who oppose God will be glad"

but your sorrow will be turned into joy

You can translate this in an active form. Alternate translation: "but your sadness will become joy" or "but afterwards instead of being sad you will be very happy"

John 16:21

General Information:

This page has intentionally been left blank.

John 16:22

your heart will be glad

Here "heart" is a metonym for a person's inner being. Alternate translation: "you will be very happy" or "you will be very joyful"

John 16:23

Truly, truly, I say to you

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

if you ask anything of the Father in my name, he will give it to you

Here the word "name" is a metonym that refers to the person and authority of Jesus. Alternate translation: "if you ask anything of the Father, he will give it to you because you belong to me"

Father

This is an important title for God.

in my name

Here "name" is a metonym that refers to the person and authority of Jesus. The Father will honor the requests of the believers because of their relationship with Jesus. Alternate translation: "because you are my followers" or "on my authority"

John 16:24

your joy will be fulfilled

You can translate this in an active form. Alternate translation: "you will become very joyful"

John 16:25

in figures of speech

"in language that is not clear"

the hour is coming

"it will soon happen"

tell you plainly about the Father

"tell you about the Father in a way that you will clearly understand"

Father

This is an important title for God.

John 16:26

you will ask in my name

Here "name" is a metonym for the person and authority of Jesus. Alternate translation: "you will ask because you belong to me"

Father

This is an important title for God.

John 16:27

the Father himself loves you because you have loved me

When a person loves Jesus, the Son, they also love the Father, because the Father and the Son are one.

John 16:28

I came from the Father ... I am leaving the world and I am going to the Father

After his death and resurrection, Jesus would return to God the Father.

I came from the Father ... going to the Father

Here "Father" is an important title for God.

world

The "world" is a metonym that refers to the people who live in the world.

John 16:29

Connecting Statement:

The disciples respond to Jesus.

John 16:30

General Information:

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John 16:31

Do you believe now?

This remarks appears in the form of a question to show that Jesus is puzzled that his disciples are only now ready to trust him. Alternate translation: "So, now you finally place your trust in me!"

John 16:32

Connecting Statement:

Jesus continues speaking to his disciples.

you will be scattered

You can translate this in an active form. Alternate translation: "others will scatter you"

the Father is with me

This is an important title for God.

John 16:33

so that you will have peace in me

Here "peace" refers to inner peace. Alternate translation: "so that you may have inner peace because of your relationship with me"

I have conquered the world

Here "the world" refers to the troubles and persecution that believers will endure from those who oppose God. Alternate translation: "I have conquered the troubles of this world"

Chapter 17

¹ After Jesus said these things, he lifted up his eyes to the heavens and said, "Father, the hour has come, glorify your Son so that the Son will glorify you—² just as you gave him authority over all flesh so that he would give eternal life to everyone whom you have given him.³ This is eternal life: That they know you, the only true God, and him whom you sent, Jesus Christ.⁴ I glorified you on the earth. I have finished the work that you have given me to do.⁵ Now, Father, glorify me along with yourself with the glory that I had with you before the world was made.⁶ I revealed your name to the people whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word.⁷ Now they know that everything that you have given me comes from you,⁸ for I have given them all the words that you gave me. They received them and truly knew that I came from you, and they believed that you sent me.⁹ I pray for them. I do not pray for the world but for those whom you have given me, for they are yours.¹⁰ Everything that is mine is yours, and yours is mine, and I am glorified in them.¹¹ I am no longer in the world, but these people are in the world, and I am coming to you. Holy Father, keep them in your name that you have given me so that they will be one, just as we are one.¹² While I was with them, I kept them safe in your name, which you have given me. I guarded them, and not one of them was destroyed, except for the son of destruction, so that the scriptures would be fulfilled.¹³ Now I am coming to you, but I am saying these things in the world so that they will have my joy fulfilled in themselves.¹⁴ I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world.¹⁵ I do not ask for you to take them away from the world, but for you to keep them safe from the evil one.¹⁶ They are not of the world, just as I am not of the world.¹⁷ Set them apart by the truth. Your word is truth.¹⁸ Just as you sent me into the world, so I have sent them into the world.¹⁹ For their sakes I have set myself apart, so that they themselves may also be set apart in truth.²⁰ I pray not only for these, but also for those who will believe in me through their word²¹ so that they will all be one, just as you, Father, are in me, and I am in you. May they also be in us so that the world will believe that you have sent me.²² The glory that you gave me, I have given to them, so that they will be one, just as we are one:²³ I in them, and you in me—that they may be brought to complete unity, so that the world will know that you sent me, and that you have loved them just as you loved me.²⁴ Father, I want those you have given me to be with me where I am, and to see my glory, the glory you gave me because you loved me before the foundation of the world.²⁵ Righteous Father, the world did not know you, but I know you; and these know that you sent me.²⁶ I made your name known to them, and I will make it known so that the love with which you have loved me will be in them, and I will be in them."

John 17 General Notes

Structure and formatting

This chapter forms one long prayer.

Special concepts in this chapter

Glory

Scripture often speaks of God's glory as a great, brilliant light. When people see this light, they are afraid. In this chapter Jesus asks God to show his followers his true glory ([John 17:1](#)).

Jesus is eternal

Jesus existed before God created the world ([John 17:5](#)). John wrote about this in [John 1:1](#).

Other possible translation difficulties in this chapter

Prayer

Jesus is God's one and only Son ([John 3:16](#)), so he could pray differently from the way other people pray. He used many words that sounded like commands. Your translation should make Jesus sound like a son speaking with love and respect to his father and telling him what the father needs to do so that the father will be happy.

John 17:1

Connecting Statement:

The story that began in the previous chapter continues. Jesus had been speaking to his disciples, but now he begins to pray to God.

he lifted up his eyes to the heavens

This is an idiom that means to look upward.
Alternate translation: "he looked up to the sky"

heavens

This refers to the sky.

Father ... glorify your Son so that the Son will glorify you

Jesus asks God the Father to honor him so that he can give honor to God.

Father ... Son

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

the hour has come

Here the word "hour" is a metonym that refers to the time for Jesus to suffer and die. Alternate translation: "it is time for me to suffer and die"

John 17:2

all flesh

This refers to all people.

John 17:3

This is eternal life ... know you, the only true God, and ... Jesus Christ

Eternal life is to know the only true God, God the Father, and also God the Son.

John 17:4

the work that you have given me to do

Here "work" is a metonym that refers to Jesus's entire earthly ministry.

John 17:5

Father, glorify me along with yourself with the glory that I had with you before the world was made

Jesus had glory with God the Father "before the world was made" because Jesus is God the Son. Alternate translation: "Father, give me honor by bringing me into your presence as I was before we made the world"

Father

This is an important title for God.

John 17:6

Connecting Statement:

Jesus begins to pray for his disciples.

I revealed your name

Here "name" is a metonym that refers to the person of God. Alternate translation: "I taught who you really are and what you are like"

from the world

Here "world" is a metonym that refers to the people of the world that oppose God. This means that God has separated the believers spiritually from the people who do not believe in him.

kept your word

This is an idiom that means to obey. Alternate translation: "obeyed your teaching"

John 17:7

General Information:

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John 17:8

General Information:

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John 17:9

I do not pray for the world

Here the word "world" is a metonym that refers to the people who oppose God. Alternate translation: "I am not praying for those who do not belong to you"

John 17:10

General Information:

This page has intentionally been left blank.

John 17:11

in the world

This is a metonym that refers to being on earth and being among the people who oppose God. Alternate translation: "among the people who do not belong to you"

Holy Father, keep them ... that they will be one ... as we are one

Jesus asks the Father to keep those who trust in him so they can have a close relationship with God.

Father

This is an important title for God.

keep them in your name that you have given me

Here the word "name" is a metonym for God's power and authority. Alternate translation: "keep them safe by your power and authority, which you have given me"

John 17:12

I kept them safe in your name

Here "name" is a metonym that refers to the power and protection of God. Alternate translation: "I kept them safe with your protection"

not one of them was destroyed, except for the son of destruction

This double negative emphasizes that the son of destruction was the only one who was destroyed. Alternate translation: "the only one among them who was destroyed was the son of destruction"

the son of destruction

This refers to Judas, who betrayed Jesus. Alternate translation: "the one whom you long ago decided you would destroy"

so that the scriptures would be fulfilled

You can translate this in an active form. Alternate translation: "to fulfill the prophecy about him in the scriptures"

John 17:13

the world

These words are a metonym for the people who live in the world.

so that they will have my joy fulfilled in themselves

You can translate this in an active form. Alternate translation: "so that you might give them great joy"

John 17:14

I have given them your word

"I have spoken your message to them"

the world ... because they are not of the world ... I am not of the world

Here "the world" is a metonym that refers to the people who oppose God. Alternate translation: "the people who oppose you ... because they do not belong to those who do not believe ... I do not belong to them"

John 17:15

the world

In this passage, "the world" is a metonym for the people who oppose God.

keep them safe from the evil one

This refers to Satan. Alternate translation: "protect them from Satan, the evil one"

John 17:16

General Information:

This page has intentionally been left blank.

John 17:17

Set them apart by the truth

The purpose for setting them apart can be stated clearly. The phrase "by the truth" here represents by teaching the truth. Alternate translation: "Make them your own people by teaching them the truth"

Your word is truth

"Your message is true" or "What you say is true"

John 17:18

into the world

Here into "the world" is a metonym that means to the people who live in the world. Alternate translation: "to the people of the world"

John 17:19

so that they themselves may also be set apart in truth

You can translate this in an active form. Alternate translation: "so that they may also truly set themselves apart to you"

John 17:20

those who will believe in me through their word

"those who will believe in me because these teach about me"

John 17:21

they will all be one, just as you, Father, are in me, and I am in you. May they also be in us

Those who trust in Jesus become united with the Father and the Son when they believe.

Father

This is an important title for God.

the world

Here the "the world" is a metonym that refers to the people who do not yet know God. Alternate translation: "the people who do not know God"

John 17:22

The glory that you gave me, I have given to them

"I have honored my followers just as you have honored me"

so that they will be one, just as we are one

You can translate this in an active form. Alternate translation: "so that you can unite them just as you have united us"

John 17:23

that they may be brought to complete unity

"that they may be completely united"

that the world will know

Here "the world" is a metonym that refers to the people who do not know God. Alternate translation: "that all the people will know"

loved

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

John 17:24

Father

This is an important title for God.

where I am

Here "where I am" refers to heaven. Alternate translation: "with me in heaven"

to see my glory

"to see my greatness"

before the foundation of the world

Here Jesus refers to the time before creation. Alternate translation: "before the world was created" or "before you created the world"

John 17:25

Connecting Statement:

Jesus finishes his prayer.

Righteous Father

Here "Father" is an important title for God.

the world did not know you

The "world" is a metonym for the people who do not belong to God. Alternate translation: "those who do not belong to you do not know what you are like"

John 17:26

I made your name known to them, and I will make it known

The word "name" refers to God. Alternate translation: "I revealed to them what you are like, and I will continue to do that"

love ... loved

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

Chapter 18

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

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

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

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

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

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

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

testify to the truth. Everyone who belongs to the truth listens to my voice." ³⁸ Pilate said to him, "What is truth?" When he had said this, he went out again to the Jews and said to them, "I find no guilt in this man. ³⁹ But you have the custom that I release one person to you at the Passover. So do you want me to release the King of the Jews to you?" ⁴⁰ Then they cried out again and said, "Not this man, but Barabbas." Now Barabbas was a revolutionary.

John 18 General Notes

Structure and formatting

Verse 14 says, "Now Caiaphas was the one who had given the advice to the Jews that it would be better that one man die for the people." The author says this to help the reader understand why it was to Caiaphas that they took Jesus. You might want to put these words in parentheses.

Special concepts in this chapter

"It is not lawful for us to put any man to death"

The Roman government did not allow the Jews to kill criminals, so the Jews needed to ask Pilate, the governor, to kill him ([John 18:31](#)).

Jesus's kingdom

No one knows for sure what Jesus meant when he told Pilate that his kingdom was not "of this world" ([John 18:36](#)). Some people think that Jesus means that his kingdom is only spiritual and that he has no visible kingdom on this earth. Other people think that Jesus meant that he would not build and rule his kingdom by force, the way other kings build theirs. It is possible to translate the words "is not of this world" as "is not from this place" or "comes from another place."

King of the Jews

Pilate asked Jesus if he were the King of the Jews

John 18:1

General Information:

Verses 1-2 give background information for the events that follow. Verse 1 tells where they took place, and verse 2 gives background information about Judas.

After Jesus spoke these words

The author uses these words to mark the beginning of a new event.

the Kidron Brook

This was a low place in Jerusalem separating the Temple Mount from the Mount of Olives. It has a small stream in it only after heavy rains. Many modern English translations read, "the Kidron Valley"

where there was a garden

This was a grove of olive trees. Alternate translation: "where there was a grove of olive trees"

John 18:2

General Information:

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John 18:3

General Information:

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John 18:4

General Information:

Jesus begins to speak with the soldiers, officers, and Pharisees.

Then Jesus, who knew all the things that were happening to him

"Then Jesus, who knew everything that was about to happen to him"

John 18:5

Jesus of Nazareth

"Jesus, the man from Nazareth"

I am

The word "he" is implied in the text. Alternate translation: "I am he"

who betrayed him

"who handed him over"

John 18:6

I am

Here the word "he" is not present in the original text, but it is implied. Alternate translation: "I am he"

fell to the ground

The men fell to the ground because of Jesus's power. Alternate translation: "fell down because of Jesus's power"

John 18:7

Jesus of Nazareth

"Jesus, the man from Nazareth"

John 18:8

I am

Here the word "he" is not present in the original text, but it is implied. Alternate translation: "I am he"

John 18:9

General Information:

In this verse there is a stop in the main story. Here John gives background information about Jesus fulfilling Scripture.

This was in order to fulfill the word that he said

Here "the word" refers to the words Jesus had prayed. You can translate this in an active form. Alternate translation: "This happened in order to fulfill the words that he had said when he was praying to his Father"

John 18:10

Malchus

a male servant of the high priest

John 18:11

sheath

the cover for a knife or sword that keeps the knife or sword from cutting the owner

Should I not drink the cup that the Father has given me?

This remark appears in the form of a question to add emphasis to Jesus's statement. Alternate translation: "I must surely drink the cup that the Father has given to me!"

the cup

Here "cup" is a metaphor that refers to the suffering that Jesus must endure.

Father

This is an important title for God.

John 18:12

the Jews

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

seized Jesus and tied him up

The soldiers tied Jesus's hands to prevent him from escaping. Alternate translation: "captured Jesus and tied him up to prevent him from escaping"

John 18:13

General Information:

This page has intentionally been left blank.

John 18:14

General Information:

Verse 14 tells us background information about Caiaphas.

John 18:15

Now that disciple was known to the high priest, and he entered with Jesus

You can translate this in an active form. Alternate translation: "Now the high priest knew that disciple so he was able to enter with Jesus"

John 18:16

So the other disciple, who was known to the high priest

You can translate this in an active form. Alternate translation: "So the other disciple, whom the high priest knew"

the doorkeeper

The doorkeeper was a woman.

and he brought Peter in

The word "he" refers to the other disciple.

John 18:17

Are you not also one of the disciples of this man?

This appears in the form of a question to enable the servant to express her remark somewhat cautiously. Alternate translation: "You are also one of the arrested man's disciples! Are you not?"

John 18:18

Now the servants and the officers were standing there, and they had made a charcoal fire, for it was cold, and they were warming themselves

These were the high priest's servants and the temple guards. Alternate translation: "It was cold, so the high priest's servants and temple guards made a charcoal fire and were standing and warming themselves around it"

Now

This word is used here to mark a stop in the main story. Here John adds information about the people who were warming themselves around the fire.

John 18:19

General Information:

Here the story is about Jesus again.

The high priest

This was Caiaphas (John 18:13).

about his disciples and his teaching

Here "his teaching" refers to what Jesus had been teaching the people. Alternate translation: "about his disciples and what he had been teaching the people"

John 18:20

I have spoken openly to the world

You may need to make explicit that the word "world" is a metonym for those people who had heard Jesus teach. Here the exaggeration "the world" emphasizes that Jesus has spoken openly.

where all the Jews come together

Here "all the Jews" is an exaggeration that emphasizes that Jesus spoke where anyone who wanted to hear him could hear him.

John 18:21

Why did you ask me?

This remark appears in the form of a question to add emphasis to what Jesus is saying. Alternate translation: "You should not be asking me these questions!"

John 18:22

Is that how you answer the high priest?

This remark appears in the form of a question to add emphasis. Alternate translation: "That is not how you should answer the high priest!"

John 18:23

wrongly ... wrong

These words refer to moral wrong, like blasphemy, not to mere mistakes about facts.

testify about the wrong

"tell me what I said that was wrong"

if rightly, why do you hit me?

This remark appears in the form of a question to add emphasis to what Jesus is saying. Alternate translation: "if I said only what was right, you should not be hitting me!"

John 18:24

General Information:

This page has intentionally been left blank.

John 18:25

General Information:

Here the story is about Peter again.

Now

This word is used to mark a stop in the story. Here John tells more information about Peter.

Are you not also one of his disciples?

The speaker uses a question to somewhat cautiously make a comment. Alternate translation: "You are also one of the arrested man's disciples, are you not?"

John 18:26

Did I not see you in the garden with him?

This appears in the form of a question to enable the servant to express his remark somewhat cautiously. Alternate translation: "I saw you in the garden with him, did I not?"

John 18:27

Then Peter denied it again

Peter again denied knowing and being with Jesus. Alternate translation: "Peter denied him again"

immediately the rooster crowed

Here the writer assumes that the reader will remember that Jesus had said Peter would deny him before the rooster crowed. Alternate translation: "immediately the rooster crowed, just as Jesus had said would happen"

John 18:28

General Information:

Here the story is about Jesus again. The soldiers and Jesus's accusers bring him to Caiaphas. This verse gives background information about why they did not enter the Praetorium.

Then they led Jesus from Caiaphas

Here it is implied that they led Jesus from Caiaphas' house. Alternate translation: "Then they led Jesus from Caiaphas' house"

they did not enter the government headquarters so that they would not be defiled

Pilate was not a Jew, so if the Jewish leaders entered his headquarters, they would be defiled. This would have prevented them from celebrating the Passover. "they themselves remained outside Pilate's headquarters because Pilate was a Gentile. They did not want to become defiled"

John 18:29

General Information:

This page has intentionally been left blank.

John 18:30

If this man was not an evildoer, we would not have given him over to you

You can translate this double negative in a positive form. Alternate translation: "This man is an evildoer, and we had to give him over to you"

given him over

This phrase here means to hand over to an enemy.

John 18:31

The Jews said to him

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

It is not lawful for us to put any man to death

According to Roman law, the Jews could not put a man to death. Alternate translation: "According to Roman law, we cannot put a person to death"

John 18:32

General Information:

In this verse there is a stop in the main story. Here John tells how what was said in verse 31 fulfills Scripture about Jesus.

so that the word of Jesus would be fulfilled which he had spoken

You can translate this in an active form. Alternate translation: "in order to fulfill what Jesus had said earlier"

to indicate by what kind of death he would die "regarding how he would die"

John 18:33

General Information:

This page has intentionally been left blank.

John 18:34

General Information:

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John 18:35

I am not a Jew, am I?

This remark appears in the form of a question so Pilate can emphasize his complete lack of interest in the cultural affairs of the Jewish people. Alternate translation: "Well I am certainly not a Jew, and I have no interest in these matters!"

Your own people

"Your fellow Jews"

John 18:36

My kingdom is not of this world

Here "world" is a metonym for the people who oppose Jesus. Possible meanings are 1) "My kingdom is not part of this world" or 2) "I do not need this world's permission to rule as their king" or "It is not from this world that I have authority to be king."

so that I would not be given over to the Jews

You can translate this in an active form. Alternate translation: "and would prevent the Jewish leaders from arresting me"

the Jews

Here "Jews" is a synecdoche that refers to the Jewish leaders who opposed Jesus.

John 18:37

Are you a king then?

"So, you are a king?" Pilate asked this question to confirm that Jesus is calling himself a king, since Jesus said in the previous verse that he has a kingdom. This can be translated as a statement. Alternate translation: "So, you are a king."

testify to the truth

Here "the truth" refers to the truth about God. Alternate translation: "tell people the truth about God"

who belongs to the truth

This is an idiom that refers to anyone who loves the truth about God.

my voice

Here "voice" is a synecdoche that refers to words Jesus says. Alternate translation: "the things I say" or "me"

John 18:38

What is truth?

This remark appears in the form of a question to reflect Pilate's belief that no one really knows what truth is. Alternate translation: "No one can know what is true!"

the Jews

Here "Jews" is a synecdoche that refers to the Jewish leaders who opposed Jesus.

John 18:39

General Information:

This page has intentionally been left blank.

John 18:40

Not this man, but Barabbas

This is an ellipsis. You can add the implied words.

Alternate translation: "No! Do not release this man!

Release Barabbas instead"

Now Barabbas was a revolutionary

Here John provides background information about Barabbas.

revolutionary

person who wants to take over the government

Chapter 19

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

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

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

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

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

¹⁵ They cried out, "Away with him, away with him; crucify him!"

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

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

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

²² Pilate answered, "What I have written I have written."

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

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

This is what the soldiers did.

²⁵ Now standing beside Jesus' cross were his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶ When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, see, your son!" ²⁷ Then he said to the disciple, "See, your mother!" From that hour the disciple took her to his own home.

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

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

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

John 19 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 19:24, which is from the Old Testament.

Special concepts in this chapter

"Purple garment"

Purple is a color like red or blue. The people were mocking Jesus, so they put him in a purple garment. This was because kings wore purple garments. They spoke and acted like they were giving honor to a king, but everyone knew that they were doing it because they hated Jesus.

"You are not Caesar's friend"

Pilate knew that Jesus was not a criminal, so he did not want to have his soldiers kill him. But the Jews told him that Jesus was claiming to be a king, and anyone who did that was breaking Caesar's laws ([John 19:12](#)).

The tomb

The tomb in which Jesus was buried ([John 19:41](#)) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they placed the body after they had put oil and spices on it and wrapped it in cloth. Then they rolled a large rock in front of the tomb so no one could see inside or enter.

Important figures of speech in this chapter

Sarcasm

The soldiers were insulting Jesus when they said, "Hail, King of the Jews." Pilate was insulting the Jews when he asked, "Should I crucify your king?" He was probably also insulting both Jesus and the Jews when he wrote, "Jesus of Nazareth, King of the Jews."

Other possible translation difficulties in this chapter

Gabbatha, Golgotha

These are two Hebrew words. After translating the meanings of these words ("The Pavement" and "The Place of a Skull"), the author transliterates their sounds by writing them with Greek letters.

John 19:1

Connecting Statement:

The story that began in the previous chapter continues. Jesus is standing before Pilate as he is being accused by the Jews.

Then Pilate took Jesus and whipped him

Pilate himself did not whip Jesus. Here "Pilate" is a metonym for the soldiers whom Pilate ordered to whip Jesus. Alternate translation: "Then Pilate's soldiers took Jesus out of the room and whipped him"

John 19:2

General Information:

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John 19:3

Hail, King of the Jews

The greeting "Hail" with a raised hand was only used to greet Caesar. As the soldiers use the crown of thorns and the purple robe to mock Jesus, it is ironic that they do not recognize that he is indeed a king.

John 19:4

I find no guilt in him

Pilate states this twice to say he does not believe Jesus is guilty of any crime. He does not want to punish him. Alternate translation: "I see no reason to punish him"

John 19:5

crown of thorns ... purple garment

The crown and the purple robe are things only kings wear. The soldiers dressed Jesus in this manner to mock him. See John 19:2.

John 19:6

General Information:

This page has intentionally been left blank.

John 19:7

The Jews answered him

Here "Jews" is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "The Jewish leaders answered Pilate"

he has to die because he claimed to be the Son of God
Jesus was condemned to death by crucifixion because he claimed he was "the Son of God."

Son of God

This is an important title for Jesus.

John 19:8

General Information:

This page has intentionally been left blank.

John 19:9

General Information:

This page has intentionally been left blank.

John 19:10

Are you not speaking to me?

This remark appears in the form of a question. Here Pilate expresses his surprise that Jesus does not take the opportunity to defend himself. Alternate translation: "I cannot believe you are refusing to speak to me!" or "Answer me!"

Do you not know that I have authority to release you, and authority to crucify you?

This remark appears in the form of a question to add emphasis. Alternate translation: "You should know that I have authority to release you or to order my soldiers to crucify you!"

John 19:11

You do not have any authority over me except for what has been given to you from above

This double negative emphasizes that what has been given from above is the only thing that allows Pilate to have power. Alternate translation: "The authority you have over me is only what has been given to you from above"

what has been given to you from above

The words "from above" are a euphemism for "by God. This can be stated in active form and the one who has given can be specified. Alternate translation: "what God has given you"

from above

This is a respectful way of referring to something coming from God.

gave me over

"handed me over"

John 19:12

At this answer

Here "this answer" refers to Jesus's answer.
Alternate translation: "When Pilate heard Jesus's answer"

Pilate tried to release him

The form of "tried" in the original indicates that Pilate tried "hard" or "repeatedly" to release Jesus.
Alternate translation: "he tried hard to release Jesus" or "he tried again and again to release Jesus"

but the Jews cried out

Here "Jews" is a synecdoche that refers to the Jewish leaders that opposed Jesus. In the original, the form of "cried out" indicates that they cried out or shouted repeatedly. Alternate translation: "but the Jewish leaders kept shouting"

you are not a friend of Caesar

"you are opposing Caesar" or "you are opposing the emperor"

makes himself a king

"claims that he is a king"

John 19:13

he brought Jesus out

Here "he" refers to Pilate and is a metonym for the soldiers whom he ordered to bring Jesus out.
Alternate translation: "Pilate ordered the soldiers to bring Jesus out"

sat down

Important people like Pilate sat down when they performed an official duty, while people who were not so important stood up.

in the judgment seat

This is the special chair that an important person like Pilate sat in when he was making an official judgment. If your language has a special way to describe this action, you can use it here.

in a place called "The Pavement," but

This is a special stone platform where only the important people were allowed to go. You can translate this in an active form. Alternate translation: "in a place the people called The Pavement, but"

Aramaic

This was the language that the Jews in Judea spoke among themselves. Some translations say "Hebrew," following the form of the Greek word.

John 19:14

Connecting Statement:

Some time has passed and it is now the sixth hour, as Pilate orders his soldiers to crucify Jesus.

Now

This word marks a stop in the story. Here John provides information about the upcoming Passover and the time of day.

the sixth hour

"noontime"

Pilate said to the Jews

Here "Jews" is a synecdoche that refers to the Jewish leaders who opposed Jesus. Alternate translation: "Pilate said to the Jewish leaders"

John 19:15

Should I crucify your King?

Here "I" is a synecdoche that refers to Pilate's soldiers who will actually perform the crucifixion. Alternate translation: "Do you really want me to tell my soldiers to nail your king to a cross?"

John 19:16

Then Pilate gave Jesus over to them to be crucified

Though it was Roman soldiers who actually crucified Jesus, word "them" here refers to "the Jews" [John 19:14]

John 19:17

to the place called "The Place of a Skull,"

You can translate this in an active form. Alternate translation: "to the place that the people called 'The Place of a Skull,'"

which in the Aramaic language is called "Golgotha."

You can translate this in an active form. Alternate translation: "which in the Aramaic language they call 'Golgotha.'"

Aramaic

This was the language that the Jews in Judea spoke among themselves. Some translations say "Hebrew," following the form of the Greek word.

John 19:18

with him two other men

This is an ellipsis. You can translate this, adding the implied words. Alternate translation: "they also nailed two other criminals to their crosses"

John 19:19

Pilate also wrote a sign and put it on the cross

Here "Pilate" is a synecdoche for the person who wrote on the sign. Here "on the cross" refers to Jesus's cross. Alternate translation: "Pilate also commanded someone to write on a sign and to attach it to Jesus's cross"

There it was written: JESUS OF NAZARETH, THE KING OF THE JEWS

You can translate this in an active form. Alternate translation: "The sign said, 'Jesus of Nazareth, King of the Jews'"

John 19:20

the place where Jesus was crucified

You can translate this in an active form. Alternate translation: "the place where the soldiers crucified Jesus"

The sign was written in Aramaic, in Latin, and in Greek

You can translate this in an active form. Alternate translation: "The one who prepared the sign wrote the words in 3 languages: Aramaic, Latin, and Greek"

Aramaic

This was the language that the Jews in Judea spoke among themselves. Some translations say "Hebrew," following the form of the Greek word.

Latin

This was the language of the Roman government.

John 19:21

Then the chief priests of the Jews said to Pilate

The chief priests had to go back to Pilate's headquarters to protest to him about the words on the sign. Alternate translation: "The chief priests went back to Pilate and said"

John 19:22

What I have written I have written

Pilate implies that he will not change the words on the sign. Alternate translation: "I have written what I wanted to write, and I will not change it"

John 19:23

also the tunic

"and they also took his tunic." The soldiers kept the tunic separate and did not divide it. Alternate translation: "they kept his tunic separate"

John 19:24

General Information:

At the end of this verse there is a break stop in the main story. John tells the reader how this event fulfills Scripture.

let us cast lots for it to decide whose it will be

The soldiers will gamble and the winner will receive the shirt. Alternate translation: "let us gamble for the tunic and the winner will get to keep it"

This happened so that the scripture would be fulfilled which said

You can translate this in an active form. Alternate translation: "This fulfilled the scripture that said" or "This happened to make the scripture come true which said"

cast lots

This was how the soldiers divided Jesus's clothing among themselves. Alternate translation: "gamble"

John 19:25

General Information:

This page has intentionally been left blank.

John 19:26

the disciple whom he loved

This is John, the writer of this Gospel.

Woman, see, your son

Here the word "son" is a metaphor. Jesus wants his disciple, John, to be like a son to his mother.

Alternate translation: "Woman, here is the man who will act like a son to you"

John 19:27

See, your mother

Here the word "mother" is a metaphor. Jesus wants his mother to be like a mother to his disciple, John.

Alternate translation: "Think of this woman as if she were your own mother"

From that hour

"From that very moment"

John 19:28

knowing that everything was now accomplished

You can translate this in an active form. Alternate translation: "knowing that he had completed everything" or "he knew that he had done everything that God had sent him to do"

John 19:29

A container full of sour wine was placed there

You can translate this in an active form. Alternate translation: "Someone had placed there a full container of sour wine"

sour wine

"bitter wine"

they put

Here "they" refers to the Roman guards.

a sponge

a small object that can soak up and hold much liquid

on a hyssop staff
"on a branch of a plant called hyssop"

John 19:30

He bowed his head and gave up his spirit
John implies here that Jesus gave his spirit back to God. Alternate translation: "He bowed his head and gave God his spirit" or "He bowed his head and died"

John 19:31

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

day of preparation
This is the time before the Passover when people prepared food for the Passover.

to break their legs and to remove them
Breaking the victims' legs caused them to die almost immediately so that the soldiers could take the dead bodies off the crosses. You may need to add this information. Alternate translation: "to break their legs so they would die and to have the soldiers remove them"

John 19:32

who had been crucified with Jesus
You can translate this in an active form. Alternate translation: "whom they had crucified near Jesus"

John 19:33

General Information:
This page has intentionally been left blank.

John 19:34

General Information:
This page has intentionally been left blank.

John 19:35

The one who saw this
This sentence gives background information to the story. John is telling readers that he was there and that we can trust what he has written.

has testified, and his testimony is true
To "testify" means to tell about something that one has seen. Alternate translation: "has told the truth about what he has seen"

so that you would also believe
Here "believe" means to put one's trust in Jesus. Alternate translation: "so that you will also put your trust in Jesus"

John 19:36

General Information:
In this verse and the next there is a stop in the main story. John tells us about how these events fulfill what was said in Scripture.

in order to fulfill scripture
You can translate this in an active form. Alternate translation: "to fulfill the words that someone wrote in the scripture"

Not one of his bones will be broken
This is a quotation from Psalm 34. You can translate this in an active form. Alternate translation: "No one will break any of his bones"

John 19:37

They will look at him whom they pierced
This is a quotation from Zechariah 12.

John 19:38

Joseph of Arimathea
Arimathea was a small town. Alternate translation: "Joseph from the town of Arimathea"

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

if he could take away the body of Jesus
John implies that Joseph of Arimathea wanted to bury the body of Jesus. Alternate translation: "for permission to take the body of Jesus down from the cross for burial"

John 19:39

Nicodemus
Nicodemus was one of the Pharisees who believed in Jesus. See how you translated this name in John 3:1.

myrrh and aloes
These are plant substances that smell nice and that people used to prepare a body for burial.

about one hundred litras
You may convert this to a the measure system used in your area. The word "litra" was used for measures of about 300 grams of solids or about 300 milliliters of liquids. Because myrrh and aloes were more like solids than liquids, the measurement here is probably of weight, about 30 kilograms, rather than of volume, about 30 liters.

John 19:40

General Information:

This page has intentionally been left blank.

John 19:41

Now in the place where he was crucified there was a garden ... had yet been buried

Here John marks a pause in the story. Here he provides background information about the location of the tomb where they would bury Jesus.

Now in the place where he was crucified there was a garden

You can translate this in an active form. Alternate translation: "Now in the place where they crucified Jesus, there was a garden"

in which no person had yet been buried

You can translate this in an active form. Alternate translation: "in which people had buried no one"

John 19:42

Because it was the day of preparation for the Jews

According to Jewish law, no one could work after sundown on Friday. It was the beginning of the Sabbath and Passover. Alternate translation: "Because the Passover was about to begin that evening"

Chapter 20

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

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

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

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

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

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

¹⁶ Jesus said to her, "Mary."

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

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

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

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

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

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

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

²⁸ Thomas answered and said to him, "My Lord and my God."

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

³⁰ Now Jesus did many other signs in the presence of the disciples, signs that have not been written in this book, ³¹ but these have been written so that you would believe that Jesus is the Christ, the Son of God, and so that believing, you would have life in his name.

John 20 General Notes

Special concepts in this chapter

The tomb

The tomb in which Jesus was buried ([John 20:1](#)) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they could place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

"Receive the Holy Spirit"

If your language uses the same word for "breath" and "spirit," be sure that the reader understands that Jesus was performing a symbolic action by breathing, and that what the disciples received was the Holy Spirit, not Jesus's breath. (See: [and holyspirit](#))

Other possible translation difficulties in this chapter

Rabboni

John used Greek letters to describe the sound of the word, and then he explained that it means "Teacher." You should do the same, using the letters of your language.

Jesus's resurrection body

No one is sure what Jesus's body looked like after he became alive again. His disciples knew it was Jesus because they could see his face and touch the places where the soldiers had put the nails through his hands and feet, But he could also walk through solid walls and doors. It is best not to try to say more than what the ULB says.

Two angels in white

Matthew, Mark, Luke, and John all wrote about angels in white clothing with the women at Jesus's tomb. Two of the authors called them men, but that is only because the angels were in human form. Two of the authors wrote about two angels, but the other two authors wrote about only one of them. It is best to translate each of these passages as it appears in the ULB without trying to make the passages all say exactly the same thing. (See: [Matthew 28:1-2](#) and [Mark 16:5](#) and [Luke 24:4](#) and [John 20:12](#))

John 20:1

General Information:

This is the third day after Jesus was buried.

first day of the week

"Sunday"

she saw the stone rolled away

You can translate this in an active form. Alternate translation: "she saw that someone had rolled away the stone"

John 20:2

disciple whom Jesus loved

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

They took away

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

the Lord ... laid him

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

John 20:3

the other disciple

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

John 20:4

General Information:

This page has intentionally been left blank.

John 20:5

linen cloths

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

John 20:6

linen cloths

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

John 20:7

cloth that had been on his head

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

but was folded up in a place by itself

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

John 20:8

the other disciple

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

he saw and believed

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

John 20:9

they still did not know the scripture

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

rise

become alive again

the dead

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

John 20:10

went back home again

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

John 20:11

General Information:

This page has intentionally been left blank.

John 20:12

She saw two angels in white

The angels were wearing white clothing. Alternate translation: "She saw two angels dressed in white clothing"

John 20:13

They said to her

"They asked her"

Because they took away my Lord, and I do not know where they have put him

The words "my Lord" here are a metonym for the Lord's body. Alternate translation: "Because they took away the body of my Lord, and I do not know where they have put it"

John 20:14

General Information:

This page has intentionally been left blank.

John 20:15

Jesus said to her

"Jesus asked her"

if you have taken him away, tell me where you have put him, and I will take him away

Here the word "him" is a metonym that refers to Jesus's dead body. Alternate translation: "if you have taken his dead body away, tell me where you have put it, and I will take it away"

John 20:16

Rabboni

The word "Rabboni" means "teacher" in Aramaic.

Aramaic

This was the language that the Jews in Judea spoke among themselves. Some translations say "Hebrew," following the form of the Greek word.

John 20:17

brothers

Jesus used the word "brothers" to refer to his disciples.

I will go up to my Father and your Father, and my God and your God

Jesus rose from the dead and then predicted he would go up into heaven, back to his Father, who is God. Alternate translation: "I am about to return to heaven to be with my Father and your Father, to the one who is my God and your God"

my Father and your Father

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

John 20:18

Mary Magdalene came and told the disciples

Mary Magdalene went to where the disciples were staying and told them what she had seen and heard. Alternate translation: "Mary Magdalene went to where the disciples were and told them"

John 20:19

General Information:

It is now evening and Jesus appears to the disciples.

that day, the first day of the week

This refers to Sunday.

the doors being locked where the disciples were

You can translate this in an active form. Alternate translation: "the disciples had locked the doors where they were"

for fear of the Jews

Here "Jews" is a synecdoche for the Jewish leaders who might arrest the disciples. Alternate translation: "because they were afraid that the Jewish leaders might arrest them"

Peace to you

This is a common greeting that means "May God give you peace" .

John 20:20

he showed them his hands and his side

Jesus showed the disciples his wounds. Alternate translation: "he showed them the wounds in his hands and his side"

John 20:21

Peace to you

This is a common greeting that means "May God give you peace."

Father

This is an important title for God.

John 20:22

General Information:

This page has intentionally been left blank.

John 20:23

they are forgiven

You can translate this in an active form. Alternate translation: "God will forgive them"

whoever's sins you keep back

"If you do not forgive another's sins"

they are kept back

You can translate this in an active form. Alternate translation: "God will not forgive them"

John 20:24

Didymus

This is a male name that means "twin." See how this name is translated in [John 11:15]

John 20:25

disciples later said to him

The word "him" refers to Thomas.

Unless I see ... his side, I will not believe

You can translate this double negative in a positive form. Alternate translation: "I will believe only if I see ... his side"

in his hands ... into his side

The word "his" refers to Jesus.

John 20:26

his disciples

The word "his" refers to Jesus.

while the doors were closed

You can translate this in an active form. Alternate translation: "when they had locked the doors"

Peace to you

This is a common greeting that means "May God give you peace" .

John 20:27

Do not be unbelieving, but believe

Jesus uses the double negative "Do not be unbelieving" to emphasize the words that follow, "but believe." If your language does not allow double negatives or the reader would not understand that Jesus is emphasizing the words that follow, you can leave these words untranslated.

Alternate translation: "This is what is most important for you to do: you must believe"

believe

Here "believe" means to trust in Jesus. Alternate translation: "put your trust in me"

John 20:28

General Information:

This page has intentionally been left blank.

John 20:29

you have believed

Thomas believes that Jesus is alive because he has seen him. Alternate translation: "you have believed that I am alive"

Blessed are those

This means "God gives great happiness to those."

who have not seen

This means those who have not seen Jesus. Alternate translation: "who have not seen me alive"

John 20:30

General Information:

As the story is nearing the end, the author comments about the many things Jesus did.

signs

The word "signs" refers to miracles that show that God is the all-powerful one who has complete authority over the universe.

signs that have not been written in this book

You can translate this in an active form. Alternate translation: "signs that the author did not write about in this book"

John 20:31

but these have been written

You can translate this in an active form. Alternate translation: "but the author wrote about these signs"

Son of God

This is an important title for Jesus.

life in his name

Here "life" is a metonym that means Jesus gives life. Alternate translation: "you may have life because of Jesus"

life

This refers to spiritual life.

Chapter 21

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

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

They answered him, "No."

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

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

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

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

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

Jesus said to him, "Feed my lambs."

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

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

Jesus said to him, "Shepherd my sheep."

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

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

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

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

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

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

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

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

John 21 General Notes

Important figures of speech in this chapter

The metaphor of sheep

Before Jesus died, he spoke of himself taking care of his people as if he were a good shepherd taking care of sheep

John 21:1

General Information:

Jesus shows himself again to the disciples at the Sea of Tiberias. Verses 2 and 3 tell us what happens in the story before Jesus appears.

After these things

"Some time later"

John 21:2

with Thomas called Didymus

You can translate this in an active form. Alternate translation: "with Thomas whom we called Didymus"

Didymus

This is a male name that means "twin." See how this name is translated in [John 11:15]

John 21:3

General Information:

This page has intentionally been left blank.

John 21:4

General Information:

This page has intentionally been left blank.

John 21:5

Young men

This is a term of endearment that means "My dear friends."

John 21:6

you will find some

Here "some" refers to fish. Alternate translation: "you will catch some fish in your net"

draw it in

"pull the net in"

John 21:7

loved

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

he tied up his outer garment

"he secured his outer garment around him" or "he put on his tunic"

for he was undressed

This is background information. Peter had taken off some of his clothes to make it easier to work, but now that he was about to greet the Lord, he wanted to wear more clothing. Alternate translation: "for he had taken off some of his clothes"

threw himself into the sea

Peter jumped into the water and swam to shore. Alternate translation: "jumped into the sea and swam to shore"

threw himself

This is a idiom that means Peter jumped into the water very quickly.

John 21:8

for they were not far from the land, about two hundred cubits off

This is background information.

two hundred cubits

"90 meters." A cubit was a little less than half a meter.

John 21:9

General Information:

This page has intentionally been left blank.

John 21:10

General Information:

This page has intentionally been left blank.

John 21:11

Simon Peter then went up

Here "went up" means Simon Peter had to go back to the boat. Alternate translation: "So Simon Peter went back to the boat"

drew the net to land

"pulled the net to the shore"

the net was not torn

You can translate this as an active form. Alternate translation: "the net did not break"

full of large fish, 153

"full of large fish, one hundred and fifty-three."
There were 153 large fish.

John 21:12

breakfast

the morning meal

John 21:13

General Information:

This page has intentionally been left blank.

John 21:14

the third time

You can translate this ordinal term as "time number 3."

John 21:15

General Information:

Jesus begins to have a conversation with Simon Peter.

do you love me

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

you know that I love you

When Peter answers, he uses the word for "love" that refers to brotherly love or love for a friend or family member.

Feed my lambs

Here "lambs" is a metaphor for those persons who love Jesus and follow him. Alternate translation: "Feed the people I care for"

John 21:16

do you love me

The kind of love that comes from God is focused on having good things happen to others even when

those good things do not happen to the one who loves.

Shepherd my sheep

"Take care of my sheep." Here "sheep" is a metaphor for those who love and follow Jesus. Alternate translation: "Care for the people I care for"

John 21:17

He said to him a third time

The pronoun "he" refers to Jesus. Here "a third time" means "time number 3." Alternate translation: "Jesus said to him a third time"

do you love me

This time when Jesus asks this question he uses the word for "love" that refers to brotherly love or love for a friend or family member.

Feed my sheep

Here "sheep" is a metaphor that represents those who belong to Jesus and follow him. Alternate translation: "Care for the people I care for"

John 21:18

Truly, truly

See how you translated this in John 1:51.

you used to gird yourself ... someone else will gird you

Here girding is a metonym for dressing and being ready for action. Alternate translation: "you used to dress yourself ... someone else will dress you"

John 21:19

Now

John uses this word to show he is giving background information before he continues the story.

to indicate with what kind of death Peter would glorify God

Here John implies that Peter would die on a cross. Alternate translation: "to indicate that Peter would die on a cross to honor God"

Follow me

Here the word "follow" means "to be a disciple." Alternate translation: "Keep on being my disciple"

John 21:20

the disciple whom Jesus loved

John refers to himself in this way throughout the book, rather than mentioning his name.

loved

This is the kind of love that comes from God and always desires the good of others, even when it does not benefit oneself. This kind of love cares for others, no matter what they do.

at the dinner

This is a reference to the Last Supper (John 13).

John 21:21

Peter saw him

Here "him" refers to "the disciple whom Jesus loved."

Lord, what will this man do?

Peter wants to know what will happen to John.
Alternate translation: "Lord, what will happen to this man?"

John 21:22

Jesus said to him

"Jesus said to Peter"

If I want him to stay

Here "him" refers to the "disciple whom Jesus loved" in John 21:20.

I come

This refers to Jesus's second coming, his return to earth from heaven.

what is that to you?

This remark appears in the form of a question to express a mild rebuke. Alternate translation: "that is not your concern." or "you should not be concerned about that."

John 21:23

among the brothers

Here "the brothers" refers to all the followers of Jesus.

John 21:24

General Information:

This is the end of the Gospel of John. Here the author, the Apostle John, gives a closing comment about himself and what he has written in this book.

the disciple

"the disciple John"

who testifies about these things

Here "testifies" means that he personally sees something. Alternate translation: "who has seen all these things"

we know

Here "we" refers to those who trust in Jesus.
Alternate translation: "we who trust in Jesus know"

John 21:25

If each one were written down

You can translate this in an active form. Alternate translation: "If someone wrote down all of them"

even the world itself could not contain the books

John exaggerates to emphasize that Jesus did many more miracles than what people could write about in many books.

the books that would be written

You can translate this in an active form. Alternate translation: "the books that people could write about what he did"

Language: Plateau Malagasy

Book: John

John

Chapter 1

¹ Tamin'ny voalohany ny Teny, ary ny Teny tao amin'Andriamanitra, ary ny Teny dia Andriamanitra. ² Izany dia tao amin'Andriamanitra tamin'ny voalohany. ³ Ny zavatra rehetra dia avy Aminy avokoa, ary raha tsy noho Izy dia tsy nisy na inona na inona. ⁴ Noho Izy no nisiam-piainana, ary io fiainana io no fahazavan'ny olona rehetra. ⁵ Ny hazavana dia mamiratra ao anaty haizina, ary ny haizina tsy nandresy izany. ⁶ Nisy lehilahy iray nirahin'Andriamanitra, Jaona no anarany. ⁷ Tonga izy mba ho vavolombelona hanambara ny momban'ny fahazavana, mba hinoan'ny rehetra amin'ny alalany. ⁸ Tsy Jaona ilay fahazavana, fa kosa tonga mba hanambara ny momba ilay fahazavana izy. ⁹ Ny fahazavana marina, izay manome hazavana ny olona rehetra, dia tonga eto amin'izao tontolo izao. ¹⁰ Teto amin'izao tontolo Izy, ary Izy no nahariana an'izao tontolo izao, ary izao tontolo izao tsy nahalala Azy. ¹¹ Tonga tany amin'ny olony Izy, ary ny olony tsy nandray Azy. ¹² Fa ireo maro nandray Azy, izay nino ny anarany, dia nomeny fahefana ho tonga zanak' Andriamanitra. ¹³ Ireo dia tsy nateraka tamin'ny rà, na ny sitrapon'ny nofo, na ny sitrapon'ny olona, fa ny an'Andriamanitra. ¹⁴ Ary ny Teny tonga nofo ka nonina teo amintsika. Hitanay ny voninahiny, voninahitra tahaka ilay iray sy tokana izay tonga avy tamin'ny Ray, feno fahasoavana sy fahamarinana. ¹⁵ Jaona nanambara ny momba Azy ka nihiaka mafy, manao hoe: "Izy ilay iray izay efa nolazaiko hoe: 'Izy izay tonga aoriako dia lehibe noho izaho, satria talohako Izy.'" ¹⁶ Fa avy amin'ny fahafenoany no nandraisantsika rehetra fahasoavana hanampy fahasoavana. ¹⁷ Fa ny lalàna dia nomena tamin'ny alalan'i Mosesy. Ny fahasoavana sy fahamarinana dia tonga tamin'ny alalan'i Jesosy kristy. ¹⁸ Tsy nisy nahita an'Andriamanitra na oviana na oviana. Fa ilay Andriamanitra iray sy tokana, izao eo an-tratran'ilay Ray, no nampahafantatra Azy. ¹⁹ Ary izao no fanambaran'i Jaona rehefa naniraka ireo mpisorona sy Levita avy tany Jerosalema hankeo aminy ireo Jiosy mba hanontany azy hoe: "Iza moa ianao?" ²⁰ Niteny tsotra izy, ary tsy nandà, fa namaly hoe: "Tsy kristy aho." ²¹ Ka nanontany azy izy ireo hoe: "Inona ary ianao izany? Elia va ianao?" Niteny izy hoe: "Tsy izy aho" Hoy izy ireo hoe: "Ianao va ilay mpaminany?" Namaly izy hoe: "Tsia". ²² Avy eo izy ireo niteny taminy hoe: "Iza ianao, mba afahanay manome valin-teny an'ireo izay naniraka anay? Inona no hambaranao momban'ny tenanao?" ²³ Hoy izy hoe: "Iza ilay feo, miantso mafy any an'efitra hoe: 'Ataovy mahitsy ny lalan'ny Tompo,' araka ny voalazan'Isaia mpaminany." ²⁴ Ary nisy iraka sasany avy amin'ireo fariseo nalefa, ²⁵ ary nanontany azy izy ireo ka niteny taminy hoe: "Nahoana ary ianao no manao batisa raha tsy Kristy ianao no sady tsy Elia no tsy ilay mpaminany?" ²⁶ Ary Jaona namaly azy ireo, manao hoe: "Manao batisa amin'ny rano aho. Fa eo anivonareo eo dia misy olona iray mijoro izay tsy fantatrareo. ²⁷ Izy ilay iray izay tonga avy ao aoriako, izay tsy mendrika ahy ny hamaha ny fehi-kapany." ²⁸ Ireo zavatra ireo dia natao tany Betania tany andafin'i jordana, izay nanaovan'i Jaona batisa. ²⁹ Ny ampitso Jaona nahita an'i Jesosy nanatona azy ary nilaza hoe: "Jereo, indro ny zanak'ondrin'Andriamanitra izay nanaisotra ny fahotan'izao tontolo izao!" ³⁰ Izy ilay iray izay nolazaiko hoe: "Ilay iray izay tonga avy aoriako dia lehibe noho izaho, satria talohako Izy." ³¹ Ary izaho tsy nahalala Azy, fa mba ho voalaza amin'Isiraely izy no nihaviako hanao batisa amin'ny rano." ³² Jaona nanambara, manao hoe: "Nahita ny Fanahy nidina avy any an-danitra tahaka ny voromailala aho, ary nioetra teo amboniny izany. ³³ Tsy nahafantatra Azy aho, fa Izy izay naniraka ahy hanao batisa amin'ny rano nilaza tamiko hoe: 'Eo ambonin'izay hitanao hidinan'ny Fanahy sy hitoerany eo aminy, izy ilay iray izay manao batisa amin'ny Fanahy Masina.'" ³⁴ Sady nahita aho no nanambara fa izy ilay Zanak'Andriamanitra." ³⁵ Ny ampitso, indray, raha nijoro niaraka tamin'ny roa amin'ireo mpianany Jaona, ³⁶ dia nahita an'i Jesosy nandeha izy ireo, ka hoy Jaona hoe: "Jereo, ilay Zanak'ondrin'Andriamanitra!" ³⁷ Nandre azy niteny izany ireo mpianany roa ka nanaraka an'i Jesosy izy ireo. ³⁸ Avy eo Jesosy nitodika ka nahita azy ireo nanaraka Azy ka niteny azy ireo hoe: "Inona no ilainareo?" Namaly ireo hoe: "Raby (izay midika hoe mpampianatra), aiza ianao no mitoetra?" ³⁹ Namaly azy ireo Izy hoe: "Manatona ary jereo." Ary nanatona izy ireo ka nahita ny toerana izay nonenany; nitoetra niaraka Taminy tao izy ireo tamin'io andro io, fa tokony efa ho ora fahafolo tamin'izay. ⁴⁰ Iray tamin'ireo mpianatra roa nandre an'i Jaona

niteny ary nanaraka an'i Jesosy avy eo i Andrea, rahalahin'i Simona Petera. ⁴¹ Nitady an'i Simona rahalahiny aloha izy ary nilaza taminy hoe: "Hitany ny Mesia" (izay adika hoe Kristy) ⁴² Nitondra azy tany amin'i Jesosy izy, ary nijery azy Jesosy ka niteny hoe: "Ianao dia Simona zanak'i Jaona, ianao dia ho antsoina hoe Kefasy" (izay midika hoe: Petera). ⁴³ Ny ampitso, raha te-hiala ho any Galilia Jesosy, dia nahita an'i Filipo Izy ary nilaza taminy hoe: "Manaraha Ahy." ⁴⁴ Filipo dia avy any betsahida, tanànan'i Andrea sy Petera. ⁴⁵ Nahita an'i Natanaela i Filipo ka niteny taminy hoe: "Izy izay nosoratan'i Mosesy tao amin'ny lalàna, sy ireo mpaminany, hitany Izy, dia Jesosy zanak'i Josefa, avy any Nazareta." ⁴⁶ Natanaela niteny taminy hoe: "Moa hisy zava-tsoa avy ao Nazareta?" Filipo nilaza taminy hoe: "Manatona ary jereo." ⁴⁷ Jesosy nahita an'i Natanaela nanatona azy ary nilaza ireo mombamomba azy hoe: "Jereo, izany no tena isiraelita, izay tsy misy fitaka ao aminy!" ⁴⁸ Natanaela niteny Taminy hoe: "Ahoana no hahafantaranao ahy?" Jesosy namaly ka nilaza taminy hoe: "Talohan'ny niantsoan'i Filipo anao, raha teo ambanin'ny hazon'aviavy ianao, dia tazako." ⁴⁹ Natanaela namaly hoe: "Raby, ianao ilay zanak'Andriamanitra! Ianao no mpanjakan'Isiraely!" ⁵⁰ Jesosy namaly ka niteny taminy hoe: "Satria ve Aho niteny taminao hoe: 'Nahita anao teo ambanin'ny hazon'aviavy Aho,' no hinoanao? Hahita zavatra tsara mihoatra noho izany ianao." ⁵¹ Avy eo Izy niteny hoe: "Lazaiko aminareo, marina, dia marina tokoa, fa hahita ny lanitra hisokatra ianareo, ary ireo anjelin'Andriamanitra hiakatra sy hidina eo ambonin'ny Zanak'Olona."

John 1:1

Tamin'ny voalohany

Ity dia maneho ny fotoana taloha ela be talohan'ny namoronan'Andriamanitra ireo lanitra sy ny tany.

ny Teny

Ity dia maneho an'i Jesosy. Adikao hoe "ny Teny" raha azo atao. Na koa adika hoe "ilay iray izay nantsoina hoe ny Teny."

Ny zavatra rehetra dia avy Aminy avokoa

DH: "Andriamanitra nanao ny zavatra rehetra tamin'ny alalany.

Raha tsy noho Izy dia tsy nisy na inona na inona

DH: "Andriamanitra dia tsy nanao na inona na inona raha tsy niaraka Taminy" na "Andriamanitra dia nanao ny zavatra rehetra niaraka Taminy"

John 1:4

Noho Izy no nisiam-piainana

Eto ny "fiainana" dia sari-teny izay mahatonga ny zavatra rehetra ho velona. DH: "Ilay iray izay natsoina hoe ny Teny dia ilay nahatonga ny zavatra rehetra ho velona"

fiainana

Eto dia mampiasa ny hoe "Fiainana" amin'ny ankapobeny. Fa raha tsy maintsy mazava kokoa ianao, dia adikao hoe "fiainana ara-panahy"

Io fiainana io no fahazavan'ny olona rehetra

Ny "fahazavana" dia sari-teny izay midika ny fanambaran'Andriamanitra. DH: "Izy dia nampiseho antsika ny marina momban' Andriamanitra tahaka ny fahazavana mampiseho izay ao anatin'ny haizina"

Ny hazavana dia mamiratra ao anaty haizina, ary ny haizina tsy nandresy izany.

Tahaka ny haizina tsy afaka manala ny fahazavana, dia tsy afaka manakana ilay Iray izay tahaka ny fahazavana ny amin'ny fampisehoana ny fahamarinan'Andriamanitra ny olon-dratsy.

John 1:6

hanambara ny momban'ny fahazavana

Eto ny "fahazavana" dia sari-teny hilazana ny fanambaran'Andriamanitra ao amin'i Jesosy. DH: "hampiseho hoe ahoana ny mampitovy an'i Jesosy amin'ny fahazavana marin'Andriamanitra"

John 1:9

Ny fahazavana marina

Eto ny "fahazavana" dia sari-teny izay maneho an'i Jesosy tahaka ny fanambarana marin' Andriamanitra. DH: "Tahaka ny fahazavana marina"

John 1:10

Teto amin'izao tontolo Izy, ary Izy no nahariana an'izao tontolo izao, ary izao tontolo izao tsy nahalala Azy

"Na dia mbola teto amin'ity tany ity aza Izy, ary Andriamanitra namorona ny zavatra rehetra tamin'ny alalany, dia mbola tsy nahalala Azy ny olona"

ary izao tontolo izao tsy nahalala Azy

Ny hoe "izao tontolo izao" dia midika hoe ny olona rehetra izay monina eto ambonin'ny tany. DH: "Ny olona dia tsy nahafantatra hoe iza marina Izy"

Tonga tany amin'ny olony Izy, ary ny olony tsy nandray Azy.

"Izy dia tonga tany amin'ireo mpiray tanàna namany, ary ireo mpiray tanàna namany dia tsy nanaiky Azy koa"

Nandray

Ity dia midika hoe manaiky olona iray. Rehefa misy olona mandray vahiny, dia mampandroso sy manome haja azy ireo amin'ny fanantenana mba hanorenana fifandraisaina amin'izy ireo.

John 1:12**nino ny anarany**

Ity dia midika hoe mahatoky an'i Jesosy ho Mpamonjy ary miaina amin'ny fomba izay manome voninahitra Azy.

ny anarany

Ny teny hoe "anarana" dia manambara ny maha-Jesosy an'i Jesosy sy ny rehetra mahakasika Azy. DH: "Jesosy"

nomeny fahefana

"Izy dia nanome fahefana azy ireo" na "nataony ho azo tanterahina ho azy ireo izany"

zanak'Andriamanitra

Ny teny hoe "Zanaka" dia sari-teny izay maneho ny fifandraisantsika amin'Andriamanitra, izay tahaka ny zanaka amin'ny ray.

John 1:14**Teny**

Izany dia fanoharana izay maneho an'i Jesosy. Izy ilay iray izay maneho hoe tahaka ny ahoana Andriamanitra.

Ray

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

feno fahasoavana

"feno fihetsika tsara manoloana antsika izay tsy mendrika antsika"

Izy izay tonga aoriako

Jaona dia miresaka momban'i Jesosy. Ny fehezanteny hoe "tonga aoriako" dia midika hoe ny asa fanompoan'i Jaona dia efa nanomboka ary ny an'i Jesosy dia hanomboka atsy ho atsy, aorian'ny an'i Jaona.

lehibe noho izaho

"dia lehibe mihoatra noho izaho" na "dia manan-danja kokoa noho izaho."

satria talohako Izy

Tandremo tsy handika ity amin'ny fomba milaza hoe manan-danja kokoa Jesosy satria lehibe ara-taona amin'i Jaona. Jesosy dia lehibe sy manan-danja kokoa noho Jaona satria Izy dia Andriamanitra ilay Zanaka, izay velona foana.

John 1:16**fahafenoany**

Ity teny ity dia maneho ny fahasoavan' Andriamanitra izay tsy manam-petra.

fahasoavana hanampy fahasoavana
"fitahiana miampy fitahiana"

Ray

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

John 1:19

naniraka ... avy tany Jerosalema hankeo aminy ireo Jiosy
Ny teny hoe "Jiosy" dia manambara ireo "Mpitarika Jiosy." DH: "naniraka ... avy tany Jerosalema hankeo aminy ireo mpitarika Jiosy"

Niteny tsotra izy, ary tsy nandà

Ity dia manamafy fa niteny ny marina Jaona. DH: "Izy dia niteny tamin'izy ireo ny fahamarinana an-kalalahana."

Inona ary ianao izany?

"Inona izany no hitranga, raha tsy ianao ilay Mesia?" na "Inona izany no hitranga?" na "Inona izany no hataonao?"

John 1:22**Fampifandraisana ny foto-kevitra**

Jaona dia manohy ny resaka niaraka tamin'ireo mpisorona sy Levita.

izy ireo niteny taminy hoe

"ireo mpisorona sy Levita niteny tamin'i Jaona"

mba afahanay manome valin-teny an'ireo izay naniraka anay

Ireo mpisorona sy ireo Levita no miteny, fa tsy Jaona

Hoy izy hoe

"Jaona niteny hoe"

Izao ilay feo, miantso mafy any an'efitra

Jaona dia miteny fa ny faminanin'Isaia dia momban'ny tenany. Ny teny hoe "feo" dia maneho ilay olona izay mihika mafy any an'efitra. DH: "Izaho ilay miantso mafy any an'efitra"

Ataovy mahitsy ny lalan'ny Tompo

Eto ny teny hoe "lalana" dia sari-teny. "Homano ny tenanareo amin'ny fahatongavan'ny Tompo tahaka ny olona manomana ny lalana ho an'ny olona manan-kaja mba ho hampiasaina."

John 1:24

Ary nisy iraka sasany avy amin'ireo fariseo nalefa
Ity dia fampahafantarana fototra mahakasika ireo olana izay nametraka fanontaniana an'i Jaona.

John 1:26

Fampahafantarana amin'ny ankapobeny
Ny andininy faha-28 dia milaza antsika ny fampahafantarana fototra mahakasika ny fizotry ny tantara.

ilay iray izay tonga avy ao aoriako
"Izy hampianatra anareo rehefa lasa aho"

izay tsy mendrika ahy ny hamaha ny fehi-kapany
Ny andraikitra "mamaha ireo fehi-kapany," izay asan'ny mpanompo na andevo, dia sari-teny. Jaona dia milaza fa tsy mendrika azy na dia ny hanao ny asa tsy mahafinaritra indrindra an'ny mpanompo ho an'i Jesosy aza.

John 1:29

zanak'ondrin'Andriamanitra
Ity dia sari-teny izay maneho ny sorona tsaran'Andriamanitra. Jesosy dia natsoina hoe "Zanak'ondrin'Andriamanitra" satria izy dia natao sorona mba ho takalon'ireo otan'ny olona.

izao tontolo izao
Ny teny hoe "izao tontolo izao" dia maneho ny olona rehetra maneran-tany.

Ilay iray izay tonga avy aoriako dia lehibe noho izaho, satria talohako izy
Adikao toy ny nataonao tao amin'ny 1:14 ity.

John 1:32

tahaka ny voromailala
Ity fehezanteny ity dia fanoharana. Ny "Fanahy" dia nidina teo amin'ny olona tahaka ny voromailala.

an-danitra
Ny teny hoe "lanitra" dia midika hoe "habakabaka."

ilay Zanak'Andriamanitra
Ny dika-teny sasany ato amin'ity dia milaza hoe "Zanak'Andriamanitra"; ny sasany milaza hoe " ilay voafidin'Andriamanitra"

Zanak'Andriamanitra
Ity dia fiantsoana manan-danja an'i Jesosy, ilay Zanak'Andriamanitra.

John 1:35

Ny ampitso, indray
Andro hafa ity. Izany dia andro faharoa izay nahitan'i Jaona an'i Jesosy.

Zanak'ondrin'Andriamanitra
Ity dia sari-teny manambara ny sorona tsaran'Andriamanitra. Jesosy dia natsoina hoe "Zanak'ondrin'Andriamanitra" satria Izy natao sorona mba ho takalon'ireo otan'ny olona. Jereo ny nandikanao ity fehezanteny mitovy ity tao amin'ny 1:29.

John 1:37

ora fahafolo
"ora hafa-10." Ity dia manondro ny fotoana ao anatin'ny folak'andro, alohan'ny maizina, izay efa tara lotra raha mbola handehanana mankany amin'ny tanàna hafa, mety hoe amin'ny 4 hariva any ho any.

John 1:40

Fampahafantarana amin'ny ankapobeny
Ireto andininy ireto dia manome antsika fampahafantarana momban'i Andrea sy ny fomba nitondrany an'i Petera rahalahany ho any amin'i Jesosy. Ity dia nitranga talohan'ny nandehanan'izy ireo sy nahitan'izy ireo hoe taiza Jesosy no nitoetra tao amin'ny 1:37.

zanak'i Jaona
Tsy Jaona mpanao Batisa ity. "Jaona" dia anarana be mpanana.

John 1:43

Filipo dia avy any betsahida, tanànan'i Andrea sy Petera
Ity dia fampahafantarana amin'ny ankapobeny momban'i Filipo.

John 1:46

Natanaela niteny taminy
"Natanaela niteny tamin'i Filipo"

Moa hisy zava-tsoa avy ao Nazareta?
Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanampiana fanamafisana. DH: "tsy misy zavatra tsara afaka mivoaka avy ao Nazareta!"

Izay tsy misy fitaka ao aminy
DH: "lehilahy tena feno fahamarinana"

John 1:49

Raby, Ianao ilay zanak'Andriamanitra! Ianao no mpanjakan'Isiraely!
Natanaela miteny fa Jesosy dia "ilay Zanak'Andriamanitra" satria Jesosy nahafantatra an'i Natanaela na dia tsy nisy fiaonana taminy aza teo aloha.

Zanak'Andriamanitra
Ity dia fiantsoana manan-danja an'i Jesosy.

Satria ve aho niteny taminao hoe ... no hinoanao?

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba ho fanamafisana. DH: "Mino ianao satria niteny Aho hoe: 'Nahita anao teo ambanin'ny hazon'aviavy Aho'!"

marina, dia marina tokoa

Adikao amin'ny fomba hanamafisan'ny teninao ity fa izay manaraka eo dia manan-danja sady marina.

Chapter 2

¹ Telo andro taty aoriana, dia nisy fampakaram-bady tao Kanà ao Galilia, ary tao ny renin'i Jesosy. ² Jesosy sy ireo mpianany dia nasaina tamin'ilay fampakaram-bady. ³ Rehefa lany ny divay, dia niteny taminy ny renin'i Jesosy hoe: "Tsy manana divay izy ireo." ⁴ Ary hoy Jesosy taminy hoe: "Ravehivavy, nahoana ianao no mankaty amiko? Mbola tsy tonga ny fotoako." ⁵ Dia hoy ny reniny tamin'ireo mpanompo hoe: "Na inona na inona lazainy aminareo, dia ataovy izany." ⁶ Ary nisy siny vato enina teo izay fampiasa amin'ny andro fisasan'ny Jiosy, mahazaka roa hatramin'ny telo metatra avy. ⁷ Hoy Jesosy tamin'izy ireo hoe: "Fenoy rano ny siny." Ka nofenoin'izy ireo hatramin'ny molony izany. ⁸ Nony avy eo dia hoy Izy tamin'ireo mpanompo hoe: "Manovoza amin'izany ary ento any amin'ny tompon'andraikitra ny fikarakarana." Ka notanterahin'izy ireo izany. ⁹ Nandraman'ny tompon'andraikitra ny fikarakarana ilay rano lasa divay, kanefa tsy nahalala izay niavian'izany izy (fa ireo mpanompo izay nanovo ny rano kosa nahafantatra). Avy eo dia niantso ny mpampakatra Izy ¹⁰ ary nilaza taminy hoe: "Ny olona rehetra dia mandroso ny divay tsara aloha izay vao ny divay moramora rehefa mamo izy ireo. Fa ianareo kosa nitahiry ny divay tsara mandrak'ankehitriny." ¹¹ Izany no famantarana voalohany nataon'i Jesosy tao Kanà any Galilia, ary naneho ny voninahiny Izy, ka nino Azy ireo mpianany. ¹² Taorian'izay dia nidina ho any Kapernaomy Jesosy, ny reniny, ireo rahalahiny sy ireo mpianany ary nijanona tao andro vitsivitsy izy ireo. ¹³ Ary efa akaiky ny Pasky ny Jiosy, dia niakatra tany Jerosalema Jesosy. ¹⁴ Nahita mpivarotr'omby, ondry ary voromailala tao an-tempoly Izy, ary nipetraka tao ihany koa ireo mpanakalo vola. ¹⁵ Noho izany dia nanamboatra karavasy izy ka nandroaka azy rehetra hivoaka ny tempoly, na ny ondry na omby. Nandraraka ny volan'ireo mpanakalo vola Izy ary nananjera ny latabatr'izy ireo. ¹⁶ Dia hoy Izy tamin'ireo mpivarotra voromailala hoe: "Ento mivoaka lavitra ity toerana ity ireo zavatra ireo. Aoka izay ny fanaovana ny tranon-dRaiko ho toeram-pivarotana." ¹⁷ Ary tsaroan'ireo mpianany fa efa voasoratra hoe: "Ny firehetako ny amin'ny tranonao no handevona ahy." ¹⁸ Avy eo namaly ireo lohandohan'ny mpisorona Jiosy ka nanao taminy hoe: "Inona no famantarana ho asehona anay, mahatonga anao manao ireny zavatra ireny?" ¹⁹ Jesosy namaly hoe: "Ravao ity tempoly ity, fa ho hatsangako anatin'ny telo andro monja izany." ²⁰ Ary hoy ireo mpanapaka jiosy hoe: "Enina amby efapolo taona no nanorenana ity tempoly ity, ka ianao ve hahatsangana azy ao anatin'ny telo andro?" ²¹ Kanefa, momban'ny tempolin'ny tenany no noresahany. ²² Taorian'ny nitsanganany tamin'ny maty, dia tsaroan'ireo mpianany fa nilaza izany izy, ary nino ny Soratra Masina sy izany teny nolazain'i Jesosy izany izy ireo. ²³ Ary rehefa tao Jerosalema Izy tamin'ny andro firavoravoan'ny Paska, dia maro no nino ny anarany rehefa nahita ireo famantarana izay nataony. ²⁴ Fa Jesosy kosa tsy nahatoky azy ireo noho Izy nahafantatra tsara azy rehetra, ²⁵ satria tsy nila na iza na iza hanambara aminy ny momban'ny olona Izy, noho Izy nahafantatra ny ao anatin'ny olona.

John 2:1

Fampahafantarana amin'ny ankapobeny

Jesosy sy ireo mpianany dia voaasa tamin'ny fanambadiana iray. Ireto andininy ireto dia manome fampahafantarana amin'ny ankapobeny momban'ny fizotry ny tantara.

Telo andro taty aoriana

Ny ankamaroan'ireo mpandika teny dia mamaky ity toy ny hoe andro fahatelo taorian'ny niantsoan'i Jesosy an'i Filipo sy Natanaela. Ny andro voalohany dia miseho ao amin'i Jaona 1:35 ary ny faharoa ao amin'i Jaona 1:43.

Jesosy sy ireo mpianany dia nasaina tamin'ilay fampakaram-bady

DH: "Nisy olona nanasa an'i Jesosy sy ireo mpianany tamin'ny fampakaram-bady."

John 2:3

Ravehivavy

Ity dia maneho an'i Maria. Raha tsy fanajana ho an'ny zanaka lahy ny miantso ny reniny hoe "Ravehivavy" amin'ny fomba fiteninanao, dia mampiasaha teny hafa, na avelao amin'izao.

Nahoana ianao no mankaty amiko?

Ity fanontaniana ity dia napetraka mba ho fanamafisana. DH: "Tsy misy idirako izany" na "Tsy tokony hiteny amiko izay tokony atao ianao"

Mbola tsy tonga ny fotoako

Ny teny hoe "fotoana" dia ho entina hilazana ny fotoana mety ho an'i Jesosy hampisehoana fa Izy ilay Mesia amin'ny fanaovana fahagagana. DH: "Tsy mbola fotoana hanaovako asa mahagaga izao."

John 2:6

roa hatramin'ny telo metatra

"80 hatramin'ny 120 litatra." ny "metatra" dia refy eo amin'ny 40 litatra eo eo.

hatramin'ny molony

Ity dia midika hoe "hatreo amin'ny farany ambony indrindra" na "efa feno tanteraka."

ny tompon'andraikitra ny fikarakarana

Ity dia maneho ilay olona izay tompon'andraikitra amin'ny sakafo sy zava-pisotro.

John 2:9

Fa ireo mpanompo izay nanovo ny rano kosa nahafantatra

Ity dia fampahafantarana fototra.

mamo

Tsy mahavita milaza ny fahasamihafana eo amin'ny divay lafo sy divay mora intsony nohon'ny fisotroana alikaola be loatra.

John 2:11

Fampifandraisana ny foto-kevitra

Ity andininy ity dia tsy ao anatin'ny fizaran'ny tantara fototra, fa kosa manome hevitra momban'ny tantara.

Kanà

Ity dia anaran-tanàna.

Naneho ny voninahiny

Eto ny "voninahiny" dia maneho ny hery maherin'i Jesosy. DH: "Nampiseho ny heriny"

John 2:12

nidina

Ity dia midika fa nandeha avy any amin'ny toerana ambony nankany amin'ny toerana iva izy ireo. Kanà dia any atsimon'i Kapernaomy ary ambony toerana be.

Ireo rahalahiny

Ny teny hoe "rahalahy" dia manambara ireo rahalahy sy anabavy. Ireo rahalahy sy anabavin'i Jesosy rehetra dia mbola tanora noho Izy.

John 2:13

Fampahafantarana amin'ny ankapobeny

Jesosy sy ireo mpianany dia niakatra ho any Jerosalema ho ao an-tempoly.

niakatra tany Jerosalema

Ity dia midika fa avy any amin'ny toerana iva izy ireo no niakatra ho any amin'ny toerana avo. Jerosalema dia nihorina teny an-tampon-kavona.

nipetraka tao

Ny andininy manaraka dia manazava tsara fa ireo olona ireo dia teo amin'ny kianjan'ny Tempoly. Izany toerana izany dia natao hiderana an'Andriamanitra fa tsy hanaovana raharaham-barotra.

mpivarotr'omby, ondry ary voromailala

Ny olona dia nividy biby tao amin'ny kianjan'ny tempoly mba hatao sorona ho an'Andriamanitra.

mpanakalo vola

Ny fanjakana Jiosy dia mitaky amin'ny vahoaka izay mitady hividy biby atao sorona mba hanakalo ny volan'izy ireo amin'ny vola voatokana amin'izany any amin'ireo "mpanakalo vola"

John 2:15

Noho izany

Ity teny ity dia manamarika tranga izay niseho nohon'ny tranga hafa izay nitranga teo aloha. Amin'ity tranga ity, dia hitan'i Jesosy nipetraka tao an-tempoly ireo mpanakalo vola.

Aoka izay ny fanaovana ny tranon-dRaiko ho toeram-pivarotana

"atsaharo ny mividy sy mivarotra zavatra ato an-tranon'ny Raiko"

ny tranon-dRaiko

Ity teny nampiasan'i Jesosy mba anehoana ny Tempoly.

Raiko

Ity dia fiantsoana manan-danja izay fampiasan'i Jesosy hiantsoana an'Andriamanitra.

John 2:17

efa voasoratra

DH: "nisy olona nanoratra"

ny tranonao

Ity teny ity dia maneho ny Tempoly, ny tranon'Andriamanitra.

handevona

Ny teny hoe "handevona" dia sari-teny natao ho an'ny "afo." Ny fitiavan'i Jesosy ny Tempoly dia tahaka ny afo mirehitra ao Aminy.

famantarana

Ity dia maneho tranga izay manapororofo fa marina ny zavatra iray.

ireny zavatra ireny

Ity dia maneho ireo fihetsik'i Jesosy manoloana ireo mpanakalo vola tao an-tempoly.

Ravao ity tempoly ity, fa ho hatsangako anatin'ny telo andro monja

Jesosy dia maneho ny tenany manokana tahaka ny Tempoly izay ho faty ka hitsangana indray afaka

telo andro. Adikao amin'ny fomba izay maneho ny hoe nandrodana trano ka nanangana vaovao ity. Tsy mandidy ireo mpianany mba handrodana ny tempoly Jesosy.

ho hatsangako

Izany dia midika hoe "manamboatra indray" na "manavao."

John 2:20

Fampahafantarana amin'ny ankapobeny

Ny andininy faha 21 sy 22 dia tsy isan'ny fizarana amin'ny tantara fototra, fa kosa maneho hevitra amin'ilay tantara sy milaza momban'ny zavatra izay hitranga atsy ho atsy.

ka ianao ve hahatsangana azy ao anatin'ny telo andro?

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hampisehoana fa ny fanjakana Jiosy dia mahazo fa te-handrodana ny tempoly Jesosy ary hanorina izany indray ao anatin'ny telo andro. DH: "Tsy vitanao ny hanorina izany ao anatin'ny telo andro!"

nino

Eto ny hoe "mino" dia midika hoe manaiky na mahatoky fa marina izany.

izany teny nolazain'i Jesosy izany

Ity dia maneho ilay teny nolazain'i Jesosy tao amin'ny 2:17.

John 2:23

Ary rehefa tao Jerosalema Izy

Ny teny hoe "Ary" dia mampiditra antsika amin'ny tranga vaovao ao amin'ny tantara.

nino ny anarany

Eto ny "anarana" dia maneho an'i Jesosy mihintsy. DH: "nino Azy" na "nahatoky Azy"

ireo famantarana izay nataony

Ireo fahagagana koa dia azo atsoina hoe "famantarana" satria izany dia nampiasana mba ho porofo fa Andriamanitra dia ilay mahery indrindra izay manana ny fahefana tanteraka eto amin'izao tontolo izao.

Chapter 3

¹ Ary nisy Fariseo iray antsoina hoe Nikodemosy, mpitarika Jiosy. ² Nanatona an'i Jesosy tamin'ny andro alina io lehilay io ary niteny taminy hoe: "Raby, fantatray fa mpampianatra izay avy amin'Andriamanitra ianao, satria tsy misy mahavita ireo famantarana ataonao raha tsy miaraka aminy Andriamanitra." ³ Dia namaly azy Jesosy nanao hoe: "Lazaiko aminareo marina, dia marina tokoa, fa raha tsy ateraka indray ny olona, dia tsy hahita ny fanjakan' Andriamanitra izy." ⁴ Nikodemosy niteny taminy hoe: "Amin'ny fomba ahoana no hahateraka ny olona iray raha efa antitra izy? Tsy afaka hiditra fanandroany ao an-kibondreniny izy ary hateraka, sa ve afaka?" ⁵ Namaly Jesosy hoe: "Lazaiko aminao marina, dia marina tokoa, fa raha tsy nateraka tamin'ny rano sy ny fanahy ny zanak'olona, dia tsy afaka hiditra ao amin'ny fanjakan'Andriamanitra izy." ⁶ Izay ateraky ny nofo dia nofo, ary izay ateraky ny Fanahy dia fanahy. ⁷ Aza gaga amin'izay nolazaiko anao hoe: 'Tsy maintsy hateraka indray ianareo.' ⁸ Ny rivotra mitsoka na aiza na aiza iriany; renao ny feony, fa tsy fantatrao izay niaviany na izay alehany. Tahaka izany avokoa izay ateraky ny Fanahy." ⁹ Namaly Nikodemosy ka niteny taminy hoe: "Ahoana ny fomba hahatanterahan'izany zavatra izany?" ¹⁰ Jesosy namaly ka niteny taminy hoe: "Mpampianatra an'Israely ve ianao, dia mbola tsy azonao ihany izany zavatra izany?" ¹¹ Lazaiko aminao, marina, dia marina tokoa, fa izay fantatray no resahanay, ary izahay manambara ny momba izay hitanay. Kanefa mbola tsy manaiiky ny fanambaranay ianareo. ¹² Raha nanambara taminareo ny zavatra tety an-tany Aho nefa tsy hinoanareo, amin'ny fomba ahoana no hinoanareo Ahy raha hitantara aminareo ny zava-misy any an-danitra Aho? ¹³ Tsy nisy niakatra any an-danitra afa-tsy Ilay nidina avy tany, dia Ilay zanak'Olona izany. ¹⁴ Ary toy ny nanandratan'i Mosesy ny bibilava tany an'efitra, no tsy maintsy hanandratan'ny Zanak'olona, ¹⁵ mba hanana fiainana mandrakizay izay rehetra mino Azy. ¹⁶ Fa tena tian'Andriamanitra izao tontolo izao, ka nomeny ny zanany lahy tokana, mba tsy ho very izay rehetra mino Azy fa hanana ny fiainana mandrakizay. ¹⁷ Fa Andriamanitra tsy naniraka Ilay Zanak'olona lahy ho amin'izao tontolo izao mba hanameloka izao tontolo izao, fa mba hamonjy izao tontolo izao amin'ny alalany. ¹⁸ Izay mino Azy dia tsy helohina, fa izay tsy mino kosa dia efa voaheloka sahady satria tsy nino ny anaran'ilay Zanak'olona iray sy tokan'Andriamanitra. ¹⁹ Izao no anton'ny fitsaràna: tonga teto amin'izao tontolo izao ny fahazavana, nefa dia naleon'ny olombelona ny haizina toy izay ny mazava satria ratsy ireo asa nataony. ²⁰ Fa izay rehetra manao ratsy dia mankahala ny mazava ary tsy manatona izany mba tsy ho hita miharihary ireo asany. ²¹ Kanefa, izay manao ny marina dia manatona ny mazava mba ho hita tsara fa ireo asany dia natao arakan'Andriamanitra." ²² Taorian'izay, dia nandeha tany Jodia Jesosy sy ireo ny mpianany. Nitoetra fotoana vitsy tao niaraka tamin'izy ireo Izy ary nanao batisa. ²³ Ary Jaona koa nanao batisa tany Ainona akaikin'i Saleima satria betsaka ny rano tany. Nanatona azy ny vahoaka ary natao batisa, ²⁴ fa tsy mbola nalefa any an-trano maizina Jaona. ²⁵ Avy eo nisy fifandirana tamin'ny sasany amin'ireo mpianatr'i Jaona sy Jiosy iray momban'ny andro fisasana. ²⁶ Nanatona an'i Jaona izy ireo ka niteny taminy hoe: "Raby, Ilay iray niaraka taminao tany ampitan'ny reniranon'i Joridana, izay nambaranao, indro, manao batisa izy, ary manatona azy avokoa izy rehetra." ²⁷ Ary Jaona namaly hoe: "Tsy afaka mandray na inona na inona ny olona iray raha tsy nomena azy avy any an-danitra izany." ²⁸ Ianareo ihany dia efa afaka ny vavolombelona amin'ny lazaiko hoe: 'Tsy ilay Kristy aho,' fa kosa: 'Nirahina talohany.' ²⁹ Ny ampakarina dia an'ny mpampakatra. Ary ny sakaizan'ny mpampakatra, izay mitsangana sy mihaino azy, dia mifaly indrindra nohon'ny amin'ny fahenoana ny feon'ny mpampakatra. Izany, ary, no mameno ny hafaliako. ³⁰ Tsy maintsy mitombo Izy, fa izaho kosa tsy maintsy mihena. ³¹ Izy izay avy any ambony dia ambonin'ny zava-drehetra. Izy izay avy eto an-tany dia avy eto an-tany ary miresaka momban'ny eto an-tany. Izay avy any an-danitra dia ambonin'ny zava-drehetra. ³² Izy dia manambara ny momba izay hitany sy reny, kanefa dia tsy misy mandray ny fanambaranay. ³³ Izay nandray ny fanambaranay kosa dia nanamafy fa marina Andriamanitra. ³⁴ Fa ilay iray nirahin'Andriamanitra dia milaza ny tenin'Andriamanitra. Satria tsy nasiany fetra ny fanomezana ny Fanahy. ³⁵ Ny Ray tia ilay zanaka lahy ary nametraka ny zava-drehetra teo ampelan-tanany. ³⁶ Izay mino ilay Zanak'olona lahy dia manana ny fiainana mandrakizay, fa izay tsy mankato ilay zanaka lahy kosa dia tsy hahita fiainana, fa hitoeran'ny hatezeran'Andriamanitra."

John 3:1

Fampahafantarana amin'ny ankapobeny
Nikodemosy dia tonga hijery an'i Jesosy.

Ary

Ity teny ity dia nampiasaina eto mba hanamarihana fizarana vaovao amin'ny tantara aray hampidirana an'i Nikodemosy.

fantatray

Eto ny "izahay" dia maneho an'i Nikodemosy sy ireo mpikambana hafa ao amin'ny Synedriona Jiosy.

John 3:3**Fampifandraisana ny foto-kevitra**

Jesosy sy Nikodemosy dia nanohy ny resany.

marina, dia marina tokoa

Adikao tahaka ny nataonao tao amin'ny 1:49 ity.

ateraka indray

"teraka avy any an-danitra" na
"naterak'Andriamanitra"

fanjakan'Andriamanitra

Ny teny hoe "fanjakana" dia sari-teny entina maneho ny lalàn'Andriamanitra. DH: "Toerana izay hanjakan'Andriamanitra"

ahoana no hahateraka ny olona iray raha efa antitra izy?

Nampiasan'i Nikodemosy ity fanontaniana ity mba hanamafisana fa tsy afaky ny hitranga izany. DH: "Ny olona dia tsy afaka hateraka indray rehefa antitra!"

Tsy afaka hiditra fanindroany ao an-kibon-dreniny izy ary hateraka, sa ve afaka?

Nikodemosy ihany koa dia nampiasa ity fanontaniana ity mba hanamafisana ny finoany fa tsy mety intsony ny hateraka fandroany. "Azo antoka fa tsy afaka miditra fanindroany ao anatin'ny kibon-dreniny intsony izy!"

John 3:5**marina, dia marina tokoa**

Ity dia afaka adikanao mitovy amin'izay nataonao tao amin'ny 3:3.

nateraka tamin'ny rano sy ny fanahy

Misy dikan-teny roa azo atao: 1) "Vita batisa tamin'ny rano sy ny Fanahy" na 2) "teraka ara-batana sy ara-panahy"

fanjakan'Andriamanitra

Ny teny hoe "fanjakana" dia sari-teny hilazana ny lalàn'Andriamanitra eo amin'ny fiainan'ny olona iray. DH: "Izy dia tsy afaka hiaina ny lalàn'Andriamanitra eo amin'ny fiainany."

John 3:7**Fampifandraisana ny foto-kevitra**

Jesosy dia manohy miresaka amin'i Nikodemosy.

Tsy maintsy hateraka indray ianareo

"Tsy maintsy hateraka avy any an-danitra ianareo"

Ny rivotra mitsoka na aiza na aiza iriany

Amin'ny fiteny niandohana, ny rivotra sy ny fanahy dia teny iray ihany. Ny mpitantara eto dia maneho

ny rivotra ho tahaka ny olona. DH: "Ny Fanahy Masina dia tahaka ny rivotra izay mitsoka na aiza na aiza tiany"

John 3:9**Ahoana ny fomba hahatanterahan'izany zavatra izany?**

Ity fanontaniana ity dia manamafy ny fanambarana. DH: "Tsy afaka hisy izany!" na "Tsy afaka ny hitranga izany!"

Mpampianatra an'Israely ve ianao, dia mbola tsy azonao ihany izany zavatra izany?

DH: "Ianao dia mpampianatra an'Isiraely, ka dia gaga aho raha tsy mazava aminao ireo zavatra ireo!"

marina, dia marina tokoa

Adikao tahaka ny nataonao tao amin'ny 1:49 ity.

resahanay

Rehefa miteny Jesosy hoe "izahay," dia tsy ampidiriny ao anatin'izany Nikodemosy.

John 3:12**Fampifandraisana ny foto-kevitra**

Jesosy dia manohy miresaka amin'i Nikodemosy.

amin'ny fomba ahoana no hinoanareo Ahy raha hitantara aminareo ny zava-misy any an-danitra Aho?

Ity fanontaniana ity dia manamafy ny tsy finoan'i Nikodemosy. DH: "Azo antoka fa tsy hino ianao raha resahako mahakasika ny zava-misy any an-danitra!"

zava-misy any an-danitra

Zavatra ara-panahy

Lanitra

Ity dia midika hoe ny toerana izay ipetrahan' Andriamanitra.

John 3:14

Ary toy ny nanandratan'i Mosesy ny bibilava tany an'efitra, no tsy maintsy hanandrataka ny Zanak'olona
Hisy olona sasany "hanandratra" an'i Jesosy tahaka an'i Mosesy "nanandratra" ny bibilava varahana tany an'efitra.

tany an'efitra

Ny efitra dia tany maina, ngazana, fa eto izany dia maneho manokana ilay toerana nandehanan'i Mosesy sy ireo Israelita nandritry ny efapolo taona.

John 3:16**tena tian'Andriamanitra izao tontolo izao**

Eto ny "izao tontolo izao" dia maneho ny olona rehetra maneran-tany.

tian'Andriamanitra

Ity ilay karazana fitiavana izay avy amin' Andriamanitra ary mifantoka amin'ny mahatsara ny

hafa, na dia tsy mahazo tombony aza ianao.
Andriamanitra tenany dia fitiavana ary fototry ny
fitiavana marina.

**Fa Andriamanitra tsy naniraka ilay Zanaka lahy ho
amin'izao tontolo izao mba hanameloka izao tontolo
izao, fa mba hamonjy izao tontolo izao amin'ny alalany**
DH: "Ny tena antony nandefasan'Andriamanitra ny
Zanany lahy tety an-tany dia ny hanavotra izany."

hanameloka
"manasazy"

tsy helohina
"tsy meloka"

Zanak'Andriamanitra
Ity dia fiantsoana manan-danja an'i Jesosy.

John 3:19

Fampifandraisana ny foto-kevitra
Vita ny famalian'i Jesosy an'i Nikodemosy.

tonga teto amin'izao tontolo izao ny fahazavana
Ny teny hoe "fahazavana" dia sari-teny hilazana ny
fahamarinan'Andriamanitra izay naseho tao amin'i
Jesosy. Ny "tany" dia midika hoe ny olona rehetra
monina "eto ambonin'ny tany." DH: Ilay iray izay
tahaka ny fahazavana dia nanampiseho ny
fahamarinan'Andriamanitra tamin'ny olona"

naleon'ny olombelona ny haizina
Eto ny "haizina" dia sari-teny maneho ny faritra tsy
nahazo ny "fahazavan'ny" fanambaran'
Andriamanitra tao amin'i kristy.

mba tsy ho hita miharihary ireo asany
DH: "amin'izay ny fahazavana dia tsy hampiseho
ireo zavatra ataony" na "ka mba tsy hampazava ireo
asany ny fahazavana."

ho hita tsara fa ireo asany
DH: "ny olona dia mety hahita tsara ireo asany" na
"ny olona rehetra dia mety hahita ireo zavatra
ataony"

John 3:22

Taorian'izay
Ity dia maneho ny taorian'ny niresahan'i Jesosy
tamin'i Nikodemosy. Jereo ny nandikanao ity tao
amin'ny 2:12.

Ainona
Ity teny ity dia midika hoe "loharano."

Saleima
Tanàna akaikin'ny reniranon'i Jordana

satria betsaka ny rano tany
"satria be loharona ao amin'io toerana io"

natao batisa
DH: "Jaona dia nanao batisa azy ireo" na "izy dia
nanao batisa azy ireo"

John 3:25

**Avy eo nisy fifandirana tamin'ny sasany amin'ireo
mpianatr'i Jaona sy Jiosy iray**
Afaka atao hoe: "Avy ireo mpianatr'i Jaona sy ilay
Jiosy nanomboka nifamaly"

fifandirana
fifamaliana mampiasa teny

indro, manao batisa izy
Amin'ity fehezateny ity ny teny hoe: "indro" dia
baiko midika hoe "mitandrema!" DH: "Indro! Manao
batisa Izy" na "Tandrema izao! Fa manao batisa izy"

John 3:27

**Tsy afaka mandray na inona na inona ny olona iray raha
tsy**
"Tsy misy olona manana hery raha tsy"

nomena azy avy any an-danitra izany
Eto ny "lanitra" dia nampiasaina hanehoana
an'Andriamanitra. DH: "Andriamanitra no nanome
izany ho azy"

Ianareo ihany
Ny "Ianareo" eto dia maneho ireo vahoaka rehetra
izay resahan'i Jaona. DH: "Ianareo rehetra" na "ny
rehetra aminareo"

Nirahina talohany aho
DH: "Andriamanitra naniraka ahy mba ho tonga
alohany"

John 3:29

Fampifandraisana ny foto-kevitra
Jaona mpanao batisa dia mbola manohy niteny.

Ny ampakarina dia an'ny mpampakatra
Eto ny hoe hoe "ampakarina" sy ny "mpampakatra"
dia sari-teny. Jesosy dia tahaka ny "mpampakatra"
ary Jaona dia tahaka ilay naman'ilay
"mpampakatra."

Izany, ary, no mameno ny hafaliako
DH: "Ka noho izany dia faly be aho" na "Ka dia faly
be aho"

hafaliako
Ny teny hoe "ahy" dia maneho an'i Jaona mpanao
batisa, ilay iray izay miteny.

Tsy maintsy mitombo Izy
Ny "Izy" dia maneho an'ilay mpampakatra, Jesosy,
izay tsy hitsahatra ny hitombo amin'ny
alehibihazana.

John 3:31

Izy izay avy any ambony dia ambonin'ny zava-drehetra
"Izy izay avy any an-danitra dia lehibe kokoa noho ny olona rehetra"

Izy izay avy eto an-tany dia avy eto an-tany ary miresaka momban'ny eto an-tany
Jaona dia milaza fa Jesosy dia lehibe noho izy satria avy any an-danitra Izy, ary Jaona dia teraka teto an-tany. DH: "Izy izay teraka teto amin'ity tany ity dia tahaka ny olona rehetra izay miaina eto ary izy dia miresaka ny momban'izay mitranga eto amin'izao tontolo izao"

Izy izay avy any an-danitra dia ambonin'ny zava-drehetra
Ity dia mitovy dika amin'ilay fehezanteny voalohany. Jaona mamerina ity mba ho fanamafisana.

Izy dia manambara ny momba izay hitany sy reny
Jaona dia miresaka momban'i Jesosy. DH: "Ilay avy any an-danitra milaza ny momba izay hitany sy reny tany an-danitra."

tsy misy mandray ny fanambarany
Eto Jaona dia manatombo resaka mba hanamafisana fa olona vitsy ihany no mino an'i Jesosy. DH: "Tena olona vitsy no mino Azy."

Izy nandray ny fanambarany
"Izy rehetra mahatoky izay lazain'i Jesosy"

dia nanamafy
"manaporofa" na "manaiky"

John 3:34

Fampifandraisna ny foto-kevitra
Tapitra ny resak'i Jaona mpanao batisa.

Fa ilay iray nirahin'Andriamanitra
"Ity Jesosy ity, izay nirahin'Andriamanitra mba hisolo-tena Azy"

Satria tsy nasiany fetra ny fanomezana ny Fanahy
"Fa Izy ilayiray izay nomen'Andriamanitra ny herin'ny Fanahiny rehetra."

Ray ... zanaka
Ireo dia fiantsoana manan-danja izay mamaritra ny fifandraisana eo amin'Andriamanitra sy Jesosy.

nametraka ny zava-drehetra teo ampelan-tanany
Ity dia midika hoe apetraka eo amin'ny heriny sy ny fitondrany.

hitoeran'ny hatezeran'Andriamanitra
DH: "Andriamanitra dia tsy hitsahatra ny hanasazy azy"

Chapter 4

¹ Ary rehefa fantatr'i Jesosy hoe ren'ireo Fariseo fa nahazo sy nanao batisa mpianatra maro noho Jaona Izy ² (na dia tsy Jesosy tenany aza no nanao batisa, fa ireo mpianany), ³ dia niala tao Jodia Izy ary niverina nankany Galilia indray. ⁴ Fa ilainy ny mamakivaky an'i Samaria. ⁵ Ka dia tonga tao amin'ny tanàna iray ao Samaria Izy, antsoina hoe Sykara, akaikin'ilay ampahan-tany izay nomen'i Jakoba an'i Josefa zanany. ⁶ Teo ilay fatsakan'i Jakoba. Nahatsiaro sasatra tamin'ny diany Jesosy ka nipetraka teo amin'ilay fatsakana. Tokony teo amin'ny ora fahenina teo. ⁷ Nisy vehivavy samaritana iray tonga hatsaka rano, ka hoy Jesosy taminy hoe: "Mba omeo rano Aho ho sotroiko." ⁸ Fa ireo mpianany efa lasa any an-tanàna mba hividry hanina. ⁹ Avy eo hoy ilay vehivavy samaritana taminy hoe: "Ahoana ianao, izay Jiosy, no mangataka amiko, izay vehivavy samaritana, rano ho sotroina?" Fa ireo Jiosy tsy misy hifandraisana amin'ny Samaritana. ¹⁰ Fa Jesosy namaly ka nanao taminy hoe: "Raha fantatrao ny fanomezan'Andriamanitra, sy izay miteny aminao hoe: 'Omeo aho ho sotroiko,' dia ianao indray no ho nangataka taminy, ka omeny rano velona." ¹¹ Hoy ilay vehivavy taminy hoe: "Tompoko, ianao dia tsy manana fanovozana ary ny fatsakana lalina. Koa aiza no hahazoanao rano velona?" ¹² Ianao dia tsy lehibe, moa va, noho Jakoba razambentsika, izay nanome anay ny fatsakana sy nisotro tamin'izany ny tenany, tahaka ny nataon'ireo zanany sy ireo bibiny?" ¹³ Jesosy namaly ka nanao taminy hoe: "Izay rehetra misotro amin'ity rano ity dia mbola hangetaheta indray, ¹⁴ fa na iza na iza misotro amin'ny rano izay homeko azy dia tsy hangetaheta mandrakizay. Fa kosa, ny rano izay homeko azy dia ho tonga loharano miboiboika ao anatiny, izay mitondra any amin'ny fiainana mandrakizay." ¹⁵ Hoy ravehivavy taminy hoe: "Tompoko, omeo izany rano izany aho mba tsy hangetaheta sy ho tonga hatsaka eto intsony." ¹⁶ Hoy Jesosy tamin-dravehivavy hoe: "Mandehana, antsoy ny vadinao, dia miverena aty." ¹⁷ Namaly ilay vehivavy ka niteny taminy hoe: "Tsy manambady aho." Namaly Jesosy hoe: "Marina ny voalazanao hoe: 'Tsy manambady aho,' ¹⁸ fa efa nanambady indimpy ianao, ary ilay iray izay hipetrahanao ankehitriny dia tsy mbola vadinao. Marina izay voalazanao." ¹⁹ Hoy ravehivavy taminy hoe: "Tompoko, itako fa mpaminany ianao. ²⁰ Ireo razantsika nivavaka teto amin'ity tendrombohitra ity, kanefa ianareo manambara fa Jerosalema no toerana tokony hivavahan'ny olona." ²¹ Hoy Jesosy taminy hoe: "Minoa Ahy, ravehivavy, fa ho avy ny andro izay hideranareo ny Ray ka sady tsy amin'ity an-tendrombohitra ity no tsy any Jerosalema. ²² Fa ianareo miankohoka amin'izay tsy fantatrareo. Izahay kosa miankohoka amin'izay fantatray, satria ny famonjena dia avy amin'ireo Jiosy. ²³ Kanefa, ho avy ny andro, ary tonga ankehitriny, rehefa hidera ny Ray amin'ny fanahy sy fahamarinana ireo tena mpivavaka, satria ny Ray dia mitady olona tahaka izany ho mpidera Azy. ²⁴ Andriamanitra dia Fanahy, ary ny olona izay midera Azy dia tsy maintsy midera amin'ny fanahy sy fahamarinana." ²⁵ Hoy ilay vehivavy taminy hoe: "Fantatro fa ho avy ny Mesia (ilay antsoina hoe Kristy). Ary rehefa tonga Izy, dia hanazava amintsika ny zavatra rehetra." ²⁶ Hoy Jesosy taminy hoe: "Izaho izay miresaka aminao, no Izy." ²⁷ Tamin'izany fotoana izany dia niverina ireo mpianany. Ary nanontany tena izy ireo hoe nahoana Izy no miresaka amin'ny vehivavy, fa tsy nisy niteny hoe: "Inona no tadiavinao?" na hoe: "Nahoana ianao no miresaka aminy?" ²⁸ Noho izany dia namela ny sininy ravehivavy, ka nandeha niverina tany an-tanàna, ary nilaza tamin'ny olona hoe: ²⁹ "Handeha, hizaha ilay lehilahy izay nilaza ny vitako rehetra. Tsy ho Kristy izany, sa ve Izy?" ³⁰ Dia niala teo an-tanàna izy ireo ka nankeo Aminy. ³¹ Nandritr'izany, namporisika Azy ireo mpianatra, manao hoe: "Raby, mihinàna." ³² Fa hoy Izy tamin'izy ireo hoe: "Izaho dia manana hanin-ko hanina izay tsy fantatrareo." ³³ Ka nifampiteny ireo mpianatra hoe: "Tsy nisy olona nitondra zavatra ho hanina ho Azy, sa ve nisy?" ³⁴ Hoy Jesosy tamin'izy ireo hoe: "Ny sakafoko dia ny manao ny sitrapon'ilay naniraka Ahy ary manao ny asany. ³⁵ Moa ianao tsy milaza hoe: 'Efa-bolana sisa dia ho avy ny fararano?' Lazaiko aminareo, hatopazo ny masonareo dia jereo ny eny an-tsaha, fa efa masaka ary ho jinjaina ireo! ³⁶ Izay minjinja dia mandray karama sy manangona vokatra ho amin'ny fiainana mandrakizay, ka hiara-paly ny mpamafy sy ny mpinjinja. ³⁷ Fa amin'izany dia marina ilay teny manao hoe: 'Ny iray mamafy, ary ny iray kosa minjinja,' ³⁸ Naniraka anareo hinjinja izay tsy nisasaranareo Aho. Ireo hafa no nisasatra, ary ianareo no niditra teo amin'izay nisasarany." ³⁹ Maro tamin'ireo samaritana tao amin'izany tanàna izany no nino Azy nohon'ny tatitr'ilay vehivavy izay manambara hoe: "Nolazainy tamiko avokoa izay nataoko rehetra." ⁴⁰ Ka rehefa nanatona Azy ireo samaritana, dia nangataka Azy mba hijanona hiaraka amin'izy ireo, dia nijanona tao roa andro Izy. ⁴¹ Maro hafa no nino nohon'ny teniny. ⁴² Hoy izy ireo tamin-dravehivavy hoe: "Tsy noho izay voalazanao intsony no hinoanay, fa izahay mihitsy no efa nandre, ary fantatray fa Izy tokoa no ilay Mpamonjy an'izao tontolo izao." ⁴³ Taorian'ireo roa andro ireo, dia niala avy tao Izy hakany Galilia. ⁴⁴ Fa Jesosy mihintsy no nanambara fa ny mpaminany dia tsy manan-danja ao amin'ny taniny manokana. ⁴⁵ Rehefa tonga tao Galilia Izy, dia nandray Azy ireo Galiliana. Izy ireo dia

nahita ny zavatra rehetra izay nataony tao Jerosalema tamin'ny andro firavoravoana, satria nandeha tany amin'ny andro firavoravoana ihany koa izy ireo. ⁴⁶ Ary tonga tao Kana ao Galilia indray Izy, izay toerana nampodiany ny rano ho divay. Nisy tandapa iray izay nanana zanaka lahy marary tao Kapernaony. ⁴⁷ Rehefa reny fa avy any Jodia ho any Galilia Jesosy, dia nankeo amin'i Jesosy izy ary nangataka taminy mba hidina ary hanasitrana ny zanany lahy, izay efa ho faty. ⁴⁸ Avy eo Jesosy nilaza taminy hoe: "Raha tsy mahita famantarana sy fahagagana ianareo, tsy mba hino mihintsy." ⁴⁹ Hoy ilay tandapa taminy hoe: "Tompoko, midina re mialohan'ny hafatesan'ny zanako." ⁵⁰ Hoy Jesosy taminy hoe: "Mandehàna. Velona ny zanakao." Nino ny teny izay nolazain'i Jesosy taminy ilay lehilahy, ka dia lasa izy. ⁵¹ Raha iny izy nidina iny, dia nitsena azy ireo mpanompony, nilaza fa velona ny zanany. ⁵² Ka nanontany azy ireo ny ora izay nanaretany izy. Namaly azy izy ireo hoe: "Omaly tamin'ny ora fahafito no nialàn'ny tazo taminy." ⁵³ Fantatr'ilay ray avy eo fa tamin'io ora io no nilazan'i Jesosy azy hoe: "Velona ny zanakao." Ka dia nino ny tenany sy ireo ankohonany rehetra. ⁵⁴ Izany no famantarana faharoa nataon'i Jesosy fony Izy niala tao Jodia ho any Galilia.

John 4:1

Fampahafantarana amin'ny akapobeny

Ity dia fizarana manaraka amin'ny tantara izay mahakasika an'i Jesosy sy ilay vehivavy Samaritana. Ireo andininy ireo dia manome fampahafantarana fototra an'ity fizarana ao amin'ny tantara ity.

Ary rehefa fantatr'i Jesosy hoe ren'ireo Fariseo ...Jaona Izy (na dia ... ireo mpianany),dia niala ... nankany Galilia indray

"Ary Jesosy nahazo ... Jaona (na dia ... ireo mpianany), ary henon'ireo Fariseo ny momban'ny fahombiazana azony. Fantany fa ren'ireo, ka niala ... nakankany Galilia"

Ary rehefa fantatr'i Jesosy

Ny teny hoe "Ary" dia nampiasaina eto mba hanamarihana fiatoana eo amin'ny tantatra fototra. Eto Jaona dia manomboka milaza fizarana vaovao amin'ny tantara.

tsy Jesosy tenany aza no nanao batisa

Ny hoe "tenany" dia manamafy fa tsy Jesosy no nanao batisa, fa ireo mpianany.

John 4:4

Samaria, Samaritana

Samaria dia anaran'ilay tanàna ary ireo faritra manodidina izany any amin'ny faritra avaratr'Israely. Ilay tanàna dia hita eo anelanelan'ny tany lemak'i Sarôna any andrefana ary ny loharanon'i Jordana any antsinana.

Jakoba, Israely

Jakoba dia ilay zandriny amin'ny zanaka kamban'Isaka sy Rebeka

Josefa

Josefa dia ilay zanaka faha-12 an'i Jakoba ary zanaka voalohan'ny reniny Rahely

John 4:6

Mba omeo rano Aho

Ity dia fiangaviana mihaja, fa tsy baiko.

Fa ireo mpianany efa lasa

Tsy nangataka ireo mpianany hatsaka rano ho Azy Izy satria lasa izy ireo.

John 4:9

Avy eo hoy ilay vehivavy samaritana taminy hoe

Ny teny hoe "taminy" dia maneho an'i Jesosy.

Ahoana ianao, izay Jiosy, no mangataka amiko, izay vehivavy samaritana, rano ho sotroina?

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanehoana ny fahatairan'ilay vehivavy raha nangataka rano taminy Jesosy. DH: "Tsy mampino ahy hoe Ianao, izay Jiosy, no mangataka rano amin'ny Samaritana!"

rano velona

Jesosy mapiasa ny sari-teny hoe "rano velona" mba hanehoana ny Fanahy Masina izay miasa ao amin'ny olona mba hanovana sy hitondrana fiainana vaovao.

John 4:11

Ianao dia tsy lehibe, moa va, noho Jakoba razabentsika ... bibiny ?

DH: "Ianao dia tsy lehibe noho Jakoba rainay ... bibiny!"

nisotro tamin'izany

"nisotro rano avy tamin'izany"

John 4:13

mbola hangetaheta indray

"mila misotro rano indray"

ny rano izay homeko azy dia ho tonga loharano miboiboika ao anatiny

Eto ny teny hoe "loharano" dia sari-teny hilazana ilay rano maha-velona. DH: "Ny rano izay homeko azy dia ho tonga tahaka ny loharano ao aminy."

fiainana mandrakizay

Eto ny "fiainana" dia maneho ny "fiainana arapanahy" izay Andriamanitra irery ihany no afaka manome azy.

John 4:15

Tompoko

Eto amin'ity teny ity, dia miresaka amin'i Jesosy tahaka ny "Tompoko" ilay vehivavy Samaritana, izay teny manome haja sy mapiseho fahalalam-pomba.

hatsaka

"haka rano" na "hisitona rano avy ao amin'ny fatsakana" amin'ny alalan'ny siny sy tady

John 4:17

Marina ny voalazanao ... Marina izay voalazanao.

Jesosy dia namerina izany teny izany mba hanamafisana fa fatany fa ilay vehivavy dia miteny ny marina.

John 4:19

Tompoko

Eto amin'ity ny teny hoe "Tompoko" dia nampiasain'ilay vehivavy Samaritana mba iresahana amin'i Jesosy tahaka ny "Tompoko", izay teny manome haja sy mapiseho fahalalam-pomba.

itako fa mpaminany Ianao

"Izaho dia mahatakatra fa mpaminany Ianao"

John 4:21

Minoa Ahy

Ny finoana olona dia fanekena fa izay notenenin'io olona io dia marina.

Fa ianareo miankohoka amin'izay tsy fantatrareo. Izahay kosa miankohoka amin'izay fantatray

Jesosy dia milaza fa Andriamanitra nanambara ny tenany sy ireo didiny ho an'ny vahoaka Jiosy, fa tsy ho an'ny vahoaka Samaritana. Tamin'ny alalan'ny Soratra Masina ireo vahoaka Jiosy no nahalala hoe Andriamanitra iza no tsara kokoa noho ireo Samaritana.

hideranareo ny Ray ... satria ny famonjena dia avy amin'ireo Jiosy.

Ny famonjena mandrakizay amin'ny ota dia avy amin'Andriamanitra ilay Ray, i Yaveh, ilay Andriamanitr'ireo Jiosy.

Ray

Ity dia fiantsoana manan-danja an'Andriamanitra.

satria ny famonjena dia avy amin'ireo Jiosy.

Tsy midika ity hoe ny vahoaka Jiosy no hanavotra ireo hafa amin'ny otan'izy ireo. Izany dia midika fa Andriamanitra dia nifidy ireo Jiosy mba ho vahoakany voatokana izay hitantara amin'ireo hafa ny mahakasika ny famonjeny. DH: "satria ny olona rehetra dia hahafantatra ny momban'ny famonjen'Andriamanitra noho ireo Jiosy."

John 4:23

Fampifandraisana ny foto-kevitra

Jesosy dia manohy miresaka amin'ilay vehivavy samaritana.

Kanefa, ho avy ny andro, ary tonga ankehitriny, rehefa hidera ny Ray amin'ny fanahy sy fahamarinana ireo tena mpivavaka

"Kanefa, dia tena fotoan'ny tena mpidera izao"

ny Ray

Ity dia fiantsoana manan-danja an'Andriamanitra.

midera amin'ny fanahy sy fahamarinana

"derao amin'ny fomba tsara Izy"

John 4:25

Fantatro fa ho avy ny Mesia ... Kristy)

Ireo teny roa ireo dia mitovy dika hoe "mpanjaka nampanantenain'Andriamanitra."

hanazava amintsika ny zavatra rehetra

Ny teny hoe "hanazava ny zavatra rehetra" dia midika hoe izay rehetra tokony ho fantatry ny olona: DH: "Izy dia hiteny antsika ireo zavatra rehetra izay tokony fantarintsika"

John 4:27

Tamin'izany fotoana izany dia niverina ireo mpianany

"Rehefa avy niteny ity Jesosy, dia niverina nankany an-tanàna ireo mpianany."

Ary nanontany tena izy ireo hoe nahoana Izy no miresaka amin'ny vehivavy

Tsy fanaon'ny Jiosy izany miresaka amin'ny vehivavy tsy fatan'izy ireo izany, indrindra fa raha Samaritana ilay vehivavy.

tsy nisy niteny hoe: "Inona no tadiavinao?" na hoe: "Nahoana Ianao no miresaka aminy?"

Mety midika hoe: 1) Ireo mpianatra dia nametraka ireo fanontaniana roa ireo tamin'i Jesosy na 2) "Tsy nisy nanontany ilay vehivavy hoe: 'inona no tadiavinao?' na nanontany an'i Jesosy hoe: "Nahoana Ianao no miresaka aminy?"

John 4:28

Handeha, hizaha ilay lehilahy izay nilaza ny vitako rehetra

Ity dia fanatomboana resaka. Ilay vehivavy Samaritana dia talanjona tamin'i Jesosy ka nino izy fa tsy maintsy fantany daholo ny zavatra rehetra mahakasika azy. DH: "Ndeha hijery ilay lehilahy izay mahafantatra be ny momba ahy, na dia mbola tsy nifankahita Taminy mintsy aza aho!"

Tsy ho Kristy izany, sa ve Izy?

Ilay vehivavy tsy tena nahatoky fa Jesosy dia ilay Kristy, ka dia nametraka fanontaniana izy izay miandry hoe "tsia" ny valiny, fa nametraka fanontaniana ihany koa izy raha tokony hanao fanambarana satria tiany hanapa-kevitra ho azy ireo ny olona.

John 4:31

Nandritr'izany

"Nandritrin'ny nandehanan'ilay vehivavy ho any amin'ny tanàna"

namporisika Azy ireo mpianatra

"Ireo mpianatra dia niteny tamin'i Jesosy" na "Ireo mpianatra dia nanohana an'i Jesosy"

Izaho dia manana hanin-ko hanina izay tsy fantatrareo

Eto Jesosy dia tsy miresaka momban'ny "sakafo" ara-bakiteny, fa manomana ireo mpianany ho amin'ny lesona ara-panahy.

Tsy nisy olona nitondra zavatra ho hanina ho Azy, sa ve nisy?

Ireo mpianatra dia nieritreritra fa "sakafo" ara-bakiteny no notenen'i Jesosy. Nanomboka nifanontany ity fanontaniana ity izy ireo, nanantena valiny hoe "tsia." DH: "Azo antoka fa tsy nisy olona nitondra hanina ho Azy tamintsika tany an-tanàna!"

John 4:34

Ny sakafoko dia ny manao ny sitrapon'ilay naniraka Ahy ary manao ny asany

Eto ny "sakafo" dia sari-teny hilazana hoe: "mankatoa ny sitrapon'Andriamanitra." DH: "Tahaka ny hamokisan'ny sakafo ny olona noana, no hamokisan'ny fankatoavana ny sitrapon'Andriamanitra Ahy."

Moa Ianao tsy milaza hoe

"Izany ve tsy iray amin'ilay fiteninaho hoe"

hatopazo ny masonareo dia jereo ny eny an-tsaha, fa efa masaka ary ho jinjaina ireo

Ny teny hoe "saha" sy ny "masaka ary ho jinjaina" dia sari-teny. Ny "saha" dia maneho ireo vahoaka tsy Jiosy na Jentilisa. Ny teny hoe "masaka ary ho jinjaina" dia midika hoe vonona ny handray ny hafatr'i Jesosy ireo Jentilisa, tahaka ny saha izay vonona ho jinjaina. DH: "Hatopazo ny masonareo

dia jereo ireo vahoaka tsy Jiosy! Efa vonona ny handray ny hafatra izy ireo, tahaka ireo vokatra izay eny an-tsaha izay efa vonona ny ho jinjain'ny olona.

Izay minjinja dia mandray karama sy manangona vokatra ho amin'ny fiainana mandrakizay

Jesosy dia manondro fa misy valisoa ho an'ireo "asa eny an-tsahany" sy fizarana ny hafatrany. Izay mandray ny hafany dia handray ny fiainana mandrakizay izay omen'Andriamanitra.

John 4:37

Fampifandraisana ny foto-kevitra

Jesosy dia manohy miresaka amin'ireo mpianany.

Ny iray mamafy, ary ny iray kosa minjinja

Ny teny hoe "mamafy" na "minjinja" dia sari-teny. Izay "mamafy" dia mizara ny hafatr'i Jesosy. Ary izay "mijinja" dia manampy ireo olona handray ny hafatr'i Jesosy. DH: "ny olona iray no mamboly ny voa, ary ny iray kosa mijinja ny vokatra."

ianareo no niditra teo amin'izay niasarany

"izao ianareo dia mitambatra ao amin'ny asan'izy ireo"

John 4:39

nino Azy

Ny hoe "finoana" olona dia midika hoe "mahatoky" izany olona izany. Eto izany dia midika koa hoe nino izy ireo fa Izy no Zanak'Andriamanitra.

Nolazainy tamiko avokoa izay nataoko rehetra

Ity dia fanatomboana resaka. Talonjana tamin'i Jesosy ilay vehivavy ka nahatsapa fa efa fantany daholo ny rehetra mahakasika azy. DH: "Izy dia niteny zavatra maro mahakasika ny fiainako."

John 4:41

ny teniny

Eto ny "teny" dia maneho ny hafatra izay nambaran'i Jesosy. DH: "ny hafany"

izao tontolo izao

Ny teny hoe "izao tontolo izao" dia maneho ny olona rehetra izay miaina eto ambonin'ny tany. DH: "Ny olona rehetra maneran-tany."

John 4:43

Fampahafantarana amin'ny ankapobeny

Ity ny fizarana manaraka amin'ny tantara izay nandehanan'i Jesosy tany Galilia ary nanasitrana zazalahy iray. Ny andininy faha-44 dia manome antsika fampahafantarana fototra momban'ny zavatra nolazain'i Jesosy teo aloha.

avy tao

avy tao Jodia

ny mpaminany dia tsy manan-danja ao amin'ny taniny manokana

"Ny olona dia tsy mampiseho haja na voninahitra amin'ny mpaminany ao amin'ny taniny" na "Ny mpaminany dia tsy hajain'ny mponina ao amin'ny fiaraha-moniny manokana"

tamin'ny andro firavoravoana

Eto ny firavoravoana dia ny Paska.

John 4:46

Ary

Ity teny ity dia nampiasaina eto mba hanamarihana fihatoana ao amin'ny tantara fototra sy hidirana amin'ny fizarana vaovaon'ny tantara. Raha manana fomba hanaovana izany ny fiteninanao, dia hampiasao eto izany.

tandapa

Olona miara-miasa amin'ny mpanjaka

John 4:48

Raha tsy mahita famantarana sy fahagagana ianareo, tsy mba hino mihintsy

DH: "Rehefa mahita fahagagana ihany ianareo vao hino."

Nino ny teny

Eto ny "teny" dia maneho ilay hafatra izay nolazain'i Jesosy. DH: "nino ilay hafatra"

John 4:51

Raha iny

Ity teny ity dia nampiasaina mba hanamarihana tranga roa izay miara-miseho amin'ny fotoana iray. DH: "Raha iny andeha hody iny ilay tandapa, dia nanatona azy teny an-dalana ireo mpanompony.

John 4:53

famantarana

Ny fahagagana koa dia azo atsoina hoe "famantarana" satria izany dia nampiasana mba ho porofo fa Andriamanitra dia ilay mahery indrindra izay manana fahefana tanteraka eto amin'izao tontolo izao.

Chapter 5

¹ Taorian'izany dia nisy firavoravoan'ny Jiosy, ary niakatra ho any Jerosalema Jesosy. ² Ary tany Jerosalema eo akaikin'ny vavahadin'ondry, dia nisy farihy, izay natsoina tamin'ny Hebreo hoe Betesda, ary misy fialofana dimy izany. ³ Maro ireo olona marary, jamba, malemy, na tsy afa-mihetsika natory tao. ⁴ ⁵ Ary nisy lehilahy anankiray teo izay efa narary valo amby telo-polo taona. ⁶ Rehefa hitan'i Jesosy nandry teo izy, sy taorian'ny nahatsapany fa efa an-taona maro izy no teo, dia hoy Izy taminy hoe: "Te-ho sitrana ve ianao?" ⁷ Namaly ilay lehilahy marary hoe: "Tompoko, tsy manana na iza na iza aho handroboka ahy ao anaty farihy rehefa mihetsika ny rano. Rehefa mandeha aho, dia misy misosoka eo alohako." ⁸ Hoy Jesosy taminy hoe: "Mitsangàna, ento ny fandrianao, ka mandehana." ⁹ Avy hatrany dia sitrana ilay lehilahy, ka noraisiny ny fandriany dia nandeha izy. Ary Sabata izay andro izay. ¹⁰ Dia hoy ireo Jiosy tamin'ilay sitrana hoe: "Sabata ny andro dia tsy mahazo mitondra ny fandrianao ianao". ¹¹ Namaly izy hoe: "Ilay nanasitrana ahy no niteny tamiko hoe: 'Ento ny fandrianao ka mandehana.'" ¹² Ary nanontany azy izy ireo hoe: "Iza ilay lehilahy niteny taminao hoe: 'Ento ny fandrianao ka mandehana'?" ¹³ Kanefa, ilay sitrana tsy nahalala Azy satria niala moramora Jesosy fa nisy vahoaka teo an-toerana. ¹⁴ Nony avy eo, hitan'i Jesosy tao an-tempoly izy ka hoy Izy taminy hoe: "Indro, sitrana ianao! Aza manota intsony, mba tsy hitranga aminao ny zavatra ratsy noho ny teo." ¹⁵ Avy eo dia lasa ralehilahy ka nitatitra tamin'ireo Jiosy fa Jesosy no nanasitrana azy. ¹⁶ Ary noho ireo zavatra ireo dia nanenjika an'i Jesosy ireo Jiosy, satria nanao ireo zavatra ireo tamin'ny Sabata Izy. ¹⁷ Ary namaly azy ireo Jesosy hoe: "Ny Raiko dia miasa eny fa na ankehitriny aza, ary Izaho, ihany koa, dia miasa." ¹⁸ Noho izany, dia vao maika nitady hamono Azy ireo Jiosy tsy nohon'ny faniratsirany ny Sabata ihany, fa ny niantsoany an'Andriamanitra ihany koa hoe Rainy manokana, manao ny tenany ho mitovy amin'Andriamanitra. ¹⁹ Ary Jesosy namaly azy ireo hoe: "Lazaiko aminareo marina, dia marina tokoa, fa ny Zanaka dia tsy afaka manao na inona na inona ho Azy, afa-tsy izay hitany ataon'ny Ray ihany, fa na inona na inona ataon'ny Ray, dia ataon'ny Zanaka ihany koa ireo zavatra ireo. ²⁰ Fa ny Ray tia ny Zanaka ka nampiseho azy ny zavatra rehetra izay nataon'ny tenany, ary hampiseho azy zavatra lehibe mihoatra noho ireo Izy mba ho gaga ianareo. ²¹ Fa tahaka ny Ray manangana sy mamelona ny maty, dia tahaka izany ihany koa no ameloman' ny Zanaka izay tiany. ²² Fa ny Ray dia tsy mitsara na iza na iza, fa nomeny ny Zanaka ny fitsarana rehetra ²³ mba hanajan'ny rehetra ny Zanaka tahaka ny hanajan'izy ireo ny Ray. Izay tsy manaja ny Zanaka dia tsy manaja ilay Ray naniraka Azy. ²⁴ Lazaiko aminareo marina, dia marina tokoa, fa izay mandre ny teniko sy mino izay naniraka Ahy dia manana ny fiainana mandrakizay ka tsy ho helohina, fa niala tamin'ny fahafatesana ho amin'ny fiainana izy. ²⁵ Lazaiko aminareo marina, dia marina tokoa, fa avy ny ora, ary tonga izany ankehitriny, rehefa handre ny feon'ny Zanak'Andriamanitra ny maty, ary ho velona ireo izay mandre. ²⁶ Fa tahaka ny Ray manana fiainana ao Aminy, no nanomezana ny zanaka ihany koa mba hananany fiainana ao Aminy, ²⁷ ary nomen'ny Ray fahefana hitsara ny Zanaka noho Izy Zanak'olona. ²⁸ Aza gaga amin'izany, fa avy ny andro handrenesan'ny olona rehetra any am-pasana ny feony ²⁹ ka hivoaka: ireo izay nanao ny tsara dia ho any amin'ny fitsanganana ho amin'ny fiainana, fa ireo izay nanao ny ratsy kosa dia ho any amin'ny fitsanganana ho amin'ny fitsarana. ³⁰ Tsy afaka manao na inona na inona raha Izaho ihany. Araka izay reko, no itsarako, ary ny fitsarako dia marina satria tsy mitady ny sitrapoko manokana Aho fa ny sitrapon'Izy izay naniraka Ahy. ³¹ Raha tokony hanambara ny momban'ny tenako Aho, dia tsy marina ny fanambarako. ³² Misy iray hafa izay manambara ny momba Ahy, ary fantatro fa marina ny fanambarana izay lazainy momba Ahy. ³³ Nirahina tany amin'i Jaona ianareo, ary nanambara ny marina izy. ³⁴ Kanefa ny fanambarana izay raisiko dia tsy avy amin'ny olona. Milaza izany zavatra izany Aho mba mety ho voavonjy ianareo. ³⁵ Jaona dia jiro nirehitra sy nanazava, ary ianareo naniry ny hifaly vetivety tao amin'ny fahazavany. ³⁶ Kanefa ny fanambarako dia mbola lehibe noho ny an'i Jaona, fa ireo asa nomen'ny Ray ho tanterahiko, ireo asa izay ataoko ireo, no manambara ny momba Ahy fa nirahin'ny Ray Aho. ³⁷ Ny Ray Izay naniraka Ahy mihintsy no nanambara Ahy. Tsy mbola nandre ny feony na nahita ny tavany ianareo. ³⁸ Ary ny teniny tsy mba mitoetra ao anatinareo, satria tsy mino ilay nirahiny ianareo. ³⁹ Mitady ny Soratra Masina ianareo satria heverinareo fa ao amin'ireo no anananareo fiainana mandrakizay, ary ireo Soratra Masina ireo ihany no manambara momba Ahy, ⁴⁰ kanefa tsy vonona ny hanatona Ahy ianareo mba hanananareo fiainana. ⁴¹ Tsy mandray laza avy amin'ny olona Aho, ⁴² satria fantatro fa tsy misy fitiavana an'Andriamanitra ao aminareo. ⁴³ Tonga amin'ny anaran'ny Raiko Aho, nefa tsy raisinareo. Raha misy hafa tonga amin'ny anarany manokana, dia ho raisinareo izy. ⁴⁴ Ahoana no hinoanareo, ianareo izay mandray laza avy amin'ny olon-kafa kanefa tsy mitady ny laza izay avy amin'Andriamanitra tokana? ⁴⁵ Aza mieritreritra hoe Izaho no hampanga anareo anatrehan'ny Ray. Ilay iray miampanga anareo dia Mosesy,

izay nametrahanareo ny fanantenanareo. ⁴⁶ Raha nino an'i Mosesy ianareo dia tokony hino Ahy, satria nanoratra ny momba Ahy izy. ⁴⁷ Raha tsy mino ireo nosoratany ianareo, dia ataonareo ahoana no hino ny teniko?

Footnotes

5:3 ^[1]Fanamarihana: Ny antontan-taratasy taloha tsara indrindra dia manala ny fehezanteny hoe: "Miandry ny fihetsehin'ny rano"

5:4 ^[2]Fanamarihana: Ny antontan-taratasy taloha tsara indrindra dia manala ny and. 4 hoe: "Fa nisy anjelin'ny Tompo iray nidina ka nampihetsika ny rano indraindray ary na iza na iza nandroso nankao rehefa nihetsika ny rano dia sitrana tamin'ireo aretina izay namparary azy na inona na inona."

John 5:1

Fampahafantarana amin'ny ankapobeny

Ity ny fizarana manaraka ao amin'ny tantara, izay niakaran'i Jesosy tao Jerosalema ka nanasitrana lehilahy iray. Ireto andininy ireto dia manome fampahafantarana fototra momban'ny fizotry ny tantara.

Taorian'izany

Ity dia maneho ny taorian'ny nanasitrana'i Jesosy ny zanak'ilay tandapa.

nisy firavoravoan'ny Jiosy

"Ireo Jiosy dia nankalaza fety"

niakatra ho any Jerosalema

Eny an-tampon-kavoana no misy an'i Jerosalema. Ny lalana mankany Jerosalema dia miakatra sy midina amin'ny havoana kely.

farihy

Ity dia lavaka eo amin'ny tany izay fenon'ny olona rano. Indraindray asian'izy ireo vato ny sisiny.

Betesda

Ny "Betesda" dia midika hoe tranon'ny famindram-po.

fialofana

Efitra iray misy rindrina telo fotsiny dia misy tafo eo amboniny

John 5:5

Fampahafantarana amin'ny ankapobeny

Ny andininy faha 5 dia mampiditra ilay lehilahy nandry teo akaikin'ilay farihy ho ao anatin'ny tantara.

teo

"teo amin'ilay farihin'i Betesda" (5:1)

valo amby telo-polo taona

38 taona

nahatsapany

"nahazony" na "nahitany"

hozy Izy taminy

"Jesosy niteny tamin'ilay lehilahy voan'ny paralisisa"

John 5:7

Tompoko, tsy manana

Eto ny teny hoe "tompoko" dia marikin'ny fanajana olona.

rehefa mihetsika ny rano

DH: "Rehefa ahetsiky ny anjely ny rano"

ao anaty farihy

Ity dia lavaka eo amin'ny tany izay fenon'ny olona rano. Indraindray asian'izy ireo vato ny sisiny. Jereo ny nandikanao ny "farihy" tao amin'ny 5:1.

misy misosoka eo alohako

"misy olona hafa foana miditra alohako ao anatin'ny farihy."

ento ny fandrianao, ka mandehana

"alaivo ny fatoriana, dia mandehana"

John 5:9

sitrana ilay lehilahy

"lasa salama indray ilay ralehilahy"

Ary Sabata izay andro izay

"Ary izany andro izany dia andro fitsaharan' Andriamanitra"

Ary

Ny "Ary" dia nampiasaina eto mba hisintonana ny saina ho an'ny amin'ny fampahafantarana fototra. Izany dia manamafy ny zava-misy hoe tamin'ny andro Sabata ity tranga ity no niseho.

John 5:10**Dia hoy ireo Jiosy tamin'ilay sitrana**

Ireo Jiosy (indrindra fa ireo mpitarika ireo Jiosy) dia tezitra raha nahita ilay lehilahy nitondra ny fandriany tamin'ny andro Sabata.

Sabata ny andro

"andro fitsaharan'Andriamanitra izany"

Ilay nanasitrana ahy

"Ilay lehilahy izay nahasitrana ahy"

John 5:12**Ary nanontany azy izy ireo hoe**

"Ireo mpitarika Jiosy nanontany ilay lehilahy sitrana"

John 5:14**hitan'i Jesosy...izy**

"Hitan'i Jesosy ilay lehilahy izay nositrany"

Indro

Ny teny hoe "indro" dia nampiasaina eto mba hisintonana ny saina amin'ny teny manaraka eo.

John 5:16**Ary**

Ny "Ary" dia manamarika ny fehi-tenin'i Jaona mahakasika ny toetran'ireo mpitarika Jiosy manoloana an'i Jesosy.

miasa

Ity dia manaeho hoe manao asa, ao anatin'izany ny zavatra rehetra izay natao mba hanompoana olona hafa.

ireo Jiosy

Eto ny teny hoe "ireo Jiosy" dia maneho ireo "Jiosy mpitarika." DH: "ireo Jiosy mpitarika"

manao ny tenany ho mitovy amin'Andriamanitra

"miteny fa Izy dia tahaka an'Andriamanitra" na "miteny fa Izy dia manana fahefana lehibe tahaka an'Andriamanitra"

Ny Raiko

Ity dia fiantsoana manan-danja an'Andriamanitra.

John 5:19**Fampifandraisana ny foto-kevitra**

Jesosy manohy miresaka amin'ireo mpitarika Jiosy.

marina, dia marina tokoa

Adikao toy ny nataonao tao amin'ny 1:49 ity.

ho gaga ianareo

"ho talanjona ianareo" na "ho hankina ianareo"

na inona na inona ataon'ny Ray, dia ataon'ny Zanaka ihany koa ireo zavatra ireo. Fa ny Ray tia ny Zanaka Jesosy, amin'ny maha Zanak'Andriamanitra Azy, dia nanaraka sy nankàtoa ny fitondran'ny Ray eto antany, satria Jesosy nahafantatra fa ny Ray dia tia Azy.

Zanaka ... Ray

Ireo dia fiantsoana manan-danja izay mamaritra ny fifandraisana eo amin'i Jesosy sy Andriamanitra.

tia

Ny karazana fitiavana izay avy amin' Andriamanitra dia mifantoka amin'izay mahatsara ny hafa, na dia tsy manome tombony anao aza izany. Andriamanitra tenany dia fitiavana ary fototry ny fitiavana marina.

John 5:21

Fa tahaka ny Ray manangana sy mamelona ny maty, dia tahaka izany ihany koa no ameloman' ny Zanaka izay tiany

Ny teny hoe "Fa tahaka" dia manamarika fahampitahana. Ny Zanak' Andriamanitra (Andriamanitra ilay Zanaka) dia manome fiainana tahaka an'Andriamanitra ilay Ray manome fiainana.

Ray ... Zanaka

Ireo dia fiantsoana manan-danja izay mamaritra ny fifandraisana eo amin'i Jesosy sy Andriamanitra.

mamelona

Ity dia maneho ny "fiainana ara-panahy."

Fa ny Ray dia tsy mitsara na iza na iza, fa nomeny ny Zanaka ny fitsarana rehetra

Ny teny hoe "Fa" dia manamarika fampitahana. Ilay Zanak'Andriamanitra dia mitondra ny fitsarana ho an'Andriamanitra ilay Ray.

mba hanajan'ny rehetra ny zanaka ... ny Ray. Izay tsy manaja ny Zanaka dia tsy manaja ilay Ray

Andriamanitra Zanaka dia tsy maintsy hajaina sy deraina tahaka an'Andriamanitra Ray. Raha tsy vitantsika ny manaja an'Andriamanitra Zanaka, dia tsy vitantsika koa ny manaja an' Andriamanitra Ray.

John 5:24**marina, dia marina tokoa**

Adikao tahaka ny nataonao tao amin'ny 1:49 ity.

izay mandre ny teniko

Eto ny "teny" dia maneho ny hafatr'i Jesosy. DH: "Na iza na iza mandre ny hafatro"

tsy ho helohina

DH: "tsy ho meloka"

John 5:25

marina, dia marina tokoa

Adikao amin'ny fomba hanamafisan'ny teninao ity fa izay manaraka eo dia manan-danja sy marina. Jereo ny nandikanao ity tao amin'ny 1:49.

handre ny feon'ny Zanak'Andriamanitra ny maty, ary ho velona ireo izay mandre

Ny feon'i Jesosy, ilay Zanak'Andriamanitra, dia hanangana ny olona maty avy ao am-pasana.

Zanak'Andriamanitra

Ity dia fiantsoana manan-danja an'i Jesosy.

John 5:26

Fa tahaka ny Ray manana fiainana ao Aminy, no nanomezana ny zanaka ihany koa mba hananany fiainana ao aminy

Ny teny hoe "Fa" dia manamarika fampitahana. Ilay Zanak'Andriamanitra dia manana ny hery hanome fiainana, tahakan'ny ataon'ny Ray.

Ray ... Zanak'Oloha

Ireo dia fiantsoana manan-danja izay mamaritra ny fifandraisana eo amin' Andriamanitra sy Jesosy.

fiainana

Ity dia midika hoe fiainana ara-panahy.

nomen'ny Ray fahefana hitsara ny Zanaka

Ilay Zanak'Andriamanitra dia manana ny fahefan'Andriamanitra Ray hitsara.

John 5:28

Aza gaga amin'izany

Ny "Izany" dia maneho ny zava-misy fa Jesosy, amin'ny maha-Zanak'Andriamanitra Azy, dia mananan ny hery hanome fiainana mandrakizay sy hitondra ny fitsarana.

handrenesana ... ny feony

"Handrenesana ny feoko"

John 5:30

ny sitrapon'Izy izay naniraka Ahy

Ny teny hoe "Izy" dia maneho an'Andriamanitra Ray.

Misy iray hafa izay manambara ny momba Ahy

"Misy olona hafa izay manambara amin'ny olona ny momba Ahy"

hafa

Andriamanitra no tiana lazaina eto.

marina ny fanambarana izay lazainy momba Ahy

"Izay lazainy amin'ny olona momba Ahy dia marina"

John 5:33

ny fanambarana izay raisiko dia tsy avy amin'ny olona

"Izaho dia tsy mila fanambarana avy amin'ny olona"

mba mety ho voavonjy ianareo

DH: "mba ho afaka hanavotra anareo Andriamanitra"

Jaona dia jiro nirehitra sy nanazava

Eto ny "jiro" dia sari-teny. Jaona dia maneho ny fahamasinan'Andriamanitra tahaka ny jiro manome hazavana. DH: "Jaona dia tahaka ny jiro izay irehetra sy nanazava "

John 5:36

ireo asa nomen'ny Ray ho tanterahiko ... fa nirahin'ny Ray Aho

Andriamanitra Ray dia naniraka an'Andriamanitra Zanaka, Jesosy, tety an-tany. Jesosy dia manantanteraka izay nomen'ny Ray Azy ho atao.

Ny Ray Izay naniraka Ahy mihintsy no nanambara

Ny "mihintsy" dia manamafy fa ny Ray tenany no nanambara, fa tsy olona hafa tsy manan-danja.

Ray

Ity dia fiantsoana manan-danja an'Andriamanitra.

ireo asa izay ataoko ireo, no manambara ny momba Ahy

Eto Jesosy dia miteny fa ireo fahagagana dia "manambara" na "mitantara ny olona" ny momba Azy. DH: "Izay ataoko dia mampiseho amin'ny olona fa Andriamanitra no naniraka Ahy"

Ary ny teniny tsy mba mitoetra ao anatinareo, satria tsy mino ilay nirahiny ianareo

"Ianareo dia tsy mino ilay iray izay nirahiny. Izany no hahafantarako fa ianareo dia tsy manana ny teniny mitoetra ao aminareo"

mitoetra ao anatinareo

"miaina ao aminareo"

John 5:39

ao amin'ireo no anananareo fiainana mandrakizay

"Hahita ny fiainana mandrakizay ianareo raha mamaky ireo" na "ny Soratra Masina dia hiteny anareo hoe ahoana ny afahanareo mahazo ny fiainana mandrakizay"

tsy vonona ny hanatona Ahy ianareo

"Ianareo dia minia tsy mino ny hafatro"

John 5:41

mandray

"manaiky"

fa tsy misy fitiavana an'Andriamanitra ao aminareo

Ity dia afaka midika hoe: 1) "Tena tsy tia an'Andriamanitra ianareo" na "tena tsy nandray ny fitiavan'Andriamanitra ianareo"

John 5:43**amin'ny anaran'ny Raiko**

Eto ny teny hoe "anarana" dia manamarika ny hery sy fahefan'Andriamanitra. DH: "Izaho dia tonga miaraka amin'ny fahefan'ny Raiko"

Ray

Ity dia fiantsoana manan-danja ho an' Andriamanitra.

mandray

"manaiky"

Raha misy hafa tonga amin'ny anarany manokana

Ny teny hoe "anarana" dia maneho ny fahefana. DH: "Raha misy hafa tonga amin'ny fahefany manokana"

Ahoana no hinoanareo, ianareo izay mandray laza ... amin'Andriamanitra tokana?

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba ho fanamafisana. DH: "Tsy misy

fomba afahanareo mino satria ianareo dia mandray laza ... amin'Andriamanitra tokana!"

hinoanareo

Ity dia midika hoe mahatoky an'i Jesosy.

John 5:45**Ilay iray miampanga anareo dia Mosesy ... ny fanantenanareo**

"Mosesy" eto dia midika hoe ny lalàna mihintsy. DH: "Mosesy dia miampanga anareo amin'ny lalàna, ilay tena lalàna izay nametrahanareo ny fitokianareo."

ny fanantenanareo

"ny fahatokisanareo"

Raha tsy mino ireo nosoratany ianareo, dia ataonareo ahoana no hino ny teniko?

Ity fanamarihana ity miseho amin'ny endrika fanontaniana mba ho fanamafisana. DH: "Tsy mino ireo nosoratany ianareo, noho izany dia tsy hino ireo teniko mihintsy!"

ny teniko

"Izay lazaiko"

Chapter 6

¹ Taorian'ireo zavatra ireo, dia lasa niampita ny ranomasin'i Galilia Jesosy, antsoina ihany koa hoe ranomasin'i Tiberiasy. ² Nisy vahoaka maro nanaraka Azy satria hitan'izy ireo ny famantarana izay nataony tamin'ireo narary. ³ Niakatra an-tendrimbohitra Jesosy ary nipetraka teny niaraka tamin'ireo mpianany Izy. ⁴ (Ary ny Paska, ilay andro firavoravoan'ny Jiosy, dia efa akaiky.) ⁵ Rehefa nijery ambony Jesosy ka nahita vahoaka maro be nanatona Azy, dia hoy Izy tamin'i Filipo hoe: "Aiza no hividianantsika mofo mba hafahan'izy ireo mihinana?" ⁶ (Fa Jesosy niteny izany mba hitsapana an'i Filipo, fa efa fantany izay ho ataony.) ⁷ Ary Filipo namaly Azy hoe: "Na dia mofo roanjato dinaria aza tsy ho ampy ho an'ny tsirairay na dia kely avy aza." ⁸ Iray tamin'ireo mpianatra, Andrea, rahalahin'i Simona Petera, nilaza tamin'i Jesosy hoe: ⁹ "Misy lehilahy iray eto manana mofo dimy sy hazandrano roa, fa inona ireo manoloana ireto olona maro?" ¹⁰ Ary Jesosy nilaza hoe: "Asaivo mipetraka ny olona" (Ary feno ahitra teo amin'ilay toerana.) Ka dia nipetraka ireo olona, teo amin'ny dimy arivo teo ny isany. ¹¹ Avy eo Jesosy naka ireo mofo ka rehefa avy nisaotra, dia nizara izany tamin'ireo izay nipetraka teo. Tahaka izany ihany koa no nataony tamin'ny hazandrano, maro araka izay nilain'izy ireo. ¹² Rehefa voky ny olona, dia hoy Izy tamin'ireo mpianany hoe: "Angony ireo sombintsombiny tavela, mba tsy hisy ho very." ¹³ Ka dia nanganonin'izy ireo izany ka nahafeno harona roa ambin'ny folo ny sombintsombina mofo dimy sisa navelan'ireo nihinana. ¹⁴ Avy eo, rehefa nahita izany famantarana nataony izany ny olona, dia hoy izy ireo hoe: "Ity tokoa ilay mpaminany izay tonga ho ety amin'izao tontolo izao." ¹⁵ Rehefa hitan'i Jesosy fa ho avy izy ireo haka Azy sy hanandratra Azy an-keriny ho mpanjaka, dia niverina teny an-tendrimbohitra irery indray Izy. ¹⁶ Rehefa ariva ny andro, dia nidina teny amin'ny ranomasina ireo mpianany. ¹⁷ Nankao anaty sambokely izy ireo, ka niampita ny ranomasina ho any Kapernaomy. Efa maizina tamin'izay, ary Jesosy mbola tsy tonga teo amin'izy ireo ihany. ¹⁸ Nisy rivotra nitsoka mafy, ary niha-nahery ny ranomasina. ¹⁹ Rehefa nivoy teo amin'ny dimy amby roapolo na telopolo stadio teo izy ireo, dia nahita an'i Jesosy nandeha teo amin'ny ranomasina ary nanakaiky ny sambokely, ka dia natahotra izy ireo. ²⁰ Fa hoy Izy tamin'izy ireo hoe: "Izao ihany ity! Aza matahotra." ²¹ Avy eo dia vonona ny handray Azy tao amin'ilay sambokely izy ireo, ary teo no eo dia tonga teny amin'ilay toerana alehan'izy ireo ilay sambokely. ²² Ny ampitso, hitan'ireo vahoaka izay nitsangana teny ampitan'ny ranomasina fa tsy nisy sambokely hafa teo afa-tsy ilay iray ihany, ary Jesosy tsy niditra tao niaraka tamin'ireo mpianany fa nandeha irery ireo mpianany. ²³ Kanefa, nisy sambokely maromaro avy any Tiberiasy teo akaikin'ilay toerana izay nihinanan'izy ireo ny mofo rehefa avy nisaotra ny Tompo. ²⁴ Rehefa hitan'ny vahoaka fa tsy teo na Jesosy na ireo mpianany, dia niditra tao anaty sambokely izy ireo ary nakeny Kapernaomy hitady an'i Jesosy. ²⁵ Rehefa hitan'izy ireo teny ampitan'ny renirano Izy, dia hoy izy ireo taminy hoe: "Raby, oviana Ianao no tonga teto?" ²⁶ Jesosy namaly azy ireo, nanao hoe: "Lazaiko aminareo marina, dia marina tokoa, fa mitady Ahy ianareo, tsy nohon' ny nahitanareo famantarana, fa nohon'ny nihinanareo ny mofo ka voky. ²⁷ Aza miasa ho an'ny hanina mety levona, fa miasa ho an'ny hanina izay maharitra ho an'ny fiainana mandrakizay izay homen'ny Zanak'Olonan' anareo, satria Andriamanitra Ray no nanisy tombo-kase taminy." ²⁸ Avy eo dia hoy izy ireo taminy hoe: "Inona no tsy maintsy hataonay, mba hanaovanay ireo asan' Andriamanitra?" ²⁹ Jesosy namaly ka nanao tamin'izy ireo hoe: "Izao no asan'Andriamanitra: dia ny hinoanareo ilay iray izay nirahiny." ³⁰ Ka hoy izy ireo taminy hoe: "Inona ary no famantarana ho ataoano, mba hahitanay sy hinoanay anao? Inona no ho ataoano?" ³¹ Ny raibenay nihinana ny mana tany an'efitra, araky ny voasoratra hoe: 'Nomeny mofo avy any an-danitra izy ireo hoanina.'" ³² Avy eo Jesosy namaly azy ireo hoe: "Lazaiko aminareo marina, dia marina tokoa, fa tsy Mosesy no nanome anareo ny mofo avy any an-danitra, fa ny Raiko no manome anareo ny tena mofo avy any an-danitra. ³³ Satria ny mofon'Andriamanitra dia ilay midina avy any an-danitra ka manome fiainana ho an'izao tontolo izao." ³⁴ Ka hoy izy ireo taminy hoe: "Tompoko, omeo anay mandrakariva izany mofo izany." ³⁵ Dia hoy Jesosy tamin'izy ireo hoe: "Izaho no mofon'ny fiainana; izay manatona Ahy tsy mba ho noana intsony, ary izay mino Ahy tsy hangetaheta intsony. ³⁶ Kanefa efa nolazaiko taminareo fa nahita Ahy ihany ianareo, nefa tsy mino. ³⁷ Ny rehetra izay omen'ny Raiko Ahy dia hanatona Ahy, ary izay manatona Ahy dia tsy mba ho ariako. ³⁸ Fa nidina avy any an-danitra aho, tsy mba hanao ny sitrapoko manokana, fa ny sitrapon'Izy izay naniraka Ahy. ³⁹ Ary izao no sitrapon'Izy izay naniraka Ahy, dia ny tsy hanariako izay rehetra nomeny Ahy, fa hanangana azy ireo amin'ny andro farany. ⁴⁰ Satria izao no sitrapon'ny Raiko, dia ny mba hahazoan'ny rehetra izay mahita ny Zanaka sy mino Azy ny fiainana mandrakizay ary ho hatsangako amin'ny andro farany izy. ⁴¹ Avy eo nimonomonona momba Azy ireo Jiosy satria Izy nilaza hoe: "Izaho no mofo nidina avy any an-danitra." ⁴² Ary hoy izy ireo hoe: "Tsy ilay Jesosy zanak'i Josefa ve io, izay fantatsika ny ray aman-dreniny? Ahoana ary no ilazany hoe: 'Nidina avy any an-danitra Aho'?" ⁴³ Jesosy namaly ka nanao

tamin'izy ireo hoe: "Ajanony ny fimonomononana eo anivonareo. ⁴⁴ Tsy misy olona afaka manatona Ahy raha tsy ny Ray izay naniraka Ahy no mitaona azy, ary ho hatsangako izy amin'ny andro farany. ⁴⁵ Izany dia voasoratra ao amin'ny bokin'ny mpaminany hoe: 'Hampianarin'Andriamanitra izy rehetra.' Izay rehetra nandre sy nianatra tamin'ny Ray no manatona Ahy. ⁴⁶ Tsy nisy nahita ny Ray, afa-tsy izay avy amin'Andriamanitra, izy no nahita ny Ray. ⁴⁷ Lazaiko aminareo marina, dia marina tokoa, fa izay mino no manana fiainana mandrakizay. ⁴⁸ Izaho no mofon'ny fiainana. ⁴⁹ Ny Raibenareo nihinana ny mana tany an'efitra, ary maty izy ireo. ⁵⁰ Ity no mofo nidina avy any an-danitra, mba tsy ho faty izay mihinana amin'izany. ⁵¹ Izaho no mofo velona nidina avy any an-danitra. Raha misy olona mihinana amin'ity mofo ity, dia ho velona mandrakizay izy. Ny mofo izay homeko no nofoko ho an'ny fiainan'izao tontolo izao." ⁵² Niha-tezitra ireo Jiosy ka nanomboka niady hevitra, nanao hoe: "Ahoana no afahan'io lehilahy io manome antsika ny nofony hoanina?" Ary hoy Jesosy tamin'izy ireo hoe: ⁵³ "Lazaiko aminareo marina, dia marina tokoa, fa raha tsy mihinana ny nofon'ny Zanak'Olona ianareo sy misotro ny ràny, dia tsy hanana fiainana ao aminareo. ⁵⁴ Na iza na iza mihinana ny nofoko sy misotro ny ràko dia manana fiainana mandrakizay, ary hatsangako izy amin'ny andro farany. ⁵⁵ Fa ny nofoko no tena fihinana, ary ny ràko no tena fisotro. ⁵⁶ Izay mihinana ny nofoko sy misotro ny ràko no mitoetra ao Amiko, ary Izaho ao aminy. ⁵⁷ Tahaka ny nanirahan'ny Ray velona Ahy, sy tahaka ny hivelomako nohon'ny Ray, izay mihinana Ahy, dia ho velona ihany koa nohon'ny Amiko. ⁵⁸ Ity ilay mofo nidina avy any an-danitra, tsy tahaka ny Raibe nihinana ka maty. Izay mihinana ity mofo ity dia ho velona mandrakizay." ⁵⁹ Fa Jesosy nilaza ireo zavatra ireo tao amin'ny synagoga rehefa nampianatra tao Kapernaomy Izy. ⁶⁰ Ary maro tamin'ireo mpianany izay nandre izany no nilaza hoe: "Fampianarana sarotra izany; iza no afaka anaiky izany?" ⁶¹ Jesosy, noho Izy nahalala tao aminy fa nimonomonona tamin'izany ireo mpianany, nilaza azy ireo hoe: "Manafitohina anareo ve izany? ⁶² Koa ahoana raha tokony hahita ny Zanak'Olona miakatra any amin'ny nitoerany taloha ianareo? ⁶³ Ny Fanahy no manome fiainana; ny nofo tsy ahazoana na inona na inona. Ireo teny izay nolazaiko taminareo dia fanahy, ary fiainana ireo. ⁶⁴ Mbola misy sasany aminareo tsy mino." Fa Jesosy efa nahalala hatramin'ny voalohany izay tsy hino sy izay hamadika Azy. ⁶⁵ Hoy Izy hoe: "Noho izany no nilazaiko taminareo fa tsy misy olona afaka manatona Ahy raha tsy nomen'ny Ray Azy izany." ⁶⁶ Noho izany, maro tamin'ireo mpianany no lasa ary tsy niara-dia taminy intsony. ⁶⁷ Dia hoy Jesosy tamin'ireo roa ambin'ny folo hoe: "Tsy te-andeha koa ve ianareo, sa tsia?" ⁶⁸ Ary Simona Petera namaly Azy hoe: "Tampo, ho any amin'iza moa izahay? Ianao no manana ny tenin'ny fiainana mandrakizay, ⁶⁹ ary nino izahay ka manatona mba hahalala fa Ianao no ilay Masin'Andriamanitra." ⁷⁰ Hoy Jesosy tamin'izy ireo hoe: "Tsy Izaho ve no nifidy anareo, roa ambin'ny folo, ary ny iray aminareo dia devoly?" ⁷¹ Ary Jodasy zanak'i Simona Iskariota no resahany, satria izy, ilay iray amin'izy roa ambin'ny folo, izay hamadika an'i Jesosy.

John 6:1

Fampahafantarana amin'ny ankapobeny

Ity no fizarana manaraka amin'ny tantara. Jesosy dia nandeha avy tao Jerosalema ho any Galilia. Nisy vahoaka nanaraka Azy niakatra ny sisin'ny tendrombohitra. Ireto andininy ireto dia mitantara ny fizotran'ity fizarana amin'ny tantara ity.

Taorian'ireo zavatra ireo

Ny teny hoe "ireo zavatra ireo" dia maneho ireo tranga tao amin'ny 5:1.

Iasa niampita ... Jesosy

Voalaza ao amin'ny tantara fa nandeha sambo Jesosy ary nitondra ireo mpianany niaraka taminy. DH: "Jesosy dia nandeha sambo niaraka tamin'ireo mpianany"

Nisy vahoaka maro

"Vahoaka maro an'isa"

famantarana

Ity dia maneho ireo fahagagana izay nampiasaina hanehoana fa Andriamanitra no ilay mahery izay manana fahefana tanteraka amin'ny zavatra rehetra.

John 6:4

Fampahafantarana amin'ny ankapobeny

Ny tranga ao amin'ny tantara dia manomboka ao amin'ny andininy faha 5.

Ary ny Paska, ilay andro firavoravoan'ny Jiosy, dia efa akaiky

Nahaton'i Jaona ny filazana ireo tranga ao amin'ny tantara mba hanomezana fampahafantarana fohy momban'ny fotoana hisehoan'ireo tranga.

Fa Jesosy niteny izany mba hitsapana an'i Filipo, fa efa fantany izay ho ataony

Nahaton'i Jaona vetivety ny filazana ny momba ireo tranga ao amin'ny tantara mba hanazavana ny antony nanontan'ny Jesosy an'i Filipo ny amin'izay hividiana mofo.

fa efa fantany izay ho ataony
Fantatr'i Jesosy izay ho ataony.

John 6:7

mofo roanjato dinaria

Azo adika hoe: "Ny habetsakin'ny mofo izay mitentina karama roanjato andro."

inona ireo manoloana ireto olona maro?

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanamafisana fa tsy manana sakafo sahaza an'ireo olono ireo izy ireo. DH: "ireto mofo sy trondro ireto dia tsy ho ampy hampisakafoana olona maro!"

John 6:10

Ary feno ahitra teo amin'ilay toerana

Nahaton'i Jaona vetivety ny filazana ireo tranga ao amin'ny tantara mba hanomezana fampahafantarana fohy momban'ny toerana nisehoan'ity tranga ity.

dia nipetraka ireo olona, teo amin'ny dimy arivo teo ny isany

Raha ao anatin'ny vahoaka ny zaza amam-behivavy (6:4), dia manisa ireo lehilahy fotsiny Jaona eto.

nisaotra

Nivavaka tamin'Andriamanitra Ray Jesosy ary nisaotra Azy tamin'ireo hazandrano sy mofo.

nizara izany

DH: "Jesosy sy ireo mpianany nizara izany"

John 6:13

Fampahafantarana amin'ny ankapobeny

Jesosy nisintaka ny vahoaka. Ity ny farany amin'ny fizaran'ny tantara mahakasika ny nanomezan'i Jesosy sakafo ny vahoaka teny an-tendrombohitra.

nangonin'izy ireo

"nangonin'ireo mpianatra"

sisa navela

ny sakafo izay tsy nisy nihinana

izany famantarana nataony izany

Jesosy dia nanome sakafo olona 5000 tamin'ny mofo dimy sy hazandrano roa

ilay mpaminany

ilay mpaminany manokana izay nolazain'i Mosesy fa ho avy eto amin'izao tontolo izao

John 6:16

Fampifandraisana ny foto-kevitra

Ity ny tranga manaraka amin'ny tantara. Ireo mpianatr'i Jesosy dia mandeha eny amin'ny farihy amin'ny sambokely.

John 6:19

nivoy

Ny sambo dia misy olona roa, efatra, na enina mamoy amin'ny tehin-dakana amin'ny sisiny roa foana ary miara-miasa.

teo amin'ny dimy amby roapolo na telopolo stadio teo

Ny stadio iray dia mitovy amin'ny 185 metatra DH: "teo amin'ny dimy na enina kilaometatra"

vonona ny handray Azy tao amin'ilay sambokely izy ireo

Izany dia midika fa nitaingina ilay sambokely Jesosy. DH: "izy ireo dia tena faly nandray Azy tao amin'ilay sambokely"

John 6:22

ny ranomasina

"ranoamasin'ny Galilia"

sambokely maromaro avy any Tiberiasy

Eto, Jaona dia manome fampahafantarana fototra. Ny andro manaraka, rehefa avy nanome sakafo ny olona Jesosy, dia nisy sambo sasany nisy olona avy any Tiberiasy tonga hijery an'i Jesosy. Kanefa, Jesosy sy ireo mpianany dia lasa ny alina talohan'iny.

John 6:24

Fampahafantarana amin'ny ankapobeny

Ny olona nankany Kapernaomy mba hijery an'i Jesosy. Rehefa nahita Azy izy ireo, dia nanomboka nametraka fanontaniana taminy.

John 6:26

marina, dia marina tokoa

Adikao toy ny nataonao tao amin'ny 1:49 ity.

fiainana mandrakizay izay homen'ny Zanak'Olona anareo, satria Andriamanitra Ray no nanisy tombo-kase taminy

Andriamanitra Ray dia nanome alalana an'i Jesosy, ilay Zanak'Olona, mba hanome ny fiainana mandrakizay ho an'ireo izay mino Azy.

Zanak'Olona ... Andriamanitra Ray

Ireo dia fiantsoana manan-danja izay mamaritra ny fifandraisana eo amin'i Jesosy sy Andriamanitra.

nanisy tombo-kase taminy

Ny "manisy tombo-kase" eo amin'ny zavatra iray dia midika hoe mametraka marika eo amin'izany mba hahitana hoe an'iza izany zavatra izany. Ity dia midika fa ny Zanaka dia an'ny Ray ary ny Ray dia manaiky Azy amin'ny fomba rehetra.

John 6:28**ireo asa**

Ao amin'ny Baiboly, ny teny hoe "asa" dia nampiasaina mba hanehoana amin'ny ankapobeny ireo zavatra izay ataon' Andriamanitra na ny olona.

John 6:30**raibenay**

"rainay teo aloha" na "Razambenay"

an-danitra

Ity dia maneho ny toerana izay honenan' Andriamanitra.

John 6:32**marina, dia marina tokoa**

Adikao tahaka ny nataonao tao amin'ny 1:49 ity.

tsy Mosesy no nanome anareo ny mofo avy any an-danitra

Ny "tena mofo" dia sari-teny milaza an'i Jesosy. DH: "Ny Ray dia manome anareo ny Zanaka tahaka ilay tena mofo avy any an-danitra"

ny Raiko

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

manome fiainana ho an'izao tontolo izao

"manome fiainana ara-panahy ho an'izao tontolo izao"

izao tontolo izao

Eto ny "izao tontolo izao" dia maneho ny olona rehetra eran-tany izay mahatoky an'i Jesosy.

John 6:35**Izaho no mofon'ny fiainana**

Amin'ny alalan'ny sari-teny, dia mampitaha ny tenany amin'ny mofo Jesosy. Tahaka ny mofo ilaina amin'ny fiainana ara-nofontsika, no ilavana an'i Jesosy ho an'ny fiainana ara-panahintsika. DH: "Tahaka ny sakafo mitazona ny nofontsika ho velona, no afahako manome anareo fiainana ara-panahy."

mino

Ity dia midika hoe mino fa Jesosy dia ilay Zanak'Andriamanitra, mahatoky Azy ho Mpamonjy, ary miaina amin'ny fomba manome voninahitra Azy.

Ny rehetra izay omen'ny Raiko Ahy dia hanatona Ahy
Andriamanitra Ray sy Andriamanitra Zanany dia hanavotra foana ireo izay mino an'i Jesosy.

Ray

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

izay manatona Ahy dia tsy mba ho ariako

DH: "Ho tazomiko izay rehetra manantona Ahy"

John 6:38**Fampifandraisana ny foto-kevitra**

Jesosy dia mbola manohy miresaka amin'ny vahoaka.

Izy izay naniraka Ahy

"ny Ray, izay naniraka Ahy"

ny tsy hanariako izay rehetra nomeny Ahy

Izany dia manamafy ny hoe Jesosy dia tsy hanary ireo olona izay nomen'Andriamanitra ho Azy. DH: "Tokony hitazona azy rehetra Aho"

John 6:41**Fampifandraisana ny foto-kevitra**

Ireo mpitarika Jiosy dia nanapaka an'i Jesosy raha Izy mbola niresaka tamin'ny vahoaka iny.

nimonomonona

niteny tsy am-pifaliana

Izaho no mofo

Tahaka ny ilavana ny mofo amin'ny fiainana ara-nofontsika, no ilavana an'i Jesosy amin'ny fiainana ara-panahintsika. DH: "Izaho ilay iray izay tahaka ny tena mofo." Jereo ny nandikanao ity tao amin'ny 6:35.

Tsy ilay Jesosy zanak'i Josefa ve io, izay fantatsika ny ray aman-dreniny?

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanamafisana fa ireo Jiosy mpitarika dia mino fa Jesosy dia olon-tsotra. DH: "Jesosy ihany io, ilay zanak'i Josefa, izay fantantsika ny ray sy reniny!"

Ahoana ary no ilazany hoe: 'Nidina avy any an-danitra Aho'?

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanamafisana fa ireo Jiosy mpitarika dia tsy mino fa avy any an-danitra Jesosy. DH: "Izy dia mandainga rehefa milaza fa avy any an-danitra!"

John 6:43**Fampifandraisana ny foto-kevitra**

Jesosy dia manohy miresaka amin'ny vahoaka sy ireo Jiosy mpitarika ihany koa.

mitaona

Ity dia afaka midika hoe "misarika"

Izany dia voasoratra ao amin'ny bokin'ny mpaminany

DH: "Ireo mpaminany dia nanoratra"

Izay rehetra nandre sy nianatra tamin'ny Ray no manatona Ahy

Ireo Jiosy dia nieritreritra fa Jesosy dia "zanak'i Josefa" (Jereo ny 6:41), kanefa Izy dia ilay Zanak'Andriamanitra satria Andriamanitra no Rainy, fa tsy Josefa. Ireo izay tena nianatra tamin'Andriamanitra Ray dia mino an'i Jesosy, izay Andriamanitra Zanak'a.

Ray

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

John 6:46

Fampifandraisana ny foto-kevitra

Ary Jesosy manohy miresaka amin'ireo vahoaka sy ireo Jiosy mpitarika.

marina, dia marina tokoa

Adikao tahaka izay nataonao tao amin'ny 1:49 ity.

Tsy nisy nahita ny Ray, afa-tsy izay avy amin'Andriamanitra

Na dia tsy nisy olombelona izay miaina eto ambonin'ny tany nahita an'Andriamanitra Ray aza, Jesosy, ilay Zanak'Andriamanitra, dia efa nahita ny Ray.

Ray

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

izay mino no manana fiainana mandrakizay

Andriamanitra dia manome ny "fiainana mandrakizay" ho an'ireo izay mahatoky an'i Jesosy, ilay Zanak'Andriamanitra.

John 6:48

Izaho no mofon'ny fiainana

Tahaka ny ilaivana ny mofo amin'ny fiainana ara-nofontsika, no ilaivana an'i Jesosy koa ho an'ny fiainana ara-panahintsika. DH: "Tahaka ny sakafo izay mitazona ny nofontsika ho velona, no afahako manome anareo fiainana ara-panahy izay maharitra mandrakizay." Jereo ny nandikanao ity tao amin'ny 6:35.

Raibenareo

"Ray teo aloha" na "Razambe"

maty

Ity dia maneho ny fahafatesana ara-batana.

John 6:50

Ity no mofo

Eto ny "mofo" dia sari-teny manondro an'i Jesosy izay iray manome ny fiainana ara-panahy tahaka ny mofo manohana ny fiainana ara-nofo. DH: "Izaho dia tahaka ny tena mofo"

tsy ho faty

"Miaina mandrakizay." Eto ny teny hoe "maty" dia maneho ny fahafatesana ara-panahy.

mofo velona

Ity dia midika hoe "ilay mofo izay mahatonga ny olona ho velona."

ho an'ny fiainan'izao tontolo izao

Eto "ny izao tontolo izao" dia maneho ny fiainan'ny olona rehetra eto an-tany. DH: "izay hanome fiainana ny olona rehetra eto ambonin'ny tany"

John 6:52

Fampifandraisana ny foto-kevitra

Nisy Jiosy sasany izay teo nanomboka nifamaly ary Jesosy namaly ny fanontaniam'izy ireo.

Ahoana no afahan'io lehilahy io manome antsika ny nofony hoanina?

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanamafisana fa ireo mpitarika Jiosy dia tohina tamin'izay nambaran'i Jesosy mahakasika "ny nofony." DH: "Tsy misy fomba afahan'io lehilahy io mampinana ny nofony ho antsika!"

marina, dia marina tokoa

Adikao tahaka ny nataonao tao amin'ny 1:49 ity.

mihinana ny nofon'ny Zanak'Olona ianareo sy misotro ny ràny

Eto ny fehezanteny hoe "mihinana ny nofo" sy ny hoe "misotro ny ràny" dia sari-teny izay mampiseho fa ny fahatokiana an'i Jesosy, ilay Zanak'Olona, dia tahaka ny mahazo sakafo sy zava-mpisotro ara-panahy. DH: "raiso tahaka ny handraisanareo hanina sy zava-pisotro ny Zanak'Olona"

tsy hanana fiainana ao aminareo

"tsy hahazo ny fiainana mandrakizay ianareo"

John 6:54

Fampifandraisana ny foto-kevitra

Jesosy dia manohy miresaka amin'ireo rehetra izay mihaino Azy.

Na iza na iza mihinana ny nofoko sy misotro ny ràko dia manana fiainana mandrakizay

Ny teny hoe "mihinana ny nofo" sy "misotro ny ràko" dia sari-teny. Tahaka ny hitakian'ny olona iray sakafo sy zava-pisotro mba hazoana ny fiainana ara-nofo, no hahazoan'ireo izay mahatoky an'i Jesosy ny fiainana ara-panahy. DH: "na iza na iza mahatoky Ahy amin'ny sakafo sy zava-pisotro ara-panahin'izy ireo dia hahazo ny fiainana mandrakizay"

amin'ny andro farany

"amin'ny andro izay hitsaran'Andriamanitra ny olona rehetra"

ny nofoko no tena fihinana, ary ny ràko no tena fisotro
Ny teny hoe "tena fihinana" sy "tena fisotro" dia
sari-teny izay midika hoe Jesosy no mpanome
sakafo sy zava-pisotro ara-panahy ho an'ireo izay
mino Azy. Ny fandraisana an'i Jesosy amin'ny
finoana dia manome fiainana mandrakizay toy ny
sakafo sy ny zava-pisotro mamelona ny vatana. DH:
"Izaho no tena sakafo sy zava-pisotro ara-panahy"

mitoetra ao Amiko, ary Izaho ao aminy
"manana fifandraisana akaiky Amiko"

John 6:57

izay mihinana Ahy
"Izay mahatoky Ahy"

Ray velona
Ireo dika-teny azo atao: 1) "Ny Ray izay nanome
fiainana" na 2) "Ny Ray izay velona."

Ray
Ity dia fiantsoana manan-danja ho
an'Andriamanitra.

Ity ilay mofo nidina avy any an-danitra
Ny "mofo" dia sari-teny ho an'i Jesosy, izay tonga
avy tany an-danitra. DH: "Izaho dia tahaka ny mofo
izay avy any an-danitra"

Izay mihinana ity mofo ity
Izany dia sari-teny. Ireo izay mahatoky an'i Jesosy
ny amin'ny fiainam-panahiny dia tahaka an'ireo ireo
olona izay miankina amin'ny mofo na sakafo ho
an'ny fiainan'ny nofon'izy ireo. DH: "Na iza na iza
mahatoky Ahy"

Raibe
"Ray teo aloha" na "Razambe"

**Jesosy nilaza ireo zavatra ireo tao amin'ny synagoga ...
tao Kapernaomy Izy**
Eto Jaona dia manome fampahafantarana fototra
mahakasika ny fotoana izay nitrangan'ny tantara.

John 6:60

Fampifandraisana ny foto-kevitra
Mametraka fanontaniana ny sasany amin'ireo
mpianatra ary Jesosy mamaly, raha mbola manohy
miresaka amin'ny vahoaka Izy.

iza no afaka anaiky izany
Ity fanamarihana ity dia miseho amin'ny endrika
fanontaniana mba hanamafisana fa ireo mpianatra
dia manana fahaserotana amin'ny fahazoana izay
nolazain'i Jesosy. DH: "Tsy misy afaka hanaiky
izany" na "Sarotra takarina be izany!"

John 6:62

**Koa ahoana raha tokony hahita ny Zanak'Olonana miakatra
any amin'ny nitoerany taloha ianareo?**

Jesosy manolotra ity fanamarihana miendrika
fanontaniana ity mba hanamafisana fa ireo
mpianany dia hahita zavatra hafa izay sarotra
takarina ihany koa. DH: "Avy eo tsy ho fantatrareo
izay eritreretina rehefa mahita Ahy, ilay
Zanak'Olonana, miakatra ho an'ny an-danitra!"

ahazoana
Ny teny hoe "ahazoana" dia midika hoe miteraka
zavatra tsara hitranga.

ireo teny
Ny "teny" eto dia afaka adika hoe: 1) Tenin'i Jesosy
tao amin'ny 6:32 na 2) Ny zavatra rehetra
nampianarin'i Jesosy.

Ireo teny izay nolazaiko taminareo
"Izay nambarako taminareo"

dia fanahy, ary fiainana ireo
Mety ho dikany: 1) "dia mahakasika ny Fanahy sy
ny fiainana mandrakizay" na 2) "dia avy amin'ny
Fanahy sy manome ny fiainana mandrakizay" na 3)
"dia mahakasika ny fiainana ara-panahy sy
fiainana."

John 6:64

Fampifandraisana ny foto-kevitra
Tapitra ny firesahan'i Jesosy tamin'ny vahoaka.

**Fa Jesosy efa nahalala hatramin'ny voalohany izay tsy
hino sy izay hamadika Azy**
Eto Jaona dia manome fampahafantarana fototra
momba izay zavatra fantatr'i Jesosy fa hitranga.

**tsy misy olona afaka manatona Ahy raha tsy nomen'ny
Ray Azy izany**
Na iza na iza te-hino dia tsy maintsy manatona
an'Andriamanitra amin'ny alalan'ny Zanaka.
Andriamanitra Ray irery ihany no mamela ny
vahoaka hanatona an'i Jesosy.

Ray
Ity dia fiantsoana manan-danja ho
an'Andriamanitra.

manatona Ahy
"Araho Aho ary raiso ny fiainana mandrakizay"

John 6:66

Tompo, ho any amin'iza moa izahay?
Simona Petera manome ity fanamarihana ity
amin'ny endrika fanontaniana mba hanamafisana fa
maniry ny hanaraka an'i Jesosy irery izy. DH:
"Tomo, izahay dia tsy hanaraka olon-kafa afa-tsy
Ianao!"

ireo mpianany

Eto ny "ireo mpianany" dia maneho ny vondron' olona amin'ny ankapobeny izay nanaraka an'i Jesosy.

ireo roa ambin'ny folo

Ity dia fanafohezana ny hoe "ireo mpianatra roa ambin'ny folo," vondron-dehilahy roa ambin'ny folo izay nanaraka an'i Jesosy tamin'ny asa fanompoany rehetra. DH: "ireo mpianatra roa ambin'ny folo"

John 6:70

Fampahafantarana amin'ny ankapobeny

Ny andininy faha 71 dia tsy anisan'ny fizaran'ny tantara fototra araky ny nanehoan'i Jaona hevitra tamin'izay nolazain'i Jesosy.

Tsy Izaho ve no nifidy anareo, roa ambin'ny folo, ary ny iray aminareo dia devoly?

Jesosy manome ity fanamarihana ity amin'ny endrika fanontaniana mba hisintonana ny saina amin'ny hoe hisy iray amin'ireo mpianatra hamadika Azy. DH: "Izaho mihintsy no nifidy anareo rehetra, nefa ny iray aminareo dia mpanompon'ny Satana!"

Chapter 7

¹ Taorian'ireo zavatra ireo Jesosy dia nandeha tany Galilia, fa tsy te-ho any Jodia anefa Izy noho ireo Jiosy mitady hamono Azy. ² Ary efa akaiky ny andro firavoravoan'ny Jiosy ny Tabernakely. ³ Noho izany ireo rahalahiny niteny taminy hoe: "Mialà amin'ity toerana ity ary mandehàna any Jodia, mba hafahan'ireo mpianatrao mahita ireo asa ataonao ihany koa. ⁴ Tsy misy olona manao zavatra miafina izany raha izy tenany ary te-ho fantatra ampahibemaso. Raha manao ireo zavatra ireo ianao, dia misehoa amin'izao tontolo izao." ⁵ Fa na ireo rahalahiny aza tsy nino Azy. ⁶ Noho izany Jesosy niteny azy ireo hoe: "Mbola tsy tonga ny fotoako, fa ny fotoanareo kosa dia vonona lalandava. ⁷ Tsy afaka ny hankahala anareo izao tontolo izao, fa Izaho no halany satria manambara fa ratsy ireo asany. ⁸ Ianareo miakara any amin'ny firavoravoana; fa Izaho kosa tsy handeha amin'izany satria tsy mbola tonga ny fotoako." ⁹ Taorian'ny nitenenany ireo zavatra ireo azy ireo, dia nijanona tao Galilia Izy. ¹⁰ Fa rehefa niakatra tany amin'ny firavoravoana ireo rahalahiny, dia niakatra tany ihany koa Izy avy eo, tsy nisehoseho fa niafina. ¹¹ Nitady azy tany amin'ny firavoravoana ireo Jiosy ary niteny hoe: "Aiza Izy?" ¹² Nisy resaka be dia be momba Azy teo anivon'ireo vahoaka. Ny sasany milaza fa: "Lehilahy tsara Izy." Ireo hafa miteny hoe: "Tsia, mitarika ny vahoaka any amin'ny fahaverezana Izy." ¹³ Ary tsy nisy sahy niresaka ampahibemaso momba Azy nohon'ny fatahorana ireo Jiosy. ¹⁴ Rehefa nisasaka ny firavoravoana, dia niakatra tany amin'ny Tempoly Jesosy ary nanomboka nampianatra. ¹⁵ Avy eo dia gaga ireo Jiosy, manao hoe: "Ahoana no hahazan'io lehilahy io izany rehetra izany? Izy tsy mba nandalo fianarana mihintsy." ¹⁶ Jesosy namaly azy ireo ary nanao hoe: "Tsy Ahy ny fampianarako, fa avy amin'Izy izay naniraka Ahy. ¹⁷ Raha misy olona maniry hanao ny sitrapony, dia hahafantatra momban'io fampianarana io izy, na avy amin'Andriamanitra izany, na Izaho no miteny avy amin'ny tenako. ¹⁸ Na iza na iza miteny avy amin'ny tenany dia mitady ny voninahitry ny tenany manokana, fa na iza na iza mitady ny voninahitry izay naniraka azy, dia io olona io no marina, ary tsy misy tsy fahamarinana ao aminy. ¹⁹ Tsy nomen'i Mosesy anareo ve ny lalàna? Kanefa tsy misy aminareo mitandrina ny lalàna. Nahoana ianareo no mitady hamono Ahy?" ²⁰ Namaly ny vahoaka hoe: "Ianao dia misy demonia. Iza koa no mitady hamono anao?" ²¹ Jesosy namaly ka niteny azy ireo hoe: "Asa iray no nataoko, ary dia gaga noho izany avokoa ianareo. ²² Nomen'i Mosesy ny famoràna ianareo (tsy hoe avy amin'i Mosesy izany, fa avy amin'ireo razana), ary amin'ny Sabata dia mamora olona ianareo. ²³ Raha amin'ny Sabata no amoràna ny olona mba tsy ho voadika ny lalàn'i Mosesy, dia nahoana ianareo no tezitra amiko raha nanasitrana tanteraka olona iray tamin'ny Sabata Aho? ²⁴ Aza mitsara amin'ny endrika ivelany, fa mitsarà am-pahamarinana." ²⁵ Nisy sasany tamin'ireo avy any Jerosalema niteny hoe: "Tsy ity ve ilay tadiavin'izy ireo ho vonoina?" ²⁶ Jereo, miresaka miharihary Izy, ary tsy misy miteny na inona na inona Azy izy ireo. Dia ho fantatrin'ny mpitondra tokoa ve fa Izy no Kristy, sa ahoana? ²⁷ Efa fantantsika hoe avy aiza io lehilahy io. Fa rehefa tonga ilay Kristy, dia tsy hisy hahafantatra hoe avy aiza Izy." ²⁸ Avy eo nihiaka mafy Jesosy tao an-Tempoly, nampianatra ary niteny hoe: "Ianareo dia samy mahafantatra ny tenako ary mahalala ny fihaviko. Tsy tonga nohon'ny tenako manokana Aho, fa ilay naniraka Ahy dia marina, ary tsy fantatrareo Izy. ²⁹ Fantatro Izy satria Izaho dia avy aminy ary Izy no naniraka Ahy". ³⁰ Niezaka ny hisambotra Azy izy ireo, fa tsy nisy naninji-tanana taminy satria tsy mbola tonga ny fotoany. ³¹ Kanefa maro tamin'ireo vahoaka no nino Azy, ary hoy izy ireo hoe: "Rehefa tonga ilay Kristy, moa hanao famantarana maro noho ny vitan'io lehilahy io ve Izy?" ³² Nandre ny vahoaka nibitsibitsika ireo zavatra momban'i Jesosy ireo ny Fariseo, ary ny lohan'ny mpisorona sy ireo Fariseo dia naniraka mpiandry raharaha hisambotra Azy. ³³ Hoy Jesosy avy eo hoe: "Kely sisa ny fotoana hiarahako aminareo, dia handeha ho any amin'ilay naniraka Ahy Aho. ³⁴ Hitady Ahy ianareo fa tsy hahita Ahy; izay halehako, tsy ho azonareo aleha." ³⁵ Noho izany ireo Jiosy dia nifampiresaka hoe: "Fa handeha ho aiza io lehilahy io no tsy ho vitantsika ny hitady Azy? Handeha ho any amin'ireo izay niparitaka nakany amin'i Grika dia hananatra ireo Grika ve? ³⁶ Ary inona ny dikan'ny teny nolazainy hoe: 'Hitady Ahy ianareo fa tsy hahita Ahy; izay haleako, tsy ho azonareo aleha'?" ³⁷ Ary tamin'ny farany, andro lehibe amin'ny firavoravona, dia nitsangana Jesosy ary niteny mafy, manao hoe: "Raha misy mangetaheta, avelao izy hanatona Ahy ary hisotro. ³⁸ Izay mino Ahy, araka ny voalazan'ny Soratra Masina, dia hikoriana avy ao an-kibony ny onin'ny rano velona." ³⁹ Fa izao no ambarany momban'ny Fanahy, ireo izay nino Azy no handray; ilay Fanahy dia tsy mbola nomena satria tsy mbola nahazo voninahitra Jesosy. ⁴⁰ Ny sasany tamin'ireo vahoaka, rehefa nandre ireo teny ireo, dia niteny hoe: "Ity tokoa ilay mpaminany." ⁴¹ Ireo hafa nilaza hoe: "Ity ilay Kristy." Fa ny sasany niteny hoe: "Fa angaha Kristy avy any Galilia? ⁴² Tsy voalazan'ny Soratra Masina ve fa Kristy dia ho avy amin'ny taranak'i Davida ary avy ao Betlehema, ilay tanàna izay nisy an'i Davida?" ⁴³ Ka nisy fizarana teo amin'ny vaohaka noho Izy. ⁴⁴ Ny sasany tamin'izy ireo te-hisambotra Azy, fa tsy nisy naninji-

tanana taminy. ⁴⁵ Avy eo ireo mpiandry raharaha niverina tany amin'ireo lohan'ny mpisorona sy ireo Fariseo, izay nilaza tamin'izy ireo hoe: "Nahoana ianareo no tsy nitondra Azy?" ⁴⁶ Namaly ireo mpiandry raharaha hoe: "Tsy mbola nisy niresaka tahaka izany mihintsy." ⁴⁷ Noho izany ireo Fariseo namaly azy ireo hoe: "Voafitaka ihany koa ve ianareo?" ⁴⁸ Moa nisy tamin'ireo mpanapaka mba nino Azy, na tamin'ireo Fariseo? ⁴⁹ Fa ireo vahoaka ireo dia tsy mahalala ny lalàna, voaozona ireo." ⁵⁰ Nikodemosy (iray amin'ireo Fariseo, izay tonga mialoha teo aminy), nilaza hoe: ⁵¹ "Moa ve ny lalàntsika mitsara olona mialohan'ny handrenesana azy ka ahafantarana izay nataony?" ⁵² Namaly izy ireo ary niteny taminy hoe: "Avy any Galilia koa angaha ianao? Mikaroha ary jereo fa tsy misy mpaminany avy any Galilia." ⁵³^[1] Avy eo ny tsirairay nankany an-tranony avy.

Footnotes

7:53 ^[1]Fanamarihana: Ny dika-teny taloha tsara indrindra dia tsy ahitana ny Jaona 7:53-8:11

John 7:1

Fampahafantarana amin'ny ankapobeny

Ity dia fizarana manaraka amin'ny tantara. Jesosy dia tao Galilia miresaka amin'ireo rahalahiny. Ireto andininy ireto dia miresaka ny fotoana izay nitrangan'ity tranga ity.

Taorian'ireo zavatra ireo

"Rehefa avy niresaka tamin'ireo mpianatra Izy" (jereo ny 6:66) na "fotoana fohy taty aoriana"

ireo Jiosy mitady hamono Azy

Eto ny "ireo Jiosy" dia milaza ireo "mpitarika Jiosy." DH: "Ireo mpitarika Jiosy dia nanao tetika hamonoana Azy"

Ary efa akaiky ny andro firavoravoan'ny Jiosy ny Tabernakely

"Ary dia efa akaiky ny fotoana firavoravoan'ireo Jiosy" na "ary dia efa antomotra ny fotoana ho an'ny firavoravoan'ny Tabernakely"

John 7:3

ireo rahalahiny

Ity dia maneho ireo zandrin'i Jesosy, ireo zanaka lahin'i Maria sy Josefa.

asa ataonao ihany koa

Ny teny hoe "asa" dia maneho ireo fahagagana izay nataon'i Jesosy.

izy tenany

Ny hoe "tenany" dia manamafy ny "izy."

izao tontolo izao

Eto ny teny hoe "izao tontolo izao" dia entina maneho ny olona rehetra izay eto ambonin'ny tany. DH: "Ny olona rehetra" na "ny tsirairay"

John 7:5

Fa na ireo rahalahiny aza tsy nino Azy

Ity fehezanteny ity dia fihatoana amin'ny tantara fototra mba hitenan'i Jaona antsika fampahafantarana fototra mahakasika ireo rahalahan'i Jesosy.

ireo rahalahiny

"Ireo zandriny"

Mbola tsy tonga ny fotoako

Jesosy dia manambara fa tsy mbola fotoana hanaperany ny asa fanompoany izao. DH: "Tsy mbola fotoana hanaperako ny asako izao"

ny fotoanareo kosa dia vonona lalandava

"ny fotoana rehetra dia mety aminareo"

tsy afaka ny hankahala anareo izao tontolo izao

Eto ny hoe "izao tontolo izao" dia entina maneho ny olona miaina eto amin'izao tontolo izao. DH: "Ny olona rehetra eto ambonin'ny tany dia tsy afaka hankahala anareo"

manambara fa ratsy ireo asany

"Izaho miteny azy ireo fa ny zavatra ataon'izy ireo dia ratsy"

John 7:8

Fampifandraisana ny foto-kevitra

Jesosy dia mbola manohy miresaka amin'ireo rahalahiny.

tsy mbola tonga ny fotoako

Eto Jesosy dia te-hilaza fa raha miverina any Jerosalema Izy, dia hamarana ny asany. DH: "Mbola tsy fotoana hiverenako any Jerosalema izao"

John 7:10**Fampahafantarana amin'ny ankapobeny**

Ny fizotry ny tantara dia niova, Jesosy sy ireo rahalahany dia efa tonga ao amin'ny firavoravona.

rehefa niakatra tany amin'ny firavoravoana ireo rahalahiny

Ny teny hoe "ireo rahalahiny" dia manambara ireo zandrin'i Jesosy.

niakatra tany ihany koa Izy

Jerosalema dia toerana avo noho Galilia no misy azy izay nisy an'i Jesosy sy ireo rahalahiny teo aloha.

tsy nisehoseho fa niafina

Ireo teny roa ireo dia mitovy ihany ny heviny. Naverina indroa ny hevitra mba ho fanamafisana. DH: "tena tsy nisy nahafantatra"

Nitady ... ireo Jiosy

Eto ny hoe "Jiosy" dia manambara "ireo Jiosy mpitarika." DH: "Ireo Jiosy mpitarika dia nitady an'i Jesosy"

John 7:12**ireo Jiosy**

Ny teny hoe "ireo Jiosy" dia milaza ireo mpitarika ny Jiosy izay nanohitra an'i Jesosy. DH: "Ireo Jiosy mpitarika"

John 7:14**Fampahafantarana amin'ny ankapobeny**

Jesosy izao dia mampianatra ireo Jiosy ao an-tempoly.

Ahoana no hahazana'io lehilahy io izany rehetra izany
Miseho amin'ny endrika fanontaniana ny fanamarihana mba hanamafisana ny fahatairan'ireo mpitarika Jiosy ny amin'ny fananan'i Jesosy fahalalana maro be. DH: "Izy dia tsy tokony hahafantatra be mahakasika ny Soratra Masina!"

fa avy amin'Izy izay naniraka Ahy

"fa avy amin'Andriamanitra, ilay Iray izay naniraka Ahy"

John 7:17**Fampifandraisana ny foto-kevitra**

Jesosy manohy miresaka amin'ireo Jiosy.

fa na iza na iza mitady ny voninahitr'izay naniraka azy, dia io olona io no marina, ary tsy misy tsy fahamarinana ao aminy

"Rehefa mitady ny voninahitr'izay naniraka azy fotsiny ny olona iray, dia izany olona izany no miteny ny marina. Tsy mandainga izy"

John 7:19**Fampifandraisana ny foto-kevitra**

Jesosy manohy miresaka amin'ireo Jiosy.

Tsy nomen'i Mosesy anareo ve ny lalàna?

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba ho fanamafisana. DH: "Mosesy no nanome anareo ny lalàna"

mitandrina ny lalàna

"mankatoa ny lalàna"

Nahoana ianareo no mitady hamono Ahy?

Jesosy dia manontany ny anton'ny tsy hanarahan'ireo mpitarika Jiosy izay te-hamono Azy ny lalàn'i Mosesy. Ny tiany tenenina dia hoe ireo mpitarika Jiosy mihintsy no tsy mitandrina izany lalàna izany. DH: "Ianareo mihintsy no mandika lalàna dia nefa mitady hamono Ahy ianareo!"

Ianao dia misy demonia

"Ity dia mampiseho fa adala Ianao na mety misy demonia mibaiko anao"

Iza koa no mitady hamono anao?

Ity fanamarihana ity dia miendrika fanontaniana mba ho fanamafisana. DH: "Tsy misy mitady hamono anao!"

John 7:21**asa iray**

"fahagagana iray" na "famantarana iray"

gaga noho izany avokoa ianareo

"tohina avokoa ianareo"

tsy hoe avy amin'i Mosesy izany, fa avy amin'ireo razana
Eto Jaona dia manome fanazavana fanampiny mahakasika ny famoràna.

ary amin'ny Sabata dia mamora olona ianareo

Jesosy dia te-hiteny fa ny fanaovana famoràna ihany koa dia mangataka asa. DH: "Ianareo dia mamora zazalahy kely amin'ny Sabata. Asa koa izany!"

amin'ny Sabata

"amin'ny andro fialan-tsasatry ny Jiosy"

John 7:23**Raha amin'ny Sabata no amoràna ny olona mba tsy ho voadika ny lalàn'i Mosesy**

"Raha mamora zazalahy amin'ny Sabata ianareo dia tsy mandika ny lalàn'i Mosesy"

nahoana ianareo no tezitra amiko raha nanasitrana tanteraka olona iray tamin'ny Sabata Aho?

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba ho fanamafisana. DH: "ianareo dia tsy tokony ho tezitra amiko noho Izaho"

nanasitrana tanteraka olona tamin'ny andro Sabata!"

tamin'ny Sabata

"tamin'ny andro fialan-tsasatry ny Jiosy"

Aza mitsara amin'ny endrika ivelany, fa mitsarà am-pahamarinana

Jesosy dia manambara fa ny olona dia tsy tokony hanapaka hoe inona no marina, raha mifototra amin'izay hitan'ny masony fotsiny. Ao ambadiky ny hetsika dia misy antony izay tsy afaka hitan'ny maso. DH: "Atsaharo ny fitsarana ny olona amin'ny alalan'izay hitan'ny masonareo! Mba mifantoha amin'izay marina amin' Andriamanitra"

John 7:25

Tsy ity ve ilay tadiavin'izy ireo ho vonoina?

Ity fanamarihana ity dia miendrika fanontaniana mba ho fanamafisana. DH: "Ity Jesosy ilay tadiavin'izy ireo ho vonoina!"

tsy misy miteny na inona na inona Azy

Ity dia manambara fa tsy manohatra an'i Jesosy ireo mpitarika Jiosy. DH: "Izy ireo dia tsy miteny na inona na inona hanoherana Azy"

Dia ho fantatrin'ny mpitondra tokoa ve fa Izy no Kristy, sa ahoana?

Ity fanamarihana ity dia miendrika fanontaniana mba ho fanamafisana. DH: "Mety hoe nanaiky ihany izy ireo fa Izy ilay tena Mesia!"

John 7:28

nihika mafy

"Niteny tamin'ny feo mafy"

tao an-Tempoly

Jesosy sy ireo olona dia teo amin'ny kianjan'ny Tempoly. DH: "teo amin'ny kianjan'ny Tempoly"

Ianareo dia samy mahafantatra ny tenako ary mahalala ny fihaviko

Jaona dia mampiasa eso-teny amin'ity fanambarana ity. Ny olona dia mino fa avy any Nazareta Jesosy. Tsy fatatr'izy ireo fa nirahin' Andriamanitra avy any an-danitra Izy ary fa Izy dia teraka tao Betlehema. DH: "Ianareo rehetra dia mahafantatra Ahy ary dia mieritreritra ianareo fa mahafantatra izay niaviko.

ny tenako

"amin'ny fahefako manokana"

ilay naniraka Ahy dia marina

"Andriamanitra dia ilay Iray izay naniraka Ahy ary Izy dia marina"

John 7:30

tsy mbola tonga ny fotoany

Ny teny ho "fotoana" dia entina maneho ny fotoana mety hisamborana an'i Jesosy, araka ny

drafitr'Andriamanitra. DH: "Tsy mbola fotoana hisamborana Azy izao"

Rehefa tonga ilay Kristy, moa hanao famantarana maro noho ny vitan'io lehilahy io ve Izy?

Ity fanamarihana ity dia miendrika fanontaniana mba ho fanamafisana. DH: "Rehefa tonga ilay Kristy, dia azo antoka fa tsy hahavita mihoatra noho izay vitan'io lehilahy io Izy!"

famantarana

Ity dia maneho ireo famantarana izay manaporofa fa Jesosy ilay Kristy.

John 7:33

Kely sisa ny fotoana hiarahako aminareo

"Hijanona hiaraka aminareo fotoana fohy fotsiny sisa Aho"

dia handeha ho any amin'ilay naniraka Ahy Aho

Eto Jesosy dia maneho an'Andriamanitra Ray, ilay naniraka Azy

izay halehako, tsy ho azonareo aleha

"Tsy afaka ny handeha any amin'ny toerana halehako ianareo"

John 7:35

Noho izany ireo Jiosy dia nifampiresaka

Ny hoe "Jiosy" dia maneho ireo mpitarika Jiosy izay manohitra an'i Jesosy. DH: "Ireo mpitarika Jiosy dia nifampiresaka teo amin'ny samy izy ireo"

ireo izay niparitaka

Ity dia maneho ireo Jiosy izay niparitaka nanerana ny tanin'i Grika, ivelan'i Palestina.

Ary inona ny dikan'ny teny nolazainy hoe

Ny "teny" dia midika hoe ny hafatra izay nozarain'i Jesosy, izay tsy vitan'ireo mpitarika Jiosy ny nanakatra azy. DH: "Inona ary no tiany lazaina amin'ny teneniny hoe"

John 7:37

Fampahafantarana amin'ny ankapobeny

Efa fotoana maro no dila. Andro faran'ny firavoravona izao ary Jesosy dia niresaka tamin'ny vahoaka.

andro lehibe

"lehibe" satria andro farany, na andron'ny firavoravona, tena manan-danja.

Raha misy mangetaheta

Eto ny teny hoe "mangetaheta" dia sari-teny izay midika hoe ny faniriana lehiben'ny tsirairay ny amin'ireo zavatr'Andriamanitra, tahaka ny olona "mangetaheta" rano. DH: "Ireo izay maniry ireo zavatr'Andriamanitra tahaka ny olona mangetaheta maniry ny hahazo rano"

avelao izy hanatona Ahy ary hisotro

Ny teny hoe "hisotro" dia sari-teny midika hoe mandray ny fiainana ara-panahy izay omen'i Jesosy. DH: "avelao izy hanatona Ahy ary dia hitsahatra ny hetahetany ara-panahy"

Izay mino Ahy, araka ny voalazan'ny Soratra Masina

"Tahaka izay voalaza ao amin'ny Soratra Masina ny momban'ireo rehetra izay mino Ahy"

hikoriana avy ao an-kibony ny onin'ny rano velona

Ny "hikoriana ... ny rano velona" dia sari-teny maneho ny fiainana izay omen'i Jesosy ho an'ireo izay "mangetaheta" ara-panahy. DH: "hisy fiainana ara-panahy hikoriana tahaka ny ranon'ny ony"

rano velona

Mety ho dikany: 1) "rano izay manome fiainana" na 2) "rano izay mahatonag ny olona ho velona"

John 7:39**Fampahafantarana amin'ny ankapobeny**

Ao amin'ity andininy ity ny mpanoratra dia manome fampahafantarana hanazavana izay tenenin'i Jesosy.

Fa izao no ambarany

Jesosy eto no manambara.

ilay Fanahy dia tsy mbola nomena

Jaona dia milaza fa ny Fanahy dia hidina ao amin'ireo izay mino an'i Jesosy tsy ho ela. DH: "Ny Fanahy dia mbola tsy tonga hitoetra ao amin'ireo mpino"

satria tsy mbola nahazo voninahitra Jesosy

Eto ny teny hoe "voninahitra" dia maneho ny fotoana izay hanomezan'Andriamanitra voninahitra ny Zanaka aorian'ny fahafatesany sy ny fitsanganany amin'ny maty.

John 7:40**Ity tokoa ilay mpaminany**

Tamin'ny fitenena izany, dia manondro ireo olona fa mino an'i Jesosy izy ireo hoe Izy ilay mpaminany tahaka an'i Mosesy izay nampanantenain'Andriamanitra ho alefa. DH: "ity tokoa ilay mpaminany tahaka an'i Mosesy izay efa nandrasanay"

Fa angaha Kristy avy any Galilia?

Ity fanamarihana ity dia miendrika fanontaniana mba ho fanamafisana. DH: "Ilay Kristy dia tsy ho avy any Galilia!"

Tsy voalazan'ny Soratra Masina ve fa Kristy dia ho avy amin'ny taranak'i Davida ary avy ao Betlehema, ilay tanàna izay nisy an'i Davida?

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba ho fanamafisana. DH: "Ny Soratra Masina dia mampianatra fa Kristy dia ho

avy amin'ny taranak'i Davida sy avy ao Betlehema, ilay tanàna niavian'i Davida!"

Tsy voalazan'ny Soratra Masina ve fa

Ny Soratra Masina eto dia aseho toy ny hoe miteny tahaka ny olona miteny. DH: "Ireo mpaminany dia nanoratra tao amin'ny Soratra Masina"

izay nisy an'i Davida

"izay nipetrahan'i Davida"

John 7:43**Ka nisy fizarana teo amin'ny vahoaka noho Izy**

Ny vahoaka dia tsy nifanaraka tamin'ny hoe Iza na inona Jesosy.

fa tsy nisy naninji-tanana taminy

Ny naninji-tanana amin'ny olona dia fomba fiteny hilazana hoe mitazona azy na hoe mifikitra aminy. DH: "fa tsy nisy olona nitazona Azy mba hisambotra Azy"

John 7:45**mpiandry raharaha**

"mpiambina ny tempoly"

Tsy mbola nisy niresaka tahaka izany mihintsy

Ampitomboana ity hevitra ity mba ho fanamafisana. "Tsy mbola nahare olona niteny zavatra mahavariana tahaka ity lehilahy ity izahay!"

John 7:47**Noho izany ireo Fariseo**

"Satria izy ireo niteny izany, dia namaly ireo Fariseo"

namaly azy ireo

"namaly ireo mpiandry raharaha"

Voafitaka ihany koa ve ianareo?

Ity fanamarihana ity dia miendrika fanontaniana mba hanamafisana ny hevitra. Ireo Fariseo dia tohina tamin'ny valin-tenin'ireo mpiandry raharaha. DH: "Voafitaka koa ianareo!"

Moa nisy tamin'ireo mpanapaka mba nino Azy, na tamin'ireo Fariseo?

Ity fanamarihana ity dia miendrika fanontaniana mba hanamafisana ny hevitra. DH: "Tsy nisy tamin'ireo mpanapaka na Fariseo nino Azy!"

ny lalàna

Ity dia ny lalàn'ireo Fariseo fa tsy ny an'i Mosesy.

Fa ireo vahoaka ireo dia tsy mahalala ny lalàna, voaozona ireo

"Fa satria ity vahoaka ity dia tsy mahafantatra ny lalàna, dia ho haringan'Andriamanitra izy ireo!"

John 7:50

iray amin'ireo Fariseo, izay tonga mialoha teo aminy
Jaona dia manome ity fanazavana ity mba
hampatsiahivany antsika hoe iza moa i Nikodemosy.

Moa ve ny lalàntsika mitsara olona ... izay nataony?
Ity fanamarihana ity dia miendrika fanontaniana
mba hanamafisana ny hevitra. Afaka adika ho
fanambarana ity. DH: "Ny lalàntsika Jiosy dia tsy
mamela antsika hitsara olona ... izay nataony!"

Moa ve ny lalàntsika mitsara olona
Eto Nikodemosy dia miresaka ny lalàna toy ny hoe
olona izany. DH: "Moa ve mitsara olona isika" na
"isika dia tsy mitsara olona"

Avy any Galilia koa angaha ianao?
Ireo mpitarika Jiosy dia mahafantatra fa
Nikodemosy dia tsy avy any Galilia. Mametraka ity

fanontaniana ity izy ireo mba ho fomba hanesoana
azy. DH: "Ianao koa dia iray amin'ireo olona ambany
avy any Galilia ireny!"

Mikaroha ary jereo

DH: "Tadiavo tsara ary vakio izay voasoratra ao
amin'ny Soratra Masina."

tsy misy mpaminany avy any Galilia

Ity dia mety maneho ny finoana fa tsy teraka tao
Galilia Jesosy.

John 7:53

Fampahafantarana amin'ny ankapobeny

Ny dika-teny tsara indrindra dia tsy manana ny 7:53
- 8:11.

Chapter 8

^{1[1]} Nankany an-tendrombohitry'i Oliva Jesosy. ² Vao maraina dia nakeny an-tempoly indray Izy, ary ny olona rehetra nanatona Azy; nipetraka Izy ary nampianatra azy ireo. ³ Ireo mpanora-dalàna sy ireo Fariseo dia nitondra vehivavy iray tratra nijangajanga. Napetrak'izy ireo teo afovoany izy. ^{4[2]} Avy eo hoy izy ireo taminy hoe: "Ry mpampianatra ô, ity vehivavy ity dia tratra teo am-pijangajangana. ⁵ Ary ao amin'ny lalàna, Mosesy nibaiko anay mba hitora-bato ny olona tahaka izany; inona no ambaranao momba azy?" ⁶ Nolazain'izy ireo hamandrihana Azy fotsiny anefa izany mba afahan'izy ireo manameloka Azy, fa Jesosy kosa niondrika ary nanoratra tamin'ny tany tamin'ny ratsan-tanany. ^{7[3]} Rehefa nametraka fanontaniana taminy hatrany izy ireo, dia nitsangana Izy ka niteny azy ireo hoe: "Izay tsy nanota taminareo, aoka izy no hitora-bato azy voalohany." ⁸ Dia niondrika indray Izy, ary nanoratra tamin'ny tany tamin'ny ratsan-tanany. ^{9[4]} Rehefa nandre izany izy ireo, dia niala tsirairay, nanomboka tamin'ny zokiny indrindra. Ary ny farany dia Jesosy irery ihany sisa no tavela teo, niaraka tamin'ilay vehivavy izay teo afovoany. ¹⁰ Nitsangana Jesosy ka nilaza taminy hoe: "Ravehivavy, fa lasa aiza ireo mpanameloka anao? Tsy misy manameloka anao ve?" ¹¹ Hoy izy hoe: "Tsy misy, Tompoko." Ary hoy Jesosy hoe: "Tsy manameloka anao Aho. Mandehana ary aza manota intsony." ¹² Niteny tamin'izy ireo indray Jesosy, manao hoe: "Izaho no fahazavan'izao tontolo izao; izay manaraka Ahy dia tsy handeha amin'ny haizina fa hanana ny fahazavan'ny fiainana." ¹³ Hoy ireo fariseo taminy hoe: "Ianao dia manambara ny tenanao; tsy marina ny fanambaranao." ¹⁴ Jesosy namaly ka nanao tamin'izy ireo hoe: "Na dia manambara ny tenako aza Aho, dia marina ny fanambarako. Fantatro ny nihaviako sy ny lalana alehako, fa ianareo kosa tsy mahafantatra izay nihaviako na izay alehako. ¹⁵ Ianareo dia mitsara araky ny nofo; fa Izaho tsy mitsara na iza na iza. ¹⁶ Na dia mitsara aza Aho; dia marina ny fitsarako satria tsy irery Aho, fa miaraka amin'ny Ray izay naniraka Ahy. ¹⁷ Eny, ary ao amin'ny lalanareo dia voasoratra fa marina ny fijoroan'ny olon-droa vavolombelona. ¹⁸ Izaho no manambara ny tenako, ary ny Ray izay naniraka Ahy ihany koa dia manambara Ahy." ¹⁹ Hoy izy ireo taminy hoe: "Aiza ny rainao?" Jesosy namaly hoe: "Tsy fantatrareo na Izaho na ny Raiko; raha nahafantatra Ahy ianareo, dia mahafantatra ny Raiko ihany koa." ²⁰ Teo akaikin'ny fandatsahan-drakitra Izy no nilaza izany teny izany raha iny Izy nampianatra teo amin'ny tempoly iny, ary tsy nisy nisambotra Azy satria tsy mbola tonga ny orany. ²¹ Ary hoy indray Izy tamin'izy ireo hoe: "Andeha Aho; hitady Ahy ianareo ary ho faty amin'ny fahotanareo. Izay alehako, dia tsy ho azonareo haleha." ²² Hoy ireo Jiosy hoe: "Hamono tena ve Izy? Izany ve no antony nilazany hoe: 'Izay alehako, dia tsy azonareo haleha'?" ²³ Hoy Jesosy tamin'izy ireo hoe: "Avy ety ambany ianareo; Izaho kosa avy any ambony. Avy amin'izao tontolo izao ianareo; fa Izaho tsy avy amin'izao tontolo izao. ²⁴ Noho izany, nambarako taminareo fa ho faty ao amin'ny fahotanareo ianareo. Fa raha tsy mino ianareo fa IZAHO NO IZY, dia ho faty amin'ny fahotanareo ianareo." ²⁵ Noho izany dia hoy izy ireo taminy hoe: "Iza moa Ianao?" Hoy Jesosy tamin'izy ireo hoe: "Araka izay voalazako taminareo hatrany am-boalohany. ²⁶ Manana zavatra betsaka ho lazaina sy hitsaràna momba anareo Aho. kanefa, Izy izay naniraka Ahy dia marina; ary ireo zavatra izay reko avy taminy, dia hambarako amin'izao tontolo izao." ²⁷ Tsy azon'izy ireo anefa fa Izy dia niresaka tamin'izy ireo momba ny Ray. ²⁸ Hoy Jesosy hoe: "Rehefa asandratrareo ny Zanak'Olona, dia ho fantatrareo fa izaho no IZY, ary tsy manao na inona na inona ho Ahy Aho. Araka ny nampianarin'ny Ray Ahy, no hilazako ireo zavatra ireo. ²⁹ Izy izay naniraka Ahy dia miaraka amiko, ary tsy namela Ahy ho irery Izy, noho Izaho manao izay ankasitrahany mandrakariva." ³⁰ Raha nilaza ireo zavatra ireo Jesosy, dia betsaka no nino Azy. ³¹ Jesosy niteny tamin'ireo Jiosy izay nino Azy hoe: "Raha mitoetra amin'ny teniko ianareo, dia ho tena mpianatro; ³² ary ho fantatrareo ny marina, ary ny marina hanafaka anareo." ³³ Ary izy ireo namaly Azy hoe: "Taranak'i Abrahama izahay ary tsy mbola nandevozin'iza na iza hatrizay; koa ahoana no hilazanao hoe: 'Ho afaka ianareo'?" ³⁴ Jesosy namaly azy ireo hoe: "Lazaiko aminareo, marina, dia marina tokoa, fa ireo izay manota dia andevon'ny ota. ³⁵ Ny andevo dia tsy mitoetra ao an-trano mandrakizay; fa ny zanaka no mitoetra mandrakizay. ³⁶ Noho izany, raha ny Zanaka no manafaka anareo, dia ho afaka tokoa ianareo. ³⁷ Fantatro fa taranak'i Abrahama ianareo; mitady izay hahafaty Ahy satria tsy manana toerana ao aminareo ny teniko. ³⁸ Milaza izay hitako niaraka tamin'ny Raiko Aho, ary ianareo koa manao izay renareo tamin'ny rainareo." ³⁹ Namaly izy ireo ka nilaza taminy hoe: "Abrahama no rainay." Jesosy niteny azy ireo hoe: "Raha zanak'i Abrahama ianareo, dia hanao ny asan'i Abrahama. ⁴⁰ Kanefa, ankehitriny ianareo mitady hamono Ahy, izay lehilahy nilaza taminareo ny marina izay reko tamin'Andriamanitra. Abrahama tsy nanao izany. ⁴¹ Ianareo dia manao ny asan'ny rainareo." Hoy izy ireo taminy hoe: "Tsy teraka tamin'ny fijangajangana izahay; iray ihany ny Rainay: dia Andriamanitra." ⁴² Jesosy niteny azy ireo hoe: "Raha Andriamaitra no rainareo, dia tokony ho tia Ahy ianareo, satria avy tamin'Andriamanitra no nivoahako sy nandehanako aty; fa tsy tonga ho azy Aho, fa Izy no naniraka Ahy. ⁴³ Nahoana no tsy

azonareo ny teniko? Izany dia satria tsy afaka hanaiky ny teniko ianareo. ⁴⁴ Avy amin'ny rainareo ianareo, ilay devoly, ary ny tianareo atao dia ny filàna izay nataon'ny rainareo. Mpamono olona hatramin'izay izy ary tsy mijoro amin'ny fahamarinana satria tsy misy marina ao aminy. Rehefa mandainga Izy, dia ny toetra fanaony ihany no lazainy satria mpandainga Izy ary rain'ny lainga. ⁴⁵ Kanefa, satria milaza ny marina Aho, dia tsy mino Ahy ianareo. ⁴⁶ Iza aminareo no manameloka Ahy amin'ny fahotana? Raha milaza ny marina Aho, nahoana no tsy hinoanareo? ⁴⁷ Izay avy amin'Andriamanitra dia mandre ny tenin' Andriamanitra; tsy mandre izany ianareo satria tsy avy amin'Andriamanitra." ⁴⁸ Namaly ireo Jiosy ka niteny taminy hoe: "Moa ve tsy milaza ny marina izahay fa Samaritana Ianao ary misy demonia?" ⁴⁹ Jesosy namaly hoe: "Tsy misy demonia aho, fa manome voninahitra ny Raiko, ary ianareo tsy manome voninahitra Ahy. ⁵⁰ Tsy mitady ny voninahitra Aho; misy iray mitady sy mitsara. ⁵¹ Lazaiko aminareo, marina, dia marina tokoa, fa raha misy mitandrina ny teniko, dia tsy hahita fahafatesana mandrakizay izy." ⁵² Hoy ireo jiosy taminy hoe: "Ankehitriny fantatray fa manana demonia Ianao. Efa maty Abrahama sy ireo mpaminany; kanefa ianao milaza hoe: 'Raha misy mitandrina ny teniko, dia tsy hahita fahafatesana mandrakizay izy.' ⁵³ Tsy lehibe noho ny rainay Abrahama izay efa maty Ianao, sa ve lehibe? Ireo mpaminany ihany koa dia maty. Manao ny tenanao ho Iza moa Ianao?" ⁵⁴ Jesosy namaly hoe: "Raha mankalaza ny tenako Aho, dia ho tsinotsinona ny voninahitra; ny Raiko izay ataonareo ho Andriamanitra no mankalaza Ahy. ⁵⁵ Tsy fantatray Izy, fa Izaho mahafantatra Azy. Raha milaza Aho hoe: 'Tsy mahafantatra Azy Aho,' dia ho tahaka anareo, mpandainga. Kanefa, fantatro Izy ka mitandrina ny teniny Aho. ⁵⁶ Ny rainareo dia nifaly nahita ny androko; nahita izany izy dia faly." ⁵⁷ Hoy ireo Jiosy taminy hoe: "Mbola tsy misy dimampolo taona akory Ianao, ka dia ho efa nahita an'i Abrahama ve?" ⁵⁸ Ary hoy Jesosy tamin'izy ireo hoe: "Lazaiko aminareo, marina, dia marina tokoa, talohan'ny nahaterahan'i Abrahama, dia Izaho no Izy." ⁵⁹ Avy eo dia naka vato hatoraka Azy izy ireo, fa Jesosy kosa niery ka nivoaka ny tempoly.

Footnotes

- 8:1 ^[1]Fanamarihana: Jereo ny fanamarihana momban'i Jaona 7:53-8:11 etsy ambony
 8:4 ^[2]Fanamarihana: Jereo ny fanamarihana momban'i Jaona 7:53-8:11 etsy ambony
 8:7 ^[3]Fanamarihana: Jereo ny fanamarihana momban'i Jaona 7:53-8:11 etsy ambony
 8:9 ^[4]Fanamarihana: Jereo ny fanamarihana momban'i Jaona 7:53-8:11 etsy ambony

John 8:1

Fampifandraisana ny foto-kevitra

Ny andininy 1 dia miteny antsika hoe nankaiza Jesosy tamin'ny faran'ny toko teo aloha.

Fampahafantarana amin'ny ankapobeny

Raha manana ny 7:53 - 8:11 ny dika-teny sasany, dia ny dika-teny tsara indrindra sy taloha dia tsy misy ireo.

Fampahafantarana amin'ny ankapobeny

Ny fizarana manarka amin'ny tantara dia manomboka eo amin'ny andininy faha-2 raha niverina tao an-tempoly Jesosy.

ny olona rehetra

Ity dia fomba fiteny amin'ny ankapobeny. Izany dia midika hoe "olona maro."

Ireo mpanora-dalàna sy ireo Fariseo dia nitondra

Eto ny "mpanora-dalàna sy ireo Fariseo" dia entina maneho ny mpikambana sasany amin'ireo vondrona roa ireo. DH: "Ny sasany tamin'ireo mpanora-dalàna sy ireo Fariseo dia nitondra" na "nisy

lehilahy sasantsasany izay nampianatra ireo lalàna Jiosy ary ny sasantsasany dia Fariseo"

vehivavy iray tratra nijangajanga

DH: "Vehivavy izay tratran'izy ireo nijangajanga"

John 8:4

Fampahafantarana amin'ny ankapobeny

Raha manana ny 7:53 - 8:11 ny fandikan-teny sasany, dia ny dikan-teny tsara indrindra sy taloha tsy misy ireo.

olona tahaka izany

"olona ohatran'izany" na "olona izay manao izany"

inona no ambaranao momba azy?

"Mba teneno aminay. Inona no tokony hataonay mahakasika azy?"

hamandrihana Azy

Ity dia midika hoe mampiasa fanontanianana fandrika.

mba hafahan'izy ireo manameloka Azy

Izay hampangan'izy ireo Azy dia afaka atao mihariary. DH: "ka mba hafahan'izy ireo

miampanga Azy amin'ny fitenena zavatra diso" na "ka mba hafahan'izy ireo miampanga Azy ny amin'ny tsy fankatoavana ny lalàn'i Mosesy na ny lalàn'ny Romana.

John 8:7

Fampahafantarana amin'ny ankapobeny

Raha manana ny 7:53 - 8:11 ny dika-teny sasany, dia ny dika-teny tsara indrindra sy taloha tsy misy ireo.

Rehefa nametraka fanontaniana taminy hatrany izy ireo
Ny teny hoe "izy ireo" dia maneho ireo mpanora-dalàna sy ireo Fariseo

Izay tsy nanota taminareo

"Raha misy aminareo ireo tsy nanota" na "Raha misy tsy mbola nanota mihintsy taminareo"

taminareo

Jesosy dia miresaka amin'ireo mpanora-dalàna sy ireo Fariseo, sy mety ireo vahoaka, ihany koa.

aoka izy

"avelao izany olona izany"

niondrika indray Izy

"niankohoka izy"

John 8:9

Fampahafantarana amin'ny ankapobeny

Raha manana ny 7:53 - 8:11 ny dika-teny sasany, dia ny dika-teny tsara indrindra sy taloha tsy misy ireo.

tsirairay

"ny iray ao aorian'ny iray"

Ravehivavy, fa lasa aiza ireo mpanameloka anao?

Jesosy rehefa niantso azy hoe "ravehivavy," dia tsy nanambany azy. Raha miteritrera ny olona amin'ny fiteninao fa izany no nataony, dia afaka adika tsy misy ny teny hoe "ravehivavy"ity.

John 8:12

Fampahafantarana amin'ny ankapobeny

Ity ny fizarana manaraka amin'ny tantara. Jesosy dia miresaka amin'ny vahoaka izay akaikin'ny harena tao an-tempoly.

Izaho no fahazavan'izao tontolo izao

Eto ny "fahazavana" dia sari-teny hilazana ny fanambarana izay avy amin'Andriamanitra. DH: "Izaho ilay iray izay manome fahazavana an'izao tontolo izao"

izao tontolo izao

DH: "Ny olona eto ambonin'ny tany"

izay manaraka Ahy

Fomba fiteny ity izay midika hoe "Ny olona rehetra izay manao izay ampianariko" na "ny olona rehetra izay mankatoa Ahy"

tsy handeha amin'ny haizina

Ny "handeha amin'ny haizina" dia sari-teny hilazana hoe miaina amin'ny fiainana feno ota. DH: "tsy hiaina toy ny hoe ao anatin'ny haizin'ny ota izy"

fahazavan'ny fiainana

Ny "fahazavan'ny fiainana" dia sari-teny ho an'ny fahamarinana avy amin'Andriamanitra izay manome ny fiainana ara-panahy. DH: "fahamarinana izay mitondra ny fiainana mandrakizay"

Ianao dia manambara ny tenanao

"Ianao dia milaza fotsiny ireo zavatra ireo momban'ny tenanao"

tsy marina ny fanambaranao

Ireo Fariseo dia milaza fa ny fijoroan'ny olona iray vavolombelona fotsiny dia tsy marina satria tsy azo porofoina. DH: "Ianao dia tsy afaka ny hijoro vavolombelona amin'ny tenanao" na "Izay lazainao mahakasika ny tenanao dia mety tsy ho marina"

John 8:14

Na dia manambara ny tenako aza Aho

"Na dia miteny ireo zavatra ireo momban'ny tenako aza Aho"

ny nofo

"araka ny maha olona sy ny lalàn'ny olona"

Izaho tsy mitsara na iza na iza

Mety ho dikany: 1) "Izaho tsy mbola mitsara na iza na iza" na 2) "Izaho dia tsy mbola mitsara an'iza na iza izao."

Na dia mitsara aza Aho

Ireo dikan-teny azo heverina: 1) "Raha mitsara olona Aho" na 2) "Na oviana na oviana hitsarako olona"

dia marina ny fitsarako

Mety ho dikany: 1) "ny fitsarako dia ho marina" na 2) "ny fitsarako dia marina"

tsy irery Aho, fa miaraka amin'ny Ray izay naniraka Ahy

Jesosy, ilay Zanak'Andriamanitra, dia manana ny fahefana noho ilay fifandraisany miavaka amin'ny Rainy.

tsy irery Aho

Izany dia maneho fa Jesosy dia tsy mitsara irery. DH: "Tsy irery Aho rehefa mitsara" na "Tsy izaho irery no mitsara"

miaraka amin'ny Ray

Ny Ray sy ny Zanaka dia miaraka mitsara. DH: "Ny Ray koa dia mitsara miaraka Amiko" na "Ny Ray dia mitsara toa Ahy."

Ny Ray

Ity dia fiantsoana manan-danja ho an' Andriamanitra. Raha tsy maintsy milaza ny fiteninao hoe Rain'iza ity, dia afaka ataonao hoe "ny Raiko"

John 8:17**Fampifandraisana ny foto-kevitra**

Jesosy dia manohy miresaka amin'ireo Fariseo sy ireo olona hafa ny momba Azy.

Eny, ary ao amin'ny lalànao

Ny teny hoe "Eny" dia maneho fa Jesosy dia manampy izay nolazainy teo aloha.

voasoratra

DH: "Mosesy nanoratra"

ny fijoroan'ny olon-droa vavolombelona

Mitombona kokoa raha misy olona iray hafa afaka manaporofa izay lazain'ny olona iray. DH: "Raha misy olona roa miteny zavatra mitovy, dia fantatry ny olona fa marina izany"

Izaho no manambara ny tenako

Jesosy dia manambara ny tenany. DH: "Izaho dia manome porofa anareo ny momba Ahy"

ny Ray izay naniraka Ahy ihany koa dia manambara Ahy

Ny Ray ihany koa dia manambara ny amin'i Jesosy. Afaka ataonao mazava tsara izany fa ny fijoroan'i Jesosy vavolombelona dia marina. DH: "Ny Raiko izay naniraka Ahy koa dia mitondra porofa mahakasika Ahy. Noho izany ianareo dia tokony hino fa izay lazainay aminareo dia marina"

ny Ray

Ity dia fiantsoana manan-danja ho an'Andriamanitra. Raha tsy maintsy milaza ny fiteninao hoe Rain'iza ity, dia afaka ataonao hoe "ny Raiko"

John 8:19**Fampahafantarana amin'ny ankapobeny**

Ao amin'ny andininy faha-20 dia misy fihatoana amin'ny resak'i Jesosy izay hanomezan'ny mpanoratra fampahafantarana fototra antsika ny amin'ny toerana nampianaran'i Jesosy.

Tsy fantatrarao na Izaho na ny Raiko; raha nahafantatra Ahy ianareo, dia mahafantatra ny Raiko ihany koa

Jesosy dia manondro fa ny fahafantarana Azy dia ny mahafantatra ny Ray ihany koa. Na ny Ray na ny Zanaka dia samy Andriamanitra. Ny "Ray" dia fiantsoana manan-danja ho an'Andriamanitra.

ny Raiko

Ity dia fiantsoana manan-danja ho an' Andriamanitra.

tsy mbola tonga ny orany

Ny teny hoe "orany" dia hilazana ny fotoana izay hafatesan'i Jesosy. DH: "tsy mbola fotoana hafatesan'i Jesosy izao"

John 8:21**Fampifandraisana ny foto-kevitra**

Jesosy dia manohy miresaka amin'ny vahoaka.

ho faty amin'ny fahotanao

Eto ny teny hoe "ho faty" dia maneho ny fahafatesana ara-panahy. DH: "maty raha mbola feno ota ianareo" na "Ianareo dia ho faty eo ampanotana"

tsy ho azonareo haleha

"Ianareo dia tsy afaka mankany"

Hoy ireo Jiosy hoe

Eto ny hoe "ireo Jiosy" dia maneho ireo "mpitarika Jiosy." DH: "Hoy ireo mpitarika Jiosy hoe" na "Hoy ireo fahefana Jiosy hoe"

John 8:23**Avy ety ambany ianareo**

"Ianareo dia teraka teto ambonin'ity tany ity"

Izaho kosa avy any ambony

"Izaho avy any an-danitra"

Avy amin'izao tontolo izao ianareo

"an'izao tontolo izao ianareo"

Izaho tsy avy amin'izao tontolo izao

"Izaho dia tsy an'izao tontolo izao"

ho faty ao amin'ny fahotanao ianareo

"Ianareo dia ho faty tsy hahazo ny fahamelan-keloka avy amin'Andriamanitra"

IZAHO NO IZY

Mety ho dikany: 1) Jesosy dia manambara ny tenany ho Yaveh, izay midika hoe "Izaho no Izy" na 2) Jesosy dia nanantena fa ho takatry ny olona ny tiany lazaina tamin'izay efa nolazainy teo hoe: "Izaho kosa avy any ambony."

John 8:25**hoy izy ireo**

Ny teny hoe "izy ireo" dia maneho ireo mpitarika Jiosy.

dia hambarako amin'izao tontolo izao

Eto ny hoe "izao tontolo izao" dia hilazana ny olona rehetra izay monina eto ambonin'ny tany. DH: "Ireo zavatra ireo dia noteneniko tamin'ny olona rehetra"

ny Ray

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

John 8:28

Rehefa asandratrareo

Ity dia maneho ny fametrahana an'i Jesosy eo amin'ny hazofijaliana mba ho vonoina.

Zanak'Olona

Jesosy nampiasa ny fiantsoana hoe "Zanak'Olona" mba hanehoana ny tenany.

izaho no IZY

Tahakan'Andriamanitra Zanaka, Jesosy dia tsy tahaka ny olona rehetra fa mahafantatra an'Andriamanitra Ray. Mety ho dikany: 1) Jesosy dia manambara ny tenany ho Yaveh amin'ny fitenena hoe "Izaho dia Andriamanitra" na 2) Jesosy dia niteny hoe: "Izaho ilay Iray maneho ny tenako ho Izy."

Araka ny nampianarin'ny Ray Ahy, no hilazako ireo zavatra ireo

"Izaho dia miteny izay nampianarin'ny Raiko ho teneniko fotsiny." Ny teny hoe "Ray" dia fiantsoana manan-danja ho an'Andriamanitra.

Izy izay naniraka Ahy

Ny "Izy" eto dia manambara an'Andriamanitra.

Raha nilaza ireo zavatra ireo Jesosy

"Raha niteny ireo teny ireo Jesosy"

betsaka no nino Azy

"olona maro no nahatoky Azy"

John 8:31

mitoetra amin'ny teniko

Ity dia fomba fiteny midika hoe: "mankatoa an'i Jesosy" DH: "mankatoa izay nolazaiko"

mpianatro

"mpanara-dia Ahy"

ny marina hanafaka anareo

Eto dia resahan'i Jesosy toy ny hoe olona ny "marina". DH: "Raha mankatoa ny marina ianareo, dia ho afahan'Andriamanitra"

ny marina

Ity dia maneho izay nambaran'i Jesosy mahakasika an'Andriamanitra. DH: "izay marina momban'Andriamanitra."

koa ahoana no hilazanao hoe: 'Ho afaka ianareo'?

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanehoana ny fahatairan'ireo mpitarika Jiosy tamin'ny zavatra notenenin'i Jesosy. DH: "Izahay dia tsy mila afahana!"

John 8:34

marina, dia marina tokoa

Adikao tahaka ny nataonao tao amin'ny 1:449 ity.

dia andevon'ny ota

Eto ny teny hoe: "andevo" dia sari-teny. Izany dia midika fa ny "fahotana" dia tahaka ny hoe tompo ho an'ny olona mpanota. DH: "dia tahaka ny andevon'ny ota"

ao an-trano

Eto ny "trano" dia maneho ny "fianakaviana." DH: "tahaka ny mpikambana maharitra ao amin'ny fianakaviana"

fa ny zanaka no mitoetra mandrakizay

DH: "Ny Zanaka dia mpikambana mandrakizay ao amin'ny fianakaviana"

raha ny Zanaka no manafaka anareo, dia ho afaka tokoa ianareo

Jesosy ihany, ilay Zanak'Andriamanitra, no tena afaka manafaka ireo olona. DH: "Raha mamela Ahy hanafaka anareo ianareo, dia ho tena afaka ianareo."

Zanaka

Ity dia fiantsoana manan-danja ho an'i Jesosy, ilay Zanak'Andriamanitra.

John 8:37

Fampifandraisana ny foto-kevitra

Jesosy dia manohy miresaka amin'ireo Jiosy.

tsy manana toerana ao aminareo ny teniko

Eto ny "teny" dia midika hoe "fampianarana" na "hafatra" an'i Jesosy, izay tsy eken'ireo mpitarika Jiosy. DH: "ianareo dia tsy manaiky ireo fampianarako" na "tsy avelanareo hanova ny fiainanareo ny hafatro"

Milaza izay hitako niaraka tamin'ny Raiko Aho

"Miteny anareo ireo zavatra hitako tamin'Izaho niaraka tamin'ny Raiko Aho"

ianareo koa manao izay renareo tamin'ny rainareo

Ireo mpitarika Jiosy dia tsy nahatakatra fa ny "ny rainareo" tian'i Jesosy lazaina dia ireo devoly. DH: "Ianareo koa dia mbola manohy izay nasain'ny rainareo atao."

John 8:39

rainay

"razambe"

Abrahama tsy nanao izany

"Abrahama dia tsy nihezaka hamono na iza na iza niteny azy ny fanambarana marina avy amin'Andriamanitra"

Ianareo dia manao ny asan'ny rainareo

Jesosy dia manambara fa ny rain'izy ireo dia ny devoly. DH: "Tsia! Ianareo dia manao ireo zavatra izay nataon'ny tena rainareo"

Tsy teraka tamin'ny fijangajangana izahay

Eto ireo mpitarika Jiosy dia milaza fa Jesosy dia tsy mahafantatra hoe iza no tena rainy. DH: "Izahay dia tsy mahafantatra ny mahakasika Anao, fa izahay dia tsy zaza sary" na "Izahay rehetra dia nateraka tamin'ny fanambadiana avokoa"

iray ihany ny Rainay: dia Andriamanitra

Eto ireo mpitarika Jiosy dia manambara an'Andriamanitra ho Rain'izy ireo ara-panahy. Ity dia fiantsoana manan-danja an'Andriamanitra.

John 8:42**tia**

Ity dia ilay karazana fitiavana izay avy amin'Andriamanitra ary mifantoka amin'izay mahatsara ny hafa (na ireo fahavalontsika aza), na dia tsy mahazo tombony aza ianao.

Nahoana no tsy azonareo ny teniko?

Jesosy dia mapiasa ity fanontaniana ity mba hitenenana mafy ireo mpitarika Jiosy nohon'ny tsy fihainoan'izy ireo Azy. DH: "Ho lazaiko aminareo ny antony tsy ahazoanareo izay lazaiko!"

Izany dia satria tsy afaka hanaiky ny teniko ianareo

Eto ny "teniko" dia midika hoe "fampianaran" i Jesosy. DH: "Izany dia satria tsy handray ny fampianarako ianareo."

Avy amin'ny rainareo ianareo, ilay devoly
"An'ny rainareo ianareo, Satana"

ary rain'ny lainga

Eto ny "ray" dia sari-teny maneho ilay iray izay niandohan'ny lainga rehetra. DH: "Izy ilay iray izay namorona ny lainga rehetra tamin'ny fiandohana"

John 8:45**Fampifandraisana ny foto-kevitra**

Jesosy dia manohy miresaka amin'ireo Jiosy.

satria milaza ny marina Aho

"satria milaza ireo zavatra marina momban'Andriamanitra Aho"

Iza aminareo no manameloka Ahy amin'ny fahotana?

Jesosy mampiasa ity fanontaniana ity mba hanamafisana fa Izy dia tsy mbola nanota mihintsy. DH: "Tsy misy aminareo afaka manaporofa fa efa nanota Aho!"

Raha milaza ny marina Aho

"Raha milaza zavatra marina Aho"

nahoana no tsy hinoanareo?

Jesosy mampiasa ity fanontaniana ity mba hibedesana ireo mpitarika Jiosy nohon'ny amin'ny tsy finoan'izy ireo. DH: "Tsy manana antony tokony tsy hinoana Ahy ianareo!"

ny tenin' Andriamanitra

Eto ny "teny" eto dia manambara my "hafatr'Andriamanitra." DH: "Ny hafatr' Andriamanitra" na "Ny fahamarinana izay tonga avy tamin'Andriamanitra"

John 8:48**Ireo Jiosy**

Ny hoe "ireo Jiosy" eto dia maneho ireo mpitarika Jiosy izay manohitra an'i Jesosy DH: "ireo mpitarika Jiosy"

Moa ve tsy milaza ny marina izahay fa samaritana ianao ary misy demonia?

Ireo mpitarika Jiosy dia mampiasa ity fanontaniana ity mba hampangana an'i Jesosy sy tsy hanomezana voninahitra Azy. DH: "Izahay dia tena tsy diso raha miteny hoe samaritana ianao ary dia misy demonia ao aminao!"

John 8:50**Fampifandraisana ny foto-kevitra**

Jesosy dia mbola mamaly ireo Jiosy.

misy iray mitady sy mitsara

Ity dia maneho an'Andriamanitra.

marina, dia marina tokoa

Adikao tahaka ny nataonao tao amin'ny 1:49 ity.

mitandrina ny teniko

Eto ny "teny" dia sari-teny ilazana ny "fampianarana" an'i Jesosy" DH: "ankàtoavy ireo fampianarako" na "ataovy izay teneniko"

hahita fahafatesana

Ity dia fomba fiteny izay midika hoe hiaina ny fahafatesana. Eto Jesosy dia maneho ny fahafatesana ara-panahy. DH: "maty ara-panahy"

John 8:52**Jiosy**

Eto ny "Jiosy" dia entina hilazana ireo "mpitarika Jiosy" izay manohitra an'i Jesosy. DH: "ireo mpitarika Jiosy"

hahita fahafatesana

Ity dia fomba fiteny izay midika hoe hiaina fahafatesana. Ireo mpitarika Jiosy dia diso fihetitra raha nieritreritra fa Jesosy dia miresaka momban'ny fahafatesana ara-nofa fotsiny ihany. DH: "maty"

Tsy lehibe noho ny rainay Abrahama izay efa maty Ianao, sa ve lehibe

Ireo mpitarika Jiosy dia mampiasa ity fanontaniana ity mba hanamafisana fa Jesosy dia tsy lehibe noho Abrahama. DH: "Mazava ho azy fa Ianao dia tsy lehibe noho ny rainay Abrahama izay efa maty tokoa!"

rainay
"razambe"

Manao ny tenanao ho iza moa Ianao?

Ireo Jiosy dia mampiasa ity fanontaniana ity mba hitenenana mafy an'i Jesosy nohon'ny fieritreretana fa lehibe noho Abrahama Izy. DH: "Ianao dia tsy tokony hieritreritra hoe manan-danja be Ianao!"

John 8:54

ny Raiko izay ataonareo ho Andriamanitra no mankalaza Ahy

Ny teny hoe "Ray" dia fiantsoana manan-danja an'Andriamanitra. Tsy misy olona mahafantatra an'Andriamanitra Ray tahaka an'i Jesosy, ilay Zanak'Andriamanitra. DH: "Ny Raiko no manome voninahitra Ahy, dia milaza ianareo fa Andriamanitrareo Izy."

mitandrina ny teniny

Eto ny "teny" dia maneho izay lazain' Andriamanitra. DH: "Izaho dia mankatoa izay asainy atao"

ny androko

Ity dia maneho izay tokony ho tanterahan'i Jesosy mandritrin'ny fiainany. DH: "Izay tokony ataoko mandritrin'ny fiainako.

nahita izany izy dia faly

"Izy dia nahita mialoha ny fahatongavako tamin'ny alalan'ny fanambaran'Andriamanitra ary dia nifaly Izy"

John 8:57

Fampifandraisana ny foto-kevitra

Ity ny faran'ny fizarana amin'ny tantara momban'ny nireshan'i Jesosy tamin'ireo Jiosy tao an-tempoly, izay nanomboka tao amin'ny 8:12.

Hoy ireo Jiosy taminy hoe

Eto ny "Jiosy" dia midika hoe "mpitarika Jiosy" izay manohitra an'i Jesosy. DH: "Hoy ireo mpitarika Jiosy taminy"

Mbola tsy misy dimampolo taona akory Ianao, ka dia ho efa nahita an'i Abrahama ve?

Ireo mpitarika Jiosy dia mampiasa ity fanontaniana ity mba hilazana ny fahatairan'izy ireo fa Jesosy dia manambara ho efa nahita an'i Abrahama. DH: "Ianao dia mbola latsaky ny dimampolo taona. Tsy tokony nahita an'i Abrahama Ianao!"

marina, dia marina tokoa

Adikao tahaka izay nataonao tao amin'ny 1:49 ity.

talohan'ny nahaterahan'i Abrahama, dia Izaho no Izy

Tahaka an'Andriamanitra Zanaka, Jesosy dia mahafantatra an'Andriamanitra Ray tsy tahaka ny olona rehetra. Mety ho dikany: 1) Jesosy dia milaza ny tenany ho Yaveh amin'ny fitenena hoe: "Izaho no Andriamanitra" na 2) Jesosy dia niteny hoe: "talohan'ny nisian'Abrahama, dia efa nisy Aho."

Avy eo dia naka vato hatoraka Azy izy ireo

Ireo mpitarika Jiosy dia tezitra tamin'izay nolazain'i Jesosy. Eto izany dia milaza fa te-hamono Azy izy ireo nohon'ny fanaovany ny tenany ho mitovy amin'Andriamanitra. DH: "Avy eo dia naka vato izy ireo mba hamonoana Azy satria manambara ho mitovy amin'Andriamanitra Izy"

Chapter 9

¹ Ary raha nandalo Jesosy, dia nahita lehilahy jamba hatramin'izy vao teraka. ² Nanontany Azy ireo ny mpianany hoe: "Raby, iza re no nanota, io lehilahy io sa ireo ray aman-dreniny, no dia teraka jamba tahaka izao izy?" ³ Jesosy namaly hoe: "Tsy io lehilahy io no nanota, na ny ray aman-dreniny, fa natao izao mba hanehoana aminy ny asan'Andriamanitra. ⁴ Tsy maintsy manao ny asan'izay naniraka Ahy isika raha mbola mazava. Fa ho avy ny alina izay tsy afahan'iza na iza miasa intsony. ⁵ Raha mbola eto amin'izao tontolo izao Aho, dia Izaho no fahazavan'izao tontolo izao." ⁶ Rehefa avy niteny izany Jesosy, dia nandrora tamin'ny tany, ary nanao feta tamin'ilay rora, ka nanosotra ny fotaka tamin'ny mason'ilay lehilahy. ⁷ Hoy Izy taminy hoe: "Mandehana, sasao eny amin'ny ranon'ny Siloama (izay adika hoe: nirahina) ny masonao." Ka lasa ralehilahy, nanasa izany, ary niverina nahiratra. ⁸ Ary nifampanontany ireo olona mpiray vody rindrina tamin-drarahilahy sy ireo izay nahita azy nangataka taloha nanao hoe: "Tsy ity ve ilay lehilahy nipetraka nangataka teto?" ⁹ Ny sasany nanao hoe: "Izy io." Ary ny hafa nilaza hoe: "Tsia, fa mitovy aminy ihany izy." Fa izy kosa nanao hoe: "Izaho ity." ¹⁰ Hoy izy ireo taminy hoe: "Koa ahoana ary no nahiratan'ny masonao?" ¹¹ Namaly izy hoe: "Ilay lehilahy antsoina hoe Jesosy no nanao feta ary nonosotra izany tamin'ny masoko ka niteny tamiko hoe: 'Mandehana any Siloama ary sasao ny masonao.' Dia nandeha aho ary nanasa izany, ka nahiratra." ¹² Hoy izy ireo taminy hoe: "Aiza Izy?" Dia novaliany hoe: "Tsy fantatro." ¹³ Nentin'izy ireo teo amin'ny fariseo ilay lehilahy izay jamba taloha. ¹⁴ Tamin'ny andro Sabata moa no nanaovan'i Jesosy ny feta sy nampahiratany ny masony. ¹⁵ Ary nanontany azy indray ireo Fariseo ny amin'ny fomba nahiratan'ny. Hoy izy tamin'izy ireo hoe: "Nasiany feta ny masoko, nosasako, ka mahita aho izao." ¹⁶ Ny sasany tamin'ireo fariseo niteny hoe: "Tsy avy amin'Andriamanitra ity lehilahy ity satria tsy mba manaja ny andro Sabata." Ny hafa nanao hoe: "Ahoana no afahan'ny olona mpanota manao famantarana lehibe tahaka izao?" Ka dia nisy fizarazarana teo amin'izy ireo. ¹⁷ Ka dia niverina nanontany ilay lehilahy jamba indray izy ireo hoe: "Inona no hambaranao momba Azy, hatramin'ny nampahiratany ny masonao?" Hoy ilay lehilahy jamba hoe: "Mpaminany Izy." ¹⁸ Ary mbola tsy nino ny momba azy ihany ireo Jiosy hoe izy dia efa jamba ka nahiratra raha tsy niantso ny ray aman-drenin'ilay lehilahy nahiratra izy ireo. ¹⁹ Nanontany ireo ray aman-dreny izy ireo hoe: "Ity ve ilay zanakareo izay lazainareo fa hoe teraka jamba? Koa ahoana ary no ahitany izao?" ²⁰ Ary dia novalian'ireo ray aman-dreniny izy ireo hoe: "Fantatray fa zanakay io sady teraka jamba izy. ²¹ Saingy ny amin'ny nahitany, tsy fantatray, ary izay nampahiratra ny masony, tsy fantatray. Anontanio azy, efa lehibe izy. Afaka milaza ho an'ny tenany izy." ²² Nilaza izany ireo ray aman-dreniny, satria natahotra ireo jiosy izy ireo. Satria efa nifanaiky ireo jiosy fa raha misy manaiky Azy ho Kristy, dia ho roahina hiala ao amin'ny synagoga izy. ²³ Nohon'ny amin'izany, no nilazan'ireo ray aman-dreniny hoe: "Efa lehibe izy, izy no anontanio." ²⁴ Ary niantso ilay lehilahy jamba taloha fanindroany indray izy ireo dia niteny taminy hoe: "Omeo voninahitra Andriamanitra. Fantatray fa mpanota izany lehilahy izany." ²⁵ Avy eo dia namaly ilay lehilahy hoe: "Tsy fantatro aloha raha mpanota Izy. Ny hany fantatro dia izao: efa jamba aho taloha, fa ankehitriny aho mahita." ²⁶ Avy eo dia hoy izy ireo taminy hoe: "Fa inona no nataony taminao? Ahoana ny fomba nampahiratany ny masonao?" ²⁷ Dia namaly izy hoe: "Efa nambarako taminareo, fa tsy nihaino ianareo! Ka nahoana ianareo no te-hihaino izany indray? Te-ho isan'ny mpianany ihany koa ve ianareo, sa tsy izany?" ²⁸ Naneso azy izy ireo ka niteny hoe: "Ianao no mpianany, fa izahay mpianatr'i Mosesy. ²⁹ Fantatray fa efa niresaka tamin'i Mosesy Andriamanitra, fa raha izany lehilahy izany dia tsy fantatray izay nihaviany." ³⁰ Dia namaly ilay lehilahy ka nanao tamin'izy ireo hoe: "Mahagaga izany, tsy fantatrareo izay niaviany, kanefa nampahiratra ny masoko Izy. ³¹ Fantatsika fa tsy mihaino ireo mpanota Andriamanitra, fa raha misy mazoto mivavaka sy manao ny sitrapony, dia mihaino azy Izy. ³² Hatramin'ny niantombohan'izao tontolo izao dia tsy mbola re mihintsy hoe nisy nampahiratra ny mason'izay teraka jamba. ³³ Koa raha tsy avy amin'Andriamanitra izany lehilahy izany, dia tsy mahefa na inona na inona." ³⁴ Ary dia namaly izy ireo ka nanao taminy hoe: "Tena teraka tamin'ny ota ianao, dia ianao indray ve no hampianatra anay?" Avy eo dia noroahin'izy ireo hivoaka izy. ³⁵ Ren'i Jesosy fa noroahin'izy ireo tao amin'ny synagoga izy. Ary Izy nahita azy dia niteny hoe: "Mino ny Zanak'Olonana ve ianao?" ³⁶ Namaly izy hoe: "Iza moa no Izy, Tompo, mba hinoako Azy?" ³⁷ Jesosy nanao taminy hoe: "Efa nahita Azy ianao, ary ilay iray izay miresaka aminao izao izany." ³⁸ Hoy ilay lehilahy hoe: "Tompo, mino aho." ary dia nidera Azy izy. ³⁹ Jesosy nilaza hoe: "Fa fitsarana no nahatongavako eto amin'izao tontolo izao mba hahiratra ireo izay jamba ary mba ho tonga jamba ireo izay mahiratra." ⁴⁰ Nandre izany ny sasany tamin'ireo Fariseo izay niaraka taminy ka nanontany Azy hoe: "Ary izahay ihany koa ve jamba?" ⁴¹ Fa Jesosy niteny tamin'izy ireo hoe: "Raha jamba ianareo, dia tsy ho nanan-keloka, fa ianareo kosa ankehitriny milaza hoe: 'Mahiratra izahay,' dia mbola mitoetra ny helokareo."

John 9:1**Fampahafantarana amin'ny ankapobeny**

Ity ny fizarana manaraka amin'ny tantara. Raha iny nandeha iny Jesosy sy ireo mpianany, dia nahita lehilahy Jamba.

raha nandalo Jesosy

Eto ny hoe "Jesosy" dia milaza an'i Jesosy sy ireo mpianatra. DH: "Ary raha nandalo Jesosy sy ireo mpianany"

iza re no nanota, ity lehilahy ity sa ireo ray aman-dreniny, no dia teraka jamba tahaka izao izy?

Ity fanontaniana ity dia maneho ny finoana Jiosy fahiny fa ny ota no miteraka ny aretina rehetra sy ny fahasembanana hafa. Ireo raby ihany koa dia nampianatra fa ny zaza dia mety manota na dia mbola ao an-kibo aza. DH: "Ry Mpampianatra, fantatsika fa ny ota no mahatonga ny olona ho jamba. Otan'iza no nahatonga ity lehilahy ity ho teraka jamba? Ity lehilahy ity ve no nanota, sa ireo ray aman-dreniny no nanota?"

John 9:3**isika**

Ny "isika" eto dia maneho an'i Jesosy sy ireo mpianatra resahany.

mazava ... alina

Eto ny "mazava" sy "alina" dia sari-teny. Jesosy dia mampitaha ny fotoana izay afahan'ny olona manao ny asan'Andriamanitra amin'ny andro atoandro, fotoana izay hiasan'ny olona raha ny tena izy, ary ny andro alina izay fotoana tsy afahan'ny olona manao ny asan'Andriamanitra.

fahazavan'izao tontolo izao

Eto ny "fahazavana" dia sari-teny ho an'ny fanambarana tena marin'Andriamanitra. DH: "Ilay Iray izay mampiseho hoe inona ny marina tahaka ny hazavana izay mamela ny olona hahita izay ao anatin'ny haizina"

John 9:6**ary nanao feta tamin'ilay rora**

Jesosy dia nampiasa ny tanany mba hamolavolana ilay fotaka sy rora. DH: "ary nampiasa ny tanany mba hanatambarany ny fotaka sy rora mba hanamboarana feta"

izay adika hoe: nirahina

Misy fihatoana kely eto ao amin'ny fizotry ny tantara ka afaka manome fanampim-panazavana sasany Jaona izay hanampy ny mpamaky Grika.

nanasa izany

"nanasa ny masony teo amin'ny rano miangona"

John 9:8**Tsy ity ve ilay lehilahy nipetraka nangataka teto?**

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanehoana ny fahatairan'ny vahoaka. DH: "Ity lehilahy ity dia ilay nipetraka sy nangataka teto!"

John 9:10**Fampifandraisana ny foto-kevitra**

Ireo manodidina ilay lehilahy jamba teo aloha dia mbola manohy miresaka aminy.

Koa ahoana ary no nahiratan'ny masonao?

"Koa inona izany no nahatonga anao afaka mahita?" na "Ahoana no afahanao mahita ankehitriny?"

nanosotra izany tamin'ny masoko

"nampiasa ny tanany Izy mba hanosorana feta ny masoko."

John 9:13**Fampahafantarana amin'ny ankapobeny**

Ny andininy faha-14 dia manome fampahafantarana fototra momban'ny fotoana nanasitranan'i Jesosy ilay lehilahy.

Noentin'izy ireo teo amin'ny fariseo ilay lehilahy izay jamba taloha

Ireo vahoaka dia nanery ilay lehilahy mba hanaraka azy ireo ho any amin'ireo Fariseo. Tsy noteren'izy ireo ara-batana anefa izy.

ny andro Sabata

"Andro fitsaharan'ny Jiosy"

Ary nanontany azy indray ireo Fariseo

"ka nanontany azy koa ireo Fariseo"

John 9:16**Fampahafantarana amin'ny ankapobeny**

Ao amin'ny andininy faha-18 dia misy fihatoana amin'ny fizotry ny tantara ka manome fampahafantarana fototra Jaona mahakasika ny tsy finoan'ireo Jiosy.

tsy mba manaja ny andro Sabata

Ity dia midika fa Jesosy dia tsy mankatoka ny lalàna momban'ny tsy fiasana amin'ny andro fitsaharan'ireo Jiosy.

Ahoana no afahan'ny olona mpanota manao famantarana lehibe tahaka izao?

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanamafisana fa ny famantaran'i Jesosy dia manaporofa fa tsy mpanota Izy. DH: "Ny mpanota dia tsy afaka manao fahagagana tahaka izao!"

famantarana

Ity dia teny hafa ho an'ny fahagagana. Ny "famantarana" dia manome porofo fa Andriamanitra no ilay iray mahery indrindra izay manana fahefana tanteraka amin'izao tontolo rehetra izao.

Mpaminany Izy

"Mieritreritra aho fa mpaminany Izy"

Ary mbola tsy nino ny momba azy ihany ireo Jiosy

Eto ny teny hoe "Jiosy" diaentina milaza hoe "ireo mpitarika Jiosy" izay manohitra an'i Jesosy. DH: "Ary mbola tsy nino foana ireo mpitarika Jiosy"

John 9:19**Nanontany ireo ray aman-dreny izy ireo**

Ny hoe "Izy ireo" dia maneho ireo mpitarika Jiosy.

efa lehibe izy

"izy dia lehilahy" na "tsy zazakely intsony izy"

John 9:22**Fampahafantarana amin'ny ankapobeny**

Ao amin'ny andininy faha-22 dia misy fihatoana amin'ny fizotry ny tantara raha manome fampahafantarana fototra momban'ny ray aman-drenin'ilay lehilahy izay natahotra ireo Jiosy.

natahotra ireo jiosy izy ireo

DH: "Izy ireo dia natahotra izay mety ho ataon'ireo mpitarika Jiosy amin'izy ireo"

Efa lehibe izy

"izy dia lehilahy" na "tsy zazakely intsony izy." Jereo ny nandikanao ity tao amin'ny 9:19.

John 9:24**niantso ilay lehilahy ... izy ireo**

Eto ny "izy ireo" dia maneho ireo Jiosy. (9:16)

Omeo voninahitra Andriamanitra

Ity dia fomba fiteny izay nampiasan'ny olona rehefa manao fianianana. DH: "Eo anatrehan' Andriamanitra, teneno ny marina!" na "Teneno ny marina eo anatrehan' Andriamanitra!"

izany lehilahy izany

Ity dia maneho an'i Jesosy.

ilay lehilahy

Ity dia maneho an'ilay lehilahy jamba teo aloha.

John 9:26**Fampifandraisana ny foto-kevitra**

Ireo Jiosy dia mbola manohy miresaka amin'ilay lehilahy izay jamba teo aloha.

nahoana ianareo no te-hihaino izany indray?

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanehoana ny fahatairan'ilay lehilahy fa nanontany azy izay nitranga indray ireo mpitarika Jiosy. DH: "Gaga aho fa mbola te-hihaino izay nitranga tamiko indray ianareo!"

Te-ho isan'ny mpianany ihany koa ve ianareo, sa tsy izany?

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanampiana eso-teny amin'ny fanambaran'ilay lehilahy. Fantany fa ireo mpitarika Jiosy dia tsy te-hanaraka an'i Jesosy. Eto dia maniratsira azy ireo izy. DH: "Tahaka ny hoe te-ho mpianany koa ianareo!"

John 9:30**tsy fantatrareo izay niaviany**

Gaga ilay lehilahy fa ireo mpitarika Jiosy dia nanontany ny fahefan'i Jesosy rehefa nahafantatra fa manana ny fahefana manasitrana Izy. DH: "tsy fantatrareo izay nahazoany ny fahefany"

tsy mihaino ireo mpanota Andriamanitra ... mihaino azy izy

"tsy mamaly ny vavak'ireo mpanota Andriamanitra ... Andriamanitra dia mamaly ny vavaka nataony.

John 9:32**Fampifandraisana ny foto-kevitra**

Ilay lehilahy izay jamba teo aloha dia mbola manohy miresaka amin'ireo Jiosy.

tsy mbola re mihintsy hoe nisy nampahiratra ny mason'izay teraka jamba

"tsy mbola nisy ren'ny olona hoe nahasitrana olona izay jamba avy any am-bohoka"

Koa raha tsy avy amin'Andriamanitra izany lehilahy izany, dia tsy mahefa na inona na inona

"Olona avy amin'Andriamanitra ihany no afaka manao zavatra toy izany!"

Tena teraka tamin'ny ota ianao, dia ianao indray ve no hampianatra anay?

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanamafisana ny hevitra. Izany koa dia milaza fa hoe teraka jamba io lehilahy noho ny otan'ireo ray aman-dreniny. DH: "Ianao dia teraka nohon'ny fahotan'ny ray aman-dreninao. Ianao dia tsy mendrika ny hampianatra anay!"

norohin'izy ireo hivoaka izy

"Navoakan'izy ireo tao amin'ny synagoga izy"

John 9:35**Fampahafantarana amin'ny ankapobeny**

Ity ny fizarana manaraka amin'ny tantara. Jesosy dia nahita ilay lehilahy izay nositrany ary manomboka miresaka aminy sy ireo vahoaka.

Mino ny

Ity dia midika hoe "mino an'i Jesosy," mino fa Izy dia ilay Zanak'Andriamanitra, mahatoky Azy ho Mpamonjy, ary miaina amin'ny fomba izay manome voninahitra Azy.

John 9:39**nahatongavako eto amin'izao tontolo izao**

Ny teny hoe "izao tontolo izao" dia sari-teny hilazana hoe "ireo olona eto amin'izao tontolo izao." DH: "tonga hiaina hiaraka amin'ny olona eto amin'ity tany ity"

mba hahiratra ireo izay jamba ary mba ho tonga jamba ireo izay mahiratra

Eto ny "fahitana" sy ny "fahanjambana" dia sari-teny. Jesosy dia miavaka eo anatrehan'ny olona izay jamba ara-panahy sy ara-batana. DH: "ka ireo izay jamba ara-panahy, nefa te-hahita an'Andriamanitra,

dia afaka mahita Azy, ary ireo izay efa manana eritreritra diso fa afaka mahita an'Andriamanitra dia hijanona ao amin'ny fahajamban'izy ireo"

Ary izahay ihany koa ve jamba?

"Ianao ve mieritreritra fa izahay dia jamba ara-panahy?"

Raha jamba ianareo, dia tsy ho nanan-keloka

Eto ny "fahajambana" dia sari-teny maneho ny hoe tsy mahafantatra ny fahamarinan'Andriamanitra. DH: "Raha te-hahafantatra ny fahamarinan'Andriamanitra ianareo, dia ho afaka mandray ny fahitanareo.

fa ianareo kosa ankehitriny milaza hoe: 'Mahiratra izahay,' dia mbola mitoetra ny helokareo

Eto ny "fahitanareo" dia sari-teny maneho ny hoe "mahafantatra ny fahamarinan'Andriamanitra." DH: "satria ianareo manana eritreritra diso hoe efa mahafantatra an'Andriamanitra, dia hijanona ho jamba ianareo"

Chapter 10

¹ "Lazaiko aminareo, marina, dia marina tokoa, fa izay tsy miditra ny vavahady ho amin'ny valan'ondry, fa mananika lalana hafa, dia mpangalatra sy mpandroba izy. ² Fa izay miditra ny vavahady kosa no mpiandry ondry tsara. ³ Izy no vahan'ny mpiandry vavahady. Mandre ny feony ny ondry, ary izy miantso ny ondriny manokana amin'ny anarany ka mitondra azy mivoaka. ⁴ Rehefa namoaka ny azy rehetra izy, dia nialoha lalana azy ireo, ary manaraka azy ny ondriny, satria mahalala ny feony. ⁵ Ary tsy hanaraka vahiny izy ireo fa handositra azy kosa, satria tsy fantany ny feon'ny vahiny." ⁶ Jesosy nilaza izany fanoharana izany tamin'izy ireo, saingy tsy azon'izy ireo akory ireo zavatra nolazainy tamin'izy ireo. ⁷ Dia hoy indray Jesosy tamin'izy ireo hoe: "Lazaiko aminareo, marina, dia marina tokoa, fa Izaho no vavahadin'ondry. ⁸ Izay rehetra tonga talohako dia mpangalatra sy mpandroba, satria tsy nihaino azy ireo ny ondry. ⁹ Izaho no vavahady. Raha misy miditra ao amin'ny alalako, dia ho voavonjy izy; hiditra sy hivoaka izy ary hahita ny fihinanana. ¹⁰ Fa ny mpangalatra tsy avy raha tsy hangalatra sy hamono ary handrava. Fa Izaho kosa avy mba hananan'izy ireo fiainana ary hanana izany be dia be. ¹¹ Izaho no mpiandry tsara. Ny mpiandry tsara dia manolotra ny ainy hamonjena ny ondriny. ¹² Ny mpikarama dia tsy mpiandry ary tsy tompon'ny ondry. Raha nahita ambodia manatona izy dia handao ny ondry ka hitsoaka, ary ny ambodia misambotra sy mampiparitaka azy ireo. ¹³ Mandositra izy satria mpikarama ka tsy miraharaha ny ondry. ¹⁴ Izaho no mpiandry ondry tsara, ary fantatro ny Ahy, ary fantany Aho. ¹⁵ Ny Ray mahafantatra Ahy, ary Izaho mahafantatra ny Ray, ary Izaho manolotra ny aiko ho an'ny ondry. ¹⁶ Manana ondry hafa izay tsy amin'ity vala ity Aho. Tsy maintsy ho entiko ihany koa ireny, ary izy ireo handre ny feoko mba ho tonga andiany iray ihany sy mpiandry iray. ¹⁷ Iza no antony hitiavan'ny Ray Ahy: mahafoy manolotra ny aiko Aho mba handraisako izany indray. ¹⁸ Tsy misy manaisotra izany amiko, fa ny tenako ihany no manolotra izany. Manana fahefana hanolotra izany Aho, ary manana fahefana haka izany indray. Izany didy izany dia azoko avy tamin'ny Raiko." ¹⁹ Nisy fizarazarana indray teo amin'ireo jiosy noho ireo teny ireo. ²⁰ Maro tamin'izy ireo no nilaza hoe: "Manana demonia Izy ary very saina. Nahoana ianareo no mihaino Azy?" ²¹ Ny sasany nilaza hoe: "Tsy fitenin'ny olona misy demonia izany. Moa ny demonia afaka mampahiratra ny mason'ny jamba?" ²² Avy eo tonga ny fetin'ny fanokanana tao Jerosalema. ²³ Ririnina tamin'izany, ary Jesosy nitsangana teo an-kianjan'ny tempoly teo amin'ny fialofan'i Solomona. ²⁴ Avy eo notangoronan' ireo Jiosy Izy ary niteny taminy hoe: "Mandrapaha- rahoviana no hampisalasalanao anay? Raha ianao no Kristy, dia hambarao miharihary aminay." ²⁵ Ary Jesosy namaly azy ireo hoe: "Efa nanambara anareo aho, fa tsy mino ianareo. Ireo asa izay ataoko amin'ny anaran'ny Raiko, ireo no manambara ny mahakasika Ahy. ²⁶ Kanefa ianareo tsy mino satria tsy mba ondriko. ²⁷ Mandre ny feoko ny ondriko; fantatro izy ireo, ary manaraka Ahy. ²⁸ Omeko azy ireo ny fiainana mandrakizay; ka tsy ho faty mandrakizay izy ireo, ary tsy hisy handrobaka azy eo am-pelantanako. ²⁹ Ny Raiko, izay nanome ireo Ahy, dia lehibe noho ny hafa rehetra, ary tsy misy mahavita mandrobaka azy ireo eo am-pelatanan'ny Ray. ³⁰ Izaho sy ny Ray dia iray ihany." ³¹ Avy eo naka vato indray ireo Jiosy mba hitora-bato Azy. ³² Ary Jesosy namaly azy ireo hoe: "Maro ny asa tsara nasehoko anareo avy tamin'ny Ray. Koa inona tamin'ireny asa ireny no hitorahanareo vato Ahy?" ³³ Namaly Azy ireo Jiosy hoe: "Tsy ny asa tsara no hitorahanay vato anao, fa ny fitenenan-dratsy, satria ianao, olombelona, dia manao ny tenanao ho Andriamanitra." ³⁴ Namaly azy ireo Jesosy hoe: "Tsy efa voasoratra ao amin'ny lalanareo ve hoe: 'Hoy Aho hoe: "andriamanitra ianareo"'? ³⁵ Raha niantso ireny ho andriamanitra izy, dia ho an'iza izany no niavian'ny tenin'Andriamanitra (ary ny Soratra Masina dia tsy azo foanana), ³⁶ moa ve ilay nohamasinin'ny Ray sy nirahina ho amin'izao tontolo izao no ataonareo hoe: 'Miteny ratsy ianao,' noho Izaho niteny hoe: 'Izaho no Zanak'Andriamanitra'? ³⁷ Raha tsy manao ireo asan'ny Raiko Aho, dia aza mino Ahy. ³⁸ Fa raha manao ireny Aho, na dia tsy mino Ahy aza ianareo, dia minoa ireo asa mba hahafantaranao sy hahazoanareo fa ny Ray dia ato Amiko ary Izaho ao amin'ny Ray." ³⁹ Mbola nikasa ny hisambotra Azy indray izy ireo, fa nandositra Izy. ⁴⁰ Dia nankany andafin'i Jordana indray Izy ho any amin'ilay toerana izay nanaovan'i Jaona batisa voalohany, ary nitoetra teo. ⁴¹ Maro ny olona nanatona Azy ary hoy izy ireo hoe: "Jaona tsy mba nanao famantarana, fa ny zavatra rehetra nolazain'i Jaona momba io lehilahy io dia marina." ⁴² Maro ny olona nino Azy teo.

John 10:1**Fampifandraisana ny foto-kevitra**

Jesosy dia mbola manohy miresaka amin'ireo Fariseo. Ity dia mbola isan'ny fizarana ao amin'ilay tantara izay nanaomboka tao amin'ny 9:35.

Fampahafantarana amin'ny ankapobeny

Jesosy dia manomboka manao fanoharana.

marina, dia marina tokoa

Adikao tahaka ny nataonao tao amin'ny 1:49 ity.

valan'ondry

Ity dia toerana voafefy fametrahan'ny mpiandry ondry ireo ondriny.

mpangalatra sy mpandroba

Ity dia fampiasana teny roa mitovy dika mba hanamafisana ny hevitra.

John 10:3**ny mpiandry vavahady**

Ity dia olona nokaramaina mba hiambina vavahady amin'ny alina rehefa tsy eo ny mpiandry ondry.

Mandre ny feony ny ondry

"Ny ondry dia mahare ny feony"

izy, dia nialoha lalana azy ireo

"Izy dia nandeha teo alohan'izy ireo"

satria mahalala ny feony

"satria mahafantatra ny feony"

John 10:5**tsy azon'izy ireo akory**

Mety ho dikany: 1) "Ireo mpianatra dia tsy nahatakatra" na 2) "ireo olona dia tsy nahatakatra"

izany fanoharana izany

Ity dia sari-teny fanehoana avy amin'ny asan'ny mpiandry ondry. Ny "mpiandry ondry" dia sari-teny hilazana an'i Jesosy. Ny "ondry" dia maneho ireo mpanara-dia an'i Jesosy, ary ireo "vahiny" dia ireo mpitarika Jiosy, ao anatin'izany ireo Fariseo, izay mihezaka mamitaka ny vahoaka.

John 10:7**Fampahafantarana amin'ny ankapobeny**

Jesosy dia manomboka manazava ny dikan'ny fanoharana notantarainy.

marina, dia marina tokoa

Adikao tahaka izay nataonao tao amin'ny 1:49 ity.

Izaho no vavahadin'ondry

Eto ny "vavahady" dia sari-teny midika hoe Jesosy no manome ny fidirana ao amin'ny vala izay

fakan'ain'ny olon'Andriamanitra amin'ny fanatrehany. DH: "Izaho dia tahaka ny vavahady izay fampiasan'ny ondry mba hidirana ao am-bala."

Izay rehetra tonga talohako dia mpangalatra sy mpandroba

Ity dia maneho ireo mpampianatra hafa izay nampianatra ny olona, ao anatin'izany ireo Fariseo sy ireo mpitarika Jiosy hafa. DH: "Ireo mpampianatra rehetra izay tonga tsy niaraka tamin'ny fahefako"

mpangalatra sy mpandroba

Ireo teny ireo dia sari-teny. Jesosy miantso ireo mpampianatra hoe "mpangalatra sy mpandroba" satria diso ny fampianaran'izy ireo, ary niezaka niezaka ny nitarika ireo olon'Andriamanitra raha tsy mahatakatra ny marinana. Noho izany, dia namitaka ireo vahoaka izy ireo.

John 10:9**Izaho no vavahady**

Eto ny "vavahady" dia sari-teny. Amin'ny alalan'ny fanehoana ny tenany hoe "vavahady," dia mampiseho Jesosy fa manome lalana marina mba hidirana ao amin'ny fanjakan'Andriamanitra Izy. DH: "Izaho mihintsy no tahaka ny vavahady."

fihinana

Ny teny hoe "fihinana" dia midika hoe feno bozaka izay afahan'ireo ondry misakafo.

tsy avy raha tsy hangalatra

DH: "tonga mba hangalatra fotsiny"

hangalatra sy hamono ary handrava

Eto ny sari-teny tiana hambara dia ireo "ondry" izay maneho ny olon'Andriamanitra. DH: "hangalatra, hamono ary hanimba ireo ondry"

mba hananan'izy ireo fiainana

Ny teny hoe "izy ireo" dia maneho ireo ondry. Ny teny hoe "fiainana" dia maneho ny fiainana mandrakizay. DH: "mba afahan'izy ireo tena miaina, tsy ory na inona na inona"

John 10:11**Fampahafantarana amin'ny ankapobeny**

Jesosy dia manohy ny fanoharany momban'ny mpiandry tsara.

Izaho no mpiandry tsara

Eto ny "mpiandry tsara" dia sari-teny izay maneho an'i Jesosy. DH: "Izaho dia tahaka ny mpiandry tsara"

manolotra ny ainy

Ny hoe manolotra zavatra dia tahaka ny hoe mahafohy ny fibaikoana an'izany zavatra izany. DH: "ho faty".

Ny mpikarama

Ny "mpikarama" dia sari-teny maneho ireo mpitarika Jiosy sy ireo mpampianatra. DH: "Ilay iray izay tahaka ny mpikarama"

handao ny ondry ... tsy miraharaha ny ondry

Eto ny teny hoe "ondry" dia sari-teny maneho ny olon'Andriamanitra. Tahaka ny mpikarama izay nandao ny ondry, dia miteny Jesosy fa ireo mpitarika Jiosy sy mpampianatra dia tsy miraharaha ny vahoakan'Andriamanitra.

John 10:14**Izaho no mpiandry ondry tsara**

Jesosy eto ilay mpiandry tsara. DH: "Izaho dia tahaka ny mpiandry ondry tsara"

Ny Ray mahafantatra Ahy, ary Izaho mahafantatra ny Ray

Andriamanitra Ray sy Andriamanitra Zanaka dia mifankafantatra tsy tahaka ny fahafantaran'ny olona hafa azy ireo. Ny "Ray" dia fiantsoana manan-danja an'Andriamanitra.

Izaho manolotra ny aiko ho an'ny ondry

Ity dia midika fa Jesosy dia vonona ny hanome ny ainy mba hiarovana ny ondry. DH: "Maty ho an'ny ondry Aho"

Manana ondry hafa

Eto ny "ondry hafa" dia sari-teny hilazana ireo mpanara-dia an'i Jesosy izay tsy Jiosy.

andiany iray ihany sy mpiandry iray

Eto ny "andiany" sy "mpiandry" dia sari-teny. Ireo mpanara-dia an'i Jesosy rehetra, Jiosy sy tsy Jiosy, dia ho tonga andian'ondry iray. Izy dia ho tahaka ny mpiandry ondry izay mikarakara azy rehetra.

John 10:17**Fampifandraisana ny foto-kevitra**

Tapitra ny resak'i Jesosy tamin'ireo vahoaka.

Izao no antony hitiavan'ny Ray Ahy: mahafoy manolotra ny aiko Aho

Ny fikasana mandrakizay an'Andriamanitra dia ny hanome ny ain'Andriamanitra Zanaka mba hanefana ny otan'ny olombelona. Ny fahafatesan'i Jesosy teo amin'ny hazofijaliana dia maneho ny haben'ny fitiavan'ny Zanaka ho an'ny Ray ary ny an'ny Ray ho an'ny Zanaka.

Ray

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

hitiavan'ny

Ity karazana fitiavana ity dia avy amin' Andriamanitra ary mifantoka amin'izay mahatsara ny hafa, na dia tsy mahazo tombony aza ianao. Ity

karazana fitiavana ity dia mitsinjo ny hafa, na inona inona nataony.

mahafoy manolotra ny aiko Aho mba handraisako izany indray

Ity dia fomba hitenan'i Jesosy hoe ho faty Izy ary ho velona indray. DH: "Avelako ho faty ny tenako mba hananganako ny tenako amin'ny maty"

ny tenako ihany no manolotra izany

Manamafy eto Jesosy fa Izy irery ihany no manolotra ny tenany fa tsy hoe olona no naka ny ainy taminy. DH: "Izaho mihintsy no manolotra izany"

Izany didy izany dia azoko avy tamin'ny Raiko

"Izany no nandidian'ny Raiko ho ataoko." Ny teny hoe "Ray" dia fiantsoana manan-danja ho an'Andriamanitra.

John 10:19**Fampifandraisana ny foto-kevitra**

Ireto andininy ireto dia milaza ny fomba namalian'ireo Jiosy ny zavatra nolazain'i Jesosy.

Nahoana ianareo no mihaino Azy?

Ity fanamarihana ity dia miendrika fanontaniana mba hanamafisana ny hoe tsy tokony hihaino an'i Jesosy ny olona. DH: "Aza mihaino Azy!"

Moa ny demonia afaka mampahiratra ny mason'ny jamba?

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanamafisana ny hevitra. DH: "Mazava ho azy fa ny demonia dia tsy afaka ny mampahiratra ny mason'ny jamba!" na "Mazava ho azy fa ny demonia dia tsy afaka mamerina ny fahitana ho an'ny olona jamba!"

John 10:22**Fampahafantarana amin'ny ankapobeny**

Ity ny fizarana manaraka ao amin'ny tantara. Tonga ny fetin'ny Fanokanana ary manomboka mametra-panontaniana an'i Jesosy ny sasany. Ireo andininy faha-22 sy 23 dia manome fampahafantarana fototra momban'ny fizotry ny tantara.

fetin'ny Fanokanana

Ity dia fialan-tsasatry ny ririn'ireo Jiosy mandritry ny valo andro mba hahatsiarovana ny fahagagana izay nanaovan'Andriamanitra an'ilay menaka kely naharitra nirehitra tamin'ilay fanaovan-jiro nandritry ny valo andro. Izy ireo dia nandrehitra fanaovan-jiro mba ho fanokanana ny tempolin'ireo Jiosy ho an'Andriamanitra. Ny fanokanana zavatra dia mampanantena fa hampiasa izany amin'ny antony manokana.

Jesosy nitsangana teo an-kianjan'ny tempoly

Ny faritra izay nandehan'i Jesosy dia ny kianjan'ny Tempoly izay any ivelan'ny Tempoly. DH: "Jesosy dia nandehandeha teo an-kianjan'ny tempoly"

fialofana

Ity dia zavatra mifandray amin'ny fidirana ao an-trano; misy tafo izany ary mety na mety tsy misy rindrina.

Avy eo notangoronan' ireo Jiosy Izy

Eto ny "Jiosy" dia manambara ireo mpitarika Jiosy izay manohitra an'i Jesosy. DH: "Avy eo ireo mpitarika Jiosy niodidina Azy"

hampisalasalainao anay

Ity dia fomba fiteny. DH: "hampanotanianao tena anay"

John 10:25**Fampifandraisana ny foto-kevitra**

Jesosy manomboka mamaly ireo Jiosy.

amin'ny anaran'ny Raiko

Eto ny "anarana" dia maneho ny herin'Andriamanitra. Eto ny "Ray" dia fiantsoana manan-danja an'Andriamanitra. Jesosy dia manao fahagagana amin'ny alalan'ny hery sy fahefan'ny Rainy. DH: "amin'ny alalan'ny herin'ny Raiko" na "miaraka amin'ny herin'ny Raiko"

ireo no manambara ny mahakasika Ahy

Ny fahagagany dia manome porofo momba Azy tahaka ny olona izay mijoro vavolombelona hanome porofo eo amin'ny kianjan'ny fitsarana. DH: "manome porofo mahakasika Ahy"

tsy mba ondriko

Ny teny hoe "ondry" dia sari-teny ho an'ireo mpanara-dia an'i Jesosy. DH: "tsy mpanara-dia Ahy" na "tsy mba ireo mpianatro"

John 10:27**Mandre ny feoko ny ondriko**

Ny teny hoe "ondry" dia sari-teny ho an'ireo mpanara-dia an'i Jesosy. DH: "Tahaka ireo ondry izay mankatoa ny feon'ny mpiandry azy ireo, no hitandreman'ireo mpanaradia Ahy ny feoko"

tsy hisy handrombaka azy eo am-pelantanako

Eto ny teny hoe "am-pelantanako" dia maneho ny fiahian'i Jesosy feno fiarovana. DH: "tsy hisy hangalatra azy ireo ety amiko" na "izy ireo dia ho voaaro mandrakizay eto amin'ny fiahiko"

John 10:29**Ny Raiko, izay nanome ireo Ahy**

Ny teny hoe "Ray" dia fiantsoana manan-danja ho an'Andriamanitra.

eo am-pelatanan'ny Ray

Eto ny teny hoe "am-pelantanana" dia maneho ny fananana sy fiarovan'Andriamanitra. DH: "tsy hisy afaka hangalatra azy ireo eny amin'ny Raiko"

Izaho sy ny Ray dia iray ihany

Jesosy, ilay Andriamanitra Zanaka, sy Andriamanitra Ray dia iray. Ny teny hoe "Ray" dia fiantsoana manan-danja an'Andriamanitra.

Avy eo naka vato indray ireo Jiosy

Ny teny hoe "Jiosy" dia milaza ireo mpitarika Jiosy izay manohitra an'i Jesosy. DH: "Avy eo ireo mpitarika Jiosy nanomboka naka vato indray"

John 10:32**Ary Jesosy namaly azy ireo hoe: "Maro ny asa tsara nasehoko anareo avy tamin'ny Ray"**

Jesosy dia nanao fahagagana tamin'ny alalan'ny herin'Andriamanitra. Ny teny hoe "Ray" dia fiantsoana manan-danja an'Andriamanitra.

Koa inona tamin'ireny asa ireny no hitorahanareo vato Ahy?

Ity fanontaniana ity dia mampiasa heso-teny. Jesosy dia mafantatra fa ireo mpitarika Jiosy dia tsy tehitra-bato Azy satria nanao asa tsara Izy.

Namaly Azy ireo Jiosy hoe

Ny teny hoe "Jiosy" dia maneho ireo mpitarika Jiosy izay manohitra an'i Jesosy. DH: "Namaly ireo Jiosy mpanohitra" na "Namaly Azy ireo mpitarika Jiosy"

manao ny tenanao ho Andriamanitra.

"manambara ho Andriamanitra"

John 10:34**Tsy efa voasoratra ... andriamanitra ianareo'?"**

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanamafisana ny hevitra. DH: "Tsy efa tokony ho fantatrareo ve fa efa voasoratra ao amin'ny lalanareo izay nolazaiko hoe : 'Ianareo dia andriamanitra'

andriamanitra ianareo

Eto Jesosy dia mamerina ny teny ao amin'ny Soratra Masina izay niantsoan'Andriamanitra ireo mpanara-dia Azy hoe "andriamanitra," mety hoe satria Izy dia nifidy azy ireo ho solon-tenany eto an-tany.

niavian'ny tenin'Andriamanitra

"Andriamanitra niteny ny teniny"

ny Soratra Masina dia tsy azo foanana

Ny mety ho dikany: 1) "Tsy misy olona afaka manova ny Soratra Masina" na 2) "Ny Soratra Masina dia marina mandrakariva"

moa ve ilay nohamasinin'ny Ray sy nirahina ho amin'izao tontolo izao no ataonareo hoe: 'Miteny ratsy Ianao,' noho Izaho niteny hoe: 'Izaho no Zanak'Andriamanitra'?

Ity fanamarihana ity dia miendrika fanontaniana mba hanamafisana ny hevitra. Ireo mpifanohitra an'i Jesosy dia nino fa Jesosy dia nanao blasfemia amin'ny hiantsoany ny tenany hoe Zanak'Andriamanitra." Fantatr'izy ireo fa milaza ny

tenany ho mitovy amin'Andriamanitra Izy. DH:
 "Ianareo dia tsy tokony hiteny amin'ilay tokana izay
 nalefan'Andriamanitra manokana eto amin'ity tany
 ity hoe: "Ianao dia miteny ratsy an'Andriamanitra,"
 rehefa miteny anareo Aho fa Izaho no
 Zanak'Andriamanitra!"

Ray ... Zanak'Andriamanitra

Ireo dia fiantsoana manan-danja izay mamaritra ny
 fifandraisana eo amin'Andriamanitra sy Jesosy.

John 10:37

Fampifandraisana ny foto-kevitra

Tapitra ny famalian'i Jesosy an'ireo Jiosy.

mino Ahy

Ny teny hoe "Mino" dia midika hoe manaiky na
 mahatoky fa marina izay nolazain'i Jesosy.

minoa ireo asa

Eto ny hoe "mino" dia manaiky fa ireo asa nataon'i
 Jesosy dia avy amin'Andriamanitra.

ny Ray dia ato Amiko ary Izaho ao amin'ny Ray

Ireo dia fomba fiteny hilazana ny fifandraisana
 akaiky eo amin'Andriamanitra sy Jesosy. DH: "Ny
 Raiko sy Izaho dia mitambatra ho iray tanteraka.

John 10:40

an-dafin'i Jordana

Jesosy dia teny ampitan'ny reniranon'ny Jordana.
 DH: "teny antsinanan'ny reniranon'i Jordana"

ary nitoetra teo

Jesosy dia nijanona teny amin'ny sisin'ny
 antsinanan'i Jordana nandritry ny fotoana fohy. DH:
 "Jesosy dia nijanona teny nanditry ny andro
 maromaro"

Jaona tsy mba nanao famantarana, fa ny zavatra rehetra nolazain'i Jaona momba io lehilahy io dia marina

"Marina fa tsy nanao famantarana Jaona, fa ny azo
 antoka dia marina izay nolazainy momban'io
 lehilahy izay manao famantarana io."

famantarana

Izany dia fahagagana izay manapororo fa marina ny
 zavatra iray na manome fahatokisana ny amin'ny
 olona iray.

nino

Eto ny hoe "nino" dia midika hoe nanaiky na
 nahatoky an'izay notenenin'i Jesosy

Chapter 11

¹ Ary nisy lehilahy iray narary antsoina hoe Lazarosy. Avy ao Betania izy, tanànan'i Maria sy Marta rahavaviny. ² Maria no nanosotra menaka manitra ny Tompo sy nanadio ny tongony tamin'ny volony, ary Lazarosy anadahiny no narary. ³ Ary ireo mpirahavavy naniraka olona ho any amin'i Jesosy, nilaza hoe: "Tompo, jereo, fa marary ilay tianao." ⁴ Rehefa ren'i Jesosy izany, dia hoy Izy hoe: "Tsy fahafatesana no hiafaran'ity aretina ity, fa kosa ho fanehoana ny voninahitr'Andriamanitra mba hanandratana ny Zanak'Andriamanitra amin'ny alalan'izany." ⁵ Ary Jesosy dia tia an'i Marta sy ny rahavaviny ary Lazarosy. ⁶ Ka rehefa nandre Jesosy fa marary Lazarosy, dia mbola nijanona roa andro tao amin'ny toerana nizy Azy Izy. ⁷ Ary taorian'izany, dia niteny tamin'ireo mpianatra Izy hoe: "Andeha isika ho any Jodia indray." ⁸ Hoy ireo mpianatra taminy hoe: "Raby, amin'izao dia mikasa ny hitora-bato Anao ireo Jiosy, ka mbola hiverina ho any indray ve ianao?" ⁹ Ary namaly Jesosy hoe: "Tsy roa ambin'ny folo ora ve ny fahazavan'ny andro? Raha misy olona mandeha amin'ny andro mazava, dia tsy ho tafintohina izy, satria mahita ny fahazavan'izao tontolo izao." ¹⁰ Kanefa, raha mandeha amin'ny alina izy, dia ho tafintohina satria tsy ao aminy ny fahazavana." ¹¹ Nilaza ireo zavatra ireo Izy, ary taorian'ireo zavatra ireo, dia hoy Izy tamin'izy ireo hoe: "Resin-tory Lazarosy namantsika, fa handeha Aho mba hafahako mamoha azy amin'ny torimasao." ¹² Ka hoy ireo mpianatra taminy hoe: "Tompo, raha resitory izy, dia ho tsara." ¹³ Kanefa Jesosy nilaza ny fahafatesany, saingy noheverin'izy ireo fa fialan-tsasatra amin'ny torimasao no nolazainy. ¹⁴ Avy eo Jesosy niteny tsotra tamin'izy ireo hoe: "Maty Lazarosy." ¹⁵ Faly aho, nohon'ny aminareo, fa tsy tany Aho mba hahatonga anareo hino. Andeha isika ho any aminy." ¹⁶ Tomasy, izay antsoina hoe Didymo, dia niteny tamin'ireo mpianatra namany hoe: "Andeha koa isika mba hiara-maty amin'i Jesosy." ¹⁷ Rehefa tonga Jesosy, dia hitany fa efa nalevina efatr'andro tao am-pasana Lazarosy. ¹⁸ Ary Betania dia efa akaiky an'i Jerosalema, eo amin'ny dimy ambin'ny folo stadio eo no elanelany. ¹⁹ Maro ireo Jiosy tonga tao amin'i Marta sy Maria, mba hampahery azy ireo nohon'ny fahafatesan'ny anadahin'izy ireo. ²⁰ Avy eo Marta, rehefa nandre fa tonga Jesosy, dia nandeha nitsena Azy, fa Maria kosa nipetraka tao an-trano. ²¹ Dia niteny tamin'i Jesosy Marta hoe: "Tompo, raha teto ianao, dia tsy maty ny anadahiko." ²² Nefa na dia izao ankehitriny izao aza, dia fantatro fa na inona na inona angatahinao amin'Andriamanitra, dia homeny anao izany." ²³ Hoy Jesosy taminy hoe: "Ny anadahinao dia hitsangan-ko velona indray." ²⁴ Marta niteny taminy hoe: "Fantatro fa hitsangana indray izy amin'ny fitsanganan'ny maty amin'ny andro farany." ²⁵ Dia hoy Jesosy taminy hoe: "Izaho no fananganana ny maty ary fiainana; izay mino Ahy, na dia maty aza izy, dia ho velona; ²⁶ ary na iza na iza velona ka mino Ahy dia tsy ho faty mandrakizay. Mino izany ve ianao?" ²⁷ Hoy izy taminy hoe: "Eny, Tompo, mino aho fa ianao no Kristy, Zanak'Andriamanitra, ilay ho tonga eto amin'izao tontolo izao." ²⁸ Rehefa voalazany izany, dia lasa izy niantso mangingina an'i Maria rahavaviny. Hoy izy hoe: "Tonga ny Mpampianatra ary miantso anao izy." ²⁹ Rehefa ren'i Maria izany, dia nitsangana faingana izy dia nankany aminy. ³⁰ Ary Jesosy tsy mbola tonga tao an-tanàna fa mbola teo amin'ilay toerana nihaonan'i Marta taminy ihany. ³¹ Noho izany ireo Jiosy, izay niaraka taminy tao an-trano sy nampahery azy, rehefa nahita an'i Maria nitsangana faingana ka lasa nivoaka, dia nanaraka azy, nihevitra fa handeha hitomany any amin'ny fasana izy. ³² Rehefa tonga teo amin'ny toerana nisy an'i Jesosy i Maria ka nahita Azy, dia niankohoka izy ary niteny taminy hoe: "Tompo, raha teto ianao, dia tsy maty ny anadahiko." ³³ Rehefa nahita azy nitomany Jesosy, ary ireo Jiosy niaraka taminy koa nitomany, dia vonto ny fanahiny ary tora-kovitra Izy; ³⁴ dia hoy Izy hoe: "Taiza no nandevenanareo azy?" Dia hoy izy ireo taminy hoe: "Tompo, avia ary jereo." ³⁵ Nitomany Jesosy. ³⁶ Avy eo hoy ireo Jiosy hoe: "Jereo ny haben'ny fitiavany an'i Lazarosy!" ³⁷ Fa ny sasany tamin'izy ireo niteny hoe: "Moa ve tsy hain'ity lehilahy ity, izay nampahiratra ny mason'ilay jamba, ny manao izay tsy ho nahafaty ity lehilahy ity koa?" ³⁸ Avy eo indray Jesosy, raha mbola vonto ny fanahiny, dia nankeny amin'ny fasana. Ary zohy izany, ary misy vato manarona azy. ³⁹ Hoy Jesosy hoe: "Esory hiala ny vato." Marta, anabavin'i Lazarosy, ilay maty, niteny tamin'i Jesosy hoe: "Tompo, efa maimbo ny vatany raha amin'izao fotoana izao, satria efatr'andro izao no nahafatesany." ⁴⁰ Ary Jesosy niteny taminy hoe: "Tsy efa nolazaiko anao ve fa, raha nino ianao, dia ho hitanao ny voninahitr'Andriamanitra?" ⁴¹ Dia nohesorin'izy ireo ny vato. Jesosy nanandratra ny masonry ka niteny hoe: "Ray ô, misaotra Anao Aho satria nihaino Ahy ianao." ⁴² Fantatro fa mihaino Ahy mandrakariva ianao, fa nohon'ny vahoaka mijoro manodidina Ahy no nilazako izany, mba hafahan'izy ireo mino fa ianao no naniraka Ahy." ⁴³ Rehefa avy niteny izany Izy, dia niantso tamin'ny feo mafy hoe: "Lazarosy, mivoaha!" ⁴⁴ Nivoaka ilay lehilahy maty; nisy fehim-paty ny tongony sy ny tanany, ary voafehy lamba koa ny tavany. Hoy Jesosy tamin'izy ireo hoe: "Vahao izy ary avelao handeha." ⁴⁵ Avy eo maro tamin'ireo Jiosy izay tonga tao amin'i Maria sy nahita ny nataon'i Jesosy, no nino Azy; ⁴⁶ Fa ny sasany tamin'izy ireo kosa lasa

nandeha nankany amin'ny Fariseo ary nilaza tamin'izy ireo ny zavatra nataon'i Jesosy. ⁴⁷ Avy eo ny lohan'ny mpisorona sy ny Fariseo namory ny Synedriona niaraka ary nanao hoe: "Inona no hataontsika? Ity lehilahy ity dia manao famantarana maro. ⁴⁸ Raha avelantsika amin'izao Izy, dia hino Azy ny rehetra; ary ho avy ny Romana haka ny tananàntsika sy ny firenentsika." ⁴⁹ Kanefa, nisy lehilahy iray tamin'izy ireo, Kaiafa, izay mpisoronabe tamin'izany taona izany, nanao tamin'izy ireo hoe: "Ianareo dia tsy mahalala na inona na inona. ⁵⁰ Tsy mieritreritra akory ianareo fa tsara ho anareo raha lehilahy iray no maty ho an'ny olona toy izay ny firenena manontolo no ringana." ⁵¹ Ary izay nolazainy dia tsy nataony ho azy ihany. Fa kosa, noho izy mpisoronabe tamin'io taona io, dia naminany fa tokony ho faty ho an'ny firenena Jesosy; ⁵² ary tsy ho an'ny firenena fotsiny ihany, fa mba hampiray ny zanak'Andriamanitra izay niparitaka koa. ⁵³ Ka nanomboka tamin'io andro io dia nanao tetika ny fomba hamonoana an'i Jesosy izy ireo. ⁵⁴ Ary Jesosy tsy nandeha niarahany teny amin'ireo Jiosy intsony, fa niala teo Izy nankany amin'ny tany akaikin'ny efitra ho any an-tanàna atao hoe Efraïma. Ary nonina tao Izy sy ireo mpianatra. ⁵⁵ Ary efa akaiky ny Pasky ny Jiosy, ary maro tamin'ireo tany ivelan'ny tanàna no niakatra tao Jerosalema mialohan'ny Paska mba hanadio ny tenan'izy ireo. ⁵⁶ Nitady an'i Jesosy izy ireo, ary nijoro teo amin'ny Tempoly nifampiresaka hoe: "Inona no eritreretinareo? Hoe tsy ho tonga amin'ny andro firavoravoana ve Izy?" ⁵⁷ Ary efa nanome baiko ny lohan'ny mpisorona sy ny Fariseo fa raha misy mahalala ny misy an'i Jesosy, dia tokony milaza izy mba hisamboran'izy ireo Azy.

John 11:1

Fampahafantarana amin'ny ankapobeny

Ity ny fizarana manaraka ao amin'ny tantara, izay miresaka ny momban'i Lazarosy. Ireto andininy ireto dia mampiditra azy ao amin'ny tantara ary manome fanazavana momba Azy sy Maria anabaviny.

Maria no nanosotra menaka manitra ny Tompo sy nanadio ny tongony tamin'ny volony

Raha iny Jaona nampiditra an'i Maria iny, ilay rahavavin'i Marta, dia nizara fanazavana mahakasika ny zavatra izay hitranga ao amin'ny tantara ihany koa izy.

John 11:3

naniraka olona ho any amin'i Jesosy
"nangataka an'i Jesosy mba ho tonga"

tianao

Eto ny "fitiavana" dia maneho ny fitiavana arapirahalalahiana, voajanahary, fitiavan'olombelona eo amin'ny mpinamana sy ny mpihavana.

Tsy fahafatesana no hiafaran'ity aretina ity
Jesosy dia manambara fa fantany izay hitranga amin'i Lazarosy sy ny aretina. DH: "Tsy fahafatesana no hiafaran'ity aretina ity"

fahafatesana

Ity dia maneho ny fahafatesana ara-nofo.

fa kosa ho fanehoana ny voninahitr'Andriamanitra mba hanandratana ny Zanak'Andriamanitra amin'ny alalan'izany.

Jesosy dia manambara fa fantany ny ho vokatr'izany. DH: "fa ny tanjona dia ny mba hahitan'ny olona ny alehiben'Andriamanitra noho ireo izay ho avelan'ny heriny ho ataoko.

John 11:5

Ary Jesosy dia tia an'i Marta sy ny rahavaviny ary Lazarosy
Ity dia fampahafantarana fototra.

John 11:8

Raby, amin'izao dia mikasa ny hitora-bato Anao ireo Jiosy, ka mbola hiverina ho any indray ve Ianao?

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanasongadinana fa ireo mpianany dia tsy te-hamela an'i Jesosy ho any Jerosalema. DH: "Mpampianatra, mino izay fa tsy te-hiverina any Ianao! Ireo Jiosy dia niezaka ny hitora-bato anao tamin'ny Ianao tany farany!"

Ireo Jiosy

Ireo "Jiosy" dia midika hoe ireo mpitarika Jiosy. DH: "Ireo mpitarika Jiosy"

Tsy roa ambin'ny folo ora ve ny fahazavan'ny andro?

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanasongadinana ny hevitra. DH: "Ianao dia mahafantatra fa ny andro dia misy roa ambin'ny folo ora mazava!"

Raha misy olona mandeha amin'ny andro mazava, dia tsy ho tafintohina izy, satria mahita ny fahazavan'izao tontolo izao

Ny olona mandeha amin'ny fahazavan'ny andro dia afaka mahita tsara sy tsy ho tafintohina. Ny "Fahazavana" dia sari-teny hilazana ny "fahamarinana." Jesosy dia milaza fa ny olona izay miaina araky ny fahamarinana dia afaka hanatanteraka ireo zavatra izay tian'Andriamanitra ataon'izy ireo"

John 11:10**Fampifandraisana ny foto-kevitra**

Jesosy dia mbola manohy miresaka amin'ireo mpianany.

raha mandeha amin'ny alina izy

Eto ny "alina" dia sari-teny ho entina maneho izay mandeha tsy miaraka amin'ny fahazavan' Andriamanitra.

tsy ao aminy ny fahazavana

Mety ho dikany: "Izy dia tsy afaka ahita" na "izy dia tsy manana ny fahazavan'Andriamanitra."

Resin-tory Lazarosy namantsika

Ny hoe "resitory" dia fomba fiteny hilazana fa maty Lazarosy. Raha manana fomba hilazana ity ny fiteninao, dia ampiasao eto izany

fa handeha Aho mba hafahako mamoha azy amin'ny torimaso

Ny teny hoe "mamoha azy amin'ny torimaso" dia fomba fiteny. Jesosy dia mampiseho ny fikasany hanangana an'i Lazarosy amin'ny maty. Raha manana fomba fiteny ho an'ity ny fiteninao, dia ampiasao eto.

John 11:12**Fampahafantarana amin'ny ankapobeny**

Ao amin'ny andininy faha-13 dia misy fihatoana amin'ny fizotry ny tantara raha manome ny heviny Jaona momban'ny tsy fahazoan'ireo mpianatra izay tian'i Jesosy nolazaina tamin'Izy niteny hoe resin-tory Lazarosy.

raha resin-tory izy

Ireo mpianatra dia tsy mahazo ny tian'i Jesosy hambara amin'ny hoe miala sasatra Lazarosy ary ho sitranina.

Avy eo Jesosy niteny tsotra tamin'izy ireo

"Ka nolazain'i Jesosy tamin'ny teny tsotra mba ho takatr'izy ireo"

John 11:15**Fampifandraisana ny foto-kevitra**

Jesosy dia mbola manohy miresaka amin'ireo mpianany.

nohon'ny aminareo

"nohonny tombotsoanareo"

fa tsy tany Aho mba hahatonga anareo hino

"fa tsy tany Aho. Noho izany ianareo dia hianatra hahatoky Ahy be be kokoa."

Didymo

Ity dia anaran-dehilahy izay midika hoe "kambana"

John 11:17**Fampahafantarana amin'ny ankapobeny**

Jesosy dia ao Betania izao. Ireto andininy ireto dia manome fampahafantarana fototra mahakasika ny toerana sy izay nitranga talohan'ny nahatongavan'i Jesosy.

hitany fa efa nalevina efatr'andro tao am-pasana**Lazarosy**

DH: "Nahare Izy fa efa napetrak'ireo olona tany am-pasana efa efatra andro lasa izay Lazarosy"

dimy ambin'ny folo stadio eo no elanelany

"manodidina ny telo kilometatra." Ny "stadio" dia 185 kilometatra eo.

nohon'ny fahafatesan'ny anadahin'izy ireo.

Lazarosy dia zandrin'izy ireo lahy. DH: "nohon'ny fahafatesan'ny zandrin'izy ireo lahy.

John 11:21**dia tsy maty ny anadahiko**

Lazarosy dia ilay zandry lahy. DH: "mety mbola velona ny zandriko lahy"

Ny anadahinao dia hitsangan-ko velona indray

"Ny zandrinao lahy dia ho velona indray"

John 11:24**hitsangana indray izy**

"ho velona indray izy"

na dia maty aza izy

Ny teny hoe "maty" dia maneho ny fahafatesana ara-nofa.

ho velona

Eto ny "velona" dia maneho ny fiainana ara-panahy.

na iza na iza velona ka mino Ahy dia tsy ho faty mandrakizay

"Ireo izay velona sy mahatoky Ahy dia tsy ho voasaraka mandrakizay amin'Andriamanitra" na "Ireo izay velona sy mahatoky Ahy dia ho velona ara-panahy miaraka amin'Andriamanitra mandrakizay"

tsy ho faty mandrakizay

Eto ny "maty" dia maneho ny fahafatesana ara-panahy.

John 11:27**Hoy izy taminy hoe**

"Marta niteny tamin'i Jesosy"

Eny, Tompo, mino aho fa Ianao no Kristy, Zanak'Andriamanitra, ilay ho tonga eto amin'izao tontolo izao
Marta dia mino fa Jesosy no Tompo, ilay Kristy (Ilay Messia), ilay Zanak'Andriamanitra.

Zanak'Andriamanitra

Ity dia fiantsoana manan-danja ho an'i Jesosy.

dia lasa izy niantso mangingina an'i Maria rahavaviny
Maria dia zandrin'i Marta vavy. DH: "dia lasa izy niantso mangingina an'i Maria zandriny vavy."

Mpampianatra

Ity dia fiantsoana maneho an'i Jesosy.

ary miantso anao izy
"mangataka ny fahatongavan'ao"

John 11:30

Ary Jesosy tsy mbola tonga tao an-tanàna
Eto Jaona dia mampisy fihatoana kely eo amin'ny tantara mba hanomezana fampahafantarana fototra mahakasika ny toerana misy an'i Jesosy.

niankohoka

Maria dia nandohalika teo amin'ny tongotr'i Jesosy mba hanehoana fanajana.

tsy maty ny anadahiko

Lazarosy dia zandrin'i Maria lahy. Jereo ny nandikan'ao ity tao amin'ny 11:21. DH: "dia mety mbola velona ny zandriko lahy."

John 11:33

dia vonto ny fanahiny ary tora-kovitry Izy
Natambatr'i Jaona ireo fehezanteny manana dika mitovy ireo mba hanehoana ny fihetsem-po ory na mety hoe fahatezerana izay niainan'i Jesosy. DH: "Izy dia tohina tanteraka"

Nitomany Jesosy

"nanomboka nitomany Jesosy"

John 11:36

fitiavany

Ity dia maneho ny fitiavana ara-pirahalalahiana na fitiavan'olombelona ho an'ny namana sy fianakaviana.

Moa ve tsy hain'ity lehilahy ity, izay nampahiratra ny mason'ilay jamba, ny manao izay tsy ho nahafaty ity lehilahy ity koa?

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanehoana ny fahatairan'ireo Jiosy ny amin'ny tsy nanasitrana i Jesosy an'i Lazarosy. DH: "Izy dia afaka manasitrana olona jamba, koa tokony nahavita nanasitrana io lehilahy io Izy dia tsy maty io lehilahy " na "Satria tsy nanasitrana io lehilahy io Izy, dia mety hoe tsy tena

nanasitrana ilay lehilahy jamba araka ny filazan'izy ireo!"

nampahiratra ny maso

Ity dia fomba fiteny. DH: "nanasitrana ireo maso"

John 11:38

Ary zohy izany, ary misy vato manarona azy

Nahaton'i Jaona kely ny tantara mba hamaritana ilay fasana izay nandevenan'ny olona an'i Lazarosy.

Marta, anabavin'i Lazarosy

Marata sy Maria dia zokin'i Lazarosy vavy. DH: "Marta, ilay zokin'i Lazarosy vavy"

efa maimbo ny vatany raha amin'izao fotoana izao

"raha amin'izao fotoana izao dia efa simba ny vatany"

Tsy efa nolazaiko anao ve fa, raha nino ianao, dia ho hitanao ny voninahitr'Andriamanitra?

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanasongadinana fa hanao zavatra mahafinaritra Andriamanitra. DH: "Izaho efa niteny tamin'ao fa raha mahatoky Ahy ianao, dia hahita izay afaka ataon'Andriamanitra.

John 11:41

Jesosy nanandratra ny masony

Ity dia fomba fiteny midika hoe mijery ambony. DH: "Jesosy dia nijery ambony tany an-danitra"

Ray ô, misaotra Anao Aho satria nihaino Ahy Ianao

Jesosy nivavaka mivantana tamin'ny Ray mba hafahan'ny olona manodidina mahare ny vavaka ataony. DH: "Ray, misaotra Anao Aho fa nihaino Ahy Ianao" na "Ray, misaotra Anao Aho fa nandre ny vavaka nataoko Ianao."

Ray

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

mba hafahan'izy ireo mino fa Ianao no naniraka Ahy

"Izaho dia te-hampino azy ireo fa Ianao no naniraka Ahy"

John 11:43

Rehefa avy niteny izany Izy

"Rehefa avy nivavaka Jesosy"

niantso tamin'ny feo mafy

"niantso mafy Izy"

nisy fehim-paty ny tongony sy ny tanany, ary voafehy lamba koa ny tavany

Ny fomba fandevenana tamin'izany dia rakofana amin'ny lamban-drongony ny maty. DH: "Nisy olona nandrakotra lamba ireo tanany sy ireo tongony. Avy eo dia nofatoran'izy ireo lamba ny tavany.

Hoy Jesosy tamin'izy ireo

Ny teny hoe "izy ireo" dia maneho ireo olona nanatrika sy nahita maso ny fahagagana.

John 11:45**Fampahafantarana amin'ny ankapobeny**

Ireto andininy ireto dia miteny antsika ny zavatra izay hitranga aorian'ny hanangana'i Jesosy an'i Lazarosy amin'ny maty.

John 11:47**Fampahafantarana amin'ny ankapobeny**

Ity ny fizarana manaraka amin'ny tantara. Ireo lohan'ny mpisorona sy ireo Fariseo dia nitambatra mba hivory ho amin'ny synedriona Jiosy.

Avy eo ny lohan'ny mpisorona

"Avy eo ireo mpitarika eo amin'ireo mpisorona"

Inona no hataontsika?

Ity eto dia midika fa ireo mpikambana ao amin'ny synedriona dia miresaka momban'i Jesosy. DH: "Inona ary no hataontsika mahakasika an'i Jesosy?"

hino Azy ny rehetra

Ireo mpitarika Jiosy dia natahotra fa sao ataon'ireo vahoaka mpanjakan'izy ireo Jesosy. DH: "ny olona rehetra dia hatoky Azy ary hanohitra ny fanjakana Romana."

ho avy ny Romana

Ny Romana eto dia milaza ny tafika romana. DH: "Ny tafika romana dia ho avy"

haka ny tanànantsika sy ny firenentsika

"handrava ny tempolintsika sy ny firenentsika"

John 11:49**nisy lehilahy iray tamin'izy ireo**

Ity dia fomba fampidirana mpandray anjara vaovao ao amin'ny tantara. Raha manana fomba fanaovana izany ny fiteninao, dia hampisao eto.

Ianareo dia tsy mahalala na inona na inona

Ity dia filaza masaka izay nampiasain'i Kaiafa mba hanasongadinana ny heviny. DH: "Ianareo dia tsy mahatakatra ny zavatra miseho!" na "Ianareo dia miteny toy ny tsy mahafantatra na inona na inona!"

toy izay ny firenena manontolo no ringana

Kaiafa dia milaza fa ny tafika Romana dia hamono ny olona avy ao amin'ny firenena Jiosy raha havela ho velona sy hahatonga fikomiana Jesosy. Ny teny hoe "firenena" eto dia maneho ireo vahoaka Jiosy rehetra. DH: "toy izay ny tafika Romana no hamono ny olona rehetra ao amin'ny firenentsika."

John 11:51**Fampahafantarana amin'ny ankapobeny**

Ao amin'ny andininy faha 51 sy 52 Jaona dia manazava fa Kaifa dia naminany na dia tsy fantany aza izany tamin'izany fotoana izany. Ity dia fampahafantarana fototra.

ho faty ho an'ny firenena

Ny teny hoe "firenena" dia milaza ny vahoakan'ny firenena Isiraely.

mba hampiray ny zanak'Andriamanitra izay niparitaka koa

DH: "mba hampiray ny zanak'Andriamanitra izay niparitaka ho vahoaka iray"

zanak'Andriamanitra

Ity dia maneho ireo olon'Andriamanitra amin'ny alalan'ny finoana an'i Jesosy sy zanak'Andriamanitra ara-panahy.

John 11:54**Fampahafantarana amin'ny ankapobeny**

Jesosy dia niala tao Betania ka nankany Efraima. Ao amin'ny andininy faha-55 ny tantara dia miresaka ny hataon'ny maro amin'ireo Jiosy izao akaiky Paska izao.

nandeha niarahy teny amin'ireo Jiosy

Eto "ireo Jiosy" dia entina milaza ireo mpitarika Jiosy. DH: "nandeha niarahy teny amin'ireo mpitarika Jiosy izay nanohitra Azy"

any an-tanàna

Toerana kely ivelan'ny tanàn-dehibe izay misy olona vitsy monina.

Ary nonina tao Izy sy ireo mpianatra

Jesosy sy ireo mpianany dia nipetraka tao Efraima nandritry ny fotoana fohy. DH: "Teo Izy no niaraka nipetraka tamin'ireo mpianany nandritry ny fotoana fohy"

niakatra tao Jerosalema

Ny hoe "niakatra" dia nampiasaina eto satria Jerosalema dia avo noho ireo tanàna manodidina.

John 11:56**Fampahafantarana amin'ny ankapobeny**

Ny zavatra tantaraina ao amin'ny andininy faha-57 dia miseho mialohan'ny andininy faha-56. Raha mety hampikorontana ny mpamakin'izany, dia afaka atambatrao ireo andininy ireo ary ny lahatsoratra ao amin'ny andininy faha-57 no atao alohan'ny faha-56.

Nitady an'i Jesosy izy ireo

Ny teny hoe "Izy ireo" dia maneho ireo vahoaka Jiosy izay nandeha ho any Jerosalema.

Inona no eritreretinareo? Hoe tsy ho tonga amin'ny andro firavoravoana ve Izy?

Ireo dia fanontaniana maneho fisalasalana lehibe raha ho tonga amin'ny lanonana firavoravoan'ny Pasaka Jiosy. Ny mpanoratra eto dia manontany tena raha ho avy amin'ny firavoravoana Jiosy nohon'ny fisian'ny loza hisamborana Azy. DH: "Jiosy dia mety tsy ho tonga amin'ilay

firavoravoana. Mety matahotra ny ho voasambotra Izy!"

Ary efa nanome baiko ny lohan'ny mpisorona

Ity dia fampahafantarana fototra izay manazava ny antony nanontan'ireo mpivavaka Jiosy tena raha ho avy amin'ilay lanonana Jiosy na tsia. Raha manana fomba hanamarihana fampahafantarana fototra ny fiteninao, dia hampiasao eto.

Chapter 12

¹ Enin'andro mialohan'ny Paska, dia tonga tao Betania Jesosy, izay nitoeran'i Lazarosy, ilay efa natsangan'i Jesosy tamin'ny maty. ² Ka nanao sakafo ho Azy izy ireo, ary Marta no nandroso azy ireo, fa Lazarosy kosa dia anisan'ireo niara-nipetraka tamin'i Jesosy teo amin'ny latabatra. ³ Avy eo Maria naka menaka manitra iray litatra izay vita tamin'ny narda sarobidy, ka nanosotra ny tongotr'i Jesosy tamin'izany, ary namafa ny tongony tamin'ny volon-dohany. Feno ny hanitr'ilay menaka ny trano. ⁴ Ary Jodasy Iskariota, iray tamin'ireo mpianany, izay hamadika Azy, nanao hoe: ⁵ "Nahoana io menaka io no tsy namidy 300 dinaria dia nomena ny mahantra?" ⁶ Ary izy milaza izany, tsy nohon'ny fahiany ny mahantra, fa satria mpangalatra izy: teny aminy ny kitapom-bola ary ho nangalariny izay natao tao. ⁷ Jesosy nanao hoe: "Avelao izy mba hitazona izay hananany ho amin'ny andro handevenana Ahy. ⁸ Ho eo aminareo mandrakariva ny mahantra, fa Izaho kosa tsy ho eo aminareo mandrakariva." ⁹ Ary nisy vahoaka maro tamin'ireo jiosy nahalala fa teo Jesosy, ka nanatona izy ireo, tsy ho an'i Jesosy irery ihany, fa mba hahita an'i Lazariosy ihany koa, ilay natsangan'i Jesosy tamin'ny maty. ¹⁰ Ireo lohan'ny mpisorona dia nitetika niaraka mba hahafahan'izy ireo manosika an'i Lazarosy amin'ny fahafatesana ihany koa; ¹¹ satria noho Izy no nahatonga ny ankamaroan'ireo jiosy andeha ary nino an'i Jesosy. ¹² Ny ampitso dia vahoaka maro no tonga tamin'ny andro firavoravoana. Rehefa ren'izy ireo fa ho avy ao jerosalema Jesosy, ¹³ dia naka sampan-drofia izy ireo ary nivoaka ka nitsena Azy tamin'ny antso mafy hoe: "Hosanna! Sambatra anie ilay avy amin'ny anaran'ny Tompo, Ilay mpanjakan'Israely." ¹⁴ Ary Jesosy nahita zana-boriky anankiray ka nipetraka teo amboniny; ¹⁵ Araka ny voasoratra hoe: "Aza matahotra, ry zanakavavin'i Ziona; jereo, indro tamy ny Mpanjakanareo, izay mipetraka eo ambonin'ny zana-boriky." ¹⁶ Tsy nahazo ireo zavatra ireo ny mpianany tamin'ny voalohany; fa rehefa nomem-boninahitra Jesosy, dia tsaroan'izy ireo fa voasoratra momba Azy ireo zavatra ireo ary efa nataon'izy ireo taminy izany. ¹⁷ Ary ireo vahoaka izay niaraka taminy tamin'ny niantsoany an'i Lazarosy hivoaka ny fasana sy nanangana azy tamin'ny maty dia samy nijoro vavolombelona avy. ¹⁸ Noho izany antony izany ihany koa no nahatonga ny vahoaka hitsena Azy, satria ren'izy ireo fa nanao izany famantarana izany Izy. ¹⁹ Ireo Fariseo noho izany nifampiresaka hoe: "Jereo, tsy afaka manao na inona na inona ianareo; indro, manaraka Azy izao tontolo izao." ²⁰ Ary nisy grika vitsivitsy tamin'ireo izay niakatra hidera any amin'ny firavoravoana. ²¹ Nankany amin'i Filipo izy ireo, izay avy any Betsaida any Galilia, ary nanontany azy, manao hoe: "Tompoko, mba ta-hahita an'i Jesosy izahay." ²² Dia lasa Filipo ka niteny tamin'i Andrea; dia lasa Andrea niaraka tamin'i Filipo, ary niteny an'i Jesosy izy ireo. ²³ Jesosy namaly azy ireo ka nanao hoe: "Efa tonga ny fotoana hanomezana voninahitra ny Zanak'Olonà. ²⁴ Lazaiko aminareo, marina, dia marina tokoa, fa raha tsy latsaka amin'ny tany ny voambary ka maty, dia mitoetra amin'ny tenany irery izany; fa raha maty izany, dia hamokatra be. ²⁵ Izay tia ny fiainany dia hanary izany; fa izay mankahala ny fiainany eto amin'izao tontolo izao kosa dia hitazona izany ho any amin'ny fiainana mandrakizay. ²⁶ Raha misy manompo Ahy, aoka izy hanaraka Ahy; ary izay hitoerako, dia ao ihany koa no hitoeran'ny mpanompoko. Raha misy manompo Ahy, dia hanome voninahitra azy ny Ray. ²⁷ Ankehitriny mangorohoro ny fanahiko ary inona no tokony ho teneniko? 'Ray o, vonjeo amin'ity ora ity Aho?' Kanefa noho izany antony izany no nahatongavako amin'izao fotoana izao. ²⁸ Ray o, hankalazao ny anaranao." Avy eo nisy feo nanako avy any an-danitra nanao hoe: "Efa nankalazaiko izany ary mbola ho hankalazaiko indray." ²⁹ Ary ireo vahoaka nitsangana teo sy nandre izany dia nilaza fa nisy kotroka teo. Ny sasany nilaza hoe: "Nisy anjely niresaka taminy." ³⁰ Jesosy namaly ary niteny hoe: "Izany feo izany dia tsy tonga ho Ahy, fa ho anareo. ³¹ Tonga ankehitriny ny fitsarana an'izao tontolo izao: Ary dia ho roahina ny mpanapaka izao tontolo izao. ³² Rehefa hasandratra hiala amin'ny tany Aho, dia hitaona ny tsirairay hanaraka Ahy." ³³ Nolzainy izany mba hanehoana hoe karazana fahafatesana toy ny inona no hafatesany. ³⁴ Ireo vahoaka namaly Azy hoe: "Renay tamin'ny lalàna fa Kristy dia hijanona mandrakizay. Ahoana no hafahanao milaza hoe: 'Ny Zanak'Olonà dia tsy maintsy hasandratra'? Iza izany Zanak' Olona izany?" ³⁵ Avy eo Jesosy niteny azy ireo hoe: "Ny hazavana dia mbola hiaraka aminareo mandritry ny fotoana fohy. Mandehana dieny mbola manana hazavana, mba tsy hafahan'ny haizaina mialoha anareo. Izay mandeha amin'ny haizina dia tsy mahalala ny lalana alehany. ³⁶ Raha mbola manana ny hazavana ianareo, dia minoa izany mba ho zanakin'ny hazavana ianareo." Jesosy nilaza ireo zavatra ireo ary avy eo dia tsy hita ary niery azy ireo. ³⁷ Na dia nanao famantarana maro teo anatrehan'izy ireo aza Jesosy, dia tsy ninoan'izy ireo ³⁸ mba ho tanteraka ny tenin'Isaia mpaminany, izay nilazany hoe: "Tompoko, iza no nino ny tatitray, ary iza no nampisehoana ny sandrin'ny Tompo?" ³⁹ Noho izany antony izany dia tsy nino izy ireo, araka ny voalazan'Isaia hatrany hoe: ⁴⁰ "Nohajambainy ny mason'izy ireo, ary nohamafisiny ny fon'izy ireo; mifanohitra amin'izany izy ireo dia te-hahita amin'ny mason'izy ireo ary

hahazo amin'ny fon'izy ireo, ka hitodika, ary Izaho hanasitrana azy ireo." ⁴¹ Isaia nilaza ireo zavatra ireo satria hitany ny voninahitr'i Jesosy ka niresaka momba Azy. ⁴² Kanefa na izany aza, dia maro tamin'ireo mpanapaka no nino an'i Jesosy; fa noho ireo Fariseo, dia tsy niaiky izany izy ireo mba tsy ho voasakana ho ao amin'ny synagoga. ⁴³ Tian'izy ireo kokoa ny fiderana avy amin'ny olona noho ny fiderana avy amin'Andriamanitra. ⁴⁴ Jesosy niantso mafy ka niteny hoe: "Izay iray mino Ahy, aza mino Ahy irery ihany fa koa Izy izay naniraka Ahy, ⁴⁵ ary izay iray mahita Ahy dia mahita Azy izay naniraka Ahy. ⁴⁶ Izaho dia tonga toy ny hazavana teto amin'izao tontolo izao, mba tsy hitoetra ao anaty haizina izay mino Ahy. ⁴⁷ Raha misy maheno ny teniko nefa tsy mitandrana izany, dia tsy hitsara azy Aho; satria Aho tsy tonga hitsara izao tontolo izao, fa hanavotra izao tontolo izao. ⁴⁸ Izay mandà Ahy sy tsy mandray ny teniko, dia manana iray izay mitsara azy. Ilay teny izay nolazaiko no hitsara azy amin'ny andro farany. ⁴⁹ Fa Izaho tsy miteny ho Ahy, fa ilay Ray izay naniraka Ahy, izay nanome Ahy ny didy amin'izay ho lazaina sy ho tenenina. ⁵⁰ Fantatro fa ny didiny dia fiainana mandrakizay, koa izay lazaiko_ dia lazaiko araka izay nolazain'ny Ray tamiko."

John 12:1

Fampahafantarana amin'ny ankapobeny

Ity ny fizarana manaraka amin'ny tantara. Jesosy dia nisakafo hariva tao Betania rehefa nosoran'i Maria menaka ny tongony.

litatra

Ny iray litatra dia milanja iray ampahan-telo kilao. (3kg).

menaka manitra

Ity dia tsiranoka manitra namboarina tamin'ny menaka manitra avy amin'ny zava-maniry sy voninkazo manitra.

narda

Ity dia menaka manitra vita avy amin'ny voninkazo izay avy any Nepaly, Sina ary India.

John 12:4

izay hamadika Azy

"Ilay iray izay hamela ireo fahavalon'i Jesosy hisambotra Azy afaka fotoana fohy"

Nahoana io menaka io no tsy namidy 300 dinaria dia nomena ny mahantra?

DH: "Ity menaka manitra ity dia afaka namidy 300 denaria dia afaka nomena ireo mahantra ny vola!"

Ary izy milaza izany ... ary ho nangalariny izay natao tao Jaona dia manazava ny antony nametrahana'i Jodasy fanontaniana mahakasika ny mahantra. Raha manana fomba hanondroana fampahafantarana fototra ny fiteninao, dia hampiasao eto izany.

izy milaza izany, tsy nohon'ny fiahiany ny mahantra, fa satria mpangalatra izy

"Niteny izany izy satria izy dia mpangalatra. Izy dia tsy niraharaha ireo mahantra"

John 12:7

Avelao izy mba hitazona izay hananany ho amin'ny andro handevenana Ahy

Ny tian'i Jesosy ho tenenia dia hoe ny fihetsik'ilay vehivavy dia tahaka ny hoe maminavina ny fahafatesana sy fandevenana an'i Jesosy. DH: "Avelao izy hampiseho hoe hatraiza ny fankasitrahany Ahy! Amin'izany fomba izany dia efa nanomana ny vatako amin'ny fandevenana izy"

Ho eo aminareo mandrakariva ny mahantra

Jesosy dia te-hilaza hoe hisy fona ny fahafahana manampy ireo olona mahantra. DH: "Hisy olona mahantra foana eo aminareo, ary ianareo dia afaka manampy azy ireo na oviana na oviana tianareo"

John 12:9

Ary

Ity teny ity dia nampiasaina eto mba hanamarihana fhiatoana eo amin'ny fizotry ny tantara fototra. Eto Jaona dia miresaka momban'ireo vondron'olona vaovao avy any Jerosalema ka tonga tao Betania.

noho Izy

Ny fahaveloman'i Lazarosy indray dia nahatonga Jiosy maro nino an'i Jesosy.

nino an'i Jesosy

Ity dia milaza fa maro tamin'ireo vahoaka Jiosy no nino an'i Jesosy ho ilay Zanak'Andriamanitra. DH: "nametraka ny fahatokisan'izy ireo teo amin'i Jesosy"

John 12:12

Fampahafantarana amin'ny ankapobeny

Ity dia fizarana manaraka amin'ny tantara. Jesosy miditra ao Jerosalema ary ny vahoaka dia manome voninahitra Azy tahaka ny mpanjaka.

Hosanna

Ity dia midika hoe "Andriamanitra anie hanavotra antsika izao!"

sambatra

Ity dia maneho faniriana ho an'Andriamanitra mba hampitranga zavatra tsara amin'ny olona.

ilay avy amin'ny anaran'ny Tompo

Ny teny hoe "anarana" dia midika hoe fahefana sy hery. DH: "ilay avy ho solon-tenan'ny Tompo" na "ilay avy amin'ny herin'ny Tompo"

John 12:14**Ary Jesosy nahita zana-boriky anankiray ka nipetraka teo amboniny**

Eto Jaona dia manome fanazavana fa naka ampondra Jesosy. Milaza izy fa Jesosy dia hitaingingina ampondra ho any Jerosalema. DH: "nahita zanak'ampondra Izy ka dia nipetraka teo amin'izany, nitaingingina nankany amin'ny tanàna"

Araka ny voasoratra hoe

DH: "araka izay nosoratan'ireo mpaminany tao amin'ny Soratra Masina"

zanakavavin'i Ziona

Ny "Zanakavavin'i Ziona" dia maneho ireo mponina ao Jerosalema. DH: "ianareo ry vahoakan'i Jerosalema"

John 12:16**Fampahafantarana amin'ny ankapobeny**

Jaona, ilay mpanoratra, eto dia manapaka ny tantara mba hanomezana fampahafantarana fototra momban'ireo zavatra ho azon'ireo mpianatra afaka fotoana fohy.

Tsy nahazo ireo zavatra ireo ny mpianany

Ny teny hoe "ireo zavatra ireo" dia maneho ireo teny izay nosoratan'ireo mpaminany momban'i Jesosy.

rehefa nomem-boninahitra Jesosy

DH: "rehefa nomen'Andriamanitra voninahitra Jesosy"

efa nataon'izy ireo taminy izany

Ny teny hoe: "izy ireo" dia maneho izay nataon'ny olona tamin'i Jesosy nitaingingina apondra nankany Jerosalama (nidera sy nanofahofa ravinala Azy).

John 12:17**Ary**

Ity teny ity dia nampiasaina eto mba hanamarihana fhiatoana eo amin'ny tantara fototra. Eto Jaona dia manazava fa maro ireo olona izay tonga mba hijery an'i Jesosy satria ren'izy ireo tamin'ny sasany hoe nanangana an'i Lazarosy tamin'ny maty Izy.

ren'izy ireo fa nanao izany famantarana izany Izy

"ren'izy ireo ny sasany niteny hoe nanao izany famantarana izany Izy"

izany famantarana izany

Ny "famantarana" dia tranga na fisehoan-javatra izay manaporofa fa marina ny zavatra iray. Eto ny "famantarana" ny fitsanganana'i Lazarosy dia manaporofa fa Jesosy no Mesia.

Jereo, tsy afaka manao na inona na inona ianareo

Ireo Fariseo dia milaza eto fa mety tsy ho voasakana Jesosy. DH: "Toa tsy afaka manao na inona na inona isika hanakanana Azy!"

indro, manaraka Azy izao tontolo izao

Ity dia fanatomboana resaka nampiasain'ireo Fariseo mba hanehoana ny fahatairan'izy ireo nahita olona be dia be nivoaka hihaona amin'i Jesosy. DH: "Toa ohatran'ny hoe ny olona rehetra no lasa mpianany!"

izao tontolo izao

Eto ny "izao tontolo izao" dia midika hoe ny olona rehetra eto ambonin'ny tany.

John 12:20**Ary nisy grika vitsivitsy**

Ary ny "ary nisy" dia manamarika ny fampidirana mpandray anjara vaovao ao amin'ny tantara.

hidera any amin'ny firavoravoana

Jaona dia milaza fa ireo "Grika" ireo dia andeha hidera an'Andriamanitra mandritry ny Paska. DH: "hidera an'Andriamanitra any amin'ny fetin'ny Paska"

Betsaida

Betsaida dia tanàna ao amin'ny faritr'i Galilia.

ary niteny an'i Jesosy izy ireo

Filipo sy Andrea niteny an'i Jesosy ny momban'ny fangatahan'ireo Grika ny mba hijery Azy. DH: "Notenenin'izy ireo tamin'i Jesosy izay nolazain'ireo Grika"

John 12:23**Fampahafantarana amin'ny ankapobeny**

Jesosy dia manomboka mamaly an'i Filipo sy Andrea.

Efa tonga ny fotoana hanomezana voninahitra ny Zanak'Olonana

Jesosy dia milaza eto fa fotoana izao hanomezan'Andriamanitra voninahitra ny Zanak'Olonana amin'ny alalan'ny fijaliany, fahafatesana ary fitsanganana amin'ny maty. DH: "Andriamanitra dia hanome voninahitra Ahy tsy ho ela rehefa maty Aho ka hitsangana indray"

marina, dia marina tokoa

Adikao amin'ny fomba manazava ity fa izay manaraka eo dia manan-danja sady marina. Jereo ny nandikanao ny "Marina, dia marina tokoa" tao amin'ny 1:49.

fa raha tsy latsaka amin'ny tany ny voam-bary ka maty ... dia hamokatra be

Eto ny "voam-bary" dia sari-teny hilazana ny fahafatesana, ny fandevenana ary ny fitsanganan'i Jesosy amin'ny maty. Tahaka ny voa izay nambolena ka nitombo ho lasa zava-maniry izay hitondra voa maro, dia torak'izany koa ny olona maro izay hahatoky an'i Jesosy aorian'ny famonoana, ny fandevenana ary ny fitsanganan'i Jesosy amin'ny maty.

John 12:25

Izay tia ny fiainany dia hanary izany

Eto ny "tia ny fiainany" dia midika hoe manome lanja be be koa ny fiainan'ny tena manokana noho ny an'ny hafa. DH: "Na iza na iza manome lanja ny fiainany be be kokoa noho ny an'ny hafa dia tsy handray ny fiainana mandrakizay."

izay mankahala ny fiainany eto amin'izao tontolo izao kosa dia hitazona izany ho any amin'ny fiainana mandrakizay

Eto ny hoe "mankahala ny fiainany" dia maneho hoe manome lanja ny be be koa ny fiainan'ny hafa noho ny an'ny tenany manokana. DH: "Na iza na iza manome lanja ny fiainan'ny hafa tahaka ny an'ny tenany manokana dia hiaina miaraka amin'Andriamanitra mandrakizay"

ary izay hitoerako, dia ao ihany koa no hitoeran'ny mpanompoko

Jesosy dia milaza fa izay manompo Azy dia hiaraka aminy any an-danitra. DH: "rehefa any an-danitra Aho, dia hiaraka amiko any ihany koa ny mpanompoko."

John 12:27

inona no tokony ho teneniko? 'Ray o, vonjeo amin'ity ora ity Aho'?

Na dia maniry ny tsy homboana ary Jesosy, dia nisafidy ny hankatoa an'Andriamanitra sy ho vonoina. DH: "Tsy hivavaka Aho hoe: 'Ray o, vonjeo amin'ity ora ita Aho!'"

Ray

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

ity ora ity

Eto ny "ity ora ity" dia maneho ny fotoana izay hijaliana sy hafatesan'i Jesosy eo amin'ny hazofijaliana.

hankalazao ny anaranao

Eto ny "anarana" dia manambara an'Andriamanitra. DH: "ampahafantaro ny voninahitrao" na "ampisehoy ny voninahitrao"

nisy feo nanako avy any an-danitra

Ity dia maneho ny an'Andriamanitra miteny. Indraindray ny olona dia tsy te-haneho mivantana

an'Andriamanitra satria manaja Azy izy ireo. DH: "Andriamanitra dia miteny avy any an-danitra"

John 12:30

Fampahafantarana amin'ny ankapobeny

Jesosy manazava hoe nahoana ilay feo no miteny avy any an-danitra.

Tonga ankehitriny ny fitsarana an'izao tontolo izao

Eto ny "izao tontolo izao" dia maneho ny olona rehetra eto ambonin'ny tany. DH: "Ary izao no fotoana ho an'Andriamanitra hitsarana ny olona rehetra."

Ary dia ho roahina ny mpanapaka izao tontolo izao

Eto ny "mpanapaka" dia maneho an'i Satana. DH: "Izao no fotoana handringanako ny herin'i Satana izay manjaka izao tontolo izao"

John 12:32

Fampahafantarana amin'ny ankapobeny

Ao amin'ny andininy faha-33 Jaona dia manome fampahafantarana fototra momban'izay nolazain'i Jesosy ny amin'ny hoe "hasandratra"

Rehefa hasandratra hiala amin'ny tany Aho

Eto Jesosy dia maneho ny fanomboana Azy. DH: "rehefa hampiakaran'ny olona eo amin'ny hazofijaliana Aho"

hitaona ny tsirairay hanaraka Ahy

Amin'ny alalan'ny fanomboana Azy, Jesosy dia hanome lalana ho an'ny olona rehetra mba hahatoky Azy.

Nolazainy izany mba hanehoana hoe karazana fahafatesana toy ny inona no hafatesany

Jaona dia mandika ny hevitrin'ny tenin'i Jesosy fa hanombo Azy ny olona. DH: "Noteneniny izany mba hahafantaran'ny olona hoe ahoana ny fomba hafatesany."

John 12:34

Ny Zanak'Olona dia tsy maintsy hasandratra

Ny teny hoe "hasandratra" dia midika hoe homboana. DH: "Ny Zanak'Olona dia tsy maintsy hasandratra eo amin'ny hazofijaliana!"

Iza izany Zanak' Olona izany?

Mety ho dikany: 1) "Inona no momban'ity Zanak'Olona ity?" na 2) "Zanak'Olona toy ny inona no tianao tenenina?"

Ny hazavana dia mbola hiaraka aminareo mandritry ny fotoana fohy. Mandehana dieny mbola manana hazavana, mba tsy hafahan'ny haizaina mialoha anareo. Izay mandeha amin'ny haizina dia tsy mahalala ny lalana alehany

Eto ny "fahazavana" dia sari-teny ho an'ireo fampianaran'i Jesosy izay manambara ny fahamarinan'Andriamanitra. Ny "mandeha amin'ny

haizina" dia midika hoe miaina tsy miaraka amin'ny fahamarinan'Andriamanitra. DH: "Ny teniko dia tahaka ny fahazavana ho anareo, mba hanampy anareo hahatakatra ny fomba fomba fiaina tian'ny Tompo ataonareo. Izaho dia tsy hijanona ela hiaraka aminareo intsony. Mila manaraka izay lazaiko ianareo raha izao mbola miaraka aminareo izao Aho. Raha mandà ny teniko ianareo, dia tahaka ny mandeha ao anaty haizina ary tsy mahita hoe mandeha mankaiza ianareo"

Raha mbola manana ny hazavana ianareo, dia minoa izany mba ho zanakin'ny hazavana ianareo

Ny "fahazavana" dia sari-teny hilazana ny fampianaran'i Jesosy izay manambara ny fahamarinan'Andriamanitra. Ny "zanakin'ny hazavana" dia sari-teny ho an'ireo izay manaiky ny hafatr'i Jesosy sy miaina araky ny fahamarinan'Andriamanitra. DH: "Raha mbola miaraka aminareo Aho, dia ekeo ireo teniko mba hitoetra ao aminareo ny fahamarinan' Andriamanitra."

John 12:37

Fampahafantarana amin'ny ankapobeny

Ity dia fihatoana ao amin'ny fizotry ny tantara fototra raha manomboka manazava ny momban'ny nahatanterahan'ireo faminana izay voalazan'Isaia mpaminany Jesosy.

mba ho tanteraka ny tenin'Isaia mpaminany
DH: "mba nahatanterahana ny hafatr'Isaia mpaminany"

Tompo, iza no nino ny tatitray? Ary iza no nampisehoana ny sandrin'ny Tompo?

Ity dia miseho amin'ny endrika fanontaniana mba hanehoana ny fahatahoran'ny mpaminany ny hoe tsy mino ny hafany ny olona. DH: "Tompo, zara raha nisy nino ny hafatray, na dia efa nahita fa manankery afaka hanavotra azy ireo aza Ianao!

ny sandrin'ny Tompo?

Ity dia fomba fiteny maneho ny fahaizan'ny Tompo mamonjy miaraka amin'ny hery.

John 12:39

nohamafisiny ny fon'izy ireo

Ity dia fomba fiteny izay midika fa Andriamanitra dia nahatonga azy ireo ho mafy loha. DH: "Izy dia nanao azy ireo ho mafy loha"

hahazo amin'ny fon'izy ireo

Ireo Jiosy dia nanao ny fo ho taova izay mahatonga ny fahatakarana-kevitra.

John 12:41

mba tsy ho voasakana ho ao amin'ny synagoga.

DH: "mba tsy ho voasakan'ny olona ho any amin'ny synagoga izy ireo"

Tian'izy ireo kokoa ny fiderana avy amin'ny olona noho ny fiderana avy amin'Andriamanitra.

"Tian'izy ireo kokoa ny fiderana avy amin'ny olona noho ny fiderana avy amin'Andriamanitra"

John 12:44

Fampahafantarana amin'ny ankapobeny

Izao dia miverina amin'ny fizotry ny tantara fototra Jaona. Ity dia fotoana hafa izay anombohan'i Jesosy miresaka amin'ny vahoaka.

Jesosy niantso mafy ka niteny hoe

Eto Jaona dia milaza fa nisy vahoaka nitangorona mba hihaino an'i Jesosy. DH: "Jesosy dia niteny mafy tamin'ireo vahoaka izay niangona teo."

izay iray mahita Ahy dia mahita Azy izay naniraka Ahy

Eto ny teny hoe "Azy" dia maneho an' Andriamanitra. DH: "Ilay iray izay mahita Ahy dia mahita an'Andriamanitra izay naniraka Ahy."

John 12:46

Fampifandraisana ny foto-kevitra

Jesosy dia manohy miresaka amin'ireo vahoaka.

Izaho dia tonga toy ny hazavana

DH: "Tonga Aho mba hampiseho ny fahamarinana"

tsy hitoetra ao anaty haizina

Eto ny "haizina" dia sari-teny hilazana hoe miaina ao amin'ny tsy fahalalana ny fahamarinan' Andriamanitra. DH: "tsy ho jamba ara-panahy izay mino Ahy"

Raha misy maheno ny teniko nefa tsy mitandrina izany, dia tsy hitsara azy Aho; satria Aho tsy tonga hitsara izao tontolo izao, fa hanavotra izao tontolo izao

Eto ny "hitsara izao tontolo izao" milaza fanamelohana. Jesosy dia tsy tonga hitsara ny olona. DH: "Fa raha misy maheno ny fampianarako ka mandà izany, dia tsy manameloka azy Aho. Tsy tonga hanameloka olona Aho. Fa kosa, tonga hanavotra ireo izay mahatoky Ahy"

izao tontolo izao

Eto ny "izao tontolo izao" dia maneho ny olona rehetra eto ambonin'ny tany.

John 12:48

amin'ny andro farany

"Amin'ny andro izay hitsaran'Andriamanitra ny fahotan'ny olona"

Fantatro fa ny didiny dia fiainana mandrakizay

"Fantatro fa ireo teniny izay nandidiny Ahy mba ho teneniko dia ireo teny izay manome fiainana mandrakizay"

Ray

Ity dia fiantsoana manan-danja ho
an'Andriamanitra.

Chapter 13

¹ Ary andro mialohan'ny firavoravoan'ny Paska izao. Fantatr'i Jesosy fa tonga ny ora hialany eto amin'izao tontolo izao ka handeha any amin'ny Ray. Rehefa nitia ny mpiara-dia taminy teto amin'izao tontolo izao Izy, dia nitia azy ireo hatramin'ny farany. ² Ary ny devoly dia efa nametraka izao tao an-tsain'i Jodasy Iskariota zanak'i Simona, dia ny hamadihana an'i Jesosy. ³ Izy dia nahafantatra fa ny zavatra rehetra dia efa napetrakin'ny Ray teo am-pelatanany ary Izy dia avy amin'Andriamanitra ary hiverina any amin'Andriamanitra. ⁴ Nitsangana Izy teo am-pisakafoana ary nanala ny akanjony ivelany. Avy eo Izy naka lamba ary nisalotra izany. ⁵ Avy eo nandraraka rano tao anaty siny Izy dia nanomboka nanasa ny tongotr'ireo mpianatra ary namafa azy ireo tamin'ilay lamba nisalorany. ⁶ Nanatona an'i Simona Petera Izy, ary hoy Petera taminy hoe: "Tompo, hanasa ny tongotro ve ianao?" ⁷ Jesosy namaly ary niteny taminy hoe: "Izay ataoko dia mbola tsy ho azonao izao ny heviny, fa ho azonao ihany izany any aoriana." ⁸ Hoy Petera taminy hoe: "Tsy hanasa ny tongotro mihintsy ianao." Jesosy namaly azy hoe: "Raha tsy manasa ny tongotrao Aho, dia tsy manana anjara ato amiko ianao." ⁹ Hoy Simona Petera taminy hoe: "Tompo, aza ny tongotro ihany no sasana, fa ny tanako sy ny lohako ihany koa." ¹⁰ Hoy Jesosy taminy hoe: "Izay efa nandro dia tsy mila izany, afa-tsy ny manasa tongony ihany, fa izy dia efa madio tanteraka; ianao dia madio, fa tsy ny rehetra nefa." ¹¹ (Satria efa fantatr'i Jesosy hoe iza ilay hamadika Azy; izany no antony nilazany hoe: "Tsy ianareo rehetra no madio.") ¹² Ka rehefa avy nanasa ny tongotr'izy ireo Jesosy sy naka ireo lambany ka nipetraka indray, dia hoy Izy tamin'izy ireo hoe: "Fantatrareo ve ny nataoko ho anareo?" ¹³ Antsoinareo Aho hoe 'mpampianatra' sy 'Tompo,' ary marina ny voalazanareo, satria izany tokoa Aho. ¹⁴ Kanefa raha Izaho, sady Tompo no mpampianatra, no nanasa ny tongotrareo, ianareo ihany koa dia tokony hifanasa ny tongotrareo. ¹⁵ Satria efa nanome ohatra ho anareo Aho ka mba tokony hanao toy izay nataoko ho anareo ihany koa ianareo. ¹⁶ Lazaiko aminareo, marina, dia marina tokoa, fa ny mpanompo dia tsy lehibe kokoa noho ny tompony; na koa ny mpitondra hafatra dia tsy lehibe kokoa noho ilay naniraka azy. ¹⁷ Raha fantatrareo ireo zavatra ireo, dia ho tahiana ianareo raha manatanteraka izany. ¹⁸ Tsy ianareo rehetra no resahiko; fantatro ireo izay nofidiako—fa izany dia mba hahatanteraka ny Soratra Masina hoe: 'Izay mihinana ny mofoko dia nanandratra ny vodi-tongony hamadika Ahy.' ¹⁹ Lazaiko aminareo izao izany mialohan'ny hitrangany mba rehefa mitranga izany, dia mety hino ianareo fa Izaho no Izy. ²⁰ Lazaiko aminareo, marina, dia marina tokoa, fa izay mandray izay nirahiko, dia mandray Ahy, ary izay mandray Ahy, dia mandray Azy izay naniraka Ahy." ²¹ Rehefa nilaza izany Jesosy, dia nangorohoro ny fanahiny. Nanambara Izy ary nilaza hoe: "Lazaiko aminareo, marina, dia marina tokoa fa hisy iray aminareo hamadika Ahy." ²² Nifampijery ireo mpianatra, nanontany tena hoe iza izany nolazainy izany. ²³ Nisy iray tamin'ireo mpianany, izay tian'i Jesosy, nipetraka teo amin'ny latabatra ampitan'i Jesosy. ²⁴ Nanatona io mpianatra io Simona Petera ary nilaza hoe: "Anontanio Azy hoe iza izany lazainy izany." ²⁵ Ka niverina niankina tamin'i Jesosy izy ary nilaza taminy hoe: "Tompo, iza izany?" ²⁶ Avy eo Jesosy namaly hoe: "Ilay iray izay handonako sy homeko ity mofo ity izany." Ka rehefa nolomany ny mofo, dia nomeny an'i Jodasy zanak'i Simona Iskariota izany. ²⁷ Ary taorian'ny mofo, dia niditra tao aminy satana, ka hoy Jesosy taminy hoe: "Izay ataonao, ataovy aingana izany." ²⁸ Tamin'izay ireo rehetra teo an-databatra tsy nisy nahalala ny antony nilazan'i Jesosy azy izany. ²⁹ Ny sasany nieritreritra hoe, satria Jodasy no nitazona ny kitapom-bola, no nilazan'i Jesosy taminy hoe: "Vidio ny zavatra rehetra ilaintsika amin'ny andro firavoravoana," na hoe tokony hanome zavatra ho an'ny mahantra izy. ³⁰ Raha vao avy nandray ny mofo Jodasy, dia lasa nivoaka avy hatrany izy. Alina ny andro tamin'izay. ³¹ Rehefa lasa Jodasy, dia hoy Jesosy hoe: "Ankehitriny dia omem-boninahitra ny Zanak'Oloha, ary Andriamanitra dia omem-boninahitra ao aminy. ³² Andriamanitra dia hanome voninahitra Azy ao amin'ny tenany, ary Izy hanome voninahitra Azy avy hatrany. ³³ Ry ankizy madinika, fotoana fohy sisa no hiarahako aminareo. Hitady Ahy ianareo, ary araka izay nolazaiko tamin'ny Jiosy hoe: 'Izay alehako, tsy azonareo aleha.' Ary lazaiko aminareo koa izany ankehitriny. ³⁴ Didy vaovao no omeko anareo, dia ny hifankatiavanareo; tahaka ny nitiavako anareo, no tokony hifankatiavanareo ihany koa. ³⁵ Amin'izany no hahafantaran'ny rehetra fa mpianatro ianareo, raha mifankatia ianareo." ³⁶ Hoy Simona Petera taminy hoe: "Tompo, fa andeha ho aiza ianao?" Namaly Jesosy hoe: "Izay alehako, dia tsy afaka hanarahanareo Ahy izao, fa hanaraka ianareo any aoriana." ³⁷ Dia hoy Petera taminy hoe: "Tompo, nahoana aho no tsy afaka manaraka Anao izao? Hahoiko ho Anao ny aiko." ³⁸ Dia namaly Jesosy hoe: "Hafoinao ho Ahy ve ny ainao? Lazaiko aminao, marina, dia marina tokoa, fa mbola tsy haneno akory ny akoho dia efa handà Ahy in-telo ianao."

John 13:1**Fampahafantarana amin'ny ankapobeny**

Mbola tsy tonga ny Paska dia efa niaraka nisakafo tamin'ireo mpianany Jesosy. Ireto andininy ireto dia manazava ny fizotry ny tantara sy manome fampahafantarana fototra momban'i Jesosy sy Jodasy.

Ray

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

nitia

Ity dia ilay karazana fitiavana izay avy amin'Andriamanitra ary mifantoka amin'izay mahatsara ny hafa, na dia tsy mahazo tombony aza ianao. Ity karazana fitiavana ity dia mitsinjo ny hafa, na inona na inona nataony.

ny devoly dia efa nametraka izao tao an-tsain'i Jodasy Iskariota zanak'i Simona, dia ny hamadihana an'i Jesosy
Ny fehezanteny hoe "nametraka izao tao an-tsainy" dia midika hoe mahatonga ny olona hieritreritra zavatra iray. DH: "Ny devoly dia efa nahatonga an'i Jodasy Iskariota, ilay zanak'i Simona, hieritreritra ny momban'ny hamadihana an'i Jesosy"

John 13:3**Fampifandraisana ny foto-kevitra**

Ny andininy faha-3 dia manome antsika fampahafantarana fototra momban'izay fantatr'i Jesosy. Ny tranga ao amin'ny tantara dia manomboka ao amin'ny andininy faha-4.

Ray

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

napetrakin'ny Ray teo am-pelatanany

Eto ny "am-pelatanany" dia sari-teny maneho ny hery sy ny fahefana. DH: "nanome Azy ny hery sy ny fahefana amin'ny zavatra rehetra."

Izy dia avy amin'Andriamanitra ary hiverina any amin'Andriamanitra

Jesosy dia niaraka tamin'ny Ray foana, ary dia hiverina any rehefa vita ny asany ety an-tany.

Nitsangana Izy teo am-pisakafoana ary nanala ny akanjony ivelany. Avy eo Izy naka lamba ary nisalotra izany. Avy eo nandraraka rano tao anaty siny Izy dia nanomboka nanasa ny tongotra'ireo mpianatra
Satria feno vovoka ny tanàna, dia fomban'ny mpampiantrano ny manome mpanompo mba hanasa ny tongon'ireo vahiny.

John 13:6**Tompo, hanasa ny tongotro ve ianao?**

Ny fanontaniam'i Petera dia mampiseho fa izy dia tsy vonona ny ho sasain'i Jesosy ny tongony. DH:

"Tompo, tsy mety Aminao ny manasa ny tongotro, izay mpanota!"

Raha tsy manasa ny tongotrao Aho, dia tsy manana anjara ato amiko ianao

Eto Jesosy dia mandresy lahatra an'i Petera mba hamela Azy hanasa ny tongony. Jesosy dia milaza fa tokony hamela Azy hanasa ny tongony Petera raha mbola te-hijanona ho mpianany izy. DH: "Raha manasa anao Aho, dia ho Ahy mandrakizay ianao"

John 13:10**Fampifandraisana ny foto-kevitra**

Jesosy dia mbola manohy miresaka amin'i Simona Petera.

Fampahafantarana amin'ny ankapobeny

Jesosy dia mampiasa ny teny hoe "ianareo" mba hanehoana ireo mpianany rehetra.

Izay efa nandro dia tsy mila izany, afa-tsy ny manasa tongony ihany

Eto ny "nandro" dia sari-teny izay midika fa Andriamanitra dia nanadio olona ara-panahy. DH: "Raha misy olona efa nandray ny famelan-kelok'Andriamanitra, dia mila mandray ny fanadiovana ny otany isan'andro fotsiny sisa."

fa tsy ny rehetra nefa

Jesosy dia milaza fa ilay iray izay hamitaka Azy, Jodasy, dia tsy nahatoky Azy. Noho izany Andriamanitra dia tsy namela azy tamin'ireo fahotany. DH: "fa tsy ny rehetra aminareo no nandray ny famelan-kelok'Andriamanitra."

John 13:12**Fantatrareo ve ny nataoko ho anareo?**

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hafahan'i Jesosy manasongadina ny lanjan'ny zavatra ampianariny an'ireo mpianany. DH: "Ianareo dia mila mahatakatra izay nataoko ho anareo!"

Antsoinareo Aho hoe 'mpampianatra' sy 'Tompo'

Eto Jesosy dia milaza fa ireo mpianany dia manaja Azy tanteraka. DH: "Ianareo dia mampiseho fanajana tanteraka ho Ahy rehefa miantso Ahy hoe 'Tompo' sy 'mpampianatra.'"

tokony hanao toy izay nataoko ho anareo ihany koa ianareo

Jesosy dia milaza fa ireo mpianany dia tokony vonona hanaraka ny ohatrany ary hifanompo. DH: "Ianareo ihany koa dia tokony mifanompo ampanetren-tena"

John 13:16**Fampifandraisana ny foto-kevitra**

Jesosy dia mbola manohy miresaka amin'ireo mpianany.

marina, dia marina tokoa

Adikao tahaka izay nataonao tao amin'ny 1:49 ity.

lehibe kokoa

"manan-danja kokoa"

ho tahiana ianareo

Eto ny "tahiana" dia midika hoe mahatonga zavatra soa, misy tombony mba hitranga amin'ny olona.

DH: "Andriamanitra hitahy anareo"

izany dia mba hahatanteraka ny Soratra Masina

DH: "izany dia mba hanantanterahana ny Soratra Masina"

'Izay mihinana ny mofoko dia nanandratra ny vodi-tongony hamadika Ahy'

Eto ny "mihinana ny mofoko" dia fomba fiteny ho an'ny olona izay milaza fa namana. Ny hoe "nanandratra ny vodi-tongony" ihany koa dia fomba fiteny, izay midika hoe olona izay lasa fahavalo. DH: "Ilay iray izay nilaza fa namako dia nivadika ho fahavaloko"

John 13:19

Lazaiko aminareo izao izany mialohan'ny hitrangany

"Ary teneniko aminareo izay zavatra hiseho mialohan'ny hisehoany"

mety hino ianareo fa Izaho no Izy

"mety hino ianareo fa Izaho ilay nolazaiko fa Izaho" na "mety hino ianareo fa Izaho ilay Mesia"

marina, dia marina tokoa

Adikao tahaka izay nataonao tao amin'ny 1:49 ity.

John 13:21

nangorohoro

tohina, nikorontana

marina, dia marina tokoa

Adikao tahaka izay nataonao tao amin'ny 1:49 ity.

Nifampijery ireo mpianatra, nanontany tena hoe iza izany nolazainy izany.

"Nifampijery ireo mpianatra ary nanontany tena hoe: "Iza no hamitaka an'i Jesosy?"

John 13:23

Nisy iray tamin'ireo mpianany, izay tian'i Jesosy

Jaona no resaka eto.

nipetraka teo amin'ny latabatra

Tamin'ny andron'i Kristy, dia miaraka misakafo araka ny fomba Grika ireo Jiosy, izay mipetraka amin'ny sisiny eo ambonin'ny fandriana.

ampitan'i Jesosy

Ny mipetraka mifanatrika amin'ny mpisakafo hafa, amin'ny fomba Grika, dia mampiseho finamanana tena lehibe miaraka amin'ilay ifanatrehana.

tian'i Jesosy

Ity dia ilay karazana fitiavana izay avy amin'Andriamanitra ary mifantoka amin'izay mahatsara ny hafa, na dia tsy mahazo tombony aza ianao. Izany karazana fitiavana izany dia mitsinjo ny hafa, na inona na inona nataony.

John 13:26

Iskariota

Ity dia mampiseho fa Jodasy dia avy ao amin'ny tanànan'i Keriota

Ary taorian'ny mofo

DH: "Raha vao nandray izany mofo izany Jodasy"

niditra tao aminy satana

Ity dia fomba fiteny izay midika hoe nanjaka tanteraka an'i Jodasy ny Satana. DH: "Satana dia nanomboka nibaiko azy"

ka hoy Jesosy taminy

Eto Jesosy dia miresaka amin'i Jodasy.

Izay ataonao, ataovy aingana izany

"Ataovy aingana izay kasainao hatao!"

John 13:28

hoe tokony hanome zavatra ho an'ny mahantra izy

DH: "mandehana ka omeo vola ireo mahantra."

dia lasa nivoaka avy hatrany izy. Alina ny andro tamin'izay.

Jaona dia toa misintona ny saintsika eto ny amin'ny hoe hanao ny asa ratsiny Jodasy na asa "maizina" ao amin'ny fahamaizinan'ny alina. DH: "ary dia nivoka avy hatrany tany amin'ny maizina izy"

John 13:31

Ankehitriny dia omem-boninahitra ny Zanak'Olona, ary Andriamanitra dia omem-boninahitra ao aminy

DH: "Ary ny vahoaka dia andalan'ny hahita ny fomba handraisan'ny Zanak'Olona ny voninahitra sy ny fomba handraisan'Andriamanitra ny voninahitra amin'ny alalan'izay ataon'ny Zanak'Olona"

Andriamanitra dia hanome voninahitra Azy ao amin'ny tenany, ary Izy hanome voninahitra Azy avy hatrany

Ny teny hoe "Azy" dia maneho ny Zanak'Olona. Ny teny hoe ny "tenany" dia maneho an'Andriamanitra DH: "Andriamanitra tenany no hanome voninahitra an'ny Zanak'Olona avy hatrany."

Ry ankizy madinika

Jesosy mampiasa ny teny hoe "ankizy madinika" mba hampitana fa tiany toy ny hoe zanany ireo mpianatra.

araka izay nolazaiko tamin'ny Jiosy

Eto ireo "Jiosy" dia entina hilazana ireo mpitarika Jiosy izay manohitra an'i Jesosy. DH: "Araka izay nolazaiko tamin'ireo mpitarika Jiosy"

John 13:34

Fampifandraisana ny foto-kevitra

Jesosy dia mbola manohy miresaka amin'ireo mpianany.

nitivako anareo

Ity dia ilay karazana fitiavana izay avy amin'Andriamanitra ary mifantoka amin'izay mahatsara ny hafa, na dia tsy mahazo tombony aza ianao. Izany karazana fitiavana izany dia mitsinjo ny hafa, na inona na inona nataony.

ny rehetra

Ity dia fanatomboana resaka izay manamafy ny fanambaran'i Jesosy. Izany dia maneho ireo olona izay mahita ny fifankatiavan'ireo mpianatra. DH: "Ny rehetra izay mahafantatra ny fitiavanareo eo aminareo"

John 13:36

Hafoko ny aiko

"avelako ny aiko" an "maty"

Hafoinao ho Ahy ve ny ainao?

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanasongadinana ny fanambaran'i Jesosy. DH: "Ianao dia miteny fa ho faty ho Ahy, fa ny marina dia tsy ho faty ho Ahy ianao!"

fa mbola tsy haneno akory ny akoho dia efa handà Ahy in-telo ianao.

"Ianao dia hiteny in-telo fa tsy mahafantatra Ahy mialohan'ny akoho maneno"

Chapter 14

¹ "Aza avela hangorohoro ny fonareo. Mino an'Andriamanitra ianareo, dia minoa Ahy koa. ² Misy efitra maro ao an-tranon'ny Raiko. Raha toa ka tsy izany, dia efa niteny taminareo Aho, fa hanomana toerana ho anareo. ³ Raha handeha Aho ary hanomana toerana ho anareo, dia hiverina indray Aho ary handray anareo ato Amiko, ka izay misy Ahy dia hisy anareo koa. ⁴ Ianareo mahalala izay alehako." ⁵ Hoy Tomasy tamin'i Jesosy hoe: "Tompo, tsy fantatray izay alehanao, ahoana no hahafantaranay ny lalana?" ⁶ Hoy Jesosy taminy hoe: "Izaho no lalana, fahamarinana, ary fiainana; tsy misy manatona ny Ray raha tsy amin'ny alalako. ⁷ Raha nahafantatra Ahy ianareo, dia tokony ho nahafantatra ny Raiko koa. Manomboka izao dia fantatrareo Izy ary efa hitanareo." ⁸ Hoy Filipo tamin'i Jesosy hoe: "Tompo, aseho anay ny Ray, dia ampy ho anay izany." ⁹ Hoy Jesosy taminy hoe: "Efa hatry ny ela no niarahako taminareo dia mbola tsy fantatrareo foana ve Aho, ry Filipo? Na iza na iza nahita Ahy dia nahita ny Ray. Koa ahoana no hitenenanao hoe: 'Aseho anay ny Ray'?" ¹⁰ Tsy mino ve ianareo fa ao amin'ny Ray Aho ary ny Ray ato amiko? Ireo teny izay lazaiko aminareo dia tsy lazaiko avy amin'ny fahefako manokana, fa ilay Ray velona ato anatiko no manao ny asany. ¹¹ Mino Ahy fa Izaho dia ao amin'ny Ray, ary ny Ray ato amiko, raha tsy izany dia minoa noho ireo asa manokana. ¹² Lazaiko aminareo, marina, dia marina tokoa, izay mino Ahy dia hanao ny asa izay ataoko, ary hanao asa lehibe mihoatra noho ireny izy satria ho any amin'ny Ray Aho. ¹³ Na inona na inona angatahinareo amin'ny Anarako, dia tanterahiko izany mba hanomezam-boninahitra ny Ray ao amin'ny Zanaka. ¹⁴ Raha mangataka zavatra amin'ny anarako ianareo, dia ho tanterahiko izany. ¹⁵ Raha tia Ahy ianareo, dia hitandrina ireo didiko, ¹⁶ ary hivavaka amin'ny Ray Aho, dia hanome anareo Mpampahery hafa Izy mba ho eo aminareo mandrakizay izy— ¹⁷ ny Fanahin'ny fahamarinana. Tsy afaka mandray Azy izao tontolo izao satria tsy mahita na mahafantatra Azy. Fa ianareo kosa mahalala Azy, satria mitoetra miaraka aminareo Izy ary ho ao anatinareo. ¹⁸ Tsy hamela anareo ho irery Aho; mbola hiverina aty aminareo Aho. ¹⁹ Afaka fotoana vitsy monja dia tsy hahita Ahy intsony izao tontolo izao, fa ianareo mahita Ahy. Satria velona Aho, dia ho velona ihany koa ianareo. ²⁰ Ary amin'izay andro izay dia ho fantatrareo fa ao amin'ny Raiko Aho, ary ianareo ato Amiko, ary Izaho ao aminareo. ²¹ Izay manana ireo didiko ka mitandrina ireny dia izy ilay tia Ahy, ary izay tia Ahy dia ho tiavin'ny Raiko koa, ary Izaho hitia azy sy hiseho aminareo." ²² Hoy Jodasy (tsy Iskariota) tamin'i Jesosy hoe: "Tompo, nahoana ianao no hiseho aminay fa tsy amin'izao tontolo izao?" ²³ Jesosy namaly ary nilaza taminy hoe: "Raha misy olona tia Ahy, dia hitandrina ny teniko izy. Hitia azy ny Raiko, ary ho avy aminy Izahay ary hanamboatra ny fitoeranay miaraka aminy. ²⁴ Fa izay tsy tia Ahy dia tsy mitandrina ny teniko. Ny teny izay renareo dia tsy avy amiko fa avy amin'ny Ray izay naniraka Ahy. ²⁵ Efa noteneniko taminareo ireo zavatra ireo, raha mbola nijanona niaraka taminareo Aho. ²⁶ Kanefa, ilay Mpampahery—ilay Fanahy Masina, izay hirahin'ny Ray amin'ny Anarako_ izy no hampianatra anareo ny zava-drehetra sy hampatsiahy izay rehetra nolazaiko taminareo. ²⁷ Fiadanana no avelako ho anareo; omeko anareo ny fiadanako. Tsy omeko ohatran'ny fanomen'izao tontolo izao izany. Aza avela hangorohoro ny fonareo, ary aza matahotra. ²⁸ Efa renareo Aho niteny taminareo hoe: 'Andeha Aho, ary hiverina any aminareo indray.' Raha nitia Ahy ianareo, dia tokony hiravoravo satria hankany amin'ny Ray Aho, satria ny Ray dia lehibe kokoa noho Izaho. ²⁹ Ary noteneniko anareo dieny mbola tsy mitranga izany, mba hino ianareo, rehefa mitranga izany. ³⁰ Tsy hilaza betsaka aminareo intsony Aho, fa efa ho avy ny mpanapaka izao tontolo izao. Tsy manana fahefana Amiko izy, ³¹ fa mba hahafantaran'izao tontolo izao fa tiako ny Ray, dia ataoko tahaka ny nandidian'ny Ray Ahy. Andeha hitsangana isika ary hiala ety."

John 14:1

Fampifandraisana ny foto-kevitra

Mbola mitohy ny fizarana ao amin'ny tantara nanomboka tao amin'ny toko teo aloha. Jesosy mipetraka eo amin'ny latabatra miaraka amin'ireo mpianany ary manohy miresaka amin'izy ireo.

Aza avela hangorohoro ny fonareo

Fomba fiteny ity. Ny hoe mangorohoro fo dia midika hoe mitaintaina na manahy. DH: "Atsaharo ny fitaintainana sy fanahiana"

Ao an-tranon'ny Raiko misy efitra be dia be

"misy toerana be dia be azo hipetrahana ao amin'ny tranon'ny Raiko"

Ao an-tranon'ny Raiko

Ity dia maneho ny lanitra, ilay toerana ipetrahan'Andriamanitra.

Ray

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

efitra maro

Ny hoe "efitra" eto dia mety maneho efitra tokana na fonenana be.

fa hanomana toerana ho anareo

Jesosy dia hanomana toerana any an-danitra ho an'ireo olona izay mahatoky Azy. Ny hoe "anareo" dia maneho ireo mpianany rehetra.

John 14:4**ahoana no hahafantaranay ny lalana?**

"Ahoana no hahafantaranay ny fomba hankanesana any?"

ny lalana

Ity dia sari-teny izay mety midika hoe: 1) "ny lalana mankany amin'Andriamanitra" na 2) "ilay Iray izay mitondra ny olona ho any amin'Andriamanitra."

fahamarinana

Ity dia sari-teny izay mety midika hoe: 1) "ilay olona marina" na 2) "ilay Iray izay miteny ny teny marina momban'Andriamanitra."

fiainana

Ity dia sari-teny midika fa Jesosy dia afaka manome fiainana ho an'ny olona. DH: "ilay Iray afaka mamelona olona"

tsy misy manatona ny Ray raha tsy amin'ny alalako

Ny olona dia tsy afaka manatona an' Andriamanitra sy miaina miaraka Aminy raha tsy amin'ny alalan'ny fahatokisana an'i Jesosy ihany. DH: "Tsy misy olona afaka mankany amin'ny Ray sy miaina miaraka aminy raha tsy manatona Ahy izy"

Ray

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

John 14:8**Tompo, aseho any ny Ray**

Ny hoe "Ray" dia fiantsoana manan-danja ho an'Andriamanitra.

Efa hatry ny ela no niarahako taminareo dia mbola tsy fantatrareo foana ve Aho, ry Filipo?

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanasongadinana ireo tenin'i Jesosy. DH: "Filipo, efa hatry ny ela Aho no niarahako taminareo mpianatra. Tokony hahafantatra Ahy ianao ankehitriny!"

Na iza na iza nahita Ahy dia nahita ny Ray

Ny mahita an'i Jesosy, izay zanak'Andriamanitra, dia mahita an'Andriamanitra Ray. Ny "Ray" dia fiantsoana manan-danja ho an'Andriamanitra.

ahoana no hitenenanao hoe: 'Aseho any ny Ray'?

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanasongadinana ireo tenin'i

Jesosy tamin'i Filipo. DH: "Ka tsy tokony hiteny mihintsy ianao hoe: 'Aseho any ny Ray'?"

John 14:10**Fampifandraisana ny foto-kevitra**

Jesosy dia mametraka fanontaniana an'i Filipo ary avy eo Izy manohy miresaka amin'ireo mpianany rehetra.

Tsy mino ve ianareo fa ao amin'ny Ray Aho ary ny Ray ato amiko?

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanasongadinana ireo tenin'i Jesosy tamin'i Filipo. DH: "Tena tokony hino ianareo ... ny Ray ato amiko."

Ray

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

Ireo teny izay lazaiko aminareo dia tsy lazaiko avy amin'ny fahefako manokana

"Izy teneniko aminareo dia tsy avy amiko" na "Ireo teny izay teneniko aminareo dia tsy avy amiko."

Ireo teny izay lazaiko aminareo

Jesosy dia miresaka amin'ireo mpianany rehetra.

Izaho dia ao amin'ny Ray, ary ny Ray ato amiko

Ity dia fomba fiteny izay midika fa Andriamanitra Ray sy Jesosy dia manana fifandraisana miavaka. DH: "Izaho ilay iray miaraka amin'ny Ray, ary ny Ray dia iray miaraka Amiko" na "Ny Izaho sy ny Raiko dia toy ny hoe iray ihany."

John 14:12**marina, dia marina tokoa**

Adikao tahaka ny nataonao tao amin'ny 1:49 ity.

izay mino Ahy

Ity dia midika hoe mino fa Jesosy no Zanak'Andriamanitra.

Na inona na inona angatahinareo amin'ny Anarako

Eto ny "anarako" dia maneho ny fahefan'i Jesosy. DH: "na inona na inona angatahinareo, amin'ny fampiasana ny fahefako."

mba hanomezam-boninahitra ny Ray ao amin'ny Zanaka

DH: "Ka mba afaka mampiseho ny olona rehetra ny halehiben'ny Raiko Aho."

Ray ... Zanaka

Ny "Ray ... Zanaka" dia fiantsoana manan-danja izay mamaritra ny fifandraisana eo amin'Andriamanitra sy Jesosy.

Raha mangataka zavatra amin'ny anarako ianareo, dia ho tanterahiko izany

Eto ny "anarako" dia maneho ny fahefan'i Jesosy. DH: "Raha mangataka na inona na inona aty Amiko tahaka ny iray amin'ireo mpanara-dia Ahy ianareo,

dia ho ataoko izany" na "na inona na inona angatahanareo Amiko, dia ho ataoko izany satria Ahy anareo"

John 14:15

Mpampahery

Ity dia maneho ny Fanaha Masina.

ny Fanahin'ny fahamarinana

Ity dia maneho ny Fanahy Masina izay mampianatra ny olona izay marina momban'Andriamanitra.

Tsy afaka mandray Azy izao tontolo izao

Eto ny "izao tontolo izao" dia hilazana ny olona rehetra izay manohitra an'Andriamanitra. DH: "Ny tsy mpino eto amin'izao tontolo izao dia tsy handray Azy mihintsy" na "Ireo izay manohitra an'Andriamanitra dia tsy hanaiky Azy."

John 14:18

tsy hamela anareo

Eto Jesosy dia milaza fa tsy hamela ireo mpianany tsy hisy mpikarakara Izy. DH: "Tsy hamela anareo tsy hisy mpikarakara"

izao tontolo izao

Eto ny "izao tontolo izao" dia maneho ny olona rehetra izay tsy an'Andriamanitra. DH: "Ireo tsy mpino"

ho fantatrareo fa ao amin'ny Raiko Aho

Andriamanitra Ray sy Jesosy dia miaina ho olona iray. DH: "ianareo dia hahafantatra fa ny Raiko sy Izaho dia tena olona iray."

Raiko

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

ianareo ato Amiko, ary Izaho ao aminareo

"ianareo sy Izaho dia tahaka ny olona iray"

John 14:21

tia

Ity karazana fitiavana ity dia avy amin'Andriamanitra ary mifantoka amin'izay mahatsara ny hafa, na dia tsy mahazo tombony aza ianao. Izany karazana fitiavana izany dia mitsinjo ny hafa, na inona na inona nataony.

izay tia Ahy dia ho tiavin'ny Raiko koa

DH: "Ny Raiko dia ho tia ny olona rehetra izay tia Ahy"

Ny Raiko

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

Jodasy (tsy Iskariota)

Ity dia tsy ilay Jodasy avy any Keriota izay namadika an'i Jesosy, fa maneho mpianatra hafa izay Jodasy no anarany.

nahoana ianao no hiseho aminay

Eto ny teny hoe "hiseho" dia maneho ny fanambarana ny hatsaran'i Jesosy. DH: "nahoana no hasehonao aminay irery ihany ny tenanao" na "nahoana no izahay irery ihany no havelanao mahita ny hatsaranao?"

tsy amin'izao tontolo izao

Eto ny "izao tontolo izao" dia entina hilazana ny olona izay manohitra an'Andriamanitra. DH: "tsy ireo izay tsy an'Andriamanitra"

John 14:23

Fampifandraisana ny foto-kevitra

Jesosy mamaly an'i Jodasy (tsy Iskariota).

Raha misy olona tia Ahy, dia hitandrina ny teniko izy

"Izay tia Ahy dia hanao izay noteneniko hataony"

tia

Ity karazana fitiavana ity dia avy amin'Andriamanitra ary mifantoka amin'izay mahatsara ny hafa, na dia tsy mahazo tombony aza ianao. Izany karazana fitiavana izany dia mitsinjo ny hafa, na inona na inona nataony.

Ny Raiko

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

ary ho avy aminy Izahay ary hanamboatra ny fitoeranay miaraka aminy

Ny Ray sy ny Zanaka dia hizara fiainana amin'ireo izay mankatoa ireo didin'i Jesosy. DH: "ho avy Izahay mba hiara-monina aminy, dia hanana fifandraisana manokana aminy"

Ny teny izay renareo dia tsy avy amiko fa avy amin'ny Ray izay naniraka Ahy

"Ireo zavatra noteneniko taminareo dia tsy zavatra notapahako samirery"

Ny teny

Eto ny hoe "ny teny" dia maneho ny hafatra izay nentin'i Jesosy avy amin'Andriamanitra. DH: "Ny hafatra"

izay renareo

Eto dia miresaka amin'ireo mpianany rehetra Jesosy.

John 14:25

Mpampahery

Ity dia maneho ny Fanaha Masina. Jereo ny nandikanao izany tao amin'ny 14:15.

Ray

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

amin'ny Anarako

Eto ny hoe "anarako" dia sari-teny izay maneho ny hery sy ny fahefan'i Jesosy. DH: "noho Izaho" na "noho ny amiko"

izao tontolo izao

Eto ny "izao tontolo izao" dia entina hilazana ireo olona izay tsy tia an'Andriamanitra.

Aza avela hangorohoro ny fonareo, ary aza matahotra.

"mangorohoro fo" dia fomba fiteny hilazana hoe tena manahy na matahotra. Eto Jesosy dia miresaka ny fo toy ny hoe olona izany. DH: "Atsaharo ny fanahiana, ary aza matahotra"

John 14:28

nitia

Ity karazana fitiavana ity dia avy amin'Andriamanitra ary mifantoka amin'izay

mahatsara ny hafa, na dia tsy mahazo tombony aza ianao. Izany karazana fitiavana izany dia mitsinjo ny hafa, na inona na inona nataony.

hankany amin'ny Ray Aho

Eto Jesosy dia milaza fa hiverina any amin'ny Rainy Izy. DH: "Izaho dia hiverina any amin'ny Ray"

ny Ray dia lehibe noho Izaho

Eto Jesosy dia milaza fa ny Ray dia manana fahefana lehibe kokoa noho ny Zanaka raha mbola eto an-tany. DH: "Ny Ray dia manana fahefana lehibe kokoa noho Izay ananako eto."

Ray

Ity dia iantsoana manan-danja ho an'Andriamanitra.

Chapter 15

¹ "Izaho no tena voaloboka, ary ny Raiko no mpamboly. ² Esoriny ato amiko ny sampana rehetra izay tsy mamoa voankazo, ary rantsaniny ny sampana izay mamokatra mba hamoa voankazo bebe kokoa izany. ³ Efa madio ianareo noho ilay hafatra izay nolazaiko taminareo. ⁴ Mitoera ato amiko, ary Izaho ao aminareo. Tahaka ny sampana tsy afaka mamokatra voankazo amin'ny tenany raha tsy mitoetra ao amin'ny voaloboka izany, dia toy izany koa ianareo, raha tsy mitoetra ao amiko. ⁵ Izao no voaloboka, ianareo no sampana. Izay mitoetra ato Amiko ary Izaho ao Aminy, dia mamokatra be izy, fa raha tsy misy Ahy dia tsy mahefa na inona na inona ianareo. ⁶ Raha misy olona tsy mitoetra ao Amiko, dia ho ariana tahaka ny sampana izy ary halazo, ary izy ireo manangona ireo sampana ary manary izany any amin'ny afo, ary may izy ireo. ⁷ Raha mitoetra ao Amiko ianareo, ary raha mitoetra ao aminareo ireo teniko, angataho na inona na inona irianareo, dia ho atao aminareo izany. ⁸ Ny Raiko dia omem-boninahitra amin'izao, dia ny hamokaranareo voankazo bebe kokoa ka ho porofo fa mpianatro ianareo. ⁹ Tahaka ny nitiavan'i Ray Ahy, no nitiavako anareo. Mitoera ao amin'ny fitiavako. ¹⁰ Raha mitandrana ireo didiko ianareo, dia hitoetra ao amin'ny fitiavako, tahaka ny nitandremako ireo didin'ny Raiko sy nitoerako tao amin'ny fitiavany. ¹¹ Nilaza ireny zavatra ireny taminareo Aho mba ho ao aminareo ny fifaliako ary mba ho feno ny fifalianareo. ¹² Izao no didiko, dia ny hifankatiavanareo tahaka ny nitiavako anareo. ¹³ Tsy misy manam-pitiavana lehibe mihoatra noho izao, dia ny manolotra ny ainy ho an'ireo sakaizany. ¹⁴ Namako ianareo raha manao ireo zavatra andidiko anareo ireo. ¹⁵ Tsy hiantso anareo hoe mpanompoko intsony Aho, satria ny mpanompo dia tsy mahafantatra izay ataon'ny tompony. Nantsoiko hoe namako ianareo, satria ny zavatra rehetra izay reko tamin'ny Raiko, dia nampahafantariko anareo. ¹⁶ Tsy nifidy Ahy ianareo, fa Izaho no nifidy anareo ary nanendry anareo mba andeha ka hamokatra, ary mba tokony hitoetra ny vokatrareo. Natao izany mba na inona na inona angatahinareo amin'ny Ray amin'ny Anarako, dia homeny anareo izany. ¹⁷ Ireny zavatra ireny no andidiko anareo mba hifankatiavanareo. ¹⁸ Raha mankahala anareo izao tontolo izao, fantaro fa mankahala Ahy izy talohan'ny mankahalany anareo. ¹⁹ Raha avy amin'izao tontolo izao ianareo, dia ho tian'izao tontolo izao tahaka ny azy ianareo. Fa satria tsy an'izao tontolo izao ianareo ary nofidiako hiala amin'izao tontolo izao, noho izany dia halan'izao tontolo izao ianareo. ²⁰ Tsarovy ny teny nolazaiko taminareo hoe: 'Ny mpanompo dia tsy lehibe noho ny tompony.' Raha nanenjika Ahy izy ireo, dia hanenjika anareo koa; ary raha nitandrana ny teniko izy ireo, dia hitandrana ny anareo koa. ²¹ Hanao ireo zavatra rehetra ireo aminareo izy ireo nohon'ny Anarako, satria tsy fantatr'izy ireo Izy izay naniraka Ahy. ²² Raha tsy tonga sy niteny tamin'izy ireo Aho, dia tsy ho nanota izy ireo, fa ankehitriny tsy afa-miala amin'ny fahotany izy ireo. ²³ Izay mankahala Ahy dia mankahala ny Raiko ihany koa. ²⁴ Raha tsy nahavita ireo asa izay tsy nataon'ny olon-kafa teo anivon'izy ireo Aho, dia tsy ho nanan-keloka izy ireo, fa ankehitriny efa sady hitany no halany Izaho sy ny Raiko. ²⁵ Fa izany dia mba hahatanteraka ny teny izay voasoratra ao amin'ny lalàn'izy ireo hoe: 'Mankahala Ahy amin'ny tsy misy antony izy ireo.' ²⁶ Rehefa ho avy ilay Mpampahery—izay hirahiko aminareo avy amin'ny Ray, ilay, Fanahin'ny fahamarinana, izay mivoaka avy amin'ny Ray—dia hanambara ny momba Ahy Izy. ²⁷ Ianareo ihany koa dia mijoro vavolombelona satria efa niaraka tamiko hatrany am-piandohana ianareo.

John 15:1

Fampifandraisana ny foto-kevitra

Mbola mitohy ny fizaran'ny tantara tamin'ny toko teo aloha. Jesosy dia mipetraka eo amin'ny latabatra miaraka amin'ireo mpianany ary manohy mresaka amin'izy ireo.

Izaho no tena voaloboka

Eto ny "tena voaloboka" dia sari-teny. Jesosy dia mampitaha ny tenany amin'ny voaloboka. Izy no fototry ny fiainana izay mahatonga ny olona hiaina araka ny fomba izay hankasitrahana' Andriamanitra. DH: "Izaho dia tahaka ny voaloboka izay manome voa tsara"

ny Raiko no mpamboly

Ny hoe "mpamboly" dia sari-teny. Ny hoe "mpamboly" dia olona mikarakara ny voaloboka mba hanomezany voa tsara. DH: "ny Raiko dia tahaka ny mpamboly"

ny Raiko

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

Esoriny ato amiko ny sampana rehetra izay tsy mamoa voankazo, ary rantsaniny ny sampana izay mamokatra mba hamoa voankazo bebe kokoa izany

Eto ny "sampana" dia sari-teny izay maneho ny olona tsirairay izay an'i Jesosy. Andriamanitra dia mikarakara azy ireo amin'izay mba ho afaka miaina amin'ny fomba izay ankasitrahany izy ireo.

Esoriny
"tapahana sy esorina"

rantsaniny ny sampana
"mikarakara ny sampana rehetra"

John 15:3

Efa madio ianareo noho ilay hafatra izay nolazaiko taminareo.
Ny sari-teny tiana lazaina eto dia ireo "sampana madio" izay efa "voakarakara". DH: "Izany dia tahaka ny hoe efa voakarakara sy sampana madio ianareo satria nankatoa izay nampianariko anareo"

taminareo
Eto dia ireo mpianatr'i Jesosy no resahana.

Mitoera ato amiko, ary Izaho ao aminareo
"raha mitoetra miaraka amiko ianareo, dia hitoetra hiaraka aminareo Aho" na "Mitoera miaraka Amiko, dia hitoetra hiaraka aminareo Aho"

raha tsy mitoetra ao amiko
Amin'ny fitoerana ao amin'i Kristy, dia miantehatra Aminy amin'ny zavatra rehetra ireo izay Azy. DH: "raha tsy hoe mitoetra miaraka amiko sy miankina amiko amin'ny zavatra rehetra ianareo."

John 15:5

Izao no voaloboka, ianareo no sampana
Ny "voaloboka" dia sari-teny maneho an'i Jesosy. Ny "sampana" dia sari-teny maneho ireo izay mahatoky an'i Jesosy sy izay Azy. DH: "Izaho dia toy ny voaloboka, ary ianareo tahaka ny sampana izay mifandray amin'ny voaloboka."

Izay mitoetra ato Amiko ary Izaho ao Aminy
Eto Jesosy dia manambara fa ireo mpanara-dia Azy dia miarka Aminy tahaka Azy miaraka amin'Andriamanitra. DH: "Izay mijanona miaraka Amiko, tahaka Ahy mijanona miaraka amin'ny Raiko.

dia mamokatra be izy
Ny dia sari-teny tiana ambara eto dia ny sampana mamokatra izay maneho ny mpino izay ankasitrahana'Andriamanitra. Tahaka ny sampana izay miraikitra amin'ny voaloboka dia hamokatra be, dia hanao zavatra maro izay mahafaly an'Andriamanitra ireo izay mijanona miaraka amin'i Jesosy . DH: "ianareo dia hamokatra voa maro"

ho ariana tahaka ny sampana izy
Ny sari-teny tiana ambara eto dia ireo sampana tsy manome voa izay maneho ireo izay tsy mijanona miaraka amin'i Jesosy. DH: "Ny mpikarakara ny voaloboka dia hanary azy tahaka ny sampana"

ary may izy ireo
DH: "ny afo handoro azy ireo"

angataho na inona na inona irianareo
Jesosy dia milaza fa ireo mpino dia tokony hangataka amin'Andriamanitra mba hamaly ny vavak'izy ireo. DH: "Angataho amin'Andriamanitra izay rehetra irinareo"

ho atao aminareo izany
DH: "hataony ho anareo izany"

John 15:8

Ny Raiko dia omem-boninahitra amin'izao
DH: "Izany dia mahatonga ny olona hanome voninahitra ny Raiko"

Ny Raiko
Ity dia fiantsoana manan-danja ho an'Andriamanitra.

ny hamokaranareo voankazo bebe kokoa
Eto ny "voankazo" dia sari-teny maneho ny mivelona mba hahafaly an'Andriamanitra. DH: "Rehefa miaina amin'ny fomba mahafaly Azy ianareo"

mpianatro ianareo
"asehoy fa mpianatro ianareo" na "porofoy fa mpianatro ianareo"

Tahaka ny nitiavan'i Ray Ahy, no nitiavako anareo
Jesosy dia mizara ny fitiavana izay ananan'Andriamanitra ho Azy amin'ireo olona izay mahatoky Azy. Eto ny "Ray" dia fiantsoana manan-danja ho an'Andriamanitra.

Mitoera ao amin'ny fitiavako
"tohizo ny fanekena ny fitiavako"

John 15:10

Raha mitandrina ireo didiko ianareo, dia hitoetra ao amin'ny fitiavako, tahaka ny nitandremako ireo didin'ny Raiko sy nitoerako tao amin'ny fitiavany.
Rehefa mankatoa Azy ireo mpanara-dia an'i Jesosy, dia maneho ny fitiavan'izy ireo ho Azy izy ireo. DH: "Rehefa manao ireo zavatra izay noteniko ataonareo ianareo, dia velona ao amin'ny fitiavako, tahaka ny nankatoavako ny Raiko sy niaina ny fitiavany"

Ny Raiko
Ity dia fiantsoana manan-danja ho an'Andriamanitra.

Nilaza ireny zavatra ireny taminareo Aho mba ho ao aminareo ny fifaliako
"Niteny anareo ireny zavatra ireny Aho mba hanananareo ny karazana fifaliana mitovy amin'izay ananako"

mba ho feno ny fifalianareo.
DH: "mba ho faly tanteraka ianareo" na "mba tsy ory na inona na inona ny fifalianareo"

John 15:12

Tsy misy manam-pitiavana lehibe mihoatra noho izao
Ity karazana fitiavana ity dia avy amin'Andriamanitra ary maniry izay mahatsara ny hafa, na dia tsy mahazo tombony aza ianao. Izany karazana fitiavana izany dia mitsinjo ny hafa, na inona na inona nataony. DH: "Tsy hahazo fitiavana lehibe noho izao ianareo."

ny ainy

Ity dia maneho ny fiainana ara-nofo.

John 15:14

Namako ianareo raha manao ireo zavatra andidiko anareo ireo.

"Mampiseho ianareo fa namako raha toa ka manohy manao izay nandidiko anareo.

ny zavatra rehetra izay reko tamin'ny Raiko, dia nampahafantariko anareo

"Efa nolazaiko taminareo daholo izay nolazain'ny Raiko tamiko."

Ny Raiko

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

John 15:16

Tsy nifidy Ahy ianareo

Jesosy dia milaza fa tsy nifidy ny ho mpianany samirery ireo mpanara-dia Azy. DH: "Ianareo dia tsy nifidy ny ho mpianatro"

andeha ka hamokatra

Eto ny "hamokatra" dia sari-teny maneho ny fiainana izay ankasitrahana'Andriamanitra. DH: "hiaino ny fiainana izay ankasitrahana'Andriamanitra"

ary mba tokony hitoetra ny vokatrareo

"ary mba haharitra mandrakizay ny vokatr'izay ataonareo"

na inona na inona angatahinareo amin'ny Ray amin'ny Anarako, dia homeny anareo izany

Eto ny "anarana" dia maneho ny fahefana'i Jesosy. DH: "Satria Ahy ianareo, koa na inona na inona angatahinareo amin'ny Ray, dia homeny anareo izany"

Ny Raiko

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

Ireny zavatra ireny no andidiko anareo mba hifankatiavanareo

Ity karazana fitiavana ity dia avy amin'Andriamanitra ary maniry izay mahasoana ny hafa, na dia tsy mahazo tombony aza ianao. Izany karazana fitiavana izany dia mitsinjo ny hafa, na

inona na inona nataony. DH: "Averiko aminareo indray izay efa nandidiko anareo hoe: mifankatiava ianareo."

John 15:18

Raha mankahala anareo izao tontolo izao ... noho izany dia halan'izao tontolo izao ianareo

Jesosy dia mampiasa ny teny hoe "izao tontolo izao" ato amin'ireto andininy ireto mba hanehoana ireo olona izay tsy an'Andriamanitra sy manohitra Azy.

tia

Ity dia maneho ny olombelona, ny fitiavana arapirahalaliana na fitiava-namana na fianakaviana.

John 15:20

Tsarovy ny teny nolazaiko taminareo

Eto ny "teny" dia maneho ny hafatr'i Jesosy. DH: "tsarovy ny hafatra izay nolazaiko taminareo"

nohon'ny Anarako,

Eto ny "nohon'ny Anarako" dia maneho an'i Jesosy. Ny olona dia hampijaly ireo mpanara-dia Azy satria Azy izy ireo. DH: "satria Ahy ianareo"

Raha tsy tonga sy niteny tamin'izy ireo Aho, dia tsy nanota izy ireo, fa ankehitriny tsy afa-miala amin'ny fahotany izy ireo.

Jesosy dia milaza eto fa nizara ny hafatr'Andriamanitra tamin'ireo izay tsy mahatoky Azy Izy. DH: "Satria tonga sy niteny azy ireo ny hafatr'Andriamanitra Aho, dia tsy manana fialan-tsiny izy ireo rehefa mitsara azy ireo ny amin'ny otan'izy ireo Andriamanitra"

John 15:23

Izay mankahala Ahy dia mankahala ny Raiko ... fa ankehitriny efa sady hitany no halany Izaho sy ny Raiko

Ny mankahala an'Andriamanitra Zanaka dia mankahala an'Andriamanitra Ray.

Ray

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

Raha tsy nahavita ireo asa izay tsy nataon'ny olon-kafa teo anivon'izy ireo Aho, dia tsy ho nanan-keloka izy ireo, fa

DH: "Satria nanao ny asa izay mbola tsy nataon'iza na iza teo amin'izy ireo Aho, dia nanota izy ireo, ary"

hahatanteraka ny teny izay voasoratra ao amin'ny lalàn'izy ireo

DH: "mba hahatanteraka ny faminiana izay ao amin'ny lalàn'izy ireo"

lalàn'izy ireo

Ity dia maneho ny ao amin'ny Testamenta Taloha iray manontolo amin'ny ankapobeny, izay misy ny fampianaran'Andriamanitra rehetra ho an'ireo vahoakany.

John 15:26

Mpampahery

Ity dia maneho ny Fanaha Masina. Jereo ny nandikanao izany tao amin'ny 14:15.

hirahiko aminareo avy amin'ny Ray, ilay, Fanahin'ny Fahamarinana, izay mivoaka avy amin'ny Ray—dia hanambara ny momba Ahy Izy
Andriamanitra Ray dia naniraka an'Andriamanitra Fanahy mba hampiseho amin'izao tontolo izao fa Jesosy no Andriamanitra Zanaka.

Ray

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

Fanahin'ny fahamarinana

Ity dia fiantsoana ny Fanahy Masina. DH: "Ny Fanahy izay miteny ny marina momba Ahy sy Andriamanitra."

Ianareo ihany koa dia mijoro vavolombelona

Eto ny "mijoro vavolombelona" dia midika hoe mitantara amin'ny olona hafa ny momban'i Jesosy. DH: "Ianao koa dia tokony miteny amin'ny olona rehetra izay fantatrao momba Ahy."

am-piandohana

Eto ny "fiandohana" dia midika hoe ny andro voalohan'ny fampianaran'i Jesosy. DH: "hatramin'ny andro voalohany rehefa nanomboka nampianatra ny olona sy nanao fahagagana Aho"

Chapter 16

¹ "Nolazaiko taminareo izany zavatra rehetra izany mba tsy ho solafaka ianareo. ² Ho roahin'izy ireo ao amin'ny synagoga ianareo. Fa tonga ny andro rehefa hihevitra izay rehetra mamono anareo fa izy ireo dia manolotra zavatra tsara ho an'Andriamanitra. ³ Ho ataon'izy ireo izany satria tsy mahalala ny Ray na ny Tenako izy ireo. ⁴ Nolazaiko anareo ireo zavatra ireo mba rehefa avy ny oran'izy ireo, dia ho tsaroanareo fa efa nolazaiko taminareo ny momba azy ireo. Tsy nambarako taminareo ireo zavatra ireo tany am-piandohana, satria mbola teo aminareo Aho. ⁵ Fa Ankehitriny ho any amin'Ilay naniraka Ahy Aho, nefa tsy mbola nisy nanontany Ahy ianareo hoe: "Handeha ho aiza moa Ianao?" ⁶ Fa satria nolazaiko taminareo ireo zavatra ireo, dia alahelo no nameno ny fonareo. ⁷ Fa lazaiko marina aminareo, tsara kokoa ho anareo ny handehanako. Satria raha tsy mandeha Aho, dia tsy ho tonga aminareo ny Mpampahery, fa raha mandeha Aho, dia handefa azy ho aminareo. ⁸ Rehefa tonga izy, dia hanaporofa amin'izao tontolo izao ho diso momban'ny fahotana, ny fahamarinana, ary moban'ny fitsarana— ⁹ momban'ny fahotana ny mpampahery, satria tsy mino Ahy izy ireo; ¹⁰ momban'ny fahamarinana, satria hody any amin'ny Ray Aho, ka tsy ho hitanareo intsony; ¹¹ ary momban'ny fitsarana, satria ny mpanapaka izao tontolo izao dia notsaraina. ¹² Manana zavatra maro hambara aminareo Aho, fa tsy ho azonareo ny hevitr'izany izao. ¹³ Kanefa, rehefa tonga izy, Fanahin'ny Fahamarinana, dia hitarika anareo ho amin'ny fahamarinana rehetra, satria tsy hiteny avy amin'ny tenany izy. Fa hilaza izay rehetra ren'izy, ary hilaza aminareo ireo zavatra izay ho avy. ¹⁴ Hanome voninahitra Ahy izy, satria ny avy amin'ny Ahy ihany no hambarany aminareo. ¹⁵ Izay rehetra anana'ny Ray dia Ahy. Noho izany, niteny Aho fa ilay Fanahy dia haka amin'izay Ahy ary hiteny izany aminareo. ¹⁶ Afaka fotoana fohy dia tsy hahita Ahy intsony ianareo, ary afaka fotoana fohy hafa dia hahita Ahy indray ianareo." ¹⁷ Avy eo ny sasany tamin'ireo mpianany nifampiresaka hoe: "Inona ary izany lazainy antsika izany hoe: 'Afaka fotoana fohy dia tsy hahita Ahy intsony ianareo ary afaka fotoana fohy hafa dia hahita Ahy indray ianareo,' sy hoe: 'Satria ho any amin'ny Ray Aho?'" ¹⁸ Noho izany dia hoy izy ireo hoe: "Inona ary izany lazainy izany hoe: 'afaka fotoana fohy'? Tsy fantatray ny tiany hambara." ¹⁹ Hitan'i Jesosy fa te-hanontany Azy izy ireo, dia hoy Izy tamin'izy ireo hoe: "Izao ve no anontanianareo tena, dia ny tiko hambara amin'ny fitenenana hoe: 'Fotoana fohy sy tsy hahita Ahy intsony ianareo, ary afaka fotoana fohy indray nefa dia hahita Ahy ianareo'? ²⁰ Lazaiko aminareo, marina, dia marina tokoa, fa hitomany ianareo ary hitaraina, fa izao tontolo izao kosa hifaly. Ho feno alahelo ianareo, kanefa ho lasa hafaliana izany alahelonareo izany. ²¹ Rehefa mihetsi-jaza ny vehivavy iray dia malahelo satria tonga ny fotoany, fa rehefa teraka kosa ilay zazakely, dia tsy tsaroany intsony ny alahelony nohon'ny hafaliany fa nisy zazakely teraka eo amin'izao tontolo izao. ²² Ka malahelo ianareo ankehitriny, kanefa Aho mbola hiaona aminareo indray, ary ho faly ny fonareo, ary tsy hisy hanaisotra izany hafalianareo izany aminareo. ²³ Amin'izany andro izany dia tsy hangataka amiko na inona na inona ianareo. Lazaiko aminareo, marina, dia marina tokoa, raha mangataka na inona na inona amin'ny Ray amin'ny anarako ianareo, dia homeny anareo izany. ²⁴ Hatramin'izao anefa tsy mbola nanagataka na inona na inona tamin'ny anarako ianareo. Mangataka, dia homena ianareo mba ho feno ny hafalianareo. ²⁵ Efa nolazaiko taminareo tamin'ny fanoharana ireo zavatra ireo, fa avy ny ora rehefa tsy hiresaka aminareo amin'ny fanoharana intsony Aho, fa kosa hilaza aminareo mazava ny momban'ny Ray. ²⁶ Amin'izany andro izany dia hangataka amin'ny anarako ianareo ary tsy hilaza anareo Aho hoe hivavaka amin'ny Ray ho anareo, ²⁷ fa ny Ray mihitsy no tia anareo satria nitia Ahy ianareo ary nino fa avy any amin'ny Ray Aho. ²⁸ Avy amin'ny Ray Aho, ary tonga teto an-tany. Fa handao izao tontolo izao Aho ary ho any amin'ny Ray." ²⁹ Hoy ny mpianany taminy hoe: "Jereo, Ankehitriny Ianao miteny mazava tsara ary tsy mampiasa fanoharana. ³⁰ Fantatray ankehitriny fa mahalala ny zava-drehetra Ianao, ary tsy misy tianao hametraka fanontaniana aminao. Noho izany, dia mino izahay fa avy amin'Andriamanitra Ianao." ³¹ Namaly azy ireo Jesosy hoe: "Mino amin'izay ve ianareo? ³² Indro, tonga izao ny ora, eny, tonga tokoa, rehefa hiparitaka ianareo, ny tsirairay samy any amin'ny tranony avy manokana, dia havelanareo irery Aho. Nefa tsy irery Aho satria miaraka amiko ny Ray. ³³ Efa nolazaiko taminareo ireo zavatra ireo mba hanana fiadanana ato Amiko ianareo. Manan'olana ianareo eto amin'izao tontolo izao, nefa mahereza: efa nandresy izao tontolo izao Aho."

John 16:1**Fampifandraisana ny foto-kevitra**

Mbola mitohy ny fizaran'ny tantara tao amin'ny toko teo aloha. Jesosy dia mipetraka eo amin'ny latabatra miaraka amin'ireo mpianany ary manohy miresaka amin'izy ireo.

tsy ho solafaka ianareo

Eto ny "solafaka" dia midika hoe mijanona mametraka ny fahatokisan'ny tsirairay ao amin'i Jesosy. DH: "ka mba tsy hitsahatra ny hatoky Ahy ianareo noho ireo olona izay tsy maintsy atrehanareo."

tonga ny andro rehefa hihevitra izay rehetra mamono anareo fa izy ireo dia manolotra zavatra tsara ho an'Andriamanitra

"ho avy ny andro izay hamonoan'ny olona anareo ary hihevitra fa manao zavatra tsara ho an'Andriamanitra izy ireo."

John 16:3**Ho ataon'izy ireo izany satria tsy mahalala ny Ray na ny Tenako izy ireo**

Izy ireo dia hamono ny mpino sasany nohon'ny tsy fahafantaran'izy ireo an'Andriamanitra Ray na Jesosy

Ray

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

rehefa avy ny oran'izy ireo

Eto ny "ora" dia sari-teny maneho ny fotoana izay hanenjarahana ireo mpanara-dia an'i Jesosy. DH: "rehefa hampijaly anareo izy ireo"

tany am-piandohana

Ity dia entina maneho ny andro voalohan'ny asa fanompoan'i Jesosy. DH: "raha vao nanomboka nanaraka Ahy ianareo"

John 16:5**alahelo no nameno ny fonareo**

Ity dia fomba fiteny izay midika fa tena malahelo ireo mpianatra. DH: "Ary tena malahelo ianareo"

Satria raha tsy mandeha Aho, dia tsy ho tonga aminareo ny Mpampahery

DH: "Ny Mpampahery dia ho avy aminareo rehefa mandeha Aho"

Mpampahery

Ity dia fiantsoana ny Fanaha Masina izay hiaraka amin'ireo mpianatra rehefa andeha Jesosy. Jereo ny nandikanao izany tao amin'ny 14:15.

John 16:8**dia hanaporoko amin'izao tontolo izao ho diso momban'ny fahotana ny mpampahery ... fahamarinana ... satria hody any amin'ny Ray Aho**

Rehefa tonga ny Fanahy Masina, dia nanomboka nampiseho ny olona fa mpanota izy ireo.

Mpampahery

Ity dia maneho ny Fanaha Masina. Jereo ny nandikanao izany tao amin'ny 14:15.

izao tontolo izao

Ity dia entina maneho ny olona eran-tany.

momban'ny fahotana, satria tsy mino Ahy izy ireo

"Izy ireo dia meloky ny ota satria tsy mahatoky Ahy"

momban'ny fahamarinana, satria hody any amin'ny Ray Aho, ka tsy ho hitanareo intsony

"Rehefa miverina any amin'Andriamanitra Aho, ka tsy ho hitan'izy ireo intsony, dia ho fantatr'izy ireo fa nanao ny zavatra marina Aho"

Ray

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

momban'ny fitsarana, satria ny Mpanapaka izao tontolo izao dia notsaraina.

"Andriamanitra dia hihazona azy ireo ho tompon'andraikitra ary hanasazy azy ireo noho ireo otan'izy ireo, tahaka ny hanasaziany ny Satana, ilay manjaka an'ity tany ity"

mpanapaka izao tontolo izao dia notsaraina.

Eto ny hoe "mpanapaka" dia maneho ny Satana. DH: "Satana izay manapaka an'ity tany ity." Jereo ny nandikanao izany tao amin'ny 12:30.

John 16:12**zavatra maro hambara aminareo**

"hafatra ho anareo" na "teny ho anareo"

Fanahin'ny Fahamarinana

Ity dia anarana hiantsoana ny Fanahy Masina izay hilaza ny fahamarinana momban'Andriamanitra amin'ny olona.

dia hitarika anareo ho amin'ny fahamarinana rehetra

Ny "fahamarinana" dia maneho ny fahamarinana ara-panahy. DH: "Izy dia hampianatra anareo rehetra ny fahamarinana ara-panahy izay ilainareo ho fantatra"

hilaza izay rehetra reny izy

Jesosy dia milaza fa Andriamanitra Ray dia hiresaka amin'ny Fanahy Masina. DH: "Izy dia hiteny na inona na inona asain'Andriamanitra teneniny"

ny avy amin'ny Ahy ihany no hambarany aminareo.
Eto ny hoe "avy amin'ny Ahy" dia maneho ny fampianaran'i Jesosy sy ireo asa lehibeny. DH: "Izy dia hampiseho anareo fa izay nolazaiko sy nataoko dia marina tokoa.

John 16:15

Ray

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

ilay Fanahy dia haka amin'izay Ahy ary hiteny izany aminareo

Ny Fanahy Masina dia hiteny amin'ny olona fa ireo teny sy asan'i Jesosy dia marina. DH: "Ny Fanahy Masina dia hiteny ny olona tsirairay avy fa ny teniko sy ny asako dia marina"

John 16:17

Fampahafantarana amin'ny ankapobeny

Misy fihatoana eo amin'ny resak'i Jesosy raha iny ireo mpianany nifampanontany momban'ny tian'i Jesosy lazaina.

Afaka fotoana fohy dia tsy hahita Ahy intsony ianareo

Ny mpianatra dia tsy nahafantatra fa ity dia maneho ny fahafatesan'i Jesosy eo amin'ny hazofijaliana.

ary afaka fotoana fohy hafa dia hahita Ahy indray ianareo

Ny mety ho dikany: 1) Ity dia mety maneho ny fitsanganan'i Jesosy amin'ny maty na 2) Ity dia mety maneho ny fahatongavan'i Jesosy amin'ny andro farany.

Ny Ray

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

John 16:19

Fampifandraisana ny foto-kevitra

Jesosy dia mbola manohy miresaka amin'ireo mpianany.

Izao ve no anontanianareo tena, dia ny tiko hambara amin'ny fitenenana hoe ... hahita Ahy ianareo'?

Jesosy mampiasa ity fanontaniana ity mba hampifantoana ireo mpianany amin'ny zavatra izay vao nolazainy, mba hafahany manazava bebe kokoa. DH: "Ianareo dia manontany tena ny amin'izay tiakao hambara raha nilaza Aho, ... hahita Ahy ianareo"

marina, dia marina tokoa

Adikao amin'ny fomba hanamafisan'ny fiteninainy ity fa izay manaraka eo dia manan-danja sy marina. Jereo ny nandikanao izany tao amin'ny 1:49.

fa izao tontolo izao kosa hifaly

Eto ny teny hoe "izao tontolo izao" dia milaza ireo olona izay manohitra an'Andriamanitra. DH: "fa ireo olona izay manohitra an'Andriamanitra dia ho faly"

kanefa ho lasa hafaliana izany alahelonareo izany

DH: "fa ny alahelonareo dia ho lasa hafaliana"

John 16:22

ho faly ny fonareo,

Ity dia fomba fiteny izay miresaka ny fo toy ny hoe olona izany. DH: "ho faly be ianareo" na "ho tena faly be ianareo"

marina, dia marina tokoa

Adikao amin'ny fomba hanamafisan'ny fiteninainy ity fa izay manaraka eo dia manan-danja sy marina. Jereo ny nandikanao izany tao amin'ny 1:49.

raha mangataka na inona na inona amin'ny Ray amin'ny anarako ianareo, dia homeny anareo izany

Eto ny "anarana" dia maneho ilay olona sy ny fahefan'i Jesosy. DH: "raha mangataka na inona na inona amin'ny Ray ianareo, dia homeny anareo izany satria Ahy ianareo"

Ray

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

tamin'ny anarako ianareo

Eto ny "anarana" dia maneho ilay olona sy ny fahefan'i Jesosy. Ny Ray dia hanaja ny fangatahan'ireo mpino nohon'ny fifandraisan'izy ireo amin'i Jesosy. DH: "Satria ianareo mpanara-dia Ahy" na "amin'ny fahefako"

ho feno ny hafalianareo.

DH: "hanome hafaliana be anareo Andriamanitra"

John 16:25

tamin'ny fanoharana ireo zavatra ireo

"karazana sari-teny"

avy ny ora

"efa hitranga tsy ho ela"

hilaza aminareo mazava ny momban'ny Ray.

"hilaza aminareo ny mahakasika ny Ray amin'ny fomba mora ahazoanareo azy."

Ray

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

John 16:26

hangataka amin'ny anarako ianareo

Ny "anarana" eto dia entina hilazana ny olona iray sy ny fahefan'i Jesosy. DH: "hangataka ianareo satria Ahy ianareo"

ny Ray mihintsy no tia anareo satria nitia Ahy ianareo
Rehefa tia an'i Jesosy ny olona iray, ilay Zanaka, dia
tia an'ilay Ray koa, satria ny Ray sy ny Zanaka dia
iray ihany.

Ray

Ity dia fiantsoana manan-danja ho
an'Andriamanitra.

**Avy amin'ny Ray Aho ... handao ny tany indray Aho ary
ho any amin'ny Ray**
Aorian'ny fahafatesana sy ny fitsanganany, dia
hiverina any amin'Andriamanitra Ray Jesosy.

izao tontolo izao

Eto ny hoe "izao tontolo izao" dia entina hanehoana
ireo olona monina eto ambonin'ny tany.

John 16:29

Fampifandraisana ny foto-kevitra

Ireo mpianatra dia mamaly an'i Jesosy.

Mino amin'izay ve ianareo?

Ity fanamarihana ity dia miseho amin'ny endrika
fanontaniana mba hampisehoana fa gaga Jesosy fa

izao ireo mpianany vao vonona hahatoky Azy. DH:
"Koa, ny farany vonona ny hahatoky Ahy ihany
ianareo!"

John 16:32

Fampifandraisana ny foto-kevitra

Jesosy manohy miresaka amin'ireo mpianany.

hiparitaka ianareo

DH: "ny sasany dia hanaparitaka anareo"

miaraka amiko ny Ray

Ny Ray dia fiantsoana manan-danja ho
an'Andriamanitra.

mba hanana fiadanana ato Amiko ianareo

Eto ny "fiadanana" dia maneho ny fiadanana anaty.
DH: "mba hananareo fiadanana anaty nohon'ny
fifandraisanareo amiko ianareo"

efa nandresy izao tontolo izao Aho

Eto ny "izao tontolo izao" dia maneho ireo olana sy
fanenjehana izay hiatra amin'ireo mpino noho ireo
olona manohitra an'Andriamanitra. DH: "Izaho dia
nandresy ny olan'izao tontolo izao"

Chapter 17

¹ Rehefa avy niteny ireo zavatra ireo Jesosy, dia nanandratra ny masonry ho amin'ny lanitra Izy ka nanao hoe: "Ray ô, tonga ny fotoana, mankalazà ny Zanakao mba hankalazan'ny Zanka Anao." ² tahaka ny nanomezanao Azy fahefana ambonin'ny nofo rehetra mba hanomezany fiainana mandrakizay ho an'izay rehetra nomenao Azy. ³ Izao no fiainana mandrakizay: dia ny ahafantaran'izy ireo Anao, ilay Andriamanitra tokana sady marina, ary Izy izay nirahinao, dia Jesosy Kristy. ⁴ Nankalaza Anao aho teto an-tany. Efa vitako ny asa izay nomenao Ahy ho ataoko. ⁵ Ankehitriny, ry Ray, hankalazao miaraka amin'ny tenanao Aho amin'ny voninahitra izay nananako niaraka taminao talohan'ny nahariana izao tontolo izao. ⁶ Nampahafantatra ny anaranao tamin'ny olona izay nomenao Ahy avy amin'izao tontolo izao Aho. Anao ireny, ary nomenao Ahy, ary notandreman'ny teninao. ⁷ Ankehitriny fantatr'izy ireo fa ny zavatra rehetra izay nomenao Ahy dia avy aminao, ⁸ satria nomeko azy ireo avokoa ny teny izay nomenao Ahy. Noraisin'izy ireo ireny ary fantany marina tokoa fa avy taminao Aho, ary nino izy ireo fa Ianao no naniraka Ahy. ⁹ Mivavaka ho azy ireo Aho. Tsy mivavaka ho an'izao tontolo izao Aho fa ho an'ireo izay nomenao Ahy, noho izy ireo Anao. ¹⁰ Ny zavatra rehetra izay Ahy dia Anao, ary izay Anao dia Ahy, ary hankalazaina amin'ireny Aho. ¹¹ Tsy amin'izao tontolo izao intsony Aho, fa ireo olona ireo dia eto amin'izao tontolo izao, ary manatona anareo Aho. Ray Masina o, tazomy amin'ny anaranao izay nomenao Ahy izy ireo mba hitambatra ho iray, tahaka ny maha iray Antsika. ¹² Raha mbola teo amin'izy ireo Aho, dia nihazona azy ireo tamin'ny anaranao, izay nomenao Ahy. Niaro azy ireo Aho, ary tsy nisy very na dia iray aza, afa-tsy ny zanaky ny fahaverezana ihany, mba ho tanteraka ny Soratra Masina. ¹³ Ary ho any aminao Aho, fa milaza ireo zavatra ireo amin'izao tontolo izao Aho mba hahatanteraka ny hafaliako ao amin'izy ireo. ¹⁴ Efa nomeko azy ireo ny teninao, ary nankahalain'izao tontolo izao izy ireo satria tsy avy amin'izao tontolo izao, tahaka Ahy tsy an'izao tontolo izao. ¹⁵ Izaho dia tsy mangataka Aminao ny hanalanao azy ireo amin'izao tontolo izao, fa ny mba hiarovanao azy ireo amin'ilay ratsy. ¹⁶ Izy ireo dia tsy an'izao tontolo izao, tahaka Ahy tsy an' izao tontolo izao. ¹⁷ Hamasino amin'ny fahamarinana izy ireo. Fa ny teninao no fahamarinana. ¹⁸ Tahaka ny nanirahanao Ahy ho amin'izao tontolo izao, no nanirahako azy ireo ho amin'izao tontolo izao ihany koa. ¹⁹ Fa nohon'ny fitiavako azy ireo no nanamasinako ny tenako, mba hanamasinana ny tenan'izy ireo amin'ny fahamarinana ihany koa. ²⁰ Izaho dia tsy mivavaka ho an'ireo fotsiny, fa ho an'ireo izay hino Ahy amin'ny alalan'ny tenin'izy ireo koa. ²¹ mba ho iray ihany izy rehetra, tahaka anao, Ray, ato amiko, ary Izaho ao aminao. Mivavaka Aho mba ho ao amintsika ihany koa izy ireo mba hinoan'izao tontolo izao fa naniraka Ahy Ianao. ²² Ny voninahitra izay nomenao Ahy, dia nomeko azy ireo, mba ho iray izy ireo, tahaka ny maha iray antsika. ²³ Izaho ao amin'izy ireo, ary Ianao ato amiko—ka ho tena iray tanteraka tokoa izy ireo, mba ho fantatr'izao tontolo izao fa naniraka Ahy Ianao, ary nitia azy ireo tahaka ny nitivanao Ahy. ²⁴ Ray ô, ireo izay nomenao Ahy dia tiako hiaraka amiko na aiza na aiza misy Ahy, ary hahita ny voninahitra, ilay voninahitra izay nomenao Ahy satria nitia Ahy Ianao talohan'ny nahariana izao tontolo izao. ²⁵ Ray marina ô, tsy nahalala Anao izao tontolo izao, fa Izaho mahalala Anao; ary izy ireo mahalala fa naniraka Ahy ianao. ²⁶ Nampahafantariko azy ireo ny anaranao, ary mbola ho hampahafantariko izany mba ho ao amin'izy ireo ny fitiavana izay nitivanao Ahy, ary Izaho ho ao amin'izy ireo."

John 17:1

Fampifandraisana ny foto-kevitra

Mbola mitohy ny fizaran'ny tantara tamin'ny toko teo aloha. Jesosy efa niresaka tamin'ireo mpianany, ary manomboka mivavaka amin'Andriamanitra izao.

dia nanandratra ny masonry ho amin'ny lanitra Izy
Ity dia fomba fiteny izay midika hoe mijery miakatra. DH: "nijery ny lanitra Izy"

lanitra

Ity dia maneho ny habakabaka.

Ray ô ... mankalazà ny Zanakao mba hankalazan'ny Zanka Anao

Jesosy manontany an'Andriamanitra Ray mba hanome voninahitra Azy ka mba hafahany manome voninahitra an'Andriamanitra.

Ray ... Zanka

Ny "Ray ... Zanka" dia fiantsoana manan-danja izay mamaritra ny fifandraisana eo amin'Andriamanitra sy Jesosy.

tonga ny fotoana

Eto ny hoe "fotoana" dia entina anehoana ny fotoana hijalian'i Jesosy sy hafatesany. DH: "fotoana izao hijaliako sy hafatesako"

ny nofo rehetra
Ity dia maneho ny olona rehetra.

John 17:3

Izao no fiainana mandrakizay: dia ny ahafantaran'izy ireo Anao, ilay Andriamanitra tokana sady marina, ary Izy izay nirahinao, dia Jesosy Kristy
Ny fiainana mandrakizay dia ny mahafantatra ny tena Andriamanitra tokana, Andriamanitra Ray sy Andriamanitra Zanaka.

ahafantaran'izy ireo Anao
Ity dia fomba fiteny hilazana hoe miaina miaraka amin'Andriamanitra fa tsy hoe mahafantatra zavatra momba Azy fotsiny.

ny asa izay nomenao Ahy ho ataoko
Eto ny "asa" dia sari-teny milaza ny asan'i Jesosy rehetra teto ambonin'ny tany.

ry Ray, hankalazao miaraka amin'ny tenanao Aho amin'ny voninahitra izay nananako niaraka taminao talohan'ny nahariana izao tontolo izao
Jesosy dia manana voninahitra miaraka amin'Andriamanitra Ray "talohan'ny nahariana izao tontolo izao" satria Jesosy dia Andriamanitra Zanaka. DH: "ry Ray, omeo voninahitra Aho amin'ny fitondrana Ahy eo amin'ny fanatrehanao tahaka ny tamintsika teo aloha namorona izao tontolo izao"

Ray
Ity dia fiantsoana manan-danja ho an'Andriamanitra.

John 17:6

Fampifandraisana ny foto-kevitra
Jesosy dia manomboka mivavaka ho an'ireo mpianany.

Nampahafantatra ny anaranao
Eto ny "anarana" dia maneho ny maha-Andriamanitra Azy. DH: "Nampianariko azy ireo hoe iza marina Ianao ary ohatran'ny ahoana Ianao."

avy amin'izao tontolo izao
Eto ny hoe "izao tontolo izao" dia milaza ireo olona eto an-tany izay manohitra an'Andriamanitra. Izany dia midika hoe Andriamanitra dia nanasaraka ireo mpino ara-panahy tamin'ireo olona izay tsy mino Azy.

notandremany ny teninao
Ity dia fomba fiteny izay midika hoe mankatoa. DH: "nankatoa ny fampianaranao"

John 17:9

Tsy mivavaka ho an'izao tontolo izao
Eto ny hoe "izao tontolo izao" dia milaza ireo olona izay manohitra an'Andriamanitra. DH: "Izaho dia tsy mivavaka ho an'ireo izay tsy Ahy"

eto amin'izao tontolo izao
Ity dia entina hilazana hoe eto an-tany ary isan'ireo olona manohitra an'Andriamanitra. DH: "isan'ireo olona izay tsy Ahy"

Ray Masina o, tazomy amin'ny anaranao izay nomenao Ahy izy ireo mba hitambatra ho iray, tahaka ny maha iray Antsika.
Jesosy dia mangataka ny Ray mba hitazona ireo izay mahatoky Azy mba hafahan'izy ireo manana fifandraisana akaiky amin'Andriamanitra.

Ray
Ity dia fiantsoana manan-danja ho an'Andriamanitra

tazomy amin'ny anaranao izay nomenao Ahy izy ireo
Eto ny teny hoe "anarana" dia milaza ny fiarovana'Andriamanitra sy ny fanaraha-masony. DH: "tazomy eo ambanin'ny fiarovana'ny anaranao tahaka ny niarovanao Ahy izy ireo" na "Arovy izy ireo amin'ny herin'ny anaranao izay nomenao Ahy"

John 17:12

nihazona azy ireo tamin'ny anaranao
Eto ny "anarana" dia maneho ny hery sy fiarovana'Andriamanitra. DH: "Nihazona azy ireo tamin'ny fiarovanao Aho"

tsy nisy very na dia iray aza, afa-tsy ny zanaky ny fahaverezana ihany
"ilay iray izay very teo amin'izy ireo dia ny zanaky ny fahaverezana ihany"

ny zanaky ny fahaverezana
Ity dia maneho an'i Jodasy, izay namitaka an'i Jesosy. DH: "Ilay iray izay efa hatrin'ny ela no nanapahanao hevitra ho potehina"

mba ho tenteraka ny Soratra Masina
DH: "mba hanatanteraka ny faminiana momba Azy ao amin'ny Soratra Masina"

amin'izao tontolo izao
Ny hoe "izao tontolo izao" dia milaza ireo olona izay monina eto ambonin'ny tany.

hahatanteraka ny hafaliako ao amin'izy ireo
DH: "ka mba mety omenao fifaliana lehibe izy ireo"

nankahalain'izao tontolo izao izy ireo satria tsy avy amin'izao tontolo izao, tahaka Ahy tsy an'izao tontolo izao
Eto ny "izao tontolo izao" dia entina hanehoana ireo olona izay manohitra an'Andriamanitra. DH: "Ny olona izay manohitra anareo dia nankahala ireo mpanara-dia Ahy satria tsy an'ireo izay tsy mahatoky izy ireo, tahaka Ahy tsy azy ireo"

John 17:15**izao tontolo izao**

Amin'ity andalana ity, ny hoe "izao tontolo izao" dia entina hanehoana ireo olona izay manohitra an'Andriamanitra.

hiarovanao azy ireo amin'ilay ratsy

Ity dia maneho ny Satana. DH: "mba hiarovana azy ireo amin'i Satana, ilay ratsy"

Hamasino amin'ny fahamarinana izy ireo

Ny teny hoe "amin'ny fahamarinana" eto dia maneho ny fampianarana ny fahamarinana. DH: "Atovy ho olonao izy ireo amin'ny fampianarana azy ireo ny fahamarinana"

ny teninao no fahamarinana

"ny hafatrao dia marina" na "izay lazainao dia marina"

John 17:18**ho amin'izao tontolo izao**

Eto ny teny hoe "izao tontolo izao" dia maneho ireo olona izay monina eto ambonin'ny tany. DH: "ho an'ireo olona eto amin'izao tontolo izao"

mba hanamasinana ny tenan'izy ireo amin'ny fahamarinana ihany koa

DH: "mba hanamasinana marina ny tenan'izy ireo ho Anao ihany koa"

John 17:20**ho iray ihany izy rehetra, tahaka anao, Ray, ato amiko, ary Izaho ao aminao. Mivavaka Aho mba ho ao amintsika ihany koa izy ireo**

Ireo izay mahatoky an'i Jesosy dia ho iray amin'ny Ray sy ny Zanaka rehefa mino izy ireo.

Ray

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

izao tontolo izao

Eto ny "izao tontolo izao" dia entina maneho ireo olona izay mbola tsy mahafantatra an'Andriamanitra. DH: "Ireo olona izay tsy mahafantatra an'Andriamanitra"

John 17:22

Ny voninahitra izay nomenao Ahy, dia nomeko azy ireo
"Izaho dia nanome voninahitra ny mpanara-dia Ahy tahaka ny nanomezanao voninahitra Ahy"

mba ho iray izy ireo, tahaka ny maha iray antsika

DH: "mba afaka ataonao iray ihany izy ireo tahaka ny nanaovanao antsika ho iray ihany.

ka ho tena iray tanteraka tokoa izy ireo

"ka mba tena ho iray tanteraka izy ireo"

ho fantatr'izao tontolo izao

Eto ny "izao tontolo izao" dia entina maneho ireo olona izay mbola tsy mahafantatra an'Andriamanitra. DH: "ho fantatry ny olona rehetra"

nitia

Ity karazana fitiavana ity dia avy amin'Andriamanitra ary mifantoka amin'izay mahatsara ny hafa, na dia tsy mahazo tombony aza ianao. Izany karazana fitiavana izany dia mitsinjo ny hafa, na inona na inona nataony.

John 17:24**Ray**

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

na aiza na aiza misy Ahy

Eto ny hoe "misy Ahy" dia maneho ny lanitra. DH: "miaraka Amiko any an-danitra"

ary hahita ny voninahitra

"ary hahita ny halehibeko"

talohan'ny nahariana izao tontolo izao

Eto Jesosy dia maneho ny fotoana talohan'ny famoronana izao tontolo izao. DH: "talohan'ny naharian'Andriamanitra izao tontolo izao"

John 17:25**Fampifandraisana ny foto-kevitra**

Tapitra ny vavaka nataon'i Jesosy.

Ray marina ô

Eto ny hoe "Ray" dia fiantsoana manan-danja ho an'Andriamanitra.

tsy nahalala Anao izao tontolo izao

Ny "izao tontolo izao" dia milaza ireo olona izay tsy an'Andriamanitra. DH: "ireo olona izay tsy Anao dia tsy mahafantatra hoe ohatran'ny ahoana Ianao"

Nampahafantariko azy ireo ny anaranao

Ny hoe "anarana" dia maneho an'Andriamanitra. DH: "Nambarako azy ireo hoe ohatran'ny ahoana Ianao."

fitiavana ... nitiavanao

Ity karazana fitiavana ity dia avy amin'Andriamanitra ary mifantoka amin'izay mahatsara ny hafa, na dia tsy mahazo tombony aza ianao. Izany karazana fitiavana izany dia mitsinjo ny hafa, na inona na inona nataony.

Chapter 18

¹ Taorian'ny nitenenan'i Jesosy ireo teny ireo, dia nivoaka niaraka tamin'ireo mpianany Izy ho eny ampita eny amin'ny lohasan-drika an'i Kidrona, izay nisy saha nidirany sy ireo mpianany. ² Ary Jodasy, Izay hamadika an'i Jesosy, nahafantatra ny toerana koa, satria nandeha matetika teny Jesosy sy ireo mpianany. ³ Avy eo Jodasy, nitarika ireo vondrona miaramila sy ireo mpiandry raharaha sasany avy amin'ireo lohan'ny mpisorona sy Fariseo, nandeha tany niaraka tamin'ny fanilo, fanala ary fitaovam-piadinana. ⁴ Avy eo Jesosy, izay efa nahafantatra ny zavatra rehetra hitranga Aminy, nandroso teo aloha ary nanontany azy ireo hoe: "Iza no tadiavinareo?" ⁵ Namaly Azy izy ireo hoe: "Jesosy avy any Nazareta." Ary hoy Jesosy tamin'izy ireo hoe: "Izaho no Izy." Jodasy, izay namadika Azy, dia nitsangana niaraka tamin'ireo miaramila ihany koa. ⁶ Ka rehefa niteny tamin'izy ireo Izy hoe: "Izaho no Izy", dia nihemotra izy ireo ka lavo tamin'ny tany. ⁷ Avy eo indray dia nanontany azy ireo Izy hoe: "Iza no tadiavinareo?" Ary niteny indray izy ireo hoe: "Jesosy avy any Nazareta." ⁸ Jesosy namaly hoe: "Niteny anareo Aho fa Izaho no Izy. Noho izany raha mitady Ahy ianareo, dia avelao ireto handeha." ⁹ Izany dia mba hahatanteraka ny teny nolazainy hoe: "Amin'ireo izay nomenao Ahy, tsy nasiko very na iray aza." ¹⁰ Avy eo Simona Petera, izay nanana sabatra, namoaka izany ary namely ilay mpanompon'ny mpisoronabe ka nahakapa ny sofiny ankavanana. Ary Malko no anaran'ilay mpanompo. ¹¹ Hoy Jesosy tamin'i Petera hoe: "Avereno ao amin'ny tranony ny sabatrao. Tsy tokony hisotro ny kapoaka izay nomen'ny Ray Ahy ve Aho?" ¹² Noho izany ireo vondrona miaramila sy ny kapiteny, ary ireo mpiandry raharahan'ireo Jiosy, dia nisambotra an'i Jesosy ary namatotra Azy. ¹³ Nentin'ireo tany amin'i Anasy Izy aloha, satria izy dia rafozan-dahin'i Kaiafa, Izay mpisoronabe tamin'io taona io. ¹⁴ Ary Kaiafa dia ilay nanome hevitra ireo Jiosy fa tsara kokoa raha misy olona iray maty ho an'ny vahoaka. ¹⁵ Nanaraka an'i Jesosy Simona Petera, ary nanao toy izany ihany koa ny mpianatra iray hafa. Ary fantatr'ilay mpisoronabe izany mpianatra izany, ary niditra niaraka tamin'i Jesosy tao amin'ny kianjan'ny mpisoronabe izy; ¹⁶ fa Petera dia nijoro tao ivelan'ny vavahady. Noho izany ilay mpianatra hafa, izay fantatry ny mpisoronabe, dia nivoaka ka niresaka tamin'ilay mpanompo vavy izay mpiambina ny vavahady ary nitondra an'i Petera hiditra. ¹⁷ Avy eo ilay mpanompo vavy, mpiambinana ny vavahady, niteny tamin'i Petera hoe: "Ianao koa ve tsy iray amin'ny mpianatr'io lehilahy io?" Hoy izy hoe: "Tsy izy aho." ¹⁸ Ary nijoro teo ireo mpanompo sy ireo mpiandry raharaha, ary nandrehitra afon'arina izy ireo, satria nangatsiaka ny andro; ka nanafana ny tenan'izy ireo. Petera koa niaraka tamin'izy ireo, nijoro teo ary nanafana ny tenany. ¹⁹ Nanontany an'i Jesosy momba ireo mpianany sy ny fampianarany ny mpisoronabe. ²⁰ Jesosy namaly azy hoe: "Niteny ampahibemaso tamin'izao tontolo izao Aho. Nampianatra mandrakariva tao amin'ny synagoga sy tao amin'ny tempoly Aho izay nifampintaonan'ny Jiosy rehetra. Tsy nisy nolazaiko tamin'ny takona. ²¹ Nahoana ianao no nanontany Ahy? Anontanio an'ireo izay nandre Ahy momba izay nolazaiko. Jereo, ireo olona ireo dia mahalala izay nolazaiko." ²² Rehefa avy niteny izany Jesosy, dia nisy iray tamin'ireo mpiandry raharaha nijoro teo namelaka tehamaina an'i Jesosy ary niteny hoe: "Izany ve no fomba hamalianao ny mpisoronabe?" ²³ Jesosy namaly azy hoe: "Raha niteny zavatra diso Aho, mijoroa vavolombelona amin'izany diso izany, fa raha marina, nahoana ianao no mamaly Ahy?" ²⁴ Avy eo Anasy nandefa Azy mifatotra nankany amin'i Kaiafa ilay mpisoronabe. ²⁵ Ary nitsangana Petera ka nanafana ny tenany. Avy eo hoy ireo olona taminy hoe: "Ianao koa ve tsy iray amin'ireo mpianany?" Nandà izany izy ary niteny hoe: "Tsy izy aho." ²⁶ Iray tamin'ireo mpanompon'ny mpisoronabe, izay havan'ilay lehilahy izay nokapain'i Petera ny sofiny, niteny hoe: "Tsy hitako niaraka taminy tao amin'ny saha ve ianao?" ²⁷ Avy eo Petera nandà indray, ary avy hatrany dia naneno ny akoho. ²⁸ Avy eo nentin'izy ireo avy tao amin'i Kaiafa ho any anaty rova Jesosy. Mbola maraina be ny andro tamin'izany, ary izy ireo dia tsy niditra tao anaty rova mba tsy ho voaloto fa efa hihinana ny Paska. ²⁹ Ka nivoaka teo amin'izy ireo Pilato ka niteny hoe: "Inona ny fiampangana entinareo manohitra ity lehilahy ity?" ³⁰ Namaly izy ireo ary niteny taminy hoe: "Raha tsy mpanao ratsy io lehilahy io, dia tsy ho natolotray anao." ³¹ Noho izany Pilato niteny tamin'izy ireo hoe: "Hentonareo Izy, ary tsarao araky ny lalanareo." Hoy ireo Jiosy taminy hoe: "Tsy ara-dalàna ho anay ny manolotra olona ho faty." ³² Nilaza izany izy ireo mba hahatanteraka ny tenin'i Jesosy izay noteneniny mba hilazana hoe karazana fahafatesana toy ny inona no hahafatesany. ³³ Avy eo niditra tao anaty rova indray Pilato ka niantso an'i Jesosy ary niteny taminy hoe: "Ianao ve no mpanjakan'ny Jiosy?" ³⁴ Jesosy namaly hoe: "Manontany avy amin'ny tenanao ve ianao, sa nisy hafa niteny anao momba Ahy?" ³⁵ Pilato namaly hoe: "Tsy Jiosy aho, sa tsy izany?" Ny vahoakan'ny sy ireo lohan'ny mpisorona no nanolotra anao tamiko. Inona no nataonao?" ³⁶ Jesosy namaly hoe: "Ny fanjakako dia tsy avy eto amin'izao tontolo izao. Fa raha mba ao anatin'izao tontolo izao ny fanjakako, dia hiady ireo mpanompoko mba tsy hanolorana Ahy amin'ireo Jiosy. Fa ankehitriny ny fanjakako dia tsy avy ety." ³⁷ Avy eo Pilato niteny taminy hoe: "Mpanjaka ary ve izany ianao?" Jesosy namaly hoe: "Voalazanao fa mpanjaka

Aho. Fa ho amin'izany tanjona izany no nahaterahako, ary ho amin'izany antony izany no niaviko eto amin'izao tontolo izao, mba hijoroko vavolombelona amin'ny fahamarinana. Ireo rehetra izay an'ny fahamariana dia mihaino ny feoko." ³⁸ Pilato niteny taminy hoe: "Inona no atao hoe marina?" Rehefa avy niteny izany izy, dia nivoaka indray ary niteny tamin'ireo jiosy hoe: "Tsy mahita heloka amin'ity lehilahy ity aho." ³⁹ Fa ianareo manana fomba izay hanafahako olona iray ho aminareo amin'ny Paska. Noho izany tianareo ve ny hanafahako aminareo ny mpanjakan'ny Jiosy?" ⁴⁰ Avy eo ireo nihiaka mafy indray izy ireo ary niteny hoe: "Tsy io lehilahy io, fa Barabasy." Ary Barabasy dia mpangalatra.

John 18:1

Fampahafantarana amin'ny ankapobeny

Ity no fizarana manaraka amin'ny tantara, izay mampiditra ny fisamborana an'i Jesosy. Ny andininy 1 dia milaza antsika ny fizotry ny tantara ary ny faha-2 kosa dia manome fampahafantarana fototra antsika momban'i Jodasy.

Iohasan-drika an'i Kidrona

Iohasa ao Jerosalema izay manasaraka ny Tendrombohitry ny tempoly amin'ny tendrombohitra'Oliva.

izay nisy saha

Ity dia ala-kelin'oliva. DH: "izay nisy alan'oliva"

John 18:4

Fampahafantarana amin'ny ankapobeny

Jesosy manomboka miresaka amin'ireo miaramila, sy ireo manam-boninahitra ary ireo Fariseo.

Avy eo Jesosy, izay efa nahafantatra ny zavatra rehetra hitranga Aminy

"Avy eo Jesosy, izay nahafantatra ny zavatra rehetra efa hitranga Aminy."

Jesosy avy any Nazareta

"Jesosy, ilay lehilahy avy any Nazareta"

izay namadika Azy

"izay nanolotra Azy"

John 18:6

lavo tamin'ny tany

Lavo tamin'ny tany ireo lehilahy nohon'ny herin'i Jesosy. DH: "nianjera nohon'ny herin'i Jesosy"

Jesosy avy any Nazareta

"Jesosy, ilay lehilahy avy any Nazareta"

John 18:8

Fampahafantarana amin'ny ankapobeny

Ao amin'ny andininy faha-9 dia misy fihatona eo amin'ny fizotry ny tantara fototra raha manome antsika fampahafantarana fototra momban'ny fanatanterahan'i Jesosy ny Soratra Masina Jaona.

Izany dia mba hahatanteraka ny teny nolazainy

Ny teny hoe "ny teny" dia maneho ireo teny tamin'ny vavaka izay nataon'i Jesosy. DH: "Izany dia nitranga mba hahatanterahana ireo teny izay nolazainy rehefa nivavaka tamin'ny Rainy Izy"

John 18:10

Malko

Malko dia lehilahy mpanompon'ny mpisoronabe.

ao amin'ny tranony

Ilay fitoeran'antsy na sabatra maranitra mba tsy hanapaka ny tompony ihany.

Tsy tokony hisotro ny kapoaka izay nomen'ny Ray Ahy ve Aho?"

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanasongadinana ny fanambaran'i Jesosy. DH: "Izaho dia tsy maintsy hisotro ny kapoka izay nomen'ny Ray ho Ahy!"

ny kapoaka

Eto ny "kapoaka" dia sari-teny maneho ny fijaliana izay tsy maintsy zakain'i Jesosy.

Ray

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

John 18:12

Fampahafantarana amin'ny ankapobeny

Ny andininy faha-14 dia manome fampahafantarana fototra momban'i Kaiafa.

Ireo Jiosy

Eto ny hoe "ireo Jiosy" dia milaza ireo mpitarika Jiosy izay manohitra an'i Jesosy. DH: "Ireo mpitarika Jiosy"

nisambotra an'i Jesosy ary namatotra Azy

Nofatoran'ireo miaramila ny tanan'i Jesosy fa sao dia mitsoaka Izy. DH: "nisambotra an'i Jesosy ary namatotra Azy mba tsy afahany mitsoaka"

John 18:15

Ary fantatr'ilay mpisoronabe izany mpianatra izany, ary niditra niaraka tamin'i Jesosy ... izy

DH: "Ary ilay mpisorona-be nahafantatra izany mpianatra izany ka afaka niditra tao niaraka tamin'i Jesosy izy"

John 18:17

Ianao koa ve tsy iray amin'ny mpianatr'io lehilahy io?
 Ity dia miseho amin'ny endrika fanontaniana mba afahan'ilay mpanompo milaza ny fanamarihan'ilay mpanompo vavy somary tamim-pitandremana. DH: "Ianao koa dia iray tamin'ireo mpianan'io lehilahy voasambotra io! Sa tsy izy ianao?"

Ary nijoro teo ireo mpanompo sy ireo mpiandry raharaha, ary nandrehitra afon'arina izy ireo, satria nangatsiaka ny andro; ka nanafana ny tenan'izy ireo.
 Ireo dia mpanompon'ny mpisoronabe sy ireo mpiambina ny tempoly. DH: "Nangatsika tamin'izany, ka nandrehitra afo arina ireo mpanompon'ny mpisorona-be sy ireo mpiambina ny tempoly ary nitsangana nanafana ny tenan'izy ireo nanodidina izany"

John 18:19

Fampahafantarana amin'ny ankapobeny
 Eto ny fizotry ny tantara dia mivadika miverina mankany amin'i Jesosy.

mpisoronabe
 Kaiafa izany. (Jereo ny 18:12)

momba ireo mpianany sy ny fampianarany
 Eto ny hoe "fampianarany" dia maneho izay zavatra nampianarin'i Jesosy tamin'ireo olona. DH: "momba ireo mpianany sy izay nampianariny an'ny olona."

Niteny ampahibemaso tamin'izao tontolo izao Aho
 Ny teny hoe "izao tontolo izao" dia entina maneho ireo olona izay nandre ny fampianaran'i Jesosy. Eto ny fanatomboana resaka hoe "izao tontolo izao" dia manamafy ny fanambaran'i Jesosy.

izay nifampintaonan'ny Jiosy rehetra
 Eto ny hoe "ny Jiosy rehetra" dia filazana masaka mba hanamafisana ny fanambaran'i Jesosy. DH: "maro tamin'ireo Jiosy"

Nahoana ianao no nanontany Ahy?
 Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanamafisana izay lazain'i Jesosy. DH: "Tsy tokony hanontany Ahy izany fanontaniana izany ianao!"

John 18:22

Izany ve no fomba hamalianao ny mpisoronabe?
 Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanamafisana ny hevitra. DH: "Tsy izany no tokony famalianao ny mpisorona-be!"

mijoroa vavolombelona amin'izany diso izany
 "teneno Ahy izay diso nolazaiko"

fa raha marina, nahoana ianao no mamely Ahy?
 Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanamafisana izay lazain'i Jesosy.

DH: "raha miteny ny marina ihany Aho, dia tsy tokony hamely Ahy ianao!"

John 18:25

Fampahafantarana amin'ny ankapobeny
 Eto ny fizotry ny tantara dia miverina mankany amin'i Petera.

Ary
 Ity teny ity dia nampiasaina mba hanamarihana fihatoana eo amin'ny fizotry ny tantara mba hafahan'i Jaona mampahafantatra fohy momban'i Petera.

Ianao koa ve tsy iray amin'ireo mpianany?
 Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanamafisana ny hevitra. DH: "Ianao koa dia iray amin'ireo mpianany!"

Tsy hitako niaraka taminy tao amin'ny saha ve ianao?
 Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanamafisana ny hevitra. Eto ny teny hoe "taminy" dia maneho an'i Jesosy. DH: "Nahita anao teo amin'ny alan'oliva niaraka tamin'ilay lehilahy voasambotr'izy ireo aho. Sa tsy ianao ve iny?"

Avy eo Petera nandà indray
 Eto dia manambara izany fa Petera dia nandà hoe nahafantatra sy niaraka tamin'i Jesosy. DH: "Avy eo Petera nandà indray hoe nahafantatra an'i Jesosy na hoe niaraka taminy"

ary avy hatrany dia naneno ny akoho
 Eto dia heverina fa hatadidy ireo mpamaky fa Jesosy dia nilaza tamin'i Petera hoe handà Azy mialohan'ny akoho maneno. DH: "ary avy hatrany dia naneno ny akoho, arak'izay nolazain'i Jesosy fa hitranga"

John 18:28

Fampahafantarana amin'ny ankapobeny
 Eto ny fizotry ny tantara dia miverina mankany amin'i Jesosy. Ireo miaramila sy ireo mpiampanga an'i Jesosy dia mitondra Azy ho any amin'i Kaiafa.

Avy eo nentin'izy ireo avy tao amin'i Kaiafa ho any anaty rova Jesosy
 Eto dia manambara fa nentin'izy ireo tany amin'ny tranon'i Kaiafa Jesosy. DH: "Avy eo Jesosy nentin'izy ireo tao an-tranon'i Kaiafa"

izy ireo dia tsy niditra tao anaty rova mba tsy ho voaloto
 Pilato dia tsy Jiosy, koa ra miditra ao an-dapany ireo mpitarika Jiosy, dia ho voaloto izy ireo. Izany dia ho nanakana azy ireo tsy hankalaza ny Paska. DH: "Izy ireo dia nijanona tany ivelan'ny lapan'i Pilato satria Pilato dia Jentilisa. Tsy te-ho voaloto izy ireo"

Raha tsy mpanao ratsy io lehilahy io, dia tsy ho natolotray anao
 DH: "Io lehilahy io dia mpanao ratsy, ary tsy maintsy entinay eto aminao Izy mba ho saizana."

natolotray anao
 Ity fehezanteny ity dia midika hoe hatolotra ho an'ny fahavalo.

John 18:31

Fampahafantarana amin'ny ankapobeny
 Ao amin'ny andininy faha-32 dia misy fihatoana amin'ny fizotry ny tantara fototra raha manome fampahafantarana fototra momban'ny fomba naminanian'i Jesosy ny fomba hafatesany ny mpanoratra.

Hoy ireo Jiosy taminy hoe
 Eto ny hoe "ireo Jiosy" dia maneho ireo mpitarika Jiosy izay manohitra an'i Jesosy. DH: "Ireo mpitarika Jiosy niteny taminy hoe"

Tsy ara-dalàna ho anay ny manolotra olona ho faty
 Raha ny lalàna Romana, dia tsy afaka manolotra olona ho faty ireo Jiosy. DH: "Araky ny lalàna Romana, dia tsy afaka manolotra olona ho faty izahay"

mba hahatanteraka ny tenin'i Jesosy
 DH: "mba hanatanterahana izay nolazain'i Jesosy teo aloha teo"

mba hilazana hoe karazana fahafatesana toy ny inona no hahafatesany
 "momba ny hoe ahoana no hahafaty Azy"

John 18:33

Tsy Jiosy aho, sa tsy izany?
 Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba afahan'i Pilato manamafy ny tsy misy hiraahiany ny raharaha an'ireo vahoaka Jiosy. DH: "Tsy Jiosy velively Aho, dia tsy mahaliana ahy izany olonareo izany!"

Ny vahoakanao
 "Ireo namanareo Jiosy"

John 18:36

Ny fanjakako dia tsy avy eto amin'izao tontolo izao
 Ny "izao tontolo izao" dia milaza ireo olona izay manohitra an'i Jesosy. Mety ho dikany: 1) "ny fanjakako dia tsy isan'izao tontolo izao" 2) "tsy mila ny alalan'izao tontolo izao mba hanjakana eo amin'ny mpanjakan'izy ireo Aho" na "tsy avy amin'izao tontolo izao ny hananako fahefana ho mpanjaka"

mba tsy hanolorana Ahy amin'ireo Jiosy
 DH: "mba hanakana ireo mpitarika Jiosy ny amin'ny fisamborana Ahy."

ireo Jiosy
 Eto ny hoe "Ireo Jiosy" dia entina maneho ireo mpitarika Jiosy izay manohitra an'i Jesosy.

niaviko eto amin'izao tontolo izao
 Eto ny hoe "izao tontolo izao" dia maneho ireo olona izay miaina eto ambonin'ny tany"

hijoroko vavolombelona amin'ny fahamarinana
 Eto ny hoe "fahamarinana" dia maneho ny marina momban'Andriamanitra. DH: "teneno amin'ny olona ny marina momban'Andriamanitra"

izay an'ny fahamariana
 Ity dia fomba fiteny izay maneho ny olona rehetra izay tia ny marina momban' Andriamanitra.

ny feoko
 Eto ny hoe "feoko" dia maneho ireo teny izay nolazain'i Jesosy. DH: "Ireo zavatra lazaiko" na "izaho"

John 18:38

Inona no atao hoe marina?
 Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hampisehaona ny finoan'i Pilato fa tsy misy olona tena mahalala ny atao hoe marina. Ny eso-teny eto dia hoe Jesosy ilay marina. DH: "tsy misy olona afaka mahafantatra izay atao hoe marina!"

Ireo Jiosy
 Eto ny hoe "ireo Jiosy" dia entina maneho ireo mpitarika Jiosy izay manohitra an'i Jesosy.

Tsy io lehilahy io, fa Barabasy
 DH: "Tsia! Aza avoaka io lehilahy io! Aleo Barabasy no avotsotra!"

Ary Barabasy dia mpangalatra.
 Eto Jaona dia mampahafantatra fohy ny momban'i Barabasy.

Chapter 19

¹ Avy eo nentin'i Pilato Jesosy ka nokapohiny. ² Nandrandrana satroka tsilo ireo miaramila. Napetrak'izy ireo teo amin'ny lohan'i Jesosy izany ary nampitafy lamba volomparasy Azy. ³ Nanantona Azy izy ireo ary niteny hoe: "Arahaba, ry mpanjakan'ny Jiosy!" ary nikapoka Azy izy ireo. ⁴ Avy eo nivoaka indray Pilato ka niteny tamin'izy ireo hoe: "Indro, entiko aminareo eto ivelany Izy mba hahafantaranareo fa tsy mahita heloka Aminy aho." ⁵ Ka nivoaka Jesosy, nanao ilay fehiloa tsilo sy ilay lamba volomparasy. hoy Pilato tamin'izy ireo hoe: "Indro, ity ilay lehilahy!" ⁶ Rehefa hitan'ny lohan'ny mpisorona sy ny manamboninahitra Jesosy, dia nihiaka mafy izy ireo ka niteny hoe: "Homboy izy, homboy izy!" Dia hoy Pilato tamin'izy ireo hoe: "Alaivonareo Izy ary homboy, fa izaho tsy mahita heloka Aminy." ⁷ Namaly azy ireo Jiosy hoe: "Manana lalàna isika, ary araka ny lalàna dia tokony ho faty Izy satria mitonon-tena ho Zanak'Andriamanitra." ⁸ Rehefa ren'i Pilato izany fanambarana izany, dia nihanatahotra kokoa izy, ⁹ ary niditra tao amin'ny lapam-panjakana indray izy ka niteny tamin'i Jesosy hoe: "Avy aiza ny fihavianao?" Kanefa tsy nanome valin-teny azy Jesosy. ¹⁰ Avy eo Pilato niteny taminy hoe: "Tsy manana ambara amiko ve ianao? Tsy fantatrao ve fa manana fahefana hanafaka Anao aho, sy fahefana hanombo Anao?" ¹¹ Namaly azy Jesosy hoe: "Tsy manana fahefana Amiko ianao raha tsy nomena anao avy any ambony izany. Noho izany, izy izay nanolotra Ahy taminao dia manana heloka bebe kokoa." ¹² Tamin'izany valin-teny izany, dia niezaka ny hanafaka Azy Pilato, fa nihiaka mafy ireo Jiosy, nanao hoe: "Raha afahanao io lehilahy io, dia tsy naman'i Kaisara ianao. Izay rehetra manao ny tenany ho mpanjaka dia manohitra an'i Kaisara." ¹³ Rehefa ren'i Pilato ireo teny ireo, dia nentiny nivoaka Jesosy ary nipetraka teo amin'ny seza fitsarana izay antsoina hoe "lampivato", fa amin'ny teny Hebreo hoe "Gabata." ¹⁴ Ary tonga ny andro fanomanana ny Paska, teo amin'ny ora faha enina teo. Hoy Pilato tamin'ireo Jiosy hoe: "Indro, ity ny mpanjakanareo!" ¹⁵ Nihiaka mafy izy ireo hoe: "Avelao Izy, avelao Izy; homboy Izy!" Hoy Pilato tamin'izy ireo hoe: "Tokony hanombo ny mpanjakanareo ve aho?" Namaly ireo lohan'ny mpisorona hoe: "Tsy manana mpanjaka akotran'i Kaisara izahay." ¹⁶ Avy eo dia natolotr'i Pilato azy ireo ho homboina Jesosy. ¹⁷ Avy eo nalain'izy ireo Jesosy, ary nandeha nivoaka izy, nilanja ny hazofijaliana, ho any amin'ilay toerana antsoina hoe "toeran'ny karandoha," izay amin'ny Hebreo antsoina hoe "Golgota." ¹⁸ Nombohan'ireo tany Jesosy, ary nisy lehilahy roa hafa niaraka taminy, iray isaky ny ilany, ary Jesosy teo afovoany. ¹⁹ Nanoratra famantarana ihany koa Pilato ary nametraka izany teo amin'ny hazofijaliana. Iza no voasoratra teo: JESOSY AVY ANY NAZARETA, ILAY MPANJAKAN'NY JIOSY. ²⁰ Maro tamin'ireo Jiosy no namaky izany famantarana izany satria tsy lavitra ny tanàna no misy ny toerana nanomboana an'i Jesosy. Ilay famantarana dia nosoratana tamin'ny Hebreo, Latina, ary Grika. ²¹ Avy eo hoy ireo lohan'ny mpisoron'ny Jiosy tamin'i Pilato hoe: "Aza soratana hoe: 'Ilay Mpanjaka'ny Jiosy,' fa aleo hoe: 'Ity iray ity dia niteny hoe: 'Izaho no mpanjakan'ny Jiosy.'" ²² Ary namaly Pilato hoe: "Izay voasoratro dia voasoratro." ²³ Rehefa nombohan'ireo miaramila Jesosy, dia nalain'izy ireo ny lambany, ka nozarain'izy ireo efatra, dia samy manana iray avy ireo; ary ilay akanjo ihany koa. Ary tsy misy vitrana ilay akanjo, fa tenona iray ihany. ²⁴ Avy eo nifampiresaka izy ireo hoe: "Aleo tsy rovitintsika ity, fa kosa andeha hilokana ahitana izay mahazo azy." Nitranga izany mba hahatanteraka ny Soratra Masina izay milaza hoe: "Nifampizaran'izy ireo ny lambako ary nolokainy ny fitafiako." Izany no nataon'ireo miaramila. ²⁵ Ary nijoro teo akain'ny hazofijalian'i Jesosy ny reniny, ny rahavavin-dreniny, Maria vadin'i Klopa, ary Maria Magdalena. ²⁶ Rehefa nahita ny reniny sy ireo mpianatra izay tiany nijoro teo akaiky teo Jesosy, dia niteny tamin'ny reniny Izy hoe: "Ravehivavy, indro, ny zanakao lahy!" ²⁷ Avy eo hoy Izy tamin'ny mpianatra hoe: "Indro, ny reninareo!" Ary tamin'izany ora izany dia nalain'ny mpianatra ho any aminy izy. ²⁸ Taorian'izany, rehefa nahafantatra fa vita ny zavatra rehetra ka mba ho tanteraka ny Soratra Masina, dia hoy Jesosy hoe: "Mangetaheta Aho." ²⁹ Ary nisy tavoara feno divay marikivy nipetraka teo amin'io toerana io, ka nasian'izy ireo divay marikivy ny sipaonjy ka notohizany tamin'ny hysopa ary napetapetany tamin'ny vavany. ³⁰ Rehefa nisotro ilay vinaingitra Jesosy, dia hoy Izy hoe: "Efa vita." Nahondriny ny lohany ary niala ny fanahiny. ³¹ Satria andron'ny fihomanana tamin'izany, ka mba tsy hijanona eo amin'ny hazofijaliana mandritry ny Sabata (satria ny Sabata dia andro manan-danja manokana) ireo vata-mangatsiaka, dia nangataka tamin'i Pilato ireo Jiosy avy eo, ny mba hanapahana ny tongotr'izy ireo ary hanalana azy ireo. ³² Avy eo nanatona ireo miaramila ka nanapaka ny tongotr'ilay lehilahy voalohany sy ilay lehilahy faharoa izay voahombo niaraka tamin'i Jesosy. ³³ Rehefa nanatona an'i Jesosy izy ireo, dia nahita fa efa maty Izy, ka tsy notapahin'izy ireo ny tongony. ³⁴ Kanefa, nisy miaramila iray nanindrona ny lanivoany tamin'ny lefona, ary avy hatrany dia nisy rà sy rano niraraka. ³⁵ Ilay iray izay nahita izany dia nijoro vavombelona, ary marina ny fanambarany. Fantany fa marina izay nolazainy mba hinoanareo ihany koa. ³⁶ Fa ireo zavatra ireo no nitranga mba hahatanteraka ny Soratra Masina hoe: "Tsy hisy ho tapaka na dia iray amin'ny taolany aza." ³⁷ Ary mbola, misy Soratra Masina hafa milaza hoe: "Izy ireo dia hijery Azy

izay nolefonin'izy ireo." ³⁸ Taorian'ireo zavatra ireo, Josefa avy ao Arimatia, hatramin'ny naha-mpianatr'i Jesosy azy (fa tao amin'ny mangingina nohon'ny fatahorana ireo Jiosy), nanontany an'i Pilato raha afaka maka ny vatan'i Jesosy izy. Nomen'i Pilato alalana izy. Ka tonga Josefa ary naka ny vatany. ³⁹ Tonga tany ihany koa Nikodemosy, izy izay tonga voalohany hijery an'i Jesosy ny alin'iny. Ary nitondra menaka manitra sy vahona izy, teo amin'ny zato litatra teo ny fatrany. ⁴⁰ Ka noraisin'izy ireo ny vatan'i Jesosy ary namono izany tamin'ny lambam-paty sy zava-manitra, araka ny fomba fandevenana Jiosy. ⁴¹ Ary teo amin'ny toerana nanomboana Azy dia nisy saha; ary teo amin'ilay saha nisy fasana vaovao izay mbola tsy nandevenan'olona. ⁴² Satria andron'ny fiomanan'ireo Jiosy tamin'izany ary satria akaiky ny fasana, dia nalevin'izy ireo tao Jesosy.

John 19:1

Fampifandraisana ny foto-kevitra

Mbola mitohy ny fizarana amin'ny tantara tao amin'ny toko teo aloha. Jesosy dia mijoro eo anoloan'i Pilato raha noampangain'ireo Jiosy Izy.

Avy eo nentin'i Pilato Jesosy ka nokapohiny

Tsy Pilao mivantana no nikapoka an'i Jesosy. Eto ny hoe "Pilato" dia entina maneho ireo miaramila izay nobaikon'i Pilato hikapoka an'i Jesosy. DH: "Avy eo Pilato nibaiko ireo miaramilany mba hikapoka an'i Jesosy"

Arahaba, ry mpanjakan'ny Jiosy!

Ny "Arahaba" miaraka amin'ny tanana mitsangana dia nampiasaina hiarahabana an'i kaisara fotsiny. Raha nampiasa ny fehiloaha tsilo sy ilay akanjo volomparasy mba haniratsirana an'i Jesosy ireo miaramila, dia toa mampiomehy izany fa tsy fatatr'izy ireo fa Izy dia tena mpanjaka tokoa.

John 19:4

tsy mahita heloka Aminy aho

Pilato dia miteny ity indroa mba hilazana fa tsy mino izy hoe meloka amin'inona na inona Jesosy. Tsy te-hanasazy Azy izy. DH: "Tsy itako ny antony hanasaziako Azy"

fehiloaha tsilo sy ilay lamba volomparasy

Ny fehiloaha sy ny lamba volomparasy dia zavatra izay ny mpanjaka ihany no mitafy azy. Nampiakanton'ireo miaramila tahaka izany Jesosy mba haniratsirana Azy. Jereo ny 19:1.

John 19:7

Namaly azy ireo Jiosy hoe

Ny teny hoe "ireo Jiosy" dia manambara ireo mpitarika Jiosy izay manohitra an'i Jesosy. DH: "Ireo mpitarika Jiosy dia namaly an'i Pilato"

tokony ho faty Izy satria mitonon-tena ho Zanak'Andriamanitra

Jesosy dia voaheloka ho faty teo amin'ny hazofijaliana satria milaza ny ho "Zanak'Andriamanitra"

Zanak'Andriamanitra

Ity dia fiantsoana manan-danja ho an'i Jesosy.

John 19:10

Tsy manana ambara amiko ve ianao?

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanehona ny fahatairan'i Pilato nahita an'i Jesosy tsy niaro tena. DH: "Tsy mampino Ahy hoe tsy mety miresaka amiko ianao" na "Valio Aho!"

Tsy fantatrao ve fa manana fahefana hanafaka Anao aho, sy fahefana hanombo Anao?

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hanamafisana ny hevitra. DH: "Ianao dia tokony mahafantatra fa izaho dia afaka manafaka Anao na mandidy an'ireo miaramilako hanombo Anao eo amin'ny hazofijaliana!"

fahefana

Eto ny hoe "fahefana" dia entina maneho ny fahaizana manao na mampitranga zavatra.

Tsy manana fahefana Amiko ianao raha tsy nomena anao avy any ambony izany

DH: "Ianao dia afaka manohitra Ahy satria Andriamanitra no namela anao afaka manao izany"

avy any ambony

Ity dia fomba anehoana an'Andriamanitra ampanajana.

nanolotra Ahy

Ity dia midika hoe nanolotra tamin'ny fahavalo.

John 19:12

Tamin'izany valin-teny izany

Eto ny hoe "valin-teny" dia maneho ny valin-tenin'i Jesosy. DH: "Pilato rehefa nahare ny valin-tenin'i Jesosy"

niezaka ny hanafaka Azy Pilato

Ny hoe "niezaka" amin'ny Soratra taloha dia milaza fa Pilato dia niezaka "mafy" na "namerimberina" ny hanafaka an'i Jesosy DH: "Izy dia niezaka mafy ny hanafaka an'i Jesosy" na "Izy dia niezaka foana foana ny hanafaka an'i Jesosy"

fa nihiaka mafy ireo Jiosy

Eto ny hoe "ireo Jiosy" diaentina hanehoana ireo mpitarika Jiosy izay manohitra an'i Jesosy. DH: "fa ireo mpitarika Jiosy dia tsy nijanona nihiaka mafy"

tsy naman'i Kaisara ianao

"Ianao dia manohitra an'i Kaisara" na "Ianao dia manohitra ny Amperora"

manao ny tenany ho mpanjaka

"milaza ny tenany fa Izy no mpanjaka"

nentiny nivoaka Jesosy

Pilato eto no lazaina fa namoaka an'i Jesosy tamin'ny alalan'ireo miaramila izay nobaikony. DH: "Izy dia nandidy ireo miaramila mba hitondra an'i Jesosy hivoaka."

nipetraka

Ny olona manan-danja tahaka an'i Pilato dia mipetraka rehefa hanao adidy lehibe izy ireo, raha mitsangana ny olona izay tsy manan-danja.

teo amin'ny seza fitsarana

Ity dia seza voatokana ho an'ny olona manan-danja tahaka an'i Pilato rehefa hanao fitsarana lehibe izy ireo.

izay antsoina hoe "lampivato"

Ity dia toerana misy vato miavaka izay ny olona manan-kaja ihany no afaka mandeha eo. DH: "eo amin'ny toerana antsoin'ny olona hoe lampivato"

Hebreo

Ity dia maneho ny fitenin'ny vahoakan'Israely.

John 19:14**Fampifandraisana ny foto-kevitra**

Efa ora maro no dila ary tonga amin'ny ora faha-enina, ka nanome baiko an'ireo miaramila Pilato ny mba hanomboana an'i Jesosy.

Ary

Ity teny ity dia manamarika fihatoana eo amin'ny fizotry ny tantara mba hafahan'i Jaona manome fampahafantarana fototra momban'ny amin'ny Paska izay ho avy sy amin'ny fotoan'andro.

ora faha-enina

"manodidina ny mitatao vovonana"

Hoy Pilato tamin'ireo Jiosy

Eto ny hoe "ireo Jiosy" diaentina maneho ireo mpitarika Jiosy izay manohitra an'i Jesosy. DH: "Pilato dia nilaza tamin'ireo mpitarika Jiosy"

Tokony hanombo ny mpanjakanareo ve aho?

Eto ny hoe "aho" dia maneho ireo miaramilan'i Pilato izay hanao mivantana ny fanomboana. DH: "Tena tianareo ho teneniko ve ny miramilako hoe fantsio amin'ny hazofijaliana ny mpanjakanareo?"

Avy eo dia natolotr'i Pilato azy ireo ho homboina Jesosy.

Eto pilato dia manome baiko an'ireo miaramilany mba hanombo an'i Jesosy. DH: "Ka nanome baiko an'ireo miaramilany Pilato mba hanombo an'i Jesosy"

John 19:17**amin'ilay toerana antsoina hoe "toeran'ny karandoha,"**

DH: "eny amin'ny toerana izay antsoin'ny olona hoe "toeran'ny karandoha"

izay amin'ny Hebreo antsoina hoe "'Golgota."

Ny Hebreo dia fitenin'ireo vahoakan'Israely. DH: "izay antsoin'izy ireo amin'ny Hebreo hoe: 'Golgota.'"

nisy lehilahy roa hafa niaraka taminy

DH: "Izy ireo dia namantsika jiolahy roa hafa teo amin'ny hazofijaliana"

John 19:19**Nanoratra famantarana ihany koa Pilato ary nametraka izany teo amin'ny hazofijaliana**

Eto ny hoe "Pilato" diaentina hanehoana ilay olona izay nanoratra ny famantarana. Eto ny heo "teo amin'ny hazofijaliana" dia maneho ny hazofijalian'i Jesosy. DH: "Pilato ihany koa dia nandidy olona mba hanoratra famantarana ka hametaka izany eo amin'ny hazofijalian'i Jesosy"

Izao no voasoratra teo: JESOSY AVY ANY NAZARETA, ILAY MPANJAKAN'NY JIOSY

DH: "ka izao ny teny nosoratan'izany olona izany: Jesosy avy any Nazareta, Mpanjakan'ny Jiosy"

ny toerana nanomboana an'i Jesosy.

DH: "ilay toerana izay nanomboan'ireo miaramila an'i Jesosy"

Ilay famantarana dia nosoratana tamin'ny Hebreo, Latina, ary Grika.

DH: "Ilay olona izay nikarakara ny famantarana dia nanoratra ilay teny tamin'ny fomba fiteny telo: Hebreo, Latina, ary Grika"

Latina

Ity dia fitenin'ny fanjakana Romana.

John 19:21**Avy eo hoy ireo lohan'ny mpisoron'ny Jiosy tamin'i Pilato hoe**

Ireo lohan'ny mpisorona dia niverina tany amin'i lapan'i Pilato ka nanohitra azy tamin'ilay soratra eo amin'ny famantarana. DH: "niverina tany amin'i Pilato ireo lohan'ny mpisorona ary niteny hoe"

Izay voasoratro dia voasoratro.

Pilato dia milaza fa tsy hanova ilay soratra eo amin'ilay famantarana izy. DH: "Izaho dia nanoratra izay tiako soratana, ka tsy hanova izany aho!"

John 19:23**Fampahafantarana amin'ny ankapobeny**

Amin'ny faran'ny andininy faha-24 dia misy fihatoana eo amin'ny fizotry ny tantara fototra raha milaza amintsika ny fomba hanatanterahan'izany zavatra niseho izany ny Soratra Masina Jaona.

ilay akanjo ihany koa

"ary izy ireo dia naka ny akanjony ihany koa." Ireo miaramila dia nitazona ilay akanjo ary tsy nizara izany." DH: "ary izy ireo dia nitazona ny akanjony nitokana"

andeha hilokana ahitana izay mahazo azy

Ary dia nilokan'ireo miaramila ny akanjony ka izay maharesy dia mahazo ilay akanjo. DH: "Andeha hilokantsika ity akanjo ity dia izay maharesy dia hahazo izany."

mba hahatanteraka ny Soratra Masina izay milaza hoe

DH: "Ity dia nahatanteraka ny Soratra Masina manao hoe" na "ity dia nitranga mba hanamarina ny Soratra Masina izay milaza hoe"

nilokainy

Ity dia fomba nizaran'izy ireo ny akanjon'i Jesosy. DH: "Niloka izy ireo"

John 19:25**ireo mpianatra izay tiany**

Jaona izany, ilay nanoratra ity filazantsara ity

Ravehivavy, indro, ny zanakao lahy

Eto ny teny hoe "zanakao lahy" dia sari-teny. Tian'i Jesosy ny mpianany, Jaona, raha ataon'ny reniny tahaka ny zanakao. DH: "Ravehivavy, ity ilay lehilahy izay hanao tahaka ny hoe zanakao aminao"

indro, ny reninareo

Eto ny teny hoe "reny" dia sari-teny. Tian'i Jesosy ny reniny raha manao tahaka ny reny amin'ny mpianany, Jaona. DH: "Hevero ho tahaka ny reninao io vehivavy io"

Ary tamin'izany ora izany

"tamin'io fotoana io mihintsy"

John 19:28**rehefa nahafantatra fa vita ny zavatra rehetra**

DH: "Fantany fa vitany avokoa ireo zavatra rehetra izay nampanirahin'Andriamanitra hataony.

Ary nisy tavoara feno divay marikivy nipetraka teo

DH: "nisy olona nametraka tavoara feno divay marikivy teo"

divay marikivy

"divay mangidy"

nasian'izy ireo

Eto ny hoe "izy ireo" dia maneho ireo mpiambina romana.

ny sipaonjy

Zavatra kely izay mitroka rano ary mitazona izany ao.

tamin'ny hysaopa

"ratsan-kazo izay antsoina hoe hysopa

Nahondriny ny lohany ary niala ny fanahiny

Jaona dia milaza fa Jesosy namerina ny fanahiny tany amin'Andriamanitra. DH: "Nahondriny ny lohany ary nanome ny fanahiny an'Andriamanitra" na "Nahondriny ny lohany ka maty Izy"

John 19:31**Ireo Jiosy**

Eto ny hoe "ireo Jiosy" diaentina hilazana ireo mpitarika Jiosy. DH: "ireo mpitarika Jiosy"

andron'ny fihomanana

Ity dia fotoana mialohan'ny Paska rehefa mikarakara ny sakafo ho an'ny Paska ny olona.

hanapahana ny tongotr'izy ireo ary hanalana azy ireo

DH: "hanapahana ny tongotr'ilay olona nomboana ary ampidininana ny vatan'izy ireo hiala amin'ny hazofijaliana"

izay voahombo niaraka tamin'i Jesosy

DH: "izay nomboana teo akaikin'i Jesosy"

John 19:34**Ilay iray izay nahita izany**

Ity fehezanteny ity dia manome fampahafantarana fototra ny amin'ny tantara. Jaona dia miteny amin'ireo mpamaky fa izy dia teo ka afaka mahatoky izay nosoratany isika.

nijoro vavombelona, ary marina ny fanambarany

Ny hoe "mijoro vavombelona" dia midika hoe milaza zavatra izay hitan'ny olona iray. DH: "niteny ny marina momban'ny zavatra hitany"

mba hinoanareo ihany koa.

Eto ny hoe "hinoanareo" dia midika hoe mametraka ny fahatokisan'ny olona iray ao amin'i Jesosy. DH: "ka mba hafahanareo mametraka ny fahatokisanareo ao amin'i Jesosy"

John 19:36**Fampahafantarana amin'ny ankapobeny**

Eto amin'ireto andininy ireto dia misy fihatoana ao amin'ny fizotry ny tantara fototra raha miteny amintsika Jaona ny amin'ny fomba nanatanterahan'ireo tranga ireo ny Soratra Masina ho marina.

mba hahatanteraka ny Soratra Masina

DH: "mba hahatanteraka ireo teny izay nosoratan'olona tao amin'ny Soratra Masina"

Tsy hisy ho tapaka na dia iray amin'ny taolany aza

Ity dia teny nindramina tao amin'ny Salamo 34. DH: "tsy hisy olona hanapaka ny taolany"

Izy ireo dia hijery Azy izay nolefonin'izy ireo

Ity dia teny nindramina avy tao amin'i Zakaria 12.

John 19:38**Josefa avy ao Arimatia**

Arimatia dia tanàna kely. DH: "Josefa dia avy any amin'ny tanàn'i Arimatia.

nohon'ny fatahorana ireo Jiosy

Eto ny hoe "ireo Jiosy" dia milaza ireo mpitarika Jiosy izay manohitra an'i Jesosy. DH: "nohon'ny fatahorana ireo mpitarika Jiosy"

raha afaka maka ny vatan'i Jesosy izy

Jaona dia milaza fa Josefa avy ao Arimatia dia te-handevona ny vatan'i Jesosy. DH: "fangatahana alalana ny haka ny vatan'i Jesosy teo amin'ny hazofijaliana ka mba handevona Azy"

Nikodemusy

Nikodemusy dia iray tamin'ireo Fariseo izay nino an'i Jesosy. Jereo ny nandikanao izany tao amin'ny 3:1.

menaka manitra sy vahona

Ireo dia zava-manitra nampiasain'ny olona hikarakarana ny maty ho amin'ny fandevenana.

Litatra

Ny iray litatra dia mitovy amin'ny 31 grama. Jereo ny nandikanao izany tao amin'ny 12:1.

John 19:40**Ary teo amin'ny toerana nanomboana Azy dia nisy saha; ary teo amin'ilay saha nisy fasana vaovao izay mbola tsy nandevenan'olona**

Eto Jaona dia mametraka fihatoana eo amin'ny fizotry ny tantara fototra mba hanomezana fanazavana momban'ny toerana misy ilay fasana izay tokony handevenana an'i Jesosy.

Ary teo amin'ny toerana nanomboana Azy dia nisy saha

DH: "Ary teo amin'ilay toerana nanomboana an'i Jesosy nisy saha."

izay mbola tsy nandevenan'olona

DH: "izay tsy mbola nandevenan'olona na iza na iza mihintsy"

Satria andron'ny fiomanan'ireo Jiosy tamin'izany

Raha ny lalàn'i Jiosy, dia tsy misy olona afaka miasa aorian'ny filentehan'ny masoandro rehefa zoma. Izany ny fiandohan'ny Sabata sy Paska. DH: "Ny Paska dia efa hanomboka tamin'izany hariva izany"

Chapter 20

¹ Ary vao marainan'ny andro voalohan'ny erinandro, raha mbola maizina iny, dia nankeny amin'ny fasana Maria Magdalenina ary nahita ilay vato efa nikisaka lavitra ilay fasana izy. ² Noho izany dia nihazakazaka izy ary nanatona an'i Simona Petera sy ilay mpianatra hafa izay tian'i Jesosy, ary hoy izy tamin'izy ireo hoe: "Nalain'izy ireo tao amin'ny fasana ny Tompo, ary tsy fatatray izay nametrahan'izy ireo Azy." ³ Avy eo nandeha nivoaka Petera sy ilay mpianatra hafa, ary nankany amin'ny fasana izy ireo. ⁴ Samy niazakazaka izy ireo, ary nosongonan'ilay mpianatra hafa haingana Petera ary dia izy no tonga voalohany teny amin'ny fasana. ⁵ Avy eo niondrika izy, ary natazana ilay lambam-paty nipetraka teo, fa tsy mbola nitsofoka tao anatin'izy. ⁶ Tonga taorian'ny avy eo Simona Petera ary niditra tao am-pasana. Tazany nipetraka teo ilay lambam-paty ⁷ sy ilay lamba natao teny amin'ny lohany. Tsy niara-nipetraka tamin'ilay lambam-paty anefa ilay izy fa nivalona ho azy teo amin'ny toerany. ⁸ Avy eo ilay mpianatra iray hafa, ilay tonga voalohany teo amin'ny fasana, niditra tao anatin'ny koa, ary nahita sy nino izy. ⁹ Fa hatramin'io fotoana io izy ireo dia tsy mbola nahafantatra ny Soratra Masina ihany fa Izy dia tsy maintsy hitsangana amin'ny maty. ¹⁰ Ka dia niverina tany an-trano indray ireo mpianantra. ¹¹ Fa Maria dia nijoro nitomany teo ivelan'ny fasana. Raha izy nitomany iny, dia niondrika tao amin'ilay fasana. ¹² Nahita anjely roa mitafy lamba fotsy nipetraka izy, ny iray teo an-doha, ary ny iray teo an-tongotra teo amin'ilay toerana nametrahana ny vatan'i Jesosy. ¹³ Hoy izy ireo taminy hoe: "Ravehivavy, nahoana ianao no mitomany?" Hoy izy tamin'izy ireo hoe: "Satria nentin'izy ireo ny Tompoko, ary tsy fantatro izay nametrahan'izy ireo Azy." ¹⁴ Rehefa avy niteny izany izy, dia nitodika ary naita an'i Jesosy nijoro teo, fa tsy fantany anefa hoe Jesosy io. ¹⁵ Hoy Jesosy taminy hoe: "Ravehivavy, Nahoana ianao no mitomany? Fa iza no jerena?" Noheveriny fa ilay mpiambina anefa Izy, ka hoy izy taminy hoe: "Tompoko, raha ianao no naka Azy, dia lazao amiko ny nametrahan'io Azy, fa ho alaiko any Izy." ¹⁶ Hoy Jesosy taminy hoe: "Maria." Nitodika izy, ary niteny taminy tamin'ny teny Hebreo hoe: "Rabôny" (izay midika hoe: "Mpampianatra.") ¹⁷ Hoy Jesosy taminy hoe: "Aza mikasika Ahy, fa tsy mbola niakatra any amin'ny Ray Aho, fa mandehana any amin'ireo rahalahiko ary teneno azy ireo fa hiakatra any amin'ny Raiko sy Rainareo Aho, ary ny Andriamanitra sy Andriamanitrareo." ¹⁸ Nandeha Maria Magdalenina ary niteny ireo mpianatra hoe: "Nahita ny Tompo aho," ary ireo zavatra ireo no nolazainy taminy. ¹⁹ Ary hariva tamin'izay, tamin'io andro io, andro voalohan'ny herinandro, ary ireo varavarana izay nisy ireo mpianatra, dia nidy nohon'ny fatahorana ireo Jiosy, nanatona Jesosy ary nijoro teo afovoan'izy ireo ka niteny azy ireo hoe: "Fiadanana ho anareo." ²⁰ Rehefa avy niteny izany Izy, dia nasehony azy ireo ny tanany sy ny lanivoany. Faly ireo mpianatra rehefa nahita ny Tompo. ²¹ Avy eo Jesosy niteny azy ireo hoe: "Fiadanana ho anareo. Toy ny nanirahin'ny Ray Ahy, no hanirahako anareo koa." ²² Rehefa avy niteny izany Jesosy, dia nitsoka ny fofon'ainy tamin'izy ireo ary niteny azy ireo hoe: "Raiso ny Fanahy Masina. ²³ Na helok'iza na helok'iza avelanareo, dia ho voavela izy ireo; ary na an'iza na an'iza tsy avelanareo, dia tsy voavela izy ireo." ²⁴ Tomasy, iray tamin'ireo roa ambin'ny folo, nantsoina hoe Didymo, dia tsy niaraka tamin'izy ireo rehefa tonga Jesosy. ²⁵ Ireo mpianatra hafa avy eo niteny taminy hoe: "Hitanay ny Tompo." Hoy izy tamin'izy ireo hoe: "Raha tsy hitako eny amin'ny tanany ny loakin'ireo fantsika, ary mametraka ny ratsan-tanako ao anatin'ilay loakin'ireo fantsika aho, ary mametraka ny tanako eo amin'ny lanivoany, dia tsy hino aho." ²⁶ Valo andro taty aoriana dia tao indray ireo mpianany, ary niaraka tamin'izy ireo Tomasy. Nanatona Jesosy raha nihidy ny varavarana, ary nijoro niaraka teo amin'izy ireo, ary niteny hoe: "Fiadanana ho anareo." ²⁷ Avy eo niteny an'i Tomasy izy hoe: "Manatona ety miaraka amin'ny tananao ary apetrako eto amin'ny lanivoako izany. Aza kely finoana, fa minoa." ²⁸ Tomasy namaly ary niteny Azy hoe: "Tompoko sy Andriamanitra." ²⁹ Hoy Jesosy taminy hoe: "Satria nahita Ahy ianao, dia nino. Sambatra ireo izay tsy nahita, nefa mino." ³⁰ Ankehitriny Jesosy dia nanao famantarana maro hafa teo anatrehan'ireo mpianany, famantarana izay tsy voasoratra tao anatin'ity boky ity, ³¹ fa ireo dia voasoratra mba hafahanareo mino fa Jesosy no Kristy, Ilay Zanak'Andriamanitra, ary rehefa mino Azy ianareo, dia hahazo ny fiainana amin'ny anarany.

John 20:1

Fampahafantarana amin'ny ankapobeny

Ity ny andro faha-3 taorian'ny nandevenana an'i Jesosy.

ny andro voalohan'ny erinandro
Alahady

nahita ilay vato efa nikisaka lavitra ilay fasana izy
DH: "hitany fa nisy nanisaka ilay vato"

ilay mpianatra hafa izay tian'i Jesosy

Ity fehezanteny ity dia miseho amin'ny fomba anehoan'i Jaona ny tenany ihany mandritry ny bokiny. Eto ny teny hoe "tia" dia maneho ilay fitiavana ara-pirahalalana na fitiava-namana na fianakaviana.

Nalain'izy ireo tao amin'ny fasana ny Tompo

Maria Magdalenina mihevitra fa nisy olona nangalatra ny vatan'ny Tompo. DH: "Nisy olona naka tao am-pasana ny vatan'ny Tompo"

John 20:3**ilay mpianatra hafa**

Eto Jaona dia mampiseho ny fanetren-teny amin'ny fanehoana ny tenany hoe "ilay mpianatra hafa," raha tokony hampiditra ny anarany tao.

nandeha nivoaka

Jaona dia milaza fa ireo mpianatra ireo dia nandeha nankany amin'ny fasana. DH: "maika ho any am-pasana"

lambam-paty

Lamba fandevenana izay nampiasain'ny olona hamonosana ny fatin'i Jesosy.

John 20:6**lambam-paty**

Lamba fandevenana izay nampiasain'ny olona hamonosana ny fatin'i Jesosy. Jereo ny nandikanao izany tao amin'ny 20:3.

ilay lamba natao teny amin'ny lohany

Eto ny hoe "lohany" dia maneho ny "lohan'i Jesosy." DH: "ilay lamba izay nampiasain'ny olona hamonosana ny tarehin'i Jesosy"

nivalona ho azy teo amin'ny toerany

DH: "nisy namalona sy nametraka izany, niala ilay lambam-paty"

John 20:8**ilay mpianatra iray hafa**

Jaona dia mampiseho ny fanetren-teny amin'ny fanehoana ny tenany hoe "ilay mpianatra hafa," raha tokony nampiditra ny anarany tao amin'ity boky ity.

ary nahita sy nino izy

Rehefa nahita izy fa tsy nisy inona na inona ny fasana, dia nino izy fa nitsangana tamin'ny maty Jesosy. DH: "nahita ireo zavatra ireo izy ary nanomboka nino fa nitsangana tamin'ny maty Jesosy"

izy ireo dia tsy mbola nahafantatra ny Soratra Masina ihany

Eto ny teny hoe "izy ireo" dia maneho ireo mpianatra izay tsy nahatakatra izay nolazain'ny

Soratra Masina fa Jesosy dia hitsangana amin'ny maty. DH: "Ireo mpianatra dia mbola tsy nahatakatra ny Soratra Masina"

fa Izy dia tsy maintsy hitsangana amin'ny maty

"fa Jesosy dia tsy maintsy hitsangana amin'ny maty"

niverina tany an-trano

Ireo mpianatra dia mbola nijanona tao Jerosalema. DH: "niverina tany amin'ilay nipetrahan'izy ireo tao Jerosalema"

John 20:11**Nahita anjely roa mitafy lamba fotsy nipetraka izy**

Nitafy akanjo fotsy ireo anjely. DH: "nahita anjely roa nitafy akanjo fotsy izy"

Hoy izy ireo taminy hoe

"Nanontany azy izy ireo"

Satria nentin'izy ireo ny Tompoko

"Satria nentin'izy ireo ny vatan'ny Tompoko"

tsy fantatro izay nametrahan'izy ireo Azy

"tsy fantatro izay nametrahan'izy ireo izany"

John 20:14**Hoy Jesosy taminy hoe**

"Jesosy nanontany azy"

Tompoko, raha ianao no naka Azy

Ny teny hoe "Azy" eto dia milaza an'i Jesosy. DH: "raha naka ny vatan'i Jesosy ianao"

dia lazao amiko ny nametrahan'izy ireo Azy

"lazao ahy ny nametrahan'izy ireo izany"

fa ho alaiko any Izy

Maria Magdalenina dia te-haka ny vatan'i Jesosy ka handevina izany indray. DH: "fa ho alaiko any ny faty ka haleviko indray"

John 20:16**Rabôny**

Ny "Rabôny" dia midika hoe Raby na mpampianatra amin'ny teny Aramika, ilay fitenen'i Jesosy sy ireo mpianany.

ireo rahalahiko

Ity dia nampiasan'i Jesosy mba hilazana ireo mpianany.

fa hiakatra any amin'ny Raiko sy Rainareo Aho, ary ny Andriamanitro sy Andriamanitrareo

Jesosy dia nitsangana tamin'ny maty ary naminany fa hiakatra ho any an-danitra, hiverina ho eo amin'ny Rainy, izay Andriamanitra. DH: "Izaho dia hiverina any an-danitra hiaraka amin'ny Raiko sy ny Rainareo, any amin'ilay Iray izay Andriamanitro sady Andriamanitrareo"

ny Raiko sy Rainareo

Ireoy dia fantsoana manan-danja izay mamaritra ny fifandraisana eo amin'i Jesosy sy Andriamanitra, ary eo amin'ireo mpino sy Andriamanitra.

Maria Magdalenina ary niteny ireo mpianatra hoe

Nandeha nankany amin'izay nisy an'ireo mpianatra Maria Magdalena ary niteny azy ireo izay hitany sy reny. DH: "Mary Magdalenina dia nankany amin'ny nisy ireo mpianatra ary nitantara azy ireo."

John 20:19**Fampahafantarana amin'ny ankapobeny**

Ary dia hariva ny andro ka niseho tamin'ireo mpianatra Jesosy.

tamin'io andro io, andro voalohan'ny herinandro

Ity dia maneho ny andro alahady.

ireo varavarana izay nisy ireo mpianatra, dia nidy nohon'ny fatahorana ireo Jiosy

DH: "Nanakaton'ireo mpianatra ny varavarana tao amin'izay nipetrahan'izy ireo"

nohon'ny fatahorana ireo Jiosy

Eto ny hoe "ireo Jiosy" dia maneho ireo mpitarika Jiosy izay mety hisambotra ireo mpianatra. DH: "satria izy ireo natahotra fa ireo mpitarika Jiosy dia mety hisambotra azy ireo"

Fiadanana ho anareo

Ity dia fomba fiarahabana mahazatra izay midika hoe "Andriamanitra anie hanome fiadanana ho anareo"

nasehony azy ireo ny tanany sy ny lanivoany

Jesosy nampiseho ny ratrany tamin'ireo mpianany. DH: "Nasehony azy ireo ny olatra tamin'ny tanany sy ny lanivoany"

John 20:21**Fiadanana ho anareo**

Ity dia fomba fiarahabana mahazatra izay midika hoe "Andriamanitra anie hanome fiadanana ho anareo"

Toy ny nanirahin'ny Ray Ahy, no hanirahako anareo koa." Rehefa avy niteny izany Jesosy, dia nitsoka ny fofon'ainy tamin'izy ireo ary niteny azy ireo hoe: "Raiso ny Fanahy Masina

Andriamanitra Ray nandefa an'Andriamanitra Zanaka izay mandefa ireo mpino ao amin'ny herin'Andriamanitra Fanahy Masina izao.

Ray

Ity dia fiantsoana manan-danja ho an'Andriamanitra.

ho voavela izy ireo

DH: "Andriamanitra hamela heloka azy ireo"

ary na an'iza na an'iza tsy avelanareo

"raha tsy mamela ny heloky ny hafa ianareo"

dia tsy voavela izy ireo

DH: "tsy hamela heloka azy ireo Andriamanitra"

John 20:24**Didymo**

Ity dia anaran-dehilahy izay midika hoe "kambana." Jereo ny nandikanao izany tao amin'ny 11:15.

mpianatra hafa avy eo niteny taminy hoe

Ny hoe "taminy" dia maneho an'i Tomasy.

Raha tsy hitako ... ny lanivoany, dia tsy hino aho.

DH: "Rehefa hitako ... ny lanivoany"

eny amin'ny tanany ... eo amin'ny lanivoany

Ny tanana sy ny lanivoan'i Jesosy izany.

John 20:26**ireo mpianany**

Ny mpianatr'i Jesosy.

raha nihidy ny varavarana

DH: "rehefa nakaton'izy ireo ny varavarana"

Fiadanana ho anareo

Ity dia fomba fiarahabana mahazatra izay midika hoe "Andriamanitra anie hanome fiadanana ho anareo"

Aza kely finoana

"tsy misy finoana"

fa minoa

Eto ny hoe "mino" dia midika hoe mahatoky an'i Jesosy. DH: "apetraho ato amiko ny fahatokisanao"

John 20:28**dia nino**

Tomasy dia nino fa velona Jesosy satria nahita Azy izy. DH: "Ianao dia nino fa velona Aho"

Sambatra ireo izay tsy nahita, nefa mino

Ity dia midika hoe "Andriamanitra dia manome hafaliana lehibe ho an'ireo izay tsy nahita nefa nino"

tsy nahita

Ity dia midika hoe ireo izay tsy nahita an'i Jesosy. DH: "izay tsy nahita Ahy velona"

John 20:30**Fampahafantarana amin'ny ankapobeny**

Raha efa manakaiky ny fiafarana ny tantara, dia manome hevitra momban'ireo zavatra maro izay nataon'i Jesosy ny mpanoratra.

famantarana

Ny teny hoe "famantarana" dia maneho ny fahagagana izay mampiseho fa Andriamanitra dia ilay iray mahery izay manana ny fahefana tanteraka amin'ny zavatra rehetra.

famantarana izay tsy voasoratra tao anatin'ity boky ity

DH: "famantarana izay tsy nanoratan'ny mpanoratra ny momba izany tato amin'ity boky ity"

fa ireo dia voasoratra mba

DH: "fa ny mpanoratra dia nanoratra momban'ireo famantarana ireo"

Zanak'Andriamanitra

Ity dia fiantsoana manan-danja ho an'i Jesosy.

ny fiainana amin'ny anarany

Eto ny hoe "fiainana" dia midika fa Jesosy no manome ny fiainana. DH: "Mety hanana ny fiainana ianareo noho Jesosy"

fiainana

Ity dia maneho ny fiainana ara-panahy.

Chapter 21

¹ Taorian'ireo zavatra ireo Jesosy dia niseho tamin'ireo mpianatra indray teo amin'ny ranomasin'i Tiberiasy. Toy izao ny fomba nisehoany: ² Simona Petera dia niaraka tamin'i Tomasy izay antsoina hoe Didymo, Natanaela avy any Kana any Galilia, ireo zanak'i Zebedio, ary mpianatr'i Jesosy roa hafa. ³ Hoy Simona Petera tamin'izy ireo hoe: "Handeha hanarato aho." Ary hoy izy ireo taminy hoe: "Izahay, koa, handeha hiaraka aminao." Ka lasa izy ireo ary niditra tao an-tsambokely iray, fa tsy nahazo na inona na inona izy ireo nandritry ny alina tontolo. ⁴ Ary, raha efa mangiran-dratsy sahady ny andro, dia nijoro teo an-dranomasina Jesosy, fa tsy fantatr'ireo mpianatra hoe Jesosy io. ⁵ Ka hoy Jesosy tamin'izy ireo hoe: "Ry tovolahy, tsy manan-ko-hanina ve ianareo?" Namaly Azy izy ireo hoe: "Tsia." ⁶ Hoy Izy tamin'izy ireo hoe: "Atsipazo eo amin'ny sisiny ankavanana ny sambokely ny haratonareo, dia hahazo ianareo." Ka dia natsipin'izy ireo ny haraton'izy ireo ary tsy nahavita nampiakatra izany tao nohon'ny habetsaky ny hazandrano. ⁷ Avy eo hoy ilay mpianatra izay tian'i Jesosy tamin'i Petera hoe: "Ny Tompo io." Rehefa ren'i Simona Petera fa ny Tompo io, dia nampiditra ny ambonin'ankanjony izy (satria tsy niakanjo izy), ka nitsambikina tao anaty ranomasina. ⁸ Ireo mpianatra hafa nankao an-tsambokely (satria izy ireo tsy lavitry ny tanety, teo amin'ny roan-jato hakiho teo), ary nisintona ny harato feno hazandrano. ⁹ Rehefa tafiakatra an-tanety izy ireo, dia nahita afon'arina teny ary hazandrano teo amboniny, miaraka amin'ny mofo. ¹⁰ Hoy Jesosy tamin'izy ireo hoe: "Mitondrà hazandrano maromaro amin'ireo vao azonareo teo." ¹¹ Ary niakatra Simona Petera ka nisintona an-tanety ny harato, izay feno hazandrano vaventy; 153. Tena maro be, kanefa tsy nitriatra ilay harato. ¹² Hoy Jesosy tamin'izy ireo hoe: "Avia hisakafo maraina." Tsy nisy tamin'ireo mpianatra sahy nanontany Azy hoe: "Iza moa Ianao?" Fantatr'izy ireo fa ny Tompo io. ¹³ Nanatona Jesosy, nandray ny mofo, ary nanome izany azy ireo, toy izany koa ny hazandrano. ¹⁴ Fanintelony amin'io no nisehoan'i Jesosy tamin'ireo mpianatra taorian'ny nitsanganany tamin'ny maty. ¹⁵ Rehefa avy nihinana ilay sakafo maraina izy ireo, dia hoy Jesosy tamin'i Simona Petera hoe: "Simona zanak'i Jaona, tia Ahy mihoatra noho ireo ve ianao?" Hoy Petera taminy hoe: "Eny ry Tompo, fantatrao fa tia Anao aho." Hoy Jesosy taminy hoe: "Fahano ireo ondriko." ¹⁶ Niteny taminy fanindroany indray Izy hoe: "Simona zanak'i Jaona, tia Ahy ve ianao?" Hoy Petera taminy hoe: "Eny ry Tompo, fatatrao fa tia Anao aho." Hoy Jesosy taminy hoe: "Karakarao ny ondriko." ¹⁷ Niteny taminy fanintelony izy hoe: "Simona, zanak'i Jaona, tia Ahy ve ianao?" Dia nalahelo Petera satria Jesosy nanao intelo taminy hoe: "Tia Ahy ve ianao?" Ka hoy izy taminy hoe: "Tompo, Ianao mahalala ny zavatra rehetra, fantatrao fa tia Anao aho." Hoy Jesosy taminy hoe: "Fahano ny ondriko." ¹⁸ Lazaiko aminao, marina, dia marina tokoa, fony mbola tanora ianao, dia zatra nampiditra irery ny akanjonao ary nandeha tamin'izay tianao, fa rehefa niha-antitra ianao, dia haninjitra ny tananao, ary olon-kafa no hampikianjo anao sy hitondra anao amin'izay tsy tianao aleha." ¹⁹ Ary Jesosy nilaza izany mba hahafantarana hoe amin'ny karazana fahafatesana toy ny inona no hanomezan'i Petera voninahitra an'Andriamanitra. Rehefa avy nilaza izany Izy, dia hoy Izy tamin'i Petera hoe: "Manaraha Ahy." ²⁰ Nitodika Petera ka nahita ilay mpianatra izay tian'i Jesosy nanaraka azy ireo, ilay iray izay niankina ampitan'i Jesosy ihany koa tao amin'ny fisakafoana ary nanao hoe: "Tompo, iza ilay iray hamadika Anao?" ²¹ Nahita azy Petera ary hoy izy avy eo tamin'i Jesosy hoe: "Tompo, inona no ho ataon'io lehilahy io?" ²² Hoy Jesosy taminy hoe: "Raha tiako hitoetra izy mandra-piaviko, dia midika inona izany aminao? Manaraha Ahy." ²³ Ka niparitaka teo amin'ireo mpirahalany izany teny izany, fa tsy ho faty io mpianatra io. Nefa Jesosy tsy nilaza tamin'i Petera fa tsy ho faty ilay mpianatra hafa, fa hoe: "Raha tiako hitoetra izy mandra-pihaviko, dia midika inona izany aminao?" ²⁴ Izy ilay mpianatra izay nijoro vavolombelona momba ireo zavatra ireo, sy ilay nanoratra ireo zavatra ireo, ary fantatsika fa marina ny fanambarany. ²⁵ Misy zavatra maro hafa koa izay nataon'i Jesosy. Raha voasoratra tsirairay avy izany, dia heveriko fa na dia izao tontolo izao aza tsy ho omby ny boky izay ho soratana.

John 21:1

Fampahafantarana amin'ny ankapobeny

Jesosy dia mampiseho ny tenany amin'ireo mpianatra teny amin'ny ranomasin'i Tiberiasy indray. Ny andininy faha-2 sy faha-3 dia milaza amintsika ny zavatra niseho tao amin'ny tantara mialohan'ny nisehoan'i Jesosy.

Taorian'ireo zavatra ireo

"fotoana fohy taty aoriana"

Didymo

Ity dia anaran-dehilahy izay midika hoe "kambana." Jereo ny nandikanao ity anarana ity tao amin'ny 11:15.

John 21:4**Ry tovolahy**

Ny dikan'izany dia hoe "Ry namako"

dia hahazo ianareo

DH: "hahazo trondro ny aratonareo"

nampiakatra izany

"namoaka ny arato avy tao anaty rano"

John 21:7**tian'i Jesosy**

Ity dia fitiavana izay avy amin'Andriamanitra ary mifantoka amin'izay mahatsara ny hafa, na dia tsy mahazo tombony aza ianao. Izany karazana fitiavana izany dia mitsinjo ny hafa, na inona na inona nataony.

nitsambikina tao anaty ranomasina

Petera dia nitsambikina tao anaty rano ka nilomana ho eny amoron-dranomasina. DH: "ary dia nitsambikina tao anaty ranomasina ka nilomana ho eny amin'ny morony"

satria izy ireo tsy lavitry ny tanety, teo amin'ny roan-jato hakiho teo

Ity dia fampahafantarana fototra.

roan-jato hakiho teo

"90 metatra." Ny hakiho dia latsaka kelin'ny atsasa-metatra

John 21:10**Ary niakatra Simona Petera**

Eto ny hoe "miakatra" dia midika hoe niverina tao anatin'ilay sambokely. DH: "Ka niverina tao an-tsambokely Simona Petera"

nisintona an-tanety ny harato

"nisintona ny harato ho eny amoron-dranomasina"

tsy nitriatra ilay harato

DH: "tsy rovitra ilay harato"

John 21:12**Fanintelony**

Laharana 3. DH: "intelo"

John 21:15**Fampahafantarana amin'ny ankapobeny**

Jesosy manomboka miresaka amin'i Simona Petera.

tia Ahy mihoatra noho ireo ve ianao? ... tia Ahy ve ianao?

Eto ny hoe "tia" dia maneho ny karazana fitiavana avy amin'Andriamanitra, mifantoka amin'izay mahatsara ny hafa, na dia tsy mahazo tombony aza ianao.

fatatrao fa tia Anao aho

Rehefa namaly Petera, dia nampiasa ny teny hoe "tia" izay maneho ny fitiavana ara-pirahalalahiana na fitiava-namana na fianakaviana.

Fahano ireo ondriko

Eto ny "ondriko" dia sari-teny izay maneho ireo olona tia an'i Jesosy sy manaraka Azy. DH: "Fahano ireo olona izay karakaraiko"

Karakarao ny ondriko

Eto ny hoe "ondriko" dia sari-teny izay maneho ireo olona tia an'i Jesosy sy manaraka Azy. DH: "Karakarao ireo olona izay karakaraiko"

John 21:17**Niteny taminy fanintelony izy**

"Jesosy niteny taminy fanintelony hoe"

tia Ahy ve ianao

Amin'ity rehefa nametraka ity fanontaniana ity Jesosy dia nampiasa ny teny hoe "tia" izay maneho ny fitiavana ara-pirahalalahiana, na fitiava- namana na fianakaviana.

Fahano ny ondriko

Eto ny hoe "ondriko" dia sari-teny izay maneho ireo olona tia an'i Jesosy sy manaraka Azy. DH: "Karakarao ireo olona izay karakaraiko"

marina, dia marina tokoa,

Adikao tahaka izay nataonao tao amin'ny 1:49 ity.

John 21:19**Ary**

Jaona dia mampiasa ity teny ity mba hampisehoana fa manome fampahafantarana fototra izy mialohan'ny hanohizany ny tantara.

hahafantarana hoe amin'ny karazana fahafatesana toy ny inona no hanomezan'i Petera voninahitra an'Andriamanitra

Eto Jaona dia milaza fa Petera dia ho faty eo amin'ny hazofijaliana. DH: "hahafantarana hoe Petera dia ho faty eo amin'ny hazofijaliana mba hanomezam-boninahitra an'Andriamanitra"

Manaraha Ahy

Eto ny hoe "Manaraha" dia midika hoe "meteza ho mpianatro" DH: "meteza ho mpianatro hatrany"

John 21:20**ilay mpianatra izay tian'i Jesosy**

Jaona dia maneho ny tenany amin'ity fomba ity mandritry ny boky, fa tsy nanonona ny anarany.

tian'i Jesosy

Ity dia ilay karazana fitiavana izay avy amin'Andriamanitra ary maniry foana izay mahatsara ny hafa, na dia tsy mahazo tombony aza

ianao. Izany karazana fitiavana izany dia mitsinjo ny hafa, na inona na inona nataony.

amin'ny fisakafoana

Ity dia manambara ilay sakafo farany. (Jereo ny 13:1)

Nahita azy Petera

Eto ny hoe "azy" dia maneho ilay "mpianatra izay tian'i Jesosy."

Tompo, inona no ho ataon'io lehilahy io?

Petera dia te-hafantatra hoe inona ny hitranga amin'i Jaona. DH: "Tompo, inona no hitranga amin'io lehilahy io?"

John 21:22

Hoy Jesosy taminy

"Hoy Jesosy tamin'i Petera"

Raha tiako hitoetra izy

Eto ny hoe "izy" dia maneho ilay "mpianatra izay tian'i Jesosy" tao amin'ny 21:20.

mandra-piaviko

Ity dia maneho ny fiavin'i Jesosy fanindroa, ny fiverenany avy any an-danitra ho eto an-tany.

midika inona izany aminao?

Ity fanamarihana ity dia miseho amin'ny endrika fanontaniana mba hitenenana mafy amin'ny halemem-panahy. DH: "tsy mahakasika anao izany" na "tsy tokony hiahiahy ny amin'izany ianao"

teo amin'ireo mpirahalaky

Eto ny hoe "mpirahalaky" dia maneho ireo mpanara-dia an'i Jesosy rehetra.

John 21:24

Fampahafantarana amin'ny ankapobeny

Ity ny faran'ny filazantsaran'i Jaona. Eto ny mpanoratra, Apostoly Jaona, dia manome hevitra famaranana mahakasika ny tenany sy izay nosoratany tao amin'ity boky ity.

ilay mpianatra

"Jaona"

izay nijoro vavolombelona momba ireo zavatra ireo

Eto ny hoe "nijoro vavolombelona" dia midika fa izy mihintsy no nahita ireo zavatra tantarainy ireo. DH: "izay nahita ireo zavatra rehetra ireo"

ary fantatsika

Eto ny hoe "isika" dia maneho ireo izay mahatoky an'i Jesosy. DH: "isika izay mahatoky an'i Jesosy dia mahafantatra"

Raha voasoratra tsirairay avy izany

DH: "Raha nisy olona nanoratra ireo rehetra ireo"

fa na dia izao tontolo izao aza tsy ho omby ny boky

Jesosy dia nanao fahagagana maro mihoatra izay mety ho soratan'ny olona anaty boky maro. Eto Jaona dia mampiasa fanatomboana resaka mba ho fanamafisana ny hevitra.

ny boky izay ho soratana

DH: "ireo boky izay afaka anoratan'ny olona ny momban'izay nataony"